THE WORKES OF THAT FAMOVS AND VVORTHY MINISTER OF CHRIST, IN THE VNIVERSITIE OF CAMBRIDGE

M. VVILLIAM PERKINS.

THE SECOND VOLVME.

Newly corrected according to his owne copies.

WITH DISTINCT CHAPTERS, AND CONTENTS OF euery booke prefixed: and two tables of the whole adioyned; one of the matters, and queſtions: the other of choice places of Scripture.

Iſai. 55. 1.
Ho, euery one that thirſteth, come yee to the waters, and ye that haue no ſiluer, come, buy, and eate: come, I ſay, buy wine and milke without ſiluer and without money.

HINC·LVCEM·ET·POCVLA·SACRA·
ALMA MATER CANTABRIGIA

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¶ 2

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THE WHOLE TREATISE OF THE CASES OF CONSCIENCE, DISTINGVISHED INTO THREE BOOKES.

Taught and deliuered by M. W. Perkins in his holyday *Lectures, examined by his owne brieſes, and* publiſhed for the common good, by *T. Pickering* Bachelour of Diuinitie.

Rom. 14. 23.
Whatſoeuer is not of faith, is ſinne.

HINC LVCEM ET POCVLA SACRA
ALMA MATER CANTABRIGIA

Printed at London by John Legatt, Printer
to the Vniuerſitie of Cambridge.
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Rom. [illegible]

BRITISH MUSEUM

HINC LUCEM ET POCULA SACRA
ALMA MATER CANTABRIGIA

Printed at London by Iohn Legatt, Printer
to the Vniuersitie of Cambridge.
1613.

TO THE RIGHT HONORABLE, EDWARD LORD DENNIE, BARON OF WALTHAM, &c.

RIght Honourable: There is no one *Doctrine*, reuealed in the Word of God, or diſpenſed by the Prophets and Apoſtles, of greater vſe and conſequence in the life of man, then is that, which preſcribeth a Forme of releeuing and rectifying the Conſcience.

The benefit, which from hence iſſueth vnto the Church of God, is vnſpeakable. For firſt, it serueth to diſcouer the cure of the dangerouſeſt ſore that can be, the *wound of the Spirit*. Which how great a croſſe it is, the Wiſe man reporteth out of a true experience, when he ſaith, that *the Spirit of a man will ſuſtaine his infirmitie, but a wounded Spirit who can beare it?* And his meaning is, that no outward griefe, can fall into the nature of man, which will not be with patience indured, to the vtmoſt, ſo long as the minde is not troubled, or diſmaied. But when once the Spirit is touched, and the heart, (which being well apaied, is the very fountaine of peace to the whole man,) ſmitten with feare of the wrath of God for ſinne; the griefe is ſo great, the burden ſo intollerable, that it will not by any outward meanes, be eaſed or aſſwaged.

Prou. 18.14.

Secondly, it giueth for all particular Caſes, ſpeciall and ſound direction; whether man bee to talke with God, in the immediate performance of the duties of his Seruice; or to conuerſe with man, according to the ſtate and condition of his life, in the Familie, Church, or Common-wealth. The want of which direction, of what ſore it is, to turne the actions of men, which are good in themſelues, to ſinnes in regard of the agents, *S. Paul* affirmeth in that generall Concluſion, *Whatſoeuer is not of faith, is ſinne.* Wherein he would teach vs, that whatſoeuer is done, or vndertaken by men in this life, whether it concerne the knowledge and worſhip of God, or any particular dutie to be performed, by vertue of their Callings, for the common good; whereof they haue not ſufficient warrant, and aſſurance in Conſcience, grounded vpon the Word, that it is to be done, or not to be done; to them it is a ſinne.

Rom. 14.23

Thirdly, it is of all other Doctrines, (beeing rightly vſed) the moſt comfortable. For it is not founded in the opinions, and variable conceits of men, neither doth it conſiſt, of concluſions and Poſitions, which are onely probable and coniecturall: (for the Conſcience of the doubting or diſtreſſed partie, can not be eſtabliſhed and rectified by them:) but it reſteth vpon moſt ſufficient and certaine Grounds, collected and drawen out of the very Word of God, which, as *it is mightie in operation, pearcing the heart, and diſcerning the thoughts and intents thereof*, ſo is it alone auaileable and effectuall to pacifie the mind, and to giue full ſatisfaction to the Conſcience.

Heb. 4.12.

And as the benefite is great; ſo the want of this Doctrine, together with the true maner of applying the ſame, is, and hath bene the cauſe, of many and great inconueniences. For euen of thoſe that feare God, and haue receiued to beleeue, there be many, who in the time of their diſtreſſes, when they haue conſidered the waight and deſert of their ſinnes, and withall apprehended the wrath of God, due vnto them, haue bene brought vnto hard exigents, mourning, and wailing, and crying out, as if God had forſaken them, vntill they haue beene reſcued by the Spirit of Chriſt, in the meditation of the word, and promiſe of God. But thoſe eſpecially, who haue not beene inſtructed in the knowledge of the truth, nor acquainted with the courſe of Gods dealing, with his diſtreſſed children, by reaſon of ignorance and blindnes in matters of Religion and pietie, when the Lord hath let looſe the cord of their Conſciences, & ſet before their eyes, both the number of their ſinnes committed, and the iuſt anger of God purchaſed thereby, what haue they done? ſurely deſpairing of the mercie of God, and their owne ſaluation, they haue either growne to phrenſie, and madnes, or elſe ſorted vnto themſelues fearefull ends ſome by hanging, ſome by drowning, others by embruing their hands in their owne blood. And if not in regard of griefe and trouble of mind, yet for want of better reſolution in particular caſes, within the compaſſe of their generall or perſonall callings, (though otherwiſe, men indued with ſome meaſure of knowledge and obedience,) they haue either abuſed, or elſe quite relinquiſhed and forſaken their callings, and thereby become ſcandalous, and offenſiue vnto others.

Pſal 6.6. and 22.1,2. Pſal. 119.49. 50,

Now then, as by theſe and ſundry other Inſtances of proofe, the matter it ſelfe appeares to be of great waight and importance, ſo it is moſt meete, that the beſt and fitteſt courſe ſhould be taken, in the teaching and inforcing of the ſame. In which regard wee haue iuſt cauſe, to challenge the Popiſh Church, who in their Caſe-writings haue erred, both in the ſubſtance and circum ſtances of this Doctrine, as ſhall appeare in the ſequele.

Firſt, becauſe the dutie of releeuing the Conſcience, is by them commended to the ſacrificing Prieſt, which though according to their owne Canons[b] he ſhould be a man of knowledge, and free from imputation of wickedneſſe, yet oft times it fals out that he is either vnlearned, or els wicked and lewd of conuerſation, and conſequently vnfit for ſuch a purpoſe.

Secondly, they teach that their Prieſts appointed to be comforters and releeuers of the diſtreſſed, are made by Chriſt himſelfe[c] *Iudges of the Caſes of conſcience*, hauing in their owne handes a *iudicarie power* and authoritie, *truly* and *properly* to bind or to looſe, to remit or to retaine ſinnes, to open or to ſhut the kingdome of heauen. Whereas the Scripture vttereth a contrarie voyce, that Chriſt onely hath the keyes of Dauid, which *properly* and *truly* openeth, and no man ſhutteth, and *properly* and *truly* ſhutteth, and no man openeth. And the Miniſters of God are not called to be *abſolute Iudges* of the Conſcience, but onely Meſſengers and *Embaſſadours of reconciliation*, whereupon it followeth, that they cannot be[d] the *authors* and *giuers* of remiſſion of ſinnes, but onely the *Miniſters* and *Diſpenſers* of the ſame.

Thirdly, the Papiſts in their writings haue ſcattered here and there ſundrie falſe and erronious grounds of Doctrine, much preiudiciall to the direction or reſolution of the Conſcience in time of neede, as namely, I. That a man in the courſe of his life, may *build himſelfe vpon the faith of his teachers*, and for his ſaluation, reſt contented with an *implicite* and *vn-expreſſed faith*. Which doctrine, as it is an onely meane, to keepe men in perpetuall blindneſſe and ignorance, ſo it ſerueth to no other purpoſe in the time of Temptation, but to plunge the heart of man into the pit of deſpaire, it beeing vncapable of comfort, for want of particular knowledge and vnderſtanding of the word and promiſe of God. II. That euery man *ought to ſtand in feare and doubt of the pardon of his ſinnes*, and that no man can be aſſured *by the certentie of faith*, either of the preſent fauour of God, or of his owne ſaluation. True it is, that in reſpect of our owne vnworthineſſe and indiſpoſition, we haue iuſt cauſe, not onely to doubt and feare, but to deſpaire and bee confounded before the iudgement ſeat of God. Yet that a man ſhould not be certainely reſolued by faith of the mercie of God, in and for the merit of Chriſt, is a comfortleſſe doctrine to a diſtreſſed ſoule, and contrarie vnto the ſauing[e] word of the Goſpell, which teacheth, that certentie floweth from the nature of faith, and not doubting. III. That *euery man is bound in conſcience vpon paine of damnation, to make ſpeciall confeſſion of his mortall ſinnes*, with all the particular *circumſtances* thereof once euery yeare to his Prieſt. This poſition and practiſe, beſides that it hath no warrant of ſacred writ, nor yet any ground of Orthodoxe antiquitie, for. 800. yeares. more or leſſe after Chriſt: it maketh notably to the diſturbing of the peace of Conſcience, in time of extremitie, conſidering that it is impoſſible, either to vnderſtand or remember all, many beeing hidden and vnknowne. And the mind beeing in this caſe informed, that forgiuenes dependeth vpon ſuch an enumeration, may thus be brought into doubt and diſtruſt, and will not be able to reſt by faith in the ſole mercie of God, the onely ſoueraigne medicine of the ſoule. Againe, the griefe of the mind, doth not alwaies ariſe from all the ſinnes that a man hath committed, neither doth the Lord ſet before the ſinners eies, whatſoeuer euill hath beene done by him; but ſome one or more particulars. And theſe are they, that doe lie heauie vpon the heart; and to be eaſed of them, will be worke enough, though he doth not exhibite vnto the Confeſſour, a Catalogue of all the reſt. IV. That *ſome ſinnes are veniall*, becauſe they are onely beſides the Law of God, not againſt it, and becauſe,[f] *they bind ouer the ſinner onely to temporall, and not to eternall puniſhments*. This concluſion, firſt is falſe; For though it be granted, that ſome offences are greater, ſome leſſer, ſome in a higher degree, others in a lower: Againe, that ſinnes in regard of the euent, beeing repented of, or in reſpect of the perſon ſinning, beeing in Chriſt, and therefore accounted iuſt, are pardonable, becauſe they are not imputed to condemnation; yet there is no ſinne of what degree ſoeuer, which is not *ſimply*, and *of it ſelfe mortall*, whether we reſpect the nature of the ſinne, or the meaſure and proportion of diuine iuſtice. For in nature it is an *anomie*, that is to ſay, an aberration from the perfect rule of righteouſneſſe, and therefore is ſubiect to the curſe, both of temporarie and eternall death. It is an offence againſt the higheſt Maieſtie, and conſequently, man ſtandeth by it ingaged to euerlaſting torment. Secondly, it is a weake and inſufficient ground of reſolution, to a troubled conſcience. For whereas true and ſauing ioy is the daughter of ſorrow, & the heart of man cannot be lifted vp, in aſſurance of Gods fauour, to the apprehenſion and conceipt of heauenly comforts, vnleſſe it bee firſt abaſed, and by true humiliation, brought to nothing in it ſelfe; The remembrance of this, that the offence committed is veniall, may in ſome caſes too much inlarge the heart, and giue occaſion to preſume, when haply there will be a reaſon to the contrarie. And if not that, yet in caſe of falling by infirmitie after grace receiued, the minde beeing foreſtalled with this erronious conceipt, that the ſinne is leſſe then it is indeed, becauſe veniall, may in the iſſue be leſſe quieted, and more perplexed. V. *That a man may ſatisfie the iuſtice of God, for the temporall puniſhment of his ſinnes committed.* To omit the vntruth of this poſition; How it maketh to the eaſing of the heart, or the aſſwaging of the griefe of minde in temptation, I appeale to common experience. For when a man, beeing aſſured of the pardon of his ſinnes, ſhall yet conſider, that there is ſomething more behind to be done on his part, how can hee in probability, rely himſelfe wholly vpon Chriſts ſatisfaction? How can he reape vnto himſelfe from thence any aſſurance of reconciliation to God, whom he

formerly

[b] Decret. de pœnit. diſt. 6. cap. 1. Caueat ſpiritualis iudex, vt ſicut non commiſit crimen nequitiæ, ita nō careat munere ſcientiæ.

[c] Iudices in cauſis pœnitentium. Bell. de pœn. lib. 3. cap. 2. Concil. Trid. ſeſſ. 14. can. 9. Prolog. in Summ. Antonin. Archiepiſc. Florentini. Mark. 2. 10. Reu. 3. 8. 2. Cor. 5. 20.

[d] Theophil. comment. in Ioan. 3. 34. & Hieron. l. 3. comment. in Matth. ſuper verba, Tibi dabo claues. Emanuel Sa, in Aphor. confeſſariorum. Summa Angelica, caput, Fides. parag. 6. 7. Concil. Trid. ſeſſ. 6. cap. 9.

[e] Mat. 14. 31. Iam. 1. 6. Rom. 4. 20. Concil. Trid. ſeſſ. 14. can. 7. Pſal. 19. 12.

[f] Peccatum veniale quod non tollit ordinem ad vltimum finem, vnde non meretur pœnam æternam, ſed temporalem. Iacob. de Graphiis Deciſion. aurear. Caſ. Conſc. lib. 1. cap. 8. 1. Ioh. 3. 4.

Concil. Trid. ſeſſ. 14. can. 13.

formerly offended? If we may and muſt doe ſomething in our owne perſons,whereby to appeaſe the wrath of God, why hath our Sauiour taught vs for our hearts reliefe, wholly and onely to make the plea of pardon for our ſinnes? True it is indeede, that Popiſh Confeſſours doe teach their penitents,when they feele the wrath of God vpon them for ſinne, to ſtoppe the mouth of Conſcience,by performance of a *formall humiliation*,and repentance,yea to offer vnto God ſome ceremoniall duties in way of ſatisfaction. But when ſorrow ſeazeth vpon the ſoule, and the man fals into temptation,then it will appeare that theſe directions were not currant; for notwithſtanding them,he may want ſound comfort in Gods mercie, and runne into deſpaire without recouerie. And for this cauſe, vpon experience it hath beene prooued, that euen Papiſts themſelues in the houre of death,haue beene content to renounce their owne workes, yea the whole bodie of humane ſatisfactions,and to cleaue onely to the mercie of God in Chriſt for their ſaluation.

By theſe inſtances,and many more that might be alleadged to this purpoſe,it is apparant, vpon how weake and vnſtable grounds the *Caſe-diuinitie* of the Popiſh Church ſtandeth, and how indirect a courſe they take,for the reſolution and direction of the troubled Conſcience.

Now by the benefit and abuſe of this Doctrine, we ſee how neceſſary it is, that in Churches which profeſſe Chriſtian religion,it ſhould be more taught,and further inlarged then it is. And to this purpoſe it were to be wiſhed,that men of knowledge in the Miniſterie, that haue by the grace of God attained vnto the *Tongue of the learned*,would imploy their paines this way:not onely in ſearching into the depth of ſuch points as ſtand in bare ſpeculation, but in annexing thereunto the grounds and concluſions of practiſe,whereby they might both informe the iudgement, and rectifie the conſcience of the hearers. By this meanes it would come to paſſe, that the poore diſtreſſed ſoule might be releeued,pietie and deuotion more practiſed, the kingdome of Sinne, Satan,and Antichriſt weakened and impayred,and the contrarie kingdome of Chriſt Ieſus more and more eſtabliſhed.

What the Author and Contriuer of the Diſcourſe enſuing hath done in this behalfe, it is euident by the whole courſe of his writings,that he hath left behind him:all which,as they do openly ſhew vnto the world,how great a meaſure of knowledge and vnderſtanding,with other endowments both of nature and grace,the Lord had inriched him withall;ſo they doe carrie with them the ſweet ſauour of pietie and ſanctification, wherewith hee approoued his heart vnto God, and his life vnto men. Wherein alſo vpon occaſion,he hath propounded,and explained ſundrie notable rules of direction and reſolution of the Conſcience,as will appeare to the view of the learned and well aduiſed Reader.

To let paſſe all the reſt:this preſent Treatiſe giueth very ſufficient teſtimonie of his knowledge and dexteritie in that kind; which could not be attained vnto, without great paines, much obſeruation,and long experience. A labour which commendeth it ſelfe to the Church of God in two reſpects principally. One,becauſe his grounds and principles are drawn either directly, or by iuſt conſequence out of the written Word,and ſo are of greater force, to conuince the conſcience,and to giue ſatisfaction to the mind,either doubting,or diſtreſſed. The other, for that it is deliuered with ſuch perſpicuitie, and diſpoſed in ſuch order and Methode, as fitteth beſt for the vnderſtanding and memorie of any,whoſoeuer ſhall peruſe it.

Now this whole Treatiſe of the Queſtions, I haue made bold to preſent vnto your Lordſhip, and to publiſh abroad vnder your protection. Firſt, becauſe God, who vouchſafeth ſpeciall fauour to them that honour him,hath adorned your eſtate with Honour, your perſon inwardly with many rich graces of the Spirit,and outwardly with the profeſſion and practiſe of true Religion;a thing directly confirmed by your vnfained loue of the truth,and continuall fauors to the Teachers of the ſame,the Miniſters and Diſpenſers of the Goſpell. Secondly, becauſe as the Author of theſe Caſes,was himſelfe in many reſpects bound vnto your Honour while he liued; ſo his wife and children for his ſake,haue receiued much kindneſſe at your hands,ſince his death; a manifeſt proofe of the truth and ſynceritie of your affection towards him in the Lord. And in the laſt place,it was my deſire,by ſetting them forth vnder your name,to giue ſome teſtimonie of duty to your Honour,preſuming that as you loued the Author, ſo you will be pleaſed to patronize the Worke,and fauourably to interpret,of the paines and good intention of the publiſher. And thus crauing pardon for my boldneſſe,I humbly take my leaue,and commend your Lordſhip to the grace and fauour of God in Chriſt. From *Emanuell* Colledge in *Cambridge.*

Your Hon. in all dutie to be commanded,

Tho. Pickering.

To the godly and vvel-affected Reader whoſoeuer.

I Doe now at the length offer vnto thy view (Chriſtian Reader) the whole Treatiſe of Caſe-diuinitie, ſo farre as the Author proceeded in the deliuerie thereof before his death. If thou haſt beene longer held in expectation thereof, then either thy ſelfe deſiredſt, or was meete, I muſt intreate thy fauourable interpretation of my forbearance, partly in regard of many priuate diſtractions, and ſundry occurrents wherewith I was detained from this duty, and partly alſo in reſpect of my deſire to publiſh it in ſuch ſort to thy contentment, that it might afterward require no further filing or forbiſhing by ſecondarie Corrections.

Touching the Treatiſe it ſelfe, I haue dealt as faithfully as I could, keeping cloſe to the Preachers owne words, without any materiall addition, detraction, or amplification. His Methode remaines the ſame in the bodie of the diſcourſe, not admitting the leaſt alteration. Only it was thought conuenient to diſtinguiſh it into bookes, according to the ſeuerall diſtinct parts, the bookes into chapters, the chapters that were moſt capable of diuiſions, into Sections, and my meaning therein was, to helpe the memorie of the Reader, and to auoid tediouſneſſe the daughter of long ſome diſcourſes.

Now if in the peruſing, thou either find any thing amiſſe, or thy ſelfe haply not fully ſatiſfied in particular, then remember what is the Lot of learned mens workes which are Scripta poſthuma *(whereof theſe latter times haue yeelded many examples) to be left after a ſort, naked & imperfect, when the Authors themſelues are gone, who might haue brought them to perfection. Conſider againe, that in regard of the weight of this worthie Argument, it were much better, kindly and thankefully to accept and inioy theſe labours, howſoeuer imparted, then by their ſuppreſſing to be wholly depriued of ſuch a benefit. And withall reſt with me in hope, that as himſelfe hath firſt traced the way, and walked by the bankes of this maine Sea, ſo others vpon this occaſion, will be incouraged to attempt the like courſe, or at leaſt to enlarge this worke by addition of more particulars. Meane while, not doubting of thy Chriſtian acceptance of my paines for thy good, I commend them to thy loue, thy ſelfe vnto God and the word of his grace.* Eman. Coll: Nouemb. 20. 1606.

Thine in Chriſt Ieſus,

Tho. Pickering.

24 DE59

THE FIRST BOOKE OF THE CASES OF CONSCIENCE, CONCERNING MAN ſimply conſidered in himſelſe, without relation *to another.*

The Preface declaring the Ground and Order *of the Treatiſe following.*

Iſaiah, 50. 4.

The Lord God hath giuen me a tongue of the learned, that I ſhould knowe to miniſter a word in due time, to him that is wearie.

IN that part of the Prophecie which goes before, the holy Ghoſt ſetteth downe and foretelleth the Calling of the Gentiles, which was to beginne at the death of Chriſt, and from thence to continue vnto this day, and ſo conſequently to the ende of the world. In the former verſes of this Chapter, there is mention made of the reiection of the Iewes; I meane not a generall, but a particular reiection, namely then, when they were in affliction in the daies of Iſaiah. Now in this, and ſo in all other Prophecies of the like kinde, which intreate of this point; Chriſt himſelfe is brought in, ſpeaking in his owne perſon; and the words of this Chapter from the beginning, to this preſent verſe, and the reſt that follow, are the wordes of Chriſt the Mediatour.

In the verſes going before, he diſputes the caſe of their reiection: and the ſumme of the whole diſputation is, that either hee, or they themſelues were the cauſes therof; but he was not the cauſe, and therefore they themſelues by their ſins. The reaſon, whereby hee proues that they themſelues were the cauſe, is framed in this ſort. You Iewes cannot bring any writing or bill of diuorce, to ſhew that I reiected you: therfore I appeale euen to your own conſciences, whether you haue not brought this iudgement vpon your ſelues, by your iniquities, verſ. 1. On the other ſide, the reaſon why God was not the cauſe is: becauſe hee for his part called them in great mercy and loue: but when he called they would not obey, verſ. 2.

Now in the end of the ſecond verſe is contained an anſwer to a ſecret reply, that ſome obſtinate Iewe might make, after this manner: God hath not now the like power in ſauing and deliuering vs, as he hath had in former times: therefore wee cannot hope or expect any deliuerance from him, and how then ſhall we doe in the meane while? To this the Lord himſelfe makes anſwer, v. 2, 3, 4. that his hand is not ſhortned, nor his power leſſened in regard of greater workes, much leſſe in reſpect of their deliuerance; and though the preſent affliction which they endured, was great and tedious, yet they were not to bee ouermuch diſmaied in themſelues, but rather to be comforted, becauſe God had giuen him *the tongue of the learned*, to miniſter a word in ſeaſon to the wearie and diſtreſſed, and conſequently, that he had power to eaſe and refreſh that their wearineſſe and affliction.

In this text then, there is ſet down one principall dutie of Chriſts propheticall office, by alluſion to the practiſes of the Prophets in the old Teſtament, eſpecially thoſe which belonged to the ſchooles of Elias and Elizeus, who are here tearmed, *the learned.* And out of the words thereof, one ſpeciall [illegible] of inſtruction may be gathered, [illegible] *That there is a certaine knowledge or doctrine reuealed in the word of God, whereby the conſciences of the weake may be rectified and pacified:* I gather it thus. It was one ſpeciall dutie of Chriſts propheticall office, to giue comfort to the conſciences of thoſe that were diſtreſſed, as the Prophet here recordeth. Now as Chriſt had this power to execute and performe ſuch a duty, ſo he hath committed the diſpenſation therof to the Miniſters of the Goſpell. For we may not thinke that Chriſt in his owne perſon, miniſtred and ſpake words of comfort to the wearie, in the time of the Prophets, becauſe he was not then exhibited in our nature, and yet he did then ſpeake, but how? in the perſons of the Prophets. So likewiſe, becauſe Chriſt now in the new Teſtament, ſpeakes not vnto the afflicted in his owne proper perſon, it remaineth therefore, that he performes this great worke in the Miniſtrie of Paſtours and Teachers vpon earth, to whom he hath giuen knowledge, and other gifts to this end and purpoſe. There muſt needs therefore be a certaine and infallible doctrine, propounded and taught in the

A Scriptures, whereby the conſciences of men diſtreſſed, may be quieted and releeued. And this doctrine is not attained vnto by extraordinarie reuelation, but muſt be drawne out of the written word of God.

The point therefore to bee handled, is, What this doctrine ſhould bee? It is not a matter eaſie and at hand, but full of labour and difficultie: yea very large, like vnto the maine ſea: I will onely (as it were) walke by the bankes of it, and propound the heads of doctrine, that thereby I may, at leaſt, occaſion others, to conſider and handle the ſame more at large.

That I may proceed in order: Firſt, I am to lay downe certaine Grounds or Preambles, B which may giue light and direction to the things that follow: and in the next place, I wil propound and anſwer the maine and principall queſtions of Conſcience.

CHAP. I.

Of the two firſt Grounds of Caſes, Confeſſion, and the degrees of Goodneſſe.

THE Grounds or Preambles are eſpecially foure. The firſt, touching confeſſion. The ſecond, touching the degrees of goodneſſe in things and actions. The third, touching the degrees of Sinne. The fourth and laſt, concerning the Subiection and power of conſcience. C Of theſe in order.

Sect. 1.

The firſt Ground is, That in the troubles of Conſcience, it is meete and conuenient, there ſhould alwaies bee vſed a *priuate Confeſſion.* For Iames ſaith, Iam. 5. 16. *Confeſſe your faults one to another, & pray one for another,* thereby ſignifying, t[illegible] Confeſſion in this caſe, is to bee vſed as a [illegible]g moſt requiſite. For in all reaſon, the Phyſitian muſt firſt knowe the diſeaſe, before hee can apply the remedie: and the griefe of the heart will not bee diſcerned, vnleſſe it bee maniſeſted by the confeſſion of the partie diſeaſed; and for this cauſe alſo in the griefe of conſcience, the *ſcruple*, that is, the thing that troubleth the conſcience, muſt be knowne.

D Neuertheleſſe, in priuate confeſſion, theſe caueats muſt be obſerued. Firſt, it muſt not bee vrged, as a thing ſimply or abſolutely neceſſary, without which there cã be no ſaluatiõ. Againe, it is not fit that confeſſion ſhould be of all ſinnes, but onely of the *ſcruple* it ſelfe, that is, of that or thoſe ſinnes alone, which doe trouble and moleſt the conſcience. Thirdly, though confeſſion may be made to any kinde of man, (*Confeſſe one to another*, ſaith Iames,) yet is it eſpecially to be made to the Prophets and Miniſters of the Goſpel. For they in likelihood, of all other men, in reſpect of their places and gifts, are the fitteſt and beſt able to inſtruct, correct, comfort, and enforme the weake and wounded conſcience. Laſtly, the perſon to whom it is made, muſt bee a man of truſt and fidelitie, able and willing to keepe ſecret things that are reuealed, yea to burie them (as it were) in the graue of obliuion, for *Loue couereth a multitude of ſinnes.*

Sect. 2.

The next Ground is touching the degrees of Goodneſſe in humane things and actions. Goodneſſe in things is two-fold; vncreated, and created. Vncreated, is God himſelfe, who neuer had beginning, and who is Goodneſſe it ſelfe, becauſe his nature is abſolutely and perfectly good, and becauſe he is the author and worker thereof, in all things created. Created goodneſſe, is that whereby the creature is made good; and it is nothing elſe, but the fruit of that goodneſſe, that is eſſentially in God. Now the degrees thereof are theſe. There is a generall or naturall Goodneſſe in creatures, and a more ſpeciall or morall Goodneſſe.

Generall Goodneſſe is that, whereby all creatures are accepted and approoued of God, by whom they were both created and ordained. Thus euery creature is good, partly by creation, and partly by ordination. By creation it is, that the ſubſtance of each creature, as of the Sunne, the Moone, the Earth, Water, Meate, Drinke, &c. is good, hauing the beeing thereof from God. Hence alſo the eſſentiall properties, quantities, qualities, motions, actions, & inclinations of the creatures, in themſelues conſidered, with all their euents, are good. By the ſame generall goodneſſe alſo, euen the Diuell himſelfe and his actions, as he is a ſubſtance, and as they are actions, hauing their beeing from God, are good. Things againe doe take vnto them the condition of Goodneſſe, not onely by creation, but alſo by Gods ordination, whereby they are directed and appointed, to ſome certain vſes and ends. Thus the euill Conſcience, Hell, and Death are good, becauſe they are ordained of God, for the execution of his iuſtice, howſoeuer in themſelues, and to vs they be euill.

Beſides this generall and naturall goodneſſe, there is alſo a *ſpeciall* or *morall* goodnes, properly ſo called: & it is that which is agreeable to the eternall and vnchangeable wiſedome of God, reuealed in the Morall Law, wherein it is commanded; and things as they are therein commanded to be done by God, are good *morally*. Now of actions *morally* good, there be two degrees: for they are either good in themſelues alone, or good both in themſelues, and in the doer. In themſelues alone ſome things be morally good: for example, when a wicked man giues an almes, it is a good worke onely in it ſelfe, but not good in the doer, becauſe it is not done in faith, and from a good conſcience: and ſo are all the vertues of the heathen, *morally* good in themſelues, but they are not good in heathen men; for in them they are but (a) *beautifull ſinnes.* The next degree of goodneſſe is, whereby

things

a Splendida peccata.

things & actions are both good in themſelues, and in the doer alſo. Of this ſort were the praiers and almes of *Cornelius* good in themſelues, and in him alſo, becauſe he was a beleeuer. Act.10.3.4.

Now oppoſite to things and actions morally good or euill, are actions and things of a middle nature, commonly termed *Indifferent*, which in themſelues beeing neither good nor euill, may be done or not done without ſinne; In themſelues I ſay, for in their circumſtances they are, & may be made either euill or good. And here wee muſt remember to put a difference betweene conueniencie, and inconueniencie, which ariſeth from the nature of indifferent things. *Conueniencie* is, when a thing or action is ſo fitted to the circumſtances, and the circumſtances fitted to it, that thereby it becomes a thing Conuenient. On the other ſide, *Inconueniencie* is, when a thing or action is done in vnmeete circumſtances, which bring ſome hurt or loſſe to the outward man, or ſtand not with decencie: and therefore doe make it to be Inconuenient. And by this that hath beene ſaid, we may diſcerne when an action is good, euill, indifferent, conuenient, or inconuenient.

CHAP. II.

Of the nature and differences of ſinne.

THE third Ground, is touching the degrees or differences of Sinne. And here we muſt firſt of al ſearch, what is Sinne properly, and what is properly a Sinner.

Sect. 1.

Sinne in his proper nature (as Saint Iohn ſaith, 1. Ioh. 3.4.) is an *anomie*, that is, a want of conformitie to the Law of God. For the better vnderſtanding wherof, we muſt know, that there were in Adam before his fall, three things not to be ſeuered one from the other: the ſubſtance of his bodie and ſoule: the Faculties and Powers of his bodie and ſoule: & the Image of God conſiſting in a ſtraightnes, and conformitie of all the affections, and powers of man to Gods will. Now when Adam fals, and ſinnes againſt God, what is his ſinne? Not the want of the two former, (for they both remained,) but the very want, and abſence of the third thing, namely, of conformitie to Gods will. I make it plaine by this reſemblance; In a muſicall inſtrument, there is to bee conſidered, not onely the inſtrument it ſelfe, and the ſound of the inſtrument, but alſo the harmonie in the ſound. Now the contrarie to harmonie, or the diſorder in muſicke, is none of the two former, but the third, namely the diſcord, which is the want or abſence of harmonie, which wee call *diſſarmonie*. In the ſame manner, the ſinne of Adam, is not the abſence either of the ſubſtance, or of the faculties of the ſoule and the bodie, but the want of the third thing before named, and that is, conformity or correſpondencie to the will of God, in regard of obedidience. But ſome may ſay, the want of conformitie in the powers of the ſoule, is not ſinne properly: becauſe in ſinne there muſt bee not only an abſence of goodneſſe, but an habite or preſence of euill. I anſwer, that this very want of conformitie, is not onely the abſence of goodneſſe, but alſo the habite or preſence of euill. For as this want enters in, and is receiued into mans nature, it is properly a want or abſence of goodneſſe; againe, after it is receiued into the nature of man, it continues & abides in the powers and faculties thereof, and ſo it caries the name of an habite.

It may be ſaid againe, that luſt and concupiſcence, that is, Originall ſinne, drawes the heart away from the ſeruice of God, and entiſes it to euill. Now to entiſe or draw away, is an action, and this action cannot proceede of a meere priuation or want. *Anſ.* We muſt conſider Originall ſinne two waies: firſt ioyntly with the thing or ſubiect, in which it is; ſecondly, by it ſelfe in his own nature. If we conſider it with his ſubiect, it is an euil inclination or action: but if we conſider it ſimply in it own nature, it is no inclinatiō, or action, but a want. And the like conſideration is to bee had of actuall ſinne. For example: In murther there are two things: one is the action of moouing the body, and of holding vp the weapon, &c. which is no ſinne properly, if it be conſidered as an action: becauſe euery action comes from God, who is the firſt cauſe of all things and actions. Againe, in murther there is a ſecond thing, namely, killing or ſlaying of the man, which is the diſorder or aberration in the action, whereby it is diſpoſed to a wrong vſe and end: and thus the action is a ſinne, namely, in reſpect it wants conformitie to the wil of God. The nature then of the ſinne lies not in the action, but in the manner of doing the action: and ſinne properly is *nothing formally ſubſiſting, or exiſting*, (for then God ſhould be the author of it, in as much as he is the Creatour and ordainer of euery thing and action,) but it is an *ataxie*, or abſence of goodneſſe and vprightnes, in the thing that ſubſiſteth. Whereupon it is well and truly ſaid in Schooles, *In ſin there is nothing poſitiue*, but it is a want of that which ought to bee or ſubſiſt, partly in the nature of man, and partly in the actions of nature. Thus we ſee what ſinne is.

In peccato nihil poſitiuum.

Sect. 2.

The ſecond thing to be conſidered, is, what is a Sinner properly: For the knowledge hereof, wee muſt conſider in euery ſin foure things: firſt, the *fault* whereby God is offended: then, the *guilt* whereby the conſcience is bound ouer vnto puniſhment: thirdly, the *puniſhment* it ſelfe, which is eternall death. Of theſe three, not the guilt or puniſhment; but the fault or offence, makes a man a ſinner.

1. Culpa.
2. Reatus.
3. Pœna.

Howbeit here is a further difficulty. When a man hath committed ſome offence, and the ſaid offence is done and paſt, it may bee ſome twentie or thirtie yeares: yet the partie offending, doth not therefore ceaſe to bee a ſinner. Now then I demaund, what is the very thing, for which he is named and tearmed ſtill a ſinner in the time preſent, the offence beeing paſt? The anſwer is, that euery actuall ſinne, beſide the three former muſt bee conſidered 4. Vacula. with a fourth thing, to wit, a certaine *ſtaine*, or *blotte*, which it imprints and leaues in the offender as a fruite, and that is an inclination, or euill diſpoſition of the heart, whereby it becomes more apt & prone to the offence done, or to any other ſinne. For looke as the dropſie man, the more he drinkes, the drier hee is, and the more he ſtill deſires to drinke: euen ſo a ſinner, the more hee ſinnes, the apter is hee to ſinne, and more deſirous to keepe ſtil a courſe in wickedneſſe. And as a man that lookes vpon the Sunne, if hee turne his face away, remaines turned vntill he turne himſelfe againe: ſo hee that turnes from God by any ſinne, makes himſelfe a ſinner, and ſo remaines vntill hee turnes himſelfe againe by repentance. Thus Dauid was a ſinner not onely in the very act of his adulterie and murther: but euen when the act was done and paſt, hee remained ſtill a murtherer and an adulterer; becauſe a new, or rather a renewed proneneſſe to theſe, and all other ſinnes, tooke place in his heart by his fall, and got ſtrength, till hee turned to God by repentance, vpon the admonition of the Prophet. The thing then, whereby a ſinner is tearmed a ſinner, is the fault together with the fruite thereof, namely, the blotte imprinted in the ſoule, ſo oft as men doe actually offend.

Vſes, The Vſe of this doctrine touching ſinne, 1 is two-folde. Firſt, by it we learne and ſee, what is Original ſinne, whereby an infant in the firſt conception and birth is indeed a ſinner. Euery infant muſt be conſidered as a part of Adam, proceeding of him and partaking of his nature: and thereby it is made a ſinner, not only by imputation of Adams offence, but alſo by propagation of an aptneſſe, and pronenes vnto euery euill, receiued together with nature from Adam. And thus ought we to conceiue Originall ſinne, not to bee the corruption of nature alone, but Adams firſt offence imputed, with the fruite thereof the corruption of nature, which is an inclination vnto euery euill, deriued togither with nature from our firſt 2 parents. Secondly, by this wee are taught to take heede of all and euery ſinne, whether it bee in thought, word, or deede: becauſe the committing thereof, though in reſpect of the acte it paſſeth away in the doing, yet it doth breed and increaſe a wicked diſpoſition in the heart, (as hath beene ſaid) to the offence done, or any other ſinne. Men deceiue themſelues, that thinke all the euill of ſinne, to be onely in the act of ſinning, and to go no further; whereas indeed euery offence hath a certaine blotte going with it, that corrupteth the heart, and cauſeth man to delight and lie in his offence, which lying in ſinne is a greater cauſe of damnation, then the very ſinne it ſelfe. This therefore muſt admoniſh vs to take heede, leſt wee continue in any ſinne, and if it fall out, that through infirmity wee bee ouertaken by any tentation, wee muſt labour to riſe againe, and turne from our ſinne to God, by new and ſpeedy repentance.

Sect. 3.

Thus much of Sinne it ſelfe. Now follow the Differences thereof, which are manifolde. The firſt ſort are to be gathered from the cauſes and beginnings of ſinne in man, which are three-folde; Reaſon, Will, and Affection.

The differences of ſinne in reſpect of Reaſon are theſe: Firſt, ſome are ſinnes of knowledge, ſome of ignorance. A ſinne of knowledge is, when a man offends againſt his knowledge, doing euill when he knoweth it to be euill: and this is greater then a ſinne of ignorance, for *he that knoweth his maſters will, & doth it not, ſhall bee beaten with many ſtripes*, Luk. 12. 47. A ſinne of ignorance is, when a man doth euill, not knowing it to be euill. Thus Paul was a blaſphemer, an oppreſſour, and perſecuted the Church of Chriſt ignorantly, & in a blinde zeale, not knowing that which he did to bee euill. Now by ignorance here I meane, an ignorance of thoſe things which ought to bee knowne; and this is two-folde: ſimple, or affected. Simple ignorance is, when a man after diligence and good paines taking, ſtill remains ignorant: this ignorance will not excuſe any man, if it bee of ſuch things as hee is bound to know: for it is ſaid, *He that doth not his maſters will*, by reaſon he knew it not, *ſhal be beaten with ſtripes*, though fewer.

And in this regard, euen the heathen which knew not God, are inexcuſable, becauſe they were bound to haue knowne him. For Adam had the perfect knowledge of God imprinted in his nature, and loſt the ſame through his owne default, for himſelfe and his poſteritie. And it is the commaundement of God, whereunto euery man is bound to performe obedience: that man ſhould *know him*, that is, his will and word.

But ſome may ſay then, how can any man be ſaued, ſeeing euery man is ignorant of many things which he ought to knou? *Anſ.* If we know the grounds of religion, and be carefull to obey God according to our knowledge, hauing withall a care and deſire to increaſe in the knowledge of God and his will, God will hold vs excuſed: for our deſire and endeauour to obey, is accepted for obedience it ſelfe. And the greater this ſimple ignorance is, the leſſer is the ſinne. For hereupon it was that *Peter* Act.3.9. leſſened, and *(in ſome ſort)* excuſed the ſinne of the Iewes, in crucifying Chriſt, becauſe they did it *through ignorance*: and ſo doth *Paul* his ſinne in perſecuting the Church, when hee alleadgeth, that it was *done ignorantly in vnbeleefe*. 1.Tim,1.13

But howſoeuer this ſinne by ſuch means may bee leſſened, yet remaines it ſtill a ſinne worthy condemnation. Affected ignorance is, when a man takes delight in his ignorance, and will of purpoſe be ignorant: not vſing, but contemning the meanes, whereby to get and increaſe knowledge: and that careleſſely and negligently, becauſe hee will not leaue ſinne which hee loueth, nor forſake the euill trade of life, wherein hee delighteth. This is the ſin of thoſe, whereof *Iob* ſpeaketh, who ſay vnto God, *Depart from vs: for we deſire not the knowledge of thy waies,* Iob 21.14. And of whome Dauid complaines, that *they flatter themſelues in their owne eyes, and haue left off to vnderſtand and to doe good,* Pſalm. 36.2,3. This ignorance is damnable and diuelliſh: it excuſeth no man, but doth rather aggrauate and increaſe his ſinne: yea it is the mother of many grieuous enormities.

a Ignorantia iuris,

Againe, ignorance is two-folde: of the (*a*) Law, or of the thing the Law requireth. Ignorance of the Law is, when a man knowes not the Law of God written, nor the law of nature. This ignorance may ſomewhat leſſen the ſinne, but it excuſeth no man: becauſe it is naturall, and euery man is bound to know the law. Ignorance of the thing the Law requireth, is the ignorance of the (*b*) fact: and that is, either with the fault of the doer, or without the fault.

Ignorantia facti,

Faultie ignorance is, the ignorance of a fact, which he might haue preuented. As when a man in his drunkenneſſe killeth another; in this fact, not knowing what he doth, he alſo knoweth not that he hath offended: and yet becauſe hee might haue preuented his drunkenneſſe, therefore he is faultie and ſinneth. Faultleſſe ignorance is, when a fact is done, which could not bee either knowne, or auoided before-hand. For example: if a man be lopping a tree, and his axe head fall from the helve, out of his hand, and kils another paſſing by; here is indeede manſlaughter, but no voluntarie murther: becauſe it was a thing that could not bee auoided, and did not fall out through his default. And this ignorance is excuſable.

The ſecond fountaine of ſinne, is the Will, from whence ariſe theſe three differences of ſinnes: ſome are from the will immediately, ſome beſides the will, and ſome are mixt, partly with the will, and partly againſt the will.

Sinnes proceeding from the will, are properly tearmed *voluntarie*; ſuch as the doer mooued by his owne will commits, though he know them to be euil. And here, the more free the will is, the greater is the ſinne: for will added to knowledge, makes the ſinne the greater. Vnder voluntarie ſinnes, are comprehended all ſuch, as proceede from ſtirred affection, as when a man tels a lye for feare, or ſtriketh another in anger: and the reaſon is, becauſe theſe offences, though they are not done vpon deliberation, but ariſe from the violence of affection, yet they doe not exclude Conſent. Hither alſo wee may referre, ſinnes committed by compulſion: as when a man is forced to deny his religion, his offence in deed and truth is voluntary, (though ſome otherwiſe thinke it to be a mixt action.) For compulſion doth not reach to the will, but to the outward man, and ſerues to draw forth a conſent: and when conſent is yeelded, he denies his religion voluntarily: for *the will cannot be conſtrained.*

Voluntas non cogitur

In the next place, ſinnes beſide the will are ſuch, as are neither directly from the will, nor againſt it. Of this ſort are the firſt ſudden motions vnto ſinne, conceiued in the heart with ſome inward pleaſure and delight: and theſe are truly ſinnes, though in reſpect litle ſinnes, condemned in the laſt commandement. And they are not from the will, becauſe they goe without and before conſent: neither yet are they againſt the will, becauſe then the heart would not take delight in them.

Here by the way, wee are to note, againſt the doctrine of the Papiſts, that all ſinnes are not voluntarie; for whatſoeuer wanteth conformity to the Law of God, is ſinne, whether it be with conſent of wil or no. But many ſuch deſires & delights, ariſe ſuddenly in the heart of man, which are not according to the Law of God, and haue no conſent or approbation of will. In like manner, when one man kils another, thinking that he killeth a wild beaſt: if the ſame man remembreth afterwards what he hath done, and is not grieued for the fact, in this caſe hee hath ſinned, becauſe his not grieuing, is offenſiue vnto God; though the fact were meerely beſides his will.

Mixt ſinnes are partly from the will, partly againſt it. Of this ſort are the workes of the man regenerate, which are done partly with his will, and partly againſt his will, being partly good, and partly euill. The reaſon hereof is this: There are in man after regeneration, two contrary grounds or beginnings of actions: to wit, naturall corruption, or the inclination of the mind, wil, and affections, to that which is againſt the Law, called the Fleſh; and a created quality of holineſſe, wrought in the ſaid faculties by the holy Ghoſt, tearmed the Spirit. And theſe two are not ſeuered, but ioyned and mingled togither, in all the faculties and powers of the ſoule. Now betweene theſe, there is a continuall combate, corruption fighting againſt grace, and grace againſt corruption. Hence it is, that there being euen in one and the ſame will contrary inclinations, there muſt neceſſarily flow from the man regenerate, contrary actions; the fleſh in euery action, willing that which is euill, and the Spirit on the other ſide, that which is good. This *Paul* confeſſed and acknowledged, vpon his owne experience, after his conuerſion, when he ſaid, *To will is preſent with mee, but I finde no meanes* [*perfectly to doe*] *that which is good,* Rom. 7.18. Againe, verſ. 22.23. *I delight in the Law of*

God, concerning the inner man; but I ſee another law in my members, rebelling againſt the law of my minde, and leading mee captiue to the law of ſinne, which is in my members.

The third ground or fountaine of ſinne in man, is Affection, from whence doe proceede two kindes, namely, ſinnes of Infirmitie, and ſinnes of Preſumption.

Sinnes of Infirmitie are ſuch as proceede from the ſudden paſſions of the minde, and the ſtrong affections of the heart, as from hatred, griefe, anger, ſorrow, & ſuch like. Theſe ſins are commonly thought to be in all men: but the truth is, they are properly incident to the regenerate. For infirmitie cannot bee ſaid properly to be in them, in whome ſinne hath firmitie or ſtrength, & where there is no power of grace at all. Againe, the man that is regenerate, ſinneth neither when he would, becauſe hee is reſtrained by the grace of God that is in him: nor in what manner he would, partly becauſe he ſinneth not with al his hart, the ſtrength of his fleſh beeing abated by the Spirit, and partly for that beeing fallen, he lies not ſtill, but recouers himſelfe by ſpeedie repentance. An euident argument, that the ſins whereinto hee falleth, are not preſumptuous, but are ordinarily of weakenes and infirmity.

Sinnes of Preſumption are ſuch as proceede from pride, arrogancie, wilfulneſſe, and hautineſſe of mans heart. Againſt theſe Dauid praieth, ſaying, *Let not preſumptuous ſinnes haue dominion ouer me*, Pſal. 19.13. And of them there be three degrees.

The firſt is: when a man wilfully goeth on in his ſinnes, vpon an erronious perſwaſion of Gods mercy, and of his owne future repentance; this is the ſinne of moſt men.

Num. 15. 30.

The ſecond is, when a man ſinneth wilfully, in contempt of the Law of God: this is called by *Moſes*, a ſinne with *a high hand*, and the puniſhment thereof was, by preſent death to be cut off from among the people.

The third, when a man ſinneth, not onely wilfully and contemptuouſly, but of malice and ſpite againſt God himſelfe, and Chriſt Ieſus. And by this wee may conceiue what is the ſinne againſt the holy Ghoſt: which is not euery ſinne of preſumption, or againſt knowledge and conſcience: but ſuch a kind of preſumptuous offence, in which true religion is renounced: and that of ſette purpoſe and reſolued malice, againſt the very Maieſtie of God himſelfe and Chriſt, *Heb.* 10.29.

Sect. 4.

Now follow other Differences of ſinne in regard of the obiect therof, which is the Law. In reſpect of the Law, ſinne is two-fold: either of Commiſſion, or of Omiſſion. I ſay, in reſpect of the Law, becauſe God hath reuealed in his Law two ſorts of precepts: the one wherein ſome good thing is commaunded to bee done, as to loue God with all our hearts, and our neighbour as our ſelues: the other wherein ſome euill is forbidden to bee done, as the making of a grauen image, the taking the name of God in vaine, &c.

Now a ſinne of Commiſſion is, when a man doth any thing that is flatly forbidden in the Law and word of God: as when one man kils another, contrary to the law, which ſaith, *Thou ſhalt not kill.* A ſinne of Omiſſion is, when a man leaueth vnperformed, ſome duty which the Law requireth: as for example, the preſeruing of his neighbors life, or good eſtate, whē it lieth in his power ſo to doe. Theſe alſo are truly ſinnes, and by them as well as by the other, men ſhalbe tried in the laſt iudgement.

Mat. 25.42, 43.

Sinnes of Omiſſion haue three degrees. Firſt, when a man doth nothing at all, but omits the dutie commaunded, both in whole and in part, as when hauing opportunitie and abilitie, hee doth not mooue ſo much as one finger, for the ſauing of his neighbours life.

Secondly, when a man performes the dutie inioyned, but failes both in the manner & meaſure thereof. Thus the Heathen failed in doing good workes, in that the things which they did, for ſubſtance and matter were good and commendable, beeing done vpon ciuill and honeſt reſpects, and referred to the common good; yet in truth their actions were no better then ſinnes of omiſſion, in as much as they iſſued from corrupted fountaines, hearts void of faith, and aimed not at the maine end, and ſcope of all humane actions, the honour and glorie of God.

Thirdly, when a man doth things in a right manner, but failes in the meaſure therof. And thus the children of God doe ſinne in all the duties of the law. For they do the good things the law commandeth, in louing God & their neighbour: but they cannot attaine to that meaſure of loue, which the law requireth. And thus the beſt men liuing do ſin in euery good worke they doe, ſo as if God ſhould enter into iudgement, deale with them in the rigour of his iuſtice, & examine them by the ſtrict rule of the Law, he might iuſtly condemne them, euen for their beſt actions. And in this regard, when wee pray daily for the pardon of our ſinnes, the beſt workes we doe, muſt come in the number of them: becauſe we faile, if not in ſubſtance and maner, yet at the leaſt, in the meaſure of goodneſſe, that ought to be in the doing of them. We muſt alſo haue care to repent vs, euen of theſe our ſinnes of Omiſſion, as well as of the other of Commiſſion: becauſe by leauing vndone our duty, we do oftner offend, then by ſinnes committed: and the leaſt Omiſſion is enough to condemne vs, if it ſhould be exacted at our hands.

Sect. 5.

The next difference of Sinnes may be this: Some are Crying ſinnes, ſome are ſinnes of Toleration.

Crying ſinnes I call thoſe, which are ſo hainous, and in their kinde ſo grieuous, that they haſten Gods iudgements, and call for ſpeedie vengeance down vpon the ſinner. Of this kinde there are ſundry examples in the Scriptures, principally foure. Firſt, *Cains* ſinne in murthering his innocent brother *Abell*, Gen.4.10. whereof it was ſaid, *The voice of thy brothers blood crieth vnto me from the earth.* The next is, the ſinne of Sodome and Gomorrha, which was pride, fulnes of bread, abundance of idleneſſe, vnmercifull dealing with the poore, and all manner of vncleanneſſe, Ezech. 16. and of Gen.18.20. this, the Lord ſaid, that *the crie of Sodome and Gomorrha was great, and their ſinnes exceeding grieuous.* The third, is the ſinne *of Oppreſſion*, Exod. 3.7. & aliàs. endured by the Iſraelites in Egypt, at the hand of Pharao, and his taske-maſters. Exod. 22. 23.27. The fourth, is mercileſſe Iniuſtice in wrongful withholding Iam.5.4.4. and detaining the labourers hire.

B Now are they called Crying ſinnes, for theſe cauſes. Firſt, becauſe they are now come to their full meaſure & height; beyond which God will not ſuffer them to paſſe, without due puniſhment. Againe, the Lord takes more notice, and inquires further into them, then into others, by reaſon that they exceede, and are moſt eminent where they be committed. Thirdly, they call for preſent helpe of the afflicted and wronged; and conſequently, for ſpeedie exequution of vengeance, vpon the authors and committers of them. And laſtly, becauſe God is wont to giue eare vnto the cryes of thoſe, that endure ſo heauie meaſure at the hands of others, and accordingly to helpe them, and reward the other with deſerued puniſhment.

C Next vnto theſe, are ſinnes of Toleration, leſſer then the former: which though in themſelues they deſerue death, yet God in his mercie ſhewes his patience and long ſufferance, vpon the committers thereof, either deferring the temporall puniſhment, or pardoning both temporall and eternal to his Elect. Such a ſinne was the ignorance of the Gentiles before Chriſts comming: Act.17.30. which God deferred to puniſh; and (as we ſay (a) *winked* at it. (a) ὑπεριδών.

More eſpecially, there be three ſorts of ſinnes of Toleration: the firſt is Originall ſin, or concupiſcence, in the regenerate after regeneration, and the fruits thereof: for it is not quite aboliſhed by regeneration, but remaines D more or leſſe moleſting and tempting a man till death. And yet if we carrie a conſtant purpoſe not to ſinne, and indeauour our ſelues to reſiſt al tentations, this concupiſcence of ours, ſhall not be imputed vnto vs, nor we condemned for it. And to this purpoſe the holy Apoſtle ſaith, *There is no condemnation to them that are in Chriſt.* Rom.8.1. Yet ſaith he not, *There is nothing worthie condemnation in them:* for Original ſinne remaines till death, truly deſeruing damnation, though it be not imputed.

The ſecond kind of ſinnes of Toleration are ſecret, vnknowne, and hidden ſinnes in the regenerate. Pſal.19. For *who can tell how oft he offendeth?* ſaith Dauid. When a man that is the childe of God, ſhall examine his heart, and humble himſelfe euen for all his particular A ſinnes, which he knoweth by himſelfe: there ſhall yet remaine ſome vnknowne ſinnes, of which he cannot haue a particular repentance; and yet they are not imputed, when there is repentance for knowne ſinnes. As for example, Dauid repents of his murther and adulterie, and yet afterwards (erring in iudgement, by reaſon of the corruption of the times,) he liued to his death in the ſinne of polygamie, without any particular repentance, that we heare of. In like manner did the Patriarkes, who may not altogether be excuſed: yet they were not condemned thereof: neither were they ſaued without repentance for this ſinne, but God in mercie accepted a generall repentance for the ſame. B And the like is the caſe of all the Elect, in regard of their ſecret and hidden faults: for vnles God ſhould accept of a generall repentance for vnknowne ſinnes, few or none at all ſhould be ſaued. And herein doth the endleſſe mercie of God notably appeare, that he vouchſafeth to accept of our repentance when we repent, though not in particular as we ought to doe. Neuertheles, this muſt not incourage or imbolden any man to liue in his ſinnes, without turning vnto God. For vnleſſe we repent in particular, of al the ſinnes we know, not only our knowne offences, but euen our ſecret ſinnes ſhall condemne vs. Many ſinnes are committed by men, which afterwards in proceſſe of time are quite forgotten: C Others are committed, which notwithſtanding are not knowne, whether they be ſinnes or no. And in doing the beſt duties we can, we offend often, and yet when we offend, we perceiue it not: and all theſe in the regenerate, through the mercy of God, are ſinnes of Toleration, in reſpect of particular repentance.

The third kinde of ſinnes of Toleration, are certaine particular facts of men not approoued of in Scripture, and yet remitted in reſpect of puniſhment. Such was the fact of *Zipporah*, Exod.4.25 in circumciſing her childe, in preſence of her husband, he beeing able to haue done it himſelfe, and ſhee hauing no D calling, to doe that which ſhee did. For though the hand of God was againſt him, yet was he not ſicke, (as ſome would excuſe the matter) neither is there any ſuch thing in the text: but it is rather to be thought, that ſhee her ſelfe circumciſed her ſonne in haſt, to preuent her husband: for the deede was done in ſome indignation, and ſhee caſt the fore-skin at his feete. And yet becauſe this fact was ſome manner of obedience, in that the thing was done which God required, (though not in the manner that he required) God accepted the ſame, and ſtayed his hand from killing *Moſes*. 1. King. 21. Thus God accepted of *Ahabs* humilitie, though it were in hypocriſie, becauſe it was a ſhew of obedience: 2. King. 17. and for that deferred a temporall puniſhment, till the daies of his poſteritie. God

A ſent Lyons to deſtroy the Aſſyrians, that dwelt in Samaria, for their idolatrie: yet ſo ſoone as they had learned to feare the Lord after the manner of the God of Iſrael, though they mingled the ſame with their owne idolatrie, God for that halfe obedience, ſuffered them to dwell in peace.

Sect. 6.

The ſixt diſtinction of Sinnes may be this: Some are ſinnes againſt God, ſome againſt men. This diſtinction is grounded vpon a place in Samuel: 1. Sam. 2. 15. *If one man ſinne againſt another, the Iudge ſhall iudge it: but if a man ſinne againſt the Lord, who ſhall pleade for him?*

Sinnes againſt God are ſuch, as are directly B and immediately committed againſt the maieſtie of God. Such are Atheiſme, Idolatrie, Blaſphemie, Periurie, Profanation of the Sabbath, & all the breaches of the firſt Table.

Sinnes againſt men, are iniuries, hurts, loſſes, and damages, whereby our neighbour is in his dignity, life, chaſtitie, wealth, good name, or any other way iuſtly offended, or by vs hindered. And ſuch actions muſt be conſidered two waies. Firſt, as they are iniuries and hurts done vnto our neighbour: and ſecondly, as they are anomies, or breaches of Gods law, forbidding vs to doe them: and in this ſecond reſpect they are called ſinnes, becauſe ſinne is properly againſt God: and therefore by ſinnes againſt men, we are to vnderſtand, C iniuries, loſſes, or dammages done vnto them. In this ſenſe muſt that place in *Matthew* be expounded: Math. 18. 15. *If thy brother ſinne againſt thee, &c.*

Sect. 7.

The ſeauenth Difference of ſinnes, is noted by S. Paul, where he ſaith, 1. Cor. 6. 18. *Euery ſinne that a man doth, is without the body; but he that commits fornication, ſinneth againſt his owne body.* In which place it is implyed, that ſome ſinnes are without the body, and ſome againſt mans owne bodie.

Sinnes without the bodie, are ſuch ſinnes as a man committeth, his bodie beeing the D inſtrument of the ſinne, but not the thing abuſed. Such are Murther, Theft, and Drunkenneſſe: for in the committing of theſe ſins, the bodie is but a helper, and onely a remote inſtrumentall cauſe, and the thing abuſed is without the bodie. For example: in drunkenneſſe, the thing abuſed by the drunkard, is wine or ſtrong drinke: in theft, another mans goods: in murther, the inſtrument whereby the fact is committed. The bodie indeed conferres his helpe to theſe things, but the iniurie is directed to the creatures of God, to the body and goods of our neighbour. And ſuch are all ſinnes, adulterie onely excepted.

Sinnes againſt the body, are thoſe in which it ſelfe, is not onely the inſtrument, but the thing abuſed alſo. Such a ſinne is adulterie onely, and thoſe that are of that kind, properly againſt the bodie: firſt, becauſe the bodie of the ſinner is both a furthering cauſe of the ſinne, and alſo that thing which he abuſeth againſt his own ſelfe. Secondly, by this offence, he doth not onely hinder, but loſe the right power, and property of his bodie, in that he makes it the member of an harlot. And laſtly, though other ſinnes in their kind, doe bring a ſhame and diſhonour vpon the bodie, yet there is none that ſitteth ſo nigh, or leaueth a blot ſo deepely imprinted in it, as doth the ſin of vncleanneſſe.

Sect. 8.

The eight diſtinction of ſinnes is grounded vpon *Pauls* exhortation to *Timothie*, 1. Tim. 5. 22. *Communicate not with other mens ſins.* Sinnes are either Other mens ſinnes, or Communication with other mens ſinnes. This diſtinction is the rather to be knowne and remembred, becauſe it ſerues to extenuate or aggrauate ſinnes committed.

Communication with ſinne is done ſundry waies. Firſt, by counſell: thus *Caiphas* ſinned when he gaue counſell to put Chriſt to death. Secondly, by commaundement: ſo Dauid ſinned in the murther of Vrias. Thirdly, by conſent, or aſſiſtance, Rom. 1. 31. thus Saul ſinned in keeping the garments of them that ſtoned Stephen, Act. 22. 20. & 7. 58. Fourthly, by prouocation: thus they ſinne that prouoke others to ſinne: and hereof Paul ſpeaketh when he ſaith, *Fathers muſt not prouoke their children to wrath,* Eph. 6. 4. Fiftly, by negligence or ſilence. This is the ſinne of the Miniſter, when men are called to reprooue ſinne, and do not. Sixtly, by flatterie, when men ſooth vp others in ſinne. Seuenthly, by winking at ſinnes, or paſſing them ouer by ſlight reproofe, Eph. 5. 11. Thus Eli ſinned in rebuking his ſonnes, and thereby brought a temporall iudgement vpon himſelfe and his family, 1. Sam. 2. chap. and 4. Eightly, by participation, Eph. 5. 7. and thus they doe ſinne, that are receiuers of theeues. Ninthly, by defending another man in his ſinne: for *he that iuſtifieth the wicked, and condemneth the iuſt, euen they both are an abomination to the Lord.*

Sect. 9.

The Ninth diſtinction followeth. *Some mens ſinnes* (ſaith Paul) *are open before hand, ſome follow after.* 1. Tim. 5. 24. Which place by ſome is expounded thus: Some mens ſinnes are kept ſecret, till the laſt iudgement, and ſome are reuealed in this life, before that day. This I thinke is a truth, but not the meaning of the text. For in the 23. verſe, the Apoſtle ſpake of Ordination, giuing charge to Timothie, that he ſhould not ſuddenly admit any into Eccleſiaſticall offices, leſt he did partake with their ſinnes. Now in this 24. verſe, he rendereth a reaſon thereof, ſaying, *Some mens ſinnes are open before hand:* that is, ſome mens faults and wants are knowne, before their ordination to Eccleſiaſticall offices, and of ſuch the Church may know what to iudge and ſay. But ſome againe follow after, that is, they are not reuealed till after their Ordination: and thus Iudas his wickedneſſe did not appeare at the firſt, but was reuealed after he was called to be an Apoſtle.

And thus we ſee, what be the Differences of Sins touching all which, this muſt be held and remembred for a Ground, That euery ſinne, in what degree ſoeuer it be, is *mortall* of it ſelfe: and no ſinne is *veniall* in it owne nature. For *the wages of euery ſinne is death*. Rom. 6.23. And, *Curſed is euery one, that continueth not in all things that are written in the booke of the Law, to doe them*, Gal. 3.10. This ground muſt be holden againſt the Church of Rome, who in her Caſe-diuinitie, vſeth to pacifie the conſcience, by teaching men, that ſundry ſinnes are veniall.

Sect. 10.

Now though euery ſinne of it ſelfe be mortall, yet all are not equally mortall: but ſome more, ſome leſſe. For the better vnderſtanding whereof, it is to be remembred, that in ſinne there be ſundry ſteps and degrees, wherby one and the ſame ſinne, may be leſſened or increaſed, and ſo become more or leſſe hainous before God.

If it be asked, how can this be? I anſwer; that Sinne may admit aggrauation, or extenuation, ſundry waies: firſt, by the circumſtances, which are principally ſeauen.

The firſt, is the ſubiect, or *perſon* ſinning. For example: The ſinne of a publike perſon, is more hainous, yea more mortall, then the ſin of a priuate man, becauſe he is in eminent place, and his actions are more exemplarie and ſcandalous, then the actions of inferiour men. The ſeruant that *knowes his maſters will*, if he doth it not, is the greater ſinner, and ſhall endure a greater puniſhment, then he that neglects the ſame vpon ſimple ignorance, Math. 10.15 The Miniſter and Diſpenſer of the Word, if he be vnfaithfull and vnprofitable, his offence, and conſequently his puniſhment, is farre greater then other mens, Math. 5.13.

The ſecond is, the obiect or partie which is offended. In this reſpect it was that the Iewes did more hainouſly ſin in crucifying Chriſt the Sonne of God, the *Lord of glorie*, then did their fathers which perſecuted and killed the Prophets. Againe, the word of God teacheth, that the iniurie that is done vnto thoſe whome God tenderly loueth, is farre more diſpleaſing vnto him, then if it were done to others. *He that toucheth you*, (ſaith the Prophet, meaning the Iewes his choſen and beloued people) *toucheth the apple of his eye*, Zach. 2.8. The man that deuiſeth miſchiefe againſt his harmeleſſe brother that *dwelleth peaceably by him*, committeth a ſinne moſt odious vnto God and man, Prou. 3.29 Pſal. 7.4. He that is called and conuerted vnto God and Chriſt,

A and maketh not honeſt prouiſion for *his owne which are of his family*, is ſo notorious an offender, that Saint Paul holds him a *denyer of the faith, and worſe then an infidell*, 1. Tim. 5.8. The perſon that ſhall raile *vpon the iudge*, or ſpeake euill of *the Ruler of his people*, is a greater tranſgreſſour of Gods commaundement, then he that reuileth, or abuſeth an ordinarie man, Exod. 22.28.

The third is, the thing done in which the offence is committed. Thus to falſifie *the word of God, and to prophane his worſhip and ſeruice*, is much more abhominable in his ſight, then is the *falſifying* of the word of a man, or the abuſe of humane lawes and ordinances. Thus again, B the hurting and indamaging of the perſon and life of our neighbour, is a more odious offence, then is the diminiſhing of his goods and outward eſtate: and the hurt that redoundeth by our default vnto his ſoule, is more offenſiue euery way, then the wrong that is offered vnto his bodie.

The fourth, is the place where it is done. According to this Circumſtance, if a man ſhall either ſpeake or do any thing, that comes vnder the name of a breach of pietie or iuſtice, in publike place, as in *the congregation, in open court*, or *generall aſſembly*, and that with publike and generall ſcandall; he is a greater offendour, than if he ſpake or did the ſame at home, in his houſe or cloſet.

C The fift is the End; In regard hereof, he that ſtealeth from another, that whereby he may ſatisfie his hunger, and ſaue his life, being driuen to extreame neceſſitie, offendeth in a lower and leſſer degree, then the theefe that robbeth by the high way ſide, for this end, to enrich himſelfe by the loſſes of other men.

The ſixt is the Manner how? Thus he that committeth vncleanenes in the outward act, doth more grieuouſly ſinne, and with greater ſcandall, then if he onely entertained an vncleane thought into his heart. And he that ſinneth of ſet purpoſe and preſumption, or of obſtinate and reſolued malice againſt God, hath proceeded vnto a higher degree of ini- D quitie, then if he had fallen vpon ignorance, infirmitie, or diſordered and diſtempered affection. In like manner, the ſinne of the Iewes, in forcing Pilate by their threatning tearmes (as that he was an enemie to Cæſar, &c.) to the vniuſt condemnation of Chriſt Ieſus, was an higher degree, then the ſinne of Pilate himſelfe, who yeelding vnto their importunitie pronounced ſentence againſt him, Ioh. 19.11. The laſt is the time, which alſo ſerues to aggrauate the ſinne. For ordinarie diſobedience in the time of grace, and wilfull neglect of Gods calling in the aboundance of meanes, is a great deale more damnable, then the commiſſion of ſinne, in the daies of ignorance and blindneſſe, when the like meanes are wanting. 2.Pet.2.21.

The ſecond way to aggrauate ſinne, is by addition of ſinne to ſinne: and that is done ſundry waies: firſt, by committing one ſinne in A the necke of another; as Dauid ſinned, when he added murther to adulterie. Secondly, by doubling and multiplying of ſinne, that is, by falling often into the ſame ſinne. Thirdly, by lying in ſinne without repentance. And here it muſt be remembred, that men of yeares liuing in the Church, are not ſimply condemned for their particular ſinnes: but for their continuance and reſidence in them. Sinnes committed make men worthy of damnation; but liuing and abiding in them without repentance, is the thing that brings damnation. For as in the militant Church men are excommunicate, not ſo much for their offence, as for their obſtinacie; ſo ſhall it be in B the Church triumphant; the kingdome of heauen ſhall be barred againſt men, not ſo much for their ſin committed, as for their lying therein without repentance. And this is the manner of Gods dealing with thoſe that haue liued within the precincts of the church; they ſhall be condemned for the very want of true faith and repentance. This ſhould admoniſh euery one of vs, to take heed, leſt we lie in any ſinne: and that beeing any way ouertaken, wee ſhould ſpeedily repent, leſt we aggrauate our ſinne by continuance therein, and ſo bring vpon our ſelues ſwift damnation.

Thirdly, the ſame ſinne is made greater or leſſer foure waies: according to the number of degrees in the committing of a ſinne, noted by S.Iames, *Iam.*1.15. *Temptation, Conception, Birth,* and *Perfection.* C Actuall ſinne in the firſt degree of *tentation*, is, when the mind vpon ſome ſudden motion, is drawne away to think euill, and withall is tickled with ſome delight thereof. For a bad motion caſt into the mind, by the fleſh and the diuel, is like vnto the baite caſt into the water, that allureth and delighteth the fiſh, and cauſeth it to bite. Sinne in *conception*, is when with the delight of the mind, there goes conſent of will to doe the euill thought on. *Sinne in birth*, is when it comes forth into an action or execution. Sin in *perfection*, is when men are growne to a cuſtome and habite in ſinne, vpon long practiſe. For the often committing of one & the ſame ſinne, leaues an euill impreſſion in the heart, D that is, a ſtrong or violent inclination, to that or any other euill, as hath beene taught before. And ſinne thus made perfect, brings foorth death: for cuſtome in ſinning brings hardneſſe of heart; hardneſſe of heart, impenitencie; and impenitencie, condemnation. Now of theſe degrees, the firſt is the leaſt, and the laſt is the greateſt. One and the ſame ſinne, is leſſer in tentation, then in conception; and leſſe in conception, then in birth; and greater in perfection, then in all the former.

Sect. 11.

Now from this doctrine of the increaſing and leſſening of Sinne *in theſe reſpects*, we may gather, that all ſinnes are not alike or equall, as the Stoicks of auncient times, and their followers haue falſely imagined. For it hath beene prooued at large, by induction of ſundry particulars, that there are degrees of ſinnes, ſome leſſer, ſome greater: ſome more offenſiue and odious to God and man, ſome leſſe. And that the circumſtances of time, place, perſon, and manner of doing, doe ſerue to enlarge or extenuate the ſinne committed.

If it be here alleadged, that Sin is nothing but the doing of that, which *is vnlawfull to be done*, and that this is equall in all men that ſin: and therefore by conſequent, offences are equall: I anſwer, that in euery ſinne, men muſt not conſider the vnlawfulneſſe thereof onely, but the reaſon why it ſhould be vnlawfull: and that is properly, becauſe it is a breach of Gods law, and repugnant to his will reuealed in his word. Now there is no breach of a diuine Law, but it is more or leſſe repugnant vnto the will of the Law-giuer, God himſelfe. And many tranſgreſſiōs, are more repugnant thereunto then fewer: for the more ſin is increaſed, the more is the wrath of God inflamed againſt the ſinner vpon his due deſert.

If it be ſaid againe, that the nature of Sinne ſtands onely in this, that the ſinner makes an aberration from the ſcope or marke that is ſet before him, and doth no more then paſſe the bounds of dutie preſcribed by God, and that all are alike in this reſpect; The anſwer is, that it is a falſhood to affirme, that he which makes the leſſe aberration from the dutie commanded, is equall in offence to him that makes the greater. For the ſame ſinne for ſubſtance, hath ſundrie ſteps and degrees, in reſpect whereof, one man becommeth a more heinous offender then another. For example, in the ſeauenth commaundement when God forbiddes the committing of Adulterie, he forbiddeth three degrees of the ſame ſinne; to wit, adulterie of the heart, conſiſting of inordinate and vncleane affections, adulterie of the tongue in corrupt, diſhoneſt, and vnſeemely ſpeeches; and the very act of vncleanneſſe and filthineſſe committed by the body. Now it cannot be ſaid, that he which breakes this commandement onely in the firſt degree, is as great a tranſgreſſour, as he that hath proceeded to the ſecond, and ſo to the third. And therefore it remaines for an vndoubted truth, that Sinnes committed againſt the Law of God, are not equall, but ſome leſſer, ſome greater.

Sundry other Diſtinctions there are of ſinnes, as namely, That the maine ſins of the firſt Table, are greater then the maine ſinnes of the ſecond Table. And yet the maine ſins of the ſecond, are greater then the breach of ceremoniall duties, againſt the firſt table. But this which hath beene ſaid ſhall ſuffice.

The vſe of this doctrine is manifold. Firſt, by it we learne, what the heart of man is by nature: namely, a corrupt and vncleane fountaine, out of which iſſueth in the courſe of this life, the ſtreames of corruptions infinite in number, noyſome in qualities, hainous in degrees, dãgerous in effects. For from thence doe flowe all the differences of ſinnes before named, with their ſeuerall branches, and infinite many more, that cannot bee rehearſed. This muſt mooue vs humbly to ſue vnto God, and earneſtly to intreat him, to waſh vs throughly from our wickedneſſe, and clenſe vs from our ſinnes: yea to purge and to rinſe the fountaine thereof, our vncleane and polluted hearts. And when by Gods mercie in Chriſt, apprehended by faith, our hearts ſhall be purified, then to ſet watch and ward ouer them, and to keepe them with all diligence. Act.15.9. Prou.4.23. Secondly it teacheth vs, that miſerable mortall man, is not guiltie of one or more ſinnes, but of many and ſundry corruptions, both of heart and life. *Who can vnderſtand his faults?* ſaith Dauid, Pſal. 19.12. Now the allowance of ſinne being death by Gods ordinance, and God beeing iuſtice it ſelfe; anſwerably to the number of our offences, muſt we needes be liable to many puniſhments, yea to death it ſelfe, both of the body, and of the ſoule. This beeing our wofull eſtate, little cauſe is there that any man ſhould thinke himſelfe to be in good caſe, or preſume of Gods mercie, in regard of the ſmall number of his ſinnes: And much leſſe cauſe hath hee, falſly to imagine with the Popiſh ſort, that he can merit the fauour of God by any worke done by him, aboue that which the Law requireth; conſidering that it is impoſſible for him to knowe either the number, or the nature, or the meaſure of his ſinnes. Laſtly, the conſideration of this point, muſt be a barre to keepe vs in, that we be not too ſecure or preſumptuous of our owne eſtate: for as much as we learne out of the word of God, that in reſpect of the multitude of our corruptions, this our life is full of much euil, and many difficulties, that we haue whole armies of enemies to encounter withall, not onely out of vs in the world abroad, but within vs, lurking euen in our owne fleſh. And vpon this conſideration, that we ſhould be at continuall defiance with them, vſing all holy meanes to get the victorie ouer them, by the daily exerciſes of inuocation and repentance, and by a continual practiſe of new obedience vnto all the lawes & commandemẽts of God, according to the meaſure of grace receiued. And ſo much of the third Ground.

CHAP. III.

Of the ſubiection and power of Conſcience.

THe fourth and laſt Ground, is touching the *ſubiection* and *power* of Conſcience. Wherein wee are to remember two things: what Conſcience is; and what is the naturall condition of it in euery man. For the firſt; the name of Conſcience will giue light to the thing it ſelfe. For it ſignifieth a knowledge, ioyned with a knowledge; and it is ſo tearmed A in two reſpects. Firſt, becauſe when a man knowes or thinkes any thing, by meanes of Conſcience, hee knowes what he knowes and thinkes. Secondly, becauſe by it, man knowes that thing of himſelfe, which God alſo knows of him. Man hath 2. witneſſes of his thoughts, God, and his owne conſcience; God is the firſt and chiefeſt; & Conſcience is the ſecond, ſubordinate vnto God, bearing witneſſe vnto God, either with the man, or againſt him. Therefore it is nothing elſe but a part of the vnderſtanding, whereby a man knowes what he thinkes, what hee willes and deſires, as alſo in what manner he knoweth, thinketh, or willeth, either good or euill. Whereunto this muſt be added, that as conſcience knowes our thoughts, willes, & actions, ſo it teſtifies thereof vnto God, either with vs, or againſt vs. B

In the ſecond place, The naturall condition or propertie of euery mans conſcience is this; that in regard of authoritie and power, it is placed in the middle betweene man and God, ſo as it is vnder God, & yet aboue man. And this naturall condition hath two parts: the firſt is, the ſubiection of conſcience to God, and his word. Concerning which ſubiection we haue this rule: That God alone by his word doth onely binde the conſcience, by cauſing it in euery action either to excuſe for well doing, or accuſe for ſinne. And this God doth *properly*. For firſt, he is the onely Lord of the conſcience, which created it, and gouerns it. 2. Againe, he is the onely Law-giuer, that C hath power to ſaue or deſtroy the ſoule, for the keeping and breaking of his Lawes, Iam. 4.12. 3. And further, mans conſcience is known to none, beſides himſelfe, but to God: *What man knoweth the things of a man, ſaue the ſpirit of a man which is in him?* 1. Cor. 2.11. And it is God onely that giues libertie to the conſcience, in regard of his owne lawes. Vpon this it followeth, that no mans commaundement or law can of it ſelfe, and by it owne ſoueraigne power binde conſcience, but doth it onely by the authoritie and vertue of the written word of God, or ſome part thereof. And therefore, if it bee alleadged, that ſubie- D ction is due to the Magiſtrate for conſcience ſake, Rom. 13.5. the Anſwer is at hand; that ſubiection is indeede to bee performed to ciuill authoritie ordained by God, and obedience alſo to the Lawes of the Magiſtrate for feare of wrath, and for auoyding of puniſhment, but not for conſcience of the ſaid authoritie or lawes properly and directly, but for conſcience of Gods commaundement, which appointeth both Magiſtracie, and the authoritie thereof. This is it that bindes the conſcience immediately; that by vertue of a ſuperiour Law, whereby it ſtandeth in force, namely, the Law of God.

The ſecond part of the naturall condition of conſcience, is the power which it hath ouer man, to accuſe or excuſe him in reſpect of things done. And this is plaine by Saint Pauls

Concluſion, Rom. 14.23. *Whatſoeuer is not of faith*, that is, whatſoeuer man doth, whereof he is not certainely perſwaded in iudgement and conſcience out of Gods word, that the thing may be done, *it is ſin*. More plainely: a thing may bee ſaid, not to bee done of faith three waies. 1.Dubitante conſcientia. Firſt, when it is done with doubting, and vnreſolued conſcience, as in thoſe that are weak in knowledge. Of which ſort were ſome in the Primitiue Church, who notwithſtanding they heard of the doctrine of Chriſtian libertie; yet they were of opinion, that after Chriſts aſcenſion, there was a difference to be made of meates, and thereupon thought, they might not eate of ſome kinde of meates. Suppoſe now, that theſe perſons (by accident) ſhould haue beene drawn to eate ſwines fleſh, which themſelues had holden a thing forbidden: theſe men vpon this very fact had ſinned, becauſe that which they did was vpon an vnreſolued conſcience. So ſaith the Apoſtle, Rom. 14.23. He that doubteth, is cōdemned, if he eate, becauſe hee eateth not of faith. 2.Errante. Secondly, when a thing is done vpon an erronious conſcience, it is not of faith, and therefore it is a ſinne. Thus the Maſſe-prieſt ſinneth in ſaying Maſſe, though he thinke in his conſcience, the thing hee doth, is the ordinance of God. And thus Heretikes doe die Heretikes, though when they die, they be fully perſwaded their opinions be the truth. Againe, in the ſame manner, Put the caſe a man ſhould bee of opinion, that fornication, or theft, were things arbitrarie and indifferent, and hereupon his conſcience ſhould tell him, hee might take opportunitie, and commit either of theſe ſinnes: whether is this action in the partie thus perſwaded, a ſinne, or no? I anſwer, the caſe is plaine, that the fact is done vpon an erronious conſcience, and therefore muſt bee a ſinne in the doer. For the error of the iudgement cannot take away the nature of that which is ſimply euill. Sinne is ſinne, and ſo remaineth, notwithſtanding any contrary perſwaſion of the conſcience. The reaſon is, becauſe though the conſcience erreth, & is miſinformed, yet it bindeth ſo farre forth, as that if a man iudge a thing to bee euill, either ſimply, or in ſome reſpect, (though falſly) and yet afterward doth it, hee hath ſinned & offended the Maieſtie of God, as much as in him lieth. 3.Repugnante. Thirdly, when a thing is done with a repugning, or gain-ſaying conſcience, though vpon error and falſe iudgement of the conſcience, it is in the doer a ſin. Thus an Anabaptiſt, that holdeth it vnlawfull to ſweare, ſinneth, if hee taketh an oath: not in ſwearing ſimply, for that is Gods ordinance, but becauſe he ſwears againſt the perſwaſion of his conſcience.

CHAP. IIII.

Of the diſtinction of Caſes.

THus much touching the Preambles, or Grounds of this doctrine. Now it remaineth, that we come to the Queſtions of Conſcience.

Theſe Queſtions may bee fitly diuided, according to the matter or ſubiect of thē, which is man. Now as man is conſidered diuers waies, that is to ſay, either apart by himſelfe, or as he ſtands in relation to another, and is a member of a ſocietie: ſo the Queſtions of Conſcience are to be diſtinguiſhed: ſome cōcerning man ſimply conſidered by himſelfe: ſome again, as he ſtands in relatiō to another.

Man ſtandeth in a two-fold relation: to God, or to man. As hee ſtands in relation to God, he beares the name of a Chriſtian, that is, a member of Chriſt, or a ſonne of God, whoſe dutie is to knowe and to worſhip God, according to his will reuealed in his word. As he ſtands in relation to man, hee is a part of a bodie, and a member of ſome ſocietie. Now the Queſtions that concerne him, as a member of a ſocietie, are of three ſorts, according to three diſtinct kinds of ſocieties. For euery man is either a member of a Family, or of the Church, or of the Common-wealth. And anſwerably, ſome Queſtions concerne man as a member of a family: ſome, as he is a member of the church: ſome, as he is a member of the common-wealth.

In a word therefore, all Queſtions touching man, may bee reduced to three generall heads. The firſt whereof is, concerning man ſimply conſidered as he is a man. The ſecōd, touching man as he ſtands in relatiō to God. The third, concerning man as he is a member of one of the three ſocieties; that is, either of the Family, or of the Church, or of the Common-wealth.

QVeſtions of the firſt ſort, cōcerning man ſimply conſidered in himſelfe, as hee is man, are eſpecially three.

The firſt, What a man muſt doe, that hee may come into the fauour of God, & be ſaued?

The ſecond, How hee may bee aſſured in conſcience of his owne ſaluation?

The third, How hee may recouer himſelfe, when hee is diſtreſſed or fallen? Of theſe in order.

CHAP. V.

Of the firſt maine queſtion touching man.

I. Queſtion.

What muſt a man doe, that he may come into Gods fauour, and be ſaued.

FOr anſwer to this Queſtion, ſome Grounds muſt be laid downe before hand. The firſt is this; That wee muſt conſider and remember, how, and by what meanes, God brings any man to ſaluation. For looke how God ſaueth

ueth others, ſo he that would know how to be ſaued, muſt vſe the meanes whereby God ſaueth them.

Sect. 1.

In the working and effecting of Mans ſaluation, ordinarily there are two ſpeciall actions of God: the *giuing of the firſt grace*, and after that, the *giuing of the ſecond*. The former of theſe two workes, hath ten ſeuerall actions. I. God giues man the outward meanes of ſaluation, ſpecially the Miniſtery of the word: and with it, he ſends ſome outward or inward croſſe, to breake and ſubdue the ſtubbornnes of our nature, that it may be made plyable to the wil of God. This we may ſee in the example of the Iaylor, Act. 16. and of the Iewes that were conuerted at Peters ſermon, Act. 2. II. This done, God brings the mind of man to a conſideration of the Law, and therein generally to ſee what is good, and what is euill, what is ſinne, and what is not ſinne. III. Vpon a ſerious conſideration of the Law, hee makes a man particularly to ſee and know his owne peculiar and proper ſinnes, whereby he offends God. IV. Vpon the ſight of ſinne, hee ſmites the heart with a legall feare, whereby when man ſeeth his ſinnes, he makes him to feare puniſhment and hell, and to deſpaire of ſaluation, in regard of any thing in himſelfe.

Now theſe foure actions, are indeede no fruits of grace, for a Reprobate may go thus farre; but they are onely *workes of preparation*, going before grace; the other actions which follow, are effects of grace. V. The fifth action of grace therefore is, to ſtirre vp the minde to a ſerious conſideration of the promiſe of ſaluation, propounded and publiſhed in the Goſpell. VI. After this, the ſixt is, to kindle in the heart ſome ſeedes or ſparkes of faith, that is, a will and deſire to beleeue, and grace to ſtriue againſt doubting and deſpaire. Now at the ſame inſtant, when God beginnes to kindle in the heart any ſparkes of faith, then alſo hee iuſtifies the ſinner, and withall beginnes the worke of ſanctification. VII. Then, ſo ſoone as faith is put into the heart, there is preſently a combate: for it fighteth with doubting, deſpaire, and diſtruſt. And in this combate faith ſhewes it ſelfe, by feruent, conſtant, and earneſt inuocation for pardon: and after inuocation followes a ſtrength and preuailing of this deſire. VIII. Furthermore, God in mercy quiets and ſettles the Conſcience, as touching the ſaluation of the ſoule, and the promiſe of life, whereupon it reſteth and ſtaieth it ſelfe. IX. Next after this ſetled aſſurance, and perſwaſion of mercie, followes a ſtirring vp of the heart to Euangelicall ſorrow, according to God, that is, a griefe for ſinne, becauſe it is ſinne, & becauſe God is offended: and then the Lord workes repentance, whereby the ſanctified heart turnes it ſelfe vnto him. And though this repentance bee one of the laſt in order, yet it ſhewes it ſelf firſt: as when a candle is brought into a roome, wee firſt ſee the light before we ſee the candle, and yet the candle muſt needes bee, before the light can be. X. Laſtly, God giueth a man grace to endeauour to obey his commaundements by a new obedience. And by theſe degrees doth the Lord giue the firſt grace.

The ſecond worke of God tending to ſaluation, is the giuing of the ſecond grace: which is nothing elſe but the continuance of the firſt grace giuen. For looke as by creation, God gaue a beeing to man and all other creatures, and then by his prouidence continued the ſame beeing, which was as it were a ſecond creatiō: ſo in bringing a man to ſaluatiō, God giues the firſt grace, for example, to beleeue and repent; and then in mercie giues the ſecond, to perſeuere and continue in faith and repentance to the ende. And this, if wee regard man himſelfe, is very neceſſarie; For as fire without ſupplie of matter, whereby it is fedde and continued, would ſoone goe out; ſo vnleſſe God of his goodneſſe, ſhould follow his children, and by new and daily ſupplies, continue his firſt grace in them, they would vndoubtedly ſoone loſe the ſame, and finally fall away.

The ſecond Ground for the anſwer of this Queſtion, is taken from ſome ſpeciall places of Scripture, where the ſame is mooued and reſolued. The men that were at Peters ſermon, beeing touched with the ſenſe of their owne miſerie, vpon the doctrine which had bin deliuered, as the holy ghoſt ſaies, were pricked in *their hearts, and cried vnto the Apoſtles: Men and brethren, what ſhall wee doe?* Act. 2. 38. Peter mooued by the Spirit of God, anſwers them, *Repent, and bee baptized for the remiſſion of your ſinnes.* The like was the caſe of the Iaylour, who, after that the ſtubbornneſſe of his heart was beaten downe, by feare of the departure of the priſoners, hee came trembling, and fell downe before Paul and Silas, and mooued this queſtion vnto them; *Sirs, What muſt I do to be ſaued?* Act. 16. 33. to whome they gaue anſwer; *Beleeue in the Lord Ieſus, and thou ſhalt bee ſaued, and thine houſholde.* The young man in the Goſpell ſues to Chriſt, and askes him, *What ſhall I doe to bee ſaued?* Mar. 10. 17, &c. Chriſt anſwers him, *Keepe the Commandements.* VVhen he replied, that hee had kept them from his youth, Chriſt tels him, that hee muſt goe yet further, and *ſell all that he hath, and giue to the poore.* And Iohn tels the Scribes and Phariſes, who came vnto his Baptiſme, and confeſſed their ſinnes, that if they would flie from the wrath to come, they muſt *repent, & bring forth fruits worthy amendment of life*, Mat. 3. 8. From theſe places then, I frame this anſwer to the Queſtion in hand. The man that would ſtand in the fauour of God, and bee ſaued, muſt doe foure things: firſt, humble himſelfe before God: ſecondly, beleeue in Chriſt: thirdly, repent of his ſinnes: fourthly, performe new obedience vnto God.

Sect. 2.

Humiliation.

For the firſt, *Humiliation* is indeede a fruite of faith: yet I put it in place before faith, becauſe in practiſe it is firſt. Faith lieth hid in the heart, and the firſt effect whereby it appeares, is the abaſing and humbling of our ſelues. And here wee are further to conſider three points: firſt, wherein ſtands humiliation: ſecondly, the excellencie of it: thirdly, the Queſtions of Conſcience that concerne it.

Touching the firſt point, Humiliation ſtands in the practiſe of three things. The firſt is, a ſorrow of heart, whereby the ſinner is diſpleaſed with himſelfe, and aſhamed in reſpect of his ſinnes. The ſecond is, a confeſſion to God, wherein alſo three things are to bee done: firſt, to acknowledge all our maine ſinnes originall and actuall: ſecondly, to acknowledge our guiltineſſe before God: thirdly, to acknowledge our iuſt damnation for ſinne. The third thing in Humiliation, is ſupplication made to God for mercy, as earneſtly as in a matter of life and death: and of theſe three things wee haue in Scripture the examples of Ezra, Daniel, and the prodigall ſonne, Ezra 9. Dan. 9. Luk. 15. 18.

The ſecond point is, the excellency of Humiliation, which ſtands in this; that it hath the promiſes of life eternall annexed to it. Eſa. 57. 15. *I dwell in the high and holy place: with him alſo that is of a contrite & humble ſpirit, to reuiue the ſpirit of the humble; and to giue life to them that are of a contrite heart.* Pſalm. 51. 17. *A contrite and a broken heart, O God, thou wilt not deſpiſe.* Prouerbs 28. 13. *He that hideth his ſinnes, ſhall not proſper: but hee that confeſſeth and forſaketh them, ſhall finde mercie.* 1. Iohn 1. 9. *If wee acknowledge our ſinnes, hee is faithfull and iuſt, to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſnes.* By all theſe, and many other places, it is manifeſt, that in the very inſtant, when a ſinner begins truely in heart and conſcience to humble himſelfe, he is then entred into the ſtate of ſaluation. So ſoone as Dauid ſaid, 2. Sam. 12. 13. *I haue ſinned,* Nathan pronounceth in the name of the Lord, that his ſinnes were put away. And Dauid himſelfe ſaith, alluding to the former place, *I ſaid I will confeſſe my ſinnes, and loe, thou forgaueſt the wickednes of my ſinne.* Pſal. 32. 5. When the prodigall ſonne had but ſaid, *I wil go to my father, &c.* Luk. 15. 18. euen then, before hee humbled himſelfe, his father meetes him, and receiues him.

The third point, is touching the Queſtions of conſcience, concerning Humiliation, all which may be reduced to foure principall Caſes.

I. Caſe. What if it fall out, that a man in humbling himſelfe, cannot call to minde either all, or the moſt of his ſinnes? I anſwer; A particular humiliation indeed is required, for maine and knowne ſinnes: but yet there are two caſes, wherein generall repentance, will be accepted of God for vnknown ſinnes. One is, when a man hath ſearched himſelfe diligently, and by a ſerious examination, paſſed through all the commaundements of God, and yet after ſuch examination and ſearch made, his particular offences are yet hidden, and not reuealed vnto him, ſo as hee cannot call them to remembrance; then the generall repentance is accepted. For this is anſwerable to Dauids practiſe, who after long ſearch, when hee could not attaine to the knowledge of his particular ſlippes, then hee addreſſeth himſelfe to a general humiliation, ſaying, *Who knoweth the errours of this life? cleanſe mee Lord from my ſecret faults;* Pſal. 19. 21. and vpon this, he was no doubt accepted. Againe, when a man humbleth himſelfe, and yet is *preuented by the time,* ſo as hee cannot ſearch his heart and life, as he would: his generall repentance will be taken and accepted of God. The truth hereof appeares in the thiefe vpon the croſſe, who hauing no time to ſearch himſelfe, made no ſpeciall humiliation, yet vpon his generall confeſſion he was accepted. Now the ground of this doctrine is this; *He that truly repents of one ſinne, in this caſe when he is preuented: is, as if he repented of all.*

II. Caſe. What muſt a man doe, that findes himſelfe hard hearted, and of a dead ſpirit, ſo as hee cannot humble himſelfe as he would? *Anſ.* Such perſons, if they humble themſelues, they muſt bee content with that grace which they haue receiued. For if thou be truely and vnfainedly grieued for this, that thou canſt not be grieued, thy humiliation ſhall be accepted. For that which Paul ſaith of almes, may be truly ſaid in this caſe, that *if there be a ready minde, a man ſhall be accepted according to that hee hath, and not according to that he hath not,* 2. Cor. 8. 12.

III. Caſe. VVhether the party that is more grieued for loſſe of his friend, then for offence of God by his ſinne, doth or can truly humble himſelfe? *Anſwer.* A man may haue a greater griefe for an earthly loſſe, then for the other, and yet be truly grieued for his ſinnes too. The reaſon is, becauſe that is a bodily, naturall, and ſenſible loſſe, and accordingly ſorrow for it is naturall. Now the ſorrow for the offending of God, is no ſenſible thing, but ſupernaturall and ſpirituall; and ſenſible things doe more affect and vrge the minde, then the other. Dauid did notably humble himſelfe for his ſinnes, and hee did exceedingly mourne for the loſſe of his ſonne Abſolom, yea and more too then for his ſins, *Would God I had died for thee Abſolom, O Abſolom my ſonne, my ſonne, &c.* 2. Sam. 18. 33. Againe, I anſwer, that the ſorrow of the minde, muſt be meaſured by the intention of the affection, and by the eſtimation of the thing for which wee ſorrow. Now ſorrow for ſinne, though it be leſſe in reſpect of the intention thereof; yet is it greater in reſpect of the eſtimation

A of the mind: becauſe they which truly mourn for their ſinnes, grieue for the offence of God, as the greateſt euill of all; and for the loſſe of the fauour of God, as for the loſſe of the moſt pretious thing in the world.

IV. Caſe. Whether it be neceſſary in Humiliation, that the heart ſhould bee ſmitten with a ſenſible ſorrow? *Anſ.* I. In ſorrow for ſinne there are two things: firſt, to bee diſpleaſed for our ſinnes: ſecondly, to haue a bodily moouing of the heart, which cauſeth crying and teares. The former of theſe is neceſſarie, namely, in heart to bee deepely diſpleaſed with our ſelues: the latter is not ſimplie neceſſarie, though it be commendable in whomſoeuer it is, if it bee in truth; for Lydia B had the firſt, but not the ſecond. II. It falleth out oftentimes, that the greatnes of the griefe taketh away the ſenſible paine, and cauſeth a nummedneſſe of the heart, ſo that the partie grieueth not. III. Sometimes the complexion will not affoord teares: and in ſuch there may be true humiliation, though with drie cheekes.

Sect. 3.

Faith in Chriſt.

The ſecond thing to be done for the attaining of Gods fauour, and conſequently of ſaluation, is to *beleeue in Chriſt*. In the practiſe of a Chriſtian life, the duties of humiliation and faith cannot be ſeuered; yet for doctrines ſake, I diſtinguiſh them. In faith there are two things required, and to be performed on C our behalfe. Firſt, to know the points of religion, and namely, the ſumme of the Goſpel, eſpecially the promiſe of righteouſneſſe and life eternall by Chriſt. Secondly, to apprehend and applie the promiſe and withall the thing promiſed, which is Chriſt, vnto our ſelues: and this is done, when a man vpon the commandement of God, ſets downe this with himſelfe, that Chriſt and his merits belong vnto him in particular, and that Chriſt is his wiſedome, iuſtification, ſanctification, and redemption. This doctrine is plaine out of the ſixt of Iohn: for Chriſt is there propounded vnto vs, as the bread & the water of life. Therfore faith muſt not be idle in the braine, but it muſt take Chriſt, and apply him vnto D the ſoule and conſcience, euen as meate is eaten.

The Queſtions of Conſcience touching Faith are theſe. Firſt, how we may truely apply Chriſt, with al his benefits vnto our ſelues? For wicked men apply Chriſt vnto themſelues falſely, in preſumption, but few doe it truly, as they ought to do. I anſwer, that this may be done, we muſt remember to do two things. Firſt, lay downe a foundation of this action, and then practiſe vpon it. Our foundation muſt be laid in the word, or elſe wee ſhall faile in our application; and it conſiſts of two principles: The one is, As God giues a promiſe of life eternall by Chriſt, ſo hee giues commandement, that euery one in particular, ſhould apply the promiſe to himſelfe. The next is, that the Miniſterie of the word, is an ordinarie meanes, wherein God doth offer, and apply Chriſt with all his benefits to the hearers, as if hee called them by their names; Peter, Iohn, Cornelius, *Beleeue in Chriſt, and thou ſhalt be ſaued.* When we haue rightly conſidered of our foundation: the ſecond thing is, to practiſe vpon it, and that is, to giue our ſelues to the exerciſes of faith and repentance, which ſtand in meditation of the Word, and prayer for mercy and pardon: and when this is done, then God giues the ſenſe and increaſe of his grace. When Lydia was hearing the Sermon of Paul, then God opened her heart, Act. 16.12.

Secondly, it is demaunded: VVhen faith beginnes to breede in the heart, and when a man beginnes to beleeue in Chriſt? *Anſwer.* When he beginnes to bee touched in conſcience for his owne ſinnes, and withall hungers and thirſts after Chriſt, and his righteouſnes, then beginneth faith. The reaſon is plaine. As faith is renewed, ſo it is begunne; but it is renewed when a man is touched in conſcience for his ſinnes, and begins anew to hunger after Chriſt; therefore when theſe things firſt ſhew themſelues, then faith firſt begins. For theſe were the things that were in Dauid, when hee renewed his repentance.

Sect. 4.

Repentance.

The third dutie neceſſarie to ſaluation, is *Repentance*. In which, two things are to bee conſidered; the beginning, namely, a godly Sorrow, which is the beginning of Repentance, 2. Corinth. 7. and vpon this ſorrow a Change, which is indeed Repentance it ſelfe. In ſorrow wee conſider, firſt, the nature of it: ſecondly, the properties of it. Touching the nature of ſorrow, it is either inward or outward. The inward ſorrow, is when a man is diſpleaſed with himſelfe for his ſinnes. The outward, when the heart declares the griefe thereof by teares, or ſuch like ſignes. And ſorrow in this caſe, called a godly ſorrow, is more to be eſteemed by the firſt of theſe, then by the ſecond. The property of this ſorrow, is to make vs to bee diſpleaſed with our ſelues for our ſinnes directly, becauſe they are ſins, & do diſpleaſe God. If there were no Iudge, no hell, nor death, yet wee muſt bee grieued, becauſe we haue offended ſo mercifull a God, and ſo louing a Father. And as godly ſorrow will make vs thus to doe, ſo is it the next cauſe of repentance, and by this is repentance diſcerned.

The next thing in repentance, is the Change of the minde and whole man in affection, life, and conuerſation. And this ſtandeth in a conſtant purpoſe of the minde, and reſolution of the heart, not to ſinne, but in euery thing to doe the will of God. Hereupon Paul exhorteth them, to whome hee wrote, to continue in the loue of God, and in the obedience of his word. Act. 11.23. *Barnabas* when he came to Antioch, and had ſeene the grace of

A God, was glad, *and exhorted all, that with purpoſe of heart they ſhould cleaue vnto God, or continue with the Lord.* So the Prophet Ezekiel ſaith, *If the wicked will turne from all his ſinnes, and keepe all my ſtatutes, and doe that which is lawfull and right, he ſhall ſurely liue, and ſhall not die,* Ezech. 18. 21, In this purpoſe ſtands the very nature of repentance, and it muſt be ioyned with humiliation & faith, as a third thing auaileable to ſaluation, and not to be ſeuered from them. For a man in ſhew may haue many good things: as for example, hee may bee humbled, and ſeeme to haue ſome ſtrength of faith; yet if there be in the ſaid man, a want of this purpoſe and reſolution not to ſinne, B the other are but dead things, and vnprofitable, and for all them he may come to eternall deſtruction. Furthermore, wee muſt diſtinguiſh this kinde of purpoſe, from the minde and purpoſe of carnall men, theeues, drunkards, harlots, vſurers; for they will confeſſe their ſinnes, and bee ſorrie for them, yea and ſhed ſome teares, wiſhing they had neuer ſinned as they haue. In theſe men, indeede there is a wiſhing wil for the time, but no ſetled purpoſe. And it is a property of nature to auoid euill, but to haue a conſtant reſolution of not ſinning, is a gift of grace; and for this it is, that we muſt labour; otherwiſe our repentance is no true and ſound repentance.

C *Sect.* 5.

New obedience.

The fourth and laſt dutie is, to performe *New obedience vnto God in our life and conuerſation.* In this new obedience, three things are required. Firſt, it muſt be a fruite of the Spirit of Chriſt in vs: for when we doe any good thing, it is *Chriſt that doth it in vs,* Ioh. 15. 5. To this purpoſe Dauid praies vnto God, Pſalm. 143. 10. *Let thy good ſpirit leade me forth into the land of righteouſnes.* And Paul exhorts the Galatians *to walke in the Spirit;* and then marke what followes; *and ye ſhall not fulfill the luſts of the fleſh,* Gal. 5, 16. Secondly, this new obedience muſt be the keeping of euery commandement of God: for as S. Iames ſaith, Iam. 2. D 10. *He that breakes one commaundement, is guilty of all:* that is, he that doth willingly and wittingly breake any commandement, & makes not conſcience of ſome one, makes not conſcience of any, and before God he is as guilty of all, as if he had broken all. Thirdly, in new obedience, the whole man muſt endeauour to keepe the whole law in his minde, will, affections, and al the faculties of ſoule and body. As it is ſaid of *Ioſiah,* that he *turned to God according to all the lawes of Moſes, with all his heart,* 2. King. 23. 25. This laſt point added to the reſt, is the very forme and life of new obedience, and from hence it followes, firſt, that the repentant perſon, muſt not liue in the practiſe of any outward ſin. Secondly, that there muſt be in him, an inward reſiſting and reſtraining of the corruption of nature, and of the heart, that hee may truly obey God, by the grace of the ſpirit of God. The heart of *Ioſeph* was ready preſt, to reſiſt the euil requeſt of Potiphars wife, Gen. 39. 9, 10. And *Dauid* ſtaid his affection from reuenging himſelfe vpon *Shemei, when he curſed him,* 2. Sam. 16. 10. Thirdly, that he ought to ſtirre vp, and exerciſe the inward man, by all ſpirituall motions of Faith, Ioy, Loue, Hope, and the praiſe of God.

Now touching this point, there are two principall Queſtions propounded. Firſt, How may a man frame his life to liue in New obedience.

Anſw. Though all the bookes of the olde and new Teſtament, are direction ſufficient for a good life, yet a more ſpecial anſwer may be made out of the ſame, plainely and briefly. That there are three maine grounds or rules of New obedience. The firſt is laid downe by our Sauiour Chriſt, Luke 9. 23. *If any man will come after me, let him denie himſelfe, and take vp his croſſe, and follow mee.* The meaning is this; Euery one that will become a ſcholler in the Schoole of Chriſt, and learne obedience vnto God, muſt *denie himſelfe,* that is, hee muſt in the firſt place, exalt and magnifie the grace of God, & become nothing in himſelfe, renouncing his owne reaſon, will, and affections, and ſubiecting them to the wiſedome and will of God in all things; yea eſteeming all things in the earth, euen thoſe that are deareſt vnto him, as droſſe and dung in regard of the kingdome of Chriſt. Againe, hee muſt *take vp his Croſſe,* that is, hee ought alwaies to make a fore-hand reckoning, euen of priuate croſſes, & particular afflictions: and when they come, to beare them with chearefulneſſe. This done, hee muſt *follow Chriſt,* by practiſing the vertues of meekeneſſe, patience, loue, and obedience, and by being conformable to his death, in crucifying the body of ſinne in himſelfe. The ſecond rule is propounded by Paul, Act. 24. 14. *To beleeue all thinges that are written in the Law and the Prophets:* and that is, to holde and embrace the ſame faith, which was embraced by the Saints and ſeruants of God in auncient times, and which was written by Moſes and the Prophets. Againe, in all reuerence to ſubiect himſelfe to the true manner of worſhipping and ſeruing God, reuealed in his word: and not to depart from the ſame doctrine and worſhippe, either to the right hand, or to the left. The third and laſt rule is, *to haue and to keepe faith & a good conſciẽce,* 1. *Tim.* 1. 19. Now faith is preſerued, by knowledge of the doctrine of the Law and the Goſpell, by yeelding aſſent vnto the ſame doctrine, beleeuing it to bee true, and by a particular application of it vnto a mans ſelfe, ſpecially of the promiſe of righteouſneſſe, and life euerlaſting, in and by Chriſt. Againe, that a man may keepe a good conſcience, he muſt doe 3. things. Firſt, in the courſe of his life, hee muſt practiſe the duties of the generall Calling in the particular: ſo

A as though they be two diſtinct in nature, yet they may be both one in vſe and practiſe. Secondly, in all euents that come to paſſe, euermore in patience and ſilence hee muſt ſubmit himſelf to the good will and pleaſure of God. Thus it is ſaid of Aaron, that when God had deſtroyed his ſonnes, for offering vp ſtrange fire before him, *hee held his peace*, Leuit. 10. 3. And Dauid ſheweth, that it was his practiſe, when being afflicted, he ſaith, *I was as dumbe, and opened not my mouth, becauſe thou Lord didſt it*, Pſal. 39. 9. Thirdly, if at any time he falleth, either through infirmity, the malice of Satan, or the violence of ſome temptation, he muſt humble himſelf before God, labour to breake off his ſinne, and recouer himſelfe by repentance. B And theſe three bee the principall and maine grounds of New-obedience.

The ſecond Queſtion. Conſidering that all good workes are the fruits of a regenerate perſon, and are contained vnder New-obedience; How may a man doe a good worke, that may bee accepted of God, and pleaſe him?

For reſolution whereof, it is to be carefully remembred, that to the doing of a good worke, ſundrie things are required: Whereof, ſome in nature doe goe before the worke to be done, ſome doe accompanie the doing thereof, and ſome againe do follow the work, being required to be done, when the worke is done.

C Before the worke, there muſt goe Reconciliation; whereby the perſon is reconciled vnto God in Chriſt, and made acceptable to him. For it is a cleare caſe, that no worke of man can be accepted of God, vnleſſe the perſon of the worker be approoued of him. And the workes of men of what dignitie ſoeuer, are not to bee eſteemed by the ſhew and outward appearance of them, but by the minde and condition of the doer. Againe, before wee doe any good worke, wee muſt by prayer lift vp our hearts vnto God, and deſire him to inable vs by his ſpirit to do it, and to guide vs by the ſame, in the action which wee are about to doe. This did the Prophet Dauid oftentimes, as we may reade in the Pſalmes, but D eſpecially in Pſalme 143. 10. when hee ſaith, *Teach mee to doe thy will, O God; for thou art my God, let thy good Spirit leade me vnto the land of righteouſneſſe*. And oftentimes in the 119. Pſalm. *Teach me, O Lord, the way of thy ſtatutes*, verſe 33. *Giue me vnderſtanding*. 34. *Direct me in the path of thy commaundements*. 35. Againe, *Teach me iudgement and knowledge*. 66. *Let my heart be vpright in thy ſtatutes*. 80. *Stabliſh me, according to thy promiſe*. 116. *Direct my ſteppes in thy word, and let none iniquitie haue dominion ouer me*, 133.

In the doing of the worke, wee are to conſider two things; the matter, and the manner or forme of doing it. For the manner, it muſt be a worke commaunded in the word of God, either expreſſely or generally. For it is Gods reuealed will that giues the goodneſſe to any worke. Chriſt ſaith of the Phariſies, that *they worſhipped him in vaine, teaching for doctrines, the commaundements of men*. Hee therefore that will doe a worke, tending to the worſhippe of God, muſt doe that which God commaundeth. Now actions expreſly commaunded, are the duties of the morall Law; Actions generally commaunded, are all ſuch as ſerue to bee helpes and meanes to further the ſaid morall duties. And here wee muſt remember, that actions indifferent in the caſe of offence, or edification, ceaſe to bee indifferent, and come vnder ſome commaundement of the moral Law. To which purpoſe Paul ſaith, 1. Cor. 8. 13. *If eating fleſh will offend my brother, I will eate no fleſh while the world ſtandeth*; his meaning is, that though his eating of fleſh was a thing indifferent in it ſelfe, yet in caſe of offence, his mind was to abſtaine from it, as much as from the breach of the Law of God. Againe, if an action indifferent, comes within the caſe of furthering the good of the Common-wealth, or Church, it ceaſeth to be indifferent, and comes vnder commaundement; and ſo all kinde of callings and their works, though neuer ſo baſe, may be the matter of good workes. This point is to bee remembred: for it ſerueth to encourage euery man, of what condition ſoeuer he be, in the diligent performance of the duties of his calling; as alſo to confute the doctrine of the Popiſh Church, which teacheth, that onely almes-deedes, and building or maintaining of Churches and religious houſes, are the matter of good workes.

Now to the manner or forme of a good worke, there is required Faith. For as *without faith it is impoſſible to pleaſe God*, Hebrewes 11, 6: ſo whatſoeuer work is vndertaken without faith, cannot in any ſort bee acceptable vnto him. What faith then is required in this caſe? I anſwer. Firſt, a generall faith, whereby wee are perſwaded, that the thing to bee done, may lawfully be done; and of this the Apoſtle ſpeaketh, when he ſaith, *Whatſoeuer is not of faith, is ſinne*, Rom. 14. 23. Secondly, a particular or iuſtifying faith, which purifieth the heart, and maketh it fitte to bring forth a good worke: for it giues a beginning to the worke, and alſo couers the wants and defects thereof, by apprehending and applying vnto vs, Chriſt and his merits. Againe, a good worke for the manner thereof, muſt be done in obedience. For knowing, that the thing to be done is commaunded of God, wee muſt haue a minde and intention to obey God in the thing we doe, according to his commandement. If it bee here demaunded, ſeeing workes muſt bee done in obedience, how, and to what part of the word wee muſt direct our obedience? I anſwer, to the Law. But how? not conſidered in his rigour, but as it is qualified, mollified, and tempered by the Goſpell: for according to the rigour of the Law, which commaunds perfect obedience, no man can poſſibly doe a good worke.

Furthermore, touching the maner, it muſt be done to good and lawfull ends. The ends of a good worke are manifold: Firſt, the honour and glorie of God. *Whether ye eate or drinke, or whatſoeuer ye doe, doe all to the glory of God*, 2.Cor.10,31. Secondly, the teſtification of our thankfulneſſe vnto God, that hath redeemed vs by Chriſt. The third is, to edifie our neighbour, and to further him in the way to life euerlaſting. Matthew 5. 16. *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in heauen.* The fourth is, to exerciſe and increaſe our faith and repentance, both which bee much ſtrengthened and confirmed, by the practiſe of good workes. Fiftly, that we may eſcape the puniſhment of ſinne, the deſtruction of the wicked: and obtaine the reward of the righteous, life euerlaſting. This was the ende that Paul aimed at in the courſe of his calling; to which purpoſe hee ſaith, *From henceforth there is laid vp for mee the crowne of righteouſnes, which the Lord, the righteous Iudge, ſhall giue mee at that day*, 2. Timothie c. 4. v. 8. Sixtly, that wee may bee anſwerable to our calling, in doing the duties thereof, and in walking as children of light, redeemed by Chriſt Ieſus. When Dauid kept his fathers ſheepe, he behaued himſelfe as a ſhepheard; but when hee was annointed king ouer Iſrael, God gaue him an heart and reſolution, to cary himſelfe as a king and gouernor of his people. Looke then as Dauid did, ſo ought wee euen by our workes to bee anſwerable to our callings. Seuenthly, that wee may pay the debt, which we owe vnto God. For wee are debters to him in ſundrie regards; as we are his creatures, as we are his ſeruants, as we are his children: In a word, as wee are redeemed by Chriſt, and our whole debt is, our dutie of praiſe and thankſgiuing.

After the worke is done, then comes the acceptation of it. God accepts of our workes diuers waies. Firſt, in that hee pardoneth the fault which comes from vs. Secondly, in that hee approoues his owne good worke in vs. Thirdly, in that he doth giue vnto the doers of them a crowne of righteouſneſſe and glorie, according to his promiſe, 2. Tim. 4. 8. Reu. 2. 10. We then, after wee haue done the work, muſt humble our ſelues, and intreat the Lord to pardon the want of our workes, and ſay with Dauid, *Lord enter not into iudgement with thy ſeruant*, Pſal. 143. 2. and with Daniel, *Lord, vnto vs belongeth open ſhame and confuſion; but to thee righteouſneſſe, compaſſion, and forgiuenes*; Dan. 9. 8, 9. And the reaſon is plaine, becauſe in vs there is no goodnes, no holineſſe, no righteouſnes, nor any thing that may preſent vs acceptable in his ſight: and for this cauſe Paul ſaith, *I know nothing by my ſelfe, yet am I not thereby iuſtified.* Great reaſon then, that we ſhould humble our ſelues before God, for our wants, and pray vnto him, that he will in mercy accept our indeauour, and confirme the good worke begunne in vs by his holy Spirit.

CHAP. VI.

Of the ſecond maine Queſtion touching aſſurance of ſaluation.

II. Queſtion.

How a man may be in conſcience aſſured of his owne ſaluation?

Before I come to the Queſtion it ſelfe, this concluſion is to bee laid downe as a maine Ground; That election, vocation, faith, adoption, iuſtification, ſanctification, and eternall glorification, are neuer ſeparated in the ſaluation of any man, but like inſeparable companions, goe hand in hand; ſo as hee that can be aſſured of one of them, may infallibly conclude in his owne heart, that he hath, and ſhall haue intereſt in all the other in his due time. This is plaine by the words of S. Paul, Rom. 8.30. *Whome he predeſtinate, them alſo he called; whom he called, them alſo he iuſtified; whom he iuſtified, them alſo he glorified.* In which place, the Apoſtle compares the cauſes of ſaluation, to a chaine of many linkes, whereof euery one is ſo coupled to the other, that hee which taketh holde of the higheſt, muſt needes carie all the reſt with him. Againe, amongſt theſe linkes, Faith is one, a principall grace of God, whereby man is ingrafted into Chriſt, and thereby becomes one with Chriſt, and Chriſt one with him, Epheſ. 3. 17. Now whoſoeuer is by faith vnited vnto Chriſt, the ſame is elected, called, iuſtified, and ſanctified. The reaſon is manifeſt. For in a chaine, the two extreames are knit togither, by the middle links; and in the order of cauſes of happineſſe and ſaluation, faith hath a middle place, and by it hath the childe of God aſſured hold of his election, and effectuall vocation, and conſequently of his glorification in the kingdome of heauen. To this purpoſe ſaith Saint Iohn, chap. 3. verſ. 36. *He that beleeueth in the Sonne, hath euerlaſting life.* And chap. 5. verſe 24. *He that beleeueth in him that ſent me, hath euerlaſting life, and ſhall not come into condemnation, but hath paſſed from death to life.* This is the Ground.

Now for anſwer to the Queſtion, diuers places of Scripture are to be skanned, wherein this caſe of conſcience is fully anſwered and reſolued.

Sect. 1.

The firſt place is Romanes 8. 16. *And the Spirit of God teſtifieth togither with our ſpirits, that we are the ſonnes of God.* In theſe words are two teſtimonies of our adoption ſet downe, The firſt is the Spirit of God dwelling in vs, and teſtifying vnto vs, that we are Gods children. But ſome will haply demaund. How Gods ſpirit giues witneſſe, ſeeing now there are no reuelations? *Anſ.* Extraordinarie reuelations are ceaſed; and yet the holy Ghoſt in and by the word, reuealeth ſome things vnto men: for which cauſe he is called truly the *Spirit of Reuelation*, Eph. 3. 5. Againe, the holy Ghoſt giues teſtimonie, by applying the promiſe of remiſſion of ſinnes, and life euerlaſting by Chriſt, particularly to the heart of man, when the ſame is generally propounded, in the Miniſterie of the word. And becauſe many are ready preſumptuouſly to ſay, they are the children of God, when they are not, and that they haue the witneſſe of Gods Spirit, when in truth they want it: therefore we are to put a difference betweene this carnal conceit, and the true teſtimonie of the Spirit. Now there be two things whereby they may be diſcerned one from the other. The firſt is, by the meanes. For the true teſtimonie of the holy Ghoſt, is wrought ordinarily by the preaching, reading, and meditation of the word of God; as alſo by praier, and the right vſe of the Sacraments. But the preſumptuous teſtimonie, ariſeth in the heart, and is framed in the braine, out of the vſe of theſe meanes; or though in the vſe, yet with want of the bleſſing of God concurring with the meanes. The ſecond is, by the effects, and fruits of the Spirit. For it ſtirres vp the heart, to praier and inuocation of the name of God, Zach. 12. 10. yea it cauſeth a man to crie and call earneſtly vnto God, in the time of diſtreſſe, with a ſenſe and feeling of his owne miſeries: and with deepe ſighes and groanes which cannot be vttered, to craue mercie and grace at his hands, as of a louing father, Rom. 8. 26. Thus did Moſes crie vnto heauen in his heart, when he was in diſtreſſe at the red ſea, Exod. 14. 15. And this gift of prayer, is an infallible teſtimonie of Gods Spirit; which cannot ſtand with carnall preſumption.

The ſecond Teſtimonie of our Adoption is our Spirit, that is, our conſcience ſanctified and renewed by the Holy Ghoſt. And this alſo is knowne and diſcerned; firſt, by the greefe of the heart for offending God, called *godly ſorrow*, 1. Cor. 7. 10. ſecondly, by a reſolute purpoſe of the heart, and endeauour of the whole man, in all things to obey God: thirdly, by ſauouring the things of the Spirit, Rom. 8. 5. that is, by doing the workes of the Spirit, with ioy and chearefulneſſe of heart, as in the preſence of God, and as his children and ſeruants.

Now put the caſe, that the teſtimony of the Spirit be wanting: then I anſwer, that the other teſtimony, the ſanctification of the heart, will ſuffice to aſſure vs. We know it ſufficiently to be true, and not painted fire, if there bee heate, though there bee no flame.

Put the caſe againe, that the teſtimonie of the ſpirit be wanting, and our ſanctification be vncertaine vnto vs, how then may we be aſſured? The anſwer is, that we muſt then haue recourſe to the firſt beginnings, and motions of ſanctification, which are theſe. Firſt, to feele our inward corruptions. Secondly, to be diſpleaſed with our ſelues for them. Thirdly, to beginne to hate ſinne. Fourthly, to grieue ſo oft as we fall and offend God. Fiftly, to auoid the occaſions of ſinne. Sixtly, to endeauour to doe our duty, & to vſe good meanes. Seuenthly, to deſire to ſinne no more. And laſtly; to pray to God for his grace. Where theſe and the like motions are, there is the ſpirit of God, whence they proceede: and ſanctification is begunne. One apple is ſufficient to manifeſt the life of the tree, and one good and conſtant motion of grace, is ſufficient to manifeſt ſanctification. Againe, it may be demanded, what muſt be done, if both be wanting? *Anſwer.* Men muſt not deſpaire, but vſe good meanes, and in time they ſhall be aſſured.

Sect. 2.

The ſecond place is, the 15. Pſalme. In the firſt verſe whereof, this queſtion is propounded, namely, Who of all the members of the Church, ſhall haue his habitation in heauen? The anſwer is made in the verſes following: and in the ſecond verſe, he ſets downe three generall notes of the ſaid perſon. One is, to walke vprightly in ſinceritie, approouing his heart and life to God: the ſecond is, to deale iuſtly in all his doings: the third is, for ſpeech, to ſpeake the truth from the heart, without guile or flatterie. And becauſe we are eaſily deceiued in generall ſinnes, in the 3, 4. and 5. verſes, there are ſet downe ſeauen more euident and ſenſible notes of ſincerity, iuſtice and truth. One is in ſpeech, not to take vp or carry abroad falſe reports and ſlanders. The ſecond is, in our dealings not to doe wrong to our neighbour, more then to our ſelues. The third is, in our companie, to contemne wicked perſons worthy to be contemned. The fourth is, in our eſtimation we haue of others, and that is, to honour them that feare God. The fift is in our words, to ſweare & not to change: that is, to make conſcience of our word and promiſe, eſpecially if it be confirmed by oath. The ſixt is, in taking of gaine, not to giue money to vſury, that is, not to take increaſe for bare lending, but to lend freely to the poore. The laſt is, to giue teſtimonie without briberie or partiality. In the *fift verſe*, is added a reaſon of the anſwer: he that in his indeauour doth all theſe things, ſhall neuer be mooued, that is, cut off from the Church as an hypocrite.

Sect. 3.

The third place of Scripture is the firſt Epiſtle of Iohn: the principall ſcope whereof, is to giue a *full reſolution to the conſcience of man, touching the certentie of his ſaluation.* And the principall grounds of aſſurance,

S.Iohns 1. Epiſtle.

1.Ioh.5.13

which are there laid downe, may be reduced to three heads.

The firſt is this; *He that hath communion or fellowſhip with God in Chriſt, may be vndoubtedly aſſured of his ſaluation.* This concluſion is propounded, Chap. 1. v. 3, 4. Where the Apoſtle tels the Church, that the end of the preaching of the Goſpel vnto them was, that they might haue fellowſhip, not onely mutually among themſelues, but alſo with God the Father, and with his Sonne Ieſus Chriſt. And further, that hauing both knowledge, and aſſurance of this heauenly communion, to be begun in this life, and perfected in the life to come, *their ioy might be full*: that is, they might thence reape matter of true ioy and ſound comfort, vnto their ſoules and conſciences. Now whereas it may be happely demaunded by ſome beleeuers, how they ſhould come to this aſſurance? S. Iohn anſwers in this Epiſtle, that the certaintie thereof may be gathered by foure infallible notes. The firſt is, *Remiſſion* of ſinnes. For though God be in himſelfe, moſt holy and pure, and no mortall man, beeing vncleane and polluted by ſinne, can haue fellowſhippe with him; yet God hath ſhewed his mercie, to thoſe that beleeue in him, and hath accepted of *the blood of Ieſus Chriſt his Sonne, whereby they are cleanſed from all their corruptions.* v. 7. If here it be asked, how this pardon and forgiueneſſe may be knowne? It is anſwered, y two ſignes. One is humble and heartie Confeſſion of our ſinnes vnto God; for ſo ſaith the Apoſtle, *If we confeſſe our ſinnes, he is faithfull and iuſt to forgiue vs our ſinnes, and to cleanſe vs from all iniquitie.* v. 9. The other is the pacified Conſcience; for *beeing iuſtified by faith we haue peace with God*: Rom. 5. 1. and, *If our heart condemne vs not*: that is, if our conſcience in reſpect of ſinne doth not accuſe vs, *then haue we boldneſſe towards God*, Chap. 3. v. 21. The ſecond note of fellowſhip with God, is the *ſanctifying ſpirit*, whereby we are renewed in holineſſe and righteouſneſſe: *Hereby we know that he abideth in vs, euen by the Spirit which he hath giuen vs*, Chap. 3. v. 24. The third is, *holineſſe* and *vprightneſſe* of heart and life. To this end the Apoſtle ſaith, *If we ſay that we haue fellowſhip with him, and walke in darkeneſſe, we lie, and doe not truely: but if we walke in the light, as he is in the light, we haue fellowſhippe one with another, &c.* Chap. 1. 6, 7. The fourth is, *perſeuerance* in the knowledge and obedience of the Goſpel. So the ſame Apoſtle exhorteth the Church: *Let therefore abide in you that ſame* doctrine concerning Chriſt, *which ye haue heard from the beginning. If that which ye haue heard from the beginning, remaine in you*, that is; if ye beleeue and obey it; *you ſhall alſo continue in the Sonne, and in the Father*, Chap. 2. 24.

The ſecond Ground. *He that is the adopted ſonne of God, ſhall vndoubtedly be ſaued.* This point the Apoſtle plainely declareth, when he ſaith: Chap. 3. 2. *Beloued, now are we the ſonnes of God.—— And we know*, that is, we are vndoubtedly aſſured by faith, *that when Chriſt ſhall appeare in glorie, we ſhall be like vnto him; for wee ſhall ſee him as he is.* That the latter part of theſe words, is thus to be expounded, I gather out of Chap. 2. 28. as alſo by comparing this text with that of S. Paul, where he ſaith: Col. 3. 26. *When Chriſt which is our life ſhall appeare, then ſhall we alſo appeare with him in glorie.* And againe, Rom. 8. 7. *If we be ſonnes, we are alſo heires, euen the heires of God, and heires annexed with Chriſt, if ſo be that we ſuffer with him, that we may alſo be glorified with him.* Now put the caſe, that the conſcience of the beleeuer, will not reſt in this, but deſires to be further reſolued, touching the certaintie of his *adoption?* Then I anſwer, that he muſt haue recourſe vnto the ſignes, whereby a ſonne of God may be diſcerned from a child of the diuell: and theſe are principally three. The firſt is, *truly to beleeue* in the name of the Sonne of God: for thoſe that haue God for their father, are made the ſonnes of God, *by faith in Ieſus Chriſt.* Gal. 3. 26. And this faith ſhewes it ſelfe by obedience. For *hereby we are ſure that we know Chriſt*, that is, that we beleeue in him, and apply him with all his benefits vnto our ſoules, *If we keepe his commandements.* Nay further, *He that ſayes, I know him, and keepes not his commandements, is a liar, and the truth is not in him*, cha. 2. 3. 4. The ſecond ſigne is, *a hearty deſire*, and earneſt indeauour *to be cleanſed* of his corruptions. *Euery ſonne of God that hath this hope, purifieth himſelfe, euen as Chriſt is pure*, cha. 3. v. 3. The third is, the *loue of a Chriſtian, becauſe he is a Chriſtian*; for hereby, ſaies the Apoſtle, are the children of God knowne from the children of the diuell: becauſe the ſonnes of Satan doe hate their brethren, (as Cain did his brother Abel) euen for the good workes which they doe. On the other ſide, Gods adopted ſonnes, may hereby know themſelues to be tranſlated from death to life, *becauſe they loue the brethren*, Chap. 3. 10, 11, 12. &c.

The third Ground. *They that are aſſured, of the loue of God to them in particular, may alſo be certainely aſſured of their owne ſaluation.* This doctrine followes neceſſarily vpon the Apoſtles words, chap. 4. v. 9. For thoſe whome God hath loued from all eternitie, to them he hath manifeſted his loue, by *ſending his onely begotten Sonne into the world, that they might liue through him eternally.* But how may a man be aſſured of Gods ſpeciall loue and fauour? The ſame Apoſtle anſwers, by two notes; The firſt is, the *loue of our brethren*, and that according to Gods commaundement, wherein it is commanded, that he that loues God, ſhould loue his brother alſo, 4. 21. And if any man ſay, *I loue God, & hate his brother, he is a lyar.* For how can he that loueth not his brother, whome he hath ſeene, loue God whome he hath not ſeene? 4. 20. Now that a man deceiue not himſelfe in the loue of his brother, Saint Iohn giues three rules; One, that Chriſtian brotherly loue, ſhould not be for outward reſpects or conſiderations, but principally, *be-*

cauſe they are the ſonnes of God, and members of Chriſt: *Euery one that loueth him which did beget*, that is, God the father, *loueth him alſo which is begotten of him*. 5. 1. Another is, that it muſt not be *outward*, in ſhew onely, *but inward*, in the heart. *Let vs not loue in word or tongue onely, but in deede and in truth*. 3. 18. Laſtly, that it be not onely in time of proſperity, but *when hee ſtands in moſt neede* of our loue. For whoſoeuer hath this worlds good, and ſeeth his brother haue neede, *and ſhutteth up the bowels of compaſſion from him, how dwelleth the loue of God in him?* 3. 17. The ſecōd note of Gods loue vnto vs, is, *our loue of God*. For thoſe whom God loueth in Chriſt, to them he giues his grace, to loue him againe. And this louing of him againe, is an euident token of that loue wherewith he loueth them. So ſaith the Apoſtle. *We loue him becauſe he loued vs firſt*, 4. 19. If it be demaunded, how a man may be aſſured that he loueth God? the anſwer is, hee may know it by two things; Firſt, by his *conformitie* to him in holines. The child that loues his father, wil be willing to tread in the ſteps of his father: & ſo in like manner, he that loueth God, will indeauour *euen as he is, ſo to be in this world*, 4. 17. But how is that? not in equalitie and perfection, but in ſimilitude and conformitie, ſtriuing to be holy, as he is holy, and indeauouring to doe his will in all things. Secondly, by the *weaning* of his *affections* from the things of this world: yea from all pleaſures and delights of this preſent life, ſo farre forth, as they are ſeuered from the feare and loue of God. *Loue not this world, nor the things that are in the world: if any man loue this world, the loue of the Father is not in him*, 2. 15.

Sect. 4.

2, Tim. 2. 19. The fourth place, is in the ſecond of Timothie, 2. 19. *The foundation of God remaineth ſure, and hath this ſeale, The Lord knoweth who are his, and let euery one that calleth vpon the name of the Lord, depart from iniquitie.* In theſe words, Paul goeth about to cut off an offence, which the Church might take, by reaſon of the fall of Hymenæus and Philetus, who ſeemed to be pillars, and principall men in the Church; And to confirme them againſt this offence, he ſaith, *The foundation of God*, that is, the decree of Gods election, *ſtands firme and ſure*: ſo as thoſe which are elected of God, ſhall neuer fall away, as theſe two haue done. And this he declares by a double ſimilitude: Firſt of all he ſaith, the election of God, is like the foundation of an houſe, which ſtandeth faſt, though all the building be ſhaken. Secondly he ſaith, that election hath the ſeale of God, and therefore may not be changed, because things which are ſealed, are thereby made ſure and authenticall. Now this ſeale hath two parts: the firſt concernes God, in that euery mans ſaluation is writtēn in the booke of life, and God knoweth who are his. And becauſe it might be ſaid, God indeede knowes who ſhall be ſaued, but what is that to vs? we know not ſo much of our ſelues? Therefore Saint Paul to anſwer this, ſets downe a ſecond part of this ſeale, which concernes man, and is imprinted in his heart and conſcience: which alſo hath two branches; the gift of inuocation: and a watchfull care, to make conſcience of all and euery ſinne, in theſe words, *And let euery one that calleth vpon the name of the Lord, depart from iniquitie.* Whereby he ſignifieth, that thoſe that can call vpon God, and giue him thanks for his benefits, and withal in their liues make conſcience of ſinne, haue the ſeale of Gods election imprinted in their hearts, and may aſſure themſelues they are the Lords.

Sect. 5.

A fift place of Scripture, touching this queſtion is, 2. Pet. 1. 10. *Giue all diligence to make your election ſure: for if you doe theſe things, you ſhall neuer fall.* Which words containe two parts: Firſt, an exhortation, to make our election ſure, not with God, for with him both it, and all other things are vnchangeable; but to our ſelues, in our owne hearts and conſciences. Secondly, the meanes whereby to come to this aſſurance, that is, by doing the things before named, in the 5, 6, and 7. verſes, and that is nothing elſe but to practiſe the vertues of the morall Law, there ſet downe, which I will briefly ſhew what they are, as they lie in the text. 2. Pet, 1, 10

To faith; adde vertue] by *faith*, he meaneth true religion, and that gift of God, whereby we put our truſt and confidence in Chriſt. By *vertue*, he meaneth no ſpeciall vertue, but (as I take it) an honeſt and vpright life before men, ſhining in the vertues and workes of the morall Law. By *knowledge*, he meanes a gift of God, whereby a man may iudge, how to carrie himſelfe warily, and vprightly before men. By *temperance*, is vnderſtood a gift of God, whereby we keepe a moderation of our naturall appetite, eſpecially about meate, drinke, and attire. By *Patience*, is meant a vertue, wherby we moderate our ſorrow, in enduring affliction. *Godlineſſe*, is an other vertue, wherby we worſhip God, in the duties of the firſt table. *Brotherly kindneſſe*, is alſo that vertue, whereby we imbrace the Church of God, and the members thereof with the bowels of loue. And in the laſt place, *Loue*, is that vertue, whereby we are well affected to all men, euen to our enemies. Now hauing made a rehearſall of theſe vertues: in the tenth verſe he ſaith, *If ye doe theſe things ye ſhall neuer fall*, that is to ſay, If ye exerciſe your ſelues in theſe things, you may thereby be well aſſured and perſwaded of your election and ſaluation.

CHAP. VII.

Of the third maine Queſtion, touching diſtreſſe of minde, and generally of all diſtreſſes, and their remedies.

III. Queſtion.

How a man beeing in diſtreſſe of minde, may be comforted and releeued?

Anſ. Omitting all circumſtances (conſidering that much might be ſpoken touching this Queſtion) I will onely ſet downe that which I take to be moſt material to the doubt in hand.

Sect. 1.

Diſtreſſe of minde in generall. Prou. 18. 14

Diſtreſſe of minde (which Salomon cals *a broken or troubled ſpirit*) is, when a man is diſquieted and diſtempered in conſcience, and conſequently in his affections, touching his eſtate before God. This diſtreſſe hath two degrees, the leſſe, and the greater. The leſſe is a ſingle *Feare*, or griefe, when a man ſtandeth in ſuſpenſe and doubt of his owne ſaluation, and in feare that he ſhall be condemned. The greater diſtreſſe is, *Deſpaire*, when a man is without all hope of ſaluation, in his own ſenſe and apprehenſion. I call Deſpaire a greater diſtreſſe, becauſe it is not a diſtinct kind of trouble of mind, (as ſome doe thinke,) but the higheſt degree, in euery kind of diſtreſſe. For euery diſtreſſe in the minde, is a feare of condemnation, and comes at length to deſperation, if it be not cured.

In ſpeciall.

All diſtreſſe of minde, ariſeth from temptation, either begun or continued. For theſe two doe ſo neceſſarily follow, and ſo inſeparably accompanie each the other, that no diſtreſſe, of what kind ſoeuer, can be ſeuered from temptation. And therefore according to the diuers ſorts of temptations, that do befall men, muſt the diſtreſſes of the minde be diſtinguiſhed.

Now Temptations be of two ſorts; either of *triall*, or *ſeducement*. Temptations of *triall*, are ſuch as doe befall men, for the triall and proofe of the grace of God which is in them. The Temptations of triall are two-fold: the firſt, is a *combate* of the conſcience *directly* and *immediately* with *the wrath of God*; which being the moſt grieuous temptation that can be, it cauſeth the greateſt and deepeſt diſtreſſe of conſcience. The ſecond is, the Triall of the *Croſſe*, that is, of outward affliction, whereby God maketh proofe of the faith of his children, and not onely that, but of their hope, patience, and affiance in his mercie for their deliuerance.

Temptations of *ſeducement* be ſuch, as wherein men are entiſed, to fall from God and Chriſt, to any kind of euill. And theſe are of A three kinds. The firſt is, immediately from the Diuell, and it is called the temptation of *Blaſphemies*, or the *Blaſphemous temptation*. The ſecond is, *from a mans owne ſinnes*, originall and actuall, and this alſo hath ſundry branches, as we ſhall ſee afterward. The third proceedes from *Imagination* corrupted and depraued. Now anſwerable to theſe ſeuerall kinds of Temptations, are the ſeuerall kinds of Diſtreſſes. And as all temptations may be reduced to thoſe fiue, which haue beene before named, ſo may all diſtreſſes be reduced to fiue heads ariſing of the former temptations.

Sect. 2.

The Generall Remedie of all Diſtreſſes.

Before I come to handle them in particu- B lar, we are to conſider in the firſt place, what is the beſt and moſt ſure Generall Remedie, which may ſerue for all theſe, or any other kind of temptation, that is incident to man: and by this, the curing of any particular diſtreſſe, will be more eaſie and plaine.

This generall Remedie, is the *Applying of the promiſe* of life euerlaſting, in and by the blood of Chriſt. For no phyſicke, no art or skill of man, can cure a wounded and diſtreſſed conſcience, but only the blood of Chriſt. And that this is the ſoueraigne remedie of all other, no man doubteth. The maine difficulty is, touching the manner of proceeding, in the application of the promiſe. Herein therefore, three things muſt be performed.

C First of all, the partie muſt diſcloſe the cauſe of his particular diſtreſſe, that the remedie may the better be applyed. For the truth is, that the very opening of the cauſe is a great eaſe to the minde, before any remedie be applyed. Yet by the way, this care muſt be had, that the thing to be reuealed, be not hurtfull to the partie, to whome it is made knowne. For the diſtreſſe may haply ariſe of ſome confederacie in matters of Treaſon, by the concealing whereof, the partie to whom they are reuealed, may intangle himſelfe in the ſame danger.

Secondly, if the cauſe may be knowne, (for ſometime it is hid from the party diſtreſſed) then trial muſt be made, whether the ſaid par- D tie, be fit for comfort yea or no? For if he be found to be vnfit, the word of God ſhall be miſapplyed, and conſequently abuſed. His fitneſſe for comfort, may be found out, by ſearching whether he be humbled for his ſinnes, or not: for men may be in great diſtreſſe, and yet not touched at all for their ſinnes. This humiliation ſtands in ſorrow for ſinne, with confeſſion of the ſame vnto God, and in earneſt praier for the pardon thereof, with an heartie deſire of amendment of life. But if on the other ſide, the partie be vnhumbled, then the firſt and principall care muſt be, to worke in him ſome beginning of humiliation. This may be done in a friendly, and Chriſtian talke and conference, whereby he muſt firſt be brought to ſee, and well to conſider his owne ſinnes: ſecondly, to grieue, and to be ſorrie for them, at the leaſt, for ſome of the principall.

And touching this Sorrow, two things muſt be remembred: firſt, that the nature of worldly ſorrow muſt be altered, by beeing turned, and changed into ſorrow according to God. If a man be in ſome danger of his life, by bleeding at the noſe, experience teacheth, the counſell of the Phyſitian is, to open a veine, and let the partie blood in the arme, that the courſe thereof may be turned an other way: The like order is to be taken with men, that are troubled with worldly ſorrow in their diſtreſſe: and that is, to turne the courſe of their griefe, by cauſing them to grieue, not for worldly reſpects, or onely in conſideration of the puniſhment due vnto them for their ſins, but principally for the very offence of God, in, and by their ſinnes committed.

This done, a ſecond care muſt be had, that this ſorrow for ſinne be not confuſed, but a diſtinct ſorrow. The man that is in ſorrow muſt not be grieued onely, becauſe he is as other men are, a ſinner; but more eſpecially for this, and that particular ſinne, by which it comes to paſſe, that he is ſuch, or ſuch a ſinner; that ſo his ſorrow in reſpect of ſinne, may be diſtinct, & brought as it were to ſome particular head. And men in this caſe muſt deale with the partie diſtreſſed, as Surgeons are woont to doe with a tumor, or ſwelling in the body, whoſe manner is, firſt to apply drawing and ripening plaiſters to the place affected, to bring the ſore to an head, that the corruption may iſſue out at ſome one place: and then afterward healing plaiſters which are of great vſe to cure the ſame: Euen ſo confuſed griefe, muſt be reduced to ſome particulars: and then, and not before, is a man fit for comfort, when his conſcience is touched in ſpecial, in regard of ſome one or more diſtinct and ſeuerall offences. And he that is grieued for one ſinne truly and vnfainedly, from his heart; ſhall proportionally be grieued for all the ſinnes, that he knoweth to be in himſelſe.

The third thing required in applying this remedie is, the miniſtring and conuaying of comfort to the mind of him, that hath confeſſed his ſinnes, & is truly humbled for them: and it is a point of the greateſt moment of all. Where if the Queſtion be, how this comfort ſhould be miniſtred? the anſwer is, it may be done, by bringing the party troubled within the compaſſe of the promiſe of life. And there be two waies of doing this: the one falſe, and the other true.

Sect. 3.

The falſe way of miniſtring comfort.

Some thinke, that men may be brought within the Couenant, by the doctrine of Vniuerſall grace and redemption. But this way of perſwading a man that he hath title in the Couenant of grace, is both falſe, and vnfit. Falſe it is, becauſe all the promiſes of the Goſpel, are limited with the condition of Faith and Repentance, not beeing vniuerſall to all, but made onely to ſuch perſons, as repent and beleeue: therefore they are indefinite in regard of whole mankind, and to beleeuers onely they are vniuerſall.

It is obiected, that God would haue all men to be ſaued. 1. Tim. 2. 4.

Anſw. The Apoſtle is the beſt expounder of himſelſe, and he ſaith in the Acts to the ſame effect, *The time of ignorance God regarded not, but NOW he admoniſheth all men euery where to repent.* Act. 17. 30. In which words, *Paul* addes this circumſtance of time [*now,*] to limit this good will of God, to the laſt age of the world, after the comming of Chriſt in the fleſh, and not to inlarge the ſame to al the poſteritie of Adam. And ſo muſt he be vnderſtood in the place to Timothie, *God would haue all men to be ſaued,* that is, *now* in this laſt age of the world. And thus the ſame Apoſtle, 2. Cor. 6. 2. expounds a certaine prophecie of Iſay, concerning the acceptable time of grace. *Now,* ſaith he, *is the acceptable time: behold,* [*Now*] *is the day of ſaluation,* Eſa. 49. 8. meaning the time of the new Teſtament. And, Col. 1. 26. *The myſterie hid from the beginning, is* now *made manifeſt to the Saints.* And, Rom. 16. 26. *The reuelation of the ſecret myſterie is* now *opened.* All which, and many other places about the ſame matter, hauing this circumſtance of time [*Now,*] muſt needes be limited to this laſt age of the world. As for the note of vniuerſalitie, *All,* it muſt not be vnderſtood of all particulars, but of all kinds, ſorts, conditions, and ſtates of men, as may be gathered out of the former words: *I would that praiers be made for all men,* not for euery particular man: (for there be ſome that ſinne vnto death, for whom we may not pray,) 1. Ioh. 5. 16. but for all ſtates of men, as wel Princes as ſubiects, poore as rich, baſe as noble, vnlearned as learned, &c.

But the ſaying of *Paul* is vrged, 2. Cor. 5. 18. *God was in Chriſt, reconciling the* World *vnto himſelfe:* therefore the promiſe in Chriſt belongs to the whole World, and conſequently to euery one. *Anſ.* The ſame Apoſtle ſhall againe anſwer for himſelſe, Rom. 11. 15. *The caſting away of the Iewes, is the reconciling of the world,* that is, of the Gentiles in the laſt age of the world: for ſo he ſaid before more plainely, *The falling away of the Iewes is the riches of the world, and the diminiſhing of them, the riches of the Gentiles.* And ſo muſt that place to the Corinthes be vnderſtood, namely, not of all and euery man, that liued in all ages and times; but of them that were (by the diſpenſation of the Goſpel) to be called out of al kingdomes, and nations, after the death and aſcenſion of Chriſt.

Thus then the promiſe of ſaluation is not *vniuerſall,* without exception, or reſtraint: and therefore application made by the vniuerſalitie of the promiſe, admits ſome falſhood.

Secondly, this way of applying is alſo Vnfit. For the reaſon muſt be framed thus: *Chriſt died for all men: but thou art a man: therefore*

Chriſt

A *Chriſt died for thee.* The partie diſtreſſed will grant all, and ſay, Chriſt indeede died for him, if he would haue receiued Chriſt; but he by his ſinnes hath cut himſelfe off from his owne Sauiour, and hath forſaken him, ſo as the benefit of his death will doe him no good.

Sect. 4.

The grounds of comfort.

The right way of miniſtring Comfort to a partie diſtreſſed followeth. In the handling whereof, firſt, I will lay downe the Grounds, whereby any man that belongs to God, may be brought within the Couenant. And then, I will ſhew the Right Way, how they muſt be vſed, and applyed.

For the firſt, Recourſe muſt not be had to B all graces, or to all degrees and meaſure of grace; but onely ſuch, as a troubled Conſcience may feele and reach vnto. For thoſe that be the true children of God, and haue excellent meaſure of grace, when they are in diſtreſſe, feele litle or no grace at all in themſelues. The graces then, that ſerue for this purpoſe, are three: Faith, Repentance, and the true Loue of God, which is the fruit of them both. And that we may the more eaſily and truly diſcerne of them, and not to be deceiued, inquirie muſt be made, what be the ſeedes and beginnings of them all.

The firſt Ground of grace is this: *A deſire to repent, and beleeue, in a touched heart and conſcience, is faith and repentance it ſelfe; though not in nature, yet in Gods acceptation.* I prooue it C thus. It is a principle graunted and confeſſed of all men; that in them which haue grace, God accepteth the will for the deede. *If there bee a willing minde* (ſaith the Apoſtle) *it is ac-* 2.Cor.8.12. *cepted, not according to that a man hath not, but according to that he hath.* Againe, God hath annexed a promiſe of bleſſedneſſe, and life euerlaſting to the true and vnfained deſire of grace. Whence it is, that they are in Scripture pronounced bleſſed, which *hunger and* Math.5.6. *thirſt after righteouſneſſe.* And who are they but ſuch as feele themſelues to want all righteouſneſſe, and doe truly and earneſtly deſire it in their hearts. For hunger and thirſt argues both a want of ſome thing, and a feeling of the want. And to this purpoſe the holy Ghoſt D Reu.21.6. ſaith, *To him that is athirſt will I giue to drinke of the water of life freely.* Now this thirſtie ſoule, is that man which feeles himſelfe deſtitute of all grace, and Gods fauour in Chriſt, and withall doth thirſt after the blood of Chriſt, and deſires to be made partaker thereof. God is woont mercifully to accept of the deſire of any good thing, when a man is in neceſſitie, and ſtands in want thereof. *The Lord* (ſaies Dauid) Pſal.10.17. *heares the deſire of the poore*, that is, of them that are in diſtreſſe, either of body or minde; Pſal.145.19 *Yea, he will fulfill the deſire of them that feare him.*

It will be ſaid, that the deſire of good things is naturall: and therefore God will not regard mens deſires.

I anſwer, Deſires be of two ſorts; Some be of ſuch things, as men by the meere light of nature know to be good: for example, the deſire of wiſedome, of ciuill vertue, of honour, of happineſſe, and ſuch like: and all theſe nature can deſire. Others be aboue nature, as the deſire of remiſſion of ſinnes, reconciliation, and ſanctification: and they which ſeriouſly deſire theſe, haue a promiſe of bleſſedneſſe and life euerlaſting. And hence it followes, that deſire of mercie, in the want of mercie, is mercie it ſelfe, and deſire of grace, in the want of grace, is grace it ſelfe.

A ſecond Ground is this. *A godly ſorrow wherby a man is grieued for his ſinnes, becauſe they are ſinnes, is the beginning of repentance, and indeed for ſubſtance is repentance it ſelfe.* The Apoſtle *Paul* reioyced that he had in the worke of his Miniſterie, wrought this godly ſorrow in the hearts of the Corinthians, calling it ſorrow *that cauſeth repentance not to be repented of.* This 2.Cor.7.9. ſorrow may be diſcerned in this ſort: The heart of him in whome it is, is ſo affected, that though there were no conſcience, nor diuel to accuſe, no hell for condemnation, yet it would be grieued in it ſelfe, becauſe God by ſinne is diſpleaſed and offended.

If it be alleadged, that euery one cannot reach to this beginning of repentance, thus to ſorrow for his ſinne: then I adde further: If the partie be grieued for the hardneſſe of his heart, whereby it comes to paſſe, that he cannot grieue, he hath vndoubtedly receiued ſome portion of godly ſorrow. For it is not nature, that makes vs to grieue for hardneſſe of heart, but grace.

The third Ground is, that *A ſetled purpoſe, and willing minde to forſake all ſinne, and to turne vnto God, (though as yet no outward conuerſion appeare,) is a good beginning of true conuerſion, and repentance. I thought* (ſaith Dauid) *I will confeſſe* Pſal.32.5. *againſt my ſelfe my wickedneſſe vnto the Lord, and thou forgaueſt the puniſhment of my ſinne.* And to this is added (*Selah,*) which is not onely a muſical note, but, as ſome think, a note of obſeruation, to mooue vs to marke the things that are ſet downe, as beeing of ſpecial weight and moment. And ſurely this is a matter of great conſequence, that vpon the very vnfained purpoſe of confeſſion of ſinne, God ſhould giue a pardon thereof. Take a further proofe of this in the prodigall ſonne, whome I take not for one that was neuer called, or turned to God, (though ſome doe ſo, and ſeeme to haue warrant for their opinion:) but rather for him that is the Child of God, and afterward fals away. Now this man beeing brought by ſome outward croſſes and afflictions, to ſee his owne miſerie, purpoſeth with himſelfe, to returne to his father againe, and to humble himſelfe, and confeſſe his iniquitie: and vpon this very purpoſe, when he had ſaid, *I will goe to my father, and ſay vnto him, father, I haue ſin-* Luk.15.17.18. *ned, &c.* at his returne afarre off, his father receiues him as his child againe, and after acceptation followes his confeſſion. The like is to be ſeene in Dauid, who beeing reprooued

2.Sam.12.13

by the Prophet Nathan, for his ſinnes of adulterie and murther, preſently made confeſſion of them, and at the very ſame time, receiued by the Prophet ſentence of abſolution, euen from the Lord himſelfe, wherein hee could not erre.

The fourth Ground, *To loue any man becauſe he is a Chriſtian, and a childe of God, is a ſenſible and certaine note of a man that is partaker of the true loue of God in Chriſt. Hereby* (ſaith S. Iohn) *we know that we are tranſlated from death to life, becauſe we loue the brethren,* 1. Ioh. 3. 14. Loue here is not a cauſe, but onely a ſigne of Gods loue to vs. And our Sauiour Chriſt ſaith, Matth. 10. 41. *He that receiueth a Prophet in the name of a Prophet, ſhall receiue a Prophets reward.*

Now that wee bee not deceiued in theſe grounds; it muſt bee remembred, that theſe beginnings of grace (be they neuer ſo weake) muſt not bee flittering and fleeting, but conſtant and ſetled, not ſtayed or ſtopped in the way, but ſuch as daily grow and increaſe: and then they are indeed accepted of God. And hee that can finde theſe beginnings, or any of them truely in himſelfe, hee may aſſure himſelfe thereby, that he is the childe of God.

Sect. 5.

The true way of bringing a man within the couenant.

Hauing thus laid downe the Grounds of comfort: I come now to the Way, by which the partie in diſtreſſe may be brought within the compaſſe of the promiſe of ſaluation. This way ſtands in two things; in making Triall, and in Applying the promiſe.

Firſt then Triall muſt bee made, whether the perſon diſtreſſed haue in him as yet, any of the fore-named grounds of grace or not. This triall may be made by him that is the comforter, in the moouing of certaine Queſtions to the ſaid perſon. And firſt, let him aske, whether hee beleeue and repent? The diſtreſſed partie anſwers, no, hee cannot repent nor beleeue. Then wee muſt further aske, whether hee deſire to beleeue and repent? to this hee will anſwer, hee doth deſire it with all heart; in the ſame ſort is hee to make triall of the other grounds. When a man is in the fit of tentation; hee will ſay reſolutely, he is ſure to bee damned. Aske him in this fitte, of his loue to God, hee will giue anſwer, he hath none at all; but aske him further, whether hee loue a man becauſe hee is a Chriſtian, and a childe of God, then will hee ſay, hee doth indeede. Thus after triall made in this manner, ſome beginnings of faith and repentance will appeare, which at the firſt lay hidde. For God vſeth out of the time of proſperitie, by, and in diſtreſſe and affliction to worke his grace.

The ſecond point followeth. After that by triall ſome of the fore-ſaid beginnings of grace, bee found out, then comes the right Applying of the promiſe of life euerlaſting to the partie diſtreſſed. And that is done by a kinde of reaſoning: the firſt part whereof, is taken from the word of God; the ſecond, from the teſtimonie of the diſtreſſed conſcience; and the concluſion is the applying of the promiſe on this manner: *Hee that hath an vnfained deſire to repent and beleeue, hath remiſſion of ſinnes, and life euerlaſting: But thou haſt an earneſt deſire to repent and beleeue in Chriſt, Therefore remiſſion of ſinnes, and life euerlaſting is thine.*

Maior.

Minor.

Concluſio.

And here remember, that it is moſt conuenient, this Application bee made by the Miniſter of the Goſpell, who in it muſt vſe his miniſteriall authoritie giuen him of God, to pronounce the pardon. For in diſtreſſe, it is as hard a thing to make the conſcience yeeld to the promiſe, as to make fire and water agree. For though men haue ſignes of grace and mercie in them, yet will they not acknowledge it, by reaſon of the extremitie of their diſtreſſe. In this manner, vpon any of the former grounds, may the troubled and perplexed ſoule bee aſſured, that mercie belongs to it. And this I take to be the onely generall and right way, of comforting a diſtreſſed conſcience.

Now that the promiſe thus applyed, may haue good ſucceſſe, theſe ſixe rules muſt neceſſarily be obſerued.

I. One is, that *the comfort which is miniſtred, bee allayed with ſome mixture of the law*; that is to ſay: the promiſe alone muſt not bee applyed, but withall mention is to bee made of the ſinnes of the partie, and of the grieuous puniſhments, due vnto him for the ſame. The reaſon is, becauſe there is much guile in the heart of man; in ſo much, as oftentimes it falleth out, that men not thoroughly humbled, being comforted either to ſoone, or too much, doe afterward become the worſt of all. In this reſpect, not vnlike to the yron, which beeing caſt into the fire vehemently hotte, and cooled againe, is much more hard, then it would haue beene, if the heate had beene moderate. And hence it is, that in the miniſtring of comfort, wee muſt ſomewhat keepe them downe, and bring them on by little and little to repentance. The ſweetneſſe of comfort is the greater, if it be delaied with ſome tartneſſe of the law.

II. Another rule is this: *If the diſtreſſed partie, bee much poſſeſſed with griefe of himſelfe, hee muſt not bee left alone, but alwaies attended with good companie.* For it is an vſuall practiſe of the diuell, to take the aduantage of the place and time, when a man is ſolitarie and depriued of that helpe, which otherwiſe hee might haue in ſocietie with others. Thus hee tempted Eue, when ſhee was apart from her husband. And in this regard Salomon pronounceth *a woe to him that is alone*, Eccl. 4. 10. But herein doth his malice moſt appeare, in that hee is alway readieſt, when a man is in great diſtreſſe, and withall ſolitarie, then vpon the ſudden to tempt him to deſpaire, and to the making away of himſelfe.

III. Thirdly, *the partie in diſtreſſe muſt be taught not to reſt vpon his owne iudgement, but alwaies to ſubmit himſelfe, and be content to be aduiſed by others that are men of wiſdome, iudgement, and diſcretion.* A thing to be obſerued the rather, becauſe the very neglect thereof, hath cauſed ſundry perſons to remaine vncomforted for many yeares.

IV. Fourthly, *the party diſtreſſed, muſt neuer heare tell of any fearefull accidents, or of any that haue beene in like, or worſe caſe then himſelfe is.* For vpon the very report, the diſtreſſed conſcience will faſten the accident vpon it ſelfe, and thereby commonly will be drawne to deeper griefe or deſpaire. The minde afflicted is prone to imagine fearefull things, and ſometime, the very bare naming of the diuell, will ſtrike terrour and feare into it.

V. Fiftly, the partie that is to comfort, muſt beare with al the wants of the diſtreſſed; as with their frowardneſſe, peeuiſhneſſe, raſhneſſe, and with their diſtempered and diſordered affections and actions: yea he muſt put vpon him (as it were) their perſons, being affected with their miſery, and touched with compaſſion of their ſorrowes, as if they were his owne, grieuing when hee ſeeth them to grieue, weeping when they doe weepe and lament.

VI. Sixtly, he that is the comforter, muſt not be diſcouraged, though after long labour and paines-taking there follow ſmal comfort and eaſe to the party diſtreſſed. For men will often bewray their ſtiffeneſſe in temptation, and vſually it is long before comfort can bee receiued: and why? ſurely, becauſe God hath the greateſt ſtroke in theſe diſtreſſes of mind, and brings men through all the temptations, that hee hath appointed, euen to the laſt and vtmoſt, before hee opens the heart to receiue comfort. The Church in the Canticles ſeekes for her beloued, but before ſhe can finde him, ſhe goes about in the city, through the ſtreets and by open places, paſſing by the Watchmen themſelues; and after ſhee hath vſed all meanes without helpe or hope, at length, and not before, ſhe finds her beloued, *him in whom her ſoule delighteth*, Cant. 3. 4.

Thus much for the generall Remedie of all Diſtreſſes, now I come to the particular Diſtreſſes themſelues.

CHAP. VIII.

Of the firſt ſpeciall Diſtreſſe, ariſing of a diuine temptation.

THe firſt Diſtreſſe ariſeth of a *diuine temptation*, which is a combate with God himſelfe *immediatly*. And this Diſtreſſe is, when the conſcience ſpeakes ſome fearefull things of God, and withall the party diſtreſſed feeles ſome euident tokens of Gods wrath.

Sect. 1.

Examples.

Examples hereof wee ſhall finde many in the word of God. One is, the example of righteous Iob, who hauing beene long in outward afflictions, was withal exerciſed with the apprehenſion of the anger of God, and in that ſtate he ſaith, Iob. 6. 4. that *the arrowes of the Almighty were in him, that the venime thereof did drinke vp his ſpirit, that the terrours of God did fight againſt him.* Yea further hee addeth, Iob 13. 26. that *God was his enemie, and wrote bitter things againſt him, and made him to poſſeſſe the ſinnes of his youth.* And at another time he complaineth, Iob 16. 9. that *Gods wrath had torne him, that hee hated him, gnaſhed vpon him with his teeth, and had ſharpened his eyes againſt him: yea that he had taken him by the necke, and beaten him, and ſet him as a marke for himſelfe.* In all which, and diuers other places it appeares, that his conſcience was exerciſed with the ſenſe of the wrath of God, which had now euen ſeazed vpon his ſoule.

Pſal. 6.

Another example wee haue in Dauid, who alſo was exerciſed with this temptation and trouble of minde, as the firſt words of the 6. Pſalme, and the whole tenour thereof doe euidently ſhew: For firſt, he deſires the Lord, *not to rebuke him in his wrath*, and afterward complaineth, that his griefe was ſo great, that his very fleſh conſumed, his bones were vexed, and his body brought to ſuch a ſtate, as no ſickneſſe could haue brought him vnto. And it is not vnlike, that the ſame Prophet did often fall into the like kind of diſtreſſe of mind, as may be gathered out of Pſalm. 77. and ſundrie other places.

Now as it fared with theſe, and diuers other ſeruants of God, in auncient times, ſo are wee not without ſome inſtances thereof in our daies. Amongſt many, that worthy man Maſter *Luther*, writes of himſelfe, that hee was in this particular temptation, and that he learned in it, the doctrine of the Iuſtification of a ſinner, by the meere mercie of God, without any merit of workes: and vpon the ſenſe and experience of the nature and properties of this diſtreſſe, hee wrote a notable expoſition of the ſixt Pſalme of Dauid, the ſcope and intent whereof, hee writeth to bee nothing elſe, but a ſoueraigne remedie of this, and the like diſtreſſes of the minde and conſcience.

Sect. 2.

The Occaſion.

If it be demaunded, what is the Occaſion of this kinde of temptation? I anſwer, that it ariſeth ſometimes, vpon the committing of ſome notorious ſin, which doth wound the conſcience, as in Cain, Iudas, and Saul, who for their great and capitall ſinnes, that ſtinged and wounded their conſciences, grew to a fearefull ſtate, and conſequently, periſhed in this temptation. Sometimes againe, it comes when there is no ſinne committed, but obedience to God performed: and then there cannot bee rendred any reaſon of it, either in man, or out of man, ſaue this, that God will haue it ſo to be. And the truth hereof is plaine by the examples of Iob and Dauid before mentioned.

Sect. 3.

The effects of the tẽptation.

The effects of this temptation are many, and very ſtrange. For outwardly it workes a change and alteration in the bodie, as it were a burning ague, and it cauſeth the intrals to riſe, the liuer to roule in the bodie, and it ſets a great heate in the bones, and conſumes the fleſh more then any ſickneſſe can doe. And that it is ſo as I ſay, beſide experience, it is cleare in the word of God. Dauid in this diſtreſſe affirmeth, that *his eyes were eaten as it were with wormes, and ſunke into his head*, Pſal. 6. 7. *that his moyſture became as the drought in ſummer*, Pſal. 32. 4. And Iob ſaies, Iob 30. 30. that his *skin was blacke vpon him, his bones were burnt with heate*; yea, that by means of this diſtreſſe, *he was now full of wrinkles, and his leaneneſſe did riſe vpon him*, Iob 16. 8. It is a principle which Phyſitians do holde, that *the minde followes the temperature of the body, and is affected according to the good or euill conſtitution thereof*: which though it be true, yet withall it is as manifeſt on the other ſide, that the body doth often follow the ſtate and condition of the minde: For a diſtreſſed heart, muſt of neceſſity make a fainting, and a languiſhing body.

Sect. 4.

The Remedie.

But the principall thing to be ſought for in this temptation, is the *Remedie thereof*; whereunto there be fiue things required, which are to be practiſed as occaſion ſhall be offered.

Firſt, choice muſt bee made of the moſt fit and preſent remedie, and that muſt bee vſed in the firſt place.

Now the moſt fit and preſent remedie is, to bring the partie troubled to the *perſonall* exerciſes of faith and repentance, *by, and in himſelfe*. For this end, hee muſt examine his conſcience moſt ſtraightly and narrowly of all the ſinnes of his heart, and life. Secondly, he muſt humbly confeſſe againſt himſelfe, all his knowne ſinnes: and withall acknowledge the due condemnation, that he thereby hath deſerued. Thirdly, he muſt crie to heauen for mercie, intreating the Lord moſt inſtantly for pardon, and for the reſtraint of his wrath due vnto him for his ſinne. Dauid beeing in this diſtreſſe, performed all theſe duties, as we may reade in the ſixt Pſalme: and he ſaith further of himſelfe, Pſalm. 32. 3. 5. that *whileſt he concealed his ſinnes, the hand of God was heauie vpon him: but vpon his earneſt confeſſion*, and deprecation, *he receiued mercie*. And if we reade the booke of *Iob*, we ſhall finde that the principall ſcope thereof is this; namely, to ſhew vnto vs, that *Iob* was throughly exerciſed with this temptation, and that in the ende hauing beene rebuked both by his friends, and by God himſelfe, his recouerie was made by humbling himſelfe when hee ſaith, Iob 39. 37. *Beholde I am vile*: again, *Now I abhorre my ſelfe, and repent in duſt and aſhes*.

Some may here demand, If it fall out, that the perſon himſelfe cannot performe any good duty of himſelf, by reaſon of his diſtraction in ſoule and bodie, what muſt then be be done? *Anſ*. If the partie can but ſigh, and ſobbe vnto God for mercie, and comfort: it is no doubt a worke of Gods ſpirit, and a practiſe both of faith, and repentance. *Wee know not* (ſaith Saint Paul, Rom. 8. 26.) *what to pray as we ought*, (namely, in our diſtreſſes,) *but the Spirit it ſelfe makes requeſt for vs, with ſighs that cannot bee expreſſed*: and therein lies our comfort. Thus *Moſes* at the redde ſea beeing in great diſtreſſe, *Exod*. 14. 15. and not knowing what to ſay, or do, ſighed and groned inwardly in his ſoule vnto the Lord, for helpe and protection: and his very deſire was in ſtead of a loud crie in the eares of the Lord.

The ſecond thing is, that triall muſt bee made, whether the party hath in him any tokens of grace, or not?

Theſe tokens are the ſmall beginnings of grace, which before I haue declared. As for example: a griefe becauſe wee cannot grieue for ſinne as wee ſhould: a ſerious will and deſire to beleeue and repent: a purpoſe to ſinne no more, and ſuch like. If theſe bee found in the partie, then by them, as by ſure pledges, hee may be aſſured of the fauour of God towards him: and where any of theſe be found, the ſaying of God to Saint Paul muſt bee vrged, 2. Cor. 12. 9. *My grace is ſufficient for thee*: and therewith muſt the diſtreſſed partie ſtay his minde. Yea we are to be content with any condition in this life, bee it neuer ſo miſerable, ſo long as wee are in the fauour of God, though he ſhould lay vpon vs euen the paines of hell, till the time of our death. So did Dauid, who when hee was purſued by his owne ſonne, vttered theſe words vnto God, *Behold, if I pleaſe thee not, doe with mee what thou wilt*, 2. Sam. 15. 26. And the like was the minde of Paul, who beeing aſſured of the fauour of God, was content for his glory, and the ſaluation of the Iſraelites (*if it had beene poſſible*) to bee ſeparated from Chriſt, and to endure the very pangs of hell, Rom. 9. 3.

The third thing in this cure is, to applie to the ſaid diſtreſſed partie, ſuch promiſes of God made vnto afflicted perſons, as are moſt large and comfortable.

For example, that *the Lord is neare to them that are of a contrite heart, and will ſaue ſuch as be afflicted in ſpirit*, Pſal. 34. 18. Againe, *I came not* (ſaith our Sauiour Chriſt) *but to the loſt ſheepe of the houſe of Iſrael*, Matth. 15. 24. Hee ſaies not, to the ſtraying ſheepe, but to ſuch as are now in the pit, ready to be drowned, or in the Lyons mouth, ready to bee deuoured. Againe, *The Spirit of the Lord is vpon me, therefore hee hath annointed mee, that I ſhould preach*

Luk. 4. 18.

the Goſpell to the poore: that is, to ſuch as are diſtreſſed in conſcience, and poore in ſpirit: *hee hath ſent me that I ſhould heale the broken hearted, that I ſhould preach deliuerance to the captiues.* Theſe and many other ſuch like promiſes, are in this caſe to bee vrged, and the partie mooued to endeauour to beleeue them, and to holde them, and reſt himſelfe vpon them, though he loſe all things elſe.

Fourthly, the partie muſt be brought to a ſerious conſideration of his owne life paſt, and of Gods mercifull dealing with him and others in this caſe in former times, and therewith is he to be comforted for the time preſent. For if aforehand hee hath receiued any tokens of the fauour and loue of God, by them he is now to ſtay and to ſettle his mind. The reaſon is plaine: the gifts of God are without repentance; whom he loueth once, he loueth to the end, and whom he chooſeth, hee calleth, iuſtifieth, and ſanctifieth, and will alſo in time glorifie. Dauid being in ſuch affliction, that hee could hardly thinke vpon God, yet he took this courſe, *prayed to the Lord for comfort, communed with his owne heart, and called to remẽbrance how God had formerly dealt with him*, Pſal.77.10. and with this meditation of the continuall courſe of Gods mercie in his preſeruation, hee confirmed his faith, and ſtaied his heart in his greateſt troubles.

Sect. 5.

Remoouall of doubts.

The fifth and laſt thing to bee done, is the remoouall of ſuch *reaſons and doubts*, as the partie diſtreſſed vſually makes againſt himſelfe, for his owne ouerthrow. For it is the manner of thoſe that are troubled in mind, to diſpute againſt themſelues; and commonly they are woont to alleadge three things.

Firſt, beeing inſtructed how to humble themſelues, and to depend on Gods mercie, they will grant, that all theſe indeed are good things, but they belong not to them; for they neither doe, nor can feele any thing, but the tokens of Gods anger, and that they are already entred into ſome degrees of condemnation.

This obiection may be taken away, by informing them of the manner of Gods dealing in all his workes. For commonly hee workes all things in his creatures, *in, and by contraries*, if we could know the whole frame of them.

Thus in the Creation euery creature had his beeing of that which had no beeing, and ſomething was made, not of ſomething, but of nothing. After the flood, the ſigne of Gods couenant, for the preſeruation of the world from deſtruction by raine, is the Rainbow, which indeed is a naturall ſigne of raine. When *Elias* was to prooue the Lord to be the only true God, againſt the idolatrous Prieſts of Baal, and that by burnt-offerings; he powred water vpon the ſacrifice, & filled a trench with water round about, and in this contrarie meanes was the ſacrifice burnt vp. Chriſt for the curing of a blinde man, tempers ſpittle and clay together, which in all reaſon, is a fitter meanes to put out the eyes, then to cauſe the blinde to ſee.

Thus in the worke of our Redemption, Chriſt giues life, not by life, but by death, and he ſends men to heauen by the gates and ſuburbes of hel: he ſhewes his greateſt power, in the greateſt weaknes; nay, *his power is made perfect through weaknes*, 2.Cor.10.19. He will not build vpon an olde foundation, but hee puls downe and deſtroyes all, that man may haue no hope at all in himſelf, but that all the hope he hath, may be in God. Firſt, he kils, and then he *makes aliue*, as *Anna* ſpeakes: firſt he *woundeth*, and then he *healeth*. He makes man to ſowe in teares, that afterward hee may reape in ioy. And he that knowes Gods dealing to bee this, muſt herewith reſt content & ſatisfied: becauſe in wrath God vſeth to remember his mercy: yea, his mercy is neuer ſweet vnto the palate of the ſoule, vntill it be ſeaſoned with ſome taſte of his wrath. The Paſchall Lambe was eaten with *ſowre hearbes*, to ſignifie, that we can feele no ſweetnes in the blood of Chriſt, till we firſt feele the ſmart of our owne ſinnes and corruptions.

1.Sam.2.6. Iob.5.18.

Exod.12.18.

Secondly, theſe perſons vſe to alleadge againſt themſelues, that if they could feele any comfort at all, then they would ſtay their mindes, and yeeld to good perſwaſions, and exhortations.

To this the anſwer is; That there is a rule of grace, (which wee muſt follow) gathered out of the word of God, and the experience of Gods Children, contrarie to the rule of nature, and aboue the right of reaſon: and it is this, that *in caſe of affliction we muſt not liue by feeling, but by faith.*

This rule is grounded vpon the ſpeech of the Lord by the Prophet, *the iuſt man ſhall liue by his faith*, Hab, 2.41. When we haue neither light, nor ſenſe, nor any taſte of Gods mercie, but onely apprehend his wrath, euen then we muſt labour to lay hold of mercy in his word, and promiſe. Senſe and feeling are not alwaies fitte directions for the time of this life: For he may be the deare childe of God, that in preſent feeleth nothing but his wrath and indignation. This indeede is the true triall of our faith, when euen aboue and againſt reaſon, wee relie on the mercy of God, in the apprehenſion of his anger. So did Dauid, *Out of the deepe*, (ſaith he) that is, being now deeply plunged into the pangs of a diſtreſſed conſcience, *haue I called vpon thee, O Lord*, Pſal.130.1. And Iob in the like caſe, *Lord, though thou kill me, yet will I truſt in thee.* Abraham is commended by the holy Ghoſt, amongſt other things, for this, that he beleeued in God *aboue hope*, Rom.4.18. that is againſt all matter of hope, that might poſſibly be conceiued, vpon the conſideration of the ſtrength of naturall cauſes. The theefe vpon the croſſe, feeling nothing but woe, and ſeeing nothing in Chriſt but miſerie and contempt, yet he beleeued in Chriſt, and was ſaued. In a word, Chriſt himſelfe, when hee was forſaken of all men, and voide of al worldly comfort, and felt nothing but the depth of the wrath of God, in his agonie and paſſion, yet by the faith of his manhood, hee ſtaied himſelfe, and ſaid, *My God, my God.*

Thirdly, they vſe to pleade, that their caſe is deſperate, that neuer any was in ſuch a ſtate as they are, neuer any touched with the like diſtreſſe of minde.

Anſw. It is falſe: For the holy Ghoſt hath penned three notable places of Scripture, the booke of Iob, & two Pſalmes of Dauid, Pſal. 6. & 77. wherein are propounded vnto vs the examples of Iob and Dauid, Gods own deare ſeruants, who were in as great diſtreſſe, as euer they, or any other haue beene. And they may not thinke, that they euer could be able to endure greater paines then Chriſt, who notwithſtanding in the anguiſh of his ſoule vpon the Croſſe, cryed out, *My God, my God, why haſt thou forſaken me?*

And thus much touching the firſt kinde of trouble of conſcience, called the diuine temptation.

CHAP. IX.

Of the ſecond Speciall Diſtreſſe, ariſing from outward afflictions.

THe ſecond kind of Diſtreſſe, is that which ariſeth from *outward afflictions.* By *Afflictions* I vnderſtand, al manner of miſeries and calamities in this life, from the leaſt to the greateſt, from the paine of the little finger, to the very pangs of death.

Now the Queſtion is, how the Trouble of minde, ariſing by afflictions, may bee remedied. For the anſwer of which queſtion, two thinges are required of the party diſtreſſed; *Practiſe,* and *Meditation.*

Sect. 1.

Practiſe in caſe of Affliction.

The *Practiſe* is that, which is to bee vſed in all diſtreſſes of minde whatſoeuer. And it is a diligent *examination* of the conſcience in regard of ſinne: an earneſt and hearty *confeſſion* thereof vnto God: and *deprecation,* that is, earneſt praier vnto him for the pardon of the ſame. Theſe three things beeing done truly and vnfainedly from the heart, are a preſent remedie againſt this trouble, and bring with them much comfort.

2. Chro. 33. 11, 12.

Dan. 9. 10, 11.

Lam. 3. 40.

Manaſſes the king of Iudah, that had committed much wickedneſſe, when hee was carried captiue to Babel, and there put in chaines, hee humbled himſelfe, acknowledged his ſinnes, and prayed earneſtly vnto the Lord; and the iſſue was good, for God was intreated of him, and gaue him deliuerance. Iob beeing long in outward affliction, humbled himſelfe in like manner, and at length receiued comfort. Daniel humbled himſelfe before God, for his owne ſinnes, and for the ſinnes of Gods people, making requeſt vnto God earneſtly for them; & euen when he was in the act of praying, the Lord ſent his angell Gabriel, to giue him notice of deliuerance. Laſtly, the Church of God, vnder the croſſe, performed the like duty: *Let vs ſearch and trie our waies, & turne to the Lord,* and God in mercy gaue an eare vnto her mourning & lamentation. By all theſe places it is apparent, that there is no better remedy in the world, for the minde of man grieued by meanes of outward afflictions, then the practiſe of the duties before named.

Sect. 2.

Meditations in caſe of Affliction.

The next thing vnto Practiſe, is the *Meditation* of the comfortable doctrines that are ſet downe in the word of God, touching afflictions. All which doctrines may bee reduced to fiue principall and maine grounds of comfort, and ſhall be laid downe in their order.

Grounds.
I
Gods prouidence.

The firſt Ground is, that *all afflictions from the leaſt to the greateſt, doe come to paſſe, not by accident, chaunce, or fortune, but by the ſpeciall prouidence of God.* I explaine it thus: In euery particular croſſe and affliction, there is the hand of Gods particular prouidence, and that in three regards.

Firſt, becauſe God *decreeth, and fore-appointeth* euery particular croſſe. Marke the words of Paul, Rom. 8. 18. *Whom God hath foreknown, them he hath predeſtinate, to be made like vnto the image of his ſonne;* and what is this image? nothing elſe but a conformitie vnto Chriſt in afflictions for this life, and in glorie for the life to come. Now if God hath decreed, that thoſe whome hee fore-knew, ſhould bee conformable vnto his Sonne in theſe reſpects, then hath hee alſo decreede the afflictions themſelues.

Secondly, God doth not onely barely permitte afflictions to bee, but alſo hee *effecteth* them, and brings them into execution, as they are croſſes, corrections, trials, & puniſhments. *I make peace* (ſaith the Lord, Eſa. 45. 7.) *and I create euill,* that is, not the euill of ſinne, but of puniſhment, which is euill in our ſenſe and feeling. For things are teamed euill two waies: ſome are euill indeed, ſome are euill not indeed, but in regard of our ſenſe, apprehenſion, and eſtimation; and of this latter ſort are afflictions, which God is ſaid to *create.* And to this purpoſe is the ſaying of the Prophet Amos, *Shal there be euil in the citie, and the Lord hath not done it?* Amos 3. 6.

Thirdly, as God cauſeth afflictions, ſo hee *ordereth and diſpoſeth* them, that is, he limiteth and appointeth the beginning, the ende, the meaſure or quantitie, and the continuance thereof. Yea he alſo ordereth them to their right endes, namely, his owne glory, the good of his ſeruants, and the benefit of his Church. Thus God is ſaid to correct his people in

Ier.30.11. *iudgement*, that is, ſo as he will haue the whole ordering of the correction in his owne hand. Ioſeph tels his brethren, that when they intended euill againſt him, in ſelling him to the Iſmaelites for ſiluer, *God diſpoſed it for good*, Gen. 50. 19, 20. When Shemei curſed Dauid, hee forbade his ſeruants, ſo much as to meddle with him, and why? becauſe (ſaith he) *the Lord bade him to curſe, and who then dare ſay vnto him, Why haſt thou done ſo?* 2 Sam. 16. 10. And to this purpoſe the Prophet Dauid ſaith, *I held my peace and ſaid nothing: why? becauſe thou Lord haſt done it*, Pſal. 39. 9.

Here ſome will ſay, if Afflictions did come onely from God, it were ſomewhat, but oftentimes they come from men that beare vs no good will; and therefore no marvell though we be impatient. *Anſ.* When croſſes do come from men, God vſeth them as inſtruments, to execute his iudgements vpon vs; and in this worke, God is the chiefe doer, and they are as tooles, in the hand of the workman. And the Lord inflicteth them vpon vs by men, to trie our patience vnder the croſſe. Ioſeph, though he knew well the bad dealing of his brethren towards him, yet hee looked not to them alone, but to an higher cauſe, namely, the Lord himſelfe, who executeth his owne good will by them: *God* (ſaith he) *diſpoſed it to good*. And againe, *Gen. 45. 5. & 50. 20. God did ſend me before you into Egypt for your preſeruation.*

II. Gods commaundement. The ſecond ground is, *The commaundement of God touching the Croſſe, and obedience vnto him therein.* This commaundement is expreſſed, Luk. 9. 23. where we are commaunded to *take vp our croſſe euery day*, and follow Chriſt. Abraham was commanded, with his own hands to ſacrifice his onely ſonne Iſaac; and to this commaundement, (though otherwiſe a great croſſe vnto him,) hee addreſſeth himſelfe to yeeld obedience. And in the prophecie of Micah, the Church ſaith, *Shee will beare the wrath of the Lord*, that is, ſhe will performe obedience to him in the Croſſe, *becauſe ſhe had ſinned againſt him.* (Mich.7.9.) And Saint Peter ſaith, *that God reſiſteth the proud, and giueth grace to the humble: therefore humble your ſelues vnder the mighty hand of God.* (1.Pet. 5.5,6.) And this beeing the commandement of God, that we ſhould yeeld obedience to him, in euery affliction, we ought to bee no leſſe carefull to obey it, then any one commandement of the morall Law.

III. Gods preſence. The third ground is, that *God will be preſent with his ſeruants in their afflictions.* Vpon this ground, Dauid comforts himſelfe, *becauſe God had promiſed to heare him, to be with him in trouble, and to deliuer him*, Pſal. 91. 15. And in another place, *Though I ſhould walke in the ſhadow of death, I would feare none ill: for thou art with me, &c.* Pſal. 23. 4.

Now that wee may the better vnderſtand this doctrine, wee are to conſider what be the Ends, or effects of Gods being with vs in affliction, whereby he teſtifieth his preſence; and they are three.

A The firſt is, to worke our deliuerance from the croſſe: *Call vpon me* (ſaith the Lord) *in the time of thy trouble, and I will deliuer thee*, Pſal. 50. 15. This promiſe muſt not bee vnderſtood ſimply, but with an exception, *ſo farre forth as it ſhall be for our good.* For all promiſes of temporall deliuerance, are conditionall, and muſt be conceiued with this limitatiō of the croſſe and chaſtiſement, if God pleaſe to impoſe it.

Some may ſay, how if God will not deliuer vs, but leaue vs in the affliction, what comfort ſhall we then haue?

Anſ. In the ſecond place therefore we muſt remember, that God will temper and moderate our afflictions, ſo as wee may bee able to beare them. B Habbakuk praieth vnto God, in the behalfe of the Church, *that hee would in wrath remember mercy*, Hab. 3. 2. And Paul ſaith, that *the Lord will not ſuffer vs to be tempted aboue that wee are able to beare, but will giue an iſſue with the temptation*, 1. Cor. 10. 13.

Thirdly, put the caſe that God doth not moderate our afflictions, but ſuffer them to remaine vpon vs, not onely for ſome time of our life, but to the very death: yet then wil he teſtifie his holy preſence another way, namely, by giuing the partie diſtreſſed, power and ſtrength to beare his affliction. *Vnto you it is giuen* (ſaith Paul) *for Chriſt, that not only ye ſhould beleeue in him, but alſo ſuffer for his ſake.* (Phil.1.29.)

IV. Goodnes of afflictions. The fourth ground of comfort in affliction is, that *euery afflictiō vpon the ſeruants of God, hath ſome ſpeciall goodneſſe in it.* C Rom. 8. 28. *We know that all things worke together* for good *vnto them that loue God.* And in regard hereof, the croſſes which are endured by the children of God, are ſo farre from beeing preiudiciall to their ſaluation, that they are rather helps and furtherances of the ſame. Now this Goodneſſe is perceiued two waies. Firſt, by the *fruit* and *effect* of it, and then by the *qualitie* and *condition* thereof. In both which reſpects, afflictions are good.

Fruites of Affliction. Touching the *fruites* of Afflictions, becauſe they are manifolde, I will reduce them to ſeauen principall heads.

Conſideration. I. Afflictions do make men to ſee and conſider their ſinnes. D Ioſephs brethren for twenty yeares togither, were litle or not at all troubled for their wickednes, in ſelling their brother; yet vpon their affliction in Egypt, they began to conſider what they had done: *Wee haue* (ſay they) *verily ſinned againſt our brother, in that we ſaw the anguiſh of his ſoule, when he beſought vs, and we would not heare him: therefore is this trouble come vpon vs.* (Gen.42,21.) Manaſſes in the time of his peace, gaue himſelfe to witchcraft, and the worſhipping of ſtrange gods: but when he was captiue in Babylon, then was he brought to the ſight of his ſinnes, and moued to humble himſelfe before God for them. (1.Chro.33. 11,12.)

Humiliation. II. Afflictions ſerue to humble men in their ſoules before God. The young vnthrift in the Goſpell, called the prodigall childe, while his portion laſted, hee ſpent liberally, &

A was grieued for nothing: but when he came to Luk. 15. 17. &c. be pinched with hunger, and that through his owne folly, then he humbled himſelfe before his father, and returned home vnto him. Dauid ſaith of himſelfe, that *in his proſperity he thought he ſhould neuer be mooued; becauſe the Lord of his goodneſſe had made his mountaine to ſtand ſtrong: but* (ſaith he) *thou didſt hide thy face, and I was troubled, then cried I vnto the Lord.*

Amendment. III. They ſerue to worke Amendment of life. *No chaſtiſing* (ſaith the Author to the Hebrewes) *for the preſent ſeemeth to be ioyous, but* Heb. 12. 11. *afterward it bringeth the quiet fruit of righteouſneſſe, to them that are thereby exerciſed:* that is, afflictions and chaſtiſements that ſeaze vpon Gods children, doe leaue after them amendment of life, B as the needle paſſeth through the cloath, and leaueth the threed behind it. 1. Cor. 11. 31 *When we are iudged* (ſaith the Apoſtle) *we are nurtered of the Lord, that we might not be condemned with the world.* And Dauid confeſſeth, Pſa. 119. *It is good for me that I haue beene afflicted, that I might learne thy ſtatutes.* And the good Ioh. 15. husbandman purgeth and pruneth the vine, that it may bring forth more and better fruit.

Abnegation. IV. They cauſe men to denie themſelues, & to relie wholly on the mercie of God. Thus Paul *receiued the ſentence of death in himſelfe, that he ſhould not truſt in himſelfe, but in God, that raiſeth the dead,* 2. Cor. 1. 9.

V. The fift is inuocation. For afflictions Inuocation make vs cry heartily and feruently vnto God, C to bring our ſelues into his preſence, & there to abaſe our ſelues before him. Thus the Lord ſaid of the old Iſraelites, that *when he ſlue them, then they returned, and ſought him early,* Pſal. 78. 34. And elſwhere he ſaith of his Hoſ. 5. 15. children, that *in their affliction they will ſeeke him diligently.*

VI. The ſixth, is Patience. *Affliction brin-* Patience, Rom. 5. 3. *geth forth patience, patience, experience, &c.* As if he ſhould ſay, becauſe the loue of God is ſhed in our hearts, therefore in afflictions we are patient. Now whilſt we patiently beare the croſſe, we haue experience of the mercie and loue of God towards vs: and hauing once in D ſome notable deliuerance, tried and taſted the mercie of God, we doe by hope (as it were) promiſe to our ſelues, the ſaid fauour and mercie, for time to come.

VII. The laſt fruit, is Obedience. This Obedience the holy Ghoſt teacheth, to haue beene the fruit of the ſuffering of Chriſt, when he ſaith, Heb. 5. 8. *Though he were the ſonne, yet learned he obedience, by the things which he ſuffered.*

In the next place, afflictions are good in regard of their *qualitie* and *condition*, which is, that they are *tokens* and *pledges of our adoption,* Heb. 12. 7. when wee make the beſt vſe of them. *If ye endure chaſtening,* (ſaith the holy Ghoſt) *God offereth himſelfe vnto you as vnto ſonnes*: that is, hee comes to you in the croſſe, not as a iudge and reuenger, but a kinde and louing father; and the croſſe impoſed, is as it were his fatherly hand, wherewith he chaſtiſeth vs: and therefore *Iob* praiſeth God for his affliction, ſaying, *God hath giuen, and God hath taken away, bleſſed be the name of the Lord,* Iob. 1. 21.

V Partakers in the Croſſe. The fifth Ground of comfort is, *that the partie diſtreſſed, hath partners in the croſſe.* For firſt, he hath Chriſt to be his partner, becauſe he hath fellowſhip with him, in that he is afflicted, and is willing to obey God therein. *Paul* accounteth it happineſſe, to know the fellowſhip of Chriſts afflictions, & to be made conformable vnto his death, Phil. 3. 10. And Saint Peter exhorteth beleeuers *to reioyce, in as much as they are partakers of Chriſts ſufferings,* 1. Pet. 4. 13. Secondly, if the party afflicted repent, Chriſt communicateth with him in all his croſſes, and accounts them as his owne. B The Apoſtle in this regard, would haue no man thinke it ſtrange, no not when he is in the fierie triall, but rather to reioyce becauſe he is partaker of Chriſts ſufferings, 1. Pet. 4. 12. And Chriſt ſaith to Saul perſecuting his Church, *Saul, Saul, why perſecuteſt thou me?* Thirdly, he that is afflicted, hath other ſeruants of God, partakers with him in all his afflictions. The Apoſtle Peter wiſheth the Church of God to reſiſt Sathan by faith, *knowing*, ſaith he, *that the ſame afflictions are accompliſhed, in your brethren that are in the world,* 1. Pet. 5. 9.

Thus much generally of Afflictions, and of Comfort in them. It were a long & tedious C worke to ſet all downe in particular, together with their proper and diſtinct comforts: therefore I will paſſe them ouer, & ſpeake onely of three kinds of Afflictiōs, with their remedies.

Sect. 1.

Deferring of Deliuerance. The firſt is, the *Deferring of deliuerance*: a great affliction, if it be conſidered. And touching it, I propound one Queſtion, namely, *How the mind of the partie diſtreſſed, may be ſtaied, when as the Lord deferres deliuerance.*

For the anſwer hereof, three eſpeciall points are to be conſidered.

I. Firſt, that God hath in his wiſedome, ſet downe certen and vnchangeable times, for the accompliſhment and iſſue of all things D that are. *There is a time appointed to euery thing vnder the ſunne.* Eccl. 3. 1. The ſpeech of Salomon is generall, and the meaning of it is this. Whatſoeuer there is in the world, either done or ſuffered, or enioyed by man, whether it be of the number of naturall things, or of thoſe which are voluntarily vndertaken, or neceſſarily endured, God hath in his prouidence forced vnto them, a ſet time and ſeaſon, whereof dependeth the ſucceſſe of them all. And this time, himſelfe moſt freely ordereth and ruleth at his owne good pleaſure, which as no man can hinder or ſtay, ſo is it not in the power of any, to haſten or preuent.

This point, the H. Ghoſt in Scripture prooueth by two inſtances, of the threatnings and promiſes of God, which himſelfe accompliſheth, at ſome certaine & vnchangeable times.

When the old world in the daies of Noah, Gen. 6.3.

had growne to much impietie, and wickedneſſe, the Lord appointed a certaine ſpace of 120. yeares for their repentance and conuerſion, at the very end and tearme whereof, he brought the flood vpon them, and not before. For if we compare the particular circumſtances of time noted in the 7. of Geneſis, with that which S. Peter writeth, 1. Pet. 3. 20. we ſhall finde, that the inundation of waters came vpon the earth, at the very point of time before determined.

Ier. 25. 11.

Dan. 5.30.

Againe, God threatned by Ieremie, that the Iewes for their ſinnes, ſhould be led captiue, and ſerue the king of Babel 70. yeares. Now if we take the iuſt computation of time, it will appeare, that ſo ſoone as euer thoſe yeares were expired, the foreſaid threat was accompliſhed. And therefore Daniel, alluding to Ieremies prophecies, exactly ſetteth it downe, when he ſaith, *The ſame night was Belſhazzar king of the Chaldeans ſlaine*, that is, the very night wherein thoſe 70. yeares came to their full period.

And as there are ſet times, allotted by God for the execution of his threatning ſentences; ſo alſo hath he determined certenly the accompliſhment of all and euery of his promiſes.

Gen. 15.13.

Exod. 12.41

Act. 7. 25.

An example hereof we haue in the Iſraelites, of whome the Lord ſaid to Abraham, that they ſhould be in affliction in a ſtrange land, 430. yeares, and then be deliuered. This promiſe of God was expreſſely fulfilled, as we reade in the booke of *Exodus*. For before the end and tearme of theſe yeares, they had no deliuerance at all: but when that time was expired, euen *that ſelfe ſame day departed* all the hoſts of Iſrael, out of the land of Egypt. And though Moſes, fourtie yeares before this time, tooke in hand the worke of their deliuerance; yet he did it without ſucceſſe, and vpon a certaine accident, beeing himſelfe conſtrained to flie into Madian, he liued there as a ſtranger with Iethro his father in law, til the ſaid time of foure hundred and thirtie yeares was accompliſhed; toward the end whereof, beeing called of God to that office, he proſpered, and not before. And in the ſame manner, hath God ſet downe a certen period of time, within which he will exerciſe his children more or leſſe, and at the end whereof, and not before, he will releeue and comfort them againe.

Now as the certentie of the accompliſhment of Gods threatning word ſerues to terrifie all wicked liuers from ſinne: ſo the vnchangeable performance of his promiſes, at the very time prefixed, and not before, teacheth the children of God ſundry things.

Firſt, that when they are in any diſtreſſe, & haue not preſent or ſpeedie deliuerance, according to their deſire, they ſhould waite the Lords leiſure, and expect with patience till the time come, which is appointed by him for their eaſe and releefe: and in the meane while ſtay their hearts, by hope and affiance in his mercie. The reaſon is plaine. God is ſure in his word, therefore though heauines may endure for a night, yet ioy will returne in the morning, Pſal. 30.5.

Hab. 2.2,3

Thus the Lord comforteth the Iewes in a particular diſtreſſe, as we may reade in the prophecie of Habbakuk, where the Prophet in the name of the Iewes, complaineth and expoſtulateth the matter with God, why his owne people ſhould be ſo lamentably afflicted, by a terrible and furious nation, & why they ſhould be ledde away captiues, by the Chaldeans the enemies of God? To this the Lord makes anſwer, that as he had certenly determined, that iudgement to come vpon them, ſo certenly had he appointed a ſet time, wherein they ſhould be deliuered. In the meane while, he bids them to comfort themſelues in this, that though the affliction ſhould reſt vpon them for a ſeaſon, yet vndoubtedly they ſhould be eaſed at the length: and therefore, that they ſhould in patience waite for the viſion, that is, the accompliſhment of the viſion touching their deliuerance.

Secondly, hence we learne, that we muſt not only *beleeue* the promiſes of God *in generall*, that God is true and faithfull in them, and that he is able and willing to fulfill them, euen as he made them: but we muſt *beleeue* them *in particular*, that is, with application to their proper and ſeuerall circumſtances, which are the particular meanes, places, and times, whereby, and wherein he hath giuen his word, as touching our freedome and exemption from the croſſe.

Dan. 9.

Verſ. 2.

Take an inſtance hereof in the Prophet Daniel, who knew well by the ſpirit of Prophecie, that the Lord had determined to bring vpon the Iewes 70. yeares captiuitie in Babylon. He knew alſo, that God had promiſed to put an end to that captiuitie, at the end and tearme of thoſe yeares. Now what did Daniel in this caſe? Vpon knowledge of the will of God in that point, during the ſaid time, he praied not vnto the Lord for deliuerance of his people: But when he vnderſtood that the time drew neere, wherein it was the will of God, that the Iewes ſhould returne out of captiuitie, then by faith applying the promiſe of God to that particular time, he beſought the Lord in praier and ſupplication, with faſting in ſackecloath and aſhes, and the Lord gaue eare vnto his praiers, and yeelded him a gracious anſwer.

II. The ſecond point is, that God, when he deferres deliuerance, doth it vpon great and weightie cauſes and conſiderations, beſt knowne to himſelfe.

The firſt whereof is, that thereby he might humble men throughly, and bring them to an vtter deniall of themſelues, and conſequently cauſe them, to learne patience in affliction, which they would not learne, if they might be their owne caruers, and haue ſpeedy deliuerance from the croſſe, at their owne wils and pleaſures.

Secondly, that beeing afflicted, they may acknowledg whence their deliuerance comes; yea, whence they doe receiue not onely that, but euery other good benefit which they inioy: namely, not from themſelues, or any creature, but onely from the Lord; and accordingly may learne to value and prize his gifts, at their deſerued excellencie. For it is a true ſaying, and often verified in affliction and want, that *benefits eaſily obtained, are lightly regarded, and ſooner forgotten.*

Thirdly, that by the continuance of the croſſe without intermiſſion, he may make them to diſtaſt the world, and conſequently draw them to the meditation of the life to come, wherein all matter of mourning ſhall ceaſe, Reuel. 21.4. *And all teares ſhall be wiped from their eies.*

Fourthly, the Lord deferreth deliuerance from affliction, that he might preuent greater euils and dangers, whereinto thoſe that are afflicted might runne, if they had their hearts deſire, and were eaſed, not at his will, but at their owne wiſhes. When the children of Iſrael came into Canaan, they were informed, that they ſhould dwell together with the Canaanites, and Moſes rendreth a reaſon thereof, Deuter. 7.22. *Leſt* (ſaith he) *the wilde beaſts of the field multiply againſt thee.* And for the preuenting of this euil, the Iſraelites muſt endure ſome annoyance by the Canaanites, Exod. 23.29. Euen ſo the Lord keepeth his ſeruants vnder the croſſe, for the preuenting of greater ſinnes and offences. This ſhould ſtay the mindes of men, and make them content to waite vpon God for deliuerance, when they are afflicted.

III. The third and laſt point is, that God alwaies hath and doth exerciſe his beſt ſeruants, with long and continued croſſes. Abraham was childles till he was 70. yeares of age, and at thoſe yeares the Lord promiſed him iſſue. But this promiſe was not accompliſhed till a long time after, when he was an hundred yeares old. Dauid had a promiſe to be king of Ieruſalem, and Iuda: but the Lord exerciſed him by many and grieuous afflictions, before he came to the crowne, in ſo much that he ſaies of himſelfe, Pſal. 119 82. *that his eies failed with waiting vpon his God.* Zacharie and Elizabeth prayed to God, both of them in their youth, and many yeares after for iſſue, but the Lord granted not their requeſt till they were old. Luk. 1.13.

To adde no more examples; by theſe we ſee the Lords dealing, euen with holy men and women, his owne deare ſeruants, that he doth not alwaies grant their requeſts, nor condeſcend to their deſires at the firſt, but as it were holds them off, and ſuſpends his grace and fauour for a time. And therefore if it ſhal pleaſe him, thus to deale with any of vs, we muſt from theſe examples be taught to poſſeſſe our ſoules with patience, reſting contented in his will, and waiting on his good pleaſure to the end.

To conclude this point, Suppoſe that the condition of Gods ſeruants be ſuch, as that they finde no end of their afflictions, but that they do continue euen vnto death, what ſhall they doe in this caſe?

Pag. 30.

Anſ. Beſides that which hath beene ſaid before, for the reſolution of this Queſtion, I anſwer further, that firſt, they muſt ſtill, euen vnto death, liue by faith, and ſay with holy Iob, *Lord, though thou kill me, yet will I truſt in thee.*

Secondly, they muſt ſtay and releeue their ſoules in the meane time, with theſe and ſuch like meditations.

I. That it is the will and pleaſure of God, that we ſhould through many afflictions, enter into the kingdome of God, Act. 14.22. Now it is the propertie of a true child of God, to reſt content in his fathers good will and pleaſure, euen when he is afflicted. Prou. 3.11. *My ſonne— be not grieued at my corrections:* that is, let it not be tedious vnto thee, be content to beare it. Our duty therefore is, meekely to ſubiect our ſelues vnto the hand of God, as the child doth vnto the correction of his father.

II. That though afflictions be long and tedious, yet God will at length giue a ioyfull and comfortable iſſue. For ſo himſelfe hath promiſed; Matth. 5. 4. *Bleſſed are they that mourne, for they ſhall be comforted.* Pſal. 34. 19. *Great are the troubles of the righteous, but the Lord will deliuer him out of them all.* Pſal. 37.73. *Marke the vpright man, and behold the iuſt, for the end of that man is peace.*

2. Cor. 4.17

III. Afflictions be they neuer ſo heauie, in regard of continuance, yet they are in no ſort comparable to thoſe eternall ioyes, that God hath prepared for them that loue him. This was Pauls meditation, who indured the croſſe, euen to his dying day. *Our light affliction* (ſaith he) *which is but for a moment, worketh vnto vs an excellent and eternall waight of glorie.* And elſewhere he profeſſeth, that he *did not count the afflictions of this preſent time, anſwerable in value to the glorie, which ſhall be reuealed vnto Gods children,* Rom. 8.18. Saint Peter tels them to whom he wrote, that in regard of their aſſured hope of eternall life, *they ſhould reioyce, though now for a ſeaſon, they were in heauineſſe through manifold tentations,* 1. Pet. 1.6. Laſtly, the Author to the Hebrewes, comforteth the Church by this reaſon, becauſe *it is yet a very litle while, and he that ſhall come, will come, and will not tarrie.*

Heb. 10.37

IV. Though God withholdeth his hand, in reſpect of deliuerance euen to death, yet his loue is conſtant and vnchangeable, and the croſſe which we vndergoe, cannot ſeparate vs from that loue, wherewith he hath loued vs in Chriſt, Rom. 8.35. And thus much of the firſt particular diſtreſſe of minde, *ariſing of outward afflictions.*

Sect. 3.

Temporarie death.

The ſecond particular diſtreſſe, is *bodily and temporarie Death*, which conſiſteth in the ſeparation of the ſoule from the bodie. And touching this affliction, it is demaunded, *How any ſeruant of God, may be able to indure with comfort, the pangs of death?*

1 Preparation to death.

For the anſwer hereof, two things are required: a preparation to death, and helps in the time of death.

Concerning preparation, there are three duties to be performed.

Pſal. 39.4.

Pſal. 90, 12.

The firſt and moſt principall, is commended vnto vs in the booke of Pſalmes, where Dauid praies vnto God; *Lord make me to know mine end, and the meaſure of my daies.* And Moſes in like manner, *Lord, teach me to number my daies, that I may apply my heart vnto wiſedome.* In which places, is remembred a notable duty of preparation: to wit, that a man ſhould reſolue himſelfe of death continually, and beforehand number his daies. This is done, by eſteeming of euery day, as the day of his death, and accordingly doing alwaies that which he would do, if he were now to giue vp the ghoſt.

Account death preſent.

Secondly, in way of preparation, we muſt endeauour to diſarme and weaken death, who is as an armed man, that hath his weapons, whereby he ſeekes to deſtroy vs. And in this caſe, we muſt deale with death, as the Philiſtims dealt with Sampſon. They ſaw by experience, that he was a mightie man, and by his power and ſtrength had giuen them many foyles; and therefore they laboured to know, in what part of his body his ſtrength did lie. And after inquirie, finding it to be in the haire of his head, they neuer reſted, till they had ſpoiled him thereof. And queſtionleſſe, the time will come, when we all muſt encounter, with this ſtrong and powerfull Sampſon, *Death*. In the meane while, it is a point of wiſedome, to inquire wherein his power & might conſiſteth. When this ſearch hath bin made, we ſhall finde that his weapons, are our manifold ſinnes, and corruptions, both of heart and life. For as Paul ſaith, 1. Cor. 15.56. *The ſting of death is ſinne.* Therefore, that we may ſpoile him of this his furniture, we muſt exerciſe our ſelues in the practiſe of two duties.

Firſt, vſe all meanes for the cutting off of the locke of our ſinnes, whereby alone Satan hath the vantage of vs; and theſe meanes are the duties of humiliation, inuocation, and true repentance. We muſt therefore humble our ſelues before God, be inſtant in praier, for the pardon of our ſinnes paſt, and preſent, and in this point giue the Lord no reſt, vntill we haue obtained in our conſciences, the ſweete certificate of his fauour and mercie in Chriſt, whereby our mindes may be ſtaied and comforted.

This done, it ſtands vs in hand to turne vnto God, to be carefull to leaue ſinne, to entertaine in our hearts, a reſolued purpoſe and intention of new obedience, and conformitie to the will, and commaundement of God in all things. And this is the onely way in the world, to bereaue this our enemie of his armour, to pul the ſting out of the mouth of this ſerpent, and conſequently, euen in death to preuaile againſt him.

Thirdly, in way of preparation, our dutie is, euen before-hand (while we liue in this world) to endeauour, to haue ſome *true taſt of life euerlaſting, and the ioyes of heauen.* The due conſideration whereof, wil be of great vſe. For it will ſtirre vp in our hearts, a deſire and loue of perfect happineſſe in heauen, yea a feruent expectation of Chriſts comming to iudgement, and it will further cauſe vs to ſay with Simeon, *Lord, now let thy ſeruant depart in peace:* and with the Apoſtle, *I deſire to be diſſolued, and to be with Chriſt.*

Touching this ſpirituall ioy and comfort in the holy Ghoſt, theſe Queſtions of Conſcience are mooued.

I. Firſt, how may we in this life haue and nouriſh in our hearts, a true taſt of eternall happineſſe, and of the ioyes of the world to come?

Anſw. Firſt, by a ſerious conſideration of the euils that doe hinder, or preiudice our happineſſe: and they are principally foure.

One is, the Miſerie of our liues, in reſpect of ſinne; and the conſequents thereof. For there is no man in the world, be he neuer ſo righteous, that can truly ſay of himſelfe, *I am cleane from my ſinne*, Prou. 20.9. Yea euen the regenerate, that haue receiued grace to beleeue, to turne vnto God, and to liue according to the Spirit, doe finde by experience, corruption and rebellion in their minds, wils, and affections, which daily affordeth matter of ſinning againſt God: and on the other ſide, hindreth and quencheth al the good motions of the Spirit, that are in them. Againe, ſuch is the irreconciliable malice of Satan, that he takes vantage of mans corruption, and neglects no time or opportunitie, to intrappe the children of God, in the ſnares of his temptations. And hence it is, that man, by reaſon of his owne corruption, and the wicked ſuggeſtions of the Diuell, is at continuall ſtrife with himſelfe, hath daily occaſion of ſorrow, worketh out his ſaluation with feare and trembling, wading (as it were) euen while he liueth in a ſea of many miſeries.

Rom. 7. 14. 23. &c.

The ſecond euill, is the Vanitie of all things that are in the world. For whether we conſider the world it ſelfe, or the things therein contained, done, or ſuffered, there is nothing ſo ſure and ſteady, whereunto man hauing attained, can poſſibly reſt fully ſatisfied, and contented; or which in the end, will not prooue to be moſt vaine vanitie. And the truth hereof appeareth, in the experience of Salomon himſelfe, who (beeing king ouer Iſrael) wanted neither authoritie, nor abilitie, and opportunitie, ſpeciall knowledge and skill, of all worldly things in all eſtates and conditions. And hauing tried all for his purpoſe, carefully and curiouſly ſearched into them all, at length he concludes, that the iſſue of all was vnprofitable vanitie and vexation of mind, as we may reade in his *Eccleſiaſtes.*

The third euill is, the Changeable condition of our life in this world, whereby it comes to paſſe, that we are alway in a fleeting and tranſitorie ſtate. For we are (as Saint Peter ſpeaketh) but ſtrangers and Pilgrimes, that wander to and fro in the earth, as in a ſtrange countrey, and ſtill are making forward to our owne home. *We haue here no abiding city.* Heb. 13.14. The houſes wherein we dwell, are but Innes, in which we ſoiourne for a time; yea the bodies which we haue, are but tents and tabernacles, alway ready to be ſhifted; and our ſelues to be tranſlated into an other place.

1.Pet.2.11

Fourthly, by remembring, that Christ our Head, beeing now in heauen, and we his members vpon the earth, during our life, we are *in preſence* ſeparated from our Head, and conſequently, from that happie and glorious fellowſhip, which we ſhall enioy with him, and all the Saints our fellow-members, in the kingdome of heauen. This S. Paul noteth, when he ſaith, 2. Cor. 5.6. *Whilſt we are at home in the bodie, we are abſent from the Lord:* and therupon himſelfe deſired *to be diſſolued, and to be with Chriſt.* Phil. 1.23.

Hauing thus entred into the due conſideration of the fore-ſaid euils, we muſt in the ſecond place exerciſe our ſelues in the frequent meditation of the bleſſed eſtate of Gods choſen, in the kingdome of glorie: who beeing tranſlated out of this life, into the boſome of Abraham, are fully and perfectly freed from ſinne, from Satan, from vanitie and miſerie: haue all teares wiped from their eyes: doe behold the face of God; are made like vnto Chriſt in holineſſe and honour: and doe with him inherit the kingdome, prepared for them, from the foundations of the world.

Apoc.22.4.
1.Ioh.3.2.
Mat.25.34.

In the third place, hauing throughly conſidered of theſe things, wee muſt compare the eſtate of this preſent life, in the reſpects before named, with the eſtate of that, which is to come in the kingdome of heauen: and laying them in a paralell together, we ſhall finde the one infinitely farre to excell the other in regard of true ioy and comfort. And this will make vs, though liuing in the world, yet to vſe it, as if we vſed it not: to haue our conuerſation in heauen: to thinke with Paul, that to be looſed, and be with Chriſt, is beſt of all for vs: to haue a true and liuely taſt of the ioyes of the world to come, and accordingly with Abraham, Iſaac, and Iacob, to looke for a citie that hath foundations, whoſe builder and maker is God.

1.Cor.7.31.
Phil.3.20.
Phil.1.23.
Heb.11.10

II. Secondly, it is demaunded, how a man may truly diſcerne, whether this ioy of the Spirit bee in him yea or no? For anſwer hereunto, it is to be remembred, that there are ſundry properties whereby it differeth from carnall ioy. And theſe are principally fiue.

Firſt, this ioy is brought forth (as it were) of ſorrow for ſinne, and for the want of Chriſt. *Ye ſhall ſorrow* (ſaith our Sauiour Chriſt to his Diſciples, mourning for his departure,) *but your ſorrow ſhall be turned into ioy.* Theſe words are not onely meant of his Diſciples, but of all beleeuers, who vpon conſideration of their ſins, and the ſpirituall want of Chriſt Ieſus, doe mourne and lament. For not onely they, but all true beleeuers, are there oppoſed vnto the *world.* Againe, Math. 5.4. *Bleſſed are they that mourne:* that is, being touched with cauſes of exceeding griefe, doe withall mourne for their ſinnes: *for they ſhall be comforted.* On the other ſide, carnall ioy, as it hath his beginning from the fleſh, and ariſing of things pleaſing thereunto, ſo it ends in ſorrow and heauineſſe. *In the end reioycing is turned into mourning,* ſaith Salomon, Prou. 14.13. And, *Woe be to you that now laugh: for ye ſhall weepe.* Luk. 6.25.

Iohn 16.20.

Secondly, the ioy of the Spirit, is a fruite of righteouſneſſe: that is, it iſſueth and floweth from Chriſt knowne and beleeued, to be made vnto vs of God, wiſedome, righteouſneſſe, ſanctification, and full redemption. For from hence, followes peace of conſcience: and from peace, comes ioy in the holy Ghoſt. Contrariwiſe, the ioy of the fleſh, ariſeth onely from the ſudden feeling of ſome worldly delight: and therefore cannot bring any ſound peace vnto the conſcience of the man poſſeſſed of it.

Rom.14.17.

Thirdly, ſpirituall ioy is founded in the holy vſe of the Word, Sacraments, and Prayer: and in the practiſe of Chriſtian duties of mercie, loue, iuſtice, &c. The other is not ſo. For the world conceiues a ioy beſides the word, out of the exerciſes of inuocation and repentance: which ſtands in the practiſe of crueltie, malice, oppreſſion, iniuſtice, and all manner of impietie. And hence it is, that hauing ſpent their daies in ſuch matter of reioycing, at length in a moment *they goe downe to hell.* Iob. 21.13, 14, 15.

Fourthly, heauenly ioy is ſo fixed and rooted in the heart, that it cannot be remooued thence. *Your ioy ſhall no man take from you,* ſaith Chriſt. Iohn 16.22. It ſhall needs therefore be true and ſound, yea able to ſwallow vp all matter of griefe and heauineſſe: whereas the other is neuer ſincere, but with the ſweetneſſe thereof, hath alwaies mingled ſome bitterneſſe. *Euen in laughter* (ſaith Salomon, ſpeaking thereof) *the heart is heauy.* Prou. 14.13. When the face of the wicked man ſhineth, and his countenance is pleaſant, euen then is he inwardly ſorrowfull, and his mind is troubled.

Laſtly, the ioy of the Spirit is eternall, abiding in the minde of man, not onely for the terme of this life, but for euer in the world to come. So is not the reioycing of the world in earthly things: for it is fading and deceitfull, as the things themſelues be, wherein it is placed: it hath the beginning in corruption, and endeth with this preſent life. The example of the two rich men in the Goſpell, doe manifeſt this truth. And to this purpoſe, is the ſpeech of Zophar, in the booke of Iob, that *the reioycing of the wicked is very ſhort, and the ioy of hypocrites is but a moment, &c.*

Luk.12.20. and 16.22. Iob.20.5.

By theſe fiue properties, may we put a true difference, betweene earthly and heauenly reioycing, and conſequently diſcerne of them, euen in our ſelues. And if we perceiue this ioy of the Spirit, (rightly conceiued and grounded in the right vſe of the word and Sacraments; as alſo in the exerciſes of inuocation, faith, and repentance,) to take place in our ſoules and conſciences, wee ſhall finde it of force, to moderate and allay the very terrours of death. And ſo much for Preparation.

II. Helpes in time of death.

Now the helpes to be vſed in the time of death, are manifold: the ſumme of all may be reduced to two heads; Meditations and Practiſes.

Touching Meditations, we muſt in the firſt place, conſider Death in a double reſpect; one, as it is in it owne nature, and another, as it is chaunged and qualified by the death of Chriſt. Death in it owne nature, is a Curſe, or fore-runner of condemnation, the very gates and ſuburbes of hell it ſelfe: but beeing qualified by Chriſt, it is a bleſſing, an end of all miſeries, a full freedome from all daungers, a ſhort paſſage vnto ioy, an entrance into euerlaſting life, a quiet ſleepe, voide of all annoyance, by dreames and fantaſies: And the graue a reſting chamber, yea, a bed perfumed by the death of Chriſt, for the bodies of all the Elect, out of which when they awake, they ſhall be admitted and receiued into the preſence of God in heauen.

Secondly, we are to conſider, that there be three degrees of eternall life. The firſt whereof, is in this world before we die; and it is then, when we beginne to repent and beleeue in Chriſt, and to be aſſured in conſcience, that God the Father is our Father, Chriſt our Redeemer, and the holy Ghoſt our Comforter. For this is *eternall life, to know God, and him whome he hath ſent Ieſus Chriſt.* Ioh.17.3. The next degree is in death: for death cuts off al ſin, original and actuall; death frees vs from all worldly miſeries: death prepareth the bodie, that it may be fit to enter into eternall happineſſe together with the ſoule, which is alreadie in heauen. The laſt degree is, when bodie and ſoule re-united, goe both together into eternall and euerlaſting glorie.

Our third meditation is, that there is a myſticall vnion & coniunction, betweene Chriſt and euery beleeuer, and that not onely in regard of ſoule, but of bodie alſo; which beeing once knit, ſhall neuer be diſſolued, but is eternall. Whereupon the dying, dead, rotten, and conſumed bodie remaineth ſtill a member of Chriſt, abideth within the couenant, and is, and ſhall be euer, a temple of the holy Ghoſt. Thus Adam, and Abraham, which was dead, ſo many thouſand yeares agoe, yea euery true beleeuer, from them to the end of the world, ſhall ariſe at the laſt day in body to glorie, by the power of their coniunction with Chriſt. In the winter ſeaſon, we ſee the moſt trees void of leaues, buds, and bloſſomes: ſo as they ſeeme to vs to be dead, and yet neuertheleſſe there is a ſappe in the roote of them, which in the Spring will aſcend, and reuiue the decayed branches. Euen ſo it is with our bodies, which though they be corrupted, rotten, burnt, or eaten with wormes, or deuoured by wilde beaſts, ſo as they may ſeeme to be vtterly periſhed, yet there is (as it were) a ſecret and hidden ſappe in them, (by reaſon of their vnion with Chriſt) by which they ſhall be raiſed, reuiued, and quickened, beeing made like vnto the glorious bodie of Chriſt their head, with whome they ſhall reigne, and liue for euermore.

Helpes in practiſe are two; Firſt, he that wil beare with comfort the pangs of death, muſt labour that he may die *in faith*: and that is done, by laying hold of the promiſe of God, touching forgiueneſſe of ſinnes, and life euerlaſting by Chriſt. *All theſe* (ſaith the holy Ghoſt, Heb.11.13.) *died in faith*, namely, Abel, Enoch, Noe, Abraham, and Sarah, all laying hold on the promiſe of life by Chriſt. When Iacob on his death-bed, was bleſſing of his children, he brake forth into this heauenly ſpeech, *O Lord, I haue waited for thy ſaluation*, Gen.49.18. In which words it is plaine, that his faith reſted on the mercie of God, and by hope he waited for his ſaluation: and our Sauiour Chriſt ſaith: Ioh.3.14,15. *As Moſes lift vp the ſerpent in the wilderneſſe, ſo muſt the ſonne of man be lift vp, that whoſoeuer beleeueth in him, might not periſh, but haue life euerlaſting.* Out of which words the forenamed duty may be learned; that like as the children of Iſrael, beeing ſtung with fierie ſerpents, and that vnto death, were healed by looking vp to the braſen ſerpent erected by Moſes: ſo when we are ſtung with ſinne and death, we muſt euer remember by faith to looke vpon Chriſt. But eſpecially when we are dying, then it is our part, to fixe the eyes of our ſoules, by faith vpon him, and thereby ſhall we eſcape death, and be made partakers of eternall life and happineſſe. Notable is the example of Chriſt, who as he was a man, alwaies fixed his truſt and confidence in his Fathers word, eſpecially at his end. For when he was dying, and the pangs of death ſeazed vpon him, he cries vnto the Lord, *My God, my God, why haſt thou forſaken me?* and againe, *Father, into thy hands I commend my ſpirit*: which words are full of faith, and doe bewray what great affiance he placed in his fathers loue, &c. When Dauid in an extremitie, ſaw nothing before his eyes but preſent death, the people intending to ſtone him, at the very inſtant (as the text ſaith) *he comforted* 1.Sam.30.6

himſelfe in the Lord his God: but how? by calling to minde the mercifull promiſes that God had made vnto him, and by applying them vnto his heart by faith. And Paul ſaith of himſelfe, and the reſt of the faithfull, that they *receiued the ſentence of death in themſelues, that they might not truſt in themſelues, but in God.*

2.Cor. 1.9.

From theſe examples it followes, that they which deſire with comfort to beare the pangs of death, muſt die by faith; that is, they muſt ſet before their eyes, the promiſe of remiſſion of ſinnes, and life euerlaſting, and depend vpon it, wrapping (as it were) & infolding themſelues in it, as in a cloſe and warme garment, that will keepe them ſafe and ſure, againſt the winde and weather of temptation.

The ſecond practiſe in the time of death is, *to die in obedience*; which is nothing elſe but willingly, gladly, and readily, without murmuring to ſubmit our ſelues vnto Gods will, in bearing the paines of death. A moſt worthie preſident of this obedience, wee haue in our Sauiour Chriſt, when he ſaid vnto his Father, *Not my will, but thy will be done*; thereby ſubmitting his will to his Fathers will, touching the death which he then ſuffered. Yea when hee was dying, it is ſaid of him, that he *gaue vp the Ghoſt*: that is, hee *did moſt willingly ſurrender vp his ſoule* into the hands of God his Father. And this his example at the time of his departure, muſt bee a rule of direction vnto vs, vpon the like occaſion. Hence it is, that in the third petition of the Lords prayer, amongſt other things, we pray for obedience to the wil of God in ſuffering afflictions, yea euen in the laſt and greateſt, which is death it ſelfe. True it is, that obedience to God in death, is againſt corrupt nature; and therefore our duty is the more to inure our ſelues to the performing of it: and that which the bleſſed Apoſtle ſaid of himſelfe, *I die daily*, ought to bee continually our reſolution and practiſe.

If we ſhall inquire, how this may bee done? the anſwer is, when God layeth afflictions vpon vs in our life time; then by endeauouring to beare them with patience, meekeneſſe, and lowlineſſe. For euery affliction is (as it were) a pettie death: and if wee doe in it ſubiect our ſelues to the hand of God, we ſhall the better obey him in the great death of all: and thus doing, whenſoeuer God ſtrikes vs with death, we ſhall with comfort endure the ſame.

Sect. 4.

Satanicall moleſtation

The third particular affliction or diſtreſſe, is *ſatanicall moleſtation*, whereby both perſons, and places of manſion or abode, are either poſſeſſed, or otherwiſe moleſted by the malice of the diuell.

I. Touching this affliction: the queſtion of Conſcience is, How ſuch perſons as are poſſeſſed, or feare poſſeſſion, or elſe endure moleſtations by the diuell in their houſes, may haue their mindes quieted and ſtayed; and conſequently, in that caſe be remedied? And here two things are generally to be conſidered in way of anſwer.

Firſt, it is to bee remembred, that poſſeſſion is knowne by two ſignes. The one is, when the diuell is euidently preſent, either in the whole body, or in ſome part of it. The other, when hee hath rule of the ſaid body, either in whole or in part: ſo as the partie himſelfe hath not that vſe of his body which he would. As for example: when the diuell poſſeſſeth the inſtruments of the voice, as the tongue, and makes a man to ſpeake Latine, Greeke, Italian, or other tongues, which hee vnderſtandeth not. Both theſe things were found in them that were poſſeſſed in the time of our Sauiour Chriſt.

Secondly, wee muſt conſider, it falleth out oftentimes, that ſtrange diſeaſes doe ſeaze vpon men, ariſing from corrupt humours in the body; yea men and women may haue ſtrange paſſions vpon naturall cauſes vnknowne; and theſe will ſometimes haue ſtrange and extraordinarie effects in them, which the arte of Phyſicke neither can ſearch out, nor cure: and yet they are neither acts of witchcraft, nor real poſſeſſions. As when God laid extraordinary diſeaſes on the Corinthians, for the contempt of his word and Sacraments, 1. Cor. 11. 30. Like vnto which he worthily inflicts vpon men in theſe daies, for the ſame and other ſinnes.

Now to ſtay the minde in this caſe, theſe Rules are carefully to be thought vpon.

Firſt of all, it is to be remēbred, that though Satans malice and power bee very great and large: yet he cannot practiſe the ſame againſt the children of God, when, where, and how he liſteth. The malice which Satan doth beare to mankind, and principally to the members of Chriſt, appeares in this, becauſe hee is ſaid Reuel. 12. 10, *to accuſe them before God day and night.* And, *as a roaring lyon, to walke about the world ſeeking whome he may deuoure*, 1. Pet. 5. 8. Againe, the Scripture notes him to be a powerfull ſpirit, whoſe ſtrength farre exceedeth and ſurpaſſeth the might of any man or creature, that is not of an angelical nature, as himſelfe is, For he is tearmed *a Prince of the aire*, and *the god of this world*; his power reacheth euen to the ſpirits and ſoules of men, whereby hee worketh in the children of diſobedience, Eph. 2. 2. His principalitie is ſo great, that no ſtrength, no defence of man, is able to withſtand it, vnleſſe man take vnto himſelfe *the whole armour of God*, Eph. 6. 10.

Now although the diuell bee ſo malicious an enemy of mankinde, that he ceaſeth not to deuiſe whatſoeuer may be hurtful vnto them; and withall ſo powerfull in his attempts, that no man by his owne proper ſtrength, is able to reſiſt him: yet he cannot put the leaſt part of his power in execution, in what time, place, or manner he deſireth. The reaſon is, becauſe God hath determined his power, by certaine bounds and limits, which hee cannot paſſe: and they are eſpecially two.

The one is, *his owne nature*, whereby hee is a creature, and therefore finite. Hence it is, that he can neither know, nor do any thing that is beyond the reach or capacitie of his nature, or aboue the power and skill of a creature. For example, he cannot directly and immediatly know the deepe things of God, vnleſſe they be reuealed vnto him: nor yet the ſecrets of mans heart. *None knoweth the things of a man, ſaue the ſpirit of a man which is in him: euen ſo, the things of God knoweth none, but the ſpirit of God*, 1.Cor.2.11. Againe, he cannot do that which is truly & properly a miracle, the cauſe whereof is hidden and vtterly vnknowne, and which comes not within the power and order of nature. For this is proper vnto God, who onely doth thinges ſimply wonderfull, Pſalme 77.14.

The ſecond thing whereby Satans power is reſtrained, *is the will of God*. For looke as the ſea, being by nature, apt to ouerflow the whole earth, is kept in, and ſhut vp within the ſhore, (as it were) with doores or gates, that it cannot breake forth; and that by the Lord himſelfe, who hath eſtabliſhed his decree vpon it, Iob 38. So though Satan be by nature ſtrong, and his malice great, yet can hee doe nothing at all, no not execute his naturall power, to the hurt and preiudice of any man, without the will and permiſſion of God. Thus the euill ſpirit could not goe forth to deceiue Ahab, vntill the Lord had ſaid vnto him, *Goe, and thou ſhalt preuaile*, 1.King.22.22. Thus the diuell could not touch the bodie, children, goods, or friends of righteous Iob, whileſt he was fenced and fortified by the power and prouidence of God. But when the Lord, in regard of *Iobs* outward eſtate, had giuen leaue, and ſaid, *Lo, all that he hath is in thine hand*, then did hee exerciſe his power to the vtmoſt: yet ſo farre onely, as he was permitted, and no further, Iob.1.12.

The conſideration of this firſt point, that Satans power is determined by God, wil ſerue to ſtay the mindes of thoſe, whoſe perſons, houſes, or friends are moleſted by him. For hereupon it followeth, that God, who hath the diuell bound vp (as it were) in chaines, will not ſuffer his power to bee enlarged againſt his owne children, to their deſtruction and confuſion: but ſo farre-forth alone, as ſhall bee expedient for their good and ſaluation. Againe, that God beeing their Father in Chriſt Ieſus, they may in the time of ſuch affliction, haue acceſſe vnto him, and call vpon him, for the reſtraint of Satans power and malice, and conſequently, fot the deliuerance of them and theirs.

Pſal.91.10, 11.

A ſecond rule is this: Such perſons muſt haue recourſe to God in his word, in which hee promiſeth his preſence and protection, to his children, in their greateſt dangers. And namely, that *there ſhall no euill come vnto them, neither any plague ſhall come neere their dwelling: becauſe he will giue his Angels charge ouer them, to keep them in all their waies*. Againe, *that he will be a wall of fire round about his people*, Zach.2.5. that *hee will extend peace ouer his Church, like a flood*, Iſa.66.12. And that *there ſhall be no ſorcerie againſt Iacob, nor ſoothſaying in Iſrael*, Num.23.22. And yet if God ſees it to be good for his children, to bee tried by poſſeſſions or witchcraft, in this caſe the promiſe freeth them not. For all temporall bleſſings are promiſed conditionally; ſo far-forth as they may ſtand with Gods good will and pleaſure, and withall may make for the good of his children. Howbeit herein lies the comfort, that though ſuch calamities befall them, yet they ſhall turne to their good, rather then to their hurt. This point well conſidered by the way, bewrayeth the great preſumption of ſome, who are not afraid to ſay their faith is ſo ſtrong, that the diuell cannot touch them.

Thirdly, it muſt bee conſidered, that the beſt ſeruants of God haue been in their times moleſted by the diuell. Chriſt in his ſecond temptation, was carried by the diuel from the wilderneſſe, to a wing of the Temple of Ieruſalem, *Matth*.4.5. The children of Iob were deſtroyed by the diuell, and hee himſelfe was filled with botches and ſores. A certaine woman, euen a daughter of Abraham, that is, one following the faith of Abraham, was troubled with a ſpirit of infirmitie, eighteene yeares together, *Luk*.13.16. And the daughter of the woman of Canaan, was grieuouſly vexed with a diuell, *Mat*.15.21,22.

Fourthly, men in this caſe ought by faith to lay faſt hold vpon the promiſe of life euerlaſting, & wait the Lords leiſure, not limiting him in reſpect of time, or meanes of deliuerance. This was the practiſe of Iob, *Though he kill me, yet will I truſt in him*, Iob 13.15. And of holy Abraham, *Heb*.11.17. who did not limit God, but was content to doe with Iſaac what the Lord would: and though it was in likelihood, a meanes to bereaue him of all poſteritie, yet ſtill he kept himſelfe to the promiſe.

Laſtly, men muſt in this caſe, ſeeke, and ſue vnto God by prayer, either for deliuerance, if it may ſtand with his good will and pleaſure, or elſe for patience, that they may meekely and patiently beare that particular affliction.

II. In the *moleſtation and annoyance of houſes by ſpirits*, two things are to be remembred.

Firſt, men muſt not conſort together, and abide there, where it is certainely knowne, that the Lord hath giuen the diuell power and libertie; leſt in ſo doing, they tempt the Lord. Our Sauiour Chriſt did not of his owne priuate motion and will, betake himſelfe into the wilderneſſe, but by the direction of the Holy Ghoſt, Matthew 4.1. *Paul* in like manner, did not of his owne head goe to Ieruſalem, but vpon the motion of the Spirit, Act.20.22. In the light of theſe examples men are taught, not to caſt themſelues into any places of apparent daunger: much leſſe to frequent thoſe which God hath deliuered vp into the power of Satan. And this condemnes the raſh, and heady conceits of ſome perſons, who vpon confidence of their owne ſtrength, doe put themſelues into needeleſſe dangers, hauing neither extraordinarie calling from God, nor any ſufficient warrant out of his word.

If it bee asked, what men are to doe in this caſe? I anſwer. Firſt, that they ought rather to flie to God by prayer, and to draw neare vnto him in their hearts: and he in mercy will draw neare vnto them.

Secondarily, that which wee doe in meates and drinkes, is alſo to bee done in the houſes and places where we dwell. And what is that? We muſt ſanctifie them to our vſe, by the word and prayer. Noah at Gods commaundement, went into the Arke, abode in it, and came out againe: and when hee came forth of it, into the earth afterward, it is ſaid of him, *Gen.* 8. 20. that hee built an Altar, gaue thankes to God for his deliuerance, and praied the Lord to vouchſafe him the vſe of the earth, as hee had before.

Gen. 12.

Though Abraham had a promiſe of the land of Canaan, to him and his poſteritie for euer, yet he went not out of his countrey toward it, till the Lord commaunded him: and when hee was come thither, hee built an Altar for the worſhippe and ſeruice of God.

Gen. 13. 3.
Gen. 35. 7.

The like he did afterward at Bethel. And many yeares after did Iacob offer ſacrifice vnto God, in the ſame Bethel, when hee came to dwell there. And for this very ende, in the law by a ſpeciall ordinance, the *firſt fruits of the harueſt* were offered *to ſanctifie the reſt of the corne.* And ſo much touching the ſecond diſtreſſe.

CHAP. X.

Of the third ſpeciall Diſtreſſe, ariſing of the Tentation of Blaſphemie.

Tentatio fœda.

THe third kinde of *trouble of minde*, is that which ariſeth of the Tentation of Blaſphemie, which in regard of the vileneſſe, and vglineſſe thereof, is not amiſſe tearmed by ſome, the *foule Tentation.* And it is when a man is troubled in his mind, with blaſphemous cogitations, and thoughts, directly againſt the Maieſtie of God, the Father, the Sonne, and the Holy Ghoſt. As for example: to thinke *that God is not iuſt, or mercifull*; that *he accepteth mens perſons*: that *he hath not knowledge of things that are done here below*, or at leaſt, *that hee doth not regard them*: that *God cannot doe this or that*: that *hee is iniurious to ſome men, and partiall to others*, &c. Theſe, and ſuch like blaſphemous thoughts there bee, which are not fitte to bee vttered amongſt men, foraſmuch as they are moſt horrible, and execrable, as any can bee conceiued.

Sect. 1.

The cauſe & Danger.

That we may the better know this Temptation, let it bee conſidered, what are the forerunners thereof, and by what meanes it takes place in the heart poſſeſſed of it.

Sometimes it commeth meerely and onely of the ſuggeſtion of the diuell, which troubleth the phantaſie, euen of thoſe which are in that regard innocent, and caſteth into their hearts impure and vngodly thoughts. Sometimes againe it comes vpon men by an euill cuſtome: when as they willingly lend their eares to lewd and curſed ſpeeches, that immediately tend to the diſhonour of God, or the wilfull abuſe of his word, his iudgements, and mercies; and vpon the hearing, either giue their applauſe and approbation, though not expreſly: or doe not hinder or ſtay them, as much as in them lieth. Otherwhiles it creepes into the heart of man by degrees, when hee begins to waxe cold in Gods ſeruice, to make little conſcience of thoſe duties, that immediately concerne his worſhip, and conſequently inures himſelfe to the taking of the name of God in vaine, by often and cauſeleſſe ſwearing, forſwearing, curſing, &c. By theſe and ſuch like meanes, is this foule and horrible tentation conuaied into the minde of man.

Now the daunger of it, whether it ariſeth from theſe, or any other cauſes, is exceeding grieuous, ſpecially to thoſe that haue begun to chuſe the way of truth, and to applie their hearts to ſerue God, and to feare his name. For it bringeth forth ſtrange and fearefull effects; as namely, deſperation, and manifolde horrors and troubles of minde. Yea diuers perſons haue hereupon beene aſtoniſhed in ſuch ſort, that they haue bin mooued to make diſpatch of themſelues; beeing in their owne iudgement no better then the very firebrands of hell.

Sect. 2.

The Remedie,

Now for the Curing of this wonderfull trouble and diſtraction of Conſcience, two thing are to be done: to wit, Inquirie muſt be made into the next cauſes, whence this Tentation ſhould ariſe: and after that, the Remedie is to be applied.

For the firſt: Inquirie is to bee made, whether the preſent diſtreſſe, had his beginning from the thoughts of a mans owne minde, or from the ſuggeſtion of the diuell. For this is in all likelihood, the next way to miniſter comfort to the afflicted party.

It may bee ſaid, How ſhall a man diſcerne the thoughts that are from the diuel, from his owne thoughts? *Anſ.* He ſhall know them by ſundrie notes.

Firſt, by the entrance of them into the minde. For thoſe that come from the diuell, come ſpeedily, as lightning into a houſe: and they are after a ſort, forced into the minde by violence, ſo as the partie cannot auoid them; and they come into the mind againe & again, yea a thouſand times in a day, ſo as by their often comming, they weaken the memorie, dull the ſenſes, wearie & confound the braine. Theſe are thoughts that come from the diuel, and by him are conuaied from without, into the minde of man. And if ſuch cogitations, were from a mans owne ſelfe, they would not come with ſo great vehemencie and celeritie, but with leiſure: and they would riſe with more moderation, and leſſe violence. Yea further, the frequent vſe of them would not produce ſo many, and ſo fearefull effects as it doth.

Secondly, ſuch thoughts may bee diſcerned, to come from the diuell, by this ſigne; becauſe they are directly againſt the very light of nature, the ſparkes whereof are not quite extinct in vs by ſinne. For euery man thinkes reuerently of God by nature. But theſe cogitations are moſt wicked and diuelliſh, faſtning vpon God, things that are moſt vile and monſtrous: whereas commonly the thoughts that ariſe from our ſelues, are not againſt the light of nature, though they bee moſt corrupt.

The third ſigne is, that at the firſt conceiuing of them, the partie is ſmitten with an extraordinarie feare, his fleſh is troubled; and oftentimes, ſickneſſe and fainting doe follow. But the thoughts that men conceiue of themſelues, cauſe neither feare, nor faintings, nor ſickneſſe.

Fourthly, blaſphemous thoughts cannot come ordinarily from the heart of any, ſaue of thoſe alone, that are of reprobate mindes. But the parties that are thus diſtreſſed, are honeſt, ciuil, and ſuch as profeſſe the Goſpel, at leaſt in ſhew; yea ſometimes they befall ſuch as are the true members of Chriſt. Therfore it is manifeſt, that they come from without, euen from the diuell caſting them into the minde, and not from within a mans owne ſelfe.

In the next place inquirie muſt bee made, whether the partie doth approoue, loue, and like theſe and ſuch like thoughts, or no? To this hee will anſwer, if hee bee asked, that hee abhors them as the diuell and hell it ſelfe. Thus euen naturall men will anſwer, and that truly.

After inquirie thus made, the remedie is to be applyed. And the firſt and principall remedie pertaines to doctrine, and inſtruction: in which the partie is to bee informed of his or her eſtate; namely, that the foreſaid blaſphemies, are not *his ſinnes*, but *his croſſes*. For they are the diuels ſinnes, and he ſhall anſwer for them: and they are not ours, till we entertaine, receiue, approoue, and giue conſent vnto them.

For proofe hereof, let this bee conſidered, That vncleane thoughts which haue their reſidence in the minde of man, are of two ſorts: Inward, and Outward. Inward are ſuch as haue their originall from the fleſh, and ariſe of the corruption of mans nature, though ſtirred vp by the diuell. And theſe at the very firſt conceiuing, are our ſinnes, though they haue no long abode in our mindes: and they are directly forbidden in the tenth commaundement. Outward thoughts are thoſe, which haue relation to an outward cauſe or beginning: of which ſort are thoſe euill thoughts that be conueied into the mind by the diuell: and if we take no pleaſure in them, nor yeeld conſent vnto them, they are not to bee accounted our ſinnes, but the diuels, by whome they are ſuggeſted. The truth hereof appeares in Chriſts example, into whoſe mind the diuell caſt this blaſphemous tentation, thereby moouing him to infidelity, couetouſnes, and idolatry: which neuertheleſſe were not his ſinnes, becauſe his holy heart gaue not the leaſt approbation to them, but abhorred and repelled them, and therfore was free from any taint of ſinne, in or by them.

This diſtinction of thoughts muſt bee remembred. For hence it followes, that blaſphemous thoughts, not conſented to by vs, are not our ſinnes, but the diuels. Euen as in like caſe, when one wickedly diſpoſed, ſollicites another to treaſon, or murther: if the ſaid partie liſten not, nor yeeld thereto, he cannot bee holden guilty of thoſe crimes. Therefore men muſt not feare thoſe kinde of thoughts ouermuch: at leaſt, if they pleaſe not themſelues ouermuch in them: becauſe, though they bee indeede their croſſes, yet are they not their perſonall ſinnes, for which they ſhall incurre the wrath and diſpleaſure of God. Againe, they muſt let them goe as they come: they are not to ſtriue againſt them, for the more they labour to reſiſt them, the more ſhall they bee intangled with them.

The ſecond thing to bee vſed in way of remedie, for the ſtaying of the minde in this tentation, is, that though it ſhould bee graunted, that the fore-ſaid euill and blaſphemous thoughts are our ſinnes, yet we are to remember, that they may through the mercie and goodneſſe of God, bee pardoned: if they bee heartily and vnfeinedly repented of: yea further, that neither they, nor any other ſinnes (except that againſt the holy Ghoſt) do condemne him that prayeth againſt them, and is heartily ſorrie for them.

It was Pauls complaint, Rom. 7. 19. *That he did not the good which he would doe*, ſpeaking of the inward indeauour of his heart: and againe, that *hee did the euill which hee would not*, meaning in reſpect of the corruption of his nature. Now vpon this, that hee endeauoured to doe that which was agreeable to the will of God, that he loathed and deteſted the contrarie, and ſtroue againſt his corruptions, how did hee comfort himſelfe? Marke the words following, v. 20. *If I doe that I would not*: that is to ſay, if againſt my generall purpoſe, I ſinne againſt God; if I be ſorrie for it, if I be diſpleaſed with my ſelfe, becauſe I cannot obey God in that perfection I deſire, *It is no more I that doe it, but ſinne that dwelleth in mee.* From this example of *Paul* I gather, that if any man haue in his minde euill thoughts, and doth (as Paul did) grieue, becauſe he thereby offended God; if he doe abhorre them, and pray againſt them; hee ſhall not be condemned for them; they ſhall neuer bee laid to his charge. The party then that is troubled with theſe thoughts, may vpon theſe grounds ſtay his minde; and comfort himſelfe. For if hee ſhall not bee condemned for them, then let him not feare them aboue meaſure.

The third point to bee remembred is, that the partie muſt not be alone. For this Tentation beginnes, and is confirmed and increaſed by ſolitarineſſe; and the parties thus diſtreſſed, loue to be apart by themſelues from the ſocietie of others. And for that cauſe, in caſe they be lyable to this diſtreſſe, they muſt vſe to conuerſe with ſuch company, as may affoard them matter of ſpeech and conference meete for them, and may exerciſe their mindes with heauenly meditations in the word, and ſinging of Pſalmes, and ſuch like fitte and conuenient recreations. Our firſt parent Eue was tempted by Satan, when ſhe was apart from Adam: and our Sauiour Chriſt, when hee was alone out of companie and ſocietie, then did the diuell moſt maliciouſly aſſault him with ſtrong and powerfull tentations in the wilderneſſe.

The fourth point, to be remembred of the party troubled, is, that hee muſt as heartily and earneſtly repent him of thoſe his euill thoughts, as of euill words and deedes. For the truth is, becauſe men are looſe-minded, & haue no more care of their thoughts, then cõmonly they haue; therefore the Lord iuſtly ſuffers the diuel to plague and torment them, by conuaying into their hearts moſt vile and damnable cogitations. Furthermore, the ſaid party muſt labour to be renewed in the ſpirit of his minde, that is, to haue his minde inlightened by the Spirit, whereby hee may know and vnderſtand the will of God in his word. After repentance for euill thoughts, there muſt follow watchfulneſſe, and a carefull circumſpection ouer all his waies; but principally hee muſt haue an eye vnto his heart, the fountaine of all: *Keepe thine heart with all diligence,* ſaith Salomon, Prou 4.23. that is, aboue all things, ſee that thou counterguard thy thoughts, deſires, motions, and affections.

Eph.4.23, 24.

That the heart of a man may bee guarded, two rules are to bee obſerued. Firſt, that *the word of God dwell plentifully in it,* Col. 3. 18. by daily meditation of the commaundements, promiſes, & threatnings reuealed in the ſame. It is noted by Dauid, as a property of a bleſſed man, that he exerciſed himſelfe in meditation of *Gods Law day & night,* Pſal. 1. By this meanes the heart will be cleanſed, and purged from vncleane and polluted motions, and ſo guided and directed, that it ſwarue not from God. This rule is of ſpeciall vſe. For therefore do men hatch, & breed euill thoughts in their hearts, becauſe they are not taken vp with holy meditations: and hence it is, that the heart of man is made euen a prey vnto the diuell, becauſe Gods word is not lodged therein. Excellent was Dauids practiſe in this caſe, who *kept the word of God in his heart, that hee might not ſinne againſt him,* Pſal. 119. 11.

The ſecond Rule of the keeping of the heart, is *to eſtabliſh our thoughts by counſell.* It is the wiſe mans aduice in ſo many words, *Prou.* 20.18. wherein he would teach vs, that it is the propertie of a worldly wiſe man, in matters of waight, not to truſt to his owne wit, but to follow the direction and counſell of wiſe & skilfull men. And if this bee a ſound courſe in matters of the world, much more ought it to be taken in the maine matters of religion, and conſcience, concerning the heart and ſoule of man. And therefore by the law of proportion, it giues vs direction, not once to thinke or conceiue ſo much as a thought, but vpon aduice and direction taken at God & his word. *Thy teſtimonies* (ſaith Dauid, Pſal. 119.24.) *are my delight, and my counſellers.* And what benefit had he by taking ſuch a courſe? Surely by the word of God, which was his continuall meditation, he gat vnderſtanding, he became wiſer then the auncient; it made him to hate all the waies of falſhood: it kept him from declining from God, either to the right hand, or to the left. The ſame rule muſt be practiſed of vs, in the vſe of our ſenſes, our ſpeeches and actions, and then ſhall the heart bee kept cleane, and free from theſe temptations.

And ſeeing this temptation is ſo dangerous and fearefull, as hath beene ſaid, and doth often befal men; our duty is to mak conſcience of practiſing the fore-ſaid rules. And thus much concerning the third kinde of diſtreſſe of Conſcience.

CHAP. XI.

Of the fourth ſpeciall Diſtreſſe, ariſing from a mans owne ſinnes.

THe fourth *Diſtreſſe of minde,* is that which ariſeth *from a mans owne ſinnes,* or rather *from ſome one ſpeciall ſinne committed.* And this kinde of Tentation is two-folde: For either it is more violent, and leſſe common; or leſſe violent, and more common.

Sect. 1.

The violent Diſtreſſe.

The violent Diſtreſſe of minde, ſhewes it ſelfe by feare and terrours of the Conſcience, by doubtings of the mercie of God, by lamentable and fearefull complaints made to others.

Now Queſtion is mooued, How this violent diſtreſſe of minde, ariſing from our owne ſinnes, is to be cured? *Anſw.* That it may be

The cure.

cured by the bleſsing of God, three thinges muſt be done.

Firſt, that particular ſinne muſt be knowne which is the cauſe of this violent diſtreſſe. And here wee are to know by the way; that it is an vſuall thing with the parties thus diſtreſſed, to diſſemble and cloake their ſinnes: and therefore they will alleadge, that their trouble ariſeth from ſome euill thoughts, from wicked affections, and from the corruption of nature: whereas commonly men are not diſtreſſed in violent maner, for euil thoughts, affections, &c. but the violent diſtreſſe commeth from ſome actuall and odious ſinne or ſinnes done, which wound the conſcience, and are the cauſes of great diſtraction of minde: and they are many, which hauing been vpon occaſion before rehearſed, I will not now repeat them. Onely this muſt be remembred, that the greater ſinnes againſt the third, ſixt, and ſeuenth commandements, are the maine and proper cauſes of violent diſtreſſes: and the more ſecret the ſinne is, in regard of the practiſe thereof, the greater horror of Conſcience it bringeth; and open offences doe not giue ſo deep a wound vnto it, as ſecret and hidden ſinnes.

Quo occultius peccatum, cò maius iudicium.

Secondly, the particular ſin being knowne, Inquirie muſt bee made, as much as poſsibly may be, by ſignes, whether the partie diſtreſſed repenteth, yea or no. For except he hath repented, he cannot be fitted to receiue comfort: and vnleſſe hee be firſt fitted to receiue comfort, hee cannot bee releeued in Conſcience. Now if it bee found out, that the partie hath repented, then care muſt bee had in the next place, that his repentance may be renued for the particular ſinne committed.

Thirdly, hauing thus done, the comfort muſt bee miniſtred for the moderating or taking away of the diſtreſſe. And here remember by the way, that the comforts miniſtred, vſually and ordinarily, muſt no goe alone, but be mingled and tempered with ſome terrors of the Law: that beeing thereby feared with the conſideration of ſinne, and of the wrath of God due vnto the ſame, the comfort may appeare to bee the ſweeter. The miniſtring whereof, in caſe of this diſtreſſe, would not be direct and preſent, but by certaine ſteppes and degrees: except onely in the point of death: for then a directer courſe muſt be vſed. Theſe degrees are two.

Firſt, the partie is to be informed of a poſsibilitie of pardon, that is, that his ſinnes are pardonable, and though in themſelues they be great and hainous, yet by the mercie of God in Chriſt, they may bee remitted. Now put the caſe, that the afflicted apprehendeth onely the odiouſneſſe of his ſinnes, and the wrath of God due to the ſame, and in this fitte put off the pardon from himſelfe, and cannot be perſwaded that his ſinne may bee forgiuen, what then is to be done? *Anſ.* Then for the effecting of this firſt degree, certaine Grounds are to bee laid downe, whereupon aſſurance in that caſe may bee built vp in his heart.

Grounds of poſsibilitie of pardon.

The firſt Ground of poſsibilitie of pardon is, *That the mercie of God is infinite, yea ouer all his workes*, Pſal. 145.9. That the death of Chriſt is of infinite price, merit, and value before God. That God is much in ſparing, Iſa. 55.7. That with the Lord is mercie, and with him is plenteous redemption, Pſal. 130.7. That Chriſts ſatisfaction is not onely *a (b) price*, but *a (c) counterprice*, 1. Tim. 2. 6. able to ſatisfie for the ſinnes of all men, yea for thẽ that haue ſinned againſt the holy Ghoſt. For that ſinne is not therfore vnpardonable, becauſe the offence thereof is greater then the merit of Chriſt, but becauſe the partie offending, neither doth, nor can applie the merit of Chriſt vnto himſelfe. An ancient Father vpon Cains words, ſaith, *My puniſhment is greater then I can beare. Thou lieſt Cain: for Gods mercie is greater then the ſinnes of all men.* The mercy of God was very great to Manaſſes, to Salomon, to Peter, and to many others, though they were great offenders.

b λυτρὸν.
c ἀντίλυτρον.

Auguſtin.

2.Chr.33.13
2.Sam.7.14,15.

The ſecond Ground. *Men of yeares, liuing in the Church of God, and knowing the doctrine of ſaluation, ſhall not bee condemned ſimply for their ſinnes, but for lying in their ſinnes.* Vpon this ground I ſay, that men diſtreſſed muſt bee grieued, not ſo much for committing of ſinne, as for lying and continuing in ſinnes committed.

A third Ground. *It pleaſeth God many times to leaue men to themſelues, and to ſuffer them to commit ſome ſinne that woundeth conſcience.* It is true and cannot be denied. But we muſt withall remember, that *ſinnes committed doe not vtterly take away grace, but rather make it the more to ſhine and ſhew it ſelfe.* For God in mercy turneth all things, euen ſinne it ſelſe, to the good of them that be his: and therefore ſinne committed, cannot either waſt, or extinguiſh grace receiued, but by diuine diſpenſation, ſerues to amplifie and inlarge the ſame, ſo as where ſin aboundeth, there grace aboundeth much more, Rom. 5. 20. And the Lord ſaid to Paul being in great extremity, 2. Cor. 12. 9. *My grace is ſufficient for thee: for my power is made perfect through weakeneſſe.* Hence it appeareth, that Gods grace is not vtterly loſt, but appeareth liuely in the time of diſtreſſe.

The fourth Ground is this: *The promiſes of God touching remiſſion of ſinnes, and life eternall in reſpect of beleeuers are generall, and in regard of all and euery man, indefinite:* that is, they do not define or exclude any perſon, or any ſinner, or any time; onely they admit one exception of finall impenitencie. Here a queſtion may bee mooued, How long he that miniſtreth comfort, muſt ſtand vpon the poſsibilitie of pardon? I anſwer, vntill hee hath brought the party diſtreſſed to ſome meaſure of true repentance: and this being done, then hee is to proceed to the ſecond degree of comfort.

The Second degree of comfort is, to teach, that the ſinne, or ſinnes of the partie diſtreſſed, are indeede pardoned. But it may be asked, vpon what ſignes may this comfort be applied? I anſwer, vpon theſe two. Firſt, if the partie diſtreſſed confeſſe, that he or ſhee is heartily grieued, that by their ſinne or ſinnes, they haue offended ſo louing and ſo mercifull a God. Secondly, if they profeſſe, that they deſire with all their heart, to be reconciled vnto God in Chriſt: and at leaſt doe deſire to repent for their ſinnes; and withall doe carrie in heart, a purpoſe to ſinne no more, but in all things, (as much as in them lieth) to performe new obedience vnto God, Luk. 15. 11. &c. Now for the better enforcing of this comfort, ſome texts of Scripture fitting this purpoſe muſt be rehearſed, as for example, Math. 9. 12, 13. *I came not to call the righteous*, that is to ſay, thoſe that iudge themſelues righteous, *but ſinners*, that is, thoſe which are grieued, becauſe in their owne conſcience, they are vile and hainous offenders, *to repentance.* Againe, Matth. 11. 28. *Come vnto me all ye that are wearie, and heauie laden, and I will refreſh you.* And Chriſt ſaith, it was the end of his comming, to *preach deliuerance to the Captiues, and to ſet at libertie them that are bruiſed.* Luk. 4. 18.

The Caſe of Recidiuation.

To conclude this point, there remaines yet a further queſtion to be reſolued, and that is this. A man after repentance for ſome grieuous ſinne, falles into it againe, and is diſtreſſed more then before: It is a caſe ſomewhat grieuous. For wee know, that if a man be recouered of an ague, and through diſtemper in diet or otherwiſe, makes a relapſe into it againe, his caſe is often deſperate, and he hardly ſcapeth with his life. In the ſame manner it is a dangerous caſe, if after repentance, men make a relapſe into the ſame ſin againe. It may then be asked, how ſuch perſons may be recouered after a relapſe?

I anſwer, though we finde not any one particular example in Scripture, of any one perſon, that was reſtored againe after a relapſe: yet neuertheleſſe there is ſome comfort for ſuch perſons. Vpon what grounds may ſome ſay? *Anſw.* Men that haue not ſo much as a drop of mercie, in compariſon of God, muſt forgiue their brethren often and many times, yea, as our Sauiour Chriſt ſaith to Peter, till ſeuentie times ſeuen times, if they returne and ſay, it repents them. Now God is infinite in all his attributes: He is much in ſparing: with him is plenteous redemption: and therefore hee will queſtionleſſe, vpon true repentance, often forgiue and forget, euen the ſame ſinne iterated againe and againe.

Now theſe perſons are to be releeued in this ſort. Firſt, they muſt haue their Conſciences ſetled in this point, that their relapſe is pardonable, though very daungerous. For proofe hereof, reade Eſay. 1. 18: where mention is made of diuers Apoſtataes, that were by God called to repentance, with promiſe of pardon if they turned vnto him. And in Luk. 15 the prodigall child, (by whome I vnderſtand one that after grace receiued, fell from his repentance and obedience to God) when he did purpoſe in his heart to returne againe, was pardoned, and receiued into fauour. In the 2. Cor. 5. 20. Paul ſaith to the Corinths, that were fallen away, *We pray you in Chriſts ſtead that ye be reconciled vnto God.*

Secondly, beeing thus ſetled in conſcience, they muſt againe repent them of their ſinnes.

Thirdly and laſtly, they are to be comforted, with the promiſe of remiſſion of ſinnes, after that ſome ſignes of renewed repentance for ſinnes paſt, haue beene giuen.

Sect. 2.

The *Mo*derate diſtreſſe.

The ſecond kinde of this Tentation or trouble of minde, which is more common & leſſe violent, befalles the Children of God: and *it is a griefe of heart, more or leſſe, whereby men are troubled in reſpect of the want of grace in their hearts, and defects of obedience in their liues.* Paul the deere ſeruant of God, was poſſeſſed with this trouble of minde, as we may reade, Rom. 7. 23. And indeede there is no child of God, but more or leſſe, one time or other, he feeles the ſtings of ſinne, and the buffeting of Satan, which cauſe griefe in his heart. But this griefe is a notable grace of God, and therefore they which want it, muſt labour to haue it, and they which haue it, muſt not ſeeke to put it out, but to keepe it in meaſure and order.

And the Grounds of comfort, whereby the heart may be ſtaied in this ſorrow, that it be not immoderate, may be theſe.

I. Ground. It is Gods will, that the worke of ſanctification, or regeneration, ſhould be imperfect in this life, and remaine vnfiniſhed till death. This point needes no proofe, it is manifeſt both in the word of God, and in daily experience. The reaſons for which God will haue it to be ſo, may be theſe.

Firſt of all, God giues grace, according to the meaſure, and manner of our receiuing of it, which in this life is imperfect. Some gifts of God in Chriſt, beſtowed on his ſeruants, as remiſſion of ſinnes by his death, and iuſtification by his obedience, are not *put into vs*, but are only *applied* and made ours *by imputation.* Some other gifts there be, which are *infuſed* and put into vs, as namely, ſanctification, regeneration, the loue of God and man: and by one of theſe two meanes, to wit, either by imputation, or infuſion, are all the gifts of God in Chriſt made ours. Yet before we can haue them, we muſt receiue them, and the meanes whereby we receiue them is faith, which God hath ordained, to be the hand of our ſoules, to receiue his benefits beſtowed on vs. Which faith becauſe it is weake and imperfect, in this life, therefore the gifts which we receiue thereby, are alſo imperfect. For though Gods benefits be like a bottomles ſes, yet the faith, whereby we lay hold of them, is like vnto a veſſell with a narrow necke, which though it be caſt into the great Ocean, receiues but a litle water at once, and that by degrees, droppe by droppe, according to the wideneſſe of the mouth. And hence it is, that though the gifts of God without vs, which are ours by imputation, be perfect; yet all ſuch graces as are put into vs are weake and imperfect.

Secondly, if any ſeruant of God, ſhould be perfectly regenerate, and made abſolutely holy in this life: then he ſhould fulfill the morall law, and ſo become a Sauiour to himſelfe: and by the tenour of the law haue life; and ſo ſhould not Chriſt be a Sauiour properly, but only *an inſtrument*, to diſpoſe vs to the keeping of the law, whereby we might ſaue our ſelues. But there is one onely al-ſufficient Sauiour, Chriſt Ieſus, and the beginning, the middle, & the accompliſhment of our ſaluation, is to be aſcribed to him alone.

Thirdly, it is the will of God, that his owne children, with whome he is well pleaſed in Chriſt, ſhould be brought to nothing in themſelues, that they might be all in all out of themſelues in Chriſt: being, as it were, emptied of ſelfe-loue, and of all confidence in their owne goodneſſe. But if ſanctification ſhould be perfect at the firſt, then a man ſhould not goe out of himſelfe, but would rather ſtay as he is, and reſt contented in his owne goodnes. For this cauſe Paul, after his exaltation, was buffeted by Satans temptations, that he might not be exalted out of meaſure, 2. Cor. 12. 7. but ſhould content himſelfe with this, that he was in the loue and fauour of God in Chriſt.

II. *Ground* is; To conſider, what makes a man profeſſing Chriſt, accepted of God: and how much he himſelfe muſt doe, for this end? The ſubſtance of all things to be done of vs for this end, that we may become the children of God, may be reduced to three heads.

Firſt of all, we muſt heartily bewaile our ſinnefull liues paſt, and ſeriouſly humble our ſelues in regard of our owne ſinnes, both of heart and life, and if by occaſion wee fall into any ſinne, we muſt not lie therein, but by ſpeedie repentance, recouer our former eſtate.

Secondly, in regard of the ſinnefulneſſe of our hearts and liues, in times paſt, we muſt reſt our ſelues on Gods mercie alone, flying to the throne of mercie for the pardon of them all.

Thirdly, we muſt indeauour in the courſe of our liues afterward to performe obedience to God in all his commaundements; that thereby we may ſhew our ſelues thankefull to him for his mercie, and profit in our obedience.

For proofe hereof, Firſt, conſider the examples of this practiſe in Gods children. All that Dauid, that worthy ſeruant of God could doe, after his ſinnes committed, to bring himſelfe againe into the fauour of God, whome he had offended, conſiſted of theſe very heads, which haue beene named, Repentance, Confidence, and Affiance in Gods mercie, & Performance of new obedience. And this his practiſe was verified, amongſt may other places, ſpecially in the 119. Pſalme, and in all the Pſalmes commonly called penitentiall. Againe, the Prophet Daniel was accepted of God onely for the doing of theſe things, Dan. 9. And in like manner was Paul, and the reſt of the Apoſtles, Rom. 7. 1. Tim. 1. 12. Againe, for further proofe, let it be conſidered; what it is that makes a man to become a Chriſtian, and ſeruant of God: not this, that he is pure from all ſinnes, and neuer ſlides or ſwarues from obedience vnto God; but becauſe when he ſinneth and falleth, he is grieued with himſelfe, and laboureth euery day, to mortifie his corruptions, which are the matter of ſinne, in his heart, and life, and ſuffereth not ſinne to reigne in his mortall bodie, but crucifieth the fleſh, with the affections and luſts thereof.

Yet here remaines a great difficultie. Many a good ſeruant of God, may, and doth truly ſay of himſelfe, I bewaile my ſinnes, and do in ſome ſort reſt on Gods mercie, and withall I endeauour to performe new obedience: but alas, here is my griefe, I can not doe theſe things as I would. In matter of ſorrow and griefe, I am troubled with hardneſſe of heart; in occaſions of boldneſſe and confidence, with doubtings: in endeauour to obey, with many ſlips, and ſundry falles. For the ſtaying and moderating of this griefe, theſe rules may further be remembred.

The firſt Rule. If there be in the minde, a purpoſe not to ſinne: in the will, a deſire to pleaſe God: and in the whole man, an endeauour to performe the purpoſe of the minde, and the deſire of the will: marke what followes vpon this: God in mercie accepteth the purpoſe & will to obey, for obedience it ſelfe. Yea, though a man faile in the very act, and doe not ſo well as he ſhould, the Lord accepteth the affection and endeauour for the thing done. Excellent is the ſaying of an auncient Father, *God accepteth that which is his, and forgiues that which is thine*. His is the grace whereby we are enabled to endeauour to obey in the want of obedience, and that he accepteth: ours is the ſinne and weakeneſſe in performance of the duty which he requireth, and that he doth in mercie forgiue. Herein appeareth the great goodneſſe of God vnto vs, and we can neuer be ſufficiently thankfull for the ſame. But yet that we may not here delude our hearts with conceits, and bleſſe our ſelues in vaine: we muſt know, that God doth not alwaies accept the will for the deede, vnleſſe there be *a conſtant purpoſe* in heart, *a true deſire* in will, and ſome *reſolued endeauour* ſutable in the life: Malach. 3. 17. *God ſpares them that feare him, as a father ſpares his owne child.*

Accipit ſuum, & remitti tuum.

How is that? Though the ſicke or weake child beeing commanded ſome buſines, goeth about it very vnhandſomly, and ſo the deede be done to litle or no purpoſe: yet the father accepts it as well done, if he ſee the child yeeld vnto his commaundement, and doe his endeauour, to the vttermoſt of his power. Euen ſo will God deale with thoſe that be his children though ſicke and weake in obedience.

But how, will ſome ſay, can God accept a worke of ours that is imperfect? *Anſ.* So farre forth, as the obedience is done in truth, ſo farre forth God accepts it, becauſe it is his owne work in vs: and as it is ours, he pardons it vnto vs, becauſe we are in Chriſt.

A ſecond Rule is laid downe, Rom. 7. 19. where *Paul* ſaith to this purpoſe, *the good which I would doe, I doe not, and the euill which I would not, that doe I.* In theſe words is ſet downe the ſtate of all regenerate men in this life: and the meaning is this: The good things which God hath commaunded, I doe them, but not as I would; and the euill forbidden I auoid, but not as I would. This we ſhall ſee to be true by comparing the voices of three kindes of men together. The carnall man ſaith, *I doe not that which is good, neither will I doe it; and that which is euill I doe, and I would doe it.* Contrariwiſe, the man glorified, he ſaith, *That which is good I doe, and will doe it; and that which is euill I doe not, neither will I doe it:* The regenerate man, in a middle betweene them both he ſaith; *The good things commanded I doe, but not as I would; the euill things forbidden I auoid, but not as I would.*

And this is the eſtate of the child of God in this life, who in this regard, is like vnto a diſeaſed man, who loues his health, and therfore obſerues both diet and phyſicke: and yet he often fals into his fit againe (though he be neuer ſo carefull to obſerue the rules of the Phyſitian) by reaſon of the diſtemperature of his bodie: and hereupon is faine to goe to the Phyſitian the ſecond time for new counſell. In like manner, Gods children haue indeede in their hearts a care to pleaſe and obey God; but by reaſon of ſinne that dwelleth in them, they faile often, and ſo are faine to humble themſelues againe before him, by new repentance. Againe, the ſeruants of God are like to a man, by ſome ſudden accident caſt into the ſea, who in ſtriuing to ſaue himſelfe from drowning, puts to all his ſtrength, to ſwim to the ſhore, & beeing come almoſt vnto it, there meetes him a waue or billow, which driues him cleane backe againe, it may be a mile or further, and then the former hope and ioy conceiued of eſcape, is ſore abated, yet he returnes againe, and ſtill labours to come to the land, and neuer reſts till he attaine vnto it.

III. *Ground.* He that is indeede regenerate, hath this priuiledge, that the corruption of nature is no part of him, neither doth it belong to his perſon, in reſpect of diuine imputation. Paul ſaith of himſelfe, Rom. 7. 17. *It is no more I, but ſinne that dwelleth in me.* In which words, he diſtinguiſheth betweene his owne perſon, and ſinne that is in him. For in man regenerate, there be three things, the bodie, the ſoule, and the gift of Gods image reſtored againe. Now touching the corruption of nature, that is in his perſon, and ſo may be ſaid to be his; but it belongs not to the man regenerate: it is not his, becauſe it is not imputed to him, and ſo indeede is, as though it were not in him. The Apoſtle, 1. Theſſ. 5. 23. praies for the Theſſalonians, that God would ſanctifie them *throughout,* and preſerue their *whole* ſpirit, ſoule, and bodie. Of which place (amongſt many) this expoſition may be giuen. The Apoſtle ſpeaking of men regenerate, and ſanctified, makes three parts in them: bodie, ſoule, and ſpirit: and by ſpirit, we are to vnderſtand, not the conſcience, but the gift of regeneration, & ſanctification, which is the whole new man in bodie and ſoule, oppoſed to the fleſh, which in a naturall man, is called the old man, Rom. 7. And the prayer which Paul makes in the behalfe of the Theſſalonians, teacheth vs in effect thus much; that though corruption remaine in the regenerate, after regeneration, yet in reſpect of diuine acceptation, he is accounted as righteous, and ſo continueth, his ſinne (by the mercie of God in Chriſt) not beeing imputed to him to condemnation. And ſo much for that point.

Now theſe Grounds of comfort, & others of the like nature, may ſerue to ſuſtaine and vphold the hearts of the children of God, when they ſhall be preſſed and troubled, in conſideration of their eſtate in this life, which cannot till death, be fully freed from much weakneſſe and manifold imperfections.

CHAP. XII.

Of the fift ſpeciall Diſtreſſe, ariſing from a mans owne bodie.

THe fift and laſt kinde of Temptation or Trouble of minde, ariſeth *from a mans owne bodie.*

Before I enter to ſpeake thereof, one Queſtion, in the meane time, muſt be anſwered, namely, How the body beeing an earthly ſubſtance, ſhould trouble or annoy the minde, conſidering that the minde is not bodily, but ſpirituall: for nothing can worke aboue it own power; and it is againſt reaſon, that that which is bodily, ſhould either alter or trouble a ſpirit. For anſwer hereunto, theſe things muſt be conſidered

Sect. 1.

How the body troubles the minde.

Firſt of al, the actions of man, though they be ſundry, yet they all proceed from one onely fountaine, and common cauſe, the ſoule, and are done by the power thereof. The body of it ſelfe, is not an agent in any worke, but as it were a dead inſtrument, in and by which the ſoule produceth all actions and workes.

Secondly, though all the actions of man come from the ſoule, yet the moſt of them are ſuch, as be performed by the body, and the parts thereof, and by the ſpirits that are ſeated in the bodie, as by inſtruments. Indeed ſome actions of the ſoule and minde, are done without the helpe of the bodie, but I ſay that the moſt of them, are wrought by the bodie, and ſpirits therein contained. And yet notwithſtanding the ſpirits in themſelues, are no agents at all: but the onely agent in any worke, is the ſoule it ſelfe. For example, the vſing of the outward ſenſes, as of ſight, hearing, taſting, touching, ſmelling, as alſo of the inward, as imagination, memorie, &c. all this is done by the braine, and the parts of the braine, as proper inſtruments. All affections both good and bad, come from the ſoule, but yet they are done and acted in, and by the meanes of the heart, and vital ſpirits. So alſo the powers of life and nouriſhment proceede from the ſoule, and yet they are done and wrought by the liuer, and other inward parts, as inſtruments whereby the ſoule nouriſheth the bodie. In a word, there is no naturall action in man, but for the effecting thereof, the parts of the body are vſed as it were the hands and inſtruments of the ſoule; & all this comes by reaſon of the vnion of the bodie with the ſoule, whereby they make one perſon.

Hence it followes, that when the bodie is troubled, the ſoule is alſo troubled. Now the body affecteth and hurteth the ſoule & mind, not by taking away, or diminiſhing any part thereof: for the ſoule is indiuiſible. Nor by depriuing it of any power or facultie giuen it of God: for, as the ſoule it ſelfe, and the parts thereof, ſo alſo all the faculties of the ſame, remaine whole and entire, without abating or diminiſhing. But by corrupting the action of the minde, or more properly, by corrupting the next inſtrument, whereby the mind worketh, and conſequently the action it ſelfe.

This may be conceiued by a compariſon. A skilfull artificer in any ſcience, hauing an vnfit toole to worke withall, though his skill be good, and his ability ſufficient: yet his inſtrument wherewith he worketh beeing bad, the worke which he doth muſt needes be an imperfect worke. Howbeit, the toole takes not away the skill of his workmanſhip, nor his power of working; onely it hinders him from ſhewing his skill, and doing that well, which otherwiſe hee ſhould and could doe well. In like manner, the bodie being corrupted, hinders the worke of the ſoule, not by taking away the worke of the ſoule, or the abilitie of working: but by making it to bring foorth a corrupt worke, becauſe the inſtrument which it vſeth is corrupt and faultie. And thus we muſt conceiue of all the annoyances of the ſoule by the bodie.

The Temptation followeth. The bodie cauſeth the trouble of minde two waies, either by Melancholy, or by ſome ſtrange alteration in the parts of the body, which oftentimes befall men: in what ſort we ſhal ſee afterwards. For troubles of minde thus cauſed, are more common, and as noyſome as the moſt of the former.

Sect. 2.

Melancholy.

Touching that which comes by Melancholy, ſundrie things are to be conſidered for our inſtruction, and for the Remedie of that euill.

1. And firſt of all, if it be asked what Melancholy is? I anſwer, It is a kind of earthy and blacke blood, ſpecially in the ſpleene, corrupted and diſtempered, which when the ſpleene is ſtopt, conuaies it ſelfe to the heart, and the braine, and there partly by his corrupt ſubſtance, and contagious qualitie, and partly by corrupt ſpirits, annoyeth both heart & braine, being the ſeates and inſtruments of reaſon and affections.

Eſca Diaboli.
Balneum Diaboli.

2. The ſecond is, what are the effects and operations of Melancholy? *Anſw.* They are ſtrange, and often fearefull. There is no humour, yea nothing in mans bodie, that hath ſo ſtrange effects, as this humour hath, beeing once diſtempered. An ancient Diuine calles it the *Diuels baite*, becauſe the Diuell beeing well acquainted with the complexion and temperature of man, by Gods iuſt permiſſion, conueyes himſelfe into this humor, and worketh ſtrange conceits. It is recorded in Scripture, that when the Lord tooke his good ſpirit from Saul, whereby he did carrie himſelfe wel in the gouernment of his people, and an euill ſpirit came vpon him, hee was in ſo fearefull a caſe, that he would haue ſlaine him that was next vnto him: how ſo? Surely, becauſe God in iuſtice withdrew his Spirit from him, and ſuffered Satan, to enter into the humour of choler, melancholy, or both, & by this means cauſed him to offer violence to Dauid.

Now the effects thereof in particular, are of two ſorts. The firſt, is in the braine and head. For this humour beeing corrupted, it ſends vp noyſome fumes as cloudes or miſts which doe corrupt the imagination, and make the inſtrument of reaſon vnfit for vnderſtanding & ſenſe. Hence followes the firſt effect, ſtrange imaginations, conceits and opinions framed in the minde: which are the firſt worke of this humour, not properly: but becauſe it corrupteth the inſtrument, and the inſtrument being corrupted, the facultie cannot bring forth good but corrupt actions.

Examples hereof are well knowne, I will onely touch one or two. One is called the Beſtiall or Beaſtlike *Melancholy*, a diſeaſe in the braine whereby a man thinkes him to be a beaſt of this or that kind, and carries himſelfe accordingly. And herewith haue all thoſe bin troubled, which haue thought themſelues to be * wolues, and haue practiſed wooluiſh behauiour. Againe, it is ſaid of Nebuchadnezzar, Dan. 4. 30. that he was driuen from men, and did eate graſſe as the oxen, that is, be-

* λυκάνθρωποι.

haued himſelfe, and fed as a beaſt. Now ſome are of opinion, that his humane ſhape was taken from him, and that he was transformed into a beaſt, at leaſt that he had the ſoule of a beaſt in ſtead of an humane ſoule for a time. But they are deceiued. For there is no ſuch tranſportation of ſoules into bodies, either of men or beaſts. Others thinke, that Nebuchadnezzar was ſmitten in the braine with this diſeaſe of beaſt-like melancholy, whereby he was ſo bereft of his right mind, that he carried himſelfe as a beaſt. And this interpretation is not againſt the text: for in the 31. verſe of that chapter it is ſaid, that *his minde came to him againe:* and therefore in the diſeaſe, his vnderſtanding, and the right vſe of his reaſon was loſt. And the like is true in hiſtorie, by diuers examples, though it were not true in Nebuchadnezzar.

Againe, take another example, that is common and ordinary. Let a Melancholike perſon vpon the ſuddaine, heare or ſee ſome fearfull thing, the ſtrength of his imagination is ſuch, that hee will preſently faſten the thing vpon himſelfe. As if he ſee or heare that a man hath hanged himſelfe, or is poſſeſſed with a Diuel, it preſently comes to his minde, that he muſt doe ſo vnto himſelfe, or that he is, or at leaſt ſhall be poſſeſſed. In like manner, vpon relation of fearefull things, preſently his phantaſie workes, and he imagineth, that the thing is alreadie, or ſhall befall him. And this imagination, when it enters once and takes place, it brings foorth horrible and fearefull effects.

The ſecond effect or worke of Melancholy, is vpon the heart. For there is a concord and conſent betweene the heart & the braine, the thoughts and the affections: the heart affecting nothing but that which the minde conceiueth. Now when the minde hath conceiued, imagined, and framed within it ſelfe fearefull thoughts; then comes affection and is anſwerable to imagination. And hence proceede exceeding horrors, feares and deſpaires, euen of ſaluation it ſelfe, and yet the Conſcience for all this vntouched, and not troubled or diſquieted.

3. Thirdly, it may be demanded, whether there be any difference betweene the trouble of Conſcience and Melancholy? *Anſ.* They are not all one, but differ much. Affliction of Conſcience is one thing, trouble by Melancholy is another: and they are plainely diſtinguiſhed thus.

Firſt, when the conſcience is troubled, the affliction it ſelfe is in the conſcience, and ſo in the whole man. But in Melancholy, the imagination is diſturbed, and not the conſcience. Secondly, the conſcience afflicted, hath a true and certen cauſe, wherby it is troubled, namely, the ſight of ſinne, and the ſenſe of Gods wrath: but in Melancholy, the imagination conceiueth a thing to be ſo, which is not ſo: for it makes a man feare and deſpaire vpon ſuppoſed and fained cauſes. Thirdly, the man afflicted in Conſcience, hath courage in many other matters: but the melancholike man feares euery man, euery creature, yea himſelf, and hath no courage at all, but feares, when there is no cauſe of feare. Fourthly, imaginations in the braine cauſed by Melancholy, may be cured, taken away, and cut off by meanes of Phyſicke: but the diſtreſſe of Conſcience, cannot be cured by any thing in the world but one, and that is the blood of Chriſt, and the aſſurance of Gods fauour.

4. Fourthly, the way to cure Melancholy is this. *Firſt*, the perſon troubled muſt bee brought to this, that he will content himſelfe, to be aduiſed and ruled by the iudgement of others, and ceaſe to reſt vpon himſelfe touching his owne eſtate; and by this ſhall he reape much quiet and contentation.

Secondly, ſearch and triall muſt be made, whether he hath in him any beginnings of grace, as of faith and repentance, or no. If he be a carnall man, and wanteth knowledge of his eſtate, then meanes muſt be vſed, to bring him to ſome ſight and ſorrow for his ſinnes, that his melancholy ſorrow, may be turned into a godly ſorrow. If he want faith and true repentance, ſome good beginnings thereof muſt be wrought in his heart.

Thirdly, when he is brought to faith in Gods mercie, and an honeſt purpoſe not to ſinne any more; then, certaine mercifull promiſes of God, are to be laid before him: and he muſt be exhorted, to reſt vpon theſe promiſes, and at no time to admit any imagination or thought, that may croſſe the ſaide promiſes. Now the promiſes are theſe, and ſuch like. Pſal. 34. 9. *No good thing ſhall be wanting to them that feare God.* Pſal 91.10. *No euill ſhal come neere the godly man.* 2. Chr. 15. *The Lord is with you, while you are with him, and if you ſeeke him, he will be found of you.* Iam. 4. 8. *Draw neere to God, and he will draw neere to you.* And the beſt meanes to cauſe any man thus diſeaſed, to be at peace with himſelfe, is to hold, beleeue, and know the truth of theſe promiſes, and not to ſuffer any by-thought to enter into his heart, that may croſſe them.

Moreouer, though the former promiſes may ſtay the minde, yet will they not take away the humour, except further helpe be vſed. Therefore the fourth and laſt helpe, is the art of Phyſicke, which ſerues to correct and abate the humour, because it is a meanes by the bleſſing of God, to reſtore the health, and to cure the diſtemper of the body. And thus much touching the trouble of minde, cauſed by melancholy.

Sect. 3.

Strange alterations beſides melancholy.

The ſecond meanes whereby the body annoyes the mind, is, when it occaſions trouble to the minde, by ſtrange alterations incident to the bodie. When a man begins to enter into a Phrenſie, if the braine admit neuer ſo little alteration, preſently the mind is troubled, the reaſon corrupted, the heart terrified, the man diſtracted in the whole body. Thus from the trembling of the heart come many feareful imaginations and conceits, whereof a man knowes not the cauſe. The ſame is procured by the ſwelling of the ſpleene, by the riſing of the entrals, by ſtrange crampes, conuulſions, and ſuch like.

The remedie hereof is this. *Firſt*, it is ſtill to be conſidered, whether the party thus troubled, hath the beginnings of true faith & repentance, or no. If he hath, it is ſo much the better: If he hath not, (as vſually ſuch perſons are meere naturall men) then the firſt duty is, to vſe all means, to ſtirre vp in him ſome godly ſorrow for his ſinnes, to bring him to the exerciſes of inuocation, and to ſome confidence in Gods mercie for pardon.

Secondly, this beeing done, meanes muſt be vſed to take away the opinion conceiued, which will be done by giuing him information of the ſtate of his bodie, & what is the true & proper cauſe of the alteration thereof. This beeing knowne, the griefe or feare conceiued will eaſily be ſtayed. For take away the falſe opinion, and informe the iudgement, and the whole man will be the better.

Thirdly, the opinion beeing altered and reformed, it may be the alteration in the bodie will remaine: the partie therefore in that caſe muſt be taught, that it is a correction of God, and that God doth not barely ſuffer the correction to be inflicted, but is the very authour of it: and therefore the party is to be wel pleaſed, and to reſt himſelfe in that will of God.

A For euery preſent eſtate, whether it be good or bad, is the beſt ſtate for vs, becauſe it comes by Gods will and appointment.

And thus much touching the diſtinct kinds of diſtreſſes of mind: whereunto I adde this one thing further, that if we make examination of the eſtate of ſuch perſons as are troubled with any of theſe fiue temptations, wee ſhall not vſually finde them ſingle, but mixed together, eſpecially Melancholy, with terror of Conſcience, or ſome other temptations.

For the diſtraction of the minde will often breed a diſtemper in the body, & the diſtemper of the bodie likewiſe will ſometime cauſe diſtraction of mind. Againe, Melancholy will often be an occaſion, (though no direct cauſe) B of terrour of conſcience; & in the ſame manner the conſcience touched and terrified with ſenſe of the hainouſneſſe of ſinne, and the heauineſſe of Gods wrath, will bring diſtemper of body by ſympathie, and cauſe Melancholy.

In this Caſe, if Queſtion be made, what is to be done, I anſwer, that for mixt diſtreſſes, we muſt haue recourſe to mixt Remedies, vſing in the firſt place the beſt meanes for the rectifying of the mind, the principal grounds whereof haue beene before deliuered; and then taking the ſeaſonable aduice of the Phyſitian, whoſe calling and ſeruice God hath ſanctified for the cure and releefe of the body in caſe of extremitie.

And ſo much of the firſt ſort of Queſtions, concerning Man ſimply conſidered in himſelfe.

The end of the firſt Booke.

THE SECOND BOOKE OF THE CASES OF CONSCIENCE, CONCERNING Man as he ſtands in relation to God.

CHAP. I.

Of the order of the Queſtions.

Hitherto I haue ſpoken touching the firſt ſort of Queſtions of the Conſcience, which concerne Man ſimply conſidered in himſelfe as he is a man.

In the next place comes to be handled and reſolued the Queſtions concerning Man, as he ſtands in relation. Now man ſtanding in a two-fold relation; either to God, or to man: according to this relation, the Queſtions come to be conſidered in their ſeuerall places. And firſt, we are to treate of the Queſtions of Conſcience touching man ſtanding in relation to God; to wit, as he is a Chriſtian. All which for order C ſake may be reduced to foure heads.

I. Concerning the Godhead.
II. Concerning the Scriptures.
III. Concerning religion, or the worſhip that is due vnto God.
IV. Concerning the time of the worſhip of God, namely, the Sabbath.

CHAP. II.

Of the Godhead.

Touching the Godhead, there are two maine Queſtions.

I. Queſtion.

Whether there be a God?

BEfore wee come to anſwer the Queſtion, this one caueat muſt bee remembred, that it is a maine Ground and Principle in all Religions whatſoeuer, not to bee doubted of, or called into queſtion, That there is a God. Hebrewes 11. 6. *Hee that commeth to God, muſt beleeue that God is.* As for thoſe that are commonly tearmed Atheiſts, which denie that there is a God, they are to bee puniſhed with death, as not worthie to liue in humane ſocietie; and the greateſt torment that can bee deuiſed by the witte of man, is too good for them. For if thoſe bee holden as traitors to an earthly Prince, and are moſt deſeruedly adiudged to death, that reuile his perſon, and denie his lawfull authoritie: then they that call into queſtion the Godhead, are much more worthie to be eſteemed traytours to God, and conſequently to beare the iuſt puniſhment of their rebellion, death it ſelfe.

For this cauſe I doe not meane to diſpute the queſtion, whether there bee a God or no; and thereby miniſter occaſion of doubting and deliberation in that which is the *onely* maine Ground and pillar of Chriſtian religion: but rather my purpoſe is, in ſhewing that there is a God, to remooue, or at leaſt to helpe an inward corruption of the ſoule, that is great and dangerous, whereby the heart and conſcience by nature denieth God and his prouidence. The wound in the bodie that pluckes out the heart, is the moſt dangerous wound that can bee: and that opinion that taketh away the Godhead, doth in effect rend and plucke out the very heart of the ſoule. This caueat premiſed, I come to the point in hand, to ſhew that there is a God.

And for our better knowledge and aſſurance of this truth, we are to remember thus much, that God hath giuen vnto man a threefolde light: the one of nature, the other of grace, and the third of glorie. And by theſe, as by ſo many degrees of knowledge, the minde beeing inlightened by God, receiueth direction in the truth of the Godhead, both for this preſent life, and for that which is to come.

If it bee demaunded, in what order God hath reuealed this light vnto man: I anſwer, that the light of nature ſerueth to giue a beginning and preparation to this knowledge: the light of grace miniſters the ground, and giues further proofe and euidence: and the light of glory yeelds perfection of aſſurance, making that perfectly and fully known, which by the former degrees was but weakely and imperfectly comprehended. Of theſe three in order.

Sect. I.

Arguments from the light of nature, and Creation.

The light of nature is that light, which the view and conſideration of the creatures both in generall and particular, affordeth vnto man. From the light of nature, there are fiue diſtinct arguments, to prooue that there is a God: the conſideration whereof will not bee vnprofitable, euen to him that is beſt ſetled in this point.

I. The firſt is taken from the creation and frame of the great bodie of the world, and the thinges therein contained. Romanes 1. 20, *The inuiſible thinges of him, that is, his eternall power and Godhead, are knowne by the Creation of the World, beeing conſidered in his workes*. And out of this excellent frame of the world, the truth of the Godhead may bee ſundrie wayes prooued and maintained.

Firſt, I would aske this queſtion: This goodly frame of the world, had it a beginning, or no beginning?

Let either part, or both be taken. Let it firſt bee ſaid, it had no beginning, but is eternall, as the Atheiſt holdeth. Then I reaſon thus: If it had no beginning, the world it ſelfe is God, and all the creatures that are therein, from the greateſt and higheſt, to the leaſt and baſeſt; yea, euery droppe of water in the ſea, and euery corne of ſand by the ſea ſhore, are Gods. The reaſon is, becauſe according to this opinion, they haue their beeing of themſelues without beginning; and that which is a ſubſtance of it ſelfe, and hath no beginning, is very God.

Againe, if the world hath no beginning, then it hath alſo no ending. For that which is without beginning, is without ending. Now all things in the world are lyable to corruption, and conſequently are ſubiect to an ende. For whatſoeuer is corruptible, the ſame is finite: therefore the world had a beginning.

Now if it had a beginning; then I demaund, how it was made? did it make it ſelfe? or was it made of nothing? If it bee affirmed, that it made it ſelfe, then the world was before it was. If it be ſaid, it came from nothing, that alſo cannot be. For nothing brings forth nothing: and that which is nothing in it ſelfe, cannot bring forth ſomething: therefore it is abſurd in reaſon to ſay, that nothing brought foorth this world. And hereupon it muſt needes remaine for a truth, that there was ſome ſubſtance eternall and almightie, that framed this goodly *Creature* the World, beſides it ſelfe.

If a man comes into a large forreſt, and beholds therein goodly faire buildings, and ſundrie kindes of hearbes, and trees, and birds, and beaſtes, and no man: hee will preſently reaſon thus with himſelfe: theſe buildings are the workmanſhip of ſome man, they were not from all eternitie, they did not reare themſelues, neither did the hearbs, the trees, the birds, or the beaſtes build them: but of neceſſitie they muſt haue ſome firſt founder, which is man. In like manner, when wee conſider this world, ſo goodly a creature to beholde, though wee ſee not the maker thereof, yet wee cannot ſay, that either it made it ſelfe, or that the things therein contained made it, but that the Creator of it, was ſome vncreated ſubſtance, moſt wiſe, moſt cunning, and euerlaſting, and that is God.

Secondly, from this frame of the world, and the conſideration thereof, I reaſon thus: In the world there are foure ſorts and kindes of creatures. The firſt, bare and naked ſubſtances, that haue neither life, ſenſe, nor reaſon in them: as the Sunne, the Moone, and the Starres. The ſecond, that haue ſubſtance and life, but no ſenſe nor reaſon: as plants, trees, and hearbes. The third, that haue no reaſon, but both ſubſtance, life, ſenſe, and power to mooue themſelues: as the beaſtes of the land, and fiſhes of the ſea. The fourth are ſuch as haue all, namely, ſubſtance, life, ſenſe, and reaſon: as men.

Now theſe foure ſorts of creatures excell one another in properties and degrees. For the firſt of them which are meere ſubſtances, doe ſerue thoſe that haue life, as the trees and the plants. The trees and the plants ſerue the creatures that haue ſenſe and life, as the beaſtes and the fiſhes. The beaſtes and the fiſhes ſerue man, that hath ſubſtance, life, ſenſe, and reaſon. And amongeſt them all wee ſee, that thoſe which haue more giftes are ſerued of thoſe which haue leſſe, as the Sunne and Moone ſerue the plants, the plants and hearbs ſerue the beaſtes, and the beaſtes ſerue man, and that creature that hath moſt gifts is ſerued of all. Man therefore excelling all theſe muſt haue ſomething to honour and ſerue, which muſt bee more excellent then the other creatures, yea then himſelfe, and that is a ſubſtance vncreate, moſt holy, moſt wiſe, eternall, infinite, and this is God.

Thirdly, all particular creatures whether in heauen or in earth, are referred to their certaine particular and peculiar endes, wherein euery one of them, euen the baſeſt and meaneſt, is imployed, and which they doe all accompliſh in their kinde. And this is a plaine proofe, that there is one that excelleth in wiſedome, prouidence, and power, that created all theſe to ſuch endes, and hath power to bring them thereunto: and who is this but God?

Arguments from the gouernement of the world.

II. The ſecond ſort of arguments drawne from the light of nature, are taken from the preſeruation and gouernement of the world created; and theſe are touched by the Holy Ghoſt, when hee ſaith, Actes 14. 17. *That God left not himſelfe without witneſſe, in that in his prouidence hee did good, and gaue raine from heauen, and fruitfull ſeaſons, filling our hearts with ioy and gladneſſe.*

The particulars drawne from the gouernment of the world, are theſe:

Firſt, our foode whereby wee are nouriſhed, is in it ſelfe, a dead foode, voide of life: and yet it ſerueth to maintaine and preſerue life: whereas in reaſon, it is more fitte to choke and ſtuffe our bodies, then to feede them.

Secondly, our garments which wee weare, are in themſelues colde, and voide of heate, and yet they haue this vſe to preſerue heate, and to ſuſtaine life in the extremitie of colde. Therefore there muſt needes bee an omnipotent and diuine power, that giueth vnto them both ſuch a vertue, to feede and preſerue the life and health of man.

Thirdly, the raine falling, and the Sunne ſhining vpon one and the ſame plotte of ground, cauſeth it to bring forth in his ſeaſon a hundred ſeuerall kindes of hearbes and plants, whereby euery one hath a ſeuerall, and diſtinct flower, colour, forme, and ſauour: Whence commeth this? Not from the raine, for it hath no life in it ſelfe, and beſides it is in it ſelfe al one: nor from the Sunne, or the earth: for theſe alſo in their kinde are all one, hauing in them no ſuch power whereby they ſhould bee the authors of life; therefore the differences of plants in one ground, may conuince our iudgements, and teach vs thus much; that there is a diuine and heauenly power aboue and beſide the power of theſe creatures.

Fourthly, take an example of the bird and the egge. The bird bringeth forth the egge: the egge againe bringeth forth the bird. This egge conſidered in it ſelfe, hath in it neither life nor ſoule, and the bird can giue it neither; for all that the bird can doe, is to giue it heate, and no more. Within the ſhell of this egge, is made a goodly creature, which, when it commeth to ſome perfection, it breaketh the ſhell. In the ſhell broken, wee ſhall ſee the nibbe, the wing, the legge, and all the parts and members of a bird. Now let this bee conſidered, that the egge brought not forth this goodly creature, nor yet the henne. For the egge had no ſuch power or vertue in it ſelfe, and the henne gaue but her heate; neither did man doe it: for that which was done, was within the egge, and within the ſhell. It therefore was ſome other wonderfull power and wiſedome that made it, and brought it forth, that ſurpaſſeth the power of a creature.

Againe, let vs conſider the generation of the ſilke-worme, one of the leaſt of the creatures, and from it wee haue a notable demonſtration of a diuine prouidence. This little worme at the firſt, is but a ſmall ſeede, like vnto lin-ſeede: the ſame mall ſeede breedeth it and bringeth it foorth. The worme brought foorth, and growing to ſome biggeneſſe, at length weaues the ſilke; hauing wouen the ſilke, it windes it ſelfe within it, as it were in a ſhell: and there hauing lodged for a time, it conceiueth a creature of another forme, which beeing within a ſhort ſpace perfected, breaketh the ſhell, and commeth foorth a flie. The ſame flie, like a dutifull creature, bringeth forth the ſeede againe, and ſo continues the kinde thereof from yeare to yeare.

Heere let it bee remembred, that the flie hauing once brought forth the ſeede, leaues it, and dieth immediately: and yet the ſeede it ſelfe, though expoſed to winde and weather, and vtterly neglected of man, or any creature, at a certaine time within few moneth becomes a worme. Whence ſhould all this proceede, but from a Creatour infinitely powerfull and wiſe, who by his admirable power and prouidence, diſpenſeth life, beeing, and propagation, euen to the leaſt thinges in their particular ſorts and kindes?

III. The third ſort of Arguments from the light of nature, are taken from the ſoule of man. The ſoule is endued with excellent giftes of vnderſtanding and reaſon. The vnderſtanding hath in it from the beginning certaine principles, whereby it knoweth and diſcerneth both good and badde, things that are to bee done, and things that are to bee left vndone. Now man cannot haue this gift to diſcerne betweene good and euill, of, or from himſelfe: but it muſt needes proceede from another cauſe, which is, power, wiſedome, and vnderſtanding it ſelfe: and that is God.

Againe, the conſcience, another gift of the ſoule of man, hath in it two principall actions; teſtimonie, and iudgement; by both which the truth in hand is euidently confirmed.

Touching the teſtimonie of conſcience; let it bee demaunded of the Atheiſt, whereof doth conſcience beare witneſſe? Hee cannot denie, but of his particular actions. I aske then, againſt whome, or with whome doth it giue teſtimonie? The anſwer will eaſily bee made, by the heart of any man, that it is with, or againſt himſelfe. Furthermore, to whome is it a witneſſe? Neither to men, nor to angels: for it is vnpoſſible that any man or angel, ſhould either heare the voice of conſcience, or receiue the teſtimonie thereof, or yet diſcerne what is in the heart of man. Hereupon it followes, that there is a ſubſtance, moſt wiſe, moſt powerfull, moſt holy, that ſeeth and knoweth all thinges, to whome conſcience beareth record: and that is God himſelfe.

And touching the iudgement of conſcience; let a man committe any treſpaſſe or offence, though it bee done in ſecret, and concealed from the knowledge of any perſon liuing: yet Conſcience, that knoweth it, will accuſe him, terrifie him, cite him before God, and giue him no reſt. What, or where is the reaſon? man knoweth not the treſpaſſe committed: and if there bee no God, whome ſhall hee feare? and yet hee feareth. This alſo neceſſarily prooueth, that there is a iuſt and mightie God, that will take vengeance vpon him for his ſinne.

IV. The fourth argument which is from nature, is this: There is a ground or principle which is written in euery mans heart in the world, none excepted, that there is a God. Reaſons for proofe hereof may be theſe:

Firſt, the Gentiles worſhipping idols, made of ſtockes and ſtones, doe acknowledge herein thus much, that there is ſomething whereunto honour and ſeruice is due. For man by nature is proud, and will neuer yeeld to bowe the knee of his bodie before a ſtocke or a ſtone to adore it, vnleſſe hee thinke and acknowledge, that there is in them a diuine power, better then himſelfe.

Secondly, the oath that is taken for confirmation, which is commonly tearmed the aſſertorie oath, is vſed in all countreyes. And it is for the moſt part, generally taken to be a lawfull meanes of confirming a mans word, when it is bound by the oath taken. *Iacob* and *Laban* beeing to make a couenant, Iacob ſweareth by the true God, Laban by his falſe gods, and by that both were bound to ſtand to their agreement, and not to goe backe; therefore neither of them did, or durſt breake their oath. And among the Gentiles themſelues there are very fewe or none to bee found, that will falſifie their word giuen and auowed by an oath. Whereupon it is a cleare caſe, that they acknowledged a Godhead, which knoweth and diſcerneth their hearts, yea, that knoweth the truth, and can, and will plague them for their diſgracing the truth by lying.

Thirdly, wee are not lightly to paſſe ouer the vſuall tearmes and ordinarie ſpeech of all nations, who are woont vpon occaſion to ſay: it raines, It thunders, it ſnowes, it hailes. For, ſaying this, one while they reioyce and are thankefull, and otherwhiles they feare and are diſmaied. They ſay not, Nature or Heauen raines or thunders: for then they would neither reioyce, nor tremble. In that therefore they ſpeake this commonly, ſometimes reioycing, and ſometimes fearing, it may probably bee thought, that they acknowledge a diuine power, which cauſeth the raine to fall, and the thunder to bee ſo terrible.

Againe, for better proofe hereof, it is to bee conſidered, that ſince the world beganne, there could not yet bee found, or brought foorth, any man that euer wrote, or publiſhed a diſcourſe, more or leſſe, to this purpoſe, that there was no God.

If it bee ſaid, that ſome hiſtories doe make mention of ſundrie, that haue in plaine tearmes, denied there is a God, and that this is no leſſe daungerous, then if a treatiſe of that ſubiect ſhould be written, and ſet forth to the open viewe of all.

I anſwer, indeede in the writings of men, wee doe reade of ſome that did blaſpheme God, and liued as without God, and they haue alwaies beene properly and deſeruedly tearmed Atheiſts. Others haue denyed, that made and faigned gods, that is, idols, are gods. And amongſt the Heathen, that liued onely by the light and direction of nature, all that can bee brought is this, that ſome men in their writings haue doubted whether there were a God or no, but none did euer poſitiuely ſet downe reaſons to prooue that there was none.

V. The fifth and laſt argument from nature, is that which is vſed by all Philoſophers. In the world there is to bee ſeene an excellent wiſe frame and order of all things, One creature dependeth vpon another by a certaine order of cauſes: in which, ſome are firſt and aboue in higher place, ſome are next and inferiour, ſome are the baſeſt and the loweſt.

Now theſe loweſt are mooued of thoſe that are ſuperiour to them, and alwaies the ſuperiour is the cauſe of the inferiour, and that whereof the inferiour depends. Something then there muſt bee that is the cauſe of all cauſes, that muſt bee cauſed by none, and muſt be the cauſe of all: For in things wherein there is order, there is alway ſome firſt and ſoueraigne cauſe: and where there is no firſt nor laſt, there the Creatures are infinite. But ſeeing all creatures are finite, there muſt bee ſomewhat firſt, as well as laſt. Now the firſt and laſt cauſe of all is God, which mooueth all, and to whome all creatures doe tend, as to their ende, and which is mooued of none.

Notwithſtanding all theſe reaſons grounded in nature it ſelfe, it may bee ſome man will ſay, I neuer ſawe God, how then ſhall I knowe that there is a God? *Anſwer.* Why? wilt thou beleeue no more then thou ſeeſt? Thou neuer ſaweſt the winde or the aire, and yet thou beleeueſt that there is both. Nay, thou neuer ſaweſt thine owne face but in a glaſſe, and neuer out of a glaſſe, and yet this contenteth thee. Why then may not this content thy heart, and reſolue thee of the Godhead, in that thou ſeeſt him in the glaſſe of the creatures?

True it is, that God is a Spirit inuiſible, that cannot bee diſcerned by the eye of fleſh and blood, yet hee hath not left vs without a meanes, whereby wee may beholde him. For looke as wee are woont by degrees to goe from the picture to the Painter, and in the picture to beholde the Painter himſelfe: euen ſo by the image of God, which is written (as it were) in the face, and other parts of the creatures in the world, may wee take a view of the wiſdome, power, and prouidence of the Creator of them all, who is God himſelfe. And theſe are the principall proofes of the Godhead, which are reuealed in the booke of nature.

Sect. 2.

Arguments from the light of Grace.

The ſecond Ground of proofes, is taken from the light of Grace.. And it is that light which God affordeth to his Church in the writings of the Prophets and Apoſtles, and this giues a further confirmation, then nature doth. For the light of nature is onely a way or preparation to faith; But this light ſerues to beget faith, and cauſeth vs to beleeue there is a God.

Now in the holy Scriptures of the Prophets and Apoſtles, wee ſhall ſee amongſt the reſt, three diſtinct proofes of this point.

Firſt, expreſſe teſtimonies which doe in plaine tearmes, note vnto vs the Godhead.

Secondly, expreſſe Prophecies and reuelations of things to come, euen many hundred and thouſands of yeares before they came to paſſe. Yea, things that are to come are fore-tolde in the word of God, ſo, and in that very manner, that they ſhall bee in the time, wherein they are to bee fulfilled. Now there is no man able of himſelfe to know or fore-ſee theſe things to come; therefore this knowledge muſt reſt in him alone, who is moſt wiſe, that perfectly vnderſtandeth and beholdeth things that are not, and to whome all future things are preſent, and therefore certen.

Thirdly, the word of God reuealeth many miracles, which do exceed and ſurpaſſe whole nature, yea all naturall cauſes: the doing and working whereof, is not in the power of any meere creature in the world. As for example: the making of the Sunne, againſt his naturall courſe, to ſtand ſtill in the firmament; of the waters, which are naturally flowing, to ſtand as a wall, and the bottome of the ſea to bee as drie land. The maine end whereof is, to ſhew that there is an abſolute and almighty power, which is the Author of nature it ſelfe, and all naturall things, and ordereth both it & them, according to his pleaſure.

Sect, 3.

Arguments from the light of Glorie.

The third Ground of proofes is fetched from the light of Glory. And this is that light which God affoards vnto his ſeruants after this life ended, in the kingdome of heauen, wherein all imperfection of knowledge being taken away, they ſhal ſee God face to face, and haue a ful and perfect knowledge of the godhead.

To this purpoſe the Apoſtle ſaith, 1. Cor. 13.12. that *in the world we know in part, & we ſee as it were in a glaſſe.* The compariſon is worth the marking. For there hee compareth our knowledge of God, that we haue in this life, to a dimme-ſighted man, that can ſee either very little, or nothing at all, without his ſpectacles. And ſuch is our ſight and comprehenſion of God, darke and dimme, in that wee cannot beholde him as he is, but only as he hath manifeſted himſelfe vnto vs, in and through the glaſſe of the Word and Sacraments, and by the ſpectacles of his creatures. But the time will come, when the skales of our eies ſhall be waſhed off, and they ſhall be made as cleare as criſtall, when the imperfection and weaknes of our vnderſtanding ſhall be cleane remoued, and then wee ſhall be inabled to ſee God clearely and fully face to face. Thus the firſt Queſtiō is anſwered, that there is a God.

II. Queſtion.

Whether Jeſus the Sonne of Mary, be the Sonne of God, and Redeemer of the world?

By propounding this queſtion (as in the former) I meane not to make a doubt touching the godhead of Chriſt, which is one of the principall Grounds of our Religion: but to take away, or at leaſt, preuent an inward corruption of the heart in them that are weak in knowledge; whereby they may be brought ſometimes to make doubt and queſtion of the Diuinitie of Chriſt, and therefore haue neede to be reſolued in the truth hereof.

Now for the proofe of this point, that *Chriſt is God.* I will lay downe theſe grounds?

I. The ſumme and ſubſtance of the Bible A is to conclude, that Ieſus the Sonne of Marie, is the Sonne of God and the Redeemer of mankinde; and it may be concluded in this ſyllogiſme.

He that ſhall come of the ſeed of Abraham, and Dauid, & in time ſhall be born of a Virgin, that ſhal preach the glad tidings of the Goſpell, ſatiſfie the Law, offer vp an oblation of himſelf for the ſinnes of them that beleeue: ouercome death by his death & reſurrection; aſcend into heauen, and in fulneſſe of time come againe to iudge both the quicke and the dead, is the true Meſſias and Sauiour of the world.

But Ieſus of Nazareth the Sonne of Mary, is he in whom alone all theſe things ſhal come to paſſe.

Therefore hee onely is the true Meſſias and Sa- B *uiour of the world.*

The propoſition or firſt part of the argument, is laid downe in the olde Teſtament: The aſſumption or ſecond part, in the New: The concluſion *is the* queſtion *in hand*, the ſcope and drift of them both.

II. Ground. In Dan. 9.24. it was prophecied, that after the time of 70. weekes, that is, 490. yeares, the Meſſias ſhould bee exhibited.

By which prophecie it is manifeſt, that the Meſſias is already come into the world. For from that time till now, there are at the leaſt 2000. yeares, as may plainely be ſeene by humane hiſtories, and by the motions & courſe of the heauens. It is alſo plaine from hence, C that hauing beene exhibited and come in the fleſh, hee hath made ſatisfaction by his death to the wrath of God for ſinne. Hence it followes, that hee is the very true Meſſias, and Redeemer of the world, becauſe from that time there was neuer any to whome this title and the forenamed properties, might ſo truly agree, as to this Ieſus the Sonne of Dauid.

III Ground. Ieſus the Sonne of Mary did teach, profeſſe, and diſpute, that he was God, that he and his Father were one, and he took vnto himſelfe the honour of God, Ioh. 7. and 8. An euident argument that he was ſo, as hee profeſſed and preached himſelfe to bee. For neuer any creature chalenged to himſelfe the honour of God falſly; but was diſcouered and confounded.

D *Adam* for affecting and aſpiring to it, was caſt out of Paradiſe. And *Herod* for it dyed miſerably, Act. 12. And diuers Popes are recorded in Eccleſiaſticall ſtories, to haue taken this honour vnto themſelues: and there was neuer any ſort of men in the world, that had more fearefull iudgements vpon them, then they. But Chriſt chalenged this to himſelfe, and proſpered: and God did moſt ſeuerely reuenge his death both vpon *Herod* and *Pilate*, as alſo vpon the Iewes, and Emperours of Rome, that perſecuted the Church.

IV. Ground. Chriſt while he was on earth before hee aſcended into heauen, promiſed his Diſciples to ſend his ſpirit vnto them, ſo to aſſiſt them, that they ſhould be able to doe greater workes then himſelfe did, Ioh. 14.12. &c. Now when Chriſt was aſcended, the euent

A was ſtrange, and yet fully anſwerable to his promiſe. For the diſciples were but few, twelue in number, & al vnlearned, and yet they preached in the name of Chriſt, and by bare preaching (without humane eloquence, and the gifts of nature) conuerted many nations, yea, the whole world. And though theſelues were but weake men, and preached things abſurd to the corrupt reaſon of man, yet they wonne many ſoules to God, & conuerted the world.

The V. Ground is borrowed from the teſtimony of the Heathen, who haue recorded in their writings, the very ſame things touching Chriſt, which are reuealed in the Scriptures. *Ioſephus* a Iew, and an enemy to Chriſt, in his 18. booke of antiquities, Chap. 4. ſpeakes the B ſame things of Chriſt that *Matthew* doth, that he was a moſt worthy man, that hee wrought many miracles, and that hee aroſe from the dead. Others affirme, that hee was crucified vnder *Pilate* in the time of *Tiberius*, and that *Tiberius* would haue put him in the number of his gods. Againe, heathen writers report, that at his death, vnder the raigne of *Tiberius*, all the oracles of the world ceaſed, and that the great *Pan* (as they ſay) then died.

Tacit. lib. 5. 20.
Plutarch. de interit. orac.

CHAP. III.

Of the Scriptures.

C The ſecond maine Queſtion, is touching the truth of Scripture:

Whether the Scriptures be the true word of God?

THe anſwer is, that they are. And the Grounds of this Aſſertion may be reduced to ſixe heads.

Sect. 1.

The firſt is taken from the cauſes, namely, the Author and writers of the Scriptures.

The Authors and pen-men of Scriptures.

Touching the Author, the Scripture referreth it ſelfe vnto God. Therefore hee alone is the true and vndoubted Author thereof, and none but hee. The ſufficiencie of the conſe- D quence, ſtands vpon theſe grounds:

Firſt, if God were not the Author of the Scriptures, there would bee no one booke in the earth ſo fabulous, & ſo full of errors as it, which to ſay is blaſphemy. For it ſpeakes ſuch things, as neuer any could ſpeake, but God.

Secondly, if it were not the booke of God, then all Gods will ſhould bee hidden, and God ſhould neuer yet haue reuealed his will to man.

Thirdly, if it had not beene the word of God, the falſhood thereof would haue beene detected long agone. For there hath beene nothing falſly ſaid of God at any time, which hee himſelfe hath not at ſome time or other, opened and reuealed. Euen as hee did detect and diſcouer the falſhood of the falſe prophet Hanani, Ier. 28. 16. And Gods heauie hand, no doubt, would long ſince haue beene vpon the miniſters & preachers of this word, if they had vniuſtly and wrongfully fathered it vpon him.

Againe, for the writers and penne-men of Scripture: Moſes, the Prophets, and Apoſtles in their writings, doe not ſet forth their owne glorie, nobilitie, or vertues: but all with one conſent, haue acknowledged directly and plainely their owne errours and faults; yea, ſuch faults as may bee diſgracefull to themſelues and their poſteritie, and yet they haue done it. A plaine proofe, that they were not carried by policie, & naturall reaſon, but were holy men, guided by the holy Ghoſt. For if they had beene guided by reaſon, they would neuer haue written that, which would haue tended to their owne diſgrace: but would rather haue commended themſelues, their name, ſtocke, and linage. Againe, humane authors in their diſcourſes, do commonly write of the praiſes and vertues of men, of whome they write: but the pen-men of Scripture, with one conſent, giue all to God; yea, when they ſpeake of commendation due to men, they giue it all to God in men. God is in their writings, the beginning, the end, and all.

Sect. 2.

The matter of Scripture.

A ſecond head of reaſons, is taken from the matter and Contents of the Scriptures, which are manifold. The principall are theſe:

Firſt, the Scripture doth that which no other bookes can doe. For it ſets out the corruption of mans nature by ſinne, the fountaine of this corruption; and the puniſhment of the ſame, both in this life, and the life to come: it diſcouereth ſinnefull mans particular thoughts, luſts, and affections, which neuer any booke hath done beſide it. No Philopher was euer able to make ſo true record, & ſo plaine declaration of the thoughts, motions, and affections of the heart. The reaſon of man cannot diſcerne them by nature, vnleſſe it receiue a further light by grace, then it hath naturally in it ſelfe. Yea the Scripture ſets down things that no mans heart can imagine, and yet are true by experience. For example: that it is an euill thought to thinke there is no God, man by nature cannot imagine, but yet it is true in experience, and by the light of the word. And therefore Dauid ſaith, Pſal. 14. 1. *The foole hath ſaid in his heart, there is no God.*

Secondly, the maine Contents of this booke, are ſundrie articles of faith, all which are farre aboue the reach of humane reaſon, and yet they are not againſt it, but at leaſt ſome of them may be prooued by it.

For example; that there is a Redeemer of the world, is an article of faith, aboue reaſon, yet not againſt the ſame. For in naturall vnderſtanding, God is not all iuſtice, and no mercie. But if there were no Redeemer, then ſhould God be al Iuſtice, without mercie. Now becauſe he hath reuealed himſelfe to be as well mercifull, as he is iuſt, reaſon concludes, there is a Redeemer. Againe, that this Redeemer ſhould be God and man, is aboue reaſon, yet not againſt it. For reaſon teacheth, he muſt be God, that he might ſatisfie the infinit iuſtice of God for ſinne; which none but God can doe. Againe, that he muſt be man, becauſe man hauing ſinned, man muſt be puniſhed for the ſinne of man.

Thirdly, in the Scripture there are ſundry predictions made before-hand particularly, which notwithſtanding were not to come to paſſe, till an 100, 200, 300. yeares after, and all theſe predictions in the ſame manner as they haue beene foretold, haue beene fulfilled.

Iacob in his Will foretold, that the ſcepter ſhould not depart from Iudah till Siloh, that is, the Meſſias came. This was verified, euen as it was foretold. For a little before Chriſts birth, the ſcepter was taken from the Iewes, and tranſlated vnto the Romane Empire. And Herod put the whole Colledge of the Iewes, called their *Sanedrim*, to the ſword, in which Colledge was the heire apparent of the kings blood.

Againe, Balaam, Num. 24. 24, foretold that *Kittim*, that is, the Grecians and the Romanes ſhould ſubdue *Eber*, the people of the Eaſt, and that alſo was afterward verified. For the Hebrewes and the Aſſyrians, were afterward ouercome by the Grecians, and Cilicians.

The Apoſtle Paul in his time foretold the deſtruction of the Romane Empire, and the reuealing of Antichriſt, 2. Theſſ. 2. 7, 8, &c. which propheſie was ſhortly after fulfilled. For Antichriſt grew from thoſe times by litle and little, till at length he came to ſit in the Emperours throne. Men indeede may foretell things to come, but things foretold by them are preſent in their cauſes, and ſo they know and foretell them, not otherwiſe: but God foretelleth ſimply, and the Scriptures foretell ſimply, therefore they are the word of God.

Fourthly, the Law, a part of the Scripture, is propounded moſt purely & perfectly without exception or limitation. Whereas in all mens lawes ſome ſinnes are condemned, but ſome be tolerated and permitted: but in Gods law euery ſinne is condemned, and none either forborne or excuſed.

Laſtly, the ſtyle and ſpeech of the Scripture is plaine and ſimple without affectation, and yet full of grace and maieſtie. For in that ſimple ſtyle, it commaundeth the whole man, body and ſoule; it threatneth euerlaſting death, and promiſeth euerlaſting life: and it doth more affect the heart of man, then all the writings in the world whatſoeuer.

Sect. 3.

Effects of Scripture.

The third reaſon to induce vs to receiue the Scriptures, as the word of God, is taken from the Effects: whereof I note onely two.

I. The doctrine of Scripture in the Law, A and ſpecially in the Goſpel, is contrary to the corrupt nature of man. Whereupon *Paul* ſaith, Rom. 8. 7. *The wiſedome of the fleſh is enmitie againſt God.* And yet the ſame word, beeing preached by the Miniſter appointed by God, conuerteth nature, and turnes the heart of man vnto it, in ſuch ſort, as in this laſt age it hath wonne a great part of the world, to the embracing thereof. Now in reaſon this is impoſſible, that a thing which is ſo flat againſt mans corrupt nature, ſhould notwithſtanding preuaile with it ſo farre, as to cauſe man to liue and die in the profeſſion & maintenance thereof. We are wont to reiect the writings of men, if they pleaſe not our humors; whereas this word of God, is of force to mooue and B incline our affections, though neuer ſo much cenſured, croſſed, and controlled by it. And this ſhewes that God is the authour thereof, from whome the word of creation came, to which euery thing at the firſt yeelded obedience.

II. The word of God hath this effect, to be able to miniſter comfort and reliefe, in all diſtreſſes of bodie or minde, yea in the greateſt and moſt deſperate troubles, and vexations of the conſcience. And when the helpes of humane learning and Philoſophie (which are of great vſe and force in other caſes) haue done all that they can, to the very vtmoſt, without effect or ſucceſſe: euen then the ſweet promiſes of the Goſpell, will reuiue and raiſe C vp the heart and giue it full contentment and ſatisfaction. Experience ſhewes this to be a confeſſed truth in particular caſes: and it teacheth, whence and from whom this word proceedeth, wherein theſe promiſes are contained, namely, from God. For when he ſets the conſcience vpon the racke, the Word that releeueth and refreſheth the ſame, muſt needes proceede, and come from him alone.

Sect. 4.

Properties of Scripture.

The fourth reaſon is taken from the properties of Scripture. I will name onely two.

The firſt is antiquitie, which moſt plainely D appeares in the hiſtory, though the doctrine it ſelfe be as ancient. The Scripture containes a continued hiſtorie, from age to age, for the ſpace of 4000. years before Chriſt, euen from the beginning. Humane hiſtories, that are of any certentie or continuance, beginne onely about the time of Ezra, and Nehemiah. As for thoſe which were written before, they are onely fragments, and of no certentie.

The ſecond property, is Conſent with it ſelfe, in all parts, both for the matter, ſcope, and end. The writings of men doe diſſent from themſelues, by reaſon of ignorance, and forgetfulneſſe in the authours. But the word of God agrees with it ſelfe moſt exactly, and the places that ſeeme to diſagree, may eaſily be reconciled; which ſhewes that holy men, by whome it was penned, were not guided therein by their owne priuate iudgement, but were directed by the wiſedome of the ſpirit of God.

Sect. 5.

Contraries

The fiſt reaſon is drawne from the Contraries. The Diuell and wicked men, are in iudgement and diſpoſition, as contrarie to Scripture, as light to darkeneſſe. I prooue it thus, Let a man reade any booke of Philoſophie, and labour to be reſolued of any one point therein, he ſhall neuer be tempted to infidelitie. But if the ſame man, reade the bookes of Scripture, & labour to vnderſtand them; he ſhal haue within himſelfe, many motions and temptations, not to beleeue and obey it. Now what ſhould be the cauſe thereof, but that theſe bookes are the word of God, which the Diuell laboureth to oppugne with might and maine?

Againe, conſider the ſame in the practiſe of wicked men. They wil not brooke the rebuke of their ſinnes, namely, their Idolatrie, blaſphemie, and other notorious crimes by Scripture; but will ſeeke the blood and life of him, that ſhall ſharpely taxe and reprooue them. And hence it was, that wicked Kings ſo perſecuted the Lords Prophets. Yea further, let it be marked, that theſe wicked men that are tainted with theſe horrible crimes, and cannot abide the word, nor teachers thereof to the death, haue commonly fearefull ends. Now the oppoſition of Satan and wicked men to the word, ſhewes the Scriptures to be a moſt holy word, and indeed the very word of God.

Sect. 6.

Teſtimonies.

The ſixt reaſon is taken from ſundry teſtimonies.

Firſt, of holy Martyrs, in the Old and New Teſtament, who haue giuen their liues for the maintenance of this word, and ſealed the ſame with their owne hearts blood; yea ſuffered the moſt horrible and exquiſite torments, that the wit of man could deuiſe, and that moſt patiently and willingly, not being daunted or diſmayed. The ſtories of Martyrs in all ages, confirme this truth, eſpecially of thoſe that ſuffered before, in, and after the times of tenne bloody perſecutions. And vnleſſe they had beene ſupported by a diuine power, in ſo good a cauſe, they could neuer, ſo many of them, haue ſuffered in ſuch manner.

The ſecond is, the teſtimonie and conſent of Heathen men, who haue recorded the very ſame things, at leaſt many of the principall that are ſet downe in the Bible. If this were not ſo, man ſhould haue ſome colourable excuſe of his vnbeleefe. And theſe things which they record, were not all taken out of the Scripture, but were regiſtred to memorie by Hiſtoriographers, that liued in the times, whē they were done. Such are the ſtories of the Creation, and Flood, of the tower of Babel, of the Arke, of Abraham and his poſſeſſions, of Circumciſion, of the miracles of Moſes, of the birth of Chriſt, and the ſlaughter of the young children, of the miracles of Chriſt, of the death of Herod, Agrippa, and ſuch like. And theſe we take for true in humane ſtories; much more then ought we to doe it in the word of God.

The third teſtimonie is, of Miracles. The doctrine of Scripture was confirmed by miracles, wrought by the teachers thereof, the Prophets and Apoſtles, aboue all power and ſtrength of nature, and ſuch as the Diuell can not counterfeit; as the ſtaying of the ſunne, raiſing of the dead, &c.

The fourth is the teſtimonie of the Holy Ghoſt, which is the argument of all arguments, to ſettle and reſolue the Conſcience, and to ſeale vp the certentie of the word of God.

If any ſhall aske, how this teſtimonie of the Holy Ghoſt may be obtained, and being obtained, how we may diſcerne it to be the teſtimonie of the Holy Ghoſt, and not of man: I anſwer, by doing two things.

Firſt, by reſigning our ſelues to become truly obedient to the doctrine taught. Ioh. 7. 17. *If any man will doe my Fathers will,* (ſaith Chriſt) *he ſhall know of the doctrine whether it be of God.* Secondly, by praying vnto God for his Spirit, to certifie our conſciences, that the doctrine reueiled, is the doctrine of God. *Aske* (ſaith our Sauiour Chriſt) *and it ſhall be giuen you: ſeeke, and ye ſhall finde: knocke, and it ſhall be opened vnto you. For he that asketh, receiueth,* Mat. 7.7,8 Againe, *Your heauenly father will giue the Holy Ghoſt, to them that deſire him,* Luk. 11.13, And, *If any man lacke wiſedome, let him aske it of God, who giueth to all men liberally, and reprocheth no man, and it ſhall be giuen him,* Iam. 1.7.

Sect. 7.

Obiections againſt the Scriptures.

Now hauing ſet downe the proofes of this point, before I come to the next Queſtion, ſome ſpecial Obiections againſt this doctrine are to be anſwered, and reſolued. For there haue not beene wanting in all ages, both Atheiſts, and others: who haue profeſſedly excepted againſt it, and of ſet purpoſe haue vndertaken to call the written word of God into Queſtion. Such were *Celſus, Lucian, Iulian, Porphyrie, Apelles,* and others. From whome ſome of latter times hauing receiued the poiſon of Atheiſme, and prophaneneſſe, haue not ceaſed as much as in them lieth, to oppugne ſundry parts and portions of holy Scripture. Their principall reaſons and exceptions, I will propound, and anſwer one by one.

Obiect. 1.

And firſt, they except againſt that which is written, Gen. 1.16. where it is ſaid, *God made the ſunne the fourth day.* Now, ſay they, the ſunne is the cauſe of the day; and therefore there could not be three daies, before the ſunne was created, conſidering that the effect is not before the cauſe, but the cauſe before the effect.

I anſwer, Firſt, we muſt put a difference betweene cauſe and cauſe. For of cauſes, ſome be the higheſt, ſome ſubordinate vnto them. The higheſt and firſt cauſe of all creatures, is God himſelfe, from whome all things at the firſt immediately flowed, without any relation to their cauſes in nature. And thus were the firſt, ſecond, and third daies created and appointed immediately from God, and diſtinguiſhed from the night, by an intercourſe of light, ordained by him for that purpoſe.

But the ſubordinate and inferiour cauſe of the day, in order of nature, was the ſunne, and that by the ſame appointment of God: and this cauſe was not ſet in nature, as the cauſe of the day, before the fourth day of creation; for then it pleaſed him to make it his inſtrument, to diſtinguiſh the day from the night; as alſo for other ends and vſes. And therefore it is no maruell, though the day was created before the ſunne, the inſtrumentall cauſe thereof: conſidering that it was created before the ſunne was ſet in the heauen, by the Creatour himſelfe.

Secondly, wee muſt diſtinguiſh of times: which are either of creation, or gouernment: and there is one regard to bee had of things while they were in making; and another after they were created. Now it is true, the ſunne is the cauſe of the day and the night, in the time of gouernment of the world, but it was not ſo in the time of the firſt making of all things. For in the three firſt daies of the world, there was a day and night without the ſun, by a viciſſitude of light & darknes, which the Lord made, and nature could neuer haue found out, had not the word reuealed it.

But ſince the creation, in the time of gouernment, the ſunne is but an inſtrument appointed by God to carrie light; and hee that made the light, can now in the gouernment of the world, if it pleaſed him, put downe the ſunne from this office, and by ſome other meanes diſtinguiſh the day from the night: therefore no maruell though he did ſo in the beginning.

Obiect. 2.

The ſecond Obiection, is touching the light of the Moone. Moſes ſaith, Gen. 1. 16. it is one of the great lights which God made. Now, ſay they, in all reaſon, according to humane learning, it is one of the leaſt of the planets, and leſſe then many ſtarres.

Anſ. It is true which the holy Ghoſt ſaith by Moſes, and yet the Moone is leſſe then the Sunne, yea, then many of the ſtarres. For one and the ſame ſtarre, in a diuers and different reſpect, may be tearmed greater and leſſer. And in that place the Scripture ſpeakes of the Moone, not in regard of other ſtarres greater then it; but in reſpect of our ſenſe, becauſe it appeareth greater in quantitie, and really communicateth more light: yea, it is of more operation and vſe to the earth, then any of the ſtars in the heauen, ſauing the ſunne.

Obiect. 3.

The third Obiection. Moſes ſaith, Man and Beaſt were made of the earth, and Fiſhes of the waters. But all humane learning auoucheth, that the matter of euery creature, conſiſteth of all the foure Elements, earth, water, fire, and aire.

Anſ. Moſes ſpeaketh onely of two, which were the principall, and in them includes the other, becauſe they are impure, and mixt with the other ſince the fall. Againe, ſome learned men auouch that all creatures are made of earth and water onely, as being the two maine materiall principles of them all; & not of aire, nor of fire. And this accords with Moſes, and is no doubt, a truth, that he ſpeakes onely of the principall matter of theſe creatures: and yet the fire and aire, are, and may be called elements, or beginnings, becauſe they ſerue to forme, preſerue, and cheriſh the creatures.

The fourth Obiection. Gen. 3. it is ſaid, that Eue before her fall, was deceiued by the Serpent. Now this, ſaith the Atheiſt, is abſurd. For euen in the eſtate of corruption, ſince the fall, there is no woman ſo ſimple, that will either admit ſpeech, or ſuffer her ſelfe to bee deceiued by a Serpent; much leſſe would Eue, in the eſtate of her innocencie.

Obiect. 4.

Anſw. Though Adam & Eue in their innocencie, had an excellent knowledge, yet they had not all knowledge. For then they ſhould haue bin as God himſelfe. But in that eſtate ignorance befell Eue in three things. For firſt, though Adam himſelfe was a Prophet in the time of his innocencie, yet both he and ſhee were ignorant of the iſſue of future things, which are contingent. Secondly, they knew not the ſecrets of each others heart. For to know the euent of things contingent certainly, and the ſecrets of the heart, belongs to God onely. Thirdl[illegible]ough Eue knewe the kindes of creatures, y[illegible] ſhee knew not all particulars, and all things that were incident to euery kind of creature, but was to attaine vnto that knowledge, by experience & obſeruatiō.

Neither may this ſeeme ſtrange: for Chriſt as he was man, had as much, yea more knowledge then our firſt parents had in their innocencie, and yet he knew not all particulars, in all ſingular creatures. For, ſeeing a fig-tree by the way as he went to Ieruſalem, he thought it had borne fruit, and yet comming towards it, he found none thereon. And in like maner, Eue might knowe the Serpentine kinde, and yet be ignorant, whether a Serpent could ſpeake. Beſides that, the naming of the creatures, which argues knowledge of them, was not giuen to Eue, but to Adam. And therefore it was not ſo ſtrange, that Eue ſhould bee deceiued by a ſerpent, conſidering that to know that a ſerpent could ſpeak, or not ſpeak, came by experience, which ſhee then had not.

It will be ſaid, that all ignorance is ſinne: but Eue had no ſin: and therefore ſhee could not be ignorant. *Anſ.* Ignorance is twofold; ſome ignorance (*a*) ariſeth of an euill diſpoſition, when as we are ignorant of thoſe things which we are bound to know, and this is ſinne properly. But there is another ignorance, (*b*) which is no ſinne, when as we are ignorant

a Ignorantia prauæ diſpoſitionis.
b Ignorantia meræ priuationis, vel negationis puræ,

of thoſe things which we are not bound to know. And this was in Chriſt: for he was ignorant of the fig-trees bearing fruit: & he knew not the day of iudgment, as he was man. And this alſo was in Eue, not the other.

Obiect.5.

The fift obiection, is about the Arke, Gen. 6.15. God commaunded Noah to make an Arke of 300. cubits long, of 50. cubits broad, and of 30. cubits high. This Arke, ſaith the Atheiſt, being ſo ſmal a veſſell, could not poſſibly containe two of euery ſort of creatures, with their foode, for the ſpace of a yeare.

The firſt author of this cauill, was *Apelles* the hereticke, that cauilled with Chriſtians about the Arke. And the anſwer is as ancient as the heriſie: namely, firſt that the cubite of the arke muſt be vnderſtood of the Egyptian cubite, which is, with ſome, ſixe foote, & with others, nine foote, by which meaſure the arke would be in length halfe a mile at the leaſt: And by this meanes, any man may ſee a poſſibilitie in reaſon, that the Arke might containe, and preſerue all creatures, with their fodder, and roome to ſpare.

The ſecond anſwer is, that as the Iewes had a ſhekle of the ſanctuarie; which was greater then the ordinarie ſhekle, ſo they had beſide the ordinary cubite, a ſacred cubit, the cubit of the ſanctuarie, whereof mention is made in the prophecie of Ezechiel, Chap. 40 and that was bigger by the halfe, then the ordinarie cubite. And by this meaſure, ſome ſay, the ark was made. But both theſe anſwers are only coniecturall, without good ground in the Scripture.

To them therefor[illegible] adde a third. In the daies of Noah, the ſtature of man was farre bigger then it is at this day, And looke as the ſtature of man was greate and large, ſo was the cubit proportionall thereto; containing the length of the arme, from the elbow to the longeſt fingers ende. And this beeing conſidered, that the Arke was built by that meaſure, & not by the *ordinarie* cubit, as it is now; it will appeare', that the Atheiſt hath greatly deceiued himſelfe, & abuſed that part of Gods word that declares the ſtory of the Arke.

Againe, the length of this veſſell, beeing 300. cubits, it is plaine that it was fiue times the length of Salomons Temple, which contained only 60. cubits. The breadth being 58. it was twiſe and a halfe the breadth of that, which was but 20. broad.

Beſides that, it is to be remembred, that in the Arke were three lofts or ſtories, one aboue an other: whereof each contained 10. cubits in height, and a chamber or floore of ſquare meaſure, 15000. cubits.

As for the creatures that were put into it: the Fowles of the ayre, though they were of many ſorts, yet the biggeſt ſort of them, being the Eagle and his kind, they could not take vp any very large place for their reſidence. The Water creatures, as ſom e fowles, the fiſhes, &c. kept the waters, and were not lodged in the Arke. And the beaſts of the earth, (ſuch beeing excluded, as were bred either by accidentall generation, as Mules; or by putrefaction as ſerpents, and other creeping things, which might afterward be reſtored in other creatures that were preſerued,) though for multitude and greatneſſe they excelled the reſt, yet (as ſome write) there are of them in all not aboue an 150. diſtinct kinds. And though there were as many more not knowne, yet in probabilitie, they could not be either many or great. And of thoſe that are great, there are thought not to be aboue 40. kindes.

Now though it be granted, that there were in the Arke 300. diſtinct kinds of beaſts, yet this number compared with the roome, it will eaſily appeare, that there might be allotted to euery kinde, in one onely ſtorie 50. ſquare cubits, which in all likelihood might well ſuffiſe them all one with another, ſpecially ſeeing all were not of an equall greatneſſe: and therfore ſome might haue that or more ſpace, & ſome leſſe. All theſe things duly conſidered, the veſſell beeing of ſuch capacitie, might comprehend all thoſe beaſts, and many more together with their prouiſion for a longer time then a yeare. Other doubts touching this hiſtorie, of leſſe moment, I omit, and paſſe to the next.

Obiect, 6.

The ſixt Allegation, is out of Gen. 21.9. where Iſmael is ſaid to mocke Iſaak when he was wained, at which time Iſmael was fifteene yeares of age at the leaſt. For he was borne when Abraham was 86. yeares old, Gen. 19. and Iſaak was borne, when Abraham was about an hundred, Gen. 21. 5. both which put together make 14. yeares, whereto one yeare beeing added, before Iſaak was wained, makes vp the age of Iſmael, as before. And yet afterward in that chapter, v. 14. Hagar is ſaid, to carrie the child in her armes, and to caſt him vnder a tree, when he and his mother were caſt out of Abrahams houſe; which argues him to haue beene but a little childe: whereas before he was ſaid to be 15. yeares old.

Anſ. A fooliſh cauill, which blind Atheiſts doe draw from the error of ſome tranſlation. For the text is plaine, that Iſhmael with his mother Hagar, by reaſon of extreame heate and drought, was almoſt dead, wandering in the wilderneſſe of Beerſheba: and beeing in this extremitie, ſhee carried him not, but, v. 18. ledde him in her hand, and ſet him downe vnder a tree, and there left him to die. For in thoſe countries, men for want of water, were at deaths doore: as we may ſee in the example of Siſera, Iudg. chap. 4. 19. and Sampſon, chap. 15. 18.

Obiect. 7.

The ſeauenth Allegation, Gen. 43. 8. Iudah Ioſephs brother cals his brother Beniamin a lad, or a boy, *Send the boy with me, &c.* and yet this lad (ſaith the Atheiſt) the yeare following, when he went downe into Egypt, with Iacob his father, is ſaid to haue tenne children, Gen. 46. 21. How can theſe two ſtand together?

Anſ. This cauill ariſeth from the groſſe ignorance of the Atheiſt, in the originall text. For Beniamin is called *ieled*, which word commonly ſignifies a child, but ſometimes alſo a young man. Thus Iſmael that was 15. yeares old, is called *ieled*, a lad, Gen. 20. 15. And ſo Gen. 4. 23. Lamech ſaith, *I will ſlay a man in my wound, and* [ieled] or *a young man in my hurt*; that is, if a man ſhould wound me, and a young man hurt me, I would ſlay him. Now it is not like, that a child could hurt Lamech. Neither muſt this ſeeme ſtrange: for the moſt valiant men that Dauid and Iſhboſheth had, are called *hannegnarim*, the boies of Abner and Ioab, 2. Sam. 2. 14. And the like phraſe is vſed in other languages. For the Grecians doe call young men by the name of [παῖδες,] and the Latines by the name of [*pueri*] boyes, or children.

Obiect. 8.

The eight Allegation. Exod. 7. it is ſaid, v. 19. that all the waters in Egypt were turned into blood, by Moſes and Aaron: and yet, v. 22. it is ſaid, that the Magitians of Egypt turned water into blood alſo: which ſeemes to imply an abſurditie, conſidering that all the waters were turned into blood before.

Anſw. Some anſwer thus: that the water which the Magitians turned, was newly digged out of new pits, and therefore they vnderſtand the former, of all the waters that were ſeene, and that they onely were turned into blood. Others anſwer more fitly, that the waters which the Magitians changed, were fetched out of Goſhen, from amongſt the Iſraelites, where the waters remained pure, & were not turned, as the other were. Either of theſe anſwers may ſatisfie, but ſpecially the latter.

Obiect. 9.

The ninth Allegation. Exod. 9. 6. Moſes ſaith, that all the beaſts in Egypt died of the murren, and yet, v. 25. in the ſeuenth plague, it is ſaid, the beaſts were killed with thunder, and haile, and lightening: both which cannot be true.

Anſ. Firſt we muſt put a difference between a common plague or iudgment, and an vniuerſall. A common plague is, when no ſort or kinde eſcapeth, but all ſorts are ſmitten: and ſuch was the murren. For no mans cattel were free, no kinde of cattell were ſaued. But the vniuerſall is when no particular of any kinde is exempted, but all deſtroied. Such was not this plague, but ſome eſcaped, and were reſerued for other iudgments that followed. The ground of this diſtinction, is this. The word [all] in Scripture is often taken indefinitely for many. Thus the Prophet Eſay ſpeakes, c. 66. 23. *From moneth to moneth, and from Sabath to Sabath, ſhall all fleſh come to worſhip before me*: that is, many or great multitudes. And ſo in the New Teſtament, Math. 4. 23. *Chriſt healed all diſeaſes*, that is, many, and of all kinds ſome. And in like manner the text before alleadged, muſt not be taken generally, to include all without exception, but indefinitely for many; or the moſt part of the cattell that were in the land of Egypt.

Obiect. 10.

The tenth Allegation. Exod. 10. 22. wee reade that one of the plagues was a palpable darkenes, and ſo great, that for three daies together, no man either ſaw an other, or roſe vp from the place where he ſate. And yet, v. 23. Moſes is ſent for: and called to come before Pharaoh. How ſhould this be, ſeeing no man could ſtirre from his place, nor haue any light to goe before him? for there was none to be had, the darkeneſſe was ſo palpable, and the aire was ſo thicke.

Anſ. I take it the word [*Then*] v. 24. is to be meant thus; that Pharaoh ſent for Moſes after the darkeneſſe was ended, not by candle or other light in the time of darkeneſſe. And this anſwer may very well ſtand without further exception.

Obeict. 11.

The eleuenth Allegation. Iudg. 16. 29. the Atheiſts make a mocke at the hiſtory of Sampſon, as fabulous, where it is ſaid, that all the Philiſtims came together in one houſe, to make ſport with him, and on the roofe ſate about 3000. perſons to behold him while he plaied: and yet there were but two pillars whereupon the whole houſe ſtood, and thoſe alſo ſtanding in the midſt ſo neere together that a man might reach them both with his armes. This, ſay they, is moſt abſurd, and impoſſible.

Anſ. Although the full reſolution of this cauill, belongs to them that haue skill in Architecture; yet thus much may be ſaid in way of anſwer: That the houſe might be capable of ſo many perſons, & they alſo that ſtood about might wel ſee and behold Sampſon. For firſt, the whole houſe was not ſuſtained by two pillars onely, but by many more, whereof two were the principall. For in likelihood the middle part whereon the building was knit together, from the bottome to the toppe, being the weightieſt of all, was ſupported by two maſter-pillars. The other which was more outward, and leſſe weightie, might be vpholden by leſſer proppes, which Artificers in that kinde call by the name of falſe-pillars. Hence it appeareth, that the two maine ones ſtanding ſo nigh together, being ſhaken, the whole houſe together with them muſt needs fall. Neither will this ſeeme ſtrange, that two pillars ſhould beare vp a building of ſuch capacitie, if we doe but conſider what is recorded of *Curio* the Romane, who deuiſed the frame of a great Amphitheater, two parts whereof were ſupported onely by two hinges; and yet was ſo large, that it cōtained the whole people of Rome. Secondly, old buildings in thoſe countries were made for the moſt part, with open roofe. Againe, they were full of windowes on euery part like vnto great gates: and that they might be the more fit for ſight from aboue, they were reared vp in ſome ſort after

Ioſeph Antiq. Iudaic. l. 5. c. 10. in fine.

Plin. nat. hiſt. lib. 36. cap. 25.

the manner of the Egyptian *Pyramides*, wider below, and narrower aboue towards the top. And by this meanes it is probable, not onely that they might containe a great company, but that all thoſe which ſtood about the ſides, and vpon the roofe, might very well behold what Sampſon did below; ſpecially conſidering that he ſtood in the middeſt of the Theater, betweene the two middle pillars.

A

Obiect,12.

The twelfth Allegation, 1.Sam.16.19.&c. it is ſaid that Dauid played before Saul, and that Saul knew him. But chap. 17.55. when he was to fight with Goliah, Saul knew him not. Here is a plaine contradiction in the Atheiſts iudgement.

Anſw. This ſort of men doe ſtill bewray their groſſe ignorance, both in the matter and in the order of Scripture. For the word of God doth not alway ſet downe things, as they follow in order of time iuſt one after an other: but ſometime it doth anticipate, putting ſuch things in former hiſtories, as are alreadie done and accompliſhed, which in regard of their euent ſhould be related afterward. Sometime againe it vſeth by recapitulation to declare things as following in order of time, which doe properly belong to a former narration. An example of the latter (to omit many other that might be brought) is the text alledged. For that part of the 16. chap. from the 9. verſe to the end, ſhould by order of hiſtorie follow the 17. as will eaſily appeare by comparing the place. And the like diſplacing of things ſaid and done, is elſe-where to be found in the Scriptures. Which being conſidered, the Atheiſts ſuppoſed Contradiction, falls to the ground. For Dauid was to fight with Goliah before he played before Saul, and though he was not then knowne, yet Saul after that time tooke better knowledge of him.

B

C

Obiect,13.

The thirteenth Allegation is out of 2. Cron.21 2, where the Papiſt playes the right Atheiſt, in going about to improoue the originall copies. There (ſaith he) Iehoſaphat is called king of Iſrael, when as indeede he was king of Iudah, and ſo is he called in the former booke of Chronicles. In like manner Ahaz is tearmed king of Iſrael, 2.Chron.28. 19. whereas the truth is, he was king of Iudah.

D

Anſ. After the death of Salomon the kingdome was deuided, and the tenne tribes were called Iſrael, and the other two Iudah and Beniamin did beare the name of Iudah. Now after the diuiſion, for ſome time the name of Iſrael common to both ſides, was giuen to either, and both were named after it. And in this reſpect Iehoſhaphat, and Ahaz may be tearmed kings of Iſrael. Againe, the name of Iſrael ſundrie times in Scripture, and namely in the Prophets, is taken onely for the two Tribes, which bare the name of Iudah after the defection. And thus alſo might Ahaz haue that name giuen vnto him, though he were king of Iudah. Furthermore, the word Iſrael, is ſometimes put for a true worſhipper of God, that is, for him that is a Iew not without, but within, not in the letter, but in the ſpirit, Rom.2.29. Thus our Sauiour ſaith of Nathaniel, Ioh.1.48. *Behold a true Iſraelite in whome is no guile*; that is, a man of an vpright heart, that ſerueth God in ſpirit and in truth. And in this ſenſe Iehoſhaphat might be termed king of Iſrael, becauſe he was a king and patron of all true worſhippers of God. For euen then the Iſraelites ſorted themſelues together, and the godly among them came to liue vnder him in Iudah, though the diſtinction of the kingdomes did ſtil remaine.

Obiect.14.

The fourteenth Allegation is out of *Act*. 7.16. where the Papiſts and Atheiſts alleadge the Scripture to be contrarie to it ſelfe, in that there it ſaith, Abraham bought a field of Emor, when as, Gen.33.19. the ſame field was bought by Iacob.

Anſw. 1, Some ſay that there is a fault, becauſe Abrahams name is put for Iacob. Yet not a fault of the Bible, but of them that wrot out the Bible. Neither doth this diminiſh the authoritie of Scripture, though the pen-men did erre and ſlippe in writing, ſo long as we may find out the truth by Scripture.

2. *Anſw*. That this field was bought twice: firſt by Abraham, and then afterward recouered by Iacob, that he might maintaine his fathers poſſeſſion.

3. *Anſ*. That Abrahams name is here put for his poſteritie, as Iſraels name is otherwhere giuen to his children, yea not only to his children, but alſo to his fathers, Iſaac, and Abraham. For Exod.12.40. it is ſaid, *The abode of the children of Iſrael while they dwelt in Egypt, was* 430. *yeares*, which cannot be true, vnleſſe the abode of Abraham and Iſaac be therein included. Now if the name of the ſucceſſour may be giuen to his aunceſtors, much more may the name of the aunceſtors be giuen to the poſteritie.

CHAP. IIII.

Of Religion.

THe third Queſtion concerning man, as he ſtands in relation to God, is touching Religion, where it is demanded:

VVhat is that Religion, that is due vnto the true God?

Anſ. The name *Religion*, is not alwaies taken in one and the ſame ſenſe. For ſometime it is vſed, to ſignifie the whole bodie of doctrine, reuealed in the written word, that teacheth and preſcribeth, whatſoeuer is to be beleeued or practiſed, as neceſſary to ſaluation. Otherwhiles it is put for the inward vertue of the minde, where the ſame doctrine is beleeued, and the duties therin required, practiſed, and performed to the Maieſtie of God. And beeing thus taken, it is called by the name of *Pietie or Godlineſſe*, in the Scripture. And in this ſecond ſenſe I take it in this place.

Now Religion or Pietie hath two diſtinct parts. The firſt is Knowledge of God, the ſecond, the Worſhip of God. Theſe two are notably deſcribed by Dauid, in his laſt will and teſtament, wherein hee commends vnto Salomon his ſonne before all other things, the care and loue of Religion and Pietie; the ſumme whereof he reduceth to theſe heads; the knowledge of God, and worſhippe of God. 1. Chron. 28. 9. *And thou, Salomon my ſonne, KNOW thou the God of thy father, and SERVE him with a perfect heart, and with a willing minde.*

According to this difference of heads, are the Queſtions concerning Religion to bee diſtinguiſhed, and theſe are principally two. Firſt, how God is to be knowne, and then how he is to be worſhipped.

I. Queſtion.

How God is to bee conceiued in our mindes, when we performe any ſeruice or worſhip vnto him?

For anſwer hereunto, this Ground is firſt to be laid: That we muſt not, neither can poſſibly know or conceiue God as hee is in himſelfe. For God in himſelfe is infinit, and therfore incomprehenſible in regard of vs. But we are to conceiue him ſo, as hee hath and doth reueale himſelfe to vs in his creatures, principally in his word. The truth hereof may appeare in this one example, (to alleadge no more) when *Moſes* deſired to ſee the glorie & Maieſtie of God, for a further confirmation and aſſurance of his calling, anſwer was made him by God, that hee could not ſee his face, but he ſhould ſee his backe parts, as he paſſed by him. The meaning of this anſwer is, that God would manifeſt his glory vnto him by his effects, by which, as by a glympſe or imperfect repreſentation, he might diſcern ſome part of his Maieſty, ſo farre forth as he was able in the infirmitie of fleſh and blood, to beholde the ſame. But the perfect and full ſight thereof, no creature was euer able to attaine vnto, it beeing reſerued for the life to come; when (and not before) they ſhall ſee him as he is in himſelfe face to face.

Exo.33.23.

This Ground being laid, the full anſwer to the queſtion I propound in foure rules.

I. Rule. When we are to pray, or to worſhip God, wee muſt not conceiue him in the forme of any earthly, or heauenly, bodily, or ſpirituall creature whatſoeuer: for thus not to conceiue him, is a degree of conceiuing him aright.

II. Rule. God muſt bee conceiued of vs, not by his nature, but by his attributes, and workes. By his attributes, as that he is infinite in mercy, iuſtice, goodnes, power, &c. By his workes, of creation, and gouernement of the world, of redemption, &c. Thus the Lord reuealed himſelfe to Moſes, Exod. 6. 14. *I AM hath ſent me vnto you*: that is, one which hath his beeing in himſelfe, and of himſelfe, that giues beeing to all creatures by creation, and continues the ſame by his prouidence: one that giues a beeing and accompliſhment, to all his mercifull promiſes. When the Lord appeared to Moſes, hee ſhewed not his face vnto him, but paſſed by him with a voice, *The Lord, the Lord, ſtrong, mercifull, and gracious, long ſuffering, and plenteous in goodneſſe and truth*, Exod. 34. 6. In which place, the Lord proclaimes his name by his attributes. So in the Prophecie of Ieremie, Ier. 9. 24. *I am hee that ſheweth mercie, iudgement, and iuſtice in the land.* The ſame Daniel confeſſeth in his praier, when he ſaith; Dan. 9. 4. *O Lord God, which art great and fearefull, keeping couenant and mercie toward them that loue thee, and keep thy commandements.* And laſtly, the author to the Hebrewes, Heb. 11. 6. *He that comes to God, muſt beleeue that God is, and that he is a rewarder of them that ſeeke him.*

III. Rule. God muſt not be conceiued abſolutely, that is, out of the Trinitie: but as hee ſubſiſteth in the perſon of the Father, Sonne, and the holy Ghoſt, ſo hee muſt be knowne & conceiued of vs. The auncient rule of the Church is, that the Vnitie muſt bee worſhipped in Trinitie, and the Trinitie in Vnitie.

By this doe the Proteſtant Churches, differ from all other aſſemblies of worſhippers. The Turke conceiues and worſhips a God, creator of heauen and earth, but an abſtracted god, which is neither Father, Sonne, nor Holy Ghoſt. The Iew worſhippeth God, but out of Chriſt, and therefore a feigned and idol god. The Papiſt in word acknowledgeth and ſo worſhippeth God, but indeede makes God an idol, becauſe hee worſhips him not in a true, but in a feigned Chriſt, that ſits at the right hand of the Father in heauen, and is alſo in the hands of euery Maſſe-prieſt, after the words of conſecration. But the Proteſtant knowes God as hee will be knowne, and conſequently worſhips him as hee will bee worſhipped, in Father, Sonne, and Holy Ghoſt.

IV. Rule. When we direct our praiers, or any worſhip to any one perſon, wee muſt include the reſt in the ſame worſhip; yea further, we muſt retaine in minde the diſtinction and order of all the three perſons, without ſeuering or ſundring them: for ſo they are named, and propounded in the Scriptures. The reaſon is, becauſe as they are not ſeuered, but conioyned in nature, ſo they neither are, nor muſt be ſeuered, but conioyned in worſhip. For example: the man that praies to God the Father for the forgiueneſſe of his ſinnes, muſt aske it of him for the merit of the

Mat. 28. 19.
1. Ioh. 5. 7.

Son: and by the aſſurance of the holy Ghoſt. Againe, hee that praies for remiſſion of his ſinnes to God the Sonne, muſt pray that hee would procure the Father to graunt his pardon, and withall aſſure it by his Spirit. He alſo that praies for the ſame to God the Holy Ghoſt, muſt pray that hee would aſſure vnto him the remiſſion of his ſinnes, from the Father, by, and for the merit of the Sonne.

CHAP. V.

Of the ſecond part of Religion touching the worſhip of God, and firſt of the Inward worſhip.

II. Queſtion.

How God is to be worſhipped and ſerued?

FOr the ful anſwer hereof, we muſt remember that the worſhip of God is two-folde; Inward, or Outward. Inward is the worſhip of the minde, the heart, the conſcience, will, and affections: for man by all theſe ioyntly and ſeuerally performeth worſhip and ſeruice to his Creator. The Outward is that worſhip whereby the Inward is teſtified outwardly in the ſpeech and actions. The former of theſe two, is the ſpirituall worſhip of the inward man, and the very ground and foundation of all true worſhip of God: for God is a Spirit, and therefore muſt bee worſhipped in Ioh.4.24. ſpirit, that is, in the minde, conſcience, will, and affections. Indeed all the worſhip of God is ſpirituall, euen that which we call outward; yet not of it ſelfe, but by vertue of the inward, from which it proceedeth.

Sect. 1.

Adoration. The heads of Inward worſhip are two; Adoration of God, and cleauing to God. For as they are two different actions of the heart, ſo they may fitly be tearmed two diſtinct parts of Gods worſhip. This diſtinction is in ſome part propounded by Moſes, where hee exhorteth the Iſraelites, *to feare Iehouah their God, to adore him, to cleaue vnto him, and to ſweare by his Name*, Deut.10.20.

Adoration, is that part of Gods worſhip, whereby a man, vpon a vile and baſe eſtimation of himſelfe, as beeing but duſt and aſhes, ſubmits and ſubiects his ſoule to the glorie and Maieſtie of God.

This hath two principall grounds in the heart, which if they be wanting, there can be no true worſhip of God. The firſt is, Abnegation or deniall of our ſelues, when wee eſteeme our ſelues to be meerely nothing. The ſecond is, Exaltation, or Aduancement of Gods Maieſtie, aboue all the things in the world. Examples of theſe we haue many in the Scriptures, as of Abraham: who called God *his Lord*, and himſelf *duſt and aſhes*, Gen. 18.27: Of the Angels, Eſa.6.2. whom in a viſion the Prophet ſawe ſtanding before God, with one wing couering their feete, which ſignified the abaſing of themſelues; and with another couering their faces, which betokened their adoration of Gods Maieſtie: Of Daniel, *Dan.*9.7. when he confeſſeth, *To thee, O Lord, belongeth righteouſnes it ſelfe, but to vs ſhame and confuſion of face*: Laſtly, of the woman of Canaan, who cals Chriſt *Lord*, & her ſelfe, *a dogge*. Mat.15.27.

Now in Adoration, there are foure Vertues; Feare, Obedience, Patience, Thankfulneſſe.

Feare is a great part of the worſhip of God, which I prooue by two places laid together. Eſa.29.13. Matth.15.8,9. wherein Feare and Worſhippe, are taken for one and the ſame thing: for that which Eſay cals *Feare*, Matthew cals *Worſhip*. Now in this Feare there bee two things that ſerue to diſtinguiſh it from all other feares.

Firſt, it is abſolute: for by it God is reuerenced abſolutely. Rom.13.7. S. *Paul* exhorteth to yeeld tribute, feare, and honour to the Magiſtrate, not for himſelfe, but for God, whoſe miniſter hee is. And our Sauiour ſaith, Matth. 10.28. *Feare ye not them which kill the body, and are not able to kill the ſoule, but rather feare him which is able to deſtroy both ſoule and body in hell.* As if he ſhould ſay, I allow and commaund you to feare men, onely for God, who hath ſet them ouer you, but feare God for himſelfe.

Secondly, it makes a man, firſt of all, to feare the offence of God, and then the puniſhment and iudgement. For it is not a feare of the offence alone, but of the offence & puniſhment together, and of the offence in the firſt place. *If I be a Lord, where is my feare?* Mal.1.6. And where it is ſaid in *Matthew*, Mat.10.28. *But rather feare him that is able to caſt body and ſoule into hellfire*; there is commanded a feare of God, in regard of his anger. We feare the ſword of man, and that lawfully; why then may we not feare the puniſhment of God? Rom.13.4. If it be ſaid, this is a ſeruile feare, to feare the puniſhment, and agrees not to Gods children: I anſwer, ſlauiſh feare is, when a man onely feares the puniſhment, and not the offence of God, or at leaſt, the puniſhment more then the offence.

The ſecond vertue of Adoration, is Inward Obedience of the hidden man of the heart. The Lord preferres this obedience before all ſacrifice, 1.Sam.15.22. This ſtandeth in two things. Firſt, in yeelding ſubiection of the Conſcience to the commaundements, threatnings, and promiſes of God, ſo as wee are willing that it ſhould become bound vnto them. Secondly, when the reſt of the powers of the ſoule, in their place and time, performe obedience vnto God. And by this meanes doe wee bring into captiuitie, euery thought vnto obedience of Chriſt, as Paul ſpeaketh, 2.Cor.10.5.

The third vertue of Adoration, is Patience; which is, when a man in his afflictions, ſubmitteth his will to Gods will, and quieteth his heart therein, becauſe God ſendeth afflictions. This was Dauids counſell, *Bee ſilent before the Lord; and alwaies waite vpon his pleaſure*, Pſ. 37.7. And his practiſe, when in trouble he reſigned himſelfe into the hands of God, & ſaid, *Lord, if I pleaſe thee not, loe I am here, doe with me as ſeemeth good in thine eyes*; 1. Sam. 15.26. This patience is a part of Gods worſhip, becauſe it is a kinde of obedience.

The fourth vertue of Adoration, is Thankfulneſſe to God, which ſhewes it ſelfe in two things. Firſt, in an acknowledgement of the heart, that our ſelues, and whatſouer we haue, is Gods, & proceedes from his bleſſing alone. Secondly, in a conſecration of our bodies, ſoules, liues, callings, and labours to the honour and ſeruice of God. Thus much of the firſt head of Inward worſhip, or the firſt action of the heart, ſtanding in Adoration.

Sect. 2.

Cleauing to God.

The ſecond Action of the heart in Inward worſhip, or the ſecond part thereof is Cleauing vnto God. Now we cleaue vnto God by foure things: by Faith, Hope, Loue, and inward Inuocation.

By faith, I meane true iuſtifying faith, wherby we reſt vpon Gods mercy for the forgiueneſſe of our ſinnes, and life euerlaſting: and vpon his prouidence, for the things of this life. Thus Abraham, beeing ſtrengthened in this faith, and relying by it vpon Gods promiſes made vnto him, gaue glory vnto God, Rom. 4.20. This ſauing faith is the very root and beginning of all true worſhip. For Loue, which is the fulfilling of the Law, muſt come from it, 1. Tim. 1.5.

The ſecond is Hope, which followes and depends vpon faith: and it is that grace of God, whereby with patience wee waite the Lords leiſure, for the performance of his promiſes, eſpecially touching redemption, and life eternall. *If we hope* (ſaith Paul) *for that we haue not, wee doe with patience expect it*, Rom. 8.25.

The third is Loue of God; which hath two effects in the heart. Firſt, it maketh the heart to cleaue vnto God, and to be well pleaſed with him ſimply for himſelfe. In this manner God the Father louing Chriſt, teſtifieth that *he was well pleaſed in him*, Mat. 3.17. Secondly, it mooues the heart to ſeeke by all meanes poſſible, to haue true fellowſhip with God in Chriſt. This the Church notably expreſſeth in the Canticles.

The fourth is Inward prayer, or Inuocation of the heart; and it is nothing elſe but the lifting vp of the heart vnto God, according to his will, by deſires and groanes vnſpeakable. Or, it is a worke of the heart, whereby it flies vnto God for helpe in diſtreſſe, & makes him a rocke of defence. When the children of Iſrael were afflicted, *They remembred that God was their ſtrength, & the moſt high God their redeemer*, Pſal. 78.35. Of this kinde of prayer *Paul* ſpeakes, when he ſaith, *Pray continually*, 1. Theſſ. 5.17. For ſolemne prayer conceiued, and vttered in forme of words, cannot alwaies be vſed: but we are to lift vp our hearts vnto God, vpon euery occaſion, that by inward & holy motions and affections, they may be (as it were) knitte vnto him.

Now to conclude this point touching Inward worſhip, wee muſt remember that it alone is properly, ſimply, and of it ſelfe, the worſhip of God: and the Outward is not ſimply the worſhip of God, but onely ſo far forth as it is quickned by the Inward, and grounded vpon it. For God is a Spirit, and therſore the true worſhip that is done vnto him, muſt bee performed in ſpirit and truth, Ioh. 4.24.

CHAP. VI.

Of the outward worſhip of God, and the firſt head thereof, Prayer.

Thus much of the inward worſhip of God. The outward is that which is performed by the body externally, either in word or deed. To this belong many particulars, which I will reduce to eight ſeuerall heads.

I. Prayer.
II. The hearing of the word preached.
III. The vſe of the Sacraments.
IV. Outward Adoration.
V. Confeſſion.
VI. An Oath.
VII. Vowes.
VIII. Faſting.

Touching Prayer conceiued and vttered by the voice, there are many Queſtions of Conſcience; the principall whereof are foure.

I. Queſtion.

Lawfull Prayer.

How ſhall a man make a lawfull, and acceptable praier to God?

Anſw. The word of God requires many conditions in making prayer to God: they may all be brought to three heads. Some of them goe before the making of prayer, ſome are to be performed in the act of praier, ſome after prayer is ended.

Sect. 1.

Conditions before praier.

Conditions to be obſerued before prayer, are three.

Firſt, he that would make ſuch a prayer as God may bee pleaſed to heare, muſt repent. Eſa. 1.15. God would not heare the prayers of the Iewes, becauſe their *hands were full of blood*: that is, becauſe they had not repented of their oppreſſion and crueltie. Ioh. 9.31.

God heares not ſinners: that is, ſuch as liue and lie in their ſinnes, and turne not vnto God by true repentance. 1. Ioh. 3.22. *By this wee know that God heares our prayers, if wee keepe his commandements.* I adde further, that the man which hath before time repented, muſt again renew his repentance, if hee deſire that his prayers ſhould bee accepted. For the very particular ſinnes of men, whereinto they fall after their repentance, doe hinder the courſe of their prayers, from hauing acceſſe vnto God, if they be not repented of. And for this cauſe, the worthy men of God, the Prophets in the olde Teſtament, doe vſually in the beginning of their prayers, ſtill humble themſelues, and confeſſe their ſinne; as wee may ſee in the example of Daniel, chap. 9.v.5,6,&c. and of Ezra, chap. 9.v.6,&c.

Secondly, before a man make a prayer, he muſt firſt (if neede require,) be reconciled vnto his brother. *If thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee, leaue there thine offering, and goe thy way,* firſt be reconciled to thy brother, *and then come and offer thy gift*, Mat. 5. 23. *When ye ſhall ſtand and pray, forgiue, if ye haue any thing againſt any man, &c.* Mark. 11.25.

Thirdly, hee that is to pray muſt prepare himſelfe in heart and minde, as one that is to ſpeake familiarly with God.

In this preparation, foure things are required. Firſt, the minde is to bee emptied of all carnall & worldly thoughts. Secondly, there muſt be in the minde, a conſideration of the things to bee asked. Thirdly, a lifting vp of the heart vnto the Lord, Pſal. 25.1. Fourthly, the heart muſt bee touched, with a reuerence of the Maieſtie of God, to whome we pray, Eccleſ. 5.1. *Be not raſh with thy mouth, nor let thy heart be haſty to vtter a thing before God.* For the neglect hereof, the Lord threatneth to bring a iudgement vpon the Iſraelites, Eſa. 29.13.14.

Sect. 2.

Conditions in prayer.

The ſecond ſort of Conditions, are thoſe that are required in prayer, and they are in number eight.

I. Euery petition muſt proceede from a liuely ſenſe and feeling of our owne wants, and of our ſpirituall pouerty. For without this, no prayer can be earneſt and hearty; and conſequently become acceptable vnto God. For example, when we pray that Gods name may be hallowed, we muſt in making that petition, haue in our hearts a ſenſe of the corruption of our nature, whereby we are prone to diſhonour the name of God.

II. Our praier muſt proceed from an earneſt deſire of that grace which wee want: and this deſire is indeed praier it ſelfe. Moſes vttering neuer a word, but groning in the ſpirit vnto God, in the behalfe of the Iſraelites, is ſaid, *to crie vnto the Lord*, Exod. 14.15. *We know not* (ſaith Paul) *what to pray as we ought, but the Spirit it ſelfe maketh requeſt for vs with ſighes that cannot be expreſſed*, Rom. 8.26.

III. The petition muſt proceede from ſauing and true iuſtifying faith. The reaſon is, becauſe without that faith, it is impoſſible that either our perſons, or our prayers, or any other action wee doe, ſhould pleaſe God, Heb. 11.6.

IV. Euery petition muſt be grounded vpon the word of God, and not framed according to the carnall conceit and fanſie of mans braine. *And this is the aſſurance that we haue in him, that if wee aske any thing* ACCORDING TO HIS WILL, *he heareth vs*, 1. Ioh. 5.14. Now wee haue a double ground of our prayer in Gods word; a commaundement to make the prayer, either generall or particular; and a promiſe, that our requeſts ſhall be granted.

Here wee muſt remember two rules. Firſt, Things to bee asked are either ſpirituall, or temporall. Spirituall are ſuch as concerne God; whereof ſome are more neceſſarie to ſaluation, as remiſſion of ſinnes, faith, repentance, and ſuch like: ſome are leſſe neceſſarie, as hope, ioy in the feeling of Gods mercie in diſtreſſe, &c. Temporall things are ſuch as belong to this life, as meate, drinke, clothing, preferment, and ſuch like.

Now touching things ſpirituall, that are more neceſſary to ſaluation, wee are to pray for them abſolutely, without any exception or condition. But for things leſſe neceſſarie to ſaluation, and for temporal bleſſings, we muſt aske them at Gods hand with this condition; if it be his will and pleaſure, and ſo farre forth, as hee in his wiſedome ſhall iudge to bee moſt expedient for vs. Herein we muſt follow the example of Christ, who in his agony prayed to his Father to take that cup from him, yet with this condition, *Not my will, but thy will bee done.* The reaſon is this: Looke how far forth God commands vs to aske, & promiſeth that we ſhall receiue, ſo farre forth are wee warranted to aske, and may hope to receiue: Now God commands vs to aske, and promiſeth vs the firſt ſort of ſpiritual things, freely and ſimply, without any condition or exception. But the other ſort of ſpirituall things, that are leſſe neceſſary, and temporall bleſſings, hee promiſeth vs with condition, and therefore in like ſort ought we to aske them.

The ſecond rule is: Wee muſt not in our prayer, binde God to any circumſtances of time, place, or meaſure of that grace or benefit, which we aske.

V. Our praiers being thus framed, (as hath beene ſaid) are to bee preſented and offered to God alone, and to none but him. For firſt, none elſe can heare all men, in all places, at all times; and helpe all men, in all places, and at all times, but onely hee. Againe, the Spirit of God makes vs to pray, and in prayer to call him *Abba*, Father. Furthermore, all prayer muſt bee grounded vpon the word; wherein wee haue not the leaſt warrant, either expreſly ſet downe, or by conſequent implyed, to preferre our ſutes and requeſts to any of the creatures.

VI. Prayer is to bee preſented to God, in the name, merit, and mediation of Chriſt alone. For we our ſelues are not worthy of any thing, but ſhame, and confuſion. Therefore we cannot pray in our owne names, but muſt pray only in the name of Chriſt. Our prayers are our ſacrifices, and Chriſt alone is that Altar, whereon wee muſt offer them to God the Father. For this Altar muſt ſanctifie them, before they can be a ſacrifice of a ſweete ſmelling ſauour vnto God. Hence it is, that not onely our petitions, but all other things, as *Paul* wiſheth, are to bee done in the name of *the Lord Ieſus*, Coloſſ. 3. 17. And Chriſt himſelfe ſaith, *Whatſoeuer you aske the Father* in my name, *he will giue it you*, Ioh. 16. 23.

VII. There muſt be in prayers, Inſtancy and Perſeuerance. The heart muſt be inſtant, not onely in the act of praier; but afterwards, till the thing asked bee granted. This inſtancie, is commended vnto vs in the parable of the widdow, and the vnrighteous Iudge, Luk. 18. 1. Hereunto the Prophet exhorteth, when hee ſaith, —*keepe not ſilence, and giue the Lord no reſt, &c.* Eſa. 62. 7. And S. *Paul* in like manner wiſheth the Romanes, *to ſtriue with him by praiers to God for him*, Rom. 15. 30.

VIII. Euery true praier, muſt haue in it ſome thankſgiuing vnto God for his benefits. *In all thinges let your requeſt bee ſhewed vnto God, in prayer and ſupplication,* with giuing of thankes, Phil. 4. 6. Chriſt himſelfe gaue direction touching this, in that forme of prayer which he taught his Diſciples, *For thine is the kingdome, power and glorie.*

Sect. 3.

Conditions after prayer.

The third ſort of Conditions, are thoſe which are required after prayer; and they are ſpecially two.

The firſt is, a particular faith, whereby he that prayeth muſt be aſſured that his particular requeſt ſhall be granted, Mar. 11. 24. *Whatſoeuer ye deſire when ye pray, BELEEVE that ye ſhall haue it, and it ſhall bee done vnto you.* And that hee may haue this particular faith, hee muſt firſt haue that whence it ariſeth, namely, true iuſtifying faith, ſtanding in a perſwaſion of his reconciliation with God.

The ſecond is, that a man muſt *doe and practiſe* that which hee praies for; and hee is not onely to pray for bleſſings, but alſo to vſe all lawfull meanes that he can, whereby the bleſſings he asketh, may be obtained. For example: As thou praieſt for the pardon of thy ſinnes, ſo thou muſt leaue thy ſinnes, and vſe all good meanes, whereby the ſame may be mortified and crucified. And the like is to be done in al other things which we aske of God.

Thus wee haue the firſt queſtion of conſcience reſolued touching Prayer; that then the prayer is acceptable to God, when hee that prayeth obſerues, as much as in him lyeth, all theſe conditions before, in, and after prayer.

II. Queſtion.

Whether may a man lawfully make Imprecations, that is to ſay, praie againſt his enemies? and how farre forth is it lawfull?

Of Imprecations.

Sect. 1.

For anſwer to this, we muſt marke and obſerue ſundry diſtinctions, and differences.

Firſt, we muſt diſtinguiſh between the *cauſe*, and the *perſon* that defends and maintaines the cauſe. The euill cauſe which an euill man defendeth, is to be condemned of vs, and wee may alwaies, and that lawfully, pray againſt it; but we may not in like ſort, condemne and pray againſt his perſon.

Secondly, wee muſt diſtinguiſh of the perſons of our enemies; Some bee priuate enemies, ſome publike. Priuate I call thoſe, which be enemies of ſome particular men, and are againſt them, in regard of this or that cauſe or matter, and yet are not enemies of God, or of his truth. Publike are thoſe, which are not only our enemies, but the enemies of God, of his kingdome, of his truth, and religion. Now we may not pray againſt priuate enemies: wee may (as before) pray againſt their euill cauſe, but not againſt their perſons. Mat. 5. 44. *Bleſſe them that curſe you, doe good to them that hate you, and pray for them which hurt you and perſecute you.* And we are commanded to loue our enemies as our ſelues.

Againe, publike enemies of God and his truth, are alſo of two ſorts, either Curable, or Incurable. Curable are ſuch as offend of ignorance, or ſome other humane frailtie, ſo as there is ſome hope of their conuerſion, and repentance. Wee muſt not pray againſt the perſons of theſe, but onely againſt their dealings and badde cauſes, and pray for their perſons, & for their conuerſion. Thus Chriſt prayed for thoſe that crucified him; *Father forgiue them*: and Stephen, Act. 7. for them that ſtoned him. Incurable are thoſe that ſinne obſtinately & of malice, ſo as there is no hope of their amendment and conuerſion.

And further, for the better anſwering of this Queſtion, we muſt marke another diſtinction. There are two ſorts of men, that are to make prayer vnto God. Some that haue extraordinarie gifts; as the Prophets and Apoſtles. Now hee that is an extraordinarie man, hath, and muſt haue theſe two gifts; namely, firſt a ſpirit of Diſcerning, to diſcerne and iudge whether the perſon againſt whome hee prayes, be incurable or no: and ſecondly, a pure Zeale of Gods honour and glory. The extraordinarie man, that is qualified with theſe two gifts, may pray not onely againſt the cauſe of him that is an enemie to God, but againſt his perſon. Thus Dauid did, eſpecially in the 109. *Pſal.* which Pſalme is full of terrible curſes againſt his particular enemies, and *typically* againſt *Iudas*. For he had the ſpirit of diſcerning, by which he knew that they were incurable enemies: and a pure zeale of the glory of God, which made him break out into ſuch imprecations. So Paul praies, Gal. 5. 12. that they *might be cut off which troubled the Church, &c.* 2. Tim. 4. 14. he praies directly againſt the perſon of Alexander the Copperſmith, that had done him much wrong, *The Lord reward him according to his workes.* Which muſt not ſeeme ſtrange: for Paul had in that imprecation, the ſpirit of prophecie, and conſequently both the ſpirit of diſcerning, and of pure zeale: and therefore he might pray againſt him as he did.

But for ordinary men, ſuch as haue nothing but ordinary gifts, and want the ſpirit of diſcerning, and haue alſo a zeale mingled with choler, ſtomacke, anger, & hatred; they may vſe no extraordinarie prayer againſt the perſon of any man. All that they may doe, is to pray, that God would reſtraine their malice, hinder their bad practiſes, and turne them to his glorie, & the good of his Church. Therefore, Act. 4. 29. when there had been a Councell holden at Ieruſalem, againſt the Apoſtles Peter and Iohn, in the firſt beginning of the great perſecution of Chriſtians, in the primitiue Church, it is ſaid that *they departed from the aſſembly, and praied* together with the reſt of the Church, in this maner; *And now, O Lord, behold their threatnings, &c.* Wherein they praid not againſt the Councel, nor againſt the men that ſate in counſel, but againſt their proceedings, courſes, deuices, & threatnings. And their practiſe may be a patterne for ordinary men to follow. In Luke 9. 54. the Diſciples asking our Sauiour Chriſt whether they ſhould call *for fire from heauen, to deſtroy his enemies*, he ſharpely reprooueth them for their intemperate heate againſt the Samaritanes, and tels them, that they had not that extraordinarie Spirit, to effect ſuch a thing, becauſe they were but ordinary men. Ordinarie men therefore may not pray againſt the perſons of Gods enemies. The Pope at this day is a profeſſed enemie to Chriſt and his Goſpell, yet no man may pray againſt the perſon of the Pope, but onely againſt his ſtate, kingdome, and regiment, which is Antichriſtian; whereby he ſets himſelfe againſt God, and his kingdome.

Sect. 2.

Vpon the anſwer to this Queſtion, there followeth another. Sundrie Pſalmes of Dauid are Pſalmes of imprecation, wherein Dauid curſeth his enemies fearefully, eſpecially in the 109. Pſalme, now al theſe Pſalmes were penned for our vſe: It may therefore be demanded, how we may vſe theſe, and ſuch like, when we reade or ſing them?

Anſ. I. Wee muſt not vſe them as Dauid did, namely, as prayers againſt the perſons of our enemies, but onely as prophecies againſt the enemies of God, wherein the puniſhment of incurable men, that were enemies to God and his truth, is fore-tolde. For we haue not, as Dauid had, an extraordinary ſpirit, or a pure zeale: therefore we cannot pray as he did.

II. I anſwer, whereas theſe Imprecations were directed againſt particular enemies, wee may vſe them in ſome ſort as prayers, but how? as generall prayers againſt all the incurable enemies of God, not againſt any particulars among the Iewes, Turkes, or Papiſts. As therefore we may vſe theſe Imprecations as prayers, ſo wee muſt vſe them without any particular application, to the perſons of any particular men.

III. Queſtion.

VVhat be the particular Circumſtances of Prayer?

Of the Circumſtances of Prayer.

Anſ. There are chiefly foure. I. The voice, or ſpeech. II. The geſture. III. The place where. IV. The time when.

Sect. 1.

Of the Voice in Prayer.

Concerning the Voice, this Queſtion may be mooued:

VVhether a voice or words are to be vſed in prayer or no?

Anſ. Prayer is either Publike, or Priuate. In publike prayer, a forme of words muſt alwaies be vſed, in a knowne, plaine, and diſtinct voice. The reaſons are theſe: Firſt, the Miniſter is the mouth of the whole Congregation in praier, as he is the mouth of God to the people in preaching. Now as the Miniſter is their mouth to God in prayer, ſo the people muſt giue their aſſent, and approbation to his prayer, by the word *Amen*: But there can bee no profeſſed and publike aſſent, without a voice. Secondly, God is the Creator, not onely of the ſoule of man, but alſo of his bodie; and we bleſſe God, not onely with the heart, but alſo with the tongue: therefore the whole man muſt pray in publike.

Now in priuate prayer, made in priuate & ſecret places, by priuate perſons, the Voice is profitable, but not ſimply neceſſarie. It is profitable, becauſe it ſtirreth vp the affections of the heart; it ſerueth alſo to keepe the wandring minde in compaſſe, to expreſſe the affection, and to procure attention of the heart to the prayer. Yet it is not ſimply neceſſarie. For a man is not bound in conſcience to vſe a forme of wordes, in all his prayers. Moſes prayed, he ſpake neuer a word, and yet it was a prayer: for the Lord ſaies vnto him, Exod. 12. 15. *Why crieſt thou?* Anna praying in the temple, *her lips did moue only, her voice was not heard*, & yet ſhe is ſaid to pray, 1. Sam. 1. 13.

Againe, the Spirit is ſaid to pray in the Elect, *with groanes that cannot be vttered*; and yet the holy Ghoſt giues them the name of prayers, Rom. 8. 26. Paul biddes vs *pray continually*, 1. Theſſ. 5. 17. which is not to be vnderſtood of a continuall vſe of a forme of wordes, but of the groanes and ſighes of the heart, which may be made at all times.

Out of this Queſtion ariſeth another;

Whether it be lawfull, when wee pray, to reade a ſet forme of prayer? for ſome thinke, that to doe ſo is a ſinne.

Anſ. It is no ſinne: but a man may lawfully, and with good conſcience doe it.

Reaſons. Firſt, the Pſalmes of Dauid were deliuered to the Church, to be vſed and read in a ſet forme of wordes, and yet the moſt of them are prayers. Secondly, to conceiue a forme of prayer, requires gifts of memorie, knowledge, vtterance, and the gifts of grace. Now euery child and ſeruant of God, though he haue an honeſt heart, yet hath hee not all theſe gifts: and therfore in the want of them, may lawfully vſe a ſet forme of prayer, as a man that hath a weake backe, or a lame legge, may leane vpon a crutch.

It is alleaged, that ſet formes of prayer, doe limit and bind the holy Ghoſt.

Anſ. If we had a perfect meaſure of grace, it were ſomewhat, but the graces of God are weake and ſmall in vs. This is no binding of the Holy Ghoſt, but a helping of the ſpirit, which is weake in vs, by a crutch to leane vpon: therefore a man may with good conſcience, vpon defect of memorie and vtterance, &c. vſe a ſet forme of prayer.

Sect. 2.

The ſecond Circumſtance, is the Geſture. Concerning which it is demanded, what kind of geſture is to bee vſed in prayer? whether kneeling, ſtanding, ſitting, or the holding vp the hands or head to heauen, or bowing the bodie to the earth?

Anſ. God in his word hath not preſcribed any particular geſture of the bodie, and therfore our conſciences are not bound to any particular. Beſides that, Religion ſtands not properly in bodily actions and geſtures. Yet touching geſture, the word of God giues certaine generall rules to be obſerued in prayer, both publike and priuate.

In Publike prayer, theſe rules of Geſture are preſcribed. Firſt, when publike prayer is made in the congregation, our geſture muſt alwaies be comely, modeſt, and decent. Secōdly, all geſture vſed publikely, muſt ſerue to expreſſe, as much as may be, the inward humilitie of the heart without hypocriſie. Now theſe kinds are manifold. Some concerne the whole bodie, as the bowing thereof, the caſting of it downe vpon the ground. Some againe concerne the parts of the bodie, as liſting vp of the head, the eies, the hands, bowing the knees, &c. Touching theſe, the Scripture hath not bound vs to any particulars; but in them all, wee muſt haue regard, that they ſerue alway to expreſſe the humilitie of our hearts before God. Thus haue the holy men of God behaued themſelues; yea, the holy Angels ſtanding before the Arke, doe couer their faces, in token of reuerence of the Maieſtie of God, Eſay 6. 2. Thirdly, wee muſt in publike prayer, content our ſelues to follow the laudable faſhion, and cuſtome of that particular Church, where we are. For to decline from cuſtomes of particular Churches, in ſuch caſes, often cauſeth ſchiſme and diſſentions.

In priuate prayer, done in priuate and ſecret places, there is more libertie. For in it we may vſe any geſture, ſo it be comely and decent, and ſerue to expreſſe the inward humilitie of our hearts. An auncient writer is of opinion, that it is an vnreuerent, and vnlawfull thing, to pray ſitting. But both the learned before, in, and after his time, haue iudged his opinion ſuperſtitious; ſpecially cōſidering that Religion ſtands not in the outward geſture of the body, and it skils not much what that is, ſo the inward humilitie of a ſincere heart be expreſſed thereby.

Sect. 3.

The place of praier.

The third Circumſtance, is the Place. VVhere Queſtion is made, In what place we muſt pray? *Anſ.* In regard of conſcience, holineſſe, and religion, all places are equal, & alike in the new Teſtament, ſince the comming of Chriſt. The houſe or the field is as holy as the Church. And if we pray in either of them, our prayer is as acceptable to God, as that which is made in the Church. For now the daies are come, that were foretold by the Prophet, wherein *a cleane offering* ſhould bee offered to God *in euery place*, Mal. 1. 11. which Paul expounds, 1. Tim. 2. 8. of pure and holy praier, offered to God in euery place. To this purpoſe, Chriſt ſaid to the woman of Samaria, That *the time ſhould come, when they ſhould not worſhip in Ieruſalem, or in Samaria; but the true worſhippers of God, ſhould worſhip him in ſpirit & in truth*, whereſoeuer it be. Yet neuertheleſſe, for order, decency, & quietneſſe ſake, publike prayer muſt bee made in publike places, as Churches and Chappels appointed for that vſe. And priuate praier, in priuate houſes and cloſets, Math. 6. 5. Now the opinion of the Papiſt is otherwiſe. For he thinks that in the new Teſtament, hallowed churches are more holy then other places are, or can be, and doe make the prayers offered to God in thē, more acceptable to him then in any other: & hereupon they teach, that priuate men muſt pray in Churches, and priuate prayers muſt bee made in Churches, if they will haue them heard. For proofe hereof, they alleage the practiſe of ſome particular perſons in the Scriptures. Of Anna, who prayed priuately in the Temple, Luk. 2. 37. Of Dauid, who in his exile, deſired greatly to haue recourſe vnto the Temple. And of Daniel, who is ſaid to

Ioh. 4. 25.

looke out at the window toward the Temple, and pray, Dan.6.10.

Anſ. Theſe places are abuſed by the Popiſh Church. For there is great difference betweene the Temple at Ieruſalem in the olde Teſtament, and our Churches in the new. That was built by particular commandemēt from God: ſo were not our Churches. That was a type of the very body, and manhood of Chriſt, Heb.9.11. and of his myſticall body, Col.2.7. Againe, the Arke in the Temple was a pledge and ſignification of the couenant, a ſigne of Gods preſence, a pledge of his mercy, and that by his owne appointment: for it was his wil there to anſwer his people: but the like cannot bee ſhewed of our Churches or Chappels.

1.Sam.4.

It will be ſaid, that the Sacrament is a ſigne of Gods preſence, for in it God is preſent after a ſort. *Anſw.* It is true: Chriſt is preſent in the Sacrament, but when? not alwaies, but then onely when the Sacrament is adminiſtred. And the adminiſtration beeing ended, Chriſt is no more preſent in the bread and wine. And in the very act of celebration, hee is not carnally, but ſpiritually preſent.

Sect. 4.

The time of prayer.

The fourth Circumſtance, is the Time.

Queſt. What are the times, in which men are to make prayers vnto God?

For anſwer to this Queſtion, it is firſt to be conſidered, that there is a twofold manner of praying, and conſequently two kinds of praier. The firſt is, the ſecret and ſuddaine lifting vp of the heart to God, vpon the preſent occaſion. The ſecond is, ſet or ſolemne prayer. The firſt ſort of prayers, haue of auncient times beene called *eiaculations*, or the darts of the heart. And the time of this kind of prayer, is not determined, but is, and may be vſed at any time without exception. This point I make plaine by theſe reaſons.

The firſt is, the commandement of God, 1. Theſſ.5.17. *Pray without ceaſing.* Eph.6.18. *Pray* alwaies, *with all manner of prayer and ſupplication* in the ſpirit, *and watch thereunto* with all perſeuerance—*for all Saints.* In both theſe places, by prayer and ſupplications, Paul vnderſtandeth the ſuddaine lifting vp of the heart vnto God.

Secondly, whatſoeuer we ſpeake, thinke, or doe, we muſt do all to the glory of God. Now God is glorified, when wee doe in all things, from our hearts acknowledge his power, wiſdome, iuſtice, mercie, prouidence, and goodneſſe. And theſe wee doe acknowledge, when wee daily and hourely lift vp our hearts to him, in petition, for ſome bleſſings, and in thankſgiuing for his mercies.

Thirdly, we are ſubiect to innumerable infirmities, frailties, and wants, ſo as wee cannot of our ſelues, ſo much as thinke one good thought: therefore we are euery day & houre to lift vp our hearts to God, partly in praier, partly in giuing of thankes, that hee would make a daily ſupply by his grace.

Fourthly, Satan ſeekes by all meanes to ouerthrowe our ſoules continually; and in that regard it behooueth vs alwaies, and vpon euery occaſion, to lift vp our hearts to God, for his mercifull protection.

Fifthly, the gift of faith muſt grow and increaſe in vs day by day. And the means whereby it groweth and thriueth in vs, are the exerciſes of faith, not ſeldome and rare, but daily and continually vſed. Now of all the exerciſes of faith, none is more excellent then Inuocation and Thankſgiuing.

The ſecond kinde of praier, is ſet and ſolemne; whē a man ſets himſelfe apart, to pray vnto God vſually & feruently: or, when men come reuerently and ſolemnly together into the congregation, to call vpon the name of the Lord. The word of God appoints no ſet time for this kind, but leaues it to the liberty, wiſdome, and diſcretion of men. And the ground of this Libertie is this; There is now no difference betweene time and time, in regard of Conſcience, for performing the worſhip of God, and the duties of religion, (the Sabath onely excepted) but the principall and onely difference, is in regard of outward order and conueniencie; whereby one time may be thought fitter then another, and that muſt be diſcerned by the wiſdome of men. In the new Teſtament, the diſtinction of *daies* and *houres*, is taken away. Paul was afraid of the Galatians, becauſe they made difference *of daies, times, moneths, and yeares*, in reſpect of holineſſe and religion, Gal.4.10,11.

By this doctrine, we may ſee what to iudge of the Romane religion, touching ſet times of prayer. They preſcribe certain houres, which they tearme *Canonicall*; and they diſtinguiſh them in this manner. The firſt, they call the *Matutine*, before the Sun riſing. The ſecond, the *Prime*, from the firſt houre of the day, to the third. The third, from thence to the ſixt houre. The fourth, from the ſixth to the ninth. The fifth, frō the ninth to the twelfth, which they call the *None.* The ſixth, is in the euening about the Sun-ſetting. The ſeuenth and laſt, is after the Sunne-ſetting, which they call *the Completorie.* Now in theſe ſeuen preſcribed houres, by the doctrine deliuered, I note three notable abuſes.

Firſt, in that the Popiſh Church binds men in conſcience to obſerue them, vpon paine of mortall ſinne. Whereas in regard of Conſcience, there is no difference of times. Secondly, they binde the Maſſe-prieſt, the Deacon, Subdeacon, and the Beneficed man, onely to canonicall houres: whereas thoſe houres differ not from others, in regard of performāce of Gods worſhip, neither are theſe men more bound to pray in them, then others. Thirdly, that a man may ſay and reade his canonicall houres this day for the morrow, and in the morning, or after dinner, for the whole day: wherein we may ſee their groſſe ſuperſtition.

IV. Queſtion touching prayer is,

How their mindes are to be pacified, which are troubled by ſundry accidents, that fall out in their prayers?

Theſe Accidents are principally three.

Firſt, when they ſhould pray, they cannot frame or conceiue a forme of prayer, as other men doe.

For remoouing of which trouble, let them remember this one thing: That the vnfained deſire of the touched heart, is a prayer in acceptance before God, though knowledge, memorie, and vtterance, to frame and conceiue a forme of prayer in words, be wanting, Pſal. 10.17. *God heares the deſire of the poore*, that is, of humble perſons, and them which are in diſtreſſe, Pſal. 145.19. *God will fulfill the deſire of them that feare him: he alſo will heare their cry, and will ſaue them.* Rom. 8.26. *We know not how to pray as we ought, but the ſpirit of God*, that is, the ſpirit of adoption, *maketh requeſt for vs by groanes & ſighes, which cannot be vttered.* Where we may obſerue, that the prayer of the holy Ghoſt, which muſt needes be an excellent prayer, is made by groanes, which cannot be vttered in words.

The ſecond Accident is, that they finde themſelues full of heauineſſe and deadneſſe of ſpirit, and their mindes full of by-thoughts and wandring imaginations.

This trouble may be remooued vpon this ground; that the defects of our prayer ſhall neuer condemne vs, if we be heartily diſpleaſed with our ſelues for the ſame; and by prayer and other good meanes, doe ſtruggle and ſtriue againſt them. Rom. 8.1. *There is no condemnation to them that be in Chriſt.* In which place it is not ſaid, *They doe nothing worthy of condemnation*; but thus, *There is no condemnation to them beeing in Chriſt*, though they deſerue it neuer ſo much.

The third Accident is, that though they pray, they receiue not the fruit of their prayers. For the remoouall of this diſtreſſe, wee may conſider theſe foure things.

I. The man that is thus troubled, is to examine himſelfe, whether he hath made his prayer to God aright, or no? For if he pray amiſſe, he may pray long and neuer be heard. Our Sauiour would not grant the requeſt of the ſonnes of Zebedeus, becauſe they asked they knew not what, Matth. 20.22. Iam. 4.3. *Ye aske & receiue not, becauſe ye aske amiſſe*, that ye might conſume it on your luſts. Paul prayed three times, and had the repulſe, becauſe hee asked things inconuenient for him to receiue: therefore anſwer was made, *My grace* A *is ſufficient for thee*, 2. Cor. 12. The man therefore that would make a prayer aright, muſt haue reſpect vnto the matter and forme thereof, as alſo to the diſpoſition of his owne heart: if he faile in any of theſe, then God will not heare; or if he doth, he heares in iuſtice.

II. Though men make lawfull prayers vnto God, and aske things that are to bee asked, and which God will grant, yet God will ſomewhat deferre the accompliſhment of their prayers, and not giue eare vnto them at the firſt. Dauid prayed night and day, and yet was not heard, Pſal. 22.2. Againe, *his eies failed, his throat was drie, while he waited for his God by prayer*, Pſal. 69.3. The Angel Gabriel ſaid to Zacharie, Luk. 1.13. *Thy prayer is heard.* B Now in all likelihood, that prayer of Zacharie was made long before, euen in his youth, yet it was not granted him till he was old.

The Lord deferres the graunt of our requeſts vpon good reaſon. For hereby he ſtirreth vp the dulneſſe of our hearts, and quickneth our faith and hope. Againe, hee makes vs when wee enioy the bleſſings deſired, to haue them in higher eſtimation, and to bee more thankfull vnto him; yea in the want therof, to ſtriue the more earneſtly with him by prayer for them. The woman of Canaan was repulſed, and called a dogge, by our Sauiour Chriſt, not for that he intended to reiect her prayer, but to ſtirre vp her faith, to make her more earneſt in asking; as alſo more C thankfull for the benefit, when ſhee had receiued it.

III. The Lord vſeth to grant our petitions, two manner of waies. Firſt, by giuing the very thing we aske. Secondly, by giuing ſomthing anſwerable thereto, when he graunteth not the thing it ſelfe. Thus *Chriſt was heard in that which he feared*. Heb. 5.7. He prayed to be deliuered from that cuppe, which notwithſtanding hee dranke of. How then was hee heard? Though he had not that which he asked, yet God graunted him the thing which was proportionable to his requeſt; namely, ſtrength, and power, whereby he was enabled to ouercome the woefull pangs of that death.

IV. VVe muſt thinke this ſufficient, that D wee can, and doe pray vnto God, though wee neuer haue any requeſt in this world graunted. For by whoſe grace haue we alwaies continued in prayer, but by the gift and grace of God? Paul in the like caſe, was anſwered by God, *My grace is ſufficient for thee*, 2. Cor. 12.9. that is, thine infirmitie ſhall not bee remooued: content thy ſelfe in this, that thou art in my fauour, and haſt receiued my grace, by which thou doeſt withſtand this temptation. To this purpoſe S. Iohn ſaith, *If we know that hee heareth vs, whatſoeuer we aske, wee know that we haue the petitions granted which we deſired of him*, 1. Ioh. 5.15. His meaning is, if we can perceiue, and diſcerne that God liſteneth to our prayers, hereby we may aſſure our ſelues, that he grants our requeſts. Now by this wee may perceiue that he doth liſten, and giue eare to vs, becauſe the grace wherby we pray, is from him alone.

CHAP. VII.

Of the ſecond head of Gods worſhip, the Hearing of the word preached.

THus much touching the firſt head of Outward worſhip, namely, Praier. Now followes the next, which is the *Hearing of the word preached.*

The Queſtions concerning this point, are of two ſorts. Some concerne the Preachers of the word, and ſome the Hearers. The firſt ſort I omit, and reſerue them to a more proper place.

For the ſecond ſort, concerning Hearers, one Queſtion may be mooued:

How any man may profitably, to his owne comfort and ſaluation, heare the word of God?

The neceſſitie of this Queſtion appeares, by that ſpeciall Caueat, giuen by our Sauiour Chriſt, Luk. 8. 18. *Take heede how ye heare.*

Anſ. To the profitable hearing of Gods word, three things are required, Preparation before we heare, a right Diſpoſition in hearing, and Duties to be practiſed afterward.

I. In Preparation, ſundry Rules of direction are to be obſerued.

Firſt Rule. *We muſt be ſwift to heare,* Iam. 1. 19. And this we ſhall doe, by diſburdening our ſelues of al impediments, which may hinder the effectuall hearing of the word. Theſe Impediments are eſpecially three; all which are named by the Apoſtle Iames, together with their ſeuerall remedies.

The firſt is, preſumption, when the hearer preſumes of his wiſedome, knowledge, and abilitie to teach, (if need were) his teachers. The remedie hereof is, *to be ſlowe to ſpeake,* that is, not to preſume vpon our owne gifts, thinking our ſelues better able to teach others, then to be taught by them. For ſo the Apoſtle afterwards expounds himſelfe, when hee ſaith, *My brethren, be not many maſters,* Iam. 3. 1. Let not priuate perſons take vpon them to become inſtructers of other men; but as Paul ſaith, 1. Cor. 3. 18. *If any man among you ſeeme to be wiſe, let him be a foole, that he may be wiſe:* that is, let him be willing to learne, euen of his inferiours. And in this regard, let him follow the practiſe of Naaman, who ſubmitted himſelfe to the aduice and counſell of his maid.

The ſecond Impediment is, *troubled affections,* ſpecially raſh anger, either againſt the Teacher or others. The remedie of this alſo is laid downe in the place before alleaged, *Bee ſlowe to wrath,* v. 19. The third is, ſuperfluitie of malitiouſneſſe, that is, the abundance of euill corruptions and ſinnes, which hearers ſhall by experience finde in their owne hearts and liues. This Impediment hath many branches, principally three. 1. Hardneſſe of heart, noted by the ſtony ground, in the parable of the ſower, Matth. 15. 20. 2. The Cares of the world, ſignified by the thornie ground, v. 22. 3. The itching eare, 2. Tim. 4. 3. when a man will heare no other doctrine, but that which is ſutable to his corrupt nature, not beeing willing to frame his heart to the word, but to haue the word framed to his wicked heart.

The remedies of this Impediment, are theſe. Firſt, euery hearer of the word, muſt *lay apart all ſuperfluitie of malitiouſneſſe,* that is, cut off, as much as in him lieth, all corruptions both of heart and life. Hence it is, that God ſpeaketh thus to the wicked man, Pſal. 50. 16. *What haſt thou to do, to take my word in thy mouth, ſeeing thou hateſt to be reformed, and haſt caſt my words behinde thee?* To this purpoſe, the Prophet Ieremie exhorteth the Iewes, to bee *circumciſed to the Lord, and to take away the foreskinnes of their hearts, &c.* Ier. 4. 4. And Moſes by Gods commandement, was *to ſanctifie the people three daies,* before they came to heare the Law deliuered by himſelfe in Mount Sinai, Exod. 19. 11. Againe, euery man will and ought to haue a care, to prepare himſelfe more or leſſe, to the receiuing of the Lords Supper: which dutie is as well to bee performed, before the hearing of the word, conſidering that in ſubſtance it differeth not from the Sacraments, they beeing the viſible, and preaching the audible voyce of God. Secōdly, euery hearer muſt *receiue the word with meekeneſſe,* that is, with quietneſſe ſubiect himſelfe to the word of God in all things. Eſa. 57. 15. *I dwell with him that is of an humble ſpirit, to reuiue the ſpirit of the humble, &c.*

The ſecond Rule of Preparation. VVee muſt lift vp our hearts in prayer to God, that he would giue vs the hearing eare. This hearing eare, is a gift of God, enabling the heart, when it heareth, to conceiue and vnderſtand the doctrine taught; and to yeeld obedience thereunto.

The third Rule. The hearer muſt in hearing, ſet himſelfe in the preſence of God. *Now therefore* (ſaith Cornelius to Peter, Act. 10. 33.) *are we all here preſent before God, to heare all things commanded thee of God.* The reaſon is, becauſe God is alwaies in the congregation where the word is preached.

II. The ſecond thing required to profitable hearing, is *a right diſpoſition.* VVherein two rules are to be obſerued.

Firſt, when the word of God is in deliuering, euery hearer muſt heare with iudgment. But ſome will ſay, many preachers bewray faults and infirmities in their preaching. To this Paul anſwereth notwithſtanding, *Deſpiſe* *not propheſie,* 2. Theſſ.5.20. Yea but what if they deliuer vntruths? Paul anſwers againe, in the next verſe, *Trie all things, and keepe that which is good:* and Saint Iohn to the like purpoſe, 1.Iohn 4.1. *Beleeue not euery ſpirit, but trie the ſpirits whether they be of God.*

Here by the way wee muſt remember one caueat. There bee three kinds of iudgement. The firſt is priuate, whereby euery priuate perſon may iudge of the doctrine which is taught. For hee muſt not heare, ſtand ouer-head, but iudge of that which he heareth. Of this Saint Paul ſpeakes to the Corinths, *Iudge ye what I ſay,* 1. Cor. 10. 5. The ſecond is, the iudgement of the Prophet or Miniſter: And this is a ſurer kinde of iudgement then the former, proceeding from a greater meaſure of Gods grace. The third is, the iudgement of the holy Ghoſt in Scripture; and this is ſoueraigne & abſolute. For the holy Ghoſt iudgeth all, and is iudged of none. Theſe three kinds of iudgement are ſet in this order. The firſt depends vpon the ſecond, the ſecond vpon the third, and the third is abſolute & iudged of none.

Vpon this caueat, two things doe follow; Firſt, that a priuate hearer, though hee may iudge of doctrine deliuered, yet hee may not cenſure the Teacher, or his miniſtrie. Miniſters are to bee iudged, but their ſpirit is not ſubiect to euery priuate man; but to the prophets. For the ſpirit of the Prophet, that is, the doctrine which the Prophets bring, being inſpired by the holy Ghoſt, is ſubiect to the Prophets, 1.Cor.14.32. Secondly, a priuate man, is not to publiſh or broach any point of doctrine, but that which is plainely propounded in the word, and taught by the miniſters thereof. This is a neceſſarie rule; and the want of obſeruation thereof, is the cauſe of many ſchiſmes and hereſies in the Church. The Lord commaunds the people, Mal.2.7. *to require the Law at the mouth of the Prieſt* in all maine points of faith and manners.

The ſecond Rule to bee obſerued in hearing.

Euery hearer muſt haue care that the word of God be rooted and grounded in his heart, like good ſeed, in good ground: which Saint Iames expreſſeth, Iam. 1.21. *Receiue with meekeneſſe the ingrafted word.* Here generally it is to be remembred, that not onely ignorant people, but euen the moſt learned, ought to bee hearers of the word preached. For the preaching thereof ſerues not onely for the increaſing of knowledge, but alſo for the reformation of the affection, which may bee inordinate, where knowledge doth abound.

Now for the rooting of the word of God in our hearts, ſundry things are required.

Firſt, a true and right vnderſtanding thereof.

Secondly, it muſt bee mingled with faith, Heb.4.1. For the word is as wine, or water of life: our faith is the ſuger that ſweetneth it, and giues it a pleaſant reliſh. The word there-A fore muſt be tempered, and mixed with our faith, that it may become profitable vnto vs. Now in this mixture, there is required a double faith: the firſt generall, whereby wee beleeue the doctrine deliuered to be true, ſo as wee neuer call the ſame into queſtion; *Our Goſpel to you* (ſaith Paul) *was in much aſſurance,* 1. Theſſ.1.5. The ſecond ſpeciall, whereby wee apply the word preached vnto our ſelues, for the humbling and comforting of our hearts.

Thirdly, wee muſt labour to bee affected with the word. Thus Ioſiah his heart is ſaid to melt at the reading of the law, 2.Chro.34.27. And the people reioyced greatly, becauſe they vnderſtood the word which the Leuites had taught them. Neh. 8. 12. The hearts of B the two diſciples that went to Emmaus, burned within them, when Chriſt opened vnto them the Scriptures, Luk. 24.32. And the Iewes at Peters ſermon, were pricked in their hearts, and ſaid, *Men, and brethren, what ſhall we doe?* Act.2.37.

Fourthly, the word of God muſt dwell plenteouſly in vs, Col. 3. 16. This it doth when it rules, and beares the greateſt ſway in the heart, and is not ouerruled by any corrupt affection.

III. The duties to bee performed after Hearing, are theſe.

Firſt, the doctrine deliuered, muſt bee treaſured vp in the heart, and practiſed in life, Pſal.119.11. *I haue hidde thy word in my heart,* C *that I might not ſinne againſt thee.*

Secondly, a man muſt meditate on the word which he hath heard, with lifting vp of his heart vnto God. The beaſts that were clouen footed, and chewed the cudde, were fitteſt both for meat vnto man, and for ſacrifice to God, Leu.11. It was the old and auncient opinion of the Church, that this chewing the cudde, ſignified holy meditations. And hee that heares the word, muſt doe as the beaſt doth, fetch vp the meat out of his bellie againe, and chew it ouer anew. The man that doth ſo, is the fitteſt for the Lords vſe.

Thirdly, hee muſt haue experience of the D word of God in himſelfe, Pſal.34.8. *Taſte and ſee how gracious the Lord is.*

Fourthly, hee is to examine himſelfe after he hath heard the word. Thus Dauid ſaith of himſelfe, Pſal. 119. 59. *I haue conſidered my waies, and turned my feet vnto thy teſtimonies.*

Fifthly, hee muſt be obedient vnto it, and teſtifie his obedience, though not at all times, yet whenſoeuer occaſion is offered. Iam.1.22. *Be ye doers of the word, and not hearers onely, deceiuing your owne ſelues.*

II. Queſtion touching Hearers is,

How are they to be comforted, who after long hearing of the word, either profit very little, or not at all?

For reſolution of this Queſtion, the Cauſes of not profiting, are diſtinctly to be conſidered. And they are of two ſorts.

The firſt ſort of Cauſes, are the ſinnes of the hearers. And that ſinnes are the cauſes of not profiting, it will appeare by this ſigne; if the memorie, vnderſtanding, & other parts of the minde in common matters, bee ſtrong and pregnant, but dull and weake in apprehending, and retaining the doctrine taught. Now theſe ſinnes are principally two.

Firſt, *Hardneſſe of heart*, when a man is not inwardly mooued and affected with the word preached, but remaines in the ſame ſtate hee was before. This is ſet foorth by the hard ground, that is, by the high way ſide, and by the ſtony ground, Matth. 13.4.5. And ſuch is the heart that is not mooued nor affected either with ioy, ſorrow, feare, or conſolation. The hardneſſe of heart ariſeth from a cuſtom in ſinning, and from the deceitfulneſſe of ſin, Heb. 3.13.

Secondly, *worldly Cares*, that is, a heart poſſeſſed with deſire of profits, pleaſures, honors, preferments, & ſuch like; which be as thorns that choake the ſeed of the word, and ſuffer it not to grow and fructifie: yea, that fill the heart full of wandring imaginations, which ſteale away the minde from attending to the word preached. Thoſe that are thus hindred from profiting, are rather to be reprooued, then comforted: for that the cauſe of their *non-proficiencie*, is in, & from themſelues. They are therefore to vſe all good meanes for the remoouall of their ſinnes, that of hard hearted and carnall, they may become good and profitable hearers of the word. The meanes are theſe.

Firſt, they muſt labour to bee touched in heart, with ſenſe and feeling of their ſpirituall pouertie, and want of Gods fauour and mercie in the pardon of their ſinnes. The reaſon is giuen of Dauid, Pſal. 25.9. *The Lord teacheth the humble his waies*: And by Marie in her ſong, Luk. 1.53. *Hee hath filled the hungrie with good things, and the rich he hath ſent emptie away.* The ſecond meanes is, to heare the word of God with an honeſt heart, ioyned with a conſtant purpoſe of not ſinning. The third, to be as carefull to bring good affections, as a good vnderſtanding. For affections are the feete that carrie the heart, and Salomon biddes vs to take *heed to our feete, when we enter into the houſe of God*, Eccleſ. 4.17. They are the very key of knowledge and memorie; and therefore Dauid ſaies, *The ſecret of the Lord is reuealed to thoſe that feare him, and his couenant is to giue them vnderſtanding*, Pſal. 25.14. And that which he ſaith of Feare, may be ſaid alſo of other good affections.

The ſecond ſort of Cauſes, are ordinarie and vſuall defects of naturall gifts; as of capacitie, or conceipt, of memorie, and vnderſtanding. For all men haue not the like gifts of nature, and therefore all men cannot reap like benefit by the word preached. Theſe wants may be diſcerned thus; If the minde and memorie bee weake or wanting, as well in common worldly matters, as in diuine things that belong to Gods kingdome. And to this kind of men, which are thus troubled for not profiting, there belongeth comfort; Yet not ſimply, but vpon theſe conditions. Firſt, if they know the principall grounds of religion. Secondly, if they haue care to profit & increaſe in knowledge. Thirdly, if they liue according to the meaſure of their knowledge, in obedience to Gods will. Theſe beeing obſerued, ſuch parties are to comfort themſelues in this, that God in mercie will accept of their indeauour, forgiue their ignorance, & beare with their infirmities. This is to bee ſeene in the example of Peter, whoſe faith was highly commended by Chriſt, when he ſaid, *the gates of hell ſhould not preuaile againſt it*, Matth. 16.16. And yet at that very time, Peter was ignorant of many maine points of Religion, as of the death, reſurrection, & aſcenſion of Chriſt. And in his perſon, the other diſciples are commended alſo for their faith, becauſe they held Chriſt to be the Meſſias and Sauiour of the world, though they were ignorant of the manner of his redemptiō, thinking he ſhould haue beene an earthly king. Act. 1. Againe, the want of knowledge in ſuch as haue naturall defects, may bee ſupplied by good affection, if they be not wanting in an honeſt heart, and carefull indeauour of godly life. Thus the Church of the Iewes in the olde Teſtament, did farre exceed the Church of the new in good affection, though it came farre ſhort of it in knowledge and apprehenſion.

CHAP. VIII.

Of the Sacraments in generall, the receiuing, and vſe of them.

IN the next place, follow the Queſtions of conſcience touching the third part of Gods Outward worſhip, namely, the *Sacraments*; and theſe concern either the adminiſtration, or the receiuing of them. The Adminiſtration I wil here let paſſe, and handle thoſe Queſtions onely, that concerne the receiuing and vſe thereof, both in generall & in particular.

Touching the receiuing of the Sacramēts *in generall*, there is one onely Queſtion:

VVhether the Sacraments miniſtred by Heretickes, Idolatours, and vnſufficient miniſters, be Sacraments or no?

For anſwer hereunto, wee are to know, there be three ſorts of men that may adminiſter the Sacraments. Some are true and lawfull miniſters, lawfully called by God & men to that function, keeping the right forme of the Sacrament according to the inſtitution. Some againe are meere priuate perſons, that haue no authority at all to adminiſter, whom we may oppoſe to the former ſort, as contrary to them in this action. Others againe bee admitted to ſtand in the roome of lawfull miniſters by the acceptation and conſent of men, or by cuſtome, though corrupt: and theſe are in a meane betweene the two former ſorts. Of the firſt there is no queſtion. But the Sacrament adminiſtred by the ſecond ſort, is a meere nullitie; becauſe they haue no calling thereto, neither can they do it of faith: foraſmuch as they haue neither precept nor example out of the word of God. Now for the third ſort, though they be not indeed lawfull paſtours; yet beeing in the place of ſuch, by the conſent, allowance, and cuſtome of men, though corrupt; their action is of force, and the Sacrament which is adminiſtred by them, is indeede a true Sacrament: which I prooue by theſe reaſons:

Firſt, the preaching of the word, and adminiſtration of the Sacrament, are all one in ſubſtance. For in the one the will of God is ſeene, in the other heard. Now the word preached by Heretickes, is the true word of God, and may haue his effect. The Scribes and Phariſies, great Doctours of the Iewes, were not all of the Tribe of Levi, but deſcended from other Tribes. Againe, euen the principall of them liued by extortion and briberie, and were wicked men, yea Heretickes and Apoſtatae, depoſed & excommunicated perſons. And yet becauſe they occupied the places of good teachers, and ſate in the chaire of Moſes, that is, read the doctrine of Moſes law, Chriſt biddeth his diſciples *to heare them*, Matthew 23. 3. Prouided onely, that they tooke heede of the leauen of their falſe doctrine, and wicked life. Now if the word taught by their miniſterie was powerfull, why may not the Sacraments miniſtred by the Heretickes ſtanding in the roome of true miniſters, bee true Sacraments? In the daies of Paul, Philippians 1. 15. ſome preached Chriſt *through enuie and ſtrife, and ſome of good will*: what was the Apoſtles iudgement in this caſe? Himſelfe anſwereth, verſ. 18. *What then? yet Chriſt is preached all manner of waies, whether it be vnder a pretence, or ſincerely, and therein I ioy, yea, and will ioy.*

Secondly, this point is plaine by examples. The Leuitical Prieſts vnder the law were Heretickes, and taught after a ſort the breach of the morall law. Yea, they held Iuſtification by workes, Rom. 10. 3. and yet Circumciſion by them adminiſtred, was in force; neither was the Paſſeouer celebrated by them, or the ſacrifices which they offered, any other then the true Paſſeouer, and true ſacrifices. Iudas was a very hypocrite, yea Chriſt cals him a Diuell, Ioh. 6. 70. and yet hee preached the word at Chriſts commandement, and baptized with the reſt of his Diſciples, Ioh. 4. 1, 2.

Thirdly, the Sacrament, if it bee adminiſtred in the name, and by the power of Chriſt, is the ordinance of God, beeing receiued by faith, yea a true Sacrament of Chriſt, and the force and efficacie thereof, doth not depend vpon the worthineſſe of the Miniſter, but vpon Chriſt. The letters or Epiſtle ſent from one man to another, are authenticall, & ſerue fully to expreſſe the minde of the author, though the meſſenger or carrier be a wicked or a naughtie man. And in like manner, the ſinne of any man that ſtands in the roome of a lawfull Miniſter, doth not nullifie the Sacrament, and therefore not hereſie or inſufficiencie. Saint *Cyprian*, who liued 300. *yeares* after Chriſt, was of this opinion, that Sacraments adminiſtred by Heretickes, were no Sacraments. But the Churches of Africa in thoſe times concluded the contrarie againſt him, according to the doctrine that hath bin deliuered.

The vſe. I. By this doctrine they are iuſtly to bee blamed, who would haue their children re-baptized, which were before baptized by the Popiſh Prieſts; becauſe the Sacrament, though adminiſtred by a Papiſt, if hee ſtand in the roome of a true Paſtour, and keepe the forme thereof, is a true Sacrament. II. Others by this doctrine come to be reprooued, that refuſe to receiue the Sacraments at the hands of vnpreaching Miniſters. For though the Miniſter bee vnſufficient, and preach not, yet if hee be called by the Church, hee hath the place of a lawfull Paſtour, his adminiſtration is warrantable, and the Sacrament by him adminiſtred, a true Sacrament.

If it be ſaid, that then the true Sacraments may bee out of the true Church, as in the Church of Rome at this day; becauſe Heretickes and ſuch like miniſters are not of the Church. I anſwer, that there is in the church of Rome, the hidden church of God, and the Sacraments are there vſed, not for the Romiſh Church, but for the hidden Church which is in the middeſt of Papacie: like as the lanterne beareth light not for it ſelfe, but for the paſſengers: yet hence it followes not, that wee ſhould communicate with idolaters, Heretickes, and wicked perſons.

And ſo much of the Adminiſtration of the Sacraments in generall. I come now to the particular Sacraments.

CHAP. IX.

Of Baptiſme.

THe firſt Sacrament in order, is Baptiſme. And the Queſtions touching it, I reduce to fiue heads.

I. Queſtion.

Whether Baptiſme be neceſſary to Saluation, or no?

For anſwer to this Queſtion, wee muſt rightly diſtinguiſh of Neceſſitie. A thing is ſaid to bee neceſſarie, two manner of waies; either abſolutely and ſimply, or in part. Abſolutely neceſſarie is that, which is in all reſpects neceſſarie, and the contrarie wherof is vtterly vnneceſſary. Neceſſarie in part is that, which in ſome reſpects, or vpon certaine cauſes and conſiderations, is neceſſary. This diſtinction premiſed, I anſwer:

Sect. 1.

How Baptiſme is neceſſary, and why?

Firſt, that Baptiſme is neceſſary the ſecond way, in part and reſpectiuely, that is, in diuers and ſundry regards.

I. As the lawfull vſe thereof is a note, whereby the true Church of God is diſcerned and diſtinguiſhed from the falſe church. Not that the Church of God cannot bee a Church without the Sacrament; For it may want Baptiſme for a time, and yet remaine a true Church; as well as the Church of the Iewes in auncient times, wanted circumciſion, for the ſpace of fortie yeares, Ioſh. 5. 6. and yet ceaſed not to bee a true Church, and loued of God.

II. As it ſerues for neceſſary vſes and purpoſes to men of yeares, that are to bee baptized: as firſt, to teſtifie vnto the Church and themſelues, that they are receiued into the bodie of Chriſt, which is the companie and ſocietie of the faithfull. Secondly, to teſtifie their obedience to Gods commaundement, and their ſubiection to his ordinance appointed by him for their good. Thirdly, to bee a neceſſary proppe to vpholde their weakenes, a ſeale to confirme their faith in the couenant of grace, and an inſtrument to conuey Chriſt vnto them with all his benefits.

III. It is neceſſarie to infants, as it ſerues to enter, and admitte them into the viſible Church, and withall to ſignifie their intereſt in the couenant of grace, and conſequently their right and title to life euerlaſting.

Sect. 2.

How Baptiſme is not neceſſarie, and why?

Secondly, I anſwer that Baptiſme is not abſolutely or ſimply neceſſarie, ſo as the partie that dies without it, remaines in the ſtate of damnation, and cannot be ſaued. My reaſons are theſe:

I. Baptiſme is appointed by God, to bee no more but a ſeale annexed vnto, and depending vpon the couenant: therefore wee muſt put a difference betweene it, and the couenant.

The Couenant of grace, and our beeing in Chriſt, is abſolutely neceſſarie: for no man, woman, or childe, can bee ſaued, vnleſſe they haue God for their God. But the ſigne thereof is not. For looke as to the eſſence of a bargaine, the conſent and agreement of the parties alone, is of meere neceſſitie required; and this being yeelded, the bargaine is a bargaine, though it bee neither ſealed, ſubſcribed, nor confirmed by witneſſes; ſo likewiſe a man may be ſaued, if he be within the couenant of grace, though hee haue not receiued the ſeale and ſigne thereof, the Sacrament of baptiſme.

II. The bare want or priuation of baptiſme (when it cannot bee had) is pardonable, and doth not condemne the partie vnbaptized. The theefe vpon the croſſe was ſaued, though hee was neuer baptized, Luk. 23. And ſundrie Martyrs in former times, who were Gods deare children, and died for the maintenance of his truth, though they wanted the outward and viſible baptiſme, yet by Gods mercie they were not deſtitute of the inward, and conſequently were not condemned, but ſaued. And ſo many children vnder the law died before the eight day, vncircumciſed. Yea, when any among them were weake, and could not endure to haue the foreskinne of their fleſh cutte, in probability their circumciſion was deferred, and ſome of them died in the meane time: which neuertheleſſe beeing borne of beleeuing parents, were vndoubtedly ſaued; according to the promiſe of God made to Abraham, *I will bee thy God, and the God of thy ſeede.* For as Chriſt ſaith of the Sabboth, ſo may wee ſay of circumciſion; It was made for man, and not man for it. And it were a iudgement both raſh and vncharitable, to thinke that all the males of the children of Iſrael that died before circumciſion, were condemned.

Yet on the other ſide, the wilfull contempt, and careleſſe neglect of this ordinance, when it may conueniently bee adminiſtred and receiued, is deadly and damnable. And to them that are guilty of this ſinne, is the threat of God iuſtly denounced, Gen. 17. 14. *Euen that perſon ſhall be cut off from his people.*

III. The grace and mercy of God is free, and not tyed or bound to the outward elements. Ioh. 3. 8. *The winde bloweth where it liſteth*, that is, God giues grace, and vouchſafeth fauour, to whome, where, and when it pleaſeth him. And hence it is, that they whome hee would not haue periſh, but come to eternall life, ſhall be ſaued, though they be not partakers of this Sacrament.

IV. Infants borne of beleeuing parents, are holy before baptiſme, and baptiſme is but a ſeale of that holineſſe, 1. Corinth. 7. 14. *The children of beleeuing parents are holy.* Rom. 11. 16. *If the firſt fruites be holy, ſo is the whole lumpe; and if the roote be holy, ſo are the branches.* Yea, to them belongs the kingdome of heauen as well as to others. Chriſt ſaith, *Suffer litle children, &c. for to them belongeth the kingdome of heauen*, Mark. 10. 14.

It is alleadged, that thoſe which are ſanctified haue faith, which infants haue not. *Anſ.* God ſaith, *I will bee thy God, and the God of thy ſeede.* By vertue of this promiſe, the parent laies holde on the couenant, for himſelfe and for his childe; and the childe beleeues, becauſe the father beleeues.

It is obiected againe, that infants are borne in originall ſinne, and therefore cannot bee borne holy and ſanctified. *Anſw.* Euery beleeuing parent ſuſtaines a double perſon. Firſt, as hee is a man, deſcending of Adam, by corrupted ſeede; and thus, beeing himſelfe corrupted and vncleane, his children alſo are corrupt and impure. Secondly, as he is a holy and beleeuing man, ingraffed by faith into Chriſt the ſecond Adam. And thus by his faith, comes his childe to be in the couenant, and partaker of the benefits and priuiledges thereof; and by the ſame faith hee beeing a beleeuer, the guilt of originall corruption, which is in the infant new borne, is not imputed vnto him to condemnation. And for theſe cauſes, the Sacrament of Baptiſme, is not abſolutely and preciſely neceſſarie to ſaluation, but ſo, and in that ſort, as hath beene declared.

Againſt this doctrine it is obiected, that Chriſt ſaith to Nichodemus, *Except a man be borne of water and the holy Ghoſt, he cannot enter into the kingdome of God.* Ioh. 3. 5.

To this obiection, ſundrie anſwers are giuen. Firſt, if the place be vnderſtood of Baptiſme, then the words may carry one of theſe two ſenſes. Firſt, that our Sauiour directs this ſpeech principally againſt Nichodemus, who was a timorous profeſſour, and remained ignorant, and had long neglected his baptiſme. Secondly, that the kingdome of heauen is here put, not for euerlaſting happineſſe, but to ſignifie the viſible eſtate of the Church of the new Teſtament; and then the meaning is, no man can be admitted into the Church, and made a viſible member thereof, but by the water of baptiſme: neither can any man bee made a liuely member of Chriſt Ieſus, but by the ſpirit, that is, by regeneration, which alone makes the partie that is entred into the Church by baptiſme, to bee a liuely member of the bodie of Chriſt. Secondly, others anſwer, that this place is to bee vnderſtood not of Baptiſme, but ſimply of regeneration, and that Chriſt alludes to the ſayings of the Prophets, which ſpeake of *cleane water*, Exod. 36. 25. and expounds the ſame in this ſort; Thou Nichodemus, art by profeſſion a Pariſie, and vſeſt many outward waſhings: but know this withall, that vnleſſe thou bee waſhed inwardly by *cleane water*, that is, be regenerated and renewed by the holy Ghoſt, thou canſt not enter into Gods kingdome. Laſtly, it is anſwered, that the neceſſitie of ſaluation lies not in both, but only in the new birth by the holy Ghoſt; as if Chriſt ſhould ſay, Except ye bee regenerate, and borne anew of the Spirit, which as cleane water, purgeth and A cleanſeth you from your ſinnes, ye cannot be ſaued.

The Vſe. By this doctrine touching the neceſſitie of Baptiſme, are iuſtly challenged two ſorts of men.

The firſt is the Popiſh ſort, who build the abſolute neceſſity of Baptiſme vpon falſe and vnſtable grounds. For they teach in their writings, that all men are borne in ſinne and corruption, and vnleſſe they be cleanſed from it, they can neuer be ſaued. Now Baptiſme (they ſay) is appointed by God, as the onely remedie and ſole meanes whereby they may bee purged from ſinne, and come to ſaluation. And this they ſhew by a compariſon of Bap- B tiſme with the brazen Serpent: which as it was the onely remedie for the cure of thoſe which were ſtinged by ſerpents, ſo is this Sacrament the onely meanes, ſet apart by God, to keep them that are partakers thereof, from the ſting of death and eternall deſtruction.

But the anſwer is plaine out of the former doctrine. That though all men bee conceiued and borne in ſinne, and cannot enter into the kingdome of heauen, except they be cleanſed; yet baptiſme is not of abſolute neceſſitie for this purpoſe. For it is not appointed by God, as the onely remedie of this euill, but onely to bee a ſigne and ſignification of the purging and cleanſing of ſinne, by the blood of Chriſt. Now thoſe that are C within the couenant, may haue their ſinnes remitted by the mercie of God, and that according to the forme of the couenant, though they receiue not the ſigne thereof; ſo bee it they doe not wilfully contemne nor neglect the ſame when it may bee had. Againe, the ſerpent lifted vp by Moſes, in it ſelfe, and by it owne vertue was a bare ſigne, and was no remedie to cure the diſeaſed Iſraelites: but they were cured by their faith in the word of Gods promiſe annexed vnto the ſigne: according to which Dauid ſaith, *He ſent his word and healed them,* Pſal. 107. 20. And to the ſame effect Auguſtine ſaith, *That the cure and health of the Iſraelites, came not from the Serpent, but from Gods commaundement obeyed, and his pro-* D *miſe beleeued.* And ſo is Baptiſme a remedie, and no otherwiſe.

Lib. de mirab. Script. c. 33. Non in ſerpente, ſed in Domini imperio & promiſſo, &c.

The ſecond is, the common ignorant ſort of people, who thinke that an infant dying without baptiſme, dies without chriſtendome; and that it cannot poſſibly be a Chriſtian, vnleſſe it be baptized. This their opinion is very erronious. For by it they make baptiſme the ſeale of the couenant, to be as neceſſary as the couenant it ſelfe. Whereas on the contrary, baptiſme is not ſimply and abſolutely neceſſarie, ſo as the partie dying without it, cannot bee ſaued, but onely in part, as it ſerues to diſtinguiſh the true Church from the falſe, to be a neceſſary ſigne of our admiſſion & entrance into the Church, yea, to confirme our faith in the promiſe of God. Neither is baptiſme of force to make a Chriſtian, but onely to ſignifie and declare a man to bee a Chriſtian, by being within the couenant of grace.

II. Queſtion.

Whether witneſſes, which we commonly call Godfathers and Godmothers, be neceſſary?

To this there are giuen two anſwers.

Firſt, that the vſe of Godfathers and Godmothers, is not ſimply neceſſarie to the Sacrament of baptiſme. For firſt, it ſeemes that of auncient times, the parents of children which were Heathen, and newly conuerted to Chriſtian Religion, were either ignorant and could not, or careleſſe and would not bring vp their children agreeably to the word of God, and the Religion which they newly profeſſed. And hence it was thought meete, that ſome perſons of good knowledge and life, ſhould be called to witneſſe the Baptiſme, and promiſe their care for the childrens education. But now parents amongſt vs beeing better taught and qualified, the other is not of ſuch neceſſitie. Secondly, Chriſt hath inſtituted and ordained in his word, all things fitte, conuenient, and neceſſarie vnto lawfull Baptiſme, amongſt all which, hee hath not anywhere expreſly preſcribed the vſe of Sureties. Thirdly, the whole congregation aſſembled together at the adminiſtration of this Sacrament, do preſent the childe to the Lord, and are witneſſes that the childe is admitted into the Church, and is externally in the couenant. A therefore I take it to bee a fault, when the congregation doth depart before the childe bee baptized. Fourthly, that which is required of them to promiſe and performe, may, yea muſt and ought to be performed of the parents of the baptized; who are by the word of God to bring vp their children in the feare of God.

The ſecond anſwer is, that though ſuch perſons are not neceſſarie to the eſſence of Baptiſme, yet they are not ſimply to be reiected; this alway preſuppoſed, that they be fit men, and well qualified. Their fitneſſe ſtands in foure things.

Firſt, that they be of yeares of diſcretion, ſufficient to vndertake ſuch a charge. And therefore it is a fault, when children are called to be Godfathers and Godmothers, which neither are come to yeares of diſcretion, nor able to conſider what they doe, or ought to doe.

Secondly, that they haue at leaſt ſome knowledge and vnderſtanding, not onely in generall of the principles and groundes of religion, but alſo of the nature and ende of the Sacrament, and of the ſubſtance of the promiſe wherewith they binde themſelues, in the behalfe of their god-children. It was in A auncient times required of ſuch perſons as were to bee witneſſes, that they ſhould know and vnderſtand the Creede, and the Lords prayer. Therefore thoſe are iuſtly to be blamed, that call ſuch perſons to bee witneſſes to their children, which though they haue years ſufficient, yet they haue litle or no knowledge of the grounds of the Catechiſme, or of the bond whereby they oblige themſelues for the good and godly education of the infants in time to come.

Thirdly, that they be knowne to be of an honeſt and reformed life, not iuſtly chargeable of impietie, inciuilitie, or diſhoneſtie: that by their example the children may in time to B come be drawne to holineſſe of life and conuerſation. For how can he that is of a diſſolute and wicked life, bee able to bring others committed to his charge, to the embracing of true religion?

Fourthly that they be carefull to performe their promiſe made in the face of the church, for the good education and inſtruction of the childe in the feare of God, ſpecially when the parents be negligent and careleſſe in that behalfe.

Now the reaſons why theſe Sureties are not to be ſimply reiected, if they be qualified, as hath beene ſaid, are theſe: I. Becauſe this cuſtome though it be not directly grounded vpon Scripture, yet it is not repugnant thereunto. C For beeing rightly vſed and kept, it tendeth to the furtherance of religion and godlineſſe in particular families, and conſequently to the edification of the Church. II. It is no new thing, but an ancient commendable practiſe, continued in the Church of God aboue the ſpace of 120. yeares. III. Becauſe theſe parties doe ſupply the defect of naturall parents when they be wanting, either by death, or by negligence while they liue; if they bee anſwerable to their promiſe made in the behalfe of the children, touching the things that belong to their ſaluation.

Yet further touching theſe perſons, three Queſtions are mooued.

I. Q. What dutie are they to doe in the D behalfe of the partie baptized?

Anſ. Papiſts teach, that the principall and proper act of the Suretie is, the taking of the infant baptized from the hands of the Prieſt, into his owne armes and cuſtodie. But this, though it bee an action neither good nor euill, yet conſidering it may as well be done by another as by him, and the doing of it by another, is no whit preiudiciall to the ende, for which, ſuch perſons were firſt appointed in the Church; namely, the good education of infants baptized; it cannot bee the principall dutie of the Suretie.

But the things required of them, are eſpecially theſe:

I. To be ſpeciall witneſſes of the admiſſion and entrance of the partie baptized, into the Church of God.

II. To binde themſelues by ſolemne promiſe, in the name of the childe, before the whole Church aſſembled, that they will be carefull ſo ſoone as hee comes to yeares of diſcretion, that he be brought vp in the feare and ſeruice of God, and be inſtructed in the principles of faith and repentance, and acquainted with the promiſe made by them in his behalfe, that hee may frame his life thereafter.

III. To haue ſpeciall care of the performance of their promiſe; that by all good means which God hath appointed, both publike, as hearing the word, and receiuing the Sacraments; and priuate, as exhortations and admonitions, in time to come hee ſhall bee mooued & incited to forſake the Diuell, &c. and to pay his vowes made at his Baptiſme.

II. Q. Whether children baptized, come to bee of ſpirituall kinred with the whole Church, by reaſon of their Godfathers and Godmothers?

The Papiſts anſwer yea, and they explane their anſwer in this manner: Looke as by carnall propagation, a man hath a naturall beeing; ſo by the Sacrament of Baptiſme, he hath a ſpirituall beeing in the ſtate of grace, according to which he is borne againe. Now, as by carnall propagation, ariſeth a bond of kinred betweene one man and another: ſo by the receiuing of Baptiſm, there ariſeth a bond of kinred betweene the members of the Church; by meanes whereof, the Sureties become as Fathers and Mothers to the parties baptized.

Wee on the other ſide anſwer negatiuely, that perſons baptized, doe not by their Baptiſme become ſpiritually a-kinne to the Church. Now that this is the truth, and the contrarie doctrine of the Papiſts erroneous, will appeare by theſe reaſons:

I. The Sacrament it ſelfe, doth not giue a ſpirituall beeing, to any man that is partaker thereof: neither is it of force to make a man a Chriſtian, or a member of the inuiſible Church of God. But that which doth this, is the Couenant of grace, wherein is promiſed remiſſion of ſinnes, and life eternall, in and by Chriſt. And the Sacrament, is onely a ſeale of that couenant, and no more.

Now if baptiſme cannot make a Chriſtian, much leſſe can it giue vnto him a ſpirituall beeing in the bodie of Chriſt, and conſequently any ſuch ſpirituall alliance, whereby one member may bee allied vnto another.

II. There is not the ſame reaſon of Baptiſm[illegible]t is of carnall propagation or birth. For Baptiſme is not regeneration it ſelfe, but the Sacrament, that is, the ſigne and ſeale of regeneration. And therefore though naturall kinred comes by carnall ſeede and birth, yet ſpirituall kinred, cannot come to any by baptiſme. III. The Scripture mentions onely two ſorts of kinred, and no more; the one, which ariſeth properly, from ſocietie and communion of blood, which wee call *Conſanguinitie*; the other, which comes by carnall coniunction of man and woman, in the eſtate of marriage, commonly tearmed *Affinity*. And beſides theſe, the Scripture acknowledgeth none.

If it bee ſaid, that God is the Father of all beleeuers, and that they are his ſonnes and daughters, & Chriſt their elder brother: and therefore there muſt needes be a ſpirituall alliance betweene them all. I anſwer, it is true: but that this kinred hath his originall from baptiſme, and beginneth with that relation, that is betweene the Sureties and their godchildren in that Sacrament, it is a Popiſh inuention, deuiſed by the wit of man, without ground or warrant in the word of God.

III. Q. But be it, that the Papiſts opinion were true, then a further Queſtion may be mooued:

VVhether ſpirituall kinred contracted by baptiſme, can be a iuſt impediment of marriage between the witneſſes themſelues, or their children?

The Papiſts in their writings anſwer, that ſpirituall alliance, being farre more excellent then carnall, is of much more force, both to hinder a man from marriage, before he marry, and to breake off marriage, when it is conſummate.

Lib. ſent. 4. diſt. 41. quæſt. 1. impedit contrahendum matrimonium, & dirimit contractum. Bell. de matr. lib. 1. cap. 30.

But this doctrine (as the former) is not warrantable. For firſt, they themſelues affirme, that this impediment doth not depend vpon the Law of nature, but vpon the iudgement of the Church. But the eſtate of marriage, ſtands by Gods ordinance, who hath giuen liberty of entrance into it, to all men, that are out of the degrees forbidden in his Law, without exception: and therefore the lawes and conſtitutions of men, cannot preiudice, or take away mans liberty in that behalfe.

Secondly, all beleeuers are brethren and ſiſters in Chriſt, and therefore are ſpiritually allied each to other. Now if this ſpirituall alliance be polluted by mariage, or makes marriage vndertaken, a meere nullitie; then no beleeuer ſhall marrie in the Lord: for Chriſtians by this meanes muſt neuer match with Chriſtians, but with Pagans and Infidels.

Thirdly, this impediment is a ſuperſtitious inuention of Popiſh Canoniſts, onely to increaſe the Treaſurie of their Church, by their multitude of diſpenſations. And it ſeemes that they are either aſhamed of it, or wearie to beare the imputation thereof. For ſome of their owne Canons are againſt it, which doe allow Godfathers children to marrie, and a man to marrie his Godfathers wife. And the Councell of Trent, hath drawne this affinitie into a narrower compaſſe, which before was ſo farre inlarged, allowing the VVitneſſes themſelues to bee man and wife, not vrging all the three kindes of kinred, but onely ſome degrees of compaternitie.

Decr. Greg. l. 4. tit. 11. c. 1.

Concil. Trid. ſeſſ. 24. decret. de reformatione Matrimonii, c. 2. &c.

III. Queſtion touching Baptiſme.

Whether children of excommunicate perſons, which are caſt out, and not holden as members of the Church, haue right to Baptiſme?

For better reſoluing of this Queſtion, the ground of the Anſwer is firſt to be laid down, and then the Anſwer directly to be made.

There are two Texts of Scripture commonly alleadged, concerning the force and vſe of Excommunication. The firſt, is Mat. 18. the ſecond, is 1. Cor. *5.* The ſcope of them both is, to ſhew, that the man which is excommunicated, is barred from the kingdome of heauen. For hee is not to be holden a true member of the Church, but as a Heathen and a publicane: and therefore is put out of Gods kingdome, and deliuered vp to Satan. Of this weight is Excommunication.

Now in Excommunication, there are three iudgements to bee conſidered. The firſt, of God: the ſecond, of the Church: the third againe, of God.

The firſt is, when God doth hold any obſtinate ſinner, guiltie of his offence, and conſequently guiltie of condemnation, vnleſſe he repent. This is the firſt ſentence. The ſecond is, the iudgement of Gods Church vpon the offender, after that God hath holden him guilty. For the iudgement of the Church followeth the iudgement of God, and doth indeede nothing, but pronounce the partie guiltie, and ſubiect to condemnation. And the difference betweene them both, is onely this; That God holdes the offender guiltie, and the Church declareth him ſo to be. Now the ſecond iudgement is not to bee giuen abſolutely, but with condition of repentance, and ſo farre forth, as man can iudge by the fault committed, as alſo by the word, which giues direction, how to diſcerne of the impenitencie of the ſinner. The third and laſt iudgement is Gods, whereby he ratifies and confirmes that in heauen, which the Church hath done on earth: and this in order followes the ſecond.

This ground being laid downe, I come now to the Anſwer.

Firſt therefore, the parties excommunicate, are in ſome reſpects no members of Chriſts body, and in ſome reſpects they are.

They are not, in two regards. Firſt, in that they are cut off from the companie of beleeuers, by lawful excommunication, and ſo haue no participation with them, either in prayer, hearing the word, or receiuing the Sacraments. The reaſon is: for that the action of the Church ſtands in force; God ratifying A that in heauen, which the Church doth vpon earth. Secondly, becauſe by their ſinne, they haue (as much as in them lieth) depriued themſelues of the effectuall power of Gods Spirit, which might rule and gouerne them.

But in other reſpects they are members, as will appeare, if we conſider the diuers ſorts of members.

Some are members *not actually*, and in preſent, but *in the eternall counſell* of God, and are to be in time when they ſhall be called. Thus was Paul before his conuerſion, and therefore he ſaies of himſelfe, that *God had ſeparated him from his mothers wombe, and called him by his grace*, Gal. 1. 15. Alſo of himſelf and other B beleeuers he ſaies, *when we were enemies, wee were reconciled to God, by the death of his Sonne*, Rom. 5. 20. Some againe are members onely *in ſhew and appearance*; of which ſort are hypocrites, which ſeeme by their outward profeſſion, to be that they are not indeede: wherein they reſemble the woodden legge, that is cunningly faſtened to the bodie, but indeede is no legge, nor part of the bodie, whereto it is adioyned. A third ſort are liuely members, which are vnited vnto Chriſt by faith, and haue fellowſhip with God in him, beeing iuſtified, ſanctified, gouerned and preſerued by his ſpirit; and withall doe feele, and ſhew forth the power of the ſame ſpirit dwelling in them. Of theſe Paul ſpeaketh, Rom. 8. 14. *As many as are led* C *by the ſpirit of God, they are the ſonnes of God.* The fourth ſort are *decaied members*, which thogh they belong to Gods election, and are plants truly ingrafted into the vine Chriſt Ieſus, yet for the preſent, haue not a liuely ſenſe of the power, and vertue of the Spirit of Chriſt in them. Theſe may fitly bee reſembled to the legge of a man, or ſome other part, that hath the dead palſie, which though it remaine for ſome time, without feeling, and vncapable of nouriſhment, yet being ioyned to the bodie, it may by vertue of ſome ſtrong medicine, bee recouered, and made whole as the other.

Of this ſort are excommunicate perſons. For in regard of their ingraffing, they are true members, and cannot be quite cutte off from D the bodie of Chriſt, *Ioh.* 10. 28. though otherwiſe they are not holden ſo to bee, in a threefolde reſpect.

One in regard of men, becauſe they are excluded from their holy communion with the faithfull, by the Churches cenſure. The ſecond, in regard of God, becauſe that which the Church rightly bindeth on earth, is bound in heauen. The third, in regard of themſelues, becauſe for a time, they want the power and efficacie of the Spirit, vntill they be throughly touched with repentance, and beginne (as it were) to liue againe.

Now, though in theſe reſpects, they bee not eſteemed members of the Church, yet the truth is, they are not wholly cut off from the ſocietie of the faithfull. For the ſeede of faith remaineth in them, and that knits the

A bond of coniunction with Chriſt, though the ſenſe thereof be loſt, vntill they repent.

In this caſe, the partie excommunicate is, as a free man in bonds, who vntill he get out of priſon, hath no *vſe* of his freedome, and yet continues a free-man ſtill, though he remaine in priſon. So alſo the children of God, may ſtill be the children of God, though excluded from the congregation of the Church, for ſome offences.

From this that haue beene ſaid, ariſeth the Anſwer to the Queſtion propounded; namely, that the children of ſuch perſons, as are excommunicated, are (notwithſtanding their excommunication) to be baptized, becauſe B they are indeed, and in the iudgement of charitie, true members of the bodie of Chriſt, though in ſome other regards, they are not in preſent holden ſo to be.

Yet further, beſides the former grounds, conſider theſe reaſons.

Firſt, children of parents, that are profeſſed members of the Church, (though cut off for a time, vpon ſome offence committed) haue right to baptiſme, becauſe it is not in the power of man, to cut them off from Chriſt, though they be excommunicated. Secondly, the perſonall ſinne of the parent may not keepe the bleſſing from the child: and therefore not depriue him of participation of the ordinance of God. Thirdly, wee muſt alway put a difference betweene them, which do not C make ſeparation from the Church, and yet are grieuous offenders: and open Apoſtataes, that ioyne themſelues with the enemies of the Church, to the ruine and ouerthrow of the truth of the Goſpel. Fourthly, wee muſt put a difference betweene thoſe, that haue giuen vp their names to Chriſt, though fallen grieuouſly; and Turkes, and Infidels, that are forth of the Couenant, & neuer belonged to the Church. Laſtly, if the mercie of God enlarge it ſelfe to thouſands, yea to infinite generations: why ſhould man be ſo hard hearted, as to make queſtion, whether ſuch Infants belong to the Couenant, and conſequently keep them from the Sacrament of Baptiſme?

Out of this Queſtion, ariſeth a ſecond;

D Whether children borne in fornication, haue right to baptiſme?

Anſ. They are not to be kept from it. For the wickedneſſe of the parent, ought not to preiudice the childe, in things that belong to his ſaluation.

Yet in this caſe, ſome Cautions are carefully to be obſerued; as firſt, that the parent hold the true ſaith and religion: ſecondly, that hee be by the Miniſter exhorted, to a true humiliation of himſelfe, and to earneſt repentance for his ſinne committed, and that before the child bee baptized. Thirdly, that there bee ſome appointed, to anſwer for the Infant, beſides the parents; and to make ſolemne promiſe openly to the Church, that it ſhall bee carefully brought vp, and inſtructed in the faith. And the ſame is to be obſerued and practiſed, before the baptizing of the children of parents excommunicate.

IV. Queſtion.

How men are to make a right vſe of their baptiſme, when they be come to yeares?

The not obſeruing hereof, is the cauſe of many ſinnes and corruptions in the liues of men. It is commonly holden a great fault in ciuill matters, for a man not to keep his couenants. Much more is it a hainous ſinne before God, not to keepe the promiſes, and pay the vowes made vnto him.

For anſwer therefore to the Queſtion, wee muſt firſt take this for a ground; That baptiſme both for ſignification, force, vſe, & fruit, continues not for a moment of time, but for the whole courſe of a mans life; It doth not reſpect only the time paſt or preſent, but that which is to come, yea, that whole time that a man hath to ſpend, from the very act of his baptiſme to his death. Againe, Baptiſme is the true Sacrament of Repentance, for remiſſion of ſinnes: which beeing once receiued, remaineth a perpetual teſtimonie and pledge of the euerlaſting couenant of God, & of the continuall waſhing away of ſinne in the blood of Chriſt.

This Ground premiſed, I come to the vſe of Baptiſme, which is two-fold.

The firſt is, that it ſerues to be a token, and pledge of Gods fauour towards vs; and that principally three waies.

Firſt, in that it ſealeth and confirmeth to vs, the free pardon and forgiueneſſe of our ſinnes. Thus Cornelius was baptized of Peter, after hee had heard the Goſpel preached, and receiued the holy Ghoſt, that it might be vnto him a pledge of the remiſſion of his ſins, Act. 10.48. And in like manner doth Peter exhort the conuerted Iewes, to repent them of their ſinnes, and to receiue the Sacrament of Baptiſme, as a ſeale and pledge of Gods mercie, in the forgiueneſſe thereof by Chriſt, Act. 2.38.

In regard of this vſe, baptiſme is of great force, to releeue the heart in diſtreſſe. For when any child of God, feeles himſelfe loden with the burden of his ſinnes: the conſideration and remembrance therof, that God hath pardoned them all, and giuen him a ſpeciall, & certaine pledge of his pardon in baptiſme, will ſerue to ſtay and ſupport his ſoule. Yea, though his ſinnes were of force, to make a ſeparation between God and him: yet remembring, that his name is written in the Couenant of God, and that he hath by Gods mercie receiued the ſeale of the Couenant, hee ſhall not need to be much diſmaied. When

Satan tempteth him to doubt of his owne eſtate, in regard of his corruption; euen then let him haue recourſe to his Baptiſme, and thinke of the earneſt and pledge of Gods fauour, which he hath receiued. Let him draw out his euidences, ſigned with the ſeale of Gods couenant, made vnto him in Ieſus Chriſt: and that ſhall bee ſufficient to ſtoppe the mouth of Satan, and to repell his temptations.

Secondly, Baptiſme is a pledge of the vertue of Chriſts death. *Doe you not know* (ſaies Paul) *that all we which haue beene baptized into Ieſus Chriſt, haue beene baptized into his death?* Rom.6.3. For they that beleeue, are by baptiſme conformed to Chriſt their head, becauſe they are by it, buried together with him into his death, verſ.4.

This point is of excellent vſe in our liues. For it teacheth a man, when his owne corruption mooueth him to ſin, and he is now euen in the combate, the ſpirit luſting againſt the fleſh, and the fleſh againſt the Spirit; euē then, to call to memorie his baptiſme, wherein it pleaſed God, to ſeale vnto him the mortification of his ſin, by the power of Chriſts death: and conſequently to pray earneſtly vnto him, for the continuance of the ſame power in his heart, for the continuall crucifying of the old man; and the vtter deſtroying of the bodie of ſinne, Rom.6.6.

Thirdly, baptiſme is a pledge vnto vs, of the Life of Chriſt, and of our fellowſhip with him therein. For looke, as hee being dead in the graue, raiſed himſelfe to life, by his owne power; euen ſo, and more then ſo, beeing now in heauen glorified, doth hee by the power of his Deitie, raiſe vp his members, from death to life, Rom.6.4. A certaine pledge whereof, he hath giuen vs in this Sacrament. Which alſo affoardeth ſingular comfort & ioy vnto a man, euen in his greateſt extremitie. True it is, that man by nature is dead in ſin; yet God of his mercie, ſealeth vnto him in baptiſme, his riſing from the death of ſinne to newneſſe of life. True it is againe, that all men muſt die. Yet this is our comfort, that in baptiſme God hath ſealed to vs, euen our riſing from the graue to life euerlaſting, and all by the vertue & power of Chriſts reſurrection. This is a comfort of all comforts, able to vphold the ſoule of man, euen in the houre of death.

The ſecond Vſe of Baptiſme is, that it ſerues to bee a notable meanes of our death vnto ſinne, and that three waies.

Firſt, by putting vs in minde, of mortifying the fleſh, and crucifying our owne corruptions. For if we bee baptized into the death of Chriſt, as Paul ſaith, Rom.3. then ought wee not to continue in ſinne, but to labour by all meanes, as by prayer, by faſting, by the word preached, and by auoyding all occaſions of offence, to kil and deſtroy the corruption of our nature, and the wickedneſſe of our hearts, Gal.5.24.

A Secondly, it cauſeth vs to dedicate our ſelues wholly, vnto God and Chriſt, remembring, that wee once offered our ſelues to bee baptized, (in the preſence of the whole congregation) in token that we ſhould euer afterward, conſecrate our ſoules and bodies vnto the Lord, and wholly renounce and forſake the fleſh, the world, and the diuell.

Thirdly, it cauſeth vs to labour, to keepe and maintaine peace and vnitie with all men; but ſpecially with Gods people. For Baptiſme is a ſolemne teſtimonie, of the bond of mutuall loue and fellowſhip, both of Chriſt with his members, and of the members one with another. To this ende Paul ſaith, *that we are all by one ſpirit, baptized into one body,* 1.Cor. B 12.13. yea, and Baptiſme is one of thoſe things, whereby the *vnitie of the ſpirit* is preſerued *in the bond of peace.* Chap.4.5.

V.Queſtion.

VVhether a man falling into ſinne, after he is baptized, may haue any benefite of his Baptiſme?

Anſw. He may if he repent. And the reaC ſons are theſe.

Firſt, his Indentures & Euidences remaine whole, in reſpect of God, and his name is not put out of the couenant. Which [illegible] otherwiſe in the Euidences of men. For if they be once cancelled, a man cannot haue his name put into them againe.

Secondly, Baptiſme is indeed (as hath bin ſaid) the Sacrament of Repentance; and (as it were) *a planke or board* to ſwimme vpon, when a man is in danger of the ſhipwracke of his ſoule. Therefore if a man repent, & be heartily ſorie for his ſinnes committed, hee may haue recourſe to his baptiſme, wherein was ſealed vnto him, the pardon of all his ſinnes D paſt, preſent, and to come: he ſtanding to the order of his baptiſme, beleeuing & repenting.

Thirdly, to them that fall euen after Baptiſme, there is hope of repentance, and conſequently of the fauour of God, if they bee touched in heart with true remorſe and ſorrow for their offences. For hence it was, that Paul calles the Galatians (fallen after they had bin baptized) to the remembrance of the fauour of God, promiſed vnto them in the Couenant, and ſealed in their baptiſme, Gal.3.3. 19.27. In the ſame manner doth Iohn call the Churches of Aſia, that had left their firſt loue, to repentance and conuerſion, Apoc.2. 5.16. And the ſaid Iohn, in Eccleſiaſticall hiſtorie is ſaid, to haue reclaimed a young man, who had moſt grieuouſly fallen after his Baptiſme. Euſeb. Eccleſ. Hiſt.l.3 c.23.

CHAP. X.

Of the Lords Supper.

THus much concerning the Sacrament of Baptiſme. Now we come to the Sacrament of the Lords Supper; concerning the vſe whereof there are two principall Queſtions mooued.

I. Queſtion.

How farre forth men haue libertie, to vſe or not vſe the Lords Supper?

For the anſwering hereof, I propoũd three Rules.

The firſt: euery man of yeares, liuing in the Church, and being baptized, is bound in conſcience by Gods commandement, to vſe the Lords Supper. In the inſtitution of the Supper, the Lord gaue a Sacramentall VVord; whereof there be two parts: a Commaundement, and a Promiſe. The commandement is expreſſed in theſe tearmes: *Take, eate, drinke, doe ye this.* And it binds all men in the church that are baptized, to the vſe of the Lords Supper.

The Second Rule. Euery man of yeares baptized, is to receiue it often. 1. Cor. 11. 26. *As oft as ye ſhall drinke it in remembrance of me.* The reaſon is, becauſe we haue need continually to feed on Chriſt. And herein the Lords Supper differeth from Baptiſme; becauſe by Baptiſme, a man is once onely grafted into Chriſt: but beeing in Chriſt, hee hath neede often and continually to be fed in him, to life eternall. And this often nouriſhment of the beleeuer, is ſealed vnto him, by the often vſe of this Sacrament.

The third Rule. Euery man is to receiue, and vſe the Lords Supper, according to the laudable cuſtome of that Church, whereof he is a member, vnleſſe there be a iuſt impediment. A iuſt impediment is that, which bars a man from the vſe of the Supper, as Suſpenſion, Contagious and incurable ſickneſſe, Abſence vpon a iuſt and weightie cauſe, as when a man is in his iourney, and ſuch like.

The reaſon of the Rule is; firſt, if any man refuſe to receiue it, when he may conueniently, hauing no iuſt impediment; ſo doing, hee neglects and contemnes the ordinance of God. Secondly, for a man to abſtaine, when he is called to receiue it, though haply hee may be excuſed, in regard of ſome reaſon inwardly knowne to himſelfe; yet his abſtinence is a bad example, and may giue offence to others. Thirdly, the man that may receiue and yet will not, doth in effect, ſuſpend, and withhold himſelfe, from the benefite of this holy Sacrament.

A Now theſe three Rules, as they ſerue directly to anſwer the Queſtion in hand, ſo they do plainely diſcouer ſome errours and faults in the practiſe of ſundry perſons in theſe daies. Some there bee, that thinke it ſufficient to receiue the Communion once by the yeare, namely, at Eaſter time. Whereas on the contrary, it is to be vſed, as oft as may be; conſidering that it is nothing, but the ſhewing forth of the Lords death till he come: which is not once or twiſe in the yeare, but often, yea continually to be remembred. Other there are that take libertie to themſelues, to come to this Table, and abſtaine at their pleaſure; as if it were a thing arbitrarie to themſelues; which notwithſtanding the Lord hath enioyned B by expreſſe commandement, as hath bin ſaid.

But ſome alleadge for this their practiſe, that they are at variance with ſuch and ſuch perſons, that haue done them wrong, & whom they cannot forgiue; and in this reſpect, they were better abſtaine, then come vnprouided. To whome it may be ſaid; that their vnfitnes in this and other reſpects, ought to be a ſtrong motiue to induce them, at leaſt to vſe all holy indeauour, to prepare themſelues euery day, rather then a meanes to keepe them backe. For if a man ſhould abſtaine vpon euery occaſion of variance, diſcontentment, and infirmitie, he ſhould neuer receiue, and ſo conſequently haue no benefit by this ordinance of C God. Daily preparation therefore is the more neceſſarie, that when they be called and haue opportunitie, they may come as welcome gueſts, vnto that heauenly banquet.

II. Queſtion.

How may a man rightly vſe the Lords Supper, to his comfort and Saluation?

Anſ. Three things are required thereunto, A right Preparation, a right Receiuing, and D a right Vſe of it afterward.

Sect. 1.

That Preparation is needefull, the commaundement of the Apoſtle plainely ſhewes, which is directed to all Communicants without exception, 1. Cor. 11. 28. *Let a man*, that is, *let euery man examine himſelfe.*

Now that a man may be rightly prepared, hee muſt bring with him foure ſeuerall things.

Firſt, Knowledge of the foundation of Religion, ſpecially of the vſe of both the Sacraments. That this is neceſſarie to Preparation, it appeareth by that which Paul requireth in a good Communicant, 1. Cor. 11. 26. to wit, *the ſhewing forth of Chriſts death*, which is done by confeſſion and thankſgiuing: and theſe two cannot be performed without knowledge.

The ſecond thing required, is Faith. For al

Sacraments are ſeales of the righteouſnes of faith, Rom. 4.11. Now Faith is hereby diſcerned, when the heart of the beleeuer, contents it ſelfe only with Chriſt, the matter of ſaluation; and doth beleeue, not only that there is a remiſſion of ſinnes in generall, but that his ſinnes are forgiuen to him, in particular.

The third, is Repentance, ſtanding in a heartie ſorrow for ſinnes committed, in a hatred and deteſtation of the ſame, and in a reſolued purpoſe of amendment, and obedience for time to come.

Here we muſt remember, that *renewed* Repentance for ſinnes committed, is principally required before the Sacrament. For the Apoſtle chargeth the beleeuing Corinths, with vnworthie receiuing, becauſe they came in their ſinnes, without renouation of their repentance.

The fourth, is Charitie towards man. For this Sacrament is a Communion, whereby all the receiuers, ioyntly vnited together in loue, doe participate of one and the ſame Chriſt. And therfore, as no man in the old law, might offer his Sacrifice, without a fore-hand agreement with his brother; ſo no Communicant may partake with others at this Table, without reconciliation, loue, and charitie.

Now further touching Preparation, there are three Caſes of Conſcience to be reſolued.

I. Caſe. What ſhall a man doe, if after preparation, he findes himſelfe vnworthie?

Anſ. There are two kinds of vnworthines; of an euill conſcience, and of infirmitie: Vnworthines *of an euill conſcience* is, when a man liues in any ſinne, againſt his conſcience. This we muſt eſpecially take heede of. For it is proper to the Reprobate; and he that comes to the Table of the Lord vnworthily, in this ſenſe, queſtionleſſe he ſhal eate his own iudgement, if not condemnation. The vnworthines *of infirmitie* is, when a man truly repents and beleeues, and makes conſcience of euery good duty, but yet ſees and feeles wants in them all, and in regard thereof, himſelfe vnfit to the Supper. Such vnworthines cannot iuſtly hinder a man from comming to this Sacrament, neither is it a ſufficient cauſe to make him to abſtaine. The reaſon is, becauſe the Lord requires not therein, *perfection* of faith, and repentance; but *the truth and ſinceritie* of them both, though they be imperfect.

If it be demaunded, how the truth of faith and repentance may be knowne? I anſwer, by theſe notes. I. If our faith be directed vpon the right obiect, Chriſt alone. II. If there be a hungring and thirſting after his bodie and blood. III. If we haue a conſtant and ſerious purpoſe, not to ſinne. IV. If there follow a change in the life. Thus we reade, that many of the Iewes, in the daies of Hezechias, came to Hieruſalem, and did eate the Paſſeouer, which had not cleanſed themſelues, according to that which was written in the Law. And yet, for thoſe among them, that had prepared their whole hearts, to ſeeke the Lord, the text ſaith, that *God heard the prayer of Hezechias, and healed the people, though they were not cleanſed, according to the purification of the Sanctuarie,* 2. Chro. 30.18, 19, 20.

II. Caſe. Whether it be requiſite to preparation, that a man ſhould come faſting to this Supper?

Anſ. It is not neceſſarie. For in the Primitiue Church, Chriſtians did firſt feaſt, and at the end of their feaſt, receiued the Lords Supper. And if receiuers bring with them, attentiue mindes, reuerent and ſober hearts, it matters not, whether they come faſting or not. *The kingdome of God ſtands not in meates and drinkes,* as Paul ſaith, Rom. 14.17.

III. Caſe. Whether ſuch perſons, as are at contention, and goe to law one with another, may with good conſcience, come to the Lords table? The reaſon of the Queſtion is, becauſe men thinke, when they goe to law, that they doe not forgiue.

Anſ. There be three kinds of forgiueneſſe, of reuenge, of the penalty, and of iudgement. Of *reuenge*, when men are content to lay aſide all hatred and requitall of euill. *Of penaltie*, when beeing wronged, they are content to put the matter vp, and not proceede to reuenge by inflicting puniſhment. *Of iudgement*, when a man is willing to eſteeme and iudge things badly done, as well done, and to iudge a bad man, no euill perſon, nor an enemie, though he be an enemie.

Of theſe three, the firſt is alwaies neceſſary. A man is bound in conſcience, to forgiue the *reuenge*, and leaue that to the Lord, to whome vengeance properly belongeth. But to the forgiueneſſe of *penalty* and *iudgement*, we are not alway bound. We muſt ſhun and decline iniuries offered, as much as poſſibly we can; but when they be offered, wee may with good conſcience, ſeeke a remedy of them, and vſe any lawfull meanes to defend our ſelues.

Therefore I anſwer to the Queſtion thus: That if a man going to law with another, forgiues him in regard of reuenge, when he comes to the Lords table, he doth his duty. For doing that, he is not bound to the other, as hath beene ſaid.

Sect. 2.

The ſecond thing, in the right vſe of the Lords Supper, is the right receiuing of it. Wherein there be two things required.

Firſt, the renewing of our Knowledge, or Generall faith. And then ſecondly, the renewing of our Speciall Faith in Chriſt.

Let the reaſon of both be obſerued. This Sacramēt containeth many particular ſignes, as not onely the bread and wine, but the actions about the ſame. The Signes may be thus diſtinguiſhed. Some of them are *repreſenting* ſignes, ſome are ſignes *applying*.

Repreſenting ſignes are ſuch, as doe liuely ſet forth vnto vs Chriſt with all his benefits, as the bread and the wine, the breaking, and the powring. Applying are thoſe,that doe appropriate the ſame; as, the giuing and receiuing of the bread and wine. The firſt ſort ſerue properly to renew our knowledge: the ſecond,to confirme the ſame by application.

Now anſwerable to the ſcope of the Sacrament, muſt be our right receiuing, which conſiſteth in renewing of our knowledge and faith,in the myſterie thereof.

Our knowledge is renewed principally, by meditation in the vſe of the Supper, after this manner.

Firſt,when we ſee two ſignes to be receiued, we muſt call to minde, that Chriſt is our *perfect Sauiour*, that is, both bread and water of life.

Heb.7.25.

Secondly, when we behold the bread and wine,ſet apart by the Miniſter, and conſecrated, by repeating the promiſe, and prayers made for that end, we muſt remember, that Chriſt was ordained and appointed by God, to be our Mediatour and Sauiour, Ioh.6,27. Act.3.23.36.

Thirdly, when we ſee the bread broken, and wine powred out, we are to meditate of Chriſt,that was crucified for vs, and broken, both by the firſt death, and paines of the ſecond, whereby life and righteouſneſſe was procured vnto vs.

Fourthly, the giuing of the elements into the receiuers hands,offers vnto our meditation,thus much: That God doth truly and really giue Chriſt,with his merits and efficacie, to euery beleeuing receiuer.

On the other ſide, our Faith is renewed by apprehenſion and application,in this maner. When the Miniſter giues the bread & wine, and the Communicant receiues them, at the ſame time,are we to lift vp our hearts to heauen, to apprehend Chriſt by faith,beleeuing him,with all his benefits to be ours: that hee was made man for vs, that he ſuffered, and died for the remiſſion of our ſinnes. For theſe outward ſymbolicall or ſacramentall actions ſerue to no other end, but to ſignifie vnto vs theſe inward actions of the minde and will, whereby we apprehend and receiue Chriſt,to our ſaluation.

Here by the way, two Caſes are propounded.

I. Caſe. What is to be done,if a man,after often receiuing, ſtill doubteth, whether he hath faith or no?

Anſw. He muſt ſtriue againſt doubting,and indeauour to beleeue; beeing heartily ſorrie for the weakeneſſe and infirmitie of his faith. And let him withall conſider and remember, that God hath not onely giuen his promiſe, but ſet apart this Sacrament, to be a ſpeciall ſigne and pledge of his mercie contained in the promiſe, for the vpholding and ſtrengthening of mans faith.

But ſome man will ſay: Mine indeauour is nothing,if doubting preuaile. *Anſw.* It is not ſo. For if a man can be heartily ſorrie for his infirmitie,if he ſtriue to beleeue, if in heart he hungreth and thirſteth after Chriſt, faith is begunne, and he in ſome ſort doth apprehend Chriſt. The poore beggar by the high way ſide, enioyeth the almes that is giuen him, though he receiue it with a lame and leprous hand. The ſtomacke that loathes phyſicke, if it receiues into it at the firſt, but one droppe of the potion preſcribed, and that in very weake and fainting manner,it wil be able at length to take benefit by a greater quantitie, and in the meane time it receiues good. The man that is in cloſe priſon, if he ſees but one little beame of the Sunne, by a ſmall creuiſe: by that very beame he hath vſe of the Sunne, though he ſeeth not the whole body of the Sunne. In like manner, though our faith,the hand of our ſoule,be mingled with weakneſſe and corruption; though we feele neuer ſo little meaſure of Gods grace in vs: yea, though our knowledge be neuer ſo ſmall, yet it is an argument,that the Spirit of God beginnes to worke in our hearts, and that we haue by Gods mercy,begunne to lay hold on Chriſt.

It will be ſaid further: If I feele not Chriſt giuen vnto me by God, I doe not,nay, I cannot beleeue. *Anſw.* In nature it is true, that Experience beginnes firſt,and then followes Aſſurance, but in ſpirituall and diuine things, there is a contrary courſe to be taken. For here we muſt beginne with faith, & in the firſt place, ſimply beleeue Gods promiſes,& afterward we come, by the goodneſſe of God, to feele and haue experience of his mercie. This point was notably practiſed by Iehoſaphat, who beeing in a greate extremitie, and ſeeing no way to eſcape,practiſed his faith in the firſt place, and ſaid, *Lord, we know not what to do, but our eyes are towards thee*, 2.Chr.20.12. And the like he taught the people at the ſame time, verſ.20. *Put your truſt in the Lord,and ye ſhall be aſſured*. Thus Abraham is ſaid, *aboue hope,to beleeue vnder hope the promiſe of God*, euen againſt ſenſe,reaſon, & experience,Rom 4,18.

II. Caſe. If in the very inſtant of receiuing, a man feele his heart ſo hard, that he cannot lift it vp vnto God, what is then to be done.

Anſ. Firſt,hardneſſe of heart is twofold, *ſenſible*, and *inſenſible*. The inſenſible hardneſſe of heart,is a great and dangerous iudgment. But the ſenſible & felt hardneſſe, which is in Gods children,and which they feele and bewaile in themſelues, is rather a bleſſing, then a curſe. Of this,the people of God complained, Eſa. 63.17. And it muſt not diſcourage any Communicant,but rather comfort him, becauſe it is a ſigne of grace. For if there were no grace in the heart, corruption and hardneſſe could not be felt.

Secondly, I anſwer,that the benefit of the Sacrament, is not tyed to the very inſtant of receiuing,but if before and after,a man lift vp his heart to God, he ſhall find comfort, though for the preſent, he hath not ſo liuely ſenſe and feeling thereof,as he deſireth. This alway prouided, that the ſame partie be diſpleaſed with himſelfe, that he cannot doe that which he would and ought, nor in that meaſure that is required. And ſuch a one muſt conſider this to his comfort, that though he doe not apprehend Chriſt, yet Chriſt apprehendeth and accepteth him.

Sect. 3.

Right vſe after receiuing.

In the third place; after the receiuing of the Sacrament, two things are required.

Firſt, that Thanks be giuen vnto God, not onely in word, but in euery action of our life, for Chriſt and all his benefits. Secondly, that not onely for the preſent, but euer afterward, ſtill we renew our faith, repentance, and obedience.

But what is a man to doe, if after receiuing, he finde no comfort? *Anſ.* Firſt, he muſt examine, whether he hath truly beleeued and repented, yea or no. If he hath not, then the fault is in himſelfe, and not in Gods ordinance. If he hath, let him not be diſmaied, for the ioy of the Spirit is ſowne in his heart, and though it lie hid for a time, yet at length it wil ſhew it ſelfe, Pſal. 97.11.

CHAP. XI.

Of Adoration.

THe Fourth Head of the outward worſhip of God, is Adoration; wherein we conſider two things. Firſt, what it is? Secondly, what be the Queſtions propounded concerning it?

Sect. 1.

What Adoration is.

For the former. Adoration *in generall*, is an outward Worſhip, ſignifying and teſtifying the inward worſhip of the heart. *More ſpecially*, by it we muſt conceiue, the bowing of the head, and knee; the bending and proſtrating of the body; the lifting vp of the hands, eyes, and ſuch like.

Adoration is two-fold; *Religious*, or *Ciuill*.

Religious Adoration, is that worſhip of God, in which Religion and Godlines is exerciſed, expreſſed, and ſignified. In it there be two things alwaies ioyned together, and yet diſtinctly to be conſidered. The firſt and principall, beeing the foundation of all the reſt, is *the intention of the minde*, whereby God is conceiued, as an abſolute and omnipotent Lord, knowing all things, yea the heart of man; hearing the prayers of all men, in all places, at all times; the author, preſeruer, and giuer of all good things. The ſecond, depending vpon the former, is the *outward proſtrating* of the body, as the bowing of the knee, and ſuch like, for this end, to teſtifie our ſubiection vnto God, as our abſolute Lord, &c. This is it, which makes Adoration a true religious worſhip.

The other kind of Adoration, is *Ciuill*, pertaining to the ſecond Table, tearmed by A ſome *ſociall*, becauſe it is the adoration or worſhippe, that fellow-creatures giue one to another. And this (as the former) hath in it two things. The one is, the Intention of him, that performeth it, which muſt be this; That the creature worſhipped, is indued with excellent gifts of God: or, that he hath a power of gouernement ouer vs. For one of theſe two, is euer the Ground of ciuill Adoration. The other is, the Action or outward Geſture of the bodie, in token that the creature worſhipped, is indued with excellent gifts, and graced with authoritie before named. Here we muſt remember, that the bowing of the body, &c. and in generall, all bodily geſture performed, is one and the ſame, both in Religious, and Ciuill B worſhip, and the diſtinction ſtandeth onely in the intent of the minde.

Sect. 2.

Now the Queſtions about Adoration, are two.

I. Queſtion.

To what thing is Adoration due, and in what manner?

Anſ. We muſt diſtinguiſh the things that are, and they be of three ſorts, or rankes: In the firſt ranke, comes God the Creator, in the ſecond, the creatures: in the third, the Worke of the creatures.

C For the firſt, Adoration that is due to God the Creator, muſt not be ſociall; (for we are not Gods mates and companions) but only Religious. Yea, all religious worſhip is due to God, *and to him alone*: which I prooue thus. The Diuell when he tempted our Sauiour, deſired no more of him, but the proſtrating of his body, yet vpon this ground, that he was the giuer and diſpoſer of all the kingdomes of the earth. But Chriſt denies it, and anſwers: *Thou ſhalt worſhip the Lord thy God, and* HIM ONELY *ſhalt thou ſerue*, Mat. 4.10. Againe, the very ſcope of Religious Adoration is, to acknowledge the Godhead, and the properties thereof. And hereupon, it muſt be giuen to God alone, and conſequently not to the D creature, vnleſſe we will acknowledge a godhead in the creature.

Here we are to remember two Caueats, touching Religious Adoration.

Firſt, if Adoration be giuen to the true God, with a falſe and erronious intention, it makes him an Idol. For example: If the body be bowed, with this intent to worſhip God out of the Trinitie, as the Turke doth, or if he be worſhipped out of the Son, with the Iew; thus doing, we worſhip not the true God, but an Idol. The reaſon is, becauſe God is ſo to be conceiued of vs, as he hath manifeſted himſelfe in his owne word, and no otherwiſe. If otherwiſe, God is not conceiued, but an Idol or fiction of the braine, and the Adoration is not done to God, but to the Idol.

A Secondly, to worſhip God in, at, or before an Image, is idolatry and ſuperſtition; and God ſo worſhipped, is made an Idol. For he that thus worſhips him, bindeth his preſence, operation, and grace, to thoſe places, to which God neuer bound himſelfe, or his preſence, &c. God hath not appointed Images, to be pledges of theſe things, either by promiſe, or commandement. Hence it followes, that the man, which worſhips God otherwiſe then he would be worſhipped, or lookes to be heard where God will not heare, is an Idolater. Againe, God expreſſely forbiddes the worſhip of his Maieſtie, in, at, or before any creature in heauen or earth, Deut. 4. 16, 17, 18, 19.

B But the Idolater in excuſe of his ſinne, is wont to pretend many things.

Firſt, that when he worſhippeth, he intends not to worſhip the Image, but God in the Image. To this we anſwer, that it matters not what his meaning is. For let him intend what he will, if God deteſteth that manner of worſhip, it is not to be tendred vnto him, in any ſort. The Iſraelites worſhipped not the calfe it ſelfe, but God in the calfe, Exod. 32. 8. yet there Moſes ſaith, that they worſhipped an idol.

Secondly, hee alleadgeth, that in the olde Teſtament, God was worſhipped before the Arke; and that there hee promiſed to heare the prayers of his people. *Anſwer.* The reaſon is not alike. C For they had an expreſſe commaundement giuen them by God, touching Adoration before the Arke, and a promiſe that they ſhould be accepted and heard. But the idolater hath no ſuch commaundement, or promiſe.

Thirdly hee obiecteth, that Subiects doe kneele downe before the chaire of eſtate in the abſence of the King or Queene, in token of ſubiection due vnto them: and therefore much more may they to the Images of God, and Saints in heauen glorified. *Anſw.* This reaſon is alſo inſufficient. For the kneeling before the chaire of eſtate, is a meere ciuill Teſtimonie of ciuill worſhippe, and beeing referred to this end, to ſhew loyaltie and ſubiection to lawfull Princes, it ſtands in force D by the commandement of God. But there is no ſuch warrant from Gods word, for bowing to images: neither is it his will that they ſhould bee tokens, and pledges of his preſence.

The ſecond ſort of things that bee, are the creatures, which muſt bee diſtinguiſhed into foure kindes. I. VVicked ſpirits. II. Good Angels. III. Liuing men. IV. Men departed.

Touching wicked ſpirits or diuels, the queſtion is, VVhat is the Adoration that is due vnto them?

Anſw. They are the enemies of God, and accurſed of him: therefore no honour or ſeruice belongs vnto them, by his will and appointment. And for that very cauſe, wee are to haue no dealing with them at all. Nay, we are vtterly to renounce, and abandon whatſoeuer things come from the diuell, or his inſtruments: as namely, all Spels, Charmes, Inchantments, &c. which ſerue to the working of wonders, and yet haue no ſuch vertue giuen them from God for that ende, either by creation, nature, word, or inſtitution.

Now concerning the good Angels, If they did now appeare vnto vs, and wee had certen knowledge thereof, we might adore them. But how? only with ciuill and ſociall worſhip. For ſo we reade, Gen. 19. 1. that *Lot ſeeing two Angels comming towards Sodome, roſe vp to meete them, & bowed himſelf with his face to the ground.* By which example it appeareth, that though Angels may bee adored, yet not with Religious, or that which is mixed with Religious worſhip, but with worſhip purely and meerely ciuill. VVhereupon it was, that the Angel refuſed the worſhippe done vnto him by Iohn, ſaying, *See thou do it not: I am thy fellow ſeruant, and one of thy brethren, &c.* Reu. 19. 10. I adde moreouer, that ſith at this day, the Angels appeare not vnto vs, we may not worſhip them at all, either in ciuill or religious manner, albeit we muſt euer haue a reuerent eſtimation of them.

As for liuing men, Adoration meerely ciuil is only due vnto them, & that in reſpect of the gifts of God, which we ſee to be in them, as alſo of their authority & place, which they haue amongſt men. This is expreſly enioyned in the fifth Commaundement, *Honour thy father, &c.* and confirmed alſo by the example of *Abraham*, who ſtood vp, & bowed himſelfe before the people of the land the Hittites, Gen. 23. 7. Prouided alwaies, that this adoration bee according to the laudable cuſtome of the countrey, where they liue.

But for worſhippe either ſimply religious, or mixt, it is in no ſort to bee yeelded them. Thus Peter (when *Cornelius* met him, and fell downe at his feete) refuſed to accept of the honour done vnto him; which notwithſtanding was not a diuine, but a mixed kinde of worſhip, performed vnto Peter in a reuerent opinion of his perſon, as beeing more then an ordinarie man, *Act.* 10. 25, 26. In like manner, Mordecai the Iew denied to worſhip Haman, becauſe the honour which the king appointed to bee giuen vnto him, was an exceſſiue honour, hauing ſome diuine worſhip in it, ſuch as was done to himſelfe. Of the ſame ſort is the kiſſing of the Popes feete, which indeede is ciuill worſhip, but mixed with religious. For it is rendered vnto him, as to the Vicar of Chriſt, and one that cannot erre: the like to which, is not done to any Emperour or Potentate on earth.

Laſtly, touching dead men, or Saints departed, as Peter, Paul, and the reſt; all the worſhip wee owe vnto them, is no more but a reuerent eſtimation of their perſons, and imitation of their vertues. Religious or ciuill

Adoration due vnto them, wee acknowledge none: becauſe neither we haue to deale with them, nor they with vs. Therefore Romiſh Adoration of them wee renounce, as flat idolatry: conſidering it giues vnto them a Diuinity, making thẽ preſent in all places, to know our hearts, and heare our prayers at al times, which is the prerogatiue of God alone.

Now for vnreaſonable creatures, no Adoration at all appertaineth to them, but onely a reuerent, and holy vſe of them. For Adoration, is a ſigne of Subiection of the inferiour to the ſuperiour; but man is their ſuperiour: and therefore he is to do them no worſhip or ſeruice. And hereupon we iuſtly condemne the Adoration of the reliques of Saints, of the bread and wine in the Sacrament, &c.

The third ſort of things, is the worke of the creature, to wit, images. Where, if it bee demaunded, what Adoration is due to them? I anſwer, none at all. Reaſons. 1. VVee haue an expreſſe inhibition to the contrary, in the ſecond commaundement, *Thou ſhalt not bow downe to them, nor worſhip them, &c.* 2. The ſuperiour muſt performe no adoration to the inferiour. Now though it ſhould be granted, that they were the Images of God, yet man is a more excellent image then they, and they are inferiour not only to him, but euen to the baſer ſort of creatures. The worme is one of the baſeſt creatures vpon the earth, yet it is the worke of God. The image is a worke not of God, but of man. Man therefore may as well in all reaſon, and better, worſhippe the worme, then the image.

CHAP. XII.

Of outward Confeſſion.

THe fifth Head of Gods outward worſhippe, is *Confeſſion*. I meane not the Ordinary or Eccleſiaſticall Confeſſion, but that which is made before the Aduerſarie. Concerning which, there be many Queſtions commonly made.

I. Queſtion.

Whether Confeſſion of faith be neceſſary, and when?

Anſ. That Confeſſion is neceſſarie, it appeares by manifeſt teſtimonies of Scripture, 1. Pet. 3. 15. *Bee readie to giue an anſwer alwaies to euery man, that asketh you a reaſon of the hope that is in you.* Here is a flat commaundement for Confeſſion. Againe, Rom. 10. 9, 10. *If thou ſhalt confeſſe with thy mouth, & beleeue with thy heart thou ſhalt be ſaued. For with the heart man beleeueth vnto righteouſneſſe, and with the mouth man confeſſeth to ſaluation.* And Mark. 8. 38. *Whoſoeuer ſhall be aſhamed of me in this adul-* A *terous generation, of him ſhall the ſonne of man bee aſhamed alſo, when he commeth in the glorie of his father, with his holy Angels.* This is graunted of all Diuines, ſaue onely of ſome peſtilent Hereticks.

The ſecond part of the Queſtion is, when Confeſſion is to be made?

For anſwering whereof, this muſt bee remembred for a Ground, that there is a diſtinction to bee made, betweene Commaundements affirmatiue, and negatiue. The negatiue bindeth at all times, and to all times. For it is not lawfull at any time for a man to doe euil. The affirmatiue binds at, and in all times, but not to all times. For it commaunds a duty to be done, which neuertheleſſe is not at all B times to bee done. For example: To giue almes, is preſcribed by an affirmatiue commaundement, and yet almes are to bee giuen onely at fit times and occaſions. Hereupon it pleaſed the Lord to propound part of the Morall Law, in negatiue tearmes, becauſe negatiues are of greater force. Now Confeſſion beeing commanded not by a negatiue, but by an affirmatiue commaundement, wee are not bound therunto, at, and to all times, but when iuſt occaſion is offered.

VVhen then (may ſome ſay) are the eſpeciall times, in which Confeſſion is to be made before the Aduerſarie?

Anſ. There are two principally, to which all the other may bee reduced. The firſt is, C when wee are examined touching our Religion, by them that are in authority, as by Magiſtrates, Princes, Iudges, &c. For at ſuch time wee are lawfully called to make confeſſion of our faith, and may do it with boldneſſe. Thus much the place before named importeth, where wee are enioyned *to bee readie to make an account, &c.* 1. Pet. 3. 15. that is, not to euery examiner, but to thoſe alone, who haue power and authority giuen them by God, for that purpoſe. And the ſame is implyed in Chriſts ſpeech to his Apoſtles, Matth. 10. 18. *And ye ſhall bee brought before gouernours and Kings for my ſake, to witneſſe to them, and to the Gentiles.* And in this caſe, not to make profeſſion of our faith, is in effect to deny Chriſt, to D ſcandalize the Church, and greatly to preiudice the truth. The ſecond time of confeſſion is, when in the want thereof, Gods glory is directly impeached, the ſaluation of men hindered, and our neighbour offended. And then we are neceſſarily to confeſſe, though no examination be made.

If it be here asked, How wee may be able to diſcerne of this time? The anſwer is, by Chriſtian wiſedome, which teacheth vs, that when by our ſilence, wicked men are emboldened to ſpeake euill of Gods word, and weake ones occaſioned to fall from the faith, then is the fitteſt time to ſtand in the defence and maintenance of the truth. Out of theſe two times and caſes, Chriſtians haue libertie not to confeſſe, but may lawfully conceale their faith; nay (which is more) their perſons, by changing their name and attire, vpon this ground, becauſe the affirmatiue commaundement doth not alwaies binde.

Here it is obiected. Firſt, that wee are ſaued onely by faith, and therefore confeſſion is not neceſſarie. *Anſ.* We muſt conſider faith two waies. Firſt, as an inſtrument created in the heart, whereby we apprehend & apply Chriſt with his benefits to our ſelues, for our iuſtification and ſaluation. Secondly, faith muſt be cōſidered more largely, as it is a way to bring vs to life euerlaſting. Now in the firſt acception, it may bee truly ſaid, that wee are ſaued by faith alone. For there is no grace of God, whereby wee take holde of Chriſt, but faith. But if wee take it in the ſecond ſenſe, as a way to life, then we may truly ſay, that it alone ſaueth not, but hope, loue, repentance, good workes, and all diuine vertues. In this ſenſe Paul ſaith, *we are ſaued by hope,* Rom. 8.24. becauſe by it wee waite for our ſaluation: and hope is the way, in which all muſt walke that looke to be ſaued. Againe he ſaith, *Momentany affliction worketh vnto vs an eternall waight of glory,* 2.Cor.4.17. But how? Not as cauſes, but as waies, ſignes, and markes, that giue vs direction to our iourneyes end. And thus the woman is ſaid *to be ſaued by bearing of children,* 1.Tim.2.15. Which bearing and bringing vp of children, is no cauſe, but onely a way wherein ſhe muſt conſtantly walke to glorie. And though in mans iudgement, that may ſeeme a way of miſery and death, yet indeed it is otherwiſe, if the children *continue in faith, loue, and holineſſe with modeſty.* Againe, the Apoſtle *Iames* ſaith, that *Abrahams faith wrought together with his workes,* Iam. 2.22. which are likewiſe not to bee vnderſtood as working cauſes, but as teſtimonies and euidences, declaring and manifeſting, that hee was iuſt in the ſight of God.

Secondly, it is obiected, that confeſſion of our faith to God is ſufficient. For ſo Saint Paul ſeemes to ſay, Romanes 14.22. *Haſt thou faith? haue it with thy ſelfe before God:* therefore confeſſion before man is not needefull. *Anſwer.* The Apoſtle ſpeaketh not of that faith whereby wee are iuſtified and ſaued, but of that which ſtandeth in a perſwaſion of the vſe or not vſe of things indifferent. And this a man may *keepe to himſelfe,* that is, hee may ſo vſe it, as hee ſhall not thereby offend his brother. That commaundement was giuen by Paul for thoſe times, when men were not fully perſwaded of the vſe of Gods creatures, as meates, drinkes, &c. but to theſe times it is not.

VI. Queſtion.

Whether it be lawfull for a man being vrged, to go toe idol-ſeruice, and heare Maſſe, ſo as he keepe his heart to God?

A

Anſ. It is not: and I prooue it by the ſcope of the eight and tenth chapters of the firſt Epiſtle to the Corinthians, where the Apoſtle diſputes the queſtion, whether the Corinthians might goe into the temples of idols, and eate of meat offered vnto them, in the meane time, not partaking with idolaters in the worſhip of the idols? This hee auoucheth to bee vtterly vnlawfull, and for that purpoſe tels the Corinthians, *That they cannot drinke of the Lords cup, & of the cup of diuels.* Now as this was B vnlawfull for them, ſo it is vnlawfull for any Proteſtant to goe to any Popiſh aſſembly, to heare Maſſe. Againe, God is the Creator of the body and ſoule: therefore he is to be worſhipped in both; and conſequently wee robbe him of his due, when wee reſerue our heart to him, and giue our bodies to idols. To this purpoſe Paul exhorteth the Romanes, to giue vp *their bodies* a liuing ſacrifice, holy, and acceptable vnto God, Rom. 12.1. Which place vtterly condemneth the errour of ſome, who think that God wil be content with the ſoule, and that they may beſtow their bodie in the ſeruice of the diuell.

But againſt this doctrine ſundry things are alleadged. The firſt is the example of Naa-C man, 2.Kin.5.18,19. who ſaid to the prophet, *When I bow my ſelfe in the houſe of Rimmon, the Lord be mercifull to me in this thing.* To whome Eliſha anſwered, *Go in peace.* Here (ſay ſome) the Prophet giues leaue to Naaman, to worſhip in an idols temple.

To this there bee ſundrie anſwers giuen. Some affirme, that Naaman ſpeakes onely of Ciuill and Politique worſhippe, and not of Religious. For his office was to kneele downe in the temple, that the King might leane vpon his ſhoulder, when he worſhipped the idol. And Naaman makes open proteſtation, verſ. 7. that hee will worſhip no God but the God of Iſrael.

Others anſwer, and that more truely, that D Naaman doth acknowledge it a ſinne, to goe to the houſe of Rimmon, and therefore hee craues pardon for it at Gods hands, twice together, verſ. 18. and withall makes a vowe, that hee will thenceforth offer, neither burnt offering, nor ſacrifice, to any other God, ſaue only to the Lord: and hereunto Eliſha anſwereth, *Goe in peace.*

Yet further it is anſwered, that Naaman requeſteth the Prophet to pray for him, that hee might bee conſtant in the ſeruice of the true God. And (in caſe hee were drawne againſt his purpoſe, by humane frailtie, to bow againe before Rimmon, with his King;) that the Lord in mercie would pardon his offence. And to this the Prophet yeeldeth ſaying, *Goe in peace.* As if he ſhould ſay, Goe to; I will pray for thee to this ende and pur-

A poſe. This text therefore giues no warrant for bodily preſence, in idolatrous aſſemblies.

The ſecond Obiect. Iehu openly profeſſed the worſhip of Baal, and yet hee diſſembled, meaning nothing leſſe: 2. King. 10. 18. And the Lord commends him for his diligent *execution of that, which was right in his eyes*, verſ. 30.

Anſ. Iehu is commended, not for his diſſembling, but for his diligence in deſtroying Ahabs houſe, his religion, & the Prieſts, with all that belonged vnto them; though in other matters belonging to the ſeruice of God, hee departed not from the ſinnes of Ieroboam.

The third Obiect. Dan. 3. 6. Nebuchad-
B nezzar made a decree, that *whoſoeuer would not fall downe and worſhip the golden Image, ſhould the ſame houre be caſt into the middeſt of an hot fierie furnace.* Now we do not reade, that any more refuſed to obey but three, and therefore it ſeemes that Daniel did worſhip the Image, as well as others.

Anſw. Daniel was not accuſed as the three children were, and for that cauſe there is no mention made of his refuſall. Againe, put the caſe hee had beene accuſed, yet the King tooke no knowledge of his accuſation, becauſe hee was in fauour, both with him, and the people.

The fourth Obiect. Paul togither with foure men, that had made a vow, yeelded to
C purifie himſelfe, according to the law of Moſes, becauſe hee would not offend the weake Iewes, Act. 21. 24. And yet that Law concerning purification, as alſo the whole bodie of Ceremonies, was abrogated in the death of Chriſt. Now if he might doe that which was vnlawfull, for the auoiding of offence, why may not a man goe to Maſſe, and ſo preuent the ſcandall, which may bee taken on the behalfe of the Papiſts?

Anſw. It is true, that there was an end put vnto the ceremoniall law by Chriſts death; yet it was not at the firſt wholly to bee aboliſhed, but by little and little. Againe, the vſe of ceremonies, remained as a thing indifferent in it ſelfe, till the Temple of Ieruſalem
D was deſtroyed by Titus, and the Church of the new Teſtament throughly planted. And till both theſe were accompliſhed, the vſe of the ceremoniall law was no ſinne; prouided, that it were not holden, or vrged, as a thing neceſſarie to ſaluation.

Now whereas it is ſaid, that we may be preſent at the Maſſe, for the auoiding of offence, it may further bee anſwered: firſt, that we are to doe our duties, though men bee neuer ſo much offended; for it was the rule of Chriſt in like caſe, *Let them alone, they bee the blinde leaders of the blinde*, Matth. 15. 14. Secondly, we ought not to do euill, that good may come thereof.

The fift Obiect. The Maſſe is Gods ordinance, appointed by Chriſt, though now it bee corrupted by men. *Anſw.* It is a moſt damnable idol, yea worſe then an idol of the Gentiles, and the Adoration performed ther-therein is moſt abominable, and hath more affinitie with groſſe Gentiliſme, then with the Inſtitution of our Sauiour Chriſt.

III. Queſtion.

Whether any man, eſpecially a Miniſter, may with good conſcience flie in perſecution? and if he may flie, when?

Whether it be lawfull to flie?

Sect. 1.

This Queſtion conſiſteth of two parts. Touching the firſt: Sundrie men are of opinion, that it is vtterly vnlawfull to flie in perſecution; as *Tertullian*, who hath written a whole booke of this argument: and beſides him, certen Hereticks named *Circumcelliones*, in that part of Afrike, which wee now call Barbarie, and ſome alſo of the ſect of the Anabaptiſts. But the truth is, that ſometimes it is lawfull to flie, though not alwaies. For proofe whereof, conſider theſe reaſons.

Firſt, Chriſts commaundement, Math. 10. 23. *When they perſecute you in one cittie flie into another.* If it be ſaid, that this commaundement was limited to the times, wherein the Apoſtles preached in Iewry, and therefore is temporarie: I anſwer, No: for there cannot any text of Scripture bee brought, to ſhew that it was euer yet repealed. And the Apoſtles (who had receiued this commaundement, euen after Chriſts aſcenſion, and the giuing of the holy Ghoſt,) being perſecuted, did flie from one place to another, as wee may reade, Act. 9. 25. 30. 2. Cor. 11. If it bee alleadged, that if this be a commandement to flie, then all muſt flie? I anſwer againe, that though the commandement be generall to all perſons, and therefore euery Chriſtian may lawfully ſhunne apparent danger: yet the ſame is particular, in regard of circumſtances, of time and place. For though all may flie, yet there bee ſome places and times, wherein men may not vſe that libertie, as ſhall appeare afterward.

The ſecond reaſon is taken from the example of many worthie men recorded in Scripture. *Iacob* the Patriarch fledde from the preſence of his brother Eſau into Haran, to Laban, Gen. 27. and againe, from thence to the land of his fathers, Gen. 31. *Moſes*, after hee had ſlaine the Egyptian, fledde out of Egypt into Madian, where hee liued 40. yeares, Exodus 2. And this was no raſh flight, but a worke of faith, Heb. 11. 27. *Obadiah* the gouernour of Ahabs houſe, hid *a hundreth men of the Lords Prophets*, by fiftie in a caue, and fedde them with bread & water, when Iezabel would haue deſtroyed them, 1. King. 18. 13. *Eliah* being in feare of his life, fledde from Iezabel into Mount Horeb, 1. King. 19. 3. Againe, in the new Teſtament, our Sauiour Chriſt being in danger, withdrew himſelfe, Ioh. 10. 39. and that ſundry times till the hower of his paſſion was come. Paul, when the Iewes tooke counſell together to kill him, was let downe by the brethren in a basket through a wall in Damaſcus, *Act.* 9. 25. And when the Grecians went about to ſlay him, hee was brought by the brethren to Ceſarea, and ſent to Tarſus, verſ. 29, 30. Againe, being in danger, he vſed Chriſtian policie to ſaue himſelfe. For by ſaying he was a Phariſie, hee made a diuiſion between his accuſers, the Phariſies & Sadduces, and ſo eſcaped, Act. 23. 6, 7. And if that were lawfull for him to do, then is it alſo lawfull for a man, by flight to ſaue himſelf, in caſe of danger, whether he be a priuate man, or a Paſtor.

Yet for the better clearing of the Anſwer, ſome allegations to the contrarie, are to bee examined.

Obiect. I. Perſecution is a good thing, and that which is good, may not bee eſchewed. *Anſ.* Good things are of two ſorts. Some are ſimply good, in, and by themſelues; as vertues, and all morall duties: and theſe are not to be eſchewed. Some againe are good onely in ſome reſpects. Of this ſort are things indifferent, which be neither commaunded nor forbidden, but are good or euill, in reſpect of circumſtances. And theſe may be eſchewed, vnleſſe wee know that they bee good for vs. Now perſecution beeing of this kinde, that is to ſay, not ſimply good, but only by accident, may be auoided; becauſe no man can ſay that it is good or bad for him.

Obiect. II. Perſecution is ſent of God, for the triall and good of his Church. *Anſ.* Firſt, euill things ſent of God, may bee auoided, if hee ſhewes a meane or way, how they may be auoided. For example: God ſendeth ſickneſſe, famine, the plague, and ſword; hee ſends alſo meanes, and remedies for the preuenting, and remoouing of them, as phyſick, and food, &c. And theſe we may lawfully vſe for the ſaid purpoſes: and in like maner may perſecution be auoided, if God offer meanes of eſcape. Secondly, there is a two-fold will of God, his *reuealed*, and his *ſecret* will. By his reuealed will he hath appointed, that in caſe of preſent danger, when meanes of eſcape be offered, they may bee vſed. Now becauſe they that flie lawfully, are aſſured of Gods reuealed will, therefore in obedience thereunto, they vſe the meanes to ſaue themſelues from danger. As for his ſecret will, becauſe it is vnknowne, and therefore vncertaine vnto vs, we may not raſhly preſume thereof, and againſt his expreſſe will, refuſe the meanes offered, but vſe them rather, til God reueale the contrary.

Obiect. III. To fly in perſecution, is a kind of deniall of Chriſt, and againſt confeſſion: he therefore that flies, ſeemes to make no confeſſion, but rather to denie Chriſt.

Anſ. Chriſtian confeſſion is double, *open*, or *implicite*. Open confeſſion is, when a man boldly confeſſeth his faith before the Aduerſarie, euen to the death. This is the greateſt & higheſt degree of confeſſion, and in it the holy Martyrs in former times continued, euen to the loſſe of their liues, vndergoing the puniſhment of death, inflicted vpon them by the Aduerſaries of Chriſt Ieſus, for the maintenance of the truth. Implicite is: when a man to keepe his Religion, is content to forſake his countrey, friends, and goods. This is a ſecond degree, inferiour to the former, and yet it is a true Confeſſion, acceptable to God. And vnder this kind, comes flight in perſecution. VVhence it appeares, that lawfull flight in times of danger, is no deniall of Chriſt, nor yet againſt confeſſion. For ſometimes it pleaſeth God to call men to profeſſe his name openly, by ſuffering: ſometimes againe, not openly by ſuffering, but by flying: and this latter way, though it bee not ſo high a degree, as is the former, yet it is in deede and in truth, in the meaſure, a true profeſſion of Chriſt, and pleaſing vnto God.

Obiect. IV. Our Sauiour Chriſt commaunds vs, *Feare not them that can kill the body*, Matth. 10. 28. Now if a man muſt not feare them, then he muſt not flie.

Anſwer. The text ſpeaketh not of all feare, but of ſuch feare as tendeth to Apoſtaſie, and cauſeth men to renounce faith, and good conſcience. Againe, it ſpeakes of that feare, wherby man feareth man more then God. Thirdly, it ſpeakes of ſuch feare, as by which a man is vrged to tempt God, by doing ſome thing that is repugnant to his will, and that out of his calling. Now when the Queſtion is of flight in perſecution, we vnderſtand not ſuch a flight as tendeth to Apoſtaſie, or argueth the feare of man, more then of God, or that is repugnant to Gods wil, but that alone, whereby wee vſe the meanes offered, according to his appointment; leſt wee ſhould ſeeme to tempt him, and bring vpon our ſelues vnneceſſarie danger. And thus the firſt part of the Queſtion is anſwered.

Sect. 2.

The ſecond is concerning the Time, when a man may flie, Miniſter, or other? And for better reſolution thereof, wee are to remember, that there bee eight Conditions required in Chriſtian flight, eſpecially that which pertaines to the Miniſter.

The firſt is, if there bee no hope of doing good by his aboad in that place, where the perſecution is. But while hee conceiues any hope of doing good, by teaching, preaching, or otherwiſe, he may not flie. This the Miniſter ſhall eaſily diſcerne in Chriſtian wiſedome. To this purpoſe Paul, *Act.* 18. 10. hauing a while preached at Corinth, and finding that the Iewes deteſted him, and his miniſterie, intended a preſent departure thence. But the Lord appearing vnto him by night in a viſion, warned him to ſtay: *for* (ſaith hee)

I haue much people in this city: that is, many that are to bee conuerted, and brought vnto the faith. Euery Miniſter in his place, muſt haue a ſpeciall care of furthering Gods kingdome, whether it be by flying, or not flying.

The ſecond Condition. Conſideration muſt bee had, whether the perſecution be *perſonall*, or *publike*. Perſonall is that, which is directed againſt this, or that mans perſon. Publique, which is raiſed againſt the whole Church. If it bee directed againſt the perſon of the Paſtor, he may vſe his libertie. For it may bee, that his flight wil bring peace to the Church.

But what if the people will not ſuffer him to flie? *Anſ.* They ſhould be ſo farre from hindering of him in this caſe, that they ought rather to ſuccour and releeue him. Thus, when Demetrius had raiſed a tumult againſt Paul, vnder pretence of Diana, and hee would haue preſented himſelfe vnto the people, in the common place, the diſciples ſuffered him not, Act. 19. 30. And what care they had of his preſeruation, the ſame ought the people to haue of their Paſtor, in caſe of like perill. But, if the perſecution bee common to the whole Church, then he is not to fly. For it is neceſſary, at ſuch times eſpecially, that thoſe which are ſtrong, ſhould ſupport and confirme the weake.

The third Condition, If there be in the Paſtor a moderation of minde. For he muſt take heede of theſe two extremities, that hee bee neither ouercome with exceſſiue feare, nor through ouermuch confidence, run headlong into apparent danger. And that he may auoid theſe extremities, hee muſt firſt pray to God, for wiſedome, courage, and conſtancie: and ſecondly, vſe the conſent and aduice of the Church, for his direction in this behalfe, that all things may be done in wiſedome.

The fourth Condition of lawfull flight is, that the Miniſter withdraw himſelfe only for a time, and not vtterly forſake his charge, and calling. Yea, if he be principally aymed at in the perſecution, he may lawfully go apart, and it is the duty of the Church alſo, to ſee him conuaied away in ſafetie, till the perſecution be ouer. And thus doing, he neither forſakes the Church, nor his calling; but onely vſeth the meanes of his preſeruation, for the keeping of faith, and a good conſcience. This warrant our Sauiour giues to his Apoſtles, Mat. 10. 23. *When they perſecute you in one cittie, flie into another.* The end of that commaundement was, that the Apoſtles might preſerue themſelues in ſafetie, till they had preached the Goſpell to all the cities of Iſrael, as the next words do declare.

The fifth Condition. If after due triall and examination, he finde not himſelfe ſufficiently armed with ſtrength, to reſiſt or beare the extremitie. For then he may retire himſelfe into ſome places of ſafetie, where he may liue to the glory of God, keeping faith and a good conſcience.

A The ſixt Condition is: If hee be expelled, or baniſhed by the Magiſtrate, though the cauſe bee vniuſt. For ſubiection is ſimply to bee yeelded to the puniſhments and corrections of Magiſtrates, though we doe not alwaies tender obedience to their commandements.

The ſeauenth is, If God offer a lawfull means and way of eſcape, and doth (as it were) open a doore, and giue iuſt oportunity to flie. In this caſe not to flie, (eſpecially if hee haue not ſtrength ſufficient to ſtand out) is a tempting of God.

The eight Condition. If the danger be not onely ſuſpected, ſurmiſed, and ſeene afarre B off, but certen and preſent. Otherwiſe the Paſtor fals into the ſinne of Ionah, who fore-caſted dangers in his calling, and therefore preuented them by flying to Tarſus.

Theſe Conditions beeing obſerued, it may bee lawfull both for Paſtor and people to flie in times of perſecution.

Sect. 3.

When a man may not flie.

In the next place it may bee demaunded, When a Paſtor, or other may not flie?

For anſwer hereunto, the ſignes of vnlawfull flight are to be conſidered, and they are principally foure.

The firſt is, when God puts into a mans heart, the Spirit of courage and fortitude, whereby hee is reſolued to abide, and ſtand C out againſt the force of all enemies. Thus Paul, Act. 20. 22. went *bound in the Spirit to Ieruſalem.* Where, though he knew that bonds and afflictions did abide him, yet hee would not be diſſwaded, but vttered theſe words of reſolution, *I paſſe not at all, neither is my life deare vnto my ſelfe, ſo that I may fulfill my courſe with ioy, and the miniſtration which I haue receiued of the Lord Ieſus, to teſtifie the Goſpell of the grace of God.* This motion of the Spirit is not ordinary, yet in the time of hot perſecution, it hath bin found, in many worthy inſtruments of Gods glory, as may be ſeene in the hiſtories of ſundry Martyrs, in the daies of Queene Marie. But one eſpecially, (of whome I was credibly informed) that hauing this motion, D to ſtand out, and yet flying: for that very act, felt ſuch a ſting in his conſcience, that hee could neuer haue peace till his death.

The ſecond ſigne is, when a man is apprehended, and vnder the cuſtodie of the Magiſtrate. For then hee is not to flie, becauſe hee muſt in al his ſufferings, obey the Magiſtrate.

Here a Queſtion is mooued, Whether a man that is impriſoned, may breake priſon?

To this Popiſh Schoole-men anſwer, that hee may, if the cauſe of his impriſonment be vniuſt. And ſutable to this aſſertion, is the common practiſe of Papiſts. Wee on the contrarie ſay, and that truely, that no man being in durance, may vſe any vnlawfull or violent meanes to eſcape; for we may not at any hand, reſiſt the Magiſtrate in our ſufferings. Seruants are commaunded to ſubiect themſelues with patience, vnto the vniuſt correctiõs of their maſters, 1.Pet.2.19. And this reaſon is giuen; *For it is thankworthie, if a man, for conſcience toward God, endure griefe, ſuffering wrongfully.* The Apoſtles, beeing in priſon, vſed no meanes to deliuer themſelues; but when the Angel of the Lord had opened the priſon doores, then they came forth, and not before, Act.5.19. And that which Peter and the other Apoſtles did, muſt Paſtours and other men alſo doe, in the like caſe, for religion ſake.

The third ſigne. When a man is bound by his calling and miniſterie, ſo as in it, he may glorifie God, and doe good to the church by preaching; then he muſt not flie. For, the duties of a mans calling, muſt be preferred before any worldly thing whatſoeuer, whether bodie, goods, friends, or life, &c.

The fourth ſigne. When God in his prouidence, cuts off all lawfull meanes and waies of flying, he doth then (as it were) bidde that man ſtay and abide. I ſay, lawfull meanes; becauſe we may not vſe thoſe that are vnlawfull; but rather reſt contented, and reſigne our ſelues wholly to Gods will and pleaſure. We muſt not doe any euill, that good may come thereof; and of two euils, not only not the leſſe, but neither of both is to be choſen. So much of Confeſſion.

CHAP. XIII.

Of an Oath.

THe ſixt Head of Gods worſhippe, is an Oath: concerning which, three Queſtions are to be handled.

I. What an oath is?

II. How an oath is to be taken?

III. How farre-forth it bindeth, and is to be kept?

Sect. 1.

I. Queſtion.

What is an Oath?

The nature of an Oath.

Anſ. An Oath, is a religious and neceſſary confirmation of things doubtfull, by calling on God, to be a witneſſe of truth, and a reuenger of falſhood.

Firſt, I call it a *Confirmation:* for ſo the holy Ghoſt ſpeaketh, *An Oath for confirmation is among men an end of all ſtrife,* Heb.6.16.

Secondly, I terme it a *religious confirmation,* becauſe an Oath is a part of Gods religion and worſhip. Yea, it is ſometimes put for the whole worſhip of God: Eſa.19.18. *In that day, ſhall they ſweare by the Lord of hoſts:* that is, they ſhall worſhip the true God.

Thirdly I adde, a *neceſſarie confirmation,* becauſe an oath is neuer to be vſed, in way of confirmation, but onely in caſe of meere ne-
A ceſſitie. For when all other humane proofes doe faile, then it is lawfull, to fetch teſtimonie from heauen, and to make God himſelfe our witneſſe. In this caſe alone, and neuer elſe, it is lawfull to vſe an Oath.

Fourthly, I ſay, in *which God is called vpon, as a witneſſe of the truth, and a reuenger of falſhood.* This is added in the laſt place, becauſe herein alone, ſtands the forme and life of an Oath, that in things doubtfull, we call God as a witneſſe of truth, and a iuſt reuenger of the contrarie. There be ſundry kinds of confirmation, as the affirmation, the aſſeueration, and the obteſtation. And by this Clauſe, an Oath is diſtinguiſhed from them all: becauſe
B in it, we call vpon God to giue witneſſe to the thing auouched, but in the other three we doe not.

Now touching this laſt point, of the forme and life of an Oath, three Queſtions are to be anſwered, for the better clearing of the whole doctrine.

I, Queſtion. Whether an Oath taken by creatures, be a true oath, and to be kept?

Anſ. An Oath by creatures, is an Oath, though vnlawfull. For though there be not in it, a direct inuocation of God for witneſſe, yet when we call the creature to giue teſtimonie, we doe then indirectly call vpon God, becauſe he is ſeene in them, and looke how many creatures there be in the world, ſo many ſignes are they of Gods preſence. This an-
C ſwer Chriſt himſelfe maketh, Mat.23.21.22. *He that ſweareth by heauen, ſweareth by the throne of God, and by him that ſitteth thereon,* that is, by God himſelfe.

II. Queſt. Whether an oath by falſe gods, be a true oath or no? for example: the oath of the Turke by Mahomet, the oath of Laban, by the gods of Nachor, that is, by his Idols: when as in them, there is no inuocation of the true God of heauen and earth.

I anſwer as before, though it be not a lawfull oath, yet it is in value and effect an oath. For though that thing be a falſe god indeede, by which it be taken, yet it is the true God, in the opinion of him that ſweareth. Thus Ma-
D homet is to the Turke, in ſtead of the true God, and is honoured of him as God: and therfore his oath by Mahomet, is a true oath. Thus when Iacob in the couenant that he made with Laban, ſweares by the Feare of his father Iſaac, and Laban by the Idols of Nachor; Iacob accepted the oath which was tendered to him in the name of a falſe god; which he would not haue done, if it had not beene an oath at all. And hence the Caſe is plaine, that ſwearing by a falſe god is an oath, and therefore bindeth the ſwearer in conſcience, though it be vnlawfully taken.

III. Queſt. If in euery oath, God ought to be cited as a witnes, how then can God ſweare by himſelfe, ſeeing none can witneſſe vnto him?

Anſ. This deſcription of an oath, whereby

A the creature ſweareth, includes not that oath, whereby God ſweareth. For the end why God ſweareth is, to bind himſelfe (as it were) with a bond vnto man, whereby he would haue man to repute him a lyer, and no God, if he failes and keepes not his promiſe. Thus the Lord ſweares in his wrath, Heb. 3. 11. *If they ſhall enter into my reſt.* The words of the oath, are to be vnderſtood with this clauſe, *If, &c.* then let me be holden as no God, or as a falſe God. And in this manner is God ſaid to ſweare, when he manifeſteth to man, that he is content to be counted no God, if that which he auoucheth by oath, be not performed.

Furthermore, in euery Oath, there be foure B diſtinct things. Firſt, an Aſſeueration of the truth; which ſhould be auouched, though there were no oath taken. Secondly, a confeſſion of the omnipotent preſence, wiſedome, iuſtice, and truth of God; whereby we acknowledge, that he is the ſearcher and knower of the heart; yea, that he is both witneſſe, iudge, and reuenger of falſhood and lying. Thirdly, Prayer and Inuocation, whereby God is called vpon, to giue teſtimonie to the conſcience of him that ſweareth, that he ſpeakes nothing but the truth. Theſe two actions, of Confeſſion and Inuocation, doe make an oath, to be no leſſe a true and proper part of Gods worſhip, then prayer it ſelfe. Fourthly, Imprecation, in which a man acknowledging C God the iuſt reuenger of a lie, bindes himſelfe to puniſhment, if he ſhall ſweare falſely, or ſpeake an vntruth wittingly or willingly.

Now, though theſe be the diſtinct parts of an Oath, yet all of them are not expreſſed in the forme of euery oath; but ſometimes one, ſometimes two of the principall, and the other concealed, but yet alwaies vnderſtood. For example: the Prophet Ieremie teacheth the people of Iſrael a forme of ſwearing, *Thou ſhalt ſweare, the Lord liueth*, Ier. 4. 2. In which, there is expreſſed only the ſecond part, Confeſſion, and in that, the reſt are to be vnderſtood. Againe, the words of Ruth to Naomi, D Ruth 1. 17. *The Lord doe ſo to me, and more alſo, if ought but death depart me and thee*, are only an Imprecation, in which the other parts are infolded. So, the oath which God maketh, Heb. 3. 11. *If they ſhall enter into my reſt*, is expreſſed onely by imprecation, and the other parts vnderſtood, though they be not mentioned. In common ſpeech betweene man and man, it is vſually auouched, (though moſt wickedly.) *If it be not thus or thus; let me be hanged, I would I were dead, I would I might neuer mooue hence, &c.* Now this auouchment, howſoeuer it may be taken, is indeed a forme of ſwearing, in value and force all one with the oath of God, when he ſaith, *If they enter into my reſt, let me be no God, but a deceiuer.*

Sometimes two parts of the foure, are expreſſed, and the reſt vnderſtood, 2. Cor. 1. 23. *Now I call God to record vnto my Soule.* Here Inuocation with Imprecation, is vttered in ſpeech, and the other two conceiued in the mind. By theſe particulars, we ſee it vſuall in Scripture, to propound formes of ſwearing by expreſſing ſome one or two particular parts in ſtead of the reſt; yet ſo, as the parts concealed be all vnderſtood: for otherwiſe the oath is not formall and entire.

Sect. 2.

II. Queſtion.

How an oath is to be taken in a good and godly manner?

For the anſwering hereof, two Rules are to be remembred.

The firſt Rule. He that will take an Oath by the name of God, muſt ſweare *in truth, in iudgement, in righteouſneſſe*, Ierem. 4. 2. Here three vertues are required in a lawfull Oath.

Firſt, that it be made in *truth*. And we muſt know, that there is a double truth; the one, *of the thing ſpoken*: the other, *of the mind* wherein it is conceiued. Truth *of the thing* is, when a mans ſpeech is framed according to the thing, as it is indeed, or as neare as poſſibly may be; and that becauſe God is truth it ſelfe. This is called by Schoolemen, *Logicall verity*. Sometimes by reaſon of mens frailtie, the truth is wanting, becauſe we know not things as they are. The truth *of the mind* is, when a man ſpeakes or ſweares as he thinketh, or is in conſcience perſwaded of the thing; and this the Schoolemen tearme *Morall veritie*. Now though the firſt of theſe two be wanting, yet the latter muſt neceſſarily be in an oath, leſt we fall into periurie.

The ſecond vertue is *Iudgement*; that is, prudence or wiſedome. This Iudgement requires diſcretion, and conſideration, principally of fiue things. Firſt, of the thing in queſtion, which is to be confirmed. Secondly, of the nature of the oath, that is taken. Thirdly, of the minde, and true meaning of him that ſweareth. Fourthly of the particular circumſtances, of time, place, & perſons, when, where, and before whome he ſweareth. Fiftly, of the euent or iſſue of the oath. All theſe are duly to be regarded, that we ſweare not raſhly, or vnaduiſedly.

The third is *Iuſtice*, wherein alſo care muſt be had of two things. Firſt, that the point to be confirmed, be lawfull. And it is then lawfull, when it may ſtand with pietie, and charitie. Secondly, that the occaſions of taking the oath, be alſo iuſt; and they be chiefely foure. I. When it may further Gods glorie and worſhip: or ſerue to prooue ſome doctrine of ſaluation, in whole, or in part. II. When it may tend to the furtherance of brotherly loue, or to the preſeruation of our neighbours life, goods, or good name: or further, to the confirmation of ſome league, couenant, or contract A made betweene parties, vpon good ground, and for good and neceſſarie purpoſes. III. When it ſerueth, to releeue a mans owne priuate neceſſitie, as when one ſweares to maintaine his owne good name, goods, or life; to confirme his owne faith and truth in contracts. An example hereof we haue in Paul, who to confirme the Romanes, in the perſwaſion of his loue and care of their ſaluation, ſaith, *God is my witneſſe (whome I ſerue in my ſpirit, in the Goſpel of his Sonne) that without ceaſing I make mention of you*, Rom. 1. 9. And againe, to keepe his owne credit & good name among the Iewes, *I ſay the truth in Chriſt, I lie not, my conſcience bearing me witneſſe, in the holy Ghoſt*, Rom. 9. 1. B IV. When the Magiſtrate doth exact it, by order of iuſtice. This though it be a iuſt occaſion, and warrant of an oath, yet three Caueats are in it to be obſerued.

Firſt, that the oath be miniſtred lawfully, not againſt pietie or charitie. Secondly, he which takes an oath, tendered by the Magiſtrate, muſt ſweare according to the mind and meaning of the Magiſtrate, who exacts the oath, and not according to his owne priuate intent. Thirdly, he muſt not ſweare ambiguouſly, but in a ſimple ſenſe, ſo as the words of his mouth, may be agreeable with that which he conceiueth in his heart, Pſal. 15. 2. And whatſoeuer oath is taken without obſeruation of theſe Caueats, the ſame is not taken in truth, but in fraud and deceit. C Popiſh teachers affirme, that in ſome caſes, they may ſweare in a doubtfull meaning. And this they practiſe in time of danger, when beeing conuented before the Magiſtrate, and examined, they anſwer *Yea* in word, and conceiue a negation, or *No* in their mindes. A practiſe moſt impious, and flat againſt this excellent Rule of the Prophet, that a man ſhould ſweare in truth, iudgement, and iuſtice.

The ſecond Rule is, That the forme in which the oath is propounded, muſt be a plaine, ſimple, and direct forme, wherein God is directly called to witneſſe. For his worſhip is directly to be giuen to him: and therefore the oath alſo, beeing an Inuocation of his name, and a part of his worſhip, is directly to be made. D

That the meaning of this Rule, may the better appeare, one Queſtion is to be anſwered; Whether in the forme of an oath, a man may not ſweare, directly by creatures, and indirectly by God?

Moſt of the Popiſh ſort, and ſome Proteſtants hold that he may. But the truth is otherwiſe. *I ſay vnto you* (ſaith our Sauiour) *ſweare not at all, neither by heauen—nor by the earth—nor by thy head, &c.* Math. 5. 34. In which words, he forbids all indirect oathes whereby men ſweare directly by creatures, and indirectly by God: for ſo did the Phariſies. Againe, if a man might ſweare by creatures, and conceale the name of God, it would diminiſh his Maieſtie and authority, & much deceit might be vſed: for the ſwearer might ſay, that he ſware not, but only vſed an obteſtation.

Againſt this it is obiected. I. That Ioſeph ſware by the life of Pharaoh, Gen. 42. 25. therefore it may ſeeme, that oathes by creatures are not vnlawfull. *Anſ.* Firſt, it may be ſaid, that Ioſeph ſinned in ſo ſwearing: for therein he imitated the Egyptians, who ſware by the life of their King. Secondly, it may be anſwered, that Ioſeph doth onely make an aſſeueration, and not an oath.

Obiect. II. The church in the Canticles takes an oath, by the creatures, Cant. 2. 7. *I charge you, daughters of Ieruſalem, by the roes and by the hindes of the field, &c.* *Anſ.* It is no oath, but an obteſtation, whereby the church cals the creatures, to witneſſe her earneſt affection to Chriſt. The like is made by Moſes, Deut. 30. 19. when he ſaith, *I call heauen and earth to record againſt you this day.* And by Paul in his charge to Timothie, 1. Tim. 5. 21. *I charge thee, before the elect Angels.* In which, and the like ſpeeches, there is no ſwearing but a kind of citation, or ſummoning of the Creatures as witneſſes. And there is great difference betweene *an oath* and *an obteſtation*. In the Obteſtation, there is no more, but a calling of the creature to giue teſtimonie, the matter beeing alreadie apparant and manifeſt. But in an Oath, where the matter is not ſo manifeſt, God is made not onely a witneſſe, but alſo a iudge and reuenger.

Obiect. III. Saint Paul ſweares by *his reioycing in Chriſt*, 1. Cor. 15. 31. which reioycing was a created paſſion, or a creature. *Anſ.* That was alſo an obteſtation, or a word of auouchment, and aſſeueration; and not an oath. For it is all one, as if he had ſaid thus; My ſorrowes and afflictions, which I endure for Chriſt, would teſtifie (if they could ſpeake) that as certenly as I reioyce in Chriſt; ſo certenly I die daily.

Obiect. IV. Abigail ſware to Dauid by the creature; *As the Lord liueth, and as thy ſoule liueth*, 1. Sam. 25. 26. *Anſ.* The former part of her ſpeech, may be called an oath, but the latter is onely an obteſtation, or earneſt auouchment, ioyned with an oath.

Now, although it be in no ſort, lawfull to ſweare by creatures, yet when a man ſweareth directly by God, he may name the creatures in way and forme of an oath; ſpecially if he make them as his pawnes, and pledges, ſet before God, that he may in iuſtice, be reuenged vpon him in them, if he lieth and ſweareth not a truth.

Sect. 3.

III. Queſtion.

How farre-forth doth an Oath binde, and is to be kept?

The anſwer to this Queſtion is large; and therefore for order ſake I diſtinguiſh it into two parts, and firſt I will ſhew when an oath bindes; ſecondly, when it bindeth not.

For the firſt, an Oath taken of things certaine, lawfull, and poſſible, is to be kept, yea and bindes alwaies, though it be tendred euen to our enemies. To this purpoſe God hath giuen ſpeciall commandement in ſundry places, Numb. 30.3. *Whoſoeuer ſweareth an oath, to binde his ſoule by a bond, he ſhall not breake his word, but ſhall doe according to all that proceedeth out of his mouth.* Math. 5.33. *Thou ſhalt not forſweare thy ſelfe, but ſhalt performe thine oathes vnto the Lord.* Exod. 20.7. *Thou ſhalt not take the name of the Lord thy God in vaine*, that is, lightly and raſhly. But Gods name is taken in vaine, when an oath made of things lawful and poſſible is not kept. Dauid, at the humble requeſt of Shemei, (who had before curſed him) pardons his fault for the time, and ſweares to him that he ſhould not die, 2. Sam. 19.23. Dauid made conſcience of this oath, knowing himſelfe to be bound thereby, and therefore till his death he kept it, onely he charged Salomon not to count him innocent, 1. King. 2.9.

Now for the better clearing of the anſwer, we are to conſider foure particular caſes touching this point.

I. Caſe. What if a man take an oath by falſe Gods, whether is he bound to keepe it, yea or no?

Anſw. He is, and the reaſons are theſe. Firſt, from the like. There was a queſtion among the Scribes and Phariſies, Math. 23.16, whether a man ſwearing by the creature were a detter or no? The Phariſies taught, that if a man ſware by creatures, the oath did not binde. But Chriſt, verſ. 20. affirmeth, that he that ſweareth by the Temple, or by the Altar, or by heauen, ſweares by God indirectly, and ſo takes an oath, though not a lawfull oath, and thereupon remaines bound, and is a detter. Now by proportion, he that ſweares by falſe Gods, ſweares by God indirectly, becauſe the falſe God is, in the opinion of him that ſweareth, as a God, and ſo his oath bindeth, and is to be kept. Secondly, Abraham accepts the oath that Abimelech tendreth vnto him in the name of a falſe God, Gen. 21.23. So doth Iacob accept of the oath made vnto him by Laban, Gen. 31.53. which they would not haue done, if their oathes had not beene ſufficient bonds, to binde them to obſeruation and performance.

It will be ſaid, He that admits of an oath by an Idol, doth communicate in the ſinne of him that ſweareth. *Anſ.* In caſe of neceſſity, a man may admit of ſuch an oath without ſin. A poore man, beeing in extreame want, borroweth of an vſurer vpon intereſt: it is ſinne in the vſurer to take it; but it is not ſo in the poore man, who is compelled by the vſurer to giue intereſt. Thus the poore man doth vſe well the iniquitie of the vſurer: So it is in an oath: A godly man may well vſe, and take benefite by the wicked oathes of idolaters, ſo farre forth as they ſhall ſerue for the ratifying and confirming of lawfull couenants.

II. Caſe. If a man take an oath, and afterward endure hurt or dammage by it, whether is he then bound to keepe his oath or no?

Anſw. If the loſſe be but temporarie and priuate, (the oath beeing made of a thing lawfull) it muſt be endured. For Dauid reckoneth it among the properties of a good man, *That he ſweareth, and changeth not, though it be to his hurt*, Pſal. 15.4.

And here a difference is to be made betweene *a promiſſorie oath* and *a ſingle promiſe*. A ſingle promiſe may be reuerſed by the will, and conſent of him, to whome it is made, but a promiſe made by an oath, is to be kept, though loſſes and hinderances enſue thereupon. For the reuerence we beare to the name of God vſed in the oath, ought to be of greater force with vs, then any priuate hinderance or inconuenience, which may befall vs, vpon the performance of the ſame.

III. Caſe. Whether doth an oath binde conſcience, whereunto a man is drawne, by fraud and ſubtiltie?

Anſw. If the oath be of things lawfull and poſſible, it bindeth, and is to be kept, though we were induced to it by deceipt. Ioſhua deceiued by the Gibeonites, was brought to make couenant of peace with them, and to bind it by an oath: Now perceiuing after three daies, that they had wrought it by craft, he would not touch them, in reuerence of the oath, that he had taken. Ioſh. 9.18, 19, 20. And about 300. yeares after, when Saul had ſlaine certaine of the Gibeonites, the Iſraelites for that fact, were puniſhed with three yeares famine, which could not be ſtaied, till ſeauen perſons of Sauls houſe were hanged vp in Gibeah, 2. Sam. 21.

IIII. Caſe. What if a man take an oath by feare and compulſion, is he to keepe it, yea or no? For example; A man falling into the hands of theeues, for the ſafetie of his life, is vrged to take a ſolemne oath, that he will fetch and deliuer them ſome portion of money, and withall neuer diſcloſe the parties. The oath beeing thus taken, the Queſtion is, whether he be bound to keepe it?

Anſ. Some Diuines are of opinion, that the oath is to be kept, and ſome ſay no: but generally it is anſwered, that it muſt be kept, becauſe this feare did not aboliſh the conſent of his will. But if it be alleadged, that in ſo doing, he ſhall hurt the common-wealth: Anſwer is made, that if he doe not ſweare ſecrecie, he may in probabilitie bring greater damage to the weale publike, in depriuing it of a member, by the loſſe of his owne life. But it will be ſaid, by this meanes he maintaines a theefe. *Anſw.* Be it ſo; yet he remaines excuſable, becauſe that was not his intent, but onely to preſerue his owne life, to the good of the Common-wealth.

Thus the moſt and beſt Diuines doe hold. But for my part, I leaue it in ſuſpenſe; though it ſeemes in likelihood that the partie which ſweares ſilence, doth after a ſort maintaine theft, and communicate with the ſinne of the robber: and further giues occaſion, that others may fall into the like hazard and ieopardie of their liues. And ſo much of the firſt part of the Anſwer.

The ſecond part of the Anſwer to this third maine Queſtion followes: namely, to ſhew when an oath bindes not. An oath doth not binde in ſixe caſes.

B I. When it is againſt the word of God, and tends to the maintenance of ſinne. The reaſon is, becauſe when God will not haue an oath to binde, it muſt not binde. For an oath muſt not be a bond of iniquitie. Hereupon Dauid hauing ſworne a raſh oath, to deſtroy Nabal and his houſe, and beeing ſtaied from it by the Lord in the meanes of Abigail; he praiſeth God in this manner: *Bleſſed be the Lord God of Iſrael, which ſent thee this day to meete me, and bleſſed be thy counſell, and bleſſed be thou, which haſt kept me this day, from comming to ſhed blood.* 1.Sam.25.32,33.

II. If it be made againſt the wholeſome lawes of the Common-wealth; becauſe euery ſoule muſt be ſubiect to the higher powers, Rom.13.1. C

III. If it be taken of ſuch perſons, as want reaſon; as of children, mad-men, or fooles; becauſe they know not what they ſweare: and there can be no binding of conſcience, when he that ſweareth wanteth reaſon to diſcerne what he doth.

IV. If it be made by thoſe who are vnder the tuition of their ſuperiours, and haue no power to binde themſelues; as by children which are vnder the gouernement of their Parents: For theſe are part of their parents goods; and therefore not fit to vndertake an oath, without their conſent. Neither are they to chooſe a calling, or make any contract of themſelues, but onely by the direction and aduiſe of their parents, though ſome of the Popiſh ſort do erroniouſly teach, that a child may binde himſelfe by oath, to become a Monke of this or that order without conſent of parents.

V. If it be made of things impoſſible: for then it is a vaine oath.

VI. If at the firſt it were lawfull, and afterward become impoſſible and vnlawfull. For ſuch oathes God himſelfe may be ſaid to reuerſe. Thus if a man binde himſelfe by oath to liue in ſingle life without marriage, and after findes that God hath not giuen him the gift of continencie, in this caſe, his oath becomes impoſſible to be kept, and therfore being reuerſed by God, and becomming vnlawfull, it may be broken without impietie.

A To theſe ſixe, the Papiſts adde two other. The firſt, when the oath is made vpon cuſtome. And they put this example; If two men going out of a dore, or ouer a bridge, the one ſweares by God that he will not goe firſt, likewiſe ſweares the other: yet at the laſt after contention, one of them goes firſt. In this caſe, ſaies the Papiſt, the oath bindes not. *Anſ.* Cuſtome cannot make that which is ſinne, to be no ſinne, or periurie, to be no periurie: but rather doubles the ſinne, and makes it aboue meaſure more vile and abhominable; & they that giue themſelues to this vſuall and cuſtomable ſwearing, cannot but oftentimes become guiltie of flat periurie.

The ſecond Caſe is, when the Superiour power, that is, the Pope, or other inferiour Biſhops, giue order to the contrarie, by relaxation or diſpenſation. *Anſ.* It is falſe. For in euery lawfull oath there is a double bond, one of man to man, the other of man to God. Now if in the oath taken, man were onely obliged to man, the oath might be diſpenſable by man: But ſeeing man, when he ſweareth to man, ſweareth alſo to God, and thereby is immediately bound to God himſelfe, hence it followeth, that an oath taken, cannot haue releaſe from any creature. Therefore our Sauiour Chriſts commandement is, *Thou ſhalt not forſweare thy ſelfe, but ſhalt performe thy oathes,* to *whome? to the Lord,* Math.5.33. And the oath that paſſed betweene Dauid and Ionathan, is called *the Lords oath*, 2. Sam.21.7. and 1. Sam. 20.8. God will haue the oath to binde, as long as ſeemeth good vnto him, yea and ceaſe binding, when it pleaſeth him. And that which himſelfe bindeth, or will haue to be bound, no creature can looſe: *The things which God hath coupled, let no man ſeparate,* Math. 19. 6. And herein the Pope ſhewes himſelfe to be Antichriſt, in that he challengeth power to diſpenſe with a lawfull oath, made without error or deceit, of things honeſt and poſſible.

Out of this anſwer, an other Queſtion may be reſolued, namely, when doth a man commit Periurie.

D *Anſ.* I. When a man ſweares that which he knowes to be falſe. II. When he ſweares that which he meanes not to do. III. When he ſweareth to doe a thing, which he alſo meanes to doe, yet afterwards doth it not. In theſe three, the not performing of an oath made, is flat periurie.

That we may yet be informed concerning the ſinne of Periurie, one Queſtion of moment is to be ſkanned. In Societies and Corporations, there be Lawes and Orders, to the keeping whereof, euery one admitted to an office takes a corporall oath: Afterward it falls out vpon occaſion, that he breakes ſome of the ſaid Statutes: The Queſtion is, whether he be not in this caſe periured?

Anſw. Statutes are of two ſorts. Some are principall or fundamentall, which ſerue to maintain the ſtate of that body or corporatiõ.

Others leſſe principall, or mixt, that ſerue for order or decencie. In the ſtatutes principall, the law-maker intends obedience ſimply; and therefore they are neceſſarie to be kept. But in the leſſe principall, he exacts not obedience ſimply, but either obedience, or the penaltie; becauſe the penaltie is as much beneficiall to the ſtate of that body, as the other. The breach of the former makes a man guilty of periurie; but it is otherwiſe in the latter, ſo be it the delinquent party be content to beare the mulct, if it be impoſed. Thus ſtudents and others belonging to ſuch ſocieties, may in ſome ſort excuſe themſelues, from the ſinne of periurie, though not from all fault, in breaking ſome of the leſſer locall ſtatutes, els few could liue in any ſocietie without periurie.

Yet one more Queſtion is propounded touching periurie, whether a man may exact an oath of him, whome he feares or knowes will forſweare himſelfe? *Anſw.* A priuate man muſt not; but a Magiſtrate may, if the partie offer to take his oath, (not beeing vrged therto,) and be firſt admoniſhed of the grieuouſneſſe of the ſaid ſinne of periurie. In the execution of Ciuill Iuſtice, Magiſtrates muſt not ſtay vpon mens ſinnes, Moſes expected not the Iſraelites repentance, for their idolatrie; but preſently proceeded vnto puniſhment. Neither muſt the publike good of the Common-wealth be hindred, vpon the likelihood or ſuſpition of a mans periurie.

CHAP. XIIII.

Of Vowes.

THe ſeauenth head of the Outward worſhip of God, is concerning a vow. All the Queſtions whereof may be reduced to theſe foure.

I. Queſtion.

What is a Vowe?

Anſ. A vow, is a promiſe made to God of things lawfull and poſſible, I call it *a promiſe*, to diſtinguiſh a vow from a ſingle purpoſe. For a purpoſe may be changed, but a vow lawfully made cannot. Againe, there is great difference betweene theſe two: for in a vow, there is firſt a purpoſe to doe a thing: ſecondly, a binding of our ſelues to doe that we purpoſe. For this cauſe I tearme it *a promiſe*, becauſe it is a purpoſe with a bond, without which there can be no vow made.

In the next place I adde a promiſe *made to God*, not to Saint, Angel, or man. The reaſons are theſe. Firſt, a vow is properly the worke of the heart, conſiſting in a purpoſe. Now God alone knowes the heart, and he alone is able, to diſcerne of the purpoſe and intent of the ſame: which no Angel, Saint, or other creature can poſſibly doe. Secondly, when the vow is made, none can puniſh and take reuenge of the breach thereof, but God. Thirdly, in the old Teſtament, the Iewes neuer vowed, but to God, becauſe the vow was a part of Gods worſhip: Deut. 23. 21. *When thou ſhalt vow a vow vnto the Lord thy God, thou ſhalt not be ſlacke to pay it, for the Lord thy God, will ſurely require it of thee, and ſo it ſhould be ſinne vnto thee.* Where by the way, we may take notice, of the ſuperſtition of the Popiſh Church, that maketh vowes to Saints and Angels, which is in effect to make them gods, and to worſhippe them as the Iewes worſhipped God in the old Teſtament.

II. Queſtion.

Whether a vowe, be now in the new Teſtament, any part of Religion, or Gods worſhip?

The anſwer is three-fold.

Firſt, if a vow be taken for a promiſe of morall obedience; the anſwer is, that a vow is indeed the worſhip of God, and ſo ſhall bee to the end of the world. For as God (for his part) promiſeth mercie, in the couenant of grace, ſo we in Baptiſme, doe make a vow, and promiſe of obedience to him, in all his commandements; and therefore Peter calleth Baptiſme *a ſtipulation*, that is, the promiſe of good conſcience to God. This promiſe once made in Baptiſme, is renewed ſo oft as wee come to the Lords Supper, and further continued in the daily ſpirituall exerciſes of Inuocation, and Repentance.

But it may be ſaid, we are alreadie bound to the obedience of the Law, by order of diuine Iuſtice, therfore we cannot further bind our ſelues. *Anſw.* He that is bound by God, may alſo bind himſelfe. Dauid though he was bound by God in conſcience, to keepe the Law, yet he binds himſelfe freely by oath, to helpe his owne weakeneſſe, and to keepe himſelfe from falling, when he ſaith: *I haue ſworne, and will performe it, that I will keepe thy righteous iudgements*, Pſal. 119. 106. And the ſame bond is no leſſe neceſſarie and behoouefull for vs, if we conſider how prone and readie we are to fall from the worſhip of God.

The ſecond Anſwer. If a vow be taken for a promiſe of ſome ceremoniall dutie, as of Sacrifices and Oblations, or of giuing houſe, lands, and goods to the Temple, then we muſt put a difference betweene the Old Teſtament and the New. In the Old Teſtament, the vow of ſuch duties, was part of Gods worſhippe, but in the New it is not, and that for theſe Reaſons.

Firſt, the Iewiſh ceremonies were to the Iewes, a part of Gods worſhip, but to vs Gentiles they are not, conſidering they are all in Chriſt aboliſhed, and none of them doe now ſtand in force by Gods Law to vs. Thus the Paſſeouer was a ceremonie, or ſeruice appointed by God to be obſerued of the Iſraelites and their poſteritie, Exod. 12.24,25. and therefore ſtood as a part of Gods worſhippe to them for a perpetuall ordinance. But to vs in the new Teſtament, both it and other Legall ceremonies are abrogated, and wee haue onely two Sacraments to be adminiſtred and receiued, as ſeales of the promiſes of God, and parts of his worſhip, Baptiſme, and the Supper of the Lord.

Secondly, that which is not commended vnto vs by God, *in the name of worſhip*, is no worſhippe to vs. Now, the ceremonies of the Iewes, are no where commended vnto vs in that name; and therefore it is a vaine thing for any man to vow the obſeruation thereof.

Thirdly, vowes of ceremoniall duties, did, in a peculiar manner, & vpon ſpecial reſpects, pertaine to the Iewes. Hereupon, when they vowed houſe, lands, goods, &c. to the vſe of the Temple, this they did, as being the Lords Tenants, of whome alone they held their poſſeſſions: and hereby they acknowledged, and alſo teſtified their Homages and Seruices due vnto him. And this particular reſpect concerneth not the Church and people of the new Teſtament: whence it followeth, that they are not tied by the ſame bond, to performe worſhip vnto God by the vowes of ceremonies, gifts, oblations, and ſacrifices.

The third and laſt part of the Anſwer. If a vowe be taken for a promiſe of ſome bodily and outward worke, or exerciſe; as faſting, giuing of almes, abſtaining from certaine meates and drinkes, &c. then it is not any part of Gods worſhip, but onely an helpe, ſtay, and furtherance of the ſame. For firſt, we haue libertie of conſcience in Chriſt, to vſe, or not to vſe all indifferent things. Now Gods worſhip is not a thing of that nature, but abſolutely neceſſary. Secondly, Paul, 1. Tim. 4. 8. affirmeth, that *bodily exerciſe profiteth little, but godlineſſe is profitable for all things*: In which words, he oppoſeth godlineſſe to bodily exerciſe; and therefore godlineſſe, or the worſhip of God, conſiſteth not in them.

But the words of Dauid are alleadged to the contrarie, Pſalm. 76.11. *Vowe, and performe vnto the Lord your God.* Where we haue a double commaund, one to make vowes, another to pay them. To which I anſwer: firſt, if Dauid ſpeaketh of the vow of all morall duties, then the commaundement concerneth euery man, becauſe the thing commanded, is a part of Gods worſhip. For it it as much as if he had ſaid, Vow thankfull obedience vnto God, and performe it. Againe, if the place bee meant of the vow of ceremoniall duties, then it is a commaundement peculiar to the olde Teſtament, and ſo bindes the Iewes only: howbeit not al of them, but only ſuch as had iuſt cauſe to make a vow: for otherwiſe they had libertie to abſtaine from vowing, Deut, 23. 22. *When thou abſtaineſt from vowing, it ſhall be no ſinne vnto thee.* Of one of theſe two kindes, muſt the place alleadged neceſſarily be vnderſtood, and not of the third, which is of bodily exerciſe: for then it ſhould reuerſe Chriſtian liberty in the vſe of things indifferent, which no commandement can doe.

By light of this Anſwer, wee may diſcerne the errour of the Popiſh Church, which maketh vowes a part of religion, and the worſhip of God. Nay further, it teacheth that ſome vowes, as namely thoſe of Pouertie, Continencie, Regular Obedience to this or that Order, are workes of merit & ſupererogation, tending to a ſtate of perfection, euen in this life; and deſeruing a further degree of glory in heauen, then the worke of the Morall Law.

III. Queſtion.

When a Vowe made, doth binde, and when not?

Before I giue anſwer to the Queſtion, I will lay downe this Ground.

In making of a lawfull Vow, foure Conditions are to be obſerued.

The firſt concernes the perſon of him that voweth; that he be a fit perſon. His fitneſſe may be diſcerned by two things. Firſt, if he be at his owne libertie, (as touching the things whereof he makes his vowe,) and not vnder the gouernement of a ſuperiour. Thus in the old Teſtament, if a daughter had made a vow, without the conſent or allowance of her father, it might not ſtand in effect, Numb. 30. 4,5. Secondly, if the partie keepe himſelfe within the compaſſe of his calling generall & particular. Hence it followes, that vowes of going a Pilgrimage, to worſhip this or that idol, in this or that place: (for example, Saint Iames of *Compoſtella*, and the Ladie of *Loretto*, &c. are vtterly vnlawfull, becauſe ſuch perſons, by this practiſe doe leaue their calling and condition of life, and take vpon them a calling not warranted by the Lord.

The ſecond Condition is concerning the matter of a Vow. It muſt be Lawful, Poſſible, & Acceptable to God. Hereupon it followes, that there bee foure things, which cannot bee the matter of a Vow. The firſt is ſinne. Thus the Iewes bound themſelues with a Vow, *that they would neither eate nor drinke, till they had killed Paul*, Act. 23. 12. 14. This their vow was nothing elſe, but a threatning of God himſelf: and therefore vtterly vnlawfull. Secondly, trifles, and light matters; as when a man voweth not to take vp a ſtraw, or ſuch like. And this is a plaine mocking of God. Thirdly, things impoſſible: as to flie, or to goe on foot to Ieruſalem. Fourthly, things meerely neceſſarie: as to die, which cannot be auoided.

The third is touching the Forme of a Vowe. It muſt be *voluntarie*, and *free*. And that it may be ſo, three things are neceſſarily required. Firſt, that it be made in iudgement, that is, with reaſon and deliberation. Next, that it be done with conſent of wil. And thirdly, with liberty of conſcience.

Hence it appeares, that the Vowes of children, mad-men, and fooles, or ſuch as are taken vpon raſhnes, or conſtraint; alſo the vow of perpetuall abſtinence from things *ſimply* indifferent, are all vtterly vnlawfull. For the firſt ſort are not done vpon iudgement, the next without due conſideration, and the laſt are greatly preiudiciall to Chriſtian liberty.

The fourth concernes the Ende; which is not to bee a part of Gods worſhip, but onely a ſtay and proppe to further and helpe vs in the ſame. Now there be three particular ends of a vow. Firſt, to ſhew our ſelues thankefull to God for bleſſings receiued: ſecondly, to preuent ſinne to come, by keeping ſobrietie and moderation: thirdly, to preſerue and increaſe our faith, prayer, repentance, and obedience.

This Ground being laid, the Anſwer to the Queſtion propounded, is this: VVhen in vowing, wee obſerue the conditions præ-required, the vow is lawfull, and conſequently bindes the partie vowing, ſo as if he keepe it not, he diſhonoureth God. But when the ſaid conditions, doe not concurre in the action of vowing, it becomes vnlawfull, and the partie remaines free, & not bound to performance.

Here by the way, a Queſtion of ſome moment is made; VVhether Iephte vpon his Vowe, did offer his Daughter in ſacrifice or no? conſidering that it is plaine, euen by the light of nature, as alſo by the doctrine before taught, that a man is bound by the vow which he maketh.

This Queſtion admitteth ſundry anſwers, according to the diuers opinions and iudgements of men, vpon the place written, Iudg. 11. 39. And my purpoſe is not to examine that which others haue brought in way of reſolution, but briefly to deliuer that which I take to be the truth. I anſwer therefore, that Iephte did not offer his daughter in ſacrifice vpon his vowe, but onely dedicated her vnto God, after the maner of the Nazarites, to the end of her daies, to leade her life apart in a ſingle eſtate. The truth of this anſwer will appeare by theſe reaſons:

Firſt, in the 37. verſe of the chapter, the daughter of Iephte craues leaue of her father, to goe apart into the mountaines, for two moneths ſpace, to bewaile her virginitie. VVhere it may bee obſerued, that ſhee went not to deplore the loſſe of her life, but her future eſtate and condition, becauſe ſhee was (vpon her fathers vowe) to liue a perpetuall ſingle life. And why? ſurely becauſe (as the text ſaith, v. 39.) ſhee had not knowne a man: and it was accounted a curſe in Iudea, for a woman alwaies to liue vnmarried.

Secondly, in the laſt verſe it is ſaid in our common Engliſh tranſlation, that the daughters of Iſrael went yeare by yeare *to lament* the daughter of Iephte: but I take it, it may bee as well, or better tranſlated out of the Hebrew, *they went to* * *talke or conferre with her*, and ſo to comfort her: and that this interpretation may not ſeeme ſtrange, the very ſame word is obſerued in this ſenſe, Iud. 5. 11. there ſhall they * *talke or confer* of the righteouſnes of the Lord. Now if they went yeare by yeare to comfort her, then ſhee was not put to death.

Thirdly, Iephte is commended by the holy Ghoſt, for the excellencie of his faith, and that out of the ſame hiſtorie. Now the commendation of his faith, and the vnnaturall murther of his daughter, cannot ſtand together. But it will be ſaid, that Iephte vowed, that whatſoeuer came out of his doores to meete him, ſhould be the Lords, and he would offer it for a burnt offering, v. 31. *Anſ.* The words may more truly bee read thus; *or I will offer it in ſacrifice.* And the meaning of the vow was this: That thing which firſt meeteth mee, if it be a thing to bee ſacrificed, I will ſacrifice it: if not, I will dedicate it to to the Lord. For it ſeemes to conſiſt of two parts, whereof the latter is coupled to the former, by a diſcretiue coniunction, as the Grammarians ſpeak. In this manner the word is elſewhere taken, ſo as it may either way be expounded. In the fourth commaundement, Exod. 20. 10. in our common tranſlation it is read, thou *and* thy ſonne, *and* thy daughter; but out of the Hebrew it may be tranſlated either *and*, or *or*.

It will bee ſaid againe, that Iephte rent his cloathes, becauſe his daughter met him, when hee returned from the victorie. *Anſw.* That was in regard of her vowed virginitie: which was a curſe among the Iewes. And beſides, he had but one daughter, and by this meanes of ſacrificing her, all hope of poſterity after him was cut off.

But it ſeemes, that Monaſticall vowes of virginitie, by this example are lawfull. *Anſ.* Indeede the cuſtome of vowing virginitie beganne in thoſe daies, but they thought it not a ſtate of perfection, but rather an eſtate of miſery, as may appeare, in that hee rent his cloathes, when ſhee met him; and the daughters of Iſrael went to comfort her, as beeing now in a wofull and miſerable eſtate.

Vpon theſe reaſons I conclude, that Iephte did not offer vp his daughter in ſacrifice, but onely ſet her apart, to liue a ſingle life, to the honour and ſeruice of God. And Iephte might know, euen by the light of nature, that it was a ſinne to vow his daughters death, and a double ſinne to kill her.

IV. Queſtion.

Whether Monaſticall or Monkiſh vowes binde or no?

* Le-thannoth. So it is expounded by the Hebrew Doctors. Kimchi In Iud. 11. 40.

* Iethannu.

Heb. 11. 32.

To this the Papiſts anſwer affirmatiuely, placing the greateſt part of their religion, in practiſe and obſeruance of theſe vowes.

That we may know them the better, they are in number three. The firſt is, the vow of continencie, whereby a man renounceth Mariage for euer, and voweth vnto God perpetuall virginity. The ſecond, of Voluntary Pouerty, which is, when a man giues ouer all property of his goods, and bindes himſelfe to liue by begging. The third is, of Regular obedience, when a man reſignes himſelfe in conſcience to be ruled by another, and to keep ſome deuiſed order, in all actions and duties pertaining to religion.

Now the Queſtion beeing, whether theſe vowes binde or no? I anſwer in a word, they doe not, and that for theſe reaſons.

I. Firſt, they are flat againſt the law of God, which I make manifeſt in the particulars. The vow of perpetuall chaſtitie, is expreſly againſt Gods commandement, 1. Cor. 7. 9. *If they cannot abſtaine, let them marry: for it is better to marry then to burne.* To this text the Papiſts anſwer, three waies.

Firſt they ſay, that this place of Scripture is onely a diuine permiſſion, and not a commandement: we reply againe directly, that it is a plaine commandement. For the intent of the holy Ghoſt in that text, and in the whole chapter is, to ordaine a neceſſary remedy for incontinencie, which *Paul* cals *burning*, and for the auoiding of fornication, which brings deſtruction to the ſoule. And for that purpoſe, he ſpeakes not in permitting maner, but in imperatiue tearmes, *Let them marrie*.

Secondly they anſwer, that the words concerne only incontinent perſons, that commit fornication. Wee on the other ſide affirme, that they are not only giuen to them that liue incontinently, but to all perſons, which are ſubiect to *burning*, which *burning* may be without incontinencie.

For the better vnderſtanding whereof, let it bee conſidered, that there be three diſtinct degrees of luſt in man. The firſt is, when the temptation is firſt receiued into the minde. The ſecond, when the ſame temptation preuaileth, though with ſome reſiſtance & trouble of the minde and conſcience, which alſo (though no outward offence as yet follow) is a degree of burning. The third is, when the temptation ſo farre preuaileth, that the heart and will are ouercome, and the duties of religion for the time vtterly hindered. This is the higheſt and worſt kinde of burning. And if we conſider theſe degrees well, it will eaſily appeare, that there may be burning, without incontinent liuing.

Thirdly they anſwer, that this text ſpeakes of thoſe perſons alone that are free, not of thoſe who are bound from marriage by ſolemne vowe. Wee contrariwiſe affirme and holde, that the words are generall, and plainly directed to all perſons, bound by vowe or otherwiſe; and that appeares by verſe 35. where hee ſaies, *I ſpeake not this to tangle you in a ſnare*. Theſe words do ſhew, what Pauls minde was, touching the vow of perpetuall virginity: For hee leaues euery man according to Gods ordinance, to his owne libertie, willing none by *vowe* to binde himſelfe from the vſe thereof.

Now for the vow of Regular Obedience, that alſo is againſt the word of God, 1. Cor. 7. 27. *Ye are bought with a price, bee not the ſeruants of men.* VVhere the Apoſtle forbids vs to ſubiect our hearts and conſciences to the lawes and ordinances of men, in matters of Religion; and conſequently ouerthrowes the vow of Regular obedience. For, in that a man bindes himſelfe to be ruled (in all things belonging to Gods worſhip) according to the will and pleaſure of his Superiour, yea to eate, drinke, ſleepe, to be cloathed, &c. according to a certaine rule giuen and preſcribed by him; wheras in regard of conſcience we are bound only vnto God.

Laſtly, the vowe of voluntarie Pouerty, is alſo a plaine abuſe of Gods owne ordinance and appointment, Deut. 15. 4. *that there ſhould be no begger in Iſrael*.

But it may ſeeme, that this law is not perpetuall. For in the New Teſtament we reade, that there were beggers, as namely one, that was laide at the gate of the Temple, daily to aske almes, Act. 3. *Anſ.* This Law neither was then, nor is now abrogated by God, but the obſeruation of it (at that time, and ſince) was much neglected. And the neglect of prouiſion for the poore, is the cauſe of begging; and the vowe of perpetuall pouerty, ſtill remaines as a manifeſt breach of Gods holy ordinance, notwithſtanding any thing that may be pretended to the contrary.

II. The ſecond reaſon followes. Monkiſh vowes, as they are againſt Gods commandement, ſo are they alſo againſt the Libertie of Conſcience, which wee haue by Chriſt touching the vſe of the creatures, and ordinances of God; as riches, marriage, meates, drinkes, and apparell. *Stand faſt*, ſaith the Apoſtle, *in the libertie wherewith Chriſt hath made you free*, Gal. 5. 1. Againe, *Let no man iudge you in meate, or in drinke, or in reſpect of an holy day*, Col. 2. 16. In theſe places there is graunted vnto man, a free vſe of all things indifferent, ſo it be not in caſe of offence.

Now in Monkiſh vowes, thoſe things which God hath made indifferent, and put in our libertie, are made neceſſarie: whereas no ordinance of man, can make things ſimply neceſſarie, and parts of Gods worſhip, which hee himſelfe hath made indifferent, and left free to the will of man. And hence it was, that the forbidding of meates and marriage, were tearmed by the Apoſtle, *The doctrine of diuels*, 1. Tim. 4. 1.

But (will ſome ſay) doth not the ciuill Magiſtrate in our Common-wealth, forbid the vſe of ſome meates? *Anſ.* He doth. But by his commaundement hee takes not away the liberty that wee haue in the vſe of things indifferent, but doth onely moderate it for the common good, which he may doe lawfully. A

III. The third reaſon. Some of them are out of the power and ability of him that voweth; as the vow of perpetuall chaſtitie in ſingle life. For our Sauiour ſaith, *All men cannot receiue this word, but they to whome it is giuen,* Math. 19.11. that is, Continencie is a gift of God, whereof all men are not capable, but thoſe onely to whome he giueth it, when, and as long as it pleaſeth him: neither is it denied vnto ſome, becauſe they will not, but becauſe they are not able. B

Againſt this the Papiſt obiecteth, that wee may receiue any good gift of God, if we pray for it: for Chriſt hath ſaid, *Aske, and ye ſhall receiue,* Mat. 7.7. *Anſ.* It is falſe. Gods gifts are of two ſorts. Some are *common* to al that beleeue, and *neceſſary* to ſaluation: as faith, repentance, obedience, the feare of God. Some againe are *ſpeciall* gifts, not giuen to all, *nor needfull* to ſaluation, but peculiar onely to ſome: as health, wealth, continencie, ſingle life, &c. Now the promiſe of our Sauior, *Aske, & ye ſhall receiue,* is meant of things neceſſary to ſaluation, and not of particular and ſpeciall gifts. For ſome may pray for them, & yet neuer receiue them. Thus Paul prayed thriſe, that the pricke in his fleſh, the meſſenger of Satan, might bee remooued from him, yet he was not heard, nor his petition granted. C And why? becauſe that which he prayed for, was not *a common gift neceſſary* to ſaluation, but *a ſpeciall grace,* for the time of the temptation, wherewith hee was preſently aſſaulted: whereupon Anſwer was giuen, *My grace is ſufficient for thee.*

And hence wee learne in what manner to aske things at the hands of God, when wee pray. Such as are neceſſarie to ſaluation, wee may aske abſolutely and ſimply; but things that are leſſe neceſſarie, with this condition: If it may ſtand with the good will and pleaſure of God.

Againe, the Papiſt alleadgeth an example of two married perſons, the one whereof beeing D ſmitten by the hand of God, with the dead palſie, the other muſt needes pray for the gift of continencie. *Anſw.* In this caſe a married partie may aske it, and by Gods mercy obtaine it, becauſe now there remaines vnto him or her no other remedie. But it is not ſo with ſingle perſons, conſidering that they haue another remedie, which is marriage: and therefore they may not looke, or hope to obtaine ſuch a gift.

Thirdly, they ſay God hath giuen to al men ſufficient aide and ſtrength, that if they wil vſe the meanes, they may haue the gift of chaſtity. For ſufficient grace is giuen to all, though not effectuall. *Anſ.* It is falſe: there is neither ſufficient, nor effectuall grace giuen to all, to liue a ſingle life: but it is a rare and ſpecial gift giuen onely to ſome. Paul to Timothie, willeth *younger women,* not to endeauour to forbeare, when they haue not the gift, but in want thereof *to marry,* 1. Tim. 5.14. Where he takes it for graunted, that they had no ſuch power giuen them of God, to liue in perpetuall chaſtity, though they would.

IV. The fourth reaſon. Popiſh vowes do aboliſh that order, which God hath ſet in the ſociety of mankinde, to wit, that men ſhould not onely ſerue him in the duties of the firſt Table, but in the duties of the ſecond, by ſeruing of men, Gal. 5.13. *By loue ſerue one another.* Againe, Rom. 13.10. Loue is called *the fulfilling of the law:* becauſe the law of God is practiſed, not apart by it ſelfe, but in and with the loue of our neighbour. From this order it followeth, that euery man beſide the generall calling of a Chriſtian, muſt haue ſome particular kind of life, in the which he muſt walke, and therein doe ſeruice to men: which if hee refuſe to doe, *he muſt not eate,* according to the Apoſtles rule, 2. Theſſ. 3.10.

Now theſe vowes make a ſeparation betwixt theſe two: for they bring men into a generall calling, but they vtterly fruſtrate and make void the particular, and the duties of it: ſo as a man keeping them, cannot bee ſeruiceable to man, either in Church or commonwealth. Beſides, by the vow of pouerty, the Apoſtles rule is diſanulled, 1. Tim. 5.16. which is, that if a man be able to maintaine himſelfe, or haue any kinred able to do it, he ſhould not be chargeable to the Church: and ſo there might be ſufficient almes to them that are truly poore.

V. The fift reaſon. They bring in againe Iudaiſme: for Iewiſh Religion by Gods appointment, ſtood in bodily rites, and outward ceremonies, actions, and geſtures, yea in outward things, as garments, meates, drinks. And their rule was, *touch not, taſte not:* from all which we are wholly freed by Chriſt.

VI. Sixtly, theſe Vowes are idolatrous and ſuperſtitious: for they are made and obſerued with an opinion of Gods worſhip, of merit, and of the ſtate of perfection, whereas nothing can be made Gods worſhip, but that which himſelfe commaundeth. And bodily exerciſes are vnprofitable, as Paul ſaith, and therefore they cannot be meritorious. And further, to dreame of a ſtate of perfection beyond the Law of God, is to make the Law it ſelfe imperfect: whereas contrariwiſe, the Law of the Lord is perfect, righteous, and pure, Pſal. 19.7, 8.

VII. Laſtly, theſe vowes are againſt the preſeruation of nature: for by them, ſpecially that of perpetuall chaſtitie, men are brought to deſtroy euen their owne bodies and liues, which they are bound to preſerue and maintaine, Eph. 5.29. *No man euer yet hated his owne fleſh, but nouriſheth and cheriſheth it.* The Apoſtle, euen in his daies, noted it as a fault in a voluntarie Religion, that was then taken vp by ſome, that for the maintenance thereof, they ſpared not their owne bodies, Col. 2. 23. And like vnto that, is the practiſe of the Popiſh Votaries, which tendeth to the ruine and ouerthrow of nature & life it ſelfe.

Theſe be the reaſons. In the next place, we are to conſider the Allegations that are commonly made, in the fauour and defence of Popiſh Vowes.

And firſt it is obiected: In the Old Teſtament, Vowes were a part of Gods worſhip: therfore they are ſo to be holden in the New. *Anſ.* There is great difference betwene them. For firſt, they had their warrant out of Gods word: theſe haue not ſo: nay, there be expreſſe teſtimonies of Scripture againſt theſe vowes

Secondly, in their Vowes, there was alwaies right reſerued to ſuperiours, to reuerſe them, if they liked them not. But in Monaſticall vowes, all right is taken from ſuperiours. For children are permitted to vowe, and their promiſes muſt ſtand againſt parents conſent. And wiues (according to Popiſh doctrine) may vow againſt the expreſſe conſent of their husbands.

Thirdly, they were not perpetuall, but ceaſed with the ceremoniall law: But theſe are ſuppoſed to haue a perpetuall equity, that muſt continue till the end of the world.

Secondly, they alleadge that which is written, Matth. 19. 12. *Some haue made themſelues chaſte for the kingdome of heauen. Anſwer.* The meaning of the text is not, that ſome haue vowed ſingle life, but that there are ſome, who being aſſured that they haue the gift of continencie, vpon that gift, do endeauour to maintaine their preſent eſtate, that ſo they may the better ſerue God, and aduance his kingdome, both in themſelues and others.

Thirdly, they obiect 1. Tim. 5. 12. where Paul ſpeaks of certaine young women, which *haue damnation, becauſe they haue broken their firſt faith*; that is, (as they interpret it) their vow of ſingle life. *Anſwer.* The words are not to be vnderſtood of the faith of the vow; but either of that faith and promiſe, which was made to God in their Baptiſme, or the faith and promiſe of ſeruice and releefe to be performed to the poore; and for the breach of either of theſe, they may be ſaid to incurre damnation.

Fourthly, they ſay Chriſt himſelfe was a begger, and therefore why may not wee alſo be beggers? *Anſ.* Though Chriſt was poore, yet was hee no begger. For he kept a familie, and had a treaſure: Iudas was the ſteward of his familie, and bare the bagge, Ioh. 13. 29. Againe, there is mention made of 200. pence, Ioh. 6. 7. which in likelihood was in the bag that Iudas kept: yea, of the money which he had, the Diſciples are ſaid to buy meate, Ioh. 4. 8. And though it were granted, that Chriſt was a begger, yet it followes not, that wee ſhould be ſo. For his pouertie was expiatory, and part of his ſufferings. So ſaith the Apoſtle, *Hee being rich, for our ſakes became poore, that we through his pouertie might bee made rich*, 2. Cor. 8. 9.

Fiftly, they alleadge, that the Diſciples *forſooke all*, and liued in pouertie; and their example is propounded for our imitation. *Anſ.* They forſooke all indeede, yet how? not *for euer*, but *for a time*; and that not *by vowe*, but onely in *affection and diſpoſition* of their hearts. For after they had forſaken all, wee reade, that they came to their nettes and boates againe, Ioh. 21. 3. Againe, the Apoſtle Paul ſpeakes of himſelfe and the reſt, when hee ſaith, *Haue wee not power to leade about a wife beeing a ſiſter?* 1. Cor. 9. 5. By which it is plaine, that they put not away their wiues.

Sixtly, Mat. 19. 21. *If thou wilt be perfect* (ſaith Chriſt to the young man) *goe ſell all that thou haſt, and giue to the poore, & thou ſhalt haue treaſure in heauen, and come and follow mee.* Here (ſaith the Papiſt) our Sauiour preſcribes perpetuall pouertie, by expreſſe counſell.

Anſw. The words are *no counſell*, but a ſpeciall *Commaundement of triall*, directed to this young man. And the end of it was, to diſcouer vnto him his ſecret pride and hypocriſie, in that he boaſted, that he had kept all the commaundements, when as indeede hee knew not what they meaned.

Laſtly, they obiect the example of the Recabites, who according to the commaundement of their father Ionadab, would drinke no wine, nor dwell in houſes, nor build, nor plant, nor ſowe, Ier. 35. 8, 9, 10. and the Lord approoueth their practiſe. *Anſ.* They did obey their fathers commaund in theſe things, as beeing *things indifferent*, but not as *parts of Gods worſhippe* in the doing whereof they placed Religion. And they obeyed it carefully, for this end, that they might inure themſelues vnto hardſhippe. Secondly, this their obedience touching theſe things, ſtood not by any vowe, much leſſe was it perpetuall. For then they ſhould haue obſerued all the things which they vowed, equally, which they did not; for they diſpenſed with their fathers voluntary iniunction for dwelling in Tents, and as we reade, verſ. 11. *They came vp, for feare of the Chaldeans, that were in the land, and dwelt at Ieruſalem.*

And ſo much touching Popiſh Vowes, whereof to conclude, this may be ſaid: That they are all, but a meere will worſhip, ſtanding vpon no ground or warrant of Gods word, and therefore of no force to binde the conſciences of men, but are to bee holden as they are in truth, wicked and abhominable.

CHAP. XV.

Of Faſting.

THe eight Head of the outward worſhip of God, is faſting.

By *Faſting* I underſtand the Religious Faſt, which is ioyned with the duties of Religion; and namely, the exerciſes of Prayer and Humiliation. Touching it, there are three principall Queſtions to be handled in their order.

I. Queſtion.

What is a Religious Faſt?

Anſ. It is a voluntarie and extraordinarie abſtinence, taken vp for a religious end: what this end is, we ſhall ſee afterward.

Firſt, I call *it voluntarie*, becauſe the time, and particular manner of Faſting, is not impoſed, or determined, but left free to our own libertie. Againe, I tearme it *extraordinary*, to diſtinguiſh it from ordinary faſting, which ſtands in the practiſe of temperance and ſobriety, whereby the appetite is reſtrained in the vſe of meates and drinkes, that it doe not exceed moderation. Now this kinde of faſt is to be vſed of all Chriſtians, at al times: whereas the extraordinary is not daily and ordinarily to be practiſed, but vpon ſpeciall occaſions, and at ſpeciall times, in as much as it is a more ſtrait and ſeuere abſtinence, then the other.

II. Queſtion.

How a Religious Faſt is to be obſerued?

Anſ. For the obſeruation of it, three things are required.

I. A iuſt and weightie cauſe.
II. A right manner.
III. Right ends.

Sect. 1.

The iuſt cauſe of a Faſt.

Faſting is then to bee vſed, when a iuſt and weightie cauſe or occaſion thereof is offered. There be two iuſt cauſes of a faſt.

The firſt is, when ſome iudgement of God hangs ouer our heads, whether it bee publike, as Famine, Peſtilence, the Sword, deſtruction, &c. or priuate. The Prophet Ioel in the name of the Lord, cals the Iewes to a ſtraight & ſolemne faſt, and that vpon this iuſt occaſion, becauſe the Lord had ſent a great dearth vpon the land, Ioel 2. 14, 15, &c. Heſter and her company faſted when ſhee had heard newes of the intended deſtructiō of the Iewes, Eſter 4. 16. The people of Niniue, which were not Iewes, but forreiners in regard of the Couenant, when the Prophet came and denounced *deſtruction* vnto them for their ſinnes, they gaue themſelues generally to faſting and prayer, Ion. 3, 5, 8.

The ſecond cauſe of faſting is, when wee are to ſue, and ſeeke by prayer to God for ſome ſpeciall bleſſing, or for the ſupply of ſome great want. Thus, when Daniel deſired to obtaine the deliuerance of the children of Iſrael, out of captiuitie in Babylon, hee gaue himſelfe to faſting, Dan. 10. 3. Thus Chriſt faſted, and ſpent the whole night in prayer vnto God, before hee choſe his twelue Apoſtles, Luk. 6. 12. And in like manner, Paul and Silas when they were to found and plant Churches, vſed prayer and faſting, Act. 14. 23. becauſe in theſe matters of ſo great importance, they looked for ſpeciall direction from God himſelfe. Laſtly, Anna, that ſhee might be more feruent in prayer, faſted night and day in the Temple, Luk. 2. 37.

Sect. 2.

The ſecond point is the Right manner of faſting, which ſtands in three things.

The firſt is, abſtinence from meat & drink: for therein conſiſteth the very nature of a faſt: and if that be wanting, it is no faſt at all. Thus Eſter commaunding the Iewes to faſt for her, bids them neither eate nor drinke for three daies, Eſter 4. 16.

The ſecond is, an abſtinence from all delights, which may any way cheare and refreſh nature. In this ſort Daniel faſted three whole weekes of daies, abſtaining from all pleaſant bread, fleſh, wine, and ointments, Dan. 10. 3. So when Dauid faſted, it is ſaid that he lay all the night vpon the earth, that he neither waſhed, nor annointed himſelfe, nor changed his apparell, 2. Sam. 12. 16. 20. In the ſolemne faſt of the Iewes, the bridegroome and bride *muſt come out of their chambers*, Ioel 2. 15, 16. By theſe places it is manifeſt, that in a true faſt, there is required not onely abſtinence from meate and drinke, but from all delights, recreations, and other things that might refreſh the nature of man. By this the Popiſh faſting is iuſtly reprooued: wherein, though men are enioyned to abſtaine from fleſh, yet there is giuen liberty to vſe other delicates.

The third thing in the manner of a Faſt is, ſo farre forth to abſtaine from meate, and other delights, as the body may be thereby *afflicted*. Ezra proclaimes a faſt, and hee giues a reaſon thereof, that himſelfe and the people *might afflict themſelues*, Ezra 8, 2. This *afflicting* of a mans ſelfe is expounded by Paul, 1. Cor. 9. 27. where hee ſaith, *I beate downe my body and bring it in ſubiection.* Now though wee muſt humble and afflict our bodies by faſting, yet we ought not to weaken, aboliſh, or deſtroy nature, or do that whereby the ſtrength of nature may be taken away. For ſuch afflicting is forbidden, Col. 2. 23. And contrariwiſe, wee are commaunded by Chriſt to pray for *daily bread*, that is, ſuch food as is fit to ſuſtaine our ſubſtances, and therefore we may not by ſuch exerciſes ouerthrow the ſame.

Yet for the better vnderſtanding of the manner of Faſting, three Queſtions are to be anſwered.

I. *Queſtion.* How long the Faſt muſt continue?

Anſ. The beginning and end of a Faſt, is left vnto our libertie. But it is ſo long to bee kept, as the principall actions of the faſt, that is, humiliation and prayer, doe continue. And though the beginning and end thereof be free to vs, yet it is moſt meete and conuenient, that ſolemne faſts ſhould beginne in the Morning, and laſt till the Euening. This was the vſuall cuſtome of the Church in the old Teſtament.

II. Queſtion. Whether in the day of a ſolemne faſt, a man may eate any thing or no? and if he may, what? and how often?

Anſw. We may eate, and that (if neede require) once or twiſe. Yet here we muſt take with vs two caueats. Firſt, concerning the quantitie of our meate; it muſt be leſſe then ordinarie, and onely that which is neceſſarie to preſerue nature, and no more: for if it be otherwiſe, we aboliſh our faſt. Secondly, concerning the qualitie of that we eate; It muſt not be daintie and pleaſant, but the meaneſt food, and ſuch as hath leaſt delightſomnes & delicacy in it. Thus Daniel faſted for three weekes of daies, from morning to euening; in which time he eate but a ſmall quantitie of meate, and that which was none of the daintieſt, Dan. 10. 3.

These caueats obſerued, a man may lawfully take ſome ſuſtenance, euen in the time of a ſolemne faſt. For there is no kinde of meate but may then be eaten, quantitie and qualitie beeing obſerued. In the old Teſtament, no cleane beaſt was forbidden to be eaten in the day of a faſt. And in the New, *To the pure*, ſaith Paul, Tit. 1. 15. *all things are pure.* And *the kingdome of God ſtands not in meates and drinkes, but in righteouſneſſe, peace, and ioy in the holy Ghoſt.*

Rom. 14. 17.

III. Queſt. Whether all perſons are bound to keepe the forme preſcribed, in the day of the ſolemne faſt?

Anſw. All that are able, and can abſtaine, are bound. Yet becauſe Gods worſhip ſtands not in eating or not eating, ſome perſons are here exempted.

Firſt, all thoſe that are weake, as children, aged perſons, and thoſe that are ſickely. Secondly, they that, by reaſon of the conſtitution of their bodies, do find themſelues vnfit to pray, and heare the word cheerefully, when their ſtomacks are empty. Theſe perſons may eate in the day of a ſolemne faſt, ſo that they obſerue the caueats before remembred. It is not with vs in theſe countries, as it was with the Iewes: They could faſt one, two, or three daies together, without any inconuenience; we cannot doe the like. And the reaſon is plaine. Men that liue in thoſe hotte countries, haue cold ſtomackes, & ſo may faſt the longer; but in colder climates, ſuch as ours is, in reſpect of theirs, men beeing of hotter ſtomackes, are not able to continue faſting ſo long as they.

Sect. 3.

The right ends of faſting.

The third point is, concerning the Right endes of a religious faſt, and they are foure.

The firſt is, to ſubdue the fleſh, that is, to bring the body, and ſo the bodily luſts, into ſubiection to the will and word of God. By eating and drinking, the bodie is made heauie, the heart oppreſſed, the ſenſes dull, and the whole man vnfit for the duties of humiliation, prayer, and hearing of the word, Luk. 21. 24. That therefore this vnfitneſſe may be taken away, not onely the body it ſelfe, but the vnruly luſts of the fleſh are to be mortified and ſubdued, by this exerciſe of faſting.

The ſecond end is, to ſtirre vp our deuotion, & to confirme the attention of our minds in hearing and in prayer. To this purpoſe in the Scripture, faſting and prayer are for the moſt part, if not alwaies, ioyned together, becauſe, when the ſtomacke is full, the body and minde are leſſe able to doe any good duty; and contrariwiſe, when abſtinence is vſed, the heart is lighter, the affections in better order, the whole man more quicke and liuely in the ſeruice of God. For this very cauſe Anna is ſaid, *to worſhip God night and day with faſting and prayer*, Luke 2. 37. And the intent of the holy Ghoſt there, is to commend her for the feruencie of her prayer, which ſhee teſtified, in that by ſuch exerciſes, ſhee ſtirred vp and increaſed the attention of her minde.

The third end is, to teſtifie the humilitie and contrition of our hearts, that is to ſay, our inward ſorrow and griefe for ſinne, and our repentance and effectuall turning vnto God. Without this end, the faſt is but a vaine ceremonie. And therefore the Prophet Ioel cals vpon the people to turne vnto the Lord with all their hearts, with faſting, weeping, & mourning, *to rent their hearts, and not their garments, &c.* Ioel, 2. 12. 13. The Prophet Eſay in like manner, reprooueth the Iewes, becauſe when they faſted, they would *afflict their ſoules for a day, and bow downe their heads as a bulruſh, and lie downe in ſackecloath and aſhes:* but made no conſcience to turne from their euill waies, Eſay. 58. 5, 6. Therefore their outward humiliation was but hypocriſie.

The fourth end of a faſt, is to admoniſh vs of our guiltines before the Lord, and to put vs in mind of the acknowledgement of our ſins, whereby we become vnworthy of any bleſſing, gift, or mercie, yea, vnworthy to goe vpon the ground, to breathe in the aire, to eate, drinke, ſleepe, or enioy any other benefit. In a word, that we haue deſerued by our ſinnes all the plagues and puniſhments threatned in the Law againſt ſinners. The Malefactor in the day of Aſſiſes, cannot giue greater teſtimonie of the true confeſſion of his guiltineſſe, then by comming before the Iudge, with the rope about his necke; neither can we bring a more notable ſigne of our true humiliation before God, then by comming before him, in the day of the ſolemne faſt, with open confeſſion and proclamation of our guiltineſſe, both of ſinne and puniſhment. Hence it was, that in the faſt of Nineue, not onely men, but euen the beaſts were forbidden to feede or drinke water, for this very end, that the Nineuites might acknowledge their ſinnes to be ſo great, and heinous in the ſight of God, that in regard thereof, not onely the reaſonable creatures themſelues, but alſo the beaſts of the field, for their ſakes, were vnworthy of life and nouriſhment.

III. Queſtion.

Whether Popiſh Faſts be lawfull, and approoved of God?

Anſw. They are wicked, and therefore neither approoued of God, nor to be obſerued by man, and that for three ſpeciall cauſes.

First, the patrons and maintainers of them, doe appoint ſet times of faſting, which are neceſſarily to be kept, vpon paine of mortall ſinne. And abſtinence from fleſh (with them) is made a matter of conſcience. Now to preſcribe ſet times neceſſarily to be obſerued, is contrarie to that libertie, which the Church of God and the gouernours thereof haue for this purpoſe, onely vpon ſpeciall occaſion. When the queſtion was mooued to our Sauiour by Iohns Diſciples, Why they and the Phariſies faſted often, whereas his faſted not, Anſwer was giuen in this manner, *Can the children of the marriage chamber mourne, as long as the bridegroome is with them? But the daies will come, when the bridegroome ſhall be taken away from them, and then ſhall they faſt*. Math. 9. 15. From whence we may gather, that times of faſting muſt be, according to the times of mourning. For Chriſt giues them to vnderſtand, that they were to faſt, as occaſions of mourning were offered. As therefore, there can be appointed no ſet time for mourning, no more can there be enioyned a ſet time for faſting, but muſt be left to the libertie of the Church, to be preſcribed, as God ſhal giue occaſion. Againe the Apoſtle reprooueth the Church of Galatia, for obſeruing ſet daies, & monethes, and times, and yeares, in way of Religion. Gal. 4. 10. *Montanus* the Hereticke is thought (in Eccleſiaſticall ſtories) to haue bin the firſt, that made lawes of ſet-faſting. And the Churches of God in auncient times, faſted of their owne accords freely, not inforced by law or commandement, but as time and occaſion ſerued.

Euſeb. Hiſt. Eccle. l. 5. c. 17.

It is alleadged, that this doctrine ſeemes to challenge the Church of England of Hereſie: for it appointeth and obſerueth ſet times of faſt. *Anſ.* Nothing leſſe. For our Church inioyneth and approoueth theſe times, not vpon neceſſitie, or for religions ſake, but for ciuill and politicke reſpects: whereas the Romiſh Church, holds it a mortall ſinne, to put off a ſet faſt appointed, ſo much as till the next day following.

The ſecond reaſon. They of the Church of Rome make a diſtinction of meates. For A they wholly forbidde fleſh to be eaten vpon daies of faſt, & allow whit-meates onely then to be vſed, and that of neceſſitie. Now this difference of meates is partly impious, partly abſurd and fooliſh.

Impious it is, becauſe they make it for Religions ſake. For ſince the comming of Chriſt, there is a liberty giuen to al men whatſoeuer, to eate of all kinds of meates, without any diſtinctiō: commanding abſtinence from nothing, which God hath created; to be receiued with thankſgiuing. It is true indeede we hold a difference betweene meate and meate, but how? not in way of religion, but in regard of temperance and health, for ciuill B and politicke vſes and reſpects. As for the other, we reſt vpon the word of God, and hold it with Paul, *a doctrine of Diuels*, to commaund forbearance of meates, in regard of conſcience, 1. Tim. 4. 3.

But to this place of Paul, they giue anſwer and ſay, that it is ſpoken of Heretikes, ſuch as the Manichees, and Nouatians, &c. were, that held meates in their owne nature vncleane. We on the other ſide reply, and ſay, that this text condemnes thoſe that make meates *any way vncleane*. And that the Papiſts doe put this difference, in way of religion, and conſcience; as appeareth by their ſtreight prohibitions of fleſh as vncleane, and that for conſcience ſake. And this text they ſhall neuer be able to ſhift off: for it plainely condemneth any C ſuch diſtinction, ſeeing *to the pure, all things are pure*: and euery creature of God is good, and nothing to be refuſed, ſo it be receiued with thankſgiuing, 1. Tim. 4. 4.

Furthermore, this difference of meates is alſo fooliſh. For firſt, the light of nature and common ſenſe teacheth, that in ſuch meates, as they permit, there is as much delicacie, pleaſure, and contentment, yea, as much) if not more) ſtrength: for example: in ſome fiſh, fruits, and wines, as in fleſh by them forbidden. Yea, Saint Paul aſcribes fleſh vnto fiſhes, 1. Cor. 15. 39. *There is one fleſh of men, another of beaſts, another of fiſhes, &c.* Secondly, I call it fooliſh, because in their ſet Faſts they D forbid fleſh, but permit diuers wines, and the dantieſt iuncates that the Apothecaries ſhop can affoard: whereas in a ſolemne faſt, all meates, drinkes, and all other delights, of what kinde and nature ſoeuer, are to be forborne. For this was the practiſe of the Church in former times, to forbeare not onely ordinarie foode, but ſoft apparell, ſweete oyntments, and whatſoeuer it was, that ſerued to refreſh and cheare the heart, as hath beene ſhewed.

The third Reaſon. The Church of Rome giueth to their faſtings, falſe and erronious ends: as namely, to merit ſomething at the hands of God thereby, to ſatiſfie his iuſtice for ſinne, and to be true and proper parts of his worſhip. And that theſe are falſe and erronious, I prooue by theſe reaſons.

Firſt, they doe wholly fruſtrate the death of Chriſt, which is the onely thing in the world appointed by God, to be meritorious and ſatisfactorie.

Secondly, Faſting of it ſelfe, is a thing indifferent, neither good nor euill. For though it be referred to a religious end, which is the humbling of the ſoule; yet it is not good in it ſelfe, but onely in regard of the end. Neither is it any part of Gods worſhip, being ſo referred, but onely a proppe and furtherance, ſeruing (in the right vſe thereof) to make a man more fit for the duties of Gods ſeruice.

Thirdly, theſe ends if they be well conſidered, cannot be the true ends of faſting, as will appeare by this example. A begger at our doores, entreats an almes, we giue it, and he receiues it. But will any man ſay, that by begging he doth merit or deſerue his almes? In like manner we are all beggers, that haue nothing of our owne, neither foode, nor raiment, nor any other bleſſing we doe enioy, but all we haue, commeth vnto vs only from God. Well, vpon iuſt occaſion we giue our ſelues to faſting, we pray earneſtly vnto him for mercie, in the pardon of our ſinnes. In this caſe, is it not great madneſſe to thinke, that we by begging mercie can merit mercie at the hands of God? But prayer (ſaith the Papiſt) as it is prayer, merits nothing, but as it is a good worke. *Anſ.* Prayer as it is a good worke, is no other then begging: and then it is vnpoſſible, that it ſhould be meritorious, vnleſſe it be granted, that begging is meritorious, which cannot be.

Theſe reaſons conſidered; I conclude, that Popiſh faſts, which ſtand in force among them at this day, are wicked and damnable, and conſequently to be aboliſhed, if it were no more, but for the blaſphemous endes which they make of them.

And thus much touching this point of Faſting, as alſo concerning the other Heads of Gods outward worſhip.

CHAP. XVI.

Of the Sabbath day.

THe fourth maine Queſtion touching man, as he ſtands in relation to God, is concerning the Time of Gods worſhippe. Wherein certaine particular Queſtions are to be reſolued touching the Sabbath day.

The firſt, and moſt principall of all the reſt, is this;

Whether it be in the libertie of the Church of God vpon earth, to alter the Sabbath day from the ſeauenth day, to any other?

A In anſwering to this Queſtion I will not reſolutely determine, but onely propound that which I thinke is moſt probable.

Firſt therefore I anſwer negatiuely: That it is not in the Churches libertie, to alter the Sabbath, from the Seuenth day, The reaſons are theſe.

I. Reaſon. The ſubſtance of the fourth commandement is vnalterable. Now the ſanctifying of a reſt vpon the ſeuenth day, is the ſubſtance of the fourth commandement. Therefore the ſanctifying of the reſt of the ſeuenth day, is vnalterable in regard of any creature.

That the truth of this reaſon may appeare, two things are to be conſidered. Firſt, what is changeable and temporarie in the Sabbath: B and then what is morall and perpetuall.

Sect. 1.

What is ceremoniall in the Sabbath.

The things which are temporarie and ceremoniall in the Sabbath day, are theſe.

I. That rigorous and preciſe reſt, preſcribed to the Iewes, which ſtood in the ſtraight obſeruation of three things.

Firſt, the Iew might not on the Sabbath goe forth, or take a iourney any whither, for any matter or buſines of his owne. For of this there was a ſpeciall commaundement giuen, Exod. 16.29. *Tarrie euery man in his place let no man goe out of his place the ſeaueuth day:* namely, to doe any worke or buſines of his own whatſoeuer.

Secondly, the Iew might not kindle a fire C vpon the Sabbath day. For ſo ſaith the Lord by Moſes, *Ye ſhall kindle no fire throughout your habitations, &c.* Exod. 35.3 It will be then ſaid, How did they for meate and fire in winter? *Anſ.* They prepared and dreſſed their meate, the day before: as they were commaunded, Exod. 16.24. And for fires in winter, if they had any vpon the Sabbath, it was neceſſarie (as I ſuppoſe) that as they dreſt their meate the day before, ſo they ſhould then beginne their fire alſo, which being then begun, might be preſerued on the Sabbath.

Thirdly, the Iewe might not carrie a burden. This the Lord did expreſſely forbidde them by the Prophet Ieremie. *Thus ſaith the Lord, Carrie no burdens vpon the Sabbath day,* D *neither bring them in by the gates of Ieruſalem, &c.* Ier. 17.21. And Nehemiah charged the men of Iudah, with the prophanation of the Sabbath in that kinde, Neh. 13.15, 16, 17. In theſe three particulars, ſtood the ſtrict obſeruation of the Iewiſh reſt, which is altogether temporarie, and doth not concerne the times of the New Teſtament, becauſe it was onely typicall, the Sabbath beeing (in regard of that manner of reſt) a figure of the moſt ſtrict ſpirituall reſt from all ſinne, in thought, word, and deede, required of euery true beleeuer.

II. Againe, in the Sabbath this was ceremoniall and temporarie, that it was a ſpeciall ſigne betweene God and his people, of the bleſſings that were propounded and promiſed in the Couenant, Exod. 31.13. And theſe were principally two. Firſt, it was a ſigne of their ſanctification, to teach them, that as the Lord had ſet apart a day of reſt, ſo he did and would ſanctifie the obſeruers thereof vnto himſelfe, by forgiuing their ſinnes, and receiuing them into his fauour, in and by the Meſſias to come. Secondly, it was ordained by God, to figure and ſignifie the euerlaſting reſt of Gods children, in the kingdome of heauen. Of this the Prophet Eſay ſpeakes, when he ſaith, that *from moneth to moneth, and from Sabbath to Sabbath, all fleſh ſhall come to worſhip before God*, Eſa. 66. 23. And the author to the Hebrewes, *There remaines therefore a Sabbatiſme, or reſt to the people of God*, Heb. 4. 9.

III. Furthermore, this was temporarie in the Sabbath, that it was to be obſerued vpon a ſet day, namely, the ſeauenth from the Creation, and that with ſet rites and ceremonies. So ſaith Moſes, *The ſeauenth day is the Sabbath*, Deut. 5. 14. Againe, *On the Sabbath day, ye ſhall offer two lambes of a yeare old, without ſpot, and two tenth deales of fine flower, for a meate offering mingled with oyle, and the drinke offering thereof: and the burnt offering of euery Sabbath, beſide the continuall burnt offering, and the drinke offering thereof*, Numb. 28. 9. 10.

IV. This alſo was Ceremoniall, that it was to be obſerued, in remembrance of their deliuerance out of Egypt. *Remember that thou waſt a ſeruant in the land of Egypt, and the Lord thy God brought thee out thence, by a mightie hand, and ſtretched out arme: therefore the Lord thy God commaunded thee to obſerue the Sabbath day*, Deut. 5. 15.

Sect. 2.

Now, as there were ſome things temporarie and Ceremoniall in the Sabbath, ſo there are ſome things in it perpetuall and Morall: and thoſe I take it are three eſpecially.

Firſt, that there ſhould be a day of reſt, in which man and beaſt might be refreſhed after labour.

Secondly, that this day ſhould be ſanctified, that is, ſet apart to the worſhip of God. Theſe two firſt, are therefore morall, becauſe they are expreſſely mentioned in the Commandement touching the Sabbath.

Thirdly, that a ſeauenth day ſhould be ſanctified to an holy reſt, and that this holy reſt ſhould be obſerued in a ſeauenth day. I ſay not in this or that ſeauenth day, but in one of the ſeauen.

Now that this alſo is morall, it appeares by theſe reaſons.

Firſt, the Sabbath of the ſeauenth day, was inſtituted and appointed by God in Paradiſe, before the fall of man, and the reuealing of Chriſt; yea euen then, when there was one condition of all men. This is plainely ſet downe in Gen. 2. as alſo in the fourth Commandement. And vpon this ground it is manifeſt, that a Sabbath of a ſeauenth day cannot be a Ceremonie ſimply, conſidering the ordination thereof was in time long before all Ceremonies. If it be obiected, that it was made a ceremonie afterward: I anſwer, that the reaſon is naught. For matrimonie was ordained in Paradiſe, and afterward made ceremoniall, to ſignifie the ſpirituall vnion betweene Chriſt and his Church, and yet Matrimonie is perpetuall: and ſo is a Sabbath of a ſeauenth day. If it be againe alleadged, that God did then keepe a ſeauenth day in his own perſon, and afterward inioyned it to man by his commaundement: I anſwer, that the inſtitution of the Sabbath in Paradiſe, conſiſted of two parts, Bleſſing, and Sanctification; and the meaning of the holy Ghoſt is, that God did both bleſſe it in regard of himſelfe, becauſe he kept it in his owne perſon, and hallowed it alſo in regard of man, by commanding it to be ſanctified, and kept in performance of holy duties.

Secondly, the reaſons of the fourth Commaundement are generall, and the equitie of them is perpetuall, and they haue this end, to vrge the reſt of a ſeauenth day. Let them be conſidered in particular. The firſt, in theſe words, *Sixe daies ſhalt thou labour*. Which ſome take to be a permiſſion: as if God ſhould haue ſaid thus; If I permit thee ſixe, thou ſhalt allow me a ſeauenth. But they may be alſo taken for a commaundement, inioyning labour in the ſixe daies; firſt, becauſe they are propounded in commanding tearmes: ſecondly, becauſe they are an expoſition of the curſe laid vpon Adam, *Thou ſhalt eate thy bread in the ſweate of thy face*, namely, in the ſixe daies: and thirdly, becauſe idlenes, the ſpoile of mankind, is there forbidden. This beeing ſo, there muſt needes be a ſeauenth day, not onely of reſt, to eaſe them that labour in the ſixe daies, but alſo of an holy reſt, that God might be worſhipped in it. The ſecond reaſon is taken from Gods example: *For in ſixe daies, the Lord made heauen and earth, &c.* That which the Lord himſelfe hath done in perſon, the ſame muſt man doe by his commaundement: But the Lord himſelfe in ſixe daies laboured, and reſted the ſeauenth: therefore man muſt doe the ſame. This reaſon made by God to the creature, muſt ſtand in force, till he reuerſe it, which yet he hath not done, nor doth. If then theſe reaſons doe not onely inforce a reſt, and an holy reſt, but a reſt on the ſeauenth day; then this reſt on the ſeauenth day, is a part of the fourth Commandement: and conſequently, the Church cannot alter it from the Sabbath day, becauſe they cannot alter the ſubſtance of that Commandement which is eternall.

II. Reaſon. The Sabbath day in the new Teſtament, (in all likelihood) is tyed to that, which we call the Lords day, and that) as I take it) by Chriſt himſelfe. The reaſons thereof are theſe.

I. The Sabbath day of the new Teſtament is called the Lords day, Apoc. 1. 10. Now I ſuppoſe, (for in theſe points ſtill we muſt goe by likelihoods) it is called the Lords day, as the laſt Supper of Chriſt is called the Lords Supper, *for two cauſes*. Firſt, as God reſted the ſeauenth day after the Creation, ſo Chriſt hauing ended the worke of the new creation, reſted on this day from his worke of redemption. Secondly, as Chriſt did ſubſtitute the laſt Supper in roome of the Paſſeouer, ſo he ſubſtituted the firſt day of the weeke in roome of the Iewes Sabbath, to be a day ſet apart to his owne worſhip.

II. The Church of Corinth euery firſt day of the weeke, made a collection for the poore, as we may read, 1. Cor. 16. 2. and this collection for the poore in the Primitiue Church followed the preaching of the Word, Prayer, and the Sacraments, as a fruite thereof, Act. 2, v. 42. For theſe be Sabbath exerciſes, that went alwaies together in the Apoſtolicall church. But it will be ſaid, that collecting for the Saints, is a matter of indifferencie, & may be done vpon any day, as well as vpon the Sabbath. To this I anſwer, that Paul commands the Corinths to do it, as he had ordained it in the church of Galatia: whereby he makes it to be an Apoſtolicall, and therefore a diuine ordinance. Yea, that very text doth in ſome part manifeſt thus much, that it is an ordinance and inſtitution of Chriſt, that the firſt day of the weeke ſhould be the Lords day. For Paul commaundeth nothing, but what he had from Chriſt.

III. Chriſt and his Apoſtles kept the firſt day of the weeke as the Sabbath. For Chriſt roſe againe the firſt day of the weeke, and appeared to his Diſciples, Ioh. 20. 19. and eight daies after he appeared againe to Thomas, verſ. 26. which was the next firſt day of the weeke. And this hath beene the opinion of ſundrie auncient Diuines. (a) *Cyrill* vpon Iohn ſayes, that this eight day was without doubt the Lords day, and ſo ought to be kept, becauſe it is likely Chriſt himſelfe kept it holy. And the ſame is affirmed and taught by (b) *Auguſtine* and (c) *Chryſoſtome*. Againe, the Apoſtles alſo kept it. For when the Holy Ghoſt deſcended vpon them, they were again aſſembled vpon this day, Act. 2. v. 1. which I prooue thus. The day of Pentecoſt was the firſt day of the weeke: for the Iewes were commaunded to bring a ſheafe of their firſt fruits, the morrow after the Sabbath in the Paſſeouer, Leuit. 23. 10. &c. and betwixt that & Pentecoſt, they were to reckon fifty daies. Hence it followeth, that the day of Chriſts reſurrection, falling the morrow after the Iewes Sabbath, which is the firſt day of the weeke; Pentecoſt muſt needs fall on that day: and therefore the Apoſtles met the ſame day, and not they onely, but alſo the whole church gathered themſelues together, and celebrated this day with preaching of the Word, & adminiſtration of the Sacraments, Act. 20. 7. And according to this inſtitution of Chriſt, and the examples of his Apoſtles, hath bin the conſtant practiſe of the church, from their times vntill now.

IV. That which was prefigured, in that it was prefigured, was preſcribed: but the Lords day was prefigured in the eight day, wherein the children of the Iewes were circumciſed: therefore it was preſcribed to be kept the eight day. Thus the ancient Fathers, by name *Cyprian & Auguſtine*, haue reaſoned & taught. Againe, the day of Chriſts reſurrection was prefigured by that day, wherein the ſtone which the builders refuſed, was made the head of the corner, Pſal. 118 verſ. 24. and in that it was prefigured, it was appointed by God. For then it appeared to be true which *Peter* ſaith of Chriſt, that *God had made him both Lord and Chriſt*, Act. 2, 36. And the ſame may be ſaid of the Sabbath of the new Teſtament, that it was in the figure preordained, and therefore limited and determined by our Sauiour Chriſt vnto the Lords day. Other reaſons might be added, but they are onely coniectures: theſe be the principall.

III. Reaſon. God is Lord of times and ſeaſons, and therfore in all equitie, the altering and diſpoſing thereof is in his hands, and belongs to him alone, Act. 1. 10. *Times and ſeaſons the Father hath kept in his owne hand.* Againe, Chriſt is called the Lord of the Sabbath. And Antiochus Epiphanes is condemned by the holy Ghoſt, becauſe hee tooke vpon him to alter times, Dan. 7. 25. Beſides that, Daniel ſaith, that it is God alone that changeth times and ſeaſons, Dan. 2. 21. Now if it be proper vnto God, as to create, ſo to determine and diſpoſe of times, then he hath not left the ſame to the power of any creature. And therfore, as the knowledge thereof, ſo the appointment, and alteration of the ſame, either in generall, or particular, belongs not to the Church, but is reſerued to him. The church then, neither may nor can alter the Sabbath day. And this is the firſt part of the anſwer.

Sect. 2.

The ſecond is this: If the Church had libertie to alter the Sabbath, then this alteration muſt be made within the compaſſe of the weeke, to the ſixt, or fift, or fourth, or ſecond or third, or firſt day, and not to the eight, or ninth, or tenth daies, without the compaſſe of the weeke. The reaſon is plaine. The Church of the new Teſtament, hath more knowledge and more grace, then the people of the old Teſtament had, and in that regard, ought to haue more zeale, and greater alacritie in the worſhip of God then they had, that it may exceede the Iewes according to the meaſure of grace receiued. And thus the firſt and principall Queſtion touching the Sabbath, is anſwered and reſolued.

Sect. 3.

Now, before I come to the next, let vs in the meane while ſee and examine the Reaſons that are brought againſt the anſwer pre-

ſently

a Cyril. l. 11. in Ioh. c. 58

b Ad Caſulanum, Epi. 86. ad Ianuarium. Epi. 119. cap. 13.

c Serm. 5. de reſurrect.

ſently made. Firſt therfore it is alleadged, that in the new Teſtament there is no difference of daies. For if we haue or make difference of daies, we are in truth no better then Iewes. That there is no diſtinction of daies, they prooue out of two places. The firſt is, Col. 2. 16. where the Apoſtle ſaies, *Let no man condemne you in reſpect of an holy day, or of the new Moone, or of the Sabbath day.* The ſecond, Gal. 4. 10. where the ſame Apoſtle reprooues the Galatians for obſeruing daies, and moneths, and times, and yeares.

To this I anſwer, that both the places ſpeake of the Feaſts of the Iewes, and of differēce of daies, that ſtands in force by the Iewiſh ceremoniall law. Paul to the Coloſſians, warnes them to giue no occaſion to others, whereby they might iuſtly condemne them, for obſeruing of daies in ſuperſtitious maner, vpon opinion of holineſſe and neceſſitie, as if mens conſciences were bound to ſuch obſeruation. And he reprooues the Galatians, for obſeruing daies (as it is likely they did) not onely in the Iewiſh, but alſo in the heatheniſh manner. To which purpoſe Paul ſaith, ver. 11. *He is afraid of them.* His meaning was, becauſe they placing their ſaluation (in part) in their Iewiſh obſeruation of daies, after they had beene informed touching their libertie in Chriſt, did thereby mixe the Goſpel with the Law: and therefore he feared, leſt by that meanes Chriſt ſhould become vnto them vnprofitable, and ſo his preaching to ſmall or no purpoſe.

Againe, they alleadge Rom. 14. 5. where Paul ſaith, *One man eſteemes one day better then another, and another man counteth euery day alike.* In which words the Apoſtle blameth not them, which thinke all daies as one.

Anſ. In the new Teſtament, all daies be as one, in regard of the aptneſſe thereof to the worſhip of God: and yet there may be a difference of daies in regard of order: & this Paul no where condemneth. That we may the better conceiue this diſtinction, we muſt conſider a difference betweene the Iewes Sabbath and ours, which is this; That the Iewes Sabbath was both the time of the worſhip of God, and alſo a part of his worſhip. But the Sabbath of the new Teſtament, though it be a neceſſarie time of Gods worſhip, yet it is not a part thereof. If it be ſaid, that it is commanded, therfore it muſt needs be a part of Gods worſhip: I anſwer, It is commaunded not as Gods worſhip for ſubſtance, but in reſpect of the duties of the worſhip, that are to be kept and performed in it. And hence it is manifeſt, that in regard of Gods worſhip, there is no difference of daies in the new Teſtament, but in regard of order.

Thirdly, they obiect, that Paul kept the Iewes Sabbath, as well as the Lords day. For he and Barnabas came to Antiochia, & went into the Synagogue on the Sabbath day, Act. 13. 14. And againe, he and Timothie conuerted Lydia vpon the ſame day, Act. 16. 13. A

Anſ. The Apoſtle did this vpon very good ground, not becauſe he held the obſeruation of it as neceſſarie as the other; but in regard of the weakneſſe of the Gentiles and Iewes newly called. For the Church that conſiſted of ſuch perſons in thoſe daies, was not yet fully perſwaded and reſolued of the Abrogation of the Iewiſh Sabbath: and therefore for the time, he yeelded to their weakneſſe, & obſerued it as well as the other. But afterward when they were confirmed in that point, he forbare that libertie, and taught the full aboliſhment both of it, and other ceremonies.

Fourthly, Act. 18. 3. 4. Paul is ſaid to come to Corinth to Aquila and Priſcilla, and to B worke with them in their trade of tent making: and further it is ſaid, that *he diſputed in the ſynagogue euery Sabbath day*, that is, on the Iewes Sabbaths, *and exhorted the Iewes & Grecians.* Hence it is gathered by ſome, that Paul did onely keepe the ſabbath of the Iewes, and that both on the Lords day, and on the weeke daies, he wrought with Aquila and Priſcilla.

Anſ. Firſt, we muſt remember this rule, That Charitie and neceſſitie doe diſpenſe with the Sabbath, and with ceremonies. If a Towne ſhould be on fire, or if a citie or countrey ſhould be preſently aſſaulted by the enemie, in the time of the word preached, on the Sabbath day; the preaching of the word, in theſe caſes, muſt ceaſe for a time, till by conuenient C helpe the fire be quenched, and the enemie be taken, or driuen backe. Now whereas Paul in the ordinary daies of the weeke made tents, and on the ſeauenth too, not obſeruing it, but the Iewes Sabbath; we muſt know, that he did it vpon neceſſitie, for the ſaluation of the Iewes. For Priſcilla and Aquila were Iewes vnconuerted, and Chriſt was not yet reuealed vnto them. And if Paul had but once named Chriſt, he could haue done no good among them. Yet afterward, when he ſaw better opportunitie, at the comming of Silas and Timotheus from Macedonia, then he could no longer containe himſelfe, but *burned in the ſpirit, and teſtified to the Iewes, that Ieſus was the Chriſt.* verſ. 5. Now if there was cauſe why he D did not ſpeake of Chriſt for the time, then was there cauſe alſo why he did not make profeſſion of a Sabbath. Secondly I anſwer, though Paul did not then openly ſanctifie the Sabbath; yet it is to be ſuppoſed, that he kept it priuately by himſelfe, reſeruing ſome ſpeciall time for that purpoſe: and the contrarie cannot be ſhewed.

The ſecond Queſtion touching the Sabbath.

How the Sabbath of the New Teſtament is to be obſerued?

Anſw. In obſeruing a Sabbath of the new Teſtament, there are two things required; a

Reſt, and a ſanctification of the ſame Reſt to an holy vſe. This anſwer is made out of the very ſubſtance of the fourth Commaundement, which is morall, and hath nothing ceremoniall in it. And the fourth Commandement (for ſubſtance) conſiſts in a ceaſing from labour, and a holy dedication of our reſt to an holy vſe, that is, to the worſhip and ſeruice of God.

Sect. 1.

Now touching the firſt point, the Reſt of the Sabbath, there are three ſeuerall opinions, whereof two are contrarie, and the third is a meane betweene both.

The firſt opinion is, that wee are bound as ſtrictly to keep the outward reſt of the Lords day, as the Iewes were to keepe the Sabbath: and ſundrie men are of this minde. But I take it, this opinion is not warrantable. For (as we ſaid before) the Iewiſh maner of keeping the Sabbath in ſtraitnes, is a Ceremonie. And if we be bound to keep it as ſtraitly as the Iewes did, then Iudaiſme muſt ſtill remaine and the ceremoniall Law (at leaſt in ſome part) muſt ſtill be in force.

But in fauour of this opinion, it is alleadged: Firſt, that the fourth Commandement is a Law giuen as well to Chriſtians, as to Iewes, and therefore it bindes both alike. *Anſ.* The fourth Commandement bindeth Chriſtians to keepe a ſeauenth day for the Sabbath, both in reſpect of Reſt, as alſo in regard of ſanctification thereof; but that it bindeth them to the ſame ſtrait manner of keeping the Reſt, as it did the Iewes, we vtterly deny.

Secondly, That the reaſons vſed to inforce the Commaundement, doe equally binde all: therefore the Commaundement it ſelfe. *Anſ.* It is true for the dutie commaunded, but not for the manner of performance. Againe, the reaſon alleadged doth not follow: for ſometimes the holy Ghoſt vſeth a reaſon that is perpetual, to enforce a Ceremony. That Leui ſhould haue no part, nor inheritance among his brethren, was a Ceremony commaunded by God, and yet the Lord enforced it, with a reaſon that was perpetuall, namely, becauſe himſelf was the part and inheritance of Leui, among the children of Iſrael, Numb. 18. 20.

Thirdly, that the Sabbath is a figure (to beleeuers in the new Teſtament) that God is their God, and they his people; and the ſame it was to the Iewes: therefore the bond is as ſtrict to the one, as to the other. *Anſ.* 1. Beleeuers vnder the Goſpell, haue two onely ſignes of the Couenant, Baptiſme, and the Lords Supper, and no more. 2. The Scripture reſtraineth the Sabbath, as a ſigne, onely to the Iewes, *It is a ſigne betweene me and you in your generations,* Exodus 31. 13. Againe, verſ. 16. the children of Iſrael *ſhall keepe the Sabbath—for an euerlaſting couenant.* 3. The Sabbath was not a ſigne in the firſt inſtitution in Paradiſe. For the couenant of grace was made after the fal of man, and the ſigne therof muſt needes be appointed after it; conſidering that before the fall, Ceremonies ſignifying ſanctification had no place. And this is the firſt opinion.

The ſecond opinion touching the Reſt of the Sabbath, is flatte contrarie to the former, namely, that on the Sabbath day, (after the publike worſhippe of God is ended, and the Congregation diſſolued,) men haue liberty either to giue themſelues to labour, or to honeſt pleaſures and recreations. This opinion doth quite aboliſh one of the Commaundements of the Decalogue: For it preſuppoſeth all daies to bee alike, this only prouided, that the publike worſhippe of God bee ſolemnely kept. Now this may be done in any day of the weeke; and there will be no neede of appointing a ſette time for Gods ſeruice, if all daies be equall, without any difference or diſtinction. But the fourth Commandement (for ſubſtance) is eternall, and requireth (vpon paine of the curſe) both reſt from labour, and a ſetting apart of the ſame reſt, to the duties of holineſſe and religion. And if it commaund abſtinence from ordinarie labour, then much more from pleaſures and recreations.

The third & laſt opinion, holds the meane between the two former extremities, and that I take to be the beſt and ſafeſt. The ſubſtance hereof conſiſts of theſe two concluſions.

I. That vpon the Sabbath day of the new Teſtament, men are to reſt from the ordinarie labours of their callings. Thus much is commanded in the fourth Commandement. For the Reſt *it ſelfe* was not a Ceremonie (as I ſaid before) but the ſtrait & preciſe manner of reſting. Againe, it is moſt neceſſary, that religion, and the power thereof, ſhould be maintained amongſt Gods people, which cannot poſſibly be, vnleſſe men (at ſome times) ſet themſelues apart vnto it. The ſtudent that deſires learning, doth not attaine vnto knowledge, vnleſſe he doe daily conſecrate and deuote himſelfe to the ſtudy therof. In like manner religion cannot bee preſerued and maintained in the Church, except men doe wholly & continually employ themſelues in the practiſe of the ſame. Furthermore, it is the liberty that Gods Law giues to ſeruants, yea and to beaſts, that they ſhall not be oppreſſed with labour by working on the Lords day; and this liberty is grounded vpon the law of nature, and common equity.

Here the common ſort are woont to replie and ſay: If wee muſt reſt from the labour of our callings the whole day, wee ſhall not be able to maintaine our ſelues and our families. To which it may be anſwered, that they which gathered Manna onely in the ſixe daies, had as much as they that went out to gather it on the ſeauenth day: for though ſome of the people went out thereon to gather, yet they found none. They therefore which take reſt on the Sabbath day, muſt not bee diſtracted with needeleſſe cares, but liue by faith, and depend vpon Gods prouidēce for meat, drinke, and clothing. And the labour of the calling then vſed, when it is expreſly forbidden by God, brings rather a curſe with it, then a bleſſing. Againe, ſuch perſons muſt remember, that *godlines hath the promiſes of this life, and the life to come*, 1. Tim. 4. 8. and if they will *firſt ſeeke the kingdome of God and his righteouſnes, all things neceſſary ſhall bee caſt vnto them* in way of aduantage, Matth. 6. 33. Therefore, if they keep his commandement, and reſt vpon the ſeauenth day, God will in mercie giue a bleſſing, and they ſhall no leſſe receiue from him their daily bread, in that day, then in another.

II. *Concluſion.* In this Reſt, ſundry kindes of workes may bee done, and that with good conſcience; principally two.

The firſt are workes both *holy, and of preſent neceſſity*. And they are ſuch as cannot be done before or after the Sabbath. Theſe are likewiſe of two ſorts. The firſt are thoſe, that doe neceſſarily pertaine to Gods worſhip, ſo as without them God cannot be worſhipped. Of this kinde is the Sabbath daies iourney, Act. 1. 12. allowed among the Iewes to the people, to goe and heare the word preached: Thus we reade, that the Shunamite went ordinarily vpon the Sabbath and new Moone, to the Prophet, to heare him. For when ſhe demanded leaue of her husband, to goe to the Prophet, he askes her, Why wilt thou goe, ſeeing it is neither new Moone, nor Sabbath day? 2. King. 4. 23. Of the ſame ſort were the killing and dreſſing of ſacrificed beaſts, in the time of the law, whereof our Sauiour ſaith, *Haue ye not read in the law, how that on the Sabbath daies, the Prieſts in the temple breake the Sabbath, and are blameleſſe?* Matth. 12. 5. The next ſort of workes of preſent neceſſity, are thoſe that belong immediately to the preſeruation of the temporall life of man and beaſt, or that ſerue to the good eſtate of them both. Such are workes of mercie: the watering of cattel, Mar. 12. 11. the drawing of a beaſt out of a pitte, Luk. 14. 5. and ſuch like.

The ſecond kinde of workes, that may bee done vpon the Sabbath, are workes of *Chriſtian libertie*, out of the Caſe of neceſſity. Theſe were ſuch as the Iewes might not doe, and yet we in the new Teſtament may doe them. For example: prouiſion and dreſſing of meate, making fires, and carrying of burdens. Yet vpon this liberty, men ought not to gather, that they may doe what they will, becauſe they muſt ceaſe from the ordinary execution of the workes of their callings. For the word of God giueth no ſuch warrant: men are in this caſe, to ſubmit themſelues to his will expreſly reuealed, and to vſe their liberty according to the ſame.

Here two caſes are propounded.

I. *Caſe.* Whether we may not lawfully vſe recreations on the Sabbath day, as ſhooting, bowling, hunting, hawking, wraſtling, &c.

Anſ. I take it, we are not denied to reioyce and ſolace our ſelues vpon this day. For to ſome men, at ſome times, recreations may be more neceſſarie then meate, in caſe of weakenes, for preſent preſeruation of health. And though not in that regard, yet being wel vſed, it may be a furtherance to men, in the performance of the duties of godlineſſe, as well as in the duties of their calling. But this reioycing muſt be ſuch, as was the reioycing of the Iewes, Nehem. 8. 12. which was onely ſpirituall, and in the Lord. For they reioyced onely for this, that they vnderſtood the Law of God, that was taught them.

But as for the recreations and paſtimes aforenamed, as bowling, and ſuch like, they are not at this time to be vſed. My reaſon is this: That which is the more principall and neceſſary, namely, labour in the execution of a mans calling, is forbidden; recreation therefore which is for labour, muſt ceaſe on that day when labour ceaſeth. Againe, if the duties of the ordinary vocation, otherwiſe lawfull and commendable, be therefore forbidden, becauſe they deſtroy the Reſt commanded, and take vp the minde, that it cannot be freely imployed in the affaires of God, then much more are the works of pleaſure forbidden, becauſe they doe the ſame things much more, though otherwiſe in themſelues they be not vnlawfull. *Obiect.* Seruants muſt haue recreation, otherwiſe how ſhall they be able to worke in the weeke day? *Anſw.* True; but their recreation muſt be granted them in the daies of labour. For recreation pertaineth not to reſt, but to labour, and is therefore vſed, that a man by it may be made more fit to labour.

II. *Caſe.* VVhether men vpon any occaſion, may not doe a worke of their callings, in the morning or euening of the Sabbath day, as Tradeſmen for example. I anſwer, that they may, ſo be it they obſerue foure caueats. I. That the worke done be no ſcandall to any perſon. II. That it withdraw not the minde of the worker, or any other from ſanctifying the Sabbath, either publikely, or priuately. III. That it bee not a worke of gaine, but a worke of mercy, or tend to a worke of mercy. IV. That it ſerue for the immediate preſeruation of life, health, or goods. Of life; thus Elias continued his flight from Iezabel many Sabbaths together, 1. King. 19. 8. And the reaſon is good: the Sabbath was made for man (ſaith Chriſt,) that is, not for the hurt, but for the good of man. Of health, and thus our Sauiour Chriſt viſited the ſicke, Ioh. 5. 3. and cured the blinde man vpon the Sabbath, Ioh. 9. 14. By whoſe example the Phyſitian and the Chirurgion may lawfully goe, not onely to giue neceſſarie counſell, but to miniſter neceſſarie phyſicke, & do cure. Laſtly, of goods which are in preſent danger of loſing. Thus Chriſt would haue the oxe preſently pulled out of the pit, Luk. 14. 5. and the ſhippe on the ſhore full fraught with wares, requires preſent helpe, if it bee in apparent danger of ſinking. Thus much concerning the firſt thing, required in the obſeruation of the Sabbath.

Sect. 2.

Sanctification of Reſt

The ſecond thing required in the hallowing of the Sabbath of the new Teſtament, is the ſanctification of reſt, which is nothing elſe but the dedicating of it to a religious vſe, that is, to the practiſe of diuine worſhip. This ſanctification is either publike, or priuate.

The publike is the ſolemne performance of ſpirituall workes, commaunded in the ſecond and third Commaundements, and tending to publike worſhip. And this may bee reduced to foure principall heads. I. The reading or preaching of the word, when the Miniſter publikely in the Congregation aſſembled, doth faithfully deliuer vnto the people pure & ſound doctrine, and applies the ſame as neceſſity requireth, and occaſion ſerueth, to the edification and ſaluation of all and euery hearer in publike audience: and the people on the other ſide, do reuerently and attentiuely, heare the ſame word read and preached. II. The adminiſtration of the ſacraments according to Gods inſtitution, by the miniſters of the Church lawfully called. III. Publike prayer, wherein the miniſter calleth vpon the name of the Lord, and the whole congregation, in feruent affection, lift vp their hearts vnto him, and in minde giue aſſent to the prayers made in the name and behalfe of them. IV. Collection and giuing of almes for the releefe of the poore, whether they bee captiues and ſtrangers, or thoſe that dwel among vs, the ſick, the needie, orphanes and widowes, and ſuch like. Vpon theſe foure heads doth ſtand the whole publike worſhip of God. For proofe and declaration hereof, reade theſe places, Neh. 8. Act. 2. 42. Act. 13. 14, 15. Act. 16. 13. Act. 20. 7. 1. Cor. 16. 1, 2, &c.

Priuate ſanctification, (which ſerueth to anſwer the ſecond opinion) ſtands in theſe things: I. That euery man in the beginning of the Sabbath, in the morning, doe priuately prepare himſelfe to the publike ſeruice that followeth, by priuate prayer, by examination and humbling of himſelf before God, in reſpect of his particular ſinnes. This the wiſe man exhorteth vnto, when he ſaith, *Take heede to thy foote when thou entreſt into the houſe of God*, Eccleſ. 4. 17. and his meaning is, that before a man betakes himſelfe to the publike congregation, there to performe ſeruice and worſhip vnto God, hee ſhould looke into his heart, and examine his affections & thoughts, that hee come not vnprepared: which dutie, though it bee alwaies to bee done, yet principally on the Sabbath day. The children of Iſrael roſe vp early in the morning on the Sabbath day, to offer vp burnt offerings, & peace offerings to an idol, Exod. 32. 5, 6. much more ought wee, &c. And it is ſaid of our Sauiour Chriſt, that he roſe very early in the morning before day, and went into a ſolitary place to pray, and the day following was the Sabbath, when he preached in the Synagogues, Mark. 1. 35. 39. II. That when the congregation is diſſolued, we ſpend the reſt of the Sabbath in meditation and conference of the word before preached, and of the creatures. Thus it is ſaid of ſome that heard Paul preach, that they receiued the word with all readines, and *ſearched the Scripture whether thoſe things were ſo*, Act. 17. 11. And the whole 92. Pſalme was penned, that it might bee a ſong of the Sabbath, and it containes nothing but a meditation of the workes of God. III. That men priuately exerciſe themſelues in the workes of charitie and mercie, as in viſiting the ſicke, in making peace betweene thoſe that are at diſcord, in releeuing the poore, in teaching and inſtructing the ignorant, in comforting thoſe that are diſtreſſed *and comfortleſſe*, Neh. 8. 12. *Then all the people went to eate, and to drinke, and to ſend part abroad to the poore, and to make great ioy.*

The third Queſtion touching the Sabbath.

When the Sabbath doth beginne?

To this ſome doe anſwer, in the euening, and ſome in the morning. My anſwer is this, that the Sabbath of the new Teſtament amongſt vs, is to begin in the morning, and ſo to continue till the next morrow, and not in the euening, till the euening.

The reaſons be theſe. 1. The Sabbath is to beginne, when other ordinarie dayes begin, according to the order and account of the Church wherein we liue. 2. It was the practiſe of Chriſt and the Apoſtles. For Chriſt (as it hath bene thought of auncient times) conſecrated the Sabbath, in that he roſe from the dead early in the morning, when the firſt day of the weeke beganne to dawne, Matth. 28. 1. and therefore it is fit that the Sabbath day ſhould then begin when he roſe, for as much as it is kept in remembrance of his reſurrection. The ſame was the practiſe of the Apoſtles. For Act. 20. 7. the firſt day of the weeke the Iewes came together at Troas in the morning, and there Paul preached from that time till midnight, beeing the next morning to depart, hauing ſtaied there, as is plaine out of the ſixt verſe, ſeauen daies. In that text I note two things. Firſt, that the night there mentioned was a part of the ſeauenth day of Pauls abode at Troas. For if it were not ſo, then hee had ſtayed at leaſt a night longer, and ſo more then ſeuen daies, becauſe he ſhould haue ſtaied part of another day. Secondly, that this night was a part of the Sabbath which they then kept. For the Apoſtle keepes it in maner of a Sabbath, in the exerciſes of piety & diuine worſhip, & namely, in preaching. Yea further, he cõtinues there till the reſt was fully ended. *He cõmuned with them till the dawning of the day*, *and ſo departed, verſ. 11.* Beſides this text, Dauid ſaith in his Pſalme of the Sabbath, that he will declare *Gods louing kindneſſe in the morning, and his truth in the night, Pſal. 92.2.* making the night following a part of the Sabbath.

Gen.1.5.8, 13,&c.

Againſt this doctrine it is alleadged, firſt; that the Sabbath is to begin in the euening, becauſe in the firſt of Geneſis it is ſaid, ſixe ſeuerall times, the euening and the morning made the firſt day, and ſo the ſecond, and third, &c.

Anſ. *Firſt*, in that text when it is ſaid, the euening and the morning, made ſuch and ſuch daies, by the euening is vnderſtood the night, and by the morning the day, and the euening was the end of the day, and the morning the end of the night. This expoſition is auncient, and yet in Scripture wee finde not one place, where the euening is put for the night. *Secondly*, I anſwer, that the collection from that place is of no force: for thus the reaſon muſt needes be framed. That which God did in appointing of daies, the ſame muſt we doe in vſing of them: But God in appointing of daies, beganne the day at the euening, *Erg.* &c. The conſequent is falſe. For the caſe is otherwiſe in the conſtitution of time, then it is in the vſe of time conſtituted: and there is not the ſame reaſon of things in doing, as there is of the ſame things in beeing and vſe. Thirdly, this did not bind the Iewes. For they in all likelihood began their Sabbaths in the morning. Indeed their ſolemne feaſts, as the Paſſeouer, and ſuch like, began and were kept from euening to morning, as wee may reade, Leuit. 23. 5. But their ordinary Sabbath was kept from morning to morning. VVhence it is, that S. *Matthew* cals the dawning of the firſt day of the weeke, the ende of the Sabbath of the Iewes, Mat. 28.1. and there is nothing (I take it) that can be brought to the contrary.

It is obiected, that Moſes ſaith, Leu. 23.32. *From Euen to Euen ſhall ye celebrate your Sabbath.* *Anſw.* The words muſt be vnderſtood of the feaſt of reconciliation, beeing the tenth day of the ſeuenth moneth, which was ſolemnized and kept from Euen to Euen. And it is called a Sabbath, becauſe it was by ſpeciall commandement appointed to be kept as the Sabbath day, and that in two reſpects. Firſt, becauſe it was to be kept holy by the Iewes, in humbling themſelues and offering Sacrifices, verſ. 27. Secondly, becauſe vpon that day it was not lawfull to doe any ſeruile worke vpon paine of death, verſ. 25. 30.

Againe, it is alleadged that Ioſeph of Arimathea could not embalme Chriſt, by reaſon that the Sabbath was at hand, and this was the euening. I anſwer, that the Iewes Sabbath there meant, concurred with the day of their Paſſeouer, and hence it was, that their Sabbath began in the euening.

By this that hath beene ſaid, the anſwer to the third Queſtion is plaine, to wit, that in the new Teſtament the Sabbath is to beginne at the morning, and ſo to continue to the next morning, and not as ſome ſuppoſe, to beginne at the Euen, and continue till the next Euen. And thus much touching the ſpeciall Queſtions of Gods worſhip, as alſo generally concerning thoſe that belong to man as he ſtands in relation to God.

The end of the ſecond Booke.

THE THIRD BOOKE OF THE CASES OF CONSCIENCE, CONCERNING MAN, AS HE STANDS IN RELATION TO MAN.

CHAP. I.

Of the Nature and differences of Vertue, and the Order of the Queſtions.

THVS farre wee are proceeded in the handling of two ſorts of Queſtions, whereof ſome doe concerne man as he is conſidered apart by himſelfe, without reſpect vnto another: ſome againe concerne man, as hee ſtands in the firſt relation, namely to God.

Now wee come by order, to ſpeake of the third and laſt head of Caſes, propounded by the conſcience of man, as hee ſtands in the ſecond relation to man. And vnder this head are comprehended all thoſe Queſtions of Conſcience, that are incident to the liues of men; and which doe belong vnto man, as he is a member of ſome ſocietie, whether it bee the Familie, the Church, or the Commonwealth.

For the better and more orderly procee-

ding

A ding in this Diſcourſe, ſome conuenient Subiect or Matter is to be propounded, whereunto all the Queſtions that follow may fitly bee reduced. Now of all other, the moſt conuenient ſubiect in this kinde is *Vertue*, and therefore according to the Differences of Vertue, wee will diſtinguiſh the Queſtions into three ſeuerall ſorts.

But before wee proceede to particulars, it ſhall not bee amiſſe to ſpeake ſomewhat generally of Vertue, ſo farre forth as the knowledge thereof may giue light to the things that follow.

Touching Vertue, two things are briefly to bee remembred: firſt, what it is: and then what be the diſtinct kindes thereof.

B *Vertue is a gift of the Spirit of God, and a part of regeneration, whereby a man is made apt to liue well.*

I call it firſt, *a gift of the Spirit of God*, becauſe in whomſoeuer it is, whether in Chriſtians, or in Heathen men, it hath the nature of a gift that floweth immediately from the Spirit of God. And this I put in the firſt place to confute the receiued error of the wiſeſt Heathen Philoſophers, which call Vertue an habite of the minde, obtained and confirmed by cuſtome, vſe, and practiſe.

Secondly, I call it ſuch a gift, as is alſo a *part of regeneration*: and this is added for two cauſes.

Firſt, that we may put a difference between C Chriſtian and Heathen vertues. For, howbeit the ſame vertues n kinde and name, are, and may bee found, both in them that profeſſe Chriſt, and thoſe alſo that are ignorant of the true God; yet they are in them after a diuers manner. For in Heathen men they are the gifts of God, but not parts of regeneration and new birth: but in thoſe that bee true Chriſtians, they are indeed not only the gifts of Gods Spirit, but alſo eſſentiall parts of regeneration.

That wee may the better yet conceiue this difference, we muſt vnderſtand, that the grace of God in man is two-folde: *reſtraining*, and *renewing*.

Reſtraining is that, which bridleth and re- D ſtraineth the corruption of mens hearts, from breaking forth into outward actions, for the common good, that ſocieties may bee preſerued, and one man may liue orderly with another. Renuing grace is that, which doth not onely reſtraine the corruption, but alſo mortifieth ſinne, and renewes the heart daily more and more. The former of theſe is incident to Heathen men; and the vertues which they haue, ſerue onely to repreſſe the act of ſinne in their outward actions: but in Chriſtians, they are graces of God, not only bridling and reſtraining the affection, but renewing the heart, and mortifying all corruption. And though thoſe vertues of the Heathen be graces of God, yet they are but generall and common to all: whereas the vertues of Chriſtians, A are ſpeciall graces of the Spirit, ſanctifying & renewing the minde, will, & affections. For example, chaſtity in *Ioſeph* was a grace of Gods Spirit, renewing his heart; but chaſtity in *Xenocrates* was a common grace, ſeruing onely to curbe & reſtraine the corruption of his heart. And the like may be ſaid of the iuſtice of *Abraham*, a Chriſtian, and of *Ariſtides*, a Heathen.

Secondly, I adde this clauſe, to meete with an errour of ſome learned Philoſophers, who taught, that the very nature of Vertue ſtands in a meane, or mediocritie of affection. This that they ſay is true in part, but not wholly. For the mediocritie, of which they ſpeake, without renouation of affections, is nothing: B and therefore all vertues, that are not ioyned with a renouation and change of the affections, are no better then ſinnes. This point the Philoſophers neuer knew, and hence it was, that they ſtood onely vpon a mediocritie, defining a man to bee truely vertuous, that did wiſely obſerue a meane betweene two extreames.

Laſtly, I ſay that this gift of God, *makes a man fit to liue well*. In which clauſe ſtandeth the proper effect of vertue, which is, to make thoſe in whome it is, to leade their liues well. And by this we are aduertiſed, to take heede of the opinion of Philoſophers, concerning ſome particular vertues. For in their moral diſcourſes, they giue both the name and the nature of C Vertue to thoſe things, which are either falſe and counterfeit vertues, or indeed none at all. For example: *Ariſtotle* makes *Vrbanity* a vertue, which is indeed a ſinne, being nothing els, but a dexterity in mocking & deſcanting vpon mens perſons and names: and ſo it is reckoned by Paul amongſt grieuous ſinnes and vices, which are to be auoided, Eph. 5.4. Againe, the Philoſopher cals *Magnanimitie* (whereby a man thinkes himſelfe worthie of great honours, and thereupon enterpriſeth great things) a Vertue, which notwithſtanis to be holden a flat vice. For by the Law of God, euery man is to range himſelfe within the limits of his calling, and not to dare, once to goe out of it. Whereas on the contrary, the D ſcope and end of this vertue (as they tearme it) is to make men to attempt high and great matters aboue their reach, and ſo to goe beyond their callings. Beſides, it is directly oppoſite to the vertue of humilitie, which teacheth, that a man ought alwaies to bee baſe, vile, and lowly in his owne eyes. The Prophet Dauid cleares himſelfe of this ſinne, Pſal. 131. 1. when he ſaith, *Lord, I am not high minded, mine eyes are not lofty, I haue not walked in things that be great, and aboue my reach.* Furthermore, no Vertue muſt make vs to forſake good life, but euery one ſerueth for this ende, to make vs fit to liue a godly life.

The next point to bee conſidered is, What be the kindes of Vertue.

Vertue is either in the minde of man, or in

A the will. The vertue of the mind, is Prudence. The vertue of the wil, is that that orders mans will, and it is two-folde: for it reſpecteth either our ſelues, or others.

That which reſpecteth our ſelues, is conuerſant about two maine things in the heart of man, the reuenging, and the luſting power. That which reſpecteth the reuenging power, is Clemencie; which ſtandeth in the ordering and reforming of the raging power of anger. The next, which reſpecteth the luſting power, is Temperance.

Vertues that doe reſpect others, are either concerning curteſie, as Liberality, or concerning Equity. And theſe conſiſt partly in doing B of equity, as Iuſtice; partly in defending and maintaining it, as Fortitude.

Now according to this diſtinction of vertues, the Queſtions of Conſcience are to bee diſtinguiſhed in this ſort. Some of them concerne Prudence, ſome concerne Clemencie, ſome Temperance, ſome Liberalitie, ſome alſo concerne Iuſtice, and ſome Fortitude. Of all which in order.

CHAP. II.

Of Queſtions concerning Prudence.

C THere are two maine Queſtions of Conſcience, which concerne Prudence.

I. Queſtion.

How a man ſhould practiſe Prudence or Wiſedome?

This I acknowledge, is a high point in the life of man, and ſuch as cannot bee reſolued as it ought, without great deliberation: notwithſtanding, I will do mine indeauour to anſwer ſomething.

Concerning Prudence, there are ſundrie things to be conſidered.

D Firſt, what is the beginning of the practiſe of this vertue, and that in a word is the Feare of God. This feare ſtandeth principally in two things; the firſt is, a reuerent awe of the Maieſtie of God in all places, and at all times, whereby we are reſolued, that whereſoeuer we are, wee are in his preſence, and whatſoeuer we thinke, ſpeake, or doe, it is wholly and perfectly knowne vnto him. The ſecond is, a reſolued care to walke as in the preſence of God: that is, to keepe his commaundements, and to yeeld obedience vnto his Maieſtie in all things. Now that this feare is the beginning of wiſedome, it appeares by ſundrie places of Scripture, Pſalm. 111. 10. *The beginning of wiſedome, is the feare of Iehouah.* Prou. 3. 7. *The beginning of knowledge is the feare of the Lord: fooles deſpiſe wiſedome and vnderſtanding.* Moſes tels the children of Iſrael, that herein ſtood their wiſedome and vnderſtanding before the eyes of all people, that they obſerue and practiſe all the ordinances & iudgments of God, which hee had commanded them, Deut. 4. 6. And Dauid profeſſeth of himſelfe, that by his daily meditation in the law of God, and keeping his commaundements, hee *became wiſer then his enemies,* Pſal. 119. 98. *yea, of more vnderſtanding then all his teachers,* v. 99. yea further, *more prudent then the ancient,* v. 100.

Secondly, wee muſt conſider the rule of Prudence; and that is, ſpirituall vnderſtanding, whereby wee are enabled to know and conceiue ſpiritually truth and falſhood, good and badde. This Saint Paul wiſhed vnto the Church of Coloſſ. when hee ſaith, *Wee ceaſe not to pray for you, and deſire that ye might be fulfilled with knowledge of his will, in all wiſedome, and ſpirituall vnderſtanding,* Coloſſ. 1. 9. And the ſame Apoſtle exhorting the Romanes, to giue vp their bodies a liuing ſacrifice, holy and acceptable vnto God, and not to faſhion themſelues like vnto this world: hee makes the ground of his exhortation, and conſequently the rule of their obedience thereunto, *the renouation of their mindes or vnderſtandings,* to this ende, *That they might prooue, what is the good will of God, acceptable and perfect,* and anſwerably do and performe the ſame, Rom. 12. 2. And his reaſon is good, becauſe, though prudence be the rule of all vertues, as the ancient Philoſophers among the heathen haue affirmed, yet it ſelfe muſt be ruled by a higher rule, which they knew not, namely, by ſpirituall vnderſtanding and knowledge, according to the word of God.

Thirdly, wee are to conſider what is the practiſe of Prudence, and wherein it conſiſteth.

In the practiſe thereof, two actions are required: the one is *Deliberation,* whereby according to ſpirituall vnderſtanding, wee aduiſe what is good and badde, what truth and falſhood, what is to bee imbraced and done, and what not. The other is *Determination,* whereby wee reſolue vpon former deliberation, to imbrace, to do, to follow and purſue the beſt things in euery kinde. And therein ſtands the very nature and forme of true Chriſtian prudence, when a man (vpon due conſideration of things and actions, together with their properties and circumſtances) proceedes to a holy and godly reſolution, according to the rule aforeſaid. Now the practiſe of Prudence in theſe two actions, is very large, and conſiſteth of ſundry branches. I will onely touch the principall, and propound them in theſe Rules following.

The firſt Rule is this: A man muſt in the firſt place, and *aboue all things in the world, carefully prouide for the forgiueneſſe of his ſinnes, and the ſaluation of his ſoule.* This our Sauiour Chriſt commaundeth as a ſpeciall dutie, Mat. 6. 23. *Seeke ye firſt the kingdome of God, and* *his righteouſneſſe.* And ſinners and vnrepentant perſons, are ſundrie times in Scripture tearmed fooles, as in many other reſpects, ſo principally in this, becauſe they faile in this firſt point of wiſedome, going on in their ſinne without repentance. The fiue virgins in the Goſpel are for this very cauſe pronounced *fooliſh*, or *fooles*, becauſe they prouided not for the oyle of Faith, but did onely content themſelues with ſhining lampes, that is, a naked profeſſion of religion and vertue; and for want of wiſedome and prudence in this point, they were iuſtly depriued of acceſſe into the bride-chamber. Thus, the rich man, that had great reuenewes and abundance of worldly wealth, is notwithſtanding tearmed by God himſelfe a foole, becauſe he gathered riches to himſelf, and was not rich in God; that is, he minded earthly things, and placed his chiefe felicitie in vaine and tranſitorie riches, not once forecaſting, how to come into the fauour of God, that he might be ſaued.

To this Rule I adde that, which Paul by way of caueat commendeth to the Epheſians, Eph. 5.16. *Take heede that ye walke circumſpectly, not as vnwiſe, but as wiſe, redeeming the time.* As if he ſhould ſay, Play the part of wiſe men; take time while time ſerues, lay hold on the meanes of ſaluation, vſe no delaies in heauenly matters, deferre not your repentance from day to day: *for the daies are euill*, and you may be ſurprized in your ſinnes before you be aware.

II. Rule. *We muſt vſe continuall watchfulneſſe againſt our enemies, but ſpecially againſt our ſpirituall enemies.* This watchfulneſſe our Sauiour commaundeth often in the Goſpel, but ſpecially in Mark. 13.33. *Take heed*, watch, *and pray.* 35. Watch *therefore, for ye know not, &c.* 37. *Thoſe things that I ſay vnto you, I ſay vnto all men*, Watch. And S. Peter exhorteth in like manner, *Be ſober, and* watch; *for your aduerſarie the Diuell as a roaring Lyon, walketh about, ſeeking whom he may deuoure*, 1. Pet. 5. v. 8.

Now this dutie ſtands principally in two things. Firſt, that we diligently obſerue the danger, wherein we are, by reaſon of temptations. Secondly, that we daily labour to ſearch and finde out the ſecret counſels, practiſes, and enterpriſes of our enemies, and withall ſeeke to preuent them. To this purpoſe, we muſt watch againſt the corruptions of our hearts, the temptations of the Diuell, and the day and houre of our death, that we be not found vnprepared. For our owne ſinnes are many; Satan is ſtrong and ſubtill in his ſuggeſtions, and temptations; and death, though of all other things it be moſt certaine, and cannot be auoided, yet it is moſt vncertaine in regard of the time when, the place where, and the manner and kind, of what and how a man ſhall end his daies.

III. Rule. *Euery man muſt meaſure himſelfe by his owne ſtrength, and doe nothing beyond his abilitie.* This Rule is ſet downe, though expreſſed in other tearmes, Rom. 12.3. *No man muſt preſume to vnderſtand, aboue that which is meete to vnderſtand, but ought to be wiſe according to ſobrietie, as God hath dealt to euery man the meaſure of faith.* An example of the tranſgreſſion of this Rule, we haue in Dauids three Worthies, who brake into the hoſt of the Philiſtims, to fetch Dauid the king water from the well of Bethlem, 2. Sam. 23.16. Which act of theirs, was a raſh enterpriſe, and ſuch a one, as Dauid himſelfe condemneth in that Chapter, becauſe they went beyond their ſtrength, to encounter with a whole garriſon of men, they being themſelues but few, namely three in number.

IV. Rule. *We muſt diſtinguiſh betweene the neceſſarie workes of our callings, that pertaine to vs, and other workes that are out of our callings, and pertaine not vnto vs: and we muſt doe the other, though we leaue theſe vndone.* This Rule is propounded in 1. Theſſ. 4.11. *Medle with your own buſineſſe*, that is, doe the neceſſarie workes of your callings that belong to you, though you leaue the other for the time vndone. The contrary to it, is to liue or to behaue himſelfe inordinately, 2. Theſſ. 3.7. And we haue an example of the tranſgreſſion hereof in Peter, Ioh. 21.21, whom when Chriſt had commanded to follow him, he would needs aske him what Iohn ſhould doe; Chriſt giues him this anſwer, *what is that to thee?* In which words, he teacheth that not onely Peter, but alſo euery man muſt attend vpon the neceſſary and proper workes of his owne vocation, and not deale with other mens buſines, which becauſe Peter did, he is by that anſwer ſecretly reprooued, and iuſtly condemned of curioſitie in that behalfe.

V. Rule. *We muſt put a difference betweene things honeſt and of good report, and things vnhoneſt and of bad report, and theſe we are to let paſſe, and onely to doe the other.* Phil. 4.8. *Whatſoeuer things are true, whatſoeuer things are honeſt, whatſoeuer things are iuſt, whatſoeuer things are pure, whatſoeuer things pertaine to loue, whatſoeuer things are of good report, if there be any vertue, if there be any praiſe, thinke on theſe things.* To this may be added one caueat, that, Of two euils which are both ſinnes, we muſt not onely not chuſe the leſſe, but we are to chuſe neither. For their damnation is iuſt, who affirme that men may doe euill, that good may come of it, as the Apoſtle ſaith, Rom. 3.8.

E duobus malis non minimum, ſed neutrũ eligendum.

VI. Rule. *Things of profit and pleaſure, muſt giue place to things that belong to vertue and honeſtie.* This concluſion the light of nature teacheth. Worldly men ſay, who will ſhew vs any good? but Dauids prayer is, *Lord lift thou vp the light of thy countenance vpon vs*, Pſal. 4.6. *Godlineſſe is the great gaine*: therefore all gaine muſt giue place to godlineſſe, 1. Tim. 6.6.

VII. Rule. *We may not truſt men vpon faire pretences that they make vnto vs, without further triall.* This point was practiſed by our Sauiour Chriſt, who, though many beleeued in his name, when they ſaw the miracles which he had done, yet he did not commit himſelfe vnto them, becauſe he knew them all, Ioh. 2.24. And it is alſo verified by the common proverbe, *Firſt trie, and then truſt.*

VIII Rule. *We muſt giue place to the ſway of the times, wherein we liue, ſo farforth as may ſtand with keeping faith, and a good conſcience.* We may not be temporizers, and change our Religion with the time: but yet we may and muſt giue place to times, as we giue place to the ſtreame, ſo that it be done with keeping of true religion, and good conſcience. This rule was practiſed by Paul, Act. 28.11. who liuing among the Heathen, was conſtrained to ſpeak as they, and therefore he ſaies, that he departed in a ſhippe to Rome, whoſe badge was Caſtor and Pollux. Againe, Act. 19.10. he was three yeares in Epheſus an idolatrous place, where the great goddeſſe Diana was worſhipped; yet in all that time he contained himſelfe, and ſpake nothing in particular againſt Diana, but only in generall againſt falſe gods, ſaying, that they be no gods that are made with hands, v. 29. Nay Alexander could not charge him with this, that he had in all that while, blaſphemed their goddeſſe Diana. Paul therefore was faine to yeeld to the ſway of thoſe times, that ſo he might do ſome good in Epheſus by his miniſterie. Whereas, if he had ſpoken againſt Diana directly, it had not bin poſſible for him, to haue done that good by preaching, which otherwiſe he did. Againe, in the Primitiue Church, the Apoſtles for the weakeneſſe of the Iewes, did yeeld to the vſe of Circumciſion, and permitted abſtinence from blood, and that which was ſtrangled, &c. ſo farre forth, as it ſtood with pure religion, and good conſcience: and if they had not ſo done, they ſhould not haue wonne the Iewes to the faith, as they did.

IX Rule. *If we cannot doe the good things that we deſire, in that exquiſite manner that we would, we muſt content our ſelues with the meane; and in things which are good, and to be done, it is the ſafeſt courſe to ſatisfie our ſelues in doing the leſſe, leſt in venturing to doe the more, which cannot be, we grow to the extremitie, and ſo faile or offend in our action.* It is a good and wiſe counſell of the preacher, to this purpoſe, Eccl. 7.16. *Be not iuſt ouermuch:* and his meaning may be this; Be not too ſtrict or curious, in effecting that which thou intendeſt, exactly, when thou canſt not; but reſt contented in this, that thou haſt done thine endeauour, and take to the leſſe, when the greater cannot be effected. In ſome countries, Popiſh Images erected in Churches, do ſtand vndefaced. The good deſire of the people is, that they may be pulled downe: but this cannot be brought to paſſe. What then are they to doe in this caſe? they muſt not grow to extremitie, and pull them downe themſelues; but they muſt intreat the lawfull Magiſtrate for their remoouall ſo to doe; and in the meane time, reſt content with that they haue done, and wait the Magiſtrates pleaſure. In the Iudiciall law, by reaſon of the hardneſſe of the Iewes hearts, ſundry ſinnes could not vtterly be taken away, as diuorcements, polygamie, vſurie. Hereupon, the Lord makes a law of Toleration, without approbation, and did not remooue them quite away, for that was not poſſible, in regard of man, for the time: but reſtrained the euill, that could not be quite cut off and aboliſhed otherwiſe. And herein appeared the great wiſedome of God, in making a Law not to allow of, nor yet vtterly to take away, but to moderate the practiſe of theſe ſinnes in the Iewes, for the hardneſſe of their hearts. In like manner, in this our land there is the practiſe of vſurie, a ſinne that cannot, nor euer ſhall be rooted out vtterly. For this cauſe, the States of this kingdome, haue out of their wiſedome prouided a Law for the toleration thereof after a ſort, and that vpon ſpeciall cauſe. For if the Magiſtrate ſhould haue enacted a Law vtterly to aboliſh it, it would before this (in likelihood) haue growne to great extremitie. The ſame was the practiſe of the Apoſtles in their times, who yeelded to beare with the vſe of Circumciſion for a time, when they could not otherwiſe vtterly cut it off.

II. Queſtion.

VVhether a man may lawfully and with good conſcience vſe Policie in the affaires of this life?

Anſ. There bee foure principall Caueats, which being obſerued, Policie may be vſed, and is not againſt Chriſtian religion. I. Nothing muſt (in policie) be ſaid, done, or intended, to preiudice the truth, ſpecially the truth of the Goſpel. II. Nothing is to be ſaid, done, or intended, againſt the honour and glorie of God, either in word, in deed, or in ſhew. III. Nothing muſt bee wrought or contriued againſt iuſtice, that is due to man. IV. All actions of policie, muſt be ſuch as pertaine to our callings, and bee within the limits and bounds therof. For if any action whatſoeuer be done out of that calling, wherin God hath placed vs, or at leaſt, be not anſwerable thervnto, though it bee plotted and attempted in neuer ſo great wiſedome and policie, it is vnlawfull and not warrantable.

Theſe Caueats obſerued, it is not vnlawfull to vſe that which we commonly call policie. And the reaſon is this; when any buſineſſe is to be done, we muſt make a twofold inquirie. Firſt, into the thing to be done, whether it be good or bad, lawfull or not lawfull, commanded or forbidden. Secondly, into our ſelues, whether the work in hand be agreable to the calling of the doer, or anſwerable to that duty which he owes to God & man. Now becauſe both theſe are grounded vpon the former

A cautious, therefore we conclude, that whatſoeuer buſines is taken in hand, & not ſuted vnto them, it hath not good warrant, and ſo cannot be done with good conſcience.

Yet for better clearing of this anſwer, let vs a little conſider the Scriptures, & the examples ther recorded touching this policy. In Ioſh. 8. 5. we ſhall find, that Ioſhua vſeth Martiall policy in the beſieging of Ai, placing one part of his armie in an ambuſh, and cauſing the other part to flie: for by that meanes, the men of Ai comming out of the citie, and purſuing thoſe that fled, the ſouldiers that lay in ambuſh, tooke the citie and deſtroyed it. In 2. Sam. 5. 23. Dauid beeing to make warre againſt the Philiſtims, asketh counſel of God, B and God teacheth him policie, he therfore in his own example allowes policy, & more eſpecially thoſe wiſe and prudent ſhifts in warre, which wee call Stratagemes or policies of the field. We haue alſo the example of Paul for this purpoſe, who (Act. 21. 26.) faines himſelfe to haue made a vow to be a Nazarite, that he might yeeld ſomewhat to the weakneſſe of the Iewes, who were not ſufficiently informed in the doctrine of Chriſtian libertie. This practiſe was warrantable, neither was it a ſinne in Paul: for he did it by the counſell of the Church at Ieruſalem, verſ. 20. 24. And Paul himſelfe neuer made mention of this, as of a ſinne, which he would vndoubtedly haue done, had it beene a ſinne. Againe, C Act. 23. 6. when he was brought before Ananias the Prieſt, and the Councell at Ieruſalem, beeing in ſome daunger, he vſeth policie: for he pretended that he was a Phariſie, and by that meanes raiſed a diſſention betweene the Phariſies and the Sadduces. And this was no ſinne in Paul: for he ſpake no more but the truth, onely he concealed part of the truth.

Now if it fall out otherwiſe, that policie be vſed, and any of theſe foure Caueats be not obſerued, then it loſes both the name and nature of true policie, and becomes fraud, craft, and deceit, and ſo is condemnable. Example hereof we haue in Dauid, 1. Sam. 21. 14. who when he came to the court of Achiſh king of Gath, and ſaw himſelfe in daunger, he D faines himſelfe mad. Which though he did to ſaue his owne life, yet his policie was not to be allowed of: for it tended to his owne diſgrace, (he beeing King of Iſrael:) and it was alſo diſhonourable vnto God, who had appointed him to be the king of Iſrael. Againe, that which is commonly called the policie of Machiauel, is here to be condemned. For it is not anſwerable to the Caueats before remembred. Beſides that, it is not onely againſt the written law of God, but euen againſt the law of Nature. And the very foundation thereof, ſtandeth onely in the practiſe of lying, ſwearing, forſwearing, in fraud, deceit, & iniuſtice.

CHAP. III.

Of Queſtions concerning Clemencie.

Clemencie or meekenes, is a vertue, that ſerues to moderate wrath and reuenge.

Touching Clemencie there be three Queſtions.

I. How a man is to carrie himſelfe in reſpect of iniuries and offences done vnto him?

II. When Anger is a ſinne, and when not?

III. How a man ſhould remedie his raſh and vniuſt anger?

I. Queſtion.

How may a man carry himſelfe, in reſpect of iniuries and offences done vnto him?

Anſ. That a man may behaue himſelfe ſo as becommeth a Chriſtian in theſe caſes, he muſt in the firſt place, inquire into the nature and qualitie of the wrong done.

Now, Offences that are done to vs by others, are of three ſorts.

The firſt ſort, and the leaſt are, when ſome things are done to vs, that doe onely diſpleaſe vs, but bring no loſſe or hurt to vs. Theſe be light offences, and of this kind are common infirmities, as haſtineſſe, teſtineſſe, frowardneſſe, ſlowneſſe and dulneſſe of nature, of this kind alſo, are reproches of vnskilfulneſſe, ignorance, baſenes, pouertie, and ſuch like. The firſt degree then of Clemencie is, not ſo much as to take notice of theſe ſleight offences, but to let them paſſe, and burie them in obliuion. Salomon ſaith, *A mans vnderſtanding deferreth his anger, & it is credit to paſſe by an offence, Prou.* 19. 11. his meaning is, that when ſmall offences are done, which cannot be auoided, then in diſcretion a man ſhould withhold his anger, and not take notice of them, but paſſe by them and let them goe: for this ſhall be a farre greater ornament vnto him, then if vpon the deede done, he ſhould haue haſtily proceeded to reuenge.

The ſecond ſort of offences, are ſmall iniuries, ſuch as doe not onely diſpleaſe vs, but withall bring ſome little hurt to vs: either in our goods, life, or good name. Now the ſecond degree of meekeneſſe is, to take notice of theſe, but withall to forgiue them and put them vp. The reaſon is, becauſe alwaies greater care muſt be had of peace and loue, then of our owne priuate affaires. Reade the practiſe hereof, Ioh. 8. 49. It was obiected to Chriſt wrongfully, that he was a Samaritane, and had a Diuell. Chriſt takes knowledge of the wrong, and ſaith, *you haue reproched me:* but withal he puts it vp, onely denying that which they ſaid, and clearing himſelfe, *I haue not a diuell, but I honour my Father.* Dauid had receiued great wrong at the hands of Ioab and Shemei, as appeares in the hiſtorie of his life, but principally, when he came firſt to be king of Iſrael, 2. Sam. 3. and yet he takes not a haſtie courſe, preſently to be reuenged vpon his aduerſaries: but proceedes in this order. Firſt, he takes notice of the fact, and commits his cauſe to God, v. 39. and then afterward, as opportunity ſerued, gaue the parties their iuſt deſert. The reaſon was, becauſe beeing newly inueſted in the kingdome, his aduerſaries were ſtrong, and himſelfe weake, euen by his owne confeſſion, and therefore not able at the firſt, to redreſſe the iniurie done vnto him. But when he had once eſtabliſhed himſelfe, then he doth not onely beginne, 2. Sam. 19. 14. but proceedes to ful execution of puniſhment vpon them, as we reade, 1. Kin. 2. ver. 5. 6. 34. 35.

The third ſort of wrongs, are greater iniuries, ſuch as are not onely offenſiue to our perſons, but withall doe preiudice our liues, and bring a ruine vpon our eſtates, both in goods and good name. Theſe are the higheſt degree of iniuries, manifeſted in open and apparant wrongs. And therefore anſwerable to them, is required the third and higheſt degree of Clemencie, which ſtands in three things. Firſt, in taking notice: ſecondly, in forgiuing them: thirdly, in a iuſt and lawfull defending our ſelues againſt the wronging parties. This is the ſumme and ſubſtance of the anſwer.

For the better conceiuing whereof, ſundry Queſtions are further to be propounded and reſolued.

Firſt *in generall*, it is demanded, how a man ſhould and ought to forgiue an iniurie.

Anſ. In forgiueneſſe there be foure things.

The firſt is forgiueneſſe *of Reuenge*, that is, of requiting euill for euill, either by thought, word, or deed. This muſt alwaies be practiſed. For vengeance is not ours, but the Lords, and great reaſon then, that we ſhould euermore forgiue, in regard of reuenge and hatred. This the Apoſtle teacheth, when he ſaith, 1. Cor. 13. 5. *Loue is not prouoked, it neuer thinketh*, much leſſe ſpeakes or does *euill*.

The ſecond is forgiueneſſe *of priuate puniſhment*, which is, when men returne puniſhment for iniuries done, in way of requitall, and this muſt alwaies takes place with vs, becauſe as vengeance it ſelfe, ſo alſo puniſhment in way of reuenge, is Gods alone.

The third is, forgiueneſſe of *iudgement*, when we iudge an iniurie done to be an iniurie. This iudgement we are not bound to forgiue vnto men. For we may with good conſcience, iudge a ſinne and a wrong to be as they are. And yet notwithſtanding, if a man make ſatisfaction for the wrong done, then there ought to be forgiueneſſe, euen in regard of iudgement.

The fourth is forgiueneſſe *of ſatisfaction*. This we are not alway bound to remit, but we may with good conſcience, alway require ſatisfaction where hurt is done.

Secondly, for the further clearing of this generall Queſtion, we are to anſwer ſome particular Caſes vſually propounded in the liues of men, and namely, fiue.

I. Whether a man may defend himſelfe by law?

II. How he may defend himſelfe by law?

III. Whether a man may defend himſelfe by force?

IV. How?

V. Whether a man may defend himſelfe by combate?

I. Caſe. Whether a man may with good conſcience and a meeke Spirit, defend himſelfe by law, for wrongs that are done vnto him?

I anſwer affirmatiuely: A man may, with good conſcience, defend himſelfe againſt great iniuries, by the benefit of law. For Magiſtracy is Gods ordinance, for the good of men, Rom. 13. 4. and therefore men may vſe the benefit of authority, iudgement, and iuriſdiction of Magiſtrates, without breach of conſcience. Againe, it is the expreſſe law of God, that when a falſe witnes riſeth vp againſt a man, to accuſe him of a treſpaſſe; that both the accuſer and the accuſed, ſhould ſtand before Gods, that is, before his Prieſts & Iudges for the time beeing, and haue remedy at their hands. An example of which iudiciall defence, we haue in Paul, who in caſe of wrong, makes his appeale to the iudgement ſeate of Rome, Act. 25. 10.

But it is alleadged out of Scripture, to the contrarie, Luk. 6. 29. *To him that ſmiteth thee on the one cheeke, offer alſo the other*. Math. 5. 40. *If any man will ſue thee at the law, and take away thy coate, let him carrie thy cloake alſo.*

Anſ. Theſe places are ſpoken of priuate perſons, that want the defence and aſſiſtance of the publike Magiſtrate; and ſuch muſt rater ſuffer wrong vpon wrong, blow vpon blow, and loſſe vpon loſſe, then right their owne wrongs, by reuenging themſelues.

Againe, it is obiected, that Paul ſaies, Lawing is a fault, 1. Cor. 6. 7. *There is vtterly a fault among you, becauſe ye goe to law one with another, &c.*

Anſ. We muſt diſtinguiſh betweene things themſelues, and the manner of doing them. When Paul ſaies, *it is a fault*, he condemneth not lawing abſolutely in it ſelfe, but the Corinthian manner of going to law: which was this. Firſt, they went to law with ſcandall, before the Tribunals of Heatheniſh and vnbeleeuing Iudges, and ſo made the Goſpel to be ſlandered and reproched. Secondly, they went to law vpon light cauſes, and for ſmall iniuries, which they might well haue put vp, and eaſily brooked. Thirdly, in lawing they fell into raſh and violent paſſions of rage, and enuy, ſo as they could not temper themſelues, but muſt needs goe to law in the firſt place; which ſhould rather haue beene the laſt & the deſperateſt remedie of all. And this bad manner of ſuing one another at the law, is it which Paul rebukes as a fault. And it is to be obſerued, that Paul notes their fault by a word that ſignifies * *Weakneſſe or impotency* of their affe-

* ἥττημα

ctions, whereby it came to paſſe, that beeing ouercome by the ſtrength of their owne deſires, vpō iniuries offered, they were vnable to beare them in any degree of Chriſtian moderation, and thereupon haſtily proceeded to the Courts of Heathen Iudges, for determination of controuerſies and contentions among them.

It is further alleadged, that when a man is any way wronged, it is Gods will it ſhould be ſo, & therefore he ought not to ſeeke redreſſe, but to reſt himſelfe in the will of God.

Anſ. It is Gods will we ſhould haue diſeaſes, and yet it is no leſſe his will, that we ſhould vſe good meanes to be cured of them. So is it in wrongs and iniuries done vnto vs. As his will is, we ſhould be afflicted, ſo alſo hath he willed our deliuerance, by ſuch meanes, as himſelfe hath appointed.

But our Sauiour would haue his Diſciples to be *as ſheepe among woolues*, and therefore we ought to endure all wrongs without reuenge. For the ſheepe takes all wrongs, & doth not ſo much as defend it ſelfe againſt the woolfe.

Anſw. So Chriſt commaundeth that we ſhould be *ſimple as doues*, Math. 10.16. and yet withall, he commaundeth vs *to be wiſe as Serpents*, to defend our owne heads, and to ſaue our ſelues.

Laſtly, it is alleadged, 1.Cor. 13.5. that *loue ſeekes not her owne*: therefore loue muſt not defend her ſelfe.

Anſw. Loue doth not ſo ſeeke her owne things, as that ſhee neglecteth the good of others; but ſeeking her owne, ſhee ſeekes the good of all. And this practiſe is not againſt, but according to the law of Charitie.

II. Caſe. How is a man to defend himſelfe by law?

Anſw. For the reſoluing of this Queſtion we muſt take two Rules.

The firſt is this. We muſt firſt trie al means, and vſe all remedies that may be, before we vſe the remedie of Law. It is our Sauiours direction, Math. 5.25. *Agree with thine aduerſarie quickely, while thou art in the way*, that is, before the controuerſie be ended by order of law. Againe, Math. 18.15. *If thy brother treſpaſſe againſt thee, go and tell him his fault betweene thee and him alone.* And Saint Paul in this caſe, preſcribes a courſe to be taken before-hand; namely, firſt to beare and ſuffer as much as may be, 1.Cor. 6.7. *Why rather ſuffer ye not wrong? why rather ſuſtaine ye not harme?* Then, if bearing will not end it, to commit our cauſe to priuate arbitrement of one or two, v. 5. *Is it ſo that there is not a wiſe man among you, no not one that can iudge betweene his brethren?* Law is to be vſed in this caſe, as the Phyſitian vſeth poiſon, and that is, onely in deſperate caſes.

The ſecond Rule is, That our patient mind muſt be made knowne to all men, Phil. 4.5. In taking the benefit of Law, we are to vſe great Moderation of minde, and that in three reſpects; before we goe to law; in lawing; and

A when the ſuit is ended.

The Moderation of minde, before the beginning of ſuits in law, ſtands in three things.

Firſt, we muſt conſider, that all iniuries whatſoeuer they be, doe befall vs by the prouidence of God, and that for our ſinnes. Vpon which conſideration, we ought to ſubmit our ſelues to Gods will, to obey him, to arme our ſelues with patience, and to lay aſide all anger, enuie, malice, and impatience.

Secondly, we muſt conſider before-hand
that courts of Iuſtice, are the ordinance of
God, in which it pleaſeth him to teſtifie his
preſence, iuſtice, and goodneſſe; and vpon this
ground, we ſhall be mooued to depart with
our owne right, and to yeeld our ſelues and
B all the right we haue, into the hands of God,
in the vſe of the meanes appointed; in the
meane time depending on him by faith, for
the iſſue and euent of our ſuit.

And hence (by the way) it appeares, that few or none doe vſe this ordinance of God, as they ought, becauſe the greater ſort of men that commence ſuits in law, doe not conſider either the nature, or end of ciuill Courts. No man ordinarily will yeeld a haire of his right, but euery one fixeth his eies wholly, vpon the euent of his action by extremitie of law: and ſo ſwarueth from that Chriſtian moderation, required by the word of God in this caſe.

Thirdly, we muſt ſet downe with our ſelues
C lawfull and iuſt ends of our actions, not vn-
iuſt and vnlawfull. Theſe iuſt ends are; firſt,
Gods glorie in the execution and manifeſta-
tion of iuſtice: ſecondly, the honeſt defence
of our owne right: thirdly, publike peace;
fourthly, the amendment of diſordered per-
ſons, and not the defamation or hurt of any
man.

The Moderation of the mind in Lawing,
ſtands in theſe particulars. 1. In ſeeking after
peace to the vtmoſt, Rom. 12.18. *If it be poſſi-*
ble, as much as in you is, haue peace with all men.
2. In loue of our enemies, with whome we are
at controuerſie in law. 3. In neither vſing nor
D ſhewing extremitie in our proceedings, Mat.
5.25. Mat. 18.28.

After that the ſuit is ended, the moderation of our minds muſt be expreſſed, by our behauiour, in regard of the euent of our action. For if the Law goe with vs, we are to giue God thanks for the manifeſtation of his iuſtice, in the courſe taken. If on the other ſide it goe againſt vs, we may not rage or be diſcontentedly grieued, but commend our cauſe quietly to God, and accuſe our ſelues for our owne ſinnes, and ſay with Dauid, *Righteous art thou, O Lord, and iuſt are thy iudgements.* Pſal. 119.137.

III. Caſe. Whether may a man defend himſelfe by force, when he is wronged?

Anſw. In ſome Caſes, he may lawfully defend himſelfe by force. Reaſons. Firſt, becauſe the Goſpel doth not aboliſh the Law of nature, nor the poſitiue lawes of all countries: but it doth eſtabliſh them. Now, it is the Law of nature and nations, that a man may defend his life & health, in ſome caſes vpon iuſt occaſion. Secondly, this is Gods Law, Exod. 22. 2. *If a theefe be found breaking vp a houſe, and be ſmitten that he die, no blood ſhall be ſhed for him:* Abraham was a ſtranger in the land of Sodom, and yet he reskued his brother Lot, and recouered all his ſubſtance that he had loſt, by force and armes, Gen. 14.14. and his action was approoued of God. For Melchiſedeck met him, at his returne from the ſlaughter of the Kings, and bleſſed him: yea, & bleſſed God for his deliuerance, v. 19. 20. Againe, in ſome caſes a man may giue his life for his brother. So ſaies S. Iohn 1. Ioh. 3. 16. *We ought alſo to lay downe our liues for the brethren.*

IV. Caſe. When may a man defend himſelfe by force?

Anſ. Not alwaies and vpon euery occaſion, but onely in theſe caſes. Firſt, when violence offered is ſo ſudden & vnexpected, that when it comes, there can be no eſcape, either by yeelding, or by flying, or by ſome ſuffering. Secondly, when the violence offered is open and manifeſt, ſo as there is no other way to reskue our ſelues, but by ſtriking or killing. Thirdly, when violence is offered, and the Magiſtrate abſent; either for a time, and his ſtay be dangerous; or altogether, ſo as no helpe can be had of him, nor any hope of his comming. In this caſe, God puts the ſword into the priuate mans hands. Fourthly, when the defence is Iuſt and done in a right manner.

A Iuſt defence ſtands in theſe things. I. It muſt be done incontinent and forthwith ſo ſoone as euer violence is offered. For if there be delay, and it come afterward, it loſes the name of a iuſt defence, & becomes a reuenge, ariſing of prepenſed malice, as the Lawyers vſe to ſpeake. II There muſt be an intention, not to reuenge principally, or to kill, but onely to defend himſelfe. III. There muſt be a iuſt and equall proportion of weapons, therefore it is no iuſt defence to ſhoote a naked man through with a musket, or other peece of ordinance, when he offers violence.

V. Caſe. Whether a man may reskue himſelfe or others by Combate?

Anſ. It hath bin of ancient times, an vſuall manner of defence in ſome countries, that in caſe of difference, betweene people, and people, in matters of weight, two men ſhould be choſen out amongſt the reſt, who by fighting hand to hand, and killing one an other, ſhould end the controuerſie. But this way of defence, how ancient ſoeuer it be, is vtterly vnlawfull.

Reaſons are theſe. Firſt, it is the expreſſe commandement of God, *Thou ſhalt not kill.* In which, all priuate men are forbidden to kill or ſlay, but in the caſe of iuſt and neceſſarie defence. Secondly, we may not hazard our liues, without ſome ſpeciall warrant from God: if we doe, it is a flat tempting of God: and this is done in euery combate. Thirdly, if Magiſtrates will permit ſuch fights as this is, then they are bound to defend and ſaue the life of the innocent. For by ſuch permiſſion, oftentimes innocent blood is ſhed, and the more harmeleſſe partie goes by the worſt.

But it will be, and is obiected. Firſt, that a Combate is a trial of innocencie. *Anſ.* It is not ſo. For he that is ſtronger vſually ouercomes in the combate, not he that hath the more righteous cauſe. Again, there be other means to try a truth, beſides this; as by examination, and by oath. Laſtly, triall by the combate, is of the ſame nature with the triall of a murtherer by the bleeding of a corps touched, or handled; which is very doubtfull, and of all other moſt vncertaine.

Secondly, it is alleadged, that if a man take not a chalenge, he is diſgraced for euer. *Anſw.* There is no warrant in Gods word, for a priuate man to accept a chalenge. Nay, it is rather flat againſt the word. For God ſaies, *Reuenge is mine.* The priuate man ſaies the contrarie, The wrong is mine, & I will be auenged of him that hath done it. Againe, it is better for any man, to indure a little reproch with ſome men, then to loſe or hazard his life.

Thirdly, it is obiected, that the Philiſtims offered to try the victory by a ſingle combate with the Iſraelites, and appointed Goliah (on their ſide) to giue the Challenge, and that Dauid (on the Iſraelites ſide) accepting the Challenge, encountred with him, & had good ſucceſſe. It may ſeeme therefore, that combats are lawfull. For it is better that one man ſhold periſh in warre, then that a whole army ſhould miſcarie. *Anſ.* That was a ſpeciall and extraordinarie example of triall, and Dauid was a champion in that fight, not by ordinary appointment, but by extraordinarie propheticall inſtinct of Gods ſpirit. Againe, in warre, though there be leſſe danger in hazarding one mans life, then a whole armie: yet a good and iuſt cauſe is to be maintained, with all the ſtrength that may be made, and not to depend vpon the power & courage of one man, who, in probabilitie, vnleſſe he be ſupported by ſpeciall calling and aſſiſtance from God, may be ouercome and loſe the victorie.

Fourthly, it is alleadged, that an army may fight againſt an armie, therefore one man againſt an other. *Anſ.* The reaſon is not alike. For warres and armies are Gods ordinances, and ſo are not combates; and it is not Gods will that men ſhould deuiſe and eſtabliſh new waies and meanes of triall, not allowed by his word, but rather reſt content with that he hath appointed.

Fiftly, Ionas did hazard his life, by caſting lots, therefore a man may by combate. *Anſw.* To ſay that Ionas did put his life in hazard by lots, is an vntruth. For there was onely a coniecturall triall made, who ſhould be the cauſe of the preſent danger. And when the lot fell vpon him, hee was not caſt into the ſea by the lotte, but by his own aduice and counſell. *Againe,* the caſting of Ionas into the ſea, did not befall him by lotte, but by his owne voluntarie reſignation of himſelfe, into the hands of God; willingly vndergoing it, as a iuſt puniſhment of the neglect of his calling; which himſelfe confeſſed in theſe words, *For I acknowledge, that for my ſake this great tempeſt is vpon you,* Ion. 1.12.

Sixtly, Moſes and the Egyptian fought a combate, and Moſes ſlew him. *Anſw.* Moſes tooke vpon him publike reuenge in this action, as a Magiſtrate, and not priuate, as a priuate man. For though as yet, his calling was not fully manifeſted to his brethren, yet the truth is, God had called him to be their deliuerer out of the hands of the Egyptians; and this very action was a ſigne of their deliuerance, which was to come to paſſe afterward. It was (I ſay) a ſigne thus; As he defended his brother, and auenged his quarrell vpon the Egyptian, ſo in time to come the Lord would by his hand, giue them full freedome and deliuerance from the tyranny of Pharaoh, and all his and their enemies, Act. 7.25. Beeing then a publike perſon, his example can proue nothing for this purpoſe.

II. Queſtion.

When anger is a vertue, & ſo good and lawfull, and when it is a vice, and conſequently euill and vnlawfull?

This Queſtion hath two diſtinct parts: of which I will ſpeake in their order.

Sect. 1.

The firſt part is, when Anger is a vertue, and lawfull?

For anſwer hereof, we muſt vnderſtand, that in iuſt & lawfull Anger, there be three things; a right beginning or motiue; a right Obiect; and a right manner of beeing angrie.

To the right beginning of anger, three things are required.

Firſt, that the occaſion of anger be iuſt and weightie, as namely, a manifeſt offence of God. Take an example, or two. Moſes in ſundry places, is ſaid to be angry, and the occaſions of his anger were great, as appeares in the particulars. Firſt, becauſe ſome of the Iſraelites, againſt Gods commaundement, had reſerued Manna till the next day, Exod. 16.20. Againe, hee was angrie becauſe the Iſraelites had tempted God, in worſhipping the golden calfe, Exod. 32.19. In Num. 16.15. Moſes againe is wroth, becauſe Corah, Dathan, and Abiram rebelled againſt him, and in him againſt God. Phinees, Numb. 25.8.11. is ſaid to haue been *zealous,* that is, angry for God: the occaſion was, becauſe the Iſraelites committed fornication with Heatheniſh women. Dauid in like maner, 2. Sam. 13.20, 21. was angry vpon this occaſion, becauſe Ammon his ſon had deflouered his ſiſter Thamar. Elias is angry, 1. Kin. 19.14. and why? becauſe the Iſraelites forſooke Gods couenant, caſt downe his altars, and had ſlaine his Prophets with the ſword. Nehemias, Chap. 5. v. 6. is very angry, becauſe the Iſraelites oppreſſed one another with vſurie, and other kindes of exactions. Ieremie alſo, Chap. 6. v. 11. was angry for this, becauſe the Iſraelites were of vncircumciſed hearts and eares, and the word of the Lord was vnto them as a reproch, and they tooke no delight therein.

Secondly, it is required, that anger be conceiued vpon counſell and deliberation, Prou. 20. 18. *Eſtabliſh thy thoughts by counſell.* If thoughts muſt be eſtabliſhed by counſel, then the affections, and ſo our anger alſo. And the Apoſtle ſaith, Iam. 1.19. *Be ſlow to wrath.* Now the reaſon is plaine; Counſell ought to be the foundation of all our actions, and therefore much more of our affections, which are the beginnings of our actions.

Thirdly, iuſt and lawfull anger muſt be kindled and ſtirred vp by good and holy affections, as namely, by deſire to maintaine the honour and praiſe of God, by the loue of iuſtice and vertue, by hatred and deteſtation of vice, and of all that is euill. One ſaith well to this purpoſe, that anger muſt attend vpon vertue, and bee ſtirred vp by it againſt ſinne, as the dogge attends vpon the ſhepheard, and waites vpon his eye and hand, when to follow him, and when to purſue the wolfe.

The ſecond thing in good anger, is a fitte Obiect or Matter to worke vpon: touching which, two things muſt be remembred.

Firſt, we muſt put a difference betweene the *perſon,* and the *offence* or ſinne of the perſon. The ſinne of the perſon is the proper obiect of anger, and not the perſon, but onely by reaſon of the ſinne. Thus Dauid ſaies of himſelfe, that *hee was conſumed with anger,* not becauſe the men with whome hee was angrie, were his enemies; but *becauſe they kept not Gods Law,* Pſal. 119.139. Thus Moſes was angry at the idolatry of the Iſraelites, wherewith they had ſinned againſt God fourty daies togither, and yet hee praies earneſtly vnto God, for their perſons, as we reade, Exod. 32.

But it is alleadged to the contrarie, that Dauid directs his anger againſt the perſons of his enemies, eſpecially in Pſalme 109. *Anſwer.* Firſt, Prophets (as hath beene ſaid heretofore) were endued with a ſpeciall meaſure of zeale; and their zeale was a pure zeale, taken vp ſpecially for the glory and honour of God, but our zeale againſt our enemies, is commonly mixt with hatred, enuy, and ſelf-loue; therefore wee muſt not, nay wee cannot follow their examples. Secondly, imprecations vſed by Dauid, were predictions rather then praiers: for he rather fore-tolde in them what ſhould come to paſſe, thē praied that it might come to paſſe. Thirdly, Dauid in his imprecations, accurſeth not his owne priuate enemies, but the enemies of God, & not all them but ſuch onely as were incurable: for by the ſpirit of prophecie, he knew the ſtate of thoſe againſt whome he did pray, ſo do not we.

Secondly, we muſt put a difference betweene the *cauſe and offence of God*, and the *cauſe and offence of man*. Now iuſt anger muſt bee directed againſt perſons, for the offence of God properly, and not for priuate offence, but onely ſo far-forth, as it tendeth to the offence of God. Thus Miriam and Aaron murmured againſt Moſes, becauſe hee had married a woman of Aethiopia. But this was onely a priuate offence, and therefore Moſes behaued himſelfe meekely towards them, Num.12.3.

The third thing in good anger, is the right maner of conceiuing it. Wherein theſe Cautions are to be obſerued. Firſt, that our anger bee mixed and tempered with charity & loue. It is the propertie of God himſelfe, *in wrath to remember mercie*, Hab.3.2. and herein we muſt bee like vnto him. This was the practiſe of Moſes, who out of his loue prayed for thoſe, with whome he was angrie, Exod.32. Secondly, anger againſt any offence, muſt bee mixed with ſorrow for the ſame offence. Thus Chriſt was angrie with the Iewes, but withall hee ſorrowed for the hardneſſe of their hearts, Mar. 3.5. The reaſon hereof is this: In any ſociety whatſoeuer it be, if one member ſinneth, the ſinne of that one member, is the puniſhment of the reſt that be in that ſociety; euen as it is in the bodie, if one part be affected and ill at eaſe, the reſt will be diſtempered. Paul ſayes of himſelfe, that hee was afraid, leſt when hee came to the Corinths, God would humble him for their ſinnes, 2. Cor.12.21. Againe, he teacheth, that thoſe which are fallen into any fault, muſt *be reſtored by the ſpirit of meekeneſſe*, becauſe wee our ſelues are ſubiect to the ſame tentations, Galat.6.1. And in this regard, he would haue men to mourne with them that haue in them the cauſe of mourning, Rom. 12.15. Thirdly, iuſt anger muſt be contained within the bounds of our particular calling, and ciuill decencie: that is, ſo moderated, as it make vs not to forſake our duties which we owe to God and man, nor breake the rules of comelineſſe. Thus Iacob was angry with Laban, and yet he ſpeakes and behaues himſelfe as a ſonne to his father, euen in his anger, *Gen.* 31.36. Ionathan was angrie with Saul his father, and yet he withdrawes not any reuerent or dutifull reſpect from him, 1. Sam.20.

Sect. 2.

The ſecond part of the Queſtion is, When anger is a vice, and vnlawfull?

Anſ. It is a ſinne in fiue regards, contrarie to the former.

Firſt, when wee conceiue it without counſell and deliberation. This raſh, haſty, ſudden, and violent anger, is condemned by our Sauiour Chriſt, Matth. 5. 22. *Whoſoeuer is angrie with his brother* vnaduiſedly, *ſhall bee culpable of puniſhment.*

Secondly, when it is conceiued for no cauſe, or for a light or trifling cauſe, Prouerbs 10. 12. *Loue couers a multitude of ſinnes.* Therefore euery light offence, muſt not bee the cauſe of open anger. Prouerbs 19.11. *It is the glorie of a man to paſſe by ſome infirmities.* Eccleſiaſtes 7. 23. *Take not notice of al the words that men ſpeake, no not of all thoſe which ſeruants ſpeake vnto their maſters.* Beſides that, cauſleſſe anger is many times forbidden in the Scripture. And Paul ſaies, that *loue is hardly prouoked*, becauſe it will not bee mooued to conceiue hatred, but vpon waightie and important cauſes, 1. Cor. 13. v. 5.

Thirdly, when the occaſion is iuſt, yet the meaſure of anger is immoderate. Eph. 4. 26. *Be angry, and ſinne not*; and if by infirmitie thou fall into it, *let not the Sun go down vpon thy wrath.* The reaſon is added in the next words, *Giue not place to the diuell*, becauſe hee is alwaies at hand to inflame the affection, as he did Sauls, who therefore in his rage, would haue killed him that was next him.

Fourthly, when it makes vs to forget our duty to God or man, and to fall to brawling, curſing, and banning. Thus was Shemei angry, when hee railed vpon the king, and flung ſtones at him and his ſeruants, giuing him bad and vnreuerent tearmes, and calling him a man of blood, and a man of Belial, 2. Sam. 16.5,6,7. Thus did the diſciples forget their duty of loue vnto their brethren, and in anger deſired that fire might come down from heauen, and deſtroy the Samaritanes, Luk. 9.59. Thus the Iewes in vndecent and vncharitable manner, gnaſhed with their teeth at Steuen, Act.7.54. And S. Paul ſaies, that the fruites of wicked anger, are clamors, and crying ſpeeches betweene perſon and perſon in their fury, Eph.4.31. And thence it is, that wee finde Balaam in his anger, to haue been more void of reaſon then his aſſe, Numb.22.27.

Fiftly, when wee are angrie for priuate reſpects concerning our perſons, and not concerning the cauſe of God. Thus Cain is ſaid to be exceeding wroth, and to haue his countenance caſt downe, onely vpon a priuate reſpect, becauſe hee thought his brother Abel ſhould be preferred befor him, *Gen.* 4.5. Thus Saul was wroth with Dauid, taking himſelfe to be diſgraced, becauſe the people (after the ſlaughter of the Philiſtimes) aſcribed to Dauid ten thouſands, and to him but a thouſand, 1. Sam. 18,7. In like maner he was angry with Ionathan, for his loue that he bare to Dauid, and for giuing him leaue to goe to Bethleem, 1. Samuel 20, v. 30. Thus Nebuchadnezzars wrath was kindled againſt the three children, becauſe he tooke himſelfe to be contemned of them, Dan. 3.19. Thus Haman meerely in regard of priuate diſgrace, growes to great indignation againſt Mordecai, Eſter. 3. v. 5. Thus Aſa was angry with the Prophet Hanani, becauſe he thought it a diſcredit to him, to be reproued at his hand, 2. Chron. 16. 10. And in this ſort, were the Iewes filled with wrath at Chriſts reproofe, Luk. 4.28. ſhewing thereby, as it is truly expounded by the Commenter, that they were very hot in their owne cauſe, and not in the cauſe of God.

III. Queſtion.

What is the Remedie of vniuſt Anger?

Anſ. The Remedies thereof are two-fold: Some conſiſt in meditation, and ſome in practiſe.

Sect. 1.

The Remedies that ſtand in Meditation, are of three ſorts; ſome doe concerne God; ſome our neighbour, ſome our ſelues.

The Meditations concerning God, are ſpecially ſixe.

I. Meditation. That God by expreſſe cōmandement forbids raſh and vniuſt anger, & commaunds the contrary, namely, the duties of loue. Reade for this purpoſe, Mat. 5.21.22. where we may obſerue three degrees of vniuſt anger. The firſt whereof is, that which is inwardly conceiued, and not outwardly ſhewed. The ſecond, when vniuſt anger ſhewes it ſelfe by ſignes of contempt, as by ſnuffing, tuſhing, changing and caſting downe of the countenance. The third, is railing (*thou foole*) which is culpable of Gehenna fire, the higheſt degree of puniſhment. Now all theſe three degrees are murther; and the puniſhment of a murtherer is, to bee caſt into the lake of fire, Reu. 21.8. Againe, Chriſt commandeth vs to *reward good* for euill, to *bleſſe* them that curſe vs, and *to do good* to them that hate vs, if we will be the children of our Father which is in heauen, Mat. 5.45. And S. Paul wiſheth vs, *to ouercome euill with goodneſſe*, Rom. 12.21.

II. Meditation. That all iniuries which befall vs, do come by Gods prouidence, whereby they are turned to a good end, namely, our good. Thus David ſaith, that *God had bidden* Shemei to curſe him, 2. Sam. 16.10. And this was the ground of Chriſts reproofe of Peter, *Shall I not* (ſaith hee) *drinke of the cuppe which my Father hath giuen me to drinke of?* Ioh. 18.11.

III. Meditation. God is long-ſuffering euen towards wicked men; and wee in this point muſt be followers of him. In regard of this, God is ſaid to bee mercifull, gracious, ſlow to anger, abundant in goodnes & truth, Exod. 34.6. Hence it was, that hee ſpared the olde world 120. yeares, 1. *Pet.* 3.19. Hee ſpared the Iſraelites, after their idolatrie, 390. yeares, Ezech. 4.5. Beſides this, we haue example of the lowlineſſe and long-ſuffering of Chriſt, who ſaith, Matth. 11.29. *Learne of me, for I am humble and meeke:* and of whome it is ſaid, 1. Pet. 2.22. *When hee was reuiled, hee reuiled not againe: when he ſuffered, he threatned not; but committed his cauſe to him that iudgeth righteouſly.* Now becauſe ſome may haply ſay, that theſe examples of God and Chriſt, are too perfect for man to follow, who cannot imitate God in all things: therefore beſides them, conſider further the examples of ſome of the ſeruants of God. Moſes, when the people murmured at him, did not anſwer them againe by murmuring; but cried vnto the Lord, *what ſhall I do to this people? for they be almoſt ready to ſtone me*, Exod. 17.4. And Steuen, when he was ſtoned, praied for his enemies, *Lord, lay not this ſinne to their charge*, Act. 7.60.

IV. Meditation is, concerning the goodneſſe of God towards vs; an argument whereof is this: That he doth euery day forgiue vs farre more offences, then it is poſſible for vs to forgiue men.

V. Meditation. All reuenge is Gods right, and he hath not giuen it vnto man, Rom. 12. 19. *Vengeance is mine, I will repay, ſaith the Lord.* And man by reuenging his owne quarrell, makes himſelfe both the Iudge, the witneſſe, the accuſer, and the executioner.

VI. Meditation is, touching Chriſts death. He ſuffered for vs the firſt death, and the ſorrowes of the ſecond death: much more then ought wee at his commaundement, to put vp ſmall wrongs & iniuries without reuenge. His commandement is, *Reſiſt not euill, but whoſoeuer ſhall ſmite thee on the right cheeke, turne to him the other alſo*, Mat. 5.39. Againe, *Deſtroy not him with thy meate, for whom Chriſt died*, Rom. 14.15.

The Meditations concerning our neighbour, are two. The firſt, is the condition of him, with whome we are angrie, namely, that he is a brother. *Let there be no ſtrife betweene me and thee, for we are brethren*, Gen. 13.8. Againe, he is created in the Image of God; wee muſt not therefore ſeeke to hurt or deſtroy that Image. The ſecond is, concerning that Equitie which we looke for at the hands of all men. If wee wrong any man, wee deſire that he would forgiue vs: and therefore we muſt forgiue him the iniurie that he doth vnto vs, without vniuſt anger. This is the very law of nature, *Whatſoeuer ye would that men ſhould doe vnto you, euen ſo do you vnto them*, Mat. 7.12.

Meditations concerning our ſelues, are ſixe.

Firſt, he that conceiueth raſh anger, makes himſelfe ſubiect to the wrath of God, if hee cheriſh the ſame without relenting. Matthew 6.15. *If ye doe not forgiue men their treſpaſſes, no more will your Father forgiue you your treſpaſſes.* And Matthew 7.1. *Iudge not, that ye bee not iudged.* Yea, when we pray to God to forgiue vs, and doe not reſolue to forgiue our brethren, we doe in effect ſay, *Lord condemne vs, for we will be condemned.*

Secondly, we are commanded to loue one another, euen as Chriſt hath loued vs, Eph.5.2. It is the propertie of loue, to ſuffer, and to beare, and not to be prouoked to anger, 1.Cor.13. And it is a marke, whereby Gods children are diſcerned from the children of the Diuell, *that they loue their brethren.* 1.Ioh.3.10

Thirdly, we are ignorant of mens mindes in ſpeaking and doing: we know not the manner and circumſtances of their actions. And experience teacheth, that much anger comes vpon miſtaking and miſconſtruing them. VVhereas contrariwiſe, if they were throughly knowne, wee would not be ſo much incenſed againſt men, as cōmonly we are.

Fourthly, in raſh anger, we can doe no part of Gods worſhip that is pleaſing to him. VVe cannot pray: for hee that praies, muſt lift vp pure hands without wrath, 1.Tim.2.8. VVe cannot be good hearers of the word: for Saint Iames wiſheth vs to bee ſwift to heare, and *ſlow to wrath*; becauſe the wrath of man doth not accompliſh the righteouſnes of God. Iam.1.20.21

Fiftly, we muſt conſider what are the fruits and conſequents of vniuſt anger. For firſt, it greatly annoies the health. It annoies the braine, & pulſes, it cauſes the gall to flow into the ſtomacke & the bowels; it killeth and poiſoneth the ſpirits; and is the next way to procure diſtemper of the whole body, and conſequently loſſe of health. Secondly, it makes a man captiue to the diuel, Eph.4.27. which we ſee to be true in Sauls example, who beeing a man full of wrath, and giuing place to his own rage and furie, an euill ſpirit entred into him by the iuſt iudgement of God.

Sixtly, we muſt conſider the Cauſes of vniuſt anger. It is commonly thought, that anger is nothing but the flowing of choler in the gall, and in the ſtomacke. But the truth is, anger is more then choler. For it riſeth firſt of a debilitie of reaſon and iudgement in the minde. Secondly, from euil affections: as from enuie, and ſelf-loue. Thirdly, from the conſtitution of the body, that is hotte and drie. Againe, wee reade in hiſtories, that men hauing no gall, haue notwithſtanding beene ful of anger: and choler indeede is a furtherance, but no cauſe of anger.

Sect. 2.

The remedies of vniuſt anger that ſtand in practiſe, are ſpecially fiue.

The firſt is, in the time of anger to conceale the ſame, both in word and deede. *The indignation of a foole* (ſaith Salomon, Prou.12.16.) *will bee knowne the ſame day, but the wiſe man couereth his ſhame*: that is, hee reſtraines his anger, which if it ſhould preſently breake forth, would be a reproch vnto him. Anſwerable to this notable ſpeech of Salomon, was the wiſe counſell of * *Ambroſe* to *Theodoſius*; that after ſentence giuen, he ſhould take 30. daies reſpite before execution. And not vnlike hath beene the practiſe of the very Heathen in their time. *Socrates* ſaid, *I had beaten thee, but that I was angrie.* *Athenodorus* gaue *Auguſtus* this rule, that when hee was angrie, hee ſhould firſt ſay ouer the whole Alphabet, before hee put in execution his anger.

* Ambro. de obit. Theod.

Secondly, we muſt depart from them with whom we are angrie. For this affection is as a fire; take the matter away from fire, and it will ceaſe to burne: ſo let a man depart, & employ himſelfe (for the time) ſome other way, & he ſhall ſoone ceaſe to be angrie. Thus did Ionathan depart out of his fathers preſence, 1.Sam.20.34. Abraham in his anger withdrew himſelfe from Lot, Gen.13. Iacob in wrath departed from Eſau, Gen.27.43.44.

Thirdly, wee muſt auoide the occaſions thereof: as contentions, and contentious perſons. *Doe nothing through contention.* Philip.2.3. *Make no friendſhip with an angry man, neither goe with a furious man, leſt thou learne his waies, and receiue deſtruction to thy ſoule*, Pro.22.24. VVe muſt for this purpoſe, be carefull to auoid all means, that may ſerue to further the heate of the temperature of ſuch a body, as is apt and diſpoſed to this vnruly paſſion.

Fourthly, we are to conſider that wee ſinne againſt God, not once or twiſe, but often, yea euery day: and therefore the courſe of our anger muſt be turned againſt our own ſelues, for our ſinnes. For this is one property of true repentance, to worke in vs a reuenge vpon our ſelues, in regard of our ſinnes committed againſt God, and our brethren, 2.Cor.7.11.

Fiftly, we muſt accuſtome our ſelues to the daily exerciſes of inuocation of the name of God, for this ende, that hee in mercie would mortifie all our earthly affections, eſpecially this corrupt and violent affection of vniuſt wrath. And this muſt we doe, as at all times, ſo then eſpecially, whē anger is creeping vpō vs.

It will bee ſaid of ſome: Our anger is violent, and comes vpon the ſudden, and therefore theſe remedies will doe vs no good. *Anſ.* Such perſons, when their mindes bee quiet, muſt often reade and meditate of the foreſaid remedies, and by this meanes they ſhall bee able to preuent haſtineſſe.

But what if wee bee ouertaken with anger, what muſt we then doe? *Anſ.* If thou fall into it through infirmity, yet remember thy ſelfe, let not the Sun go down vpon thy wrath, Eph.4.26. Conſider with thine own heart, that anger is as a poiſon: if a man drinks poiſon, he muſt not ſuffer it to reſt, and flow into the body & veines, but with all ſpeede muſt purge it out: and ſo muſt anger be dealt withall, wheṅſoeuer we are ouertaken with it.

CHAP. IV.

Of Queſtions concerning Temperance.

TEmperance is a vertue that moderateth appetite or luſt. And this moderation of appetite, ſtands in foure things.

I. In the vſe of Riches.
II. In the vſe of Meate and Drinke.
III. In the vſe of Apparell.
IV. In the vſe of Pleaſures; wherein Recreations are to be conſidered.

Sect. 2.

Concerning the Moderation of Appetite in the vſe of Riches, there are two maine Queſtions.

I. Queſtion.

How farre a man may, with good conſcience, proceed in the deſiring and ſeeking of Riches?

The Anſwer of this Queſtion is the rather to be conſidered, becauſe this doctrine rightly conceiued and vnderſtood, ſerues greatly for the direction of the whole courſe of our liues vnto the end. Here therefore I will firſt ſet down the Ground of the Anſwer, and then the Anſwer it ſelfe.

The Ground of the Anſwer, I propound in fiue Rules.

I. Rule. Wee muſt conſider, that riches and goods are of two ſorts: ſome are neceſſarie, ſome are more then neceſſarie, which the Scripture cals *Abundance.*

Goods and riches are two waies neceſſarie; neceſſarie to nature, or neceſſarie to the perſon of a man. Goods neceſſarie to nature, are thoſe, without which nature and life cannot bee well preſerued; and theſe are moſt needfull. Neceſſarie in reſpect of a mans perſon, are thoſe goods, without which a mans ſtate, condition, and dignitie wherein hee is, cannot be preſerued.

Now Riches more then neceſſarie, I tearme thoſe, without which, both the life of man, and his good eſtate, may well bee preſerued. For example: To the calling of a Student, meate, drinke, and cloth, are neceſſarie in reſpect of nature; beſides theſe, other things, as bookes, and ſuch like, are alſo neceſſarie for him, in reſpect of his condition & place. And whatſoeuer is beſide theſe, is more then neceſſarie.

II. Rule. Things and goods, are to be iudged neceſſarie and ſufficient, not by the affection of the couetous man which is vnſatiable, but by two other things; the iudgment of wiſe and godly men, and the example of ſober and frugall perſons.

III. Rule. We muſt not make one meaſure of ſufficiencie of goods neceſſarie for all perſons; for it varieth, according to the diuers conditions of perſons, and according to time & place. More things are neceſſary to a publike man, then to a priuate; and more to him that hath a charge, then to a ſingle man.

IV. Rule. That is to be iudged neceſſarie, which in ſome ſhort time to come may bee needefull, though it haue no preſent vſe. For example: the dowry that a father giues to his daughter at the day of marriage, though it be not preſently needefull, yet becauſe in ſhort time it may be neceſſarie, therefore it is to be reputed amongſt neceſſarie goods.

V. Rule. We our ſelues doe often erre in iudgement, in determining of things neceſſarie and ſufficient for our ſelues: and therefore when men ſeeke things competent and neceſſarie, they muſt alwaies pray to God to giue them that, which hee knowes in his wiſedome to be meete and neceſſarie, not preſcribing a meaſure vnto him.

I come now to the Anſwer of the Queſtion, which is two-folde.

The firſt is this: Man may with good conſcience, deſire and ſeeke for goods neceſſarie, whether for nature, or for his perſon, according to the former rules: but he may not deſire and ſeeke for goods more then neceſſary, for if he doth, he ſinneth. The reaſons of this anſwer, are theſe:

Firſt, Deut. 17.16, 17. the commandement is giuen to the King, that hath moſt neede of abundance, that he *ſhould not multiply his horſes, or his ſiluer or his golde.* That which the King may not doe, the ſubiects ought much leſſe to do; and therefore they are not to multiply their goods. For this cauſe it is a great fault in ſubiects, remaining (as they be) ſubiects, to ſeeke to attaine to the riches of Princes. Againe, Paul ſaith, 1. Tim. 6. 8. *Hauing foode and raiment, let vs be therewith content.* Beſides that, in the petition, *Giue vs this day, &c.* wee craue but onely bread for our ſubſtance, that is meet to preſerue vs for nature, in that calling wherein we ſerue God day by day. The prayer of Agur is, that God would giue him food conuenient for him, or (as the words ſignifie) *bread of his ſtatute,* that is, which God in his counſel had appointed and ordained for him, Prou. 30 8.

Secondly, ſeeking of abundance is a hazard to the ſaluation of the ſoule, by reaſon of mans corruption. Therefore, Mat. 13. Riches are called *thornes*, that choake the word of God ſowne in the heart. And 1. Tim. 6 9. *They that will,* that is, deſire *to be rich,* and content not themſelues with things neceſſarie, *fall into the ſnare of the diuell.*

Thirdly, ſeeking of abundance, is a fruit of diffidence in the prouidence of God. Now all fruites of vnbeleefe muſt be cut off; we muſt not therefore deſire more then neceſſary.

In the next place, for the better clearing of this doctrine, the Obiections of Couetous men are to be anſwered.

Obiect. I. Good things are to be ſought for; but abundance is a good thing, and a bleſſing of God. *Anſw.* Good things are of two ſorts. Some are ſimply good, that is to ſay, good both in themſelues, and to vs, as remiſſion of ſinnes, holineſſe, righteouſneſſe, and life euerlaſting in the kingdome of heauen, and ſuch like: theſe may wee deſire, and ſeeke for. Some againe, are good onely in part, which though they bee good in themſelues, yet are not alwaies good to vs. Of this kinde is abundance of riches, and ſtore of wealth more then neceſſary for nature & perſon. For which cauſe, riches in abundance, are as the knife in the hand of a childe, likely to hurt, if it be not taken away; becauſe they are (in ſome men) occaſions of ſinne, vnleſſe God in mercie preuent and hinder them. And for our ſelues, what know wee, whether God will keepe and preſerue vs from ſinne, when wee ſeeke and labour for abundance?

Obiect. II. It is the promiſe of God, *that riches and treaſures ſhall be in the houſe of the iuſt*, Pſal. 112.3.

The anſwer is two-folde. Firſt, riches in Scripture ſometimes, doe ſignifie only things ſufficient and competent, and of them is that place to be vnderſtood. To this purpoſe Dauid ſaies, that *a ſmall thing*, that is, a competent, and meane portion, though but very little, is to *the iuſt man better then great riches to the wicked and mightie*, Pſal. 37.16. And whereas Dauid in another place affirmeth, that *nothing ſhall bee wanting to them that feare God*, Pſalme 34.9. and againe, *They which ſeeke the Lord, ſhall want nothing that is good*: the places are to bee vnderſtood with exception of the croſſe and correction, in this ſort; that they ſhall haue competencie, vnleſſe the Lord intend to chaſtiſe and correct them by want. Secondly, if by riches Dauid there meaneth abundance, the words muſt bee vnderſtood with this condition; if they be for their good. For ſo all promiſes of temporall things muſt bee limited with exception, partly of Gods glorie, kingdome, and will, and partly of our good and ſaluation.

Obiect. III. We muſt doe good to the poore, to the Church, to the commonwealth, and wee muſt alſo leaue ſomewhat to poſteritie. I anſwer: we may not doe euill that good may come thereof. Againe, euery man is accepted of God, according to that he hath, and not according to that he hath not, if there be a ready minde, 2. Cor. 8.12. And the ende of a mans calling, is not to gather riches for himſelfe, for his family, for the poore, but to ſerue God in ſeruing of man, and in ſeeking the good of all men: and to this ende men muſt apply their liues and labours.

Obiect. IV. We are called to imitate the Ant, Pro. 6. & 13. which gathers in one ſeaſon, for her releefe in another. *Anſ.* The Ant gathers in ſommer, onely things neceſſary; ſhe doth not by the inſtinct of nature, ſeeke ſuperfluity, and more then is neceſſary.

This doctrine ſerues to direct and informe almoſt all the world, to beate downe the wicked practiſe of the Vſurer, and to teach euery one of vs to moderate our care in things pertaining to this life.

The ſecond part of the Anſwer is this: If God giue abundance, when we neither deſire it, nor ſeeke it, we may take it, holde and vſe it, as Gods ſtewards. Abraham and Ioſeph of Arimathea, are commended for their riches, and *yet* they obtained them not by their own ſeeking and moiling, after the manner of the world; but walking in their callings, God in his prouidence bleſſed and multiplyed their wealth. For further proofe of this anſwer, conſider but one only place, Act. 5.4. where Peter ſaies to Ananias, *when it remained, appertained it not vnto thee? and when it was ſolde, was it not in thy power?* Theſe words import thus much; that if we haue poſſeſſions and abundance, wee may with good conſcience inioy them as bleſſings and gifts of God.

Againſt this doctrine it is alleadged: Firſt, that our Sauiour ſaies, *It is a hard thing for him that hath riches, to enter into the kingdome of God*, Matth. 19.23. *Anſ.* The place is to be vnderſtood of them that truſt in their riches, as it is expounded Mark. 10.24.

Secondly, it is obiected, wee muſt forſake all, and become Chriſts diſciples, by the commaundement of Chriſt, Luk. 14 26. *Anſ.* A man muſt forſake al, not ſimply, but in regard of the daily diſpoſition and preparation of his minde; and ſo a man ought to forſake the things that are deareſt vnto him, becauſe hee muſt haue his mind reſolued to forſake them. Again, a man muſt be content to part with all, not onely in affection, but actually when it commeth to this point, that either hee muſt loſe them, or renounce Chriſt.

Thirdly, it is alleadged, that riches are called vnrighteous, Luk. 16. 9. *Make ye friends of vnrighteous Mammon*: therefore it ſeemes we may not haue them. *Anſ.* Mammon is called Mammon *of iniquitie*, not becauſe it is ſo in it ſelfe, but becauſe it is ſo in the common vſe, or rather abuſe of wicked men: and that in ſundry reſpects. Firſt, becauſe it is commonly (though not alwaies) vniuſtly gotten: for it is a hard thing to become rich without iniuſtice. Secondly, it is made ordinarily, among ſinfull men, an inſtrument of many euils. Thirdly, euill gotten goods are vniuſtly poſſeſſed, and no man can be truly tearmed rich, that vniuſtly poſſeſſeth riches.

II. Queſtion.

How a man may with good conſcience, poſſeſſe and vſe Riches?

The Anſwer to this Queſtion, I propound in foure Rules.

I. Rule. They which haue riches are to conſider, that God is not onely *the ſoueraigne Lord*, but the *Lord of their riches*, and that they themſelues are but *the ſtewards of God*, to imploy and diſpenſe them, according to his will. Yea further, that they are to giue an account vnto him, both for the hauing and vſing of thoſe riches, which they haue and vſe. This Rule is a confeſſed truth. In the petition, when we haue bread in our houſes and hands, yea which is more, in our mouthes; when we are in the vſe of the creature, euen then are we taught to ſay, *Giue vs this day our daily bread*, to ſignifie, that God is our ſoueraigne and abſolute Lord, and that when we haue the creatures, we haue no vſe of them, vnleſſe he giue it vnto vs. Againe, the commandement, Luk. 16.2. *Giue an account of thy ſtewardſhip*, pertaines to all men that haue riches, though it be but meat and bread.

II. Rule. We muſt vſe ſpeciall moderation of minde, in the poſſeſſing and vſing of riches, and be content with our eſtate, ſo as we ſet not the affection of our heart vpon our riches, Pſal. 62.10. *If riches increaſe, ſet not your heart vpon them*; that is, place not your loue and confidence in them; be not puffed vp with pride and ambition, becauſe you are rich, Luk. 6.24. *Woe be to you that are rich*: that is, that put confidence in your riches, Math. 5.3. *Bleſſed are the poore in ſpirit*. Now pouerty of ſpirit is, to beare pouerty with meekeneſſe, patience, and obedience, as a croſſe impoſed by God. And in this ſenſe the rich man may be ſaid to be poore in ſpirit, if he beſtoweth not his loue and confidence vpon his wealth, but in affection of heart is ſo diſpoſed, as if he were not rich, but poore. And this pouertie is neceſſarie euen in the middeſt of wealth, becauſe it will reſtraine the furie of the vntamed and vnruly affection. Againe, Chriſt ſaith, Math. 10.39. *He that loſeth his life for my ſake, ſhall finde it*. Loſing there mentioned, is not an actuall loſing, but (as before) a diſpoſition or preparation of the heart to loſe for Chriſts ſake, (if neede be) the deareſt thing we haue, that is, our life. And againe, Luk. 14.26. *If any man come to me, and hate not father and mother,* — *yea* and his owne life alſo, *he cannot be my Diſciple*. That place is not ſpoken of actuall, but of habituall hatred. And this ſtands in a readineſſe and inclination of the heart to hate (if need be,) father and mother, yea our owne life for Chriſt and the Goſpels ſake. To this purpoſe the Apoſtle ſaith; *They that buy, muſt be as though they poſſeſſed not*, 1. Cor. 7.30. that is, in reſpect of moderation of the affection, and the diſpoſition of the heart. For otherwiſe, it is the law of nature, that he that buies muſt poſſeſſe.

Example of the Moderation of the affection, we haue in Moſes, who *eſteemed the rebuke of Chriſt, greater riches then the treaſures of Egypt*, Heb. 11.26. And in Dauid, who though he were a King, and a Lord in the earth, yet ſaith of himſelfe, that he was *but a pilgrime and ſoiourner in it, as all his fathers were*, Pſal. 39.13. And he ſpeakes this in reſpect of the affection of his heart, and moderation thereof, becauſe he did not fixe the ſame vpon abundance. And of Paul, who profeſſeth in this manner, *I haue learned to be full, and to be hungrie: in all things I am inſtructed*,* or entred in this high point of Chriſtian practiſe, *to be hungrie and to be full*, Phil. 4.12. In which text, two things are ſet downe. Firſt, that Chriſtian moderation or contentment, is a high myſterie; yea that it requires much skill & art to know, how to be poore, and how to be rich. Secondly, that himſelfe was a learner of this art, and that he had beene but entred and initiated into the knowledge thereof.

* μεμύημαι.

Now, that this Moderation of mind may be learned and practiſed, we muſt remember that two eſpeciall meanes are to be vſed. Firſt, we muſt labour to be able to diſcerne betweene things that differ, Phil. 1.10. How is that? by iudging aright betweene riches temporal, and the true riches, that will make a man rich before God. This gift of diſcerning was in Moſes, who vpon a right iudgement in this point, accounted the rebuke of Chriſt, greater riches, then the treaſures of Egypt, Heb. 11.26. In Dauid, who ſaies, that *the Lord was his portion*, when he was a King, and euen in the middeſt of his riches, Pſal. 119.57. In Paul, who eſteemed the beſt things that were, but baſe, yea droſſe and dung, that he might win Chriſt. Phil. 3.8. The ſecond meanes of Moderation is, to conſider that wee are in this world, as pilgrimes and ſtrangers, 1. Pet. 2.11. that the beſt of vs brought nothing into the world, neither ſhall (when we die) carry ought out of it.

III. Rule. We muſt, vpon the calling of God, forſake our riches, and al that we haue in this world, not onely in diſpoſition of minde, but in deed.

The word of God teacheth, that there be three Caſes, wherein a man is indeede to forſake all.

I. If he be extraordinarily and immediately called, to publiſh the Goſpel to all nations. This was the caſe of the Apoſtles & Euangeliſts, who in regard of their calling, at leaſt for vſe, forſooke all that they had, Math. 19.27.

II. In the Caſe of Confeſſion, when for profeſſing the name of Chriſt, a man is depriued of them in the daies of triall. Thus when our Sauiour ſaith, *Whoſoeuer he be that forſaketh not all that he hath, &c.* Luk. 14.33. the words are ſpoken of all beleeuers, *in the Caſe of confeſſion*, when they are called by God vnto it, and therefore S. Matthew explaines it thus, *Whoſoeuer, &c.* for my names ſake, *he ſhall receiue, &c.* Math. 19.29.

III. When in the time of perſecution, famine, or warre, the neceſſity is ſo great, that it requires preſent reliefe, which can no other way be had, but by giuing & ſelling the goods that a man hath. In Pſal. 112.9. the good man is ſaid to *diſperſe to the poore*; this diſperſing muſt not be vnderſtood of all times, but in caſe of extreame neede. Againe, when Chriſt ſaies, Luk. 12.33. *ſell all that thou haſt*; this commandement muſt be limited: for a man is not bound to ſell all at all times, but in the time of great and vrgent neceſſity. Thus the Chriſtians in the Primitiue Church, in the daies of imminent perſecution, ſold all their poſſeſſions, Act. 2.45. And ſo Paul acknowledgeth that the Church of Corinth releeued the Church of Macedonia, euen beyond their abilitie, in the daies of extremity that was in that Church, 2. Cor. 8.

Here another Queſtion may be mooued; Whether a man may voluntarily, and of his owne accord, giue away all his goods, liue vpon almes, & giue himſelfe to faſting & praier?

Anſ. He may in Popiſh conceit giue himſelfe (in this ſort) to voluntary pouerty, which they hold to be lawfull, and (which is more) a ſtate of perfection. We on the contrarie doe anſwer, that this practiſe is in no ſort lawfull, vnleſſe a man haue ſpeciall calling & warrant from God ſo to doe. For firſt, the Law of nature ſets downe and preſcribes diſtinction of poſſeſſions, and proprietie of lands & goods, and the Goſpel doth not aboliſh the law of nature. Againe, the ſame diſtinction and proprietie, is allowable by the written Law of God. Salomon teacheth, Pro. 5.15. that a man muſt *let his waters flow out of his ciſterne*, but he muſt *keepe the fountaine to himſelfe*. And, Prou. 10.22. *It is the bleſſing of God to be rich, and he addeth no ſorrowes to it.* Men muſt not therefore voluntarily forſake their riches, and ſo bring ſorrow to thẽſelues. Beſides that, Agur praies againſt pouertie; *Giue me* (ſaith he) *neither pouerty nor riches*, Prou. 30.8. Dauid makes it a curſe, *to be a beggar*, Pſal. 109.10. and he neuer ſaw the righteous mans ſeede begging their bread, Pſal. 37.25. Our Sauiour Chriſt biddes him that had two coates, not to giue both away, but one, Luk. 3.11. And Paul ſaies, *It is a more bleſſed thing to giue, then to receiue*, Act. 20. 35. Therefore he biddes euery man to labour with his owne hands, *that he may need nothing*: that is, that he may not neede the releefe and helpe of any man, or of any thing, 1. Theſſ. 4. 11, 12.

But it is alleadged to the contrary, Mat. 19. 21. *If thou wilt be perfect ſell all.* *Anſ.* The words are a perſonall and particular commaundement. For this young Prince, whome Chriſt ſpeakes vnto, was called to become a Diſciple of Chriſt, & to preach the Goſpel, Luk. 9.59. And the commaundement is not giuen generally to all men, but particularly to him alone, and we cannot make a general rule of a ſpecial commandement or example. Againe further, it was a commandement of ſpeciall triall.

Secondly they alleadge, Math. 10.9. *Poſſeſſe neither gold, nor ſiluer, nor money in your purſes.* *Anſ.* That commandement was temporal, and giuen to the Diſciples but onely for the time of their firſt embaſſage into Iurie, as appeares in the 5. v. where Chriſt bids them not to goe yet into the way of the Gentiles. And the commaundements of their firſt embaſſage, were reuerſed afterward, Luk. 22.36. Conſidering then that it belonged onely to their firſt embaſſage, when they preached to the Iewes, it was not giuen them for all times.

IV. Rule. We muſt ſo vſe and poſſeſſe the goods we haue, that the vſe and poſſeſſion of them, may tend to Gods glorie, and the ſaluation of our ſoules. Rich men muſt be rich in good workes, and together with their riches, lay vp a good foundation in conſcience, againſt the euill day, 1. Tim. 6.18.

For the better practizing of this rule, take theſe three cautions.

I. We muſt ſeeke to haue Chriſt, and to be in him iuſtified and ſanctified: and beeing in him, then ſhall we in him and by him, haue the holy vſe of all that we haue.

Some will ſay; Infidels haue the vſe of riches. *Anſ.* They haue indeed, and they are to them the gifts of God: Yet they ſo inioy them, as that before God they are but vſurpers. They be gifts of God in regard of Gods giuing, but they are abuſes and thefts in regard of their receiuing, becauſe they receiue them not as they ought. A father giues a gift vnto his child, vpon condition that he ſhall thus and thus receiue it; now the child ſteales the gift that is giuen him, and therefore hath it not in that manner that his father would he ſhould haue it. In like maner doe Infidels ſteale and vſurpe the bleſſings of God, to which they haue no iuſt title, themſelues being out of Chriſt; neither doe they vſe them in that maner which God requireth, ſanctifying them by the word and prayer, 1. Tim. 4.5.

II. We ought to pray to God, that hee would giue vs his grace, rightly to vſe our riches to his glory, and our owne ſaluation. For Riches and other temporall bleſſings, to ſinfull men that haue not the gift to vſe them well, are dangerous, euen as a knife in the hand of a child. They are thornes, and choake the grace of God, they keepe thoſe that truſt in them, from entrance into the kingdome of heauen. Yea they are the diuels ſnare, wherby he catcheth the wicked, and holdeth them in it at his will and pleaſure.

III. Our riches muſt be imploied to neceſſarie vſes. Theſe are firſt, the maintenance of our owne good eſtate and condition. Secondly, the good of others, ſpecially thoſe that are of our family or kindred, 1. Tim. 5.8. *He that prouideth not for his owne, and namely for them of his houſhold, he denieth the faith, and is worſe then an Infidell.* Thirdly, the reliefe of the poore, according to the ſtate and condition of euery man. Fourthly the maintenance of the Church of God, and true religion, Prou. 3.9. *Honour God with thy riches.* Fiftly, the maintenance of the common-wealth: *Giue tribute* (ſaith Paul) *to whome tribute belongeth*, Rom. 13.7. *And giue vnto God*, ſaith Chriſt, *the things that are Gods, and vnto Caeſar, the things that are Caeſars*, Math. 22.21. Thus much touching the moderation of the appetite in the vſe of Riches.

Sect. 2.

In the ſecond place follow thoſe Queſtions, that concerne the moderation of our appetite, in the vſe of Meate & Drinke. Concerning which there are principally two; the anſwer to the firſt whereof is the ground of the ſecond.

I. Queſtion.

Whether there be any difference in the vſe of Meates and Drinkes, now in the times of the New Teſtament?

Anſ. There is a diſtinction and difference of Meates, to be obſerued in ſundry reſpects.

I. In reſpect of man, *for healths ſake*. Paul counſelleth Timothie, *Drinke no more water, drinke a little wine*, 1. Tim. 5. 23. In which it is plaine, that there is a diſtinction of meates approoued and commended for man. For euery kinde of foode fits not euery body: meates therefore are to be vſed with difference. Man was not made for meate, but meate for man.

II. In reſpect *of ſcandall*. Some are not to be vſed at ſome time, and ſome are at the ſame time to be eaten. Thus Paul profeſſeth, that rather then he would offend his brother, *he would eate no fleſh while the world endureth*, 1. Cor. 8. 13. And in Rom. 14. he diſputes the point at large, touching the diſtinction of meates, that is to be obſerued in regard of offending them that are weake.

III. There is a diſtinction to be made, in reſpect *of ciuill and politicke order*; when for the common good of ſocieties, certaine kinds of meates for certaine ſeaſons of the yeare are forbidden. Thus in our common wealth, there are appointed daies of fleſh, and daies of fiſh, not in reſpect of conſcience, but in regard of order, for the common good of the countrie.

IV. There is a difference of meates, which ariſeth vpon the bond of conſcience, ſo as it ſhall be ſinne to vſe or not to vſe this or that meate. Touching this difference; Before the flood, the Patriarches (in all likelihood) were not allowed fleſh, but onely hearbs, and the fruit of the ground, Gen. 1. 29. After the flood, fleſh was permitted, but blood forbidden, Gen. 9. 3. 4. From that time there was commanded a diſtinction of meates, whereof ſome were cleane, ſome vncleane; which diſtinction ſtood in force til the death of Chriſt, and that in conſcience, by vertue of diuine Law. But in the laſt daies, all difference of meates in reſpect of obligation of the conſcience, is taken away, and a free vſe of all is giuen in that regard.

A This the Scripture teacheth in many places, Act. 10. 15. *The things that God hath purified, pollute thou not.* Peter in theſe words teacheth, that all meats in the new Teſtament in regard of vſe, were made cleane by God, and therefore that no man by refuſall of any kind of meats, ſhould thinke, or make them, vncleane. Againe, Rom. 14. 17. *The kingdome of God is not meate or drinke, but righteouſneſſe, peace, and ioy in the holy Ghoſt. For whoſoeuer in theſe things ſerueth Chriſt, is acceptable to God and approoued of him.* Hence it appeareth, that in the Apoſtles iudgement, meate and drinke doth not make any man accepted of God, whether he vſeth or vſeth it not, but the worſhip of God is it that makes man approoued B of him. To the ſame purpoſe it is ſaid, 1. Cor. 8. 8. *Meate doth not commend vs vnto God.* Againe, Col. 2. 16. *Let no man condemne you in meate and drinke, &c.* v. 20. *If ye be dead with Chriſt, why as if ye liued in the world are ye burdened with Traditions, as Touch not, Taſt not, Handle not? All which periſh with the vſing.* Here, Paul would not haue the Coloſſians burdened with rites and Traditions concerning meates, ſo as if they vſed them not, they ſhold incurre the blame and condemnation of men: but he would haue them to vſe them freely and indifferently. And his reaſon is double: Firſt, becauſe they were now freed in conſcience from the bond of the Ceremoniall law touching meats: and therefore they were in C conſcience much more freed from mens lawes. Secondly, becauſe theſe traditions are not the rules and commandements of God, but the doctrine and precepts of men. Furthermore, Paul in 1. Tim. 4. 3. foretels, that there ſhould be many in the latter dates, that ſhould commaund to abſtaine from meates. To which place the Papiſts anſwers, that that was, becauſe ſuch perſons taught, that meates were vncleane by nature. But the words are ſimply to be vnderſtood, of meates forbidden with obligation of the conſcience, and the text is generall, ſpeaking of the doctrine, not of the perſons of thoſe men, nor in ciuill reſpects, but in regard of the bond of conſcience. Laſtly, it is a part of Chriſtian liberty, to D haue freedome in conſcience, as touching all things indifferent, and therefore in regard of meates.

To this doctrine, ſome things are oppoſed, by them of contrarie iudgement.

Obiect. I. Princes doe make lawes, and in their lawes do forbid meates and drinks, and they muſt be obeyed for conſcience ſake, Rom. 13. 5.

Anſw. They doe ſo, but all theſe lawes are made with reſeruation of liberty of conſcience, and of the vſe of that libertie to euery perſon. But to what end then (will ſome ſay) are lawes made, if they be made with reſeruation? *Anſ.* The ſcope of them is, not to take away, or to reſtraine liberty, or the vſe of liberty in conſcience, but to moderate the ouercommon and ſuperfluous outward vſe. As for that text, Rom. 13. 5. It is to be vnderſtood for conſcience ſake, not of the law of the Magiſtrate, but of the law of God that bindes vs to obey the Magiſtrates law.

Obiect. II. There was blood, and things ſtrangled forbidden, in the councell at Ieruſalem, after Chriſts aſcenſion, Act. 15. 20. *Anſ.* It was forbidden onely in regard of offence, and for a time, ſo long as the weake Iew remained weake, not in regard of conſcience. And therfore afterward Paul ſaies, that all things, euen blood it ſelfe was lawfull, though not expedient in regard of ſcandall, 1. Cor. 6. 12. And to the *pure, all things are pure.* Tit. 1. 15.

Obiect. III. Papiſts make lawes, in which they forbid ſome meates, only to reſtraine concupiſcence. *Anſ.* Then they ſhould forbid wine, as well as fleſh; for wine, ſpices, and ſome kinds of fiſh, which they permit, are of greater force to ſtirre vp luſt, then the vſe of fleſh. And hence it is, that Saint Paul exhorts men not to be drunke with wine, wherein is exceſſe; Eph. 5. 18. Againe, I anſwer, that luſt may be reſtrained by exhortation to temperance, without prohibitorie lawes for the obligation of the conſcience, which are flat againſt Chriſtian libertie.

Vpon this anſwer a further Queſtion may be made.

Whether a man may with good conſcience eate fleſh at times forbidden?

Anſ. There are two kinds of eating; eating againſt the Law, and beſides the Law.

Eating againſt the law is, When a man eates, and by eating hinders the end of the law, contemnes the authoritie of the law-maker, fruſtrates the law it ſelfe, and withall, by his eating, giues occaſion to other to doe the ſame. This eating is a flat ſinne againſt the fift commaundement. For it is neceſſarie, that the Magiſtrates lawes ſhould be obeyed in all things lawfull, Heb. 13. 17. The maſter and the parent, muſt be obeyed in al lawful things, much more the lawes of Magiſtrates.

Eating beſide the law, is, when a man eats that, which the law mentioneth and forbiddeth, but not hurting the law. And that a man may thus eate, ſundry cautions are to be obſerued. I. This eating muſt be vpon iuſt cauſe in a mans owne ſelfe. II. It muſt be without contempt of the law-maker, and with a loyall minde. III. It muſt be without giuing offence to any, by his bad example. IV. When it doth not hinder the maine end of the law. V. When the eater doth ſubiect himſelfe to the penaltie, voluntarily and willingly. In this eating there is no breach in conſcience, neither is it a ſinne, to eate that which the law forbiddeth. For man hath free libertie, in conſcience; to eate that which he doth eate. Now if he vſe his liberty, and hurt no law, obſeruing theſe cautions, his eating is no ſinne. For example. It was Gods law, that the prieſts only ſhould eate the ſhew-bread. Now Dauid

A vpon a iuſt cauſe in himſelfe, (all the former cautions obſerued) eates the ſhew-bread, and ſinnes not; becauſe his conſcience was free in theſe things, and therefore Dauids eating was not againſt the Law, but only beſide the law.

II. Queſtion.

B *How we may rightly vſe meates & drinkes, in ſuch ſort as our eating may be to Gods glory, and our owne comfort?*

Anſ. That we may ſo doe, ſome things are to be done before we eate, ſome in eating, and ſome after our eating.

Sect. 1.

What is required before we eat.

The thing that is to be done *before our eating*, is the conſecration of the food, that is, the Bleſſing of the meates which we are to eate, 1. Tim. 4. 5. *Euery creature of God is ſanctified by the word of God, and prayer.* By ſanctification there, is not meant that, whereby we are ſanctified by the holy Ghoſt: neither that, whereby the bread and the wine is hallowed in the Sacrament of the ſupper. But it is this; when C we are aſſured, that the creature is made ſo free, and lawfull to vs, in reſpect of our vſe, that we may eate it freely, and with good conſcience. By *the word of God,* Paul meanes the word of creation, mentioned in Gen. 1. 28. 29. and repeated, Gen. 9. 3. as alſo the word of God touching the libertie of conſcience, namely, that *to the pure all things are pure,* Tit. 1. 15. It is further added, *and prayer,* that is, praier grounded vpon the ſaid word of creation, and the doctrine touching Chriſtian liberty; wherby we pray for grace to God, that we may vſe the creatures holily to his glorie.

The reaſons, why this ſanctification of our meate is to be vſed, are theſe. Firſt, that in the vſe of it, we may lift vp our hearts vnto God, and by this meanes, put a difference betweene D our ſelues and the brute beaſts, which ruſh vpon the creatures, without ſanctifying of them. Secondly, that we may be admoniſhed thereby, touching the title we haue to the creatures, which beeing loſt by the fall of Adam, is reſtored vnto vs againe by Chriſt. Thirdly, that it may be an aſſured teſtimonie to our hearts, that we may vſe the creature with liberty of conſcience, when we doe vſe it. Fourthly, that we may be ſanctified to the vſe of the creature, as it is ſanctified to vs, to the end, that we may vſe it with temperance, and not abuſe it. Fiftly, that when we vſe the creature, we may depend on God for the bleſſing of it, to make it our nouriſhment. For no creature can nouriſh of it ſelfe, but by Gods commandement, who as Dauid ſaith, *Pſal.* 145. 16 *Openeth his hand, and filleth al things liuing of his good pleaſure.*

And in bread, we muſt not conſider the ſubſtance onely, but the ſtaffe, which is the bleſſing of God vpholding our bodies. *Sixtly,* that we may not grow to ſecuritie, forgetfulneſſe, and contempt of God, and ſo to prophanenes in the vſe of our meates & drinkes, as the Iſraelites did; which ſate downe to eate and drinke, and roſe vp to play.

Now beſide these Reaſons, we haue alſo the Examples of holy men. This bleſſing of the meate, was ſo knowne a thing of auncient times, that the poore maides of *Ramath-zophim*, could tell Saul, that the people would not eate their meate, before the Prophet came, and bleſſed the ſacrifice, 1. Sam. 9. 13. Chriſt in his owne family, would not eate of the fiue loaues and two fiſhes, till he had *looked vp to heauen and giuen thanks*. Mark. 6. 41. Paul tooke bread in the ſhip, and gaue thanks in the preſence of all that were with him, Act. 27. 35.

The vſe of the firſt point is. I. By this doctrine, all perſons are taught, but ſpecially gouerners of others, as Maſters of families; and Parents; neuer to vſe, either meates or drinkes or any other bleſſing, that they receiue at the hands of God, but with praiſe and thankſgiuing. For this which is ſaid of meates and drinkes, muſt be inlarged alſo to the vſe of any benefit, bleſſing, or ordinance, that we take in hand, to vſe or inioy. II. Though we doe not ſimply condemne, but allow of hallowing of Creatures, *yet* we deteſt Popiſh conſecration of ſalt, creame, aſhes, and ſuch like. Firſt, becauſe Papiſts hallow them for wrong ends, as to procure by them remiſſion of ſins, to driue away diuels, &c. Secondly, becauſe they ſanctifie creatures without the word; yea, though they doe it by praiers, yet it is prayer without the word, which giueth no warrant thus to vſe the creatures, or to theſe endes; and therefore of the ſame nature with Magicall inchantments. Thirdly, if the creature muſt be ſanctified for our vſe, before we can vſe it, then we our ſelues muſt be ſanctified both in ſoule and body, before we can be fit for the vſe and ſeruice of God. Looke as the creature, by the hand and prouidence of God, is preſented before vs to ſerue vs; ſo muſt we beeing ſtrengthened and nouriſhed by the ſame giue vp our ſelues, ſoules, and bodies, to ſerue and honour him. Yea our ſanctifying of the creature to our holy vſe, ſhould put vs in minde of ſanctifying our ſelues to his glory. So ſoone as the Prophet Eſay was ſanctified by God vnto his office, then he addreſſed himſelfe, and not before, and ſaid, *Lord, I am heere*, Eſa. 6. 8. and ſo we our ſelues, before we can performe any acceptable duty vnto God, muſt be purged and clenſed. The ſonnes of Aaron would not doe this honour vnto God, by ſanctifying his name before the people, and therefore God glorified himſelfe in their death, and temporall deſtruction, Leuit. 10. 2. And when Moſes the ſeruant of God, failed in the ſanctification of his name, by the circumciſion of his ſonne; Gods hand was vpon him to haue deſtroied him. This point is duly to be obſerued of all, but principally of ſuch as are appointed to any publike office; if they will ſerue God therein with comfort and incouragement, they muſt firſt labour to be ſanctified before him, both in their ſoules and bodies.

Sect. 2.

What is required in our eating.

I come now to the ſecond thing, required for the right and lawfull Vſe of meates and drinkes, namely, a Chriſtian behauiour *while we are in vſing them.*

For the better vnderſtanding whereof, we are to conſider two points. Firſt, what we may doe, and then, what we muſt doe in vſing the creatures.

I. Touching the former. We may vſe theſe gifts of God, with Chriſtian liberty: and how is that? not ſparingly alone, and for meere neceſſitie, to the ſatisfying of our hunger, and quenching of our thirſt, but alſo freely and liberally, for Chriſtian delight and pleaſure. For this is that liberty, which God hath granted to all beleeuers. Thus we reade, that Ioſeph and his brethren with him, did eate and drinke together *of the beſt*, that is, liberally, Gen. 43. 34. And to this purpoſe Dauid ſaith, that *God giueth wine, to make glad the heart of man, and oyle to make the face to ſhine, as well as bread to ſtrengthen the bodie*. Pſal. 104. 15. And the Lord threatneth to bring a puniſhment vpon his people, Agg. 1. 6. in that he would giue them his creatures indeede, but ſuch a portion of them, as ſhould onely ſupply their preſent neceſſities, and no more. *Ye ſhall eate* (ſaith he) *but ye ſhall not haue enough: ye ſhall drinke, but ye ſhall not be filled.* Againe, we reade that Leui the Publican, made our Sauiour Chriſt *a great feaſt* in his owne houſe, Luk. 5. 29. At the marriage in Cana a towne of Galile, where Chriſt was preſent, the gueſts are ſaid, according to the manner of theſe countries, to haue *drunke liberally*. Ioh. 2. 10. And at an other place, in ſupper time, Marie is ſaid to haue taken a boxe of pretious and coſtly oyntment, and to haue annointed his feete therewith, ſo as the *whole houſe was filled with the ſauour of the oyntment*, Ioh. 12. 3. Iudas indeed thought that expence which ſhee had made, ſuperfluous, but Chriſt approoues of her act, and commendeth her for it.

I adde further, that by reaſon of this libertie purchaſed vnto vs by Chriſt, we may vſe theſe and the like creatures of God, with *ioy and reioycing*. This is the profit that redoundeth vnto man, in the vſe of them, that *he eate and drinke, and delight his ſoule with the profit of his labours*, Eccl. 2. 24. The practiſe hereof we haue in the Acts, c. 2. v. 46, where they of that Church that beleeued, are ſaid *to eate their meate together with gladneſſe, and ſingleneſſe of heart*. And yet this reioycing in the creatures, muſt be limited with this clauſe; that it be, *in* *the Lord*, that is to ſay, a hurtleſſe and harmeleſſe ioy, tending to the glorie of God, & the good of our neighbour. This condemneth the common practiſe of the world, who ſolace and delight themſelues in the vſe of Gods creatures, but ſo, as with their ioy is ioyned the ordinarie traducing of the Magiſtrate, Miniſter, and thoſe that feare God, and will not runne with them to the ſame exceſſe of riot. 1. Pet. 4.4.

II. The ſecond point is, what we muſt do, when we take the benefit of Gods creatures; a matter of great conſequent in the liues of men. And it is this, that we vſe our libertie in the Lord, and whether we eate, or eate not, we muſt doe both *to the Lord*. Rom, 14 6. This is done by labouring, both in eating, and in abſtinence, to approoue the ſame vnto God, vnto his Saints, and vnto our owne conſciences. Wherein appeareth a manifeſt difference betweene the wicked and the godly man. For the one, when he eateth or drinketh, he doth it in the Lord, and to the Lord; the other doth it not to the Lord, but to himſelfe, that is, to the ſatisfaction and contentment of his owne carnall delight and pleaſure.

That a man may eate *to the Lord*, there are foure things directly to be obſerued.

I. That in our eating, we practiſe Iuſtice. Salomon ſaith, *The bread of deceit*, that is, gotten by vnlawfull meanes, *is ſweet vnto a man: but afterward, his mouth ſhall be filled with grauel*. Prou. 20.17. And Paul giues a rule to the Church of Theſſalonica, that *euery man ſhould eate his owne bread*: that is, the bread which is procured and deſerued, by his owne iuſt and honeſt labour, 2. Theſſ. 3.2. This firſt thing, ſerues to checke a number of men, that liue in the daily practiſe of iniuſtice, by ſpending their goods in good fellowſhip at Tauernes and tipling houſes, neglecting (in the meane while) the maintenance of their owne charge, by following their honeſt labour; and by this meanes, doe euen rob their families, of their due and right.

II. That we may eate to the Lord, we muſt practiſe Loue and Charity in our eating. How is that?

Firſt, we muſt giue offence to no man whatſoeuer. *It is good*, ſaith Paul, *neither to eate fleſh, nor to drinke wine, nor any thing, whereby thy brother ſtumbleth, is offended, or made weake*: Rom. 14.21.

Secondly, in our eating we muſt haue reſpect of the poore. Thus Nehemiah exhorteth the Iewes that were mourning for their ſinnes, to be cheerefull, *to eate of the fatte, and drinke the ſweete, and ſend part vnto them for whome none was prepared*: that is, to them that were poore. Nehem. 8.10. And the Prophet Amos inueigheth againſt ſome of the Princes of Iſrael, who *drunke wine in bolles, and anointed themſelues with the chiefe ointments, and were not ſorrie* for the affliction of Ioſeph: that is, did not releeue the poore brethren, that were led captiue, and wanted food and and maintenance, Amos. 6.6.

III. We muſt vſe our meate in Sobriety. Sobrietie is a gift of God, whereby we keepe a holy moderation in the vſe of our diet. Pro. 23.1.2. *When thou ſitteſt to eate, &c. conſider diligently, what is ſet before thee, and put the knife to thy throat*, that is, be very carefull and circumſpect in taking thy foode, bridle thine appetite, take heede thou doeſt not exceed meaſure.

If it be asked, what Rule of moderation is to be obſerued of all, whether they be men or women, young or old?

I anſwer. Firſt, one mans particular example, muſt not be a rule of direction to all. In the Eaſt countries, we reade, that men haue liued, and doe yet liue a great time with a litle; for example, with parched corne and a cake. Now this example of theirs, is no rule to vs that liue in theſe parts. For their countrie is hotter then ours, and therefore leſſe might ſerue them then vs: we are hot within, and ſo our appetite is the more ſtrong. Againe, in eating we may not iudge or condemne him that eateth more or leſſe, then we our ſelues, because his eating is no rule to vs in this caſe.

Secondly, a mans owne appetite, is not to be made a rule of eating for others. For a man muſt not eate ſo long as his ſtomacke craues meate, leſt he fall into the ſinne of gluttonie. Rom. 13.13. And this ſinne is noted by our Sauiour Chriſt, to haue beene in the old world, in the daies of Noah, Matth. 24.38. when they gaue themſelues to * *eating and drinking like the brute beaſts*: for ſo the word ſignifies.

* τρώγοντες.

If then neither example, nor appetite may rule our eating, what be the right rules of Chriſtian moderation in this behalfe?

Anſ. That we may not exceede meaſure, we muſt keepe our ſelues within theſe limits.

Firſt, our foode muſt not goe beyond the condition, place, abilitie, and maintenance that God hath giuen vs. Iohn the Baptiſt being in the wildernes, contented himſelfe with very meane fare, agreeable both to the maner of that countrey, and to his owne calling, and condition of life. *His meate was locuſts and wild honie*, Math. 3.4.

Secondly, it muſt be framed to the order and difference of time and place. Againſt this Rule the rich glutton offended, who fared deliciouſly euery day, without any difference of time or place. Luk. 16. Salomon pronounceth a woe to that Land, *whoſe Princes eate in the morning*, Eccl. 10 16. Saint Paul notes it as a fault in a Miniſter *to be * giuen to wine*, 1. Tim. 3.3. that is, to be a common tipler, and one that loues to ſit by the wine morning and euening, day by day.

* πάροινον.

Thirdly, euery man muſt eate & drinke ſo much, as may ſerue to maintaine the ſtrength of his nature, of his bodie and minde, yea ſo much, as may ſerue to vpholde the ſtrength of grace in him. Salomon the King of Iſrael, would haue al Princes to eat *in time, for ſtrength, and not for drunkenneſſe*, Eccl. 10. 17. Eſay notes it as a iudgement of God vpon men, when they vſe feaſting & mirth, and haue not grace to conſider *the workes of God*, Eſa. 5. 12. Our Sauiour would haue al men ſo to eate and drink, that they may be the fitter to *watch and pray*, Luk. 21. 34. 36. And the Apoſtle Paul exhorteth men, *not to be drunke with wine, wherein is exceſſe, but to be filled with the holy Ghoſt*, Epheſ. 5. 18. His meaning is, that men ought ſo to eate and drinke, that their bodies, mindes, and ſenſes, may not bee made thereby more heauie, but rather more lightſome and able to performe their duties to God and man. For if by immoderate feeding they be hindred in this behalfe, they are guilty of exceſſe and riot, which is greatly diſpleaſing to God, and offenſiue to men. This rule ſerueth to admoniſh ſome perſons, who (as the Prouerb is) are good forenoone-men, but badde afternoone-men; becauſe in the morning they bee ſober, but for the moſt part ouercome with drinke after dinner.

IV. Euery man muſt eate his meate in *godlines*. This is indeed to eate vnto the Lord, and it may bee done by obſeruation of theſe rules.

Firſt, by taking heede of the abuſe of any creature appointed for foode, by intemperance. This abuſe holy Iob ſuſpected in his ſonnes, while they were a feaſting, and therefore he ſent day by day, and ſanctified them, and *offered vp burnt offerings* vnto God *according to the number of them all*, Iob 1. 5.

Secondly, by receiuing the creatures, as from the hand of God himſelfe. For this very end did God by expreſſe word, giue vnto Adam euery *hearb bearing ſeed*, which was vpon the earth, *and euery tree wherein was the fruit of a tree bearing ſeed*, for his meate, that he might receiue it as God had giuen it vnto him, from his owne hand, Gen. 1. 29. Thus Moſes ſaid vnto the Iſraelites touching Manna: *This is the bread, which the Lord hath giuen you to eate*, Exo. 16. 15. This Dauid acknowledged, ſaying, *Thou giueſt it them, and they gather it, thou openeſt thy hand, and they are filled*, Pſal. 104. 28. & 145. 15. The Lord vpbraideth Iſrael with this fault, by the Prophet Hoſea, *Shee did not acknowledge that I gaue her corne, and wine, and oyle, and multiplyed her ſiluer and golde*, Hoſ. 2. 8. Yea it is noted as an argument of Gods loue to Iſrael, by the Prophet *Ioel*, that *he ſent them corne, wine, and oyle, that they might bee ſatiſfied therewith*, Ioel 2. 19.

By this duty, are iuſtly to be reprooued the careleſſe and godleſſe behauiours of ſundry perſons, who (with the ſwyne) feed vpon the creatures of God, but neuer lift vp their eyes or hands vnto him, of whom, and from whom they doe receiue them. The very brute beaſt can teach them a better leſſon. For (as Dauid ſaith,) *The Lyons roaring after their prey, do ſeeke their meat from God*, Pſal. 104. 21. Yea the heauens and the earth, and all that are in them, do alwaies depend vpon his prouidence, and are altogither guided & directed by him, Iob 38. And ſhall not man much more haue an eye vnto his Creator, and wholly depend vpon him, for all bleſſings, from whom he receiues life and breath, and all things?

Thirdly, wee muſt receiue theſe creatures from God our Father, *in token of our reconciliation to him in Chriſt*. So ſaith S. *Paul*, *Giuing thankes alwaies, for all things, to God euen the Father, in the name of our Lord Ieſus Chriſt*, Eph. 5. 20. Thus wee holde and receiue Gods bleſſings, and hee that holdes and receiues them otherwiſe, is an vſurper, and not a right and lawfull poſſeſſour of them.

Fourthly, wee muſt learne to bee content with that portion that God aſſigneth to vs, be it neuer ſo ſmall; and withall labour to ſee the goodneſſe of God, euen in the meaneſt fare that may bee. Our table is (as it were) a liuely Sermon to vs, of Gods ſpeciall prouidence ouer our bodies. For firſt, in reaſon dead fleſh ſhould rather kill vs, then giue vs nouriſhment, and yet by his bleſſing and prouidence, it continueth life and ſtrength. Againe, both we & our meate are but periſhing, and therefore when we feede thereon, it may ſerue to ſtirre vs vp, to ſeeke for the foode of the ſoule, that nouriſheth to life euerlaſting, Ioh. 6. 27. Furthermore, looke as euery creature ſerues for our vſe, euen ſo ſhould wee our ſelues, conſecrate our ſelues vnto God, and ſerue him both with our ſoules and bodies, as before hath beene ſhewed.

Sect. 3.

What is required after our meate.

The third and laſt point is, what we are to doe, and how to behaue our ſelues *after our meate?* This Moſes teacheth the Iſraelites, Deut. 8. 10. *When thou haſt eaten and filled thy ſelfe, thou ſhalt bleſſe the Lord thy God*. This praiſing or bleſſing of God, ſtands in two things.

Firſt, in a holy remembrance, that God hath giuen vs our food. For beeing once filled, we muſt take heed we forget not God, who hath opened his hand, and plenteouſly refreſhed our bodies with his creatures, Deut. 8. 11.

Secondly, we muſt make conſcience, in liew of thankfulnes to God, to imploy the ſtrength of our bodies in ſeeking his glory, and walking according to all his lawes and commandements. *Whether ye eate or drinke, or whatſoeuer ye doe, doe all to the glorie of God*, 1. Cor. 10. 31. Wee may not liue idlely, and giue our ſelues to riot and gaming, but labour to ſerue God and our countrey, in ſome profitable courſe of life, leſt it be ſaid of vs, as it was once of the old Iewes, that we ſit downe to eate and drink, and riſe vp to play.

To this I adde one thing further, that when we haue eaten to our contentment, and ſomething remaines, care muſt bee had to reſerue it, and not to caſt it away. For this purpoſe we haue the example of Chriſt, who commaundeth *to gather vp the broken meat that remaines, that nothing be loſt*, Ioh. 6.12. The reaſon is, becauſe theſe reliques and fragments, are part of the creatures, yea they are as well Gods good creatures, as the reſt were, and muſt bee preſerued to the ſame vſe.

Now if theſe may not bee abuſed, or loſt, much leſſe ought the gifts of the minde, which are greater, and farre more precious, be ſuffered to miſcarrie, but rather to be preſerued and increaſed. A good leſſon for ſuch as haue receiued any ſpeciall gifts of nature, or grace from God; that they miſpend them not, or ſuffer them to periſh, but carefully maintaine them to the glory of God, and the good of others.

To conclude this Queſtion, wee are all to be exhorted to make conſcience of this duty, to vſe the good bleſſings of God in ſuch ſort, as they may alwaies tende to the honour of the giuer, auoiding all exceſſe and riot.

Reaſons to mooue vs hereunto, may be theſe. I. Exceſſe deſtroyes the bodie, and kils euen the very naturall ſtrength & life thereof. II. It brings great hurt to the ſoule of man, in that it annoyeth the ſpirits, it dulleth the ſenſes, it corrupteth the naturall heate, and good temper of the body. Now theſe things beeing the helpes, and next inſtruments of the ſoule, if they be once corrupted and decayed, the ſoule it ſelfe will at length be brought to the ſame paſſe. III. Let this be conſidered, that a Woe belongs vnto them, that eate and drinke immoderately, Eſa. 5.11. And for this very ſinne, the Lord led his owne people into captiuity, verſ. 13. Yea the drunkard and the glutton, ſhall become poore, Pro. 23:21. And both ſhall equally, with their pompe and exceſſe deſcend into hell, Eſa. 5.14. IV. We ſhould be willing to part from all for Chriſts ſake, much more from our exceſſe; & ſhall we think it poſſible for a man to forſake all, euen his owne life, that will not forſake exceſſe and intemperance, in the vſe of Gods creatures?

It will be ſaid of ſome, we are not drunken, though we drinke much. *Anſ.* It is a policie of the Diuell, to delude men withall, when hee perſwades them, that much drinking is not amiſſe, if a man bee not ouertaken therewith. For it is a ſin to liue and ſit daily by the wine, to be alwaies bibbing and ſipping. We know not when or where wee ſhall die, and wee are commaunded to watch ouer our hearts, that we be not ouercome with ſurfeting and drunkenneſſe. What a madneſſe then is it, to giue ouer our ſelues to ſuch immoderate exceſſe, whereby wee are vtterly diſabled from theſe, and all other duties of godlineſſe?

Sect. 3.

In the third place, wee come to thoſe Queſtions that concerne the moderation of our appetite in the vſe of *Apparell*. And of this kinde there be two principall Queſtions; the former of them beeing nothing elſe, but an introduction to the latter.

I. Queſtion.

Whether ornaments of gold, ſiluer, precious ſtones, ſilkes and veluets, &c. may not lawfully be vſed?

Anſ. There is a lawfull vſe of theſe things, yet not in all, but only in them to whom they belong. Reaſons of the Anſwer are theſe;

I. Gold and ſiluer, &c. are the gifts of God, and ſerue not only for neceſſity, but for ornament and comelineſſe.

II. We haue the examples of ſundry perſons in Scripture, which doe warrant the vſe of theſe creatures and bleſſings of God. Abraham by his ſteward ſends vnto Rebecca *a golden abiliment, or ear-ring, of halfe a ſhekell waight, and two bracelets of tenne ſhekels waight of golde*, Gen. 24.22. And it is ſaid, that when ſhe receiued it, ſhe ware the iewell of golde *in her forehead*, and the bracelets *vpon her hands*, verſ. 47. Ioſeph being aduanced in Pharaohs Court, had *the ſignet of Pharaoh put vpon his hand, and a chaine of golde about his necke, and was arrayed in fine linnen*: all which were the ornaments of Princes in thoſe countries, Gen. 41.42. Againe, all the Iſraelites did weare *ear-rings of golde*, which afterward they tooke off from their eares, and gaue them to Aaron, to make thereof the golden calfe, Exod. 32.3. And they are not blamed for wearing them, but becauſe they put them to idolatrous vſes. So it is ſaid of king Salomon, that he had ſiluer in ſuch abundance, that, according to his ſtate, he gaue it in Ieruſalem as ſtones, 2. Chron. 9.27. And Chriſt ſpeaketh of the royalty of Salomon, as of a rare and excellent thing, which himſelfe approoued, howſoeuer hee preferres the glory of the Lillies of the field before it, Mat. 6.29. The daughter of Pharaoh is ſaid to be brought vnto Salomon, *in a veſture of golde of Ophir*, that is, in a garment of the fineſt beaten golde, *Pſalm.* 45.10. All theſe examples doe ſhew thus much, that there is a lawfull vſe of theſe things in them to whome they appertaine.

Againſt this doctrine, ſome things are obiected.

Obiect. I. In ſome places of Scripture, women are forbidden to weare coſtly apparell, and gold. For *Paul* willeth *Timothie*, that the women array themſelues in comely attire, not *with broidered haire, or golde, or pearles, or coſtly apparell*, 1. Tim. 2.9. And to the ſame purpoſe *Peter* ſpeaketh, 1. *Pet.* 3.3.

Anſw. Firſt, theſe ornaments are not by

Paul and *Peter* ſimply forbidden, but the abuſe of them in riot and exceſſe. For perſons that were in thoſe times called, were of meaner eſtate; and the Churches in the daies of the Apoſtles, conſiſted (for the greater part) of poore, baſe, and meane men and women. 1. *Cor.* 1. 28. Theſe things therefore are forbidden them, becauſe the vſe of golde and pretious ornaments, is nothing elſe but meere riot, in thoſe that are but of a meane condition. Secondly I anſwer, that the Apoſtles in the places alledged, do reprooue a great fault, which was common and ordinary in thoſe daies. For men and women deſired and affected the outward adorning and trimming of their bodies, accounting the outward ornament, which conſiſted of golde, pearle, and coſtly apparell, to be the principall: whereas indeede the chiefe ornaments of a Chriſtian, ſhould be the vertues of Modeſtie and Humilitie, ſeated in the minde, and teſtified in the outward carriage.

Obiect. II. The Prophet Eſay condemneth theſe things in particular. For it ſeemes, that he had viewed the wardrobes of the Ladies of the court in Ieruſalem, Cap. 3. 18, &c. where he makes a Catalogue of their ſpeciall attires and ornaments, and pronounceth the iudgements of God againſt them all.

Anſw. Some of the ornaments which the Prophet there mentioneth, are indeed meere vanities, that were of no moment, and ſerued to no neceſſarie or conuenient vſe or ende at all. Againe, others of them were in themſelues things lawfull, and the Prophet doth not condemne them at all, as they haue meete and conuenient vſe: but he condemnes them in this regard, becauſe they were made the inſtruments and ſignes, of the pride, wantonnes, vanity, and lightneſſe of thoſe women. The truth of this anſwer will appeare, if wee conſider the 16. verſe of that chapter, where the Prophet ſhewes what his drift was in ſpeaking of thoſe things; not to condemne all ornaments, but the *pride* of the daughters of Ieruſalem, and their *hautineſſe and wantonneſſe,* teſtified by diuers particular behauiours there mentioned. Againe, ſome of the things there named, were the like, if not of the ſame kinde, with thoſe which Abraham ſent to Rebecca, and which ſhee did weare, Gen. 24. 22. And therefore we may not think, that the Prophet intends to condemne all things there ſpecified, but onely the abuſe of them, as they were then miſapplied to wrong ends, and ſerued to proclaime to the world, the pride and wantonneſſe of the hearts of that people.

II. Queſtion.

What is the right, lawfull, and holy vſe of apparell?

Anſw. In the vſe of Apparell, two things are to bee conſidered: the preparation of it, when it is to be worne; and the wearing, when it is prepared.

Sect. 1.

Preparation of apparell.

In the right preparation of our apparell, two Rules are propounded in Scripture for our direction.

I. Rule. Our care for apparell, and the ornaments of our bodies, muſt bee very moderate. This our Sauiour Chriſt teacheth at large, Mat. 6. from the 28. to the 31. v. Where, commanding men *to take no thought for apparel,* he forbiddes not all care, but the curious and immoderate care. The reaſon is added, becauſe they which walke in their callings, and doe the duties thereof with diligence, ſhall haue, by Gods bleſſing, all things needefull prouided and prepared for them. Hee that dwels in a borrowed houſe, wil not fall a trimming of it, and ſuffer his owne hard by, to become ruinous. In like manner, our bodie is the houſe of our ſoule, borrowed of God, and by him lent vnto vs for a time; and wee are but his Tenants at-will: for wee muſt depart out of it at his commaundement. And therefore our greateſt care muſt be emploied vpon our ſoules; and the other which concerneth the adorning of our bodie, muſt be but moderate. Againe, Gods in his prouidence, clotheth the very hearbs of the field, therefore much more is he carefull for man. And Paul ſaith, *If we haue foode and raiment, we muſt therewith be content,* 1. Tim. 6. 8. that is, if wee haue foode and raiment neceſſary for vs and ours, wee ought to quiet our hearts, and haue no further care for our apparell.

It will wee ſaid, How ſhall we know what is neceſſarie?

Anſ. A thing is neceſſarie two waies: firſt, in reſpect of nature, for the preſeruation of life and health: ſecondly, in reſpect of place, calling, and condition, for the vpholding and maintenance thereof. Now we call that neceſſarie rayment, which is neceſſarie both theſe waies: For example: That apparell is neceſſary for the Scholler, the Tradeſman, the Countrey-man, the Gentleman; which ſerueth not onely to defend their bodies from colde, but which belongs alſo to the place, degree, calling, and condition of them all.

If it be asked, who ſhall determine & iudge, what is neceſſary to theſe perſons and purpoſes? I anſwer, Vaine and curious perſons are not to bee competent iudges hereof; but in theſe things, we muſt regard the iudgement & example of modeſt, graue, and frugal perſons in euery order and eſtate; who vpon experience and knowledge, are beſt able to determine what is neceſſary, and what is not. Againe, though wee muſt not ſeeke for more then neceſſarie apparell; yet if God of his goodneſſe, giue vs ability to haue and maintaine more, we muſt thankfully receiue it, and vſe it well to the good example of others.

But ſome will ſay; It ſeemes that we ought not to haue much, though God giue abilitie, becauſe we may not haue aboue one coate. For Iohn giues this rule, Luk. 3. 11. *Let him that hath two coates, giue to him that hath none.* *Anſ.* Iohns meaning muſt needs be this; He that hath not onely neceſſarie rayment, but more then neceſſarie, he muſt giue of his abundance to them that want. For otherwiſe, his rule ſhould not agree with Chriſts owne practiſe, who had himſelfe two coates, an inner and an vpper garment, which he kept & wore: not with S. Pauls, who had both a cloake and a coate.

This Rule, diſcouers the common ſinfull practiſe of many men in the world. The greater ſort of men are exceedingly carefull, by all meanes and waies, to follow the faſhion, and to take vp euery new fangled attire, whenſoeuer it comes abroad. A courſe flat contrarie to Chriſts doctrine, which commandeth an honeſt care onely for neceſſarie ornaments, and condemneth the contrarie, & that vpon ſpeciall reaſon; becauſe this inordinate & affected care, is commonly a great pick-purſe. It filles mens heads and hearts with vaine and fooliſh thoughts: it makes them waſtfully to abuſe the bleſſings of God giuen vnto them, whereby they are diſabled from helping others that are in neede. VVhereas, the firſt and principall care, ought to bee for the adorning of the ſoule with grace, and putting on the Lord Ieſus; and this is it which will yeeld more comfort to the minde and conſcience, then any externall formalitie to the outward ſtate of man.

II. Rule. All apparell muſt bee fitted to the body, in a comely and decent maner; ſuch as becommeth holineſſe, Tit. 2. 3.

If it bee here demaunded, How wee ſhould thus frame and faſhion our attire? The anſwer is, By obſeruing the rules of decencie & comelineſſe, which are in number ſeauen.

Firſt, that it be according to the ſexe: for men muſt prepare apparell for men, women for women. This rule is not ceremoniall, but grounded vpon the law of nature, & common honeſty, Deut. 22. 5. *The woman ſhall not weare that which pertaineth vnto the man, neither ſhall a man put on womans raiment: for all that doe ſo, are abomination to the Lord thy God.*

Secondly, our apparell muſt bee made according to our office; that is, ſuch as may be fitte and conuenient for vs, in reſpect of our calling: that it may not hinder or diſable vs, in the performance of the duties thereof. VVhereupon comes iuſtly to be condemned the kinde of apparell, (ſpecially of women) that is vſed in this age. For it makes them like an image in a frame, ſet bolt vpright; wherby it comes to paſſe, that they cannot go well, and with eaſe or conueniencie, about any good buſines, but muſt of neceſſity, either ſit, or ſtand.

Thirdly, our attire muſt bee according to our abilitie, and maintenance, either in lands, or in goods and ſubſtance. VVe muſt (as the common prouerbe is) ſhape our coate according to our cloath, that ſo wee may not bee in want, but haue ſufficient wherewith to maintaine our families, and to releeue the poore. VVhich alſo ſerueth to condemne the ſinne of many perſons, who lay vpon their backes, whatſoeuer they can ſcrape and gather together, in the meane while, neglecting the honeſt maintenance of their owne eſtates for time to come, and the neceſſarie releefe of them that are in diſtreſſe and want.

Fourthly, it muſt be anſwerable to our eſtate and dignity, for diſtinction of order and degree in the ſocieties of men. This vſe of attire ſtands by the very ordinance of God; who, as he hath not ſorted all men to all places, ſo he will haue men to fit themſelues and their attire, to the quality of their proper places, to put a difference betweene themſelues and others. Thus we reade, that Ioſeph being by Pharaoh ſet ouer all the land of Egypt, was arrayed *with garments of fine linnen, and had a golden chaine put vpon his necke,* to put a difference between him and the inferiour princes of Pharaoh, Gen. 41. 42. Thus in auncient times, the captaines and cheefe of the armies, did weare fine garments of diuers colours of needle work, to diſtinguiſh them from others, Iud. 5. 30. Thus in kings courts, they went in ſoft rayment, and the poorer people in baſer and rougher attire, Mat. 11. 8. By which it appeares, that many in theſe daies doe greatly offend. For men keepe not themſelues within their owne order: but the Artificer commonly goes clad like the Yeoman: the Yeoman like the Gentleman: the Gentleman as the Nobleman: the Nobleman as the Prince: which bringeth great confuſion, and vtterly ouerturneth the order which God hath ſet in the ſtates and conditions of men.

Fiftly, mens attire is to be framed and prepared, according to the auncient and receiued cuſtome of the countrey, wherein they are brought vp and dwell.

Touching this Rule, it is demaunded, whether, if a man ſee a faſhion vſed in other countries, he may not take it vp here, and vſe it?

Anſw. He may not. For God hath threatned to viſite all ſuch, as *are clothed with ſtrange apparell,* Zeph. 1. 9. And Paul taxeth it as a great diſorder in the Church of Corinth, and euen againſt nature, that men went in *long haire,* and women *went vncouered,* 1. Cor. 11. 13, 14. And if this be ſo, then what a diſorder is that, when men of one countrey, frame themſelues to the faſhions and attires, both of men and women of other nations? This one ſinne is ſo common among vs, that it hath branded our Engliſh people with the blacke marke of the vaineſt and moſt newfangled people vnder heauen. If a ſtraunger commeth into our land, hee keepeth his auncient and cuſtomable attire, without varying or alteration. Wee on the contrary, can ſee no faſhion vſed either by the French, Italian, or Spaniſh, but we take it vp, and vſe it as our owne.

Sixtly, the garments that we make to couer our bodies, muſt be ſuch as may expreſſe the vertues of our mindes; ſpecially the vertues of Modeſty, Frugality, Shamefaſtneſſe. They ſhould be as a booke written with text letters, wherein, at the firſt, any man may reade the graces that be in the heart. Thus *Paul* exhorts women, that *they array themſelues with comely apparell, in ſhamefaſtnes and modeſty, not with broidered haire, &c. but as becommeth women that profeſſe the feare of God, with good workes*, 1. Tim. 2.9,10. And our Sauiour commandeth, that the light of our conuerſation, euen in outward things, ſhould ſo ſhine vnto men, that *they ſeeing our good workes, may glorifie the Father which is in heauen*, Mat. 5.16.

Seauenthly, it muſt bee framed to the example, not of the lighter and vainer ſort, but of the graueſt, and the moſt ſober of our order and place, both of men and women. We haue no expreſſe rule in Scripture, touching the meaſure and manner of our apparell; and therefore the wiſe and graue preſidents of good and godly men, that are of the ſame, or like degree with our ſelues, ought to ſtand for a rule of direction in this behalfe. To which purpoſe Paul exhorteth, *Whatſoeuer things are pure, honeſt, of good report, if there be any vertue, &c. thinke of theſe things, which ye haue both learned, and receiued, and heard, and ſeene in me, thoſe things doe*, Philip. 4.9. Examples hereof, wee haue many in the word of God. Of Iohn the Baptiſt, who had his *garments of Camels haire*, Mat. 3.4. Of Elias, who is ſaid to *bee a hairie man*, in reſpect of his attire, and to bee girded (as Iohn was) with *a girdle of leather about his loines*, 2. King. 1.8. For theſe rough garments were the principall raiments of Prophets in thoſe times and places, as we reade, Zach. 13. 4. And it was the ordinary faſhion of the Iewiſh nation, to vſe goats-haire, not only for making of their apparell, but euen of the curtaines, that were made for the vſe of the ſanctuarie, Exod. 36.14. If this rule were practiſed, it would ſerue to cut off many ſcandalous behauiours, in the conuerſations of men. For now adaies, men do ſtriue who ſhall go before another, in the braueſt and coſtlieſt attire; hauing little or no reſpect at all, to the examples of godly and ſober perſons of their degrees and places. And this their exceſſiue pride and vanity, is ordinarily maintained, by vniuſt dealing, in lying and deceipt, by couetouſnes, and vnmercifulnes to the poore: ſinnes which are ſo greatly diſhonourable vnto God, that the very earth whereupon men doe liue, can hardly endure the ſame. Wherefore thoſe that feare God, and haue a care to ſerue him in holineſſe and righteouſneſſe, ought to hate and deteſt theſe courſes, renouncing the curious vanitie of the world, and teſtifying the graces and vertues of their mindes vnto men, euen by their graue and ſober geſtures and habites of their bodies.

Sect. 2.

Wearing of apparell.

The ſecond thing to bee conſidered in the right vſe of apparell, is the *wearing* and *putting of it on*. Touching which, two ſpeciall Rules are to be obſerued.

I. Rule. That wee weare and put on our apparell, for thoſe proper Endes, for which God hath ordained the ſame. The Endes of apparell are ſpecially theſe:

Firſt, for *Neceſſity* ſake; that is, for the defending of the body from the extremitie of parching heate, and pinching colde, and conſequently the preſeruing of life and health.

This was the end, for which garments were firſt made after the fall. And the reaſon of it is this: Whileſt man was yet in the ſtate of Inocencie, before his fall, there was a perfect temperature of the ayre, in reſpect of mans body, and ſo there was no need of garments: and nakednes then was no ſhame vnto man, but a glorious comelineſſe. Now after that Adam, and in him all mankinde had ſinned, vanity came vpon al the creatures, and amongſt the reſt, vpon the ayre a marueilous diſtemperature in reſpect of heate and cold. For the remedie whereof, it was ordained that Adam ſhould weare apparell, which God hauing once made and appointed, he hath euer ſince bleſſed it as his owne ordinance, as daily experience ſhewe. For our attire, which is voide of heate and life, doth notwithſtanding preſerue mans bodie in heate and life; which it could not doe, if there were not a ſpeciall prouidence of God attending vpon it.

The ſecond Ende of apparell, is *Honeſtie*. For to this ende doe wee put it on, and weare it, for the couering and hiding of that deformity of our naked bodies, which immediatly followed vpon the tranſgreſſiō of our firſt parents: and in this reſpect alſo, were garments (after the fall) appointed by God, for the vſe of man.

It is obiected, that Eſay prophecied naked and bare foote, Eſay 20.2. and ſo did Saul, 1. Sam. 19.24. I anſwer, firſt, that which the Prophet did, was done by commaundement, as may appeare in the 2. verſe of that Chapter. For the Lord gaue him commaundement ſo to do. Againe, he is ſaid to be naked, becauſe he put off his vpper raiment, which was ſackcloath, or ſome other rough garment that Prophets vſed to weare; but it cannot bee prooued, that he put off that garment which was next his fleſh and skinne.

Concerning Saul, there bee two anſwers giuen. One, that hee put off his vpper garment, as Eſay did. For we are not to imagine, that hee prophecied naked, it beeing ſo vnſeemely a thing, and euen againſt the Law of nature ſince the fall. The other anſwer, and that according to the true meaning of the text is; that Saul, before the ſpirit of prophecy came vpon him, had put on and worne his warrelike attire, wherewith hee went out to take Dauid. But when the Spirit came vpon him, then hee put off his militarie habite, and went in another attire, after the manner and faſhion of a Prophet, and ſo prophecied. And therefore, whereas he is ſaid to *goe naked*, the meaning is, that hee ſtript himſelfe of his armour, which both himſelfe and his meſſengers vſed, in purſuing after Dauid.

Now touching the Couering of the bodie with apparell, theſe things are to bee remembred. Firſt, that it muſt be couered in decent and ſeemly ſort. Thus *Ioſeph* wrapped Chriſts body that was dead, in a *cleane linnen cloath, togither with the ſpices*, Matth. 27. 59. Secondly, the whole body muſt be couered, ſome onely parts excepted, which (for neceſſity ſake) are left open and bare, as the hands and face: becauſe there is an ignominious ſhame, not onely in ſome parts, but ouer the whole body. And here comes to bee reprooued, the affected nakedneſſe vſed of ſundrie perſons, who are wont to haue their garments made of ſuch a faſhiõ, as that their necke & breaſts may be left for a great part vncouered. A practiſe full of vanity, and cleane contrarie to this Rule, grounded in corrupted nature. For if the whole body bee ouerſpread with ſhame, by ſin, why ſhould any man by ſuch practiſe, (as much as in him lies) vncouer his ſhame to the view of the world? The ende of attire is, to hide the ſhamefull nakedneſſe of the body from the ſight of men. But ſuch perſons as theſe are, doe hereby expreſſe the vanity and lightnes of their mindes, by leauing ſome part of there bodies open and vncouered. Wherein, what do they elſe, but euen diſplay and manifeſt vnto men and Angels, their own ſhame and ignominie? Nay, what doe they elſe, but glory in that, which is (by the iuſt iudgement of God) reprochfull vnto them? Let all thoſe that feare God, and are humbled in the conſideration of their ſinnes, which are the matter of the ſhame of mankinde, bee otherwiſe affected.

A third ende of apparell is, the *honouring of the body*. To this purpoſe S. Paul ſaith, 1. Cor. 12. 23. *Vpon thoſe members of the body, which wee thinke moſt vnhoneſt, put we on the greater honour, &c.* v. 24. *God hath tempered the body togither, and giuen the more honour to that part which lacked.* And in 1. Theſ. 4. 4. *It is the will of God, &c. that euery one of you ſhould know how to poſſeſſe his veſſell in holineſſe and honour.* Theſe words are ſpoken of chaſtity, but they are generally to be vnderſtood of any other vertue belonging to the body. Now the reaſon of this ende is plaine. The body of euery beleeuer, is the Temple of the holy Ghoſt, and a member of Chriſt, in the kinde and place, as well as the ſoule. Therefore it ought to bee both holily and honourably vſed.

For the honouring of the bodie with outward ornaments, wee muſt remember this diſtinction. Some ornaments are inward, and ſome are borrowed. Inward, are the graces & gifts of God; theſe are our owne. Borrowed, are golde, ſiluer, pearles, and pretious ſtones: and theſe are outward. And of the two, more ſpeciall care ought to bee had of the inward, then of the outward and borrowed. For theſe are indeede faire and honourable, in the opinion and eſtimation of men; but the other are farre more honourable, in the ſight of God. And therfore S. Peter exhorteth women, that *their apparell be not outward, as with broidered haire, & gold ſet about, or in ſumptuous garments, but that the hidden man of the heart be vncorrupt, with a meeke and quiet ſpirit, which is before God a thing pretious*, 1. Pet. 3. 3, 4.

Now that wee may vſe our apparell to the Endes before rehearſed, wee are yet further to obſerue ſome ſpeciall Rules, which may ſerue for our direction in the right adorning of the body.

Firſt, euery one muſt be content with their owne naturall fauour, and complexion, that God hath giuen them; and account of it as a pretious thing, be it better, or be it worſe. For the outward forme & fauour that man hath, is the worke of God himſelfe, fitted and proportioned vnto him, in his conception, by his ſpeciall prouidence. Beeing then the Lords owne worke, and his will, thus to frame it, rather then otherwiſe; great reaſon there is, that man ſhould reſt contented with the ſame.

Here comes to bee iuſtly reprooued, the ſtraunge practiſe and behauiour of ſome in theſe daies, who beeing not contented with that forme and faſhion which God hath ſorted vnto them, doe deuiſe artificiall formes and fauours, to ſet vpon their bodies and faces, by painting and colouring; thereby making themſelues ſeeme that, which indeede they are not. This practiſe is moſt abominable in the very light of nature, & much more by the light of Gods word; wherein wee haue but one onely example thereof, and that is of wicked Ieſabel, 2. King. 9. 30. who is noted by this marke of a notorious harlot, *that ſhe painted her face*. For what is this, but to finde fault with Gods owne workmanſhip? and to ſeeke to correct the ſame, by a counterfeit worke of our own deuiſing; which cannot but be highly diſpleaſing vnto him?

A cunning Painter, when hee hath once finiſhed his worke, if any man ſhall go about to correct the ſame, he is greatly offẽded. Much more then may God, the moſt wiſe and abſolute Former, and Creatour of his worke, bee highly offended with all thoſe, that cannot content themſelues with the fauour and feature they haue receiued from him, but will needes be calling his worke into queſtion, and refining it according to their owne humours and fancies. *Tertullian* in his booke *de habitu mulierum*, cals ſuch perſons, and that deſeruedly, *the diuels hand-maides*.

But may ſome ſay, if there be any deformitie in the bodie, may wee not labour to couer it? *Anſwer.* Yes: but we may not ſet any new

A forme on the face, or habite on the body. Diſſembling is condemned, as well in deed, as in word, and ſuch is this.

Secondly, we muſt place the principall ornament of our ſoules and bodies, in vertue and good workes, and not in any outward things. So would Paul haue women to array themſelues in comely apparell, *with ſhamefaſtneſſe and modeſtie*, 1.Tim.2.9.

Thirdly, in vſing of ornaments before named, we muſt be very ſparing, and keepe our ſelues within the meane.

It will be here demaunded, What is then the meaſure that muſt be vſed? *Anſw.* The Scripture giues no rule for our direction in this point, but the example and iudgement of the sageſt & ſobereſt perſons in euery order, age, and condition, and as they doe and iudge, ſo muſt we. As for example: whether a man ſhould weare a ruffe ſingle, or double, or tripled, &c. the Scripture, in particular, giues no direction: onely we muſt looke vpon the example of the ſobereſt, and diſcreeteſt perſons of our order and age, and that ought to be our preſident for imitation.

Fourthly, ornaments muſt be vſed not alwaies alike, but according to times and ſeaſons. It is noted as a fault in the rich glutton, that he went *euery day in coſtly apparell*. Luk.16.19. In the daies of reioycing, we may put on more outward ornaments: and ſo they vſed of ancient times, at mariages, to put on wedding garments. Mat.22. But in the daies of mourning, baſer and courſer attire is to be vſed, as fitteſt for the time.

Fiftly, we muſt adorne our bodies to a right end; to wit, that therby we may honour them, and in them honour God. Againſt this Rule do offend thoſe, that adorne their bodies, to be praiſed, to be counted rich and great perſons, & to purchaſe and procure vnto themſelues the loue of ſtrangers. This is the harlots practiſe, deſcribed by Salomon at large, Prou.6.25. and 7.10.16. Theſe are the ends, for which we muſt attire our ſelues.

And ſo much of the firſt maine Rule to be obſerued, in the wearing and putting on of apparell.

The ſecond maine Rule followeth. We muſt make a ſpiritual vſe of the apparel which we weare. How may that be done?

Anſw. Firſt, we muſt take occaſion thereby to humble our ſelues, and that in this manner. When we ſee the plaiſter vpon the ſore, we know there is a wound: and ſo, the couer of our bodies, muſt put vs in minde of our ſhame and nakedneſſe, in regard of grace and Gods fauour, by reaſon of originall ſinne. And we are to know, that it is a daungerous practiſe for any man, to puffe vp himſelfe in pride, vpon the ſight and vſe of his apparell. For this is to be proud of his owne ſhame. Nay, it is as much, as if a theefe ſhould be proud of his bolts, and of the halter about his necke; garments beeing nothing elſe but the couer of our ſhame, and the ſignes of our ſinnes.

Secondly, by the putting on of our garments, we muſt be admoniſhed to put on Chriſt. Rom.13.14. *Queſt.* How ſhall we doe that? *Anſ.* Thus: We muſt conceiue Chriſts obedience actiue and paſſiue, as a couering; & therefore by prayer we are to come vnto God in his name, & intreate him to accept this his obedience for vs: yea that Chriſt may be made vnto vs wiſedome, righteouſnes, ſanctification, and redemption. And we on the other ſide, made conformable to him in life & death, in all morall duties. Laſtly, that we may haue the ſame mind, affection, and conuerſation that he had.

B Thirdly, when we put off our cloathes, we then are admoniſhed of putting off the old man; that is, the maſſe and body of ſinfull corruption. And we then put him off, when we can by grace hate ſin, and carrie a reſolute purpoſe in our hearts of not ſinning.

Fourthly, when we cloath our ſelues, and truſſe our attire to our bodies, this ſhould teach vs a further thing; that it behooueth vs, to gird vp our loines, to haue our lights burning, to prepare our ſelues to meete Chriſt, whether by death, or by the laſt iudgement. If we make not theſe vſes of our attire, we doe not rightly vſe, but rather abuſe the ſame.

C In a word, to ſhut vp this point we are all to be exhorted to make conſcience of the practiſe of theſe Rules, and to take heede of pride in theſe outward things. And in way of motiue hereunto; conſider firſt, how great and hainous a ſinne Pride is. The greatneſſe of it may be diſcerned by foure things.

Firſt, in it, and the fruit thereof, ſuperfluitie of apparell, there is an abuſe of our wealth to needleſſe and ſuperfluous vſes, which ought to be imployed to vſes more neceſſarie; as to the good of the Church, commonwealth, and family; and eſpecially for the releefe of the poore.

D Secondly, in this ſinne there is an abuſe of time. For they that giue themſelues to pride, ſpend ſo much time in the adorning of their bodies, that they haue no leiſure for the adorning and beautifying of the ſoule. Hence it comes to paſſe, that proud perſons abound with ignorance, idleneſſe, wantonneſſe, and many other enormities.

Thirdly, in this ſin there is an abuſe of the attire it ſelfe: in that it is made a ſigne of the vanity of the mind, and wantonneſſe of the heart, which ſhould be the ſigne of a heart religiouſly diſpoſed.

Fourthly, in it there is a confuſion of order in the eſtates & ſocieties of men. For whereas one order of men ſhould go thus attired, and another after another manner; by this it comes to paſſe, that equall and ſuperiour are cloathed both alike, and that which ſhould be an occaſion to humble vs, is made an occaſion to puffe vs vp.

Fiſtly, there is a great iudgment threatned againſt this ſinne, Eſay 2. 11. 12. *Zeph.* 3. 11.

The greatneſſe of this vice, we are to indeuour, by all means poſſible, to redreſſe in our ſelues. For which purpoſe, we muſt be carefull to ſee & feele, and withall to bewaile the ſpirituall nakedneſſe of our ſoules; which is a deprauation of the image of God, wherein we are created, according to him, in holines and righteouſneſſe, the want whereof makes vs vgly and deformed in the eyes of God. And the true ſenſe & experience of this, will turne our minds and thoughts from the trimming of the body, and make vs eſpecially to labour for the righteouſneſſe of Chriſt imputed, as the onely couering which wil keepe vs warme and ſafe from the ſtormes and tempeſts of the wrath of God.

Sect. 4.

In the fourth place, we come to the handling of thoſe Queſtions, that concerne the Moderation of our Appetite in the Vſe of Pleaſures & Recreations. And theſe are ſpecially three.

I. Queſtion.

Whether Recreation be lawfull for a Chriſtian man?

Anſ. Yea, and that for two cauſes.

Firſt, Reſt from labour, with the refreſhing of body and mind, is neceſſarie; becauſe mans nature is like the bow, which beeing alway bent and vſed, is ſoone broken in peeces. Now that which is neceſſarie, is lawfull. And if reſt be lawfull, then is recreation alſo lawfull.

Secondly, by Chriſtian libertie, we are allowed to vſe the creatures of God, not onely for our neceſſitie, but alſo for meet and conuenient delight. This is a confeſſed truth; and therefore to them, which ſhall condemne fit and conuenient recreation (as ſome of the ancient Fathers haue done, by name Chryſoſtome and Ambroſe) it may be ſaid, *Be not too righteous, be not too wiſe*, Eccl. 7. 18.

II. Queſtion.

What kinds of Recreations and ſports, are lawfull and conuenient, and what be vnlawfull and vnconuenient?

Anſ. I will firſt lay downe this ground, that, All lawfull recreation is onely in the vſe of things indifferent, which are in themſelues neither commaunded nor forbidden. For by Chriſtian liberty, the vſe of ſuch things for lawfull delight and pleaſure, is permitted vnto A vs. Therefore meete and fitte recreations doe ſtand in the vſe of things indifferent, and not in things either commanded or forbidden. Hence I deriue three concluſions, that may ſerue for the better anſwer of the Queſtion.

I. *Recreation may not be in the vſe of holy things;* that is, in the vſe of the Word, Sacraments, Prayer, or in any act of religion. For theſe things are ſacred and diuine, they doe ſtand by Gods expreſſe commandement, and may not be applyed to any common or vulgar vſe. For this cauſe it is well prouided, that the Pageants which haue beene vſed in ſundrie cities of this land, are put downe; becauſe they were nothing elſe, but either the whole, B or part of the hiſtorie of the Bible turned into a Play. And therefore the leſſe to be allowed, conſidering that the more holy the matter is which they repreſent, the more vnholy are the playes themſelues. Againe, all ſuch ieſts, as are framed out of the phraſes and ſentences of the Scripture, are abuſes of holy things, and therefore carefully to be auoided. The common ſaying may teach vs thus much, *It is no ſafe courſe to play with holy things.* Laſtly, vpon the former concluſion, we are taught that it is not meete, conuenient, or laudable for men to mooue occaſion of laughter in Sermons.

* Non eſt bonum ludere cum Sanctis.

The ſecond concluſion. *Recreation may not be made of the ſinnes or offences of men.* They C ought to be vnto vs the matter of ſorrow and mourning. Dauid *ſhed riuers of teares, becauſe men brake the commaundements of God*, Pſal. 119. 136. *The righteous heart of Lot was vexed, with hearing the abomination of Sodome*, 2. Pet. 2. 8.

Vpon this, it followeth firſt, that common playes, which are in vſe in the world, are to be reproued, as being not meete & conuenient matter of recreation. For they are nothing elſe, but repreſentation of the vices and miſdemeanours of men in the world. Now ſuch repreſentations are not to be approoued. Paul ſaith, *Fornication, couetouſneſſe, let them not be named among you, as becommeth Saints*, Eph. 5. 3. And if vices of men *may not be named*, vn- D leſſe the naming of thē tend to the reprouing and further condemning of them, much leſſe may they be repreſented, for the cauſing of mirth and paſtime. For, naming is farre leſſe, then repreſenting, which is the reall acting of the vice. Indeede Magiſtrates and Miniſters may name them, but their naming muſt be to puniſh, and reforme them, not otherwiſe. Againe, it is vnſeemely, that a man ſhould put on the perſon, behauiour, and habit of a woman; as it is alſo for a woman to put on the perſon, behauiour, and habite of a man, though it be but for an houre. The law of God forbids both, Deut. 22. 3. And that law, for equitie, is not meerely iudiciall, but moral. Nay, it is the law of nature and common honeſtie.

Here alſo, the dauncing vſed in theſe daies, is to be reproued; namely, the mixed dauncing of men and women, in number and meaſure, (ſpecially after ſolemne feaſts) with many laſciuious geſtures accompanying the ſame; which cannot, nor ought to be iuſtified, but condemned. For it is no better then the very bellowes of luſt & vncleanenes, yea the cauſe of much euil. It is condemned in the daughter of Herodias, dauncing before Herod, Mar. 6. 22. And in the Iſraelites, that ſate down to eate and drink, *and roſe vp to play*, that is to daunce. We reade indeed of a kind of dauncing commended in Scripture, that Moſes, Aaron and Miriam vſed at the redde ſea. Exod. 15. 20. And Dauid before the Arke, 2. Sam. 6. 14. And the daughters of Iſrael, when Dauid got the victorie of Goliah, 1. Sam. 18. 7. 8. But this dauncing was of another kind. For it was not mixt, but ſingle, men together, and women apart by themſelues. They vſed not in their dauncing wanton geſtures, and amorous ſongs, but the Pſalmes of praiſe & thankſgiuing. The cauſe of their dauncing was ſpirituall ioy, and the end of it was praiſe and thankſgiuing.

It may be alleadged, that Eccleſiaſtes ſaith, *There is a time of mourning, and a time of dauncing*, Eccl. 3.4. And Dauid ſaith, *Thou haſt turned my ioy into dauncing*, Pſal. 30. 11. And the Lord ſaith in Ieremie; *O daughter Sion, thou ſhalt goe forth with the daunce of them that reioyce.* Ierem. 31. 4. I anſwer: firſt, theſe places ſpeake of the ſacred dauncing before named, and not of the dauncing of our times. Secondly, I ſay, that theſe places ſpeake not of dauncing properly, but of reioycing ſignified by dauncing: that is to ſay, a heartie reioycing, or merrie-making. Beſides that, the Prophet Ieremie ſpeakes by the way of compariſon, as if he ſhould ſay; Then ſhall the Virgin reioyce, *as men are wont to doe in the daunce*. And it is ſometimes the vſe of the Scripture, to expreſſe things lawfull by a compariſon, drawne from things vnlawfull: as in the Parables of the vnrighteous Iudge, the vniuſt Steward, and the theefe in the night.

D The third Concluſion. *We may not make recreations of Gods iudgements, or of the puniſhments of ſinne.* The Law of God forbids vs *to lay a ſtumbling blocke before the blind, to cauſe him to fall*, though it be not done in earneſt, but in ſport, Leuit. 19. 14. Vpon the ſame ground, we are not to ſport our ſelues with the folly of the naturall foole. For that is the blindneſſe of his mind, and the iudgement of God vpon him. I know it hath beene the vſe of great men, to keepe fooles in their houſes. And I dare not condemne the fact: For they may doe it, to ſet before their eies a daily ſpectacle of Gods iudgement, and to conſider how God in like ſort, might haue dealt with them. And this vſe is Chriſtian. Neuertheleſſe, to place a ſpiritual recreation in the folly of ſuch perſons, and to keepe them onely for this end, it is not laudable. When Dauid fained himſelfe to be mad, before Achiſh the king of Gath, marke what the heathen King could ſay, *Haue I neede of mad men, that ye haue brought this fellow to play the mad man in my preſence? Shall he come into my houſe?* 1. Sam. 21. 15.

A Againe, the Bayting of the Beare, and Cockefights, are no meete recreations. The baiting of the Bull hath his vſe, and therefore it is commanded by ciuill authoritie; and ſo haue not theſe. And the antipathie and crueltie, which one beaſt ſheweth to another, is the fruit of our rebellion againſt God, and ſhould rather mooue vs to mourne, then to reioyce.

B The ſecond anſwer to the former Queſtion, is this.

Games may be deuided into three ſorts. Games of wit or induſtry, Games of hazard, and a mixture of both.

Games of wit, or induſtry are ſuch, as are ordered by the skill and induſtry of man. Of this ſort are Shooting in the long bow, Shooting in the caleeuer, Running, Wraſtling, Fenſing, Muſicke, the games of Cheſts, and draughts, the Philoſophers game, and ſuch like. Theſe, and all of this kind, wherein the induſtry of the mind and body hath the chiefeſt ſtroke, are very commendable, and not to be diſliked.

C Games of hazard are thoſe, in which hazard onely beares the ſway, and orders the game, and not wit; wherein alſo there is (as we ſay) chance, *yea*, meere chance in regard of vs. Of this kind is Dicing, and ſundry games at the Tables and Cardes. Now games that are of meere hazard, by the conſent of godly Diuines are vnlawfull. The reaſons are theſe.

Firſt, games of meere hazard are indeede lots; and the vſe of a lot is an act of religion, in which we referre vnto God, the determination of things of moment, that can no other way be determined. For in the vſe of a lot there be foure things. The firſt *is*, a caſual act done by vs, as the caſting of the Die. The ſecond is, the applying of this act, to the determination of ſome particular controuerſie, the ending whereof maintaines peace, order, and loue among men. The third is confeſſion, that God is a ſoueraigne Iudge, to end and determine things that can no other way be determined. The fourth is, ſupplication, that God would, by the diſpoſition of the lot, when it is caſt, determine the euent. All theſe actions are infolded in the vſe of a lot, and they are expreſſed, Act. 1. v. 24, 25, 26. Now then, ſeeing the vſe of a lot is a ſolemne act of religion, it may not be applyed to ſporting, as I haue ſhewed in the firſt concluſion. Secondly, ſuch games are not recreations, but rather matter of ſtirring vp troubleſome paſſions, as feare, ſorrow, &c. and ſo they diſtemper the body and mind. Thirdly, couetouſneſſe is commonly the ground of them all. Whereupon it is, that men vſually play for money. And for theſe cauſes,ſuch playes by the conſent of learned Diuines, are vnlawfull.

The third kind of playes are mixt, which ſtand partly of hazard, and partly of wit, and in which hazard beginnes the game, and skill gets the victorie: and that which is defectiue by reaſon of hazard,is corrected by wit.

To this kind are referred ſome games at the cards and tables. Now the common opinion of learned Diuines is, that as they are not to be commended, ſo they are not ſimply to be condemned, and if they be vſed, they muſt be vſed very ſparingly. Yet there be others, that hold theſe mixt games to be vnlawful,and iudge the very dealing of the cards to be a lot,becauſe it is a meere caſuall action. But,(as I take it) the bare dealing of the cards is no more a lot,then the dealing of an almes, when the Princes Almner puts his hand into his pocket,and giues, *for example,* to one man ſixe pence, to another twelue pence, to another two pence, what comes forth without any choice.Now this caſuall diſtribution is not a lot,but onely a caſuall action. And in a lot, there muſt be two things. The firſt is,a caſuall act:the ſecond, the applying of the foreſaid act, to the determination of ſome particular and vncertaine euent.Now the dealing of the cards is a caſuall act;but the determination of the vncertaine victorie, is not from the dealing of the cards, in mixed games, but from the wit and skill, at leaſt from the will of the players. But in things that are of the nature of a lot,the wit and will of man hath no ſtroke at all. Neuertheleſſe, though the dealing of the cards,and mixed games,be no lots;yet it is farre ſafer and better to abſtaine from them, then to vſe them: & where they are aboliſhed, they are not to be reſtored againe, becauſe in common experience,many abuſes and inconueniences attend vpon them: and things vnneceſſarie, when they are much abuſed, becauſe they are abuſed, they muſt not be vſed, but rather remooued, as the brazen ſerpent was,2.King.18.4.

III. Queſtion.

How are we to vſe Recreations?

For anſwer whereof, we muſt remember theſe foure ſpeciall rules.

I. Rule. We are to make choice of Recreations, that are of leaſt offence, and of the beſt report, Phil. 4. 8. *Whatſoeuer things are of good report, thinke of them.* The reaſon is, becauſe in all recreations, we muſt take heede of occaſions of ſinne, both in our ſelues and others. And this mooued Iob, while his ſonnes were a feaſting, to offer daily burnt offerings, according to the number of them all, becauſe he thought, *It may be, my ſonnes haue ſinned, and* A *blaſphemed God in their hearts*, Iob. 1.5. And not onely that, but I adde further, we muſt take heede of occaſions of offence in others. Vpon this ground, Paul ſaies, that *rather then his eating ſhall offend his brother, he would eate no meate while the world endured,* 1. Cor. 8. 13. In this regard,it were to be wiſhed, that games of wit ſhould be vſed onely,and not games of hazard, becauſe they are more ſcandalous then the other. Laſtly,in things that are lawfull in themſelues, we are to remember Pauls rule, *All things are lawfull,but all things are not expedient*,1.Cor.6.12.

II. Rule. Our Recreations muſt be profitable to our ſelues and others; and they muſt tend alſo to the glorie of God. Our Sauiour B Chriſt ſaies, that of *euery idle word that men ſhall ſpeake, they ſhall giue an account at the day of iudgement*, Math. 12.36. Whereby *idle words*, he meaneth ſuch, as bring no profit to men, nor honour to God. And if for idle words, then alſo for idle recreations, muſt we be accountable to him. Againe, S. Paul teacheth, that *whether we eate, or drinke, or whatſoeuer we do, we muſt do all to the glorie of God*, 1. Cor. 10. 31. Therfore the ſcope and end of al recreations is, that God may be honoured in and by them.

III. Rule. The end of our recreation muſt be, to refreſh our bodies and mindes. It is then an abuſe of Recreation, when it is vſed to winne other mens money. The gaine C that comes that way, is worſe then vſury, yea it is flatte theft. For by the law, we may recouer things ſtolne, but there is no law to recouer things wonne. And yet, if play be for a ſmall matter, the loſſe whereof is no hurt to him that loſeth it, and if it be applied to a common good, it is lawfull; otherwiſe not.

IV. Rule. Recreation muſt be moderate and ſparing, euen as the vſe of meate & drink, & reſt. Whence it followeth, that they which ſpend their whole life in gaming, as Players doe, haue much to anſwer for. And the like is to be ſaid of them that haue lands & poſſeſſions, and ſpend their time in pleaſures and ſports, as is the faſhion of many gentlemen in D theſe daies.

Now Recreation muſt bee ſparing, two waies.

Firſt, in regard *of time*. For we muſt redeeme the time, that is, take time while time laſteth, for the procuring of life euerlaſting. Eph. 5. 16. This condemneth the wicked practiſe of many men that follow this game, and that, to driue away time, whereas they ſhould employ all the time that they can, to doe Gods will. And indeed, it is all too litle, to do that which we are commanded: and therefore while it is called to day, let vs make all the haſte we can, to repent and be reconciled vnto God.

Secondly, Recreation muſt be ſparing, in regard *of our affection*. For we may not ſet our hearts vpon ſports, but our affection muſt be tempered and allaied with the feare of God. Thus Salomon ſaies, that *laughter is madneſſe*, Eccl. 2. 2. ſo farre forth, as it hath not the feare & reuerence of the name of God to reſtraine it. This was the ſinne of the Iewes reprooued by the Prophet, that they gaue themſelues to all manner of pleaſure, and did not *conſider the worke of the Lord*: that is, his iudgements and corrections, Eſa. 5. 12. And thus if Sports and Recreations be not ordered and guided according to this and the other Rules, we ſhall make them all not onely vnprofitable vnto vs, but vtterly vnlawfull. And ſo much of the vertue of Temperance.

CHAP. V.

Of Liberality.

Hitherto we haue treated of the firſt ſort of Vertues, that are ſeated in the will, which doe reſpect a mans owne ſelfe, namely, of Clemencie, which ſtandeth in the moderation of the mind in reſpect of anger: and Temperance, which conſiſteth in the moderation of our appetite, in reſpect of riches, apparel, meate and drinke, pleaſures and recreations.

Now we come to the ſecond ſort, which reſpect others beſide our ſelues. And theſe belong to the practiſe either of Courteſie and kindneſſe, or Equitie and right. Of the firſt kind, is Liberality: of the ſecond is Iuſtice, in ſhewing or giuing Equitie, or Fortitude in maintaining the ſame. Of theſe in order.

Liberalitie is a vertue, ſeated in the will, whereby we ſhew or practiſe courteſie & kindnes to others. The principall Queſtions touching this vertue, may be referred to that text of Scripture which is written, Luk. 11. 41. *Therfore giue almes of thoſe things which ye haue, and behold all things ſhall be cleane vnto you.*

The words are a rule or counſell, deliuered by Chriſt to the Phariſies: and the true and proper ſenſe of them, is this. You Phariſies, giue your ſelues to the practiſe of iniuſtice and oppreſſion, and thereby you defile your ſelues, & all your actions. For redreſſe hereof, I propound you this Rule; Practiſe Charitie in giuing of your almes, let your outward good actions, proceede from the inward ſyncere affection of your hearts toward your brethren; and then ſhall you attaine to a holy and pure vſe of your goods. The counſell of Daniel to King Nebuchadnezar, Dan. 4. 24. *To breake off his ſinnes by the practiſe of iuſtice, and his iniquities by mercie to the afflicted*, may be a good Commentary to this Text.

In the words, I conſider two things: A remedie, *Therefore giue almes of thoſe things you haue*, and the fruite that followes vpon the remedie, *and behold all things ſhall be cleane vnto you.*

Sect. 1.

The Remedie, is the vertue of Chriſtian Liberalitie, conſiſting principally in the practiſe of loue and mercie, in giuing of Almes.

For the better vnderſtanding, whereof, fiue Queſtions are briefly to be propounded and reſolued.

I. Queſtion.

Who, or what perſons muſt giue Almes?

Anſw. There be two ſorts of men, that are, and ought to be giuers of Almes.

The firſt ſort are Rich men, who beſides things neceſſarie, haue ſuperfluitie and abundance, yea, much more then things neceſſary. Theſe are ſuch as haue *the worlds good*, as S. Iohn ſaith, whereby they are able to giue and 1.Ioh.3.17. beſtow releefe vpon others, out of their abundance. Thus Saint Paul ſaith, that *the abundance of the Corinthians, muſt ſupply the want of other Churches*, 2. Cor. 8. 14. Many other proofes might be brought, but theſe are ſufficient in a knowne and confeſſed truth.

A ſecond ſort, are men of the poorer ſort, that haue but things neceſſarie, and ſometime want them too. Theſe muſt ſometimes and in ſome caſes giue releefe. And becauſe this point is not ſo eaſily graunted, therefore I will prooue it by the Scriptures.

The man that liues by his worke, is commanded to labour in his calling, that he may haue ſomething to giue to them that want, Eph. 4. 28. The poore widow that caſt into the Lords treaſurie of her penury, but two mites, that is, the eight part of a penny, is commended; and Chriſt preferreth her almes before the great gifts of the richer ſort, Luk. 21. 2. The Church of Macedonia, being poore and in extreame neceſſity, doth yet ſend releefe to other Churches, and is commended for it by Paul, 2. Cor. 8. 2. Their pouertie excuſed them not from liberalitie, but they were liberal, not onely according to, but euen beyond their abilitie. Our Sauiour Chriſt himſelfe liued of almes: for Ioanna the wife of Chuza Herods ſteward, and Suſanna, miniſtred vnto him of their ſubſtance, Luk. 8. 3. Where by the way, we note, that he did not liue by begging, as the Papiſts affirme, but by the voluntarie miniſtration and contribution of ſome, to whom he preached. Now, though he was ſo poore himſelfe, yet he vſed to giue almes of that he had, Ioh. 13. 29. The oblations of the old Teſtament, for the maintenance of the Altar, were a matter of great coſt and charge, in ſacrifices, and ſuch like ceremonies: and yet all were charged with them, the poore, as well as the rich. Now in the new Teſtament, the material Altar is taken away, & yet we haue ſomthing in the roome therof, namely, thoſe that are poore and deſtitute, which all men are bound in conſcience to releeue and maintaine, as once they were to maintaine the Altar. Saint Iohn commends vnto vs Charitie, not that which conſiſteth in words only, but which ſhewes it ſelfe in actions, 1. Ioh. 3. 18. teaching that the one is no way ſufficient without the other. Laſtly, all mankind is diſtinguiſhed into theſe two ſorts: ſome are giuers, ſome are receiuers of almes: there is not a third kind to be found in the Scriptures.

Yet here an exception muſt be added, that this doctrine be not miſtaken. There are ſome perſons exempted from this duty, and they be ſuch as are in ſubiection to others, and are not at their owne diſpoſition. Of this ſort are children vnder the gouernement of their parents, and ſeruants ſubiect to the authoritie and dominion of their maſters. For the goods which they haue, are not their owne, neither may they diſpoſe of them as they liſt: they therefore muſt not be giuers.

It may be asked, whether the wife may giue almes without the conſent of her husband, conſidering that ſhee is in ſubiection to another, and therefore all that ſhee hath is anothers, and not her owne. *Anſw.* The wife may giue almes of ſome things, but with theſe cautions: as firſt, ſhee may giue of thoſe * goods that ſhee hath excepted from mariage. Secondly, ſhee may giue of thoſe things which are common to them both, prouided it be with her husbands conſent, at leaſt generall and implicite. Thirdly, ſhee may not giue without or againſt the conſent of her husband. And the reaſon is, becauſe both the law of nature, and the word of God, commands her obedience to her husband in all things.

* Ex paraphernalibus.

If it be alleadged, that Ioanna the wife of Chuza Herods ſteward, with others, did miniſter to Chriſt of their goods, Luk. 8. 3. I anſwer: It is to be preſumed, that it was not done without all conſent.

Againe, if it be ſaid that Abigail brought a preſent to Dauid, for releefe of him and his young men, whereof ſhe made not Nabal her husband acquainted, 1. Sam: 25. 19. I anſwer, it is true, but marke the reaſon. Nabal was generally of a churliſh and vnmercifull diſpoſition, whereupon he was altogether vnwilling, to yeeld releefe to any, in how great neceſſities ſoeuer; whence it was, that he rayled on the young men, that came to him, and droue them away, verſ. 14. Againe, he was a fooliſh man, and giuen to drunkenneſſe, ſo as he was not fit to gouerne his houſe, or to diſpenſe his almes. Beſides that, Abigail was a woman of great wiſedome, in all her actions, and that which ſhe now did was to ſaue Nabals and her owne life, yea, the liues of his whole family: for the caſe was deſperate, and all that they had, were in preſent hazard. That example therefore, is no warrant for any woman to giue almes, vnleſſe it be in the like caſe.

II. Queſtion.

To whome muſt almes be giuen?

Anſ. To them that are in neede, Eph. 4. 28. For the better conceiuing of this anſwer, we muſt remember, that there be three degrees of need. The firſt is *extreame* neceſſity, when a man is vtterly deſtitute of the meanes of preſeruation of life. The ſecond is *great* neede, when a man hath very little to maintaine himſelfe, and his. The third is *common* neceſſitie, when he hath ſomething, but yet not ſufficient or competent.

Now thoſe that are in the firſt and ſecond degree of need, they are the perſons that muſt be ſuccoured and releeued. For proofe hereof conſider theſe places, Math. 25. 35, 36. *I was hungry, and ye gaue me meate, I thirſted, and ye gaue me drinke, I was naked, and ye clouthed me, I was ſicke, and ye viſited me, I was in priſon, and ye came vnto me.* Where obſerue what perſon Chriſt commendeth vnto vs to be releeued, the hungrie, thirſtie, naked, ſicke, harbourles, and the captiue or priſoner. Rom. 12. 20. *If thine enemie hunger, feede him; if he thirſt, giue him drinke.* We muſt not onely ſupply the neede of our friends, but alſo our enemies, 1. Tim. 5. 16. *If any beleeuing man or woman haue widowes, let him miniſter vnto them, &c. that there may be ſufficient for them that are widowes indeede.* Here widowes that are deſolate, without friends and goods, are commended to the liberality of the Church, Leuit. 25. 35. *If thy brother be impoueriſhed, and hath the trembling hand, thou ſhalt releeue him, as a ſtranger or ſoiourner, ſo ſhall he liue with thee.* By the *trembling hand*, is meant the man that workes hard for his liuing, and yet cannot by his labour get things neceſſarie, but muſt needes ſtretch out his hand to others that are in better ſtate, for helpe.

Here two Queſtions may further be made. Firſt, whether we muſt giue almes to beggers? I meane ſuch as goe from doore to doore: for they come vnder the degrees of needie perſons.

Anſ. Beggers are of two ſorts: either ſuch as are ſtrong, able to labour, and doe ſomewhat for their liuing; or ſuch as are weake and impotent, vnable to take paines for the maintenance of themſelues, or thoſe that belong vnto them.

The firſt ſort, are not to be releeued. For touching them, the Apoſtle hath giuen this rule, *He that will not labour, muſt not eate,* 2. Theſſ. 3. 10. 12. Euery man muſt liue by the labour of his owne hands, and feede vpon his owne bread. Againe, ſuch beggers are theeues and robbers, becauſe they ſteale their labour from the Church and Common-wealth, which is as profitable, as land and treaſure.

In the olde law, if two men ſtriued together, & the one had wounded the other; the offender was enioyned, not onely to pay for the healing, but for the loſſe of his time alſo, Exo. 21.19. And in like maner, ought ſuch perſons to beare the puniſhment, both of their theft, and of the loſſe of their labour. And the truth is, they that giue to them in this their looſe life, doe maintaine them in wickedneſſe.

Yet here one Caution is to be remembred: that if ſuch a man bee in extreame neede, hee muſt be helped, rather then he ſhould periſh. And the Magiſtrate is to puniſh him for his idleneſſe, and to compell him to labour. The Magiſtrate, I ſay, for priuate perſons haue no authority to inflict puniſhment in this caſe.

As for the other ſort, that are vnable to worke, they are not allowed by the word of God, to gather their almes themſelues by begging from doore to doore, but to be releeued at home in their houſes, Deut. 15.4. *There ſhall not be a begger in thee*, v. 11. *There ſhall be euer ſome poore in the land.* Here the holy Ghoſt makes a plaine difference betweene the poore and the begger, forbidding the one, and commanding to helpe the other. S. Paul likewiſe diſtinguiſheth of widowes, whereof ſome haue rich kindred, and they are to be prouided for by them, 1. Tim. 5.4. Others are deſtitute of friends and kindred, by whome they may bee releeued, and ſuch he willeth to bee maintained by the Church v. 16. And this is no toleration or approbation of beggers.

Againe, the begging of almes is the very ſeminarie of vagabunds, rogues, and ſtragling perſons, which haue no calling, nor are of any Corporation, Church, or Commonwealth. Yea it doth proclaime to the world, in the eares of all men, the ſhame either of the Magiſtrate, who reſtraines it not, hauing authority: or of the wealthie and able, that they haue no mercy or compaſſion. It is alſo a great diſorder in common-wealths. For the boldeſt and moſt clamorous begger, carries away all the almes from the reſt; and ſo releefe is diſtributed both vnwiſely, and vnequally. And howſoeuer it is the good law of our Land, agreeable to the Law of God, that none ſhould begge that are able to labour, and all men are bound in conſcience to ſee it obſerued, that haue any care of the good of this Church and comonwealth; yet it is a plague of our times, and greatly to bee bewailed, that it is neglected, and not put in execution.

In the ſecond place it is demaunded, whether wee muſt put a difference betweene perſons and perſons, in giuing our almes?

Anſ. There be three differences of men, that are in need.

The firſt, is a mans owne: And ſuch are they, that be of his houſhold, for which he that makes not prouiſion, is worſe then an Infidell, as the Apoſtle ſpeaketh, 1. Tim. 5.8. Thoſe alſo which are of a mans owne blood, as father and mother, &c. Mat. 15.5,6. Now contrary to this ſort are ſtrangers, to whom we muſt not giue in this caſe. For to neglect a mans owne, and to beſtow it vpon forrainers, vnleſſe there be iuſt and neceſſary cauſe ſo to doe, is a ſinne againſt the law of nature.

A ſecond difference of men is this. Some are of the houſhold of faith, ſome are otherwiſe. S. Pauls rule is this, that we prefer them before the other, Gal. 6.10. *Doe good vnto all men, but ſpecially to them that are of the houſhold of faith.*

A third difference. Some are our owne poore, of our towne, land, and countrey, and ſome be ſtrangers in the ſame reſpects. Now howſoeuer wee are debters to all that wee can do good to: yet thoſe that are neerer to vs in habitation or neighbourhood, are to be reſpected and relieued before others. This the Lord commaundeth, Deut. 15.7. *If one of thy brethren with thee be poore, within any of thy gates in thy land, which the Lord thy God giueth thee; thou ſhalt not harden thy heart, and ſhut thine hand from him.* And theſe being relieued, we may in the next place affoard our helpe to others. Thus did the good Samaritane, in caſe of neceſſitie, practiſe his charitie vpon a ſtranger, Luk. 10.33. and is therefore commended by our Sauiour Chriſt.

III. Queſtion.

How much releefe muſt euery man giue?

Anſ. We muſt put a difference betweene the almes of priuate men, and of Incorporations or Churches. Touching priuate mens almes, the Scripture hath not determined how much muſt be giuen, but hath left it to the diſcreet conſideration of euery Chriſtian. And yet it muſt be remembred, which the Apoſtle ſaith, 2. Cor. 9.6,7. that he *that ſoweth ſparingly, ſhall reape ſparingly.* And againe, *Let euery man giue, as he hath determined in his owne heart.* Laſtly, he giues a commaundement touching the quantitie of giuing, that euery firſt day of the weeke, euery one lay aſide by himſelfe, and lay vp *as God hath proſpered him*; that is, according to the abilitie, wherewith God hath bleſſed him, 1. Cor. 16.2.

But two cautions are propounded in the word, touching this quantitie.

Firſt, that we muſt not ſo giue almes, that others be eaſed, and we our ſelues grieued. 2. Cor. 8.13. It is not Gods will, that we ſhould giue all that we haue in almes, and keepe nothing for our ſelues, but that we keepe a due proportion in giuing, and doe that good to others, whereby we may not our ſelues be hindred or oppreſſed. Our fountaines, and riuers muſt runne, to ſerue the neceſſity of the ſtranger, *in vſe*, Prou. 5.16,17. But yet the *right* muſt remaine our own, we may not giue away fountaine and water, and all. Luk. 3.11. *He that* *hath two coates, let him part with him that hath none*, that is, he that hath things neceſſarie and in abundance, let him giue freely, yet ſo as hee reſerue one coate to himſelfe.

Here the Papiſt is iuſtly to be blamed, who holdeth it a ſtate of perfection, to giue away all, and to liue by begging. For this cannot be, ſeeing it is againſt Gods commaundement, who will haue ſome giuen, and not all, one coate, not both, and ſo is a ſtate rather of ſinne and imperfection.

Secondly, in the caſe of extreame neceſſity (and not otherwiſe) we muſt be ready and willing to giue almes, though it be by the ſelling of our poſſeſſions, Luk. 12.33. *Sell that ye haue, and giue almes*: our Sauiours meaning is, in the caſe of extreame neceſſity; when there is no other way to releeue thoſe that are to bee releeued. Dauid notes it as a property of a mercifull man, that *he diſperſeth abroad, and giues to the poore*, Pſal. 112.9. It was practiſed by the Primitiue Church, in the time of perſecution, in the like caſe, Act. 4.34.35. And the Church of Macedonia, though they were in want themſelues, yet ſupplied the extreame want of other Churches, 2. Cor. 8.1, 2.

Now touching the almes of whole bodies, and Churches, this is the Rule: that they ſhould maintaine the poore with things neceſſary, fitte, and conuenient, as meate, drinke, and cloathing, 1. Tim. 5.16. And this ſerues to confute a groſſe error, maintained by learned Papiſts; who holde, that whatſoeuer a man hath, aboue that which is neceſſarie to nature and eſtate, hee ſhould giue it in almes. But the truth is otherwiſe: for a man may and ought to giue almes more liberally, when hee hath abundance, yet ſo, as he is not bound to giue all, but may reſerue euen part of his ſuperfluitie, for the publike vſe of Church and Common-wealth. And to this purpoſe, is that which our Sauiour ſaith, Luk. 3.11. *Hee that hath two coates*, that is, things neceſſarie and ſuperfluous, muſt giue but one, and that in caſe of the greateſt neceſſitie; meaning thereby, that al ſuperfluity muſt not be giuen in almes, ſauing only in the caſe afore-ſaid of extreame want.

IV. Queſtion.

How many waies is a man to giue almes?

Anſ. Three waies. Firſt, by free giuing to the poore. Secondly, by free lending: for this is oftentimes as beneficial to a man, as giuing. For this ende there was a law giuen, Deut. 15.8. *Thou ſhalt open thy hand vnto thy poore brother, and lend him ſufficient for his neede which hee hath*. Luk. 6.35. *Lend, looking for nothing againe*. Exod. 22.25. *If thou lend money to the poore with thee, thou ſhalt not bee an vſurer vnto him, thou ſhalt not oppreſſe him with vſurie*. Thirdly, by remitting due debt, in caſe of mens decay and extreame pouerty. Exod. 22.26. *If thou take thy neighbours raiment to pledge, thou ſhalt reſtore it vnto him, before the ſunne goe down*. 27. *For that is his couering onely, and this is his garment for his skinne: wherein ſhall he ſleepe? therefore, when he crieth vnto me* (for colde and neceſſitie) *I will heare him: for I am mercifull*. According to this law, Nehemiah exhorteth the Rulers & Princes of the Iewes, that had oppreſſed their poore countri-men, ſaying, *Remit vnto them the hundreth part of the ſiluer, and of the corne, of the wine, and of the oyle that ye exact of them, for loue*, Nehem. 5.11.

V. Queſtion.

How should almes be giuen, that they may be good workes, and pleaſing vnto God?

Anſ. For the right maner of giuing, ſundry things are required, but ſpecially theſe ſixe:

Firſt, a man muſt conſecrate himſelfe, and all the gifts that he hath and enioyes, to God and his honour. This dutie is commended in the Church of Macedonia, that *they gaue their owne ſelues, firſt to the Lord, and after vnto them that were in neede, by the will of God*, 2. Cor. 8.5. And thus the Prophet Eſay fore-telleth, that the citie Tyrus beeing conuerted, ſhould conſecrate her ſelfe, and her goods to the Lord. Eſa. 23.18. *Yet her occupying and her wages ſhall be holy vnto the Lord, it ſhall not be laid vp nor kept in ſtore, but her merchandiſe ſhall be for them that dwell before the Lord, to eate ſufficiently, and to haue durable cloathing*.

Secondly, we muſt giue almes *in faith*. How is that? firſt, we muſt be perſwaded, that we are reconciled to God in Chriſt, and ſtand in his fauour: and then our almes ſhall be accepted. For, no worke of the perſon can pleaſe God, before the perſon himſelfe bee approoued of him. Secondly, wee muſt depend vpon God by faith, for the good ſucceſſe of our almes. Saint Paul compares the poore man to a field well tilled, and almes to the ſowing of ſeede, which hath a moſt plentifull harueſt of bleſſing following it, 2. Cor. 9.6. Now as the husbandman, caſting his ſeede into the earth, waiteth vpon God for the fruit thereof, Iam. 5.7. ſo muſt the good man that giues almes, depend vpon God for the euent thereof. Salomon ſaies, *He that hath mercy vpon the poore, lendeth to the Lord, & the Lord will recompence him that which he hath giuen*, Prou. 19.17. Vpon theſe grounds muſt our faith reſt, when we do good to the poore.

Thirdly, we muſt giue *in ſimplicitie*. Rom. 12.8. *He that diſtributeth, let him doe it with ſimplicitie*, that is, of meere pitie and compaſſion, and not for any ſiniſter reſpect, pleaſure, or praiſe of men, Math. 6.3. *When thou doeſt* *thine almes, let not thy left hand know what thy right hand doth.*

Fourthly, we muſt giue *in loue.* 1.Cor.13.3. *Though I feede the poore with all my goods, &c. and haue not loue, it profiteth me nothing.*

Fiftly, *in iuſtice.* For we muſt not giue other mens goods, but our owne truely gotten. Eſa. 58.7. *The true faſting is, to breake thine own bread to the hungry, to bring the poore that wander, into thine owne houſe, &c.*

Sixtly, with a bountifull and *chearefull mind.* 2.Cor. 9.7. *As euery man wiſheth in his heart, ſo let him giue, not grudgingly, or of neceſſity: for God loueth a chearefull giuer.* Our almes muſt not be extorted, but franke and free. And hence it followes, that there ought to be no begging from doore to doore, in a Chriſtian Commonwealth. For that ſhewes, that men part with their almes, of a niggardly and compelled minde. And thus much of the Remedie.

Sect. 2.

In the next place followeth the fruit of the Remedie, in theſe words, *And all things ſhall be cleane vnto you.*

Here firſt I will ſpeake of the falſe, and then of the true and right fruit of Liberality.

The falſe fruit is this, that giuing of almes doth merit forgiueneſſe of ſinne, and ſatisfie the iuſtice of God; for the temporall puniſhment thereof. That we may the better ſee the errour of this doctrine, I will anſwer the arguments alleadged in defence thereof.

Obiect. I. The firſt is framed out of this text, that giuing of almes *makes all things cleane vnto vs,* Luk.11.41.

Anſ. We muſt vnderſtand the text thus: If wee returne to God, beleeue in Chriſt, and leaue all our ſinnes, then are we cleane, and all our actions, and conſequently our almes giuing ſhall bee cleane vnto vs: for to the pure all things are pure. Now almes and other things, are then ſaid to be cleane vnto a man, when hee beeing himſelfe pure, maketh and hath a pure vſe of them.

Obiect. II. Dan.4.24. *Redeeme thy ſinnes, by giuing of almes.*

Anſ. This place maketh againſt the Papiſts: for *by ſinnes,* the Prophet vnderſtandeth both the *guilt,* and alſo the *puniſhment.* Whereas they affirme, that the guilt of ſinne cannot be redeemed, but by Chriſt alone, and man onely is to ſatisfie for the temporall puniſhment of ſinne. Secondly, the word which they tranſlate *redeeme,* doth proper ſignifie (as it is in the Chalde paraphraſe) to *breake off.* As if the Prophet ſhould haue ſaid, thou art, O King, a mighty Monarch, and thou haſt vſed much iniuſtice and crueltie: therefore now repent thy ſelfe, and breake off the courſe of thy ſinnes, and teſtifie thy repentance, by doing iuſtice, and giuing almes to the poore, whom thou haſt oppreſſed: thirdly, the word in the auncient Latine tranſlations, ſignifieth *to amend*; and then it beareth this ſenſe; Amend thy ſelfe, and the courſe of thy life, and let thine iniuſtice be turned into iuſtice, thy cruelty into mercy.

Obiect. III. *Make you friends with the riches of iniquitie, that when ye ſhall want, they may receiue you into euerlaſting habitations,* Luk.16.9.

Anſw. Receiuing here mentioned, is not in regard of merit, as though a man could deſerue it by giuing almes, but either by way of heartie prayers made by the poore, that they may bee receiued, or elſe becauſe their almes ſhall bee vnto them a pledge and earneſt, of their receiuing into Gods kingdome.

Obiect. IV. Prou.16.6. *By mercy and truth, iniquity is redeemed.*

Anſw. 1. Salomons meaning is, that by Gods goodnes, and not ours, iniquity is pardoned. 2. If by mercy, is meant mans mercy, then are wee to vnderſtand it thus: that mercy and truth are euident ſignes vnto vs that our ſinnes are forgiuen, and not the working cauſes of remiſſion.

Obiect. V. Luk.14.14. *And thou* (which giueſt releeſe) *ſhalt be bleſſed, becauſe they cannot recompence thee:* therefore almes do merit.

Anſ. When God promiſeth reward to the giuing of almes, the promiſe is not made to the worke, but to the worker, and that not for the merit of his perſon, or worke, but onely for Chriſt his ſake, in whome he is, by whoſe meanes he ſtands reconciled vnto God. And ſo men that practiſe charitie in giuing of almes, are rewarded with bleſſedneſſe, not for their almes, but according to the mercy of God in Chriſt.

Now followeth the right fruit of almes-giuing: and it ſtands in foure things.

Firſt, they are the way, in which wee muſt walke to life euerlaſting I ſay the way, not the cauſe either of life, or any other good thing, that God hath promiſed.

Secondly, they are effects and fruits of our faith: yea the ſignes and ſeales of Gods mercie to vs in Chriſt. To this purpoſe S. Paul wiſheth Timothie, 1.*Tim.*6.17,18,19. to charge them that bee rich in this world, that they *doe good, and be rich in good workes, and be ready to diſtribute, laying vp in ſtore for themſelues a good foundation, againſt the time to come, that they may obtaine eternall life.* Now where is this foundation to bee laid vp? not in heauen, for that is impoſſible for vs, and it is laid vp for vs there already by Chriſt; but in our owne conſciences, and that is our aſſurance of Gods fauour in this world, and life euerlaſting in the world to come: of which aſſurance, this and other good workes, are ſignes and ſeales vnto vs.

Thirdly, almes comes in the way of reſtitution of thoſe goods that haue beene gotten fraudulently, though from whome, wee know not. Thus Zaccheus at his conuerſion, for wrongs that hee had done, hee knew not to whome, gaue halfe his goods to the poore, & proclaimed reſtitution to thoſe that could come forth, and chalenge him.

A Laſtly, almes are a notable remedie againſt couetouſneſſe. For hee that hath a mercifull heart, to beſtow vpon the poore, ſhall eaſily be content with that he hath, and auoid that ſinne whereby otherwiſe he fals into tentation and ſnares of the diuell, 1.Tim.6.9.

CHAP. VI.

Of Iuſtice.

Pſal.15.2. *He that walketh vprightly, and worketh righteouſneſſe.*

THE ſubſtance of the whole Pſalme is a B Queſtion, and an Anſwer. The Queſtion is, Who are the members of Gods Church vpon earth, that ſhall come to life eternall in heauen? verſ.1. The anſwer is made in the reſt of the Palme. And in this Anſwer is contained a deſcription of the parties, by their properties and markes. The firſt marke is, *walking vprightly*; that is, in truth and ſinceritie of religion, which ſtandeth in the ſincerity of faith and a good conſcience. The ſecond note is the practiſe of righteouſneſſe.

Now Righteouſnes, or Iuſtice, is two-folde: the Iuſtice of the Goſpel, and the Iuſtice of the Law.

Euangelicall iuſtice, is that which the Goſpel reueales, and not the Law; to witte, the o- C bedience of Chriſt in his ſufferings, and fulfilling of the Law, imputed to them that beleeue for their Iuſtification; and this is not here meant.

Legall Iuſtice, is that which the Law reuealeth, and withall requireth: and it is either vniuerſall, or particular.

Vniuerſall Iuſtice, is the practiſe of all vertues: or that, whereby a man obſerues all the commaundements of the Law. Of this Paul ſpeaketh, Rom.10.5. in which place, he oppoſeth it to the *righteouſneſſe* which is by faith. And Zacharie and Elizabeth, are ſaid to bee *iuſt before God,* Luk.1.6. namely, by this vniuerſall iuſtice; becauſe they walked in all the commandements & ordinances of the Lord, D endeauouring in all things to pleaſe him.

Particular Iuſtice is that, whereby we giue to euery man his right or due: and of this Dauid here ſpeaketh. The reaſon is, becauſe if it were not ſo, then this ſecond marke ſhould comprehend vnder it all the reſt; and ſo there would bee no good diſtinction of theſe properties, one from another.

Particular Iuſtice is two-folde: in *diſtribution*, or in *exchange* and *contract*. Iuſtice in diſtribution is that, which keepes a proportion in giuing to euery man that honour, dignitie, reuerence, reward, or puniſhment, that is due vnto him.

Of this, there are mooued principally two Queſtions.

I. Queſtion.

What is that iudgement, which men are to giue and holde, one to and of another?

Anſ. Iudgement is of two ſorts: publike, and priuate.

Publike, which is giuen and adminiſtred by a publike perſon, in a publike place. Such is the iudgement of the Magiſtrate, when hee acquitteth men, or according to their deſerts condemneth them to temporall puniſhment. Of which we may reade, 2.Chron.19.6. Pſal. 58.1. Such alſo is the iudgement of the Prophet or Miniſter, whereby hee doth openly pronounce to men that beleeue and repent, that their ſinnes are remitted, or retained, 1. Corin. 14.24. or that, whereby obſtinate ſinners are deliuered vp vnto Satan, by the cenſure of Excommunication or Suſpenſion, 1. Cor.5.3,4,5.

Priuate iudgment is that, whereby one man giueth iudgement priuately of another, and touching it, wee are to conſider two points: Firſt, of what things iudgment muſt be giuen: Secondly, how we are to giue iudgement?

For the firſt: wee muſt giue iudgement of three ſorts of things: of mens facts, of their doctrines, & of their perſons. Touching facts: the Apoſtle *Paul* would not haue vs to haue fellowſhip, *with the vnfruitfull workes of darknes,* Eph.5.11. but rather to reprooue them, becauſe they are ſubiect to our iudgement: and being reprooued by vs, they are iudged of vs. And our Sauiour doth therefore command vs, when our brother treſpaſſeth againſt vs, *to goe and reprooue him,* Mat.18.15. becauſe his actions are liable to our cenſure.

Secondly the doctrines of men are to bee iudged by vs. *Trie the ſpirits whether they are of God or no,* 1. Ioh.4.1. *The ſpirituall man iudgeth all things,* that is, al doctrines, 1.Cor.2.15. And our Sauiour ſaith, *You ſhall know them by their fruites,* that is, partly by their doctrine, and partly by their liues, beeing iudged according to the rule of Gods word, Mat.7.20.

Thirdly, wee may iudge of the perſons of men. Now men are of two ſorts: either in the Church, or out of the Church. The members of the Church, muſt bee iudged by the iudgement of charitie, not of infallibilitie. They that are out of the Church, wee muſt ſuſpend our iudgments concerning them, and leaue them to God. For *what haue I to doe* (ſaith the Apoſtle) *to iudge thoſe that are without?* 1.Cor.5.12. We may trie and examine the perſon, but wee muſt reſerue the iudgement of condemnation to God alone.

The ſecond point is, How we are to iudge one of another.

Anſ. The right manner of iudging according

ding to the word of God, I will lay downe in ſixe Rules.

The firſt is, If we know any good thing by any man, whether vertue, or action, wee are willingly to ſpeake of it, to commend it, and glorifie Gods name in it, and for it. Thus Paul affirmeth, that the Churches of Iudæa, when they heard the word which he preached *glorified God for him*, Gal. 1. 23.

The ſecond Rule; If we know any euill, ſinne, vice, or offence by any man, there is a time when wee may, and a time when we may not ſpeake of it, and that with good conſcience. For the better keeping of this Rule, foure cautions are to be remembred.

Firſt, hee that will giue ſentence of another man, muſt in the firſt place purge & reforme himſelfe. To this purpoſe Chriſt commandeth, *firſt to plucke the beame out of our owne eye, and then ſhall wee ſee clearely, to caſt out the mote out of our brothers eye*, Mat. 7. 5. And hee that will not doe this, in iudging another, hee condemneth himſelfe, Rom. 2. 1.

Secondly, we muſt be rightly and truely informed in the matter, before wee giue iudgement. This was Gods own practiſe, who came downe to ſee, whether the ſinne of Sodome was anſwerable to the crie, Gen. 18. 21.

Thirdly, our loue and charitie muſt order and direct, both our ſpeech & our iudgement of others, that we ſpeake not of them without deliberation. For hee that vpon hatred, reports the euill hee knoweth by another, is a backbiter. When Doeg the Edomite came, and ſhewed Saul, that Dauid was gone to the houſe of Abimelech, hee tolde no more then the truth; and yet becauſe it proceeded from an euill minde, therefore Dauid accuſeth him of hatred, backbiting, ſlandering, and vnrighteouſneſſe, Pſal. 52. 1, 2.

Fourthly, he that ſpeaks the euil he knowes by his neighbour, muſt haue the teſtimony of his owne conſcience, to aſſure him that hee hath a calling to doe it. & fol: 220

Now a man is called by God, in three caſes. Firſt, when he is commaunded by the Magiſtrate, to teſtifie what he knoweth. Secondly, when an euill that is in his neighbour, is to be redreſſed by admonition. Thirdly, when an euill is to bee preuented, that it ſpread not abroad to the infection of others.

Theſe caueats obſerued, wee may ſpeake the euill we know by others, truly, and with an vpright conſcience. But if they may be concealed, rather then a man ſhould blaze abroad the faults of others, whereunto hee is priuie, he ought to bee ſilent: remembring alwayes the ſaying of Salomon, that it is *the glorie of a man, to paſſe by an infirmitie, and not to take notice thereof, but by loue to couer a multitude of ſinnes*, Prou. 19. 11.

The third Rule. When a mans ſpeech or action, is doubtfull, and may be taken either well or ill, wee muſt alwaies interpret it in the better part. When Chriſt was brought before A Caiphas the high prieſt, there came two witneſſes againſt him, who affirmed ſomething of him, which hee had ſpoken: but becauſe they chaunged and miſconſtrued his words, turning them to a wrong ſenſe, therefore they are called by the Holy Ghoſt, to their perpetuall ſhame and reproch, *falſe witneſſes*, Mat. 26. 90. Againe, the Apoſtle ſaith, that *Loue thinkes no euill*, 1. Cor. 13. 5. therefore loue takes euery ſpeech and action in the better ſenſe.

The fourth Rule. Touching ſecret offences of our neighbour, we muſt ſuſpend our iudgement of them. The reaſon is, becauſe loue alwaies hopes the beſt, and thinkes no euill, 1. B Cor. 13. 5. And our Sauiours rule is, *If thy brother treſpaſſe againſt thee, firſt reproue him priuately, betweene thee and him, and goe no further, if that will preuaile*, Mat. 27. 15.

The fift Rule. Againſt an *Elder, receiue not an accuſation vnder two or three witneſſes*, 1. Tim. 5. 19. By an *Elder*, vnderſtand miniſters, ciuill gouernours, and all ſuperiours. And if we muſt not receiue, then much leſſe may wee frame an accuſation againſt them. This may bee a leſſon for all inferiours to learne, who take liberty to themſelues, to ſpeake what euil they pleaſe of their gouernours.

The ſixth Rule is, concerning miniſters. The Spirit of the Prophets, is ſubiect to the Prophets, and not to priuate perſons, 1. Cor. 14. C 32. Indeed priuate perſons haue power to examine & try their doctrine and miniſtery: but they muſt goe no further: for they haue no power to giue iudgment, either of their miniſters doctrine, or perſons. The doctrine and maners of teachers, are ſubiect to the cenſure of Prophets onely. For example: A priuate man ſaies, that he may excommunicate at his pleaſure, thoſe that ſinne, if he proceed according to the three degrees mentioned, Mat. 18. But this is in him a fault; for hee muſt not iudge in this caſe, at his owne pleaſure, but his iudgement muſt follow the iudgement of the Church: and when the Church hath giuen cenſure, then may the priuate man proceede to cenſure, and not before. So ſaith our Sauiour D Chriſt, Math. 18. 17. *If hee heare not the Church*, after the Church hath iudged him, *let him be vnto thee as an heathen and a publicane.*

Here if the Queſtion be made, how a man may with good conſcience giue iudgement of his owne ſelfe?

I anſwer, by obſeruing two Rules. Firſt, a man muſt alwaies in the preſence of God, iudge himſelfe in regard of his ſinnes, both of heart and life, 1. Corinth. 11. 31. *If wee would iudge our ſelues, wee ſhould not be iudged.* And this iudgement of a mans ſelfe, muſt not bee partiall, but ſharpe and ſeuere, with true humiliation and lowlineſſe of heart. For this is a true ground of all charitable iudgement of others. Secondly, before men a man muſt ſuppreſſe his iudgement of himſelfe, and bee ſilent: no man is bound either to praiſe, or diſpraiſe, to excuſe or accuſe and condemne himſelfe before others: and grace muſt teach him thus much, not vainely to commend or boaſt of his owne gifts and actions; but rather to bury them in ſilence, and referre them to the iudgement of others.

Now to conclude this point: The doctrine deliuered, is moſt neceſſarie for theſe times. For the faſhion of moſt men is, to giue raſh and ſiniſter iudgement of others; but themſelues they will commend, and that highly. If any thing be euill ſaid or done, all men muſt haue notice of it. If a thing be doubtfull, it is alway conſtrued in the worſer part. If a thing be done of weakneſſe and infirmity, we aggrauate it, and make it a double ſinne. We are curious in ſearching & inquiring into the liues of others, that wee may haue ſomething to carpe and finde fault with. But let this be remembred, that as we iudge, ſo wee ſhall be iudged; firſt, of God by condemnation, and then by hard and vnequall iudgment from others. Againe, what is it that makes men to be open mouthed, in declaring & cenſuring our faults, but this; that we open our mouthes to the diſgrace and defamation of others? Wherefore, if wee would haue other men to iudge of vs, and our actions in loue, wee muſt alſo make conſcience, to giue charitable iudgement of them.

II. Queſtion.

How one man ſhould honour another?

Anſw. That we may rightly honour men, wee muſt firſt know the cauſes, for which men are to bee honoured. And that the cauſes of honour may bee conceiued, I will lay downe this Ground: *Honour is in the firſt place principally and properly, to be giuen vnto God.* 1. Tim. 1. 17. *To God onely wiſe, be honour and glorie.* The reaſon hereof is rendred in the Lords prayer; becauſe his *is kingdome, power, and glory.* Againe, God is goodneſſe it ſelfe: his goodneſſe and his eſſence are one and the ſame: therefore honor is due vnto him in the firſt place. Now euery creature as it comes neere vnto God, ſo is it honourable; and the more honourable, by how much neerer it commeth vnto him. But man eſpecially, by how much neerer he commeth to God in diuine things, by ſo much more is hee to bee honoured in reſpect of other creatures. From this Ground doe follow theſe Concluſions:

Firſt, that man is firſt of all to be honoured, for vertues ſake: becauſe therein principally, ſtands the internall Image of God. Rom. 2. 10. *To euery man that doth good, ſhall bee honour, glory, and peace to the Iew firſt, &c.* Now whereas the queſtion might be, Who is the Iew, to whome this honour muſt bee yeelded? Paul anſwers, verſ. 29. that he is not a Iew, which is one outward, but he is a Iew, who is one within: and the circumciſion is of the heart. And Salomon ſaith, that *Honour is vnſeemely for a foole,* Prou. 26. 1. And the Holy Ghoſt to the Hebrewes ſaith, that *by faith, our Elders were well reported of,* Heb. 11. 2. The Heathen man *Marcus Marcellus*, a Romane, dedicated a temple to the goddeſſe of Honour, & the way to that temple was, by the houſe of Vertue.

The ſecond Concluſion is, That man is to be honoured, not only for vertue, but alſo for diuine repreſentations of other good things: in a word, becauſe one man before another, beares the image of ſomething that is in God. As firſt, of his *Maieſtie.* Thus the King is honoured, becauſe in his Maieſtie and ſtate, hee carrieth a reſemblance of the power and glory of God; ſo as that which is ſaid of God, may be alſo ſpoken of him. Hence it was, that Daniel ſaid to Nebuchadnezzar: *O King, thou art a King of Kings,* and why? *for the God of heauen hath giuen thee kingdome, power, ſtrength, and glorie.* Secondly, of his *Dominion.* Thus the husband is to be honored of the wife, becauſe he beareth before the woman, the image of the glory of God; yea, of his prouidence, wiſedome, Lordſhip, and gouernment, 1. Cor. 11. 7. Thirdly, of his *Paternity:* and ſo the Father is honoured of the Sonne, becauſe hee beares in his perſon the Image of Gods paternity or fatherhood. Fourthly, of his *Eternitie:* and hence it is, that honour is giuen to the aged, before the young man, becauſe hee beareth the image thereof. Thus wee ſee, that diuine repreſentations doe imprint a kinde of excellency, in ſome perſons, and conſequently doe bring forth honour.

Dan. 2. 37.

The third Concluſion is, That men are to be honoured, euen for the vertues of others, to whome they ſtand in relation. Thus the ſonnes of Princes are called by the honourable name of Princes. The children of Nobles, are eſteemed by birth noble. Thus dignities doe run in deſcent, and the poſterity is honoured in the name of the aunceſtours, but principally for the vertues of the aunceſtours.

The fourth Concluſion is, Men are to bee honoured for their riches. I meane not for riches ſimply; but for the right vſe of riches; namely, as they are made inſtruments to vpholde and maintaine Vertue.

If it be ſaid, that to honour rich men, is to haue the faith of the Lord Ieſus Chriſt in reſpect of perſons, Iam. 2. 1. I anſwer: In that place wee are not forbidden to honour rich men: but the Apoſtles meaning is, to reproue a fault of another kinde, when men preferre riches before piety; when rich men are honored being vngodly; and when godly poore men are deſpiſed and reiected, becauſe they are poore.

Now hauing premiſed the Ground, wee come to giue Anſwer to the Queſtion before propounded. A man therefore is to honour euery one in his place, whether hee bee his ſuperiour, equall, or inferiour. Yea there is a kinde of honour to be performed to a mans owne ſelfe. The truth of this Anſwer we ſhall ſee in the particulars that follow.

Sect. 1.

Touching the honouring of Superiours, theſe Rules are to be obſerued.

Firſt: All Superiours muſt haue reuerence done vnto them, whether they be Superiours in age, in gifts, in authoritie, or howſoeuer, and that becauſe they are Superiours.

The actions of Reuerence due to all Superiours, are principally ſixe. The firſt is, to riſe vp before the Superiour, Leuit. 19. 32. *Thou ſhalt riſe vp before the hoare head, and honour the perſon of the old man.* The ſecond, when they are comming towards vs, to goe and meete them. Thus, when Abraham ſaw the three Angels comming toward him, he ranne to meete them from the tent doore, Gen. 18. 2. And king Salomon, when his mother Bathſheba came towards him to ſpeake vnto him for Adoniah, the text ſaith, *he roſe vp to meete her*, 1. King. 2. 19. The third, to bow the knee before the ſuperiour. Thus wee reade in the Goſpell, that a certaine man comming to Chriſt, as he was going on the way; kneeled vnto him, Mar. 10. 17. Thus Abraham ranne to meete the three Angels, and bowed himſelfe to the ground. Gen. 18. 2. And the ſame Abraham, els where, bowed himſelfe before the people of the land of the Hittites, Gen. 23. 7. The fourth, to giue them the firſt and higheſt ſeate or place. This our Sauiour Chriſt meaneth in the parable, wherein he willeth thoſe who are inuited to a banquet, to yeeld the chiefeſt place to them, that are more honourable then themſelues. Luk. 14. 7. And it is ſet downe as a commendation of Ioſephs brethren, that they ſate before him in order, the eldeſt according to his age, and the youngeſt according to his youth, Gen. 43. 33. Here we muſt remember, that though in common practiſe among men, the right hand is a note of ſuperioritie, yet in Scripture the practiſe is contrarie. For in the article of our Creede, *Sitting at the right hand*, ſignifieth the inferioritie of the Mediatour, in reſpect of the Father, though it be a token of his ſuperioritie, in regard of the Church. And ſo muſt the place be vnderſtood, (1. King. 2. 19. where it is ſaid, that Bathſheba ſate at the right hand of Salomon,) namely, that it was an argument of ſuperioritie, whereunto he preferred her before the people; but it ſhewed her inferioritie in regard of Salomon himſelfe. And this cuſtome is frequent, both in the Scriptures, and in humane writers. The fift to giue libertie of ſpeaking in the firſt place. This was the practiſe of Elihu, one of the friends of Iob, who beeing the youngeſt in yeares, dared not to ſhew his opinion, till Iob and others, who were his auncients had ſpoken. But when they had left off their talke, then he is ſaid to haue anſwered in his turne, Iob 32. 6. 7. 17. The ſixt, A to giue the titles of reuerence to al ſuperiours. Sara according to this rule, called Abraham Lord, 1. Pet. 3. 9. The man in the Goſpel, comming to learne ſomething of Chriſt, cals him by this name, *Good Maſter*, Mark. 10. 17. and Anna rebuked by Eli, anſwered him with reuerence, and ſaid, *nay, my Lord*. 1. Sam. 1. 15.

The ſecond Rule touching honour due to ſuperiours, is more ſpeciall, touching ſuperiours in authoritie; namely, that they alſo muſt be honoured. And this honour ſhewes it ſelfe in foure things.

The firſt is, *ſpeciall reuerence*: which ſtands in the performance of two duties. The former is, to ſtand when our ſuperiours doe ſit. For B thus Abraham after he had receiued the Angels into his tent, & prepared meate for them, ſerued himſelfe by them vnder the tree, giuing attendance, while they did eate, Gen. 18. 8. In like manner, when Moſes ſate in iudgement, the people are ſaid to haue ſtood about him, from morning vntill euening, Exod. 18. 13. The latter is, not to ſpeake, but by leaue. A duty alwaies to be obſerued, but ſpecially in the courts of Magiſtrates. Example whereof we haue in Paul, who being called before Fœlix the gouernour, did not ſpeake a word, vntill the gouernour had beckened vnto him, and giuen him leaue. Act. 24. 10.

The ſecond thing is *ſubiection*, which is nothing els but an inferioritie, whereby we do (as C it were) ſuſpend our wils and reaſons, & withall cauſe them to depend (in things lawfull and honeſt) vpon the will of the ſuperiour. This ſubiection is yeelded to the authoritie of the ſuperiour, and is larger then obedience.

The third is, *obedience*; whereby we keepe and performe the expreſſe commaundement of our ſuperiour, in all things lawfull and honeſt. Il ſtandeth in ſundry particulars, as Firſt, it muſt be in the Lord, & as to the Lord himſelfe, *Whatſoeuer ye doe* (ſaith the Apoſtle,) *doe it heartily, as to the Lord, and not vnto men*, Col. 3. 23. Againe, obedience muſt be performed euen to ſuperiours that are euill. Thus Peter exhorts ſeruants to be ſubiect to their Ma- D ſters, in all feare, not onely to the good and courteous, but alſo to the froward, 1. Pet. 2. 18. Thirdly, it muſt be done to Rulers, in whome we ſee weakeneſſes. For their infirmities ought not to hinder or ſtoppe our duty of obedience, conſidering that the commaundement of honouring the father and mother is generall without exception. Fourthly, it is to be performed to them that are Deputies to Rulers, yea, which are deputies of deputies. *Submit your ſelues* (ſaith Peter) *vnto all manner ordinance of man, for the Lords ſake, whether it be vnto the King, as vnto the ſuperiour, or vnto gouernours, as vnto them who are ſent of him, &c.* 1. Pet. 2. 13. 14. Fiftly, though puniſhment bee wrongfully, and moſt vniuſtly impoſed by Rulers, yet it muſt be borne without reſiſtance, til we can haue our remedie. *For this is* *thankworthie, if a man for conſcience, toward God, indure griefe, ſuffering wrongfully*, 1. Pet. 2. 19. The practiſe of this we may ſee in Hagar, the handmaide of Sara, who is commaunded by the Angel, to returne againe to her dame, and humble her ſelfe before her, though ſhe had dealt very roughly with her, Gen. 16. 9.

The fourth thing due to Superiours in authoritie, is *Thankeſgiuing*, in praying God for their paines, authoritie, and gifts principally. Thus Paul exhorts, that *praiers, interceſſions, and thankeſgiuing, be made for Kings, and all that be in authoritie.* 1. Tim. 2. 1. The reaſon is, becauſe beeing ouer vs in authoritie, we haue the benefite of their gifts and authoritie. Gen. 45. 9.

Sect. 2.

In the ſecond place commeth to be conſidered, our honour due vnto our Equals. Concerning which, there be two Rules.

I. Rule. Equals muſt eſteeme better of others, then of themſelues. Thus Paul exhorts all men, in meekeneſſe of minde, without contention or vaine-glorie, to eſteeme others better then themſelues. Phil. 2. 3.

II. Rule. Equals, in giuing honour, muſt goe one before another. Rom. 12. 10. where the Apoſtle ſaith not, *in taking honour*, becauſe the dutie by him preſcribed, concernes not all perſons, but thoſe alone who are of alike or equall condition.

Sect. 3.

A third ſort, to whom honour is to be yeelded, are inferiours. And the honour due vnto them is, without all contempt, in meekeneſſe of Spirit, to reſpect them as brethren. This dutie the Lord commands expreſſely to the King; *That his heart be not lifted vp aboue his brethren*, Deut. 17. 20. The ſame was the practiſe of Iob, who ſaith of himſelfe, that he *did not contemne the iudgement of his ſeruant, or of his maid, when they did contend with him*, Iob 31. 13. Naaman the Syrian, thought it no diſgrace, to be aduiſed and ordered by the counſell of his ſeruants. 2. King. 5. 13. And true it is, that all ſuperiours ought to keepe their ſtate and place, yet ſo, as they haue reſpect alſo to ſuch as are inferiour to them, without ſcorne or contempt.

A

Sect. 4.

Laſtly, there is a kind of honour to be performed to a mans owne ſelfe, which duty the Apoſtle exhorteth vnto, Phil. 4. 8. where he ſaith; *If there be any vertue, if there be any praiſe, thinke on theſe things.* By which he would teach vs, not onely to tender the honour of our ſuperiours, equals, and inferiours, but euen of our ſelues, in ſeeking after vertue and praiſe that followeth after it.

B

But how ſhould a man in a right manner honour himſelfe?

Anſ. By obſeruing two rules.

I. Rule. We muſt preſerue our ſelues in bodie and ſoule; ſpecially, we muſt keepe the body, that it be not made an inſtrument of ſinne. For when we doe vſe our bodies as inſtruments of vncleaneneſſe, then doe we bring a ſhame vpon them. And it is the will of God, *that euery man ſhould know how to poſſeſſe his veſſel in holineſſe and honour*, 1. Theſſ. 4. 4. And that which is ſaid of the body, is to be vnderſtood of the hand, the heart, the tongue, and all the parts and members thereof.

C

II. Rule. If we would truly honour our ſelues, we muſt honour God in all our waies. For God *will honour them, who honour him.* 1. Sam. 2. 30. Now to honour God, is to honour him according to his will and word, in the duties of good conſcience and good life. On the contrarie, they that diſhonour God, God will diſhonour them before all the world. And this muſt teach vs, euen to dedicate our ſelues to God and his glorie, in the whole courſe of our callings, whether in the Church or Common-wealth.

&c. &c. &c.

&c. &c.

&c.

24 DE 59

A
COMMENTARIE
OR
EXPOSITION VPON THE FIVE FIRST CHAPTERS OF THE EPISTLE TO THE GALATIANS:

penned by the godly, learned, and iudiciall Diuine, M. W. Perkins.

Now publiſhed for the benefite of the Church, and *continued with a Supplement vpon the ſixth* Chapter, by Rodolfe Cudworth Bachelour *of Diuinitie.*

HINC LVCEM ET POCVLA SACRA
ALMA MATER CANTABRIGIA

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TO THE RIGHT HONOVRABLE, RIGHT VERTVOVS, AND MOST TRVLY RELIGIOVS LORD, ROBERT, Lord RICHE, Baron of Leeze, &c. Grace and peace.

BRITISH MUSEUM

THE holy Scriptures (Right Honourable) giuen by diuine inſpiration, and penned by the holy men of God, Prophets, Apoſtles, and Apoſtolike writers, not by priuate motion, but as they were guided by the holy Ghoſt; are not onely commended by God, and left vnto the Church as a pretious depoſitum carefully to be kept in their integritie (for which cauſe the Church is called the ground and pillar of truth. 1.Tim.3.15.) nor to be defended onely by the ſword of the Magiſtrate, againſt Heretickes, Schiſmatikes, and men of ſcandalous life, in which reſpect he is called (and that truly,) Cuſtos vtriuſq; tabulæ: But alſo to be the pillar and foundation whereon to reſt our faith, the touch-ſtone of truth; the ſhoppe of remedies for all ſpirituall maladies, an anker in the blaſts of Temptation, and waues of affliction; a two edged ſword to foile and put to flight our ſpirituall enemies, the onely Oracle to which we muſt haue recourſe, and whereat we are to enquire the will of God: In a word, the bread and water of life, whereon our ſoules are to feede vnto eternall life. Therefore we are commanded to ſearch the Scriptures as for ſiluer, and to ſeeke in them as for treaſures, to reade in them continually, to meditate on them day and night; to vſe them as bracelets vpon our armes, and frontlets betweene our eies, to teach them to our poſteritie, and to talke of them when we are in our houſes, and when we walke by the way, when we lie downe, and when we riſe vp. And great reaſon there is of this commandement, ſeeing that (as an auncient writer ſaith,) Quicquid in eis docetur veritas eſt: quicquid præcipitur bonitas eſt: quicquid promittitur fœlicitas eſt: that is, Whatſoeuer is taught in them, is truth it ſelfe: whatſoeuer is commanded, is goodneſſe it ſelfe: whatſoeuer is promiſed, is happineſſe it ſelfe. They beeing of ſuch perfection, that nothing may be added vnto them, nor any thing taken from them: of ſuch infallible certentie, that heauen and earth ſhall ſooner paſſe away, then one title fall to the ground: ſo pleaſant and delightfull, that they exceede the honie and the honie combe: and ſo profitable that no treaſures may be compared vnto them: ſeeing they are able to make vs wiſer then our enemies, then the aged, then our teachers: to make vs wiſe vnto ſaluation, to giue vs an inheritance among them that are ſanctified: nay, able to ſaue our ſoules. Which beeing ſo, I cannot ſufficiently wonder, that any calling themſelues Chriſtians, ſhould make leſſe account of the booke of God, then the Romanes in old time, did of their twelue Tables, and other Heathens of their Rituall bookes: or then the Iewes at this day doe of their Talmud, the Turkes of their Alcoran, the AEthiopians of their Abetelis: eſpecially that thoſe which profeſſe themſelues Diuines, ſhould ſo diſtaſt the holy Scripture, that leauing it the cleare fountaine of the water of life, they ſhould betake themſelues to the troubled ſtreames of mens deuiſes, and digge vnto themſelues pits which will hold no water. Wherein the Schoolemen (I meane the Sententiaries, the Summiſts, & Quodlibetaries are chiefly (if not onely) to be cenſured, who ſetting aſide the Scriptures, haue vaniſhed away in vaine ſpeculations in their Queſtions vpon Lumbard the Maſter of the Sentences, and vpon Thomas their new Maſter. So that had it not beene for ſome few Gloſſes (which notwithſtanding like the gloſſe of Orleans doe often corrupt the text) Nicolaus de Lyra, Hugo de S. Charo, and Peter Comeſter (whome I ſhould haue named firſt, beeing ſo good a text man, that (as his name importeth) he did eate vp the text, as the poore mans horſe dranke vp the moone) we ſhould not haue had among ſuch a multitude of writers, one poore comment vpon the Bible for diuers hundred yeares. And no maruaile, ſeeing it is an ordinarie thing for young nouices in popiſh Vniuerſities (and I would it were but there onely) not to lay the foundation of their ſtudie in Diuinitie vpon the rocke, but vpon the waters: that is, not vpon the Scripture, but vpon Aquinas, or ſome ſuch Summiſt: and to reade the Scriptures no further then they giue them light for the vnderſtanding of their Schoole-Doctours. Witneſſe one of their owne writers, who teſtifieth of himſelfe, that he had ſtudied Schoole-Diuinitie and the Canon Law for the ſpace of 16 yeares, and yet neuer ſo much as ſaluted either the Scriptures, or the Fathers. Which courſe they take, either becauſe they preſume to vnderſtand aboue that which is written, contrary to the commandement of the Apoſtle, Rom. 12.3. or for that they iudge the Scriptures too ſimple and ſhallow for them to wade in, as not affording them ſufficient matter for their wits to worke vpon. Not conſidering that whilſt they contemne the ſimplicitie of the Scriptures, and looke beyond the Moone, in the meane time with Thales they fal into the ditch: and that whilſt they ſtriue with the wings of their wit to ſoare aboue the cloudes of other mens conceits, they ſincke into a Sea of abſurditie and errors. Not yet remembring that the Scripture hath great maieſtie ioyned with ſimplicitie, and as great difficulty mixed with plaineneſſe and facilitie: and therefore not vnfitly reſembled by S. Gregorie, to the maine Ocean, in which the lambe may wade, and the Ele-

2.Tim.3.16.
2.Pet.1.20.
1.Tim.6.20.
Eph.6.17.
Eſa.8.20.
Ioh.5.39.
Pſal.1.2.
Deut.6.8.
Hugo de S. Vict. de Script. & Scriptor. ſacris. lib.1. cap.1.
Deut.4.2.
Math.5.18.
Pſal.19.10.
Pſal.119.98.&c.
2.Tim.3.15.
Act.20.32.
Iam.1.21.
Ier.2.13.
Ferdinand. Velloſill. Epiſ. Luc. in præf. in aduer. Schol. Theol. Nec Scripturas, nec Doctores vel à limine ſalutaſſe.
Laert de vit. Philoſo. lib.1. in Thal.
Epiſt. ad Leandrum.

phant may ſwim. For the ſpirit of God hath in wonderfull wiſedome ſo tempered the Scriptures, that they are both obſcure and perſpicuous; in ſome places like a claſped or ſealed booke. Iſa. 29. 11. in other places like a booke that is opened. Apoc. 5. 5 beeing both eaſie and difficult. Eaſie, in that the entrance into the word giueth light and vnderſtanding to the ſimple. Pſal. 119. 130. Difficult, in that ſome things are hard to be vnderſtood. 2. Pet. 3. 16. and hard to be interpreted. Ebr. 5. 11. Eaſie, to inuite vs to reade and learne them: Difficult, to exerciſe vs leſt we ſhould contemne them. From the eaſie and plaine places are gathered principles of religion, both articles of faith and rules of good life, which we call Catechiſmes. The difficult places require interpretation, and the Commentaries of the learned. Both which is neceſſarie in the Church of God: Catechiſmes haue a neceſſarie vſe, both in regard of the ſimple, who are to be fedde with milke, beeing but babes in Chriſt: and of the learned, who are ſtrong men in Chriſt, that they may haue ſome rule whereby to trie the ſpirits, conſonant to the analogie of faith, and the doctrine of the Orthodoxe Fathers of the Church: which Paul calleth the forme of knowledge, Rom. 2. 20. and The forme of doctrine, Rom. 6. 17. and a patterne of wholeſome words, 2. Tim. 1. 13. which formes of doctrine were in vſe in the primitiue Church in the Apoſtles daies, as it is manifeſt. Heb. 6. 1. where the Apoſtle ſets downe the principall points of the Catechiſme, calling them the doctrine of the beginning of Chriſt. And after the Apoſtles, we finde that they were vſed by learned Fathers, both of the Greeke and Latine Church. Clement Alex. had his Pedagogue. Cyril of Ieruſalem his Catechiſme and Myſtagog. bookes. Origen (that famous Catechiſt) his bookes (o) of principles. Theodoret his Epitome θείων δογμάτων. Lactantius his Inſtitutions. Auguſtine his Enchiridion. Hugo de S. Victore his bookes of the Sacraments, or myſteries of Chriſtian religion. And it were greatly to be wiſhed, that as in other reformed Churches beyond the Sea, they haue a ſet Catechiſme which all men follow: and in the Church of Rome one approoued by the Councell of Trent: ſo there were an vniforme Catechiſme inioyned by publike authoritie to be vſed in all Families, Schooles and Churches in this land, that we might all with one minde and one mouth, iudge and ſpeake the ſame thing.

μόρφωσις γνώσεως. τύπος διδαχῆς. ὑποτύπωσις ὑγιαινόντων λόγων.

(o) περὶ ἀρχῶν.

Now as Catechiſmes gathered out of plaine and eaſie places are neceſſarie for the ſimple: ſo Commentaries are as neceſſarie for the vnderſtanding of ſuch places as are more abſtruſe and difficult. Our Sauiour Chriſt (the great Doctor of the Church) hath by his owne practiſe giuen vs a preſident hereof in expounding the law, Math. 5. in expounding all hard parables to his diſciples apart: for the text ſaith, that he vnfolded or expounded them vnto them. Mark. 4. 35. That he interpreted vnto them in all the ſcriptures the things which were written of him. Luk. 24. 27. That he opened vnto them the ſcriptures. v. 32. And they haue beene alwaies ſo accounted in the Church of God. For the Iewes (as we know) had their Peruſhim, the Greeke church their Scholia, the Latin Church their Gloſſes, with other Paraphraſes, and Expoſitions. Neither was it euer called in queſtion by any, ſaue by the phantaſticall Anabaptiſts, who reſt onely vpon immediate reuelations. And ſome preiudicate Papiſts, who hold the conſent of all Catholikes to be the true Scripture, both the gloſſe, and the text, the written word, but inkie Diuinitie, and a dead letter. And certaine arrogant ſpirits, who with Neſtorius ſkorne to reade any Interpreters. But how Commentaries ought to be written, it is not ſo eaſie to define, there beeing ſuch difference as well in regard of the manner of writing, as of the meaſure. For beſides that the Popiſh writers make foure ſeuerall ſenſes of the Scripture, commending Ierome to excell in the Literall, Origen in the Allegoricall, Ambroſe in the Anagogicall, Chryſoſtome in the Tropologicall: they haue aboue fiftie ſeuerall waies of expounding the Scripture, as their owne writers doe record. In the meaſure, we finde ſome too tedious, as the two Alphonſi, Toſtatus, and Salmeron, who vpon euery ſmall occaſion digreſſe from the text, or rather take occaſion to enter into infinite friuolous queſtions, which breede ſtrife rather then godly edifying which is by faith. For there is not ſo ſhort a Chapter in the Bible, vpon which the former mooueth not infinite endleſſe queſtions: whereupon his volumes grow to that bigneſſe, that one contracting his Commentaries vpon S. Math. and drawing it into an Epitome, yet could not ſo abridge it, but that it contained aboue a thouſand pages in folio in the largeſt volume, and ſmalleſt character. The other is ſo ſhort with his 12. volumes vpon the Euangeliſts, that he might well haue contracted leaues into lines, and lines into letters. Which tedious diſcourſes, and impertinent excurſions from the text, ſerue for no other end, but to caſt a miſt before the eies of the reader, and draw (as it were) the vaile of Moſes ouer his face, ſo that he cannot ſee the meaning of the holy Ghoſt. Others on the contrarie are too ſhort, and compendious, offending as much in breuitie, as the former in prolixitie: by name, Emanuel Sa the Ieſuit, whoſe Commentaries vpon the Bible are ſhorter then the text it ſelfe, like to thoſe of Apollinaris, of whome Ierome writeth, that a man which readeth them, would thinke he read Contents of chapters, rather then Commentaries. But as for the manner: the literall ſenſe (which our author here followeth) is the onely ſenſe intended by the ſpirit of God: the Allegoricall, Tropologicall, Anagogicall, beeing but ſeuerall vſes and applications thereof: For the Scripture (conſiſting in the ſenſe, not in the letters) is profitable to teach, and improoue, as Paul ſaith: whereas from the Allegoricall ſenſe no neceſſary argument can be taken (as their owne Doctors confeſſe) either to confirme or confute any point of doctrine: and therefore much leſſe from the Tropologicall, or Anagogicall. And as for the meaſure, in regard of breuitie or prolixitie, the golden meane hath beene iudged by the learned to be the beſt; which is not onely to giue the bare meaning paraphraſtically, but to make collection of doctrine and application of vſes; yet briefely, rather pointing at the chiefe heads, then dwelling long vpon any point. Some are of opinion that a Commentor is onely to giue the literall ſenſe of the place, without making further vſe of application, or inſtruction: To which I could eaſily ſubſcribe, if all the Lords people could propheſie, or if all were able to handle the word of God, the ſword of the ſpirit. For as to an expert Muſitian who is acquainted with the concordes or rules of deſcant, it is as good a direction to haue only the grounds, as if he had euery point pricked out vnto him, being inured to the diuiſion vpon euery point, as it falleth out in the ground: So to

ἐπέλυε. διερμήνευε. διήνοιγε.

Sleidan. l. 6
Coſter. Enchir. controuerſ. c. 1.
Socrat. lib. 7. cap. 32.

Sixt. Senen. in præfat. in Bib.

1. Tim. 1. 4.
Sixt. Senen. in Bibl. l. 4.
Petrus Ximenes Epiſc. Caurienſ.

2. Cor. 3.
Non tam Commentarios, quã indices capitulorum. Hieron. procem. in 1. Comment. in Eſai.

2. Tim. 3. 16.
Symbolicã Theologia non eſt argumentatiua. Thom.

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him that is acquainted with the word of God, a ſhort and conciſe handling of the ſcripture, may be as good a
direction, as if euery point were diſcourſed at large. But becauſe all readers are not ſtrong men in Chriſt, ſome
beeing but babes, who muſt haue euery thing minced, and cut ſmall vnto them before they can receiue it. Neither
all teachers expert and prompt Scribes, like to Ezra, nor mightie in the Scripture as Apollos, ſuch as
2.Cor.11.13 are able to diuide the word aright, and apply it fitly as they ought: (Some beeing deceitfull workemen peruerting
Voluſian. it to their owne deſtruction, in preſſing the two dugges of the Scripture, the Old and New Teſtament,
vel Honor. that inſteed of milck, they ſucke nothing but blood: Others, vnskilfull, caſting wild Coloquintida into the pot
Auguſtu ad of the children of the prophets, beeing too haſtie to learne, and too ignorant to know of themſelues, what they
Nichol.1. ſhould haue gathered.) Therefore to helpe the ignorance of the one, and hinder the malice of the other (and ſo
2.Pet.3.16. to profit the moſt) beſide the meaning, he hath briefly drawne out ſuch doctrines as naturally ariſe from the
text, ſhewing withall how they ought to be applyed for confutation, correction, inſtruction, conſolation. Which
he hath done with ſuch dexteritie, (artificially matching together two things, heretofore inſociable, Breuitie,
and Perſpicuitie,) that the like (I take it) hath not beene performed heretofore by any Expoſitor vpon this Epiſtle:
which we may well call the key of the new Teſtament, in that it handleth the waightieſt points of doctrine,
whether we conſider the neceſſarie knowledge thereof, or the controuerſies of theſe times. Therefore Luther
after he had once publikely expounded it, tooke in hand againe, and interpreted it the ſecond time, beginning
(as himſelfe ſaith) where he ended, according to the ſaying of Syracides, When a man hath done
Eccleſ.18.6 what he can, he muſt beginne againe. Which Commentary, ſeeing it hath found ſuch good entertainement
amongſt vs, beeing but a forrainer, and hauing loſt much of his ſtrength, and taken winde by changing
from language to language, as wine from one veſſell to another: I doubt not but this, beeing a free denizen, will
find the like fauour and acceptance, the rather, if it will pleaſe your Honour to vouchſafe it your countenance:
To whoſe protection and patronage I here commend it, as S. Luke did his Hiſtories to the moſt noble Theophilus:
deſiring hereby to teſtifie my humble dutie vnto your Honour, and my thankefulneſſe to God for the riches
of his grace beſtowed vpon you in the myſterie of the Goſpell, for your zeale of Gods glorie, your loue of the
truth, and of all thoſe that vnfainedly embrace the truth.

And thus fearing to hinder the courſe of your more ſerious cogitations and actions, I humbly take my leaue:
1.Sam.2.30. Deſiring the Lord, who hath promiſed to honour thoſe that honour him, that as he hath made you Honourable
in your noble progenitors, ſo he would make you thriſe Honourable in your future ſucceſſors, and long continue
you a notable inſtrument vnder his Highneſſe, of the peace and welfare of your countrie, as hitherto he
hath done, accompliſhing all your deſires for preſent proſperitie and future felicitie. From Emanuell Colledge
in Cambridge: Auguſt. 10. 1604.

Your Honours moſt humbly deuoted

RODOLFE CVDVVORTH.

24 DE 59

To

To the courteous Reader.

I Here offer to thy view (gentle Reader) a Comment, and a Supplement: the Comment begunne by an excellent workeman, and drawne in excellent proportion, in all points ſuting to the analogie of faith, and the doctrine of the Orthodoxe Fathers of the Church, being the ſubſtance of his three yeares Lectures vpon the Lords day. If his former workes either of Poſitiue Diuinitie in ſundry of his Treatiſes, or Controuerſall Diuinitie in his Reformed Catholike, *or Caſe-Diuinitie in his* Caſes of Conſcience, *haue miniſtred any comfort vnto thee, or giuen thee content: I doubt not, but theſe Commentaries will abundantly ſatisfie thy expectation. For to omit the varietie of matter, as alſo the breuitie and admirable perſpicuitie, in regard of the manner, (being the chiefeſt commendation of* Oecumenius *or any Interpreter) in them as in a mirrour thou maiſt more clearely ſee his knowledge in the myſterie of Chriſt; and his dexteritie in exemplifying that by practiſe, which he had formerly taught by* (o) *precept, then in any of his writings beſides: as hauing a double eminencie aboue the reſt. First, in that they were penned the laſt of all his workes, beeing come to ripenes of iudgement: and that vpon mature deliberation after his Sermons, (as his manner was.) Secondly, in that they were written with his own hand, whereas all his other writings (except ſome ſhort Treatiſes) were taken by ſome diligent auditors, and peruſed by himſelfe. Herein reſembling the Epiſtle it ſelfe, which was written with* Pauls *owne hand: all the reſt (except that ſhort one to* Philemon) *by his ſcribes. And as they doe exceede his other Writings, ſo I might ſay (perhaps more truly then diſcreetly) that they ſurpaſſe in this kinde, all the moderne writers that haue gone before them: ſo that hee which will vouchſafe to reade them, ſhall not greatly neede nor deſire any other Interpreter vpon this Scripture: the which I ſpeake not as eſteeming of Antiquity no better worth, then to be put vnder a buſhell, that Noueltie might be ſet vpon the candleſticke: but for that I ſee not; but that* Iohn Baptiſt *the laſt of all the Prophets, was as goodly a burning and ſhining candle, as any of the reſt; and that he pointed forth Chriſt more diſtinctly then the reſt. But I hope I ſhall not neede to vſe many words in commendation either of the worke, or of the Author, being ſo well knowne and ſufficiently commended by others, for ſoundnes of doctrine, and integritie of life: which (whileſt he was liuing) did parallel each other, his doctrine being a patterne of his life, and his life a counterpaine of his doctrine. And now being dead, his ſauorie writings which he hath left behinde him, breathing forth (as it were) the ſweete ſmell of a ſanctified ſpirit (like a field which the Lord hath bleſſed) haue got him a name neuer to bee forgotten: which giueth him after his death, a ſecond life.*

Eph.3.4.

o In his Prophetica

Gal.6.11. Philem.v.18.

Ioh.5.35. Ioh.1.16.

I am further to aduertiſe thee, (good Reader,) that there were ſome places in the originall copie, to which the Author would (no doubt) haue giuen ſome reuiew and correction, if God had drawne out the line of his life but a little longer: which I haue filed and poliſhed according to my poore skill, though very ſparingly, in ſuch places onely as were obſcure, or had any phraſe of doubtfull conſtruction, or otherwiſe ſeemed to be miſtaken: pointing and interlining the reſt, to fit it for the Preſſe. It may be my vnskilfull handling of them, hath depriued them of their due luſtre, yet ſure I am it hath giuen them no tincture.

Touching the Supplement: it was my purpoſe at the firſt, to haue made a ſupplie of that which was wanting, out of the Authors owne writings, as it hath beene done in Aquinas *Summes and others: but afterwards perceiuing that his workes already extant, would not affoard me ſufficient matter to furniſh out that argument, I was inforced to take another courſe, and to make a ſupply with courſer ſtuffe of mine owne, as I could. Which if it ſhall ſeeme not to ſute the former in all points, I ſhall deſire thee to conſider, that it is not ſo eaſie a matter for* Aſclepiodorus *accuſtomed to draw with a cole or chaulke onely, to finiſh a picture begunne by* Apelles *with ſo curious a penſill: and that it is an argument wherein (I confeſſe) I haue not beene ſo much conuerſant as perhaps in ſome other: neither choſen out of purpoſe to make oſtentation of witte, reading, or inuention: but left as a neceſſary taske to be performed by ſome for the perfecting of the worke, and the good of the Church, if this poore mite may confer any thing to the Treaſurie of the Lords Temple.) And thus hoping that theſe reſpects may intreate for a friendly acceptance at thy hands, and that thou wilt affoard me thy good word for my good will, and a fauourable conſtruction for my paines: I commend it to the bleſſing of the Almightie, and thee to his gracious protection, vnfainedly wiſhing to thee as to my ſelf, the mercy of God in Chriſt Ieſus.* August. 10.

Thine in the Lord Ieſus,

R. C.

THE EPISTLE OF SAINT PAVL TO THE GALATIANS.

The Argument.

TWo things are generally to be conſidered: the occaſion of this Epiſtle, and the ſcope. The occaſion that mooued Paul *to write this Epiſtle was; becauſe certen falſe-Apoſtles ſlaundered him both in reſpect of his calling, as alſo in reſpect of his doctrine; teaching that he was no Apoſtle, and that his doctrine was falſe. And by this meanes they ſeduced the Churches of Galatia, perſwading them, that iuſtification and ſaluation was partly by Chriſt, and partly by the Law. The ſcope of the Epiſtle is in three things. Firſt, the Apoſtle defends his calling in the firſt and ſecond chapters. Secondly, he defends the truth of his doctrine; teaching iuſtification by Chriſt alone. And vpon this occaſion, he handles the greateſt Queſtion in the world: Namely, what is that Iuſtice whereby a ſinner ſtands righteous before God, in the 3. and 4. and in the beginning of the fift. Thirdly, he preſcribes rules of good life in the fifth and ſixth chapters.*

CHAP. I.

1. *Paul an Apoſtle (not of men, nor by man; but by Ieſus Chriſt, and God the Father, who raiſed him from the dead.)*

THE Epiſtle hath 3. parts; a *Preface*, an *Inſtruction*, & the *Concluſion*. The Preface is in the fiue firſt verſes: and it hath two parts, an *Inſcription*, a *Salutation*.

The *inſcription* ſets down the perſons that write the Epiſtle, and the perſons to whom it is ſent. The perſons that write are two; *Paul* and the *Brethren*.

Paul is mentioned in the firſt verſe. In which, in comely and decent manner he commends himſelfe to the Galatians by his office and function [*an Apoſtle*] that is, one called to bee a planter and founder of the new Teſtament among the nations. And becauſe the title of an Apoſtle in generall ſignification, may agree to all teachers: therefore hee goes further, and ſets downe the cauſe of his Apoſtleſhip. And firſt he remoooues the falſe cauſes in theſe words [*not of men*] that is, not called by men as by Authors of my calling, or not called by the authority of men. And in this *Paul* oppoſeth himſelfe to the falſe-apoſtles, who were called not by God, but by men. Againe, hee ſaith [*not by man*] that is, not called of God in and by the miniſterie of any meere man. And in this *Paul* oppoſeth himſelfe to all ordinarie Miniſters of the Goſpel whatſoeuer, who are called of God by man. This done, hee propounds the true cauſe and author of his Apoſtle-ſhip, of whome hee was called immediately. Againſt this it may bee obiected, that *Paul* was ordained to be an Apoſtle by the impoſition of hands of the Church of Antioch. I anſwer, that this impoſition was rather a confirmation, then a calling. Secondly, they of Antioch had not impoſed hands on *Paul*, but that they were commaunded by the Spirit of God. Further *Paul* addes, that hee was called by Chriſt [*and God the Father*] for three cauſes. The firſt was, to ſignifie the conſent of will in the Father and Chriſt. The ſecond was, to teach vs how wee A are to conceiue of God, namely, that he is the Father, and Ieſus Chriſt, and the holy Ghoſt: for the godhead may not bee conceiued out of the trinitie of perſons. The third is, becauſe the Father is the fountaine of all good things that come to vs by Chriſt. Laſtly, hee ſetteth downe the effect or action of the Father [*who raiſed him from the dead*] and that for two cauſes. One was to prooue Chriſt to bee the naturall Sonne of God; for hee profeſſed himB ſelfe to be ſo: and that was one cauſe why hee was crucified, and put to death. Now when he was dead, if hee had not beene the Sonne of God indeede, hee had neuer riſen againe, but had periſhed in death. And in that the Father raiſed him againe to life, hee gaue teſtimony that hee was his owne naturall Sonne. And therefore *Paul* ſaith, Rom. 1. 5. that (*Chriſt was declared to be the Sonne of God by the reſurrection from the dead*: and he applies the words of the C Pſalm. (Act. 13. 33. *Thou art my Sonne, this day haue I begotten thee*) to the time of Chriſts reſurrection. Againe, *Paul* mentions the reſurrection of Chriſt, to note the time of his owne calling: for though the reſt of the Apoſtles were called when Chriſt was in the eſtate of humiliation, yet *Paul* was called afterwards, when Chriſt was entred into his kingdome; and ſate at the right hand of his Father.

The vſe. Firſt, whereas *Paul* in the very forefront D of his Epiſtle, begins with his owne calling, I gather, that euery Miniſter of the Goſpel ought to haue a good and lawfull calling. A man cannot preach *vnleſſe he be ſent*. Rom. 10. 14 Chriſt tooke not vnto him the office of a Mediatour till he was called and ſent of the Father. Therfore the opinion of the Anabaptiſts is fooliſh and phantaſticall, who thinke that euery man may preach that will, without any ſpeciall calling. They alleadge, that *the houſe of Stephnas ordaine themſelues to the Miniſtery of the Saints*. 1. Cor. 16. 15 ἔταξαν. Anſwer, the meaning of the place is not that they called themſelues, but that they ſet themſelues apart to the miniſterie of the Saints, in the purpoſe and reſolution of their owne hearts. Againe, they alleadge, that all Chriſtians in the new Teſtament, *are Kings and Prieſts,* Apoc. 5. 10 and the office of the prieſt is to teach. I anſwer, all are prieſts in that they are to offer themſelues in ſacrifice to God: and to teach priuately within their places and callings, as the maſter his ſeruants, the father his children, &c. and to make a confeſſion of their faith, when they are called ſo to doe. Thirdly, they alleadge, that the power of the keies is giuen to the Church. I anſwer, it is indeed; yet ſo as the vſe & adminiſtration thereof belongs to the Miniſters alone, in the diſpenſation of the word.

Secondly, whereas Paul ſaith (*not of men, but of Chriſt,*) I gather, that euery lawfull calling is of God, and not of men as authors thereof: and that the Right to call belongs to God. *Math* 9. 38. Eph. 5. 11. Act. 20, 28, The Father thruſts forth labourers into the vineyard: the Sonne giues Paſtors and Teachers: the Holy Ghoſt makes ouer-ſeers. It may bee alleadged, that the Church hath authority to call and ordaine miniſters: I anſwer, that the Churches authority is no more but a miniſtery or ſeruice, whereby it doth teſtifie, declare, and approoue whom God hath called.

Thirdly, whereas *Paul* thus proclaimes his calling, (*Paul an Apoſtle of Ieſus Chriſt,*) I gather, that the callings of the Miniſters of the Goſpel muſt bee manifeſt to their owne conſciences, and the conſciences of their hearers. And that for diuers weightie cauſes. Firſt, they are embaſſadours, inſtruments, and the mouth of God: and for this cauſe they are to ſpeake in the name of God, and this they cannot doe, vnleſſe they know themſelues to be called. Secondly, that the calling of the Miniſterie may tend to edification, there is required the aſſiſtance of Gods Spirit in the teacher, the protection of him and his miniſterie, the effectuall operation of the Spirit in the hearts of the hearers. And he that wants the aſſurance of his calling, cannot pray to God in faith for theſe things; neither can he apply the promiſes of God to himſelf. Thirdly, the knowledge of our callings breeds conſcience of our duties, diligence, and the feare of God. Laſtly, knowledge of our callings in the conſciences of the hearers, breedes a reuerence in their hearts, and obedience to the miniſterie of the word. Vpon this, ſome may demaund, how they may know that they are called of God to the miniſtery of the word. Anſwer; they may know it, if they finde three things in themſelues: the firſt is, the teſtimonie of their conſciences, that they entred not for praiſe, honour, lucre; but in the feare of God, with a deſire to glorifie him, and to edifie the Church. The ſecond is, a faculty to doe that which they haue a deſire and will. In this faculty are two things; knowledge of God and his waies, and aptnes to deliuer that which they know. The third is, the Ordination of the Church, which approoues & giues teſtimonie of their will and ability. Hee that hath theſe things, is certainely called of God. Now put the caſe a man wants the firſt of theſe three, becauſe hee entred with euill conſcience, being carried with ambitious and couetous deſires: then I anſwer, that his calling ſtil in reſpect of the Church, is good and lawfull, and when he repents of his badde conſcience, it is alſo accepted of God.

The fourth point to bee obſerued, is that Paul makes three kindes of callings in the Church. One is, when men are called by men, and not by God: and thus are al falſe teachers called. The ſecond is, when men are called of God by the miniſtery of men: thus are all ordinary miniſters of the word called. The third is, when men are called not by men, but by Chriſt immediately. And Paul here ſignifies, that he himſelfe and the reſt of the Apoſtles, were called according to this third way. And in this reſpect, hee puts a difference betweene the Apoſtles, and all the Miniſters of the new Teſtament. For in that they were called immediately, they were alſo taught by immediate inſpiration, and alſo aided by the infallible aſſiſtance of Gods Spirit. And of all this they had promiſes, Matth. 10. 19, 20. Luk. 10. 16. Hence we may gather the certenty of our religion. The eſſentiall note of the Church, is faith: faith ſtands in relation to the word of God: and the word of God is no word vnto vs, vnleſſe wee know it to be ſo: and we know it to be ſo, becauſe it was written by the Apoſtles, who in preaching and writing, could not erre. Secondly, hence I gather, that the doctrine of the Apoſtles is the immediate word of God, becauſe it was giuen by inſpiration, both for matter and words: whereas the doctrine of the Church in ſermons, and the decrees of Councels, is both the word of God, and the word of man. The word of God, as it agrees with the writings of the Apoſtles and Prophets: the word of man, as it is defectiue, & as it is propounded in tearmes deuiſed by man. It may be obiected, that Paul ſpake ſome things of himſelfe, and not from the Lord, 1. Cor. 7. 12. *Not the Lord, but I.* Anſwer; the meaning is, not the Lord by any expreſſe commaundement, but I by collection and interpretation of Scripture, and that by the aſſiſtance of Gods Spirit, v. 40. Seeing then the writings of the Apoſtles are the immediate and meere word of God, they muſt be obeyed as if they had beene written without man, by the finger of God.

Laſtly, ſeeing it is the property of an Apoſtle, to be called immediately by Ieſus Chriſt, hence it followes, that the authority, office, & function of Apoſtles ceaſed with them, and did not paſſe by ſucceſſion to any other. Therfore it is a falſhood that the Pope of Rome ſucceeds Peter in Apoſtolicall authority, and in the infallible aſſiſtance of the Spirit, when he is in his Conſiſtorie.

And where Paul ſaith hee was called by Ieſus Chriſt, & not by man, that is, meere man, hee giues a pregnant teſtimony that Chriſt is both God and man.

And whereas Paul was called by Chriſt raiſed from the dead, hence I gather the dignity of the Apoſtle *Paul* aboue all other Apoſtles, in that he was called after the reſurrection of Chriſt, when hee was entred into his kingdome.

The text.

2. *And all the brethren that are with me, to the Churches of Galatia;*

The Expoſition.

By brethren wee are to vnderſtand, ſuch as ſeparated themſelues from the Pagans, & receiued the faith of Chriſt, 1. Cor. 5. 11. And here more ſpecially ſuch as taught and profeſſed the faith, that is, both paſtors and people, whether of Antioch (as ſome thinke) or of Rome, as others.

And *Paul* writes his Epiſtle as well in their names as in his owne, and with their conſent, for two cauſes. One was, that he might not be thought to deliuer any priuate doctrine deuiſed of his owne head. And this care hee had alwaies: and therefore taught nothing but that *which was in the writings of Moſes and the Prophets*, Act. 26. 22. And this was the care of Chriſt: who ſaith, *My doctrine is not mine, but his that ſent me*, Iohn 7. 16. And at this day, this muſt be the care of the Miniſters of the Goſpell, to deliuer nothing of their owne. Firſt therefore, their doctrines muſt be founded in the writings of the Prophets and Apoſtles: and ſecondly, that they may bee ſure of this, they muſt haue the conſent of the true Church, ſpecially of ſuch as haue beene the Reſtorers of the Goſpell in this laſt age. This rule *Paul* giues *Timothie, to continue in the things which hee had learned* of *Paul* and the reſt of the Apoſtles, 2. Timothie 3. 14. Hence it appeares to be a fault in ſundry priuate perſons, when they reade the Scriptures, to gather priuate opinions, to broch them to the world. This practiſe hath beene the foundation of hereſies and ſchiſmes in the Church.

Secondly, *Paul* writes with conſent, that he might the better moue and perſwade the Galatians to receiue his doctrine which he is is now to deliuer.

Hence it appeares, that the conſent of Paſtors and people, is of great excellencie. For the better conceiuing of it, and the meaning of the text, I wil handle three points. The firſt is, what is the force of conſent? wherein ſtands it? and where it is now to be found? For the firſt. Conſent is of force to prepare the heart, & to mooue it to beleeue: as *Auguſtine* ſaith, *I had not beleeued the Goſpell, except the authority of the Church had mooued me*. And this is all it can doe. For it is the word, that is the obiect and the cauſe of our faith: the word it ſelfe workes in vs that faith, whereby it is beleeued. And *Paul* in this place vſeth conſent, not to worke a faith in the Galatians, but only to ſtir vp a liking of his doctrine. Two errors of the church of Rome muſt here bee auoided. One, that conſent is a certaine marke of the church. It is falſe: for conſent may be among the wicked, in the kingdome of Antichriſt, Reu. 13. 16 In the kingdome of darknes, all is in peace. Againe, diſſention may bee among the godly; as betweene *Paul & Barnabas*, *Paul & Peter*: In the church of Corinth there were ſchiſmes, 1. *Cor.* 11. Conſent therefore ſimply, vnleſſe it bee ioyned with true faith, and true doctrine, is not of force to declare vnto vs the true Church. The ſecond error is, that the catholike conſent of beleeuers in points of religion, is the true and liuely Scripture, and that the written word is but a dead letter to it, and to be iudged by it for his ſenſe and meaning. But all is contrary. For the written word is the firſt, and perfect patterne of the minde and will of God: and the inward conſent in the hearts of men is but a rude and imperfect extract, and draught of it.

The ſecond point is, wherein ſtands this conſent? it muſt haue his foundatiō in Chriſt, and thence flow to the members, as the oyle from Aarons head, to his garments. *Pſal.* 133. And it ſtands in three things, conſent in one faith and doctrine: conſent in affection, wherby men be of one heart, *Act.* 2. 47. conſent in ſpeech, 1. *Cor.* 1. 10.

The third point is, where it is now to bee found? The Papiſts ſay, that they haue true & perfect conſent among themſelues, and that Fathers and Councels bee on their ſide: and that wee haue no conſent among our ſelues. I anſwer firſt, that they haue not the conſent which they pretend, for the proper points of Popery were not knowne to the Apoſtles, nor to the Apoſtolicall churches, but were taken vp in the ages following by litle and litle. Secondly, ſuch doctrine as the papiſts make articles of faith, are but opinions & coniectures in the Fathers and Councels. Thirdly, the things which the Papiſts holde, are the ſame perauenture in name, but they are not the ſame indeed, with that which the fathers hold, neither are they holden in the ſame manner: as for example; the purgatory which the Fathers holde, is a thing farre different from the purgatory of the Papiſts, & ſo all the reſt. Of conſent they may brag, but they cannot ſhew it. As for our ſelues, we all conſent in the foundation of religion. There is difference about the deſcent of Chriſt into hell. The thing we all hold, namely a deſcent: the difference is in the manner, whether it be vertually or locally. There is differēce about the paines of Chriſt in his agonie and paſſion: yet all acknowledge the infinite merit and efficacie of the death of Chriſt. There is difference about the gouernment of the viſible Church on earth. For the ſubſtance of gouernment all agree, but for the manner of execution and adminiſtration, they doe not. That Chriſt is preſent in the Euchariſt, and that his body and blood is there to bee eaten and drunken, all our Churches agree: and the difference is onely touching the manner of his preſence; namely, whether it be ſpirituall or locall. And this is the mercy of God, that in all our differences the foundation of religion is not raſed. Let vs pray for the continuance, and increaſe of this conſent.

Thus much of the perſons that write: now follow the churches to which the Epiſtle is ſent [*to the churches of Galatia.*] At this time the Galatians had made a reuolte, and were fallen from iuſtification by the obedience of Chriſt: ſo as Paul *was afraid of them, Chap.*4. and yet he called thē churches ſtill, vſing great meeknes & moderation. His exāple muſt we follow in giuing iudgement of churches of our time. And that we may the better do this, & the better releeue our conſciences, mark three rules. The firſt is, that wee muſt rightly conſider of the faults of churches. Some are faults in maners, ſome in doctrine. If the faults of the Church be in maners, and theſe faults appeare both in the liues of miniſters and people, ſo long as true religion is taught, it is a church, & ſo to be eſteemed: and the miniſters muſt be heard, Mat.23.1. Yet may we ſeparate frō the priuate company of bad men in the church. 1.*Cor.*5.11. and, if it be in our liberty & choiſe, ioyne to churches better ordered. If the error be in doctrine, we muſt firſt conſider, whether the whole church erre, or ſome few therein. If the errour bee in ſome, and not in all, it remaines a church ſtill, as Corinth did, where ſome denied the reſurrectiō, becauſe a church is named of the better part. Secondly, wee muſt conſider, whether the church erre in the foundation, or no. If the errour or errours be beſide the foundation of religion, Paul hath giuen the ſentence, that they which build vpon the foundation haie and ſtubble of erronious opinion, may be ſaued, 1.*Cor.*3.15. Thirdly, inquiry muſt be made, whether the church erre of humane frailty, or of obſtinacie. If it erre of frailty, though the errour bee in the foundation, yet it is ſtil a Church, as appeares by the example of the Galatians. Yet if a church ſhall erre in the foundation openly, and obſtinately, it ſeparates from Chriſt, and ceaſeth to bee a church, and wee may ſeparate from it, and may giue iudgement that it is no church. When the Iewes reſiſted the preaching of Paul, and had nothing to ſay, but to raile, Paul then ſeparated the Church of Epheſus, and Rome from them, Act. 19.8. & 28.28. It may here be demaunded, why Paul writes to the Galatians as brethren, and cals them Churches, ſeeing they haue erred in the foundation, and are as he ſaith, verſe 6. *remooued to another Goſpell.* I anſwer, he could doe no otherwiſe. If a priuate man ſhall erre, hee muſt firſt be admoniſhed, & then the church muſt be told of it. If he heare not the church, then iudgement may bee giuen, that hee is a Publicane, and not before: much more then, if the Church ſhall erre, there muſt firſt be an examination of the error, and then ſufficient conuiction: and after conuiction, followes the cenſure vpon the Church, & iudgement then may be giuen, and not before. And Paul had now onely begun in this Epiſtle to admoniſh the Church of Galatia. Great therefore is the raſhnes, and want of moderation in many, that haue beene of vs, that condemne our Church for no church, without ſufficient conuiction going before. If they ſay that we haue beene admoniſhed by bookes publiſhed: I ſay againe, there be groſſer faults in ſome of thoſe bookes, then any of the faults that they reprooue in the Church of England: and therefore the bookes are not fit to conuince, ſpecially a Church.

And though *Paul* call the Galatians Churches of God, yet may wee not hence gather, that the church of Rome is a church of God. The name it may haue; but it doth in truth openly, and obſtinately oppugne the manifeſt principles of Chriſtian religion.

If any demaund what theſe churches of Galatia are? I anſwer, that they were a people of Aſia the leſſe: yet now the country is vnder the dominion of the Turke. This ſhewes, what God might haue done to vs in England long ago, for the contempt of the Goſpel. This againe ſhewes, what deſolation wil befall vs, vnleſſe wee repent and bring forth better fruites of the Goſpel.

3. *Grace be with you, and peace from God the Father, and from our Lord Ieſus Chriſt.*

4. *Who gaue---.*

Here is laid downe the ſecond part of the Preface, which is the *ſalutation* propounded in the forme of a prayer, *Grace and peace, &c.* Grace here mentioned, is not any gift in man, but grace is Gods, and in God. And it ſignifies his gracious fauour and good wil, whereby he is wel pleaſed with his elect, in, and for Chriſt. Thus *Paul* diſtinguiſheth the grace of God, from *the gift that is by grace*, Rom.5.v.15. and ſets grace before the gift as the cauſe of it. Here comes the errour of the Papiſts to bee confuted, which doth teach, that the grace which makes vs gratefull to God, is the infuſed gift of holineſſe and charity: whereas indeede we are not firſt ſanctified, & then pleaſe God: but firſt wee pleaſe God by grace in Chriſt, and then vpon this wee are ſanctified and indued with charity.

Peace is a gift not in God, but in vs: and it hath three parts. The firſt is peace of conſcience, which is quietneſſe and tranquilitie of minde, ariſing of a ſenſe and apprehenſion of reconciliation with God, Romanes 5. verſe 1. The ſecond is, peace with the creatures: and it hath fiue branches. The firſt is, peace with Angels; for man is redeemed by Chriſt, and by meanes of this redemption, ſinfull man is reconciled to good Angels, Coloſſ. 1. 20.

The ſecond is, peace with the godly: who are all made of *one heart and mind*, Iſai.11.9. The third is, peace with our ſelues: and that is a conformity of the will, affections, and inclinations of mans nature to the renewed minde. The fourth is, peace in reſpect of our enemies. For the decree of God is, *Touch not mine annointed, and doe my Prophets no harme.* Againe, *All things turne to the good of them that loue God.* The fift is, peace with the beaſts of the field. God makes a couenant with them for his people. Oſe.2.18. The creatures deſire & wait for the deliuerance of Gods children. Rom.8 They that truſt in God ſhall walke vpon the Lyon and the Baſiliske, Pſal.91.

Pſal.105. 15.
Rom. 8.28.

The third part of peace is, proſperitie and good ſucceſſe: whatſoeuer the righteous man doth, it proſpers. And all things proſpered in the houſe of Potipher, when Ioſeph was his ſteward, becauſe he feared God, Gen.39.1.2.

To proceede, Paul ſets downe the cauſes of grace and peace, and they are two; God the Father, and Ieſus Chriſt. And here it muſt be remembred, that the Father & Chriſt, as they are one God, they are but one cauſe: and yet in regard of the manner of working; they are two diſtinct cauſes. For the Father giues grace from none but himſelfe, by the Sonne; and Chriſt procures grace and peace, and he giues it vnto men from the Father. Furthermore Chriſt is deſcribed by his property, *Our Lord*, and by his effects in the next verſe.

The vſe. Whereas Paul begins his prayer with grace, we learne that grace in God is the firſt cauſe and beginning of all good things in vs. *Election is of Grace.* Rom.11, verſ.5. *Vocation to ſaluation is of Grace.* 2.Tim.1.9. *Faith is of Grace.* Phil.1.29. *Iuſtification is freely by Grace.* Rom.3.24. *Loue is by Grace.* 1.Ioh.4.9. *Euery good inclination is of Grace*, Phil.1.13. *Euery good worke is of Grace.* Ezech.36.27. Ephe.2.10. *Life euerlaſting is of Grace.* Rom.6 23. To auoid any euill is the leaſt good, and euery good is of God. It may be ſaid, that will in man is the cauſe and beginning of ſome good things. Anſwer: In the creating or imprinting of the firſt grace in the heart, will is no cauſe at all, but a ſubiect to receiue the grace giuen. After the firſt grace is giuen, will is an Agent in the receiuing of the ſecond grace, and in the doing of any good worke. Yet this muſt be remembred, that when will is an agent, it is no more but an inſtrument of grace, and grace in God is properly the firſt, middle, & laſt cauſe of grace in vs, and of euery good act. Hence it followes, that there be not any meritorious works that ſerue to prepare men to their iuſtification: and that the Co-operation of mans will with grace in the acte of conuerſion, whereby we are conuerted of God, is but a fiction of the braine of man. Laſtly, this doctrine is the foundation of humilitie: for it teacheth vs to aſcribe all to grace, and nothing to our ſelues.

Secondly we learne, that the chiefe good things to be ſought for, are the fauour of God in Chriſt, and the peace of a good conſcience. Conſider the example of Dauid, Pſal.4.verſ.7. and Pſal.73. verſ.24,25. and of Paul, who accounted all things dung for grace & peace in Chriſt. And the peace of good conſcience is as a guard to keepe our heart and minds in Chriſt, Phil.4.7. The fault of moſt men is, They ſpend their dayes and their ſtrength in ſeeking riches, honours, pleaſures: and they thinke not on grace and peace. After the manner of beaſts, they vſe the bleſſings of God, but they looke not at the cauſe; namely, the grace of God. Our dutie is, aboue al things to ſeeke for grace and peace. The reaſon: true happineſſe, which all men deſire, conſiſts in peace, and is founded in grace: they are ſaid to be happie and bleſſed that mourne, and ſuffer perſecution for iuſtice ſake, Mat.5. becauſe in the middeſt of their ſorrowes and miſeries, they haue the fauour of God, and the peace of good conſcience.

Thirdly, in that grace and peace are ioyned, we learn, that peace without grace is no peace. *There is no peace to the wicked, ſaith my God*, Iſai.57. laſt. They which make a couenant with hell and death, are ſooneſt deſtroyed. Iſai.28.18. *Laughter* (ſaith Salomon) *is madnes*: namely, when it is ſeuered from grace and peace. *When men ſay peace, peace, then comes deſtruction*, 1.Theſſ.5. The proſperitie of the men of this world, ends in perdition, reade Pſal.73.

Paul ſaith not ſimply that Grace & peace comes from God, but from God the Father, and from Ieſus Chriſt: that he may teach vs rightly to acknowledge & worſhip God. For God is to be acknowledged and worſhipped in the Father, in Chriſt, and in the holy Spirit. It was the fault of the Pagans, and it is the fault of ſundrie Chriſtians, to worſhip an abſolute God, without the Father, and without Chriſt. This fault muſt be amended, for it turnes God to an idol.

Againe when Paul ſaith, that grace proceedes from the Father; and ſecondly from Ieſus Chriſt: hee ſets downe the Order which God obſerueth in the communication of grace and peace. The Father is the fountaine of grace, and giues it from none but from himſelfe. Chriſt againe is (as it were) a conduit, or pipe, to conuaie grace from the Father to vs. *Of his fulneſſe we receiue grace for grace*, Ioh.1. *In him we are complete*, Col.2. Election, Iuſtification, Saluation, and al is done in, and by Chriſt, 2.Tim.1.9. The vſe. I. Let them that trauell vnder the burden of a bad conſcience, and a bad life, come to Chriſt by turning from their ſinnes, and by beleeuing in him, and they ſhall obtaine grace, and finde reſt to their ſoules. II. In our miſeries, our hearts may not be troubled ouer-much, but we muſt alwaies moderate our ſorrowes. For if we beleeue in Chriſt, wee ſhall alwaies haue grace & peace: Reade Ioh.14.27. III. We muſt moderate our cares for this life. For if we truſting in Chriſt, haue grace and peace, we ſhall want nothing: reade Pſal, 4. v. 6, 7.

Ieſus Chriſt that giues grace and peace, is called, *Our Lord*, for two cauſes. One is to teach vs to acknowledge Chriſt aright, & that is, as well to acknowledge him to be our Lord, as well as our Sauiour. He is a Prieſt to procure life, a Prophet to teach the way of life, a Lord to command them to walke in the way of life. The fault of our times: Al men profeſſe Chriſt: yet many allow of no Chriſt, but of their own deuiſing: namely, a Chriſt that muſt be a Sauiour to deliuer them from hell, but not a Lord to commaund them; that they cannot brooke. The ſecond cauſe why Chriſt is called *our Lord*, is to ſignifie the perſons to whome grace and peace belong, and they are ſuch as acknowledge Chriſt for their Lord, and yeeld ſubiection to him in heart and life. They find reſt to their ſoules, that take vp the yoke of Chriſt in new obedience, and the patient bearing of the Croſſe, Math. 11. v. 29.

4. *Who gaue himſelfe for our ſinnes, that he might deliuer vs out of this preſent euill world, according to the will of God our Father.*

5. *To whome be glorie for euer and euer, Amen.*

In theſe words, the ſecond argument is propounded, whereby Chriſt is deſcribed, namely, the effect of Chriſt, which is, *that he gaue himſelfe*. And he is ſaid to giue himſelfe for two cauſes. Firſt, becauſe he preſented himſelfe as a price and ſacrifice for ſinne to God the Father, Math. 20. 28. Eph. 5. 2. 1. Tim. 2. 6. The ſecond, becauſe he did publikely propound and ſet forth himſelfe to the world, as a ſacrifice and price of redemption, Rom. 3. 25. Ioh. 3. 14. and Act. 4. 12.

In this giuing there are fiue things to be conſidered. The firſt, the giuer, Chriſt: the ſecond, the thing giuen, and that is Chriſt himſelfe. The third, is the end of his giuing, for ſinne, that is, that he might make ſatisfaction for our ſinnes. The fourth is, another end of his giuing, that he might deliuer vs out of this preſent euill world. Here the preſent world ſignifies the corrupt eſtate of men, that liue according to the luſts of their owne hearts. 1. Ioh. 2. 16. And men are here ſaid to be deliuered and taken out of the world, when they are ſeuered from the condition of ſinfull men, by ſanctification and newnes of life, and by diuine protection, whereby they are preſerued from euill after they are ſanctified. Tit. 2. 14. and Ioh. 17. 15. And this deliuerance is not in this life in reſpect of *place*, but in reſpect of *qualitie*. The fifth thing is the cauſe that moued Chriſt to giue himſelfe, & that is the will of God.

In the 5. verſe there is ſet downe a corollarie or concluſion, which containes the praiſe of God

The vſe followes. Whereas Chriſt is the giuer of himſelfe, hence it followes that his death and ſacrifice was voluntarie. And this he ſhewed in two things. When he was to be attached he fledde not, but went to a garden in the mount, as his cuſtome was, which was knowne to Iudas, Ioh. 18. 2. And in the very ſeparation of body and ſoule, he cried with a loud and ſtrong voice, which argued that he was Lord of death, and died becauſe his will was to die. This muſt be remembred: For otherwiſe his death had not beene a ſatisfaction for ſinne.

In that Chriſt gaue himſelfe to be a ſacrifice, we learne many things. Firſt, that the worke of redemption excedes the worke of creation. For in the creation, Chriſt gaue the creatures to man; in the redemption he gaue himſelfe, and that as a ſacrifice. Secondly, in that he gaue himſelfe, it appeares that he gaue neither angel, nor meere man, nor any thing out of himſelfe, and that all merits of life, and ſatisfaction for ſinne, are to be reduced to the perſon of Chriſt: and conſequently that there be no humane ſatisfactions for ſin, nor meritorious workes done by vs; becauſe they pertaine not to the perſon of Chriſt, but to our perſons: and they were neuer offered of Chriſt vnto God as merits and ſatisfactions, becauſe he gaue nothing but himſelfe, and the things which appertained vnto his owne perſon. Thirdly, in that Chriſt giues himſelfe, we muſt take, and receiue him with hungring hearts. Nay he is to ſuffer violence of vs, and the violent are to take him to themſelues. Laſtly, in that he giues himſelfe to vs, we againe muſt giue our bodies and ſoules vnto him in way of thankfulneſſe, and dedicate all that we haue or can doe to the good of men. The creatures at our tables preſent vs with their bodies: and ſo muſt we preſent our bodies and ſoules to God.

The firſt end of this giuing is, that Chriſt might be a ſacrifice and ranſome for ſin. The knowledge of this point is of great vſe. Firſt, it workes loue in vs, on this manner. We muſt in minde and meditation come to the croſſe of Chriſt. Vpon the croſſe we are to behold Chriſt crucified, and in his death and paſſion, his ſacrifice, in his ſacrifice for the ſinnes of his enemies, his endles loue: and the conſideration of his loue will mooue vs to loue him againe, and the Father in him. Secondly, the conſideration of his endles paines for our ſins in the ſacrifice of himſelfe, muſt breede in vs a godly ſorrow for them: for if he ſorrow for them, much more we. Thirdly, this knowledge is the true beginning of amendment of life. For if Chriſt gaue himſelfe to redeeme vs from iniquitie, we muſt take vp a purpoſe of not ſinning, and neuer wittingly ſinne more. Laſtly, this knowledge is the foundation of comfort in them that truly turne to Chriſt. For the price is paid for their ſinnes: and they which are eaſed of their ſins are bleſſed, Pſal. 32. 1. And in temptation, they may boldy oppoſe the ſatisfaction of Chriſt againſt hell, death, the law, and the iudgement of God: and

A if at any time they ſinne, they muſt recouer themſelues, and remember that they *haue an Aduocate with the Father Ieſus Chriſt the iuſt.* 1.Ioh.2.1.

And whereas Paul ſaith, that *Chriſt gaue himſelfe for our ſinnes*, he teacheth that euery man muſt apply this gift & ſacrifice of Chriſt to himſelfe. This applying is done by faith: and the right manner of application is this. We muſt turne to Chriſt, and in turning by faith apply: and when we apply Chriſt by faith, we muſt withall turne. Faith goeth before conuerſion in order of nature, yet in the order of teaching, and practiſe, they are both together. They which vſe to apply Chriſt and his benefits vnto themſelues, and yet will not B turne themſelues to Chriſt, miſapply, and preſume: becauſe the right apprehenſion of Chriſt, is in the exerciſes of inuocation, and repentance.

The ſecond end, for which Chriſt gaue himſelfe, is that he might take vs out of this euill world. And hence we are taught three things. Firſt, that we muſt be grieued and diſpleaſed at the wickedneſſe of the world as Lot was, 2. Pet.2.7. Secondly, that we muſt not faſhion our ſelues to the wicked liues of the men of this world; but we muſt in all things *prooue* Rom.12,2. *what is the good will of God*, and doe it. Thirdly, ſeeing we are taken out of this world, we muſt not dwell in it, but our dwelling muſt be in heauen. Reuel. 13. 6. the beaſt out of the ſea C perſecutes them that dwell in heauen, that is, ſuch as dwell on earth, and for affection haue their conuerſation in heauen. And ſeeing this muſt be ſo, we muſt not loue the world, but loue the comming of Chriſt, and euery day prepare our ſelues againſt the day of death, that we may enter into our owne home.

And whereas Paul cals this world *an euill world*, hee doth it to ſignifie that there is nothing in men but ſinne, till they bee regenerate, yea that ciuill vertues, and ciuill life, that are excellent in the eyes of men, are no better then ſinnes before God. It is the errour of the Papiſts, that men may thinke and doe ſome D thing that is morally good without grace.

The cauſe that moued Chriſt to giue himſelfe, is the wil of God. Hence it appeares that God giues Chriſt to no man for his foreſeene faith, or workes. For there is no higher cauſe of the will of God. The foreknowledge of things that may come to paſſe, goes before will, but the foreknowledge of things that ſhal come to paſſe, and therefore the foreknowledge of faith and workes, followes the will of God. Becauſe things that ſhall come to paſſe are firſt decreed, and then foreſeene.

The will here mentioned, is ſaid to be the wil of God, that is, the firſt perſon, the Father: for when Chriſt is oppoſed to God, then God ſignifies the father. And he is moſt commonly called God, becauſe he is God without communication of the Godhead from any: whereas the Sonne and holy Ghoſt are God, by communication of Godhead from the Father.

And this God, is called *our father* by Paul. And hereby he ſignifies that the ſcope of the Goſpel is; firſt, to propound God vnto vs not onely as a creator, but as a father: ſecondly, to inioyne vs to acknowledge him to be our father in Chriſt: and conſequently to carrie our ſelues as dutifull children to him in all ſubiection and obedience. They which doe not this, know not the intent of the Goſpel: and if they know it, in deede they denie it.

The concluſion annexed to the ſalutation. (*To whome be glorie for euer*) teacheth vs ſo oft as we remember the worke of our redemption by Chriſt, ſo oft for to giue praiſe & thanks to God: yea, all our liues muſt be nothing els but a teſtimonie of thankfulneſſe for our redemption. And all our praiſe and thankes to God, muſt proceede from the ſerious affection of the heart ſignified by the word, *Amen:* that is, ſo be it.

6. *I marueill that you are ſo ſoone remooued away to another Goſpell; from him that hath called you in the grace of Chriſt.*

7. *Which is not another Goſpell: but that ſome trouble you: and intend to ouerthrow the Goſpell of Chriſt.*

Here begins the ſecond part of the Epiſtle, in which he giues inſtruction to the Galatians. And it hath two parts: one concernes doctrine, the other manners. The firſt part touching doctrine, beginnes in this ſixt verſe, and continues to the 13. verſe of the 5. chapter. The ſumme of it is a reproofe of the Galatians for reuolting from the Goſpel: and it is diſpoſed in this ſyllogiſme.

If I be immediately called of God to teach, and my doctrine be true, ye ought not to haue reuolted from my doctrine.

But I was called immediately of God to teach, and my doctrine is true: Therefore ye ſhould not haue reuolted from my doctrine.

The propoſition is not expreſſed: becauſe it was needles. The *minor* is handled, through the whole Epiſtle. The Concluſion is in the 6. and 7. verſes, the meaning whereof I will briefely deliuer. *So ſoone*] that is, preſently after my departure, *remooued*] carried away by the perſwaſions of falſe teachers. *To another Goſpell.*] to another doctrine of ſaluation, which in the ſpeech and opinion of the falſe teachers, is another manner of Goſpel, more ſufficient and more excellent, then that which Paul hath deliuered. *From him*] that is, from me beeing an Apoſtle, who haue called you by preaching the Goſpel of Chriſt. *In the grace*] that is, haue called you freely, without any deſert of yours, to be partakers of the fauour of God in Chriſt. *Which is not another*] which pretended Goſpel of the falſe Apoſtles, is not indeede another Goſpel from that of Paul, becauſe there is but one, but it is an inuention of the braine of man. *But there be ſome*] that is, but I plainely perceiue the cauſe of your reuolt, that ſome trouble you, and ſeeke to ouerthrow the Goſpell of Chriſt.

In theſe words, two points are to be conſidered. The firſt is, the manner which Paul vſeth in reproouing the Galatians. He renders their good, and ſaluation, and ſeekes by all meanes their recouerie. And therefore in his reproofe hee doth two things. Firſt, hee reprooues them with meekeneſſe, and tenderneſſe of heart, following his owne rule, Gal. 6.1. for he might iuſtly haue ſaid, Ye may be aſhamed, that ye are remooued to another Goſpell, but he ſaith onely, I marueill, that is, I was well perſwaded of you, and I hoped for better things, but I am deceiued, and I wonder at it. Secondly, he frames his reproofe with great warineſſe, and circumſpection: for he ſaith not, ye of your ſelues doe remooue to another Goſpell, but ye are remooued: and thus he blames them but in part, and laies the principall blame on others. Againe, he ſaith not, ye were remooued, but in the time preſent, *ye are remooued*, that is, ye are in the act of Reuolting, and haue not as yet altogether reuolted. And hereby he puts them in minde, that although they be in a fault, yet there is nothing done, which may not eaſily be vndone. According to his example, we are in all Reproofes, to ſhew loue, and to keepe loue: to ſhew loue to the party reprooued, & to frame our reproofe, ſo as we may keepe his loue.

The ſecond point is the fault reprooued, and that is, the Reuolt of the Galatians: which was a departure from the calling, wherby they were called to the grace of Chriſt. If it be demanded, what kind of Reuolt this was? I anſwer, there be two kinds of reuolt, *particular* and *generall. Particular*, when men profeſſe the name of Chriſt, and yet depart from the faith, in ſome principal points thereof. Of this kind was the Apoſtacie of the tenne tribes, & ſuch is the Apoſtacie of the Romane Church. A *generall* reuolt is, when men wholly forſake the faith and name of Chriſt. Thus do the Iewes, and Turkes at this day. Againe, a reuolt is ſometime of weakeneſſe, and humane frailtie, and ſometime of obſtinacie. Now the reuolt of the Galatians was onely particular in the points of iuſtification, and of weakeneſſe, and not of obſtinacie: and this Paul ſignifies when he ſaith, they were carried by others. Of this Reuolt, foure things are to be conſidered. The time, *ſo ſoone*: From whom, or what? *from the doctrine of Paul*, & conſequently the grace of Chriſt. To what? *to another Goſpell.* By meanes of whom? *but ſome trouble you, &c.*

Touching the time, it was ſhort, They were ſoone carried away. This ſhewes the lightneſſe and inconſtancie of mans nature, ſpecially in matter of religion. While Moſes tarried in the mount, Aaron and the people ſet vp a golden calfe, & departed from God. Oſea ſaith, The righteouſneſſe of the Iſraelites, was like the morning dew, which the riſing of the Sun conſumeth, *chap.* 6.4. Iohn was a burning light, and the Iewes reioyced in this light: that is well; but marke what is added: *for an houre or moment*, Ioh. 5.35. They which cryed *Oſanna to the ſonne of Dauid*, ſhortly after cried, *Crucifie him, crucifie him.* The croſſe and perſecution, will make men call the Goſpel in queſtion, if not forſake it. Luk. 8.13. The multitude of people among vs are like waxe, and are fit to take the ſtampe, and impreſſion of any religion: and it is the law of the land that makes the moſt imbrace the Goſpel, and not conſcience. That we may conſtantly perſeuere in the profeſſion of the true faith, both in life and death, firſt, we muſt receiue the Goſpel ſimply for it ſelfe, becauſe it is the Goſpel of Chriſt, and not for any other by-reſpect. Secondly, we muſt be mortified, & renewed in the ſpirit of our minds, and ſuffer no by-corners in our hearts, where ſecret vnbeleefe, ſecret hypocriſie, and ſpirituall pride may lurke and lye hid from the eyes of men. Heb. 3.12. Thirdly, we muſt not onely be hearers of the word, but alſo doers of it, in the principall duties to be practiſed, of faith, conuerſion, and new obedience.

To come to the ſecond point: when Paul ſaith, the Galatians were remooued from him that called them, that is, himſelfe; he ſhewes Chriſtian modeſtie: becauſe ſpeaking things praiſe-worthie of himſelfe, he ſpeakes in the third perſon: *from him that hath called, &c.* The like he doth, 2. Cor. 12. *I know a man taken vp into the third heauen*: that is, himſelfe. And Iohn ſaith, *the diſciple that leaned on the breaſt of Chriſt, whome Chriſt loued*, asked whome hee meant, Ioh. 13.23. After this practiſe, we are to giue praiſe to God, and to his inſtruments: but neither to praiſe nor diſpraiſe our ſelues. This is Chriſtian ciuilitie to be ioyned with our faith.

Secondly, when he ſaith, *who hath called you in the grace of Chriſt*, we learne, that the ſcope of the Goſpell is to bring men to the grace of Chriſt. To this very end God hath vouchſafed vs in England the Goſpel more then fortie yeares. And therefore our words, & deeds, and liues, ſhould be ſeaſoned with grace, and ſauour of it, and ſhew forth the grace of God. Secondly, we owe vnto God great thankefulneſſe, and wee can neuer be ſufficiently thankfull for this benefite, that God calles vs to his grace. But it is otherwiſe: the ſunne is a goodly creature: yet becauſe we ſee it daily, it is not regarded: and ſo it is with the grace of God.

Thirdly, the Galatians are remooued not onely from the doctrine of Paul, but alſo from the grace of God. And the reaſon is, becauſe they ioyned the workes of the law, with Chriſt and his grace in the cauſe of their iuſtification and ſaluation. Here it muſt be obſerued, that they which make an vnion of grace and workes, in the cauſe of iuſtification, are ſeparated from the grace of God. Grace admits no partner, or fellow. Grace muſt be freely giuen euery way, or it is no way grace. Hence it fol-

A followes, that the preſent Church of Rome is departed from the grace of God, becauſe it makes a concurrence of grace and workes, in the iuſtification of a ſinner before God: and we may not make any reconciliation with that Church in religion; becauſe it is become an enemie of the grace of God.

The third point is, To what thing the Galatians reuolt? *to another Goſpell*, that is, to a better Goſpel, then that which Paul taught, compounded of Chriſt and the workes of the law. And this forged Goſpell the falſe Apoſtles taught, and the Galatians quickly receiued. Here we ſee the curious niceneſſe & daintineſſe of mans nature, that cannot be con- B tent with the good things of God, vnleſſe they be framed to our minds; and if they pleaſe vs for a while, they doe not pleaſe vs long, but we muſt haue new things. Our firſt parents not content with their firſt eſtate, muſt needes be Leu.10.1. as God. Nadab and Abihu offer ſacrifice to God, but the fire muſt be of their owne ap- 2.Reg.16.11. pointment. King Achas will offer ſacrifice to God, but the altar muſt be like the altar at Damaſcus. Falſe-teachers beſide the doctrine Reu.2.24. of the Apoſtles, had profound learning of their owne. The Iewes beſide the written law of Moſes, muſt haue their *Cabala*, containing, as they ſuppoſed, more myſticall and excellent doctrines. The Papiſts beſide the written word, ſet vnwritten Tradition, which they C make equall with the Scripture. We that profeſſe the Goſpell, are not altogether free from this fault. We like, that Chriſt ſhould be preached: but ſermons are not in common reputation learned, neither doe they greatly pleaſe the moſt, vnleſſe they be garniſhed with skill of arts, tongues, and varietie of reading; this curiouſneſſe and diſcontentment the Lord Deut.22.10.11. condemnes, when he forbids *plowing with the oxe, and the aſſe, and the wearing of garments of linſi-wolſie.* And it is the worſt kind of diſcontentment, that is in things pertaining to ſalua- 2.Tim.4.5. tion. It is called by Paul, *the itching of the eare*, and it is incident to them that follow their owne luſts. The remedie of this ſinne, is to learne the firſt leſſon, that is to be learned of D them that are to be good ſchollers in the ſchoole of Chriſt: and that is, to feele our pouertie, and in what extreame neede we ſtand of the death and paſſion of Chriſt: and withall to hunger and thirſt after Chriſt, as the bread, and water of life. Reade Iſa. 44.3. Ioh. 7.37. Pſal. 25.11. the example of Dauid, Pſal. 143. 6. When the heart and conſcience hath experimentally learned this leſſon, and not the braine, and tongue alone: then ſhall men begin to ſauour the things of God, and diſcerne of things that differ, and put a difference betweene grace and workes, mans word & Gods word; and for the working of our ſaluation, eſteeme of mans workes, and mans word, as offols that are caſt to dogges.

Paul addes, *which is not another Goſpell*, that is, though it be an other goſpel in the reputation of falſe teachers, yet indeede it is not another, but is a ſubuerſion of the Goſpel of Chriſt. Hence I gather, that there is but one Goſpel, one in number and no more. For there is but one way of ſaluation by Chriſt, whereby all the Elect are ſaued, from the beginning of the world to the end, Act. 15.11. 1.Cor.10.3. It may be demanded, how they of the old Teſtament, could be partakers of the bodie, and blood of Chriſt, which then was not. *Anſw.* The bodie, and blood of Chriſt, though then it was not ſubſiſting in the world, yet was it then preſent to all beleeuers, two waies: firſt, by diuine acceptation: becauſe God did accept the incarnation and paſſion of Chriſt to come, as if it had beene accompliſhed. Secondly, it was preſent to them by meanes of their faith, which is a ſubſiſtance of things that are not ſeene: and conſequently it makes them preſent to the beleeuing heart.

Againe, hence it appeares, to be a falſhood, that Euery man may be ſaued in his owne religion, ſo be it, he hold there is a God, & that he is a rewarder of them that come vnto him. For there is but one Goſpel: & if the former opinion were true, then ſo many opinions, ſo many Goſpels. Paul ſaith, that the world by her wiſdome could not know God in his wiſedome, and for this cauſe he ordained the preaching of the word to ſaue men, 1.Cor.1.21. And though he that comes to God muſt beleeue that he is, and that he is a rewarder of them that come to him: yet not euery one that beleeues generally that there is a God, and that he is a rewarder of them that come to him, comes to God: for this the diuels beleeue.

The fourth point, is concerning the Authors of this Reuolt: and Paul chargeth them with two crimes. The firſt is, that they trouble the Galatians, not onely becauſe they make diuiſions, but becauſe they trouble their conſciences ſetled in the Goſpel of Chriſt. It may be alleadged, that there be ſundry good things which trouble the conſcience, as the preaching of the law, the cenſure of excommunication, the authoritie of the magiſtrate in compelling Recuſants to the congregation. I anſwer, theſe things indeede trouble the conſciences of men, but they are euil conſciences: and the end of this trouble is, that they may be reformed, and made good. But the crime wherewith the falſe-apoſtles are charged, is, that they trouble the conſciences of the godly, or the good conſciences of men. Here then is ſet downe a note, whereby falſe and errone-doctrines, may be diſcerned: namely, that they ſerue onely to trouble, and diſquiet the good conſcience. And by this we ſee the Romane religion to bee corrupt and vnſound: for a great part of it tends this way. Iuſtification by workes is a yoke that none could euer beare, Act. 15. The vow of ſingle life is a ſnare, or as the nooſe in the halter to ſtrangle the ſoule, 1. Cor. 7. 34. So is the doctrine which teacheth that men after their conuerſion, muſt ſtill remaine in ſuſpence of their ſaluation: and that pardon of ſinne, is neceſſarily annexed to confeſſion in the eare, and to ſatisfaction for the temporall puniſhment of ſinne in this life, or in purgatorie.

On the contrarie, the Goſpell of Chriſt (as here it appeares) troubles not the good conſcience, but it brings peace and perfect ioy. Ioh. 15. 11. Rom. 15. 4. And the reaſon is plaine: for it miniſters a perfect remedie for euery ſinne, and comfort ſufficient for euery diſtreſſe. And this is a note whereby the Goſpel is diſcerned from al other doctrines whatſoeuer.

The ſecond crime wherewith the falſe-apoſtles are charged, is, that they ouerthrow the Goſpell of Chriſt: the reaſon of this charge muſt be conſidered. They did not teach a doctrine flat contrary to the Goſpel of Chriſt: but they maintained it in word, and put an additon to it of their owne out of the law, namely, iuſtification, and ſaluation, by the workes thereof. And by reaſon of this addition, Paul giues the ſentence, that they peruert and turne vpſide downe the Goſpel of Chriſt. Vpon this ground it appeares that the Popiſh religion is a flat ſubuerſion of the Goſpel of Chriſt: becauſe it ioynes iuſtification by workes, with free iuſtification by Chriſt. The excuſe, that the workes that iuſtifie, are workes of grace, and not of nature, will not ſerue the turne. For if Chriſt by his grace make workes to iuſtifie, then is he not onely a Sauiour, but alſo an inſtrument to make vs ſauiours of our ſelues: he beeing the firſt, and principall Sauiour, and we ſubordinate ſauiours vnto him. But if Chriſt haue a partner in the worke of iuſtification, and ſaluation, he is no perfect Chriſt.

8. *But though we, or an Angell from heauen, preach vnto you otherwiſe, then that which we haue preached vnto you, let him be accurſed.*

9. *As we ſaid before, ſo ſay I now againe: if any man preach vnto you otherwiſe then ye haue receiued, let him be accurſed.*

An obiection might be made againſt the former concluſion, thus: But the moſt excellent among the Apoſtles, Iames, Peter, Iohn, (by your leaue) teach an other Goſpell then that which Paul had preached. To this obiection he makes anſwer in this verſe negatiuely, that whoſoeuer teacheth another Goſpell is accurſed, whatſoeuer he be. In this anſwer three things are to be conſidered: a ſinne, the puniſhment therof, and a ſuppoſition ſeruing to amplifie the ſinne.

The ſinne is to preach in the cauſe of our iuſtification, any other thing *beſide that* or *diuers to that* which Paul taught the Galatians, though it be not contrary. Thus much the very words import: and the ſame words are againe vſed in the next verſe. And Paul bids Timothie, *auoide them that teach otherwiſe*, that is, any diuers doctrine as neceſſarie to ſaluation, beſide that which he taught, 1. Tim. 6. 3. And the reaſon of this ſinne, is, becauſe God hath giuen this commaundement, We may not depart from his word, to the right hand or to the left; neither may we adde thereto, or take therefrom, Ioſu. 1. v. 7. 8. Deut. 4. and 12. Before I gather any doctrine hence, this ground is to be laid downe, that Paul preached *all the counſell of God*, Act. 20. 27. And that which he preached, beeing neceſſarie to ſaluation, he wrote, or ſome other of the Apoſtles, Ioh. 20. 31. This beeing graunted (which is a certen truth) two maine concluſions follow. One, that the Scriptures alone by themſelues, without any other word, are *aboundantly ſufficient to ſaluation*, whether we regard doctrines of faith, or manners. For he that deliuers any doctrine out of them, and beſide them, as neceſſarie to be beleeued, is accurſed.

The ſecond concluſion is, that vnwritten Traditions, if they be tendered to vs, as a part of Gods word, and as neceſſarie to ſaluation, they are *abominations*, becauſe they are doctrines beſide the Goſpel that Paul preached. And the Romane religion goes to the ground: becauſe it is founded on Tradition out of, and beſide the written word. Learned Papiſts, to helpe themſelues, make a double anſwer. One is, that they are accurſed which preach otherwiſe then Paul preached, and not they which preach otherwiſe then he writ. But it is falſe which they ſay, for that which he preached, he writ. Auguſtine hauing relation to the text in hand, ſaith, *that he is accurſed which preacheth any thing* * *beſide that which we haue receiued in the legall and Euangelicall ſcriptures.* Againe, he ſaith, *that he muſt* * *not teach any more, or any other thing, then that which is in the Apoſtle, whoſe wordes he muſt expound.*

* Præter-quam Contra Petilian l. 3. c. 6. De bono viduitatis c. 1.
* Non aliud quid amplius.

The ſecond anſwer is, that to preach otherwiſe, is to preach contrarie. Becauſe (as they ſay) precepts and doctrines, may be deliuered if they be diuerſe, and not contrarie. As the Goſpel of Iohn, and the Apocalyps, were written after this Epiſtle to the Galatians, which are diuers to it, though not contrarie: the like they ſay of the Canons of Counſels: and that Paul, Rom. 16. 18. put (παρ' ὃ) *beſide* for *contrarie*. I anſwer thus. The præpoſition (παρὰ) tranſlated, beſide or otherwiſe, ſignifieth thus much properly: and we are not to depart from the proper ſignification of the words, vnleſſe we be forced by the text. And the place in the Romanes in his proper and full ſenſe, muſt be turned thus: *Obſerue the authors of offences, beſide the doctrine which ye haue learned.* And Pauls minde is, that they ſhould be obſerued, that teach any other diuers, or diſtinct doctrine, though it be not directly contrary. The Goſpel of Iohn and the Apocalyps, written afterward, propound not any diuers doctrine, pertaining to the ſaluation of the ſoule, but one and the ſame in ſubſtance, with that which Paul wrote. The Canons of Councels, are traditions touching order and comelineſſe, and they preſcribe not any thing, as neceſſarie to iuſtification, and ſaluation. Againe, the Embaſſadour that ſpeakes any thing beſide his commiſſion, is as wel in fault, as he that ſpeakes the contrarie: though not ſo much.

The ſecond point is, the puniſhment [*Let him be accurſed*] Here are three things to be conſidered. The firſt, what is it to be accurſed? *Anſw.* God hath giuen to the Church, the power of binding, and it hath foure degrees, *Admonition, Suſpenſion* from the Sacraments, *Excommunication, Anathema.* And this laſt is a cenſure or iudgement of the Church, wherby it pronounceth a man ſeuered from Chriſt, and adiudged to eternall perdition, Rom. 9. 5. 1. Cor. 16. 22. And he is here ſaid to be accurſed, that ſtands ſubiect to this cenſure. The ſecond part is, who are to be accurſed? *Anſw.* Hainous offendours, and deſperate perſons, of whoſe amendment, there is no hope. And therefore this iudgement is ſeldome pronounced vpon any. We finde but one example in the new Teſtament: Paul accurſed Alexander the Copper-ſmith, 2. Tim. 4. 14. And the Church afterward accurſed Iulian the Emperour. Other examples we finde not any.

The third point, how the Church ſhould accurſe any man, and in what order? *Anſw.* In this action, there be foure iudgements. The firſt is Gods, which is giuen in heauen, whereby he doth accurſe obſtinate and notorious offenders. The ſecond iudgement, pertaines to the Church vpon earth, which pronounceth them accurſed, whom God accurſeth. It may be ſaid, how comes the Church to know the iudgement of God, whereby he accurſeth? *Anſw.* The word ſets downe the condition of them, that are accurſed; and experience, and obſeruation findes out the perſons, to whome theſe conditions are incident. The third iudgment is giuen in heauen, whereby God ratifies and approoues the iudgement of the Church according to that, *Whatſoeuer ye binde on earth ſhall be bound in heauen.* The laſt iudgement, pertaines to euery priuate perſon, who holds him in execration, whom God hath accurſed, and the Church hath pronounced ſo to be. If he heare not the Church, the Church pronounceth him to be as a Publican and heathen, *and then* (ſaith Chriſt) *let him be a Publican to thee.* Thus muſt the text be vnderſtood.

Hence we are taught, to be carefull in preſeruing the puritie of the Goſpel: becauſe the corrupters thereof are to be accurſed as the damned ſpirits. Hence againe it appeareth, that the Church in accurſing, doth but exerciſe a Miniſterie, which is, to publiſh and teſtifie, who are accurſed of God. Laſtly, hence we learne, that priuate perſons muſt ſeldome vſe curſing: becauſe God muſt firſt accurſe, and the Church publiſh the ſentence of God, before we may with good conſcience vtter the ſame. They therefore, which in a rage accurſe themſelues, and others, deale wickedly. We are called ordinarily to bleſſing, and not to curſing.

The third point is, the ſuppoſition of things impoſſible, on this manner. Put the caſe, that I Paul, or any other of the Apoſtles, ſhould teach otherwiſe then I haue taught you: neither I, nor they muſt be beleeued, but be accurſed. Againe, put the caſe, that an Angell from heauen ſhould come and preach otherwiſe then Paul preached to the Galatians, who muſt be beleeued? Paul, or the Angel? the anſwer is, not the Angel, but Paul: and the Angel muſt be accurſed. And the reaſon is, becauſe Paul in preaching and writing, did repreſent the authoritie of God, & God puts his owne authoritie vnto the word which he vttered: and he was aſſiſted by the extraordinarie, immediate, and infallible aſſiſtance of Gods Spirit. From this ſuppoſition, ſundrie things may be learned. The firſt, that the word preached and written by Paul, is as certen, as if it had bin written by God himſelfe, immediately. It may be obiected, that Paul ſaith, 1. Cor. 7. 12. *To the remnant, I ſpeake, not the Lord.* I anſwer, Paul ſaith, *I, not the Lord,* not becauſe he was deceiued in his aduiſe, for he ſpake by the Spirit of God, chap. 7. verſ. 40: but becauſe he gaue counſell in a caſe of marriage, wherof the Lord had made no expreſſe law. The meaning then is this, I ſpeake by collection from the law of God, and not the Lord, by any particular and expreſſe law.

Secondly it appeares hence, that the articles of faith, or the doctrine of the Goſpel, is in excellencie and authoritie, aboue all men and Angels. And hence it followes, that the Church and Councels, cannot authorize the word of God, in the minde and conſcience of any man. For the inferiour, & dependent authoritie, addes nothing to that which is the principall, and ſuperiour authoritie. Therefore, the opinion of the Papiſts is falſe, that we cannot know the Scripture to be the word of God, but by the teſtimonie of the Church: as though the letter of a Prince, could not be knowne to be ſo, without the teſtimonie of the ſubiects. The principall authoritie is ſufficient in it ſelfe, to authorize it ſelfe, without externall teſtimonie.

Thirdly, ſince the daies of the Apoſtles, ſundrie doctrines haue bene receiued and beleeued, touching interceſſion of Saints, prayer to the dead, and for the dead, Purgatorie, and ſuch like: and theſe doctrines haue bene confirmed by ſundry reuelations. And we learne, what to iudge both of the doctrines, and of the reuelations, namely, that they are accurſed: becauſe the doctrines are beſide the written word, and the reuelations tend to ratifie and confirme them.

Laſtly, hence we learne, what to thinke of the writings of Papiſts, and Schoolemen, whereof ſome are called *Seraphicall, Cherubicall,* *as that Angelicall Doctour*: They broch, and maintaine ſundrie things, beſide that which the Apoſtles preached, and wrote; as iuſtification by works, and a mixture of the law and the Goſpel: they giue too little to grace, and too much to mans will. In this regard, *Paul* hath giuen the ſentence, that they are accurſed. For this cauſe, ſtudents of diuinity, are warily to reade them with prayer, that they bee not led into temptation, and they are to vſe them onely in the laſt place. And they are greatly to bee blamed, that preferre them almoſt aboue all writers: they ſhew that they haue little loue of the Goſpell in their hearts.

9. *As we ſaid before, ſo ſay I now againe: if any man preach vnto you otherwiſe then ye haue receiued, let him be accurſed.*

In theſe words *Paul* repeates againe that which he ſaid before: and the repetition is not in vaine, but for three weightie cauſes; the firſt is, to ſignifie that hee had ſpoken not raſhly, but aduiſedly, whatſoeuer he had ſaid before: the ſecond is, that the point deliuered, is an infallible truth of God: the third is, to put the Galatians and vs in minde, that we are to obſerue and remember that which he hath ſaid, as the foundation of our religion, namely, that the doctrine of the Apoſtles is the onely infallible truth of God, againſt which we may not liſten to Fathers, Councels, or to the very Angels of God. If this had bin remembred and obſerued, the Goſpel had continued in his purity after the daies of the Apoſtles.

In this verſe one thing is to bee obſerued. Before *Paul* ſaid, they are accurſed which teach otherwiſe then hee had taught: here he ſaith, they are accurſed which teach otherwiſe then the Galatians had receiued. Whereby it appeares, that as *Paul* preached the Goſpel of Chriſt, ſo the Galatians receiued it. And they receiued it: firſt in that they had care to know it: ſecondly, in that they gaue the aſſent of faith vnto it, as to a truth: againſt which, the very Angels could take no exceptiō. And for this alſo are the Theſſalonians commended, that the Goſpel was to them *in power and much aſſurance*. The great fault of our times is, that whereas the Goſpell is preached, it is not accordingly receiued. Many haue no care to know it: and they which know it, giue not vnto it the aſſent of faith, but only holde it in opinion. And this is the cauſe that there is ſo ſmall fruit of the Goſpell. This ſinne will at length haue his puniſhment. The places that are not ſeaſoned by the waters of the Sanctuarie, are turned to ſalt-pits, Ezec. 47. 11.

10. *For now whether preach I men or God? or ſeeke I to pleaſe men? for if I ſhould yet pleaſe men, I were not the ſeruant of Chriſt.*

The interrogations in this place, *do I preach?* and, *doe I pleaſe?* are in ſtead of earneſt negations: *I doe not preach, I doe not pleaſe.* And when he ſaith, *doe I now preach men, or God?* his meaning is this: Heretofore I haue preached the Traditions of men, but now beeing an A- A poſtle, I preach not the doctrine of men, but of God. And when he ſaith, *doe I ſeeke to pleaſe men?* his meaning is this; I doe not make this the ſcope of my miniſterie, to frame and temper my doctrine ſo, as it may bee ſutable and pleaſing to the affections of men. For otherwiſe *we are to pleaſe men in that which is good, and for their good*, 1. Cor. 10. 33. Rom. 15. 2.

This verſe containes a double reaſon of his former ſpeech; and of the repetition thereof. The firſt is this: Though heretofore I taught the Traditions of men, yet now I teach the word not of men, but of God: and therefore I accurſe them that teach otherwiſe. The ſecond is framed thus: If I ſhould yet pleaſe men, I were not the ſeruant of God: but I am B the ſeruant of God: therefore I ſeeke not to pleaſe men, but if need ſhall be, I wil denounce curſes againſt them.

Here firſt wee ſee the proper matter of the Miniſtery, which is not the word or doctrine of man, but of God. By this the Miniſters of the Goſpell are taught to handle their doctrine with modeſty and humility, without oſtentation, with reuerence, and with a conſideration of the maieſtie of God, whoſe the doctrine is which they vtter, that God may bee glorified, 1. *Pet.* 4. 11.

Secondly, the hearers in hearing are to know, that they haue to deale with God: and that they are to receiue the doctrine taught *not as the word of man, but as the very word of God*, C as the Theſſalonians did, 1. Theſſ. 2. 13. The want of this cōſideratiō, is the cauſe that ſome contemne the miniſtery of the word, and others are not touched & mooued in hearing.

Againe, here is ſet downe the right manner of diſpenſing the word, which muſt not be for the pleaſing of men, but of God. Hence it appeares, that Miniſters of the Goſpel, muſt not be men-pleaſers, nor applie, and faſhion their doctrine to the affections, humours, and diſpoſitions of men, but keepe a good conſcience, and doe their office. The Lord tels Ieremie, he muſt not turne *to the people, but the people muſt turne to him*, Ier. 15. 19. Thus God ſhall be with them, and they ſhall bring forth much fruit.

D And the people muſt know it to be a good thing for them, not to be pleaſed alwayes by their Miniſters. The miniſterie of the word muſt be as a ſacrificing knife, to kill and mortifie the old Adam in vs, that we may liue vnto God. A ſicke man muſt not alwayes haue his mind, but he muſt often be croſſed, and reſtrained of his deſire: and ſo muſt we that are ſicke in our ſoules in reſpect of our ſinnes. It is a fault therefore of men that deſire to bee pleaſed, and to haue matters ſmoothed ouer of their teachers. This is Dauids balme, which hee wiſheth may neuer bee wanting to his head, *Pſal.* 141. 5.

The end of this verſe ſets downe a memorable ſentence, That if we ſeeke to pleaſe men, wee cannot be the ſeruants of God.

Hence I gather, that our nature is full of rebellion, and enmitie againſt God, becauſe they which pleaſe men, cannot pleaſe God. Againe, here is ſet downe what is the hurt that commeth by pride and ambition. It keepes men that they cannot bee the ſeruants of Chriſt. *Ye beleeue not* (ſaith Chriſt) *becauſe ye ſeeke glorie one of another*, Iohn 5.44. Ambition ſo fils the minde with vanitie, and the heart with worldly deſires, that it cannot thinke or deſire to pleaſe God. Wherefore he that would bee a faithfull Miniſter of the Goſpell, muſt denie the pride of his heart, and bee emptied of ambition, and ſet himſelfe wholly to ſeeke the glorie of God in his calling. And generally, hee that would bee a faithfull ſeruant of Chriſt, muſt ſet God before him as a Iudge, and conſider that he hath to deale with God; and he muſt turne his minde, and ſenſes from the world, and all things therein, to God: and ſeeke aboue all things to approue his thoughts, deſires, affections, and all his doings vnto him.

Laſtly, the profeſſion of the ſeruant of God, is here to be obſerued in the example of *Paul*, who ſaith, *Doe I now preach men?* and, *doe I yet pleaſe men?* as if he had ſaid, I haue done thus and thus, I haue preached the Traditions of men heretofore, and I haue pleaſed men in perſecuting the Church of God: but I doe not ſo ſtill, neither will I. And he that can ſay the like with good conſcience, I haue ſinned thus and thus heretofore, but now I doe not, neither will I ſinne as I haue done, is indeede the ſeruant of God.

V. 11. *Now I certifie you, brethren, that the Goſpell which was preached by me, was not after man.*

The meaning is this: that it may the better appeare, that I haue iuſtly accurſed them which teach any other Goſpel, and iuſtly reprooued you for receiuing it: I giue you to vnderſtand, *that the Goſpel which I preached was not after man*, that is, not deuiſed by man, or preached of me by mans authoritie, but it was from God, and preached by the authoritie of God. And this ſenſe appeares by verſe 10. and 12.

In theſe words is laid downe the reaſon of the concluſion, or the aſſumption of the principall argument, which was on this manner. If I be called to teach, and that immediately of God, & my doctrine be true, then ye ought not to haue reuolted from the Goſpel which I preached: but I was called to teach immediately of God, and my doctrine is true. The firſt part of this aſſumption is here ſet downe, and handled to the ende of the ſecond chapter: and the concluſion (as we haue heard) was ſet downe in the premiſſes.

Hence two maine points of doctrine that are of great conſequent, may bee gathered. The firſt is this: It is a thing moſt neceſſarie, that men ſhould be aſſured and certified, that the doctrine of the Goſpell, and the Scripture is not of man, but of God. This is the firſt thing which *Paul* ſtands vpon in this Epiſtle. It may be demaunded, how this aſſurance may bee obtained. I anſwer thus: For the ſetling of our conſciences, that Scripture is the word of God, there be two teſtimonies. One is the Euidence of Gods Spirit, imprinted and expreſſed in the Scriptures: and this is an excellencie of the word of God aboue all words, and writings of men and Angels: and containes thirteene points. The firſt is, the puritie of the law of *Moſes*; whereas the lawes of men, haue their imperfections. The ſecond is, that the Scripture ſets downe the true cauſe of all miſery, namely ſinne, and the perfect remedy, namely, Chriſts death. The third is, the Antiquity of Scripture, in that it ſetteth downe an hiſtorie from the beginning of the world. The fourth is, prophecies of things in ſundrie bookes of Scripture, which none could poſſibly fore-tell, but God. The fifth is, the confirmation of the doctrine of the Prophets and Apoſtles by miracles, that is, workes done aboue, and contrarie to the ſtrength of nature, which none can doe but God. The ſixth is, the conſent of all the Scriptures with themſelues, whereas the writings of men are often at iarre with themſelues. The ſeauenth is, the confeſſion of enemies, as namely, of heritickes, who in oppugning of Scriptures, alleadge Scriptures, and thereby confeſſe the truth thereof. The eighth is, an vnſpeakable deteſtation that Sathan and all wicked men beare to the doctrine of Scripture. The ninth is, the protection and preſeruation of it, from the beginning to this houre, by a ſpeciall prouidence of God. The tenth is, the conſtant confeſſion of Martyrs, that haue ſhedde their blood for the Goſpell of Chriſt. The eleauenth is, that fearefull puniſhments and iudgements haue befallen them, that haue oppugned the word of God. The twelfth is, the holines of them that profeſſe the Goſpell. The laſt is, the effect and operation of the word: for it is an inſtrument of God, in the right vſe whereof, wee receiue the teſtimonie of the Spirit, of our adoption, and are conuerted vnto God. And yet neuertheleſſe, the word which conuerteth, is contrarie to the wicked nature of man.

The ſecond teſtimonie is, from the Prophets and Apoſtles, who were Embaſſadours of God, extraordinarily to repreſent his authoritie vnto his Church, and the pen-men of the holy Ghoſt, to ſet downe the true and proper word of God. And the Apoſtles aboue the reſt, were eye-witneſſes, and eare-witneſſes, of the ſayings & doings of Chriſt: and in that they were guided by the infallible aſſiſtance of the Spirit, both in preaching, and writing, their Teſtimonie touching the things which they wrote, muſt needes be authenticall. If it be ſaid, that counterfeit writings, may bee publiſhed to the world, vnder the name of the Apoſtles. I anſwer, if they were in the daies of the Apoſtles, they, by their authority cutte them off: and therefore *Paul* ſaith, *If any teach otherwiſe, let him be accurſed.* And they prouided, that no counterfeit ſhould bee foiſted vnder their names, after their departure. And hereupon, *Iohn*, the laſt of the Apoſtles, concludes the new Teſtament with this clauſe, *If any man ſhall adde vnto theſe things, God ſhall adde vnto him the plagues that are written in this booke*, Reu. 22. 18. If any demaund, of what value is the teſtimonie of the Church. I anſwer, conſider the Church diſtinct from the Apoſtles, and then the teſtimonie thereof is farre inferiour to the Apoſtolicall teſtification, concerning the word of God. For the Church is to bee ruled by the teſtimonie of the Apoſtles, in the written word: and the ſentence of the Church, is not alwaies, and altogether certen. not ioyned with that euidence of the Spirit, wherewith euery teſtimonie Apoſtolicall is accompanied.

Furthermore, that wee may be capable of theſe two teſtimonies, and take the benefite thereof, we our ſelues for our parts, muſt yeeld ſubiection & obedience to the word of God. In this our obedience, ſhall we be aſſured, that it is indeede of God, as our Sauiour Chriſt ſaith, Ioh. 7. v. 17.

This doctrine touching the certentie of the word, is of great vſe. For when the minde and conſcience, by meanes of the double teſtimonie before mentioned, plainely apprehends it, there is a foundation laid of the feare of God, and of iuſtifying faith: and before wee be aſſured, that the Scripture is the word of God, it is not poſſible, that we ſhould conceiue, & holde a faith in the promiſes of God. And the want of this certenty in many, is an open gappe to hereſie, apoſtaſie, Atheiſme, & all iniquitie. Secondly, by this it appeares, that the Church of Rome erreth groſſely, in teaching, that wee cannot know the Scripture to be the word of God, without the teſtimony of the Church, in theſe latter times, and that without it, wee could haue no certentie of religion; whereas the teſtimonie of the Spirit, or the euidence thereof in Scripture, with the teſtimonie of the Apoſtles, will doe the deede ſufficiently, though the Church ſhould be ſilent.

The ſecond maine point is, That it is neceſſarie, that men ſhould bee aſſured in their conſciences, that the calling, and authoritie of their teachers, is of God. It may bee demaunded, how we in theſe daies ſhould be aſſured hereof. I anſwer thus: a diuers conſideration muſt bee had of the firſt Miniſters of the Goſpell, and of their ſucceſſours. Touching the firſt Miniſters and planters of the Goſpell, within theſe 80. yeares. We muſt conſider, that a calling is of two ſorts: Ordinarie, and Extraordinarie. Ordinarie is, when God cals by the voices, and conſent of men, following the lawes of his word. Extraordinarie is, when God cals otherwiſe. And this he doth three waies: firſt, by immediate voice. Thus God called *Abraham* and *Moſes*, and thus were the Apoſtles called. The ſecond is, by the meſſage of a creature. Thus *Aaron* and the tribe of Leui was called by *Moſes*: *Eliſeus* by *Elias*: *Philip* was called by an angell to baptize the Eunuch, Act. 8. 26. The third is, by inſtinct. Thus *Philip* a Deacon preached in Samaria, *Act.* 8. 14. Thus the men of Cyprus, and Cyrene preached among the Gentiles, & the hand of God was with them, though otherwiſe they were but priuate perſons, *Act.* 11. 19, 20. Of this kinde was the calling of the firſt preachers of the Goſpell. It may bee obiected, that they did not confirme their callings and doctrine by miracles, which they ſhould haue done, if their callings had beene extraordinarie. I anſwer: they preached no new doctrine, but the olde and auncient doctrine of the Prophets and Apoſtles, which they had heretofore confirmed by miracles. Now olde doctrine needes no new miracles, but new doctrine, ſuch as are the Popes decrees and decretals. Againe, it may bee alleadged, that men may falſely pretend extraordinarie calling. I anſwer, if three rules bee obſerued they cannot. The firſt is, that extraordinary neuer takes place, but when there is no roome for ordinarie. The ſecond is, that they which pleade a calling extraordinarily, muſt bee tried by the word, both for doctrine and life: for this is an infallible way to diſcouer falſe teachers, Matthew 7. 22. Deuteron. 13. 1. 5. *Iohns* authority is ſaid to be from heauen, becauſe his Baptiſme, that is, his doctrine was ſo, Luk. 20. 4. The third is, that extraordinarie teachers in theſe laſt daies, after they haue brought men to receiue the Goſpell, are to bee ordained as other ordinarie Miniſters after the Lawes of Gods word. For they are not extraordinarie in reſpect of their doctrine, which is the doctrine of the word, nor in reſpect of their office or function, in which regard they are paſtours and teachers, and not Apoſtles or Euangeliſts: but their callings are extraordinarie, in reſpect of the common abuſe of the office of teaching, and in reſpect of the common corruption of doctrine. Theſe three rules, as caueats obſerued, wee may eaſily perceiue who are called extraordinarily, who not: and they are all fully verified in the firſt preachers of the Goſpell.

Thirdly, it is obiected, that they which are lawfully called, are ordained by them, whoſe aunceſtours haue beene ſucceſſiuely ordained by the Apoſtles. I anſwer: Succeſſion is three-folde. The firſt is, of perſons and doctrine ioyntly together: and this was in the primitiue Church. The ſecond is, of perſons alone, and this may bee among infidels and heretickes. The third is, of doctrine alone.

A And thus our miniſters ſucceed the Apoſtles. And this is ſufficient. For this Rule muſt bee remembred, that the power of the Keyes, that is, of order & iuriſdiction, is tyed by God, and annexed in the new Teſtament to doctrine. If in Turkie, or America, or elſewhere, the Goſpell ſhould bee receiued of men, by the counſell and perſwaſion of priuate perſons, they ſhall not neede to ſend into Europe for conſecrated Miniſters, but they haue power to chooſe their owne Miniſters from within themſelues: becauſe, where God giues the word, he giues the power alſo.

Touching the Succeſſours of the firſt preachers, their calling was altogether ordinarie, & they were ordained of their predeceſſours. B It is obiected, that their callings are corrupt. I anſwer thus: All actions Eccleſiaſticall, that tend to binding or looſing, appertaine properly to the perſon of Chriſt, and men are but miniſters, and inſtruments thereof. And therefore to call men to the miniſterie and diſpenſation of the Goſpel, belongs to Chriſt, who alone giueth the power, the wil, the deed. And the Church can do no more but teſtifie, publiſh, and declare whome God calleth, by Examination of parties for life and doctrine, by Election, and by Ordination. This is for ſubſtance, all that the Church can doe: and al this is allowed, and preſcribed by the lawes of this Church and land. And therefore our callings for their ſubſtance are diuine, whatſoeuer defects there be otherwiſe. C

This aſſurance that our callings are of God, is of great vſe. It makes the Miniſter to make a conſcience of his duty: it is his comfort in trouble, Iſa. 49.2. 2. Corin. 2.15. And to the hearers it is a meanes of great reuerence and obedience.

12. *For neither receiued I it of man, neither was I taught it, but by the Reuelation of Ieſus Chriſt.*

The meaning is this: *Paul* here ſaith, he *receiued not the Goſpel of man*: becauſe hee receiued not the office to teach & preach the Goſpel from any meere man. For here he ſpeakes of himſelfe as he was an Apoſtle: and then an Apoſtle properly is ſaid to receiue the Goſpel, when he receiues not onely to know and beleeue it, but alſo to preach it. D And he addes further, that hee *was not taught it*, that is, that he learned the Goſpell, not by the teaching of any man, as formerly hee learned the law at the feet of Gamaliel. The laſt words [*but by the reuelation of Ieſus Chriſt*] carrie this ſenſe; but I learned and receiued it of Chriſt, who taught mee by reuelation. Further, Reuelation is two-folde: one ordinarie, the other extraordinarie. Ordinarie is, when Chriſt teacheth men by the word preached, and by his Spirit. In this ſenſe the holy Ghoſt is called *the Spirit of Reuelation*, Eph. 1.17. Extraordinarie is, without the word preached, and that foure waies. Firſt, by voice. Thus God taught Adam and the Patriarkes. The ſecond, by dreames, when things reuealed were repreſented to the minde in ſleepe. The third is viſion, when things reuealed are repreſented to the outward ſenſes of man beeing awake. The fourth is inſtinct, when God teacheth by inward motion & inſpiratiō. Thus did God vſually teach the Prophets, 2. *Pet.* 1.21. Now the reuelation which *Paul* had, was not ordinarie, but extraordinarie; and that partly by viſion, partly by voice, and partly by inſtinct, Act. 9. and 22. It may here bee demaunded, where Chriſt was, whether on earth, or in heauen, becauſe *Paul* heard his voice, and ſaw him viſibly? I anſwer, hee was not on earth, but in heauen: and that *Paul* both ſawe and heard him, it was by miracle; whereas Stephen in like manner ſaw Chriſt, hee ſaw him not on earth, but ſtanding at the right hand of God in heauen: for otherwiſe the opening of the heauens had beene a needleſſe thing.

Theſe words then are a confirmation of the former verſe, on this manner: The authority whereby I teach, and the doctrine which I teach, I firſt receiued and learned it, not of man, but immediately of Chriſt: therfore the Goſpel which I preach is not humane, but diuine, and preached not by humane, but by diuine authority.

In the ſcope and ſenſe of the words, many points of doctrine are contained. The firſt, that Chriſt is the great Prophet and Doctor of the Church, Matth. 17.6. *Heare him*: and 23.8. *One is your Doctour, namely, Chriſt*. And hee is called *the great Sheapheard of the ſheepe*, Hebr. 13.20. His office is in three things. The firſt is, to manifeſt and reueale the will of the Father, touching the redemption of mankind *Ioh.* 1.18. & 8.26. This he hath done from the beginning of the world (the Father neuer ſpeaking and appearing immediately, but in the Baptiſme and transfiguration of Chriſt) and this hee doth to *Paul* in this place. The ſecond is, to inſtitute the Miniſterie of the word, and to call and ſend Miniſters. *As my Father ſent me, ſo I ſend you*, Ioh. 20.21. He it is that giues *ſome to be Paſtours, ſome to be Teachers*, Eph. 4.21. And thus appoints *Paul* to be an Apoſtle. The third is, to teach the heart within, by illuminating the mind, and by working a faith of the doctrine which is taught. He openeth the vnderſtanding of his Diſciples that they may vnderſtand the Scriptures, Luk. 24.45. Thus here hee inlighteneth and teacheth *Paul*.

Furthermore, it muſt bee obſerued, that this office of teaching, is inſeparably annexed to the perſon of Chriſt, and is by him accordingly executed euen after his aſcenſion, as appeares in the conuerſion of *Paul*. And therefore Iſay ſaith, *They ſhall be all taught of God*, Iſay 54.13. As for the Miniſters of the Goſpel, they in teaching are no more but inſtruments of Chriſt to vtter and pronounce the word to the eare: this is all they can doe. Therefore *Paul* ſaith, *he that plants or waters is not any thing, but God that giueth the increaſe.*

Ierem 31.34
John 6.45.

The teacher then properly in the miniſterie of the new Teſtament to the very ende of the world is Chriſt himſelfe. This muſt teach vs reuerence in hearing Gods word, & care with diligence in keeping of it, Hebr. 2. 1, 2, 3, &c. Secondly, this teacheth vs, that they which embrace not the Goſpell among vs, are contemners of Chriſt, and ſhall endure eternall condemnation, Ioh. 3. 18. and Hebr. 12. 25. Thirdly, if wee want vnderſtanding, wee muſt pray to Chriſt for it, and becauſe we haue ſo excellent a teacher, wee muſt pray vnto him that he would giue vnto vs hearing eares, that is, hearts tractable, and obedient to his word, that we may be fitte diſciples for ſo worthie a Maſter.

The ſecond is, that there bee two waies whereby Chriſt teacheth thoſe that are to be teachers. One is immediate reuelation; the other, is ordinarie inſtruction in ſchooles by the meanes and miniſterie of man. The like ſaith Amos, *I was neither Prophet, nor ſonne of a Prophet, but the Lord ſent me to prophecy to Iſrael*, Amos 7. 14.

The third point is, that they which are to bee teachers, muſt firſt be taught, and they muſt teach that which they haue firſt learned themſelues, 2. Tim. 3. 14. *Abide in the things which thou haſt learned*. Chriſt taught that which he heard of the Father: the Apoſtles, that which they heard of Chriſt: ordinarie Miniſters, that which they learned of the Apoſtles. This is the right Tradition: and if it bee obſerued without addition or detraction, the Goſpel ſhal remaine in his integrity. Here our Aunceſtours are greatly to bee blamed, who haue not contented themſelues with that which they haue learned of the Apoſtles, but haue deliuered things of their owne which they were neuer taught. Hence ſprang vnwritten Traditions, and the corruption of religion. Againe, ſuch are here to be blamed, that take vpon them to bee teachers of the Goſpell, and were neuer taught by reuelation, or by any ordinarie way. Thirdly, priuate perſons are much more to bee blamed, that broch and deliuer ſuch doctrines, and opinions, as they themſelues neuer learned by any miniſterie. For teachers themſelues muſt firſt learne, and then teach.

The fourth point is, that they which are to bee teachers are firſt to bee taught, and that by men, where reuelation is wanting. This kinde of teaching is the foundation of the ſchoole of the Prophets, and it hath beene from the beginning. The Patriarkes till Moſes were Prophets in their families, and they taught not onely their families in generall, but alſo their firſt borne, that they might ſucceede as Prophets after them. There were 48. cities of the Leuites diſperſed through all the tribes, where not onely the people were taught, but alſo ſchooles erected that they might be taught which were to be Prieſts and Leuites. One cittie among the reſt is called *Cereath ſepher*, Ioſu. 15. 15. that is, *the cittie of bookes*, or as wee ſay, *the Vniuerſitie*, Samuel a young man, was ſent to the Tabernacle in Shilo, to be taught, and trained vp of Eli the Prieſt. Samuel, when he was Iudge of Iſrael, erected Colledges of Prophets, and ruled them himſelfe, 1. Samuel 19. In the decaied eſtate of the ten tribes, Elias and Elizeus ſet vp ſchooles of the Prophets in Bethel, Carmel, &c. and the young ſtudents were called *the ſonnes of the Prophets*, 2. King. 2. 3. Chriſt himſelfe beſide the ſermons made to the people, trained vp and taught himſelfe, his twelue Apoſtles, and his 70. Diſciples. *Paul* commands *Timothie* to *teach that which hee had learned, to ſuch as ſhall be fitte to teach others*, 2. Tim. 2. 2. Furthermore, this teaching is of great vſe. For it ſerues to maintaine the true interpretation of Scripture, puritie of doctrine: and it is a meanes to continue the miniſterie to the ende of the world. The meaneſt arte or trade that is, is not learned without great teaching: then much more teaching is required in diuinitie, which is the arte of all arts. The true interpretation of Scripture, and the right cutting of the word, is a matter of great difficultie, and a matter (whatſoeuer men thinke) of the greateſt learning in the world. Therefore it is neceſſary, that teachers ſhould firſt bee taught, & learne aright the Goſpel of Chriſt. Eleauen hundred yeares after Chriſt, men beganne to lay aſide Moſes, and the Prophets, and the writings of the new Teſtament, and to expound the writings of men, as the Sentences of *Peter Lumbard*. Hence ignorance, ſuperſtition, and idolatrie came headlong into the world. Seeing then the teaching of them that are to bee teachers, is of ſuch antiquity, and vſe, all men are to bee exhorted, to put to their helping hands, that this thing may goe forward. Princes are to maintaine it, by their bountifulneſſe, and authority, as they haue done, and doe ſtill: and that which they doe, they muſt doe it more. Parents muſt dedicate the beſt of their children to the ſeruice of God, in the miniſtery, and not to vſe it in the laſt place for a ſhift, as they doe. For commonly, the eldeſt muſt bee the heire, the next the lawyer, the yongeſt the diuine. Students muſt loue and affect this calling aboue all other, 1. Cor. 14. 1. Laſtly, all men muſt make prayer, that God would proſper and bleſſe all Schooles of learning, where this kinde of teaching is in vſe.

Numb. 37.

Here againe it appeares, that Chriſt is God, & more then a meere man, becauſe hee is oppoſed to man: and that *Paul* receiued authority, and the keyes of the kingdome of heauen immediately of Chriſt, as well as *Peter*.

13. *For ye haue heard of my conuerſation in time paſt, how that I perſecuted the Church of God extreamely, and waſted it.*

14. *And profited in the Iewiſh religion, aboue many of my companions, of mine owne nation, and*

was much more zealous of the Traditions of my fathers.

In the former verſe the Apoſtle ſette downe, that hee learned the Goſpell, not of man, but of Ieſus Chriſt, immediately. This in the next place, hee goes about to prooue at large. His reaſon is framed thus: If I learned the Goſpel of any man, I learned it either before, or after my conuerſion: but I learned it neither before, nor after my conuerſion, of any man. The firſt part of his reaſon is here confirmed thus: Before my calling and conuerſion, I profeſſed Iudaiſme, and I liued accordingly, perſecuting the Church, and ſuppreſſing the Goſpel of Chriſt, and profiting in my religion aboue many others: therefore I was not then fit to heare and learne the Goſpel of Chriſt of any man. This argument he further confirmes, by the teſtimony of the Galatians thus: That this was my conuerſation in Iudaiſme, ye are witneſſes: for ye haue heretofore heard as much.

In the example of *Paul*, two points are generally to bee conſidered. The firſt, that the diſtinction of man and man, ariſeth not of the will, or naturall diſpoſition of man, but of the grace and mercy of God. For *Paul* an Elect veſſell for nature and diſpoſition, before his conuerſion, is as wicked as any other. And he ſaith, Rom. 9.16. that the difference betweene man and man before God, is *not in him that willeth, nor in him that runneth, but in God that ſheweth mercie.* Therefore it is a Pelagian errour, to thinke that men, doing that which they can, doe by nature occaſion God to giue them ſupernaturall grace. The ſecond point is, that *Paul* here makes an open and ingenuous confeſſion of his wicked life paſt. And hence I gather, that this Apoſtle, and conſequently the reſt, writte the Scriptures of the new Teſtament by the inſtinct of Gods Spirit, and not by humane policie, which (no doubt) would haue mooued them to haue couered and concealed their owne faults, and not to haue blazed their owne ſhame to the world. And therefore the bookes of Scripture, are not bookes of policie (as Atheiſts ſuppoſe) to keepe men in awe, but they are the very word of God. Againe, the ende of this plaine confeſſion is, that *Paul* might thereby confirme and iuſtifie his calling, to the office of an Apoſtle. This ſerues to giue a checke to ſuch perſons, as vſe to ſit and rehearſe their wicked liues paſt, in boaſting and reioycing manner.

In *Pauls* example there bee two things to bee conſidered, his profeſſion before his calling, and conuerſation. His profeſſion was Iudaiſme: and this hindered him from embracing the Goſpel. It may be here demaunded, what Iudaiſme, or the Iewiſh Religion is? *Anſwer.* In the dayes of Chriſt, and the Apoſtles, there were three ſpeciall ſects among the Iewes, Eſſeis, Sadduceis, and Phariſes, And the Phariſes were the principall, and their doctrine A was commonly imbraced of the Iewes. And therefore by Iudaiſme (as I take it) Phariſaiſme is here meant. Now the principall doctrines of the Phariſes were theſe: I. They held, that there was one God, and that this God was the Father, without any diſtinction of perſons: for when Chriſt mentioned the diſtinction of the Father, and the Sonne, they would not acknowledge it, Ioh. 8.19. II. They acknowledged in the Meſſias but one nature: for when it was asked them, how Chriſt being the ſonne of Dauid, ſhould neuertheleſſe bee his Lord; they could not anſwer, Matth. 22. III. They held, that the kingdome of the Meſſias, was an earthly kingdome: and with this opinion, the Diſciples of Chriſt were B tainted. IV. They held, that the keeping of the morall law, ſtood in externall obedience, as appeares by the ſpeeches of Chriſt, reforming their errours, Matthew 5,6,7. chapters. V. They maintained a naturall freedome of the will, in the obſeruing of the law, Luk. 18. *Lord I thanke thee* (ſaith the Phariſie) *I doe thus and thus.* VI. They held a iuſtification by the workes of the law without the obedience of the Meſſias, Romanes 9.3. VII. Beſide the written word and law of Moſes, they had many vnwritten traditions, which they obſerued preciſely, and the obſeruation of them was accounted the worſhippe of God, Matth. 15.3.9. Other points they held, but theſe are the principall. It may further bee demaunded, C how the Iewes could holde ſuch hereticall, and damnable opinions, and yet bee the people of God? *Anſwer.* They had for their parts forſaken God: but God had not forſaken them, becauſe the Temple was yet ſtanding, and the ſacrifices with the outward worſhippe yet remained among them. In this regard, they were ſtill a reputed people of God. Againe, they are called a people of God, not of the bigger, but of the better part: and the better part was a ſmall remnant of them that truely feared God, and beleeued in the Meſſias. Of which ſort, were Ioſeph, Marie, Zacharie, Elizabeth, Simeon, Anna, Ioſeph of Arimathea, and Nicodemus. Againe, it may D bee demaunded, how the Iewes, beeing ſuch a people of God, ſhould fall away to ſo damnable a religion? *Anſwer.* They neither loued, nor obeyed the doctrine of Moſes, and the Prophets: and therefore God in iudgement left them to the blindnes of their owne mindes, and the hardnes of their owne hearts, Iſai. 6. The like may be our caſe. If wee loue and obey not the Goſpel, more then we haue done, our religion may ende in ignorance, ſuperſtition, and prophaneneſſe, as theirs hath done.

The ſecond thing in *Pauls* example, is his conuerſation, whereby hee liued and conuerſed according to his religion. The like ſhould bee in vs. For the profeſſion of the faith, and godly conuerſation are to goe together, *Phil.* 1.27. Faith in the heart is a light,

and workes are the ſhining of this light. Mat. A
5.16. Chriſt hath redeemed them that beleeue
from their vaine conuerſation. 1. *Pet.* 1.18.
Here many of vs doe amiſſe, diſioyning faith,
and good life. And this fault is the greater,
becauſe it is an occaſion to our aduerſaries to
miſlike, and reiect our religion.

Pauls conuerſation hath two parts, his perſequution
of the Church, and his profiting in
his religion.

Perſequution properly is the afflicting of
the people of God for their faith and religion.
In this we are not to follow *Paul*, but to do
the contrarie, that is, by all meanes to ſeeke
the good of the Church. After Gods glory
immediatly, we are to ſeeke the coming, and
aduancement of the kingdome of God. Now B
this kingdome, is a certaine eſtate and condition
of men, whereby they ſtand ſubiect to the
word and ſpirit of God. And this ſubiection
to God, and Chriſt, is the propertie of them
that be members of the Church of God. All,
both rich, and poore, conferred ſomething
(according to their abilitie) to the building of
the Temple, which figured the Church of
God. The fault of our times is, that we
build our ſelues, and our worldly eſtates,
and little reſpect the common good of the
Church.

In the perſequution of the Church by *Paul*,
two points are to be conſidered, the manner,
and meaſure, or accompliſhment. The manner
is, that he perſequuted the Church *extreamely* C
or *aboue meaſure*. That which *Paul*
did in his religion, we muſt doe in ours. The
good things that we are to doe, we muſt doe
Eccl,9.10. them *with all our might*. Our dutie is to keepe
our hearts in the feare of God, and we muſt do
it *with all diligence*. Prou.4.24. It is our dutie to
ſeeke Gods kingdome & we muſt *take it with
violence*. To enter into life is our duty, and we
muſt *ſtriue to enter*. To pray is our duty, and we
muſt *wraſtle in prayer*, Rom. 15.30. *Ioſias* turnes
to God with all his heart. The law requires,
that we ſhould loue God, with all the powers
of body and ſoule, and with al the ſtrength of
all the powers. In earthly things we muſt D
moderate our thoughts and cares, but ſpirituall
duties muſt be performed with all our
might.

The accompliſhment of perſequution, is,
that *Paul* waſted the Church, and made hauocke
of it. Here I conſider 2. points, *what is
waſted?* and *who is the waſter?* For the firſt, it is
the church. Here 2. queſtions may be demanded:
the firſt is, how the church can be waſted?
Anſw. In reſpect of the inward eſtate thereof,
which ſtands in election, faith, iuſtification,
glorification, it cannot be waſted. In reſpect
of her outward eſtate, it may be waſted, that is,
in reſpect of mens bodies, and in regard of the
publike aſſemblies, and the exerciſes of religion.
The ſecond queſtion is, why God ſuffers
his enemies to waſt his owne Church. *Anſw.*
Iudgement beginnes in Gods houſe, and his
iudgements ſometime are very ſharpe, whether
they be inflicted for triall or correction
of ſinnes paſt, or for the preuenting of ſinnes
to come. As in the bodie ſometime there is no
hope of life, except armes, and legges be cut
off: euen ſo is it in the Church. Hence it appeares,
that there ſhal be a laſt iudgement, and
that there is a life euerlaſting in heauen: becauſe
the wicked man flouriſheth in this
world, and the godly are often oppreſſed.

The waſter of the church is *Paul*. By whom
we learne that ſinne, where it takes place, giues
a man no reſt till it hath brought him to a
height of wickedneſſe. Hatred hauing entred
into Caines heart, leaues him not, till it haue
cauſed him to imbrue his hands in his brothers
blood. Couetouſneſſe makes *Iudas* at
length to betray his maſter, and hang himſelfe.
Blind zeale makes *Paul* not only to perſecute,
but alſo to waſt the Church. Therefore
it is good to auoide the firſt beginnings, yea
the very occaſion of ſinne.

The ſecond part and point in *Pauls* conuerſation,
is, that he profits in his religion.
Thus ſhould we profit in the Goſpel of Chriſt.
It is Gods commaundement, *Be ye perfect, as* Mat. 5, 48.
your heauenly father is perfect: that is, indeauour
to come to perfection. All the faith we haue
or can obtaine is little enough in the time of
temptation. *Iob* that ſaid in his affliction,
though the Lord kill mee I will ſtill truſt in him, Iob.13.15, v.26.
ſaith alſo, that *God wrot bitter things againſt
him, and made him to poſſeſſe the ſinnes of his youth.*
It is a token that a man is dead in his ſinnes,
when he doth not grow, or increaſe in good
things, 1. *Pet.* 2. 2. In this regard great is the
fault of our daies, for many are wearie of the
goſpel, many ſtand at a ſtay without profiting;
many goe backeward. The cauſe is this. Commonly
men liue as it were without the law: and
thinke it ſufficient, if they doe not groſſely offend:
not conſidering that the law of God,
is law to our thoughts, and affections, and all
the circumſtances of our actions. That we
may hereafter make good proceedings in our
religion, we muſt remember three caueats.
One, that we muſt indeauour to ſee, and feele
in our ſelues the ſmallneſſe of our faith, repentance,
feare of God, &c. and the great
maſſe of corruption that is in vs. Thus with
the beggar, we ſhall be alwaies peecing, and
mending our garment. The ſecond, that as
trauellers, we muſt forget things paſt, and
goe on to doe more good, Phil. 3. 14. The
third, that we muſt ſet before vs the crowne
of eternall glorie, and ſeeke to apprehend
it, 1. Tim. 6. verſ. 12. thus did *Moſes* Hebrew.
11.

In *Pauls* profiting two things muſt be conſidered,
the meaſure, and the thing in which he
profited. The meaſure, in *that he profited aboue
many others*. Hence we learne, that in matters
of religion there ſhould be an holy emulation
and contention among vs: and our
fault is, that we contend who ſhall haue the

moſt riches, and honour, or goe in the fineſt apparell, and ſtriue not to goe one beyond another in good things. Againe, *Pauls* modeſtie muſt here be obſerued. He doth not ſay, that he profited more then all, but *more then many*: and he ſaith not, more then his ſuperiours, but *more then his equals* for time: and he ſaith not, more then all the world, but *more then they of his owne nation.* This modeſtie of his muſt be learned of vs, for it is the ornament of our faith, and therefore muſt be ioyned with our faith.

The matter or the thing in which *Paul* profited, is, that he *was aboundantly zealous for the traditions of the fathers.* Here I conſider three points. I. What zeale is? *Anſ.* It is a certen feruencie of ſpirit, ariſing of a mixture of loue & anger, cauſing men earneſtly to maintaine the worſhip of God, and all things pertaining thereto, and mouing them to griefe and anger, when God is any way diſhonoured. II. For what is *Paul* zealous? *Anſw.* For the outward obſeruation of the law, and withall, for Phariſaicall vnwritten Traditions: which therfore he cals the Traditions of his fathers. III. What is the fault of his zeale? (for he condemnes it in himſelfe.) *Anſw.* He had the zeale of God, but not according to knowledge. For his zeale was againſt the word, in that it tended to maintaine vnwritten Traditions, and iuſtification by the works of the law, out of Chriſt, Rom. 10. 2.

Hence we learne ſundry things. (For that which *Paul* did in his religion, are we to doe in the profeſſion of the Goſpell.) Firſt, we are to addict and ſet our ſelues earneſtly, to maintaine the truth, and the practiſe of the Goſpel. Chriſt was euen conſumed with the zeale of Gods houſe, Ioh. 2. The angell of the Church of Laodicea is blamed, becauſe he is *neither hote nor cold*, Reu. 3. He is accurſed of God, *that doth the worke of God negligently*, Ier. 48 Secondly, we are to be angry in our ſelues, and grieued, when God is diſhonoured, and his word diſobeyed. When the Iſraelites worſhipped the golden calfe, Moſes in holy anger, burſt the tables of ſtone, *Dauid* wept, and *Paul* was humbled for the ſins of other men. Pſal. 119. 136. 2. Cor. 12. 21. Thirdly, we are here taught, not to giue libertie to the beſt of our naturall affections, as to zeale, but to mortifie them, and to rule them by the word, Numb. 15. 39. otherwiſe they will cauſe vs to runne out of order, like wild beaſts, as here we ſee in *Paul*. Laſtly, let it be obſerued, that *Paul* here condemnes zeale, for the maintenance of vnwritten Traditions. And let the Papiſts conſider this.

15. *But when it pleaſed God (which had ſeparated me from my mothers wombe, and called me by his grace.)*

16. *To reueale his ſonne in me* (or to me) *that I ſhould preach him among the Gentiles, immediately I communicated not with fleſh and blood.*

17. *Neither came I to Hieruſalem, to them* A *which were Apoſtles before me, but I went into Arabia, and turned againe to Damaſcus.*

Paul before prooued, that he learned not the Goſpel of any men before his conuerſion: here he further prooues, that he learned it of no man after his conuerſion. And the ſubſtance of his reaſon is this; becauſe immediatly vpon his conuerſion, he conferred with no man, but went and preached in Arabia, and Damaſcus.

In the words I conſider foure things. Firſt, the cauſes of *Pauls* conuerſion. And here he ſets downe three degrees of cauſes, depending one vpon another. The firſt is, the good pleaſure of God, whereby he doth whatſoeuer he B will, in heauen, and earth, in theſe words [*when it pleaſed.*] The ſecond is, his ſeparation from the wombe: which is an act of Gods counſell, whereby he ſets men apart to be members of Chriſt, and to be his ſeruants, in this, or that office. This ſeparation is ſaid to be *from the wombe*; not becauſe it began then; for it was appointed by God before al times, euen from eternitie, as all his counſels are. But the holy Ghoſt hereby ſignifies, that all our goodneſſe, and all our dexteritie to this, or that office, is meerely from God: becauſe we are ſanctified, dedicated, and ſet apart in the counſell of God, from all eternitie, and therefore from the wombe, or from our firſt conception, and beginning. The third cauſe is, vocation by C grace; the accompliſhment of both the former, in the time which God hath appointed. The ſecond thing is, the manner or forme of *Pauls* vocation, in theſe words [*to reueale his ſonne to me.*] The third is, the end of his vocation, *to preach Chriſt among the Gentiles*. The laſt is, his obedience to the calling of God: in the 16. and 17. verſes.

To begin with the efficient cauſes of Pauls conuerſion: here we ſee the order and dependance of cauſes, in the conuerſion and ſaluation of euery ſinner. The beginning of our ſaluation, is, in the good pleaſure of God: then followes ſeparation, or election to eternall life: then vocation by the word and ſpirit: then obedience to the calling of God, and D after obedience, euerlaſting life. This order Paul here ſets down, and the conſideration of it, is of great vſe. Hence it appeares to be a doctrine erronious, which beginnes our ſaluation, in the preuiſion of mans faith, & good workes. For in Pauls order, works haue the laſt place. And it muſt be Gods pleaſure, that man ſhall do a good worke, before he can do it. And if ſeparation to eternall life, ſhould be according to faith or workes, then we ſhould make ſeparation of our ſelues, as well as God. And vocation is not for workes, but that we might doe good workes, Eph. 1. 4. Secondly, by this order it appeares, that the ſaluation of them that beleeue, is more ſure, then the whole frame of heauen and earth: becauſe it is founded in the vocation of God, which is without repentance, in the counſell of ſeparation, and in the pleaſure of God. Thirdly, by obſeruing well this order, we may attaine to the aſſurance of our election. For if thou haſt beene called, and haſt in truth anſwered to the calling of God by obedience, thou maiſt aſſure thy ſelfe of thy ſeparation from the wombe, to euerlaſting life, becauſe this order is (as it were) a golden chaine, in which all the linkes are inſeparably vnited. Laſtly, the conſideration of this order, ſerues to mortifie the pride and arrogancie of our hearts, in that it aſcribes all to God: and nothing to man, in the cauſe of ſaluation. Reade Ezech. 16.63.

Againe, by the conſideration of theſe 3. cauſes, we gather that God hath determined what he will doe with euery man, and that he hath in his eternall counſell aſſigned euery man his office and condition of life. For there is in God a pleaſure whereby he may do with euery man what he will. And by his eternall counſell, he ſeparates euery man from the very wombe to one calling or other: and accordingly he cals them in time by giuing gifts, and will, to doe that, for which they were appointed. And this I vnderſtand of all lawfull callings in the family, church, or commonwealth. Thus Chriſt was called from the wombe, and ſet apart to be a Mediatour. Iſa. 47.1. and *Ioh.*6.27. *Ieremy* to be a Prophet, *Ierem.*1.5. Chriſt is ſaid to giue Apoſtles, Prophets, Paſtors, Teachers, *Eph.*4.11. God ſent *Ioſeph* vnto Egypt to be the gouernour thereof, and a releeuer of *Iacobs* family, *Gen.*45. In this regard the Medes and Perſians are ſaid to be *the ſanctified ones of God*, *Iſai.* 13.3. and *the men of his counſell. Iſa.*46.11.

The vſe. Hence we are all taught, to walke in our callings with diligence and good conſcience. Becauſe they are aſſigned vs of God. Hence we are taught to yeeld obedience to our rulers and teachers, becauſe they that are our rulers and teachers, were ſeparated from the wombe to be ſo, and that by God himſelfe, without the will of man. Hence we may gather aſſurance of Gods protection and aſſiſtance in our callings: for in that he hath appointed vs our callings, he will alſo defend vs in them, 2.Cor.3.46. Iſa.49.2. Hence we may learne patience and contentation in all the miſeries and troubles of our callings: for in what calling ſoeuer thou art, thou waſt ordained to it by God from thy mothers wombe. Thinke on this. Hence we learne thankfulnes to God, becauſe our callings, gifts, and the execution of our callings, is wholly of God: and this *Paul* ſignifies, when he ſaith, that our ſeparation to our offices and callings, was from our firſt conception. Hence we learne to depend on Gods prouidence for the time to come. For if he prouided our callings when we were not, he will much more aide, & bleſſe vs in them now while we haue a beeing. Reade Pſalme 22.8.9. Poore parents that cannot leaue lands and liuings to their children after A their deceaſe, let them comfort themſelues in this; that their children are from their mothers wombe, ſeparated to ſome good office & condition of life by the wiſedome of God: and that a good office, or calling is better then land and liuing.

Thirdly, it appeares hence that the time of all euents, is determined in the counſell of God. For God determines with himſelfe the time in which he will cal, and conuert *Paul*. By this we are taught in our prayers, not to limite God to any time for the accompliſhment of our requeſts: for the diſpoſition of time is his, and that is to be left to his wiſedome. Againe, in our afflictions and temptations wee may not make haſt for helpe and deliuerance B before the time, but waite the leiſure of God, who hath decreed the time of deliuerance. *Hee that beleeues makes no haſt*, Iſa.28.16. *Habacuke* muſt waite, *becauſe the viſion is for a time appointed.* Hab.2.1. *Dauids* eyes and ſtrength failed *in waiting on God*. Pſal.69.3. *Daniel* waits on God 70. yeares, and then praies for deliuerance out of captiuity, the time beeing expired. This ſerues to diſcouer the wickedneſſe of them, that beeing in any kind of miſerie, cannot ſtay the leiſure of God til he deliuer them by good meanes, but they will haue preſent remedie, though it be from the diuell: and if helpe cannot be had when they deſire, they preſently make away themſelues.

The ſecond point is, the Forme of the C calling, or conuerſion of *Paul*, in theſe words [*to reueale his Sonne in me*] that is, to teach me the doctrine of the redemption of mankind by his Sonne Ieſus Chriſt. Here I conſider, to whom reuelation is made, and how?

For the firſt, reuelation of the Sonne is made to cruel and perſecuting *Paul*, a deſperate ſinner. Hence euery man can gather, that God hath mercy for great, & notorious offenders, as for *Paul*, and ſuch like: and the collection is good. For *God is much in ſparing*, Iſa.55.7. And yet here it muſt be remembred, that all deſperate offenders, ſhall not find mercy; vnleſſe they be *great in their repentance*, as God is *great in mercy*. For Gods mercy hath a double effect in vs, one is, remiſſion of ſinne by the D imputation of the merit of Chriſt: the other, the mortification of originall ſinne, by his efficacie. And theſe two be inſeparable, as we ſee in *Paul*, on whome God ſhewed great mercy, whoſe repentance alſo was notable. As the woman, Ioh.7. *had many ſinnes forgiuen her, ſo ſhe loued much.* v.47. By this we ſee the great, and common abuſe of the mercy of God. Men euery where preſume vpon the greatneſſe of Gods mercy, and they make Chriſt a packhorſe, lading him with their burdens, and there is litle or no amendment of life.

The manner that God vſed in reuealing the Sonne to *Paul*, ſtands in two things: *Preparation* and *Inſtruction*.

Preparation is a worke of God, whereby he humbled *Paul*, ſubdued the pride, and ſtubbornneſſe of his heart, and made him tractable, and teachable. This humiliation is outward, or inward. The outward, was partly by lightening from heauen, that caſt him to the earth, and made him blind, and partly by a voice reproouing him: *Saul, Saul, why perſecuteſt thou me?* The inward humiliation was in a ſight, and horrour for his ſinnes. The ſins that God reuealed to him, are theſe: the firſt was, an height of wickedneſſe, that in perſecuting the Church, he made warre euen againſt God himſelfe. Secondly, God made manifeſt vnto him the meaning of the tenth commaundement, and that ſecret luſt without conſent of will, was ſinne. Rom. 7.7. And thus the law killed him that was aliue, in his owne opinion, when he was a Phariſie.

The *inſtruction* whereby God taught the ſame to *Paul*, hath two parts. The firſt is, the call of God, whereby he inuites *Paul* to become a member of the Sonne of God. And this he did, firſt, by propounding vnto him the commaundement of the Goſpel, which is, to repent and beleeue in Chriſt. Secondly, by offering to him the promiſe of remiſſion of ſinnes, and life euerlaſting, when he beleeued. The ſecond part of inſtruction, is a reall and liuely teaching, when God made *Paul* in his heart to anſwer the calling, according to that, Pſal. 27. v. 5. *When thou ſaidſt, ſeeke yee my face, mine heart anſwered, I will ſeeke thy face, O Lord.* And in Zacharie, 13.9. *He ſhall ſay, it is my people, and they ſhall ſay the Lord is our God.* This is a ſpirituall Eccho, that is made in the heart. The ſound of Gods word, goes through the world, and the hearts of men, which be as rockes and ſtones, make anſwer. And this worke of God, that makes man yeeld to the calling of God, is in Scripture, a kind of diuine teaching: thus the Father is ſaid to teach the Sonne *by drawing*, Ioh. 6.44. And God is ſaid to teach vs his waies, when he guids vs by his ſpirit in the land of righteouſneſſe, Pſal. 143. That this real, and heauenly kind of teaching, may take place, God by his grace, puts a kind of ſoftneſſe into the heart, whereby it is made ſubiect, and obedient to the word. And it hath two parts. One is an acknowledgement by faith, that the Sonne is our redeemer. The ſecond is, regeneration, which is the putting off the old man, and the putting on of the new: which to doe, by the vertue of Chriſt, is to learne Chriſt. Eph. 4.20.23. Thus then God reueales the ſonne to *Paul*, by preparing him, and making him teachable, by propounding the doctrine of ſaluation to him, and by cauſing him inwardly to beleeue it, and to obey it. And thus we ſee the manner of the calling, and conuerſion of *Paul*.

For the better clearing of this doctrine, fiue queſtions are to be anſwered. The firſt is, what was the preuenting grace in the conuerſion of *Paul*? *Anſw.* Schoolemen, and Papiſts generally teach, that it was the inſpiration of good motions, and deſires, into the heart of *Paul*. But it is falſe which they teach: for the heart is vncapable of any good deſire, or purpoſe, till it be regenerate. The truth is this: that the preuenting grace, in the firſt conuerſion, is the grace of regeneration, and ſecondly, the inſpiration of good deſires, and motions. When Chriſt preuents *Lazarus*, that he may reuiue againe, he firſt puts a ſoule into him, and then he cals vnto him, & ſaith, *Come forth, Lazarus*, becauſe he was dead: in like manner, we are dead in ſinne, and therfore regeneration (which is the ſoule of our ſoules) muſt be put into vs, before any inſpiration of heauenly motions can take place. Yet after we are once borne anew, good motions and deſires put into our hearts, may be the preuenting grace, for the doing of ſundrie good workes.

The ſecond queſtion is, whether the will of *Paul*, were an agent, or cauſe, in the effecting of his firſt conuerſion? *Anſw.* No: Scripture makes two ſorts of conuerſion: one *Paſſiue*, when man is conuerted by God. In this, man is but a ſubiect, to receiue the impreſſion of grace, and no agent at all. For in the creating, ſetting, or imprinting of righteouſneſſe, and holineſſe in the heart, will can doe nothing. The ſecond conuerſion, is *Actiue*, whereby man beeing conuerted by God, doth further turne and conuert himſelfe to God, in all his thoughts, words, and deedes. This conuerſion is not onely of grace, nor onely of will; but partly of grace, and partly of will: yet ſo as grace is the principall agent, and will but the inſtrument of grace. For being firſt turned by grace, we then can mooue, & turne our ſelues. And thus there is a cooperation of mans will, with Gods grace. And *Auſten* ſaid truly, *He that made thee without thee, doth not ſaue thee without thee.*

Serm. 25. de verbis Apoſt.

The third queſtion is, whether God did offer any violence to *Pauls* minde and will, in his conuerſion? *Anſw.* There is a double violence, or Coaction. One, which doth aboliſh all conſent of will; and this he vſed not. The other drawes out a conſent from the will, by cauſing it of an vnwilling will, to become willing. This coaction or violence, God offered to *Paul*, and in this ſenſe, they which come to Chriſt, are ſaid to be drawne, Ioh. 6.45.

The fourth queſtion is, wherein ſtands the efficacy of the preuenting grace, wherby *Paul* was effectually conuerted? *Anſw.* The Councell of Trent, and ſundry Papiſts, incline to this opinion, to thinke that it ſtands *in the euent*, in that the will of man applies it ſelfe to the grace which God offereth. But then the efficacie of grace muſt be from mans will: and then man hath ſomething, whereof to boaſt, and he is to thanke himſelfe for the grace of God. Other Papiſts place the efficacie of grace, in the congruitie, or aptneſſe of motions, or heauenly perſwaſions, preſented to the minde of man that is to be conuerted. But this opinion alſo, is deuoid of truth. For there is no efficacie in any motions, or perſwaſions, til there be a change, and new creation of the wil. The true anſwer is this. Outward meanes are effectuall, becauſe they are ioyned with the inward operation of the Spirit. Inward grace is effectuall, becauſe God addes to the firſt grace, the ſecond grace. For hauing giuen the power to beleeue, and repent, he giues alſo the will and the deede: and then faith and repentance muſt needs follow. And herein ſtands the efficacie of the firſt grace, that God addes vnto it, and *workes the will and the deede*, Phil. 2.13.

The laſt queſtion is, whether it was in the power of *Pauls* will, to reſiſt the calling, or the grace of God? *Anſw.* The will for his condition is apt to reſiſt grace: neuertheleſſe, if we conſider the efficacie of Gods grace, and the will of God, he could not reſiſt the calling of God. Euery one that hath heard and learned of the father, comes to Chriſt, Ioh. 6.45. Gods will determines and limits the will of man: and mans will is an inſtrument to effect the will of God. It may be here demaunded, how the efficacie of grace, may ſtand with the libertie of mans will, if it haue not libertie, to accept or refuſe the grace of God? *Anſw.* Libertie and freedome of will in God, is perfect libertie: now God cannot will either good or euill, but onely that which is good. And mans will, the neerer it comes to this will of God, the greater libertie hath it. Therefore to will that only which is good, ſo it be freely without compulſion, is true libertie; to be able to will that which is euill, and to reſiſt the calling of God, is not libertie, but impotencie. And he that can onely will that which is good, doth more freely will good, and hath more liberty, then he that can will either good or euill.

The vſe. Miniſters of the Goſpel muſt learne Chriſt as *Paul* learned him. They may not content themſelues with that teaching which they finde in ſchooles, but they muſt proceed further to a reall learning of Chriſt: and that is, to beleeue in the Sonne of God, to die to their ſinnes by the vertue of his death, and to liue to God by the vertue of his life. This is a reall and liuely learning of Chriſt They that muſt conuert others, it is meete they ſhould be effectually conuerted. *Iohn* muſt firſt eate the booke, and then prophecy. Reu. 10.9 And they that would be firſt Miniſters of the Goſpel, muſt firſt themſelues eate the booke of God. And this booke is indeede eaten, when they are not onely in their minds inlightned, but their hearts are mortified and brought in ſubiection to the word of Chriſt. Vnleſſe Chriſt be thus learned ſpiritually and really, diuines ſhal ſpeake of the word of God, as men ſpeake of riddles, and as Prieſts in former time ſaid their mattens, when they hardly knew what they ſaid. Againe, ſtudents in euery facultie, are with *Paul* to learne Chriſt, and that as he learned him. Such perſons deſire and loue good learning: now this is the A beſt learning of all, to learne to know and to acknowledge Chriſt. The knowledge of Chriſt crucified is *Pauls* learning. The knowledge of the remiſſion of our ſinnes, is the learning of *Dauid* that great Prophet. For this title he giues to the 32. Pſal. The vnderſtanding of *Dauid*. Laſtly, all men are on this reall maner with *Paul* to learne the ſame. For he is an example to all that ſhall beleeue in him to life euerlaſting, 1. Tim. 1.12. *Paul* biddes vs do the good things which we haue ſeene in him, Phil. 4.9. *Hoc age*.

The third point is the end of *Pauls* conuerſion in theſe words [*that he might preach him among the Gentiles*.] Here I conſider what he muſt preach, namely the Sonne Chriſt: and to B whome? namely, among the nations. Againe, of the preaching of Chriſt, I conſider two things: the firſt is, why Chriſt muſt be preached rather then *Moſes*? Anſwer, there be two cauſes. One is, becauſe Chriſt is the ſubſtance or ſubiect matter of the whole Bible. For the ſumme of the Scriptures may be thus gathered together: The Sonne of God made man, and working our redemption, is the Sauiour of mankind: but Ieſus the Sonne of Marie is the Sonne of God made man, working our redemption: therefore Ieſus the Sonne of Marie is the Sauiour of mankind. The maior is the ſumme of the old Teſtament: the minor is the ſumme of the new: and the concluſion is the ſcope of both. The ſecond cauſe is. The C law is the miniſterie of death: and the Goſpel (which is the doctrine of ſaluation by the Sonne) is the inſtrument of God to begin and to confirme all graces of God in vs, that are neceſſarie to our ſaluation. Therefore the doctrine principally to be preached is the Goſpell, and not the law.

Secondly, it may be demanded, what it is to preach Chriſt? Anſwer: it is a great worke, and it containes foure, miniſteriall actions. The firſt, generally to teach the doctrine of the incarnation of Chriſt, and of his three offices, his kingly office, his propheticall office, and his prieſthood with the exequution thereof. D The ſecond, to teach that faith is an inſtrument ordained of God to apprehend and to apply Chriſt with his benefits. The third is to certifie and to reueale to euery hearer, that it is the wil of God to ſaue him by Chriſt in particular, ſo be it he will receiue Chriſt. For when the Goſpell is preached, God thereby ſignifies vnto vs, that his will is to giue vs life euerlaſting, 1. Ioh. 5.11. The laſt is to certifie and to reueale to euery particular hearer, that he is to apply Chriſt with his benefits to himſelfe in particular, and that effectually by his faith, that a change and conuerſion may follow both in heart and life, 1. Ioh. 3.23. And thus when theſe things are rightly performed, Chriſt is preached. Hence it appeares that to learne Chriſt, is not onely to know him generally, but alſo effectually to apply him to our ſelues by our faith, that there may be a change and renouation of the whole man. They which learne Chriſt, muſt thus learne him, els can they not be ſaued.

The ſecond point is, that *Paul* muſt *preach to the Gentiles*. There be two cauſes of it: one, that the prophecies of the calling of the Gentiles might be fulfilled, Pſal. 2. and 110. Iſai. 2. The ſecond, becauſe at the death of Chriſt, the diuiſion which was betweene the Iewes and Gentiles was quite aboliſhed. Eph. 2. 15. Here I obſerue the difference betweene Apoſtles, and ordinary Miniſters. Their charge is a ſet, and particular congregation; whereas the charge of an Apoſtle is the whole world.

The fourth and laſt point, is the obedience of *Paul* to the calling of God, in that he *went and preached the Goſpell*. Here a queſtion may be demanded: whether *Paul* performed his obedience, by vertue of the grace which he had formerly receiued, without the helpe of new and ſpeciall grace, or no? Anſwer. No: His obedience proceeds from the firſt grace, helped or excited by ſpeciall grace. In the regenerate that haue power to doe good, God workes the will, and the deede, in euery good. Phil. 2. 13. And it is a certaine truth: we doe not that which we are able to doe, vnleſſe God make vs doe it, as he made vs able to doe it. Therefore to the doing of euery new act, there is new, and ſpeciall grace required.

In *Pauls* obedience, I conſider 3. points. 1. When he obeyed? *Immediatly*. How? *Without deliberation* or conſultation. When? *In Arabia and Damaſcus*.

For the firſt, in that he obeyed God in going to preach immediately, we learne how we are to anſwer, and obey the calling of God, that calls to amendment, and newneſſe of life: namely, in all haſt, without deferring of time. Heb. 3. 8. *To day if ye will heare his voice, harden not your hearts*: & v. 13. *exhort one another while it is called to day*, Pſa. 119. 60. *I made haſt & did not delay to keepe thy commandements*. And there be good reaſons, why we ſhould no longer defer our conuerſion to God. The end of our life is vncerten: and looke as death leaues vs, ſo ſhal the laſt iudgement find vs. Secondly, when we delay our daily repentance, we adde ſinne to ſinne, and ſo *treaſure vp wrath againſt the day of wrath*, Rom. 2. Thirdly, when we deferre to obey and turne to God, we grow to perfection in ſinne: and *ſinne beeing perfected brings forth death*. Iam. 1. 14. Laſtly, late repentance is ſeldome, or neuer, true repentance. For when men are dying, their ſinnes forſake them, and they doe not commonly forſake their ſinnes. God hath called vs in England more then 40. yeares together, and yet many of vs haue not liſtened to the call of God, but deferred to obey: let vs now preſently amend, and turne to God: leſt if we ſtill deferre the time of our repentance, Gods iudgements come forth in haſt vpon vs.

The manner of his obedience is, that *Paul did not communicate with men*: that is, conferre, and conſult with them, touching his doctrine, and calling. And this he amplifies by a compariſon, thus: *He did not conſult with any man, no not the Apoſtles of Hieruſalem*. And he addes a reaſon of his doing: becauſe they were but *fleſh and blood* in reſpect of God: and indeed it is vnmeete to conſult with men, touching the matters of God.

Hence I gather, that Gods word, whether preached or written, doth not depend on the authoritie of any man, no not on the authoritie of the Apoſtles themſelues; it is ſufficient to authorize it ſelfe. Chriſt *receiues not the teſtimony of man*, Ioh. 5. 34. And it is an errour, to thinke that the Church doth authorize the word, and religion, in the conſciences of men. For the Church it ſelfe is founded on the word. The Church cannot conſiſt without faith, nor faith without the word.

Secondly, hence I gather that there is no conſultation, or deliberation, to be vſed at any time, touching the holding or not holding of our religion. He that will follow Chriſt, may not put his hand to the plough, and then looke backe againe to his friends, to ſee what they wil ſay. Luk. 9. 61. He that would be wiſe, muſt denie his owne wiſedome, and become a foole, 1. Cor. 3. 18. The three children would not conſult, touching the worſhipping of the Image, but ſaid: *Be it knowne to thee, O king, that we will not worſhip thy gods*. Dan. 3. When the iudge gaue *Cyprian* the martyr leaue to deliberate a while, whether he would denie his religion: he anſwered, that *in diuine matters deliberation is not to be vſed*. By this I gather, that the Schoolemen haue done euill, which haue turned all Diuinitie into Queſtions, and haue made of the articles of our faith, a queſtionary Diuinity. Secondly, by this we are taught, that in the day of triall, we may not conſult of the change of religion: but we muſt be reſolute, and tread vnder foote the perſwaſions of fleſh and blood.

Thirdly, our obedience to God muſt be without conſultation. We muſt firſt trie what is the will of God, and then abſolutely put it in execution, leauing the iſſue to God. *Abraham* is called of God to forſake his countrie and kindred, Gen. 12. he directly then giues attendance to the commandement, and goes as it were blind-fold, he knowes not whither. God promiſed him a child in his old age, he beleeues God without any reaſoning, or diſputing the caſe with himſelfe, too or fro: Rom. 4. 20. But the common manner is, (though we know the will of God) to diſpute the caſe, and to conſult with our friends, and to practiſe according to carnall counſell. *Eue* liſtens to the counſell of Satan, and neglects Gods commandement. *Saul* beeing forbidden to offer ſacrifice in Gilgal, till *Samuel* came to doe it, conſults with himſelfe, whether he may doe it or no: and followes his owne reaſon, againſt Gods commaundement, and loſt his kingdome for it. And this kind of de-

A liberation, whereby men conſult what is to be done, is the cauſe of the manifolde rebellions of men in the world.

In that man is tearmed here, *fleſh and blood*, we are taught, not to put confidence in man: wee are taught to humble our ſelues before God: we are taught, euery day to prepare our ſelues againſt the day of death, & the day of iudgement: yea to account euery new day, as the day of death, becauſe we are but fleſh and blood.

The third point is, where *Paul* firſt preached? namely, *in Arabia and Damaſcus*. Arabia is a region of the world, where Mount Sina ſtands, & where the children of Iſrael wandred 40. yeares. The inhabitants thereof, were B of two ſorts: ſome more ciuill, and ſome barbarous. Ciuill, as the Iſraelites, Amalechites, Madianites, &c. (yet were they profeſſed enemies of the people of God.) Barbarous, as the Eaſterne part of Arabia, toward Babilon. For the inhabitants dwelt in Tents, and liued like wilde and ſauage men, by robbing and ſtealing, and conſequently by killing, Iſa. 13. 20. Ier. 3. 2.

Here we ſee *Pauls* eſtate & condition, when he firſt begins the execution of his Apoſtolicall function. God then laies vpon him a ſharpe and waightie triall. For hee goes alone into Arabia, and he muſt become a teacher to his owne profeſſed enemies, yea to a ſauage generation, of whoſe conuerſion hee had no hope, in mans reaſon. And this hath beene C an vſuall dealing of God, with his owne ſeruants. When *Moſes* was called to deliuer the Iſraelites, and was in the way, the Lord, for a defect in his family, comes againſt him, to deſtroy him, Exodus 4. 24. *Dauid* is annointed King of Iſrael: and withall *Saul* is raiſed vp, to perſecute him, & to hunt him, as men hunt Partridges in the mountaines. *Ionas* is called to preach to Nineue, and withal God forſakes him, and leaues him to himſelfe, ſo, as hee is caſt into the ſea, and deuoured of a fiſh: and after this, being deliuered, he muſt go preach at Nineue. When Chriſt was in his baptiſme (as it were inaugurated the Doctour of the Church) preſently after, before hee beganne D to preach, hee is carried into the wilderneſſe, to bee with wilde beaſts, and to be tempted of the diuell, Mark. 1. verſ. 12. And the reaſons of this dealing of God, are manifeſt: by this meanes ſinnefull men, are made fitte for the office of teaching. For the ſaying is true, *Reading, prayer, and temptation, make a Diuine*. Againe, by this meanes they are cauſed to depend on the prouidence and protection of God, and they are made fitte for the aſſiſtance and preſence of Gods Spirit, who dwels only with them that are of humble, and contrite hearts. Now then, let not them, that in any notable change of their liues, finde notable temptations, be diſcouraged; for this is a condition that befals them, by a wiſe and ſpeciall prouidence of God. For it was the Spirit of God, that led Chriſt into the wilderneſſe, to be tempted, after his baptiſme.

Againe, here wee are taught, to acknowledge three things in God. His power, in that hee ſets vp his kingdome, where it is moſt oppugned, and reignes in the middeſt of his owne enemies, namely, the wicked and ſauage Arabians, according to that in Pſalm. 110. v. 2. His goodneſſe, in that hee ſends *Paul* to preach repentance to the people, that are in the ſnare of the diuell, at his will, 2. Tim. 2. 26. His truth, in that hee now fulfils things foretolde by *Dauid*, Pſalm. 72. 10. *The kings of Sheba and Saba ſhall bring gifts*: that is, Ethiopians and Arabians.

18. *Then after three yeares, I came againe to Ieruſalem, to viſit* Peter, *and abode with him fifteene daies.*

Paul hauing prooued before, that hee learned not the Goſpel of any man, no not of the Apoſtles at Ieruſalem: goes about now to anſwer exceptions, that might bee made againſt his reaſon. And firſt of all, it might haue bin obiected, that hee was ſeene at Hieruſalem ſundrie times: and therefore in all likelihood, went thither to be inſtructed. To this hee anſwers three things: that hee went thither *three yeares after* his conuerſion, and not before: that hee went *to viſite Peter*: that he *abode there fifteene daies*. For the firſt, where hee ſaith, hee preached three yeares in Arabia and Damaſcus, and then after went to Hieruſalem, and abode there fifteene daies (for ſome ſpeciall cauſes:) wee ſee *Paul* is ready, and able to make a good account of the ſpending of his time, both for daies & yeares. And good reaſon: for time is pretious, and great care ought to bee had of the expending of it. After *Pauls* example, wee muſt ſo liue, that wee may bee able to giue a good account of the ſpending of our daies. That this may bee done, wee muſt learne *to number our daies*, and, *to redeeme the time*. *To number our daies*, is to conſider the ſhortneſſe of our liues, and that wee are euery day ſubiect to death: and withall, ſeriouſly to bethinke our ſelues, of the cauſes of this our condition; namely, our ſinnes, both originall and actuall. When this two-folde conſideration takes place, wee then beginne to number our daies. The numbring of our time, and the parts thereof, bringeth vs to the redeeming of it. *To redeeme our time*, is to take time, while time ſerues, ſpecially for ſpirituall vſes, and for the amendment of our liues. When time is thus numbred and redeemed, then ſhall the good account bee made before God and men. VVherefore miſerable is the caſe of them, that ſpend their daies in idleneſſe, in riot, and ſporting, in chambering, and wantonneſſe. For they neither number time, nor redeeme it: and therefore they are farre from any good account.

The ſecond point is, that *Paul* goes vp to Hieruſalem *to viſit Peter*, that is, to ſee him, to be acquainted with him, to talke, and conferre with him. Hence it appeares, that there is a lawfull kinde of peregrination, or pilgrimage: in that *Paul* iourneies from Arabia to Ieruſalem: to ſee *Peter*. Thus the Queene of Saba, went vp to Ieruſalem, to heare the wiſedome of *Salomon*. The Law of God was, that all the males in Iſrael, ſhould thriſe in the yeare, goe vp to the place which God had appointed, *Deut.* 16. This Law was practiſed by *Elkana* and *Anna*, 1. Sam. 1. by *Ioſeph* and *Marie*, by the Steward of *Candaces*, Queene of Ethiopia, Act. 8. Neuertheleſſe, Popiſh pilgrimage is vtterly to bee condemned, for two cauſes. One is, becauſe it is made a part of Gods worſhip, whereas now in the new Teſtament, all religious diſtinction of places is aboliſhed, 1. Tim. 2. 8. Liſt vp pure hands *in euery place* vnto God. Some alleadge, that vowes, which were not commaunded, were neuertheleſſe parts of Gods worſhip, among the Iewes. I anſwer: though men were not commaunded to vow, yet the matter and forme of vowes was commaunded. And in that God commanded the manner of vowing, he allowed the act of vow-making: let the Papiſts ſhew the like allowance for their pilgrimage. The ſecond reaſon is, becauſe popiſh pilgrimage, is not to liuing men, but to the Reliques and images of dead men: which kinde of peregrination, was neuer vſed in the world, till after the Apoſtles daies. For pilgrimage to reliques came in 300. yeares after Chriſt, and pilgrimage to images, after 600. yeares.

In that *Paul* goes about to viſit *Peter*, the Papiſts gather the Primacie of *Peter*, ouer all the Apoſtles, but falſely. For this viſitation argues reuerence: and reuerence is giuen, not only to ſuperiors, but alſo to equals. Againe, primacie is two-folde: *Primacie of order*, & *Primacie of power*. *Primacie of order*, was due vnto *Peter*, in that he was firſt called to be an Apoſtle, and he was in the faith before *Paul*. And in this regard, he was reuerenced of him.

The third point is, that *Paul* abides with *Peter* at Ieruſalem, and that fifteene daies. His abode with *Peter*, was in token of mutual conſent, and fellowſhip. Like ſhould be the conſent of the Miniſters of the Goſpel. For their office is to publiſh & perſwade peace between God and men, to which they are vnfitte, that cannot maintaine peace among themſelues. And all beleeuers ſhould bee of one minde, ſpeaking and thinking the ſame things: and this cannot be, vnleſſe there bee a conſent of them that are guides. This conſent therefore is to bee maintained, and greatly to bee prayed for. And when there cannot bee conſent of iudgement, by reaſon of humane frailtie, yet ſo long as the foundation is maintained, there muſt bee conſent in affection. And iniuries offered, may not diſſolue this bond. Though the Church of Ieruſalem ſuſpected *Paul*, and would not at the firſt acknowledge him for a Diſciple, Act. 9. 26. yet did hee for his part, accept of their loue and fellowſhip.

Whereas hee addes, that his abode with *Peter* was but for 15. daies: hereby he ſignifies, that he learned not the Goſpel of him: for it could not bee learned in ſo ſhort a ſpace: neither could *Paul* by the teaching of any man, become an Apoſtle in ſo little time.

19. *And none other of the Apoſtles ſaw I, ſaue Iames the Lords brother.*

It might haply be obiected againſt the former verſe, that *Paul* might be taught of ſome other Apoſtle beſide *Peter*, and that at Ieruſalem: to this he anſwers two thing. One, that there was none of the Apoſtles at Ieruſalem, but *Iames*: (beſide *Peter* afore-named:) the ſecond, that he did but ſee *Iames*.

Here I gather, that if there be any mother church in the world, it is rather at Ieruſalem, then Rome, becauſe the Goſpel was firſt preached there, and went thence into the whole world: and Ieruſalem was for a time guided by two of the chiefe Apoſtles, *Iames* and *Peter*.

In that *Iames* is called our Lords brother, three things may be demanded. One, which *Iames* this was? *Anſ.* It was *Iames* the ſonne of *Alpheus*: for hee liued 14. yeares after this, Gal. 2. 9. whereas *Iames* the ſonne of *Zebedeus* liued not ſo long, becauſe he was put to death by *Herod*. The ſecond thing is, how *Iames* ſhould be the Lords brother? *Anſwer.* In ſcripture, children of the ſame wombe, are brethren: men of the ſame bloud, are brethren, as *Abraham* and *Lot*, Gen. 13. 8. Men of the ſame countrey are brethren, thus *Sauls* countri-men are called his brethren, 1. Chro. 12. 2. And *Iames* is called our Lords brother, not becauſe he was of the ſame wombe, but becauſe he was of the ſame blood or kindred: For *Eli* had two daughters, *Marie* eſpouſed to *Ioſeph*, and *Marie Cleophas*, who afterward was married to *Alpheus*, of whome came *Iames* here mentioned. *Iames* therefore was the coſin-german of Chriſt. Therefore *Heluidius* failed, when he went about to infringe the perpetuall virginitie of the virgin *Marie* out of this place, as if ſhee had more ſonnes beſide Chriſt. The third thing is, what benefit *Iames* had by beeing the Lords brother? *Anſw.* Hee is here called the Lords brother, onely for diſtinctions ſake, in reſpect of the other *Iames* the ſonne of *Zebedeus*: and this brother-hood doth not make him the better Apoſtle, or the better man. Outward things doe not commend vs to God. And it is the ſpiritual kindred, by meanes of faith, and our new birth, that bringeth vs into fauour with God, Mat. 12. 49.

20. *Now the things which I write, I ſpeake before God, I lie not.*

Before, *Paul* hath auouched ſundry things of himſelfe: that hee preached in Arabia, and Damaſcus: that he went thence to Ieruſalem: that he did not learne the Goſpel there of *Peter*, *Iames*, or any other Apoſtle. Now ſome men might haply ſay, that theſe ſayings of his are but falſe & fabulous auouchments: therefore in this verſe *Paul* defends himſelfe, and iuſtifies his owne ſayings, by a diuine teſtimony.

The words containe 2. parts. An anſwer to an obiection concealed on this manner; I may bee thought to lie, but indeede *I lie not*. The ſecond is, a confirmation by oath, *Before God I ſpeake it*. Touching the firſt part, there bee two points to be handled: what is a lie? And whether it be ſinne or no?

A lie is, when we ſpeake the contrarie to that we thinke, with an intention to deceiue. More plainely, in a lie there be 4. things: the firſt is, *to auouch and affirme that which is falſe.* The ſecond is, *to ſpeake with a double heart*, Pſal. 12. 2. That is, to ſpeake againſt knowledge, and conſcience, as when a man ſaith that is true which hee knowes to bee falſe, or that is falſe, which he knowes to be true. This makes a lie to bee a lie, and this diſtinguiſheth an vntruth, from a lie. For here it muſt be obſerued, that a man may ſpeake that which is falſe, and not lie: namely, if hee ſpeake that which is falſe, thinking it to be true. For then though hee erre and is deceiued, yet hee ſpeakes not againſt conſcience, and conſequently hee ſpeakes no lie. Againe, a man may ſpeake that which is true indeed, and ſpeake it as a truth, and yet thinke it to be falſe, he lies indeed: becauſe he ſpeakes the truth, againſt his conſcience. The third thing in a lie, is, *a minde or intention to deceiue, or hurt.* For in the ninth commaundement, that is a falſe teſtimonie that is againſt our neighbour. The 4. point is, that *he which ſpeakes that which is falſe, vpon a vanity of minde, without reaſonable cauſe, is a lier.* Thus boſters, and flatterers, are liers. And theſe are the things which concurre in the making of a lie.

For the better conceiuing of the nature of a lie, we muſt put a difference between it and ſundry other things incident to ſpeech. Firſt, wee muſt put difference betweene a lie, and a *parable* or *figure*. In a parable indeed there is ſomething ſuppoſed or fained; as for example, when the trees are brought in conferring, and conſulting about their king, Iud. 9. 8. neuertheleſſe a parable is farre from falſehood, or lying: for by things fained, it ſignifies and declares an vnfained truth.

Againe, difference muſt bee put betweene a lie and *the concealement of a thing*: for it is one thing to ſpeake againſt our knowledge, and another not to ſpeake that which we know. And concealments, if there be a reaſonable cauſe, and if it be not neceſſary for vs to reueale the thing concealed, are not vnlawfull. Thus *Abraham* ſpeakes the truth in part, calling *Sara* his ſiſter, and conceales it in part, not confeſſing her to be his wife, *Gen.* 12. 10. Thus *Samuel* by Gods appointment reueales that hee came to Gilgall to offer ſacrifice, & conceales the annointment of *David*, that hee might ſaue his life, 1. *Sam.* 16. 5. *Ionas* preaches, that Nineue ſhal be deſtroyed within 40. daies, and hee conceales the condition of repentance. The like did *Iſay* to *Ezechias*, *Iſa.* 38. 1.

Thirdly a difference muſt bee made betweene lying and *faining*: which ſome call *ſimulation*: not *diſſembling*, but rather *ſembling* (if I may ſo tearme it.) And that is, when ſomething is ſpoken not contrary, but beſide, or diuers to that which we thinke. And this kinde of faining, if it be not to the preiudice of truth, againſt the glory of God, & the good of our neighbour, and haue ſome conuenient and reaſonable cauſe, is not vnlawfull. It was not the will and counſell of God to deſtroy the Iſraelites for their idolatry. And he doth not ſpeake vnto *Moſes* any thing contrary to his will, but ſomething that is beſide, or diuers vnto it, when hee ſaith, *Let me alone, that my wrath may waxe hotte, and I may deſtroy them*, Exod. 32. 10. And this he ſpake, that he might ſtirre vp *Moſes* to feruencie in prayer for the Iſraelites, and the Iſraelites to vnfained repentance. *Ioſua* hauing beſieged Ai, meant not to flie, yet doth he faine a flight, that hee might draw his enemies out of the cittie and deſtroy them, *Ioſ.* 8. 5. There is a kinde of deceit called *dolus bonus*, that is, *a good deceit*, and of this kinde was the act of *Ioſua*. Thus Phyſitians for their good, vſe to deceiue the ſenſes of their impotent patients. Thus parents inſinuate vnto their children, terrible things, of the Beare, and bull-begger, that they may keepe them from places of hurt and danger. And this may bee done without fault, for it is one thing to contrary the truth, and another to ſpeake or doe ſomething diuerſe vnto it without contrariety.

The ſecond point is, *whether to lie, be a ſinne, or no?* the anſwer is, yea. For euen in this place, *Paul* puts lying from himſelfe, and that with an oath. The diuell is ſaid to be the author of all lies, *Ioh.* 8. And it is Gods commaundement, that we ſhould *put away lying*, Eph. 4. 25. It is obiected, that *the ſporting* and *officious lie*, is not againſt charitie, to the hurt of any, but for the good of men. I anſwer, firſt, though it bee not to the hurt of out neighbour, yet is it to the hurt and preiudice of truth. Secondly, they are deceiued to whome theſe lies are tolde. Thirdly, hee hurts himſelfe that tels a lie, though it bee for the good of men: for when hee ſpeakes the truth indeede, hee is leſſe beleeued. Laſtly, though theſe kinde of lies, ſeeme to be good in reſpect of their end, yet are not they good in reſpect of their nature, and conſtitution. For in ſpeaking, there ſhould be a conformity, and conſent, between the tongue, and the minde, which is not, when any lie is vttered. Secondly, it is obiected, that the Egyptian Midwiues, ſaued the male children of the Iſraelites and *Rahab* the ſpies, by lying, *Exod.* 1. 19. *Ioſ.* 2. 5. and that they are commended for this: I anſwer, wee muſt diſtinguiſh the worke done, from the execution

A of the worke. The worke in ſauing the children and the ſpies, was a fruite of faith and the feare of God, and it is commended: but the manner of putting theſe workes in execution, by lying, is not approoued. If it bee ſaid, that faith and the feare of God, cannot ſtand with a manifeſt ſinne: I ſay againe, that faith, and the feare of God, are imperfect in this life, and therefore they are ioyned with many frailties; and actions of faith, are mixed with ſundry defects, and ſinnes.

Now then, we are to be exhorted, to make a conſcience of lying, and to ſpeake the truth from our hearts. And there be many reaſons to induce vs to the practiſe of this duty. Firſt, it is Gods commaundement, *Iam.* 3. 14. Secondly, B lying is a conformity to the diuell, and by truth wee are made conformable to God, who is truth it ſelfe. Thirdly, we are ſanctified by the word of truth, Ioh. 17. 17. and guided by the Spirit of truth: and therefore wee are to deteſt lying, and deceit. Fourthly, truth is a fruite of Gods Spirit, Gal. 5. and a marke of Gods childe, Pſalm. 32. v. 2. he hath the pardon of his ſinnes *in whoſe ſpirit there is no guile.* and Pſal. 15. 2. *hee ſhall reſt in the mountaine of God, who ſpeakes the truth from his heart.* Laſtly, deſtruction is the lyers reward. Pſal. 5. 6. *God will deſtroy them that ſpeake lies:* and they muſt haue their portion in the lake that burns with fire and brimſtone, Reuel. 22. 15.

Thus much of the anſwer to the obiection: C now followes the confirmation by oath, [*before God.*] Here it may be demaunded, how theſe words can be a forme of ſwearing? *Anſ.* In an oath there bee foure things. The firſt is, *an Aſſeueration of the truth.* The ſecond is, *Confeſſion,* whereby the partie that is to ſweare, acknowledgeth the power, preſence, and wiſedome of God, in ſearching of the heart, and that he is both witneſſe, and iudge of all our doings. The third is, *Inuocation of God,* that hee would bee a witneſſe with vs, and to vs, that wee ſpeake the truth. The laſt is, *Imprecation,* that God would bee a Iudge to take reuenge vpon vs, if wee lie. Now then, the forme of an oath is a certen forme of words, in which not all, but ſome of the principall parts of an oath are expreſſed; and the reſt D concealed, and yet to be vnderſtood. Ier. 4. 2. there is the forme of an oath, *The Lord liueth,* and here onely *confeſſion* is expreſſed. The forme of ſwearing, *I call God to witneſſe to my ſoule,* 2. Cor. 1. 23. expreſſeth the third part, namely inuocation. The words, Ruth 3. 17. *The Lord doe thus and thus vnto me,* is an *Imprecation.* The common forme, *The Lord thee help through Ieſus Chriſt,* is partly praier, and partly imprecation. And the forme in this place is directly a confeſſion, that God is preſent, to witneſſe and iudge the truth. Thus commonly in all formes of oaths, one part is expreſſed, and the reſt are infolded.

Here firſt wee learne, that the forme of an oath, is to be plaine, and direct in the name of God, and not indirect, or oblique, in the name of the creatures, Gods name concealed. And it is the flatte commaundement of God, Mat. 5. 34. It is alleadged, that *Paul,* 1. Corinth. 15. 31. ſweares *by his reioycing in Chriſt.* I anſwer, the words of Paul, *by my reioycing,* are not an oath, but an obteſtation: for the meaning of his words is this, that his ſorrowes and afflictions which hee endured for Chriſt, would teſtifie (if they could ſpeake) that he died daily. Thus *Moſes* called heauen and earth to witneſſe, without ſwearing: for in an oath, the thing by which hee ſweares, is made not only witneſſe, but alſo Iudge. Neuertheleſſe, it is not vnlawfull to name the creatures in the forme of an oath, if they bee conſidered as pledges, preſented vnto God, that hee ſhould puniſh vs in them, if we lie. Thus *Paul* ſweareth, *I cal God to witnes to (or vpon) my ſoule.* Here they are to be blamed, whoſe common ſwearing is by the creatures; as by their faith, by their troth, by the maſſe, Mary, by this bread, by this drinke, &c.

Secondly, here wee learne to vſe an oath, onely in the caſe of extremitie, namely, when a neceſſary truth is to be confirmed, and when this cannot be done by any reaſon or proofe to bee found among men vpon earth, then may wee flie vnto heauen for proofe, & make God our witneſſe. Thus *Paul* confirmes his owne calling, when all other proofes failed. And it muſt further be obſerued, that in extremities he vſeth an oath but ſeldome: This ſeemes to condemne their wickedneſſe, that crie at euery word in their common talke, *before God, before God.*

Thirdly, before wee ſweare, wee are to vſe great meditation, conſideration, and preparation: and therefore *Paul* in ſwearing vſeth a word of attention, and ſaith, *Beholde, I ſpeake it before God.* This condemnes the raſh, and cuſtomable ſwearing of men in their common talke: who alſo in that they commonly and raſhly ſweare, commonly forſweare themſelues.

In that *Paul* confirmes his writings by oath, it appeares that they are of God. For if hee had ſworne falſly, God would haue taken reuenge vpon him and his writings, before this: which he hath not done.

Whereas *Paul* ſaith, *Before God I ſpeake it:* he teacheth vs after his own example to bring our ſelues into the preſence of God, to walke before him as *Enoch* did, Geneſis 5. 22. and as *Abraham* was commaunded, Geneſis 17. 1. and to doe whatſoeuer wee doe as in the ſight and preſence of God: and to bee afraid to ſinne, becauſe of his preſence. This is the true feare of God, and this is the right practiſe of religion.

21. *After that I went into the coaſts of Syria and Cilicia: and I was vnknowne by face to the Churches of Iudea which were in Chriſt.*

22. *But they had heard onely ſome ſay, Hee which perſecuted vs in times paſt, now preacheth*

the faith which before he deſtroyed.

23. *And they glorified God in me.*

Here *Paul* anſwers an other obiection, which may bee framed thus: Though *Paul* learned not the Goſpel of the Apoſtles at Ieruſalem, yet might he haply learne it of them in other Churches of Iudea. To this *Paul* anſwers three things. The firſt is, that *he went from Ieruſalem into Syria, and Cilicia.* The ſecond, that *he was not knowne in perſon to the Churches of Iudea*, but onely by heareſay: and hee ſets downe the report that went of him. The third is, that the Churches of Iudea did not diſgrace & ſlaunder him, but *they glorified God for him.* Of theſe in order. For the firſt, that *Paul* went from Ieruſalem ſtraight into Syria, and Cilicia, the regions of the Gentiles, there be two cauſes, One, becauſe *Paul* was ordained ſpecially to bee the Apoſtle of the Gentiles, Act. 9. 15. Rom. 15. 16 The ſecond, becauſe Cilicia was his own conntrey: for he was born in Tarſus a towne in Cilicia: and his loue to his countrey, no doubt, was great. For in the like caſe hee could haue wiſhed himſelfe to bee accurſed for his countrimen the Iewes. From this firſt anſwer, I gather two things. Firſt, if any Apoſtle aboue the reſt, be the Paſtour and vniuerſall Biſhoppe of the Church ouer the whole world, it is *Paul*, and not *Peter*: becauſe hee ſpecially was ordained to teach and conuert the nations. The ſecond is, that *Pauls* often and dangerous iourneies, muſt teach vs to attend on our callings with care & diligence, and not to be diſmaied with the troubles that ſhall befall vs.

The ſecond anſwer, that *Paul* was knowne to the Chriſtian Iewes, *not by face, but by heare-ſay*: this may ſeeme ſtrange, conſidering *Paul* was at Ieruſalem, and trauailed through Iury, into Syria, and Cilicia: but it is the truth: and the reaſon of it is plaine. The office of an Apoſtle, is not to build vpon the foundaton of another, or to ſucced any man in his labours, but to plant & found the Church of the new Teſtament, *where Chriſt had not bin preached or named*, Rom. 15. 20 In this the Apoſtles differ from all the Miniſters of the new Teſtament whatſoeuer. And this is the cauſe why *Paul* was not knowne to the Churches of Iudea. And here we ſee, that Succeſſion (which the Papiſts magnifie) is not alwaies a note of the true Church, and the true Miniſterie. For the miniſterie of the Apoſtles, and the Apoſtolicall Churches wanted it. And this is for the greater commendation of them.

Againe, it is ſaid, that *Paul* was not knowne to the Churches of Iudea, which were in Chriſt. Where let it be obſerued, that 4. yeres after the aſcenſion of Chriſt, the Apoſtles had gathered, and planted ſundry Chriſtian Churches in Iudea. This greatly commends the efficacie, and power of the Goſpell. For hardnes of heart had ouer-ſpread the nation of the Iewes, and they had reiected and crucified the Lord of life. And thus that is verified which Chriſt ſaith, that his Diſciples beleeuing in him, ſhould do greater things, then he had done, Ioh. 14. 12. for he by preaching did not conuert multitudes of the Iewes, & range them into Churches, as the Apoſtles did. Here again, we ſee that the Goſpel, by means of the corruption of man, is an occaſion of diuiſions. For after the Goſpel was preached by the Apoſtles, there a roſe a diuiſion of churches among the Iewes. Some were Churches in Chriſt, and ſome out of Chriſt, namely, the Synagogues which refuſed Chriſt. We may not therefore now adaies take offence, if ſchiſmes and diſſentions follow, where the Goſpell is preached: it is not the fault of the Goſpel, it is the fault of men.

That *Paul* might the better ſhew, that hee was knowne to the Churches of the Iewes, onely by heare-ſay, hee expreſſes the report that went of him. Hence I gather, it is not vnlawfull to tell and heare reports, or newes, ſo be it, they be not to the preiudice of the truth of the glorie of God, and the good name of men. Nay it is commendable to report, and heare newes, that concernes the increaſe of Gods kingdome, and the conuerſion of wicked men.

In the report, two things are ſet down, what *Paul* did? *He once perſecuted vs, and deſtroyed the faith:* what he now doth? *He preacheth the Goſpel.* By this we ſee that verified which *Iſay* foretolde, that the lyon, the wolfe, the lambe, &c. ſhould peaceably liue together. Againe, here wee ſee, that all things vpon earth, are ſubiect to change and alteration: ſo as it may be ſaid, heretofore it was thus, and thus, but now it is otherwiſe. Therefore in miſeries, we may not be ouer-much grieued, for they are changeable: and in earthly things, we may not reioyce ouer-much, becauſe they are mutable, & ſubiect to daily alterations. Our ſpecial care muſt be, to auoid eternall and vnchangeable euils; as death, and the cauſe of death, namely, ſinne; and to purchaſe to our ſelues, the good things which are euerlaſting; namely, the fauour of God, and euerlaſting life.

Furthermore, the thing which *Paul* aimed at, in perſecuting the Church, is to bee conſidered, and that was, *that hee might deſtroy the faith.* By *faith*, wee are to vnderſtand the doctrine of the Goſpell, and withall, the vertue, or gift of faith, whereby it is beleeued: for the diuell and his inſtruments ſeeke the ouerthrow of both. Chriſt ſaith, *Satan deſired to ſift his Diſciples*, that is, to ſift all their faith out of their hearts, and to leaue nothing in them but chaffe, Luk. 22. 32. Here then, it may be demanded, whether faith may be loſt, ſpecially in the children of God, in the time of temptation, and perſecution? I anſwer thus: There be three degrees of faith. The firſt conſiſts in two things, *knowledge* of the Goſpel, and *Aſſent* to the truth of it. This faith the diuels haue, and it may be loſt, and beleeuers by this faith, may quite fall away. The ſecond kinde of faith containes knowledge, aſſent, a taſte or ioy in the goodneſſe of God, a zeale to the word of God, and apparent fruites of holineſſe. This faith alſo (beeing better then the former) may be loſt in the daies of perſecution: and beleeuers by this faith, may fall quite away, Luke 8. 13. The third faith, (called the faith of the Elect) containes three parts, knowledge of the Goſpell, aſſent to the truth of it, and apprehenſion, whereby wee doe receiue, and applie Chriſt with his benefits to our ſelues, or the promiſe of remiſſion of ſinnes, and life euerlaſting. This faith may bee greatly waſted, for things appertaining to it may bee loſt, as boldneſſe to come vnto God, the ſenſe or feeling of ſpirituall ioy, and ſuch like. Againe, it may bee buried for a time in the heart, and not ſhew it ſelfe, either by fruites, or any profeſſion: and in reſpect of the meaſure of it, it may be leſſened and maimed: and if wee reſpect the nature of it, it is as apt to bee loſt, as any other grace of God: for there is nothing by nature vnchangeable, but God. Neuertheleſſe, where this faith is in truth, it is neuer by affliction and temptation put out or extinguiſhed: becauſe God in mercy confirmes it by new grace. Chriſt ſaith to Peter, *I haue prayed for thee, that thy faith faile not*, Luk. 22. 32. And this priuiledge haue all the godly, for God promiſeth, that *they ſhall not bee tempted aboue their ſtrength*, 1. Cor. 10. 13. Indeed perſecutors are ſaid to deſtroy the faith: becauſe this is their intent, and they endeauour to doe what they can: but God preuents their deſires, by eſtabliſhing true faith, that it may not vtterly faile.

It may be obiected to the contrary on this manner: The child of God may fall into perſecution, and deny Chriſt: by this fall, hee is guilty of a great offence: being guilty, he hath not pardon of his offence: and being without pardon, he is without faith. Touching guiltineſſe, I anſwer thus: The childe of God when he fals, is indeede guilty: but how? Guiltie in reſpect of himſelfe, or as much as in him lies: becauſe he hath done that which is worthie of death, and he hath done all hee can to make himſelfe guilty. But he is not guilty to condemnatiõ, becauſe God on his part, doth not breake off the purpoſe of adoption, and adiudge him to wrath.

Secondly, touching the pardon of his offence, I anſwer thus: In pardon there be foure degrees: the decree of pardõ before al worlds: the promiſe of pardon in the beginning of the wolrd, *The ſeed of the woman, &c.* The procurement of pardon vpon the croſſe: and the donation, or the giuing of the pardon. This donation is an action of God, whereby hee giues and communicates Chriſt vnto vs, and applies to our conſciences the remiſſion of our ſinnes. In this donation, there is required a hand to giue, and a hand to receiue. The hand of God, whereby hee giues, is the word preached, and the Sacraments: the hand to receiue, is our faith. The giuing of pardon is neceſſarie: for though ſinnes bee pardoned, in the decree of God, by his promiſe in the word, and by procurement vpon the croſſe: yet pardon is no pardon to vs, till it be giuen vnto vs by God. Furthermore, this giuing is not altogether at one inſtant, but it beginnes in the conuerſion of a ſinner, and is often iterated in the vſe of the word and Sacraments, to the death. *Paul* wils the Corinthians reconciled to God, ſtill to bee reconciled, 2. Corinthians 5. 21. And wee are taught, euery day to pray to God, to giue vs the pardon of our ſinnes. This giuing is two-folde; conditionall, and abſolute. Conditionall, when God giues the pardon of ſinne vpon condition. Thus in baptiſme, and in the firſt conuerſion of a ſinner, all ſinnes without exception, are pardoned; yea future ſinnes: yet not ſimply, whether a man repent or no, but vpon condition of future repentance. The abſolute donation is, when a man repents or renewes his repentance: for then the pardon of ſinne is ſimply and fully without condition, applied & reuealed to the conſcience. When *Dauid* confeſſed his ſin, *Nathan*, in the name of the Lord ſaith, *Thy ſinne is forgiuen thee*, 2. Sam. 12.

Now then, to come to the point, the childe of God hath pardon of his fall, in reſpect of the decree to pardon, in reſpect of the generall promiſe of pardon, in reſpect of the procurement of pardon, in reſpect of the conditionall donation of pardon, which is made in baptiſme: and he may be ſaid to want pardon, in that the pardon of his offence is not fully and abſolutely giuen him till he recouer himſelfe, and renew his repentance. If it be here demaunded, what the childe of God askes, when he praies for pardon day by day? I anſwer, he praies for two things. Firſt, that God would continue to ſhew his fauour, and to impute the merits of Chriſt vnto him, whereas he for his part by his offence, deſerues to bee depriued of all fauour. Secondly, hee askes the giuing of the pardon, that is, that God would certifie his conſcience thereof.

The vſe. Seeing the intent of the diuell and wicked men, is to deſtroy the faith (as it appeares in this place, and in the firſt temptation wherewith Sathan aſſaulted Chriſt, *Math.* 4) wee muſt haue a ſpeciall care of our faith. And firſt wee muſt looke that our faith bee a true faith, leſt wee bee deceiued, as the fooliſh virgins. Secondly, we muſt keep and locke vp our faith in ſome ſafe and ſure place, namely, in the ſtore-houſe or treaſury of a good conſcience, 1. Tim. 1. 9. Thirdly, our care muſt be to increaſe in faith, that our hearts may bee rooted and grounded in Gods loue. And for this cauſe wee are to make continuall experiences, and obſeruations of the loue of God toward vs, and to lay them all together, and to build a ioyfull concluſion thereupon.

The third anſwer of *Paul* is, *And they glorified God for me:* that is, the Churches of Iudea when they heard of my calling, and conuerſion, they conſidered therein the power, the goodneſſe, and the mercy of God, and with ioy they gaue him thankes for it. In this practiſe of the Church, we learne that our duty is to ſanctifie and glorifie the name of God, in euery worke of his. And this ſanctification hath 2. parts. The firſt is, the conſideration of the Diuine vertues that ſhew themſelues in euery worke of God, as his wiſdome, power, iuſtice, mercie, prouidence, preſence, &c. The ſecond is, praiſe and thankſgiuing to God for the ſame. And this practiſe muſt be enlarged to all his workes without exception, to his iudgements, as well as to his workes of mercie. Therefore we are commaunded in perſequution *to ſanctifie God in our hearts*, 1. Pet. 3. 17. And *Moſes*, becauſe he failed in the doing of this duty, was barred the land of Canaan. Numb. 20. 12. In England God hath wrought his wondrous workes among vs. He hath giuen vs peace and protection againſt our enemies, with the Goſpel for the ſpace of 40. yeares and more. And our duty is to glorifie God in theſe workes of his: but alas, we doe it not. For the Goſpel of ſaluation is litle regarded of the moſt, and little obedience is yeelded to it. This neglect of ours, in glorifying and praiſing of God, is a great ſinne: and it ſtands vs in hand to repent of it betime, leſt God take away his word from vs, and leaue vs to ſtrange illuſions, to beleeue lies.

Againe, here we ſee what is the right manner of honouring of the Saints, and that is, to glorifie God in them, and for them. As for religious worſhip of adoration and inuocation, it is proper to God: and the Saints deſire it not, Reuel. 22. 9.

CHAP. 2.

1. *Then* 14. *yeares after I went vp againe to Ieruſalem with Barnabas, and tooke with me Titus alſo.*

2. *And I went by reuelation, and communicated with them of the Goſpell, which I preach among the Gentiles, but priuately with them that were the chief, leſt by any meanes I ſhould runne, or had run in vaine.*

IN this chapter, *Paul* proceedes to iuſtifie and defend his immediate, and extraordinary calling. And this whole chapter ſeemes to depend on the laſt words of the former chapter, againſt which the Aduerſaries of *Paul* might haply obiect on this manner: Though the Churches of Iudea glorifie God for thee, yet will not the Apoſtles doe it; becauſe thou teacheſt otherwiſe the they teach. To this obiection, *Paul* makes a double anſwer, in this chapter. The effect and ſumme of the firſt is this: I went to Ieruſalem: I conferred with the Apoſtles there: I had their conſent, and approbation. And the anſwer containes three parts. The firſt, of *Pauls* iourney to Ieruſalem, in the firſt verſ. the ſecond, of his conference with the Apoſtles, in the 2. verſe: the third, of the approbation which they gaue him, from the 3. verſ. to the 11.

In his iourney, I conſider foure things. The firſt is, the Manner of his iourneying, in theſe words, *I went vp*, or *aſcended to Ieruſalem.* And this he ſpeakes, becauſe Ieruſalem was placed and ſeated vpon a mountaine, and compaſſed with mountaines, Pſal. 125. Or againe, in reſpect of the dignitie and excellencie of the place, as we in England are ſaid to go vp to London, from all the parts of the land; becauſe it is the chiefe citie.

The ſecond thing to be conſidered in the iourney is, the time when, in theſe words, *then after fourteene yeares.* Here two queſtions are to be conſidered. The firſt is, of which of his iournies muſt this be vnderſtood? (for he made fiue iournies to Ieruſalem.) The firſt, from Arabia: the ſecond, when he and *Barnabas* were ſent by the Church of the Gentiles to carie almes to Ieruſalem: the third, when he went to the Councell at Ieruſalem: the fourth, when he went vp for the keeping of his vowe: the laſt is mentioned, Act. 19. 21. *Anſwer.* Theſe words are not ſpoken of the firſt, for that was but three years after his conuerſion: neither can they well be vnderſtood of the ſecond: becauſe *Paul* then was ſent by the Church, and therefore he went not by reuelation. And they cannot well be vnderſtood of the third: for then *Paul* would here haue mentioned the Councell of Ieruſalem, whereof he was a principall member, ſpecially ſeeing he hath occaſion ſo to doe, and it ſerued much for his purpoſe. The fourth, and fifth iourneies were after a longer time then fourteene yeares. It is likely therefore, that this iourney here mentioned, and deſcribed by *Paul*, is none of the fiue mentioned by *Luke*, but ſome other. The ſecond queſtion is, When theſe fourteene yeares muſt beginne? *Anſw.* It is vncerten. Some thinke, they muſt beginne at his conuerſion; ſome three yeares after, when *Paul* went firſt to Ieruſalem: and either may be a truth. None muſt here take offence. For though circumſtances of time, and place, beeing things of leſſe moment cannot alwaies be certenly gathered, yet hiſtories for their ſubſtance and doctrines pertaining to ſaluation are plainly ſet downe. And here we are put in minde to be content to be ignorant in ſome things, becauſe the ſpirit of God hath more darkely expreſſed them, or againe becauſe we cannot, by reaſon of our blindnes, gather them.

The third point is, concerning the companions of *Paul* in this iourney, namely, *Barnabas*, and *Titus*. And *Paul* takes them with him, that they might be witneſſes to the Iewes of the doctrine he taught among the Gentiles: & againe, to the Gentiles of the conſent that was betweene him, and the reſt of the Apoſſes. For the law of God is, that euery matter ſhall be eſtabliſhed by the teſtimonie of two, or three witneſſes. Hence we learne, that if a queſtion ariſe of the doctrine which is deliuered in the publike Miniſterie, then the hearers that are able to iudge, muſt be witneſſes, and the triall is to be made by them. Thus ſaith Chriſt in the like caſe, *Why aske yee me? aske them that heard me*, Ioh. 18. 21. Therefore great care, and circumſpection is to be had of things publikely deliuered. Againe, whereas *Paul* makes *Barnabas* a Iew, and *Titus* a Gentile, his companions, we are taught to imbrace with a brotherly loue, not onely the men of our owne countrey, but alſo ſuch as be of other nations, ſpecially if they beleeue. For then they are all children of one Father, and pertaine all to one family: and there is no difference of nations now. It is a fault therefore, that men of one nation carrie in their hearts, a generall diſlike, and hatred oftentimes of them with whome they deale and conuerſe, and that becauſe they are of ſuch, or ſuch countries.

The fourth point is, the cauſe of his iourney, in theſe words, *and I went by reuelation.* Here we are taught, that for the iourneies we make, we are to haue ſome good and ſufficient warrant: though not a reuelation, yet a commandement, or that which counteruailes a commandement: as when we trauaile by vertue of our callings. When *Noe* had made the Arke, he enters into it at Gods commandement: he abides in it: and when the earth was in part dried, he preſumes not to goe out, till the Lord bad him. Here, three ſorts of men are to be blamed. Pilgrimes, that trauell to Ieruſalem, or other countries in way of merit, or religion. For they haue no warrant. Secondly, trauellers, that goe from countrey to countrey, and out of the precincts of the Church, vpon vaine curioſity, to ſee faſhions. Such when they trauell from their owne countries, yet they trauell not from their vices, but rather goe deeper into them, and come home againe, with many bad and corrupt faſhions. The laſt, are beggers, and Rogues, that paſſe from place to place, that they may liue in idleneſſe, and vpon the ſweat of other mens browes.

Thus much of the iourney: now followes the Conference, in theſe words, *and I communicated, &c.* Here generally I gather, that Conferences both priuate, and publike, are laudable, and to be maintained, ſpecially, when they tend to the maintenance of vnitie, and conſent in doctrine. The Papiſts blame vs Proteſtants, for condemning Conferences (as they ſay) and Councels. But they doe vs wrong. Indeede the Councell of Trent we reiect, and condemne. For in it againſt all equitie, the Pope was both partie and iudge. In it there was no libertie to make triall of truth. For nothing was propounded but by the liking and conſent of the Pope. Againe, the whole Councell conſiſted of ſuch as were of the *Italian faction*, whoſe faith was pinned on the Popes ſleeue. Neuertheleſſe, we allow all Chriſtian Councels, lawfully gathered: and we deſire there might be a Generall Councell, for the triall of truth, and for the ſtaying of vnſetled minds: theſe three caueats being remembred. One, that the Councell be gathered by Chriſtian Princes, to whome the right of calling a Councell belongs. The other, that the Pope be no iudge, but a partie. The third, that Chriſt in his word be the iudge, and that the Delegates in the Councell be but as witneſſes, determining all things by the written word.

In this conference, we are firſt to conſider the manner of conferring, which was vſed. *Paul* ſaith, *he communicated with them*, that is, he laid downe vnto them, and expounded the Goſpel which he preached; and this he did priuately, that is, with the Apoſtles, one by one, in plaine and familiar manner, as one friend doth with another. Therefore for the maintaining of this conference, there was no aſſembly made, neither was there any diſputation held. Onely *Paul* declares his doctrine, and they giue aſſent. Hence it appeares, that *Paul* doth not ſubmit the truth of his doctrine to triall. For he was reſolued of it, and he accurſed him that taught otherwiſe: but his intent was to ſeeke the approbation of the Apoſtles, that he might ſtoppe the mouth of his aduerſaries.

The ſecond point is, the matter of the conference, and that is the Goſpell which *Paul* preached. Here the Papiſt gathereth, that the Church is the iudge, in all queſtions pertaining to religion, and the word: becauſe it is here the thing that is iudged. I anſwer, firſt, they gather amiſſe. For *Paul* doth not here ſubmit the Goſpel which he preached, to the iudgement of the Church of Ieruſalem. And it is falſe, which they teach: for the ſoueraigne Iudge of all queſtions and controuerſies in Religion, is Chriſt alone. The power to determine and reſolue in caſes concerning faith, and good life, is inſeparably annexed to his perſon: and in it are we to reſt. The principall voice of the iudge, and the definitiue ſentence, is the written word. And the office of the Church, is no more but to gather, declare, teſtifie, and pronounce this ſentence. It is obiected, that when a queſtion is propounded, the Scripture cannot ſpeake, nor Chriſt in the Scripture, but the Church onely: I anſwer againe, that God aſcribes to the written word, a voice, or ſpeech, Rom. 3. 19. And the Scripture ſpeakes ſufficiently, to the reſoluing of any mans conſcience, in all matters pertaining to ſaluation. Againe, they alleadge, that the Church is before the Scripture: and therefore it beeing moſt ancient, muſt be the Iudge. I anſwer, that the Church was before the writing of the word, but not before the word which is written. For the Church preſuppoſeth faith, and faith preſuppoſeth a word of

God. Vpon this our doctrine, they further vpbraid vs, that we will be tried by nothing, but by the Scriptures, euen as the malefactour, that will not be tried by the Queſt, but by the euidence. I anſwer, for the ſatisfying of our aduerſaries, we ſubmit our ſelues to the triall of the Church and Councels, ſo be it, the three cautions before remembred, be duly obſerued: ſpecially, that all things be iudged and tried by the written word, and by reaſons gathered thence.

Againe, the Papiſts hence gather, that the Scriptures are to be approoued by the Church. *Anſw.* Thus much we grant: yet ſo, as we hold, that the principall approbation of the word, (whereby we are mooued to beleeue and obey) is the word, & from the word, and not from the Church. For the Scripture hath his euidence within it ſelfe, which is ſufficient to make vs beleeue the word to be the word, though the Church ſhould ſay nothing.

The third point is, concerning the perſons, with whom *Paul* conferred: namely, *with them that were the chiefe*, that is, with them that were in price and account, as *Peter, Iames, &c.* Here we ſee, what is the honour and worſhip that is due to excellent men, namely, a pretious and reuerend eſtimation. Thus the name of *Dauid* was of price in Iſrael for his vertues, 1. Sam. 18. laſt. And thus with the Papiſts, are we content to honour the Saints. Againe, here the Papiſts gather, that they are heretickes, that after *Pauls* example, will not goe vp to Rome to *Peter*, and his ſucceſſour, to haue their doctrine and religion tried and examined. I anſwer, firſt, we are content to be tried by the writings of *Peter, Iames, Iohn, Paul, &c.* And this is the commaundement of God, in doubtfull caſes: *To the Law and to the teſtimonie.* Iſai. 8. 20. Secondly, I anſwer, that we haue a commaundement, not to goe vp to Rome at this day, to haue our religion tried, Reu. 18. 4. *Come out of Babylon my people.* Thirdly, I anſwer, that the Biſhop of Rome is *Peters* ſucceſſour, not in teaching, but in denying Chriſt. And the learned Papiſts confeſſe, that for this ſucceſſion, they haue but a humane faith, grounded vpon humane hiſtorie.

The fourth point is, the End of the conference, *Leſt I ſhould runne*, that is, leſt I ſhould preach, or had preached in vaine. Theſe words of *Paul*, are not ſimply to be taken. For the Miniſterie of man, and euery ſermon, brings forth the fruit which God hath appointed. And whether it be vnto the hearers, the ſauour of life, or the ſauour of death, it is alwaies a ſweet ſauour vnto God. The words therfore carrie this meaning: Leſt my preaching ſhould be of leſſe vſe, and profit: or againe, leſt I ſhould preach in vaine, in reſpect of that good which is looked for at the hands of an Apoſtle. And this *Paul* ſpeakes, becauſe a rumor went abroad, that his doctrine in many things, was contrarie to the other Apoſtles. A And by this meanes, many were kept from receiuing the Goſpell, and the faith of weake beleeuers was quenched. Now then, the end of the conference was, to ſtay this falſe report, that the Miniſterie of *Paul* might haue paſſage, and that with greater profit.

Hence the Papiſts gather, that the doctrine of *Paul* was vncerten, and vnprofitable, till it was approoued by *Peter*. I anſwer, that *Paul* ſought the approbation of his doctrine, at the hands of *Peter*, and the reſt: not becauſe it was vncerten, and vnprofitable; but becauſe it was ſlaundered: & the ſlaunder was, that he taught otherwiſe then *Peter* did. Now to cut off this ſlaunder, he vſeth meanes to manifeſt his conſent with *Peter*, and therefore ſeekes approbation at his hand. B

Againe, when *Paul* ſaith, *Leſt I ſhould runne in vaine*; he giues vs to vnderſtand, that the Miniſterie of the word, is not a worke of eaſe, or pleaſure, but a labour: nay a continued labour, like to the running in a race. It were therefore to be wiſhed, that Miniſters of the Goſpel, would ſo labour, and walke in this calling, that they might be able to ſay with *Paul*, *I haue fought a good fight, I haue finiſhed my courſe*, &c. 2. Tim. 4.

Thirdly, hence it appeares, that all beleeuers ſhould haue a certen knowledge of their faith and religion. The procuring of this, was the thing that *Paul* aimed at, in this conference with the Apoſtles at Ieruſalem. We C muſt not *be as children, carried away with euery winde of doctrine*, Eph. 4. 14. Gods word requires faith in vs: and faith preſuppoſeth certen knowledge. The firſt, and ſecond commandements require, that we know God, and his will, diſtinguiſh him from falſe gods, and his worſhip from falſe worſhip. Here comes the fault of our times to be conſidered: moſt men among vs, doe not know their religion. A foule negligence. We take paines to learne trades and occupations, that we may haue wherewith to preſerue this temporall life: what a ſhame then is it, that we learne not better to know the doctrine of true religion, whereby our ſoules are to be ſaued?

Laſtly, here we learne, that the office of the D Miniſter is, not only to teach and preach, but alſo to ſtudy, and take care, how by preaching he may doe the moſt good.

3. *But neither yet Titus, which was with me, though he were a Grecian, was compelled to be circumciſed.*

After the Conference, followes the Approbation, which was giuen to *Paul*. It ſtands in foure things. The firſt, that the Apoſtles did not compell *Titus* to be circumciſed. v. 3. The ſecond, that they added nothing to his doctrine, v. 6. The third, that they gaue him the hands of fellowſhip. v. 7. The laſt, that at his departure, they required of him nothing, but the giuing of Almes, verſ. 10.

For the firſt, the words, *And Titus was not compelled to be circumciſed*, carrie this ſenſe: I for my part was readie to circumciſe *Titus*, if there had beene a meete occaſion: falſe brethren would haue impoſed a neceſſitie vpon vs: then I and *Titus* refuſed: and the Apoſtles did not vrge me to circumciſe him.

Here it may be demaunded, how this text can well ſtand with Act.16.v.3. for there *Paul* circumciſeth *Timothie*, a Grecian: and here he refuſeth to circumciſe *Titus*, though he were a Grecian. I anſwer thus. Circumciſion was at this time, a thing indifferent. From the firſt inſtitution, to the comming, and ſpecially to the death of Chriſt, it was a thing commanded, a Sacrament, and a part of Gods worſhip. Againe, after the planting of the Church of the new Teſtament, it was vtterly aboliſhed, and a thing in reſpect of vſe, vtterly vnlawfull. In the middle time, that is, while the Goſpell was in publiſhing to the world, and the Church of the new Teſtament was yet in founding, it was a ceremonie free, or indifferent. It may be obiected, that the whole Ceremoniall law was aboliſhed in the death of Chriſt: I anſwer, it was ſo: and circumciſion was aboliſhed, in reſpect of faith, and conſcience: yet ſo, as the vſe thereof was left to the libertie of the people of God for a while. Circumciſion at this time was as a *corps that is dead, yet vnburied, and onely laid out*; and ſo it muſt remaine for a time, that it may be buried with honour. It may againe be obiected, that Baptiſme was come in the roome of circumciſion: and that therefore circumciſion was but an idle and emptie ceremonie. I anſwer, it was not vſed as a Sacrament at this time, or as a part of Gods worſhip, or as a matter of neceſſitie, but onely as a free ceremonie, and that onely then, when it tended to the edification of men.

Beeing then a thing indifferent, it might as occaſion ſerued be vſed, or not vſed. Therfore *Paul* condeſcending to the weakeneſſe of the beleeuing Iewes, circumciſed *Timothie*: and that he might not offend the godly, and hinder Chriſtian libertie, he refuſed to circumciſe *Titus*.

Here a great queſtion is anſwered, whether we may vſe things indifferent, as oft as we wil, and how we will: The anſwer is, No. Things are not called indifferent, becauſe we may vſe them indifferently, or not vſe them when we will, and how we will: but becauſe in themſelues, or in their own nature, they are neither good nor euill, and we may vſe them well, or ill, and we may againe not vſe them well or euill. Furthermore, there be two things which reſtraine the vſe of things indifferent: the law of charitie, and the lawes of men. The law of charitie is this, *Things indifferent in the caſe of ſcandall, ceaſe to be indifferent, and are as things morall*, that is, either forbidden, or commaunded. *Paul* ſaith, if to eate fleſh, be to the offence of his brother, he will eate no fleſh while the world ſtands, 1.Cor.8.13. And though he circumciſed *Timothie*, yet would he not circumciſe *Titus*, leſt he ſhould offend the godly, and A by his example, hurt Chriſtian liberty.

Likewiſe, the good lawes of men, whether ciuill or Eccleſiaſticall, tending to the common good, and ſeruing for edification, reſtraine the vſe of things indifferent, ſo that they which ſhall do otherwiſe then theſe lawes command, with a contemptuous, or diſloyall minde, are guilty before God; yet here two cautions muſt be remembred. One, that the lawes of men doe not change the nature of things indifferent: for it is the propertie of God, by willing this or that, to make it good, or euill. Neither doe they take away the vſe of things indifferent. For libertie graunted by a ſoueraigne power, cannot be reuerſed by an B inferiour power. Therefore humane lawes do no more, but temper, and moderate, the ouercōmon vſe of things indifferent. The ſecond caution is, That when the end of a law ceaſeth, when there is no contempt of the authoritie that made the law, when no offence is giuen: a thing indifferent remaines in his free vſe without ſinne, or breach of conſcience.

Againe, here we learne, that a thing indifferent, when it is made neceſſarie to ſaluation, (as Circumciſion was) is not to be vſed. This concluſion ſerues to ouerthrow the Popiſh religion. For it ſtands in the obſeruation of things indifferent, as meats, drinkes, apparell, times, &c. And the vſing, or the not vſing of them is made neceſſarie euen in regard of C mans ſaluation. For the abſtinence from things that are by nature indifferent, is made a part of Gods worſhip, and meritorious of eternall life. For example: to marrie, or not to marrie, is for nature a thing indifferent: and therefore when abſtinence from marriage is made neceſſarie (as it is in diuers orders of men and women) the nature of the thing is changed, which God hath left free, and it is a doctrine of diuels, which is taught.

Here againe we learne, to make difference of perſons. Some are weake, ſome are obſtinate. Weake ones are ſuch, as hauing turned vnto God, and carrying in their hearts a purpoſe in all things to pleaſe God, neuertheleſſe doe ſundrie things amiſſe, vpon ſimple igno- D rance, or badde cuſtome, till they be better informed. Of theſe *Paul* ſaith, that *he became all to all, that he might ſaue ſome*, 1.Cor.9.22. And for their ſakes he condeſcended to circumciſe *Timothie*. And if we that haue ſcarce a droppe of mercie in vs, muſt thus beare with them that are weake, much more wil God do it, who is mercie it ſelfe. The good ſhepheard *brings home the ſtray ſheepe vpon his ſhoulders: he carries his lambs in his boſome*. Iſa. 40. 11. *He will not quench the ſmoaking flaxe*, Iſa.42. *He ſpares them that feare him, as a father ſpares his child.* Mal. 3.17. This beeing alwaies remembred, that weake ones truly turne to God, and carrie in their hearts an honeſt purpoſe not to ſinne againſt his lawes at any time wittingly, and willingly. Obſtinate perſons, are ſuch as profeſſe the faith, and yet hold and practiſe bad things of wilfull ignorance, and of malice. Theſe perſons are not to be borne with, nor to be reſpected: and in reſpect of them, *Paul* would not circumciſe *Titus*.

Laſtly, in that *Titus* was not compelled to be circumciſed, it may be demanded, whether Recuſants may be compelled to the exerciſes of religion? I anſwer, yea: for exerciſes of religion are not things indifferent, as Circumciſion was. *Ioſias* made a couenant with the Lord, and *he cauſed all his ſubiects to ſtand to it*, 2. Chr. 34.32. The king at the marriage feaſt of his ſonne ſaith of the gueſts, *Compell them to enter in*, Luk. 14.23. It is obiected, that men may not be compelled to beleeue. I anſwer: it is the commandement of God, *prooue the ſpirits*, 1. Ioh.4.1. And this commandement pertaines to all perſons. Therefore though men may not be compelled to beleeue: yet may they be compelled to come to the congregation, to heare our ſermons, and therein the reaſons and grounds of our doctrine, that they may trie what is the truth, and cleaue vnto it. For this is their duty.

4. *For all the falſe brethren, that crept in: who came in priuily to ſpie out our libertie which we haue in Chriſt Ieſus, that they might bring vs into bondage.*

5. *To whome we gaue not place by ſubiection for an houre, that the truth of the Goſpell might continue with you.*

Paul had ſaid before, that *Titus* was not compelled to be circumciſed: now he addes, *For all the falſe brethren*, that is, though the falſe brethren did what they could to the contrarie. Here then *Paul* ſets downe, who were the cauſe that *Titus* was not circumciſed, namely, certaine perſons at Ieruſalem, and them he ſets forth by two properties, *they are falſe brethren*, and *they crept into the Church*. Touching the firſt, by it we learne, that the Church of God vpon earth, euen when it is at the beſt, hath wicked men, and hypocrites in it. In *Adams* family, there is *Cain*: in the Arke, there is *Cham*: in Chriſts family, or ſchoole, there is *Iudas*. In the Church of Ieruſalem, planted and gouerned by the chiefe Apoſtles, there be falſe brethren. The true ſheepe be often without, and wolues within. Therefore we may not ſo much as dreame of a perfection of the Church of God vpon earth; ſo long as wicked men be mixed with true beleeuers.

Againe, theſe aduerſaries of *Paul*, are called *falſe brethren*, becauſe they ioyned Circumciſion with Chriſt, as a neceſſarie cauſe of iuſtification, and ſaluation. Hence it followes, that the Church of Rome, is *a falſe Church*: becauſe it ioynes workes with Chriſt, in the caſe of our iuſtification, and that as meritorious cauſes.

Their ſecond propertie is, that *they crept into the Church*, which I conceiue on this manner. The Church of God is as a ſheepe-fold, or houſe, Ioh. 10. 1. Chriſt is the onely doore. A Now Paſtours, that teach Chriſt aright, are ſaid *to enter in by this doore*: they which teach any other way of ſaluation, are ſaid *to clime in an other way*: and they which teach Chriſt, ioyning ſome other thing with him in the cauſe of ſaluation, are ſaid *to Creepe in*, becauſe in appearance, they maintaine Chriſt, and yet, becauſe they adde ſomething to Chriſt, they neither enter, nor continue in the true Church, with any good warrant from God. In this, they are like the ſerpent. Liuing creatures were all placed in Eden: and Man was placed in the garden of Eden called Paradiſe, and ſo were not beaſts. How then comes the ſerpent in? why, in all likelihood it crept in. And ſo do falſe brethren into the Church. Hence I gather B that falſe brethren, are not true, and liuely members of the viſible Church: though they be members in appearance. For if they were in their right place, they ſhould not be ſaid to creepe in. The true members of the Church creepe not into the myſticall bodie, but are built and ſet vpon the foundation by God. It may be alleadged, that they are baptiſed, & thereby made members of the Church. I anſwer: that faith makes vs members of Chriſt, and conſequently of the true Church: and baptiſme doth but ſeale our inſition into Chriſt, and ſerues as a meanes of admiſſion into the outward ſocietie of the congregation: and the outward waſhing doth not make any man a member of Chriſt. Againe, it followes C hence, that falſe brethren are not members of the Catholike Church. For the viſible Church is part of the Catholike: and therfore they which are not reall members of the true viſible Church, are not members of the Catholike.

Againe, in that falſe brethren creepe into the congregation, hence it appeares, that no man can ſet downe the preciſe time, when errours had their beginning. For the authors thereof enter in ſecretly, not obſerued of men. *The enuious man ſowes his tares when men be aſleepe*, Math. 13. It ſufficeth therefore, if we can ſhew them to be errours by the word, D though we cannot deſigne the ſet time when they began. The time when a ſhippe ſinketh, we often obſerue: but the time when it firſt drew water, we doe not. Let the Papiſts thinke vpon this.

Paul hauing thus declared who were the cauſes that *Titus* was not circumciſed, goes on, and ſhewes, how they were cauſes. The effect, and ſumme of his declaration, is this: They vrged the obſeruation of the Ceremoniall law, as neceſſarie: and hereupon we refuſed to circumciſe *Titus*. Firſt therefore, *Paul* ſets downe how they vrged circumciſion, and that by three degrees. Firſt, *they came in priuily*. Secondly, *they ſpie out their liberty*. Thirdly, *they labour to bring them into bondage*. Againe, *Paul* ſets downe the manner of their refuſall, in three things. *We gaue not place for an houre*. We gaue not place *by ſubiection*. We gaue no place, *that the truth of the Goſpel might continue with you.*

The firſt degree or ſteppe in their vrging of circumciſion, was, that *They came in priuily:* that is, they ioyned themſelues in fellowſhip with the Apoſtles, and in ſhew pretended the furtherance of the Goſpel: and yet indeede meant nothing leſſe: though their fraud, and wickedneſſe was not perceiued. Here then the foundation they lay of all their naughtie dealing, is their diſſembling, which *Paul* here notes and condemnes. On the contrarie, our duty is, to be indeed that which we profeſſe ourſelues to be: and to profeſſe no more outwardly, then we are inwardly: and to approoue our hearts to God, for that which we profeſſe before men.

The ſecond ſteppe or degree is, that they *ſpie out the libertie which Paul, and the reſt had by Chriſt*: that is, they conferre with the Apoſtles; and inquire of them what libertie they haue by Chriſt, in reſpect of the Ceremoniall law of God: and this they doe, not of a minde deſirous to learne, but for aduantage ſake. There be two kinds of ſpying: one lawfull; the other vnlawfull. Lawfull, as when in iuſt and lawful warre, we inquire into the counſels and doing of our enemies. Numb. 13. 1. Vnlawful, when men prie into any thing, or matter, to find a fault. Thus hypocrites ſpie faults in the perſons and liues of men; that they may haue ſomewhat whereby to diſgrace them, Math. 7. 4. Thus Atheiſts prie into the Scriptures, that they may confute them. Thus ſundrie hearers, come to ſermõs, that they may carpe. Thus our enemies, inquire into our religion, that they may finde (as they ſuppoſe) exceptions, vntruthes, and contradictions. And in the Church of Ieruſalem, falſe brethren inquire, how farre Chriſtian liberty extends, that they may ouerthrow it. This kind of ſpying, is a common fault; we muſt take heede of it, and apply the eie of our mind to a better vſe. Firſt, we are to be ſpies, in reſpect of our owne ſins and corruptions, to ſpie them out. Lam. 3. 40. *Let vs ſearch our waies, and inquire, and turne againe to the Lord.* Againe, we are to plaie the ſpies, in reſpect of our ſpirituall enemies, that we may finde out the temptations of the fleſh, the world, and the diuell. Thirdly, we muſt be as ſpies, in ſearching of the Scriptures, Ioh. 5. 39. that we may vnderſtand the words of the law of God, and finde comfort to our ſoules.

The third and laſt degree of vrging, is, that the falſe brethren ſeeke to *bring the Apoſtles in bondage*, that is, to binde them to a neceſſarie obſeruation of the ceremoniall law. Here let vs marke the practiſe, and pollicie of the diuell. Libertie from ſinne, death, and the ceremoniall law, is the treaſure of the Church: and therefore the diuell ſeekes to ouerthrow it, by holding men in bondage vnder aboliſhed ceremonies. Thus at this day, they of the Popiſh church, are in bondage vnder an heape of humane traditions, beeing indeed, a yoake farre heauier, then that of the ceremoniall law. Againe, when men profeſſe the name of Chriſt, the diuell is content with it: and he indeauours with all his might, euery where to hold them vnder the bondage of ſinne, and to hold them in his ſnare at his will. Thus vnder the name of Chriſtianitie, there be ſwarmes of Atheiſts, Epicures, Libertines, worldlings, and prophane perſons. At this time, according to auncient cuſtome, we celebrate the memoriall of the birth of Chriſt; and yet no time ſo full of diſorder as this. For the moſt that profeſſe Chriſt, take and challenge to themſelues, a licentious libertie, to liue and do as they liſt: and this kind of libertie, is flat bondage. But they that are ſeruants of Chriſt indeed, ſhould take heed of this bondage: *For beeing free from ſinne, they ſhould be ſeruants of nothing but righteouſneſſe.* Rom. 6. 18. They that be of a corporation, ſtand for their liberties: what a ſhame then is it, that men ſhould loue in bondage, and neglect the ſpirituall libertie, which they haue by Chriſt?

Thus we ſee, how the falſe brethren vrged circumciſion: now let vs come to *Pauls* refuſal. The firſt point is, that *they would not giue place for an houre.* It ſeemes they were requeſted to vſe circumciſion but once; but they would not yeeld, ſo much as once: becauſe their act would haue tended to the preiudice of Chriſtian libertie, in all places. Here we learne, that we may not vſe the leaſt ceremonie that is in the caſe of confeſſion before our aduerſaries, that is, when they ſeeke to oppreſſe the truth by force, or by fraud, and make ceremonies, ſignes, and tokens, of the confeſſion of any vntruth. *Iulian* the Emperour ſitting in a chaire of eſtate, gaue gold to his ſouldiers, one by one, withall commanding to caſt of frankincenſe, ſo much as a grain into the fire, that lay vpon an heatheniſh altar before him. Now Chriſtian ſouldiers refuſed to doe it: and they which had not refuſed, afterward recalled their act, and willingly ſuffered death.

Theodoret hiſt. l. 4. c, 16.

Againe, here we learne, that we are not to yeeld from the leaſt part of the truth of the Goſpel, that God hath reuealed to vs. This truth is more pretious, then the whole world beſide: and heauen and earth ſhal rather paſſe, then the leaſt title of it ſhall not bee accompliſhed. The commiſſion of the Apoſtles was to teach them, to doe all things, which God had commaunded. Therefore the vnion or mixture of our religion with the Popiſh religion, is but a dreame of vnwiſe Politicks: for in this mixture, we muſt yeeld, and they muſt yeeld ſomething: but we may not yeeld a iot of the truth reuealed to vs. *There is no fellowſhip of light with darkeneſſe.* 2. Cor. 6. Colacinthus a naughtie pot hearbe, marred a whole pot of pottage, 2. King. 4. 40. Chriſt ſaith in the like caſe of the Phariſies, *Let them alone: they are the blinde leaders of the blind,* Math. 15. 14. We may yeeld in things indifferent, but not in points of religion. In matters of this world, wee may be indifferent, and of neither ſide: but in matters of God, we may not. There is no halting betweene two religions.

The ſecond point is, they gaue not place *by the way of ſubiection.* The reaſon is, the Apoſtles were of higheſt authoritie, ſimply to bee beleeued in their doctrine. And they had extraordinary authority, to puniſh them that rebellioully withſtood them. Act.5.5.& 10. and Act.13.20. 2.Cor.10.6. For this cauſe, they were not to ſtand ſubiect to the iudgement, and cenſure of any man. They willingly ſuffered their doctrine to be tried, yet were they not bound to ſubiection, as other miniſters of the new Teſtament are, 1.Cor.14.32. 1.Ioh.4.1. It may bee ſaid, If they would not giue place by ſubiection, how then gaue they place? *Anſwer.* There is two kindes of yeelding: one by toleration without approbation, the other by ſubiection, which is the greateſt approbation that can bee. By the firſt, it may bee, *Paul* was content to giue place, but not by the ſecond. Here we ſee how we are to yeeld to the corruptions of the times, in which we liue, whether they be in manners, or in doctrine. We are to giue place by meeke & patient bearing of that which wee cannot mende, but we are not to giue place by ſubiection.

Luk.10.16.

The third point is, the end of *Pauls* refuſall, *That the truth of the Goſpel might continue*: that is, that the Goſpel might be preſerued in puritie, and integritie in all things. And by this *Paul* giues vs to vnderſtand, that if circumciſion bee made a neceſſarie cauſe of iuſtification & ſaluation, the truth of the Goſpel doth not continue. Here let vs obſerue, that when iuſtification, or ſaluation is aſcribed to works, or Sacraments, the truth of the Goſpel giues place, & falſhood comes in the roome. Wherfore the religion of the Church of Rome, is a meere deprauation of the Goſpel, for it makes workes to be the meritorious cauſes of iuſtification, and ſaluation. Nay, which is more, it teacheth men to worſhip a piece of bread, and to inuocate dead men, and to kneele downe to ſtockes, and ſtones.

6. *And of them that ſeemed to be great,* * ---; *(what they were in times paſt, it makes no matter to mee: God accepteth no mans perſon:) for they that are the chiefe, did not communicate any thing to me.*

* I learned nothing, or, I was not taught.

Here *Paul* laies downe the ſecond ſigne of his approbation, namely, that in conference, hee learned nothing of the chiefe Apoſtles. And this hee expreſſeth in the firſt words: in which, the concealement which he vſeth, is to be obſerued. For hauing begun a ſentence, he breakes it off in the middle, and conceales the latter part, and leaues it to be ſupplied by the reader, thus, *Of them that ſeemed to be great, I was not taught,* or, *I learned nothing.* The like forme of ſpeaking, is vſed, 1.Chron.4.10. Where *Iabez* ſaith, *If the Lord bleſſe me, and be with me,* concealing the end of his ſentence, *I will be thankefull, thus, and thus.*

In the roome of this concealement, *Paul* puts an anſwer to an obiection. For ſome man might take exception, againſt his former ſpeech, thus: Thou calleſt the Apoſtles *Great*, but thou ſpeakeſt fainedly: for thou knoweſt, they were but poore fiſher-men. To this hee makes anſwer, thus: *What they were once, it makes no matter to me.* Then he renders a reaſon of his anſwer: *God accepts no mans perſon.* This done, he proceedes and renders a reaſon of his firſt ſpeech: he learned nothing of the chiefe Apoſtles: becauſe, *they did not communicate any thing to him,* either in doctrine, or counſell.

The vſe. This verſe ſerues to expound other places in S. *Iohn.* Where Chriſt promiſeth to *giue his Spirit to his Diſciples, to teach them all things,* Ioh.14.26. and *to leade them into al truth,* Ioh.16.13. Now theſe promiſes directly, and properly, concerne the Apoſtles: and they are here verified in *Paul.* Who was ſo farre forth taught by God, and led into all truth, that the chiefe Apoſtles could not teach, or communicate any thing to him. For all this, though *Paul* & the reſt were led into all truth, that they could not erre, yet were they not led into all holineſſe of life, that they could not ſinne. *Paul* ſaith, *to will is preſent with mee,* but he addes, *that he cannot do the good he would.* Chriſt ſaith to all the Apoſtles, *He that is waſhed, and is all cleane, muſt ſtill haue his feete waſhed,* Ioh.13.10. Wherefore they are to be rebuked, that thinke there muſt bee no want at all in them that are Preachers of the Goſpel: and hereupon take occaſion to deſpiſe their Miniſterie, if they can ſpie any thing amiſſe in their doings. Vpon the ſame ground, they might reiect the Miniſterie of the Apoſtles. For though they could not erre in preaching, and writing, and though they had no neede to be taught of any man, yet were they not free from ſinne in their liues; and the chiefe of them ſundry times failed.

Againe, here we learne, that there is a good and lawfull kinde of boaſting: and that is, when a man is diſgraced, and his diſgrace is the diſhonour of God, and the diſgrace of the Goſpel. This makes *Paul* here to ſay, that *he learned nothing of the chiefe Apoſtles.* For if he had ſaid otherwiſe, hee ſhould haue beene reputed to be no more but an ordinary diſciple: and the doctrine which he taught before this conference, ſhould haue beene called in queſtion. For this cauſe, hee ſtands vpon it, that they did not communicate any thing vnto him. Vpon the like occaſion hee profeſſeth that hee will boaſt, 2.Cor.11.16. Here the ſaying of *Salomon* may bee obiected, *Let another mans mouth praiſe thee, and not thine owne,* Prou.27.2. I anſwer, it ſuffiſeth for the truth of ſundrie prouerbes, if they bee commonly, ordinarily, and vſually true, though they bee not generally true. Thus ordinarily, men are not to praiſe themſelues: yet in a ſpeciall and extraordinarie caſe, it may bee otherwiſe. And the manner which *Paul* vſeth in commending of himſelfe, is to be obſerued. Firſt, hee doth it in great modeſtie: becauſe in ſpeaking of himſelfe, hee concealeth that part of the ſentence, which ſhould haue ſerued to expreſſe his praiſe. Secondly, in praiſing of himſelfe, hee is not carried with enuie, but his care is, to maintaine the good name of the reſt of the Apoſtles, when he ſaith, *What they haue bin, it is no matter to me.* Here then we ſee, that the Atheiſts doe *Paul* wrong, who challenge him for pride and preſumption, as though he could not brooke an equall, and withall skorned to learne of any. Againe, by *Pauls* example we are to take notice of a common ſinne: Mens hearts are ſo poſſeſſed with ſelfe-loue, and they are ſo addicted to their owne praiſe, that it is griefe to them, to heare any praiſed beſide themſelues: whereas loue bindes vs as well to take care for the good name of others, as of our owne.

When *Paul* ſaith, *What they were in times paſt, it matters not to me*: we learne, that we are to eſteeme of men, not as they haue beene, but as they are. *Peter, Iames,* and *Iohn,* though they had beene fiſher-men, yet are they honoured of *Paul,* as Apoſtles. Therefore when men haue repented, wee may not vpbraid them with their liues paſt. Neither may wee take occaſion to contemne them that bee in authority, becauſe we haue knowne what they haue beene heretofore: but euery man is to bee eſteemed according to his calling, and according to the grace of God giuen him. Like is Gods mercifull dealing toward vs. For he accepts men, not as they haue beene, but as they are when they repent. Therefore if Sathan ſhall at any time obiect thy life paſt: ſay vnto him thus: *Tell me not what I haue beene: but tell me what I am, and what I will be.* This ſufficeth when we repent.

God accepteth the perſon of no man.] By perſon is meant, not the ſubſtance of a man, or the man himſelfe, but the outward qualitie or condition of man, as countrey, ſexe, birth, condition of life, riches, pouertie, nobilitie, wiſedome, learning, &c. And God is ſaid, *not to accept the perſon,* becauſe hee doth call men, beſtow his gifts, and giue iudgement, according to his owne wiſe and iuſt pleaſure, and not according to the outward appearance, and condition of the perſon. Reade *Iob* 34. 19. It may be obiected, that God deales not equally with them that are equall: becauſe all men are equall in *Adam*, and of them hee chooſeth ſome to eternall life, and refuſeth others. I anſwer: hee is ſaid to accept perſons, that deales vnequally with men, beeing bound to deale equally: now God is not thus bound: becauſe he is a ſoueraigne, and abſolute Lord ouer all his creatures, and may doe with his owne what he will, Math. 20. 16. Secondly, it may bee obiected, that *God had reſpect to Abel, and his ſacrifice,* Gen. 4. 4. *Anſ.* The condition of man is two-folde, outward, inward. Outward, ſtands in worldly, and ciuill reſpects. Inward, ſtands in a pure heart, good conſcience, and faith vnfained. For this onely was *Abel* reſpected, Hebr. 11. 4. Though God accept not the outward perſon, *yet in euery nation, hee that feareth God, is accepted of him,* Act. 10. 34. Thirdly, it may be obiected, that God iudgeth euery man according to his workes. *Anſ.* Though workes appeare outwardly, yet the roote and ground of them is in the heart. And the iudgement of God is according to them, as they are fruites of the faith of the heart.

The vſe. All men are in this to be like vnto God their heauenly Father: not accepting perſons in their dealings. As Magiſtrates in the execution of iuſtice, Deut. 1. 17. Miniſters in teaching, and in the reproouing of ſinne, Mark. 12. 14. and all beleeuers, who are not to haue religion in acceptation of perſons, Iam. 12. 1. This acceptation is the ruine of ſocieties. And it is the common fault. For vſually elections are made, offices beſtowed, and iuſtice executed with partiality, and with blinde reſpects to countrey, kindred, friendſhip, money.

Secondly, we are al taught to feare the iudgement of God, and to prepare our ſelues with all diligence, that we may be found worthie to ſtand before God in that great day. For wee muſt come naked before him, and hee will haue no reſpect to our birth, our riches, our learning. Therefore it is good for vs now to put on Chriſt, that in him wee may be accepted. For with him the Father is well pleaſed.

Thirdly, wee may not ſet our hearts vpon the outward things of this world: becauſe God doth not reſpect vs for them. But wee are earneſtly to ſeeke after the things that make vs accepted with God; as true faith, righteouſneſſe, and good conſcience, Rom. 14. 17.

Againe, ſuperious muſt be admoniſhed to deale moderately with their inferiours, Coloſſ. 2. 11. Againe, inferiours are to comfort themſelues if they be oppreſſed: in that God the Iudge of all, accepts no perſons.

Laſtly, here wee learne, that when we ſhall haue immediate fellowſhip with God in heauen, all outward reſpect of perſons ſhall ceaſe. God himſelfe, and the Lambe Chriſt Ieſus, ſhall be all in all to the Elect.

In the ende of the verſe, *Paul* addes: *For they communicated nothing to me.* But to the contrarie, Rom. 1. 12. may be obiected: where *Paul* deſires to come to Rome, *that hee might be comforted by their mutuall faith, both his and theirs.* *Anſ.* Though the Apoſtles did communicate nothing to *Paul,* in reſpect of doctrine or iudgement; yet might they, or the meaneſt beleeuers, conferre ſomething vnto him, in reſpect of comfort, or the confirmation of his faith: and thus much he ſignifieth to the Romanes. Here is a good *item* for them that come to no Sermons, becauſe they can learne nothing. But the caſe they were as learned as the Apoſtles, yet might they profit in hearing, in reſpect of comfort, of faith, and good affection.

7. *But on the contrary, when they ſaw that the Goſpell ouer the vncircumciſion was committed vnto mee, as the Goſpel ouer the circumciſion was to* Peter.

8. (*For he that was mighty by* Peter *in the Apoſtleſhip ouer the circumciſion, was alſo mighty by me toward the Gentiles.*)

9. *And when* Iames *and* Cephas, *and* Iohn, *knew the grace of God that was giuen to me, which are accounted pillars, they gaue to me, and to* Barnabas, *the right hand of fellowſhip that we ſhould preach to the Gentiles, and they vnto the Circumciſion.*

The words of, more difficulty are thus to bee explaned. [*Contrariwiſe*] that is, they did communicate nothing to mee in way of correction, but on the contrarie, they gaue me the hand of fellowſhip. Againe, the words [*circumciſion*, and *vncircumciſion*] ſignifie the nation of the Iewes, and the Gentiles, the one circumciſed, the other vncircumciſed. And when *Paul* ſaith, that *the grace of God was giuen to him,* hee meanes ſpecially, the gift of an Apoſtle, Rom. 1. 5. Laſtly, *to giue the right hand of fellowſhip to Paul,* is to eſteeme and acknowledge him for their colleague, or fellow-Apoſtle, by giuing the right hand in token thereof.

The contents of the words are theſe: Here *Paul* ſets downe the third ſigne of his approbation, namely, that the chiefe Apoſtles acknowledged him for their fellow-Apoſtle, verſ. 9. Secondly, hee ſets downe the manner, how the chiefe Apoſtles acknowledged this fellowſhip: and that was, by making a couenant with *Paul*, that hee ſhould preach to the Gentiles, and *Peter* to the Iewes. Thirdly, hee ſets downe the impulſiue cauſe, that mooued the Apoſtles to receiue *Paul* to their fellowſhip: and that was the decree of God, whereby he ordained, that *Paul* ſhould bee the chiefe Apoſtle to the Gentiles, and *Peter* the chiefe Apoſtle among the Iewes, verſe 7. Laſtly, hee ſets downe the ſignes, whereby the Apoſtles knew, that *Paul* was ordained the Apoſtle of the Gentiles: and they are two; the grace of God giuen him, and the power of his miniſterie among the Gentiles, verſ. 8, 9. Furthermore, the things here contained, are in a Syllogiſme diſpoſed thus:

When the Apoſtles ſawe that I was ordained the chiefe Apoſtle of the Gentiles, and Peter *of the Iewes, they acknowledged me for their fellow-Apoſtle, and made a couenant with me, that I ſhould preach to the Gentiles, and* Peter *to the Iewes.*

But when I was with them at Ieruſalem, they ſaw that I was ordained the chiefe Apoſtle of the Gentiles, and Peter *of the Iewes.*

A This *minor* is omitted, yet the proofe thereof, is ſet downe thus: For they ſawe the efficacie of my miniſterie among the Gentiles, and the grace of God that was with me, Therefore they acknowledged me for their fellow-Apoſtle, &c.

The vſe. This text makes notably againſt the Primacie of *Peter*. Firſt therefore, let vs obſerue the ordinance of God here plainly expreſſed, that *Paul* ſhould bee the chiefe Apoſtle of the Gentiles, and *Peter* the chiefe Apoſtle of the Iewes. And this may elſewhere bee gathered. For the commiſſion of the twelue Apoſtles ranne thus, that *they muſt firſt preach to Ieruſalem and Iudea, then to Samaria:* B *and in the laſt place, to the vttermoſt part of the earth,* Act. 1. 8. And *Pauls* commiſſion was, that hee ſhould firſt preach to the Gentiles, and in the ſecond place to the people of Iſrael, *Act.* 9. 16. It may bee obiected, that the commiſſion of all the Apoſtles, was to goe into al the world, & to preach to al men without exception, *Marke* 16. 15. *Anſwer*, This power and libertie, Chriſt gaue to all the Apoſtles, and hee did not take it away afterward: neuertheleſſe, hee ordered it by a ſecond decree, that *Paul* ſhould ſpecially haue care of the Gentiles, and *Peter* of the Iewes. And this the Lord did in great wiſedome, that confuſion and diſcord might bee auoided, and a regard had of al prouinces through C the world.

Hence it followes, that the primacie of *Peter*, ouer Iewes and Gentiles, is a ſuppoſed thing. For the ordinance of God is, that *Peter* ſhall be chiefe *ouer the Iewes*, and not *ouer the Gentiles*, which were almoſt all the world beſide. And thus the ſupremacie of the Pope goes to the ground, for if hee holde of *Peter*, and ſucceede him in authoritie, and office, (as hee pretends) hee muſt challenge a ſuperioritiy ouer the Iewes, and hee hath nothing to doe with vs. For *Paul* was chiefe ouer the Gentiles, and not *Peter*.

Secondly, this ordinance of God giues vs to vnderſtand, that the place, Matthew 16. 18. *Thou art* Peter, *and vpon this rocke will I* D *build my Church, &c. and I will giue thee the keies of the kingdome of heauen:* doth not containe a promiſe made to *Peter*, of a primacie ouer all the Apoſtles, and ouer the Catholike Church. If Chriſt had meant any ſuch thing, in theſe words, hee would not haue aſſigned the Iewes to *Peter*, and all the nations of the world beſide, to *Paul*. Thus we ſee, how this text, for many hundred yeares, hath beene abuſed, and is ſtill at this day.

Thirdly, it is falſe which the Papiſts teach, that the place in S. *Iohn*, *Feede my lambes*, and, *feede my ſheepe*, giues a primacie to *Peter*, ouer the whole world. For by the ordinance of God, this feeding of lambes, and ſheepe, is limited to the nation of the Iewes. Ioh. 21. 15, 16

Laſtly, whereas *Euſebius* ſaith in his Chronicle, that *Peter* was Biſhop of Rome, and ſate there 25. yeares, it hath no likelihood of truth: A for then *Peter* liued in the breach of an expreſſe commandement of God, for a long time: becauſe the Iewes were his ſpeciall charge.

Againe, it is to be obſerued in this text, that *Iames, Peter, Iohn,* are made equall, all beeing pillars; and *Iames* is firſt named, and that not without cauſe. For not *Peter,* but *Iames* was the Preſident of the Councell of Ieruſalem: becauſe hee ſpake the laſt, and concluded all, Act. 15. 13. Therefore the firſt naming of *Peter,* in other places of Scripture, is no ſufficient proofe of his ſupremacie.

Thirdly, *Peter* here is ſaid to make a couenant with Paul, *that he ſhall be the Apoſtle of the Gentiles, and* Peter *of the Iewes.* But if *Peter* had beene head of the Church for 14. yeares together; B and had but knowne the primacie, which the Papiſts giue to him, hee would not haue conſented to this order. It is alleadged, that *Paul* was the chiefe Apoſtle ouer the Gentiles, in reſpect of paines and labour, and not in reſpect of iuriſdiction. I anſwer, this diſtinction hath no ground in the word of God. Againe, *Paul* was an Apoſtle, and vſed his Apoſtolicall authority ouer the Gentiles: and there is no *Eccleſiaſticall perſon* that is, or can bee aboue an Apoſtle. For hee was ſimply to be beleeued in preaching and writing, and had extraordinary power giuen him by God, to puniſh them that rebelled.

Againe, *Paul* here ſaith, that *the Goſpell was committed to him and* Peter, that is, that they C were put in truſt with it. Hence wee learne three things. The firſt, that the Goſpel is not ours, but Gods: and that men are but the keepers of it. For this we are to praiſe God. The ſecond is, that the miniſters of the word, are to keepe and maintaine the truth of it, with all faithfulneſſe and good conſcience: and further, to apply it to the beſt vſe, & to the greateſt good of men. For this charge lies vpon them that are put in truſt. The third is, that the Goſpel is a ſpeciall treaſure. For this, we in England are to giue vnto God all thankfulneſſe, ſpecially by bringing forth the fruits of the Goſpel. In this duty the moſt of vs come ſhort: and therfore we may iuſtly feare, leſt God take from vs the Goſpel of life, and D giue it to a nation that will bring forth the fruit of it.

Moreouer, in that *Paul* ſaith, that *God was mightie by him, and* Peter, *to the Iewes and Gentiles,* wee are to conſider the efficacie of the Miniſterie. Of it three cautions are to be obſerued. The firſt, that grace or power to regenerate, is not included in the word preached, as vertue to heale, in a medicine. *Paul* ſaith, *Hee that planteth, and he that watereth, is not any thing,* 1. Cor. 3. 7. To regenerate, is the proper worke of God, not agreeing to angels, no not to the fleſh of Chriſt, exalted aboue men and Angels. For the vertue to renew or regenerate, is not in it, as in a ſubiect, but in the godhead of the Sonne. The ſecond caution is, that grace is not inſeparably annexed, and tyed to the word preached; for to ſome it is the ſauour of death, to death. The third is, that the preaching of the word is an externall inſtrument of faith, and regeneration: and the proper effect of it, is to declare, or to ſignifie. And it is an inſtrument; becauſe, when the miniſters of the word, do by it ſignifie and declare, what is to be done, and what is the wil of God, the Spirit of God inwardly enlightens the minde, and inclines the heart to beleeue & obey. Hence wee learne, that it is a magicall fiction, to ſuppoſe that fiue words, *For this is my body,* ſhould tranſubſtantiate the bread into the body of Chriſt. Secondly, we learn, that the Sacraments do not confer grace, *ex opere operato, by the worke done.* For the word and Sacraments, are both of one nature (Sacraments being a viſible word.) Now the word, and the preaching of it, doth not confer grace, but only declare what God will confer. Thirdly, by this it appeares, that charmes or ſpels, haue not force in them to cure diſeaſes, & to worke wonders, but by ſatanicall operation. For the beſt word of all, euen the word preached, hath it not. Laſtly, we are here to be put in minde, that wee loſe no time in hearing of the word; for it is a meanes whereby we are cleanſed and renewed. *Every branch that bringeth forth fruit, God purgeth it* by his word and other meanes, *that it may bring forth more fruit,* Ioh. 15.

It is a thing to bee obſerued, that the Apoſtles at Ieruſalem, acknowledged *Paul* to bee an Apoſtle: becauſe he had the gift of an Apoſtle, and becauſe his miniſtery was powerfull among the Gentiles. Therfore, they which haue the gift of teaching, by whom alſo God is powerfull in the conuerſion of ſinners, are miniſters certainely called of God. Let them thinke on this, that vtterly condemne the miniſtery of the Church of England. For many teachers among vs, can ſhew both the gift of teaching, and the power, or the efficacie of their miniſtery.

It is worth the marking alſo, that the Apoſtles are called *Pillars.* Here we ſee, what is the charge of the miniſters of the word, namely, to ſuſtaine and to vphold the Church, by doctrine, prayer, counſell, good life. *Elizeus* is called of *Ioas, The charrets and horſe-men of Iſrael,* 2. King. 13. 4. And the Church of God vpon earth, is called *the Pillar and ground of truth,* in reſpect of the Miniſtery of the word, 1. *Tim.* 3. 15.

Againe, in that all miniſters in their places (according to the meaſure of gifts receiued) are *pillars,* they are admoniſhed hereby to be conſtant in the truth, againſt al enemies whatſoeuer. It is the praiſe of *Iohn Baptiſt,* that he was *not a reede ſhaken of the winde,* Mat. 11. 7. All beleeuers are to ſtand faſt in temptation, againſt their ſpirituall enemies, *Epheſ.* 6. 13. and this they ſhall the better doe, if they be directed by the good example of their teachers.

Thirdly, in that Miniſters are *pillers*, wee are taught to cleaue vnto them, and their miniſterie, at all times, in life and death. For we are *liuing ſtones in the Temple of God*: Chriſt is our *foundation*, and they be *pillers* to holde vs vp: & therfore not to be forſaken, *Deu.* 12. 19.

Furthermore, *Paul* at this time was not accounted a pillar, for he ſaith thus, *Iames, Cephas, Iohn, are accounted pillars*; as who ſhould ſay, I am accounted none. Thus *Paul* goes through good report, and euill report, and is content to be contemned.

Laſtly, the example of concord among the Apoſtles is to be obſerued: in that they giue the right hands of fellowſhip one to another.

10. *Warning only that we ſhould remember the poore: which thing alſo I was diligent to doe.*

In theſe words, *Paul* ſets downe the fourth and laſt ſigne of his approbation at Ieruſalem, on this manner. At my departing, the Apoſtles warned me to remember the poore, and of no other thing did they giue me warning: therefore there was a full and perfect conſent betweene vs.

In theſe words, two things are ſet downe, the Apoſtolicall warning, and the practiſe of it by *Paul*. The warning in theſe words, [*Warning onely that we ſhould remember the poore.*] In them three points are to be conſidered. The firſt, that the Church of Ieruſalem is in extreame pouertie. And the cauſes of it may bee two. The firſt, becauſe the poorer ſort receiued the Goſpell: thus it was in Corinth, 1. Corinth. 1. 26. *Not many wiſe according to the fleſh, not many mightie, not many noble.* The like haue wee in experiehce at this day: the poorer ſort among vs doe more heartily receiue it, then they of the richer ſort. By this we are taught, that we may not fixe our loue, & our confidence vpon riches: and that they that buy, muſt bee as though they bought not, and they that poſſeſſe, as though they poſſeſſed not. Becauſe riches ſteale away the heart. The ſecond cauſe of their pouertie was, that *they were depriued of their riches for the profeſſion of the name of Chriſt*, 1. Theſſ. 2. 14. Heb. 10. 34. Here wee are taught to ſitte downe, and to reckon what the profeſſion of Chriſt will coſt vs to the vttermoſt: and wee muſt put this in our account, that we muſt be readie, and willing to part with the deereſt things in the world, for the name of Chriſt. And this reckoning and reſolution muſt wee daily carry about with vs.

The ſecond point is, VVhy the Church of Ieruſalem muſt be releeued by the Gentiles, conſidering by Gods Law, Deut. 15. 11, euery place muſt releeue his owne poore? *Anſ.* VVe are firſt of all, debters to our owne poore, and they muſt firſt be releeued: this done (in the caſe of extreame neceſſitie) wee are debters to the poore a thouſand miles off. And in this caſe, did the Apoſtles craue releefe of the Gentiles, for them of Ieruſalem.

The third point is, that the Apoſtles themſelues are carefull for the gathering of releefe. Hence wee learne, that it is the office of Paſtours and teachers, not onely to preach and diſpence the word, but alſo to haue care of the poore: and this care is to be ſhewed in exhortation, counſell, ouerſight. As for the adminiſtration and execution of matters belonging to the poore, it belongs to others. If the Apoſtles at any time gathered, carried, & diſpenſed releefe, it was becauſe the Church was not yet founded, and planted; and therefore there was no other to doe it.

Now I come to the practiſe of *Paul*, in theſe words; *Which thing alſo I was diligent to doe.* Here firſt let vs marke, that *Paul* who had ſpoiled, and made hauocke of the Church of Ieruſalem, now gathers releefe, (and as wee ſay) begges for it: and no doubt, the rather that hee may make ſome recompence for the wrong hee had done. By his example wee are taught to make ſatisfaction for all iniuries and hurts done to others, and that to the vttermoſt. Hee that ſteales, according to the qualitie of his theft, muſt reſtore either two-folde, or foure-folde, Exod. 22. 7. hee that maimes a man, muſt *pay for his healing, and for his reſting*, that is, for the loſſe of his labour, Exod. 21. 19. *Daniel* ſaith to *Nabuchadnezzar, O King, breake off thy ſinnes with almes-deedes*, Daniel 4. 24. that is, whereas thou haſt beene giuen to cruelty, and oppreſſion, ceaſe to doe ſo any more, & make ſome recompence by giuing of almes. *Dauid* ſaith, it is the property of a wicked man, *to borrow, and not to repay*, Pſalm. 37. 21. Satiſfaction, recompence, and reſtitution, is the way to life, by the appointment of God, Ezec. 18. 7. and 33. 15. *If thou reſtoreſt the pledge, and repay that which thou haſt robbed, thou ſhalt liue, and not die.* The Lord ſaith, *Are the treaſures of wickednes yet in the houſe of the wicked?* and hee addes, *that hee will not iuſtifie the falſe ballance*, Mich. 6. 10, 11. *Zacheus* in his conuerſion, for known wrongs reſtores foure-folde: and for his vnknowne wrongs he giues halfe his goods to the poore, Luk. 19. 7.

Let vſurers, ingroſſers, and al that oppreſſe, or deale deceitfully, remember this; and beginne to make conſcience of this duty of ſatiſfaction, or reſtitution. And that it may the better bee practiſed, I will further ſet downe fiue points.

The firſt is, who muſt ſatiſfie and reſtore? *Anſ.* Hee that is the cauſe of any wrong, or loſſe to others: and all they that are acceſſary. Men may be acceſſarie many waies, by commaundement, by counſell, by conſent, by partnerſhip, by receiuing, by ſilence when a man ought to ſpeake, by not hindring, when hee ought to hinder, by not manifeſting that which we ought to manifeſt.

The ſecond is, To whome muſt reſtitution be made? *Anſ.* To him that is wronged, and beares the loſſe, (if the partie be knowne and aliue:) if he be dead, to his heires: if al be dead, to the pore. If the perſon wronged bee not knowne to vs (as often it fals out) then reſtitution is to bee made to the Church, or commonwealth, and reſtitution is to be turned into almes for the poore, *Dan.* 4. 24. Moreouer, if both the giuing & the receiuing of a thing bee vnlawfull, as in bribes, and Simoniacall gifts; reſtitution is not to bee made to the giuer, but, as before, it is to bee applied to common vſe, ſpecially to releefe.

The third point is, What muſt bee reſtored? *Anſ.* The things which are of vs vniuſtly receiued, or detained, either knowne to vs, or vnknowne. If they be knowne, they are in their owne kinde to bee reſtored, or in value, *Exod.* 21. 19. If the partie who is to reſtore, be in extreame pouertie, and haue not wherewith to make recompence, hee muſt doe that which hee can, that is, hee muſt ſhew a ready, and willing minde: and this is done by confeſſion, and by crauing of pardon. If goods to be reſtored, be for their value and quantity vnknowne, then reſtitution muſt bee made according to the iudgement, and diſcretion of them that are wiſe.

The fourth point is, touching the time when? *Anſwer.* In reſpect of preparation of minde, wee muſt preſently ſatisfie: yet not in reſpect of execution. For the act of reſtitution may be deferred, if there be ignorance of the right, or ignorance of the fact, if the reſtorer be in extreame neede: or if vpon preſent reſtitution, life, goods, or good name bee endangered.

The laſt point is, in what order and manner reſtitution is to be made? *Anſ.* Things certaine muſt firſt be reſtored, and things vncertaine after. Among things certaine, that is, which certenly belong vnto another, things bought and not deliuered, are to be reſtored: and *Depoſita*, things committed to our truſt. If things to be reſtored for their value and quality be vncertaine, the order is this; Reſtitution muſt be made (according to the diſcretion of wiſe men) in ſome part: and for the reſt, pardon to be craued. Againe, in reſtitution, warineſſe is to bee vſed, leſt by ſupplying the loſſes of other men, wee procure to our ſelues the loſſe of good name.

Againe, in *Pauls* practiſe we ſee an earneſt care and diligence to prouide for the poore. And his diligence is further expreſſed, Rom. 15. 25. 28. where it is ſaid, that *hee miniſtred to the Saints at Ieruſalem*, and withall, that hee gaue himſelfe no reſt in this duty, till hee had *ſealed this fruite vnto them*, that is, till hee ſawe it done according to his deſire. His example muſt be followed of vs. It is not enough for vs to giue good words, and to wiſh well, but wee muſt in our places and callings, doe our endeauour, that releefe may euen be ſealed to our poore. And there bee many reaſons to mooue vs. Firſt, let vs conſider that the charge was very great, to maintaine the altar of the Lord in the old Teſtament, with ſheep, and oxen, and offerings of all kindes: and now in the new Teſtament, the poore come in the roome of the Altar. Secondly, the poore repreſent the perſon of Chriſt; and in them he comes vnto vs, & ſaith, *I am hungry, I am naked, I am harbourleſſe*: therefore, look what we would doe to Chriſt, the ſame muſt we doe to them. Thirdly, the poore haue title and intereſt, to part of our goods: for God is the Lord of them, and wee are but ſtewards to diſpoſe and vſe them, according to his appointment. And his will is, that part of our goods be giuen for the releefe of the poore. If this be not done, wee are theeues in reſpect of the goods wee poſſeſſe. Laſtly, mercy or the bowels of compaſſion in vs, is a pledge, or an impreſſion of the mercie that is in God towards vs: and by it wee may know, or feele in our ſelues, that mercie belongs vnto vs. Thus we ſee what is our duty: now let vs conſider what is our fault. Not to blame any perſon or perſons, it is our common fault, that we are backward & ſlacke in this duty. And the cauſe is, in that we doe not heartily giue our ſelues to Chriſt: and this makes vs to bee ſo ſlacke in giuing our goods to the poore, 2. Cor. 9. 5. Againe, wee commonly liue (as it were) without a law. We doe not with *Dauid*, ſet Gods Law before vs, Pſal. 119. v. 168. Neither doe wee apply our hearts to his ſtatutes, v. 112. For then would we with *Dauid, make haſt to keep the commandements of God*, v. 60. Specially this great commandement of releefe: and the rather, becauſe the obſeruing of it, is the enriching of vs all.

Laſtly, let vs marke, that *Paul* beeing warned of the Apoſtles, was diligent to doe that whereof hee was warned. The like muſt wee doe. It is not ſufficient to heare; but beſide this, there muſt bee in vs a care and diligence to doe and practiſe that which we heare. For this is to build vpon the rocke. And it is a common fault to heare much, and doe little, *Ezech.* 33. 24.

Verſ. 11. *And when* Peter *was come to Antioch, I withſtood him to his face: for he was to be blamed.*

In theſe words *Paul* propounds the ſecond anſwer, which hee makes to the obiection, mentioned in the beginning of the chapter, to this effect: Though the Church glorifie God for thee: yet will not the Apoſtles doe it, becauſe thou art contrarie to them. Here *Paul* anſwers, that there was indeede a diſſention betweene him and *Peter*, when hee withſtood *Peter* to his face at Antioch: but the fault was not his, but *Peters*, who was *wholly to be blamed.*

For the better vnderſtanding of theſe words, three points are to be handled. The firſt is, who was reſiſted? The anſwer is, *Peter* the Apoſtle. For the intent of this chapter is, to ſhew what agreement there was betweene *Paul*, and the reſt of the Apoſtles. And there was no Apoſtle of this name but one. Therefore, they among the Auncient, are greatly deceiued, who thinke, that the Apoſtle *Peter* was not reprooued, but ſome other of that name. The ſecond point is, who reſiſted? *Anſw. Paul:* and that not for ſhew and faſhion, but in truth, and good earneſt. And this appeares, becauſe in the words following, he ſets downe a waightie and vrgent cauſe of his reproofe. Therefore *Ierome* and others are deceiued, who thinke that *Paul* reprooued *Peter* ** in ſhew and appearance*, and not in good earneſt. The third point is, what was *Pauls* minde and meaning, in reſiſting *Peter*? *Anſw.* To doe his office. The kingdome of God, & all things pertaining thereto, muſt haue free paſſage without reſiſtance. The ſecond petition is, *Thy kingdome come. Iohn* the Baptiſt preached thus, *Prepare the way of the Lord, and make his pathes ſtraight*, Mark. 1. Saint *Paul* ſaith, *Pray that the word of God may haue free paſſage, and be glorified*; 2. Theſſ. 3. 1. Contrariwiſe, ſuch things as hinder the kingdome of God, muſt be withſtood. Therefore *Peter* ſaith, *Reſiſt your aduerſarie the diuell, ſtrong in faith*, 1. Pet. 5. 9. And thus men that are inſtruments of euill, are to be withſtood. And here *Paul*, by an holy reproofe, withſtands *Peter* for his badde example.

* Simulatè non verè.

In *Paul*, here firſt we may behold an example of true vertue, in that he reſiſts euill, to the vttermoſt of his power, following his own rule, *Abhorre that which is euill, and cleaue vnto that which is good*, Rom. 12. 9. *Haue no fellowſhip with the vnfruitfull works of darkeneſſe, but rather reprooue them*, Eph. 5. 11. In like manner muſt euery one of vs reſiſt euill; firſt, in himſelfe, and then in them that appertaine to him. Therefore *Paul* ſaith to all, *Put on the armour of God, that ye may reſiſt*, Eph. 6. 13. Here 2. things may be demanded: firſt, *what muſt we reſiſt? Paul* anſwers againe, *Principalities, and powers, and ſpirituall wickedneſſes*: that is, the diuell, and all his angels. It may be ſaid, we haue no dealing with them, for they vſe not to appeare vnto vs. *Anſ.* The diuell comes not vnto vs viſibly, but in the perſons of euill men, and in the badde examples of all men. This made Chriſt ſay to *Peter*, Math. 16. 23. *Come behind me, Satan, for thou art an offence vnto me*, when *Peter* would haue diſſwaded him from going to Ieruſalem. Againe, it may be ſaid, *In what things muſt we reſiſt them? Paul* anſwereth, *In heauenly things*, verſ. 12. that is, in things which pertaine to Gods kingdome, and concerne either the ſaluation of our ſoules, or the worſhip of God. For the diuell ſeeketh by all manner of euils, to hinder theſe good things. Moreouer, this duty of reſiſting euill is ſo neceſſarie, that we muſt reſiſt ſinne, if neede be, to the very ſhedding of our blood, Heb. 12. 4.

Againe, we haue in *Paul* an example of boldneſſe and libertie in reproouing of ſinne. This was a thing commaunded to the Prophets and Apoſtles, Iſa. 58. 1. *Cry and ſpare not, lift vp thy voice like a trumpet, ſhew my people their tranſgreſſion*. Ier. 1. 17. *Truſſe vp thy loines, ariſe and ſpeake vnto them all that I command thee: be not afraid of their faces, leſt I deſtroy thee before them*. Like libertie may the miniſters of the word vſe, obſeruing *Pauls* rule, 2. Tim. 1. 7. *God hath not giuen vs the ſpirit of feare, but of power, and of loue, and of a ſound minde.* Where he ſets downe *three caueats*. Firſt that this libertie in reproouing, is not the fruit of a bold and raſh diſpoſition, but it is a fruit of Gods ſpirit, and ſo to be acknowledged. Reade Mich. 3. 8. The ſecond, that the vſe of this libertie is to be ordered by a ſound minde, whereby we are able to giue a good account of our reproofes, both for the matter, and manner of them. The third is, that all our admonitions muſt be ſeaſoned and tempered with loue: that they tend to the good and ſaluation of them that are reprooued. Theſe caueats obſerued, libertie in reproouing ſhall neuer want his bleſſing, Iſai. 50. 7.

Thirdly, here is an example in *Paul*, of an ingenuous and honeſt minde. When he ſees *Peter* do amiſſe, he reprooues him to his face. Contrarie to this, is the common practiſe in backbiting, whiſpering, and tale-bearing, whereby it comes to paſſe, that when a man is in fault, euery man knowes it, ſaue he which is in fault. This vice the law of God expreſſely forbids, Leu. 19. 16. And it is the propertie of a good man, *not to take vp a falſe report*, Pſal. 15. And *Dauid* reprooues *Saul*, becauſe he did but lend the eare to tale-bearers, ſaying, *Wherefore giueſt thou an eare to mens words that ſay, behold Dauid ſeeketh euill againſt thee?* 1. Sam. 24. 10.

In *Peter*, who when he was reprooued made no reply, we ſee an example of patience and humility, whereby he humbled himſelfe before the reproouer, when he was conuicted of an offence. The like was in *Dauid* when he ſaid, *let the righteous ſmite mee*. Pſal. 141. v. 5.

Whereas *Paul* ſaith, that *Peter* was to be blamed, or condemned, not in reſpect of his perſon, but of his example: we ſee that excellent men euen the chiefe Apoſtles are ſubiect to erre, and be deceiued. It may be ſaid, how then may we truſt them in their writings? I anſwer, while they were in deliuering any thing to the Church, whether it were by ſermon, or writing they were guided by the infallible aſſiſtance of the ſpirit, and could not erre. Otherwiſe they might erre, when they were out of this worke, in mind, will, and affection, or action. Thus *Ionas*, when he ſaw that Nineuie was not deſtroied, was impotent in his anger. *Nathan* was deceiued in giuing aduice to *Dauid*, touching the building of the temple. 2. Sam. 7. The Apoſtles at the aſcenſion of Chriſt, ſtill dreamed of an earthly kingdome ſaying, *When wilt thou reſtore the kingdome to Iſrael?* Act. 1. And *Peter* being bidden to ariſe, and eate of things forbidden by the ceremoniall law, ſaid, *Not ſo Lord*, Act. 10. 14.

Thus then, if *Peter* was ſubiect to errour, the pretended ſucceſſours of *Peter*, namely, the Biſhops of Rome, cannot be free from errour. It is alledged, that *Peter* erred in life, and not in doctrine. I anſwer, it was ſo indeed: yet did his bad example tend to the ruine of doctrine, if it had not beene preuented. Therefore, the errour that was in act, if we reſpect the euent, was in doctrine. Againe, I anſwer, that an errour in action, preſuppoſeth an errour in minde, or at the leaſt, ſome ignorance: becauſe the minde is the beginning of the thing done. Thus all ſinners, are called *ignorant perſons*. Heb. 5. 2. And it ſeemes that the errour of *Peter* was, that of two euils, it was the beſt to chooſe the leſſe: that is, to chooſe rather to offend the Gentiles, then the Iewes, to whom he was an Apoſtle ſpecially appointed.

Here againe we miſerable wretches are taught to watch and pray, that God wold not leade vs into temptation, cōſidering moſt excellent men are ſubiect to falling. And men muſt be warned not to abuſe *Peters* example in bolſtering themſelues in their naughtie waies, by ſaying, we are all ſinners, that the beſt man aliue is a ſinner, that the iuſt man falls ſeuen times a day. For the place in the Prouerbs 24. 14. is ſpoken of affliction and not of ſinne: the iuſt man falls ſeuen times, that is, he falls into manifold perils. And further, we ſhould not onely conſider the faults of iuſt men, but alſo their conuerſion and repentance. And againe, to ſinne and to commit ſinne, are two diuers things. Though the godly ſinne, yet doe they not keepe a courſe in ſinning and goe on from ſinne to ſinne.

Verſ. 12. *For before certen came from* Iames, *he ate with the Gentiles: but when they were come, he withdrew himſelfe, fearing them that were of the circumciſion.*

Verſ. 13. *And other Iewes diſſembled likewiſe with him: in ſo much that* Barnabas *was brought into their diſſimulation alſo,*

The Apoſtle hath propounded his ſecond anſwer in the former verſe: now he proceedes to make a declaration of it. And firſt, he ſets downe the cauſe why *Peter* was reprooued, and the manner of reproofe. The cauſe is in the 12. and 13. verſes, namely *Peters* ſin. And this ſinne is ſet forth by foure things. By the name of the ſinne, the matter of the ſinne, the cauſe of the ſinne, the effects of the ſinne.

The name of the ſinne is noted, when *Paul* ſaith, *And other Iewes diſſembled likewiſe with him*, v. 13. where I gather that *Peters* ſinne was *Simulation*. *Simulation* of it ſelfe is a thing indifferent, and according to circumſtances is either good, or euill. Lawfull ſimulation is, when men conceale that which they may lawfully conceale, and ſignifie ſomething either by word or deede, that is onely beſide the truth, and not contrary to it. This was the *Simulation* of *Ioſeph*, who carried himſelfe as a ſtranger to his brethren in Egypt after he had examined them, and knew who they were. Gen. 42.

A This was the *Simulation* of Chriſt, who when he was come to *Emmaus, made as though he would haue gone further*, Luk. 24. 28. Thus *Paul* among the Iewes, plaid the Iew, 1. Cor. 9. 20. Vnlawfull *Simulation* is, when ſomething is ſignified, or fained againſt the truth, or to the preiudice of any. Of this kind was the ſimulation of *Peter*, which tended to the preiudice of the Goſpel, and to the offence of the Gentiles.

The ſecond point is, the matter of the ſin, or the ſinne it ſelfe, which was on this manner. Firſt, among the Gentiles at Antioch, he vſeth Chriſtian libertie, in eating things forbidden by the ceremoniall law: yet after B the comming of certaine Iewes from Ieruſalem he ſeparates himſelfe from the Gentiles, and plaies the Iew among the Iewes. Like to this, was the halting of the Iſraelites betweene God and Baal. 1. King. 18. 21. and the practiſe of ſundry men, who are Proteſtants with vs, and yet in other countries goe to Maſſe: and the practiſe of our people, who change their religion with the times.

Here we ſee the great weakneſſe of *Peter*, in that vpon a very litle occaſion, and that preſently, he falls away from his profeſſion to his old courſe. In him we may behold our owne weakeneſſe, and conſider what we are like to doe in like caſe. We now profeſſe the Goſpell of Chriſt: yet if any occaſion were C offered, it is to be feared, that many of vs would be eaſily mooued to returne to our old prophaneneſſe, and to the ſuperſtition of popery. But for the ſtaying and the better eſtabliſhing of our mindes, let vs alwaies remember, that they ſhall periſh, who withdraw themſelues from their faith, profeſſion, and obedience, which they owe vnto God, Heb. 10. 38. Pſal. 73. 27.

Againe, here it muſt be obſerued, that *Paul* in deſcribing the ſin, expreſſeth two actions, *his eating with the Gentiles*, and *his ſeparation from them*; the firſt good, and the latter euill. The beginning of his action was good, but the end of it was naught. The reaſon is this: the man regenerate is partly fleſh, and partly D ſpirit: and hereupon it is, that when we will that which is good, we cannot accompliſh it, and euill is preſent with vs. The child of God is like a lame man, that goes the right way, but yet halts at euery ſteppe. *Abraham* and *Sara* deſire iſſue, that is from the ſpirit: but they deſire iſſue by *Agar* their handmaid, that is from the fleſh. *Rebecca* ſeekes the bleſſing for *Iacob*: that is a worke of the ſpirit: but ſhee ſeekes it by lying, that is from the fleſh: *Peter* eates with the Gentiles, that is from Chriſtian liberty, he after ſeparates himſelfe, that is from corruption. Thus we ſee that the beſt workes are imperfect, and mixed with corruption: and that for the beſt workes we muſt humble our ſelues, and ſeeke pardon, not in reſpect of the goodneſſe of the worke, but in reſpect of the defect thereof.

It may be demaunded, how the act of *Peter* ſhould be a ſinne, conſidering he did onely abſtaine from certaine meates, that he might auoid the offence of certaine Iewes? *Anſw.* The fact of *Peter* conſidered by it ſelfe, is not a ſinne: for *Paul* did the like in playing the Iew: but the circumſtances make it a ſin. For firſt of all, *Peter* doth not onely abſtaine from meates forbidden by the ceremoniall law, but alſo he withdrawes himſelfe from the companie of the Gentiles, and keepes companie apart with the Iewes. Secondly, he abſtaines not among the Iewes at Ieruſalem, but at Antioch among the Gentiles, where a little before, he had openly done the contrarie, in vſing his Chriſtian liberty. Thirdly, he vſed this abſtinence, when certen Iewes came from Ieruſalem, to ſearch out the liberty of the Gentiles. Fourthly, while *Peter* ſeekes to auoid the ſmall offence of ſome Iewes, he incurres a greater offence of all the Gentiles. Laſtly, this act of *Peter*, did tend to the ouerthrowing of *Pauls* Miniſterie, and the ſuppreſſing of the truth of the Goſpell. Thus then the act of *Peter* becomes vnlawfull, that was otherwiſe lawfull, beeing ſimply conſidered by it ſelfe. Here it may be demaunded, what *Peter* ſhould haue done? *Anſ.* He ſhould haue openly withſtood the Iewes, that came from Ieruſalem: as *Paul* withſtood them that vrged the circumciſion of *Titus*: *Or againe* before he had plaid the Iew, he ſhould haue aduertiſed the Gentiles that for a time he was to yeeld to the infirmitie of ſome Iewes.

In *Peters* example, we are taught, that we muſt not offend God, though all the world be offended. Leſſe offences muſt giue place, when the great offence is at hand: that is, when God is diſhonoured, and the very leaſt part of his truth is ſuppreſſed.

The third point to be conſidered, is, the cauſe of the ſinne of *Peter*; and that was the feare of the offence of the Iewes. Here two queſtions are to be handled. The firſt, how *Peters* feare ſhould be a ſinne? *Anſw.* There is a naturall feare created by God, and placed in the heart of man. This feare of it ſelfe is good. Neuertheleſſe, by the corruption of nature it becomes euill. And it is made euill two waies. One is, when men feare without cauſe, as when the Diſciples feare Chriſt walking vpon the ſea, and feare drowning when Chriſt was in the ſhip with them. The other is, when there is no meaſure in feare. As when men ſo feare the creature, that they neglect their dutie to God. This was *Peters* feare, and it was a ſinne in him. For God is to be feared ſimply, becauſe he is Lord of body and ſoule, and can deſtroy both: and he is to be feared for himſelfe, whereas euery creature is to be feared in part onely, and for God, Rom. 13.3.4. By this we are taught daily to inure our ſelues in our hearts to feare God aboue all things.

The ſecond queſtion is, how *Peter* could haue the feare of God, conſidering he feared A men more then God, at the leſt in this one action? *Anſw.* There are three kinds of feare. One is, without all ſinne: this was in *Adam*, and in Chriſt. The ſecond is, altogether ſinful, in the wicked and vngodly, becauſe it is ſeuered from faith and obedience: as when there is a feare of men, without the feare of God. The third is, a mixed feare in them that are regenerate, in whom the feare of God is ioyned with the corrupt feare of man. And in this mixture otherwhiles the one preuailes, otherwhiles the other. And this feare was in *Peter*: in whom at this time the carnall feare of man, preuailed againſt the true feare of God.

Paul notes feare to be the cauſe of *Peters* B ſinne, that he may thereby ſignifie vnto vs, what kind of ſinne it was, namely, a ſinne not of *malice*, but of *infirmitie*. A ſinne of infirmitie is, when there is a purpoſe in the heart not to ſinne: and yet for all this, the ſinne is committed, by reaſon the will is ouercarried by temptation, or by violence of affection, as by feare, anger, luſt. Thus *Peter* ſinned. And let it be remembred, that to ſinne of infirmitie is properly incident to ſuch as be regenerate, as *Peter* was. Euery wicked man makes his ſinne his infirmitie: fornication is the infirmity of the fornicator: drunkenneſſe the infirmitie of the drunkard, &c. But it is falſe which they ſay. For they ſinne with all their hearts when they ſinne.

The fourth and laſt point is, the effect of C *Peters* ſinne, in drawing the Iewes, and *Barnabas* to the like diſſimulation. Here we ſee the contagion of euill example. And hence we learne, that Miniſters of the word muſt of neceſſitie ioyne with good doctrine, the example of good life. For firſt of al, it is the expreſſe commaundement of God, 1. Pet. 5.3. *Be patternes of the flocke*. 1. Tim. 4.12. *Be an enſample in word, conuerſation, loue, ſpirit, faith, purity*, Phil. 4.8. *What ye haue ſeene in me, that doe*, Math. 5.16. *Let your light ſo ſhine before men, that they may ſee your good workes.* Secondly, practiſe in the Miniſter is a part of his teaching. For the multitude doe not marke ſo much what men ſay, as what men doe. *Herod* did many things, not becauſe *Iohn* the Baptiſt was *a good Mini-* D *ſter*, but becauſe he was *a good man*, Mar. 6.20. Thirdly, Miniſters haue not the preſence and protection of God, vnleſſe their liues be vertuous and godly. *If thou turne, thou ſhalt ſtand before me*, Ierem. 15.19. *God reueales his ſecrets to the Prophets his ſeruants*, Amos 3.7. Laſtly, fearefull iudgements of God belong to Miniſters of wicked liues. Deſtruction befals the ſonnes of *Eli* and their families, becauſe they by leud example made the people of God to ſinne, 1. Sam. 2.24. The like befell the ſonnes of *Aaron* for their preſumption.

Againe, al ſuperiours are warned to goe before their inferiours by good example. When *Moſes* went into Egypt to be the guide of the Iſraelites, the Lord would haue deſtroyed him, by reaſon of the badde example in his owne family, namely, the vncircumciſion of his child. *Dauid*, for his euill example, whereby he cauſed the enemies of God to blaſpheme, is puniſhed, and that after his repentance, that men might ſee in him an example of Gods iudgement againſt ſinne; 2. Sam. 12. 14.

Here againe we ſee, that the conſent of many together, is not a note of truth: *Peter, Barnabas*, and the Iewes, altogether are deceiued, and *Paul* alone hath the truth. *Panormitane* ſaith, that *a lay-man bringing Scripture, is to be preferred before a whole Councell.* Paphnutius alone had the truth, and the whole Councell of Nice inclined to errour.

14. *But when I ſaw that they went not with a right foot to the truth of the Goſpell, I ſaid to* Peter *before all men: If thou beeing a Iew, liueſt as the Gentiles, and not like the Iewes, why conſtraineſt thou the Gentiles to doe like the Iewes?*

In theſe words *Paul* ſets down the reproofe of *Peter*, and the whole manner of it. In it many points are to be conſidered. The firſt is, the time of this reproofe: and that was ſo ſoone as *Paul* ſaw the offence of *Peter*. Here we learne, that we muſt reſiſt, and cut off the firſt beginnings of temptation, of ſinne, and of ſuperſtition, becauſe we are prone to euill: and therefore if it once ſet footing in vs, it wil take place.

The ſecond point is, the foundation of the reproofe in theſe words [*when I ſaw*,] and that is a certen knowledge of *Peters* offence. Here we are to take notice of the common fault, and that is, that we vſe to cenſure, and condemne men, ſpecially publike perſons, vpon ſuſpitions, and coniectures, and heare-ſay: whereas we ſhould not open our mouthes to reproue, till we haue certen knowledge of the fault. Moreouer, publike perſons, as Magiſtrates and Miniſters, haue their priuiledge, that an accuſation is not to be receiued againſt them, without there be a proofe by two or three witneſſes, 1. Tim. 5. 20.

The third point is, the fault reprooued, which is here expreſſed by an other name, *not to walke with a right foote to the truth of the Goſpel*: that is, not to conuerſe with men, and to carrie himſelfe ſo, as he may be ſutable to the ſinceritie of the Goſpel both in word, and deede.

Here is a notable duty ſet downe for all men, *To walke with an euen foote according to the truth of the Goſpel*: and this is done, when in word and deede, and euery way, we aſcribe all the good we haue, or can doe, to grace, to mercie, and to Chriſt: when againe, in word, and deede, and euery way, we giue all thankes to God, for grace and mercy by Chriſt. Here two ſorts of men are to be condemned, as halters in reſpect of the truth of the Goſpel. The firſt, are Papiſts, who ioyne Chriſt and workes in the cauſe of our iuſtification, and ſaluation. The ſecond, are carnall Proteſtants, and all other ſorts of men, that profeſſe the name of Chriſt, & withall challenge to themſelues a libertie to liue as they liſt. For they walke contrarie to the Goſpel, diſioyning iuſtification and ſanctification, faith and good life, remiſſion of ſinne and mortification. This is the riſe and common ſinne of our daies. We are light in the Lord, but we walke not as children of light. We are content to come to the marriage of the kings ſonne, but we come not with the marriage garment. It is to be feared, this very ſinne will baniſh the Goſpel, and bring all the iudgements of God vpon vs. Let vs therefore repent of our vneuen and halting liues: and preuent the Lords anger, by walking worthy the Goſpel of Chriſt.

It will be ſaid, how muſt we performe this duty? *Anſw.* Two rules muſt be remembred. The firſt is, that we muſt haue and carrie in vs a right heart. For the want of this was *Simon Magus* condemned, Act. 8. 21. A right heart is an humble and an honeſt heart. The humble heart is, when in eſtimation of our owne hearts, we abaſe our ſelues vnder all creatures vpon earth, and that for our offences: when againe, in the affection of our hearts, we exalt the death, and blood of Chriſt, aboue all riches, aboue all honours, aboue all pleaſures, aboue all ioyes, and aboue all that heart can thinke, or tongue can ſpeake. The honeſt heart is, when we carrie, and cheriſh in our hearts the ſetled purpoſe of not ſinning: ſo as if we ſinne at any time, we may in the teſtimony of a good conſcience ſay, that we ſinned againſt our purpoſe. The ſecond rule is, that we muſt make ſtraight ſteppes to our feete, Heb. 12. 13. And that is done, when we endeauour to obey God, according to all his commaundements, Pſal. 119. 6. and alſo, according to all the powers of the inward man, that is, not onely in action, but alſo in will, affection, and thought. Let vs alſo apply our hearts to the doing of this, leſt if we come to the marriage of the Kings ſonne without the garment of a right heart and life, we heare the ſentence, *Binde them hand and foote, and caſt them into vtter darkneſſe, there ſhall be weeping and gnaſhing of teeth.*

The fourth point is, the place of reproofe: [*before all men*:] for they that ſinne openly to the offence of many, are openly to be reprooued, 1. Tim. 5. 20.

The fifth point is, concerning the reaſons which *Paul* vſeth for the reſtraining of the ſinne of *Peter*. The firſt is ſet downe in the 14. verſe, *If thou beeing a Iew, &c.* Here the meaning of ſome words are to be opened. To *Iudaize*, or *to liue as a Iew*, is to obſerue (and that neceſſarily,) a difference of meates, and times, according to the ceremoniall law of *Moſes*. To *Gentilize*, or *to liue as a Gentile*, is to vſe meates, and drinkes, and times, freely without difference. *Peter* is ſaid, to *compell the Gentiles to Iudaize*, not by teaching of any doctrin, (for the Apoſtles neuer erred, in teaching and deliuering any thing to the Church of God: this is a principle:) therefore he conſtrained them by the authority of his example: whereby he cauſed them to thinke that the obſeruation of the Ceremoniall law was neceſſarie.

The firſt reaſon then is framed thus: If thou beeing a Iew, vſeſt to liue as the Gentiles, thou maiſt not by thy example compell the Gentiles to Iudaize in the neceſſarie obſeruation of ceremonies: but thou beeing a Iew, vſeſt to liue as the Gentiles: therefore thou maiſt not compell the Gentiles to liue as Iewes.

Here firſt, let vs obſerue the force of euill example: it compels men to be euill. Therfore let all ſuperiours, Magiſtrates, Miniſters, and all gouernours of families, looke to their examples: for if they be euill, they conſtraine others alſo to be euill.

Here againe, we ſee what wonderfull ſubiection the auncient beleeuers yeelded to the Miniſterie of the word. For if the actions of the Apoſtles compelled men to doe this or that, what then did their doctrines and heauenly exhortations doe? When *Iohn* the Baptiſt preached, *the kingdome of heauen ſuffered violence, and the violent tooke it to themſelues.* Math.11.12. When the Diſciples preached in Iurie, *they ſaw Satan falling downe from heauen like lightning.* Luk.10.18. The weapons of *Paul* were *ſpirituall, to caſt downe holds, and to bring euery thought in ſubiection to God.* 2.Cor.10.4. Here the fault of our time is to be conſidered. We haue the forme of godlineſſe, in hearing and in outward profeſſion, but we want the power of it. For we doe not in heart yeeld ſubiection by ſuffering our ſelues to be vrged and compelled to obedience by the authoritie of the Miniſterie.

Thirdly, here we ſee wherein ſtood *Peters* ſinne: namely, in that he conſtrained men to a neceſſarie obſeruation of the Ceremoniall law: by his example binding the Gentiles to the doing of that which the Goſpell hath made free. Therefore great is the wickedneſſe of the Romane Religion: in that it placeth a neceſſitie in many things, in the vſe whereof, Chriſt hath procured vs an holy and Chriſtian libertie. In this reſpect the vowes of perpetuall continencie, of pouerty, and regular obedience, are falſely tearmed *ſtates of perfection*, and are indeed *eſtates of abomination.*

15. *We which are Iewes by nature, and not ſinners of the Gentiles:*

16. *Know that a man is not iuſtified by the workes of the law, but by the faith of Ieſus Chriſt: which (I ſay) haue beleeued in Ieſus Chriſt, that we might be iuſtified by the faith of Ieſus Chriſt: and not by the workes of the law; becauſe by the workes of the law, no fleſh ſhall be iuſtified.*

Here *Paul* laies downe the ſecond reaſon of his reproofe: it is framed thus: That which we defend, both in iudgement and practiſe, that muſt we vrge, and not the contrary: but iuſtification by faith without works we defend both in iudgement and practiſe: therefore we muſt vrge it, and not the contrarie, namely, the neceſſarie obſeruation of the law.

The *maior* is wanting: the *minor* is expreſſed in the 16. v. and it is amplified by an argument of diuers things, thus: Though we be Iewes, to whom the law was giuen: yet we forſake the law, and looke to be iuſtified by the faith of Chriſt. Secondly, the *minor* is confirmed by a teſtimonie of the Pſalme: verſ. 16. *By the workes of the law, no fleſh ſhall be iuſtified.*

Here two points are to be handled. One, of the diſtinction of the Iewes and Gentiles: the other of iuſtification.

Touching the diſtinction of Iewes, & Gentiles, ſundrie points are to be handled. The firſt, what is the cauſe of this diſtinction. *Anſ.* The good will and pleaſure of God. *Moſes* ſaith, *God choſe the Iſraelites aboue all nations,* Deut.7.6. *He loued them,* Deut.10.15. *When he diuided the nations,* Iacob *was his portion,* Deut. 32.8. *He knew them aboue al nations,* ſaith *Amos* 3.2. And he choſe them, becauſe *he loued their fathers,* Deut.4.37. Hence we gather, the free Election of God: and that they are deceiued, who thinke, that there was no difference of Iewes and Gentiles in reſpect of God, but in reſpect of themſelues: becauſe the one embraced Chriſt, the other refuſed Chriſt. But there cannot be a refuſall, where the Meſſias was not knowne: and among the Gentiles he was not ſo much as named, Rom.15.20.

The ſecond point is, wherein ſtands the difference of Iewes and Gentiles. *Anſw.* Here the Iewes are oppoſed to ſinners of the Gentiles: and therefore by the Iewes are meant an holy and peculiar people. The diſtinction thereof lies in this, that the one was holy, the other prophane: the one in the couenant, the other out of the couenant, Rom. 9. 4. 5. Pſal. 147.20. Here two errours muſt be auoided. One, that the difference lay in earthly things: which is not true. For the law was giuen to the Iſraelites: and it was *a Schoolemaſter to Chriſt,* Gal. 3. and *an introduction to a better hope,* Heb.7.19. The ſecond errour is, that they differed onely in this, that Chriſt was more plentifully and fully reuealed to the Iewes: more darkly, and ſparingly to the Gentiles. But it was otherwiſe. For the Gentiles were *without God, and Chriſt,* Eph. 2. 12. and they were left to themſelues, *to walke in their owne waies,* Act.14.16.

The third point is, how long this difference endured? *Anſw.* Till the death of Chriſt. For the Diſciples were forbidden to goe into the way of the Gentiles, Math.10.5. And Chriſt ſaith, that *he was not ſent, but to the loſt ſheepe of the houſe of Iſrael,* Math.15.24. It may be obiected, that here we ſee the difference of Iewes, and Gentiles is ſtanding, long after the aſcenſion of Chriſt. *Anſ.* Chriſt in his death did fully merit the aboliſhment of this difference, Eph. 2. Neuertheleſſe the execution of this aboliſhment was by degrees: and it was at this time begunne by the miniſterie of the Apoſtles, yet not accompliſhed.

A The laſt point is, that the Iewes are an holy people by nature: not becauſe holineſſe is conuaied to them by generation, but becauſe euen from their beginning, and birth by vertue of the couenant, they are holy. *If the roote be holy, the branches are holy*, Rom. 11.16. If either of their parents beleeue, *their children are holy*, 1. Cor. 7.14. In a ciuill contract, the father and his heire make but one perſon, and the father couenants for himſelfe, and his poſteritie; euen ſo, in the couenant of grace, he beleeues for himſelfe, and withall makes his poſteritie partaker of the ſaid couenant: & thus the poſteritie becomes holy. It may be obiected, that whatſoeuer is borne of fleſh, is fleſh. *Anſw.* The parent ſuſtaines a double B perſon. Firſt, he is to be conſidered as a child of *Adam*, and thus he brings forth a child, hauing with *Adams* nature, *Adams* corruption. Againe, he is to be conſidered as a beleeuer: and thus albeit, he doth not propagate his faith and holineſſe to his child, yet by meanes of his faith, his child is in the couenant, and conſequently is to be accounted holy in the iudgement of charitie, till God manifeſt the contrarie. Againe, it may be obiected, that if the children of beleeuing parents be borne holy, they want originall ſinne. *Anſ.* The children alſo ſuſtaine two perſons. Firſt, they are to be conſidered as children of the firſt *Adam*, and thus they are conceiued and borne in ſinne, and are children of wrath. Againe, C they are to be conſidered as children of beleeuing parents: and thus by meanes of the couenant, they are children of God: and originall ſinne which is in them, is couered from their firſt beginning, and not imputed to them.

The vſe. There was no abſolute neceſſity of circumciſion. For they which died before the eight day, were borne holy, and conſequently, in the couenant: and therfore might be ſaued. And thus Baptiſme is not of abſolute neceſſitie: for the children of beleeuers are borne holy and Chriſtian: and therefore dying in the want of baptiſme, may for all that be ſaued. The ſeale of the couenant is not of like neceſſitie, with the couenant it ſelfe.

D Secondly, here we learne, that it is not the act of baptiſme to conferre the firſt grace: but onely to confirme, and ſeale it vnto vs. Adoption, and life beginnes not in baptiſme, but before. *If the roote be holy, the branches* ſpringing thence *are holy*. We are borne Chriſtians, if our parents beleeue, and not made ſo in baptiſme.

Laſtly, if wee be borne holy, it is our ſhame that we haue made no more proceeding in holineſſe, then we haue done: the moſt remaine ignorant, and vnreformed, and they of the better ſort, either ſtand at a ſtay, or goe backward.

The ſecond point is, concerning Iuſtification, in the ſixteenth verſe, of which ſundrie things are there propounded. And firſt, I will begin with the name. The word, *Iuſtifie*, is borrowed from courts of iudgement, and ſignifies a iudiciall act. Otherwhiles it is put for the action of the iudge, and then it ſignifies to abſolue, or to pronounce innocent. Thus *Paul* ſaith, Act. 13.39. *That we are iuſtified from all things, from which we could not be iuſtified by the law of Moſes*, that is, abſolued, or cleared. Againe, he oppoſeth iuſtification to accuſation, and condemnation, Rom. 8.33. Now the contrarie to condemnation, is abſolution. Sometimes againe, the word *iuſtifie*, ſignifies the act of the partie iudged, or of the witneſſes: and then it imports as much, as to giue teſtimony, or to declare and approoue. Thus *Iames* ſaith, *Abraham was iuſtified by workes*, chap. 2. v. 22. that is, declared, and approoued to be a iuſt man by workes. In the former ſignification is the word vſed, where the holy Ghoſt deliuereth the doctrine of iuſtification, as in this place.

The vſe. Here we ſee how to diſtinguiſh betweene Iuſtification, regeneration, and renouation. Regeneration is vſually in Scripture, the change of the inward man, whereby we are borne anew. Renouation is, the change both of the inward and outward man, that is, both of heart and life. Iuſtification is neither, but a certaine action in God applied vnto vs, or a certaine reſpect or relation, whereby we are acquit of our ſinnes, and accepted to life euerlaſting. Secondly, we muſt here note, that the Teachers of the Church of Rome, miſtake the word, *Iuſtification*. For by it, they vnderſtand nothing els, but a phyſicall tranſmutation of the qualitie, and diſpoſition of our hearts, from euill to good. And by this miſtaking, they haue made a mixture or rather confuſion, of law and Goſpel. Thirdly, here we ſee, what is to be the diſpoſition of the partie iuſtified: (for by the conſequent we may learne the antecedent.) A man therefore that would be iuſtified, muſt come before the iudgement ſeate of God, and there muſt he pleade guilty, and be his own aduerſarie, condemning himſelfe: and beeing preſſed with the terrours of the law, he muſt flie and make his appeale to the throne of grace, for pardon in Chriſt: and then he ſhall be acquit, or iuſtified from all ſinnes. Thus much doth the word *iuſtifie*, import. Thus came the Publican before God, Luk. 18. when he ſaid, *Lord be mercifull to me a ſinner*; and departed iuſtified. Thus in the fift petition, we are taught to come euery day into the preſence of God, and to acknowledge our debts, and to vſe the plea of mercy, ſaying, *Forgiue vs our debts.*

The ſecond thing to be conſidered, is the ſubiect of iuſtification, or the perſon to be iuſtified, and that is man generally, ſignifying that *a Man is iuſtified*. The holy Ghoſt ſpeaketh thus generally, for two cauſes. The firſt is, becauſe al men without exception haue need of iuſtification, euen they which are regenerate, Rom. 3. 23. And in this place *Paul* ſaith, that hee and *Peter*, and the reſt *haue beleeued in Chriſt, that they might bee iuſtified by faith.* Here wee are to take notice of the miſerable condition of prophane, and ſecure Epicures, who neuer ſo much as dreame of iuſtification. The ſecond reaſon is, becauſe God communicates the benefits of iuſtification, generally to all ſorts of men: and this he doth in the Miniſtery of the word, in which he *beſeecheth men to be reconciled to God*, 2. Cor. 5. v. 21. This muſt be an inducement vnto vs, to come vnto Chriſt, humbling, and iudging our ſelues, that we may be iuſtified. God himſelfe from heauen vſeth reaſons vnto vs daily, to mooue vs to the practiſe of this dutie. What meane theſe gracious, and continuall preſeruations, of Prince and people, Church and land? By them we ſee, it is the good pleaſure of God, to giue vs a time to ſeek his kingdome, and righteouſneſſe: wherefore let vs not neglect the day of viſitation, but take the time while it ſerues, that wee may turne vnto God, and be accepted of him, and eſcape the woe pronounced vpon Corazin & Bethſaida.

The third thing to bee conſidered, concernes things excluded from iuſtification, as falſe cauſes: namely, the workes of the Law. Here it may bee demaunded, what workes are meant? I anſwer, firſt, not onely workes of the Ceremoniall, but alſo of the morall law. For all men know, that ceremoniall actions are of no vſe, vnleſſe they bee ioyned with morall duties of loue and mercie. And if *Paul* meant onely Ceremoniall workes, hee needed not to haue made ſo long a diſcourſe againſt iuſtification by workes: for he might haue ended the whole matter in a word or twaine, by ſhewing that the ceremoniall law was abrogated by Chriſt. Secondly, I anſwer, that not onely workes done before faith, are excluded, but alſo workes that follow faith, and are done in the eſtate of grace. For *Paul* here reaſons thus: If no fleſh be iuſtified by workes, then not wee beleeuers: but no fleſh at all is iuſtified: therefore not we beleeuers. *Dauid*, Pſ. 143. reaſons on the ſame manner: *No fleſh ſhall be iuſtified in thy ſight*: therfore I cannot, though otherwiſe I bee thy ſeruant, in keeping thy commandements. When *Abraham* was the father of all the faithfull, and was come to the higheſt degree of faith, and abounded in good workes, yet was hee not then iuſtified by workes, Rom. 4. 1, 2. *Paul* kept *a good conſcience before God and men*, Act. 23. and yet was *he not iuſtified thereby*, 1. Cor. 4. 4. And hee ſaith, that *wee are not ſaued by the workes, which God hath ordained that wee ſhould walke in*, Epheſ. 2. 9, 10. And the workes that God hath ordained for vs to walke in, are the beſt works of al, euen works of grace. Againe, he ſaith, that *we are not ſaued by workes of mercy*, Tit. 2. 5. It may bee obiected, that there is a *Co-operation* of workes and faith, *James* 2. 21. I anſwer, that this *Co-operation* is not in the act A of iuſtification, nor in the worke of our ſaluation, but in the manifeſtation of the truth, and ſincerity of our faith, without hypocriſie. And for the declaration and approbation of this, faith and workes ioyntly concurre. Here then we ſee it is a peſtilent and damnable doctrine of the Papiſts, when they teach iuſtification by the workes of the law. Let vs here be warned to take heede of it.

The fourth point is, the Meritorious cauſe of our iuſtification: and that is Chriſt. Here it may bee demaunded, what is that thing in Chriſt, by, and for which wee are iuſtified. I anſwer; *the Obedience of Chriſt*, Rom. 5. 19. And it ſtands in two things, *his Paſſion in life and death*, and *his Fulfilling of the Law* ioyned B therewith. For *by faith the law is eſtabliſhed*, Romanes 3. 31. *Chriſt was ſent in the ſimilitude of ſinnefull fleſh, that the rigour of the law might bee fulfilled in vs*, Rom. 8. 4. and *Chriſt is the perfection of the law for righteouſneſſe to all that beleeue*, Rom. 10. 4. *Hee that doth not fulfill all things contained in the law, is accurſed*, Gal. 3. 10. Seeing therefore wee cannot performe the things contained therein, by our ſelues, wee muſt performe them in the perſon of our Mediator: who hath ſatisfied for the threatnings of the law by his paſſion; and hath fulfilled the precepts of the law by his obedience, in all duties of loue to God and man. We owe to God a double debt. One is, that we are to fulfill the law euery moment, from our firſt C beginning, both in regard of purity of nature, and purity of action. And this debt was laid vpon vs in the creation, and is exacted of vs in the law of God. The ſecond debt is, a ſatisfaction for the breach of the law. For this double debt, Chriſt is become our Surety; and God accepts his obedience for vs, it beeing a full ſatisfaction, according to the tenour of the law.

For the better conceiuing of this obedience, foure queſtions may bee demaunded. The firſt is, when this obedience beginnes and ends? *Anſwer.* Satisfactorie obedience performed by Chriſt, beginnes in his incarnation, and endes in his death. Chriſt ſaith, Ioh. 4. 34. *It is my meate, to doe my Fathers will,* D *and to finiſh his worke.* But when was it indeed finiſhed? A little before his paſſion hee ſaid, Ioh. 17. 4. *I haue finiſhed the worke which thou gaueſt me to doe.* Againe, in the ſurrendring of his ſoule, he ſaith, *It is finiſhed*, Ioh. 19. 30. S. *Paul* ſaith, *Chriſt was obedient to the death of the croſſe*, Phil. 2. 8. The triumph of Chriſt beganne vpon the croſſe, *Coloſſ.* 2. 15. and hee could not triumph before hee had made a full, and perfect ſatisfaction for vs. When Chriſt had procured deliuerance from hell, and Right to life euerlaſting, hee there made a perfect ſatisfaction for vs, to the iuſtice of God. And this hee did in his death vpon the croſſe. For by the death of the Mediatour, *wee receiue the promiſe of euerlaſting inheritance*, Heb. 9. 15. and *with one oblation vpon the croſſe*, *he perfected them that are ſanctified*, Heb. 10. 14. and they cannot bee perfected, without the perfect obedience of Chriſt. Chriſt roſe from death, and aſcended into heauen in our roome and ſtead: and this he could neuer haue done, vnleſſe hee had made a perfect ſatisfaction in death. Here it may be asked, If ſatisfactory obedience end in the death of Chriſt, to what vſe ſerue the reſurrection, and aſcenſion of Chriſt, and his ſitting at the right hand of the Father? *Anſ.* They ſerue alſo for our iuſtification, but after another ſort. For they ſerue to apply & communicate to vs, and to put vs in poſſeſſion of the benefits which Chriſt hath procured for vs, and purchaſed by his death. S. *Paul* ſaith, *He aſcended to giue gifts to men, and to fill all things*, Eph. 4. 8, 10. And Chriſt ſaith, *When I am exalted, I will draw al men to me*, Ioh. 12. 32. And, *He liues for euer to make interceſſion for vs*. Heb. 7. 25.

The ſecond queſtion is, how Chriſt could obey beeing God, and ſatisfie for vs beeing man? *Anſw.* Chriſt muſt be conſidered, not meerely as God, or as man, but as God-man, or Man-god. For the godhead doth not redeem vs without the manhood, nor the manhood without the godhead. Neuertheleſſe, Chriſt as God and man, may both obey, and ſatisfie. For as there are in Chriſt two natures; ſo there are two diſtinct operations of the ſaid natures. And as the ſaid natures vnited, make one Chriſt, ſo the operations of the natures concurring and beeing vnited in one, make the compound worke of a Mediatour. Therfore the Obedience of Chriſt, being the work of a Mediatour, hath in it the operations of both natures. The practiſe, exerciſe, or execution of obedience, is from the manhood: therefore it is ſaid, that *Chriſt bare our ſinnes in his bodie vpon the croſſe*, 1. Pet. 2. 24. that *hee ſuffered in the fleſh*, 1. Pet. 4. 1. that *he made a liuing way by the vaile of his fleſh*, Hebr. 10. 20. that *wee are reconciled in the body of his fleſh*, Coloſſ. 1. 22. Obedience is properly a ſubiection of the will in reaſonable creatures, to the will of God: Now the will of the godhead of Chriſt, admits no ſubiection to the will of God, becauſe the will of the godhead (or of God,) is one and the ſame in all the perſons. Chriſt therefore yeelds ſubiection only in reſpect of the will of the manhood; in which he performes obedience. Moreouer, the operation of the godhead is to make the ſaid Obedience meritorious and ſatisfactory for all that ſhall beleeue. In this reſpect *Paul* ſaith, *God was in Chriſt reconciling the world vnto himſelfe*, 2. Cor. 5. 18. and that *God ſhedde his blood*, Act. 20. 28. namely, in that nature which the Sonne of God aſſumed. Hence ariſeth the value, price, and dignity of the obedience of Chriſt.

The third queſtion is, how the Obedience of Chriſt ſhould be made ours? *Anſ.* By the free donation of God. For Chriſt is really giuen vnto vs in the word and ſacraments: and

A consequently Chriſts Obedience is made ours: euen as when a peece of ground is made ours, the commodity thereof is ours alſo.

The fourth queſtion is, how the obedience of Chriſt ſhould be our iuſtice? *Anſ.* It is not our iuſtice in natural maner, for then it ſhould be in vs: but by a diuine & ſupernatural manner, namely, by Gods Acceptation, in that he accounts it ours, euen as truely, as if it were in vs. And becauſe God accepts it for ours, it is ours indeede: for his willing and approouing of any thing, is the doing of it: and he calls the things that are not, as if they were.

Thus we ſee what the obedience of Chriſt is. And here two errours muſt bee auoided. The one is of ſome Proteſtants, leſſe dange-
B rous, yet an vntruth; namely, that we are iuſtified, onely by the paſſion of Chriſt. But if this were ſo, wee ſhould be iuſtified without fulfilling the law: for (as I haue ſaid) wee owe vnto God a double debt: one by creation, namely, the fulfilling of the law in all things, from our firſt beginning: the ſecond, ſince the fall of *Adam*, namely, a ſatisfaction for the breach of the law. Now the paſſion of Chriſt is a paiment of the ſecond debt, but not of the firſt; whereas both muſt bee anſwered. For, *Curſed is he that doth not continue in all things written in the law to doe them.* The paſſion of Chriſt procureth deliuerance from hell, but alone by it ſelf conſidered, it doth not purchaſe a right to eternall life.

C *Obiect.* I. Chriſt fulfilled the law for himſelfe: therefore his paſſion alone ſerues for our iuſtification. *Anſ.* Chriſt as man fulfilled the law for himſelfe: that he might be in both natures an holy high Prieſt, & ſo continue. Neuertheleſſe as Mediatour, God and man, hee became ſubiect to the law: in this regard hee did not fulfill the law for himſelfe, neither was he bound ſo to doe.

Obiect. II. That which Chriſt did, we are not bound to do: but Chriſt (ſay ſome) fulfilled the law for vs: therefore we are not bound to fulfill the law. *Anſ.* That which Chriſt did, we are not bound to do, for the ſame end, and
D in the ſame manner. Now he fulfilled the law in way of redemption, and ſatisfaction for vs: and ſo doe not wee fulfill the law, but onely in way of thankfulneſſe for our redemption.

Obiect. III. The law doth not exact both obedience, and the penalty alſo. *Anſ.* In the eſtate of innocency, the law threatned the penalty, and it only exacted obedience. Since the fall it exacteth both obedience, and the puniſhment. The threatning of the law, exacts the puniſhment; the precepts exact obedience.

Obiect. IV. Hebr. 10. 19. *By the blood of Chriſt we haue entrance into the Holy place.* *Anſ.* By the *blood of Chriſt*, we are to vnderſtand the paſſion: and the paſſion may not be ſeuered from actiue, & voluntary obedience. For Chriſt in ſuffering obeyed, & in obeying ſuffered. And (as *Chryſoſtom* ſaith) *the Paſſion is a*

Homil. 2. in Act.

kinde of action. Chriſt in the oblation of himſelfe did not only offer to God his paſſion, but alſo prayers, which are no paſſions, Heb. 5. 7.

The ſecond errour is of the Papiſts: who teach, that the thing by which, and for which a ſinner is formally iuſtified, is *remiſſion of ſins, with inherent iuſtice infuſed by the holy Ghoſt*. But this cannot bee. For inherent iuſtice, and iuſtification, are made diſtinct gifts of God. *Paul* ſaith, *Chriſt is made vnto vs of God, wiſedome, iuſtice, ſanctification*, 1. Corinth. 1. 3. Againe, *But ye are waſhed, ye are iuſtified, and ſanctified*, 1. Corinth. 6. 11. Secondly, the iuſtice whereby a ſinner is iuſtified, *is reuealed without the law*, Rom. 3. 21. Now inherent iuſtice, or the habite of charitie, is reuealed by the law: and the obedience of Chriſt, is the onely iuſtice reuealed without the law. For it is a iuſtice imputed, which the law neuer knew; and in this obedience, Chriſt performed the law, and more too. For he died for his enemies; and ſo loued his neighbour more then himſelfe. Thirdly, God is not onely a iuſtifier, but alſo *iuſt in iuſtifying*, Rom. 3. 26. becauſe he iuſtifieth none but ſuch as bring vnto him a true and perfect iuſtice, either in themſelues, or in their Mediatour, Prou. 17. 15. Now this inward, and inherent iuſtice is not ſuch; For it is imperfect: becauſe it is increaſed (as they teach) by a ſecond iuſtification, and it is in this life mixt with the corruption of the fleſh. Fourthly, the righteouſneſſe of a good conſcience, is an excellent grace, and gift of God: but by it *we are not iuſtified*, 1. Cor. 4. 4. Laſtly, a cloſe errour is to be noted in this Popiſh doctrine of iuſtification. For in Popiſh learning, remiſſion of ſinnes is not only an aboliſhing of the guilt, and the puniſhment, but alſo of the corruption of ſinne: ſo as the party pardoned, and iuſtified, hath nothing in him, that (as they ſay) God may iuſtly hate. And yet *Paul* iuſtified and regenerate, ſaith otherwiſe of himſelfe: that *ſinne dwelleth in him*; and that *the law of ſinne rebels in him againſt the law of his minde, and leades him captiue to ſinne*, Rom. 7.

The vſe of the doctrine. Firſt, in that we are iuſtified by an obedience out of our ſelues, we are taught, vtterly to deny our ſelues, and to goe out of our ſelues, as hauing nothing in vs whereby wee may be ſaued. Here is the foundation of the abnegation of our ſelues. Secondly, the obedience of Chriſt muſt bee vnto vs the foundation of our obedience: for hee performed all righteouſneſſe for vs, that wee might bee ſeruants not of ſinne, but ſeruants of righteouſneſſe in all duties of obedience. And in his obedience wee muſt not onely reſpect the merit thereof, but alſo his holy example in loue, mercy, meekeneſſe, patience, &c. and after it, are wee to faſhion our liues. Thirdly, the obedience of Chriſt muſt bee the foundation of our comfort. In all dangers and temptations, wee that beleeue are to oppoſe the obedience of Chriſt againſt A the fierce wrath of God, againſt hell, death, & condemnation. Certaine beaſts, when they are purſued, flie the next way to their dennes, where they holde themſelues euen to death. Chriſt in reſpect of his obedience, is our hiding place. Rom. 3. 26. he is ſet forth vnto the world as *a Propitiatorie*, For as the *Propitiatorie* couered the Arke, and the decalogue, ſo hee couereth our ſinnes, and he hides our bodies and ſoules, from the furious indignation and vengeance of God. Let vs therefore by our faith, flie to this our hiding place in the ſtorm and tempeſt of Gods wrath: and let vs there liue and die. Fourthly, this obedience is the foundation of our happineſſe. For true hap- B pineſſe is, to be eaſed of our ſinnes, Pſal. 32. 1. and this eaſe we haue from Chriſt, Matth. 11 28. Laſtly, the conſideration of this obedience, is the foundation of our thankfulnes to God. For if we beleeue that Chriſt ſuffered, and fulfilled the law for vs; we are worſe then beaſts, if we do not euery way ſhew our ſelues thankfull for this mercy.

The fifth point to bee conſidered, is the meanes of iuſtification, namely, *the Faith of Chriſt*. Of which I conſider three things. The firſt, what faith is? The Papiſts define iuſtifying faith to bee a gift of God, whereby wee beleeue the articles of faith to bee true, and the whole word of God. But this faith the diuels haue. Here they alleadge, that *A-* C *braham* was the father of all the faithfull, and that his faith was nothing elſe but a perſwaſion, that he was able to giue him a child in his olde age. *Anſ.* Firſt, the obiect of *Abrahams* faith was double: one leſſe principall, that he ſhould haue iſſue in his olde age: the ſecond, more principall, that the Meſſias his Redeemer ſhould deſcend of his loines. And this was the thing which his faith in the promiſe of God ſpecially aimed at. I anſwer againe, that *Abraham* beleeued not onely the power of God, Rom. 4. 21. but alſo his will which he had reuealed in the promiſe, *In thy ſeed all the nations of the earth ſhall be bleſſed*. Secondly, it is alleadged, that Chriſt in the curing of certain blinde men, required no more, but that they D ſhould beleeue his power, Mat. 9. 28. I anſwer, that the end of the miracles of Chriſt, was to confirme the certenty of doctrine, ſpecially touching his natures, and offices. And therefore a general faith touching the diuine power or godhead of Chriſt, was ſufficient for the obtaining of a miraculous cure. Thirdly, they obiect, that ſaluation is promiſed to generall faith, Rom. 10 9. *If thou ſhalt confeſſe with thy mouth the Lord Ieſus, and beleeue that God raiſed him from the dead, thou ſhalt be ſaued.* That *Peters* faith was generall, Matth. 16. 16. *Thou art Ieſus Chriſt the Sonne of the liuing God.* That the Eunuchs faith was of the ſame kinde, *Act.* 8. 37. *I beleeue that Ieſus Chriſt is the Sonne of God.* *Anſ.* It is a common rule in ſcripture, that *words ſignifying knowledge, ſignifie alſo the motions and good affections of the heart*, Pſalm. 1. *The*

A *Lord knowes the way of the righteous*, that is, knowes & approoues it. 2. Tim. 2. 19. *The Lord knowes who are his*, that is, he knoweth & chooſeth them. Ioh. 17. 2. *This is eternall life, to know thee the onely God*, that is, to know and acknowledge thee for our God. If this bee true in words of knowledge, then much more words of beleeuing ſignifie the good motions, and the affiance of the heart. Thus to beleeue Chriſt to be the Sonne of God, in the places before-named, is to beleeue that hee is God, and withall to fixe our affiance on him: otherwiſe the diuels beleeue thus much. When *Thomas* had put his finger in the ſide of Chriſt, he ſaid, *My Lord, and my God*, Ioh. 20. 28. And to this ſpeech of his, Chriſt ſaith, *Thou haſt ſeene and beleeued*. B This then is true faith, not only to beleeue that Chriſt is God, but alſo that he is our God.

Iuſtifying faith in true manner is defined thus: *It is a gift whereby we apprehend Chriſt and his benefits*, Ioh. 1. 12. to beleeue in Chriſt, and to receiue Chriſt, are put both for one, Ioh. 6. faith is the mouth of the ſoule, whereby wee eate the fleſh of Chriſt, and drinke his blood, Ion. 17. 8. To receiue the word of Chriſt, to acknowledge it, and to beleeue it, are put all for one. *Paul* ſaith, that the Gentiles did apprehend *the iuſtice which is by faith*, Rom. 9. 30. Againe, that *we receiue the promiſe of the Spirit by faith*, Gal. 3. 14.

This apprehenſion ſtands in two things. The firſt is, to know Chriſt, as hee propounds C himſelfe in the word and Sacraments. The ſecond is, To apply him and his benefits vnto our ſelues. This application is made by a ſupernaturall act of the vnderſtanding, when we beleeue, that Chriſt with his benefits is really ours. It may bee obiected, that faith is a certaine confidence wherby we beleeue in Chriſt: and ſo it is deſcribed euen in this text. *Anſ.* 1. Faith and confidence, properly are diſtinct gifts of God: and confidence is the effect or fruit of faith. For *Paul* ſaith, that *we haue entrance to God with confidence by faith*, Eph. 3. 12. And reaſon declares as much, for a man cannot put his confidence in Chriſt, till hee be aſſured that Chriſt with his benefits are his. We doe not reſt on his goodneſſe, of whoſe loue D we doubt. Secondly, I anſwer, that confidence beeing a moſt notable effect of faith, is often in Scripture put for faith, and faith is deſcribed by it (as it is in this place,) and yet for nature they are not one, but muſt bee diſtinguiſhed.

Furthermore, the grounds of apprehenſion muſt bee conſidered. For ſpeciall faith, muſt haue a ſpeciall, and infallible ground. The grounds are three. The firſt is this: In the Goſpel God hath propounded generall promiſes of remiſſion of ſinnes, and life euerlaſting by Chriſt: and withall hee hath giuen a commaundement to apply the ſaid promiſes to our ſelues, 1. Ioh. 3. 23. *This is the commaundement of God, that ye beleeue in the name of his Sonne Ieſus Chriſt*: and wee cannot beleeue in Chriſt, till wee beleeue Chriſt to bee our Chriſt. Now then a generall promiſe, with a commaundement to apply the ſame to our ſelues, is in effect as much as a ſpeciall promiſe. The ſecond ground is this, Rom. 8. 16. *The Spirit of God teſtifieth together with our ſpirits, that we are the ſonnes of God*. In this teſtimony, foure things muſt be obſerued. The firſt, that it is ſufficient to certifie & aſſure vs of our ſaluation. For if the teſtimony of two or three witneſſes eſtabliſh a truth among men, thē much more the teſtimony of God. The ſecond is, that this teſtimony may be certainly known; elſe it is no teſtimony vnto vs. The third is, that this teſtimony is found and perceiued in the vſe of the word, prayer, Sacraments. The laſt is, that it is eſpecially giuen and felt in the time of great danger and affliction. For when by reaſon of miſerie and trouble, we know not to pray as wee ought, then *the Spirit makes requeſt for vs with groanes that cannot bee vttered*, Rom. 8. 26. And in afflictions *Paul* ſaith, *the loue of God is ſhedde abroad in our hearts*. Now then, if God giue to them that turne vnto him a teſtimonie that they are the children of God: they for their parts, are by ſpeciall faith to beleeue it. The third ground is this: A ſpeciall faith may be gathered, partly vpon things generally reuealed in the word of God, and partly vpon ſenſe, obſeruation, and experience: the ſame things beeing reuealed generally in the word, and particularly by experience. Vpon this ground may we truly conclude the forgiueneſſe of our ſinnes, and the ſaluation of our ſoules, on this manner: Hee which beleeueth, hath the forgiueneſſe of his ſinnes; but I beleeue in Chriſt (ſaith he which beleeueth) therefore my ſinnes are forgiuen me. The *maior* or firſt part, is expreſſed in the word; the *minor* or ſecond part is found true by experience, and by the teſtimony of the conſcience, which is a certaine teſtimony. For *Paul* ſaith, *This is my reioycing, the teſtimonie of my conſcience*, 2. Corinth. 1. 12. And the concluſion, is the concluſion of ſpeciall faith. If this bee not a good and ſufficient ground, there is almoſt no ſpeciall faith in the world.

Laſtly, wee are to conſider the degrees of Apprehenſion, and they are two: there is a *weake apprehenſion*, and there is a *ſtrong apprehenſion*, as there is a weake and a ſtrong faith. The weake faith and apprehenſion is, when we endeauour to apprehend. This endeauour is, when wee bewaile our vnbeleefe, ſtriue againſt our manifolde doubtings, will to beleeue with an honeſt heart, deſire to be reconciled to God, and conſtantly vſe the good meanes to beleeue. For God accepts the will to beleeue for faith it ſelfe, & the wil to repent for repentance. The reaſon hereof is plain. Euery ſupernaturall act preſuppoſeth a ſupernaturall power, or gift: and therefore the will to beleeue and repent, preſuppoſeth the power and gift of faith, and repentance in the heart. It my be obiected, that in the mindes of them that belieue in this maner, doubtings of Gods mercie doe abound. *Anſw.* Though doubtings abound neuer ſo, yet are they not of the nature of faith, but are contrarie to it. Secondly, we muſt put difference betweene true apprehenſion, and ſtrong apprehenſion. If wee truely apprehend, though not ſtrongly, it ſufficeth. The palſie-hand is able to receiue a gift, though not ſo ſtrongly as an other. The man in the Goſpel ſaid, *Lord, I beleeue, helpe mine vnbeleefe*, Mark 9.24. that is, helpe my faith, which by reaſon of the ſmalneſſe thereof, may rather be called vnbeleefe, then faith. This is the common faith of true beleeuers. For in this world wee rather liue by hungring and thirſting, then by ful apprehending of Chriſt: and our comfort ſtands rather in this, that we are knowne of God, then that we know God.

The higheſt degree of faith is, a full perſwaſion of Gods mercie. Thus ſaith the holy Ghoſt, that *Abraham was not weake through vnbeleefe, but ſtrong in faith*, Rom. 4.20. But wherein was his ſtrength? In that *he was fully perſwaded, that God which had promiſed, would alſo performe it*. This meaſure of faith is not incident to all beleeuers, but to the Prophets, Apoſtles, martyrs, and ſuch as haue beene long exercised in the ſchoole of Chriſt. And this appeares by the order, whereby we attaine to this degree of faith. Firſt, there muſt be a knowledge of Chriſt: then followes a generall perſwaſion of the poſſibilitie of pardon, and mercy, whereby wee beleeue that our ſinnes are pardonable. An example whereof we haue in the prodigall childe, Luk. 15.18. After this the holy Ghoſt worketh a will and deſire to beleeue, and ſtirres vp the heart to humble & ſerious inuocation for pardon. After prayer inſtantly made, followes a feeling and quieting of the conſcience, according to the promiſe, Matth. 7.7. *Knocke, it ſhall bee opened: ſeeke, ye ſhall finde: aske, ye ſhall receiue.* After all this, followes an experience in manifolde obſeruations of the mercies of God, & loue in Chriſt: and after experience, followes a full perſwaſion. *Abraham* had not this full perſwaſion, till God had ſundry times ſpoken to him. *Dauid*, vpon much triall of the mercy, and fauour of God, growes to reſolution, and ſaith, Pſal. 23.6. *Doubtleſſe, kindneſſe and mercy ſhall follow mee all the daies of my life.*

This diſtinction of the degrees of faith, muſt the rather be obſerued; becauſe the Papiſts ſuppoſe that wee teach, that euery faith is a full perſwaſion, and that euery one among vs hath this perſwaſion. Which is otherwiſe. For certaintie wee aſcribe to all faith, but not fulneſſe of certaintie. Neither doe wee teach, that all men muſt haue a full perſwaſion, at the firſt.

The vſe. If that bee the right faith, which apprehends and applies Chriſt vnto vs, then is it a poore and miſerable faith of the Papiſt, to be baptized, and withall to beleeue as the Church doth, when it is not knowne what the Church beleeues.

Of the ſame kinde is the faith of the multitude among *vs*: whoſe faith is their good meaning, that is, their fidelitie, and truth in their dealings.

Laſtly, if that bee faith which truly apprehends Chriſt, there is little true faith in theſe laſt daies. For though the merit of Chriſt be apprehended by faith, yet is not the efficacie of his death: and that appeares by the badde and vnreformed liues of them that profeſſe the Goſpel. Indeed, many ſay they haue, and euer had, a ſtrong perſwaſion of Gods mercy: but in the moſt of them it is but a ſtrong imagination: for their faith was conceiued without the word, prayer, ſacraments: and it is ſeuered from good life. Wee are then all of vs carefully to ſeeke for this true and liuely faith. And the rather, becauſe faith and repentance are poſſible to all that by grace doe will it. Nay, they which will to beleeue and repent, haue begun to beleeue and repent: God accepting the will for the deede, Luk. 21. 13. And hauing attained to a meaſure of true faith, we muſt goe on and ſeeke to iuſtifie our ſelues: but yet (as S. *Iames* teacheth, c. 2.) iuſtifie our faith by good workes: and then ſhall our faith be a meanes to iuſtifie vs in life and death.

The ſecond point to bee conſidered concerning faith, is the manner how it iuſtifieth. The Papiſts teach, that it iuſtifieth, becauſe it ſtirreth vp good motions and good affections in the heart, whereby it prepareth and diſpoſeth man, that hee may be fit to receiue his iuſtification; againe, becauſe it beeing an excellent vertue, meriteth that God ſhould iuſtifie. But this is falſe which they ſay. For if faith iuſtifieth by diſpoſing the heart, then there muſt bee a ſpace of time betweene iuſtification, and iuſtifying faith: but there is no ſpace of time betweene them. For ſo ſoone as a man beleeues, he is preſently iuſtified. For euery beleeuer hath the promiſe of remiſſion of ſinnes, and life euerlaſting. Againe, in the caſe of iuſtification, *Paul* oppoſeth beleeuing and doing, faith, and workes of the law: faith therefore doth not iuſtifie as a worke, or as an excellent vertue, bringing forth many diuine and gracious operations in vs. Nay the proper action of faith, which is *Apprehenſion*, doth not iuſtifie of it ſelfe: for it is imperfect, and is to be increaſed to the ende of our daies.

Faith therefore iuſtifieth, becauſe it is an inſtrument to apprehend, and apply that which iuſtifieth, namely, Chriſt and his obedience. As the Iſraelites ſtung of fierie ſerpents were cured, ſo are wee ſaued: Ioh. 3.16. the Iſraelites did nothing at all, but onely looke vpon the braſen ſerpent, ſo are we to do nothing for our iuſtification & ſaluation, but to fixe the eye of our faith on Chriſt. The bankrupt paies his debt by accepting the paiment made by the ſurety. It is the property of true religion to depreſſe nature, and to exalt grace: and this is done when wee make God the only worker of our ſaluation, & make our ſelues to bee no more but recieuers of the mercy and grace of God by faith, and receiuers not by nature, but by grace, reaching out the beggers hand, namely our faith in Chriſt, to receiue the gift or almes of mercie.

The laſt point is, that faith alone iuſtifies. For here *Paul* ſaith, that *we are iuſtified by faith, without the workes of the law*: and that is as much as if he had ſaid, *by faith alone*. Some Papiſts to helpe themſelues tranſlate the words of *Paul* thus, *Knowing that a man is not iuſtified by the works of the law*, [ἐὰν μὴ] *if not by faith*, that is, except faith go withall: then if faith be ioyned with workes, (ſay they) workes iuſtifie. I anſwer, that this manner of tranſlation corrupteth the text. For [ἐὰν μὴ] muſt here bee tranſlated, *but*: as appeares by the words following, *Wee haue beleeued in Chriſt, that wee might bee iuſtified by faith in Chriſt without the workes of the law*: We cannot doe more in the curing of our ſpirituall diſeaſes, then in the curing the diſeaſes of our bodie: of which Chriſt ſaith, *Onely beleeue*, Mar. 5.36. When *Abraham* abounded both in faith and works, Rom. 4. it is ſaid, that *hee was iuſtified by faith without workes*.

This doctrine is of great vſe. Firſt, wee learne hence, that a man is iuſtified by the meere mercie of God: and that there is excluded from iuſtification, all merit of congruitie, all meritorious workes of preparation wrought by vs, all Co-operation of mans will with Gods grace, in the effecting of our iuſtification.

Secondly, we learne that a man is iuſtified by the meere *merit* of Chriſt: that is, by the meritorious obedience, which he wrought in himſelfe, and not by thing wrought by him in vs. Here then our merits, & ſatisfactions, and all inward iuſtice is excluded from the iuſtification of a ſinner. To this ende *Paul* ſaith, that *we are iuſtified freely by the redemption that is in Chriſt*, Rom. 3.24. that *we are made the iuſtice of God in him* (and not in vs,) 2. Cor. 5.21. that *he gaue himſelfe to deliuer vs*, Gal. 1.4. that *he hath purged our ſinnes by himſelfe*. Heb. 1.3. and not by any thing in vs. Hence it appeares, that the Papiſts erre, and are deceiued, when they teach that Chriſt did merit, that we might merit, & ſatisfie for our ſelues: for then we ſhould not be iuſtified by our faith alone.

Thirdly, hence wee learne, that a ſinner is iuſtified by meere faith: that is, that nothing within vs concurres as a cauſe of our iuſtification, but faith; and that nothing apprehends Chriſts obedience for our iuſtification, but faith. This will more eaſily appeare, if wee compare faith, hope, and loue. Faith is like an hand, that opens opens it ſelf to receiue a gift, and ſo is neither loue, nor hope. Loue is alſo an hand, but yet an hand that giues out, communicates, & diſtributes. For as faith receiues Chriſt into our harts: ſo loue opens the hart, & poures our praiſe & thanks to God, and all maner of godnes to men. Hope is no hand, but an eye that wiſhly looketh, & waiteth for the good things which faith beleeueth. Therefore it is the onely property of faith to claſpe and lay holde of Chriſt and his benefits.

It is obiected, that true faith is neuer alone. I anſwer thus: Faith is neuer alone in the perſon iuſtified, nor in godly conuerſation: but is ioyned with all other vertues. Yet in the act and office of iuſtification, it is alone. The eye in the body is not alone: beeing ioyned with all other parts, hand, foote, &c. neuertheleſſe, the eye in ſeeing is alone. For no part of the body ſeeth, but the eye.

Secondly, it may be obiected, that beeing iuſtified by faith alone, wee are ſaued by faith alone; and ſo may liue as we liſt. I anſwer, faith muſt bee conſidered as an inſtrument, or as a way. If it be conſidered as an inſtrument to apprehend Chriſt to our ſaluation, wee are only ſaued by faith, on this manner. Yet if faith be conſidered as a way, we are not onely ſaued by faith. For all other vertues & works are the way to life, as wel as faith, though they be not cauſes of ſaluation.

Thirdly, it is obiected, that not only faith, but alſo the Sacramẽts ſerue to apply Chriſt: I anſwer, they are ſaid to apply, in that they ſerue to confirme faith, whoſe office is to apply. And here let vs take notice of the errour of the Papiſts, who teach, that our ſatisfactions ſerue to apply the ſatisfaction of Chriſt: and the ſacrifice of the Maſſe, to apply the ſacrifice of Chriſt vpon the croſſe: whereas nothing indeede applies but faith.

In the ſixth place, wee are to conſider the kinds of iuſtification. The Papiſts make two: one, when a man of an euill man is made a good man: the ſecond, when a good man is made better: and this, they ſay, is by workes. But it is falſe which they teach. For the Iewes which were borne an holy and peculiar people to God, by means of the couenãt, *were iuſtified* (as *Paul* here ſaith) *by faith, without works*. Againe, he ſaith, that the very end of our beleeuing is, *that we may be iuſtified by faith, without works*. Therefore there is one only iuſtification, and no more: and that by faith without workes.

The ſeauenth point is, the ground of this doctrine of iuſtification by faith without workes. And it is laid downe in the end of the 16. verſ. *No fleſh ſhall be iuſtified by the workes of the law*. And this ground is taken, as I ſuppoſe, from Pſal. 143. v. 2. It may be alleadged, that *Dauid* ſaith thus, *No fleſh ſhall be hee iuſtified in thy ſight*, and that the other words, [*by the workes of the law*] are not expreſſed. I anſwer, that the Apoſtles, and Chriſt in citing places of the olde Teſtament, apply them, and ex-

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A pound them, and hereupon ſometime adde words without adding to the ſenſe. *Moſes* ſaith, *Him ſhalt thou ſerue*, Deut.6.16. Chriſt alleadging the ſame words, ſaith, *Him onely ſhalt thou ſerue*, Math.4.10. *Dauid* ſaith, *Sacrifice and burnt offering thou wouldeſt not, but mine eares haſt thou pierced*, Pſal.40.7. the author to the Hebrewes citing this text ſaith, *Sacrifice and burnt offering thou wouldeſt not, but a bodie haſt thou fitted me*, Heb. 10.5. And thus the peircing of the eare is explaned. For indeed it ſignifies to be made obedient: and to this end was a bodie giuen to Chriſt, that he might obey his Fathers will.

The eight and laſt point is, the practiſe of them that are iuſtified and that is, to beleeue, or put their truſt in Chriſt. *Truſt in the Lord* (ſaith the Prophet) *and ye ſhall be aſſured*, 2. Chro.20.20. And *Salomon* ſaith, *Roll your care on the Lord*, Prou.16.3. By meanes of this faith the heart of the righteous is fixed and ſtabliſhed. Pſal.112.7,8. For the better practiſe of this duty, two rules muſt be remembred. The one is, that faith and the practiſe thereof, muſt raigne in the heart, and haue all at command. We muſt not goe by ſenſe, feeling, reaſon, but we muſt ſhut our eyes, and let faith keepe our hearts cloſe to the promiſe of God. Nay, faith muſt ouer-rule nature, and command nature, and the ſtrongeſt affections thereof. Thus *Abraham* beleeued againſt hope, and by faith was content to offer his naturall and onely begotten ſonne. Heb.11. If faith ouerrule nature, then much more muſt it haue al the luſts and corruptions of nature at command. The ſecond rule is, that when we know not what to doe, by reaſon of the greatnes of our diſtreſſe, we muſt then fixe our hearts on Chriſt without ſeparation. He that climes vp a ladder, or ſome ſteppe place, the higher he goes, the faſter he holds. 2. Chro.20.12. Iob.13.12. Hence is true comfort, Pſal.27.13.

17. *And if while we ſeeke to be made righteous by Chriſt, we our ſelues are found ſinners, is Chriſt the miniſter of ſinne? God forbid.*

For the better vnderſtanding of the latter part of this chapter. It muſt be obſerued, that *Paul* directs his ſpeech not onely to *Peter*, but alſo to the Iewes that ſtood by, beeing maintainers of iuſtification by the law.

Some thinke, that in this verſe *Paul* makes an obiection in the perſon of the falſe Apoſtles, on this manner: If we be iuſtified by Chriſt alone, without the obſeruation of the law, then there is no difference betweene vs Iewes and the Gentiles; but we are as deepe ſinners as they: and if this be ſo, then Chriſt is the miniſter of ſinne. And then ſay they, to this *Paul* anſwers, *God forbid*. But I ſomewhat doubt, whether this be the ſenſe of the words, becauſe *Paul* doth not make a direct confutation of this obiection in the words following.

Therefore I rather ſuppoſe, that Paul continues his former ſpeech, euen to the end of the chapter: and that in theſe wordes he vſeth a third reaſon, to diſſwade *Peter* from halting betweene the Iewes and Gentiles. And the reaſon will the better appeare, if we ſearch the meaning of the words. *If, while we be iuſtified by Chriſt*, that is, by faith in Chriſt, without the workes of the law. *We are found ſinners*, that is, found in our ſinnes, not fully iuſtified, but are further to be iuſtified by the workes of the law. *Is Chriſt the miniſter of ſinne?* that is, doth it not hence follow, that Chriſt miniſtred vnto vs occaſion of ſinne, in that he hath cauſed vs to renounce the iuſtice of the law? *God forbid*, that is, ye doe all hold it with me as blaſphemie, that Chriſt ſhould be the miniſter of ſinne.

B The argument then is framed thus: If being iuſtified by Chriſt, we remaine ſinners, and are further to be iuſtified by the law, then Chriſt is the miniſter of ſinne: but Chriſt is no miniſter of ſinne: therefore they which are iuſtified, need not further to be iuſtified by the law.

The vſe. Firſt, we learne hence, that it is blaſphemie to make Chriſt the miniſter of ſinne, who is the miniſter of righteouſneſſe, yea iuſtice it ſelfe, Iſa.53.11. Dan.9.25. *He brings euerlaſting righteouſneſſe*, Ioh.1. *He is the Lambe of God that takes away the ſinnes of the world.* Of this all the Prophets giue teſtimony, Act.10.43.] Therfore Atheiſts are no better then diuels, that recken him among the C falſe Prophets of the world. And many of them that profeſſe Chriſt are greatly to be blamed, that make Chriſt the greateſt ſinner in the world: becauſe Chriſt died for them: therefore they preſume of mercie, and take libertie to liue as they liſt.

[Againe, *Paul* here teacheth, that they which are iuſtified by Chriſt, are perfectly to be iuſtified, and need not further to be iuſtified by any thing out of Chriſt, as by the workes of the law. It may be obiected, that they which are iuſtified feele themſelues to be ſinners, Rom.7.14. *Anſ.* The corruption of originall ſinne, is in them that are iuſtified: yet it is not imputed to them by God, and withall, it hath receiued his deadly wound by the death of D Chriſt. Therefore they which are iuſtified, are not reputed ſinners before God. Againe, it may be obiected, that they which are iuſtified, muſt confeſſe themſelues to be ſinners to the very death. *Anſ.* Confeſſion of ſinne is not a cauſe, but a way for the obtaining of pardon, Prou.28.14. 1.Ioh.1.9. The vncouering of our ſinnes is the way to couer them before God. The ſinnes therefore of men iuſtified, vpon their humble and ſerious confeſſion, are not ſinnes imputed, but couered.

Vpon this doctrine it followes, that there is not a ſecond iuſtification by workes, as the Papiſts teach. For he that is iuſtified by Chriſt, is fully iuſtified, and needs not further to be iuſtified by any thing out of Chriſt, as by the law. Againe, the ſame perſons teach, that our ſinnes are done away by the death of

Chriſt, and we iuſtified in our baptiſme: and that if we fal and ſinne after baptiſme, we muſt doe workes of penance, that we may ſatisfie Gods iuſtice, and be further iuſtified by our workes and ſufferings. But then, by their leaues, after we are iuſtified by Chriſt, we are found ſinners, and we are further to be iuſtified by our owne workes. Now this is the point, which *Paul* here confuteth.

Againe, by this doctrine we learne, that Chriſt alone is by himſelfe ſufficient for our iuſtification. *In him* (ſaith *Paul*) *are we complete*, Col. 2. 14. He is a well of grace and life neuer dried vp, Ioh. 4. 14. Thirdly, we muſt content our ſelues with him alone, and with his obedidience for our iuſtification, deſpiſing (in reſpect of him) all merits and ſatisfaction done by man.

Laſtly, here we ſee what muſt be the care of men in this world, namely, to ſeeke to be iuſtified by the faith of Chriſt. It was *Pauls* principall deſire *to be found in Chriſt, hauing not his owne righteouſneſſe, but the righteouſneſſe which is by the faith of Chriſt*, Phil. 3. 10. The like deſire ſhould be in vs all.

18. *For if I build againe the things which I haue deſtroyed, I make my ſelfe a tranſgreſſour.*

By *things deſtroyed*, *Paul* meanes the workes or the iuſtice of the law, as appeares by the next verſe following, where rendering a reaſon of this, he ſaith, *by the law I am dead to the law.*

Theſe words, depend on the former thus: *Paul* had ſaid before, that Chriſt was not a miniſter of ſinne vnto vs: and here he prooues it thus. He that builds the iuſtice of the law which he hath deſtroyed, is a miniſter of ſin, or makes himſelfe a ſinner: but the Iewes, and *Peter* by his example build the iuſtice of the law which they haue deſtroyed, and ſo doth not Chriſt: therefore the Iewes and *Peter* make themſelues ſinners, and Chriſt doth not make vs ſinners.

Here let vs obſerue the modeſtie & meekeneſſe of *Paul*. The things which he ſpeakes, concerne *Peter*, and the Iewes: yet leſt he offend them, he applies them to himſelfe. This care not to offend, was in Chriſt, who was rather willing to depart from his right, then to offend, Mat. 17. 27. And *Paul* biddes vs *pleaſe all men in that which is good.*

Here againe, it is *Pauls* doctrine, that we make our ſelues offendours, *when we build that which we haue lawfully deſtroyed.* Thus Teachers are great offendours, when good doctrine is ioyned with badde conuerſation. For good doctrine deſtroies the kingdome of darkneſſe, and badde conuerſation builds it vp againe. Thus rulers are great offendours, when good counſell and badde example goe together. For good counſell beates downe wickednes, and bad example ſets it vp againe. Thus beleeuers in Chriſt are great offendours, when reformed religion, and vnreformed life are ioyned together, as often they are. For then vnreformed life builds the kingdome of ſinne, which Chriſt hath deſtroyed.

Further, we are here taught to be conſtant in that which is good, Tit. 1. 9. and to hold faſt the Goſpel which we profeſſe. We haue put vnder foote the Popiſh religion for this many yeares: our duty is to be conſtant herein, and no way to build either in word, or deede, that which we haue to the vttermoſt of our power deſtroyed.

19. *For I through the law, am dead to the law, that I may liue vnto God.*

In theſe words, *Paul* ſets downe a ſecond reaſon, to prooue Chriſt to be no miniſter of ſinne, in aboliſhing the iuſtice of the law. And the reaſon is framed thus: We Iewes, iuſtified by Chriſt, are dead to the law, not to liue as we liſt, but to liue to the honour of God. Therefore Chriſt in taking away the iuſtice of the law, is not the miniſter of ſinne.

Here three points are propounded: the firſt is, that the perſon iuſtified, is dead to the law: the ſecond, that he is dead to the law by the law: the third, that he is dead that he may liue vnto God.

For the better vnderſtanding of the firſt point, we muſt ſearch what is meant by *dying to the law*. Here the law is compared to an hard and cruell maſter: and we to ſlaues or bondmen: who ſo long as they are aliue, they are vnder the dominion, and at the command of their maſters: yet when they are dead, they are free from that bondage, and their maſters haue no more to doe with them. Here then, *to be dead to the law*, is to be free from the dominion of the law. And we are free, in *foure reſpects*. Firſt, in reſpect of the accuſing, & damnatorie ſentence of the law, Rom. 8. 1. Secondly, in reſpect of the power of the law, whereby as an occaſion it prouoketh and ſtirreth vp the corruption of the heart in the vnregenerate, Rom. 7. 8. Thirdly, in reſpect of the rigour of the law, whereby it exacteth moſt perfect obedience for our iuſtification. Thus *Paul* here ſaith, that *he is dead to the law*. Laſtly, in reſpect of the obligation of the conſcience, to the obſeruation of Ceremonies, Col. 2. 20. Thus are all perſons iuſtified, by the faith of Chriſt, free from the law.

Hence we learne, that the Papiſts erre, and are deceiued, when they teach, that the Law and the Goſpel are one for ſubſtance of doctrine. For then they which are iuſtified by Chriſt, ſhould not onely be dead to the law, but alſo to the Goſpell. Now the Scripture ſaith not, that perſons iuſtified are dead to the Goſpel.

They erre againe, in that they teach, that perſons iuſtified by the merit of the death of Chriſt, are further to be iuſtified by the workes of the law. For he that is iuſtified by Chriſt, is dead to the law: but if we be iuſtified by workes, then are we by Chriſt made aliue to the law.

Thirdly, here we ſee how long the dominion of the law continueth, and when it endeth.

A The law reignes ouer all men without exception, till they be iuſtified. When they once beginne to beleeue in Chriſt, & to amend their liues, then the dominion of the law ceaſeth, and they then are no more vnder the law, but vnder grace. Here all ſuch perſons as liue in the ſecuritie and hardneſſe of their hearts, are to be admoniſhed to repent of their ſinnes, and to beginne to turne vnto God. For they muſt know, that they liue vnder a moſt hard and cruell maſter, that will doe nothing but accuſe, terrifie, and condemne them, & cauſe them to runne headlong to vtter deſperation. And if they die beeing vnder the law, they muſt looke for nothing but death and deſtruction without mercie. For the law is mercileſſe. B This conſideration ſerueth notably to awake them that are dead in their ſinnes. Againe, all ſuch as with true and honeſt hearts haue begunne to repent and beleeue, let them be of good comfort. For they are not vnder the dominion of the law, but they are dead to the law, and vnder grace, hauing a Lord, who is alſo their mercifull Sauiour, who will giue them protection againſt the terrours of the law, and ſpare them as a father ſpares his child that ſerues him, and not breake them, though they be but as weake and bruiſed reedes, and as ſmoaking flaxe.

The ſecond point is, touching the meanes of our death to the law, and that is, the Law. Here ſome by the law, vnderſtand *the law of faith*, that is, the Goſpel. Rom. 3. 27. C And they make this to be the meaning of the words, *By the law of Chriſt*, that is, by the Goſpel, *I am dead to the Law* of *Moſes*. But this ſenſe, though it be a truth, yet will it not ſtand in this place. For it is the queſtion; whether by the Goſpel we be freed from the law? Now *Paul*, a learned diſputer, would not bring the queſtion to proue it ſelfe. Therefore, I take the true meaning of the words to be this: *By the law of Moſes, I am dead to the law* of *Moſes*. It may be demanded, how this can be, conſidering the law is the cauſe of no good thing in vs? For it is the miniſterie of death & condemnation. 2. Cor. 3. 8. 7. 9. Againe, that which the law cannot reueale, it cannot worke: but the law neither can, D nor doth reueale faith in Chriſt, the death to the law, nor repentance, &c. therefore the law is not cauſe to worke them. It may peraduenture be ſaid, that the law workes repentance, & ſorrow for ſinne. I anſwer, there is a double Repentance. One *Legal*, the other *Euangelicall*. Legall is when men haue a ſight of their ſinnes, and withall are grieued for the puniſhment thereof. This repentance is wrought by the miniſterie of the law: it was in Iudas: and it is no grace of God, but of it ſelfe it is the way to hell. *Euangelicall* Repentance is, when being turned by grace, we turne our ſelues to God. This repentance is a gift of grace, and is not wrought by the law, but by the miniſterie of the Goſpel. Againe, there is a *Legall ſorrow*, which is a ſorrow for ſinne, in reſpect of the puniſhment: this is no grace, and it is wrought by the law. *Euangelicall ſorrow*, is ſorrow for ſin, becauſe it is ſinne. This indeede is a grace of God; but it is not wrought by the law, but by the preaching of mercy and reconciliation: and it followes in vs vpon the apprehenſion of Gods mercy by faith. The law then being the cauſe of no good thing in vs, it may be demanded (I ſay) how we ſhould be dead to the law, by the law? *Anſ.* Though the law be not a cauſe of this death to the law, and ſo to ſinne: yet it is an occaſion thereof. For it accuſeth, and terrifieth, and condemneth vs: and thereby it occaſioneth, or vrgeth vs to flie vnto Chriſt, who is the cauſe that we die vnto the law. As the needle goes before, and drawes in the thrid, which ſowes the cloth; ſo the law goes before, and makes a way, that grace may follow after, and take place in the heart. Thus muſt this place be vnderſtood, and all other places that ſpeake of the law in this manner: as Rom. 7. 8. &c.

The third point is, touching the end of our death to the law: and that is, that we *may liue to God*. It may be demaunded, what life this is, whereby we liue to God? *Anſ.* There is a naturall, and a ſpirituall life. Naturall life is that, which we receiue from *Adam* by generation: and it is the function of naturall faculties, in liuing, moouing, vſe of ſenſes, and reaſon. Spirituall life, is that which we receiue from Chriſt by regeneration: and it is the action, motion, or operation of the ſpirit in vs. This life is called by *Paul, the life of God*, Eph. 4. 18. And this is the life which he ſpeakes of in this place. And it is deſcribed by many things. Firſt, by the end, and vſe of it. For it ſerues to make vs *to liue to God*, that is, to the honour and glorie of God. And we liue to God by liuing *wiſely, godly, iuſtly*: Tit. 2. 12. *Wiſely*, in reſpect of our ſelues: *godly*, in reſpect of God: *iuſtly*, in reſpect of men.

That we may liue wiſely, we muſt obſerue *two rules*. The firſt: we muſt labour with all diligence, and with all ſpeede, that we may be worthy to ſtand before the Sonne of man at his comming. And therefore we muſt labour to be in Chriſt, hauing true faith and good conſcience. Eph. 5. 15. Luk. 21. 36. Conſider alſo the example of *Paul*. Act. 24. 16. It is true wiſdome to be wiſe for our ſoules, and for euerlaſting happineſſe: and it was the folly of the fooliſh virgins, that they did not furniſh themſelues with the oyle of grace in time conuenient. The ſecond rule: we muſt in this world come as neare heauen and the happineſſe of life euerlaſting, as may be. Phil. 3. 14. And for this cauſe we muſt ioyne our ſelues to the aſſembly where the word is preached, prayer made, and Sacraments adminiſtred: for there is the gate of heauen. Conſider the practiſe of *Moſes*, Heb. 11. 25. 26. and that of *Dauid*, Pſal. 84. 10. Againe, being abſent from heauen both in bodie and ſoule, yet we muſt haue our conuerſation there, by the cogitation of our mindes; and by the affections of our hearts. Phil. 3, 21.

That we may liue godlily, *ſeuen rules* muſt be remembred. The firſt: we muſt bring our ſelues into the preſence of the inuiſible God: yea, we muſt ſet our thoughts, wills, affections, and all we doe in his ſight & preſence: and we muſt euermore remember whatſoeuer we do, that we haue to deale with God himſelfe. In this regard *Enoch* is ſaid *to walke with God*, Gen. 5. 24. *Abraham and Iſaac before God*, Gen. 17. 1. and 48. 15. and *Dauid*, Pſal. 116. 9. and 139. all. and *Cornelius*, Act. 10. 33. and *Paul*, 2. Cor. 7. 12.

The ſecond: we muſt take knowledge of the will of God in all things, whether it be reuealed in the word, or by any euent. It is not enough to know Gods wil, but when time and place ſerues, we muſt acknowledge it. Rom. 12. 2. Col. 1. 19.

The third: we muſt bring our ſelues in ſubiection to the knowne will of God, and captiuate all our ſenſes vnto it: and ſuffer God to ſet vp his kingdome in vs. Rom. 12. 1.

The fourth: when we haue offended God, we muſt inſtantly humble our ſelues before his maieſtie, confeſſing our offences, and making inſtant deprecation for mercie. Thus did *Ezra* chap. 9. and *Daniel*, chap. 9. and *Dauid*, Pſal. 32. 3.

The fifth: in all our miſeries and aduerſities, we muſt be ſilent in our hearts, by quieting our wills in the good will of God. Pſal. 4. 4. *Examine your ſelues, and be ſtill.* Pſal. 37. 7. *Be ſilent to Iehoua.* Conſider the example of *Aaron* Leuit. 10. 3. of *Dauid*, Pſal. 39. 9. of the Iewes, Act. 11. 18.

The ſixth: in all things we doe or ſuffer, we muſt depend on the goodneſſe, prouidence, and mercie of God, for the ſucceſſe of our labours, and for eaſe or deliuerance out of miſerie. This is *to liue by faith*: and, as *Peter* ſaith, 1. Pet. 3. 17. *to ſanctifie God in our hearts.*

The laſt: in all things we muſt giue praiſe and thankes to God; and that for our miſeries and afflictions, *Iob*. 1. 21. for in them God mingles his iuſtice, with mercie, whereas he might vtterly condemne vs.

That we may liue iuſtly in reſpect of men, *two rules* muſt be obſerued. The firſt: we muſt make God in Chriſt, our treaſure & our portion; and his fauour and bleſſing, our riches. Then ſhall not the vile ſinnes of auarice, and ambition, beare ſway in vs: and then ſhall we learne with *Paul to be content in any eſtate*, Phil. 4. 11. becauſe howſoeuer the world goes, we haue our portion and treaſure. The ſecond, we muſt loue God in louing of man: & ſerue him in doing ſeruice to men by the offices and duties of our callings. They which labour in their callings for this end to get riches, honours, and to ſet vp themſelues in this world, prophane their callings, and practiſe iniuſtice. For not ſelfe-loue, but loue to God, in duties of loue to men, muſt beare ſway in all our actions.

Thus we ſee what it is *to liue to God*. Now we are all to be exhorted, to order our liues in this manner. For firſt of all, we are Gods: and therefore *we muſt glorifie God both in our bodies and ſoules*, 1. Cor. 6. 20. Secondly, the end of our iuſtification and redemption is, that we may liue to God. And it is great wickedneſſe to peruert the order of God, by liuing to our ſelues and the luſts of our hearts. Thirdly, there be three degrees of life: one is in this life, a ſpirituall and a renewed life: the ſecond in death, when the body goes to the earth, and the ſoule to heauen: the third, in the laſt iudgment, when bodie and ſoule reunited, enter into the preſence of God. Therefore that we may be ſaued, we muſt liue vnto God in this life: for we can neuer come to the ſecond degrée of life, but by the firſt. And we muſt not imagine, that we can ſteppe immediately out of a leud and wicked life, into euerlaſting happineſſe in heauen. Laſtly, the grace of God in the miniſterie of the Goſpel hath appeared, and long taught vs, and called vpon vs, to liue vnto God. Therefore vnleſſe we be aſhamed and confounded for our ſinnes, and beginne with all ſpeede to liue vnto God, it will be worſe with vs, then with Sodom and Gomorrha, and many other nations.

20. *I am crucified with Chriſt: Thus I liue, yet not I any more, but Chriſt liues in me. And in that I now liue in the fleſh, I liue by the faith of the ſonne of God, who hath loued me, and giuen himſelfe for me.*

Whereas, *Paul* ſaid before, *I am dead to the lawe*, here he declares the reaſon of it, when he ſaith, *I am crucified with Chriſt*. Againe, here *Paul* ſets downe the true preparation to ſpirituall life. For God firſt kills, & then he makes aliue. And the meaſure of ſpirituall life, is according to the decay of originall ſinne. This preparation, ſtands in two things: the firſt is, fellowſhippe with Chriſt in his croſſe & paſſion, in theſe words, *I am crucified with Chriſt*. The ſecond, is Abnegation, or Annihilation (as ſome call it) in theſe words, *Not I any more: I am crucified with Chriſt.*

For the better vnderſtanding of theſe words, we muſt obſerue; firſt, that *Paul* ſpeakes not this of himſelfe particularly, but he ſpeakes in the perſon of the Chriſtian Iewes, before whome he now reaſoneth with *Peter*: nay in the perſon of al beleeuers. For al that beleeue *are buried into his death*, Rom. 6. 4. Secondly, it muſt be obſerued, that *Paul* ſpeakes this of himſelfe not as he is a man conſiſting of body and ſoule, but as he is a ſinner carrying about him the body of ſinne, Rom. 6. 6. Further, it may be demaunded, vpon what ground he ſhould ſay, *I am crucified with Chriſt? Anſ.* There be two reaſons of this ſpeech. One is, that Chriſt vpon the croſſe, ſtood not as a priuate perſon, but as a publicke perſon, in the room, place, and ſteade of all the Elect: and therefore when he was crucified, all beleeuers were cru-

cified

fied in him; as in the Parlament, when the Burgeſſe giues his voice, the whole corporation is ſaid to conſent by him, and in him. The ſecond reaſon is this. In the conuerſion of a ſinner, there is a reall donation of Chriſt, and all his benefits vnto vs: and there is a reall vnion, wherby euery beleeuer is made one with Chriſt. And by vertue of this vnion, the croſſe and paſſion of Chriſt, is as verily made ours, as if we had beene crucified in our owne perſons. Hereupon *Paul* ſaith in the time preſent, *I am crucified with Chriſt*. There are like phraſes in *Paul*, *We are dead with Chriſt: we are riſen with him: we ſit with him in heauenly places.* Eph. 2. 6. Col. 3. 1. and they are in the ſame manner to be expounded. Moreouer, the benefits that ariſe of this communion with Chriſt in his paſſion are two. One is, *Iuſtification* from all our ſinnes, Rom. 6. 7. The ſecond, is *Mortification* of ſinne by the vertue of the death of Chriſt, after we are ingrafted into him. Thus much of the meaning.

The vſe. Superſtitious perſons take occaſion by the paſſion of Chriſt, to ſtirre vp themſelues to ſorrow, compaſſion, and teares, by conſidering the pitifull handling of Chriſt, the ſorrow that pearced the heart of the virgin *Marie*, and the cruelty of the Iewes. But this is a humane vſe, that may be made of euery hiſtorie.

The right vſe is this: We are in minde and meditation to conſider Chriſt crucified: and firſt, we are to beleeue, that he was crucified for vs. This beeing done, we muſt goe yet further, and as it were ſpread our ſelues on the croſſe of Chriſt, beleeuing and withall beholding our ſelues crucified with him. Thou wilt ſay, this is a hard matter, I cannot doe it. I ſay againe, that this is the right practiſe of faith: ſtriue therfore to be ſetled in this, that the bodie of thy ſinne is crucified with Chriſt. Pray inſtantly by asking, ſeeking, knocking, that thou maieſt thus beleeue. This faith, and perſwaſion, is of endleſſe vſe. Firſt, it is the foundation of thy comfort. If thou beleeue thy ſelfe to be crucified with Chriſt: thou ſhalt ſee thy ſelfe freed from the dominion of the law and ſinne, from hell, death, and condemnation; and to thy great comfort ſhalt ſee thy ſelfe to triumph ouer all thy ſpirituall enemies. For this Chriſt doth, Col. 2. 14. and thou doſt the ſame, if thou be ſetled in this, that thou art crucified with him. Secondly, vpon this perſwaſion, thou ſhalt feele the vertue of the death of Chriſt to kill ſinne in thee, and to raiſe thy dead ſoule to ſpirituall life. When the Shunamites child was dead, *Eliſha* went & lay vpon him, applying face to face, hand to hand, and foot to foot: and then his fleſh waxed warme, and reuiued, 2. King. 4. 34. euen ſo apply thy ſelfe to Chriſt crucified, hand to hand, foot to foot, heart to heart: & thou ſhalt feele in thy ſelfe a death of ſin, and the heate of ſpirituall life to warme and inflame thy dead heart. Thirdly, if thou beleeue thy ſelfe to be crucified with Chriſt, thou ſhalt ſee the length, the breadth, the height, the depth of the loue of God in Chriſt. For thy ſinnes are the ſwords, and the ſpeares that crucified Chriſt: and yet thou haſt all the benefit of his paſſion. Laſtly, if thou canſt beleeue that thou art crucified with Chriſt, thou ſhalt further be aſſured, that he is partner with thee in all thy miſeries and afflictions, to eaſe thee, and to make thee to beare them. 1. Pet. 4. 13. Col. 1. 24.

The duties hence to be learned, are theſe. Firſt, if thou be crucified with Chriſt, then muſt thou apply thy heart to crucifie the body of corruption in thee, by prayer, faſting, by auoiding the occaſions, by abſtaining from the practiſe of ſinne, and by all good meanes. Behold a man hanged vpon a gybbet: Thou ſeeſt he hath ſatiſfied the law: and there is no further iudiciall proceeding againſt him: and withall thou ſeeſt how he ceaſeth from his thefts, murders, blaſphemies: euen ſo, if thou canſt behold thy ſelfe ſpred vpon the croſſe of Chriſt, and crucified with him, there will be in thee a new mind and diſpoſition, and thou wilt ceaſe from thine old offences. Againe, being crucified with Chriſt, thou muſt be conformable to Chriſt in thy ſufferings. He ſuffered in loue: and the more his paſſion increaſed, the more he ſhewed his loue: euen ſo in thine afflictions and ſufferings, thy loue to God and man muſt be increaſed, though man be the cauſe of thine afflictions. Secondly, Chriſt ſuffered in obedience: *Not my will, but thy will be done*: euen ſo, in all thy ſufferings, thou muſt reſigne thy ſelfe to God, and quiet thy ſelfe in his will. Thirdly, Chriſt ſuffered in all humilitie, humbling himſelfe to the death of the croſſe: euen ſo we, in, and vpon our afflictions, are to humble our ſelues vnder the mighty hand of God, confeſſing our ſinnes, and intreating for pardon. Fourthly, he ſuffered in faith, as man depending on his Fathers goodneſſe, euen in the middeſt of his paſſion: euen ſo are we to doe. Fifthly, he went on conſtantly in his ſufferings to the very death: euen ſo are we to ſuffer in the reſiſting of ſin, euen vnto the ſhedding of our blood. Laſtly, the principall care of Chriſt was, to ſee the fruit of his ſufferings: ſo when we are diſtreſſed, our care muſt rather be to ſee the fruite of our diſtreſſe, then to ſeeke deliuerance. This conformity with Chriſt in his paſſion, is an infallible worke & token of the child of God, and a ſigne, that we are crucified with Chriſt.

Againe, here we are to take notice of the falſe faith of many men. They can be content to beleeue that Chriſt was crucified for them: but there they make a pauſe: for they doe not beleeue that they are crucified with Chriſt. Their faith therefore is but a falſe faith: and their profeſſion is according. For they haue the forme of godlineſſe without the power thereof. They thinke, that they beleeue the Articles of faith aright: but they are deceiued. For to beleeue in Chriſt crucified, is not onely to beleeue that he was crucified, but alſo to beleeue that *I am crucified with him*. And this is to know Chriſt crucified.

Laſtly, here we are to conſider the abomination of the church of Rome. For it moſt abuſeth that, which is the greateſt treaſure in the world, namely, *Chriſt crucified*. For they make a very idoll of him, in that they worſhip him, in, at, and before painted and carued crucifixes. For there is no ſuch Chriſt in heauen, or in earth, that will be preſent when we pray, and heare vs at crucifixes. Againe, they giue *Latria, diuine honour*, to deuiſed and framed crucifixes: and thus they robbe Chriſt of his honour.

Thus much of our communion with Chriſt in his paſſion: now followes the ſecond part of preparation, namely, *Abnegation, I liue yet not I any more*: that is, I liue a ſpirituall life, yet not I as a naturall man. For in that regard, I carry my ſelfe as a man crucified, or after the manner of a dead man, ſuffering nothing that is in me by nature, to raigne in me, that Chriſt alone may liue and raigne in me. Here is a notable duty to be learned: we being crucified with Chriſt, muſt carry our ſelues as men crucified, and that in three reſpects. Firſt, in reſpect of corruption of ſinfull nature. For in regard of our ſinnes, we are to eſteeme our ſelues vnworthy of meat, drinke, ſleepe, breathing: yea we are to eſteeme our ſelues to be as vile as any of the creatures vpon earth: and we are to denie vngodlineſſe, and worldly luſts, not ſuffering any of them to raigne ouer vs. Secondly, we muſt carrie our ſelues as dead men, in reſpect of the good things that belong to nature, as honours, riches, pleaſures, friends: all which in reſpect of preparation of minde, we muſt daily forſake for Chriſts ſake, not ſuffering any of them to take place in our hearts. Laſtly, we muſt be as dead men in reſpect of our owne reaſon and will, and we muſt tread them vnder foote, making Gods wil our wiſedome, and wil, and giuing it Lordſhip and dominion ouer vs, our owne wils in the meane ſeaſon lying dead in vs. Thus are we to carrie our ſelues as dead men: and we are to be carefull of it that God may haue pleaſure in vs, *we muſt forget our owne people, and our fathers houſe*. Pſal. 45. 10. That we may buy the pearle, we muſt ſell all we haue, our wills, our affections, and the deareſt things in the world. He that would liue when he is dead, muſt die while he is aliue: and we muſt now lay out our ſelues as dead perſons. Corruption of nature, reaſon, and will, muſt be dead in vs, that Chriſt alone may liue and reigne in vs.

The third point concerning ſpirituall life is, touching the Originall and well-ſpring thereof, in theſe words, *That Chriſt may reigne in me*. For the better conceiuing whereof, three points are to be obſerued. The firſt, that Chriſt is not onely the Author, with the Father and the holy Ghoſt, but alſo the Roote of life, hauing life in himſelfe that he may conuaie it to all that beleeue in him. *He is the true vine, and we are the branches.* Ioh. 15. 1. he is *an appointed head to his Church*. Eph. 1. 22. he is *the prince of life*. Act. 3. 15. he is *a quickening ſpirit*. 1. Cor. 15. 45. And in this regard is he ſaid *to liue in vs*, namely, as a roote in the branch, or as the head in the members. The ſecond point is, that there muſt be an vnion with Chriſt, before we can receiue life from him, and he liue in vs. *If ye abide in me, and I in you, ye ſhall bring forth much fruit*. Ioh. 15. 4. We muſt be grafted with him, before we can be conformable to his death and reſurrection. Rom. 6. 5. And againe we muſt be taken out of the wild oliue, and ſet in the true oliue. Thus much *Paul* ſignifieth, when he ſaith, *Chriſt liues in me*. Of this coniunction, two things muſt be noted. The firſt, that it is a ſubſtantiall vnion: in that the perſon of him that beleeueth, is vnited to the perſon of Chriſt. For we muſt *eate the fleſh of Chriſt, and drinke his blood*, before we can haue life abiding in vs, Ioh. 6. 53. and *our bodies are members of Chriſt*. 1. Cor. 6. 15. Againe, this Vnion is ſpirituall, becauſe it is made by the bond of one ſpirit. 1. Cor. 12. 13. *By one ſpirit we are baptiſed into one bodie*. And no man is to maruaile, that we on earth ſhould be ioyned to Chriſt in heauen. By ciuill contract man and wife are one fleſh, though diſtant many miles aſunder: why then may not we be ioyned to Chriſt by vertue of the couenant of grace? conſidering no diſtance of place can hinder the beeing of the ſpirit of Chriſt in vs. The third point is, that after this vnion with Chriſt, he muſt further communicate himſelfe vnto vs, before we can liue by him, and he in vs. To this purpoſe Saint *Iohn* ſaith, that *God hath giuen vs life: that this life is in the Sonne: that he which hath the Son hath life*. 1. Ioh. 5. 12. For the conceiuing of this truth, two queſtions may be demanded. One, in what order Chriſt giues himſelfe vnto vs? *Anſ.* Chriſt firſt of all, giues his fleſh & blood, that is, himſelfe: and then ſecondly, his gifts, namely the efficacie, and merit of his death. The inſtitution of the Lords Supper ſheweth plainely, that we are not partakers of the benefits of Chriſt, vnleſſe firſt of all Chriſt himſelfe be giuen vnto vs. The ſecond queſtion is, how Chriſt can be ſaid *to liue in vs? Anſw.* He is not in vs in reſpect of locall preſence, but by the ſupernaturall, and ſpeciall operation of the ſpirit, 1. Cor. 6. 17. The operation of the ſpirit, is threefold. The firſt is, when God imputes the righteouſneſſe of Chriſt to them that beleeue, and withal giues the Right of eternall life, and the earneſt of this right, namely, the firſt fruits of the ſpirit. Hereupon iuſtification is called *the Iuſtification of life*. Rom. 5. The ſecond is, Viuification by the vertue of the reſurrection of Chriſt. Phil. 3. 10. And this vertue is the power of the Godhead of Chriſt, or the power of the ſpirit, raiſing vs to newneſſe of life, as it raiſed Chriſt

Rom. 11, 14.

A from the death of ſinne. And by this power, Chriſt is ſaid to liue in them that beleeue. The third is, the reſurrection of the dead body to euerlaſting glory, in the day of iudgement, Rom.8.11.

Thus then the meaning of the words is euident: that Chriſt as a roote, or head, liues in them that are vnited to him, and that by the operation of his Spirit, cauſing them to die vnto their ſinnes, and to liue vnto God. And againe, it muſt be remembred, that *Paul* ſpeakes this not priuately of himſelfe, but generally in the name of all beleeuers. For hee ſaith, 2. Cor. 13.5. *Know ye not that Chriſt is in you, except ye be reprobates?*

The vſe. Hence it followes, that they which 1.Ioh.3.7. B are true beleeuers, cannot make a practiſe of ſinne: and againe, that they ſinne not with the full conſent, or ſwinge of their wils. Becauſe Chriſt liues in them, and reſtraines the will in part. When they ſinne therefore, they ſinne not of malice, but of ignorance, or infirmity.

Secondly, the true beleeuer, cannot wholly fall away from grace: becauſe the life of Chriſt cannot bee aboliſhed. As Chriſt died but once, and for euer after liues to God: ſo they that are in Chriſt, die once to ſinne, and liue eternally to God, Rom.6.10. The vertue, and power of God, that was ſhewed in raiſing Chriſt to life, is likewiſe ſhewed in quickning them that doe beleeue, Eph.1.19. He there- C fore that is made aliue to God, dies no more, but remaines aliue as Chriſt doth.

Thirdly, they which are true beleeuers, are a free and voluntary people obeying God, as if there were no law to compell them. For they haue Chriſt to liue in them. Reade Pſal. 110.3. The Spirit of life that is in Chriſt, is alſo in them; and that is their law, Rom.8.2. It is the property of the childe of God to obey God, as it is the nature and quality of the fire to burne when matter is put to it.

It may be here demaunded, how wee may know that Chriſt liues in vs? *Anſ.* By the Spirit of God, 1.*Ioh.*3.24. And the Spirit is known D by the motions and operations thereof. The firſt whereof is a purpoſe to obey God, according to all his commaundements that concerne vs, with an inclination of our hearts to the ſaid commaundements. *Paul* ſaith, *he was ſolde vnder ſinne*: and yet withall he addes, that *he delighted in the Law of God according to the inward man*, Rom.7.23. He that loues God, and keepes his commandements, hath the Father and the Sonne dwelling in him, Ioh. 14. 23. Let this bee obſerued. *Pharaoh*, when Gods hand was vpon him, confeſſed he was a ſinner, and his people, and requeſted *Moſes* and *Aaron*, to let the people goe. But after God had withdrawne his hand, he returned to his olde courſe. The like do ſicke men: they make promiſe to amend their liues, and they requeſt their friends to pray for them: but when they are recouered, they forget all their faire promiſes. The reaſon is this: There is conſcience in them; and by it they know themſelues to be miſerable ſinners: but they want this purpoſe to obey God, and the inclination to his lawes; and therfore indeed they hate not their ſins, but rather the commandement of God. The ſecond operation and ſigne of the Spirit, is a mind and diſpoſition, like to the mind and diſpoſition of Chriſt; which is to doe the will of God, to ſeeke his glory, and to apply himſelfe to the good of men, in all duties of loue. The third and laſt (to omit many) is to loue Chriſt for himſelf, and to loue them that loue Chriſt, and that becauſe they loue Chriſt. This is a true ſigne that *wee haue paſſed from death to life*; 1.Ioh.3.14. It may be here ſaid, how can Chriſt bee ſaid to liue in vs, conſidering we are laden with afflictions & miſeries? where Chriſt liues, there is no miſery. *Anſw.* In the midſt of all miſeries, the life of Chriſt doth moſt appeare. VVhere naturall life decaies, there ſpirituall life takes place, 2. Cor. 4.10. *I beare in my body the mortification of our Lord Ieſus, that the life of Ieſus may be made maniſeſt in me. Gods power is made maniſeſt in weakneſſe*, 2.Corinth.12. Againe, it may be ſaid, if Chriſt liued in vs, we ſhould not feele ſo many corruptions as we doe. *Anſw.* The life of Chriſt is conueyed vnto vs by little and little. God hauing *wounded and ſlaine vs*, firſt *bindes vs vp*, then *he reuiues vs, and the third day he raiſeth vs up*, Hoſ.6.1. Againe, nature feeles not nature, nor corruption feeles corruption, but grace: therfore it is the life of Chriſt in vs that makes vs feele the maſſe and body of corruption.

Furthermore, here we are to take notice of the common ſinne of our daies. Men will not ſuffer Chriſt to liue in them, and to rule ouer them. It is reputed a ſmall matter; but it is a grieuous offence. The Gentiles ſay, *Let vs breake their bands, and caſt their cords from vs*, Pſal.2.2. And it was the ſin of the Iewes to ſay, *We will not haue this man to raigne ouer vs*, Luk. 19.14. And therefore Chriſt ſaith, *bring them hither, and ſlay them before me*, verſ.27.

Laſtly, here we learne our duty: and that is, ſo to liue, that wee may bee able to ſay with good conſcience, that *Chriſt liues in vs*: we muſt ſeeke his kingdome aboue all things, & take his yoake on vs. It will be ſaid, what muſt we doe that Chriſt may liue in vs? *Anſw.* VVe muſt vſe the meanes appointed, meditation of the word, prayer, ſacraments: and withall we muſt ſpiritually *eate the fleſh of Chriſt, and drinke his blood*, Ioh. 6.57. And that wee may eat him, we muſt haue a ſtomack in our ſoules like the ſtomacke of our bodies, and we muſt hunger and thirſt after Chriſt: and therefore wee muſt feele our owne ſinnes, and our ſpirituall pouertie, and haue an earneſt luſt and appetite after Chriſt, as after meate & drinke. VVhen *Siſera* was purſued by the army of the Iſraelites, hee cried to *Iael*, and ſaid, *Giue me drinke, I die for thirſt*, Iudg. 4.19. euen ſo we being purſued by the ſentence of the law, by the terrours of hell, death, and condemnation, muſt flie to the throne of grace, and cry out, ſaying, *Giue me of the tree of life, giue me of the water of life: I periſh for thirſt.* Then ſhall our wretched ſoules bee quickened, and reuiued to euerlaſting life, Mat. 5. 6. Reu. 21. 6.

In the fourth place, here is ſet downe the Meanes of ſpirituall life, in theſe words, *And in that I now liue in the fleſh, I liue by the faith of the Sonne of God, who hath loued mee, and giuen himſelfe for me.* And that the doctrine may the better appeare, I will ſtand a while to ſhew the meaning of them. By *fleſh*, is meant the mortall body, or the fraile condition of this temporall life. Hebr. 5. 7. and 1. Pet. 4. 2. And therefore *to liue in the fleſh*, is to liue a naturall life by eating, drinking, ſleeping. Further, *Paul* ſaith, that liuing in the fleſh, hee liued *by faith*: and for the better conceiuing of this, two queſtions may bee demaunded. The firſt is, Why a beleeuer is ſaid to liue by faith? *Anſwer.* There bee two cauſes. Firſt, faith is an inſtrument to vnite vs to Chriſt: and by meanes of this vnion, wee receiue life from Chriſt: for Chriſt dwels in our hearts by faith, Eph. 3. 17. Secondly, faith is a Guide, to order & gouerne temporall life, in all good manner, according to the will of God. And this faith doth by a diuine kinde of reaſoning framed in the minde, whereby it vrgeth, and perſwadeth to good duties, Rom. 6. 11.

The ſecond queſtion is, How men liue by faith? *Anſ.* The childe of God liues a double life in this world: a *ſpirituall*, and a *temporall*. The *ſpirituall* ſtands ſpecially in three things; Reconciliation with God: renouation of life: and good workes. Now in our reconciliation with God, we liue in this world only by faith. For we haue, and enioy pardon of ſinnes, imputation of iuſtice, and acceptation to life eternall, onely by meanes of our faith, Rom. 4. 4. and 5. 1.

Againe, in the renouation and change of our liues, wee liue by faith. For our faith in Chriſt *purifieth our hearts*, Act. 15. 9. partly, by deriuing holines and puritie from Chriſt vnto vs, who is our ſanctification: and partly, by mouing and perſwading of vs to holines and newnes of life, 1. Ioh. 3. 3.

Laſtly, in the doing of euery good worke we muſt liue by our faith. For firſt there muſt be a generall faith, that the worke in his kinde pleaſeth God, Rom. 14. 25. Secondly, iuſtifying faith muſt giue a beginning to the worke, *I beleeued, therefore I ſpake*, Pſal. 116. 12. Thirdly, after the worke is done, faith muſt couer the defects thereof, that it may be acceptable to God, Heb. 11. 5.

Temporall life ſtands in cares, or miſeries: and miſeries are outward afflictions, or inward temptations. And in all our worldly cares, wee are to liue by faith. For our care muſt bee to doe our office, and the labour of our calling, with all diligence. This being done, we muſt there make a pauſe: and for the ſucceſſe of all our prayers, and labours, we muſt caſt our care on God, 1. Pet. 5. 7.

Likewiſe, in our afflictions wee are to liue by faith. For our faith is to aſſure vs, that God, according to his promiſe will giue a good iſſue, 1. Corinth. 10. 13. And though all temporall things faile vs, it makes vs retaine the hope of mercy, & of eternal life. Thirdly, it makes vs waite Gods leiſure for our deliuerance, Iſa. 16. 28.

Laſtly, in our Temptations wee are not to liue by feeling, but by faith: yea againſt feeling, to reſt on the bare promiſe of God; when we feele & apprehend nothing but the wrath of God. And thus wee ſee how the beleeuer liues by his faith in this world.

It may bee ſaid, What is the faith wee liue by? Anſwer is here made: *It is the faith of the Sonne of God.* And ſauing faith is ſo called, becauſe Chriſt is not only the Author of it, and the obiect or matter of it, but alſo the Reuealer of it. For there was a certaine faith in God, which was put into the heart of man in the creation, which alſo the morall law requireth: but this faith in the Meſſias, was not knowne till after the fall; and then it was reuealed to the world by the Sonne of God.

Againe, it may bee ſaid, What is this faith of the Sonne of God? Anſwer is here made: A faith whereby I beleeue that *Chriſt hath loued me, and giuen himſelfe for me.*

Theſe words then thus explaned, are an anſwer to an obiection, which may bee framed thus: VVhy ſhouldeſt thou ſay, that thou liueſt not, but that Chriſt liueth in thee; conſidering thou liueſt in the fleſh, as other men doe? Anſwer is made, Though I liue in the fleſh; yet I liue by the faith of the Sonne of God.

The vſe. Here firſt of all they are to be blamed, that liue by ſenſe, like beaſts: beleeuing no more then they ſee, and truſting God no further then they ſee him. For, if a man whome wee ſee and know, make a promiſe to vs, we are comforted: yet if God, who is inuiſible make in his word farre better promiſes (as he doth,) we are not in like ſort comforted. Againe, we put too much confidence in meanes. If wee haue good callings, houſe, land, liuing, wee can then truſt in God: but when meanes of comfort faile, wee are confounded in our ſelues, as if there were no God. Wee are like the vſurer; who will not truſt the man, but his pawne: euen ſo we truſt not God vpon his bare word, without a pawne. If he come to vs with a full hand, and with the pawne of his good gifts, and bleſſings, we truſt him, elſe not.

Againe, they are to bee blamed, that liue onely by the guidance of reaſon. For many diſpute thus: I deale truely and iuſtly with all men, and liue peaceably with my neighbours: therefore God will haue mee excuſed. But there muſt bee a better guide to euerlaſting life; namely, faith in Chriſt: elſe ſhall we miſſe of our marke.

Thirdly, they deceiue themſelues that think they may liue as they liſt, and call vpon God when they are dying, and ſo die by faith. It is wel if they can die by faith: but that they may ſo die, they muſt liue by faith.

Laſtly, they are to bee blamed, that ſpend their daies in worldly cares, ſo as no good thing can take place. This is the life of infidels. And where true faith raignes it cuts off the multitude of cares, & makes vs caſt them on God.

Moreouer, here wee ſee what we are to doe in perillous times, as in the time of plague, famine, ſword, when preſent death is before our eyes: we muſt then liue by faith. When *Noah* heard of the flood, hee prepared ſuch meanes as faith would affoard for the ſauing of himſelfe, and his family. *Abraham, Iſaac, Iacob,* by faith liued as pilgrimes in a ſtrange land, and were content. *Moſes* left *Pharaohs* court, & *feared not the wrath of the king: becauſe by faith hee ſawe him that was inuiſible,* Hebr. 11.27. *Dauid* in the feare of preſent death, *comforted himſelfe in the Lord his God,* 1. Sam. 30.6. When *Iehoſaphat* knew not what in the world to doe, hee lift vp the eyes of his faith to the Lord, 2. Chron. 20.12. Chriſt in his agony and paſſion of the croſſe, by faith commended his ſoule into the hands of his Father. Of the Saints of the new Teſtament, ſome were racked, ſome were ſtoned to death, and that by faith, Hebr. 11.36. Wee muſt therefore all of vs, learne to liue by faith: and for this cauſe wee muſt acquaint our ſelues with the word, & promiſes of God; and mingle them with our faith: elſe ſhall the life of a man in the world be worſe, then the life of a beaſt.

Againe, in theſe words [*who hath loued mee, and giuen himſelfe for me,*] the nature and propertie of iuſtifying faith is ſet downe, which is to apply the loue of God, and the merit of the paſſion of Chriſt, vnto our ſelues. And therefore the Papiſts are deceiued, who ſay, that hope applieth, and not faith. It may bee alleadged, that *Paul* ſpeakes theſe words priuately of himſelfe. *Anſ.* He ſpeakes them in the name of all beleeuers, Iewes and Gentiles. For (as we may ſee in the former verſes) that which concerned *Peter,* and the reſt of Chriſtian Iewes, hee applies to himſelfe, leſt his ſpeech ſhould ſeeme odious.

Againe, it may be obiected, that all beleeuers cannot ſay thus, *Chriſt hath loued me, and giuen himſelfe for me.* *Anſ.* If the minde bee fixed on Chriſt: and there bee alſo a will and endeauour to beleeue and apprehend Chriſt; there is faith indeede. For God accepts the true and earneſt will to beleeue, for faith. We are not ſaued for the perfection of our faith, but for the perfection of the obedience of Chriſt, which faith apprehendeth. The Iſraelites which looked vpon the braſen ſerpent with one eye, or with a ſquint-eye, with half an eye, or dimme ſight, were healed, not for the goodnes of their ſight, but for the promiſe of God. The poore in ſpirit, are bleſſed: now they are poore in ſpirit, who find themſelues empty of all goodnes, empty of true faith, full of vnbeliefe, and vnfainedly deſire to beleeue. So then if we greeue, becauſe wee cannot beleeue as we ſhould, and earneſtly deſire to beleeue, God accepts vs for beleeuers.

Againe, in theſe words [*who hath loued me, and giuen himſelfe for me,*] S. *Paul* ſets downe the reaſon or argument, which faith vſeth in the mind regenerate, to moue men to liue to God. And the reaſon is framed thus: Chriſt loueth thee, & hath giuen himſelfe for thee: therfore ſee thou liue to God. Reade the like, Rom. 12.1. and Pſal. 116.12.

By this we are to take occaſion, to conſider and to bewaile the hardneſſe of our hearts, who doe not relent from our euill waies, and turne vnto God vpon the conſideration of his loue in Chriſt. The waters of the Sanctuarie haue long flowed vnto vs: but they haue not ſweetned vs, and made vs ſauory: therefore it is to bee feared leſt our habitations be at length turned to places of nettles and ſaltpits, Ezec. 47.11.

21. *I doe not abrogate the grace of God: for if righteouſneſſe be by the law, then Chriſt died without cauſe.*

The meaning. *Grace* in Scripture ſignifieth two things: the free fauour of God; and the gifts of God in vs. And where the holy Ghoſt intreats of iuſtification, grace in the firſt ſenſe, ſignifies the good will and fauour of God, pardoning ſinnes, and accepting vs to life euerlaſting, for the merit of Chriſt, 2. Tim. 1.9. Eph. 2.8. And in this ſenſe is the word vſed in this place. And when *Paul* ſaith, *I doe not abrogate the grace of God,* his meaning is, I doe not make void, or fruſtrate the grace of God in reſpect of my ſelfe, or in reſpect of other beleeuers, by teaching the iuſtification of a ſinner by faith alone. He addes, *If righteouſneſſe be by the law,* that is, if a ſinner be iuſtified by his own obedience, in performing the law, then Chriſt died without cauſe. The word δωρεὰν, *freely,* tranſlated *without a cauſe,* hath a double ſignification. One is, when it ſignifies as much as *without price, or merit.* Matth. 10.8. *Ye haue receiued freely, giue freely.* The ſecond is, when it ſignifies *raſhly, without iuſt, or ſufficient cauſe:* as Pſalme 69.4. *Mine enemies hate mee freely* (as the Seuentie tranſlate) that is, wrongfully or without iuſt cauſe. Thus here is Chriſt ſaid to die *freely,* that is, in vaine or without cauſe: becauſe if wee bee iuſtified by obedience to the law, then Chriſt died in vaine, to make any ſatisfaction to the law for vs.

Theſe words are an anſwer to an obiection. The obiection is this: If thou teach that a ſinner is iuſtified onely by his faith in Chriſt, then thou aboliſheſt the grace of

God. The anſwer is negatiue. I doe not by this doctrine abrogate the grace of God. And there is a reaſon alſo of this anſwer: If wee bee iuſtified by our owne fulfilling of the law, then Chriſt died in vaine to fulfill the law for vs.

The vſe. Firſt, let vs marke that *Paul* ſaith, *he doth not abrogate the grace of God*: and why? becauſe hee will ſuffer nothing in the cauſe of our iuſtification to bee ioyned with the obedience of the death of Chriſt. And hence we learne, what is the nature of grace. It muſt ſtand wholly, and entirely in it ſelfe. Gods grace cannot ſtand with mans merit. Grace is no grace, vnleſſe it bee freely giuen euery way. Romanes 4. 4. *To him that worketh the wages is giuen, not of grace, but of deſert.* Rom. 11. 6. *If election bee of grace, then not of workes, elſe is grace no grace.* Grace and workes of grace in the cauſing of iuſtification, can no more ſtand together, then fire and water. By this we are admoniſhed to be nothing in our ſelues, and to aſcribe all that wee are, or can doe, to the grace of God.

Againe, here we ſee our duty, and that is, to be carefull not to abrogate the grace of God vnto our ſelues. But how is that done? *Anſ.* We muſt ſtrippe and empty our ſelues of all righteouſneſſe, and goodneſſe of our owne, euen to the death, and withall hunger & thirſt after Chriſt and his righteouſneſſe, Mat. 5. 6. Luke 1. 53.

Thirdly, *Paul* here ſets downe a notable ground of true religion: that the death of Chriſt is made void, if any thing bee ioyned with it in the worke of our iuſtification, as a meanes to ſatisfie Gods iuſtice, and to merit the fauour of God. Therefore the doctrine of iuſtification by workes, is a manifeſt error. For if wee bee iuſtified by the workes of the law, then the iudgement of the holy Ghoſt is, that Chriſt died without cauſe. Againe, the doctrine of humane ſatisfactions is a deuice of mans braine: For if wee ſatisfie for our ſelues, then did Chriſt by death ſatisfie in vaine. Thirdly, it is a falſe and wicked (though a colourable inuention) to ſay, that Chriſt by his death merited, that wee ſhould merit by our workes. For if wee merit by workes, Chriſt dyed in vaine to merit by his owne death. This is the ſentence of God, who cannot erre. Laſtly, here wee ſee the Church of Rome erreth in the foundation of true religion: becauſe it ioynes the merit of mans workes, and the merit of the death of Chriſt, in the iuſtification of a ſinner. And therefore wee may not ſo much as dreame of any reconciliation to be made with that religion: for light and darknes cannot be reconciled, nor fire & water. Here the Papiſts anſwer, that *Paul* in this text ſpeakes againſt them, that looked to be iuſtified by the naturall obſeruation of the law, without the death of Chriſt. But it is falſe which they ſay. For *Paul* here ſpeakes againſt Chriſtian Iewes, who ioyned the law and the Goſpell; and looked to bee iuſtified both by Chriſt, and by the workes of the law: and not by workes of the law, done by ſtrength of nature, but by workes of grace.

CHAP. III.

1. *O fooliſh Galatians, who hath bewitched you, that ye ſhould not obey the truth: to whome Ieſus Chriſt before was deſcribed in your ſight,* and *among you crucified?*

That wee may ſee how this chapter depends on the former, wee muſt repeate the principall argument of the Epiſtle: If I was called of God, and my doctrine be true, then ye ſhould not haue reuolted to another Goſpell: but I was called of God, and my doctrine is true: therefore yee ſhould not haue reuolted to another Goſpell.

The firſt part of the *minor*, that *Paul* was called of God, was handled in the firſt and ſecond chapters. The ſecond part: that his doctrine is true, is handled in the third, fourth, and fifth: and is propounded in this verſe. Moreouer, the concluſion of the Argument ſet downe, chap. 1. verſ. 6. is here againe repeated, namely, that the Galatians ſhould not haue reuolted to another Goſpel. And withall *Paul* here notes the cauſes of their reuolt: and they are two. One is folly, *O fooliſh Galatians.* The other is, the deceit of falſe teachers, *who hath bewitched you?*

Whereas *Paul* ſaith, *O fooliſh Galatians*, that we miſtake not his example, three queſtions may be demaunded. The firſt is, in what reſpect hee giues this hard iudgement againſt them? *Anſwer.* Three things are ſubiected to iudgement, the doctrines of men, the liues of men, and the perſons of men. Doctrines are to bee iudged by the word, and the liues of men: yet ordinarily, the perſons of men are not to bee iudged. For the ſaying is true, that *three things are not ſubiect to iudgement: the Counſels of God, the Scriptures, and the perſons of men.* And in this place *Paul* giues iudgement, not againſt the Galatians themſelues, or againſt their perſons, but againſt their newconceiued doctrine, and againſt their practiſe in reuolting.

The ſecond queſtion is, whether this iudgement be righteous and true iudgement? *Anſ.* It is: becauſe it is vpon good ground. For firſt of all, *Paul* giues this cenſure, by vertue of his calling: becauſe his office was to reproue & correct vice, Titus 1. 9. and 2. 15. Secondly, it was in truth. For indeede they ouerturned the paſſion of Chriſt: and therefore he could not call them leſſe then *fooles.* Thirdly, this iudgement was giuen in loue. For *Paul* intended and deſired nothing in this ſpeech, but their good and amendment. Vpon like grounds Iſay cals the Iſraelites, *people*

A of *Sodome and Gomorrha*, Iſa.1. Chriſt cals the two diſciples *fooliſh, and ſlow of heart to beleeue*, Luke 24.25. *Paul* cals the Cretians *lyers and ſlow-bellies*, Titus 1.12. But Matthew 5.22. may be obiected, where he is ſaid to be in danger of a Councell, that ſaith, *Thou foole. Anſ.* The place is to be vnderſtood of them that charge men with folly, with a minde to reproch them, and in way of reuenge: which *Paul* in this place doth not.

The third queſtion is, whether we may vſe like iudgement againſt men? *Anſ.* Vpon like grounds wee may, if wee haue a warrant, and calling from God ſo to do. For all iudgement is Gods, Rom.14.10. if this iudgement bee in truth: if it bee in charity, for the amendment B of the parties, and for the good of others. Otherwiſe, if theſe grounds faile vs, we may not giue iudgment againſt any man, but muſt follow the iudgement of charity which thinkes no euill, hopes the beſt, and conſtrues all things in the beſt part, 1.*Cor.*13.

To come to the ſecond cauſe, *Paul* ſaith, *Who hath bewitched you?* that is, who hath deceiued you, as if ye were bewitched by ſome inchauntments? Here *Paul* takes it for a confeſſed truth, that there is witchcraft, and witches. And that wee may the better conceiue his meaning, two queſtions are to bee propounded. The firſt is, what is the witchcraft here meant? *Anſw.* It is a Satanicall operation, C whereby the ſenſes of men are deluded. For the diuell can by certaine meanes, delude and corrupt the phantaſie, or the imagination; and cauſe men to thinke that of themſelues, which is otherwiſe. There is a diſeaſe called *Lycanthropia*, in which, the braine being diſtempered, men thinke themſelues to bee wolues, and carry themſelues as wolues. And in this diſeaſe the diuell hath a great ſtroke. Againe, the diuell can delude the outward ſenſes, as the hearing, and the ſight. Thus *Iannes* and *Iambres* turned their roddes into ſerpents, before *Pharaoh*, and brought frogs, by deceiuing the eye, and not in truth, Exod. 7. and 8. Thus the witch of Endor made a D counterfeit *Samuel* to riſe out of the earth, 1. Sam.28.

The ſecond queſtion is, if this witchcraft bee an operation of Satan, how men ſhould bee ſaid to doe it? for *Paul* ſaith, who, or what man hath bewitched you? *Anſw.* Men doe it by league and confederacie with the diuell. The inchaunter charmes by *ioyning ſocieties*, Pſalm.58.5. The diuell ſeekes whom he may deuoure: and therefore, where he findes a fit perſon to worke vpon, he inſinuates and offers himſelfe. And after men be in league with him, hee hath a word & ſacraments for them, as God hath: and hee requireth faith, as God doth. And looke as theeues, ſome are in the way, ſome in the wood: and they in the way (when a bootie comes) giue a watch-word to the reſt, and then all are at hand together: Euen ſo, when a man in league with the diuell vſeth charmes, imprecations, curſes, praiſes, ſuperſtitious inuocations, according to his appointment, and other Satanicall ceremonies, a watch-word is likewiſe giuen vnto him, and hee is ſtraight at hand to the intended feate. Thus, and no otherwiſe, are men ſaid to bewitch, or deluſe the eye.

That which *Paul* ſaith to the Galatians, if hee were now liuing among vs, he would likewiſe ſay to vs, *O fooliſh nation, who hath bewitched you?* We are wiſe in matters of the world: but in matters concerning the kingdome of heauen, the moſt of vs are fooles, beſotted, & bewitched with worldly cares, and pleaſures, without ſenſe in matters of religion, like a peece of waxe without all forme: fit to take the forme and print of any religion. And we muſt take heed, leſt this our fooliſhneſſe, and intoxication of our ſenſes, leade vs headlong to perdition. And therefore we muſt learn the way of life in humility, *Pſal.*25.9. Wee muſt obey it, and in obedience wee ſhall learne it, Ioh.7.17. We muſt as heartily loue the word of God, as in minde we conceiue it, leſt by not louing of it wee be *giuen vp to ſtrong illuſions, to beleeue lies*, 2.Theſſ.2.10. Laſtly, we muſt pray to God to bee taught and guided by his word and Spirit, in things pertaining to euerlaſting life.

To proceede further, the deluſion or bewitching of the Galatians, is ſet forth by two argumẽts. The firſt is the end, in theſe words, *That ye ſhould not obey the truth.* Before I come to the conſideration of theſe words, a doubt muſt be reſolued. For ſome man may ſay, that this Epiſtle is corrupted: becauſe theſe words are wanting in ſundry tranſlations and editions of the Bible: and *Ierome* ſaith, that they were not found in the copies of the Bible in his daies. *Anſ.* In the editions and tranſlations of the Bible, there are ſundry differences, and diuerſities of readings: and theſe differences are not the fault of the Scripture, but of the men which vſed to write out the Bible. for the Bible heretofore was ſpread abroad, not by printing, but by writing. Againe, though in the bookes of the Bible there be ſundry varieties of reading, yet Gods prouidence hath ſo watched ouer the Bible, that the ſenſe thereof remaineth intire, ſound, & incorrupt, ſpecially in the grounds of religion: and not the words principally, but the ſenſe is the Scripture. And that which I ſay, appeareth in this text: for whether theſe words be left in, or put out, the ſenſe of the verſe is one and the ſame.

The words, *That ye ſhould not obey the truth*, are meant of the obedience of faith, Rom. 1.5. and 16.28. And the obedience of faith is propounded vnto vs without adding, detracting, or changing. And this the Galatians did not: for they added iuſtification by workes, to the doctrine of *Paul*, touching iuſtification by faith alone: by which addition they depraued the truth, and ſhewed that indeede they beleeued not the truth.

Here let vs obſerue the ſcope of all the malice of the diuell: and that is, to hinder or ouerthrow our faith. The firſt thing the diuell aimed at in our firſt parents, was to ouerthrow their faith, and to cauſe them to doubt of the truth of Gods word. The firſt temptation wherewith our Sauiour Chriſt was aſſaulted, was againſt his faith, as hee was man: If thou be the Sonne of God thou canſt cauſe theſe ſtones in thy hunger to bee made bread: but thou canſt not cauſe theſe ſtones to be made bread: therefore thou art not the Son of God. The diuel deſired to ſift out al the faith of the Apoſtles, & to leaue in them nothing but the chaffe of vnbeliefe, Luk. 22. The diuell blinds the eies of men, *that the light of the Goſpel of Ieſus Chriſt may not ſhine vnto thẽ*, 4. Cor. 4. 4. This muſt teach vs, that wee muſt not onely holde and know the true religion for the time, but alſo build our ſelues vpon our faith, Iud. v. 20. and bee rooted and ſtabliſhed vpon our faith and religion, *Col.* 1. 23. and the rather, becauſe it hath beene the manner of this nation, wickedly to change religion with the times. And that we may indeede be rooted vpon our religion, we muſt not boaſt of the greatneſſe and ſtrength of our faith, but rather labour to ſee in our ſelues a ſea of vnbeleefe: heartily to bewaile it, and to ſtriue to beleeue, and to go on from faith, to faith.

The truth here mentioned, is the heauenly doctrine of the Goſpell: ſo called for two cauſes. Firſt, becauſe it is an abſolute truth without errour. It is a principle not to bee called in queſtion, that *the Apoſtles and Prophets, in writing and preaching, could not erre.* It may be ſaid, they were men, as wee are: and therefore ſubiect to erre, and be deceiued in iudgement. *Anſwer.* Iudgement is two-folde. One, conceiued by the diſcourſe of naturall reaſon: the other, conceiued by the apprehenſion of things reuealed by God. In the firſt, the Apoſtles and Prophets might erre, and bee deceiued, as *Nathan* and *Peter* were. In the ſecond, they could not: becauſe it was framed in them by the inſpiration, and inſtinct of the holy Ghoſt. And therefore they neuer erred, either in preaching or writing. The ſecond cauſe why the Goſpel is called *the truth*, is, becauſe it is a moſt worthy truth, namely, the truth which is according to godlineſſe, *Tit.* 1. It may be ſaid, what is the truth? and how ſhall we know it, conſidering there be ſo many diſſentions? *Anſ.* Firſt, make thy ſelfe fit to know, and then ſhalt thou know the truth. And thou ſhalt be fitted to know the truth, if thou firſt of all giue thy ſelfe to obey it. Reade the golden text, Ioh. 7. 17. *Obey, and ye ſhall know.*

The ſecond thing, whereby the deluſion of the Galatians is expreſſed, is the ſigne thereof, in theſe words, *to whome Ieſus Chriſt was deſcribed, &c.* that is, to whome I haue preached the doctrine of ſaluation by Chriſt, in liuely and euident manner, euen as if Chriſt had beene painted before your eyes, and had beene crucified, in, or among you. And this is a manifeſt token that the Galatians were deluded, becauſe they could not acknowledge the truth, when it was ſet forth vnto them (as it were) in orient colours. And where *Paul* ſaith, that *Chriſt was before deſcribed*, I referre it to the time before their reuolt.

Here firſt wee are to obſerue the properties of the Miniſtery of the word. The firſt, that it muſt bee plaine, perſpicuous, and euident, as if the doctrine were pictured, and painted out before the eyes of men. Therefore the Church of Rome deales wickedly, in keeping the Scriptures in an vnknowne tongue. For this is to couer that from the people, which is to bee painted before the eyes of their mindes. Againe, that kinde of preaching is to be blamed, in which there is vſed a mixed kinde of variety of languages, before the vnlearned. For this is a ſigne to vnbeleeuers, 1. Cor. 14. 22. And in this kinde of preaching wee doe not paint Chriſt, but wee paint out our owne ſelues. It is a by-word among vs, *It was a very plaine Sermon.* And I ſay againe, *the plainer, the better.*

The ſecond property of the Miniſtery of the word, is, that it muſt be powerful and liuely in operation, & as it were crucifying Chriſt within vs, and cauſing vs to feele the vertue of his paſſion. The word preached muſt pearce into the heart, like a two-edged ſword, Heb. 4. 12. true prophecie iudgeth men, diſcouereth the things of the heart, and cauſeth men to ſay, *The Lord is within you*, 1. Cor. 14. 25. The ſcepter of Chriſt whereby hee ſmiteth the nations, is in his mouth, Iſa. 11. 4. that is, in the Miniſtery of the word, Ier. 15. 19. And it is the ſame Miniſtery, which ſhaketh heauen and earth, Agg. 2. 5. By this it appeareth, that to take a text, and to make diſcourſe vpon ſomething in the ſaid text, ſhewing much inuention of wit, & much reading, and humane learning, is not to preach Chriſt in a liuely manner. It will be ſaid: what then? I anſwer with *Paul, who is ſufficient* either *for* the ſpeaking, or doing of *theſe things?* yet ſomething may be ſhewed. Know therefore, that the effectuall and powerfull preaching of the word, ſtands in three things. The firſt is, true and proper interpretation of the ſcripture, and that by it ſelfe: for Scripture is both the gloſſe, and the text. The ſecond is, ſauory and wholeſome doctrine, gathered out of the Scriptures truly expounded. The third is, the Application of the ſaid doctrine, either to the information of the iudgement, or to the reformation of the life. This is the preaching that is of power. Let all the ſonnes of the Prophets thinke vpon theſe things, and ſtudy to be doers of them.

Furthermore, two queſtions are here reſolued. The firſt is, whether images be neceſſary in the congregations of the people of God? *Anſ.* There are Chriſtian Images, and Pictures, and they are very neceſſary. And theſe Images, are Sermons of Chriſt, and the right adminiſtration of the Sacraments. For in them Chriſt is deſcribed and painted out vnto vs. As for the painted and carued images of the Papiſts, we vtterly deteſt them, as Idols. They alleadge, that they are *lay-mens bookes*: but *Habacucke* ſaith, *they are doctours of lies*: Hab. 2. 18. And where the liuely preaching of the word is, there is no need of them. And therefore Images were not eſtabliſhed in Churches in theſe VVeſt parts, till after 700. yeares. As long as the church had golden teachers, they had no Images, but when the teachers did degenerate and become woodden teachers, then came both golden and woodden Images. It is further ſaid, why may not we paint Chriſt in our Churches with colours, as with words in ſermons? *Anſ.* The one the Lord alloweth, namely, the deſcription of Chriſt in ſpeech. But the caruing or painting of images in churches, and that for religious vſe, he condemneth, Exod. 20. 6.

The ſecond queſtion is, Whether there be now in the Church of God, any ſacrifice or oblation of Chriſt? *Anſ.* There is after a ſort. For there is a liuely repreſentation of the paſſion of Chriſt, in the preaching of the word, and in the adminiſtration of the Lords Supper, as if Chriſt were yet in crucifying, and as though his blood were now diſtilling from his hands and ſides. As for the ſacrifice of the Maſſe, it is an abomination, and a meere mockerie. For there the prieſt, when he ſaith, *Accept theſe gifts, &c.* is become a mediatour betweene Chriſt and God: and the body and blood of Chriſt is offered in an vnbloodie maner; that is, blood is offered without blood: and the prieſt, when he hath offered Chriſt, eates vp all that he hath offered. Yet for this damnable oblation many ſtand: becauſe they are bewitched and inchanted with pretended ſhewes of Fathers, Councels, Antiquitie, Succeſſion, &c.

Laſtly, here we learne, what is the duty of al beleeuers: namely, to behold Chriſt crucified, Cant. 3. 11. *O daughter of Sion, behold your king.* But where muſt we behold him? Not in Roodes & Crucifixes, after the Popiſh manner: but we muſt looke on him, as he propounds himſelfe vnto vs in the word and Sacraments. For this is he the true obiect of our faith. And how muſt we behold him? by the eye of faith, which makes vs both ſee him, and feele him, (as it were) crucified in vs. Here note, that implicite faith, (which is to beleeue as the Church beleeues) is a blind faith: for by it we cannot contemplate and behold Chriſt. And the common fault is here to be noted, whereby men neglect and paſſe by this contemplation of Chriſt. There is among vs the euill eye, that deuoureth all it ſeeth: there is the adulterous eye: but where is the eye of faith to behold Chriſt? where is the force of this eye to be ſeene, which maketh the thing which it beholdeth to be ours, and vs like vnto it? We loue to trick & paint our bodies, & ſome to ſet fine complexions on their faces, (and therefore complexions at this day are made a kinde of merchandize) but away with ſuch vanities. If ye loue to be painted, I will tell you what ye ſhall doe. The office of the Miniſters is to deſcribe, and paint out Chriſt vnto vs: let them paint Chriſt crucified in the heart, and ſet vp his image there, and then ſhalt thou haue a fauourable complexion in the eye both of God and man.

That this contemplation of Chriſt by faith, may take more place, and be the better practiſed, conſider the vſe of it. Firſt, by beholding Chriſt crucified, we ſee our miſerie and wickedneſſe. For our ſinnes are the ſwords and ſpeares which haue crucified him, Zach. 12. 10. Secondly, this ſight brings vs true & liuely comfort: for beholding Chriſt crucified, we ſee Paradiſe as it were in the midſt of hell: we ſee the hand-writing againſt vs, cancelled, Coloſſ. 2. 14. we ſee the remiſſion of our ſinnes, written with the heart blood of Chriſt, and ſealed with the ſame. Thirdly, this ſight of Chriſt makes an vniuerſall change of vs. The cameleon takes to it the colours of the things which it ſeeth, & are neere vnto it: and the beleeuing heart takes to it the diſpoſition and minde that was in Chriſt crucified, by viewing and beholding of Chriſt. This ſight makes vs mourne and bleed in our hearts for our offences, when we conſider, that Chriſt was crucified for vs: and it makes vs loue Chriſt, when we conſider the loue of God in Chriſt crucified.

Laſtly, this thing muſt be a terrour to all the vngodly. For they haue no care to behold Chriſt, but by their lewd liues they crucifie him: and for this cauſe in the day of iudgement, they ſhall ſee with heauie hearts, Chriſt to be their Iudge whome they haue pierced, Reuel. 1. 7. Better therefore it is, now in the day of grace to behold him with the eye of faith to our comfort, then now to deſpiſe him, and then, to behold him to our euerlaſting ſhame with the eye of confuſion.

2. *This onely would I learne of you, Receiued ye the Spirit by the workes of the Law, or by the hearing of faith?*

3. *Are ye ſo fooliſh, that after ye haue begunne in the Spirit, ye would now be made perfect by the fleſh.*

The ſenſe of theſe words. VVhen *Paul* ſaith, *this would I learne of you*, he meets with the conceit of the Galatians, who thought themſelues wiſe: and the effect of his ſpeech is this: I haue called you fooles: but it may be, that you thinke your ſelues wiſe, and me fooliſh: wel, let it be ſo: then with all your wiſdome teach me, and let me learne but one thing: and that is, by what meanes ye receiued the Spirit. Touching the phraſe, *Receiued ye the Spirit,* three things muſt be obſerued. The firſt, that the Spirit ſometimes ſignifies the eſſentiall ſpirit of the Father and the Sonne, as 1. Cor. 12. 4. *There is a diuerſitie of gifts, but one ſpirit.* Sometimes againe, it ſignifies the effects, operations, or gifts of the ſpirit, as namely when *fleſh* and *ſpirit* are oppoſed, as in this text. And further, when it ſignifies gifts, yet then the preſence of the ſpirit is not excluded, but included. The ſecond is, that here *the Spirit* ſignifies the ſpirit of adoption. Eph. 1. 13. Rom. 8. 16. The third is, that to receiue the ſpirit, is not barely to receiue the gifts of the ſpirit, (as we are ſaid to haue the ſunne in the houſe, when we receiue the beames, the body of the ſunne being in heauen:) but in this receiuing, there are two things. One is, that the ſpirit is preſent in vs; the other, that the ſame ſpirit teſtifieth his preſence, by his ſpeciall operation, and gifts of grace. *Paul* ſaith, Eph. 4. 30. *Grieue not the ſpirit.* Which is not meant of gifts, but of the very perſon of the ſpirit. And it muſt be remembred, that the effects and gifts of the ſpirit preſuppoſe the preſence of the ſpirit. *By workes of the law* we are to vnderſtand, the doctrine of iuſtification by the workes of the law. *By the hearing of faith,* is meant the doctrine of the Goſpel: *hearing* being put for the thing heard, namely, preaching: and *faith,* for the doctrine of iuſtification by faith in Chriſt crucified. For *faith* ſignifies not onely the gift whereby we beleeue, but alſo that which is beleeued.

In the third verſe, *Spirit* ſignifies the operation of the ſpirit, whereby the inward man is renewed, and made like to God, or againe, the exerciſes of the inward man: and *fleſh* ſignifies outward things or actions, that properly pertaine to the outward man, as circumciſion, and ſuch like. Thus 2. Cor. 5. 17. *fleſh,* and the *new creature* are oppoſed. And *Paul* ſaith, Rom. 2. 29. *He is a Iew that is a Iew within in the ſpirit, hauing the circumciſion of the heart. To be gunne in the ſpirit,* is to begin in godlineſſe and religion, inwardly in the exerciſes of the renewed heart.

The Reſolution. In theſe words, is contained the firſt argument, whereby *Paul* prooues the truth of his doctrine. It is framed thus: If ye receiued the ſpirit by my doctrine, my doctrine is true, and ye fooliſh that adde vnto it iuſtification by the workes of the law: but ye receiued the ſpirit by my doctrine: therefore it is true: and ye deale fooliſhly that haue added to it iuſtification by workes.

The *maior* or firſt propoſition, is not expreſſed, but the proofe thereof in the third verſe thus: it is a point of extreame folly when ye haue begun in the ſpirit to end in the fleſh: therefore it is folly in you hauing receiued the ſpirit by my doctrine, to adde any thing vnto it of your owne.

The vſe. When *Paul* ſaith, *Let me learne one thing of you,* he notes the fault of the Galatians, and of ſundrie others, who when they haue attained to a certaine meaſure of knowledge in Gods word, are preſently puffed vp with pride, and often thinke themſelues wiſer then their teachers. This was the fault of the Corinthians, 1. Cor. 8. 10. and of ſundrie in our daies, who ſeparate wholly from all our congregations, preſuming to know that which they neuer learned of their teachers. That this ouerweening pride may not take place, we muſt ioyne the knowledge of our ſelues, with the knowledge of Gods word, and mixe our knowledge with loue. For *loue edifies,* and *bare knowledge ſwells the heart.*

Againe, here when it is ſaid, *Receiued ye the ſpirit?* that is, ye did not receiue the ſpirit by the workes of the law, but by the hearing of faith. Here, I ſay, we ſee the difference between the law, and the Goſpel. The law doth not miniſter the ſpirit vnto vs: for it onely ſhewes our diſeaſe, and giues vs no remedie. The Goſpel miniſtreth the ſpirit. For it ſhewes what we are to doe: and withall the ſpirit is giuen, to make vs do that which we are inioyned in the Goſpel.

Here alſo we learne, that the preaching of the Goſpel, is neceſſarie for all men, becauſe it is the inſtrument of God to conferre the ſpirit. *While Peter was yet ſpeaking, the ſpirit of God fell vpon the Gentiles,* Act. 10. 44. *Paul* ſaith, *his miniſterie is the miniſterie of the ſpirit,* 2. Cor. 3. 5. ſauing the miniſters and others, 1. *Tim.* 4. 16. And the moſt learned haue need of this ordinance of God. For ſuppoſe they haue knowledge ſufficient, yet haue they neede of the ſpirit of God to guide, and gouerne them. Further, let it be obſerued, what is the ſcope of all our hearing and teaching, namely, that we may receiue the ſpirit of God: without which ſpirit, we can doe nothing.

Moreouer, *Paul* here ſets downe an infallible argument, whereby we may be aſſured that the Scripture is the word of God. For the Scriptures in their right vſe (which is in reading, hearing, meditation) haue the diuine and ſupernaturall operation of the ſpirit ioyned with them, to comfort in all diſtreſſes, and in the very pang of death, and to conuert the heart of man, making him in reſpect of righteouſneſſe, and holineſſe, like vnto God. This priuiledge haue the Scriptures, Iſa. 59. 21. and no word els.

Laſtly, let vs here obſerue the certen marke of true religion: and that is, that the preaching thereof conferres the ſpirit of adoption. This doth not the pretended Catholike Religion of the Papiſts: it doth not conferre vnto men the ſpirit to aſſure them that they are the children of God, becauſe it teacheth that we are to be in ſuſpence of our ſaluation. Againe, by teaching humane ſatisfactions, and merits, it miniſtreth the ſpirit of pride and preſumption, as alſo the ſpirit of crueltie, and not of meekeneſſe: for they of that religion, commonly delight in blood: and there haue bin no warres, or ſeditions, or rebellions in Europe, for many ages, but they of the Romiſh religion haue bin at one end of them.

When

VVhen *Paul* ſaith, verſ.3. *Beganne ye in the ſpirit, &c.* he teacheth a diuine inſtruction, that true godlineſſe and Religion ſtands in the ſpirit, that is, the grace of the heart, or in the exerciſes of the inner man, whether we reſpect the beginning, the middle, or the accompliſhment thereof. *The kings daughter is all glorious within*, Pſal.45.13. *True worſhippers worſhip God in the ſpirit*, Ioh.4.23. Rom. 1.12. *He is a Iew, that is a Iew* not without, but *within the ſpirit in the circumciſion of the heart*, Rom. 2.29. Gods ſeruice and *kingdome ſtands in iuſtice, peace of conſcience, and ioy in the holy Ghoſt*, Rom. 14.17. *He that is in Chriſt* muſt not know him in any carnall reſpects, but be *a new creature*, 2.Cor.5.17. Gal.6.17. Baptiſme is not the waſhing of the ſpots of the fleſh, but the promiſe that a good conſcience makes to God. By this doctrine we ſee the fault of the world, which for the moſt part placeth religion in ceremoniall performance of ſome outward duties. The Iew vſed to come to God with ſacrifices, and to draw neere to him with his lippe, his heart beeing farre from God. The Papiſt hath turned the Apoſtolike, and Catholike religion, into a a maſſe of ceremonies, borrowed partly from the Iewes, and partly from the Gentiles. And the multitude among vs, place their religion, in comming to the Church, in outward hearing, in receiuing the Sacrament, in ſome kind of formall praying. Theſe things may not be condemned, but the power and life of religion lies not in theſe things. Wherefore we muſt not ſtand vpon outward and painted ſhewes: but looke what thou art betweene God, and thy ſelfe, that onely are thou in religion. Thou praieſt in the Church: but thou maiſt deceiue the world in this. Tell me, doſt thou pray at home? doſt thou pray in thine owne hearr vnto God, by the ſpirit of praier? then thou praieſt indeede. If thou canſt approoue thy heart vnto God for any act of religion, then it is done indeed, els not. Remember this.

Furthermore, *Paul* here teacheth that our after-proceedings in religion, muſt be anſwerable to our firſt beginnings in the ſpirit. And hence we may be aduertiſed of many things. Firſt here we muſt take notice of the folly of Popiſh religion. For it beginnes in Gods mercy, and the merit of Chriſt: and it ends in our merits and ſatiſfactions. Secondly, we muſt take notice of the common ſin of our times. For in the practiſe of our religion we are deceiued. We are not now that which we haue beene twentie or thirtie yeares agoe. For now we ſee the world abounds with Atheiſts, Epicures, libertines, worldlings, newters, that are of no religion: and ſundry that haue heretofore ſhewed ſome forwardneſſe, begin to faulter, and ſtagger, and to looke an other way. This is not to beginne and end in the ſpirit: but to end in the fleſh. We are betime to amend this fault, leſt if our former zeale be turned to preſent luke-warmneſſe, God in his anger ſpue vs out.

Yong men muſt here be aduertiſed as they grow in yeares and ſtature, ſo to grow vp in good things, that both the firſt beginning, and the after proceedings may be in the ſpirit. Thus did Chriſt increaſe in grace, as he increaſed in ſtature.

Laſtly, aged perſons that haue begun in the ſpirit, muſt looke that they grow vp in the graces of the ſpirit more then others, that they may end in the ſpirit. It is ſaid of the angell of Thyatira, that *his loue, ſeruice, and works, were moe at the laſt, then at the firſt*, Reu. 2.19. The ſame ſhould be ſaid of all aged perſons. They which are planted in the houſe of God, *bring forth fruit in their old age*. Pſal.91.16. It is the commendation of the old man, that by reaſon of his manifold experience, he knowes the Father more then others. 1.Ioh.2.14. It is the praiſe of *Anna*, that ſhe continually ſerued God in faſting and prayer beeing 80. yeares old. When the outward man decaies, the inward man ſhould be renewed. I ſpeake al this the rather, becauſe aged perſons are much wanting in this duty. For none commonly are ſo ignorant in the things of God as they: they begin in the ſpirit, but the affections of their hearts vſually end in the loue of this preſent word. But they muſt be warned, that as they goe before others in age, ſo muſt they alſo exceede in the graces of the ſpirit. VVe vſe to ſay of children, *God make them good old men*: and it is well ſaid ſaid. An old man is to be regarded: but ſpecially, a good olde man, who is more to be reſpected then twentie of younger yeares. Now aged perſons when they grow in age, and not in the ſpirit, they loſe their honour; for *age is a crowne of glorie when it is found in the way of righteouſneſſe*, Prou. 16.31. Let them therefore pray with *David*, *Forſake me not, O Lord, in mine old age*. Pſal.71.9.

4. *Haue ye ſuffered ſo many things in vaine? if ſo be it be euen in vaine.*

The interrogation, *haue ye* is as much as, *ye haue*. Becauſe the queſtion in this place counteruailes a ſpeech affirmatiue. And the words carrie this ſenſe: Ye haue profeſſed the Goſpel, and ye haue ſuffered many afflictions for the ſame: but now haue ye reuolted from the Goſpel, and therefore all your former ſufferings are void, or in vaine.

The words [*if they be in vaine*] are a limitation or qualification of that which was ſaid before: and they carry this ſenſe: Whereas I haue ſaid that your ſufferings are in vaine, I ſpeake it not ſimply, but with ſome hope of your repentance: which if it be, then that which would be in vaine, ſhall not be in vaine.

In this verſe, *Paul* ſets downe a ſecond reaſon, to prooue the propoſition of his firſt argument, on this manner: If ye receiued the ſpirit by my doctrine, then is my doctrine true, and ye fooles in reuolting from it. For by this meanes the things which you ſuffered well, ye now ſuffer in vaine.

The vſe. VVhen *Paul* ſaith, *Haue ye ſuffered, &c.* he ſignifies vnto vs the eſtate and condition of all beleeuers in this life, that they muſt be bearers and ſufferers. The reaſon. To this are we called, 1. *Pet.* 2.21. for we are called to reſigne all reuenge to God, and therfore of our ſelues to be bearers and ſufferers. Matth. 5.39. *Reſiſt not euill.* And we are called to imitate the paſſion of Chriſt, who ſuffered beeing innocent, & being reuiled, reuiled not againe. Moreouer, it is for our good that we ſhould beare and ſuffer. 1. *Pet.* 1.6. and Pſal. 119.71. It may be demaunded, What if my cauſe be good, muſt I then ſuffer? *Anſ.* Yea. The better thy cauſe is, the better are thy ſufferings: *they are bleſſed that ſuffer for righteouſneſſe. Paul* commends himſelfe by the multitude of his ſufferings, 2. Cor. 11.13. Againe, it may be demanded, how long we muſt ſuffer? *Anſ.* Euen to the ſhedding of our blood, if it be for the reſiſting of ſinne, Heb. 12.4. Laſtly, it may be ſaid, how ſhall we be able to doe this? *Anſw. God is faithfull, and will not lay on vs more then we ſhall be able to beare.* 1. Cor. 10.13. By this we are admoniſhed, not to make a reckoning in this world, of pleaſure, and delight, as though the Goſpel were a Goſpel of eaſe, and as we vſe to ſay, *a goſpell made of veluet*; but euery one of vs muſt take vp his owne croſſe. Luk. 9.23. *If thou wilt be my diſciple, denie thy ſelfe, take vp thy croſſe*: that is, the particular affliction, and miſerie, which God laies on thee. Againe, if in this world we muſt be ſufferers by condition, then in diſſentions, and differences, we may neither giue nor take the challenge, but muſt be content to beare and put vp wrongs and abuſes. Laſtly, in theſe daies of our peace, we muſt looke for daies of triall, and affliction. For as yet we haue ſuffered litle for the name of Chriſt. The harueſt of the Lord hath beene among vs, more then fortie yeares: therfore (no doubt) the time of threſhing, fanning, and grinding comes on, that as the Martyr ſaid, *we may be good bread to the Lord.* And that we may be able to ſuffer for the name of God, we muſt pray for this gift at Gods hand. For power to ſuffer is the gift of God, *Phil.* 1.29. and we muſt obſerue the commaundement of God, *not to feare the terrours of men.* Reu. 2.10. 1. *Pet.* 3.14. And for this cauſe, *we muſt* (as *Peter* ſaith) *ſanctifie God in our hearts*: beeing aſſured by our faith, of the preſence, protection, and prouidence of God.

When *Paul* ſaith, *Haue ye ſuffered ſo many things?* he ſhewes, that we muſt endure manifold miſeries in this life. *Iacob* ſaid to *Pharao*, *his daies were few and euill. Many are the afflictions of the righteous.* Pſal. 34.20. Chriſt ſaith, *Take vp thy croſſe euery day*, Luk. 9.23. and therby he ſignifies, that euery new day that comes ouer our heads, we muſt looke for a new croſſe. And for this cauſe, it is not enough to be patient for a fit, but we muſt ſhew all patience, and long ſuffering, and that with ioyfulneſſe, Col. 1.11.

When *Paul* ſaith, *Haue ye ſuffered ſo many things in vaine?* he ſignifies, that our ſufferings are of great vſe, vnleſſe our ſinnes be the hinderance. It may then be demaunded, what is the vſe of our ſufferings? The Papiſts anſwer, that in our baptiſme or firſt conuerſiō, Chriſts ſufferings doe all, and aboliſh the whole fault and puniſhment: but if we ſinne after our conuerſion, then they ſay, Chriſts ſufferings aboliſh the fault and the eternall puniſhment, and our owne ſufferings aboliſh the temporall puniſhment. But this doctrine leſſens and obſcures the mercie of God: and it muſt be obſerued, that *Paul* holds all their ſufferings to *be in vaine*, that ſeeke remiſſion of ſinnes, or iuſtification, in any thing out of Chriſt.

Now we for our parts, make fiue other vſes of our ſufferings. Firſt, they ſerue for triall of men, that it may appeare what is hidden in their hearts, Deut. 8.2. Secondly, they ſerue for the correction of things amiſſe in vs, 1. Cor. 11.23. Thirdly, they ſerue as documents and warnings to others, ſpecially in publike perſons: thus *Dauid* ſuffers many things after repentance, for his murther and adultery. Fourthly, they are markes of adoption, if we be content to obey God in them, Heb. 12.7. Laſtly, they are the troden and beaten way to the kingdome of heauen, Act. 14.23.

When *Paul* ſaith, *If they be in vaine*, we are to obſerue his moderation. He reprooues and terrifies the Galatians, yet ſo as he is carefull to preſerue the hope of mercie in them, and the hope of their amendment in himſelfe. The like hath beene the practiſe of the Prophets. *Ionas* preached, *yet fortie daies and Niniue ſhall be deſtroyed*: but withall he addes, *It may be the Lord will repent, and turne from his fierce wrath.* *Ion.* 3.9. *Peter* ſaith to *Simon* Magus, *Thou art in the gall of bitterneſſe*: but withall he addes, *Pray God that the thought of thy heart may be forgiuen thee*, Act. 8.22. See the like, *Ioel.* 2.14. and *Amos* 5.15. And thus are Miniſters of the Goſpell to delay and qualifie their reprooſes and cenſures.

5. *He therefore that miniſtreth to you the ſpirit, and worketh miracles among you, doth he it by the workes of the Law, or by the hearing of faith?*

Theſe words are a repetition of the ſecond verſe, whence the expoſition muſt be fetched. The words [*and worketh miracles among you*] are added: and they carrie this meaning, That God gaue to the Galatians, not onely the ſpirit of adoption, but alſo other extraordinarie gifts of the ſpirit, as to ſpeake with ſtrange tongues, to cure diſeaſes, and ſuch like.

Repetitions in Scripture are not idle, but of great vſe, and ſignifie vnto vs the neceſſitie of the thing repeated, and the infallible certentie of it. The ſubſtance therefore of this verſe muſt carefully be remembred, and that is this. Ye receiued the ſpirit by my doctrine: therefore it is true, and of God. The argument is of great vſe. For by it we come to an infallible aſſurance of the certentie of Scriptures, and of true religion deriued thence.

The Galatians are now reuolted from *Pauls* doctrine, and they erre in this foundation: and yet *Paul* ſaith in the time preſent, *He that miniſtreth the ſpirit vnto you.* Hence it appeares, that fals of infirmitie in the child of God, doe not vtterly extinguiſh the ſpirit, but onely grieue, or make ſadde the ſpirit.

Againe, *Paul* here teacheth, that God is the only & proper author of miracles. For he that miniſtreth the ſpirit, worketh miracles, namely God. A miracle is, a worke aboue the ſtrength of nature: therefore it can be effected of none but the Author of nature. It may be obiected, the Apoſtles, Prophets, and others, had a gift to worke miracles. *Ioſuah* commaunded the Sunne to ſtand, *Ioſ.* 10.12. and *Elias* commanded fire to come downe from heauen, 2. King. 1. *Anſw.* God neuer gaue to any man power to worke and effect a miracle, either mediately or immediately. The gift was the faith of miracles. The faith was grounded vpon reuelation: and the reuelation was, that God himſelfe would worke ſuch or ſuch a miracle, when they prayed, commaunded, or impoſed hands. Men therefore properly, are but the mouth of God, and meſſengers to ſignifie what he will doe. Againe, it may be obiected, that the diuell can worke miracles. *Anſw.* He can worke a wonder, or things extraordinary, in reſpect of the ordinarie courſe of nature. Thus he cauſed fire to fall from heauen: and he cauſed vlcers to ariſe in the body of *Iob*, and that true vlcers. And this he did by the force of nature, better knowne to him, then all the world. But as for a true miracle, that exceedes the ſtrength of nature, he cannot poſſibly doe it: no not Chriſt himſelfe, as man, though he be exalted aboue all men and Angels. By this we ſee that they are deceiued, who thinke that the diuell can make raine, thunder, and lightening. Indeede when the matter of raine and thunder is prepared by God, he can haſten it, and make it more terrible: but raine, and thunder he cannot make, for that is indeed as much as any miracle. Againe, it is a falſehood to thinke, that Alchymiſts are able to turne baſer mettals into gold. For it is a worke of creation to turne a creature of one kind into a creature of another kind. It is alſo as fooliſh to imagine that witches, by the power of the diuell, are able to turne themſelues into cattes and other creatures. None can doe this, but God that made the creature.

Here againe we ſee the vſe of miracles, that is, to confirme doctrine in the Apoſtolike Churches. That their vſe is further to confirme doctrine euen at this day, it cannot be prooued.

Laſtly, here in the Galatians we ſee what an eaſie thing it is to fall from God, from our faith, & allegiance to him. They were taught by *Paul*: they had receiued the ſpirit of adoption: they were enabled to worke miracles: and yet for all this, they fall away to an other Goſpel. They muſt be a looking glaſſe to vs. In peace we are now conſtant: but if triall ſhall come, our frailty ſhal appeare. That our frailtie and weakeneſſe may not be hurtfull to vs, we muſt remember two rules. One is, not to haue a conceit of any thing in vs: but to holde our faith and religion in feare, as in the preſence of God, Rom. 11.20. The ſecond, to take heed that there be not in vs an euill, corrupt, and diſſembling heart. For if our heart be naught, our faith cannot be good. Heb. 4.12.

6. *As* Abraham *beleeued God, and it was imputed to him for righteouſneſſe.*

7. *Know ye therefore, that they which are of faith, are the children of* Abraham.

The words, *Euen as Abraham, &c.* haue reference to that which went before, on this manner. Ye Galatians receiued the ſpirit by my doctrine: and my doctrine was the preaching of iuſtification by faith without workes: which doctrine is like and ſutable to the example of *Abraham, who beleeued God, and it was imputed for iuſtice.*

Here *Paul* ſets downe the ſecond argument whereby he prooues the truth of his doctrine. And it is framed thus: As *Abraham* was iuſtified, ſo are the children of *Abraham*. *Abraham* was iuſtified by iuſtice imputed, and apprehended by faith, verſ. 6. Therefore the children of *Abraham* are thus iuſtified. This concluſion is the principall queſtion: it is not here expreſſed, but in the roome thereof a declaration is made, who are the true children of God, namely, they that are of *Abraham*, in reſpect of faith.

That which is ſaid here of *Abraham*, is a maine ground concerning the iuſtification of a ſinner, in the bookes of the old and new Teſtament: therefore I will more carefully ſearch the true interpretation of it.

Some expound the words thus: *Abraham* beleeued God, and the world reputed him for a good and vertuous man. But if this be the right ſenſe, then *Paul* is deceiued, who brings this text to prooue the iuſtification of *Abraham*, not onely before men, but alſo before God. Now vertue and goodneſſe, which is in eſtimation among men, is not ſufficient, to acquit and iuſtifie vs before God.

The ſecond expoſition is of the Papiſts, who by *faith* here vnderſtand, a general faith, wherby the articles of faith are beleeued. And by *imputation*, they vnderſtand *reputation*, whereby a thing is eſteemed as it is indeede. And they teach that faith is reputed for righteouſneſſe, becauſe (ſay they) faith formed with charitie, is indeede the iuſtice whereby a ſinner is iuſtified before God. But this Expoſition hath his defects, and errours. For firſt of all, Charitie is not the forme, or life of faith, but the fruit and effect of it, 1. Tim. 1.5. *The end of teaching is loue out of a pure heart, good conſcience and faith vnfained.* It is obiected, that *as the bodie is dead without the ſoule, ſo is faith without workes, Iam.* 2.26. and therefore that workes are the life of faith. *Anſw.* S. *Iames* by faith, vnderſtands a pretended faith, or the profeſſion of faith, as appeares by the words, v. 14. *though a man ſay he hath faith*: and v. 18. *ſhew me thy faith*. Now of this profeſſion of faith, workes are the life.

Secondly, this expoſition makes faith, or the act of beleeuing, to be our whole & intire iuſtice before God: whereas indeede if it be iuſtice, it is but one part thereof. And in the act of beleeuing, loue cannot be included.

Thirdly, faith ioyned with charitie, is not the iuſtice whereby a ſinner is iuſtified. For our faith and loue are both imperfect: and faith is imputed for righteouſneſſe without workes, Rom. 4. 6. and therefore without charitie. For this is charitie to keepe the commandements of God. *Ioh.* 15.10. *Paul* ſaith, that the righteouſneſſe whereby we are iuſtified, is *by* or *through faith*, *Phil.* 3. 9. & therfore our iuſtice, & our faith, are two diſtinct things.

The third expoſition is alſo from the Papiſts, that faith is reputed for righteouſneſſe: becauſe it is reputed to be a ſufficient meanes to prepare men to their iuſtification: but this cannot be the ſenſe of this place. For this was ſpoken of *Abraham* after he was iuſtified, and therefore needed no preparation to iuſtification.

Let vs now come to the true ſenſe of the words. In them I conſider two things, *Abrahams* faith, in theſe words, *Abraham beleeued God*: and the fruite of his faith, in theſe words, *and it was imputed to him for righteouſneſſe*. Touching his faith, I conſider three things. The firſt is, the occaſion, which was on this manner. After the conqueſt of the heathen kings, *Abraham* was ſtill in ſome feare: in this regard the Lord comforts him, Gen. 15. 1. *I am thy buckler, and thy exceeding great reward.* But to this *Abraham* replies, *I want iſſue*: and the Lord anſwers, *I will make thy ſeede, as the ſtarres of heauen*, Gen. 15. 5. Now then looke as God renewes and inlarges his promiſe to *Abraham*, ſo *Abraham* renewes his faith: and hereupon *Moſes*, and *Paul*, ſay, *Abraham beleeued God*. God doth not now inlarge his promiſes to vs as to *Abraham*: neuertheleſſe, the promiſes recorded in the Bible, are renewed to vs partly by preaching, and partly by the vſe of the ſacraments: and we accordingly are to renew our faith, ſpecially in the time of feare, and danger.

The ſecond thing is the obiect, or matter of his faith, and that is, the multiplication of his poſteritie. It may be ſaid, how could *Abraham* be iuſtified by ſuch a faith? *Anſ.* The promiſe of the multiplication of his ſeede, was a dependant of a more principall promiſe, *I am thy God all-ſufficient*. Gen. 17. 1. and, *I am thy exceeding great reward*. Gen. 15. 1. In this carnall ſeede, *Abraham* ſpecially reſpected (by the eye of faith,) the bleſſed ſeede of the woman. He therefore beleeued the promiſe of a ſeede, as it was a pledge vnto him of a thing more principall; namely, the fauour of God, and as it was a meanes to effect the incarnation of the Sonne of God. In his example we are taught how we are to reſpect, & vſe earthly things: we are to reſpect them as pledges of Gods fauour: and to vſe them as meanes to further vs to Chriſt, and to the attainment of our ſaluation.

The third point is, the properties of *Abrahams* faith, which was a faith againſt hope. For he beleeued a promiſe of a ſeede, when his bodie was halfe dead, and *Sarai* was barren. In like ſort we keeping true religion, and good conſcience, muſt in all our temptations, croſſes, miſeries, infirmities, againſt reaſon, ſenſe, and feeling, beleeue the promiſe of remiſſion of ſinnes, and life euerlaſting.

In this effect and fruite of *Abrahams* faith, three things muſt be conſidered. The firſt is, what is meant by *Imputation*. To *impute* properly, is a ſpeach borrowed from merchants: and it ſignifies to recken, or to keepe a reckening of expenſes, and receipts. Thus *Paul* ſaith, Philem. 18. *If he haue done thee any wrong, impute it to me*: that is, ſet it on my reckening. And this word is here applied to the Iudgement of God, becauſe he is our ſoueraigne Lord, and we are his debters: and he doth adiudge vnto men for their ſins, either pardon, or puniſhment.

Imputation in God, is two-fold: one, Legall: the other, Euangelicall. Legall is, when God willeth and adiudgeth the reward to him that fulfilleth the law. Thus *Paul* ſaith, Rom. 4. 5. that *the wages is imputed to him that worketh*, and that *of debt*. Euangelicall imputation is, when God accepts the ſatisfaction of Chriſt our ſuretie, as a paiment for our ſinnes. In this ſenſe is the word, Impute, taken tenne times in the 4. chapter to the Romanes, and in the ſame is it vſed in this place.

The ſecond point is, what is imputed? *And it was imputed*, that is, faith. *Faith* here muſt be conſidered two waies; firſt, as a qualitie in it ſelfe, and thus it is imperfect, and conſequently cannot be imputed to vs for our iuſtification. Againe, faith muſt be conſidered as an inſtrument, or hand holding and receiuing Chriſt: and in this regard beleeuing is put for the thing beleeued. And thus muſt this text be vnderſtood, *It was imputed to him*, that is, the thing which his faith beleeued was imputed to him by God: for the act of beleeuing is not our iuſtice, as I haue ſhewed.

The third point is, what is meant by *righteouſneſſe*? *Anſ.* That which is called in Scripture the Iuſtice of God, which is ſufficient to acquit a ſinner at the barre of Gods iudgement. Thus then the ſenſe is manifeſt: *Abraham* beleeued the promiſe of God, ſpecially touching the bleſſed ſeede, and that which he beleeued, namely, the obedience of the Mediatour (the bleſſed ſeede,) was accepted of

God as his obedience for his iuſtification.

It is obiected, that the obedience of Chriſt is to be imputed to none, but to Chriſt, who was the doer of it. *Anſ.* It is to be imputed, that is, aſcribed to him as to the author thereof: and withall, becauſe he did performe it in our roome and ſtead, and that for vs, it is to be imputed to vs.

Secondly, it is obiected, that workes are alſo imputed as well as faith. Pſalme 106. 31. *Phinees executed iudgement, and it was imputed to him for righteouſneſſe. Anſwer.* There is *iuſtice of the perſon, and iuſtice of the act. Iuſtice of the perſon*, is that which makes the perſon of man iuſt: *Iuſtice of the act*, is that which makes the act of the perſon iuſt, and not the perſon it ſelfe. Now the Pſalme ſpeakes only of the iuſtice of *Phinees* action: and the meaning of the words is this, that God reputed his action as a iuſt action, whereas men might haply condemne it. This place therefore prooues not that workes are imputed for the iuſtification of any man.

Thirdly, it is obiected, that imputed iuſtice was neuer knowne in the Church till 1500. yeares after Chriſt. *Anſ.* It is falſe. *Bernard* ſaith expreſly, *Death is put to flight by the death of Chriſt, and the iuſtice of Chriſt is imputed to vs:* and againe, *The ſatisfaction of Chriſt is imputed to vs.* Againe, ſundry of the Fathers, as *Auguſtine, Hierome, Chryſoſtome, Theodoret, Anſelme*, entreating vpon the text of *Paul*, 2. Cor. 5. 21. auouch, that the iuſtice whereby we are iuſtified, is not in vs, but in Chriſt. And it is a receiued doctrine with them, that *a ſinner is iuſtified by faith alone*: now faith alone preſuppoſeth an imputation of iuſtice.

Serm. ad mil. Temp. c. 11. Epiſt. 190.

The vſe. Hence it followes, that there is no merit of mans works, either in the beginning, or in the accompliſhment of our iuſtification. For faith is imputed for iuſtice to him that beleeueth and worketh not, Rom. 4. 5.

Againe, by this wee ſee there is but one iuſtification; and that the ſecond by workes, whereby a man of a good man, is made better, is a meere fiction. For iuſt *Abraham* is not iuſtified by his good workes wherewith hee abounded, but after his firſt iuſtification, faith ſtill is imputed to him for righteouſneſſe.

Thirdly, here we ſee what is that very thing whereby we are to appeare iuſt before God, and to be ſaued, and that is, the obedience of Chriſt, imputed to vs of God, and apprehended by our faith.

Laſtly, here we ſee our duty. God ſits as a Iudge ouer vs, he takes a reckoning of vs for all our doings: the law is an hand-writing againſt vs: to ſome he imputes their ſinnes, to ſome hee remits them. Wee therefore muſt come into the preſence of God, plead guiltie, and acknowledge our ſelues to bee as bankrupts, and intreat him to graunt pardon to vs, & to accept the ſatisfaction of Chriſt for vs: then will God not impute our ſinnes, but the obedience of Chriſt for our iuſtification: and accept him as our ſurety in life and death.

The declaration of the concluſion followes in the ninth verſe, and it ſhewes who are the true children of *Abraham*. The meaning of the words muſt firſt be conſidered. *To bee of faith*, is to bee of *Abrahams* faith, Rom. 4. 16. And *to bee of* Abrahams *faith*, is to beleeue and apply the promiſe of righteouſnes, and life euerlaſting by Chriſt, as *Abraham* did: and to reſt in it for our iuſtification and ſaluation, verſ. 10. They are ſaid *to be of works*, who doe the workes of the law, and looke to bee iuſtified thereby: therefore they are of faith, who beleeue in Chriſt, and looke to bee ſaued and iuſtified thereby.

And they which thus beleeue with *Abraham*, are ſaid to bee *his children*. It may be demaunded, how? *Anſwer*. Children of *Abraham*, are of two ſorts: ſome by nature, ſome by grace. By nature are they which are of *Abraham* by the fleſh, or naturall generation, as *Iſmael* was. By grace, all beleeuers are children of *Abraham*; and that three waies. Firſt, by Imitation, in that *Abraham* is ſet forth vnto vs as a patterne, in the ſteppes of whoſe faith all true beleeuers walke, Romanes 4. 12. Secondly, beleeuers are children of *Abraham*, by ſucceſſion, in that they ſucceede him in the inheritance of the ſame bleſſing. Thirdly, they are children to him by a kinde of ſpirituall generation. For *Abraham* by beleeuing the promiſe of a ſeede, did after a ſort beget them. Indeede properly the promiſe and Election of God, makes them children: and *Abraham* by his faith, beleeuing the foreſaid promiſe, receiues them of God as his children. In this regard beleeuers are called *children of the promiſe*, Rom. 9. 8. and *the ſeed*, that is, of the faith of *Abraham*, Rom. 4. 16. Now then the meaning of the text is, that beleeuers, though vncircumciſed, are the children of *Abraham*. It may be ſaid, what priuiledge is this? *Anſwer*. Great; for the children of *Abraham* are children of the couenant, and children of God.

Act. 3. 25.
Rom. 9, 8,

The vſe. In this verſe *Paul* ſets downe one thing, namely, the true marke of the childe of *Abraham*, and that is, to be of the faith of *Abraham*. Here then marke firſt of all, the Iewes, though deſcending of *Iſaac*, are no children of *Abraham*, becauſe they follow not the faith of *Abraham*. Secondly, the Turkes are no children, though they plead deſcent from *Agar* ſometimes, and ſometime from *Sara*, tearming themſelues Agarens, and Saracens. For they treade vnder foote the faith of *Abraham*. Thirdly, the Papiſt will nothing helpe himſelfe by the plea of Antiquity, Succeſſion, and vniuerſall conſent, except he can ſhew ſome good euidence, that hee is of the faith of *Abraham*, which hee cannot: for this faith hee hath corrupted, as I haue ſhewed. Laſtly, our profeſſion of *Abrahams* faith, partly in teaching, and partly in hearing, and in the vſe of the ſacraments, is not ſufficient to prooue vs the children of *Abraham*. For *as the bodie is dead without the ſoule, ſo is faith without workes*, *Iam.* 2.26. and therefore that workes are the life of faith. *Anſw. S. Iames* by faith, vnderſtands a pretended faith, or the profeſſion of faith, as appeares by the words, v. 14. *though a man ſay he hath faith:* and v. 18. *ſhew me thy faith.* Now of this profeſſion of faith, workes are the life.

Secondly, this expoſition makes faith, or the act of beleeuing, to be our whole & intire iuſtice before God: whereas indeede if it be iuſtice, it is but one part thereof. And in the act of beleeuing, loue cannot be included.

Thirdly, faith ioyned with charitie, is not the iuſtice whereby a ſinner is iuſtified. For our faith and loue are both imperfect: and faith is imputed for righteouſneſſe without workes, Rom. 4. 6. and therefore without charitie. For this is charitie to keepe the commandements of God. *Ioh.* 15. 10. *Paul* ſaith, that the righteouſneſſe whereby we are iuſtified, is *by* or *through faith*, *Phil.* 3. 9. & therfore our iuſtice, & our faith, are two diſtinct things.

The third expoſition is alſo from the Papiſts, that faith is reputed for righteouſneſſe: becauſe it is reputed to be a ſufficient meanes to prepare men to their iuſtification: but this cannot be the ſenſe of this place. For this was ſpoken of *Abraham* after he was iuſtified, and therefore needed no preparation to iuſtification.

Let vs now come to the true ſenſe of the words. In them I conſider two things, *Abrahams* faith, in theſe words, *Abraham beleeued God*: and the fruite of his faith, in theſe words, *and it was imputed to him for righteouſneſſe.* Touching his faith, I conſider three things. The firſt is, the occaſion, which was on this manner. After the conqueſt of the heathen kings, *Abraham* was ſtill in ſome feare: in this regard the Lord comforts him, Gen. 15. 1. *I am thy buckler, and thy exceeding great reward.* But to this *Abraham* replies, *I want iſſue*: and the Lord anſwers, *I will make thy ſeede, as the ſtarres of heauen.* Gen. 15. 5. Now then looke as God renewes and inlarges his promiſe to *Abraham*, ſo *Abraham* renewes his faith: and hereupon *Moſes*, and *Paul*, ſay, *Abraham beleeued God.* God doth not now inlarge his promiſes to vs as to *Abraham*: neuertheleſſe, the promiſes recorded in the Bible, are renewed to vs partly by preaching, and partly by the vſe of the ſacraments: and we accordingly are to renew our faith, ſpecially in the time of feare, and danger.

The ſecond thing is the obiect, or matter of his faith, and that is, the multiplication of his poſteritie. It may be ſaid, how could *Abraham* be iuſtified by ſuch a faith? *Anſ.* The promiſe of the multiplication of his ſeede, was a dependant of a more principall promiſe, *I am thy God all-ſufficient.* Gen. 17. 1 and, *I am thy exceeding great reward.* Gen. 15. 1. In this carnall ſeede, *Abraham* ſpecially reſpected (by the eye of faith,) the bleſſed ſeede of the woman. A He therefore beleeued the promiſe of a ſeede, as it was a pledge vnto him of a thing more principall, namely, the fauour of God, and as it was a meanes to effect the incarnation of the Sonne of God. In his example we are taught how we are to reſpect, & vſe earthly things: we are to reſpect them as pledges of Gods fauour: and to vſe them as meanes to further vs to Chriſt, and to the attainment of our ſaluation.

The third point is, the properties of *Abrahams* faith, which was a faith againſt hope. For he beleeued a promiſe of a ſeede, when his bodie was halfe dead, and *Sarai* was barren. In like ſort we keeping true religion, and B good conſcience, muſt in all our temptations, croſſes, miſeries, infirmities, againſt reaſon, ſenſe, and feeling, beleeue the promiſe of remiſſion of ſinnes, and life euerlaſting.

In this effect and fruite of *Abrahams* faith, three things muſt be conſidered. The firſt is, what is meant by *Imputation*. To *impute* properly, is a ſpeach borrowed from merchants: and it ſignifies to recken, or to keepe a reckening of expenſes, and receipts. Thus *Paul* ſaith, Philem. 18. *If he haue done thee any wrong, impute it to me:* that is, ſet it on my reckening. And this word is here applied to the Iudgement of God, becauſe he is our ſoueraigne Lord, and we are his debters: and he doth adiudge vnto men for their ſins, either pardon, or puniſhment.

C Imputation in God, is two-fold: one, Legall: the other, Euangelicall. Legall is, when God willeth and adiudgeth the reward to him that fulfilleth the law. Thus *Paul* ſaith, Rom. 4. 5. that *the wages is imputed to him that worketh*, and that *of debt.* Euangelicall imputation is, when God accepts the ſatisfaction of Chriſt our ſuretie, as a paiment for our ſinnes. In this ſenſe is the word, Impute, taken tenne times in the 4. chapter to the Romanes, and in the ſame is it vſed in this place.

The ſecond point is, what is imputed? *And* D *it was imputed*, that is, faith. *Faith* here muſt be conſidered two waies; firſt, as a qualitie in it ſelfe, and thus it is imperfect, and conſequently cannot be imputed to vs for our iuſtification. Againe, faith muſt be conſidered as an inſtrument, or hand holding and receiuing Chriſt: and in this regard beleeuing is put for the thing beleeued. And thus muſt this text be vnderſtood, *It was imputed to him*, that is, the thing which his faith beleeued was imputed to him by God: for the act of beleeuing is not our iuſtice, as I haue ſhewed.

The third point is, what is meant by *righteouſneſſe? Anſ.* That which is called in Scripture the Iuſtice of God, which is ſufficient to acquit a ſinner at the barre of Gods iudgement. Thus then the ſenſe is manifeſt: *Abraham* beleeued the promiſe of God, ſpecially touching the bleſſed ſeede, and that which he beleeued, namely, the obedience of the Mediatour (the bleſſed ſeede,) was accepted of

God as his obedience for his iuſtification.

It is obiected, that the obedience of Chriſt is to be imputed to none, but to Chriſt, who was the doer of it. *Anſ.* It is to be imputed, that is, aſcribed to him as to the author thereof: and withall, becauſe he did performe it in our roome and ſtead, and that for vs, it is to be imputed to vs.

Secondly, it is obiected, that workes are alſo imputed as well as faith. Pſalme 106. 31. *Phinees executed iudgement, and it was imputed to him for righteouſneſſe.* *Anſwer.* There is *iuſtice of the perſon, and iuſtice of the act.* *Iuſtice of the perſon,* is that which makes the perſon of man iuſt: *Iuſtice of the act,* is that which makes the act of the perſon iuſt, and not the perſon it ſelfe. Now the Pſalme ſpeakes only of the iuſtice of *Phinees* action: and the meaning of the words is this, that God reputed his action as a iuſt action, whereas men might haply condemne it. This place therefore prooues not that workes are imputed for the iuſtification of any man.

Thirdly, it is obiected, that imputed iuſtice was neuer knowne in the Church till 1500. yeares after Chriſt. *Anſ.* It is falſe. *Bernard* ſaith expreſly, *Death is put to flight by the death of Chriſt, and the iuſtice of Chriſt is imputed to vs:* and againe, *The ſatisfaction of Chriſt is imputed to vs.* Againe, ſundry of the Fathers, as *Auguſtine, Hierome, Chryſoſtome, Theodoret, Anſelme,* entreating vpon the text of *Paul,* 2. Cor. 5. 21. auouch, that the iuſtice whereby we are iuſtified, is not in vs, but in Chriſt. And it is a receiued doctrine with them, that *a ſinner is iuſtified by faith alone:* now faith alone preſuppoſeth an imputation of iuſtice.

Serm. ad mil. Temp. c. 11. Epiſt. 190.

The vſe. Hence it followes, that there is no merit of mans works, either in the beginning, or in the accompliſhment of our iuſtification. For faith is imputed for iuſtice to him that beleeueth and worketh not, Rom. 4. 5.

Againe, by this wee ſee there is but one iuſtification; and that the ſecond by workes, whereby a man of a good man, is made better, is a meere fiction. For iuſt *Abraham* is not iuſtified by his good workes wherewith hee abounded, but after his firſt iuſtification, faith ſtill is imputed to him for righteouſneſſe.

Thirdly, here we ſee what is that very thing whereby we are to appeare iuſt before God, and to be ſaued, and that is, the obedience of Chriſt, imputed to vs of God, and apprehended by our faith.

Laſtly, here we ſee our duty. God ſits as a Iudge ouer vs, he takes a reckoning of vs for all our doings: the law is an hand-writing againſt vs: to ſome he imputes their ſinnes, to ſome hee remits them. Wee therefore muſt come into the preſence of God, plead guiltie, and acknowledge our ſelues to bee as bankrupts, and intreat him to graunt pardon to vs, & to accept the ſatisfaction of Chriſt for vs: then will God not impute our ſinnes, but the obedience of Chriſt for our iuſtification: and

A accept him as our ſurety in life and death.

The declaration of the concluſion followes in the ninth verſe, and it ſhewes who are the true children of *Abraham.* The meaning of the words muſt firſt be conſidered. *To bee of faith,* is to bee of *Abrahams* faith, Rom. 4. 16. And *to bee of* Abrahams *faith,* is to beleeue and apply the promiſe of righteouſnes, and life euerlaſting by Chriſt, as *Abraham* did: and to reſt in it for our iuſtification and ſaluation, verſ. 10. They are ſaid *to be of works,* who doe the workes of the law, and looke to bee iuſtified thereby: therefore they are of faith, who beleeue in Chriſt, and looke to bee ſaued and iuſtified thereby.

And they which thus beleeue with *Abraham,* B are ſaid to bee *his children.* It may be demaunded, how? *Anſwer.* Children of *Abraham,* are of two ſorts: ſome by nature, ſome by grace. By nature are they which are of *Abraham* by the fleſh, or naturall generation, as *Iſmael* was. By grace, all beleeuers are children of *Abraham;* and that three waies. Firſt, by Imitation, in that *Abraham* is ſet forth vnto vs as a patterne, in the ſteppes of whoſe faith all true beleeuers walke, Romanes 4. 12. Secondly, beleeuers are children of *Abraham,* by ſucceſſion, in that they ſucceede him in the inheritance of the ſame bleſſing. Thirdly, they are children to him by a kinde of ſpirituall generation. For *Abraham* by beleeuing the promiſe of a ſeede, did after a ſort beget them. C Indeede properly the promiſe and Election of God, makes them children: and *Abraham* by his faith, beleeuing the foreſaid promiſe, receiues them of God as his children. In this regard beleeuers are called *children of the promiſe,* Rom. 9. 8. and *the ſeed,* that is, of the faith of *Abraham,* Rom. 4. 16. Now then the meaning of the text is, that beleeuers, though vncircumciſed, are the children of *Abraham.* It may be ſaid, what priuiledge is this? *Anſwer.* Great; for the children of *Abraham* are children of the couenant, and children of God.

Act. 3. 25. Rom. 9. 8.

The vſe. In this verſe *Paul* ſets downe one thing, namely, the true marke of the childe D of *Abraham,* and that is, to be of the faith of *Abraham.* Here then marke firſt of all, the Iewes, though deſcending of *Iſaac,* are no children of *Abraham,* becauſe they follow not the faith of *Abraham.* Secondly, the Turkes are no children, though they plead deſcent from *Agar* ſometimes, and ſometime from *Sara,* tearming themſelues Agarens, and Saracens. For they treade vnder foote the faith of *Abraham.* Thirdly, the Papiſt will nothing helpe himſelfe by the plea of Antiquity, Succeſſion, and vniuerſall conſent, except he can ſhew ſome good euidence, that hee is of the faith of *Abraham,* which hee cannot: for this faith hee hath corrupted, as I haue ſhewed. Laſtly, our profeſſion of *Abrahams* faith, partly in teaching, and partly in hearing, and in the vſe of the ſacraments, is not ſufficient to prooue vs the children of *Abraham.* For *not euery one that ſaith Lord, Lord, ſhall enter into the kingdome of heauen*, Mat.7.22.

Therefore we muſt labour to be indeed and in truth of the faith of *Abraham*, and to walke in the ſteppes of his faith. And to this ende, we muſt doe three things. Firſt, we muſt haue knowledge of the maine and principall promiſe, touching the bleſſing of God in Chriſt, and of all other promiſes depending on the principall: and we muſt know the ſcope and tenour of them, that we be not deceiued. Secondly, wee muſt with *Abraham* beleeue the power, & truth of God, in the accompliſhing of the ſaid promiſes, or in the working of our vocation, iuſtification, ſanctification, glorification, Rom.4.21. Thirdly, we muſt by faith obey God in all things, ſhutting our eyes, and ſuffering our ſelues (as it were) to be led blindfolde by the word of God. Thus did *Abraham* in all things, euen in actions againſt nature, Hebr.11. But this practiſe is rare among vs. For there are three things which preuaile much among vs, the loue of worldly honour, the loue of the pleaſures, and the loue of riches: and where theſe beare ſway, their faith takes no place. It will bee ſaid, that faith is much profeſſed. *Anſwer*. Faith was neuer more profeſſed, yet there was neuer leſſe true faith. For the common faith of men, is a falſe faith. For in ſome it is conceiued without the meanes of the word, prayer, ſacraments: and in others, it is ſeuered from the purpoſe of not ſinning. Now faith conceiued without the true meanes, and faith ioyned with a purpoſe to liue as we liſt, is nothing but preſumption. And ſurely, this is the faith, though not of all, yet of the moſt.

Moreouer, that which *Paul* hath ſaid of the children of *Abraham*, hee prooues by the teſtimonie of the Galatians, in theſe words, *Know ye therefore*, or *ye know*: that is, vpon the ſaying of *Moſes*, in the former verſe, ye your ſelues know this to bee a truth, which I ſaid. Marke here, *Paul* requires ſuch a meaſure of knowledge in beleeuers, that they muſt bee able to iudge of the gathering of this or that doctrin, out of this or that place of ſcripture. This ſhewes the contempt of knowledge in theſe our daies to bee great: for moſt men reiect the preaching of the Goſpel, and content themſelues with the teaching, and ſchooling of nature.

8 *For the Scripture foreſeeing that God would iuſtifie the Gentiles through faith, preached before the Goſpel vnto* Abraham, *ſaying, In thee ſhall all the Gentiles be bleſſed.*

9 *So then, they which are of faith are bleſſed with faithfull* Abraham.

Againſt the argument in the two former verſes, a doubt, or exception might bee mooued, on this manner: Wee graunt, that they which are of the faith of *Abraham*, are iuſtified as he was, ſo they be Iewes, and not Gentiles. Now this doubt, exception, or obiection, *Paul* remooues in theſe verſes, thus: When
A God ſaid to *Abraham*, *In thee ſhall all the Gentiles be bleſſed*; hee ſignified the iuſtification euen of the Gentiles by faith: therefore all that are of faith, euen the Gentiles, are bleſſed of God, as *Abraham* was.

In the 8. verſe, I conſider three things; the occaſion of the ſpeech of God to *Abraham*, namely, *Gods foreknowledge*: the manner of his ſpeech, *the preaching of the Goſpel to* Abraham: and the teſtimonie it ſelfe, *In thee, &c.*

Touching the occaſion; firſt, it may be demanded, whether this foreknowledge in God bee a bare foreknowledge, ſeuered from the will of God, or no? *Anſ.* No: Gods foreknowledge is in all things ioyned with his decree or
B will. If God ſhould fore-ſee things to come, and in no ſort will or nill them, there ſhould be an idle prouidence. *Chriſt was deliuered by the will and foreknowledge of God*, Act.2.23. and the Iewes for their parts *did nothing* in the crucifying of Chriſt, *but that which the hand and counſell of God had determined to be done*, Act.4.28. Neither is God by this doctrine made the author of ſinne. For ſinne come to paſſe, not from the will of God, but according to his will: in that he fore-ſees euill, and withall wils not to hinder the beeing of it; and euill not hindred, comes to paſſe.

Againe, it may be demaunded: In what order the foreknowledge of God ſtands to his will. *Anſ.* The foreknowledge of things that
C may poſſibly come to paſſe, goes before his will: the foreknowledge of things that ſhall certenly come to paſſe, followes the will and decree of God. For things come not to paſſe, becauſe they are foreſeene, but becauſe they are come to paſſe according to the will of God, therefore they are foreſeene. Now then, becauſe foreknowledge in God, is ioyned with his will, and is alwaies a conſequent of it, it is often put for the counſell, will, and decree of God, as in this place.

In this text, two things are to bee conſidered of Gods foreknowledge. The firſt is, who or what foreſees? Anſwer is here made, *The Scripture foreſees*: that is, God foreſees, and the Scripture records things foreſeen by him.
D Hence it appeares, that the things of *Moſes* are the word of God. For they foretell things to come 2000. yeares after, as the calling and benediction of the Gentiles in the ſeed of *Abraham*. In the ſame regard the writings of *Paul* are the word of God. For there he reueales and ſets downe in writing more then 2000. yeares after, what was the intention of God, when he ſaid to *Abraham*, *In thee ſhall all the Gentiles be bleſſed*.

The ſecond point is, what is foreſeene? Anſwer is made, *that God iuſtifieth the Gentiles*, that is, God will as certainely iuſtifie them in time to come, as if he had then done it, when hee ſpake the words. Some teach, that the Predeſtination of God, is his decree, in which he purpoſeth to redeeme, and iuſtifie all men, of all ages, and times, ſo bee it they will beleeue. But I finde no ſuch decree in the word. Here wee ſee Gods decree, is onely to iuſtifie all the Gentiles in the laſt age of the world. And thus the text of *Paul* muſt be vnderſtood, *God would haue all men to be ſaued*, 1. Tim. 2. namely, all men, or all the Gentiles in the laſt age of the world, and not all the Gentiles of all ages and times.

In the next place, the maner of the ſpeech and teſtimonie of God muſt bee conſidered, in that hee is ſaid *to preach the Goſpell to* Abraham. Here marke the Antiquitie of the Goſpel: and the markes of true religion, which for his ſubſtance was knowne not only to the Apoſtles, but alſo to the Prophets and Patriarkes. So auncient is the true way of life, & the doctrine of iuſtification by faith without workes. Papiſts pleade Antiquitie for their Religion: but in vaine: for the proper points and heads of their religion, were taken vp ſince the daies of Chriſt, ſome two hundred yeares after: ſome 400, ſome 600, ſome 800; ſome a thouſand, and ſome 1400 yeares after.

The third point is, the ſpeech or teſtimonie it ſelfe: *In thee ſhall all the Gentiles be bleſſed. In thee*, that is, in thy ſeede, *Chriſt*, Gen. 22. 18. who is in thy loines: into whom the Gentiles are ingrafted by faith, and conſequently into thee. For they are the ſeed of Chriſt, Iſa. 53. 10. who is the ſeed of *Abraham*. Againe, here it is ſaid, *All the Gentiles*: but Gen. 17. 4. *Abraham* is called *the father*, not of all, but *of many nations*. *Anſ.* He is the father *of many*, in reſpect of his fleſh: and he is a father *of all* the Gentiles, in regard of his faith. Againe, it is vſuall in Scripture, to put the word, *all*, for *many*, Rom. 5. 15. 18. And the benediction here mentioned, comprehends al the ſpiritual graces of God, as vocation, iuſtification, glorification, Eph. 1. v. 3.

The vſe. In that the Lord ſaith, *All the nations ſhall be bleſſed in* Abraham, hence I gather, that the nations of the Iewes ſhall be called and conuerted, to the participation of this bleſſing: when, and how, God knowes: but that it ſhall bee done before the ende of the world, we know. For if all nations ſhall be called, then the Iewes.

Againe, that which was fore-told to *Abraham*, is verified in our eyes. For this our Engliſh nation, and many other nations are at this day bleſſed in this ſeed of *Abraham*. Vpon the conſideration of this, wee are admoniſhed of many things. Firſt, wee are to giue to God great thankes and praiſe, that wee are borne in theſe daies. For many Prophets, and great Kings, deſired to ſee that which we ſee, and could not obtaine it. Secondly, wee muſt euery one of vs in our hearts amend & turne vnto God, and vnfainedly beleeue in Chriſt, that wee may now in the acceptable day bee partakers of the promiſed bleſſing. The Lord ſaith, Gen. 22. 18. *In thy ſeed all the nations of the earth ſhall be bleſſed*, or, *bleſſe themſelues*: because they ſhall vſe all good meanes, that they may bee filled with the bleſſings of God. Thirdly, we muſt bleſſe all, doe good to all, and hurt none: for, *we are heires of bleſſing*, 1. Pet. 3. 8. Laſtly, wee muſt here marke our comfort: if we truly turne to God, and beleeue in the holy ſeede of *Abraham*, all things ſhall goe well with vs: *God ſhall bleſſe them that bleſſe vs, and curſe them that curſe vs*, Gen. 12. 3.

The ninth verſe, is the concluſion of *Pauls* anſwer: and it is in effect and ſubſtance one & the ſame with verſe 7. and it ſignifieth that all men that bee of *Abrahams* faith, (though otherwiſe forrainers and Gentiles to *Abraham*) ſhall be partakers of the ſame bleſſing of God with him. It may be ſaid: How ſhall we haue the ſame bleſſing, when wee haue not the like faith? *Anſ.* God reſpects not the greatnes of our faith, ſo much as the truth of it. And if faith erre not in his obiect: that is, if wee make Chriſt crucified our Redeemer, and ioyne nothing to him: if there be further, a will to beleeue, and to apprehend Chriſt, with care and conſtancy to increaſe in faith, and a purpoſe not to ſinne, God will accept this true and honeſt will, for the deede.

10 *For as many as be of the workes of the law, are vnder the curſe. For it is written, Curſed is euery one that continues not in all things written in the law, to doe them.*

In theſe words, *Paul* ſets downe a ſecond reaſon, whereby hee prooues, that not onely the Iewes, but alſo the Gentiles, are bleſſed as *Abraham* was, by faith. And the reaſon is drawne from the contraries, thus: *They that are of workes*, that is, that looke to be iuſtified by workes, are vnder the curſe. Therefore, they that are of faith, are bleſſed and iuſtified with *Abraham*. Moreouer, *Paul* addes the proofe of this ſecond reaſon, in the next words, and it is framed thus: They which fulfill not the law, are accurſed, they which are of workes, fulfill not the law: therefore they are accurſed.

Whereas *Paul* ſaith, *that they are vnder the curſe, that will bee of workes*, wee ſee the whole world almoſt, walkes in the way of perdition: it is a concluſion of nature, that wee muſt be ſaued and iuſtified by our workes. The young Prince in the Goſpel, ſaid, *Good maſter, what muſt I doe to be ſaued? The Iewes would not bee ſubiect to the iuſtice of God, but they eſtabliſhed their owne righteouſneſſe of the law*, Romanes 10. 3. Our common people, and they that ſhew to be wiſe, ſay, they looke to be ſaued by faith: but indeede they turne their faith to workes. For what is their faith? ſurely nothing elſe (as they ſay) but their good meaning, or their good dealing, or their good ſeruing of God.

Hence againe it followes, that the Papacy or Popiſh religion, is the way to perdition, in that it preſcribeth and teacheth iuſtification by workes. On the contrarie, our religion is the ſafeſt and ſureſt from daunger, because

A it teacheth the free iuſtification of a ſinner, by the blood of Chriſt. And this makes the Papiſts, in the day of death, to renounce iuſtification by their workes. *Steuen Gardiner*, a bloody perſecutor, beeing on his death-bed tolde of free iuſtification by the blood of Chriſt, ſaid, *You may tell this to me, but doe not open this gappe to the people*. One of late in a publike execution of iuſtice, ſaid, hee would die a Catholike, and withall hee added, that hee looked to bee ſaued onely by the paſſion of Chriſt.

In the proofe of the reaſon, three things are to bee conſidered; what the curſe is; who are accurſed; and when?

The curſe is eternall woe and miſerie; and B it is either in this life, in the end of this life, or in the life to come.

The curſe in this life, is either within man, or without him. The curſe within man is manifolde. In the minde there is ignorance of God, of our ſelues, of true happineſſe, and of the meanes to attaine to it. Againe, there is a great difficulty with much paine to learne & retaine things to bee learned and retained. And this is a curſe of God vpon our mindes. In the conſcience there are manifolde accuſations, terrors, and feares, ariſing vpon euery occaſion, and they are flaſhings (as it were) of the fire of hell, vnleſſe they bee quenched in this life, by the blood of Chriſt. In the will, there is an inclination to all manner of ſinnes C without exception. Againe, there is hardneſſe of heart, whereby the will of man is vnpliable to that which is good, vnleſſe it be renewed. In the body there are more diſeaſes then the Phyſitians bookes can expreſſe: and as many diſeaſes as there bee in vs, ſo many fruites of ſinne there are, Ioh. 5. 14.

The curſe without vs, is three-folde. The firſt is, a ſpirituall bondage vnder the power of the diuell; who by reaſon of ſinne, workes in the hearts of vnbeleeuers, Epheſ. 2. 2. and hath the power of death, Heb. 2. 14.

The ſecond is, an Enmitie of all the creatures with man, ſince the fall. And this appeares, becauſe when God receiues vs to bee D his people, he makes a couenant with al creatures in our behalfe, Hoſ. 2. 18.

The third containes all loſſes, calamities, miſeries, in goods, friends, good name. Reade Deut. 28.

The curſe in the ende of this life, is death, which is the ſeparation of bodie and ſoule, Rom. 5. 13. and death in his owne nature, is a fearefull curſe, and the very downefall to the pitte of hell.

The curſe after this life, is the ſecond death; which is ſeparation of body and ſoule from God, with a full apprehenſion of the wrath of God. And if the paine of one tooth or finger, bee oftentimes ſo great, that men rather deſire to die then liue: how great then ſhall the paine bee, when all the parts of body and ſoule ſhall bee tormented? And the eternitie of this death increaſeth mans miſerie. If a man might ſuffer ſo many yeares as there are drops in the ſea, and then haue an ende, it were ſome comfort: but when that time is expired, man is as farre from the ende of his woe, as euer he was.

This in ſumme and ſubſtance is the curſe here mentioned: and it were to bee wiſhed, that men would more thinke and ſpeake of it, then they doe: then would there be more conſcience of ſinne.

The next point is, who are curſed. *Anſwer. They which doe not all things according to the law.* Here is an *item* for them, that will keep ſome commaundements, but not all. *Herod* would doe ſome things at the motion of *Iohn* Baptiſt, but hee would not leaue his inceſtuous marriage, with his brothers wife, Marke 6. 20. There bee at this day, that are very forward in good things: yet ſome of them will not leaue their ſwearing, ſome their lying, ſome their vncleanneſſe, ſome their vſurie. But God will not part ſtakes with man; hee will haue all, or none. *He that breakes one commaundement, is guilty of all*, Iam. 2. And there is good reaſon, that hee which obeyes, ſhould obey in all. For where God renewes, hee ſanctifies throughout, and fils him with the ſeed of all grace, that they may performe obedience according to all the commandements of the law.

Againe, hee is curſed that doth not all things which the law preſcribeth; or if hee doe them, yet doth not continue in all. So then hee is curſed, that breakes the law but once, and that onely in one thought: for ſuch an one doth not continue in all things. Now then, O ſinnefull man, what wilt thou doe, to auoide the curſe? for thou haſt in thought, word, and deede, broken the law. Doſt thou thinke to appeaſe the wrath of God with gold and ſiluer? the whole world, and all things therein, are the Lords. And thou maiſt not thinke to hide or withdraw thy ſelfe from the preſence of God: for all muſt come and appeare before his tribunall ſeate, in their owne perſons. Neither may we thinke to eſcape becauſe God is mercifull. What wilt thou then doe to eſcape this horrible curſe? when thou haſt done all thou canſt do, thou canſt no way helpe or releeue thy ſelfe.

The only way of helpe is this: Thou muſt flie from this ſentẽce of the law, to the throne of grace for mercie, inſtantly asking, ſeeking, knocking at the gate of mercy, for pardon of thy ſinnes. And that thou maieſt bee encouraged to this dutie, conſider with mee, that at thy firſt purpoſe to amend, and to turne vnto God, thy ſinnes are pardoned in heauen. *Dauid* ſaith, Pſalme 32. 5. *I thought I will confeſſe my ſinnes againſt my ſelfe, and thou forgaueſt me*. Marke the ſpeech, *I thought*. The prodigall childe, Luk. 15. vpon his purpoſe to returne to his father, (before he had indeed humbled himſelfe in word) was receiued to mercy.

A When *Dauid* ſaid, *I haue ſinned*: *Nathan* in the name of God ſaid, *Thy ſinne is forgiuen thee*. It may be, thou wilt ſay, the curſe is abſolute. *An.* The threatning of the law muſt bee vnderſtood with an exception, which the Goſpell makes, on this manner: The Law ſaith, curſed is the tranſgreſſour: and the Goſpel ſaith, *Except he repent.* *Ionas* preached, yet forty daies, & Niniue ſhall be deſtroyed: yet withall there is added an exception: *It may be the Lord will repent of his fierce wrath*, Ion.3.9. Againe, thou wilt ſay, my ſinnes are very grieuous, therfore I feare I ſhall not eſcape the curſe. *Anſ.* Forgiueneſſe is promiſed without any limitation, to any number or kindes of ſinne: (onely the ſin againſt the holy Ghoſt excepted.) There- B fore appeale with boldnes in thy heart to the throne of grace, intreat for forgiuenes, as for life & death, and thou ſhalt eſcape the curſe.

The third point is, when is a ſinner accurſed? *Anſ.* In preſent, in the time of this life. For the Lord ſaith not, *he ſhall be accurſed*: but, *he is accurſed*. There be among vs whome no ſermons or exhortations will amend: and ſuch perſons thinke themſelues without the reach of any danger. For they thinke the time is very long to the laſt iudgement. But they are deceiued touching themſelues. For God with his owne mouth hath giuen the ſentence, that they are accurſed; there remaines nothing but the execution. The halter is already about their neckes: & there remaines nothing but the turning of the ladder. C Nay, the execution is already in blindneſſe of minde, and hardnes of heart. He that beleeues not, is already condemned, Ioh.3.

Laſtly, a memorable concluſion of *Paul* is here to be obſerued. That it is impoſſible for any man, within himſelfe, for the time of this life, to fulfill the law of God. For *Paul* here takes it for a confeſſed and granted concluſion: otherwiſe his argument will not hold; which muſt be framed on this manner: Hee which fulfils not the law, is curſed: hee which is of workes, fulfils not the law: therefore hee is accurſed. I further prooue it thus: If wee could fulfill the law, wee might bee iuſtified by the law: but no man can bee iuſtified by D the law, or by workes: therefore no man can fulfill the law. Againe, *Paul* ſaith, Rom. 7. 14. that the *law was ſpirituall*, requiring inward and ſpirituall obedience, and that *hee was carnall*, and therefore not conformable to the law: that *hee was ſolde vnder ſinne*: that *when hee would doe good, euill was preſent*: that *he carried about him the body of death*. And all this he ſaith of himſelfe, about twenty yeares after his owne conuerſion. Such as our knowledge is, ſuch is our loue to God and man. Now wee know God onely in part: therefore wee loue in part; and conſequently wee doe not fulfill the law. Againe, the Scripture puts all men, euen the regenerate, vnder the name of ſinners to the very death, Iſa.64.4. *All our righteouſneſſe is as a defiled cloth*. Pro.20.9. *Who can ſay, my heart is cleane?* Iob *cannot anſwer God for one of a thouſand*, Iob 9. The righteous man ſhall pray for the pardon of his ſinnes *in a time when he may be heard*, Pſalm.32.6. *If we ſay we haue no ſinne, we deceiue our ſelues*, 1.Iohn 1.9. The Papiſts ſay, that all theſe places are ment of veniall ſinnes. *Anſ.* There are no veniall ſinnes, which in their owne nature, are not againſt the law of God, but onely beſide it. *The ſtipend of euery ſinne is death*, Rom.6.23. If we were perfectly ſanctified, and conſequently fulfillers of the law in this life, then Chriſt ſhould not be a Sauiour, but an Inſtrument of God, to make vs our owne Sauiours. And to ſay this, is blaſphemy. Laſtly, that which man could doe by creation, ſo much the law requires at our hand: but man by creation could loue God with all the powers of his ſoule, and with all the ſtrength of all the powers: which now (ſince the fall) no man can doe. It remaines then for an infallible concluſion, that it is impoſſible for any man in the time of this life, to fulfill the law.

The vſe. This point ſerues notably to condemne the folly of the world. The Iſraelites ſay at Mount Sinai, that *they will doe all things which the Lord ſhall commaund them*, Exodus 19. 8. The young prince ſaid, that hee *had kept all the commaundements from his youth*, Mar. 10. 20. Our common people ſay, that *they can loue God with all their hearts, and their neighbours as themſelues.*

Secondly, this doctrine ſerues to confute ſundry errours of the Papiſts, who blaſphemouſly teach, that a man after iuſtification, may fulfill the law in this life: that a man may for a time be without all ſinne: that workes of the regenerate are perfect, and may be oppoſed to the iudgement of God: that men may ſupererogate, and doe more then the law requires. The ground of all theſe concluſions, is this: They ſay, there is a double degree of fulfilling the law. The firſt is, in this life, and that is, to loue God truly aboue all creatures, and to loue our neighbour as our ſelues, in truth. The ſecond is, to loue God with all the powers of the ſoule, and with all the ſtrength of all the powers: and this meaſure of fulfilling the law, is reſerued to the life to come. I will briefly conſider the reaſons & the ground of this blaſphemous doctrine.

Obiect. I. God promiſeth the Iſraelites, that *he will circumciſe their hearts, that they may loue him with all their hearts, with all their ſoules, and with all their ſtrength*, Deuteron.30.6. And thus *Ioſia turned to God with all his heart, with all his ſoule, and with all his ſtrength according to all the law of* Moſes, 2.King.23.25. *Anſw.* The phraſe [*with all thy heart*] is taken in a double ſignification. Sometime it is oppoſed to a double heart, and then it ſignifies, a true and vpright heart, without guile or diſſimulation. Thus they of Zebulon are ſaid, *not to fight with a double heart*, 1.Chron.12.33. but *with a perfect heart*, v.28. Where marke the oppoſition of an whole or perfect heart, to a double hart. In this ſenſe are the places before-named, to be vnderſtood. Neuertheles the whole heart, ſoule, and ſtrength, in the ſumme of the morall law, ſignifies all powers of the ſoule, and all the ſtrength of all the powers. Thus doth *Paul*, Rom. 7. expound the law, when he ſaith, *the law is ſpirituall*; and by the prohibition of luſt, giues the meaning of the whole law. For concupiſcence, or luſt, comprehends the firſt thoughts, or motions.

Obiect. II. Noah is ſaid to *be iuſt and perfect*, Gen. 6. and God commaunds *Abraham to walke before him, and to be perfect*, Gen. 17. 1, *Paul* ſaith, *Let as many as bee perfect bee thus minded*, Philippians 3. 15. *Anſwer*. There is a double perfection; *perfection of parts*, and *perfection of degrees*. *Perfection of parts* is, when a man hath in him, after hee is regenerate, the beginnings of all vertues, and the ſeedes of all graces: by which hee endeauours to obey God in all his lawes and commaundements. *Perfection of degrees* is, when the law is fulfilled both in matter, and manner, according to the rigour of the law. Now the former places ſpeake onely of the perfection of parts: and that is ſuch a perfection in which we are to acknowledge our imperfection, & it is no more but a true and generall endeauour to obey God, Iſa. 38. 1.

Obiect. III. Sundry holy men are ſaid to fulfill the law: *Dauid turned from nothing that God commaunded him all the daies of his life, ſaue in the matter of Vriah*, 1 King. 15. 5. Zacharie *and* Elizabeth *walked in all the commandements of God, and that without reproofe before God*, Luk. 1. 6. *Anſ.* There are two kindes of fulfilling the law: one *Legall*, the other *Euangelicall*. *Legall* is, when men doe all things required in the law, and that by themſelues, and in themſelues. Thus none euer fulfilled the law, but Chriſt, and *Adam* before his fall. The *Euangelicall manner* of fulfilling the law, is to beleeue in Chriſt, who fulfilled the law for vs: and withall to endeauour in the whole man, to obey God in all his precepts. Aud this endeauour ioyned with the purpoſe of not ſinning, is called the righteouſnes of good conſcience, and though it be not really a fulfilling of the law, yet it is accepted of God as a fulfilling of the law in all them that are in Chriſt. For God accepts the endeauour to obey, for perfect obedience, Thus *Dauid, Zacharie, Elizabeth*, and others, are ſaid to fulfill the law.

Obiect. IV. We pray that wee may fulfill the law, when we ſay, *Let thy wil be done in earth, as it is in heauen*, Mat. 6. 10. *Anſ.* We pray not that we may fulfill the law in this, but that we may ſtriue as much as may be, to attain to the fulfilling of the law. That is the ſcope of the petition. VVe deſire not to be equall to the Angels, and Saints, but only to imitate them more and more, and to be like to them.

Obiect. V. Rom. 7. 18. *To will is preſent with mee*: therefore (ſay they) to will the law may be kept, though the fleſh relent. *Anſwer.* When *Paul* ſaith, that *to will was preſent*, hee doth not ſignifie that hee could perfectly will that which is good. For his will being partly renewed, and partly vnrenewed, the good which he willed, he partly nilled, and the euill which he nilled, he partly willed.

Obiect. VI. Chriſt tooke our fleſh, *that the righteouſneſſe of the law might bee fulfilled in vs*, Rom. 8. 4. *Anſwer*. The righteouſneſſe of the law is fulfilled in vs, not becauſe wee doe all things required in the law, but becauſe wee haue faith in vs, and by that faith wee apprehend the obedience of Chriſt in fulfilling of the law.

Obiect. VII. Rom. 13. 8. *Loue is the fulfilling of the law*: and the regenerate loue their neighbours. *Anſ.* If we could loue our neighbour as our ſelues perfectly, wee ſhould then fulfill the whole law. But our loue is imperfect.

Obiect. VIII. Hee that is borne of God, ſinneth not: 1. Iohn 3. 9. hee that ſinneth not, fulfilleth the law. *Anſwer. Hee that is borne of God, ſinneth not*, that is, hee doth not commit ſinne, or make a practiſe of ſinne. Hee may fall of frailty, yet then hee recouers himſelfe, and doth not keepe a courſe in ſinning. This is the meaning of Saint *Iohn*.

Obiect. IX. The commandements of God are not grieuous, 1. Ioh. 5. 3. *Anſwer*. They are not grieuous three waies: firſt, in reſpect *of remiſſion*, becauſe they that beleeue in Chriſt, haue the tranſgreſſion of the law pardoned. Secondly, in reſpect *of imputatiō*: becauſe Chriſts obedience in fulfilling the law, is imputed to euery beleeuer. Thirdly, in reſpect *of inchoation*. For they that beleeue receiue the Spirit of God, whereby they are inabled to endeauour themſelues to obey God in all his commaundements. Otherwiſe, in reſpect of our owne perſonall obedience, they are a yoke that no man can beare.

Obiect. X. The workes of God are perfect, Deut. 32. 4. Good workes are workes of God: therefore they are perfect. *Anſwer*. Workes that are meerely workes of God, which hee worketh by himſelfe, and not by man, they are all perfect: and thus muſt the text in *Moſes* bee vnderſtood. Now good workes are workes of God in vs: and withall they are our workes, hauing their beginning in the minde and will of man: and hence they are defiled. For when the firſt and ſecond cauſe concurre in a worke, the ſaid worke takes vnto it the condition of the ſecond cauſe. Water pure in the fountaine, is defiled when it paſſes by the filthy channell.

Obiect. XI. If God haue giuen vs an impoſſible law, hee is more cruell then any tyrant. *Anſ.* VVhen God firſt gaue the law, hee alſo gaue power to fulfill the law. If the law bee impoſſible, it is not Gods fault, but mans, who by his owne fault hath loſt his power of keeping the law.

The ground before-named of the double

fulfilling of the law, one for this life, the other for the life to come, is falſe. For there is onely one generall and vnchangeable ſentence of the law, *Curſed is euery one that continues not in all things written in the law to doe them.*

I now come to other vſes of the former concluſion. If the law be impoſſible, then muſt we ſeeke for the fulfilling of it, forth of our ſelues in Chriſt, *who is the end of the law for righteouſneſſe to them that beleeue.* Hence it followes neceſſarily, that our iuſtification muſt be by the imputation, or application of Chriſts iuſtice vnto vs.

Becauſe we cannot fulfill the law, we muſt make it a glaſſe to ſee our impotencie, & what we cannot doe: and it muſt be our ſchoolemaſter to driue vs to Chriſt. And by our impotency we muſt take occaſion to make prayer to God for his Spirit to inable vs to obey the lawes of God. Thus come we to be doers of the law, and no otherwiſe.

Againe, it may be demanded, (conſidering we cannot fulfill the law) how our workes can pleaſe God? *Anſ.* In euery good worke, there is ſomething that is Gods, and ſomething that is ours alone. The defect of the worke is ours alone, and that is pardoned to the beleeuer. That which is good in the worke, is from God, and that he approoueth as beeing his owne. And thus euery good worke is ſaid to pleaſe God.

Laſtly, after that we haue begun to pleaſe God in obedience to his lawes, conſidering we fulfill them not, all boaſting of our goodneſſe muſt be laid aſide; and we muſt humble our ſelues vnder the hand of God euen to the death. Reade the practiſe of *Dauid*, Pſal. 143. 2. and Pſal. 130. 3. *Iob.* 9. 1.

11. *And that no man is iuſtified by the law in the ſight of God, it is manifeſt. For the iuſt liueth by faith.*

12. *And the law is not of faith: but he that ſhall doe theſe things, ſhall liue in them.*

The meaning. [*By the law*] that is, the law not onely ceremoniall, but alſo iudiciall and morall. Indeed the occaſion of *Pauls* diſputation in this place, is taken from Circumciſion, pertaining to the ceremoniall law: but he inlargeth his diſputation, from one part to the whole law. For they which thought Ceremonies neceſſary to iuſtification, would much more thinke morall duties neceſſarie. And that *Paul* ſpeakes here of the morall, it appeares by the 10. verſe, where he alleadgeth a ſentence that ſpecially appertaines to the morall law: *Curſed is euery one, &c.* Againe, the law may be conſidered two waies, in the iuſtification of a ſinner: firſt, as it iuſtifieth without Chriſt: ſecondly, as it iuſtifieth with Chriſt: and both waies it is excluded from iuſtification, and here ſpecially in the ſecond regard. For the intent of the Galatians was, to ioyne Chriſt and the law, in the worke of our iuſtification.

Before God] that is, in the iudgement of God, before whoſe iudgement ſeate we muſt all appeare, and be iudged.

The iuſt ſhall liue by faith.] The ſcope of theſe words is this. The Iewes were oppreſſed by the Babylonians, and it was further told them by the Prophet, that they ſhould be ledde into captiuitie by the ſaid Babylonians. Now in this diſtreſſe of theirs, the Lord ſets downe the duty of the faithfull Iewes, namely, that they muſt ſtay themſelues by their faith in the Meſſias, and conſequently, that they ſhall haue ſafetie in this life in the middeſt of all dangers, and in the end haue eternall life. And *Paul* applies this text to his purpoſe, thus. Life eternall comes by faith: and therefore true righteouſneſſe before God is by faith. For righteouſneſſe is the foundation of life eternall: and therefore it is called *iuſtification of life*, Rom. 5. 17.

The law is not of faith.] The meaning of theſe words muſt be gathered, by the oppoſition in the latter part of the verſe: *but he that doth theſe things ſhall liue in them.* And the meaning is this. The law doth not preſcribe faith in the Meſſias: neither doth it promiſe life to him that beleeueth in the Meſſias, but to him that doth the things contained in the law.

In theſe words, *Paul* addes a new argument to the former, thus. Iuſtice is by faith: the law is not of faith: therefore the law is not our iuſtice. Or againe, thus. He that is iuſtified, is iuſtified by faith: the law iuſtifies no man by faith: therefore the law doth not iuſtifie. The concluſion is firſt, in the 11. verſ. The propoſition is expreſſed, and confirmed by the teſtimonie of the Prophet *Habacuck*. The aſſumption is in the 12. verſe.

The vſe. When *Paul* ſaith, *No man is iuſtified by the law in the ſight of God*: he makes a double iuſtification: one, before God: the other before men. Iuſtification before God is, when God reputes a man iuſt, and that only for the merit, and obedience of Chriſt. Iuſtification before men, is, when ſuch as profeſſe faith in Chriſt, are reputed iuſt of men. By this diſtinction, *Paul*, who ſaith, *that a man is iuſtified by faith without workes*, Rom. 3. 28. and *Iames*, who ſaith, *that* Abraham *was iuſtified by faith, and workes*, *Iam.* 2. 24. are reconciled: for *Paul* ſpeakes of iuſtification before God, as he himſelfe expreſſely teſtifieth, Rom. 4. 2. and S. *Iames* ſpeakes of iuſtification before men, which is not onely by the profeſſion of faith, but alſo by workes.

In the ſame ſort, there is a double Election. One ſpeciall, whereby *God knowes who are his.* The other, is more generall, whereby we repute all men to be Elect, that profeſſe faith in Chriſt, leauing ſecret iudgements to God. Thus *Paul* writes to the Epheſians, Philippians, &c. as Elect. And the Miniſters of the word, are to ſpeake to their congregations, as to the Elect people of God.

In the ſame manner, there is a double ſanctification: one before God, in truth, Eph. 4. 28. the other before men, in the iudgement of charitie. Thus men are ſaid, *to tread vnder foote the blood of Chriſt wherewith they were ſanctiſied.* Heb. 10. 29. Thus all that are of right to be baptiſed, are holy and regenerate; not in the iudgement of certeintie, which is Gods; but in the iudgement of charitie, which is mans: ſecrets alwaies reſerued to God.

Againe, when *Paul* ſaith, *in the ſight of God*, he giues vs to vnderſtand, that there is an vniuerſall iudgement of God, before whom we muſt all appeare, and be iudged. And when *Paul* ſaith in the time preſent, that *God iuſtifieth* (though not by workes) he ſignifies, that this iudgement is alreadie begun vpon vs, euen in this life. This muſt teach vs, to walke in godly and holy conuerſation, in the feare of God: and to watch and pray, that we may be found worthy to ſtand before God. Malefactours, when they are going to iudgement, and when they ſee the Iudge ſet, lay aſide skorning, and bethinke themſelues what to ſay or doe. Now we are theſe malefactours: and we know that God hath alreadie begun to giue iudgement of vs, and therefore we muſt prepare our ſelues to make a good reckoning.

In the teſtimonie of the Prophet our dutie is ſet downe, and that is, that we muſt in this world liue by faith. That we may liue by faith, we muſt doe two things. One is, to chooſe the true God for our God: the ſecond is, in our hearts to cleaue vnto him, and that according to his word. Firſt therefore, we muſt cleaue faſt to his commaundements, by entring into the way of his precepts, and by walking in them. For this cauſe we muſt haue alwaies about vs the eye of knowledge, to direct our ſteps in the waies of God, that we euer keepe our ſelues in our callings, that is the duty we owe to God and man. Secondly, while we ſtand in the waies of God, we ſhall be aſſailed with many Temptations on the right hand, and on the left: therefore we muſt further cleaue to the promiſes of God: beleeuing his preſence, protection, and aſſiſtance, in al temptations and dangers. And this our faith muſt be as it were a hand to ſtay vs. Here two caueats muſt be remembred. One, that we muſt not preſcribe vnto God the maner of his aſſiſtance; but leaue it, with other circumſtances of time, and place to God. The ſecond is, when al earthly things faile vs, we muſt reſt vpō the bare word of God, and beleeue the promiſe of remiſſion of ſinnes, and life euerlaſting. This is to liue by faith. And this duty muſt be practiſed, when we are in the field to fight for our countrey: when we lie on our death beds: and when we are in any danger.

Marke further, *Paul* ſaith, *the iuſt man liues by faith*: he therefore that is iuſtified continues to be iuſtified by his faith: and therefore the ſecond iuſtification, that is ſaid to be by our workes, is a meere fiction. And in that none liues by faith, but he that is a iuſt man, we ſee that true faith is alwaies ioyned with the purpoſe of not ſinning, or with the iuſtice of good conſcience: and where they are ſeuered, there is no more but a meere pretence of faith.

When *Paul* ſaith [*the law is not of faith*] he ſets downe the maine difference betweene the Law and the Goſpel. The law promiſeth life, to him that performes perfect obedience, and that for his workes. The Goſpel promiſeth life, to him that doth nothing in the cauſe of his ſaluation, but onely beleeues in Chriſt: and it promiſeth ſaluation to him that beleeueth, yet not for his faith, or for any work elſe, but for the merit of Chriſt. The law then requires doing to ſaluation, and the Goſpel beleeuing, and nothing elſe.

Obiect. I. The Goſpel requires repentance, and the practiſe of it. *Anſ.* Indeed the law doth not teach true repentance; neither is it any cauſe of it, but onely an occaſion. The Goſpel onely preſcribes repentance, and the practiſe thereof: yet onely as it is a fruit of our faith, and as it is the way to ſaluation in which we are to walke, and no otherwiſe.

Obiect. II. The law requires and commands faith. *Anſw.* The law requires faith in God, which is, to put our affiance in him. But the Goſpel requires faith in Chriſt, the Mediatour, God man: and this faith the law neuer knew.

Obiect. III. In the Goſpel there are promiſes of life, vpon condition of our obedience. Rom. 8. 13. *If by the ſpirit ye mortifie the deedes of the fleſh, ye ſhall liue.* 1. Ioh. 1. 9. *If we confeſſe our ſinnes, God is faithfull to forgiue them.* *Anſw.* The promiſes of the Goſpel are not made to the worke, but to the worker: and to the worker not for his worke, but for Chriſts ſake, according to his worke. As for example: promiſe of life is made not to the worke of mortification, but to him that mortifieth his fleſh, and that not for his mortification, but becauſe he is in Chriſt, and his mortification is the token or euidence thereof. And therefore it muſt be remembred, that al promiſes of the Goſpel that mention workes, include in them Reconciliation with God in Chriſt.

Obiect. IV. Faith is a vertue, and to beleeue is a worke: therefore one worke is commaunded in the Goſpel, and is alſo neceſſarie to ſaluation. *Anſw.* The Goſpel conſiders not faith as a vertue, or worke, but as an inſtrument, or hand, to apprehend Chriſt. For faith doth not cauſe, effect, or procure our iuſtification and ſaluation, but as the beggers hand, it receiues them, beeing wholly wrought and giuen of God.

This Diſtinction of the law and the Goſpel, muſt be obſerued carefully. For by it we ſee that the Church of Rome hath erroniouſly confounded the law and the Goſpel, for this many hundred yeares. The law of *Moſes* (ſay they) written in tables of ſtone, is the law: the ſame law of *Moſes*, written in the hearts of men by the holy Ghoſt, is the Goſpel. But I ſay againe, that the law written in our hearts, is ſtill the law of *Moſes*. And this ouerſight in miſtaking the diſtinction of the Law and the Goſpel, is and hath beene, the ruine of the Goſpel.

We muſt here further obſerue, that * *beleeuing, and doing*, are oppoſed, in the article of our iuſtification. In our good conuerſation they agree: faith goes before, and doing followes: but in the worke of our iuſtification, they are as fire and water. Hence I gather, that to the iuſtification of a ſinner, there is required a ſpeciall and an applying faith, for generall faith is numbred among the workes of the law: and the diuels haue it. This kind of beleeuing therefore, and doing, are not oppoſite. Againe, hence I gather, that workes of faith and grace, are quite excluded from iuſtification: becauſe the oppoſition doth not ſtand betweene beleeuing, and the workes of nature: but ſimply, betweene beleeuing, and doing.

* Credere. Facere.

Laſtly, it may be demanded, why the Lord ſaith, *He that doth the things of the law ſhall liue*; conſidering no man ſince the fall, can doe the things of the law? *Anſ.* The Lord ſince mans fall, repeates the law in his old tenour, not to mocke men, but for other waightie cauſes. The firſt is to teach vs, that the law is of a conſtant, and vnchangeable nature. The ſecond is, to aduertiſe vs, of our weakenes, and to ſhew vs, what we cannot doe. The third is, to put vs in mind, that we muſt ſtill humble our ſelues vnder the hand of God, after we haue begun by grace to obey the law; becauſe euen then we come farre ſhort in doing the things which the law requires at our hands.

13. *Chriſt hath redeemed vs from the curſe of the law, when he was made a curſe for vs: (for it is written, Curſed is euery one that hangeth on the tree.)*

14. *That the bleſſing of* Abraham *might come to the Gentiles, through Chriſt Ieſus, that we might receiue the promiſe of the ſpirit by faith.*

Paul hauing prooued the truth of his doctrine by ſundry arguments, in the former part of this chapter, he here anſwereth an obiection, the occaſion whereof is from the 10. verſe. It may be framed on this maner: If they be accurſed that continue not in all things written in the law to doe them, then all men are accurſed: and the Gentiles are not partakers of the bleſſing of Abraham (as you haue ſaid.) Anſwere is here made, that to them that beleeue, there is full redemption from the curſe of the law. And *Paul* for the better inlightening of his anſwere, here makes a deſcription of our redemption by foure arguments. The firſt is the authour: *Chriſt hath redeemed vs from the curſe of the law.* The ſecond is the forme or manner of our Redemption, in theſe words, *When he was made a curſe for vs.* And this forme is further declared by the ſigne, in theſe words: *for it is written, Curſed is euery one that hangeth on the tree.* The A third argument is in the end, in theſe words, *that the bleſſing of* Abraham *might come on the Gentiles.* The laſt is alſo an other end, *that we might receiue the promiſe of the ſpirit.*

Touching the Author, in theſe words, *Chriſt hath redeemed vs from the curſe of the law*, ſundry things may be learned. Firſt of all comparing theſe words with the 10. verſe, or comparing the anſwer, and the obiection together, we ſee and are to obſerue, that the threatnings of the law, are to be vnderſtood with an exception from the Goſpel. All are curſed, ſaith the law, that doe not continue to doe all things written therein, *Except they haue pardon*, and be redeemed by Chriſt, ſaith the B Goſpel. And thus are all curſes of the law to be conceiued, with a limitation or qualification, from the Goſpel.

Againe, in that Chriſt hath redeemed vs from the curſe of the law, here is our comfort, that neither hell, nor death, nor Satan, hath any right or power ouer vs, ſo be it we do vnfainedly beleeue in Chriſt. *For we are bought with a price.* And for this cauſe, we muſt be admoniſhed, not to feare any euill ouermuch, as the reuilings, & curſes of euill tongues, witchcraft, the plague, peſtilence, famine, the ſword, or death. For the curſe which makes all theſe, and many other things hurtfull vnto vs, is remooued from them that are in Chriſt. And therefore all immoderate feare ſhould be C reſtrained.

Thirdly, our dutie is, to glorifie God and Chriſt, who hath redeemed vs, and that both in bodie and ſoule. The redeemed muſt liue according to the will of their redeemer. 1. Cor. 6. 20. This is all the thankfulneſſe that we can ſhew to our Redeemer for his mercie.

Laſtly, here an obiection made by ſome, may be anſwered. If (ſay they) we were redeemed by Chriſt, beeing captiues to the diuell, the price of our Redemption was paid to him, and not to God. *Anſw.* We were captiues properly to the iuſtice of God in the law, to the order whereof we ſtand ſubiect: and by this meanes we are captiues to the curſe of the law, and conſequently to the diuell, who is the D miniſter of God, for the execution of the ſaid curſe. And beeing captiues to the diuell, no otherwiſe then as he is the miniſter of God, for the inflicting of puniſhment: the price muſt not be paid to him, but to God, who is the principall, and hath a ſoueraigntie ouer him and vs.

I come now to the forme of our Redemption, *Who was made a curſe for vs.* For the better vnderſtanding of theſe words, foure points are to bee handled. The firſt is, what is this curſe? *Anſwer.* A double death: the firſt of the bodie, the ſecond of the ſoule. The firſt is, the ſeparatiō of the body & ſoule. The ſecond is, the ſeparation of the whole man from God: not in reſpect of his vniuerſall power and preſence (for the very damned haue their moouing and being from him,) but in reſpect

A of his fauour, and ſpeciall loue, whereby God ceaſeth to be their God. And this is death indeede, whereof the firſt, is but a ſhadow: and this is the curſe of the law.

The ſecond point is, How Chriſt was a curſe, or accurſed, who is the fountaine of bleſſedneſſe? *Anſw.* He is not ſo by nature: for he is the naturall Sonne of God: nor by his owne fault: for he is the vnſpotted lambe of God: but by voluntarie diſpenſation: and therefore *Paul* ſaith, *he was made a curſe.* And he was made a curſe, firſt, becauſe he was ſet apart in the eternall counſell of the Father, Sonne, and holy Ghoſt, to be our redeemer, and conſequently to be a curſe. In this regard, the Father is ſaid *to haue ſealed him, Ioh. 6. 27.* and he is ſaid againe to be *preordained before all worlds,* 1. *Pet.* 1. 20. and giuen *according to the counſell and foreknowledge of God.* Act. 3. 22. Secondly, he was made a curſe, in that he was in time conſecrated to be our mediatour and ſo a curſe. And this conſecration was firſt in his baptiſme, in which he put vpon him our guilt, as we put off the ſame in ours; and ſecondly on the croſſe and paſſion; in which he tooke vnto him the puniſhment of our ſinne. And thus was he made a curſe. It may be obiected, that he is the Sonne of God: and therefore no curſe. *Anſ.* Chriſt muſt be conſidered as the Sonne of God, and againe as our pledge and ſuretie, Heb. 7. 22. In the firſt reſpect he was not accurſed, but in the ſecond.

The third point is, In what nature was Chriſt accurſed? *Anſw.* Whole Chriſt God-man, or Man-god, was accurſed? For *the Lord of life* (ſaith *Paul*) *was crucified,* and conſequently accurſed, 1. Cor. 2. 8. Yet this limitation muſt be added, that the curſe was not vpon the godhead of Chriſt, but onely in his fleſh or manhood. For *he ſuffered* (ſaith *Peter*) *in the fleſh,* 1. *Pet.* 4. 1. Moreouer, the ſoule of Chriſt was the more principall ſeate of the curſe, as it was the principall ſeate of ſinne. Therefore the Prophet ſaith, *he made his ſoule an offering for ſinne,* Iſa. 53. 10. and Chriſt ſaid, *My ſoule is heauy to the death.*

The fourth point is, How farforth Chriſt was accurſed? *Anſw.* In the firſt death there are two degrees, *ſeparation* of the bodie and ſoule, and the *putrifaction* of the bodie ſeparated. And Chriſt entred onely into the firſt, and not into the ſecond. For his body beeing dead indured no corruption. Againe, in the ſecond death there are two degrees. The firſt is, a ſeparation from God in ſenſe and feeling: and the ſecond is, an abſolute ſeparation from God. Into this ſecond degree of death Chriſt entred not, becauſe he ſaid in the midſt of his paſſion, *My God, my God.* And this abſolute ſeparation could not be without the diſſolution of the perſonall vnion. Into the firſt degree of the ſecond death he entred: namely, into the apprehenſion and feeling of the wrath and indignation of God due to mans ſinne. And this appeares by his *bloudie ſweate of thicke and clottered blood,* by his complaint *he was forſaken:* by his *feares and ſorrowes in the time of death;* in which he comes ſhort of ſundry martyrs; vnleſſe we acknowledge that he indured further paines of death then euer they did: by his condition, in that he takes vpon him the condition of the firſt *Adam,* who vpon his fall was to indure the firſt and ſecond death. Here two queſtions are to be demanded: the firſt; How and in what manner Chriſt ſuffered the wrath of God? *Anſw.* He indured it willingly of his owne accord: he did not onely in minde ſee it before his eyes, but alſo he felt it: it was laid and impoſed on him, and he encountred with it: but it had no dominion or lordſhip ouer B him, Act. 2. 24. The ſecond is, How much he ſuffered of the wrath of God? *Anſ.* The puniſhment he ſuffered was in value and meaſure anſwerable to all the ſinnes of all the Elect, paſt, preſent, and to come: the Godhead ſupporting the manhood, that it might be able to beare and ouercome the whole burden of the wrath of God. If it be ſaid, that a creature cannot haue an infinite apprehenſion of the wrath of God: I anſwer, it ſufficeth that God laid infinite wrath vpon him, and that he apprehended it according to the condition of a creature. For in ſo doing, he incountred with the whole wrath of God. One man in a breach, or at a bridge, may ſtand againſt a whole armie, C and beare the brunt of it: why may not then the manhood of Chriſt ſupported by the Godhead, beare the ſtreſſe of the whole wrath of God? Againſt this doctrine, ſundry things may be obiected.

Obiect. I. The Scripture aſcribes all to the blood of Chriſt, and therefore to the death of the bodie. *Anſ.* By blood, is meant a bloodie death: by the bloodie death, the death of the croſſe: by the death of the croſſe, a death accurſed, or the death of the body, ioyned with the malediction of the law.

Obiect. II. The ſuffering of the anger of God was not figured in Sacrament or ſacrafices. *Anſ.* The beaſt, whereof the burnt offering was made, was firſt tyed to the hornes of the altar: his blood then was ſhed: and laſtly, D he was all burnt vpon the altar vnto God; and hereby was figured the fierie wrath of God.

Obiect. III. Temporall death, or the curſe for halfe a day, cannot counteruaile eternall death. *Anſ.* Yes, in Chriſt. For if man could ſuffer and ouercome puniſhment in meaſure infinite, he ſhould not ſuffer eternally: but this no man nor angell can doe: & therefore man muſt ſuffer puniſhment for meaſure finite, for time infinite: becauſe the puniſhment muſt be anſwerable to God, whoſe maieſtie is infinite. Now Chriſt beeing God and man, ſuffered puniſhment indeede infinite: and therfore it was not neceſſary that he ſhould indure it eternally. Againe, here the dignitie of the perſon helpeth: for in that the Sonne of God ſuffered the curſe of the law for halfe a day, it is more, then if all men had ſuffered eternall death. Therefore the death of Chriſt in reſpect of the meaſure of the puniſhment, as alſo in reſpect of the value, and dignitie thereof, counteruailes death euerlaſting.

Obiect. IV. It is hard to ſay, that Chriſt ſuffered the paines of hell. *Anſw.* The Latine tranſlation (commonly receiued,) hath as much, that *he could not be holden of the ſorrowes of hell*, Act. 2. 24. And there is no offence to ſay, he ſuffered the paines of hel, ſo farre forth as this ſuffering may ſtand with the purity of his manhood, and with the truth of the perſonall vnion.

The vſe. Friers teach, that if Chriſt had pricked his finger, and let fall but one drop of blood, it had beene ſufficient to redeeme all the world. But they dreame. For *Paul* ſaith, *He was made the curſe of the law, to redeeme vs.* This had bin a needleſſe worke, if a pricke in the finger, or any puniſhment without death, would haue done the deede.

That Chriſt became a curſe for vs, it ſhews, the greatneſſe and horribleneſſe of our ſinnes: it ſhewes the grieuous hardneſſe of our hearts, that neuer almoſt mourne for them: it ſhewes the vnſpeakable loue and mercie of God, for which we are to be thankful for euer, and that all manner of waies.

In that the Sonne of God became a curſe for our ſinnes, we are put in minde, to ſee, acknowledge, and conſider them, and withall to bewaile them, and to humble our ſelues for them: and to deteſt them more and more, vnto the very death. For what is more worthy of hatred, then that which cauſeth the Sonne of God to be accurſed? They which beleeue that Chriſt by beeing a curſe hath redeemed them from the curſe of the law, doe in truth die vnto all their ſinnes, and liue vnto God. Many indeede profeſſing Chriſt, make no change of life at all: and the reaſon is, becauſe a ſecret Atheiſme makes them ſay in their hearts, *There is no Chriſt, there is no curſe that was endured by Chriſt.* Clenſe your hearts of this hidden Atheiſme, and looke that inwardly in your ſpirits, you die vnto your ſins, and liue to God.

In that Chriſt was obedient to his Father in bearing the curſe of the law, we are taught in all things to ſubiect our ſelues to the will of God. Our obedience muſt not only be in doing this or that, but alſo in ſuffering the miſeries laid on vs to the death: this is the beſt obedience of all, and the trueſt marke of Gods child, to obey in our ſufferings.

Moreouer, that Chriſt was accurſed, it is confirmed by the ſentence & decree of God: *Curſed is euery one that hangeth on the tree.* Deut. 21. 23. The ground of this ſentence is the ſinne of the malefactour: for whome God curſeth, he curſeth for his offence. And here it may be demaunded, why he that is ſtoned to death is not likewiſe accurſed? *Anſw.* He alſo is accurſed: but there are ſpecial reaſons, why the man hanged on the tree is curſed. Firſt, among the Iewes, they which were hanged, were moſt grieuous malefactours, as blaſphemers, and Idolatours: and their puniſhment was accordingly, moſt grieuous. Secondly, hanging (as among all nations, ſo among the Iewes) was a moſt odious, and infamous death. Thirdly, God did foreſee that the Meſſias ſhould die on the croſſe, and therefore he accurſed this kind of death. If it be ſaid, that there was no fault or offence in Chriſt; and therefore he could not be accurſed. I anſwer, that he became ſinne for vs, in that our ſinne was applied and imputed to him. It may be further obiected, that the theefe which repented, was not accurſed, though he were hanged on the tree. *Anſw.* As a theefe, he was accurſed; as he was a theefe, and repented, the curſe was remooued. For the law in the curſes thereof, giues place to the Goſpel: iudgement yeelds to mercie: and the Goſpel puts an exception to the law.

The vſe. If the malefactour hanged, be accurſed, and defile the earth: how vile and accurſed is the liuing malefactour, the blaſphemer, adulterer, murtherer, &c. who hath entred no degree of puniſhment? Let this be conſidered, to terrifie offenders.

Againe, let vs conſider the ſcope of this law. Becauſe he that hangs on the tree, is accurſed: therefore ſaith the law of God, *he muſt be taken downe and buried.* Marke the equity of this law: and that is, that things euill and accurſed, are to be remooued from the eye and ſenſe of man. This charge the Lord giues of leſſe matters, namely, of ſights vndecent, and vnſeemely. Deut. 23. 15. Againe, we are commanded not ſo much as to name fornication, vncleanneſſe, couetouſneſſe, ieſting, fooliſh talking, &c. Eph. 5. 3. Here we are to be put in mind, that the Plaies (commonly in vſe) are to be baniſhed out of all Chriſtian ſocieties. For they doe nothing els but reuiue and repreſent the vile and wicked faſhions of the world, and the miſdemeanour of men, which are things accurſed, and therefore to be buried, and not once to be ſpoken of. Againe, all euill in our example, whether in word, or in deede, muſt be buried, as much as may be: for it defileth, and is accurſed.

Here it may be demanded, how this law of God, (*he is accurſed: therefore let him be taken downe, and buried*) ſtands with the order vſed in this and other countries, in which men are hanged in chaines for the terror of the world? *Anſw.* Iudiciall lawes, if they haue in them morall equitie, and ſerue directly to fence in the precepts of the Decalogue, are perpetual, and bind all men, els not. As for the iudiciall determinations of this or that manner of puniſhment, they concerne vs not: for God hath left euery nation free, though not in reſpect of puniſhment, yet in reſpect of the manner and order thereof.

The third point, whereby our redemption

is deſcribed, is the end thereof, *that the bleſſing of Abraham*, that is, righteouſneſſe and life euerlaſting, *may come vpon the Gentiles*. Here two things are to be conſidered. The firſt is, whence comes the benediction of *Abraham*? *Anſw*. From the curſed death of Chriſt. For thus are the words, *He was made a curſe for vs, that the benediction of* Abraham *might come on the Gentiles*. Marke here how God workes one contrarie by the other. In the creation, he made ſomething, not of ſomething, but of nothing: he called light out of darkeneſſe: he kils, and then makes aliue, Hoſ. 6. he ſends men to heauen, by the gates of hell: he gaue ſight by a temper of ſpittle and clay, a fitte meanes to put out ſight. In the worke of our redemption he giues life, not by life but by death, and the bleſſing by the curſe. This ſhewes the wiſedome, and power of God: and it teacheth vs in the worke of our conuerſion and ſaluation, not to goe by ſenſe and feeling; becauſe God can, and doth work one contrarie, in, and by the other.

The ſecond point is, where this benediction of *Abraham* is to be found? *Anſ*. The text ſaith, *It is extant in Chriſt Ieſus*, who is as it were the ſtore-houſe of Gods bleſſing, and the diſpenſer of it to all nations. In him are hid all treaſures of wiſedome, and knowledge. Col. 2. God and the Lambe are all things to all the Elect in the kingdome of heauen. Reu. 21. Here we ſee the right way to become rich: and that is, aboue al things to ſeeke to be true and liuely members of Chriſt: for if he be ours we can want nothing. Rom. 8. 32. Matth. 6. 33. Pſal. 34. 10. This is a moſt ſure way to procure vnto vs all good things that he ſees to be neceſſarie for vs. For Chriſt is the ſtore-houſe of the benediction of *Abraham*. Againe, this muſt teach them that beleeue in Chriſt, to be content in any eſtate, be it better or worſe, for true riches is the bleſſing of God, and this bleſſing is in Chriſt. This is the truth, if we could diſcerne of things that differ. Thirdly, in our pouertie, and in the middeſt of all our wants and loſſes, we muſt comfort our ſelues. For though we loſe neuer ſo much, yet we retaine the principall, and that is Chriſt, who is the benediction of *Abraham*.

The fourth point is, an other end of our Redemption, *That we might receiue the promiſe of the ſpirit by faith*. For the better vnderſtanding of this, foure queſtions may be demaunded. The firſt is, what is meant by the promiſe? *Anſw*. The promiſe of God made in the old Teſtament, that he would powre out his ſpirit vpon all fleſh. Iſa. 44. 3. and *Ioel*. 2. 28. And here it is ſaid, that this promiſe is fulfilled to the nations, when they beleeue. Marke here how the promiſes of God lie as voide, dead, and of none effect, til the particular time of their accompliſhment. God promiſed *Iacob* that his poſteritie ſhall be a great nation after 430. yeares: for which time they remaine in thrall and bondage; but the very night after the former time was expired, nothing, no not the raging ſea could ſtop their deliuerance. Exod. 12. 41. God promiſed deliuerance after 70. yeares captiuitie to the Iſraelites in Babylon. When this time was expired, *Daniel* prayed, and at the very beginning of his ſupplications, the decree of God for deliuerance came forth. *Dan*. 9. 23. *The viſion of God* (ſaith the Prophet) *is for an appointed time*. *Hab*. 2. 1. and ſo is the promiſe. This muſt teach vs to be content, if after much praying, we finde not the fruite of our praiers: becauſe there is an appointed time for the accompliſhing of them. In this reſpect *Dauid* ſaith, that *his eyes failed*, and *he was hoarſe in praying*. Pſal. 69. 4.

The ſecond queſtion is, what is meant by the giuing, or ſending of the Spirit? *Anſw*. Without any alteration or change of place, it ſignifies two things. The firſt is, Order betweene the perſons, whereby the Father, and the Sonne worke mediately by the holy Ghoſt, and the holy Ghoſt immediatly from them. The ſecond is, that the Spirit doth maniſeſt his preſence by diuine effect in vs. In this reſpect he is ſaid to be ſent, or giuen of the Father and the Sonne.

The third point is: In what order is the ſpirit giuen? For it ſeemes, that we firſt our ſelues beleeue, and then receiue the ſpirit? *Anſ*. Men are ſaid to receiue the ſpirit, when they receiue ſome new gift of the ſpirit, or the increaſe of ſome old gift. *Ioh*. 20. 22. Againe, to ſpeake properly, faith and the receiuing of the ſpirit, are for time both together. For firſt of all, we heare the promiſe of God; then we begin to meditate, and apply the ſaid promiſe to our ſelues to ſtriue againſt doubting, and to deſire to beleeue: and in doing of all this, we receiue the ſpirit. To beleeue, is the firſt grace in vs that concernes our ſaluation: and when we begin to beleeue, we begin to receiue the ſpirit; and when we firſt receiue Gods ſpirit, we begin to beleeue. And thus by our faith receiue we the ſpirit: & thus alſo the ſpirit dwels in vs by faith. Eph. 3. 17. And we muſt not imagine, that we may, or can beleeue of our ſelues, without the operation of the ſpirit.

The fourth point is, for what end we receiue the ſpirit? *Anſ*. For ſixe. For illumination of our minds, 1. *Ioh*. 2. 27. 1. Cor. 2. 12. for regeneration, whereby the image of God is reſtored in vs, *Ioh*. 3. for the gouernement of our counſels, wils, affections, actions, Iſa. 11. 1. Rom. 8. 14. for the effecting of that coniunction, whereby we are vnited to Chriſt our head. 1. Cor. 6. 17. for conſolation, Rom. 8. 16. Laſtly, for confirmation in our faith and euery good duty, 2. Cor. 1. 22. Ephe. 1. 13.

This receiuing of the ſpirit, is one ſpeciall end of our redemption: and therefore it is moſt neceſſarie for vs, to haue the Spirit of God dwelling in vs. If we haue not the Spirit, we are not Chriſts: and without it, we can doe nothing.

Wee muſt for this cauſe doe ſuch things, whereby we may obtaine and receiue a plentifull meaſure of Gods ſpirite. *Repent* (ſaith *Peter*) *and ye ſhall receiue the holy Ghoſt.*

Againe, we muſt carefully retaine and preſerue the grace of the ſpirit in vs; by meditation in the word of God; by earneſt and frequent prayer; by auoyding all ſuch acts, in word, or deede, that may make a breach in conſcience: for whatſoeuer offends conſcience, quenches the ſpirit. Laſtly, by ſauouring the things of the ſpirite, *Rom.* 8.5. that is, by thinking on things ſpirituall, by affecting of them, and delighting in them.

15 *Brethren, I ſpeake as men doe: though it be but a mans couenant, when it is confirmed, no man doth abrogate it, or adde any thing thereto.*

16 *Now to* Abraham *and his ſeede were the promiſes made. Hee ſaith not, And to the ſeedes, as of many; but, And to thy ſeede, as of one, which is Chriſt.*

17 *And this I ſay, that the Lawe which was* 430. *yeares after, can not diſanull the couenant that was before confirmed of God in reſpect of Chriſt, that it ſhould make the promiſe of none effect.*

18 *For if the inheritance be of the Lawe, it is no more by promiſe; but God gaue it vnto* Abraham *by promiſe.*

In theſe words, *Paul* meetes with a ſecond Exception, or obiection, made againſt that which hee heere principally ſtands vpon: namely, that the bleſſing of *Abraham* is conueyed to the Gentiles, and that by Chriſt. The obiection may bee framed thus: The promiſe made to *Abraham*, cannot now pertaine to the Gentiles, becauſe the Lawe was added to it, and by the Law it is abrogated: and therefore the Gentiles are to be iuſtified and ſaued by the obſeruation of the Law. To this obiection, *Paul* makes a double anſwer. One is, that the promiſe can not be abrogated: the ſecond, that if it might bee abrogated, yet the Lawe can not doe it. The firſt he confirmes on this manner:

The Teſtament of God confirmed, cannot be abrogated:
The promiſes made to *Abraham* and his ſeede, which is Chriſt, are his Teſtament confirmed:
Therefore they cannot be abrogated.

The *Propoſition* is expreſſed in the 17. verſe, and is confirmed by compariſon, thus. The teſtament of man after it is confirmed, may not be abrogated: much leſſe the teſtament of God, verſe 15. The *minor* is propounded in the 16. and 17. verſes. Now I come to ſpeake of the words as they lie.

Brethren] *Paul* had before called them *fooles*, and that iuſtly, becauſe they fell from the doctrine which hee taught them, to another Goſpell. And yet heere he calls them *Brethren*. And hence let vs learne, that in diuiſion of iudgement and opinion, there muſt be no diuiſion but vnity of affection. It is, and hath been alwayes the plague of the church, that diuiſion of heart and affection there takes place, where any diuiſion is in iudgement, though men erre of infirmitie. This euill cauſeth more to be condemned for heretikes, then indeede ought to bee: it maketh ſchiſmes where none ſhould bee: it maketh diſſentions to be incurable, which otherwiſe might be cut off. And therefore if diſſentions in iudgement ariſe, wee muſt remember to ſuppreſſe enuy, hatred, pride, ſelfe-loue, and let chriſtian loue beare ſway.

Againe, heere we ſee it is lawfull, to ſpeake in Sermons as men doe, ſo it bee done after the example of *Paul*, with theſe cautions. Firſt, it muſt be done ſparingly, and ſoberly, without oſtentation. Secondly, it muſt bee done vpon a iuſt cauſe, as when the ſayings of men ſerue to conuince the hearers, and that in their conſciences. Thirdly, a differẽce muſt be made between the word of man, and the word of God; leſt in adding the one to the other, the word of God loſe his grace and excellencie. Laſtly, Gods word onely muſt bee the foundation of the doctrine which is taught, and the word of man is too added, in reſpect of our infirmitie to giue light, or to conuince.

That which *Paul* ſpeakes after the maner of men, is a principle of Lawe, or a concluſion of the light of nature, namely, that a couenant or teſtament confirmed, may not be abrogated. *Paul* ſaith, it is the propertie of them that are of reprobate minds to be *trucebreakers*, *Rom.* 1.30. Hence ſundry queſtions may be reſolued. The firſt is, whether Legacies giuen to the maintenance of the Maſſe, may bee applied to the maintenance of the true worſhip of God? *Anſwer.* The teſtatour in the giuing of ſuch Legacies, hath a double intention: one is generall, and that is to preſerue the worſhip of God: the other is ſpeciall, and that *is*, to preſerue the idolatrie of the Maſſe. In this hee erreth, and therefore his will may be changed. For teſtaments vnlawfully made, may be abrogated. In the generall hee erred not: and therefore the goods may lawfully be applied to the maintenance of the true worſhip of God. But it may be ſaid, that the next heires may recall them when the Maſſe is aboliſhed. I anſwer, No. Becauſe they may ſtill bee applied to the publique good of the Church. The affection of the dead was good in this caſe, though their iudgement was naught: and therefore regard is to be had of their affection and intent.

The ſecond queſtion is, whether we are to keepe couenant with heretikes, and enemies? *Anſwer.* Yea: for the principle, *A couenant confirmed, may not be abrogated*, is the concluſion of Nature, which bindes all men without exception, at all times, if the couenant be lawfull.

The third queſtion is, what if dammages and loſſes follow vpon the couenant made and confirmed, muſt it then be obſerued? *Anſwer.* Of couenants ſome are ſingle, that is, bare promiſes, not confirmed by oath; and ſome againe are with oath. Againe, ſome couenants are meere ciuill, being made of man to man; and ſome are more then ciuill, being made of man to God, as contracts of marriage. Now if couenants be ſingle couenants, and meerely ciuill, then may they bee changed by the makers, or by their ſucceſſours, if hurts and loſſes ariſe. Yet if couenants bee confirmed by oath, and if they bee made to God, they may not be changed, ſo long as they are lawfull, though great loſſes inſue. Reade the example of *Ioſua, Ioſ.9.18. A good man ſweareth, and changeth not, though hee loſe thereby, Pſal* 15.4.

The fourth queſtion is, whether a contract may not be diſſolued, when one of the parties hath a diſeaſe contagious in deadly maner, and incurable? *Anſ.* If ſuch a diſeaſe follow the contract, the marriage not conſummate, wee may preſume that God doth diſſolue the contract. And the couenant diſſolued by God, we may without danger hold to be abrogated.

The laſt queſtion is, Whether the church of Rome hath not dealt wickedly in altering the laſt teſtament of Chriſt, when it miniſtreth the Lords Supper vnder one kinde? *Anſwer.* They ſinne againſt the light of nature, which teacheth vs not to abrogate the teſtaments of men, much leſſe the teſtament of God, It is alleadged, that wee receiue whole Chriſt vnder one kinde. *Anſwere.* True indeede. But wee muſt conſider the end of the Sacrament is to ſignifie and repreſent perfect nouriſhment, in, and by Chriſt: now perfect nouriſhment is not in bread alone, but in bread and wine, and by them both ioyned together, is ſignified, that Chriſt is the bread and the water of life: now to aboliſh the cuppe, is to aboliſh the principall vſe of the Sacrament, and to leſſen our comfort.

In the 16. verſe *Paul* ſaith, *The promiſes were made to* Abraham, in the plurall number: becauſe they were ſometime made to *Abraham*, ſometime to his ſeede, and ſometime to both: and they were often repeated to *Abraham*, and therefore are called promiſes, though in ſubſtance they are but one. The ſeed of *Abraham* here mentioned, is the ſeed not of the fleſh, but of the promiſe, *Rom.* 9.7. and this ſeede is firſt Chriſt Ieſus, and then all that beleeue in Chriſt. For all theſe are giuen to *Abraham* as children by the promiſe and Election of God. Moreouer, this ſeed is not many (as *Paul* obſerueth) but one: that is, one in number. It is obiected that the word [*ſeed*] is a name *collectiue*, and ſignifies the whole poſteritie of *Abraham*. *Anſwer.* It doth ſometime, but not alwaies: for *Eue* ſaith of *Seth, God hath giuen me another ſeede, Geneſ.* 4.25. that is, another ſonne.

Laſtly, it is ſaide, that this one particular ſeed of *Abraham* is Chriſt Ieſus. Here by the name *Chriſt*, firſt and principally the Mediatour is meant, and then ſecondly all Iewes and Gentiles beleeuing, that are ſet and grafted into Chriſt by their faith. For *Paul* ſaith, *Rom.9.8. that the children of God, or the children of the promiſe, are the ſeede of* Abraham: Againe, *Gal.3.29. They which are of Chriſt, are the ſeede of* Abraham. And the name *Chriſt* ſignifies, not onely the head or Mediatour, God and man, but alſo the Church gathered partly of Iewes, and partly of Gentiles. *The bodie* (ſaith *Paul*) *is one, but the members are many: euen ſo is Chriſt, 1.Corin.*12.12. that is, the church of Chriſt. Againe, *I beare in my bodie the remainders of the ſufferings of Chriſt, Coloſſ.*1.24. and the church is called *the complement of Chriſt, Epheſ.*1.23. It may be obiected, that by this meanes the ſeede of *Abraham*, is many, and not one: becauſe Chriſt and all beleeuers are the ſeede. *Anſw.* They are all one in reſpect of one and the ſame bleſſing of God, which is firſt giuen to Chriſt, and by Chriſt to all that beleeue in him. *All are one in Chriſt, Gala.*3.28. and *hee gathers things in heauen and earth into one head, Epheſ.*1.10.

It is here to be obſerued, that the promiſes made to *Abrahã*, are firſt made to Chriſt, and then in Chriſt to all that beleeue in him, be they Iewes or Gentiles. This concluſion is of great vſe. Firſt, by it wee learne the difference of the promiſes of the Lawe and the Goſpell. The promiſes of the Lawe, are directed and made to the perſon of euery man particularly: the promiſes of the Goſpel are firſt directed, and made to Chriſt, and then by conſequent, to them that are by faith ingrafted into Chriſt.

Secondly, by this wee learne to acknowledge the communion that is betweene Chriſt and vs. Chriſt as Mediatour, is firſt of all elected, and we in him: Chriſt is firſt iuſtified, that is, acquit of our ſinnes, and wee iuſtified in him: hee is heire of the world, and wee heires in him: hee died vpon the croſſe, not as a priuate perſon, but as a publike perſon repreſenting all the Elect: and all the Elect died in him, and with him. In the ſame maner they riſe with him to life, and ſit at the right hand of God with him in glorie.

Thirdly, heere wee ſee the ground of the certaintie of perſeuerance, of all them that are the true children of God. For the office of Chriſt to which hee is ſet apart, is to receiue the promiſe of God for vs, and to applie it vnto vs. And this worke is done by Chriſt without impediment, and without repentance on his part. The ſeale and foundation of our ſaluation is this, that God accepts and knowes vs for his, 2.*Timoth.* 2.19. and that which concernes vs, is, that we muſt worſhip God in ſpirit and trueth, and depart from iniquitie.

Laſtly, here is comfort againſt the conſideration of our vnworthines. Thou ſaieſt thou art vnworthie of the mercy of God, and therefore haſt no hope. And I ſay againe: doeſt thou truely exerciſe thy ſelfe in the ſpirituall exerciſes of faith, inuocation, repentance? be not diſcouraged: thou muſt not receiue the promiſe immediately of God, but Chriſt muſt doe it for thee. Though thou be vnworthie, yet there is dignitie, and worthineſſe ſufficient in him. If thou ſay that thou muſt at the leaſt receiue the promiſe at the hand of Chriſt, I adde further, that *hee will not quench the flaxe that doth but ſmoake, neither will he breake the bruiſed reede.* He accepts the weake apprehenſion, if it bee in trueth. And our ſaluation ſtãds in this, not that we know and apprehend him, but that hee knows and apprehends vs firſt of all.

V. 17. *This I ſay*] In the former verſes *Paul* hath laid downe two grounds: one is, that teſtaments of men confirmed, may not be abrogated: the other, that the promiſes were made to *Abraham* and his ſeede, which is Chriſt. Now, what of all this, may ſome man ſay? *Paul* therefore addes theſe words, *This I ſay*, that is, the ſcope & intent of all my ſpeech is, to ſhew, that the couenant or teſtament confirmed by God, can not be abrogated: and ſecondly, if it might ſo bee, yet that the law could not abrogate the teſtamẽt, becauſe it was giuen 430. yeares after the confirmation of the ſaid teſtament. And becauſe it might be doubtfull what *Paul* meanes, when he ſaith, *the couenant confirmed can not be abrogated*, he explaines himſelfe in the end of the verſe by ſaying, *the promiſe cannot be made of no effect.*

It is here to be obſerued, that *Paul* ſaith, *the promiſe made to* Abraham *is a couenant or teſtament.* It is a Couenant or compact, becauſe God for his part promiſeth remiſſion of ſinnes and life euerlaſting, and requireth faith on our part. In reſpect of this mutuall obligation, it hath in it the forme of a couenant. It is alſo a Will, or Teſtament in two reſpects. Firſt, becauſe the promiſe is confirmed by the death of the mediatour, *Hebr.* 9.15. Secondly, the things promiſed, as remiſſion of ſins, and life euerlaſting, are giuen after the manner of legacies, that is, freely, without our deſert, or procurement. In this we ſee the great goodnes of God, who vouchſafeth to name them in his Teſtament, that haue made couenant with the deuill, and are children of wrath by nature, as we all are.

Againe, in that the promiſe is a *teſtament*, remiſſion of ſinnes, and life euerlaſting, is *a Legacie*: and for the obtainment of them, we muſt bring nothing vnto God, but hunger and thirſt after them, and make ſuite vnto God for them, by asking, ſeeking, knocking. Thus are all Legacies obtained, and there is A no more required on our part, but to receiue and accept them. And though wee be neuer ſo vnworthie in our ſelues, yet ſhall it ſuffice for the hauing of the bleſſing of God, if our names bee found in the Teſtament of God.

Againe, *Paul* ſaith, that *the promiſe made to* Abraham *is a couenant confirmed of God*. It may be demaunded, by what meanes it was confirmed? *Anſ.* By oath, *Heb.* 6.17. Againe, it may be demanded, to whom it was confirmed? *Anſ.* To *Abraham*, as being the father of all the faithfull, and then to his *ſeede*, that is, firſt to the Mediatour Chriſt, and conſequently, to euery beleeuer, whether Iew, or B Gentile. For *Abraham* in the firſt making, and in the confirmation thereof, muſt bee conſidered as a publike perſon, repreſenting all the faithfull.

Here againe we ſee Gods goodneſſe. We are bound ſimply to beleeue his bare word; yet in regard of our weakeneſſe, he is content to ratifie his promiſe by oath, that there might be no occaſion of vnbeliefe.

Againe, here we are admoniſhed to reſt by faith on the promiſe of God, as *Abraham* did, when there is no hope. Some may ſay, I could doe ſo, if God would ſpeake to mee, as he did to *Abraham*. I anſwer againe, when God ſpake to *Abraham*, in him he ſpake to all his ſeed: and therefore to thee whoſoeuer C thou art, that beleeueſt in Chriſt.

And hence wee are to gather ſure hope of life euerlaſting. For in the perſon of *Abraham*, God hath ſpoken to vs: he hath made promiſe of bleſſing to vs: he hath made couenant with vs: and hee hath ſworne vnto vs. What cã we more require of him? what better ground of true comfort? *Heb.* 6.17, 18.

Laſtly, in that God thus confirmes vnto vs the promiſe of life euerlaſting, it muſt incourage vs to all diligence in the vſe of all good meanes, whereby we may attaine to the condition of *Abraham*: and it muſt arme vs to al patience in bearing the miſeries and calamities that fall out, in the ſtrait way to eternall life.

D Further, *Paul* ſaith, that *the promiſe is a couenant confirmed, and that in reſpect of Chriſt*: becauſe he is the ſcope and foundation of all the promiſes of God: partly by merite, and partly by efficacie. By merit: becauſe he hath procured by his death and paſſion, remiſſion of ſinnes and life euerlaſting. By his efficacie, becauſe he ſeales vp vnto vs in our conſciences, remiſſion of ſinnes, and withall reſtores in vs the Image of God. The vſe. If Chriſt be the ground of the promiſe, then is he the ground and fountaine of all the bleſſings of God. And for this cauſe, the right way to obtaine any bleſſing of God, is firſt to receiue the promiſe, and in the promiſe, Chriſt; and Chriſt being ours; in him, and from him, we ſhall receiue all things neceſſary.

The ſecond anſwer of *Paul* to the former obiection, is, that if the promiſe made to *Abraham* might be diſannulled, yet the lawe could not doe it. And hee giues a double reaſon. The firſt is drawne from the circumſtance of time. Becauſe the promiſe or couenant was made with *Abraham*, and continued by God 430. *yeares before* the lawe was giuen: therefore, ſaith *Paul*, *the lawe was not giuen to diſannull the promiſe.*

Againſt this reaſon it may bee obiected, that *Abrahams* ſeede, was but 400. *yeares* in a ſtrange land, *Geneſis* 15. 13. *Anſwer. Moſes* ſpeakes of the time that was from the beginning of *Abrahams* ſeede, or from the birth of *Iſaac* to the giuing of the lawe: and *Paul* here ſpeakes of the time that was betweene the giuing of the promiſe to *Abraham*, and the giuing of the law: and that was 30. yeares before the birth of *Iſaac*.

Againe, it may be obiected, that the Iſraelites were in Egypt 430. yeares, *Exod.* 12.40. *The dwelling of the children of Iſrael, while they dwelled in Egypt was* 430. *yeares.* Therefore it ſeemeth there was more time betweene the promiſe, and the lawe. *Anſwer.* The meaning of *Moſes* in this place, is thus much: that the dwelling of the children of Iſrael, while they dwelt as pilgrims, was for the ſpace of 430 yeares: & that in part of this time they dwelt in Egypt as ſtrangers, The words may thus be tranſlated, *The dwelling or Peregrination of the children of Iſrael, in which they dwelt in Egypt, was* 430. *yeares.* And this peregrination beginnes in the calling of *Abraham*, and ends at the giuing of the law.

In *Pauls* example, we ſee what it is to ſerch the Scriptures, not only to conſider the ſcope of whole bookes, and the parts thereof, but to ponder and weigh euery ſentence, and euery part of euery ſentence, and euery circumſtance of time, place, perſon. This is the right forme of the ſtudy of diuinitie to bee vſed of the ſonnes of the Prophets.

The ſecond reaſon vſed by *Paul*, is in the 18. verſe, it may be framed thus. If the lawe aboliſh the promiſe, then the inheritance muſt come by the law: but that cannot be. He prooues it thus: If the inheritance of life eternall be by the law, it is no more by the promiſe: but it is by the promiſe: becauſe God gaue it vnto *Abraham* freely by promiſe: therefore it comes not by the law.

The oppoſition betweene the law and the promiſe ſhews that *Paul* in this Epiſtle ſpeaks not onely of the Ceremoniall, but alſo of the Morall. For the greateſt oppoſition is betweene the morall lawe, and the free promiſe of God.

Let vs againe marke heere the difference betweene the Law and the Goſpel. The Law promiſeth life but to the worker, for his workes, or vpon condition of obedience. The Goſpel (called by *Paul*, *the promiſe*,) offers and giues life freely without the condition of any worke, and requires nothing but A the receiuing of that which is offered. It may be obiected, that the Goſpel promiſeth life vpon the condition of our faith. *Anſ.* The Goſpel hath in it no morall condition of any thing to be done of vs. Indeed faith is mentioned after the forme and manner of a condition: but in truth it is the free gift of God, as well as life eternall: and it is to be conſidered not as a worke done of vs, but as an inſtrument to receiue things promiſed. This difference of the law and the Goſpel muſt be kept as a treaſure: for it is the ground of many worthie concluſions in true religion. And the ignorance of this point in the Church of Rome hath beene the decay of Religion, ſpecially in the article of *Iuſtification*.

B Thirdly, we muſt here obſerue, the oppoſition betweene the law and the free promiſe of God, in iuſtification of a ſinner. *For if life come by the lawe, it comes not by the promiſe,* ſaith *Paul.* And *Rom.*4.14. *If they which are of the law are heires, the pomiſe is of none effect.* By this we ſee the Church of Rome ouerturnes and abrogates, the free promiſe of God. For they of that Church teach, that the firſt iuſtification is by meere mercie: and that the ſecond, is by the workes of the lawe. But the Law and the Promiſe cannot be mixed together, more then fire and water: the Law ioyned with the free promiſe, diſannulls the ſaid promiſe.

Laſtly, in that *Paul* ſaith, God *gaue* and C freely beſtowed the *inheritance by the promiſe*, it muſt be conſidered, that this Giuing is no priuate, but a publike donation. For *Abraham* muſt be conſidered as a publike perſon: and that which was giuen to him, was in him giuen to all that ſhould beleeue as he did. Art thou then a true beleeuer? doeſt thou truely turne vnto God? heere is thy comfort: the inheritance of eternall life is as ſurely thine, as it was *Abrahams*, when he beleeued. For thou art partaker of the ſame promiſe with him: and when God gaue him life, hee gaue thee alſo life in him. Againe, perſons backward, and careleſſe, muſt be ſtirred vp with all dili- D gence to vſe all good meanes that they may beleeue truely in Chriſt, and truely turne to God. For ſo ſoone as they begin to beleeue, and to turne vnto God, they are entred into the condition of *Abraham*, and if they continue, *they ſhall ſit downe with* Abraham, Iſaac, *and* Iacob, *in the kingdome of heauen*: and after this life they ſhall reſt in the boſome of *Abraham*. For that which was done to *Abraham*, ſhall be done to all that walke in his ſteppes.

19. *Wherefore then ſerues the Lawe? it was added, becauſe of tranſgreſſions, vntill the ſeede was come to which the promiſe was made: and it was ordained by Angels in the hand of a Mediatour.*

20. *Now a Mediatour is not of one: but God is one.*

Paul hath prooued before, that the Law doth not aboliſh the promiſe: his laſt reaſon

was,

A way; becauſe then the inheritance ſhould be by the law which cannot be. Againſt this reaſon in the nineteenth & twentieth verſes, there is an obiection made, and anſwered. The obiection is this. If life and iuſtice come not by the Lawe, the law then is in vaine. And this obiection is expreſſed by way of interrogation, *Wherefore then ſerues the Lawe?* The anſwer is in the next words, *It is added for tranſgreſſions*, that is, for the reuealing of ſinne, and the puniſhment thereof, and for the conuincing of men touching their ſinnes. *Rom.*3.19, 20. Moreouer, *Paul* ſets downe the time or continuance of this vſe of the Lawe, when he ſaith, *Till the ſeede came to which the promiſe* B *was made*: that is, till Chriſt come and accompliſh the worke of mans redemption. Here two queſtions may be demanded. The firſt is, whether the law ſerue to reueale ſinne after the comming of Chriſt? For *Paul* ſaith, *It is added for tranſgreſſions, till Chriſt. Anſ.* The Law ſerues to reueale ſinne, euen to the end of the world: yet in reſpect of the legall or Moſaicall manner of reuealing ſinne, it is added, *but till Chriſt*. For the Lawe before Chriſt did conuince men of ſinne, not onely by precepts and threatnings; but alſo by Rites and Ceremonies. For Iewiſh waſhings, and ſacrifices, were reall confeſſions of ſinne. And they were an handwriting againſt vs, as C *Paul* ſaith. And this manner of reuealing ſinne, ended in the death of Chriſt. *Coloſſians* 2.14. Againe, the Miniſterie of condemnation which was in force till Chriſt, at his comming is turned into the Miniſterie of the ſpirit, and of grace. 2.*Cor.*3.11. For vnder the law there was plentifull reuelation of ſin, with darke and ſmall reuelation of grace: but at the comming of Chriſt, men ſaw heauen opened, and there was a plentifull reuelation of ſinne, with a more plentifull reuelation of grace and mercie. And in this reſpect alſo the law is ſaid to be *till Chriſt*.

The ſecond queſtion is, whether the ſeed of *Abraham* were before Chriſt, or not? *Anſwer*. All that followed the ſteppes of *Abrahams* faith before Chriſt, were his ſeede. D Yet were they not that ſeede, that is, the principall ſeede, who is Chriſt, who is the ſeede bleſſed in himſelfe, and giuing bleſſedneſſe to all other. And the beleeuers that were before Chriſt or after him, are the ſeede of *Abraham*, in reſpect they are ſet into Chriſt, who is principally the ſeed mentioned in this text.

When *Paul* ſaith, *ordained by Angels, in the hand of a Mediatour*, hee makes a declaration of that which hee had ſaid before by an euident ſigne, on this manner. That the Lawe ſerueth to diſcouer tranſgreſſions, it appeares by this, that the Iewes could not abide to receiue the Lawe immediately from God, but it was deliuered by Angels, and receiued by the hand of a Mediatour: and this argues mans guiltines, and his diſagreement with God; becauſe a Mediator is of two, at leaſt, & of two being at difference between themſelues.

The law is ſaid to be ordained or diſpoſed by Angels, becauſe they were attendants on God in the Mount, when the law was deliuered. Secondly, they were witneſſes and approouers of the deliuerie. Thirdly, it may be, the voice of God whereby the lawe was publiſhed in the hearing of all the Iſraelites, was vttered and pronounced by the miniſterie of Angels: for the holy Ghoſt ſaith, *the word ſpoken by Angels was ſtedfaſt. Hebr.*2.2. that is, the law. It may be ſaid, all this prooues not, that Angels ordained the law. *Anſ.* Often in Scripture, the worke or action of the principall Agent, is aſcribed to the inſtrument, or miniſter. The Saints are ſaid *to iudge the world*, 1.*Cor.*6. whereas indeed they are no more but witneſſes and approouers of this iudgement. In the ſame manner *Timothie* is ſaid *to ſaue himſelfe and others*. 1.*Tim.*4.16. The laſt trumpet is ſounded by Angels. *Math.*24.31. and it is called the voyce of an Archangel, and the trumpe of God. 1.*Theſſ.*4.

Moreouer *Paul* ſaith, *The lawe was deliuered by the hand of a Mediator*; that is, of Chriſt, (as ſome thinke:) but that cannot be: for the hand of a Mediatour ſignifies the miniſterie and ſeruice of a Mediatour, and this ſeruice is inferiour to the ſeruice of Angels: becauſe the law was deliuered by Angels, and receiued of them by a Mediatour. Therefore the Mediatour here mentioned, is *Moſes*, who ſtood betweene the people and God, in the deliuery of the law. *Deut.*5.5. It may be obiected, that there is but *one Mediator, Chriſt*. 1.*Tim.*2.8. *Anſwer*. Mediator of reconciliation is onely one, and that is Chriſt: and *Moſes* is a Mediatour onely in the relating and reporting the law from God to the Iſraelites.

Paul addes, that *a Mediatour is not of one*, that is, that euery Mediatour is of two at the leaſt, and of two at variance, and diſagreement. And he ſaith further, that *God is one*: that is, alwayes the ſame, and like himſelfe, without change. And the reaſon of the ſpeech is this. *Paul* hath taught, that the lawe was giuen by a Mediatour, and that this declared a difference betweene God and man. Now it might be ſaid, where is the fault in this difference, and who is the cauſe of it? *Paul* ſaith, not God, but man: becauſe *God is alwayes one and the ſame*.

The vſe. In that the Law is for tranſgreſſions, wee are taught to examine and ſearch our hearts and liues by the lawe of God. *Zephan.*2.1. *Fanne you, O nation, not worthy to be loued.* *La.*3.40. *Let vs ſearch our hearts, and turne againe to the Lord.* That we may the better examin our ſelues, 4. rules muſt be obſerued.

The firſt, when any one ſinne is forbidden in any commandement of the Law, vnder it all the ſinnes of the ſame kind are forbidden, all cauſes of them, and all occaſions.

The ſecond, a commandement negatiue includes the affirmatiue, and bindes vs not onely to abſtaine from euill, but alſo to doe the contrary good.

The third is, that euery commaundement muſt be vnderſtood with a curſe annexed to it, though the curſe be not expreſſed.

The fourth is, that we muſt eſpecially examine our ſelues by the firſt and laſt commaundements. For the firſt forbids the firſt motions of our hearts againſt God, and the laſt forbids the firſt motions of our hearts againſt our neighbour: though there be no conſent to doe the euill which we thinke. *Paul* ſaith of himſelfe, that the commaundement, *Thou ſhalt not luſt*, was it that eſpecially humbled him, *Rom. 7.*

According to theſe and other rules, (which now I omit) wee muſt with ſpeciall care examine our ſelues. The want of this duetie, cauſeth men to rot away in their ſinnes, without remorce or true repentance: and it is the cauſe that ſo many men profit ſo litle in hearing the word preached; becauſe they know not what ſinne meanes, neither can they ſearch aright their conſciences and liues.

Moreouer, after we haue begunne to practiſe this duety, we muſt often (as occaſion ſhall be giuen) renue it to the end. Conſider *Dauids* example, *Pſal. 119. 59.*

Where *Paul* ſaith, that *the law is added till Chriſt*, we ſee that the Legall miniſterie of death is aboliſhed now; and that wee are vnder the miniſterie of the ſpirit and life. And for this cauſe we in theſe laſt dayes, that are Miniſters of the word, muſt preach the doctrine of ſaluation plainely, to the very conſciences of men, *2. Cor. 4. 1.* Againe, the people of theſe dayes ought to abound in knowledge, and their obedience ſhould be anſwerable to the meaſure of their knowledge. And if after much preaching in theſe dayes of light, the Goſpel be hid, (as it is to very many, who remaine ſtill in ignorance, and diſobedience) it is a fearefull ſigne vnto them of their condemnation, *2. Cor. 4. 4.*

In that the Lawe of God was ordained or deliuered by Angels, wee are put in minde to reuerence it, and to eſteeme it as a treaſure. Secondly, we are to feare to breake the leaſt commandement of the law, becauſe the Angels that were ordainers of the lawe, doe (no doubt) obſerue the keepers & the breakers of it, and are ready preſt to be witneſſes and reuengers againſt them that offend. *Stephen* vpbraides the Iewes, that the Law was giuen by the diſpenſation of Angels, and yet they brake it, *Act. 7. 53.* Thirdly, if thou offend and breake the lawe, repent with ſpeede: for that is the deſire & ioy of Angels. They that deliuered the law, reioyce to ſee the keeping of it. Laſtly, if thou ſinne and repent not, looke for ſhame and confuſion before God and his Angels.

Becauſe *Moſes* was a mediatour to the Iewes, Papiſts gather, that therefore Angels and Saints may be mediatours. *Anſwer.* It followes not. *Moſes* was ordained a mediator, ſo are not they. *Moſes* was preſent with the Iewes, and had fellowſhip with them whoſe mediatour he was. Saints are abſent in heauen, and Angels though they bee about vs, haue no fellowſhip with vs. *Moſes* was a mediator but once, and that onely in one thing: Saints are made continuall mediators. Laſtly, *Moſes* was a mediatour in relating and reporting the Lawe from God to the people: Saints and Angels are made mediators to relate and report our prayers, and the ſecrets of our hearts to God.

Whereas *Paul* ſaith, that *a mediatour is not of one*, but a third, betweene two at the leaſt: it may be demaunded, how Chriſt can be mediatour betweene man and God, conſidering he is God? *Anſwer.* Though Father, Sonne, and holy Spirit, be one and the ſame in reſpect of Godhead, yet are they diſtinct in reſpect of perſon, or in reſpect of the manner of ſubſiſting: ſo as the Father is the father, not the Sonne, or holy Ghoſt; the Sonne, the ſonne, and not the Father, or the holy Ghoſt; the holy Ghoſt, the holy Ghoſt, and not the father, or the ſonne. The ſonne then, and the father, being perſons really diſtinct, the ſonne may be, and is Mediatour, firſt of all, in reſpect of order to the father, and in him, to the ſonne, and the holy Ghoſt. For the three perſons beeing of one nature and will, when the father is appeaſed, in him alſo the ſonne, and the holy Ghoſt are appeaſed. Thus *Iohn* ſaith, *If any man ſinne, wee haue an aduocate with the father.* It may be ſaid, that Chriſt can not bee Mediatour to himſelfe. *Anſwer.* In Chriſt conſider his nature, and his office. By nature, he is the ſonne of God: by office, he is Mediatour, and thus he is *God-man*, or *Man-god*: and as Mediatour by voluntarie diſpenſation, he is inferiour to himſelfe as he is the eſſentiall ſonne of God. And in the ſame manner, Chriſt as God-man is Mediatour to himſelfe as he is the ſonne of God. For as he is the ſonne of God, he is the partie offended; as he is Mediatour God-man, he is the party that makes reconciliation.

Laſtly, the property of God muſt be obſerued, that he is vnchangeable. *Iames 1. 17. Mal. 3. 16.* It may be obiected that God is ſaid in Scripture to repent. *Anſ.* God is ſaid to repent, not becauſe he changeth eyther nature or will, but becauſe he changeth his actions of mercie and loue into effects of anger after the manner of men. Againe, it may be obiected that God changed the Lawe and aboliſhed ceremonies. *Anſwer.* This God did by an vnchangeable decree, before all worlds: and ſo the change is in the lawe, and not in God. For God can decree to change this or that, without change.

The vſe. Gods vnchangeableneſſe is the

foundation of our comfort. S. *Paul* ſaith, *If we loue God, we are knowne of him*, 1. Cor. 8. 3. Now the firſt we may certenly finde in our ſelues, namely, the loue of God, and Chriſt: and for the ſecond, God is vnchangeable. For they which are once knowne of God, are euer knowne of him; and that euen then when they feele nothing but Gods anger.

Againe, we are put in minde to be vnchangeable in good things, as in faith, hope, loue, good counſels, honeſt promiſes, and ſuch like, ſpecially in the maintenance of true religion. For we ought to be like vnto God. It is the poeſie of our gracious Queene, *Semper eadem, Alwaies one and the ſame*; no doubt in good things, ſpecially in the religion eſtabliſhed among vs. The ſame muſt be the minde of all good ſubiects and all good people, 1. Cor. 15. 58.

21. *Is the law then againſt the promiſe of God? God forbid: for if there had bin a law giuen, which could haue giuen life, ſurely righteouſneſſe ſhould haue beene by the law.*

22. *But the Scripture hath included all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt, ſhould be giuen to them that beleeue.*

In theſe words, *Paul* propounds and anſwers an other obiection, in number the fourth. The occaſion of the obiection, is taken out of the former words, in which *Paul* ſaith, *the law is for tranſgreſſions*. It may be framed on this manner. If the law ſerue to conuince and condemne vs of ſinne, it ſerues not to giue life but to kill, and ſo it is contrarie to the promiſe which giueth life. The anſwer is made negatiuely, *God forbid*. And a double reaſon is rendred of the deniall. The firſt is this: If the law could giue life, it ſhould alſo giue iuſtice, or iuſtifie: & ſo it ſhould be contrarie to the promiſe (becauſe then there ſhould be two contrarie waies of iuſtification, one by faith alone, the other by faith with workes.) Therefore in that it kills and condemnes, it is not contrarie to the promiſe. The ſecond reaſon is in the 22. verſe. Things ſubordinate, whereof one ſerues for the other, are not contrarie: the law and the promiſe are ſubordinate; for the law prepares the way for the accompliſhing of the promiſe, in that it ſhuts all vnder ſinne, that the promiſe may be giuen to them that beleeue in Chriſt.

The vſe. In that *Paul* reiects the blaſphemous obiection, with *God forbid*: we are taught to auoid things ſaid or done to the diſhonour of God, with loathing and deteſtation. When it was related to *Ahab* and *Iezabell*, that *Naboth* had blaſphemed God, they being idolaters, ſolemnize a faſt pretending danger by the ſinne. 1. King. 21. 12. *Caiphas* ſuppoſing that Chriſt had blaſphemed, rent his garments. Matth. 26. When *Iob* did but ſuſpect his children of blaſpheming God, he called them and ſanctified them. *Iob* 1. 5. It is the fault of our daies, that many blaſpheme A by curſing, ſwearing, &c. without feare, and many doe it (as many diſſolute ſouldiers) in a brauerie: and hearers thereof for the moſt part are nothing mooued thereat, ſo ordinary is the offence. This ſhewes the wickedneſſe of our times.

In the firſt reaſon, *Paul* deliuers a notable concluſion, namely, that the thing which is the meanes to procure life vnto vs, is alſo the meanes of our iuſtice or iuſtification before God. And good reaſon. For iuſtice cauſeth life, and that which giueth life, firſt of all giueth iuſtice. Hence it followes that workes cannot meritoriouſly deſerue eternall life. For if life be by the workes of the law, B then iuſtice alſo: but that cannot be: for we muſt firſt of all be iuſtified, before we can doe a good worke. Let the Papiſts conſider this. Againe, they which teach, that faith is alone in iuſtification, and that both faith and workes concurre as cauſes of ſaluation, are deceiued. For by the former concluſion of *Paul*, if workes be cauſes of ſaluation, then muſt they alſo haue a ſtroake in our iuſtification, which they haue not. And therefore they are the way of our ſaluation, but not any cauſe at all. Laſtly, here we ſee that many among vs doe not hold Chriſt, or beleeue in him aright, for their iuſtification: becauſe they hold him without change of heart and life. For by *Pauls* concluſion, whome Chriſt quickneth, them he iuſtifieth: and whome he doth not quicken, them C he doth not iuſtifie. Examine thy ſelfe then: if Chriſt haue ſanctified and renued thy heart, thou art iuſtified: if thy heart be yet vnſanctified, and thy life vnreformed, deceiue not thy ſelfe with fond imaginations: thou art not yet iuſtified.

The 22. verſe followeth, containing the ſecond reaſon. And firſt let vs conſider the meaning of the words. *The Scripture*] the words are in the Originall thus, *That Scripture*, namely, the Scripture before named, the written law in the bookes of the old Teſtament. And further, *by the law*, we muſt vnderſtand, God in the law, Rom. 11. 32. God hath concluded all vnder vnbeleefe.

Concluded] The law is compared to a Judge, D or ſergeant: ſinne, to a priſon. And the law is ſaid to conclude, or incloſe men vnder ſinne, becauſe it doth to the full accuſe and conuince vs of ſinne, ſo as our mouthes are ſtopped, and we haue no way to eſcape.

All] All men that came of *Adam* by generation, with all that comes from them, their thoughts, deſires, words, and deedes.

The promiſe] The thing promiſed, which is remiſſion of ſinne, and life euerlaſting.

By the faith of Chriſt] That is, the faith whereof Chriſt is both the author, and matter. This is added, to ſignifie vnto vs, who are true beleeuers, namely, they which are beleeuers by the faith of Chriſt.

Againſt this text of *Paul*, blinde reaſon mooueth many queſtions, as namely why

God created man, and then ſuffered him to fall? why God did not reſtraine the fall of *Adam* to his perſon, but ſuffers it to inlarge it ſelfe to all mankind, ſo as all be ſhut vp vnder ſinne? why the promiſe is not giuen to al, but onely to beleeuers? But there are two ſpeciall grounds, vpon which we are to ſtay our mindes. The firſt is, that God hath an abſolute ſoueraignty & lordſhip ouer all his creatures. We may not therefore diſpute the caſe with God, Rom 9.20. *He may doe with his owne what he will*, Math. 20.15. The ſecond is, that the waies and iudgements of God are a gulfe, into which the more we ſearch, the more we plunge our ſelues: becauſe they are *vnſearchable*. Rom. 11.33.

Marke the phraſe of *Paul* [*the Scripture concludes all vnder ſinne*] if it conclude or ſhut vp, then it determines what is ſinne, what not. And if this be ſo: then it may alſo determine what is true, and what is falſe: and ſo be truly tearmed a Iudge of controuerſies in religion. If it ſhut vp ſinners vnder their ſinne, then alſo it ſhuts them that erre vnder their errour, for errours be ſinnes and fruits of the fleſh. It is ſaid blaſphemouſly, that if the Scripture be a Iudge, it is but a dumme Iudge. And I ſay againe, that offenders may plead for themſelues on this ſort, that the law is but a dum Iudge, when it condemnes them, and ſhuts them vnder ſinne: but they ſhall finde it hath a loud voice in their conſciences, when they reade it ſeriouſly, and examine themſelues by it: euen ſo the Scripture ſpeakes ſufficiently for the determination of truth and falſhood, in matters of ſaluation, when it is ſearched with care and humility.

When *Paul* ſaith, *We are all ſhut vp vnder ſinne*, he puts vs in minde of our moſt miſerable condition, that we are captiues of ſinne and Satan, incloſed in our ſins as in a priſon, like impriſoned malefactours that waite daily for the comming of the Iudge, and ſtand in continuall feare of execution. And ſeeing our condition is ſuch, we muſt labour to ſee and feele by experience this our ſpirituall bondage, that we may ſay with *Paul*, *We are ſold vnder ſinne*, and *that we know there is no goodneſſe dwelling in our fleſh*. Rom. 7.14.18. This is one of the firſt leſſons that we muſt take out in the ſchoole of Chriſt. Againe, if we ſeriouſly bethinke our ſelues that we are captiues of ſinne and worthy of death, it will make vs with contentation of minde to beare the miſeries of this life, ſickneſſe, pouerty, reproch, baniſhment, &c. conſidering they come farre ſhort of that we haue deſerued, who are no better then ſlaues of ſinne and Satan.

Whereas *Paul* ſaith, that all men with all that proceeds from them, is ſhut vnder ſinne, he teacheth that all actions of men vnregenerate are ſinnes. *The wiſedome of the fleſh*, that is, the wiſeſt cogitations, counſels, inclinations of the fleſh, *are enmity with God*. Rom. 8.5. *To the vncleane all things are vncleane*. Tit. 1.15. A *An euill tree cannot bring forth good fruit*. Math. 7. It may be obiected, that naturall men may doe the workes of the morall law, as to giue almes, and ſuch like. Rom. 2.14. *Anſw.* Sinnes be of two ſorts. One is, when any thing is done flatte againſt the commaundement of God. The ſecond is, when the act or worke is done which the law preſcribes, yet not in the ſame manner which the law preſcribes, in faith, in obedience, to the glory of God. In this ſecond regard, morall workes performed by naturall men, are ſinnes indeede. Hence it followes, that Liberty of will in the doing of that which is truly good, is loſt by the fall of *Adam*: and that man cannot by the ſtrength of naturall will helped by grace, apply himſelfe B to the calling of God.

Whereas *Paul* ſaith, that *the promiſe is giuen to beleeuers*, it is manifeſt that the promiſe is not vniuerſall in reſpect of all mankind, but onely indefinite, and vniuerſall in reſpect of beleeuers. Wherefore their doctrine is not ſound, that teach the Redemption wrought by Chriſt, to be as general as the ſin of *Adam*: Indeed, if we regard the value and ſufficiencie of the death of Chriſt, it is ſo: but if we reſpect the Communication and donation of this benefit, it is not. For though all be ſhut vnder ſinne, yet the promiſe is onely giuen *to them that beleeue*. It is obiected, that *God was in Chriſt reconciling the world to himſelfe*, 2. Cor. 5.19. *Anſw.* The text in hand ſhewes, that by C *the world*, we are to vnderſtand all beleeuers through the whole world. And whereas *Paul* ſaith, *God ſhut vp all vnder vnbeleefe, that he might haue mercy vpon all*, Rom. 11.32. his meaning is here ſet downe, that he ſhut both Iewes and Gentiles vnder vnbeleefe, that he might haue mercy vpon all that beleeue, both of Iewes and Gentiles.

Marke further, the end of the law is conuiction: and the end of our conuiction is, that the promiſe of mercy may be giuen to them that beleeue. Here is notable comfort, with D incouragement to all good duties. Doth the law as it were in the name of God arreſt thee? doth it accuſe and conuince thee of manifold ſinnes? doth it arraigne thee at the barre of Gods iudgement, and fill thy ſoule with terrour? doſt thou by the teſtimonie of the law and thine owne conſcience, ſee and feele thy ſelfe to be a moſt miſerable and wretched ſinner? well. It may be thou thinkeſt that all this is a preparation to thy damnation; but it is not. For it is contrariwiſe a preparation to thy ſaluation. For the law with a loud voice in thy heart, proclaimes thee a ſinner, and threatens thee with perdition; but the end of all this is, that Ieſus Chriſt may become a Sauiour vnto thee, ſo be it thou wilt come vnto him, and beleeue in him. For he ſaues no ſheepe, *but the loſt ſheepe*, and *he calles not iuſt men, but ſinners to repentance*. Let vs therefore with all our hearts come vnto Chriſt and beleeue in him, and that by the faith of Chriſt, A that is, with a faith ioyned with hope, loue and new obedience. Then ſhall the promiſe of pardon and life euerlaſting be giuen to vs. Vpon this ground, perſons in deſpaire and grieuous offenders, may ſee a plaine way to helpe and ſuccour themſelues. For the worke of the law concluding vs vnder ſinne, by the mercy of God tends to our ſaluation, if we wil vſe the good meanes.

Laſtly, *Paul* ſaith, the promiſe is made not to euery one that beleeueth according to any faith of his owne, but to them that are true beleeuers by the faith of Chriſt. Therefore euery man ſhall not be ſaued in his own faith and religion, but onely they that are of the faith of Chriſt.

B Verſ. 23. *For before faith came, we were kept vnder the law, and ſhut vp vnto the faith which ſhould afterward be reuealed.*

24. *Wherefore the law was our ſchoolemaſter to Chriſt, that we might be made righteous by faith.*

25. *But after that faith is come, we are no more vnder the ſchoolemaſter.*

Paul in the 19. ver. had ſaid, that *the law was for tranſgreſſions, till the ſeed come, to which the promiſe was made.* And here he makes a more large declaration of his owne meaning. The ſumme of all that he ſaith may be reduced to a compariſon of things vnlike, on this manner. Before the comming of faith, we were vnder the dominion of *Moſes* law: but after faith C was come, we were free. The firſt part of the compariſon is amplified by a double ſimilitude: the law was a guard vnto vs, v. 23. and the law was our ſchoolemaſter, verſ. 24. The ſecond part of, the compariſon is in the 25. verſ.

Faith] That is, the Goſpel, or, the doctrine of remiſſion of ſinnes and life euerlaſting by Chriſt exhibited in the fleſh.

We] We Iewes: I *Paul* a Iew, and the reſt of that nation.

Law] That is, the whole Oeconomie, Policie, and Regiment of *Moſes*, by lawes partly morall, partly ceremoniall, & partly iudiciall.

Kept] Compaſſed or guarded. Becauſe the law before Chriſt was to the Iewes as a guard D of armed men, to incloſe and keepe them, that they ſhould not depart from God, and from their allegiance to him, vnto the ſinnes, idolatries, and ſuperſtitions of the Gentiles.

Vnto the faith] That is, till the faith come.

Afterward reuealed] From the creation, to the law, the Church of God was in one family; and the reſt of the world beſide was no people of God. From the law till Chriſt, the Church of God was incloſed in the nation of the Iewes, and all the world beſide no Church or people of God. And this diſtinction of a people, and no people, ſtood ſometime after the comming of Chriſt, Math. 10. 5. *Goe not into the way of the Gentiles, and into the cities of the Samaritans enter ye not.* After the aſcenſion of Chriſt, this diſtinction ended: becauſe the myſterie of mans redemption was then more plainly reuealed; and it began then to be reuealed, to the whole world, Coloſſ. 1. 26, 27. 16. 25. and Rom.

Thus we ſee that the law ſerued for tranſgreſſions: becauſe it was to the Iewes as a guard to keepe them in the compaſſe of their duty, that they fell not away to ſundry tranſgreſſions.

The vſe. This ſhewes the greatneſſe of our corruption, and that the very frame of our heart is euill continually, that the Lord muſt be faine to ſet his law about vs as a guard of armed men, to keepe vs, that we ſinne not.

Againe, here we ſee the vſe of Gods lawes, which ſerue to preuent, reſtraine, and cut off ſinne, into which otherwiſe men would fall, vnleſſe they were compaſſed and guarded by lawes. Some obiect for freedome of will, on this manner: If the lawes of God cannot be kept; they are in vaine: but they are not in vaine: therefore they may be kept. *Anſw.* The *maior*, or firſt part of the reaſon, is not true. For there are other vſes of the law of God, then the keeping of them: for they ſerue to reſtraine, and preuent open offences: and to keepe men in order, at the leaſt outwardly.

An other vſe of the law of God, was to conclude and ſhut vp the Iewes into the vnitie of one faith & religion. For this cauſe the Iewes had but one Temple, one Mercie-ſeate, one high Prieſt, &c. Hence it followes, that in a godly and Chriſtian Common-wealth where true religion is eſtabliſhed, there may be no tolleration of any other religion. For that which is the end of Gods lawes, muſt alſo be the end of all good lawes in all Commonwealthes and kingdomes, namely, to ſhut vp the people into the vnity of one faith.

The Church of the Iewes, is called *a fountaine ſealed, a garden incloſed*, Cant. 4. 13. *a vineyard hedged in.* Iſa. 5. 5. Pſal. 80. 13. And here we ſee what is the hedge or wall of this garden, or vineyard: namely, the regiment or policie of *Moſes* by a threefold kind of law. This admoniſheth vs to reſpect and with care to obſerue good lawes: becauſe they are as it were hedges and fences of all good ſocieties: and the breaking of them is the pulling downe of our fence.

Where *Paul* ſaith, *till the faith be reuealed.* Note, that the faith, or the Goſpel, was not reuealed to the world, till the laſt age, after the comming of Chriſt. It may be ſaid, it was alwaies reuealed to all men, but not ſo cleerely as in theſe laſt daies. *Anſw.* It was not reuealed to all, either darkely or cleerely, before the comming of Chriſt. Act. 14. 16. *God ſuffered the Gentiles to walke in their owne waies.* Eph. 2. 12. they were *without God, and without Chriſt.* Rom. 15. 26. *Paul* preached *where Chriſt was not ſo much as named.* Hence it followes, that the Vocation of men to life euerlaſting, is not Vniuerſal: becauſe Chriſt was neuer Vniuerſally reuealed. Neither is mans redemption vniuerſall in reſpect of the whole world. For Redemption by Chriſt was not reuealed to all nations before the comming of Chriſt: and a benefit to be apprehended by faith, if it be vnknowne, is no benefit. Laſtly, it is erronious that ſome teach, namely, that grace ſupernaturall is vniuerſall: that is, that the power to beleeue in Chriſt, and the power to turne to God, if men wil, is generally giuen to all. But this cannot be: becauſe it is not giuen to all men, ſo much as to heare of Chriſt, and to know him.

Seeing faith is now come, it may be demaunded, what is the guard whereby we are kept now? *Anſw.* The precepts of the morall law. *The ſayings of the wiſe are as nailes* or *ſtakes faſtened*, to range men in the compaſſe of their owne duties, Eccleſ. 12. 11. Againe, the peace of God, or the aſſurance of our reconciliation with God, is a guard, to keepe our hearts and ſenſes in Chriſt, *Phil.* 4. 7. If this wil not doe the deed, God hath in ſtore, his corrections, and iudgements, to be as an hedge to hemme vs in. Hoſ. 2. 6. This beeing ſo, our duty is to guard and incloſe our ſelues, ſpecially our hearts, Prou. 4. 23. and all the ſenſes and powers of our ſoules, Pſal. 141. 3. by the wholeſome precepts and counſels of God. Conſidering we lie open to ſo many enemies, we ſhould continually be armed and fenced from the head to the foote, Eph. 6. 13. otherwiſe we ſhal vpō euery occaſiō be ouerturned.

To come to the 24. verſe, the Iewes might haply ſay, ſeeing we are thus kept and ſhut vp by the law, what meanes haue we of comfort and of ſaluation? The anſwer is made, *the law* is further *our ſchoolemaſter*. Here by *ſchoolemaſter*, vnderſtand one that teacheth little children or petits, the firſt rudimēts or elements, A. B. C. And the law is *a ſchoolemaſter to Chriſt*, for two cauſes. One, becauſe it points out and ſhadowes forth vnto vs Chriſt, by bodily rudiments of ceremonies and ſacrifices. The ſecond is, becauſe the law, ſpecially the morall law, vrgeth and compelleth men to goe to Chriſt. For it ſhewes vs our ſins, & that without remedie: it ſhewes vs the damnation that is due vnto vs: and by this meanes, it makes vs deſpaire of ſaluation in reſpect of our ſelues: and thus it inforceth vs to ſeeke for helpe out of our ſelues in Chriſt. The law is then our ſchoolemaſter, not by plaine teaching, but by ſtripes and correction.

In this verſe, *Paul* ſets downe the manner & way of our ſaluation, which is on this manner, firſt, the law prepares vs by humbling vs: then comes the Goſpel, and it ſtirres vp faith. And faith wrought in the heart, apprehends Chriſt for iuſtification, ſanctification, and glorification. *Paul* ſets this forth by a fit ſimilitude. They that would be the ſeruants and children of God, muſt come into the ſchoole of God, and be taught of him. In this ſchoole are two formes, and two maſters. In the firſt

A forme, the teacher and maſter is the law. And he teacheth men to know their ſinnes, & their deſerued damnation, and he cauſeth vs to deſpaire of our ſaluation in reſpect of our ſelues. And when men haue beene well ſchooled by the law, and are brought to acknowledge their ſinnes, and that they are ſlaues of ſinne and Satan, then muſt they be taken vp to an higher forme, and be taught by another ſchoolemaſter, which is Faith, or the Goſpel. The leſſon of the Goſpel is, that men after they are humbled, muſt flie to the throne of grace, beleeue in Chriſt, and with al their hearts turne vnto God: that they may be iuſtified and glorified. When we haue by the teaching of this ſecond maſter, learned B this good leſſon, we are become children and ſeruants of God.

By this then it is manifeſt, that there are two ſorts of badde ſchollers in the ſchoole of Chriſt, among vs. One ſort are they which come to the Lords table, and yet learne nothing, either from the law, or from the Goſpel: but content themſelues with the teaching of nature. The ſecond ſort are they, which learne ſomething, but in prepoſterous manner. For they haue learned that mercie and ſaluation comes by Chriſt: and with this they content themſelues: not ſuffering themſelues firſt of all to be ſchooled by the law till they deſpaire in reſpect of themſelues: nor to be ſchooled by the Goſpel, till they beleeue in C Chriſt and repent of their ſinnes.

In a word, he is a good ſcholler in the ſchoole of Chriſt, that firſt learnes by the law to humble himſelfe, and to goe out of himſelfe: and beeing humbled, ſubiects his heart to the voice and precept of the Goſpel, which biddes vs beleeue in Chriſt, turne to God, and teſtifie our faith by new obedience.

In the ſecond part of the compariſon 25. verſe, *Paul* ſets downe one point, that at the comming of the faith, the Iewes were freed from the dominion of the law of *Moſes*, and D cōſequently that the ſaid law was abrogated. The lawgiuer, that is, the expounder of *Moſes* law was to laſt but till the comming of *Shilo*, Gen. 49. 10. The law of commaundements ſtanding in ordinances, was abrogated by the fleſh of Chriſt, Eph. 2. 15. And the change of the prieſthood, brought the change of the law. Heb. 7. 12.

For the better cleering of this point, three queſtions are to be demaunded. The firſt is, when was the policie, regiment, or law of *Moſes* abrogated? *Anſw.* At the comming of the faith, or when the Goſpel firſt began to be publiſhed to the world: which was at the Aſcenſion of Chriſt. And he in his death cancelled the ceremoniall law, and tooke it out of the way, Coloſſ. 2. 14. When the old Teſtament ended, and the new began, then was the abrogation of the law: now the ending of the old Teſtament, and the beginning of the new, was in the Reſurrection of Chriſt. For

then

A then was the beginning of the new world, as it were.

The ſecond queſtion is: How farre forth the law is abrogated? *Anſw*. The law is threefold: Morall, Ceremoniall, Iudiciall. Morall is the law of God, concerning manners, or duties to God and man. Now the morall law is abrogated, in reſpect of the Church, and them that beleeue, three waies. Firſt, in reſpect of *iuſtification*: and this *Paul* prooues at large in this Epiſtle. Secondly, in reſpect of the *malediction*, or curſe. *There is no condemnation to them that are in Chriſt*. Rom. 8. 1. Thirdly, in reſpect of *rigour*. For in them that are in Chriſt, God accepts the endeauour to obey, for obedience it ſelfe. Neuertheleſſe, the B law, as it is the rule of good life, is vnchangeable, and admits no abrogation. And Chriſt in this regard did by his death eſtabliſh it, Rom. 3. 31.

The Ceremoniall law, is that which preſcribed rites and geſtures in the worſhippe of God, in the time of the old Teſtament. Ceremonies are either of figure and ſignification, or of order. The firſt are abrogated at the comming of Chriſt, who was the accompliſhment of them all, Coloſſ. 2. 17. The ſecond beeing ceremonies of particular order to the times of the old and new Teſtament, concerne not vs. For example: In the commaundement of the Sabbath, ſome things are morall, ſome ceremoniall, ſome iudiciall. That in C one day of ſeuen there ſhould be an holy reſt, it is morall. Reſt vpon the ſeuenth day from the creation is ceremoniall, in reſpect of order. Strictnes of reſt from all labour, is ceremoniall in reſpect of the ſignification of reſt from ſinne, and reſt in heauen. Therefore the particular day of reſt, and the manner of reſt, is abrogated: and Chriſt by his owne example, and by the example of the Apoſtles (examples not being contradicted in Scripture) appointed the eight day, or the day of Chriſts reſurrection, to be the Sabbath of the new Teſtament.

Iudiciall lawes are ſuch as concerne inheritances, lands, bargaines, controuerſies, cauſes criminall; and they pertaine to the regiment D of the Common-wealth. If the Common-wealth of the Iewes were now ſtanding, they ſhould be gouerned by theſe lawes. For to them were they giuen. The caſe is not like with vs. Some are of minde, that all Iudiciall lawes are abrogated: and ſome are of contrarie minde, that all Common-wealths are to be gouerned by them. But they are both deceiued: and the meane betweene both, is the truth. Know then that of Iudiciall lawes of *Moſes*, ſome are abrogated, ſome are not. Such lawes as are meerely Iudiciall, that is, Iudiciall and not morall, and doe particularly concerne the nation of the Iewes, the land of Canaan, the times before Chriſt, the things of the old Teſtament, are abrogated. Of this kind is the law that commands *the brother to raiſe vp ſeede to his brother*. Deut. 25. 5. The law of tenths is partly ceremoniall, and partly iudiciall, and ſpecially concernes the land of Canaan. For as countries are richer or poorer then Canaan; ſo muſt their allowance to the Miniſterie be more or leſſe: The ſeuenths, the eights, the ninths, the eleuenths, the twelfths, and not the tenths. And the allowance of the Tenths, ſtands not in force in this and other Common-wealths by the Iudiciall law of God, but by poſitiue lawes of countries. For if it did, then Miniſters ſhould not meddle with their Tenths, either for the gathering, or for the diſpoſing of them, but they ſhould be brought into the ſtore-houſes by certaine ouerſeers, and they ſhould diſpoſe of them according to the neede of euery Miniſter. 2. Chro. 31. Malac. 3. The law, that the theefe muſt reſtore foure-fold, or be a bondman, concernes Canaan, and thoſe countries. In Europe, (ſpecially in the Northerne and Weſterne parts,) a ſtraighter law is required. For the people are much giuen to idleneſſe, and conſequently to robbing: and they are of fierce diſpoſition, and therefore with theft ioyne violence, and diſturbance of the common peace. And for this cauſe (excepting in ſome caſes) theft is puniſhed with death. And this muſt not ſeeme hard. For euen the Iewes, when the theft was aggrauated with other circumſtances, might puniſh it with death, 2. *Sam*. 12. 6. And it is in the power of the Magiſtrate, when ſinnes are increaſed, to increaſe the puniſhment.

Now Iudiciall lawes that are in foundation and ſubſtance morall, are not abrogated, but are perpetuall. For the better diſcerning of them, I giue two notes. The firſt is this: If a Iudiciall law ſerue directly and immediately, to guard and fence any one of the ten Commaundements, in the maine ſcope and end thereof, it is morall in equitie, and perpetuall: becauſe the end and vſe of is perpetuall. I will giue ſundry examples. It is the law of God that he of the Iſraelites that ſhall intice them to goe and worſhip other gods, ſhall be put to death, Deut. 13. 6. This law ſerues to maintaine and vphold the firſt commaundement, the end whereof is to inioyne vs to take the true God for our God: and this end is moſt neceſſarie both for Gods glory, and for the ſaluation of men: and therefore whatſoeuer thing or perſon ouerturneth or aboliſheth this end, it muſt be cut off from the ſociety of men. Here note by the way, that they which haue beene borne, baptiſed, and brought vp among vs, and yet afterward become Maſſe-prieſts, ſeeke maliciouſly and obſtinately, without ceaſing to ſeduce our people, deſerue in this reſpect, to be put to death.

Example 2. *Thou ſhalt not ſuffer a witch to liue*, Exod. 22. 18. This law againe, is a fence to the firſt commaundement. For witches renounce God, and humane ſociety: and therefore are worthily cut off: though they doe no hurt: euen becauſe they make a league with the diuell.

Example 3. *He that blaſphemeth the name of God, ſhall be put to death*, Leuit. 24. 16. Vnderſtand this law of manifeſt and notorious blaſphemies, that pearce through God, as the words import: and then it is a maine ſenſe to the third commaundement. For Gods name may in no wiſe be abuſed, and troad vnder foote: and therefore blaſphemers pearcing God are to be cut off. This is the very law of Nature, as apeares by Nabuchadnezzar, who gaue in commaundement to his people, that whoſoeuer blaſphemed the name of the true God, ſhould be put to death, Dan. 3. 29. Here note, that manifeſt and conuicted Atheiſts, if they be put to death, haue but their deſerts.

Example 4. *He that curſeth father or mother ſhall die the death*, Leuit. 4. 9. This law is a neceſſarie ſenſe to the fifth commaundement, and vpholds the honour that is due to parents.

Example 5. *He that ſmites a man that he die, ſhall die the death*, Exod. 21. 12. To this law there is no exceptiō made but one, & that is, when a man is killed at vnawares. And it is for his equitie perpetuall. For it is a maine & direct ſenſe to the ſixth commaundement. Conſider an other reaſon, Numb. 35. 33. *The whole land* (ſaith the Lord) *ſhall be defiled with blood, till his blood be ſhed that killed a man.*

Example 6. *The adulterer and the adultereſſe ſhall both be put to death*, Leuit. 20. This Iudiciall ſerues to vphold and maintaine chaſtitie, which is the end of the ſeuenth commaundement. Marke withall, the reaſons, Leuit. 20. 22, 23, *Leſt the land ſpue you out*: and *for theſe things*, that is, for ſuffering this and other ſinnes vnpuniſhed, *the Gentiles were caſt out.* It may be ſaid, that Chriſt did not condemne the woman to death, which was taken in adultery. *Anſw.* He came to be a Mediatour, and not a Iudge, or Magiſtrate. It is alleadged, that *Dauid* was not put to death for adulterie. *Anſwer.* He was the higheſt in the kingdome: there was none to iudge him. Againe, it may be ſaid, that if adultery be death, then innumerable perſons muſt die. *Anſ.* We muſt doe that which we finde to be the will of God, and the euents of things muſt be left to God.

The ſecond note, whereby we may diſcerne a iudiciall law to be morall for his equity, is this, If it follow neceſſarily and immediately from the light, principles, and concluſions of nature. For example, Deut. 22. 5. *The man ſhal not put on the things that appertaine to the woman, nor the woman the things that appertaine to the man.* This law is more then Iudiciall: for it is a Rule of common honeſtie: practiſed in thoſe countries, by the light of nature, where the written law was neuer knowne. And things good and honeſt which nature teacheth, are morall and muſt be done. This is *Pauls* rule, *Doth not nature teach this?* 1. Cor. 11. 14.

This I ſpeake, not to cenſure and condemne the lawes of this or any other Common wealth: but onely to ſhew how farre Iudiciall lawes haue morality in them, & ſtand in force.

The third queſtion is, what is our guide now in the time of the new Teſtament, ſeeing the Regiment and law of *Moſes* is abrogated? *Anſw.* The outward guide is the Doctrine of the morall law, and of the Goſpel. It is therefore called *the rodde and the ſtaffe of God*, Pſal. 23, and *the rodde of his mouth*, Iſa. 11. 4. The inward guide, is the Spirit of God, writing the lawes of God in our hearts, and by them guiding vs, and being a law vnto vs, Rom. 8. 3, 14. Thirdly, God by manifold afflictions nurtures and ſchooles vs partly to preuent ſinnes to come, and partly to humble vs for that which is paſt, 1. Cor. 11. 32. Ier. 31. 18.

The vſe. Seeing the law is abrogated, (as I haue ſaid) we muſt be a free and voluntarie people, ſeruing God not of conſtraint, but willingly, as if there were no law to compell vs. *All nations ſhal flow as waters to the mountaine of the Lord.* Iſa. 2. 2. *Thy people ſhall come willingly in the day of aſſembly.* Pſal. 110. 3. *In the daies of* Iohn *Baptiſt, the kingdome of heauen ſuffered violence.* Ieremie ſaith, *they ſhall teach euery man his neighbour and his brother*, Ierem. 31. 31. becauſe men ſhall learne freely without compulſion, or calling vpon. Here is the fault of our times. Many ſay in heart to Chriſt, *Depart from vs, wee will none of thy waies*; and many againe are zealous for the things of this life, but for duties pertaining to Gods worſhip, and the ſaluation of their ſoules, they are neither hot nor cold. This negligence and ſlackneſſe is ful of danger: & therefore with ſpeede to be amended. For *curſed is he that doth the worke of God negligently*: and the Lord will ſpue out ſuch perſons.

26. *For ye are all the ſonnes of God by faith in Chriſt Ieſus.*

27. *For all ye that are baptiſed into Chriſt, haue put on Chriſt.*

28. *There is neither Iew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Chriſt Ieſus.*

Paul had ſaid before, v. 25. that the beleeuing Iewes after the publiſhing of the Goſpel, were no more vnder the law as vnder a ſchoolemaſter: In this 26. verſe, he renders a reaſon hereof: and it may be framed on this manner: If we Iewes were ſtill vnder the law as vnder a ſchoolemaſter, then we ſhould be ſtill after the manner of ſeruants: but we are not after the manner of ſeruants: becauſe we are children: for euen ye Galatians, and that all of you, are children of God, not by circumciſion, or by the keeping of the law, but by faith in Chriſt. Againe, that they are children of God, he prooues it thus: Ye are baptiſed into Chriſt, and in baptiſme ye haue put on Chriſt, in that ye are ioyned with him, and haue fellowſhip with him, who is the naturall ſonne of God: therefore ye are ſonnes A of God. It may be ſaid, All children of God? all baptized? all put on Chriſt? how can this be? ſeeing ſome are Iewes, ſome Gentiles; ſome bond, ſome free; ſome men, ſome women. The anſwer is made verſe 27. there are differences of men indeed, but in Chriſt all are as one.

In theſe words, I conſider two things. The firſt is, the benefit or gift beſtowed on the Galatians, which is ſonne-ſhip, adoption, or the condition of Gods children. The ſecond is, the deſcription of this benefit by foure arguments. The firſt is, by the circumſtance of the perſons, *ye all are children of God.* The ſecond is, the inward meanes, namely, *faith in Chriſt Ieſus.* The third is, the outward meanes, or B the pledge of adoption, *ye are all baptized into Chriſt*. The laſt is, the foundation of adoption, and that is, *to put on Chriſt*, or, *to bee one with him.*

For the better conceiuing of the benefite, 3. queſtiõs may be moued. The firſt is, whoſe ſons the Galatians were? *Anſ.* The ſonnes of God. It may be ſaid, how the ſons of God? I anſwer againe, God is called a father, in 2. reſpects: firſt, he is a father in reſpect of Chriſt, the eſſentiall word: & then God ſignifies the firſt perſon. Againe, God is called a father in reſpect of men elect to ſaluation; then the name *God* is put indefinitely: and it comprehends not onely the firſt perſon, but alſo the ſon, & holy Ghoſt. For all three doe equally C regenerate them that are adopted. And *Paul* ſaith of the godhead indefinitely: *there is one God & father of all. Eph.4.6.* And whẽ we pray, ſaying, *Our father &c.* we inuocate not onely the firſt perſon, but alſo the Sonne, and holy Ghoſt. And the ſon of God, is expreſly called *the father of eternitie*, in reſpect of vs, *Iſa.9.* verſ. 6. and he is ſaid *to haue his ſeed, Iſa. 53.* verſ.11.

The ſecond queſtion is, in what reſpect are the Galatians the children of God? *Anſwer.* A childe of God is two wayes: *by nature, by grace.* The child of God *by nature*, is Chriſt, as he is the eternall ſonne of God. A childe D *by grace*, is three wayes. By *creation*: thus *Adam* before his fall, and the good Angells are the childrẽ of God. Secondly, by *the perſonall vnion*: thus Chriſt as he is man is the child of God. Thirdly, *by the grace of adoption*: thus are all true beleeuers, and in this text the Galatians are ſaide to bee *the children of God*. In this grace of adoption, there bee two acts of God: one is *Acceptation*, whereby God accepts men for his children. The other is *Regeneration*, whereby men are borne of God, when the Image of God is reſtored in them, in righteouſneſſe, and true holineſſe.

The third queſtion is, what is the excellencie of this benefit? *Anſ.* Great euery way, *Iohn 1.12.* hee which is the childe of God, is heire and fellow heire with Chriſt, *Rom.8.17.* and that of the kingdome of heauen, and of all things in heauen and earth, *1.Cor.3.22.* he hath title in this life, and ſhall haue poſſeſſion in the life to come. Againe, he that is Gods childe hath the Angells of God to tend on him, and to miniſter vnto him for his good and ſaluation, *Hebr.1.14.*

The firſt argument whereby the adoption of Gods children is ſet forth, is concerning the perſons to whome it belongeth, in theſe words, *All yee are the children of God.* So *Paul* ſaith, all the Epheſians are *Elect*, *Epheſ.1.3.* And *Peter* calles all them to whom he writes, *1.Pet.1.1. Elect*; and *Iohn* 1.epiſt.3. *the children of God.* And herein they folow the iudgement of charitie, leauing all ſecret iudgemẽts to God. Heere I obſerue one thing, that euery greeuous fall doth not aboliſh the fauour of God, and extinguiſh the grace of regeneration. For the Galatians erred in the foundation of religion, and had fallen away to another Goſpel: and yet *Paul* ſaith, that *they were* (for all this) *the children of God*, and not ſome, but *all of them.* This truth may be ſeene by experience. The child of God before his fall, hath a purpoſe not to ſinne: in the time of temptation when he is in falling, hee hath a ſtrife: after he is fallen, he lieth not in his fall, as wicked men doe, but hee recouereth himſelfe by new repentance. And this ſhews, that the child of God by his fall doth not returne againe to the eſtate and condition of wicked men. When Saint *Iohn* ſaith, *hee that is borne of God ſinneth not*, his meaning is this; he that is borne of God, if he fall into any offence of frailty, yet doth he not make a practiſe of ſin, as the wicked and vngodly doe.

It may be ſaid, the Galatians, and all the Galatians are the children of God: but what is that to vs? *Anſ.* They among vs that profeſſe true faith in Chriſt, with care to keepe good conſcience, are likewiſe to hold themſelues to be children of God. Hee beleeueth not the Goſpell, that dooth not beleeue his owne adoption. For in the Goſpel there is a promiſe of all the bleſſings of God, to them that beleeue? and there is alſo a commaundement to apply the ſaide promiſe, and conſequently, to applie the gift of Adoption to our ſelues. When wee are bidden to ſay, *Our father*, we are bidden to beleeue our ſelues to be children of GOD, and ſo to come vnto him. Therefore with *Paul* I ſay, that all we that truely beleeue in Chriſt, and haue care to leade a good life, all I ſay, are indeede the children of God.

The vſe. Comforts ariſing by this benefite, are many. Firſt, if thou be Gods childe, ſurely hee will prouide all things neceſſarie for thy ſoule and body, *Math. 6.26.* Our care muſt bee to doe the office and dutie that belongs vnto vs: when this is done, our care is ended. As for the good ſucceſſe of our labours, we muſt caſt our care on God, who wil prouide that no good thing be wanting vnto vs, *Pſal.34.10.* They that drowne themſelues in worldly cares, liue like fatherleſſe children.

Secondly, in that we are children, we haue libertie to come into the preſence of God, and to pray vnto him, Eph. 3.12.

Thirdly, nothing ſhall hurt them that are the children of God. *The plague ſhall not come neere their tabernacle: they ſhall walke vpon the lyon and the aſpe, and treade them vnder foote.* Pſal. 91.13. *All things ſhall turne to their good.* Rom. 8. 28. And the rather; becauſe the Angels of God pitch their tents about them.

Laſtly, God will beare with the infirmities and frailties of them that are his children, if there be in them a care to pleaſe him, with a purpoſe of not ſinning. Mal. 3. 7. If a child be ſicke, the father or mother doe not caſt it out of dores: much leſſe will God.

The duties. Firſt, if ye be Gods children, then walke worthie your profeſſion and calling. Be not vaſſalls of ſinne and Satan: carrie your ſelues as kinges ſonnes: bearing ſway ouer the luſts of your owne hearts, the temptations of the deuill, and the leud cuſtomes & faſhions of this world. When Dauid kept his fathers ſheepe, he behaued himſelfe like a ſhepheard: but when he was called from the ſheepefold, and choſen to be king, he carried himſelfe accordingly. So muſt we doe, that of children of the diuill, are made the children of God. And if we liue according to the luſts of our fleſh, as the men of this world doe, whatſoeuer we profeſſe, we are in truth the children of the diuill. Iohn 8. verſ. 44. 1. Ioh. 3.

Secondly, we muſt vſe euery day to bring our ſelues into the preſence of God, and we muſt doe all things as in his ſight, & preſence, preſenting our ſelues vnto him, as inſtruments of his glorie in doing of his will. This is the honour that the childe of God owes vnto him. Mal. 1.6.

Thirdly, our care muſt be (according to the meaſure of grace) to reſemble Chriſt in all good vertues, and holy conuerſation. For he is our eldeſt brother the firſt borne of many brethren: and therefore we ſhould be like vnto him, 1. *Ioh.* 3.2,3.

Fourthly, we muſt haue a deſire and loue to the word of God, that we may grow by it, in knowledge, grace, and good life. For this is the milke and foode whereby God feeds his children, 1. *Pet.* 2.2. Such perſons then among vs, that haue no loue or liking of the word, but ſpend their daies in ignorance, and ſecurity, ſhew themſelues to be no children of God. The child in the armes of the mother or nource, that neuer deſires the breſt, is certenly a dead child.

Laſtly, we muſt put this in our accounts, that we muſt haue many afflictions, if we be Gods children: for he corrects all his children. And when we are vnder the rod of correction, we muſt reſigne our ſelues to the will A and good pleaſure of God. This is childlike obedience: and this muſt be done in ſilence, & with all quietneſſe: then God is beſt pleaſed.

The internall meanes of Adoption, is Faith in Chriſt. And for the better conceiuing of it, three queſtions are to be propounded. The firſt, what a kinde of faith is this? *Anſ.* A particular or ſpecial faith: and it hath three acts or effects. The firſt is, to beleeue Chriſt to be *Ieſus*, that is, a Sauiour: the ſecond is, to beleeue that Chriſt is my or thy Sauiour: the third is, to put the confidence of hart in him. When *Thomas* felt the wounds of Chriſt, he ſaid, *My Lord, and my God*: and thereupon Chriſt ſaid, *Becauſe thou haſt ſeene, thou beleeueſt*, *Iohn* 20.29. Here marke, that to B beleeue Chriſt to bee my Chriſt, is faith. Againſt this ſpeciall faith, the Papiſts obiect 3. arguments. The firſt is this: Euery ſpeciall faith muſt haue a ſpeciall word of God for his ground: but there is no ſpeciall word that thy ſinnes, or my ſinnes, are forgiuen by Chriſt: therefore there is no ſpeciall faith. *Anſwer.* We haue that which in force and value is equiualent to a ſpeciall word: namely, a general promiſe, with a commandement to apply the ſaid promiſe to our ſelues. Secondly, I anſwer, that the word and promiſe of God generally propounded in Scripture, is made particular in the publike Miniſterie, in which when the word is preached to any people, God reueales 2. things vnto them: one, that C his will is to ſaue them by Chriſt: the other, that his will is that men ſhould beleeue in Chriſt. And the word thus applied in the publike Miniſterie in the name of God, is as much as if an Angell ſhould particularly ſpeake vnto vs from heauen.

The ſecond Argument. Speciall faith (ſay they) is abſurde; becauſe by it a ſinner muſt beleeue the pardon of his ſinnes, before hee hath it: in as much as faith is the meanes to obtaine pardon. *Anſ.* The giuing and receiuing of pardon & faith, are both at one moment of time: for when God giues the pardon of ſinne: at the ſame inſtant hee cauſeth men to receiue the ſame pardon by faith. For order of nature, faith goeth before the recei- D uing of the pardon (becauſe faith is giuen to them that are to be ingrafted into Chriſt, and pardon to them that are in Chriſt) for time it doth not: and therefore this ſecond Argument is abſurd.

The third Argument. The full certentie and perſwaſion of Gods mercie in Chriſt, followes good conſcience and good workes: and therfore faith follows after Iuſtification. *Anſ.* There be 2. degrees of faith. A weake faith, & a ſtrong faith. A weake faith is that, againſt which doubting much preuailes, in which there is a ſorrow for vnbeleefe, a will & deſire to beleeue in Chriſt, with care to vſe good means, and to increaſe in faith. Strong faith is that, which preuailes againſt doubting, and it is a full perſwaſion, or reſolution of the loue and mercie of God in Chriſt. This ſecond degree of faith followes iuſtification, vpon the obſeruation and experience of the prouidence, and goodneſſe of God: but the firſt degree of ſpeciall faith before named, for order goes before iuſtification, and for time is together with it.

The ſecond queſtion is, when faith begins firſt to breede in the heart? *Anſw.* When a man beginnes to be touched in his conſcience for his ſinnes, and vpon feeling of his owne ſpirituall pouertie, earneſtly hungers and thirſts after Chriſt and his righteouſnes aboue all things in the world. Chriſt ſaith, *I will giue to him that thirſteth of the well of the water of life freely*, Reu. 21. 6. This promiſe declares that in thirſting there is a meaſure of faith. To eate and drinke Chriſt the bread and water of life, is to beleeue in him: and to hunger and thirſt, hauing as it were a ſpiritual appetite to Chriſt, is the next ſtep to this eating and drinking. Therefore this muſt be remembred, that profeſſours of the Goſpel, yea teachers of the ſame, that want this ſenſe of their vnworthines, and this thirſting, are far wide, what gifts ſoeuer they haue: for they are not yet come to the firſt ſtep of true faith.

The third queſtion is, how faith in Chriſt is conceiued in the heart? *Anſ.* It is not faith to conceiue in minde a bare perſwaſion, that Chriſt is my Sauiour: & thereupon to think to be ſaued. But faith in Chriſt is conceiued in ſpirituall exerciſes of inuocation & repentance. When I ſee mine owne ſins, and Gods anger againſt me for them by the Law; when I ſee mine owne guiltines, I draw my ſelfe into the preſence of God, making confeſſion of mine offences, & prayer for pardon of them, and in this prayer I ſtriue againſt mine vnbeleefe, I will, deſire, and indeuour to aſſent to the promiſe of God touching forgiuenes: & withall, I purpoſe with my ſelfe to ſinne no more. This is my daily practiſe: and thus is faith truly conceiued, and confirmed. Again, faith is conceiued in the vſe of holy meanes, namely, the preaching of the word, and Sacraments. For in hearing, and receiuing the Lords Supper to meditate vpon the promiſe of mercie, & in meditation to apply the ſaid promiſe to my ſelfe, is the right way to conceiue true faith. Therefore it muſt be remembred, that faith conceiued without the exerciſes of inuocation and repentance, or conceiued without the vſe of the word and Sacraments (as commōly it is) is not true faith, but an imagination or fiction of the braine, which will faile in the end.

The third point to bee conſidered, is the ſigne, or the outward meanes of Adoption, and that is Baptiſme. It may be demaunded, how Baptiſme can be a marke or ſigne of the childe of God, conſidering all ſorts of men are partakers of it? *Anſwer.* Baptiſme alone is no marke of Gods child, but baptiſme ioyned with faith: for ſo muſt the Text bee conceiued, *All yee Galatians that beleeue, are baptized into Chriſt.* For *Paul* had ſaid immediatly before, *Ye are the ſons of God by faith.* Again, the Scripture ſpeaking of baptiſme, comprehends both the outward and the inward baptiſme, which is the inward baptiſme of the ſpirit, *Math.* 3. 11. and 1. *Pet.* 3. 21. And thus is baptiſme always an infallible marke of the child of God.

It may further be demanded, what are the markes of the inward baptiſme? *Anſ.* The new birth, whereby a man is waſhed and clenſed by the ſpirite of God, hath three ſpeciall markes. The firſt is, the ſpirit of grace and ſupplications, *Zachar.* 12. 10. that is, the ſpirit of regeneration, cauſing men to turn to God, and withall, to make inſtant prayer and ſupplication for mercy and forgiueneſſe of ſins paſt. The ſecond, is to heare and obey the voyce of God in all things, *Iohn* 8. 47. and 10. 27. The third is, not to ſinne, that is, not to liue in the practiſe of any ſinne after this new birth is begunne, 1. *Iohn* 3. *Hee that is borne of God, doth not commit ſinne.* He may faile in this or that ſpeach, and doe amiſſe in this or that action; but after his calling and conuerſion, the tenour and courſe of his life, ſhall bee according to the commaundements of GOD. And this is a ſpeciall marke to diſcerne the inward baptiſme.

Some alleadge, that hauing long agoe beene baptized with water, yet they feele not the inward baptiſme: and therefore they feare that they are not the children of God. *Anſwer.* If there bee in thee a ſorrow for thy corruption and ſins paſt: if thou haſt a purpoſe to ſinne no more; if thou auoydeſt the occaſions of ſin, and feareſt to offend: if hauing ſinned, thou lieſt not in thy ſinne, but recouereſt thy ſelfe by new repentance: thou art verily borne of God, and baptized with the baptiſme of the holy Ghoſt.

Others alleadge, that although they haue beene baptized, yet they feare they haue no faith: and therefore they thinke they are not the children of God. *Anſ.* If there be in thee a ſorrow for thine vnbeliefe, a will and deſire to beleeue, and a care to increaſe in faith by the vſe of good meanes, there is a meaſure of true faith in thee, and by it thou maiſt aſſure thy ſelfe that thou art the childe of God.

Others again alledge, that they haue long made prayer vnto God, and that according to his will; and yet their prayers haue not bin heard: and therefore they often doubt they are not Gods children. *Anſwer.* If thou canſt pray, though thy prayer be not heard according to thy deſire, content thy ſelfe. For the prayer of the heart is the marke of the ſpirit of adoption Rom. 8. 16. 26. And by it thou maiſt know that thou art the child of God.

Thus then we ſee what is the infallible marke of the child of God, namely, baptiſme ioyned with true faith in Chriſt, or the outward baptiſme ioyned with the inward baptiſme of the Spirit. The vſe. Many auouch the preſent church of Rome to bee the true Church of God: & that becauſe, they ſay, in it there is true baptiſme, which is a marke of the Church of God. But they are deceiued: for baptiſme in the church of Rome is ſeuered from true faith, or from the Apoſtolike doctrine: & the outward baptiſme is ſeuered from the inward baptiſme. For they of that church, ouerturne iuſtification by the meere mercie of God, which is the principall part of the inward baptiſme. Againe, the tenne Tribes retained circumciſion after their apoſtaſie: yet for al that condemned to be no people of God, *Oſe.* 1. 9. The light in the lanthorne pertains not to the lanthorne, but to the paſſengers in the ſtreete: euen ſo the confeſſion of faith in the Symboll of the Apoſtles, and baptiſme, that are retained in the Papacie, pertaine not to the Papacie, but to another hidden church, which by theſe and other meanes is gathered out of the middeſt of Romiſh Babylon. And therfore baptiſme is rather a ſigne of this, then of the Romiſh church.

Again, we muſt be warned to take heed that we deceiue not our ſelues, thinking it a ſufficient matter that we haue bin baptized. For except Chriſt inwardly waſh vs by his ſpirit, *we haue no part in him, Ioh.* 13. 8. *Circumciſion*) ſaith *Paul*) *auaileth not, vnleſſe thou be a doer of the law, Rom.* 2. 25. Baptiſme indeed ſaueth, 1. *Pet.* 3. 21. but that is not the baptiſm of water, *but the ſtipulation of a good conſcience, by the reſurrection of Chriſt.* The outward baptiſme without the inward, is not the marke of Gods child, but the marke of the foole that makes a vow, and afterward breakes it, *Eccleſ.* 5. 3.

Moreouer, baptiſme is not only a ſigne of our adoption, but alſo a ſeal thereof, and a meanes to conuay it vnto vs: and for the better vnderſtanding of this point, and for a further clearing of the 27. verſe, I will ſpeake of the whole nature of baptiſme. That which is to be deliuered, I reduce to eight heads. I. the name of baptiſme, & the phraſes. II. the matter. III. the forme. IV. the end. V. the efficacie of baptiſme. VI. the neceſſity therof. VII. the circumſtances. VIII. the vſe.

Touching the name; Baptiſme is taken ſixe waies. Firſt, it ſignifies the ſuperſtitious waſhings of the Phariſes, who bound themſelues to the baptiſmes or waſhings of cups & pots, *Mar.* 7. 4. Secondly, it ſignifies the waſhings appointed by God in the Ceremoniall Law, *Hebr.* 9. 10. Thirdly, it ſignifies that waſhing by water which ſerues to ſeale the couenant of the new Teſtament, *Mat.* 28. 19. Fourthly, it ſignifies by a metaphor, any grieuous croſſe or calamity. Thus the paſſion of Chriſt, is called his baptiſme, *Lu.* 12. 50. Fiftly, it ſignifies the beſtowing of extraordinary gifts of the holy Ghoſt, and that by impoſition of hands of the Apoſtles, *Acts* 1. 5. and 11. 16. Laſtly, it ſignifies the whole Eccleſiaſticall A ministerie. Thus *Apollos* is ſaid to teach the way of the Lord, *knowing nothing but the baptiſme* (that is, the doctrine) *of Iohn, Act.* 18. 25. In the third ſenſe is baptiſme taken in this place, when *Paul* ſaith, *ye are all baptized into Chriſt.*

The phraſes vſed in Scripture of baptiſme, are ſtrange in reaſon: and therefore they are to be explaned. Heere it is ſaid, *Yee that are baptized into Chriſt, put on Chriſt.* The reaſon of this ſpeech is threefold. The firſt is this: the waſhing of the body with water, is an outward ſigne to repreſent to our eies and mind, the inward waſhing, and our vnion or coniunction with Chriſt: therfore they that are baptiſed, are ſaid *to put on Chriſt.* The ſecond reaſon B is, becauſe the waſhing by water, ſeals vnto vs our inward ingrafting into Chriſt: for as certenly as the body is waſhed with water, ſo certenly are they that beleeue ingrafted into Chriſt. The third reaſon of the ſpeech is, becauſe baptiſme is, after a ſort, an inſtrument whereby our inſition into Chriſt, and fellowſhip with him is effected. For in the right and lawfull vſe of baptiſme, God according to his owne promiſe ingrafts them into Chriſt that beleeue: and the inward waſhing is conferred with the outward waſhing. For theſe cauſes, they that are waſhed with water in baptiſme, are ſaid *to put on Chriſt.* In the ſame manner muſt other phraſes be vnderſtood, as when it C is ſaid, that *baptiſme ſaueth,* 1. *Pet.* 3. 21. that *men muſt be baptiſed for the remiſſion of ſins, Acts* 22. 16. that *wee are buryed by baptiſme into the death of Chriſt, Rom.* 6. 3.

The ſecond point, concerns the Matter of baptiſme. Heere I conſider three things, the ſigne, the thing ſignified, the analogy of both. The ſigne, is partly the element of water, *Act.* 8. 36. & partly the Rite by diuine inſtitution appertaining to the element, which is the ſacramentall vſe of it in waſhing of the bodie: & theſe 2. water, and external waſhing of the body, are the full & compleat ſigne of baptiſme.

Heere a queſtion may be made: Whether waſhing of the body in baptiſme, muſt be by dipping, or by ſprinkling? *Anſ.* In hot countries, & in the baptiſme of men of yeares, dip- D ping was vſed, & that by the Apoſtles: and to this *Paul* alludes, *Rom.* 6. 3. and dipping doth more fully repreſent our ſpirituall waſhing, then ſprinckling. Neuertheles in colde countries, & in the baptiſme of infants new borne, ſprinckling is to be vſed, and not dipping, in reſpect of their health and life. For the Rule is, *Neceſſitie and charity diſpenſe with the Ceremoniall law.* Vpon this ground, *Dauid* did eate the ſhewbread: circumciſion was not alwaies the eight day, as appeares by the Iſraelites in the wilderneſſe: and for the ſame cauſe in theſe countries dipping may be omitted, though otherwiſe a ſacramentall rite. And it muſt be remembred, that baptizing ſignifies not only that waſhing which is by diuing of the bodie, but alſo that which is by ſprinckling.

A The thing ſignified, or the ſubſtance of baptiſme is Chriſt himſelfe our Mediatour, as he gaue himſelfe to waſh and cleanſe vs. Thus *Paul* ſaith, that *he cleanſeth his Church by the waſhing of water*, Eph.5.6.

The Analogie, or proportion of both, is on this manner. Water reſembles Chriſt crucified, with all his merits. Saint *Iohn* ſaith, *The blood of Chriſt cleanſeth vs from all our ſinnes*, 1.*Ioh*.1.7. that is, the merit and efficacie of Chriſt crucified, freeth vs from our ſinnes, and from the guilt and puniſhment thereof. Externall waſhing of the bodie, reſembles inward waſhing by the ſpirit, which ſtands in iuſtification and ſanctification, 1.Cor.6.11. B Tit.3.5. The dipping of the body, ſignifies mortification, or fellowſhip with Chriſt in his death: the ſtaying vnder the water, ſignifies the buriall of ſinne: and the comming out of the water, the reſurrection from ſinne, to newneſſe of life. Rom.6.3,4.

The third point concernes the Forme of baptiſme. Matth.28.19. *Goe teach all nations, baptizing them into the Name of the Father, &c.* I explane the words thus: Marke, firſt it is ſaide, *Teach them*, that is, make them my diſciples, by calling them to beleeue, and to repent. Heere we are to conſider the Order which God obſerues in making with man the couenant in baptiſme. First of all, hee calles men by his word, and commaunds them to C beleeue and repent: when they beginne to beleeue and repent, then in the ſecond place God makes his promiſe of mercie and forgiueneſſe: and thirdly, hee ſeales his promiſe by baptiſme. This diuine Order Chriſt ſignifieth when he ſaith, *make them diſciples*: and it was alwayes obſerued of God. Before hee made any couenant with *Abraham*, and before he ſealed it by circumciſion, hee ſaith to him, *Walke before me and be vpright*, *Gen*.17.1. And of his ſeede, he ſaith, they muſt firſt *doe righteouſneſſe and iudgement, and then hee will bring vpon them all that he hath ſpoken*, *Geneſ*.18.19. to the Iſraelites hee ſaith, that they muſt *turne and obey, and then hee will make all his promiſes and couenants good*, *Deut*.30.1.6. and *Iſa*. D 1.16.17,19. To the Iewes *Peter* ſaith, *Repent firſt, and then they ſhall be baptized for the remiſſion of ſinnes*, *Acts* 2.38.42. And *Philip* ſaid to the Eunuch, *If thou beleeueſt with all thy heart, thou maieſt be baptized*, *Acts* 8.37.

The vſe. By this order wee ſee, that the commaundement to beleeue and to repent, is more large and generall, then the promiſe of mercie in Chriſt. For the commaundement is giuen to all hearers to turne and beleeue, and the promiſe is made onely to ſuch hearers, as doe indeed turne and beleeue: therefore it is a falſhood to imagine, that the promiſe of ſaluation belongs generally to al mākinde.

Againe, by this order it appeareth, that Repentance belongs to baptiſme: and it is one of the firſt things that are required: and therefore it is follie to make repentance a diſtinct meanes of ſaluation, and a diſtinct Sacrament from baptiſme.

Thirdly, if it be demaunded, why ſo many perſons that haue beene baptized, liue for all this, as if they had not beene baptized in the common ſinnes of the world, like prophane *Eſaus*: and yet doe comfort themſelues in their baptiſme? *Anſw*. They doe not know and conſider the order which God vſed in couenanting with them in baptiſme: but they deale prepoſterouſly, ouerſlipping the commandement of repenting and beleeuing, and in the firſt place lay holde of Gods promiſe made to them in baptiſme. This is the cauſe of ſo much prophaneneſſe in the world.

Againe, there bee many perſons that haue beene baptized, who neuertheleſſe cannot abide to heare and reade the word of God: & the reaſon is, becauſe they obſerue not the order of their baptiſme, firſt of al to become diſciples, and then to lay hold of the promiſes of God.

They likewiſe are to be blamed, that bring vp their youth in ignorance. For they are baptized vpon condition that they ſhall become diſciples of Chriſt, when they come to yeares of diſcretion. And they are by this meanes barred from all the mercies of God: for we muſt, as good diſciples, obey the commandement, that bids vs turne and beleeue, before we can haue any benefite or profit by any of the promiſes of God.

Laſtly, we are heere taught in the working of our ſaluation, to keepe the order of God, which he hath ſet downe vnto vs in baptiſme which is, firſt of all to turne vnto God, according to all his lawes: and ſecondly, vpon our conuerſion to lay holde of the promiſes of God, and the confirmation thereof by the Sacraments. Thus ſhall we finde comfort in the promiſes of God, and haue true fellowſhip with God, if we beginne where he begins in making of his couenant with vs, and end where he ends. And this we muſt do not onely in the time of our firſt conuerſion, but alſo afterward in the the time of diſtreſſe and affliction, and at ſuch times as by frailtie wee fall and offend God. In a word, if for practiſe wee alwayes keepe our ſelues to this order, wee ſhall finde true comfort in life and death.

It followes, *Baptizing them into the name*, or, *in the name of the Father, Sonne, and holie Ghoſt*. Theſe words ſignifie: firſt, to baptize by the commandement and authority of the Father, Sonne, and holy Ghoſt: ſecondly, to baptize by and with the inuocation of the name of the true God. *Whatſoeuer yee doe in word or deede, doe it in the name of our Lord Ieſus Chriſt*, that is, by the inuocation of the name of Chriſt, *Coloſſ*.3.17. Thirdly, *to baptize in the name, &c.* ſignifies to waſh with water, in token that the partie baptized hath the name of GOD named vpon him, and that he is receiued into the houſhold or family of God, as a child of God, a member of Chriſt, and the temple of the holy Ghoſt. Thus *Iacob* ſaith in the adoption of *Ephraim* and *Manaſſes*, *Let them be mine, & let my name be called vpon them.* Gen. 48. 5. 16. And *Paul* ſaith, that the Corinthians might not be named and diſtinguiſhed by *Paul, Cephas, Apollos*, becauſe they were not baptized into their names, but into the name of Chriſt, 1. Cor. 1. 13. And this I take it to be the ful ſenſe of the phraſe.

Here we ſee what is done in baptiſme; the couenant of grace is ſolemnized betweene God and the partie baptized. And in this couenant ſome actions belong to God, and ſome to the parties baptized. Gods actions are two. The firſt is, the making of promiſe of reconciliation, that is, of remiſſion of ſinnes, and life euerlaſting, to them that are baptized and beleeue. The ſecond is, the obſignation or ſealing of this promiſe: and that is twofold: outward, or inward. The outward ſeale, is the waſhing by water: and this waſhing ſerues not to ſeale by nature, but by the inſtitution of God, in theſe words, *baptize them, &c.* and therefore *Paul* ſaith, *clenſing the Church by the waſhing of water in the word*, Eph. 5. 26. The inward ſealing is by the earneſt of Gods ſpirit, Eph. 1. 13. The action of the partie baptized, is a certaine ſtipulation, or obligation, whereby he bindes himſelfe to giue homage to the Father, Sonne, and holy Ghoſt. This homage ſtands in faith, whereby all the promiſes of God are beleeued, and in obedience to all his commandements. The ſigne of this obligation is, that the partie baptized willingly yeelds himſelfe to be waſhed with water.

It is not ſaid, *In the name of God*, but *in the name of the Father, Sonne, and holy Ghoſt*: to teach vs the right way to know & to acknowledge the true God. This knowledge ſtands in ſixe points, all here expreſſed. The firſt is, that there is one God, and no more. For though there be three that are named, yet there is but one name, that is, one in authoritie, will, & worſhip of all three. And elſewhere, men are ſaid to be baptized *in the name of the Lord*, Act. 10. 48. The ſecond is, that this one true God, is the Father, Sonne, and holy Ghoſt. A myſterie vnſearchable. The third, that theſe three are really diſtinct, ſo as the Father is firſt in order, the Sonne the ſecond, and the holy Ghoſt, not the firſt or ſecond, but the third. The fourth is, that they are all one in operation, *Ioh.* 5. 19. and ſpecially in the act of reconciliation, or couenant making. For the Father ſends the Sonne to be our Redeemer: the Sonne workes in his owne perſon, the worke of redemption: & the holy Ghoſt applies the ſame by his efficacie. The fift is, that they are all one in worſhip: for the Father, Sonne, and holy Ghoſt, are ioyntly to be worſhipped together, & God in them. The laſt is, that we are to know God, not as A he is in himſelfe, but as he hath reuealed himſelfe vnto vs in the couenant of Grace: and therfore we muſt acknowledge the Father to be our father, the Sonne to be our Redemer, the holy Ghoſt to be our comforter, and ſeeke to grow in the knowledge and experience of this.

It may be demaunded, whether baptiſme may not be adminiſtred in the name of Chriſt alone, or in the name of God, without mention of the perſons in the Godhead? *Anſ.* No. For the true forme of baptiſme is here preſcribed. If it be ſaid, that *Peter* bids them of Ieruſalem, *repent and be baptized into the name of Chriſt*, Act. 2. 38. I anſwer, that *Peters* B intent in that place is, to ſet downe not the forme of baptiſme, but the ende and ſcope thereof, which is, that we may attaine to true fellowſhip with Chriſt.

The fourth point is, concerning the endes of baptiſme, which are foure. The firſt is, that baptiſme ſerues to be a pledge vnto vs in reſpect of our weakeneſſe, of all the graces and mercies of God, and ſpecially of our vnion with Chriſt, of remiſſion of ſins, and of mortification. Secondly, it ſerues to be a ſigne of Chriſtian profeſſion before the world: and therefore it is called *the ſtipulation or interrogation of a good conſcience.* 1. *Pet.* 3. 21. Thirdly it ſerues to be a meanes of our firſt entrance or admiſſion into the viſible Church. Laſtly, C it is a meanes of vnitie. Reade Eph. 4. 5. 1. Cor. 12. 13.

The fifth point concernes the Efficacy of baptiſme. Of which there be foure neceſſarie queſtions. The firſt is, whether the Efficacy of baptiſme extend it ſelfe to all ſinnes, and to the whole life of man? For anſwer, I will ſet downe what we teach, and what the Papiſts. We teach, that the vſe of baptiſme inlargeth it ſelfe to the whole life of man, and that it takes away all ſinnes paſt, preſent, & to come: one caution remembred, that the party baptiſed, ſtand to the order of baptiſme, which is, D to turne vnto God, and to beleeue in Chriſt, and ſo to continue by a continuall renouation of faith and repentance, as occaſion ſhall be offered. Reaſons may be theſe. Firſt, the Scripture ſpeakes of them that had long before beene baptiſed, and that in the time preſent, *baptiſme ſaueth*, 1. *Pet.* 3. 21. and, *ye are buried by baptiſme, into the death of Chriſt*. Rom. 6. 4. And in the future tenſe it is ſaid, *he that beleeueth & is baptiſed, ſhall be ſaued*. And *Paul* ſaith, that *the Church is cleanſed with the waſhing of water, that it may be preſented glorious and without ſpot vnto God*. Eph. 5. 26. And all this ſhewes that baptiſme hath the ſame efficacie after, which it had before the adminiſtration thereof. Secondly, the couenant of grace is euerlaſting, *Iſa.* 54. 10. *Hoſ.* 2. 19. and the couenant is the foundation or ſubſtance of baptiſme: therefore baptiſme is not to be tied to any time: but it muſt haue his force ſo long as the couenant is of force. And this appeares by the example of the Galatians, who are now fallen away to another Goſpell after their baptiſme, and yet are inſtructed and directed by their baptiſme. Laſtly, it hath bene the doctrine of the ancient Church, that all ſins are done away by baptiſme, euen ſins to come.

Au. de nupt. & concup. l.c.33. ad Bon. l.2. c. 13.

The doctrine of the Papiſts is, that baptiſme takes away all ſinnes that go before the adminiſtration thereof: and that ſinnes after baptiſme are not taken away by baptiſme, but by the Sacrament of penance. But the doctrine is erroneous, as may appeare by the arguments which they vſe.

Argum. firſt. Circumciſion had no vſe after the adminiſtration thereof, for the aboliſhing of ſinne. Therefore neither hath baptiſme. *Anſ.* Circumciſion had. And this appeares, becauſe the Prophets put the Iewes in minde of their circumciſion, when they fell away from God, bidding them to circumciſe the foreskinne of their hearts, *Ieremie* 4.4.

Argum. ſecond. The Apoſtles vſed to call them that ſinned after baptiſme, to confeſſion of ſinne, and to repentance, or penance, *Act.*8.21. 1.*Ioh.*1.9. *Anſ.* This makes for vs: for in ſo doing they bring men to their baptiſme, and to the order ſet downe there, which is, that the party baptiſed, muſt firſt of all turne to God, & beleeue in Chriſt: and there is no new order ſet downe afterward, but onely a renewing of this firſt baptiſmall order, both in the miniſterie of the word, and in the ſupper of the Lord. And whereas they make a diſtinction of penance the vertue, and penance the Sacrament, placing the vertue before and after baptiſme, and the Sacrament onely after: for this, they haue no word of God.

Argum. third. *If a man be inlightned,* that is, baptiſed, *and then fall againe, he cannot be renewed by repentance,* which is in baptiſme, *Heb.* 6.6. *Anſ.* The text ſpeaks not of them that fall after baptiſme, but of them that fall away by an vniuerſall apoſtaſie, denying Chriſt. For it is ſaid, v.7. *that they crucifie Chriſt againe,* that is, crucifie Chriſt crucified, *and ſo make a mocke of him, and treade vnder foote the blood of Chriſt.* Heb.10.29. Againe, the text ſpeakes not particularly of repentance in baptiſme, but of all repentance whatſoeuer; yea of repentance after baptiſme. For there is no place for repentance where Chriſt is renounced.

* παραπεσόντας.

Arg. 4. Penance (as *Hierome* ſaith) is a ſecond table after ſhipwracke. *Anſw.* Repentance indeede is a ſecond table or boord, whereby a ſinner fallen from his baptiſme returnes againe to it, and ſo comes to the hauen of euerlaſting happineſſe. Thus then wee ſee that baptiſme is the true ſacrament of repentance: for repentance pertaines to the inward baptiſme.

The vſe. If baptiſme ſerue for the whole life of man: then if thou be in any miſerie or diſtreſſe, haue recourſe to thy baptiſme, and there ſhalt thou finde thy comfort, namely, that God is thy God if thou truely turne and beleeue in him. Secondly, remember euery day the obligation of homage, wherewith thou haſt bound thy ſelfe to God: ſpecially in thy temptations remember it: and ſee thou ſtand to it, and make it good.

The ſecond queſtion is, whether baptiſme aboliſh Originall ſinne, or no? The anſwer of the Papiſt is, that it doth: ſo as in the partie baptiſed, there remaineth nothing that God may iuſtly hate: and therefore he ſaith, that Originall ſinne after baptiſme, ceaſeth to be ſinne properly. We teach, and are to hold, that the perfect and intire baptiſme (in which the outward and inward baptiſme are ioyned together) aboliſheth the puniſhment of ſinne, and the guilt, that is, the obligation to puniſhment, and the fault: yet not ſimply, but in two reſpects: firſt, in reſpect of *imputation*; becauſe God doth not impute Originall ſinne to them that are in Chriſt: ſecondly, in reſpect of *dominion*; becauſe Originall ſinne reigneth not in them that are regenerate. Neuertheleſſe, after baptiſme, it remaines in them that are baptiſed, and is ſtill, and that properly, ſin. *Paul* ſaith, Rom.7.20. *If I doe that I would not, it is no more I that doe it, but ſinne that dwelleth in me doth it.* Here marke, *Paul* calles concupiſcence in himſelfe after regeneration, *ſinne*; and that properly: becauſe he ſaith it is the ſame that maketh men to ſinne. And Coloſſ. 3.5. he ſaith, *Mortifie your earthly members:* and among the reſt he nameth, *euill concupiſcence.* And to the Epheſians 4.22. *Be ye renewed in the ſpirit of your mindes.* Therefore after baptiſme ſome portions remaine ſtill of the old man, or of originall ſinne. Saint *Iohn* ſaith, 1.*Ioh.*1.8. *If we ſay we haue no ſinne, we deceiue our ſelues.* Anſwer is made, that this is ſpoken of veniall, or ſmall ſinnes: but how can they be ſmall ſinnes that are to be waſhed away with the blood of Chriſt, as he ſaith, verſe 7? And if theſe words be ſpoken of infants (as they are) then muſt concupiſcence be a ſinne in them: for they haue no actuall ſinnes. Laſtly, Chriſt ſaith, *Ioh.*13.10. *He that is all waſhed muſt haue his feete,* that is, his carnall affections, *waſhed.* Here obſerue two things. One, that defilements of ſinne remaine in them that are waſhed. The ſecond, that they are after the firſt waſhing, to be done away by Chriſt, and not by the acts of our penance.

The grounds of Popiſh doctrine in this point, are two. The firſt is this. They make three degrees of Concupiſcence. The firſt is, the proneneſſe in the fleſh to rebell againſt the law of the minde, or the proneneſſe to euill. The ſecond ſtands in the firſt motions to ſinne, which goe before conſent of will. The third, ſtands in acts of luſt ioyned with conſent of will. The third, they ſay, is forbidden in the morall law, which forbiddes and condemnes voluntarie concupiſcence: and the two firſt are not. Becauſe (as they ſpeake) concupiſcence it ſelfe with the firſt motions are not in mans power: and therefore they are rather to be tearmed defects or infirmities, then ſinnes: and that men are no more to be blamed for them then for the diſeaſes of their bodies. *Anſw.* The doctrine is falſe: for it is an euident truth that Concupiſcence with the firſt motions thereof to euill, is condemned in the Morall law. It is a Principle in expounding the law: where any actuall ſinne is forbidden, there all cauſes, occaſions, and furtherances thereof, are likewiſe forbidden. Therefore conſidering actuall concupiſcence ioyned with conſent, is forbidden in the law, Originall concupiſcence with the firſt motions thereof, beeing cauſes of the former, are likewiſe forbidden. And *Paul* ſaith, he had not knowne Luſt to be ſinne, vnleſſe the law had ſaid, *Thou ſhalt not luſt.* Rom. 7. 7. Now he was a Doctor of the law, and knew that luſt with conſent was a ſinne: for thus much the light of nature teacheth: therefore the law ſpeakes of an higher degree of luſt, namely, of luſt going before conſent.

The ſecond ground is this. When ſinne is remitted, it doth not make men guilty, but ceaſeth to be a fault: Originall ſinne therefore ceaſeth to be ſinne after baptiſme. *Anſw.* Though actuall guilt be taken away, yet potentiall guilt remaineth, namely, an aptneſſe in Originall ſinne, to make men guilty: and though it be not the fault of this or that perſon, yet it is a fault in nature, or as it is conſidered in it ſelfe.

The vſe. If originall ſinne remaine after baptiſme to the death, then we muſt humble our ſelues, and vſe to the very death, the plea of mercy and pardon, denying our ſelues, and reſting on Chriſt.

Againe, if perſons baptiſed be ſinners to the death, it may be demaunded, what difference there is betweene the godly and vngodly? *Anſw.* In them that are regenerate, there is a ſorrow for their inward corruptions, and for their ſins paſt, with a deteſtation of them: and withall there is a purpoſe in them to ſinne no more, and with this purpoſe there is ioyned an endeauour to pleaſe God in all his commandements: ſo as if they do ſinne, they can ſay with good conſcience, that they ſinned againſt their purpoſe and reſolution. This cannot the vngodly man doe.

The third point is, how baptiſme conferres grace? *Anſw.* It conferres grace: becauſe it is a meanes to giue and exhibit to the beleeuing minde Chriſt with his benefits; and this it doth by his ſignification. For it ſerues as a particular and infallible certificate to aſſure the partie baptized, of the forgiueneſſe of his ſinnes, and of his eternall ſaluation. And whereas the Miniſter, in the name of God, applies the promiſe of mercy to him that is baptiſed, it is indeed as much as if God ſhould A haue made a particular promiſe to him. In this regard, baptiſme may be well ſaid to conferre grace, as the Kings letters are ſaid to ſaue the life of the malefactour, when they do but ſignifie to him and others, that the Kings pleaſure is to ſhew fauour. Againe, baptiſme may be ſaid to confer grace, becauſe the outward waſhing of the body is a token or pledge of the grace of God: and by this pledge faith is confirmed; which is an inſtrument to apprehend or receiue the grace of God. And this confirmation is made by a kind of reaſoning in the minde, on this manner: He that vſeth the ſigne aright, ſhall receiue the thing ſignified: I (ſaith the partie baptiſed, being of yeares) vſe the ſigne aright in faith and re- B pentance: therefore I ſhall receiue the thing ſignified, remiſſion of ſinnes, and life euerlaſting. A king ſaith to his ſubiect: He that brings the head of ſuch a traytour, ſhall haue a thouſand poundes. Well: the head of the foreſaid traytour is cut off: and he that hath the head may ſay, Here is a thouſand pounds, or, this will bring me a thouſand pounds, becauſe it is vnto him as a pledge vpon the kings word of the reward of a thouſand pounds. And ſo is the waſhing in baptiſme an infallible pledge to him that beleeues, of the pardon of his ſinnes. Thus doe the ſacraments conferre grace, and no otherwiſe. One reaſon for many may be this. The word of God conferres grace (for it is the power of C God to ſaluation to them that beleeue) and this it doth by ſignifying the will of God, by the eare to the mind: now euery ſacrament is the word of God made viſible to the eye: the ſacrament therefore conferres grace by vertue of his ſignification, and by reaſon it is a pledge by the appointment of God, of his mercie and goodneſſe. It may be ſaid, a ſacrament is not onely a ſigne and a ſeale but alſo an inſtrument to conuay the grace of God to vs. *Anſw.* It is not an inſtrument hauing the grace of God tyed vnto it, or ſhut vp in it: but an inſtrument to which grace is preſent by aſſiſtance in the right vſe thereof: becauſe in and with the right vſe of the ſacrament, God conferues grace; and thus is it an inſtrument, D and no otherwiſe, that is, a morall and not a phyſicall inſtrument.

The doctrine of the Papiſt is, that the ſacrament conferres grace by the worke done: that is, that the outward action of the Miniſter conferres grace by his owne force, when the ſacrament is adminiſtred. And that it may confer grace, ſome ſay, that the ſaid action hath vertue in it for this purpoſe, which paſſeth away when the action is ended: others ſay, it hath no vertue in it, but that Gods vſing of the action eleuates it, and makes it able to conferre grace. But this doctrine is a fiction of the braine of man. *Iohn* the Baptiſt, Matth. 3. 11. makes two baptiſers, himſelfe, and Chriſt; and he diſtinguiſheth their actions: his owne action is, to waſh with water;

Thom. Summ. p. 3. q. 62. art. 4. Bellar. de Sacr. l. 2. c. 11.

and the action of Chriſt is, to waſh with the holy Ghoſt. This diſtinction he would not haue made, if he by the waſhing of water had conferred the holy Ghoſt. *Paul* ſaith, *Chriſt ſanctifieth his Church by the waſhing of water, through the word*, Eph.5.26. Baptiſme therefore doth not conferre grace, becauſe the bodie is waſhed with water: but becauſe when it is waſhed, the word of promiſe is beleeued and receiued. The Apoſtles are called, *fellow-workers with God*, 1. Cor. 3. 9 and yet in the worke of regeneration, and in giuing life, they are not any thing, verſe, 7. *Peter* ſaith directly, *that the waſhing away of the filth of the fleſh doth not ſaue, but the ſtipulation that a good conſcience makes to God*, 1.*Pet*.3.21. The worke of creation is from God immediately and only: now regeneration is a worke of creation: and therfore it is of God immediately, and not immediately from the Sacrament, and mediately from God. The fleſh of Chriſt is eleuated and exalted aboue the condition of all creatures: neuertheleſſe vertue to giue life, is not in the fleſh of Chriſt, but in the godhead: much leſſe then ſhall the Sacraments haue vertue in them to conferre grace. Faith is ſaid to iuſtifie, yet not by his owne vertue: for it doth not cauſe our iuſtification, but ſerue as a meanes to apprehend it, when it is cauſed by God: how then ſhall the Sacraments cauſe iuſtification? Laſtly, if the outward waſhing of the body be eleuated aboue his naturall condition, in the adminiſtration of baptiſme, then ſo oft as the outward element is vſed in any Sacrament, there is a miracle wrought: and Miniſters of Sacramenrs are workers of miracles, which may not be ſaid.

Againe, their doctrine is erronious, in that they teach, that the outward act in the Sacrament performed by the Miniſter, conferres grace, where there is no gift of faith to receiue that which is conferred: contrarie to that ſaying, *Ioh*.1.12. *As many as receiued him, he gaue this power to be the ſonnes of God*. Indeed they ſay, there muſt be faith and repentance to diſpoſe the partie: but this diſpoſition ſerues onely to take away impediments, and not to inable vs to receiue that which God giueth.

The vſe. We muſt not thinke it ſufficient that we come to the Church, heare Gods word, and pray, contenting our ſelues in the worke done. For thus ſhall we deceiue our ſelues: but in doing theſe acts of religion, we muſt in our hearts turne vnto God, and by faith imbrace his promiſes: otherwiſe the beſt actions we doe ſhall be vnprofitable vnto vs, Heb.4.2.

Againe, if the vſing of the element in the Sacrament doe not conferre grace, then be aſſured that charmes and ſpels, be the words neuer ſo good, haue no vertue in them to doe vs good but by diabolicall operation.

The laſt queſtion is, whether baptiſme imprint a Character or marke in the ſoule, A which is neuer blotted out? *Anſ*. In Scripture there is a two-fold marke of diſtinction, one viſible, the other inuiſible. Of the firſt kinde, was the blood of the paſchall lambe, in the firſt paſſeouer: for by it the firſt borne of the Iſraelites were marked, when the firſt borne of the Egyptians were ſlaine. Of this kind is baptiſme: for by it Chriſtian people are diſtinguiſhed from Iewes, Turkes, and infidels. The inuiſible marke is two-fold. The firſt, is the eternall election of God, 2. Tim. 2, 19. *The foundation of God ſtands ſure, and hath this ſeale, The Lord knowes who are his*. By vertue of this, Chriſt ſaith, *I know my ſheepe, Ioh*.10. And by this the Elect of all nations are marked, Apoc.7. and 9. The ſecond is the gift of rege- B neration, which is nothing elſe but the imprinting of the image of God in the ſoules of men: and by this beleeuers are ſaid to be *ſealed*, Eph.1.13 2.Cor.1.22. And baptiſme is a meanes to ſee this marke in vs; becauſe it is the lauer of regeneration.

The Papiſts haue deuiſed another worke, which they call the *Indeleble character*: and they make it to be a diſtinct thing from regeneration: and they ſay, it is imprinted in the ſoules of all men, good and badde, and remaines in them when they are condemned. What this marke ſhould be they cannot tell; ſome make it a qualitie; ſome, a relation: but indeede there is no Scripture for it, the truth is, it is a meere fiction of the braine of C man.

The ſixth point to be handled concernes the Neceſſity of Baptiſme. Here we muſt put difference betweene the couenant of grace, and baptiſme, which is the confirmation or ſeale of the couenant. To make couenant with God, and to be in the ſaid couenant, is abſolutely neceſſarie to ſaluation: for vnleſſe God be our God, & we the ſeruants of God we cannot be ſaued.

Baptiſme it ſelfe is neceſſarie in part: firſt, in reſpect of the commaundement of God, who hath inioyned vs to vſe it: ſecondly, in reſpect of our weakneſſe; who haue need of al D helps that may confirme our faith. Yet baptiſme is not ſimply neceſſarie to ſaluation: for the want of baptiſme (when it cannot be had) doth not condemne; but the contempt of it when it may be had: and the contempt is pardonable, if men repent afterward: for the children of beleeuing parents are borne holy. 1.Cor.7.14. and theirs is the kingdome of of God: and therefore, if they die before baptiſme, they are ſaued. The theefe vpon the croſſe, and many holy Martyrs, haue died without baptiſme, and are in the kingdome of heauen.

It is obiected, that the male child, which is not circumciſed muſt (by Gods commaundement) be cut off from the people of God, Gen.17.14. and therefore he that is not baptiſed muſt alſo be cut off. *Anſw*. The text is ſpoken and meant, not of infants, but of men

of

A of yeares, who being till then vncircumciſed, deſpiſe the ordinance of God, and refuſe to be circumciſed. And this appeares by the reaſon following: *for he hath made my couenant voide*: now infants doe not this, but their parents, or men of yeares.

Secondly, the ſpeech of Chriſt is obiected, *Ioh. 3. 5. Except a man be borne of water and the holy Ghoſt, he cannot enter into the kingdome of God. Anſw.* Chriſt alludes to the waſhings of the old Teſtament, Ezec. 36. 25. and withall giues an expoſition of them, on this manner. Thou art a Phariſie, & loueſt much waſhing: but if thou wouldeſt enter into the kingdome of heauen, thou muſt be waſhed with cleane B water, that is, borne anew by the holy Ghoſt. Againe, I anſwer, that if the words be meant of baptiſme, they carry this ſenſe. The kingdome of heauen doth not ſignifie life eternall, but the Church of the new Teſtament, and that in his viſible eſtate, Mark. 9. 1. and baptiſme makes men viſible members of the Church, & regeneration by the ſpirit makes them true and liuely members. Here then baptiſme is made neceſſarie, not in reſpect of eternall life, but in reſpect of our admiſſion and entrance into the Church whereof it is now the onely meanes.

The ſeauenth point, is touching the Circumſtances of baptiſme, which are fiue. The firſt, concernes the perſons which are to C adminiſter baptiſme, of whome I propound foure queſtions.

The firſt is, whether not onely Miniſters of the word, but alſo lay-perſons (as they are called) or meere priuate men, may adminiſter baptiſme? *Anſw.* Miniſters of the word onely. For, to baptiſe is a part of the publike Miniſtery, Matth. 28. 18. *Goe teach all nations baptizing them.* And marke how preaching and baptizing are ioyned together: and things which God hath ioyned, no man may ſeparate. Againe, he that muſt performe any part of the publike Miniſtery, muſt haue a calling, Rom. 10. 14. Heb. 3. 5. but meere priuate perſons haue no calling to this buſineſſe. And whatſoeuer is not of faith, is ſinne: now the D Adminiſtration of baptiſme by priuate perſons is without faith. For there is neither precept, nor fitte example for it in the word of God.

The example of *Zippora* is alleadged, Exod. 4. 28. who circumciſed her child. *Anſw.* The example is many waies diſcommendable. For ſhe did it in the preſence of her husband, when there was no neede: ſhee did it in haſt, that ſhe might haue preuented her husband: ſhee did it in anger: for ſhee caſt the fore-skin at the feete of *Moſes*. And it ſeemes ſhee was no beleeuer, but a meere Madianite. For ſhee contemned circumciſion, when ſhee called her husband *a man of blood, by reaſon of the circumciſion of the child.* verſ. 26. and in this reſpect it ſeemes, *Moſes* either put her away, or ſhee went away when he went downe to Egypt.

Againe, it is obiected, that priuate perſons may teach: and therefore baptiſe. *Anſw.* Priuate teaching, and miniſteriall teaching are diſtinct in kind, as the authoritie of a maſter of a family, is diſtinct in kind from the authority of a Magiſtrate. A priuate perſon, as a father or maſter, when he teacheth the word of God, he doth it by right of a maſter or father, and he is mooued to doe it by the law of charitie: but Miniſters when they teach, are mooued to teach by ſpeciall calling, and they doe it with authoritie, as Embaſſadours in the roome and ſtead of Chriſt, 2. Cor. 5. 21. Againe, though a priuate man might diſpenſe the word alone: yet doth it not follow that he may adminiſter both the word and the ſeale thereof, both which are ioyned in baptiſme, and ioyntly adminiſtred.

The ſecond queſtion is, whether baptiſme adminiſtred by a wicked man, or an heretike, be indeed true baptiſme? *Anſw.* If the ſaid party be admitted to ſtand in the roome of a true paſtor or Miniſter; and keepe the right forme in baptiſing, according to the inſtitution, it is true baptiſme. The Scribes and Phariſies the chiefeſt Doctours of the Iewes, were not of the tribe of Leui, but of other tribes: & they were indeede, euen the beſt of them, but heretikes and apoſtataes, and conſequently to be depoſed and excommunicate: neuertheles, becauſe they were in the place of good teachers, and ſate in *Moſes* chaire, that is, taught ſundry points of *Moſes* doctrine: therefore Chriſt ſaith, *heare them*, Matth. 23. 1. And to this effect was the concluſion of the Churches in Africa, againſt *Cyprian*.

Vpon the ſame ground the ſame anſwer is to be made, if it be demaunded, whether baptiſme adminiſtred by him that cannot preach, be of force or no? It were indeed to bee wiſhed that all Miniſters of holy things were preachers of the word: neuertheleſſe, if ſuch as preach not, ſtand in the roome of lawful paſtors, and keepe the forme of baptiſme, it is baptiſme indeed.

The third queſtion is, whether an Intention to baptiſe, be neceſſarie in him that baptiſeth? *Anſw.* If the word of Inſtitution come to the Element, it is a Sacrament whatſoeuer the miniſter intend. *Paul* reioyced that Chriſt was preached, though many preached him of enuie or contention, intending no good. *Phil.* 1. 16. And the Prieſt in the Maſſe pronouncing the words of conſecration, if he intend not to conſecrate (in Popiſh learning) there is no conſecration: and thus the bread eleuated is meere bread, and not the bodie of Chriſt: and conſequently the people adore not Chriſt, but an idol. The intention therefore of the minde is not neceſſarie, ſo be it the Inſtitution be obſerued. And the efficacy of the Sacrament depends not on the will of man, but on the will of God.

The laſt queſtion is, what is the duty of the

A Miniſter in baptiſing? *Anſw.* He ſtands in the roome of God: and what he doth according to the Inſtitution, it is as much as if God himſelfe had done it with his owne hand from heauen. And therefore, when the Miniſter applieth water, (which is the ſigne and pledge of grace,) to the body, he doth withall apply the Promiſe of remiſſion of ſinnes and life euerlaſting, to the partie baptiſed. And that is as much as if God ſhould ſay to the partie, calling him by his name, I freely giue vnto thee the pardon of thy ſinnes, and life euerlaſting, vpon condition thou keepe the order ſet downe in baptiſme, which is, to turne vnto me, and to beleeue in Chriſt. Here we ſee a B ground of ſpeciall faith: for if God for his part by the hand of the Miniſter apply the promiſe of mercie vnto euery particular beleeuer: euery particular beleeuer is againe by a ſpeciall faith to receiue the promiſe. Again, the conſideration of this which God hath done for vs in baptiſme, muſt mooue vs ſeriouſly to turne vnto him according to all his lawes, and by faith of our hearts to apprehend his mercifull promiſes, and to reſt on them. For when God ſhall ſpeake vnto vs particularly, and as it were, aſſure vs of his mercies with his owne hand and ſeale, we muſt needes be much mooued and affected therewith.

The ſecond circumſtance is concerning C the perſons to be baptiſed: and they are all ſuch as be in the Couenant, in likelihood, or in the iudgement of charitie. For the ſeale may not be denyed to them that bring the tables of the couenant. And they are of two ſorts: Men of yeares, and Infants.

Men of yeares that ioyne themſelues to the true Church, are to be baptiſed: yet before their baptiſme, they are to make confeſſion of their faith, and to promiſe amendment of life. Act. 2. 38. and 10. 38. And thus places of Scripture that require actuall faith, and amendment of life in them that are baptiſed, are to be vnderſtood of men of yeares.

Infants of beleeuing parents are likewiſe to be baptiſed. The grounds of their bap- D tiſme are theſe. Firſt, the commandement of God, Matth. 28. 18. *Baptiſe all nations, &c.* in which words the baptiſme of infants is preſcribed. For the Apoſtles by vertue of this commiſſion baptiſed whole ſamilies. Act. 16. 15. and 33. Againe, circumciſion of Infants was commanded by God, Gen. 17. 14. and Baptiſme in the new Teſtament, ſucceedes in the roome of Circumciſion. Col. 2. 11. therefore baptiſme of infants is likewiſe commanded. The ſecond ground is this: Infants of beleeuing parents, are in the couenant of grace: for this is the tenour of the couenant. *I will be thy God, and the God of thy ſeede,* Gen. 17. 7. It may be ſaid, that this promiſe was made in this ſort onely to *Abraham,* becauſe he was to be the father of the faithfull. *Anſw.* It pertaines to all beleeuing parents. Exod. 20. God promiſeth *to ſhew mercie to thouſands of them that loue him.* Act. 2. 39. *Peter* ſaith to the Iewes that heard him preach, *The promiſes belong to you, and to your children,* *Paul* ſaith, *If the parents beleeue, the children are holy,* 1. Cor. 7. 14. If holy, then are they in the Couenant: now they are holy, becauſe we are in the iudgement of Chriſtian charitie, to eſteeme them all as regenerate and ſanctified, ſecret iudgements (in the meane ſeaſon) left to God. Now then, becauſe infants are in the couenant, they are to be baptiſed. For this is the reaſon of Saint *Peter:* To whom the promiſes belong, to them belongeth baptiſme: but to you and your children belong the promiſes: therefore you & your children are to be baptiſed. Act. 2. 38, 39.

It may be obiected, that we cannot tell, whether infants be indeede the children of God, or no: & if they be not children of God, we may not baptiſe them. *Anſw.* The ſame may be ſaid of men of yeares: for we know not whether they be indeed the children of God. And therefore we may by the like reaſon exclude them from all Sacraments. Againe, we are to preſume (in all likelihood) that infants of beleeuing parents, are the children of God, becauſe in their conception and birth, God begins to manifeſt his election: ſhewing himſelfe a God, not onely to the parents, but alſo to their ſeede.

Secondly, it is obiected, that infants haue no faith; & conſequently, that baptiſme is vnprofitable vnto them. *Anſw.* Some thinke, they haue faith, as they haue regeneration, that is, the inclination or ſeede of faith. Others ſay, that the faith of the parents is alſo the faith of their children: becauſe the parents by their faith, receiue the promiſe of God, both for themſelues and their children: and thus to be borne in the Church of beleeuing parents, is in ſtead of the profeſſion of faith. To this ſecond opinion I rather incline, becauſe it is the auncient and receiued doctrine of the Church.

Thirdly, it is alleadged, that infants know not what is done, when they are baptiſed. *Anſw.* For all this, baptiſme hath his vſe in them: for it is a ſeale of the couenant, and a meanes to admit them into the fellowſhip of the viſible Church, whereof for right they are members. A father makes a purchace for himſelfe and his children: at the time of the ſealing the children know not what is done; & yet the purchaſe is not made in vaine for them.

It may be demanded, whether the children of Turkes and Iewes are to be baptiſed? *Anſ.* No: becauſe the parents are forth of the couenant.

Secondly, it is demaunded, whether the children of profeſſed Papiſts, are to be baptiſed? *Anſw.* The parents are perſons baptiſed in the name of the Father, Sonne, and holy Ghoſt. And though the Papacie be not the of yeares, who being till then vncircumciſed, deſpiſe the ordinance of God, and refuſe to be circumciſed. And this appeares by the reaſon following; *for he hath made my couenant voide*: now infants doe not this, but their parents, or men of yeares.

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The ſeauenth point, is touching the Circumſtances of baptiſme, which are fiue. The firſt, concernes the perſons which are to adminiſter baptiſme, of whome I propound foure queſtions.

The firſt is, whether not onely Miniſters of the word, but alſo lay-perſons (as they are called) or meere priuate men, may adminiſter baptiſme? *Anſw.* Miniſters of the word onely. For, to baptiſe is a part of the publike Miniſtery, Matth.28.18. *Goe teach all nations baptizing them.* And marke how preaching and baptizing are ioyned together: and things which God hath ioyned, no man may ſeparate. Againe, he that muſt performe any part of the publike Miniſtery, muſt haue a calling, Rom.10.14. Heb.3.5. but meere priuate perſons haue no calling to this buſineſſe. And whatſoeuer is not of faith, is ſinne: now the Adminiſtration of baptiſme by priuate perſons is without faith. For there is neither precept, nor fitte example for it in the word of God.

The example of *Zippora* is alleadged, Exod. 4.28. who circumciſed her child. *Anſw.* The example is many waies diſcommendable. For ſhe did it in the preſence of her husband, when there was no neede: ſhee did it in haſt, that ſhe might haue preuented her husband: ſhee did it in anger: for ſhee caſt the fore-skin at the feete of *Moſes*. And it ſeemes ſhee was no beleeuer, but a meere Madianite. For ſhee contemned circumciſion, when ſhee called her husband *a man of blood, by reaſon of the circumciſion of the child.* verſ. 26. and in this reſpect it ſeemes, *Moſes* either put her away, or ſhee went away when he went downe to Egypt.

Againe, it is obiected, that priuate perſons may teach: and therefore baptiſe. *Anſw.* Priuate teaching, and miniſteriall teaching are diſtinct in kind, as the authoritie of a maſter of a family, is diſtinct in kind from the authority of a Magiſtrate. A priuate perſon, as a father or maſter, when he teacheth the word of God, he doth it by right of a maſter or father, and he is mooued to doe it by the law of charitie: but Miniſters when they teach, are mooued to teach by ſpeciall calling, and they doe it with authoritie, as Embaſſadours in the roome and ſtead of Chriſt, 2. Cor. 5.21. Againe, though a priuate man might diſpenſe the word alone: yet doth it not follow that he may adminiſter both the word and the ſeale thereof, both which are ioyned in baptiſme, and ioyntly adminiſtred.

The ſecond queſtion is, whether baptiſme adminiſtred by a wicked man, or an heretike, be indeed true baptiſme? *Anſw.* If the ſaid party be admitted to ſtand in the roome of a true paſtor or Miniſter, and keepe the right forme in baptiſing, according to the inſtitution, it is true baptiſme. The Scribes and Phariſies the chiefeſt Doctours of the Iewes, were not of the tribe of Leui, but of other tribes: & they were indeede, euen the beſt of them, but heretikes and apoſtataes, and conſequently to be depoſed and excommunicate: neuertheles, becauſe they were in the place of good teachers, and ſate in *Moſes* chaire, that is, taught ſundry points of *Moſes* doctrine: therefore Chriſt ſaith, *heare them*, Matth. 23. 1. And to this effect was the concluſion of the Churches in Africa, againſt *Cyprian*.

Vpon the ſame ground the ſame anſwer is to be made, if it be demaunded, whether baptiſme adminiſtred by him that cannot preach, be of force or no? It were indeed to bee wiſhed that all Miniſters of holy things were preachers of the word: neuertheleſſe, if ſuch as preach not, ſtand in the roome of lawful paſtors, and keepe the forme of baptiſme, it is baptiſme indeed.

The third queſtion is, whether an Intention to baptiſe, be neceſſarie in him that baptiſeth? *Anſw.* If the word of Inſtitution come to the Element, it is a Sacrament whatſoeuer the miniſter intend. *Paul* reioyced that Chriſt was preached, though many preached him of enuie or contention, intending no good. *Phil.* 1.16. And the Prieſt in the Maſſe pronouncing the words of conſecration, if he intend not to conſecrate (in Popiſh learning) there is no conſecration: and thus the bread eleuated is meere bread, and not the bodie of Chriſt: and conſequently the people adore not Chriſt, but an idol. The intention therefore of the minde is not neceſſarie, ſo be it the Inſtitution be obſerued. And the efficacy of the Sacrament depends not on the will of man, but on the will of God.

The laſt queſtion is, what is the duty of the

Miniſter in baptiſing? *Anſw.* He ſtands in the roome of God: and what he doth according to the Inſtitution, it is as much as if God himſelfe had done it with his owne hand from heauen. And therefore, when the Miniſter applieth water, (which is the ſigne and pledge of grace,) to the body, he doth withall apply the Promiſe of remiſſion of ſinnes and life euerlaſting, to the partie baptiſed. And that is as much as if God ſhould ſay to the partie, calling him by his name, I freely giue vnto thee the pardon of thy ſinnes, and life euerlaſting, vpon condition thou keepe the order ſet downe in baptiſme, which is, to turne vnto me, and to beleeue in Chriſt. Here we ſee a ground of ſpeciall faith: for if God for his part by the hand of the Miniſter apply the promiſe of mercie vnto euery particular beleeuer: euery particular beleeuer is againe by a ſpeciall faith to receiue the promiſe. Again, the conſideration of this which God hath done for vs in baptiſme, muſt mooue vs ſeriouſly to turne vnto him according to all his lawes, and by faith of our hearts to apprehend his mercifull promiſes, and to reſt on them. For when God ſhall ſpeake vnto vs particularly, and as it were, aſſure vs of his mercies with his owne hand and ſeale, we muſt needes be much mooued and affected therewith.

The ſecond circumſtance is concerning the perſons to be baptiſed: and they are all ſuch as be in the Couenant, in likelihood, or in the iudgement of charitie. For the ſeale may not be denyed to them that bring the tables of the couenant. And they are of two ſorts; Men of yeares, and Infants.

Men of yeares that ioyne themſelues to the true Church, are to be baptiſed: yet before their baptiſme, they are to make confeſſion of their faith, and to promiſe amendment of life. Act. 2. 38. and 10. 38. And thus places of Scripture that require actuall faith, and amendment of life in them that are baptiſed, are to be vnderſtood of men of yeares.

Infants of beleeuing parents are likewiſe to be baptiſed. The grounds of their baptiſme are theſe. Firſt, the commandement of God, Matth. 28. 18. *Baptiſe all nations, &c.* in which words the baptiſme of infants is preſcribed. For the Apoſtles by vertue of this commiſſion baptiſed whole families. Act. 16. 15. and 33. Againe, circumciſion of Infants was commanded by God, Gen. 17. 14. and Baptiſme in the new Teſtament, ſucceedes in the roome of Circumciſion. Col. 2. 11. therefore baptiſme of infants is likewiſe commanded. The ſecond ground is this: Infants of beleeuing parents, are in the couenant of grace: for this is the tenour of the couenant. *I will be thy God, and the God of thy ſeede,* Gen. 17. 7. It may be ſaid, that this promiſe was made in this ſort onely to *Abraham,* becauſe he was to be the father of the faithfull. *Anſw.* It pertaines to all beleeuing parents. Exod.

A 20. God promiſeth *to ſhew mercie to thouſands of them that loue him.* Act. 2. 39. *Peter* ſaith to the Iewes that heard him preach, *The promiſes belong to you, and to your children,* *Paul* ſaith, *If the parents beleeue, the children are holy,* 1. Cor. 7. 14. If holy, then are they in the Couenant: now they are holy, becauſe we are in the iudgement of Chriſtian charitie, to eſteeme them all as regenerate and ſanctified, ſecret iudgements (in the meane ſeaſon) left to God. Now then, becauſe infants are in the couenant, they are to be baptiſed. For this is the reaſon of Saint *Peter:* To whom the promiſes belong, to them belongeth baptiſme: but to you and your children belong the promiſes: B therefore you & your children are to be baptiſed. Act. 2. 38, 39.

It may be obiected, that we cannot tell, whether infants be indeede the children of God, or no: & if they be not children of God, we may not baptiſe them. *Anſw.* The ſame may be ſaid of men of yeares: for we know not whether they be indeed the children of God. And therefore we may by the like reaſon exclude them from all Sacraments. Againe, we are to preſume (in all likelihood) that infants of beleeuing parents, are the children of God, becauſe in their conception and birth, God begins to manifeſt his election: ſhewing himſelfe a God, not onely to C the parents, but alſo to their ſeede.

Secondly, it is obiected, that infants haue no faith; & conſequently, that baptiſme is vnprofitable vnto them. *Anſw.* Some thinke, they haue faith, as they haue regeneration, that is, the inclination or ſeede of faith. Others ſay, that the faith of the parents is alſo the faith of their children: becauſe the parents by their faith, receiue the promiſe of God, both for themſelues and their children: and thus to be borne in the Church of beleeuing parents, is in ſtead of the profeſſion of faith. To this ſecond opinion I rather incline, becauſe it is the auncient and receiued doctrine of the Church.

Thirdly, it is alleadged, that infants know not what is done, when they are baptiſed. D *Anſw.* For all this, baptiſme hath his vſe in them: for it is a ſeale of the couenant, and a meanes to admit them into the fellowſhip of the viſible Church, wherof for right they are members. A father makes a purchace for himſelfe and his children: at the time of the ſealing the children know not what is done; & yet the purchaſe is not made in vaine for them.

It may be demanded, whether the children of Turkes and Iewes are to be baptiſed? *Anſ.* No: becauſe the parents are forth of the couenant.

Secondly, it is demaunded, whether the children of profeſſed Papiſts, are to be baptiſed? *Anſw.* The parents are perſons baptiſed in the name of the Father, Sonne, and holy Ghoſt. And though the Papacie be not the

Church of God, yet is the Church of God A hidden in the papacie, and to be gathered out of it: & for this cauſe, baptiſme remaines ſtill in the church of Rome. For this cauſe I thinke, that infants of profeſſed Papiſts may be baptized, two cautions obſerued: the firſt, that the foreſaid parents deſire this baptiſme: the ſecond, that there be ſureties which promiſe the education of the children in the true faith.

Thirdly, it may be demaunded, whether the children of wicked Chriſtians, that is, of ſuch as hold in iudgement true religion, and deny it in their liues, may be baptiſed? *Anſw.* They may: for all without exception, that were borne of circumciſed Iewes, (whereof many were wicked) were circumciſed. And we B muſt not onely regard the next parents, but alſo the aunceſtours: of whom it is ſaid, *If the roote be holy, the branches are holy*, Rom. 11. Vpō this ground, children borne in fornication, may be baptized, ſo be it, there be ſome to anſwer for them, beſide the parents. And there is no reaſon, that the wickedneſſe of the parent, ſhould preiudice the child in things pertaining to life eternall.

Laſtly, it may be demaunded, whether the children of parents excommunicate, may be baptiſed? *Anſw.* Yea, if there be any beſide the parents to anſwer for the child. For the parents after excommunication remaine ſtill (for Right) members of the Church, hauing ſtill a right to the kingdome of heauen: out of C which they are not caſt abſolutely, but with condition, vnleſſe they repent: and in part; that is, in reſpect of communion, or vſe of their libertie, but not in reſpect of right or title: euen as a freeman of a corporation impriſoned, remaines a freeman, though for the time he hath no vſe of his libertie.

The third circumſtance concernes the time. Here one queſtion may be mooued: How oft baptiſme is to be adminiſtred? *Anſ.* But once: for the efficacie of baptiſme extends it ſelfe to the whole life of man: and we are but once borne againe, and once ingrafted into Chriſt. Here let it be obſerued, that the gift of regeneration is neuer vtterly extinguiſhed: for if a man be the ſecond time D borne againe, he muſt be baptized againe & againe: becauſe baptiſme is the Sacrament of initition. It may be ſaid, that a man may remain ſtill ingrafted into Chriſt, & by his own wickedneſſe make himſelfe a dead member. I anſwer, that al the members of the myſtical body of Chriſt, are liuing members. *The ſpirituall temple is made of liuing ſtones*, 1. *Pet.* 2. 5. And marke what *Paul* ſaith, *All the body of Chriſt increaſeth with the increaſing of God*, Col. 2. 19. & Eph. 2.21. Beleeuers are of the bone and fleſh of Chriſt: now there is no part of the bone and fleſh of Chriſt that dieth.

The laſt circumſtance is touching the place: & that is, the publike aſſembly or congregation of the people of God. Becauſe baptiſme is a part of the publike miniſterie, and a dependance vpon the preaching of the word of God. Secondly, the whole congregation is to make profite by the enarration of the inſtitution of baptiſme: and laſtly, the ſaid congregation is by praier to preſent the infant baptiſed vnto God, and to intreate for the ſaluation thereof, the praier of many beeing moſt effectuall.

The Eight and laſt point followes, concerning the vſe of baptiſme. And firſt of all, our baptiſme muſt put vs in minde, that we are admitted and receiued into the family of God: and conſequently, that we muſt carrie our ſelues as the ſeruants of God. And that we may doe ſo indeede, we muſt deuide our liues into two parts, the life paſt, and life to come. Touching the life that is paſt, we muſt performe three things. The firſt is *Examination*, whereby we muſt call our ſelues to an account for all our ſinnes, euen from the cradle: the ſecond is *Confeſſion*, whereby we muſt with ſorrowfull hearts bewaile and acknowledge the ſame ſinnes, in the preſence of God, accuſing & condemning our ſelues for them. The third is, *Deprecation*, whereby we are to intreat the Lord, in the name of Chriſt, and that moſt inſtantly from day to day till we receiue a comfortable anſwer, in the peace of conſcience and ioy of the holy Ghoſt.

And for the life to come, there muſt be two things in vs? the firſt is, the purpoſe of not ſinning; and it muſt be a liuely and diſtinct purpoſe, daily renewed in vs, euen as we renue our daies: ſo as we may ſay, if wee ſinne it is againſt our purpoſe and reſolution. The ſecond is, an indeauour to performe new obedience, according to all the commaundements of God. Theſe things if we doe, we ſhall ſhew our ſelues to be the ſeruants of God. And of all theſe things, baptiſme muſt be (as it were) a daily ſermon vnto vs: and ſo oft to thinke on them, as oft as we thinke or ſpeake of our names giuen vs in baptiſme. This is the doctrine of *Paul*, who teacheth vs that we muſt be conformable to the death and reſurrection of Chriſt, becauſe we haue beene baptiſed, Rom. 6. 3.4.

Againe, our baptiſme into the name of the father, &c. muſt teach vs, that we muſt learne to know and acknowledge God aright; that is, to acknowledge him to be our God, and father in Chriſt: to acknowledge his preſence and therefore to walke before him; to acknowledge his prouidence, and therefore to caſt our care on him; to acknowledge his goodneſſe and mercie, in the pardon and free forgiueneſſe of our ſinnes.

Thirdly, Our baptiſme muſt be vnto vs a ſtore-houſe of all comfort in the time of our neede. If thou be tempted by the diuell, oppoſe againſt him thy baptiſme, in which God hath promiſed and ſealed vnto thee the pardon of thy ſinnes, and life euerlaſting.

If thou be troubled with doubtings & weakneſſe of faith, conſider that God hath giuen thee an earneſt & pledge of his louing kindneſſe to thee. We vſe often to looke vpon the wills of our fathers and grand-fathers, that we may be reſolued in matters of doubt: and ſo, often looke vpon the will of thy heauenly father ſealed & deliuered to thee in thy baptiſme, and thou ſhalt the better be reſolued in the middeſt of all thy doubts. If thou lie vnder any croſſe or calamitie, haue recourſe to thy baptiſme, in which God promiſed to be thy God, and of this promiſe hee will not faile thee.

Laſtly, if a man would be a ſtudent in Diuinity, let him learne & practiſe his baptiſme. Commentaries are needefull to the ſtudie of the Scriptures: and the beſt commentarie to a mans own ſelfe is his own baptiſme. For if a man haue learned to know aught, and to practiſe his owne baptiſme, he ſhal the better be able to vnderſtand the whole: and without this helpe, the Scriptures themſelues ſhall be as a riddle vnto vs.

The fourth point wherby the gift of adoption is deſcribed, is the ground thereof, in theſe words, *Ye haue put on Chriſt: and all are one in Chriſt.* The phraſe which *Paul* vſeth is borrowed from the cuſtome of them that were baptized in the Apoſtles dayes, who put off their garments, when they were to be baptiſed, and put on new garments after baptiſme. To put on a garment, is to apply it to the body, and to vſe or weare it. And to put on Chriſt, is to be ioyned neerely to Chriſt, and to haue ſpirituall fellowſhip with him. Here then the foundation of our adoption is in two things, our vnion with Chriſt, and our communion with him. Of which we are ſomwhat to be aduertiſed, for the better vnderſtanding of the text.

The vnion with Chriſt, is a worke of God whereby all beleeuers are made one with Chriſt. Here two queſtions are to be demanded. The firſt, in what reſpect, or for what cauſe are they ſaide to bee one with Chriſt? *Anſwer.* They are not one with him in conceit or imagination: for this coniunction is in trueth a reall coniunction. *Iohn* 17. 22. Chriſt prayes, *That all beleeuers may bee one with him, as he is one with the Father.* Secondly, they are not one barely by conſent of heart and affection: for thus all families & friends are one: and they of Ieruſalem are ſaid thus to be *of one heart and minde, Acts* 4.32. Thirdly, they are not one in ſubſtance, for ſo many beleeuers as there are, ſo many diſtinct perſons are there: & euery one of them diſtinct from the perſon of Chriſt: and the ſubſtance of the godhead of Chriſt is incommunicable: and the fleſh of Chriſt is in heauen, and ſhall there abide vntill the laſt iudgement: whereupon it can not be mixed or compounded with our ſubſtances. Laſtly, beleeuers are not one with Chriſt by transfuſion of the properties and qualities of the godhead or manhood vnto vs. It may be ſaid, how then are they one with him? I anſwer by one and the ſame ſpirite dwelling in Chriſt and in all the members of Chriſt, 1.*Cor.*6.17. *Hee that cleaueth to the Lord, is one ſpirite.* *Paul* ſaith in this ſenſe, *Ephe.*2.14. that Chriſt maketh the two diſtinct nations of Iewes and Gentiles *one new man.* Saint *Iohn* ſaith, that *Chriſt dwels in vs, and we in him by the ſpirite*, 1.*Iohn* 3.23. For the better conceiuing of this, ſuppoſe a man whoſe head lies in Italie, his armes in Germany and Spaine, his feete in England: ſuppoſe further, that one and the ſame ſoule extends it ſelfe to all the foreſaid parts, and quickens them all: they are all now become one in reſpect of one and the ſame ſoule, and all concurre as members to one and the ſame body: euen ſo, all the Saints in heauen, and all beleeuers vpon earth, hauing one and the ſame ſpirit of Chriſt dwelling in them, are all one in Chriſt.

The ſecond queſtion is, how are all beleeuers made one with Chriſt? *Anſ.* By a donation on Gods part, whereby Chriſt is giuen vnto vs, and by a receiuing on our part. The donation is whereby Chriſt is made ours for right, ſo as a man may ſay truely, Chriſt is mine with al his benefits. Of this donation 4. things are to be obſerued. The firſt is, that Chriſt himſelfe and whole Chriſt is giuen to vs: for here we are ſaid to put on Chriſt. Here a diſtinction muſt be obſerued: the godhead of Chriſt is giuen to vs, not in reſpect of ſubſtance which is incommunicable, but only in reſpect of operation. But the very fleſh or manhood of Chriſt is really giuen to the beleeuing heart, *Ioh.*6.54,56. By it we receiue eternall life from the godhead, and by it God is ioyned to man, and man to God. The 2. is, that Chriſt giues his merite & ſatisfaction to them that beleeue. And this ſatisfaction imputed, is the couer whereby our ſins are couered, *Pſa.*32.1. & the white robes dipped in the blood of Chriſt, *Reuel.*7.14. Thirdly, Chriſt giues the efficacy of his ſpirit to make vs conformable to himſelfe in holines and newnes of life: and thus *he makes vs put off the old man, and put on the new man, created after God in righteouſnes and holines, Eph.*4.24 The 4. is, that the word preached and the ſacraments, are (as it were) the hand of God whereby he exhibites and giues Chriſt vnto vs with all his benefits.

Of our receiuing of Chriſt giuen by God, two things muſt be obſerued: one is, that we muſt there receiue Chriſt, where God offers and giues him, that is, in the word and ſacraments. The ſecond is, that faith is our hand, whereby wee receiue Chriſt, and this receiuing is done by a ſupernaturall act of the mind, whereby wee beleeue Chriſt with his benefits to be ours, *Iohn* 1.12. Thus wee ſee how wee are one with Chriſt, and Chriſt with vs.

Communion with Chriſt is, whē we haue,

poſſeſſe, and inioy Chriſt and his benefites: and that is partly in this life, and fully in the life to come. Of this communion ſpeakes *Salomon* at large in the Song of Songs, and *Dauid, Pſal.45.*

The vſe. In that we are to put on Chriſt, we are put in minde to conſider our fearefull nakedneſſe. What is that? *Anſ.* There is a nakednes of creation, and a nakednes following the fall. The nakednes of creation is, whē the body without all couering, is in health, ful of glory and maieſty in reſpect of other creatures. Nakednes ariſing of the fall of man, is either inward, or outward. Inward, is the want of the Image of God, the want of innocencie, of good conſcience, of the fauour of God, and affiance in him. For theſe are (as it were) the couerings of the ſoule. Outward nakednes is, when the body beeing vncouered, is full of deformitie and ſhame. Now that inward nakednes of heart is noted as a ſpeciall euill, *Gen.3.7. Exod.32,25. Pro.29.18. Reu.3.17.* we muſt labour to ſee and feele this nakednes in our ſelues. For by it, we are deformed and odious in the eie of God.

Secondly, we are here put in mind to haue a ſpeciall care of the trimming and garniſhing of our ſoule. And for this cauſe we muſt *put on the Lord Ieſus, Rom.* 13.14. And that is done two wayes. Firſt, by vncouering our nakednes before God, and by praying him to couer it. To vncouer our ſhame, is the way to couer it, *Pſalme* 32.1,2,3. The ſecond way is, to ſubiect our ſelues to the word and ſpirit of God, and to be conformable to Chriſt both in his life and death. It ſtands vs in hand thus to put on Chriſt. For the King of heauen hath long inuited vs to the marriage of his Sonne: wee haue yeelded our ſelues to be his gueſts: and there is a time when the king will take a ſuruey of all his gueſts, whether they haue the wedding garment, which is Chriſt himſelfe: and they which are not clad with this robe, ſhall be caſt into vtter darkeneſſe. Wee are as naked infants expoſed to death, *Ezech.* 16.7. The merite and obedience of Chriſt is as ſwadling clothes and ſwadling bands. If we would then liue, we muſt lappe and infold our ſelues in them. The rather I ſpeake this: becauſe in theſe dayes men and women are intoxicated with a ſpirituall drunkenneſſe, or rather madneſſe, whereby they are always tempering and trifling about their bodies, and let their ſoules lie naked. It may be ſaid, we haue al put on Chriſt in baptiſme. I anſwer: we haue had in England peace and proſperitie theſe 43. yeares: and wee haue liued all this while, as it were in the warme ſunne-ſhine: and therefore many of vs (no doubt) haue worne this garmēt very looſely.

Thirdly, there is a great temptation ariſing vpon the conſideration of our owne indignity. For when our ſins come to our remembrance, they driue vs from the preſence of God, and make vs that wee dare not pray. A Now the remedy is this. We muſt come clothed with Chriſt into the preſence of God: we may not come in our owne names, but we muſt come in his name, and preſent the merite of Chriſt vnto the Father, euen as if wee were one and the ſame perſon with him: thus ſhall we be accepted.

Fourthly, it may be demaunded, what wee muſt doe for our ſelues in the time of plague, famine, ſword? We muſt put on Chriſt, then ſhall we walke in ſafetie in all dangers. This garment ſerues not onely for a couering of our ſhame, but alſo for protection, *Iſa.4.6.* And if wee bee taken away in any common iudgement, being clothed with Chriſt, there B is no more hurt done to vs then to him: and he carrieth vs in his breaſt, as if we were part of his bowells.

Laſtly, though wee be clothed with Chriſt in baptiſme, yet we muſt further deſire to bee cloathed vpon, 2.*Cor.*5.4. In this life wee are clad with the iuſtice of Chriſt, 1.*Corint.*1.30. this is one garment. In the life to come, wee ſhall be clad with immortalitie. This is the ſecond garment to be vpon the former.

Verſ. 28. *There is neither Iew nor Grecian. &c.* Theſe words (as I haue ſaid) containe an anſwer to an obiection, which is this: If all beleeuers among the Gentiles be children of God, and all put on Chriſt, then there is no difference betweene Iew and Gentile, and the C prerogatiue of the Iew is nothing. *Paul* anſwers thus: there bee ſundry differences of men in reſpect of nation, condition, ſexe: yet in reſpect of Chriſt, all are one. Moreouer, I haue ſhewed, that theſe words containe the ground of the adoption of the Galatians, which is an vnion with Chriſt, whereby all beleeuers are made one with him. There remaine other things to be added.

By occaſion of this text, two queſtions are mooued, the anſwer whereof, ſerues much to cleare the meaning of *Paul.* The firſt is, whether Magiſtracie and gouernment be neceſſary in the ſocieties of Chriſtians? *Anſ.* Yea: *Kings and Queenes ſhall bee nourſing fathers and nourſing mothers to the Church of God* (ſaith the D Prophet *Eſay* 49.23.) *Paul* biddes *vs pray for Kings, and all in authoritie, that wee may liue in peace and godlines,* 1.*Timot.*2.1. The fiſt commandement, *Honour thy father, &c.* requires ſubiection to authority: and this commaundement is eternall.

Obiect. I. All beleeuers are one in Chriſt: therfore there is no ſubiection among them. *Anſ.* Beleeuers are vnder a twofold eſtate or regiment: the firſt is, the regiment of this world, in ciuil ſocietie: the ſecond is, the regiment of the kingdom of heauē, which ſtands in *iuſtice, peace of conſcience, ioy in the holy Ghoſt.* In the firſt eſtate, there are ſundry differences of perſons that beleeue: ſome fathers and mothers, ſome children, ſome maſters and ſeruants, ſome magiſtrates & ſubiects. In the ſecond eſtate, there are no outward differences of men,but all are members of Chriſt,and all one in him. Thus muſt the text be vnderſtood.

Obiect.II. Beleeuers are gouerned by Gods ſpirit,and therefore outward gouernment by magiſtrates is needeleſſe. *Anſ.* In the viſible Church, hypocrites are mingled with true beleeuers, & they are not gouerned by Gods ſpirit,but by the ſpirit of the diuell: and therfore in reſpect of them, ciuill authority is requiſite. Againe,true beleeuers are but in part gouerned by the ſpirite, for the time of this life. And for this cauſe, ciuill gouernement is requiſite, for the ordering of the outward man, and for the protection of the Church.

Obiect. III. They that are in Chriſt,are freed from ſin, and conſequently, from ſubiection which followes vpon ſin. *Anſ.* Subiection is either politike, or ſeruile. Politike is,when men are ſubiect for their owne good: and this was before the fall, yeelded by *Eue* to *Adam*. Seruile ſubiection, when they are ſubiect for the good of their maſters: & this only comes of ſin. Again,ſubiection with ioy was before the fall: ſubiection ioyned with paine and miſery,follows vpon ſin,*Gen.*3.16.

The ſecond queſtion is, whether bondage, in which ſome are Lords, others bondmen, or ſlaues, may ſtand with Chriſtian religion? *Anſw.* It may, in the Countries where it is eſtabliſhed by poſitiue lawes, if it be vſed with mercie and moderation. Righteous *Abraham* had in his owne houſe,bondſlaues,*Geneſis* 17.13. God did permit the Iewes to buy the children of the Canaanites, *Leuiticus* 25.45. *Paul* ſaith, *If any man be called being a ſeruant* or *bondman, let him not care for it*, 1.*Corin.* 7.21.

Obiect.I. Be not ſeruants of men, 1.*Corint.*7.23. *Anſ.* That is,in reſpect of conſcience,the ſubiection whereof muſt be reſerued to God.

Obiect. II. Chriſtians haue libertie by Chriſt: and where libertie is, there may bee no bondage. *Anſw.* Chriſtians obtaine by Chriſt ſpirituall libertie in this life, and bodily libertie in the life to come.

Obiect. III. Bondage is againſt the Lawe of nature. *Anſ.* Againſt the law of pure nature created in innocency, not againſt the lawe of corrupt nature,the fruit whereof is bondage.

Obiect. IV. All are one in Chriſt: therefore the difference of bond-men and free-men muſt ceaſe. *Anſ.* All are one in reſpect of the inward man,or in reſpect of faith and fellowſhip with Chriſt: but al are not one in reſpect of the outward man, and in regard of ciuill order.

The ſenſe then of the text is this. There are diſtinctions of men in reſpect of Nation, ſome Iewes, ſome Gentiles: in reſpect of condition, ſome bond, ſome free, ſome rich, ſome poore, ſome in authoritie, ſome in ſubiection, &c. In reſpect of ſexe; ſome men, ſome women: yet in Chriſt Ieſus, all are euen as one man.

The vſe. By this Text wee may expound another, 1.*Tim.*2.4. *God would haue all men to be ſaued*: that is, not all particular perſons vpon earth,but all kinds. For here *Paul* ſaith, *all are one in Chriſt*: that is,men of all nations, of all conditions,and of all ſexes.

Againe, the name [*Iew*] oppoſed to Gentiles, ſignifies not onely men of the tribe of Iuda,but all circumciſed perſons of all tribes, *Rom.*2.28. and thus it is all one with an Iſraelite. And thus wee ſee how to expound the place of Scripture, 2.*Chron.* 21.2. where *Iehoſaphat* king of Iuda is called *King of Iſrael*. The words *Iuda* and *Iſrael*, are ſometime oppoſed, *Iuda* ſignifying the kingdome of the two Tribes, Iuda and Beniamin: and *Iſrael* ſignifying the ten tribes. Sometimes againe, they are *Synonima*, and are put one for another,as *Pſal.*114.1,2. and in this Text. And Iuda at this time was indeed the true Iſrael of God, and *Iehoſaphat* without any fault in the text (as ſome ſuppoſe) is truely called *King of Iſrael*.

Thirdly,they which are of great birth,and of high condition,muſt be put in mind not to be high minded, nor to deſpiſe them that are of low degree, for all are one in Chriſt: the obſcure and baſe perſon hath as good part in Chriſt,as the greateſt men that bee. Therefore wee may not ſwell in pride for outward things, *The king muſt not lift vp his heart againſt his brethren, Deu.*17.20. *Rich men* (ſaith *Paul*) *muſt not be high minded*, 1.*Tim.*6.17. *Iob* would not diſpiſe the cauſe of his handmaid, *Iob* 31.13. *Naaman* a great man,reſpected the counſell of his ſeruants, 2.*King.*5.13.

Fourthly,all beleeuers muſt be of one hart and mind, 1.*Cor.*1.10. In the kingdome of Chriſt the Wolfe and the Lamb dwell together, *Eſa.*11.6. And good reaſon: for all are one in Chriſt. And we haue great cauſe to be humbled, when ſchiſmes, contentions, and differences ariſe in points of religion. For that ſhewes that hypocrites are mingled with true beleeuers, and that we are but in part (as yet) vnited to Chriſt.

Laſtly, hence wee learne not to hate any man, but alwayes to carry in mind a purpoſe to doe good to all, by thought,word, & deed; and to doe good to men in reſpect of their names, their goods,their liues. And this holy mind and purpoſe,muſt always beare ſway in vs. *There is no hurt in the mount of the Lord, Eſa.*11.9. Men turne their ſwords & ſpeares into mattockes and ſythes, that are of the kingdome of Chriſt, *Eſa.* 2.4. becauſe they are one with Chriſt by the bond of one ſpirit.

Verſe 29. *And if ye be Chriſts, then are yee* Abrahams *ſeed and heires by promiſe.*

Before, *Paul* had taught, *verſes* 7,8,9. that all beleeuing Gentiles were the children of *Abraham*, and not the Iewes onely. Here hee returnes to the ſame point againe, and prooueth it by a new Argument, thus: Chriſt is the ſeede of *Abraham*,ver.16.and al Gentiles beleeuing in Chriſt, are parts of him, and one with him, therefore they alſo are children of *Abraham*, and heires of all the bleſſings of God.

The intent of *Paul* in theſe words, is to eſtabliſh and confirme an argumēt which before he had vrged in this chapter againſt patrons of workes in the caſe of our iuſtification: it may be framed thus. As *Abraham* was iuſtified, ſo are al they that beleeue in Chriſt, iuſtified: for they are *Abrahams* children, & ſucceeded him, verſe 29. but *Abraham* was iuſtified by faith without works: therefore all beleeuers in Chriſt are ſo iuſtified. Let the argument be obſerued: for it makes againſt the Papiſt, who if he ſtudy til his head and heart ake, ſhall neuer anſwer it.

In this verſe, *Paul* ſets downe the fruit and benefit, that comes by the gift of adoption, to them that beleeue. And that is, to be children of *Abraham*, and heires of all the bleſſings of God. And therefore learne here one golden leſſon, namely, that the baſeſt perſon that is, if he beleeue in Chriſt, is in the place of *Abraham*, and ſucceeds him in the inheritance of the kingdome of heauen. Some man may ſay; O this is excellent comfort, if I might know that I were in the caſe of *Abraham*. *Anſ*. Thou maiſt know it certenly, if thou wilt doe as *Abraham* did; namely, follow the calling of God, and obey the Goſpell, that is, ſubiect thy heart to the commandements of God, which bid thee repent and beleeue in Chriſt: for then all the good things reuealed in the Goſpell, ſhall bee thine.

The vſe. Beleeuers in this world muſt bee content with any eſtate that God ſhall lay vpon them. For they are heires with *Abraham* of heauen and earth. In this regard, *Abraham* was content to forſake his countrey, and his fathers houſe, and as a pilgrime to dwell in tents to the death, *Hebr*. 11. 8, 9.

Secondly, they that beleeue in Chriſt, muſt moderate their worldly cares, and not liue as drudges of the world. For they are heires of God, & haue a title or right to al good things promiſed in the couenant. Therefore they ſhall neuer want any good thing that is needful for them. He that hath made them heirs, will carefully prouide for them. Therefore our care muſt be, to do the duties that belong vnto vs: and all other cares we muſt caſt vpon God. They in this world, that are borne to land and liuing, are content to liue ſparingly, and oftentimes very barely with a little, vpon hope of further inlargement, after the deceaſe of ſome friends.

Laſtly, our ſpeciall care muſt be for heauen: for the things of this world are but trifles in reſpect. The city of God in heauen is thy portion, or childs part. Seeke for the aſſurance of that aboue all things. Thus did *Abraham*, *Hebr*. 11. 15, 16.

CHAP. IIII.

1 *And I ſay that the heire, as long as hee is a childe, differeth nothing from a ſeruant, though he be Lord of all.*

2 *But is vnder tutours and gouernours till the time appointed of the father.*

3 *Euen ſo we, when we were children, were in bondage vnder the rudiments of the world.*

4 *But when the fulneſſe of time was come, God ſent foorth his ſonne made of a woman, and made vnder the law,*

5 *That he might redeeme them that were vnder the law, that we might receiue the adoption of ſonnes.*

6 *And becauſe yee are ſonnes, God hath ſent foorth the ſpirit of his ſonne into your hearts, which crieth, Abba, father.*

7 *Wherefore thou art no more a ſeruant, but a ſonne: and if thou bee a ſonne, thou art alſo an heire of God through Chriſt.*

THeſe words depend on the former chapter, as an anſwer to an obiection, which may bee framed on this manner: *Paul*, thou ſaiſt that the Iewes before Chriſt, *were vnder the Lawe as vnder a Schoolemaiſter*, cap. 3. verſe 24. and that *wee are free from the ſame Schoolemaſter*, verſe 25. *beeing children of God, and heires by Chriſt*, verſe 29. but wee for our parts thinke our ſelues ſeruants vnder the Lawe, as well as the ancient Iewes, and that they are as well the children of God, as we. To this obiection, *Paul* maketh anſwer in theſe ſeuen verſes, as the very firſt words import. *And I ſay* that is; whatſoeuer you ſuppoſe, I ſay thus. And then he propounds the reaſon of his anſwer, which may be framed thus. If the time of our bondage be ended, and the full time of our libertie come, then are wee ſonnes, and not ſeruants: but the time of our bondage is ended, and the full time of our libertie is come: therefore we are not ſeruants, but ſonnes.

The *maior* is omitted, becauſe it is manifeſt. The *minor* is in the ſixe firſt verſes: the *concluſion* is expreſſed in the ſeuenth verſe.

Againe, the *minor*, [*the time of our bondage is ended, and the time of our libertie is come*] is firſt of all declared by a ſimilitude, and then confirmed. The ſimilitude is borrowed from the Ciuill Law; and it may be framed thus. Heires in their minoritie, liue in ſubiection to Tutors and Gouernors: but when they are of riper yeeres, at the appoyntment of their parents, they are at their owne libertie. Euen ſo, the people of God before Chriſt were in their infancie, vnder the Law, as vnder a Tutour: but when the fulneſſe of time was come, which God had appoynted, they entred into the fruition of their libertie. The firſt part of the ſimilitude is expreſſed

A in the two firſt verſes, and the ſecond, in the third and fourth.

Againe, the *minor* is confirmed by two reaſons. The firſt is this: Your liberty is procured by Chriſt: therefore the time of your liberty is come. This reaſon is in the 4. and 5. verſes. The ſecond reaſon is taken from the ſigne, *You haue receiued the ſpirit of adoption*: therfore the time of your liberty is come, verſe 6. Of theſe points in order.

Firſt, where he ſignifies, that the father hath authoritie to diſpoſe of his childe. This is the law of Nature, and the law of Nations. *Paul* ſaith, *Col.3.10.* that *children muſt obey their parents in all things.* When the diuell had obtained liberty to afflict *Iob* in all things that be-B longed to him, ſaue his perſon, he deſtroyed his children, *Iob 1.12,18.* And this ſhews, that the children in reſpect of their bodies, are the goods of their parents. In this reſpect, the Iews are permitted to ſell their children, *Exod.21.7.* And ſo ſacred a thing was the authoritie of the parent, that he which rebelliouſly deſpiſed the ſame, was put to death, *Deut.21.21.*

This authoritie ſhewes it ſelfe, ſpecially in two things: in the marriage, and in the calling of the child. In the marriage of the child the parent is the principall agent, and the diſpoſer thereof, *Deut.7.3. Exod.34.16. 1.Cor.7.38.* Where obſerue, that the commandement touching the marriage of the childe, is C giuen, not to the childe, but to the parent: and the parent hath authoritie by the ſaide commandement to giue & beſtow his childe, and to take wiues to his ſonnes. Thus *Abraham* tooke a wife for *Iſaac*, and *Iſaac* ſuffered himſelfe to be diſpoſed at the appointment of his father. For a more full declaration of this authoritie, I propound theſe three queſtions.

The firſt is, whether the father may command his childe to marrie? *Anſ.* Preſuppoſe two things; one, that the commandement is without compulſion; the ſecond, that the father knows what is for the good of the child: the I anſwer, that he may command his child to marry, and to marry a perſon thus or thus D qualified. Thus *Iſaac* commaunded *Iacob* to marry in the houſe of *Laban*, *Geneſis 28. 1,2.* and *Iacob* obeyed. Now whether a father may commaund his childe to marrie this or that perſon, I doubt, and therefore ſuſpend.

The ſecond queſtion is, whether parents may make voyd the contract ſecretly made by their children, without or againſt their conſent? *Anſ.* The Scripture giueth them authoritie either to ratifie ſuch contracts, or to make them void, *Nu.30.6.* the father may make voyde the vow of the child pertaining to Gods worſhip: much more a matrimoniall promiſe. If a yong man deflowre a maide, and this be found, in equity he is to bee compelled to marrie her, *Deuteron.22.28.* yet by Gods law this may not be, except the father conſent, *Exod.22.17.*

The third queſtion is, whether a marriage made without and againſt the conſent of parents, be a marriage or no? *Anſ.* It may be called a politike or ciuill marriage, becauſe it is ratified in the courts of men, according to humane lawes, and by this meanes the iſſue is freed from baſtardy. Neuertheleſſe it is not a diuine or ſpirituall coniunction, or mariage (as it ought to be) becauſe it is flat againſt the commandement of God.

Touching the callings of children, they are to be ordered and appointed at the diſcretion of parents. For if the parent may order the vow and the marriage of the childe, then much more the calling.

Here take notice of the impietie of the Romane religion. There are three ſpeciall eſtates whereby man liueth in ſocietie with man: the Church, the common-wealth, the familie. In the church, that religion ſets vp another head, beſide Chriſt: in the common-wealth it ſets vp an authoritie that ſerueth to curbe and reſtraine the Supremacie of Princes in cauſes Eccleſiaſticall. In the family, it puts downe the authority of the father: for it ratifieth clandeſtine contracts, and it giues liberty to children paſt 12. or 14. yeares of age, to enter into any order of Religion againſt the conſent of their parents.

Againe, parents muſt be put in minde to know their authoritie, to maintaine it, and to vſe it aright, for the good of their childrē, ſpecially for their ſaluatiō. And childrē muſt be warned in all things honeſt and lawfull, to yeeld ſubiection to their parents: and in this ſubiection ſhal they find the bleſſing of God.

Againe, here is ſet downe the office of parents, and that is, to prouide meete ouerſeers and Tutors for their children after their departure. When Chriſt vpon the croſſe had the pangs of death vpon him, he commends his mother to the tuition of *Iohn*, *Ioh.19.26.* When widowes and orphanes are wronged, God himſelfe takes vpon him the office of a Tutor in their behalfe, *Exod.22.22.* And this ſhews that it is a neceſſary duty to be thought vpon.

Thirdly, heere the duety of children is ſet downe, and that is, that they muſt be ſubiect to their Tutors and Gouernours, as to their owne fathers and mothers. Ruth *loued* Naomi, *and claue vnto her as to her owne mother. Ruth 1.16.* Chriſt was ſubiect to *Ioſeph*, who was but a repuited father, *Luke 2.* laſt. The ſonnes of the Prophets obey their maſters as their owne fathers, *2.Kings 2.12.* and ſo doe the ſeruants to their maſter, *2.Kings 5.13.*

Now I come to the ſecond part of the ſimilitude verſe 3. *Euen ſo we*] that is, the Iewes, and all the people of God in the olde Teſtament *Were children*] were as children in reſpect of the chriſtian Church, in the new Teſtament.

Were in bondage] The Iewes are ſaid to be in bondage in reſpect of vs: becauſe they were ſubiect to more lawes then we are, and they wanted fruition of the libertie which we inioy. They had the right of ſonnes; but they inioyed not their right as we doe: and this is their bondage. For otherwiſe libertie in conſcience from hell, death, and ſinne, they had euen as we now haue.

Rudiments of the world] that is, the law or miniſterie of *Moſes*, and it is ſo called, in reſpect of a more full and plentifull doctrine, in the miniſterie of the new Teſtament. And it is called *the Rudiments of the world*, becauſe Iewrie was as it were, a litle ſchoole ſet vp in a corner of the world, the law of *Moſes* was as it were, an *a,b,c*, or *Primar*, in which Chriſt was reuealed to the world, in darke and obſcure manner, ſpecially to the Iewes.

The vſe. Here we ſee, that the people of the old Teſtament, were for right, heires as well as we, and therefore they had right to all the bleſſings of God. The difference betweene vs and them, is only in the manner which God vſed in diſpenſing the foreſaid bleſſings to vs.

Againe, the fathers of the old Teſtament before Chriſt, were but as children in reſpect of vs now. Thus much ſaith *Paul* in expreſſe words. And they were ſo, two waies. Firſt, in reſpect of the Moſaicall regiment: becauſe they were kept in ſubiection to more lawes then we. Secondly, they were ſo in reſpect of reuelation: becauſe God hath reuealed more to vs, then to them. Reade Luk. 10. 24. It may be ſaid, we now are (the beſt of vs,) but children to *Abraham* and the Prophets, whether we reſpect knowledge, or faith. *Anſw.* It is ſo if we compare perſon and perſon: but it is otherwiſe, if we compare body with body, and compare the Chriſtian Church, with the Church of the Iewes before Chriſt: then we excede them, and they are but children to vs. This muſt teach vs all, to be carefull to increaſe in knowledge, and in the grace of God, that we may be anſwerable to our condition. For to liue in ignorance (as the moſt do) is the ſhame of vs all. For in reſpect of the time, we ſhould all be teachers, Heb. 5. 12. and yet God knowes, the moſt are very babes. For aske a man how he lookes to be ſaued, he will anſwer, by ſeruing God, and by dealing truly. Now his ſeruing of God, is his ſaying of his praiers; and his praiers are the Beleefe & the ten Commandements. This is a poore ſeruing of God, fitter for babes, then for men of yeares. It is further to be obſerued, that *Paul* ſaith, the fathers of the old Teſtament, *were in bondage under the law*, after the manner of ſeruants, ſpecially by reaſon of rites and ceremonies. And hence it followes, that the obſeruation of a religion, in which are manifold bodily rites and figures, is a kind of bondage, and pertaines to the Church, for the time of her infancie or minority. Let this be remembred againſt the Romiſh religion: for it is like to that of the Iewes, in the old Teſtament, ſtanding for the greateſt part, in bodily rites, differences of times, places, garments, in exerciſes, and afflictions of the body, in locall ſucceſſion, in the collation of grace by the worke done, and ſuch like. This is manifeſt to them which know the *maſſe*, which indeede is nothing but a *maſſe* of ceremonies. Therefore the Romane religion is a childiſh and babiſh religion: and if it were of God, yet is it not fit for the Church of the new Teſtament, that is come forth of her minoritie. Religion that ſtands in the afflicting of the body, is but a ſhadow, and an appearance of humilitie, Col. 2. 23. And *the true worſhippers of God* in the new Teſtament, *worſhip him in Spirit and truth*, Ioh. 4. v. 24.

The fulneſſe of time, or *the full time*, is that time in which the captiuitie of the Church endeth, and her libertie beginnes. This time was ended 4000. yeares from the creation: and it is called *a full time*, becauſe it was deſigned and appointed, by the will and prouidence of the heauenly Father. For he is Lord of time, and all ſeaſons are in his hand: and his will or prouidence makes times fit or vnfit. Marke then, that is the onely full and fit time for the inioying of any bleſſing of God, which he by his prouidence appointeth. This muſt teach vs, when by prayer we aske any good thing at Gods hand, not to preſcribe any time vnto God, but to leaue it to his prouidence. Againe, if thou liue in any miſerie, waite on the Lord, and be content. For that is the fit and beſt time of thy deliuerance, which God hath appointed. Laſtly, thou muſt be admoniſhed to pray to God for grace and mercie, and to turne to him this day before to morrow. For this is the time which God hath appointed for theſe duties: *this is the day of grace*, and therefore the onely fit time. Heb. 3. 7. Pſal. 32. 6.

Thus much of the ſimilitude: now I come to the firſt reaſon, whereby *Paul* confirmes his maine argument. Chriſt hath purchaſed and procured your libertie: therefore the time thereof is come and paſt. For the better clearing of this reaſon, *Paul* ſets downe the way and order which was vſed in procuring this libertie. And it containes fiue degrees. The firſt is, the ſending of the ſonne, the ſecond, his incarnation, the third his ſubiection to the law; the fourth, our redemption from the law, the fift, the fruition of our adoption, verſ. 5.

The firſt, the ſending of the ſonne is in theſe words, *In the fulneſſe of time, God ſent forth his ſonne.* That we may attaine to the ſenſe of this great Myſterie, ſixe queſtions are to be propounded.

The firſt is, what is meant by God? *Anſw.* The father, the firſt perſon. Eph. 1. 3. *Bleſſed be God the Father of our Lord Ieſus Chriſt.* 2. Cor. 1. 3. and Ioh. 20. 17. And he is called

God, not becauſe he partakes more of the godhead then the ſonne, or the holy Ghoſt: but becauſe he is the firſt in order of the three diuine perſons: and he is the beginning of the ſonne, and the holy Ghoſt; and hath no beginning of his own perſon: becauſe he doth not receiue the godhead by communication from any other. In this reſpect he is called *God* more commonly then the ſonne, or the holy Ghoſt.

The ſecond queſtion is, How the father ſends the ſonne? *Anſ.* By his counſell & eternall decree whereby the ſonne was deſigned to the office of a Mediatour, and conſequently to become man. Act. 2. 23. And thus is he ſaid to be *ſealed of the father*, Ioh. 6.27. and to be *ſanctified, and ſent into the world*, Ioh. 10.36. And therefore this ſending implies no alteration or change of place.

The third queſtion is, whether the ſonne was ſent with his owne conſent or no? *Anſw.* Yea, the decree of the father in the decree of the ſonne, and the holy Ghoſt: becauſe as they are all one in nature, ſo are they all one in will. All the perſons then haue a ſtroke in this ſending, yet for orders ſake, the father is ſaid to ſend, becauſe he is firſt.

The fourth queſtion is, how the father can ſend the ſonne, conſidering they are both one? *Anſ.* In the doctrine touching the Trinitie, *Nature*, and *Perſon* muſt be diſtinguiſhed. *Nature*, is a ſubſtance common to many, as the godhead. A *perſon* is that which ſubſiſteth of it ſelfe, and hath a proper manner of ſubſiſting, as the father begetting, the ſonne begotten, the holy Ghoſt proceeding. Now the father and the ſonne are one indeede for nature, or godhead, but they are not one for perſon. Nay thus they are really diſtinct. The father is not the ſonne, nor the ſonne the father: And thus doth the father ſend the ſonne.

The fift queſtion is, why the ſonne is ſo called? *Anſw.* Becauſe he was begotten of the father, by a perfect and eternall generation, not to be vttered of man, or conceiued. And we muſt be warned, not to conceiue it in any carnall or humane manner. For an earthly father is in time before the ſonne, & the ſonne after: but God the father and the ſonne are coeternall, and not one before or after the other for time. An earthly father is forth of the ſonne, and the ſonne forth of the father: but God the father is in the ſonne, and the ſonne in the father. An earthly child is from his father by propagatiō, but the ſonne is frō the heauenly father not by propagation, but by communication of ſubſtance. Laſtly the heauenly father begets the ſonne by communication of his whole ſubſtance, and ſo doth no earthly father.

The laſt queſtion is, whether the Son be God? For it is here ſaid, *God ſent his Sonne.* Anſ. He is God. For he that is ſent forth from God, was before he was ſent forth. And the A ſonne is ſaid to be ſent forth, becauſe *he was with God the father before all worlds.* Ioh. 1.1. & becauſe *he came frō the boſome of his father*, v.18.

Obiect. I. The ſonne is ſent of the father: and he that is ſent is inferiour to the father; and he that is inferiour to God, is not God. *Anſ.* Two equalls by common conſent may ſend each other: & therefore ſending alwaies implies not inequalitie. Againe, inferioritie is of two ſorts, inferioritie of nature, and inferioritie of condition. The firſt doth not befall Chriſt: becauſe for nature he is one and the ſame with the father. The ſecond agrees vnto him, becauſe of his owne voluntarie accord, he abaſed himſelfe, & tooke vpon him the ſhape of a man, Ph. 2. 7.

B *Obiect.* II. God hath his beginning of none: the ſonne hath his beginning of the father: therefore he is not God. *Anſ.* The ſonne in reſpect of his perſon is of the father: but in reſpect of his godhead, he is of none. The Son of God conſidered as he is a ſonne, is of the father, *God of very God*. But conſidered as he is God, he is God of himſelfe, becauſe the godhead of the ſonne is not begotten, more then the godhead of the father.

Obiect. III. The ſonne was made Lord in time. Act. 2. 36 therefore no God. *Anſ.* Chriſt as he is the ſonne of God, was not made Lord in time, but is by nature an eternall Lord, as the father. And he is ſaide to be *made Lord* in reſpect of his condition as hee is God-man, C and that in time, in reſpect of both his natures. In reſpect of his manhood, becauſe it is receiued into the vnitie of the ſecond perſon, and exalted to the right hand of God in heauen. In reſpect of his godhead, the maieſtie and Lordſhip whereof, he declared and made manifeſt in the fleſh after his reſurrection. Thus was he made Lord by declaring himſelfe to be ſo indeede, Rom. 1. 4. 1. Tim. 3. 16.

Thus we ſee how God ſent forth his ſonne: the vſe followes. This act of God in ſending, declares his infinite loue: for this ſending was D for their ſakes that were the enemies of God. And it further ſignifies vnto vs the moſt free loue of God. For nothing in vs mooued him to ſend, but his owne goodnes. This loue of God muſt mooue vs to loue God againe, and to be thankfull.

The ſonne of God takes not to himſelfe the office of a Mediatour, but he is called and ſent forth of the father: whereby two things are ſignified; one, that the office of a Mediatour was appointed of the father: the other, that the Sonne was deſigned to this office in the eternall counſell of the bleſſed Trinitie. And ſo, that we may pleaſe God in our callings & places, we muſt haue a double aſſurance in our conſciences: one, that the offices and callings which we performe, are good, pleaſing vnto God: the ſecond, that we are deſigned and called of God to the ſaid offices and callings. By this meanes we ſtay our minds in all our miſeries.

A The ſonne is *ſent forth*, that is, he comes from his father, laies aſide his maieſtie, and takes on him the condition of a ſeruant. The ſame minde muſt be in vs, to humble and abaſe our ſelues before God, to thinke better of others then of our ſelues, to be content with our condition, to be well pleaſed when we are deſpiſed and contemned, becauſe we are worthie of it. This is to conforme our ſelues to Chriſt.

That the ſonne of God himſelfe muſt be ſent forth from the boſome of his father, this ſhewes the greatneſſe of our ſinne and miſery, which was the occaſion of this ſending. And this muſt teach vs with bitternes to hate and B deteſt our ſinnes, which fetched the ſonne of God from heauen, and to humble our ſelues with *Dauid* euen to the deepes, and thence to pray to God for his mercie. Pſal. 130.1.

The ſecond point, namely, the Incarnation of the ſonne, is expreſſed in theſe words, *Made of a woman* that is, made man, or made fleſh of a woman. *The word was made fleſh*, Ioh. 1.14. Here three queſtions are to be handled. The firſt is, why the Sonne was made fleſh? *Anſ.* There be two ſpeciall cauſes hereof. Firſt, the order of diuine iuſtice requires that Gods wrath ſhould be appeaſed, and a ſatisfaction made, in the ſame nature in which his maieſtie was offended. Now the offence was in mans nature: and therefore in it muſt ſatisfa- C ction to God be performed. Secondly, the Mediatour betweene God and man, muſt be both for nature and condition in the meane betweene God and man, that is, both God and man: and thus the ſonne of God is a perfect Mediatour.

The ſecond queſtion is, how farreforth the ſonne of God, was made fleſh? I anſwer three things. The firſt, that he tooke vnto him the whole and perfect nature of man in reſpect of eſſence, namely, the intire ſubſtance of a reaſonable ſoule, and humane bodie. Here remẽber, that quantitie, that is, length, breadth, and thickneſſe, is not an accident which may paſſe and repaſſe, but it is of the ſubſtance of euery body, and therefore of the body of D Chriſt. And for this cauſe it is impoſſible that the bodie of Chriſt in his quantity, beeing foure or fiue foote in length, ſhould be included in the compaſſe of a peece of bread that is but two or three inches in quantitie. The ſecond is, that the ſonne of God tooke vnto him the properties of mans nature, the powers of life, ſenſe, motion, the faculty of reaſon, will, and affection. The third is, that he tooke to him the infirmities, and miſeries of mans nature. Here two caueats muſt be remembred. The firſt, that he tooke to him onely ſuch infirmities as are meere infirmities, and no ſinnes. For example, vpon the words of Chriſt, *Let this cuppe paſſe*, Math. 26. ſome ſay, that there was obliuion in Chriſt: but this may not be ſaid. For obliuion is a ſin, namely, a forgetting of that which a man ought to remember: and there may be in Chriſt or other men, a ſuſpending of the memorie, by ſome external and violent cauſe, without obliuion. The ſecond caueat is, that the ſonne of God tooke to him the infirmities which pertaine to the nature of man, and not ſuch as pertaine to the perſons of men, as dropſies, gouts, conſumptions, and ſuch like. For he tooke not the perſon of any man, but the nature of all men, with all the appurtenances thereof, except ſinne.

The third queſtion is, How was he made fleſh? *Anſw.* The fleſh or manhood of Chriſt, was firſt framed, then ſanctified, and then vnited to the godhead of the ſonne. And thus was he made man. Remember here that the forming of the fleſh of Chriſt, the ſanctifying of it, and the perſonall Vnion are all together for time: and I diſtinguiſh them in this ſort, onely for doctrines ſake.

In the framing of the manhood, I conſider the matter, and the manner. The matter was the ſubſtance of the Virgin ſignified in theſe words, *Made of woman*. By this Chriſt is diſtinguiſhed from all men in the world: from *Adam*, becauſe he was neither of man nor woman, but of redde clay. From *Eue*, becauſe ſhee was made of man, and not of woman. From all that come of *Adam* and *Eue*, for they are both of man and woman; whereas Chriſt is of woman, and not of man. Againe, *Paul* addes theſe words [*made of a woman*] to note the accompliſhment of the promiſe, *The ſeede of the woman ſhall bruiſe the ſerpents head*, Gen. 3.15.

The manner of framing is expreſſed, when *Paul* ſaith, *made*, not begotten of a woman. The manhood then of Chriſt, was framed without naturall generation, by an extraordinary worke of the holy Ghoſt. Here a doubt is anſwered. Some man may ſay, if he were made of a woman, he comes of *Adam*; and conſequently he is a ſinner. *Anſw.* The order ſet downe by God with *Adam* in the creation is, that whatſoeuer he loſeth, all his poſteritie ſhall loſe that comes of him by generation. Vpon this order all that are begotten of *Adam*, with the nature of man, receiue the ſin and corruption of nature. And ſo ſhould Chriſt haue done, if he had deſcended of *Adam* by generation. But conſidering his fleſh was made of the ſubſtance of a woman, and not begotten of any man: therefore he takes the nature of man, and not the corruption of nature.

The ſanctifying of the manhood of Chriſt, is a worke of diuine power, whereby at the time of the framing thereof, it was filled with the gift of the holy Ghoſt aboue meaſure, that he might in both natures be a perfect Sauiour. Here obſerue, that Chriſt by the actions of his life, did not merit for himſelfe glorie, and eternall happineſſe: becauſe he was moſt worthie of all glorie and honour at the very firſt moment of his conception. Againe, obſerue that Chriſt in his manhood increaſed in grace, as in age, and ſtature, Luk. 2. And this increaſe was without all imperfection: for in his infancie, Chriſt receiued a full meaſure of grace fitte for that age: when he was twelue yeares old, he receiued a further meaſure, fitte for that age: and ſo when he was thirtie yeares old. And thus increaſe of greae, and the perfection thereof, ſtand both together. And this increaſe is not onely in reſpect of experience, and the manifeſtation of grace before God and men, but alſo in reſpect of the habit or gift: though the *Schooles* for 400. yeares haue taught the contrarie, euer ſince the daies of *Lumbard*.

The third thing is, the vniting of fleſh to the godhead of the Sonne: and that is done, when the ſonne of God makes the fleſh, or nature of man, a part of himſelfe, and communicates vnto it his owne ſubſiſtance. The like example to this is not to be found againe in the world: yet haue we ſome reſemblance of this myſterie in the plant called *Miſſelto*, which hath no roote of his owne, but growes in a tree of an other kind, and thence receiues his ſappe. And ſo the manhood of the ſonne hath no perſonalitie or perſonall ſubſiſtance, but is receiued into the vnitie of the ſecond perſon, and is ſuſtained of it. It muſt be obſerued, that there is a difference betweene the manhood of Chriſt, and all other men. *Peter* is a perſon ſubſiſting of himſelfe, & ſo is *Paul*, and euery particular man: but ſo is not the manhood of Chriſt: and therefore it is to be tearmed a nature, and not a perſon. And it is no diſgrace, but an exaltation to the nature of man, that it ſubſiſts by the vncreated ſubſiſtance of the ſecond perſon.

It may be obiected, that all beleeuers are ioyned to the ſonne of God, as well as the fleſh of Chriſt: I anſwer, they are ſo, but in an other kind, and in a lower degree, by communication of grace, and not by communication of perſonall ſubſiſtance.

Thus we ſee how the ſonne was made fleſh: the vſe followes. Hence we learne to vſe all meanes, that we may become new creatures, and be borne of God. God becomes man, that we men might be partakers of the diuine nature. Chriſt is made bone of our bone, and fleſh of our fleſh, by his incarnation, that we might be made bone of his bone, and fleſh of his fleſh by regeneration. The ſonne of God was made the ſonne of man, that we which are the ſonnes of men might be made the ſonnes of God.

To be made fleſh, is the abaſement of the ſonne: in this abaſement he goes on, till he become euen *as a worme of the earth*, Pſal. 22. 7. ſo muſt we abaſe our ſelues, till we be annihilated and brought to nothing: then ſhall we be like to Chriſt, and filled with the good things of God.

Our ſinnes are a wall of partition betweene God and vs: ſo as we are farre from God, and God from vs. Iſa. 59. 2 and this partition is of our owne making: and by this meanes we haue no acceſſe to God of our ſelues, though we pray vnto him, and fill heauen and earth with our crie. Now the ſonne of God made man, is *Immanuell*, that is, *God with vs*. Iſa. 7. 14. and his incarnation is a meanes whereby we haue acceſſe to God, *and he is neere vnto vs when we pray vnto him in truth*. 2. Chron. 15. 2. This muſt teach vs to draw neere to God in the hearing and obeying of his word, in prayer, and in the vſe of the holy Sacraments. If this be not done, great is our wickednes, and great ſhall be the puniſhment, Iob. 21. 14. Pſal. 73. 27.

The incarnation of Chriſt, is the foundation of all our comfort, and all good things which we inioy. By it God comforts *Adam*, *The ſeede of the woman ſhall bruiſe the ſerpents head*. *Iacob* is comforted by the viſion of a ladder, reaching from heauen to earth: & this ladder is the ſonne of God made man, Ioh. 1. 51. *Iob* comforts himſelfe in this, *that his Redeemer of his owne fleſh* (as the word ſignifieth) *liueth*, Iob 19. 25. In the old Teſtament, they which ſought vnto God, came to the Arke or Propitiatorie, and there were they heard, and receiued the bleſſings of God. Now Chriſt, God and man, is in ſtead of the Arke, Rom. 3. 25. and therefore we muſt come to him, if we would receiue any good thing of God. The godhead is the fountaine of all good things, and the fleſh or manhood is a pipe or conduit to conuay the ſame vnto vs. If we would then receiue true comfort, we muſt hunger and thirſt in our hearts after Chriſt, and by our faith eate his fleſh and drinke his blood, Ioh. 6. 54. 56.

The third point or degree, is the ſubiection of the ſonne of God to the law, expreſſed in theſe words, *made vnder the law*.

Here two queſtions are to be anſwered. The firſt is, who is made ſubiect to the law? The ſonne of God. And this may not ſeeme ſtrange, that he which is Lord of the law, ſhould be ſubiect to the law: for he muſt be conſidered, as he is our pledge and ſuretie, Heb. 7. 22. and as one that ſtands in our place, roome, and ſtead; and before God repreſents the perſon of all the elect: and in this reſpect is he ſubiect to the law, not by nature, but by voluntarie abaſement and condition of will.

The ſecond queſtion is, how the ſonne of God was ſubiect to the law? *Anſ.* By a twofold obedience: namely, by the obedience of his paſſion, and by his obedience in fulfilling the law. The obedience of his paſſion ſtands before God as a ſatisfaction for the breach of the law. In it conſider two things, the foundation of the paſſion, & the paſſion it ſelfe. The foundation is, that *the ſonne of God was made ſinne for vs*, 2. Cor. 5. 21. that is, all the ſinnes of all the Elect were imputed to him, and he in our roome and place was accounted a ſinner.

A The paſſion it ſelfe, is the curſe of the law, laid on the ſonne of God, namely, the firſt death, and the paines of the ſecond death, which is in effect and ſubſtance, the paines of hell, as I haue ſhewed in the 3. chap. ver. 13. of this Epiſtle.

By the ſecond Obedience in fulfilling the law, the ſonne of God performed for vs, all things contained therein, that we might haue right to life euerlaſting, and that according to the tenour of the law, Leuit. 18. 5. *Doe theſe things and liue.* Of this obedience two queſtions are demanded. The firſt is, whether it be neceſſary for the iuſtification of a ſinner? *Anſ.* It is, The ſumme of the law is, *Loue God with* B *all thy heart, and thy neighbour as thy ſelfe*: now euery iot and title of the law muſt neceſſarily be fulfilled. Math. 5. 18. Much more then the ſumme and ſubſtance of the law. And it cannot be fulfilled by vs, beeing ſinners: therfore there muſt needs be a tranſlation of the law from our perſons, to the perſon of the Mediatour, who is to accompliſh euery iot of the law for vs. Againe, *He that doth not all things contained in the law, is accurſed,* Gal. 3. 13. He therefore that would eſchew the curſe of the law, and come to life euerlaſting, muſt by himſelfe accompliſh all things contained in the law: and if this cannot be done, the law and all the contents thereof, muſt needes be accompliſhed in the perſon of the Mediator: C otherwiſe the curſe cannot be auoided. Laſtly, we owe vnto God a double debt or tribute. The firſt is, homage or ſubiection to be performed with all the powers of the ſoule, and with all the ſtrength of al the powers, and that from the firſt conception. The ſecond is, a ſatisfaction by death for the breach of the law. And the law is the bond that binds vs to the paiment of this double debt. And till the iuſtice of God in the law be anſwered to the full, this bond cannot be cancelled. Therfore the ſonne of God the Mediatour, muſt not onely die for vs, but alſo performe homage for vs to God, according to the tenour of the law. Therefore he ſaith, that *he muſt performe all righteouſneſſe,* Matth. 3. 15. And D *Paul,* that *Chriſt is the end of the law for righteouſneſſe,* Rom. 10. 4.

It is alleadged, that Chriſt as man fulfilled the law for himſelfe: and therefore not for vs. *Anſw.* The fleſh or manhood of Chriſt conſidered by it ſelfe apart from the godhead of the Sonne, is a creature that owes homage vnto God. Yet if it be conſidered as it is receiued into the vnity of the ſecond perſon, and is become a part thereof, it is exempted from the common condition of all other men, and is not bound to performe ſubiection, as all men are. For if *the ſonne of man be Lord of the Sabbath,* then alſo is hee Lord of the whole law. And *Paul* here ſaith, that the ſonne of God, is not borne, but *made vnder the law.*

Againe, it is alleadged, *that the blood of Chriſt taketh away all ſinne, 1. Ioh. 1. 7.* and when all ſinne is taken away, the law is fulfilled, and the perſon iuſtified. *Anſw.* When Saint *Iohn* ſaith, *the blood of Chriſt purgeth vs from all ſinne,* he excludes the blood of beaſts, and all meritorious meanes of ſaluation in man, out of Chriſt, and he excludes not the obedience which the Mediatour yeelded to the Father in all his ſufferings. Againe, it is not true that a ſinner is iuſtified when all ſinne is aboliſhed, vnleſſe iuſtice be added. For iuſtification is an alteration of a ſinner from one contrary to another, from euill to good, from life to death: and therefore ſinne muſt depart, and iuſtice come in the roome thereof. That a darke houſe may be inlightened, darkeneſſe muſt firſt be aboliſhed, and light muſt come in the ſtead thereof. And that a man may be iuſtified, ſinne muſt be couered, and righteouſneſſe imputed.

The ſecond queſtion is, how the ſonne of God performed this obedience? *Anſ.* He was obedient to his Father to the death, and that according to all the duties of loue in the firſt table: and for the ſecond table, he loued his enemies as himſelfe; yea more then himſelfe, becauſe he gaue his life for man. Marke then, he did all things contained in the law, and more too, in reſpect of the duties of the ſecond Table. For the law binds vs to loue our neighbours as our ſelues, and not more then our ſelues. This obedience therefore is truly to be tearmed *a worke of ſupererogation*: and there is none in the world beſide.

The vſe. That the ſonne of God was conformable to the law, it argues the goodneſſe, perfection, and excellencie thereof. Here againe marke the difference, betweene the man Chriſt, and all other men. He was not borne ſubiect to the law, but made ſubiect: not ſubiect by nature, but by will and by voluntarie abaſement. Al other men are ſubiect not by will, but by nature: not made, but borne ſubiect. Therefore *Paul* ſaith, *the Gentiles doe by nature the things of the law.* The remainders of the law ſince the fall are naturall in all men: therefore the whole law was naturall before the fall. Man was at the firſt created in righteouſneſſe and holineſſe, Eph. 4. 24. and therefore in a perfect ſubiection and conformitie to the law. It is a naturall propertie of a reaſonable creature, to doe homage to the creator. It is an errour then in the papiſt to teach, that the Image of God in our firſt parents was ſupernaturall.

The fourth point or degree is, the Redemptiō of man from vnder the law, in theſe words [*that he might redeeme them which were vnder the law.*] Here fiue things are to be conſidered. The firſt is, what is meant by beeing vnder the law? *Anſ.* The law muſt be conſidered two waies: firſt, as the Rule of life. Thus Angels are vnder the law, and *Adam* before his fall, and the Saints now in heauen. And none yeeld more ſubiection to the lawe then they:and this ſubiection is their libertie. Againe, the law muſt be conſidered as a grieuous yoke which none can beare It is a yoke three waies: firſt, becauſe it did binde the Church of the old Teſtament to the obſeruation of many and that very coſtly ceremonies, for the maintenance of the altar at Hieruſalem was a matter of great charges. Secondly, it is a yoke becauſe it bindes euery offendour to euerlaſting death, Gen. 2. 17. Gal. 3. 13. Thirdly, it is a yoke as it increaſeth ſinne, and as it is the ſtrength of it, 1. Cor. 15. 56. Rom. 5. 20. and 7, 8. And it increaſeth ſinne, not as a cauſe, but as an occaſion: For the wicked nature of man is, the more to doe a thing, the more he is forbidden. The Iſraelites are bidden to goe on to Canaan, then they like Egypt well. They are forbidden to goe to Canaan, and commaunded to ſtay in the wilderneſſe: but then they will needs goe to Canaan. Circumciſion commanded, was lothed of all nations: when it was aboliſhed: then men of ſundry nations imbraced it as needfull to ſaluation. To be vnder the law then, is to be in ſubiection to it, as it is a burden and yoke in the three former reſpects, ſpecially to be ſubiect to the curſe of the law.

The ſecond point is, who are vnder the law. *Anſwer.* The Iewes before the comming of Chriſt were vnder the law in reſpect of ceremonies: and all men naturally are vnder the law in reſpect of the malediction and curſe thereof, all beeing borne children of wrath, Eph. 2. 3. Here comes a lamentable matter to be conſidered. Very few in reſpect, know themſelues to be in bondage to the curſe of the law. For they thinke it an eaſie matter to obſerue the law: and it is vſed for a forme of prayer whereby men vſe to bleſſe themſelues morning and euening. Learne therefore this one leſſon, that thou are by nature in thy ſelfe vnder the curſe of the law, & for thine offences by it bound ouer to euerlaſting death, If thou ſhouldſt be proclaimed an outlaw, or a writ of rebellion ſhould be ſerued on thee, it would make thee at thy wits end. Now behold, the law proclaimes thee a traitor and rebell againſt God, through heauen and earth. The law ſhuts heauen againſt thee: it ſets hell and death wide open for thee, and it armes al the creatures of God againſt thee. Therefore it ſtands thee in hand to looke about thee, & to flie from the ſentence of the law, to the throne of grace for mercy and forgiueneſſe. It hath bin the faſhion of all holy men to acquaint themſelues with this one leſſon, that they were by nature vnder the law, ſpecially then when they were to humble themſelues in the preſence of God. *Daniel* in his prayer, aſcribes ſhame and confuſion to himſelfe, *Dan.* 9, according to the voice and crie of the law: and the prodigall ſonne confeſſeth, that he had ſinned againſt his father, and againſt heauen, and that he was vnworthie to be A accounted a child of God; according to the law, iudging and condemning himſelfe.

The third point is, what is the price wherby men are bought or redeemed from vnder the law? *Anſw.* The obedience of the Sonne, whereby he ſtood in ſubiection to the law for vs, as *Paul* ſignifies in the words immediatly going before. It may be ſaid, how can the obedience of one man be a price of redemption for an other? I anſwer, we muſt conſider Chriſt not as a meere man, but as God-man, and by this meanes his obedience is of infinite merit and efficacie. Againe, we muſt conſider him not as a priuate, but as a publike perſon, repreſenting all the Elect in his obedience to his Father. And by this meanes his B obedience ſerues for all that beleeue in him. Again, it may be alleadged, that the law ſaith, *Thou ſhalt loue, thou ſhalt not luſt, &c.* And, *The ſoule that ſinnes, that ſoule ſhall die,* Ezec. 18. 20. And, *A man ſhall not redeeme the life of his brother.* Pſal. 49. 7. *Anſw.* The law requires that euery man performe obedience and make ſatisfaction in his owne perſon, and the law knowes no other obedience. But this muſt be conſidered, that the law is but one part of the reuealed will of God: and that the Goſpell is an other diſtinct part, reuealing more then the law euer knew. And the Goſpel teacheth a Tranſlation of the law in reſpect of obedience, from our perſons to the perſon of the Mediatour: and thereby it addes an Excepti- C on to the law.

The fourth point is, who are partakers of this Redemption? *Anſ.* They which ſee, and feele, and bewaile their condition that they are vnder the law, and flie from the ſentence thereof to the throne of grace for mercie. *Chriſt came to ſaue ſinners,* Matth. 9. that is, ſuch as are conuicted by the law, and know themſelues to be ſinners. He offers eaſe *to them that trauell and are heauie laden, Math.* 11. 28. *Hee preacheth deliuerance to captiues, Luke* 4. 18. Here wee are to bewaile the miſerie of our people, that know not themſelues to be vnder the law: nay they loue and delight to be vnder it. For they alleadge for themſelues, that they ſay their prayers duely D and truly, that they meane wel to God-ward, and deale truly with men: and therefore they thinke God will haue mercy on them, and haue them excuſed for all their offences.

The laſt point is, what benefits ariſe of this deliuerance from vnder the law? *Anſ.* They which turne to God, and beleeue in Chriſt, reape foure benefits hereby. The firſt is, that no ſinne ſhall haue dominion ouer them, *Rom.* 6. 14. Here marke by the way, that they which are in Chriſt, cannot wholly fall from grace. For they which wholly fall away, are vnder the dominion of ſinne.

The ſecond is, that God wil accept the indeauour to obey, for obedience, becauſe they are freed from the rigour of the law. Reade Malac. 3. 17.

The third is, that they haue libertie to liue and ſerue God without feare of damnation, or any other euill. Luk. 1.74.

The laſt is, that afflictions ceaſe to be curſes, and are turned to bleſſings: and for this cauſe they are delaied and qualified for the good of them which are afflicted. Pſal. 89.32. *I will correct them that offend with a rod, but I will not take my mercy from them.* Prou. 3.11. *Grieue not for the correction of the Lord: for hee loueth, whome he correcteth.* Ierem. 10.24 *Correct vs in iudgement: and powre forth thy wrath vpon the nations, that haue not knowne thee.* This muſt teach men that profeſſe or teach Chriſt, not to be diſcouraged when they bee abuſed, railed on, ſlaundered, or curſed. For if they be from vnder the lawe, and ſo from vnder the ſting of a guilty conſcience, nothing ſhal hurt them. They muſt bee content for a while to ſuffer the ſnatches, and bitings of the deuill: for in the end his head ſhall bee bruiſed in peeces.

To end this point, it may be ſaid, if wee that beleeue be not vnder the lawe, then wee may liue and die as we liſt. *Anſ.* We are free from the lawe, as a yoke, but not free from it, as it is the rule of obedience, and good life. And becauſe we are freed from the bondage of the law, therefore we muſt be a lawe to our ſelues: we muſt be *Voluntaries*, *Pſal.* 110.4. without conſtraint, freely yeelding ſubiection to the will of God, and not for feare of hell, and the laſt iudgement.

The third and laſt degree, is the Fruition of adoption, in theſe words [*that we might receiue the adoption of ſonnes.*] Heere two queſtions are to be conſidered. The firſt is, How the Church of the new Teſtament is ſaide to receiue the adoption which was before receiued in the olde Teſtament? *Anſ.* In Scripture a thing is often ſaid to be done, when it is done more fully and plentifully. Chriſt tells *Nathanael*, that *hee ſhall ſee heauen open, Iohn* 1.51. that is, more plainely opened. For it was not ſhut in the old Teſtament. And, *The holie Ghoſt was not yet, Iohn* 7.39. that is, in the full meaſure. And, *The way into the Holieſt, was not open while the Tabernacle was ſtanding, Hebr.* 9.8. that is, plainely made manifeſt. And in this place, Beleeuers of the new Teſtament *receiue the adoption*: becauſe they receiue it in a more full and plentifull manner, in that the ſpirit of children is powred forth vpon them in larger meaſure, whether wee regard Illumination, or the gifts of Regeneration. This muſt teach vs that liue in theſe latter dayes, to put on the condition of ſons and daughters of GOD, in reuerence, obedience, and thankefulneſſe. But alas, among the multitude, it is farre otherwiſe. For the moſt liue euen as Atheiſts in ignorance, according to the luſts of their owne hearts. The faith and repentance, which they profeſſe, is but Ceremoniall faith, and Repentance.

The ſecond queſtion is, whence ſprings our A adoption? The anſwer is plaine in the wordes: from the obedience of the ſonne, whereby he ſtood in ſubiection to the law. Here the queſtion of all queſtions is anſwered, namely, what is that thing by which, and for which, a ſinner is iuſtified before God, and ſaued? *Anſ.* The obedience of the ſonne of God made man, and made vnder the law for vs. For this is it that frees vs from vnder the law, & giues vs the adoption of ſonnes. And this alone is it, whereby we ſtand before the tribunall ſeat of God, which alſo wee are to oppoſe to the iudgement of God, to hell, death, and condemnation.

Therefore our common people erre, that look to be ſaued by their good deeds, that is, B by their good meaning, and dealing. They thus treade the bloud of Chriſt vnder their owne feete, and become Ieſuſes or Sauiours to themſelues.

Secondly, they erre, that teach iuſtification by the eſſentiall iuſtice of the godhead of the ſon: for that is incommunicable: & they which are iuſtified by it, are alſo deified.

Thirdly, the Papiſt erreth, which teacheth iuſtification, partly by remiſſion of ſins, and partly by that which we call inward ſanctification: which is imperfect and mixed in this life with our corruption, and therefore vnfit to acquit and abſolue vs before God.

It may be ſaid, what muſt wee doe that we may be iuſtified and ſaued by this obedience C of the Mediatour? *Anſw.* In the old Teſtament, when a man had ſinned, he brought a ſheepe or an oxe to the doore of the Tabernacle, and when the Prieſt cut the throat of it, the party laid his hand vpon the head of it, Exod. 29.10. And hereby he ſignified, that the beaſt had done no hurt, and that he as a guiltie malefactour had deſerued death. Now all this was done in figure: and it teacheth vs, that we miſerable ſinners muſt come to God; that we muſt bring our ſacrifice with vs, namely, the Lambe of God, which is the Son of God, made man, and made vnder the law: that we muſt preſent this lambe and the ob- D lation thereof, to the Father for vs, laying our hands on the head of it: that is, confeſſing our guiltineſſe, and that we haue iuſtly deſerued death and perdition from the preſence of God. In the laſt place, wee muſt intreate the Lord to accept the blood of the Lambe for vs, and the whole obedience of the Mediatour. Thus ſhall we be iuſtified and ſaued. Thou wilt ſay: I will therefore doe this, when I am dying. I ſay againe, let it be thy daily exerciſe to the very death. Thou waſt ſeauen yeares in learning of thy trade; thinke not therefore in an houre or two, to worke thy reconciliation with God. If thou art many yeares in learning ſuch things as are done by the ſtrength of nature, think not to attaine to things aboue nature, when and how thou wilt. It is a rule receiued of all men, that they muſt bleſſe themſelues: now the right way to bleſſe thy ſelfe, is to pleade guilty before God, and to intreate him to accept the obedience of the Mediatour for thee.

Verſe 6. *Sonnes*] that is, ſuch as enioy the liberty of ſonnes. *Sent forth*] a ſpeech borrowed from Embaſſadors, which are ſent forth with inſtructions, what they ſhall ſay or doe: & it ſignifies, that the ſpirit reueales nothing but that which is the will of the Father and Sonne, *Ioh.* 16.14. *Crying*] making vs to crie, *Rom.* 8.26. For if the words be taken properly, the ſpirit muſt pray to it ſelfe. *Abba*] the next word is the expoſition, *Father*.

The ſenſe. The Father hath ſent forth the ſpirit of his ſonne vnto you; this ſpirite ſent forth, dwels in your hearts; dwelling in your hearts, it maketh you pray to God as to a father: and all this it doth, becauſe you are indeed ſonnes of God.

The ſcope. The queſtion is, whether beleeuers of the new Teſtament bee ſeruants to the law, or children? *Paul* anſwers, No: and he giues two reaſons. The firſt, was in the former verſe: the ſecōd in this. And it is drawne from the ſigne, thus. Yee haue receiued the ſpirit, crying, Abba, father: therefore ye are ſonnes indeed.

In the words, I conſider fiue things: the perſon ſent foorth, *the ſpirit of the Sonne*: the perſon ſending, *God*: the manner of ſending: the place, whither the ſpirit is ſent, *your hearts*: the office of the ſpirit, *crying, Abba*.

Of the firſt: *the ſpirite of the ſonne* it is, who is ſent forth. Hee is ſo called; firſt, becauſe he proceedes by communicatiō of ſubſtance, or godhead, not onely from the Father, but alſo from the Sonne. Secondly, becauſe in his manhood he is annoynted and filled with the holy Ghoſt aboue meaſure: Thirdly, becauſe by his death, hee hath merited the giuing and ſending the holy Ghoſt vnto vs.

Moreouer, *the ſpirit of the Sonne* is here deſcribed. Firſt, he is a perſon ſubſiſting of himſelfe, in that hee is ſaid to bee ſent forth: ſecondly, he is a diuine perſon and no creature, becauſe he dwells in the hearts of all beleeuers: thirdly, he proceedes from the Father, and the Sonne; from the Father, becauſe he is ſent of him; from the Sonne, becauſe he is the ſpirit of the Sonne.

The vſe. By this we learne, that the interceſſion of Chriſt, is of force with God. For he prayed for the ſending of the ſpirite, and it is accompliſhed, Reade *Iohn* 14.16.

And it is a ſuperfluous doctrine, to teach the Real preſence of the fleſh of Chriſt in the Sacrament. For Chriſt is departed from vs in reſpect of his manhood: becauſe the ſpirite is ſent, *Iohn* 16.7.

Thirdly, that which the Spirite inwardly teacheth, is the ſame with that which the Sonne hath reuealed by the miniſterie of the Prophets, and Apoſtles, becauſe the Spirite is the ſpirite of the Sonne, Reade *Iohn* 16.14. Doctrines then concerning ſaluation, that are beſide, or contrary to the Scriptures (as a great part of the Romiſh Religion is) are not reuealed by the ſpirite of God, but are the fictions of the deuill.

The perſon ſending is *God*, that is, the Father, in theſe words, *God ſent foorth the ſpirit of his ſonne*. Where marke the diſtinction of the perſons in Trinity. There is the Father, the Sonne, and the ſpirite of the Sonne. And here remember, that this action of ſending foorth, argues not ſuperiority in the perſon ſending, nor inferiority in the perſon ſent: (for equalls may ſend ech other by common conſent) but it argues Order, and a diſtinction of perſons in reſpect of their beginning. For the Father is of none, the Sonne is of the Father, and the holy Ghoſt is of both: and hence it is that he is ſent of both.

The maner of this ſending forth, was on this ſort. We may not imagin that in this ſending, there was any change of place, for the holy ghoſt is euery where. But he is ſaid to be ſent forth, when he manifeſts his preſence by his diuine operation, or by ſpecial and ſupernaturall gifts in the hearts of beleeuers, as by the gift of illumination, faith, regeneration, life, ſenſe & motion, are the gifts of the ſpirit, & ſo are ciuill vertues: but the ſending of the ſpirit is only in reſpect of ſuch gifts as are beſtowed in the Church, in the receiuing of which, the ſpirit is acknowledged.

The place or manſion of the ſpirite is the heart, that is, the mind, wil, and affection. The heart is the very ſinke of ſinne; yet that doth the Spirite chuſe for his abode. Hence wee learne:

1. That the beginning of our new birth is in the heart, when a new light is put into the minde, a new and heauenly diſpoſition into the will and affection.

2. The moſt principal part of our change or renouation, is in the heart, where the ſpirite abides. The end of all teaching is, *loue out of a pure heart, good conſcience, and faith vnfained*, 1. *Tim.* 1.5.

3. The beginning and principall part of Gods worſhip is in the heart. Hee that ſerues God in the righteouſneſſe of his heart, in peace and ioy in the holy Ghoſt, is accepted, *Rom.* 14.17.

4. In our hearts no wicked or carnall thought, will, deſire, or luſt muſt raigne, but onely Gods word and ſpirit. For thy heart is the houſe where the Spirite dwelles, and hee muſt be Lord of his owne houſe.

5. Aboue all things keepe watch & ward about thy heart: and fill it with all good cogitations and deſires, that it may be a fit place of intertainement for the ſpirite, who is (as it were) an Embaſſadour ſent from the great God vnto thee.

The laſt thing is, the office of the ſpirite, which is to make beleeuers crie *Abba*. Here I conſider foure things: 1. The meanes whereby this Crie is cauſed. 2. The nature of it. 3. To whom it is directed. 4. The manner of direction.

For the firſt, in the effecting or cauſing of this Crie, there are foure works of the ſpirit. The firſt is *Conuiction*, when a man in his iudgement and conſcience is conuicted, that the ſcriptures of the Prophets and Apoſtles, are indeede the word of God. To this purpoſe there are many arguments which now I omit. This conuiction is a common worke of the ſpirit, yet neceſſarie, becauſe much Atheiſme lies lurking in our harts, which maketh vs call into queſtion euery part of the word of God.

The ſecond worke is *Subiection*, whereby a man conuicted, that the ſcripture, and euery part of it, is the word of God, ſubiects himſelfe in his hart to the cōmandement of God, which bids him turne to God and beleeue in Chriſt. And this ſecond, is a worke of the ſpirit of grace proper to the Elect.

The third is, the *Certificate* or teſtimonie of the ſpirit, which is a diuine manner of reaſoning framed in the minds of them that beleeue and repent, on this manner:

Hee that beleeues and repents, is Gods childe.
Thus ſaith the Goſpel.
But I beleeue in Chriſt, and repent: at the leaſt I ſubiect my will to the commaundement which bids me repent and beleeue: I deteſt mine vnbeliefe, and all my ſinnes: and deſire the Lord to increaſe my faith.
Therefore I am the childe of God.

This is the practicall ſyllogiſme of the holie Ghoſt. It is the teſtimonie of the ſpirite, that we are the ſonnes of God: it is the earneſt of the ſpirit, and the ſeale whereby we are ſealed to the day of our redemption: and it containes the certaintie of ſpeciall faith.

The fourth thing that followes vpon this Teſtimony, is peace of conſcience, ioy, and affiance in God. And from this affiance comes the crying heere mentioned, whereby euery true beleeuer with open throate (as it were) cries vnto God the father. This doctrine is of great woorth, it is the hinge vpon which the gate of heauen turnes: and therefore to be remembred.

The vſe. By this we ſee a manifeſt errour in the Popiſh Religion, which teacheth that wee can haue no other ſaluation in this life, but that which is probable or coniecturall, that is, a certaintie ioyned with feare, ſuſpition, and ſome doubting. Certainty in reſpect of God, that promiſeth: feare and doubting in reſpect of our owne indiſpoſition. But this doctrine is falſe. For they which are Gods children, receiue the ſpirit crying *Abba*: and this crying argues affiance or confidence in God. By faith wee haue confidence in God, and entrance with boldneſſe, *Epheſ.* 3. 12. and boldneſſe is oppoſite to feare, and excludes doubting in reſpect of our ſelues.

Againe, by this doctrine wee ſee it is ordi- A narie, and poſſible, for all that beleeue and repent, to be certainely aſſured that they are the childrē of God. For if they haue the ſpirite of God crying in them (as all Gods children haue) they cannot but perceiue this cry, and withall they haue the teſtimony of the ſpirit in thē, which is the ground of this crie. *Rom.* 8. 16. And ſeeing this is ſo, wee muſt be admoniſhed to vſe all meanes, that we may be aſſured that we are the children of God. 2. *Pet.* 1. 10. *Giue all diligence to make your election ſure. Paul* bids *rich men lay vp a good foundation againſt the time to come*, 1. *Tim.* 6. 18. And this foundation muſt be laid, not in heauen, but in the conſcience. God of his mercy hath B made a couenant or bargaine, with vs that beleeue and repent: in this bargaine he hath promiſed to vs pardon of our ſinnes, and life euerlaſting: let vs then neuer be at reſt till wee haue receiued earneſt from the hand of God, and haue his promiſe ſealed vnto vs by the ſpirite of our hearts. You will ſay, what ſhal I do to be aſſured that I am Gods child? *Anſw.* Thou muſt examine thy ſelfe of two things. The firſt is, whether thou art conuicted in thy iudgement, that the ſcripture is indeede the word of God: if thou art not yet conuicted, then inquire and vſe means that thou maiſt indeed be conuicted: otherwiſe al is in vaine. Secondly, inquire whether thou C doeſt indeed, and in good earneſt, ſubmit and ſubiect thy will to the commaundement of God, which bids thee beleeue in Chriſt, and turne vnto God. For if thou canſt ſay, that thou doſt will to beleeue, and will to repent, if thou ſhew this will indeede in the vſe of good meanes, if thou condemne and deteſt thy vnbeleefe and all other thy ſinnes, thou haſt receiued the earneſt of the ſpirit, & thou art indeed the childe of God. And this aſſurance ſhall be vnto thee of great vſe. For it will make thee reioyce in afflictions: and it will worke patience, experience, hope, *Rom.* 5. 5. It will make thee deſpiſe this world, it wil take away the feare of death, and kindle in thy heart a deſire to be with Chriſt.

D II. Touching the nature of this *Cry*, it ſtands in the deſires and groans of the heart, directed vnto God. And theſe deſires may be diſtinguiſhed from al carnall deſires by three properties. Firſt of all, they are in the hearts of thē that are turned to God, or at the leaſt begin to turne vnto him. For God heareth no ſinners. Secondly, they are conceiued in the minde, according to the reuealed will of God, *Rom.* 8. 27. 1. *Ioh.* 5. 14. Thirdly, they are diuine & ſpirituall, touching things which concerne the kingdome of God, *Rom.* 8. 5.

Deſires thus qualified, haue the force of a lowd crie in the eares of God. *Pſal.* 10. 17. *God heareth the deſire of the poore. Pſalme* 38. 9. *All my deſires are before thee. Pſalme* 145. 19. *Hee fulfilleth the deſire of them that feare him. Eſay* 64. 24. *Before they crie I will anſwer:* that is, ſo ſoone as a deſire of my helpe is conceiued, and before it be vttered, I wil anſwer.

That the deſires of our hearts are cries, it is by meanes of the interceſsion of Chriſt. This Interceſsion is not a *vocall*, but a *virtual* prayer, in that the Sonne of God preſents his manhood and his merites before the Father in heauen, willing as GOD, and deſiring as man, that the Father ſhould accept the ſaide merits for vs. Now this will and deſire of the Sonne is of great force with the Father. It is a Crie in which the Father is well pleaſed: & by it the deſires of our hearts are cries in the eares of God.

Of theſe deſires there be two ſpeciall examples in the Scriptures. The firſt is, when wee are touched in our hearts for our ſinnes, to flie to the throne of grace, and to deſire reconciliation with God in Chriſt. When *Dauid* did but deſire the pardon of his ſinnes, and therfore purpoſed in his hart to humble himſelfe, he receiued pardon, *Pſalme* 32.5. *I ſaid I will confeſſe my wickedneſſe againſt my ſelfe vnto the Lord, and thou forgaueſt the puniſhment of my ſinne.* When the prodigall ſonne conceiued a deſire to be reconciled to his father, with a purpoſe to confeſſe his offence, before he had vttered his deſire, hee is receiued to mercie, *Luke* 15.21.

The ſecond example is a deſire of Gods preſence and protection in common iudgements. When *Moſes* ſtoode at the red ſea, in great danger, hauing the ſea before him, and *Pharaohs* chariots behind him, no doubt hee lifted vp his heart vnto God; but wee reade not of any thing that hee ſaide; and yet the Lord ſaith, *why crieſt thou to me?* *Exod.* 14.15. When *Iehoſaphat* was in great diſtreſſe by reaſon of the army of the Ammonites, confounded in himſelfe, he ſaith, *O Lord, we know not what to doe, but our eyes are towards thee.* 2. *Chron.* 20.12. and hereupon he obtained deliuerance.

The vſe. By this we learne to lay aſide formall praying and lippe-labour, and to learne to lift vp our harts to God in heauenly ſighs and deſires: for this is indeede to pray. It is the very firſt thing, that the child of GOD doth, inwardly to ſigh and deſire reconciliation with God in Chriſt: and he which cannot doe this, is not as yet borne of God.

Againe, many are caſt down in themſelues, becauſe they ſee their mindes full of ignorance, their willes full of rebellion, and ſubiect to many temptations, and they finde little goodnes in themſelues; but they muſt be comforted by this: If they can but grone and ſigh vnto God in their hearts for mercie and forgiuenes, they haue the ſpirit of God crying in them *Abba*, and they haue receiued the firſt fruits of the ſpirit. The deſires & cries of our hearts are fruits of the Interceſsion, or crie of the Sonne of God in heauen for vs.

Others are grieued, becauſe they haue prayed long, and they finde not the fruit of their praiers: but if they can pray, ſighing &

A groaning in their harts for grace and mercy, let them be content, for it is the ſpirit of grace and praier, that makes them ſigh and grone. And euery ſigh of a contrite heart, hath a lowd crie in the eares of God.

It falles out often, that men in extremitie of daunger confounded in themſelues, know not what in the world to ſay, or do. *Ezechias* in his ſickeneſſe could not ſay any thing, but chatter in his throat, and mourne like a doue *Iſa.* 38.14. Some lie vnder the ſword of the enemy, others in a tempeſt are caſt ouer ſhipboard into the ſea. Now this muſt bee their comfort, if they can lift vp their hearts vnto God, if they can but ſigh and groane for his
B preſence and aſſiſtance, the Lord will heare the petitions of their hearts: for the inward ſobs, groanes, and ſighs of repentant ſinners, are lowd and ſtrong cries in the eares of God the father.

The third point is, that the crie of the ſpirit is directed to God; becauſe *it makes vs cry, Abba, father.* Heere firſt obſerue, that Praier to Saints and Angels, is carnall prayer. For the praier which is cauſed by the Spirit, is directed to the Father. And good reaſon: for it is the propertie of God to heare the crie of the hart, *Rom.* 8.27. Some ſay, that the Saints in heauen are with GOD, and that in him they ſee the deſires of our harts: but it is falſe which they ſay. For the Scripture ſaith, that *God alone ſearcheth the heart,* 1. *Kings* 8.39.
C None knowes what is in man but God, and the ſpirite of man, 1. *Corin.* 2.11. Though *Abraham* had the light of God, yet it is ſaide, *Thou art our Father, and* Abraham *knowes vs not, Eſay* 63.16. And for this cauſe, Inuocation of Saints, whether it be called *Latria,* or *Dulia,* is flat Idolatrie.

Againe, Prayer is to be made to God as he hath reuealed himſelfe in the word; that is, to God, who is the father of Chriſt, and in him our father, who alſo ſends his ſpirite into our hearts, crying *Abba*. It is an heathenish practiſe (which is alſo the practiſe of many among vs) to pray to an abſolute god,
D that is, to God out of the Father, Sonne, and holy Spirit.

Thirdly, here we ſee that true and ſpirituall Inuocation of God, is a marke of the childe of God; becauſe it is a fruit of the ſpirite of God in them that are the children of God. And by this the people of God are noted, *Act.* 9.14. 1. *Cor.* 1.2. and on the contrary, it is the marke of an Atheiſt not to pray, *Pſal.* 14.4.

The laſt point is, the manner of directing our cries to God. Firſt of all, they are to bee directed to him with reuerence, as being preſent with vs: for to crie *Abba*, is not to ſpeak words into the aire, but to direct our hearts to one that is preſent with vs in all dutifull and childe-like manner. Thus did *Dauid, Pſal.* 119.58. and *Paul, Epheſ.* 3.14. Secondly, our cries are to be directed to God, with ſubiection to his will. Reade the example of Chriſt, *Mar.* 14. 36. and of *Dauid*, 2. *Sam.* 15. 26. This condemnes the practiſe of many men. *Balaam* deſired to die the death of the righteous, but without ſubiection to God: for hee would not liue the life of the righteous. And many among vs haue often good motions & deſires in their mindes, but there is no ſoundnes in them: becauſe they are not ioyned with a change & conuerſion of heart and life. Thirdly, our deſires are to be directed vnto God with importunity and inſtancy. For the ſpirit makes vs cry *Abba*, Father: that is, My father, and thy father. God requires this importunity of vs, *Luke* 18. 1. It is practiſed by *Dauid*, *Pſal.* 69. 4. by the woman of Canaan, *Math.* 15. We muſt doe as *Iacob* did, wraſtle with God, and giue him no reſt til hee fulfill the deſires of our hearts, and giue vs the bleſſing. And our conſtant deſires and groanes to heauen for mercy, ſhall neuer bee in vaine. For if we aske any thing according to his will, hee heareth vs indeede, 1. *Iohn* 5. 14.

Verſe 7. Theſe words, are the concluſion of the former doctrine of *Paul*. The time of your liberty is come, in that your liberty is procured and purchaſed by Chriſt, and yee haue receiued the ſpirit of ſonnes crying *Abba*: therefore ye are not ſeruants to the Law, but ſonnes of God. And from this concluſion *Paul* deriues a ſecond, which is the ſumme and ſubſtance of the whole diſputation, from the beginning of the third chapter, to this place; namely, that they which are ſons, are alſo heires, not by the Lawe, and the workes thereof, but by Chriſt.

This verſe is a repetition of the 26. and 29 verſes of the third chapter: therefore I will not ſtand any longer in the handling of it.

One thing is to bee obſerued, namely, the change of the number. *Paul* ſaid before, *Yee are ſonnes*: here he ſaith, *Thou art a ſonne*. And this hee dooth to teach vs, that they which turne to God and beleeue in Chriſt, muſt be aſſured that they are the ſonnes and heires of God. *Paul* hath ſet downe immediately before, the infallible ſigne, whereby a man may know himſelfe to be the child of God: therefore in the next words he ſaith, therefore thou are the ſon of God. S. *Iohn* ſaith, *Theſe things we write vnto you that beleeue, that yee may know that ye haue life euerlaſting*, 1. *Iohn* 5. 13. Thus muſt euery beleeuer apply the Goſpell, and the benefits thereof to himſelfe.

The meditation of this point ſerues greatly to ſweeten all the croſſes vnto vs: for if we know that we be Gods children, that is comfort enough: and wee may then aſſure our ſelues that in euery croſſe, God comes vnto vs as a father. Againe this meditation works a contentation in euery loſſe. For if thou be the child of God, thou canſt haue no great loſſe. *For all things are thine, thou Chriſts, and Chriſt Gods*. 1. *Cor.* 3. 22. Laſtly, this meditation muſt ſtirre vp in vs, a care to leade a heauenly & ſpirituall life, 1. *Ioh.* 3. 3. that we may be like our eldeſt brother Chriſt Ieſus.

Verſe 8. *But euen then when ye knew not God, ye did ſeruice vnto them, which by nature are not Gods.*

Verſe 9. *But now ſeeing yee know God, or rather are knowne of God, how turne yee againe vnto impotent and beggarly rudiments, whereunto as from the beginning, yee will be in bondage againe.*

Verſe 10. *Ye obſerue daies and moneths, and times, and yeares.*

Verſe 11. *I am in feare of you, leſt I haue beſtowed labour on you in vaine.*

Here *Paul* returnes againe to the principal concluſion of the whole Epiſtle, which is on this maner. If I *Paul* be called to teach, and my doctrine be true: ye haue done euil to reuolt from it to another goſpel: But I am called to teach, & my doctrine is true: this *Paul* prooued in the firſt, ſecond, and third chapters. Therefore ye haue done euill to reuolt from my doctrine. This concluſion he propounded before, and here againe he repeates it: and withall amplifies it two waies. Firſt, by ſetting downe the particular matter of the reuolt and apoſtaſie of the Galatians, verſe 9. 10. *Ye returne to impotent rudiments: Ye obſerue daies and times.* Secondly, he ſets downe the greatneſſe of their reuolt: firſt, by compariſon thus: Once yee ſerued falſe gods; but there is ſome excuſe of that offence: becauſe ye did not know God: but that yee haue returned to the Rudiments of the world, there is no excuſe of it: for ye then knew God, or rather were knowne of God. Againe he ſets forth the greatneſſe of their reuolt, by the effect, verſe 11. It makes mee feare leſt I haue loſt my labour among you.

Here *Paul* ſets downe a threefold eſtate of the Galatians: their eſtate in Gentiliſme before their conuerſion, their eſtate in their conuerſion, and their eſtate in the apoſtaſie.

Their eſtate in Gentiliſme ſtands in two things; Ignorance of God [*then ye knew not God.*] Idolatrie or ſuperſtition, [*ye ſerued them which are not gods by nature.*]

Touching their ignorance of God, it may be demaunded, how they can be ſaid not to know God, whereas *Paul* ſaith, *That which may be knowne of God, is made manifeſt vnto the Gentiles? Rom.* 1. 20. And *that God did not leaue himſelfe without witneſſe? Act.* 14. 17. *Anſw.* Knowledge of God is twofold, *Naturall, or reuealed knowledge. Naturall is*, that which all men haue in their minds by the light of nature which alſo they may gather by the view and obſeruation of the creatures. This knowledge hath two properties. The firſt is, it is imperfect: becauſe by it we know ſome few and generall things of God: as namely, that there is a God, and that he is to be worſhipped, &c. In this reſpect, this knowledge is like the ruines of a princely pallace. Againe, A it is weake: becauſe it ſerues onely to cut off excuſe, and it is not ſufficient to direct vs in the worſhip of God. Nay when by it we begin to ſet downe the worſhip of God, we then run headlong into ſuperſtition, & vanity. *Reuealed knowledge* is, that which is ſet downe in the written word, whereby wee may know what God is in himſelfe, & what he is to vs: namely, a father in Chriſt, giuing pardon of ſinne & life euerlaſting. This knowledge the Gentiles altogether want: nay, by reaſon of the blindnes and impotencie of their minds, they iudge it fooliſhneſſe. Thus then in effect, though the Gentiles by nature know ſome things of God, yet doe they not know God as he will be knowne of vs. B

Againe, it may be demanded, whether this ignorance be a ſinne in the Galatians? *Anſ.* Yea. For all men are bound to know God by the firſt commaundement. And this ignorance is a want of the Image of God in the mind, *Coloſſ.* 3.10. And euery defect of the Image of God, is a braunch of originall ſinne. And vengeance is the puniſhment of this ſinne, 2 *Theſſ.* 1.8.

It may be obiected, that *Paul* heere excuſeth the Galatians by their ignorance. *Anſ.* It excuſeth *à tanto, non à toto,* that is, the degree and meaſure of the ſinne, and not the ſinne it ſelfe, *Luke* 12.48.

C Againe, it may be ſaide, that this their ignorãce is inuincible, becauſe as the Gentiles do not know God, ſo they cannot know him. *Anſw.* That they cannot know him, it is not Gods fault, but the fault of their firſt parẽts, and conſequently their fault: and this ignorance ſpreads it ſelfe ouer all mankinde, as a puniſhment of the firſt offence.

The third point is, that this ignorance is a great and grieuous ſin: for here *Paul* makes it *the mother of ſuperſtition* and Idolatrie. This muſt teach vs all to deteſt this ignorance of God and his will, and to ſeeke by all meanes to know God. God hath a controuerſie with men, becauſe they know him not, *Hoſea* 4.1.6.

D Againe, this ſerues to warne all Miniſters of the word, to be carefull to roote out ignorance out of the minds of the people, and to plant the knowledge of God. And by this we ſee, it is falſe which the Papiſt teacheth, that *Ignorance is the mother of Deuotion.*

The ſecond ſinne of the Galatians is, that *they ſerued them, which are not gods by nature,* that is, falſe gods, not gods indeed, but gods in opinion.

It may be obiected, that the wiſeſt of the Gentiles, worſhipped the true God, Creator of heauen and earth. *Anſ.* Falſe gods are ſet vp two waies. The firſt is, when that which is not God, is placed and worſhipped in the roome of the true God; as when the ſunne, moone, and ſtarres are worſhipped, &c. and this is the groſſeſt kinde of idolatry. The ſecond is, when men acknowledge the true God, but doe not conceiue him, as hee will be conceiued, and as he hath reuealed himſelfe in the word. In this reſpect, the Epheſians are ſaide to bee *without God, Epheſ.* 3.12. and the Samaritans to worſhip *they knew not what, Ioh.* 4.22. For they conceiued the true God in a falſe manner, becauſe they conceiued him forth of the Father, Sonne, and holy Ghoſt: and therefore they ſet vp a falſe god vnto themſelues. Falſe worſhip giuen to God, preſuppoſeth a falſe opinion of God: and a falſe opinion of God, ſets vp an idol or falſe god, in the roome of the true God. For it is not ſufficient to conceiue ſome true things of God, but wee muſt preciſely conceiue him, as he hath reuealed himſelfe, without addition or detraction. And thus did the wiſeſt of the Galatians worſhip falſe gods.

This Idolatrie is a common ſin, and bred (as it were) in the bone. The Turkes at this day worſhip a falſe and fained God. For they conceiue and worſhip a God creatour of heauen and earth, that is neither father, ſonne, nor holy ghoſt: and the Iewes worſhip God out of Chriſt: and ſo a fained god. For *Hee which hath not the Sonne, hath not the Father,* 1. *Iohn* 2.23. Likewiſe the religion of the Papiſt teacheth & maintaineth the worſhip of falſe gods. For it giues to Angels and Saints a faculty or power to know the deſires of our hearts, to heare, and help vs in all places, at al times: and hereupon praier is made to them: but al this is indeed the prerogatiue and priuiledge of the true God: and in as much as it is giuen to Angels and Saints departed, they are ſet vp in the roome of the true God.

Again, that religion teacheth men to worſhip God, in, at, and before Images. And this worſhip preſuppoſeth an Opinion or imagination that there is a God that will bee preſent to heare and help vs, in, at, and before Images: now this God is a God deuiſed by the braine of man. Papiſts alledge, that their intention is to worſhip the true God, the Father, Sonne, and holy Ghoſt. And I ſay againe, that the true God hath reuealed his will, that hee doth deteſt this manner of worſhip: and therefore the worſhip is directed eyther to the Images themſelues, or to the God deuiſed in the braine.

Thirdly, they of the Popiſh religion worſhip a fained Chriſt of their owne deuiſing: namely, a Chriſt that ſits at the right hand of the Father in heauen, and is withall in the hands of euery Prieſt, after the words of cõſecration. And they worſhip a god ſet vp by themſelues, namely, a God that will bee appeaſed by humane ſatisfactions, & at whoſe hands a ſinfull man may merite euerlaſting life, that is to ſay, a God all of mercy, and little or no iuſtice.

Though our Religion teach no Idolatry, yet certaine it is, that many among vs practiſe a ſpirituall Idolatrie in their hearts. For looke what a man loues moſt, and cares moſt

A for, and delights moſt in, that is his God; ſome therefore haue their riches for their god, ſome their pleaſures, ſome their beaſtly luſts. For where thy heart is, there is thy God. Againe, the ignorant multitude worſhip a god of their owne coining, which is a god made all of mercie, and no iuſtice. For they perſwade themſelues, that there is mercy with God, though they repent not, but go on in their ſinnes: whereas the true God is infinite, not onely in mercy, but alſo in iuſtice, *Exod.*34.

That this ſinne of Idolatry may be rooted out of the minds of men, there muſt be firſt an *Illumination* of the minde, with the knowledge of the true God and his will: and there B muſt alſo be a *renouation* of the heart and affections, that they ſet not vp ſomething elſe in the roome of God.

The eſtate of the Galatians after their conuerſion is in theſe words, *Yee know God, or rather are knowne of God.*

The knowledge wherby men know God, is either *literall knowledge*, or *ſpirituall knowledge*: *literall*, is when the doctrine of God, & his wil is known, without reformation of life. *Spirituall* knowledge is, when the mind is inlightned by the ſpirit of God, with the knowledge of God, by the word, and according to the word; ſo as thereupon men are transformed into the Image of God, 2.*Cor.*3.18. And this kinde of knowledge is here meant, when C *Paul* ſaith, *Yee know God.*

The foundation of this knowledge is, that GOD is to be knowne in Chriſt: for in him God hath manifeſted his infinite wiſedome, iuſtice, mercy. Therefore hee is called *The ingrauen image of the perſon of the father*, *Heb.*1.2. And *Paul* ſaith, *That we haue the knowledge of the glorie of God, in the face of Ieſus Chriſt*, 2.*Cor.*4.6.

The properties of this knowledge are three. The firſt is, that it muſt be a Speciall knowledge, whereby wee muſt acknowledge God to be our God in Chriſt. The firſt commandement of the law requires, that we take D the true God for our God. The commandement of Chriſt is, *Beleeue the Goſpel*. Now the ſtipulation of the couenant of grace (which alſo is the ſubſtance of the goſpel) is this, *I am thy God*, *Ier.*31.33. this therfore muſt we beleeue: and to this knowledge is the promiſe of life euerlaſting annexed, *Ioh.*17.3. *Iſa.*53.11.

The ſecond property is, that this knowledge muſt not bee confuſed, but diſtinct. Firſt, we muſt acknowledge the true God in reſpect of his preſence with vs in all places. Thus *Moſes* is ſaide to *know the inuiſible*, *Hebr.*11.27. Secondly, we muſt know and acknowledge God in reſpect of his particular prouidence ouer vs. Thus *Dauid* knew God, when he ſaid, that *hee numbred his flittings, and put his teares into his bottle*, *Pſalme* 56.8. Thirdly, we muſt know God in reſpect of his will, in all things to be done, and to be ſuffered: and this is the right knowledge of God, to haue regard to his will, *Rom.*12.2. *Epheſ.*5.17. *Dauid* ſaith, *All thy lawes are before me*, 2.*Samuel* 22.23. and when *Shemei* reuiled, hee ſpake thus, *Hee raileth becauſe God biddes him raile*, 2.*Samuel* 16.10. Laſtly, wee muſt knew and acknowledge God in the power which hee ſhewed in the death & reſurrection of Chriſt. Reade and conſider *Epheſ.*1.17. where *Paul* placeth the knowledg of God in two things: in the knowledge of the riches of eternal life, and in an experimentall knowledge of the vertue of the reſurrection of Chriſt in our ſelues.

The third property is, that this knowledge muſt be an effectuall and liuely knowledge, working in vs new affections and inclinations, *He that ſaith he knowes God, and keeps not his commandements, makes him a lyar*, 1.*Ioh.*2.4. and 3.6. *Tit.*2. verſe laſt.

The vſe. Seeing the conuerſion of a ſinner ſtands in this ſpiritual knowledge of God, we muſt be ſtirred vp to ſeeke to know God according as he will be knowne of vs. We deſire to ſerue God: and we can not ſerue him, vnleſſe we know him: nay, ſo long as we know him not, wee doe nothing but ſerue the falſe gods of our owne hearts. Againe, wee deſire life eternall: and this is life, in right manner to acknowledge God, *Iohn* 17.3. And the whole matter of our boaſting, muſt bee the knowledge of God, *Ierem.*9.24. God himſelfe miniſtreth vnto me a further argument to mooue you to this deſire: namely, by the moouing of the earth yeſterday. For though Philoſophers aſcribe all to nature, yet the truth is, that the trembling and the ſhogging of the earth, is a ſigne of the great and extraordinary anger of God. The cauſe of this anger is, that we know not God, neyther doe we for the moſt part care to know him. We haue had the goſpel long, but we bring forth but ſmall fruits. For this cauſe the earth in his trembling doth, as it were, groane to be diſburdened of ſo rebellious a nation, and it doth after a ſort craue leaue of God, that it may deuoure a ſinfull people, as it once deuoured *Dathan*, and the company of *Abiram*. Now our duety is, in this iudgement of God to acknowledge his maieſty, his anger, and his iuſtice: and with feare and trembling to humble our ſelues for our ſinnes paſt, thereby to preuent his anger to come. The earth a brute and dumbe creature in his kinde, is become a preacher vnto vs: and his trembling muſt teach vs to tremble in our hearts, and to ſinne no more.

Againe, if we muſt know God, wee muſt remember God and Chriſt: and as we muſt know God, ſo muſt we remember him. Now wee muſt not know Chriſt according to the fleſh, 2.*Corint.*5.17. and therefore wee may not remember Chriſt according to the fleſh, that is, in any worldly and carnall manner. This therefore is not to keepe a Memory of

Chriſt, to ſpend twelue daies in reuell and riot, in masking and mumming, in carding and dicing (as many doe:) this is rather to burie the memorie of Chriſt, and to doe homage to the god of pleaſure. Of them that ſaid, *Let vs eate, drinke, and ſleepe, Paul* ſaith thus: *Awake and doe righteouſly: for ſome of you doe not know God*, 1. Cor. 15, 34.

Paul ſaith further, *But rather ye are knowne of God*. The knowledge whereby God knowes men, ſtands in two things: his Election of them to his ſpeciall loue, 2. Tim. 1. 19. and the execution of Election, whereby he makes men his peculiar people, by calling, iuſtifying, and ſanctifying of them. Tit. 2. verſ. 14.

Hence obſerue: firſt, that Gods Election is the roote of all the gifts of God in vs. We know God, becauſe he firſt knowes vs. *Paul* ſaith, that *we were elected that we might be holy*, Eph. 1. 4. Therefore we are not elected (as ſome teach) either for our faith, or according to our faith, but to our faith, that is, Elected that we might beleeue.

Secondly, hence we learne, that we can neither thinke, will, or doe that which is good, vnleſſe God preuent vs with his grace. God muſt firſt vouchſafe to acknowledge vs, before we can acknowledge him. *Ioh*. 10. 14. Preuenting grace, is two-fold. The firſt, and the ſecond. The firſt, when God in our firſt conuerſion takes away the ſtonie heart, and puts a fleſhie heart in the roome. The ſecond is, after we are regenerate: for then God ſtill preuents vs with good motions and deſires. Of both reade Ezec. 36. 26. Some teach, that if we doe that which we can, God will giue vs his grace: but this is falſe: for then we ſhould preuent God.

Thirdly, by this we ſee, that the workes of grace in God imprint their image in the hearts of them that belong to God. And this is worth the marking. There is a knowledge in God whereby he knowes who are his: and this knowledge brings forth another knowledge in vs, whereby we know God for our God. There is an Election in God which workes in the Elect another election, whereby they chuſe God for their God. The loue, whereby God loues vs, workes in vs an other loue whereby we loue God, 1. *Ioh*. 4. 19. Chriſt firſt apprehends vs: and this apprehenſion of his, workes in vs the apprehenſion of faith, whereby we lay hold vpon him, *Phil*. 3. 12. When Chriſt makes interceſſion for vs in heauen, there is another interceſſion wrought in our hearts by the ſpirit, *whereby we cry Abba father*, Rom. 8. 26. The death of Chriſt hath a vertue in it, to worke in vs the death of ſinne. Thus doth the ſpirit of God ſeale vs to the day of our redemption. By this may we know that we belong to God, if we finde any impreſſion of the grace of God in vs. The ſunne by his light ſhines vpon vs, and by the ſame light we view and behold the ſunne.

Laſtly, here is the foundation of true comfort. A Our faith doth not ſaue vs, becauſe it is a perfect vertue; but becauſe it apprehends a perfect obiect; namely, the perfect obedience of Chriſt. So then, if our faith erre not in his obiect, but be rightly fixed on the true cauſes of our ſaluation, though it be but a weake faith, and doe no more but cauſe vs to will, deſire, & indeauour to apprehend Chriſt, it is true faith, and iuſtifieth: the weakeneſſe of it ſhall not hinder our ſaluation, which ſtands not in this, that we doe know God, but in this, that God knowes vs, whoſe knowledge is perfect and cannot faile. Againe, our ſaluation ſtands not in our apprehenſion of Chriſt, but in Chriſts apprehending of vs, B Phil. 3. 12.

This knowledge of God wherby he knowes vs, hath two properties. Firſt, it is ſpeciall, whereby he knowes all the Elect euen by name, Exod. 33. 17. Againe, it is a perpetuall and vnchangeable knowledge. For whome God once knowes, he neuer forgets, Iſa. 49. 15.

The third eſtate of the Galathians is their eſtate in their reuolt or Apoſtaſie, in theſe words, *How turne ye againe to impotent and beggarly rudiments, whereunto as from the beginning ye will be in bondage againe?* or thus, *to which ye will doe ſeruice againe as from the beginning?*

The words carrie this ſenſe: *How turne ye againe?* that is, it is an intollerable offence in C you, hauing knowne God, to returne againe to the rudiments of the law. By *rudiments* we are to vnderſtand circumciſion, the Iewiſh ſacrifices, and all the ceremonies of the law of *Moſes*. And it may not ſeeme ſtrange, that they are called impotent and beggarly rudiments. For they muſt be conſidered three waies, with Chriſt, without Chriſt, and againſt Chriſt. With Chriſt, when they are conſidered as types and figures of Chriſt to come, and as ſignes of grace by diuine inſtitution for the time of the old Teſtament. Without Chriſt, when they are vſed onely for cuſtome, whether before or after the death of Chriſt. Againſt Chriſt, when they are eſteemed as meritorious cauſes of ſaluation, and D the iuſtification of a ſinner is placed in them, either in whole, or in part: as though Chriſt alone were not ſufficient. In this reſpect *Paul* cals them impotent and beggarly rudiments.

And *Paul* hauing ſaid, that the Galathians returned againe to the rudiments of the law, in the next words he ſhewes how they doe it: namely, by *ſeruing them againe*. They ſerued, or yeelded ſeruice to them three waies: In opinion, becauſe they iudged them to be neceſſarie parts of Gods worſhip, and meanes of their ſaluation. In conſcience, becauſe they ſubiected their conſciences to them. In affection, becauſe they placed part of their affiance in them for their iuſtification and ſaluation.

It may be demanded, how the Galathians can be ſaid to returne again to the rudiments

A of the law, and ſerue them againe, that were neuer vſed to them before? *Anſ.* In the ſpeech of *Paul* there is that which is called *Catachreſis*, that is, a kind of ſpeaking ſomewhat improper in reſpect of fineneſſe and Elegancie. The like we haue, Ruth. 1. 22. when *Ruth* is ſaid to returne to *Iuda* with *Naomi*; and yet ſhee was neuer there before. Neuertheleſſe, the ſpeech in ſenſe is moſt ſignificant & proper. For *Paul* (no doubt) ſignifies hereby, that when the Galathians ſubiected themſelues to the rudiments of the law, and placed their ſaluation in part euen in them, they did in effect and in truth as much as returne againe to their old ſuperſtitions, and ſerue againe their falſe gods.

B Here then we haue a deſcription of the Apoſtaſie of the Galathians. It is a voluntarie ſin (for *Paul* ſaith, *ye will ſerue*) after the knowledge of the truth, in which they returne again to the rudiments of the law, by yeelding ſubiection, and ſeruice to them: which act of theirs is indeed as much as if they had ſerued againe their falſe gods. Here ſome may ſay, if this be ſo, then they ſinned againſt the holy Ghoſt. *Anſwer.* The ſinne againſt the holy Ghoſt, is indeed a voluntarie ſinne: but that is by reaſon of the obſtinacie and malice of the will: and this offence in the Galathians was voluntarie onely by infirmitie. Againe, the ſinne againſt the holy Ghoſt is an vniuerſall Apoſtaſie, in reſpect of all the Articles C of religion: for that ſinne makes men crucifie Chriſt crucified, Heb 6. 6. and to tread vnder foot the ſonne of God: the Apoſtaſie of the Galathians was particular, onely in the article of iuſtification.

The vſe. In that the Ceremonies of the law ſet vp againſt Chriſt, in the cauſe of our iuſtification and ſaluation, are called impotent and beggarly rudiments, *Paul* teacheth a waightie concluſion: that Chriſt ſtands alone in the worke of redemption, without collegue or partner, without deputy, or ſubſtitute, whether we reſpect the whole worke of redemption, or the leaſt part of it. Againe, that all the workes of mediation ſtand alone by themſelues, and admit nothing to be added D and adioyned to them, *There is no other name whereby we can be ſaued beſide the name of Chriſt*, Act. 4. 12. *Chriſt ſaues them perfectly that come vnto him*, Heb. 7. 25. *In him we are complete*, Col. 2. 10. *He alone treades the wine-preſſe of Gods wrath, and none with him*, Iſa. 63. 3. If Chriſt be a Sauiour, he muſt be a perfect Sauiour, conſidering he is God and man: and beeing a perfect Sauiour in himſelfe, he needes no partner, and becauſe he is euery where at all times, therefore he needs no deputie in his ſtead. Againe, euery worke of redemption is acted by whole Chriſt, according to both his natures: and as there are in him two natures, ſo are there two operations of the ſaid natures, & as both natures concurre to make the compound worke of a mediatour, which is an admirable worke, not meerely humane, but *theandricke*, that is, *humane-diuine*. For this cauſe no action pertaining to redemption, can be performed by a meere creature, whether man or Angell.

Obiect. I. Ioh. 20. 23. The Apoſtles haue the power to remit and retaine ſinnes: therefore it is not proper to Chriſt. *Anſ.* To remit by meriting and by efficacie in the conferring of pardon, is proper to the Mediatour. The Apoſtles and other Miniſters remit by preaching and by declaring remiſſion. The Miniſters of the word doe not procure our reconciliation with God as Chriſt doth, but they exhort men to be reconciled to God, 2. Cor. 5. 20.

Obiect. II. 1. Pet. 3. 18. *Baptiſme ſaueth*: therefore not Chriſt alone. *Anſw.* Baptiſme ſaueth by ſignifying and by ſealing vnto vs the grace and mercie of God: and the effecting of our ſaluation, is in the ſame place aſcribed to Chriſt and his reſurrection.

The concluſion then of *Paul* is to be remembred: for it ſerues as an engine to ouerturne the maine grounds of Poperie. The primacie of the Pope is a certaine eſtate, in which hee is ſubſtituted into the place and roome of Chriſt: for he takes vpon him to make lawes, that properly & truly bind conſcience, euen as the lawes of God. Againe, he takes vnto him a proper and iudiciall power, to remit or retaine the ſinnes of men. Now theſe actions indeede, are the proper actions of God and Chriſt, no meere creature is capable of them. In this reſpect the primacie of the Pope is an impotent and beggarly inuention. Againe, the Romiſh religion, beſide the al-ſufficient oblation of Chriſt vpon the croſſe, ſets vp the ſacrifice of the Maſſe fur the ſinnes of the quicke and the dead: beſides the interceſſion of Chriſt, it ſets vp the interceſſion of Saints and Angels: beſide the perfect ſatisfaction of Chriſt, it ſets vp humane ſatisfactions: beſide the infinite merit of Chriſt, it maintaines and magnifies the merit of humane workes. But all theſe are but impotent and beggarly deuiſes of men. For Chriſt in his Sacrifice, Satisfaction, Interceſſion, Merit, admits no corriuall or aſſociate. All actions of his are perfect in their kinde, and need no ſupply.

This againe muſt teach vs, to content our ſelues with Chriſt alone, and not to ſet vp any thing with him, or againſt him. This is the ſafeſt and the ſureſt courſe. A certaine Papiſt writeth to this effect, that we Proteſtants in our iuſtification, cleaue only to the body of the tree, and that the Papiſts cleaue both to the body and the braunches. And I ſay againe, it is the ſafeſt with both the hands to cleaue to the body of the tree: and he that with one hand laies holde vpon the body of the tree, and with the other ſtaies himſelfe vpon the braunches, is in great daunger of falling.

The ſecond concluſion of *Paul* is, that to ſet vp any thing out of Chriſt, as a meritorious cauſe of ſaluation, and to place our iuſtification in it, either in whole, or in part, is indeed the ſeruice of idols. And the reaſon is plaine. For this is to ſet vp ſomething in the place and roome of Chriſt: and men put a confidence in that which they make a cauſe of their owne ſaluation.

The doctrine then of Iuſtification by workes, is a doctrine that maintaines idolatry; for if they iuſtifie, we may put our truſt in them: and if we put our confidence in them, we make idols of them. That workes may merit at Gods hand, they muſt not only be ſanctified, but alſo deified.

The diſtinction vſed by the Papiſts, of *Latria*, and *Dulia*, that is, of *worſhip*, and *ſeruice*, falles to the ground. They ſay they giue *worſhip* to God, and *ſeruice* to Angels & Saints. It is a toy. For here *Paul* condemnes the *very ſeruice* to heathen gods: and the ſeruice of the rudiments of the law, is the Apoſtacie of the Galatians. And to giue ſeruice or worſhip to any thing, are all one.

The third concluſion of *Paul* is, that they which haue giuen their names to God, and Chriſt, muſt not returne to any thing, that they haue forſaken, or ought to forſake. He that puts his hand to the plough, muſt not looke backe: he that goes to the land of Canaan, muſt not looke backe to Egypt. We in England haue bene long deliuered from the ſuperſtition of Poperie, and we muſt not ſo much as dreame of any returne. It is a common fault among vs, that in outward profeſſion we cleaue to Chriſt, and yet in affection and practiſe we cleaue to the world, and walke after the luſts of our owne hearts. This is in ſhew to goe forward, but indeede to turne backe againe. But our duty is, in thought, conſcience, will, affection, word, and deed, to goe on forward, and no way to goe backe.

Verſ. 10. In the former verſe, *Paul* ſets downe the Apoſtaſie of the Galatians in generall tearmes, ſaying, *How turne ye againe to the Elements of the world?* In the 10. verſe, he ſhewes, what theſe Elements be; *To obſerue daies, and moneths, and times, and yeares.* By *daies*, are meant Iewiſh Sabbaths: by *moneths*, the feaſts obſerued euery moneth in the day of the new Moone. By *times*, ſome vnderſtand the feaſt of the Paſſeouer, the feaſt of Pentecoſt, and the feaſt of Tabernacles. But the word (καιρὸς) ſignifies ſeaſons, or fit times, for the doing of this or that buſineſſe. So is it tranſlated, Act. 1.7. *It is not for you to know the times and ſeaſons.* It was the manner of the Gentiles to make difference of times in reſpect of good or bad ſucceſſe, and that according to the ſignes of heauen. And it is very likely, that the Galatians obſerued daies not onely in the Iewiſh, but alſo in the heatheniſh manner. By *yeares*, are meant euery ſeuenth yeare, and the Iubilie yeares, which the Galatians obſerued after the faſhion of the Iewes.

Againe, there is a foure-fold kind of obſeruation of daies; one *naturall*, the other *ciuill*, the third *Eccleſiaſticall*, the fourth *ſuperſtitious*. *Naturall* is, when daies are obſerued according to the courſe of the Sunne and Moone, Gen. 1. 14. thus day followes night, and night followes day, and euery yeare hath foure ſeaſons, Spring, Sommer, Autumne, Winter. And the obſeruation of theſe times is according to the law of nature. *Ciuill obſeruation* is, when ſet times are obſerued for husbandrie, in planting, ſetting, reaping, ſowing: for houſhold affaires, and for the affaires of the common-wealth, in keeping of faires, and markets, &c. And thus to obſerue daies, is not vnlawfull. *Eccleſiaſticall obſeruation* of times is, when ſet daies are obſerued for orders ſake, that men may come together to worſhippe God: theſe daies, are either daies of thankſgiuing, or daies of humiliation. Of daies of thankſgiuing, take the example of the Iewes, Heſt. 9. 26. who obſerued yearely the feaſt of *Purim*, for a memorie of their deliuerance. In like manner they appointed and obſerued the feaſt of *Dedication*: and it ſeemes that Chriſt was preſent at Ieruſalem, as an obſeruer of this feaſt, Ioh. 10. 22. And thus for orders ſake, to obſerue certaine daies of ſolemnitie, is not forbidden. *Superſtitious obſeruation* of daies, is twofold, *Iewiſh*, or *heatheniſh*. *Iewiſh*, when ſet daies are obſerued with an opinion, that we are bound in conſcience to obſerue them, and when the worſhip of God is placed in the obſeruing of this or that time. *Heatheniſh*, when daies are obſerued in reſpect of good or bad ſucceſſe. Now then, to come to the point, the intent of *Paul* is onely to condemne the Iewiſh manner of obſeruing of daies, in theſe words, *Ye obſerue daies, moneths, yeares*: and the heatheniſh manner, in theſe words, *ye obſerue ſeaſons*.

Againſt this interpretation, the place of *Paul* may be obiected, Rom. 14. 6. *He that obſerues the day, obſerues it to the Lord. Anſ.* Indeed *Paul* in theſe words excuſeth the Romanes that obſerued daies, and ſaith, that their intention was to obſerue them to the honour of God: and this he ſaith, becauſe as yet they were not fully inſtructed touching Chriſtian libertie: but withall, let it be remembred, that in mild ſort he notes this to be a fault in them, when he ſaith, that *they were weake in faith*. Now the caſe was otherwiſe with the Galatians: becauſe they obſerued daies after they had beene informed touching their libertie in Chriſt: and withall they placed their ſaluation, in part, in the obſeruation of daies: and thus they mixed the Goſpell with the law. And therefore they were iuſtly to be blamed.

Againe, it may be obiected, that now in the time of the new Teſtament, we in religious manner obſerue *the Lords day*. *Anſ.* Some men both godly and learned are of opinion, that *the Lords day* was appointed by the Apoſtles for orders ſake: and that it is in the libertie of the Church to appoint the Sabbath vpon any other day in the weeke, becauſe they ſay, all daies without exception are equall: and they adde further, that when the publike worſhip of God is ended, men may then returne to their labours, or giue themſelues to recreation, on the Lords day. But this doctrine ſeemes not to ſtand with the fourth commandement.

It ſeemes to be a truth more probable, that euery ſeauenth day in the weeke, muſt be ſet apart in holy reſt vnto God: for this is the ſubſtance of the fourth commaundement. And it is alſo very probable, that the Sabbath of the new Teſtament is limited and determined by our Sauiour Chriſt to *the Lords day*. For *Paul* and the reſt of the Apoſtles obſerued the firſt day of the weeke for a Sabbath day, Act. 20.7. and he ſaith, *Whatſoeuer ye haue heard, and what ye haue ſeene in me, that do*, Phil. 4.9. Againe, it was the decree or conſtitution of *Paul*, that the collection for the poore ſhould be *the firſt day of the weeke* at Corinth: now this collection in the Primitiue Church, followed preaching, prayer, Sacraments, and it was the concluſion of all other exerciſes in the aſſembly, 1. Cor. 16.2. And this firſt day of the weeke is called *the Lords day*, Apoc. 1.10. and it is ſo called, becauſe it was dedicated and conſecrated to the honour of Chriſt our Lord. And who is the author of this dedication but Chriſt himſelfe the Lord of the Sabbath? It is alleadged, that the Sabbath, and the commaundement touching the Sabbath, is Ceremoniall: & vpon this ground, they take libertie, and keepe no Sabbath at all. But the truth is, that the commandement touching the Sabbath is not wholy Ceremoniall. It may be, the firſt words, *Remember the Sabbath day to ſanctifie it*, and the words, *In it thou ſhalt doe no manner of worke, &c.* are ſpoken of the Iewes Sabbath: but the words, *Sixe daies ſhalt thou labour, and the ſeuenth day is the Sabbath of the Lord thy God*, are morall, and containe a perpetuall truth. Therefore the words of *Paul* muſt be conceiued with an exception of the Sabbath day, which is the ſeuenth day in euery weeke, which day Chriſt hath limited by his Apoſtles, *to the Lords day*.

The vſe. This text of *Paul* diſcouers vnto vs a great part of the ſuperſtition of the Popiſh Church, in the obſeruation of holy daies. Firſt, beſide *the Lords day*, they appoint many other Sabbaths: whereas it is the priuiledge of God to appoint an ordinarie day of reſt, and to ſanctifie it to his owne worſhip. Secondly, they bind mens conſciences to the obſeruation of their holy daies: which *Paul* here forbids, and Col. 2.16. Thirdly, they place the worſhip of God in the obſeruation of their holy daies: but God is worſhipped in vaine by mens precepts, Matth. 15. Fourthly, they place a great holineſſe in their feſtiuall daies, A more then in other daies. Fiftly, they dedicate many of their holy daies to the honour of Saints and Angels: whereas the dedication of ordinarie and ſet daies, is a part of diuine or religious worſhip. Laſtly, their holy daies for number are more then the feſtiuall daies of the Iewes: & thus they bring people into their old bondage, nay to a greater bondage then euer the Iewes indured, in reſpect of daies and times. It may be ſaid, that the Church of the Proteſtants obſerues holy daies. *Anſw.* Some Churches do not: becauſe the Church in the Apoſtles daies, had no holy day, beſide the Lords day: and the 4 commaundement inioynes the labour of ſixe daies. Indeed the B Church of England obſerueth holy daies, but the Popiſh ſuperſtition is cut off. For we are not bound in conſcience to the obſeruation of theſe daies: neither do we place holines or the worſhip of God in them: but we keepe them onely for orders ſake, that men may come to the Church to heare Gods word. And though we retaine the names of Saints daies, yet we giue no worſhip to Saints, but to God alone. And ſuch daies as contained nothing in them but ſuperſtition, as the conception, and aſſumption of the virgin *Mary*, we haue cut off. Thus doth the Church with vs obſerue holy daies, and no otherwiſe. Indeed the ignorant multitude among vs faile greatly in the obſeruing of daies. For they greatly C ſolemniſe the time of the birth of Chriſt, and then they keepe few or no markets: but *the Lords day* is not accordingly reſpected: and men will not be diſſwaded from following of faires on that day.

Againe, to obſerue daies of good and bad ſucceſſe, according to the conſtellations of the heauens, is an heatheniſh faſhion to be auoided. For it is here condemned in the Galatians. Here therefore, we muſt be put in mind, not to obſerue the planetary houres: for men ſuppoſe that the houres of the day are ruled by the planets, and hereupon, that ſome houres are good, and luckie (as they ſay) and ſome vnluckie: that men are taken with planets, and borne vnder vnluckie D planets. But theſe are heatheniſh conceits. Neither muſt we reſpect our *Horoſcopa*, or the time of our birth, and the conſtellation of the heauens then, as though we could hereby know, what ſhould befall vs to the end of our daies. And we muſt not put difference of daies, as though ſome were luckie vnto vs, and ſome vnluckie, according to the courſe of the ſtarres. The like I ſay of the Criticall daies, that is, the 7. and the 14. day after that a man begins to be ſicke. For they are grounded vpon the aſpects of the moone, which are not to be regarded. And the *Climactericall* yeares are not to be obſerued as dangerous and diſmall. The obſeruation of the ſignes, is of the ſame nature. For the 12. ſignes are nothing els, but 12. parts of the firſt moueable, which is but a ſuppoſed heauen. Therefore

A there is no danger in the thing, but in our conceit. We are to feare God, & not to feare the ſtarres: neither are we to make differences of daies in reſpect of them, as though the affaires we take in hand, ſhould proſper the better or the worſe, in reſpect of their different operation. Gods commaundement is, *Feare not the ſignes of heauen*, Ierem. 10.2. And good reaſon. For no man can by learning know the operation of the ſtarres: becauſe their lights and operations are all mixed together in all places vpon earth: and therefore no obſeruation can be made of this or that ſtarre, more then of this or that hearbe, when all hearbes are mixed and compounded together. Againe, the operation of the ſtarres is by their light, and light hath no operation but in heat or cold, moiſture or drineſſe. In this reſpect, (though we may well obſerue the full and change of the moone) it is fooliſhneſſe to aſcribe the regiment of our affaires to the ſtarres, they being matters contingent, which depend on the will & pleaſure of man. Laſtly, it is a great ouerſight to hold ſundrie of the ſtars to be malignant and infortunate, in reſpect of vs: wheras they are the creatures of God, and their light ſerues for the good of man. In a word, we are not to make difference of daies, neither in reſpect of holineſſe, nor in reſpect of good or bad ſucceſſe.

Verſ. 11. I am afraid, &c. In theſe words the Apoſtle ſets forth the greatneſſe of the apoſtaſie of the Galatians, by the effect thereof, which was to cauſe him to feare, leſt he had beſtowed labour in vaine among them.

Firſt, the occaſion of the words muſt be conſidered, and that is expreſſed in the former words, *Ye obſerue daies and moneths.* And hereupon he ſaith, *I am in feare of you.* And thus *Paul* teacheth, that workes ſet vp as cauſes of ſaluation with Chriſt, make void the Miniſterie and grace of God. It may be ſaid, that is meant of ceremoniall workes, and ſo it is true. I anſwer, it is indeed ſpoken of ceremoniall workes, but it muſt be inlarged to all workes without exception. For *Paul* ſaith, c. 5. v. 3. *If ye be circumciſed, ye are bound to fulfill the whole law.* Hence then it followes, that the doctrine of iuſtification by workes, is an errour in the foundation, and beeing diſtinctly, and obſtinately maintained, there is no hope of ſaluation.

Againe, here we ſee the fidelitie of the Apoſtle *Paul*, and it ſtands in two things: the firſt is, his painfull and weariſome labour, to gain the Galatians to God. The ſecond is, his care that the foreſaid labour be not in vaine. And in this example of his, we learne three things. The firſt, that they which are or deſire to be diſpenſers of the word, muſt doe it not for the belly, or for lucres ſake, or for the praiſe of men, but ſimply for this end, that they may gaine ſoules to God. The Scribe that would haue followed Chriſt for gaine, was repelled with this anſwer, that Chriſt *had not ſo much as a place where to lay his head*, Mat. 8.20. and to preach for by-reſpects, is to make a merchandiſe of the word of God, 2. Cor. 2.17. The ſecond is, that Miniſters after the example of *Paul*, muſt be labourers indeed, 1. Cor. 3.9. and workemen, 2. Tim. 2.15. And they muſt ſhew themſelues to be ſo, by their care and induſtrie in winning ſoules to God. And it is not ſufficient now and then to make a diſcourſe vpon a text. Thirdly, Miniſters of the word muſt be watchmen. Ezec. 3.14. and Heb. 13.17. their office is not onely to gaine and call men to God, but alſo to preſerue and keepe them in Chriſt, which are already called.

Thirdly, here we ſee the condition of the B Church of Galatia, and of all other viſible Churches vpon earth, that they are ſubiect to Apoſtaſie. It may be ſaid, how can this be, conſidering true beleeuers cannot fall away? *Anſ.* In the viſible church on earth, there are foure kinds of beleeuers. The firſt are they, which heare the word without zeale, and they are like the ſtonie ground. The ſecond are they, which heare, know, and approoue the word. The third are they, which heare, know, and approoue the word, and haue a taſt of the power thereof, and accordingly yeeld ſome outward obedience. The fourth are they, which heare, know, approoue, and keepe the word, in that they beleeue it, and are turned into the obedience of it. The three firſt may C fall quite away, the fourth cannot. And by this meanes it comes to paſſe, that viſible churches vpon earth may fall away: becauſe of them that profeſſe the faith, three to one may vtterly fall away.

The vſe. This muſt teach vs that are members of the viſible Church, to feare and to ſuſpect our ſelues: and not to content our ſelues, becauſe we haue ſome good things in vs: but wee muſt labour *to be ſealed vp to the day of our redemption, and to lay vp a good foundation againſt the time to come*, 1. Tim. 6.18. by ſeeking to haue in vs ſuch good things, as are proper to the Elect, as vnfained faith in Chriſt, and conuerſion to God from all our ſinnes.

D It may be demaunded, how *Pauls* labour ſhould be in vaine? *Anſ.* It was in vaine in reſpect of his owne deſire and affection to ſaue all the Galatians: ſecondly, it was in vaine, in reſpect of the whole bodie of that Church, whereof many were hypocrites. It was not in vaine in reſpect of the elect, nor in reſpect of the counſell of God, Iſa. 55.11.

Againe, it may be demaunded, what muſt be done when the labours of our callings are in vaine? *Anſw.* We muſt follow the calling and commaundement of God, whether wee haue good ſucceſſe or no, and whatſoeuer come of it. *Paul* feares leſt his labour is in vaine, and yet he ſtill labours. When *Peter* had laboured all night and caught nothing, he ſaith, at the commandement of Chriſt, *In* *thy word will I caſt out my net*, Luk. 5. 5. And thus to doe, (whatſoeuer followes) is true wiſedome, and the feare of God. For it muſt ſuffice vs, that the worke we take in hand is pleaſing vnto God. And though it be in vaine, in reſpect of men, it is not ſo before God, Iſa. 49. 4 and 2. Cor. 2. 18. This muſt euery man remember in his place and calling, for the eſtabliſhing of his minde againſt all euents.

Verſ. 12. Be you as I, for I am euen as you: I beſeech you brethren ye haue not hurt me at all.

The words in this verſe, to the ſixteenth verſe, are an anſwer to an obiection. The obiection is this, we ſee now by theſe ſharpe reproofes, that *Paul* hath changed his mind toward vs, and that he hath turned his loue into hatred. The anſwer is, *be as I, I am as you.* the ſpeech is very effectuall and ſignificant, and it is like the common prouerb, *Amicus, alter ego, alter idem.* that is, *a mans friend is all one with himſelfe.* The ſenſe of the words is, *Be as I*, looke that your minds be not eſtranged from me, but tender me euen as your owne ſelues: for I *Paul* am the ſame that euer I was, I reſpect and tender you euen as mine owne ſelfe. And leſt the Galatians ſhould ſay, ſee ye not how *Paul* commands imperiouſly, *be ye as I?* therfore he addes, *I beſeech you brethren*, I command you not. In the next words he addes a reaſon of his anſwer, thus, Hatred preſuppoſeth a hurt or wrong to be done: ye haue done me no hurt or wrong: therefore ye may not thinke that I hate you.

When *Paul* ſaith, *be as I: I am as you:* we learne, that there muſt be a ſpeciall and mutuall loue betweene the teachers and the people. *Paul* ſaith, that he did *inlarge his heart for the Corinthians*, and he requires the like of them, 2. Cor. 6. 11. 13. Teachers muſt ſhew their loue, by tendering the ſaluation of the people by all meanes, euen as their owne ſoules. *Paul* could haue found in his heart to haue beene accurſed for his countrimen the Iewes, Rom. 9. 1. He deſired that he might be offered vp as a drinke offering vpon the ſacrifice of the faith of the Philippians, Phil. 2. 17. When the Iſraelites had ſinned, *Moſes* ſtands in the breach, as it were in the face of the Canon, betweene the wrath of God and them, by his prayer to ſtay the iudgement of God, Pſal. 106. 23. Againe, the people muſt ſhew their loue to their teachers, firſt, by praying for them, as for themſelues, Rom. 15. 30. ſecondly, by hauing in ſingular price the worke of the Miniſtery, 1. Theſſ. 5. 13. and that is, by wholſome doctrine to repaire the image of God, and to erect the kingdome of God in the hearts of men. When this thing is loued and deſired, then are Miniſters loued. This mutuall loue is of great vſe, it encourageth people to obey, and the Preachers of the word to labour in teaching.

When *Paul* ſaith, *I beſeech you brethren*, he ſhewes what moderation is to be vſed in all reproofes. He tels the Galatians his minde plainely to the full: and withal he indeauours to ſhew his owne loue to them, and to keepe theirs.

It may be asked, how *Paul* can ſay, *Ye haue done me no hurt at all.* For when a beleeuer in Corinth committed inceſt, *Paul* tooke it for a wrong to himſelfe? 2. Cor. 2. 10. And no doubt to call the doctrine of the Apoſtle into queſtion, was a great wrong vnto him? I anſwer, the wrong was no wrong in his eſtimation and affection, who was content to put vp and to forgiue the wrong. Here we ſee the meekeneſſe of *Paul*, in that he quietly beares the croſſes and wrongs laid vpon him. The like was in *Moſes*, who 40. yeares together indured the bad manners of the Iſraelites, Act. 13. 18. but the perfect example of this vertue is in Chriſt, who ſaued them that crucified him. We likewiſe are to exerciſe our ſelues in this vertue. And that we may indeed ſo doe, we muſt firſt of all haue a ſenſe of our ſpirituall pouertie, and a faith in the mercie, preſence, and protection of God.

Againe, marke the mind of the Apoſtle, that he may winne ſoules to God, he is content to ſuffer any wrong. The Prieſts and Ieſuits among vs in England, are content to venter life and limme that they may winne Proſelytes to the Church of Rome: much more then muſt the true Miniſters of the Goſpel be content with any condition, ſo they may gaine men to God. In this caſe, hurts & abuſes, muſt be no hurts, nor abuſes.

13. *And ye know how through the infirmitie of the fleſh, I preached the Goſpell vnto you at the firſt.*

14. *And the triall of me which was in my fleſh ye deſpiſed not, neither abhorred: but receiued me as an Angel of God, yea as Chriſt Ieſus.*

15. *What then was your felicitie? for I beare you record, that if it had beene poſſible, you would haue plucked out your eyes to haue giuen them to me.*

16. *Am I therefore become your enemie, becauſe I tell you the truth?*

The anſwer to the Obiection in the former verſe was this; *Be as I: I am as you.* And the reaſon was this: hatred preſuppoſeth an offence: ye haue done me no offence or hurt: therefore ye may not thinke that I hate you. The *minor* is in the 12. v. the *concluſion* in the 16. verſ.

Againe, the *minor* [*ye haue done me no hurt*] is confirmed in the 13, 14, 15. verſes. The ſum of the Argument is this: Though my outward condition was ſubiect to contempt; yet did the Galatians ſhew loue and reuerence to me: therefore ye did me no hurt. Againe, *Paul* ſets forth both the parts of his argument. And firſt of all he deſcribes his owne condition, by three things: that he preached *in weakeneſſe of the fleſh*: that he preached *the firſt*: that he preached *hauing the triall of himſelfe in his owne fleſh*. Secondly, the loue and reuerence of the Galatians is ſet out by three ſignes, or effects: *they deſpiſed him not: they receiued him as an Angel, or as Chriſt himſelfe: they would haue plucked out their eies to haue done him good.*

The firſt thing in *Pauls* condition, is, that *he publiſhed the Goſpel in the infirmitie of his fleſh*, that is, in a meane and baſe eſtate, without the ſhew of humane wiſedome, and authoritie, & ſubiect to many miſeries. In this ſenſe *Paul* oppoſeth *infirmitie* to the excellencie of humane wiſedome, 1. *Corint.* 2. 1, 3. and vnder it hee comprehends all the calamities and troubles that befell him, 2. *Cor.* 12. 10.

This was the condition of the reſt of the Apoſtles. For they were but fiſhers, & preached the word in their fiſher-like ſimplicitie. Nay, this was the condition of Chriſt himſelfe. For hee hid the maieſty of his godhead vnder the veile of his fleſh: and his outward man was ſubiect to reproach, and contempt, *Eſay* 53. 3. And this is the order of God. The word muſt bee diſpenſed in the infirmitie of mans fleſh for ſundrie cauſes. Firſt, that wee might not exalt our teachers aboue their condition, who are no more but inſtruments of grace. When the men of Derbe and Liſtra would haue offered ſacrifice to *Paul*, and *Barnabas*, *Paul* forbids them, ſaying, *that they were men ſubiect to the ſame paſſions with themſelues*, *Acts* 14. 15. The ſecond cauſe, that we might aſcribe the whole worke of our conuerſion, not to men, but to God alone, 2. *Cor.* 4. 7. The third is, that God might by this meanes confound the wiſedome of the world, and cauſe men that would bee wiſe, to become fooles, that they might be wiſe, 1. *Cor.* 3. 18. The laſt is, that we might be aſſured, that the doctrine of the Apoſtles is of GOD: becauſe it preuailes in the world without the ſtrength and policie of man.

And as the word is preached in weakenes, ſo it is beleeued of men; and the grace of God is conferred to vs, and continued in vs, in the weakeneſſe of the fleſh. Gods loue is ſhed abroad in the hearts of men: but when? Euen then, when wee were in the middeſt of manifolde afflictions. *Rom.* 5. 2. 5. *Paul beares about him the mortification of our Lord Ieſus*, not for his damnation, but that *the life of God might bee manifeſt in his mortall fleſh.* 2. *Corinth.* 4. 10. And hee ſaith plainely, that the grace of god is made *perfect through weakneſſe*, 2. *Corinth.* 12. 9. By this wee are taught a high point in Religion, and that is, not onely to bee content with the miſeries and troubles of this life, but to reioyce therein: becauſe when we are weakeſt, we are ſtrongeſt: and when wee thinke our ſelues forſaken of God in the time of diſtreſſe, we are not forſaken indeed, but haue his ſpeciall fauour and protection, 2. *Cor.* 12. 10. Let this be thought vpon: for the workes of God in the cauſe of mans ſaluation, are in, and by their contraries. This is the manner of Gods dealing.

The ſecond thing is, that *Paul* preached the Goſpell to the Galatians *at the firſt*, as it were breaking the ice, where none had preached before. In this hee claimes his priuiledge, that hee was to be eſteemed as a maſter-builder, that laide the foundation of the Church of Galatia: and withall, hee giues a cloſe *item* to the falſe apoſtles, who did not plant Churches, but onely corrupt them after they were planted. Againe, *Paul* heere notes the condition of Gods church, or kingdome: in which firſt comes the husbandman and ſowes good ſeede, and then after comes the diuell with his tares, *Matthew* 13. 24. and all this is euident in the church of Galatia, firſt planted by *Paul*, and then ſeduced by falſe teachers.

The third thing is, that *Paul* preached, *bearing about him the triall of God*. This *triall* is a worke of God whereby he diſcouers vnto vs, and to the world, either the grace, or the corruption of our hearts. Thus God tried *Abraham*, *Hebr.* 11. 17. the Iſraelites, *Deuteronomie* 6. 1. and *Ezechias*, 2. *Chron.* 32. 31. and *Paul* in this place.

The vſe. We muſt not thinke it ſtrange, when we are afflicted any way. Nay, we muſt looke for trialles, and bee content when they come, 1. *Pet.* 4. 12. *Iames* 1. 2. Wee are either golde in deede, or golde in ſhew: if in deede, we muſt be caſt into the furnace, that we may be purged: if we be gold in appearance, wee muſt againe into the furnace, that we may be knowne what wee are. The beſt vine in the vineyard muſt be lopped and cut off with the pruning knife, that it may beare the more fruit, *Iohn* 15. 2.

Againe, we muſt take heede leſt there be any hidden corruptions reigning in our harts: and we muſt labour to be indeede that which we appeare to be. For wee muſt bee tried by God: and then that which now lies hid, ſhall be diſcouered to our ſhame.

Laſtly, wee muſt looke to it, that there be ſoundnes of grace in vs, that we may be able to beare the trials of God, & ſhew forth ſome meaſure of faith, patience, obedience.

The 1. ſigne of reuerence in the Galatians is, *that they did not deſpiſe* Paul in his baſe condition. This is a matter of commendation in them, & it is to be followed of vs. And he is a bleſſed man that is not offended at Chriſt. Math. 11. 6.

The ſecond ſigne of reuerence is, *that they receiued* Paul *as an Angell of God, or as Chriſt Ieſus*. Here firſt we muſt diſtinguiſh betweene *Pauls* perſon, and his doctrine or miniſterie. And he is ſaid *to be receiued as an Angell*, or *as Chriſt*; becauſe his doctrine was receiued euen as if an Angell, or Chriſt had deliuered it. Secondly, wee muſt put a difference betweene an Apoſtle, and all ordinarie paſtors & teachers. And to be receiued as an Angel, or as Chriſt, properly and ſimply concernes *Paul*, & the reſt of the Apoſtles. For to them it was ſaid, *It is not you that ſpeake, but the ſpirit* *of the father in you*, Mat. 10.20. Againe, *he that heareth you, heareth mee, hee that deſpiſeth you, deſpiſeth me*, Lu. 10.16. The apoſtles were called of God immediately, taught and inſpired immediatly, & immediately gouerned by the ſpirit, both in preaching & writing, ſo as they could not erre in the things which they deliuered to the church: and therefore they were to be heard euen as Chriſt himſelfe.

As for other ordinarie Teachers, they are in part, and in the ſecond place to be heard as Angels, and as Chriſt, ſo farre forth as they follow the doctrine of the Apoſtles. Thus are they alſo called *the Angells of the Lord of hoſtes, Mal.* 2.7. And *Embaſſadours in the ſtead of Chriſt*, 2. *Cor.* 5.21.

Here *Paul* notably expreſſeth the Authoritie and honour of an Apoſtle, which is to be heard euen as Chriſt himſelfe: becauſe in preaching, he is the mouth, and in writing, the hand of God. This authoritie is to bee maintained: and the conſideration of it is of great vſe. The Papiſts ſay, we know the ſcripture to be the word of God, by the teſtimonie of the church: but indeede the principall meanes whereby we are aſſured touching the truth of Scripture, is, that the books of ſcripture were penned by men, whoſe writings, and ſayings, we are to receiue, euen as from Chriſt himſelfe, becauſe they had either propheticall or apoſtolicall authority, and were immediatly taught and inſpired in writing: & all this may bee diſcerned, by the matter, forme, & circumſtāces of the foreſaid books.

De conſid. ad Eugen.

Secondly, they are to be blamed that call the Pope, *the ſpouſe of the Church*, and *Chriſt by annoyntment* (as *Bernard* did:) for thus is hee more then an Apoſtle.

Thirdly, here we ſee the goodnes of God, that doth not ſpeake to vs in his maieſtie, but appoints men in his ſtead, who are his embaſſadours to beſeech vs to bee reconciled vnto him.

Fourthly, there muſt bee fidelitie in teachers, becauſe they ſtand in teaching, in the ſtead of Chriſt: and therefore muſt only deliuer that which they know to be the will of Chriſt.

Fiftly, they muſt haue a ſpeciall care of holineſſe of life, becauſe they ſpeake in the name and roome of God, Reade *Leuit.* 10.2.

Sixtly, the people are to heare their Teachers with all reuerence, euen as they would heare the very Angells of God, or Chriſt himſelfe.

Seuenthly, the comfort of the Miniſterie, is as ſure and certaine, as if an Angell came downe from heauen, or Chriſt himſelfe to comfort vs, ſo be it we do indeede truly turne to God, and repent.

Verſ. 15. *What was your felicitie?*) that is, you eſteemed it to be your felicitie, that you receiued me and my doctrine. *Yee would haue plucked out your eies, and haue giuen them to mee:*) a prouerbiall ſpeech, ſignifying the ſpeciall loue of the Galatians to *Paul*, ſo as nothing which they had could be too deare for him. *If it had bin poſſible:*) this he ſaith, becauſe no man can pluck out his eie to do another man good: or thus, no man can poſſibly giue his eie and the ſight therof to another.

In theſe words *Paul* ſets downe the third ſigne of the loue & reuerence which the Galatians ſhewed to him: and that is, that they thought themſelues happy by reaſon of *Pauls* miniſterie, and would haue parted with their owne eies for his good.

Hence wee learne, that there is a felicitie in the time of this life, and that is, to receiue and imbrace the doctrine of the Goſpel. So ſaith Chriſt elſewhere, *Luke* 8.21. and 11.28. *Math.* 7.26. True happines ſtands in our reconciliation with God in Chriſt. And this reconciliation is offered and giuen vs on Gods part by his word and promiſe, and it is receiued of vs, when we turne to God, and by faith reſt on the ſaid promiſe. To be in Gods kingdome is happineſſe: and this is the kingdom of God, when wee reſigne our ſelues in ſubiection to his will and word. The preaching of the word, is the key of this kingdome, *Math.* 16.19. and when it is receiued into our harts by faith, heauen is ſet open vnto vs euen in this life, *Iohn* 1.51.

The Philoſophers therefore haue erred, that place our happineſſe in honours, riches, pleaſures, or in ciuill vertue.

Secondly, our common people are deceiued, who thinke becauſe they deale truly and iuſtly before men, that they are in as good a caſe, as they that heare all the ſermons in the world: as though true happineſſe ſtood in ciuill conuerſation.

Thirdly, this doctrine ſerues to beat down a point of naturall Atheiſme in the heart of man, which makes many thinke it a vaine thing to ſerue GOD, and to heare his word, *Iob* 21.15. *Malac.* 3.14. *Dauid* was troubled with this corruption, *Pſalme* 73.15. Many of them which profeſſe the name of Chriſt, will not be brought to keep the Sabbath day: and in their dealings they vſe fraud, and lying, as other men do: and all is becauſe they thinke they cannot liue by their religion.

Fourthly, the only way to eſtabliſh a kingdome or common wealth, is to place the goſpel there: for this makes an happie people. And this is the maine cauſe of our happines and ſucceſſe in this Church and land. And the obedience of the Goſpel is it that makes euery man in his trade, office, and calling whatſoeuer it be, to proſper. Reade *Pſal.* 1.3.

5. On the contrary, they are wretched & miſerable that liue without the Goſpel, *Prou.* 29.18. 2. *Cor.* 4.3. 2. *Tim.* 3.7.

6. To receiue the doctrine of the apoſtles, is an vnfallible marke of the church of God. For this is it that makes a people bleſſed and happy.

7. We may not deſpiſe the preaching of

the word, 1.*Theſſ.*5.20. If we doe, we deſpiſe our owne happineſſe. If it be ſaid, Preachers ſometime are deceiued: *Anſ.* Marke the addition of *Paul, Prooue all things, hold that which is good,* 1.*Theſſ.*5.21.

Touching the ſpeciall loue of the Galatians to *Paul,* Firſt it may be demaunded, what was the cauſe of it? *Anſ.* The very Miniſterie of the Apoſtle, whoſe office it was to make Diſciples, *Matth.* 28.19. and ſo to plant the church of the new Teſtament. And for this cauſe, hee had a priuiledge to preach the truth, ſo as he could not erre in things which he deliuered to the church. 2. He preached with authoritie, as hauing power to correct rebellious offenders, 2.*Cor.*10.6. 1.*Cor.*4.20. 3. He preached with vnſpeakeable diligence. Reade *Act.*20.31. 4. He had a prerogatiue, (as the reſt of the apoſtls had) after he had made Diſciples, by impoſition of hands to giue vnto them the extraordinarie gifts of the Holy Ghoſt. *Act.* 8.17. And theſe are the meanes whereby this ſpeciall loue was procured.

Secondly, it may be demaunded, whether the Galatians did not more then keepe the law, when they would haue plucked but their owne eies, and haue giuen them to *Paul?* for thus they loue him more then their owne ſelues. *Anſ.* The commaundement [*Thou ſhalt loue thy neighbour as thy ſelfe*] doeth not preſcribe that wee muſt in the firſt place loue our ſelues, and then in the ſecond loue our neighbor: but it ſets downe the right maner of louing our neighbor, & that is, to loue him as hartily, and vnfainedly, as our owne ſelues.

The meaſure of loue is expreſſed when Chriſt ſaith, *we muſt loue one another, as Chriſt loued vs, Iohn* 13.34.

There is a certaine caſe in which wee muſt conſider our neighbour, not only as a neighbor, but alſo as a ſpeciall inſtrument of God: and thus are we in ſome reſpects to loue, and to preferre him before our ſelues. Thus a ſubiect is more to loue the life of his Prince then his owne life. Thus *Paul* was content to be accurſed for the Iſraelites, *Rom.*9.1. And the Galatians would haue giuen their eyes to *Paul,* that was ſo worthy an inſtrument of the grace of God.

In their example we are taught to be willing to forſake the deareſt things in the world for the goſpel of Chriſt, euen our eies, hands, feete, yea and our life.

Verſe 16. *Becauſe I tell you the truth*] We muſt after *Pauls* example ſpeake the truth to all men, *Eph.*4.25. *Am I therefore your enemie*] the concluſion of the Apoſtles argument. Heere wee ſee a corruption of nature, which makes vs that wee can not abide to heare the truth in things that are againſt vs. We hate them that ſpeake the truth; ſelfe loue makes vs conceiue the beſt things of our ſelues. Here then learne,

1. To ſearch thy heart and life, that thou maieſt know the very worſt by thy ſelfe: If thou wilt not know it now, thou ſhalt know it to thy ſhame in the day of iudgement.

2. Be vile and baſe in thine owne opinion, *Iob* 39.37,38.

17. *They are ielous ouer you amiſſe: yea they would exclude you, that you ſhould altogether loue them.*

18. *But it is good to loue earneſtly alwaies in a good cauſe; and not onely when I am preſent with you.*

The word *Zeale,* hath many ſignifications; heere it is fitly tranſlated Iealouſie: *They are zealous*) hereby much is ſignified; that there is a ſpirituall marriage betweene Chriſt and his Church: that the Church is the Bride, Chriſt the Bridegroome, or Husband; the Goſpel an inſtrument drawne touching the marriage: the ſacraments as ſeales, the graces of the ſpirit as loue-tokens, the Miniſters of Chriſt, as friends of the Bridegroome, and ſuters for him. In this reſpect they put on the affection of Chriſt, and are zealous for him. This Iealouſie is twofold, *pretended zealouſie,* and *true iealouſie. Pretended iealouſie* is, when men falſely pretend the loue of the Church for Chriſts ſake. Thus *Paul* ſaith, *They are iealous,* that is, they pretend a loue vnto you for Chriſts ſake, but indeed they do it *amiſſe.* And the reaſon followes, *They would exclude you,* namely, from louing of me. Others reade the words thus; they would exclude ἡμᾶς, *vs*: the difference in the originall is onely in one letter, and the ſenſe is the ſame, that the falſe apoſtles would exclude *Paul* from the loue of the Galatians, that they only might be honoured and loued.

It is good) Theſe words may be vnderſtood either of the Galatians, or of *Paul.* I rather chuſe to apply them to *Paul,* that for iealouſie he may make an oppoſition between himſelfe, and the falſe teachers. The ſenſe is this: that Iealoſie is a good thing, if it be in a good cauſe, that is, if it be indeed for Chriſts ſake, and be alwayes the ſame. And *Paul* addeth further, that this kinde of iealouſie is in himſelfe: becauſe hee is iealous ouer the Galatians, not onely when he is preſent with them, but alſo when hee is abſent: and this hee further confirmes in the two next verſes.

The ſcope. In theſe words *Paul* meetes with a conceit of the Galatians: for they might happily ſay, that their new Teachers loued them exceedingly, and were zealous for their ſaluation. *Paul* therefore anſwers by a compariſon, thus: they are ielous ouer you, but it is amiſſe: my iealouſie for you is good. The firſt part of the compariſon is in the 17. verſe, the ſecond in the 18.

The vſe. When *Paul* ſaith, that the falſe Apoſtles were iealous ouer the Galatians amiſſe, hee ſets out the faſhion of men in the world, which is to do things which are good in their kinde, but to doe them for wrong ends. It is an excellent office to preach the word, but ſome do it of enuie and contention, *Phil.* 1. 15. others made merchandiſe of the word. It is an excellent thing to imbrace the Goſpel: and yet many men doe it amiſſe, for feare, or for honour, or for profite, or for other ſiniſter reſpect: and not for the Goſpels ſake. This temporal life is an excellent thing, yet few there are that know the end of this life. For men commonly ſpend not their time to ſeek the kingdome of heauen, and to ſerue GOD in ſeruing of men, but with all their might, they ayme at honours, profites, pleaſures: and thus they liue amiſſe, not for the honour of God, but for themſelues. This muſt teach vs, not onely to doe good, but to do it well, and to propound good ends to our ſelues: and to ſeeke to be vpright in the Statutes of God, *Pſalme* 119. 80. To this end, three things muſt be done. Firſt, we muſt ſet before vs the will and commaundement of God, and this muſt moue vs to doe the good we do. Secondly, the outward action muſt be conformable to the inward motions of the inward man: and they muſt both goe together. Thirdly, we muſt directly intend to obey God in the things we do, and to approue our hearts and doings to him.

In that the falſe apoſtles are ſaid to be *iealous*, or *zealous*, we ſee how Nature can counterfeit the grace of God: and that which the childe of God doth by grace, that the naturall man can doe by nature. Thus *Pharaoh* fained repentance, *Exodus* 9. 27. and *Ahab*, that *ſold himſelfe to worke wickedneſſe*, 1. *Kings* 21. 27. and *Iudas* in the midſt of his deſpaire is ſaid *to repent*, *Matt.* 27. 1. Daily experience ſhewes the like in ſuch perſons, who in their extremitie, with teares vſe to bewaile their liues paſt, and with many vowes, and proteſtations, promiſe amendment: and yet afterward when they are on foote againe, they returne to their old bias. In a word, there is nothing that the godly man doth by the ſpirite of God ſpiritually, but an hypocrite may doe the like carnally. Nature can play the part of the Ape in imitating good things. Therefore it ſtands vs in hand to pray, & examine our hearts, leſt wee be deceiued in our ſelues. For there may lie a depth of deceit and falſhood lurking in the heart. And that wee be not deceiued, two things muſt be obſerued. One is, that we muſt cheriſh in our hearts an vniuerſall hatred of all and euery ſinne; firſt in our ſelues, & then in others. The ſecond is, that we muſt be changed and renewed in our mindes, conſciences, and affections.

Thirdly, heere we ſee the propertie of enuie, and ambition, in theſe falſe teachers. *Paul* muſt be excluded from the loue of the Galatians, that they alone may be loued. Thus *Ioſua* would haue excluded *Eldad* and *Medad* from prophecying, and he would haue *Moſes* to be the onely Prophet, but *Moſes* ſaith, *I would to God all the people could propheſie*, *Num.* 11. 29. *Iohns* diſciples would haue excluded Chriſt from baptiſing: but *Iohn* ſaith, *He muſt increaſe, and I muſt decreaſe*. *Iohn* 3. 30. The diſciples of Chriſt would haue excluded one that caſt out diuels in the name of Chriſt, but did not follow him, and Chriſt forbad them, *Luke* 9. 49.

Laſtly, we heere ſee the propertie of deceiuers is to make a diuiſion between the Paſtor and the people.

Verſe 18. Beſide the former pretended ielouſie, there is a good iealouſie, which the Apoſtle takes to himſelfe, and elſewhere hee calles it *the iealouſie of God*, 2. *Cor.* 11. 2.

This iealouſie preſuppoſeth the office of the Apoſtles and all Miniſters, which ſtands in three things. The firſt, is, to become ſuiters to the Church, or to the ſoules of men, in the name of Chriſt, and to make the offer or motion in his name, of a ſpirituall marriage: and this is done in the miniſterie, and diſpenſation of the Goſpell. The ſecond is, to make the Contract betweene mens ſoules and Chriſt. Now to the making of a Contract, the conſent of both the parties (at the leaſt) is required: Chriſt giues his conſent in the word, *Oſe.* 2. 20. and we giue our conſent to him, and chooſe him for our head, when we turne to God, and beleeue in Chriſt. And the miniſterie of the word ſerues to ſignifie the will of Chriſt vnto vs, and to ſtirre vp our hearts to an holy conſent. The third is, after the contract, to preſerue them in true faith, and good life, that they may be fit to be preſented to Chriſt in the day of iudgement, and ſo be married to him eternally: for then, and not before, is the marriage of the Lambe. Theſe duties are all noted by *Paul*, when he ſaith, *That he prepared the Corinthians that hee might preſent them as a pure Virgin vnto Chriſt*, 2. *Cor.* 11. 2. And becauſe this charge and office is laid vpon the Apoſtles and Miniſters: therefore they are ſaid to be *iealous*.

This Iealouſie ſtands in three things. The firſt is, to loue the Church, in deed and truth, for Chriſts ſake. The ſecond is, to feare leſt by reaſon of weakneſſe, and by meanes of the temptations of the diuell, the Church and they that beleeue, ſhould fal away frō Chriſt. The third is, after the fall of the Church, to bee angrie with holy anger and indignation, for Chriſts ſake. Thus *Moſes* was iealous, when the Iſraelites worſhipped the golden Calfe and *Elias* with like zeale ſlue the prieſts of *Baal*. Thus is *Paul* ſaid to be iealous in this place, and *Act.* 14. 14.

If the Apoſtle be thus iealous, how much more then is Chriſt himſelfe iealous, who hath eſpouſed himſelfe to his Church? This plainly ſhewes, that he cannot brooke, either partner, or deputie. And therefore his ſacrifice on the croſſe muſt ſtand without the ſacrifice of the Maſſe, his interceſſion without the interceſſion of Saints, his merites without the merite of workes, his ſatisfaction without any ſatisfaction of ours. Hee will haue the heart alone, and all the heart, or nothing: and he wil not giue any part of his honour to any other.

This Ielouſie in the Miniſters muſt teach all faithfull ſeruants of God, that they keepe themſelues as pure virgins for Chriſt, and ſet their hearts on nothing in the world, but on him. Therefore they muſt hunger after Chriſt: they muſt account all things dung for him: they muſt haue their conuerſation in heauen with him: and loue his comming vnto them by death, *Pſal.* 45.10. Contrariwiſe, they that ſet their hearts on anie other thing, beſide him, are ſaid *to goe a whoring from him*, and therefore they are accurſed, *Pſalme* 73.27. Thus many Proteſtants do in their practiſe, whatſoeuer they profeſſe. Thus doeth the Church of Rome both in word and deede. For beſide Chriſt ſhe hath many other louers; and ſhee goes a whoring after them when ſhee worſhips Angells, and Saints, the Images of God, and Chriſt, with religious worſhip.

Againe, by this wee are put in minde to yeelde an vniuerſall ſubiection to Chriſt: for this is the duety of the eſpouſed wife to her husband.

Laſtly, that good things may be wel done, good ends muſt be propounded: and we muſt bee conſtant in the good which wee doe. And thus *Paul* ſaith, *It is a good thing to bee iealous.*

19. *My little children of whome I trauell in birth againe, till Chriſt be formed in you.*

20. *I would I were now with you, that I might change my voice: for I am in feare of you.*

Paul hath ſaid before, that *his ielouſie ouer the Galatians was good*: becauſe it was in a good cauſe, and it was conſtant, not only in his preſence, but euen in his abſence: and this he declares here by two ſignes: his loue now in his abſence, in the 16. verſe, and his deſire in the 20. verſe.

The word, ὠδίνω, tranſlated, *I trauell in birth*, ſignifies not onely, the trauell of the woman at the birth of the child, but alſo the painful bearing thereof, before the birth. And the words haue this ſenſe, O ye Galatians, once heeretofore I bare and brought you foorth, when I firſt preached Chriſt vnto you: and becauſe now yee are reuolted from my doctrine, I am conſtrained once againe to beare you, and to trauell with you in my miniſterie, till by the operation of the holy Ghoſt, the right knowledge, & the true Image of Chriſt defaced by the falſe Apoſtles, be once againe reformed and reſtored.

In theſe wordes (*my little children*) *Paul*
takes to him the condition of a mother, and
hee ſignifies his moſt tender and motherly
affection to the Galatians. It is the faſhion
of mothers, when their children proſper and
doe well, to reioyce; when they are ſicke, or
die, to mourne exceedingly, and to be moo-
ued with pitie and compaſſion. The Gala-
tians deſerued no loue at *Paules* hand: for
A their apoſtaſie was very foule: yet becauſe
there were ſome good things remaining in
them, and there was hope of recouerie, hee
inlargeth his bowells towards them, and
ſhewes his loue with compaſſion. If this bee
the caſe with *Paul*, then great is the loue and
compaſſion of God to his children. If the
childe be ſicke and froward, the mother doth
not caſt it forth of the doores, when ſhee ten-
ders it, and carefully lookes vnto it: much
more then will the Lord haue pity and com-
paſſion. Here then a maine comfort is to be
remembred: if we be of the number of them
that beleeue in Chriſt, hating vice, and ha-
uing a care to pleaſe God, our weakeneſſes
B and falls of weakeneſſe, doe not aboliſh the
mercy of God, but are occaſions to illuſtrate
the ſame. The weakeneſſe of the child ſtirres
vp compaſſion in the mother: and *Dauid*
ſaith, *As a father hath compaſſion on his chil-*
dren, ſo hath the Lord compaſſion on them that
feare him: and marke the reaſon, *for hee*
knowes our frame, and that we are but duſt, *Pſa.*
103.14.

When *Paul* ſaith, *I trauell*, hee ſignifies
the meaſure of his miniſteriall paines, that
they were as the trauel of a womā with child:
and this he ſhewes plainly in the particulars,
2. *Cor.* 11.23. *Elias* that was ſent in his time to
reſtore Religion, was at length ſo wearied in
this buſineſſe, that hee deſired the Lord to
C take him out of the world, 1. *Kings* 19.4. The
paines of the Prophet *Eſay*, made him crie,
My leaneneſſe, my leaneneſſe: and *Ieremie* cri-
eth, *My belly, my belly*: ſignifying that his
griefes and his paines in the Miniſterie, were
as the paine of the *Colicke*. By this wee ſee,
that they haue much to anſwere for before
God, that are in this calling, and yet take
little or no paines therein. And that they
which take the moſt paines, come farre ſhort
of their duety.

Againe, when he ſaith, *I trauell*, hee ſigni-
fies the dignitie of the miniſterie, that it is an
inſtrument appointed of God for the worke
of regeneration: for *Paul* compares himſelfe
to a woman in trauell; and the worke of his
D miniſtery, to the trauel it ſelfe, whereby chil-
dren are borne to God. This ſerues very well
to ſtoppe their mouthes, that condemne the
vocall and externall miniſterie.

When hee ſaith, *I trauell againe*, hee teacheth, that if men fall after their firſt initiall repentance, there is ſtill a poſſibilitie of mercie, and a place for a ſecond repentance. We muſt *forgiue till ſeuentie times ſeuen times*, *Mat.* 18.22. Much more will God doe it. The parable of the prodigall ſonne ſhewes, that they which fall from God after their calling and firſt conuerſion, may againe by new repentance be recouered.

An obiection: *Pauls* ſecond trauel preſuppoſeth a ſecond regeneration in the Galatians: and if they are borne againe the ſecond time, then in their apoſtaſie they fell wholy from God. *Anſ.* When *Paul* ſaith, *I trauell againe*, hee doth not preſuppoſe any ſecond ſpirituall generation: for the child of God is but once begotten to the Lord, and *Paul* here calls the Galatians, *little children*, becauſe euen in the time of their fall, the ſeede of God ſtill remained in their hearts. And becauſe the Image of Chriſt was againe to bee reformed and reſtored in the Galatians, in this reſpect he ſaith, *I trauell againe of you.*

The end of *Pauls* miniſtery is expreſſed in the words, *till Chriſt bee formed in you*: that is, till (as it were) the counterfeit or Image of Chriſt bee ſtamped and imprinted in your hearts. This Image hath two parts. The firſt is, a right knowledge of Chriſt in reſpect of his natures and offices, as they are ſet forth in the word. This knowledge was defaced in the Galatians, when they ioyned workes with Chriſt: for then they made him to be an imperfect Sauiour. The ſecond part of this Image, is a conformity with Chriſt, *Rom.* 8. 29. It is twofold, *conformitie in qualitie*, and *conformitie in practiſe*.

Conformitie in quality is again twofold. The firſt is, a *conformitie to the death of Chriſt*, when the vertue thereof works in vs a death of ſin, and when wee ſuffer as Chriſt ſuffered, in ſilence, contentation, obedience, ſubiecting our ſelues to the will of God. The ſecond is a *conformitie to the reſurrection or life of Chriſt*, and that is, when we liue not only a naturall, but alſo a ſpirituall life, which is, to ſubmit our ſelues to be ruled by the word and ſpirite of Chriſt.

Conformitie in practiſe is, when we carry our ſelues as Prophets in the confeſſion of the name of Chriſt, in teaching, exhorting, and admoniſhing one another: as prieſts to offer our bodies and ſoules in ſacrifice to GOD: as ſpirituall Kings, bearing ſway ouer the luſts and corruptions of our owne hearts. And thus is Chriſt to be framed in the harts of men.

The vſe. Here we ſee the end of all preaching, is to make ſinfull men to become new creatures, like vnto Chriſt; this is the drift of the Miniſtery: and the doctrine that tends to this purpoſe, is ſound and wholſome. Again, here we ſee, that in the new Teſtament, there is but one rule and order of al men, and that is the rule of Chriſt, *Take vp thy croſſe, and follow me*: and for this cauſe the miniſterie ſerues to frame Chriſt in the hearts of all beleeuers. Therefore the ſeuerall rules and orders of Monkes and Friars in the church of Rome, are meere ſuperſtitions.

Furthermore, *Paul* here makes two degrees of Gods children, one is, when they are begotten of God, and Chriſt is formed in them. The ſecond, when they are begotten of God, yet ſo, as they are yet vnformed. Such were the Apoſtles when they confeſſed Chriſt to be the Sonne of the liuing GOD, *Matth.* 16. for then they knew not the article of Chriſts death, reſurrection, aſcenſion, at that time, nor the maner of his kingdome. Of this ſort was *Rahab*, when ſhe receiued the ſpies, *Hebr.* 11. for then ſhe was not informed in the religion of the Iewes, but only acknowledged the God of Iſrael to be the true God, and had a reſolution to ioyne her ſelfe to the people of God. Of this ſort were the Corinthians at the firſt. For they were carnall more then ſpirituall, euen babes in Chriſt, 1. *Cor.* 3. 3. This muſt teach vs, where we ſee any good thing in men, to cheriſh it. For though as yet they be not Chriſtians formed, yet they may be Chriſtians in forming.

When *Paul* ſaith, *vntill Chriſt bee formed*, he ſhewes that the conuerſion of a ſinner, is not wrought in one moment, but by litle and little, in proceſſe of time. In the generation of infants, firſt the braine, heart, and liuer are framed: then the bones, veines, arteries, nerues, membranes: and after this, fleſh is added. And the infant firſt begins to liue the life of a plant, by growing & nouriſhing: then it liues the life of a beaſt, by ſenſe & motion: & thirdly, the life of a man, by the vſe of reaſon. Euen ſo God outwardly preuents vs with his word, and inwardly he puts into vs knowledge of his will, with the beginnings or ſeeds of faith & repentance, as it were a braine and a heart: from theſe beginnings of faith and repentance, ariſe heauenly deſires: from theſe deſires followes asking, ſeeking, knocking: and thus the beginnings of faith are increaſed, and men goe on from grace to grace, till they be tall mē in Chriſt. And for this cauſe, we muſt with conſtancie vſe the good means in hearing, reading, praying.

Laſtly, we are all here put in minde to ſtudy, and to vſe all good meanes, that we may be like to Chriſt, ſpecially in the diſpoſition of the inward man. There is a ſpirituall madnes in the minds of many men: they thinke of nothing but of the faſhion of their apparell, and of the trimming of their bodies: but let vs thinke how to imprint the gracious Image of Chriſt in our hearts: thus ſhall we bee louely, and haue fauour in the eyes of God.

Thus much of *Pauls* loue: now followes his deſire in the 20. verſe. In which I conſider three things: the deſire it ſelfe, *I would I were with you now*: the end of his deſire, *that I might change my voice*: the occaſion thereof, *for I am in doubt of you.*

When *Paul* ſaith, *I would I were with you now*, he ſhews, that the preſence of Paſtours with their people, is a thing moſt neceſſary. And there are two reaſons thereof. One is, to preuent ſpirituall dangers, which are manifold and continuall, in that *the diuell ſeekes continually whom hee may deuoure*: and *we fight againſt principalities and powers in heauenly things.* In this reſpect Paſtours are called *Watchmen* and *Ouerſeers.* Secondly, the preſence of Paſtours with their people, ſerues to redreſſe

1. Pet. 5. 8.
Ephe. 6. 12.

A things amiſſe, and to recouer them that be in apoſtaſie: as *Paul* ſaith in this place. Therefore it were to be wiſhed, that this minde of *Paul* were in all Paſtours, that with one conſent they might ſay to their people, *I would I were with you now.*

In the words, [*that I might change my voice*] *Paul* continues the alluſion (which he made in the former verſe) to a woman with childe: and hereby he ſignifies two things. The firſt is, that he will leaue further diſputing with the Galatians, and fall to lamenting and crying, as mothers doe in the time of their trauell, by reaſon of their paine. This is to change the voice. It was the manner of *Paul* B to abaſe himſelfe, and to mourne for the ſins of others, 2.Cor.12.24. and he reproues the Corinthians, that they were puffed vp, & did not mourne for the inceſtuous perſon. Like was the practiſe of *Dauid*, Pſal.119.136. of *Lot*, 2.Pet.2.7. of *Ieremie*, Lam.2.11. of the friends of *Iob*, Iob 2, laſt. of the godly in the daies of *Ezechiel*. c.9.4. of Chriſt in reſpect of Ieruſalem, Luk.19.41. And it hath beene alwaies the practiſe of holy men, when there was no helpe, with teares to commend the caſe to God.

If ſorrow for other mens offences make *Paul* change his voice, much more are men to doe it for their owne. *Peter*, in his repentance left his preſumptuous ſpeaking, and fel C to bitter and ſecret teares: and ſo did the woman that ſtood at the feete of Chriſt weeping, & waſhed his feete with her teares, Luk.7.38. The like ought we to doe for our offences and ſinnes. The earth-quake this winter paſt muſt ſtirre vs vp to this duty. For it is a matter full of terrour. 1. Sam.14.15. and the ſicknes which hath taken hold of thouſands, as a gentle warning muſt be reſpected. And it muſt be conſidered, that the changes of the great world bring with them like changes in the little world, that is, in the bodies of men.

Againe, *to change the voice*, is to conferre with the Galatians, and vpon conference to temper his voice to their manners and conditions, as nources ſtammer and liſpe with D children. For ſome are with pitie to be recouered: and ſome with terrour. Iude 22, 23. Hence I gather,

That the Conference of Paſtours and people, is a thing very neceſſarie. *Paul* here aſcribes more to it then to his Epiſtle. It is the life of preaching. For by it the teachers know better what to teach, & the people better to conceiue things that are taught. Here thē we ſee a common fault. Men are content to heare, but they will not confer with their teachers: and in the time of ſicknes, the firſt perſon that is conferred with, is the Phyſitian, and the Miniſter is laſt ſent for: whereas on the contrarie, the cure of the ſoule is the cure of the bodie. Iob.33.23.25.

Againe, here is ſet downe the way to attaine all good learning: and that is, that learners be preſent with their teachers: and the teachers againe temper their voices to the capacitie of the learners. Thus *Samuel* was with *Eli* at the dore of the Tabernacle: thus Chriſt was in the Temple among the doctours, hearing them and asking them queſtions. Luk.2.44.

Thirdly, *Paul* here ſets downe the way to make a pacification for religion in theſe laſt daies: and the way is, that the Paſtours of the Church be aſſembled together by the authoritie of Princes: and beeing aſſembled, they temper their voices one to another according to the written word. Thus may they that lie now vnder the Apoſtaſie of Antichriſt, be recouered, Act.15.6. And the promiſe of God is, that *when two or three come together in his name, he will be with them*. Matth.18.18.

Laſtly, the Miniſters (as here we ſee) are to temper their gifts and ſpeech to the condition of their hearers. The Corinthians were babes in Chriſt, and *Paul* feedes them with milke. 1.Cor.3.3. To the Iew he became a Iew, to the Gentile a Gentile, that he might winne ſome. 1.Cor.9.18. For this cauſe it were to be wiſhed, that Catechiſing were more vſed then it is of our Miniſters. For our people are for the moſt part rude and vncatechiſed: and therefore they profit little or nothing by ſermons. A ſermon to ſuch perſons is like a great loafe ſet before a child. And it is no diſgrace for learned Miniſters, in plaine and familiar manner to catechiſe: for this is to lay the foundation, without which all labour in building is in vaine. Againe, our ignorant people ſhould be content euen in their olde age to learne the catechiſme: for by reaſon of their ignorance, they lie as a prey to the Atheiſt and Papiſt: and in much hearing, they learne little; becauſe they know not the grounds of doctrine that are vſually in all ſermons. And it is a fault in many, that they loue to heare ſermons, which are beyond their reach, in which they ſtand and wonder at the Preacher: and plaine preaching is little reſpected of ſuch.

The occaſion of *Pauls* deſire is in theſe words, *I doubt of you*, or thus, *I am in perplexitie for you*: and this *Paul* ſpeakes as a mother in ſome dangerous extremity, in the time of her trauel; as *Rachel* was in the birth of *Beniamin*, Gen.35. And the words carrie this ſenſe, I am troubled for your recouerie, and I feare it wil neuer be.

Here we learne, how dangerous a thing it is to fall from grace, though it be but in part. For a man cannot recouer himſelfe when he will. We doe not the good we can, vnleſſe God makes vs doe it. Ezech.36.27. Cant.1.verſ.4. Ierem.31.verſ.29. Therefore it is an errour to thinke that we may repent and turne to God when we will, as many ſuppoſe. And this muſt be a warning vnto vs to preſerue the good things that God hath

A put into vs,and not to quench the ſpirit.

And though *Paul* doubt of the recouerie of the Galatians,yet he ſpares not to ſend his Epiſtle to them,and to vſe meanes. And thus in deſperate caſes,we muſt vſe the beſt means, and leaue the ſucceſſe to God. Thus the Iſraelites when there was no other helpe,went into the ſea,as into their death bed,or graue,by faith ſtaying themſelues on the promiſe of God.Heb.11.29. 2.Chron.20.12.

That which *Paul* here ſaith, may be ſaid of many among vs in whome Chriſt is not yet framed, whether we reſpect knowledge, or good life:for they giue iuſt occaſion of doubting whether they will euer turne to God or no.

B 21.*Tell me ye that will be vnder the law, doe ye not heare the law?*

22. *For it is written,that* Abraham *had two ſonnes,one by a ſeruant,and an other by a free-woman.*

23. *But he which was of the ſeruant, was borne after the fleſh:& he which was of the free-woman, by promiſe.*

From the 8. verſe of this chapter to the 20. verſe, *Paul* hath handled the concluſion of the principall argument of this Epiſtle, touching the apoſtaſie of the Galatians:and here he returnes again to his former doctrine touching the iuſtification of a ſinner by faith, without the workes of the law: and he confirmes it by an other Argument, the ſumme C and ſubſtance whereof is this: Your libertie from the law was prefigured in the family of *Abraham*: therefore ye are not bondmen to the law,but free-men.

The argument is at large propounded, and it hath foure parts: a preface in the 21. verſe:an hiſtorie of *Abraham* and his family, verſ. 22. 23. the Application of the hiſtorie from the 24. verſe to the 30. the concluſion, verſ. 31.

And firſt of the Preface. *Law*]the word(*law*) in the firſt place, is taken properly for the morall and Ceremoniall law of *Moſes*: and in the ſecond place,for the bookes of *Moſes*,and namely, for the booke of Geneſis. And in this ſenſe the word is taken, when Chriſt is D ſaid *to expound the law and the Prophets*, Luk. 24. And ſometime it ſignifies all the bookes of the old Teſtament,Ioh.15.25.

Vnder the law]to be vnder the law, is to hold our ſelues bound to the fulfilling of the law,and to looke for life eternall thereby.

Doe ye not heare the law?] that is, ye reade and heare indeed,but ye vnderſtand not the ſcope and drift of that which you reade.

In this preface, firſt *Paul* meetes with the pride of mans nature, wherby the Galatians went about to eſtabliſh their owne righteouſneſſe by the law, when he ſaith, *ye that will be vnder the law,&c.* With this pride were the Iewes tainted, Rom. 10.3. and the young Prince that came to Chriſt and ſaid, *Good maſter what muſt I doe to be ſaued?* And the Papiſts of our time, who will not be ſubiect to the iuſtice of God, but ſet vp their owne iuſtice in the keeping of the law. The like doe the ignorant people among vs, who hold that they are able to fulfill the law, and that they are to be ſaued thereby. And when they ſay,they look to be ſaued by their faith, they vnderſtand thereby their fidelitie, that is, their good dealing.

Againe, *Paul* here notes the ſeruile diſpoſition of men that loue rather to be in bondage vnder the law, then to be in perfect libertie vnder the grace of God. This we ſee in daily experience. All profeſſe Chriſt among vs: yet is it euen a death to the moſt, to forſake the bondage of the fleſh. Chriſt we profeſſe,yet ſo as we take libertie to liue after the luſts of our owne hearts.

When *Paul* ſaith, *doe ye not heare the law?* he notes the cauſe of our ſpirituall pride, and of the ſeruile diſpoſition before named, namely, ignorance in miſtaking & miſconceiuing the true ſcope of the law: for the Galatians did not conſider that Chriſt was the ſcope of the law, but they ſuppoſed that the very obſeruation of the law euen ſince the fall of man,did giue life and iuſtifie. This ignorance was to the Iewes as a vaile before their eyes in the reading of the law, 2.Cor.3.14. And this ignorance hath blinded the Papiſt at this day: for he ſuppoſeth that the Goſpel is nothing els but the law of *Moſes*, and that Chriſt indeed is but an inſtrument to make vs keepers of the law, and conſequently ſauiours of our ſelues.

In the hiſtorie of *Abraham* I conſider three things, the fact of *Abraham* in taking two wiues:the Euent vpon this fact, he had two ſonnes by them: the condition of theſe ſonnes.

Touching the fact of *Abraham*, it may be demaunded, what is to be iudged thereof? The ground to the anſwer ſhall be this: that *marriage is the indiuiſible coniunction of one man and one woman onely*. This Chriſt of purpoſe teacheth, Matth. 16. where he ſaith that *God created them at the firſt man and woman*,and not women,v.4.*that a man muſt forſake father and mother,and cleaue to his wife*, not to his wiues, v.5.that *they twaine ſhall be one fleſh*, v. 6. And in all this Chriſt makes no new law, but onely reuiues the firſt inſtitution of marriage made in Paradiſe. And *Moſes* hauing ſet downe this diuine inſtitution, addes withall, that *Lamech* was the firſt that brake it, by taking many wiues.

Now then, the anſwer to the queſtion is two-fold. Some ſay, that *Abraham* and the reſt of the Patriarks had a diſpenſation from God to marrie many wiues, and therefore that it was no ſinne in them. Of this minde are ſundrie learned men, both Proteſtants and Papiſts. But the anſwer is onely coniecturall, and hath no euidence in Scripture.

The ſecond anſwer is, that God did not

approoue the polygamie of the fathers, or commend it, but did onely tolleratee it, as a leſſer euill, for the preuenting of a greater. This tolleration appeares, in that God commaunded, *that the King muſt not multiplie his wiues, Deut.17.17.* and that the child of the hated wife, (though ſhee be the ſecond wife) if it be firſt borne, ſhalbe the heire, *Deut.21.15.* The occaſions of this tolleration were two. One was, a deſire in the Patriarches to multiply their poſteritie, that if it were poſſible, the Meſſias might deſcend of their line. The ſecond was, the common cuſtome of men in the eaſt countries, who made no matter of it to marry many wiues: and common cuſtome bred a common errour, and a common error, bred common ignorance, whereby that which was indeede a ſinne, was eſteemed no ſinne.

It may be obiected, if the hauing of many wiues were an offence, that *Abraham* and the reſt of the holy Patriarches liued and died in a ſinne without repentance: becauſe we finde nothing in Scripture teaching their repentance for this ſinne. *Anſw.* Knowne ſins require particular repentance: but if ſinnes be vnknowne, or vnconſidered, by reaſon that men are carried away with a ſway of the times (as the Patriarches were) a generall repentance ſufficeth, *Pſal.19.12.*

Againe, it may bee alleadged, that *Abraham* tooke *Agar* by the conſent of *Sara.* *Anſwer.* That ſufficeth not to make a full excuſe for *Abraham*. For if marriage were a meere ciuil contract, as it is made by the conſent of men and women, ſo it might bee diſſolued by like conſent: But it is more then a ciuill contract: becauſe in the making of it, beſide the conſent of the parties, the authoritie of God is interpoſed: and therefore *Saraes* conſent (in giuing *Agar* to *Abraham*) is nothing, without the allowance of God: and wee may not thinke that God will allow of that which is directly againſt his owne ordinance.

Thirdly, it may be alleadged, that if the hauing of many wiues be a fault, then *Abraham* and the reſt were adulterers. *Anſ.* Not ſo, the polygamie of the fathers is to bee placed in the middle, betweene adultery, and holy wedlocke. They tooke not wiues of a lewd minde, for the ſatisfying of their luſt, but of a conſcience not rightly informed in this point.

The euent vpon the fact of *Abraham* was, that his two wiues bare him two ſonnes. He had indeede more ſonnes by *Ketura*, *Geneſis 25.2.* but theſe two, *Iſmael* and *Iſaac* are onely here mentioned: becauſe by the ſpeciall appoyntment of God, they were ordained as types of true beleeuers, and hypocrites: reade *Rom.9.7,8.*

The condition of the two children is ſet forth, by a double difference. The firſt is, that *one was borne of a bondewoman*, and therefore a bondman; *the other of a free woman*, and therefore a free man, and the heire. Heere it may be demaunded, how the ſame perſon can bee both a wife and a bond woman? *Anſwer.* Among the heathen (as alſo among the Iewes) there were two ſorts of wiues. Of the firſt kinde were they, that were ioynt gouernours of the family with the husband, and they were called miſtreſſes of the houſe. Of the ſecond ſort were they, that ſerued onely for propagation, and were in all other reſpects as ſeruants or ſtrangers. Of the firſt kinde, was *Sara*; and of the ſecond, *Hagar*, and *Ketura*.

Vxor materfamilias.

Vxor Vſuaria.

The ſecond difference of the children was this. One, that is *Iſmael*, *was borne after the fleſh*; that is, by the ſtrength of nature, and according to the fleſhly counſel of *Sara*, who did ſubſtitute *Hagar* into her owne roome. The other, namely *Iſaac*, *was borne by the promiſe*, that is, according to the order of nature, yet not by the ſtrength of nature, but by the vertue of the promiſe of God.

In the birth of *Iſmael Saraes* deſire was good, that the promiſe of God might be accompliſhed: but the meanes was carnall, the ſubſtitution of her handmaide. This is the condition of the godly: they entend and deſire the beſt things, but they faile in the maner of doing. The ſpirit ſtirres vp good motions, and the fleſh corrupteth them. *Paul* ſaith, *That to will was preſent with him, but hee could not doe that which was good, as he ought.* This muſt cauſe vs alwayes to humble our ſelues for our beſt workes.

Againe, wee are heere taught not to make haſte to accompliſh our deſires, but when God promiſeth any thing, to wait his leaſure, and in the meane ſeaſon to liue in ſubiection. *Sara* with all her haſte could not preuent Gods prouidence. She hath her deſire in the birth of *Iſmael*, but yet he is borne according to the fleſh, in bondage, and he is not the promiſed ſeede.

In the birth of *Iſaac* wee ſee the vertue of the promiſe of God, when it is mixed with our faith: for then it makes things poſſible, that are otherwiſe impoſſible, *Matth.17.20.* If then wee deſire any good things at the hands of God, our duetie is in ſilence and patience to reſt on the promiſes of God, and then our deſire ſhall indeede bee accompliſhed.

24. *By the which things an other thing is meant. For theſe mothers are the two Teſtaments, the one (which is* Agar*) of mount Sina, which gendreth to bondage.*

25. *For Agar, or Sina, is a mountaine in Arabia, and it anſwereth to Ieruſalem which now is, and ſhe is in bondage with her children.*

The application of the former hiſtorie heere beginneth: and the ſenſe of the words is. *Another thing meant*] the words are thus: *Theſe things are ſpoken by an allegorie*: that is, one thing is ſaid, and another thing is meant.

Two mothers] *Agar* and *Sara*. *Are two*] they repreſent or ſignifie the two Teſtaments. *Eſt* is put for *ſignificat*. Of the two Teſtaments I will ſpeake afterward.

The one] the one Teſtament, which is the couenant of workes [*which is Agar*] which Teſtament is figured by *Agar* [*is of mount Sina*] came from mount Sina, where the law was deliuered to the Iſraelites. *And gendreth to bondage*] that is, it makes all them bondmen that looke to be iuſtified and ſaued by the workes of the law.

For Agar or Sina] here the tranſlatours are deceiued, ſuppoſing that mount Sina had two names, *Agar* and *Sina*: but this opinion of theirs hath no ground, & the words are thus to be read, *Agar is Sina*. Here *Agar* ſignifies not ſo much the perſon of *Abrahams* handmaid, as that which is ſaid in the former hiſtorie of *Agar*. For the words are, τὸ Ἄγαρ. And Sina muſt bee conſidered as a place, where it pleaſed God to publiſh the law. And the wordes thus conſidered, haue this ſenſe, *Agar is Sina*, that is, *Agar* figures Sina, two waies. Firſt, in condition: for as *Agar* was a bondwoman, ſo Sina in reſpect of the law, was a place of bondage: and in this reſpect alſo it is called Sina of *Arabia*, which was a deſert out of the land of Canaan. Secondly, in effect: for as *Agar* bare *Iſmael* a bondman to *Abraham*; ſo Sina or the law, makes bondmen. *And it anſwereth*] Sina anſwereth to Ieruſalem, that is, as *Agar* figures Sina; ſo *Agar* figures Ieruſalem: and by this meanes, Sina and Ieruſalem are like, and ſtand both in one order. Now *Agar* figures Ieruſalem two waies, in condition, and effect. In condition: for as *Agar* was a bondwoman, ſo Ieruſalem, or the nation of the Iewes refuſing Chriſt, and looking to be ſaued by the law, are in ſpirituall bondage. In effect: for as *Agar* brings forth *Iſmael* a bondman; ſo Ieruſalem by teaching the law, makes bondmen. Therefore *Paul* ſaith in the laſt place of Ieruſalem; *and ſhee is in bondage with her children*.

The vſe. *Theſe things are ſaid by allegorie*) here the Papiſts make a double ſenſe of ſcripture, one *literall*, the other *ſpirituall*. *Literall* is twofold. *Proper*, when the words are taken in their proper ſignification. *Figuratiue*, when the holy Ghoſt ſignifies his meaning in borrowed tearmes.

Spirituall ſenſes they make three. One *allegoricall*, when things in the old Teſtament are applyed to ſignifie things in the new Teſtament. The ſecond is, *Tropologicall*, when Scripture ſignifies ſomething touching manners. The third is, *Anagogicall*, when things are in Scripture applied to ſignifie the eſtate of euerlaſting life. Thus Ieruſalem properly is a citie: by allegorie, the Church of the new Teſtament: in a tropologicall ſenſe, a ſtate well ordered: in an analogicall ſenſe, the eſtate of eternall life. Theſe ſenſes they vſe to A apply to moſt places of the Scripture, ſpecially to the hiſtorie. But I ſay to the contrarie, that there is but one full and intire ſenſe of euery place of Scripture, and that is alſo the literall ſenſe, ſometimes expreſſed in proper, and ſometimes in borrowed or figuratiue ſpeeches. To make many ſenſes of ſcripture, is to ouerturne all ſenſe, and to make nothing certen. As for the three ſpirituall ſenſes (ſo called) they are not ſenſes, but applications or vſes of Scripture. It may be ſaid, that the hiſtorie of *Abrahams* family here propounded, hath beſide his proper and literall ſenſe, a ſpirituall or myſticall ſenſe. I anſwer, they are not two ſenſes, but two parts of one full B and intire ſenſe. For not only the bare hiſtorie, but alſo that which is thereby ſignified, is the full ſenſe of the holy Ghoſt.

Againe, here wee ſee the Scripture is not onely penned in proper tearmes, but alſo in ſundrie diuine figures and allegories. The ſong of *Salomon* is an Allegorie borrowed from the fellowſhip of man and wife, to ſignifie the communion betweene Chriſt and his Church: and ſo is the 45. Pſal. The booke of *Daniel*, and the Reuelation, is an allegoricall hiſtorie. The Parables of the old and new Teſtaments, are figures or allegories. When *David* ſaith, Pſal. 45. 4. *Ride on vpon the word of truth, meekeneſſe, and iuſtice*, he deſcribes a Princes chariot by allegorie. The Guide is the word, the horſes that draw it, are three, C Truth, meekeneſſe, and iuſtice. And thus the throne of God is deſcribed by like allegorie. Pſal. 89. v. 14. the foundation of the throne, are righteouſnes and equitie: the maine bearers to goe before the throne, are mercy and truth.

It may be demanded, when doth the Scripture ſpeake properly, and when by figure? *Anſw.* If the proper ſignification of the words be againſt common reaſon, or againſt the analogie of faith, or againſt good maners, they are not then to be taken properly, but by figure. The words of Chriſt, Ioh. 15. 1. *I am the true vine, and my father is an husbandman*; If D they be taken properly, they are abſurd in common reaſon: therefore the words are figuratiue, and the ſenſe is this: *I am as the true vine; and my father as an husbandman*. The words of Chriſt, *Take, eate, this is my bodie*, 1. Cor. 11. 24. taken properly, are againſt the articles of faith, *He aſcended into heauen, and ſits at the right hand of God*. And they are againſt the ſixt commaundement, *Thou ſhalt not kill*. And therefore they muſt be expounded by figure, thus, *This bread is a ſigne of my body*. The like is to be ſaid of other places: they muſt be taken properly, if it be poſſible; if not, by figure.

Here then they are to be blamed, that make the vſe of Rhetoricke in the Bible, to bee a meere ſopperie. For to this purpoſe there is a booke in Engliſh heretofore publiſhed. As alſo they of the Family of loue are iuſtly to

A be condemned, who in another extremitie, turne all the Bible to an Allegorie, yea euen that which is ſaid of *Adam*, and of Chriſt.

They are two Teſtaments] *they are*, that is, they ſignifie: and ſo *Agar is Sina a mountaine in Arabia*, that is, ſignifies Sina. Thus *the Rocke in the wilderneſſe is Chriſt*, 1. Cor. 10.4. that is, figures Chriſt. Like to this is the Sacramentall phraſe, *This is my bodie*, that is to ſay, *this bread ſignifies my bodie*. Great is the madneſſe of men that hence gather tranſubſtantiation, or the reall conuerſion of bread into the bodie of Chriſt. They might as well gather hence the conuerſion of *Agar* into mount Sina.

B The two Teſtaments are the Couenant of workes, and the Couenant of grace, one promiſing life eternall to him that doth al things contained in the law: the other to him that turnes and beleeues in Chriſt. And it muſt be obſerued, that *Paul* ſaith, *they are two*, that is, two in ſubſtance, or kinde. And they are two, ſundrie waies. The law, or couenant of workes, propounds the bare iuſtice of God, without mercie: the couenant of grace, or the Goſpel, reueales both the iuſtice and mercie of God, or the iuſtice of God giuing place to his mercie. Secondly, the law requires of vs inward and perfect righteouſneſſe, both for nature, and action: the Goſpel propounds vnto vs an imputed iuſtice reſident in the C perſon of the Mediatour. Thirdly, the law promiſeth life vpon condition of workes: the Goſpel promiſeth remiſſion of ſinnes & life euerlaſting vpon condition that we reſt our ſelues on Chriſt by faith. Fourthly, the law was written in Tables of ſtone, the Goſpel in the fleſhie tables of our heart, Ier. 31. 33. 2. Cor. 3.3. Fiftly, the law was in nature by creation: the Goſpel is aboue nature, and was reuealed after the fall. Sixtly, the law hath *Moſes* for the Mediatour, Deut. 5.27. but Chriſt is the Mediatour of the new Teſtament. Heb. 8.6. Laſtly, the law was dedicated by the blood of beaſts, Exod. 24.5. and the new Teſtament by the blood of Chriſt. Heb. 9. 12.

D Here then fals to the ground a maine pillar in Popiſh religion, which is, that the law of *Moſes*, and the Goſpel, are all one law for ſubſtance: and that the difference lies in this, that the law of *Moſes* is darke and imperfect, and the Goſpell, or the law of Chriſt more perfect: becauſe he hath (as they ſay) added Counſels to precepts. Againe, the law (they ſay) without the ſpirit, is the law properly, and with the ſpirit, it is the Goſpel. But all this is falſe which they teach. For the two Teſtaments the law and the Goſpell, are two in nature, ſubſtance, or kinde: and the difference lies not in the preſence or abſence of the ſpirit.

And whereas the Papiſts make two iuſtifications, the firſt meerely by grace, the ſecond by workes: beſides the two Teſtaments, they muſt eſtabliſh a third Teſtament compounded of both: and it muſt be partly legall, and partly Euangelicall; otherwiſe the two-fold iuſtification cannot ſtand. For the law propounds onely one way of iuſtification, and the Goſpell a ſecond. The doctrine therefore that propounds both, is compounded of both.

God did not approoue the polygamie of *Abraham*, yet doth hee vſe it to ſignifie the greateſt myſterie of our religion. Here we ſee a great point of the diuine prouidence of God, who ordereth and vſeth well the things which hee doth not approoue. This is the foundation of our patience, and a meanes of true comfort. *Ioſeph* thus comforts himſelfe and his brethren, that God ordered and diſpoſed their badde enterpriſe, to his and their good, Gen. 45.6,7.

Here againe *Paul* ſets downe two properties of the Teſtament of works, or of the law. The firſt is, that *it came from mount Sina*. And here lies the difference betweene the law and the Goſpel: the law is from Sina, the Goſpel from Sion or Ieruſalem. For there it was firſt to be preached, and thence conueied to all nations, Mich. 4. 1. Ezech. 47. 1.

The ſecond propertie of the law is, that it gendreth to bondage: becauſe it maketh them bondmen, that looke to be ſaued & iuſtified thereby. And this it doth, by reuealing ſinne and the puniſhment thereof, which is euerlaſting death, and by conuincing all men of their ſinnes, and of their deſerued cōdemnation. In this reſpect, it is called *the miniſterie of death*, 2. Cor. 3.6. and *Paul* ſaith, that after he knew his ſinnes by the law, he died, & the law was the meanes of death vnto him, Rom. 7.10. Here is another difference betweene the *law* and the Goſpel. The law genders to bondage: the Goſpel genders to life. For it is an inſtrument of the ſpirit for the beginning and confirming of our regeneration and ſaluation: & ſo is not the law, which is no cauſe, but onely an occaſion of the grace of God in vs.

Whereas Ieruſalem that now is, is ſaid *to be in bondage, as* Sina *and* Hagar. It is to be obſerued, that there is no Church in the world, nor people, which is not ſubiect to apoſtaſie. For God had made great and large promiſes to Ieruſalem, Pſal. 122. and 132, and yet for all this, Ieruſalem by refuſing Chriſt, and by eſtabliſhing the iuſtice of the law, is come into bondage, and depriues her ſelfe of the inheritance of eternall life. Therefore it is a falſhood which the Papiſts teach, that the infallible aſſiſtance of the Spirit is tyed to the Chaire, and Conſiſtorie of the Pope, ſo as he, and conſequently the Church of Rome, cannot erre. Here againe, we ſee what may be the future condition of England. For it may be ſaid of it hereafter, England that now is, is not that which it hath bin, namely, a maintainer of the Goſpel of Chriſt. Therefore we muſt not be high minded, but feare, and now take heed of the firſt beginning of apoſtaſie. The holy Ghoſt, Heb. 3. 12. 13. ſets downe the degrees thereof, and they are fiue in number. The firſt is, *the deceit of ſinne*: the ſecond is, *the hardening of the heart* after men are deceiued by ſin: the third is, *an euill heart*, which growes vpon hardneſſe of heart: the fourth is, *vnbeleefe*, whereby the word of God is called in queſtion, and the truth thereof: and after vnbeleefe ſollowes *a departure from God and Chriſt*. That this may not be, we muſt carefully avoid all the deceits of ſinne, as namely, couetouſneſſe, ambition, luſt, &c.

Againe, as *Agar* ſignifies the law, ſo doth *Iſmael* all iuſticiaries, that looke to be ſaued by the law. Here then we ſee the condition of the world, the greateſt part whereof are Iſmaelites. For the Turke, and the Iew, looke at this day to be ſaued by their workes. The Papiſt aſcribes his conuerſion not wholly to grace, but partly to grace, & partly to nature, or the ſtrength of mans will helped by grace. And thus are they borne after the fleſh as *Iſmael* was. And our common people, though in ſhew they profeſſe reformed religion, yet indeede a great part of them are Iſmaelites. For they looke to be ſaued by their good ſeruing of God, and by their good deedes: and they little thinke on Chriſt and his merits. And thus they depriue themſelues of all title to eternall life. Therefore it ſtands them in hand to condemne nature & the ſtrength thereof, and to renounce their owne workes, and to reſt onely on the promiſe of mercie for eternall ſaluation; thus ſhall they be the children of the promiſe, and heires of God.

Laſtly, in that Ieruſalem is in bondage like *Agar* or mount Sina, we ſee how vaine are the pilgrimages to the holy land, and how needleſſe were the warres made for the recouerie thereof.

26. But Ieruſalem which is aboue, is free: which is the mother of vs all.

Here *Paul* ſhewes what is figured by *Sara*, namely, the new Ieruſalem, which is the Catholike Church, Heb. 12. 22, 23. Reuel. 21. 2. And it is here ſo tearmed, becauſe Ieruſalem was a type thereof in ſixe reſpects. Firſt, God choſe Ieruſalem aboue all other places to dwell in, Pſal. 132. 13. And the Catholike Church is the company of predeſtinate, choſen to be a peculiar people to God. Secondly, Ieruſalem is a citie compaſt in it ſelfe, by reaſon of the bond of loue and order among the citizens, Pſal. 122. 3. In like ſort, the members of the Catholike Church are linked together by the bond of one ſpirit. Thirdly, in Ieruſalem was the ſanctuary, a place of Gods preſence, and of his worſhip, where alſo the promiſe of the ſeed of the woman was preſerued till the comming of the Meſſias: and now the Catholike Church is in the roome of the ſanctuarie: in it we muſt ſeeke the preſence of God, and the word of life: therefore it is called *the pillar and ground of truth*, 1. Tim. 3. 15. Fourthly, in Ieruſalem was the throne of *Dauid*, Pſal. 122. 5. and in the Catholike Church is the throne or ſcepter of Chriſt, figured by the kingdome of *Dauid*, Reu. 3. 7. Fiftly, the commendation of a citie (as Ieruſalem) is the ſubiection and obedience of the citizens: now in the Catholike Church all beleeuers are citizens, Eph. 2. 19. and yeeld voluntarie obedience, and ſubiection to Chriſt their king, Pſal. 110. 2. Eſa. 2. 5. Laſtly, as in Ieruſalem the names of the citizens were inrolled in a regiſter; ſo the names of all the members of the Catholike Church, are inrolled in the booke of life, Reuelations 20. 15. Hebrewes 12. 23.

Againe, the Catholike Church dwelling here below, is ſaid to be *aboue in heauen* for two cauſes. Firſt, in reſpect of her beginning, which is from the Election & grace of God, & from Chriſt the Mediatour, of whoſe fleſh and bone we are that beleeue, Eph. 5. 30. The iuſtice whereby we are iuſtified is in Chriſt: our holineſſe and life, flowes from the holines and life of Chriſt, as from a roote. Secondly, the Church is ſaid to *be aboue*, becauſe it dwels by faith in heauen with Chriſt: for the propertie of faith is to make vs preſent after a ſort, when we are abſent, Heb. 11. 2.

The vſe. This being ſo, we are admoniſhed to liue in this world as Pilgrimes & ſtrangers. 1. *Pet*. 2. 11. and therefore we muſt not ſet our loue vpon any earthly thing, but our mindes muſt be vpon the countrie to which we are travelling. And whatſoeuer is an hinderance to vs in our iourney, we muſt caſt it from vs, that we may goe lightly: and if we haue any wrong done vs either in goods or good name, we muſt the rather be content, becauſe we are out of our countrie in a ſtrange place: and hereupon wee muſt take occaſion to make haſt to our iourneies end, that is, to our owne citie, & laſt abode. Thus did the Patriarches, Heb. 11. 13. 15.

Secondly, we muſt carry our ſelues as Burgeſſes of heauen, *Phil*. 3. 20. And this we ſhall doe by minding, ſeeking, affecting of heauenly things, by *ſpeaking the language of Canaan*, which is, to inuocate and praiſe the name of God. Laſtly, by leading a ſpirituall life, that may beſeeme the citizens of heauen. Many faile in this point, when they come to the Lords table, they profeſſe themſelues to be citizens of the city of God, but in their common dealings in the world, they play the ſtarke rebels againſt God and his word, and liue according to the luſts of their blind and vnrepentant hearts.

Thirdly, when *Paul* ſaith, that *Ieruſalem which is aboue is free, &c.* he ſhewes that the Catholike Church is one in number, and no more. Cant. 6. 8. *My doue is alone, and the onely daughter of her mother*. Ioh. 10. 16. *One ſheepe-fold. There be many members, but one body*, 1. Cor. 12. 12.

Fourthly, hence we gather, that the Catholike Church is inuiſible. For the company of them that dwell in heauen by their faith, cannot be diſcerned by the eye. *Iohn* ſaw the heauenly Ieruſalem deſcending from heauen, yet not with the bodily eye, but *in ſpirit*, Reu. 21, 19. The things which make the catholike church to bee the Church, namely, election, vocation, iuſtification, glorification, are inuiſible. The Papiſt therefore erreth, when hee teacheth, that the catholike church is a viſible company vnder one Paſtor, namely the Pope. And the places which they bring to prooue the viſibility of the vniuerſal church, concerne either particular churches, or the churches which were in the daies of the Apoſtles; or againe, they ſpeake of the inward glory, and beauty of the Church.

Free] that is, redeemed from the bondage of death and ſinne: and ſo from the curſe of the law. Of this freedome I will ſpeake more afterward.

The mother of vs all] ſhee is called *a mother*, becauſe the word of God is committed to the keeping of the Church, which word is *ſeede*, 1.*Pet.* 1.23. and *milke*, 1. *Corin.* 3.2. and *ſtrong meate*, *Hebr.* 5.14. And the church as a mother, which by the miniſtery of the ſaid word, brings forth children to God, and after they are borne and brough forth, ſhee feeds them with milke out of her owne breaſts, which are the Scriptures of the olde and new Teſtament.

Here a great queſtion is to bee propounded, namely, where wee ſhall finde this our Mother? For it is the duty of all children to haue recourſe vnto their mother, and to liue vnder her wing. The aduocates of the Popiſh church, Prieſts and Ieſuites ſay, wee muſt be reconciled to the church and See of Rome, if wee would be of the catholike church. To this purpoſe they vſe many motiues, I will here propound ſeauen of them: becauſe heretofore they haue beene ſcattered abroad among vs.

The firſt motiue. The church of Rome hath meanes of ſure and certen interpretation, tradition, councels, fathers: wee haue nothing but the priuate interpretation of *Luther, Melancthon, Caluin*, &c. *Anſw.* Scripture is both the gloſſe and the text; And the principall meanes of the interpretation of Scripture, is Scripture it ſelfe. And it is a meanes, when places of Scripture are expounded by the Analogie of faith, by the words, ſcope, and circumſtances of the place. And the interpretation which is ſutable to all theſe, is ſure, certen, and publike: for it is the interpretation of God. Contrariwiſe, the interpretation which is not agreeable to theſe, though it be from Church, Fathers, & Councels, is vncerten, and it is priuate interpretation. Now this kinde of interpretation wee allow: and therefore it is falſe, that we haue only priuate interpretations: and that all interpretations of the church of Rome are publike. Secondly, I anſwer, that we are able to iuſtifie our interpretations of Scripture for the maine points of religion, by the conſent of Fathers, and Councels, as well as they of the church of Rome.

The ſecond motiue. We haue no diuine and infallible authority to reſt on in matter of religion: but they of the church of Rome haue. *Anſ.* In the Canonicall ſcriptures of the Prophets and Apoſtles, there is diuine and infallible authority: for they are now in the new teſtament, in ſtead of the liuely voice of God. And this authority wee in our Church acknowledge. Secōdly, I anſwer, that the church hath no diuine and infallible authority diſtinct from the authority of ſcriptures (as the Papiſts teach) but only a Miniſtery, which is to ſpeake in the name of God, according to the written word.

The third motiue. We haue no limitations of opinion, and affection, but they of the church of Rome haue. I anſwer firſt: we ſuffer our ſelues to bee limited for opinion, by the analogy of faith, and by the written word, and ſo doth not the Papiſt, which addes tradition to the Scripture. And for affection we ſuffer our ſelues to bee limited by the doctrine of repentance, and new obedience. Secondly I anſwer, that the church of Rome vſeth falſe meanes of Limitation. For it teacheth, that for opinion, wee muſt captiuate our ſenſes to the determinatiō of the church, by beleeuing as the church beleeues, though it be not knowne what the church beleeueth. And it limits affection, by auricular confeſſion, and by canonicall ſatisfactions, meere inuentions of men.

The fourth motiue. The Romane religion drawes the multitude. *Anſw.* It drawes them indeede, becauſe it is a naturall religion: but it doth not turne them from darknes to light, from death to life. Secondly I anſwer, that Antichriſt in his comming ſhall drawe the multitude, 2. Theſſ. 2.9.

The fifth motiue. There were neuer but two alterations of religion. One, in the daies of *Elias*; the other, in the daies of *Iohn* the Baptiſt. *Anſw.* I will ſhew a third. *Paul* ſaith, that before the ende, there ſhall be a departure, 2. Theſſ. 2. and this departure is generall in all nations, Reuelat. 13. 16. and after a thouſand yeares there ſhall bee the firſt reſurrection, Reuelat. 20. 5. and this reſurrection is the reuiuing and the reſtoring of the Goſpell after long ignorance and ſuperſtition.

The ſixth motiue. The church of Rome hath a Iudge to ende controuerſies: we haue none. *Anſ.* Chriſt is our Iudge: and the ſcripture is the voice of this Iudge, determining all things pertaining to ſaluation, fully, and plainely, to the contentation of any conſcience.

The ſeauenth motiue. The Romane religion is ſutable to ancient Tradition. *Anſw.* It is contrary. For it aboliſheth the ſecond commandement touching images, and the tenth, touching luſt. And it ouerturneth ſundry Articles of faith. For it aboliſheth one of the natures of Chriſt by the reall preſence, and his three offices, by ioyning partners, and aſſociates with him.

To theſe ſeauen I adde three other. *The eight motiue* then is this: Our Miniſters (they ſay) tooke vnto themſelues new callings: and conſequently that wee are but ſchiſmatickes. *Anſw.* The offices of the firſt reſtorers of the Goſpell were ordinarie: and their vocation to the ſaid offices was ordinary: for they were all either Prieſts, or Schoole-doctors. It may bee ſaid, that they departed onely from the common abuſe of their callings, which they reſtored to their right vſe.

The ninth motiue. The church of Rome hath true baptiſme, and therefore it is a true church. *Anſw.* Baptiſme in the Papacie, pertaines not to it, but to another hidden church in the middeſt of the Papacie: as the light in the lanthorne, pertaines not to it, but to the paſſenger. Secondly, though the church of Rome holde the outward baptiſme, yet doth it ouerturne the inward, which ſtands in the iuſtification of a ſinner by imputation of the obedience of Chriſt. Thirdly, baptiſme ſeuered from the preaching of the Goſpell, is no marke of a church. Circumciſion was vſed in Samaria, & yet they were no people of God, Hoſ. 1.9.

The tenth motiue. The church of Rome hath antiquitie and ſucceſſion from the Apoſtles. *Anſwer.* They are no markes of the church, vnleſſe they be ioyned with propheticall and Apoſtolicall doctrine. The kingdome of darkeneſſe, hath alſo antiquitie, ſucceſſion, vniuerſalitie, and vnitie.

Now then wee are to holde the church of Rome as a ſtepmother, nay as a profeſſed harlot: ſhee is no mother of ours. For the Lord ſaith, *Come out of her my people*, Reu. 18. Let vs therefore come to the true anſwer.

The Catholike Church, our Mother, is to be ſought for, and to be found in the true viſible churches, the certen markes whereof are three. The preaching of the word of God, out of the writings of the Prophets and Apoſtles, with obedience, Ioh. 10.28. Epheſ. 2.20. True inuocation of God the Father, in the only name of Chriſt by the aſſiſtance of the Spirit, Act. 9.14. 1. Cor. 1.2. the right vſe of the ſacraments, baptiſme, and the Lords ſupper, Mat. 28.18. And by theſe ſhall wee finde the true Church of God in England, Ireland, Scotland, Germany, France, &c.

Againe, in that the church is called our *Mother*, the Papiſt gathereth, that her commaundements muſt be obeyed, Pro. 1.8. and therefore in their catechiſmes, beſide the commaundements of God, they propound the commaundements of the church. But I anſwer, that the precepts of the father and the mother muſt bee one: and then the mother muſt be obeyed.

The church is called *the mother of vs all*, that is, of all true beleeuers. Hence it followes, that wicked men are not members of the catholike church (as Popiſh Doctours erroniouſly teach) for then the church ſhall bee a mother, not onely to the children of God, but alſo to the children of the diuell.

Laſtly, in that the church is our mother, wee are taught that wee muſt deſpiſe our firſt birth, & ſeeke to be borne againe vnto God, and ſucke the breaſt of our mother, feeding on the milke of the word, Pſal. 45. 11. 1 Pet. 2.2. Thus to be borne a member of the new Ieruſalem, is a great priuiledge, Pſalm. 87. 5. Reu. 3.12.

27. *For it is written, Reioyce thou barren that beareſt no children, breake forth and crie thou that trauelleſt not: for the deſolate hath many more children, then ſhee which hath an husband.*

Theſe words are the teſtimony of the Prophet Iſay, cap. 54. 1. and they are brought to prooue that which *Paul* ſaid in the former verſe, that *the catholike Church is the mother of vs all*, that is, not onely of the Iewes, but alſo of all beleeuing Gentiles.

In the words I conſider the preface to the Teſtimonie, and the Teſtimony it ſelfe. The preface, *It is written*: where two points are to be conſidered. The firſt is, who ſaith, *It is written? Anſ.* The Apoſtle *Paul*, whoſe authority was diuine and infallible, becauſe hee was led into all truth by the Spirit of God, ſo as hee could not erre in deliuering doctrine to the church. And yet for all this hee followes the rule of the written word. And his manner was ſo to do, Act. 26.22. This ſhewes the ſhameleſſe impudency of the church of Rome, which takes to it ſelfe an abſolute power of iudgement in all matters, without, and beſide the Scripture, yea a power to iudge of the Scripture it ſelfe, and of the ſenſe thereof, without the helpe of Scripture, vpon a ſuppoſed infallible aſſiſtance of the Spirit.

The ſecond point is, In what queſtion ſaith Paul, *It is written? Anſ.* In a controuerſie betweene him and the falſe Apoſtles, touching the iuſtification of a ſinner. This ſhewes that the Scripture it ſelfe is the meanes to determine and decide controuerſies. There was for this purpoſe in the olde Teſtament, the liuely voice of God vttered in the Oracle at the mercy ſeate: but in the new Teſtament there is no ſuch voice of God, but the written word is in ſtead thereof, to the ende of the world. And therefore *Paul* ſaith, *It is written*.

In the teſtimonie I conſider three things, the condition of the two churches, the chaunge of the condition, the ioy that is vpon the change.

The condition of the church of the new Teſtament, in theſe words, *Barren that beareſt no children: thou that trauelleſt not: the deſolate.*

Barren] The Chriſtian church is ſo called, becauſe by the vertue and ſtrength of nature it beares no children to God, no more then *Sara* did to *Abraham*, *Iohn* 1.13. 1.*Corint.*3.7. Secondly, it is ſo called in reſpect of the beginning thereof, when the Iewiſh church was yet ſtanding, til the ſpirit of God was powred foorth vpon all fleſh, after the aſcenſion of Chriſt: and before this, the number of them which were conuerted to GOD, was very ſmall: and therefore Chriſt himſelfe complained, that *he ſpent his ſtrength in vaine*, *Eſay* 49.4. Thirdly, it is ſo called in reſpect of the latter times of the church, in which Chriſt ſhal ſcarſe find faith vpon the earth, *Luke* 18. 8. Further that the church is barren, it is declared by the ſigne, becauſe ſhe neither brings forth child, nor beares.

Deſolate] that is, without husband in appearance, by reaſon of the croſſe and affliction: and without children, becauſe at the firſt the chriſtian Church was conſtrained to hide her ſelfe in the wilderneſſe, Reu. 12. 14. It may bee demaunded how the catholike church ſhould be deſolate? *Anſ.* The eſtate of the church is twofold: inward, or outward. The inward eſtate ſtands in the true knowledge of God in Chriſt, in comfort touching remiſſion of ſinne, and life euerlaſting, in the hearing of our prayers, in protection and deliuerance from all ſpirituall enemies, in the gifts of the ſpirit, faith, hope, loue, &c. In reſpect of this eſtate, the Church is all glorious within, & neuer deſolate, Pſal. 45. 13. The outward eſtate of the catholike church, ſtãds in viſible aſſemblies, in the publike Miniſtery of the word and ſacraments, in a gouernment according to the word of God. In reſpect of this ſecond eſtate, the Church may be in deſolation. This was the condition of the church in paradiſe vpon the fall of our firſt parents, of the Iſraelites at Mount Horeb, when they worſhipped the golden calfe, and in the daies of *Elias*, Rom. 11.3. and afterward, 2. Chron. 15. 3. When Chriſt ſuffered, the ſhepheard was ſmitten, and the ſheepe were ſcattered. After Chriſts aſcenſion all the earth worſhipped the beaſt, Reu. 13. 12.

Hence it followes, that the catholike church is not a viſible eſtate or company of men vnder one viſible head: becauſe in reſpect of her outward eſtate ſhee may be for a time in deſolation. And as this is the eſtate of the church, ſo is it alſo the eſtate of the members thereof. *They ſhall be hated of all men*, Luk. 21. 17. *Men ſhall thinke they doe God good ſeruice, when they kill them*, Ioh. 16. 2. And Chriſt himſelfe was a man *without forme or beauty*, Iſa. 53. 2.

Hauing an husband] in theſe wordes the condition of the Iewiſh Church is ſet forth, that ſhee is married or eſpouſed to God, who is her husband, Ezechiel 16. 8, 9. Oſea 2. 19. The like may bee ſaid of any other church, & namely of the Church of England.

The vſe. This muſt teach vs to dedicate our bodies and ſoules to God and Chriſt, and to giue the maine affections of our hearts vnto him, as our loue, and our ioy, &c.

Secondly, we muſt adorne and trimme our ſelues with grace, that we may pleaſe our husband, Pſal. 45. 12.

Thirdly, wee muſt be the glory of Chriſt, as the wife is to her husband, 1. Cor. 11. 7. and that is, by ſubiecting our ſelues to Chriſt and his lawes.

Againe, if we betroth our ſelues to Chriſt indeede, we may aſſure our ſelues that Chriſt is our Chriſt, and that he hath giuen himſelfe vnto vs: and conſequently, that hee will ſanctifie vs, Ezech. 16. 9. protect vs as an husband doth his wife, Gen. 20. 16. and indowe vs with all things needfull for this life, and the life to come, Ezec. 16. 10, 11.

The ſecond point is the change of the church of the new Teſtament, becauſe ſhee ſhall ceaſe to be barren, and bring forth many children. This is the promiſe of God: and hereupon *Paul* concludes, that the church is a mother of all beleeuers, both Iewes and Gentiles. Obſerue, that the promiſe of God is of infinite vertue in this time and place. In the beginning God ſaid, *let there be this or that, and it was ſo.* Of like vertue is Gods promiſe, if we can waite his leiſure. God promiſed that after 430. yeares, the Iſraelites ſhould be deliuered out of Egypt, preſently when the time was expired, nothing could hinder the promiſe. Reade Exodus 12. 41. Therefore our duty is, to reſt on Gods promiſes in all times, both in life and death.

The third point is the ioy vpon the change. *Reioyce*] Here are two things to bee conſidered. The firſt, who muſt reioyce? *Anſ.* The church. Gods kingdome is the place of ioy, Rom. 14. 17. Reioycing belongs to the people of God, Pſal. 68. 3. and 106. 5. The muſicke of the Temple was typicall, and figured the ioy of the catholike church, where is the aſſurance of remiſſion of ſinnes, and life eternall.

The ſecond point is, in what muſt the church reioyce? *Anſwer.* In the redemption of Chriſt, and the fruit thereof, the conuerſion of ſinners to God. For the Prophet had ſhewed at large the paſſion and ſufferings of Chriſt: Iſa. 53. and hereupon he ſaith, *Reioyce thou barren.* The Iſraelites were commaunded to feaſt, and to bee merrie *before the Lord*, Leuit. 23. 40. 1. Chronicles 29. 22. that is, before the Lords Arke, which was the pledge of his preſence. Now this Arke was a figure of Chriſt; and the myrth before the Arke, ſignified, that the foundation of all our ioy, lies in our Reconciliation with God in Chriſt. The angels in heauen greatly reioyce at the conuerſion of a ſinner: and at the returne of the prodigall ſonne, the fatte calfe is killed.

The vſe. It is falſe, that religion breeds Melancholy, and cuts off all mirth. It doth not aboliſh mirth, but rectifie it: nay, it brings men to true and perfect ioy.

Our firſt and principall ioy muſt be, that we are in Gods fauour, reconciled to God by Chriſt, *Luke* 10. 20. In *Dauid*, the head of his ioy, was the good eſtate of the Church, *Pſal.* 137. 6. And all other pettie ioyes muſt flow from this, and be ſutable to it.

Breake forth] this ſignifies, that the church vpon earth is (as it were) pent in with preſent griefe. Our ioy in this life is mixed with ſorrow. The Paſchall Lambe was eaten *with ſowre herbs*, to ſignifie, that we feele no ſweetneſſe in the blood of Chriſt, till wee feele the ſmart of our ſinnes. We here muſt reioyce in trembling, *Pſal.* 2. 11. *Ioy is ſowne for them that are vpright in heart*, *Pſal.* 97. 12.

Crie] in our earthly ioyes, we muſt be moderate and ſparing: wee muſt not eate too much hony leſt wee ſurffet. Yet in ſpirituall ioyes the meaſure is to reioyce without meaſure, if we be rauiſhed with ioy in Chriſt, that we crie againe, it is the beſt of all.

28 *Therefore brethren, wee are after the maner of* Iſaac, *children of the promiſe.*

Here *Paul* ſhewes, that as *Sara* figured the Catholike church: ſo *Iſaac* was a figure of all true beleeuers the children of God.

Therefore] or thus, *And we brethren.*

We] not only the Iewes, but alſo beleeuing Gentiles.

Promiſe] the promiſe made to *Abraham*, *I will be thy God and the God of thy ſeede*: or the promiſe made to the Church, that being barren ſhe ſhall beare many children.

Children of promiſe] beleeuers are ſo called, not becauſe they beleeue the promiſe (though that bee a truth) but becauſe they are made children of God, by the vertue of Gods promiſe. For thus was *Iſaac* the child of promiſe, in that he was borne to *Abraham*, not by the ſtrength of nature, but by Gods promiſe. And *Paul* oppoſeth the children of the promiſe to the children of the fleſh, which were borne by naturall ſtrength, *Rom.* 9. 8.

Hence it followes, that the meere grace of God, is the cauſe of our election and adoption, and not any thing in vs. For the promiſe of God makes vs Gods children: and the promiſe is of the meere grace of God: and therfore we are Gods children by the meere grace of God. For the cauſe of the cauſe, is the cauſe of the thing cauſed. Therefore *Paul* ſaith, that *the Epheſians were predeſtinate to adoption*, *Epheſ.* 1. 5. And hee ſaith, the 7000. that neuer bowed knee to Baal, *were reſerued by the election of grace*, *Rom.* 11. 5. And it is a falſe poſition, to teach, that Election and Adoption, are according to Gods foreknowledge of our faith and obedience. For thus ſhall we elect our ſelues, and be children, not of Gods promiſe, but of our owne free will, and faith. Moreouer, God foreſees our future faith and obedience, becauſe hee firſt decreed to giue the grace of faith vnto vs: becauſe the foreknowledge of things, which are to come to paſſe, depends vpon a precedent will in God.

Marke further, the children of God are called the children of the Promiſe, and this promiſe is abſolute and effectuall. Heere a queſtion may be reſolued: and that is, whether the child of God in his conuerſion haue a libertie and power to reſiſt the inward calling of God? *Anſ.* No. The abſolute will of God cannot bee reſiſted: now the promiſe whereby men are made the children of God, is the abſolute will of God. Againe, with this promiſe is ioyned the infinite power of God, which without all reſiſtance bringeth that to paſſe which GOD hath promiſed. For hee makes men to do that which he commaunds, *Ezech.* 36. 26. he giues the will and the deed, *Phil.* 2. 13. ſo as men effectually called, cannot but come, *Iohn* 6. 45.

It may be ſaid, that this is to aboliſh al freedome of will. *Anſ.* It ſufficeth to the libertie of the will, that it be free from compulſion: for conſtraint takes away the libertie of the will, and not neceſſitie. Secondly, the determination of mans will, by the will of God, is the libertie of the will, and not the bondage therof: for this is perfect libertie, when mans will is conformable to the will of God.

29. *But as hee which was borne according to the fleſh, perſecuted him that was borne after the ſpirit, ſo is it now.*

Theſe wordes are, an anſwer to an Obiection, on this manner: Wee are hated of the Iewes; and therefore we are not the children of promiſe. The anſwer is twofolde. One in this verſe, thus; No maruell: this is the olde faſhion: it was thus in *Abrahams* familie. For *Iſmael* (borne after the fleſh) perſecuted *Iſaac* (borne after the ſpirit:) & ſo it is at this day.

Obſerue that there is a perpetuall enmitie and oppoſition betweene true beleeuers and hypocrites. *God put enmitie betweene the ſeede of the Serpent, and the ſeede of the woman*, *Geneſ.* 3. 15. The world hates them that are choſen out of the world, *Ioh.* 15. 19. Carnall men cannot abide that their opinions and doings, ſhould be iudged and condemned of others, *Iohn* 3. 20. And hence comes the oppoſition that is betweene beleeuers, and hypocrites, who cannot abide ſuch as are not like themſelues.

This hatred and oppoſition, ſhewes it ſelfe in perſecution: of which, three things are to be conſidered.

The firſt is, who perſecutes? *Anſ.* Carnall Iſmaelites, ſuch as are of the ſame Religion and family with *Iſaac*. Thus the Iewes perſecuted their owne Prophets, and the Theſſalonians were perſecuted of their owne prophets, 1. *Theſſal.* 2. 14. Thus Prieſts and Ieſuites that haue beene heretofore borne, baptized and brought vp among vs, are the cauſes of many ſeditions, conſpiracies, and ſeeke the ſubuerſion of Church and Land.

The ſecond is, who are perſecuted? *Anſw.* Spirituall men, the children of the promiſe. They ſuffer wrong, but they doe none: *In the mount of the Lord there is no hurt done, Eſay* 11. 9. they *turne their ſpeares and ſwords into mattockes and ſithes, Eſay* 2.4. And they which do no wrong, but are content to ſuffer wrong (& that for a good cauſe) are in this reſpect bleſſed, *Mat.* 5.10.

The third point is, touching the kinde of perſecution: and that was ſcorning or mocking, *Gen.* 21.9. It may be demaunded, how mocking can be perſecution? *Anſ.* Mocking and deriſion, which riſeth of the hatred and contempt of our brother, is a degree of murder. *He which ſaith Raca to his brother, is guiltie of a Councell, Mat.* 5.22. Here *Raca* ſignifieth al ſignes & geſtures which expreſſe contempt, as *ſnuffing, tuſhing, ieering, gerning, &c. Cain* is rebuked of God, euen for the caſting downe of his countenance, *Gen.* 4.6.

Againe, the mocking wherewith *Iſmael* mocked *Iſaac*, proceeded from a contempt & hatred of the grace of God in *Iſaac*: which *Paul* notes when he ſaith, that *hee was perſecuted which was borne after the ſpirit.* This hatred of Gods grace in men, is the beginning of all perſecution, and the deriding of the grace of GOD, is as much as the ſpoiling of our goods, and the ſeeking of our liues. Thus *Cain* hated his brother, by reaſon of the grace of God, *becauſe his deedes were good,* 1. *Iohn* 3.12. A great part of the ſufferings of Chriſt, ſtood in this, that he was mocked for his confidence in God, *Pſalme* 22.8. *Matth.* 27.43. The children of Bethel mocke *Elizeus*: firſt, for his perſon, calling him *Balde pate*: ſecondly, for the fauour of God ſhewed vpon *Elias* his maſter, in ſaying, *Aſcend, bald pate*: that is, *aſcend not to Bethel, but aſcend to heauen as *Elias* did. And this prophane ſcorning hee curſed in the name of God, 2. *Kin.* 2.23. The like ſcorning is vſed among vs at this day. For the practiſe of that religion which ſtands by the law of God, and the good lawes of this land, is nicke-named with termes of *Preciſeneſ*, and *Purity*. A thing much to be lamented: for this bewraies that there is a great want of the grace of God among vs. Therefore take heede of it.

*Iuſt. in quæſt.

30. *But what ſaith the Scripture: put out the bond-woman, and her ſonne: for the ſonne of the bond-woman ſhall not bee heire with the ſonne of the free-woman.*

The ſecond anſwer to the former obiection, is in theſe words, that they which hate the children of promiſe, ſhall at length be caſt out of the houſe of God.

Obie. I. Theſe words, *caſt out the bond-woman* are the words of *Sara* to *Abraham*: therfore they are not the words of Scripture. *Anſwer.* The wordes were vttered by *Sara*, but they were afterward approoued by GOD, *Geneſis* 21.12. and thus they are the voyce of Scripture.

Obie. II. Sara is commended for her ſubiection to *Abraham*, 1. *Pet.* 3.6. yet here ſhee ſpeakes imperiouſly, *caſt out the bond-woman. Anſw.* Shee ſpeakes this, not as a priuate woman, but as the voice and mouth of GOD, and that (no doubt) by inſtinct from God. And therefore the words ſhe vttereth, are to be eſteemed as the commandement of God. This her caſe is extraordinarie, and not to be followed.

The vſe. I. All carnall hypocrites, mockers of the grace of God, ſhal be caſt forth of Gods family, though for a time they beare a ſway therein. This is the ſentence of GOD. Let vs therefore repent of our mocking, and hereafter become louers of the grace of God as Chriſt was, *Marke* 19.17.

II. Conſolation: the perſecution of the people of God ſhall not be perpetuall. For the perſecuting bond-woman, and her ſonne muſt be caſt out. *The rod of the wicked ſhall not reſt vpon the lot of the righteous, Pſal.* 125.3. This is our comfort.

III. All iuſticiarie people, and perſons that looke to bee ſaued and iuſtified before God by the law, and the workes of the lawe, either in whole, or in part, are caſt out of the church of God, and haue no part in the kingdome of heauen. The caſting out of *Agar* and *Iſmael*, is a figure of the reiection of all ſuch. Behold here the voyce of God caſting downe from heauen the greateſt part of the earth, the Turk, the Iew, the obſtinate Papiſt, with the ſtepmother, the Romiſh church.

31. *Then brethren, we are not children of the ſeruant, but of the freewoman.*

The concluſion of the whole Argument following directly from the 27. verſe. If wee be children of the promiſe, then are we children of the free-woman, and not of the bond-woman, and conſequently we are iuſtified and ſaued without works of the law, by the meere grace of God, cauſing vs by faith to reſt on the promiſe of God, whoſe ſubſtance and foundation is Chriſt.

CHAP. V.

1 *Stand faſt therefore in the libertie wherewith Chriſt hath made vs free, and be not intangled againe with the yoke of bondage.*

THeſe words, are a repetition of the principal concluſion of the whole Epiſtle. Which was on this manner: I *Paul* am called to teach, and my doctrine is true: therefore ye did euill to depart from it, and your dutie was to haue ſtoode vnto it.

Further, they are collected and inferred vpon the concluſion of the laſt argument vſed in the laſt Chapter, thus: Yee are children of the freewoman: and therefore ye are free: & therefore ye ſhould hold faſt your liberty.

In the words, 2. maine points of doctrine are propounded. The firſt is, that by nature wee are all intangled with the yoake of bondage. For the better conceiuing of this, I will handle three points, the nature of this bondage, the ſigne of it, and the vſe.

Touching the nature of it. Our ſpirituall bondage ſtands in three things. The firſt, is bondage vnder ſinne, which *Paul* teacheth when he ſaith, *I am carnall, ſolde vnder ſinne, Rom.* 7. 14. Remember, that by ſin is meant originall ſinne, which hath two parts: Guiltineſſe in the firſt offence of *Adam*, which is imputed to all mankind; and the diſpoſition of all the powers of the ſoule to all manner of euill whatſoeuer. And this rebellious diſpoſition is like a leprouſie infecting the whole man: and it reignes like a tyrant ouer the ſoule of man, by tempting, inticing, and drawing him from one actuall ſinne to another, ſo as he can do nothing but ſinne, *Rom.* 7. 14.

The ſecond thing is obligation or ſubiection to all puniſhment both temporall and eternall. And it hath three parts. The firſt is, Bondage vnder Satan, who keepes vnrepentant ſinners *in his ſnare according to his owne will,* 2. *Timot.* 2. 26. hee rules in their hearts like a God, 2. *Corint.* 4. 4. and hath power to blinde them, and to harden their hearts, till he haue brought them to eternall death, *Hebr.* 2. 14. The ſecond is, bondage vnder an euill conſcience, which ſits in the hearts of offendours as an accuſer, and a terrible iudge, and lies like a wild beaſt at a mans doore, ready euer & anon to pluck out his throat, *Gen.* 4. 7. The third is, bondage vnder the wrath of God, & the feare of eternall death, *Heb.* 2. 15.

The third part of this bondage, is, the obligation to the ceremoniall law. It pertaines not to all mankind, but onely concernes the Iewes, to whom it was a yoake of bondage, *Acts* 15.

The ſigne of this bondage, whereby it may be diſcerned, is to keepe a courſe or practiſe in ſinning, *Iohn* 8. 34. *Hee that commits ſinne, is a ſeruant of ſinne:* or againe, a life led according to the cuſtome and faſhion of this world in the luſt of the fleſh, or the luſt of the eie (which is couetouſnes,) or in the pride of life, *Epheſ.* 2. 2. 1. *Iohn* 2. 16.

The vſe. We muſt learne to ſee, feele, acknowledge, and bewaile this bondage in our ſelues. Deliuerance belongs only to ſuch captiues, as know themſelues to be captiues, *Luk.* 4. 18. and labour vnder this bondage, *Matth.* 11. 28. Thus did *Paul* when he ſaith, *I am ſold vnder ſinne*: and, *O miſerable man! who ſhall deliuer me from this body of death?* To feele this bondage, is a ſtep out of it: and not to feele it, is to be plunged into it.

Secondly, wee muſt pray earneſtly for deliuerance. The dumbe creatures ſigh and trauell till they bee deliuered from their bondage: much more then muſt we doe it, *Rom.* 8. 22.

Thirdly, we muſt learne to deteſt whatſoeuer is of our ſelues: becauſe it wholly tends to bondage.

Laſtly, we muſt be content with any affliction that God laies on vs, though it be lingring ſickeneſſe, pouerty, impriſonment, baniſhment. For God might worthily lay on vs all ſhame and confuſion: becauſe wee are by nature ſlaues of ſinne and Satan.

The ſecond main doctrine is, that by grace there is a liberty pertaining to the people of God. Here I conſider foure things: firſt, what this liberty is: ſecondly, the author of it: thirdly, the perſon to whom it belongs: fourthly, our duty touching this libertie.

For the firſt, chriſtian liberty is called, *the good, or commoditie of Chriſtians, Rom.* 14. 16. *It is a ſpirituall right or condition, loſt by* Adam, *and reſtored by Chriſt*. I ſay, *Spirituall*, becauſe it pertaines to the conſcience. The vſe indeede of our liberty is in outward things, as meate, drinke, apparell, &c. but the libertie it ſelfe is in the conſcience. And thus it differs from *ciuill* libertie, which ſtands in the mouing of the body, in the choice of bodily actions, and in the free vſe of our goods.

Chriſtian liberty hath two parts, a *Deliuerance from miſerie*, and *Freedome in good things*.

Deliuerance hath foure parts. The firſt is a Deliuerance from the curſe of the Lawe for the breach thereof, *Rom.* 8. 1. *There is no condemnation to them that are in Chriſt.* And this comes to paſſe, becauſe there is a tranſlation made of the curſe from our perſons to the perſon of Chriſt, *Galat.* 3. 13.

The ſecond deliuerance is from the obligation of the law, wherby it binds vs to bring perfect righteouſneſſe in our owne perſons for the attainement of euerlaſting life, according to the tenour thereof, *Doe this, and liue.* And this deliuerance is procured, becauſe there is a tranſlation made of the fulfilling of the Lawe, from our perſons to the perſon of our Sauiour Chriſt.

From theſe two deliuerances ariſeth the pacification of the conſcience, partly for our iuſtification, and partly for our conuerſation.

Touching Iuſtification: A ſinner in his humiliation and conuerſion hath by this doctrine a Libertie without reſpect to his owne workes, or to his owne fulfilling of the Law, to reſt on the meere mercie of God for the forgiueneſſe of his ſinnes, and the ſaluation of his ſoule, and to appeale from the throane of diuine Iuſtice, to the throne of Grace, and to oppoſe the merit of Chriſt againſt the wrath and iudgement of God. And this hath beene alwayes the helpe of the godly in their diſtreſſe, reade 2. *Chron.* 33. 12. *Ezra* 9. *Dan.* 9. *Pſal.* 32. 51, 130, 143. Conſider the example of the Publican, and the prodigall ſonne, who condemne themſelues, and make their appeale to the court of mercie and grace.

Here ſome man may ſay, how ſhall I know that I am freed from the rigour of the lawe, and from the curſe thereof? *Anſ.* Thou muſt firſt ſet thy ſelfe at the barre of Gods iudgement: and there muſt thou arraigne, accuſe, and condemne thy ſelfe: this done, thou muſt vſe thy libertie, and make thine appeale to Gods mercie and grace for pardon, by asking, ſeeking, knocking: and thus at length ſhalt thou be reſolued touching thy deliuerance.

Moreouer, touching Conuerſation, our cōſciences are ſetled thus: In that we are freeed from the rigour of the law, God in mercie accepts the will and indeauour to beleeue, repent, and obey, for faith, repentance, obedience. He ſpares them that feare him, as a father ſpares his childe when he indeauours to doe that which he can. Mal. 3. 17. The law requires perfect obedience at our hands: yet God of his mercie lookes more at the will to obey, then the perfection of obedience. This muſt be a ſtay to our mindes, when we ſee more corruption, then grace in our ſelues, and our obedience tainted with many ſpots of diſobedience.

The third deliuerance, is from the obſeruation of the Ceremoniall law of *Moſes*, Col. 2. 16. And hence ariſeth an other deliuerance from the bondage of humane Traditions, as *Paul* ſaith, *If ye be dead with Chriſt from the Elements of the world, why are ye burdened with traditions?* Col. 2. 20.

The fourth deliuerance, is from vnder the tyranny and dominion of ſinne. Rom. 6. 14. *Let not ſinne haue dominion ouer you. For ye are not vnder the law, but vnder grace.* In the firſt conuerſion of a ſinner, Originall ſin receiues his deadly wound, and the dominion thereof is diminiſhed according to the meaſure of grace receiued.

The ſecond part of Chriſtian libertie, is a *Freedome* in good things: and it is foure-fold. The firſt, is a freedome in the voluntarie ſeruice of God. Luk. 1. 74. *We are deliuered from our enemies, that we may ſerue God in righteouſneſſe and holineſſe before him all the daies of our liues without feare.* *Paul* ſaith, that *the law is not giuen to the righteous man,* 1. Tim. 1. 9. becauſe he is a law to himſelfe, and freely does good duties, as if there were no law to binde him. The cauſe of this freedome, is the gift and donation of the free ſpirit of God. Therfore *Dauid* praies, *Stabliſh me with thy free ſpirit.* Pſal. 5. 1. And *Paul* ſaith, *Where the ſpirit is, there is libertie.* 2. Cor. 3. 17. And, *The ſpirit of life which is in Chriſt* (is a Law to vs, and) *frees vs from the power of ſinne, and death.*

It may be obiected, that this freedome in the voluntarie ſeruice of God, is bondage. For Chriſt ſaith, Matth. 11. 29. *Take my yoke vpon you.* And we are ſtraightly bound to the obedience of the law of God, as *Adam* was by creation, nay more ſtraightly, by reaſon of our redemption by Chriſt. *Anſ.* The more we are bound to obedience, the freer we are: becauſe the ſeruice of God is not bondage, but perfect libertie.

The ſecond freedome, is in the free vſe of all the creatures of God. Tit. 1. 15. *To the pure, all things are pure.* Rom. 14. 14. And the reaſon is, becauſe the dominion ouer the creatures, loſt by *Adam*, is reſtored by Chriſt, 1. Cor. 3. 22. And hence it is, that *Paul* calles the forbidding of marriage, and of meates, with obligation of conſcience, *a doctrine of diuells.* 1. Tim. 4. 1.

The third freedome, is a Liberty to come vnto God the Father in the name of Chriſt, and in prayer to be heard, Rom. 5. 2. Eph. 3. 12. Whereas according to our naturall condition, our ſinnes are a wall of partition betweene vs and God, and cauſe vs to flie from the preſence of God: and though we crie vnto God, and fill heauen and earth with our cries, ſo long as we are in our ſinnes, we are not heard of him.

The fourth freedome, is a Libertie to enter into heauen in the day of our death: Chriſt by his blood hauing made a way. Heb. 10. 19.

Thus we ſee what Chriſtian libertie is. The vſe followes. The Anabaptiſts gather hence, that among Chriſtians there muſt be no magiſtrats, for if there muſt be magiſtrates, they muſt haue power to make lawes beſide the lawes of God: but this power they haue not, becauſe Chriſtians haue a free vſe of all creatures of God by Chriſtian libertie. *Anſw.* We muſt diſtinguiſh betweene the libertie it ſelfe, and the vſe of it. And the Magiſtrates authoritie deales not with the libertie which is in the conſcience, but with the vſe of it: and he doth neither diminiſh nor aboliſh the vſe of any of the creatures, but reſtraines the abuſe, and moderates the ouer common vſe for the common good. Thus Magiſtracie and Chriſtian libertie may ſtand together: and the rather, becauſe libertie is in conſcience, and the Magiſtrates authority pertaines to the body.

Here is further comfort for all the godly: for euen by Chriſtian libertie, their conſciences are exempted from the power of all creatures, men, and Angels. 1. Cor. 7. 23. *Ye are bought with a price, be not ſeruants of men,* that is, let not your hearts and conſciences ſtand in ſubiection to the will of any man. Here then falles to the ground the Opinion of the Papiſts, namely, that the lawes and traditions of the Church binde conſcience as truly and certenly as the word of God. This doctrine is not of God, becauſe it is againſt Chriſtian libertie.

Obiect. I. Rom. 13. 5. *Be ſubiect to the higher powers for conſcience.* *Anſw.* Conſcience here is not in reſpect of the lawes of the Magiſtrate, but in reſpect of the law of God, that bids vs in conſcience to obey the law of the Magiſtrate.

Obiect. II. Heb. 13. 17. *Obey them that haue the ouerſight of you, and be ſubiect.* *Anſ.* We muſt be ſubiect to them: becauſe as Miniſters of God, they deliuer the word of God in the name of God vnto vs, and that word binds conſcience. Againe, the lawes which they make touching order and comelineſſe in the ſeruice of God, are to be obeyed for the auoiding of ſcandall and contempt.

Obiect. III. A thing indifferent vpon the commandement of the Magiſtrate, becomes neceſſarie. *Anſw.* It is true. But it muſt be obſerued, that neceſſitie is twofold; Externall, internall. And the lawe of the Magiſtrate makes a thing indifferent to bee neceſſarie onely in reſpect of externall neceſſity, for the auoiding of the contempt of authoritie, and for the auoiding of ſcandall. Otherwiſe the thing in it ſelfe is not neceſſarie, but remaines ſtill indifferent, and may be vſed, or not vſed, if contempt and ſcandall be auoided. The Apoſtles made a law, that the Gentiles ſhould abſtaine from ſtrangled and blood, & things offered to idols, Act.15.28. yet *Paul* ſaith afterward to the Corinthians, *All things are lawfull*, 1.Cor.10.23. and *whatſoeuer is ſold in the ſhambles eate, and make no queſtion for conſcience ſake*, v.25. becauſe their intent was not, that the law ſhould ſimply binde, but onely in the caſe of offence: and therfore where there was no offence to be feared, they leaue all men to their libertie.

Againe, here is an other comfort to al that beleeue in Chriſt, that nothing can hurt thē, and that no euill can befall them, Pſal.91.v.10. nay all things ſhall in the end turne to their good, though in reaſon and ſenſe they ſeeme hurtfull. To beleeue this one thing, is a ground of all true comfort.

The conſideration of this benefit of Chriſtian libertie, teacheth three duties. The firſt is, from our hearts to imbrace, loue, & maintaine Chriſtian religion, becauſe it is the meanes of this libertie. The ſecond is, carefully to ſearch the Scriptures: for they are as it were the Charter in which our liberties are contained. Thirdly, our Chriſtian libertie puts vs in minde to become vnfained ſeruants of God in the duties of faith, repentance, new obedience. Rom.6.22. For this ſeruice is our libertie.

The ſecond point is, touching the Author of this libertie, in theſe wordes, *wherewith Chriſt hath made vs free.* Chriſt then is the worker of this libertie, Ioh.8.36. he diſſolues the workes of the diuell 1.Ioh.3.8. he binds the ſtrong man, and caſts him out of his hold, Matth.12.29.

He procures this libertie by two meanes, by his merit, and by the efficacie of his ſpirit. The merit of his death, procures deliuerance from death, and it purchaſeth a right to life euerlaſting. The efficacie of his ſpirit aſſures vs of our adoption, and withall abates by little and little the ſtrength and power of ſinne.

The vſe. Hence we learne the greatneſſe and grieuouſneſſe of our ſpirituall bondage, becauſe there was none that could deliuer vs from it, but Chriſt by his death and paſſion. Hence therefore we are to take occaſion to acknowledge and bewaile this our moſt miſerable condition in our ſelues.

Secondly, the price that was paid for the procurement of our libertie, namely, the pretious blood of the immaculate lambe of God, ſhewes that the liberty it ſelfe is a thing moſt pretious and excellent, and ſo to bee eſteemed.

Thirdly, for this libertie we are to giue all praiſe and thankes to God. This did *Paul* at the remembrance of it. Rom.7.25. 1.Cor.15.57. And not to be thankfull is an height of wickedneſſe.

The third point is, concerning the perſons to whome this liberty belongs, and they are noted in theſe wordes, *Stand ye faſt, he hath made vs free.* Whereby *Paul* ſignifies himſelfe and the Galatians that beleeued in Chriſt. Beleeuers then are the perſons to whom this libertie belongs, Ioh.1.12. 1.Tim.4.3. And true beleeuers are thus to be diſcerned. They vſe the ordinarie meanes of grace and ſaluation, the word, and ſacraments: in the vſe of the meanes, they exerciſe themſelues in the ſpirituall exerciſes of inuocation and repentance: & in theſe exerciſes they bewaile their vnbeleefe, and ſtriue by al meanes to beleeue in Chriſt. As for them that conceiue a perſwaſion of Gods mercie without the meanes of ſaluation, and without the exerciſes of inuocation and repentance, they are not true beleeuers, but hypocrites.

When *Paul* ſaith, *Chriſt hath made vs free,* that is, me *Paul*, and you the Galatians, he teacheth that euery beleeuer muſt by his faith apply vnto himſelf the benefit of Chriſtian libertie. But to doe this well, is a matter of great difficultie. The Papiſts in their writings report our doctrine to be this: that a man muſt conceiue a perſwaſion that he is in the fauor of God, the adopted child of God: and that vpon this perſwaſion he hath the pardon of his ſinnes, and the benefit of Chriſtian libertie. But they abuſe vs in this as in many other things. For we teach that the Application of Chriſt and his benefits, is to be made by certaine degrees. The firſt is, to vſe the meanes of ſaluation, the word, praier, ſacraments: the ſecond is, to conſider and to grow to ſome feeling of our ſpirituall bondage: the third is, to will and deſire to beleeue in Chriſt, and to teſtifie this deſire by asking, ſeeking, knocking: the fourth is, a certen perſwaſion, or a certentie conceiued in minde of the mercie of God by meanes of the former deſire, according to the promiſe of God, *Aske, and it ſhall be giuen vnto you.* The fifth is an experience of the goodneſſe of God after long vſe of the meanes of ſaluation, and then vpon this experience followes the full perſwaſion of mercie and forgiueneſſe.

The fourth point, concernes the office of beleeuers, and that is, to ſtand faſt in their Chriſtian libertie, and in the doctrine of the Goſpel, which reueales this libertie. And by this, we in England are admoniſhed to ſtand faſt to the religion which is now by law eſtabliſhed among vs, and not to returne vnder the yoke of Popiſh bondage. For the Popiſh religion is flat againſt Chriſtian libertie, two waies. For our libertie which wee haue in Chriſt, frees vs from the law three waies, in reſpect of *condemnation*, in reſpect of *compulſion* to obedience, and in reſpect of *iuſtification*, (as *Paul* ſhewes at large in this Epiſtle:) and yet the Popiſh doctrine is, that we are to be iuſtified by the workes of the law. Againe, Chriſtian libertie frees our conſciences from the Traditions of men, Col. 2. 20. and yet the Popiſh religion bindes vs in conſcience to the Traditions of men: nay, it is nothing els but an heape of Traditions.

Here two things are to be conſidered, the manner of ſtanding, and the time. The manner, is ſignified in the very words. For *to ſtand faſt*, is to hold and maintaine our libertie with courage and conſtancy, whatſoeuer comes of it, as the ſouldier keepes his ſtanding, though it coſt him his life. We are readie to defend the libertie of our countrie euen with the hazard of our liues: much more are we to defend Chriſtian libertie with the loſſe of all that we inioy: ſinne muſt be reſiſted euen vnto blood. Heb. 12. 4. If men be fearefull, they muſt pray to God for the ſpirit of boldneſſe and courage: and if God vouchſafe not this gift when opportunitie is offered, they may withdraw themſelues, and by flying preſerue their libertie.

The time of ſtanding, is *the euill day*, that is, the day of triall. Eph. 6. 13. And then to ſtand faſt, is a matter of great difficultie. And for this cauſe we are before hand to prepare our ſelues by obſeruing theſe rules following. Firſt, we muſt labour that religion be not onely in minde, & memorie, but alſo be rooted in the affection of our hearts, ſo as we loue it, reioyce in it, & eſteeme it aboue all things. Secondly, we muſt not onely be hearers of the word of God; but alſo doers of it in the exerciſes of faith, repentance, new obedience. Thirdly, we muſt ioyne with our religion, the ſoundneſſe of good conſcience: for if conſcience faile, we cannot be ſound in our religion. Laſtly, we muſt pray to God with al manner of praier and ſupplication for all things needfull, Eph. 6. 18.

2. *Behold, I* Paul *ſay vnto you, that if ye be circumciſed, Chriſt ſhall profit you nothing.*

Theſe words, are a reaſon of the former concluſion, thus: If ye be circumciſed, and goe backe from your Chriſtian profeſſion, Chriſt ſhall profit you nothing: therefore ſtand faſt.

In the words I conſider a ſentence, and the proofe of it. The ſentence, *If ye be circumciſed, &c.* the proofe, *I* Paul *ſay vnto you.* For the better vnderſtanding of the ſentence, Circumciſion muſt here bee conſidered according to the circumſtance of time, three waies. Before Chriſt it was a ſacrament, and a ſeale of the righteouſneſſe of faith, Rom. 4. 11. after the death of Chriſt, till the deſtruction of the Temple, it was a dead ceremonie, yet ſometime vſed as a thing indifferent. After the deſtruction of the Temple, when the Church of the new Teſtament was planted among the Gentiles, it was a deadly ceremonie, and ceaſed to be indifferent: and in this laſt reſpect *Paul* ſaith, *If ye be circumciſed, &c.* Againe, circumciſion muſt be conſidered according to the opinion which the falſe Apoſtles had of it: now they put their confidence in it, and made it a meritorious cauſe of their ſaluation, and ioyned it with Chriſt. The words therefore carrie this ſenſe: If ye will be circumciſed, with this opinion, that circumciſion ſhall be vnto you a meritorious cauſe of your ſaluation, *Chriſt ſhall profit you nothing.*

The vſe. Hence it followes, that the doctrine of iuſtification by workes, is an errour ouerturning the foundation of religion, which whoſoeuer obſtinately maintaineth, cannot be ſaued. It will be ſaid, this is true of ceremoniall workes, but not of morall workes. *Anſw.* Yea euen of morall. For that which *Paul* ſaith here of circumciſion, he ſpeaks generally of the whole law, verſ. 4. *Ye are aboliſhed from Chriſt whoſoeuer are iuſtified by the law.* And circumciſion muſt be conſidered as an obligation to the obedience of the whole law. Againe, it may be ſaid, this is true of the workes of nature, but not of workes of grace. *Anſw.* Yea euen of workes of grace: for the Galatians were regenerate, and therefore looked not to be iuſtified, and ſaued, by the workes of nature, but by workes of grace.

Secondly, hence we gather, that to adde any thing to the paſſion, as a meritorious cauſe of our iuſtification, and ſaluation, is to make Chriſt vnprofitable. For he muſt be a perfect Sauiour, or no Sauiour: he admits neither partner, nor deputie in the worke of our redemption. And the grace of God admits no mixture or compoſition with any thing. Grace is no grace, vnleſſe it be freely giuen euery way. Therefore the Popiſh religion is a damnable religion: becauſe with the merit and ſatisfaction of Chriſt, it ioynes humane merits and ſatisfactions, in the caſe of our iuſtification. It may be alleadged, that the Popiſh religion maintaines all the articles concerning Chriſt, as we doe. *Anſw.* It doth ſo in word: but withall it addes to the foreſaid articles the doctrine of humane merits and ſatisfactions, which make voide the death of Chriſt. Againe, Papiſts alleadge that it is the glorie of Chriſt, that he merits for vs, and withall makes vs to merit for our ſelues; as it is the glorie of an Emperour to make other kings vnder him. *Anſw.* It is not the glorie of the Emperour to make kings as partners with him, in his kingdome. And workes ſet vp as meritorious cauſes of ſaluation, diſhonour Chriſt, for they make him vnprofitable, as *Paul* here teacheth.

Popiſh religion therefore is in no wiſe, in any place to be tollerated, where it may be aboliſhed: but it is to be wiſhed that it were baniſhed forth of towne and countrey: and ſtudents are to be warned with great circumſpection to reade Popiſh writers. For no good can be looked for of that religion that makes Chriſt vnprofitable.

Laſtly, we are here taught to content our ſelues with Chriſt alone, and with his workes, merits, and ſatisfactions. For *in him we are complete*. Col. 2. 10.

The confirmation of the ſentence followeth, *I Paul ſay it*: therefore it is ſo. This kinde of reaſoning may not ſeeme ſtrange: for the Apoſtles in writing and preaching, had the diuine and infallible aſſiſtance of the ſpirit, ſo as they could not erre. This muſt be held as a Principle in religion: and beeing denied, there is no certentie of the Bible.

3. *For I teſtifie againe to euery man that is circumciſed, that he is bound to keepe the whole law.*

4. *Ye are aboliſhed from Chriſt, whoſoeuer are iuſtified by the law, ye are fallen from grace.*

The meaning. *Paul* ſaith, *I teſtifie againe*: becauſe he hath ſpoken thus much in effect before. Gal. 3. 10.

That is circumciſed] who is of opinion of the falſe Apoſtles, that will be circumciſed, and looke for iuſtification thereby.

Bound to the whole law] that is, to the whole ceremoniall law, to the iudiciall law, and to the whole morall law. And further, bound in reſpect of iuſtification, and life, to doe all things in the law. For he that will be iuſtified by one act of the law, is bound to performe the reſt for his iuſtification.

Aboliſhed from Chriſt] that is, Chriſt is become an idle and emptie Chriſt vnto you.

Whoſoeuer are iuſtified by the law] that is, are of opinion that they are to be iuſtified by the workes of the law. For indeede a ſinner cannot be iuſtified by the lawe, but onely in his owne falſe opinion.

Grace] that is, the loue, and fauour of God.

The reſolution. The 3. verſe is a confirmation of the reaſon in the 2. verſe, and it may be framed thus: He which is bound to keepe the whole lawe, hath no part in Chriſt: hee which is circumciſed, is bound to keepe the whole law: therfore he which is circumciſed, hath no part in Chriſt. The 4. verſe is a repetition of the 2. verſe, with a declaration thereof: for he ſhewes what he meanes by circumciſion, namely, iuſtification by circumciſion, & conſequently by the whole law. And therefore when he ſaid, *If ye be circumciſed*, he changeth his ſpeech ſaying, *Whoſoeuer is iuſtified by the law*. Againe, leſt men might thinke A it a ſmall matter to be aboliſhed from Chriſt, he ſhewes that it is indeed to fall from grace.

The vſe. Theſe verſes are as it were a thunderbolt againſt all Poperie. And firſt of all, I vrge the argument of *Paul* againſt the Popiſh Church, and againſt the Popiſh religion: If ye be iuſtified by the lawe, ye are aboliſhed from Chriſt, and fallen from Chriſt. Anſwer is made, that the words are to be vnderſtood of ſuch workes of the law, as are from nature, and goe before faith: and not of ſuch workes as are from grace, and follow faith: for ſuch workes (they ſay) are from Chriſt, and ſtand with him. I anſwer, the words of *Paul* are to be vnderſtood of all workes of the law, whe- B ther they be from nature, or from grace. For this Epiſtle of *Paul* was written about ſixe yeares after the conuerſion of the Galatians: therefore they were and had beene long regenerate perſons: now men regenerate looke not to be iuſtified by worker of nature, but by good workes, which are workes of grace. And *Paul* ſaith, Eph. 2. 10. *We are not ſaued by workes which God hath ordained, that we ſhould walke in*: and theſe are the beſt workes that are or can be. Againe, Tit. 3. 5. *Of his mercie he ſaued vs, and not of workes of righteouſneſſe.*

By this text we further ſee, that we and the Papiſts differ not about circumſtances, vnleſſe Grace and Chriſt be circumſtances. Againe, we ſee that the Church of Rome is in- C deede no Church: becauſe by maintaining iuſtification by workes, it is aboliſhed from Chriſt, and fallen from grace.

Againe, I vrge Pauls argument againſt them, on this manner. He which is debter to the whole law, hath no part in Chriſt: hee which is iuſtified by workes, is debter to the whole law: therefore he which is iuſtified by workes, hath no part in Chriſt. Let them anſwer, if they can.

I turne the ſame argument another way, thus: He which is iuſtified by works, is bound to keepe the whole law: but no man can keep the whole law: therefore no man can be iuſtified by workes.

They anſwer to the *minor*, by making a D double fulfilling of the law, one for this life, the other for the life to come: and both in their kinde perfect. The fulfilling of the law for the time of this life (they ſay) it is to loue God aboue all creatures in truth: and that he which doth thus much, fulfils the law, and is no offender. Hereupon they infer, that works may be anſwerable to the law, and bee oppoſed to the iudgement of God. And for this doctrine, they alleadge S. *Auguſtine*. I anſwer againe, that *Paul* in this place takes it for a confeſſed truth, that no man can fulfill the law: and he vrgeth it as a great inconuenience, that any man ſhould be bound to keepe the whole law. And before he had ſaid, *He which is of the workes of the law, is curſed*. Gal. 3. 10. which could not be, if there were a fulfilling of the law for the time of this life. As

for

A for *Auguſtine*, it is true he makes two fulfillings of the law, and one of them for the time of this life: but this he ſaith is imperfect; and this imperfection he makes to be a ſin, wheras the Papiſts of our time teach, that men may fulfill the lawe for the time of this life without ſinne.

Where *Paul* ſaith, *If ye be circumciſed:* marke how the falſe Apoſtles abuſe circumciſion. It is by diuine inſtitution a ſeale of the righteouſneſſe of faith, and they make it a meritorious cauſe of ſaluation. It is indeede rather Gods worke, then our worke: and they make it their owne worke, and that meritorious before God. Like doe the Papiſts at this day. Baptiſme is a ſigne and ſeale of Gods B mercie, by diuine inſtitution: and they turne it into a phyſicall cauſe which containes and conferres grace. In like ſort they turne the workes of the ſpirit, almes, prayer, faſting, contrition; yea their own traditions, confeſſion, ſatisfaction, and ſuch like, into meritorious cauſes of iuſtification, and life. And this is the faſhion of deceiuers, to retaine the names of holy things, but not to retaine the right vſe of them.

As here we ſee Circumciſion was an obligation to the keeping of the whole law in the old Teſtament: ſo is baptiſme in the new, an obligation or bond, whereby we haue bound our ſelues to liue according to all the lawes of God. Matth. 28. 19, 20. This diſcouers the A-C theiſme and vnbeleefe of perſons baptiſed in theſe our daies: for few there be that thinke vpon, and performe this obligation.

We are further to obſerue the condition of the law. *It is wholly copulatiue.* All the parts of it are linked one to another. Hee that is bound to one commaundement, is bound to all: he that keepes one indeede, keepes all: he that breakes one, in reſpect of the diſpoſition of his heart, is a breaker of all, Iam. 2. 10. he that makes no conſcience to keepe ſome one commaundement, if occaſion be offered, will breake any. Hence it followes, that true regeneration is that which is a reformation and change according to the whole law of God, & containes in it the ſeedes of all good duties. D Chriſt ſaith, *He that is waſhed is all cleane*, Ioh. 13. 10. Ioſias *turned to God according to the whole law*. Zacharie and Elizabeth walke *in all the commaundements of God without reproofe.* Luke 1. Dauid ſaith, *He ſhall not be confounded, when he hath reſpect to all the commaundements of God*, Pſal. 119. 6. On the contrarie, he which hath many excellent things in him, if he liue in the manifeſt breach of ſome one commandement, is found in none, nay indeed he is guilty of all. *Herod* did many good things: and yet all was nothing: becauſe he liued in inceſt. Mark. 6. 20. The diuell is able to bring a man to perdition as well by one ſinne, as by many.

Whereas *Paul* ſaith, *If ye be iuſtified by the law, ye are aboliſhed from Chriſt:* Firſt, I gather, A that the Law and the Goſpel are not one in ſubſtance of doctrine, as the Papiſts teach: for they ſay the Goſpel is nothing but the law made more perfect, and plaine: which if it were true, a man might be iuſtified both by Chriſt and the law, which *Paul* ſaith cannot be. Secondly, I gather hence, that it is a meere deuice of mans wit, to ſay that Chriſt by his death and paſſion merited, that wee ſhould merit by our owne workes our iuſtification and ſaluation. For if this were true, that the merit of our workes, were the fruit of Chriſts paſſion, *Paul* would not haue ſaid that iuſtification by the law, ſhould aboliſh Chriſt vnto vs. For the cauſe and the effect, both ſtand together: whereas Chriſts merit, and the B merit of our workes, agree euen as fire and water. And no maruell. For the reaſon why Chriſt meriteth, is the perſonall vnion of the godhead with the manhood: which vnion, becauſe it is not to bee found in any meere man, neither is there any true and proper merit to be found.

Whereas *Paul* ſaith, *Ye are fallen from grace*, ſome gather, that the children of God may fall quite from the fauour of God. *Anſ.* Men are ſaid to be vnder grace, two waies. Firſt, in the iudgement of infallibilitie: and thus onely the Elect are vnder the grace of God. Secondly, in the iudgement of Chriſtian charitie: and thus al that profeſſe Chriſt, (though indeede hypocrites,) are vnder the grace of C God. And in this ſenſe *Paul* ſaith, that the whole Church of Galatia is vnder the grace of God. And they are ſaid *to fall from grace*, not becauſe all were indeed vnder the fauour of God, and at length caſt out of it: but becauſe God makes it manifeſt to men, that they were neuer in the fauour of God. Thus Chriſts enemies are ſaid *to be blotted out of the booke of life*, Pſal. 69. 28. when God makes it manifeſt that their names were neuer written there. Secondly, I anſwer, that *Paul* ſpeakes this not abſolutely, but vpon condition, *If ye will be iuſtified by the law*. And therefore verſ. 10. he ſaith, that *he is perſwaded better things of them.*

Laſtly, here we ſee it is falſe that euery man D ſhall be ſaued by his religion: for he that is aboliſhed from Chriſt, is quite out of the fauour of God. And therefore no religion, but that which is truly Chriſtian, ſaueth.

5. For we in the ſpirit by faith waite for the hope of righteouſneſſe.

6. For in Ieſus Chriſt neither circumciſion nor vncircumciſion auaileth any thing, but faith which worketh by loue.

The meaning. *We*] I *Paul*, the reſt of the Apoſtles, and, all other Chriſtian churches. *In ſpirit*] that is, in the powers of the ſoule ſanctified and renewed. In this ſenſe *Paul* ſaith that the true circumciſion is that which is in the heart, in ſpirit, Rom. 2. 29. and Chriſt ſaith, that *the true worſhip of God is in ſpirit*, Ioh. 4. 24. and that *ſpirit* is here taken in this ſenſe, it is manifeſt, becauſe it is oppoſed to circumciſion which is in the fleſh.

By faith we wait] Faith apprehends the promiſe, and thereby brings forth hope: and faith by meanes of hope makes them that beleeue to waite. *Hope of righteouſneſſe*] that is, ſaluation or life eternall, which is the fruit of righteouſneſſe, Tit.2.13 or againe, righteouſneſſe hoped for. Righteouſneſſe indeede is imputed to them that beleeue, and that in this life, yet the fruition and the full reuelation therof is reſerued to the life to come, when Chriſt our righteouſneſſe ſhall appeare, and when the effect of righteouſneſſe, namely ſanctification, ſhall be accompliſhed in vs. Rom.8.23; 1.Ioh.3.2.

The ſenſe then is this. All the Apoſtles and Chriſtian churches with one conſent in ſpirit by meanes of their faith, waite for the full reuelation of their imputed righteouſneſſe, and for euerlaſting life: whereas the falſe Apoſtles place their righteouſneſſe in circumciſion of the fleſh, and looke to haue the fruition of it in this life.

v.6. *In Chriſt*] that is, in the Church, kingdome, or religion of Chriſt. 2.Cor.5.17. *If any be in Chriſt*, that is, if any be a Chriſtian, *he is a new creature.*

Vncircumciſion] that is, the condition and workes of men vncircumciſed.

Auaileth any thing] is of no vſe, reſpect, or acceptation with God. *Faith working*] faith effectuall in duties of loue.

The reſolution. Theſe words containe a ſecond reaſon, where *Paul* confirmes the former concluſion, and it may be framed thus. That thing which makes vs waite for the hope of righteouſneſſe, that iuſtifies: not circumciſion, but faith makes vs waite for the hope of righteouſneſſe: therefore not circumciſion but faith iuſtifies. The *propoſition* is omitted: the *minor* is in the 5.v. And it is confirmed by two arguments. The firſt, is the conſent of all churches, *We waite.* The ſecond, is taken from the propertie of faith in the ſixt verſe, thus: It is faith, and not circumciſion that auailes before God: therefore faith and not circumciſion makes vs waite.

Againe, in theſe two verſes, *Paul* meetes with an Obiection, which may bee framed thus: If ye aboliſh circumciſion and the ceremoniall law, ye aboliſh the exerciſes of religion. The anſwer is, in ſtead of them we haue other exerciſes in our ſpirit, namely, the inward exerciſes of faith, hope, and loue. The vſe. In the 5. verſe, foure thing are to be conſidered. The firſt is, who waits? *Paul* ſaith, *we waite.* Before he hath iuſtified his doctrine by the Scriptures, now he addes the conſent of the churches. Here then we ſee what is the office of all faithfull diſpenſers of the word, namely, to declare ſuch doctrines as are founded in Scriptures, and approoued by the cōſent of the true Church of God. *Paul* an Apoſtle that could not erre, reſpected conſent, much more are all ordinarie Miniſters to doe it.

Againe, it is the office of all chriſtian people to maintaine & defend all ſuch doctrines and opinions as are founded in the Scriptures, and ratified by the conſent of the true churches of God, and no other. This to doe, is to walke in the way of vnity and peace: and to doe otherwiſe is to walke in the way of ſchiſme and hereſie.

The ſecond point is, what is waited for? *Paul* ſaith, *the reuelation of righteouſneſſe, and eternall ſaluation.* Here I obſerue, that there is no iuſtification by the obſeruation of the law: and I prooue it thus: The righteouſneſſe whereby a ſinner is iuſtified, is apprehended by faith, and expected by hope: but if righteouſneſſe were by the law, men ſhould haue the fruition of their righteouſnes in this life, and conſequently the hope thereof ſhould ceaſe.

Secondly, here is comfort for the godly. They complaine of the want of ſanctification: but they are to know, that in this life they ſhall neuer feele righteouſneſſe, as they feele ſinne; here they muſt hunger and thirſt after righteouſneſſe, liuing in ſome want of it. If we haue the firſt fruites of the ſpirit, the hatred of our ſinne, the purpoſe of not ſinning, the feare of God, and ſuch like, we muſt content our ſelues, and waite for the fruition of further grace till the life to come.

Thirdly, we muſt become waiters for the mercie of God, and for life euerlaſting, Gen. 49.18. Iud.v.11. For this cauſe we muſt do as they doe which waite and attend for ſome great benefit: wee muſt daily ſtand with our ſupplications knocking at the mercie gate to the death: and wee muſt daily prepare our ſelues againſt the day of death, and it muſt be welcome vnto vs: for then is the end of all our waiting and attending.

The third point is, by what are we to waite? *Paul* ſaith, *We waite by faith.* Hence it followes, that faith brings with it a ſpeciall certentie of the mercie of God, and of life euerlaſting. For men vſe not to waite for the things whereof they are vncerten. Waiting preſuppoſeth certentie. The papiſts therefore that make ſpeciall hope, ſhould alſo make ſpeciall faith.

The laſt point is, where is this waiting? *Paul* ſaith, *in ſpirit.* Here obſerue, that all the exerciſes of Chriſtian religion, are to be in the ſpirit. *God muſt be worſhipped in ſpirit*, Ioh. 4.24. Rom.1.9. The heart muſt be rent, and not the garment, Ioel 2. The inward motions of the ſpirit, are of themſelues the worſhip of God, whereas our words and deedes are not ſimply, but ſo farreforth as they are founded in the renewed motions of the heart. Men in our daies thinke they doe God high ſeruice, if they come to church, heare Gods word, and ſay ſome few prayers. Indeed theſe things are not to be condemned: yet are they not ſufficient, vnleſſe withall we bring vnto God a renued ſpirit, endued with faith, hope, loue.

In the 6. verſe, *Paul* propounds three concluſions. The firſt is this: that externall and bodily priuiledges are of no vſe & moment in the kingdome of Chriſt. *Paul* ſaith, 1.Tim. 4.8. *Bodily exerciſe profiteth little*; and that *godlineſſe is profitable for all things*. It was a great priuiledge to bee familiarly acquainted with Chriſt, and to haue eaten & drunk with him: yet is it of no vſe in the kingdome of Chriſt. For of ſuch Chriſt ſaith, Luk. 13.26. *Depart from me ye workers of iniquity*. It was a great priuiledge to bee allied to Chriſt in reſpect of blood, yet in the kingdome of Chriſt, it is of no vſe: and therefore Chriſt ſaith, *Hee that doth the will of my Father, is my brother, ſiſter, & mother*, Mar. 3.33. To conceiue and beare Chriſt, was a great honour to the virgin *Marie*: yet was ſhee not by this meanes a member of the kingdome of Chriſt, but by her faith in him. And if ſhee had not borne him in her heart, as well as ſhee bare him in her wombe, ſhee had not bin ſaued. To prophecie or preach, and that in the name of Chriſt, is a great dignity: and yet many hauing this prerogatiue ſhall be condemned, Mat. 7.22. It may bee alleadged, that ſome outward exerciſes, as Baptiſme, and the Lords ſupper, are of great vſe in the Church of Chriſt. I anſwer, the outward Baptiſme is nothing without the inward. *Not the waſhing of the fleſh, but the ſtipulation of a good conſcience ſaueth*, 1.Pet. 3.18. *Circumciſion is profitable, if thou keepe the law*, Rom. 2.35.

By this wee are taught, not to eſteeme of mens religion by their riches, & external dignities. For the faſhion of the world is, if a man haue riches and honour, to commend him for a wiſe, vertuous, and godly man. This is fooliſhly *to haue faith in reſpect of perſons*, Iam. 2.1.

Secondly, by this we are taught to moderate our affections in reſpect of all outward things, neither ſorrowing too much for them, nor ioying too much in them, 1.Cor. 7.30.

The ſecond concluſion. Faith is of great vſe & acceptation in the kingdom of Chriſt. By it, firſt our perſons, and then our actions pleaſe God: and without it, nothing pleaſeth God. It is the firſt and the greateſt honour we can doe to God, to giue credence to his word: and from this flowes all other obedience, to all other commandements. Hence we learne,

Firſt, that wee muſt labour to conceiue faith aright in our hearts, by the vſe of the right meanes, the word, prayer, ſacraments: as alſo in, and by the exerciſes of ſpirituall inuocation, and repentance. This beeing done, wee muſt reſt vpon the bare word and teſtimony of God, without, and againſt ſenſe and feeling: and quiet our hearts therein, both in life and death.

Secondly, faith in Chriſt muſt raigne and beare ſway in our hearts, and haue the command ouer reaſon, will, affection, luſt. And by it whatſoeuer wee doe or ſuffer, ſpecially the maine actions of our liues, are to be ordered and diſpoſed.

Laſtly, it is a thing to bee bewailed, that the common faith of our daies is but a ceremoniall faith, conceiued without the ordinary meanes, and ſeuered from the exerciſes of inuocation and repentance.

The third concluſion is, that true faith workes by loue. Hence the Papiſts gather, that loue is the forme and life of faith, not becauſe it makes faith to bee faith; but becauſe it makes it to bee a true faith, a good faith, a liuely faith. But this their doctrine is falſe and erronious. For faith is the cauſe of loue, and loue is the fruit of faith, 1.Tim. 1.5. *Loue out of a pure heart, good conſcience, and faith vnfained*. Now euery cauſe as it is a cauſe, hath his force and efficacie in it ſelfe, and receiues no force or efficacie from his effect. Secondly, true faith is liuely and effectuall in it ſelfe, and hath a peculiar forme of his owne, and that is a certaine power to apprehend Chriſt in the promiſe. For in faith, there are two thinges, *knowledge*, and *apprehenſion*, which ſome call application, or *ſpeciall affiance*; which affiance, becauſe the Papiſts cut off, they are conſtrained to make a ſupply by loue. Thirdly, the operation of faith (according to the doctrine of the Papiſt) is to prepare and diſpoſe a ſinner to his future iuſtification. Now, if this operation be from loue, then loue is before iuſtification; and that cannot bee: becauſe (as they teach) iuſtification ſtands in loue. Loue therefore is not the forme of faith. They alleadge for themſelues this very text in hand, where it is ſaid, *Faith worketh by loue*: or (as they tranſlate it) *faith is acted and mooued by loue*. *Anſ.* The meaning of the text is, that faith is effectuall in it ſelfe: and that it ſhewes and puts forth his efficacie by loue, as by the fruite thereof. And it cannot hence bee gathered, that faith is acted and mooued by loue as by a formall cauſe.

Againe, they alleadge, Iam. 2.26. *As the bodie is dead without the ſpirit: ſo is faith without workes*. *Anſwer*. 1. The ſoule of man is not the forme of his bodie, but of the whole man. 2. *Spirit* may as well ſignifie breath, or breathing, as the ſoule. And ſo it carries a fit ſenſe. For as the bodie without breath is dead, and it ſhewes it ſelfe to be aliue by breathing: ſo faith that is without workes, is dead, and it ſhewes it ſelfe to bee aliue by workes. 3. There is a falſe compoſition of the words to bee conſidered: *faith that is without workes is dead*, is true: but to ſay, *faith is dead without workes* (as though workes gaue life to faith) is falſe; and not the meaning of Saint *Iames*, but the former onely.

Againe, the Papiſts hence gather, that faith and loue are ioynt cauſes in the iuſtification of a ſinner, and that faith worketh by loue in iuſtifying men before God. But this Interpretation is againſt the whole ſcope of this Epiſtle, in which *Paul* prooues that there is no iuſtification by the law, c. 5. v. 4. and therfore no iuſtification by loue. Againe, *Paul* ſaith, Rom. 3. 21. that *righteouſneſſe is reuealed without the law*: and therefore without loue. And againe, that *wee are made the righteouſneſſe of Chriſt, as Chriſt is made our ſinne*, namely, by imputation, and therefore not by infuſion of loue, 2. Cor. 5. 21. Thirdly, faith iuſtifies by apprehending Chriſt in the promiſe, and therefore not by loue. The conſequent I prooue thus: Faith and loue are two hands of our ſoule. Faith is an hand that laies holde of Chriſt, and it doth (as it were) pull him & his benefits into our ſoules. But loue is an hand of another kinde, for it ſerues not to receiue in, but to giue out the good it hath, and to communicate it ſelfe vnto others. Therefore faith cannot iuſtifie by loue. Laſtly, loue in order of nature followes iuſtification, and therfore it doth not iuſtifie. For firſt of all, faith laies holde on Chriſt: then followes iuſtification: vpon iuſtification followes ſanctification, and loue is a part of ſanctification.

They vrge for themſelues the wordes of *Paul*, that *faith workes by loue*. *Anſwer.* *Paul* doth not ſhew in this verſe, what iuſtifieth, but what are the exerciſes of godlineſſe in which Chriſtians muſt be occupied. And he doth not ſhew how faith iuſtifieth, but how it may be diſcerned to be true faith, namely, by loue.

Secondly, they obiect, that faith and loue are alwaies ioyned: and therfore ioyntly work in iuſtification. *Anſ.* They are ioyned in one perſon or ſubiect; and they are ioyned in the exerciſe of Chriſtian life: but they are not ioyned in the acte of iuſtification.

Thirdly, they vrge the 2. of Saint *Iames*, where it is ſaid, that *a man is iuſtified not onely by faith, but alſo by workes*, verſ. 24. *Anſ.* Faith in Saint *Iames*, is put for an hiſtoricall knowledge of religion; or for the bare confeſſion and profeſſion of faith. Againe, *iuſtification* is two-folde: one of the *perſon*, the other *of the faith of the perſon*. *Iuſtification of the perſon* is, when a ſinner is abſolued of his ſinnes, and accepted to life euerlaſting, for the merit of Chriſt. *Iuſtification of the faith of the perſon* is, when faith is approoued and found to bee true faith: and a beleeuer iuſtifies himſelfe to be a true beleeuer. Of this ſecond iuſtification ſpeakes Saint *Iames*; and it is not onely by faith, but alſo by workes.

Laſtly, it may bee obiected, that loue is of no vſe, if it doe not iuſtifie. *Anſ.* Iuſtifiaction, and ſanctification, are two diſtinct benefits, 1. Cor. 1. 30. and 6. 11. Iuſtification miniſters vnto vs deliuerance from hell, and a right to life euerlaſting. Sanctification is a fruite of the former, and ſerues to make vs thankfull to God, for our iuſtification: and loue ſerues for the ſame vſe, becauſe it is a ſpeciall part of Sanctification.

Thus much of the deprauation of the text by the Papiſts. Hence further I gather, that many falſely in theſe laſt daies boaſt of faith: becauſe it is not ioyned with profiting in knowledge, with true conuerſion vnto God, with fruits of loue to God and man: whereas all true faith is fruitfull in good workes.

7 *Ye did runne well: who did let you, that ye ſhould not obey the trueth?*

The meaning. *Ye did runne well*] In theſe words *Paul* alludes to the games of running, vſed among the heathen. And he compares the word and precepts of God, to a way or race; beleeuers to runners, life eternall to the price, God to the Vmpire or Iudge, the lookers on are men and Angels, good and bad; and the Exerciſe of religion, is the running of this race. Reade of this, 1. Corinth. 9. 24. Phil. 3. 13, 14.

Who] the interrogation hath in it the force of a reproofe or complaint. And the ſenſe is this: they did euill, which turned you forth of the way, and you haue done euill that you obeyed not the truth. The like is, Pſal. 2. 1. *Why do the heathen rage?* that is, it is great wickedneſſe for them to rage.

Let] ſtoppe, intercept your courſe, turne you out of the way.

That you ſhould not obey] that you ſhould not giue credence to the doctrine of *Paul*, and not obey it.

The ſcope. Theſe words are a repetition of the principall concluſion of the whole Epiſtle. And this repetition is not in vaine. For it ſerues to bring the Galatians to a conſideration of their offence, and to amendment of life. Hence I obſerue, that the often and ſerious conſideration of our ſinnes & liues paſt, is a meanes to worke in vs a deteſtation of our ſinnes, and a reformation of life. Thus *Dauid* ſaith, that vpon conſideration of his waies, *he turned his feet to Gods commandements*, Pſal. 119. 59. And the cauſe why there is ſo little amendment among vs, is, becauſe wee neuer ſo much as thinke what we haue done.

In theſe words, *Paul* ſets downe three duties of Chriſtian people. The firſt is, that they muſt be runners in the race of God. Indeede the Sabbath of the Iewes figured a reſt which is contrary to running: but this reſt is from ſinne, and not from good duties. This duty of running teacheth vs foure things. The firſt is, that we muſt make haſt without delay to keepe the commandements of God, ſpecially the commandements of faith, repentance, new obedience, Pſal. 119. 32, 60. Contrariwiſe, it is a great fault for youth and others, to deferre amendment till olde age, or till the laſt and deadly ſicknes. For that is the time to end our running, and not to begin.

The ſecond is, that we are to increaſe and A profit in all good duties, ſpecially in knowledge, faith, repentance. But wee in this age doe otherwiſe. For either wee ſtand at a ſtay, or go backe, and very few of vs proceede forward in good duties. And there are two cauſes of this. One is blindneſſe of minde, which makes vs that wee ſee not how little our faith and repentance is, and how great is the maſſe of our corruption: the ſecond is our vnbeliefe in the article of life euerlaſting.

The third dutie is, that wee muſt neither looke to the right or left hand, or looke to thinges behinde vs, to ſet our affection on them, but wee muſt preſſe on forward to the price of eternall life, Phil. 3. 13. Luk. 9. 62. B Here comes a common fault to bee conſidered: wee in reſpect of profeſſion go forward: yet we looke backe in our courſe, and minde earthly things.

Laſtly, wee muſt not bee mooued with the ſpeeches of men which are giuen of vs either to or fro. They are lookers on, and muſt haue their ſpeeches, and our care muſt bee not to heed them, but to looke to our courſe.

The ſecond duty of Chriſtian people is, that they muſt not only be runners, but they muſt runne well. And that is done by beleeuing, and by obeying the true religion, or as *Paul* ſaith, by *hauing faith and good conſcience*, 1. Timothie 1. 18. Theſe are as it were the two feete by which wee runne to life euerlaſting. Vnder faith wee are to comprehend C the true acknowledgement of God, affiance in him, and inuocation, &c. Vnder good conſcience, is compriſed the purpoſe of not ſinning, and the care to obey God in all his commaundements. To apply this to our ſelues: runners wee are, but alas, fewe of vs are good runners. We haue one good foote, & that is our faith or religion which is ſound and good: but wee halt on the other foote: our care to keepe conſcience is not ſutable to our religion. And three things cauſe a lameneſſe or feebleneſſe in this foot, the luſt of the eye, that is, couetouſneſſe: the luſt of the fleſh, and pride of life. D

The third duty is, that wee muſt runne the race from the beginning to the ende, and finiſh our courſe, ſo as wee may apprehend life euerlaſting, 1. Tim. 6. 11. 2. Tim. 4. 7. 1. Cor. 9. 24. And for this cauſe wee muſt cheriſh in our hearts a loue and feruent deſire of eternall life, and by this meanes wee ſhall be drawne on through all miſeries, and ouerpaſſe them to the ende. Secondly, wee muſt hold and maintaine a conſtant and daily purpoſe of not ſinning. And where wee are the weakeſt, there muſt our reſolution bee the ſtrongeſt. And thus ſhall we be conſtant to the death.

8 *It is not the perſwaſion of him that calleth you.*

The meaning. This opinion of iuſtification by the workes of the law, is not from God, who hath called you from bondage to liberty.

The ſcope. *Paul* here meetes with a conceit of the Galatians, which was this: Why doeſt thou ſo often and ſo ſharpely reprooue vs? for we holde nothing againſt conſcience, but are perſwaded of the thing which we ſay. To this *Paul* anſwers here: *this perſwaſion is not of God*: becauſe it is againſt the calling of God, for he cals you to liberty: and this your opinion drawes you into bondage.

Here wee ſee the cauſe of mens declining from God and his word, and that is this: Men denie credence to Gods word, and liſten to plauſible perſwaſions, and ſo fall away. Thus *Eue* fell in the eſtate of innocencie by liſtening to the falſe perſwaſions of the diuell. The Papiſts nuſle themſelues in their ſuperſtitions, by a preſumption that the Church cannot erre, and that God will not leaue his Church deſtitute of the aſſiſtance of his Spirit. Our common people boulſter themſelues in their blinde waies by a preſumption that God is all of mercy, and that if they doe their true intent, ſerue God, ſay their prayers, deale iuſtly, and doe as they would bee done vnto, they ſhall certainely bee ſaued. Tradeſmen often vſe many practiſes of fraude and iniuſtice, and that vpon a perſwaſion, that they haue a charge and familie which muſt bee maintained. If men now adaies will not blaſpheme, drinke, and riot, as others doe, they ſhall be charged with preciſeneſſe: and that comes vpon a perſwaſion, that it ſufficeth to auoid the outward and notorious crimes which are mentioned & condemned in the law. Thus the whole world is miſled by blinde perſwaſions.

Secondly, hence we learne to cloſe vp our eyes (as it were) and abſolutely to follow the calling of God, and to ſubiect all the powers of our ſoules vnto it. Thus did *Abraham* when hee was called to goe he knew not whither, and *Paul* without vſing conſultation, went and preached in Arabia at the calling of Chriſt.

Thirdly, *Paul* here ſets downe a note to diſcerne of falſe doctrines and opinions in religion. If they be ſutable to the calling of God, they are good: if they bee againſt the calling of God, they are naught. This is *Pauls* rule. God cals vs to liberty: therefore the doctrine of iuſtification by the workes of the law is naught: for it drawes vs into bondage. In like ſort God cals vs to free iuſtification: and therefore the doctrine of humane ſatisfactions, and of the merit of works is naught. Againe, God cals vs to an vtter deniall of our ſelues: and therefore the Popiſh doctrine of preparation, and of freedome of will in the conuerſion of a ſinner, is naught.

Laſtly, it is to bee obſerued, that *Paul* ſaith in the time preſent [*of him that calleth you*] for hence it appeares, that God continues to call the Galatians, euen after their fall, in which they fel away to another Goſpel, and as much as in them lay, aboliſhed themſelues from Chriſt. This ſhewes Gods patience: and that there is a poſſibility of mercy after great and grieuous fals.

It may bee ſaid, how long doth God continue to call men vnto him? *Anſw.* So long as he vouchſafeth them the benefit of the publike Miniſtery. Thus then more then forty yeares hath God called vs in England. And for this cauſe, it is our part to pray to God for hearing eares, to be pearced in our hearts: and we muſt anſwer the calling of God, Pſal. 27.8. at the leaſt in the deſires and groanes of our hearts. And laſtly, we muſt in life and conuerſation be ſutable to the calling of God.

9 *A little leauen, leaueneth the whole lumpe.*

The ſenſe. As a little leauen leaueneth and ſauoreth the whole lumpe of dowe: euen ſo, one errour or point of corrupt doctrine, corrupteth the whole body of Chriſtian religion: becauſe all the points of religion are linked and compounded together, ſo as if one be corrupt, the reſt cannot remaine ſound and incorrupt.

The ſcope. The obiection of the Galatians is: Put caſe, that wee erre in ioyning Circumciſion and Chriſt: yet there is no cauſe why thou ſhouldeſt ſo ſharpely reprooue vs: for it is no great errour to ioyne workes and Chriſt in the cauſe of our Iuſtification. *Paul* anſwers to this obiection by a prouerbe, ſaying, that *a little leauen of falſe doctrine, corrupts the whole body of religion:* and one error, though it ſeeme to bee of ſmall moment at the firſt, may at length bring with it the corruption and deprauation of many other points.

The vſe. In the example of the Galatians, we ſee what is the common faſhion of men, namely, to extenuate their faults, and to make ſmall matters of great offences. The Phariſies taught, that ſundrie of Gods commaundements, were *ſmall* and *little commaundements*, Matth. 5.19. To them that make no conſcience of ſinne, great ſinnes are little ſinnes, and little ſinnes are no ſinnes. Pride is cleanlineſſe, couetouſneſſe is nothing but worldlineſſe, drunkenneſſe good fellowſhip, fornication a tricke of youth. Thus men put viſards vpon their vgly ſinnes. The Polititian that is of no religion, ſaith, that wee and the Papiſts differ not in ſubſtance, but in ſmall circumſtances: and that if they erre, it is but in ſmall points. But on the contrarie, wee are to eſteeme euery ſinne for a great ſinne, to humble our ſelues for the leaſt ſinnes, and to bring our ſelues in ſubiection to God in the leaſt of our actions.

Here we are taught by all meanes to maintaine the purity of ſound religion, whatſoeuer befall vs. And for this cauſe we are to reſiſt and withſtand euery erronious opinion that ſhall be broched. For it is the policie of the diuell, by foiſting in ſome one errour, to depraue and confound the whole bodie of truth. It may be ſaid, how may wee diſcerne errour from ſound doctrine, conſidering oftentimes they are like, as leauen is like dowe? *Anſ.* Leauen is diſcerned from dowe, not by colour, but by taſte: euen ſo they which are ſpirituall, and haue the gift of diſcerning, directed by the analogie of faith, diſcerne truth from falſhood. For whatſoeuer is againſt one Article of faith, or againſt any of the commandements of the decalogue, is not ſound doctrine, but leauen.

Againe, that which is ſaid of falſe doctrine, may be ſaid proportionally of bad manners. Here therefore wee muſt bee put in minde of three duties. The firſt, to reſiſt and withſtand euery particular ſinne. For euen one ſinne is able to defile the whole life of man. One flie is ſufficient to marre a whole boxe of ſweete ointment. One offence in our firſt parents, brought corruption vpon them and all mankinde, yea vpon heauen and earth. Hee that makes no conſcience of ſome one ſinne, is guilty of the whole law, Iam. 2.

Secondly, wee muſt doe our endeauour to the vttermoſt, to cut off euery bad example in the ſocieties of men. For one bad example is ſufficient to corrupt a whole family, a whole towne, a whole countrey. The example of one inceſtuous man was ſufficient to corrupt all Corinth. Therefore *Paul* ſaith, *Purge out the olde leauen*, 1. Cor. 5.6. The law of God is, that blaſphemers, murderers, adulterers, &c. ſhall be put to death: the reaſon is, *that euill may be taken away out of Iſrael*, that is, the euill of wicked example, which beeing ſuffered, ſpreads abroad, & doth much hurt. The barren figge tree muſt be cut downe, leſt it make the whole ground barren, Luk. 13.7.

Thirdly, wee are to withſtand and cut off the firſt beginnings and the occaſions of euery ſinne. Wee ſay of arrand theeues, that firſt they beginne to practiſe their wickednes in pinnes, and points. For this cauſe idleneſſe, fulnes of bread in exceſſiue eating, drinking, and ſwilling, riot, and vanity in apparell, are to be ſuppreſſed in euery ſociety, as the breeders of many vices.

On the contrary, as one point of euill doctrine brings with it many other: ſo any one little grace of God, brings many other with it. *The entrance into Gods word, giues light*, Pſal. 119.130. In this reſpect Chriſt ſaith, *The kingdome of heauen is like leauen, hid in three peckes of meale:* becauſe Gods kingdome is ſet vp in the heart at the firſt vpon very ſmal beginnings, Matth. 13.33. This muſt teach vs to vſe the meanes of our ſaluation, and not to bee diſcouraged, though wee haue in vs but ſome ſmall beginnings of Gods grace.

10 *I haue an affiance of you in the Lord, that ye will bee no otherwiſe minded: but hee that troubleth you, ſhall beare his iudgement, whoſoeuer he be.*

The ſenſe. *In the Lord*] by the gracious aſſiſtance of God, who no doubt will giue a bleſſing to my Miniſtery.

No otherwiſe minded] that is, thinke no otherwiſe then ye haue done, and ought to thinke; and thinke no otherwiſe then I haue taught you.

Hee that troubleth you] the Church is troubled three waies: 1. by falſe doctrine. Thus *Ahab troubled Iſrael*, 1. King. 18. 18. and the falſe Apoſtles trouble Galatia. 2. By wicked example: thus *Achan troubled Iſrael*, Ioſ.7.25. 3. By force and cruelty: thus tyrants and perſecutors trouble the Church.

Shall beare] ſhall haue his due and deſerued puniſhment, partly in this life, and partly in eternall death. See this verified in the ende of the booke of Engliſh Martyrs, in the deſperate, horrible, and ſtinking endes of perſecutors. But yet this threat muſt be vnderſtood with the Exception of repentance.

The ſcope. The words are an Anſwer to an Obiection, which may be framed thus: It ſeemes by your former prouerbe of leauen, that you holde vs to bee a people corrupted, and vnſauorie vnto God. To this *Paul* anſwers by a diſtinction: I hope better things of you: but the falſe Apoſtles for troubling the Church, ſhall ſurely be puniſhed.

The vſe. When *Paul* ſaith, *I haue an affiance in you*, hee teacheth in his owne example, that we are to hope the beſt of men ſo long as they are curable. It may bee ſaid, they that hope the beſt are ſometimes deceiued. *Anſ.* They are onely deceiued in their iudgement, and that in things whereof they haue no certen knowledge, and they are not deceiued in practiſe. For it is a duty of loue to hope the beſt. And they which vſe to ſuſpect the worſt, are oftner deceiued. Againe, it may bee ſaid, that wee muſt iudge of things as they are indeede. *Anſ.* Iudgement of things, and iudgement of perſons muſt bee diſtinguiſhed. Of things, vpright iudgement is to iudge of them as they are: and if they bee doubtfull, to ſuſpend. Now our iudgement of the perſons of men, muſt be to take things in the better part as much as poſſibly may be. Laſtly, it may be alleadged, that *we muſt loue our neighbour as our ſelues*: and that wee deſpaire in reſpect of our ſelues. *An.* We are to deſpaire in reſpect of our ſelues, becauſe we are priuy to our own eſtate: but wee are not priuy to the eſtate of any other man: and therefore we are to hope the beſt of them. This ſhewes the fault of our times: if any profeſſing the Goſpel fall vpon frailty, there are numbers of men that will make no bones of it to condemne them to the pit of hell, for hypocrites: but ſuch perſons are not carried by the ſpirit of *Paul*, who hopes the beſt of them that fall.

Againe, here wee ſee how wee are to put affiance in men. Wee are to put affiance in God for all things whatſoeuer, whether concerning body or ſoule: but our affiance in men, muſt bee onely for ſuch things as they are able to performe. Secondly, wee muſt put affiance in God abſolutely for himſelfe, and therefore wee ſay, *I beleeue in God, &c.* but all our affiance in men whatſoeuer, muſt bee in *the Lord*.

When *Paul* ſaith, that hee had *affiance of them in the Lord*, hee ſhewes that renewed repentance is the gift of God. And there are two graces required vnto it, helping grace, and exciting grace. Helping grace preſerues and confirmes the firſt and initiall repentance. Exciting grace giues the will and the deede, And without theſe graces the childe of God, if hee fall, cannot repent, and recouer himſelfe. They therefore are deceiued, who think that they may haue repentance at commaund, and that they may repent when they will.

It may be demanded, why *Paul* vſeth milde tearmes, and doth not excommunicate the Galatians? *Anſ.* So long as men are curable, meanes muſt be vſed to recouer them. The ſheepe or oxe that goes aſtray, muſt bee brought home againe, Exodus 23. 4. much more thy neighbour. Chriſt himſelfe brings home againe the loſt ſheepe, and ſo muſt euery ſhepheard, Ezech. 34. 4. Now the Galatians were in all likelihood perſons curable: and therefore not to be cut off. For the Cenſure of Excommunication pertaines to them alone, of whoſe recouery there is no hope.

Some there be that miſlike the preaching vſed in theſe daies, becauſe wee vſe not ſeuerity, and perſonall reproofes, after the manner of *Iohn* Baptiſt. But theſe men are deceiued. We haue not the like calling that he had, nor like gifts: neither are we in the like times. For *Iohn* the Baptiſt was in the very time of the change betweene the olde and the new Teſtament. Chriſt did not follow him in the ſame manner of teaching, neither doth the Apoſtle in this place, when hee ſaith of the Galatians in apoſtaſie, that *hee hoped better things of them*.

In the laſt place, the commination which the Apoſtle vſeth, is to be obſerued, that troublers of the Church ſhall beare their iudgement. Hence I gather,

1. That God watcheth ouer his Church with a ſpeciall prouidence. Wee in England haue found this by experience: and we are to be thankfull for it.

2. That the doctrine of the Apoſtles is of infallible certenty: becauſe the oppugners of it are plagued by the iuſt iudgement of God.

3. On the contrary, our duty is, to pray for the good eſtate of the Church of God, and for the kingdomes where the Church is planted, and for the continuance of the Goſpell ſpecially in England. For what will all the things we haue doe vs good, if we be forth of Gods kingdome, and loſe our ſoules?

11 *And brethren, if I yet preach Circumciſion, why doe I yet ſuffer perſecution? Then is the*

ſcandall of the croſſe aboliſhed.

12 *Would to God they were cut off that trouble you.*

The ſenſe. *Yet preach*] now while I am an Apoſtle. Here *Paul* takes it for granted, that when he was a Phariſie hee taught and maintained Circumciſion: but he denies that he euer taught it after his conuerſion in his Apoſtleſhip. *The croſſe*] the Goſpel which is a doctrine teaching deliuerance from hel, and life euerlaſting, to bee obtained by the death and paſſion of Chriſt crucified, 1. Cor. 1. 18. 23.

More plainely, the words are thus much in effect: It is reported, that I *Paul* an Apoſtle, preach circumciſion: but the truth is, there is no ſuch matter: For if I taught circumciſion, the Iewes, maintainers of circumciſion, would not perſecute mee as they doe: neither would they take offence at the preaching of Chriſt crucified, if I ioyned circumciſion with Chriſt.

The drift. *Paul* here anſwers a new obiection, which is on this manner: There is no cauſe, *Paul*, why thou ſhouldeſt thus reprooue vs, for thou thy ſelfe art a teacher of circumciſion. To this *Paul* makes a double anſwer. Firſt, hee denies the report, and prooues his deniall by a double reaſon; one is, becauſe the Iewes ſtill perſecuted him; the other is, becauſe they tooke offence ſtill at his preaching of Chriſt crucified. Secondly, *Paul* anſwers by pronouncing a curſe vpon the falſe Apoſtles.

The vſe. In the words, I conſider two things, the report giuen forth of *Paul*, and his Apologie. The report was, that *Paul* preached circumciſion. In this we ſee what is the condition of the Miniſters of the word, namely, to be ſubiect to ſlander and defamation, not onely in reſpect of their liues, but alſo in reſpect of their Miniſterie and doctrine, as if they were heretickes. Thus the Papiſts at this day reproch the Miniſtery of the Church of England, charging it with ſundry foule hereſies. And many among vs ſpare not to charge it with the hereſie of *Puritaniſme*. And I doubt not to auouch it, that ſome are condemned for heretickes in the hiſtorie of the Church, who (if all were knowne) ſhould bee found to bee good ſeruants of God.

1. This verifies the ſaying of Eccleſiaſtes, c. 8. v. 14. *There are righteous men to whome it befals according to the worke of the wicked.*

2. Miniſters muſt hence be put in minde to vſe circumſpection both for the matter and the manner of their preaching.

3. Beeing defamed, and that wrongfully, they muſt hence take occaſion to bee more careful to pleaſe God, as *Dauid* did in the like caſe, Pſal. 119. 69.

But how came this report of *Paul*? *Anſw.* Sometime hee tolerated circumciſion, as a thing indifferent for a time: and hereupon circumciſed *Timothie*. And vpon this A occaſion a report is raiſed that *Paul* preached circumciſion. In this wee ſee the faſhion of the world; which is to raiſe fames, reports, and ſlaunders of all perſons, ſpecially vpon Magiſtrates and Miniſters, and that vpon euery light and vniuſt occaſion. But good men will take no ſuch occaſions of raiſing reports, Pſal. 15. 3.

But how did *Paul* take this report? *Anſw.* He did not requite euill for euill (as the manner of men is,) but he returnes loue and goodnes for euill: and for this cauſe (no doubt of purpoſe) he beginnes his ſpeech on this manner, *Brethren, if I yet preach circumciſion.*

The apologie and defence followes. And B firſt hee denies the report. And his proofe is this: becauſe for his preaching hee is perſecuted of the Iewes. Here obſerue, that they which are called to teach, muſt preach the Goſpel, what trouble or daunger ſoeuer follow, as *Paul* did. It may be demaunded, whether a Miniſter may not in teaching conceale any part of the truth at any time without ſin? *Anſw.* In the caſe of Confeſſion when a man is called to giue an account of his faith, no truth, no not the leaſt truth may be concealed. Againe, when the ſoules of men are to bee releeued, and ſaued, all concealements are damnable. Yet in the planting or in the reſtoring of the Church, doctrines moſt neceſſary may be concealed. *Paul* was about two C yeares at Epheſus, and ſpake nothing againſt *Diana*, but in generall tearmes. If he had, he had planted no Church at Epheſus. Againe, when people be vncapable of doctrine, it may bee concealed, till they bee prepared for it. Chriſt tolde his diſciples, that *hee had many things to tell them, which they could not then learn.* Some beleeuers muſt haue no ſtrong meate, but milke onely. Thirdly, when the teaching of a leſſer truth hinders the teaching of a fundamentall truth, the leſſer truth may be concealed, that the fundamentall truth may bee taught, and take place.

Here wee ſee the fidelity of *Paul*: if he had ſought himſelfe, his honour, profit, or plea- D ſure, he would not haue taught any doctrine that ſhould haue cauſed perſecution. The like minde muſt bee in all teachers, nay in all beleeuers, who are to receiue the Goſpell for it ſelfe, without reſpect to honour, profit, or pleaſure.

Paul addes further in way of defence, that the ſcandall of the croſſe was not aboliſhed. Hence it followes, that the Goſpell muſt be preached, though all men be offended. God muſt not bee diſpleaſed, though all men bee diſpleaſed, Act. 5. 29. Indeede Chriſt pronounceth a woe againſt them by whome offences come: but that is meant of offences giuen, and not of offences taken: of which Chriſt hath an other rule, Matth 15. 14. *Let them alone, they are the blind leaders of the blind.*

Againe, by the offence of the Iewes, wee ſee the minde of men, who cannot be content with the death and paſſion of Chriſt, vnleſſe they may adde workes, or ſomething els of their owne, for their iuſtification and ſaluation. Thus doe the Papiſts at this day: and the like do many of the ignorant people among vs, that will be ſaued by their good dealing, and their good ſeruing of God.

Touching the imprecation in the 12. verſ. three queſtions are to be propounded. The firſt is, whether *Paul* did well thus to curſe his enemies? I anſwer, yea: for firſt we muſt put a difference between the priuate cauſe of man, and the cauſe of God. Now *Paul* accurſeth the falſe Apoſtles, not in reſpect of his owne cauſe, but in reſpect of the cauſe of God; and not as his owne enemies, but as the enemies of God. Secondly, we muſt diſtinguiſh the perſons of euill men. Some are curable, and ſome againe are incurable, of whoſe ſaluation there is no hope. Now *Paul* directs his imprecation againſt perſons incurable. And hee knew them to bee incurable by ſome extraordinary inſpiration or inſtinct, (as the Prophets and the reſt of the Apoſtles did in ſundry caſes) and hereupon he curſeth ſometime euen particular perſons, *as Alexander the copperſmith*, 2. Tim.4. 14. Thirdly, we muſt diſtinguiſh the affections of men. Some are carnal, as raſh anger, hatred, deſire of reuenge, &c. ſome againe are more ſpirituall & diuine, as a zeale of Gods glorie, and of the ſafetie of Gods Church. Now *Paul* in pronouncing the curſe, is not carried with a carnall affection, but with a pure zeale of Gods glory, and with the ſame ſpirit by which hee penned this Epiſtle.

The ſecond queſtion is, whether we may not curſe our enemies as *Paul* did? *Anſw.* No: for we haue not the like ſpirit to diſcerne the perſons of men what they are: and our zeale of Gods glorie is mixed with many corrupt affections, and therefore to be ſuſpected. We in our ordinarie dealings haue an other rule to follow, Matth. 5. *Bleſſe and curſe not.* If we dare goe beyond the limits of this rule, wee muſt heare the ſpeach of Chriſt, *ye know not of what ſpirit ye are.* Luk.9.55.

The third queſtion is, how we ſhould vſe the imprecations that are in the Pſalmes of *Dauid*: as Pſal. 109. and in other places of Scripture? *Anſw.* They are to be directed generally againſt the kingdome of the diuell: and they are further to bee vſed as Prophecies of the holy Ghoſt cōforting his Church, and procuring a finall ſentence vpon the enemies of God.

The word which is tranſlated, *diſquiet*, is to be conſidered, for it ſignifies to put men out of their eſtate, and to driue them out of houſe and home, as enemies doe when they ſacke and ſpoile a towne.

By this we ſee that the doctrine of iuſtification by workes or by the law, is a doctrine full of danger and perill, becauſe it puts men out of their eſtate, in Chriſt, and bereaues them

A of their ſaluation in heauen. Therefore let all men flie from the religion of the Papiſt, as if they would flie from an armie of Spaniards or Turkes.

Contrariwiſe, they that would prouide well for themſelues and their poſteritie, and plant themſelues in a good eſtate, muſt take this courſe. They muſt conſider that there is a citie of God in heauen, the gates and ſuburbes whereof bee vpon earth in the aſſemblies of the Church: that this citie hath many roomes and habitations, and many liberties: that the law whereby this citie is ruled, is the whole word of God, ſpecially the doctrine of the Goſpell. In this citie is all happineſſe, and out of it there is nothing but woe and miſery. B Enter therefore into the ſuburbes of this citie of God: as ye profeſſe the Goſpell, ſo ſubiect your mindes and conſciences, and all your affections to it, and bee doers of it in the exerciſe of faith, repentance, new obedience. Thus ſhall you haue a good eſtate in Chriſt, and ioyfull habitation in heauen.

13. *For brethren, ye haue beene called to libertie: only vſe not your libertie as an occaſion to the fleſh: but by loue ſerue one another.*

The firſt part of the Epiſtle touching the faith of the Galatians is ended: and here begins the ſecond part touching good life, and it continues from this verſe to the 11. verſe of the ſixt chapter. In it *Paul* doth 2. things: C firſt he propounds the ſumme of his doctrin, and then after makes a particular declaration of it. The ſumme of all is propounded in this 13. verſ. in which *Paul* firſt ſets downe the ground of all good duties, and then 2. maine rules of good life. The ground is in theſe words, *Brethren, ye haue beene called to libertie.* And it muſt be noted, that as theſe words are the foundation of that which followes, ſo are they alſo the reaſō of that which goes before, and therefore *Paul* ſaith, *for brethren, &c.* The 2. rules are in the words following: One in theſe, *Vſe not your libertie as an occaſion to the fleſh*: the other in theſe, *Do ſeruice one to another by loue.*

In the ground of all good duties, namely D the calling to libertie, 4. things are to be conſidered. 1. who cals. 2. who are called. 3. what is the calling of God. 4. why it is here mentioned by *Paul.*

To the firſt, who calles? I anſwer, God the Father in Chriſt by the Spirit, for he is abſolute Lord of all his creatures: and therefore he may call out of the kingdome of darkenes into his owne kingdome whome he will. And it is God alone that *calleth the things that are not, as though they were*, Rom.4.17.

The ſecond is, who are called? *Anſw.* All they that any way anſwer the calling of God, for *Paul* ſaith indifferently of all the Galatians, that *they were called.* Now men anſwer the calling of God, ſome in profeſſion, ſome in heart, and ſome in both. And all theſe are ſaid to be called, yet with ſome difference. The calling of God is directed firſt of all and principally to the Elect: and then in the ſecond place, it pertaines to them which are not Elect, becauſe they are mixed in ſocietie with the Elect. And hence ariſeth a diſtinction of the calling of God, ſometime it is operatiue: becauſe God ſignifies and withall workes his will in the Elect: ſometimes againe in reſpect of others it is onely ſignificatiue, when God reueales his will to men, but ſpares to worke it for iuſt cauſes knowne to himſelfe.

The third point is, what is the calling to libertie? *Anſw.* An action of God tranſlating men from the kingdome of darkeneſſe to his owne kingdome. It hath two parts, *inuitement* and *admiſſion*. *Inuitement* is, when God offers remiſſion of ſinnes & life euerlaſting to them that beleeue, outwardly by the preaching of the Goſpel, inwardly by the inſpiration of heauenly deſires. *Admiſſion* is, when men are entred into the kingdome of grace: and it is either outward or inward. Outward admiſſion is, when men are taken out of old *Adam*, and by faith ingrafted into Chriſt: for by this inſition into Chriſt, men are made reall members of Gods kingdome.

The laſt queſtion is, why *Paul* mentions the calling to libertie in this place? *Anſw.* It is the ground of all comfort, by it *Paul* comforts the Corinthians, 1.Cor.1.9. Againe, it is the ground of good life. Therefore *Peter* ſaith, *Be ye holy, as he that hath called you is holy,* 1.Pet.1.15. And Paul, *Walke worthy the calling wherewith he hath called you,* Eph.4.1. If the calling of God doe not mooue vs to amendment of life, nothing will doe it.

VVe in England haue heard the calling of God more then fortie yeares: and yet very fewe of vs are mooued to change and amend our liues. This ſhewes our Atheiſme and vnbeleefe: here is almoſt nothing but heauing, ſhouing, and lifting for the world. Some are held captiues of their couetouſnes, ſome of their pride, ſome of their damnable and fleſhly luſts: and all this ſhewes that few or none, ſo much as dreame of a calling to ſpirituall libertie.

The firſt Rule followes: *Only vſe not your libertie, as an occaſion to the fleſh.*

The ſenſe. *Fleſh*] hereby the Papiſts vnderſtand Senſualitie or carnall appetites: but hereby is meant the corruption of all the powers of the ſoule, euen of reaſon and conſcience. *Paul* ſaith, that *the wiſedome or vnderſtanding of the fleſh is enmitie to God*, Rom.8.7. fleſhlineſſe therefore pertaines to the vnderſtanding. Againe, he ſaith of ſome, that *they are puffed vp in the minde of the fleſh*, Col.2.18. and he willes the Epheſians *to be renewed in the ſpirit of their minds*, Eph.4.23.

The meaning then of the rule is this, vſe not the benefit of ſpirituall libertie as an occaſion to the fleſh to liue according to the A fleſh. Here I conſider three things, what is the abuſe of libertie? where is this abuſe to be found? and what is the right vſe thereof?

The firſt queſtion is, what is the abuſe of Chriſtian libertie? *Anſw.* To vſe it as an occaſion of fleſhly and carnall libertie: and that is done three waies. The firſt is, whē men make more things indifferent then God euer made. Thus the Corinthians vſed fornication as a thing indifferent, 1.Cor.6. To many in theſe daies drunkenneſſe and ſurfetting is but a thing indifferent. Men vſe not to diſtinguiſh a thing indifferent and the vſe of it: but they commonly thinke that if the thing be indifferent in it ſelfe, then alſo the vſe of it is B indifferent. Thus all abuſes of meate, drinke, apparell, all rioting and gaming, dicing and carding, &c. are excuſed by the names of things indifferent.

Secondly, our libertie is abuſed by an immoderate vſe of the gifts of God. The vſe of them is immoderate three waies, firſt in reſpect of time, as when *Diues fared deliciouſly, and was arraied in rich attire euery day.* Thus many gentlemen and others offend, when they turne recreation into an occupation. Secondly, the gifts of God are immoderately vſed, in reſpect of themſelues; as when men Exceed in eating & drinking, as the Prophet ſaith, Deut.29.19. *Adding drunkenneſſe to thirſt.* C Thirdly, in reſpect of the callings and conditions of men: for euery man is to vſe the gifts of God according to his place and condition. They then offend, that beeing but meane perſons and liuing by trades, yet for their diet and apparell, are as great gentlemen and gentlewomen.

Thirdly, libertie is abuſed when the bleſſings of God are made inſtruments, and (as it were) flagges and banners to diſplay our riot, vanitie, oſtentation, pride; for this cauſe ſundry things, whereof ſome are indifferent in themſelues, are condemned, Iſa.3.16.

The ſecond queſtion is, where is this abuſe? *Anſw.* Euen among vs in England. It is the faſhion of men to take vnto themſelues a Toleration of ſinning, ſome vpon the patience of God, D others vpon the doctrine of the gracious Election of God, ſaying that they will liue as they liſt, becauſe, if they be Elected to ſaluation, they ſhall certainly bee ſaued whatſoeuer they doe. And ſome there be that take occaſion to continue in their ſinnes, vpon the mercie of God in the death and paſſion of Chriſt. A certen dweller in this towne of Cambridge made away himſelfe. In his boſome was found a writing to this effect, that God did ſhew mercy on great, grieuous, and deſperate ſinners: and therefore hee ſaid that he hoped of mercie though he hanged himſelfe. Of this minde are many ignorant perſons who perſeuering in their ſinnes, yet perſwade themſelues of mercy: becauſe they haue heard that Chriſt died for mankinde. And thus the death of Chriſt is as it were a licence or letters patents to commit ſinne. Againe, great is the abuſe of meate, drinke, and apparell. To *Elias* there came an Angell and ſaid, *Ariſe and eate*, 1. King. 19. 7. but to the men of our daies, there had neede come an Angel and ſay, Ceaſe to eate, ceaſe to drinke, ceaſe to game.

The third queſtion is, what is the right vſe of Chriſtian libertie? *Anſw.* It ſtands in two things: firſt of all we our ſelues muſt bee renewed and ſanctified. *To the pure all things are pure.* Tit. 1. 15. The perſon muſt firſt pleaſe God before the action can pleaſe him. The ſecond is, that beſide the lawfull vſe of the creatures, we muſt haue a ſpirituall and holy vſe of them. The lawfull vſe of the creature I call the politicke vſe thereof, commonly allowed and taken vp among men. The ſpirituall vſe is whereby we receiue and vſe the creature as from the hand of God the Father in Chriſt according to his will and word. And the godly are not to ſeparate the one vſe from the other, but are bound by vertue of the 3. commandement to take vp an holy vſe of euery gift of God. When *Noe* came out of the Arke, ſo ſoone as he ſet foote vpon the earth, he built an altar, offered ſacrifice, and called on the name of God: not onely for this end to worſhip God, but alſo to ſanctifie the earth and all the creatures of God vnto his vſe. The like did *Abraham* when he came into the land of Canaan. And to this end we muſt obſerue 5. rules. The firſt, that the creatures of God muſt be ſanctified by the word and prayer. 1. Tim. 4. The word muſt ſhew vs, what we may doe: and prayer obtaines the doing of it. The 2. rule: we muſt be circumſpect leſt we ſinne in the vſe of the creatures. In this reſpect *Iob* ſends for his children after they had feaſted together, and he ſanctifies them. *Iob.* 1. 5. The 3. rule: We muſt vſe the gifts of God with thankſgiuing. Rom. 14. 6. Commonly in theſe daies there is no feaſting or reioycing, vnleſſe al memory of God be buried: for that is ſaid to breed melancholy. The 4. rule: We muſt ſuffer our ſelues to be limited and moderated in the vſe of our libertie, partly by the law of the magiſtrate, and partly by the law of charitie, in the caſe of offence. I ſay in the vſe: becauſe libertie it ſelfe is inwardly in the conſcience: and the vſe of it is often in the outward action: and therfore vnder the order of humane law. The 5. rule: Our liberty muſt be vſed for right ends, as namely the glorie of God. 1. Cor. 10. 31. the preſeruation of nature, and not the pampering of the fleſh, Rom. 13. 13. the good of our neighbour.

Make conſcience to obſerue this rule: and the rather, becauſe the holy and ſpirituall vſe of Chriſtian libertie, is a ſigne and token that thou art in the kingdome of God, and a true member thereof: as on the contrarie, the abuſe of Gods bleſſings ſhewes thee to be ſtill in the kingdome of darkenes. When men ſel things of great worth for a little value, and then afterward giue themſelues to rioting & ſpending, wee commonly ſay that they are theeues, and no right owners of the goods which they ſolde. The like may bee ſaid of them that abuſe ſpirituall libertie, that they are but vſurpers, and no right owners of it.

Laſtly, it muſt be obſerued, that this rule hath 2. branches. The firſt is, that we muſt not miniſter to the fleſh any occaſion of ſinning. The ſecond is, that we muſt giue no occaſion of ſinning by meanes of chriſtian libertie.

The ſecond maine rule followes, *Serue one an other by loue*. For the right conceiuing of it, I will propound three queſtions. The firſt is, why is this rule propounded in this place? *Anſ.* It ſets downe the end of all Apoſtolike doctrine, as *Paul* ſheweth. 1. Tim. 1. 5. *The end of the commaundement is loue out of a pure heart, good conſcience, faith vnfained.* Here men commonly vnderſtand by the commaundement, the morall law. That is indeede a truth, but it is not the meaning of the place. In the third verſe *Paul* ſets downe a commandement or denunciation to *Timothie*, that he and the Paſtours of Epheſus, teach no other doctrine, but the doctrine of the Apoſtles: then in the 5. verſe he propounds the ſumme and ſubſtance or the end of the foreſaid commandement: in the 18. verſe after a long *ant apodaton* he inioynes *Timothie* to obſerue it carefully. So then the end of all ſound doctrine is loue out of a pure heart: and all our Preaching muſt tend to this.

The ſecond queſtion is, what is the loue of our neighbour, ſpecified in this rule? *Anſ. It is an affection renewed, whereby we are mooued to wiſh well to our neighbour in the Lord.* I ſay *an affection*, to confute *Lumbard*, who ſaith that loue is not an habit in vs, (as other vertues are,) but the holy Ghoſt. I ſay it is an affection *renewed*, to confute the Papiſt, who teacheth that we haue the true loue of God and our neighbour by nature, and that we want nothing but the ſecond act, or the exerciſe of loue, which they ſay is from grace. Further, I adde that loue *inclines vs to wiſh well to our neighbour*: for this is the formall and proper effect of loue, and all this is done when wee thinke well, ſpeake and doe well, and that in reſpect not onely of the bodie, but alſo in reſpect of the ſoule of our neighbour. Laſtly I ſay, that loue to our neighbour muſt be *in the Lord.* Becauſe we are to loue him in reſpect that he is a creature of God, and beares his image: and not in reſpect of honour, profit, or pleaſure, which we receiue from him. Loue for ſuch ends, is ſelfe-loue.

The third queſtion is, what is the vſe of loue? *Anſ.* It ſerues to make vs ſeruiceable to our neighbour. *Loue ſeekes not her owne things*, 1. Cor. 13. Chriſt was ſeruant to his enemies in bearing their ſinnes vpon the croſſe. *Paul that was free from all, became a ſeruant to all to* *winne ſome,* 1. Cor. 9. 19. To Chriſt we are to doe ſeruice: and he hath put our neighbour in his ſtead, ſo as that which is done to our neighbour, ſhall be done to him: our neighbour therefore muſt bee ſerued of vs. And this is not againſt our libertie. For we are free inwardly in conſcience, yet in the outward vſe of our libertie, wee muſt be ſeruants to men.

The vſe. If we examine our liues by this rule, we ſhall find that there is very little power of religion among men. There are ſixe ſorts of men that liue in the breach of this rule. The firſt are vſurers who lend for aduantage, when they ſhould lend freely to them that are in neede; theſe ſerue themſelues and make a prey of all. The ſecond ſort are ingroſſers, who gather in commodities to inrich themſelues. The third ſort are idle perſons of what degree ſoeuer, that ſpend their time in eating, drinking, ſleeping, gaming: ſuch are but vnprofitable burdens of the earth. To this ſort I referre beggars & vagabonds. The fourth ſort are riotous perſons that vſe to goe from alehouſe to alehouſe, from tauerne to tauerne, and miſſpend that wherby they ſhould maintaine their families, and be ſeruiceable to their country. The fift ſort are Tradeſmen, who in their dealing vſe lying, diſſembling, fraud, iniuſtice. They ſeeke nothing but their priuate aduantage. And this kind of men abounds in the world. The laſt ſort are drowſie and carnall Proteſtants, who onely ſeeke the things of this world, and neuer ſo much as giue good example to ſeruants or children, or any good counſell. Beſide all this, it is the common fault of the world, for men to ſerue themſelues, according to the common ſaying, *Euery man for himſelfe, and God for vs all.* And the beſt men that are, if they examine thēſelues, ſhall finde that they faile many waies, and come ſhort in the duties of loue to men with whom they liue.

This beeing ſo, we are to acknowledge before God this maine offence of ours: and to intreat for the pardon of it for Chriſts ſake. And euer hereafter to change our liues, and to reforme them according to this rule. And that is done on this maner. Euery man hath, or ought to haue 2. callings, a generall, and a particular. The generall is, whereby we are called to be Chriſtians. In this calling we are to doe good to all men by teaching, admoniſhing, exhorting, and by example of good life. A particular calling is, whereby men are called to ſome eſtate of life in the family, Church, or common wealth. And according to the ſeuerall conditions of particular callings, muſt euery man in his place, doe the good hee can. The Magiſtrate muſt vſe his office firſt for the maintenance of the Goſpell, and then for the execution of iuſtice. The Miniſter muſt preach ſound religion in loue of the ſoules of men. The Maſter of the family muſt cauſe his houſhold to imbrace the Goſpell, and frequent the exerciſes of religion. Laſtly, euery man that is in a trade or office, muſt apply himſelfe to the vttermoſt of his power to doe all he can for the good of his country: & he muſt ſo deale that he may be helpefull to all with whom he deales, and hurtfull to none. We are, or ſhould be, *trees of righteouſneſſe*: our fruite muſt be meate for others, and our leaues for medicines. Wee muſt be as candles that ſpend themſelues to giue light to others.

14. *For all the Lawe is fulfilled in one word, which is this, Thou ſhalt loue thy neighbour as thy ſelfe.*

Fulfilled] compriſed, Rom. 13. 9. *One word*] One precept: for the holy Ghoſt calles precepts, *words*. It may be demaunded, how the whole law ſhould bee fulfilled in the loue of our neighbour? *Anſw.* The loue of God, and the loue of our neighbour are ioyned together, as the cauſe and the effect: and the loue of God is practiſed in the loue of our neighbour. For God that is inuiſible, will be loued in the perſon of our neighbour, whom we ſee, and with whome we conuerſe. And the firſt commandement of the law, muſt be included in all the commaundements following, and thus the loue of God is preſuppoſed in euery commaundement of the ſecond table: hee therfore that loues his neighbour, loues God alſo.

Thou ſhalt loue] vnderſtand both the affection, and the duties of loue. *Thy neighbour*] any one that is neare vnto vs in reſpect of mans nature, Iſa. 58. 7. though he be our enemie, yet if by any occaſion he be offered vnto vs of God, he is our neighbour.

As thy ſelfe] theſe words ſignifie not the meaſure of our loue: as though wee ſhould loue our ſelues in the firſt place, and then our neighbour in the ſecond place, for there are ſome caſes in which we are to loue our neighbour more then our ſelues. As for example, we are more to loue the ſoule of our brother, then our temporall life: and a good ſubiect is more to loue the life of his Prince then his owne life: here then the holy Ghoſt ſignifies, what muſt be the manner of our loue, the word [ὡς] ſignifies not *quantitie*, but *qualitie*: and that wee are as truly and earneſtly with loue to imbrace our neighbour, as our ſelues.

The ſcope. The words containe a reaſon of the ſecond Rule, which may bee framed thus: to ſerue our neighbour in duties of loue, is the keeping of the whole law: therefore this ſeruice muſt carefully be performed.

The vſe. Here wee ſee that the end of a mans life is to ſerue God in ſeruing of man, for this is the ſumme of the whole law. Seruants are commanded in ſeruing their maſters, to ſerue God, and to doe whatſoeuer they doe, as vnto God, Col. 3. 23. And ſo euery man in his place, in dealing with men muſt ſo deale, as if he were to deale with God himſelfe.

ſelfe. Therefore moſt men prophane their liues, when they make the ſcope and drift thereof, to be the getting of riches and honours. And though they haue great charges, that is no excuſe: for the principall end of our liuing here is to performe ſeruice to men, and in this ſeruice to doe homage to God, for which homage God will giue the honour and riches, which he ſees to bee conuenient for vs.

Secondly, here wee may obſerue what is true religion and godlineſſe, namely, to loue and ſerue God in ſeruing of man. *Hee that ſaith he loues God, and yet hates his brother, is a lyer*, 1.Ioh.4. 20. And hence it followes, that to liue out of all ſocietie of men, though it be in prayer & faſting, (after Monkiſh faſhion) is no ſtate of perfection, but meere ſuperſtition: for that is true and perfect loue of God, that is ſhewed in duties of loue, and in the edification of our neighbour. Againe, the hypocriſie of ſundry Proteſtants is here diſcouered. If they come to the Church, and heare Sermons, and frequent the Lords table, they thinke they may do afterward what they will; and many ſuch are frequenters of tauernes, and alehouſes, and are giuen to riot & licentiouſneſſe. But it is not enough for thee to be holy in the Church; thou maiſt be a Saint in the Church, and a diuell at home. True religion is that which ſhewes it ſelfe in thy priuate houſe, priuate dealings, & in the courſe of thine owne life: ſuch as thou art in thy particular calling, ſuch art thou indeede and truth, what ſhowes ſoeuer thou makeſt before men.

15. *If ye bite and deuoure one another, take heed that ye be not conſumed one of another.*

The ſenſe. *If ye bite*] Here *Paul* alludes to the faſhion of wild beaſts, as lyons, wolues, &c. And by *biting* we are to vnderſtand all iniuries in words, as railing, curſing, ſlandering, backbiting, &c. *Deuoure*] Here *Paul* vnderſtands all iniuries in deed, or violence, euen to the ſhedding of blood. *Take heed leſt*] Here *Paul* ſignifies, that contentions and diſſentions, breed the deſtruction and deſolation of the Church.

The ſcope. Theſe words are a ſecond reaſon of the ſecond rule drawne from the dangerous effect of the contrarie, thus: Contentions breed the deſolation of the Church: therefore doe ſeruice one to another by loue.

The contents. In the words *Paul* deliuers 3. things. The firſt is, that there were grieuous contentions in the Church of Galatia. The like alſo were in the Church of Corinth, 1. Cor.3. The cauſe of the former contentions were differences in points of religion. Some of the Galatians (no doubt) withſtanding circumciſion, and the moſt of them ſtanding for it. For hereupon great were the diſſentions of the Churches in Iudea, Act. 15.2. Obſerue then, that vnitie is not an infallible and an inſeparable marke of the Church of God. A Vnitie may be out of the Church, and diſſention in the Church, as here we ſee. It may bee obiected, that there is a peace in the kingdome of God, and that there the wolfe & the lambe dwell together, Iſa. 11. *Anſ.* This is but in part verified in the kingdome of grace vpon earth: and it is fully accompliſhed in the kingdome of glory in heauen. Againe, it may be alleadged, that the Church *is* the company of them that truly conſent in one and the ſame faith. *Anſw.* That is properly meant of the Catholike Church: but the caſe is otherwiſe in particular Churches, where true beleeuers are mixed with hypocrites, whereupon ariſeth much diſſention. And of true beleeuers, ſome are more carnall then ſpiritu-B all: and that is another cauſe of diſſention, 1. Cor.3.3.

The 2. point, concernes the quality of theſe diſſentions. When *Paul* ſaith, *If ye bite and deuoure, &c.* hee ſignifies that they were fierce and violent. And ſuch commonly are diſſentions for religion, as appeares by the perſecution in Queene Maries daies, the heate whereof nothing could ſlake but mans blood. Againe, hee ſignifies in theſe very words, that they were brutiſh, and beaſtlike, more beſeeming wolues, lyons, dogges, then men. This muſt teach vs to deteſt railing, curſing, euill ſpeaking, fighting, vnleſſe it be in the caſe of neceſſarie defence, for by theſe actions we degenerate to the condition of beaſts, and re-C pell from vs the worke of grace: for Chriſt of lyons, wolfs, beares, hath made vs his ſheepe and lambes, Iſa. 11.

The third point is touching the effect of contention, and that is the ruine & deſolation of the church. The diuiſion of the members among themſelues, is the diſſolution of the whole bodie. Differences in points of religion, breed doubting; doubting hinders faith and inuocation, & the free courſe of the Goſpel: and where theſe be hindred, the church goes to decay. And by reaſon of the diſſentions that be in theſe laſt daies, many liue as Atheiſts, and will be of no religion.

By this we are to be admoniſhed to ſtudie and to vſe all meanes to maintaine Chriſtian D peace and concord, Eph.4.3. To this end we muſt remember one generall rule, Rom. 12. 18. *Haue peace with all men.* And withall we muſt obſerue the cautions which *Paul* addes: one is, *if it may be* with good conſcience, for there are ſome, with whome there is no peace, vnleſſe we ſooth them in their vices, or deny our religion, either in whole, or in part. The ſecond is, *If it be in you*, for ſometime men are accuſed, and muſt of neceſſitie defend themſelues. Theſe two cautions obſerued, *peace muſt be had with all men.*

It may then be demaunded, why doe not the Proteſtants make a Pacification with the Papiſts? *Anſw.* VVe are content ſo to doe in reſpect of ciuill ſocietie, but not in reſpect of religion. VVe haue a commaundement to the contrarie, Reu. 18.4. *Come out of Babylon my people, and touch no vncleane thing.* VVhere a pacification is made, both the parties muſt yeeld ſomewhat:but we may not yeeld in any point of our religion, to the Papiſts. In an inſtrument of muſicke, the ſtrings out of tune are ſet vp, or ſet downe, to the reſt: and the ſtrings that are in tune are not ſtirred: euen ſo the Papiſts are to turne to vs, we are not to turne to them: our religion beeing the doctrine of the Prophets and Apoſtles.

Peace is threefold, *Church peace, Ciuill peace, Houſhold peace.* All theſe are to bee maintained. Touching *Church peace*, I giue three rules. The firſt is, that *for the ending of differences in religion there muſt be conferences in a free or Chriſtian Councell; The ſpirits of the Prophets, are ſubiect to the Prophets*, 1. Cor. 14.32. VVhen there aroſe differences in the Churches of Iudea, *The Apoſtles and Elders came together to inquire of the matter.* Act. 15.6. And this is a thing much to bee deſired in theſe daies, ſpecially in theſe VVeſterne parts of the world. It may be demanded, why did not the Proteſtants ioyne with the Papiſts at the Councell of Trent? *Anſw.* From the firſt ſeſſion it was more then ſixe yeares before any ſafe conduct was giuen to the Proteſtants: and at their appearing in the Councel, exception was taken againſt their letters, and they diſmiſſed. And when they appeared the ſecond time vpon the new ſafe conduct, the Councell was the next day reiourned for 2. yeares. And when ſafe conduct was giuen the 3. time, the Proteſtant Princes refuſed to ſend their Diuines; becauſe they had beene twice mocked. Moreouer the Councell was not a free Councell; becauſe the Pope himſelfe was both party and Iudge.

The ſecond rule. *There muſt be a Chriſtian toleration one of another.* Eph. 4.2. Here that we miſtake not, I propound two queſtions. One is, in what muſt there be a toleration? *Anſw.* A toleration preſuppoſeth an errour or defect in our brother. An errour is either in iudgement or manners. An errour in iudgement is either in the foundation of religion, or beſide the foundation, in lighter matters: if the errour be in the foundation, there is no toleration of it. If it be in ſome leſſer matter, a toleration is to bee vſed according to the rule of the Apoſtle, *If ye be otherwiſe minded God will reueale it*, Phil. 3.15. When others ſee not that which we ſee, we muſt not preſently condemne them, but tolerate their ignorance, till God reueile his truth vnto them. Againe, errours in manners, bee of 2. ſorts, ſome without offence, as haſtineſſe, frowardneſſe, vaine glorious neſſe, &c. theſe wee muſt tolerate, Prou. 19.11. And others with open offence, and ſuch admit no toleration, 1. Cor. 5.11.

The ſecond queſtion is, to what end muſt we tolerate the infirmities and ignorances of our brethren? *Anſ.* Toleration muſt tend to the good and edification of men, Rom. 15.2. We muſt not ſo tolerate as that we approoue of the leaſt vice, or betray the leaſt part of Gods truth.

It may here be demaunded, whether there may not be a toleration for Poperie? *Anſw.* No: The toleration of two religions in one kingdome, is the ouerthrow of peace. Again, Poperie is a religion both hereticall & ſchiſmaticall. It may be ſaid, that faith and conſcience is free. I anſwer, though faith in the heart, and conſcience in it ſelfe bee free in reſpect of mans authoritie: yet is not the publiſhing of faith and the profeſſion of conſcience free in like ſort, but it ſtands ſubiect to the power of the Magiſtrate.

The third rule. *Euery man in his place, ſpecially teachers muſt ſet themſelues to builde the Church.* Iud. v. 20. Eph. 4.12. Indeed the truth is to be defended: but marke how. The truth muſt be confeſſed, when time and occaſion ſerues, without oppoſition: this done, all contentions laid aſide, wee muſt ſet our ſelues to build the Church. And the rather Miniſters of Gods word in England muſt remember this: becauſe while we are ſtriuing among our ſelues in ſundry points of difference, the Papiſt our common enemie, gets ground.

Touching *Ciuill peace*, it muſt bee remembred, that the peace and good eſtate of Ieruſalem ſtood in this, that it was made the ſeate of Gods ſanctuarie, and the throne of iuſtice, Pſal. 122. When the Arke was in the houſe of Obed-Edom, all things proſpered with him. Now in the new Teſtament the preaching of the Goſpel, inuocation of Gods name, with the vſe of the Sacraments, come in the roome of the Sanctuarie. *Ciuill peace* then is maintained, when men yeeld ſubiection to the Goſpell of Chriſt, which brings peace to all that receiue it.

Touching *Houſhold peace*, I giue 2. rules. One is, that *gouernours of families muſt vrge and compell all vnder them to admit (at the leaſt outwardly) the practiſe of religion in the exerciſes of faith, repentance, new obedience.* Thus did *Abraham*, Gen. 17. and Ioſ. cap. 24. They that doe not firſt of all conſent in Chriſt, cannot conſent among themſelues. Secondly, it muſt be obſerued, that a family is the ſchoole of God, in which he will exerciſe our faith, inuocation, loue, patience, long-ſuffering, &c. And there is more vertue to be ſeene in the well ordering of a family, then in the pretended holineſſe of Monkiſh cloiſters.

Thus we ſee how we are to maintaine the vnitie of the ſpirit in the bond of peace. For the better inforcing of this duty, *Paul* (Eph. 4.4.) giues 7. reaſons: one bodie, one ſpirit, one hope of eternall life, one Lord, one faith, one baptiſme, one Father of all. It may bee ſaid, we are at peace, what needs all this adoe? *Anſw.* The peace of many is peace in drunkenneſſe, (called good fellowſhip) peace in prophaneneſſe and wickedneſſe. This is the diuels peace, where he beares the ſway. The peace of which I now ſpeake, is *in the Lord*, & in the true worſhip of God: of which reade Iſa. 2. where men are ſaid hand in hand to go vp to the mountaine of the Lord, that they may heare his will, and ioyntly obey it.

16 *Then I ſay, walke in the ſpirit, and ye ſhall not fulfill the luſts of the fleſh.*

The ſcope. Here *Paul* returnes to the firſt rule, verſ. 13. and ſhewes the way, how it is to be obſerued, thus: *If ye walke in the ſpirit, ye ſhall not fulfill the luſts of the fleſh*: and when the luſts of the fleſh are not fulfilled, there ſhall not occaſion bee giuen to the fleſh, by the vſe of chriſtian liberty.

The words containe two parts: a Rule, *walke in the ſpirit*: and the benefit that comes by the rule, *ye ſhall not fulfill the luſts of the fleſh*.

In the rule I conſider two things; what is the ſpirit, and what is walking. *The ſpirit is the gift of regeneration, loſt by* Adam, *reſtored by Chriſt.* I ſay *it is a gift*: and this gift is tearmed by the name of *the ſpirit*: becauſe the ſpirit worketh it immediatly in vs, from the Father and the Sonne. Againe I ſay, it is *a gift of regeneration*, to make a diſtinction betweene it, and ciuill vertue. For there is a gift of regeneration, which mortifies corruption; and a gift of reſtraint, which ſerues onely to keep in corruption. Of this ſecond kinde, are all ciuill vertues, in naturall and heathen men, & not of the firſt. *Ioſeph* is chaſte, and ſo was *Xenocrates*. *Ioſephs* chaſtity is a part of regeneration, and proceedes from the ſpirit here mentioned, but the chaſtity of *Xenocrates* is not ſo, proceeding onely from the the generall prouidence of God, and not from the ſpirit of ſanctification. The like I ſay of all other ciuill vertues.

More plainely, The ſpirit is a Diuine nature, quality, or condition, whereby we are made conformable to Chriſt, in righteouſneſſe, and holineſſe.

The ſpirit hath fiue properties. The firſt, that it is a rich & liberall grace of God. For it containes in it the ſeede of all vertues, and all neceſſary graces of God: becauſe it comes in the roome of originall ſin, which containes in it, the ſeedes of all vices or ſinnes.

The ſecond is the largeneſſe of it, for this ſpirit is in all the powers of them that are regenerate, that is, in the minde, conſcience, will, affections, and in the ſenſuall appetite, 1. Theſſ. 5. 23. And he that is ſanctified in one part, is ſanctified in all. Hence it followes, that they which haue plenty of illumination, without change of affection, and life, are indeede carnall, and not ſpirituall.

The third property is ſincerity, for the grace of God is without falſehood or guile. Pſalme 32. 2. hence ariſeth the difference betweene the godly man, and an hypocrite: betweene the works of nature, and the works of grace. There are men that in diſtreſſe deſire the aſſiſtance and fauour of God: and they A doe it without the Spirit of God: for they do it deceitfully, deſiring Gods fauour not for it ſelfe, but in reſpect of ſome euill from which they would be deliuered, as the Mariners in *Ionas*, and *Pharao* did. Againe, there are men that mourne for their ſinnes without the Spirit of God. For there is much falſehood in their mourning: becauſe they mourne for ſinne in reſpect of the puniſhment thereof, and not in reſpect of the offence of God. Laſtly, there are that pretend a loue to God, and yet want the ſpirit, for they loue God in reſpect of his benefites, as *Saul* loued God for a Kingdome: ſuch loue is mercenary, and a worke of nature, whereas the loue which B is from the ſpirit, maketh vs loue God for himſelfe.

The fourth property is excellency, for the ſpirit of grace in Chriſtians is more excellent then the grace of creation, in two reſpects. Firſt, in reſpect of the beginning thereof. For the ſpirit is from Chriſt the ſecond *Adam*, both God and man: the grace of creation ſhould haue beene conuaied vnto vs from the firſt *Adam*, but a meere man, if he ſtood. Secondly, in reſpect of conſtancy, for God gaue to *Adam* the will to perſeuere if hee would: he giueth further to beleeuers, both the will to perſeuere, and the deede.

The fiſt property is liuelineſſe, whereby the ſpirit is effectual in operation. *Elihu* ſaith that the ſpirit compelled him, & was in him C as a veſſell of new wine which muſt haue a vent, *Iob* 32. 19. Of the operation of the ſpirit, I deliuer three things. The firſt, that the ſpirite workes in and by the word of God: which therefore is called *the Miniſterie of the ſpirit, 2. Corint.* 3, 6. The ſecond, that the ſpirit worketh by certain degrees. The firſt degree & the very firſt beginning of his diuine operation, is, to make vs feele in what great neede we ſtand of Chriſt, and to deſire to be reconciled and turned vnto God. This is the firſt motion of the ſpirit in vs: & they which want this, haue nothing as yet of the grace of God in them. The third, that the whole work of the ſpirit may be reduced to 3. actions: The firſt is, to caſt downe euery thing in vs, D that exalts it ſelfe againſt God, *2. Cor.* 10. as namely, to beate downe erronious reaſon, & rebellious affection, and to put a man out of heart with his chiefe delights, and with his owne ſelfe. The ſecond action is, to kindle in our hearts a care and deſire of reconciliation with God in Chriſt: hence the ſpirit is called *the ſpirit of grace and ſupplication, Zachar.* 12. The third action is, to write the Lawe in our hearts, & that is done by putting a new light of knowledge into the minde, and new inclinations into the will, and affections.

Thus much of the ſpirit. *Walking in the ſpirit*, is, to order our liues according to the direction and motion of the ſpirit. For, as the ſpirit renewes our nature within, ſo it makes vs to change and renew our actions, in three reſpects. Firſt, it makes vs put a further beginning to our actions, then nature can affoard, cauſing vs to doe them in faith, whereby wee beleeue, that our perſons pleaſe God in Chriſt, that our worke to be done pleaſeth God, that the defect of the worke is pardoned. Secondly, the ſpirit makes vs doe our actions in a new maner, namely, in obedience to the written word. Thirdly, it makes vs put a new end to our actions, that is, to intend & deſire to honour God in the things that wee doe. For example. A man is wronged by his neighbour: and nature tels him that *hee muſt requite euill with euill*: yet he reſolues to do otherwiſe: for (ſaith hee) God in Chriſt hath forgiuen me many ſinnes: therefore muſt I forgiue my neighbour. And he remembreth that *vengeance is Gods*: and that hee is taught *ſo to aske pardon, as he forgiues others*. And hereupon hee ſets himſelfe to requite euill with goodneſſe. This is to liue in the ſpirit.

The vſe. By this rule we ſee that moſt of vs faile in our duties. For many of vs profeſſing Chriſt, liue not according to the lawes of nature, in our common dealings. Wee minde earthly things: and therefore we are carnall. It is a principle with many, that if wee keepe the Church, obſerue the Kings lawes (which are indeede to be obſerued) and auoide open and groſſe ſinnes, we do all that God requires at our hands. Hereupon to walke in the ſpirit, is thought to bee a worke of preciſeneſſe, more then needes. And they which deeme it to be a worke of preciſeneſſe, walke not in the ſpirit. And indeede they which haue receiued the greateſt meaſure of the ſpirite, muſt ſay with *Paul*, that they are *carnall, ſolde vnder ſinne*, *Rom*. 7.14.

Secondly, this rule telleth vs, that we muſt become ſpirituall men, ſuch as make conſcience of euery ſinne, and doe things lawfull in ſpirituall maner, in faith, and obedience, and not as carnall men do them carnally. It may be ſaid, that Miniſters of the word muſt bee ſpirituall men. I anſwer, if thou, whatſoeuer thou art, be not ſpirituall, thou haſt no part in Chriſt, *Rom*. 8. And the rather, thou muſt be ſpirituall; becauſe a naturall man may do the outward duties of religiō in a carnal ſort.

Thirdly, wee muſt not iudge any mans eſtate, before God, by any one, or ſome few actions, either good or bad: but by his walking, or by the courſe of his life, which, if it be carnall, it ſhewes the party to be carnall: if it be ſpirituall, it ſhews him to be ſpirituall.

The benefit that ariſeth by the keeping of the rule followes, in theſe words, *Yee ſhall not fulfill the luſts of the fleſh*.

Fleſh] the corruption of nature, the roote of all ſinnes.

Luſts] inordinate motions of the minde, will, and affections. Thus largely is luſt taken in the tenth Commaundement, which condemneth the firſt motions to euill.

Fulfill] fulfilling is not a ſimple doing of A euill, but the accompliſhing of luſt with loue, pleaſure, and full conſent of will: as alſo perſeuerance in euill, by adding ſinne to ſinne.

A queſtion. How farre doth the childe of God proceede in the luſt of the fleſh? *Anſw*. Hee is aſſaulted by the luſts of the fleſh: but he doth not accompliſh them. More plainely: there are fiue degrees of luſt, *Suggeſtion, delight, conſent, the act, perſeuerance in the act*. *Suggeſtion*, and *delight*, whereby the minde is drawne away, are incident to the childe of God: *Conſent* is not, ordinarily: and if at any time the childe of God conſent to the luſts of his fleſh, it is but in part, againſt his purpoſe, becauſe he is ouercarried. Likewiſe the B *act or execution of luſt*, is not ordinarily and vſually in the childe of God: if at any time he fall, hee may ſay with *Paul*, *I doe that which I hate*. Laſtly, perſeuerance in euill doth not befall the childe of God: becauſe vpon his fall he recouers himſelfe by new repentance. In this ſenſe Saint *Iohn* ſaith, *He that is borne of God, ſinneth not*, 1. Ioh. 3.9.

The vſe. Hence it followes, that the luſt of the fleſh is in the childe of God to the death: and conſequently they do not fulfill the law, neither can they bee iuſtified thereby, as Popiſh doctrine is.

Secondly, our duty is, not to accompliſh the luſts of the fleſh, but to reſiſt them to the C vttermoſt, Rom. 13.14.

Thirdly, here is comfort for the ſeruants of God. Some man may ſay, I am vexed and turmoiled with wicked thoughts and deſires, ſo as I feare I am not Gods child. I anſwer againe, for all this deſpaire not. For, if thou hate and deteſt the luſts, that are in thee: if thou reſiſt them, and wage battell againſt them: if beeing ouertaken at any time, thou recouer thy ſelfe by new repentance, they ſhall neuer be laid to thy charge to condemnation, Rom. 8.1. It is here made a prerogatiue of Gods child, when the luſts of the fleſh are in him, not to accompliſh them, or to liue in ſubiection to them.

17 *For the fleſh luſteth againſt the ſpirit, and* D *the ſpirit againſt the fleſh, and they are contrarie one to another, ſo that ye cannot doe the things which ye would.*

Theſe words are a reaſon of the former verſe, thus: If ye walke in the ſpirit, ye ſhal not fulfill the luſts of the fleſh: for the fleſh and ſpirit being contrary, mutually reſiſt & withſtand one another, ſo as ye can neither doe the good, nor the euill, which ye would.

Paul here ſets forth a ſpirituall combate, of which ſixe things are to be conſidered. The firſt is, concerning the parties by whome the combate is made: namely, *the fleſh*, & *the ſpirit*. *The fleſh* ſignifies the corruption of the whole nature of man: and *the ſpirit* is the gift of regeneration, (as hath been ſhewed.) It may be demaunded, how theſe twaine being but qualities can be ſaid to fight together? *Anſ*. The fleſh and the ſpirit are mixed together in the whole man regenerate, and in all the powers of the ſoule of man. Fire and water are ſaid to bee mixed in compound bodies: light and darknes are mixed in the aire at the dawning of the day. In a veſſell of luke-warme water, heat and cold are mixed together: we cannot ſay, that the water is in one part hotte, and in another colde, but the whole quantity of water is hot in part, & colde in part. Euen ſo the man regenerate, is not in one part fleſh, & in another part ſpirit, but the whole minde is partly fleſh, and partly ſpirit, and ſo are the will, and affections throughout, partly ſpirituall, and partly carnall. Now vpon this mixture it comes to paſſe, that the powers of the ſoule are carried and diſpoſed diuers waies: and hereupon followes the combate.

The ſecond point concernes the meanes whereby this combate is made: and that is, a two-folde Concupiſcence, expreſſed in theſe words, *The fleſh luſteth against the ſpirit, and the ſpirit against the fleſh*. The luſt of the fleſh ſhewes it ſelfe in two actions. The firſt is, to defile and repreſſe the good motions of the ſpirit. In this reſpect *Paul* ſaith, *when I would do good, euill is preſent*: and *the law of the fleſh rebels against the law of the minde*, Rom.7.21.23. Hereupon the fleſh, is fitly reſembled by the diſeaſe called *Ephialtes* or *the mare*, in which men in their ſlumber, think they feele a thing as heauy as a mountain lying on their breſts, which they can no way remooue. The ſecond action of the fleſh, is, to bring forth, and to fill the minde with wicked cogitations, and rebellious inclinations. In this reſpect concupiſcence is ſaid to tempt, intice, and drawe away the minde of man, Iam.1.14. Againe, the luſt of the ſpirit hath two other actions. The firſt is, to curbe and reſtraine the fleſh. Thus S. *Iohn* ſaith, that the *ſeede of grace keepes the regenerate that they cannot ſinne*, 1.Ioh.3.9. The ſecond action of the ſpirit is, to ingender good motions, cogitations, and inclinations, agreeable to the will of God. Thus *Dauid* ſaith, that *his raines did teach him in the night ſeaſon*, Pſal.16. And the Prophet Iſai ſaith, *Thine eare ſhall heare a voice, ſaying, here is the way, walk in it, when thou turneſt to the right hand or to the left*, cap.30.v.21. And this voice, (no doubt) is not onely the voice of ſuch as bee teachers, but alſo the inward voice of the Spirit of God in vs. And thus by the concurrence of theſe contrary actions in one & the ſame man, is this combate made.

The third point is, concerning the cauſe of this combate, in theſe words (*and theſe are contrary one to another*.) The contrariety of the fleſh and the ſpirit, makes the combate. And the contrariety is very great, for the ſpirit is the gift of righteouſnes: and the fleſh ſtands in a double oppoſition to it, for it is firſt of all, the want of righteouſneſſe, and ſecondly, a proneneſſe to all vnrighteouſneſſe: that is to ſay, not a ſingle, but a double priuation or want of the grace or gift of God. Hence I gather, that man hath no freedome of will in good duties, before his conuerſion, becauſe hee is then wholly fleſh, and wants the Spirit of God: and the fleſh is flat contrary to the ſpirit: and one contrary hath no power at all to bring forth the effect of his contrary. And hence it followeth, that there are no ſuch works, whereby a man may prepare himſelfe to his owne iuſtification; for though the minde bee enlightened with a generall faith, yet man before he be iuſtified, is nothing but fleſh: and fleſh beeing in nature oppoſite to the ſpirit, can make no preparation for the ſpirit, no more then darkneſſe can make preparation for the entrance of light.

B The fourth point is, concerning the perſons in whome this combate is to bee found. And they are beleeuers, (not vnbeleeuers or wicked men:) ſuch as the Galatians were, to whom this combate is ſaid to belong. It may bee alleadged, that naturall men haue a combate in them. For they can ſay, *I ſee and approoue that which is good, but I doe that which is naught*. *Anſ.* This combate is betweene the naturall conſcience, and rebellious affection: and it is incident to al men that haue in them any conſcience, or light of reaſon. But the combate of the fleſh and the ſpirit, is of another kind, for in it the mind is carried againſt it ſelfe, the will againſt it ſelfe, and the affections againſt themſelues: by reaſon they are
C partly ſpirituall, and partly carnall. Secondly, not all beleeuers haue this combate in them, but onely ſuch as be of yeares: for infants, though they haue the ſeede of grace in them, yet doe they want the act or exerciſe therof: and therfore they feele not this combate, becauſe it ſtands in action. Thirdly, this combate is in the godly for the time of this life onely, becauſe in death the fleſh is aboliſhed, and conſequently the combate it ſelfe.

The fift point is, in what things doth this combate ſhew it ſelfe? *Anſ.* In all the actions of men regenerate, which *Paul* ſignifies, when hee ſaith, *ye cannot doe the things which ye would*. For example: in praier, ſometime we feele feruent deſires, and ſometime againe deadneſſe
D of ſpirit; ſometimes faith, ſometimes doubting. This combate is in all the actions of the godly, ſpecially in good actions. Thus much *Paul* teacheth, when he ſaith, *I finde by the law of God, that when I would doe good, euill is preſent*, *Rom.*7.21. And, *I do not the good which I would, but the euill which I would not, that doe I*, v.19. And that we miſtake not, it muſt be remembred, that *Paul* ſpeakes all this of himſelfe, as being regenerate: that he ſpeaks it not of this or that action, but of the courſe of his life, in which he willed and endeauoured to doe that which was good, & acceptable to God. And that appeares by the very words, when hee ſaith, *to will is preſent with me*. And, *I would doe good, but I doe it not*. Marke further, while *Paul* wils & endeuours to do that which is good, if he faile & do amiſſe, he may well ſay, *It is not I*

that do it, but the fleſh that dwels in me. And vngodly men for the couering of their wickednes, if they ſay (as they doe) that *it is their fleſh that ſinneth, and not they*, they abuſe the holy doctrine, and example of *Paul*.

The laſt point, concernes the effect of the combate, which is to hinder the godly, that they cannot doe that which they would, and that three waies. Firſt, it makes them that they cannot ſinne, that is, liue in practiſe of any one ſinne, 1. Ioh. 3. 9. Secondly, if at any time they fall, it ſtaies and keepes them, that they ſinne not with full conſent of will. For they ſay when they ſin, *The euill which I hate, that doe I.* Thirdly, though in the ordinarie courſe of their liues they doe that which is good, yet by reaſon of this combate, they faile in the doing of it. Rom. 7. 18. *To will is preſent with me, but I finde no meanes to fulfill or accompliſh that which is good.* Euen as a ſicke man that is in recouery, for his affection, thinkes hee is able to walke a mile or twaine, and yet by reaſon of faintnes and weaknes, is ſcarce able to walke once or twice about his chamber: So the regenerate man, for affection, inclines to the beſt things, and yet by reaſon of the fleſh, failes in the doing of them.

Thus much of the combate, the vſe followes. Hence I gather, that concupiſcence or luſt after baptiſme, in the regenerate, is a ſinne. For the luſt of the ſpirit, is the thing that God requireth and approoueth: now the luſt of the fleſh is directly contrarie to it, as a defect or priuation thereof: and therefore the luſt of the fleſh is properly a ſinne, whether conſent of will go with it, or no.

Againe, hence it followes, that workes of the regenerate, are mixed workes, that is, good workes indeed, yet not perfectly good, but partly euill: for ſuch as the cauſe is, ſuch is the effect: now the minde and will of man, are the cauſe of his workes, and the minde is partly carnall, and partly ſpirituall: ſo alſo is the will: and therefore the workes that proceede from them, are partly ſpirituall, and in part carnall. Vpon this ground it followes, that all the works of regenerate men, are ſinfull, and in the rigour of iuſtice deſerue damnation. *Obiect.* Sinne is the tranſgreſſion of the law: good workes are no tranſgreſſion of the law: therfore good workes are no ſinnes. I anſwer to the *minor*. The tranſgreſſion of the law is two-folde; One, which is directly againſt the law, both for matter, and manner: the ſecond is, when that is done which the law requires, but not in that manner it ſhould be done. And thus good workes become ſinneful. The duty which the law requires, is done, but it is not done perfectly as it ought to bee done, by reaſon of the fleſh. Secondly, it is alleadged, that good workes are from the Spirit of God: and that nothing proceeding from the Spirit of God is ſinne. *Anſw.* Things proceeding from the Spirit of God alone, or from the Spirit immediately, are no ſinnes: now good workes proceed not only from the ſpirit, but alſo from the minde and will of man, as inſtruments of the ſpirit. And when an effect proceedes from ſundry cauſes that are ſubordinate, it takes vnto it the nature of the ſecond cauſe: hereupon workes are partly ſpirituall, and partly carnall, as the minde and will of the doer is. Thirdly, it is alleadged, that good workes pleaſe God: and that things pleaſing God, are no ſinnes. *Anſ.* They pleaſe God, becauſe the doer is in Chriſt, and ſo pleaſeth God. Againe, they pleaſe not God before, or without pardon; for they are accepted, becauſe God approoues his owne worke in vs, and pardons the defect thereof. Laſtly, ſome obiect on this maner. No ſinnes are to be done: good workes are ſinnes: therefore not to be done. *Anſ.* They are not ſimply ſins, but onely by accident. For as God commaunds them, they are good: and as godly men doe them, they are good in part. Now the reaſon holds onely thus: That which is ſin, ſo far forth as it is a ſin, or if it be ſimply a ſinne, is not to bee done. Now then vpon this doctrin it follows, that there is no iuſtification by works, nor no fulfilling of the law, for the time of this life.

Thirdly, hence it followes, that the grace of God for the time of this life, is mixed with his contrary, the corruption of the fleſh. This mixture the godly feele in themſelues to the great griefe of their harts. When they would beleeue, their mindes are oppreſſed with vnbeleefe. They ſee more ignorance in themſelues, then light of knowledge. There are a number amongſt vs, that ſay, they know as much as all the world can teach them, that they do perfectly beleeue in Chriſt, and euer did, that they loue God with all their hearts, and did neuer ſo much as doubt of the mercy of God. But theſe men are voide of the grace of God: they are like empty barrels that make a great ſound: they neuer knew what is meant by the combate of the fleſh and ſpirit.

Fourthly, we are here to be admoniſhed, in al duties of religion to vſe induſtry, & paines, by willing, ſtriuing, and endeauouring to the vttermoſt, to do that which we ought to doe. We muſt vſe *asking, ſeeking, knocking.* Mat. 7. 7. We muſt with *Paul* vſe *wraſtling in our praiers to God*, Rom. 15. 30. They that would haue knowledge in the booke of God, muſt doe more then heare a Sermon: they muſt ſtriue againſt their ignorance, and blindnes, and laboriouſly exerciſe their ſenſes in the diſcerning of good and euill. They that would beleeue, muſt ſtriue againſt their naturall vnbeleefe, and endeauour to beleeue. *Bleſſed* (ſaith Salomon, Prou. 28.) *is the man that feares himſelfe,* or *inures himſelfe to feare.* *Paul* ſaith of himſelfe, that *hee laboured and tooke paines to keepe a good conſcience*, Act. 24. 16.

Laſtly, by reaſon of this combate, wee are put in minde to vſe ſobrietie, and watchfulneſſe ouer our owne corruptions, with much

and

A and inſtant prayer, leſt we fall into temptation, Matth. 26. 41. We ſhould practiſe theſe more then wee doe: for beſide the enemies without, we haue an enemy within that ſeekes our perdition.

18 *And if ye bee lead by the ſpirit, ye are not vnder the law.*

In the 13. verſe *Paul* propounds a maine rule of good life, *Giue no occaſion to the fleſh*: and for the better keeping of this, hee giues a ſecond rule, verſ. 16. *Walke in the ſpirit.* Of this ſecond rule, he giues two reaſons. The firſt is taken from the contrariety of the fleſh and the ſpirit, v. 17. The ſecond is in theſe words: *They that walke according to the ſpirit, are freede from the curſe of the law.*

B In theſe words, *Paul* ſets down three things. The firſt is the office of the ſpirit, which is, firſt of all, to regenerate & renew all the powers of the ſoule; and ſecondly, to guide and conduct them that are regenerate, Pſal. 143. 10. In this guidance or conduction, there are foure actions of the ſpirit. The firſt is, *Preſeruation*, whereby the holy Ghoſt maintaines the gifts of regeneration in them that are regenerate. The ſecond is, *Cooperation*, whereby the will of God as the firſt cauſe, workes together with the regenerate will of man, as the ſecond cauſe. And without this cooperation mans will brings forth no good action: no more then the tree which is apt to bring forth fruite, yeelds fruit indeede, till it

C haue the preſence and cooperation of the Sunne, & that in the ſeaſon of the yeare. The third, is *Direction*, whereby Gods Spirit ordereth and eſtabliſheth the minde, will, and affections, in good duties, 2. Theſ. 3. 5. The laſt, is *Excitation*, whereby the ſpirit ſtirres and ſtill mooues the will & mind, after they are regenerate: becauſe for the time of this life, the grace of God is hindered and oppreſſed by the fleſh. Hereupon after regeneration, there muſt ſtill be new *inclining*, Pſal. 119. 36. new *drawing*, Cant. 1. 3. new *working* of the will and the deede, Phil. 2. 13.

Hence it followes, that beſide the antecedent, and firſt grace, there is neceſſary a ſubſequent, or ſecond grace. For we doe not that

D good which we can doe, vnleſſe God by a ſecond grace make vs doe it, as hee made vs able to doe it by the firſt grace.

The ſecond thing is, the office of all true beleeuers: and that is, to reſigne themſelues in ſubiection to the worke of Gods Spirit. Now Gods Spirit workes in and by the word of God. And hereupon this ſubiection hath two parts. The firſt is, to make triall, inquiry, & examination, what is the good wil of God, in euery thing, Rom. 12. 2. Thus did *Dauid*, Pſal. 119. 49. *I am thine, ſaue me, for I ſeeke thy commandements.* The ſecond part is, to denie our ſelues, and to conforme our mindes, conſciences, wils, affections, in all things, to the fore-ſaid will of God, Rom. 12. verſ. 2. Let all ſuch as deſire to be ſpirituall, remember and make conſcience to practiſe this.

The third is, the Priuiledge of beleeuers, in the laſt words, *Ye are not vnder the law.* Vnderſtand this, in reſpect of the curſe and condemnation of the law: for otherwiſe we are all vnder the law, as it is the rule of good life. The priuiledge then is, that God doth not impute the defects of obedience to ſuch as truly beleeue & repent, but hee accepts their imperfect obedience, as perfect & abſolute. This ſerues to comfort them that greeue, becauſe they feele the want of ſanctification in themſelues. For if they can and doe will that which is good, & endeuour themſelues in the courſe of their liues according to their will, let them not feare ouermuch, when their obedience is defectiue: becauſe they are not vnder the rigour of the law: & therfore God accepts the will & endeauour to obey, for obedience. And the conſideration of Gods mercifull acceptation, muſt ſtirre vs vp to an earneſt care & conſcience of all good duties.

19 *Moreouer, the workes of the fleſh are manifeſt, which are, adultery, fornication, vncleannes, wantonnes.*

20 *Idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, ſeditions, hereſies.*

21 *Enuie, murthers, drunkenneſſe, gluttonie, and ſuch like: whereof I tell you before (as I alſo haue tolde you before) that they which doe ſuch things, ſhall not inherit the kingdome of God.*

Paul before deliuered this rule in generall tearmes, *Giue no occaſion to the fleſh*; and, *fulfill not the luſts of the fleſh.* Now hee proceedes further in way of declaration, to make a Catalogue or rehearſall of the particular works of the fleſh, which were in vſe, and knowne to the Galatians. And this he doth for waighty cauſe. For wee are full of blindneſſe, and ſee not our corruption: and we are full of hypocriſie, and therefore ready to eſteeme our ſelues ſpirituall, when wee are carnall. And therefore this Catalogue ſerues fitly as a table or glaſſe, to diſcouer the corruption of mans heart, by the fruits thereof.

After *Pauls* example, euery man ſhall doe well to make a Catalogue of the ſinnes of his whole life. By this meanes ſhall wee better know our ſelues, and take a manifeſt view of our ſinnefull condition.

In this Catalogue, I conſider three things: the condition of the workes of the fleſh: the kindes of them: and the puniſhment thereof. The condition is, that the workes of the fleſh are ſaid to be *manifeſt*, not only to God, but euen to men that haue the light of reaſon, & naturall conſcience. Hence it followes, that there is a matter ſufficient for the condemnation of them that neuer knew the Goſpel. For though the fleſh it ſelfe be ſecret and hidden, yet the workes of the fleſh are manifeſt to the naturall man. And this muſt further admoniſh vs, neuer to hide or excuſe our ſinnes, but freely to confeſſe them before God, & before men alſo, when need requires.

A Whether wee confeſſe them or no, they are manifeſt: and the ingenuous confeſſing or vncouering of thē, is the way to couer them, Pſal.32.1.4.

Touching the kinds or ſorts of the works of the fleſh, they are in number ſeauenteene: and I may reduce them to foure heads. The firſt ſort are againſt chaſtity, the ſecond againſt religion, the third againſt charity, the laſt againſt temperance.

The workes of the fleſh againſt chaſtity, are foure: and they are placed in the firſt ranke, for iuſt cauſe: for by them, men are brought to reprobate minds, Rom.1.28. and to be without ſenſe or feeling, Eph.4.19. and the body which ſhould be the temple of the holy Ghoſt, is made a ſtable and a ſtie for the diuell.

Deut.22.22,23,24.

Adultery] *it is the incontinency of perſons married, or of perſons whereof one at the leaſt is married, or betrothed.* I ſay betrothed: becauſe one and the ſame puniſhment is deſigned to married, and betrothed perſons: and therefore the ſinne is like in both.

If adultery, which is the breach of wedlocke, be a worke of the fleſh, then damnable is the decree of Pope Syricius, that mariage it ſelfe was the pollution of the fleſh. It may bee obiected, that young widowes by marrying *haue damnation, and breake the faith of baptiſme,* 1.Tim.5.12. *Anſ.* They are not ſaid to breake the faith of baptiſme, becauſe they marry: but becauſe they waxe wanton againſt Chriſt, and ſo marry: that is, caſt off the reines of obedience, by committing fornication, and then for to couer their offence, they marry. This I take to be the right ſenſe of that place.

Adulterie is named in the firſt place, and that for ſpeciall cauſe. For as it is a common, ſo is it alſo a great ſinne. For it is the breach of the couenant of marriage, made in the preſence of God, and vnto God: and therefore it is called *the couenant of God,* Prou.2.17. It is the puniſhment of idolatry, Rom.1.24. It is a ſinne greater then theft, Prou.6.30.32. The committers of this ſinne cut off themſelues from humane ſocietie, and become men of death, and women of death, according to Gods law. And it will neuer be well with humane ſociety, till adulterers be made fellons, their liues taken from them, and their goods confiſcate. Laſtly, this ſinne bringeth the ruine of the families of adulterous perſons: and it ſets a fire in them that burnes to deſtruction.

Fornication] *it is the incontinencie of ſingle perſons.* Marke how it is made a manifeſt worke of the fleſh. Hence it followes, that *fornication* is no light matter, or a thing indifferent, as ſome haue taught. It may be obiected, that it is numbred among things indifferent, Act.15.29. for with ſtrangled, and blood, is ioyned *fornication.* *Anſwer.* The Gentiles indeede eſteemed it as a thing indifferent: and hereupon it may bee, it is ioyned with things indifferent. But the iudgement of the Church was otherwiſe: and this opinion of the Gentiles is confuted by *Paul,* 1.Cor.6. Againe, it may be obiected, that the Lord commanded the Prophet *Oſe* to take vnto him an harlot, Oſe 1.2. *Anſ.* It was done in type or figure: and then the wordes of the Lord carrie this ſenſe, *Take vnto thee a wife of fornications,* that is, prophecy and publiſh, that thou art like one that takes a wife of fornication. Againe, if the thing were done indeede, yet did not the Prophet take an harlot, to liue in fornication with her, but at Gods commandement, to liue with her according to Gods ordinance, namely, in marriage.

B Againe, hence I gather, that there is no warrant for the tolleration of fornication. For it is a foule and manifeſt worke of the fleſh. Magiſtrates may *not doe euill, that good may come thereof,* Rom.3.8. Whoſoeuer doth euill, muſt feare: becauſe the Magiſtrate beares the ſword to puniſh, Rom.13.4. And the commandement of God was, that *there muſt be no whore in Iſrael,* Deut.23. Therefore the permiſſion of the Stewes in Rome is without warrant: and the rather, becauſe there the prohibition of marriage (in ſundry orders of men) beares ſway.

Vncleanneſſe] the incontinencie againſt nature, as inceſt, the ſinne of Sodome, and ſuch like. Marke, where theſe ſinnes were C knowne, there they are named particularly by *Paul,* as among the Romanes, Rom.1.27.28. and to the Corinthians, 1.Cor.6.9,10. but where they were not knowne, as in Galatia, there they are onely mentioned generally, leſt by the naming of them, he ſhould after a ſort teach them.

Wantonneſſe] that is, the open profeſſion and oſtentation of incontinency: by vnchaſt words, wanton geſtures, and wanton apparel, Hence it appeares, that wee are to deteſt all ſignes of incontinency: and that we are to be chaſt not only in deed, but alſo in our words, geſtures, and behauiours.

D The puniſhment of theſe ſinnes is in verſe 21. in theſe words, *They which doe theſe things, ſhal not inherit the kingdome of God.* And it muſt be remembred, that this threat or curſe muſt be applied to euery one of theſe ſinnes particularly.

The vſe. There are a number of men that liue ſecretly in theſe ſinnes, adultery, fornication, &c. And becauſe they profeſſe Chriſtian religion, and ſometime come to the Church, and to the Lords table, they thinke all is well, and they ſuppoſe there is no danger. Thus *make they a couenant with hell and death,* Iſa.28. But they deceiue themſelues: for God is vnchangeable, and all his threats ſhall bee accompliſhed. And no adulterer, no fornicatour, no vncleane perſon ſhall enter into the kingdome of God, whatſoeuer men ſuppoſe or dreame.

Secondly, by the conſideration of this threat, wee are admoniſhed to flie adulterie, A fornication, wantonneſſe, &c. They ſay, theſe are but trickes of youth. Belike then it is but a tricke, to loſe the kingdome of heauen. *Salomon* ſaith, *Bleſſed is the man that feareth, or causeth himſelfe to feare.* Prou. 28. 14. now that ſhall bee done, when wee terrifie our ſelues from theſe offences by ſetting Gods iudgements before vs.

Laſtly, ſome man may ſay, what ſhall they doe that are ouertaken with theſe ſinnes, if the doers thereof cannot enter into the kingdome of God? *Anſ.* Their caſe is dangerous: and there is but one way to helpe them in the world: and that is to ceaſe from adultery, fornication, B vncleannes, wantonnes, and to doe the contrary. Pſal. 34. 14. And this will do the deed: for the promiſe of God is, *He that confeſſeth his ſinnes, and forſaketh them, ſhall haue mercie.* Prou. 28. 14. And this promiſe of God is not contrarie to his threat. For ſo long as men are doers of theſe ſinnes, or any one of them, they are out of Gods kingdome: and when they ceaſe to be doers of them, and cōtrariwiſe exerciſe themſelues in the works of chaſtitie, poſſeſſing their veſſels, that is, their bodies, in ſanctification & honour, the caſe is altered, and they muſt no more bee reputed doers of theſe ſinnes. For God accepts men not as they haue bin, but as they are.

In that theſe foure ſinnes, *Adulterie, fornication,* &c. are *manifeſt workes of the fleſh,* we are C taught three things. The firſt is, that we muſt ſtocke vp the roote of theſe ſins, that is, mortifie the paſſion of concupiſcence, Col. 3. 5. 1. Theſſ. 4. 5. which is nothing els but an inordinate inclination to theſe vices. And it is mortified in vs, if wee learne to feare God in his word, & in the commandement that forbids adultery. For the feare of God cleanſeth both heart and life. *Ioſeph* tempted by his Miſtris to folly, by this meanes eſchewed the offence, ſaying, *Shall I doe this, and ſinne againſt God?* Further, it muſt be remembred, that without holineſſe, no man can ſee God, or haue fellowſhip with him. Heb. 12. 14. And while the luſt of concupiſcence beares the D ſway, there is no holineſſe: and therefore no fellowſhip with God.

The ſecond rule is, that all occaſions of theſe ſinnes muſt be cut off, two ſpecially, *Idleneſſe,* and the *pampering of the bodie.* For Idlenes, conſider *David,* who when he was out of ciuell warres, and free from baniſhment, at peace in his owne houſe, his wandring affection carried him to commit adulterie. And the Iſraelites when they were ſtored & pampered with all the bleſſings of God, gaue themſelues to the committing of theſe offences. Ier. 5. 7. 1. Cor. 10. 7. and the people of Sodom and Gomorrha, Ezech. 16. 49.

2. Sam. 11.

The third rule is, that all ſignes of theſe vices muſt be auoided and deteſted, that is, any ſpeech or action, that may ſignifie or giue ſuſpition of an incontinent diſpoſition, as light talke, wanton behauiour, curiouſneſſe and exceſſe in trimming of the body, ſuſpected companie, or companie that may in likelihood be ſuſpected. For it is Gods will, that not onely the vice it ſelfe, but alſo the appearance of euery vice ſhould be auoided. 1. Theſſ. 5. 22.

Idolatry] The ſecond ſort of ſinnes follow, which are againſt godlineſſe: and they are three, *Idolatry, Witchcraft, Hereſie. Idolatrie* is the worſhip of Idol-gods. An Idol is taken two waies. Firſt of all, a fiction, or a thing meerely deuiſed, is an Idol: againe, when we conceiue a thing that is, otherwiſe then it is, it is an Idol. So likewiſe Idolatrie is twofold. One is, whē ſome thing that is not God, is ſet vp in the roome of God: & that is done three waies. One is, when the godhead is aſcribed to a creature, as when it was ſaid to *Herod, The voice of a God, & not of a man.* The ſecōd is, whē any property of the godhead is aſcribed to the creature. The third is, when the affections of our hearts are giuen to the creature. Thus couetouſnes is called Idolatry, Col. 3. 5. becauſe it makes men put their affiance in riches.

Act. 12. 22.

The ſecond kind of *Idolatry,* is to worſhip the true God with deuiſed worſhip, as namely with, in, and at images, ſet vp to the honour of God. This *Idolatrie* is forbidden in the ſecond commaundement, as *Moſes* hath expounded the law, Deut. 4. 16. *Thou ſaweſt no image in the day I appeared in Mount Sinai: therefore thou ſhalt make no image, namely of God.* It is alleadged, that the commaundement onely forbids the making of the images of falſe gods. I anſwer, and of the true God alſo. *Aarons* calfe was an image of the true God. Exo. 32. 5. And it muſt be obſerued, that *Iehu* deſtroied the Idols of Baal, 2. King. 10. 26. and withall remained ſtill in the ſinne of *Ieroboam,* v. 31. which was to worſhip the calues in Dan and Bethel, which were images of Iehoua. And for this he is diſcommended.

The vſe. By this we ſee that the Romiſh religion is a carnall religion: for it teacheth Idolatrie foure waies. Firſt, it inioyneth men to giue to *the Conſecrated Hoſt* the name and honour of God. And thus they ſet vp vnto themſelues a breaden god made with mans hand. An Idol, as abominable as euer was among the Gentiles. Secondly, it teacheth men to inuocate Angels, and Saints departed: and thereby it giues vnto them the ſearching of the heart, the hearing and helping of all men, at all times, and places, according to their ſeuerall neceſſities: and theſe things are the properties of the godhead: and therefore, whether they call this inuocation, *Latria,* or *Doulia,* it matters not: it is flatte idolatrie, becauſe the honour of God is giuen to the creature. Thirdly, it teacheth that we may put confidence in workes, ſo it bee done in ſobriety. Laſtly, it adoreth God, in, at, and before Images: and ſo it bindes the preſence, grace, & operation of God to them, without his word. Papiſts alleadge for themſelues, that they intend to worſhip none in images but the true God. I anſwer, it is nothing that they ſay. Not mans intention, but Gods will makes Gods worſhippe. Let them ſhew Gods will, if they can. If they cannot, then they muſt know that it is but an Idol-god which they worſhip. For there is no ſuch God in nature that will bee worſhipped in images, but an Idoll of their owne braines. They alleadge againe, that God may as well be worſhipped in Images, as a Prince in the chaire of Eſtate. I anſwer, the reaſon is not like. The worſhip of Images is religious, the reuerence to the chaire of Eſtate, is meerely ciuill, and in ciuill reſpect, and according to the Princes will, and ſo is not the bowing to Images according to Gods will. Let them prooue it if they can. That God was worſhipped before the Arke, we approoue of it. For it was his word and will. Let vs heare the like word for Images of God & Chriſt, and then we are ready to reuoke the charge of idolatry.

Againe, by this we ſee that many of vs are very carnall. For though wee deteſt *outward Idolatry* yet the *inward Idolatry* of the heart abounds among vs. For looke where the heart is, there is the God. Now the hearts of men are vpon the world, and vpon the riches, and pleaſures thereof. For them we take the moſt care, and in them we place our chiefe delight, whereas God in Chriſt ſhould haue all the affections of our hearts.

Witchcraft] The word φαρμακεία properly ſignifies, *poiſoning*, but here it is fitly tranſlated, *witchcraft*: becauſe all poiſoning is comprehended vnder murther which followeth. And the Magitians of Egypt, Exod. 7. are called φαρμακοὶ, in the tranſlation of the Seauentie, as alſo the wiſe men, Dan. 2. Now if they had bin but poiſoners, they had not bin fit for *Pharaohs* and *Nabuchadnezzars* turne, neither would they haue deſired their preſence and helpe.

Witchcraft ſignifies all curious arts, wrought by the operation of the diuell. For the better conceiuing of it, I will conſider two things. *The ground* thereof, and *the kindes* of witchcraft.

The ground is a League or Compact with the diuell. It is twofold; an *Expreſſe* or *open league*, and *a ſecret league*. *The open league* is, when men inuocate the diuell in expreſſe words, or otherwiſe make any manifeſt couenant with him. *The ſecret league* is, when men vſe meanes, which they know haue no force, but by the operation of the diuell. And the very vſing of ſuch meanes in earneſt, is an implicit couenanting with the diuell. If by true faith, wee make a couenant with God; then a falſe faith, in the vſe of Satanicall ceremonies, makes a couenant with the diuell. And without this, there is no practiſe of witchcraft.

A There are three kinds of witchcraft. The firſt is, *Superſtitious diuination*, which ſerues to tell men their fortunes, or to reueale ſecrets by the flying of fowles, by the intralles of beaſts, by the obſeruation of ſtarres, by conſulting with familiar ſpirits, & ſuch like. Deut. 18. 11. The ſecond is, *iuggling*, which is to worke wonders, or feates, beyond the order of nature, as did the Magitians of Egypt. The third, is *charming* or *inchanting*; which is by the pronouncing of words, to procure ſpeedy hurt, or ſpeedie helpe.

The vſe. By this we ſee that we are a carnall people. For in the time of diſtreſſe vpon extremitie, figure-caſting, and charming, are ouermuch vſed. And yet both of them are B full of ſuperſtition, and folly. For the reuealing of things to come is Gods: & the ſtarres are vniuerſall cauſes, working vpon all things alike: and therefore it is not poſſible by them to foretell euents that are contingent, or caſuall. And words haue no force in them but to ſignifie. And therefore when they are applied to cure diſeaſes, they are abuſed to a wrong end, and their operation is from the diuell. And for this cauſe they are to be auoided of Chriſtian people. It may be ſaid, how may we diſcerne of charmes, that we may the better auoide them? *Anſw.* Keepe this Rule in memorie alwaies. Such obſeruations, of whoſe force and efficacie, there is no reaſon or cauſe either in the thing done, or in the C inſtitution of God, haue their operation and efficacie, from ſome compact and ſocietie with the diuell. As for example: ſcratching of the ſuſpected witch, is ſaid to be a meanes to cure witchcraft: but indeed it is a charme, and a practiſe of witchcraft. For it hath no ſuch force from the Inſtitution of God, becauſe it is againſt the ſixt commaundement: and no naturall reaſon can be rendred, why drawing of blood, ſhould cure witchcraft. The action therefore is a ſacrifice to the diuell: and in way of recompence, the cure is done by him.

It may be ſaid, what ſhould wee doe in D diſtreſſe, if ſuch helpes may not be vſed? *Anſw.* We are to vſe approoued & ordinary means: and for the reſt, namely the euent, to leaue it vnto God, liuing by faith, & caſting our care on God, and quieting our hearts in his will, whatſoeuer comes to paſſe. It is a want of faith thus *to make haſt* for deliuerie before the appointed time. And whereas it is thought that ſome perſons haue a gift of God, by words preſently to cure any diſeaſe, whereupon they are called *wiſe* or *cunning men* and *women*, it is falſe: it is no gift of God, but rather a curſe, that leaues them to be deluded by the diuell, who is the worker of theſe cures, when Satanicall and ſuperſtitious meanes, and that in a falſe faith, are vſed.

For the better conceiuing of the ſinne, it may be demanded what is a witch? *Anſw. One that wittingly, and willingly, vſeth the aſſiſtance* *of the diuell himſelfe for the reuealing of ſecrets, for the working of ſome miſchiefe, or for the effecting of ſome ſtrange cure.* I ſay *wittingly*, to put a difference betweene witches, and ſome ſuperſtitious perſons: who vſe charming, and by it do many cures, perſwading themſelues, that the words which they vſe, haue force in them, or that God hath giuen them a gift, to doe ſtrange things. Such people in a naturall honeſtie, deteſt all knowne ſocietie with the diuel; in that reſpect they are not the witches which the Scripture adiudgeth to death, yet are they at the next dore to them: and therefore they are to bee admoniſhed by Magiſtrates and Miniſters to relinquiſh their ſuperſtitious practiſes, and that vpon a double ground. I. Nothing hath efficacie but by the Ordinance of God. And this efficacie was either put into the thing in the creation, or ſince by ſome new Inſtitution in the word. And the efficacie of things that comes by any other meanes, is by Sataniˈcall operation. II. Charmes, inchantments, and ſpels whatſoeuer, haue no force, vnleſſe we beleeue that they can doe vs good. Now this faith is a falſe faith, and the ſeruice of the diuell. For wee muſt beleeue nothing, doe nothing, without, or againſt the word of God. If theſe two rules bee obſerued, not onely charming, but all witchcraft ſhall be baniſhed out of the world.

Againe, it may be demanded, what are the ſignes that ſerue to diſcouer a witch? *Anſw.* This diſcouerie is very hard. For witches doe their feates in cloſe manner, not onely by foule and open curſing, but alſo by faire ſpeaking, and by praiſing of things. And hereupon we haue a faſhion in England, when we praiſe any thing, withall to bleſſe it, (as to ſay, *It is a goodly childe, God ſaue it*) that our ſpeech may not be ſuſpected of witchcraft. Neuertheleſſe, there are fiue ſpeciall thing that ſerue to diſcouer a witch. One is, the free confeſſion of the accuſed, or ſuſpected witch. The ſecond is, the confeſſiõ of the aſſociates of the witch. The third is, Inuocation of the diuell. For that is to renounce baptiſme, and to make a league with the diuell. The fourth is, Euidence, that the partie hath intertained a familiar ſpirit, in the forme or likeneſſe of ſome viſible creature. The fifth is, Euidence of any action or actions, that neceſſarily preſuppoſe a league made with the diuell. As for example: if the partie ſhew a mans face in a glaſſe: though he profeſſe angelicall holineſſe, he is in league with the diuell, by whoſe meanes the feate is wrought.

There are beſides theſe, other ſignes, but they are either falſe, or vncerten. A man is ſicke, hee ſuſpects that he is bewitched: hee takes it on his death that ſuch a party hath bewitched him. All this is nothing, but the ſuſpition of one man, & therefore no proofe. Likewiſe the teſtimonie of ſome wizzard, is but the teſtimonie of one, and it is the diuels teſtimonie, and therefore not to be receiued.

A Againe, neighbours fall out; threatnings are vſed in anger: afterward, the partie threatned, is either ſicke, or he dies; hereupon the partie that vſed threatning wordes, is accuſed of witchcraft. And this is the common courſe. But great circumſpection muſt bee vſed, for ſickneſſe and death, may ariſe of many other cauſes. *Laſtly*, markes in the bodies of men and women, are vncerten ſignes of witches. All this I note the rather: becauſe if a iudgement befal a man in his family, preſently (according to the common faſhion) he ſaith hee is hurt by euill tongues, & challengeth ſome one or other, of witchcraft: whereas his owne ignorance, vnbeleefe, contempt of Gods B word, and Sacraments, &c. are the onely witches that hurt him, and pull downe Gods iudgements vpon him.

Hereſies] The word hereſie generally ſignifies any opinion, either good or bad. More ſpecially, it ſignifies any errour in religion. Thus Eccleſiaſticall writers take it. For they condemne for heretickes ſuch as erred in ſmaller points, holding the foundation, as *Vigilantius*, *Nouatus*, &c. And the very Opinion that there are *Antipodes*, was condemned for hereſie, though it bee a matter of ſmall moment. Yet moſt properly, Hereſie may bee thus defined: *It is an errour in the foundation of Chriſtian religion, taught and defended with obſtinacie.* Thus *Paul* ſaith, Tit. 3. 11. that *an he-* C *retike is peruerted*, that is, put beſide the foundation: and *condemned of himſelfe* in his ſinne, that is to ſay, he erres obſtinatly euen againſt his owne conſcience.

I ſay that hereſie is *an errour in religion*, to put a difference betweene an errour in Diuinitie, and an errour in Philoſophie, which is not tearmed hereſie: and againe, to put difference betweene ſchiſme, and hereſie: for hereſie is in doctrine, ſchiſme in manners, order, regiment. Againe, I ſay hereſie is an errour, *in the foundation of religion*, to diſtinguiſh it from errours that are in ſmaller points of Diuinitie. Some teach that *Abraham* was borne the 70. of Terah, ſome the 130. of Terah. Both cannot be true: yet neither of them are here- D ſie. Some teach that *Daniels* weekes beginne ſtraight after the returne out of captiuitie: others teach that they muſt begin 80. yeares after: both cannot be true: yet neither opinion is hereſie. So there are ſundry opinions touching *Ophir*, *Tarſhiſh*, (to which *Ionah* fled) and *Decapolis* in the Goſpell: and all cannot be true: yet they are not hereſies, becauſe they concerne onely times, and places, and other circumſtances of the Bible. *Laſtly*, I ſay that hereſie is *maintained with obſtinacie*, to diſtinguiſh hereſie, and a ſingle error. For there are three things in hereſie, *an errour* in the maine doctrine, *conuiction* of the partie touching his errour, and *obſtinacie* after conuiction.

The vſe. In that hereſie, an errour in the minde or vnderſtanding, is made a worke of the fleſh: hence it followes, that the word *fleſh*, ſignifies more then *ſenſualitie*: namely, the corruption of the higher powers, euen of the minde and conſcience: though Papiſts teach otherwiſe.

Againe, if hereſie be a worke of the fleſh, our dutie is, to deteſt & eſchew hereſies. And that wee may for euer preſerue our ſelues from them, three rules muſt be obſerued.

I. We muſt propound vnto our ſelues the right Principles of religion. For as euery Arte hath his confeſſed principles, ſo hath Diuinitie: The head and chiefe Principle whereof, is this; *All Scripture of the Prophets, and Apoſtles, is giuen by inſpiration of God.* This is the foundation of all true faith: here is the higheſt ſtay and ſtoppe. This principle is the demonſtration of all doctrines, and concluſions: and it hath no principle aboue it ſelfe, whereby it is to bee confirmed. As for humane reaſon, it is no principle of religion. For it is imperfect and erronious, and ſerues onely to make men without excuſe. Indeede in the minde of man, there are certaine naturall concluſions, that there is a God, and that he is to be worſhipped, &c. but the certenty of theſe is, in the written word. We can by reaſon diſpute of the creation of the world, but a full certenty we haue not by reaſon, but by faith in the word. Heb. 11.3. Againe, the Papiſt makes the authoritie of the Church a principle. For that is the firſt ground which they lay downe, that wee muſt captiuate our ſenſes, to the authoritie of the Church. But this is no principle in religion. For we cannot imagine a Church without faith: and faith cannot be without the word of God. It may be ſaid, that Scripture is the ſenſe of the written word: and this ſenſe muſt bee from the Church. *Anſw.* Scripture it ſelfe is both *the gloſſe*, and *the text*. Scripture is the beſt interpreter of it ſelfe. And the ſenſe which is agreeable to the words of the text, to the ſcope of the place, to other circumſtances, and to the analogie of faith, in the plainer places of Scripture, is the proper and infallible ſenſe of Scripture. Thus fetching the ſenſe of Scripture from it ſelfe, wee ſhall keepe our ſelues within the limits of Scripture, and in the matter of our ſaluation haue certenty of faith, which we ſhall neuer haue, if we liſten to reaſon, tradition, and the authority of men.

II. Reade the Scriptures: and be a doer of them in the exerciſes of inuocation, faith, repentance, then ſhalt thou neuer be a heretike. It is Gods promiſe, Ioh. 7. 17. *If ye will obey, ye ſhall know whether my doctrine be of God or no.* Pſal. 25 14. *The ſecret of the Lord is reuealed to them that feare him.* Marke them that make apoſtaſie, and become Papiſts: they are ſuch as neuer had a minde to loue and obey the religion, in which they haue beene baptized, and brought vp.

III. Col. 2. 8. *Let no man ſpoile you through Philoſophie. Paul* doth not condemne the Philoſophy of the Gentiles, but he puts a caueat, that it be vſed with circumſpection, as Merchants vſe the ſea, to wit, in eſchewing rockes, and ſands, and pirats. So ſtudents may vſe the Philoſophie of the Gentiles, but they muſt take heed, leſt their minds be corrupted with the errours thereof, which are to be conſidered. Natural Philoſophie giues too much to nature, or to ſecond cauſes; and too litle to God. It puts downe principles flatte againſt the word, as the eternity of the world, and the mortalitie of the ſoule. Moral Philoſophie, placeth happineſſe in ciuill vertue out of Chriſt: it teacheth, that vertue is a meane or mediocritie of affection, whereas in true vertue there is not onely a reſtraint or moderation of affections, but alſo the renouation of them by regeneration. It teacheth that Vrbanity in ieſting and frumping, is a vertue: *Paul* ſaith no, Eph. 5. 4. It teacheth that Magnanimitie, whereby a man thinkes himſelfe worthie of great honour, is a vertue: but it is contrarie to Chriſtian humility, Pſal. 131. 1, 2. Laſtly, it teacheth that man hath a freedome of will in good actions: which doctrine applied by the Schoolemen to matters of religion, is falſe and erronious.

The third head of ſinnes are ſuch as are againſt *Charitie*, & they are in number eight.

The firſt, is *Enmitie*: of it I conſider three things. The firſt is, whether it be a ſinne, or no? for ſomewhat may bee obiected to the contrarie.

Obiect. I. Pſal. 139. 21. *Doe not I hate them that hate thee? Anſ. David* here ſpeakes of the hatred, whereby he hated Gods enemies, not in reſpect of their perſons, but in reſpect of their ſinnes, whereby they were enemies of God. And this hatred is commendable, and not here to be vnderſtood.

Obiect. II. Luk. 14. 26. *Hee that will be a diſciple of Chriſt, muſt hate father, and mother, and his owne ſoule. Anſw.* This hatred is not ſimply commanded, but only in a certaine reſpect, namely, as father, and mother, and a mans owne ſoule, are in compariſon oppoſed to God, and Chriſt, in regard of whom they are vtterly to be deſpiſed.

Obiect. III. Rom. 9. 13. *God choſe* Iacob, *and hated* Eſau: and we muſt bee like vnto God. *Anſ.* We are to be like vnto God in holineſſe, and the duties thereof, and not in the ſoueraignty and Lordſhippe ouer the creatures, whereby he either loues or hates them.

Obiect. IV. It is the vniuerſall nature of all creatures to flie their contrarie: therefore men may hate their enemies. *Anſw.* Man and man are not contrarie in nature, or naturall properties, but are all one fleſh: the contrarietie that is, is by reaſon of the corruption of nature.

The ſecond point is, what is this *Enmitie*? *Anſw.* It is a peruerſe diſpoſition of minde, whereby men remember iniuries, diſcourteſies, and vnkindneſſes, and carrie about them a purpoſe, and deſire, to requite like for like, when time, and place ſhall ſerue. Thus did *Eſau* hate *Iacob*, Gen.27.41. and *Abſolom* his brother *Ammon*, 2.Sam.13.

The third point, where is this *Enmitie? Anſ.* Euery where among vs. For we daily ſee perſon diuided againſt perſon, familie, againſt family, and Corporation againſt Corporation. This ſhewes that we are carnall: and that Gods kingdome takes no place among vs as it ſhould. For in it the lambe and the wolfe quietly dwell together. Iſa.11. The remedy of this Enmitie is, That all be of one minde, deſire, and affection, in the receiuing and furthering of the Goſpel of Chriſt, 1.Cor.1.11. If in the maine point there bee a concord, in leſſer matters the agreement will be eaſie.

Debate] It is a contention in words, whereby men ſtriue, who ſhall ſhew moſt courage, who ſhall get the victorie, and who ſhall carry away the laſt word, no reſpect had of equitie, or truth. In this reſpect, *crying*, or *lifting vp the voice*, in reaſoning, is condemned, Eph.4.31.

Emulation] There is *a good emulation*, and that is when men ſtriue to bee like to them that excell in vertue, or to goe beyond them. And it is commanded by the holy Ghoſt, 1.Cor.14.12. and it were to bee wiſhed that it were more common then it is. Beſide this, there is *a carnall emulation*, whereby men that excell in any thing, grieue that any ſhould be equall to them, or goe beyond them.

The vſe. If to grieue at another mans excellency, be a worke of the fleſh, then it is our duty to reioyce in the excellencie of others. Thus did *Moſes when Eldad and Medad prophecied*. Numb.11.29. And *Iohn* the Baptiſt, *when Chriſt increaſed, and he decreaſed*. Ioh.3.29,30. And *Paul* gaue thankes as well for the graces beſtowed on the Churches, as for gifts beſtowed on himſelfe.

Anger] Of it I conſider three points. The firſt is, whether there bee any lawfull anger? *Anſw.* Yea: Chriſt (in whom was no ſinne) was angry. Mark.3.5. When there is a iuſt cauſe of anger, then is anger iuſt. When there is a manifeſt offence of God, there is a iuſt cauſe of anger: therefore anger is then iuſt.

The ſecond is, when is anger a ſinne? *Anſw.* When men are haſtie to be angrie. Eccleſ.7.11. and are offended at euery thing that goes againſt their mindes. Or againe, hauing a iuſt cauſe to be angrie, yet they keepe no meaſure in their anger.

The third point, is the Remedie. And that is here ſet downe. Haſtineſſe is a worke of the fleſh, or of corrupt nature, and it barres men from the kingdome of heauen: and therefore it is to be auoided.

Contention] There are ſundrie kindes of lawfull contention, as contention with the enemie in iuſt warre: contention at the barre with an aduerſarie in a iuſt cauſe: contention in diſputation with an heretike: contention in Schoole-diſputation for exerciſe and trialls ſake.

A Contention is carnall, and ſinfull, in reſpect of matter, and manner. In matter, when men contend for things, for which they ſhould not contend, as the diſciples for Primacie. Luk.22. or when contention is without forgiuing, forbearing, or ſuffering; and that in trifling matters. 1.Cor.6.7. Contention likewiſe is faulty, in reſpect of maner, when men wilfully defend their owne priuate cauſes, no regard had, whether they bee right or wrong, true or falſe: and by this meanes they often oppugne truth, or iuſtice, or both. Of this kinde are the warres of the Rebell in Ireland: the warres of the Spanyard in the low Countries: and the ſuites of many quarrelſome and contentious perſons among vs.

B The vſe. *Doe nothing by contention*. Phil.2.2. And therefore wee muſt forgiue, put vp, as much as may be, and yeeld of our right.

Seditions] The originall word ſignifies ſuch diſſentions in which men ſeparate one from another: and that is done two waies, either by ſchiſme in the Church, or by faction in the Commonwealth. διχοστασίαι,

Queſt. Why are not wee ſchiſmatikes in England, Scotland, Germanie, conſidering we haue diſſented and ſeparated our ſelues, from the Church of Rome? *Anſ.* We indeed haue ſeparated our ſelues, but they of the Church of Rome are ſchiſmatikes: becauſe the cauſe of our ſeparation is in them: namely, their Idolatrie, and their manifold hereſies. C The caſe is the like: A man threatens death to his wife: hereupon ſhee ſeparates. Yet not ſhee, but he makes the ſeparation: becauſe the cauſe of ſeparation, and the fault, is in him.

For the auoiding of ſchiſme, and ſedition, remember two rules. I. So long as a church, or people, doe not ſeparate from Chriſt, we may not ſeparate from them. II. *Pro.24.21. Feare the King, and meddle not with them that varie*, that is, make alterations againſt the lawes of God, and the King. Indeed ſubiects may ſignifie what is good for the ſtate, and what is amiſſe: but to make any alteration in the ſtate, either ciuill, or eccleſiaſticall, belongs to the ſupreame Magiſtrate.

D *Enuie*] It is a compound of carnall griefe and hatred. For it makes men grieue and repine at the good things of others, and to hate the good things themſelues. Thus the high Prieſts of enuy hated Chriſt, and all his moſt excellent ſayings, and doings, *Matt.27.18.* At this day, they which haue any good things in them, are commonly condemned for hypocrites, and their Religion for hypocriſie. All this is but the cenſure of Enuie.

The vſe. That wee may depart from Enuy, we muſt loue them that feare God: and loue the gifts and graces of God whereſoeuer they be: euen in our enemies.

Murthers.] *Obiection 1.* A plant liues, a beaſt liues, and man liues: the cropping of

A plant, and the killing of a beaſt, is no ſinne: why is it then a ſinne to kill a man? *Anſw.* God hath giuen liberty for the two firſt, and hath reſtrained vs in the latter. Againe, the life of a plant is but the vigour in the iuyce, and the life of a beaſt is but the vigour in the bloud, *Gen.* 9.4. but the life of man is a ſpirit and ſpirituall ſubſtance. Thirdly, man is of the ſame fleſh with man, and ſo is neyther plant, nor beaſt.

Obiect. II. The Magiſtrate kils without ſinne. *Anſ.* The killing which is in the name of God, by publique reuenge, is not murther. And *Paul* only condemnes that killing, when men take the ſword, and vpon their owne wils ſlay and kill by priuate reuenge.

Obiect. III. Sampſon is ſaid to kill him-B ſelfe, *Iudges* 16, 30. and he ſinned not in ſo doing. *Anſwer. Sampſon* was a Iudge in Iſrael, and tooke publique reuenge of his enemies: and in this reuenge he hazarded his life, and loſt his life. Though he died in the execution, yet his intent was not to kill himſelfe, but onely to take reuenge. Secondly, his exāple is ſpeciall. For he was in his death a figure of Chriſt. The words, *Matth.* 2. *Hee ſhall be called a Nazarite*, are firſt ſpoken of *Sampſon*, & then applyed to Chriſt, in whom was verified that which *Sampſon* figured. For as *Sampſon* conquered his enemies more in his death, then in his life: euen ſo did Chriſt.

Obiect. IV. For the auoiding of ſome great C danger, or ſome great ſinne, as the deniall of Chriſt in perſecution, men may make away themſelues: ſo ſaid the Donatiſts. *Anſ.* Death is no remedy in this caſe, but faith in the promiſe of God: which is, that he will giue an iſſue in euery temptation, 1. Cor. 10.13.

The vſe. Seeing *murther* is a worke of the fleſh: our duty is by all meanes to preſerue both our own, and our neighbours liues. Life is a treaſure. For by it we haue time and libertie to glorifie God, to doe good to our neighbours, and to ſaue our owne ſoules.

The ſinnes of the fourth ſort, are againſt *temperance*: and they are two: *drunkenneſſe, gluttonie.* For the better conceiuing of the na-D ture of theſe ſinnes, we are firſt of all to conſider the right manner and meaſure of eating and drinking, of which I deliuer two rules. I. We may vſe meate and drinke, not onely for neceſſitie, but alſo for delight, Pſal. 104. 15. II. That meaſure of meate and drinke, which in our experience makes vs fit both in bodie and mind for the ſeruice of God, and for the duties of our callings, that meaſure (I ſay) is fit, conuenient, and lawfull. This is a confeſſed principle in the light of nature.

Drunkenneſſe then is, when men drinke, either in wine or ſtrong drinke, beyond this meaſure: ſo as there followes an intoxication of the powers of the ſoule. And in the ſin there are two things: exceſſiue drinking, & the diſtempering of the powers of the ſoule.

Gluttonie is, when men in eating, goe beyond the meaſure before preſcribed. This gluttonie, is that, which now a daies is called *reuelling, rioting, ſwaggering.* And it is fitly ioyned with drunkenneſſe. For there are men that vſe to drinke exceedingly, and will not be drunke: and for all this, they are not free from blame: becauſe they drinke out of meaſure. To be giuen to drinking, and to loue to ſit by the cuppe, when there is no drunkenneſſe, is a ſinne, 1. Tim. 3.3.

Theſe ſinnes are ſaid to be rife among vs. The manner of many is, to meete together, and to fill themſelues with wine or ſtrong drinke, while their ſkinnes will hold. Afterward they giue themſelues to dicing, carding, dauncing, ſinging of ribauld ſongs: and thus they paſſe the day, the night, the weeke, the yeare.

But we muſt be put in mind, to deteſt, and to flie theſe vices. Inducements to this dutie are many.

I. Gods commaundement, *Keepe not company with drunkards, and gluttonous perſons.* Pro. 23. 20. *Be not drunke with wine, in which is exceſſe,* Eph. 5.18.

II. The puniſhment of drunkenneſſe, is plague, peſtulence, famine, captiuitie, Iſa. 5. 11, 12, 13.

III. The example of the bruite beaſt, that in eating and drinking, keepes meaſure, and takes no more then will ſuffice nature. The horſe and the aſſe, may be ſchoolemaſters to many of vs.

IV. If we cannot forſake a cup of wine, or beere, which is not needfull for vs, we ſhal neuer be able to forſake wife & children, houſe and land, for Chriſts ſake. If we haue not the command of our ſelues in a trifle, we may neuer hope for it in waightie matters.

V. There are dangerous effects of drunkenneſſe. Firſt, it deſtroies the bodie. For it inflames the blood with an vnnaturall heate: & this vnnatural heate, ingenders vnnaturall thirſt, which ingenders immoderate drinking, whence comes dropſies, conſumptions, all cold diſeaſes, and death. Secondly, it hurts the minde: for the ſpirits of the heart and braine (beeing the immediate inſtruments of the ſoule) are by drinking diſtempered and inflamed: and hereupon ariſe wicked imaginations, and diſordered affections. And thus the diuell in the roome of Gods image, ſets vp his owne image: and makes the minde a ſhoppe of all wickedneſſe. Thirdly, the vile imaginations and affections that are in men when they are drunke, remaine ſtill in them when they are ſober: ſo as beeing ſober they are drunke in affection.

In fauour of drunkenneſſe, it is alleadged, that *Noahs* drunkenneſſe is remembred in Scripture, but no where condemned. *Anſw.* VVhile *Moſes* ſets downe the foule effects that followed *Noahs* drunkenneſſe, hee doth indeed condemne it. Secondly, his example is noted in Scripture: as a warning to all ages following. Thirdly, his ſinne may bee leſſened, though not excuſed, becauſe hee had no experience of wine.

Obiect. II. Ioſeph and his brethren, did drinke and *were drunke together*, Gen.43. verſe laſt. *Anſw.* The meaning of the text is, that they dranke liberally, or that they dranke of the beſt together. For the word (*ſhakar*) ſignifies not onely to be drunke in drinking, but alſo to drink liberally, or to drink of the beſt drinke, Hag.1.6.

Obiect. III. Learned Phyſitians, as *Raſis, Auicenna*, and others teach, that it is greatly for health, to bee drunke once or twice in a moneth. *Anſw.* As learned as they, teach the contrary. And we may not do any euill, or ſin againſt God, for any good to our ſelues.

Obiect. IV. It is ſaid to be neighbourhood and good fellowſhip. *Anſw.* It is drunken fellowſhip. The right fellowſhip is in the doctrine of the Apoſtles, prayer, Sacraments, and the workes of mercy.

Thus much of the workes of the fleſh. Now followes the puniſhment of them, of which I conſider three things. Firſt, a Premonition, in theſe words, *whereof I tell you before, as I alſo haue tolde you before.* Secondly, the deſignment of the puniſhment, in theſe words, *ſhall not inherit the kingdome of God.* Thirdly, the deſignment of the perſons, in theſe words, *They which do ſuch things.*

In the premonition, is ſet downe the office of al miniſters: and that is, often to forewarne the people of the future iudgements of God for their ſinnes, Mich.3.8. Iſa.58.1. And this may eaſily be done. For they may know the ſinnes of men by experience, and the iudgements of God due to euery ſinne, they may finde in the word of God.

Againe, all people are warned by this, often to meditate of the future iudgements of God. Thus did *Dauid*, Pſalme 119.120. and *Paul*, who knowing the terrour of the Lord, was mooued to doe his duty, 2. Corin.5.11. The olde world neuer ſo much as dreamed of Gods iudgements, before they came vpon them, and ſo they periſhed, Mat.24.39.

The puniſhment of theſe ſinnes is, *not to inherit Gods kingdome.* Gods kingdome ſometime ſignifies the regiment of God, whereby he rules all things, in heauen & earth. More ſpecially, it ſignifies a ſtate or condition in heauen, whereby God and Chriſt is al things to all the Elect, 1.Cor.15.28. And thus it is taken in this place. And an entrance or beginning to this happy eſtate, is in this life, when men in their conſciences and liues are ruled by Gods Word, and Spirit. It muſt here further bee obſerued, that not to inioy the kingdome of God, is to be in torment, in hell: becauſe there are no more but two eſtates after this life: and therefore to bee out of heauen, is to be in hell.

The vſe. I. This muſt teach vs aboue all things to ſeeke Gods kingdome, and to eſta-

A bliſh it in our hearts: and that we ſhall doe, if we know the will of God, and yeeld ſubiection to it, in the duties of repentance, faith, new obedience.

II. The kingdome of God comes by inheritance: therfore there is no merit of good workes.

The perſons which are puniſhed, are ſuch as are doers and practiſers of the workes of the fleſh. Marke the words, not ſuch as haue bin doers, but ſuch as are doers. The word ſignifies a preſent and a continued act of doing amiſſe.

The vſe. Here is the difference betweene the godly man, and the vngodly. The godly man fals into the workes of the fleſh, and be-
B ing admoniſhed thereof, hee repents and recouers himſelfe, he doth not ſtand in the way of ſinners, though ſometime he enter into it, Pſal.1.1. The vngodly man, when he fals, lies ſtill in his ſinne, and heapes ſinne vpon ſinne, and makes a practiſe of euill.

I. *Warning.* They which are priuie to themſelues of any of the former workes of the fleſh, muſt bewaile their offences, and vtterly forſake them. For if we be found doers of any one work of the fleſh, there is no hope of ſaluation.

II. *Warning.* They which haue turned vnto God from the workes of the fleſh muſt be conſtant, and take heede of going backe, leſt they loſe the the kingdome of God.

C 22 *But the fruit of the Spirit, is loue, ioy, peace, long-ſuffering, gentleneſſe, goodneſſe, faith,*

23 *Meekenes, temperance: againſt ſuch there is no law.*

For the better obſeruing, and the more eaſie vnderſtanding of the rule in the 16.v. *Walke in the Spirit, Paul* here ſets downe a Catalogue of the workes of the Spirit. In the Catalogue, I conſider three things, the property of the workes of the Spirit, in theſe words, *The fruite of the Spirit*: the kindes of workes, and they are nine: the benefit that comes by them, in theſe words, *Againſt ſuch there is no law.*

D *The fruite of the Spirit*] It is the property of the works of Gods Spirit in vs, to bee called *the fruits of the Spirit.* And by this, much is ſignified: namely, that the Church is the garden of God, Cant.4.16. that teachers are planters & ſetters, 1.Cor.3.9. that beleeuers are trees of righteouſneſſe, Iſa.61.3. that the Spirit of God is the ſappe and life of them: and good workes and vertues, are the fruites which they beare.

In that the workes of the Spirit, are called *fruites* thereof, hence it followes, that there are no true vertues, & good affections, without the grace of regeneration. The vertues of the heathen, how excellent ſoeuer they ſeemed to be, were but ſhadowes of vertue, and ſerued onely to reſtraine the outward man, and no farther.

Againe, here wee ſee the efficacie of the

Spirit, which makes men fruitfull or bearing trees of righteouſnes, Pſal. 1.3. yea trees that beare fruit in their olde age, Pſal. 92.14. Here we haue cauſe to caſt downe our ſelues. For the moſt of vs, are barren trees, that beare no fruit, but the bad fruits of the fleſh: and therfore wee may iuſtly feare the curſe that God laid vpon the fig-tree, Luk. 13.7. and looke euery day to be ſtocked vp, Mat. 3.10.

Againe, good workes are made acceptable to God euen by his grace, and therefore they are called *the fruits of the ſpirit:* and hence it is, that they are acceptable to God, *Rom.* 15.16. Wee that are by nature wilde branches, muſt be taken out of olde *Adam*, & ſet into Chriſt: and after our inſition draw a new ſap and life from Chriſt, namely his Spirit, and then our actions ſhall be fruits of the Spirit, and conſequently acceptable to God.

Laſtly, hence it followes, that free-will of it ſelfe is like a dead or rotten piece of wood, and that it beares no fruite, but as it is quickened by the Spirit, Ioh. 15.5.

Thus much of the property: now follow the kindes of the workes of the Spirit.

Loue] It may be demanded, how it is a fruit of the Spirit? *Anſ.* Firſt, the Spirit of God workes faith, then regeneration, then loue, 1. Tim. 1.5. Loue followes faith: becauſe wee muſt know firſt that wee are loued of God, before wee can loue God, 1. Ioh. 4.19. And loue followes regeneration: becauſe till the will and affections bee chaunged, there is no place for loue. The Papiſts then erre, who teach, that the firſt act of loue, that is, the inclination to loue God and man aright, is in nature: and that the ſecond act, namely, the exerciſe of loue is from the ſpirit. Again, they erre in that they teach, that charity or loue is the formall righteouſnes of a Chriſtian. For it is a fruite that followes regeneration.

The loue here mentioned, is either of God or of man. The loue of God, is an holy affection, whereby wee loue God in Chriſt for himſelfe. There are three ſpeciall ſignes, whereby it is diſcerned, I. a deſire of fellowſhip with God, and Chriſt, and the holy Spirit: and therefore to be much and frequent in the vſe of the word and prayer: becauſe in the word God ſpeakes to vs, and in prayer wee ſpeake to him. II. To loue the word of God aboue all earthly treaſure: and to treade our owne wils vnder foot, and to deſire that Gods will may be preferred in all things, 1. Ioh. 2.5. There are many houſes among vs, where the cards and tables are walking, but the Bible is ſeldome or neuer ſeene. And this argues the want of loue. III. The loue of them that loue God and Chriſt.

The loue of our neighbour, is to loue him ſimply, in, and for the Lord, and for no other by-reſpect. The ſigne of this loue is, to loue *not in word*, but *in deede*. And this is *to loue in deede*, to ſhew loue, and to doe good (when we are wronged and abuſed) to them A that wrong vs and abuſe vs.

Ioy] Ioy is two-folde, ioy of glory after this life, and the ioy of grace in this life: and it ſtands in three things. The firſt is, to reioyce in the true acknowledgement of God, that he is our God, and reconciled to vs in Chriſt. The ſecond is, to reioyce in the worke of our regeneration. The third is, to reioyce in the hope of eternall glory.

This ioy of grace hath a double fruit. Firſt, it moderates all our ſorrowes, & makes vs reioyce in the midſt of our afflictions, 1. Theſſ. 5.16. Secondly, it cauſeth men to reioyce at the good of their neighbours, Rom. 12.15. And this ioy is here meant ſpecially. For ioy B is here oppoſed to enuy, and emulations.

This fruite ſhewes, that wee are moſt of vs bad trees. For the ioyes of the world be for the moſt part in iniquity, and in the workes of the fleſh. And it is our common ſinne not to reioyce, but to pine away with griefe, as *Cain* did, when we ſee Gods bleſſing vpon our brother.

Peace] It is a care and deſire to maintaine concord, as much as may bee, if it lye in vs, Rom. 12.18. It is an excellent vertue. For the kingdome of God ſtands partly in peace, Rom. 14.17. For the maintenance of peace, obſerue two rules. I. Neither take offence, nor giue offence. *Abraham* choſe rather to loſe his right, then to offend *Lot*, Geneſ. 14. C and ſo did Chriſt, Matth. 17.27. II. Seeke to edifie one another, either do good, or take good, Rom. 14.19.

Long ſuffering] is to moderate our anger, and deſire of reuenge, when many and great wrongs are done to vs. It is an excellent fruit, but it takes very hardly in theſe parts. For our manner is, *a word and a blow: a word and a ſtabbe: a word and a writte.*

Set and ſowe this plant in the furrowes of your hearts, and that the weed of reuenge ouergrow it not, vſe theſe remedies: I. Gods commaundement forbids raſh anger, Iam. 1.19. for it is a degree of murder. II. The example of God, who is ſlow to anger: and of Chriſt, who is meeke and lowly, Matth. 11. III. All wrongs done to vs by men, come D by Gods prouidence, to which wee are to ſubiect our ſelues. IV. The goodneſſe of God, who forgiues more to vs, then wee can forgiue. V. There is danger of Gods anger. For vnleſſe wee forgiue, we are not forgiuen. And wee craue forgiueneſſe, as wee forgiue. VI. It is the duty of loue to ſuffer and beare, 1. Cor. 13. VII. It is a point of iniuſtice, to reuenge our ſelues, for then wee take to our ſelues the honour of God; and againſt all equity, we are both the parties, and iudge, and witneſſe, and all. VIII. We are often ignorant of the mindes of men, in their actions, and of the true circumſtances thereof: and ſo may eaſily be deceiued.

Obiect. 1. Anger is a ſudden affection: therefore it cannot be ruled. *Anſ.* Meanes are to be

A vſed before-hand, when we are quiet: then ſhall we better reſtraine it.

Obiect. II. It is hard for fleſh and blood to doe this. *Anſ.* We are more then fleſh and blood. For wee haue the Spirit of God, elſe we are but hypocrites.

Gentleneſſe] Gentleneſſe is to giue good ſpeech, and to ſhew good countenances, euen to them that wrong vs, and abuſe vs, without any minde, or deſire to reuenge, Rom. 12. 14. Eph. 4. 32.

The curteſie of the world, in the cap and the knee, and all the complements of humanity, is commonly ſeuered from good affection: and it is often the maske of enmity: and B therefore it is but a worke of the fleſh. Right curteſie is with an honeſt heart, to bleſſe when we are wronged.

Goodneſſe] It is a vertue, whereby we communicate to others, the good things that are in vs, for their good and benefit. It is preſcribed by *Paul* in other tearmes, when hee ſaith, *Communicating to the neceſſities of the Saints*, Rom. 12. 13.

Queſtion I. What are wee to communicate? *Anſwer.* The gifts of our minde, our temporall goods, yea our liues too, if neede be, 1. Ioh. 3. 16.

Queſtion II. Why are we ſo to do? *Anſw.* Wee are members all of one body; and wee are members one of another, Eph. 4. 25. And C it is Gods pleaſure, that men ſhall bee inſtruments of good mutually one to another.

Goodneſſe reſpects either the body, or the minde. Goodneſſe concerning the body, hath many actions: as to feede the hungry, to giue drinke to the thirſty, to harbour the harbourleſſe, to cloath the naked, to viſit the ſicke, and them that are in priſon, Matthew 25. 35, 36. to bury the dead, 2. Sam. 2. 5. Laſtly, to lend freely and liberally, to ſuch as be decaied and impoueriſhed, Deut. 15. verſ. 7.

Goodneſſe concerning the ſoule, is to endeauour, partly by counſel, and partly by example, to gaine the ſoule of our neighbour D to God: and it ſtands in foure actions: to admoniſh the vnruly, to comfort the diſtreſſed, to beare with them that are weake, and to be patient towards all, 1. Theſſ. 5. 14.

Goodneſſe is hard to bee found in theſe daies among men. The common practiſe is according to the common prouerb, *Euery man for himſelfe, and God for vs all.* The ſtudy of men is, how to gather goods, honours, riches, for themſelues, and for their children: and the common good is not aymed at. Good orders hardly take place, as namely, the order for the poore; and the reaſon is, the want of goodneſſe in vs. If any profeſſe any ſhew of goodneſſe more then the reſt, they are ſure to be deſpiſed and reproched at euery hand: and this ſhewes that there is little goodneſſe among men.

Faith] Firſt, we are here to vnderſtand faith A towards God, which is to beleeue the remiſſion of our ſinnes, and our reconciliation with God in Chriſt.

This faith is common to all among vs: yet is it but a falſe, dead, and ceremonial faith in many men. *Reaſon I.* Faith comes by the hearing of the word of God preached, Rom. 10. 14. but this faith in many is conceiued without preaching: for they ſay they beleeue their ſaluation by Chriſt, and withall they liue in the perpetuall neglect or contempt of the publike miniſterie. II. True faith is ioyned alwaies with the exerciſes of inuocation, and repentance: yet in many among vs, this faith is without any conuerſion or change of B heart & life: and therfore is but a dead faith. III. True faith is mixed with contrary vnbeleefe, ſo as they that beleeue, feele in themſelues a want of faith, and much vnbeleefe. But there are many among vs that ſay, they perfectly beleeue, & that they neuer ſo much as doubted in all their liues. Now ſuch a faith is a vaine perſwaſion. IV. Many that boaſt of their faith in Chriſt, want faith in the prouidence of God, touching food and raiment. And that is manifeſt, becauſe they vſe any vnlawfull meanes to helpe themſelues: now if their faith faile them in a ſmaller point, it cannot be found in the greateſt of all.

Secondly, by faith is meant faith towards men, and that ſtands in two things. One is, to ſpeake the truth from the heart: the other C is, to be faithful and iuſt in the keeping of our honeſt promiſe and word.

This faith is a rare vertue in theſe daies. For the common faſhion of them that liue by bargaining, is, to vſe gloſing, facing, ſoothing, lying, diſſembling, and all manner of ſhifts. And with many it is a confeſſed principle, that *there is no liuing in the world, vnleſſe wee lye and diſſemble.* They that deale with chapmen, ſhall hardly know what is truth, they haue ſo many wordes, and ſo many ſhifts. In this reſpect, Chriſtians come ſhort of the Turkes, who are ſaid to bee equall, open, and plain-dealing men, without fraud or D deceipt.

Our care therefore muſt be to cheriſh, and maintaine among vs, the vertue of faith and truth. *Reaſons. I.* Gods commandement, *Put away lying, and let euery man ſpeake the truth to his neighbor*, Eph. 4. 15. II. By *truth* we are like to God, whoſe waies are all truth: who hates a lying tongue, Prou. 6. 17. whoſe Spirit is the ſpirit of truth. III. Lyars beare the image of the diuell. He is the father of lies, Ioh. 8. 44. ſo oft then as thou lieſt, thou makeſt thy tongue the inſtrument of the diuell. IV. Eternal puniſhment in the lake that burns with fire and brimſtone, Reu. 22. 15. Here marke, that lyars are entertained at the ſame table with murderers and theeues: and the lyar neuer goes vnpuniſhed, Prou. 19. 5. V. To ſpeake the truth from the heart, is a mark of Gods childe, Pſal. 15. 2. And he whoſe faith failes towards men, ſhall much more faile toward God.

Meekeneſſe] The ſame in effect with long ſuffering. The difference is, that meekneſſe is more generall, and *long-ſuffering* is the higheſt degree of meekeneſſe.

Temperance] It is the moderation of luſt and appetite, in the vſe of the gifts and creatures of God. For the better practiſing of this vertue, remember theſe foure rules.

I. We muſt vſe moderation in meates and drinkes. This moderation is to eate & drinke with perpetuall abſtinence. And abſtinence is to take leſſe, then that which nature deſires, and not more. And that meaſure of meate and drinke, which ſerues to refreſh nature, & to make vs fit for the ſeruice of God & man, is allowed vs of God, and no more.

II. Wee muſt vſe moderation in our apparell. And that is, to apparell our ſelues according to our ſexe, according to the receiued faſhion of our country, according to our ability. Here the common fault is, to bee out of all order: for none almoſt know any meaſure. Euery meane perſon now adaies will bee a gentleman, or gentlewoman.

III. Wee muſt vſe moderation, in getting of goods: and that is, to reſt content, if we haue food and raiment for our ſelues, and them that belong vnto vs, 1. Tim. 6. 8. Here is our ſtint, we may not deſire to be rich, verſ. 9. The king himſelf muſt not multiply his gold and ſiluer, Deuteron. 17. 17. and yet hath hee more neede of golde and ſiluer, then any priuate man.

IV. There muſt bee a moderation in the ſpending of our goods: contrary to the faſhion of many that ſpend their ſubſtance in feaſting, and company, and keepe their wiues and children bare at home.

Againſt ſuch there is no law] Here *Paul* ſets downe the benefit that comes by the former vertues. The words carry this ſenſe: Againſt ſuch vertues, and againſt perſons indued with ſuch vertues, there is no law. And that for two cauſes. One, there is no law to condemne ſuch. Secondly, there is no law to compell them to obey: becauſe they freely obey God, as if there were no law.

Marke then the condition of ſpirituall men. They are a voluntary and free people, ſeruing God freely, without conſtraint. So as if Chriſt would not giue vnto them life euerlaſting, yet would they loue him, and deſire the aduancement of his kingdome. On the contrary, if there were no hell, and God would not puniſh adultery, drunkennes, blaſphemy, &c. with eternall death, yet would a Chriſtian man abſtaine from theſe things: becauſe he knowes that they diſpleaſe Chriſt, and hee is gouerned with another ſpirit, to which they are contrary.

Alſo theſe words are a reaſon of verſe 16. *There is no law againſt them that do theſe things:* therefore *walke in the ſpirit.*

A 24. *For they that are Chriſts, haue crucified the fleſh, with the affections and luſts.*

The ſcope. In theſe words, *Paul* prooues that which he ſaid immediatly before, namely, that there is no law againſt ſpirituall men. And of this hee giues a double reaſon. One is, ſpirituall men are Chriſts: therefore there is no law againſt them. The ſecond is this: That is crucified in ſpirituall men, which the law condemneth, namely, the fleſh, with the affections and luſts: therefore there is no law to condemne the ſpirituall man.

In the words I conſider three points. The firſt is: What is a Chriſtian? *Anſ.* A Chriſtian is one that is Chriſts, (ſaith *Paul*:) And he is Chriſts fiue waies. I. by the right of creation. B And ſo are all men. II. by right of redemption, 1. Corin. 6. 19. III. by the free gift and donation of God the Father, Ioh. 17. 11. this donation is begun in the eternall election of God, and it is accompliſhed in our effectuall vocation. IV. by propagation. For all true beleeuers ſpring out of the blood of Chriſt: and are of his bone, and of his fleſh, as *Eue* was of the bone and fleſh of *Adam*. V. by our donation in baptiſme, in which wee conſecrate our ſelues to God and to Chriſt.

The vſe. This muſt teach vs to reſigne our ſelues to Chriſt, and to ſuffer him to raigne in our hearts, and to take the yoake of the Goſpel vpon vs. But alas, it is far otherwiſe with C many of vs. For ſome liue in the tranſgreſſiō of the very law of nature, ſo far are they from obſeruing the Goſpel. Others thinke it ſufficient to follow the teaching of nature. If they worſhip God in ſome generall manner, if they liue peaceably, and hurt no man, and meane well (as they ſay) then all is well: and the doing of further duties, is reputed curious preciſenes. And ſuch perſons vſually reduce religion to the practiſe of nature. They will bee ſaued by faith: but their faith is nothing elſe but fidelity. They ſay they worſhip God, but this worſhip is nothing els, but their good meaning, and their good dealing. Theſe D men are content that Chriſt ſhall bee theirs: but they will not bee Chriſts, and ſuffer him to haue a Lordſhip ouer them.

II. If thou bee Chriſts, then commend thy ſoule, and life, and all that thou haſt, into the hands of Chriſt. This was the practiſe of *Dauid*, Pſal. 22. of Chriſt vpon the croſſe: of *Paul*, 2. Tim. 1. 12. And this practiſe is the onely way to obtaine ſafety and protection. For Chriſt no doubt will keepe his owne.

III. Comfort. If thou be Chriſts, he will care for thee, & nothing ſhall be wanting vnto thee that is for thy good, Ioh. 17. 24. Rom. 8. 33. Therefore remember this leſſon. Neuer greeue ouermuch, neuer care ouermuch, neuer reioyce ouermuch in the things of this world. If thou wert at thine owne diſpoſing and finding, it were ſomewhat: but there is one that cares for thee, namely Chriſt.

The ſecond point to bee conſidered, is, what is the fleſh? *Anſ.* It is the corruption of the whole nature of man. For the right conceiuing of this, wee muſt make a diſtinction of three things: Mans nature, the faculties of nature, and the corruption of both, which corruption hath two parts: the loſſe of the Image of God, and a pronenes to all wickedneſſe. Moreouer, this diſtinction muſt bee without ſeparation of nature from faculties, or of corruption from either: ſo as wee may ſay truely, that the nature, and the powers of the ſoule of man, are corrupted.

In the fleſh are two things. *Affections*, and *Luſts*. By *affections*, vnderſtand inordinate affections, which ſhew themſelues and beare ſway in carnall men, as anger in *Cain*, loue of pleaſures more then of God, in the men of the laſt times. 2. Tim. 3. 3. immoderate ſorrow in *Ahab*, when he could not obtaine *Naboths* vineyard, 1. Kin. 21. 4.

Luſts are inordinate and inſatiable deſires after the things of this world, as riches, honours, pleaſures, &c. of this ſort are couetouſneſſe, gluttony, pride, the luſt of the fleſh, &c.

The vſe. By this we ſee what a carnall man is, namely, one that is carried away with ſome inordinate affection, or ſome inordinate luſt. *Herod* did many good things at the aduice & motion of *Iohn* Baptiſt, whome hee reuerenced: yet was hee a carnall man. For hee was poſſeſſed with an inordinate loue of his brothers wife. *Iudas* a diſciple of Chriſt, yet a carnall man: becauſe hee was carried away with the inordinate luſt of couetouſnes.

The third point, is touching the office of a Chriſtian man. And that is, to crucifie the fleſh, with the affections & luſts. For the better conceiuing of this, Crucifying muſt be diſtinguiſhed. It is either the action of Chriſt, or our action. Crucifying, which is the action of Chriſt, is three-folde. The firſt is, vpon the croſſe, where Chriſt ſtood in our roome, and bare the burden of our ſinnes, and made an Expiation of them. In this reſpect we are ſaid to bee crucified with him, Gal. 2. 19. The ſecond is, in vs, when Chriſt conuaies the vertue of his death into the hearts of them that are ioyned to him, for the cauſing and effecting of the death of ſinne. The third is, in baptiſme, whereby Chriſt ſeales the two former to them that beleeue, Rom. 6. 3. 6.

The crucifying, which is our action, is nothing elſe but the imitation of Chriſt crucified, on this manner: He was firſt attached: ſo muſt we bring our ſelues into the preſence of God. He was arraigned: ſo muſt wee ſet our ſelues at the barre of Gods iudgment. He was accuſed: ſo muſt we indite & accuſe our ſelues of our owne ſins, at the barre of Gods iudgement. He was condemned: and ſo muſt wee iudge our ſelues, that we be not iudged of the Lord. After iudgement, we muſt proceede to execution of the fleſh: & that is, to vſe means to crucifie it: and they are three. The firſt is, by faith to apply to our ſelues Chriſt crucified: and that is to beleeue not only that Chriſt was crucified for vs, but that we alſo were crucified with him. Where this faith is, ſinne ſhal no more haue dominion. The ſecond is to beat downe the fleſh by the ſword of the ſpirit: and that is done, by a ſerious application of the commandements, and the threatnings of God, to our ſeuerall affections and luſts. The third is, to flie the occaſions of euery ſin, and to cut off the firſt beginnings of euill.

The vſe. This doctrine ſerues to condemne the drowſie Proteſtants of our time, who profeſſe Chriſt without making any change in life and conuerſation. For they are Saints in the Church, but in their common dealings they are as worldlings.

II. Secondly, they are here reprooued, that haue many good gifts of God in them, and yet neuer proceede to a thorow reformation. For they vſe to cheriſh in themſelues naughty affections, & damnable luſts. There is ſome one ſweete ſinne or other, that they cannot abide to crucifie.

III. They alſo are to be blamed that cannot abide to heare their owne particular ſins, to be noted, and reprooued. They are vncrucified & vnmortified perſons. And the word of God is the ſword of the ſpirit that ſerues to kill and deſtroy the fleſh.

IV. In afflictions be content, and quiet. For wee ought to crucifie the affections, and luſts of our fleſh: and becauſe we faile in this duty, therfore God himſelfe takes the worke in hand: and he will crucifie our corruption by his chaſtiſements.

Further, of this duty of crucifying the fleſh, there are three points to bee conſidered. I. The time when this action muſt beginne; namely, in our baptiſme, or firſt conuerſion. Therefore *Paul* ſaith, they that are Chriſts, *haue crucified, &c.* II. What muſt be crucified? *Anſ.* The whole fleſh, with euery inordinate affection and luſt. This makes againſt them that fly and deteſt ſome few ſinnes, and run headlong into others. III. What is crucifying? *Anſ.* In it are two things, the reſtraint of the exerciſe of ſinne, (which is in part in ciuill men,) and the killing of originall corruption, in al the parts and branches thereof. And that is done when wee doe not onely mourne for our corruptions, but alſo hate and deteſt them in our ſelues.

25 *If we liue in the Spirit, let vs alſo walke in the Spirit.*

In theſe words is contained the laſt reaſon of the rule of good life before mentioned, in the 16. verſ. For the vnderſtanding whereof, two things are to bee conſidered, what it is to liue in the Spirit? and what to walke in the Spirit? Touching the firſt. Life is two-folde: created, or vncreated. Vncreated life, is the life of God. Created is that which pertaines to the creature. And this is either naturall, or ſpirituall. Naturall life, is lead by naturall cauſes and meanes, as by meate, drinke, clothing, breathing, and ſuch like. Spirituall life, is by, and from the Spirit. Of this there be two degrees. The firſt is, when the Spirit of God takes vp his habitation in man, & withall gouerneth all the powers of his ſoule, by putting into the minde, a new light of knowledge, into the will and affections, new motions, & inclinations, whereby they are made conformable to the will of God. The ſecond degree of ſpirituall life is, when the ſpirit dwelleth in man, and gouerneth the powers of the ſoule, and further doth ſuſtaine the body, immediately without naturall meanes, 1. *Corinth.* 15. 44. *It riſeth againe a ſpirituall bodie,* that is, a body liuing in the ſecond degree of ſpirituall life, not being ſuſtained by meanes, but immediately by the eternall ſuſtentation of the ſpirit. The firſt of theſe degrees is in this life, the ſecond after this life, in, and after the laſt iudgement, when body and ſoule ſhall be reunited. And of the former, this place is to be vnderſtood.

To walke in the Spirit, is, firſt, to ſauour the things of the Spirit, *Roman.* 8.5,7. And that is, to minde, wiſh, like, deſire, and affect them; or, in a word, to ſubiect a mans ſelfe to the law of God, in all the powers and faculties of the ſoule. For the things reuealed in the law, are the things of the ſpirit, which ſpirit muſt at no hand be ſeuered frō the word. Secondly, to walke in the path-way of righteouſneſſe, without offence either of God or man, Pſalme 143. 10. Thirdly, to walke not ſtragglingly, but orderly by rule, by line, and by meaſure. For ſo much the word [*walke*] importeth, in the original, as if *Paul* ſhould haue ſaid, Let vs (whileſt we liue in this world) not only indeauour to do ſome one, or ſome fewe good actions, but in the courſe of our liues & callings, order our ſelues according to the rule and line of the word of God.

The vſe. This text in the firſt place, cuts off the ſhifts and excuſes of ſundry perſons in theſe daies, who profeſſe themſelues to be the children of God, and yet for their liues are much to be blamed, becauſe they lead them not according to the ſpirit, but according to the fleſh. And theſe perſons, whatſoeuer they ſay, doe in deede and in truth, deceiue themſelues, and are quite deſtitute of Gods Spirit. For if they liued in the Spirit, they would alſo walke in the Spirit; It is not an idle ſpirit in any, but it will ſhew and manifeſt it ſelfe, in a holy and orderly conuerſation. You will ſay, If ſuch perſons haue not the Spirit of God, what other Spirit haue they? *Anſ.* If their life bee naught, they haue an vncleane ſpirit dwelling in them: and the God of this world hath blinded their eies, and makes them that they cannot ſee the right way wherein they ſhould walke, 2. Cor. 4.4.

Againe, wee learne from hence, a true and a pregnant ſigne, whereby to diſcerne, whether any man hath Gods Spirit in his heart, or no? The life of a man will diſcouer & proclaime to all the world, before God, men, and angels, what himſelf is. If a man in the courſe of his life and calling be godly and vertuous, leading his life according to the will & word of God, in an honeſt and carefull endeauour, though he faile in ſome particulars: what euer the world thinkes of him, hee is the man that is endued with the Spirit of God.

Laſtly, this teacheth, what is the office of all Chriſtian people, namely, *to walke in the Spirit,* that is, to frame & order the whole courſe and tenour of their liues, according to the line and ſquare of Gods word and Spirit. A motiue to which duty may bee that fearefull threat pronounced vpon thoſe that turne aſide, and walke in their owne crooked waies, Pſal. 125.5.

26 *Let vs not bee deſirous of vaine-glory, prouoking one another, enuying one another.*

The ſcope. From this 26. verſe, to the 11. verſe of the chapter following, S. *Paul* handles the ſecond rule, which hee had propounded in the 13. verſe of this chapter: *By loue ſerue one another.* In the handling whereof, he firſt laboures to take away the impediments of loue: and then hee ſets downe the manner, how the rule is to be obſerued. This 26. verſe is a rule, the ende whereof, is to remooue the impediments of loue.

In this verſe foure points are eſpecially to be conſidered. Firſt, what the deſire of vaine-glory is? *Anſ.* It is a branch of pride, which makes men to referre all they haue, or can do, to their owne priuate glory, and aduancement. For better vnderſtanding wherof, conſider a little the excuſes that men haue, for the defence or excuſe of this ſinne.

I. Excuſe. Vain-glory in effect is no more but the ſeeking of mens approbation, which may lawfully be done. *Anſ.* To ſeeke the approbation of men, is no fault, ſo that it bee ſought in a good manner. The right manner of ſeeking the praiſe of men, is this: A man muſt in this life paſſe through three iudgements; the iudgement of God, of his owne conſcience, and of his neighbour: and the order of going through thē, is, in the firſt place, he muſt ſeeke for the iudgement and approbation of God: in the next, his owne: and in the laſt, his neighbors. Now the vain-glorious man takes another courſe, firſt & principally aiming at the glory and good liking of man, hauing ſmall or no regard of the two other.

II. Excuſe. There is a good boaſting, which *Dauid* vſed, and that we may lawfully vſe, *Pſal.* 7.8. *Anſ.* Boaſting is either lawfull, or vnlawfull. Lawful boaſting is in the Lord, when being vrged and compelled, wee confeſſe the good things that are in vs, to Gods glorie. Of this reade at large, 2. *Cor.* 11. Vnlawfull is, when men aſcribe the gifts that they haue of God, vnto themſelues: or hauing gifts, do arrogate more vnto thēſelues, then indeede they haue: or in a word, doe ſo eſteeme of their gifts, as if they had not receiued them from God. And this is a damnable boaſting.

III. *Excuſe.* Gods bleſſings we may ſeek for: and what are glory and honour, but the bleſſings and gifts of God? *Anſ.* There are two degrees of honour. The firſt is, the honour that euery man hath in his place and calling. For euery calling ordained by God, hath a glory annexed vnto it: which beeing the gift of God, it may be both ſought for, and enioyed. The other degree, is that which is aboue a mans place and calling, and that ought not to be ſought for. Euery perſon muſt content himſelfe with the honour which is ſorted vnto his calling. Neuertheleſſe, if God giue greater honour, hee may accept it, but where God giues it not, there it muſt not be deſired. It remaineth therefore, that vaine-glorie is a braunch of pride, wherein men principally referre al their ſtudies, counſells, indeauours, and gifts, to the honouring and aduauncing of themſelues.

The next point to be conſidered, is, why he admoniſheth the Galatians of vaine-glorie? *Anſ.* The Galatians were men of vnderſtanding and knowledge, and were adorned with many excellent gifts. Now, they that haue receiued good gifts of God, many times are moſt vaine-glorious. 2. *Corint.* 12. 7. *Matth.* 6. 5. And whereas all other vices feede vpon that which is euill, this vice of vaine-glorie, feeds vpon good things. For a man ſometimes wil be prowd, euen becauſe he is not prowd.

A third point to be conſidered, is, where vain-glorie is to be found? *Anſ.* It is no rare matter: for it is a common vice, and ſpreads it ſelfe farre and wide. Some there are, which neuer lift vp heart nor hand vnto God at home, and yet the ſame perſons in the publike aſſemblies, will make as though they prayed with great deuotion. And what is the reaſon hereof but this, that they are carried with a ſpirit of pride and arrogancie, ſeeking the commendation of men that behold them, rather then to approoue their hearts and conſciences vnto God. Of another ſort are thoſe, that haue beene old and auncient hearers of the word, who notwithſtanding doe little, or not at all profit, either in knowledge, or in good life: and the cauſe is not in the Goſpel, or in the diſpenſers of it, but in themſelues: becauſe they receiue not the Goſpel for it ſelfe, but for the praiſe & commendation of men, and for the credit and account they are in, by reaſon of Chriſtian profeſſion.

A The laſt thing, is the remedie of pride and vain-glory; which is the rather to be thought vpon, becauſe it is a great impediment of Chriſtian loue. This remedie conſiſts partly in *meditation*, and partly in *practiſe*.

Remedies in *meditation*, are theſe. 1. God reſiſteth all proud perſons, and giues grace to the humble, 1. Pet. 5. 5. the reaſon is, becauſe the vain-glorious man, ſeeking himſelfe and not God, robs God of his honour. Thus the proud Phariſie exalting himſelfe aboue the poore Publican, went away leſſe iuſtified, that is, not approoued of God, as the Publican was. 2. It is the worke of the diuell, to puffe vp the mind with ſelfe-liking, and conceit, B that thereby he may worke mans perdition, Gen. 3. 5. But God worketh contrarily: for hee therefore abaſeth men, that hee might in his good time, the more exalt them. 3. There is no religion in that heart, that is wholly bent to ſeeke the praiſe of men, Ioh. 5. 44. And the man that deſires to be talked of, and admired by others, doth thereby in effect giue notice vnto all the world, that his heart is not ſound in the ſight of God.

Remedies conſiſting in *practiſe*, are: firſt, an indeauour to acknowledge the great Maieſtie of God, and withall our owne baſeneſſe and vileneſſe before him. 2. We ought to aſC cribe all good things we haue, or can doe, to God alone, and nothing to our ſelues. For in all that befall vs, God is the principall agent, our ſelues are but tooles and inſtruments in his hand; by right therefore the commendation belongs vnto him, and not to vs. 3. In all actions and duties of religion, firſt wee muſt indeauour to approue our ſelues to God, and the next place is to be giuen to man, not contrariwiſe. 4. When we are reuiled we muſt reſt content; when wee are praiſed to our faces or otherwiſe, we muſt take heed. For then Satan ſtands at our right hand to puffe vs vp, and conſequently to ouerthrow vs. It is a true ſaying, that temptations on the right hand D are farre more dangerous, then thoſe on the left. In the fift place, *Pauls* reaſon to diſſwade from this ſinne, is taken from two euill fruits of it, *Contention*, and *Enuie, prouoking one another, enuying one another*. Men that are ambitious, if they be croſſed in their courſes, grow contentious, if they proſper in the world, then are they enuied by others. Reade for this purpoſe the hiſtorie of *Samuel* and *Saul*, 1. Sam. 15. Seeing then vaine-glorie hath ſo bad fruits iſſuing from it, it muſt teach vs to abhorre and deteſt it with all our hearts, and on the contrarie to ſeeke by all meanes poſſible to preſerue and maintaine loue in the whole courſe of our liues.

The end of the fift Chapter.

THE SVPPLEMENT OR CONTINVATION OF THE COMMENTARIE VPON THE SIXT CHAPTER.

HINC LVCEM ET POCVLA SACRA
ALMA MATER CANTA BRIGIA

24 DE59

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to the Vniuerſitie of Cambridge.
1613.

TO THE RIGHT VVORSHIPFVLL SIR BASSINGBVRNE GAVDY, KNIGHT.

RIGHT *Worſhipfull, hauing beene licenſed ſome yeare agoe (according to the ancient laudable cuſtome of the Vniuerſitie) to interpret* S. Pauls *Epiſtles: and then earneſtly intreated by* M. Perkins *his Executor, and others his friends, (which had ſome intereſt in me) to ſupply that which was defectiue in his Commentarie vpon the* Galatians: *ouercome at the laſt by their importunitie, I undertooke the buſineſſe, making triall of my ſimple facultie in this ſhort Chapter, which I haue here according to my poore talent, finiſhed: Yet not daring to publiſh it to the view of the world, without premiſing ſomewhat in way of excuſe for my boldneſſe. For if* Hirtius, *or (as others thinke)* Oppius, *beeing importuned by his friend to continue the Commentaries which* Cæſar *left vnfiniſhed, durſt not preſume to make a Supply, without making firſt an Apologie for himſelfe, for attempting to take in hand ſo great a taske, ſeeming therein to compare with him who was incomparable: Iuſt cauſe haue I to excuſe my ſelfe for this my bold attempt, in vndertaking to equall him, who in the iudgement of all (ſaue ſuch, as eſteeme of Writers by tale and not by touch)* is ſo ſubſtantiall, conciſe, exact, methodicall, *that (as it is ſaid of* Cæſar) he hath diſcouraged wiſe men from writing. *But ſeeing I doe not in the vaine confidence of mine owne ſufficiencie, or exactnes of the worke, proclaime a challenge to all mens cenſures: nor yet take vpon me (as* (a) *ſome haue done in other writers) ſo to carrie the Author along, that the Reader ſhall not perceiue but that he is ſtill reading him, nor know where he endeth, or where I begin (for that beeing impoſſible to attaine, were folly to attempt:) but onely to finiſh that which otherwiſe ſhould haue beene imperfect, to ſatisfie the requeſt of my friends, aed to helpe forward the Lords building, though not as a maſter builder with hewen ſtones, or poliſhed Saphirs: yet as a ſeruer and vnderlabourer as it were with a handfull of rubbiſh. I hope I ſhall obtaine (at leaſt) this fauourable conſtruction, to be thought as farre from vanitie herein, as my conſcience doth witneſſe with me I did it in ſimplicitie, and without affectation of ſingularitie. And if it were no preſumption in* Gillebertus *to finiſh* Bernards *Sermons vpon the Canticles, nor in* Clichtoueus *to ſupply* (b) *foure bookes which were wanting in* Cyrils *Commentaries vpon Iohn, nor in* Wolfius, Reuterus, *and other moderne writers, to continue the Commentaries of* Martyr, Zanchius, *&c. but rather workes worthie of great commendation, and deſeruing well of the Church of God: I truſt it will not be imputed to me as a vice, which in others is accounted as a vertue. Further, if I ſhall ſeeme to any with the vnskilfull limmer to haue ioyned* humano capiti, ceruicem equinam, *in that I exceede as much the other part in prolixitie, as I come ſhort of it in dexteritie, I hope I ſhall the more eaſily obtaine pardon, conſidering it was my firſt draught, not hauing taken penſill in hand before: and ſeeing the worke I was to finiſh, was* capur Veneris, *the faire face of Venus, I choſe rather (becauſe I could not hit of the iuſt proportion which I aimed at) to exceede meaſure a little, then to be defectiue: thinking thereby to ſute them the better, ſeeing beautie or faires (to ſpeake more properly) conſiſts onely in greatnes, as the Philoſopher ſaith. And ſome perhaps may thinke that it falleth out well, in that I haue giuen it more bodie, becauſe it had leſſe ſpirit. But what others thinke or ſay (for as in other things, ſo in this, lookers on will haue their words) it skilleth not, ſo I may haue the approbation of the godly and well affected Reader: eſpecially your VVorſhipfull Patronage, to whome I humbly commend it, as the firſt fruits of my labours, a ſimple flower growing in a ſchollers garden: deſiring it may be ſuffered to grow either in the ſhadow or ſunneſhine of your protection, that ſo of the godly it may be better accepted and of the caterpiller the leſſe touched: (thoſe I meane which will correct the Verbe before they vnderſtand the Nowne, condemning that which they ought rather to commend, at leaſt which they cannot amend.) Vouchſafe therefore Right Worſhipful, to receiue this poore preſent, as a pledge of my vnfained loue, & humble duty: and a teſtimonie of my thankefulneſſe to God for his manifold graces of prudence, iuſtice, ſobrietie, meekeneſſe, humilitie, liberalitie, beſtowed vpon you, eſpecially your loue of his truth, and continuall meditation in his word: which was the thing that mooued me (all by-reſpects ſet aſide) to offer this Commentarie to your view, and to haue it graced with your countenance: that by this meanes I might the more ſtirre vp and kindle (if it were poſſible) your loue and liking of the word, by adding fewel to the fire, and oyle to the flame. It is recorded of* Theodoſius *the ſecond, that he writ the New Teſtament ouer with his owne hand: and of* Alphonſus *King of Spaine and Naples: that he read the Bible* 14. *times ouer with the ordinarie Gloſſe (the beſt helpe he had in thoſe daies.) And I doubt not but that you will peruſe this expoſition at your leiſure, and ſtill continue to reade the holy Scripture as hitherto you haue done, and ſo be anſwerable to that which is voiced of you, and to that extraordinarie commendation which your faithfull Paſtour hath often giuen of your diligence and dexteritie in that behalfe. Now let me adde this one thing, that though there be not the like efficacie*

Præf 18. de bello Gall.

Sanos homines à ſcribendo deterruit. Cic. ad Brutum. Sueton in Cæſ cap. 56.

a Michael de Montaign in his Eſſayes.

b the 5, 6, 7, 8.

Ethic. lib. 4. cap. 3.

in a dead letter, that is in a liuely voice, yet the bare reading of the Scripture is of great and ſingular vſe, which may appeare by this, that it is ſo often commanded by precept, and ſo highly commended by the pra-
1. Macchab. 1.60. ctiſe of the Saints, and ſo ſtraitly forbidden, as by cruel Antiochus, ſo by the Romane Antichriſt. Neither
Confeſſ. l. 8. cap. 12. dare I denie but that God hath and doth vſe it, not onely as a meanes of edification, but alſo of working the conuerſion of many of his ſeruants, as Auguſtine confeſſeth of himſelfe, that he was conuerted by reading that place in Paul Rom. 13.14. conuerted (I ſay) not as an heretike onely which is reclaimed from his erronious opinions, but as a loſt ſheepe which is reduced and brought home from the errour of his way. Not-
Act. 8.31. withſtanding, in reading the Scripture to goe alone is not ſo ſafe: a guide therefore is neceſſarie (as the Eunuch confeſſeth) which may be as the Mercurialis ſtatua, to point a man to the right way. And this guide is either the outward, or the inward guide: the outward guide (I ſpeake of reading onely) is a Commentarie, eſpecially ſuch a one as a ſanctified ſpirit hath much breathed vpon: ſeeing it is the beſt learning the Theoricke of him which is ſkilfull in the Practicke. The inward guide, is the ſpirit of Reuelation, which dwelleth onely in an humble, docible, and obedient heart, which whoſoeuer bringeth, hath a promiſe that he ſhall know the truth, Ioh. 7.17. and vnderſtand the ſecrets of God, Pſal. 25.14. and without which the Scriptures are but as a Riddle or a claſped booke. For the full and perfect knowledge of the word con-
νῷ καὶ αἰσθήσει. In Anchorat. ſiſteth (as Epiphanius ſaith) in vnderſtanding, and feeling, that is, not in bare ſpeculation onely ſwimming in the braine, but in a ſenſible ſauing knowledge ſinking into the affections of the heart: and by this latter the comfortable meaning of the Scripture is better vnderſtood, then by all the ſpeculations of the moſt curious Skeptikes: as the ſweetnes of honie is better knowne in a moment by him that taſteth it, then by thoſe that ſpend many houres in the contemplation and diſcourſe of it.

But I forget my ſelfe very much in taking vpon me to read a lecture to ſuch an exerciſed ſcholler in the booke of God. Therefore without further inſinuation either for pardon for my boldnes, or acceptance of my paines, I commend you to God, and to the word of his grace, which is able to build you further, and giue you an inheritance among all them which are ſanctified. From Emanuell Colledge, Auguſt. 13. 1604.

A louer of your Worſhips vertues, in all
dutie to command,

RODOLFE CUDVVORTH.

CHAP. VI.

1. *Brethren, if a man be fallen by occaſion into any fault, ye which are ſpirituall, reſtore ſuch a one with the ſpirit of meekenes, conſidering thy ſelfe, leſt thou alſo be tempted.*

THE Apoſtle hauing finiſhed the firſt part of *the Inſtruction*, touching the faith of the Galatians in the 12. ver. of the 5. Chap. in the 13. verſe he comes to the ſecond part, touching good life, which continues to the 11. verſe of the 6. Chapter, in which he firſt propounds the ſumme of his doctrine, v. 13. Secondly, hee makes particular declaration thereof. In the ſumme of his doctrine, firſt, he ſets downe the ground of all good duties, which is, *their calling to Chriſtian libertie*. Secondly, two rules of good life. The firſt, that *we muſt not vſe our libertie as an occaſion to the fleſh*; which is illuſtrated and handled in particular, from the 16. v. to the 26. The ſecond, that *we muſt ſerue one another in loue*, which is amplified from the 26. to the 11. verſe of this Chapter. In handling whereof, he firſt remooues the impediments of loue, as vaine-glorie, enuie, &c. verſ. 26. Secondly, hee preſcribes the manner, how it is to be obſerued, and practiſed, by ſundrie ſpeciall rules: the firſt wherof is contained in this 1. verſe: where wee may obſerue theſe two generall points. Firſt, the dutie preſcribed. Secondly, the reaſons to vrge the performance thereof. The duty is, the reſtoring of our brethren: where we are to conſider foure things. Firſt, the duty it ſelfe, *reſtore*. Secondly, the perſons who are to be reſtored, *they that are ouertaken by any offence*. Thirdly, the perſons that muſt reſtore, *thoſe that are ſpirituall*. Fourthly, the manner how, *in the ſpirit of meekeneſſe*.

καταρτίζειν. For the firſt, the duty is ſet downe in the word *reſtore*, which in the Originall ſignifies, to ſet a ioynt, or bone that is broken; ſo as it may become as ſtrong and ſound, as euer it was: ſo the word is vſed, Matth. 21. 16.

By this we learne ſundrie things. Firſt, that it is the nature of ſinne, to ſet all things out of order. It was the ſinne of *Achan* that *troubled the Iewes*, Ioſ. 7. 25. It was the ſinne of *Ahab* that *troubled Iſrael*, 1. King. 18. 18. the ſinne of falſe Apoſtles that *troubled the Galatians*. Gal. 5. 10. Nay, it driues men beſide themſelues, as appeares in the example of the prodigall ſonne, who repenting of his ſinne, is ſaid *to haue come to himſelfe*. Luk. 15. 17. Small A ſinnes are like to ſlips and ſlidings, whereby men fall and hurt themſelues, but great ſins are like downefals: for as they wound, lame, diſioynt, or breake ſome member of the bodie; ſo theſe doe wound and waſt the conſcience. Therefore as we are carefull for our bodies, to auoid downfalles; ſo ought we to be as carefull, nay a thouſand times more carefull for our ſoules, to take heede of the downefall of ſinne, or falling away from grace. And as we ſhunne an yce or ſlipperie place, for feare of ſliding and falling: ſo ought we to ſhunne the ſmalleſt ſinnes and the leaſt occaſions of B ſinne, for feare of making a breach in conſcience. Secondly, I gather hence, that ſinners are not to deferre their repentance: nor thoſe that are to admoniſh, their reproofes: for ſinning, is the breaking of a bone, or diſioynting of a member: and reproofe, is the ſetting of it in order againe. Now the ſooner a bone newly broken, or out of ioynt, is ſet, the ſooner it is reſtored to his right frame, and cured: So, the ſooner a man after his fall is admoniſhed, the ſooner and more eaſily ſhall he be able to recouer himſelfe. Thirdly, this ſhewes, that it is a point of great skill, to bring a ſoule in or- C der and frame againe. There is great dexteritie required in ſetting a bone, and Chirurgians finde it a matter of great difficultie, to ſet a ioynt; much more difficultie is there in the ſoule: and therfore as it is not for euery horſleach to meddle with ſetting of bones: no more is it for vnskilfull workmen to temper with mens ſoules. This is one ſpeciall reaſon why *Paul* ſaith, *They that are ſpirituall ought to reſtore them that are fallen*. Fourthly, hence we are taught, not to wonder, though ſinners be ſo loath to be reprooued, and account it ſo D painefull a thing to bee reſtored, and thinke thoſe offenſiue vnto them, and skarſe their friends, which labour to reclaime them: conſidering the ſame is to be ſeene in the bodie: for hee that hath a bone broken, or out of ioynt, can hardly endure to haue it touched, or pointed at. Laſtly, in that Saint *Paul* commands thoſe that are ſpiritual to reſtore them that are fallen, and preſcribes not how often, but ſpeakes indefinitely: we learne that as often, as our brother falleth, wee muſt reſtore him; for as we are not to forgiue our brother once or twiſe, or ſeauen times, (which *Peter* thought very much) but euen *ſeauentie times ſeauen times*, that is, as often as he ſinneth againſt vs, Matth. 18. ſo wee may not reſtore our brother, twiſe, or thriſe onely, but *toties, quoties*: as often as hee ſhall ſinne againſt vs. Matth. 18. *If he ſinne againſt thee, goe and tell him of his fault, &c.* Therefore it were to bee wiſhed, that as men haue a care to reſtore their decaied limmes, ſo they would reſtore their brethren beeing fallen into any ſinne, euen becauſe they are fellow members of the ſame myſticall bodie.

The ſecond thing to be conſidered, is the perſon to be reſtored, and that is, euery one that is preuented and ouertaken, either by the ſleight of Sathan, or allurement of the world, or ſuggeſtions of his owne fleſh: (ſo he ſinne not againſt the holy Ghoſt, nor openly ſkorne religion, and diſcipline,) as *Peter* who fell beeing ouertaken with ouermuch feare, and *Dauid* with ouermuch pleaſure. Hence we ſee the ſubtilty of Sathan; who is alwaies tripping at the heele, labouring to ſupplant vs; as alſo the deceitfulneſſe of ſinne, preuenting and ouertaking vs, before we be aware. We are therefore to be circumſpect & carefull, leſt we be ſupplanted. The Apoſtle admoniſheth vs *to take heede leſt we be hardened through the deceitfulnes of ſinne.* Heb.3.13. and, *that we walke circumſpectly, not as fooles, but as wiſe.* Eph.5.15. that we *walke with a right foote.* Gal. 2. 14. and, *make ſtraight ſteppes vnto our feete, leſt that which is halting be turned out of the way.* Heb.12.12. For as thoſe that wraſtle and trie maſteries, looke warily to themſelues, leſt they be ſupplanted by their aduerſaries: ſo ought we much more, conſidering, *we wraſtle not againſt fleſh and blood, but againſt principalities and powers.* Eph.6.12.

Againe whereas it is ſaid, *if a man be ouertaken by any ſinne,* he teacheth that no man is exempted from falling, or being ouertaken and ſupplanted by ſinne: for hee ſpeakes indefinitely, *if a man,* as S. *Iohn* doth: *if any man ſinne, we haue an aduocate.* 1.Ioh.2.1. This makes againſt the *Catharists* or *Puritanes*, who auouch, they neither haue ſinne, nor can ſinne: becauſe they be trees of righteouſneſſe, and *a good tree cannot bring forth euill fruit.*

Further, hence I gather, that pardon and reſtitution, is not to be denied to them that fall, after their conuerſion, as though there were no place for repentance, or hope of ſaluation. For *Paul* would haue ſuch to be reſtored, as are ouertaken by any ſin, except they be incorrigible, and incurable. Therefore the *Nouatians*, doe erre, in teaching, that ſinnes committed after a mans conuerſion, are vnpardonable, conſidering there is hope in ſtore, for great & hainous ſinners. For though a man in perſecution denie Chriſt, and renounce his religion, yet hee may be reſtored, and repent as *Peter* did. Luk.22.32. (for that ſaying of Chriſt, *Whoſoeuer ſhall denie me before men, him will I denie before my Father which is in heauen,* Matth.10.33. is meant onely of a *totall, and finall deniall.*) Though a man be a grieuous Idolater, a ſorcerer, and giuen to witchcraft, yet he may be reſtored and finde mercie as *Manaſſes* did, 2.Chron.33. Though a man bee defiled and polluted with ſinnes againſt nature, yet hee may bee cleanſed and waſhed from them. Some among the Corinthians were fornicators, adulterers, wantons, buggerers, *but yet were waſhed, ſanctified, iuſtified.* 1.Cor.6.9.11. It may be ſaid, that *it is impoſſible, that they which once haue beene inlightned, and taſted of the heauenly gift, &c. if they fall away, ſhould bee renewed againe by repentance.* Heb.6.4.5.6. *Anſw.* That text is to be vnderſtood of a vniuerſall, totall, and finall apoſtaſie. And that text, Heb. 10.26. *If we ſinne willingly, after we haue receiued the knowledge of the truth, there remaineth no more ſacrifice for ſinne,* is to be vnderſtood, of a wilfull, and malitious renouncing of the knowne truth, as the circumſtances of the place, and collation of it with others, doe manifeſtly euict. Againe, if all ſinne committed voluntarily and willingly were ſimply inexpiable, euery mans caſe were damnable. And though the word ἑκουσίως ſignifie *willingly* as *Ariſtotle takes it, Eth. lib.* 3. *cap.* 2. yet ſometime it ſignifieth, *ſpitefully and malitiouſly,* as it is vſed by the Seuenty, Exod. 21.13,14. *Obiect.* παραπτώματα, or *delicta*, may be reſtored, not ἁμαρτήματα, or *peccata*. *Anſw.* They are vſed indifferently one for the other; as might be ſhewed, if it were needfull. But it is a confeſſed truth, auouched by *Anſelme*, and others, vpon this text. Laſtly, whereas the Apoſtle ſpeaketh indefinitely; *if any man be ouertaken, reſtore him.* I gather, that the gifts and graces of God, beſtowed vpon vs, ought to bee vſed in reſtoring thoſe that are fallen, without reſpect of perſons: for herein ſpirituall men are debters, to the wiſe, and fooliſh, as the Apoſtle ſaith of himſelfe, Rom.1.14.

The third thing to bee conſidered, is, the perſons that are to reſtore their brethren, laid downe in theſe words, *ye that are ſpirituall.*

Spirituall men are oppoſed to *carnall*, as 1. Cor.3.1. *I could not ſpeake vnto you brethren, as vnto ſpirituall men, but as vnto carnall*: and *naturall* men, 1.Cor.2.14.15. *The naturall man perceiueth not the things of the ſpirit of God: but hee that is ſpirituall diſcerneth all things.* Now carnall and naturall men, are of two ſorts: either they are ſuch as are altogether fleſhly, deſtitute of grace and godlineſſe, beeing in their pure (or rather corrupt) naturals, of whome S. *Paul* ſaith, *They that are of the fleſh, ſauour the things of the fleſh.* Rom. 8.5. and verſe the 8. *They that are in the fleſh cannot pleaſe God.* Or ſuch as are regenerate, yet are weake, as being but babes in Chriſt, the fleſh beeing farre ſtronger in them, then the ſpirit: ſuch were moſt in the Church of Corinth: for *Paul* ſaith, *he could not ſpeake vnto them, as vnto ſpirituall men, but as vnto carnall,* 1.Cor.3.1. *for yet ye are carnall, for when there is among you enuying,* *are ye not carnall?* verſ.4. So *Spirituall men*, oppoſed to *carnall*, are of two ſorts. Firſt, thoſe that haue receiued the ſpirit of regeneration, and doe beginne to ſauour the thinges of the ſpirit, Rom.8. Secondly, thoſe that haue receiued a greater portion of the ſpirit, and a greater meaſure of ſpirituall graces, of whome *Paul* ſpeakes, 1.Corinth.14.37. *If any thinke himſelfe to be a Prophet or ſpirituall*---. Of the latter, the wordes are to bee vnderſtood, and by them hee meaneth thoſe, whome hee called *perfect men*, Philip.3.13. Heb.5.4. Now ſpirituall men are more fitte to reſtore thoſe that are fallen, then any other. Firſt, becauſe they are leſſe tainted with ſinne then others, and ſo may more freely reproue. Secondly, becauſe they haue more knowledge & loue, both knowing how to reſtore, and willing to do it with greater compaſſion, and fellow-feeling. He that muſt ſpeake in ſeaſon a word to the wearie, muſt *haue a tongue of the learned*, Iſa.50.4. *When* Peter *is conuerted, he muſt ſtrengthen his brethren*, Luk.22.32. Hence it follows, the more excellent gifts any man hath receiued, the more hee is bound to bee ſeruiceable vnto others. For if ſpirituall men muſt reſtore them that are fallen, the more a man is indued with ſpirituall graces, the more hee ought to reſtore. For the Apoſtle ſaith, *As euery man hath receiued a gift, ſo let him miniſter it vnto others*, 1.Pet.4.10. This duty was practiſed by our Sauior Chriſt, Ioh.13.12. And it meetes with the ſinne of many, who hauing receiued great gifts and graces of the Spirit, are ſo farre from reſtoring thoſe that ſinne againſt them, that they ſcorne and diſdaine to ſpeake vnto them: for if they be at variance with any, the common ſaying is, *I am as good a man as hee, why ſhould I goe to him? let him come to mee, &c.* Theſe men are farre vnlike *Abraham*, who though hee exceeded *Lot*, as well in outward giftes, as in inward graces; yet ſtood not vpon his priuiledge, but was the firſt man in making the league of vnitie, Geneſis 13.8. Further, in that ſpirituall men muſt reſtore their brethren, wee learne that we haue not the gifts of God beſtowed vpon vs, for our ſelues alone, but for the good of others: the poſſeſſion of them belongs to vs, the vſe of them to others. Laſtly, in that ſpirituall men, eſpecially the holy men of God, and miniſters of his word, are the Lords ſurgeons, to bind vp the broken, and raiſe thoſe that are fallen: as alſo his phyſitians, to reſtore thoſe that are in a ſpirituall conſumption of grace: we ought to make great account of them, and *haue them in ſingular loue, for their worke ſake*, 1.Theſſ.5.19. For if we muſt honour the bodily phyſitian (as *Syracides* ſaith) Eccl.38.1. who cureth but the diſeaſes of the body: how much more ought we to honour ſpirituall Phyſitians, which cure the ſpirituall maladies of our ſoules?

The fourth and laſt point is, the manner how wee muſt reſtore, laid downe in theſe

A words, *in the ſpirit of meekeneſſe.*

Meekneſſe is, the ſetling, or quieting of the minde, freeing it from perturbation, eſpecially in repreſſing the reuengefull affection. *A meeke and quiet ſpirit* are ioyned together, 1.Pet.3.4. A notable example hereof we haue in *Moſes*, who beeing prouoked, in ſtead of anger, ſhewed meekneſſe. It further makes a man to yeeld of his right, and not to proſecute the matter in rigour and extremity, and ſo it is oppoſed to *ſeueritie*, 1.Cor.4.21. *Shall I come vnto you with a rodde, or in loue, and the ſpirit of meekeneſſe?* Hence ariſeth another property; it bridleth the tongue, and the outward man, either by ſilence, as Chriſt beeing prouoked, *was dumbe and opened not his mouth*, B Iſa.53.7. *was ſilent, and anſwered not a word*, Luke 23.9. or by a ſoft and gentle anſwer, which *aſſwageth wrath*, Prou.15.1. There is great reaſon why men ſhould reſtore their brethren in all meekeneſſe: for without it there is nothing but ſwelling, and faction, but troubles, and tragedies. Againe, as meekenes is neceſſary for euery Chriſtian, Coloſſ.3.12. Tit.3.2. ſo it is moſt neceſſary for him that would fruitfully and effectually reproue. Hence it is, that the Apoſtle commaunds vs, to *instruct them in meekneſſe, that are contrary minded*, 2.Tim.2.25.

Ariſt. Rhet. ad Theod. lib.2.cap.3.

3.12

Motiues to enforce this duty, are theſe:

Firſt, the exhortation & example of Chriſt, *to be followers of him*, 1.Cor.11.1. who was C *lowly & meeke*, Mat.11.29. for *he was led as a ſheep to the ſlaughter, and like a lambe dumbe before his ſhearer; ſo opened he not his mouth*, Iſa.53.7. *When he was reuiled, he reuiled not againe; when he ſuffered, he threatned not*, 1.Pet.2.23. as it may appeare by that meeke anſwer; *If I haue euill ſpoken, beare witneſſe of the euill: but if I haue well ſpoken, why ſmiteſt thou me?* Ioh.18.23. *Paul* hath no ſtronger argument to exhort the Corinthians, then *by the meekneſſe, and gentleneſſe of Chriſt*, 2.Cor.10.1.

Secondly, it is a vertue which God doth make great account of, 1.Pet.3.4. *A meeke and quiet ſpirit, is before God, a thing much ſet* D *by.*

Thirdly, God hath made excellent promiſes to them that are of a meeke and humble ſpirit, that *he will guide them in iudgement, and teach them his waies*, Pſal.25.9. That *they ſhall be hid in the day of the Lords wrath*, Zep.2.3. That *they ſhall inherit the earth*, Mat.5.5.

Fourthly, conſider the comfortable effects, and the good that comes thereby. A ſoft, meeke, and milde anſwer, *turneth away wrath*, Prou.15.1. Meeke, and gentle behauiour *heapeth coles of fire vpon our enemies head*, Rom.12.20. *A ſoft tongue breaketh the bones*, Prou.25.15. See the example of *Gideon* appeaſing the Midianites, Iudg.8.1, &c. and *Abigail* pacifying *David*, 1.Sam.25.

Fiftly, without meekneſſe, wee cannot ſauingly heare the word, either read, or preached, Iam.1.21.

ἐν πνεύματι πραΰτητος, ἐν πραότητι· ὅτι ἐστὶ χάρισμα τοῦ ἁγίου πνεύματος. Oecumen.

It is further ſaid, wee muſt reſtore *in the ſpirit of meekeneſſe,* The word *ſpirit* is added, becauſe it proceedes from the Spirit of God, who is both the worker and continuer thereof: as on the contrarie, *the ſpirit of iealouſie,* Numb. 5. 14. *the ſpirit of errour,* 1. Ioh. 4. 6. *the ſpirit of vncleanneſſe,* Zach. 13. 2. *the ſpirit of giddineſſe,* Iſa. 19. 14. *the ſpirit of ſlumber,* Iſay 29. 19. are ſo tearmed, becauſe they proceede from a wicked ſpirit. So quicke motions, ſudden perturbations, ſtrong affections, proceeding either from the Spirit of God, or of Satan, are tearmed by the name of *ſpirit.* Hence we learne, that the holy Ghoſt is author, not onely of *meekeneſſe,* but of all ſanctifying graces, and therfore is called *the ſpirit of wiſedome, & vnderſtanding; the ſpirit of counſel & ſtrength; the ſpirit of knowledge, & of the feare of the Lord,* Iſa. 11. 2. Secondly, this teacheth vs, that all true vertues are wrought only by the operation of Gods Spirit in vs: for though there be diuerſities of gifts, yet it is the ſame ſpirit, 1. Cor. 12. 4 and therefore the vertues of the Heathen are but glittering ſinnes.

Thirdly, that when we ſee the gifts or graces of God in our ſelues or others, we returne all the praiſe and glorie to God, from whom they proceede, aſcribing nothing to our ſelues.

Fourthly, this ſhewes to whome wee muſt haue recourſe in our need, namely, not to the virgine *Marie,* nor any Saint (who ſtand in as great need of the fauor of God, as our ſelues) but to God alone, who is the fountaine of grace, Ier. 2. 13.

Laſtly, in that the ſpirit is ſet before meekneſſe, it ſhewes that the Spirit of God is preſent with his graces, to inſpire them, to cheriſh, and increaſe them. Therefore the commaundement, *Quench not the ſpirit,* 1. Theſſ. 5. 19. is to bee obeyed, if wee will retaine the graces of God.

Thus much of the duty. The reaſons vſed by the Apoſtle, to enforce this duty, follow to be conſidered, and they are two. The firſt is implyed in the word *Brethren*] which is of great force to perſwade vs to vſe moderation, lenity, and gentlenes. *Abraham* could vſe no ſtronger argument to pacifie *Lot,* then this, *Let there be no ſtriſe betweene thee and me, for we are brethren,* Gen. 13. 8. *Moſes* vſed it as a motiue to accord two Ebrewes: *Sirs, ye are brethren; why doe you wrong one to another?* Act. 7. 26. For it is a ſhame that thoſe whome nature hath ſo neerely conioyned, ſhould bee ſo farre disioyned in affection. But the reaſon beeing taken from ſpirituall brethren, ſuch as are not onely *brethren in the fleſh,* but alſo *in the Lord,* hauing the ſame God for their Father, the ſame Church for their mother, Christ for their elder brother, beeing begotten by the ſame immortall ſeede, waſhed by the lauer of one new birth, conglutinate by the ſinewes of the ſame faith, nouriſhed by the milke of the ſame word; is ſo much the A ſtronger, by how much grace is a ſtraiter bond, then nature: therefore *Paul* would haue vs reſtore one another in the ſpirit of meekneſſe, becauſe we are *brethren.* Nay, perſons excommunicate, are not to bee accounted as enemies, but to be admoniſhed as brethren, 2. Theſſ. 3. 15. The reaſon why men vſe no more mildeneſſe in their reproofes, is, becauſe they forget themſelues to bee brethren, or conſider not that they haue to deale with their brethren: as *Ioſephs* brethren, who conſidering him as an enemy, ſaid one to another, *Beholde, this dreamer comes, come therefore let vs kill him,* Gen. 37. v. 19, 20. But when they conſider him as their brother, they ſay, *Come, and let vs ſell him to the Iſhmaelites,* B *and let not our hands bee vpon him, for hee is our brother, and our fleſh,* v. 27.

The ſecond reaſon, is in theſe words, *Conſidering thy ſelfe, leſt thou alſo be tempted.* And it is taken from the conſideration of our owne eſtate, that we are ſubiect to fall into, and to fall into temptation, as well as others: and therfore we ought to deale with them in all meekenes, as we would be dealt withall in the like caſe. The words are laide downe by way of admonition or aduice, and they carry a double ſenſe: eyther thus, *Conſidering thy ſelfe,* that is, looking to thy ſelfe: *leſt thou alſo be tempted,* that is, leſt thou offend, and ſinne, in beeing too ſeuere a cenſurer of thy brother, in reproouing ſin with ſinne. Or thus, C *Conſider thy ſelfe:* that is, thine owne frailtie, how thou maiſt eaſily be ouertaken with the ſame, the like, or a greater ſinne, ſeeing thou maiſt be taken in the Diuells ſnare, and deceiued with his pleaſant baites, as well as he was: therefore deale as mildely with him, as thou wouldeſt others ſhould deale mercifully with thee. Here *Paul* forbiddeth vs not to conſider the actions of our brethren, for we are to conſider one an other; Firſt, that wee may auoyde the contagion of euill example: *Marke them diligently which cauſe diuiſion, and offences, and auoyde them,* Rom. 16. 17. Secondly, that we may be able to reproue & cenſure them. *Conſider the matter, conſult, and giue ſentence,* Iudg. 19. 30. Thirdly, that wee D may follow their good example, *looke on them which walke ſo, as ye haue vs for example,* Phil. 3. 17. *Let vs conſider one another, to prouoke vnto loue, and to good workes,* Hebr. 10. 24. But hee would haue vs eſpecially to conſider our ſelues, that by the conſideration of our owne weakenes, we might learne more mildnes towards others in our reproofes: for ſeeing we ſtand in need of mercy, wee ought to deale mercifully: and ſeeing God forgiueth vs innumerable ſinnes, we ought to forgiue ſeauen times, yea ſeauentie times ſeauen times: ſeeing he forgiueth vs ten thouſand talents, we ought to forgiue a hundred pence, *Math.* 18. 32, 33. *Obiect.* The Phariſie conſidered himſelfe, when as he ſaid, *Lord, I thanke thee, that I am not as other men, thus, and thus, or like* *this Publicane*, Luk. 18. 11. and yet hee is reprooued by our Sauiour Chriſt. *Anſ.* True it is: for he onely conſidered his owne ſuppoſed vertues, which he ſhould not haue conſidered but forgotten, though they had bin true vertues indeede, according to Chriſts precept, *Matth. 6. 3. Let not thy left hand know what thy right hand doth*: and *Pauls* practiſe, *Philip. 3. 13. I forget that which is behind*: and neuer ſo much as lightly conſidered his owne ſinnes, which *Paul* heere would haue vs to conſider, and therefore he is reprooued.

Paul would haue vs to conſider our ſelues, becauſe the ſerious conſideration of our owne weakeneſſe, will mooue vs to practiſe this duty of meekeneſſe: for as wee helpe vp thoſe that are fallen, relieue the diſtreſſed, pity the afflicted, bury the dead, &c. becauſe we conſider our ſelues in them, that their caſe may be ours: So wee ought to reſtore thoſe that are fallen, in all meekeneſſe; becauſe we may fall, and be ouertaken as well as they: the rather, becauſe God himſelfe in correcting and reproouing vs, doth deſcend to our weakeneſſe, *and conſiders that wee are but fleſh, and a wind that paſſeth, and commeth not againe. Pſalme* 78. 39. and Chriſt became like vnto vs in all things, (and was tempted in like ſort (yet without ſinne) that hee might be mercifull, and a faithfull high Prieſt, and might bee touched with a ſenſe of our infirmities. *Heb. 2. 17, 18, and 4. 15. Obiect.* He therfore that knows aſſuredly he cã not be ouercome by temptation, is not to reproue in the ſpirit of meeknes. *Anſ.* No man is ſure, & therfore no man can be ſecure. Againe, though a man know hee can not totally nor finally fall away, yet ſeeing he doth finde by experience, that hee can not ouercome without much adoe, without much ſtriuing and wraſtling, nay oftentimes not without reſiſting vnto blood: he ought to vſe more meekenes and mildeneſſe, conſidering with what difficulty he ouercame: our Sauior Chriſt learned by experience how hard a thing it was to ouercome temptations, that he might haue a fellow-feeling of our infirmities. Therfore ſpirituall men muſt remember, that they were once carnall, euen babes in Chriſt: thoſe that are ſtrong, muſt conſider that they were once weake: old men that are graue and ſtaied, muſt call to mind, that once they were in the heat of their youth, and what difficulties encountred them, and with what contention they paſſed the vanitie of that age: and ſo they ſhall the better reproue others in the ſpirit of meekeneſſe, if they looke themſelues in the glaſſe of their example: this is *Paules* reaſon, why we ſhould *ſhew all meekeneſſe to all men, becauſe wee our ſelues were in times paſt, vnwiſe, diſobedient, &c.* Tit. 3. 2, 3.

Laſtly, marke here how *Paul* changes the number: for hauing ſaid, *Ye that are ſpirituall, reſtore &c.* in the plurall number, here he ſaith, *conſidering thy ſelfe*, in the ſingular, and not *your ſelues: leſt thou alſo be tempted*, and not *you*: which hee doeth not through rudeneſſe of ſpeach, as ſome of the auncient Diuines haue thought: but with great iudgement he vſeth a familiar Hebraiſme, changing the number. Firſt, to giue the greater force, and to ſet the ſharper edge vpon his admonition. For that which is ſpoken to all, is ſpoken to none. Secondly, to ſhew how hard a thing it is for a man to conſider himſelfe. It is naturall for men to ſpie motes in other mens eies, and not to perceiue beames in their owne. *Matth. 7. 3.* to looke outward at others, not inward at themſelues. Like *Plutarchs Lamia*, or *Fayries*, which carried their eies in their heads when they went abroad, but when they came home, put them vp in a boxe. In doing good and being beneficiall, wee muſt not ſo much conſider our ſelues, *Phil. 2. ver. 4.* but in iudging and reproouing, we ought to beginne with our ſelues.

Hieron in hunc locum.

For the better vnderſtanding of the doctrine of brotherly correction, and Chriſtian reproofe, I will handle theſe foure queſtions: I. who are to be reprooued? II. for what? III. by whom? IIII. in what manner?

I. Who are to be reprooued?

Anſ. All that are *brethren*: for ſo our Sauiour Chriſt ſaith, *If thy brother ſinne againſt thee, reproue him, Matth.* 18. 16. And Saint *Paul* ſaith, *Brethren, if any man &c.* The name *Brethren*, is taken foure wayes in Scripture, as *Ierome* hath well obſerued againſt *Heluidius.* I. for thoſe that are brethren by nature, as *Iacob* and *Eſau*; the twelue Patriarks, *Andrew* and *Peter*; *Iames* and *Iohn*. II. for thoſe that are of affinitie. Thus the kinſmen of Chriſt are called his *Brethren*: which the Heluidians not obſeruing, thought they had beene his naturall brethren, by the Virgine *Marie*: thus *Abraham* and *Lot* are called *brethren, Geneſis* 13. 8, 14. though *Lot* was but his brothers ſonne, *Gen.* 14. 12. Thus *Iacob* the nephew of *Laban*, called himſelfe *his brother*, *Gen.* 29. 12. and ſo *Laban* calleth him, *ver.* 15. III. for men of the ſame countrey. Thus all the Iewes are called brethren one to another *Deu. 17. 15. From among thy brethren ſhalt thou make a King ouer thee*: and *Deu. 23. 19. Thou ſhalt not giue to vſurie to thy brother*: and, *Roman. 9. 1. Paul* ſaith, *hee could wiſh himſelfe anathema, or accurſed, for his brethren*, that is, the Iewes. IV. for thoſe of the ſame religion, 1. Iohn 3. 16. *Wee muſt lay downe our liues for our brethren.* Matthew 23. 8. *One is your Doctour*, to wit, Chriſt, *and all ye are brethren.* 1. Corinth. 5. 11. *If any that is called a brother bee a fornicatour, with ſuch an one eate not.* To theſe wee may adde a fift acception: for all thoſe that are confederate, or otherwiſe ioyned together, by the bond of nature, humanity, ſociety, or friendſhip. Thus *Ahab* cals *Benhadad his brother*, that is, his friend, 1. Kin. 20. 32, 33. thus *Simeon* and *Leui* are called *brethren in*

Gen 49. 5

A *wickedneſſe*, that is, confederate in euill. Thus all men are called *brethren* one to an other, by reaſon of the bond of nature, *Geneſ.* 9.5. *at the hand of a mans brother; will I require the life of man.* In all Countries thoſe that aſſociate themſelues together in warre, after a ſpeciall manner, are called *Sworne brethren*. Now we muſt not reſtraine the word *Brethren*, to thoſe that are brethren by nature, or by affinity, or by countrey: neither enlarge it to all thoſe that are brethren by the bond of nature: but onely to thoſe that are brethren in the fourth acception, that is to ſay, *brethren in religion*, or *brethren in the Lord*, (though they be *falſe brethren*) if they be brethren at leaſt in outward profeſſion: for reproofe being a B part of *Eccleſiaſticall diſcipline*, belongeth not to thoſe that are out of the viſible Church, as to Iewes, Turkes, Pagans; becauſe our Sauiour Chriſt ſaith, *If hee heare them not, tell the Church: and if hee will not heare the Church, let him bee vnto thee as an heathen man, and a publican.* Which cannot bee vnderſtoode of him that is a heathen or Pagan already. And *Paul* ſaith, 1.*Corinth.* 5.11. *If any that is called a brother*, that is, a Chriſtian, *be a fornicatour, &c.* and then he addes in the next verſe, *what haue I to doe, to iudge them that are without?* that is, ſuch as are no members of the Church, to whome *Eccleſiaſticall Diſcipline* reacheth not; *doe not ye iudge them that are within?* that is, ſuch as are of the viſible C Church, ſuch as do ſubiect themſelues to the cenſure and diſcipline of the Church. It belongeth therefore to thoſe that are of the Church, at leaſt in ſhew; but ſpecially to thoſe that are of the ſame particular Church, liuing vnder the ſame particular gouernment. Albeit, the caſe may ſo fall out, that thoſe of another Church, profeſſing the ſame religion with vs, may be reprooued and cenſured: yea one Church may admoniſh another; for they beeing members one of another, are to procure the good one of another, as *Paul* teacheth by the ſimilitude of *the head* and *the members* of the ſame body, 1.*Cor.* 12. There D fore al that are in the boſome of the Church, euen the mighty Princes and Potentates of the earth, are ſubiect to reproofe, if they doe offend: thus *Nathan* the Prophet reprooued *Dauid*, 2.Sam. 12. and *Azarias* the prieſt, rebuked *Vzziah*, 2.*Chron.* 26.18. and *Paul* reprooued *Peter* to his face, Gal. 2.11. Therfore thoſe men, yea thoſe Magiſtrates or Monarchs, that cannot indure the leaſt reproofe, and will not yeeld their neckes to Chriſt his yoke, and their backes to the rod of *Eccleſiaſticall cenſure*, are greatly to be cenſured: for herein they contemne Gods ordinance. Let them conſider, that they are not better then king *Dauid*, who hauing ſinned, patiently endured reproof by *Nathan*. Let them remember how king *Vzziah* was ſtricken with leproſie for reſiſting God in the miniſtery. And here the popiſh ſort come to bee taxed, who exempt their cleargy men (as they call them) from all reproofes and eccleſiaſticall proceedings, in thruſting them into ſome one monaſtery or other, leſt their exēplary puniſhment ſhould bee a blemiſh or diſparagement to their order and profeſſion: whereas *Paul* would haue the Miniſters and Elders, yea all ſuperiours, to be reprooued as well as others; ſo it be done in order, and with due reſpect (as after I will ſhew.) Thus *Paul* bids the Coloſſians, that they ſhould ſay to *Archippus*, *Take heede to thy miniſtery, that thou haſt receiued in the Lord, that thou fulfill it*, Col. 4.17.

II. We are bound to reproou all that are in the church, to whom we owe duty of loue, but we are to loue our ſuperiours as much, if not more thē others: therfore we are bound to reproou them aſwel as others. III. There is greater reaſon wee ſhould reproou them then others. 1. Becauſe they being in higher place, are in greater danger of falling then others, and therefore haue more need of admonitions & reproofs. 2. Becauſe they haue many that will flatter them, but few or none that will, or dare reproou them.

It will be ſaid, all are not to be reprooued which liue in the Church, for ſome be ſcorners, who (as *Salomon* ſaith) muſt not be reprooued. And our Sauiour Chriſt forbiddeth vs, *to caſt pearles before ſwine*, *Mathew* 7.6. I anſwer, that only open ſcorners, contemners, perſecuters of the word, are to bee excepted: otherwiſe all wicked men are to be cenſured and rebuked. For 1. Chriſt ſpeakes of manifeſt contemners of religion, when he ſaith, that *they are like ſwine, which trample precious pearles vnder their feete*: and of perſecuters, when he ſaith, that *like dogges they returne againe, and all to rend them.* 2. Chriſt beeing here vpon earth, did not hinder the Phariſes, Sadduces, Publicans, and harlots, from comming to his Sermons: much leſſe would he debar them of this cenſure of the church. 3. The woman of Syropheniſſa (though called *a dogge*) *yet eateth of the crummes that fall from the childrens table*, *Matt.* 15.27. 4. *Paul* did often admoniſh and rebuke the *Corinthians*, though they were carnall and fleſhly minded: therefore all men, though neuer ſo publike and notorious offenders, (if they be not open ſcorners or perſecuters of the knowne truth) are to be reprooued.

Obiect. Prophane men which notoriouſly offend and ſcandalize the Church by their wicked liues, haue no fellowſhip with Chriſt, but are to be accounted as dogges, out of the church.

I anſwer 1. They are not to bee counted dogges, which doe acknowledge their faults, the greatneſſe of their ſinne, and the merite of Chriſt: for ſuch a dogge was the Cananitiſh woman, who was a true beleeuer. 2. This is agreeable to Saint *Pauls* practiſe, who did admoniſh thoſe amongſt the Corinthians, that were carnall, and did not at the verie firſt excommunicate them, or yet ſuſpend them: and ſo anſwerably, he commaundeth *Titus*, that hee ſhould rebuke the *Cretians ſharpely*, or *preciſely*, for their notable lying and idleneſſe, *Titus* 1.12. 3. Chriſt denieth not pardon to them that fall by *recidiuation*, but would haue them forgiuen, not only till ſeauen times, but till ſeauentie times ſeauen times; and *Paul* ſpeakes indefinitely in this place, that we ſhould *reſtore him that falleth by occaſion into any offence*, not ſpecifying how often we ſhould forgiue. 4. Wee muſt diſtinguiſh betwixt the Magiſtrates ſword, and the keyes of the Church: notorious offendours when they repent, are to be receiued into the boſome of the Church, as ſonnes of the Church: yet for all that, they may, nay they ought to be puniſhed by the magiſtrate: as the good thiefe (albeit a member of Chriſt) yet iuſtly puniſhed for his offence.

II. For what faults men are iuſtly to be reprooued?

Men are to be reproued for euery knowne ſinne: This is manifeſt from the end of reproofes, which is, the gaining of our brother, that he periſh not in his ſinne: but euery ſin is of this nature and quality, that it bringeth death, beeing not repented of: therefore for euery ſin a man is to be reprooued. Secondly, our Sauior doth not reſtraine this precept to priuate iniuries, becauſe in that caſe we are to follow another rule. *Reſiſt not euill. Bleſſe and curſe not. Do good to them that hate you, &c.* Thirdly, it is extended to euery ſin, becauſe he which ſinneth againſt God, or the whole Church, ſinneth alſo againſt thee, and euerie particular member of the church. For euery Chriſtian ought more to be affected for the ſins committed againſt God, or the bodie of the church, then for thoſe that are perſonally and directly intended or done againſt him ſelfe: therefore Chriſt ſpeaketh not onely of ſinnes, as they are priuate wrongs, iniuries, or damages: but as they are diſhonorable to the maieſtie of God, ſcandalous to the Church, pernitious to him that committed them; not onely as they offend him againſt whom they are committed. It will bee obiected, that Chriſts commaundement is to bee vnderſtood of thoſe that wrong vs, when he ſaith, Mat. 18.15 *If thy brother ſinne againſt thee.* I anſwer, that phraſe and forme of ſpeech (*againſt thee*) is not meant onely of priuate wrongs offered vs, (as I haue ſaide) but of any ſinne committed againſt GOD: for in euery knowne ſinne, we are in a ſort wronged: firſt, becauſe wee ought to bee ſo zealous of the glorie of God, that we ought to be more grieued when men ſinne againſt GOD, then when they ſinne againſt vs: yea, wee muſt make Gods quarrell, our owne quarrell. Secondly, becauſe he which ſinneth in our preſence, doth, or at the leaſt ought to offend vs. As *Hezechiah* was offended when hee heard the blaſphemies of *Rabſhekah*, 2. *Kings* 15.1. and A *Dauid*, whoſe eyes powred out riuers of waters, becauſe men kept not Gods Lawe, *Pſalme* 119. *verſe* 136. and *Lot*, who vexed his righteous ſoule, in ſeeing and hearing the abhominations of the Sodomites, 2. *Peter* 2. *verſe* 8. For to expound theſe words (*againſt thee*) thou being priuie to it, is farre from the meaning of the Text, neither can the phraſe be ſhewed in that ſenſe.

Now that men are to bee reprooued for knowne ſinnes committed againſt God, of what nature, qualitie, and condition ſoeuer they bee, beſides the former reaſons, it is manifeſt, *Leuiticus* 19.17. *Thou ſhalt not hate thy brother in thine heart, but thou ſhalt plainly rebuke him, and ſhalt not ſuffer ſinne to reſt vpon* B *him.* Therefore a man is to bee rebuked for euery ſinne. The Apoſtle whereſoeuer hee ſpeaketh of reproofes, neuer reſtraines it to one kinde, but extends it to all knowne ſinnes, 1. *Corinth.* 5. hee reprooues the inceſtuous perſon for his inceſt, and excommunicateth him beeing impenitent. So in this place, *if a man be fallen by occaſion into anie offence*, he ſaith not, this or that offence, but in generall, *into any offence*, whether in life or doctrine, by euill example, or otherwiſe, againſt the firſt or ſecond Table. Yet this is ſo to bee vnderſtoode, as that iniuries and wrongs offered vs, are not to bee excluded: for euen for them alſo, are men to be reprooued. It is the purpoſe of our Sauiour Chriſt, C *Mathew* 18. to teach this very point, for hauing taught, *Matth.* 18. *verſe* 6. that none ſhould offend or ſcandalize his brother; in the tenth verſe, he ſhewes what is to be done, if any man did offend his brother, by iniuring or wronging him: to wit, that he is to reproue him. II. He maketh him that ſuffered the wrong a witneſſe, not an accuſer, when he ſaith, *If he heare thee not, take yet with thee one or two, that by the mouth of two or three witneſſes, euery word may be confirmed, Mat.* 18. 16. Hee biddeth him take *one or two*, that ſo it may be confirmed *by the teſtimonie*, not of one or two, but *of two or three*: therefore D the partie offended is one of the witneſſes. III. If it were vnlawfull to reproue men for iniuries offered vs, what courſe ſhould hee take, that is ſecretly wronged, none beeing priuie to the wrong but himſelfe, and the partie offending? Thus men would bee imboldened to ſinne, ſeeing they could by no meanes bee controlled, and ſo men might fruſtrate the Commaundement of Chriſt. I adde further, that he which is iniured, is fitter to reproue him that offered the iniurie then any other. I. Becauſe the offence, both for ſubſtance and circumſtance is better knowne vnto him, then to anie other. II. Becauſe the reproofe (in all likelihood) will take the better place, when as the offender ſhall haue coales of fire heaped vpon his head, when he ſhall ſee, that the party wronged is deſirous of his good, and readie to requite good for euill; in ſeeking his amendment, whereas he ſought his hurt. And whereas it may ſeeme that it ſauoureth of reuenge, to reprooue thoſe that wrong vs, I anſwer, though many in reproouing reuenge themſelues, yet the one may be done without the other; & the right vſe of a thing is not to be neglected, becauſe of the abuſe thereof.

Obiect. Authors of hereſies, ſchiſmes, diſſentions, are to be auoyded, *Rom.* 16. 17. therfore not to be reprooued. *Anſw.* Generall places of Scripture, are to be expounded, according to particular limitation in other places: now that generall text, *Rom.* 16. 17. is reſtrained and limited, *Tit.* 3. 10. *Auoide an heretike after once or twice admonition.*

Obiect. *Paul* commaunds the Corinthians, that without anie more adoe, they ſhould proceede forthwith to publique cenſure of Excommunication againſt the inceſtuous perſon: and as it may ſeeme, without any former reproofe, 2. *Corint.* 5. beſides, he commaunds that we ſhould not eate, that is, familiarly conuerſe with notorious perſons of ſcandalous life, 1. *Corinth.* 5. 11. and that wee ſhould *withdraw our ſelues from euery brother that walketh inordinately.* 2. *Theſſalonians* 3. 6. *Anſw.* *Pauls* practiſe is not contrarie to Chriſts precept. He purpoſed indeede to excommunicate the inceſtuous perſon, if he perſiſted in his ſin, yet marke how; *in the name, and by the power of our Lord Ieſus Chriſt,* 1. *Cor.* 5. 4. in which words the forme of proceeding againſt him is limited, and that according to Chriſts inſtitution, *Matth.* 18. *the name and power of Chriſt,* ſignifying the word and inſtitution of Chriſt. 2. *Paul* doth plainly expound himſelfe in other places, what his practiſe was, in that behalfe, as 2. *Cor.* 13. 1, 2. where he ſignifieth, that hee did not excommunicate vncleane perſons, fornicators, wantons, (mentioned chapter 12. 21.) before the third admonition; making his third comming vnto them, in ſtead of three admonitions, or witneſſes againſt them.

It will be ſaid, that *Paul* threatneth when he commeth he will not ſpare *the reſt.* 2. *Corin.* 13. 2. therefore it ſeemeth he was reſolued to excommunicate them without anie former proceeding againſt them. *Anſ.* When *Paul* ſaith, *I write to them which haue ſinned, and to all others, that if I come againe, I will not ſpare.* By *all others*, hee meaneth not ſome which he purpoſed to excommunicate without former admonition, (for in writing this Epiſtle to them, he admoniſheth them all to repent, leſt when he came he would vſe ſeueritie) but thoſe which liued ſecurely in the open breach of the Law, to whom he threatned to come with a rodde, if they did not amend. 1. *Cor.* 4. 21. and whom he now againe admoniſheth, threatening, that if hee come the third time, he will not ſpare. Beſides this, *Paul* ſhould bee vnconſtant and vnlike himſelfe, if he ſhould admoniſh vnclean perſons, fornicatours, wantons, and that three times before excommunication: and ſhould at the firſt excommunicate certen others, without any precedent admonition.

3. The * word there vſed, ſignifieth reproofe in word, as it is taken, Luk. 17. *If thy brother ſinne againſt thee, rebuke him:* therefore *the reproofe by many, or of many* mentioned, 2. Cor. 2. 6. may ſignifie as well the graue, ſerious, and effectuall reproofe of the Church, by which the inceſtuous perſon was reclaimed from his ſinne, and ſo preuented the thunderbolt of excommunication, as the reall eiection out of the Church: and thoſe words v. 10. *If you forgiue any thing,* may as well ſignifie receiuing into fauour and familiarity before excommunication, vpon his repentance, as reſtitution after excommunication.

* ἐπιτιμία.

4. Be it graunted, he were indeed excommunicate (as it is moſt probable hee was) yet hence it cannot bee inferred, that they did proceede againſt him without precedent admonition. The Scripture is ſilent in this point. Therefore the reaſon is not good; It is not recorded, therefore it was not practiſed.

5. Though the Apoſtle commaund wee ſhould haue no familiaritie with inordinate liuers, 2. Theſſ. 3. 6. but that we withdraw our ſelues from them, yet he addes withall, that if there were any amongſt them that would not obey his ſayings, they ſhould note him by a letter, verſ. 14. and he expreſly commandeth that they ſhould *admoniſh the inordinate,* 1. Theſ. 5. 14. for that was his practiſe, as it may appeare, 2. Theſſ. 3. *Thoſe that are ſuch,* that is, inordinate liuers, *we exhort and command by our Lord Ieſus Chriſt, that they worke with quietneſſe, and eate their owne bread.*

III. *Who are to reprooue.*

It is a duty which concerneth all men, our Sauiour Chriſt ſaith, *If thy brother ſinne againſt thee, reprooue him:* and the commandement is generall, Leuit. 19. 17. *Thou ſhalt not hate thy brother in thy heart, but ſhalt rebuke him plainely.* Now all Chriſtians are brethren, (as I haue ſhewed) therefore all men are bound to reprooue their brethren, as occaſion ſhal ſerue. Secondly, all Chriſtians are members of the ſame bodie whereof Chriſt is the head, therefore they are to helpe and further one another, as members of the naturall bodie doe: and this is done by admonition and reprehenſion. Thirdly, the bond of charitie tyeth all men to helpe their brethren in what they can for their good, and therfore (if need be) to reprooue them. And albeit ſome may ſeeme to be vnfit or vnworthie reproouers of others, beeing tainted with as great, or greater ſinnes themſelues, and ſo cannot caſt out motes out of other mens eyes, they hauing beames in their owne, yet we muſt know that ſinne freeth none from this dutie: indeede none ought to reprooue, either with ſcandall to others, or with hurt and hinderance of him that is reprooued; yet no man is exempted from this duty. For euery man ought to be cleare and blameleſſe, ſpecially of open crimes, that ſo hee may more freely and fruitfully reprooue his neighbour; but though hee be not, yet hee remaineth ſtill bound to the performance of this duty. Our Sauiour ſaith not, that he which hath a beame in his eye, is therefore freed from pulling forth the mote out of his brothers eye: but, *firſt caſt out the beame out of thine owne eye, and then thou ſhalt ſee to pull out the mote out of thy brothers eye.* They therefore are ſeuerely to be cenſured, nay deepely to be condemned, who ſay with *Cain*, *Am I my brothers keeper?* as though it concerned them not a whit whether hee ſinke or ſwimme; as though euery man were to looke to himſelfe alone, for his owne behoofe and benefit, and not vpon the things of his brethren, for their good? or as though God had not made euery man a gardian to his brother? The dim candlelight of corrupt nature, cōdemneth theſe men, which teacheth, that hee which may ſaue and doth not, doth in effect as much as kill or deſtroy. The dutie therfore lieth vpon all, but chiefly vpon the Paſtours and Miniſters of the word: for they are to enquire into the liues of men, ſpecially of thoſe that are committed and commended to their charge: for which cauſe they are called the Lords ouerſeers, or watchmen, Ezech. 33. and 34. *And if they doe not ſtrengthen the weake, heale the ſicke, bind vp the broken, bring againe that which was driuen away, nor ſeeke that which is loſt, &c. He will require his ſheepe at their hands.* Ezech. 34. v. 4. 10. *Paul* inioynes the Paſtours of the Church of Epheſus, that *they ſhould take heed to themſelues, and to the flockes whereof the holy Ghoſt had made them ouerſeers,* Act. 20. 28. and hee commaundeth *Timothie*, that he *ſhould bee inſtant in ſeaſon and out of ſeaſon; that he ſhould improoue, rebuke, exhort, with all long-ſuffering and doctrine,* 2. Tim. 4. 2. and *Titus*, that *he rebuke and exhort with all authoritie,* Tit. 2. 15.

Gen. 4. 9.

Phil. 2. 4.

Further, it is to be obſerued, that though all men are bound to reprooue their neighbours if they offend, yet in fiue caſes they are not bound.

I. If a man bee ignorant of the offence. For a man that reproou eth another, muſt be certen of the fault, otherwiſe hee doth purchaſe to himſelfe a blot: and priuate perſons are not to prie into other mens actions, that ſo they may haue matter to reprooue, Prou. 24. 15. For we are bound to reprooue, as we are bound to giue almes: now wee are not bound in giuing almes to ſeeke ſome, to whome wee may giue; if wee giue to thoſe whome wee meete, that ſtand in neede of our almes, we haue done our duty. The like is in reprooſes. And although reproofe be a debt which wee owe our neighbour; yet it is no debt due to any priuate perſon (for then wee were bound to ſearch out the partie, and diſcharge the debt) but it is a publike debt, which wee owe to all: and therefore it is not neceſſary we ſhould ſeeke them out. If we diſcharge it to thoſe we meete withal, it is ſufficient. *S. Auguſtine* ſaith well, *Admonet Dominus non negligere inuicem peccata noſtra non querendo quod reprehendas, ſed videndo quid corrigas.*

De verb. dom. ſerm. 16.

II. If he haue repented of his fact, he is not to be reprooued, for the end of reproofe is to reclaime him; therefore if he be reclaimed alreadie, there is no place left for reproofe: although the Magiſtrate may puniſh & correct him in regard of the common good.

III. A man is not to reprooue, if hee be certaine his reproofe will doe no good: for when the end ceaſeth, all things tending to the end doe likewiſe ceaſe; therefore if there be no hope of amendment (which is the end of reproofe) reproofe is to be omitted; ſpecially if it be ſo farre from bettering the partie, that it make him much worſe. *Salomon* ſaith, *Hee which inſtructeth a ſcorner, getteth himſelfe reproach, and he that reprooueth a wicked man, purchaſeth to himſelfe a blot,* Prou. 9. 7. And thē he addes in the next verſ. *Rebuke not a ſcorner, leſt he hate thee, rebuke a wiſe man & he will loue thee.* And verily it were a great folly to ſpend labour in vaine, in telling them of their faults, when our ſchooling will not better them, but incenſe them more and more: It were better to be ſilent, or to ſeparate from them, then to ſtirre vp hornets, or to thruſt our hands into a waſpes neaſt. It is well ſaid of one, that he which ſhall beſtow the ſeedes of wholeſome admonitions on ſuch curſed and vnprofitable ground, ſhall reape nothing for his paines, but the thornes of mockes and reproches.

Muffet.

It will bee ſaid, the Iudge ceaſeth not to puniſh malefactours, though they bee not bettered by the puniſhment; therefore ſeeing brotherly correction is commanded, it muſt not be omitted, though the party reprooued be not bettered, but offended thereby, and made worſe. I anſwer, The reaſon is nothing like, for the Iudge in puniſhing, doth principally intend the good of the cōmon wealth, which commeth by chaſtiſing, or by cutting off malefactours, though they themſelues be nothing bettered: but the end of reproofe, is the amendment and good of him that is reprooued: therefore a man may not be reprooued, except it be for his priuate good, though the magiſtrate may puniſh him, in regard of the common good.

IV. Reproofe may be omitted, if it bee certaine that the partie will either preſently redreſſe his fault without reproofe: or that ſome others will admoniſh him therof, whom it doth more neerely concerne. As the giuing of almes may bee omitted, if it be certaine that the partie that is in want will prouide for himſelfe, or that he will be ſufficiently releeued by others.

V. If it may be done more conueniently and profitably another time, it may be omitted for the time. Except in theſe fiue caſes, he that doth not reprooue his brother, is guiltie of his ſinne, Leuit. 5. 1.

IV. Point. *In what manner are men to be reprooued?*

The manner to be obſerued in reprouing I will lay downe in tenne rules.

I. A man muſt ſo reprooue his brother, as that it may be moſt for the aduancement of Gods glorie, beſt for the winning of him to God, & leaſt to the defaming of him abroad to the world: and that it may appeare vnto him, that hee doth it of loue (aiming at nothing but his good) not of any malicious humour, or ſiniſter affection of reuenge, or vaine glorie, &c. and that this may be done, two things muſt be practiſed. Firſt, he that reprooueth another, muſt pray that God would ſo guide his tongue, and mooue the others heart, that his reproofe may be profitable vnto him: for without Gods bleſſing our admonitions are but words ſpoken in the winde, 1. Ioh. 5. 16. *If any ſee his brother ſinne a ſinne that is not vnto death, let him pray, &c.* Secondly, we may not traduce him to others, either before or after our reproofe, 1. Pet. 4. 8. This rule is generall: the reſt following are more ſpeciall.

II. Euery reproofe muſt bee grounded vpon a certaine knowledge of the fault committed. For wee may not goe vpon priuate ſurmiſes and ſuppoſes; or flying reports and rumours blazed abroad: no nor vpon vehement ſuſpitions, or ſtrong preſumptiōs, Deut. 13. verſ. 14. for in ſo doing we ſhall but offend the partie, who knowes himſelfe to be innocent of the crime obiected, and purchaſe to our ſelues a blot of indiſcretion, in being zealous without knowledge. Therefore for ſecret ſinnes, men are not to be reproued. *Secret* I call thoſe that are knowne only to God, and the conſcience of the doer: or onely to others, but not to vs. This was practiſed by S. *Paul*, Gal. 2. 14. who reprooued not *Peter*, till hee was throughly informed of his offence: which condemnes the common practiſe of the multitude, who cenſure and reprooue others, ſpecially publike perſons, as Magiſtrates and Miniſters, vpon falſe reports, or wicked ſurmiſes, when as no accuſation may be admitted againſt ſuch, vnder two or three witneſſes, 1. Tim. 5. 20. Yet a man may reprooue vpon credible information, as *Paul* did the Corinthians for their contentions, grounding his reproofe vpon the report of the houſe of Cloe, 1. Cor. 1. 11. which he beleeued to be true in part, 1. Cor. 11. 18. If the report be not certaine, we muſt onely reprooue hypothetically, and not peremptorily.

III. In reprouing others, we muſt conſider our ſelues, ſpecially our owne weaknes, and beginne the reproofe in our ſelues, if not for the ſame fault we reprooue in our neigh- A bour, yet for as great as that (if not a greater) in another kind: this manner of reproouing is inioyned by S. *Paul*, when he ſaith, *conſidering thy ſelfe, leſt thou alſo be tempted*: and a man is to conſider himſelfe in three reſpects: in regard of the *time paſt, preſent*, and *to come*: in regard of the *time paſt*, that hee was as wicked, prophane, and graceleſſe as another: yea that he was (as the Apoſtle ſpeaketh) *darkeneſſe, and the childe of wrath as well as others*: *Paul* ſhewes the force of this conſideration, when he perſwades men to be ſoft and gentle, ſhewing all meekneſſe to all men: a reaſon taken from the conſideration of our owne frailties and ſinnes in time paſt: *For* (ſaith he) *we our* B *ſelues alſo were in times paſt vnwiſe, diſobedient, deceiued, ſeruing the luſts and diuers pleaſures, liuing in maliciouſneſſe and enuie, hatefull, and hating one another*, Tit. 3. v. 2. 3. In regard of the *time preſent*, that he is but a fraile man, readie to fall euery moment, that he is not able of himſelfe to thinke the leaſt good thought, much leſſe to reſiſt the leſt temptation, and that whatſoeuer he is, he is out of himſelfe, by grace in Chriſt, as *Paul* ſaith; *By the grace of God I am that I am.* So that were it not for this preuenting and cooperating grace, he would fall into as great enormities as other men. In regard of *the time to come*; *Conſider thy ſelfe, leſt thou alſo be tempted*: remember *Pauls* Item, 1. Cor. 10. 12. *Let him that thinketh hee* C *ſtandeth, take heed leſt he fall*: for if thou haſt not bin ouertaken with the like ſin, yet thou maiſt be hereafter: therefore as thou wouldeſt haue others to bee compaſſionate towards thee, if thou were in the like caſe, ſo bee thou to them. The not obſeruance of this rule, is the cauſe that there are ſo many cenſorious *Catoes*, ſo many ſeuere *Ariſtarchi* of other mens actions, ſo many that are ſharpe-ſighted and Eagle-eyde, in ſpying motes in other mens eyes; and as blind as moles, or beetles, in diſcerning the great beames that are in their owne eyes.

Aut ſumus, aut fuimus, vel poſſumus eſſe quod hic eſt.

IV. It is very requiſite and expedient, that the reproouer bee not tainted with the ſame, or the like fault which he reprooueth in another, D leſt it be ſaid vnto him, *Phyſitian cure thy ſelfe*, Luk. 4. 23. *In that thou iudgeſt another, thou condemneſt thy ſelfe*, Rom. 2. v. 1. Therefore *Dauid* ſaith not, Let the wicked ſmite me, or let him that is as deepe in fault as my ſelfe reprooue me: but *Let the righteous ſmite me, for that is a benefit, and let him reprooue me, that ſhall be as a precious oyle: that ſhall not bee wanting to my head*, Pſal. 141. v. 5. For albeit in regard of the reproofe it ſelfe, it be not greatly materiall, yet it is not ſo expedient, nor ſo profitable in regard of the reproouer, 1. becauſe he ſeemeth vnworthie to reprooue another, who is to be reprooued himſelfe, being as deepe in fault as any: 2. becauſe it will bee thought, that hee which maketh no conſcience to redreſſe himſelfe, will not be ſo ready to reclaime others, of loue to their perſons, or

A hatred of their ſinnes, or zeale of Gods glorie; but for pride, or buſineſſe in other mens matters, or vanitie, or ſome ſuch ſiniſter ends.

V. All reproofes muſt ſo be miniſtred, as that the partie reprooued may bee brought to a true ſight of his ſinne: as alſo to a liuely ſenſe and feeling therof, and ſo to a compunction of heart, by reaſon of it, & of the wrath of God, which attendeth vpon him for his ſinne; For the performance of this rule, wee haue the example of God himſelfe, Pſal. 50. verſ. 21. *I will reprooue thee, and ſet thy ſinnes in order before thee:* as alſo of the Prophet *Nathan*, who by the parable conuicted *Dauids* conſcience; and ſo made him condemne him-
B ſelfe, 2. Sam. 12. And the precept of Saint *Paul*, commanding *Timothie*, that he ſhould ſo reproue, as that he conuict the conſcience of the ſinner, when he ſaith, *Reprooue, rebuke, exhort with all long-ſuffering & DOCTRINE:* now this is done by ſhewing the true meaning of the law, and the curſe of God annexed to euery breach thereof, and ſo by vnfolding the horrible greatneſſe of ſinne, to the conſcience of him whome we doe reprooue. For reproofes which are not thus qualified, are but cold & perfunctorie, ſuch as was that of *Eli*, in reproouing his lewd ſonnes, *Why doe ye ſuch things? for of all this people I heare euill reports of you: doe no more, my ſonnes; for it is no good report that I heare*, 1. Sam. 2. 23 24. beeing a
C meanes rather to cheriſh ſinne in them, then to reclaime them from it. Theſe kinds of reproofes, not vnfitly may bee compared to hotte and haſtie healing ſalues, which draw a faire skinne ouer a foule wound; which becauſe it is not ſoundly cured from the bottome, but ouerly healed vp, doth afterward apoſtemate or fiſtulate, & becommeth more dangerous and deſperate then euer before.

VI. The vineger of ſharpe reprehenſion, muſt be allaied and tempered with the oyle of milde and gentle exhortation; we may not onely vſe the *corraſiues of the law*, but withall we muſt apply the *cordialls of the Goſpell*: bitter pilles of reproofe, muſt bee ſugred ouer with louing and affectionate perſwaſion, leſt the
D patient abhorre the phyſicke: euery man in this caſe is to follow the skilfull Chirurgion, who doth not alway vſe *ſection* and *vſtion* in launcing the wound with ſharpe inſtruments, but mollifying ointments, and mundifying waters, to clenſe and ſupple the wound, and heale the ſore. *Paul* ſaith, *That the ſeruant of the Lord muſt be gentle toward all men: & that he muſt inſtruct with meekeneſſe them that are contrarie minded*, 2. Tim. 2. 25. 26. and in this place he commands the Galatians that they ſhould *reſtore their brethren with the ſpirit of meekeneſſe*. The word tranſlated [*reſtore*] is very emphaticall: for it ſignifieth to ſet a bone that is broken, or any member of the bodie that is out of ioynt: and therefore we are to deale with a man that is fallen, and by his fall hath diſioynted ſome member of the new man, as the Chirurgion doth with an arme or a legge that is broken, or out of ioynt, to handle it tenderly and gently, ſo as it may be moſt for his good, and leaſt for his paine. More particularly, this may bee done foure waies.

1. When a man doth propound the reproofe in his owne perſon, as *Paul* did, 1. Cor. 4. 6. *Now theſe things, brethren, I haue figuratiuely applied vnto mine owne ſelfe and Apollos, for your ſakes; that ye might learne by vs, that no man preſume aboue that which is written, &c.*

2. When a man doth not directly reproue another in plaine tearmes, but cloſely ſhewes a miſlike of the fact, & conuaieth a reproofe in an exhortation, and ſo lappeth vp pils (as it were) in ſugar: as when a man ſweares; not alwaies to ſay, *thou*, &c. but *yea and nay ſhall ſerue betwixt vs: what needes this vehemency betwixt vs two? I will as ſoone take your word, as your oath, &c.*

3. When the reproofe is propounded in a parable: as *Nathan* dealt with *Dauid*. 2. Sam. 12. and as our Sauiour Chriſt by the parable of the two ſonnes reproued the Phariſies. Matth. 12. 28.

4. When we reprooue a man directly (as at the length *Nathan* did *Dauid*, *Thou art the man*, 2. Sam. 12. 7.) wee muſt ſo carrie our ſelues, as that the partie may ſee himſelfe rather reprooued by God, then by vs: and not to proceede bluntly to worke, to rebuke and cenſure at the very firſt: but to vſe ſome preface before hand; as, that we doe that which we doe in loue of his perſon, for his good, wiſhing him well, both temporally, the reputation of his name, and eternally the ſaluation of his ſoule; & that wee conſider our ſelues herein, how that we may eaſily be ouertaken, as he was. Theſe cautions obſerued, the inferiour may reprooue his ſuperiour, as 2. King. 5. 13.

VII. Euery reproofe muſt be fitted to the qualitie and condition of him whome we reprooue, and to the nature of the offence for which he is reprooued; wee ſhall fitte the reproofe to the perſon reprooued, if we conſider that a man may reprooue another foure waies. Firſt, by *friendly admonition*: and thus one equall is to reprooue another. Secondly, by *reuerent and ſubmiſſe exhortation*: thus the yonger muſt reprooue the elder, the inferiour their ſuperiours. It is Gods commandement that we ſhould *not rebuke an Elder, but exhort him as a father*. 1. Tim. 5. 1. And thus Kings and great Potentates are to be reprooued, they beeing *patres Patriæ*. That ſaying of the Philoſopher, [illegible] hath a place in this caſe. Thirdly, by *ſharpe reprehenſion*: thus Elders or ſuperiours are to reprooue their inferiours, ſpecially, if the fact bee notorious, ſcandalous, or dangerous. *Paul* commandeth *Titus* that he ſhould *rebuke the Grecians* ἀποτόμως, *ſharpely, that they might bee ſound in faith*, Tit. 1. 13. Fourthly, by *due chaſtiſement and* *correction:* thus the ſuperiours muſt reprooue their inferiours ouer whom they are ſet, as the father the child, the maſter the ſeruant, the magiſtrate the ſubiect, &c. and thus the inferiour cannot reprooue his ſuperiour, nor one equall another, though he doe it with neuer ſo great mildeneſſe.

Secondly, we ſhall fit our reproofe to the offence committed, if in ſpirituall wiſedome and diſcretion wee put a difference betwixt ſinne and ſinne, as the Apoſtle teacheth vs, Iud.v.22.23. *Haue compaſſion on ſome in putting difference: and other ſaue with feare, pulling them out of the fire.* Sinnes committed of humane frailtie, or through ignorance, muſt be diſtinguiſhed from thoſe of malice, of pride, and preſumption; both muſt be reprooued, yet after a different manner: for the one muſt be wonne with gentleneſſe, the other with ſharpneſſe: the one with lenity, the other with ſeueritie: to the one we muſt come with the pleaſant pipe of *Chriſt*, to the other with the lamentation of *Iohn Baptiſt*. To the one in the ſpirit of *Elias*: to the other in the ſpirit of *Moſes.* When gentle admonition would take no place, Chriſt thundreth out threats againſt Corazin and Bethſaida. And *Paul* threatens ſeueritie, when lenitie will doe no good, 2. Cor.13.

VIII. Euery reproofe muſt be adminiſtred in fitte time when we may doe the moſt good: therefore if in wiſedome we ſhall foreſee fitter opportunitie to winne our brother, we are to take that time, and to omit the preſent: not to tell him of his fault being drunke, or in the heate of his paſſion, but after, when hee commeth to himſelfe, as *Abigail* dealt with *Nabal*, 1.Sam.25. For the commaundement of God touching reproofe, being affirmatiue, bindeth not to all times, but onely to that which in ſpirituall diſcretion wee ſhall judge the fitteſt, both to reclaime him, and ſaue his credit. *Salomon* ſaith, *That a word ſpoken in due time, is like apples of gold, with pictures of ſiluer*, Prou.25.11. Now if this be true of a word ſpoken in due time, it is much more true of a reproofe deliuered in due ſeaſon. *There is a time for all things.* Eccleſ.3.1. And ſurely if euery thing that commeth to paſſe in the world haue his ſet time, and opportunitie, reproofe muſt needs haue his time and ſeaſon.

IX. Secret ſinnes knowne onely to thee, or to a few, muſt bee reprooued ſecretly, betwixt thee and the party alone: they muſt not be divulged, but concealed in loue, which couereth a multitude of ſinnes. For if thou haſt offended, or *if thy brother hath ought againſt thee, goe thy way, and be reconciled to thy brother*, Matth.5.23,24. If he haue treſpaſſed againſt thee, or *thou haſt ought againſt him, goe and tell him his fault betweene him and thee alone*, Matth.18.15. And albeit *Salomon* ſay, *That open rebuke is better then ſecret loue*, Prou.27.5. yet it makes nothing againſt this rule, for he vnderſtandeth not that reproofe which is vttered before witneſſes, but that priuate reproofe which is giuen to his face, and not behind his backe, betwixt them two alone. But open ſinnes are to be reprooued openly, 1. Tim.5.20. *Them that ſinne rebuke openly, that the reſt alſo may feare.* Which text of Scripture muſt rightly be conceiued: for it is not a generall commaundement giuen to all, (as ſome haue thought, in alleadging it to proue that they may lawfully reproue open ſwearers, and offenders, and that openly;) but it is a ſpeciall commaundement, giuen to the Paſtours, or gouernours of the Church, that they ſhould reproue thoſe Elders, and ſo conſequently all ſuch as were conuicted of any crime, by witneſſes, and that before all men, that is, before the whole Church, and not before all men, in euery place, and aſſembly, where they offend. For we haue no warrant in Scripture ſo to do. Secondly, this open diſgracefull rebuking of men, will rather harden them in their ſinnes, then any way reclaime them from ſinne. *Auguſtine* ſaith well, *Præ pudore incipiet defendere peccatum ſuum, & quem vis correctiorem, facis peiorem.* Thirdly, they might as well ſay, a man is to be reproued for euery ſinne, and that openly before all men, as for open ſinnes, becauſe *Paul* ſaith not, *Them that ſinne openly, rebuke before all men*, but, *them that ſinne, rebuke openly.* Fourthly, the words depend vpon the former verſe, where it is ſaid, *Receiue not an accuſation againſt an Elder, vnder two or three witneſſes*, and then it followes, *Thoſe that ſinne, rebuke openly*: that is, thoſe Elders that ſinne, and haue beene firſt priuately admoniſhed, and after that before witneſſes, if they bee accuſed by two or three witneſſes; then reprooue them openly, before al men: that is, before the whole Church.

De verb. Dom. ſerm. 16.

X. We muſt carefully obſerue the order ſet downe by our Sauiour Chriſt, Matth. 18. 15. Firſt, we muſt trie whether by priuate reproofe our brother will be reclaimed or not; if he be, wee muſt proceede no further, for then we haue attained the maine end of all reproofes, *If he heare thee, thou haſt wonne thy brother*: if not, wee muſt take one or two, which may witneſſe the fact, and that for ſundrie cauſes: the firſt is giuen by Saint *Hierome*, vpon the place, That they may witneſſe that to be a ſinne, for which he is reprooued, and that he is worthily reprooued for the ſame. The ſecond is laid downe by S. *Auguſtine*, Epiſt. 109. to conuince the partie offending, of the act committed, if he ſhould iterate the ſame againe. The third, by *Chryſoſtome*, Hom.6. in Matth. to witneſſe that hee which reprooues, hath diſcharged his duty, and done what in him lay to winne his brother. If he be reclaimed at the ſecond reproofe before witneſſes, we muſt proceede no further, but reſt there, as before: if not, wee muſt relate it to the Church: if he heare the Church, there is no further proceedings to be vſed: if he heare not the Church, he is to be excommunicated and holden as a heathen. Offenders therefore are not to bee excommunicated at the very firſt, but orderly to be proceeded againſt, and louingly to be dealt withall, and patiently to be endured, according as the Apoſtle commandeth, 2. Tim. 4. 2. *Reprooue with all long-ſuffering*. It may be obiected, that *Paul* biddeth *Titus* hee ſhould *auoid an hereticke after once or twiſe admonition*. Tit. 3. 10. Therefore we are not to proceede againſt offenders according to Chriſts commandement. *Anſw.* That text makes nothing againſt this orderly proceeding commended vnto vs by our Sauiour Chriſt. For firſt, this commaundement is not giuen to all, but onely to the Paſtours (as here to *Titus*) or Biſhops, who repreſenting the whole Church, are to giue ſentence of excommunication. Secondly, it is to be vnderſtood of publike admonition in the face of the Church, after that the partie hath beene priuately dealt withal; and if after this admonition, he doe not recant his errours, and reforme himſelfe, then is he to be reiected as an hereticke, that is, αὐτοκατάκριτος, *condemned of his owne ſelfe*, Tit. 3, 11.

Neuertheleſſe, there be certaine caſes, in which we are not bound to follow this order or manner of proceeding in our reproofes, and they are principally three.

I. When the ſinne committed tendeth to the hurt of the Church, or common-wealth, and there be danger in delay; as alſo danger to the partie that is priuie to it, and doth not detect it; and ſmall hope of hindering of it, (as when a man doth plot treaſon, or intermedleth in treaſonable practiſes;) in this caſe the partie offending is not firſt priuately to bee reprooued, but publikely to bee detected, and ſo to bee dealt withall of the Magiſtrate, according to the nature and quality of his offence: for the common good is to bee preferred before any one mans priuate good: *Better it is that one man periſh, then that the bond of vnitie ſhould be broken.*

Melius eſt vt pereat vnus quàm vnitas, Hieron.

II. When the fault is greater if it be committed, then the loſſe of his credit that committed it, though it be publiſhed. For example, if one intend to ſlay another, and lie in waite for him; in this caſe, we are not bound priuately to admoniſh the partie intending murther, or bloodſhed, but to detect him to the magiſtrate: for his life is to be preferred before the mans credit that ſought his life. When *Pauls* kinſman (to wit his ſiſters ſonne) heard that aboue 40. men, had conſpired together, and bound themſelues with an oath, that they would neither eate nor drinke, till they had killed *Paul*, he doth not goe and reprooue thē for this fact, but relates it to *Paul*: and *Paul* hearing of it, doth not counſell him to goe and reprooue them firſt, and if they would not hearken to him, to take two or three witneſſes, &c. but ſent him ſtraight, to the chiefe captaine, that he might take order to preuent their bloody attempt.

Act. 24. 16. 17.

III. When a man is aſſured priuate reproofe will doe no good, and that the partie offending will not brooke it, nor take reproofe at his hand, he is not to follow that order and manner of reproofe, but to acquaint them with it, that can and wil redreſſe it. Thus *Ioſeph* (as it may ſeeme,) did not reprooue his brethren, becauſe he knew well they would not be bettered by him (ſeeing they hated him) but *he brought vnto his father their euill ſayings*, Gen. 38. 2. Albeit others ſay, that their ſinne was publike, and therefore needed no priuate admonition: and others: that he did admoniſh them ſecretly, before he did relate it to his father, (although it bee not expreſſely ſet downe in the text.) Howſoeuer this example be vnderſtood, the rule is certaine, that priuate reproofe is to be omitted, when it will either doe hurt, or no good.

2. *Beare ye one anothers burdens, and ſo fulfill the law of Chriſt.*

In this verſe the Apoſtle propounds another rule, touching brotherly loue, and it dependeth vpon the former, as an anſwer to a ſecret obiection, which might be made vpon the former doctrine, in the 1. verſe, in this manner: Thou enioyneſt vs wee ſhould reſtore our brother, if he fall by occaſion into any ſinne, in the ſpirit of meekeneſſe: but there are ſome infirmities in our brethren which cannot bee amended nor redreſſed by brotherly correction, what is to be done in ſuch a caſe? The Apoſtle anſwereth, ſuch infirmities muſt bee borne and tolerated, in theſe words. *Beare ye one anothers burdens*: And this rule is enforced by an argument taken from the excellencie thereof, in that the practiſing of it, is the keeping and fulfilling of the whole law, in theſe words, *And ſo fulfill the law of Chriſt*.

Firſt, for the rule: The Apoſtle calleth ſlippes, infirmities, and ſinnes, by the name of *burdens*, taking his metaphor from trauellers, who vſe to eaſe one another, by carrying one anothers burden, either wholly, or in part: that ſo they may more cheerefully, and ſpeedily goe on in their iourney. Mens burdens are of two ſorts: either ſuch as euery man is to beare by himſelfe alone, without ſhifting them off his owne ſhoulder, and laying them vpon other men (of which we are to intreat, when wee come to the fift verſe.) Or ſuch as may bee borne of others, as well as of our ſelues: of theſe the Apoſtle ſpeaketh in this place, when he ſaith, *Beare ye one anothers burdens*: and there are foure ſorts of them: Firſt, thoſe whereof our brethren may either bee wholly diſburdened, or in part eaſed; ſuch is the heauie burden of pouertie, ſickneſſe, nakedneſſe, hunger, thirſt, baniſhment, impriſonment, &c. Secondly, the outward and bodily wants, that are in ſundrie perſons, as blindneſſe, deafeneſſe, maimedneſſe, lameneſſe,&c. Thirdly, perſonall or actuall ſinnes of men, as anger, hatred, iealouſie, enuie, &c. Laſtly, outward frailties, in the actions of mens liues, (which are not felt oftentimes of thoſe that are ſubiect vnto them, but are heauie burdens to others with whome they conuerſe) as curiouſneſſe, niceneſſe, ſlowneſſe, ſelfe-conceitedneſſe, frowardneſſe, haſtineſſe, and ſuch like. The two firſt ſorts, are to bee borne three waies. Firſt, by hauing a holy ſympathie, and fellow-feeling of them, *in weeping with thoſe that weepe*: and in *remembring thoſe that are in bonds, as though we were bound with them, thoſe that are in affliction, as if we were alſo afflicted in the bodie*, Heb. 13. 3. This was *Pauls* practiſe, 2. Cor. 11. 29. *Who is weake, and I am not weake? who is offended, and I burne not?* Secondly, by bearing with them in their wants and infirmities, according to that of the Apoſtle, *Beare with the weake*, 1. Theſſ. 5. 14. Thirdly, by putting vnder our ſhoulders, and bearing part of the burden with them; in helping and eaſing of them in their neceſſities. Rom. 12. verſ. 13. *Diſtributing vnto the neceſſities of the Saints.* The two latter ſorts (beeing principally meant in this place) are not to be borne by diſſembling of them, or yeelding to them, much leſſe by bolſtering men vp in them, or by partaking with them; For albeit the adulterer and vncleane perſon would gladly make Chriſt a baud, the thiefe would make him his receiuer: and many there are who would bee content to ſhift off their ſins, in whole, or in part, and lay them vpon the ſhoulders of others: yet in Gods cauſe and quarrell, in matters of faith, we are not to yeeld a haires breadth; *Moſes* told *Pharaoh*, that hee would *not leaue ſo much as a hoofe behind him*, Exod. 10. 26. And *Paul would not giue place to* Peter *and them that were with him, no not for a moment, that the truth of the Goſpell might continue with them*, Gal. 2. 5.

Rom. 14. 1. and 15. 1.

They muſt therefore be borne by diſburdening them of them, by gentle and mild admonition; or if they cannot be redreſſed, by bearing and tollerating of them, in paſſing by thē, as though wee did not perceiue them: for as Salomon ſaith,

Prou. 19. 11.

It is the glorie of a man to paſſe by infirmitie: or laſtly, by praying for them. For if we ſhall breake the bond of brotherly loue, & Chriſtian ſocietie, by reaſon of theſe or ſuch like infirmities, which wee ſee to be in our brethren; we walke not in loue, in that we beare not their *burdens*, as the Apoſtle commaundeth in this place, and Eph. 4. 2. *Support one another, through loue.* And ſurely, this is a moſt neceſſarie precept, of great vſe and conſequence, in the life of man: for except wee beare and tolerate the frailties of men, in paſſing by them in ſuch ſort, as I haue ſaid, it is impoſſible we ſhold leade a quiet, or comfortable life in any ſocietie. We muſt ſeeke for a new world, or leauing the fellowſhip of men, betake our ſelues to ſome ſolitarie deſert, as ſundrie *Eremites*, and *Anchorites* haue done, becauſe they could not (by reaſon of their froward & wayward natures) digeſt the manifold inconueniences which they ſaw to be amongſt men in publike ſocieties. This duty therefore of bearing one anothers burdens, albeit it be difficult, yet it muſt be practiſed, eſpecially of thoſe that are ſtrong men in Chriſt: for as in architecture, all ſtones are not fit to be laide in euery place of the building, but ſome below, as the fundamentall and chiefe corner ſtones, to beare vp the weight and burden of the building; others aboue in the wall, that ſo the whole building may be firme and compact in it ſelfe: So in the Church, which is the houſe of GOD, (where all beleeuers are liuely ſtones, built vpon Chriſt Ieſus the chiefe corner ſtone, bearing vp the whole burden, euen all the infirmities of the Church:) thoſe that are ſtrong muſt ſupport the infirmities of the weake, that ſo the whole building beeing compact and knit together, may grow vp to a holy temple in the Lord.

1. Pet. 2, 5.

For otherwiſe the whole frame of the building muſt needes be diſſolued, and come to a ruine. It is a common prouerbe amongſt the Italians, that *Hard with hard, neuer makes a good wall*:

Duro con duro non fà bon muro.

By which is ſignified, that as ſtones cobbled vp one vpon another, without morter to combine them, make but a tottering wall that may eaſily be ſhaken; but if there be morter betwixt them, yeelding to the hardneſſe of the ſtones, it makes the whole like a ſolide continued body, ſtrong and ſtable; able to endure the ſhocke of the ramme, or the ſhot of the canon: So that ſocietie, where all are as ſtiffe as ſtones, which will not yeelde a haire one vnto an other, one being as faſt, as froward, as haſtie as another; cannot bee firme and durable. But where men are of a ſoft, a yeelding, and relenting nature, giuing place to the ſtiffeneſſe of others, and yeelding to the tempeſt for a time, that ſocietie is compact in it ſelfe, and ſo cannot but continue, becauſe one doth beare the infirmities of an other. Doeſt thou therefore ſee thy brother to be ouertaken with ſome ſinne, or to be ouer curious, very froward, too ſelfe-conceited, abounding in his owne ſenſe, exceeding haſtie, &c. beare this infirmitie now; and ſo hee (perhaps) may beare with thee in the like caſe, an other time: or beare thou with his curiouſneſſe, he will beare with thy dulneſſe: beare with his ficklenes, he wil beare with thy frowardnes: beare with his haſtines, he will beare with thy ſelfe-conceitednes. For it is to be obſerued, that the Apoſtle ſaith not, that thoſe onely which are ſtrong, ſhould beare the frailties of the weake, but that both ſtrong and weake ſhould beare one anothers burdens, it beeing a mutuall and reciprocall duty impoſed vpon all, becauſe there is none ſo ſtrong, but one time or other he may ſlip, and fall, and ſo may ſtand in need to be ſupported euen of the weake: the palſie man being ſicke, had his burden (to wit, his bed) A borne, but beeing reſtored, could helpe to beare another mans burden: ſo if thou beare another mans burden that is weak, when he is ſtrong, he will be ready to beare thine, if need require. God commaunds, that if we finde our neighbors beaſt lying vnder his burden, we muſt liſt him vp: how much more ought we to help our brethren lying vnder the burden of ſinne? Therefore the ſtrong are to ſupport the weake, and the weake muſt (vpon occaſion) ſupport the ſtrong: as in the arch of a building, one ſtone doth beare mutually, though not equally, the burden of the reſt: or as Harts ſwimming ouer a great water, do eaſe one another, in laying their heads one vpon the backe of another, the foremoſt that B hath none to ſupport him, chãging his place, and reſting his head vpon the hindermoſt. Thus in a family, the husband muſt beare with the nicenes, and frowardnes of his wife: the wife with the faſtneſſe, or haſtineſſe of her husband. Thoſe Magiſtrates, and Miniſters, which are too colde and backward in good things, muſt beare with the ouer great heate, and frowardnes of their fellow-magiſtrates, or fellow-miniſters: and thoſe muſt beare with them againe, ſeeing both aime at the ſame ende, the edification of the Church, and the good of the Common-wealth. Thus in Gods prouidence *Luther* and *Melancthon* were happily ioyned together, and did beare with one another, *Luther* with his ſoftneſſe, C *Melancthon* with his haſtineſſe; hee with his boldneſſe, hee with his timorouſneſſe: *Melancthon* did well temper the heate and zeale of *Luther* with his mildeneſſe, beeing as oyle to his vineger; and *Luther* on the other ſide, did warme his coldneſſe, beeing as fire to his froſenneſſe. Thus the Apoſtle commaundeth, that *we ſhould beare with the infirmities of thoſe that are weake*, and not ſufficiently catechized in the doctrine of our ſpirituall liberty purchaſed vnto vs by Chriſt, *and not to pleaſe our ſelues* too much, *but rather to pleaſe our neighbour in that which is good to edification*, Rom. 15. 1, 2. For amongſt other D properties of loue reckoned vp by S. *Paul*, 1. *Cor.* 13. this is not the leaſt, that *it ſuffereth al things*, v. 7. that is, all ſuch things as may be borne & ſuffered with good conſcience, for the good of our brother. For looke as a louer doth ſuffer all things in regard of his loue, in three reſpects: Firſt, in vndergoing any labour that may be for her good, as *Hercules* did for the loue of *Omphale*. Secondly, in bearing patiently al hard meaſure that is offered him for her ſake, as *Iacob* did for the loue of *Rachel*. Thirdly, in induring any thing that is impoſed vpon him: and putting vp what wrong ſoeuer is done vnto him by her, as *Sampſon* did for the loue of *Dalilah*. So Chriſtian charity cauſeth vs to ſuffer all thinges. Firſt, *pro fratribus*, to indure any labour, coſt, or trauell, for their good. Secondly, *propter fratres*, to beare all afflictions for their ſakes, as *Paul* ſaith he did for the Church, 2. Tim. 2. 10. Thirdly, *à fratribus*, to beare wrongs, and put vp iniuries at their hands, as hee did, beeing ſhamefully entreated, at *Philippi*, ſtoned, ſcourged, &c. This muſt bee conſidered of vs all, but ſpecially of ſuch as will giue a man as good as hee bringeth, who are but a word, and a blow: a lie, and a ſtabbe: a word and a writ: ſuch as cannot beare coales, (as they ſay) nor brooke any little wrong, nor indure any ſmall frailty in their brethren. Theſe men muſt remember, that *in bearing coales*, that is, in ſuffering, and forbearing, *they heape vp coales of fire vpon their heads*, (as *Paul* ſpeaketh, Rom. 12. 20.) as alſo that God doth beare with them in greater matters, euen when they wound him with their oathes, Leuiticus 24. 11. and giue him the lie through vnbeleefe, 1. Ioh. 5. 10. as hee bare the manners of the Iſraelites in the wilderneſſe. That Chriſt, whoſe example we are to follow, *hath borne our infirmities*, Eſa. 53. *and doth eaſe them that trauell, and are heauie laden*, Matth. 11. 28. and therefore wee treading in his ſteps, *muſt forbeare one another, and forgiue one another, if any man haue a quarrell againſt another, euen as Chriſt forgaue vs*, Coloſſ. 3. 13. Thus, if when we ſee any ſin in our brother, we reclaim him from it, by reproofes, exhortations, admonitions, we are Gods inſtruments, to *ſaue a ſoule from death, and ſo do couer a multitude of ſinnes*, euen before God, Iam. 5. 20. And if when wee perceiue common frailties in our brethren, we ſhalll not ſtand too much vpon our right, but ſhall yeeld vnto them in bearing, forbearing, and forgiuing, wee *ſhall couer a multitude of ſinnes*, 1. Pet. 4. 8.

August. ſer. 21. de verbis Apoſt. Beda in hunc locum ex Auguſt.

ἐτροποφόρησεν. Act. 13. 18.

Thus much touching the rule. Now I proceede to the reaſon, whereby the Apoſtle vrgeth the practiſe of this precept, in theſe words, *And ſo fulfill the Law of Chriſt*. The reaſon ſtandeth thus: That which is the fulfilling of the Law of Chriſt, muſt be practiſed of vs: but the bearing of one anothers burdens, is the fulfilling of the Law of Chriſt: therefore wee ought to beare one anothers burdens. For the clearing of this text, ſundry things are to be conſidered.

I. It may bee demaunded, what the Apoſtle vnderſtandeth by *the Law of Chriſt*? *Anſ.* Nothing elſe but the doctrine, precept, or commaundement of Chriſt, enioyning the loue of our brethren. Ioh. 13. 34, 35. *A new commaundement giue I vnto you, that ye loue one another, as I haue loued you, &c.* And it is all one, as if he had ſaid, Beare ye one anothers burdens, and ſo fulfill the commaundement of Chriſt, who hath after a ſpeciall manner commanded the loue of your brethren. Now the Apoſtle rather vſeth the word *Law*, then *Commandement*, becauſe he would make a clearer *antitheſis* betwixt the *Law of Chriſt*, & the *law of Moſes*, ſo vehemently vrged by the falſe apoſtles: as if he ſhould haue ſaid, You Galatians are taught to obſerue the law of *Moſes*, circumciſion, daies, and times, moneths, and yeares. Well, if ye will needes be obſeruing of Lawes, here is a Law for you to obſerue, beare with the frailties one of another, and ſo you ſhall fulfill the moſt excellent Law that euer was, the Law of Chriſt, which is neceſſarie to be kept, whereas the keeping of the Ceremoniall law, is but in vaine.

II. Queſt. Why doth *Paul* call the loue of our brethren, the law of Chriſt, rather then the law of nature, or the Law of God, or the law of *Moſes*? ſeeing it was written in the minde of man in the creation, was giuen by God himſelfe in Mount Sinai, was written by *Moſes*, the reliques whereof are yet remaining in the minde of man? *Anſ.* It is ſo called, becauſe it is a new commaundement giuen by Chriſt himſelfe, after a ſpeciall manner. But it is hereupon further demaunded, why this commandement of louing our brethren, ſhould bee called a new commaundement? To which ſome make anſwer, that it is ſo called, only becauſe it ſhewes a new manner of louing our brethren, after the example of Chriſt; *as hee hath loued vs.* Now this manner of louing our brethren (as *Chryſoſtome* expounds it) is this: that as Chriſt loued vs freely, not mooued by any profit that ſhould redound vnto himſelfe thereby: ſo we ſhould freely loue one another, not for any benefit receiued, or expected. But as *Cyril* of *Alexand.* vpon *Iohn*, expounds it, it ſtands in this, that as Chriſt loued vs more then himſelfe, ſo wee ſhould loue our brethren more then our ſelues. But this cannot bee the meaning. For S. *Iohn* in his 1. Epiſt. 2. & Epiſt. 2. repeating this new commandement, ſaith onely, *this is a new commaundement, that ye loue one another*, and neuer addes, *as Chriſt loued vs*: the which hee ſhould haue done, if theſe words [*as I haue loued you*] be an eſſentiall part of the new commandement, which he enioyneth vs to obſerue.

Beſides, our Sauiour himſelfe ſaith, a little after, *By this ſhall all men know, that ye are my Diſciples, if ye loue one another*, not adding; *as I haue loued you*: therefore the new commaundement is laid downe in theſe words, *Loue one another*, not reſpecting thoſe that follow, as a modification or limitation, *as I haue loued you*. Beſides, this expoſition takes it for graunted, that the morall law, *Loue thy neighbour as thy ſelfe*, is a certaine rule, by which we are to ſquare our loue, viz. that wee muſt begin at our ſelues, and looke how much wee loue our ſelues, ſo much wee ought to loue our neighbour, and no more, and that therefore Chriſt ſhould giue a new commaundement of greater perfection, then that in the law, to wit, that we loue one another as he loued vs, that is, more then our ſelues. But this is a flatte miſtaking of the Scripture: for the commaundement, *Loue thy neighbour as thy*

A *ſelfe*, is no exact rule whereby wee are to trie & examine our loue, (as the Popiſh doctors, and ſome others teach.) For then *Paul* and diuers of the Saints of God, ſhould haue done workes of ſupererogation, more then the law requires, in louing their neighbours more then themſelues, Rom. 9. 1. And if it were a rule, it were but a leaden and falſe rule: for wee are in ſome caſes bound to loue our neighbour more then our ſelues, eſpecially if hee be a greater inſtrument of Gods glorie, in procuring the good of the Church or common wealth: as to loue our godly King more then our ſelues, and preferre his ſafetie and life before our owne, as the Iſraelites did *Dauids*: *Thou art worth tenne thouſands of vs*,

B 2. Sam. 18. 3. for ὡς, is a note of ſimilitude, and not of equalitie, ſignifying, that as wee loue our ſelues heartily, and earneſtly, and inwardly, wiſhing all good to our ſelues: with the like ſincerity of affection we ſhould loue our brethren. So that Chriſt hath added nothing to the law, in commaunding to loue one another, as he loued vs. Others ſay: it is called a new commaundement, becauſe it ought to be kept with as great a care, and diligence, as though it were new, and had beene now firſt giuen: for new lawes (we know) are commonly preciſely kept at the firſt, but after a while, they begin to bee neglected: and men do (as it were) antiquate them, accounting them as though they were not.

ὡς ὁμοιότητος, ἰσότητος.

Theophylactus.

Sic Hugo de S. Victor. li. quæſt. in Epiſt. ad Rom. q. 308

C Others, by a new commaundement, vnderſtand another diuers or different commaundement; for Chriſt in the beginning of the Chapter, had giuen them a commaundement to flie pride, to bee humble, to liue at peace, and concord one with another: and then he ſaith, *But I giue you a new commaundement*, a commaundement differing from the former, *that ye loue one another*.

The word *New*, is often taken in Scripture in this ſenſe, as Exod. 1. 18 *There aroſe vp a new king which knew not Ioſeph*: that is, (as the 70 interpreters, and Saint *Luke*, Act. 7. 18. tranſlate it) *another king*. Mark 16. 17. *they ſhall ſpeake with new tongues*, that is, *other, diuers*, or *different* languages, from their vſuall tongue:

D for the meaning is not, that they inuented a new language, which was neuer ſpoken before, but that they ſpake in a language diuers from that which they vſed before: for ſo it is ſaid, Act. 2. 4. *They began to ſpeake with other tongues*: Thus our Sauiour Chriſt telleth his Apoſtles, *that hee will not drinke any more of the fruit of the vine, till hee drinke it new with them in the kingdome of God*, Mat. 26. 29. Where by *new wine*, hee meaneth not the liquor or iuyce of the grape, to preſerue animall life, but another different drinke, wherewith hee would entertaine all that were inuited, and came vnto his table. But theſe expoſitions are not ſo fitte.

γλώσσαις καιναῖς.

ἑτέραις γλώσσαις.

I take it therefore to be called *a new commandement*, either in reſpect of Chriſt, or of

vs:

A vs: In reſpect of Chriſt two waies: 1. Becauſe he renued it, not onely by freeing it from the falſe gloſſes & interpretations of the Scribes and Phariſes, the Iewiſh Rabbins: but alſo in fulfilling it moſt perfectly, whereas it was obliterated, and almoſt antiquated, by the great corruption of man: for none did euer ſo perfectly obſerue and keepe the law, as he did. Therefore in regard of the new manner of fulfilling it, it is called *a new commaundement.* 2. Becauſe he abrogating the ceremoniall law, and many iudicials, onely renued this precept of the morall law, in commaunding it as his law to the Church, Ioh. 15. *This is my commaundement, that ye loue one another:*
B as if hee ſhould ſay, Though I haue abrogated the ceremoniall law, and antiquated the iudiciall, yet this commaundement ſhall neuer bee abrogated: and this I commend vnto you againe and againe, as my commaundement, which aboue all others, I would haue you carefully to obſerue, as that whereby ye ſhall bee knowne to bee my Diſciples. In regard of vs it is called *a new commaundement,* and that in two reſpects: 1. Becauſe it beeing defaced, and almoſt cleane blotted out of the minde of man by originall ſinne, is renued againe in the hearts of beleeuers, by the powerfull operation of the Spirit of God, both in their mindes and affections: In their mindes, becauſe they are daily enlightened with the true knowledge thereof,
C in beeing taught whome they ought to loue, *viz.* not onely their friends, but euen their enemies: with what kinde of loue, to wit, with a feruent loue, not in word or tongue onely, but in deede and truth: and that with free, ſincere, and conſtant loue: in their wils and affections: in that they are perſwaded by the inward working of the Spirit, to loue: and are inclined thereto, being renued by grace. 2. Becauſe it doth after a peculiar manner belong vnto vs, who are vnder the new Teſtament, in the kingdome of grace, ſeeing that this commaundement onely is renued by Chriſt, as his owne proper commaunde-
D ment, many others beeing abrogated: as alſo becauſe it is daily written by the Spirit of Chriſt, after a new manner, in the hearts of new conuerts: ſo that they haue not onely a new, that is, a true knowledge thereof; but alſo a new, that is, a true ſenſe and feeling of the power of it in their hearts: in that they are become new creatures in Chriſt Ieſus. For in him *all old things paſſe away, and all things become new,* 2. Corinth. 4. For to them, the law is no killing letter, written in tables of ſtone: but a quickening ſpirit, as being written in the fleſhy tables of their hearts. This ſeemeth to bee the true, full, and proper meaning of theſe places; for thus Saint *Iohn* 1. Epiſt. 2.8. doth expound it, when he ſaith, that *it is true in him and in you,* in the ſenſe before ſpecified: both in regard of Chriſt, and the beleeuers in Chriſt.

III. *Queſtion.* Seeing the commaundement of louing our brethren, is called the law of Chriſt, and a new commaundement, is not the Goſpel a new Law? *Anſwer.* In no wiſe: for albeit the law and the Goſpell agree in ſundry things, as firſt, in the Author, God beeing the Authour of them both, of the Goſpell, Romanes 1.1. of the Law, Romanes 7.22. Secondly, in that both of them were preached, knowne, and vnderſtood in both Teſtaments: the law beeing written in the heart of man in the creation: the Goſpell preached to our firſt parents in Paradiſe, immediately after the fall, and repeated againe and againe to the Patriarkes and Prophets, from time to time. Thirdly, in the generall matter and ende of them both, in that both the law and the Goſpell require righteouſneſſe in him that would come to life eternall. Fourthly, in this, that they confirme and eſtabliſh one another, in that the law commaunding iuſtice, and iuſtifying none, ſheweth that a man is iuſtified by the free gift and grace of God, and that Chriſt is the ende of the law to euery one that beleeueth. In that the Goſpell iuſtifieth not by workes, but by faith, and yet ſo, as that wee doe not by our faith abrogate the law, or make it of none effect, but rather eſtabliſh it, and that in two reſpects. 1. Becauſe by faith wee apprehend the righteouſneſſe of Chriſt, and ſo in him (who hath fulfilled the law for vs) wee fulfill it, and ſo eſtabliſh it. 2. Becauſe hauing our hearts purified by faith, we liue no more according to the fleſh, but according to the ſpirit, and ſo by inchoate obedience we fulfill the law.

Laſtly, in the end, in that both the law and the Goſpel tend directly to the manifeſtation of the glory of God.

Yet they differ in fiue things. Firſt, in the manner of reuealing: the law before was perfectly knowne by nature, and ſince the fall in part, Rom. 2.15. The Goſpel is not knowne by nature, neither was it euer written in mans heart, before, or after the fall, as *Paul* ſaith, 1. Corinth. 2.9. *Thoſe things which the eye hath not ſeene, nor the eare heard, or the heart of man conceiued, are they which God hath prepared for them that loue him;* therefore the Goſpell is called *a myſterie,* Rom. 16. v. 25. 26. Firſt, becauſe the doctrine of the Goſpell was made known to men and Angels by the reuelation of God, Epheſ. 3.5. & 9. Secondly, becauſe there is required a ſpeciall reuelation, and worke of Gods Spirit, before a man can yeeld aſſent vnto it. Therefore *Paul* ſaith, *Wee haue not receiued the ſpirit of the world, but the Spirit of God, that wee might know the things that are giuen to vs of God,* 1. Corinth. 2.12. Secondly, in the ſubiect or doctrine it ſelfe, and that in two reſpects. Firſt, the law preacheth nothing but abſolute iuſtice, to the tranſgreſſours thereof: the Goſpell ſheweth how iuſtice is qualified with mercie:

from all things from which ye could not bee abſolued by the law of Moſes, *by him euery one that beleeueth is iuſtified*, Act. 13. verſ. 39. Secondly, the law teacheth what manner of men wee ought to be, and what wee ought to doe, that we may come to eternall life, but ſhewes not how wee may become ſuch indeed; the Goſpell teacheth, that by faith in Chriſt, we may be ſuch as the law requires. *God hath made him to be ſinne for vs, who knew no ſinne, that we might be made the righteouſneſſe of God in him*, 2. Cor. 5. 21.

Thirdly, in the obiect. *The law is giuen to the vniuſt and lawleſſe, vngodly and prophane*, 1. Tim. 1. 9, 10. that it may ſhew them their ſinnes, and the puniſhment thereby deſerued, and ſo may accuſe and condemne them: the Goſpel is to be publiſhed and diſpenſed only to the penitent, which are contrite and broken in heart, and mourne for their ſinnes, Mat. 11. Eſa. 57. Luk. 4.

IV. The law promiſeth eternall life vpon condition of works: *Do this and liue: If thou wilt enter into life, keepe the commandements.* The Goſpell promiſeth eternall life freely without any condition of works, Rom. 4. 5. *To him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is counted to him for righteouſnes.* Rom. 3. 21, 22. *The righteouſnes of God is made manifeſt without the law, by the faith of Ieſus Chriſt, vnto all, and vpon all that beleeue.*

V. In the effects. The law is no inſtrumentall cauſe of faith, repentance, or any ſauing grace: it is *the miniſter of death*, 2 Cor. 3. 7. *cauſing wrath*, Rom. 3. 15. But the Goſpel cauſeth it: it is *the grace of God which bringeth ſaluation*, Tit. 2. 11. for this cauſe *Paul* calleth the law *a dead, or killing letter*: the Goſpel, *a quickening ſpirit*, 2. Cor. 3.

Fourthly, it may be demaunded, whether any man bee able to fulfill the law, conſidering that *Paul* biddeth vs beare one anothers burdens, *and ſo fulfill the law of Chriſt*? *Anſw.* No meere man can perfectly fulfill the Law in this life. This concluſion Saint *Paul* prooueth in ſundry of his Epiſtles, ſpecially by theſe arguments:

Firſt, by the great and generall deprauation of nature, which remaineth in part euen in the regenerate, ſtayning their beſt actions, and making them like a menſtruous cloth: confeſſing withal, that his beſt works are not anſwerable to the law, by reaſon of the remainders of originall corruption, Rom. 7. Now perfect fulfilling of the law, cannot ſtand with corruption of nature, and tranſgreſſion in life. For a corrupt fountaine cannot ſend forth ſweete waters: neither can a corrupt tree beare good fruit. S. *Iames* ſaith, *He that offendeth in one, is guilty of all*: and the Scripture pronounceth him accurſed, *that abideth not in all things written in the booke of the law, to do them.* Popiſh Doctors anſwer, firſt, that originall corruption (which they cal the fewell of ſinne) and the firſt motions to euill, preuenting all conſent of will, are indeede in the regenerate; but they are no ſinnes properly. But it is falſe which they teach. For euery tranſgreſſion of the law, is a ſinne, as S. *Iohn* defines it, 1. Ioh. 3. 4. but theſe are tranſgreſſions of the tenth commandement: for it either forbiddeth theſe firſt motions, whether they be *primò primæ*, or *ſecundò primæ*, (as Schoole-men ſpeake) or it forbiddeth nothing but the motions, which are with conſent of will, which were forbidden in the former commandements, and ſo in effect there are but nine commandements, the tenth forbidding no ſpeciall ſinne.

Fomes peccati.

Againe, *Paul* teacheth, that theſe motions preuenting all conſent of will, are formally oppoſed to the law, *I ſee another law in my members, rebelling againſt the law of my minde.* Secondly, they anſwer, that *Paul*, Romanes 7. ſpeakes not of himſelfe, but in the perſon of the vnregenerate, according to the opinion of Saint *Auguſtine*. *Anſwer.* *Auguſtine* indeede was once of that iudgement, but hee after retracted that opinion, (as it is manifeſt out of his booke of *Retractations*, and the ſixt booke againſt *Iulian* the *Pelagian*) and that for theſe reaſons: Firſt, becauſe *Paul* ſaith, *To will is preſent with me: and I doe not the good I would*; and, *I delight in the Law of God concerning the inward man*: all which are proper to the regenerate, & cannot be affirmed of the wicked. Secondly, becauſe he makes mention of *the inward man*, which is all one with the new man, or the new creature: which agreeth only to the regenerate. Thirdly, becauſe he ſaith, *he is led captiue to ſinne*, verſ. 23. whereas the wicked are not drawne to ſinne by force, againſt their wils, but runne riot of their owne accord into all wickednes, as the horſe ruſheth into the battell, Ieremie 8. 6. Laſtly, in that he cries out in a ſenſe and ſorrow for his ſinnes, *O wretched man that I am, who ſhall deliuer me from the body of this death?* verſ. 24. which cannot be the voice of the vnregenerate, for they feele not the burden of their ſinne, nor deſire to bee eaſed of it, but take delight and pleaſure in it. His ſecond reaſon is this: ſuch as our knowledge is, ſuch is our loue of God and man: but our knowledge is onely in part: therefore our loue is but in part: and ſo conſequently our obedience is but in part, and therefore there is no perfect fulfilling of the law. The aduocates of the Romiſh church anſwer, that our knowledge, loue, and obedience, are perfect for the condition and eſtate of this life, as we are *viatores*, which is ſufficient: though they be not perfect for the condition of the life to come, when wee ſhall bee *comprehenſores*, which is not required at our hands in this life: for they make a double perfect fulfilling of the law: One, for the tearme of this life, which is to loue God aboue all things, and our neighbour as our ſelues. The other after this life; and that is to loue God with

Rom. 7. 23.

all the ſoule, with all the powers and faculties of the ſoule, with all the ſtrength and vigour of all theſe powers.

And this diſtinction they make to bee the ground of their opinion, touching the fulfilling of the law, and iuſtification by workes, &c. But it is a ſandie foundation, and therefore that which is built vpon it, cannot ſtand. For beſides that, it is a fond and friuolous diſtinction forged by the Schoole-men, without warrant of Scripture, or conſent of Antiquitie; it is manifeſtly falſe. For there is one onely rule of righteouſnes, and not two: one onely generall ſentence of the law, more vnchangeable then the lawes of the Medes and Perſians, euen as vnchangeable, as God himſelfe; which is, that, *He which continueth not in al things written in the law, to doe them, is accurſed.* So that hee which loues not God with all his ſoule, minde, and might, with all his *valdè ſuo*, that is, with all the faculties of his ſoule, and all the powers of theſe faculties, and that in this life, is accurſed. And it is abſurd which they teach, that a man is not bound for the tearme of this life, thus to loue God, but onely in the life to come. For looke what man could doe by creation, in the ſtate of innocencie; the ſame & ſo much the law requires at his hands in the ſtate of apoſtaſie. But *Adam* by creation could loue God with all his ſoule, with al the faculties of his ſoule, and all the powers of theſe faculties: therefore the ſame perfect, abſolute, and entire obedience is now required at his hands. For the ſentence of the law, *Curſed is hee that continueth not in all things, &c.* is not onely giuen to men glorified, but to thoſe that are in the ſtate of grace. And Saint *Paul* doth ſo apply this ſentence to men euen in this life, that hee pronounceth all that are of the workes of the law, to be vnder the curſe. Againe, if this were ſo, the Iewes had no cauſe to feare the ſeuerity and ſtrictneſſe of the law, as they did: when they ſaid, *If we heare the voice of the Lord any more, wee ſhall die:* conſidering they were able to keepe and fulfill it, according to this popiſh opinion. Neither would God haue promiſed them a Meſſias or Mediatour to redeeme them from the curſe of the law: but would rather haue comforted them in that their ſo great feare and aſtoniſhment, by giuing them to vnderſtand, that they were not bound to the full and perfect fulfilling of the law for the time of this life.

Exod. 20. 19.
Deut. 18. 16

Deut. 18. 18

Beſides, the patheticall exclamation of *Paul, O miſerable man that I am, &c.* Rom. 7. 24. and that ſaying of *Peter*, in calling the Law *a yoke*, which neither we nor our fathers were able to beare, Act. 15. ſhould be childiſh, and ridiculous, if *that which is impoſſible in the law* (as *Paul* ſpeakes, Rom. 8. 3.) did not appertaine vnto vs.

The third argument. If a man could fulfill the Law, he ſhould not ſtand in neede of a Mediatour. *For if righteouſnes be by the Law,* A *Chriſt died in vaine*, Galat. 2. 21. It is anſwered, that Chriſt died in vaine, if men by the ſtrength of nature could fulfill the Law: but the fulfilling of the Law is by grace, and ſo his death is not in vaine: for by vertue of the obedience of Chriſt, wee are enabled to fulfill the Law. But this were to make Chriſt no Sauiour, but onely an inſtrument, whereby wee fulfill the Law, and are our owne Sauiours; wheras the Scripture ſaith, that *he is made vnto vs righteouſnes*, 1. Cor. 1. 30. not that we are made righteouſnes by him. That *we are made the righteouſnes of him*, 2. Cor. 5. 21. not *by him*, as an inſtrument. That *we are complete in him*, Coloſſ. 2. 10. and not complete of our ſelues, B by him.

Laſtly, the Scripture ſhutteth vp all men vnder ſinne, euen the moſt ſanctified, Prou. 20. 9. Ioh. 1. 9. *Iob* confeſſeth hee cannot anſwer one of a thouſand, Iob 9. 3. and *Dauid* ſaith, *If thou, Lord, ſhalt marke what is done amiſſe, who can abide it?* Pſal. 130. 3. and *Paul* ſaith of himſelfe, that *he found no meanes to performe that which is good*, Rom. 7. 18. He ſaith further, that *it is impoſſible* to be kept, by reaſon of originall corruption, Rom. 8. 3. It is anſwered, that all theſe places and examples muſt be vnderſtood of veniall ſinnes, which make men ſinners indeed, yet are not *againſt*, but *beſide the law*; and therefore though a man committe them, yet hee may fulfill the law for all that. *Anſwer.* The common C receiued opinion in Schooles, that ſome ſinnes are mortall, others veniall of their owne nature, is a witleſſe diſtinction. For if all ſinnes deſerue death, as *Paul* teacheth, Rom. 6. 23. either veniall ſinnes are no ſinnes, or they muſt needes deſerue death. *Moſes* ſaith, that *he that abideth not in all things written in this law, is accurſed*, Deut. 27 29. where the words, *this Law*, may not be reſtrained onely to the Catalogue of great and hainous ſinnes, which are there reckoned vp, but extended to all ſinnes, as *Paul* applies it, Galat. 3. 10. pronouncing him accurſed, *that continueth not in all thinges, written in the law, not this law.* So D that euery ſinne, euen the leaſt ſinne in thought, makes a man ſubiect to the curſe, and ſo in rigour of diuine iuſtice deſerues eternall death. And it is but a poore ſhift, to ſay that ſome ſinnes are *againſt the Law*, as all mortall ſinnes, and others *beſides the Law*, as veniall. For the doing of that which God forbiddeth, is a ſinne not *beſide*, but *againſt the Law.* But idle words, ieſting, and gibing, &c. (which the Popiſh Doctours account veniall ſinnes,) are expreſſely forbidden in the word: Mat. 12. 36. *Of euery idle word that men ſhall ſpeake, they ſhall giue account at the day of iudgement.* And *Paul* forbids *all fooliſh talking, and ieſting*, as thinges vncomely, Epheſ. 5. 4. Therefore they are not *beſide*, but *flat againſt the law.* Secondly, they anſwer, that theſe places and the like, are to be vnderſtood of ſeuerall workes & actions of the Saints, whereof ſome were good, as *Dauids* ſparing of *Saul*, &c. ſome euill, as his adultery, murther, and numbring of the people: and not of the ſame particular workes. *Anſw.* It is falſe. For *Paul* ſpeaking of the ſame indiuiduall worke, ſaith, that it is partly good, and partly euill, *I finde when I would doe good, that euill is preſent with me*, Rom. 7. 21. *In my minde I ſerue the law of God, in my body the law of ſinne*, v. 25. And the Prophet ſaith, that *all our righteouſnes is as a menſtruous cloath*, Iſa. 64. 4. Therefore euery good worke is ſtained with ſinne.

Thus much ſhall ſuffice to ſhew, that it is impoſſible for any man in the time of this life to fulfill the law: The reaſons alleadged to the contrary, are ſufficiently anſwered before, Pag. 164. &c. To which place I referre the reader.

It may further be ſaid, if we cannot perfectly fulfill the law, why doth *Paul* command vs to beare one anothers burdens, and *ſo to fulfill the law of Chriſt?*

Anſw. The law is ſaid to be fulfilled three waies. Firſt, by *perſonall obedience*, and thus Chriſt onely fulfilled it. Secondly, by *imputed obedience*, thus the regenerate fulfill it in Chriſt, hee beeing *their righteouſneſſe*, 1. Cor. 1. 30. and they *complete in him*, Coloſſ. 2. 10. Thirdly, by *inchoate obedience*, thus *Zacharie* and *Elizabeth* are ſaid to haue walked in all the commaundements of the Lord, without reproofe, Luk. 1. 6. And thus all the faithfull fulfill the law, in labouring to obey God in all his commaundements; according to the meaſure of grace receiued: and thus wee are ſaid to fulfill the law in this place, God accepting the will for the deede. Wee are further to conſider, that *fulfilling of the law* is ſometime oppoſed to the tranſgreſſion of the law, as Iam. 2. 10. in which ſenſe, no man euer did, or can fulfill it, except Chriſt, God and man, who for this cauſe is ſaid to be *the ende of the law for righteouſneſſe, to euery one that beleeueth*, Romanes 10. 4. Sometime it is oppoſed to hypocriſie, and diſſimulation, as 1. Ioh. 2. 4, 5. and thus all the Saints fulfill it, in that they endeauour to mortifie their corruptions, & in all things to approoue their hearts, and liues to God, in keeping faith and a good conſcience. In which ſenſe *Paul* here biddeth vs to fulfill the law of Chriſt, in performing duties of loue, and bearing one anothers burdens. It will bee ſaid, if the law can no otherwiſe bee fulfilled, then by *inchoate obedience*, to what ende ſerueth it? *Anſwer.* It hath a three-folde vſe euen ſince the fall. Firſt, it ſerues to reſtraine the outward man, by keeping men in order, through feare of puniſhment, of which vſe *Paul* ſpeakes, when hee ſaith, that *the law is not giuen to a righteous man, but to the lawleſſe and diſobedient, &c.* 1. Timothie 1. 9. Secondly, to arowſe the drouſie conſcience: and this it doth many waies. 1. By reuealing ſinne, *for by the law commeth the knowledge of ſinne*, Rom. 3. 20. 2. By reuealing the wrath and anger of God for ſinne, for *the law cauſeth wrath*, Rom. 4. 15. 3. By conuicting the conſcience. *When the commandement came, ſinne reuiued*, Rom. 7. 9. 4. By arraigning and condemning vs for ſin, for *the law is the miniſter of death*, 2. Corinthians 3. 7. and ſo putting vs out of all heart in our ſelues, it cauſeth vs to flie to the throne of grace, and ſo is *our ſchoole-maſter* to bring vs *to Chriſt*, Galat. 3. 24. Thirdly, it ſerues as a rule of good life: *Dauid* ſaith, that *the word of God* (ſpecially the law) *is a lanterne to his feet, and a light to his paths*, Pſal. 119. 105. So that though a regenerate man bee not vnder the law, in regard of iuſtification, or accuſation, or coaction, or condemnation: yet he is vnder it, in regard of direction, and inſtruction, for it ſhewes what is good, what is euill, what we ought to doe, and what to leaue vndone. Laſtly, wheras *Paul* ſaith, *Beare ye one anothers burden, and ſo fulfill the law of Chriſt*: the word *SO* hath great Emphaſis; for it implies the manner how the Galatians, and all men are to fulfill the law, not by obſeruing circumciſion, daies, or times, moneths, or yeares, as the falſe apoſtles taught: but by bearing and tollerating the infirmities of their brethren. It may not vnfitly bee applied to the religious order of Franciſcans, Dominicans, Carthuſians, &c. Let them not thinke that they keepe the law by abſtaining from fleſh, by whipping themſelues, by ſingle life, counterfeit faſts, voluntary pouerty, regular obedience, &c. But let them comfort the afflicted, releeue the diſtreſſed, beare with the weake, ſupport one another in loue, and *SO* they ſhall fulfill the law of Chriſt.

3 *For if any man ſeeme to himſelfe, that he is ſomewhat, when he is nothing, he deceiueth himſelfe in his imagination.*

In this verſe the Apoſtle remooues an impediment, which hindereth moſt from performing the former dutie, of bearing other mens burdens, and that is, a vaine conceit and imagination they haue of their owne excellencie, farre aboue their brethren: in thinking themſelues too good to do any duty or ſeruice vnto them, to be their packhorſes to beare their burdens. This vaine imagination and ſwelling conceipt (which puffeth vp the moſt) the Apoſtle laboureth to purge in this place, when he ſaith, *He that ſeemeth to himſelfe, &c.* where by the way wee may obſerue the method of the Apoſtle, firſt, to giue rules of direction; after, to remooue impediments which may hinder our obedience. 2. We ſee here the force of the word, which *ſearcheth the ſecrets of the heart*, Hebr. 4. 12. *in that it caſteth downe the imagination, and euery high thing that is exalted againſt the knowledge of God: and bringeth into captiuity euery thought to the obedience of Chriſt*, 2. Corinthians 10. 4. In the wordes wee may obſerue theſe foure things: I. That men are nothing of themſelues. II. That though they be nothing, yet they ſeeme to themſelues to bee ſomewhat, and that of themſelues. III. That in ſo doing they deceiue themſelues. IV. The remedies againſt the ouerweening of our ſelues.

For the firſt, it may be demaunded how it can be truly ſaid, that men are of themſelues meere nothing? Is he nothing that is created after the image of God, in holineſſe and righteouſneſſe? Are Princes and Potentates nothing that are called Gods in Scripture? Are they nothing that prophecie, and worke miracles? *Anſ. Paul* ſpeaketh not of the gifts of God, beſtowed vpon men; but of the men themſelues: and of them, not as they were in the ſtate of innocencie before the fall, but as they are now in the ſtate of corruption and apoſtaſie; or in the ſtate of grace, as they are conſidered of, in, and by themſelues. Thus euen ſpirituall men, are nothing of themſelues: (for of them eſpecially the Apoſtle ſpeaketh, as it may appeare out of the firſt verſe.)

For firſt, all are by nature the children of wrath, and firebrands of hell. 2. the gifts of God beſtowed vpon vs whether of nature or of grace, are not ours, but Gods, the giuer of them. Therefore no man may arrogate more vnto himſelfe, then an other in regard of them, ſeeing all of vs are but ſtewards, & the things we haue are but talents, left vs to imploy to our maſters aduantage. *If thou haſt receiued them* (ſaith *Paul*) *why boaſteſt thou thy ſelfe, as though thou hadſt not receiued them?* 3. Be it that a man bee in Chriſt and ſanctified, yet he hath no greater right to the merits of Chriſt, nor greater part in them, then hee which is leſſe ſanctified: for though ſanctification hath degrees, and a certaine latitude, yet iuſtification hath none. So that a man is in truth nothing of himſelfe. 1. Becauſe he hath his beeing and beginning of nothing, and tendeth of his own nature to corruption, and nothing. 2. In that he is not that which he imagineth himſelfe to be. 3. Though he haue ſome gifts and graces of God, yet is hee nothing, becauſe he is farre ſhort of that which he ought to be. 1. Cor. 8. 2. Vpon theſe conſiderations *Abraham* acknowledgeth himſelfe to be but *duſt and aſhes*, Gen. 18. 27. *Dauid* comparing himſelfe with the magnificence of *Saul*, ſaith, *What am I, or, what is my fathers houſe?* 1. Sam. 18. 18. Nay, whether we conſider man abſolutely in himſelfe, or relatiuely in reſpect of other creatures, as thoſe glorious bodies, the Sunne, Moone, ſtarres, we may ſay with the Prophet *Dauid*, *Lord what is man, that thou art mindfull of him, or the ſonne of man, that thou regardeſt him?* Pſal. 8. 4.

πᾶν κτιστὸν, τρεπτόν. Damaſcenus.

Paul confeſſeth himſelfe to be nothing, in, of, or by himſelfe: but *by the grace of God* (ſaith he) *I am that I am*, 1. Cor. 15. 10. And againe, *I was nothing inferiour to the very chiefe Apoſtles, although I am nothing*. 2. Cor. 12. 11. The Apoſtle affirmeth of euery man, *which thinketh he knoweth ſome thing, that he knoweth nothing as he ought to know*. 1. Cor. 8. 2. and of many, that they are puffed vp and know nothing. 1. Tim. 6. 4. For a ſwelling conceit, and emptineſſe vſually goe together.

The ſecond generall thing to be obſerued in the words, is this; That it is naturall for men to thinke too wel of themſelues, to magnifie themſelues aboue others in their conceits, and in a manner to deifie themſelues; & to nullifie others in compariſon of themſelues: and this ouerweaning of a mans ſelfe, is a branch of pride. For a man looking vpon himſelfe through the ſpectacles of ſelfe-loue, doth thinke euery ſmall gift of God, which he ſeeth to be in himſelfe, to be farre greater then in truth it is: imagining meere ſhadowes, to be ſubſtances; or molehilles to be as bigge as mountaines. For as a man that is in loue, doth thinke the blemiſhes and deformities in his loue, to be ornaments, which make her more beautifull: So thoſe which with *Narciſſus* are in loue with themſelues, and dote vpon their owne gifts, iudge the vices which they ſee to be in themſelues, to be vertues. *Simon Magus* though a wicked wretch, a limme of the diuell, a ſorcerer, &c. yet had this conceit of himſelfe, and gaue it out alſo, that *he was ſome great man*. Act. 8. 9. to wit, *the great power of God*, verſ. 10. The Church of *Laodicea*, thought *ſhee was rich, and increaſed with goods, and had neede of nothing: whereas ſhee was wretched, and miſerable, and poore, and blind, and naked*, Apoc. 3. 17. And ſo the skarlet ſtrumpet thought her ſelfe a Queene, and that ſhee was out of all danger of downfall, when ſhe was alreadie fallen. Apoc. 18. 2. 7. Yea this corruption is ſo natural, that euen the regenerate themſelues, who, are in part ſanctified, are tainted therewith: and generally, they that haue receiued greater gifts of knowledge, of ſanctification, &c. are moſt readie to ouerweene their own gifts except God giue them grace to reſiſt this temptation: for *knowledge puffeth vp*. 1. Cor. 8. 1. The Apoſtles themſelues contended *which of them ſhould ſeeme to be the greateſt*. Luk. 22. 24. Yea in all ages there haue beene ſome in the Church ouerweening themſelues, as in Chriſts time the Iuſticiarie Phariſies: after them, the *Catharists*, or *Puritanes*, who both proudly and odiouſly called themſelues by that name, thinking themſelues without ſinne: the *Donatiſts*, that they were a Church without ſpot or wrinkle: the *Iouinianiſts*, that a man cannot ſinne after the lauer of regeneration: The *Pelagians*, that the life of a iuſt man in this world hath no ſinne in it at all: and of later times the *Semi-Pelagian* hereticke, who will be ſomething of himſelfe, and will haue ſome ſtroke in his firſt conuerſion, and will concurre with Chriſt in the worke of Iuſtification. It will be ſaid, Papiſts aſcribe all the praiſe to God. *Anſw.* So did the Phariſie, Luk. 18. verſ. 11.

and yet a wicked Iuſticiarie for all that. Now all this ariſeth from ſundrie cauſes: the firſt is, the bitter roote of pride, that was in our firſt parents, when as they affected a higher place, in deſiring (through diſcontentment of their owne eſtate) to deifie themſelues, and become equall to the higheſt Maieſtie, in knowing good and euill.

The ſecond is, the ouermuch conſidering the good things we haue; as when the Phariſie conſidered that he gaue tithe of all that hee poſſeſſed, that hee faſted twiſe a weeke, that he was not thus and thus, as other men. Luk. 18.

The third is, the comparing of our ſelues with the infirmities that wee ſee to bee in others: the Phariſie was puffed vp, by comparing himſelfe with extortioners, vniuſt men, adulterers, and with the Publican.

The fourth is, the falſe flattering, and applauſe of men, which ſooth vs vp in our humours, in perſwading vs to be that which in truth we are not; as the people flattered Herod, when they gaue a ſhoute, and ſaid, *The voice of God, and not of man.* Act. 12.22.

The third point is, that they which thus ouerweene their gifts, in thinking themſelues ſomewhat when they are nothing, doe notably deceiue themſelues: as thoſe that thinke they haue the ſubſtance, when they haue but the ſhadow, as thoſe that dreame they are Kings or Princes, beeing in truth but baſe perſons: or to vſe the Prophets ſimilitude, Eſa. 29.8. *Like as an hungry man dreameth, and behold he eateth, and when he awaketh his ſoule is emptie: or like as a thirſtie man dreameth, and lo he is drinking, and when he awaketh behold he is faint: and his ſoule longeth.* Men are deceiued two waies, either by others, or by themſelues: by others, as by flatterers, they are deceiued occaſionally; by themſelues cauſally, or properly. For he that doth iudge himſelfe to bee that which indeede he is not, he may haply pleaſe himſelfe, but he doth but pleaſe himſelfe in an errour: for in truth he deceiueth himſelfe in his imagination: the Apoſtle *Iames* ſaith, *If any man ſeeme* (ſpecially to himſelfe) *to be religious, and yet refraineth not his tongue, he deceiueth his owne heart, his religion is vaine,* Iam. 1.26. So likewiſe, they that are only hearers of the word (and therefore thinke that all is well enough with them) though they be not doers thereof) *deceiue their owne ſelues,* Iam. 1.22. And verily this corruption is ſo great, that as men can be content to be deluded by flatterers & clawebackes, which pleaſe them in their itching humours: ſo they willingly ſuffer themſelues to bee deceiued, euen by themſelues, to the end that they may appeare to others, to be that which in truth they are not: that ſo they may aduance and magnifie themſelues in the account of the world. For as *Alexander* the great, beeing in India, cauſed his ſouldiers, to make & leaue behind them bittes and horſe ſhoes, of an extraordinary greatnes; hudge ſpeares, maſſie ſhields, big helmets, long ſwords, and other furniture for horſe and man, fitting rather Hippocentaurs, or Giants, then men of ordinarie ſtature; and all to the end, it might be ſaid in future time, that *Alexander was a mightie Monarch indeede*: So many there be, who (ſetting the faire ſide outward) make goodly glorious ſhewes in the eies of men; and ſo would haue others to thinke of them according, (farre aboue their deſert,) that poſterity might iudge them to bee that which indeede they are not: and ſo with *Alexander* in deceiuing others, they wittingly deceiue themſelues. Which ſpirituall guile of deceiuing our ſelues in matters touching our ſaluation, is moſt dangerous, when men delude themſelues, in perſwading themſelues falſely, that they know ſufficient, that God is to be loued aboue all, our neighbour as our ſelues, (which is as much as all the preachers in the earth can ſay:) that they beleeue; when in ſtead of faith, there is nothing but damnable pride, and preſumption: that they repent, when it is nothing but deceitfull counterfeiting, and hypocriſie. Beſides the danger, conſider the indignitie of it: men can abide nothing leſſe, then to be deceiued and circumuented by others, and yet behold, they are deluders and deceiuers of themſelues: and that which doth more aggrauate the indignitie of it, in ſuch things as ought to be beſt knowne and moſt familiar vnto them, wherin it is a ſhame they ſhould be deceiued, *viz.* in the knowledge of themſelues, and that which is yet more, in a matter of greateſt moment, in the ſaluation of their ſoules. What maruaile therefore is it, that men ſhould be deceiued by the ſeducer of all ſeducers, the diuell, who are ſo eaſily deceiued of themſelues, or rather willing to deceiue themſelues.

ρεναπατᾶ.

ἀπατῶν καρδί-
αν αὐτοῦ.

παραλογιζόμε-
νοι ἑαυτούς.

Plutarch. in Alexandro.

Further obſerue, that proud conceited perſons, ſuch as haue an ouerweening of themſelues and their gifts, and of all men thinke fowle ſcorne to be deceiued, euen they are eaſilieſt deceiued, yea and that of themſelues: for ſo the Apoſtle ſaith, *He that thinketh he is ſomewhat, &c. deceiueth himſelfe in his imagination.*

Againe, marke hence, that no men, be their gifts neuer ſo rare, their callings neuer ſo high, their places neuer ſo great, are too good to beare other mens burdens; for they that think themſelues to be ſomewhat, ſome great men, that is: too good to put vnder their ſhoulders to beare the frailties, and infirmities of their brethren, doe nothing herein but deceiue themſelues. Princes and Potentates of the earth are prophecied by Eſay, chap. 49. verſ. 23. to be nourcing fathers, and nourcing mothers vnto the Church, not onely by nouriſhing and defending it, (as the nource her child) but alſo by bearing with the frailties and wants which are therein.

Laſtly, conſider that this ſelfe-conceitedneſſe, and ouerweening of a mans ſelfe, is the very bane and poyſon of loue; for it maketh proud men thinke themſelues too good to become packe horſes or drudges to beare other mens burdens, to become ſeruiceable vnto them in any duty of loue, or to tollerate their frailties, or to yeeld of their right, or to ſuffer iniuries at their hands, or to put vp any little indignitie, without ſtomacke and diſcontent: becauſe they imagine themſelues euery way better then their brethren, & therefore ought to be tollerated, but not ſo bound to tollerate and beare with others; So that where ſelfe-loue is, there is no true brotherly loue; It was well ſaid of the Poet, *Non benè conueniunt, &c. maieſtas & amor*. It may be ſaid, may not he that is priuie to his owne vertues, in conſcience of his owne worth, iudge himſelfe to be ſomewhat, that is, to be that which indeede he is, or to haue a greater meaſure of knowledge, grace, and other gifts, then they that haue leſſe.

Anſ. He may. For humilitie is not ſottiſh: the maſter in humilitie cannot thinke his ſcholler more learned then himſelfe, except he ſhall thinke againſt his conſcience. For that ſaying, Phil. 2. 3. *Let euery man thinke better of another, then of himſelfe*, muſt bee reſtrained onely to equalles, and not extended to ſuperiours in regard of their inferiours. Secondly, I anſwer, that the Apoſtle in that place, ſpeaketh not of the gifts and graces beſtowed vpon men, but of the perſons themſelues, and of them, not ſo much as they are in the account of men, as in the account of God. For he ſaith not, *Let euery man thinke another more learned, wiſe, diſcreete, ſober, then himſelfe* (for ſo he may thinke againſt his conſcience) but, *Let euery man thinke another* (that is, any other that is his brother in the Lord) *better then himſelfe*, to wit, before God. And this euery man may do with good conſcience; for albeit another ſhall outwardly ſeeme more ignorant, negligent, backward, in matters of religion then himſelfe, yet for any thing hee knoweth, he may be higher in the fauour of God, then he: And therefore though a man erre in thinking of another, better then of himſelfe, yet he ſhall not do any thing againſt his conſcience. Thus the *Publican* accounted the proud *Phariſie* better then himſelfe. For he held him as iuſt, himſelfe not worthie to looke vp to heauen: yet herein he ſinned not, nay he is commended for it, though he erred in his iudgement of the *Phariſie*. And ſo if the *Phariſie* had reputed the *Publican* better then himſelfe, that is, higher in Gods fauour then himſelfe, he had not ſinned, nor done againſt his conſcience. For though hee might iudge himſelfe more iuſt then the *Publican*, in regard of his life paſt, yet for his preſent eſtate before God hee could not. Though *Dauid* knew in the particular quarrell betwixt *Saul* and him, that *Saul* was vniuſt, and he innocent, yet if he ſhould haue thought better of *Saul* in generall, then of himſelfe, he ſhould but haue done his duty.

The fourth and laſt point, containeth the remedies of this euill, which are the rather to be conſidered, becauſe it is a great ſinne, one of thoſe ſeauen which the Lord doth moſt of all deteſt, Prou. 6. 17. a dangerous ſinne, hauing a heauie woe attending vpon it, *Woe to them that are prudent in their own eyes*. Iſa. 5. 21. a ſinne almoſt incurable, *Seeſt thou a man that is wiſe in his owne eyes? there is more hope of a foole then of him*, therefore the remedies are more carefully to be knowne, and applied. The remedies are ſpecially fiue.

Prou. 26. 12

The firſt is, to looke our ſelues in the glaſſe of the Law, which will ſhew what we are without flatterie, or partialitie: and by it we ſhall ſee nothing in our ſelues but the vgly ſhape of Satan, cleane defacing the image of God, and that in vs there dwelleth no good thing (as *Paul* ſaith of himſelfe, Rom. 7. 18.) that there is nothing but vanitie in our minds, rebellion in our wils, a confuſed ataxie in all our affections, tranſgreſſion in our liues. The viewing of our hearts and liues in the Law, and the conſidering of our wretched eſtate, in that we are vnder the fearefull curſe, which is a thunderbolt annexed to euery breach thereof, will driue vs out of all conceit of our ſelues, from our ſelfe-loue, and ſelfe-liking: nay, it will make vs goe out of our ſelues, not onely *to denie our ſelues*, as Chriſt commands, but euen to *abhorre our ſelues, repenting in duſt and aſhes*, as *Iob* did, chap. 42. 6. cauſing vs to become flat nothing in our ſelues, that wee may be ſomething in Chriſt, as *Paul* ſaith. *Let no man deceiue himſelfe: If any man among you ſeeme to be wiſe in this world, let him be a foole, that he may be wiſe.*

1. Cor. 3. 18

Secondly, when wee feele our ſelues to be tickled with the itching humour of ſelfe-loue, and ſelfe-liking, ariſing from our hidden corruption, either in regard of outward gifts, or inward graces: we muſt make our owne euils, ſins, blemiſhes, imperfections (for there is no man but hath one or other) a ſoueraigne remedie againſt it, and ſo (as it were) driue away one poyſon with another. As to call to minde ſome great deformitie that is in our bodies, ſome great infirmitie that is in our minde, ſome croſſe or miſerie in our outward eſtate, ſome vile and abominable ſinne which we haue committed, and the horrible puniſhment, to the which we are lyable by reaſon thereof; and no doubt but the ſerious conſideration of theſe, or any of theſe, will be auaileable, to nippe pride in the bud, and kill the ſerpent in the ſhell: and in ſo doing we ſhall with the Peacocke, now and then caſt our eyes downeward, to our feete, the fowleſt and vglieſt things we haue: and not alway ſtand in admiration of our gay feathers and glorious traine.

Thirdly, we muſt conſider that the things for which we looke ſo high, and ſwell ſo in

our

A our owne conceits, are not our owne, but lent vs for a time. *For what is there, that thou haſt not receiued?* whether in gifts of bodie, or graces of minde? nay, whether thou ſpeake of ſoule, or bodie it ſelfe? *and if thou haſt receiued it, why boaſteſt thou thy ſelfe as though thou hadeſt not receiued it?* what vanitie is it, for a man to be proud of another mans garment? or for a woman to boaſt of her borrowed haire? The wicked perſecutors of the Church are reprooued for *ſacrificing to their nets, and burning incenſe to their yarne.* Hab. 1.16. Further, we muſt conſider we haue not onely receiued them, but that we haue ſo receiued them, as that they are not our owne, with which we B may doe what we liſt, but talents lent vs for a time, & left with vs to employ, ouer which we are but ſtewards and bayliffes, not lords or maſters; and that we muſt bee countable for the ſmalleſt gift, euen the leaſt farthing, how we haue got it, kept it, beſtowed it: the time will come when it ſhall be ſaid vnto thee, *Giue an account of thy ſtewardſhip,* Luk. 16.2. Therefore we ought not ſo much to bee puffed vp with the greatneſſe of our talents, as to bee humbled with the conſideration of the ſtrict reckning that God will require at our hands, ſeeing that *of him, to whome much is committed, much ſhall be required.*

Fourthly, to the end we may auoid this ouerweening of our ſelues, let vs compare our C ſelues with the maieſtie of God, in whoſe ſight, we are but as ſilly wormes, crawling vpon the ground, nay in compariſon of whom, we are leſſe then nothing, and vanity it ſelfe. Conſider, that *to him euery knee doth bowe, of* Phil. 2.10. *things in heauen, in earth, and vnder the earth,* and thou wilt not be ſo conceited of thy ſelfe, that a ſilly man doth crouch vnto thee: that *to him euery tongue doth confeſſe,* ver. 11. and ſing his praiſes, the bleſſed Angels crying continually Holy, Holy, Holy, Lord God of Sabbath, heauen and earth are full of thy glorie: and then a ſhort blaſt of winde, or popular applauſe, ſhall not ſo eaſily puffe thee vp, like an emptie bladder, or carrie thee away, as it did *Herod,* Act. 12. But to omit this odious D compariſon, betwixt a fraile mortall man, and the glorious euerliuing God (there being no compariſon betwixt finite and infinite) let vs neuer compare our ſelues with our inferiours, but with our ſuperiours & betters, who are eminently aboue vs, in euery gift and bleſſing of God, in regard of whoſe honours and preferments wee are but baſe, and contemptible: in regard of whoſe knowledge, we are but children, and know nothing: in regard of whoſe riches, we are but beggars, and haue nothing. For as *Dauid,* when he beheld the wonderfull frame of the heauens, thoſe glorious creatures, the Sunne, the Moone, and the ſtarres, by and by made this vſe of it to himſelfe, to conſider his owne vileneſſe in regard of them, *What is man that thou art* Pſal. 8. 4. *mindfull of him? or the ſonne of man, that thou viſiteſt him?* So when we compare our ſelues with others, that are as farre aboue vs, as the heauens are aboue the earth, whoſe gifts and graces doe as farre excell ours, as the bright ſunneſhine the dimme candle light: we cannot chuſe, but be abaſhed, and confounded in our ſelues; acknowledging, that there is no ſuch cauſe why wee ſhould ſo magnifie our ſelues aboue others, and nullifie others in compariſon of our ſelues.

4. *But let euery man prooue his owne worke, and then ſhall he haue reioycing in himſelfe onely, and not in another.*

Here the Apoſtle laieth downe another remedie againſt ſelfe-loue and ouerweening of our ſelues, and it is the fift and the laſt of which I purpoſe to entreate, and it ſtands in proouing and examining of a mans owne worke by it ſelfe, without comparing it with an other mans worke, and withall in the approouing of it vnto God. *Let euery man approoue his owne worke.* And hee giues two reaſons, why euery man ought to approoue his owne workes vnto God, and to conſider them abſolutely in themſelues, and not relatiuely in reſpect of others: the firſt reaſon is in this verſe, *then ſhall he haue reioycing in himſelfe only, and not in another*: the ſecond, in the next verſe, *For euery man ſhall beare his owne burden.*

Touching the remedie. *Let euery man prooue his owne worke.* The word tranſlated **prooue,* ſignifieth alſo to *approoue,* as Rom. 14. ver. 22. *Bleſſed is he that condemneth not himſelfe in the thing that he approoueth.* 1. Cor. 16. 3. *Whoſoeuer ye ſhall approoue or allow of by letters.* And ſo the word is vſed in Engliſh, when we ſay ſuch a one is *to prooue a will,* that is, approoue it.

* δοκιμάζειν.

ἐν ᾧ δοκιμάζει

οὓς ἐὰν δοκιμάσητε.

The word in this place (I take it) may bee vnderſtood in both ſenſes, *to prooue our workes,* and to *approoue them.* How we are to prooue our workes by taking triall and examination of them, I haue already ſhewed in the former verſe. But we are further *to approoue them to God,* according to *Pauls* commandement: *ſtudie to ſhew thy ſelfe approoued vnto God,* 2. Tim. 2.15. and his practiſe, in coueting alway *to be acceptable vnto him.* 2. Cor. 5.9. This approouing of our workes is a ſoueraigne remedie againſt ouerweening of our ſelues: for he that alwaies ſtands vpon his triall, and Gods approbation, cannot bee puffed vp with ſelfeloue of himſelfe, or ſelfe-liking of his owne workes: but rather humbled with the conſideration of Gods abſolute iuſtice, and his owne imperfections, and ſo ſtirred vp with greater diligence to worke out his ſaluation with feare and trembling.

Now we ſhall approoue our workes vnto God, if we obſerue theſe three things. Firſt, that all our actions (ſpecially in the worſhip & ſeruice of God) be grounded vpon the will and word of God; and not vpon will-worſhip, or humane inuentions: otherwiſe it will be ſaid, *Who required theſe things at your hands?*

Secondly, that we performe all our actions ſincerely & vprightly, as in the preſence of God, with an honeſt heart, and a good conſcience: as *Abimelech* proteſteth of himſelfe, Gen.20.5 and *Hezekiah*, Iſay 38 3. and *Paul*, Act.23.1.

Thirdly, that they alway tend to a good end, as the glorie of God, *Whether ye eate, or drinke, or whatſoeuer ye doe, doe all to the glorie of God.* 1.Cor.10.30. and the good of our brethren, *Let all things be done to edification,* 1. Cor.14.26.

It may here be demanded, whether we may not approoue our ſelues, and our actions to men? To which I anſwer that we may, and ought. For although we may not bee men-pleaſers, that is, ſuch as frame and temper our actions, and our ſpeeches, ſo, as they may alway be pleaſing to the corrupt humours and wicked affections of men (for then we were not the ſeruants of God,) Gal. 1.10. Yet we are to pleaſe them in that which is good to edification, Rom.15.2. 1.Cor.10.33. And Chriſt commandeth that *our light ſhould ſo ſhine before men, that they may ſee our good works.* Math.5.16. And *Paul* biddeth vs to *procure honeſt things in the ſight of all men.* Rom.12,17 And *whatſoeuer things are true, and honeſt, and iuſt, and pure; whatſoeuer appertaine to loue, and are of good report, we muſt thinke on them, and practiſe them.* Phil.4.8. Yet wee muſt ſeeke for the approbation of men, with theſe cautions.

First, we muſt ſo ſeeke for the approbation of men, as that we doe not ſeeke it, nor reſt in it *alone,* but withall ſeeke to be approoued of God. *For hee that praiſeth himſelfe* (and ſo conſequently, he that is praiſed of others) *is not approoued, but he whome the Lord praiſeth.* 2. Cor.10.18. *How can ye beleeue* (ſaith our Sauiour Chriſt) *which receiue honour one of another, and ſeeke not the honour that commeth of God alone?* Ioh.5.44.

Secondly, we muſt ſeeke for the approbation of God in the firſt place; and in the ſecond place, to be approoued of men, as Chriſt did: for he *grew in fauour* firſt *with God,* and after *with men,* Luk.2.52. and the Elders, *who by faith obtained a good report,* Heb.11.2. reade Rom.14.18.

Thirdly, we muſt neuer looke for the approbation of the multitude, or acclamation of the moſt: for that cannot be done without ambition, and vaine-glorie, in ſeeking popular applauſe, *VVoe be to you, when all men ſpeake well of you,* Luk.6.26. Thus Chriſt ſaith, *He ſought not praiſe of men.* Ioh.5.41. For thoſe that are addicted to popular applauſe, and are ouer curious of their credit, immoderately ſeeking to get and keepe a good name with all ſorts of men, while they ſeeke for fame, they loſe a good name, in ſeeking fame from the wicked, which is but a ſhadow, and loſing a good name in the opinion of the godly, which is the ſubſtance.

Fourthly, we muſt ſo farre ſeeke for the approbation A of the wicked, that we miniſter no not the leaſt occaſion of offence vnto them. 1.Cor.10.32. *Giue no offence, neither to the Iew, nor to the Gentile:* but to conuict their conſciences, and to ſtop their mouthes by our godly & vnblameable conuerſation, which may be a preparatiue for them againſt the day of their viſitation. 1.Pet.2.12. *Haue your conuerſation honeſt among the Gentiles, that they which ſpeake euill of you, as of euill doers, may by your good workes which they ſhall ſee, glorifie God in the day of the viſitation.*

Fiftly, in doing our duties, we muſt not reſpect the iudgement of the world, neither fearing the faces, nor the cenſures of men. This was *Pauls* practiſe. 1.Cor.4.3. *I paſſe very little* B *to be iudged of you, or of mans iudgement:* we muſt goe *through good report, and euill report.* 2. Cor. 6.8.

Laſtly, we muſt ſeeke to be approoued of men, not ſo much in regard of our ſelues, as that, by this meanes Gods glorie may bee more and more aduanced: for *our light muſt ſo ſhine before men, that they may ſee our good works, and glorifie our father, which is in heauen.* Math. 5.16. If we obſerue theſe ſixe cautions, we may with good cõſcience ſeeke to get a good name, which will bee vnto vs as a precious oyntment, refreſhing vs with the comfort of a godly life. Prou.22.1. Eccl.7.3.

Thus much of the Remedie. The reaſon followeth, *And then ſhall he haue whereof to re-* C *ioyce in himſelfe, and not in another.* The words tranſlated to *_reioyce_, ſignifie, to _glorie:_ which is more then to reioyce. καύχημα ἔχειν. There is a double ground of glorying: one, out of a mans ſelfe: another in himſelfe. Out of himſelfe, in God alone, *Let not the wiſe man glorie in his wiſedome, nor the ſtrong man in his ſtrength, nor the rich man in his riches. But let him that glorieth, glorie in this, that he vnderſtandeth and knoweth me.* Ier.9.23,24. 1.Cor.1.31. In himſelfe, in the comfortable teſtimonie of a good conſcience. *Our glorying is this, the teſtimonie of our conſcience, that in ſimplicitie, and godly pureneſſe, we haue had our conuerſation in the world.* 2. Cor. 1.12. The one, is glorying before God, the other before men. The one, of iuſtification, the D other, of holy conuerſation for time paſt, and conſtant reſolution for time to come. The one in the teſtimonie of our conſcience, the other in the teſtimonie of Gods Spirit, witneſſing to our ſpirits, that we are the ſonnes of God. Rom.8.16. 2.Cor 1.12. The firſt is not meant in this place, but onely the ſecond. *For no fleſh can glorie in his preſence.* 1.Cor.1.29.

It will bee ſaid, This glorying in a mans ſelfe, is vaine glorie, and a branch of pride. *Anſw.* It differs from vaine glorie: firſt, in the foundation: for vaine glory hath for his ground our owne vertues and gifts, conſidered as comming from our ſelues, & not from God: whereas this true glorying is grounded vpon them, as they are fruits of regeneration, proceeding from our iuſtification by

Chriſt, and reconciliation with God. Secondly, in the end: Vaine glorie tendeth to the aduancing of our ſelues, in an opinion of our proper iuſtice, and deſert. This true glorying aimeth at the glorie of God alone.

Obiect. Paul reprooues thoſe that conſider their owne gifts onely, neuer comparing themſelues with others. 2. Cor. 10, 12. *They vnderſtand not that they meaſure themſelues with themſelues, and compare themſelues with themſelues.* Therefore it ſeemes that a man, by comparing himſelfe with others, may haue whereof to reioyce. *Anſw.* He reprooues the falſe Apoſtles in that place for glorying in the gifts which they had, and the number of Proſelytes which they had wonne, neuer comparing themſelues with himſelfe, or any other Apoſtle, which was the cauſe they were ſo puffed vp with pride. For to compare our ſelues with thoſe that are eminently aboue vs, is a notable meanes to abate pride: as I haue already ſhewed. Whereas the meaſuring of our ſelues by our ſelues, with our inferiours, is the onely way to encreaſe it. And this is it which the Apoſtle reprooues in this place.

Further, we may reioyce, or glorie in the teſtimonie of a good conſcience, if we obſerue theſe rules.

I. In our beſt deſires, endeauours, actions, we muſt labour to feele our owne defects: that we doe not the good wee ſhould, nor in that manner we ought.

II. We muſt labour to haue euen our beſt workes, (our almes, praiers, &c.) couered with the righteouſnes of Chriſt: for it is the ſweete odour of his ſacrifice, that doth perfume all our actions, that they may be acceptable to God, being *offered with the praiers of the Saints vpon the golden altar,* Reuel. 8. 3.

III. We muſt acknowledge all the good things we haue, the will and the worke, the purpoſe and the power, to proceede from God alone. Phil. 2. 13. Iam. 1. 17.

IV. We muſt reioyce in them, not as cauſes, but as fruits of iuſtification: ſo that if the queſtion be whether we be iuſtified by them, or not? we muſt renounce them, tread them vnder our feete, and account them as doung, as *Paul* did. Phil. 3. 8.

Hence we learne ſundry things.

I. That if we would haue a light heart, and paſſe our time merrily with comfort and content, we muſt looke to approue our hearts to God in all our actions.

II. It confutes the opinion of the multitude, who iudge thoſe that make conſcience of ſinne, and leade a more ſtrict life then the common ſort, endeauouring with *Paul* to haue alwaies a cleare cōſcience toward God, and toward men, of all others to lead a moſt melancholike, ſadde, and vncomfortable life. For the truth is, this is the onely true ioy, all other ioy is but counterfeit in compariſon: it is radicall, proceeding from the heart: the other but ſuperficiall, from the teeth outward: it comforts a man in the middeſt of afflictions: whereas a man may haue the other, and yet in the middeſt of mirth his heart will be ſorrowfull: this is permanent and during, the other tranſitorie and fading. It is like the ioy in harueſt. Pſal. 4. verſ. 7. and which they haue that deuide a ſpoyle. Eſa. 9. 3. therefore *Salomon* ſaith it is *a continuall feaſt.* Prou. 15. 15. and *Peter* calles it *ioy vnſpeakeable, and glorious.* 1. Pet. 1. 8.

Act. 24. 16.

III. This ſhewes, that there is much falſe ioy in the world, conſiſting wholly in honours, profits, pleaſures: none of which haue their ground in a mans ſelfe: and therefore beeing out of a mans ſelfe, they are not true & durable, but falſe and vaniſhing ioyes. Now thoſe which haue no comfort but out of themſelues, are of foure ſorts. Firſt, ſuch as reioyce and glorie in the opinion that the world hath of them, and not in the teſtimony of their owne conſcience. Secondly, ſuch as reioyce not in their reconciliation with God, but in their blameleſſe conuerſation, in that they haue not beene open offenders, or men of ſcandalous life. Luk. 18. 11. Thirdly, ſuch as reioyce in the vertues of their anceſtours, as the Iewes bragged they were the ſeede of *Abraham.* Ioh. 8. 33. which vaine glorying of other mens vertues, *Iohn* Baptiſt reprooueth, when he ſaith, *Thinke not to ſay with your ſelues, we haue* Abraham *for our father, &c.* Matth. 3. 9. Fourthly, ſuch as reioyce and thinke themſelues in a good caſe, becauſe they ſee others worſe then themſelues: this is right the Phariſies ioy, *O God I thanke thee, I am not thus, and thus, or like this Publican.* Luk. 18. 11. This is it which the Apoſtle directly aimeth at in this place: when men thinke themſelues iuſt, becauſe others are more wretched then thē ſelues: and pure, becauſe others are more defiled. Whereas other mens hainous ſinnes ſhall not iuſtifie vs and our leſſer ſinnes, ſaue only as Ieruſalem iuſtified her ſiſters, Sodome, and Samaria. Ezek. 16. 51. But ſo a man may be iuſtified, and yet condemned.

5. *For euery one ſhall beare his owne burden.*

Here *Paul* laies downe a ſecond reaſon of his aſſertion, in the former verſe, why euery man ought to prooue his owne worke, rather then to be curious in ſearching into the liues, and ſkanning the actions of other men, becauſe *euery man ſhall beare his owne burden,* which is all one with that Gal. 5. 10. *To beare a mans owne iudgement:* and that Rom. 14. 12. *To giue an account to God for himſelfe.* It is a prouerbiall ſpeech, the meaning whereof is expreſſed by the like. Ier. 31. 30. *Euery man that eateth the ſower grape, his teeth ſhal be ſet on edge.* And by that which is common amongſt vs, *Euery veſſell ſhall ſtand vpon it owne bottome:* that is, euery man ſhall beare the puniſhment of his owne ſinne. For as the Indian is not therfore white, becauſe the Morian is more blacke, or as the ſand blinde is not therefore ſharpe-ſighted, becauſe ſome other is ſtone blinde. So no man is therefore acquit of his ſinnes, becauſe others are greater ſinners: or exempt from puniſhment, becauſe others ſhall vndergoe a deeper condemnation. Therefore conſidering that euery man muſt beare the guilt and puniſhment of his owne ſinne, he ought more narrowly to looke to himſelfe, then to others; and to bee a more ſeuere cenſurer of himſelfe, then of another.

For the better vnderſtanding of the words, ſundry queſtions are to be diſcuſſed.

Onus rationis reddendæ: onus infirmitatis participandæ. Auguſt. contra ſcript. Petil. lib.3. Beda & Lub. in hunc locum. Hugo de S. Victor. in Gal. quæſt. 58.

Firſt, it may bee demaunded, how euery man ſhould beare his owne burden, ſeeing we are commaunded to beare one anothers burdens? *Anſwer.* There are two ſorts of burdens. The firſt is, of giuing an account to God: thus euery man ſhall beare his owne burden, *for euery man muſt giue an account for himſelfe vnto God*, Romanes 14. 12. The ſecond is, of bearing one anothers infirmities, of which *Paul* ſpeakes, verſ. 2. In this ſenſe a man is not to beare his owne burden: but euery man his brothers. For the Apoſtle (to croſſe the opinion of thoſe which thought a man was polluted with other mens ſinnes,) ſaith, *Euery man ſhal beare his own burden*, And to meete with the careleſneſſe of others, who reſpect themſelues alone, neuer minding the good of their brethren: he ſaith, *Beare ye one anothers burdens.*

II. Obiect. By bearing of our owne burdens, is vnderſtood giuing an account for our ſelues vnto God. Now euery man is not to giue account for himſelf alone, but for thoſe alſo that are committed to his charge, as the father for his childe, the maſter for his ſeruant, the magiſtrate for the ſubiect, the ſheepheard for the ſheepe, Ezech. 34. *His blood will I require at thy hand*, Hebrewes 13. 17. *They watch ouer your ſoules, as they that muſt giue account. Anſwer.* Gouernours and ſuperiours are not to giue account for the ſinnes of thoſe that are committed vnto them: but for the ſinnes which themſelues commit, in not looking vnto them, not admoniſhing them, not reſtraining them, not taking condigne puniſhment of them for their offences. This is plainely taught, Ezechiel 33. 8, 9. *If thou doeſt not admoniſh the wicked of his way, hee ſhall die for his iniquity, but his blood will I require at thy hand. Neuertheleſſe, if thou warne the wicked of his way, to turne from it, if he doe not turne from his way, he ſhall die for his iniquity, but thou haſt deliuered thy ſoule.*

III. Obiect. Infants which haue not ſinned after the manner of the tranſgreſſion of *Adam*, do beare the burden of *Adams* ſinne: therefore all doe not beare their owne burden. *Anſwer.* Firſt, the words are properly to bee vnderſtood of perſonall or actuall ſinnes, which are proper to euery man in particular, and not of originall ſinne, or the ſinne of our nature, which is common to all mankinde, beeing propagated together with nature. Secondly, I anſwer, that *Adams* ſinne was our ſinne: and therefore ſeeing infants partake with him in the ſinne, it is iuſt with God they ſhould partake with him in the puniſhment, and ſo beare their owne burden. For albeit the tranſgreſſion of *Adam* was his actuall and perſonall ſinne: yet it is ours by imputation and propagation of nature together with corruption. For as *Leui* was in the loines of *Abraham*, when *Melchizedech* met him, and payed tythes in *Abraham*, Hebrewes 7. 9, 10. So all mankinde was in the loines of *Adam* when he ſinned, as the branches are in the roote, or in the ſeed. And therefore when hee ſinned, wee alſo ſinned, as the Apoſtle ſaith, *In whome all ſinned*, Rom. 5. 12. For ſo the words are in the originall, and not as it is commonly tranſlated, *for as much as all men haue ſinned.*

In ſeminali principio.

ἐφ' ᾧ πάντες ἥμαρτον.

IV. Obiect. In the ſecond commaundement, the Lord threatneth to viſit the ſinnes of the fathers vpon the children to the third and fourth generation. Therefore they beare not their owne burden, but part of their parents burden: and parents doe not beare their whole and entire burden, but their children for them. *Anſwer.* The clauſe in the ſecond commaundement of viſiting the ſinnes of the fathers vpon the children, doth not contradict that of Ezechiel 18. 19. *The ſonne ſhall not beare the iniquitie of the father, neither ſhall the father beare the iniquitie of the ſonne; the ſame ſoule that ſinneth, that ſhall die.* For they are reconciled, verſe 14. 17. *If he* (that is, a wicked man) *beget a ſonne that ſeeth all his fathers ſinnes, which hee hath done, and feareth, neither doth the like—he ſhall not die in the iniquitie of his father, but ſhall ſurely liue.* Therefore the threatning in the ſecond commaundment, is not to bee vnderſtood abſolutely, as though God would alway plague the children for the fathers ſin, but conditionally, if they perſiſt and continue in their ſinnes, walking in their waies, and treading in their ſteppes. And the ſame anſwer is giuen in the ſecond commandement, that God will not viſit the ſinne of the fathers vpon the children, ſaue *vpon thoſe that hate him.* It may bee ſaid, The ſinnes of the parents are not vindicated vpon the children, becauſe the puniſhment inflicted vpon their poſterity, is not felt of the parents. *Anſ.* Firſt, children are (as it were) a part of their parents, and therefore they beeing puniſhed, their parents are puniſhed with them. Secondly, it is a corraſiue and a torment to parents, to know that their children ſhall be ſeuerely puniſhed and afflicted. Thirdly, the puniſhment of poſterity hath a relation to the parent, ſeeing God hath threatned hee will puniſh the children which walke in the wicked waies of their fore-fathers, that ſo he may teſtifie how extreamely hee abhorreth both their ſinne, and the ſinne of their progenitors. Fourthly, the parents ſinne is often a cauſe of the childrens ſinne, ſeeing that God in his laſt iudgement, curſeth a wicked mans poſterity, by leauing them to themſelues, to blindneſſe of minde, and hardneſſe of heart, that ſo they may fulfill the meaſure of their fathers, as our Sauiour Chriſt ſpeaketh, Mat. 23. 32. and by their owne ſinnes, may iuſtly pull vpon them condigne puniſhment. Laſtly, God doth more manifeſt his wrath againſt the ſinne of the parent by puniſhing the childe.

Obiect. V. Num. 25. 4. The chiefeſt of the Iſraelites were hanged vp before the Lord, for the fornication and idolatry of the people: therefore they did not beare the burden of their owne ſinne. *Anſw.* They were puniſhed for their owne ſinne, for they conſented to worſhippe the idoll, and commit folly with the daughters of *Moab*: or rather were principall ring-leaders, and firſt actors in this Comick-tragedy, as may appeare by the practiſe of *Zimri*, Prince of the familie of the *Simeonites*, verſe 6. in bringing *Cosbie* a *Madianitiſh* woman, into his tent, in the ſight of *Moſes*, and the whole congregation Therfore becauſe they did not hinder them from committing this fact, as they might, beeing in this place of gouernment, but did partake with them in the ſinne, they are firſt puniſhed, and that more ſeuerely: for a thouſand of them were hanged vp the ſame day, verſe 4. the reſt of people, to the number of 23. thouſand, were ſlaine by the ſword, at the commandement of God: verſe 5. to which *Paul* had an eye, when hee ſaid, that *there fell in one day 23. thouſand.* 1. Cor. 10. 8. meaning of the common ſort, excluding thoſe that were hanged vp: for in all there were 24. thouſand, Numb. 25. 9. Thus the contrariety which ſeemes to be betwixt thoſe two place, may be better accorded, then to ſay (as ſome do) that the pen-men, or ſcribes, failed in copying out the bookes. Or (as others) that it was *ἁμάρτημα μνημονικὸν* in *Paul*: or as others, that *Paul* is not cōtrary to *Moſes*, ſeeing that if there were 24 thouſand, (as *Moſes* ſaith,) there were 23. thouſand: for there is no reaſon why the Apoſtle ſhould vſe the leſſe number rather then the greater, (except that which I haue ſaid) conſidering the greater, is as round a number as the leſſe.

Obiect. VI. Dauid ſinned in numbring the people, and they were puniſhed for his ſinne: *Achan* ſinned, & the people fell ſlaine before the men of Ai: therfore euery man doth not beare his owne entire burden. The like may be ſaid of the children of the Sodomites, and of the firſt borne of the Egyptians, who bare the burden of their parents ſinne. *Anſ.* The people were puniſhed for their owne ſinnes: and ſo was *Dauid*, albeit not in his own, but in their perſons: for God puniſhed him in his kind, in deſtroying the people with that fearfull plague, in whoſe great multitude hee had gloried ſo much. Indeede their puniſhment was occaſioned by his ſinne: but cauſed by their owne: for no man, though neuer ſo holy, is without ſinne, and therefore none but deſerue puniſhment: nay, *it is Gods mercy that we are not conſumed*, Lam. 3. 22.

And albeit all the infants periſhed in the Deluge, and in the ouerthrow of Sodome & Gomorrha, which could neither imitate, nor approoue the actions of their fore-fathers: yet their death was deſerued. For though infants be truely called *innocents*, in regard of actuall ſinne: yet they are not *innocents* in regard of originall: for from the wombe they carry a woluiſh nature, which prepares them to the ſpoile, though they neuer did hurt: the Scorpion hath his ſting within him, though he doe not alway ſtrike; and though a Serpent may be handled whileſt the colde hath benummed him; yet when hee is warmed, hee will hiſſe out his venemous poiſon. Mans practiſe doth cleare God of vniuſtice in this behalfe, in killing the young cubbes, as well as the olde foxe: the wolues whelpes, as well as the damme. Albeit if wee ſpeake of their finall eſtate, and come to particulars, wee are to leaue ſecret iudgements to God. The example of *Achan* is more difficult, ſeeing that for his ſinne, 36. of the people were ſlaine, Ioſhua 7. 5. and his whole familie rooted out, verſe 25. who were not conſenting to his fact, nor guiltie of his ſinne. Yet ſomething may probably be ſaid in this caſe. Firſt, that they were guiltie of this his ſinne in part, in not puniſhing theft ſo ſeuerely as they ought to haue done, which was a meanes to embolden *Achan* to ſteale the execrable thing. Secondly, that priuate good muſt yeeld to the publike; as the life of euery particular perſon to the generall good of the whole Common-wealth: thus ſouldiers in the warres, redeeme the publike peace by the loſſe of their owne liues: now the manifeſtation of the glorie, of the wiſedome, power, and iuſtice of God, is the publike good of the whole Church: therefore mens priuate good, euen their liues, muſt giue place to it: eſpecially conſidering hee neuer inflicts temporall puniſhment for the publike good of his Elect, whome hee corrects in iudgement, not in iniurie. Thirdly, howſoeuer *Achan* did beare the burden of his owne ſinne; this iudgement might bee inflicted vpon them for their good: for temporall puniſhment, yea death it ſelfe, is ſometimes inflicted for the good of thoſe that are puniſhed, as we ſee in the children of the Sodomites, many whereof (no doubt) were taken away in mercie, leſt malice ſhould haue changed and corrupted their mindes: and ſometime for the terrour of others, to bee a warning-peece to make them take heede; and ſometime for both: as it may bee it was in this particular. Fourthly, ſinne committed by a particular man, that is a member of a politike bodie, doth after a ſort belong to the whole bodie:

thus the Lord ſaith, that *blood defileth the land, which cannot bee clenſed of the blood that was ſhedde therein, but by the blood of him that ſhedde it*, Numb. 35. 33. And thus *Achans* ſinne, though not knowne to the people, made the whole land guilty before God, till hee was put to death, Ioſh. 7. 11, 12. Laſtly, if the tything of an armie, for the offence of ſome fewe, haue beene thought lawfull and iuſt: why ſhould the death of 36 men ſeeme vniuſt for the ſinne of *Achan*, eſpecially conſidering it was to make the people more prouident to preuent and take heede of the like euill? If theſe reaſons ſatisfie not, yet let vs reſt in this, that Gods iudgements are often ſecret, but alway iuſt. See *August. lib. quaeſt. in Ioſue.* and *Calvin in 7. cap. Ioſu.*

Decimatio exercitus.

Object. V. 5. If euery man muſt beare his owne burden, *Dauid* ſhall as well beare the burden of his murthering *Vriah*, by the ſword of the children of *Ammon*, as *Saul* the murthering of himſelfe with his owne ſword: *Peter* his denying Chriſt, as *Iudas* his betraying him, &c. *Anſ.* By the ſentence of the Law, euery one is to beare his owne burden, and to ſatisfie for his owne ſinne, in his owne perſon: but the Goſpell, (the ſecond part of Gods word,) makes an exception: which is, that they which haue their ſinnes ſet vpon Chriſts reckoning, ſhall not giue account for them againe: and thoſe that haue the burden of them laid vpon his ſhoulders (who hath borne our ſinne in his body vpon the croſſe, 1. Pet. 2. 23.) ſhall not beare the burden of them themſelues at the laſt iudgement. Therefore true beleeuers, which haue Chriſt their ſurety, ſatisfying the rigour of Gods iuſtice for them, ſhall not anſwer or ſatiſfie for them themſelues: for they are freed by him from a three-fold burden. Firſt, from the burden of ceremonies (and ſo conſequently of humane lawes and ordinances) which were *a yoke* (as *Peter* ſaith) *which neither we, nor our fathers, were able to beare*, Acts 15. Secondly, from the burden of miſeries, and croſſes, which befall men in this life. He doth eaſe vs of this burden, by his word and Spirit, either in remoouing them away, Pſal. 81. 7. or in giuing ſtrength and patience to beare them, 2. Cor. 12. 9. or in mitigating and proportionating them to our ſtrength, 1. Corin. 10. 13. Thirdly, from the burden of ſinne, as well originall, as actuall, in beeing made *ſinne*, that is, accounted a ſinner, and made a ſacrifice for ſinne, for vs: as alſo by eaſing them that are heauy laden, in pacifying the perplexed conſcience, Mat. 11. 28. It will be ſaid, if Chriſt beare the burden of our ſinnes, euery man ſhall not beare his owne burden. *Anſ.* Both be true & may well ſtand together: for *Legally*, euery man is to beare his own burden, the Law requiring perſonall obedience, or ſatisfaction, or both. *Euangelically*, Chriſt our ſurety doth beare the burden of them, & ſatisfie Gods iuſtice for them. 1. Pet. 2. 23.

2. Cor. 5.

Vſe. Hence we learne, firſt, that no man can pay a ranſome for his brother, or redeeme his ſoule from death, or ſatiſfie the iuſtice of God for his ſinne, ſeeing that euery man by the tenour of the Law, is to beare his owne burden: and by the Goſpell, none can be our ſurety but Chriſt.

Secondly, here we ſee the nature of ſinne, that it is a burden to the ſoule: for it is heauier then the grauell of the earth, and the ſand of the ſea. It is a burden to the wicked angels, for it waighed them from the higheſt heauen, and made them fall like thunderbolts into the loweſt hell. To man: for as *Dauid* ſaith, it is *a grieuous burden, too heauie for him to beare*, Pſal. 38. 4. To God: for the hypocriticall and ceremoniall ſeruice of the Iewes, was ſuch *a burden vnto him, that hee was wearied to beare it*; Iſa. 1. 14. *Beholde, I am preſſed vnder you, as a cart is preſſed that is full of ſheaues*, Amos 2. 13. To the creatures, who groane vnder this burden, beeing by mans ſinne ſubiect to vanity, and corruption, *Rom.* 8. 20, 21. Hence it followeth then, that thoſe which feele not the waight and burden of their ſinnes, are dead beeing aliue, as *Paul* ſpeakes in another caſe, 1. Tim. 5. 6.

Thirdly, wee are not to wonder, that ſinne beeing ſo heauy a burden, ſhould be made ſo light a matter, by carnall men: for it is a ſpirituall burden, and therefore no maruell though it bee not felt of them that are all fleſh, and no ſpirit.

Fourthly, this ſhewes that the more a man doth feele the burden of his ſinnes, the greater meaſure of grace and ſpirituall life hee hath: and the leſſe he feeleth it, the more he is to ſuſpect himſelfe, that the graces of God doe waine, and decay in him. For corruption is not felt by corruption, but by grace: and therefore the more a man doth feele the burden of his owne corruptions, the more grace he hath.

Fiftly, by this wee ſee, that the greateſt part of the world are dead in their ſinnes, in that they haue no ſenſe nor feeling of this heauie burden. There is indeede great crying out of the ſtone in the reynes, becauſe it is felt to be a great torment to the body: but there is little or no complaining of the ſtone in the heart, becauſe men want ſpirituall life and ſenſe to diſcerne it. All men can take pittie vpon a beaſt, if hee lie vnder his burden, and will bee ready to helpe him vp againe. But all haue not the like ſight and ſenſe of the ſpirituall burden of ſinne, nor ſympathy of the miſery of their brethren, groaning vnder it.

Sixtly, whereas *Paul* ſaith, *Euery man muſt beare his own burden*, he meeteth with the prophaneneſſe and Atheiſme of our time, when men make a mocke at the day of iudgement, and the ſtrict account that euery man is to giue for himſelfe. The Iewes were woont to ieaſt at the threatnings of God, denounced by the Prophets, and to call the viſions of the Prophets, *maſſa Iehoua, the burden of the Lord*, in a merriment, vſing it as a by-word, Ierem. 23. 34. 36. 38. Thereby ſignifying that the threats of God, were but vaine bugs, or ſcarre-crowes, which might perhaps terrifie children, but could not hurt them. The like prophaneneſſe, infidelitie, atheiſme, hath crept into the mindes of many, who otherwiſe profeſſe the Goſpel, which they teſtifie by their ſpeeches, in ſaying they are ſure ſin is nothing ſo ougly, hell is not halfe ſo hotte, nor the diuell halfe ſo blacke, as preachers ſay they are: or if they be, they are ſure they ſhall not goe laden alone, with the burden of their ſinnes, but ſhall haue company, & ſhall perhaps abide the brunt as well as their fellowes. But alas, they know not that the burden of ſinne is intollerable, that it will eternally preſſe them downe to the gulfe of hell, and that they ſhall neuer be able to bee ridde or eaſed of it.

Seuenthly, we are here admoniſhed to take heede of euery ſinne, for there is no ſinne ſo ſmall but hath his waight, and ſuch a waight, as will preſſe downe to the bottomleſſe pitte, Rom. 6. 23. And though ſome bee greater then others, and ſinke a man deeper into condemnation, yet many ſmall ſinnes will as eaſily condemne, as a few great. Like as ſands, though but ſmall in quantity, yet beeing many in number, will as ſoone ſinke the ſhippe, as if it were laden with the greateſt burden.

Eightly, ſeeing the guilt and puniſhment of ſinne, is ſo heauy a burden, we are to eaſe and disburden our ſelues thereof. And that wee may doe this, wee muſt labour to feele the intollerable waight of it, preſſing, and oppreſſing the conſcience. Therefore as thoſe, who in their ſleepe are troubled with the *Ephialtes* or *mare*, feeling (as it were) a great mountaine lying vpon them, and preſſing them downe, would giue all the world the waight might be remooued: So we feeling the waight and burden of our ſinnes, are to labour to bee disburdened and eaſed thereof: and this wee ſhall doe by our repentance toward God, and faith in Chriſt, Matth. 11. 28. *Come vnto mee all ye that are wearie and laden, and I will eaſe you.*

Verſe 6. Let him that is taught in the word, make him that hath taught him partaker of all his goods.

In theſe words the Apoſtle laieth downe another rule, touching the maintenance of the miniſtery, and competency of allowance, for the Miniſters of the word: for it ſeemeth that the miniſtery among the Galatians, was at that time much neglected, at leaſt not ſo reſpected as it ought.

In handling of the rule, I will firſt ſhew the meaning of the words: ſecondly, the reaſons of the rule: thirdly, the obiections againſt it: laſtly, the doctrine and vſes, that are to be gathered from it.

The meaning.

Let him that is taught] The word tranſlated *taught*, ſignifieth him that is catechized, or taught familiarly, by word of mouth, or liuely voice, as when children are taught the firſt principles of religion. But here it hath a larger ſignification (as *Oecumenius* hath well obſerued) for him that is any way taught and inſtructed, whether it bee in the firſt principles, and rudiments, or in points of greater difficultie, whether plainely, and familiarly, (as catechizers vſe to doe:) or more profoundly, for the inſtruction of the learned.

κατηχούμενος.

κατηχούμενος, id eſt ὁ κατηχούμενος.

Taught in the word] What needes this addition (may ſome ſay,) is there any catechizing without the word? *Anſwer.* The Apoſtle addeth *in the word*, to ſhew that hee meaneth not ſo much the doctrine of Chriſtian religion, contained in the Scriptures, as the doctrine of the Goſpell, which by an *exoche*, or peculiar excellency, is called *the word*. Act. 16. 6. *They were forbidden of the holy Ghoſt to preach the word in Aſia*: which is expounded, verſe 10. to be the preaching of the Goſpel: Thus it is vſed, Act. 14. 25. *When they had preached the word in Perga. The ſower ſoweth the word.* And ſo in ſundry other places. And it is further called *the word of the kingdome*, Mat. 13. 19. becauſe it teacheth what is the kingdome of grace and glorie: and becauſe it being beleeued, or (as the Apoſtle ſpeakes, Heb. 4. 2.) *being mingled with faith in our hearts*, doth make vs free-denizens of the kingdom of grace in this life; and doth aduance vs to the kingdome of glory, in the life to come. Secondly, it is called *the word of God*, becauſe hee is the Author of it, & no creature, man, or Angell, 1. Theſſal. 3. 13. Thirdly, *the word of ſaluation*, Act. 13. 26. becauſe it ſhewes the way and meanes of attaining ſaluation. Laſtly, the *word of life*; Act. 5. 20. becauſe it doth not oney ſhew the narrow way, that leadeth to *eternall life*; but is in it ſelfe *a liuely word, and mightie in operation*, Hebrewes 4. 12. For as the powerful word of God in the beginning, did giue beeing to things that were not; ſo the Goſpel (beeing the power of God to ſaluation, to euery one that beleeueth) doth make new creatures, by the immortall ſeede of the word.

Make him that taught him] *q.d.* catechized him. Yet as before it muſt be taken generally for any kinde of teaching or inſtruction; for ſo the word is vſed elſwhere in Scripture, as Luke 1. 4. Act. 18. 25. Rom. 2. 18. 1. Cor. 14. 19. ſo that this text giues vs no iuſt occaſion to ſpeake of the originall, manner, vſe, and profit of catechizing.

Partaker of his goods] By *goods* hee* vnderſtandeth foode, rayment, lodging, bookes, and other neceſſaries, without the which, a Miniſter of the word cannot follow his calling: for *Paul* calleth theſe *goods*, according to the common opinion, which ſo iudgeth

* τροφὰς ἐνταῦ-αν τιμήν. Oecumen.

of them. Luk.12.19. *Soule, thou haſt much goods laid vp for many yeares.* Luk, 16.25. *Sonne, remember that thou in thy life time receiuedſt thy good things.*

Make them partaker] That is, communicate, affoord, giue vnto them theſe temporall things, ſeeing they giue you ſpirituall.

Of all his goods] Not in giuing all away, but imparting to their teachers what they ſtand in neede of: accounting nothing too deare for them. The Papiſts vpon this ground take tythe of all, as the Prieſts did in the Leuiticall Law: whereas *Paul* ſpeakes nothing of tythes.

There are foure principall duties, which the people are to performe to their Paſtor, three of them are recorded elſwhere in ſcripture. The firſt is, to heare them as Embaſſadours ſent of God, with reuererence. 1.Theſ.5.13. The ſecond is, to obey them, and ſubmit themſelues vnto them in the Lord. Heb.13.17. The third, to 1.Theſ.5.13 loue and honour them for their worke ſake. The fourth, the Apoſtle ſpeakes of in this place, to giue them not onely countenance, but alſo maintenance.

The reaſons of this rule are many and waighty.

We are bound (euen by the bond of nature) to maintaine our parents if they bee in want; becauſe they maintained vs, and gaue vnto vs our beeing: *Paul* ſaith, *It is an honeſt thing, and acceptable before God, for children to recompence their parents and progenitors,* 1. Timothie 5.4. Now if this be ſo, men are bound by the ſame right to maintaine their ſpirituall fathers in Chriſt, that haue begotten them anew by the preaching of the word: as *Paul* ſaith, *Hee trauelled in paine of the Galatians, till* 19 *Chriſt was formed in them.* Galat.4. and that *hee begat* Oneſimus *in his bonds,* Philem. verſ. 10. And 1. Corinth. 4. 15. *In Chriſt Ieſus I haue begotten you through the Goſpell.* Hence *Paul* commendeth the Galatians, Gal. 4 15. for that if it had beene poſſible, they would haue plucked out their eyes, and haue giuen them him. And ſurely we owe vnto our ſpirituall parents, and fathers in Chriſt, not onely this temporall traſh, but euen our ſelues, as *Paul* ſaith to *Philemon,* verſ. 19. *Albeit I do not ſay vnto thee that thou oweſt vnto me, euen thine owne ſelfe.*

II. It is a law of nations, and a concluſion grounded vpon common equitie, that thoſe that watch, labour, and ſpend themſelues, as a candle, to giue light to others, and that for the common good of all, ſhould bee maintained of the common ſtocke by all. And the Lord chargeth all the twelue tribes, euen all Iſrael, Deuteronom. 12. 19. *Beware that thou forſakeſt not the Leuite, ſo long as thou liueſt on the earth.*

III. Euery trade, calling, and condition of life, is able to maintaine them that liue therein (as experience ſhewes:) therefore we may not thinke, that the miniſtery, beeing A the higheſt calling, ſhould be ſo baſe, or barren, as that it cannot competently maintaine them that attend thereupon.

IV. The miniſters are the Lords ſouldiers, his captaines, and ſtandard-bearers, and therefore are not to goe a warfarre at 1.Cor. 9.7. their owne coſte: the Lords labourers in his vineyard, and therefore are worthie of their wages, and ought to eate of the fruite of the vineyard: the Lords ſhepheards, ſet ouer the flocke of Chriſt to feed his ſheep, & therfore ought to eate of the milke of the flocke. And ſeeing it was forbidden that no man ſhould Deut. 25.4. muzzle the mouth of the oxe, that treadeth out the corne: ſhall we think that God would B haue thoſe that threſh in his floore, and ſeparate the wheate from the chaffe, 1.Cor. 9.9, 10. the pretious from the vile, to be muzzled, or not to liue vpon their labours? *for they are worthy double honour,* that is, all honour, reuerence, help, and furtherance, *which labour in the word and doctrine,* 1.Tim.5.17.

V. The Miniſters are to giue themſelues wholly *to reading, exhortation, doctrine, and to continue therein,* 2.Tim.4. 13. 15,16. they are wholly to deuote themſelues to the building of the Church, and to the fighting of the Lords battels: and therefore *not to bee entangled with the cares of this life,* 2.Tim.2.4. therefore they are to haue their pay, and their allowance, that ſo they may attend vpon their callings, without diſtraction.

C VI. It is the ordinance of God (as *Paul* ſaith, 1. Cor. 9. 14.) that they which preach the Goſpel, ſhould liue of the Goſpel: therefore thoſe that doe not their endeauour, and enlarge not their liberalitie to vpholde and maintaine the Miniſtery in good eſtate, they withſtand (as much as in them lieth) the ordinance of God: beſides, they waſte & make hauocke of the Church of God: and are guilty of the blood of all that periſh for want of inſtruction.

I adde further, it is the will of God, that the Miniſters which labour in the word and doctrine, ſhould be plentifully and liberally D prouided for: (yet with moderation, that they draw not all mens wealth into their purſes, as the Pope and Church of Rome haue done into their coffers, of whome it is truely verified, *Religio peperit diuitias, ſed filia deuorauit matrem.*) which I prooue from the Leuiticall law: for the whole land of promiſe, beeing no bigger in compaſſe then Wales, or the fourth part of England: yet yeelded vnto the Leuites, at the appointment of God, beſides the ſhare which they had out of the ſacrifices, beſides tenths, firſt fruits, &c. 48. Cities, with their ſuburbes.

It may here bee demaunded, whether the Miniſters of the word are now to bee maintained by common contribution, and liberality of the people, or not?

Anſw. We muſt conſider, that if the Miniſters bee ſufficiently prouided for, by ſet ſtipends, as by ſome foundation, or by the reuenewes of the Church, men are not bound to contribute vnto them, and make them partakers of all their goods; although in regard of thankefulneſſe, *they owe vnto them euen themſelues*, as *Paul* telleth *Philemon*; but onely ſuch as haue not elſe wherewith to maintaine themſelues. And wee muſt conſider the reaſon why *Paul* commaundeth all that are inſtructed in the word, to make them that inſtructed them partakers of their goods, to wit, becauſe in *Pauls* time, and long after, the Church was not endowed with lands or goods, whereby the Miniſtery might bee vpholden, neither had it publike Chriſtian Magiſtrates, but was vnder cruell tyrants in perſecution: and therefore thoſe that were taught in the word, were to maintaine their teachers by liberall contribution, otherwiſe they might ſtarue: but now the Church beeing greatly enriched, they may without contribution be ſufficiently maintained of the Church goods.

And that it is much more conuenient for the Miniſters to bee maintained by ſette ſtipends, ariſing from goods proper to the Church, then by voluntary contribution, it may appeare by this, in that it cuts off ſundry inconueniences which in voluntary contributions either cannot bee, or are hardly auoided. Firſt, flatterie and ſuſpition of flatterie, in beeing thought to haue ſome perſons in admiration, becauſe of aduantage. Secondly, the poorer ſort are no way diſgraced by this meanes, as they ſhould be in contributions, except they did giue ratably as the reſt. Thirdly; diſſembling and deceit, in making as though they receiued little, when as they haue much, is cutte off in a ſette ſtipend. Fourthly, the euill diſpoſed would not ſo eaſily caſt off their miniſter, and ſeeke a new that would teach for leſſe; or would giue nothing at all, if they were touched to the quicke, and galled for their ſinnes. Fiftly, oſtentation in ſome in giuing much, and diſdaining thoſe that giue leſſe. Sixtly, ſuſpition of couetouſneſſe and filthy lucre in the miniſters in ſeeming to take of thoſe to whome they ought to giue. Seauenthly, diſgrace of the miniſtery, in gathering themſelues, or ſending others to gather the peoples liberality from dore to dore. Laſtly, a ſette ſtipend comes nearer the order appointed by God, in maintaining the Prieſthood vnder the Leuiticall law.

In the next place, I wil anſwer the common obiections that are made to the contrarie, by ſuch as thinke it is as eaſie a matter to ſay ſeruice in the Church, as to doe ſeruice in the houſe: to ſtand at the altar of God, as to follow their maſters plough; to preach in the pulpit, as to talke in the tauerne.

I. Obiection. 2. Theſſal. 3. 10. *They which will not worke, muſt not eate.* But Miniſters neuer plough, nor ſowe, nor hedge, nor ditch, nor vſe any painefull labour: for of all men they haue the eaſieſt liues: their greateſt paines is to reade ouer a fewe bookes, or to ſpeake a fewe wordes, once or twiſe a weeke. Therefore they are not to bee maintained. *Anſwer.* There is a two-folde labour, one of the body, another of the minde: now albeit the miniſters doe not wearie themſelues in bodily labour, yet they are not therefore idle: for the labours of the minde, doe farre exceede the labours of the body: they are more painefull, they ſpend the ſpirits more, they conſume naturall moiſture, and bring olde age ſooner. The holy Ghoſt calleth the miniſtery, the *worke of the miniſterie*. Epheſ. 4. 12. nay, *a worthie worke*, 1. Tim. 3. 1. therefore *Paul* ſaith, that *thoſe Elders are worthy double honour that labour in the word and doctrine*, 1. Tim. 5. 17. and hee exhorts the Theſſalonians, that they would know them that *labour* among them; and that they haue them in ſingular loue for their *workes* ſake, 1. Theſſ. 5. 12, 13. Hence it is that the Scripture doth vſually compare the worke of the miniſtery, to the moſt toylſome labour that may bee, as to the worke of the husbandman, to ſetting, to plowing, to ſowing, to reaping, to the labour in the vineyard: and the miniſter, to a builder: to a ſhepheard that watcheth his flocke; to a ſouldier that fights in the warres, &c. Againe, we may not iudge of the painefulnes of the calling, by the outward appearance: for ſo a man would thinke a King had the eaſieſt life of all; when as the truth is, the toyle which he takes, and the cares wherwith he is poſſeſſed, do exceede all other cares: if a man knew the trauaile that is required to the weilding of a ſcepter, and the paine that is taken in wearing of a heauy crowne, hee would hardly ſtoope downe to take the one into his hands, or to ſet the other vpon his head. The maſter builder doth not hewe the ſtones, nor worke the morter, nor carrie the rubbiſh, nor any ſuch like drudgerie; but onely ſtandeth by, and directeth the workemen; and yet his labour is double to any of theirs. The maſter of the Ship (a man would thinke) were idle, & did nothing: he ſtands not to the tackling, he ſtirreth not the pumpe, hee driueth not the oares, hee ſoundeth not the deepe, hee rideth not the ropes; but onely ſitteth ſtill at the ſterne, and looketh to the pole-ſtarre, & guideth the compaſſe; yet his labour paſſeth all the reſt: were it not for him, the ſhippe would run her ſelfe vnder the water, or ſtrike vpon the rockes, or ſplit vpon the ſands, or fall foule with another (as marriners ſpeake.) Euen ſo for all the world fareth it with the Miniſters of the word: they ſeeme to ſit ſtill, to be at eaſe, to do nothing; and yet their labour is double and treble to other mens bodily labour, except they be vnfaithfull, and doe the worke of the Lord negligently.

II. Obiect. *Paul* laboured with his hands in making of Tents, Act. 18. 3. that he might not bee chargeable to any, Act. 20.verſ.34. 2.Theſſ.3.8. Therfore Preachers are to maintaine themſelues, by their handie labour, and not be chargeable to the Church. *Anſ. Pauls* example prooueth not, that the Miniſter ought to liue by the labour of his hands: for firſt, himſelfe receiued a contribution of the Philippians, when he was abſent from them, Phil.4. 16. *VVhen I was in Theſſalonica ye ſent once, and afterward againe for my neceſſity.* Therfore if *Paul* receiued exhibition from other Churches, where he did not labour, it is lawfull for the Miniſters to receiue of thoſe whome they doe inſtruct. Secondly, conſider the reaſons why *Paul* would not take wages of the Church of Corinth, and ſome others. I. Leſt he ſhould be a burden vnto them, 2. Theſſ.3.8. *VVe wrought with labour and trauell, day and night, becauſe we would not bee chargeable to any of you.* 2.Cor.11.9. *In all things I kept and will keepe my ſelfe, that I ſhould not be grieuous vnto you.* II. That he might giue a preſident or example to others to treade in his ſteppes, 2.Theſſ.3.9. *Not but that we had authoritie, but that we might make our ſelues an example to them to follow vs.* III. That he might manifeſt what his end was in teaching the Goſpel, not to ſeeke himſelfe, but the ſaluation of his hearers. 2. Cor. 11. 14. *I ſeeke not yours, but you.* And verſ. 19. *VVe doe all things for your edification.* Phil.4.17. *Not that I deſire a gift, but the fruit which may further your reckening.* IV. That he might confound the falſe Apoſtles, which taught not freely, but receiued wages for their labour, whereas he receiued none: or leſt they ſhould ſlaunder him and his miniſterie, if he ſhould receiue wages: that he did it for filthy lucre. 2. Cor. 11. 12. *But what I do, that will I doe, that I may cut away occaſion from them which deſire occaſion, that they might be found like vnto vs in that wherein they reioyce.* Therefore *Pauls* example is altogether impertinent, and prooues nothing. For 1. hee himſelfe tooke wages: 2. when as he refuſed it, it was vpon ſpeciall conſideration: 3. he did not onely permit, but alſo command that the Miniſters ſhould be maintained.

III. Obiect. Matth. 10. 8. *Freely ye haue receiued, freely giue:* therefore as it was vnlawfull for the Apoſtles to take any reward for their labour, ſo is it for preachers at this day. *Anſw.* I. This text is ſpecially to be vnderſtood of the extraordinarie gift of working miracles, which Chriſt hauing freely beſtowed vpon them, he would haue them to vſe freely, not ſeeking thereby to enrich themſelues by exacting or taking any thing, or to winne reputation and glory among men. II. If we vnderſtand it of the whole miniſterie, as well of preaching, as of working miracles, it is to be taken as a precept forbidding onely filthy lucre, that they ſhould not make merchandize of the word of God ſetting it to ſale, in preaching the word with purpoſe to A benefit themſelues, to feede their bellies, or to get a name and reputation in the world, which is forbidden in other places, as 1.Tim. 3.3. Tit. 1. 7. but for the glorie of God, the diſcharge of their duties, and the ſaluation of their hearers. Great reaſon there is of this precept. 1. Becauſe the graces of God exhibited vnto vs in the preaching of the word, are ſo pretious, that they cannot be valued at any price, all earthly things a man can deſire, are not to be compared to them, as the wiſe man ſaith: therefore *Peter* ſaid to *Simon* Magus, *Thy money periſh with thee, becauſe thou thinkeſt that the gift of God may be obtained by money,* Act.8.20. 2. Becauſe it is not in mans power to ſell them, ſeeing he is not Lord ouer B them, but ſteward and diſpenſer of them, 1. Cor. 4. verſ. 1. 3. Becauſe that which God hath giuen freely, ought not to be ſold baſely: ſeeing by that meanes, that is made ſaleable, which God would haue free, which kinde of merchandize is vſed in the Church of Rome at this day, in their Indulgences, wherein they ſell pardons for remiſſion of ſinnes, and ſet euen heauen it ſelfe to ſale, for a ſmall ſumme of money. III. This text muſt ſo be expounded, as that it croſſe not other precepts in this commiſſion, and that Chriſt bee not contrary to himſelfe, which he ſhould be, if it were vnlawfull for preachers to take any thing for their paines: for in the 10. verſe, he ſaith, *The workeman is worthie of his meate:* C therefore he may receiue it: and verſ. 11. he enioynes them to enquire in euery towne where they came, who is worthy, *and there abide.* Therefore they were not vtterly barred from taking all neceſſaries, for they might take their lodging, their foode, their raiment; with this they were to be content, and more then this they might not take, though it were offered them, or forced vpon them. Thus *Elizeus* refuſed the gift offered him by *Naaman,* for curing his leproſie, leſt Gods gifts ſhould be made a gain, or leſt that which was giuen to ſet forth Gods glorie immediately, ſhould bee an occaſion of ſatisfying mens greedie deſires.

IV. Obiect. Matth. 10. 9. The Apoſtles are D forbidden by Chriſt, to poſſeſſe gold, or ſiluer, &c. *Anſ.* We may not preciſely vrge the letter of the text, for ſo we ſhall make the Apoſtles practiſe contrarie to Chriſts precept: and ſo he ſhould condemne himſelfe, for he had his bagge, which *Iudas* bare. He had beſides his vpper garment, Ioh. 13.4. and coate without ſeame, Ioh. 19.23. Luk. 22. 36. *Peter* had ſandalls, Act. 12. *Paul* had a cloake, 2. *Tim.*4. Yea Chriſt afterwards ſaith vnto thē, *But now he that hath a bagge let him take it, and likewiſe a ſcrip, &c.* II. It was a temporarie precept, giuen them in commiſſion only for that preſent, and their going without gold, ſiluer, a ſcrip, two coates, ſhooes, a ſtaffe, ſignifies, that they ſhould goe in haſt, committing themſelues wholly to the prouidence of

God, not caring for prouiſion or victuals, which is ſignified by a ſcrip, by ſiluer & gold: nor of change of raiment, ſignified by two coates: nor of defending themſelues againſt violence, by the ſtaffe.

Vſe. Here we ſee that there are two ſorts of men in the Church, ſome teachers, others to be taught, called in Scripture *teachers and hearers.* The ground of this diſtinction, is taken from the good pleaſure of God, who hath ordained that man ſhould be taught by man, partly becauſe of mans weakenes, who could not endure the glorie and maieſtie of God, ſpeaking vnto him: partly, that nothing might bee aſcribed to the excellencie of the inſtrument, in the conuerſion of men, but that God might haue al the glorie of it, as the Apoſtle ſpeakes, 2. Cor. 4. 7. *We haue this treaſure in earthen veſſels, that the excellencie of that power, might be of God, and not of man.* There is ſet downe, Deut. 5. 23. &c. a notable ground for the inſtitution of the holy miniſterie by man, in ſtead of Gods liuely voice from heauen. And it was one of the ends which God had in giuing his law in ſo great maieſtie, to teach vs, that it is for our good, that he doth not inſtruct vs with his owne liuely voice from heauen, and ſpeake vnto vs in his owne perſon: and that therefore we ſhould be content, nay deſirous rather to bee taught by man. For when the people deſired that they might not heare the voice of the Lord any more, but that *Moſes* might ſpeake vnto thē, the Lord anſwered, *They haue done well to ſay ſo, I will raiſe them vp a Prophet from among their brethren, like vnto thee, and I will put my words in his mouth, and he ſhall ſpeake vnto them all that I command him.* Deut. 18. 17. 18. This croſſeth the curioſity of thoſe, who not contenting themſelues with the word of God deliuered by the miniſterie of man, deſire that God would ſpeake vnto them with his own mouth from heauen. For the Iſraelites found it by experience, that it was a fearefull thing, full of horrour and aſtoniſhment to heare the voice of God, therefore they deſire *they may heare it no more, leſt they die.* Deut. 18. 16. But the Anabaptiſts obiect that vnder the New Teſtament, *all ſhall be taught of God.* Ioh. 6. 45. and *they ſhall not teach euery man his neighbour, and euery man his brother, ſaying, Know the Lord.* Therfore the publike miniſterie is now needleſſe. *Anſw.* The words muſt not be vnderſtood ſimply, but *comparatiuely*, and *ſynecdochically. Comparatiuely*, that there ſhall be farre greater knowledge vnder the New Teſtament, then was vnder the Old. Iſa. 11. 9. The Apoſtle ſaith not, that there ſhall be no teaching at all, (for Chriſt hath giuen ſome to be Prophets, others Paſtors and Teachers, for the worke of the miniſterie, and the edification of the bodie of Chriſt. Eph. 4. 11. 12.) But that there ſhall be no neede of this kinde of teaching, to catechize them in the firſt rudiments, as to teach them what God is. *Synecdochically*, not of perfect & abſolute knowledge, for we all *know but in part*, 2. Cor. 13. 12. But of initiate or inchoate knowledge, which ſhall be conſummate in the life to come.

Ier. 31. 34.
Heb. 8. 11.

Further, vpon this diſtinction it followeth, that hearers are not to intermeddle with the publike duties of the miniſterie; for euery man is to abide in the calling wherein God hath placed him, and therein to liue contented. 1. Cor. 7. For no man may take vnto himſelfe this honour, but he that is called, as was *Aaron*, Heb. 5. 4. For albeit it bee true which *Ambroſe* writeth, that in the beginning of the preaching of the Goſpell, and founding of the Church of the New Teſtament, all Chriſtians did teach and baptize indifferently: yet afterward, when the Churches were founded, it was not lawfull, neither is it now. And though there be neither *male nor female in Chriſt, but we are all one in him*, Gal. 3. 28. namely, in receiuing of the Goſpel: yet in diſpenſing of it, there is great difference: it beeing vnlawfull for a woman to preach, or publikely to teach, *I permit not a woman to teach*, 1. Tim. 2. 12. *Let women keepe ſilence in the Churches, for it is not permitted vnto them to ſpeake*, 1. Cor. 14. 34. Apoc. 2. 20. This condemneth the fantaſticall opinion of the Anabaptiſts, that all men may ſpeake publikely without any difference, according to the inſtinct of the ſpirit, and meaſure of his gifts.

In comment. in 4 ad Epheſ.

Againe, when *Paul* ſaith, *He that is taught in the word, &c. him that taught him in the word, &c.* he ſhewes what the duty of the Miniſter is, that lookes to liue by his miniſterie, namely, not to feede his auditorie with Philoſophie, or fables, or lying Legends: not to preach poetical fictiōs, Thalmudical dreams, Schoolemens quidditties, Popiſh decrees, or humane conſtitutions, or to tickle the itching eares of his auditory with the fine ringing ſentences of the Fathers (for what is the chaffe to the wheate?) But hee muſt preach *the word of God:* for there is no word nor writing in the world beſides, that hath a promiſe to be the power of God to ſaluation. Rom. 1. able to make men wiſe to ſaluation. 2. Tim. 3. 15. to giue an inheritance amongſt them that are ſanctified. Act. 20. To be liuely and mightie in operation, ſharper then any two edged ſword, entring through, euen to the deuiding aſunder of the ſoule and ſpirit, the ioynts and the marrow, and to be a diſcerner of the thoughts & intents of the heart, Heb. 4. 12. and that can make the man of God abſolute to euery good worke. 2. Tim. 3. 17. but onely this word giuen by diuine inſpiration. It beeing not onely the ſeede by which wee are begotten and borne anew, but the foode by which we are nouriſhed: both milke for the babe, that is, a nouice in religion, & ſtrong meate for him that is of yeares: and therefore beeing perfect nouriſhment, the bread of life for him that is hungrie, and the water of life for him that is thirſtie, what needes there any mote. Beſides no word nor writing hath the propertie of fire ſaue onely the word of God, to diſpell the darkneſſe of ignorance by enlightening the minde with the ſauing knowledge of the truth, and to heat, yea to enflame the affection with a zeale of Gods glorie, by burning vp the corruption of nature. Againe Diuinitie is the miſtris, all liberall arts, tongues, hiſtorie, &c. are but handmaids to attend vpon her: now when the miſtris is ſpeaking, it is good manners for the maide to hold her peace. To this word alone the Prophets were tyed by their commiſſion: *What I ſhall command them, that ſhall they ſay.* And the Apoſtles, *You ſhall teach what I haue commanded you.* Chriſt himſelfe taught nothing but that which he had heard and receiued of his Father. Ioh. 8.28. *Paul* deliuers nothing but that which he receiued of Chriſt, 1. Cor. 11. 23. and taught nothing but that which *Moſes* & the Prophets had writtē. Act. 26.22. *Paul* commands *Timothie* to charge the Paſtours of Epheſus, *that they teach no diuers doctrine,* either for matter or manner, for ſubſtance or circumſtance. Yet here wee muſt take heede of extremities, for in ſome caſes it is lawfull in preaching to vſe Philoſophie, the teſtimonie of prophane writers, and quotations of Fathers.

1. Tim. 1. 3. ἑτεροδιδασκαλεῖν. Nec aliud, vt Beza, nec aliter, vt vulg. editio.

I. When wee haue to deale with heathen men (who will not be ſo eaſily mooued with the authority of the Scriptures) we may conuict them by the teſtimonie of their owne writers, as *Paul* did the Athenians, Epicures, and Stoikes, by the teſtimony of *Aratus*, Act. 17.28. and the Grecians, by the teſtimony of *Epimenides.* Tit. 1. 12.

II. In preaching to a mixt congregation, where ſome are infected with Poperie, or ſome other hereſie, and will not receiue the doctrine deliuered, nor yeeld vnto the truth, except it haue the conſent of the Fathers of the Church.

III. In handling of ſome controuerſall point of diuinity, ſhewing that the doctrine we teach is no new doctrine, but that which was taught in the Primitiue Church, eſpecially in ſpeaking to the weake, who haue not as yet left their old ſuperſtition wherein they were nuzzeled.

IV. To cut off the calumniations of the malitious aduerſaries, who muſt needes haue their mouthes ſtopped by ſome other meanes then by the Scriptures.

V. In the neceſſarie vnfolding of the meaning of certaine places of Scripture, which without Philoſophie cannot bee conceiued. In ſuch a caſe we may vſe humanitie in deſcending to the reach and capacitie of the auditorie, and ſo teach heauenly things, by earthly things, as our Sauiour Chriſt taught regeneration by the ſimilitude of the winde, Ioh. 3. Yet all theſe muſt be vſed, firſt, ſparingly, ſecondly, when there is iuſt cauſe, thirdly, without oſtentation, fourthly, A deliuering nothing to the people, the ground whereof is not in the word.

This ſhewes, that the maine ſcope of the miniſterie, is, to preach the word purely, and to apply it powerfully to the conſciences of men: and it condemnes all deceitfull handling of the word, & all huckſter-like dealing, in mingling wine and water together, wheat and chaffe, gold and droſſe, in peruerting it with aguiſh and ſottiſh conceits, in wreſting it with allegories, tropologies, and anagogies, and in wringing the text they make it bleede, and ſo (as an auncient writer ſaith) preſſe the two dugges of the Scriptures, the old & new Teſtament, that in ſtead of milke they drinke nothing but blood. This B teacheth the hearers likewiſe to reſt contented with the bare word, without hungring after new doctrines, as the Athenians after newes, or beeing drawne away from the ſimplicitie that is in Chriſt, by the ſubtilty of ſeducers, or by deuices and quiddities of mans braine. Let thoſe therefore which loath Manna, and long for Quailes, remember that if God giue them their deſire, hee will alſo giue them their deſert. Let them take heede leſt he puniſh them with a famine, not of bread, nor a thirſt of water, but of hearing the word. Amos 8. 11. And let thoſe that haue *itching eares,* in heaping vp to themſelues a multitude of teachers, take heede alſo that they haue not *tingling eares,* when they ſhall heare C of the iudgements of God for the contempt of his word.

Voluſian. epiſt. ad Nichol. 1. Scripturarū mammillas dum durius preſſerunt, ſanguinem pro lacte biberunt.

2. Tim. 4. 3.

1. Sam. 3. 11

Further, whereas *Paul* ſaith; *He that teacheth is to be maintained:* it is a good *Item* for all idle drones that will not labour, and all dumme dogges that cannot bark, they may not expect the maintenance which is due vnto the Miniſters: for it is generally true of all men, and much more true of the Miniſter, that *he which will not labour, muſt not eate.* And great reaſon it is that he which looketh for his hire, ſhould doe his worke: he that would liue of the ſacrifice, ſhould miniſter at the altar: hee that lookes to be fed with corporall D bread, ſhould breake vnto his hearers the bread of life: hee that would reape carnall things, ſhould ſow ſpirituall things, hee that would not haue his mouth muzled, ſhould threſh out the corne: he that would drinke of the wine, ſhould plant the grape: he that lookes for milke, ſhould feede the flocke: that is, he that will liue of the Goſpel, ſhould teach the Goſpel. It is a maxime not onely of the *Canon law,* but grounded vpon the law of nature, that *beneficium poſtulat officium, a benefit requireth a duty;* or more plainely, *a benefice requireth an office,* and diligence in the office. They therefore that care not ſo much for the feeding of the ſheepe, as for the feeding of themſelues, & feare not ſo much the loſſe of the flocke, as the loſſe of the fleece, doe not onely violate the law of God, but euen the law of nations, and the law of nature.

2. Theſ. 3. 10

1. Cor. 5.

Againe, hence I gather, that thoſe that labour in the word and doctrine, may lawfully take wages, albeit they haue ſufficient of their owne to maintaine themſelues: it is the very equitie of this text. For if they that are inſtructed in the word, are to make thoſe that inſtructed them, partakers of their goods: then it is lawfull for them which inſtruct and teach, to receiue ſomething in recompence of their labour, ſeeing that *the labourer is worthy of his wages*. Yet this one caueat muſt bee remembred, that if receiuing of wages be a hinderance to the Goſpell (as it would haue beene in *Paul*) it is not lawfull: for we may not ſo vſe our libertie, as that we thereby hinder the free courſe of the Goſpell.

We may here further perceiue the great want of deuotion, which is in moſt men of theſe daies. For as the cry of the poore in the ſtreetes, and at our doores, is an argument that there is no mercie, no bowels of pitie and compaſſion: So, in that there are ſo many needy poore wandring Leuites, which would gladly ſerue for a morſell of bread, or a ſute of raiment, it is a pregnant proofe there is very ſmall deuotion in men for the maintenance of religion: eſpecially in thoſe which are ſo ſtraight laced, and ſhort ſleeued in beſtowing any thing for the good of the Miniſtery, and yet in keeping of hounds and hawkes, and worſe matters, in maintaining players, ieſters, fooles, and ſuch like, are very lauiſh and profuſe, to their great coſt. This hath bin the practiſe of the world, and the contemptible eſtate of the Miniſterie in former times. Foure hundred falſe Prophets were richly prouided for at *Iezabels* table, 1. King. 18. 19. whereas the true Prophets of God in the meane time were faine to hide their heads, hauing ſcarce bread and water, and that not without danger. Well, the practiſe ſhall condemne a number of profeſſours, nay, our forefathers zeale and forwardneſſe, (notwithſtanding they liued in blindneſſe) ſhall condemne our coldneſſe, in this behalfe: what ſpeak I of our forefathers? euen the ſtones in the ruinated Abbeyes, & other religious houſes, ſhall riſe vp in iudgement againſt vs: for thoſe places could maintaine thirtie or fourtie idle bellies, which did nothing but nuzzle men in ſuperſtitious idolatrie: wheras now the ſame place will not competently maintaine one or two to inſtruct them in the way to eternall life. And no maruell: for we take from the Church, as faſt as they gaue to it. In old time they were wont to ſay, *What ſhall we giue the man of God?* 1. Sam. 9. but now with the ſacrilegious church-robbers, they ſay, *Come, and let vs take the houſes of God in poſſeſſion*. Pſal. 83. 12. The Iewes were exceeding forward and liberall in their contributiō to the Tabernacle; ſome brought gold, others ſiluer, ſilke, precious ſtones; the meaner ſort, rams ſkins, goats haire, &c. ſo that more then enough was offered by them, in ſuch ſort that *Moſes* was forced to cauſe a proclamation to bee made to ſtay the people from offering, Exod. 36. 5. 6. This their example in beeing ſo forward to contribute to the materiall temple, ſhall condemne our backwardneſſe in conferring ſo little to the Miniſters, who are the liuing temples of God, and to the miniſterie which is in the place of the altar: for looke by how much God hath diminiſhed the coſt of the altar, and the charge of the ceremoniall worſhip vnder the old Teſtament; by ſo much more doth he require the Miniſtery to be maintained, & ſpirituall worſhip furthered in the New.

Laſtly, if they that doe not put to their helping hand to vphold the Miniſterie, are to be condemned; what condemnation trow we then, belongs to ſacrilegious perſons, that rob the Church of her reuenewes, and deuoure holy things?

7. *Be not deceiued: God is not mocked: for whatſoeuer a man ſoweth, that ſhall he alſo reape.*

Here the Apoſtle preuenteth ſundry ſecret obiections againſt the former precept, verſ. 6. For the Galatians might pleade for themſelues in this manner. Whereas thou enioyneſt vs, to make thoſe which inſtructed vs in the word, partakers of all our goods: alas, we cannot doe it: It is an vnreaſonable thing thou exacteſt of vs: for, as for ſome of vs, we haue a great family & charge to looke vnto, wife and children to prouide for: and for them we muſt prouide, otherwiſe *we denie the faith, and are worſe then infidels*, 1. Tim. 5. 8. others are poore & needy, fitter a great deale to receiue, then to giue: and thoſe that can giue are not ſo to giue, *that others may bee eaſed, and they themſelues pinched*, 2. Cor. 8. 13. And as for the Miniſters themſelues, many of them are couetous and inſatiable; and therfore it is euil ſpent that is beſtowed vpon them: ſome of them neede not, and therfore wee neede not to giue: and why doe not thoſe that are needy, follow *Pauls* example, who laboured with his hands and got his liuing by making of tents, becauſe he would not bee chargeable vnto any? or why doe they not lead a ſingle life (as in former times they did) that ſo they may be leſſe burdenſome to the Church, and more beneficiall to their brethren? Beſides all this, God hath promiſed he will bee the portion and inheritance of the Leuites, and therefore we neede not be ſo haſtie to ſhare with them in all our goods.

To theſe and all other vaine and friuolous excuſes of the ſame kinde, made by worldlings of corrupted minds, the Apoſtle anſwereth in theſe words, *Be not deceiued, God is not mocked*, as if he ſhould ſay, I know right well, you are very cunning in ſeeking out ſhiftes & pretending reaſons to excuſe your faults, and to exempt your ſelues from the performance of the former duty, and ſo to couer the curſed couetouſneſſe of your hearts with colourable excuſes: But, be not deceiued brethren, they are but figge-leaues, you doe but dance in a nette, you cannot bleare the all-ſeeing eyes of God: howſoeuer theſe reaſons may perſwade you, and goe for currant with men, yet they are but counterfeit in Gods eſtimate (with whome you haue to deale,) who is not mocked, nor can be deceiued, neither will be deluded with ſuch vaine excuſes: therefore take heede leſt in going about to deceiue them, you deceiue your ſelues: for looke how you deale with them, God will deale with you: and with what meaſure you mete vnto them, the ſame he will meaſure to you againe; *for as you ſowe, ſo ſhall you reape.* So that in theſe wordes the Apoſtle doth ſummarily compriſe theſe three things. Firſt, a diſſwaſion from this their vaine reaſoning, and wicked practiſe, laide downe by way of preuention, *Be not deceiued.* Secondly, a reaſon of the dehortation, ſhewing that theſe their excuſes are but friuolous and vaine, *God is not mocked.* Thirdly, a confirmation or proofe of his former reaſon, *for whatſoeuer a man ſoweth, that ſhall be reape.* The diſſwaſion is laide downe in theſe words, *Be not deceiued.* The like phraſe of ſpeech we haue in ſundry other places, as in that aduertiſement which *Hezekiah* giueth the Leuites, 2.Chro.29.11. *Now my ſonnes be not deceiued:* And *Paul* the Corinthians. 1.Cor.6.9. *Be not deceiued; neither fornicators,*&c. 1.Cor.15.33. *Be not deceiued, euill ſpeeches corrupt good manners.* Now men erre and are deceiued ſundrie waies, both in diuine and humane things (which appertaine not to this place.) Touching the deceit here mentioned, we are to know that a man may bee deceiued and that by himſelfe two waies. First, through ignorance, in judging that to be no ſinne, which is a ſinne, as Mal.2,17. when a man is perſwaded that God is to bee worſhipped in an image: that when he perſecutes the Saints of God, hee doth God good ſeruice. Secondly, when men are ſo wickedly wilfull, that they wittingly deceiue themſelues, in thinking they can deceiue God himſelfe, and ſo cunningly handle the matter, that hee ſhall not know their words, nor ſee their workes, nor vnderſtand their thoughts: that whether they doe good or euill, giue to the Miniſterie, or not; liue according to the fleſh, or according to the ſpirit, it is all one, ſeeing he conſidereth it not, and ſo promiſe to themſelues impunity, though they ſinne willingly, as *Eue* did in putting a peraduenture, where Gods threat was peremptorie. Both theſe ſorts of deceit are here vnderſtood, ſpecially the latter.

Vſe. Hence we may obſerue the deceitfulneſſe of ſinne, which maketh men thinke all is wel with them, and that there is no danger, &c. when the caſe is farre otherwiſe. This ſhewes that the *heart of man is deceitfull aboue meaſure* (as the Prophet ſaith) *who can finde it out?* or who can ſound the depth of the deceit of his owne heart? or who knowes the infinite windings and turnings which are in this intricate Labyrinth? Now this commeth to paſſe, partly by reaſon of originall corruption, which the Apoſtle ſaith is deceitful, Heb. 3.13. *Take heede leſt any of you bee hardened through the deceitfulneſſe of ſinne:* partly, by reaſon of long cuſtome in ſinne, whereby the heart is inured to deceit, Pſal. 32. 2. *Bleſſed is the man—in whoſe Spirit there is no guile.* For from this double ground it commeth to paſſe, that men are ſo wittie in defrauding the Miniſters of their due, in cutting them ſhort of their allowance, in embezeling and purloining from them what they can: and ſo ingenious in inuenting probable reaſons, and plauſible arguments, to deceiue themſelues withall, in accounting all to be gained that is thus gotten. This teacheth vs, firſt of all, to pray inſtantly that God would open our eies that we may ſee our hidden corruptions, and that he would annoint them with the eye-ſalue of his Spirit, that we may cleerely ſee, and rightly diſcerne of things that differ, conſidering that ſinne doth often apparell it ſelfe with the cloake of vertue. Secondly, we are to ſuſpect our ſelues of our ſecret ſinnes, and to aggrauate our knowne ſinnes by all circumſtances, ſeeing wee may ſo eaſily deceiue our ſelues, in flattering our ſelues to bee cleare of this or that ſin: or at leaſt not to be ſo grieuous ſinners as in truth we are. Thirdly, that it is the duty of the Miniſter to warne the people to take heede that they be not deceiued, as *Paul* doth, Eph.5,6. *Let no man deceiue you with vaine words: for, for ſuch things commeth the wrath of God vpon the children of diſobedience.*

Againe hence I gather, that in the prime of the Church, in the Apoſtles daies, when the Church of the New Teſtament was but in founding, the Miniſterie was in contempt: and (as it may appeare out of other places) the Miniſters were not onely neglected, or contemned, but reuiled, perſecuted, accounted as the filth of the world, and the off-skouring of all things, 1.Cor.4.13. or where they were better intreated, they were but abuſed, ſcorned, reputed braine-ſicke fellowes, as the Prophet was, 2.King.9.11. and *Paul*, Act.26.24. This hath beene, and is the account which the world maketh of the Miniſters of God, which muſt bee ſo farre from diſcouraging vs, that it ſhould Miniſter rather matter of ioy vnto vs, in that we are conformable by this meanes to Chriſt our head, who was not onely neglected of all, not hauing where to reſt his head, Luk.9.58. but laughed to skorne, accounted a pot-companion, a drunkard, and a glutton, a ſorcerer, one that had a diuell, and was madde, Ioh.10.20. For, *if we ſuffer with him, we ſhall bee glorified with him.* Rom.8.17.

Thus much of the dehortation: the reaſon followes to bee conſidered in the ſecond place, in theſe words, *God is not mocked*, where the Apoſtle ſhewes that their excuſes are but vaine, becauſe God is not mocked, nor will be deluded with ſuch pretences.

Firſt here the Apoſtles dealing is worthie to be obſerued, in that, reproouing them which neglected their duty to the Miniſters of the word, he bringeth in God himſelfe taking the matter into his owne hand, making the Miniſters quarrell, his own quarrell; and this he doth, to the end we might ſee whome we haue to deale withall, and whome we doe abuſe, when we abuſe the Miniſters of the word; to wit, that we abuſe not man, but God. For albeit, it bee true of all and euery ſinne, which *Dauid* confeſſeth of his owne particular murther and adulterie, that it is *againſt God, yea againſt him alone*, Pſal. 51. 4. yet in theſe and ſuch like caſes which tend to the vndermining of his Church, and the decay of his religion and worſhip, hee taketh himſelfe more directly aimed at, & more nearely touched. When the Iſraelites refuſed to haue *Samuell* and his ſonnes to rule ouer them, the Lord ſaith, *They haue not caſt thee away, but they haue caſt me away, that I ſhould not reigne ouer them*, 1. Sam. 8. 7. When the Leuites were defrauded of their due, the Lord by his Prophet telleth the people, *Ye haue ſpoiled me in tithes and offerings*, Mal. 3. 8. So, in this place, when the Galatians did wrongfully withhold and keepe backe that competent allowance, that was due to their teachers; he telleth them that it was a ſinne tending againſt God, who is not, nor will not, nor cannot be mocked: for what wrong ſoeuer is done to the meſſenger that is ſent, the ſame is done to his Lord that ſent him: and whatſoeuer diſgrace or indignitie is offered an Embaſſadour, the ſame redounds to the Prince, whoſe Embaſſadour he is. This ought to bee a *Caueat* vnto vs, to take heede how we contemne or neglect the Miniſters of God, ſeeing whatſoeuer wrong is done them, Chriſt takes it as done to himſelfe, Math. 25. 45. Act. 9. 4. This lets vs ſee the hainous ſinnes of many that profeſſe the Goſpell, ſpecially in this kinde, who, now at this day (if euer) are ingenious in defrauding, and eloquent in declaiming againſt the Miniſters of the word: in laughing them to skorne, as they did our Sauiour Chriſt, Mark. 5. 40. and abuſing them in tearmes & taunts, calling them bald prieſts, as young children called *Elizeus bald pate*, (no doubt following the example of their parents, of whome they learned it) *aſcend thou balde pate, aſcend thou balde pate*, 2 King. 2. 23. that they are *too full of the ſpirit*, as they derided the Apoſtles, in ſaying, *They were full of new wine*, Act. 2. 13. in making them their table-talke, making ſongs of them as the drunkards did of *Dauid*, and *Ieremie*. In ſcourging them with the whippe of the tongue, as the Stoicks called *Paul* a babler, Act. 17. 18. and Feſtus a madde man, Act. 26. Now in that they thus ſcornefully abuſe his Miniſters, and ſo indignely, and diſdainefully intreat his meſſengers, and Embaſſadours; what do they els but abuſe Chriſt Ieſus himſelf, & through their ſides, wound and crucifie him againe? When *Senacherib*, King of Aſhur reuiled Ieruſalem and *Hezekiah* the king, what ſaies the Lord? *O virgin daughter of Sion, he hath deſpiſed thee, & laughed thee to skorne: O daughter of Ieruſalem, he hath ſhaken his head at thee. Whome haſt thou railed on, and blaſphemed? and againſt whome haſt thou exalted thy voice, and lifted vp thine eies on high? euen againſt the holy one of Iſrael*, Eſay, 37. v. 22, 23.

The vſe. Hence we learne, that God hath an exact knowledge of all our actions, and cannot be deluded, Prou. 15. 11. Hell and deſtruction are before him, how much more, &c. Pſal. 11. verſ. 4. His eies conſider, his eye liddes trie the children of men. Pſal. 139. ver. 2. He knowes our thoughts *long before they be*. Heb. 4. verſ. 12. All things are naked and bare in his ſight. Reaſon it ſelfe ſhewes, that he which made the eye, cannot but ſee, he that made the heart and minde, cannot but vnderſtand the frame and motion thereof, Pſal. 94. v. 9. 10. &c.

II. This ſhewes the madneſſe of thoſe which ſay, God heareth not, ſeeth not, vnderſtandeth not; or which ſay in their hearts, How ſhould he heare? is there knowledge in the moſt high? or can hee ſee through the thicke cloud?

III. Hence we are taught in our praiers, to powre forth our hearts before the Lord, without concealing ſo much as the leaſt ſin, ſeeing we may eaſily delude men, and deceiue our ſelues, but God we cannot deceiue.

IV. It ought to be a bridle to vs to curbe and keepe in our corruptions, conſidering his eies pierce the darkneſſe, the moſt ſecret and hidden places, yea euen the ſecret cloſets and cabinets of our hearts.

Thus much of the reaſon: I proceed to the confirmation or proofe of his reaſon, in theſe words, *For whatſoeuer a man ſoweth, that ſhall he alſo reape*. Where the Apoſtle prooues, that God will not be mocked with vaine excuſes, ſeeing he will render to euery man, according to his workes, which is ſignified by this allegoricall ſpeech of *ſowing* and *reaping*, ſo often vſed in Scripture, as 1. Cor. 9. 11. 2. Cor. 9. 6. in which places, labour and coſt in doing good, and beeing beneficiall, ſpecially to the Miniſters of the word, is compared to *ſeede*; the workers to *ſeedſmen*; the Miniſters to whome this benefit is conferred, to *the tilled ground*: the gaine that accrewes vnto them thereby, to *the harueſt*, wherewith God will reward them, and that according to their workes, in the generall day of retribution. This metaphor of *ſowing*, doth elſewhere ſignifie all the morall actions of a mans life, whether they be good or euill. Of good actions, *Salomon* ſaith, *He that ſoweth righteouſnes*,

hath

A *hath a ſure recompenſe*, Prou. 11.18. Of euill actions, he ſaith, *Hee that ſoweth iniquitie, ſhall reape affliction*, Prou. 22. 8. But here *Paul* reſtraines it, to thoſe good workes of liberality, which are performed in the maintenance of the Miniſtery. And he calleth that which is beſtowed vpon the Miniſters of the word, *ſeede*, which being ſowne, doth recompence the coſt, thirty, ſixty, and hundred folde: that ſo they might not thinke their labour loſt, nor their coſt beſtowed in vaine, ſeeing they were to receiue that which they laid forth, with aduantage.

But here it may be ſaid, This prouerbiall ſentence is not alway true: for ſometime *men ſowe much, and gather but little*, Deut. 28.38. B Agg. 1.6. nay ſometime *they ſowe, and reap not*, Mich. 6.15. Againe, experience ſhewes, that that which is ſowne, may degenerate into another kinde. *Anſ.* It is not neceſſary that prouerbiall ſentences ſhould bee true at all times, and in euery particular: if they be true for the moſt part, or in that for which they are brought, it is ſufficient, as that, Math. 13. 57. *a Prophet is not accepted in his owne countrey*, is for the moſt part true, though not alwaies. So, whatſoeuer a man ſoweth, the ſame commonly, and vſually, he doth reape.

But it will be ſaid, how can a man reap that which he ſoweth, ſeeing that Chriſt affirmeth it to bee *a true ſaying, that one ſoweth, and another reapeth?* C Ioh. 4.37. *Anſ.* In that one ſoweth, and another reapeth, it is not to be imputed to nature, but to the ſpeciall prouidence of God: the words are to be vnderſtood of the Prophets, who were the ſeedſmen, in ſowing the ſeedes of the Goſpell: and of the Apoſtles, who were the reapers, whoſe plaine and powerfull preaching of the Goſpell, did as farre exceede that of the Prophets, as the harueſt doth the ſeede time. Thus the time vnder the Law, is reſembled to childehood and infancie, that vnder the Goſpell, to mans eſtate, Galat. 4. 1, &c. Againe, it may be ſaid, the husbandman *ſoweth not the bodie that ſhall bee*, 1. Corinth. 15. 37. Therefore hee reapeth not that which he ſowed. *Anſw.* D Hee reapeth not the ſame *indiuiduall*, but yet the ſame *ſpecificall* bodie. It may further bee doubted of the truth of that which is ſignified by this prouerbiall ſentence, namely, whether euery man ſhall receiue according to his workes, for ſo euery man ſhould bee condemned. To which I anſwer, that it is not vniuerſally true, for *if the righteous committe iniquitie, all his righteouſneſſe ſhall bee no more remembred*: and, *if a wicked man turne from his ſinne, none of his ſinnes that he hath committed ſhall be mentioned vnto him*, Ezec. 33. 13. 16. It muſt therefore be reſtrained thus, He that doth wickedly, and perſeuereth therein to the ende: He that doth well, and continueth in well doing, ſhall receiue according to his workes, the ſeedes of his former ſinnes, ſhall not grow vp to the harueſt of condemnation. For it is the priuiledge, yea the happines of a righteous man, ſo to haue his ſinnes couered with the robes of Chriſt his righteouſnes, as that they ſhall neuer be vncouered to his ſhame, Pſal. 32. Eſa. 43.25. Againe, it may hence bee prooued, that ſanctification in death, is perfect, originall corruption being vtterly aboliſhed: and therfore though the booke of a regenerate mans conſcience be opened at the day of iudgement, yet nothing ſhall be found in it, but his good works, which follow him till the reſurrection, *Apoc.* 14.13. Beſides this, in the laſt ſentence pronounced by our Sauiour Chriſt, Mat. 25. only their good workes are mentioned, *Come ye bleſſed of my Father, inherit the kingdome prepared for you, for I was hungry, and ye fedde me, &c.* their ſins and imperfections, not ſo much as once named, but concealed and paſſed ouer.

II. Obiection. It may be ſaid, that neither the good nor the bad doe reape that which they haue ſowne: the godly for the ſeedes of good workes, reape nothing but affliction: the wicked for the curſed ſeedes of a damnable life, comfort and contentation. To which I anſwer, that it is not true, if wee reſtraine it to the tearme of this life, for ſo all men reape not as they haue ſowne. But it is vndoubtedly true of the life to come: for the iuſtice of God requires that all ſhould be rewarded according to their workes, Romanes 2. Hence therefore wee may gather, that ſeeing men muſt reape as they ſowe, and yet doe not reape, nor receiue their reward in this life: that there is another life after this, in which God will giue to euery one as his works ſhall be, and therefore there ſhall be a iudgement. And becauſe the body was partaker with the ſoule either in doing good or euill, it is iuſt likewiſe it ſhould be partaker either of miſery, or felicity: and therefore there ſhall bee a reſurrection.

III. Obiect. The whore of *Babylon* muſt be rewarded double. Apoc. 18.6 *In the cuppe that ſhe hath filled to you, fill her the double.* And the Saints pray thus to God, *Render to our neighbours ſeauen folde into their boſome*, Pſal. 79.12. Therefore it ſeemeth that ſome men ſhall not be iudged according to their works, becauſe they are puniſhed aboue their deſerts. *Anſ.* Shee is rewarded double, yet not aboue, but according to her deſerts, *giue her double according to her workes*, v. 6. the meaning is not: that ſhee ſhould bee puniſhed twiſe as much as ſhee had deſerued, (for it is the Law of God that the malefactour ſhould be beaten with a certaine number of ſtripes, not *aboue*, but *according to his treſpaſſe*, Deut. 25.2.) but that ſhee ſhould bee tormented twiſe as much as ſhee had tormented others. Againe, theſe phraſes and formes of ſpech, of *rewarding double*, or *ſeauen folde*, ſignifie, that God will pay wicked men home to the full (a definite number beeing put for an indefinite) as *Gen. 4.15. Doubtles, whoſoeuer ſlaieth Cain, ſhal be* *puniſhed ſeauen folde.* The meaning is not, that the murtherer of *Cain* ſhould bee puniſhed ſeauen folde more then hee was puniſhed for killing his brother *Abel*, (for it ſhould not haue beene ſo great a ſinne for a man to haue killed him, as it was for him to kill his brother) but that he ſhould be moſt ſeuerely and grieuouſly puniſhed.

IV. Obiection. Infants haue no workes whereby they may be iudged, ſeeing they do neither good nor euill, as the Scripture ſpeaketh of *Iacob* and *Eſau*, Romans 9.11. therefore all ſhall not bee iudged according to workes. *Anſ.* Theſe phraſes of Scripture, *As a man ſowes, ſo ſhall he reape: euery one ſhall receiue according to his workes, &c.* are not to be extended to all, but muſt bee reſtrained to ſuch as haue workes and knowledge to diſcerne betwixt good and euill, which infants haue not. For beſides that they are deſtitute of workes, they alſo want the vſe of reaſon: and therfore they ſhall not be iudged by the booke of conſcience, but by the booke of life. For to ſay as *Hugo de S. Vict.* doth vpon the Romanes, quæſt. 59. that they ſhall bee condemned for the ſinnes which their parents committed in their conception and natiuity, as though they themſelues had actually committed them, is contrary to that, Ezec. 18.20. *The ſonne ſhall not beare the iniquity of the father.*

V. Obiect. But how ſhall they be pronounced iuſt, who being come to yeares of diſcretion, yet haue no good workes, as *Lazarus*, & the theefe vpon the croſſe, who liuing leudly all his life long, was cōuerted at the laſt gaſpe? *Anſw.* That *Lazarus* had no good workes, whereby he might be declared iuſt, it cannot be prooued: the contrary rather may be gathered out of Scripture: and that the good theefe had no good workes, it is flatte againſt the text, Luk. 23. 40, 41. where hee maketh a notable confeſſion of Chriſt, and rebuketh his fellow, laboring to bring him to the faith, which was a memorable fact of Chriſtian charity. Secondly, though it were graunted that they had no good workes in action; yet they were full of good workes in affection, and by theſe they were to be iudged, God accepting in his children the will for the deed. *Lazarus* by reaſon of his extreame pouerty, and the theefe by reaſon of the ſhortneſſe of time which he had to liue in the world, could not bee plentifull in good workes, thereby to giue ſufficient teſtimonie of their vnfained faith: yet God accepteth a man according to that which hee hath, and not according to that which hee hath not, accepting the will for the deede, as hee accepted the willingnes of *Abraham* to ſacrifice his ſonne, as though hee had ſacrificed him indeede, Gen. 22.

VI. Obiect. God doth not proportionate the reward to the worke, becauſe he doth reward workes which are finite and temporall, A with infinite and eternall puniſhment. *Anſw.* Sinne beeing conſidered in reſpect of the *act*, as it is *a tranſient action*, is finite. But in a threefold cōſideration, it is infinite. Firſt, in reſpect of the obiect againſt whome it is committed: for beeing the offence of an infinite Maieſty, it doth deſerue infinite puniſhment: for if he that clippes the Kings coyne, or defaceth the Kings armes, or counterfeiteth the broad ſeale of England, or the Princes priuy ſeale, ought to die as a traytour, becauſe this diſgrace tendeth to the perſon of the Prince: much more ought hee that violates the Law of God, die the firſt and ſecond death, ſeeing the breach thereof doth not only tend to the B defacing of his owne Image in vs, but to the perſon of God himſelfe, who in euery ſinne is contemned, & diſhonoured. Secondly, ſinne is infinite in reſpect of the ſubiect. For ſeeing that the ſoule is immortall, and that the guilt of ſin & the blot togither, do ſtaine the ſoule, as the crimſin or ſkarlet die, the ſilke or the wooll; and can no more be ſeuered from the ſoule, then ſpots from the Leopard: it remaineth that ſinne is infinite in durance, and to deſerueth eternall puniſhment. Thirdly, it is infinite in reſpect of the minde, deſire, and intent of the ſinner, whoſe deſire is ſtill to walke on in his ſinnes, & except God ſhould cut off the line of his life, neuer to giue ouer ſinning, but to runne on *in infinitum*, commit- C ting of ſinne euen with greedineſſe.

Thus hauing the meaning of the words, let vs come to the doctrine and vſe. There be two principall reaſons which hinder men from beeing beneficiall and liberall to the Miniſterie. The firſt is, becauſe they thinke all is loſt that is beſtowed that way. The ſecond is, becauſe they are afraid leſt themſelues ſhould want. To both which the Apoſtle makes anſwer in this place, comparing our beneficence in the vpholding, maintaining, countenancing of the Miniſterie, to *ſeede*; to teach vs that as the husbādman doth ſowe his corne in the ground, neuer fearing the loſſe thereof, but hoping for a greater increaſe: not doubting his owne want, but aſſuring himſelfe of greater plentie: So wee D in ſowing the ſeedes of good workes, muſt neuer dreame of loſſe, or coſt, conſidering the more wee ſowe, the more wee ſhall reape: wee muſt neuer feare want, ſeeing wee ſhall receiue an hundred folde, Mark. 10.30. If men could bee perſwaded of this, that the time of this life is the ſeed-time; that the laſt iudgement is the harueſt; and that as certenly, as the husbandman which ſowes his ſeed, lookes for increaſe, ſo we for our good works, a recompence to the full, O how fruitfull ſhould wee bee, how plentifull, how full of good workes? But the curſed roote of infidelity, which is in euery man by nature, doth drie vp the ſappe of all Gods graces in vs, and make vs either badde, or barren trees, either to bring forth ſower fruites of ſinne, or no fruite at all, but to become vnprofitable both to our ſelues and others. For the reaſon why men are ſo colde in their liberality, ſo fruitleſſe, ſo vnprofitable, is, becauſe they doe not beleeue the promiſes of God, that hee is true of his word, that whatſoeuer they giue to the poore, or the Miniſters of his word, *they lend vnto the Lord, and whatſoeuer they lay out, the Lord will reſtore to them againe*, Pro. 19. 17. For if they were as well perſwaded of a recompence at the laſt day, as the husbandman is of a harueſt, they would be more frequent in duties of charity, and more plentifull in good workes, then commonly they be.

Further let it bee obſerued, that though theſe words bee but *generally* expounded in the verſe following, where the Apoſtle ſaith, *Hee that ſoweth to the fleſh, ſhall of the fleſh reape corruption: hee that ſoweth to the ſpirit, ſhall of the ſpirit reape life euerlaſting*: yet are they more *particularly* and diſtinctly ſet downe elſewhere in Scripture: as 2. Cor. 9. 6. *He that ſoweth ſparingly, ſhall reape ſparingly, and hee that ſoweth liberally, ſhall reape liberally*: that is, the harueſt ſhall not onely bee anſwerable to the ſeede, and the reward to the worke; but greater or leſſe according to the quantitie, and qualitie of the worke. *For euery man ſhall receiue his reward according to his proper labour*, 1. Corinth. 3. 8. For the more the husbandman ſowes, the more hee doth vſually reape (except God blowe vpon it, in curſing the land, as he did the Iſraelits, who ſowed much, and gathered but litle) and the leſſe he ſowes, the leſſe ſhall his croppe bee. Euen ſo, the more plentifull we are in ſowing the ſeedes of good workes, the more wee ſhall reape: and the more ſparing wee are, the leſſe ſhall our harueſt be. Hence I gather: Firſt, that there are ſeuerall degrees of puniſhments in hell, according to the greatneſſe and ſmalneſſe of ſinnes: for ſome ſinnes are but as motes, others as beames, Matth. 7. 4. ſome as gnats, others as camels, Matth. 23. 24. and therefore ſome ſhall be beaten with many ſtripes, ſome with fewe, and it ſhall bee eaſier for them of Sodome and Gomorrha at the day of iudgement, then for them of Capernaum. Secondly, that there are ſundry degrees of glory and felicity in heauen, proportionall to mens workes: for all men doe not ſowe alike, neither are their workes equall; but haue ſundry degrees of goodneſſe in them, and therefore there are anſwerable degrees of glory wherewith they are to bee crowned. This truth is taught elſwhere more plainely, as Dan. 12. 3. *They that be wiſe, ſhall ſhine as the brightneſſe of the firmament: and they that turne many to righteouſneſſe, ſhall ſhine as the ſtarres for euermore.* Therefore as there is a greater brightneſſe in the ſtarre, then in the firmament; ſo there ſhall be greater glory in one, then in another. 1. Cor. 3. 8. *Euery man ſhall receiue his reward, according to his owne labour*; therefore ſeeing all mens labours are not alike, their reward ſhall not be alike. This is further confirmed by the parable of the talents, Luk. 19. where the maſter of the ſeruants doth proportionate his wages to their workes, making him that had gained with his talent, fiue talents, ruler ouer fiue cities, him that had gained tenne, ruler ouer ten. And whereas it may bee ſaid, that all the labourers in the vineyard, receiued an equall reward, namely a penny; as well as thoſe that wrought but an houre, or thoſe that bare the burden, and heate of the day: I anſwer, it is true of *eſſentiall* glory, all the elect ſhall haue equall glory: but it is not true of *accidentall* glory, therein all ſhall not bee equall. Take ſundry veſſels of diuers bignes, & caſt them into the ſea, all will bee filled with water, though ſome receiue a greater quantity, others a leſſe: So all ſhall haue fulneſſe of glory, that is, the ſame *eſſentiall* glory: though in reſpect of *accidentall* glory, ſome ſhall haue more, and ſome leſſe. Secondly, the ſcope of the parable is not to ſhew the equalitie of glorie, in the world to come; but that they which are firſt called, ought not to inſult ouer their brethren, which are not as yet called, ſeeing they may bee preferred before them, or (at the leaſt) made equall with them. It remaines therefore for a concluſion, that there ſhall bee degrees of glory in heauen, as there are degrees of tormẽts in hel, & that as mens labours differ in goodneſſe, ſo their rewards ſhall be different in greatnes. Now mens labours differ in goodneſſe three waies; in the *kinde*, in the *quantity*, and in the *quality*. In the *kinde*; in that ſome are more noble in their kinde, ſome more baſe; as to cure the maladies of the ſoule, is a more excellent worke in it kinde, then to cure the diſeaſes of the body: and therefore it hath a greater degree of glory promiſed, *They that turne many to righteouſnes, ſhall ſhine as the ſtarres for euermore.* In the *quality*, or maner, in that ſome are done with greater loue, ſome with les: ſome with greater zeale, ſome with leſſe: ſome with greater care and conſcience to diſcharge our duties, ſome with leſſe: now, thoſe that are performed with greater loue, zeale, care, and conſcience, ſhall receiue a greater reward: thoſe that are done with leſſe, a leſſer: for ſo is the promiſe, *Euery man ſhall receiue his wages according to his owne labour*, 1. Corinth. 3. 8. In the *quantity*, in that ſome labour but an houre, others beare the burden & heate of the day, and ſo according to the greatnes and ſmalnes of their paines, they ſhall haue a greater or leſſer reward. He that had ſo carefully emploied his talent, that he had gained with it tenne others, was made ruler ouer ten cities: and hee that had taken leſſe paines, and gained but fiue, was made ruler but ouer fiue, that is, had his reward, yet a leſſe reward, ſutable to his worke.

Mat. 20. 12.

Dan. 12. 3.

Further, as God doth reward the good works of his ſeruants, according to the *kinde*, the *quantitie*, and *qualitie*: ſo hee rewardeth ſinnes not only according to their degree (as we haue heard) but alſo in the ſame manner, according to the nature and quality of the ſinne. 2. Theſſ. 1. 6. *It is a iuſt thing with God to recompence tribulation to them that trouble you.* Thus hee threatneth that *to the froward he will ſhew himſelfe froward,* Pſal. 18. 26. And, *Hee that ſheddeth mans blood, by man ſhall his blood be ſhedde,* Gen. 9. 6. And, *All that take the ſword, ſhall periſh by the ſword,* Matth. 26. 52. And, *He that ſtoppeth his eares at the crie of the poore, ſhall crie vnto the Lord, and hee will not heare him,* Prou. 21. 13. And, *Iudgement mercileſſe ſhall bee to him that ſheweth no mercy.* And, *Woe bee to thee that ſpoileſt, and waſt not ſpoiled, and doeſt wickedly, and they did not wickedly againſt thee: for when thou ſhalt ceaſe to ſpoile, thou ſhalt bee ſpoiled: and when thou ſhalt make an ende of doing wickedly, they ſhall doe wickedly againſt thee. For with what iudgement men iudge, they ſhall bee iudged, and with what meaſure they mete, it ſhall bee meaſured to them againe.* Neither doth God barely threaten this, but hee doth it in deede, in handling ſinners in their kinde, Gen. 2. 17. *Becauſe thou haſt eaten of the tree, curſed is the earth for thy ſake, in ſorrow ſhalt thou eate of it all the daies of thy life.* Thus God puniſhed the filthie Sodomites in their kinde, in that, for their burning luſt he *rained vpon them fire and brimſtone from heauen,* Gen. 19. 24. *Nadab* and *Abihu* cenſing with *ſtrange fire,* were conſumed with *fire* from heauen, Leuit. 10. 1, 2. The like may bee ſaid of *Adonibezek,* for as hee cauſed ſeuenty Kings hauing the thumbs of their hands, and of their feete cutte off, to gather crummes vnder his table, ſo the Lord rewarded him, Iudg. 1. 7. As *Agags* ſword made women childleſſe, ſo his mother was made childleſſe among other women, he being hewen in peeces before the Lord in *Gilgal,* 1. Sam. 15. 33. Thus God puniſhed the adultery and murther of *Dauid:* for as he defiled another mans wife, ſo his owne ſonne *Abſolom defiled his wiues in the ſight of all Iſrael,* 2. Samuel 16. 22. and his murther in ſlaying *Vriah* by the ſword of the children of *Ammon,* in that *the ſword did neuer depart from his houſe,* 2. Samuel 12. 10. Becauſe the *Grecians* accounted preaching fooliſhneſſe, it pleaſed God (as a fit and iuſt puniſhment of this their ſinne) *by the fooliſhneſſe of preaching to ſaue them that beleeue,* 1. Corinth. 1. 21. Thus as *Chryſoſtome* hath obſerued, the rich glutton was met with in his kinde, for whereas he would not giue *Lazarus a crumme of bread* to ſlake his hunger, God would not giue him *a droppe of water* to coole his thirſt, Luk. 16. and therefore hee ſaith, *Hyeme non ſeminauit miſericordiam, venit æſtas et nihil meſſuit.* Thus he puniſheth ſpiritual fornication, with bodily pollution, becauſe the Iſraelites went a whoring from God, therefore *their daughters became harlots, and their ſpouſes whores,* Hoſ. 4. 12, 13. And this is verified in the Church of Rome at this day: for as he gaue vp the heathen to reprobate mindes, by reaſon of their idolatry, ſo hath he giuen them vp, as we may ſee in their vncleane cloyſters, their Sodomiticall Stewes, their beaſtly brothelhouſes, and the like. So they that delight in looking at *the redneſſe of the wine,* ſhall haue *redde eies,* as a puniſhment of their ſinne, Prou. 23. 30. Thus God puniſhed the pride of the women of Ieruſalem: for *in ſtead of a ſweete ſauour, there was a ſtinke; in ſtead of a girdle, a rent; in ſtead of dreſſing of the haire, baldneſſe; in ſtead of a ſtomacher, a girding of ſackcloth, and burning in ſtead of beautie,* Eſa. 3. 24. And thus the Lord ſhutte vp euery wombe of the houſe of *Abimelech,* becauſe of *Sara Abrahams* wife, Gen. 20. 18. Thus the wiſe man ſaith, *Becauſe the Iſraelites worſhipped ſerpents which had not the vſe of reaſon, and vile beaſts, the Lord ſent a multitude of vnreaſonable beaſts among them for a vengeance, that they might know, that wherewith a man ſinneth, by the ſame alſo ſhall hee bee puniſhed.* And this manner of puniſhing ſinners in their kinde, *Iob* acknowledgeth to bee moſt iuſt, when he ſaith, *If mine heart haue bin deceiued by a woman, or if I haue laid waite at the doore of my neighbour: let my wife grinde vnto another man, and let other men bow downe vpon her,* Iob 31. 9, 10.

Iam. 2. 13.

Eſa. 33. 1.

Mat. 7. 2.

Epiſt 3. ad Cyriac. Micas cadentes de menſa non dedit, quid mirum ſi aquæ guttam non accepit?

Wiſ. 11. 13.

Vſe. Firſt, here we ſee the iuſtice of God in awarding the laſt ſentence, nay his bountie and ſeueritie: his bountie, in recompencing men aboue their deſerts; his ſeueritie, in puniſhing ſinners according to their deſerts. For as hee will denie any thing in iuſtice that denied to *Diues a droppe of water* to coole his tongue, Luk. 16. 24, 25. ſo he wil recompence any thing in mercie, that will recompence *a cuppe of colde water,* Matth. 10. 42. This integritie in iudgement without partialitie, is ſignified by *the white throne,* Reu. 20. 11. and it ſerues as a patterne and example for all Iudges and Magiſtrates to follow, in laying iudgment to the rule, and righteouſneſſe to the ballance, Eſay 28. 17. *that is,* in hearing cauſes indifferently, and determining equally, examining them (as it were) by line & ſquare, as the maſon or carpenter doth his worke. The Grecians placed iuſtice betwixt *Leo* and *Libra,* thereby ſignifying that there muſt not onely be courage in executing, but alſo indifferencie in determining. The Egyptians expreſſe the ſame by the *hieroglyphicall* figure of a man without hands, winking with his eyes; whereby is meant our vncorrupt Iudge, who hath no hands to receiue bribes, nor eyes to beholde the perſon of the poore, or reſpect the perſon of the rich. And before our tribunals wee commonly haue the picture of a man, holding a ballance in one hand, and a ſword in the other, ſignifying by the ballance iuſt iudgement, by the ſword, execution of iudgement. For as the ballance putteth no difference betweene golde and lead, but giueth an equal or vnequal poiſe to them both, not giuing a greater waight to the

Rom. 11. 21.

golde for the excellency of the mettall, becauſe it is golde, nor a leſſe to the lead for the baſeneſſe of it, becauſe it is lead. So they were with an euen hand to weigh the poore mans cauſe as well as the rich. But it is moſt notably ſet out by *the throne of the houſe of Dauid,* mentioned Pſal. 122. 5. which was placed in the gate of the city towards the Sun-riſing: *in the gate,* to ſignifie that all which came in and out by the gate of the city might indifferently be heard, the poore as well as the rich, and might haue acceſſe and regreſſe, too and from the iudgement ſeate. *Towards the riſing of the Sunne,* in token that their iudgement ſhould bee as cleare from corruption, as the Sunne is cleare in his chiefeſt brightneſſe.

Secondly, this confutes the common opinion of the Schoole-men, who as they truly affirme that God rewardeth his Elect, *ſupra meritum,* aboue their deſert; ſo they erroniouſly teach, that hee puniſheth the reprobate, *citra condignum,* leſſe then they haue deſerued. For God powreth vpon the wicked, after this life, the full viols of his wrath, puniſhing them in the rigour of his iuſtice, without all mercie, not onely according to their workes, in regard of the nature and qualitie, but in reſpect of the meaſure and quantitie.

Laſtly, this doctrine ſeriouſly conſidered and thought vpon, that wee ſhall drinke ſuch as wee brew, reape ſuch as wee ſowe, and that men ſhall haue degrees of felicity, or miſerie anſwerable to their workes, anſwerable to the kinde of their worke, to the quantity and quality thereof, will make vs more carefull to auoide ſinne, and to bee more plentifull in good workes, then if, with the Papiſts, wee ſhould teach iuſtification by workes.

Againe, in that euery one ſhall reape as he ſoweth, that is, ſhall bee rewarded not according to the fruite and ſucceſſe of his labour, but according to his labour, bee it more, or leſſe, better or worſe: it ſerues (firſt of all) to comfort the Miniſters of the word, which are ſet ouer a blind ignorant people, who are alway learning, and neuer come to the knowledge of the truth: they muſt not be diſcouraged, though after long teaching, there bee little profiting, but rather a coldnes, a backewardneſſe, a declining in all ſorts & degrees. They muſt remember, that if their Goſpel being deliuered with ſuch ſimplicitie, with ſuch aſſiduitie, with ſuch euidence & demonſtration of the ſpirit, bee hid, *it is hid to them that periſh, in whom the god of this world hath blinded the mindes of the infidels, that the glorious Goſpell of Chriſt ſhould not ſhine vnto them,* 2. Cor. 4. 3, 4. Beſides, let them conſider, that though they ſeeme to labour in vaine, and to ſpend their ſtrength in vaine, and that their words take no more effect, then if they were ſpoken in the winde: *yet, that their iudgement is with the Lord, and their worke with their God,* Iſa. 49. 4. remembring that God will giue to euery man according to his work, according to the kinde, the quantity, the quality thereof and not according to the fruite, or ſucceſſe of his worke.

It may ſerue alſo as a cordiall to euery man that is painefull and faithfull in his calling, though neuer ſo baſe & ſeruile, as to a ſheepheard which watcheth his flocke, or a poore drudge that attends vpon his maſters buſines: hee is to comfort himſelfe with this, that though he ſee no great good that comes by his labour and trauel, yet if he be obedient to him that is his maſter according to the fleſh, in al things, not with eye-ſeruice, as men-pleaſers, but in ſinglenes of heart, ſeruing God, and whatſoeuer he doth, doing it heartily as to the Lord, and not to men: let him know, and aſſure himſelfe, that *of the Lord he ſhall receiue the reward of inheritance,* Col. 2. 22, 23, 24. And the promiſe is more generall, Eph. 6. 5. *Know ye, that whatſoeuer good thing any man doth, the ſame ſhall hee receiue of the Lord, whether he be bond or free.*

It ſerueth further, as a comfort againſt inequality, whereas the wicked flouriſh in all manner of proſperity, and the godly lie in contempt and miſerie; for the time ſhall come, when euery one ſhall reape euen as he hath ſowne. When God will puniſh the ſinnes of the reprobate with eternall torment according to their deſerts, and crowne the good workes of his ſeruants, with an eternall waight of glorie, aboue their deſert: for pietie ſhall not alway goe vnrewarded, neither ſhall impietie alway goe vnpuniſhed: for as the Pſalmiſt ſaith, Pſalm. 10. 18. *The patient abiding of the righteous ſhall not periſh for euer.* And againe, Pſal. 58. 11. *Doubtles there is a reward for the righteous, doubtles there is a God that iudgeth the earth.*

Againe, this condemneth the damnable opinion of Atheiſts, who thinke all things come to paſſe by nature, or fortune; and that doomes day is but a dreame: and that ſticke not to ſay, Mal. 3. 14. *It is in vaine to ſerue God, and what profit is it, that wee haue kept his commandements, and that wee haue walked humbly before the Lord of hoſts?* as though good workes ſhould neuer bee rewarded, nor ſinne puniſhed: albeit the Lord hath ſaid, *Beholde I come quickly, and my reward is with me, to giue to euery one as his workes ſhall be.*

Beſides, it meetes with the practiſe of thoſe men, which ſowe nothing but cockle, and yet expect a crop of wheate: and nothing but darnell, and yet looke to reape a barly harueſt: that is, ſuch as ſowe nothing but the curſed ſeeds of a damnable life, and yet looke to reape the harueſt of eternall life: for as a man ſoweth, ſo ſhall hee reape: ſuch as he brueth, ſuch ſhall hee drinke; *Euery one ſhall eate the fruit of his owne waies, and be filled with his owne deuices,* Prou. 1. 31.

It doth further detect the folly of thoſe which fraught the ſhippe of their ſoule, with nothing but faith, reſting (in carnal preſumption) vpon a vaine opinion of faith, and neuer caring for good workes: againſt whome Saint *Iames* writeth, chapter 2. verſe 14. *What auaileth it, though a man ſay he hath faith, when he hath no workes? can the faith ſaue him?* 20. *Wilt thou vnderſtand, O thou vaine man, that faith which is without workes, is dead?* Wee muſt therefore ſowe the ſeedes of good workes in this life, if after this life we looke to reape the harueſt of eternall life; and giue all diligence by good workes to make our calling and election ſure, that as it is ſure in it ſelfe in Gods vnchangeable decree, 2. Tim. 2. 19. ſo we may make it ſure to vs, 2. Pet. 1. 10. and ſo lay vp in ſtore a good foundation againſt the time to come, that we may obtaine eternall life, 2. Tim. 6. 19.

Laſtly, it croſſeth the wicked conceipt and imaginatiō of thoſe men, that ſing a *requiem* to their ſoules, in promiſing to themſelues an impunity for ſinne, and an immunity from all the iudgements of God, notwithſtanding they goe on in their bad practiſes; and all becauſe God doth not preſently take vengeance on them for their ſinnes. For they doe not conſider, that their ſinnes are as ſeedes, which muſt haue a time to growe in, before they come to maturity; but being once ripe and full-eared, let them aſſure themſelues, God will cut them downe with the ſickle of his iudgements, as wee reade, Geneſis 15. 16. They remember not what the Lord ſaith by *Ieremie*, Ier. 2. 24. that he will not weary himſelfe with following after thoſe wilde aſſes, vſed to the wilderneſſe, which ſnuffe vp the winde by occaſion at their pleaſure, and none can turne them backe, *but will ſeeke for them, and finde them in their moneths*, that is, when their iniquity ſhall be at the full, the Lord wil meete with them.

8 *For he that ſoweth to the fleſh, ſhall of the fleſh reape corruption: but hee that ſoweth to the ſpirit, ſhall of the ſpirit reape life euerlaſting.*

Here Saint *Paul* ſpecifieth that in particular, which before hee had deliuered in generall, *viz.* what hee meant by *ſowing*, and *reaping*. And this hee doth by a diſtribution, or enumeration of the kinds of ſowing and reaping; ſhewing that there are two ſorts of ſeedes which men ſowe in this life, good and euill. Two kindes of ſowers, ſpirituall men, and carnall men. Two ſorts of ground, in which this ſeede is ſowne; the fleſh, and the ſpirit. Two ſorts of harueſts, which men are to reape according to the ſeede; corruption, and life: as *Paul* ſaith, *If ye liue after the fleſh, ye ſhall die: but if ye mortifie the deedes of the body by the ſpirit, ye ſhall liue*, Rom. 8. 13. Theſe two ſorts of harueſts beeing anſwerable to the ſeede; corruption and death, beeing the harueſt of the ſeed ſowne to the fleſh: life and immortality, of that to the ſpirit.

Tacianus the hereticke, and author of the ſect of the *Encratites*, doth gather from this and the like places, that marriage is in it ſelfe ſimply euil, becauſe it is a ſowing to the fleſh. To him wee may adioyne the Popes holineſſe *Syricius*, who reaſoneth after the ſame manner, to prooue that Prieſts ought not to marrie, becauſe (ſaith hee) *they that are in the fleſh, cannot pleaſe God*, Romanes 8. 8. where hee condemneth all marriages as vncleane, both in the Cleargie, and the Laitie. *Diſtinct.* 82. (Vnderſtanding, as though *Paul* ſhould ſpeake properly of *ſeede* and of the *fleſh*.) But worthily was *Tacianus* his opinion confuted, and hee condemned for an hereticke: for the Apoſtle ſpeaketh not of the workes of nature, but of corrupt nature, which ouerturneth the diuine order which God ſet in nature, in the creation. Beſides, the Apoſtolike writer ſaith, Heb. 13. 3. that *marriage is honourable among all men*: (not the firſt onely, but alſo the ſecond, third, &c. and among Cleargie men, as well as others;) and therefore the marriage bed beeing *vndefiled*, that is, beeing vſed in holy maner, is no ſowing to the fleſh, but to the ſpirit, as popiſh (a) Doctours are enforced to confeſſe. Laſtly, *Paul* ſaith not, *Hee that ſoweth to the fleſh, ſhall of the fleſh reape corruption*; but, *hee that ſoweth to his fleſh, &c.* Now no man (except hee bee worſe then a bruite beaſt) doth abuſe himſelfe by ſowing to his owne fleſh (as *Ierome* ſaith vpon this place.) Others, by ſowing to the fleſh and ſpirit, vnderſtand the following after the fruites of the fleſh and of the ſpirit, mentioned in the former chapter, verſe 19. 22. But this expoſition cannot ſtand in this place; becauſe the illatiue particle [*for*] in the beginning of the verſe, ſheweth euidently, that theſe words depend vpon the former, as an exegeſis or expoſition thereof, where *Paul* ſpake not generally of all, but particularly of thoſe workes which ſerue directly to vphold the Miniſtery.

a Catharin. in comm. in hunc locum.

By ſowing to the fleſh therefore the Apoſtle meaneth nothing elſe, but to liue in the fleſh, to walke in it, to take pleaſure in it, to follow the deſires of it, and to fulfill the luſts thereof. More plainely, it is wholly to giue and addict a mans ſelfe to the pleaſures, profits, honours, and preferments of this life, and to ſpend himſelfe, his ſtrength, and wit, in compaſſing of them, hauing little or no reſpect of the life to come, how he may compaſſe the rich purchaſe of the kingdome of heauen: which who ſo doth, ſhall reape nothing at the harueſt, but corruption: that is, ſhall haue for his reward, eternall death; vnderſtanding by corruption, the corruption of good qualities, not of the ſubſtance. On the contrary, to ſowe to the ſpirit, is to liue in the ſpirit, and to walke according to the ſpirit, and to mortifie the deedes of the fleſh by the ſpirit, and to doe thoſe things which otherwiſe we would neuer doe, if wee were not mooued and led by the ſpirit, as to beſtow a mans goods, his labour, and trauell, his

A ſtrength, his wit, and all, in thoſe things that may further true religion and pietie, with relation to eternall life: which, whoſoeuer doth, ſhall reape life euerlaſting, as a iuſt recompence of his worke, according to the mercifull promiſe of God.

Catharinus ver.10. Rhemenſ. in verſ.9. Bellar. de Iuſtif. lib.5. cap.3.

Here ſundry obiections are to bee anſwered, for the clearing of this text. Firſt, the Papiſts reaſon thus. Workes are ſeedes: but ſeedes are the proper cauſe of the fruite: therefore good workes are the proper cauſe of eternall life, and not faith onely. So that as there is a hidden vertue in the ſeede, to bring forth fruite: ſo is there a dignitie in good workes to merit eternall life. *Anſw.* Firſt, as in a parable, ſo in a ſimilitude, whatſoeuer is B beſide the ſcope and drift thereof, (as this their diſpute is) prooueth nothing. The ſcope of the ſimilitude is this, that as he which ſoweth wheate, ſhall reape wheate: ſo he that ſoweth to the ſpirit, ſhall of the ſpirit reape life euerlaſting; and as he that ſoweth tares, ſhal reape nothing but tares: ſo he that ſoweth to the fleſh, the curſed ſeedes of a wicked life, ſhall of the fleſh reape nothing but corruption: and as hee that ſoweth plentifully either of theſe, ſhall reape a plentifull harueſt of either of them: ſo he that ſowes the ſeede of a godly, or wicked life, in plentifull manner, ſhall reape a plentifull increaſe, either of miſerie, or felicitie. When the Papiſts reaſon thus: Seedes are the cauſe of the fruite, and haue in C them a hidden vertue, whereby they grow, and bring forth fruite: therefore good works are the proper cauſe of life, and haue a dignitie and excellencie in them, whereby they are worthie of eternall life: they miſſe of the drift, and intent of the Apoſtle, and ſo conclude nothing. Beſides, this their collection and diſcourſe, is contrarie to their owne doctrine. For they teach, that good workes are meritorious by merit *of condignitie*: which may be vnderſtood 3. waies, either in regard of the dignitie of the worke alone: or in regard of the promiſe of God alone, and his diuine acceptation: or partly in regard of the dignitie and excellency of the worke, partly in regard D of the promiſe of God. Now albeit ſome of them hold, that good workes doe merit in reſpect only of Gods promiſe, and mercifull acceptation, as *Scotus, Arminenſis, Durandus, Vega, Bunderius, Coſter*, and the like: others, in reſpect partly of their owne worthines, partly of Gods promiſe and acceptance, as *Bonauenture, Biel, Driedo, Clingius, Ianſenius, Bellarmine, &c.* it beeing the common receiued opinion among the Schoolemen (as *Binsfeldius* witneſſeth:) yet none of them (excepting onely *Caietan*) affirme that they are meritorious onely *in regard of the dignitie of the worke*: which notwithſtanding the Rhemiſts and others, labour to proue out of this ſimilitude, vrging the analogy betwixt *ſeede* and *good workes*, contrarie to the current and ſtreame of their owne Doctors. Thirdly, I anſwer that good workes are ſeedes, yet faith is the roote of theſe ſeedes: and in that good workes are made the ſeedes of eternall life, it is to be aſcribed to Gods mercifull promiſe, not to the merit of the worke: for in that wee, or our workes, are worthie of the leaſt bleſſing, it is more of Gods mercie, then our merit. Fourthly, the Apoſtle ſheweth onely who they are that ſhall inherit eternall life, and the order how life is attained: but not the cauſe wherefore it is giuen. It will bee ſaid, not only the order, but the cauſe is ſet downe, as it may appeare by the *antitheſis*: for as ſowing to the fleſh, is the cauſe of deſtruction, ſo ſowing to the ſpirit, is the cauſe of eternall life. *Anſwer.* It is true in the one, but not in the other. For firſt, ſinnes or workes of the fleſh, are perfectly euill, as beeing abſolute breaches of the law, and deſerue infinite puniſhment, becauſe they offend an infinite Maieſtie: whereas workes of the ſpirit, are imperfectly good, hauing in them wants, and imperfections, (there beeing in euery good worke a ſinne of omiſſion) comming ſhort of that perfection that is required in the law: they beeing good and perfect, as they proceede from the Spirit of God; imperfect and vicious, as they come from vs. Euen as water is pure, as it proceedes from the fountaine: but troubled, as it runneth through a filthie channell; or as the writing is imperfect and faultie, as it comes from the young learner: but perfect and abſolute, as it proceedeth from the ſcriuener which guideth his hand. So that if God (ſetting aſide mercie) ſhould trie them by the touch-ſtone of the word, they would bee found to bee but counterfeit. And if hee ſhould weigh them in the ballance of his iuſtice, they would bee found too light. Secondly, there is a maine difference betwixt the workes of the fleſh, and the workes of the ſpirit, in this very point, in that the workes of the fleſh, are our owne workes, and not the workes of God in vs: and ſo we deſerue eternall death by reaſon of them, they beeing our owne wicked workes: whereas good workes proceede not from vs properly, ſeeing *wee are not ſufficient of our ſelues to thinke any* [good] *thing as of our ſelues*, 2. Cor. 3. verſ. 5. but from the Spirit of God, who worketh in vs both the will and the deede, and are his workes in vs: therefore beeing not ours, wee can merite nothing by them at the hands of God. Thirdly, obſerue that it is not ſaid, hee that ſoweth to the Spirit *ſhall of that which he hath ſowne reape life euerlaſting*, but, *ſhall of the Spirit reape life euerlaſting*. VVhere wee ſee the Apoſtle attributes nothing to our works but to the grace of Gods Spirit. Laſtly, Rom. 6. verſ. 23. the holy Ghoſt putteth manifeſt difference betweene the workes of the fleſh, and of the ſpirit, in reſpect of merite, when hee ſaith, *The wages of ſinne is death: but* *eternall life is the gift of God.* He ſaith not, that eternall life is the reward of good workes, but *the gift of God:* now in the reward of ſin, there is merit preſuppoſed: in the gift of eternall life, nothing but grace and fauour.

Obiect. II. God giueth eternall life according to the meaſure and proportion of the worke, v. 7. *As a man ſoweth, ſo ſhall hee reape,* 2. Cor. 9. 6. *He that ſoweth ſparingly ſhall reape ſparingly, and he that ſoweth liberally, ſhall reape liberally.* 1. Cor. 3. 8. *Euery one ſhall receiue his proper wages according to his owne labour.* Therefore in giuing eternall life he hath no reſpect of the promiſe or compact, but of the dignity and efficacie of the worke. *Anſ.* Fulneſſe of glory, called by ſchoolemen *eſſentiall glorie,* is giuen onely for the merits of Chriſt in the riches of Gods mercie, without all reſpect of workes. *Accidentall glorie* (when one hath a greater meaſure of glorie, another a leſſe, as when veſſels of vnequall quantitie caſt into the ſea, are all filled, yet ſome haue a greater meaſure of water, ſome a leſſe) is giuen, not without reſpect of workes: yet ſo as that it is not giuen for workes, but according to works: they beeing infallible teſtimonies of their vnfained faith in the merits of Chriſt. If it be ſaid, that eternall life is giuen as a reward, meritoriouſly deſerued by good workes, becauſe it is ſaid, *Come ye bleſſed: for I was hungrie, and ye gaue me meate,* Mat. 25. 34, 35. I anſwer, it is one thing to be iuſt, another thing to bee declared and knowne to be iuſt. We are iuſt by faith; but we are knowne to bee iuſt: by our workes: therefore men ſhall be iudged at the laſt day, not by their faith, but by their works. For the laſt iudgement ſerueth not to make men iuſt that are vniuſt, which is done by faith, but to manifeſt them to the world what they are indeede, which is done by workes. Men are often compared to trees in Scripture. Now a tree is not knowne what it is, by his ſappe, but by his fruite: neither are men knowne to be iuſt by their faith, but by their workes. Indeed a tree is therefore good becauſe his ſappe is good: but it is knowne to be good by his fruite. So, a man is iuſt, becauſe of his faith, but he is knowne to be iuſt by his good workes: therefore ſeeing that the laſt iudgement muſt proceede according to euidence that is vpon record, (*for the bookes muſt be opened, and men muſt be iudged of thoſe things, that are written in the bookes*) all muſt be iudged by their workes, which are euident and apparent to the view of all men; and not by their faith, which is not expoſed to the ſight of any. And hence it is that the Scripture ſaith, we ſhall be iudged *according to our workes,* but it is no where ſaid, *for our good workes.* Gregorie ſaith, *God will giue euery one according to his workes: but it is one thing to giue according to workes, another thing for workes.* For workes are no way the cauſe of reward, but onely the common meaſure, according to which God giueth a greater or leſſer reward. Take this

Pſal. 1. 3.
Ier. 17. 8.
Math. 3. 10.

Apoc. 20. 12.

In Pſal. 142.
Reddendū cuiq; ſecundum opera, ſed aliud eſt ſecundum, aliud propter opera reddere

A reſemblance. A king promiſeth vnequall rewards to runners, (the leaſt of which would equall the riches of a kingdome) vpon condition, that he which firſt commeth to the goale, ſhall haue the greateſt reward, the ſecond the next, and ſo in order. They hauing finiſhed their race, the king giueth them the reward according to their running. VVho would hence but childiſhly inferre, that therfore they merited this reward by their running? And whereas they vrge that text, Mat. 25. *Come ye bleſſed—for I was hungrie, and ye fed me.* I anſwer, firſt, that the word [*for*] doth not alway ſignifie a cauſe, but any argument or reaſon taken from any Topicke place: as

B Rom. 3. 22. 23. *The righteouſneſſe of God is made manifeſt vnto all, and vpon all that beleeue. For there is no difference: for all haue ſinned, and are depriued of the glorie of God.* VVhere *ſinne* is no cauſe of the righteouſneſſe of faith, but onely an antecedent, or adiunct, common to all men. So when we ſay, *This is the true mother of the child; for ſhe will not haue it diuided.* There [*for*] doth not imply the cauſe, as though her refuſing to haue it diuided, did make her the true mother of it: but onely the ſigne, that ſhee was the true mother indeed. Secondly, be it granted that it implieth the cauſe, yet not the meritorious cauſe: for good workes are ſaid to bee cauſes of eternall life, not as meriting, procuring, or deſeruing any thing

C at the hands of God, but as they are the kings high way to eternall life, God hauing prepared good workes, that wee ſhould walke in them. If a king promiſe his ſubiect a treaſure hid in the top of a ſteepe & high mountaine, vpon condition that he climbe & dig it out: his climbing & digging, is the efficient cauſe of enioying the treaſure, but no meritorious cauſe of obtaining it, ſeeing it was freely giuen. If it be further ſaid, that the word [*for*] doth here ſignifie the cauſe, as well as in the words following, *Goe ye curſed, for I was hungry and ye gaue me no meate:* ſeeing our Sauiour Chriſt ſpeaketh after the ſame manner of the reward of the godly, and puniſhment of the wicked? *I anſwer.* The paritie of the reaſon

D ſtands in this, that as by good workes wee come to eternall life, ſo by wicked workes, we runne headlong to perdition. The diſſimilitude is this, that euill workes are not onely the way, but alſo the cauſe of death: good workes are the way, but not the cauſe, as *Bernard* ſaith, they are *via regni, non cauſa regnandi.*

Obiect. III. Here God promiſeth eternall life to good workes: therefore good workes merit eternall life. *Anſ.* There is a double couenant, *Legall* and *Euangelicall.* In the *legall couenant,* the promiſe of eternall life is made vnto workes. *Doe this and liue. If thou wilt enter into life, keepe the commandements.* But thus no man can merit, because none can fulfill the law. In the *Euangelicall couenant,* the promiſe is not made to the worke, but to the

Ochaminus
ver. d. Rie-
mand. in
verd. 9.
Bellar. de
Iuſtif. lib. 5.
cap. 9.

worker; and to the worker, not for the merit of his worke, but for the merit of Chriſt, as Apoc. 2. 20. *Be faithfull unto the end, and I will giue thee the crowne of life*, the promiſe is not made to fidelity, but to the faithfull perſon, whoſe fidelitie is a ſigne that he is in Chriſt, *In whome all the promiſes of God are yea, and Amen*, that is, moſt certaine and infallible. Secondly, if any thing be due to workes, it is not of the merit of the worke, but of Gods mercifull promiſe. *Auguſtine* ſaith, *God made himſelfe a debter, not by owing any thing, but by promiſing*. Thirdly, no reward is due to workes of regeneration, vpon compact and promiſe: firſt, becauſe we are not vnder the couenant of workes in which God doth couenant with vs vpon condition of our obedience; but vnder the couenant of grace, the tenour of which couenant runneth vpon condition of the merits of Chriſt apprehended by faith. Secondly, though we were vnder the legall couenant, yet wee merite not, becauſe our workes are not anſwerable to the law. Laſtly, whereas the pillars of the Romiſh Church teach, that the promiſe made vpon condition of performing the worke, maketh the performer to merit, is very falſe. This is not ſufficient to make a meritorious worke: it is further required, that the worke be anſwerable and correſpondent in worth and value, to the reward: as if one ſhall promiſe a thouſand crownes to him that will fetch a litle water out of the next well; it is debt indeed in the promiſer, but no merit in the performer; becauſe there is no proportion betweene the worke and the reward.

2. Cor. 1. 20.

In Pſa. 131. Non debendo, ſed promittendo, Deus ſe fecit debitorem.

Bellarm. de Iuſtif. l. 5. c. 3.

Obiect. IV. Sowing to the ſpirit, is a good worke, and reaping eternall life, the reward: but reward preſuppoſeth merit: therefore ſowing to the ſpirit, doth merit eternall life. *Anſ.* There is a double reward, One of *fauour*, another of *debt*. Rom. 4. 4. *To him that worketh, the wages is not counted by fauour, but by debt.* So ſaith *Ambroſe*, *There is one reward of liberalitie, and fauour: another reward, which is the ſtipend of vertue, and recompence of our labour.* Therefore *reward* ſignifies generally any recompence, or any gift that is beſtowed vpon another, whether it be more or leſſe, whether anſwerable to the worke or not, whether vpon compact, or otherwiſe: for the Scripture maketh mention of reward, where there are no precedent workes, as Gen. 15. 1. *Feare not Abraham, I am thine exceeding great reward*, that is, thy full content and happineſſe. Pſal. 127. 3. *The fruit of the wombe is a reward*, that is, a bleſſing, and a free gift of God. In this ſenſe (I grant) eternall life is a reward. Yet it is no proper reward, but ſo called by a *catachreſis*, which yet is not an *intollerable catachreſis* (as *Bellarmine* either ignorantly or malitiouſly affirmeth) but eaſie and familiar; for in the phraſe of the Scripture, eternall life is called a reward, in a generall ſignification, when it is vſed abſolutely, and not reſtrictiuely, to ſignifie the heele, or end of any thing; and ſo the Hebrew word which ſignifieth a *heele*, ſignifieth alſo a *reward*, becauſe it is giuen when the worke is ended: And eternall life hath this reſemblance with a reward, in that it is giuen at the end of a mans life, after that his trauell and warfare is ended. Thus the Greeke words which ſignifie *a reward* and *an end*, are vſed indifferently one for the other, 1. Pet. 1. 9. *Receiuing the end of your faith, the ſaluation of your ſoules*, that is, (as *Beza* hath fitly tranſlated it,) *the reward of your faith*; for to tranſlate it, *the end of your faith*, cannot agree to the word *receiuing*, for we receiue not an *end*, but *a reward*. Thus reward ſignifieth a free gift, or free remuneration, as when the maſter giueth his ſeruant ſomething for his faithfull ſeruice (though done vpon dutie) when as he oweth him not thankes, much leſſe reward. Luk. 17. 9. *Doth he thanke that ſeruant, becauſe he did that which was commanded unto him? I trowe not.* Thus God giueth vs eternal life, not becauſe he is bound in iuſtice ſo to do, (for he oweth vs neither reward, nor thanks, for our labour, becauſe *when we haue done what we can, we haue but done our duty*, v. 10) but becauſe his goodneſſe, and mercifull promiſe made thereupon, doth excite him thereunto. And yet eternall life is called a reward, becauſe it doth as certainly follow good workes, as though it were due. And, good works are mentioned in the promiſe, becauſe they are tokens that the worker is in Chriſt, for whoſe merit, the promiſe ſhall be accompliſhed. And it is further called the reward or fruite of our faith, (as here the harueſt) becauſe it is the way and meanes of obtaining it.

μισθὸς κατὰ χάριν. μισθὸς κατ' ὀφείλημα.

Epiſt. 11. l. 1. Alia eſt merces liberalitatis & gratiæ: aliud virtutis ſtipendium, alia laboris remuneratio.

de Iuſtif. l. 5. c. 3.

hebeb. Pſal. 19. 12. acharith; Prou. 23. 18

μισθὸς τέλος.

τὸ τέλος τῆς πίστεως.

II. Eternall life is called a reward of good workes, not *cauſally*, as procured by them, but *conſequently*, as following them. For albeit it be giuen *properly* for the merite of Chriſt apprehended by faith: yet it is giuen *conſequently* as a recompence of our labours: as an inheritance is giuen to the heire, not for any dutie or ſeruice, but becauſe he is the heire: yet by conſequent it is giuen in recompence of his obedience. *He that forſakes father and mother —ſhall receiue an hundred fold more in this life, and in the world to come eternall life*, Mark. 10. 29, 30.

Non ἀιτιαλῶς vel cauſaliter: ſed ἑπομένως, ſiue conſequutiuè.

III. Reward doth not alway preſuppoſe debt, but is often free, for whereas it is ſaide, Matth. 5. 46. *If you loue them that loue you, what reward ſhall ye haue?* It is thus in Luk. 6. 34. *What thanke ſhall ye haue?* by which we ſee that *reward* doth not alway ſignifie due debt, but thankfull remembrance, and gracious acceptance.

IV. Coloſſ. 3. 24. Eternall life is called *the reward of inheritance*, whereby is ſignified, that it is not giuen, for our workes, but becauſe we are the ſonnes of God by adoption. *Bellarmine* anſwers; that it may be both *a reward*, and *an inheritance*: *a reward*, becauſe it is giuen to labourers vpon compact: *an inheritance*,

ἀνταπόδοσιν τῆς κληρονομίας.

becauſe it is giuen to none, but thoſe that are children. But the word [illegible] tranſlated *reward*, ſignifieth a gift freely giuen without reſpect of deſert, it beeing all one with, [illegible], as *Baſill* teacheth vpon the 7. Pſalme.

V. The Scripture teacheth that God giueth rewards foure waies. Firſt, he giueth reward of due debt, in reſpect of merit: thus he giueth eternall life, as a reward due, not to our merits, but to the merits of Chriſt: for none can merit at the hands of God, but he which is God. Secondly, he giues a reward, in reſpect of his free and mercifull promiſe, and thus he rewards onely beleeuers. Thirdly, he giueth rewards to hypocrites, infidels, heathen, &c. beeing neither bound by his owne promiſe, nor by their merit, when they performe the outward workes of the law, and leade a ciuill life conformable thereto; as when *Ahab* humbled himſelfe before the Lord, 1. King. 21. And this God doth to the end he may preſerue humane ſocietie, and common honeſtie, and that hee may teſtifie what hee approoueth, and what he diſliketh. Laſtly, he giueth good ſucceſſe in enterpriſes & attempts, according to his owne decree, and the order of diuine prouidence: which metaphorically is called a reward, Ezech. 29. v. 19. 20. becauſe it hath a ſimilitude thereunto, as when wicked men through ignorance, doe that wickedly, which he hath iuſtly decreed ſhal come to paſſe, ſuffering them to fill their houſes with the ſpoile of the poore, which they haue for their worke, as a man hath wages for his honeſt labour. Thus the ſpoile of Iudea, is called the hire or reward giuen to *Tiglath-Pelaſſar* for his Syrian warre, Iſa. 7. 20. and thus the ſpoyle of Egypt is ſaid to bee wages giuen *Nebuchodonoſar*, for his ſeruice againſt *Tyrus*.

Further, let vs here obſerue the different manner of ſpeech which the Apoſtle vſeth, in ſpeaking of the fleſh & of the ſpirit. Of the former he ſaith, *He that ſoweth to his fleſh, &c.* Of the latter, *He that ſoweth to the ſpirit, not to his ſpirit*, by which is ſignified, that what good ſoeuer a man doth in beeing beneficiall to the Miniſterie, in furthering the Goſpel, &c. he doth it not by any goodnes that is in himſelfe, but by the Spirit of God, who in euery good motion works in vs the will, and in euery good action, the deede. Phil. 2. 13. Therefore no man ought to flatter himſelfe in this reſpect, or to thinke highly of himſelfe, as though hee had attained an extraordinarie meaſure of ſanctification, either for affecting, or effecting any thing that is good: ſeeing, whatſoeuer good thing is in vs, is the gift of God, as *Ierome* ſaith. On the contrarie, what euill ſoeuer a man doth, hee doth it of himſelfe, God beeing neither the author, the furtherer, nor the abetter thereof.

Et Primaſius in hunc locum. Dei dona ſunt quæcunque bona ſunt.

Againe, we hence learne that all the vnregenerate perſons, are ſowers to the fleſh, becauſe that before their conuerſion they doe nothing but thoſe things that are pleaſing to the fleſh: ſo that dying in that eſtate, they can reape nothing but corruption: therefore it hence followeth that Philoſophers, heathen, and all meere ciuill, and naturall men, beeing ſuch as neuer ſowed to the ſpirit, ſhall reape nothing but corruption, death, and condemnation, contrary to the opinion of ſome auncient, and moderne writers.

Further, obſerue here, that though there be ſome that are *Neuters* in religion, lukewarme goſpellers, halting betweene two opinions, ſuch as are neither fiſh nor fleſh; yet in morall duties, there are no *Neuters*, nor *mediators*: for all men are ranged into one of theſe two ranks, either they are ſowers to the fleſh, or to the ſpirit.

Here alſo wee ſee who are true worldlings indeede; to wit, *ſuch as minde earthly things*, in ſpending themſelues, their ſtrength, and wits, vpon the world, hauing all their care for it, and all their comfort in it: in the meane time, hauing little or no taſte of the ioyes of the world to come, becauſe they make their Paradiſe here vpon earth, and neuer looke for any heauen after this life. As alſo who are ſpirituall men, namely, ſuch as walke in the ſpirit, who though they liue in the world, in theſe houſes of clay, yet are not of the world, becauſe they ſet not their affections vpon it, but haue their conuerſation in heauen, where Chriſt ſitteth at Gods right hand.

Phil. 3. 19.

This ſerues firſt of all, to diſcouer vnto vs our own eſtate, whether we be indeed carnall, or ſpirituall: for if we ſow to the fleſh, that is, be alwaies poring and digging in the earth with the mole, ſetting our affections vpon it, not referring the bleſſings of God, to his glory, and the furtherance of the Goſpel; but to ſerue our owne corrupt deſires: we are fleſhly minded, (though we pretend this, and that, and proteſt neuer ſo much) and continuing in this eſtate, we can expect nothing but the harueſt of death and condemnation. Whereas on the contrary ſide, if we ſauour the things of the ſpirit, by ſetting our affections vpon them, & ſeeking thoſe things that are aboue, eftſoones lifting vp our hearts by ſecret grones and eiaculations, for the inioying of them, we are ſpiritual men, and ſhall vndoubtedly in due time reape the harueſt of eternal life.

Secondly, this bewraies the paucitie of ſpirituall men, euen where the Goſpel is profeſſed: and how the world ſwarmes with multitudes of carnall, and fleſhly minded men. For as in former times before the flood, *they ate, they dranke, they bought, they ſold, they planted, they built*, that is, wholly addicted and deuoted themſelues to theſe things: So in theſe latter daies (which our Sauiour Chriſt prophecied ſhould be a counterpaine of the former) the multitude generally in euery place doe wholly employ and ſpend themſelues, in thinking, in affecting, in talking, in ſeeking,

Luk. 17. 27.

in following of worldly things, ſeldome (God knowes) or neuer minding the kingdome of God, or the righteouſneſſe thereof, nor practiſing the Apoſtles rule, *So to vſe the world as though they vſed it not*, 1 Cor. 7.31.

Againe, here we ſee how the wiſedome of God is counted folly, among worldly wiſe men: and how the wiſedome of the world is fooliſhneſſe before God. For if a man ſow to the ſpirit, in not following blind reaſon, nor corrupted affection, nor faſhioning himſelfe to the guiſe of the world, nor ſeeking his own good ſo much as the good of others, but denying himſelfe, forſaking all (in his affection) for the Goſpel of Chriſt, and contemning this temporall traſh, in regard of the heauenly treaſure; he is accounted in the world but *a foole*: whereas God accounts him truly wiſe: for he is the wiſe merchant man, *who hauing found a pearle of great price, went and ſold all that he had, and bought it*, Matth. 13.46. For the leſſe he laieth vp for himſelfe vpon earth, the more he treaſureth vp for himſelfe in heauen: and though he ſeeme to ſowe vpon the waters, yet after many daies he ſhall finde it againe. Whereas they that minde nothing but the world, in ſowing to the fleſh, are reputed *wiſe* and *prouident men*: when as God accounts Luk. 12.20. 21. them ſtarke *fooles*: *Thou foole, this night ſhall they fetch away thy ſoule, & then whoſe ſhall thoſe things be which thou haſt prouided?* and then it followeth, *So is he that gathereth riches to himſelfe, and is not rich in God.* For the more they treaſure vp riches, the more they treaſure vp to themſelues wrath againſt the day of wrath, Rom. 2.5. and fat themſelues againſt the day of ſlaughter, Iam. 5.5.

Laſtly, we are here warned to take heede of the diuels ſophiſtrie. It is a notable policy, one of the cunningeſt ſtratagemes the diuell hath, in good things commaunded, to ſeuer the meanes from the end: and in euill things forbidden, to ſeuer the end from the meanes. He laboureth to ſeuer the meanes from the end, by perſwading a man that he may come to the end though he neuer vſe the meanes, that hee may reape eternall life, though he neuer ſow the ſeedes of the ſpirit in this life. But we muſt know, that as he which runneth not at all, can neuer gaine the garland: hee which laboureth not in the vineyard, the labourers wages: he that neuer ſowes, can neuer reape: ſo he that runneth not in the race of Chriſtianitie, ſhall neuer attaine the crowne of happineſſe, and felicitie: he that laboureth not in the Lords vineyard, the recompence of reward: he that in this life ſoweth not to the ſpirit, ſhall neuer after this life reape life euerlaſting. For wee may not dreame of a good harueſt, without a good ſeede time, of ſowing nothing to reape ſomething; or ſowing tares to reape wheate. Againe, he ſeuereth the end from the meanes, by perſwading men that they may vſe the meanes & neuer come to the end, that though they ſow to the fleſh, A yet they ſhall not reape corruption. Thus he perſwaded *Eue*, that though ſhee did eate of the forbidden fruite, yet ſhee ſhould not die the death, nay, ſhee ſhould not die at all, but her eyes ſhould be opened, and ſhee ſhould be as God himſelfe, knowing good and euill. But we are to bee vndoubtedly reſolued of this, that God hath linked with an yron chaine, the pleaſure of ſinne, and the puniſhment thereof: that as he that followes a riuer, muſt needes at length come to the Sea: ſo he that followes the courſe and ſtreame of his ſins, muſt needs come at the length to the gulfe of eternall deſtruction.

9. *Let vs not therefore be wearie of well doing: for in due ſeaſon we ſhall reape, if we faint not.* B

In theſe words, the Apoſtle expoundes the fiſt generall rule appertaining to all ſorts of men: and in it he aſcendeth from the *hypotheſis* to the *theſis*, that is, from the *particular*, to the *generall*, ſhewing that we ought not to faint in any good courſe, either in doing good to them that labour amongſt vs, and are ouer vs in the Lord, and admoniſh vs; nor yet in beeing beneficiall vnto others. And this verſe dependeth vpon the former, (as the word *therefore* doth imply) by way of neceſſarie illation, and conſequence: for ſeeing that they which continue in well doing, in ſowing to the ſpirit, ſhall of the ſpirit reape life euerlaſting, verſ. 8. therefore no man ought to be C weary of wel doing. It conſiſteth of two parts: of a rule, or precept, in the former part of the verſe, *Let vs not therefore be wearie of well doing*: and a reaſon of the rule, or a motiue to incite vs to the performance thereof, in the latter part: *for in due ſeaſon we ſhal reape, if we faint not.* In the rule, the Apoſtle ſpeakes that plainely, which in the former verſes he had deliuered more obſcurely: for here he expounds himſelfe, what he meant by *ſowing to the ſpirit*, namely, *doing of good*, or (as it is in the next verſe) *doing of good vnto all*, which may alſo appeare by that which followeth, *we ſhall reape, if we faint not*, that is, we ſhall reape the fruite of that which we haue ſowne to the ſpirit, if we faint not: therefore to ſowe to the ſpirit, is D nothing elſe, but to doe good. Now, by *well doing*, the Apoſtle meaneth not onely the outward worke, whereby our neighbour is furthered, helped, releeued; but the doing of it alſo in a good manner, and to a good end; ſo, as it may be a good worke indeede, not onely profitable to our neighbours, and comfortable to our ſelues, but acceptable to God. This is a more neceſſarie precept: for moſt men are ſoone wearie of a good courſe, like to theſe Galatians, *who beganne in the ſpirit*, but beeing wearie of that walke, turned aſide, and *made an end in the fleſh*, Gal. 3.3. Like *Ephraim* and *Iudah*, *whoſe goodneſſe was as a morning cloud, and as the morning dewe which vaniſheth away*, Hoſ. 6.4. This weariſomneſſe in wel doing hath ſeazed vpon the moſt: euen vpon all drowſie profeſſours (which are the greateſt part,) as may appeare by this, in that ſome, if they bee held but a quarter of an houre too long, or aboue their ordinary time; are extreamely wearie of hearing the word. And as for duties of mercie, and liberalitie, putting vp iniuries, & tolerating wrongs, they are readie to make an end as ſoone as they beginne. And as for prayer and thankſgiuing, and other parts of the worſhippe of God, moſt men ſay in their hearts with the old Iewes, *VVhat profit is it that wee keepe his commandements, and that we walke humbly before the Lord of hoſts?* Malach. 3.14. Hence it is, that the holy Ghoſt is ſo frequent in ſtirring vs vp to the performance of all good duties, with alacrity, and chearefulneſſe, and ſo often in rouſing vs from that drowſineſſe and deadneſſe, wherewith we are ouerwhelmed, Luk. 18.1. Our Sauiour Chriſt propounds a parable to this end, to teach vs, *That we ought alwaies to pray, and not to waxe faint.* Eph. 3.13. *I deſire* (ſaith Paul) *that ye faint not at my tribulations.* 2. Theſſ. 3. 13. *And ye, brethren, be not wearie in well doing.* And ſo in this place, *Let vs not therefore be wearie of well doing.*

Now the reaſons which make men ſo wearie of well doing, are in *generall* theſe three. Firſt, the ſtrength of the fleſh, which euen in the regenerate is like the great gyant *Goliah*, in compariſon of poore *Dauid*. Secondly, the weakeneſſe of the ſpirit, and ſpirituall graces. Thirdly, the outward occurrences, and impediments of this life. In *ſpeciall* they be theſe. Firſt, men by nature are wolues one to another, Eſay, 11. verſ. 6. and ſo they continue, till this woluiſh nature bee mortified, and renued by grace: and are ſo farre from helping, furthering, releeuing, tollerating one another, or performing any other dutie of loue, that contrarily, they are readie to bite, and deuoure one another, Gal. 5. verſ. 15. Secondly, oftentimes it commeth to paſſe, that other mens coldneſſe doth coole our zeale, their backwardneſſe, ſlacketh our forwardneſſe. Thirdly, many thinke it a diſgrace and diſparagement vnto them, to ſtoope ſo lowe, as to become ſeruiceable vnto their inferiours. Fourthly, there are many things which diſcourage vs from well doing: either the partie is vnknowne vnto vs, as *Dauid* was to *Naball* 1. Sam. 25. 10. (for which cauſe hee would not releeue him in his neceſſitie:) or elſe ſeemeth vnworthie of our helpe, being ſuch as through riot, harlots, lewd companie, hath brought himſelfe to miſerie and beggerie: or ſuch as reward vs euill for good, hatred for our good will: or ſuch as are querulous, alwaies complaining, though neuer ſo well dealt withall: all which make men cold in the duties of loue. Fiftly, ſome there be which faine dangers and caſt perils, which hinder them from doing the good they ſhould: *The ſlothfull perſon ſaith, a lyon is in the way, &c.* Laſtly, the manifold occaſions and affaires of this life, doe ſo diſtract the minde, as that a man is ſoone wearied, yea in the beſt things. Beſides, many ſee no reaſon why they ſhould ſpend themſelues, in doing good vnto others.

Now to all theſe obſtacles, and pul-backs, we are to oppoſe the Apoſtles precept, *Let vs not be wearie of well doing.* For verily, if the conſideration of theſe ſmall occaſions, and rubbes that lie in our way, daunt and diſmay vs, and ſo ſtoppe our courſe, we ſhall neuer be plentifull in good workes: wee may haply put our hand to the plowe, but a thouſand to one we ſhall looke backe againe: Luk. 9. 62. with *Lots* wife caſt a long looke toward Sodome; Gen. 19. 29. and with the Iſraelites in our hearts turne againe into Egypt. For as *hee that obſerueth the winde ſhall not ſowe, and as hee that regardeth the cloudes, ſhall neuer reape,* Eccleſ. 11. verſ. 4. So he that regardeth the ingratitude of ſome, the euill example of others, the manifold diſtractions, and occurrences of this life; and ſhall caſt perils in carnall wiſedome, of this, and that trouble, or inconuenience, that may enſue, ſhall neuer doe his duty as he ought.

And aſſuredly, he that fainteth in a good courſe, and giueth it ouer before he come to the end, is like vnto the ſlothfull husbandman, who hauing plowed and tilled, and in part ſowed his ground, giueth ouer before hee haue finiſhed it; and ſo, either the parching heate doth wither it, or the nipping cold doth kill it, or the fowles of the aire deuoure it.

Now moſt men are ſicke of this diſeaſe, which ſhewes the greatneſſe of our corruptions, and that the beſt Chriſtians haue a huge maſſe or lumpe of ſinne in them, and but a ſparke of grace; in that they are ſeldome, or neuer wearie in ſcraping together of riches, in following their pleaſures, in purſuing honours, and hunting after preferments: and yet are quickly wearie in duties of pietie, iuſtice, and mercie, albeit they haue an vnſpeakable reward annexed vnto them.

Well, whatſoeuer the corrupt practiſes of men be, let vs learne our duty, to goe forward without wearineſſe, nay to doe good with chearefulneſſe, as *Paul* ſaith of himſelfe, Phil. 3. *Forgetting that which is behind, and indeauouring himſelfe to that which is before.* Let vs conſider that it is the property of a liberall mind, *To deuiſe of liberall things, and to continue his liberalitie,* Eſa. 32. verſ. 8. Neither is this all, not to be weary, or to perſiſt and continue, but we muſt proceede on from ſtrength to ſtrength, and *bring forth more fruite in our age,* Pſal. 92. 14. as the Church of *Thiatyra*, whoſe workes were more at the laſt, then at the firſt, for which ſhee is worthily praiſed by our Sauiour Chriſt, Reuel. 2. verſ. 19. It was the *motto* of *Charles* the fift, *Plus vltra*, and it ought to be euery Chriſtians *motto* to ſtriue to perfection, and as the Apoſtle exhorts vs, *To be ſtead-*

faſt,

A *faſt, immoueable,* and not to make ſtay there, but to bee *aboundant alwaies in the worke of the Lord*, 1. Corinthians 15. 58. And that we may doe this indeede, we muſt ſet downe as a certaine concluſion, that wee will not recoile nor giue backe, come what will come: and withall wee muſt labour to quicken our dull and drowſie ſpirits, to gird vp the loynes of our mindes, to ſtrengthen our weake hands, and our feeble knees, by publike and priuate exerciſes of reading, prayer, meditation, conference, &c.

Thus much of the rule: now followeth the reaſon of the rule, or the motiue to encourage vs to the performance of this duty, B *for in due ſeaſon we ſhall reape, if we faint not*, as if hee ſhould ſay more fully, thus: Let vs be aſſured of this, that continuing and increaſing in well doing, our labour is not loſt, nor ſpent in vaine. 1. Corinth. 15. 58. for though wee imagine that wee labour in vaine, and ſpend our ſtrength in vaine (as the Prophet ſpeaketh) yet *our worke is with the Lord, and our labour with our God*, Eſay 49. 4. And albeit wee may ſeeme to our ſelues and others to caſt away our goods in beeing beneficiall vnto ſome, and (as the Wiſe-man ſpeaketh) to ſowe vpon the waters; *yet after many daies wee ſhall finde them againe*, Eccl. 11. 1. In the motiue there bee three things contained. Firſt, the reaſon it ſelfe, which is a promiſe of reC ward, *we ſhal reap*. Secondly, the circumſtance of time, when this harueſt ſhall be reaped, we ſhall reape *in due ſeaſon*. Thirdly, the condition that is required on our parts, that we may reape, *if we faint not*. Of theſe in order, and firſt of the reaſon or promiſe it ſelfe.

Whereas the Apoſtle (to the end we may not be weary of a good courſe) doth encourage vs to proceede on, by ſetting before our eyes the promiſed reward, I gather, that we may encourage, animate, & excite our ſelues to the performance of all good duties by the conſideration of the heauenly harueſt which wee are to reape, and the crowne of glory we are to receiue after this life: as the husbandman doth ſowe in hope that hee ſhall reape: D and though ſeede-time bee painefull and chargeable vnto him, yet hee giueth not ouer for all that, but comforteth himſelfe with the expectation of the harueſt, which will fully quit his coſt, and recompence his labour. That this is a truth, it may appeare by ſundry arguments: by *precept*, by *promiſe*, by *practiſe*, by *reaſon*. For *precept*. It is the commaundement of Chriſt wee ſhould *make vs friends of vnrighteous mammon*, or the riches of iniquity, *that when wee ſhall want, they may receiue vs into euerlaſting tabernacles*, Luk. 16. 9.

For *promiſe*, beſides this place (which is very pregnant to the purpoſe) *Paul* exhorts ſeruants, *That whatſoeuer they doe, they would doe it heartily, as to the Lord, and not to men, knowing that of the Lord they ſhall receiue the reward of inheritance*, Coloſſ. 3. 23. 24. And generally *what good thing ſoeuer a man doth, the ſame ſhall he receiue of the Lord, whether he be bond or free*. Eph. 6. 8. *He that forſakes father & mother, &c. for Chriſts ſake, ſhal receiue an hundred fold more in this life, and in the world to come life euerlaſting*, Mat. 19. 29. Theſe and the like promiſes were to no purpoſe, if it were not lawfull for vs to looke to the reward, and if we might not by conſidering of it, incite and ſtirre vp our ſelues to greater alacrity in the courſe of chriſtianity, in making vs more feruent and frequent in the duties of piety.

Thirdly, it may bee prooued by the *practiſe* of the Saints of God: *Abraham* was contented to forſake his natiue countrey at the commaund of God, and to dwell in a ſtrange land, yea & that in tents, *becauſe he looked for a city hauing a foundation, whoſe builder and maker is God*, Hebrewes 11. verſe 9, 10. *Moſes* eſteemed the rebuke of Chriſt greater riches, then the treaſures of Egypt, *becauſe hee had reſpect vnto the recompence of reward*, verſe 26. Chriſt (whoſe example is without all exceptiõ, being *exemplum indeficiens* as the Schoolmen ſpeake), did ſweeten the bitterneſſe of the croſſe, with the conſideration of the glory which a little after hee was to enioy: for ſo the Apoſtle ſaith, that *for the ioy that was ſet before him, hee endured the croſſe, and deſpiſed the ſhame*, Hebrewes 12. 2. The Coloſſians are commended by the Apoſtle, for that they continued & increaſed in faith to God, and loue to man, *for the hopes ſake that was laid vp for them in heauen*, Coloſſians 1. 5. And *Paul* ſhewes this to haue beene the practiſe, and to bee the duty of all the Saints of God, *ſo to runne, that they may obtaine*, 1. Corinthians 9. 24.

Laſtly, it may be prooued by *reaſon*. For firſt, that which is the ende of our actions, ought to be conſidered of vs, as a meanes to ſtirre vs vp to the attaining of this end: therefore ſeeing the end of our faith and hope is eternall life, Romanes 6. 22. *Ye haue our fruite in holineſſe, and the end euerlaſting life*, 1. Pet. 1. 9. *Receiuing the reward of your faith, the ſaluation of your ſoules*: Therefore we may, nay we ought to caſt our eyes vpon it, and to direct all our actions for the attaining of it. Secondly, if the labourer worke, not in regard of the common good only, but alſo with reſpect of his wages: hee that runneth a race to attaine the garland: if the husbandman ſet and ſowe, plant and plow, in hope to reape a harueſt, and to receiue ſome fruite of his labours: it is lawfull for Chriſtians alſo to doe good in regard of eternall reward: for that is the Apoſtles reaſon, 1. Corinth. 9. 25. *They that trie maſteries abſtaine from all things, that they may obtaine a corruptible crowne: but wee for an vncorruptible*. It is Saint *Iames* his reaſon, Iam. 5. 7, 8. as the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, vntill hee receiue the former

A and the latter raine; *So muſt we be patient, and ſettle our hearts, for the comming of the Lord draweth neere*, and he will recompence euery man according to his workes. Thirdly, if it bee lawfull for a man to abſtaine from ſinne, for feare of eternal puniſhment, and torment in hell, (as we know it is) Mat. 10. 28. then it is lawfull to doe good, in hope of eternall reward. It will be ſaid, that it is the property of a mercenary hireling to looke for reward. I anſwer, it is the propertie of a hireling to *looke* onely or *principally* for his hire, either not minding the glory and honour of God, or leſſe reſpecting it, then his owne priuate aduantage: ſo that when the hope of his gaine is gone, hee leaueth his charge, and flieth away: B like the Popiſh Monkes, who were right hirelings indeede: for they minded nothing but their owne commodity, according to the olde ſaying, *No peny, no Pater noſter*. But to looke to the recompence of reward in the ſecond place after the glory of God, the performance of our duty, and diſcharge of a good conſcience, is no property of a hireling; ſeeing God hath promiſed to giue *to them which by continuance in well doing, ſeeke glorie, and honour, and immortalitie, eternall life*, Rom. 2. 7.

By this that hath beene ſaid, wee may ſee the impudency of the *Rhemiſts*, who in their marginall notes vpon Luke 14. 1. Hebr. 11. 26. and Apoc. 3. 5. doe notably ſlaunder vs C and our doctrine, in auerring that wee teach, that no man ought to doe good in reſpect of reward: the like may be ſaid of *Cardinal Bellarmine, Binsfeldius*, and others. For this is our conſtant doctrine, that we may, and ought to ſtirre vp our dulneſſe to all chearefulneſſe, in the diſcharge of our duty, by ſetting before our eyes the reward which is promiſed. Yet ſo, as that we ought not *onely*, nor *principally*, to reſpect the reward: for the zeale of Gods glory, the care and conſcience wee haue to diſcharge our duty, ought rather to mooue vs to be plentifull in good workes, (in lue of thankfulneſſe vnto God for the riches of his mercie) then the greatneſſe of the reward; ſeeing wee ought to doe our duty, though D there were no heauen, no hell, no reward, no puniſhment, no diuell to torment, no conſcience to accuſe; the very *loue of God ought to conſtraine vs*, 2. Cor. 5. 14. And here we muſt with thankfulneſſe acknowledge the endleſſe loue and mercy of God towards vs, ſeeing that, when hee might exact ſtrict obediende without any pomiſe of recompence for our labour: nay, when hee might ſhiuer vs in peeces with his yron ſcepter, yet as *Ahaſhuerosh* did to Queene *Eſther*, he holdeth out his golden ſcepter vnto vs in the preaching of the word, that we might lay holde of it, and by it apprehend eternall life. Yea it pleaſeth him to winne vs by gifts, to incite vs by rewards, to allure vs by promiſes, in giuing his word, that if we giue, we may looke to receiue, (though not for our merits, yet through his mercy:) if wee beſtow tranſitory goods, wee ſhall receiue a durable ſubſtance: If a cup of colde water, Gods kingdome, Mat. 10. 42.

De iuſtific. lib 5 cap. 8. De Iuſtific & mer. Sec. 4. memb. 5. concl. 15.

The ſecond generall point, is the circumſtance of time, when we ſhall reape, to wit, *in due time*. This due time may be vnderſtood in part of this life: for godlines hath the promiſe of this life, as well as of the life to come, and the workes of mercy haue beene euen in this life recompenced to the full. The widowe of *Zarepta* for entertaining the Prophet *Eliah*, was miraculouſly ſuſtained in the dearth: *the meale in her barrell did not waſte, and the oyle in her cruiſe did not diminiſh*, 1. Kin. 17. 16. And ſo the *Shunamite* for the like kindneſſe ſhewed to the Prophet *Elizeus*, being barren, obtained a ſonne: and when hee was dead, ſhee obtained him to life againe, 2. King. 4. as the widow of Zarepta did hers at the prayer of *Eliah*, 1. King. 17. 23. For as God doth alwaies giue to his children in this life the firſt fruites of his ſpirit: ſo hee doth often giue them the firſt fruites of their labours, as a taſte of their future felicity, and an earneſt of that happines which after they ſhall fully enioy. Our Sauiour Chriſt ſaith, hee will reward them an hundred fold in this life, Matth. 19. But *this due time* is properly meant of the life to come, which hath two degrees, the firſt is at the day of death, when the ſoule entreth into happines: the ſecond, at the day of iudgement, when both ſoule and body (beeing re-united) ſhall bee put in full poſſeſſion of eternall glory and felicity: for then they ſhall be rewarded according to their workes: not ſo much as a cup of colde water which they haue giuen to releeue the Saints of God, but ſhall be recompenced to the full, Mat. 10. 42.

Vſe. Seeing God hath ſet downe a ſet and certaine time when wee are to reape, it is our duty with patience to expect it, as the husbandman doth, who hauing ſowed his field, doth not looke for a croppe the next day, or weeke, or moneth: but patiently expecteth the harueſt, that hee may receiue the precious ſeede of the earth. For he is too vnreaſonable, who hauing ſowed in *September*, looketh for a croppe in *October*: hee muſt waite for the moneth of *Auguſt*, till the harueſt; and in the meane time indure ſtorme and tempeſt, winde and weather, ſnow and raine, haile and froſt. So we muſt ſowe our ſeed, and ſowe plentifully, ſtill expecting the fruite of our labour with patience, till the greateſt harueſt come, the great day of retribution, in which God wil ſeparate the wheate from the chaffe, gathering the one into his garners, & burning vp the other with vnquenchable fire, Math. 3. 12. Let vs conſider the example of God, who doth patiently expect, and (as I may ſay) waites our leiſure when we wil turne vnto him, *that he might haue mercy vpõ vs*, *Eſa.* 30. 8. he waites at the doore of our hearts, &

ſtandeth knocking to be let in, *Apocal.* 3.20. A nay, hee calleth vnto vs ſtanding without, *Open vnto mee my ſiſter, my loue, my doue, my vndefiled, for my head is full of dew, and my lockes with the droppes of the night.* Cant. 5.2. *Woe vnto thee Ieruſalem, wilt thou neuer be made cleane? when will it once be?* Iere. 13.27. More particularly, Gods waiting and expecting is ſet downe in Scripture by ſundry degrees. Firſt, he waiteth *all the day long*, Eſay 65.2. *I haue ſtretched out my hand all the day long, to a diſobedient and gainſaying people.* Secondly, forty dayes together, *Yet fortie dayes, and Niniuie ſhall bee deſtroyed.* Ionas 3.4. Thirdly, *all the yeare long*, as the husbandman doth; *I looked for grapes, and loe wilde grapes.* Eſay 5.4. Fourthly, he B expecteth our amendment, *many yeares together*, Luke 13.7. *Beholde, theſe three yeares haue I come and ſought fruit on this figge tree, and finde none.* Fiftly, the Lord ſuffered the manners of the Iſraelites fortie yeares in the wildernes. Pſal. 95.10. Act. 13.18. Sixtly, the long ſufferance of God (as *Peter* ſaith, 1. Epiſt. 3.20.) did patiently expect the conuerſion of the olde world, all the while the Arke was in preparing for the ſpace of 120. *yeares.* Seuenthly, he expected the Canaanites, and Amorites, for the ſpace of *foure hundred yeares*, yea he ſuffered all Gentiles to wander in their owne waies, and in the vanity of their minde almoſt for *three thouſand yeares together.* Acts 14.16. Now if God be ſo patient C in expecting our amendment from day to day, from yeare to yeare; we ought to be patient in expecting the accompliſhment of his promiſes day after day, and yeare after yeare, as wee are commaunded, Habbac. 2.3. *Though the viſion tarrie, yet wait for it, for it ſhall ſurely come, and ſhall not ſtay:* and though it be long before we reape any fruit of our labours, yet let vs with patience expect it, for in due ſeaſon we ſhall reape, if wee faint not. For, if God wait vpon vs, not for his owne good, but for ours; what a ſhame is it, that wee will not waite vpon him, in tarrying his good leiſure, for our owne good? The dumbe and ſenſles D creatures may ſet vs to ſchoole in this point: for they expect *with a feruent deſire to be deliuered from the bondage of corruption, into the glorious liberty of the ſonnes of God.* Rom. 8.19, 20. and as the word ſignifieth, they expect with a longing deſire, euen with *thruſting forth their heads*, as the poore priſoner that is condemned doth, who eſtſoones putteth forth his head out of the window, in a continuall earneſt expectation of the gracious pardon of the Prince. It is our parts therefore to waite as *Dauid* did, who ſaith of himſelfe, Pſalme 69.3. *I am wearie of my crying, my eyes faile me whileſt I waite for my God.* For if we giue ouer our patient expecting, & faint in our mindes, ſeeking to anticipate this DVE TIME, this period which God hath prefixed in his vnchangeable will, (more immutable then the lawes of the Medes and Perſians) a thouſand to one but wee runne for helpe, either to the witch of *Endor*, as *Saul* did, 2. Samuel 28. or to the wizzard of *Pethor*, as *Balack* did, Numb. 22. or to the ſorcerer and figure-flinger of *Babel*, as *Nebuchadnezzer* did, Ezech. 21.21. or if all theſe faile, (as commonly they doe) we either breake out into open blaſphemy, as the King of *Iſrael* did, 2. King. 6.33. *Beholde this euill commeth of the Lord, ſhould I attend on the Lord any longer?* or in the depth of diſcontent, wee play the deſperate part of *Razes*, & lay violent hands vpon our ſelues, 2. Macchab. 14.41.

ἐτροποφόρησε, not ἐτροφοφόρησεν, as ſome would haue it.

ἀποκαραδοκία τῆς.

The third thing to bee conſidered, is the condition required on our part, that we may reape in due time; ſet downe in theſe words, *If we faint not.* The words in the originall are thus: wee ſhall reape in due time *not fainting*: which may be (and are of * ſome) taken in a double ſenſe: either as *a promiſe*: or as *a condition.* As *a promiſe*, thus, If we be not wearie of well doing, wee ſhall reape in due ſeaſon without all fainting and wearineſſe, either to the body, or minde, that is, we ſhall reape with all ioy and comfort, as it is Pſal. 126.5, 6. *They that ſowe in teares, ſhall reape in ioy, and they that went weeping and carried precious ſeede, ſhall come againe with ioy, and bring their ſheaues with them.* As *a condition*, that if we continue conſtant in well doing to the ende without fainting, we ſhall reape in the time that God hath appointed: and in this ſenſe it is to bee taken in this text, to wit *conditionally*, as it is wel tranſlated, *If we faint not.*

μὴ ἐκλυόμενοι.
* Oecumen. in hunc locũ, & alii.

VVe are further to conſider that there is a double fainting, one of the body, another of the minde. The bodily fainting which commeth by labour and toyling, is not here meant, ſeeing it doth nothing impeach the goodneſſe of the worke, (it is an argument rather of the ſoundnes and ſincerity thereof;) but the ſpirituall fainting is that which is to be feared, becauſe it maketh our labour all in vaine. And this ſpirituall fainting is two-fold: the firſt is, the ſlaking & remitting ſomewhat of our courſe, and this hath, and doth befall the Saints of God, as we may ſee in the example of the Church of Epheſus, *which left her firſt loue*, Apoc. 2.4. Yea all the Saints of God haue their *turbida internalla*, troubled and diſtempered fits, ſometime in the full, ſomtime in the wane, ſometime zealous and forward in the ſeruice of God, ſometime againe, heauy and backward, &c.

The ſecond is ſuch a fainting and languiſhing, that we cleane giue ouer our courſe, of which *Paul* ſpeakes, 2. Cor. 4.16. *Therefore we faint not, but though our outward man periſh, yet the inward man is renewed daily.* And the author to the Hebrewes, *We muſt conſider Chriſt, who endured ſuch ſpeaking againſt of ſinners, leſt we ſhould be wearied, and faint in our ſoules*, Heb. 12.3. And againe, v. 5. *Deſpiſe not the chaſtening of the Lord, neither faint when thou art rebuked of him.* This fainting is meant in this place.

Finis coronat opus.
Of all vertues it is onely constancie is crowned.
Non cœpisse, sed perfecisse virtutis eſt.

Whereas S. *Paul* ſaith we ſhall reape, *if we faint not*, he ſignifieth, that we muſt perſeuere and continue to the end, otherwiſe we cannot looke to reape the harueſt of eternall happineſſe. It is nothing but conſtancy and continuing in well doing, that doth crowne all our good workes. *Be conſtant* (ſaith our Sauiour Chriſt to the Church of Smyrna, Apoc. 2. 10.) *and I will giue thee the crowne of life*. *Ierome* ſaith, it is the property of true vertue *not to begin well, but to end well*. *Paul* blameth theſe Galatians for beginning in the ſpirit and ending in the fleſh: and Chriſt ſheweth what a ſhame it is to him that beginneth to build and cannot finiſh it: it is as good neuer a whit as neuer the better: nay his condition is better that neuer began, then that of *Iudas*, whoſe end was worſe then his beginning. Leuit. 3. 9. the taile of the ſacrifice was commanded to be offered vpon the altar, by which was ſignified, that in euery good worke we muſt not only begin, but continue in it to the end, and ſacrifice the end of it to God, as well as the beginning: otherwiſe we loſe our labour, and miſſe our reward: therefore S. *Iohn* bids vs *looke to our ſelues, that we loſe not the things which we haue done, but that we may receiue a full reward*, 2. Ioh. verſ. 8. The labourers in the vineyard came at ſundrie times, ſome in the morning, others at the third, others at the ſixt, and ninth, others at the twelfth houre of the day, yet none receiued the labourers wages, but thoſe that continued in the worke to the end, Matth. 20. God is *Alpha* and *Omega*, and therefore requireth a good end, as well as a good beginning: and it is our duty not onely to obey the commandement of Chriſt, *venite ad me, come vnto me*, Matth. 11. 28. but that alſo, *manete in me, abide in me*, Ioh. 15. 4. for he onely that continueth to the end, ſhall be ſaued, Matth. 24. 13.

Further, whereas the Apoſtle ſaith, *we ſhall reape, if we faint not*. It may bee demaunded, whether the Saints doe ſo faint at any time, that they finally fall away? To which demaund I anſwer in a word, that they doe not, nay they cannot *totally* and *finally* fall from grace. For firſt, if any thing ſhould make them fall away, it is ſinne, but they cannot ſinne, becauſe the ſeede of regeneration and grace remaineth in them, 1. Ioh. 3. 9. And though the Church ſleepe, yet her heart waketh, Cantic. 5. verſ. 2. And if any thing make them faint, it is affliction and perſecution, but theſe and all other croſſes *worke together for the beſt vnto them that loue God*, Rom. 8. 28 And therefore theſe are no hinderances, but furtherances rather to their ſaluation. Secondly, they are built and founded vpon the promiſe of God, *I will put my ſpirit into their hearts, ſo that they ſhall not depart from me*, Ier. 32. verſ. 40. Therefore Chriſt doth ſo preſerue them by his power, preuent them by his grace, guard and guide them by his ſpirit, that they ſhall neuer fall away, and that none ſhall plucke them out of his hand, Ioh. 10. I adde further, that they are built vpon the truth and fidelitie of his promiſe, *God is faithfull, & will not ſuffer you to be tempted aboue that you be able, but will giue the iſſue with the temptation, that ye may be able to beare it*, 1. Cor. 10. 13. Thirdly, vpon the prayer of Chriſt, who praied that they might be *kept from euill*. Ioh. 17. 15. that they might *be one in the Trinity, as he in the Father, & the Father in him*, v. 21. that they *may be with him, and ſee his glorie*. verſ. 24. Now Chriſt was alway heard in that which he prayed for, Ioh. 11. 42.

Laſtly, vpon the life of Chriſt, which is communicated to all his liuing members, Gal. 2. v. 20. *When Chriſt which is their life ſhall appeare, then ſhall they alſo appeare with him in glorie*. Col. 3. 4. *Queſt*. If they cannot altogether faint and fall away, why doth the holy Ghoſt make a doubt of it, as though they might? *Anſ*. It is the will of God to mooue vs to perſeuerance, and to ſtirre vp our dulneſſe by ſuch ſpeeches: that we ſhould not be wanting to our ſelues in the vſe of the meanes.

10. *VVhile we haue therefore time let vs doe good vnto all men, but ſpecially to them which are of the houſhold of faith.*

In theſe words the Apoſtle doth iterate the concluſion propounded in the ſixe verſe, as alſo in the ninth verſe immediately going before; that we ſhould doe the good we can, while we haue time; and withall he doth illuſtrate it both by *the obiect* to whome we muſt doe good, and by *the circumſtance of time*, how long we muſt continue therein. And herein he anſwereth a ſecret demand, which might be made vpon the former rule, for whereas it might bee thought that the Gentiles which profeſſe not the ſame religion with vs, were to be neglected, or at leaſt, not ſo reſpected (as we reade, Act. 6. verſ. 1. the Grecians were neglected of the Ebrewes in their daily miniſterie) the Apoſtle anſwereth, that we muſt not reſtraine our bountie and goodneſſe onely to thoſe that are of the ſame religion with vs, but enlarge it vnto all, *VVe muſt doe good vnto all men, but ſpecially to them of the houſhold of faith.*

In the words we may conſider three things. Firſt, the dutie it ſelfe, *Let vs do good*. Secondly, the obiect or perſons to whome we muſt doe good, which is laid downe comparatiuely, *we muſt doe good to all, but ſpecially to thoſe that are of the houſhold of faith*. Thirdly, the circumſtance of time, when and how long we are to doe good, *whilſt we haue time*; of theſe in order, and firſt of the dutie.

This generall dutie of doing good is recommended vnto vs by ſundrie arguments. The firſt may bee taken from the maine end and ſcope of a mans life in this world, which as *Paul* ſignifieth in this place, is nothing elſe but *to doe good*: & this doing of good ſtandeth in three things: the firſt concerneth God, in prayſing, magniſying, and adoring his holy name. *Dauid* had an eie to this end, whē he deſired to liue for no other end, but that he might praiſe God, *O let my ſoule liue, and it ſhall praiſe thee*. The ſecond concerneth our ſelues, in ſeeking the kingdome of God, and the righteouſneſſe thereof, by making our calling and election ſure by good works, *2.Pet.*1.10. This end of a mans life *Salomon* intimateth, when hee ſaith, *Let vs heare the end of all: feare God and keepe his commandements, for this is the whole duetie of man, Eccleſ. 12.verſ.* 13. The third concerneth our brethren, in doing good vnto them ſo far forth as poſſibly we can in the compaſſe of our calling: for it is the end of euery mans calling, in ſeruing of men to ſerue God; and this is that which *Paul* vrgeth in this place, *to be beneficiall vnto all.*

The ſecond may bee taken from the example of God himſelfe. *Wee muſt doe good to them that hate vs, that wee may be the children of our heauenly Father, Matth.* 5. *verſ.* 44.45 For wee are more conformable vnto GOD in doing good vnto others (it beeing an eſſentiall propertie in GOD to doe good to euery man, ſeeing that euery creature doth drinke, or at leaſt taſte of the ſweete cup of Gods goodneſſe. *Pſal.* 145. *verſe* 9.) then in receiuing good from them: for he receiueth nothing from vs, as *Dauid* ſaith, *My goodnes reacheth not to thee, Pſal.*16.*verſe* 2. To the example of God wee may adde the example of godly Kings. The chiefeſt praiſe and commendation of *Hezekiah* and *Ioſiah*, is noted by their goodneſſe. Concerning the reſt of the acts of *Hezekiah* and his GOODNES, they are written ----- 2.*Chronic.*32.32. Concerning the reſt of the acts of *Ioſiah*, and his GOODNES, doing as it was written in the Lawe of the Lord, beholde they are written ----- 2. *Chron.* 35. *v.* 26,27. And this excellent name of *Goodneſſe* or *Bountifulneſſe*, was (as it may ſeeme) by the Law of nations, aſcribed to Princes and Potentates, in that it beſt beſeemed them, as in name, ſo in the vertue it ſelfe, to expreſſe the diuine nature of God, and therefore they were called εὐεργέται, that is, bountifull Benefactors, or gracious Lords, *Luke* 23.25.

The third is drawne from teſtimonie, diuine, & humane. Our Sauior Chriſt ſaith, *It is a bleſſed thing to giue, rather then to receiue, Act.*20.35. that is, to do good, rather then to receiue good. *a Nazian.* ſaith, that a man reſembleth God in no propertie ſo much as in doing good. And the heathen Orator *Demoſthenes* could ſay, that (*b*) doing of good, and ſpeaking the truth, makes vs moſt like to God himſelfe.

But to conſider this more particularly, *Goodneſſe is threefold. Preſeruing, Vniting, Communicating:* in all which particulars we are to practiſe this dutie. And firſt, for the *preſeruing goodneſſe:* we muſt doe good not onely to our ſelues, but to others alſo, in labouring to A keepe and preſerue them from the contagion of ſinne, from falling from grace, or backſliding from their holy profeſſion, by all good meanes, as by good example, and by gracious ſpeeches ſeaſoned with ſalt, &c. as *Barnabas* did, *who comming to Antioch, and ſeeing the grace of God that was giuen them, was glad, and confirmed them therein, exhorting them that with purpoſe of heart they would cleaue vnto the Lord,* Act. 11. 22. and for this cauſe (as I take it) it is added, v.23. *that he was a good man, and full of the holy Ghoſt, and faith.*

The *Vniting goodneſſe*, is likewiſe to be practiſed, in ſetting men at vnitie, in reconciling thoſe that are at variance, in making peace B and amitie, where there is nothing but enmitie and diſſention: for, for this cauſe Chriſt calleth *peace-makers, the children of God*, Mat. 5. 10. becauſe herein they as liuely reſemble the goodnes of God their heauenly Father, as any ſonne doth reſemble any qualitie or propertie in his naturall father: for he maketh men to be of one minde in one houſe, Pſal.67.

The *communicating goodnes* (beeing ſpecially vnderſtood in this place) hath foure degrees. Firſt, for *temporall things* we muſt communicate to the neceſſities of the Saints, Rom.12.ver.13. And for *ſpirituall bleſſings* we muſt remember the ſaying of *Peter, Let euery man as he hath receiued a gift; ſo miniſter the ſame vnto others as good diſpoſers of the manifold* C *grace of God,* 1.Pet.4.10.

Secondly, wee muſt bee plentifull in the workes of mercie, not contenting our ſelues with this, that we are beneficiall to ſome in releeuing them in their wants and neceſſities: but we muſt be rich in good workes, 1. Tim. 6. 18. *Charge them that are rich in this world, that they be not high minded, that they doe good, and be rich in good workes, readie to diſtribute and to communicate.* We muſt be like *Tabitha* (or *Dorcas*) who cloathed the poore with the garments which ſhee made at her owne proper coſt and charges, Act.9.39. and for this cauſe the holy Ghoſt giueth this teſtimonie of D her, *That ſhee was rich or full of good workes and almes which ſhe did*, v.36. like to the vertuous woman, Prou.31.20. who openeth the palme of her hands to the poore, and ſtretcheth out her hands to the needie: like *Iob*, of whom it is ſaid that the loines of the poore bleſſed him, Iob 31.20.

Thirdly, we muſt bee *much in goodneſſe* (as the Scripture ſpeaketh of God) that is, abundant in goodneſſe, in communicating vnto others aboundantly thoſe bleſſings which the Lord hath ſtored vs withall: not only in louing our brethren, for which the Theſſalonians are commended, that their loue one towards another did abound; but in a liberall ſupplying of their wants, as *Paul* exhorts the *Corinthians*, that *as they did abound in faith and loue, ſo they would abound in rich liberalitie,* 2. Cor.8.7. as good *Obadiah* did, in ſpending his

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[a] Orat. 27. de pauperũ amore, ἐν οὐδενὶ οὕτως τὸ εὐποιεῖν ἄνθρωπος ἔχει Θεοῦ. [b] τὸ εὐεργετεῖν καὶ ἀληθεύειν. Bonũ prophylacticũ vel conſeruatiuum: congregatiuum: communicatiuum.

liuing, and venturing his life, in hiding an hundred of the Lords Prophets, from the furious rage of wicked *Ieſabel*, 1 King. 18. 13.

Laſtly, we muſt be *exceeding* or *ſuperabundant* in goodneſſe, in exceeding meaſure (if it may be) in doing good: like the poore widdow who had rather want her ſelfe, then be altogether wanting in contribution to the treaſure of the Lords Temple: and therefore though it was but two mites which ſhee caſt into the *Corban*, yet Chriſt preferred it before all the rich mens offerings being put together, in that they gaue of their *ſuperfluitie*, but ſhee of her *penurie*, caſt in all that ſhe had, euen all her liuing, Luk. 21. 4. It is wel ſaid by *S. Ambroſe*: *We muſt releeue the wants of other according as we are able, and ſometime euen aboue our abilitie*: as *Paul* witneſſeth of the *Corinthians* to their great commendation, *that to their power, and beyond their power, they were willing*; 2. Cor. 8. 3.

Offic. l. 2. c. 28. Neceſſitates aliorum quantum poſſumus iuvare debemus, et plus interdum quam poſſumus.

Further, in doing good, we muſt obſerue theſe rules. I. We muſt do good of that onely which is our owne: for we may not cutte a large and liberal ſhiue of another mans loafe (as the common ſaying is) we may not ſteale from one, to giue to another: or deale vniuſtly with ſome, that we may be mercifull to others: or rob *Peter*, to cloath *Paul*. The Lord abhorreth euen burnt offering, if it be of that which is gotten of rapine and *ſpoile. Eſay 61. 8. And hence it is that *Dauid* would not offer burnt offering without coſt, of that which was not his owne, 1. Chron. 21. 24.

* holocauſtum de rapina.

II. We muſt doe good with chearefulnes and alacritie, *for God loueth a chearefull giuer*, 2. Corin. 9. *Ambroſe* ſaith fitly and finely to this purpoſe, *Well-doing ought to proceede from well-willing: for ſuch as thine affection is, ſuch is thy action.* Therefore if we giue, we muſt doe it freely, otherwiſe it is no gift: for what more free then the gift? therefore we may not play the huckſters in doing good, for that doth moſt blemiſh the excellencie of the gift: for as *Lactantius* ſaith, *Danda beneficia, non fœneranda.*

Offic. l. 1. c. 30. Beneficentia ex benevolentia manare debet, affectus tuus nomen imponit operi tuo. Inſtit. divin. l. 2. cap. 12.

III. VVe muſt ſo do good, as that we doe not diſable our ſelues for euer doing good; but may continue in well doing, and as the *Pſalmiſt* ſpeaketh, *bring forth more fruite in our age*. *Salomon* commands that the ſtreames of our wels ſhould flow to others, yet ſo, *as that the fountaine be ſtill our owne*. Pſal. 112. 5. *A good man is mercifull, and lendeth, and will guide his affaires with iudgement*, that is, he will ſo diſcreetly diſpoſe & order all his actions, as that he will keepe himſelfe within the compaſſe; ſo beginning to do good, as that he may continue: therfore the wiſe man ſaith, *In the houſe of the wiſe there is a precious treaſure, and oyntment, but a fooliſh man deuoureth it.* Prou. 21. 20. All the diſciples that were at Antioch, ſent ſuccour to the brethren which were in Iudea, in the great famine that was in the time of *Claudius Cæſar*, yet *euery man according to his abilitie*. Act. 11. 29. for according to *Pauls* rule, we muſt *not ſo giue, that others be eaſed, and we our ſelues pinched*, 2. Cor. 8. 13.

Pſal. 92. 14.

Prou. 5. 15.

IV. VVe muſt doe all the good we can poſſibly within the compaſſe of our callings, and hinder all the euill. It will be ſaid, God (whoſe example we are to follow) doth not al the good he can, neither doth he hinder all the euill. Therefore we are not bound to doe all the good, or preuent all the euill we can. I anſwer, in this particular we are not to imitate the example of God, and that for three cauſes. Firſt, becauſe we are ſubiect to the law: *Thou ſhalt not doe euill that good may come of it.* Rom. 3. 8. whereas God is not bound nor ſubiect to any Law, but is aboue it, and hath power to diſpenſe with it. Secondly, becauſe he is able to draw good out of euill, light out of darkneſſe, which we cannot doe. Thirdly, becauſe God is the *Generall* good, *we particular*. Now there is great difference betwixt theſe two, for it belongs to the nature of the *particular good*, to procure all the good that may be ſimply to euery one, and to hinder all euill: whereas to the nature of *the generall* or *vniuerſall good*, three things appertaine. Firſt, that all things ſhould be good in ſome meaſure of goodneſſe. Secondly, that ſome things ſhould be better then others. Thirdly, that thoſe things that are defectiue in goodneſſe, that is, *euils*, ſhould be ordained to the common good: as in a wel-ordered houſe, all the parts thereof are good in their kinde. Secondly, ſome better then others, as *Paul* ſaith, *In a great houſe there are veſſels of gold and ſiluer, of wood and ſtone, ſome for honour, and ſome for diſhonour*. 2. Tim. 2. verſ. 20. Thirdly, thoſe that are deſtitute of goodneſſe, as *ſinkes, draughts*, and other like places (ſeruing for baſe, though neceſſarie vſes) are ordained to the common good of the whole houſe, which it cannot want. And therefore if the maſter builder (to preuent theſe particular euils) ſhould leaue them out of his building, hee ſhould preiudice the common good of the whole houſe, which cannot be without them.

Thus much of the firſt part, namely the dutie: Now I proceede to proſecute the ſecond, which ſhewes firſt to whome we muſt doe good; & ſecondly the order to be obſerued therein. *We muſt doe good vnto all, but ſpecially to thoſe which are of the houſhold of faith.* Touching the firſt; It may ſeeme, that ſome among the Galatians were of the Phariſies mind, who thought they were bound to loue their friends, but not their enemies; or of this perſwaſion, that they were not bound in conſcience to doe good vnto the heathen amongſt whom they liued, as beeing profeſſed enemies of Chriſt, & open perſecutors of his Church. But *Paul* teacheth them and vs another leſſon, when he commands vs *to do good vnto all*, ſutable to that of our Sauiour Chriſt, *loue your enemies, bleſſe them that curſe you, doe* *good to them that hate you, pray for them that hurt you and perſecute you.* Matth. 5. 44. Let vs conſider the good *Samaritans* practiſe: Albeit there was mortall hatred betwixt the Iewes, and the Samaritans, Ioh. 4. 6. yet hee ſeeing his deadly enemy wounded & halfe dead, had compaſſion vpon him, powred wine and oyle into his ſoares, bound vp his wounds, ſet him on his owne beaſt, brought him to an Inne, and made prouiſion for him; the like ought we to doe, euen to our enemies, as occaſion ſhall ſerue. Luk. 10. 30. For if we muſt do good to our enemies beaſt, his oxe or aſſe going aſtray, in bringing him home againe; Exod. 23. 4. Much more ought we to doe good to our enemie himſelfe. For the more beneficiall and communicatiue we ſhew our ſelues to be, the greater goodneſſe we ſhew to be in vs, as the fountaine which powreth forth his ſtreames vnto all, and the candle which ſtandeth vpon a candleſticke ſhineth vnto all, and not to it ſelfe beeing couered with a buſhell.

The reaſons why wee ought to doe good vnto all, (euen to our enemies) are principally *foure.* The firſt may bee taken from the grounds of loue and beneficence, which are in all men, euen the wicked themſelues; now the grounds of loue are ſpecially *three:* the firſt is the image of God, which beeing in all men, yea euen in prophane perſons in part, ought to be the loadſtone of loue to draw our affection vnto it. The ſecond is communion and fellowſhip in the ſame nature, and therefore we ought to be beneficiall vnto men, becauſe they are men: and though we will not doe good *homini*, yet we muſt doe it *humanitati*, as the Philoſopher ſaid. The third is participation in the death of Chriſt, in that all men haue part in Chriſt as well as we (for any thing we know.) Secondly, God (whoſe example we are to follow, as hath beene ſaid) is good & bountifull vnto all, cauſing his ſunne to ſhine as well vpon the bad as the good, and Math. 5. 45. his raine to fall as well vpon the ground of the vniuſt, as of the iuſt, beeing kind vnto the vnkind, and to the wicked. Thirdly, we muſt doe to others as we would they ſhould doe to vs. Therefore if we beeing in diſtreſſe would be glad to receiue good at the hand of a wicked man, Math. 7. 11. we ought in the like caſe to do good vnto him. Fourthly, our profeſſion and the reward which wee looke for, require this at our hands, for if we do good vnto them only that doe good vnto vs, or if we be friendly to thoſe only that are friendly to vs, what ſingular thing doe we? for euen the Publicans doe the like: and ſo hauing our reward here in this life, we can expect none other after this life, Matth. 5. 47.

The ſecond point, (which containeth the order to bee obſerued in doing good,) is laid downe in theſe words: *Let vs doe good to all, but ſpecially to thoſe that are of the houſhold of faith.* By *them of the houſhold of faith*, we are to vnderſtand A thoſe which by faith are of the ſame family with vs, namely, of the ſame Catholike Church vpon earth: *the houſe of God* beeing often put to ſignifie the Church of God, as 1. Timoth. 3. verſ. 15. The houſe of God is called *the Church of God, the ground and pillar of truth.* Heb. 3. verſ. 2. Moſes *was faithfull in all Gods houſe*, that is, his Church: and thus this phraſe is expounded, Ephe. 2. 19. *Ye are no more ſtrangers, but citizens with the Saints, and of the houſhold of God.* So that by them of the *houſhold of faith*, we muſt vnderſtand onely the *faithfull:* Indeed among men, not onely children, but alſo men-ſeruants, and maid-ſeruants are counted to be of the family, but God accounts them onely to bee of his B houſe, that are Saints by calling, and ſonnes by faith. The reſt are baſtards and not ſonnes, they are (it may be) in the houſe, but not of the houſe: for true ſauing faith, doth characterize thoſe that are of the *family of faith*, euen as fanaticall dreames, fantaſticall opinions, allegorizing of the literall ſenſe of the Scripture, denying the reſurrection of the fleſh, doe characterize thoſe that are of the *Family of loue.*

Hauing the meaning, conſider the dutie, which is, to do good principally to the faithfull, the Saints and ſeruants of God, that is, we muſt doe good vnto them before others, and more then to others, which are not of the ſame family, as *Dauid* ſaith, *My welldoing reacheth* C *not to thee, but to the Saints which are in earth, and them that excell in vertue*, Pſal. 16. 2, 3. For it is all one as if the Apoſtle ſhould haue ſaid, As it is fit & conuenient, that they that are of the ſame family ſhould be helpfull and beneficiall one vnto another, rather then to thoſe that are of another family: So it is requiſite that thoſe which are members of the ſame bodie, nay ſonnes and daughters, brethren and ſiſters, hauing the ſame God for their Father, the ſame Church for their mother, Chriſt for their elder brother, begotten of the ſame immortall ſeede, nouriſhed with the ſame milke of the word, and looking for the ſame bleſſed inheritance: ſhould rather be beneficiall one to another, then to D thoſe that are forrainers and ſtraungers, no way linked vnto them by the bond of faith.

Now the reaſons why we ought eſpecially to do good to them of the houſhold of faith, may be theſe. Firſt, becauſe God loueth all his creatures, ſpecially mankind, moſt eſpecially the faithfull, vpon whome he doth beſtow the riches of his loue, yea himſelfe alſo: for though God be *good vnto all*, Pſal. 145. 9. yet in a ſpeciall ſort he *is good to Iſrael, to them that are of a pure heart.* Pſal. 73. verſ. 1. *He is a Sauiour of all men, ſpecially of thoſe that beleeue.* 1. Tim. 4. 10. Secondly, becauſe whatſoeuer is done to one of Gods Saints is done vnto him, Matth. 25. 44. Thirdly, in reſpect of the excellencie of their perſons, in that they are *ſonnes of God, heires of his kingdome, members of Chriſt, Temples of the holy Ghoſt, &c.*

Further, in that all the faithfull are called a houſhold and a family, this teacheth vs, that as we haue one bed and one board, one bread to feede vpon, and one cuppe whereof all drinke: ſo we ſhould haue one minde and one heart, we ſhould cleaue together, and hold together: for if they of the *family of loue* ioyne together, why ſhould not we which are of the *family of faith* hold together? If thoſe of the kingdome of darknes combine themſelues together, as it is Pſal. 2.2. *The Kings of the earth band themſelues, and the Princes are aſſembled together, againſt the Lord, and againſt his Chriſt*, Act.4.27. *Doubtleſſe againſt thine holy Sonne Ieſus, whome thou haſt annointed, both* Herod *and* Pontius Pilate, *with the Gentiles, and people of Iſrael gathered themſelues together*, Pſal.83.5,6,7,8. *They haue conſulted together in heart, and haue made a league againſt thee: The tabernacle of* Edom, *and the Iſmaelites*, Moab, *and the Agarims*, Gabal, *and* Ammon, *and* Amalec, *the Philiſtims, with the inhabitants of Tyrus:* Aſhur *alſo is ioyned with them: they haue bin an arme to the children of* Lot. How much more therefore ought the children of light to company and conſort together? But the children of this world are wiſer in their generation then the children of light. Nay the bruite beaſts may condemne vs in this point: for cattell heard together, ſheepe flocke together, fiſhes ſhole together, and (as the prouerbe is) birds of a feather will flie together. What a ſhame is it therefore for vs that are of the ſame family of faith, to fall out, making a rent in the coat, and a diuiſion in the bodie of Chriſt, by ſeparating our ſelues one from another, in affection of heart, and practiſe of life?

Againe, this may miniſter comfort to all the faithfull beeing vnder the croſſe, to conſider that they are of Gods family; and therfore neede not doubt of the prouidence of God, but that he will prouide things neceſſarie for them; *For he that prouideth not for his owne, and ſpecially for them of his family hath denied the faith, and is worſe then an infidel.*

1.Tim.5.8

Laſtly, in that the faithfull are called *a family*, it ſhewes that they are but few, euen a handful in compariſon of the world; for what is a family to a countrie or a kingdome? Indeed I graunt, if thoſe of the family of faith, be conſidered by themſelues, they are many, Matth. 8.11. *I ſay vnto you, that MANY ſhall come from the Eaſt, and from the Weſt, and ſhall ſit downe with* Abraham, Iſaac, *and* Iacob *in the kingdome of heauen.* Nay, they are innumerable, Apoc.7.9. *After theſe things I beheld, and loe, a great multitude, which no man could number of all nations, and kindreds, and people, and tongues, ſtood before the throne, and before the lambe, cloathed with long white robes, & palmes in their hands.* But beeing compared with infidels, which ſhalbe condemned, they are but few, Matth.7.13,14. *Enter in at the ſtraight gate: for it is the wide gate and broad way that leadeth to deſtruction, and MANY there be which goe in thereat: Becauſe the gate is ſtraight, & the way narrow, that leadeth vnto life, and FEVV there be that finde it. MANIE are called, but FEVV choſen.* Here they are called *a family, and a little flocke*, Luk.12.v.32. *and a remnant*, Rom 9.27. Let the Papiſts therefore bragge of their Vniuerſalitie and multitude, as much as they liſt, in the meane time let not vs feare to ioyne our ſelues to the little flocke of Chriſt, and with them to goe on in the ſtraite way to eternall life.

The order which we are to obſerue in doing good to others, is elſewhere more diſtinctly ſet downe in Scripture; and it ſtands in theſe degrees. Firſt, and principally, a man muſt doe good to thoſe *of his family*, as to his wife, children, ſeruants, 1.Tim.5.8. *If there be any that prouideth not for his owne, and* eſpecially *for them of his houſhold, he hath denied the faith, and is worſe then an infidell.* Secondly, after thoſe of our family, we muſt doe good to our *parents and progenitors*, 1.Tim.5.4. *If any widow haue children or nephewes, let them* (that is, thoſe children or nephewes) *learne firſt to ſhew godlineſſe toward their owne houſe, and to recompence their parents.* Marke, they muſt firſt doe good to their owne houſe, and then in the ſecond place to their parents, that is, their fathers and mothers, if they be children; their grandfathers & grandmothers if they be nephews. Thirdly, after the two former, we muſt doe good to *our kindred*, 1.Tim.5.8. *If any prouide not for his owne—he hath denied the faith*, &c. VVhere by *owne*, wee are chiefly to vnderſtand, thoſe poore widowes that are neere of blood, or kindred vnto vs; or generally all thoſe that are of our kindred in the fleſh, who are therefore called *ours*, becauſe they doe more neerely concerne vs, as beeing linked vnto vs, by the bond of nature. They that are of our kindred are to be reſpected and releeued of vs in the third place, if they be of the houſhold of faith; otherwiſe, the Saints of God, which are neither kith nor kinne vnto vs, are to be preferred before them. Fourthly, of ſtrangers and forreners, we are to doe good to the *faithfull* before others. Fiftly, and laſtly, we muſt be beneficiall *to all*, whether friends or foes, of our kindred, or ſtrangers, of the houſe of God or otherwiſe, as God in his prouidence ſhall offer them vnto vs: for ſo *Paul* ſaith, *VVe muſt doe good vnto all men.* It will be ſaid, we are to loue al men alike (ſeeing we muſt loue our neighbours as our ſelues:) and therefore we muſt doe good to all men alike, not reſpecting the faithfull more then others. I anſwer, our loue of our brethren, is leſſe or greater, either in reſpect of the *obiect*, in wiſhing a greater or a leſſe good vnto them: and thus we muſt loue all men alike, in wiſhing to them eternall life: or in reſpect of *the intention of our loue*, in hauing a

μάλιστα, not wel tranſlated, Namely.

προγόνοις, not well tranſlated, Kinred.

greater deſire of the good of ſome, then of other ſome: and thus we are not bound to loue, or to doe good to all alike. For as *S. Bernard* ſaith, *Meliori maior affectus; indigentiori maior effectus tribuendus.*

This doctrine inueſted with the former examples, may ſhame the baſe, ſeruile, and beggerly liberalitie of the common ſort of men, which profeſſe the Goſpel, whoſe hands are tyed in their purſes, and their hearts locked to their cheſts, who are ſo extreamely miſerable, that they neither doe good to others, nor yet to themſelues. Secondly, it condemneth them which are ſo vnnaturall, that they forget all their dutie to their kindred and acquaintance in the fleſh. Thirdly, thoſe who will doe good to none, but to thoſe that haue done good to them: this is right the Phariſies righteouſneſſe, to loue our friends, and hate our enemies; the goodneſſe of the Publican, to lend to thoſe of whome *they* looke for the like. Laſtly, thoſe who are ſo full of the poyſon of malice and reuenge, that beeing once incenſed, they can neuer bee appeaſed, till they cry quittance with thoſe that offend them.

The third thing to bee conſidered in the words, is the circumſtance of time; *we muſt doe good to all, while we haue time.*

Here ſundry points are to be obſerued.

I. If we muſt do good while we haue time, wee muſt make a holy and profitable vſe of our time, (the rareſt iewell, and greateſt of all earthly treaſures) becauſe time will not alway laſt: and therefore we muſt take time while it is time, ſeeing time and tide will tarrie for no man. Let vs conſider what a ſhame it is, that the children of this world ſhould bee wiſer in their generation then we, who profeſſe our ſelues to be children of light. The marriner or ſea-faring man who obſerues winde and weather, taketh the opportunitie of the time: the traueller or way-faring man takes day before him, and trauelleth while it is light. The Smith ſtriketh the yron while it is hot, for when it is cold, it is too late to ſtrike. The Lawyer taketh his time, to wit, the Tearme time, for the intertaining of his Clients, and following of his ſuits: for when the tearme is ended, his time is gone. Now it is alway Tearme-time with Chriſtians, euery preſent day, euen this preſent time, is their Tearme-time: therefore if we will not ſhew our ſelues more careleſſe and negligent, nay, more abſurdly fooliſh, or deſperately madde then all men, we muſt take the opportunitie that is offered to do good, and vſe the precious time which God in mercie affordeth vs, to his glorie, our comfort, & the good of others. Time and opportunitie of doing good, is hieroglyphically reſembled by the head of a man that hath lockes of haire before, which a man may take hold of, but hath none behind: whereby is ſignified, that when opportunitie is paſt, there is no poſſibilitie left to do good. A We muſt not therefore let ſlippe any good occaſion, but take hold of it at the firſt, when it is offered. Hence it is that the Apoſtle, Heb. 3.13. biddeth vs *exhort one another daily, while it is called to day.* And the wiſe-man, Pro. 3.28. *Say not to thy neighbour, goe, and come againe, and to morrow will I giue thee, if thou now haue it.* For he may die, and ſo cannot come againe, or by thy delaying of him, may be diſcouraged from comming, or thou maiſt be hardened againſt him, or maiſt with the rich man in the Goſpel, be ſuddenly taken away from thy riches, or thy riches taken from thee. Our Sauiour biddeth vs *walke in the light, while we haue light,* Ioh. 12.35.

Fronte capillata eſt poſt eſt Occaſio calva.

II. If we muſt doe good while we haue B time, we muſt obſerue the Apoſtles golden rule, Eph. 5.16. *Redeeme the time:* which is nothing elſe, but ſo to employ it, and vſe the benefit of it, as that we ſuffer it not to ſlippe away from vs without fruite or profit, either for ſloth and idleneſſe, or by reaſon of vaine and tranſitorie pleaſures, or other occaſions of this life: but to gaine that time we formerly loſt by negligence, with double diligence, yea to redeeme it with the loſſe of our eaſe, our pleaſures, our profits. And we ſhall the better practiſe this dutie, if we conſider that time is *ſhort, precious, irreuocable*: it is *ſhort*, and therefore to be guided by diligence: it is *precious*, and therefore to be redeemed by an high eſtimate and account of it, in not beeing too C lauiſh of it: in beſtowing it vpon our friends, not vpon our enemies: in placing it as a iewell in our golden age, and wearing it in our new garments, the robes of Chriſt his righteouſneſſe, and not (as a pearle in a ſwines ſnowt) in the rotten rags of ſinne and wickedneſſe. Laſtly, it is *irreuocable*, and therefore it is to bee redeemed by taking the opportunitie thereof.

III. *Paul* commanding vs to doe good while wee haue time, would haue vs know times and ſeaſons; to obſerue the ſhortneſſe of time, to number our daies that we may apply our hearts to wiſdome. The not knowing D and obſeruing of time, is a ſin much inueighed againſt by our Sauiour Chriſt, Mat. 16.3. *O hypocrites, you can diſcerne the face of the skie, and can ye not* (a) *diſcerne the ſignes of the times?* Luk. 12.56. *why* (b) *diſcerne ye not this time?* The Lord doth prefer the very bruit beaſts before his people, becauſe they know their appointed times and ſeaſons, whereas his people knew not the time of mercie & grace, which was offered vnto them. *Euen the ſtorke in the ayre knoweth her appointed times, the turtle, and the crane, and the ſwallow, obſerue the time of their comming, but my people knoweth not the iudgement of the Lord.* Ierem. 8.7. And Chriſt threatneth Ieruſalem, that one ſtone ſhould not be left vpon another, *Becauſe they knew not the time of their viſitation.* Luk. 19.44. And verily of all follies and ignorances, this is the greateſt, not to know the day of our viſitation,

a διακρίνειν.
b δοκιμάζετε

tion, the acceptable time, the day of ſaluation when God offereth mercie, by riſing early and calling vs by the miniſterie of his word, and ſtretching out his hands all the day long. Rom. 10. v. 21. For if he ſtand at the doore of our hearts, and knocke by the ſound of his word outwardly, by the motion of his Spirit inwardly, by his threatnings, by his promiſes, by his iudgements, by his mercies, by his tolerance and long ſuffering, and yet for all that we will not open nor liſten vnto him, we ſhall ſtand with the fiue fooliſh virgins, and knocke at his mercy gate, and ſay, *Lord, Lord, open vnto vs*, when it will be too late, when heauen ſhall be ſhut againſt vs. Matth. 25. 11, 12. For, for this cauſe among others, they are called *fooliſh virgins*, becauſe they conſidered not the time of the bridegroomes comming.

Here it will bee ſaid, obſeruing of time is forbidden, Gal. 4. 10. *Ye obſerue daies & times, and moneths and yeares, I am afraid of you, leſt I haue ſpent on you labour in vaine. Anſw.* There is a twofold obſeruing of time, *good*, and *euill*; *lawfull*, and *vnlawfull*. Vnlawfull and ſuperſtitious, is either *Iewiſh*, or *Heatheniſh*: the *Iewiſh*, and ſuperſtitious obſeruation of times, is, when religion is placed in the keeping of them, in an opinion that they binde the conſcience to the ſtrict obſeruing of them, as their Iubilies, feaſts of the Paſſeouer, of Weekes, of Tabernacles, Calends, newe Moones, &c. *Heatheniſh*, when times are obſerued in reſpect of good, or badde ſucceſſe: as when men make two (*c*) vnluckie daies in euery moneth, in regard of health: when they count leape-yeare ominous, as *Valentinian* did, who beeing newly created Emperour, would not come forth and ſhew himſelfe the biſſext of Februarie. Not (*d*) to marrie in the moneth of May. To obſerue Planetary houres, and Climactericall yeares, the Horoſcope or time of a mans birth, and the poſition of the heauens at that time. Both theſe kinds are forbidden. *Paul* was afraid of the *Galatians*, firſt, becauſe they obſerued *daies and moneths, and yeares*, that is, Iewiſh ceremonies, and beggerly rudiments. Secondly, becauſe they obſerued *times*, and *ſeaſons*, that is, heatheniſh ſuperſtitions mentioned before. And aſſuredly, beſides the vnlawfulneſſe of this practiſe, it is alſo vaine euen in the iudgement of the heathen themſelues. *Alexander* the great commanded the Macedonian ſouldiers (which had not beene accuſtomed to fight in *Iune*, becauſe it had beene ominous vnto them) that they ſhould call it *Iuly*, and ſo got the victorie ouer Darius. Lucullus being to fight with Tygranes vpon an vnlucky day, in which Cepio was ouercome of the Cimbrians: I will (ſaid he) make it fortunate to the Romanes, and got the victorie. And who knoweth not that the ſelfe ſame day hath bin fortunate or luckie to ſome (as they vſe to ſpeake,) vnfortunate and vnluckie to others? The ſame day was *Craſſus* ſlaine by the Parthians, and *Pacher* king of Parthia taken by Ventidius. The ſame day was vnto Pompey, the day of his birth, and the day of his death. The ſame day was to *Fredericke* the ſecond, his coronation day, and his funerall day.

c Egyptian daies.

d Menſe malum Maio nubere vulgus ait.

Ἀπαισίας.

μίαν τῶν ἀποφράδων.

The lawfull obſeruing of time is two-fold. *Humane, Diuine. Humane* is three-fold, *Naturall, Ciuill, Eccleſiaſticall. Naturall is*, the obſeruing of the motion of the Sun, the Moone, and the ſtarres, whoſe reuolutions make times and ſeaſons, daies, moneths, yeares: the obſeruing of the foure quarters or ſeaſons of the yeare, ſpring, ſummer, autumne, winter. The Ecclipſes of Sunne and Moone: the full Moone, the wane, the change. The time of cutting of timber, of planting, ſowing, &c. in obſeruing whereof, a great part of Aſtronomie, Philoſophie, and husbandrie is imployed.

Ciuill is, when times are obſerued in regard of pollicie, or of the good of the common wealth, as faire-times, market times, tearme-times, &c. the ſpring, as fit time for Kings to goe forth to warre, 2. Sam. 4. 11. The keeping of Lent, faſting daies, Ember weekes, are all in a ciuill reſpect, for the breed of cattell, the maintenance of nauigation, and the plenty of all things.

Eccleſiaſticall, when ſet times are obſerued in the Church for order ſake, without ſuperſtition, or opinion of worſhip: as among the Iewes the feaſt of Purim, Eſth. 9. 26. the feaſt of the Dedication. Ioh. 10. verſ. 22. Amongſt Chriſtians, feſtiuall daies: as the feaſt of the Natiuitie, of circumciſion, of the reſurrection, and aſcenſion of Chriſt: theſe and ſuch like ſolemnities, appointed for our thankſgiuing and humiliation, are not vnlawfull, if they be enioyned by lawfull authoritie, and kept in good manner.

Diuine is, when vpon the conſideration of the ſhortneſſe and vncertaintie of our liues, we prepare our ſelues againſt God ſhall call vs, and *ſo number our daies that wee apply our hearts to wiſedome*. Pſal. 90. Or, obſeruing the day of Gods mercifull viſitation, we take the opportunitie and vſe the meanes that is offered, for our conuerſion and ſaluation. Or, obſeruing the time of Gods viſitation in iudgement, and indignation, we hide our ſelues vnder the couert of his wings. Prou. 22. 3.

IV. Hence we learne, that there is no poſſibility of doing good, or beeing beneficiall vnto others after this life, for *Paul* biddeth vs doe good *while we haue time*, thereby inſinuating, that after death, all poſſibilitie of doing good is cleane cut off. The time allotted to doe good, being included within the limits of this life, *The dead that die in the Lord reſt from their labours*, Reu. 14. 13. Therefore no good workes are performed after this life. *Paul* being aged and readie to die, the tearme of his life beeing almoſt expired, ſaith, *I haue finiſhed my courſe*, 2. Tim. 4. 7. which could not bee truly ſaid, if he were to performe any good

ἐν τῇ ζωῇ ταύτῃ ὁ καιρὸς ἐστὶ τῆς ἐργασίας: ἐκεῖ δὲ οὐκ ἔτι. Oecumen.

workes

A workes after his death. 2. Cor.3.10. *VVe muſt giue account for all things we haue done in the bodie*, that is, *in this life*. Where it is to be obſerued, that the Apoſtle ſpeaking of al the works whereof we are to giue account, doth confine them within the compaſſe of this life; therefore no workes can be done after this life bee ended. Let vs heare the teſtimony of the auncient. Cyprian to Demetr. *Quando iſtinc exceſſum eſt, nullus locus pœnitentiæ eſt, nullus ſatisfactionis effectus*. Ierome. *Dum in præſenti ſæculo ſumus, ſiue orationibus, ſiue, conſiliis inuicem poſſe nos coadiuuari; cum autem ante Chriſti tribunal venerimus, non Iob, non Daniel, nec Noe rogare poſſe pro quoquam, ſed vnumquemq; portare onus ſuum*. And againe, *In hac vita, licet nobis* B *quod volumus ſeminare: quum tranſierit, operandi tempus aufertur, &c.* Hence I gather two things. Firſt, that the doctrine of Purgatorie is a meere fable, becauſe there is no time after this life is ended, left to doe good, either to our ſelues or others, and therefore not to worke righteouſneſſe, to repent, or to ſatisfie the iuſtice of God, which the Popiſh ſort ſay is done in Purgatorie. But what ſhould I ſtand to batter the paper walles of Purgatorie, with the Canon of the Scripture, which were long agoe burnt to aſhes, by the fire of the word?

Secondly, ſeeing all opportunitie, nay all poſſibilitie of doing good is confined in the compaſſe of this life, euery man muſt follow C the counſell of the wiſe-man *Salomon. All that thy hand ſhall finde to doe, doe it with all thy power; for there is neither worke, nor inuention, nor knowledge, nor wiſedome, in the graue whither thou goeſt*. Eccleſ.9.10. *Dauid* ſaith, in *the graue no man will or can praiſe God*. And this is the cauſe wherefore *Paul* doth ſo inſtantly vrge al men to take the preſent opportunitie, *Behold, now is the acceptable time: behold, now is the day of ſaluation*, 2. Cor.6.2.

V. Hence we are taught to account euery day, euen this preſent day, as the day of death, or the day of iudgement: for we muſt doe all the good we can *while we haue time*; now our time is the inſtant, or preſent time, for we are vncertaine whether we ſhall liue till to mor- D row or no, Iam.4.14. Therefore looke what we would doe at the houre of death, if we were now at the laſt gaſpe panting for breath, or if we did ſee Chriſt comming in the cloudes to iudgement; the very ſame thing we ought to doe euery day, with like zeale and feruencie of ſpirit, to praiſe and magnifie the mercy and goodneſſe of God; with like feare and trembling, to worke out our owne ſaluation, and to ſeeke reconciliation; with like loue and ſinceritie of affection, to bee beneficiall vnto our brethren, &c.

VI. This doctrine meeteth with all miſerable minded men, who hauing great meanes and opportunitie of doing good, yet let ſlippe, or rather cut off all occaſions that might induce them thereto, who in a brutiſh A minde like to the ſwine, neuer doe good, nor profit any, till their dying day. I ſpeake not againſt the laudable cuſtome of bequeathing goods to *godly vſes*, by a mans laſt will and teſtament, but againſt thoſe that do little or no good all their life long, till the houre of death. Let theſe men conſider, that as late repentance of malefactours, a little before their death, is commonly but a ceremoniall repentance: ſo *the funerall beneficence* of thoſe who giue little or nothing in al their life, is vſually no free, but a formall, and extorted gift: formall, in doing as others doe: extorted, in that it is giuen to ſtoppe the mouth of an accuſing conſcience. The *vital beneficence* is that which God accounteth of, and by ſo much to B be preferred before the other, by how much it doth more euidently declare a more liuely faith in the prouidence of God, and a more vnfained loue of our brethren. Againe, they giue teſtimonie, that they truſt not in vncertaine riches, but in the liuing God. Laſtly, they haue the benefit of poore mens praiers, (to whome they are beneficiall,) which otherwiſe they ſhould want.

Who be men of good wils but badde deedes.

VII. The circumſtance of time hath here the force of an argument, for it inforceth the exhortation much, that we ſhould doe all the good we can, and take the benefite of the opportunitie, becauſe time will not alway laſt: the holy Ghoſt in ſundry places of Scripture, from the conſideration of the ſhortneſſe of C our time, enforceth the duties of faith, repentance, new obedience, as 1. Cor. 7. v. 29, 30, 31. *And this I ſay brethren, becauſe the time is ſhort, here after that both they that haue wiues, be as though they had none: and they that weepe as though they wept not: and they that reioyce, as though they reioyced not*. Heb.3.7,8. *To day if ye will heare his voyce, harden not your hearts*. and v.13. *Exhort one another daily, while it is called to day*. The godly in all ages haue practiſed this dutie. *Peter* knowing that the time was at hand, that he was to lay downe his tabernacle, ſtirres vp himſelfe to greater diligence in his calling, and ſaith, *I will not be negligent to put you in remembrance of theſe things, ſo long as I am in this tabernacle; ſeeing I know the time is* D *at hand that I muſt lay it downe as our Lord Ieſus Chriſt hath ſhewed me*, 2. Pet.1.12,13,14. The Church praieth thus to God, *Teach vs to number our daies*, that is, ſo to conſider the ſhortneſſe, vncertentie, and vanity of our life, *That we may apply our hearts to wiſedome*, Pſal.90.12. But wicked mens practiſe is cleane contrary, for they take occaſion vpon the ſhortneſſe of their time, to liue as they liſt, to take their pleaſures, and to follow the luſts of their hearts: therefore they ſay, *Let vs eate and drinke, for to morrow we ſhall die*. Eſa.22.13. *Our life is ſhort and tedious, and our time is as a ſhaddow that paſſeth away---Come therefore and let vs enioy the pleaſures that are preſent*. Wiſd.2.1.5,6. And hence it is that ſome ſpend their time in eating & drinking, and going gorgeouſly, and faring deliciouſly euery day; other in gaming, carding, dicing, rioting, reuelling, and (as the tearme is) in ſwaggering, wherein they follow their father the diuell, who is therefore more full of wrath, *Knowing that he hath but a ſhort time.* Apoc. 12. 12. To theſe we may adde all ſuch idle perſons, as follow no vocation, or trade of life, but day after day, and yeare after yeare, are ſtill deuiſing new paſtimes (as they call them) to trifle the time away. Theſe men haſten the iudgements of God, and pull it vpon them before God inflict it. It is a great iudgement of God for a man to be in that caſe that *in the morning hee ſhall ſay, would God it were euening, and in the euening, would God it were morning,* Deut. 28. 67. In this caſe is euery idle loiterer, who through idleneſſe is wearie of himſelfe, and grieued the time paſſeth away ſo ſlowly: and to theſe, *qui nihil agunt,* we may ioyne them *qui male agunt,* and thoſe alſo *qui aliud agunt,* all which are condemned in this text: and againſt them *Titus* the heathen Emperour ſhall riſe in iudgement, and ſhall condemne them, becauſe hee remembring on a time as he ſate at ſupper that he had trifled away the day in doing nothing, ſaid, *Amici, hodie diem perdidi: Friends, I haue loſt this day.*

11. *Ye ſee how large a letter I haue written vnto you with mine owne hand.*

Here beginneth the Concluſion, beeing the third generall part of this Epiſtle, conſiſting of two parts: an *Inſinuation,* in the 11. ver. and a *Recapitulation,* in the verſes following. He inſinuateth himſelfe into the mindes of the Galatians by a twofold argument. Firſt, from the largneſſe of his Epiſtle. *Ye ſee how large a letter I haue written:* ſecondly, from the inſtrumentall cauſe, in that he writ *it with his owne hand,* where he giues authoritie to it, and a kind of eminencie aboue his other letters. And in both, he commendeth his diligence, loue, and care which he had of them.

ἴδετε. The word tranſlated, *ye ſee,* is ambiguous, and may bee taken either as a commaundement, *See how large a letter I haue written:* or as an aſſertion, *Ye ſee ---.* The like ambiguitie is in the word φαίνεσθε, Phil. 2. 5. and may be read either thus, *amongſt whome you doe ſhine:* or, *ſee that you ſhine as ſtarres.* It is not materiall in whether acception it bee taken, ſeeing the ſenſe is all one.

The firſt argument to mooue the Galatians to attention, and acceptation of *Pauls* paines, and good affection, is taken from the largeneſſe of his Epiſtle. The word in the Originall tranſlated *large,* πηλίκοις. is ſtrangely wreſted by ſundrie interpreters, without cauſe: [a] *Hilarie* referring it to the loftineſſe of ſentences: *Hyperius* to the profunditie & depth of matter; *Ierome* to the greatneſſe of the character: *Chryſoſtome* and *Theophylact,* to the badneſſe of his hand, as not beeing able to write well: *Haimo* to the Hebrew character in which he wrote: whereas the word doeth not onely ſignifie *quality,* but as properly *quantitie,* as Heb. 7. 4. *Conſider how great this man was.* πηλίκος οὗτος, ἡλίκος. And the word that anſwereth vnto it, ſignifieth as well quantitie, as qualitie. Coloſſ. 2. 1. *I would ye knew what great fight I haue ---.* ἡλίκον ἀγῶνα. Iam. 3. 5. *Behold, how great a thing a little fire kindleth?* ἡλίκην ὕλην. The plaine and ſimple meaning therefore of *Paul,* is this, that he neuer wrote ſo long an Epiſtle with his owne hand, vnto any Church, as vnto them. He writ indeed the Epiſtle to Philemon with his owne hand, but that was ſhort in compariſon of this. And he wrote larger Epiſtles to other Churches, as to the Romanes, Corinthians, &c. but by his Scribes, not with his owne hand. Therefore ſeeing this is the longeſt, and largeſt letter that euer *Paul* writ with his owne hand, it ought to bee more regarded, and better accepted: So that as his paines were greater in writing, our diligence ſhould be greater in reading, and obſeruing the ſame.

This ſhewes *Pauls* great care of the Churches, not onely when hee was preſent, but when he was abſent. How paineful he was being among them to winne them to the Goſpell, how fearefull when he was abſent from them, leſt their minds ſhould be leauened by falſe teachers: how faithfull both preſent and abſent.

And it may ſerue as a preſident to all Paſtors hauing cure of ſoules, to vſe the like diligence, and conſcience, in their Miniſterie; that beeing abſent in body from their charge vpon neceſſarie occaſions (as *Paul* was) yet they would be preſent in ſpirit with them: and preſent by their letters: that ſo they may teſtifie to all the world, that they haue a greater care of the flocke then of the fleece.

It further teacheth vs, that if the Miniſter beeing carried with diſcreete zeale for the good of the Church, goe further either in word, or writing, then hee intended, or is thought fit by ſome: (as it ſeemes *Paul* did in this place, for what needs this large letter (may ſome ſay,) a ſhorter would haue done as well) that we are not to cenſure him, or limite and preſcribe him. It had bene a great fault in the Galatians, if they had found fault with *Paul* for this his large letter; and in the diſciples & Iewes if they ſhould haue blamed his long Sermon, which continued at one time, from morning, to night. Act. 28. 23. at another time, from the cloſing of the euening, til midnight. Act. 20. 7. And ſo it is in many hearers, who are too curious and ſtrict in preſcribing and limiting their teachers to the time, longer then which they cannot patiently indure. And in ſtinting them, in vrging of this or that point, in ſaying he miſſed his *Rhetoricke,* his *Epimone* was too long, hee was ouerſeene in dwelling ſo long vpon the point: it had beene better, a word and away, &c.

His ſecond argument is taken from the inſtrumentall cauſe, that he *wrote it with his owne hand.* (a) *Haimo* ſaith it is the opinion of the *Doctours*, that *Paul* wrote not this whole Epiſtle with his owne hand, but onely from hence to the ende: which opinion is confuted by the very text, *You ſee how large a letter I HAVE written with mine owne hand*: ſpeaking of the whole Epiſtle, in the time paſt: or if of any one part more then of another, of the former part rather then of the latter. Secondly, his aſſertion is not true, for (if we except *Ierome*) none of the Ancients (as I take it) are of that opinion. Not (b) *Ambroſe*, who ſaith, *Where the whole writing is his owne hand, there can bee no falſhood.* Not (c) *Chryſoſtome*, who ſaith, *To the reſt of his Epiſtles he did ſubſcribe, but this whole Epiſtle hee writ himſelfe.* Not *Primaſius*, vſing the word *perſcripſit*, that he writ it through with his owne hand. Not (d) *Theodoret*, affirming that *it ſeems* Paul *writ the whole Epiſtle.* Not (e) *Theophylact*, who brings in *Paul* ſpeaking to them in this manner; *I am enforced to write this Epiſtle vnto you with mine owne hand.* Not *Oecumenius*, who calleth it *ἰδιόχειρον ἐπιστολήν*, an Epiſtle written with his owne hand. Not (f) *Anſelme*, who paraphraſing the text, ſaith, it is all one as if hee had ſaid; *This Epiſtle I writte with mine owne hand.* And a little before, *Not with the Scribes hand, but with mine owne hand:* (albeit *Anſelme* cannot ſo preiudice his aſſertion, who liued long after him.) Not the Authour of the Commentarie vpon the Epiſtles aſcribed to *Ierome*, Tom. 8. for hee vpon the 2. Theſſalonians 3. v. 17. ſaith plainely, (g) *With theſe words he ſubſcribes all his Epiſtles, excepting that to the Galatians, which hee writte from the beginning to the ende with his owne hand.* And vpon theſe words which wee now intreate of (h) *See how I am not afraid, which of late time haue written with mine owne hand.* (VVhere by the way, we may obſerue, that *Ierome* is not the author of thoſe Commentaries, being ſo contrary to himſelfe.) This I confeſſe is a light matter, & not to bee ſtood vpon, were it not that ſome are too haſty to ſwallow whatſoeuer comes in their way, vnder the title of the *Doctours*. It muſt therefore be a *caueat* vnto vs, not to be too credulous in beleeuing euery one that ſhall auouch this or that to bee the opinion of the Fathers, no though it bee affirmed by a Father, eſpecially by ſuch a one as draweth neere the dregs, as *Haimo* doth.

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[a] in Pſal. 118

(a) In hac Epiſtola ſicut tradunt Doctores, ab hoc loco vſq; ad finē, propria manu ſcripſit.

It is certen then, that *Paul* writ this whole Epiſtle with his owne hand: the reaſons are theſe: Firſt, that it might appeare vnder his hand, that he was no changling, but the ſame man that hee was before, in that he did not preach circumciſion, or the obſeruation of Iewiſh ceremonies, as the falſe apoſtles ſlandered him, Gal. 5. 11. Secondly, that this his letter was not counterfeited by another, and ſent in his name, as the falſe apoſtles might haue obiected, and the Galatians ſuſpected. Thirdly, that he might teſtifie his ſincere loue towards them, and how he did (as it were) trauaile in paine of them, till Chriſt were formed in them, ſhunning no labour that might further their ſaluation.

Wee may hence further obſerue a threefold difference of the bookes of Scripture in the new Teſtament. Some were neither written by an Apoſtle, nor ſubſcribed: as the Goſpell of *Marke* and *Luke*. Some ſubſcribed, but not written: as the Epiſtle to the Romans, and others. Some both written, and ſubſcribed: as this Epiſtle, and that to *Philemon*, verſe 19. *I haue written it with mine owne hand: I will recompence it*——. Now that *Paul* ſubſcribed euery Epiſtle with his owne hand, he himſelfe witneſſeth, 2. Theſſ. 3. 17. *The ſalutation of me* Paul *with mine owne hand, which is a ſigne in euery Epiſtle* (that it is mine, and not forged in my name by another) *ſo I write, the grace of our Lord Ieſus Chriſt be with you all.* In which place he warneth the Theſſalonians againſt falſe teachers, and forged letters: for 2. Theſ. 2. 2. he had beſought them *they would not be troubled by ſpirit, nor by word, nor by letter, as though it came from him.*—— And here hee ſhewes how they may know whether the Epiſtle bee his or not: if it haue this ſigne, it is mine, elſe it is counterfeit: for this note or marke is to be found in all and euery one of my Epiſtles. Now theſe words [*which is a ſigne in euery Epiſtle*] cannot be meant (as ſome are of opinion) of the former words onely, viz. *The ſalutation of me* Paul *with mine owne hand.* Firſt, becauſe he ſaith it is a ſigne in euery Epiſtle, whereas it is onely to be found, 1. *Cor.* 16. 21. *Galat.* 6. 11. *Coloſſ.* 4. 18. 2. *Theſſal.* 3. 17. *Philemon*, verſ. 19. and not in any other of his Epiſtles. Secondly, the words, *ſo I write*, ſhould be falſe, if they be referred only to the former words, becauſe that manner of ſalutation, is not to be found in euery Epiſtle, (as I haue already ſhewed.) And except they bee referred to the words following, *The grace of our Lord Ieſus Chriſt, &c.* they haue either none, or a very hard conſtruction. Thirdly, if *Pauls* ſalutation (which he affirmeth to bee a certaine note of his Epiſtle) be vnderſtood of theſe words, *The grace of our Lord I. Chriſt, &c.* it agrees vnto all (as *Anſelme* confeſſeth) whereas beeing meant of the former words only, it doth not agree to all, but to a few: and yet *Paul* makes it a generall, infallible note, and ſigne of euery Epiſtle. Beſide *Ambroſe*, & *Primaſius*, in their Commentaries vpon the place, as alſo the Author of the Commentary which goeth vnder *Ieromes* name, affirme, the ſigne whereby wee may know *Pauls* Epiſtles from counterfeit and forged Epiſtles, to cõſiſt in theſe words: *The grace of our Lord, &c.* *Chryſoſtom*, & *Theodoret* likewiſe ſay, that *Paul* cals the ſalutation, *a benediction, or bleſſing, which is in the end of the Epiſtle:* and a litle after, *Hence we learne, that hee was accuſtomed to write theſe words, The grace of our Lord, &c. in ſtead of adiew or farewell vnto them.* And *Haimo* (long after) expounds theſe words, *ſo I write, how?* (ſaith he) *euen thus as it followes, The grace of our*

[b] Vbi holographa manus, falſum dici non poteſt.

[c] In cæteris ſubſcribebat quidẽ, hic verò totam ipſe ſcripſit.

[d] Totam (vt videtur) hanc ſcripſit Epiſtolã.

[e] Etſi ſum minime apprimè ſcribendi peritus: compulſus ſum tamen vel meâ manu hanc ad vos Epiſt. ſcribere.

[f] Epiſtolam iſtam ſcripſi ego propriâ manu. Non notarii manu, ſed meâ.

[g] His verbis omnes Epiſtolas ſubſcribebat: excepta Galatarum, quam ex integro manu propriâ perſcripſit.——

[h] Intelligite quàm non timeam, qui literas manu mea nuper ſcripſi.

Col. 4. 18.

1. Tim. 6. 21
Tit. 3. 15.

Salutationem appellauit benedictionem, quæ in fine ſita eſt. Hinc ergo diſcimus, quòd hoc, Gratia Domini, &c. pro eo quæ eſt vale ſcribere conſueuerat.

Lord, &c. I graunt it is probable that *Paul* writ his owne name in the ende of euery Epiſtle (whether in the Greeke tongue, and in the Hebrew characters (as *Hunnius* affirmeth) I leaue it as vncertaine, and that by the ſalutation or ſigne of his Epiſtle, this name written with his owne hand, is in part to bee vnderſtood: yet it is not onely nor principally meant. The certen ſigne therefore of his Epiſtles, is beſide the ſubſcription of his owne name, the farewell that he giues them in theſe words, *The grace of our Lord Ieſus Chriſt bee with you all*, or the like to the ſame effect. I ſay to the ſame effect, becauſe theſe very formall words, are not to bee found in euery of *Pauls* Epiſtles. Therefore Caietan is farre wide, who takes the entire and formall ſalutation, as it is literally ſet downe, 2. Theſſal. 3. 17. to bee a note that the Epiſtle is his, ſo that if it want any one word, either the Epiſtle is not *Pauls*, or there is ſome defect in the text: for hereupon hee concludes that the Epiſtle to the Coloſſians onely, hath ſomething wanting in the farewell or ſalutation, becauſe it is ſaid, Col. 4. 18. *Grace be with you*: and not *the grace of our Lord Ieſus Chriſt be with you*, as it is in all his other Epiſtles. But firſt, it is an vntruth, for they are not only wanting in the Epiſtle to the Coloſſians, but alſo in the 1. to *Timothy*, 1. Tim. 6. 21 Tit. 3. 15. and in that to *Titus*, where it is onely ſaid, *Grace bee with thee. Grace be with you all.* Secondly, it is a flat miſtaking of the text, for *Pauls* meaning was not in euery Epiſtle to tie himſelfe preciſely to ſo many words and ſillables: but to commend them to the grace of Chriſt: ſometime making expreſſe mention of Chriſt, ſometime concealing his name: yet ſo as that it is alway vnderſtood, though not expreſſed.

12 *As many as make a faire ſhew in the fleſh, compell you to bee circumciſed, onely becauſe they would not ſuffer perſecution for the croſſe of Chriſt.*

From hence to the ende, is laid downe the ſecond part of the concluſion, which I call a *Recapitulation*, wherein the Apoſtle doth very artificially (as Orators are accuſtomed) repeat thoſe things which he would haue ſpecially to be remembred, the maine points handled in the Epiſtle. Firſt, that neither circumciſion is neceſſary to iuſtification, nor the ceremoniall law to ſaluation. Secondly, that the falſe apoſtles vrging the obſeruation of the law as a thing neceſſary to ſaluation, ſought not herein Gods glory, or the edification of their hearers, but their owne eaſe, and freedome from the croſſe, and perſecution. Thirdly, that Chriſt crucified is the onely thing that iuſtifies a ſinner without the works of the Law. Fourthly, that true religion ſtandeth not in outward things, but in the renouation of the inward man.

In this verſe and the next following, *Paul* deſcribes the falſe apoſtles by fiue properties: three whereof are laid down in this verſe. The firſt is, that *they make a faire ſhew*. The ſe- A cond, that *they compell them to the obſeruing of their deuiſed religion*. The third, the ende and ſcope they aime at, that they may alway bee in the ſunne-ſhine, liuing at eaſe, and hauing the world at will: *onely becauſe they would not ſuffer perſecution for the croſſe of Chriſt.*

Firſt, the Apoſtle ſaith, that *they make a faire ſhew in the fleſh*: which is taken diuerſly, for it ſignifies ſundry things. Firſt, to make an outward glorious ſhew according to the fleſh, as that they were true Iſraelites, of the ſeede of *Abraham*, &c. Of which boaſting *Paul* ſpeaks, 2. Cor. 11. 18. *Seeing that many glory after the fleſh, I will glory alſo. They are Iſraelites, ſo am I: they are the ſeede of* Abraham, *ſo am I.* Secondly, to pleaſe the Iſraelites, which are after the B fleſh, and to approue themſelues vnto them, which held the keeping of the ceremoniall law. Thirdly, to vaunt themſelues to the Iewes and them of the circumciſion, of the Galatians, whome they had circumciſed in the fleſh, as beeing made proſelytes, & wonne to their profeſſion by their meanes. Laſtly, to pretend great zeale and religion in outward obſeruing of the law, ſtanding in carnall rites, and bodily exerciſes, as circumciſion, meates, purification, and the like: which carnall rites the Apoſtle oppoſeth to ſpirituall worſhip. Rom. 12. 1. and to the new creature, v. 16. of this chap. and bodily exerciſe (which profiteth little) to true piety, and the ſincere practiſe thereof, which is profitable for all C things, 1. Tim. 4. 8. The words may be taken in all theſe acceptions, though principally in the laſt.

Here wee haue a notable property of falſe teachers, which is, to ſet a faire face vpon the matter, to carry all before them with a ſmooth countenance, and in outward appearance to excell. For as Satan, though a black diuell, and angell of darkneſſe, doth change himſelfe into a white diuell, as though hee were an angell of light, ſo that a man can hardly diſtinguiſh his wicked ſuggeſtions, from the good motions of Gods Spirit, and therefore may ſay, as *Ioſhua* ſaid to the Angell, *Art thou on our ſide, or on our aduerſaries?* Ioſhua 5. 13. So his inſtruments *transforme* D *themſelues, as though they were the Apoſtles of Chriſt, and miniſters of righteouſneſſe*, 2. Corin. 11. 13, 15.

In the old Teſtament, falſe prophets were accuſtomed outwardly to conforme themſelues to the habite & attire of the holy men of God, in wearing of a rough garment, as *Elias* & the reſt of the Prophets did, Zach. 13. 4. Vnder the new Teſtament, in the time of Chriſt, the Phariſies in hypocriſie, vnder a ſhew of long prayer, deuoured widowes houſes, Mat. 23. 14. In the Apoſtles time, falſe teachers with their wil-worſhip, as *touch not, taſte not, handle not*, (which had a ſhew of wiſedome in voluntary religion, & humbleneſſe of mind, and not ſparing of the body) did vndermine the religion of God, Col. 2. 21, 22, 23.

A And after that, in the primitiue Church, the heretickes called *Catharists*, vnder a ſhew of holineſſe, faſting, prayer, &c. did ſowe moſt damnable hereſies in the Church.

And as in former times, the Iewes vnder the glorious titles of *the children of* Abraham, *the ſchollers of* Moſes, *the temple of the Lord, the temple of the Lord*, made many proſelytes by deceiuing the ſoules of the ſimple: So, at this day, vnder the glorious titles of the Church, of Councels, Fathers, antiquity, conſent, vniuerſality; the pretended Romane Catholikes, haue enſnared many a ſimple ſoule: and no maruell, conſidering that theſe are the times of which Chriſt fore-tolde, that falſe prophets ſhould deceiue (if it were poſſible) B the very Elect, Math. 24.24. And of which S. *Paul* prophecied, that Antichriſt ſhould come *through the efficacie of Sathan, with all power, and ſignes, and lying wonders, and in all deceiueableneſſe of vnrighteouſneſſe, among them that periſh*, 2. Theſſalonians 2 9,10. And all this is done by outward ſhewes and ſemblances, which our Sauiour Chriſt tearmeth *ſheepes cloathing*, Mat. 7.15. and it ſtandeth in theſe foure particulars: Firſt, in great ſwelling titles, as the onely true Catholike Church, the Vicar of Chriſt, the Oecumenicall Biſhop: moſt profound, illuminate, Angelicall, Seraphicall Doctours: Ieſuits, the only true followers of the doctrine and example of Ieſus, &c. Secondly, in pretending zeale and C deuotion, wherby they would perſwade, that their religion is the onely true religion: all others, which ſwarue from it, are nothing but falſe, and fabulous: and this they doe three waies. First, θεολογία: by hauing God alwaies in their mouthes, crying in hypocriſie with the falſe prophets, *Lord, Lord*, Matthew 7.22. Or as the Ieſuiticall faction doe, *Ieſu, Maria*. Secondly, πιθανολογία, with inticing words, conſiſting in probable reaſons, and perſuaſiue arguments, Coloſſians 2.4. Thirdly, χρηστολογία, with faire and flattering words, to deceiue the hearts of the ſimple, Romanes 16.18. By which three means, the Ieſuites haue preuai- D led much in Princes courts, in theſe latter daies, Apoc. 16.14. Thirdly, in the glorious outſide of holineſſe of life and conuerſation, in not ſparing the body, by whipping of thẽſelues, as *Baals* prieſts lanced themſelues till the blood guſhed, 1. Kin. 18.28. in ſtrict faſts, canonicall houres, hard fare, bad lodging, courſe apparell, and ſuch like. Laſtly, in rare and excellent gifts of prophecy, tongues, eloquence, miracles, &c. And thus they make *Pauls ſhew of godlines*, 2. Tim. 3.5. to be *Peters cloake of wickedneſſe*. 1. *Pet*. 2.16. ſo that as the diuell with faire words put *Eue* into a fooles paradiſe, till at length he had driuen her out of the terreſtriall Paradiſe, and made her alſo hazard the celeſtiall. So, his miniſters falſe teachers, by faire and flattering ſpeeches, deceiue the mindes of the ſimple, & cauſe them to fall from their owne ſtability.

μόρφωσιν εὐσεβείας.
ἐπικάλυμμα κακίας.

A By this wee may ſee how hypocrites and falſe teachers, ſtand eſpecially vpon outward things, as externall rites and ceremonies, *which are but deuices and doctrines of men*, Mat. 15.9. The Phariſies made much adoe about waſhing the outſide of the cuppe, and of the platter, when as the inſide was full of rapine and all vncleaneneſſe, Mat. 23.25. very curious about waſhing of their hands before meat, Mat. 7.3. and yet careleſſe to waſh their hearts from wickedneſſe, Ier. 4.14. preciſe in ſmall matters, as in tything of mint, anniſe, & cummine; but profane in the practiſe of the waightier things of the law, as judgement, mercy, & fidelity. Mat. 23.23. whited tombes B faire without, and filthy within, v. 27. Thus the Popiſh worſhip conſiſteth eſpecially in outward things, which may pleaſe the ſenſes of carnall men, as in vocall, and inſtrumentall Muſicke, to pleaſe the eare: cenſings and perfumes, to delight the ſmell: guilding and painting, with other ſights and ſpectacles, to affect the eye. And at this day, in the Maſſe (which they account the very marrow of their Mattins) there is nothing but dumbe ſhewes, hiſtrionicall geſtures, and trickes fitter to mocke apes withall, then to edifie the people. For whereas in former time they were wont to ſay, *Let vs goe heare a Maſſe*: now the common ſaying in Italy, is this; *Let vs goe ſee a Maſſe*. Let vs therefore trie the ſpirits before wee truſt them, and eſpecially C in matters of religion, follow Chriſts precept, *not to iudge by the outward appearance*, Ioh. 7.24. But to iudge of Prophets, by the fruit of their doctrine, Matth. 7.16. and of their doctrine by the touchſtone of the word, Iſa. 8.20. ſo that though the diuell transforme himſelfe into an angell of light; nay, though an angel frõ heauen preach any other thing, beſide that we haue receiued from Chriſt, we muſt holde him accurſed: and in ſo doing we ſhall follow Chriſt his practiſe, *who was prudent in the feare of the Lord, and did not iudge by the ſight of his eyes, nor reproone by the hearing of his eares*, Iſa. 11.3.

D The ſecond note and marke of theſe falſe teachers, is, that *they compell men to be circumciſed*. The word *compell*, hath great emphaſis, for it ſignifieth, that they did not conuince the iudgement, or perſwade the will and affection of the Galatians, but enforced them againſt their wils: for though circumciſion be nothing of it ſelfe (as *Paul* ſaith) yet to be compelled to receiue circumciſion, and to place iuſtification in the vſe of it, and ſinne in the neglect of it, is the ready way to ouerturne Chriſt, the foundation of our ſaluation, Gal. 5.4.

Heere ſundry queſtions are to be anſwered. Firſt, it may bee demaunded, whether it bee lawfull to compell men to embrace religion, as the falſe apoſtles compelled the Galatians to circumciſion? *Anſw.* The magiſtrate may and ought to compell obſtinate

Recuſants to profeſſe true religion: for he is *cuſtos vtriuſque tabulæ*, and therefore is to haue care that true religion be profeſſed, and the contemners thereof puniſhed. An example hereof wee haue in good King *Ioſiah*, who *cauſed all that were found in Ieruſalem and Beniamin*, (that is, all his ſubiects) *to ſtand to the couenant which he made with the Lord*, nay which is more, *he compelled all that were found in Ieruſalem to ſerue the Lord their God*, 2. Chr. 34. 32, 33. among which multitude many there were (no doubt) which did like better of idolatry, then of Gods worſhippe, as the word *compelled*, doth import. The King that made that great ſupper, commanded his ſeruants to *compell the gueſts to come in vnto him*. Luk. 14. 23. whence *Auguſtine* gathereth, that it is the Magiſtrates duty to compell recuſants, ſchiſmatikes, heretikes, and ſuch like, to the hearing and profeſſing of the word. But here three things are commonly obiected againſt this doctrine.

Obiect. I. To compell men to embrace true religion, is to make them goe againſt their cõſcience, which the Magiſtrate ought not to doe: as ſome Papiſts haue affirmed, that they would not for ten thouſand worlds compell a Iewe to ſweare that there were a bleſſed Trinitie, becauſe he ſhould bee damned for ſwearing againſt his conſcience, although the thing were neuer ſo true. *Anſw.* I. If it were ſo hainous a ſinne to compell any to embrace true religion, becauſe it is againſt their conſcience; why doe Popiſh Prelates, and Magiſtrates, compell Proteſtants (and that by exquiſite torments) to reconcile themſelues to the Church of Rome, to ſweare obedience to the Pope, to acknowledge Trãſubſtantiation, and to heare Maſſe; which they know are directly againſt their conſcience? II. If they will not compell men to doe any thing, (though neuer ſo good or godly,) becauſe it is againſt their conſcience: why ſhould they not bee as ſcrupulous in reſtraining them from doing that which is vnlawfull, becauſe they are perſwaded in conſcience they ought to doe it? For if they compell men to omit that which they beleeue to be good, becauſe they know it to be euill, (as their owne practiſe prooueth, in that they will not ſuffer Proteſtants to pray publikely in a knowne tongue, nor receiue the Sacrament in both kindes, &c.) why doe they not compell them alſo, to doe that which they knew to be good, though they thinke it to be euill? III. The Magiſtrate is to compell men to embrace true religion, or to puniſh them for their obſtinacy in not hearkening to the word; becauſe hee is to vſe the meanes to reclaime them, and to winne them to a loue and liking of the truth. Now ſo long as they are vrged to heare the word, there is hope they may be wonne againe, and experience ſhewes (as *Auguſtine* teſtifieth of the *Donatiſts*) that they which did profeſſe religion at the firſt meerely by compulſion, may afterwards (by the mercy of God) profeſſe it only for deuotion. And what though ſome come not to learne, but to carpe and cauill? yet God may caſt the nette of his mercy ſo far ouer them, that contrary to their purpoſe, they may bee caught. IV. If the Magiſtrate who may compell them, & ſo reclaime them, do ſuffer them to continue in their errours or hereſies, without controlement, he is guilty of their ſinne: but by compelling them he hath diſcharged his duty: for albeit they being compelled, do diſſemble and play the hypocrites, do lie, and forſweare themſelues, that is not the Magiſtrates ſinne, who intends nothing but their conuerſion and ſaluation, it is their own proper and perſonall ſinne.

Obiect. II. Men ought to bee perſwaded to embrace religion, and induced to beleeue, but not compelled: for the will cannot be compelled. *Anſ.* True it is, the will cannot bee compelled; and as true is it likewiſe, that the Magiſtrate doth not compell any to beleeue: for when a man doth beleeue, & from his heart imbrace true religion, he doth it willingly: notwithſtanding meanes are to bee vſed to make them willing, that are vnwilling, and the meanes is to compell them to come to our aſſemblies, to heare the word, and to learne the grounds of true religion: for it is Gods commandement men ſhould *prooue the ſpirits*, 1. Iohn 4. 1. that ſo they may know the truth, and cleaue vnto it. *Auguſtine* ſaith fitly, and finely to this purpoſe, *Quod autem vobis videtur invitos ad veritatem non eſſe cogendos, erratis neſcientes Scripturas, neque virtutem Dei, qui eos volentes facit, dum coguntur inviti.* Secondly, when Papiſts receiue the Sacrament, ſweare allegeance to their Prince, preſent themſelues in our cõgregations, who knowes that they doe theſe things againſt their conſcience? nay rather wee ought in charity to thinke that they are perſwaded in conſcience they may doe them, when by oath and proteſtation they confeſſe ſo much. But bee it they did all in hypocriſie, ſhall the execution of godly lawes therefore ceaſe, becauſe hypocrites will not obey but in diſſimulation?

Perſuaderi vult fides, non cogi.

Contra Gaudent. Epiſt. 2. lib. 2. c. 17.

Obiection III. The Magiſtrate by compelling Recuſants to the outward profeſſion of religion, maketh them to play the hypocrites, to counterfeit, and diſſemble. *Anſ.* The Magiſtrate in executing the lawes, hath no ſuch intent, but onely that they might heare the word, beleeue it, and bee ſaued. Againe, Proteſtant recuſants in other countries, are not allowed by Papiſts to alleadge their conſcience for their refuſall, but are compelled either to cõforme themſelues, or to vndergoe cruell torments: no more may ſuch pretence of conſcience excuſe the Papiſts, or other heretikes, but that they ſhould receiue the ſame meaſure which they mete to others.

A II. *Queſt.* How can it be truly ſaid, that the falſe apoſtles compelled men to receiue circumciſion, ſeeing *Titus was not compelled to be circumciſed?* Gal. 2. 3. *Anſ.* That place maketh nothing againſt the text in hand: the meaning is, that *Paul* for his part was ready to haue circumciſed *Titus* (as hee did *Timothie,* Act. 16. 3.) rather then offend the weake brethren. But when it came to this point, that they would needes vrge circumciſion, as a thing neceſſary to ſaluation, *Paul* refuſed to doe it, *for all the falſe brethren that crept in,* v. 4. that is, notwithſtanding they laboured by all meanes to bring it in vſe againe. Neither did the Apoſtles vrge it, or require it, as a thing neceſſary to ſaluation.

B III. It may be demaunded, whether that circumciſion being ſo vehemently vrged by the falſe apoſtles, might not haue beene vſed? *Anſ.* It might not. For albeit it be in it ſelfe a thing indifferent, and ſo it skilleth not, whether a man bee circumciſed or not, (as *Paul* ſaith) *Circumciſion is nothing, and vncircumciſion is nothing:* yet beeing vrged as a matter of abſolute neceſſity, as without which men could not bee ſaued, Act. 15. 1. it ought not to bee vſed. The like may be ſaid of all indifferent things, if they bee made eſſentiall parts of Gods worſhip, or neceſſary to ſaluation; as the vſe of meates and drinkes, obſeruing of times & ſeaſons, wearing this or that habite, or attire, forbidding of marriage to C ſome orders of men. For when things indifferent are made neceſſary, the nature of them is chaunged. Vpon this ground *Ezekiah* brake in peeces the braſen ſerpent, when the Iſraelites beganne to worſhip it, 2. King. 18. 4.

Firſt, let vs obſerue out of theſe wordes, *they compell you to be circumciſed,* that *Paul* doth not onely vſe Chriſtian policie, but dealeth very rhetorically, excuſing the Galatians, as though they were conſtrained againſt their wils, to doe as they did: and laying al the blame vpon the falſe apoſtles: and ſo doth cloſely alienate their affection from theſe ſeducers, who would haue them circumciſed, either by voluntary ſubmiſſion, or by violent compulſion: the like godly policie D wee ought to vſe in dealing againſt hereticks, and falſe teachers, that the peoples mindes may bee eſtranged from them, and take no loue of their doctrine, nor liking of their perſons.

Here wee haue a ſecond note of falſe teachers, which is, not onely to retaine ceremonies themſelues, but to vrge them vpon others, and conſtraine men to the obſeruing of them: for they were more earneſt and forward in vrging circumciſion (their owne deuice) then the keeping of the morall law: and ſo are all ſeducers. The Phariſies did vrge their owne ceremonies, as waſhing before meate, waſhing of pottes, cuppes, and platters, &c. more then the commaundement of God. And the Papiſts vrge the Lent faſt more ſtrictly, then faſting from ſinne, which is the onely true faſt, Eſay 58. verſe 6. And their owne ſtories doe ſhew, that men haue been more ſeuerely puniſhed, for eating fleſh vpon good friday, then for committing of ſimple fornication, or following of ſtrange fleſh. They ſtand more in vrging the outward worſhipping of an image, or a peece of bread, then the inward ſpirituall worſhippe. And as they haue made the Saints daies equall with the Sabboth daies, ſo haue they made the prophanation of them an equal ſin, and haue puniſhed it with equal puniſhment.

It is further to bee obſerued, how they abuſe circumciſion, for whereas by Gods ordinance it was but a *ſeale of the righteouſneſſe of faith,* Rom. 4. 11. they peruerting the ende of it, make it a meritorious cauſe of ſaluation; and therefore *compell men to be circumciſed:* it is Gods worke, they make it their owne worke, yea ſuch a worke as by which they hope to be ſaued. And this their dealing may fitly bee paralleled by the Popiſh practiſe at this day, in making baptiſme, which is but a ſigne and ſeale of grace, to bee the proper, immediate, and phyſicall cauſe of conferring grace, by the worke wrought. Almes, praier, and faſting (which are but ſignes and teſtimonies of iuſtification) to be cauſes thereof. Nay their owne deuices, of confeſſion, ſatisfaction, ſupererogation, to bee meritorious cauſes of iuſtification, and ſaluation.

Laſtly, ſee here how the peruerſeneſſe of the corrupt heart of man, doth thwart the ordinance of God. As long as circumciſion was commaunded by God, moſt abhorred it; for the heathen teſtifie ſo much, that the Iewes were odious for it. But now beeing aboliſhed, they take it vp againe, receiue it, and vrge it as a thing neceſſarie to bee obſerued vpon paine of damnation. VVhereas if God ſhould enioyne it againe, they would (no doubt) account it as a heauie yoke, which neither they nor their fathers were able to beare. This improouing of that which God commaundeth, and approouing that which hee forbiddeth, argues the great corruption of the heart, and that the wiſedome of the fleſh is not onely an enemy, but euen flatte *enmity againſt God,* Romanes 8. 7. It muſt therefore teach vs to captiuate our reaſon, and to ſubiect our wils to the will of God in all things.

Apella Iudæus.

The third propertie of theſe falſe apoſtles is, the teaching of circumciſion, that is, of falſe doctrine, *becauſe they would not ſuffer perſecution for the croſſe of Chriſt,* that is, for preaching the true doctrine of the Goſpell, concerning Chriſt crucified. It may be demaunded whether it was neceſſary that thoſe which taught not circumciſion, but ſpake againſt it, ſhould bee perſecuted? To which I anſwer, that it was neceſſary, according as *Paul* affirmeth, Gal. 5. 11. *If I teach circumciſion, why doe I yet ſuffer perſecution?* The reaſon was this:

Hieron. in Comment. in hunc locum.

The Romane Emperour had giuen liberty to the Iewes to liue according to their owne lawes, and that without moleſtation or diſturbance, in all places of the Romane Empire; ſo that if a Iewe became a Chriſtian, he had the priuiledge of a Iewe, ſo long as hee kept the ceremoniall law, and taught no departing from *Moſes*: whereas they which taught, that ceremonies were abrogated, and that men were iuſtified onely by faith in Chriſt, wanted this priuiledge, and ſo were perſecuted of no men more thē of the Iewes, either by themſelues, or by incenſing others againſt them, 1. Theſſalon. 2. 15, 16. The falſe apoſtles therefore to auoide perſecution, coyned a new Goſpell; in matter of ſaluation, ioyning Chriſt and *Moſes*, iuſtification by faith, and by workes. So that here wee haue another character and marke of falſe teachers, which is, to labour by al means to enioy the world, and to eſchew the croſſe, and rather then they will ſuffer perſecution, to make a hotchpotch of religion, as we may ſee, not onely by this particular, but by the courſe of the hiſtory of the Church, and in latter times, by the *Interim* vnder *Charles* the *fift*, and the ſixe articles vnder *Henry* the eight by our mediatours and reconciliatours, who either (as it is ſaid of olde *Conſiliator*) labour to accord fire and water: or elſe like huckſters mixe wine and water for their own aduantage: and by all neuters and mungrils in religion, who houer in the winde, becauſe they would ſtand ſure for all aſſaies, or winne the fauour of great men, that they might not ſtand in the way of their preferment. This is the ſinne of the multitude among vs, who deſire to haue Chriſt, but they will none of his croſſe: they would bee with him vpon mount *Tabor*, but not vpon mount *Caluary*, crowned with glory, but not crowned with thornes.

Further, wee may hence gather an eſſentiall difference of true and falſe teachers: the one ſeeke the good of the Church, the other ſeeke themſelues: the one the glory of God, the other their owne glory. It is obſerued by Popiſh prieſts and others, that though the Ieſuits pretend, they doe all things *in ordine ad Deum*, yet they intend themſelues, doing all things *in ordine ad ſeipſos*: it beeing the marke they ſhoote at in all their Machiavellian plots and pollicies, that they may haue *cum dignitate ocium*, a Lordly command, and a laſie life.

Againe, here wee ſee that the loue of the truth, and of the world, the feare of the face of men, and the feare of God can neuer ſtand together. As alſo how daungerous a thing it is to bee addicted to the loue of the world: for it hath beene alwaies the cauſe of reuolt, in that men neuer imbraced religion ſo, as that they could be contented to ſuffer perſecution for the profeſſion of it, nor lay downe their liues in the maintenance thereof. Mat. 13. 21. *As ſoone as tribulation or perſecution commeth, by and by they are offended.* Whereas we ought to haue the ſame minde that *Paul* had, who knowing that bonds and impriſonment aboad him, yet paſſed not for them, neither was his life deare vnto him, Acts 20. 23. and was not onely ready to bee bound, but to die alſo, for the name of the Lord Ieſus, Act. 21. 13. The reaſons which ſhould make vs willing to take vp our croſſe & follow Chriſt, are theſe: Firſt, it is a great mercy and fauour of God, that we are accounted worthy to ſuffer any thing for his ſake, Act. 5. 41. *The Apoſtles departed from the Councell, reioycing that they were accounted worthie to ſuffer rebuke for his name.* Secondly, it is a meanes (by the mercifull promiſe of God,) to procure and obtaine the bleſſings of this life, Marke 10. 30. Thirdly, it hath bleſſedneſſe annexed to it, with a promiſe of aſſiſtance and helpe of the Spirit of God, 1. Peter 4. 14. *If ye be railed on for the name of Chriſt, bleſſed are ye, for the Spirit of glorie, and of God reſteth vpon you, which on their part is euill ſpoken of, but on your part is glorified.* Laſtly, the ende of the croſſe, is glorie vnſpeakable, *If wee ſuffer with him, we ſhall alſo be glorified with him*, Rom. 8. 17.

Further, whereas Saint *Paul* linketh together perſecution, and the preaching of the croſſe, wee may ſee that the profeſſion of the Goſpell, and perſecution, do either goe hand in hand, or doe follow one another inſeparably; for *as many as will liue godly in Chriſt Ieſus, muſt ſuffer perſecution*, 2. Timothy 3. 12. *Moſes* is ſaid to haue *choſen rather to ſuffer affliction with the people of God, then to enioy the pleaſures of ſinne for a ſeaſon*, Heb. 11. 25. VVhere wee ſee that affliction is the lotte and portion of the godly. The reaſon hereof is two fold. The malice of the diuell, who is alway nibling at the heele, Gen. 3. 15. And the hatred of the malignant Church (the diuels ſeede) euer maligning the Church and people of God. The diuell maketh warre with the remnant of the womans ſeede, which keepe the commaundements of God, and haue the teſtimony of Ieſus, Apoc. 12. 17. The malignant Church perſecuteth the Church of God, as wee may ſee in their types, namely, in *Cain* hating and perſecuting *Abel*: *Iſmael*, *Iſaac*: *Eſau*, *Iacob*. VVhich they did onely *becauſe they ſaw their owne workes to be euill, and theirs to be good*, 1. Ioh. 3. 12. And if it bee demaunded, why thoſe that preach the word plainly and powerfully to the conſciences of men, in euidence of the ſpirit, are ſo extreamly hated and maligned? *Anſ.* It is for no other thing, but *euen for the workes ſake*, for which they ought to be reuerenced, 1. Theſſ. 5. 13. and becauſe *they propheſie not good vnto them, but euill*, 1. King. 22. 8. that is, preach not pleaſing things, by ſowing pillowes vnder their elbowes, and lulling them aſleepe in the bed of ſecuritie, but denounce the iudgements of God againſt them, and ſo diſquiet and trouble their guiltie conſciences. And what (I beſeech you) is the reaſon why thoſe that make conſcience of ſinne, are ſo maligned of the wicked world, & branded with the blacke names of *Puritanes* and *Preciſians*; but this, which our Sauiour Chriſt giueth, Ioh. 15. 9. *Becauſe they are not of the world, therefore the world hateth them?* Now all this commeth to paſſe, by reaſon of that enmity which God hath put betwixt the woman, and the ſerpent; his ſeede, and her ſeed. Gen. 3. 15.

This teacheth vs, firſt, that we ſhould ſuſpect our ſelues, that our hearts are not ſound, nor our practiſe ſincere, when all men ſpeake well of vs: for true profeſſion is alwaies accompanied with perſecution. *VVoe be to you, when all men ſpeake well of you*, Luk. 6. 26.

Secondly, that we muſt not be diſcouraged in our profeſſion, though there be neuer ſo many that make oppoſition, or ſo mightie that raiſe perſecution againſt vs. Though they tell vs as they did *Paul*, Act. 28. 22. *Concerning this ſect, we know that euery where it is ſpoken againſt*: or take vs vp with *Nicodemus*, Ioh. 7. 52. *Art thou alſo of Galile? ſearch and looke, for out of Galile ariſeth no Prophet*. In theſe blaſts and ſtormes of temptations, wee ought to make that ſaying of Chriſt our anker hold, *Bleſſed is hee that is not offended in me*. Matth. 11. 6.

Laſtly, that we thinke it not ſtrange when we find affliction, or meete with perſecution. 1. Pet. 4. 12, 13.

13. *For they which are circumciſed, keepe not the Law, but deſire to haue you circumciſed, that they might glorie in your fleſh.*

Here the Apoſtle preuenteth an obiection, which might be made againſt his former concluſion, v. 12. For it might be ſaid, *Paul* did them wrong in ſlandering them, to vrge circumciſion only becauſe they would auoid perſecution, when as they did it, as zealous obſeruers of the Law. To this he anſwereth negatiuely, that whatſoeuer they did pretend, they intended no ſuch thing. And he prooueth his former aſſertion, by two arguments, and withall deſcribeth the falſe Apoſtles by two other properties. His firſt reaſon may be framed thus: If they did vrge circumciſion as beeing zealous of the Law, and hauing conſcience of the obſeruing thereof, they would keepe it themſelues, as well as compell others to the keeping of it. But they keepe it not themſelues. Therefore they vrge it not in conſcience to haue it obayed, but for ſome ſiniſter end. The ſecond reaſon is this. They that propound no other end to themſelues in vrging circumciſion, but vaunting and boaſting in the fleſh: they ſeeke not the obſeruation of the Law: But theſe ſeducers vrge circumciſion and other ceremonies, that they might glory in the fleſh. Therfore they ſeeke not the obſeruation of the law. So that here wee haue two other properties of falſe teachers. A The firſt is, *to compell men to the obſeruing of that, which they will not obſerue themſelues*. For thus theſe ſeducers vrged the ceremoniall law. Reſembling herein the Scribes and Phariſies, *who bound heauy burdens and grieuous to be borne, and laid them on mens ſhoulders, whereas they themſelues would not mooue them with one of their fingers*. Matth. 23. 4. The Popes, and Prelates of the Romiſh Church, are notorious in this kind, in vrging men to make conſcience of that, which they themſelues will not keepe, to practiſe that, which they wil not performe, and to beleeue that, which they count falſe, and fabulous. For firſt, they ſtrictly require regular obedience to bee performed B of their nouices, and others, to their generals or gouernours, ſpecially to the Vicar of Chriſt, and See of Rome; whereas they will not be ſubiect to the higher powers as they ought, Rom. 13. ver. 1. nor obedient to gouernours, as it is required, 1. Pet. 2. 13, 14. Nay, their practiſe is notorious in theſe foure particulars. Firſt, in freeing children from obedience to their parẽts. Secondly, in exempting their ſhauelings from ſubiection to the ciuill Magiſtrate. Thirdly, in freeing ſubiects from their oath of alleageãce to their Soueraignes. And laſtly, by aduancing that man of ſinne aboue all that is called God, or worſhipped, and giuing him power to depoſe Princes, to diſpoſe of crownes and kingdomes, and to C impoſe lawes which ſhall properly binde the conſcience; yea to tread Kings and Emperours vnder his feete, and cauſe them like vaſſals to hold his ſtirrop. Againe, they compell others to faſt, eſpecially in Lent, when as they in the meane time feaſt; their faſt beeing to eate faſt, and drinke faſt, in mortifying the fleſh with their Indian capons, and peacocks, and that vpon good friday; whereas to eate white-meates vpon that day, ſhould be in others a mortall ſinne. Further, they beare the poore people in hand that Indulgences are meanes to remit ſins; and that thoſe that are excommunicated by the Pope are in a damnable eſtate: wheras many of thẽ, accoũt Popes bulls to be but *bullæ*, meere trifles, and D ſuch as buy them, ſtarke fooles; witneſſe the ſpeech of the Duke of *Valence*, baſtard to Pope *Alexander* the ſixt, who hauing loſt certaine thouſand crownes, at a throw at the dice, Tuſh (ſaid he) theſe are but the ſinnes of the *Germans*. And that of *Charles* the fift (though a fauourer and maintainer of the Romane religion) who, beeing menaced by Pope *Paulus* the third, with excommunication, if he would not yeeld vp *Playſance* into his hands, let him vnderſtand by his Embaſſadour, that he would thunder at *S. Angelo* with his canons and artillerie, if he would needes be thundering out his excommunications. Laſtly, they vrge confeſſion of Purgatorie, almoſt as an article of faith, whereas ſome of them are ſo farre from beleeuing it, as that they thinke there is neither heauen, nor hell,

5

O Bembe, quantum nobis profuit fabula iſta de Chriſto?

A witneſſe the ſpeech of Pope *Leo* the tenth, to Cardinall *Bembus*: *O Bembus, what riches haue we gotten by this fine fable of Ieſus Chriſt?* By this wee are contrarily admoniſhed, to practiſe that we profeſſe: the Miniſters of the word, eſpecially, ought *verba vertere in opera*, (as *Ierome* ſpeaketh) that is, to turne words into workes, that their liues may be reall Sermons to the people: for otherwiſe they pull downe with one hand, as faſt as they build with another. Let vs conſider how *Peters* bad example, is ſaid to haue compelled the Gentiles to liue as the Iewes. Gal. 2. 14. For actions abide, & are of force, when words paſſe as the winde.

Moreouer, vpon this dependeth another propertie of ſeducers, which is, to ſet a faire B gloſſe vpon the matter, & to make the world beleeue, they doe theſe and theſe things, for ſuch and ſuch endes (as theſe falſe teachers did, pretending religion and conſcience, but intending freedome from the croſſe, & their owne vaine glorie) whereas they meane nothing leſſe: like *Herod*, who made ſhew of worſhipping Chriſt, when his purpoſe was to haue deſtroyed him. Matth. 2. This property and practiſe is, and hath beene vſuall, ſpecially in the Church of Rome. For generally, they would haue the world beleeue, that the Popes triple crowne, and Hierarchie of that Sea, is for the maintenance and defence of the Goſpel: whereas all the world knowes, it is onely to keepe their kitchins hotte, to vp-C hold their Perſian pompe, and ambitious tyrannie. Particularly, there bee two politicke practiſes of theirs, which prooue the point in hand. Firſt, it is well knowne, that Popes haue neuer ceaſed from time to time, to ſollicite the Princes of *Europe*, to maintaine the holy warre (as they call it) pretending the recouerie of the holy land, out of the hand of the Turkes, and Saracins: when as (at leaſt in the beginning) they intended nothing leſſe, but that by this meanes they might ſet the Eaſt and Weſt together by the eares, whilſt they played their parts at home in Italy. The ſecond, is their Shrift, or auricular Confeſſion, which they practiſe for this end (as they ſay) that they may pacifie diſtreſſed Conſciences, D by abſoluing them of their ſinnes: when as the truth is, they firſt brought it into the Church, and doe ſtill continue it, in a politicke reſpect, as beeing the onely way in the world, to know all the ſecret purpoſes, plots, pollicies, and practiſes, that are either in Church, or Commonwealth.

VVe are therefore here admoniſhed to take heede of diſſembling, in making Chriſtianitie a cloake of impietie, or to pretend one thing, and intend another, like the heart pointing vpward, and poiſing downward; for that wil be a farre fowler ſolœciſme then that which the heathen committed with his hand, in pointing to heauen, when he ſpake of the earth. But let vs alway labour for ſincerity, to be at leaſt that which we pretend to be, or rather like *Salomons* temple, whoſe windowes were larger within then without, and not like the glow-worme, making a faire glittering ſhew of that which we haue not.

14. *But God forbid that I ſhould glorie, ſaue in the croſſe of our Lord Ieſus Chriſt, whereby the world is crucified to me, and I vnto the world.*

In theſe words *Paul* comes to the *Reddition* of the diſſimilitude betwixt him and the falſe Apoſtles, his glorying and theirs. In them we may conſider two generall points. Firſt, wherein he would not glorie, *in nothing ſaue in, &c.* Secondly, the thing wherein he would glorie, *In the croſſe of Chriſt*, whereof he renders a reaſon in the words following, taken from the effects which the croſſe wrought in him. For, *by it, the world was crucified to him, and he vnto the world.*

For the firſt: To *glorie*: implies three things. Firſt, to reioyce, exult, and triumph in a mans ſelfe, in regard of ſome good thing, or ſome ſuppoſed good. Secondly, to bewray this great exultation, by ſpeech, or action, or both. Thirdly, by boaſting of it, to looke for praiſe and applauſe of men: which glorying (according to the nature of the obiect, & the end) is either good or euill. For if it haue a right obiect, namely, *the croſſe of Chriſt*: and a right end, *the glory of God*, it is good, otherwiſe it is euill: ſuch as was this glorying of the falſe Apoſtles, & all other carnall glorying, which is not in the Lord; for it is nothing els but *vaine glorie*: *Vaine* I ſay, firſt, in regard of the things wherein men glorie, which are either ſuch as are not, as when man boaſteth of that which he hath not, but would ſeeme to haue: or ſuch as he hath not of himſelfe, 1. Cor. 4. 7. or ſuch as haue no continuance, but are tranſitorie and fading, as all earthly things are, ſeeing man himſelfe is but *as graſſe, and all the glorie of man, but as the floure of the field.* Iſay 40. 6. Secondly, it is *vaine* in regard of man, from whome we looke for glorie, and admiration, ſeeing his iudgement is erroneous. Thirdly, in regard of the end, in not referring it to the maine and proper end, the glory of God, and the good of his Church. The Prophet reduceth all thoſe things, wherein we ought not to glorie, to three heads: *wiſedome, ſtrength, riches*: Ier. 9 23. all which we haue receiued, and therefore ought not to boaſt of them. In particular, wiſedome is not to bee gloried in, ſeeing it is very defectiue, whether we ſpeake of ſpeculatiue wiſedome, ſtanding in contemplation, or practicall, conſiſting in action: For in artes and ſciences, as alſo in the ſecrets of nature, our ignorance is greater thē our knowledge. He that knowes nothing in theſe things, let him reade the booke of *Iob*, chap. 28. and 37. and 38. And as for wiſedome in diuine things, *VVe know nothing as we ought to know*. 1. Cor. 8. 2. *For we know but in part, and ſee but as in a glaſſe, darkely*, 1. Cor. 13. 12. And as for practicall wiſedome, ſtanding in policie, it is not demonſtratiue, but meerely coniecturall, and therefore wee cannot build vpon it, conſidering in it there is the concurrence of ſo many cauſes that are caſuall, and of ſo many minds which are mutable. *Salomon* the great politician had experience hereof; for he thought that by ioyning affinitie with his neighbour Princes round about him, and taking their daughters to bee his wiues, hee ſhould eſtabliſh his owne houſe, ſtrengthen his kingdome, and draw the heatheniſh idolatours to the worſhip of the true God. But all things fell out contrarie to this his plot and proiect: for it was ſo farre from winning others to imbrace true religion, as that it drew him to idolatrie: and ſo far from ſtabliſhing his houſe, or ſtrengthening his kingdome, as that it was the cauſe of the rending of the one, and the ruinating of the other. Conſtantine the great, was perſwaded that by building the citie Conſtantinople in the confines of Europe and Aſia, and there placing one of his ſonnes, as his Lieutenant to keepe his court, he ſhould fortifie his Empire, as with a wall of braſſe: But he was deceiued, for the building of new Rome, was the decay of the old, and the diuiding of the Empire, was the deſtruction thereof: So that it is truly ſaid, policie is often the ouerthrow of policie.

Now if wiſedome may not bee gloried in, much leſſe may ſtrength, ſeeing *that wiſedome is better then ſtrength,* Eccleſ. 9. 16. ſeeing that the greateſt ſtrength of man, is not comparable to that of *Behemoth,* Iob 40. and other bruite beaſts: ſeeing it is but the ſtrength of fleſh: ſeeing no power, nor might, can deliuer from wrath in the day of wrath. Of all the puiſſant Princes, and plotting politicians, the Pſalmiſt ſaith, They are ſo vaine, that if they bee laid vpon the ballance, euen vanitie it ſelfe will waigh them downe, Pſal. 62. 9.

And as for riches, beſides that they make vs neuer a whitte the better, (nay oftentimes much worſe) they are alſo vncerten. *Salomon* ſaith, *They make themſelues wings like an Eagle, and flie away.* Prou. 23. 5. They may not vnfitly bee compared to *Ionas* his gourd, which flouriſhed in the morning, yeelding him content and delight, but ſhortly after (to his great griefe,) it was ſticken by a worme, and withered away. The like may be ſaid of honours, and pleaſures. For what more vaine then to glorie in honour, which is not in a mans power: ſeeing as the Philoſopher teacheth, *Honour is not in him that is honoured, but in him that honoureth:* and therefore Courtiers are compared to counters, which ſtand ſometime for poundes, ſometime for pence, beeing now aduanced, now debaſed, according to the pleaſure of the Prince. *Haman* to day highly honoured in the court at Shuſhan, the next day hanged vpon a tree. To omit the examples of *Iob,* and *Nebuchodonoſor,* (in whome we may ſee the mutabilitie of worldly dignitie,) Conſider it in the glaſſe of theſe examples. Firſt of *Gelimar* a puiſſant Prince of the Vandals, who was brought ſo low, that he was enforced to requeſt his friend to ſend him a loafe of bread, a ſponge, and a harpe: a loafe, to ſlake his hunger: a ſponge, to drie vp his teares: a harpe, to ſolace him in his miſerie. Of *Belliſarius,* (for prowes and honour, the onely man then liuing,) who came to that miſerable eſtate, that hauing his eies put out, he was led in a ſtring to begge by the high way ſide, crying, *Date obolum Belliſario.* And of the victorious Emperour *Henrie* the fourth, who had fought 52. pitched fields, and yet was driuen to that exigent, as that he became a ſuter for a poore Prebend in the Church of Spira, to maintaine himſelfe in his old age. And as for worldly pleaſures, leaſt cauſe is there that any man ſhould glorie in them, ſeeing they are more vaniſhing then the former: ſeeing they are common to vs with bruite beaſts: ſeeing they are mingled with much griefe and vexation; for *in the midſt of laughter, the heart is ſorrowfull,* Prou. 14. 13. And laſtly, ſeeing they leaue a ſting behinde them, for the end of pleaſure is nothing but paine, as *Salomon* ſaith, *The end of reioycing is mourning.* For feaſting and banquetting are often turned into ſurfetting and vomiting: drinking into palſies: luſts into goutes, &c. And if pleaſures were but onely painefull, the matter were the leſſe, but they are alſo ſinfull, Heb. 11. 25. and therefore in no wiſe to be gloried in.

Ethic. l. 1. c. 5.

Eſth 7.

Procopius.

Prou. 14. 13.

By this wee ſee that *Paul* had iuſt cauſe in this earneſt manner, to ſay, *God forbid I ſhould glorie ſaue in the croſſe of Chriſt;* conſidering that this boaſting in outward things, is not onely a fault of vanitie, but alſo of impietie, as may appeare by theſe reaſons. I. God hath expreſſely forbidden it, Ier. 9. 23. Gal. 5. 26. II. He hath alway ſeuerely puniſhed it, as in *Dauid,* for numbring the people in a vaineglorious minde, 2. Sam. 24. In *Ezekias,* for ſhewing his treaſures in a brauery to the Embaſſadours of the King of Babel. Iſay 39. In *Herod,* for aſcribing to himſelfe the glory proper to God alone, Act. 12. III. The Saints of God haue alway abhorred it, as *Paul* doth in this place, and 2. Cor. 11. 30. *If I muſt needs glorie, I will glorie in mine infirmities,* as if he ſhould ſay, I will be farre from carnall boaſting. IV. The heathen by the light of nature haue condemned it: the Grecian Orator cals it *an odious and burdenſome thing.* And the Romane Orator prooues it to bee moſt true by his owne practiſe, making his words which flowed from his mouth as ſweete as hony, to taſte as bitter as wormewood, by interlacing his owne praiſes.

φορτικόν τι, καὶ ἐπαχθές.
Demoſt. de Coron.

Obiect. I. *Paul* gloried in ſomething beſides the croſſe of Chriſt, when he ſaid, *It were better for him to die, then that any ſhould make his glorying vaine,* 1. Cor. 9. 15. *Anſw.* *Paul* in glorying doth diſtinguiſh his calling from his perſon, *Of ſuch a one I will boaſt, of my ſelfe I will not boaſt:* and, *I was nothing inferiour to the very* *chiefe Apoſtles, although I am nothing*, 2.Cor.12.5.11. Of his perſon or perſonall gifts he boaſteth not: but onely of his Apoſtolicall calling, and his faithful diſcharge thereof, to the end he may ſtoppe the mouthes of the falſe Apoſtles. Thus to confeſſe the good things we haue to the glorie of God, beeing vrged thereunto, is lawfull boaſting, nay it is ſometime neceſſarie, making much for the maintenance of the Goſpell, as *Pauls* boaſting made much for the good of the Church of Corinth. Againe, there is a twofold lawfull boaſting, one before God, another before men, Rom.4.2. Of the former the Apoſtle ſpeakes in this verſe: of the latter in the 2.Cor.12. He gloried not in the teſtimonie of a good conſcience, before God, but onely before men. Before God hee gloried in nothing, but in the ſauing knowledge of Chriſt, and him crucified. And whereas it may bee ſaid, that this his boaſting in regard of the falſe Apoſtles, as alſo his glorying in the teſtimonie of his conſcience, 2.Cor.1.12 and in his infirmities, 2.Cor.11.30. were not in the croſſe of Chriſt. I anſwer, they were: for his glorying ouer the falſe Apoſtles, in teaching freely, was in the good and proſperous ſucceſſe of the Goſpell, which is the doctrine of the croſſe, and his glorying in the teſtimonie of his conſcience; in that it was waſhed by the blood of the croſſe, as *Paul* ſpeakes, Coloſſ.1.20. In his afflictions, in that they were the afflictions of Chriſt, and hee by them made conformable to him.

But it will be ſaid, that he gloried in his reuelations, in his paines and trauell, in preaching the Goſpell, and in the multitude of Churches which he had planted. *Anſw.* Firſt, he did it beeing vrged thereunto; ſecondly, he did it to defend his calling, and the credit of the Goſpel: and therefore this boaſting was not vnlawfull; nay it was neceſſarie, and in the Lord. For when we are compelled, we may confeſſe the good things we haue, if we doe it ſparingly, and for the edification of others, that they may be bettered by our example: and that they ſeeing our good works, may glorifie God our heauenly Father, Mat.5.16.

Here we ſee what glorying is Vnlawfull; namely, when men aſcribe vnto themſelues either that which they haue not, or more thẽ they haue, or as proceeding from thẽſelues, their wiſedome, ſtrength, induſtrie, in ſacrificing to their owne nets, and burning incenſe to their owne yearne, Habac.1.16. or in boaſting of them without neceſſarie cauſe, either for their owne vaine glorie, as *Nebuchodenoſar* did, Dan.4. or not for Gods glorie, as *Herod* did, Act.12. And if this glorying bee ſo great a ſinne, ſurely boaſting in wickedneſſe (as *Doeg* did, Pſal.52.1.) muſt needs be moſt damnable: as when the greateſt ſwearers and ſwaggerers, count themſelues the beſt companions: the greateſt idolaters, and ſuperſtiti-A ous perſons, moſt religious: the greateſt oppreſſours, ſurfeters, drunkards, fighters, moſt valiant and couragious, &c. Now this may be done three waies, either ignorantly, as when *Paul* gloried in his cruell perſecuting of the Saints before his conuerſion, Act.26.11. or preſumptuouſly, when men glorie in wickedneſſe, notwithſtanding they be perſwaded in conſcience, that it is euill: and then it is the ſin of Sodom, Iſay.3.9. or malitiouſly, to deſpite God, and then it is the ſinne againſt the holy Ghoſt.

The ſecond point to bee conſidered in the words, is, the thing wherein he will glory, called here *the Croſſe of Chriſt: Saue in the Croſſe* B *of our Lord Ieſus Chriſt.* The words in the originall tranſlated *ſaue*, εἰ μὴ. are exceptiue: as if hee ſhould ſay, I will glorie in nothing except in the croſſe of Chriſt: and excluſiue, onely in the croſſe of Chriſt, and in nothing elſe. Albe it they are ſometime aduerſatiue, as *Gal.*2.16. and *Apoc.*21.27. *There ſhall enter into it no vncleane thing*, εἰ μὴ, *but they that are written, &c.* where the words are not excluſiue: (for then it would follow that ſome which worke abomination, ſhould enter into heauen:) but aduerſatiue, as Matth.12.4. and Luk.4.verſ.20. which may ſerue (by the way) to cleare the text. Ioh.17.12. *Thoſe thou gaueſt me haue I kept; and none of them is loſt, but the child of perdition*: εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, that is, *but the child of perdition is loſt*. For C the words, εἰ μὴ, (as I take it) are not ſo well tranſlated by the exceptiue coniunction *niſi*, as by the aduerſatiue *ſed*: ſeeing here is no exception made of *Iudas*, as though he had bin giuen to Chriſt, and afterward had fallen away: which expoſition muſt needs be made, if the words be read, *niſi filius perditionis*.

Further, by the Croſſe of Chriſt, the Apoſtle vnderſtandeth ſynecdochically, the allſufficient, expiatorie, and ſatisfactorie ſacrifice of Chriſt vpon the croſſe, with the whole work of our redemption: in the ſauing knowledge whereof hee profeſſeth he will glorie, and boaſt. For *Chriſt is made vnto vs wiſedome, righteouſneſſe ---- that as it is written, He that glorieth, ſhould glorie in the Lord*: 1.Cor.1.30.31. euen to make D boaſt of him all the day long, as the Pſalmiſt ſpeaketh. And the reaſon way *Paul* profeſſeth that hee will glorie onely in the Croſſe of Chriſt, is, becauſe Chriſt crucified is the treaſurie, and ſtore-houſe of the Church: ſeeing that in him are hid, not onely the treaſures of wiſedome and knowledge, Coloſſ.2.3. but of bountie and grace, Ioh.1.16. and of all ſpirituall bleſſings, Eph.1.3. For firſt, by Chriſt crucified, we haue reconciliation with God, remiſſion of ſinnes, and acceptation to eternall life. Secondly, we haue the peace of God which paſſeth all vnderſtanding, peace with God, with Angels, with men, with our ſelues, with the creatures. Thirdly, we recouer the right and title which we had in the creation to all the creatures and bleſſings of God. 1.Cor.3.22. Fourthly, all afflictions and iudgements, ceaſe to bee curſes and puniſhments, and become either trials, or corrections. Laſtly, death it ſelfe, is no death, but a ſleepe: for all that die in the Lord, are ſaid to ſleepe, and to reſt vpon their beds. Iſa. 57. 2. Indeed, if we looke vpon death through the glaſſe of the Law, it is the very downefall to eternall deſtruction: but if we conſider it as it is changed by the death of Chriſt, it is but a paſſage from the tranſitorie life, to eternall life. Chriſt by his death hath taken away ſinne, the ſting of death: ſo that though it ſeaze vpon vs, yet (hauing loſt it ſting) it cannot hurt vs. So that in a word, *in Chriſt crucified,* are all things that a man can glorie of. If we would glorie in knowledge, and wiſedome, He is the wiſedome of the Father, ſeeing that all treaſures of wiſedome and knowledge are hid in him: and therefore *Paul* deſired *to know nothing* among the Corinthians, *but Chriſt and him crucified,* 1. Cor. 2. 2. for this knowledge is eternall life, Ioh. 17. 3. If in the loue and fauour of great men: by him we are highly aduanced into the loue and fauour of God, Eph. 1. 6. If in honours and riches; by him we are made Kings and Prieſts, Apoc. 1. 6. If in libertie; by him we are deliuered from the hands of our enemies, Sinne, Satan, &c. Luk. 1. 74. If in pleaſures, comfort, and content: he is our felicitie, in him we are complete, Coloſſ. 2. By him we haue right *to thoſe things which eye hath not ſeene, eare hath not heard, neither can the heart of man conceiue.* It may be ſaid, why doth *Paul* glorie in the ignominious death of Chriſt, rather then in his glorious reſurrection, triumphant aſcenſion, and imperiall iuriſdiction now ſitting at the right hand of the Father? *Anſw.* Theſe are not excluded, but included in the Croſſe: yet hee nameth the croſſe rather then them. Firſt of all, to ſhew that vpon the croſſe, Chriſt did fully finiſh the worke of our redemption: for beeing now readie to giue vp the ghoſt, he ſaid, *It is finiſhed.* Ioh. 19. 30. this made *Paul* to deſire to know nothing but Chriſt, and him crucified. For in his humiliation ſtands our exaltation, in his weakneſſe, ſtands our ſtrength, in his ignominie, our glorie, in his death, our life. Secondly, to ſhew that he was not aſhamed of the croſſe of Chriſt, though neuer ſo ignominious in the eyes of the world. It had beene no great thing for *Paul* to haue gloried in the reſurrection, aſcenſion, wiſedome, power, Maieſtie of Chriſt, wherein the world can and doth glorie. But to glorie in the ſhamefull, contemptible, accurſed death of the croſſe, was a matter of great difficulty, and the worke of faith, iudging that which the world counts ignominious, to be moſt glorious: that which the learned Philoſophers counted fooliſhnes, to be the wiſedome of God. 1. Cor. 1. 24.

1. Cor. 2.

Auguſt. de vero. Apoſt. Serm. 20.

The Popiſh ſort abuſe this text two waies. Firſt, in applying it to the *tranſient croſſe.* Secondly, to the *permanent or materiall croſſe.* To the *tranſient croſſe*, in that they glorie in it: Firſt, as hauing a vertue in it, (when it is made in the ayre,) to driue away diuels. Secondly, beeing made in the forehead, to bee as an amulet againſt charmes, blaſtings, and other ſuch like caſualties. To the *materiall croſſe*, when they adorne it with gold and Iewels, and ſo cauſe it to bee carried in great pompe before them. When the *Cruciferi* weare it in their hats in a white, redde, or greene colour. When they put their confidence in it, & pray vnto it, *Holy Croſſe, ſaue vs.* This is Popiſh and carnall glorying in the croſſe, and not ſpirituall, in the death of Chriſt vpon the croſſe, of which onely the Apoſtle ſpeaks in this place.

The reaſon why hee would glorie in nothing but in the croſſe of Chriſt, followeth to be conſidered, in theſe words, *By which the world is crucified to me, and I vnto the world.* It is taken from a double effect, which Chriſt, or the croſſe of Chriſt, wrought in him: (for the words, *ei δι by which*, may be referred to either indifferently.) The firſt, *to be crucified to the world*: the ſecond, *the world to be crucified to him.* By *the world*, we are not to vnderſtand the frame of heauen and earth, nor the creatures, nor mankind: but honour, riches, pleaſures, fauour, wiſedome, glorie, and whatſoeuer is oppoſed to the kingdome of Chriſt, and the new creature. *To be crucified to the world*, is to be dead vnto it, to deſpiſe and contemne it, to count all the glorie of it to be no better then doung, in reſpect of Chriſt and his righteouſneſſe, as *Paul* did, Phil. 3. 8. The world is ſaid *to be crucified to vs*, when it hates and perſecutes vs, and accounts vs the filth and offſcouring of all things. 1. Cor. 4. 13. Yet here obſerue that we are crucified to the world, and the world to vs, by the vertue of the death of Chriſt, after a different manner. We are crucified to the world, properly by the Spirit of Chriſt, weaning our affections from the loue of this world. The world is crucified to vs, by the death of Chriſt, improperly, and by accident, in that wee are made ſuch as the world cannot but hate and perſecute: for ſeeing we are made new creatures, and choſen out of the world, therefore the world hateth vs. Ioh. 15. 19.

Here we ſee who thoſe are that can truly glory in the croſſe of Chriſt, namely, thoſe that are dead to the world, and the world to them: ſuch as feele the power of the Spirit of Chriſt crucifying the fleſh in them, with the affections and luſts. Others can no more glory of the croſſe of Chriſt, then he that glories of the victorie which his Prince hath gotten ouer his enemies, himſelfe in the meane time beeing a vaſſall, and ſlaue vnto them.

Secondly, that it is not ſufficient for a Chriſtian, that the world is crucified to him, except he alſo be crucified to the world, neither louing the world, nor the things in the world.

Thirdly, that to be crucified to the world, is not to profeſſe monaſticall life, and to be ſhut vp in a Monaſterie; but to renounce the world, and the corruptions that are therein, both in affection of heart, & practiſe of life.

Fourthly, wee are taught to carrie our ſelues to the world, as crucified and dead men, not to loue nor like it, to ſeeke or affect it, but to renounce and forſake it, with all the vanities, delights, and pleaſures thereof: and to be as dead men to our owne wicked wils, and to our carnall reaſon, letting them lie dead in vs, and ſuffering our ſelues to bee ruled, ordered, and guided by the Spirit of God: making his will our will, his word our wiſedome.

Fiftly, by this we may examine our hearts; for if wee haue our affections glued to the world, and ſet vpon the honours, pleaſures, profits, and preferments thereof, wee are worldlings indeed; for they that are Chriſts are crucified with Chriſt, Gal. 2. 20. and haue crucified the fleſh, with the affections and luſts, Gal. 5. 24. and therefore muſt needs be crucified to the world. A man that is hanged vpon a gybbet, ceaſeth from his thefts and murthers: ſo all that are indeede crucified with Chriſt to the world, ceaſe from their old offences. For as the Apoſtle reaſoneth, if we be riſen with Chriſt, wee ought to ſeeke the things that are aboue, and not the things that are vpon the earth, Col. 3. 1. 2. So if we bee dead with Chriſt from the vanities of the world, wee ought as dead men to abſtaine from all worldly luſts, which fight againſt the ſoule, 1. Pet. 2. 11.

15. *For in Chriſt Ieſus neither circumciſion auaileth any thing, nor vncircumciſion, but a new creature.*

Here the Apoſtle prooues his former aſſertion, v. 14. that he neither did, nor ought to glorie in any thing, ſaue in the croſſe of Chriſt, becauſe nothing is of any account in the kingdome of God, but a new creature. And this he prooues by the remoouall of all thoſe things, that are either oppoſite to, or diuers from a new creature, ſignified by *circumciſion* and *vncircumciſion*: and withall hee laies downe two concluſions. The firſt is, that in *Chriſt Ieſus*, that is, in the kingdome of grace, *neither circumciſion, nor vncircumciſion are any thing*, that is, are neither acceptable to God, nor auaileable to ſaluation: Vnder theſe two, ſynecdochically comprehending all outward priuiledges, and prerogatiues, dignities and regalities, or whatſoeuer can be named: vnder *circumciſion* compriſing the preheminence of the Iew, and the profit of circumciſion, which was much euery way, Rom. 3. 1. ſeeing that *to them appertained the adoption, and the glorie, and the couenants, and the giuing of the law, and the ſeruice of God, and the promiſes*, Rom. 9. 4. Vnder *vncircumciſion* containing the Gentiles, with all their wealth, wiſedome, ſtrength, lawes, policie, and whatſoeuer is of high account, and glorious in the eyes of the world. All which he excludes and accounts as *nothing* in reſpect of regeneratiō. *For that which is highly accounted of amongſt men, is abomination in the ſight of God*, Luk. 16. 15. Therefore, wiſedome, wealth, nobilitie, ſtrength, are nothing, 1. Cor. 1. 26. Outward callings, as to be King, or Keſar, Prophet, or Apoſtle. Outward actions of faſting, almes, prayer. Nay, kindred and alliance, as to bee mother, or brother of Chriſt, is nothing; for if the bleſſed Virgin had not borne Chriſt in her heart, as ſhe did in her wombe, ſhe ſhould neuer haue beene ſaued, Luk. 11. 27. 28. and if his kinſmen had not beene his brethren by ſpirituall adoption, as well as by naturall propagation, they ſhould haue had no inheritance in the kingdome of God, Mark. 3. 33. 35. Nay, the outward element of baptiſme, without the inward grace, is of no force; for it *is not the waſhing away of the filth of the fleſh* (that is acceptable to God) *but the ſtipulation of a good conſcience, which maketh requeſt vnto God*, 1. Pet. 3. 21. And if the communicant at the Lords table, doe not eate *panem Dominum*, as well as *panem Domini* (as *Auguſtine* ſpeaketh) that is, if he doe not receiue Chriſt ſpiritually by the hand of his faith, as he doth corporally receiue the element by his bodily hand, he *receiueth vnworthily, and ſo eateth and drinketh his owne iudgement*, 1. Cor. 11. 29 Now the reaſon why theſe outward things are nothing auaileable, is, becauſe the things that are accounted of with God, are ſpirituall and eternall, not temporall and carnall, as theſe are: which as they ſhall vtterly ceaſe in the kingdome of glory, Matth. 22. 30. (*for then Chriſt will put downe all rule, authoritie, and power*, 1. Cor. 15. 24.) ſo are they not of any moment or account in the kingdome of grace, as *Paul* teacheth, 2. Cor. 5. 16. Gal. 3. 28. Coloſſ. 3. 11. It may be ſaid, theſe priuiledges and outward things, as Prince and people, maſter and ſeruant, bond & free, &c. haue place in the kingdome of grace, ſeeing Chriſtianitie doth not aboliſh nature, nor ciuill policie. To which I anſwer, that man muſt bee conſidered two waies, in reſpect of the outward, or inward man. Conſider him as he is a member in ciuil ſocietie, as of the family, church, or commonwealth: there are ſundrie differences of perſons, as bond, free; magiſtrate, ſubiect; poore, rich, &c. in which ſenſe the Apoſtles exhortation taketh place, *Wiues, ſubmit your ſelues to your husbands*, Coloſſ. 3. 18. *Children, obey your parents*, v. 20. *Seruants, be obedient to your maſters*, verſ. 22. But if man be conſidered in reſpect of his ſpirituall eſtate, as hee is a member of the inuiſible, or Catholike Church, vnder ſpirituall gouernment, conſiſting *in righteouſneſſe, peace of conſcience, and ioy in the holy Ghoſt*, Rom. 14. 17. there is no diſtinction of calling, condition, or ſexe, *For we are all one in Chriſt*, Gal. 3. 28. or, *Chriſt is all and in all things*, Coloſſ. 3. 11. in that though we be many, yet are we but one bodie in Chriſt, Rom. 12. 5. ſeeing we are quickned with one Spirit

Epheſ. 4. 4. The Popiſh opinion therefore which teacheth that there bee ſome outward callings and actions which commend vs to God, as to leade a ſingle life, to faſt, to vowe voluntarie pouerty, to performe regular obedience, to profeſſe monkery, to be buried in a friers cowle, or to abſtaine from theſe & theſe meates, is here condemned, when *Paul* ſaith, that outward priuiledges will not ſerue the turne, and that *meat commendeth vs not to God,* 1. Cor. 8. 8.

Againe, neither this, nor the like places, Gal. 3. 28. Col. 3. 11. doe any thing fauour the Anabaptiſticall fancy, of bringing in an anarchie, that is, an ataxy into Chriſtian ſociety; by taking away Chriſtian magiſtrates, and diſtinction betwixt maſter and ſeruant: for by the ſame reaſon wee may confound the ſexe of man and woman, for *Paul* ſaith, *There is neither male nor female, but wee are all one in Chriſt*, the meaning thereof is this, that although in reſpect of our inward or ſpirituall eſtate before God, there bee no ſuch difference; yet that hindreth not but there may be in reſpect of our outward eſtate.

Further, wee learne from hence, that no man is to thinke highly of himſelfe in regard of outward priuiledges, as birth, honour, wealth, fauour, nor to glorie in them, Ier. 9. 23. Rich men muſt not be high minded, 1. Tim. 6. 17. Nay, the King may not lift vp his minde aboue his brethren, Deut. 17. 20. *Pauls* example is notable, who accounted all the priuiledges which he had before his conuerſion, whileſt he was a Iew, (as that he was a citizen of *Rome*, a Phariſe, a great Rabbin, inſtructed by *Gamaliel*, of the tribe of *Beniamin*, circumciſed the 8. day, &c.) and after his conuerſion being a Chriſtian (as that hee was an Apoſtle, taken vp into the third heauen, &c.) to be as nothing, or worſe then nothing, euen as *loſſe or dung* in reſpect of beeing a new creature in Chriſt, that is, in reſpect of iuſtification, and ſanctification. And therefore we may not ſet our mindes too much vpon outward things, as riches, honours, pleaſures: ſeeing they are not auaileable to ſaluation.

Beſides, this teacheth all thoſe that are but in meane and baſe eſtate, to bee content: for outward priuiledges auaile nothing: outward wants and miſeries, hinder nothing. If a man be rich, he is nothing the nearer, and if he be poore, hee is not a whit the further off: it is the pouerty of the ſpirit, which makes a man rich in grace: for though the poore man bee the rich mans ſlaue, yet hee is the ſonne of God, and fellow-heyre with Chriſt: and though the rich man be the poore mans maſter, yet hee is the ſeruant of Chriſt, as *Paul* ſaith, *Hee that is called beeing a ſeruant, is Gods free man: and hee that is called beeing free, is Chriſts ſeruant*, 1. Cor. 7. 22.

Laſtly, this croſſeth the opinion of the multitude, who think that if a man be increaſed in riches, graced with fauour, aduanced, with honour, that he is a godly, wiſe, religious man; and that religion which he profeſſeth, is the truth. This is nothing elſe, but *to haue the faith of our Lord Ieſus Chriſt in reſpect of perſons*, Iam. 2. 1.

The ſecond concluſion is, that the new creature is the onely thing that is acceptable to God. *Circumciſion, &c. auaileth nothing, but a new creature.* By the *new creature*, the Apoſtle vnderſtandeth the Image of God, or renouation of the whole man, both in the ſpirits of our mindes, and in the affections of our hearts, which is alſo called *the new man.* Wee ſhall the better conceiue it by the contrary, namely, by *the olde man*; which is want of knowledge in the minde, and delight in ignorance: want of ſubiection and conformity in the will, and rebellion withall: want of holineſſe in the affections, and proneneſſe to euill. *The new man* then, is the reſtoring of all theſe defects. For the vnderſtanding hereof, conſider that there are three things in the ſoule: The ſubſtance of the ſoule: the faculties or powers of the ſoule: and the qualities of theſe faculties. Now neither the ſubſtance nor faculties are loſt by the fall, but onely the qualities of the faculties: as when an inſtrument is out of tune, the fault is not in the ſubſtance of the inſtrument, nor in the ſound, but in the diſproportiō, or iarre in the ſound: therefore the qualities onely are renued by grace. Theſe qualities or habits, are either in the vnderſtanding: or will and affections. The qualitie in the vnderſtanding, is *knowledge.* Coloſſians 3. 10. *To haue put on the new man, which is renewed in knowledge, after the Image of him that created him.* In the will and affections, they are principally two, *righteouſneſſe* and *holineſſe*, both which are in truth and ſinceritie, without all hypocriſie. Epheſians 4. 24. *Put on the new man, which after God is created in righteouſneſſe, and true holineſſe:* where *holineſſe* and *righteouſneſſe*, are oppoſed to concupiſcences, and luſts of the olde man; *Truth* (which hath relation to both) to ſpirituall guile, and diſſimulation: ſo that each of theſe qualities, haue two parts, a want of the contrary euill, and a poſitiue quality or habit of goodneſſe. *Holineſſe* reſpecteth God, and containeth all duties of pietie, contained in the firſt table: *Righteouſneſſe*, reſpects man, and the creatures, and compriſeth all the duties enioyned in the ſecond table. *Truth* reſpecteth the manner how both the former are to be practiſed, viz. with an vpright and ſincere heart, free from all hypocriſie and deceit. Theſe three making a perfect harmony in all the faculties of the ſoule: *Holineſſe* performing all the duties of pietie: *righteouſneſſe* the duties of humanity: *truth* ſeaſoning both the former with ſincerity.

But (may ſome ſay) how is the new creature oppoſed to all externall things, or ſaid to be of any force in the kingdom of Chriſt, ſeeing it is not auaileable to iuſtifie a man before God, beeing ſtained with manifolde imperfections? For anſwer whereof, we are to know, that outward things are ſometime oppoſed to Chriſt, and his righteouſneſſe, as Coloſſ. 3. 11. *There is neither Iew nor Grecian, circumciſion nor vncircumciſion, &c. but Chriſt is all, and in all things*: ſometime to faith, as Gal. 5. 6. *Neither circumciſion auaileth any thing, nor vncircumciſion, but faith which worketh by loue*: ſometime to the new creature or ſanctification, as in this place, and 1. Cor. [illegible] 19. *Circumciſion is nothing, &c. but the keeping of the commandements of God.* But the ſenſe is all one, for they are oppoſed to Chriſt, as to the matter of our iuſtification: to faith as to the inſtrument apprehending it: to the new creature, as to the ſigne of them both.

Further, where both here, and 2. *Cor.* 5. 17. the Image of God is called *a new creature*, or as it is in the originall [καινὴ κτίσις] *a new creation*, the meaning is not, that either the ſubſtance, or faculties of the ſoule are created anew, but that the worke of regeneration is wholly to be aſcribed to God alone, (not as though we were ſtockes or ſtones without life or motion,) but becauſe God doth create theſe new qualities in vs, quickening vs when wee were dead in ſinne, and working in vs both the will and the deede, Phil. 2. 13.

If regeneration then bee *a new creation*, it muſt needes follow, that before our conuerſion wee were not onely dead, but euen flatte nothing, in godlineſſe and grace. By which wee ſee what to iudge of the *Semi-pelagian* hereſie, which teacheth, that a man by an *internum principium*, may diſpoſe himſelfe to will that which is truely good: and that man is not *ſtarke dead* in ſinne, but onely *ſicke* or *wounded* and *halfe dead*, as the man which fell among theeues, Luk. 10. or as a priſoner that is ſhackled and manackled, who can walke of himſelfe, if his fetters be taken from him: ſo we (if Chriſt looſe the chaines of our ſinnes) haue power of our ſelues to moue our ſelues. VVhich doctrine wee know is moſt iniurious to the mercie of God, and moſt derogatorie to the merits of Chriſt, ſeeing it makes him in the worke of our ſaluation, to be but *cauſa remouens, prohibens*, (which as Logicians teach) is but *cauſa ſine qua non*, which in truth is no cauſe at all. So that they make themſelues their owne Sauiours, and Chriſt to bee but an inſtrument whereby they ſaue themſelues: for if hee doe but remooue the impediment, they without any more adoe, are able to mooue and act themſelues. When as the conuerſion of a ſinner is as great a worke, as the creation of heauen and earth: for *Paul* calleth it here *a new creation*. Nay, here is a greater power required (if I may ſo ſpeake) then that whereby the world was created. For though an infinite power be required aſwell to the creating of the great world, as the recreating or regenerating of the leſſe world, as our Sauiour Chriſt ſignifies, Mar. 2. 9. *Whether is it eaſier to ſay to the ſicke of the palſie, Thy ſinnes are forgiuen thee, or to ſay, Ariſe, take vp thy bed and walke?* yet the holy Ghoſt ſeemeth, of the two, to make it more difficult, to create a new heart, then a new world, in that ſpeaking of the creation of the world, he ſaith it was made by the word of God, *By the word of the Lord the heauens were made*, Pſal. 33. 6. or by his fingers, *When I conſider the heauens, the works of thy fingers*, Pſ. 8. 3. or by his hands, Pſ. 102. 25. *The heauens are the works of thy hands.* But the redemption of man, and the conuerſion of a ſinner, is ſaid to be wrought by the *arme of God. Marie* in her *Magnificat*, ſaith, *He hath ſhewed ſtrength with his arme*, Luk. 2. 51. nay, hee was faine to ſet his ſide to it, and it made him ſhedde many a teare, and ſweate as it were *droppes of blood, trickling downe to the ground*, Luke 22. 44. Before our conuerſion wee are like the drie bones, Ezechiel 37. for as when the winde of God came vpon them, bone came to bone, and were ioyned with ſinewes, and couered with fleſh, and had their ſenſes reſtored: ſo when the Spirit of God, like the Fauonian winde, bloweth vpon vs, it reuiueth vs againe, giuing vs a new life, new ſenſes, a new heart, new wils, and affections: for *all olde things paſſe away, and all things become new*, 2. Cor. 5. 17. For it opens the eyes of our vnderſtanding, making vs diſcerne of things that differ, Epheſ. 1. 18. Phil. 1. 10. it boareth a new eare of obedience in vs, Pſal. 40. 6. and giueth vs a new taſte, not to ſauour the things of the fleſh, but of the ſpirit, Rom. 8. 5.

Further, this ſerues to detect the naturall Popery of the multitude, and of our owne hearts, when we perſwade our ſelues (though falſely) that though we goe on in our ſinnes, yet that we can repent when we liſt. VVhen as the Prophet ſaith, *O Lord, I know that the way of man is not in himſelfe*: and *Paul* ſaith, that it is as great a worke to create a new heart, as to create a new world: for regeneration is *a new creation*, 2. Cor. 5. 17. *Auguſtine* ſaith well, *He that will grant pardon to him that repents, will not alway giue repentance to him that ſinneth.*

Ier. 10. 23.

Qui dabit pœnitenti veniam nō dabit peccanti pœnitentiam.

Againe, in the ſenſe that *Paul* calleth the Image of God, *a new creature*, or the new man, and *corruption* the olde man: we graunt, that our religion is new, and popiſh religion is olde. For as the new man is the reſtored Image of God, in which *Adam* was firſt created, though afterwards defaced by *his owne inuentions*, Eccleſ. 7. 31. So our religion is the reſtored or reformed doctrine firſt taught by the Apoſtles, which afterward was corrupted by mens deuices. Albeit in *Tertullians* ſenſe, ours is the older religion, and theirs the new: as the Image of God is the old man, and corruption the new.

Quod antiquiſſimum, id veriſſimum.

Vſe. If we be not changed in our liues, but remaine olde *Adams* ſtill, euen the ſame men we were before, in minding, willing, affecting earthly things, and faſhioning our ſelues to the guiſe of the world; wee are no new creatures, though wee promiſe and proteſt neuer ſo much: wee are but hypocrites, deceiuing others, and our ſelues alſo. For where this new creature is, there is a change in all the faculties and powers of ſoule and bodie: the minde is not ſet vpon the world, but mindeth heauenly things: the will, affections, and conuerſation of the whole man, is in heauen, *Philip.* 3.20. For the ſpirit of regeneration is like the leauen which a woman tooke and hid in three peckes of meale till all was leauened: for after the ſame manner, by a ſecret operation it altereth the minde, will, affections. *If any be in Chriſt* (ſaith the Apoſtle) *hee is a new creature, olde things are paſſee away; beholde, all thing are become new,* 2.Cor.5.17. If therefore we be new creatures, why leade wee not a new life? if we be changed in affection, why are we not changed in conuerſation?

But by this we may perceiue, that al which are Chriſtians in profeſſion, are not Chriſtians in conuerſation: all that are waſhed with the outward Element of water, are not waſhed with the inward baptiſme, the lauer of regeneration: as firſt, thoſe that are as good fellowes (that is) as badde as euer they were before, and make no conſcience of ſinne. Secondly, ſuch as are no more but ciuill honeſt men, like thoſe honeſt men which raiſed perſecution againſt *Paul* and *Barnabas*, and expelled them out of their coaſts, Act. 13. 50. Thirdly, worldly wiſe men which ſauour of nothing but the world. Laſtly, ſuch as haue ſome loue and liking of the word, and are in ſome ſort outwardly conformable thereunto, hauing ſome legall ſorrow for ſinne ariſing from legall terrors: but haue no thorow change nor renouation.

Laſtly, wee may not maruell if the world hate and maligne thoſe that are new creatures: ſeeing they neither minde nor affect the ſame things. For there can bee no true loue, where there is contrariety of iudgements, wils, affections, which hath beene, is, and will be, betwixt thoſe that are borne of the fleſh, and thoſe that are borne of God, Gen. 3. 15.

16 *And as many as walke according to this rule, peace ſhall be vpon them, and mercy, and vpon the Iſrael of God.*

Here *Paul* commends this glorying in the croſſe of Chriſt, and ſtudie of pietie, in becomming a new creature, as the onely rule of faith and manners, which all teachers and hearers were to obſerue and follow: Enforcing the keeping and obſeruing of this double duty, by the fruite and benefit that comes thereby, ſpecified here by *peace* and *mercie*. In the words two things are generally to bee conſidered: Firſt, the duty of walking, in theſe words, *As many as walke according to this rule:* Secondly, the reaſon or motiue to the practiſe thereof, in theſe, *Peace ſhall bee vpon them, and mercie:* which is amplified by the generality thereof, that is, ſhall light vpon *as many* as walke according thereto, and *vpon the Iſrael of God*. The duty is, that we walke according to this canon, or rule: the* word tranſlated *walke*, ſignifyeth not ſimply to walke, but to walke warily, and circumſpectly (as it is expounded Epheſians 5. 15.) or to walke by rule, in order, and meaſure, without treading aſide, but making ſtraight ſteppes to our feete. *Hebrewes* 12. 13. *Pauls* rule which wee muſt walke by, is faith in Chriſt, called here glorying in the croſſe of Chriſt: and repentance towards God: called regeneration or the new creature: which is rightly called a rule of faith, and manners of things to be beleeued, and practiſed, becauſe by it all doctrines and actions are to bee examined: nay, the Scripture is therefore called *Canonicall*, becauſe it ſets downe an expoſition of this rule: there being nothing from the firſt chapter in Gen. to the laſt words in the Apocal. which aimeth not at one of theſe two, either repentance towards God, or faith in Chriſt.

* στοιχεῖν.

Here all miniſters are taught what rule to follow in preaching the word, or building the Church of God, namely faith, and repentance, the doctrine of the croſſe, and conuerſion, or the new creature. And all hearers according to what rule to order their liues and actions. For this metaphor of walking, and that by a rule or line, ſhewes that wee are trauellers or pilgrimes, that this world is a ſtrange countrey, that wee are to goe to another, that the world is an endles labyrinth, in which we ſhall for euer loſe our ſelues, except we be guided by this rule.

And here we ſee that there is a certen rule for the regulating of all things appertaining to faith and manners, though we cannot apply it, nor vſe it as wee ſhould: The fault is in vs, not in the rule.

Whereas *Paul* ſaith as many as walke according to *this rule*, hee ſhewes that Chriſtians haue but one only rule which they are to follow, and according to which they muſt frame their liues; for the Apoſtle exhorts vs that *wee all proceede by one rule*, Philip. 3. 16. Therefore the Papiſts doe notoriouſly offend not onely in wreſting, peruerting, and breaking this rule, but in making other new Lesbian rules, which they preſcribe as neceſſary to be followed: as the rule of S. *Francis*, of Saint *Dominick*. S. *Auſten*. S. *Ierome*, &c. holding one mans baptiſme better then another, one mans profeſſion holier then another, one mans rule perfecter then another: following any rule rather then Chriſts, and ſo diuide his ſeameles coate. And that theſe ſundry rules of Monkes are vaine & wicked, it may appeare: Firſt becauſe they agree not with this rule of *Paul*, they being many, it but one: it directing and leading to Chriſt, they leading to by-paths, obſcuring the merit of Chriſt, and preſcribing many things partly friuolous, partly impious, contrary to faith and good life. Secondly, in that they agree not among themſelues; euery ſect hauing his own proper orders, and contending their owne to bee better, holier, perfecter then the reſt. Thirdly, in that they deuide into diuers ſects thoſe that ought to be all one in Chriſt, for which cauſe *Paul* cals the Corinthians carnall, in holding ſome of *Paul*, others of *Apollos*, 1. Cor. 3. 4. For how can they be ſpirituall, who in ſpeech, action, habite and attire, profeſſion and conuerſation, profeſſe nothing but ſchiſme and diſſention? *Ierome* againſt the Luciferians ſaith, *Sicubi audieris eos qui dicuntur Chriſtiani, non a Domino Ieſu Chriſto, ſed a quoquam alio nuncupari, puta Marcionitas, Valentinianos, Montenſes, Campates, ſcito non eccleſiam Chriſti, ſed Antichriſti eſſe Synagogam*: that is, *whereſoeuer thou ſhalt heare thoſe that are called Chriſtians not to haue their name from our Lord Ieſus Chriſt, but from ſome other, as Marcionites, Valentinians, Montenſes, Campites, know thus much, that they are not the Church of Chriſt, but the Synagogue of Antichriſt.* Nay further, ſolitary life in leauing the ſociety of men, and ſequeſtring themſelues from all company, which is the ground, and generall practiſe of Monkiſh Eremites (for Cœnobites to ſpeak properly are no Monks, as the word teacheth) is againſt the very light of nature it ſelfe. Firſt, becauſe it is naturall for men to liue together; nay it is the ground of the family, the Church, and common-wealth. There was neuer nation ſo barbarous or ſauage, but endeauoured to liue together by aſſociating themſelues, in cities, townes, villages, caues, woods, tents, or ſome other way, according to the cuſtome of the countrey: which generall practiſe of all, argues the impreſſion of nature in all. Secondly, ſpeech is giuen men for this ende, that they might conuerſe together: for it were little or nothing auaileable if men ſhould liue alone, and conuerſe with none. Thirdly, ſundry vertues beſtowed vpon men, as iuſtice, fortitude, loue, and friendſhip, ſhould bee giuen in vaine, if men ſhould liue ſolitary, ſequeſtred from all company. Fourthly, mans umbecillitie argues thus much; for whereas all other creatures are armed by nature, as the Bull with hornes, the Boare with tuskes, other with teeth, feathers, ſwiftneſſe, &c. man is borne feeble and naked, not able to prouide or defend himſelfe, but onely by helpe of others; which is an argument that hee is borne to liue in ciuill ſociety, and to bee holpen by others. Laſtly, man is borne to doe good to himſelfe and others, in ſome eſtate and calling, 1. *Corinthians* 7. But hee that liueth alone can doe no good to others, nor receiue good from them: For whereas they pleade for themſelues, that they leaue their particular callings, and betake themſelues to Hermetages, that ſo they may renounce the world; I anſwer, that to renounce the world, is not to leaue their places and callings, whereunto God hath called them, but *to renounce the corruption that is in the world through luſt*, 2. Pet. 1. 4. Theſe and the like reaſons made the Philoſopher to ſay, That he which left the ſocietie of men, and betooke himſelfe to a ſolitarie life, was either a God, or a beaſt.

Ariſtot. Polit. lib. 1. cap. 1.

By this wee may ſee what Lesbian rules they follow; and how that which they account the higheſt degree of perfection, is in truth the depth of abomination: that it hath beene the cauſe of much wickedneſſe, as of idlenes, hypocriſie, whoredome, ſodomitry, beſides the cruell murdering of many poore innocents. Therefore let neither their hypocriſie, nor the Churches pretended authority, nor the long receiued cuſtome, any thing mooue vs, but that leauing them, wee follow the rule of *Paul* in this place: for they that walke according to it, *peace ſhall be vpon them, and mercie.* By *peace* wee are to vnderſtand outward peace, as proſperity, and good ſucceſſe in all things we goe about. For *whatſoeuer they doe ſhall proſper*, Pſal. 1. 3. And peace with the creatures; as firſt with the good Angels, *Coloſſians* 1. 20. who *are miniſtring ſpirits, ſent forth to miniſter, for their ſakes that ſhall be heires of ſaluation, Hebr.* 1. 14. *Pitching their tents about them*, Pſalm. 34. 7. *And bearing them in their hands as a nourſe her childe*, Pſalme 91. 12. Secondly, with the godly. The Prophet ſaith, that in the kingdome of Chriſt, *The wolfe ſhall dwell with the lambe, the leopard ſhall lie with the kidde, &c.* that is, men of fierce, ſauage, and woluiſh natures, ſhall be ſo changed by grace, as that they ſhall liue peaceably and louingly together. Thirdly, with the wicked their enemies, partly because they ſeeke to liue in peace, as *Dauid* ſaith of himſelfe, *I labour for peace*, Pſalme 120. verſe 7. partly becauſe God ſo inclines their hearts, as that they are peaceable. Laſtly, with the beaſts of the field, and all the creatures. The Lord promiſeth to make a couenant with the wild beaſts, and fowles of the heauen, in behalfe of his people, that they may ſleepe ſafely, *Hoſea* 2. 18. But the peace which is principally meant in this place, is *peace of conſcience*, which paſſeth all vnderſtanding, *Philip.* 4. 7. Which is peace with God, beeing reconciled and at one with him, Rom. 5. 1. *Beeing iuſtified by faith, wee haue peace with God.* And peace with our ſelues, which is three-fold, as it is oppoſed to a three-fold diſſention in man. The firſt is, when the will and affections renewed by grace, are obedient to the minde enlightened by the ſpirit, and at peace therewith: oppoſed to the diſſention that is betwixt rebellious affections, and naturall reaſon. The ſecond is, when grace (though ſtrongly aſſailed) giueth corruption the foile, whereupon followeth the calming and quieting of the minde, oppoſed to the combate between the fleſh & the ſpirit. The third is, when the conſcience perſwaded of remiſſion of ſinnes, and

Eſa. 11. 6.

reconciliation with God, ceaſeth to accuſe & terrifie, and begins to excuſe, and comfort vs, oppoſed to the conflict that a diſtreſſed conſcience hath with legall terrours, and the anger of God. By *mercy* (which is the cauſe of this peace) are vnderſtood, all ſpirituall bleſſings, which flow vnto vs from the loue, and fauour of God in Chriſt, as remiſſion of ſinnes, iuſtification, ſanctification, and eternal life it ſelfe. The words *ἐπ᾽ αὐτούς, vpon them*, haue great emphaſis, ſignifying, that theſe bleſſings come down from heauen, and light vpon them that follow this rule, and that they cannot be hindered by the malice of men.

Let the Pope then anathematize, curſe, & excommunicate vs, both Prince and people, becauſe we tread not in the ſteps of his faith, but of the faith of our father *Abraham*, and walke not according to his rule, but according to this rule of the Apoſtle: for we need not feare his thunderbolts nor curſes, ſeeing *the cauſeleſſe curſe ſhall neuer come*, Prou. 26. 2. for what though he curſe, if God doe bleſſe? It was the thing that comforted *Dauid* being curſed of his enemies, in that *though they did curſe, yet God would bleſſe*, Pſal. 109. 28. and let vs comfort our ſelues in this, that *he will curſe them that curſe his people*, Gen. 12. 3.

Againe, if peace and mercy ſhall be vpon them that walke according to this rule, then wrath and indignation ſhall light vpon thoſe that follow any other rule, or deuiſe any other way, or ſet downe any other meanes of ſaluation beſides, or contrary to this. Falſe therefore is the opinion of *Puckſius*, that if a man leade an outward ciuill life, hee may bee ſaued in any religion, the Iew in his Iudaiſme, the Turke in his Mahometiſme, the Heathen in his Paganiſme. For they that walke not in this way, according to this rule, do but weary themſelues in endleſſe Labyrinths: and ſo walking without line or rule in *their crooked waies, ſhall be led with workers of iniquity, when as peace ſhall be vpon Iſrael*, Pſal. 125. 5. Other vſes are made of mercy and peace, Pag. 11. and 12. to which places I referre the reader.

The Apoſtle addeth, that peace and mercy ſhall bee vpon all them that walke according to this rule, *and vpon the Iſrael of God*. There is a double Iſrael mentioned by *Paul*, *Iſrael according to the fleſh*, 1. Cor. 10. 18. and *the Iſrael of God*: as there is a two-fold Iew, one outward, in the fleſh: another inward, in the ſpirit, Romanes 2. 18, 19. By *the Iſrael of God*, the Apoſtle meaneth all ſuch as are like to *Nathaniel*, who was *a true Iſraelite, in whom there was no guile*, Ioh. 1. 47. whether they bee the faithfull Gentiles, or beleeuing Iewes. And he makes mention of the Iſrael of God, partly by reaſon of the aduerſaries, who bragged ſo much of their father *Abraham*, and that they were the onely true Iſraelites, and yet were no Iſraelites, becauſe they troad not in the ſteps of the faith of *Abraham*, partly for the weake conuerts, who thought it a hard thing to be ſeuered from the ſociety of thoſe, to whome the promiſes were made; partly for vs Gentiles, that wee might know that *all are not Iſrael, which are of Iſrael*, Rom. 9. 6. but that all they which are of faith are bleſſed with faithfull Abraham, Gal. 3. verſe 9. ſeeing that God is no accepter of perſons, Acts 10. 34.

v. 17 *From hence forth let no man put me to buſineſſe: for I beare in my bodie the markes of the Lord Ieſus.*

Here the Apoſtle layes downe his laſt admonition, preuenting an obiection that might bee made by the falſe apoſtles, or the Galatians. For whereas it might be ſaid, that *Paul* ſought himſelfe and the world, ſhunned perſecution, and therefore ioyned circumciſion to Chriſt, to pleaſe the Iewes, and followed not his owne rule v. 16. hee takes away this obiection with great authority, when hee ſaith, *From henceforth let no man put mee to buſines*: And withall hee addes a reaſon of it, *For I beare in my body the markes of the Lord Ieſus*: as if hee ſhould ſay, The bonds, the impriſonments, the ſtripes, wounds, and ſcarres in my body, do ſufficiently teſtifie my fidelity in my miniſtery, for if I had preached circumciſion, I ſhould not haue ſuffered perſecution. The words may be, and are taken in a double ſenſe. Firſt thus, The falſe apoſtles, and you Galatians (by their inſtigation) haue beene troubleſome vnto me, by falſe accuſations and ſlaunderous imputations, as that I taught circumciſion and the obſeruation of the ceremoniall Law, as a thing neceſſary to ſaluation, & ſo you haue made a reuolt from my doctrine, and by that meanes haue doubled & tripled my labour and paines among you: But from henceforth ceaſe to be troubleſome vnto me, you may take experiment and proofe from mee; the markes that I beare in my body doe ſufficiently witneſſe and ſeale the truth of my doctrine, and my fidelity in mine Apoſtleſhippe, as alſo whoſe diſciple I am, *Moſes* or Chriſts, and what rule I follow, Iudaiſme or Chriſtianiſme. Secondly, they carry this ſenſe, I haue ſaid, that they which walke according to this rule, in glorying onely in the croſſe of Chriſt, *peace ſhall be vpon them, and mercy, and vpon the Iſraell of God*; And I ſay againe and againe, that wee ought to ſtriue and contend for it, to obſerue and keepe it, as a thing moſt neceſſary to ſaluation: τοῦ λοιποῦ, as for other things not neceſſary to ſaluation, as circumciſion, &c. *Let no man trouble mee* in the execution of mine Apoſtolicall function, or hinder the courſe of the Goſpell, by vrging any other doctrine or ceremony contrary or diuerſe from this, as neceſſary to ſaluation: This one thing is neceſſary, other things are needleſſe and fruitleſſe in compariſon, therefore neither I, nor the Church of God ought to be troubled with them. This latter ſenſe I take to be more agreeable to the text. Some make the ſenſe to bee this, I haue had many troubles and conflicts; and haue many markes and ſcarres in my body inflicted by perſecutours: therefore bee no more troubleſome vnto me: for it were too much to adde wormwood to my gall, affliction to affliction. Here we ſee the condition of the Apoſtle, and the eſtate of all faithfull miniſters; that it is full of trouble and moleſtations. For as they are accounted men of turbulent ſpirits, diſquieters of the ſtate, as *Elias* was, 1.King.21. and *Ieremy*, chapter 15.18. and *Paul*, Act.16.20. & 21.28. So they are moſt troubled with factious oppoſers and falſe teachers, who labour to bring into the Church, things partly needles and ſuperfluous, partly hurtfull and pernicious. Thus the falſe apoſtles troubled the paſtours and Church of Galatia, Gal.5.10. and the Churches of Antiochia, Syria, Cilicia, Act.15.24.

Secondly, conſider how that the moſt and greateſt troubles of the Church, haue beene for matters not of ſubſtance, but of circumſtance, partly not neceſſary, partly contrary to the rule: which notwithſtanding haue bin vrged with fire and fagot, as things moſt neceſſary.

Laſtly, he that ſtands forth for the defence of Gods truth (as *Paul* did, and all Miniſters ought to doe) muſt let goe all circumſtances, and looke to the ſubſtance. Not with *Martha* to trouble himſelfe about many needles things, when as one thing onely is neceſſary. Luke 10.41.

The reaſon followeth in theſe words: *For I beare in my body the markes of the Lord Ieſus.*

The word in the Originall tranſlated *markes*, doth properly ſignifie prints with an hotte yron. But it is here vſed generally to ſignifie any blemiſh, skarre, or marke whatſoeuer, whether ſuch as was woont to be ſet vpon ſeruants bought with money, (which among the Iewes was a hole in the eare pearced with a naule, Exodus 21.6. Deut.15.17.) or vpon ſlaues taken in the warres, as the Samians ſet vpon an Athenian captiue the ſigne of an owle: and the Athenians vpon a Samian the ſigne of a ſhippe. Or vpon malefactours, as a hole in the eare, an F in the fore-head, a brand in the hand. Or ſuch a marke, as ſome thinke was ſet vpon *Cain*, Gen.4.15. or the marke of God, Ezech.9.4. or of the beaſt, Apoc.16.2.

στίγματα. vide Lipſium de militia Romana. lib.1. dialogo 9.

The markes of Chriſt are of two ſorts, either *inward* and *inuiſible*: or *outward* and *viſible*. The *inuiſible markes* are two. The firſt, is Gods eternall Election, which is called Gods *ſeale* or *marke*, 2.Tim.2.19. *The foundation of God remaineth ſure, & hath this ſeale, The Lord knoweth who are his.* All the Elect are marked with this marke, Apocal.7. and by it Chriſt knoweth and acknowledgeth them for *his ſheepe*, Ioh.10. The ſecond is regeneration, or the imprinting of the defaced image of God in the ſoule. By this marke (which is *the true indeleble character*, neuer to bee blotted out) are all beleeuers ſealed, 2.Cor.1.22. Eph.1.13. Theſe inward inuiſible markes of Election and Regeneration, are in the ſoule, and therefore not here meant, for he ſpeakes of bodily markes, *I beare in my body the markes*. The outward viſible markes are two-folde: *Typicall*, or *Reall*. *Typicall*, as circumciſion, which was a marke ſet in the fore-skin of the fleſh, Rom.4.11. The blood of the Paſchall Lambe, wherewith the houſes of the Iſraelites were marked, when the firſt borne of the Egyptians were ſlaine by the deſtroying Angel. And baptiſme is of the ſame kinde: for by Baptiſme Chriſtians are diſtinguiſhed from Iewes, Turkes, Infidels whatſoeuer. *Reall markes* of Chriſt, are either in his *naturall*, or in his *myſticall body*. In *his naturall body*, the wounds which were giuen him in his hands, feete, and ſides, which he ſhewed to his diſciples after his reſurrection, *Ioh*.20.27. which, whether they be now to be ſeene in his glorified body (as ſome affirme) or aboliſhed (as others,) I leaue to the Reader as a thing vncerten, and meerely coniectural, ſeeing there is nothing in Scripture either for it, or againſt it, that doth neceſſarily conclude it. But of theſe markes, the Apoſtle ſpeaketh not in this place. The markes in his *myſticall body*, are thoſe, which are in his mẽbers, as wounds, skarres, whippings, maimednes, &c. of which we reade, 2.Cor.4.10. *Euery where we beare about in our body the dying of the Lord Ieſus*: and, 2.Cor.11.24,25. *Fiue times receiued I fourtie ſtripes ſaue one: I was thriſe beaten with roddes, once ſtoned, &c.* And theſe the Apoſtle here calleth *the markes of Chriſt*, becauſe they are inflicted for the profeſſion of Chriſt, and the Goſpel: as the wounds and skarres of a ſouldier may bee called his Princes wounds and skarres, becauſe they are had in his cauſe and quarell. Now thoſe in his naturall body differ from theſe in his myſticall: Firſt, in that they are meritorious, for *by his ſtripes wee are healed*, 1.Pet.2.24. Theſe in his myſticall body are glorious in the ſight of God (as the death of his Saints is,) yet not meritorious. Secondly, thoſe in his naturall body, were prophecied of before in particular, Pſal.22.16. *They pearced my hands and my feete.* Theſe in his myſticall body only in generall, that wee ſhould be conformable vnto him.

In this place *Paul* ſpeaketh of the latter only, which were in his owne perſon, and this hee doth, not to put any merit in them, (as Saint *Francis* did) but to teſtifie himſelfe to be a faithfull ſeruant of Chriſt. And he further meets with the falſe apoſtles, who would needes haue had the Galatians circumciſed, that ſo they might glorie in the fleſh, as hauing ſet the marke of circumciſion in the fore-skin of their fleſh. As if he ſhould ſay, I ſet not markes in other mens fleſh, to glory of them, as the falſe apoſtles doe: but I beare about in my bodie the marks of the Lord Ieſus, theſe are the ſignes of true Apoſtleſhip, reconciliation with God, ceaſeth to accuſe & terrifie, and begins to excuſe, and comfort vs, oppoſed to the conflict that a diſtreſſed conſcience hath with legall terrours, and the anger of God. *By mercy* (which is the cauſe of this peace) are vnderſtood, all ſpirituall bleſſings, which flow vnto vs from the loue, and fauour of God in Chriſt, as remiſſion of ſinnes, iuſtification, ſanctification, and eternal life it ſelfe. The words ἐπ' αὐτούς, *vpon them*, haue great emphaſis, ſignifying, that theſe bleſſings come downe from heauen, and light vpon them that follow this rule, and that they cannot be hindered by the malice of men.

Let the Pope then anathematize, curſe, & excommunicate vs, both Prince and people, becauſe we tread not in the ſteps of his faith, but of the faith of our father *Abraham*, and walke not according to his rule, but according to this rule of the Apoſtle: for we need not feare his thunderbolts nor curſes, ſeeing *the cauſeleſſe curſe ſhall neuer come*, Prou. 26. 2. for what though he curſe, if God doe bleſſe? It was the thing that comforted *David* being curſed of his enemies, in that *though they did curſe yet God would bleſſe*. Pſal. 109. 28. and let vs comfort our ſelues in this, that *he will curſe them that curſe his people*, Gen. 12. 3.

Againe, if peace and mercy ſhall be vpon them that walke according to this rule, then wrath and indignation ſhall light vpon thoſe that follow any other rule, or deuiſe any other way, or ſet downe any other meanes of ſaluation beſides, or contrary to this. Falſe therefore is the opinion of *Puckſius*, that if a man leade an outward ciuill life, hee may bee ſaued in any religion, the Iew in his Iudaiſme, the Turke in his Mahometiſme, the Heathen in his Paganiſme. For they that walke not in this way, according to this rule, do but weary themſelues in endleſſe Labyrinths: and ſo walking without line or rule in *their crooked waies, ſhall be led with workers of iniquity, when as peace ſhall be vpon Iſrael*, Pſal. 125. 5. Other vſes are made of mercy and peace, Pag. 11. and 12. to which places I referre the reader.

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Acts 10. 34.

v. 17 *From hence forth let no man put me to buſineſſe: for I beare in my bodie the markes of the Lord Ieſus.*

Here the Apoſtle layes downe his laſt ad-
monition, preuenting an obiection that
might bee made by the falſe apoſtles, or the
Galatians. For whereas it might be ſaid, that
Paul ſought himſelfe and the world, ſhun-
B ned perſecution, and therefore ioyned cir-
cumciſion to Chriſt, to pleaſe the Iewes, and
followed not his owne rule v. 16. hee takes a-
way this obiection with great authority, when
hee ſaith, *From henceforth let no man put mee to
buſines*: And withall hee addes a reaſon of it,
*For I beare in my body the markes of the Lord Ie-
ſus*: as if hee ſhould ſay, The bonds, the im-
priſonments, the ſtripes, wounds, and ſcarres
in my body, do ſufficiently teſtifie my fideli-
ty in my miniſtery, for if I had preached cir-
cumciſion, I ſhould not haue ſuffered perſe-
cution. The words may be, and are taken in
a double ſenſe. Firſt thus, The falſe apoſtles,
and you Galatians (by their inſtigation) haue
beene troubleſome vnto me, by falſe accuſa-
C tions and ſlaunderous imputations, as that I
taught circumciſion and the obſeruation of
the ceremoniall Law, as a thing neceſſary to
ſaluation, & ſo you haue made a reuolt from
my doctrine, and by that meanes haue dou-
bled & tripled my labour and paines among
you: But from henceforth ceaſe to be trou-
bleſome vnto me, you may take experiment
and proofe from mee; the markes that I
beare in my body doe ſufficiently witneſſe
and ſeale the truth of my doctrine, and my
fidelity in mine Apoſtleſhippe, as alſo whoſe
diſciple I am, *Moſes* or Chriſts, and what rule
I follow, Iudaiſme or Chriſtianiſme. Second-
ly, they carry this ſenſe, I haue ſaid, that
they which walke according to this rule, in
D glorying onely in the croſſe of Chriſt, *peace
ſhall be vpon them, and mercy, and vpon the Iſra-
ell of God*; And I ſay againe and againe, that
wee ought to ſtriue and contend for it, to ob-
ſerue and keepe it, as a thing moſt neceſſa-
ry to ſaluation: τοῦ λοιποῦ, as for other things
not neceſſary to ſaluation, as circumciſion,
&c. *Let no man trouble mee* in the execution
of mine Apoſtolicall function, or hinder the
courſe of the Goſpell, by vrging any other
doctrine or ceremony contrary or diuerſe
from this, as neceſſary to ſaluation: This one
thing is neceſſary, other things are needleſſe
and fruitleſſe in compariſon, therefore nei-
ther I, nor the Church of God ought to be
troubled with them. This latter ſenſe I take
to be more agreeable to the text. Some make

A the ſenſe to bee this, I haue had many troubles and conflicts; and haue many markes and ſcarres in my body inflicted by perſecutours: therefore bee no more troubleſome vnto me: for it were too much to adde wormwood to my gall, affliction to affliction. Here we ſee the condition of the Apoſtle, and the eſtate of all faithfull miniſters; that it is full of trouble and moleſtations. For as they are accounted men of turbulent ſpirits, diſquieters of the ſtate, as *Elias* was, 1. King. 21. and *Ieremy*, chapter 15. 18. and *Paul*, Act. 16. 20. & 21. 28. So they are moſt troubled with factious oppoſers and falſe teachers, who labour to bring into the Church, things partly needles and ſuperfluous, partly hurtfull and B pernicious. Thus the falſe apoſtles troubled the paſtours and Church of Galatia, Gal. 5. 10. and the Churches of Antiochia, Syria, Cilicia, Act. 15. 24.

Secondly, conſider how that the moſt and greateſt troubles of the Church, haue beene for matters not of ſubſtance, but of circumſtance, partly not neceſſary, partly contrary to the rule: which notwithſtanding haue bin vrged with fire and fagot, as things moſt neceſſary.

Laſtly, he that ſtands forth for the defence of Gods truth (as *Paul* did, and all Miniſters ought to doe) muſt let goe all circumſtances, and looke to the ſubſtance. Not with *Martha* to trouble himſelfe about many needles C things, when as one thing onely is neceſſary.

Luke 10,14.

The reaſon followeth in theſe words: *For I beare in my body the markes of the Lord Ieſus.*

στίγματα. vide Lipſium de militia Romana. lib. 1. dialogo 9.

The word in the Originall tranſlated *markes*, doth properly ſignifie prints with an hotte yron. But it is here vſed generally to ſignifie any blemiſh, ſkarre, or marke whatſoeuer, whether ſuch as was woont to be ſet vpon ſeruants bought with money, (which among the Iewes was a hole in the eare pearced with a naule, Exodus 21. 6. Deut. 15. 17.) or vpon ſlaues taken in the warres, as the Samians ſet vpon an Athenian captiue the ſigne of an owle: and the Athenians vpon a Samian the ſigne of a ſhippe. Or vpon malefactours, as a hole in the eare, an F in the D fore-head, a brand in the hand. Or ſuch a marke, as ſome thinke was ſet vpon *Cain*, *Gen.* 4. 15. or the marke of God, Ezech. 9. 4. or of the beaſt, Apoc. 16. 2.

The markes of Chriſt are of two ſorts, either *inward* and *inuiſible*: or *outward* and *viſible*. The *inuiſible markes* are two. The firſt, is Gods eternall Election, which is called Gods *ſeale* or *marke*, 2. Tim. 2. 19. *The foundation of God remaineth ſure, & hath this ſeale, The Lord knoweth who are his.* All the Elect are marked with this marke, Apocal. 7. and by it Chriſt knoweth and acknowledgeth them for *his ſheepe*, Ioh. 10. The ſecond is regeneration, or the imprinting of the defaced image of God in the ſoule. By this marke (which is *the true indeleble character*, neuer to bee blotted out) are all beleeuers ſealed, 2. Cor. 1. 22. Eph. 1. 13. Theſe inward inuiſible markes of Election and Regeneration, are in the ſoule, and therefore not here meant: for he ſpeakes of bodily marks, *I beare in my body the marks*, &c. The outward viſible markes are two-folde: *Typicall*, or *Reall*. *Typicall*, as circumciſion, which was a marke ſet in the fore-skin of the fleſh, Rom. 4. 11. The blood of the Paſchall Lambe, wherewith the houſes of the Iſraelites were marked, when the firſt borne of the Egyptians were ſlaine by the deſtroying Angel. And baptiſme is of the ſame kinde: for by Baptiſme Chriſtians are diſtinguiſhed from Iewes, Turkes, Infidels whatſoeuer. *Reall markes* of Chriſt, are either in his *naturall*, or in his *myſticall body*. In *his naturall body*, the wounds which were giuen him in his hands, feete, and ſides; which he ſhewed to his diſciples after his reſurrection, *Ioh.* 20. 27. which, whether they be now to be ſeene in his glorified body (as ſome affirme) or aboliſhed (as others,) I leaue to the Reader as a thing vncerten, and meerely coniectural, ſeeing there is nothing in Scripture either for it, or againſt it, that doth neceſſarily conclude it. But of theſe markes, the Apoſtle ſpeaketh not in this place. The markes in his *myſticall bodie*, are thoſe, which are in his mẽbers, as wounds, ſkarres, whippings, maimednes, &c. of which we reade, 2. Cor. 4. 10. *Euery where we beare about in our body the dying of the Lord Ieſus*: and, 2. Cor. 11. 24, 25. *Fiue times receiued I fourtie ſtripes ſaue one: I was thriſe beaten with roddes, once ſtoned, &c.* And theſe the Apoſtle here calleth *the markes of Chriſt*, becauſe they are inflicted for the profeſſion of Chriſt, and the Goſpel: as the wounds and ſkarres of a ſouldier may bee called his Princes wounds and ſkarres, becauſe they are had in his cauſe and quarell. Now thoſe in his naturall body differ from theſe in his myſticall: Firſt, in that they are meritorious, for *by his ſtripes wee are healed*, 1. Pet. 2. 24. Theſe in his myſticall body are glorious in the ſight of God (as the death of his Saints is,) yet not meritorious. Secondly, thoſe in his naturall body, were prophecied of before in particular, Pſal. 22. 16. *They pearced my hands and my feet*. Theſe in his myſticall body only in generall, that wee ſhould be conformable vnto him.

In this place *Paul* ſpeaketh of the latter only, which were in his owne perſon, and this hee doth, not to put any merit in them, (as Saint *Francis* did) but to teſtifie himſelfe to be a faithfull ſeruant of Chriſt. And he further meets with the falſe apoſtles, who would needes haue had the Galatians circumciſed, that ſo they might glorie in the fleſh, as hauing ſet the marke of circumciſion in the fore-skin of their fleſh. As if he ſhould ſay, I ſet not markes in other mens fleſh, to glory of them, as the falſe apoſtles doe; but I beare about in my bodie the marks of the Lord Ieſus, theſe are the ſignes of mine Apoſtleſhip, and arguments of fidelitie in my Miniſterie, which I ſee not in other mens fleſh, but haue in mine owne.

Here we ſee what we are to thinke, & what vſe we are to make of the wounds, skarres, and blemiſhes, that are in any of the Saints for the profeſſion of the truth. Firſt, that they are the ſufferings, wounds, and markes of Chriſt himſelfe (as *Paul* tearmeth them here, and Coloſſ. 1. 24.) ſeeing they are the wounds of the members of that body, whereof he is the head. Secondly, they haue this vſe, to conuince the conſciences of perſecutors, and wicked men, that they are the ſeruants of Chriſt, which ſuffer thus for righteouſneſſe ſake, for which cauſe they are here mentioned by *Paul*. Thus he prooues himſelfe to be a member of Chriſt by the affliction which he ſuffered for his ſake. 2. Cor. 12. Thirdly, if men be conſtant in their profeſſion, namely in faith and obedience, they are banners of victory. Therefore no man ought to be aſhamed of them, no more then ſouldiers of their wounds and skarres: but rather in a holy manner to glory of them as *Paul* did. For as it is a glory to a ſouldier to haue receiued many wounds, and to haue many skarres, in a good cauſe, in his Princes quarrel, and for the defence of his country: So it is a glory for a Chriſtian ſouldier to haue the markes of the Lord Ieſus in his body, as of wounds, ſcourges, bondes, impriſonment, for the profeſſion of the truth. Therefore Conſtantine the great, (as the Eccleſiaſticall hiſtorie records) kiſſed the holes of the eies of certaine Biſhops, (which had them put out by the Arrians, for the conſtant profeſſion of the faith of Chriſt) reuerencing the vertue of the holy Ghoſt which ſhined in them.

This makes nothing for the *fratres flagellantes*, who glory in the markes which they make in their fleſh, by whipping of themſelues. For firſt, it is not the puniſhment (as *Cyprian* ſaith) but the cauſe that makes a Martyr. Secondly, the markes which men ſet vpon themſelues contrarie to the Law, Leuit. 19. 28. are not *the markes of the Lord Ieſus*: but thoſe onely which are ſet vpon them by others, for the profeſſion of the truth. Thirdly, this whipping and afflicting of themſelues, beeing but will-worſhip, in not ſparing of the bodie, Coloſſ. 2. 23. is no better accepted of God, then the ſuperſtitious practiſe of *Baals* prieſts, lancing themſelues with kniues, til the blood guſhed out. 1. King. 18. 28.

Againe, if this be the glorie of a ſeruant of Chriſt, and a note of conſtant profeſſion, what ſhall we ſay of them, who haue not onely their conſciences ſeared with a hotte yron, but by drinking, whoring, rioting, &c. get the markes of *Bacchus* and *Venus* in their bodies? For if theſe be the markes of Chriſt, thoſe muſt needs be the markes of Satan.

Laſtly, hence we are taught a ſpeciall dutie, and that is, to ſuffer bodily affliction in the profeſſion of the truth: and though bonds and impriſonment abide vs in all places, not to paſſe for them, ſo that wee may fulfill our courſe with ioy, according to *Pauls* example, both here, and Act. 20. 24. as alſo his commandement to *Timothie*, *Suffer affliction as a good ſouldier of Ieſus Chriſt*. 2. Tim. 2. 3. The reaſons are theſe. Firſt, by ſuffering bodily affliction, wee are made conformable vnto Chriſt, and fulfill the reſt of the afflictions of Chriſt in our fleſh. Coloſſ. 1. 24. Secondly, they teach vs to haue a ſympathy and fellow-feeling of the miſeries of our brethren, to remember thoſe that are in afflictiõ, as though we alſo were afflicted in the body. Heb. 13. 3. Thirdly, our patient induring of affliction, doth not onely ſerue as a preſident and example to others to ſuffer patiently, but alſo is a notable meanes to confirme them in the truth. 2. Cor. 1. 6. Phil. 1. 14. Laſtly, they ſerue to ſcoure vs that are earthly veſſels, from the ruſt and filth of ſinne, that cleaues ſo faſt vnto our nature.

18. *Brethren, the grace of our Lord Ieſus Chriſt, be with your ſpirit, Amen.*

Here, the Apoſtle concludes his Epiſtle with his vſuall farewell, commending the Galatians to the grace of God, and wiſhing vnto them all things *appertaining to ſpirituall life and godlineſſe*. 1. Pet. 1. 3. which he ſignifieth here by *grace*. There is a twofold grace mentioned in Scripture, Grace which makes a man gracious or acceptable to God, *gratia gratum faciens*: and grace which is freely giuen, *gratia gratis data*. *Gratia gratum faciens*, is the fauour and loue of God, whereby he is well pleaſed with his elect in Chriſt, and this grace is in God himſelfe, and no qualitie infuſed or inherent in vs: and it is truly called *the firſt grace*, as beeing the cauſe of all other ſubſequent graces. *Gratia gratis data*, is the free gift of God beſtowed vpon men, whether naturall, or ſupernaturall: Naturall, either in the ſtate of innocencie, before the fall, as originall iuſtice, &c. or in the ſtate of Apoſtaſie, ſince the fall, as the gift of illumination. Ioh. 1. 9. and ſuch like. Supernaturall, either common gifts, as the gift of miracles, prophecying, tongues, &c. or ſauing graces, as the grace of election, effectuall vocation, iuſtification, adoption, glorification, &c. all which are called *the ſecond grace*, becauſe they flow from the firſt, as the ſtreame from the fountaine. Thus *Paul* diſtinguiſheth them, Rom. 5. 15. calling the former *the grace of God*, the latter *the gift by grace*. Now grace in this place is not to bee reſtrained onely to the benefit of our redemption, as it is, 2. Cor. 13. verſ. 13. where the grace of Chriſt is diſtinguiſhed from the loue of God, and communion of the holy Ghoſt: but to bee vnderſtood of the fauour and loue of God, which is the *firſt grace*: and of the ſauing grace of regeneration, which is the *ſecond grace, or the gift by grace*. And it is called *the grace of our Lord Ieſus Chriſt*, firſt, becauſe he is the fountaine of it, Ioh. 1. 16. *Of his fulneſſe all we haue receiued, and grace for grace.* Secondly, becauſe he is the conduit or pipe, by which it is conuaied vnto vs. Ioh. 1. 17. *Grace and truth came by Ieſus Chriſt*: for he is our propitiator by whome alone we receiue *grace*, that is, the fauour of God, and reconciliation: *for grace*, that is, for the fauour and loue which God the Father bare vnto his Sonne, we beeing accepted of God, and *beloued in his beloued.* Eph. 1. 6. Chriſt is further called [*our Lord*] in fiue reſpects. Firſt, by right of creation. Ioh. 1. 3. *All things were made by him.* Secondly, by right of inheritance. Heb. 1. 2. *He is made heire of all things.* Pſal. 2. 8. *I will giue thee the Heathen for thine inheritance, and the ends of the world for thy poſſeſſion.* Thirdly, by right of redemption. 1. Cor. 6. 20. *Ye are bought with a price,* which is neither ſiluer nor gold, but the pretious blood of Chriſt. 1. Pet. 1. 18. 19. And this he performed by a double right, namely, *by right of propriety,* as a King redeemes his ſubiects, the maſter his ſeruants: or by *right of affinitie*, as the father may redeeme the ſonne, one brother an other, and one kinſman an other. Fourthly, by right of conqueſt. Luk. 11. 21. *VVhen a ſtrong man armed keepeth his pallace, &c. but when a ſtronger then he commeth vpon him, & ouercommeth him, he taketh from him all his armour wherein hee truſted, and diuideth the ſpoile.* Laſtly, by right of contract & marriage. Hoſ. 2. 16. *Thou ſhalt call me* Iſhi, *and ſhalt not call me* Baali. and verſ. 19. *I will marrie thee vnto me for euer in righteouſneſſe, iudgement, mercie, and compaſſion; I will marrie thee vnto me in faithfulneſſe, and thou ſhalt know the Lord.*

1. Theſ. 5. 23

The Apoſtle proceedes and ſaith, the grace of our Lord Ieſus Chriſt *be with your ſpirits.* For the better vnderſtanding of which phraſe, we are to know, that Man conſiſteth of two eſſentiall parts, of *ſoule*, and *body.* Eccle. 12. 7. *Duſt* (that is, the bodie) *returnes to the earth, whence it was taken: and the ſpirit returnes to God that gaue it.* Albeit the Apoſtle elſwhere deuideth man into three parts, *ſpirit, ſoule*, and *bodie*, when he praieth for the Theſſalonians, *That their whole ſpirit, and ſoule, and bodie, may be kept blameleſſe, vnto the comming of Chriſt.* Where he ſubdiuideth the ſoule into two parts, into reaſon or vnderſtanding, which he calleth *the ſpirit*: will or affection, which he tearmeth (by the common name agreeing to both) *the ſoule*: God hauing giuen reaſon to ſee, and wil to ſeeke after that which is good: that reaſon hauing eyes might guide the will that is blinde, and goe before, that it might follow. So that the ſpirit and ſoule are not two ſeuerall ſubſtances, but one and the ſame (euen as the bodie and the fleſh are one bodie) and yet are they diſtinguiſhed for doctrine ſake. Heb. 4. 12. the word of God is ſaid to *enter through, euen to the diuiding aſunder of the ſoule and the ſpirit:* and Eph. 4. 17. 18. the Apoſtle diſtinguiſheth the ſoule into three Faculties, *the minde, cogitation, heart*: when he ſaith the Gentiles walked in the vanities of their mindes, and had their cogitations darkned, becauſe of the hardneſſe of their hearts: by *minde*, meaning the *hegemonicall* part or vnderſtanding: by *cogitation*, the inward ſenſes, as memory, phantaſie, &c. and by *heart*, the affections.

νοῦς, διάνοια, καρδία.

Mens cuiuſq; is eſt quiſq;.

Now by *ſpirit* in this place, is not meant the vnderſtanding alone, but by a *ſynecdoche* the whole man is vnderſtood, albeit the ſoule principally be meant, becauſe it is the proper ſubiect of grace: for grace beeing a ſpirituall thing is placed immediately and properly in the ſpirit, or minde of man; and in the bodie accidentally, where it doth bewray it ſelfe by outward actions. Secondly, for that, as the ſeate of grace is in the mind; ſo the ſenſe and apprehenſion of it is there likewiſe, and not in the bodie. Thirdly, as *Theophylact* ſaith, *Non ait vobiſcum, quid ita? abigens eos à rebus hiſce, arguenſque non à lege hos ſpiritum, ſed à gratia accepiſſe.* So that, it is all one, as if he ſhould haue ſaid, *The grace of our Lord Ieſus Chriſt be with you all*, as it is, Phil 4. 23. and 2. Theſſ. 3. 18. as it may appeare by the like: for that farewell which *Paul* giues *Timothie* in his latter Epiſtle, *The Lord Ieſus Chriſt bee with thy ſpirit*, 2. Tim. 4. 22. is all one with that in the former, *Grace be with thee.* 1. Tim. 6. 21. And that ſalutation Philem. 25. *The grace of our Lord Ieſus Chriſt be with your ſpirit*, is all one with that Coloſſ. 4. 18: *Grace be with you.*

Hence that phraſe and forme of ſpeech in our Engliſh Liturgie, or Common prayer booke, (though miſliked by ſome, and cauilled at by others) hath his warrant & ground, when the Miniſter ſaith, *The Lord be with you*; and the people anſwer, *And with thy ſpirit*, wiſhing the ſame to him, that hee to them, that God would be with his ſpirit, that is, with him.

Againe, marke how the Apoſtle as he did beginne with grace, chapt. 1. 3. ſo he doth end with grace, to teach vs firſt of all, that our ſaluation is placed in it alone, for the beginning, the progreſſe, and the accompliſhment thereof: for election is of grace, Rom. 11. 5. and vocation is of grace, 2. Tim. 1. 9. and iuſtification, Rom. 3. 24. and glorification, Rom. 6. 23. Secondly, that Chriſt is to haue all the glorie of this grace, whereby we are ſo highly aduanced into the fauour of God, both for the beginning, continuance and ending, without aſcribing any part thereof to our ſelues, or any other creature. Thirdly, that all our ſalutations and greetings, our adieus and fare-wels, ought to be grounded in the grace of Chriſt, otherwiſe they are but carnall: and therefore the Apoſtle biddeth the Chriſtians to ſalute one another *in a holy kiſſe*, or (as *Peter* ſpeakes) with *the kiſſe of loue*. 1. Pet. 5. 14.

Rom. 16, 16

This confutes the Popiſh Doctors, who doe not only aſcribe the beginning of their ſaluation to themſelues, in co-working with

God in their firſt conuerſion: but alſo the end and accompliſhment of it, by workes of condignitie, which (as they ſay) are meritorious of eternall life.

Further, obſerue, with what *emphaſis* the Apoſtle concludes his Epiſtle: Firſt oppoſing Chriſt the Lord of the houſe, to *Moſes* who was but a ſeruant in the houſe. Secondly, the grace of Chriſt to inherent iuſtice, and merits of workes. Thirdly, the ſpirit, in which he would haue grace to be ſeated, to the fleſh, in which the falſe Apoſtles gloried ſo much. Laſtly, brotherly vnitie one with another, implied in the word *brethren*, to the proud and lordly carriage of the falſe Apoſtles ouer them.

Heb. 3. 5. 6.

The Concluſion.

In the end of all, it is added, in the *Greeke*, and *Syriacke* copies, that this Epiſtle was *written to the Galatians from Rome.* Which poſtſcript ſeemes to be erroneous and falſe: for firſt, there is not a title in the whole Epiſtle, that giueth the leaſt inkling that it ſhould haue beene written from *Rome*: whereas in all the reſt, which are written from thence, *Paul* makes mention of his bonds, and impriſonment. Secondly, the varietie of copies argues the vncertentie of it, ſeeing in ſome copies it is ſaid to haue beene ſent *from Epheſus*, as *Caietan* and *Hyperius* affirme, in their Commentaries vpon this place. Thirdly, *Baronius* (if his authoritie bee of any weight in this caſe) affirmeth that it is not likely or credible that it was written from thence. But, bee it graunted that this poſt-ſcript were true indeede; yet it is no part of Canonicall Scripture, as not being written by the Apoſtle, but added afterwards by the ſcribes which copied out the Epiſtles. Neither is this onely true of poſt-ſcripts, but alſo of Inſcriptions or Titles prefixed before Epiſtles, they are no part of holy writ. This may eaſily be prooued in particular: for firſt, touching poſt-ſcripts, the Greeke copies agree in this, that the firſt Epiſtle to the Corinthians, was *written from Philippi, and ſent by Stephanas, Fortunatus, Achaicus, and Timotheus*: when as it is certen, it was written from *Epheſus*, For firſt, chap. 16. v. 5. he ſaith, *He will come to them when he ſhall goe through Macedonia.* Therefore *Paul* was not then at *Philippi*, a chiefe citie in *Macedonia.* Secondly, in the 19. v. of the ſame chapter, he ſaith, *All the churches of Aſia ſalute you*, which ſhewes plainely, that when *Paul* writ this Epiſtle, he was at *Epheſus* in Aſia, not at *Philippi* in Europe. Thirdly, v. 8. he ſaith, *he will abide at Epheſus till Pentecoſt*, therefore hee was not then at *Philippi.* Fourthly, that it was written before the tumult in *Epheſus* raiſed by *Demetrius* and his complices, and ſo conſequently before his comming to *Philippi*: as alſo that it was ſent by *Timotheus* and *Eraſtus*, it is manifeſt, v. 10. of that chapter, beeing compared with Act. 19. v. 21. 22. Laſtly, the *Syriacke* tranſlatour agreeth with me, in affirming that it was written from *Epheſus*; and ſo doth *Baronius Annal. tom.* 1. *pag.* 494. *l.* 39. Againe, the poſt-ſcript of the 2. to the Corinthians hath, it was *written from Philippi of Macedonia, and ſent by* Titus *and* Luke: whereas the *Rhemiſts* (if we may giue any credit to their teſtimony, who elſewhere make titles part of the Canonicall Scripture) ſay, it was *written at Troas*, as it is thought. And *Baron.* annal. tom. 1. pag. 590. l. 51. *Antwerp.* thinkes it was written at *Nicopolis*, vpon this occaſion; that in his former Epiſtle from *Epheſus* promiſing to come vnto them as he paſſed through *Macedonia*, and comming not, 1. Cor. 16. he doth in this excuſe himſelfe, 2. Cor. 1. 15. 16. 17. compared with the 2. Cor. 7. 5. Neither is it a good reaſon to prooue that *Titus* caried this Epiſtle (as it is in the poſt-ſcript) becauſe *Paul* ſaith, *He ſent* Titus *to them, and another with him*, 2. Cor. 8. 18. 22. & 12. 18. for *Paul* ſpeakes of *Titus* his comming vnto them before that time: neither may it bee thought that *Titus* was ſent the ſecond time vnto them, conſidering that departing from *Macedonia*, and taking *Titus* with him, he left him in *Creete.* See *Caeſar Baron.* annal. tom. 1. *Antwerp.* p. 591. l. 40. Beſides, the *Rhemiſts* controll the ſubſcription of the firſt Epiſtle to the Theſſalonians, which hath it thus, *The firſt Epiſtle to the Theſſalonians, written from Athens.* For in their preface, they are bold to affirme, that *it ſeemeth rather to haue bene written at Corinth, then at Athens?* and they giue this reaſon of it, becauſe after the ſending of *Timothie* to *Theſſalonica*, *Paul* and he mette not at *Athens* againe, but at *Corinth.* And *Baronius* affirmeth, that it ſeemeth to haue bene written preſently after that *Sylas* and *Timotheus* came to him to *Corinth*, out of *Macedonia*, by comparing Act. 18. 5. with 1. Theſſ. 3. 6. *Annal. tom.* 1. *p.* 457. *l.* 1. And *Emmanuel Sa* doth cenſure the Syriacke poſt-ſcript, which ſaith it was ſent from Athens by *Timothie*, ſeeing that *Timothie* was then abſent. The like they affirme in the argument of the ſecond Epiſtle: for albeit the Greeke poſt-ſcript hath it, that it was written from *Athens*, yet they rather thinke it was *written from Corinth*, where *Paul* abode a yeare and ſixe moneths, Act. 18. 11. becauſe the title is like vnto the firſt Epiſtle, *Paul, and Syluanus, and Timotheus, &c.* And *Baronius* ſaith, that it ſhould be written from Athens, *impoſſibile eſt affirmare*; becauſe it was written ſoone after the former, as may appeare by the inſcription, *Paul, and Syluanus, and Timotheus*, (they continuing together:) but the former was written from *Corinth*, (as hath bin prooued) and therefore the latter: ſpecially conſidering that *Paul* went thence from *Athens*, and abode at *Corinth* a yeare and a halfe, and returned not backe againe to Athens, but went to Epheſus, *Annal. tom.* 1. *pag.* 457. *l.* 28.

Annal. tom. 1. p. 657. l. 26. Antuerp.

Adde hereunto, that whereas the poſtſcript of the 1. to *Timothie* ſaith it was *written* *from Laodicea the chiefe citie of Phrigia Pacaciana*, the Rhemiſts notwithſtanding in the argument affirme, that it is vncerten where it was written: and though it be commonly ſaid to haue beene written at *Laodicea*, yet it ſeemeth to be otherwiſe, becauſe it is like he was neuer there, as may be gathered by the Epiſtle to the Coloſſians which was written at Rome in his laſt trouble, a little before his death: for Coloſſ. 2. 1. *Paul* ſeemes to inſinuate that hee was neuer at that *Laodicea of Phrigia*, neare to Coloſſos, and Hierapolis, and that they neuer ſaw his perſon. Beſides, neither *Pliny* (who writ after *Paul*) nor any other auncient claſſique Authour, doth make mention of *Phrigia Pacaciana*: ſo that it ſeemeth to haue beene ſo called long after *Pauls* deceaſe: the firſt mention that is made of it (as ſome haue obſerued) beeing in the acts of the 5. Synode of Conſtantinople. *Baronius* is of opinion that it was written from Macedonia, *tom. 1. pag. 564* grounding his coniecture vpon 1. Tim. 1. 3. *As I beſought thee to abide at Epheſus, when I went into Macedonia; ſo doe.*--- The ſame doth *Athanaſius* affirme in his Synopſis, and *Theodoret* in his preface vpon that Epiſtle.

Againe, the ſubſcription of the 2. to *Timothie*, that it was *written from Rome vnto* Timothie *the firſt Biſhop elected of the Church of Epheſus*, cannot wel ſtand as ſome thinke with that of S. *Paul*, 2. Tim. 4. 5. *Doe the worke of an Euangeliſt*, ſeeing that Euangeliſts were not tyed to perſonall reſidencie, to abide in one place (as Biſhops and Paſtors are) but were to go from place to place, to confirme the Churches planted by the Apoſtles. But the diſcuſſing of this argument, whether *Timothie* were an Euangeliſt, properly ſo called, and whether the ſame man could not be an Euangeliſt, and a Biſhop, requireth a longer diſcourſe, then can be affoarded to this ſhort treatiſe. Laſtly, the poſt-ſcript of the Epiſtle to *Titus*, ſaith it was *written from Nicopolis of Macedonia*: the deuiſers of which aſſertion ground their opinion vpon *Titus* 3. 12. where *Paul* ſaith, *Be diligent to come to me to Nicopolis, for I haue determined there to winter*: miſtaking the text, for he ſaith not, be diligent to come to me to Nicopolis, for I haue determined *here* to winter (as beeing there alreadie) but I haue determined *there* to winter. By which it is plaine, that when *Paul* wrote to *Titus*, he was not at *Nicopolis*, (as the poſt-ſcript affirmeth,) and ſo wee ſee the text which they alledge for them, maketh moſt againſt them. And this is the iudgment and reaſon of *Baronius, Annal. tom. 1. pag. 575. l. 33. Antuerp.* howſoeuer *Claudius Eſpenceus* ſhifts his fingers of it, and paſſes it ouer in ſilence.

Thus much concerning *Subſcriptions*: a word or two touching *Inſcriptions* or *titles* prefixed before Epiſtles. That theſe be no part of Scripture written by the Apoſtles, but added to the Epiſtles by ſome others, it may appeare by theſe reaſons. Firſt generally, if titles were *Canonicall* as well as the Epiſtles themſelues, the Fathers would neuer haue doubted (as they did) whether *Paul* were the author of the Epiſtle to the Ebrewes or not, ſeeing in all copies ſaue one (as *Beza* hath obſerued) it beareth his name: but ſome of them aſcribe it to *Barnabas*, as *Tertullian*: others to *Luke*, as *Ierome* witneſſeth; others to *Clement*: *Oecumenius* intituleth it onely thus, *The Epiſtle to the Ebrewes*, without adding the name of *Paul* or any other penner of it: and ſo *Hentenus* a papiſt doth tranſlate it out of *Oecumenius*: Secondly, ſome Epiſtles (as thoſe ſeuen written by *Iames, Peter, Iohn, Iude*) haue vnfit titles prefixed before them, in that they are called ſometime *Canonicall*, (ſpecially of the Latine Church) and ſometime *Catholike* (chiefly of the Greeke Church) neither of which were euer giuen them by any Apoſtle, or Apoſtolique writer. For firſt touching the title *Canonical*, it may ſeeme ſtrange that this inſcription ſhould euer haue bin appropriated vnto them, which is common with them to the whole word of God: as though in them were contained a more perfect and abſolute rule of doctrine and manners, of things to be beleeued and practiſed, then in the other bookes of holy writ; conſidering that ſundrie Diuines (albeit erroniouſly I confeſſe) haue beene ſo farre from giuing vnto them this preheminence aboue the reſt of the bookes of Scripture, that they haue altogether reiected them, as no part of Canonical Scripture: by name the Epiſtle of *Iames*, the 2. of *Peter*, the 2. and 3. of *Ioh.* and that of *Iude*, of all which it was doubted in auncient time, as we ſee in *Euſebius*, and the Syrian Church receiueth them not to this day, as being not in the Syriacke tranſlation; and *Caietan* a popiſh writer, and the *Lutherans* at this preſent, reiect them, as may appeare by their writings. Secondly, that this inſcription was added to theſe Epiſtles without ſufficient ground, and warrant of reaſon, may appeare, in that no reaſon can bee giuen why theſe ſeuen ſhould be called *Canonicall*, rather then the Epiſtles of *Saint Paul*, or that to the Ebrewes (whoſoeuer was the penner thereof.) For whereas the ordinarie Gloſſe ſaith, they are called *Canonicall*, becauſe they were receiued into the Canon with the other Epiſtles; by that reaſon they ſhould bee no more *Canonicall* then the reſt, nay, not of that authenticall, at leaſt of that vndoubted authoritie the reſt are of, ſeeing they hardly obtained to bee regiſtred in the Canon with the reſt as *Canonicall*. Laſtly, this title was neuer giuen to theſe Epiſtles by the Greeke Church (which was more auncient) but onely by the Latine Church, as might be prooued by manifold teſtimonies, if it were a thing neceſſarie to be ſtood vpon. Neuertheleſſe, howſoeuer this inſcription cannot be defended, yet it may bee excuſed, and tollerated, as a title of diſtinction, to di-

ſtinguiſh

diſtinguiſh them from the other Epiſtles. As we ſee the Iewes diuiding the old Teſtament into foure parts: the firſt they called the law, or fiue bookes of *Moſes*: the ſecond the former prophets, viz. *Ioſhua, Iudges*, two bookes of *Samuel*, two bookes of the *Kings*: the third, the later prophets, as *Eſay, Ieremie, Ezechiel*, and the ſmall prophets: the fourth they called *Kethubim*, which in Engliſh is as much as the *Scriptures*, not as though thoſe 11. bookes were more properly Scripture then the Pentateuch of *Moſes*, or the bookes of the former and later prophets: but onely for diſtinction ſake they were ſo called. And they are tearmed of the 70. and of the Greeke church ἁγιογραφά, that is, *holy writs*, not becauſe they had a peculiar holineſſe proper to them aboue other parts of Gods word, (ſeeing all Scripture is equally giuen by diuine inſpiration) nor as though the amanuenſes of theſe bookes were more holy then the other pen-men of the holy Ghoſt (nay, contrarily it is doubted by ſome, of *Salomon*, who penned three of theſe bookes, whether hee were elected or reiected, whereas it is not doubted of the reſt:) but onely (as I haue alreadie ſaid) to put a note of diſtinction betwixt them and other bookes, in naming of them, as *Hugo*[*] *de S. Vict.* hath well obſerued.

In this ſenſe this title Canonicall, may bee giuen to theſe Epiſtles without danger: but if wee ſhall vnderſtand it in any other ſenſe, we ſhall be ſo farre from beeing able to defend it, that we ſhall not be able to excuſe it.

The ſecond title which is giuen them, is, that they be called *Catholike*, which inſcription is as vnfit as the former: for they are ſo called (as ſome would haue it,) becauſe they were written, and directed to the whole Catholike Church, conſiſting both of Iewes and Gentiles. But that is not true, ſeeing *Iames* chap. 1. 1. directeth his Epiſtle onely to the twelue tribes that were diſperſed, and not to the Gentiles. And *Peter*, who was an Apoſtle of Circumciſion, 1. Epiſt. 1. 1. writeth onely to the ſtrangers the Iewes, that dwelt here and there through Pontus, Galatia, Cappadocia, Aſia, and Bythinia. Others thinke they are tearmed *Catholike*, for that they were not ſent to one man, or family, or citie, or countrey: but generally to the whole bodie, companie, and ſociety of the Iewes, whereſoeuer diſperſed ouer the whole earth. But neither in this ſenſe can they fitly, or truely be tearmed *Catholike*: foraſmuch as two of theſe ſeauen, viz. the ſecond and the third of *Iohn*, were written to particular perſons, the one to the elect *Ladie*, the other to *Gaius*. And by this reaſon the Epiſtle to *Timothie*, that to *Titus*, and *Philemon*, may be called *Catholike*, as well as theſe.

Againe, be it graunted, that they were all directed to all the Iewes, yet I ſee not why the Epiſtle to the Ebrewes, may not as well challenge this title to be called *Catholike*, as any of theſe ſeuen, conſidering it was written to all the Iewes, and onely to the Iewes.

Thirdly, others affirme them to be called *Catholike*, becauſe they containe Catholike doctrine, ſuch as appertaineth to all men generally, of what eſtate, place, condition, or calling ſoeuer they be. But in this ſenſe all *Pauls* Epiſtles may bee called *Catholike Epiſtles. For whatſoeuer is written, is written for our learning, that we through patience and conſolation of the Scriptures might haue hope*, Rom. 15. verſ. 4.

Secondly, the word *Catholike*, is not ſo ancient: for *Pacianus* an ancient father, ſaith, it was not vſed in the Apoſtles dayes. His words are theſe. *Sed ſub Apoſtolis (inquies) nemo Catholicus vocabatur: eſto, ſic fuerit, vel illud indulge, cum poſt Apoſtolos hæreſes extitiſſent, diuerſiſquè nominibus Columbam Dei atque reginam lacerare per partes, & ſcindere niterentur; nonne cognomen ſuum plebs Apoſtolica poſtulabat, quo incorrupti populi diſtingueret vnitatem, ne intemeratam Dei virginem, error aliquorum per membra laceraret?* That is, *But thou wilt ſay, vnder the Apoſtles no man was called Catholique, well, be it ſo, yet admit this withall, when after the Apoſtles there were hereſies, and men beganne to rend in peeces, and diuide Gods Doue, and Queene, by ſundry different names, did not the Apoſtolike people require their ſurnames, whereby they might diſtinguiſh the vnitie of the vncorrupt people, leſt the errour of ſome, ſhould rend in ſunder Gods vndefiled Virgin?* Where wee ſee *Pacianus* doeth freely graunt, that this ſurname *Catholike* was not in vſe in the time of the Apoſtles. Which teſtimonie *Baronius* doeth notably diſſemble, in ſhewing the originall of this name out of *Pacianus*; affirming, but not prouing it to be as ancient as the Apoſtles. Now this errour hath not onely befallen the Latine, and Greeke copies, but the Syriacke likewiſe, as may appeare in the title prefixed before the moſt ancient Syrian tranſlation, where we ſhall finde theſe words, *The three Epiſtles of the three Apoſtles, before whoſe eyes our Lord was transfigured*, Iames, Peter, Iohn. In which inſcription bee couched two foule errours. Firſt, in that this Tranſlator maketh but three Epiſtles of *Iames, Peter*, and *Iohn*: whereas there are ſix, he omitting the ſecond of *Peter*, the ſecond and third of *Iohn* (as alſo that of *Iude*) as no part of holy Scripture: and therefore the Syriack Church (as I haue already ſaid) doth not receiue theſe Epiſtles into their Canon vnto this day. The ſecond is, that hee affirmeth *Iames*, before whom our Sauiour CHRIST was transfigured in mount Tabor, to bee the Author of this Epiſtle. For that *Iames* before whome Chriſt was transfigured in the Mount, was *Iames* the ſonne of *Zebedeus*, and brother of *Iohn*, Mat. 17. 1. *After ſixe daies, Ieſus tooke* Peter *and* Iames, *and* Iohn *his brother, and brought them*

Biblioth. ſacræ tom. 3. ad Sympronian. Novatian. de Cathol. nomine Epiſt. 1.

Annalium tom. 1. pag. 349. Antuerp.

[*] Tom. 1. pernot. Elucid. c. 12 quia nullam habent ſpecialem proprietatem quâ diſtinguantur à cæteris, commune nomen quaſi proprium obtinent.

vp into an high mountaine, and was transfigured before them. Which *Iames* could not poſſibly be the penner of this Epiſtle, for hee was ſlaine by king *Herod* long before the deſtruction of Ieruſalem, and the diſperſion of the 12. tribes, Act. 12. v. 2. *About that time* Herod *the king ſtretched forth his hand to vexe certaine of the Church: and he ſlue* Iames *the brother of* Iohn *with the ſword.* Therefore *Iames* the author of this Epiſtle, was *Iames* the ſonne of A *Alpheus*. For to faine another *Iames* the brother of our Lord, as ſome haue done, is childiſh, ſeeing it is plaine by ſundry places of the new Teſtament, that there were but two of that name mentioned in Scripture, *Iames* the ſonne of *Zebedeus*, called *Iames* the greater: and *Iames* the ſonne of *Alpheus*, brother to *Iude*, called the leſſer, and brother of our Lord.

Gratias tibi Domine Ieſu.

24 DE59

ΕΠΙΕΙΚΕΙΑ:

OR

A TREATISE OF CHRISTIAN EQVITY AND MODERATION.

Deliuered publikely in Lectures by M. W. Perkins,
and now publiſhed by the conſent of his Aſsignes in
Cambridge, by a Preacher of the Word.

Ephes. 4. 31.
Forgiue one another, as God for Chriſts ſake doth forgiue you.

HINC LVCEM ET POCVLA SACRA
ALMA MATER CANTABRIGIA

Printed at London by Iohn Legatt, Printer
to the Vniuerſitie of Cambridge.
1613.

TO THE RIGHT HONOVRABLE THE LORD SHEFFEILD, LORD LIEVTENANT, AND LORD PRESIDENT:

SIR THOMAS HESKITH, SIR IOHN BENET
Knights: Charles Hales, R. William, Cutbert Pepper, Iohn Ferne,
Eſquires: and the reſt of his Maieſties Honourable Councell,
eſtabliſhed in the North parts, and vnder
his Highnes the higheſt Patron of
Equity: Grace and peace
from Ieſus Chriſt.

BRITISH MUSEUM

RIGHT Honourable and Worſhipfull, how famous in all writers the yeare Eightie eight, and how fatall it was made by all the olde and later Coniectures is not vnknowne to any of you: but how the iſſue anſwered the expectation, I ſee not, ſaue onely in that notable ouerthrow of the enemies of God, the Papiſts: whereupon our reuerend [a] country-man, and Chriſts Champion for England, ſaid very well:

Octogeſimus octauus, mirabilis annus
Clade Papiſtarum, fauſtus vbiq; piis.

But if euery yeare deſerue to be famous in Engliſh Chronicles, it is this yeare, I cannot tell whether I ſhould ſay 1602 or 1603. wherein, whether Gods anger was more, in taking from vs ſuch a Queene (as for ought I reade) the world neuer had: or his mercie, in giuing vs ſuch a King, as England neuer had, I leaue it to better heads to be determined. How is the name of our God to be magnified, by whoſe mercy ſo great a loſſe is made no loſſe, but a gaine to vs? for who ſeeth not, that all her Princely vertues, do not only liue in him, but are alſo in him (being a man) more perfect & accompliſht? Shee is dead, but her Heroicall zeale & loue to Religion is aliue; ſhe bequeathed it with her kingdome to his Highnes, who doubtleſſe wil make both her Religion, and her Kingdome to flouriſh as much more, as a man doth excell a woman. And who knoweth not, that the enemies of our Religion, and our peace, (notwithſtanding all their politike diſſembled brags to the contrary) doe finde his Maieſtie ſo little for their purpoſe, that now they would ſing a thouſand Maſſes to haue her aliue againe, againſt whome they thundered out [b] ſo many Curſes and Excommunications, and after whoſe blood they ſo thirſted whilſt ſhee liued: what ſtraights are they driuen into? who would wiſh her aliue againe, at whoſe hands (though a woman) they neuer gained, nor got one inch of ground in 44. yeares; though nine or ten Popes, and 10000 of their ſlaues, wraſtled with her all the while, with all the power, and pollicie, craft, and trecherie, which the diuell could lend them. Nay, her ende was as glorious as her beginning, and her laſt Proclamation againſt them, was more to their ſhame, and leſſe to their comfort, then euer any in her life before: and ſo farre was ſhee, from allowing them a Toleration, of their intolerable religion, in her olde, and therefore weakeſt age, as that it neuer entred into her royall heart: nor euer thought ſhee it worthy to be made a queſtion, whether it ſhould be or no. No, ſhee halted not betwixt two religions: but to her Baal was Belial: and therefore ſhee baniſht him; and God was the Lord, and therefore ſhee ſerued him. Shee was reſolued that Dagon muſt down, if Gods Arke ſtand; or elſe if Dagon ſtand, the Arke muſt away. For both together cannot ſtand vpright. Shee held that as, when the enemies themſelues brought the Arke into Dagons temple, Dagon fell downe: ſo if the Iſraelites ſhould haue admitted Dagon into Gods Temple, that the Lord himſelf would haue remooued his Arke from them. Bleſſed was ſhee in her life, and twiſe bleſſed in her end: ſhee loſt not her firſt loue, and her workes were more at the laſt, then at the firſt: and bleſſed are wee that enioyed her ſo long: and more bleſſed, who vnder her enioyed ſuch 44 yeares, as all the bookes in the world cannot ſhew vnder a woman: but moſt bleſſed of all, in that after ſuch a Dauid, God hath ſent vs ſuch a Salomon; after ſuch a woman, ſuch a man, after ſuch a Queene, ſuch a King, who will make an end of many a Ioab, and many a Shimei, which ſhee could not well doe, and finiſh that Temple which ſhee ſo well beganne: and who (I doubt not to affirme it) doe the diuell, and the crafty Papiſt all they can, is the chiefe Champion of Ieſus vpon the face of the earth.

And how happy a yeare ſhall this be, if the loſſes which learning hath ſuſtained be as well recompenced? *Iunius* of *Leiden*, *Toſſ*a*ine* of *Heilderberg*, *Perkins* of *Cambridge*, haue this yeare bin taken from vs, beſides many other of inferiour note: happy ſhould thoſe three famous Vniuerſities be, if the like were ſeated in their roomes. Let vs leaue the firſt to the lower, the ſecond to the higher Germanie, to praiſe them, to lament them, and to make ſupply for them. It is the third who ſpecially concerneth vs: what loſſe the Church of God, and in the Church, England: and in the Church of England, the Miniſtery: and in the Miniſtery, the Vniuerſities: and in the Vniuerſities, the younger ſtudents haue ſuſtained, by the vntimely death of that Reuerend man, I thinke is not vnknowne to any of you. For how ſhould he be vnknowne to any (of any note) in England, whoſe name and eſtimation is ſuch in other nations, as that at one [a] Mart we find, that in one halfe yeare, two of [b] his bookes were tranſlated into Latine, and foure were printed beyond the ſeas. The beſt recompence of this loſſe, is the fruit of his labours, which he hath left behinde, whereof ſome were written by himſelfe, and others taken by other men from his mouth: all which, at leaſt ſo many of them as may be perfected, there is hope we ſhall in time enioy. Had not *Iohan. Budæus*, and *Carolus Iouvilleus* done ſo to *Calvin*: *Vitus Theodorus*, *Ioh. Frederus*, and *Iuſtus Ionas* done ſo to *Luther*, many worthy workes of thoſe two great Inſtruments of God had vtterly periſhed: and had not ſome done ſo to this worthy man, no doubt many ſweete blaſts of that ſiluer trumpet of God, had vaniſhed away. For my part, though time be pretious vnto me otherwaies, yet thinke I that time well ſpent, which I beſtow in preparing to the Preſſe, any thing of his. This diſcourſe of Equity now made ready, as a childe borne after his fathers death, I preſent to your Honourable view and patronage. If any aske why I dare tender ſo ſmall a gift to ſo great perſonages; my onely anſwer is, I make the Iudges of Equity, the Patrons of Equity. God graunt you a long and Honourable ſtate, vnder our worthy Salomon. *Amen.*
From my ſtudy, Sept. 10. 1603.

Your Honours, and Worſhips
In the Lord:

W. Crashavve.

To

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a Fulk. in præf. in Teſt. Rhem.

b Pius. 5. Gregorius 13. Sixtus 5.

Paulus 4.
Pius 4.
Pius 5.
Gregorius 13.
Sixtus 5.
Vrbanus 7.
Gregor. 14.
Innocent 8.
Clement. 9.

1 King 18.21.
1. Sam. 5.2.3.4
Apoc. 2.4.19.

3 King. 1.
2. Chron.

a Nund. Fråk. ver. 603.

b Catholicus reformatus, de Morte, de Vita, Prophetia. Calv. in Dan. Luther in Geneſ. in Hoſea, &c.

To the Chriſtian Reader whoſoeuer.

IDoe here preſent unto thee, (Chriſtian brother) a ſmall diſcourſe of Equitie, deliuered by that faithfull labourer in the harueſt of God, maſter William Perkins, *in a fewe Lectures. The diſcourſe is little, and briefe, but the matter is pithie, and the vſe profitable. Equity and Chriſtian moderation whether publike, or priuate, is the true badge of Chriſtianity. Without publike Equitie, what is the court of Iuſtice, but turned into the ſeate of Iniquity? and without priuate Equity, what is mans life, humane ſociety, neighbourhood, nay friendſhip, nay kindred, nay marriage it ſelfe, but euen a potion of poyſon in a golden cuppe? Art thou therefore a Magiſtrate? here is taught thee how to diſcharge thy place, in the execution of the lawes, as ſhall neither be vnſeeming the lenitie of a Chriſtian, nor the ſeueritie of a Magiſtrate. Art thou a priuate man? here is taught thee how to carry thy ſelfe in all dealing and bargaining with another: how to demeane thy ſelfe towards thy wife, thy ſeruant, thy childe, thy friend, thy neighbour, in ſuch manner, as if thou hadſt all the comforts and contentments of this earth, yet the practiſe hereof, ſhall make them all tenne times more comfortable: and the want thereof ſhall turne all their ſweetnes into gall and wormwood. When therefore thou readeſt this little booke, and withall, (laying it to thy life) doeſt finde the truth of it in thy courſe and conuerſation, then acknowledge the Spirit of God in this holy man, (who now ſleepes in peace) praiſe God for him, bewaile his loſſe, and helpe me and others with thy holy prayers, that we may ſtill goe forward in this good worke, of publiſhing theſe his godly labours: and in deliuering out to the Church of God theſe Iewels, which the Lord from his mouth gaue vs to keepe, not for our owne, but for the common good.*

Thy brother in Chriſt Ieſus,

W. C.

PHIL. 4. 5.

Let your moderation of minde be knowne to all men: the Lord is at hand.

THE Apoſtle in this chapter, giueth ſundry exhortations to many Chriſtian duties. In the firſt verſ. to perſeuerance in faith and true religon. In the ſecond and third verſes, to mutuall concord. In the fourth verſe, to a ſpirituall ioy in the Lord.

In this fift verſe, he exhorteth to the vertue of Equitie, or moderation of minde. Our Engliſh tranſlations commonly reade it thus: *Let your patient minde be knowne to all men:* which though it bee truely and well ſaid, yet the words tranſlated haue a larger and fuller ſignification. Therefore according to the nature and force of the words, I rather chuſe to reade it thus: *Let your equity or moderation of minde be knowne, &c.*

The words containe two parts.

1. An exhortation, *Let your equity be known to all men.* 2. An excellent reaſon to enforce it: *the Lord is at hand.*

The drift and ſcope of the exhortation is to perſwade the Philippians, and in them the whole Church, to the practiſe of *Equity*.

Now this *Equity*, whereunto the holy Apoſtle ſo earneſtly exhorteth, is a worthie Chriſtian vertue, ſo excellent, as the careſull practiſe thereof, is the marrow and ſtrength of a common-weale, and where it is, there cannot be but peace and contentment in all eſtates; and ſo neceſſary, as without the practiſe of it, no houſe, family, ſocietie, cittie, common-wealth, kingdome, or Church can ſtand or continue. Indeed a kingdome may be obtained by force and armes, by violence and cruelty: but it cannot ſtand or continue without this equity, and Chriſtian moderation betwixt man and man. Nay ciuill ſociety, and common dealing betwixt man and man, cannot continue, vnleſſe one man yeeld to another. In a word, there can be no peace in families, no ſound or laſting loue betwixt man and wife, nor any comfortable quietnes, where one doth not yeeld to the other, and one beare with another in many things. And if it be ſo in marriage, which is the neareſt coniunction, and the moſt excellent and perfect ſociety, which is in this world: then is it much more true, in all other ſocieties of men, that there can be no peace, no Chriſtian neighbourhood, no true friendſhip, vnles one beare with another, and one towards another do carry himſelfe in an euen and moderate courſe.

Seeing therefore this is ſo neceſſary and excellent a vertue, I haue purpoſed to ſpeake of it at large. Let vs then examine theſe two points: 1. the nature of it. 2. the kindes of it.

For the firſt: *Chriſtian equity is a rare and excellent vertue, whereby men vſe a true meane,* A *and an equall moderation in all their affaires and dealings with men, for the maintaining of iuſtice, and preſeruation of peace.* This I take to be the true deſcription of the generall nature of this vertue: and herein, Firſt, I ſay it is a vertue, which is conuerſant about practiſing of a moderation in all our courſes and dealings *with men*. For we men can vſe no meane nor moderation with God, but if we doe euill, it is all too much, and if wee doe good, it is all too little: againe, equity and moderation is to be performed of God towards men, and not of men towards God. For if men deale not equally towards God, the fault is theirs, and not his, God is not the worſe for it; but if God B deals not moderately with men, the world would not laſt one houre. And laſtly, where there are no faults, there is no forgiueneſſe: where no infirmities, there needes no moderation: but in God there is no want, no errour, no imperfection; but his loue, his mercy, and his workes of loue and mercy towards mankinde, and to his Church eſpecially, are moſt perfect, therefore there needes no moderation, nor forbearance *towards God, but towards men*, who being fleſh and blood, and full of infirmities, (from which regeneration it ſelfe doth not fully free vs) do therfore ſtand in neede of this vertue to bee practiſed amongſt them: elſe their ſociety and fellowſhip cannot endure. And further, all men in C this caſe are alike, & therefore one hath good cauſe to beare with another. The Prince is fleſh and blood as well as his ſubiects: the husband is fleſh and blood as well as the wife is; the Paſtor is a man as his people and hearers are. Hence it followeth, that therefore one is ſubiect to infirmities, as well as an other: and therſore I conclude, that in all our courſes and dealings of man with man in this world, there muſt be practiſed *a Chriſtian moderation*.

Secondly, I ſay in the deſcription, that the end of this vertue, is *to maintaine iuſtice, and to preſerue peace:* which two are the very ſinewes and ſtrength of a Chriſtian kingdome: for D where we doe not to other men, as we would others ſhould do to vs, *there is no iuſtice*. And where wee will not paſſe by ſmall faults, and forbeare infirmities, *there can be no peace:* ſuch is the excellency of this vertue, as it ſerues to maintaine two other ſuch great and principall vertues, as are euen the heart, and the braine of the common-wealth, namely, Iuſtice and Peace.

But for the more exact & particular knowledge of the nature of this neceſſary vertue: let vs deſcend to the particular branches and kindes of it.

Chriſtian Equitie therefore, is either publike, or priuate.

Publike Equity is that, which is practiſed in publike meetings and aſſemblies of men, as in Courts of iuſtice, Aſſiſes, Seſſions, Councels, Parlaments, and ſuch like.

The matter whereabout this publike Equity is conuerſant, is the right and conuenient, and the moderate and diſcreet *execution of the lawes of men.*

Lawes of men, made by lawfull authority according to God Law, and for the common good are, and are to be eſteemed, bones and ſinewes to holde together, props and pillars, to vphold the common wealth, and all ſocieties. God therefore hath giuen to Kings, and to their lawfull deputies, power and authority, not only to command & execute his owne lawes, commaunded in his word: but alſo to ordaine and enact other good and profitable lawes of their owne, for the more particular gouernment of their people, and to be helps for the better executing of Gods lawes. And alſo to annexe a puniſhment and penalty to the ſaid lawes: which penalty is to be according to the quality of the fault, greater or leſſe: inſomuch that they may in many caſes, (if the common good ſo require) inflict euen death it ſelfe. And further, God hath giuen theſe gods vpon earth, a power as to make theſe lawes, and annexe theſe puniſhments: ſo alſo vpon mens defaults & breaches, hath he giuen them authority to execute the law ſo made, and to inflict vpon the offender, the puniſhment annexed.

Now becauſe this point is of great moment in a commõwealth: and the true knowledge and due practiſe thereof, is the glory and beauty of a kingdome: therefore for the better direction herein, both of prince and people, magiſtrate and people gouerned; let vs enter further into the conſideration thereof.

In the lawes of common wealthes, two things are to be conſidered, the ſight whereof will giue great light, to know more perfectly, what this *publike equity is.*

Theſe are 1. the extremity of the law: 2. the mitigation of the law.

Both theſe are put into the hand of the Magiſtrate by God himſelfe, to bee ordered according to his diſcretion, and as the circumſtance requireth: and of them in order. The *extremitie of the law*, is, when any law of man, is vrged and executed ſtraightly & preciſely, according to the literall ſenſe, & ſtrict forme of the words, and the exacteſt meaning, that can be made out of the words, without any manner of relaxation, at that time, when there is good and conuenient cauſe of mitigation, in regard of the perſon offending.

The point cannot wel be expreſſed in fewer words.

The principall, and moſt materiall clauſe in this deſcription of *extremitie*, is in thoſe words: *At that time, when there is iuſt cauſe of mitigation, in regard of the perſon offending.* For A if there be no good cauſe of mitigation, then it is not called extremity, but iuſtice of the law: but when there is good cauſe, why in a Chriſtian conſideration of ſome circumſtances, this iuſtice ſhould bee mitigated, and yet is not; but contrariwiſe is extreamely vrged, and preſſed to the furtheſt, *then it is extremitie*: Now this extremitie of the law, is in this caſe ſo farre from iuſtice, as indeede it is flat iniuſtice. And herein is the prouerbe true, *Summum ius, ſumma iniuria*: that is, the extremity of the law, is extreame iniury. And of this doth the holy Ghoſt meane, Eccl. 7. 7. *Be not ouer iuſt*, that is, preſſe not iuſtice too farre, nor vrge it too extreamely in all caſes, leſt ſometimes you make the name of iuſtice, a B couer for cruelty.

Now beſides this, there is a ſecond thing in the hand of the Magiſtrate, namely, the *moderation, relaxation, or mitigation of this extremitie*: and that is, when the proper forme of the words, and the ſtricteſt meaning of the law is not vrged, and the puniſhment preſcribed in the law, is moderated, or leſſened, or deferred, or (it may be) remitted, vpon good and ſufficient reaſon; and in ſuch caſes, as whereof the law ſpeakes not directly, nor the law-maker did purpoſely aime at. The ground of this mitigation is, becauſe no law-makers being men, can fore-ſee, or ſet downe all caſes that may fall out. Therefore when the caſe altereth, then muſt the diſcretion of C the law-maker ſhew it ſelfe, and do that which the law cannot doe.

This mitigation is in the hand of the Magiſtrate, as well as the extremity: nay it is a part of his duty as well as the former: and he offends as well, that neglects to *mitigate the extremitie*, when iuſt occaſion is, as hee that neglects to *execute the extremity*, when there is need. As therefore, he is no way fitte to be a Iudge, who hath no knowledge, or care to execute the law; ſo he is but halfe a Iudge, who can do nothing but vrge the law, & the plaine words of the law, and is not able alſo to mitigate the rigour of the law, when neede ſo requireth. Therefore euery Magiſtrate is to practiſe this with the other, and not to ſeparate D thoſe things which God hath ioyned.

But now leſt this moderation, and mitigation of mans lawes, (which is the practiſe of publike equity) ſhould turne to the maintenance of malefactors, the aboliſhing of lawes, the deſpiſing or weakening of authority, (which in theſe daies litle needeth) we muſt therefore now remember this caution, *That there muſt be no mitigation, but honeſt, profitable, and conuenient.* If any man aske, when is it ſo? I anſwer in three caſes.

Firſt, when the mitigation ſtands with the law of nature.

Secondly, when it agreeth with the morall law, or any part of the written word.

Thirdly, when an inferiour law is ouerruled, or countermanded by a higher law.

In theſe three caſes, the moderation of A mens lawes, and the mitigation of the puniſhment due, by the extremity of theſe lawes,is honeſt and good,and may and ought to be practiſed.

But if it be contrary,and not warranted by ſome of theſe: then that mitigation is flatte iniuſtice,and a manifeſt wrong vnto the law.

That the difference of theſe two, the *extremity, and mitigation,* may better be diſcerned,let vs conſider it in ſome examples.

It is the law of England, and many other countries,that the theefe ſhall die.

Now though the word of God hath not the ſame puniſhment in plaine tearmes: yet is the law good and warrantable, as ſhall appeare in the ſequell, and I thinke is doubted B of by none.

The drift of this law is,to repreſſe that common and generall ſinne of theeuery,a preuailing ſinne,as any other, & ſo farre preuailing, as the rigour of good lawes is neceſſarily required, for the repreſſing of it: ſo that this law was made,for the cutting off of ſuch rotten members as doe but corrupt others, and of whoſe amendment there is no hope.

Now, ſuppoſe a young boy pinched with hunger,colde,and pouerty,ſteales meate, apparell, and other things for releefe, beeing preſſed to it by want, and not hauing knowledge, or grace to vſe better meanes: to put this perſon to death, for this fact, is the *extremity of the law*,in reſpect of the circumſtances C of the perſon,who did it,beeing a childe: and of the end, for which he did it,to releeue his wants.

Now the *moderation* in this caſe is, when vpon theſe conſiderations, that *firſt*,he is not an olde,nor a practiſed theefe,but young and corrigible,one that being reformed,may liue long, & prooue a good member in the common wealth: and *ſecondly*, that his theft was not hainous, but the things hee ſtole were of ſmall value: and *thirdly*,that he did it not vpon a malicious, cruell, and iniurious intent, but to releeue his hunger and want. *The equity or moderation*,I ſay in this caſe,is not to inflict death, (for that were extremity,) but to determine a puniſhment, leſſe then death: yet D ſuch a one as ſhall bee ſufficient, to reforme the party from his ſinne, to puniſh the fault, to terrifie others,and to ſatisfie the law.

Thus in this example it appeares manifeſtly what this moderation is, and what is extremity,which is contrary to it: and the ſame might we ſee in many more.

Now hauing thus conſidered theſe two together,hereupon wee may ſee what this publike equity is,namely nothing elſe,but a moderation and mitigation of the extremity of a law, vpon honeſt and conuenient reaſons, and in ſuch caſes, as were not directly intended in the law. The obſeruation and due practiſe of this equity, is the glory, credit, and honor of all publike aſſemblies,as aſſiſes,ſeſſions,and all courts of iuſtice,and without the obſeruation of this, when neede is, all that they do is flat iniuſtice in that caſe. For they lame and maime the law, they fulfill but the one part of the law: for in euery law there are theſe two things: *the extremitie in plaine tearmes, and the mitigation implied*, and theſe two together make the law perfect: and the glory of the law ſtands as well in practiſing of the mitigation, as in the execution of extremity, nay ſometime it ſtands in the mitigation, and not in the extremity, inſomuch as the moderation is then the equity of the law,and the extremity is meere iniuſtice. And as this is the glory of the law,ſo is it the glory of Iudges and Magiſtrates, thus to execute the lawes, and to temper them with ſuch diſcretion, as neither too much mitigation, doe aboliſh the law, nor too much extremity leaue no place for mitigation. Therefore (to make an end of this point) two ſorts of men are here reprooueable. Firſt,ſuch men (as by a certen fooliſh kinde of pitty, are ſo carried away,) that would haue nothing but *mercie, mercie*, and would haue all puniſhments, forfeitures,penalties, either quite taken away, & remitted,or at leaſt leſſoned,and moderated, they would alſo haue the extremity of the law executed on no man. This is the high way to aboliſh lawes, and conſequently to pull downe authority, and ſo in the ende to open a doore to all confuſion, diſorder, and to all licentiouſnes of life. But I neede not to ſay much herein, for there are but fewe that offend in this kinke, mans nature beeing generally inclined, rather to cruelty then to mercy. This fault proceedes either from a weakeneſſe of it,and an effeminateneſſe of minde; and then a man is *vnfit* to bee a Iudge: or elſe from vaine glorie,and a baſe and affected popularity, and ſuch a man is *vnworthy* to bee a Iudge.

But in the ſecond place, this doctrine and the very ſcope of this text, condemnes another ſort of men,which are more cõberſome; that is to ſay, ſuch men as haue nothing in their mouthes,but the *law,the law*: and *iuſtice, iuſtice*: in the meane time forgetting, that iuſtice alwaies ſhakes hands with her ſiſter mercy,and that all lawes allow a mitigation. The cauſes of this euill are two.

1. The general corruption of mans nature, which is alwaies ready to deale too hardly with other men: as alſo to mildly with themſelues,and partially in their owne cauſes.

2. And ſecondly, for the moſt part, ſuch men doe gaine more by law, then by equity, more by extremity, then by mitigation: as the ſouldier liues better by warre,then by peace; and as the fleſh-flie feedes on the wound,that cannot feede on the ſound fleſh: ſo theſe men gaine by law, that which they can neuer get by equity: for equity and moderation breede vnity, and if all men were at vnity, what ſhould become of them? but

extremitie breeds variance: for (in reaſon) one extremitie drawes on an other, & ſo in mens variances they are ſet on worke: & the more the better for them. Theſe men therefore, ſticke ſo preciſely on their points, and on the very tricks and trifles of the law, as (ſo the law be kept, and that in the very extremitie of it,) they care not, though equitie were troden vnder foote: and that law may reigne vpon the earth, & they by it; they care not, though mercie take her to her wings, and flie to heauen. Theſe men (for all their goodly ſhewes) are the decayers of our eſtate, and enemies to all good gouernment. For though they haue nothing in their mouthes, but *Iuſtice, Iuſtice*, and haue baniſhed mercy, yet let them know, that Iuſtice will not ſtay where mercy is not. They are ſiſters, & goe alwaies hand in hand: they are the two pillars, that vphold the throne of the Prince: as you cannot hold mercy, where Iuſtice is baniſhed, ſo cannot you keepe Iuſtice where mercy is exiled: and as mercie without Iuſtice, is fooliſh pitie, ſo Iuſtice without mercie, is crueltie. So that as theſe men haue baniſhed mercie, ſo within a ſhort time, they will ſend Iuſtice after her, and cruelty and oppreſſion will come in their roomes, which are the very ouerthrow of all eſtates.

Theſe men, when they are made practiſers of the law, Iudges, or Magiſtrates, are to learne this leſſon, which the holy Ghoſt here teacheth, *Let your equitie be knowne to all men:* and let all Magiſtrates thinke it their honour, to be counted *mercifull Iudges:* let them reioyce, as well to ſhew mercie when there is cauſe, as to execute extremitie when there is deſert: and let them labour for that Chriſtian wiſedome and diſcretion, whereby they may be able to diſcerne, when *mercie* and *mitigation* ſhould take place, and when *extremitie* ſhould be executed. If inferiour Iudges or Magiſtrates be negligent herein, then muſt we haue recourſe to the Prince, the higheſt Iudge on earth, and vnder God the firſt fountaine of Iuſtice and mercy: whoſe care muſt bee, that as Iuſtice and mercie (not one of them, but both together) doe vphold his throne, & faſten the Crowne vpon his head: ſo he likewiſe ſee them both maintained, and take order, that in the execution of his owne lawes, there bee alwaies a roome as well for mercie and mitigation, as for Iuſtice and extremitie. This muſt he doe, becauſe his lawes cannot be as Gods lawes are. Gods lawes are *perfect*, and *abſolute*, and of ſuch an vniuerſall righteouſneſſe, as that at all times, and in all places, they are of equall ſtrength, and of the ſame equitie in all caſes: and therefore are to be executed without diſpenſation, relaxation, or any mitigation, which cannot be offered vnto them, but with iniurie and violation. But mens lawes, comming from their owne wits, are *imperfect*, and ſo in all caſes, they doe not hold the ſame equitie, and therfore muſt needes be executed with a diſcreet and wiſe moderation. This moderation is publike equitie, and this publike *Equity*, is the ſcope of this text, and the due practiſe of it in the execution of mans lawes, is the glory of all Chriſtian Commonwealths.

Hitherto of the firſt and principal branch of *Publike Equitie*.

To proceede further. As this publike *Equitie* principally ſtands in the moderation of the lawes of men; ſo it deſcends more ſpecially euen to all the publike actions of a mans life: ſo that by the rule and direction of this Equitie, thus deſcribed, men may know how to guide themſelues, *in ſuing bonds, and taking forfeitures:* and how men may with good conſcience, carrie themſelues in *ſuretyſhips, in taking of fines, in letting of leaſes*, and in all manner of mutuall bargins, betwixt man and man. By vertue of this, a man may ſee how to frame all theſe and ſuch like actions, in ſuch ſort, as himſelfe ſhall reape credit, and gaine ynough, and his neighbour helpe and ſuccour by him.

For in forfeitures of bonds, forfeitures of lands, or leaſes, in ſuretyſhips, in rents, in fines, and all other dealings of men together, there are theſe two things.

Firſt, *the extremitie*, that is, that which the law will affoard a man in that caſe: and there is ſecondly, the *moderation* of the extremitie, vpon good and conuenient reaſons: let vs conſider of them in ſome few examples.

A man is bound to another, in an hundreth pound, to pay fiftie at a day. The ſame man, not by negligence, but by ſome neceſſitie, breakes his day, and afterwards brings the principall debt. Now to take the *forfeiture*, is in this caſe, *extremitie:* though the law doth yeeld it. And if a man ſtand vpon this extremitie, hee deales *not honeſtly and equally, but hardly and extreamely* with his neighbour: and the law cannot free him in this caſe, from manifeſt Iniuſtice.

What is then the *moderation* in this caſe? Euen this, to take thine owne, and remit the forfeiture: the reaſon is, becauſe the cauſe and ground of appointing a forfeiture, was not for aduantage, but only for the better ſecurity of the principall: which ſeeing thou haſt, thou haſt that which the law did intend thee.

Againe, his breach was not wilfull, or with purpoſe to hurt thee, but againſt his will. If therefore thou beeſt directly damnified by his miſſing thy day, (without all æquiuocation) then take thy reaſonable dammages out of his forfeiture, if not, then remit the whole forfeiture; *and this moderation is publike equitie.* And without this, there can bee no buying nor ſelling, borrowing nor lending, betwixt man and man. See another example. One takes a leaſe of thee, for yeares, to pay thee ſuch a rent, and for not paiment of that rent, his leaſe to be void. The poore man miſſeth his rent day: now what ſaith the law? his leaſe is forfeited : but to take this aduantage, is the A *extremitie* of the law: the moderation is, to remit the ſame forfeiture, in part, or in whole, as thou ſhalt ſee reaſon in equitie and conſcience: *This moderation is in this caſe, Publike equitie*, and without this, there can be no letting of lands, betwixt man and man.

So for fines and rents, the law ſaith, *Thou maiſt make the moſt of thine owne*: If thou ſtretch this law as farre as the very words will beare, then maieſt thou make ſuch fines and rents, as may grinde the faces of the poore, ſo as no man ſhall liue vnder thee: but thus to doe, is *Extremitie*, and beyond the purpoſe of the law.

The moderation in this caſe is, not to take all B thou maieſt get, but ſo to fine and rent thy lands, as he that takes them, may liue of them: The reaſon of this *Mitigation* is, becauſe enuie and hatred, may often make many men offer more for a farme, then it is worth, to croſſe and hurt their neighbour, or to get all into their owne hand. Here therfore, though the law doth yeeld thee all that, which a man doth willingly offer, yet muſt thine own conſcience be a law vnto thee, to make thee a moderatour of that extremitie.

Let theſe three examples ſerue for many. Now in theſe and all other publike dealings betwixt men in the world, a man obſerues *Publike equitie*, when he dealeth not with his neighbour, according to that *extremity*, C which the ſtrickt words of the law will beare: but according to that *Moderation*, which good conſcience requireth; and which the law it ſelfe in ſome caſes doth admit. By the knowledge of theſe two, a man that hath any conſcience, may ſee how to carrie himſelfe, in all theſe ciuill affaires, in an euen, vpright, and equall courſe, and warrantable not onely by the law of the land, but euen by the law and word of God.

And I make this diſtinction of the law of the land, and the word of God, becauſe wee are to know this for a rule: *That euery extremitie, which a law in the ſtricteſt acception doth affoard, is not warrantable to be vrged by the word of God: and yet notwithſtanding it is good, conuenient, and requiſite, that the extremitie be warran-* D *ted by the law, becauſe in ſome caſes, it muſt needs be executed.* The lawes of men, may ordaine and appoint extremities: but the law of God muſt tell vs, when to vrge them, and when to moderate them: So then, when a man takes the extremitie, he doth that, that is alwaies warrantable by the law: but in ſome caſes, is not warrantable by Gods word, which commandeth a *Mitigation*, when there is good reaſon for it. But he that taketh the *extremitie*, when there is no iuſt cauſe of mitigating it, and againe doth mitigate it, when there is cauſe, his courſe is not onely warrantable by the lawes of men, but euen by the lawes of God alſo. For it is the dutie of euery Chriſtian man, to remember in all his bargains and dealings, that his maner of dealing, muſt not onely be warranted by the lawes of the land, but euen by Gods word alſo: & this is to be knowne and taken for a generall rule in all this treatiſe. And he that will duly conſider the true difference of *extremitie* and *moderation*, as they are here deſcribed, may ſee how to carrie himſelfe in all his dealings, ſo as they may bee warrantable: both by our owne lawes, and by the word of God.

To returne then to the matter, and to end this point of publike equitie: If any man ſhall obiect, that this *moderation* is a wrong to the law: I anſwer, it is not: for it is neither *againſt the law*, nor altogether *beſides the law*, but onely *beſides the ſtricteſt meaning of the law*. Nay it is included in the law, as well as the extremity is, though not in the ſame manner: for the *extremity* is warranted by the law, *mitigation* is but tollerated: the law alloweth *extremity*, but it onely admitteth a *mitigation*. So then, both *extremitie* and *mitigation*, are within the law, but it is in the hand principally of the Magiſtrate, and in ſome caſes of other men alſo to diſcerne the ſeuerall circumſtances, when the one is to bee executed, and when the other: for ſometime one is the iuſtice of the law, and ſometime the other: and according as theſe two are iuſtly and wiſely executed or neglected, ſo is the iuſtice of the law executed or neglected.

The want of this equitie in mens publike actions, is the cauſe of much cruelty, oppreſſion, and inequalitie in dealings betwixt man and man; becauſe *extremitie* is for the moſt part onely regarded, & *mitigation* is baniſhed out of all bargaines. And it is impoſſible, to keepe good conſcience in forfeitures of bonds, and in forfeiture of lands, ſuretyſhips, fines, rents, and ſuch kinde of actions, vnleſſe there be due regard had to the practiſe of this publike equitie. Men therfore, muſt conſider that they are Chriſtians; and liue in a Chriſtian Commonwealth: And they muſt not ſtand only vpon the law, and the aduantage that the law giues. As they are men, they haue a law of the country, which may allow extremitie: but as they are Chriſtians, they liue vnder a law of God, the eternal law which muſt iudge them at the laſt day: the righteous law, which no creature ſhall euer be able to blame of iniuſtice, or of extremitie: and men muſt know, that God himſelfe commands this equitie of one man to another.

But if men, for the feare of God, will not deale *equally and moderately*, with them that are in their power, but ſtand ſtrictly vpon forfeitures and other extremities: then muſt the godly Magiſtrate exerciſe his power, and by the force of his authoritie, cauſe them to mitigate their extremitie, and to put in practiſe that equity which becommeth Chriſtians. And let euery Iudge and Magiſtrate know, that by the law of the euerlaſting God, he not onely may, but is bound thus to doe to

A them, who will not doe it of themſelues. It may bee therefore good counſell to all men, rather to practiſe this *Chriſtian equitie* of themſelues, then to bee compelled to it by authoritie: for euery vertue and good worke, the more free and voluntarie it is, the more acceptable is it to God, and more commendable before men: and let all men remember, that whereas the ſtrict words of mens lawes, ſeeme to giue them leaue to vrge the extremity, yet cannot that excuſe them, nor free them from the danger of Gods law, which commands them to practiſe *Chriſtian equitie and moderation.*

Now before we make an end of this Publike equity, one point is neceſſary to be handled in few words. B Some may obiect, If moderation be intended, and included in our law, as well as extremitie, *why then is extremitie onely mentioned in the law*, and *not this mitigation*, which they ſo much doe vrge vnto vs? The anſwer is readie. The law expreſſeth and vrgeth *the extremitie*, to fray men thereby, from comming within the danger of the extremitie; and concealeth the *mitigation*, leſt it ſhould be an encouragement to offend: yet intending it as well as the extremitie, and leauing it in the hand of the Magiſtrate, to put in practiſe, when iuſt occaſion is offered, as well as the extremitie. Herein appeareth the great wiſedome of the law-makers, our auncient foreſathers, who well and wiſely foreſaw, that C though *mitigation* be as neceſſarie as extremitie, and oftentimes more: yet becauſe of the ill conſciences of the moſt men, and the readineſſe of all men to offend, thought it fitter to expreſſe *the extremitie* in plaine tearmes; thereby to keepe ill men within the compaſſe of obedience, and cloſely to leaue the *mitigation* to the diſcretion of the Magiſtrate. So then our law-giuers concealed the mitigation, and expreſſed it not in their lawes, in good policie, and to good purpoſe. If we therefore doe onely take *the extremity*, wee take onely one part of their intent, and ſhew our ſelues vnwiſe, and ſhallow witted, who cannot ſee D the wiſedome, which they cloſely concealed, in wiſe and Chriſtian policie.

He is not worthie the name of a lawyer, at leaſt of a Chriſtiā lawyer, much leſſe worthy the place and ſeate of a Iudge, who knoweth not this. For if the law contained not both theſe, it were vnrighteous, and ſo no law. For *mitigation* is for the good man, and *extremitie* for the euill, the careleſſe, and vnconſcionable man: if there were no extremitie, how could the euill man be kept within compaſſe? and how ſhould the poore honeſt man liue, if there were no mitigation? So then, it is warrantable by the word of God, and good conſcience, that *extremitie* ſhould be in force, and ſhould ſtand by the law, but ſo as it alwaies admit of *mitigation*, when neede is.

Let therefore our concluſion be, to exhort euery man, into whoſe hands is put the execution of lawes, to ſhew himſelfe as wiſe, in executing them, as were our forefathers in the making of them: that is, as well to regard *the Mitigation which is concealed, as the Extremitie which is expreſſed*: ſo ſhall the law-makers wiſe intent be performed, publike equitie preſerued, and much Iniuſtice *and hard dealing preuented.*

Now in regard of this, that hath beene deliuered touching publike Equitie, lawyers muſt not thinke, that I haue gone beyond the compaſſe of my calling, and encroched vpon their liberties. For they are to know, that the lawes of men, are policie, but Equitie is Chriſtianitie. Now Chriſtianitie was, before there were any lawes of men: & therfore they muſt bee ordered according to the rules of Chriſtianitie. Againe, Diuines muſt take lawyers aduice, concerning *Extremitie*, and *the letter of the law*: good reaſon then that lawyers take the Diuines aduice, touching *Equitie which is the intent of the law.* Moreouer, their law is but the miniſter of *equitie*; but our law *the word of God* is the fountaine of Equitie: therefore the principall rules of Equitie, muſt they fetch from our law: conſidering that law without *equitie*, is plaine tyrannie. Laſtly, in the firſt Chriſtian Commonwealth that euer was, namely, the Iewes, the Diuines, that is, the Prieſts of thoſe daies, were the onely lawyers: for their poſitiue lawes were the Iudiciall lawes, giuen by God himſelfe, whoſe interpreters were the Prieſts and Leuites. If therefore, once the Diuines had ſo much to doe with poſitiue lawes, it may not nowe bee thought amiſſe, if they giue aduice out of the word of God, touching the equall execution of the lawes of men.

And ſo much touching the doctrine of publike Equitie, grounded vpon the word of God.

Now followeth the ſecond kind of Equitie, called *priuate*; namely, that which is to be exerciſed betwixt man and man, in their priuate actions.

But ere we goe further, ſome may demand the difference betwixt publike and priuate actions. Priuate actions of men are ſuch, as are practiſed amongſt men, without any help of the law: as contrariwiſe, Publike actions are ſuch, as cannot be performed but by the helpe of the law, and the hand of the Magiſtrate. Whereupon it followeth, that publike actions may bee betwixt priuate men, and priuate actions betwixt publike perſons: there is a publikeneſſe and a priuateneſſe (as I may tearme it) both of men and actions. A man is priuate, vntill he be exalted vnto ſome authoritie, in Church or Commonwealth: then he is a publike perſon. An action is priuate, as long as it is begun and handled betwixt two men, and needeth not the publike voice, nor cenſure of the law to determine it, and then it is publike. For example: a Magiſtrate may haue dealing with an other man, or two Magiſtrates together. If they determine it together betwixt themſelues, it is a priuate action, because they do it, not as they are Magiſtrates, but as they are men: and ſo there is a priuate action betwixt publike perſons. So a priuate man no Magiſtrate, may haue a treſpaſſe, a debt, a forfeiture, or any other action or demand againſt another man: wherein (becauſe he cannot come to a reaſonable and equall end, by priuate meanes) he craues the helpe of the law, and the voice of the Magiſtrate: and ſo here is a publike action betwixt priuate men. Now this vertue of Equity reſpecteth not the publikenes or priuateneſſe of the perſons, but of the actions: therefore as that is Publike Equitie, which is exerciſed in the determining of publike actions, which come to the iudgement of the law: ſo that is priuate Equitie, which is practiſed in the managing of Priuate Actions, which are begun and concluded priuately betwixt man and man, and neuer come to publike hearing, nor triall of the law.

Now let vs come to ſearch more neerely into the nature of this vertue. *Priuate Equitie is a moderate, euen, and equall carriage of a mans ſelfe, in all his priuate words and deedes, towards all other men, and all their words and deeds.* First, I ſay, it is [*a moderate carriage*] of a mans ſelfe, that is, betwixt both extreamities, neither bearing all things, nor reuenging euery thing. Secondly, I ſay towards *all other men:* wherein I comprehend all men, and all ſorts of men: husbands, wiues: Magiſtrates, ſubiects: teachers, hearers: maſters, ſeruants: parents, children: men, women, neighbours in townes, fellowes in ſocieties, in ſeruice, in labour. In a word, none are excepted, who any way doe liue or conuerſe together, but of them all it is true, that if there be not a moderation, and a forbearance one of another, there can be no peace amongſt them, but their liues ſhall be all (as it were) a hell vpon the earth.

Seeing therefore, the neceſſitie and excellencie of this vertue is ſuch, that the due practiſe of it is *the ornament of families, and ſocieties,* and the comfort of a mans life in this world; let vs enter into a more particular conſideration thereof. Priuate Equity hath foure degrees, or principall duties.

First, to beare with naturall infirmities.

Secondly, to interpret doubtfull things in the better part.

Thirdly, to depart from our owne right ſometimes.

Fourthly, to forgiue priuate and perſonall wrongs.

Of all theſe briefly, and in order.

The firſt dutie of priuate Equitie, is *to beare with the defects and infirmities of mens natures,* with whome we liue, as long as they breake not out into any great inconuenience, or enormitie. Theſe infirmities are manifold: as for example: frowardneſſe or moroſity of nature: haſtineſſe; ſlowneſſe of conceit: dulneſſe of wit; ſuſpitiouſneſſe; deſire of praiſe, and ſuch like. Theſe and many other naturall infirmities, muſt a Chriſtian man beare and tollerate patiently, in thoſe with whome hee conuerſeth, as with his wife, his child, his ſeruant, his friend, his neighbour, &c. And ſo long muſt he beare with them, as they are kept within a meane, and breake not out into extremitie. Of theſe the holy Ghoſt ſpeaketh, Prou. 19. 11. *It is the glorie of a man to paſſe by an infirmitie:* that is, if he ſeeth in his brother weakneſſes of nature, which doe not ariſe from ſetled malice, or cankred corruption, it is a mans glorie and praiſe, alwaies ſo farre to moderate himſelfe, as not to ſee them, not to take notice of them, at leaſt not to be mooued, nor diſquieted at them: and oftentimes, ſo litle to regard them, as though they were not done. To this end ſaith the Apoſtle, 1. Cor. 13. 7. *Loue ſuffereth all things,* that is, al things that may be borne with good conſcience, and are done by them whome we loue. Now any thing may bee borne with good conſcience, which is either ſo priuate, or ſo ſmall, that the wrong is onely ours, and no diſhonour thereby enſueth to Gods glorie, nor ill example to the Church: all ſuch things loue ſuffereth. And indeede it is the propertie of true loue, to paſſe by many wants: and the more that a Chriſtian is rooted in true loue, the more infirmities will he paſſe by, in them whome he loues: he ſetteth no limits to himſelfe, how many, or how long to beare, but euen all that are infirmities of nature: many hard words, many angrie fits, many needleſſe ſurmiſes, many vnkindneſſes, will he put vp, and (as it were) not ſee them, whoſe heart is poſſeſſed with true loue, wiſedome, and the feare of God: and thus muſt euery one doe that will practiſe Chriſtian *Equitie.* For this is a mans glorie, and commendation. Let vs lay this doctrine neerer to our conſciences, by conſidering the nature of this vertue in ſome few examples.

A man hath a wife, or a woman a husband, in whome there is the feare of God, and honeſt faithfull loue, but he or ſhee is ſubiect to anger, or to haſtineſſe, or to an auſteritie in their behauiours, or it may bee it is not in their natures, to practiſe thoſe outward complements of kindneſſe, which others can doe with great facility. Theſe and ſuch like, are but weakeneſſes of nature, in them that feare God: therefore muſt loue couer them, and beare with them, and oftentimes not take notice of them, and the rather, becauſe he or ſhe that hath not ſuch, hath either the like or greater weakeneſſes, all which if one forbeare not in another, it is not poſſible to liue in peace and comfort. But if this part of Equitie were practiſed, it is ſcarce credible, how much it would augment the happineſſe, and adde to the comfort of them that are married.

Againe, a man hath a ſeruant carefull and willing ynough to obey and pleaſe his maſter, A ſter, alſo truſtie and faithfull: but he is ſlow in his buſineſſe, and doth diſpatch things appointed him, to the minde of his maſter, not ſo ſpeedily, not ſo readily, nor with that facilitie, as his maſter requireth. What is to be done in this caſe? To ſee it, and alwaies to checke him for it, and to gall and gird him with it, & euer to be caſting it in his teeth, and threatning him for it, *is the extremitie* which here the Apoſtle condemneth. The *Equitie* then in this caſe to be performed, is, in conſideration that it is not a fault of malice, but of nature, not of idleneſſe nor careleſneſſe, but of a naturall weakeneſſe, the Maſter muſt gently tell him of it, and priuately & ſeldome: and aduiſe him, what are the beſt helps for nature in this caſe. B And though hee ſee not that ſpeedie amendment, which he deſireth, yet is he to beare with him, as long as hee is truſtie, diligent, dutifull, and willing, and for thoſe ſo many good properties, hee muſt beare with his wants, and not be too ſharpe, either in reprouing, or in correcting him for them.

In the third place: A man hath occaſion, to conferre often with another man, by reaſon that they are neighbours, or ſpeciall friends, or of the ſame calling, and courſe of life: but one of them is haſtie, & ſoone angry, and it may be in his talke, either for the matter or the maner of it, he cannot but ſhew his anger. Extremity in this caſe is, for a man to C deale roughly with him, to contradict and croſſe him, to denie what he ſaith, to ſtand ſtifly to our owne opinion, and to be angry againe with him.

But on the other ſide, Chriſtian Equity teacheth a man not to ſee it, nor take notice of it, nor to be angrie againe, nor to checke him for it; but to put it off by gentle words, ſoft demands, and other talke: & to yeeld to him, as farre as a man may do, in good conſcience, without betraying of the truth. And by the way, in conference hold it alwaies for a rule of Chriſtian wiſedome, and priuate Equitie, neuer to ſticke ſtifly to any opinion, vnleſſe it be in a plaine truth, & of great moment. Now thus doing to our brother, and ſparing his D weakeneſſe, and continuing on our ſpeech, as though we ſaw not that he was angrie: hereby the conference holds on, and loue is continued as afore. But if contrariwiſe, we take the aduantage of his infirmitie, and diſplay it, and rub him for it, if we be as ſhort as he, & ſtand ſtiffely vpon points, then the conference is broken off without edification, and heartburning riſeth betwixt them, in ſtead of true loue. Thus we ſee in theſe examples, how in a Chriſtian moderation, we are to beare, and to forbeare the naturall weakneſſes of our brethren, if wee purpoſe to liue in any comfort with them in this world.

Yet this forbearance muſt bee with two conditions. Firſt, that theſe wants be wants of nature, not of malice, nor of old, rooted, ſetled, and cankred corruption. Secondly, if they whom we forbeare, containe themſelues within conuenient bounds, & do not exceede, nor breake out into any outrage, or extremitie: for then they are not to be forborne, but to be tould, and reprooued for them, and a mans duty is not to winke at them, but to take notice of them, and to ſhew open diſlike of them. But in as much as theſe are wants of nature, as it is infirmitie in the one to ſhew them, ſo it is the glory & praiſe of the other, to pardon them: yea it is a token of wiſdome, & good gouernment; and a ſigne that a man is a louer of peace, and conſequently of religion, and of God himſelfe, to paſſe by them. The practiſe of this duty, maintaines peace in kingdomes, countries, ſtates, cities, colledges, families, and all ſocieties of men. Thus much for the firſt duty.

The ſecond duty of priuate equitie is, to *conſtrue & interpret mens ſayings that are doubtfull, in the better part*, if poſſibly it may be: this is to be vnderſtood of all men, though they be our enemies: and this muſt a man doe, if he will liue in peace in this world.

Our nature is giuen to take men at the worſt, to depraue mens deeds and words, and to peruert them to the worſt ſenſe that may be: and this is commonly the cauſe of debate and diſſention in the world.

But the dutie of Chriſtian Equitie is contrarie hereunto; namely, to thinke the beſt they can of all men, to conſtrue all doubtfull actions in the better part, and to make the beſt ſenſe of all doubtfull ſpeeches, if we haue any probable reaſon to induce vs to it. The Apoſtle makes this the propertie of loue, 1. Cor. 13. 5. *Loue thinks not euill*, that is, not onely then, when there is manifeſt & good cauſe to thinke well; but when it is doubtfull, if it may by any meanes haue a good meaning, if by any means, it may be well thought of, loue will make a man thinke well of it: & the more ſpecially a man loues another, the more equally, indifferently, and Chriſtianly, will he interpret all his ſayings and doings. The want of this duty, and the practiſe of the contrary, is the cauſe of more troubles, tumults, garboiles, fallings out, & heartburnings, in kingdomes, countries, ſocieties, and families, betwixt man and man, then any one thing in the world beſides. Dealing thus with the words of Chriſt coſt him his life: for when Chriſt ſaid, *Deſtroy this temple, and I will build it in three daies*, they interpreted it of the Temple of Ieruſalem, when as hee meant of the temple of his bodie. And the wrong and ſiniſter interpretation of *Dauids* ambaſſage, by his neighbour king *Hanun*, was the cauſe of that great warre betwixt two mightie kingdomes, the Iſraelites, and the Ammonites, which coſt ſo many thouſand their liues. For when *Dauid* ſent Embaſſadours to comfort him after his fathers death, he and his wicked counſellers interpreted it, that he ſent ſpies, and intelligencers, to find out the weakeneſſe of the land. It cannot be ſpoken, what broiles, hachburlies and confuſions in kingdomes, what contentions in Common-wealths, what factions and diuiſions in colledges and ſocieties; what diſquietneſſe in families, what vnkindnes and falling out amongſt old friends; & what ſeparation euen amongſt them that ſhould be neereſt, are daily in the world, by reaſon of this ſiniſter interpretation of mens words and deeds. We therefore that do profeſſe our ſelues the children of peace, muſt learne to make conſcience of this, the due practiſe whereof, is the conſeruation of peace.

And further in this dutie, one thing more is to be remembred, namely, that wee muſt not giue too ſharpe a cenſure, euen of the open and manifeſt euill ſayings, or doings of our brother: we muſt not iudge them to bee done careleſly, when it may be they are done ignorantly: nor deliberately, when it may be they are done raſhly: nor preſumptuouſly, when it may be they are done vpon infirmitie: nor to be done vpon hatred or malice to vs, when it may be they are done for another cauſe: nor may we iudge an euill thing, to be done for want of conſcience, when it may be, it is done for want of heedfulnes: but alwaies we muſt remember, to make the beſt we can, euen of another mans infirmities. And as, if our brother doe well, we are to acknowledge it, and commend him for it: So if he doe amiſſe, we muſt not make it worſe then it is.

But the world is farre too blame herein: for they can extoll their own well-doing, and twentie waies excuſe their euill doing: but as for other men, they can debaſe their well doing, and aduance their euill doing; nay it is a common thing, to make a badde man worſe then he is, and to ſpeake of an euill action, and of mens faults worſe then they are, yea to ſpeake worſe, euen of ill men then they deſerue. But it is flat Iniuſtice, not onely to ſpeak euill of that that is good, but euen to make an euill thing worſe then it is. Many caſes there are, wherein a man is bound, to make the beſt he can, of a bad action: but to make it worſe then it is, there is no caſe, wherin a man may doe it, without plaine iniurie to his brother. If any man reply, and ſay, I am not to ſpare my ſelfe, nor excuſe my owne faults, but to iudge as hardly of my owne ſayings and doings, as they deſerue, why then ſhould I not alſo doe ſo to another? The anſwer is readie: Becauſe a man knoweth not another man, ſo well as himſelfe. VVords and deedes are knowne to other men, but a mans heart is knowne to himſelfe alone: therefore for thy owne ſayings and doings, thou art alſo able to iudge of thine owne heart, and of thy purpoſe and intent in ſo ſpeaking and doing: but of another man, thou canſt ſay he ſpake or did thus or thus: but his heart, his purpoſe, and intent in ſo doing, thou canſt not iudge: and therefore thou maieſt not iudge ſo ſharply of A another mans ſayings and doings, as of thine owne. To make an end of this point: in the performance of this duty, two cautions muſt be remembred: firſt, that we ſpeake not of continued courſes, in doing or ſpeaking euill, but of particular ſpeeches and actions: for not an action or a ſpeech, but the courſe of life ſhewes what a man is: one euill ſpeech or action may be excuſed, but a cōtinued courſe in doing or ſpeaking euill, may bee by no meanes coloured or excuſed. Secondly, we ſpeake not of manifeſt and publike enormities, as of treaſons againſt the Prince or ſtate: for therin it may be dangerous to the Prince, and hurtfull to the ſtate, to haue any thing coloured, concealed, or excuſed. In ſuch ca- B ſes, we muſt ſet aſide our duty to our brother, and remember our duty to the head & whole bodie: and better it is, that one member bee cut off, then that the whole bodie periſh: but we ſpeake of priuate euill words or deeds, the euill and hurt whereof redoundeth to priuate men. And in them we ſpeake not of manifeſt, groſſe, and palpable crimes, wherein not onely the action is plainly euill, but their intent alſo: for to excuſe or conceale, or to extenuate ſuch, is to make our ſelues acceſſarie to the euill of them. But we ſpeake of doubtful words or deeds, wherein either the action it ſelfe, or at the leaſt, the intent of it, may receiue a likely excuſe, and a probable interpretation of good.

C And vnto theſe two cautions, adde thus much further, that the practiſe of this dutie, for the moſt part ceaſeth, when the Miniſter is to worke vpon the conſcience of an impenitent or a preſumptuous ſinner: for then he is not to moderate or mitigate, to colour or excuſe, to leſſen or extenuate his ſinnes, but to ſpeake of ſinne as it deſerues, and to lay out his ſinnes in their owne colours, that ſo hee may humble him, and caſt him downe.

But out of theſe three caſes, this duty lieth vpon all men, at all times to interpret euery thing in the better part. So then the concluſion of this ſecond dutie is this: Actions appa- D rently good, are to be commended, doubtfull are to be conſtrued in the beſt ſenſe, apparently euil are to be made no worſe then they are, but rather to be excuſed, and let a man alwaies rather ſpeake too well, then too euill of another man, and rather ſpeake better, then worſe then he deſerues, and rather iudge too mildely and mercifully, then too ſharply: for if a man be deceiued either way, that is the ſafer way wherein to be deceiued: Thus to doe, is to performe that Chriſtian equitie which is here commanded, and to maintaine peace which is the comfort of a Chriſtian life. And thus much of the ſecond duty.

The third duty and degree of Priuate Equitie is, *In ſundrie caſes to depart from a mans owne right:* that is, to yeeld oftentimes in ſuch things, wherein by law he might ſtand; and oftentimes to forgoe ſuch things, which by

A law he might require. Without this Equity, Iuſtice,& peace cannot ſtand. Chriſt our Sauiour gaue a notable exāple hereof in paying tolle, Mat. 17.27. Chriſt needed not to haue done it, nor could any law haue compelled him to it, yet becauſe he would not trouble the publike peace, nor giue them occaſion of contention, he yeelds from his right,& paies them tolle: all Chriſtian men muſt learne by his example, not to ſtand alwaies vpon their right, if they will continue peace in Gods Church. It is not ſufficient Chriſtianity, nay it is a very wicked ſpeech, which wee often heare men ſpeake, *It is my right, and therefore I will not loſe it*: ſo might Chriſt haue ſaid, and B if you looke the place, you ſhall finde, that he firſt of all argueth the caſe, and concludes that hee is free, and not bound to pay; and yet ſaith Chriſt, *Rather then I will offend them, or giue them cauſe to thinke worſe of me, or my doctrine, I will pay it.* Euen ſo muſt a a Chriſtian man in many caſes goe from his right, and that for the maintenance of publike peace in the common wealth, and of priuate peace one man with another.

For the maintenance of publike peace, thus muſt men doe in Publike Conferences, as in Parlaments and Councels, and ſuch like generall aſſemblies, wherein the ſeuerall opinions of men are to bee deliuered; and thus C muſt men doe in bonds, forfeitures, borrowing, lending, loſing, finding, buying, ſelling, in leaſes, fines, rents, & all manner of bargaines.

And for the maintenance of priuate peace, men muſt in their moſt priuate actions, one yeeld to another in ſuch things, wherein they might ſtand, and oftentimes be contented to loſe that that is their owne; and in conferences muſt a man oftentimes ſuffer himſelfe to be croſſed and ouerthwarted in that, of which he is moſt certaine, and to graunt that to be, which is not, and that not to bee, which hee knowes to be, if the matter bee of ſmall moment, & concerne not religion, nor the ſtate: many ſuch things muſt a Chriſtian man put vp daily at the hands of his brother for the maintenance of peace & loue amongſt them. D This is a doctrine little knowne, and leſſe regarded in the world; for it is a generall opinion that a man may take his owne, and may lawfully ſtand vpon his owne right, (which if it be meant generally in al caſes, is moſt falſe,) nay this is a common ſpeech of all men, *I demaund but my right, and I will not loſe my right*; and this is thought a reaſonable ſpeech, and hee is eſteemed a good man, who taketh no more then his right: for oftentimes men ſtand ſo ſtrictly vpon their right, that they go further then their right reacheth. But this is a very carnall practiſe, and controlled by the Scripture, and by the example of Chriſt, as wee heard afore. But if any man obiect, that the example of Chriſt is not to bind vs, becauſe hee is the Mediatour, and therefore was to performe extraordinary obedience: I then anſwer, that not onely Chriſt, but other holy men haue practiſed this duty, for he paied tolle not onely for himſelfe, but for *Peter* alſo. And there is a notable example of this duty in *Abraham*,, who when his brother *Lot* and his ſhepheards could not agree, was content to depart frō his right: for whereas he being the elder, might haue choſen firſt, he notwithſtanding ſtands not vpon that, but bids his brother *Lot* chooſe whether he will, and he will take what he leaueth. A moſt equall, Chriſtian, brotherly part of that holy *Abraham*, whoſe faith is ſo much commended in the Scriptures. If we therefore will be called the children of *Abraham*, then muſt wee bee followers of him in his workes, and namely in this, wee muſt oftentimes depart from our owne right.

In the practiſe of this dutie, one caution onely muſt be remembred, namely, *that wee muſt diſtinguiſh of anothers right and our owne. In thy owne right* thou maieſt yeeld, but when thou art to deale for another man, thou muſt not yeeld too much, nor bee too lauiſh of another mans right: but this caution holdeth eſpecially when the cauſe is not ours, but Gods, or his Churches; for when it is ſuch a truth, which directly concerneth the honour of God, or the good of his Church, then muſt a man take heed hee yeeld not, without warrant from Gods word. For as it is Equity often to yeeld thy right, ſo to yeeld in Gods cauſes, is to betray the truth. If therfore thou maiſt not giue another mans right from him, without his conſent, much leſſe maieſt thou without warrant from God, yeeld any thing at all of his right from him. This duty therefore is to bee performed in actions that concerne our ſelues, and wherein the loſſe is not Gods, or his Churches, but our owne. But it is lamentable to ſee many men, how lauiſh they are in giuing from God, and care not how much they loſe of his glory: but ſtand moſt ſtrictly vpon their owne points, and wil not yeeld one inch, nor loſe one foote of their owne right. And from hence comes ſo many ſuites in law, and other brabling contentions in the world, all which, or many of them, might be ſtaied, if men had but conſciēce to practiſe this Chriſtian Equity, to yeeld one to another in matters of their owne, and of ſmall moment: and it is certaine, that if men in the world were not perſwaded, ſome by religion and conſcience, ſome by naturall reaſon and pollicie, to practiſe this duty, it were not poſſible for the ſociety of men long to continue vpon the earth. So much for the third degree.

The fourth and laſt degree of Priuate Equity, is *to forbeare and to forgiue wrongs and iniuries* done vnto vs in word or deede. The Scripture is plaine for this, and ſo is naturall reaſon, which teacheth, that euery one that beares the name of a man, ſhould forgiue another, becauſe he being a man, may deſerue and intelligencers, to find out the weakneſſe of the land. It cannot be ſpoken, what broiles, what hurliburlies and confuſions in kingdomes, what contentions in Common-wealths, what factions and diuiſions in colledges and ſocieties, what diſquietneſſe in families, what vnkindnes and falling out amongſt old friends, & what ſeparation euen amongſt them that ſhould be neereſt, are daily in the world, by reaſon of this ſiniſter interpretation of mens words and deeds. We therefore that do profeſſe our ſelues the children of peace, muſt learne to make conſcience of this, the due practiſe whereof, is the conſeruation of peace.

And further in this dutie, one thing more is to be remembred, namely, that wee muſt not giue too ſharpe a cenſure, euen of the open and manifeſt euill ſayings, or doings of our brother: we muſt not iudge them to bee done careleſly, when it may be they are done ignorantly: nor deliberately, when it may be they are done raſhly: nor preſumptuouſly, when it may be they are done vpon infirmitie: nor to be done vpon hatred or malice to vs, when it may be they are done for another cauſe: nor may we iudge an euill thing, to be done for want of conſcience, when it may be, it is done for want of heedfulnes: but alwaies we muſt remember, to make the beſt we can, euen of another mans infirmities. And as, if our brother doe well, we are to acknowledge it, and commend him for it: So if he doe amiſſe, we muſt not make it worſe then it is.

But the world is farre too blame herein: for they can extoll their own well-doing, and twentie waies excuſe their euill doing: but as for other men, they can debaſe their well doing, and aduance their euill doing; nay it is a common thing, to make a badde man worſe then he is, and to ſpeake of an euill action, and of mens faults worſe then they are, yea to ſpeake worſe, euen of ill men then they deſerue. But it is flat Iniuſtice, not onely to ſpeak euill of that that is good, but euen to make an euill thing worſe then it is. Many caſes there are, wherein a man is bound, to make the beſt he can, of a bad action: but to make it worſe then it is, there is no caſe, wherein a man may doe it, without plaine iniurie to his brother. If any man reply, and ſay, I am not to ſpare my ſelfe, nor excuſe my owne faults, but to iudge as hardly of my owne ſayings and doings, as they deſerue, why then ſhould I not alſo doe ſo to another? The anſwer is readie: Becauſe a man knoweth not another man, ſo well as himſelfe. VVords and deedes are knowne to other men, but a mans heart is knowne to himſelfe alone: therefore for thy owne ſayings and doings, thou art alſo able to iudge of thine owne heart, and of thy purpoſe and intent in ſo ſpeaking and doing: but of another man, thou canſt ſay he ſpake or did thus or thus: but his heart, his purpoſe, and intent in ſo doing, thou canſt not iudge: and therefore thou maieſt not iudge ſo ſharply of A another mans ſayings and doings, as of thine owne. To make an end of this point: in the performance of this duty, two cautions muſt be remembred: firſt, that we ſpeake not of continued courſes, in doing or ſpeaking euill, but of particular ſpeeches and actions: for not an action or a ſpeech, but the courſe of life ſhewes what a man is: one euill ſpeech or action may be excuſed, but a continued courſe in doing or ſpeaking euill, may bee by no meanes coloured or excuſed. Secondly, we ſpeake not of manifeſt and publike enormities, as of treaſons againſt the Prince or ſtate: for therein it may be dangerous to the Prince, and hurtfull to the ſtate, to haue any thing coloured, concealed, or excuſed. B In ſuch caſes, we muſt ſet aſide our duty to our brother, and remember our duty to the head & whole bodie: and better it is, that one member bee cut off, then that the whole bodie periſh: but we ſpeake of priuate euill words or deeds, the euill and hurt whereof redoundeth to priuate men. And in them we ſpeake not of manifeſt, groſſe, and palpable crimes, wherein not onely the action is plainly euill, but their intent alſo: for to excuſe or conceale, or to extenuate ſuch, is to make our ſelues acceſſarie to the euill of them. But we ſpeake of doubtful words or deeds, wherein either the action it ſelfe, or at the leaſt, the intent of it, may receiue a likely excuſe, and a probable interpretation of good.

C And vnto theſe two cautions, adde thus much further, that the practiſe of this dutie, for the moſt part ceaſeth, when the Miniſter is to worke vpon the conſcience of an impenitent or a preſumptuous ſinner: for then he is not to moderate or mitigate, to colour or excuſe, to leſſen or extenuate his ſinnes, but to ſpeake of ſinne as it deſerues, and to lay out his ſinnes in their owne colours, that ſo hee may humble him, and caſt him downe.

But out of theſe three caſes, this duty lieth vpon all men, at all times to interpret euery thing in the better part. So then the concluſion of this ſecond dutie is this: D Actions apparently good, are to be commended, doubtfull are to be conſtrued in the beſt ſenſe, apparently euil are to be made no worſe then they are, but rather to be excuſed, and let a man alwaies rather ſpeake too well, then too euill of another man, and rather ſpeake better, then worſe then he deſerues, and rather iudge too mildely and mercifully, then too ſharply: for if a man be deceiued either way, that is the ſafer way wherein to be deceiued: Thus to doe, is to performe that Chriſtian equitie which is here commanded, and to maintaine peace which is the comfort of a Chriſtian life. And thus much of the ſecond duty.

The third duty and degree of Priuate Equitie is, *In ſundrie caſes to depart from a mans owne right:* that is, to yeeld oftentimes in ſuch things, wherein by law he might ſtand, and oftentimes to forgoe ſuch things, which by

A law he might require. Without this Equity, Iuſtice, & peace cannot ſtand. Chriſt our Sauiour gaue a notable exãple hereof in paying tolle, Mat. 17.27. Chriſt needed not to haue done it, nor could any law haue compelled him to it, yet becauſe he would not trouble the publike peace, nor giue them occaſion of contention, he yeelds from his right, & paies them tolle: all Chriſtian men muſt learne by his example, not to ſtand alwaies vpon their right, if they will continue peace in Gods Church. It is not ſufficient Chriſtianity, nay it is a very wicked ſpeech, which wee often heare men ſpeake, *It is my right, and therefore I will not loſe it*: ſo might Chriſt haue ſaid, and B if you looke the place, you ſhall finde, that he firſt of all argueth the caſe, and concludes that hee is free, and not bound to pay; and yet ſaith Chriſt, *Rather then I will offend them, or giue them cauſe to thinke worſe of me, or my doctrine, I will pay it*. Euen ſo muſt a a Chriſtian man in many caſes goe from his right, and that for the maintenance of publike peace in the common wealth, and of priuate peace one man with another.

For the maintenance of publike peace, thus muſt men doe in Publike Conferences, as in Parlaments and Councels, and ſuch like generall aſſemblies, wherein the ſeuerall opinions of men are to bee deliuered; and thus C muſt men doe in bonds, forfeitures, borrowing, lending, loſing, finding, buying, ſelling, in leaſes, fines, rents, & all manner of bargaines.

And for the maintenance of priuate peace, men muſt in their moſt priuate actions, one yeeld to another in ſuch things, wherein they might ſtand, and oftentimes be contented to loſe that that is their owne; and in conferences muſt a man oftentimes ſuffer himſelfe to be croſſed and ouerthwarted in that, of which he is moſt certaine, and to graunt that to be, which is not, and that not to bee, which hee knowes to be, if the matter bee of ſmall moment, & concerne not religion, nor the ſtate: many ſuch things muſt a Chriſtian man put vp daily at the hands of his brother for the maintenance of peace & loue amongſt them. D This is a doctrine little knowne, and leſſe regarded in the world; for it is a generall opinion that a man may take his owne, and may lawfully ſtand vpon his owne right, (which if it be meant generally in al caſes, is moſt falſe,) nay this is a common ſpeech of all men, *I demand but my right, and I will not loſe my right*; and this is thought a reaſonable ſpeech, and hee is eſteemed a good man, who taketh no more then his right: for oftentimes men ſtand ſo ſtrictly vpon their right, that they go further then their right reacheth. But this is a very carnall practiſe, and controlled by the Scripture, and by the example of Chriſt, as wee heard afore. But if any man obiect, that the example of Chriſt is not to bind vs, becauſe hee is the Mediatour, and therefore was to performe extraordinary obedience: I then anſwer, that not onely Chriſt, but other holy men haue practiſed this duty, for he paied tolle not onely for himſelfe, but for *Peter* alſo. And there is a notable example of this duty in *Abraham*, who when his brother *Lot* and his ſhepheards could not agree, was content to depart frõ his right: for whereas he being the elder, might haue choſen firſt, he notwithſtanding ſtands not vpon that, but bids his brother *Lot* chooſe whether he will, and he will take what he leaueth. A moſt equall, Chriſtian, brotherly part of that holy *Abraham*, whoſe faith is ſo much commended in the Scriptures. If we therefore will be called the children of *Abraham*, then muſt wee bee followers of him in his workes, and namely in this, wee muſt oftentimes depart from our owne right.

In the practiſe of this dutie, one caution onely muſt be remembred, namely, *that wee muſt diſtinguiſh of anothers right and our owne. In thy owne right* thou maieſt yeeld, but when thou art to deale for another man, thou muſt not yeeld too much, nor bee too lauiſh of another mans right: but this caution holdeth eſpecially when the cauſe is not ours, but Gods, or his Churches; for when it is ſuch a truth, which directly concerneth the honour of God, or the good of his Church, then muſt a man take heed hee yeeld not, without warrant from Gods word. For as it is Equity often to yeeld thy right, ſo to yeeld in Gods cauſes, is to betray the truth. If therfore thou maiſt not giue another mans right from him, without his conſent, much leſſe maieſt thou without warrant from God, yeeld any thing at all of his right from him. This duty therefore is to bee performed in actions that concerne our ſelues, and wherein the loſſe is not Gods, or his Churches, but our owne. But it is lamentable to ſee many men, how lauiſh they are in giuing from God, and care not how much they loſe of his glory: but ſtand moſt ſtrictly vpon their owne points, and wil not yeeld one inch, nor loſe one foote of their owne right. And from hence comes ſo many ſuites in law, and other brabling contentions in the world, all which, or many of them, might be ſtaied, if men had but conſciẽce to practiſe this Chriſtian Equity, to yeeld one to another in matters of their owne, and of ſmall moment: and it is certaine, that if men in the world were not perſwaded, ſome by religion and conſcience, ſome by naturall reaſon and pollicie, to practiſe this duty, it were not poſſible for the ſociety of men long to continue vpon the earth. So much for the third degree.

The fourth and laſt degree of Priuate Equity, is *to forbeare and to forgiue wrongs and iniuries* done vnto vs in word or deede. The Scripture is plaine for this, and ſo is naturall reaſon, which teacheth, that euery one that beares the name of a man, ſhould forgiue another, becauſe he being a man, may deſerue

A and ſtand in neede of the ſame himſelfe, and therefore is to doe as he would be done vnto: But eſpecially a Chriſtian man, who lookes for forgiueneſſe at Gods hand for his owne ſinnes, muſt needes forgiue his brother. So that to a Chriſtian man, there is a double band or reaſon, to tie him to this duty. One is as hee is a man, therefore muſt hee forgiue him that offends him, that ſo another man may alſo forgiue him, when he offendeth. For there is none, but beeing a man, and liuing amongſt men, he muſt needs offend. Another more forcible reaſon is, as hee is a Chriſtian, therefore muſt he forgiue, becauſe elſe, how can he in reaſon demand or pray for forgiueneſſe at Gods hand for many thouſand offences of his owne, and thoſe exceeding great, when another man cannot obtaine forgiueneſſe at his hands, for a fewe ſmall offences? This duty is of greater neceſſity then all the former: for vpon practiſe of this, depends the preſeruation of peace: but where this is not practiſed, there is no religion, nor conſcience, nor ſaluation: for where there is no forgiuing of another man, that man is not forgiuen at Gods hands. And hee whoſe ſinnes are not in Chriſt forgiuen, and taken away, that man is in the ſtate of damnation, and till he be forgiuen, he can neuer be ſaued: but hee can neuer be forgiuen, till hee forgiue his brother: C and ſo it is plaine, that euen ſaluation it ſelfe, in ſome ſort, depends vpon the practiſe of this duty, yet not as a cauſe, but as a ſigne, or an effect of ſaluation. For this is not true, that euery one who forgiues, is forgiuen of God, but this is true, that whoſoeuer is forgiuen of God, wil forgiue his brother. So then, neither in reaſon, nor in religion, can a man looke for forgiueneſſe himſelfe, vnleſſe hee make conſcience to forgiue another. Yea God hath made euery man a Iudge in this caſe, to condemne himſelf, if he do it not, when he praies euery day, that God would forgiue him euen ſo, as he doth forgiue others.

Yet in this duty of forgiuing outward iniuries, two cautions are to be remembred. 1. D That there is a time when a man is not to forbeare & ſuffer, but may ſtand vpon his guard, and defend himſelfe from the iniurie: and that is, when his life is indangered, as when a man is aſſaulted by a theefe, or by his deadly enemy, who ſeekes his life, and can haue no helpe, he is in that caſe to help himſelfe, when hee muſt either kill or bee killed, then reaſon and religion biddes him defend himſelfe: and beeing in that caſe, that a man cannot haue the Magiſtrates helpe, that beares the ſword for his defence, God puts for that time, the ſword into a mans own hand, and makes him a Magiſtrate for that time, and occaſion. For in caſes of ſuch extremity, God allowes euery man to bee a Magiſtrate, not onely to defend himſelfe, but euen to kill his enemy, if it bee impoſſible any way elſe to ſaue his owne life: and this defence of a mans ſelfe, hinders not the duty of forgiuing; for ſo farre muſt a man forbeare and forgiue, that hee be ſure to defend his owne life.

In the ſecond place, though a man forgiue the iniury and wrong done vnto him, yet may he ſafely in ſome caſes, goe to law for recompence of that wrong. It is a diuelliſh opinion in the world, that a man cannot go to law, and be in charity: we muſt know, that a man may go to law, and yet be in charity: for to forgiue the malice, and to ſue for recompence, are things indifferent; It is not ſo much charity to forbeare the recompence, as it is to forgiue the malice. If therefore a man forgiue not the malice, hee is out of charity, but hee B may ſue for ſatisfaction, and bee in charity. The Scripture forbiddeth not mens going to law, but tels them how they ſhould do it: law is not euill, though contentious men, and vnconſcionable lawyers, haue vilely abuſed it: but is Gods ordinance, and may lawfully bee vſed, ſo it be on this manner:

Firſt, it muſt not bee for euery trifle, euery treſpaſſe, euery ill word; but in theſe caſes, a man is both to forgiue the malice, and to remit the recompence, becauſe he is litle or nothing at all hurt by it. For example, A poore man ſteales a little meate from thee in his hunger, let the law take hold on him, but purſue thou him no more for it, then by the law thou needes muſt. Againe, thy neighbours cattell doth treſpaſſe thee, thou muſt not goe to law for it, the malice bee it more or leſſe, thou muſt forgiue in Chriſtianity, & for conſcience ſake, and the damage is ſo ſmal, as that therefore thou maiſt not go to law for it. For the law is abuſed in being executed vpon trifles, and thoſe lawyers ſhame themſelues, and diſhonour their profeſſion, who are willing that euery treſpaſſe of ſixepence damages, be an action in the law: this is one of the cauſes of the baſe and vile names that are giuen to the law and lawyers in theſe daies, becauſe the law is imployed vpon ſuch trifles. And it is to be wiſhed, that the ſupreme Magiſtrate would take order to reſtraine this generall euill: that contentious men and vnconſcionable lawyers might not conſpire together, to peſter the law with theſe trifles; & thogh men be ſo vnconſcionable, as to run to the law for euery treſpaſſe, yet ſhould lawyers be ſo conſcionable, and ſo wiſe, as they ſhould driue them from the law again. Thirdly, thy neighbour giues thee ill words, raiſeth or carrieth euill tales of thee: *Equitie is*, not to goe to law for euery euill word, but to conſider, that for the malice, thou art to forgiue it, and for the damage it cannot bee great, becauſe many mens tongues are no ſlaunder, neither art thou any thing worſe for it, eſpecially when hee dare not ſtand to that he hath ſaid, as for the moſt part they doe not.

The ſecond caution in going to law, is, that it muſt not bee the firſt, but the laſt meanes of peace. Law is a kinde of warre; as therfore war is to be the laſt meanes of publike peace, ſo ſhould the law be the laſt meanes to be vſed, for the attaining of priuate peace. All meanes muſt be tried ere thou go to law, and if none will ſerue, then is the law ordained for thee, wherby to recouer thy right, & to maintaine Equity, for as to go to law for a trifle, or at the firſt, *is extremity*, and ſo iniury: ſo to go to the law for a cauſe ſufficient, and after other meanes vſed in vaine, is Iuſtice and Equity, and no extremity.

Here therefore let all Chriſtians learne how to go to law; and the rather I doe vrge this point, becauſe the law is notoriouſly abuſed: and it is almoſt incredible, what infinite ſummes and maſſes of money, are daily ſpent in it moſt vnneceſſarily: inſomuch as the lawyers doe exceede in wealth, any other ſort or calling of men in this whole realme.

For reformation wherof, let men but learne and practiſe the two former rules: 1. Law is not ordained to be a Iudge of euery trifle: It is a ſhame to our law that men be ſuffered in the common wealth to arreſt each other for debts of ſmall value, ſo as ten times, & otherwhiles twenty times as much is ſpent for the recouery of them, as the principall is. Are not wee a Chriſtian common wealth? why then haue wee not the wiſedome to appoint another, an eaſier and a directer way for the recouery of ſuch debts? and if there be no other way, why doth not a Chriſtian man ſtay for it, or loſe it rather then go to law for it? It is a ſhame for our nation, that there ſhould be at one Aſſiſes ouer England, ſo many hundred actions of treſpaſſes, wherein the dammage is little or nothing. To reforme theſe, is a worke worthy of a Prince, and euery man ſhould put his helping-hand to it.

Secondly, let law be thy laſt remedy. This rule controlls another foule miſorder in our land. Men are ſued when they would gladly compound; when they would willingly ſatisfie by priuate order, they are compelled to anſwer by law. And yet there is a worſe thing then this: the law which ſhould be the laſt, is not onely made the firſt meanes, but whereas it ſhould bee open and publike, it is vſed as a cloſe and ſecret meanes; it ſteales vpon men (as the phraſe is.) For men are ſued afore they know, and great charges come vpon them, ere they are tolde of it by them that ſue them. Is this Equity? yea is it not rather extremity? And yet (alas) how common is it in moſt places. Let therefore euery Chriſtian man, remember his leſſon here taught by the Apoſtle, *Let your Equity be knowne to all men.* But it ſeems then, will ſome ſay, that men may not go to law. I anſwer, thou maieſt go to law, though not for trifles, yet for things of waight, as for the purſuit of a notorious thief, to his due and iuſt triall: for the title of thy lands: for the recouery of thy iuſt and due debts of value: and of thy childs portion: for the making ſtraight of great accounts: for A the triall of thy good name, when thou art ſo ſlaundered, and by ſuch, as that thy credit is publikely indangered: for theſe, and ſuch like cauſes, thou maieſt goe to law, when by other more eaſie meanes, thou canſt not procure a reaſonable ſatisfaction. For then it is vnlawfull to ſue for the greateſt cauſe in the world.

The truth of all this doctrine doth *Paul* teach the Corinths, whome hee reprooueth of three faults. 1. that they went to law before heathen Iudges. 2. for euery cauſe. 3. they vſed no priuate meanes of ſatisfaction, but ran to the law at the firſt.

The firſt of theſe cannot be our ſinne, for wee haue no heathen Iudges, in as much as our ſtate and gouernement, by the mercie of B God is not heatheniſh, but we haue a Chriſtian common wealth. But the other two are the generall ſores of this land; let vs therefore labour to heale them, and to couer our ſhame: let vs remember that *not Extremitie, but Equitie* becomes a Chriſtian; and let euery man take heed of this, as hee would bee knowne to bee a Chriſtian: for the knowne badge of Chriſtianitie, is mercifulneſſe: the more mercifull, the better Chriſtian. For he hath taſted deeper of Gods mercies to himſelfe, and therefore he is mercifull to his brother; and the worſe Chriſtian, the leſſe mercifull, for he neuer felt Gods mercies to himſelfe, therefore he cannot be mercifull to his brother. Now to goe to law for euery trifle, C or to ſteale law vpon thy brother, or to ſue him before thou offer him peace, it argues a hard heart, and vnmercifull, and farre from this duty of forgiuing: but to be loath to go to law, and to put it off as long as may be, and firſt to giue warning, and to offer peace, and not to doe it, but in matters of waight, it argueth a mercifull heart, and ſuch a one as is ready to forgiue, and ſuch a one in whome the Spirit of God doth dwell.

And thus I hope I haue opened this duty of forgiuing, and forbearing, in ſuch ſort, as a Chriſtian may ſee how to practiſe it, with cōfort to his conſcience, and alſo without any great loſſe in this world, or hurt to his eſtate.

And thus much for the foure ſeuerall duD ties and degrees of priuate Equity.

Now hauing opened the nature & kindes of Chriſtian Equity, let vs proceede further in the text. *Let your Equitie* (ſaith the Apoſtle) *be knowne to all men.* The words import, that it is our dutie, not onely to know this vertue, and the nature of it, and to bee able to talke of it, but in all our affaires publike and priuate, and in all our dealings with men, ſo to put it in practiſe, that men may ſee it, & that it may be known to other men and that they may bee able to auouch for vs, that our dealing is vpright, equall, and indifferent, ioyned with equity and moderation, and free from extremitie and oppreſſion: this is the meaning of that which we are here commanded by the Apoſtle. And the reaſon why the

Apoſtle vrgeth vs to make it knowne, is, becauſe there is a priuy hypocriſie in our natures, whereby wee are giuen to make ſhew of more then is in vs. Againſt which vice we do truly labour, when we labour to make our vertues manifeſt and knowne to the world, that ſo the tree may be knowne by his fruits: he is a holy & religious man, not who knoweth, and can talke well, but he whoſe religion and holineſſe is knowne in the world, and ſeene of men: he is a mercifull man, of whoſe mercy men do taſte. So he is an equall and vpright man, whoſe Equity is felt, and found by them who deale with him. Let therefore our actions with men teſtifie the vertues of our heart, that men who liue with vs, & deale with vs, may be able to ſay for vs, that we are poſſeſſed with thoſe vertues; for this is to be truly good, not when a man can ſpeake well, or tell of his owne goodneſſe, but when other men ſee it, feele it, and ſpeake of it.

Hitherto of the meaning of the words.

Now that which was *Pauls* exhortation to the Philippians, ſhall bee mine to all true Chriſtians: *Let your Equity be knowne to al men.* You haue learned what it is, and how it is to bee practiſed: it now remaines, that wee content not our ſelues with the bare knowledge, but take notice of it, as of a doctrine belonging to vs, and put it in practiſe in all our dealings, publike and priuate, yea and make it manifeſt to the conſciences of all men, good and bad: ſo that euery man, with whome wee deale, may taſte and feele of our Equity, and bee able to teſtifie of vs, that Equity beares rule in all our actions: thus if we doe, wee are Chriſtians not in name, and profeſſion only, but in deed and truth.

And to perſwade vs all to this holy dutie, let vs vſe ſome few reaſons to inforce it: and amongſt all the reaſons that might bee brought, there is none better then this here vſed in the text (*The Lord is at hand.*)

But before wee come to ſpeake of it, let vs conſider of one other, which doth moſt naturally inforce this exhortation, and it is this:

God ſheweth moſt admirable Equity and moderation towards vs, therefore ought wee to ſhew it one towards another: It is the reaſon of the holy Ghoſt, *Be ye mercifull, as your heauenly Father is mercifull.* Wonderfull is the moderation that God ſheweth to man, and it appeares eſpecially in foure things, whereof two belong to all men, and the other two concerne his Church.

The firſt Action of God, wherein he ſheweth great moderation towards al men, is this: A law was giuen to our firſt parents, *Eate not of this tree, if you doe, you die for it:* and that a double death, both of body and ſoule. But they ate, and ſo brake the law, and therby did vndergoe the penalty annexed: by force and vertue whereof, they ſhould haue died preſently, the death both of body and ſoule, and this had beene no Extremitie, but Iuſtice, for this was due vnto them by the Iuſtice of that law, which was giuen them. But now, beholde Gods Equity, and moderation of the Iuſtice of that law, he ſtrikes them not preſently, as the tenour of the law, and their deſert required, neither with the firſt, nor ſecond death, but deferres the full execution, laying vpon them (for the preſent) a *leſſe* puniſhment, namely, a ſubiection to the firſt death, and a guiltineſſe of the ſecond, that is, of damnation. Beholde a maruellous mitigation, by the tenour of that law, their bodies and ſoules ſhould both haue preſently died, and beene caſt into hell, but God in mercy ſuſpends and deferres the execution of it, and onely ſtrikes *Adams* body with mortality, whereby he was ſubiect to the firſt death, and his ſoule with guiltineſſe, whereby he was ſubiect to the ſecond death: by which mitigation it came to paſſe, that as *Adam* by his repentance, afterward quite eſcaped the ſecond death, ſo hee taſted not of the firſt death till nine hundred yeares after. If a priſoner counts it a mercifull fauour of the Prince, or the Iudge, when after his iudgement to die, he is repriued but one yeare; then what a mercifull mitigation was this in God, to repriue our firſt parents for ſo many hundred yeares? This was the firſt action of Gods mercy to man, and this concernes all mankinde generally, but eſpecially *Adam* and *Eue*.

But the ſecond doth more neerely concerne all men. So ſoone as a man commits any ſinne, euen then is hee guiltie of eternall damnation, becauſe he hath broken the law: for the curſe of the law is not onely a guiltineſſe, but a ſubiection to the wrath of God, preſently to be inflicted vpon the ſinne committed, without any intermiſſion: ſo that ſo oft as a man ſinneth, ſo oft doth he deſerue to be plunged ſoule and body into hell, without beeing ſpared one houre. If therefore the Lord did caſt tenne thouſand into hel in one houre, he did but Iuſtice, for ſo the law requireth: but ſee the mercifull moderation of the Lord: though we deſerue euery houre to bee caſt into hell, yet is euery houre and minute of our liues, full of the mercy and moderation of the Lord: ſo as though our ſinnes crie for damnation preſently, yet God ſtaieth his hand, and doth not execute the ſentence of damnation vpon the ſinner inſtantly after his ſinne, no not in one of ten thouſand, but ſpareth euery man many yeares, ſome more, ſome leſſe, but all more then their ſinnes deſerue, or the law requireth. We often reade, and alwaies finde, that God heares the crie of ſinners: but we ſeldom reade, that God heares the crie of ſinne, for if hee alwaies heard it, when ſinne cries for vengeance to him, hee ſhould turne vs all into hell in one houre: this is a wonderfull patience and moderation in God, and yet beholde a greater.

For whereas wee by our ſinnes doe euery houre plunge our ſelues into hell, as a man

that violently caſtes himſelfe into a gaping
gulfe; ſee Gods wonderfull mercy, we thruſt
our ſelues in, and he puts vs backe: he ſtaieth
vs with his own hand, & ſo keepes vs out. See
what a ſea of mercies the Lord doth powre
vpon man: for how can that but be an infinite
ſea of mercies, which is ſhewed to ſo many
thouſands of men, ſo many thouſand times
in one houre. If his mercy did not moderate
the extremity of his law, there ſhould not be
one man left vpon earth, but all in one houre
caſt into hell: but God ſtaieth his Iuſtice, and
ſtaieth his law, yea ſtaieth vs, who our ſelues
would execute the law vpon our ſelues, and ſo
caſt our ſelues into hell, he keepes vs out, and
giues vnto vs a longer time to repent. And
this is true in all men: to ſome hee giues longer,
to ſome ſhorter, but to euery one ſome;
whereas the law giues not one houre to any
man, nay the law is ſo farre from giuing time
to repent, that it admits no repentance at all,
no though a man ſhould ſinne but once, and
inſtantly after that one ſinne, humble himſelfe
in repentance, and craue forgiuenes; the
law will not accept him to fauour, nor yeeld
forgiuenes, nor allow his repentance: for the
law can doe nothing but this: either iuſtifie
and reward him that fulfils it, or condemne
and puniſh him that breakes it; further then
this the law by it ſelfe goeth not.

It is the Goſpel which commandeth vs, &
teacheth vs to beleeue and repent, and to the
Goſpell are we beholding for accepting our
repentance, which the law would neuer doe:
which is indeede ſo farre from accepting repentance,
as it neuer intendeth nor aimeth at
repentance directly in it ſelfe: and therefore
in it ſelfe, it is worthily called *the miniſterie of*
condemnation. So then beholde a moſt ſtraight
law, and a moſt mercifull God: ſo ſtraight a
law, as (if that mercy were not) it would neuer
giue vs one houre to repent in, nor receiue vs
to fauour though we repented preſently, but
preſently vpon our ſinne caſt vs into hell. O
therefore taſte and ſee how good and gracious
the Lord is: the law cannot haue his extremity,
nor the diuell his will vpon vs, who
is the Iayler of the law; & is malicious, thogh
the law be iuſt: and ſo by the extremity of the
iuſtice of the one, and the extremity of the
malice of the other, no man ſhould liue one
houre in the world, were it not for the wonderfull
mercie and mitigation of God, who
contrary to the courſe of the law, both accepteth
men when they repent, and giues alſo
time to repent, and thus hath God done,
as in the beginning with *Adam*, ſo in all ages:
To the olde world, after many preachers
ſent, and many hundred yeares patience, and
many thouſands of ſinnes ripe for vengeance,
yet God giues 120. yeares more: O how
many millions of ſinnes did they commit against
him in that time? and yet had they repented
at the laſt, they had beene ſaued: but
all was in vaine, and therefore in the end God
A ſent a flood, and ſwept them all away. Euen
ſo, and more patiently hath God ſuffered vs
in theſe latter daies. But how comes it to paſſe
then, will ſome ſay, that wee haue not a flood
as well as they? Surely becauſe his mercy was
great to them, but wonderfull to vs; wee are
as euill as they, yea if wee iudge aright, and
conſider duly all circumſtances, our ſins are
far more, yea farre more hainous then theirs
were: ſo that we deſerue a flood tenne times
more then they did, and if God dealt but iuſtly
with vs, where he brought one vpon them,
he ſhould bring an hundred on vs: and if iuſtice
bare the ſway, ſhee ſhould ſweep vs away,
one generation after another, with a continuall
flood. But mark the moderation of God,
B more to vs then to them, who deſerue worſe
then they. He gaue vs not an hundred and
twenty, but many hundred yeares, and brings
no floods of iudgements, but ſpares vs from
yeare to yeare, and from age to age, that ſo
we may either repent and eſcape hel: or when
our time is come, drowne our ſelues in damnation,
and ſo be the principall cauſe of our
owne deſtruction.

It may not vnfitly bee noted in this place,
that ſomtime God may be ſaid to caſt a man
into hell, and ſometime man himſelfe. God
throwes a man into hell, when for ſome
monſtrous and contagious ſinne, hee takes away
a wicked man in the midſt of his wickedneſſe,
by ſome ſudden iudgement, and ſo
C ſends him to hell. But a man plungeth himſelfe
into hell, when God giues him leaue to
liue, and libertie and time to repent, but hee
continueth careleſly in his ſinnes till hee die,
and ſo caſteth himſelfe violently into damnation.
Now ſuch is the mercifull moderation
of God, that for one man whome he caſts
into hell (as hee did *Iudas* preſently vpon his
ſin) an hundred wicked men caſt themſelues
into hel, abuſing that time and liberty, which
hee gaue them to repent in, and ſo bringing
vpon themſelues ſwift damnation. Let euery
man therefore euery day of his life, when
hee conſidereth the thouſands of ſinnes that
are committed that day, and ſeeth no flood
of water, fire nor brimſtone to come vpon
D vs, let him wonder at Gods mercy, and ſay
with the Prophet, *It is the Lords mercie that we*
are not conſumed. Furthermore, this moderation
of God to al men, hath another branch.
Euery mans ill conſcience is to him like the
fire of hell, and doubtleſſe the torment of
conſcience, is a part of the very reall torment
of hell: now if euery man had but iuſtice,
hee ſhould feele preſently after euery ſinne,
the very torment of hell, namely, the ſting
and torment of a guilty accuſing conſcience:
but ſee the mercy and moderation of God, he
inflicts it not preſently, but onely giues the
ſinner a pricke, or a little pang (as it were)
when he hath ſinned, but the raging furie of
the conſcience, (which is the greateſt hell
that is vpon earth) hee deferres till the houre

A of death, or the day of iudgement. VVhen therefore thou haſt done euill, and feeleſt a pricke in thy conſcience, and a checke, but no more, remember that euen then, if God did not moderate his Iuſtice, thou ſhouldeſt feele the extreame horrour of thy conſcience, which would ouerwhelme thee as a burden, which is too heauy for thee to beare.

Thus then wee ſee the maruellous mercy of God wicked men are his ſworne enemies, for ſinne is that which offends him aboue all things in the world, yet ſo great is his mercy, and ſo large is his moderation, that euen his enemies taſte of it euery day and houre.

Thus much of Gods Equity and moderation to all men. B

Now ſecondly, this moderate and milde dealing of the Lord, is more ſpeciall to his Church and children: and that alſo ſhewes it ſelfe in two actions. Firſt of all, Iuſtice requireth that euery man ſhould pay his debt: and common reaſon tels vs, that words and promiſes cannot paſſe for paiment, but due debt muſt be ſatisfied. Now euery Chriſtian man is in a great debt to God: that debt is *obedience to his law*, for Chriſt came to ſaue vs from the rigour of the law, not to free vs from obedience to it: but how doe we pay that debt? euen as hee doth, who oweth tenne thouſand pounds, and craueth to pay it by a penny a C yeare; for ſo wee owing perfect obedience in thought, word, and deede, and alſo puritie of nature, the roote of all: we (I meane the beſt and holieſt men of all) haue nothing to tender to God, but a few good deſires & grones of the heart, and a ſilly poore endeauour: all which is vnto that which the law requireth, like vnto one penny to ten thouſand pound. Yet behold the mercie of God and his compaſſion to his children: theſe our deſires, and that our indeauour comming from the truth of our hearts, doth he accept for perfect paiment; and that man who hath an heart fearing God, and a care and deſire to pleaſe God in all things, and in his place and calling endeauoureth it accordingly, is the man whom D God loueth, and embraceth in the armes of his mercy, though he be far from that, which in debt and duty hee oweth to God. Thus doth God teſtifie of himſelfe in *Malachie: I will ſpare you euen as a father ſpareth his owne ſonne that ſerueth him.* Now wee know there is no ſparing nor forbearance like vnto that. A father bids his little ſonne doe this or that which is farre aboue his ſtrength, the childe not conſidering the difficultie, but looking onely at his dutie, and deſiring only to pleaſe his father, goeth about it, and doth his beſt, and yet when all is done, hee can doe nothing to it at all: now the father reioyceth in this willing obedience of his ſonne, and approoueth in his childe the will and endeauour, though hee cannot doe the thing hee biddes him. Euen ſo doth the Lord ſpare his children; hee commaundeth vs to keepe his law, and it is no more then our dutie, which notwithſtanding of our ſelues wee can doe no more, then a little childe is able to carry a milſtone: yet if wee willingly goe, when God commaundeth vs, and doe our endeauour, and all we can, and grone vnder the burden, and deſire to doe more; this our deſire and indeauour, proceeding from faith, and from a ſon-like willingneſſe, doth the Lord accept for the perfect deed. This is no ſmall moderation, but great and wonderfull. For whereas wee owe perfect obedience, and he might iuſtly challenge it, and for want of it, make vs pay it with ſoule and all, he is content to take a will, a deſire and endeauour, which is all wee can, and is in effect nothing at all. In this world, that man would bee extolled for his mercie, who will take of his debter a penny a weeke, who oweth him a 100. pound: or that takes all he can pay, & accepts his good minde for the reſt: Oh then how mercifull is our God, who for ſo great offences, and ſo huge a debt, as ours is to his Maieſtie, is content to accept of our endeauour and hearty deſire? the heart and tongue of man cannot ſufficiently magnifie ſo great a mercy. Thus much for the firſt.

Againe, the mercie and moderation of God towards his children appeares thus: There is not the beſt man, but he ſinneth, & there is not a ſinne ſo litle, but in iuſtice it deſerueth a whole world of puniſhments, yea all thoſe curſes denounced in the law, euen all thoſe plagues threatned, Deut. 28. all which in iuſtice ſhould ouerwhelme him, preſſe him downe, and cruſh him to nothing. But beholde the mercifull moderation of God, he is content to lay no more croſſes on his children, then by his owne grace (which he alſo giues them) they ſhall bee able to vndergoe, and in the ende to ouercome alſo. When his children ſinne, as when doe they not?) doth he puniſh them according to the proportion of their ſinne? no: for then all the curſes of his law ſhould bee heaped on them for one ſinne; and if hee did ſo, hee did but Iuſtice: nay he deales ſo with them, as it is not to be called a puniſhment at all, but rather a chaſtiſement: for a puniſhment muſt be in ſome ſort proportionable to the offence, but that which hee layeth on his children, is nothing at all to their ſinne: and therefore it is no puniſhment properly, but (as it were) the chaſtiſement or correction of a father, to teach his ſonne his dutie, and to reforme him, and bring him home from his euill waies: and therefore not in the rigour of a Iudge, but in the loue and wiſedome of a father, hee firſt conſidereth what wee are able to beare: and then layeth no more on vs, then we may well beare: and which is moſt wonderfull of all, he giues vs ſtrength to beare them. To this end ſpeakes the Apoſtle to the Corinthians, 1. Cor. 10. *There hath no temptation taken you, but that which befals the nature of man.* Whereby he imports thus much, that there are temptations, and croſſes in Gods Iuſtice due for ſin, and which he hath in ſtore, readie at his pleaſure, which are ſo great, ſo heauy, & ſo fearefull, *as the nature of man could not poſſibly beare them*, but ſhould ſinke vnder them, and periſh, as did *Cain* and *Iudas*, and ſuch like: Amongſt theſe an euill conſcience is one, which is ſo intollerable, as the wiſe man ſaith, Prou. 18. 14. *A wounded ſpirit, who can beare it?* But the croſſes he laieth on his children, are alwaies ſuch, as they beare with comfort for a time, and at laſt with ioy do ouercome them. A notable example hereof we haue in *Salomon*, of whome God ſaith to *Dauid*, *If he ſinne, I will chaſtiſe him with the rod of men*: as if he ſhould haue ſaid, I could in my iuſtice, for *Salomons* great ſinnes, beate him with ſcorpions, and bring him to nothing, by my heauie hand; but I will conſider, he is my child, and but a man: therefore will I lay vpon him no more, then the nature of man is able to beare. As God dealt with his ſonne *Salomon*, ſo this is Gods voice to all his ſonnes: vnto all my Church and Children, will I vſe ſuch lenitie and moderation, & in my chaſtiſing of them, I will ſo abate the rigour of my Iuſtice, that by my hand and rodde, they ſhall not bee preſſed downe, but rather raiſed vp in new obedience, and learne thereby to feare and loue me more then before.

This ſhould euery Chriſtian man ſeriouſly conſider of, and thinke with himſelfe, how much this bindes a man to deale moderately with his brother, when the Lord deales ſo moderately with him. Thou ſinneſt, and God chaſtiſeth thee moſt mildly, and layeth not on thee the thouſand part of thoſe croſſes, which in Iuſtice he might do. Shall the Lord deale thus moderately with thee, for thy many, and ſo great ſinnes, and wilt thou deale ſo hardly with thy brother, in his few and ſmall offences againſt thee? remember therefore in thy dealing with thy brother, this dealing of God with thee, and certainely thou canſt not forget the one, if thou haſt taſted of the other. Shew thy ſelfe therefore that thou haſt beene partaker of Gods fauour, and that thou haſt felt in thy ſoule, the ſweeteneſſe of his mercies, by beeing mild and mercifull to thy brethren; out of that great ſea of mercies, which God lets flow ouer thee all thy life long, let fall ſome droppes of mercie on thy brother, and remembring how God deales with thee, deale not thou with thy brother alwaies ſo hardly, nor ſo ſtraitly, as thou mayeſt, or he deſerues. Let theſe foure mercifull actions of God towards thee, bee foure ſtrong bonds, to tie thee to the obedience of this duty, to be mild and mercifull to thy brethren, remembring euery day, how moderately God deales with thee, and how farre from that extremity, which thou deſerueſt. And to mooue vs hereunto, let euery man be well aſſured, that the more he hath taſted of Gods mercie, the more ſhall men taſte of his mercie: and the more ſinnes that a man hath forgiuen him at Gods hands, the more will hee remit and forgiue in his brother; and the more he feeles in his owne ſoule Gods loue and mercie to him, and the more neere he is to God by his faith and repentance, the more carefull will he be, to deale gently with his brethren; and the reaſons hereof are theſe:

Firſt, God forgiueth not a man his faults, but vpon condition that hee ſhall forgiue his brother, God is not mercifull to a man, but vpon condition he ſhall be ſo to all men with whome he deales. Secondly, the mercie of God to vs, in forgiuing our ſins, is not made knowne to the world by any meanes more, then this, when a man is not hard and extreame, but equall and mercifull in his dealing with men. Whereupon therefore it followeth, that the further a man is from God, and the leſſe that he hath felt of Gods loue to him, the leſſe moderation will hee performe to his brother. Let euery man then be aſhamed, by theſe extreame courſes with his brethren, to make it knowne to the world, that hee is an impenitent ſinner, himſelfe vnreconciled to God, and his ſinnes vnpardoned: and let no man thinke hee ſhall eſcape that cenſure, if he be an vnmercifull man: for certainely it is imprinted in mens dealings, whether they be in Gods fauour, and their ſinnes pardoned, or no. Let therefore euery man, when his owne crooked nature, or the diuell makes him boile againſt his brother in anger, and vrgeth him to vſe him hardly and extreamely, conſider with himſelfe, and ſay: I liue vnder God, I am more in Gods hand, then this man in mine; I haue offended God more, then hee me: and if I had my deſert, I had now beene in hell for my ſinnes: but yet I liue, and by his mercie I am ſpared, and am here ſtill. But hath God ſpared me, that I ſhould pinch others? hath he beene mercifull to me, that I ſhould be cruell to others? ſurely therefore I will bee mercifull and moderate to my brethren, more then they deſerue, leſt God take his mercie from me: and then what ſhall become of me, but to be throwne ſuddenly into hell, which I deſerued long agoe: nay, I will by my equitie and moderation towards my brethren, mooue the Lord to be ſtill more mercifull to me, without which his mercie, I cannot liue one day in the world.

Hitherto of the exhortation of the Apoſtle, and of the great moderation of God to man.

Now followeth the Apoſtles reaſon, *The Lord is at hand*. Theſe words beare two ſenſes or meanings. The firſt, of the laſt iudgement: the ſecond, of Gods preſence. The firſt is thus framed, as if the H. Ghoſt meant of the laſt iudgement: Be you equall and moderate one towards another, for God is readie in his great and generall iudgement, to iudge all men, and then happie is he that finds not Iuſtice, but taſts of mercie: and who ſhall taſt of mercie then, but hee that ſhewed mercie in this world? But if ſecondly, the holy Ghoſt meant of Gods preſence, then is the argument framed thus; God is preſent with euery man, and at euery action, to teſtifie and iudge of it, and either to approoue it and reward it, if it be vpright, equall and mercifull; or to correct and puniſh it, if it be extreame, and void of equitie: therefore *let your equitie bee knowne to all men.* Both ſenſes are good, but we will cleaue vnto the latter. It is then all one, as if the holy Ghoſt had ſaid; Vſe equitie and moderation in your dealings, and remember who is at your elbow, ſtands by and lookes on, readie to iudge you for it.

Surely there can be no better reaſon then this, if it be ſetled in a mans heart: for a theefe or a cut-purſe, if he ſaw the Iudge ſtand at his elbow, and looke vpon him, he would not do euill, he would ſtay his hand, euen becauſe he ſeeth that the Iudge ſeeth him, who can preſently hang him. A ſtrong reaſon with men, & it keeps euen bad men from leud practiſes. Cōſider therfore when the Iudge of Iudges, the Lord of heauen and earth, ſtands by and ſeeth, and markes all thy actions, whether they be towards thy brother, as his is towards thee. This ought to make the greateſt man on earth, feare how he deales cruelly or hardly with his brother. But worldly men will not be perſwaded of this, but when they are laying their plots to deceiue their brother, and when by iniuſtice and extremity, they pinch and wring him, they thinke in their hearts, God ſeeth them not, nor do they euer thinke of God, but labour that God may bee out of all their thoughts. This is the cauſe of all ſin in the world: for thence is it, that mens hearts are hardened, and that they care not how extreamely they deale with men, becauſe they thinke God ſeeth them not, nor will cal them to account for it, and doe with them as they haue done with their brother. Hence comes all iniuſtice, crueltie, extremitie, ſuits in Law A for trifles, taking forfaitures of leaſes, and of bonds, and taking all aduantages. Hence comes it, that one man will not ſpare another one day, nor forgiue one fault, nor paſſe by any infirmity, nor put vp the leaſt iniury, nor yeeld one inch from his right: but if his brother offend neuer ſo little, vpon neuer ſo apparent weakenes, hee ſhall heare of it on both ſides, as they ſay: and if he deſerue ill, he ſhall haue his deſerts to the full. Thus hearts are hardened, affections are immoderate, bowels B of compaſſion are ſhut vp, loue and pity are baniſhed, and in their roomes reigne cruelty, and iniuſtice. Moderation dwells in corners, but extremity is that, which beareth ſway ouer all the world: what is the cauſe of all this? Surely, firſt, becauſe men are vnſanctified, and haue not repented of their ſinnes, and ſo they feele not, that God is moderate & mercifull to them. Secondly, they perſwade not themſelues, that God ſeeth them; therefore againſt this blaſphemous thought the roote of all euill, and cauſe of all ſinne, arme thy ſelfe with this reaſon of the Apoſtle, and C reſolue of it, that this is the eternall truth of God, and ſhall ſtand for euer, *The Lord is at hand:* and ſeeth and obſerueth thee and all thy doings. Therefore as thou wilt eſcape his mightie and fearefull hand, ſeaſon thy doings and dealings with moderation: and if thou hadſt no conſcience, nor mercie in thee, yet be merciful, remembring who ſeeth thee, and deale moderately and equally in the ſight and preſence of ſo moderate, ſo mild, and ſo mercifull a God; ſo mercifull a rewarder of him that deales moderately, and ſo D powerfull a reuenger of him that deales hardly and extreamely with his brother. Let vs then end with the Apoſtle as we began: *Let your equitie and moderation be knowne to all men, for God is at hand.*

And thus much out of Gods word, of Publike and Priuate Equitie, wherein I haue not ſpoken all I might, but giuen occaſion to others, to enter into further conſideration thereof.

Trin-vni Deo gloria.

A TREATISE OF MANS IMAGINATIONS.

Shevving

His naturall euill thoughts:
His want of good thoughts:
The way to reforme them.

MATTH. 12. 33.

Either make the tree good, and his fruit good; or els make the tree euill, and his fruit euill.

HINC LVCEM ET POCVLA SACRA
ALMA MATER CANTABRIGIA

Printed at London by IOHN LEGATT, Printer
to the Vniuerſitie of Cambridge.
1613.

TO THE RIGHT VVORSHIPFVLL S. THOMAS HOLCROFT KNIGHT, WITH THE VERTVOVS LADIE ELIZAbeth his wife: Grace and peace.

THAT waighty charge of *Salomon* (Right Worſhipfull) to euery ſonne of wiſedome, for the (a) *keeping of his heart with all watch and ward*, may well perſwade vs, that ſome matters of great importance depend thereon: Among many (becauſe my gates may not be great before ſo ſmall a citie) I will touch one. There is a ſtrange deſire, not of *earthly* but of *ſpirituall powers*, after the poſſeſſion of *mans heart*. God ſaith, (b) *My ſonne giue me thy heart*, and to him indeed the right belongs: Yet through mans tranſgreſſion Satan hath got ſuch hold thereof, that vnleſſe it be by diuine power, he will not be kept out; and though wee heare not Satans voice, yet his (c) dealing bewraies his meaning, that aboue all things in man he deſires the heart. Once he *ſtroue about a dead* (d) *mans bodie*, but doubtleſſe his purpoſe therein was to haue ſet vp an idoll for himſelfe in the hearts of the liuing. But what is mans heart that it ſhould be ſo deſired? Surely in ſubſtance litle, but for imployment almoſt infinite: It is a *Treaſure* (e) whereout man bringeth all his actions *good*, or *euill*: it is a *temple* wherein is placed either the *Arke of God*, or *Dagon* for the diuell. Yea, it is a (f) *pallace* wherein dwelleth, and a *throne* whereon ſitteth either *Chriſt, or Satan*, the (g) *King of glorie*, or the (h) *prince of darkneſſe*: and (i) *he that keepes poſſeſſion will there exerciſe dominion*. Neither may we thinke that one heart will ſuffice both theſe; (k) *no man can ſerue two maſters*: God will haue all or none; (l) *If any part be ſeared from him in high diſpleaſure he leaues the reſt, and ſo the whole fals to the diuell*. Now ſith the caſe ſtandeth thus with mans heart, doth it not neerely concerne euery one to know his owne eſtate in this behalfe; to wit, what kinde of *treaſury*, whoſe *Temple*, whoſe *pallace* and *throne* his *heart* is? that if all be well he may reioyce, and ſo keepe it for the Lord; if otherwiſe, then ſeeke redreſſe betime.

To this purpoſe ſerues this preſent Treatiſe: wherein as in a glaſſe may firſt be ſeene, *the fearefull ſtate of mans naturall heart*, full fraught with euill thoughts, void of good conſideration, and ſo moſt fit for Satan: then after doe theſe bleſſed *meanes* appeare, whereby *mans naturall heart may be reformed*, to become the *Temple of God*, the *ſeate of grace*, and a (m) *bed of ſpices for the welbeloued to feed vpon*. And theſe are points of that importance, that whoſoeuer neglecteth them, may ſay *farewell grace*: and bid *adue* to God himſelfe: for in the heart, if at all in man, muſt theſe be ſeated.

Now the publiſhing hereof beeing committed vnto me, I preſent the ſame vnto your *Worſhips*, and vnder your protection deſire to commend it to the Church of God. It would too much enlarge my gates to annexe the manifold reaſons which mooue me to this choice on your behalfe; onely this I pray, (that ſeeing it is the firſt fruits of my labour in this kinde wherein I had full power of free choice in my dedication) it may intimate to you both, mine vnfained hearts deſire of that euerlaſting good I wiſh vnto your ſoules: and alſo teſtifie in part my thankfull mind for your manifold fauours to me, and mine who depend vpon you.

Now God Almightie bleſſe your *Worſhips*, with your children and family, according to your ſeuerall neceſſities of his mercie and goodneſſe, for ſoule and bodie, in this life and for euer. *Cambridge, Auguſt.* 20. 1606.

Your Worſhips in the Lord,

Thomas Pierſon.

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[a] Prou.4.23

[b] Pro.23.26

[c] See Act. 5.3. Luk.22.3.

[d] Moſes body. Iud.9.

[e] Mat.12.35 Hinc fons boni, & peccandi origo. Hieron. ad Demetriad.

[f] Aug in Pſal.24.8.

[g] Pſal.24.7.

[h] Eph.6.2.

[i] Qui poſſedit, ipſe imperabit. ib. Aug.

[k] Mat.6.24.

[l] Quia ſit ibi pars aliqua Diabolo, diſcedit Deus iratus; & poſſidet totum diabolus, Auguſt. in Ioh.

The ſum of this Treatiſe.

[m] Cant.6.1.

To the Reader.

KNOVV (good Reader) that for my furtherance in the publiſhing of this Tractate, I had the Authours owne draught of the plat-forme of it, beſide two perfect Copies of all his Sermons. I haue for plaineneſſe ſake deuided it into Chapters and Sections: for the better effecting whereof, I was conſtrained to tranſpoſe two of the vſes, otherwiſe I doubt not, but euery one that heard it preached, will iudge me to haue dealt faithfully with the godly Authour. The Lord proſper it to thy good.

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Gen. 8. 21.

And the Lord ſaid in his heart, I will henceforth curſe the earth no more for mans cauſe: for the Imagination of mans heart is euill euen from his youth.

CHAP. I.

The vnfolding of the text, by way of preparation to the Treatiſe.

IN the former part of this chapter, *Moſes* hath faithfully related the drying of the waters after the flood; and *Noahs* ſacrificing vnto God, with Gods acceptance thereof. Now in this verſe and the next, he recordeth ſuch lawes and decrees as God made with *Noah* touching the reſtauration of nature periſhed by the flood; as well for the ſparing of the creatures from ſuch like deſtruction, as for the continuance of his prouidence in needfull times and ſeaſons, meete for their future preſeruation. Theſe words containe the firſt of theſe lawes: wherein we may obſerue three points; *Moſes* his preface to this law; the law it ſelfe; and the reaſon thereof.

I. The preface; *And the Lord ſaid in his heart.* Theſe words muſt not be taken properly, for God hath not an heart as a man hath, neither ſpeaketh he as a man doth; but hereby is meant, that God determined and ſet downe with himſelfe this law and decree.

In this phraſe of ſpeech, note this one thing: If it had pleaſed him, God could haue ſpoken to man by a voice, the hearing whereof would haue confounded him: but as here we ſee, he doth abaſe himſelfe, and as it were lay aſide his honour and might, and ſpeaketh vnto vs after the manner of men, euen to the capacity of the moſt ſimple. Which teacheth vs, that it is the good wil and pleaſure of God, that not only the learned, but euen the vnlettered and moſt ignorant ſhould know and vnderſtand the holy Scriptures: for els hee would neuer haue penned them in a phraſe and ſtyle that doth ſo well accord to the capacitie of the ſimple.

II. *Point.* The decree it ſelfe: *I will henceforth curſe the ground no more for mans cauſe.* This is the peremptorie law of God touching the reſtauration of nature: wherein are contained two things: firſt, what God hath done: ſecondly, what God will not doe hereafter. The thing that God hath done is, *the curſing of the earth*: for he ſaith, *I will curſe no more*: implying that he once curſed it.

In this obſerue, that God may truly bee ſaid to be a cauſe of curſes, & to curſe his creatures: not onely for that he doth ordaine and
A decree al curſes, but alſo becauſe he inflicteth them vpon the creatures: yet ſo as the ſame is alwaies moſt iuſtly deſerued by ſin, before it bee inflicted of the Lord. And ſo muſt Gods *curſing of the earth*, bee vnderſtood in this place, as a fruite of his wrath for the ſin of man: accordingly God is ſaid directly to *create euill*, Iſa. 45. 7. becauſe whatſoeuer afflictions, curſes, and puniſhments are in the world, they are ordained and inflicted by God vpon the creatures for the ſinne of man.

This plainly confuteth the common
B opinion of ignorant people, who hold that all good things, as peace, wealth, ioy, and felicity, come from God; but all euill, as affliction, calamity, curſes, and iudgements, come from the diuell, & God onely ſuffereth them. This is a moſt erroneous and blind conceit, which filleth many a ſoule with much anguiſh and impatience: for what comfort can he haue in the time of trouble, that is perſwaded it commeth wholly from the diuell, and the hand of God is not therein? VVe therefore muſt learne to reforme this opinion, & know that croſſes, and troubles come from God. This *Dauid* knew well, and therefore when *Shemi*
C curſed him, and railed on him, he forbad *Abiſhai* to touch him, becauſe (ſaith he) 2. Sam. 16. 10. *What if (or, it may be) God hath bid him curſe Dauid.* So *Ioſeph* telleth his brethren, who moſt traiterouſly ſold him into Egypt, that *the Lord ſent him before them*, Gen. 45. verſ. 5.

Secondly, here conſider the impulſiue cauſe that mooued God to curſe the earth by a flood: it was not in the earth, but in men: I will henceforth curſe the earth no more *for man*, that is, for mans ſinnes. In the new
D Teſtament there are two eſpeciall ſinnes recorded for which God ſent this curſe: firſt, *carnall ſecuritie.* They were choaked with worldly cares, and drowned in earthly pleaſures: *In the daies of* Noah, *they did eate, and drinke, marrie, and giue in marriage*, Math. 24. 38. Secondly, the *contempt of the Goſpell* in the miniſterie of *Noah*, who preached an hundred and twentie yeares vnto them, while the Arke was in building, but they were diſobedient as (a) S. *Peter* ſaith, following their owne pleaſures and delights. VVhereby it appeares that theſe two ſinnes, *Securitie*, and *contempt of the Goſpell*,

a 1. Pet. 3. 20

are moſt grieuous ſinnes: for theſe brought deſtruction not onely vpon all mankind (*Noah* and his family excepted) but euen vpon all creatures that liued by breath.

Now looke as theſe ſinnes were in the old world, euen ſo are they riſe in this laſt age, according to the prophecie of our Sauiour Chriſt, Luk. 17.26. *As it was in the daies of Noah, ſo ſhall it be in the daies of the ſonne of man:* and as this is the ſtate of the whole world, ſo it is the ſtate of this our Church; moſt men are drowned in the pleaſures of this world, and choaked with the cares thereof: for howſoeuer they will heare the Goſpell preached, yet fewe apply their hearts to beleeue the ſame, ſhewing forth the power thereof by repentance from dead workes, and amendment of life in new obedience. But we muſt know, that if theſe two ſinnes brought a curſe, euen deſtruction vpon the old world, then no doubt they will bring a fearefull curſe vpon this age, though not by water, yet ſome other way that ſhall counteruaile the flood; and therefore wee muſt lay theſe things to our hearts, that vnleſſe wee abandon ſecurity, and worldly luſts, and withall doe repent and beleeue at the preaching of the Goſpell, wee ſhall ſee Gods heauy curſe will fall vpon vs; for if we match the olde world in ſinne, wee muſt not looke to come behinde them in iudgements.

The ſecond thing in this decree is, what God will not doe hereafter, Namely: *curſe the earth any more:* this muſt bee vnderſtood of that particular curſe, which the Lord laid on the earth by waters, when he drowned the world: for the generall curſes that were laid vpon the ground, and on mankinde for *Adams* ſinne, remaine ſtill, and ſhall not bee taken quite away till the end of the world: ſo that the meaning of this law is, that the Lord will no more drowne the whole earth for the ſinne of man by a flood.

Here then we ſee the cauſe why the ſea being as raging and ſtirring as euer it was, doth notwithſtanding keep it ſelf within it bounds, and not ouerflowe the world: and why the clowdes beeing as full of water, as euer they were, do not powre downe more floods vpon the earth to deſtroy it. Surely it is by vertue of this particular law, and decree of God, whereunto the ſea and clowdes become obedient, *I will henceforth curſe the earth no more.* And here we haue iuſt occaſiō to take knowledge and view of our owne wretched & damnable eſtate, how wee are ſolde vnder ſinne: for howſoeuer wee were created bleſſed, and happy, yet by our fal in *Adam* we are become far worſe then any earthly creature, for each creature in his kind, as the ſunne, the moone, & ſtarres, the ſea, and clowdes, and al other obey Gods commandement: but man of all creatures hauing lawes giuen him of God to keepe, rebelleth in breaking the ſame, and to him it is meate & drinke, by nature to liue in the tranſgreſſion of Gods commandements. Thus by comparing our ſelues with the brute creatures, wee may learne to humble our ſelues, and to be abaſhed when wee ſee them which were made to ſerue vs, to goe before vs in obedience to the lawes of our Creator.

III. Point. The reaſon of Gods decree, in theſe words, *for the Imagination of mans heart is euill, euen from his youth.* At the firſt this reaſon may ſeeme very ſtrange, that God ſhould no more curſe the earth for man, becauſe the Imagination of his heart is euill; In all likelihood God ſhould haue ſaid the contrarie, *I will ſtill curſe the earth becauſe the Imaginations of mans heart are euill:* for ſo he ſaith, *Chap. 6. verſ. 5,6.* that ſeeing all *the Imaginations of the thoughts of mans heart were only euill continually; therfore he would deſtroy the man from the earth, and from man to beaſt, and euery creeping thing:* How can both theſe ſtand togither? *Anſw.* Thus; In the ſixt chapter the Lord ſaith, hee will *once* deſtroy the world by water, becauſe of the wickedneſſe of the Imaginations of mans heart: and here hee ſaith, *hee will not proceede to curſe the earth againe and againe* by the ſame puniſhment, becauſe the Imaginations of mans heart are euill, euen from his youth; as if hee ſhould ſay, I haue once drowned the world for the wickednes of mans inuentions, but if I ſhould thus proceede to deale with man according to the wicked Imagination of his heart, I muſt bring euery yeare a new flood vpon the earth, becauſe I ſee the frame of mans heart is euill continually.

Here then obſerue, that God in the preſeruation of mankind, doth temper and moderate his iuſtice by mercy: for if he ſhould deale according to mans deſerts he ſhould euery day bring curſes vpon him; yea ſo ſoone as a man is borne hee ſhould bee deſtroyed; but God dealeth not ſo rigorouſly, hee mingleth mercy with iuſtice, whereby the whole frame of heauen and earth, the ſtate of man and all ſocieties do ſtand: That which *Habacuk* prayed for, (a) *In iuſtice, or wrath, remember mercy*, the Lord hath performed euer ſince the flood, yea ſince the fall of *Adam*.

There be three great and weighty cauſes, which mooued God to temper iuſtice with mercy for the preſeruation of mankinde and other creatures: firſt, that hereby hee might *ſhew his patience and long-ſuffering towards the veſſels of wrath,* (as the Apoſtle (b) ſpeaketh,) that is, towards ſuch as will not repent, that at the laſt day they may bee moſt iuſtly condemned: Secondly, that there may be a company of men vpon earth which may worſhip God: for God hath ſpeciall care of his owne glory among men, and therefore tempers iuſtice with mercie in their preſeruation, that they might glorifie him. Pſal. 130.4. *There is mercy or pardon with thee, that thou maieſt bee feared:* that is, whereas (O Lord) thou mighteſt in iuſtice throw all men to hell ſuddenly, yet in mercy thou pardoneſt the ſinnes of ſome, for this ende, that they might worſhip

[a] Hab. 3.2.

[b] Rom. 9.22

thee: feare being put for worſhip and obedience. Thirdly, and principally, that the elect and choſen of God might be gathered; for God in his eternall counſell and decree hath appointed and ſet downe a certaine number of men, vnto whome he will giue eternall life, and for their cauſe doth hee ſpare the whole world from daily deſtruction: but when that number ſhall be accompliſhed, then ſhal heauen and earth go together, and the world ſhal be no more.

And here by the way, this third cauſe of the continuance of nature, muſt teach vs our duty; to wit, that ſeeing it pleaſeth God in mercy to giue vs liberty to liue a ſpace of time in this world, ſome twenty, ſome thirty, ſome fourty or fifty yeares, and that for this ende, that herein wee might bee fitted for his kingdome, when as in the rigour of his iuſtice he might haue caſt vs to hell in our mothers wombe, or ſo ſoone as wee were borne; wee therefore muſt be carefull not to deſpiſe this long-ſuffering and patience of God, but rather labour in the feare of God, that it may become (c) *ſaluation to vs*, by our conſcionable endeauour in all ſuch meanes vnto the end, as he hath ſanctified for the working of the graces of life in the hearts of his children. And thus much for the reaſon in generall.

CHAP. II.

Sect. 1.

The idlenes of mans naturall cogitations.

THat wee may the better perceiue in this reaſon the eſtate of man in reſpect of his naturall Imaginations, the words are more particularly to be vnfolded. *For the Imaginations of mans heart, &c.* The *heart* in Scripture is taken ſundrie waies: ſometimes for that fleſhy part of man in the middle of the body, which is the fountaine of vitall blood: ſometime for the ſoule of man, ſometime for the faculties of the ſoule: and ſometime for the middle of any thing, as (d) *the heart of the ſea.* (e) *the heart of the earth*, that is, *the middle* thereof. Here it is taken for the *vnderſtanding facultie* of the ſoule, whereby man vſeth reaſon: which S. *Paul* cals (f) *the ſpirit of the minde.*

By *Imaginations*, he meaneth the frame, or framing of the heart. And this is taken two waies: of ſome, for the naturall diſpoſition of the vnderſtanding after the fall of man: of others, for that which the minde & vnderſtanding by thinking frameth, plotteth, and deuiſeth, that is, for the effect thereof. We may take it both waies, yet I rather approoue the latter: for *Chap.* 6. 5. the Lord ſaith, Hee will once deſtroy alll fleſh; and giues this reaſon, *For the frame and thought of mans heart is euill continually.* VVhere by *thoughts* or *Imaginations* can nothing elſe be meant, but that which is deuiſed and plotted in the thoughts of mans heart: ſo *Salomon* ſpeaking of an *heart which God hateth*, ſaith, *It is framing or thinking thoughts of wickedneſſe*, Prou. 6. 18.

By *mans heart*, wee muſt not vnderſtand the heart of ſome particular perſons, as of thoſe that liued in the olde world alone, but of men generally, *man* beeing put for whole mankinde.

Is euill, that is, it imagineth, & thinketh that which is againſt the lawe of God: *From his childhood*, that is, ſo ſoone as he beginneth to thinke, to reaſon or conceiue of any thing, ſo ſoone doth hee imagine and conceiue that which is euill: ſo that the whole meaning is this, *The minde and vnderſtanding part of man is naturally ſo corrupt, that ſo ſoone as hee can vſe reaſon, he doth nothing but imagine that which is wicked, and againſt the Law of God.* The words thus explaned, containe in them two maine points touching the frame of mans heart by nature. The firſt is:

The imagination and conceit of euery man is naturally euill.

This appeareth not only in this place, but elſewhere, *Rom.* 8. 5. *The wiſedome of the fleſh is not an enemy*, but *enmity againſt God.* Againe, ſuch as the fountaine is, ſuch are the ſtreames that flow thence; But our mind & vnderſtanding the fountaine of our thoughts, is by nature ſinfull; (g) *To the impure, their mindes and conſciences are defiled*; And againe, (h) *of our ſelues wee are not able to thinke a good thought*; and therefore the thoughts that come from thence, muſt needes alſo be corrupt: Mans imagination ſtands in thoughts; the vnderſtanding deuiſeth by thinking: And theſe thoughts of the Imagination are al naturally wicked: (i) *From the heart* (ſaith Chriſt) *proceede euill thoughts*: and *Salomon* ſaith, *The thoughts of the wicked* (as all men are by nature) *are an abomination to the Lord.*

Sect. 2.

How the naturall thoughts of man may be knowne.

Seeing that naturall Imagination is practiſed by euill thoughts, we muſt ſomething conſider of the naturall thoughts of man: And herein handle theſe two points: Firſt, whether the thoughts of man may be knowne; ſecondly, what the naturall thoughts of man be.

For the firſt; there are two waies to know mans thoughts: either directly without meanes, or indirectly by meanes. The firſt way is proper to God alone: for no creature in heauen or earth can immediately and directly know the thoughts of man: this *Salomon* confeſſeth in his notable prayer to God, 1. Kin. 8. 39. *Thou only knoweſt the thoughts of al the children of men.* Ierem. 17. 9. *The heart is deceitfull and wicked aboue all things, who can know it?* verſe 10. *I the Lord ſearch the heart, and trie the reines.*

The ſecond way to know mens thoughts is indirectly, and by meanes: which be three, by inſtinct from God; by reuelation from the Scripture, & by ſignes. Firſt, by an extraordinary inſtinct: ſo did (k) *Eliſha diſcloſe the king*

[c] 2. Pet. 3. 15.
[d] Pſal. 46. 2.
[e] Mat. 12. 40
[f] Eph. 4. 23
[g] Tit. 2. 14.
[h] 2. Cor. 3. 5
[i] Mat. 23. 19
[k] 2. King. 6. 9. 12.

of Syria counſell to the king of Iſrael: and by the ſame meanes, hee tolde his ſeruant (l) *Gehezi* what he did behind his backe, when he tooke *gifts of Naaman the Aſſyrian.* And ſo did (m) *Peter tell Ananias and Saphira* of their falſe conueyances with the money that they tooke for their poſſeſſion. And yet here wee muſt vnderſtand, that when God reuealed theſe ſecret thoughts to men, it was onely in ſome things, at ſome times, & for ſume ſpeciall cauſes, whereupon *Nathan* was faine to reuoke his counſell, which hee gaue to *Dauid* for the building of the houſe of God, (n) when hee knew the will of God more perfectly. And ſo was *Elias* deceiued, when he ſaid *hee was left alone, of all Iſrael that feared God;* for (o) *God tolde him, he had reſerued ſeauen thouſand, that neuer bowed the knee to Baal,* which *Elias* knew not. Secondly, mens thoughts may be knowne by *Reuelation from Scriptures:* for therin that ſpirit ſpeaks euidently, which knowes the frame of the heart: and hence it is, that in the miniſtery of this word, *the thoughts of naturall men are made manifeſt.* Thirdly, mans thoghts are knowne by *ſignes,* as ſpeeches, & actions: thus *Peter* knew the (p) heart of *Simon Magus;* and *Paul* the heart* of *Elimas.* And thus may any man know the thoughts of another, euen as he may know the tree by his fruit, and the fountaine by his ſtreame.

l 2.Kin.5.26
m Act.5.3.
n 1.Chr.17.2.4.
o 1.Kin.19.18.
1.Cor.14.25
p Act.8.21.
* Act.13.10

Beſides theſe, there are two other meanes added whereby to know mens thoughts: one by the Papiſts, & another by the Aſtrologians. The Papiſts ſay, the Saints in heauen know mens thoughts, not directly of themſelues, but by reflection in the glaſſe of the Trinity. But this is a meere forgery of their own, which *Iſay* neuer knew, ſaying thus of the Saints departed, (q) *Abraham is ignorant of vs, and Iſrael knoweth vs not, but thou Lord art our redeemer.* And the Saints vnder the altar cry, * *How long Lord, how long, wilt thou not iudge and auenge our blood on them that dwell on the earth?* giuing vs to vnderſtand, that they are not ſo ſharpe ſighted, as by the glaſſe of the Trinity to ſee into the day of the laſt iudgement, and therefore not into the thoughts of mens hearts. So that there are onely three waies to know the thoughts of men: and ſo they may be knowne.

q Isa.63.16.
* Reu.6.10.

CHAP. III.

Of mans naturall thoughts concerning God.

HAuing found that the thoughts of man may be known; we come now to ſee what bee the naturall cogitations of euery ſinfull man. Although they bee almoſt infinite in themſelues, yet they may be reduced to three heads: They either concerne *God,* or a mans *neighbour,* or elſe *a mans owne ſelfe.*

Of this thought; There is no God.

Touching God, there be in man 4. capital euil thoughts. Firſt, *That there is no God:* which as it is firſt in order, ſo it is the moſt notorious, & vile damnable thought that can be in a naturall man. And that this is one of the thoughts of man naturally, appeareth by the expreſſe teſtimony of God himſelfe, who knoweth the thoughts of man better then man doth. (r) *The wicked thinketh alwaies there is no God.* And againe, (ſ) *The foole hath ſaid in his heart, there is no God.*

r Pſal.10.4.
ſ Pſal.14.1.

Touching this thought, obſerue theſe foure points: Firſt, in whome it is: Secondly, how a man by thinking ſhould deny God. Thirdly, what is the fruit of this thought: and fourthly, the examination of your hearts touching this thought.

For the firſt: we muſt not thinke that this wicked thought is onely in ſome notorious and hainous ſinners: but it is in the corrupt mind & imagination of euery man that commeth of *Adam* naturally, not one excepted, ſaue Chriſt alone: ſo *the foole* of whom *Dauid* (t) *ſpeaketh* muſt be taken, not for ſome ſpeciall ſinner, but for euery man that liues vncalled, and without repentance, how ciuill ſoeuer his life bee other waies; though ſome ſhame reſtraine his tongue from vttering it, yet by nature his corrupt heart is prone to thinke *there is no God.* This is made euident by Saint *Paul,* (u) who going about to prooue that all men are ſinners by nature, alleadgeth for his proofe diuers teſtimonies of Scripture, and particularly out of theſe two Pſalmes before cited: wherby he giues vs to vnderſtand, that the *foole* there mētioned, muſt be vnderſtood of euery naturall man. But it will be ſaid, that it is ingrafted in mans nature to hold & think there is a God, and therfore euery man doth not deny God in his heart. *Anſ.* Wee muſt know that theſe two thoughts, *There is a God,* & *there is no God,* may be, and are both in one and the ſame heart: the ſame man, that by the light of nature thinketh there is a God, may by that corruption and darknes of mind that came by *Adams* fall, thinke there is no God: for two contraries beeing not in the higheſt degree, may be in one and the ſame ſubiect: as light and darknes in the ſame houſe: heate and colde in the ſame body.

1. In whom this thought is
t Pſal.14. Pſal.10.
u Rom.3.

II. Point. How doth a man by thinking deny God in his heart? *Anſ.* Two waies, firſt, by turning the true God into an idol of mans braine: ſecondly, by placing ſomewhat that is not God in the roome of the true God. For the firſt, the imagination of euery man naturally, without further light from the word of God, doth turne the true God into an idol: and therefore *Paul* ſaith of the *Galatians,* that before their vocation, (x) *they did ſeruice to them which were no gods:* and of the *Epheſians,* that (y) *they were without God in the world:* euen becauſe they did not in their mindes conceiue of God aright, and accordingly worſhip him, though the wiſer ſort amongſt them did acknowledge one God the Creator of heauen and earth. And therefore *Dauid* ſaith plainly, that (z) *all the gods of the Gentiles are idols, or vanities:* nay, as the Apoſtle ſaith, *diuels.* 1. Corinth. 10.20. *That which*

How a man by thinking denies God.
x Gal.4.8.
y Eph.2.12.
z Pſal.96.5

the Gentiles ſacrifice, they ſacrifice vnto diuels, and not vnto God.

Now mans minde turneth the true God into an idoll, by three notorious thoughts, which are the root of many damnable ſinnes in this life; firſt, by thinking that *God is not preſent in all places*; whereby God is robbed of his attribute of *Omni-preſence*: for the true God beeing infinite, muſt bee in all places; which when the heart of man denieth, it imagineth God to be ſuch a one as he is not, and ſo turneth him into an idoll; and that man naturally thinketh thus of God, the Scripture is plaine: *Iob* 22.12,13 wicked men are brought in ſpeaking of God, as though hee were ſhut vp in heauen, and had nothing to do in the world: *Is not God on high in the heauen? and beholde the height of the ſtarres how high they are. How ſhould God know? can hee iudge?* &c. So the Pſalmiſt expreſſeth the thoughts of the wicked in their practiſe of ſinne, *God hideth away his face, and will neuer ſee: and the Lord ſhall not ſee*, Pſalm. 94.7. yea they who ſeeke the deepe to hide their counſell from the Lord, whoſe workes are in darkneſſe, ſay, *Who ſeeth vs? who knoweth vs?* Iſa. 29.15. Secondly, by thinking *there is no prouidence of God, whereby* he ordereth and diſpoſeth all things in the world particularly: That this is another naturall thought, the Pſalmiſt ſhewes plainely, bringing in the wicked man, ſaying thus of God, *God hath forgotten, hee hideth his face, and he ſhall not ſee.* And the prophet *Zephanie* brings in the ſinner ſpeaking thus of God, that *he doth neither good, nor euill*. Thirdly, by thinking *there is no iuſtice in God*; this is done when men imagine with themſelues, that albeit they proceede in the practiſe of ſinne, yet God will not puniſh them according to the threatnings of his word; If we doubt whether ſuch an imagination be in mans heart, reade Deut. 29.19,20. where *Moſes* directly forbiddeth the people to ſay in their hearts, *I ſhall haue peace though I walke in the ſtubbornnes of my heart*; this is that (g) *bleſſing of a mans ſelfe in ſinne, which* Dauid *chargeth vpon the couetous, and wicked*. Thus they ſinne that (h) *put farre away the euill day; and ſay, the euill ſhall not come*. Hereby God is robbed of his Iuſtice, and made a God all of mercy, ſuch a one as will not puniſh ſinne, and ſo indeede is made an idol of mans braine.

g Pſal. 10.

h Amos 6.3 Amos 9.10

The ſecond way whereby a man denieth God in thought, is by placing in the roome of the true God, an idol of his owne braine: This men doe, by thinking ſome other thing beſide the true God, to bee their chiefeſt good: thus voluptuous men make (i) *their belly their god*: and couetous men make (k) *riches their god*, by placing their felicity in pleaſure, and in riches: for looke what a man thinks to be the beſt thing in the world for him, that is his GOD, though it bee the diuell himſelfe, or any other creature. And for this cauſe is the diuell called *the god of the world*, becauſe the men of this world iudge their owne courſes, wherein they ſerue the diuell, the beſt thing in the world for them, yea farre better then the ſeruice of God, and therefore giue their hearts thereto: for affection followeth opinion, and that which a man affects moſt, he muſt needs thinke beſt of: and therefore what a man affecteth moſt, that maketh hee to become his god; ſo that iudging other things beſide the true God, to bee beſt for him, he muſt needs place them in the roome of the true God, and ſo in his imagination deny God.

i Phil. 3.19

k Col. 3.5.

2. Cor. 4.4.

III. Point. What is the fruite of this thought? for therby we ſhall beſt iudge, what a curſed thing this is, *to thinke there is no God*. This thought bringeth forth the moſt notorious ſinnes that can be, euen *Atheiſme* it ſelfe, which is a ſinne whereby men ſundry waies deny God: and it is two-folde, either in practiſe, or in iudgement.

The fruit of this thought.

Atheiſme in practiſe is that ſinne, whereby men deny God in their deeds, liues, and conuerſations: and ſo declare this thought. This is a moſt horrible ſinne, and a huge burthen to the whole earth: and yet (many that liue in the boſome of the Church are foully tainted herewith. This Atheiſme in practiſe hath 3 ſpeciall branches: Hypocriſie, Epicuriſme, & Witchcraft. *Hypocriſie* is a ſinne whereby men worſhip the true God, but yet in a falſe manner, giuing vnto God the outward action, and holde backe from him the true worſhip of the heart. *Epicuriſme* is a ſinne whereby men contemne God, and giue themſelues wholly to their pleaſures, ſpending their time in eating, drinking, and other delights, & not ſeeking or fearing God: and this is the ſin of the richer ſort in this age. *Witchcraft* or magicke is that ſinne wherby men renounce the true God, and betake themſelues to the aide, counſell, and helpe of the diuell, either by himſelfe, or in his inſtruments: this is a large ſinne, and a great part of Atheiſme, and many are tainted with this ſinne, either becauſe they are practitioners of witchcraft, or els do ſeeke helpe of ſuch.

Atheiſme in iudgement is that ſin, whereby in opinion and perſwaſion of heart men denie God. And this likewiſe hath three degrees: firſt, when men holde, and accordingly worſhip the true God, creator of heauen and earth; but yet ſo, as they conceiue of, and worſhip him otherwiſe then he hath reuealed himſelfe in his word. To this firſt degree we muſt referre the three great religions of the Turke, of the Iew, and of the Papiſts: for as they ſtand at this day, they are three great parts of Atheiſme.

The *Turke* worſhippeth God the maker of heauen and earth, and likewiſe reuerenceth Chriſt as man, acknowledging him to bee a Prophet, yea, a more worthy Prophet then his Mahomet; And yet his religion is Atheiſme, for he conceiueth of God out of the

Trinity,

Trinitie, and ſo worſhippeth nothing but an idoll.

Againe, the *Religion of the Iewes*, at this day is a part of Atheiſme: for howſoeuer they holde one God, and acknowledge the books of the olde Teſtament for the Scriptures of God, yet they worſhippe not that God in Chriſt, and ſo in ſtead of the true God, frame an idol in their owne braine; for as Chriſt (c) ſaith, *Whoſoeuer denies the Son, the ſame hath not the Father*, ſo that they wanting Chriſt, and by conſequent the Father alſo, indeede and truly haue no God; but as Chriſt told the Samaritans (d) *They worſhip they know not what.*

Thirdly, the *religion of the Papiſts* at this day is a part of Atheiſme: we muſt indeed diſtinguiſh it from the two former: for in word they acknowledge the Trinitie in vnitie, and vnitie in Trinitie, and their doctrine of the vnion of Chriſts two natures in one perſon, is according to the Scripture: But yet if wee marke the drift, and ſequele of their doctrine in other points, wee ſhall finde it to be cloſe Atheiſme: as may bee prooued by two reaſons: firſt, becauſe the true God, who is the Creator of heauen and earth, is infinite in Iuſtice, and mercie: But according to the doctrine of the Papiſts, God is not infinite in Iuſtice, and mercie: And therefore to them is not the true God: for firſt, Gods Iuſtice according to them, is not infinite: for they (e) teach, that a man by his own proper works of penance (which bee finite and imperfect) may truely ſatisfie God for the guilt of temporall puniſhment. Secondly, they make the mercy of God imperfect by (f) peecing vp the ſame with mans merits in the worke of Redemption: for Gods mercy is either euery way mercy, or no mercy, as *Paul* ſaith, (g) *If it bee of grace, it is no more of workes, or elſe were grace no more grace, and if it be of workes, it is no more grace, or elſe were worke no more worke.* Secondly, the Chriſt of the Papiſts is a falſe Chriſt; this will appeare by plaine reaſon out of their doctrine: for firſt, they ſpoile Chriſt of his true manhood by their doctrine of real preſence, wherein they hold, that Chriſts body is not onely in heauen, but really and ſubſtantially in all places where the ſacrifice of the Maſſe is offered, thus they make it omnipotent, and ſo quite take away the nature of a body. Secondly, they diſgrade Chriſt from the three offices of his Mediatorſhip: firſt from his *kingly office*, by (h) placing the Pope in his roome, and ſtead, as his deputie in Chriſts preſence: for they giue power to the Pope to rule the Catholique Church, and to make lawes to binde mens conſciences, which bee things proper to Chriſt alone: wherein they do as much as if they ſhould take the Crowne from Chriſts head, and ſet it on the Popes: for to claime regencie in the preſence of the lawful Prince, is to proclaime rebellion againſt the Prince, for commiſſion of vicegerencie ceaſeth, in the preſence of him that appointeth it; now Chriſt is alwaies preſent with his Church, Mat. 28.20. And therefore the Pope by his claime, muſt needes thruſt Chriſt out of his office. Secondly, from his *prieſtly office*, which conſiſteth in ſatisfaction, and interceſſion: Chriſts ſatisfaction they nullifie by (i) ioyning therwith the ſatisfaction of mens works, for thereby they make it imperfect: And they rob him of his interceſſion, by (k) communicating the ſame to Saints; yea, they exalt the virgine Marie farre aboue Chriſt in this work, for they pray her *to aske the Father, to commaund Chriſt her ſonne, by the authority of a mother, to doe thus, and thus, for them*, and ſo make Chriſt her vnderling. Thirdly, from his *propheticall office*, by making the Pope the infallible Iudge of al controuerſies: avowing, *that they rather deſire to know the ancient inſtitution of Chriſtian religion from the Popes mouth, then from holy writ.* Now thus robbing Chriſt of his offices, they make him a falſe Chriſt: and ſo wanting the Sonne, they cannot haue the Father, for (l) *he that hath not the Son, hath not the Father*: and therefore popiſh religion wanting the Father and the Sonne, cannot be a true religion, but meere coloured Atheiſme in iudgement.

The ſecond degree of Atheiſme in iudgement, is when men place ſome idoll in the roome of the true God, holding the ſame for their God: thus did the Gentiles ſinne in worſhipping the ſunne, the moone, & the ſtarres, or other creatures.

The third degree is, when a man doth auouch, holde, and maintaine, that there is no God at all; this is the higheſt degree of Atheiſme, and the moſt notorious ſinne that can be, and all ſuch perſons as maintaine this curſed thought, are vnworthie the common breath of men: for if that man ſhall die the death, and that worthily, who ſhall auouch his lawfull Prince to be no prince, how much more ought he to die the death, though hee had a thouſand liues, that ſhall affirme the true God, to bee no god? Thus wee ſee the fruits of this euill thought, whereby the haynouſneſſe of it doth plainely appeare.

Examination of this thought.

IV. Point. The examination of our owne harts, touching this thought, whether it may be found among vs or not: doubtleſſe euery one will labour to cleare himſelf hereof; And the reaſon wherewith many doe ſooth vp themſelues, is this, becauſe they neuer felt in themſelues any ſuch conceits as this, *that there is no God.* But we may eaſily deceiue our ſelues herein, for a man cannot alwaies diſcerne what be the thoughts of his own heart: There be in man two kinds of cogitations, or as one may ſay, reaſons: the firſt is a ſingle cogitation, whereby a man ſimply thinketh, or knoweth, or iudgeth this or that; and this is properly called the *minde*. The other is a reflexe cogitation or reaſon, whereby a man iudgeth that he knoweth or thinketh this or

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[c] 1.Ioh 2. 23.

[d] Ioh.4.22.

[e] Bellar. Lib.7.de poenit.c.7.

[f] Rhem. on Rom. 8.17. ſect.4.

[g] Rom. 11. 6.

[h] Rhem. on Epheſ.1.22. ſect.5.

[i] Rhem. on Rom 8. 17. ſect.4.

[k] Rhem. on 2.Cor.1.11. ſect.3. In officio beatæ Mariæ.

In annot. ſup: diſt.40. c.ſi papa. Edit. Greg.

[l] 3.Ioh.2. 23.

that; and it is commonly called *Conſcience.* Now ſince *Adams* fall, the conſcience is corrupt by originall ſinne, as bee all other powers of mans ſoule; whence it comes to paſſe, that conſcience cannot do his duty in giuing true teſtimony concerning mans imaginations: but a man may thinke euill, and yet his conſcience not tell him: and therefore wee may not ſay, becauſe we feele not theſe euill thoughts in vs, therefore wee haue them not, or we are free from them.

3. Signes of this thought.

But that wee may the better examine our hearts, wee muſt come to the ſignes whereby this euill thought is beſt diſcerned. *Dauid* in the 14. Pſal. ſetteth downe three ſignes hereof: firſt, (m) *A diſordered life:* ſecondly, (n) *not calling on the name of God by prayer:* thirdly, (o) *contemning of them that put their truſt in God.* Looke where theſe are to bee found, there is this euill thought, *That there is no God.* Now if we examine our ſelues by theſe ſignes, wee ſhall finde this wicked thought to bee amongſt vs: for firſt, many indeed are content to heare Gods word; but where is that man that reformeth his life according to that hee heareth? Certen it is, as their conſcience can witneſſe, few turne vnto God vnfainedly, few do break off their courſe in ſinning. Now this vnreformed life is an infallible token of this damnable thought.

Secondly, the exerciſe of prayer and inuocation on the name of God, is rare among men: no doubt many a touched heart doth euery day vnfainedly call on God for grace, but yet generally this is true: men go on from day to day, and from yeare to yeare, and neuer pray vnto God for ſupply of grace. Indeede men pleade for themſelues, that they vſe to pray: for they ſay the *Lords Prayer, the Creede, and the ten commaundements:* but wee muſt know, that with many, this practiſe is nothing but a vaine repetition of words; for prayer is an action of the heart, and not the labour of the tongue and lippes onely; ſo to ſay the Lords Prayer, is not to pray; for the words therof may be repeated with the heart of an Atheiſt.

And thirdly, the contempt of them that put their truſt in God, is rife among vs: for who is ſo much ſcorned and reproched, as he that maketh profeſſion of religion? Now may that complaint be iuſtly taken vp by the ſeruants of God, Iſa. 8. 18. *Beholde, I and the children whome the Lord hath giuen me, are as ſignes and wonders.* And, *He that refraines from euill, makes himſelfe a pray* to the euill tongue, Iſa. 59. 15. Yet let theſe ſcoffers know, whatſoeuer they be, that ſeedes of Atheiſme do poſſeſſe their ſoules.

To come yet more particularly to the triall of this thought in our ſelues: *Whoſoeuer denieth the preſence of God, denieth God.* Now let the conſcience anſwer, whether we be not afraid to ſinne in the preſence of many mortall men, and yet in the preſence of God, doe make no bones thereof, ſo the eyes of men be turned from vs. Now what is this, but either flatly to denie the preſence of God, or at leaſt to yeeld more feare and reuerence to men, then we do vnto God? Againe, what is the cauſe why men vſe oppreſſion, and iniuſtice, deceit, & lying in their worldly affaires? Is it not becauſe this thought of Atheiſme doth poſſeſſe their hearts, that God regards not theſe outward things? Durſt men directly ſin againſt God in ſeeking theſe outward bleſſings for naturall life, if they did rightly relie vpon Gods prouidence, knowing euery good gift to come from his bountifull hand? Laſtly, let thy conſcience ſpeake; doth not thy heart while thou goeſt on in ſinne, ſay thus vnto thee, *God is mercifull, I will hereafter repent, and ſo ſhall I eſcape puniſhment?* If a man doe well obſerue his own heart, he ſhall finde therein this vile thought, which directly ouerturnes the infinite Iuſtice of God, making him a God all of mercie, when as indeede hee is as well a God of Iuſtice as of mercie. By all which it is more then euident, that naturally this vile thought runs in mans heart, *There is no God.*

Vſe. Hereby then we muſt learne to ſee what vile, miſerable, and wretched ſinners wee are in our ſelues: though we had no actuall outward ſinnes, yet this damnable thought maketh vs accurſed: If a man (p) *curſe the King in his heart,* the ſin is ſo great, and haynous, that *the foules of heauen ſhall diſcloſe it:* How horrible then is this ſinne for a man in his thought to *curſe God,* the King of Kings, and Lord of Lords? This therefore muſt humble vs in our ſelues before the Lord.

Againe, hereby wee muſt bee admoniſhed to vſe all good meanes wherby we may come to ſee, and know not onely the groſſe actual ſinnes of our liues, but eſpecially this damnable thought of our hearts; fewe there bee that doe ſee it, and therefore we muſt bee earneſt with our ſelues in ſearching our owne hearts, to finde out this and ſuch like abominations that be in vs. And thus much for the firſt euill thought.

Sect. 2.

Of this thought; The word of God is fooliſhnes.

The ſecond damnable thought of mans naturall heart concerning God, is this; *The word of God is fooliſhneſſe.* This thought muſt principally bee vnderſtood of the Goſpel, as S. *Paul* declareth, ſaying, (q) *It hath pleaſed God by the fooliſhneſſe of preaching, to ſaue them that beleeue:* where hee calleth the Goſpel of Chriſt *fooliſhnes,* not that it was ſo indeed, but becauſe the vnconuerted (r) *Corinthians,* and other *Grecians,* iudged the preaching of Chriſt crucified, the moſt fooliſh thing in all the world. And in the next chapter he ſaith, (ſ) *The naturall man,* that is, he that is not effectually called, *perceiueth not the things of the Spirit of God:* to wit, that a man muſt repent of his ſinnes, and beleeue in Chriſt for the

pardon

m v.2,3.
n v.4.
o v.6.
p Eccl.10.12.
q 1.Cor.1.21
r ver.23.
ſ 1.Cor.2.14.

pardon of them, if he would bee ſaued; they are fooliſhnes vnto him. *Nicodemus* anſwer to Chriſt maketh this plaine, *Ioh.* 3.4. eſteeming *regeneration* (without which Chriſt ſaid no man could enter into the kingdome of heauen) *to be a mans returne into his mothers wombe*, and a birth from thence againe.

This wicked thought muſt be vnderſtood of the law of God alſo; the heart of man by nature iudgeth the threatnings of the law to be vntruthes, and ſo fooliſhneſſe: hence the Lord by *Moſes* forbad the people when they heard the threatnings and curſes of the law denounced againſt them, (e) *To bleſſe themſelues in their hearts, ſaying, We ſhall haue peace:* hereupon he denounceth a woe to them that deride his iudgements threatned, and ſay, (f) *Let him make ſpeede, let him haſten his worke that we may ſee it, &c.* As if they ſhould ſay, we doe not beleeue that any ſuch things ſhall come to paſſe: like to the mockers of whome *Peter* prophecieth, (g) *VVho walke after their luſts and ſay, VVhere is the promiſe of his comming?*

[e] Deut. 29. 19.

[f] Iſa. 5. 19.

[g] 2. Pet. 3. 3.4.

Fruits of this thought.

Now that this is a moſt damnable thought, may appeare by the curſed fruits thereof; for firſt, hence ariſeth that diuelliſh and carnall opinion of ſundrie men, that thinke and hold *religion to be but humane policie to keepe men in awe*, and ſo vſe it as a politicke deuice to exerciſe mens braines to keepe them from ſedition, trecherie, and rebellion: Secondly, hence ſprings all Apoſtacy, and departing from the faith: The Galatians were a worthy Church planted by the Apoſtle *Paul*, yet euen in his time they began to fall away to another Goſpell, which made him to maruell; and the reaſon was this, (h) *They were not contented with that ſimplicitie, which is in Chriſt*, but would ioyne with him, the obſeruation of legall ceremonies. The like we may ſay of thoſe famous Eaſterne Churches as thoſe ſeauen Churches of Aſia, planted by the Apoſtles; wherein the truth flouriſhed for a while, but not long after the Apoſtles times they fell into many damnable hereſies, as Arrianiſme, and ſuch like. Yea about ſixe hundred yeares after Chriſt, they embraced the damnable religion of *Mahomet*. In the Weſt parts alſo, were worthie, and famous Churches planted by the Apoſtles, and their ſucceſſors, as in Italie, France, Germanie, Spaine, and England, who about the ſame time of ſixe hundred yeares after Chriſt, fell to Papiſme, which ſpread it ſelfe ouer all Europe and further (ſome few Churches of Greece excepted.) In which religion men abandon the Goſpell of Chriſt, and betake themſelues to another Goſpell, by adioyning to the truth of Chriſt, their owne deuices: And this Papiſme, hath raigned euer ſince, til now of late, and ſo hath Apoſtacie taken place in thoſe Churches which the Apoſtles planted; The cauſe whereof was in the wicked and ſinfull heart of man, iudging the Goſpell fooliſhnes, wherupon men were contented to yeeld thẽſelues to any other religion, rather then to that ſimplicitie of truth, which is in Chriſt Ieſus. We now in England by Gods ſpeciall mercie, hold, and teach the word of God: but if God ſhould alter our religion with the times, the greateſt part of men among vs would forſake the truth, & cleaue to any other religion, and that onely vpon this ground, becauſe they iudge the Goſpel fooliſhnes: Let any man among vs broach an error, or hereſie, and it ſhall haue patrones at the firſt, be it neuer ſo vile & abſurd, and protectors afterward. When that brutiſh hereſie of the *family of loue*, tooke ſhipping in Germanie, & ariued in England (though it be an opinion voyd of common ſenſe) yet it had applauſe amongſt vs, and was receiued of many, and would haue ſpred it ſelfe further, if the preaching of the word, with the care of the Magiſtrate had not ſuppreſſed it. And the reaſon hereof is this; mans minde by nature is full of darkneſſe; he cannot without Gods ſpeciall grace, perceiue the things of God, & ſo he iudgeth the Goſpel fooliſhnes, & embraceth error, rather thẽ the truth, yea *loueth darkneſſe, rather then the light, becauſe his deedes are euill*, Ioh. 3. 19.

1 Machiauelisme.

2 Apoſtacie.

[h] Gal. 1. 6.

Examination for this thought.

For the examination of our hearts touching this bad thought; After due triall wee ſhall find, that the minds of moſt among vs are poſſeſſed herewith: for we are indeed content to come into the aſſemblies where God is worſhipped, and we doe ſubmit our ſelues to the miniſtery of the word to be taught and inſtructed: Therein we haue our owne perſonall ſinnes diſplaid, and reproued, and withall very fearefull & terrible curſes of the law denounced againſt vs for the ſame, both iudgements in this life, iudgements in death, & alſo iudgements eternall after this life: Now let the conſcience anſwer, what is the cauſe when we heare theſe things, that we be not mooued, why are not our hearts touched with griefe and ſadneſſe, when we heare Gods iudgments due vnto vs for our ſinnes daily denounced againſt vs? Some indeede there bee whoſe hearts tremble at the word; but ſmall is that number. If a man runne through the ſtreetes, and crie fire, fire, our hearts are ſuddenly ſtriken with great feare: but the Miniſter of God may ſtand and crie, *fire, fire*, the fire of hell which is (s) *kindled by the breath of the Lord like a riuer of Brimſtone* as the Prophet ſpeaketh, and yet mens hearts are nothing mooued: what is the cauſe that we ſhould be ſo affected with the burning of an old houſe by temporall fire, and bee not afraid at the voice of God, which proclaimeth vnto vs eternall burning with the fire of Gods wrath? Surely the cauſe is this, our harts are foreſtalled with this falſe imagination, that *the curſes of the law are fooliſhnes*, & that there be no ſuch tormẽts as the word denounceth; It will not ſinke into the heart of a naturall man that his ſins are ſo heinous, and Gods iudgements ſo terrible

[s] Iſay. 30. 33

againſt them, as the word maketh them: And till ſuch time as this damnable thought be taken away, mens hearts will neuer bee touched with the threatnings of the law; this is a barre to ſtoppe the way to all ſuch paſſions as the law would worke.

Againe, when the Miniſter of God ſpeaketh of the pardon of ſinne, and of eternall life by Chriſt, who hath his heart melting for ioy in regard of this ſaluation? Though men be called vpon to come into the kingdome of heauen, yet few ſtriue to enter in: though we be daily exhorted to repent, yet few turne to the Lord: all which bee branches of the Goſpel; but men beleeue them not, becauſe their hearts bee filled with this damnable thought, *The Goſpell of Chriſt is fooliſhneſſe:* When the Iſraelites were reſtored from captiuity in Babylon, it was as (b) *a dreame vnto them*: now if that temporall deliuerance ſeemed a dreame, what a dreame will this ſpirituall deliuerance from the captiuity of hell and death, to the libertie of the ſonnes of GOD in grace and glorie, ſeeme to be? And indeed to a naturall man it ſeemes fooliſhneſſe that God ſhould become man, and that Chriſt by death ſhould free men from death, and by ſuffering the curſe of the law, ſhould take away the ſame from vs, and by his righteouſnes ſhould iuſtifie vs vnto life: all which notwithſtanding be points of the Goſpel. This alſo is the cauſe why after long teaching there is little turning, or faithfull obedience yeelded vnto the Goſpell: neither will it be better with men, while this euill thought abideth in them.

(b) Pſal. 126,1.

Vſe. 1. If this be a truth, that *euery naturall man thinketh the word of God to be fooliſhneſſe*, then we muſt learne this leſſon of the Apoſtle, * *He that ſeemes to bee wiſe in this world, muſt become a foole, that he may be wiſe*, that is, he muſt reiect his owne naturall reaſon, and ſtoppe vp the eyes of his naturall minde, like a blinde man, and ſuffer himſelfe wholly to bee guided by Gods Spirit in the things of God, that thereby he may be made wiſe vnto ſaluation.

* 1.Cor.3.18

Secondly, we muſt hereby learne to make earneſt praier vnto God * for the opening of our eies, that we may be able to vnderſtand the Goſpell of Chriſt, and know the right meaning of that word of ſaluation: for of our ſelues we can neuer vnderſtand it, vnleſſe the Lord inſtruct vs by his Spirit: (d) *No man commeth vnto me*, ſaith Chriſt, that is, beleeueth, *except it be giuen him of my Father*: But (e) *euery one that hath heard, and learned of the Father, commeth vnto mee.* Thus much of this ſecond euill thought.

* Pſal. 119. 18.

[d] Ioh. 6. 36.

[e] verſ. 45.

Sect. 3.

Of this thought, I will not obey Gods word.

From the former ariſeth an other moſt vile thought, in the heart of euery natural man, as a branch of the ſame; namely, becauſe the word of God is fooliſhneſſe, *Therefore I will not performe obedience thereunto.* That this is the naturall thought of man, *Iob* teacheth plainely; for he bringeth in the wicked (that is, euery ſinner) ſaying thus to God, (f) *Depart from vs, we will not the knowledge of thy waies.* This the wicked man ſaith, not with his mouth, for none is ſo farre paſt al ſhame, that dares thus blaſphemouſly ſpeake againſt God; but thus he ſaith in his heart, his affections ſpeake it, when hee purpoſeth with himſelfe, to caſt off the yoake of God, and to liue after his owne luſts: and therefore they ſay further, (g) *VVho is the Almightie that we ſhould ſerue him?* as if one ſhould ſay, It is a diſgrace to me to abaſe my ſelfe to ſerue God; I will not doe it. The Prophet *Ieremie* bringeth in the Lord ſaying thus to his people, (h) *Stand in the waies, and behold, and aske for the old way, which is the good way, and walke therein, and ye ſhall finde reſt for your ſoules*: but in the ſame place the Iewes anſwer, *VVe will not walke in thy waies.* Shall we thinke that they durſt thus impudently anſwer the Lord with open mouthes? No ſurely; But the Prophet in theſe wordes ſetteth downe the purpoſe of their hearts who hardened the ſame obſtinately againſt the word, when they were exhorted to repentance and obedience before the Lord. Our Sauiour Chriſt compareth himſelfe to a Noble man that goeth into a farre countrey; now when he is gone, the citizens of his countrey ſend meſſengers after him to tell him, (i) *That they will not haue him to raigne ouer them.* Which though it be properly to be vnderſtood of the nation of the Iewes, who did indeede ſay ſo to our Sauiour Chriſt, yet it may alſo bee extended to all impenitent ſinners, who ſay in their hearts; Chriſt ſhall not raigne ouer vs: for ſo long as a man is vncalled, he carrieth a purpoſe to liue in ſin, ſome in this ſinne, and ſome in that, and ſo doing, ſaith in his heart, *God ſhall not be my God, I will not ſubmit my ſelfe vnto his lawes, Chriſt ſhall not raigne ouer me.* This is plaine and manifeſt by mens behauiour, when they are reprooued for their ſinnes. Tell the couetous man of his auarice, the ſwearer of his blaſphemie, & the drunkard of his drunkenneſſe, &c. will he humble himſelfe in conſcience of his ſinne? Nothing leſſe: but his heart will ſwell againſt thee, as his furie and impatience will ſoone bewray; and the reaſon is, becauſe he neuer thinketh of his owne eſtate, how by creation he oweth homage vnto God, as to his Creator: for his purpoſe is to goe on in ſinne, and when he is reprooued for the ſame, his deſire is croſſed, which he cannot abide, and therefore rageth; ſhewing thereby manifeſtly, that in his heart he ſaith, *He will not obey Gods commandements.*

[f] Iob 21.14.

[g] verſ. 15.

[h] Ier. 6. 16.

[i] Luk. 19. 14.

For the examination of our hearts touching this thought: whether did wee euer thinke thus with our ſelues, *I will not obey Gods commandements?* Doubtleſſe euery man will anſwer for himſelfe, that hee abhorres this thought.

Examination for this

thought. And yet after iuſt triall it will appeare, that generally this thought is rife among vs: for though we heare the word, and receiue the Sacraments the pledges of our ſaluation, and will be counted the members of Chriſt, yet what is the cauſe that there is ſo litle knowledge of God, and obedience to his word? And why doe men in their callings ſhew forth ſo ſmall loue, ſo litle mercy, iuſtice, & good conſcience? The truth is, that though ſome haue theſe things in them in ſome meaſure, yet the bodie of our people is generally voyd of theſe good vertues, and fruits of the ſpirit: hee that hath but halfe an eye may ſee it: for where is that religious keeping of the Sabbath that ſhould be? where is that ſerious performing of worſhippe vnto God which ought to be? All which argue, that the heart is corrupt and deceiuable, and ſaith indeed to God, *I will not obey thy word, Lord depart from me.* What man almoſt is there that ſaith with himſelfe, *Oh miſerable man, what haue I done?*

The Vſe. By this wicked imagination wee may ſee how hard a thing it is truly & ſoundly to conuert a ſinner vnto God, & how eaſily a man may deceiue his owne ſoule, & beguile the world by hypocriſie: for a man by long exerciſe in the word may haue a great meaſure of knowledge, and withall good wit, and memorie, and with them vtterance, and by a common gift of the ſpirit, bee able to teach the word truly, and to conceiue prayer to good purpoſe, and withall haue a cankred heart towards God, poyſoned with this damnable thought, *I will not obey the word of God:* for euery man that hath inwardly in him a purpoſe to liue, though but in one ſinne, his heart is not vpright with God, neither bee Gods graces, as faith, and repentance found in his heart: for true repentance is a purpoſe, and reſolution to leaue all ſinne, and to pleaſe God in all things.

Sect. 4.

Of this thought; It is a vaine thing to worſhip God.

The third wicked imagination of mans heart cõcerning God is this: *It is a vaine thing to worſhip God.* This *Iob* ſheweth to bee true: bringing in the wicked man ſaying, (a) *What profit ſhall I haue if I pray vnto God:* we muſt not thinke that he ſaid thus with his mouth, but in his heart: And the Prophet *Malachie* bringeth in the Iewes ſaying, (b) *It is vaine thing to ſerue God, and what profit is it that wee haue kept his commaundement, and that we walked humbly before the Lord of hoſts?* Yea righteous *Dauid*, a man after Gods owne heart, was ouertaken with this euill thought, when hee ſaid, (c) *Certainely I haue cleanſed my heart in vaine, and waſhed my hands in Innocencie:* whereby it is plaine, that this is a naturall euill thought in euery man.

a Iob.21.15

b Mal.3.14.

c Pſal.73.13.

Yet here we muſt remember, that this euill thought comes not into the minde of man at all times, but onely at ſuch time, when occaſion is offered, as namely when a man is called on to the ſeruice of God, which vpon ſome occaſion he is deſirous to omit: Then will his minde range about for libertie from Gods ſeruice, and ſo will hee bethinke himſelfe of the wicked mans eſtate who neuer ſerued God, and yet is in better caſe outwardly then the godly man is? And hereupon he begins to ſay in his heart, doubtles *It is a vaine thing to ſerue God.*

Examination for this thought.

For the examination of our hearts touching this thought, after iuſt triall it will bee found among vs, as the ſtate of all ſorts of families will declare? Among the poorer ſort you ſhall ſee men labour from morning to euening, and take great paines to prouide for the world, but in the meane time where is the worſhip and ſeruice of God? where is prayer and thankſgiuing, morning, and euening? Surely it is neglected, and the reaſon is, becauſe they thinke thus in their heart, *So that I may haue prouiſion for the world, it is no matter whether I ſerue God or not.* Come to the rich mans houſe, & there you ſhall ſee them ſpend their time in eating, drinking, gaming, and ſuch delights, but the worſhip of God is not regarded, for thus they thinke with theſelues, *If they may haue their pleaſure all is well.* Come and reaſon with ordinary men, and exhort them to vſe the meanes of ſaluation, & ſhew forth loue vnto religion ſincerely: their anſwer is, They will doe as they haue done, and as their forefathers did before them, they truſt their ſoules are as good to God-ward as the beſt: And for ought they ſee, none are worſer then thoſe that haue ſo much preaching, and therefore they hope to be ſaued, though they doe not follow it ſo much: And this alſo commeth from this euill thought, *It is in vaine to ſerue God.* Marke alſo in thoſe places where the Goſpell is preached: If any man ſeeme to make more conſcience of ſin, and of ſeruing God then other, they are made a by-word and a mocking ſtocke, and their profeſſion is turned to their reproch: which argues plainely that mans thought is this, *It is a vaine thing to ſerue God.* Nay, take a view of the whole world, and you ſhall ſee euery where, men giue themſelues to will-worſhip. No nation is ſo barbarous as to denie vnto God all worſhip, but doe they giue vnto him that which he commandeth in his word? Nothing leſſe: It is either the meere inuention of men, or altogether ſtayned therewith: This is moſt euident with the Turke, the Iew, and the Papiſt: yea our common ſort of Proteſtants haue their will-worſhip: for generally they content themſelues with the mumbling ouer the words of the Creede, the Lords Prayer, the ten Commaundements, perſwading themſelues that by the bare reherſall of the words, they haue ſufficiently ſerued God. Now would we know the cauſe hereof, as alſo why men are ſo ſlacke and cold in prayer, ſo careleſſe, and vnreuerent in hearing Gods word? Surely it is nothing but this vile Imaginatiō bewitching our ſoules, that it *is a vaine thing to ſerue God*, This quencheth the ſpirit, and hindreth all good motions that be in our hearts.

Sect. 5.

Of mans thought of diſtruſt.

The fourth euill thought concerning God, is, *a thought of diſtruſt*, thus framed in the minde; *God doth not regard me, God will not helpe me, God will not bee mercifull vnto me*: This thought made entrance vnto the fall of our firſt parents: for firſt *Eue* looked vpon the fruit, and ſaw that it was beautifull, and then entred into her heart a thought of diſtruſt after this maner; It may be it is not true which God hath ſaid to vs concerning this fruit, and it may be God regardeth vs not as we thinke he doth, in that he denieth vs this fruit; hereupon her will and her affections were carried to the breaking of Gods commaundement, and ſo ſhe ſinned by diſobedience, and *Adam* alſo ſinned. When the people of Iſrael murmured in the wilderneſſe (a) *Moſes ſinned* a ſinne, for hee was debarred entrance into the land of Canaan: Now what was *Moſes* ſinne? for both *he and* Aaron (b) *praied to the Lord, and checked the people ſaying, Heare oh ye rebells, &c. And at Gods commandement he brought water out of the rocke?* Surely his ſinne was ſecret euen inward vnbeleefe and diſtruſt in Gods promiſe, for when he ſmote the rocke, hee might thinke thus with himſelfe, it may bee that God will not now giue water out of the rocke, and this ſeemes the more probable, becauſe he went beyond his commiſſion in ſmiting thriſe vpon the rocke, when God bad him onely to *ſpeake* (c) *vnto it*. This euill thought takes hold of religious *Dauid* alſo: (d) *I ſaid in mine haſt I am caſt out of thy ſight*, as though he ſhould ſay, Heretofore I haue found fauour with God, but now in mine aduerſitie I am vtterly reiected: Againe, (e) *I ſaid in my feare, all men are lyars*: that is, when feare of death tooke hold of mee, then I thought that *Samuel* lyed vnto mee, when hee ſaid I ſhould come to the kingdome ouer Iſrael. The children of Iſrael did often bewray this thought of diſtruſt, when they were pinched with hunger, and famine in the wilderneſſe, they ſay, (f) *Can God prouide a table for vs in the wilderneſſe? Can he giue bread and fleſh for his people?* As if they ſhould ſay, we thinke hee cannot, nor will not: Yea the Apoſtle *Peter* was not free from this thought, for when Chriſt walking on the waters, commanded *Peter* to come vnto him, he came out boldly, and walked towards Ieſus, but when (g) *He ſaw a mightie winde, he began to ſinke*: whence came this? Surely from a thought of diſtruſt which he had in his heart to this effect: *It may be God will not ſupport me in this my walking*: and that this or ſome ſuch thought was in his heart appeareth by Chriſts anſwer to him ſaying, (h) *O thou of little faith, why diddeſt thou doubt?* By all which it is euident that this is a naturall thought in the minde of man, which at ſome time troubleth the moſt righteous man that is.

a Num. 20. 12.

(b) verſ. 6.

c verſ. 8.

d Pſal. 31. 21

e Pſal. 116. 12.

f Pſal. 78. 19. 20.

g Mat. 14. 30

h verſ. 31.

Now touching this thought of *diſtruſt*, two things are to bee skanned: firſt, the time when it taketh place in mans minde; and ſecondly, the danger of it. For the time; This thought doth not alwaies take place in the minde of man, but only in the time of ſome danger, affliction, and temptation, and eſpecially in the time of ſicknes, and in the pangs of death. Thus in his grieuous affliction was righteous *Iob* troubled with this thought of diſtruſt: for then he complained, that *God did hate him and gnaſh vpon him with his teeth, and as his enemie, ſharpned his eyes againſt him; yea, that* (k) *he made him as his butte, and marke to ſhoote at*. And *Dauid* in a grieuous trouble of minde, thus complained: (l) *Will the Lord abſent himſelfe for euer? And will he ſhew no more fauour? Is his mercie cleane gone for euer? Doth his promiſe faile for euermore? Hath God forgotten to be mercifull, &c.* Whereby appeareth, that in his affliction he was greatly troubled with this diſtruſtfull thought, and there is no man liuing, but when trouble & affliction comes, he ſhall feele in himſelfe theſe thoughts of diſtruſt. Indeed while peace & eaſe continue, preſumptuous thoughts poſſeſſe the minde; but when the daies of peace be gone, & troubleſome times approach, then preſumptuous thoughts giue place, and thoughts of diſtruſt come in their roome and ſtead.

The time of this thought.

k verſ. 12.

l Pſal. 77. 7

II. Point. The danger of theſe thoughts of diſtruſt is very great, as the fruits thereof declare: for hence ariſe; firſt, all horrours, & terrors of conſcience, all feares, and aſtoniſhments of the heart: For when the mind ſaith (though falſly) *God doth not regard me, God will not ſaue me*, then the trembling heart is full of horror and dread. Secondly, hence commeth deſperation it ſelfe, whereby men confidently auouch that God hath forſaken them, and caſt them off, and that there is no hope of life, but preſent death, remaining for them: this thought troubleth the mind of the wicked, and of the repentant perſon alſo: for deſperation is nothing but the ſtrength of this thought of diſtruſt. Thirdly, this weakneth the foundation of our ſaluation, which ſtandeth in the certaintie of Gods promiſes, for this thought of diſtruſt denieth credit to Gods promiſes, and maketh them vncertain: Among all other euil thoghts this doth moſt directly hinder ſaluation, for it is flat againſt faith, as water is to fire: for true faith makes a man ſay with good conſcience, (m) *Chriſt died & ſhed his blood for mee, God the Father will be mercifull vnto me, and ſaue me*: But this diſtruſtfull thought cauſeth a man to ſay the cleane contrarie, *Chriſt died not for me: God will not ſaue me*: ſo that where this thought preuaileth, true faith is not, neither can take place.

Fruits of this thoght.

m Gal. 2. 20

Vſe. Conſidering the danger of this diſtruſtfull thought is ſo great, we muſt be admoniſhed in the feare of God to vſe all good meanes, while the daies of peace doe laſt, that it take no place with vs in the day of trouble and temptation. The meanes to expreſſe it are the preaching of the word, and the Sacraments of Baptiſme and the Lords Supper.

Meanes againſt diſtruſt.

For the firſt: the word of God preached is a ſpecial meanes ordained of God, for the true applying of Gods promiſes of mercy to our owne ſoules; and therefore a moſt ſoueraigne remedie againſt this thought of diſtruſt; for when the promiſes of mercie in Chriſt, are offered vnto Gods people in the preaching of the word by a lawfull Miniſter, it is as much as if Chriſt himſelfe in his own perſon ſhould ſpeake vnto them, by vertue of Gods ordinance. If God from heauen ſhould ſay to any man, mercie belongeth to thee, he would beleeue: if God ſay to *Cornelius*, beleeue thou, and my mercy belongs to thee, *Cornelius* will beleeue; if he ſay to *Peter* beleeue thou, and my mercy belongs to thee, *Peter* will beleeue: & if he ſay ſo to *Marie* Magdalen, ſhee wil beleeue. Loe here, when the Miniſter of God, out of Gods word, ſaith to any man, beleeue thou, and repent thou, and Gods mercy belongs vnto thee; it is as much as if the Lord ſhould call him by name particularly, and ſay vnto him, beleeue thou, and repent, and my mercy belongs vnto thee: yea, it is all one as if God himſelfe ſhould ſay, *I am thy Father and thou art my childe*, if thou wilt repent, and beleeue.

The ſecond meanes which is alſo very effectuall to cut off this thought of diſtruſt, is *Baptiſme*. If an earthly prince giue a pardon to any man, and put the mans name in the pardon, and his owne broad ſeale vnto it, the man will neuer doubt of his pardon, but beleeue it. Behold, in Baptiſme God entreth couenant with miſerable wretched man, and herein makes promiſe of life vnto him: yea he puts the mans name in the couenant, ſealing the ſame with his owne ſeale: and therefore the party baptized, muſt beleeue againſt this thought.

The third meanes, is the Lords Supper rightly adminiſtred and receiued: for therein the bread and wine giuen to the hand of euery communicant by the Miniſter, are particular pledges & tokens vnto them of ſpeciall mercie in Chriſt. Theſe are the meanes which we muſt vſe with all good conſcience in the daies of peace, that when troubles come, this thought of diſtruſt may not preuaile againſt vs. And thus much of mans naturall euill thoughts againſt God. Many other might be added hereunto, but theſe being the principall, I omit the reſt.

CHAP. IV.

Of mans naturall thoughts againſt his neighbour.

NOw wee come to the euill thoughts of mans naturall heart againſt his neighbour. And to finde them out we muſt haue recourſe to the ſecond Table of the morall law, which was penned with reſpect to (a) the corrupt eſtate of man, forbidding that which mans corrupt heart thinketh naturally againſt his neighbour, for euery commandement thereof is ſpirituall, forbidding not onely the wicked actions, euill words, & geſtures; but all corrupt affections, yea all euill imaginations of man againſt man.

(a) Gal. 3. 19.

Theſe thoughts of man againſt his neighbour be of two ſorts; either without conſent, or with conſent. Thoughts without conſent, are the very firſt euill motions of the minde which a man conceiueth againſt his neighbour, to which the will neuer giueth conſent, and theſe are forbidden in the tenth commandement, *Thou ſhalt not luſt.*

Thoughts with conſent of will are ſuch as a man conceiuing in his minde, doth withall deſire, or purpoſe in his heart to practiſe: and theſe are forbidden in the fift, ſixt, ſeuenth, eight, and ninth commandements, by reaſon whereof they may fitly bee reduced to fiue heads. They are either *thoughts of diſhonour*, againſt the fift commandement; or *thoughts of murther*, againſt the ſixt; or *thoughts of adulterie*, againſt the ſeuenth; or *thoughts of theft* againſt the eight; or *thoughts of diſgrace*, againſt the ninth commandement.

Sect. 1.

Of thoughts of diſhonour.

Firſt, a thought of diſhonour is any thought that tendeth to the contempt and abaſing of the perſon of our neighbour, in reſpect of our ſelues. And it is then conceiued in our minds, when we thinke thus of all other men beſide our ſelues: *Such and ſuch a man, is farre inferiour vnto me; a baſe and contemptible fellow in regard of me.* Example hereof we haue in the Phariſie, a man ſtrict in profeſſion, and zealous in his religion, who commeth to the Temple to pray with the Publican: now marke what he ſaith, (b) *O Lord, I thanke thee, that I am not as other men are, or as this Publican.* Which words proceed from ſuch a proud thought as this; *Lord I thanke thee, all other men are farre inferiour vnto me: I doe farre ſurpaſſe the common ſort: this Publican is a baſe fellow, and no bodie to me.* If any ſhall imagine that this thought is not in euery man, but in ſome few proud perſons, I anſwer, it is by nature in euery perſon liuing without grace: and therefore Saint *Paul* giueth this commandement, *That (c) euery man in meekneſſe ſhould eſteeme others better then himſelfe*, giuing vs to vnderſtand, that by nature all men thinke beſt of themſelues, and eſteeme others farre worſe then themſelues.

(b) Luk. 18. 11.

c Phil. 2. 3.

The Vſe. If this thought of diſhonour be in all mens hearts, then behold what a pallace of all Satanicall and damnable pride the heart of man is naturally: it is like vnto the table of *Adonibezek*, at which hee ſate in a chaire of eſtate, and made others, euen kings,

Iudg. 1. 7.

A count other men to be like dogs under his feete, with their thumb ... (a) such an one it may ... (b) ... he lifteth up himselfe, saying, *How the man ...* treadeth his brother under his feete, as nobodie unto him. And this is the cause of much strife & debate in al humane societies, this causeth many iarres, much iustling, and great contempt among men in words and deedes.

Now that we may reforme this thought in vs, we must learne to say as *Iob* did after hee had bin afflicted, and came to see his sinnes: (c) *I abhorre my selfe:* with *Abraham,* (d) *I am but dust and ashes:* and with *Dauid, I am a worme, and no man,* Psal. 22.6. yea with *Paul,* (e) *O wretched man that I am ... of sinne;* and that will helpe to pull downe the B pride of our hearts.

Sect. 2.

Of murthering thoughts.

The second euill thought of man against his neighbour with consent, is a thought of *murther, or of any thing that tendeth thereto.* Of this wee haue particular examples in Scripture. Deut. 15.9. The Lord forbiddeth the Iewes to haue this murthering thought in their hearts, *I will not giue to the poore, I will not lend unto them,* giuing us to understand, that this was the common thought of the Iewes, or else he would not haue forbidden it: yea the Lord doth there set out this thought by two signes, first, *an euill eye,* when a man C turnes his countenance from the poore, or looketh on them without compassion: secondly, *vnmercifull dealing,* when a man will not helpe the poore by gift, according to his abilitie. And because all actions proceede from thoughts, the heart being the fountaine of our deedes, hence it appeareth, that this murthering thought against the poore, is rife in this age: for where is the man that doth pitie the poore, and doth good to them according to his abilitie? nay, the Lords complaint against the Iewes, may be fitly applied to our times, in regard of cruelty and oppression, *The spoile of the poore is in your houses: what haue ye to doe, that ye beate my people to peeces,* D *and grinde the faces of the poore?* Isa. 3.14.15.

The second example of a murthering thought, is concerning Gods Church, and it is this, *I will doe some spite or hurt to them that worship God.* For proofe hereof reade Psal. 74. 8. *Dauid* bringeth in the Babylonians, Edomites, &c. saying thus among themselues against Gods people, *Let vs destroy them altogether,* and Psal. 83. 4. *Let vs cut them off from being a people: and let the name of Israel be no more in remembrance.* Now as this was their thought, so is it the thought of all men naturally: for that which was the disposition of *Babel, Edom* &c. *to be thus minded* against Gods Church, is the disposition of all men naturally: for ... hatred of men is ... the purpose of mischiefe against those that professe religion: for all

A ciently harboured hatred against Gods Church, and people, so Christ saith to his disciples, (f) *Ye shall be hated of all nations for my names sake. Yea whosoeuer killeth you shall thinke that he doth God good seruice:* and therefore this thought of doing mischiefe is as generall, euen in the minde of euery man by nature. This further appeareth by the continuall persecution, that hath euer beene raised against Gods owne Church, since the beginning of the world: it began at *Abell,* soone after the giuing of the couenant of grace to our first parents, still hath continued to this day, and shall abide unto the end: so that if carnal men could looke into their owne hearts, they should there behold this murdering thought B against Gods people. This murdering thought commeth from another wicked imagination, set downe by S. *Peter,* who bringeth in the wicked of this world, (g) *Thinking it a strange thing, that Gods children doe not, as they doe, and runne not with them unto all excesse of riot, liuing in drunkennesse, fornication, and such other abominations,* for this cause doe they conceiue hatred, and so will continue, till God giue them grace to repent. If any shall say this thought is not generall, for *Nabuchadnezzar* (h) an heathen man *shewed fauour to* Daniell, *and highly aduanced him:* I answer, it is true he did so, but that was a worke of Gods speciall prouidence, who procured him fauour, and disposed the kings heart to affect C him, as he did also the heart of the chiefe (i) *Eunuch.* Otherwise *Nabuchadnezzar* naturally did nothing but intend mischiefe against Gods Church, as his rage against the three children did euidently bewray, Dan. 3.19.

A third example of this murthering thoght I adde, which euery Minister of Gods word may obserue by daily experience, and that is this, when mens faults are particularly rebuked in the ministerie of the word, and the quicke, as it were touched by applying the word to the conscience, then will the heart of a naturall man thus conceiue of the Minister that reproueth sinne: *This man meaneth me,* D *he hath some spite, and malice against me, that he thus reproueth my particular faults,* when as the Minister knew them not to bee his personall sinnes: but it is the power of the word that ransacketh the sinfull heart: this is the fault of all carnall hearers, who will heare quietly till their faults be rebuked; but then they thinke malitiously of the preacher: thus *Herod* dealt with *Iohn Baptist,* he heard him gladly for a while, Mark. 6. 20. but when he was rebuked for his brother Philips wife, *then he cast* Iohn *in prison,* Luk. 3. 19. 20. And if conscience might be iudge, many an hearer would bee found to haue an *Herods* heart towards Gods Minister.

Sect. 3.

Of thoughts of Adulterie, theft, and disgrace.

The third thought of man touching his

neigh-

c Iob 39.37

d Gen.18. 27.

e Rom.7.24

f Mat 24.9 Ioh.16.3.

g 1.Pet.4.3. 4.

h Dan.2.48

i Dan.1.9.

neighbour, is the thought of *Adultery*, which is the thought with conſent to any vnchaſtitie. Such a thought had *Iudah* concerning *Thamar* his daughter in law, when *he iudged her an whore, and deſired to lye with her*, Gen. 38. 15, 16. And with ſuch thoughts was *Amnons* heart ſo vexed, that he fell ſicke for his ſiſter *Thamar*, 2. Sam. 13. 2. This makes a man an Adulterer in heart before God, though actually he commit not the fact, Mat. 5. 28.

The fourth is the thought of *Theft*, which is the thought with conſent of beguiling or wronging another in his goods or ſubſtance. This is that *imagining of iniquity, and working of wickednes vpon their beds, in coueting of fields, againſt which Micah* pronounceth a woe, Mic. 2. 1. And this thought alſo poſſeſſeth their hearts, that with the wicked Iſraelites wiſh the time were come, wherein *they might make the Ephah ſmall, & the Shekell great*, Amos 8. 5. that is, leſſen the meaſure, and inhaunce the price, *and falſifie the weights by deceit*.

The fifth euill thought, is *a thought of diſgrace, which ſome way tendeth to the reproch, and debaſing of our neighbours good name*, as when a thing is well done, to thinke and iudge it to be ill done, or when a thing is amiſſe, to iudge it worſe then it is: Thus *Eli* thought diſgracefully of *Hannah*, deeming her to be *drunk*, ſaying, 1. Sam. 1. 13, 14. *Put away thy drunkenneſſe*, when ſhee prayed deuoutly from a *troubled ſoule to the Lord*, v. 15. Thus *Eliab*, *Dauids* eldeſt brother, thoght diſgracefully of *Dauid*, when he ſhewed himſelfe willing to encounter with *Goliah* that reuiled the hoaſt of the liuing God, ſaying, 1. Sam. 17. 28. *I know the pride and malice of thine heart, that thou art come to ſee the battell*: when as indeede the Spirit of God put that motion into his heart, to take away the ſhame from Iſrael, as the happy euent declared plainely. So when our Sauiour Chriſt ſpake moſt comfortably to the ſicke of the palſie, ſaying, Mat. 9. 2. *Be of good comfort, thy ſinnes are forgiuen thee*; then the curſed hearts of the wicked Phariſies thought thus in themſelues, *This man blaſphemeth*, v. 4. And when the gift of the holy Ghoſt was ſent vpon the Apoſtles, cauſing them to ſpeake ſtrange tongues to the great admiration of men of diuers nations, then ſome of the *malicious Iewes thought they were drunk*, ſaying ſcoffingly, Act. 2. 13. *They were full of new wine*. And this thought of diſgrace is in euery man naturally, bringing forth continually the fruits of diſgrace, as *Enuie, Strife, Emulations, Diſſentions, and Debates*: for *loue thinketh not euill*; but naturally true loue is wanting in all men; and therefore they cannot but thinke euill of others.

Wee ſee the fiue euill thoughts of mans naturall heart againſt his neighbour, touching which two things are yet further to bee ſkanned, to wit, when theſe euill thoughts do ariſe in the minde, and in whom they are. For the firſt, it is true, that they do not at all times A ariſe in their mindes, but then only when occaſion is giuen: for mans heart is like tinder or drie wood, which burnes not of it ſelfe, but ſo ſoone as fire is put to it, then preſently it kindleth. When you come to talke with a naturall man, it may be for the preſent, he thinketh not to lie, but giue him occaſion to lie, and then he ſoone bethinkes himſelfe thereof, and will not ſpare to vtter it, if it may make for his aduantage. And the like we may ſay of Malice, Adultery, Theft, Diſgrace, or any other ſinne againſt our neighbour: Doe but miniſter occaſion thereabout to the naturall heart of man, and he thinketh of them, and without Gods grace reſtraining, or renuing B him, will bring forth the ſame in action.

The ſecond point. In whome are all theſe euill thoughts? *Anſwer.* In all men naturally without exception, till they bee renewed by Gods ſpeciall grace: Yea the truth is, theſe thoughts doe euery where abound, for looke what men doe practiſe, that firſt of all they thinke, for the thought is the beginning of euery action; But in the world all ſinnes againſt the ſecond Table doe abound, as the practiſe of Diſhonour, of Murther, Adultery, Thefts, and Diſgraces: and therfore theſe euill thoughts from whence theſe actions come, muſt needes be common.

Vſe. By this we may ſee what a huge maſſe C of corruption the naturall heart of man is, without Gods ſpeciall grace; for thoughts of diſhonour make a mans heart a pallace of pride, like the table of Adonibezek: Alſo thoughts of crueltie make mans heart a ſlaughter-houſe: Thoughts of Adulterie make it a moſt filthy ſtewes: Thoughts of Theft make it to become a den of theeues, wherein all manner of fraud, and badde dealing is plotted & deuiſed: and laſtly, thoughts of Diſgrace make it a fountaine of backbiting, debate, ſlander, and reuiling: And therefore howſoeuer the outward life may bee ordered ciuilly, yet without Gods grace mans heart is moſt vile; And thoſe that pleade their good nature, and good meaning, are here confuted; for naturally the heart thinks D all euill againſt his neighbour.

CHAP. V.

Of mans naturall thoughts concerning himſelfe.

Sect. 1.

Mans proud thoughts of his owne excellencie.

THe third kinde of mans naturall euill thoughts, are ſuch as concerne himſelfe, and they are principally foure.

The firſt may be fitly tearmed *a thought of pride*, whereby euery man naturally thinkes himſelfe moſt excellent, and farre to exceede

Iſa. 14. 13.

all other men whatſoeuer: thus the Prophet *Iſay* brings in Babylon ſpeaking in her heart, that is, thinking, *I will aſcend into heauen, & exalt my throne aboue or beſides the ſtarres of God*, as if ſhee ſhould thinke with her ſelfe, *I am farre more excellent then any other whatſoeuer, & therefore I am to bee exalted from the earth to heauen, and to be matched with God himſelfe*. And the Prophet *Zephany* brings in Niniue ſpeaking this in her heart, (a) *I am, and there is none beſides me*. And ſo the proud Phariſie in his priuate, & ſecret prayer to God, ſaith, (b) *I thanke thee Lord, that I am not as other men*, meaning that he is more excellent. And the whore of Babylon (c) is brought in ſaying of her ſelfe, (d) *I ſit as a Queene, and am no widdow, and ſhall ſee no mourning*. All which places ſhew this to be the nature of man, to exalt himſelfe in his owne heart, aboue all others. If any ſhall ſay, hereby no more can bee prooued, but that this thought is in ſome proud and inſolent perſons, I adde therefore, that as our firſt Parents in the beginning, did learne that proud leſſon of the diuell, *Ye ſhall be as Gods*: ſo wee being in their loynes when they ſinned, and deſcending from them by ordinary generation, doe together with our nature receiue that corruption from them, whereby wee thinke thus proudly of our ſelues, that *wee farre excell others, and are as little gods on earth, in reſpect of others*. Indeede the moſt will ſay for themſelues, wee doe abhorre this proud thought, neither did wee euer finde it to bee in vs: But wee muſt know, that the leſſer wee diſcerne it in our ſelues, the more it reigneth in our hearts; and the more we diſcerne, and bewaile it, the leſſer place it taketh in vs.

[a] *Zeph.* 2. 15.

[b] *Luk.* 18. 11.

[c] The hereticall Church of Rome.

[d] Reu. 18. 7.

The danger of this thought.

Now touching this thought of pride, two things muſt be obſerued: the *danger*, and the *higheſt degree* of it. For the *danger* of this thought; The outward affecting of ſtrange faſhions in apparell is a wonderfull pride; But the moſt vile and wretched pride of all, is that ſpirituall pride of the heart whereby a man deſpiſeth all other, in regard of himſelfe, and thinketh himſelfe farre better then any. This I manifeſt by ſundrie reaſons: as firſt, from the fruites of this inward pride, for hence doe flowe many damnable ſinnes, in mens liues and conuerſations: as firſt, *Ambition*, whereby men are not content with that eſtate, wherewith God hath bleſſed them: but doe ſeeke by all meanes to bee aduanced to higher dignity and eſtate. Secondly, *Preſumption*, whereby men dare enterpriſe things beyond their calling, and aboue their power, taking vpon them more then they are able for. Thirdly, *boaſting*, whereby a man ſpeaketh of himſelfe more then is ſeemely, and extolleth himſelfe aboue his deſert. Fourthly, *Hypocriſie*, when a man pretendeth hee hath that grace and religion, which indeede hee hath not, or elſe maketh ſhewe of more grace then is truely in him. Fifthly, *Obſtinacy*, when a man perſiſteth in an errour, and will not yeeld to the truth, though it bee manifeſted vnto him. Sixtly, *Contention*, whereby men ſtriue one againſt another in word or deed, without relenting. And laſtly, *Affectation of Nouelties*, eſpecially in outward attire; for when a man conceiues ſo highly of himſelfe, then withall he thinkes no manner of attire good enough to beautifie, and adorne his body; and ſo begins to deuiſe, and affect ſtrange and forraigne attire.

Fruits of inward pride.

Secondly, the *danger* hereof appeareth hence, that where this thought of pride raigneth, (as it doth in all men naturally) there the ſpirit of grace dwelleth not: *Mary* in her ſong ſaith well, Luk. 1. 51. *God ſcattereth the Imaginations of the proud*, that is, of thoſe which haue this conceit of their owne excellencie aboue others: and Saint *Iames*, Iam. 4. 6. *God reſiſteth the proud, and giueth grace to the humble*: yea, *thus ſaith he that is high and excellent*, Iſa. 57. 15. *hee that inhabiteth eternitie, whoſe name is the holy one: I dwell in the high and holy place, with him alſo that is of a contrite and humble ſpirit, to reuiue the ſpirit of the humble: But he that lifteth vp himſelfe, his minde is not right in him*, Habak. 2. 4.

Thirdly, ſuch is the danger of this ſinne, that when all other ſinnes die in a man, this thought of pride dyeth not: nay, when other ſinnes are mortified, and Gods graces come in ſtead thereof, yet this will then reuiue, and make the graces of God, matter whereof to worke: as when an ignorant perſon attains to ſome knowledge, this pride wil take occaſion from that gift of God, to puffe vp the heart; yea when a man in true humility of heart, ſhall renounce the actions of pride, yet then will pride bee working, for this is a fruite of pride, to thinke well of our ſelues, becauſe we are not proud.

The height of this thought.

II. Point. The *higheſt degree* of this pride is, when a man thinketh himſelfe to be equall with God. This is a moſt notorious, nay an abominable height of pride; and yet the truth is, ſome men haue come hereunto. Thus the king of *Babel* thought of himſelfe, when he ſaid in his heart, Iſa. 14. 14. *I will aſcend aboue the height of the clowdes, and will bee like the moſt high*. It may ſeeme ſtrange that men ſhould thinke thus of themſelues; but wee muſt know, that men may doe it two waies: firſt, when they thinke they haue power of themſelues, whereby they are able to match or counteruaile the power of God: ſo thought *Nabuchad-nezzar*, when hee ſaid, Dan. 2. 15. *Who is that God, that can deliuer you out of my hand?* Such a thought had proud *Pharao* in his heart, when he ſaid to *Moſes* and *Aaron*, Exod. 5. 2. *Who is the Lord, that I ſhould heare his voice, and let Iſrael go?* Secondly, when they take to themſelues Gods honour, and thinke it to be due to them: Thus did *Herod*, (e) when by ſilence hee approoued the blaſphemous voice of the people, who cried vnto

[e] Act. 12. 22.

to him, *the voice of God, and not of man.* And thus Antichriſt ſitting in the temple of God, 2. Theſſ. 2. 4. *Exalts himſelfe aboue all that is called God, or worſhipped.* Now that man of ſin is the Pope of Rome; for howſoeuer in word he humble himſelfe, and call himſelfe the ſeruant of ſeruāts; yet indeed through the pride of his heart, hee ſitteth as God, taking vnto himſelfe that honor which is proper to God: for he claimeth power to preſcribe new rules of Gods worſhip, to forgiue ſinnes, to make lawes to binde the conſcience properly, yea to open and ſhut heauen, and to diſpoſe at his pleaſure of earthly kingdomes; he taketh vpon him to diſpence with the morall law, and with Apoſtolicall conſtitutions: al which belong to God alone, and none dare claime them to belong vnto him, but hee that matcheth himſelf with God; and this is the higheſt degree of pride.

Bellar. de Rom. Pontif. lib. 4.

The Vſe. By this euery man may ſee what hee is of himſelfe, what a curſed and proud nature he carrieth about with him: for euery man naturally when occaſiō is offered, thinks highly of himſelfe, and baſely of others in regard of himſelfe. Let vs therfore take notice of this Satanicall pride that is in our nature, and ſtriue againſt it, for who would not be aſhamed to ſay with the proud Phariſie, *I thank thee Lord, I am not as other men, &c.* or with the arrogant Iewes, *Stand apart, touch me not, I am holier then thou!* Iſa. 65. 5.

Sect. 2.

Mans thought of his owne righteouſnes.

The ſecond euill thought concerning a mans ſelfe, is this, *I am ſufficiently righteous, and I neede no repentance.* That this is the thought of euery man naturally, appeareth by the Lords commandement to the people of Iſrael, forbidding them to ſay in their hearts, when they were placed in the promiſed land, that *for their own righteouſnes the Lord brought* them in to poſſeſſe it, *Deut.* 9. 4. Whereby he giues vs to vnderſtand two things: Firſt, that as the Iewes did there, ſo euery man thinkes himſelfe to be righteous. And ſecondly, hee thinkes, that God doth giue his bleſſings vnto him for his owne righteouſneſſe: for the Lord vſeth not to forbid ſuch a thought as men naturally haue not in them: ſo in like manner when *Ieremy* rebuked the people for their ſinnes, they ſaid, Ier. 2. 35. *They were innocent and guiltleſſe, they had not ſinned.* And the Church of Laodicea ſaith thus of her ſelfe, Reu. 3. 17. *I am rich and need nothing*: that is, I abound in ſpiritual graces. This is the thought of the proud *Phariſie, who truſts in himſelf that he is iuſt,* Luk. 18. 9, 10. and therefore braggeth vnto God, that he is not ſuch and ſuch, but he doth this and that, he faſteth, he giues almes, paies tithes, &c. and in plain tearms his heart ſaith this, *I am righteous, I neede no repentance*: for of ſuch Chriſt ſpake, when he ſaid, *Mat.* 9. 18. *He came not to call the righteous, but ſinners to repentance.* And again, Luk. 15. 7. *I ſay vnto you, that ioy ſhall bee in heauen for one ſinner that conuerteth, more thē for ninety & nine iuſt men which need no amendment of life*: where wee muſt obſerue, that Chriſt meaneth not, that there are indeed ſome ſo righteous, that they neede no amendment; but he ſpeakes according to the opinion, which ſome haue of themſelues, to wit, that they are righteous, and neede no repentance: by all which it is more then manifeſt, that this is a naturall thought of a man concerning himſelfe.

Examination for this thought.

This euill thought reigneth in our age & time as all the former doe: for come to an ignorant man that hath not beene inſtructed in religion, reaſon with him touching his eſtate, and aske him whether he can keepe the law of God or not, he will anſwer, he can; hee loueth the Lord his God with all his heart, and his neighbor as himſelfe: Aske him how he looks to be ſaued; his anſwer is, by his own righteouſneſſe, and for his owne goodneſſe. If due examination were made, this would be found to be the thought of many that liue in the Church among vs; and there is none by nature free from this thought.

Hereby then we may ſee that the thoughts of euery man, be he what hee will, are plaine Papiſtry, for Popery is naturall: One chiefe pillar and ground thereof is *iuſtification, and ſaluation by workes*; which opinion euery man brings with him from his mothers wombe: And ſo it is in the point of merit, men naturally thinke they receiue the good thinges which they haue from God, for their owne righteouſneſſe.

Secondly, hence it appeareth, that it is a matter of great difficultie, to bring a man throughly to renounce his owne righteouſneſſe, and ſoundly and heartily to imbrace true religion, and the righteouſnes of Chriſt by faith. This is no leſſe then the change of nature, and yet this muſt euery man doe, that will bee ſaued, hee muſt become nothing in himſelſe, that hee may be all in Chriſt Ieſus, which is as impoſſible to nature, as to change water into fire, and therefore men had neede to beware how they put off the time, and neglect the meanes in which God ſheweth his power in working this change in the hearts of his Elect.

Thirdly, hence wee ſee the euident cauſe of that prepoſterous courſe of the world, which moſt men take in ſpending their witte, and ſtrength, ſome for riches, others for honours and pleaſures, and in the meane while they can ſpare no time for religion, to ſeeke Gods fauour in Chriſt, and the graces of the Spirit. It may be they wil afford a good word vnto religion, but yet they regard it not in reſpect of other things. And this is the behauiour not of ſome few, but of all ſorts and degrees of men naturally. Now the cauſe hereof is this curſed euill thought, whereby men perſwade themſelues, *they bee righteous, and neede no repentance*, and till this thought be rooted out of mans heart, hee will neuer value the word and religion of God according to the worth thereof, ſo as with the good *Merchant he wil part with al that he hath, rather then he wil be fruſtrate of this pearle*, Mat. 13,45,46. Indeed men vſe to pleade thus for themſelues; We confeſſe our ſelues to be ſinners, and therefore wee cannot thinke ſuch a wicked thought, *that wee neede no repentance*; But wee muſt know, that both theſe may well ſtand together, in the wicked heart of man; he may confeſſe himſelfe to be a ſinner, and yet thinke that he is righteous: for is not this the common practiſe, to make great ſinnes little ſinnes, and little ſinnes no ſinnes: Doe not men cloathe vice in vertues robe, and turne out vertue in the rotten ragges of vice? Is not drunkenneſſe counted good fellowſhip, and kind neighbourhood? Is not ſwearing made the token of a braue minde, and pride counted decencie; and fornication but a tricke of youth; & couetouſnes eſteemed good thrift, and carefulneſſe? On the other ſide, is not the more ſincere profeſſion of religion tearmed preciſenes, Puritaniſme, Hypocriſie, and ſuch like? doth not hee that refraineth the common ſinnes of the time, make himſelfe a prey to the mouthes of the vngodly? Now where theſe things are, though the mouth ſay, *I am a ſinner*; yet the heart thinketh *I am righteous*, and ſo it is apparent this thought is common among vs.

Sect. 3.

Mans thought of ſecurity in the day of peace.

The third euill thought concerning a mans ſelfe is, *a thoght of ſecurity*, in the time of peace and proſperity, men ſay thus in their hearts, *I am free from all Gods iudgements, I am in no danger of hell, death, or damnation*, but ſure enough of ſaluation. It may be thought, that none is ſo bewitched of the diuell, as to haue this conceit of himſelfe, but the Scripture is moſt plaine in the proofe hereof, Pſal. 10.6. *The wicked man* (ſuch as is euery man by nature, as we ſhewed before) *ſaith in his heart, I ſhall neuer be moued, nor be in danger.* And the Prophet *Iſaiah* brings in wicked men, ſaying, Iſa. 28.15. *We haue made a couenant with death, and with hell we are at agreement:* which muſt not be vnderſtood as done indeed, (for death and hell will make league with none,) but only in mens wicked Imagination, perſwading themſelues, that they be in no danger of hell, or of the graue: for ſo much the next words import, that, *though a ſcourge runne ouer and paſſe through, yet it ſhall not come at vs*: yea righteous *Dauid* was ouertaken herewith, for in his proſperity he ſaid in his heart, Pſal. 30.6. *I ſhall neuer be moued*; much more then is it the thought of euery naturall man, to ſay with the *rich foole*, vpon the increaſe of outward bleſſings, Luke 12.19. *Soule, ſoule, take thine eaſe, thou haſt enough, nothing can hurt thee.*

The Vſe. By this we may come to the knowledge of a thing which falleth out in all ages, worth our diligent obſeruation. It hath pleaſed God from time to time, to ſend his Prophets and Miniſters to call his people to repentance: thus did *Iſay, Ieremy, Ioel, Amos*, and the reſt; yea the *Lord himſelf* (as *Zephany* ſaith, Zeph. 3.5.) *riſeth euery morning, and brings his iudgements to light*, which ſhould turne men from their ſinnes, *he faileth not, and yet the wicked will not learne to be aſhamed.*

To come to our own times: it hath pleaſed God to ſtirre vp many worthy Miniſters vnto vs, who ſpend their time, and ſtrength, in labouring to bring men to repentance, & ſaluation; but yet who is he almoſt that turneth from his ſinnes? yea the Lord himſelfe, as in former times, ſo now doth preach from heauen by his iudgements, as famine, plague, &c. and yet by lamentable experience, we ſee that the body of our people remaine ſecure, they are *ſetled on their lees*, Ier. 48.11. *frozen in their dregs*, Zeph. 1.12. no man ſtirs vp himſelfe to ſay, *What haue I done?* Ier. 8.6. Now the cauſe hereof is nothing els, but this curſed thought of *ſecurity*, whereby a man ſaith thus in his heart, *I am free from Gods iudgements.* Reade Mat. 24.37. *As it was in the daies of Noah* (ſaith our Sauiour Chriſt) *ſo ſhall it be in the daies of the comming of the Sonne of man: they did eate, drinke, marry wiues, and giue in marriage, and knew nothing till* Noah *entred into the Arke, and the flood came and tooke them all away. Queſtion.* How could it bee, that they ſhould know nothing, ſeeing *Noah* had preached vnto them of the flood, an hundred and twentie yeares before? *Anſwer.* Surely it was as if they had knowne nothing, for they would not beleeue him, it would not ſink into their heads, much leſſe ſettle in their hearts, that GOD would deſtroy all the world by waters: and ſo may it be ſaid of theſe times, *we know nothing*; though we be called to repentance by the miniſterie of the word, yet we will not repent; & though we heare of Gods iudgements, we thinke our ſelues free from them, and will not beleeue til the beeſome of his wrath ſweepe vs all away, as the flood did the olde world.

Remedie

Wherefore, to redreſſe among vs this damnable thought of ſecurity, let vs conſider our grieuous ſinnes in particular, & ſet before our eyes the curſe of God, both temporall iudgements, and eternal death, due vnto vs for the ſame. It is the applying of Gods heauy wrath that muſt make vs ſhake off this ſecure thought, which the rather we muſt do, thogh it be grieuous to the fleſh, and as a pang vnto death in a naturall man, because till this thought bee remooued, the ſauing graces of Gods ſpirit wil not take rooting in our harts.

S. 4.

Mans faint thoughts in time of diſtreſſe.

The 4. and laſt euil thought of mans heart touching himſelfe, is this; In time of miſerie he ſaith, *His croſſes are greater and worſer then indeed they are.* So *Iob* complaines in his affliction, that (h) *his griefe and miſerie was heauier*

h Iob 6.2,3.

then

thorow the ſound of the ſea ſhore. And the Church in great affliction calls thus to paſſengers, (i) *Behold, and ſee if there be any ſorrow like vnto my ſorrow which is done vnto mee*: and that it is the thought of euery mans heart naturally, appeareth by experience: for let a man be in diſtreſſe outwardly, or elſe touched in conſcience for his ſinnes, when you ſhall labour to miniſter cōfort vnto him according to Gods word: he will anſwer, *that neuer any was in like caſe to him, ſo grieuouſly tormented and afflicted as hee is.* And indeede it is the property of mans naturall heart, to eſteeme *little croſſes to be exceeding great, yea oftentimes to deem that to be a croſſe, which is none at al: the reaſon is, the want of iudgement rightly to diſcerne the ſtate of their affliction, & the want of ſtrength to ſupport it as it is: (k) *For if thou be faint in the day of aduerſity, thy ſtrength is ſmall.*

i Lam.1.12.
* Ion.4.8,9.
k Pro.24.10

For the *remedie* of this euill thought, firſt we muſt ſeeke to rectifie the Imagination, by bringing the minde to a right conceit of the affliction: this is a ſpeciall courſe to be obſerued in dealing with them that bee oppreſſed with any diſtreſſe: for a ſtrong conceit of a mans owne miſerie doth many times more hurt, then the miſery it ſelfe: therfore be ſure the iudgment be well informed, and then the cure is halfe wrought. This done, the partie afflicted may wel conſider the deſert of ſinne, in the endles torments of the damned, which the Lord *preuenteth* in his children by temporall *chaſtiſements* in this life: (l) *For when we are iudged, we are chaſtened of the Lord, that we might not be condemned with the world*: And ſo labouring to be humbled for ſinne, and to lay holde on Gods mercy in Chriſt, through whome all things, euen afflictions, worke together for the beſt, no doubt hee will be able to ſay, (m) *I will beare the wrath of the Lord, becauſe I haue ſinned againſt him*: *And* (n) *why art thou caſt down, oh my ſoule, why art thou ſo diſquieted within me? wait on God, for I will yet giue him thanks, he is my preſent helpe, and my God.* Thus much of mans euill thoughts concerning himſelfe.

l 1.Cor.11.31
m Mich.7.9
n Pſal.43.5.

CHAP. VI.

Of the want of good thoughts in euery man naturally.

Sect. 1.

Good thoughts about temporall things be much wanting.

HAuing ſpoken of mans naturall euill thoughts concerning God, his neighbor, and himſelfe: we come to the ſecond point to bee obſerued in the text; to wit, *That there is a want of good thoughts and conſideration in euery man naturally*: for the Lord here ſaith, *his thoughts are euill from his youth*: and Chap. 6. v. 5. *They are onely euill euery day*: now looke where *euill* is *onely*, and *continually*, there good muſt needes be wanting altogether.

This want muſt be conſidered either in reſpect of *temporall*, or of *ſpirituall* things. By *temporall* things I meane ſuch worldly affaires and actions, as concerne mans naturall life, wherein though good conſideration bee not quite away, yet wee muſt know, that the ſame is corrupt, and very weake & imperfect, euen as *reaſon* is; and there is much want in euery man in this behalfe. *There is one alone* (ſaith (a) Salomon) *and there is not a ſecond: which hath neither ſonne, nor brother, yet there is none end of his trauell, neither can his eye be ſatisfied with riches; neither doth he thinke, for whome doe I trauell?* here behold a notable example of this want of good conſideration about earthly things: that a man ſhould ſpend both his wit and ſtrength in heaping vp riches, & knowes not to whome hee ſhall leaue them. But wee need not be inquiſitiue for examples: for we may daily obſerue in our ſelues and others, apparent want of good conſideration in theſe worldly affaires: which muſt not ſeeme ſtrange vnto vs, ſeeing that reaſon it ſelfe, the ground of conſideration is greatly blemiſhed, through the corruption of nature, about theſe earthly things.

a Eccl.4.8.

Sect. 2.

Good thoughts in matters ſpirituall, be altogether wanting.

In things ſpirituall, which concerne the kingdome of God, there is in our nature an abſolute want of good conſideration, herein of our ſelues we haue no good thoughts: *Wee are not of our ſelues* (ſaith (b) Paul) *ſufficient to thinke any* thing, that is, any good thing, *as of our ſelues*: The whole body of the *Goſpell* is therefore called a *myſtery*, becauſe the things therein contained and reuealed are ſuch, as (c) *neuer came into mans heart to thinke.* This want wee may obſerue eſpecially in foure things: 1. in reſpect of Gods preſence & prouidence: 2. of Gods Iudgements: 3. of our owne ſinnes: 4. of our duty to God.

b 2.Cor.3.5
c 1.Cor.2.9

First, man by nature doth not thinke of, or conſider *Gods preſence and prouidence* to behold & to remember al his waies, in thought, word, and deed: hereof the Lord complaines againſt *Ephraim* and *Samaria*, (d) ſaying: they haue dealt falſly, and they *conſider not in their hearts that I remember* all their wickedneſſe: And the ſame is the ſtate of euery naturall man beeing left to himſelfe: for all by nature are equally corrupt with originall ſinne, and ſo are deſtitute of this good thought: which yet may appeare the more plain by this, that naturally mans heart is poſſeſſed of the cleane contrary, to wit, *God ſhall not ſee, God will not regard*, as hath beene ſhewed before. And indeede it is a worke of grace to haue the heart rightly affected with this thought, *God beholds al my waies, he conſiders and remembers euery thing I doe*; fleſh and blood cannot attaine vnto it.

The firſt good thought wanting.
d Hoſ.7.1.2.
Pag.460.

Secondly, a man by nature doth not cōſider or thinke of the *Iudgements of God*, temporal & eter-

The ſecond good thought wanting.

eternall due vnto ſin. This thought was wanting in the men of the old world, though Noah preached vnto them an 120 yeares of the generall deluge, yet the conſideration of it took no place in their hearts; & therefore it is ſaid, Mat. 24.38,39. *They knew nothing till the flood came and tooke them all away*: from the want of this thought it came to paſſe, that *Lots ſonnes in law thought their father had but mocked, when he told them that God would deſtroy Sodom*, Gen. 19.14. Hence it was, that the *rich foole* bleſſed himſelfe in his heart, ſaying, *Luke* 12.19. *Soule, ſoule, take thine eaſe*, & neuer bethought himſelfe of any danger, till it was ſaid vnto him, *O foole, this night will they fetch away thy ſoule*, v.20. And ſhall we thinke this thought is wanting at this day, ſeeing Chriſt hath ſaid, Math. 24.37. *As it was in the daies of* Noah, *ſo ſhall it be at the comming of the Sonne of man?*

The third good thought wanting.

Thirdly, a man naturally doth neuer *bethinke himſelfe of his owne ſinnes*, he hath no purpoſe of heart ſeriouſly to examine his life paſt, or to repent of ſuch ſinnes as he findeth in him: This appeares by the Lords owne complaint againſt the Iewes, who were ſo farre from turning from their ſinnes, that not one would ſay in his hart, Ier. 8.6. *What haue I done?* nay, whē they had committed moſt ſottiſh idolatry, Iſa. 44.16,17,19,20. *in making an idol-god of one part of a tree, with the other part whereof they had roſted their meate, & warmed themſelues, yet they conſidered not this in their hearts, neither had they knowledge or vnderſtanding to ſay, I haue burnt halfe of it in the fire, I haue baked bread vpon the coales thereof, I haue roſted fleſh, and eaten it, and ſhall I make the reſidue thereof an abomination?*

The fourth good thought wanting.

Fourthly, a naturall man doth not *conſider what duty and ſeruice he owes vnto God*: his mind is wholly bent to his own waies, but the *Lords talent lies hid in the ground wrapt vp in a napkin*, Mat. 25.18. Hereof the Lord complaines againſt the Iewes, Ier. 5.24. *That they ſay not in their hearts, let vs feare the Lord our God*: hence it was that the *fooliſh virgins*, Mat. 25.38. did content themſelues with the blaſing lamp of an outward profeſſion, and neuer bethought themſelues of that oyle of grace, which God required in all thoſe, that would enter with Chriſt into his bride-chamber, till it was too late: and the ſlight ſeruing of God at this day, declares the generall want of this conſideration.

Sect. 3.

The fruit of this want of good thoughts.

Here further we muſt know, that this want of good conſideration is a grieuous euill, and a mother ſinne, from whence as from a fountaine, ſtreames of corruptions & tranſgreſſions, both of heart & life, doe iſſue forth; firſt, hereby wee are diſabled from yeelding vnto God that obedience of heart, which his Law requires: for how can we *loue the Lord with all our thought and minde, and our neighbour as our ſelues*, Luk. 10.27. as God commaunds, when as naturally our hearts are void of all good thoughts towards God and towards our neighbours? Againe, whence comes ſinning with an high hand, when men ſinne and wil ſinne? whence comes it, that men bleſſe themſelues in their ſins, & flatter themſelues in their own eyes, while they go on in ſinne, but from want of cōſideration of Gods preſence, & of Gods iudgements? This *Abraham* knew well, and therfore ſaid of the people of Gerar, Gen. 20.11. *Becauſe they wanted the feare of God*, that is, al conſideration of Gods preſence, & of Gods iudgements, *therefore they would kil him for his wiues ſake*. Whence alſo comes that ſenſuality, wherby men addict themſelues wholly to the profits, pleaſures, & honors of this world, neuer minding heauen or hell, but from want of cōſideration of their duty to God? If men did vſe to cal themſelues to account for their ſinnes, or did ſet before their eyes the iudgements of God due vnto them, it could not be that there ſhould bee ſuch want of contrition towards God, or of cōpaſſion towards their brethren, as euery where abounds. And the like might be ſaid of many other capital ſins, all which proceed from the want of good cōſideration. Where by the way, wee may obſerue, that our common people doe farre deceiue themſelues in this perſwaſiō of themſelues, *That by nature they haue good hearts, and good meaning.* If you charge them with the ſins of their liues, they will ſtraightway pleade their good intention, and ſay, though they ſometime faile in action, yet they meane well alwaies. But the truth is, naturally *well meaning, and good conſideration*, in ſpirituall things is altogether wanting. And therefore while men doe ſooth vp themſelues in their good meaning, they deceiue their owne hearts through ignorance of their naturall eſtate: and they muſt know, that they can neuer come vnto Chriſt, that they might haue life, till they be quite gone out of themſelues, in regard of ſuch conceits.

CHAP. VII.

The vſe of the former doctrine.

Sect. 1.

That the Scripture is the word of God.

HAuing ſeene what euill thoughts be in euery man naturally, and what good thoughts be wanting in him: it followes now to make ſom vſe of this doctrine, concerning mans naturall Imaginations.

The firſt vſe ſhall bee againſt all *Atheiſts*, who think the Scripture to be meere policy, deuiſed by man to keepe men in awe. But we are to know, that the holy Scripture is no deuice of man, but the very word of the euerliuing God, which I thus demōſtrat out of the former doctrine: The Scripture ſaith in generall, that all the imaginations of euery naturall man are euill & that continually. Now it doth not onely affirme this in generall, but declares it also in particular; for elſewhere it ſheweth what thoſe particular euill thoughts be which the natural minde of man frameth concerning God, his neighbour, and himſelfe. Againe, the ſame Scripture ſaith in generall, *That good thoughts and conſiderations*, are naturally wanting in euery man; & elſewhere it declareth in particular what thoſe good thoughts be which enter not into the minde of a naturall man: both theſe haue bin plainely ſhewed out of the word of God. Now hereupō it doth neceſſarily follow, that the Scripture is the word of God: for let the cunning Atheiſt ſhew whence it is that the Scripture doth declare mans thoughts; he cannot ſay, of man, for no man knoweth the thoughts of another; nay he cannot finde out his owne thoughts: neither can he aſcribe it to any angell good or bad; for the minde of man is hid from them, they know not mans thoughts. It remaineth therefore, that as God alone is the ſearcher of the hearts, ſo that ſcripture which declareth vnto man what be his thoughts, is the only word of the ſame God. Indeed God vſed man for his inſtrument, in the penning and deliuerie of the Scripture; but hee himſelfe by his Spirit is the ſole author thereof.

Sect. 2.

That man hath no free-will to good by nature.

The ſecond vſe ſhall bee againſt the *Papiſts*, who aſcribe to mans will a naturall power to that which is truly good, as by *it ſelfe to co-worke with Gods grace in the firſt act of mans conuerſion*. But the charge of euill here laid vpon the frame of mans naturall heart by God himſelfe, doth teach vs otherwiſe: for looke how farre the frame of the mind, which is the principall part of the ſoule, is corrupt for thoughts & imaginations, ſo farre is the will the inferiour part of the ſoule corrupt in willing. But the minde is naturally ſo corrupt that it cannot thinke a good thought, and therefore anſwerably the will by nature is ſo corrupt, that it cannot will that which is truly good. If it be ſaid, that man hath libertie of will in humane actions and in ciuill duties: *Anſw.* He hath, but yet ſuch actions proceeding from a corrupt fountaine, are ſinnes in euery naturall man; howſoeuer for the matter of the workes they may bee called good, beeing ſuch as God himſelfe ordained.

Bellarm. de grat. & lib. arbit. libr. 16. ca. 15. ſect 10.

Sect. 3.

Of the timely preuenting and ſuppreſsing of wicked imaginations.

The third vſe ſhall be for admonition vnto them, to whome is committed the education of youth, as *Parents, Maſters, Tutors, &c.* that ſeeing the imaginations of mans heart are euill from his youth, therefore they muſt all ioyne hand in hand betime to ſtop vp, or at leaſt to leſſen this corrupt fountaine. Parents muſt ſow the ſeedes of grace into the minds of their young children, that if it were poſſible, euen at their mothers breaſts they might be nouriſhed in the faith. Thus dealt Lois and Eunice with their young *Timothie*: for *Paul* ſaith, (a) *He learned the holy Scriptures* * *of an infant.* Then as their children grow in diſcretion and vſe of reaſon, they muſt bee (b) nurtered in religion, and haue the grounds thereof by often repetition driuen into their hearts: for this is the beſt meanes to free their minds, though not altogether from naturall imaginations, yet from the force and poyſon thereof: for (c) *follie is bound to the heart of a child, but the rodde of teaching*, that is, inſtruction with correction, *will driue it away from him*; yea, when as the (d) *child ſet at libertie makes his mother aſhamed*, yet will (e) *the ſonne that is well inſtructed, giue his father reſt, and yeeld delight vnto his ſoule.* Further, where Parents leaue, there Maſters and Tutors muſt take hold, building vp that good foundation which is laid to their hand, that by them alſo the ſtreame of mans naturall imginations may be ſtopped: yea, though parents ſhould neglect this duty towards their owne children, as too many do at this day, yet each godly Maſter, if he deſire to haue Gods Church in his houſe, muſt inſtruct his family, as (f) *Abraham* did, & labour for circumciſion of heart both to his children and ſeruants, euen as (g) Abraham *did circumciſe not onely thoſe that were borne in his family, but alſo thoſe that were bought for money.* Both Parents and Maſters are carefull to preuent diſeaſes, and to breake off ſickneſſes at the beginning in their children and ſeruants, which by continuance might bring bodily death; oh then how carefull ought they to be, to ſtoppe betime the courſe of naturall imagination in them, which without the ſpeciall grace of God, will bring eternall condemnation both to ſoule and bodie? And the rather muſt this courſe be taken in youth; and that betime, becauſe cuſtome, whether in good or euill, is a ſecond nature: (h) *Teach a child in the trade of his way, and when hee is old hee will not depart from it*: But, (i) *can the blacke-Moore change his skinne, or the leopard her ſpots? then may hee alſo doe good that is accuſtomed to doe euill*: herein the vices of the minde, are like the diſeaſes of the bodie, by longer continuance they grow more incurable. Yea, all that ſtudie and reade the Scriptures, either for their owne priuate, or for the publike good, muſt ſeeke by prayer to God for the ſanctification of their mindes from this euill corruption, leſt beeing left vnto themſelues, they become vain in their imaginations. *Dauid* a man according

a 1.Tim.5. 15.
* ἀπὸ βρέφους.
b Eph.6.4.
c Prou.22. 15.
d Prou.26. 15.
e Ibid.27.
f Ge.18.9.
g Gen.17. 23.
h Pro.22.6.
i Ier.13.23.

a Pſal.119.
(b)Col.1.21
c 1.Cor.2.14.

to Gods owne heart, prayed at leaſt ten times in one (a) pſalme for the teaching of God in the vnderſtanding of his law: oh then what great cauſe haue we ſo to doe whoſe (b) *mindes are naturally ſet in euill workes*, beeing blind in the things of God, (c) *not able to perceiue them*: but on the contrary, wholly prone to inuent and to embrace that which is euill.

Sect. 4.

Of repentance for euill thoughts.

d Ioel.2.13
e Act.8.22
f 1.Theſſ.5.23.

The fourth and laſt vſe ſhall be for practiſe to euery childe of God: for if the Imaginations of mans heart bee euill from his youth, then there muſt bee *repentance* for ſecret thoughts which neuer come into action; yea, though we neuer giue conſent of will thereto. When *Ioel* proclaimed a faſt, and called the people to humiliation, he bids them (d) *Rent their hearts, and not their garments*: and *Peter* ſaid *to* Simon *Magus*, (e) *Repent of this thy wickedneſſe, and pray God, that if it be poſſible, the thought of thy heart may be forgiuen thee*: both which places doe plainely ſhew, that true repentance is not outward in change of ſpeach or attire, but inward in the change of the thoughts of the minde, and affections of the heart. And hence it is that *Paul* prayeth for the Theſſaloniãs, (f) *That they may be ſanctified throughout, in ſoule, in bodie, and ſpirit*, that is, in the *mind*, where is the framing of the thoghts. Now if ſanctification bee required in the minde, then muſt there be repentance of the ſinnes that are therein. This duty the Lord himſelfe vouchſafeth to teach, and therefore we muſt make conſcience to learne and practiſe it, if wee would be truly turned to the Lord. And to moue vs hereunto, conſider the reaſons following.

1.Reaſon.
g Deut.27.26.
h Prou.14.22.and Prou.15.26
i Mark.12.30.

Firſt, the curſe of God, euen the pangs and torments of the damned, both in this life and after death, are due to the perſon of man for his wicked thoughts: for *curſed is euery one* (ſaith (g) Moſes) *that continueth not in all things that are written in the law to doe them*: ſo that he which breaketh the law but once, and that in thought onely, is accurſed, becauſe hee hath not done all things that are written therein. Now wicked thoughts are a breach of the law: for *Salomon* ſaith, (h) *Doe not they erre that imagine euill?* and againe, *The thoughts of the wicked are an abhomination to the Lord*: yea, the want of good thoghts is a breach of the Law: for Chriſt (i) ſaith, Thou ſhalt loue the Lord thy God with all thy *thought*; and therefore wicked thoughts muſt needes deſerue this curſe. The fall of the diuels was moſt fearefull and irrecouerable, and (though it be not certen,) yet moſt Diuines agree in this, that their ſinne was firſt in thought; and therefore wicked thoughts are deadly euils. Alſo to ſhew the wickedneſſe of euill thoughts, God hath ſet this brand vpon them ſince the fall of *Adam*, that by them not onely mans bodie, but alſo his minde and memorie, are farre ſooner confounded then by outward accidents; this was not ſo by creation, and therefore it is the heauie curſe of God vpon them.

2.Reaſon.
Order of producing actions.

Secondly, theſe wicked thoughts bee the roote and beginning of all euill in geſture, word and deede; there cannot be an action before there be a thoght: for this is the order whereby our actions are produced: firſt the minde thinketh; then that thought delighteth the affection, and from that commeth conſent of will; after conſent of wil, commeth execution of the action; after execution commeth trade and cuſtome by often practiſe: and vpon cuſtome (if the worke be euil) commeth the *curſe*, which is eternall death. How great a cauſe therefore haue we to repent vs of the wicked imaginations of our hearts? The old world indeede was drowned for their actuall abhominations, but no doubt, the Lord had great reſpect in that iudgement to their wicked thoughts, which were the roote of all: and therefore he mentioneth them as a cauſe of the flood. Gen. 6.5.

1.Examination of euill thoughts.
k Heb.4.12
l 1.Cor.14.15.
2.Praier for pardon of them.
m Act.8.21
3.Reformation of euill thoughts.

In this *repentance* three things are required; firſt: a due *examination* of our hearts concerning theſe imaginations, which we may take by the knowledge of thoſe points before handled, of mans naturall thoughts concerning God, his neighbour, and himſelfe: And to further vs herein we muſt remember that all the euill thoughts before mentioned be in vs naturally, ſo as if we be left to our ſelues, when occaſion is offered, wee will conceiue them in our minds, as *that there is no God, that the word of God is fooliſhneſſe, &c.* Againe, wee muſt heare Gods word preached attentiuely, and apply, not onely our outward ſenſes, but our minds alſo thereto, that ſo it may enter into our hearts, for the word of God, working in the heart, will diſcouer vnto a man what be his thoughts: *This word* (ſaith the holy (i) Ghoſt) *Is mightie in operation, and ſharper then any two edged ſword, it entreth through euen to the deuiding aſunder of the ſoule and the ſpirit, the ioynts and the marrow, and is a diſcerner of the thoughts and intents of the heart*: At the preaching of this word the ſecrets of the heart of an infidell are diſcouered: *If all propheſie* (ſaith (k) Paul) *and there come in an infidell, or one vnlearned, he is rebuked of all men, and iudged of all; and ſo are the ſecrets of his heart made manifeſt, whereupon he falleth downe, and worſhippeth God ſaying plainely, God is in the Prophets indeed.* Secondly, after examination, we muſt pray for the pardon of our euil thoghts: A plaine commandement of this duty *Peter* giues to *Simon* Magus, (l) *Pray to God ſaith he, that the thought of thine heart may bee forgiuen thee*: And vndoubtedly hee that hath not grace to pray for the pardon of his euill thoughts, hath not true repentance in his heart. Thirdly, we muſt ſeeke to reforme our mind of euil thoughts, this is a further matter then reformation of life: And it is expreſſely commanded by the holy Ghoſt, Eph.4.23. *Be ye renued in the ſpirit of your mindes*, that is, in the moſt inward and ſecret part of your ſoules, euen where the thoughts and imaginations are framed and conceiued. This duty muſt be remembred; for Chriſtian religion conſiſteth not in outward ſhewes and behauiour, (though thereby we may giue comfortable teſtimonie of Gods inward graces) but it ſtands principally in the minde, and in the heart, which muſt therefore bee reformed with the powers and faculties thereof.

CHAP. VIII.

Rules for the reformation of our euill thoughts.

Sect. 1.

Our thoughts muſt be brought into obedience to God.

1.Rule. FOr the reformation of our thoughts, ſundry rules muſt be obſerued: firſt, *That we bring all our thoughts into the obedience of God.* Euery man will grant that words and actions, muſt be in ſubiection; but I ſay further, euery thought in the mind muſt be conceiued in obedience to God, and no other waies: *Salomon* ſaith, Prou. 20.18. *Eſtabliſh thy thoughts by counſell*, which may admit this meaning, that a man muſt not conceiue a thought in his minde, vnleſſe he haue counſell and warrant from the word of God ſo to thinke: And S. *Paul* ſaith, 2.Cor.10.5. *The weapons of our warfare* (ſpeaking of the preaching of the Goſpell) *are not carnall, but mightie through God to throw down holds, caſting downe the imaginations, and euery thing that is exalted againſt the knowledge of God, and bringing into captiuitie euery thought to the obedience of Chriſt*; giuing vs to vnderſtand, that thoſe who ſubmit themſelues to the miniſterie of the word, muſt be of this minde, not onely to be conformable thereunto in word and action, but in euery thought of their minde, euen thoſe muſt bow the knee to Chriſt: howſoeuer with men wee ſay *thought is free*, yet with God it is not ſo. And indeede hee which hath effectually receiued the grace of Chriſt, will endeuour to yeeld obedience aſwel in thought, as in word and action: *Whatſoeuer things are true,* (ſaith *Paul*) *Phil.* 4.8. *Whatſoeuer things are honeſt, whatſoeuer things are iuſt, pure, and pertaine to loue, whatſoeuer things are of good report, if there be any vertue, if there be any praiſe,* (he ſaith not onely *doe* (a) *theſe things,* but) *thinke on theſe things*, where the commaundement is plaine, that a mans thoughts muſt be *holy, pure, iuſt*, and of ſuch things as are *praiſe-worthy and of good report*, that ſo they may be conceiued in obedience to God.

a vers.9.

Sect. 2.

Of the guarding of our hearts.

2.Rule. b Pro.4.23. The ſecond rule for the reformation of our thoughts, is giuen by *Salomon* (b) *keepe or counter-guard thy heart aboue all watch and ward*: that is, guard & keepe thy heart more then any thing that is watched or guarded, whether citie, houſe, treaſure, or ſuch like: and the reaſon adioyned ſheweth the neceſſitie of the rule, *for out of it come the iſſues of life.*

3.Things in the guarding of the heart. In the right guarding of the heart, three duties muſt be performed: firſt, we muſt couenant with our outward ſenſes, reſoluing fully with our ſelues by Gods grace that none of them ſhall be the inſtruments, the beginning or occaſion of any ſinne in heart, or life. This *couenant* (c) Iob *made with his eyes, not to looke vpon a maide*, to luſt after her: And *Dauid* prayed *the Lord to direct and keepe his eyes from beholding vanitie*: Pſal. 119.37. Now looke how theſe holy men dealt with their eyes, ſo muſt we proportionably deale for all the outward ſenſes of our bodie, binding them all, after their example, from beeing the meanes of prouocation to any ſinne. This dutie is moſt neceſſarie, for the outward ſenſes bee the doores and windowes of the ſoule, and vnleſſe good care be had thereto, the diuell will enter in by them and fill the ſoule with all corruption.

c Iob 31.1.

Secondly, we muſt *obſerue* our euill thoghts, and at their firſt riſing, ſtoppe and reſtraine them, not ſuffering them to take any place in our hearts: this is a ſpeciall meanes to preſerue and guard the heart, for from the thoughts proceed all bad deſires, corrupt affections, euil words & actions: the mind muſt firſt conceiue before the will can deſire, or the affections be delighted, or the members of the bodie practiſe any thing, ſo that whoſoeuer is of a looſe life, and bad behauiour, it commeth frō the prophaneneſſe of his heart in euill thoughts: neither can it bee hoped that any man ſhould reforme his life, that will not guard his heart, and keepe his mind from wicked imaginations: the diuel cannot worke his wil vpon mans affections, or preuaile ouer mans will, but by thoughts, and therefore it is neceſſarie, that the firſt motions of euill in the mind be reſtrained at the beginning.

Thirdly, wee muſt with all care cheriſh and maintaine euery good motion of Gods Spirit that is cauſed in vs by the miniſterie of the word, or by the aduice of Gods children: for theſe are the ſparkes and flames of grace, which *Paul* meaneth, when he ſaith, 1. Theſſ. 5.19. *Quench not the ſpirit.*

Sect. 3.

Of the eleuation of the heart to God.

Thirdly, for the reformatiō of our thoghts 3.Rule.

we muſt often vſe *eleuation* of minde & heart to heauen, where Chriſt ſitteth at the right hand of his Father. Thus did *Dauid*, Pſal. 25. 1. *Vnto thee, oh Lord, doe I lift vp my ſoule*: And *Paul*, ſaying of himſelfe and other Chriſtians, Phil. 3. 20. *That they had their conuerſation in heauen*, ſignifieth thus much, that not onely their ſtudies and meditations, but alſo their dealings in the world were heauenly. Saint *Iames* bids vs, *draw neere to God*, Iam. 4. 8. Now which way ſhuld a poore wretch here below, draw neere to God, but by lifting vp his heart to the throne of grace in heauen, that ſo God in mercie may draw neere vnto him by grace? The Lord hath inſtituted in his Church the vſe of his laſt Supper, wherein the giuing and receiuing of bread and wine doth repreſent and ſeale vp vnto vs our communion and participation of the bodie and blood of Chriſt giuen for our redemption: Now the principall action on our behalfe therein required, is this *Eleuation of the heart vnto God*, as well for the contemplation of Gods infinite mercie in Chriſt and of Chriſts endleſſe loue to vs, as for the application of his merits to our owne ſoules by the hand of faith, as alſo for the ſpirituall reſignation of our ſelues in ſoules and bodies, by way of thankfulneſſe, to him that hath redeemed vs. Further touching this *Eleuation* we muſt remember, that it ought to bee our continuall and ordinarie action vnto God: for as it is with him that keepes a clock, vnleſſe he doe euery day winde vp the weights, which are alwaies going downward, the clocke will ſtand; ſo it fareth with vs, our hearts are euer drawing towards the earth, and the things here below, by reaſon of that *bodie of ſinne which hangeth on ſo faſt, and preſſeth downe*; Heb. 12. 1. and therefore wee muſt endeauour by Gods grace continually to lift them vp to heauen: The Apoſtle bids vs, *Pray continually*, 1. Theſſ. 5. 17. not that we ſhould doe nothing elſe but pray, but his meaning is, that we ſhould euery day ſo oft as occaſion is offered, lift vp our hearts vnto God. But of all other there bee three eſpeciall times wherein wee muſt vſe this heauenly *Eleuation*: firſt, in the morning by prayer, thankſgiuing, or both, before the cogitations of any earthly affaires come into our mindes, that ſo wee may giue vnto God the firſt fruits of our thoughts euery day. Secondly, in the euening before we lay downe our bodies to reſt, for who knoweth when he layeth down himſelfe to ſleepe, whether euer he ſhall riſe againe aliue? Thirdly, at any other time of the day, wherein we receiue any bleſſing from God temporall, or ſpirituall, or doe feele our ſelues to ſtand in need of any of his gifts, or graces; for ſeeing euery good gift comes from him, is it not reaſon wee ſhould giue this glorie to his name, to lift vp our hearts to his throne of grace, whenſoeuer we receiue or expect the ſame from his bountifull hand?

Sect. 4.

Of the aſſurance of our particular reconciliation with God.

4.Rule. Fourthly, for the reformation of our thoughts, wee muſt *labour to be aſſured in our hearts by Gods ſpirit, of our particular reconciliation with God in Chriſt*. This is that *knowledge of the loue of God which paſſeth knowledge*, for which *Paul*, Eph. 3. 14. 19. *Bowed his knees vnto the Father of our Lord Ieſus Chriſt, in the behalfe of the Epheſians*: in regard hereof *Paul eſteemed all things loſſe, yea to be droſſe and dongue*. Phil. 3. 8. Now when this aſſurance is ſetled in our hearts, it will purifie not onely the affections, but alſo the firſt motions and thoughts of our mindes: *He that hath in himſelfe this hope* (ſaith Saint (a) *Iohn*) *purgeth himſelfe as God is pure*. For when a man ſhal be truly perſwaded in his heart, that of a vile ſinner, euen the child of wrath, he is made the child of God, and a veſſell of honour acceptable to God, enioying his loue, and fauour in Chriſt, then will he reaſon thus with himſelfe, hath God of his endleſſe mercie vouchſafed to receiue me into his grace and fauour, that otherwaies ſhould haue bin a firebrand of hell for euermore? oh then, how ſhould I ſuffer my mind, my will, and affections, to be any longer the inſtruments of ſinne, whereby I ſhal diſpleaſe ſo gracious a God, and caſt my ſelfe out of his loue and fauour? nay, but I will imploy my ſoule which hee hath redeemed with all the powers and faculties thereof, as weapons of righteouſneſſe for the aduancement of his glorie.

a 1. Ioh. 3. 3.

Sect. 5.

Of ſpirituall conſideration.

5.Rule. Laſtly, if we would reforme our thoughts, *we muſt giue our ſelues to ſpirituall conſideration or meditation*. By *Spirituall conſideration* I meane any action of the minde renued and ſanctified, whereby it doth ſeriouſly thinke on thoſe things which may further ſaluation. This *conſideration* I call *ſpirituall*, to diſtinguiſh it from earthly plotting care, whereby naturall men ſhew themſelues wiſe and prouident for the things of this life, though in the matters of God which concerne ſaluation, they bee blinde and ignorant. Alſo I adde, it muſt be an action of a minde *renued and ſanctified*, becauſe the *naturall man perceiueth not the things of the ſpirit of God*, 1. Cor. 2. 14 they ſeeme fooliſhneſſe vnto him, and therefore he cannot giue his minde vnto them.

Now the excellent vſe of this rule wil plainly appeare by the fruitfull practiſe of it in the prophet *Dauid*: for what was more vſual with him then ſpiritual and heauenly meditation? ſometime *vpon* (b) *God himſelfe*; ſometime (c) *on the workes of God*; ſometime (d) *on his owne waies*: and (e) *continually on Gods word*. Now

b Pſa. 119. 55.
c Pſal. 119. 97.
d Pſ. 119. 59.
e Pſ. 119. 98.

ſanctifying this duty by prayer, as it is plaine he did continually, Pſal. 19.14. *Let the meditation of my heart, oh Lord, be acceptable in thy ſight:* hence it came to paſſe, that he profeſſed, Pſal. 119.113. *An hatred vnto vaine inuentions*, which are the proper effects of an vnreformed minde: and on the contrarie, by this godly practiſe, Pſal. 119.99. *He got more vnderſtanding then his teachers*; yea he attained to this excellent ſtate of a renued minde, that *his reines*, whereby hee meanes the moſt ſecret part of his ſoule, *taught him in the night ſeaſon*, Pſal. 16.7. And in reaſon wee may perceiue the truth hereof: for ſeeing contraries do mutually expell one another, what can be more effectuall to purge the mind of euill thoughts, then to exerciſe the ſame with ſpirituall conſiderations? for when through the bleſſing of God, theſe ſhall take place, the other muſt needes be gone: in regard whereof it ſhall not be amiſſe ſomewhat to inſiſt in the handling of them.

CHAP. IX.

Of ſpirituall conſiderations concerning God.

Sect. 1.

Of the conſideration of Gods preſence.

Spirituall conſiderations ſeruing for the reformation of our thoughts, doe either concerne *God*, or *our ſelues*. That which concerneth God containeth many branches, but I will inſiſt in foure eſpecially. Firſt, *touching Gods preſence*, whereby a man doth thinke and ſo reſolue himſelfe, that whereſoeuer he is, he ſtands before God, and that all his thoughts, words, and deedes, are naked in Gods ſight; *Dauids* heart was filled with this conſideration, when he penned the 139. pſalme: for that whole pſalme from the beginning to the end, ſerueth to expreſſe this holy cogitation of Gods preſence: the like impreſſion muſt wee labour to haue in our hearts touching Gods preſence: for it is the moſt notable meanes, to cleanſe the heart from euill thoughts, to reſtraine the will and affections from wicked delights, and to keepe in order the whole man, cauſing him to ſtand in awe of Gods commaundements. *Dauid* ſaith, Pſal. 19.9. *The feare of the Lord is cleane*; meaning thereby, that that man which hath the feare of God in his heart, ariſing from this conſideration of Gods preſence, hath a cleane and pure heart. This conſideration alſo is a notable meanes of comfort in the time of trouble and danger: hence *Dauid* ſaith, Pſal. 23.4. *Though I walke through the valley of the ſhaddow of death, I will feare none euill: for the Lord is with me*: and hence it was that, Pſal. 3.6. *He would not be afraid for tenne thouſand of the people that ſhould riſe vp againſt him.*

Sect. 2.

The conſideration of Gods iudgements.

The ſecond conſideration touching God, *is of his iudgements*, not onely thoſe which were done of old, and are recorded in the Scripture, or other hiſtories; but euen his leaſt iudgements which we behold or heare to fall vpon Kingdomes, Townes, particular houſes and perſons, muſt wee carefully lay vnto our hearts. Of the want hereof the Lord complaineth among his people, ſaying, Ier. 12.11. *The whole land lieth waſt, becauſe no man ſetteth his minde on it*: giuing vs to vnderſtand, that the neglect of due cōſideration of Gods iudgement, brought deſolation to the whole land, and therfore the want thereof is a maine and grieuous ſinne, bringing further iudgements with it.

God hath ſundrie times ſent his iudgements among vs, generally by plague, and famine, and particularly on ſundrie families, & perſons; but who regardeth them? Wherefore vnleſſe we will double Gods iudgements vpon vs, let vs remember our duty, and ſeriouſly thinke vpon them. And that this conſideration may be profitable vnto vs, we muſt doe three things, firſt, wee muſt carefully obſerue, marke, and remember them: Pſal. 119.52. *I remember thy iudgements of old, O Lord.* The Lords people were much wanting therin, as Pſal. 78.11.42. Secondly, we muſt apply them to our owne perſons in particular, ſo as the thought thereof may make vs afraid, though they befall others. When *Habakuck* 3.16. in a viſion ſaw the iudgements of God which were to come vpon the *Chaldeans*, the conſideration thereof was ſo powerfull with him, that it *made him tremble and quake*: In a family when the father beateth his ſeruant, the child feareth; and when one child is beaten, then all the reſt crie: euen ſo when God our Father powreth downe his iudgements, though vpon the heathen, yet we muſt feare; but when any of his children are afflicted, it muſt ſtrike ſoare to our hearts. Thirdly, we muſt make vſe of Gods iudgements, that light vpon others, by applying them to our ſelues. When certaine men brought newes to our Sauiour Chriſt of an heauie iudgement vpon ſome *Galileans, whoſe blood* Pilate *had mingled with their owne ſacrifices*, Luk. 13.1,2,3. immediately our Sauiour labours to bring them that told him to make vſe thereof for their owne good, ſaying, that thereby they ought to be mooued to repentance; for they that were ſlaine, were no greater ſinners then the reſt: and therefore *except they* who told that newes *did amend their liues, they ſhould alſo periſh*. So that whenſoeuer we ſee or heare of any iudgement of God vpon others, wee muſt thereby bee mooued to repent: and thus doing, wee ſhall come to a right conſideration of Gods Iudgements.

Sect. 3.

The conſideration of Gods word.

The third conſideration concerning God, is *of his word*. *Dauid* maketh it the propertie of a *bleſſed* man, Pſal. 1. 2. to *meditate in the law of God day and night*: and he profeſſeth of himſelfe, that *it was his meditation continually*: Pſal. 119. 97. yea oftentimes hee promiſeth to (a) *meditate in Gods precepts*, to (b) *delight in Gods ſtatutes*. This is (c) *Maries* praiſe, that *ſhe kept in her heart ſundry things which Ieſus ſpake*. And ſo ought euery child of God, high or low, daily and continually to meditate in the word of God. But, alas, this dutie is little knowne, and leſſe practiſed: men are ſo farre from meditating in Gods word, that they are ignorant of it. Among many families you ſhall ſcarſe find the booke of God: and ſuch as haue it, for the moſt part, do litle vſe it. The ſtatutes of the land are by very many ſearched out diligently, but in the meane time the ſtatutes of the Lord are little regarded: oh that men knew the ſweete *comfort of the Scriptures*, Rom. 15. 4. then certenly they would account their meditation therein, Ier. 15. 16. *The ioy and reioycing of their heart*.

a verſ. 15.
b ver. 16.
c Luk. 2. 51.

Now the right conſideration of Gods word conſiſts in three things: firſt, wee muſt obſerue the true ſenſe, and meaning of that which we heare, or reade; ſecondly, wee muſt marke what experience wee haue had of the truth of the word in our owne perſons; as in the exerciſes of Repentance, and Inuocation of Gods name, and in all our Temptations: this is a ſpeciall point in this meditation, without which the former is nothing. Thirdly, we muſt conſider how farre forth we haue beene anſwerable to Gods word in obedience, and wherein wee haue beene defectiue by tranſgreſſions. Againe, in the word of God, there be both commaundements, and promiſes: The conſideration of Gods commaundements is a notable meanes to direct, and moderate, not onely our word, and deedes, but alſo our ſecret thoughts and deſires: for if before we thinke, before we will, or ſpeake any thing, we would firſt conſider that God commaunds vs to thinke, to will, and ſpeake thus and thus, this would mightily ſtay, and ſuppreſſe in vs all corrupt thoughts and deſires, all euill words, and actions. The promiſes of God likewiſe duly conſidered would greatly further vs in good thoughts: for *to them that thinke on good things, ſhall bee mercie and truth*, Prou. 14. 22. The cauſe then why many that know the wil of God, ſo much faile in particular obedience, is becauſe that with their knowledge, they do not ioyne this ſerious conſideration of Gods commaundements, and promiſes, and apply the ſame to their occaſions.

Sect. 4.

The conſideration of Gods workes.

The fourth conſideration concerning God, *is of his workes*: for as *Dauid* ſaith, Pſal. 11. 2. *The workes of the Lord are great, and ought to bee ſought out of all that loue him.* This conſideratiō bindeth vs to enquire, and ſearch what be the workes of God toward vs, his worke of creation, his prouidence, preſeruation, with al other his workes of mercie, and iuſtice in vs, and vpon vs: whether ordinarie, or extraordinary. The Prophet *Iſay* denounceth a woe againſt thoſe that had the Harpe, and Violl, Timbrell and Pipe, and wine in their feaſts, *and regarded not the worke of God, nor conſidered the works of his hands*, Iſa. 5. 11. 12. whereby we may ſee that the neglect hereof, is a grieuous ſinne, and yet it is the common ſinne of this age.

Now for the better performance of this dutie, wee muſt thus proceede, firſt we muſt conſider our *creation*, how the Lord gaue vs beeing, when we were nothing, and how hee made vs reaſonable creatures, and not brute beaſts, yea, he created vs in his owne image, when as hee might if it had ſo pleaſed him, haue made vs Toades, and Serpents. Secondly, wee muſt conſider his good prouidence ouer vs, how hee hath preſerued our life from time, to time, and ſaued vs from many dangers. And his great patience muſt not be forgotten, how he hath ſpared vs from the righteous Iudgements of our ſins: he might haue caſt vs into hell in our mothers wombe, or ſo ſoone as wee were borne for our originall ſinne, but he hath giuen vs a large time of repentance. Here alſo we muſt conſider his exceeding fauour in the time and place of our birth, and life: hee might haue ſuffered vs to haue beene borne among Infidels: but behold we were borne in the boſome of Gods Church: he might haue depriued vs of the meanes of our ſaluation, his holy word and Sacraments, but in his tender mercie he hath vouchſafed them vnto vs, to bring our ſoules to life. He might haue *hardened our hearts againſt his feare*, Iſa. 63. 17. *And blinded our eyes againſt his light*, Rom. 11. 8. but yet he hath enlightened our mindes to know his truth, and ſoftned our hearts cauſing vs to crie vnto him for the pardon of our ſinnes: he might haue *giuen vs up to a reprobate ſenſe*, Rom. 1. 28. when we ſwarued from his teſtimonies, and regarded not the knowledge of his will: but loe, as a louing Father he hath often *chaſtened vs for our profit, that wee might be partakers of his holineſſe*: Heb. 11. 10. He might haue left vs comfortleſſe vnder the reproch of the wicked, but he hath vouchſafed vs his Spirit, for our euerlaſting comforter. Thus muſt we duly conſider of all theſe wonderfull workes of God towards vs, and not like the men of this world, thinke on nothing but paſtimes, honours, and commodities; This will bee a notable meanes to keepe our hearts from euill thoughts: for whoſe heart will not relent towards his God, that ſo many waies hath taſted of his bounty towards him? yea, this conſideration will be an exceeding ſtay and comfort to our ſoules in the day of trouble, and diſtreſſe: ſo *Salomon* ſaith, Eccleſ. 7. 15, 16. *Beholde the worke of God, and in the day of affliction conſider*: A naturall man cannot away with trouble, if ſorrowes increaſe vpon him, he is ready to make away himſelf, which comes of this, that hee cannot conſider the workes of God, for he that can rightly meditate on Gods goodneſſe towards him in all his workes, ſhal be able with patience to ſupport his ſoule vnder the greateſt croſſe. A practiſe hereof we may ſee in *Dauid*, who being in a moſt grieuous temptation, ſo as hee cried out, Pſal. 77. 8. *Is the Lords mercy cleane gone? hath he forgotten to be mercifull?* &c. did yet recouer himſelfe by the *conſideration of Gods former workes of mercie, and of his wonders of old*, whereof hee had experience in his owne *perſon*, verſ. 11, 12.

CHAP. X.

Of ſpirituall conſiderations which concerne our ſelues.

Sect. 5.

The conſideration of our owne perſonall ſinnes.

THe conſiderations which reſpect our ſelues, are ſixe: *Firſt*, wee muſt conſider *our owne perſonall ſinnes*; as well the corruptions of our hearts, as the actuall tranſgreſſions of our liues. This was *Dauids* practiſe, Pſal. 119. 59. *I conſidered my waies* (ſaith hee) *and turned my feete into thy teſtimonies*. The Iewes likewiſe in their great affliction, ſtirred vp themſelues to this duty, ſaying one to another, Lam. 3. 40. *Come let vs ſearch, and trie our waies, and turne againe vnto the Lord.*

In this conſideration of our ſinnes, wee muſt doe three things: Firſt, ſeriouſly call to minde in what *manner* wee haue ſinned, whether of ignorance, or of knowledge, of weakneſſe through infirmitie, or of wilfulneſſe through preſumption. Secondly, wee muſt duly waigh the *greatneſſe* of our particular ſinnes, euen of the leaſt of them, remembring this, that by euery ſinne wee commit, Gods infinite maieſtie is diſpleaſed, and his iuſtice violated. Thirdly, we muſt conſider the *number* of our ſinnes; which wee ſhall neereſt attaine vnto by ſearching out our thoughts, our wils, and affections, our words, and actions, all which beeing diligently obſerued, will make vs crie out, that they be in number as the haires of our head, and the ſands by the ſea-ſhoare. *Queſt.* But what if a man haue truly repented him of his ſinnes, muſt he ſtill vſe this conſideration of them? *Anſw.* Yes verily, although he be aſſured of the pardon of them: ſo did *Dauid* after *Nathan* told him thy ſinnes are forgiuen; hee penned the 51. *Pſalme*, and when hee was high in Gods fauour, he praied ſtill for the *pardon of the ſinnes of his youth*, Pſal. 25. 7. for howſoeuer God in mercy put our ſins out of his remembrance, vpon our true repentance, yet we muſt neuer put them out of our remembrance, ſo long as wee liue in this world; becauſe the conſideration of them, though they be pardoned, is a notable meanes both to mooue vs to renew our repentance, and alſo to make vs watchful againſt ſinne in time to come.

Sect. 2.

Of mans miſery through his ſinnes.

Secondly, wee muſt conſider *the miſery into which euery one is plunged by nature through Adams fall, & his own ſins.* This was *Iobs meditation*, ſaying, Iob 14. 1. *Man that is borne of a woman hath but a ſhort time to liue, he is full of miſery*: and ſo goeth on moſt notably, deſcribing the miſery of man: yea, this was *Salomons* conſideration in the whole booke of *Eccleſiaſtes*, from the beginning to the end.

Now that this conſideration may take
place in our hearts, we muſt enter into a par-
ticular view of this our naturall miſerie: the
principall branches whereof bee theſe: firſt, 1
a ſeparation from all fellowſhip with God: for as Mans natu-
Iſay ſaith, Iſa. 59. 2. *Our ſinnes haue ſeparated* rall miſery
betweene God and vs: and this is the ſpeciall branched
part of mans miſerie. Secondly, *ſocietie and* out.
fellowſhip with the damned ſpirits, the diuell and 2
his angels; ſtanding in this, that man by nature
beareth the image of the diuell, and withall
performeth ſeruice vnto him in the practiſe
of lying, iniuſtice, crueltie, and all manner of
ſinne. Thirdly, *all manner of calamities in this* 3
life, as ignominie in good name, paines and
diſeaſes in the bodie, loſſes and dammages
in friends, and in all temporall bleſſings
whatſoeuer. Fourthly, *The horrour of a guil-* 4
tie conſcience, which is in it ſelfe the begin-
ning of hell torments: for it is our accuſer
vnto God, our Iudge to giue ſentence againſt
vs, and the very hang-man of our ſoules to
condemne vs eternally. Fiftly, *the ſecond* 5
death, which is the full apprehenſion of the
eternall furie of the wrath of God, both in
body and ſoule eternally. This conſideration
muſt bee often vſed of euery man, to mooue
him to repentance, and it is very effectuall
thereunto: for if wee doe but conſider how a
man for the paine of one tooth, will bee ſo
grieued, that hee could wiſh with all his heart
to be out of the world, that his paine were en-
ded; oh then how great ſhall wee thinke the

apprehenſion of the full wrath of God to be, ſeazing not vpon one little member onely, but vpon the whole man both body & ſoule, and that for euer? No tongue can expreſſe, nay no heart can conceiue the greatneſſe of this terrour, and therefore it muſt bee an occaſion both to begin, and increaſe true repentance in vs daily.

Sect. 3.

Of our owne particular temptations.

Thirdly, wee muſt conſider *our owne particular temptations* wherewith wee are moſt aſſaulted through the malice of Satan, and our owne corruption. *Be ſober and watch* (ſaith Peter, 1.Pet.5.8.) *for your aduerſarie the diuell goeth about like a roaring Lyon, ſeeking whome hee may deuoure.* This was *Pauls* practiſe towards the inceſtuous man, whome hee had enioyned to be excommunicate; for after hee gaue direction that hee ſhould bee receiued *into the Church againe, leſt hee were ſwallowed vp of ouer much heauineſſe, and ſo Sathan ſhould circumuent them: for* (ſaith hee, 2.Cor.2.7.& 11. *wee are not ignorant of his enterpriſes.* If forraigne enemies ſhould ſeeke the inuaſion of our land, not onely our Magiſtrates, but euery ordinarie man well affected to his Countrey, would bethinke himſelfe what coaſt were the weakeſt, that thither preſent defence might bee ſent to keepe out the enemies; euen ſo, ſeeing the diuell doth aſſault vs daily wee muſt enter into ſerious conſideration of our thoughts, wils, and affections, and ſee in what part wee bee moſt weake, and in what inclination Satan may moſt eaſily preuaile againſt vs, which wee ſhall beſt eſpie by obſeruing the *ſinnes* of our liues; and this will make vs arme our ſelues againſt him by Gods grace, euen in the weakeſt parts, that he breake not into our hearts, to the ruine of our ſoules.

An ordinary, and yet moſt dangerous temptatiō.

This conſideration concerneth all men, not onely the diſſolute and ſinfull, but euen thoſe that haue receiued moſt grace. It were infinite to goe through all the temptations of Satan: conſider this one for all, whereby hee kils many a ſoule; Through the whole courſe of mens liues, he laboureth to fil their hearts with carnal ſecurity, and to bring them to neglect the ordinarie meanes of ſaluation; this done, hee ſeekes to keepe them in this eſtate all their life long: but in the ende hee takes another courſe, for when death approcheth, then hee ſeeketh to ſtrike their mindes with obliuion of Gods mercies, and to fill their ſoules with terrours in regard of their ſinnes, and of Gods iudgements due vnto them; that ſo bereauing them of all hope of mercy, hee may bring them to finall deſpaire. We therefore being fore-warned of his deadly fraud, muſt ſeriouſly bethinke our ſelues of this temptation, and caſt with our ſelues euery day how to auoid it. This wee ſhall doe if wee ſhake off carnall ſecurity, and negligence in the meanes of our ſaluation: and prouide betimes for the aſſurance of Gods loue and fauour, that when death ſhall come, we may be free from the terrour of an euill conſcience, and haue ſtrong hope and conſolation in Chriſt Ieſus.

Sect. 4.

Of our particular end.

Fourthly, we muſt conſider our *particular end.* The Lord complaines of the want hereof in his owne people: *Oh that they were wiſe, then would they conſider this; they would conſider their latter end,* Deut. 32.29. In this conſideration three points muſt bee obſerued: firſt, that the *time* of death is vncertaine, no man knoweth when hee muſt die: ſecondly, that the *place* is vncertaine, no man knowes where hee muſt die: thirdly, that the *manner* of his death is vncertaine, none knoweth by what death he ſhall glorifie God; and therfore that we may not deceiue our ſelues, we muſt think that moſt fearefull and grieuous ends may befall vs, in regard of the bodily paine and torment, euen then when wee little feare or ſuſpect any ſuch thing. This conſideration will bee a notable meanes to ſtirre vp our hearts, either to beginne, or renew our repentance: when wicked *Ahab* heard of his ferafull end, he was humbled, 1.Kin.21.17. And the *Ninevites* being tolde of their ſudden deſtruction, repented in *ſackcloth and aſhes, and turned to the Lord,* Ion.3.5,6.

Sect. 5.

Of our ſtraight accompt at the laſt day.

Fiftly, wee muſt often conſider with our ſelues, and that moſt ſeriouſly, *of that ſtreit account, and reckoning of all our thoughts, words, and actions, which wee muſt make vnto God at the laſt day of iudgement.* This is the principall conſideration of all, and the want hereof a fearefull ſinne, arguing great negligence, ignorance, blindneſſe of minde, and hardneſſe of heart: if a traueller come into an Inne, hauing but one penny in his purſe, and call for all manner of dainty fare, and prouiſion, ſpending ſumptuouſly, will not all men iudge him voide of all conſideration, ſith hee hath nothing to pay, when his account is to bee made? Loe, this, or worſe is the moſt mens caſe, who in this life purſue their profits and pleaſures, with all eagerneſſe, they care not how, neuer regarding that reckoning which they muſt make vnto God, at his terrible day of account with all the world; and therefore though the former conſiderations will not, yet let this take place in our hearts, to moue vs to a daily fore-hand reckoning with God in the practiſe of true repentance, and to imploy the good gifts and bleſſings we receiue from God, like good ſeruants, vnto the beſt aduantage of his glory, that when this account is to bee made, wee may giue it with ioy, and not with feare. And that this conſideration is effectuall to this purpoſe, *Salomon* teacheth in vſing it as his farewell with diſſolute youth, with whome otherwaies he hath little hope to preuaile, ſaying, Eccl. 11.9. *Reioyce thou young man, take thy pleſure in thy youth; yet know, that for all this, thou muſt come to iudgement.* But how powerful it is with Gods child, wee may ſee in *Paul*, Act. 24. 10. who profeſſeth of himſelfe, that in *regard of this account, he indeauoured to haue alway a cleare conſcience towards God, and towards men.*

Sect. 6.

Of our preſent eſtate towards God.

Laſtly, wee muſt ſeriouſly conſider *of our preſent eſtate towards God*, whether we be in the ſtate of ſinne, or in the ſtate of grace; whether we belong to the kingdome of darkeneſſe, or be true members of the kingdome of Chriſt: it is not enough to be in the Church, but wee muſt be ſure we be of the Church; For many wolues and goates be in Gods fold; *They went out from vs* (ſaith S. *Iohn*, 1. Ioh. 2. 19.) *but they were not of vs*: and therefore *Paul* aduiſeth to this conſideration, ſaying, 2. Cor. 13. 5. *Prooue your ſelues, whether you be in the faith or not.* The want hereof was the fearefull ſinne of the *fooliſh virgins*, Mat. 25. 3. who contented themſelues with a ſhew of religion, hauing the *blazing lampes of outward profeſſion*; and laboured not for that *oyle of true grace*, which might enlighten their ſoules to the fruition of Gods glory: yea, this is the common ſinne of this age, men bleſſe thēſelues in their good meaning, ſaying they hope well, and do not thoroughly ſearch, whether they bee true members of Gods Church or not: Now if after triall it appeare, that true faith and repentance bee wanting in vs, which are the ſeales of adoption in Gods children, then with al good conſcience, wee muſt vſe the meanes appointed of God, to obtaine theſe graces for our aſſurance, the comfort whereof will bee ſo precious vnto our ſoules, that wee ſhall abhorre to admitte ſuch wicked imaginations into our mindes, as any way tend to depriue vs of it.

Theſe are the conſiderations which reſpect our ſelues; whereunto if we giue our mindes in a conſtant courſe, as alſo to the former which concerne the Lord, obſeruing withall the rules before preſcribed, through Gods bleſſing vpon our indeuour, we ſhall vndoubtedly finde by good experience, *that euill thoughts ſhall not preuaile againſt vs*: but being reformed in our cogitations, we ſhall ſend out of our mindes as from a cleanſed fountaine, ſuch ſtreames of good words and workes, through the whole courſe of our liues, as ſhall redound to the glorie of our God, the good of our brethren, and the conſolation of our owne ſoules, through Ieſus Chriſt our Lord, to whome with the Father, and the holy Ghoſt, bee praiſe in his Church for euermore. *Amen.*

WILLIAM PERKINS HIS PROBLEME OF

The forged Catholiciſme, or vniuerſalitie of the Romiſh Religion.

And it is a counter-poyſon againſt Iodocvs Coccivs his Theſaurus Catholicus.

AND

An Introduction to young Students in the reading of the Fathers.

HINC LVCEM ET POCVLA SACRA
ALMA MATER CANTABRIGIA

Printed at London by Iohn Legatt, Printer
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The Probleme, or Poſition.

It is vnpoſſible for any popiſh Diuine in the world to ſhew out of the true monuments of the Councells and Fathers, and out of their naturall ſenſe and meaning, that the faith of the preſent Church of Rome, is truly Catholike in thoſe points wherin it diſſenteth from the reformed Churches of the Goſpell.

The explanation of the Probleme.

B*Y the faith of the Romane Church*, I meane the doctrine concerning the way and meanes of ſaluation, propounded in the Councell of Trent, in the Romane Catechiſme to the pariſh prieſts, and in the Miſſall and Breuiary which are reformed and printed by the command and authoritie of Pope *Pius* the fift.

Catholike, I take in that ſenſe which *Vincentius Lirinenſis* doth in his booke againſt hereſies *cap.* 3. *There muſt be an eſpeciall care* (ſaith he) *in the Catholike Church, that that onely bee beleeued and taught which hath beene held in all* places, *at all* times, *and of all* profeſſors; *for that is truly and properly called Catholike, as the verie force and deriuation of the word it ſelfe doth declare, comprehending all things truly vniuerſall. And againe*, chapt. 25. *He is rightly and truly a Catholike, who— hath reſolued with himſelfe to beleeue and profeſſe that onely, which he knowes the Catholike Church in auncient times did vniuerſally hold: And what noueltie or vnknowne doctrine he ſhall perceiue any one afterward to bring in, either varying from, or contrarie to all the Saints and Fathers, let him know that that doctrine hath no reference to religion any way, but rather doth wholly belong to temptation.* So Saint *Auguſtine* writing of Baptiſme againſt the *Donatiſts*, in his 4. booke, chap. 24. *Whatſoeuer the Church hath vniuerſally, and continually profeſſed, (hauing not the inſtitution thereof from ſome of the Councells) that we muſt aſſuredly beleeue to haue had his originall from no other meanes but the ordination of the Apoſtles.*

Now let vs conſider what *S. Auguſtine* and what *Vincentius* held to bee auncient. It is twelue hundred yeares ſince either of them liued; wherefore what could ſeeme auncient
A vnto them but ſuch things as were receiued in the Apoſtles times, and the age next ſucceeding? They doubtles, thought not thoſe things auncient which had their firſt ingreſſe into the Church in their time, or about a hundred or 2. hundred yeares before, much leſſe did they hold that of antiquity, which was neither found out, nor receiued into the Church, till after their daies. Therefore not all *antiquity* of doctrine is to be approued, but that onely which *Lirinenſis, Auguſtine, Ambroſe, Ierome, Cyprian, &c.* held to be of and from antiquitie, and which they commended
B vnto their poſteritie; as alſo that *vniuerſalitie* is to be accounted true, and onely that, which tooke place in all Churches in the Apoſtles times, and in the ages next going before *Vincentius* and *Auguſtine*.

Preparatiues to the demonſtration of the Probleme.

C BEFORE I come to the confirmation of my poſition I muſt of neceſſitie giue aduertiſement of three things; the better to cleare the way for the defence enſuing. The firſt ſhall concerne the authoritie of the Fathers, and their diuers manners of writing. The ſecond ſhall diſcouer their counterfeit workes, & ſuch as are doubted of. The third ſhall explane the reaſons why the Apoſtles religion is now ſo depraued.

1. *The authoritie of the Fathers, and their manner of writing.*

The auncient writers doe teach and de- 1
fend,

ſend, that the Canonicall Scripture is of it ſelfe the perfect rule and ſquare in all controuerſies of faith. *Tertullian* againſt *Hermogenes: I doe adore the fulneſſe and perfection of the Scripture.* *Athanaſius* alſo in his *Synopſis* affirmes *that thoſe doctrines which are contained in the Scriptures are ſufficient vnto faith.* *Baſill* in his treatiſe of faith, *It is a manifeſt offence of arrogancie and infidelitie, either to reiect any part of that which is written, or to adde any other thing which is not written.* *Auguſtine* againſt *Petilians* Letters, lib. 3. cap. 6. *whether it concerne Chriſt, or his Church, or any other thing belonging to our faith, or life, I will not ſay if we doe preach—: but euen as the Apoſtle himſelfe ſaith afterwards, if an Angel come from heauen with any other doctrine then that you haue heard out of the Legall and Euangelicall ſcriptures, Let him be accurſed:* The ſame *Auguſt.* in his 49. tract. vpon *Iohn: Wheras our Sauiour Chriſt did many things, and yet all of them are not written: thoſe things were choſen out to be written, which were thought to be ſufficient for the ſaluation of beleeuers.* *Vincentius Lirin.* chap. 41. *The Canon of holy Scripture, ſufficeth vnto all things euen abundantly.* *Saluian* in his third booke of prouidence; ſaith, *that the bookes of the Goſpell containe doctrine repleate with all manner of perfection,* *Scotus* likewiſe; in his prologue before the 1. booke of ſentences. q. 2. ſaith, *It is euident that the Scripture doth ſufficiently containe all things neceſſarie for the pilgrimage* to heauen. *Cameracenſis* vpon the ſentences: *We muſt haue recourſe onely vnto the Scriptures, that we may obtaine ſaluation.* *Bellarm.* of the vnwritten word of God, lib. 4. cap. 11. *I ſay that all thoſe things were written by the Apoſtles, which are neceſſarie for all men, and which they publikely preached vnto all men.*

2 The auncient writers will haue their ſayings and teſtimonies well examined, and ſo farre forth onely to be receiued as they doe agree with the rule of our faith, and the writings of the Prophets and Apoſtles. So ſpeaketh *Dionyſius Alexandri.* of *Nepos. In many other things I doe embrace and loue Nepos: but ſurely the truth is to bee preferred and reſpected before all. If any man doe ſpeake well, we ought to giue him his due praiſe and approbation without all enuie, but if hee ſpeake any thing that is not ſound, we muſt both examine it, & trie it throughly.*

Euſeb. eccl. hiſt. l. 7. c. 23.

So Saint *Auguſtine* alſo, *I will not binde you vnto mine authoritie, that you ſhould therefore thinke any thing neceſſarie to be beleeued, becauſe I affirme it.*

Ad Paulinum, epiſt. 112.

And againe, *I haue learned to giue this honour and reuerence vnto thoſe bookes alone which are now called Canonicall, that I doe infallibly beleeue that no author of them all, or any of them did euer erre in any of his writings. For others, I doe ſo reade them, that (how holy or learned ſoeuer they be) I doe not thinke this or that to be true, becauſe they ſo held it, but ſo farre as they are able to perſwade me, either by thoſe Canonicall authors, or by probable reaſon, that it is not oppugning the truth.*

Epiſt. 19.

Beſides, A *I am not tyed vnto the authoritie of this Epiſtle, becauſe I hold not Cyprians letters for Canonicall, but I doe examine them by Canonicall Scriptures: and whatſoeuer I finde therein conſenting vnto them, I approoue with his praiſe; and whatſoeuer is thereunto oppoſite, by his leaue I muſt reiect.*

Ad Creſconium l. 2. c. 32.

And in another place. *In theſe parts of Scripture which are moſt plaine, are found all thoſe things that containe the rules of our faith and manners, namely, Hope, and Charitie.*

De doctr. Chriſt l. 2. c. 9.

Chryſoſtome alſo ſaith, *that if a man affirme any thing without authoritie of Scripture, his auditours doe but ſlenderly reſpect it.*

In Pſal. 95.

Baſill alſo teacheth, *that it is not ſufficient for vs to beleeue the Fathers and writers of the Church in matters of faith, vnleſſe they doe confirme their ſayings by Scripture.*

In l. de ſpirit ſanct.

B 3 The Fathers in many points of Diuinitie haue ſpoken very vnfitly. 1 As firſt, when they were mooued thereunto in their heate of diſputation. So *Baſill* ſpeaking of *Gregorie* of *Neocaeſaria. They could not vnderſtand* (quoth he) *that this (namely, that the Father and the Sonne, are one in perſon) was ſpoken in contention and controuerſie of diſputation with Aelian, not poſitiuely, nor dogmatically.*

Epiſt. 64. Hypoſtaſi.

2 Secondly, becauſe in their exhortation they oftentimes, were too rhetorical, either in the fauour of others, or to affect their auditorie the more. This Saint *Hierome* confeſſeth of himſelfe, excuſing ſomething that hee had ſpoken vnfitly, *we did play the Rhetorician* (quoth he) *and gaue ſomewhat to our declamations.* So *Theodoret,* C *I do not account thoſe things a rule of doctrines and decrees, which are flauntingly and rhetorically ſpoken in the Church.*

Dialog. 3.

Which thing may farre more truly be affirmed of the rabble of the Canoniſts and ſchoolemen. Let one of them deſcribe all the reſt. *One cryeth that all actions of inferiours ſhall be iudged by the Pope, but the Popes onely by God. Another ſaith, that none can iudge the chiefe Chayre: A third ſaith, that God onely can depoſe Popes: A fourth is not aſhamed to auerre, that though the Pope ſhould carrie heapes of ſoules to hell with him, yet no man ought to reprehend him. Thus theſe wretches neuer conſider that theſe allegations that they clap ſo faſt together, are either of the Popes own coyning, enlarging the borders of their garments: or of ſome of thoſe that made it their trade to flatter them.*

Thomas de Corſellis apud Aeneam Sylvium de Geſtis Concil. Baſill. l. 1.

3 Thirdly, D becauſe they ſpake more careleſly, while Controuerſies were not moued. As *Auguſtine* doth acknowledge: that while the Pelagians ſtirred not, the auncient Fathers ſpake the more negligently about *originall ſinne,* and *free-will.* His words are theſe. *He (meaning Chryſoſtome) diſputing in the Catholike Church, did thinke his words would be no otherwiſe conceiued: there was then no ſuch queſtion made concerning this thing, you had not as yet raiſed your contention, and therefore he ſpake more careleſly.*

Contra Iulian. Pelagian. l. 1. c. 2.

Bellarmine himſelfe confeſſeth that *the writers ſpeake ſometime properly and warily, and ſometime vnfitly and heedleſly.* 4 Fourthly, becauſe they oftentimes borrowed their forme of ſpeech from the vulgar, and therefore haue written in many places thereafter. *Melchior Canus* ſhall be a witneſſe. Canus loc. comm. l. 11. cap. 6. *We cannot denie* (ſaith he) *that euen the graueſt authours, eſpecially in deſcribing the miracles of the Saints, haue both harkned after flying reports, and alſo deliuered them in writing vnto poſteritie. Wherein truly (if I might iudge) they either ſoothed themſelues, or the rude and vulgar ſort of the faithfull in too great meaſure, becauſe they knew that the common ſort did not onely eaſily beleeue all thoſe miracles, but alſo deſired moſt earneſtly to heare of them. And they thought it the more tollerable, becauſe they knew that the moſt famous authors doe hold that it is the true law of a hiſtorie to write ſuch things as the common report confirmed to be true,-—Which things I may perhaps both rightly and truely affirme of Gregorie and Bede.* 3 After this manner in the bookes of antiquitie, that is often tearmed by the names of Catholike and Apoſtolike, which was ſo eſteemed by the vulgar ſort of the faithfull. 5 Fiftly, becauſe the Fathers being ouercome by the multitude, were nowe and then carried into ſuperſtitions, as the force of the tide violently carrieth away the boates: and herupon it enſued, that they concealed ſome things for feare. August. ad Ianuar. epi. 119. *There are many ſuch faults as this* (ſaith one) *which I dare not ſo freely reproue, becauſe of auoiding the offence of ſome other holy, or perhaps turbulent perſons.* 6 Sixtly, becauſe ſometimes they ſpeake of things hiſtorically and in forme of rehearſall, not poſitiuely and by way of aſſertion. Apolog. pro lib. contra Iouin. c. 4. Witneſſe Saint *Hierome: The auncient Fathers are ſometimes enforced to ſpeake againſt their owne thoughts, onely becauſe that they muſt bee faine to affirme ſo againſt the poſitions of the heathen.*

Againe: It is one thing to ſpeake ſcholaſtically or diſputatiuely, and another thing to ſpeake dogmatically or doctrinally. So alſo a later writer: Otho. Friſing. l. 4. c. 18 *We muſt marke how authors doe ſpeake, whether out of opinion, or out of aſſertion, or out of the vehemencie of ſorrow comforting themſelues.* And ſo he proceedeth expounding the ſaying of Saint *Ambroſe*, ſpoken of *Valentinian* dying without Baptiſme: *The grace which he intreated for he did not loſe.* So *Abbot Ioachim*: In Reuelat. *A man may ſpeake what he thinketh out of coniectures, but not as though hee vnderſtood certainely any thing thereby.* And thoſe teſtimonies of antiquitie which ſay that *Enoch* and *Elias* are the two witneſſes, he calleth them pag. 148. *opinions fallible, no knowledge or vnderſtanding.* So *Bartoll* the *Ciuilian* is ſaid to defend Pope *Clement* the 5. his conſtitution, concerning the Popes power ouer Kings, Duaren. de ſac. eccl. miniſt. l. 1. c. 4. *rather triflingly and for faſhion ſake, then truly and out of his owne conſcience, becauſe he is wholly vncertaine, and neuer affirmes one flat poſition one way or other; as alſo becauſe his place of abode was vnder the iuriſdiction of the Church of Rome.* Heare another. Catharinus de certitud. gratiæ, aſſertion. 13. *We muſt not hold all the Popes opinatiue allegations* (beeing not decretally ſpoken) *to bee of the ſame value with their expreſſe determinations, as they themſelues doe teſtifie. For Innocentius himſelfe vpon the Chapter Literas, &c. (when there was a queſtion made, concerning which the finall ſentence of Pope Clement was alleadged) held not Clements iudgement for a determination, neither would hee himſelfe determine thereof—For it were too hard a matter, and not to be borne, that the iudgement of the learned ſhould be tied to euery anſwer and opinatiue allegation of the Popes: for they haue not alwaies the aſſiſtance of the ſpirit. Bellarmine* ſpeaking of *Celeſtine* and *Innocentius* teaching expreſſe contraries, ſaith, *That neither of them decreed any certainty in that controuerſie, but both ſpake out of their iudgement to the greateſt probability. And that there are many things in the decretall Epiſtles, which imply not any matter of faith, but onely diſcouer the Popes opinions concerning theſe things.* VVhy therefore may not we auouch the ſame of the Fathers?

4 Therefore the Fathers of later ages oftentimes expounded the ſayings of their predeceſſors out of the holy Scriptures, or elſe did flatly reiect them. VVitneſſe hereof Saint *Auguſtine* in the controuerſies with the *Pelagians: Iulian* did cite *Baſill, ſin is not a ſubſtance, but an accident, therefore eaſily remooued out of the will ſo that no skarre or token thereof remaine.* Saint *Auguſtine* expoundeth this place according to the analogie of faith: *It is eaſie not to mans will, but vnto Gods mercie.* And this ſufficed againſt the *Manichees*, who held that it was impoſſible. And whereas ſome Fathers, viz. *Ireneus, Iuſtine, Clement*, and *Tertullian held that the law of nature had power to ſaue the Gentiles without Chriſt:* Saint *Auguſtine* expreſly confuteth them all. Nay which is more, the Fathers themſelues would either plainly retract and call in againe ſuch things as they had vnfitly committed to others eares, or els they would correct them by writing the contrarie in another place.

5 The Fathers haue errours, yea and that ſometimes very groſſe ones, they themſelues acknowledge it very plainly. *In the Doctors bookes* (ſaith one) Anſelmus in Comment. in 2. ep. ad Cor. *which the Church authentically vſeth, there are ſometimes found errours, ſometimes hereſies, yet this is no ſufficient cauſe to condemne either booke or author: Let a reader of iudgement peruſe them, and he ſhall prooue me no lyer.* Another: *The Fathers whilſt they labour with all their induſtry to ſubuert one error, haue oft times either fallen, or at leaſt ſeemed in ſome ſort to fall into another: not vnlike to husbandmen who ſtriuing to make ſtreight the crooked trunke of a younger tree, often doe exceede the meane ſo farre, that they make it bend as much the other way.* Sixt. Senenſ. in præfat. l. 5. Biblioth. Heare alſo a third of approoued iudgement: Can. loc. com. l. 11. c. 6. *The writings of great authours are not altogether perfect: for ſometimes they ſlippe and ſhrinke, as one ſaith, vnder their loade, and otherwhiles they dally with the affluence of their own inuention, and affect popularitie.*

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2. *A Catalogue of the counterfeit, doubtfull,*

or corrupted workes of the Fathers, together with ſome errors which the gloſſers of them haue ſprinkled in their workes.

The booke of the Apoſtles conſtitutions——

Held for apocryphall in the decretalls, *diſt. 15. cap. Sancta Romana,* and in the *diſtinct. 16. cap. Canones: Iſidor* alſo doth affirme the ſame. It is further condemned by the ſixth Councel of *Conſtantinople, cap. 2. Epiphanius hereſ.* 30. is the firſt that euer made mention of them.

Saint Iames his Maſſe——

It containeth prayers for ſuch as liue in Monaſteries, and ſuch was there none in Saint *Iames* his time. Beſides many words neuer hard of in the Apoſtles time, as θυσίας, ἱερεῖον, &c. and the word λειτουργία for the manner of maſſing; and herein is laid downe a forme of the communion, not receiued in the Apoſtles times, as out of the Acts and *Iuſtine* may eaſily be conuinced. And if this were the true Liturgy of Saint *Iames*, it ſhould be a portion of holy Scripture, it would alſo haue beene more famous in the primitiue age of the Church, but no mention was of it, vntill almoſt 600. yeares after Chriſt.

Saint Peters Maſſe——

Falſe altogether and forged.

The Aethiopians Maſſe——

Aſcribed to Saint *Matthew*; but falſly, whereas it ſpeaketh of the Epact and Golden number, both which were long after inuented. And the ſaying of *Gregorie* the great is commonly knowne, that the Apoſtles did conſecrate by the ſole pronouncing of the Lords prayer.

Saint Markes Maſſe---

Containing prayers for the Pope, Readers, Singers, Subdeacons, &c. which orders were after inſtituted. Ann. 80.

The booke of Saint Andrewes paſſion---

Neuer ſpoken of in the moſt approoued authours, *Euſebius, Hierome, Gennadius,* &c. to omit the blaſphemies therein contained, as *All haile holy croſſe, &c.*

Saint Andrewes Maſſe—

Euſeb. hiſt. eccleſ. lib. 3. cap. 35.

Of the ſame kinde and reſpect with the other.

Clement of Rome his Workes—

Vnder this mans name many fictions are patronized: there is one Epiſtle of his extant vnforged, namely, to the Corin. as the ſame author teſtifieth in the fore-alleadged booke, *cap.* 34. *Ruffinus* in his preface before *Clements* Recognitions, and the firſt councell of *Vaſa, cap. 6.* doe make mention of one Epiſtle of *Clemens* vnto *Iames* the brother of the Lord: but now there goe three vnder that title. But that theſe are all counterfeite, it hereby appeareth, becauſe *Iames* was dead ſeauen yeares before *Peter*: and *Clemens* was not Biſhop of Rome vntill after *Peter*, as it is euident almoſt out of all hiſtories. Beſides his fifth Epiſtle teacheth communitie of wiues and goods, and the 2. doth moſt fooliſhly aduiſe *Iames* to take heede that there bee found no Mice dung amongſt the peeces of the Lords bodie, & that they be not putrified by the negligence of the prieſts.

Beſides his eight bookes of Apoſtolike conſtitutions, are of no greater eſteeme then theſe other. *Euſebius, Hierome,* nor *Gennadius* mention any ſuch worke. Againe, the author himſelfe diſcouereth himſelfe in one place, where he affirmes the vernall Æquinoctiall to fal on the 22. day of the 12. moneth, which is called March: but in the times of Chriſt and his Apoſtles it was reckoned alwaies to fall on the 25. day of the ſame moneth, and not on the 22. vntill the ſecond Councell of Nice. This *Charles Bouius* was well able to diſcerne, but neuer to excuſe. The Fathers indeede doe ſometimes quote the Apoſtles conſtitutions, but (as *Baſill de ſpiritu ſancto, cap.* 27. confeſſeth) they were vnwritten, at leaſt by *Clement*, for his name was not annexed vntill after times.

Dionyſius Areopagita, Saint Pauls ſcholler.

His bookes *de cœleſt. hierarchia, de eccleſiaſtica hierarchia, de diuinis nominibus*, and ſome of his Epiſtles are forged. Ann. 69.

Many learned authors, as *Eraſmus, L. Valla, Caietane*, and others writing vpon the 17. chapter of the Acts, do abſolutely deny theſe workes to be his: the reaſons are theſe. Firſt: Though he were *Pauls* ſcholler, by him conuerted, yet in theſe workes he is ſo vnmindful of the benefit of his conuerſion, and friendſhip held with his maſter, that hee neuer vouchſafeth to name him, but graceth *Hierotheus*, an obſcure fellow for his maſter.

2 Secondly, he writes of many orders, as Popes, Biſhops, Prieſts, Monkes, &c. of all which it is well knowne that *Dionyſius* his age acknowledged not one, but onely Biſhops.

3 Thirdly, *Euſebius* and *Hierome* in his Catalogue neuer make any mention of theſe workes: nor any before *Gregory* the great, who though he cite theſe Epiſtles, yet doth not hold them to be this *Dionyſius* his workes.

Illyricus hath other good reaſons for this purpoſe, whereof,

1 The firſt is, becauſe that ſwelling, obſcure, improper, and intricate ſtyle which this *Dionyſius* vſeth, was not in vſe at Athens in the Apoſtles time: but at leaſt 300. yeares after began to take place in Greece and alſo at Rome.

2 Secondly, the later tranſlation ſaith, that hee writ this *Hierarchy* vnto *Timothie, whome he calleth his ſonne*, which in the vſe of the Scriptures and the Church, is aſmuch as to ſay *his ſcholler*: Whereas *Timothie* had *for a long time a moſt* excellent teacher that elect veſſel of God, *Paul himſelfe*, and in *Pauls* time was himſelfe a famous Doctor and Biſhop: ſo that hee was more like to bee *Dionyſius* his maſter then *his ſcholler.*

3 Thirdly, preſently after *Dionyſius* his conuerſion *Paul* taught long at Corinth, and longer at Epheſus, both which places are neighbours vnto Athens, ſo that if this *Dionyſius* had bin deſirous to be inſtructed, hee might haue had *Paul* himſelfe as it were in his owne houſe for the ſpace of two whole yeares, and neuer haue beſtowed his time with *Hierotheus*, a man vnknowne in the Church.

4 Fourthly, in the end of his hierarchy, ſpeaking of the baptiſme of infants, he ſaith, that he teacheth that doctrine which his maſters receiued from the Apoſtles themſelues. Hereby he ſheweth himſelfe to haue bene no ſcoller of the Apoſtles: and he calleth them, his *maſters* (in the plurall number) to imply that that doctrine came from the Apoſtles vnto him by ſucceſſion from many intercedent teachers.

Vbi de baptiſmo infantum ait ea ſe dicere, quæ ſancti præceptores eius ex traditione antiqua ad Eccleſiam deriuârunt.

5 Fiftly, how is it poſſible but *Dionyſius* ſhould haue often written vnto *Timothie* to know if hee had heard *Paul* teach any otherwiſe of theſe things, ſeeing *Timothie* liued ſo long and friendly with him, and was ſo well learned?

6 Sixtly, this Authour talketh oftentimes of the diſtinction of the quire & the church, and of other places of the church, whereas in the Apoſtles time, and an hundred yeares after, the Chriſtians had no churches of ſuch buildings, but had their prayers, ſermons, and meetings in their houſes.

7 Seuenthly, Saint *Iohn* the Apoſtle liued after *Dionyſius*, and abode for the moſt part at Epheſus and in Aſia the leſſer, where *Timothy* alſo liued, who is ſaid to haue beene very familiar with him: how then durſt *Dionyſius* preſume to inſtruct *Timothie* hauing ſo worthie a maſter? and not rather begge of him with a thouſand intreaties, to ſet him downe the opinions of *Iohn* and *Paul* concerning this or that matter?

8 Eightly, this Authour in his booke *De diuinis nominibus*, alleadgeth *Clemens* a Philoſopher diſputing concerning Logicke, and affirming that the principall models or examples of things, or the Ideæ or formall cauſes are relatiues. Now there neuer was any other *Clemens* a Philoſopher, but he of Alexandria, whoſe bookes are now extant, who liued 200. yeares after Chriſt: and this allegation ſeemeth to be extant in the end of the 8. booke of his *Stromata*, where hee ſaith, that cauſes, eſpecially the former cauſes are relatiues.

9 Ninthly, In his 4. booke *De diuin. nom.* he alleadgeth *Ignatius* his Epiſtles: which notwithſtanding were written after *Dionyſius* his death, as the hiſtories of both their liues doe leaue teſtimony. This Authour in his Hierarchy citeth Saint *Iohns* Goſpell, and the *Reuelation*, as if that they had beene long agone written, and held as parts of holy Scripture. But if wee ſhall giue credit to hiſtories treating hereof, both theſe workes were not ſet forth by Saint *Iohn* vntill a litle before his owne death, namely, about 14. yeares after the death of *Dionyſius Areopagita*.

10 Tenthly and laſtly, amongſt his Epiſtles there is one vnto *Policarpe*, whome hee writes vnto as a Doctor and a Biſhop. Now *writers* affirme, that *Dionyſius* ſuffered in France in the yeare of grace 96. And *Policarpe* otherwhere in the yeare 166. and of his age 86. ſo that *Policarpe* muſt needes be a very beardleſſe youth when *Dionyſius* ſuffered martyrdome. Thus farre *Illyricus*. As for his *Myſtica Theologia*, *Sixtus Senenſis* is of opinion, that it was not knowne in *Athanaſius* his times, *Biblioth. cap. 4.*

LINVS.

The bookes which beare his name concerning *Peter* and *Paules* paſſion, are written by ſome iangling trifler.

Martial of Burdeaux.

Ann. 100.

Found of late in France, calleth himſelfe impudently Chriſts Apoſtle, and is neuer named of *Euſebius*, *Hierome*, or *Gennadius*.

ABDIAS.

All the VVorkes extant vnder this mans name, are fictions: he is called a counterfeit and a lyar, by *I. Molanus lib. 1. de fide hæreticis ſeruanda, cap. 6.* Looke *Iewels* reply againſt *Harding, artic. 1. ſect. 5.*

IGNATIVS.

Seuen Epiſtles of his doth *Hierome* and *Euſebius lib. 3. cap. 35.* and 36. reckon for true, but now they are increaſed vnto twelue: whereof there are fiue counterfeit, and theſe are 1. *ad Mariam.* 2. *ad Tarſenſes.* 3. *ad Hieron.* 4. *ad Antiochenos*, 5. *ad Philippenſes*: and out of theſe the Papiſts haue many allegations. But admit they were of his doing, yet there are many things ſince thruſt in which are none of his: as that where hee ſaith *ad Philippenſes*, That they muſt faſt the fourth & ſixt daies of the weeke, after the Lords paſſion weeke: and forbiddeth the faſt *of the Lords* day, and of the Saturday *except one*. Wheras, as *Auguſtine Epi. 86. ad Caſulanum* ſheweth, that it is lawfull to faſt on the Lords day; and *epiſt. 19. ad Hieronymum*, that it was the cuſtome at Rome, and in ſundry other Churches to faſt on the Saturday. Againe, where he ſaith, *that whoſoeuer eateth of the Iewes paſſe-ouer is partaker of their guilt of killing of Chriſt*, whereas Epiphanius alleadgeth an Apoſtolike canon directly oppoſite: and the Eccleſiaſticall hiſtorie doth teach the contrarie. Beſides, in his epiſtle *ad Smirnenſes* he takes vpon him to correct (or rather contradict) *Salomon*: *My ſonne* (ſaith he, Prou. 24. 8.) *Honour God and thy king*: but I ſay (quoth this counterfeit *Ignatius*) *Honour God as the authour of all things, and the Biſhop as the higheſt of Prieſts*, and after him wee muſt honour the king. *Theodoret* in his third Dialogue doth mention a place out of this Epiſtle concerning the errour of *Menander*, which notwithſtanding at this day is not to be found therein: and *Tritemius* hath left it out: alſo *Bellarmine* ſaith, that the Greeke copies are corrupt.

His Epiſtle to the Epheſians is either counterfeit or at leaſt corrupted: *Theodoret* Biſhop of Cyrus, *in Eraniſte, dialog.* 1. and *Gelaſius* in his booke againſt *Eutyches*, of Chriſts two natures, doe cite a teſtimonie out of this Epiſtle, which is not to be found in the copies now extant.

PAPIAS *of Hieruſalem.*

Ann. 120.

Euſebius hiſt. Eccleſ. lib. 3. cap. 36. cenſureth this Authour to haue written ſtrange and fabulous matters concerning Chriſt, to miſtake and miſconſtrue the Apoſtles diſputations, and to be the firſt brocher of the error of the Chiliaſts or Millenaries.

PROCHORUS.

The hiſtory of *Iohn* the Diuine vnder this mans name, is done by a later writer, which the word ὁμοούσιος, *conſubſtantiall* doth teſtifie, being vſed by him, and yet not of vſe vntill after times.

HEGESIPPUS.

The hiſtorie extant at this preſent in *Bibliotheca Patrum* is falſly fathered vpon him: for in his 3. booke and 5. chapter, he ſaith, that *Antioch* which was before accounted as the third citie in fame of all the Romane *Empire*, beganne then to bee reckoned in the fourth place, when *Conſtantinople* the city of the *Bizantines* began to increaſe. Now the true *Hegeſippus* liued before *Conſtantine*, namely, in the yeare of grace 160. Againe, *Tritemius* ſaith, that *Hegeſippus* wrote an Eccleſiaſticall hiſtorie from the paſſion of our Lord vnto his owne time: but theſe bookes containe the hiſtories of the *Maccabees*, the Iewes warres, and the deſtruction of Ieruſalem. Looke more in the preface of *Renatus Laurentius*.

IUSTINE.

Ann. 150.

He is an expreſſe *Chiliaſt* in his dialogue with *Triphon*. His booke of queſtions and anſwers is falſly impoſed vpon him; for in the 82. and 86. queſtions he mentions *Origen*, and in the 127, *Irenæus*, and the *Manichees*, who were not vntill after his death.

Ann. 160.

The booke of *Maries* death, or tranſlation into heauen is doubted of: *Tritemius* fathers it vpon *Melito* of *Sardis*, but erroniouſly: it is held by the Pope for apochryphall, *diſt.* 15. *cap. Sancta Romana*. *Hierome* neuer names it. *Bede* reiects it as full of errors, and falſly aſcribed to *Melito, in retract. Actorum, cap.* 8. So holdeth *F. Suarez* vpon *Thomas*.

IRENÆUS.

Was an expreſſe, and profeſſed *Chiliaſt*. Witneſſe *Euſeb. lib.* 3. *cap.* 39.

THEOPHILUS *of Antioch.*

Ann. 170.

Saint *Hierome* diſallowes the commentaries vpon the Prouerbes, and the Goſpell, that goe vnder his name. *Sixt. Senenſ. Biblioth. lib.* 4.

TERTULLIAN.

Ann. 200.

Saint *Hierome* denies him to haue beene a man of the Catholike religion, for he fell to be a *Montaniſt*, yea euen an arch heretike; he wrote theſe workes againſt the Catholikes. 1. *liber contra Pſychicos*: 2. *De Monogamia*: 3. *de Ieiunio*: 4. *De fuga in perſecutione*. 5. *De pudicitia*. 6. *De exhortatione ad caſtitatem*. And in theſe bookes hath he ſowne many ſeedes of Poperie. *Gelaſius* cenſured all his bookes for apochryphall, *diſt.* 15. His booke *de pœnitentia*, *Eraſmus* thinketh not to bee his. His booke *de corona militis*, he wrote when he was a *Montaniſt*, and therein declareth a new Propheſie.

ORIGEN.

Ann. 230.

Full of errors, *Hierome* calleth his writings poyſonfull: *Euſebius* alſo and *Ruffinus* complaine that his writings were moſt foully depraued by heretikes: his counterfeit workes are theſe: 1. His Homilies vpon *Eſaias*, full of ſolœciſmes, not reckned in Saint *Hieromes* catalogue. 2. his three tractates vpon *Iob*, where he accuſes them of hereſie that ſay there is one God and three perſons. 3. two Homilies vpon the 38. Pſalme. 4. foure Homilies of his later explanation of the *Canticles*. 5. one treatiſe of the Lamentations. 6. his commentaries vpon the epiſtle to the *Romanes*, not faithfully *tranſlated* by *Ruffinus*. 7. his booke *de pœnitentia*, *Gelaſius* calleth apochryphall, *diſt.* 15. 8. His Homilies vpon diuerſe paſſages of Scriptures, if theſe if any were written by *Origen*, they were depraued by *Ruffinus*. 9. The Homily vpon the firſt words of Saint *Iohns* Goſpell, in that there is mention of the *Manichees* and *Arrians*, which heretikes aroſe in the Church after *Origens* time.

CYPRIAN.

Ann. 240.

In admiring of *Tertullian* too much, ſometime hee approoues the *Montaniſts*: theſe workes following are certainely none of his

1. His

A 1. His treatiſe of *Sina* and *Sion*. 2. Of the finding *Iohn* Baptiſts head, there he talkes of *Pipin* the French King. 3. His expoſition of the Creede mentioneth the *Arrians: Hierome* aſcribeth it vnto *Ruffinus*. 4. His booke of Prieſts ſinglenes, it is ful of barbarous words, vnknowne to the Latine tongue, as *Inordinabiliter, contubernaliter, coniugalitas, abſentare*: all which ſauour of a *Gloſſiſt*, or a *caſuiſt*. 5. His twelue ſermons of the cardinall workes of Chriſt, are done by an vnknowne Author, as *Pamelius*, and *Sixtus Senenſis Biblioth. lib.* 4. do affirme. 6. His ſermon of Chriſts Baptiſme doth directly contradict *Cyprians* knowne opinion of the rebaptizing of heretikes. 7. His booke of the praiſe of *Martyrdome*, affecteth quirkes and conceits. 8. His booke of the double martyrdome, talketh of the Turkes, who ſaw not the world till very neere a thouſand yeares after *Cyprian*. 9. His bookes of twelue abuſes, *Tritemius* and *Pamelius* (both learned Papiſts) do hold that worke as counterfeit. 10. his treatiſe of the ſtarre, the Sages, and the Innocents death. 11. his ſermon againſt the Iewes. 12. his booke of *Geneſis* and *Sodome*, held to be *Tertullians* by *Sixt. Senenſis. Biblioth. l.* 4. 13. his Paſſion was written by *Paul* the Deacon in the yeare 807. as *Sigebert* (an auncient Chronicler) recordeth. 14. his booke of *Dicers*. 15. his prayer for the *Martyrs*. 16. his prayer for good Friday. 17. The booke of *Cyprians* repentance. *diſt.* 15. *cap. Sancta Romana*. In this booke hee is ſaid to haue beene a Magitian, which is vntrue, for our *Cyprian* was by profeſſion a Rhetorician, as *Hierome* in his Catalogue, and in his commentarie vpon the third chapter of *Ionas* affirmeth; but he maketh no mention of his Magick, nor *Cyprian* himſelfe, in the deſcription of his conuerſion *lib.* 2. *epiſt.* 2. nor *Pontian* his Deacon in the life of *Cyprian*. 18. his booke of the vnitie of the Church is corrupted by the Papacie to proppe vp *Peters* primacie, for theſe words, and gaue his ſheepe to him to be fedde, and theſe, hee ordained one Chayre and theſe, *Peters* primacie was giuen, to ſhew one Church and one Chayre was alſo: VVho ſo forſaketh *Peters* Chayre vpon which the Church is founded: theſe words I ſay are not to bee found in moſt of the old manuſcripts. Looke the catalogue of *T. Iames*. His workes of diſcipline, and of the good of chaſtitie to *Nouatus* the heretike, that hope of pardon is not to bee denied to them that are fallen, theſe are al thought not to be *Cyprians*.

METHODIVS. Ann. 250.

His booke of the creation is not named in *Hierome*. *I. Simlerus* in his *Bibliotheca* doubteth of it.

GREGORY of Neocæſaria. Ann. 260.

His Homilies of the Annunciation, &c. are ſuſpected, because the liues of the Saints, their leſſons and hymnes vpon their feaſts, were not in vſe vntill *Charlemaines* time in the yeare 807. when they were firſt inſtituted. *Paulus AEmilius* in his firſt booke of the acts of the Frenchmen. *Sigebert* alſo vpon the yeare 807.

ARNOBIVS. Ann. 290.

His bookes againſt the Gentiles, are in number but ſeauen, as *Hierome* recordeth in his epiſtle vnto *Magnus*: the eighth now publiſhed is not of the ſame authors, as *Sixtus Senenſis* holdeth in his *Bibliotheca, l.* 4. And yet that learned Doctor *Fulke* of bleſſed memo-
B rie, is of opinion that it was made either by *Arnobius* himſelfe, or by *Minutius Felix*. The commentaries vpon the Pſalmes that beare his name, are of a farre more moderne forge: witneſſe *Bellarmine de amiſſ. grat. & ſtatu peccati, lib.* 4. *cap.* 9. for they mention the Pelagian hereſie.

The Councell of Neocæſaria. Ann. 320.

The collector of the Councels doth attribute vnto this Councell no more but fourteene canons, not foure and twentie, as *Gratian* ſaith.

EVSEBIVS Cæſarienſis. Ann. 330.

C The Papiſts doe cauill at *Euſebius* eccleſiaſticall hiſtorie, but vniuſtly. For admit hee were an *Arrian*, and too earneſt a defender of *Origen*; yet his hiſtorie is of ſufficient credit. *Euſebius* did contriue his Eccleſiaſtical hiſtorie with great praiſe, ſaith *Hierome*: and *Baſil* calleth him ἀξιόπιστον worthie to be credited.

LACTANTIVS.

His verſes of Chriſts paſſion are counterfeit: for they contradict all *Lactantius* his true writings in theſe words.

Kneele, and adore the croſſes ſacred wood.

Beſides in Saint *Hieromes* catalogue they are neuer named in the number of his works,
D though others be named which now are not extant.

His worke of the reſurrection is aſcribed vnto *Venantius* in the Vatican copie, as *Thomaſius* affirmeth. His *Phœnix* ſeemeth to haue beene made by no Chriſtian Author, as the ſaid witneſſe alſo auerreth.

The Donation of Conſtantine.

Theſe matters concerning Conſtantine are in my iudgement apocryphal, as alſo many other great and tedious charters aſcribed vnto *Clement* and *Anaclete* Popes, ſaith *Cuſanus* in his booke *de Concordia Catholica, lib.* 3. *cap.* 2. *Conſtantine* bequeathed Italie vnto his ſonnes by wil and teſtament ſaith *Naucleras*, *lib.* 2. *generat.* 11. This donation is recorded by no approoued author of any antiquity: Nay the auncient bookes of *Grattian* haue no ſuch diſtinction, as *Antonine* confeſſeth, *1. part. Hiſtor. Titul. 8. cap. 2. ſect. 8.* that chapter ((ſaith he) is not in the auncient decrees, and therefore we can neither be certaine what *Conſtantine* did giue, nor how much. So teſtifieth alſo *Melchior Can. loc. comm. l. 10. c. 5.* Moreouer, the Popes owne decrees concerning this donation, differ greatly one with another, for in the 96. diſtinction, chapter *Conſtantinus*: it is ſaid, that the city of Rome, and all Italy, togither with the Empire of the Weſt, was giuen vnto *Syluester*. But in *Sextus* his decretals, *l. 1. tit. 6. de Electione, ca. fundamentum*, there mention is only made of the gift of the citie. *Nauclerus* in his ſecond volume, and 11. generat. writeth thus: Of what quantity or value were *Conſtantines* gifts to the Church of Rome, it is not yet agreed vpon by them that treate of it. The text in the chapter *Conſtantinus*, doth affirme, that he gaue to S. *Syluester*, and the Church of Rome, the city of Rome it ſelfe, Italy, and al the Prouinces of the Empire of the Weſt, as it is recorded in the 96. diſtinction, chapter *Conſtantinus*. Others contemne that text as chaffe, and as prouing nothing which deſerueth credit. For after this, *Conſtantine* left the inheritance of the foreſaid kingdomes, vnto his ſonnes, and they remained long after vnder the ſway of the Emperours, and Catholike Kings, by right of ſucceſſion. Which is not ſlenderly confirmed by the chapter *Fundamenta, De Electione, lib. 6.* which deſcribing the donation of *Conſtantine*, mentioneth the city of Rome as the onely gift, neuer ſpeaking of Italy, or the other Prouinces. No more doth the Canon *futuram, 12. q. 1.* which text ſaith, that *Conſtantine* hauing attained vnto the truth of religion, ſent letters vnto all parts of his Empire, commaunding them not onely to become Chriſtians, but alſo to build Churches for publike deuotion; and ordained liuings to bee giuen for their maintenance, built the great Church of S. *Peter* at his owne coſt and charges, and erected his chayre, giuing moſt ſumptuous gifts thereunto, in ſo much that he reſigned his Imperiall ſeate, to the benefit of S. *Peter* and his ſucceſſours. This part alſo is confirmed the more by this, that whatſoeuer now belongs vnto the Patrimonie of the Church of Rome, is wholly found to haue bin beſtowed thereupon by ſucceeding princes of after times: others thinke otherwiſe; let the truth preuaile. Againe: Of this gift and grant there is nothing extant in any author, ſaue in the Decretals: no nor in the moſt auncient volumes of them neither, as witneſſeth *Antonine*, Biſhop of Florence, in his Chronicles, which I doe greatly wonder at, ſince that *Iſidore*, who liued 800. yeares agoe, (a graue author, and one truely holy) doth plainly ſay in his hiſtory, that he, (*viz. Conſtantine*,) left the city of Rome vnto the A Pope. Thus farre *Nauclerus*.

The Canons of the firſt Councell of Nice.

Ann. 328.

All aboue twenty are forged. *Theodoret* in his firſt booke and 8. chapter, doth acknowledge 20 of them concerning Church gouernment, but no more. It is therefore falſe to holde 70 of them to be from the Fathers. Beſides, in the vulgar tomes theſe canons are corrupted, the true ones are extant in *Ruffinus*, as *Cyrill* witneſſeth in his Epiſtle to the Councell of Carthage, which is extant in the firſt tome of the Councels, in the acts of the Councels of Africa.

The Epiſtle of this Councell of Nice to Sylveſter, is counterfeited: for therein *Macarius* is B ſaid to be the Biſhop of the Church of *Conſtantinople*, which was not as then in the whole world. *Sylveſters reſcript*, or anſwer to them, is a bird of the ſame feather: as alſo *the 80 Arabian canons.*

The Councell of Sinueſſa.

Mentioned by no ancient writer at all, therein it is ſaid, that *Diocletian* talked with *Marcelline*, which is falſe. *Sigonius de Regno occidentali. lib. 1.* The preface vnto this Councell, extant in the firſt tome of the Councels, is done by none knowes whome, and therefore of no moment in antiquity.

The ſecond Councell of Arles.

Moſt manifeſtly depraued, and beſides, of vncertaine time. It is ſaid to haue beene vnder C *Conſtantine* and *Sylveſter*, and yet therein is mention made of the *Bonoſiaci*, *cap. 17.* and of the firſt Councell of *Vaſa*, *chap. 28.* which was held vnder Pope *Leo* the firſt.

EVSEBIVS.

Ann. 330.

His Chronicle is corrupted. *Peter* (ſaith he) the firſt Biſhop of the Chriſtians, when hee had founded the Church at *Antioch*, went to Rome, where hee preached the Goſpell 25. yeares, continuing Biſhop of that city ſo long. But in his 3. booke, and firſt chapter he ſaith, that *Peter* preached in *Pontus*, *Galacia*, *Cappadocia*, and *Aſia*, and towards the end of his life being placed at Rome, was there crucified. Looke alſo the fourth chapter.

D *The Councell of SARDICA.*

The third, fifth, and ſeuenth Canons thereof are ſuſpected, for in them the appeale vnto the Pope is allowed, and it is decreede that hee may ſend his *Legate à latere*, who in his name may make agreements in other Prouinces. But *Auguſtine* in his Epiſtle vnto *Cœleſtinus*, ſaith thus, Wee finde it not decreed in any Councell of the Fathers, that any ſhould bee ſent as from the ſide of your holines. And the ſame Father againſt *Creſconius*, *lib. 3. cap. 34.* acknowledgeth no Councell of *Sardica*, which is not hereticall. And to this agreeth Cardinall *Cuſanus de concordia Cathol. lib. 2. cap. 25.* Beſides, theſe canons are directly oppoſite vnto the 5. canon of the

Councell of Nice. Now ſome do thinke theſe canons not counterfeit, but to be vnderſtood of a priuiledge graunted aboue ordinary vnto Pope *Iulius*, and that they were abrogate by the ſecond canon of the generall ſynode of Conſtantinople.

The Councels of Rome vnder Conſtantine and Sylueſter.

Counterfeit altogether: and not mentioned at all by hiſtoriographers.

ATHANASIVS.

Euagrius in his 3. *booke, chap.* 31. ſaith, that the Neſtorians and Eutychians publiſhed many of *Appollinaris* his bookes cloking them vnder the name and credit of *Athanaſius*: The workes falſly impoſed vpon him are theſe:

1 *The booke of diuers queſtions, of the holy Scripture vnto King Antiochus*, for therin great *Athanaſius* is cited: *queſt.* 23. and S. *Gregorie Nazianzene* is named twiſe: *queſt.* 117. & 129. *Dionyſius his Myſtica theologia* alſo is there alleadged, which was vnknowne in *Athanaſius* his time. *Senenſ. Biblioth. lib.* 4.

2 The 16. queſtion of the worſhip of the croſſe, in the 4. action of the 7. Councell, this is aſcribed to one *Leontius*, that liued about *Mauritius* his time.

3 The treatiſe of Theologicke definitions. There *Gregory Nyſſenus* is cited.

4 The diſputation concerning faith held at Laodicea betweene *Arius*, and *Athanaſius*. The author of this worke ſheweth, that this *Arius* was not that Arch-hereticke, but another. *Caſſander* thinketh it done by *Vigilius* the Martyr.

5 The commentaries vpon *Pauls* epiſtles vnder *Athanaſius* his name, they are *Theophilactes*.

6 The exhortation to the Monkes.

7 The booke of the paſſion of the Image of Chriſt crucified in Berith in Syria, for this happened in the yeare 764. *Sigebert*.

8 The epiſtle to Pope *Marcus* for the copies of the Nicene Councell, (becauſe the copies of *Alexandria* were burned by the Arians,) together with *Marcus* his anſwer, this burning of bookes was vnder *Conſtantius*, *Athanaſ. epiſt. ad orthodoxos*. But at that time was *Marcus* dead. *Bellarm. de Pont. lib.* 2. *cap.* 25.

9 The ſecond epiſtle vnto *Serapion*, of the holy Ghoſt. Theſe are all forged.

Theſe workes of Athanaſius are ſuſpected, as not his.

1 The treatiſe of Chriſts incarnation.

2 Of the healthfull comming.

3 A ſermon againſt hereſies.

4 The 16 oration vnto *Maximus*.

5 An epiſtle to *Marcellinus* of the interpretation of the Pſalmes.

6 The ſermon of virginity.

7 Teſtimonies of holy Scripture.

8 The ſermon of our Lords paſſion. Herein are the queſtions vnto *Antiochus* cited, which are not this authors: hee forbids othes.

9 An epiſtle to *Serapion*.

10 An epiſtle to all the Brethren through Egypt, &c.

11 A ſermon of Chriſts mother. Therein is *Neſtorius* hereſie confuted, therefore it was written after the Councell of *Epheſus*.

12 A ſermon vpon that of the Goſpell: Whoſoeuer ſhall ſay, &c.

13 The diſputation in the Councell of Nice againſt *Arius*.

14 An epiſtle to the ſolitarie liuers: it is partly an epiſtle, partly a fragment of another worke. And ſome things are there promiſed, which now are not extant there. The author of *Commelinus* edition.

15 The worke of the life of *Antonie*. This was lately added vnto the others, it is iuſtly ſuſpected; for it is idle and trifling in many things.

16 An homilie of the ſower.

17 The declaration of Leuiticus.

18 The epiſtle to Pope *Felix*, therein he ſaith the Church of Rome is *ſacer vertex in quo omnia vertuntur*. But this alluſion neither is, nor can be made in Greeke, therefore it was rather written in Latine. Beſides, there are many things herein diſagreeing from *Athanaſius*, as when he ſaith that the Goſpel was firſt preached at Rome, and that it was decreed in the Councell of Nice, to appeale to the Biſhop of Rome in all cauſes. *Iuell.*

19 The epiſtle to Pope *Liberius* in the 1. tome of the Councels, is fooliſh in the allegations of Scripture, and therefore not to be attributed vnto *Athanaſius*.

DOROTHEVS of Tyrus. Ann. 350.

The ſynopſis that beares this mans name, is both falſly aſcribed vnto him, and alſo of it ſelfe full of faigned tales. Amongſt the 72. diſciples, hee numbreth the Eunuch of the Queene of AEthiopia, and maketh *Iulia*, a woman, a Biſhop: and he maketh that *Caeſar* that is mentioned in the epiſtle to the Philippians, the 4. chapter, namely *Nero*, a Biſhop alſo. *Bellarmin.*

DAMASVS. Ann. 370.

The litle epiſtle of his in the ſecond tome of *Hieronimes* workes, *Eraſmus* doth ſuppoſe to be falſly aſcribed vnto him: the epiſtle alſo to the Biſhops of Numidia is forged; for in *Damaſus* his time, the Biſhop of Rome had nothing to doe with the Churches of Africa; to whome notwithſtanding this author propounds his edicts, and threatneth thoſe that tranſgreſſe them.

EPHREM. Ann. 380

His workes in *Syrian* (the tongue wherein hee wrote them) cannot now be gotten, but either in Greeke or Latine.

GREGORY *of Nyſſa.* Ann.380.

His inſtructiue oration of the ſoule, is corrupted by heretikes: *Niceph. l. 11 c. 19.* His orations alſo, & thoſe of *Amphilochius, Chryſostome, Cyril of Alexandria,* and *Andrew of Creete,* vpon the feaſt of the Purification, ſet downe by *Lippomanus* and *Surius,* are all of a falſe broode: for this feaſt had his inſtitution but in *Iuſtinians* time. Looke *Durandus* his Enchirid. lib. 7.

GREGORY *of Nazienzene.* Ann.380.

The Tragedie vnder his name doth not ſauour at all of his ſtyle, nor obſerueth ſtrictly the Iambicke verſe according to his cuſtome. The Author ſeemeth to imitate *Euripides. Fulk.*

CYRILL *of Ieruſalem* Ann.380.

His Catechiſmes are ſuſpected. *Ioſias Simler* in his Index ſaith, that of the Greeke bookes which the ſtate of Auſpurg bought of *Antony* the Preſident of Corfu, are named 18. Catechiſmes of *Iohn* Biſhop of Ieruſalem, for thoſe who were newly baptiſed, and 5. which interprete the myſteries and ceremonies, wherefore it would be looked vnto, leſt perhaps they be *Iohns* (who was long after *Cyril,*) and yet are of ſette purpoſe impoſed vpon the other to procure the greater authority. In his Bibliotheca, his epiſtle vnto *Auguſtine* of *Hieromes* miracles, is a fiction. It is well knowne that hee died before *Hierome.* And this epiſtle condemneth *Sabinian* for aſcribing two wils vnto Chriſt.

BASILL. Ann.380.

Theſe workes of his are either doubted of, or ſurely corrupted.

1 His booke of the holy Ghoſt: in the middeſt whereof are ſome things inſerted, which *Eraſmus* holdeth diſſonant from *Baſils* phraſe and forme of writing.

2 His aſcetica or contemplatiues are not in the catalogue of his monuments in *Nazianzene* his Monodia or funerall poeme. *Euſtathius* firſt of the Armenian Monkes is thought of ſome to bee the author of them. *Sozomen. lib. 3. cap. 13.*

3 The Rule vnder his name is ſuſpected. *Nazianzene* neuer mentions it, and there is alſo another fathered vpon him which hath but 35. chapters. Therein are many things diſſenting from *Baſils* other writings.

4 The litle booke of *Baſils* life vnder *Amphilochius* his name, is a falſe birth, full of fables, and contrarie to approoued hiſtories. Looke *Iuels* Reply to *Harding. art. 1. ſect. 33.*

5 The epiſtle to *Caſarea* the noble woman, is of no ſound authority.

PRVDENTIVS. Ann.380.

The prayers at the end of his Hamartigeneia, are not his labours, *Giſeline* did ſee them printed by themſelues without name of author, they do plainly contradict the 7. ode of his Cathemerina, in theſe words:

In that bleſt region doe I craue no roome, &c.

A very impious ſaying, and not to be aſcribed to *Prudentius.* Looke *Illyricus* his catalogue ſet forth in the yeare 1598. pag. 186.

AMBROSE. Ann.380.

Theſe workes are falſly thruſt vpon this holy Father.

1 Ninety and two ſhort ſermons to the people: ſome of them are found amongſt S. *Auguſtines,* as theſe:

Ambroſe his	is	*Auguſtines*
25.		9.
38.		73. *de tempore.*
69.		31. *de ſanctis.*
7.		19. *de verbis Domini.*
9.		25. *de verbis Apoſtoli.*
37.		77. *de tempore.*
68.		26. *de ſanctis.*
1.		31. *de ſanctis.*
2.		33. *de ſanctis.*

2 His ſermon of *Agnes:* it endeth thus: Thus much I *Ambroſe.*

3 His ſermon of *Auguſtines* baptiſme: he there adornes him with a blacke cowle, and falſly maketh him the author of monkery.

4 His booke of *Salomon.*

5 The preparatiue prayers to the maſſe, are not of *Ambroſe,* there is adoration of the ſacrament.

6 The booke of the Apology of *Dauid.*

7 Two bookes of the calling of the Gentiles: falſly aſcribed vnto *Ambroſe,* or to *Proſper* of *Aquitaine,* who in his verſes againſt the ingratefull, oppugnes the vniuerſal grace and redemption, which the fore-ſaid bookes doe maintaine.

8 The booke to the deuout virgin.

9 The booke to the fallen virgin, it is a declamation, and almoſt all extant in *Hieromes* epiſtle to the mother and daughter. *Hoſpinian.*

10 The booke of *Dauids* expoſtulation or complaint.

11 The booke of widdowes directly oppoſite to his commentaries vpon the Romanes, cap. 1.

12 The Commentaries vpon the Hebrewes, are likelier to bee made by *Remigius* or *Anſelme.*

13 That *Hegeſippus* ſtorie was tranſlated by *Ambroſe* out of the Greeke, is in *Eraſmus* iudgement, a thing not credible.

14 The commentaries vpon the Reuelation. *Six. Senenſ. lib. 4.*

15 The booke againſt the Arians, touching faith aſcribed to *Nazianzene* in the Latine edition of his workes, tranſlated by *Ruffinus*.

16 His Miſſall mentions the feaſt of the Aſſumption, which was not inſtituted vntill long time after him.

17 The worke of the life of *Gerviaſius* is none of his, for it hath many things repugnant to his true workes.

18 His 84. epiſtle is *Proſpers, Suarez*.

Ann. 400.

HIEROME.

Theſe following workes in the common iudgement of all men, are no children of this Father.

The Hebrew traditions vpon the three bookes of the Kings and Chronicles, condemned by *Senenſis, lib.* 4. & *Lyra*.

The prefaces vnto
- Baruch.
- The two books of Machabees.
- The Pſalter: in number two.
- The Prouerbs of Salomon, two alſo.

Foure Homilies vpon the Canticles.

Hebrew places vpon the Acts, they doe cite *Hierome* himſelfe, cap. 27.

The commentaries vpon the Lamentations of *Ieremie, Senenſ. lib.* 4. they are of *Rabanus Maurus* his doing, or els of *Bedes*, as *Eraſmus* thinketh.

His commentaries vpon Mark, with their preface. *Senenſ. lib.* 4.

The prefaces vnto *Luke* and *Iohn*.

The commentaries vpon the Pſalmes, Cenſured by *Lindan, Canus, Eraſmus*, and *Bruno*.

The preface and commentaries vpon *Iob, Senen. lib.* 4.

The third booke of his commentaries vpon the Prouerbs, in the 31. chapter *Gregorie* is cited.

The commentaries vpon the Epiſtles of *Paul, Senenſ. lib.* 4.

The Epiſtle to *Demetrias*, is *Pelagius* his worke. *Gregor. Arimin.* 2. *d.* 26. *qu.* 1. *art.* 3. It is manifeſt ſo to bee out of Saint *Auguſtines* booke *de gratia Chriſti & originali peccato*, chap. 37. and 38. wherein the words which *Pelagius* affirmed hee wrote vnto *Demetrias*, are rehearſed, and are very like to theſe here alleadged. It is plaine alſo out of *Auguſt.* epiſtle to *Iuliana*, mother to *Demetrias*, where the words of *Pelagius* are rehearſed which are contained in this epiſtle.

The epiſtles vnto
- *Geruntius* his daughter.
- *Marcella*.
- A baniſhed virgin.
- *Amenus* being ſicke, touching a perfect man.

The inſtruction of a friend in the knowledge of Gods Law.

A Of three vertues.

A ſermon of *Maries* aſſumption, vnto *Paula* and *Euſtochium*.

Of honouring our parents.

Of the ſeauen degrees of the Church vnto *Ruſticus*, Biſhop of Narbon.

Of the praiſe of virginity, vnto *Mauritius* his daughter.

Of Gods attributes in the Scriptures.

An explanation of the Creede, vnto *Damaſus*.

An expoſition of our faith, vnto *Cyrill*.

To *Præſidius* the Deacon, concerning the Paſchall taper.

Of the keeping of Eaſter.

B An obiurgation againſt *Suſanna* beeing fallen.

An obiurgation vnto *Euagrius* for *Leuita*.

An exhortation to a ſouldiour of the world.

Of the ten temptations of the Iſraelites.

An explanation of the 40. & 117. pſalmes.

To *Dardanus* concerning the kindes of muſicke.

4. ſermons of
- 1 the reſurrection of
- 2 Chriſt.
- the natiuity of Chriſt.
- 3 the Epiphanie.
- 4 the Lent

Ten ſermons vpon Eaſters euen, touching the eating of the Lambe.

To *Euſtochium*, of *Peters* chaines.

C Of the keeping of vigils.

Exhortations to *Pammachius* & *Oceanus*.

To a ſecular penitent.

Of the diuerſities of leproſies.

Of the two ſonnes, the prodigall, and the thriftie.

The rule of monkes gathered by *Lupus de Oliveto*.

A dialogue vnder the names of *Hierome* and *Auguſtine*.

An Homily of the body and blood of our Lord.

Another vpon Saint *Matthewes* Goſpel.

An Apologie for *Origen*. Neither his, nor *Pamphilus* the *Martyrs*.

A Catalogue of ſome eccleſiaſtick writers.

D An epiſtle to *Tyraſius*, vpon the death of his daughter.

To *Oceanus*, touching ſufferance of reproches.

The anſwer to *Damaſus* his epiſtle.

To *Paula* and *Euſtochium* of the vertue of the Pſalmes.

To *Damaſus* concerning the offering of the altar.

A rule for monkes of 41. chapters.

Chromatius and *Heliodorus* to *Hierome*, with the reſcript thereunto.

Of *Maries* natiuity.

Euſebius his epiſtle to *Damaſus*, of *Hieroms* death.

Auguſtine, of *Hieromes* worthineſſe.

Hieromes life, by an vnknowne Author.

Suſpected.

Two epiſtles to *Auguſtine*, one beginning *Quoties in vrbe*: the other, *Anno præterito.*

An epiſtle to *Apronius.*

Another to *Theophilum, Beatitudo tua.*

Another to *Celantia.*

Comitis liber, called by *Micrologus*, cap. 25.

Dictionarius, beareth *Hieromes* name, *Honorius*, lib. 2. c. 88. but it is ſome far later Authors.

Here note, that in the 16. diſtinction, *cap. Sancta Romana*, *Hieromes* iudgement is allowed concerning *Origen*, *Ruffinus*, and in all things wherein he reprehendeth them.

Ann.400.

DAMASVS.

His *Pontificall* is of ſuſpected authority. The Venecian edition of the Councels, confeſſeth that it diſagreeth from all approoued and receiued hiſtories: the firſt tome, page 617. & 684. and the ſecond tome, pag. 463.

Ann.405.

CHRYSOSTOME.

Sixtus Senenſis in his Bibliotheca, libr. 4. reckoneth all theſe workes as falſly impoſed vpon this Father.

One Homily vpon Geneſis, the 2. chapter, beginning *Dignitas humana, &c.*

Another vpon the ſame chapter, beginning *Deus inſtitutor*, gathered out of *Auguſtines* fragments: there are two whole chapters taken out of this booke, *de Eccleſiaſticis Dogmatibus*, namely the 31. and 32.

Another vpon the ſame chapter, *Iubetur Adam.*

Three vpon the third chapter of Geneſis: 1. beginning *Deus ſine initio.* 2. *Quoties mecum temporis.* 3. *Chriſtiano cum hoſte.*

One vpon the 15. chap. *Fides eſt religionis.*

One vpon the 25. *Portabat Rebecca.*

One vpon the 37. *Filij autem Iacob.*

One vpon the 17. of Exod. *Stabat Moyſes.*

One vpon the 11. of Iudg. *Deus qui voluit.*

One vpon Kings, 1. 13. *Dominus Deus cum Dauid.*

One vpon 2. Kings 7. *Imitatores Chriſti.*

One vpon 2. Kings 17. *Perdidit Abſolon.*

One vpon 3. Kin. 17. of Elias. *Glorioſus olim.*

Another vpon the ſame. *Cum geſta peccata.*

One vpon 4. Kings 2. of *Elias* his aſcenſion, beginning, *Apud quoſdam veteres.* This *Bede* in his queſtions vpon the booke of Kings, thinketh to bee *Chryſoſtomes*, but the ſtyle ſauours of that Homily which is put amongſt *Hieromes* falſe children, for Eaſter daies, beginning *Exultet cœlum*, and it is alſo amongſt *Euſebius Emeſenus* his ſermons.

One Homilie vpon 4. Kings 5. *Cum Naaman.*

One vpon 4. Kings 6. *Of Heliſæus. Et ſi frequenter.*

Two Homilies vpon Iob, cap. 1. *Veruntamen fratres*: and, *Athletam in certamen.*

Two prefaces vpon the Pſalmes: *Poſt Moſem*: and, *Omnis Scriptura.*

One Homilie in Pſalme 1. *Beatitudo eſt omnium.*

One vpon the 2. *Quemadmodum qui in Solem.*

Two vpon the 9. *Creatoris omnium*: and *Deus generis noſtri.*

One vpon the 13. *Quemadmodum cum Dominus.*

One vpon the 14. *Eſt pulcher Pſalmus.*

One vpon the 22. *Circulo conſecrato.*

One vpon the 24. *Viatoris arcta.*

One vpon the 25. *Filij Lucis.*

One vpon the 26. *Ex plenitudine verbi.*

One vpon the 29. *Celebritas confeſſionis.*

One vpon the 33. *Sermo diuinus.*

One vpon the 37. *Sæpe à nobis.*

Vpon the 38. pſalme, one Homilie beginning, *Et quomodo poteſt Pſalmus.*

On the 39. one, *Nec hunc quidem Pſalmum.*

Two vpon the 40. *Nulli quidem*: and, *Etiamſi Propheta.*

Two on the 42. *Hic Pſalmus eſt*: and, *Cohæret priori.*

Vpon the 68. one *Qui orationibus.*

Vpon the 71. one *Dominus virtutum.*

The 84. one *Omnis qui ſe agnoſcit.*

The 90. one *Pſalmum nonageſimum.*

The 93. one *Aduerſus fluctus.*

The 95. one *Egregium vereque mirandum.*

The 96. one *Ictus à vipera.*

The 106. one *Spiritus Sanctus.*

The 115. one *Narratur quòd apiculæ.*

The 118. one *Benignitas dei.*

The 118. one *Veritatem prædicandam.*

The 121. one *Dominus noſter.*

The 142. one *Iudicia Domini ſicut abyſſus.*

Vpon the 1. of Eſay, one *Si volueritis.*

Vpon the 9. one *Chriſtus vnà cum Patre.*

Vpon the 42. one *Vita innouata.*

Vpon the 62. one *Quoniam tempus venit.*

Vpon the 1. of Ieremie, one *Magnum Ieremiæ meritum.*

Vpon the 3. of Daniell, of the three children, one *Trium puerorum ſermo.*

Vpon the 13. of Suſanna, one *Diuinæ lectiones.*

Vpon Zachary the 6. one *Nobiles genere.*

The imperfect worke vpon Matthew, euen the Catholikes themſelues thinke to bee *Chryſoſtomes*; but ſome doe denie it, becauſe it ſauours of *Arianiſme*: but yet it is generally commended for the variety of learning therein contained.

Three Homilies vpon the 1. of Matthew, beginning,
Hoc futurum.
Dedicatur nouus.
In eo quod dixit.

One vpon the 4. *O incomparabilem.*

Three vpon the 5. beginning,
Non tantum.
Cum nobis pro officio.
Per omnia.

Three vpon the 6.
Dominica.
Sicut in ſuperioribus.
Series lectionis.

One vpon the 7. *Omnibus notam.*

Two vpon the 9. { *Chriſtus in.* / *Multa tempeſtate.*
Vpon the 14. one *Hodie nobis.*
Vpon the 15. one *Myratur.*
Vpon the 18. three { *Videtur—* / *Exercitia.* / *Magnum.*
Vpon the 19. two { *Iuſſus.* / *Quoniam.*
Vpon the 20. two { *Poſtquam.* / *Proximis.*
Vpon the 21. two { *Pato.* / *Si ad arborem.*
Vpon the 22. two { *Omnis malitia.* / *Frequenter.*
Vpon the 26. two { *Ad hodiernum.* / *Secundum Saluatoris.*
Vpon the 27. two { *Euangelica.* / *Sufficiens.*
Vpon the 1. chap. of Marke, fiue { *Animal.* / *Nunc tentiamus.* / *Videte.* / *Quoniam.* / *Inſtruxerat.*
Vpon the 5. one *Interrogat.*
Vpon the 8. one *In ſuperiore.*
Vpon the 9. one *Iurat.*
The 10. one *Quoniam.*
The 11. three { *Iſte qui.* / *Ingreditur.* / *In Euangelio.*
The 13. one *Euangelica.*
Vpon the 1. of Luke, one *De ſol.*
Vpon the 2. one *Ioſeph autem.*
The 10. one *Tum dixit.*
The 15. one *Omnium.*
The 16. one *Quoniam dixerat.*
The 19. one *Super Chriſtum.*
Vpon the 1. of Iohn, one, *De Ioanne.*
Vpon the 4. one *Innumera.*
The 11. one *Grandi fratres.*
The 14. one *Dominus Chriſtus.*
The 26. two { *Maria.* / *Hoc ergo.*
Vpon the 1. Corinth. 13. one *Apoſtolus Paulus.*
Vpon the 1. Corinth. 15. one *In heſterno fratres.*

Thus farre Sixtus.

D *Chryſoſtomes Maſſe* is a forged thing. It containeth prayers for *Alexius* the Emperour, who liued long after *Chryſoſtome*: and for one *Nicholas* either Pope or Patriarch of Conſtantinople. The copies differ exceedingly. In the commemoration of the Saints, *Chryſoſtome* himſelfe is named. Therefore it was not done by him, but patched together by diuers after his time vnder his name, and that at diuers Editions: chiefly, that which is there ſpoken of the adoration of Chriſts Image, is a meere inuention. For *Chryſoſtome* in his true writings, cals painting a ſuperſtitious arte, *homil.* 50. vpon Matthew, And the 2. Councell of Nice, which did ſcrape together all auncient authorities for image worſhip, yet neuer cites this Liturgy of his.

A His homily of the birth-day of *Peter* and *Paul*, is of the ſame ſort, *Surius*. Some of the homilies to the people of Antioch, are patched together out of diuers places and authors, as namely, in the 66. theſe words, *Who is adorned with purple—, and ſtandeth ready to pray vnto the Saints*: theſe words are read in S. *Auguſtines* Sermons, intituled, *Of S. Paul*: The ſixt Epiſtle to *Theodorus*.

AVGVSTINE.

Theſe Workes following are forged in the common iudgement of all men.

B *In his firſt Tome.*

A fragment of the rule of the Clergie.

The ſecond rule: and concerning a Heremites life.

Eraſmus holds, that the third rule is alſo forged, which is called *the rule of men*: or, *vnto the ſeruants of God.* And *Polydore* iudgeth theſe three Workes to be none of Saint *Auguſtines*.

In the ſecond Tome, theſe Epiſtles are counterfeit.

An Epiſtle which was the 111. in the place whereof *Eraſmus* put the Epiſtle vnto *Fortunatianus*.

C The 132. Epiſtle, vnto *Demetrias* the virgin.

Sixteene of his Epiſtles to *Boniface, & contra*: from the 181. vnto the 199.

The Epiſtle to *Cyrill* of Hieruſalem, touching *Hieromes prayſes*.

Innocentius his Epiſtle, the 93. amongſt *Auguſtines*, *Eraſmus* holdeth fained.

All the Epiſtles aboue 242. the popiſh Diuines of Louayne haue lately added.

In the third Tome.

The booke of Eccleſiaſticall opinions, it is held to be of *Gennadius. Walfrid. de reb. eccl. cap.* 20. *Thomas Aquinas, catena in* 1. *cap. Mat.* But thoſe things which are inſerted from the 21. chapter, vnto the 52. are of ſome more

D late author, who ſeemed to haue ſome ſmack of Pelagianiſme.

One booke vnto *Petrus* of Faith, *Bertram* in his booke, Of the body & blood of Chriſt, aſcribeth it vnto *Fulgentius*.

The bookes, Of the wonders of the Scriptures: their authour talkes of the account made by the *Cycle, lib.* 2. *cap.* 4. therefore they were not written vntill 600. yeares after Chriſt.

The booke, Of the ſpirit and ſoule: it citeth *Boethius*, chap. 37. *Tritemius* fathers it vpon *Hugo de Sancto Victore*.

The Queſtions of the Trinity.

The work of the Patriarchs benedictions.

In the fourth Tome *counterfeit—*

The booke of the 8. *queſt. of Dulcitius*.

The booke of 21. queſt. and queſtion 65. A

The queſtions of the Old and New Teſtament.

The worke of the *Incarnation* of the word.

Of the Trinity and Vnitie of God.

Of the Eſſence of the Diuinitie.

Of Faith concerning things inuiſible.

Of true and falſe Repentance. Herein is *Auguſtine* himſelfe cited.

Of healthfull Inſtructions.

Of Friendſhip.

Doubted of.

The booke of Continence.

Of Patience.

Of the goodneſſe of widowhood.

Of 33. queſtions. B

In the fiſt Tome, *forged.*

The booke of the contention of the church and the ſynagogue.

Suſpected.

The Oration of the 5. hereſies.

Againſt *Felicianus* of the Vnitie of the Trinitie.

The Treatiſe of Stoickes and Epicures.

A treatiſe vpon theſe wordes: *I am that I am.*

In the 7. tome forged, or ſuſpected——

The worke againſt *Fulgentius* the Donatiſt.

The booke of *Hypognoſtica.*

Of Predeſtination and Grace. C

Of Gods Predeſtination.

In the 9. tome forged——

Expoſition vpon the Reuelation.

Of louing of God.

His *Soliloquia.*

His Manuall.

Of the triple habitacle.

Of the ladder of Paradice.

Of 12. degrees of abuſes.

Of contrition of heart.

Of the Glaſſe.

Of a Chriſtian life.

Of *Maries* aſſumption.

Of the contempt of the world.

Of the vanitie of the times.

Of obedience and humilitie. D

Of the good of diſcipline.

Of the viſitation of the ſicke. *Bellarmine de extrema vnctione, lib. 1. cap. 4.*

Of viſiting the ſicke.

Of the comfort of the dead two bookes.

Of the praiſe of charitie: a treatiſe.

Of Sobrietie and chaſtitie.

A ſinners looking glaſſe.

Of the conflict of vertues and vices.

Of the vprightneſſe of Catholike conuerſation.

Of the firſt mans creation.

Of the tree of knowledge of good & euill.

Of Antichriſt.

Vpon the hymne, *Magnificat.*

Doubted of——

A booke of the Lords husbandrie, or of Wedneſday.

A booke of meditations.

A ſermon of the deluge.

Of the time of Barbariſme.

Of the 4. vertues of Charitie.

Of the profite of faſting.

Of the combat of the ſoule.

Of the deſtruction of the citie *Hieruſalem.*

Of the good of diſcipline.

Of the medicine of repentance, one booke, and of the profite of repentance.

In the 10. tome, counterfeit ſermons.

A ſermon of the tranſlation of *Steuen.*

Sermons to the heremiticall brethren.

The 3.14.18,19,20.22.28.34.38.47.52. 54.56,57,58. of his ſermons *de verbis Domini.*

The 2.12.15,26.34.35. *de verbis Apoſtoli.*

Of his booke of 50. Homilies: the 2,3,4, 7.9,10.15.21,22.30,31.41.45.46.

Of his ſermons *de tempore*, the 9,10,11.18. 24.28.33.37.38.39.43.47.48.50.59.62. wherein hee ſaith that not to faſt in lent is a ſinne, but that in his purer workes he denieth.

Of the 118. Epiſtle to *Ianuarius*, chapter the 4.63.68.77.95.96,97.99.113.114.125. For the articles of the Creede in Saint *Auguſtines* time were not ſo diſpoſed, I meane in that order they are here ſet downe. For he in his booke of the Creede to the Catechumeniſts omitteth the deſcenſion into hell, and the life euerlaſting. *Chryſoſtome*, tome 5. (*de Symbolo*, omitteth the communion of Saints.) 117,118.120,122.125.128.130.132.136. 137,138.152.156,157,158,159.161.167, 169.174.176.181.183.188.196.199.207. 211.223,224.226.228,229.238,239.241, 242. And others alſo are by the Proteſtants thought to be thruſt in, as the 91.215.251. 255.

Of his ſermons *de ſanctis*, the 2.5.7.10.11. 15.19,20.22.26,27.30,31,32.34,35.37. all aboue 50. the Paris Diuines haue added. The Proteſtants thinke all the reſt to be baſtards, neither *Auguſtines*, nor *Fulgentius his*, becauſe amongſt other things the author of them, ſerm. 35. maketh mention of *Iſidore*, that liued 200. yeares after *Auguſtine.*

Of his ſermons *de diuerſis* 35——all aboue 43. were added by them of *Louayne*, we thinke them all falſe coyned.

Palladius his *hiſtoria Lauſiaca*, is nothing but a fardle of old wiues tales, as may eaſily appeare to the reader: and therefore of no eſteeme at all. *Ann.* 220.

THE DECRETALL EPISTLES.

Ab ann. 80. ad 300.

Theſe epiſtles decretall which paſſe vnder the names of *Clement, Euariſt, Teleſphorus, Higinus, Anicetus, Soter, Calixtus, Vrban, Pontian, Anterus, Fabian, &c.* and *Syluester*, are all forged: and that for ſixe reaſons. Firſt, all theſe epiſtles had one and the ſame author, for they are all written in the ſame ſtyle and forme of writing, and the ſame phraſes are often repeated in diuers Epiſtles. Now it

is a thing impoſſible, for ſo many Biſhops to
ſpeake all iuſt after one forme, though they
ſhould labour to imitate one another. 2. Ma-
ny things of theſe Epiſtles are written ſo there
from the true phraſe of the Latine, that they
are meerely barbarous: as this: *Epiſcopi ſunt
obediendi, diligendi, & ſummopere venerandi, &
non detrahendi vel lacerandi*: and this, *Patres
omnes ſunt venerandi, non reſpuendi, non inſidian-*
3 *di, &c.* 3. Theſe epiſtles in their quotations of
holy Scripture doe follow *Hieromes* tranſlati-
on, which none of the Popes that theſe de-
crees are fathered vpon euer ſawe: for it was
4 not then extant. 4. There is not one epiſtle
almoſt of them all, but containeth ſome
things expreſſely againſt the credit of all Hi-
ſtoricall truth; for they ſpeake of the Prima-
cy and rule of the Church of Rome, ordina-
tion of Biſhops, and of their immunities, of
the accuſation & degradation of Prieſts, and
of appealing to the ſea of Rome: whereas in
the three firſt ages, becauſe of the multitude
of perſecutions, little reſpect (as *Syluius* ſaith)
5 was had vnto the Church of Rome. 5. So
ſaith *Cuſanus* in his booke *de concordia Catho-
lic. lib. 3. cap. 2.* and *Bellarmine de Pontifice, lib. 2.
c. 14.* confeſſeth, that ſome errors haue crept
into theſe epiſtles, and that hee dares not af-
firme them to be infallibly theirs, whoſe name
they beare: & *Iſidore* in his preface before the
Councels, doth not mention them all; *Euſebi-
us* ſpeaks onely of the epiſtles of *Clemens* and
Victor, which yet are not now extant. *Dama-
ſus* writing of his predeceſſors, neuer ſaith
word of theſe epiſtles. No more doth *Hieron.*

Beſides, the *decreetall epiſtles of the Popes* (extant in the tomes of the Councels) from *Syluester* vnto *Gregory* the firſt, & ſo forward, are all either counterfeit, or iuſtly ſuſpected.

This is plainly ſhewed by the groſſe abſurditie of their ſtyle, in the moſt of them; by their vnapt alleadging the Scriptures, & their deſire of rule ouer the Catholike Church. For at this they all do ayme, namely, to erect and protect the ſupremacy of the Church of Rome. Chiefly theſe following.

1 *Markes* Epiſtle vnto the Biſhops of Egypt. He ſaith that the Romane Church did neuer erre, nor euer hereafter ſhall erre. But that opinion of the immobilitie of the Romane faith, was not admitted into the world vntil in theſe later times. *Catharinus in Gal. 2.*

2 *Iulius* his firſt Epiſtle vnto the Biſhops of the Eaſt for *Athanaſius*. This diſagreeth quite from the true copie which is in *Socrates l. 2. c. 15.* and in *Sozomen l. 3. c. 8.* His ſecond alſo is fooliſh and friuolous.

3 *Liberius* his anſwer to *Athanaſius*: and his Epiſtle vnto all Biſhops.

4 *Felix* his Epiſtles to the Synod of *Alexandria*.

5 *Steuens* vnto *Damaſus*, and another of *Damaſus* vnto *Steuen* Biſhop of Africa, wherein there are theſe words of new Latine: *Charitatiuè, compaſſibiliter, ordinabiliter, praſui fratres ſuppeditaſti, ſed indicaſti.* Such like is that of his *ad Epiſcopos Numidiæ*, [and another *ad Epiſcopos Illyricos*.]

6 *Syricius* his firſt Epiſtle vnto *Himerius* Biſhop of Tarracon. The barbarouſneſſe of the ſtyle maketh it ſuſpected, as in theſe words. *In ergaſtulis autem ſunt tales perſonæ retrudendæ vt tantum facinus continua lamentatione deflentes purificatorio pœnitudinis igne poſſint decoquere.* Beſides, he imperiouſly commandeth the Biſhop of Tarracon to publiſh his decrees to be obſerued of all the Biſhops: But the Church of Rome as then had no ſuch iuriſdiction. Of no greater value is his Epiſtle to the Millaners; nor the 3. and 4. to the B. of Africa.

7 Two Epiſtles of *Anaſtaſius*. The date, and the Conſuls hereto ſubſcribed, diſagree from all true hiſtories. In the firſt you ſhall finde theſe words. *Quaſi ad caput charitatiuè mittere non dubitetis.* And hee commandeth with Apoſtolike authoritie, *ſtandum eſſe ad lectionem Euangelii.*

8 The Epiſtles vnder *Innocentius* the firſt his name, are iuſtly called in queſtion, becauſe there are in them many traditions, which vnto the Diuines of thoſe times were altogether vnknowne. And beſides there are whole Paragraphes put into them which are extant as well in the later Popes writings, as in the former. The third Epiſtle to *Exuperius*, maketh mention of fiue bookes of *Salomon*: the 22. ſpeaketh of the Biſhops Myter, which the Church then knew not. And the Epiſtle vnto the Councell of Carthage is very fooliſh and idle.

The Epiſtles alſo of *Innocentius* which are the 91. and the 93. among the Epiſtles of S. *Auguſtine*, are counterfeit. *Eraſmus.*

9 *Sixtus* the third his Epiſtle vnto the Eaſterne Biſhops, hath theſe words: *Valentinianus Auguſtus noſtra authoritate Synodum congregari iuſſit.* Moſt fooliſhly! *Valentinian* could call a Councell by his owne authoritie, and needed no Popes aſſiſtance, the Epiſtle therfore is forged. In his third Epiſtle, *de malis doctoribus, &c.* theſe words, [*Semper tamen Purgatorii locum excipio in quo animæ hominum corporibus ſolutæ ad tempus expiantur*] are thruſt in by ſome other, for they haue no coherence at all, either with the precedent, or ſubſequent clauſes: for *Sixtus* ſaith, there is but two places, Heauen and Hell, and that out of the kingdome of God there is no ſaluation. *Ann. 433.*

10 *Hilarius* his Epiſtles.

11 *Anaſtaſius* his Epiſtle vnto *Anaſtaſius* the Emperour, he warneth him to obey the Apoſtolike admonition, *viz.* the Popes decrees, wheras the Popes of thoſe daies obeyed the Emperours decrees, *non è contra.*

12 Pope *Iohns* the firſt his 2. Epiſtle is oppoſite vnto the hiſtorie of that time.

13 *Felix* the IV. his Epiſtles, the ſecond wherof beginneth thus. *Quoniam importabilibus verbis garrulaſti.*

14 *Boniface* the 2. his epiſtle, and the deprecation of *Aurelius* of Carthage thereunto annexed. Herein mention is made of the Prince *Iuſtine*, whereas *Boniface* Biſhop of Rome liued in nether of the *Iuſtines* times. It is like to be the handiworke of ſome of the Popes flatterers.

15 *Vigilius* his firſt epiſtle, a very trifling peece of worke, hee teacheth that ruinated Churches may be reedified, and conſecrated with the Maſſe onely, without any ſprinkling of holy water. His third is ſo confuſedly patched together, that it is impoſſible to make true ſenſe of it.

16 *Iohn* the third his epiſtle.

17 *Benedict* the firſt his epiſtle: Part of it is a fragment of *Alexander* the firſt, his firſt epiſtle decretall: the other part is almoſt the whole fourth chapter of the 1. vnto *Timothy*.

Gregory the third, his third epiſtle (*tom. 3. Conciliorum*) *ad Epiſcopos Bauariæ*, diſagrees from the copie which is in *Auentines Annales, lib.* 3.

Zacharies fifth epiſtle (*tom.* 3. *Concil.*) containeth friuolous anſwers to moſt fooliſh queſtions. One thing chiefly to be noted is, his command of the time when to eate bacon. His ſixth epiſtle is corrupt by ſome filthy interpreter. *Catalogus teſtium.*

18 *Nicholas* his epiſtles vnto the Emperour *Michaell*. Therein hee ſaid that godly Emperours neuer would commaund the Prieſts, but intreat them as Fathers. But *Euſebius* ſaith otherwiſe, *lib.* 10. *cap.* 5. and *Nicephorus, lib.* 7. *cap.* 43. Theſe ſay that *Conſtantine* the Emperour commaunded *Miltiades* Biſhop of Rome to iudge the cauſe of *Cæcilianus* Biſhop of Carthage. The epiſtle of the Synode of *Alexandria* to Pope *Felix* is counterfeit, and full of lyes.

Am. 360. *Hilarius* his epiſtle (the 88. amongſt *Auguſtines*) is not rightly aſcribed vnto *Hilary* of Poictou. *Eraſmus.* The epiſtle alſo vnto *Apra* his daughter, containeth nothing worthy of *Hilarius*, nor the hymne vnto her.

Am. 420. The hiſtorie of *Ambroſe* his life attributed vnto *Paulinus* is a fiction. *Eraſmus* in his preface vnto *Ambroſe* his workes.

EVODIVS.

Am. 420. Two bookes of the miracles of S. *Steuen*, extant in *Auguſtines* tenth tome, are both forged. *Tritemius* indeede ſaith, that he wrote a volume of the miracles done in Africke by the reliques of *Steuen* the Martyr, which reliques *Oroſius* the Prieſt carried thither: But theſe bookes now extant containe no ſuch matter, neither are they mentioned in any Author at all.

SOPHRONIVS.

That Sermon of the Aſſumption of *Mary* in *Hierome*, is none of his, but ſome triflers of A very late time, as is bewrayed by the very ſtyle it ſelfe. Beſides, *Sophronius* and *Hierome* liued both at one time, as appeareth by the booke of Eccleſiaſtike writers: but this Sermon talketh of *Eutyches* and *Neſterius*, both whoſe hereſies were broched after the death of *Hierome*.

MAXIMVS TAVRINENSIS.

The credit of this mans ſermons, is vncertaine, for many of them are aſcribed vnto diuers Authors, as theſe. Ann. 420.

His ſermon on the natiuitie of Chriſt, whoſe beginning is, *In aduentu Dominico*, is B amongſt Saint *Auguſtines* ſermons, 11. *de Tempore*.

His ſermon vpon the Epiphanie, beginning *Licet fratres dilectiſſimi, &c.* is the 37. *de Tempore.*

His ſermon of Chriſts accuſing before *Pilate*, beginning *Mirum forſan videatur*, is the 118. *de Tempore.*

His ſermon vpon the ſolemnity of Eaſter, is the 128. *de Tempore.*

His ſermon vpon Saint *Steuens* day, beginning, *Lectio Actuum Apoſtolorum*, is the 5. of Saint *Auguſtins, de Sanctis*, and hath another beginning out of *Auguſtine*, as they of Louain doe confeſſe.

C His ſermon vpon the natiuity of *Peter* and *Paul* the Apoſtles beginning, *Glorioſiſſimos Chriſtianæ fidei, &c.* is *Auguſtines* 27. *de Sanctis.*

His ſermon beginning *Legimus in libro qui Actibus Apoſt. &c.* is *Ambroſe* his 9. ſermon, and *Auguſtines* 25. *de verbis Apoſtoli.*

CYRILLVS ALEXANDRINVS.

Hath a commentarie vpon *Iohn* in 12. bookes. Ann. 430.

But the foure middle bookes of the twelue were loſt, and *Iodocus Clictoueus* hath added other foure in their places: *viz.* the 5, 6, 7, and 8.

D Sixteene bookes of Commentaries in *Leuiticum.*

His Epiſtles vnto *Coloſyrius*, ſuſpected. It is not extant amongſt his workes, the fragment is cited by others: and whether *Cyrill* of *Alexandria* wrote it or no, it is vncertaine.

EVCHERIVS.

His three bookes vpon *Geneſis*, and Commentarie vpon the *Kings*, is ſome vnknowne moderne Authors. *Seneuſ. præfat. in Biblioth.* and *lib.* 4. Ann. 430.

His homily of *Maries* Aſſumption, forged. For therein are theſe words: Worthily did our Fathers decreee, that this Goſpell ſhould be read vpon this ſolemne feaſt of the Virgin *Marie*: whereas this feaſt had not his inſtitution vntill 160. yeares after *Eucherius*, viz. vnder *Mauritius an.* 595. Looke *Durandus* his *Enchiridion*. Out of the credit of this Homily conſider the value of the reſt.

IOHN CASSIANVS. AND FAVSTVS RHEGIENSIS.

Ann. 435. & 490. Both theſe authors bookes *Gelaſius* in a Councell of 70. Biſhops did condemne. And with reaſon. For the firſt wrote againſt *Proſper*, and the ſecond aginſt *Fulgentius*, concerning the Predeſtination of the Saints, and the good of perſeuerance. Beſides, *Fauſtus* was condemned by *Petrus Diaconus, lib. de Incar. Hormiſda* Pope in his Epiſtle in 5. Tom. *Biblioth. Ado in Chronicis*: and *Trithemius* in *Fauſto*. And therefore *Driedo* and *Ruardus Tapperus* in approouing *Fauſtus* his writings doe ſhew themſelues halfe-Pelagians.

THEODORETVS.

Ann. 440. His 12. bookes, *De curatione Græcarum affectionum*, are ſuſpected, becauſe *Nicephorus* in his catalogue of *Theodorets* labours neuer nameth them. And theſe bookes make for the Inuocation of Saints, which *Theodoret* vpon the ſecond of the Coloſſians, doth condemne.

His Epiſtles alſo vnto *Leo* and *Renatus* are doubtfull.

His booke *De Sanctis* hath ſome things inſerted by others.

LEO.

Ann. 450. Theſe workes of his beare a counterfeit name.

A Sermon vpon *All-Saints* day, either wholly forged, or at leaſt in the title. For this Feaſt had his originall from *Boniface* the 4. about the yeare of our Lord 610. long after *Leo*. *Petrus de Natalibus, lib.* 10. *cap.* 1.

His 5. Sermon of Lent, is *Auguſtines* 63. *De Tempore*, and his eight Sermon is *Auguſtines* 33. *de Tempore*.

Some of his Epiſtles, as the 84. and the 92. are no where extant, but in *Gratian*, who (like a notorious falſifier) thruſt many workes vpon the Fathers which they neuer were authors of. And it is a ſtrange thing that *Leo* ſhould offer to ſend his imperious Edicts through Europe, Aſia, and Affricke, when as he was conſtrained of neceſſity to make a ſupplication vnto the Emperour for the calling a Councell within Italy. And hereby it is plaine, that his 84. and 46. Epiſtles are either counterfeit or at leaſt corrupted: becauſe he arrogateth the fulneſſe of power in forraine and far diſtant regions, and enioyneth *Anatolius* Biſhop of Conſtantinople to execute his commiſſion in the beginning of the 46. Epiſtle. But the Fathers of the ſixt generall Councell, expounding and confirming that which formerly had beene defined in the firſt Councell of Conſtantinople, and in the Councell of Chalcedon, ſay thus in the 36. chapter: Renewing the Decrees of the 150. Fathers that met in this royall citie of Conſtantinople, & of the 630. Biſhops which aſſembled at Chalcedon, *we likewiſe determine, that the Sea of Conſtantinople haue equall priuiledges and honours with the Sea of Elder Rome, and in all Eccleſiaſticall matters be aduanced with as great honour and reuerence as it, beeing next vnto it.*

The mutuall Epiſtles of *Iohn* Pope, and *Iuſtinian*, extant in the Code, *lib.* 1. *tit.* 4. *de Summa Trinitate*, are of doubtfull credit. For firſt, *Iuſtinian* ſaith there, that he hath laboured, that all the Prieſts of the Eaſterne Iuriſdiction ſhould bee obedient vnto the Church of Rome. But all hiſtories ſay, that this was *Phocas* his deede. *Ado Viennenſis, chronic. ad annum* 604. *Iuo Carnotenſis in Chron. Platina in Bonifacio tertio.* It is alſo aſcribed vnto *Michael Paleologus*. Beſides, in this Epiſtle the Pope is called the head of all Churches. But the contrarie is to be ſeene in *Gregory* the fourth his *Regiſtrum, epiſt.* 32. 34. 36. 38. Thirdly, this Epiſtle and the other of *Iohn*, are not extant in the old Manuſcripts: witneſſe *Alciate, Parerg. lib.* 5. *cap.* 23. *Ann.* 450.

Articus his Epiſtle in the end of the Councell of Chalcedon is a counterfeit. Looke *Iunius* his *Animaduerſions in Bellarmine de Pontif. Roman. lib.* 1. *cap.* 24. & *lib.* 2. *cap.* 25.

The Epiſtle of the ſaid Councell vnto *Leo* is ſuch another. Newly found (as is pretended) in the Library of the Friars preachers at Coleine.

GELASIVS.

The booke of the two Natures, *Bellarmine* denieth to be written by *Gelaſius* the Pope, *De Pontif. lib.* 4. *cap.* 10. And *Melchior Canus, loc. comm. lib.* 6. *cap.* 8. yet they hold it the worke either of *Gennadius*, or *Gelaſius* Biſhop of Cæſarea. *Ann.* 496.

VIGILIVS.

His epiſtle vnto *Theodoſius, Anthemius, Seuerus*, Eutychian heretikes, wherein he profeſſeth himſelfe to be of their opinion, is cenſured to be a counterfeit, by *Baronius, tom.* 7. vpon the yeare 538. and after a ſort by *Bellarmine de Pontifice lib.* 4. *cap.* 10. But the epiſtle is deſcribed by *Liberatus*, and is extant in the 22. chapter of his Breuiarie, and is alſo in the Chronicle of *Victor*. The ſame doth teſtifie that it was written after *Vigilius* his ordination, and therefore *Bellarmine* erreth in holding the contrarie.

ANDREAS CRETENSIS.

His *Encomium de dormitione Sanctæ deiparæ*, *cap.* 6. maketh mention of the feaſt of the *Ann.* 500.

Aſſumption of *Marie*, which was not inſtituted vntill the yeare of our Lord, 595. many yeares after this authors death: therefore theſe orations ſeeme forged.

An.520. THE COVNCELL OF AGATHA.

The canons of this Councell which are cited in the Decretals *De conſecrat, diſt. 1. cap. Miſſas*, are no where extant.

EVSEBIVS EMISSENVS.

The homilies vnder this name were not written by *Euſebius* of Emeſa in Greece, but by a certaine frenchman, as appeareth in the homilly vnto *Blandina. Fulke. Bellarmine* confeſſeth this alſo, *De extrema vnctione lib. 1. cap. 5.* Looke alſo in the ſame *Bellarmine de ſacram. Euchariſt lib. 2. cap. 29.*

An.570. The ſermon of the feaſt of the Natiuitie, beginning *Natiuitas Domini*, extant amongſt *Fulgentius* his workes, is aſcribed vnto *Auguſtine*, and is his 15. ſermon *de Tempore*. And in ſome Manuſcripts it is fathered vpon *Seuerianus*.

An.600. GREGORY THE GREAT.

The book of his Dialogues is doubted of: it is ſtuffed full of Italian wonders; and is not conſonant vnto the reſt of *Gregories* writings, neither in matter nor forme. *Chemnitius*.

His booke of the Sacraments, and of Anthemes, *Pamelius* ſet forth, but it is not mentioned in any author, but onely in *Micrologus* in the 24. chapter.

In the 2. Councell of Nice, an epiſtle is aſcribed vnto *Gregorie* the Great, concerning Image-worſhip, which was indeed the 3. *Gregories*: for *Gregorie* the Great prohibited adoration of Images.

An.670. CAESAR OF ARLES.

The homily of the wordes of the Apoſtle, *Si cuius opus manſerit, &c.* which is aſcribed vnto this author, is *Auguſtines* 41. *de Sanctis*

THE 6. SYNODE.

The canons of this Councell in *Trullo*, are condemned by the Papiſts as forged, but in the ſecond Nicene Councell they are commanded to be obſerued, and are by *Gratian* himſelfe approoued, *diſt. 16. capite Sextum*. *Maſter Beza* citeth an old gloſſe of *Balſamons*, taken out of a very old Manuſcript. The words in Engliſh are theſe, *And this is alſo a generall Councell: For although the Biſhops of the Weſt, namely the Latines and Italians (to whome this Councell in ſome canons giues a ſore blow) doe vrge it very earneſtly that it is no vniuerſall Councell, nor that the Popes Delegate was there preſent: becauſe that there is another 6. Councell, held vnder Conſtantine ſurnamed long-bearded, (as it is reported) and that this was held long after by the command of Iuſtinian Rinothmetus. But I, not induring this, and looking nearer into the coherence of this matter, and into the canons orderly following, written in theſe words: The holy and generall Councell defineth thus and thus: letting paſſe the moderne canons, which are neither ſubſcribed by the Kings, nor the Fathers that held the Councell: taking vnder examination the moſt auncient copyes of theſe canons, I found amongſt the names ſubſcribed vnto this Councell in Trullo, that there were preſent in that Councell, both the Popes Deputies, one Baſilius, Primate of Cortina in Crete, and another who was Biſhop of Rauenna, and not onely them, but alſo other of the Popes legates beeing Biſhops of Theſſalonica, Sardinia, Heraclea in Thrace, and Corinth. Thus much Balſamon.* And *Bartholomew Caranza* writeth thus. *In the volume of the Councells printed at Coleyne, there are nine Canons aſcribed vnto the ſixt Synode, whereas we know that the 6. Synode which was called vnder Conſtantine, ſet forth no Canons, but afterward vnder Iuſtinian, there were 227. Fathers gathered together in the Emperours Pallace at Conſtantinople, and they ſet forth the 102. following Canons. This is affirmed by the Fathers of the 7. Councell held at Nicea vnder Conſtantine the ſonne of Leo, and Irene his mother in the 5. acte of the ſaid Councell, and more at large in the 6. act, tom. 1. In both places citing the 82. of theſe Canons. Beſides Nicholas the 1. maketh mention of theſe Canons, in his epiſtle vnto Michaell the Emperour, as alſo Anaſtaſius, Abbat, & librarie keeper vnto the ſea Apoſtolike, in the preface of the 8. Synode, ſaying: Seeing that the 6. Councell ſet forth no rule at all, but onely the Creede, it is certaine that the Canons by them alleadged, were ſet forth priuately and by themſelues, long after the 6. Councell. Moreouer, the Fathers of both Empires called together at the Councell of Florence, doe cite theſe 102. Canons in the 5. ſeſſion. Gratian alſo in the decree citeth ſome of theſe Canons, & aſcribes them vnto that 6. Councell.* Thus much ſaith he. *Diſt. 16. cap. Sextam.* *Adrian* the Pope ſaith: *I receiue the 6. holy Councell with all the Canons.* And the ſame *Adrian* in his epiſtle vnto *Taraſius* hath theſe words: *In the Diuine and lawfully publiſhed Canons of the 6. Councell, &c.*

Surius graunteth that the 9. Canons fathered vpon the 6. Councell *tom. 2. Concilior.* are counterfeit.

BEDE. *Ann.720.*

His *Martyrologium* ſome thinke to be corrupted by ſundrie additions.

THE 2. COVNCELL OF NICE. *Ann.784.*

This Councell, beeing wholly for Image-worſhip, is both impious and idolatrous, and therefore rejected by the Biſhops of the Weſt, as witneſſeth *Aucntine* in his Annal. *l.* 4. The decrees of the Grecians (quoth he) for Image-worſhip, were aboliſhed by the

Councell of Frankford. *Ado* alſo, in the ſixt age, *Honedon, &c.* *Albert Pighius* refuſeth to hold the Coleine edition of this Councell for true: there are therein many palpable falſhoods.

CAROLVS MAGNVS.

There is a booke of his againſt the Councell of Nice which the Papiſts doe ſay is forged, but without any ground at all. For *Hincmar* Archbiſhop of Rhemes in his booke againſt *Hincmar* Biſhop of Ianduna maketh mention of this booke, and ſaith hee read it when he was a boy in the Emperours Palace, and cited almoſt word by word the 28. chapter *lib.* 4. Beſides *Auguſtine Steuchus*, keeper of the Laterane librarie at Rome, doth teſtifie in publike writing, that the copie of this booke is there extant written in old *Lumbard* letters. Thus much out of the moſt learned *Hoſpinian*.

DAMASCENE.

His Sermon of our Ladies ſleepe, is called in queſtion: for it citeth *Euthymius*, who liued long after *Damaſcene*, vnder the Emperour *Alexius*.

The little booke of the bodie of Chriſt ſet forth vnder his name by *Turrianus the* Ieſuit, out of Cardinall *Sfortia's* librarie, is (to ſpeake in a word) worthy of no credit at all; for his writings by reaſon of their ſhamefull errours haue no great reſpect amongſt vs.

LVDOVICVS PIVS.

Ann. 820.

Charlemaines ſonne. His donation, wherein he giues Rome, and the Popes election vnto the Pope and citizens of Rome, *diſt.* 63. *cap. Ego Ludouicus, &c.* is a meere forgery. For *Paſchalis* beeing forced by the people to take the Popedome vpon him without the Emperours authoritie, cleareth himſelfe by his legate vnto the Emperour *Ludouicus Pius*, and layeth all the fault vpon the clergie and people. Th' Emperour was herewith ſatisfied, but he ſent a ſharpe and ſeuere command vnto the people to beware euer after to offer like iniurie vnto the Imperiall maieſtie. *Sabellicus Ennead.* 8. *lib.* 9. *Platina in Paſchalis* his life. *Molineus* the Ciuilian thinkes that ſome librariſt of the Popes tooke paines to force this Donation, and therefore that that iuſt ſuſpition may diſanull the credit thereof.

Beſides, the Canon *Diſt.* 63. *cap. Ego Ludouicus* is contrarie to the canon *Diſt.* 63. *cap. Cum Hadrianum.* For if Lodwick the firſt, haue giuen away his freedome of the Popes election, why ſhould Lodwick the 2. his nephew thinke himſelfe any way wronged therein?

Otho the Emperours oath.

In the decree, diſtinction 63. chap. *vbi dominus*, there is an oath ſet downe taken by this Emperours legates in his name, vnto *Iohn* then Pope. Now all this is as true as that the ſea burneth. For *Otho*, comming vnto Rome, as the Soueraigne Lord and commander of the Pope, depoſed *Iohn* from that dignitie for his villanies, all the whole citie, clergie and layitie approouing and applauding his iuſtice in this doing. VVitneſſe, *Luitprandus, & Paulus Diaconus, hiſt. lib.* 6. as alſo *Theod. à Niem.*

ANASTASIVS.

Ann. 880.

There is a booke of the liues of the Popes, vnder this mans name, wherein are diuers errors ſet down, not iuſtifiable by any auncient or graue authors teſtimonie in the world: many chronicle ſlippes, ſome contrarieties, and ſome impoſſibilities. *Baronius* thinkes it done by diuers, at leaſt by two ſeuerall authors: It is in ſome places altogether depraued by the forged additions and detractions of others, by reaſon of the extreame ignorance of former ages. The firſt part is fathered vpon *Damaſus* by *Platina, Trithemius, & Onuphrius:* It ſwarmeth with abſurd *barbariſmes & ſolœciſmes.* Thus much *Albinus.*

PASCHASIVS.

Ann. 880.

His booke of the bodie and blood of our Lord, is depraued by malignants. For the tale of Chriſts body viſibly appearing in forme of an Infant (in the 24. chapter, in *Bibliotheca Patrum,*) is foiſted in by ſome garrulous Monke. For it is oppoſite vnto all the reſt of *Paſchaſius* his doctrine of the manner of Chriſts preſence in the ſupper: and beſides differeth as much from his phraſe and ſtyle. This *Hoſpinian* hath noted in his 5. booke *de Sacramentis.*

SIMEON METAPHRASTES.

Ann. 950.

A triuiall Pedant in Conſtantinople, he writ the liues of the Saints, more truly to bee intituled, *The Legends of lies.*

ANSELME.

Ann. 1080.

His two bookes *de Imagine mundi*, are by ſome imputed vnto *Honorius: Simler, in Bibliotheca.* In his commentaries vpon *Mathew*, *Bellarmine de Euchariſt. lib. quarto cap.* 9. ſaith that the Greekes (or their fauorites) haue thruſt in a place, namely vpon the 27. chapter thereof, concerning the time of Chriſts firſt inſtitution of the Sacrament.

Bernards counterfeit, or at leaſt ſuſpected works are theſe following.

Of the ſolitarie life to the brethren *de monte dei.*

Meditations.
Of the inward houſe.
Of the order of our life.
The ladder of Paradiſe: reiected by the Louainiſts.
The formes of honeſt life.
The Monkes looking-glaſſe.
Diuers ſermons, which marke in the Antwerpe edition: Among theſe,
A Sermon of the Lords Supper.
A booke of Conſcience.
A Sermon of *Andrew.*
The deſcription of *Clare-ville.*
An Epiſtle of *Bernard Syluester.*
48. Sermons of *Gilbertus* vpon the Canticles: *Bernard* wrote but 86. and died: the reſt *Gilbertus* added after his death.
Of *Maries* lamentation.
Bernards doctrine.
An Homily of the diſciples that went to *Emaus.*
A booke of the loue of God.
Another of the nature and dignitie of diuine loue.
A booke of Chriſts Paſſion, vpon the text I am the true Vine.
An oration in meeter vnto the members of Chriſts body.
Another of the Paſſion.
A third vnto *Chriſt* and *Marie.*
A fourth of the Natiuity of Chriſt.
A forme of priuate confeſſion.
The manner to liue well, vnto his ſiſter.
A ſecond book of conſcience.
A deprecation vnto *Marie.*
Of mans miſeries.
Sermons of the ſpirituall conflict.
O 12. degrees of humility.
A Sermon vpon the ſunday next after twelfth day.
Fifteene ſermons of the Supper. *Peter Martyr* ſaw them vnder another mans name.
An homily vpon the text: The kingdome of heauen is like vnto a merchant.
An epiſtle vnto *Matthew* Biſhop of Alba.
A meditation vpon *Salue Regina.*
A Sermon in aduent of the 11. Burthens.
The life of S. *Malachi.*

IEFFREY ARTHVR of Monmouth.

His foure bookes of the Brittiſh affaires, are thus cenſured by *William* of Newberie: There is (ſaith hee) a certaine writer of late come forth, telling many ridiculous tales of the Brittaines, extolling them (with impudent foolerie) farre aboue the Macedons and Romanes: hee is called *Ieffery,* ſurnamed *Arthur,* becauſe the olde Brittiſh tales of *Arthur,* are by him augmented, and with a little rhetoricall paint, publiſhed as hiſtories of authentical credit. Nay beſides and aboue this, hee hath publiſhed for moſt impeachable and impregnable verities and prophecies, certaine moſt deceitfull diuinations of one *Merlin,* to which he hath alſo added much of his own ſurmiſings, in his tranſlation of them into Latine. Againe, how egregiouſly impudent is he in farcing in fictions into his book which he calleth the Brittiſh hiſtory, no man that readeth it, (vnleſſe wholly ignorant of antiquity) can chooſe but perceiue. For hee that knoweth not the truth of things, quickly giues way to the current of illuding fables and fabulous illuſions. I burſt to recapitulate his fictions of the Brittaines geſts before *Ceſars* conqueſt: ſtreames flowing either from his owne inuention, or els deriued by him (as through his leaden conduit) from other mens braines into his booke, as immoueable verities. Thus much Newbery, ſomewhat ſharply, conſidering his owne workes are ſubiect to the ſame cenſure that he ſo roughly thundereth vpon *Arthurs:* for he himſelf oftentimes leaues the true tract of hiſtories, to fetch in trifling fables into the body of his hiſtorie of the affaires of England.

FRANCIS. *An.* 1200

That Epiſtle of his vnto all his brethren is a forgery. *Bellarm. de Miſſa lib. 2. cap. 10.*

BONAVENTVRE. *An.* 1260

The Pſalter of the B. Virgin is falſely fathered vpon him, for hee in his commentary vpon *Lumbard,* ſaith, that We muſt beware leſt in honouring the Mother, wee diminiſh the honour of the Sonne.

IACOBVS DE VORAGINE.

Hee was Biſhop of *Genua:* his booke called the golden Legend, hath nothing in it but whole myriades of moſt ſhamefull and ridiculous lies.

NICEPHORVS CALLISTVS. *An.* 1300

An author fraught with fables, hee telleth a tale of Chriſts Image ſent of him vnto *Abagarus:* But *Euſebius* found no ſuch thing in the treaſuries of *Edeſſa: libro primo hiſt. in fine.*

All ancient authors, vncited of ſome ſucceeding writers, and vnauthorized by ſome good author, are either really forged, or by the Church vnallowed: and therefore of more doubtfull credit: and ſuch is *Ludgarus* of S. *Suiberts miracles, &c.*

Alſo all bookes that haue their originall frõ ſome Romiſh librariſt. 2. that are extant onely in the *Vatican,* or *Laterane* librarie. 3. or onely in the Monkes cloyſters, all ſuch wee iuſtly ſuſpect.

Whatſoeuer any olde writer hath vnfitly

ſet downe, concerning any matter of faith, were it written before any hereſie was riſen vp about that matter, it is to bee firly and fauourably expounded: but if it were written after any ſuch hereſie, it is flatly and fairely to be reiected.

III. *The cauſes of the Corruption of the Apoſtolike Religion.*

1 THe doctrine of religion, is by many, wrung, and wreſted vnto the opinions of the Heathen. So doth *Caſſander* teſtifie in the appendix of the defence of his booke *de officio pij viri.* We cannot (*quoth he*) *denie, but that the auncient Chriſtians* (*with a wonderfull conſent*) *haue affirmed that of the lawes of their religion, which both the Romans, and other nations in elder times haue affirmed of their lawes:* viz. *that they were partly written, and partly vnwritten,* ἐγγράφως καὶ ἀγράφως: The Greeks thēſelues doe vſe theſe words: euen *Clem. Alexand. Baſil, Epiphan. & Dionyſius.* And the Fathers (leſt the doctrine of the Church ſhould ſeem too harſh, doe twine it towards naturall reaſon, and phyſicall arguments: and in the queſtions of ſinne, free-will, and faith, they argue more like Philoſophers then Diuines: as for example, *Athanaſius* in his booke againſt idols, and *Clement* in the 2. of his *Stromata.*

The counſels of ſupererogation are nothing elſe, but the Philoſophers καθῆκον, or *decorum.* The doctrine of Purgatorie came into the Church out of the heathen writers: for the Philoſophers and the Poets were the firſt that euer wrote of the paines of Purgatorie after death: as *Plato* in his 10. booke, *de Republica: Virgil in his* 6. of *Æneads, and Ouid* in his *Metamorphoſis, l.* 15. The *Platoniſts* (ſaith *Auguſtine de ciuit. Dei, lib.* 21. *cap.* 13.) *although they will haue no ſinne vnpuniſhed, yet all thoſe puniſhments they will haue to tend vnto reformation, whether they bee inflicted by law diuine, or humane, in this life, or after death.*

2 The rites and cuſtomes of the heathen (with ſome litle change) haue beene brought into the forme of Gods worſhip, and that by Chriſtians. It was a cuſtome with many, to banquet vpon Martyrs ſolemnities, and this was fetched from an olde ethnicke cuſtome. *Auguſt. confeſſion. l.* 6. *c.* 2. *Gregory Thaumaturge* changed the Gentiles ſolemnities into the Martyrs feaſts: *Gregory Niſſenus* in his life, ſaith thus: *Hee ſuffered the celebrations of the Martyrs memories, leſt the vnskilfull multitude ſhould* (*through deſire of vaine delight*) *perſiſt in the adoration of their gorgeous idolatry. Theod. de Euangel. verit. cognit. l.* 8. ſaith, for the *Pandia, Diaſia, & Dionyſia,* that is, the feaſts of *Iupiter,* and *Bacchus, the people doe now make their banquets to ſolemnize the memories of* Peter, Paul, Thomas, Sergius, Marcellus, Leontius, Antonine, Maurice, *and other ſuch holy Martyrs.* Painting and Imagerie was an heathenish cuſtome. *Euſeb. l.* 7. *c.* 17. *hiſt. eccl.* as alſo to burne incenſe, and light tapers vnto the images. *Cicero offic. lib.* 3. yearely vigils were vſed of the Gentiles before they came into the Church, as appeareth by *Suetonius in Veſpatians* life, *c.* 7. as alſo ſprinkling of holy water: *Iuvenal. Satyr.* 6. which *Sozomene* expreſly cals a heatheniſh cuſtome, *l.* 6. *c.* 6. Alſo lighting of candles by day light: *Seneca, l.* 4. *epiſt.* 15. alſo ſhauing of crownes: *Apuleius de aureo aſino. l.* 11. *The prieſts of Iſys* (quoth he) *had their haire ſhauen, and their crownes very ſmooth. Ruffinus hiſt. l.* 2. *c.* 29. ſaith, that *for Serapis his breſt-plate, euery one painted the croſſe vpon the poſts, entries, windowes, walls, and pillars: and that* Conſtantine *vſed this ſigne of the croſſe in his enſigne, Sozomene* teſtifieth, *l.* 1. *c.* 5.

3 The Church hath reſumed the aboliſhed cuſtomes and ceremonies of the Iewes: as the making of their holy veſtiments according vnto the Prieſts of *Moſes* law. *Alcuinus de offic. diuin.* alſo *Amalarius de offic. Eccl. l.* 2. *c.* 22. *Gratian. de conſecr. Diſt.* 1. ſaith, *that the conſecrations, and holy vnctions are to be made and performed according vnto the preſcripts of* Moſes, *and the imitation of the Leuites.* The licence & too free liberty which the Church vſed in theſe three things, hath beene the cauſe of all theſe corrupted feſters now predominant therein, and ranckling the chiefe and choiſe parts thereof.

The

The Demonſtration of the Probleme, or Poſition.

THe Demonſtration of the Probleme ſhall be ſhewed in theſe poſitions following, which I haue compoſed of the chiefeſt places of diuinitie, which are now in controuerſie. And the ſcope of all of them is this, to ſhew and prooue, that the Religion at Rome now profeſſed, is falſly called Catholike. And the ſumme of my Demonſtration tends to ſhew, that the chiefe and proper heads thereof, either 1. were not receiued from the times of Chriſt, or his Apoſtles; or 2. if they were receiued thence, yet not as *Articles of faith*, but only as *Opinions* and probable *Coniectures*; or 3. that in all places the *Pureſt* Churches neuer held them in the ſame ſenſe that the Papiſts held them in the Councell of Trent.

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Holy Scripture.

1 THE auncient and Chriſtian Church hath acknowledged the Iewes Canon of the olde Teſtament, to be true and perfect, excluding wholly from thence the bookes of *Tobie, Iudith, Wiſedome, Eccleſiaſticus*, and the *Macchabees*. Teſtimonies. *Beſides theſe* (ſaith Athanaſius, in Synopſi,) *there are other bookes of the olde Teſtament which are not canonicall, but only read by the Catechumeniſts, as the bookes of Wiſedome, Eccleſiaſticus, &c.* Of theſe (ſaith *Cyril of Hieruſalem, Catech. 4.*) reade the 22. bookes, but meddle not with the *Apocrypha*; meditate diligently vpon thoſe Scriptures which the Church doth confidently reade, and vſe no other. The Apoſtles and Biſhops at the firſt ſowing of the word, who left vs theſe bookes, were farre wiſer, far holier then thou art: therefore ſince thou art the ſonne of the Church, do not break the bounds they haue ſet thee in: and as I ſaid before, ſtudy the 22. bookes of the old Teſtament. Theſe are they (ſaith *Cyprian*, or *Ruffinus, in exp. Symb.* of the Iewes Canon) which the Fathers haue put into the Canon, by which we muſt lay the foundation of our faith: yet note this, that there are other bookes alſo called by the Fathers, *Eccleſiaſticall*, not *Canonicall*, and ſuch is the *Wiſedome of Salomon*, and another of *Ieſus Syrach*—, as alſo the bookes of *Toby, Iudith*, & the *Macchabees*. In the new Teſtament, the booke called *Paſtor*—, all which bookes they would haue read in the Church, but not alleadged for confirming any point of faith. *Epiphan. l. de pond. & menſ.* after he hath reckoned vp the Canon, thus cenſureth the books of the *Wiſdome of Salom.* and *Eccleſ.* They are fit and profitable, but not reckoned amongſt thoſe which are approoued by the Church: and therfore they were neither laid vp in *Aaron*, nor in the Arke of the Teſtament. The ſame words are in *Damaſcen*: and *Nazianzen* doth certenly determine of the Canon in his verſes of the true bookes of holy Scriptures. In Engliſh, thus:

In our old Teſtament two and twenty bookes are ſet,
According to the number of the Hebrew Alphabet.

Looke alſo in the ſame *Nazian.* his Iambicke poeſie vnto *Seleucus*, of good education. *Hierome* ſaith, *in prolog. Galeato in lib. Reg.* The *Wiſedome of Salomon, Ieſus Syrach, Iudith*, and *Toby*, are not in the Canon. And in another place, *Præf. in l. Salo.* As the Church readeth the bookes of *Iudith, Toby*, and *Macchabees*, and yet allowes them not for canonical: ſo alſo we reade theſe two (the books of *Wiſedome*, and *Syrach*) for the edifying of the people, but not for confirmation of any eccleſiaſticall opinion. And in a third place, *Præf. in Eſdram & Nehem. ad Domnionem & Rogatianum*: what books ſoeuer are not from the Hebrewes, & among the 24. old ones, are wholly to be reiected. This opinion of *Hierome* doth *Lyra, Prolog. in Apocryph. Dionyſius Carthuſianus & Hugo Cardinalis, Prol. in Ioſuam*, follow. Let vs take a teſtimony (ſaith *Gregory, in Iob, l. 19. c. 17.*) out of the *Macchabees*, which although they bee not Canonicall, yet were ſet forth to edifie the Church. *Toby, Iudith*, and the *Macchabees* (ſaith *Radulphus, in Leuit. l. 14. c. 1.*) are not of any authority, though they be read for the inſtruction of the Church. After the Authentike bookes (ſaith *Petrus Cluniacenſis, epiſt. 2. l. 1.*) there remaines other ſixe to be ſpoken of, *viz. Wiſedome, Syrach, Toby, Iudith*, & the two of the *Macchabees*: and theſe though they could not attaine to the credit & authority of the former, yet for their commodiouſnes & good worth, they haue deſerued admittance of the Church. *Caietane* in the end of *Heſter*, ſaith, that ſeauen chapters of *Heſter*, the bookes of *Toby, Iudith, Wiſdome, Eccleſiaſticus*, and the *Macchabees*, are all Apocrypha. *Charles Sigon. Com. in Seuer. Sulpitium*, denies the *Macchabees* to be canonicall, becauſe of the diſſonance of the ſtyle from the reſt, and ſeemes to preferre the hiſtory of *Iuſtine* before it. *Hierome* ſaith, *in præfat. in Iudith*: that the Nicene Councell reckoned *Iudith* amongſt the holy Scriptures: therefore that Synod held all the reſt of the Apocrypha as vnworthy of allowāce in the Church; yet is not that certaine which *Hierome* affirmeth of this book: for his words are, we reade the Councell to haue reckoned it: but *Athanaſius*, preſent at that Councell, vtterly refuſeth it. Alſo the Councell of Laodicea, *in ca. 59.* decreed, that no part of the old Teſtamēt ſhould bee read in the Church, but onely the Hebrewes canonicall Scriptures. Indeed the 3. Councell of Carthage, in the 47. Canon, nūbreth all the aforenamed books amongſt the holy Scriptures: but I ſay that the Catalogue of the bookes of that Councell, is either counterfeit, or iuſtly doubted of: for 1. this Canon which is reckoned for the 47. of this Councell, is in ſome bookes the 24. Canon of another Councell vnder Boniface, as *Surius* will teſtifie. 2. In this Canon are allowed 5. books of *Salomon*: whereas there are not ſo many. 3. The Canons in Trullo appproue both the Laodicean Councell, & this, which ſhould not haue bin done if they had determined iuſt contraries, the one making that apocryphall, which the other makes Canonicall. 4. I think the Councell of Carthage held all bookes Canonicall, which the ancient Fathers admitted to be read in the Church.

2. The booke of *Baruch* hath bin held apocryphal, both by the Fathers & Coūcels, euē to the yeare 1439. at which time the Florentine Coūcell canonized it: and yet did *Driedo* denie it to be Canonicall after this. *De dogm. Eccleſiæ, lib. 1. cap. 4.*

3 *Heſters* laſt 7. chapters, *Daniels* hymne of the children, the hiſtory of *Suſanna, Bell*, and the *Dragon*, are all reiected as counterfeits by the Fathers. *Hierome, præf. in Daniel*, cals the

hiſtory

hiſtorie of *Suſanna*, *Bel*, and the Dragon fables, and ſaith they beare not the authoritie of holy Scripture. And ſo he ſaith, *Euſeb. Apollinaris*, and *Methodius* doe all iudge.

The author of the booke *de mirabilibus ſcripturæ*, in S. *Auguſt. l.2.c.32.* ſaith, that concerning the other denne of Lyons, and the tranſportation of *Abacuk*, in the tale of *Bel* & the Dragon, nothing is put in this ranke, becauſe they are not contained in the diuine Scriptures. And *Sixtus Senenſis, Biblioth. lib. 1.cap.8.* reiecteth the 7. chapters of *Heſter*, & the hiſtory of *Suſanna*, as additions.

4 The word Canonicall is vſed by the Fathers in two ſenſes: *viz.* abſolutely, and reſpectiuely, ἁπλῶς, & κατά τι. That which is abſolutely Canonicall, is the perfect rule both of faith and diſcipline. Reſpectiuely Canonicall is that worke, wherein are contained ſome ſentences taken out of the writings abſolutely Canonical, and ſome hiſtories concerning the Church of God, and are therefore allowed to be read in the Church at publike meetings. And in this ſenſe it is oppoſite only to prophane and heatheniſh workes. In this ſenſe are theſe Apocryphall bookes called Canonicall, and diuine, or, of diuine authority, by *Auguſt. De ciu. dei lib.18.c.36. cum c.23.l.2.contra 2. epiſt. Gaudentij*: and *Hierome, Pref. in Machab.* And in this ſenſe doth the Councell of Carthage in the afore-cited canon acknowledge all thoſe for Canonicall Scriptures, which (ſaith it) wee haue receiued from the Fathers, to bee read in the Church. And indeede, when as the Fathers doe cite theſe Apocrypha, they do not alleadge them as properly Canonicall, but onely as hiſtoricall. *Ambroſe lib. de bono mortis: & lib. 2. in Lucam*, citeth the 4. booke of *Ezra*, yet who is he that holdeth this booke for Canonicall? So is the third of *Ezra*, and *Hermes* his booke called *Paſtor*, oftentimes alleadged by the ancient writers, and yet are Apocrypha. By the Canons of the Apoſtles, Can. 84. the 3. book of the *Machabees* is Canonicall, but not by the Councell of Trent. *Bellarmine* ſaith, that the decrees of the Popes are by *Gratian* called holy Scriptures, but καταχρηστικῶς, that is, abuſiuely, to diſtinguiſh them from prophane writings: and Canonicall to diſtinguiſh them from the Fathers holy Workes, which are neither rules for our faith, nor haue power to bind vs to beleeue them. For althogh (quoth he) the Canons of Popes and Councels are diſtinguiſhed from, & ſet after the holy Scriptures, yet in their kinde they both are, & may be called holy and Canonicall writings,—as *Innocentius cap. cum Martha. extra. de celebra. Miſſarum*, calleth that ſentence of *Auguſtines* holy Scripture, (*he iniureth a martyr that prayeth for a martyr.*) And in this ſenſe doth *Damaſus* call the Canons of the Apoſtles Canonicall.

5 The auncient Fathers, and the moſt learned of their ſucceſſours, do holde the Hebrew and Greeke text of the holy Scriptures to be vncorrupted and pure. This not one denies. *Hier. In c.6. Iſa.* derideth them that ſay that the Hebrew bookes are corrupted. The ſame Father will haue more credit giuen to the originall, then to the tranſlator, *Ep. ad Lucin. de opt. gen. interp. In c.3. Mal. epiſt. ad Auguſt. 89. Pref. in 4. Euan. Auguſtine* alſo, *De ciui. Dei. l.15.c.13.* ſaith, *That when a diuerſity is found in the bookes; truſt that language from whence it is knowne, to haue beene firſt tranſlated.* So ſaith *Ludouicus Viues* vpon this place of *Auguſtine*: And *Auguſtine himſelfe* in diuers other places, *viz. Ep.108. Tract.3. in Ioan. de doctr. Chriſt. l.2.c.11. Arias Montanus* ſaith plainly, that the Iewes neuer corrupted the Hebrew booke which wee now haue; and if there were any change, yet was there not one word, one letter, one title which was not kept in the treaſury called Mazzoreth, and therefore he calleth that Mazzoreth a faithfull cuſtody.

6 The Fathers before *Gregory* the firſt, neuer vſed the vulgar tranſlation, which is now ſaid to be of *Hieromes* correction, by *Damaſus* his commaund.

1. *Tertullian* againſt *Marcion*
vſed it not.

Onera veſtra inuicem ſuſtinete, lib.5.cap.4.
Irritam faciam, l.5.c.5.
Non me pudet euangelij, l.5.c.13.

The vulgar Edition.

Alter alterius onera portate. Gal.6.
Prudentiam prudentium reprobabo. 1.Cor.1.
Non erubeſco euangelium. Rom.1.

2. *Cyprian* vſed it not.

Non ſum idoneus.— Ad Quirinum, l.1.num.12.
Quia proſpexit redemptionem populo ſuo, l.2. num.7.
In principio erat ſermo, l.2.num.6.
An numquid opulentiam bonitatis eius & ſuſtinentiam & patientiam contemnis, l.3.n.35.

Vulgar Edit.

Non ſum dignus calceamenta portare. Mat.3.
Quia viſitauit & fecit redemptionẽ plebis ſuæ. Luk.1.
In principio erat verbum. Ioh.1.
An diuitias bonitatis eius & patientiæ & longanimitatem contemnis. Rom.2.

3. The Romane Clergie that liued in
Cyprians age, vſed it not.

Donaui tibi omne debitũ quia rogaſti me. ep.31.
—Prædicatur in vniuerſo mundo.

Vulgar Edit.

Omne debitũ dimiſi tibi, quoniam rogaſti me. Mat.18.
Fides veſtra annunciatur in vniuerſo mundo. Rom.1.

4. *Arnobius* vſed it not.

Pueri nouiſſima hora. Comment. in Pſal.67.
—Vt ventilet, Pſ.106.
—Ego autem intercessi.

Vulgar Edit.

Filioli nouiſſima hora eſt. 1.Ioh.2.
Satanas expetiuit vos vt cribaret. Luk.22.
Ego autem rogaui.—

5. *Hilarie* vſed it not.

Iudicabitur de vobis, in Mat.
—Vento moueri, ibid.

Gladium exerens, ſeruo principis ſacerdotum aurem abſcidit. A

Vulgar Edit.

Mat.7. *Quo iudicio iudicaueritis, iudicabimini.*
Mat.12. *Arundinem vento quaſſatam.*
Mat.26. *Extendens manum exemit gladium ſuum, & percutiens ſeruum principis ſacerdotum amputauit auriculam eius.*

6. *Ambroſe* vſed it not.

Inter mulieres. Comment. in Luk. 8.
——*Contingat mihi.*——*ibid.*
——*quid veſtiamini. ibid.*

Vulgar Edit.

Luk.1. ——*in mulieribus*
——*fiat mihi* ——
Luk.12. ——*quid induamini.* ——

7. *Auguſtine vſed it not.*

De ſaliua ſua lutum fecit & inunxit oculos caeci. Tractat. in Iohan. 44.
Poſt panem, aut poſt panem intinctum. tract. in Iohan. 61.
Et teſtes ſumus, & annuntiamus vobis vitam aeternam quae erat apud patrem, & manifeſta eſt in nobis. Tract. 10. *in* 1. *Epiſt. Iohan.*
Omnis ſpiritus qui non confitetur Ieſum in carne veniſſe. tract. 6. *in* 1. *Epiſt. Iohan.*
Dilectio ex Deo eſt. ibid. tract. 7.

Vulgar Edit.

Ioh.9. *Fecit lutum ex ſputo & liniuit lutum ſuper oculos eius.*
Ioh 13. ——*Poſt buccellam.*——
1.Ioh.1. *Et teſtamur & annunciamus vobis vitam aeternam, quae erat apud patrem, & manifeſtata eſt vobis.* C
1 Ioh.4. *Omnis ſpiritus qui ſoluit Ieſum.*——
ibidem. *Charitas ex Deo eſt.*

8. *Optatus* vſed it not.

Portae inferorum non vincent.
——*Conuerſi elidant vos.*
Dicebat Ieſus hanc ſimilitudinem propter eos qui ſe ſanctos putant, & contemnunt caeteros.

Vulgar Edit.

Math.16. *Portae inferi non praeualebunt.*
Cap.7. ——*Conuerſi dirumpant vos.*
Luk.18. *Dixit autem & ad quoſdam qui in ſe confidebant tanquam iuſti, & aſpernabantur caeteros.*

9. *Fulgentius* vſed it not.

——*Qui conſtitutus, ad Thraſimundum l.*1.*c.*5. D
——*Conformatus mihi.* [illegible]

Vulgar Edit.

1.John 4. *Omnis ſpiritus qui ſoluit Ieſum.*——
Philip.3. ——*Configuratus morti.*——

10. *Primaſius* vſed it not.

Oleo laetitiae prae conſortibus.
Quibus ad horam ceſſimus.

Vulgar Edit.

Hebr.1. *Oleo exultationis prae participibus.*
Galat.3. ——*Neque ad horam.*——

11. *Proſper* vſed it not.

Vt habeat non renunciare his, de promiſſ. part. 3.
——*In eremo parate viam.*
Cum impleuerit curſum, Iohannes dixit, quem me ſuſpicamini eſſe, non ſum ego, ſed ecce venit poſt me de cuius pedibus non ſum dignus ſoluere corrigiam calceamentorum eius.

Vulgar Edit.

John 1. *Vt reſponſum demus.*
——*In deſerto.*——
Acts 13. *Cum impleret autem Iohannes curſum ſuum dicebat, quem me arbitramini eſſe non ſum ego, ecce venit poſt me, cuius non ſum dignus calceamenta pedum ſoluere.*

12. *Leo* vſed it not.

Beati pauperes: beati qui lugent. Feſt. om. ſanct.
——*Hereditate poſſidebunt terram.*

Vulgar Edit.

Math.5. *Beati pauperes: beati mites, quoniam ipſi poſſidebunt terram.*

7 *Gregory* often followeth that tranſlation, euen the errours of them that copied it out; as *Luk.* 15. *euertit domum*, for *euerrit*: *hom.* 34. *in Euangel.* Therfore the Latine tranſlation fathered on *Hierom*, had not then got footing, neither was it preferred in the Romane Church before other, till about the time of *Gregory* the Great, who in that reſpect in the 20. booke of his Morals, cap. 23. tearmes that tranſlation new. Neither doth he in all things follow it; for in his 1. book of Morals, c. 19. he readeth not *Ipſa conteret*, but, *Ipſa obſeruabit.* And after *Gregories* time, that alone was not receiued: for *Bede, Gildas*, and others, followed other tranſlations now and then. And *Bernard*, *Serm. in Cant.* 24. readeth in *Gen.* 4. *Si recte offeras, & non recte diuidis*, according to the Septuagints. It was not therfore only & wholy approoued of, for the ſpace of a 1000 yeres after Chriſt; neither can it bee ſhewed by any decree of the Church, that the latine edition ſhould bee held for authenticall, before the late Councell of Trent.

8 It is probable that the vulgar tranſlation which is made authentical among the Catholikes, is not that which *Hierom* at *Damaſus* his appointment did correct, for there are many errours in this, which *Hierome* did correct. The name of *Eſay* in 1. *cap. v.* 2. of *Marks* Goſpel, in the vulgar edition *Hierome* thinks was added by ſome copyers negligence, *in Comment in Mat. c.* 3. And vpon the 6. chapt. of *Mat.* he correcteth the word [*exterminant*] which the vulgar tranſlation keepeth. And whereas the vulgar edition hath, *Mat.* 16. 23. *vade poſt me, Sathan*, he ſaith, *vade retrò me.* Againe, in the *epiſt. to the Galat. c.* 1. they ſay, *Expugnabam illam*, but he ſaith, *Comment. ibid. Deuaſtabam illam*: and in the ſame chapter they ſay *acquiaui*, he *Contuli*. And vpon the 3. chapter: *It is written* (quoth he) *in certaine bookes, Quis vos faſcinauit non credere veritati? but becauſe this is not in Origens copy, we let it paſſe.* In the 5. chap. the vulgar ſaith, *Euacuati eſtis à Chriſto*: he ſaith, *à Chriſti opere ceſſaſtis*, iuſtly reprehending the former interpretation; yea *Auguſtin* himſelfe, though he ſo greatly commend the tranſlation of *Hier.* in his 10. *epiſt.* yet in more thē 500 places he doth not follow this editiō.

9 What the Fathers haue ſpoken concerning the Churches allowance of the Scriptures,

tures, doth not belong to the Church that now is. That place of *Auguſtine, Contra epiſt. fund. cap.* 5. [*I would not beleeue the Goſpell vnleſſe the authoritie of the Catholike Church mooued me*] Gerſon of Paris, *Lib. de vita ſpirituali lection.* 1. *Carol.* holdeth not to be meant of *any church, but onely of the primitiue Church which ſaw Chriſts perſon, or his Apoſtles, & could beare record of their doctrine and writings. That which is ſpoken of the Churches approbation of the Scriptures,* ſaith *Durandus lib.* 3. *diſt.* 24. *queſt.* 1. *is meant of that* Church *onely which was in the Apoſtles time, who were full of the holy Ghoſt, and beſides ſaw Chriſts miracles, and heard his doctrine: and therefore were conuenient witneſſes of all things that he either did or ſaid——ſo that the Goſpels which that Church then receiued, cannot be by vs now refuſed, becauſe of the diuerſitie of the cauſe: whoſoeuer thinketh otherwiſe, is an heretike, of what ſtate, or condition ſoeuer he be.*

VVhat ground had *Cuſanus* then for his aſſertion to the Bohemians, *Epiſt.* 2. viz. that *the authoritie of the Scriptures doe depend vpon the approbation of the preſent Church, and they haue no more power to looſe and binde, then the church will giue them.* And that ſpeech of *Bellarmine* is a foundation of Atheiſme, *If* quoth he *De effectu ſacram. lib.* 2. *cap.* 25. *we ſhould take away the authoritie and credite of this preſent Church and Councell of Trent, the Decrees of all other Councells, nay euen Chriſtian faith it ſelfe might be called in queſtion.* Againe, *the credite and certaintie of all opinions and doctrines dependeth vpon the authoritie of the preſent church.*

10 The Canonicall ſcripture is a principle of Diuinitie deſeruing credit of it ſelfe, and therefore not manifeſtable by any other exteriour principle. The principles of Diuinitie (ſaith *Petrus de Alliaco in lib.* 1. *Sentent. queſt.* 1. *art.* 3.) are the very truthes of the Sacred Canon. Moreouer the finall reſolution of Theologicall diſcourſe appertaineth vnto them, and from them the concluſions of all Diuinitie are drawne. Gods wil (ſaith *Ioachim Abbas in Apocalypſ.*) is, that we acknowledging the letter of both the Teſtaments, preſume not vpon any other relation or opinion, further then the written word.

11 The holy Scriptures in all ſuch things as are neceſſarie for our ſaluation doe manifeſtly, truly, and infallibly explane and open themſelues, ſeruing for both gloſſe and text. The regular and diligent interpretation according to Scripture, (ſaith *Ireneus lib.* 4. *cap.* 63.) is without danger of errour, or blaſphemie. *Our meanings and allegations* (ſaith Origen *in Ierem. hom.* 1.) *without theſe witneſſes, the ſcriptures, haue not any credit.* And whereas it is ſaid, *in the mouth of two or three witneſſes ſhall euery word ſtand,* this rather *belongs to the proofe of the interpretour,* then to any certaine number of men *whatſoeuer: That I may confirme the word of* my vnderſtanding, taking the two witneſſes, to be meant of the Old and New Teſtamẽt, & the three to be ſpoken of the Goſpell, the Prophet, and the Apoſtle; for ſo ſhal euery word be confirmed. *The Scripture expounds it ſelfe* (ſaith *Chryſoſtome Hom.* 13. *in Geneſin,* and ſuffers not the hearer thereof to erre. So ſaith *Auguſtine De doctr. Chriſt. lib.* 2. *cap.* 6. and 26, 27, 28. and ſo *Clement* alſo, for you ought not (ſaith he, *Epiſt.* 5. and he is cited *diſt.* 37. *c. Relatum.*) to ſeeke out any ſtrange and impertinent ſenſe, nor confirme it by confuſed allegations of the ſcriptures, but fetch the trueſt ſenſe indeede out of the ſcriptures themſelues.

12 The infallible and determining iudgement of al controuerſies of faith is in Chriſts owne perſon, or in the holy Ghoſt ſo farre as he ſpeaketh vnto vs in the Scriptures canonicall. He, ſaith *Tertullian De praeſcript,* ſitteth at Gods right hand, but he hath ſent his deputie namely, the power of the holy Spirit to worke vpon the hearts of the faithfull.

We muſt haue iudges ſought out, ſaith *Optatus contra Parmenian. but ſince earth affords no Iudgement of this matter, wee muſt ſeeke a iudge in heauen. But what neede wee knock at heauen, ſince we haue here a teſtament in the Goſpell? An earthly father, feeling himſelfe neere death, and fearing the contention of his ſonnes after his death, calling ſome witneſſes, hee tranſpoſes his will out of his dying breſt into laſting parchment. If ſo be now Contention doe ariſe amongſt the brethren, doe they runne to their fathers graue? no, but ſeeke out his will and teſtament, and hee who ſleepeth in his tombe ſpeaketh liuely out of the ſilent parchment. He whoſe this teſtament is, is in heauen; therefore his will is to be ſearched out in the Goſpell as his teſtament. This Controuerſie,* ſaith S. *Auguſtine De nupt. & concupiſ. lib.* 2. *cap* 33. *requires a Iudge: then let Chriſt be the iudge, let himſelfe ſpeake who it was that his death did profit:——And with him let the Apoſtle alſo iudge, becauſe in the Apoſtle Chriſt ſpeaketh.* And *De grat. & lib. arbitr. cap.* 18. let the Apoſtle *Iohn* ſit as Iudge betweene vs.

Tradition.

1 THe Fathers by the name of Tradition doe ſometimes vnderſtand the doctrine receiued in the primitiue Church, taught by the Apoſtles, and recorded in their writings. *If it be taught in the Goſpell,* ſaith *Cyprian Epiſt.* 74. *ad Pompeianum, or contained in the Epiſtles or Acts of the Apoſtles, that conuerts from hereſies ſhould not bee baptiſed, but onely haue impoſition of hands, in ſigne of repentance: let this holy and Diuine tradition bee obſerued.*

2 They doe ſometimes call that an vnwritten tradition which is contained only in the ſenſe of the Scriptures, and not in the

words,and to this manner of ſpeaking are referred all things gathered by analogy or proportion. *Auguſtine* ſaith *De Geneſi ad liter.l.10. cap. 23. that Baptiſme of children is an Apoſtolike tradition*, yet *De bapt. contra Donatiſt. cap.24.* he prooues it out of the ſcriptures. So holdeth he that deniall of rebaptization vnto heretikes is *a tradition vnwritten according to the words, but written in ſenſe and foundation.* VVherfore one and the ſame tradition may be both written and vnwritten: written in ſenſe,vnwritten in words.

Tradition is by *Vincentius Lyrinenſis* vſed for the whole ſumme of Catholike doctrine, founded and grounded vpon and in the ſcriptures: not conteining any doctrine of faith without, or beſides the ſcriptures, becauſe he holds the ſcriptures the perfect and all-ſufficient rule for vs that can be; yea moreouer he addeth, that the tradition of the Church is to be followed onely in the chiefe queſtions, that are the foundations of the whole Chriſtian faith and doctrine.

3 By the name of *tradition* are very often meant cuſtomes in things of liberty,or eccleſiaſtike rites;that is, rules concerning things and actions of comelineſſe and gouernment only,not pertinent any way to diuine worſhip or the articles of faith. And theſe for the more eſteeme of order in the Church are called Apoſtolike, as the Grecian Idols for their more reuerence were ſaid to come downe from *Iupiter*, Act.19. And *Epicurus* his booke *de organo iudicandi*, was called Διοπετὲς, that is, *à Ioue lapſus*, fallen from *Iupiter*: and the porch in Ieruſalem called *Salomons* after the common opinion, Ioh.10.23. whereas indeede *Herod* built it. *Euery prouince*, ſaith *Hierome epiſt. ad Lucinium*, thinketh their fathers precepts to be the Apoſtles doctrines. And *In Agge. c. 1. But the ſword of God doth ſtrike them for other things alſo, which they haue inuented and faigned of themſelues, as Apoſtolike traditions, beeing without all allowance and teſtimonie of ſcriptures.* And in *Tertullian*, *tradition* is taken for any cuſtome of what originall ſoeuer. *Doſt thou not thinke*, ſaith he *De corona milit. cap. 34. that it is lawfull for any Christian to inuent and inſtitute what doth agree with God, aſſiſt diſcipline, and helpe vnto ſaluation?*

The faſt of wedneſday and friday is called an Apoſtolike tradition *Canon. Apoſt. 68. and Epiphan. hereſ. 75.* and yet we find it ſeldome or neuer obſerued in the Catholike Church, which ſheweth that it was Apoſtolike onely in name,and not in deed.

4 Some of the fathers inclining vnto ſome hereſies did make much of vnwritten traditions. So doth *Iuſtine Dial. cum Triphone*, defend the hereſie of the Chiliaſts by Apoſtolike tradition: ſo was *Ireneus* deluded with traditions,for he held that Chriſt did liue 50. yeares, which he ſaith he receiued by traditiõ from the Apoſtles. So *Clemens* of *Alexand. Stromat. lib.* 1. ſaith, *that Gods workmen haue a double husbandrie, written and vnwritten: and no maruel: for this man will haue the Gentiles ſaued by Philoſophie. Ireneus lib.3.cap.2.* and *Tertullian De præſcriptione*, doe both teſtifie that the old heretikes held the ſame opinion of Traditions, which neuertheleſſe they both doe confute. So dreamed *Euſebius, de preparat. Euang. lib. 1. cap. 8.* that the Apoſtles taught ſome things in words, and other ſome in writings: and ſome things more excellent they reſerued for the perfect only. *Tertullian* himſelfe beeing fallen into Montaniſme, gaue himſelfe ouer vnto new prophecies and traditions.

5 The auncient Fathers ſpeaking of theſe Traditions,doe oftentimes contradict themſelues. So doth *Baſil*, *We preach* (ſaith he, *lib. de Spir. ſan. cap. 27.*) *and obſerue ſome things out of the written word, and other ſome which we haue receiued by myſticall tradition from the Apoſtles:* And ſaith, *that both theſe haue like force and efficacie vnto godlineſſe.* But *Regul. moral. 8. and 26. epiſt. 80.* he doth not ſticke to ſay, that the Scriptures contained all things needfull to ſaluation.

So *Chryſoſtome in 2.Theſ. homil. 1. It is a Tradition, inquire no further.* But, *in Pſal. 95. hom. 1. If we preach any thing without Scripture, our auditorie will be moſt vncertaine what to thinke, now aſſenting, now doubting, and ſometimes plainely reiecting as friuolous the words they heare:* Thus contrarieth he himſelfe. And againe, *Serm. de ſancto & adorando Spir. If you heare any ſay, I haue the holy Spirit, and yet he ſpeake not out of the Goſpell, but of his owne fantaſie, he ſpeaketh of himſelfe, and the holy Ghoſt is not in him.* And a litle after, *If any of thoſe that are ſaid to haue the holy Ghoſt, doe ſpeake ought beſides the Goſpell of themſelues, beleeue them not, but follow my doctrine.*

6 The Church now Romane doth not acknowledge the *traditions* which the auncient Fathers called *Apoſtolike*; and if it doe acknowledge them, yet it is not certaine that they are the Apoſtles. Thriſe dipping in Baptiſme is now out of vſe, talked of in *Tertullian, de coron. mil. cap. 3.* and *Baſill*; which alſo the 4. Councel of Toledo did diſallow. Standing at prayers vpon the Sundaies betweene Eaſter and VVhitſontide now is quite forgotten, yet it was an old tradition. In *Epiphan.* by tradition no man may marrie after vow of ſingleneſſe; and yet he alloweth thoſe which burne to marry, thinking it leſſe euill to haue one vice then many, though Papiſts now doe controule him making a nullitie of ſuch marriages. Neither vſe they now adaies to cauſe the newly-baptized to taſt milk & hony, nor to cauſe the baptized of diſcretion to faſt the weeke after their baptiſme, nor to faſt wedneſday and friday, yet were all theſe Traditions. But let vs heare *Caſſanders* minde herein. *There are three kindes of rites* (ſaith ° he) *whereof the firſt is of ſuch as were not of ſuch moment as to binde vnto the ſtrict keeping of them: as theſe*

were

° Defenſio libelli de offic. pii viri.

A were in *Tertullian* and *Hierome*, of taſting milk & hony after baptiſme——, as alſo not kneeling on the Lords day, nor vpon all the 50. daies betweene Eaſter and Whitſontide, but praying ſtanding: which old cuſtome both held Apoſtolike, and inſtituted in the Councell of Nicæa, c. 20. as alſo confirmed by the diuine cuſtome of the Churches, for all this hath no ſigne or token of the vſe thereof remaining amongſt vs. For we make no difference now betweene ſunday and weekeday, only vpon ſome ſolemne faſts the Deacon exhorts vs to kneele. Alſo the faſt of wedneſday & friday was once moſt religiouſly obſerued, which daies *Epiphan.* ſaith, were by the Apoſtles B appointed for holy aſſemblies. But this wedneſday faſt is now almoſt forgotten amongſt the Romans, vnleſſe it be that ſome Prouinces, and ſome priuate men doe vpon this day abſtaine from fleſh. And the friday faſt is changed into only abſtinence from fleſh, as alſo almoſt the whole Lent: which abſtinence doth but yeeld a vaine ſhew of the true and auncient faſting, ſince it brings vnto many rather change of dainties, & greater exceſſe of luxury, then any reſtraint of bodily wantonneſſe. Thus much *Caſſander*.

Therefore the preſent Church of Rome can ſhew no conſent of the catholike Doctors for thoſe vnwritten Traditions, which it hath ſet downe as neceſſary to ſaluation.

C

The Mediatour.

1 THe ancient Fathers do teach Chriſt to be the Mediatour (as he is God & man) by a different act & operation, but in one and the ſame perfection proceeding frō both the natures of Chriſt. For in his humane nature he wrought our ſaluation by ſuffering, dying, ſatisfying: and in his diuine nature, by giuing ſtrength vnto his humanitie to endure the death of the croſſe, and perfect his ſatisfaction. The diuine humanitie (ſaith *Auguſtin, hom. de ouibus c.* 12.) & the humane diuinity is our Mediatour. And in another place, *de conſenſu Euang. l.* 1. *c.* 35. Therefore is Chriſt called the Mediatour of God & man, betweene immortall God, and mortall man; God and man re- D conciling man vnto God; remaining that which he was, & made that which he was not.

Chriſts death (ſaith *Cyril l.* 1. *de fide, ad Reginas*) is cōfeſſed to be profitable vnto vs, but if he were not God, how could he, & he alone ſuffice for the price of al our redemption? but he onely in his death ſatisfied for all, becauſe he is aboue all. Neither could we bee freed (ſaith *Auguſtine* againe, *Enchirid. cap*, 108.) by that one Mediatour of God and man, the man Chriſt, vnleſſe he were God.

2 Whereas the auncient Fathers ſometimes affirme, that Chriſt is Mediatour only as he is man; & Mediatour, by that, by which he is man; and Mediatour in his humane nature, and Mediatour according to his manhood: they doe not ſpeake of the manhood onely and excluſiuely, but of the whole perſon, ſo conſidered as hee hath aſſumed mans nature and fleſh vpon him.

3 Whereas they deny Chriſt to be Mediatour as God, they ſpeake of the godhead or of the Sonne of God abſolutely conſidered, not of God as incarnate: that is, they ſpeake of the bare Deitie, or of Chriſt as he is *verbum Patris*, the word of the Father. And there is not one of all the Fathers that ſaith, that Chriſt according to both his natures, is the Mediatour ſo, as his onely humanitie is the formall cauſe of his Mediatourſhip and the actions thereof: for the whole perſon compounded of God & man, according to both natures, is the beginning of all the operations of God-man.

Therefore it is a fiction of the Schoolemen to ſay, that Chriſt is the Mediatour only according to his humanitie.

The truth of the Humanity.

1 THe ancient Fathers when they call Chriſts humanity Deified, & Partaker of the Deitie, and ſupreme glory, in theſe and like phraſes they expreſſe the perſonall Vnion, and they are to be vnderſtood with this caution, *as farre as* theſe things agree with the nature of the humanity, and doe not infringe the properties thereof. Or, they ſpeake thus in reſpect that the fleſh is as the inſtrument of the Diuinitie, by which, and in which it doth exerciſe the power and actions thereof. The Lords fleſh (ſaith *Damaſcene, lib.* 3. *cap.* 17.) is enriched with diuine efficacy, becauſe of the perſonal Vnion, neither yet doth it fall or depart from his owne proper nature, nor from the naturall properties thereof. And *Nazianzene* ſaith, *Orat.* 42. that the humanitie is endowed with diuinity, and is God together with it: but this is in reſpect of the perſonall vnion, not eſſentially not formally.

2 When the Fathers ſometime ſay, that Gods omnipotencie is communicated vnto the manhood of Chriſt, or to Chriſt as man, they muſt be expounded two waies: firſt, in reſpect that the man Chriſt is called omnipotent, becauſe of the communication of the properties. Secondly, in reſpect that the proper works of God are aſcribed vnto the fleſh, as the Organ or inſtrument of the Diuinitie. So doth *Damaſcene, lib.* 3. *cap.* 18. and *Nicetas, Theſaur. lib.* 3. *cap.* 38. vſe theſe ſayings.

3 Some of the Fathers ſay, that Chriſts Natiuity was without miracle, as other mens ordinarily are. So affirmes *Ambroſe* vpon the text *Omne maſculum aperiens vuluam, in Comm. in Luc. lib.* 2. and alſo *Origen, Homil.* 14. *in Luc. Tertullian in fine lib. De carne Christi*: *Cyprian* or *Ruffinus, in Symbol. Apoſt.* and *Leo Epiſt.* 83. & 97. is not farre from this opinion alſo. It

is poſſible (ſaith *Durandus, lib. 4. diſt. 44. q. 6.*) that by the operation of the Deitie, there was made a dilatation or enlarging of the naturall parts and paſſages in the virgin *Mary* without any breach or interruption. And to confirme this, he citeth *Gregorie* vpon the ſecond of *Luke*. Againe, Ieſus came in when the doores were ſhut, but it is not ſaid, that hee came through the doores beeing ſhut:—— they might bee opened and ſhut againe in a moment, ſo as the Diſciples might not perceiue it.

4 The Fathers affirming the fulneſſe of grace in Chriſt, doe meane of Chriſt as God, or of the whole perſon, not of his ſoule. So meaneth *Athanaſius* in his 4. Sermon againſt the Arrians, and *Nazianzene* in his Oration vpon *Baſil*.

5 The Fathers doe not with one conſent affirme, that Chriſt had the fulnes of knowledge from his conception, ſo as he could neuer haue more. He receiued a ſoule (ſaith *Origen, περὶ ἀρχῶν. lib. 4.*) in nature and eſſence like vnto one of ours. Therefore did *Luke* notifie his age (ſaith *Ambroſe, de Incarnat. Dom. cap. 7.*) becauſe thou ſhouldeſt know that he ſpoke of his manhood: for it is the bodie, not the Deitie, that is the obiect of age. Wherefore, if he increaſed in the yeares of man, he alſo increaſed in the wiſedome of man. *Auguſtine* is variable in this point, and yet that place of *Luke 2. Puerulus creſcebat*—— he holds to bee meant of Chriſts humanitie, *De Geneſ. ad liter. lib. 10. c. 18.* Growing vp in age and wiſedome (ſaith *Bruno Herbipolenſis, in Symb. Apoſt.*) after his holy natiuitie, he came to the age of thirtie yeares.

6 That which the Fathers doe attribute vnto the name of *Ieſus*, or of *Chriſt*, is not properly aſcribed to the bare name, but as it is inuocated by men, or to the inuocation of the name; oftentimes I haue ſcarce pronounced that name (ſaith *Nazianzene, ad Nemeſium,*) when the diuell preſently haſted away. The diuels gaue place (ſaith *Origen, Contra Celſ. lib. 1.*) at the very calling vpon the name of *Ieſus*. And *lib. 3.* the ſicke were cured by calling vpon the Almightie God, and the name of *Ieſus* ouer them.

Hilarion (ſaith *Hieronie, In vita Hilari.*) caſt out diuels by inuocating the name of *Ieſus*.

The deſcenſion into hell, (to deliuer the Fathers.)

1 THe Fathers doe ſometimes defend a virtuall deſcenſion of Chriſt into hell, and a vertuall deliuerance from hell, that is, by the merit and vertue of his paſſion and death, not a locall. This *Auguſtine* (*in Pſal. 85.*) doth acknowledge. And *Durandus l. 3. Sent. diſt. 22. quæſt. 3.* denieth any other deſcenſion of Chriſt into the place of the damned, then A one virtuall, or in the effect. *Thomas* alſo (*part. 3. quæſt. 52. artic. 2.*) denies that Chriſt was really in any other place ſaue *Limbo*, but in the place of the damned onely virtually, or in effect. In this ſenſe many teſtimonies of the Fathers muſt be taken figuratiuely. In like manner they ſay that *Adam* and others were in hell, not locally, but according to their deſert, yea and that before they died.

2 Thoſe of the Fathers that defend a locall deſcenſion and deliuerance, doe not defend it as an article of the Creede, but as a probable opinion. This may be prooued, becauſe they ſeldome or neuer put this Article into their creeds and confeſſions of the faith. You muſt know (ſaith *Ruffinus, in expoſit. Symbol.*) B that in the Church of Rome, this article, hee deſcended into hell, is not put in the creede, nor in the creede of the Eaſterne Church, though it ſeeme to be included in theſe words, dead and buried. Nay this Article is not in any creede or confeſſion almoſt of all the Fathers. It is not in *Marcellus* his confeſſion in *Epiphanius*, not in *Ignatius* his confeſſion, *in ep. ad Magneſianos, vel ad Epheſios*: not in that of *Polycarp*, (*Epiſt. ad Philippenſes,*) not in *Iuſtines*, (*in Apolog. 2.*) not in *Irenæus* his, (*lib. 1. cap. 2.*) not in *Tertullians, lib. de Præſcript. vel contra Praxeam*, though hee explane the Apoſtles Creede: not in *Origens, in Proemio περὶ ἀρχῶν*, where hee intreates of faith: not in *Gregories* of *Neocæſaria*: not in the C Councells of *Nicea, Socrat. lib. 1. cap. 5.* not in *Euſebius* his creede of *Cæſaria*, (*Theodoret. lib. 1. cap. 12.* not in the third creede rehearſed in the Nicene Councell, *Socrat. lib. 1. cap. 5.* not in *Athanaſius* his creede, *Epiſt. ad Epictetum.* not in that creede which is in *Athanaſius* his epiſtle touching the Councells of *Arimin* and *Seleucia*; not in the Synod of *Sirmias* creede, *Socrat. lib. 2. cap. 25. Hilar. lib. de Synod. contr. Arian.* not in the Councell of *Sardica's* creed, *Theodoret. lib. 2. cap. 8.* not in *Hilaries* expoſition thereof: not in the creede of the Synod of *Antioch*, ſet downe by *Hilary, lib. de Synod. contr. Arian.* not in the creede of *Seleucia* a citie of Iſauria, in *Socrates, lib. 2. cap. 32. Epiph. hereſ. 73.* not in the Synod of *Illyria, Theo*- D *doret. lib. 4. 8.* not in *Damaſus* his creede, ſet downe by *Hierome, Tom. 2. operum. Theodoret. lib. 5. cap. 10.* not in *Euſebius Pamphilus* his creede, *Socrat. lib. 1. cap. 5.* not in *Hillaries, de Synodis cont. Arianos*: not in *Baſils* creede, in his Aſcetica, not in *Nazianzenes*: not in that of *Victorine, l. 1. contr. Arian.* not in *Epiphanius* his Ancoratum, where the Catholike faith is rehearſed, not in *Theodoret, in Dialog. Impatibilis*, where the Nicene creede is expounded: not in *Maximus Taurinenſis*, where he expounds the creede: not in that which *Chryſologus* repeateth foure times, *Homil. 56, 57, 58.* not in that of the firſt Councell of *Toledo*, not in the *Epheſine* creede, *Ann. 435.* not in that of the firſt Coũcel of *Conſtant.* not in that of the 6. coũcel of *Conſtãt. Act. 19.* Not in that of the

Synod

Synode of *Chalcedon*, in Zonaras: not in the Creede of the Fathers in *Cyril. ad Reginas, l. 1.* not in that of the third Councell of *Toledo*, not in that of *Gregory* the firſt, not in *Spiridion, Niceph. lib. 8. cap. 15.* not in that which the Biſhops of the Eaſt offered *Conſtans, Niceph. lib. 9. cap. 11.* not in that which the Legates of the Weaſt offered the ſame Emperour; *Niceph. lib. 9. cap. 10.* not in the booke of Faith vnto *Petrus Diaconus*, nor in *Auguſtine*, whereſoeuer he expounds the Creede, (although in his workes, *lib. de fide & Symb. In libris 4. de fide ad Catechumen. Serm. de tempore 123. 125.* he doth explane it fiue ſeuerall times: nor in the firſt expoſition of the Creede, in *Chryſoſtomes 5. tome.*

3 The Fathers by Chriſts deſcenſion into hell, do ſometime vnderſtand his deſcending into theſe lower parts of the world. Chriſt not onely in his death, but alſo in his birth, ſaith *Bede, Pſal. 85.* did deſcend into hel. And in the 6. generall Councell. *Act. 10.* is left out, He deſcended into hell, and there is put in, He deſcended out of heauen. And ſo it is alſo in the Nicene Councell, *Ibid. Act. 17.* And in the Epheſine Creede, He deſcended from the heauens. In the 6. and 11. of Toledo, it is, Being ſent from his Father hee came into the world.

4 The deſcenſion into hell ſometimes is put for buriall: As in *Athanaſius* his creede, and the later expoſition of the creed in *Chryſoſtome*. And in the creede of *Toledo 4.* there are theſe words, He deſcended into hell to free the Saints there captiue, and hauing ouercome the dominion of death, he roſe againe. And in *Hierome, in Proem. comment. in Iſay.* Beeing buried, and riſing againe——he is preached. He deſcended not onely into hell (ſaith *Radulphus Ardens*) *In vigil. aſcenſ. hom. 2.* but alſo into the lower parts of the earth, that is, into the place of torment, breaking it vp, and leading away captiuitie captiue.

5 The Fathers either knew not at all, or (if they knew) yet ſpake doubtfully of the ſeuerall places of hell: and therefore ſometimes oppugne *Limbus Patrum* which is called a part of hell: and ſometimes (but vncertainly) make for it. *Abrahams boſome* (ſaith *Auguſt. epiſt. 99.*) that is, the habitation of ſecret reſt, is not to bee held any part of hell. And *De remiſſ. peccat. lib. 1. cap. 28.* There is no middle place for any man to be (ſaith he) but with the diuell, that is not with Chriſt. *Although* (ſaith he *De Geneſ. ad liter. lib. 12. cap. 33.*) I confeſſe I haue not yet found that the place where the righteous reſted, (as *Abraham* and *Lazarus*) is called hell,——neither where they are ſaid to be in hell——haue I yet found: but I ſtill doe ſeeke, and know not. Nor doe I finde in all the ſcriptures, (which are Canonicall) that hell is taken in good part or ſenſe,——and therefore I cannot ſee how *Abraham* can bee ſaid or beleeued to be in hell. Againe, Perhaps (ſaith hee *In Pſal. 85.*) there is a lower A part of hell where the ſinners are ſhut which were very wicked; for whether *Abraham* were in any of thoſe places, we cannot certainely determine. And againe, Perhaps betweene thoſe two hels——, &c. *Tertullian*, wil haue *Abrahams* boſome (wherein he thinkes the iuſt ſoules are kept vntill the laſt iudgement) diſtinct from hell. Hell is one place as I thinke (ſaith he *Contra Marcion. lib. 4. cap. 51.*) and *Abrahams* boſome another. And I call that region *Abrahams* boſome, which if it bee not heauenly, yet is higher then hell, giuing reſt vnto the ſoules of the righteous vntill the conſummation of all things doe terminate their reſurrection, with fulneſſe of reward: B Here alſo he aſcribeth this opinion of *Limbus* vnto *Marcion. Marcion* (ſaith he) thinketh otherwiſe, namely, he determineth both the rewards of the creatour, whether it be of torment, or reſt, in hell, vnto thoſe that keepe or breake the law and the prophets, but he aſcribeth heauen vnto Chriſt, and to his God. and in *l. De anima. cap. 7.* VVhat is that which is tranſported vnto hell after the ſeparation from the bodie, and vnto what did Chriſt deſcend in his death? I thinke, vnto the ſoules of the patriarkes. Concerning the firſt man (ſaith *Auguſtine epiſt. 99.* and our firſt parent, the whole church almoſt doth agree in this, that Chriſt freed him from thence; which we C muſt thinke was not beleeued vpon no ground, whenceſoeuer it firſt came vp, although we haue no authoritie of Canonicall Scripture to authorize it at all. Theſe perhaps, ſaith *Iulian* of *Toledo, Prognoſt. lib. 2. cap. 4.* were the two hels, in one whereof the ſoules of the iuſt were at reſt, and in the other the wicked puniſhed. *Bede In Pſal. 85.* ſaith, that the earth is the vpper hell, and that the place of puniſhment after this life, is the lower hel.

6 Of the intent of Chriſt in his deſcenſion, the Fathers ſpeake variably: moſt hold that he went to free the ſoules of the Saints out of the bonds and captiuitie of death. I thinke it no abſurditie ſaith *Auguſt. De ciuit. Dei. lib. 20. cap. 15.* to beleeue that the Saints of old that expected Chriſt in faith, were in D habitacles farre diſtant from the torments of the wicked, but yet that they were in hell, vntill that Chriſts blood and deſcending thither, ſet them free. But in *epiſt. 99.* more plainly, I doe not finde (ſaith he) what good Chriſt did vnto thoſe iuſt ones that were in *Abrahams* boſome, by his deſcending into hell, from whome according to the bleſſed preſence of his Diuinitie hee was neuer abſent. Chriſt deſcended into hell ſaith *Clemens Alexan.* moſt plainly, *Stromat. 6.* for no other cauſe but to preach the Goſpell to the Gentiles, that they might learne the true faith and be ſaued, or iuſtly be condemned for euer. And thus alſo *Damaſcenus in Oratione de fidelibus defunctis* holdeth. But this opinion is condemned by *Philaſter cap. 74.* There are heretikes (quoth he) that ſay that Chriſt

deſcended into hell, and there after his death told them all, that who ſo there confeſſed him ſhould bee ſaued. Looke *Auguſtine De hereſ. cap. 79.* concerning this, and *Gregory lib. 6. Indict. 15. epiſt. 15.* Chriſt deſcended into hell for vs ſinners, ſaith *Fulgentius Ad Thraſimund. lib. 3. cap. 31.* Chriſt deſcended ſaith *Epiph. Hereſ. 46. contra Tatianos,* to giue pardon vnto thoſe that erred not from acknowledging his deity, but were kept in hell for other errors: yea *Bellarmine* himſelfe *De anima Chriſti, lib. 4. cap. 15.* confeſſeth that this in the beleefe of Chriſts deſcenſion is not of neceſſity but of decency or conformity. Although (quoth he) it bee not neceſſarie that Chriſts ſoule ſhould be preſent at the illumination of the Fathers with diuine viſion: yet it ſeemes fit that it ſhould bee preſent while that was doing. But the articles of our faith (good M. *Bellarmine*) bee founded vpon ſomewhat beſides congruitie, they ſtand vpon neceſſitie.

7 Thoſe that wil haue the Fathers in hell vntill Chriſts aſcenſion, do contradict themſelues, or one another. 1. Some, as *Ruffinus* for one, will haue them in paines. The King (ſaith he *In expoſ. Symbol.*) was ſaid to be in priſon alſo, but not as the reſt were: they were there to ſuffer paines, but he to releaſe them. *Athanaſius: De ſalutar. Chriſt. aduent.* ſaith, *Adams* ſoule and the reſt that ſerued God in the law of nature, were in ſorrow, and cried out. By Chriſt, ſaith *Anaſtaſius Sinaites, in Hexamer.* was *Adam* freed from his ſorrowes. And *De recta fidei dogmat. lib. 5.* The ſoules were freed out of the cloiſters of hell where they were held in moſt miſerable tyranny, perhaps not tyranny, yet guiltie of the debt of a multitude of ſinnes. Preſently vpon Chriſts deſcenſion (ſaith *Caſarius Homil. 3. de Paſchate,*) that eternall night of hell had morning: the noiſe of the mourners was ſilent; the huge weights of the chaines were laid off, and the bands of the damned fell away all broken.

2 Other ſome will haue them in a quiet repoſe without all moleſtation. So will *Hierome* haue them, *Ad Paulam, epiſt. 25. cap. 3.* and *Auguſtine De geneſ. ad lit. lib. 12. cap. 33.* So that *Abraham* although he was in that place of repoſe, yet is ſaid to haue beene in hell with *Lazarus.*

Free-will.

1 SOme of the Fathers ſpeaking of Free-will, in ſome places doe meane of the freedome which was in our nature before our fall: or of the freedome of glorie. So meaneth *Auguſtine Hypognoſt. 3.* (or whoſoeuer was the author of that booke) when hee ſaith, vnto *Adam* was that ſpoken, *Eccleſ. 15,* If thou wilt keepe my commaundements, they ſhall keepe thee.

2 Other ſomethings are ſpoken of the naturall freedome of our will from neceſſity, from which it cannot but be free. And in this ſenſe they ſay, that we haue a will abſolutely free in all things; that is, an vnderſtanding minde, and will whereby we aſſent vnto or diſſent from our iudgement; by which that which we doe, we doe it wittingly and willingly, not compelled. *Gregorie Arimin. lib. 2. diſt. 29. in fine,* ſaith, It is ſufficient to make a thing voluntarie, if it be done by him that knoweth and is willing. The ſoule hath free-will, ſaith *Cyrill Catechiſ.* 4. the diuell may ſtirre it vp vnto ſinne, but conſtraine it againſt the wil he cannot. God made vs of a free conſent, ſaith *Hierome in Iouinian. lib.* 4. neither are we forced by neceſſity either to vertue or vice. And theſe ſpeake of the libertie we haue in reaſonable and ſenſible things. So doth *Auguſtine de perfect. iuſtit. contra Cœleſtium,* and *Cœleſtius*; obiecting that of Saint *Paul, faciat quod vult.* As though (ſaith he) it were a great matter to deſire to wedde; where the diſputation is earneſt concerning the aſſiſtance of Gods mercie. Neither let a man thinke, ſaith the Author in *Ambroſes* wordes, *De vocat. Gent. lib. 1. cap. 3.* becauſe he is drawne on by the Spirit of God, that he hath not free-will, for he loſt not that when he yeelded himſelfe in will vnto the diuell, by whome indeede the iudgement of his will was depraued, but not vtterly taken away. So ſaith *Euthymius, In Luc. 15. cap.* of the prodigall ſonne: He asked that part of the goods which fell vnto him, that is, free-will; as if he ſhould ſay, vrge me not neceſſarily to ſerue, for I haue free-will. So *Bernard, De grat. et lib. arbit.* ſaith, Seeing then that conſummation or perfection in glorie muſt bee wrought vpon vs or euen in vs, but not of our ſelues; and that our creation was wrought, and that without vs; there is onely reformation, which after a ſort is wrought with vs by reaſon of our voluntarie conſent, that ſhalbe reckoned to our deſert.

3 Some things alſo are ſpoken of free-wil, as of a good belonging to naturall life, or an externall morall good, or of outward diſcipline. And this manner of ſpeaking the author of the booke in *Auguſtine* called *Hypognoſtic.* vſeth, *lib.* 3. He is rightly ſaid to be but halfe aliue, ſaith he, for he had his vitall motion, that is, his free will wounded. And ſo *Gregorie* of Arimin. 2. *diſt.* 26. and after him *Caſſalius de quadripartita Iuſtitia, lib.* 1. doe ſpeake of goodneſſe conſidered in the kind, obiect & office, not of good from all circumſtances.

4 Some of their ſayings hereof are legall, in that they ſhew, not what we can doe, but what we cannot doe through ſinne, and what we ought to doe in duty. The Pelagians (ſaith *Auguſtine, De grat. & lib. arbit. cap. 16.*) thinke themſelues great ſchollers, when they obiect that God would not command what hee knoweth impoſſible to bee kept; who knoweth not that? but therefore hee commands vs ſome things which we cannot doe, becauſe

we ſhould know what we ought to beg of him.

5 Otherſome are meant of the will being freed, and therefore ſhew what our will may doe in a worke truly good, not of it ſelfe, and it owne naturall power, but what it can do by grace.

6 Moſt of the Fathers correct their owne vnfit ſpeeches of Free-will, (but chiefly *Auguſtine*.) For indeed almoſt all of them ſpeake contraries, that none can tell their poſitiue doctrines: ſometime they extoll humane power too much, and that firſt becauſe if they ſhould directly haue affirmed the weakeneſſe of the wil, the Philoſophers might haue ſcorned them. 2. Becauſe they would not giue the reynes vnto negligence. And ſometimes they beate downe the liberty of will on the other ſide. *Chryſoſtome* doth often giue too much to the power of the will after the fall: and yet ſometimes correct himſelfe. A man before hee ſinneth, (ſaith hee, *Serm. 1. de Aduentu.*) hath Free-will, to chooſe whether hee will yeeld to the diuell, or no: but when hee hath once taken that ſubiection vpon him by ſinne, then he is no more at his owne commaund. Thou haſt nothing (ſaith *Baſil, Serm. de humilit.*) left thee oh man, to bee proud of; whoſe glory and hope ſhould bee to mortifie all thine owne affections, & ſeeke the life to come in Chriſt: whoſe firſt fruites we hauing reaped, do owe our life, and all we are, vnto the gift and grace of God. For it is hee that giueth vs both to will and to doe according to his good pleaſure.

7 The Fathers before *Pelagius*, while the controuerſies of Freewill were not ſtirred vp, ſpake thereof very ſecurely, like as *Pelagius* did, chiefly, they that oppoſed the *Marcionites, Valentinians*, or the *Manichees*: with whome whileſt they contend about the hereſie of the neceſſity of all things, and of all euents, they miſſe the way a little, in giuing too much to Free-will, and too little vnto grace, at leaſt in ſhew. There were nought of any worth in man, (ſaith *Iuſtine, Apolog. 1.*) vnleſſe hee had an equall power to turne vnto what part hee liſt. God doth not force any (ſaith *Ireneus, libro 4. capite 71.*) but is alwaies well meaning, and therefore hee counſelleth all men vnto good. But hee hath giuen man a free election euen as well as the angels. Wee are all of one nature (ſaith the ſame Father, *capite 72.*) able to keepe good, and ſo to worke, and able to loſe good, and not to worke in it. There ſhould no law haue beene giuen, (ſaith *Tertullian, Contra Marcion. libro 2.*) vnto him that hath not the due keeping of the law in his owne power: and the ſame freedome of will (which was in *Adam*) maketh vs victors of the ſame diuell.

It is our parts to beginne, (ſaith *Hieronim. Contra Pelagium libro 1. capite 1.*) and Gods to perfect: wee muſt doe what wee can, hee will fulfill what we cannot. Vnleſſe the Patriarke (ſaith *Chryſoſtome, In Geneſ. homil. 42.*) had firſt done his part, hee had not obtained ſo great things of God: and therefore marke not onely this, but in all things elſe; how firſt hee ſheweth the greatneſſe of his vertue, and ſo therby deſerues Gods aſſiſtance. And againe: (*homil. 17. in Ioan.*) let vs here obſerue, that God in his bleſſings to vs, doth not preuent our wils, but it muſt beginne in our ſelues: and when hee ſeeth our mindes prompt and ready to receiue grace, then hee giueth vs many occaſions of ſaluation. I ſaid, (ſaith *Auſten, de predeſt. Sanct. libro primo, capite tertio,*) that it lieth in vs to beleeue and to will, and in God to giue the power of working well, vnto the beleeuing and willing. To propound or beginne a good worke (ſaith *Heſichius, In Leuit. libro 2. capite 7.*) is in our power: but to perfect and finiſh it according to the precept, is onely in Gods grace. After *Pelagius* was riſen vp, *Caſſianus* held with him concerning Free-will: (as *Proſper* ſaith of him, *Contra Collatorem*:) for in one of his Collations, *Collatio 13. capite 11.*) hee affirmeth, that the grace of God ſometime preuenteth vs, and ſometimes is preuented by vs. So held *Fauſtus Rhegienſis*.

8 *Auguſtine* after *Pelagius* was riſen, in all his laſt writings, neuer acknowledgeth either the exerciſe, or the actiue power of Free-will, in working true good, or in the firſt conuerſion of a ſinner. Why doe wee preſume ſo much, ſaith hee, (*De natura & grat. capite 35.*) of the power of nature? it is wounded, maimed, vexed, and loſt: let vs confeſſe it freely, and not defend it falſely, VVherefore let vs ſeeke the grace of God, not to informe, but to reforme it thereby. And in the *Hypognoſt. 3. capite primo*, it is ſaid, that by ſinne man did loſe both the abilitie of goodneſſe, and the goodneſſe of poſſibilitie. The will (ſaith *Auguſtine* in another place, *de perfect. iuſtit.*) beeing ouercomme by ſinne, nature hath loſt her libertie. And againe, *de ſpirit. & lit. capite tertio*. Free-will hath not any power but vnto ſinne, if the way of truth bee vnknowne: and when that which is to bee done beginneth to appeare, vnleſſe alſo it doth delight, and bee beloued, there is no doing, no vndertaking, no well liuing. VVee are therefore willing, but God is he that worketh this willingneſſe in vs: and wee worke, but God giueth vs this abilitie to worke according vnto his good pleaſure, *Auguſtine, De bono perſeuerantia, capite 13.* It is certaine, that wee are willing when wee are ſo, but it is hee that maketh vs ſo, of whome it is ſaid: It is God that worketh this will in vs. It is certaine that wee worke when wee doe ſo; but it is hee that giueth vs this working power, by giuing our will moſt efficient power, as if hee ſaid, I will cauſe you worke. *Auguſt. De grat. & lib. arbit. capite 16.* Vnleſſe he firſt worke vs to be willing, and then worke with vs being willing, we ſhal neuer bring to paſſe any good worke.

VVee muſt confeſſe, that wee haue Free-will both to good and euill: but in doing euill, euery man iuſt and vniuſt is free (in choice.) but in doing good, none can bee free (in will and act) vnleſſe hee bee freede by him that ſaid: If the Sonne free you, you are truely freed, *Auguſtine de corrept. & grat. capite primo.* Holy thoughts, good purpoſes, godly counſels, and all motions of a good will are from God: becauſe by him wee are able to do ſome good, without whom we can doe nothing at all, *Author de dogm. Eccleſ. cap.* 27. Wee loſt our free election to loue God, by the greatneſſe of the firſt ſinne, *Epiſt.* 107. Libertie without grace, is no liberty, but contumacy, *Idem, Epiſtol.* 89. *ad Hilar.* Man in his creation had great power of Free-will giuen him, but in his fall hee loſt it, *Idem de verb. Apoſt. Serm.* 2. And you ſhall very often finde theſe words in *Auguſt.* Our bound will, captiued, deſtroyed, loſt, &c. Of this opinion of *Auguſtine*, was *Proſper* alſo. Infidelitie (ſaith he, *contra Collatorem, cap.* 21.) tooke away our faith, bondage tooke away our liberty; neither can any part of vertue remaine there, where ſuch a crue of vices haue broke in. *Adam* (ſaith *Fulgentius, de Incar. & gra. cap.* 13.) beeing created without neceſſitie of ſinning, when hee loſt his ſoules health in offending God, loſt vtterly euen the power of thinking of all diuine things. Againe, in another place, *cap.* 12. The power of thinking good thoughts, beeing loſt in the firſt man, was recouered in the ſecond. VVee beleeue (ſaith *Maxentius, de Fide cap.* 32.) that our free naturall will, hath power in nothing, but in diſcerning and deſiring worldly and carnall things onely, which ſeeme not glorious before God, though before men perhaps they doe. But in things belonging to ſaluation, it can neither thinke of them, chooſe, deſire, nor finiſh them without the infuſion and operation of the Spirit of God. And he addeth: To will and to performe is Gods gift. *Bernard* teacheth, that it is one thing to chooſe, and another to chooſe good: To will (quoth he, *de grat. & lib. arbit.*) is in vs by Free-will, but not to performe our will; I ſay not to will either good or euill, but onely to will: for to will good, is increaſe, (of grace he meaneth,) and to will euill, is defect. Free-will maketh vs willing, but grace maketh vs wel-willing: from free-will wee haue power to will: but to will well comes from grace.

9 *Auguſtine* in diuers places plainely affirmeth all the workes of the vnfaithfull to bee ſinnes, *de nupt. & concup. libro primo, capite tertio. In Iul. libro* 4. *capite* 3. *De ciuit. Dei libro* 5. *capite* 19. *& libro* 19. *capite* 25. *In Pſal.* 31. *in præfat.* Our Free-will, ſaith he, *contra* 2. *Epiſt. Pelag. libro* 3. *capite* 8. beeing now captiuated, can do nothing but ſinne. So *Hieronim. in Galat. capite* 5. VVithout Chriſt all vertue is vice. And *Gregorie* very rightly, *Moral. libro* 2. *capite* 33. The ſonnes doe feaſt in the eldeſt brothers houſe, when all other vertues are entertained in faith, which if it bee not the firſt-begotten in our heart, all the reſt can neuer bee good, though they ſeeme neuer ſo well. It is through the gift of God, whenſoeuer we decline from ſinne, ſaith the Councell of Arauſic: But *Stapleton, De Iuſtific. libro* 2. *capite vltimo,* ſcourgeth this doctrine, and ſtickes not to ſurmize, that *Auguſtine* went a little beyond his bounds in this controuerſie with *Pelagius.* But other moderne writers holding with *Auguſtine,* doe flatly denie, that a man by the power of nature can diſcerne or diſtinguiſh of a morall good. So holdeth *Gregorie* of Arimin. *in* 2. *diſtinct.* 26. *quæſt.* 1. *art.* 2. *&* 2. *diſtinct.* 29. *quæſt.* 1. *artic.* 2. *Capreolus, in* 2. *diſtinct.* 28. *quæſt.* 1. *art.* 3. *Caſſalius, de quadrip. inſtit, lib.* 1. *cap.* 15. *&* 32. *&c.* Alſo theſe deny, that a man without faith, & the eſpeciall helpe thereof, by natures power can doe a good morall worke, ſo as there be no ſinne in the action or worke. Both *Gregory* of Ariminium, and *Capreolus, In* 2. *diſt.* 28. holde this: But *Caſſalius de quadrip. inſtit. lib.* 1. *cap.* 36. both teacheth and defendeth, that the Fathers were of this minde. This alſo is *Marſilius* his opinion, *In* 1. *quæſt.* 20. *Bellarmine* indeed confeſſeth, that *Scotus, Durandus,* and *Biel* (vpon the 28. diſtinction of *Lombards* ſecond booke) haue perhaps written more freely then is behoouefull. *Sixtus Senenſis* ſaith, *Præfat. in libro* 5. *Biblioth.* that *Auguſt.* ſometimes giues but too little vnto mans Free-will: and *Chryſoſtome* on the contrarie ſeems to extoll it as much beyond the mean. * *Bradwardine* in his booke *De cauſa Dei,* againſt *Pelagius,* * *libro* 3. *cap.* 4. teacheth, that Free-will beeing tempted, cannot ouercome any temptation by it ſelfe, without the aſſiſtance and grace of God. And this alſo in another place, *cap.* 5. *ibid.* VVith what grace of the creation ſoeuer it be vpheld, yet without ſome ſpeciall grace of God, it cannot conquer any temptation at all. And againe, *cap.* 6. *ibid.* That that ſpeciall helpe of God, is Gods inuincible will.

*He was Archbiſhop of Canterbury, anno 1350.

*Extat in Bennet Colledge in Cambridge.

10 The Fathers ſay, that our will is aſſiſted by God, according as wee ſometimes ſay, Such a man helped me to doe this, when as he did all, and I nothing.

§ 11 The Fathers holde a poſſibility of turning, wherby mans mind & wil may by Gods ordinary diſpenſation, bee turned to receiue grace, when they are preuented and helped by the holy Spirit. To be able to haue faith & charity, ſaith *Auguſt. De prædeſt. Sanct. c.* 5. is in mans nature. And againe, *Contra Iulian. l.* 2. Mans nature is capable of iuſtification by the grace of the holy Spirit. *Gregorie* of Arimin. vnto that of *Auguſtine:* There is nothing ſo much in mans power as to will, ſaith thus: *libro* 2. *diſt.* 28. VVe may ſay, that it is in our power not onely to will or chooſe bad things, but alſo good things; but with this difference: wee may vſe our election vnto euill without Gods eſpeciall helpe: but vnto good if he doe not chiefly aſſiſt vs, we cannot. It is in mans power, ſaith *Auguſtine, Retract. lib. 1. cap. 22.* to change his bad will into better, but this power is none at all vntill God giue it. And *ibid. cap. 23.* We may will to beleeue, it is true; but with the ſame condition: they are both from him (*viz.* to will and to beleeue) becauſe hee prepareth our will: and both from vs, becauſe they bee not done againſt our wils. And in this ſenſe are many ſayings of S. *Auguſtine* to be vnderſtood. For he ſpeaketh of the paſſiue poſſibility, which belongs to the matter, not of the actiue, belonging to the forme, which is abſent before the conuerſion, both according to the firſt and ſecond act.

12 The Fathers acknowledge a co-operation with the grace of God, euen naturall in reſpect of the faculties of the vnderſtanding and will: and alſo from the grace of God, in reſpect of willing that which is good. He that made thee without thy ſelfe, ſaith *Auguſtine, De verb. Apoſt. Serm. 15.* doth not iuſtifie thee without thy ſelfe. And hee that made thee not witting, doth iuſtifie thee beeing willing, and without thy will there ſhall no righteouſneſſe be in thee. Therefore the Papiſts doctrine of Free-will, that it is but halfe dead, that is, bound from vſe or exerciſe, but not dead in reſpect of the actiue power of willing well, is not Catholike.

Of the remainders of Concupiſcence.

1. WHereas ſometime in the Fathers wee finde it written, that Concupiſcence is no ſinne after regeneration, it muſt be thus vnderſtood, becauſe that God of his mercy doth not impute it. So that the Fathers doe onely deny that concupiſcence is ſinne vnto the perſon in whom it is, but that it is ſinne in it ſelfe, and of it ſelfe, and ſo remaineth after baptiſme, they neuer deny, but doe auerre it ſo to bee. *Auguſtine* himſelfe, *Contr. Iul. Pelag. lib. 5. cap. 3.* very plainely calleth that concupiſcence ſinne, againſt which the good ſpirit doth ſtriue, becauſe, ſaith hee, there is in it a diſobedience againſt the rule of the minde. And againe, *De nupt. & concup. lib. 1. cap. 26.* This is to bee free from ſinne (ſaith he) not to be guilty of ſinne. Beſides, *Tractat. in Ioan. 41.* Let not ſinne rule: he ſaith not, let it not be in thee, for as long as thou liueſt, thou art ſure to haue ſinne in thy members, but yet let it not rule in them. So *Ambroſe, apud Aug. contra Iul. 2. c. 5.* calleth the remains of concupiſcence in the regenerate, iniquity: and *Hillary* calleth it *malitiam* ilneſſe, *apud eundem, lib. 2. cap. 8. Caietane, in Rom. cap. 7. verſe 8.* ſticks not to ſay that concupiſcence (whereof S. *Paul* ſpeaketh) is euen formally ſin, in reſpect that it is a part of originall ſin.

2 The firſt motions of concupiſcence, before conſent, the Fathers holde to bee ſinne. So holdeth *Bede*: Carnall concupiſcences ſaith he, *in Pſal. 9.* are the firſt death, & deaths entry. And *in Pſal. 114.* Whoſoeuer fals but in thought, offendeth God: and againe, *In Pſal. 1.* The ſoule is killed three waies; with delectation alone, with delight ioyned with conſent, and with action. Sinne, ſaith *Radulphus, In Leuitic. libr. 8. cap. 4.* doth breede in a mans ſoule before conſent, and now beginneth to be brought forth, but is not conſummate or perfected. And *Caſſiodorus, In Pſal. 119.* calleth thoſe deſires vnlawfull, to which wee doe not conſent: and *Auguſtine* alſo before him, *In Pſal. 118. Conc. 3.* doth the like.

3 When the Fathers ſay, that the firſt motions in concupiſcence are not ſinnes, vnleſſe we conſent, we muſt not ſo vnderſtand them, as though they were not ſinnes in the truth of appellation, but becauſe the guilt of theſe firſt motions, together with the guilt of concupiſcence it ſelfe, is taken away in our regeneration: So ſaith *Auguſtine, De peccat. origin. lib. 2. cap. 40.* The vicious deſires alſo (vnto which if wee doe not conſent, there is not guilt contracted) are all purged away in the ſame fountaine of regeneration. And againe, *Contra Iul. lib. 2. cap. 10.* As for vs we ſhould be alwaies without ſinne, if this euill were once cured, and if we ſhould neuer conſent with it vnto euill. But hee had ſaid before, *cap. 9. in fine*: How then doe wee ſay that this ſinne is dead in baptiſme, ---and yet confeſſe that it dwelleth ſtill in our members, and cauſes many deſires in vs againſt our wils, vnto which wee reſiſt by not conſenting, --vnleſſe becauſe it is dead touching that guilt wherewith it held vs; and yet vntill it bee cured in the conſummation of buriall, will rebell though it be dead? Although now it is not called ſinne after the ſame manner, whereby it maketh a man guilty, but in that it was cauſed by the guilt of the firſt man *Adam*, and by rebelliouſneſſe endeauours to bring vs into guilt, vnleſſe we be helped by Gods grace, through Ieſus Chriſt. Looke his third ſermon in *Pſal. 118.* Hence it is that *Auguſtine* ſaith often, that wee neede not ſay forgiue vs our treſpaſſes, for the vnuoluntary motions of our concupiſcence, becauſe he held them all forgiuen in baptiſme, *epiſt. 200. ad Aſellic. lib. de perfect. iuſtit. in Pſal. 118. conc. 3.*

4 Sometimes they ſpeake of the externall ſuggeſtions of Sathan, and thoſe indeede are no ſinnes of ours, vnleſſe wee giue our aſſent vnto them, ſo ſaith *Gregory, Moral. libro 21. cap. 3.*

Veniall ſinne.

1 A Veniall ſinne which is beſides Gods Law, and not againſt it, and in his nature bindeth onely vnto the guilt of temporall puniſhment, was not knowne among the Fathers for ſeuen hundred yeares after Chriſt. Afterwards it got entrance and patronage. The reward, ſaith *Haimo, In epiſt. dominica 8. poſt Pentecoſten*, of ſinne is death: not of all ſinnes, but onely of thoſe that are criminall, and whereof *Iohn* ſaith, It is a ſinne vnto death.

2 The Fathers acknowledge, that all ſinne properly, and of it owne nature, deſerueth eternall death by the iuſt iudgement of God. There is a daily repentance of good & humble beleeuers, ſaith *Auguſt. epiſt.* 108. when knocking our breſts wee ſay, forgiue vs our treſpaſſes,—for we doe not begge forgiuenes for thoſe which we know are forgiuen in baptiſme: but for them which (though but ſinneall,) yet are often incident vnto humane frailtie; and beeing drawne to a ſumme againſt vs, would oppreſſe vs as much as another heauy ſinne: for what difference is it in ſhipwracke to be ſunke with one furious billow, or to haue the water enter by little and little, and neuer reſpect it vntill it ſinke the ſhippe? And againe, *Tract.* 12. *in Ioan.* many little, or ſmall ſinnes vnregarded, kill the ſoule. Beſides: *Expoſit.* 1. *in epiſt. Ioan.* many light ſinnes make one heauie one. All ſinne (ſaith *Nazianzene, Orat.* 31. is the death of the ſoule. And who is he, ſaith the author *Aſceticorum*, that dare ſay this ſinne is litle, what euer it be? I know not, ſaith *Hierome, epiſtol.* 14. how we can call any ſinne light, which is done in contempt of God. The reproouing ſentence of the ſeuere Iudge, ſaith *Bede, In Samuel. libro prim. cap.* 10. doth not onely condemne thoſe fires of capitall ſinnes, wherein the diuell his workes are manifeſt; but euen all little ones, and theſe alſo which men may hold ſlender or light. Euery ſinne, ſaith *Gregorie, In Ezec. lib.* 1. *hom.* 3. is heauy, becauſe it withholdes the ſoule from aſcending. To vſe idle ſpeeches, ſaith *Sixtus* 3. *De malis doct. & oper. fidei*, or to call a man a foole, ſeeme ſmall and ſlender faults: but he addeth: If hee be guilty of hell that doth but call his brother foole, what ſin can then be not deſeruing hel, I leaue the reader to iudge. All ſin, ſaith *Gerſon, De vita ſpirit. lect.* 1. in that it is an offence to God, againſt his eternall Law, is in his own nature and indignity, deadly, according to the rigour of iuſtice, and ſeuering a man from the life of glorie. Againe, No offence is veniall in it ſelfe, but onely through Gods mercy, who will not impute all offences expreſly vnto death, when as in iuſtice hee might, ſo that it is concluded, that ſinne mortall, and veniall in beeing ſo, are not intrinſecally and eſſentially diſtinguiſhed, but onely in reſpect of the diuine mercie, which imputeth the one vnto death, and not the other; and thus holdeth *Roffenſis, In refut. articul.* 32. *Lutheri.* That opinion, ſaith *Baius*, profeſſour of Louaine, is not to bee reprooued, which ſaith, that euen light ſinnes, excluding Chriſts blood, in their one nature, barre vs from heauen; this hee prooues by many texts of Scripture.

3 The Fathers call ſinne veniall, not becauſe it is ſo in it ſelfe, but becauſe it is in the perſon of the righteous, vnto whome is giuen remiſſion of ſins in Chriſt, through the grace of God. In this ſenſe *Bede, comment. in* 1. *Iohn* 5. ſaith: There are ſome ſmall ſinnes, which cannot take from the iuſt, the merit of their iuſtice, nor diminiſh it. Sinne, ſaith *Cyril, Catec.* 2. is heauy to the retainer, and light to the reiecter: and *Caſſianus, Collat.* 22. ſaith, that ſuch ſins are pardonable vnto the righteous.

4 Alſo that was called a veniall ſin which had pardon in the cenſure of the Church: for greater ſinnes were thought worthie excommunication, and for thoſe was publike penance performed; but in theſe lighter, that is, veniall ſinnes, it was not ſo, and hereupon is veniall ſo often oppoſed vnto criminall. There are ſome ſinnes great and pernicious, ſaith *Tertullian, de pudicit.* and otherſome that we daily runne into, and to which wee are ſo incident, that if they were not pardonable, no man could bee ſaued, but for theſe there is pardon in Chriſt the Mediatour. So *Auguſt. epiſtol.* 89. ſaith, There are ſome vices called crimes, and ſome, without which no man liueth. And *Cæſarius, Homil.* 1. ſinne is either capitall, or ſmall: Capitall, as murder, ſacriledge, &c. And *Bede in Pſal.* 3, oppoſeth veniall ſinne vnto criminall, taking criminall for that which the magiſtrate puniſheth. Now this that the Fathers ſpake of ſinnes after the manner and reſpect of men, the ſchool-men haue transferred vnto God, and ſo haue ſet downe a kinde of ſinne which needeth not Chriſts blood to purge it.

5 Thirdly, that is called a veniall ſinne, which obtaineth pardon in the euent & conſequent, though it be mortall in it ſelfe. So *Ambroſe, lib. de parad. cap.* 4. That fault is pardonable, which a confeſſion of ſinnes doth follow. There are ſome ſinnes (ſaith the author, *de vera & falſa pœnit. apud Aug. cap.* 18.) that are in themſelues mortall, but by repentance are made veniall. Now (ſaith *Auguſt. de Ciuit. Dei, l.* 21. *c.* 27.) ſince we know not the meaſure of our veniall iniquity (though it continue in vs) ſurely we take greater pains to profite in good, and bee more feruent in prayer. And the mortall ſinne hereunto oppoſed, is the ſinne that leadeth vnto death; ſo ſaith *Pacian, epiſt.* 3. *ad Sempronian:* and *Hierom. In Ierem. capite* 2. calleth thoſe heauie ſinnes, which draw man to deſtruction, and oppoſeth lighter ſins thereto. So the author of the

prayers in *Prudentius* at the end of his *Hamartig.* ſaith:

[illegible] thou iudging ſtill
Of all my ſinnes for pardon hope I will,
Although my words and deedes be were ſo ill.

6 Fourthly, ſinne is called veniall, becauſe it is excuſable before men, through humane good will: ſo an officious lie is veniall: And *Auguſt. Enchir. cap. 22.* ſaith: Therefore it is a ſinne, but veniall, which beneuolence excuſeth. And they are called veniall reſpectiuely, in reuerence to greater crimes. So *Caſſianus Collat. 22.* ſaith of veniall ſinnes, they ſeem light and ſmall vnto men: and *Sixtus 3. l. de malis doctor. & operib. fidei*, they ſeeme little & ſlender, and are eſteemed light: and this is in reſpect of the greater.

Images and Reliques.

1 THere was no vſe of images receiued at all in the primitiue Church, but onely Symbolicall, and for ornament ſake, and that in priuate places, for 380 yeares after Chriſt. *Ireneus* obiected againſt the Gnoſticks, *lib. 1. c. 24.* that firſt they had the image of Chriſt painted, then that they crowned it, and worſhipped it. Looke alſo *Auguſtine de hæreſ. 7.* and *Epiphanius, In hæreſ. 27.* Wee worſhippe no images, ſaith *Origen, Contra Celſ. libro 7.* for wee doe not binde our inuiſible and incorporeall God vnto any figure. So *Arnobius*, or rather *Minutius Fœlix contra Gent. lib. 8.* What image ſhall wee make for God? whoſe true image, if wee iudge according to truth, is man: and there hee bringeth in the heathen ſaying of vs; VVhy, haue they no altars, no temples, no knowne images? So *Euſebius, Hiſtor. eccleſ. libro 7. capite 17.* It was out of an heatheniſh cuſtome, that the auncients did after this ſort, honour thoſe that they held to bee their ſauiours, (that is, with painted images.) VVee haue decreede, ſaith the Eliber. Councell, chapt. 36. that there ſhould bee no pictures in the Church, leſt that which we worſhip and reuerence, ſhould bee painted vpon the walls. *Epiphanius Epiſt. ad Ioann. Hieroſolym.* tore a hanging in peeces in the Church, becauſe there was the image of a man painted thereupon, againſt teſtimonie of Scriptures. This minde of his, *Hierome* approoueth, who tranſlated the Epiſtle into Latine. Hereupon ſome of the Papiſts doe reprehend *Epiphanius*. 1. *Caſtro contra hæreſ. lib. 8. titul. image*, accuſeth him of errour, though he cleare him of hereſie: he had zeale, but not according to knowledge, ſaith *Waldenſis, de ſacrament. tom. 3. cap. 157.* Others do reiect the latter part of this Epiſtle as counterfeit, namely, *Damaſcene orat. de imaginib. Alan, Cope*, and *Sanders*, but without al proofe of argument. Firſt, they ſay this place is not cited in the Councell of Nicea: what then? it is cited in the Councell of Frankford, *Carolus libro 4. capite 25.* 2. They ſay *Epiphanius* did not reckon image-worſhippe amongſt the hereſies: it is falſe, he directly affirmeth, *Hæreſ. 79.* That it is the diuels inuention to make pictures of men, and ſet them vp to be worſhipped. And againe, *Hæreſ. 55.* ſpeaking of the Melchiſedechians, he ſaith, they made them an image of *Moſes*, and worſhipped it, wherein they were ſeduced. And amongſt the hereſies of the Carpocratians, *Hæreſ. 27.* hee reckoneth that for one, to worſhippe the Images of *Ieſus, Peter* and *Paul*. 3. They obiect that of *Gregory, lib. 9. Indict. 4. epiſt.* 9. vnto *Serenus*, that broke downe the images of the Saints: Tell mee brother what prieſt thou haſt at any time heard, or ſeene doe that that thou haſt done. But I would haue them ſhew that *Serenus* did not alleadge *Epiphanius* and other Fathers teſtimonies againſt images.

2 About 400 yeares after Chriſt, images beganne to get entrance, not onely into priuate places, but euen into the Churches of the Chriſtians: but this vſe of them was but hiſtoricall; as *Auguſtine, De conſecratione Euangel. lib. 1. cap. 10. Baſil, Oratione in Sanct. Barlaam. Nyſſenus, Oratione in Theodorum, Prudentius, Hymn. de Sanct. Caſſiano*, and *Paulinus, epiſtol. duodecim.* doe teſtifie. For the bare and ſolitarie images of the Saints, or their ſingle ſtatues, were not erected vntill ſixe hundred yeares after Chriſt, which *Caſſander in Conſult. de artic. controu.* doth plainly and freely confeſſe.

3 Superſtition getting head, image-worſhip got foundation, yet neuer amongſt the learned and godly; neither were images ſet forth for publike worſhip, vntill ſixe hundred yeares after Chriſt. *Gregorie, libro nono Indict. quart. epiſtol.* 9. denies that images are to bee worſhipped. And *Sigonius, De regno Italiæ libro primo*, affirmes, that they would carry the Virgin *Maries* Image in ſolemne pompe, but hee makes no mention of any adoration of it, euen vntill the yeare fiue hundred ninetie and one; about which time, ſome Councels approoued the images that were then ſet vp in Churches, but did not teach that they were to be worſhipped, and if that this worſhip got roote any where before this time, it was not amongſt the teachers, but amongſt the ſuperſtitious people. Pope *Sergius*, ſaith *Regino in Anno 622.* in Saint *Peters* veſtrie, found a great peece of the wood of Chriſts croſſe, which from that time forth, all the people vpon the Exaltation day, do kiſſe and adore, in the Cathedrall Church of Conſtantine.

4 This ſame image-worſhippe was firſt eſtabliſhed publikely in the yeare ſeauen hundred eighty eight, by the 2. Nicene Councell. But on the contrary ſide, but a little before, a Councell of Conſtantinople (wherein

there were three hundred and thirtie Biſhops held vnder *Copronymus*) condemned both the worſhip of Images and Reliques. *P. Æmil. de Geſt. Francorum.* The ſame did *Leo Conſtantines* father, and *Philippicus. Petr. Diac. lib. 6. cap. 12.* And the Councel of Frankford, (wherein was preſent *Charlemaine*, and the Romane legates) did condemne the ſecond Nicene Councell as hereticall. The Greekes falſe ſynode, ſaith *Regino, lib. 2. ad an. 794.* gathered for image-worſhip, is reiected by the Pope; yea this Councell was condemned by al the Princes & Biſhops of Brittaine. *Charles* the French King (ſaith *Houeden in continuatio. Bede, ad an. 792.* ſent a booke of the ſynode vnto Brittaine, directed vnto him from *Conſtantinople*: wherein (alas) were many things ſet downe quite contrarie vnto our true faith, but chiefly in that it was decreed by the vniforme conſent of very neere all the Doctors of the Eaſt, 300 Biſhops or more in number, that images are to bee worſhipped: which the Church of God doth wholly deteſt, & execrate. Againſt which *Albinus* wrote an epiſtle wondrouſly confirmed by the holy Scriptures, and in the perſon of our Princes and Biſhops, carried it with the ſame booke vnto the French King. *Bellarmine de imag. l. 2. c. 14.* confeſſeth, that the Councel of Frankford diſallowed the Councell of Nicea; but that (ſaith he) happened by reaſon of two errours. 1. Becauſe it thought that the Nicene Councell was called without the Popes authority. 2. Becauſe it thought this Councell had decreed image-worſhip to be *Latria*, that is, worſhip due to God. Now heare how hee is anſwered by *Suarez, in 3. Thome. quaeſt. 25. diſputat. 54.* I can hardly beleeue (ſaith hee) that the Councell of Frankford could proceede againſt the Nicene Councell by error of fact; for it was gathered a little before vnder the ſame Pope *Adrian* that confirmed it, whoſe legates were preſent at the Councell of Frankford (as the ſame authors do confeſſe,) how then can it be that all the Fathers of this whole Councell ſhould bee ignorant of the doctrine and authority of this Nicene Councell, hauing the Popes owne Legate to inſtruct them in both? Now *Cope in dialogis, Surius tom. 3. concil.* and alſo *Suarez loco praedicto*, doe anſwer, that the Councell of Frankford defend the honour of images; and that it reproueth the Councell of Conſtantinople, ſometime by the Greekes called the ſeauenth, which was aſſembled for aboliſhing of images. So the Synode of *Senona, cap. 14.* ſaith, that *Charles* in the Synode of Frankford did ouerthrow the erronious madneſſe of the *Iconomachi*. I anſwer, The Councell of Frankford keepeth a mid-way, reſeruing ſome honour for images, (and ſo muſt *Æmilius de geſtis Francorum, libro 2.* neere the end, bee vnderſtood, when hee ſaith, that images haue their reuerence reſerued:) and therefore condemned the Councell of Conſtantinople, that vtterly aboliſhed them, and the Councell of Nicea, that on the contrarie did eſtabliſh the adoration of them. In the Councell of Frankford, ſaith *Platina in Adriano*, both the Synode which the Greekes call the ſeauenth (that is, that of Nicea) and alſo the hereſie of *Fœlix*, concerning aboliſhing of images, was taken away.

Ado alſo in Chron. ad. an. 792. & Genebr.

5 The Fathers generally doe not defend, but rather refute this worſhippe euen after the Nicene Councell. *Auguſtine de moribus eccleſ. cap. 34.* doth plainely reproue the worſhippers of pictures, and ſepulchres. Note this proprietie, ſaith *Hierom, In Daniel. 3.* They ſay their gods are worſhipped, and images adored, both which, the ſeruants of GOD doe abhorre. Pictures, ſaith *Walfridus, Strabo de reb. eccleſ. cap. 8.* are not therefore to bee troden vnder foote, and aboliſhed, becauſe wee know they are not to bee worſhipped, nor adored. And the 6 Councell of Conſtantinople forbadde the picturing of the holy Ghoſt, vnder the forme of a Doue, or of the Wiſemen vnder a ſtarre, or of Chriſt vnder a Lambe: witneſſe *Caranza annot. ad canon. 82.* *Leo Armenius* commaunded all images to bee broken downe by expreſſe edict, *Zonar. annal. tom. 3.* The Almaines and Armenians forbadde the worſhippe of images in their countreyes. *Nicet. Choniat. in annal.* And the moderne authors teach, that the Images of God are not to bee made. *Abulenſis, In Deut. 4. quaeſt. 5.* And *Durand. In 3. diſtinct. 9. quaeſt. 2.* ſaith, That it is a foolerie to make, or adore any image of the Trinitie: where alſo hee denies, that the images themſelues are to be worſhipped, but onely the figure in the image. And, *in Rational. libro primo, cap 3.* Wee worſhippe no images, neither call them Gods. And *Biel in can. Miſſ. lect. 49.* ſaith, That images are ſuffered in the Church, not to bee worſhipped, but for other endes. So ſaith *Hales 3. part. quaeſt. 30. artic. vlt.* and *Perefius de traditionibus*. And *Ionas*, Biſhop of Aurelia, *De cult. imag. l. 1.* ſaith, that image-worſhip is pernitious, and ſuperſtitious: adding, let not our religion conſiſt in worſhipping of humane workes, for they are better that make them, & yet we ought not to worſhip them, let not our religion be in our fantaſies. And *Gerſon, In compendio Theolog. in expoſitione primi praecept.* ſaith, Thou ſhalt not bow down to them, nor worſhip them: betweene which diſtinguiſh thus: thou ſhalt not *adorare*, that is, with bodily worſhippe, by bowing knee or body to them; thou ſhalt not *colere*, that is, with the affect of thy minde. And a little before: wherefore images are forbidden to be made either to be bowed vnto, or worſhipped.

6 The Latine tranſlatour of the Bible neuer obſerued the diſtinction of *Image & Idolum*, as wee may ſee in very many places of Scripture. viz. Deut. 4. 16. and 4. Kin. 11. 18.

Wiſd. 15. and 14. *Eſa.* 40.18 and 44.13. *Baruch.* 7.10. *Imagines ſimulacri. Amos* 5.23. *imago idolorum.* By which ſaith *Hierome, In Iſai.* 37. ſpeaking of idols, wee meane the images of the dead. So doth Cardinall *Paleotus* teſtifie that image, picture, & idol are taken in one ſenſe. *De ſacris & prophanis imaginib. lib.* 1. *cap.* 15. Saint *Hierome* (ſaith he) writeth that where *Idola* was put in the text, *Aquila* tranſlated it *Imagines*, or *figuras*. And we reade in *Cicero, Imagines quæ vocantur Idola*; Images called Idols: and *In Plato, Idola, &c.* Idols are the Images which are in the waters, or glaſſes, painted or printed, or ſuch like. So the Latine word *Simulachrum* they alwaies put for the Greek word *Idolum*: for wheras in the Latine tranſlation of the Pſalme wee reade *ſimulachra gentium*, the Images of the Gentiles, the Greeke ſaith τὰ εἴδωλα τῶν ἐθνῶν. And hee addeth: The name of an Image, if we marke the proprietie of the word, ſignifieth any impious and diuelliſh figure.

7 The Primitiue Church bore a certaine honour and reuerence vnto the Reliques of the dead Saints, keeping and carrying them from place to place, and flocking vnto them *Hieron, contra Vigil.* This honour began about 300. yeares after Chriſt, but they neither adored them nor bowed knee vnto them for 600. yeares. For the Fathers vſed to put them vnder the altar, *Ambroſe lib.* 10. *epiſt.* 85. *ſub finem.* but the Papiſts now put them in glaſſes and gauderies, aboue the altar, and that to haue them adored. In elder times the reliques were buried in the earth, and in ſecret places. So *Cyril contra Iulian. lib.* 10. *Cyrill* the Eremite. *In vita Euthymij*, he remoued the body of this holy man vnto a Church hee had newly built, and laid it into a holy coffin, that ſhould neuer after bee opened, and ſo ſaith *Prudentius Periſtephanōn hymn.* 3. of *Eulalia.*

The ſacred bones and duſt of her that ſleepes,
Our mother earth in hallowed boſome keepes.

And a little after

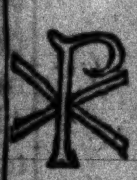
Hows to reuerence thoſe bones ſo bleſt:
And that ſame altar vnder which they reſt.

And the multitude there preſent, ſaith *Victor. De perſecut. Vandal. lib.* 3. beeing full of ioy, carried the bodies of the holy Martyrs vnto carefull buriall. So *Conſtantine* made him a bridle, & armed his helmet with the nayles that Chriſt was faſtened to the croſſe withall, *Ruffin. hiſt. lib.* 1. *cap.* 8.

8 At the places of theſe reliques (whileſt the gift laſted) were ſometimes miracles done, not by them, but by God to increaſe in vs an honour to the godlineſſe of their owners, not that wee ſhould adore them, for in antiquitie, adoration was taken for humbling and proſtrating the bodie.

The ſigne of the Croſſe.

1 THe Fathers vſed to arme thẽſelues againſt the diuell with the ſigne of the Croſſe, not that they aſcribed any ſuch power vnto the outward figure, but becauſe they would make ſhew vnto others of their beleefe in the croſſe, that is, in the death of Chriſt with this ſolemne ceremonie, and vſe it as an Item or watchword to ſtirre vp their faith which ouercomes all euils. And the ſigne whereby *Conſtantine* was victor, was not the ſigne of the croſſe, but the character of the name of Chriſt, which wee ſee in many ancient coines of *Conſtantinus* and other Chriſtian Emperours, in forme as is in the margẽt here expreſſed: together with this inſcription, τούτῳ νίκα or as Socrates *lib.* 1. *cap.* 1. *Nicephorus, lib.* 7. *cap.* 29. and *Zonaras in Conſtantino*, haue it, ἐν τούτῳ νίκα, that is, *In iſto Deo, non ſigno*, in this God, not this character. It is not requiſite, ſaith *Chryſoſtome, Hom.* 55. *in Matth.* to make a bare croſſe with thy finger in thy forehead, but with a ſtrong faith in thy hart: So that the croſſe doth not ſignifie the figure of the croſſe, but the paſſion of Chriſt crucified, by a Metonymie. So ſaith *Origen, in Rom. lib.* 6. And the praiſes giuen vnto the ſigne of the croſſe, are but rhethoricall tearmes, as when they call it an altar, it is a figuratiue ſpeach borrowed from the ceremoniall law, and when they call it a ladder, it is a tranſcendent metaphor. And vnto all the ſayings of the Fathers where they call the croſſe their redemption, hope, and ſaluation, I anſwer in a word, the ſpeeches are relatiues, all referred to Chriſts paſſion, or vnto himſelfe in that figure repreſented. For it is ordinary amongſt them to put the continent for the thing contained.



2 The Croſſe was neuer adored by the ancients, much leſſe adored with Diuine honour: they allowed it a certaine veneration, namely a reuerent vſe, vſing it in teſtimonie of their faith, and withall extolling it as the ſigne of their vnmoueable beleefe vpon Chriſt crucified, before the Gentiles, yea euen when they were threatned with torments. This end and vſe is not now amongſt vs, becauſe we are not now amongſt the Gentiles. VVe neither worſhip croſſes, (ſaith *Arnobius Contra Gentes l.* 8.) nor yet deſire them. *Helene* (ſaith *Ambroſe, De obitu Theodoſ.*) finding the title, adored the king (Chriſt he meaneth) but not the wood: becauſe that is an error of the heathen, & an vngodly vanity. But about the 400. yeare after Chriſt, the Croſſe began by litle and litle to be adored of ſome priuate men. So ſaith *Prudentius li. Apotheoſis.*

Diſtinctio adorationis et venerationis. Auguſt. eſt de doctrina chriſt. lib. 3. c. 9. & Caroli M. lib. contr. Concil. Nic. 2.

——— But now the ſcarlet red
Of th'Emperour in Chriſt his church is ſpread:

And by this mightie Prince the croſſe is worſhipped.

So ſaith *Paulinus epiſt.* 11. He (the Biſhop of Hieruſalem) euery yeare at Eaſter ſet forth the croſſe for the people to worſhip, being himſelfe the chiefe of the worſhippers. So *Hierome* in his epitaph of *Paula*, ſaith, that ſhe did proſtrate herſelfe in adoration before the croſſe, as if ſhee ſaw the Lord there hanging. And *epiſt.* 17 *ad Marcellam* he ſaith, *Paula* & *Euſtochium* do wiſh that they might but haue leaue to lick the wood of the croſſe. So the *Apamenſes anno* 540. bringing foorth the croſſe, doe adore, and embrace it, *Euagr. hiſt. eccl. lib.* 4. *cap.* 25. But afterwards the 2. Councell of *Nicea*, *Actio* 7. denied that Chriſts image was to be adored with diuine worſhip.

3 The Tranſient or paſſing croſſe, (that is, the croſſe which they ſigned, or the ſigne of the croſſe) was commonly vſed in the purer churches, not the fixed croſſe, that is, the croſſe made of ſtone, wood, or mettall, or yet painted vpon walles in churches or oratories, for the firſt 400. yeares. The firſt altar, & the firſt croſſe were ſet vp in England by Oſwald in the field where hee conquered Cadwall, *An.* 635. *Polychronic. lib.* 5. *cap.* 12. Alſo in the conſecration of the Sacraments the croſſe was neuer called to vſe vntill about the 400. yeare: for the firſt 300. yeares after Chriſt it was but held a ſigne of a mans outward profeſſion, vſed in his ordinarie actions; but afterwards it was brought into the Lords ſupper; at firſt, to ſignifie vnto vs the good wee reape by Chriſt, *Auguſt. in Ioan. tract.* 118. but afterward that by it the ſacrament might be bleſſed and conſecrated. But that Chriſt did conſecrate the Euchariſt on this manner, *Amalarius* vtterly denyeth, *De eccleſiaſt. offic. lib.* 3. *cap.* 24. aſcribing it vnto *Auguſtine*. Beſides the ſigne of the croſſe for many ages at firſt, was but a ſimple and bare ceremonie in the ſacrament, but afterward that rite beeing changed *Ann.* 1000. it ſince hath bin alwaies vſed in an odde number, *Microlog. cap.* 14.

4 The auncient writers held the ſoule to be defended by the ſigne of the croſſe either following *Montanus*, as *Tertullian De reſurrect. carn.* The bodie is ſigned, that the ſoule may be defended: or els doubtfully: I doe thinke (ſaith *Auguſtine De peccat. merit. & remiſſ. lib.* 2. *cap.* 26. that the Catechumeniſts are ſanctified by the ſigne of Chriſt and prayer with impoſition of hands, after ſome certaine manner. Where note the words I thinke, and after ſome certaine manner; for theſe ſhew that *Auguſtine* doubted of that ceremonie, and beſides you ſee he held not the ſanctification to bee made by the croſſe onely, but with prayer alſo.

5 At the ſigne of the croſſe there haue miracles bene done, becauſe the name of Chriſt crucified was alwaies adioyned, either in ſecret or expreſſe inuocation, and then the Saints had a power to worke miracles. Our faith (ſaith *Tertullian, in Scorpiac. contra Gnoſtic.* is our defence, and if it be not ſtriken with diſtruſt when we ſigne on this faſhion, that is, by making this ſigne, we often doe good vnto the heathen, God giuing vs that power which the Apoſtle ſhewed when he ſcorned the biting of the viper. And therefore we ſee that miracles, and caſting out of diuels, are not to bee aſcribed vnto the Croſſe, but vnto the faith of miracles, and inuocation of Chriſt. How much this ſigne doth terrifie the diuels, (ſaith *Lactantius, De vera religione, libro quarto, capite* 27.) hee may ſoone know, that ſeeth how when they are adiured by Chriſt, they were forced to flie from the bodies they had poſſeſſed. And a little after: Chriſts followers can caſt out the ſame filthie ſpirits out of men, both by their maſters name, and by the ſigne of his paſſion. This directeth our courſe (ſaith Saint *Auguſtine, De Sanctis, ſermon.* 19. ——this doth it together with the faithfull calling vpon Chriſts name, namely, the famous memorie of the victorious croſſe. Stand ſtoutly vpon this ſigne (ſaith *Cyril, Catacheſ.* 13.) for when the diuels ſee the Croſſe, they remember the crucified. To ſpeake in a word, the Fathers giue not theſe wonderfull effects ſo much vnto the ſigne of the croſſe, as vnto prayer and inuocation of God. Looke in the writings of all thoſe that are of antiquitie, and ſee whether this be true. Looke in *Nazianzene* vnto *Nemeſius*, *Origen* againſt *Celſus, libro tertio & octauo*, *Theodoretus* in his *Peter* and *Thalaſſius*: *Euſebius in hiſtor. Eccleſiaſtic. libro octauo, capite ſeptimo*: *Sulpitius* vnto *Euſebius* the prieſt, *Epiſtol. prim.* the Author of the Dialogues, in *Gregorie Dialog. libro primo, capite prim.* *Victor* of the perſecution by the *Vandals, libro ſecundo*, and *Paulinus* of the life of Saint *Martin, libro ſecundo*: all theſe will teſtifie my aſſertion. Nay the ſigne of the croſſe, as the Fathers vſed it, was a certaine ſecret inuocation of Chriſt crucified: ſo that it is a fooliſh and an idle forgerie, to ſay, that it had that efficacie *ex opere operato*, by the bare making of it, ſeeing it had all the power from inuocation.

6 Thoſe croſſes that were vſed in the Church for the firſt 400. yeares, had no Image at all of Chriſt crucified vpon them. This aſſertion cannot bee confuted by any approoued teſtimonie of Antiquitie. And it ſeemeth that this image of the crucifixe did firſt grow in vſe publikely in or about the yeare of Grace 710. as it appeareth in the Councel held in Trullo. To the end that that which is perfected (ſaith this Synode, *Canon.* 82.) may bee repreſented vnto publike view euen in liuely colours, we command, that in ſtead of the old Lambe, the figure of that Lambe that taketh away the ſinnes of the world, Chriſt our God in the likeneſſe of a man be ſet vp and erected in Images, from this time forward.

Churches for prayer.

1 THe Fathers acknowledge Churches as houſes of prayer, but binde vs not to come to the Church alwaies when we pray.

2 And they name their churches after their Martyrs names for diſtinction ſake, onely appointing the worſhip vnto God, and not vnto them. VVe honour them (ſaith *Auguſtine, de vera religione, capite 55.*) out of charitie, not out of duty or bond: neither build we any churches vnto them. And *Contra Maximinum Arrian. libro primo, titulo vndecimo*: Should wee not be curſed and caſt out from Chriſts truth and his Church, if wee ſhould build any temple of timber & ſtones vnto any Angel, although moſt excellent becauſe we ſhould giue that honour to a creature, which is due onely vnto the Creatour? If therefore wee ſhould commit ſacriledge in building a Temple vnto any creature, how is not he the true God, vnto whome wee build no temple, but are our ſelues the temple vnto him? And here, as alſo often elſewhere, *Auguſtine* prooueth the holy Ghoſt to bee God, becauſe he hath a temple. VVhich argument both *Baſill, Epiſtola* 141. and *Ambroſe De Spiritu Sancto, libro tertio, cap.* 13. doe vſe.

3 The ancient conſecration of the churches was with meere words and prayers, not with croſſing, or ſuch like rites. And dedication of churches began about the 300. yeare after Chriſt.

4 The Fathers of the firſt 200. yeares, neuer talke of adorning churches, but about *Conſtantines* time this errour got roote, and ſo cuſtome bearing ſway, the Fathers began to looke for ornaments for the church. Then firſt of all, ſaith *Otho Friſing, libro quarto, capite tertio,* (in *Conſtantines* time) were publike Edicts giuen out for building of churches, that is, more ſtately roomes, or temples; for before they vſed holy houſes to pray in.

Canonicall houres.

THe Fathers obſerued houres both diuerſly and freely: but that all ſhould bee bound vnto the ſame & to ſo many houres, is a tyrannicall ſuperſtition. And *Walfridus* oftentimes repeateth that it was a long time after the Apoſtles that theſe houres were inſtituted and ordained. VVe muſt know (ſaith he, *De reb. eccl. cap.* 25.) that there paſſed many ages after the reuelation of the Goſpell, before theſe houres were ordained to be the ſolemnities of certaine houres in the day and night as they are now. And the purer primi- A tiue Church had not ſeuen canonical houres: Neither *Athanaſius, Baſill,* nor *Hierome* doe at any time mention the firſt houre: *Caſſianus* indeed doth, ſaying it was ordained about his time. *De inſti. Cœnob. lib.* 3. *cap.* 4. and ſo doth *Soto* hold alſo, *de iure & inſtit. lib.* 10. *queſt.* 5. *articul.* 1. VVherefore *Baronius* ſaith falſely when he affirmeth that *Chryſoſtome* and *Baſill* doe often mention the foure houres of the day. Beſides, the Fathers do preſcribe houres for the night aſwell as for the day: And beſides the canonicall houres, they ſet downe a night-ſeruice, and night-watches, as diuers authors, *viz. Amalarius, eccleſiaſt. offic. lib.* 4. *à c.* 2. *ad cap.* 11. *Rupertus, De diuin offic. lib.* 1. *à cap.* B 1. *ad cap.* 8. *Radulphus, In Obſeru. can. prop.* 14. *Caſſianus, lib.* 2. *cap.* 4. the Councell of *Agatha* as it is cited *Diſtin.* 91. *cap. Preſbyter. Gregory* in the decretals *lib. tertio, tit.* 41. *cap.* 1. *de celebratione miſſarum,* and *Bede* alſo *lib. tertio in Eſdram, capite* 28. doe teſtifie. You muſt riſe twiſe or thrice a night, (ſaith *Hierome* to *Euſtochium*:) But they will haue the middeſt of the night eſpecially obſerued, and namely *Athanaſius De virginit. Baſill queſt. fuſius explic. queſt.* 37. *Hierome, Ad Euſtoch. de obit. Paula,* and *Hugo de Sancto Victor, in ſpecul. eccleſ. cap. tertio, et de eccle. offic. lib.* 2. *cap. primo &* 9. Theſe the Church of Rome doth not now follow, for three daies before Eaſter the prieſts doe C ſing the night ſeruice and laudes at euenſong: and all the three nocturnes are ſung together by the whole quire.

Interceſſion, inuocation, and worſhip of Saints.

1 VNtill 200. yeares after Chriſt, the interceſſion of the dead, and thereupon their inuocation, was neuer heard of in the Church of God. Let any man giue an inſtance to the contrarie.

2 Afterwards, *Origen* for one, and others, D with him fell to diſpute of the interceſſion of the Saints for vs: but very doubtfull and inconſtant was their doctrine hereof vntill foure hundred yeares were expired. VVhether the Saints (ſaith *Origen lib.* 2. *in epiſt. ad Rom.*) that are with God doe any thing for vs, and labour ———, let this alſo be reckned amongſt the ſecret and hidden myſteries of God, which may not bee committed to writing. And againe, Homily 3. *in Cantic.* ſpeaking of theſe prayers, he ſaith, though not peremptorily, As for thoſe holy men which are departed out of this world, retaining as yet their loue to thoſe remaining here behind, it ſhall not be amiſſe to thinke of them, that they haue a care of their welfare, & that they helpe them with their prayers. If thou haue any care, (or vnderſtanding, λόγος) of our labours, ſaith *Nazianzene* vnto *Gorgonius*

ſoule, *in Oratio. de laudibus Gorgonia*, if it bee granted vnto the diuine ſoules to know and perceiue things done here below, then receiue thou my prayer: And in his firſt oration againſt *Iulian*, he ſaith, Heare alſo ô thou ſoule of Great *Conſtantine*, if thou haue any ſenſe, perceiuance, or vnderſtanding [εἴ τις αἴσθησις]. And in his oration vpon *Baſill*, he likewiſe ſaith, that *Baſills* ſoule is in heauen and there offereth ſacrifice as I ſuppoſe: [ὡς οἶμαι]. And in his Epitaph vpon his father, he ſaith; He doth now more good with his interceſſion, then he did in all his life with his doctrine, as I doe perſwade my ſelfe. And by and by he addeth: If it be not too bold a part to ſpeake thus. So *Hierome* in *Nepotianus* his Epitaph. Whatſoeuer I ſay (quoth he) ſeemeth mute, becauſe he heareth not: and yet a little after he ſaith, that he is amongſt the quires of Angells. So *Auguſtine* in his booke of the care for the dead, *cap.* 16. leaues it vndetermined whether the dead martyrs do helpe vs or no, and addeth that theſe things paſſe our vnderſtanding. And *cap.* 13. he prooueth by Scripture, and namely out of *Eſay* the 63. 16. that the Saints know not what is done here below. And in his comment vpon the 108. *Pſalme*, he dares not graunt that the dead doe know the paines and pleaſures which happen vnto their friends. The ſoules of the dead, ſaith the author of the booke *de Spiritu & Anima*, which is among *Auguſtines* workes. *cap.* 29. are in a place where they neither heare nor ſee the things which doe here happen vnto men in this life. Yet they haue a care of thoſe that liue on earth, though they know not at all what they doe; euen as wee haue a care ouer the dead, though not knowing what they doe. Although the Saints doe pray for vs (as the Apoſtles did for her, meaning the woman of Chanaan) yet ſhall we be ſooner heard when we pray for our ſelues, ſaith *Theophilact, In Matthew, cap.* 15.

3 Beſides, the auncient writers doe commonly affirme that the ſoules of the faithfull are reſerued in ſecret habitacles, out of heauen) not enioying the ſight of God, vntill the laſt iudgement. So holdeth *Ireneus libro quinto in fine, Iuſtine Martyr queſt.* 60. *& queſt.* 76. *Origen homil. ſeptem in Leuit. & lib.* 2. *peri arch. Chryſoſtome homil.* 39. *in* 1. *Cor.* and 28. *in Hebr. Theodoret in Hebr.* 11. *Theophylact, In Hebr.* 11. *Euthymius, In Luc. capite* 16. and 23. *Aretas, In Apocal. capite* 6. *Victor, In Apocal. ibidem. Lactantius, libro* 7. *capite* 21. *Hilary, In Pſalm.* 138. *Prudentius, Hymn. de exequi. defunctor. Ambroſe de Cain libro ſecundo, cap.* 2. *& de bono mortis. Auguſtin, Retract. libro primo, capite* 14. *Epiſt.* 3. *ad Fortunatian, Enchirid. cap.* 108. *de Geneſi ad literam libro* 12. *capite* 25. *de ciuit. Dei libro duodecimo, cap. nono, & in Pſal.* 36. And *Bernard* alſo, *Ser. de omnibus Sanct. tertio, & Serm. quarto.* Here it muſt needes follow that the Fathers either doubted of the interceſſion of Saints or els contradicted themſelues. And in the ſame manner it may bee concluded that ſo they held *Limbus Patrum*, Inuocation of Saints, and the glaſſe of the Trinitie.

4 Interceſſion of Saints, whereof the Fathers for many ages doe commonly ſpeake, is a generall interceſſion for the Church, not for this or that particular man: and this interceſſion our Church doth very willingly acknowledge. As for that particular interceſſion of particular Saints, for particular men, it was not ſo ſoone beleeued, but was firſt of all drawne out of dreames, and rifled out of reuelations. *Euſebius* in his hiſtorie, *libro ſexto, cap.* 4. telleth, that *Potamiena* (as it was reported) three daies after her martyrdome, appeared to *Baſilides* in the night, ſetting a crowne vpon his head, and telling him that ſhee praied vnto the Lord for him. And one *Apollo* in a reuelation ſaw one of his dead brethren making interceſſion for him: this is recorded by *Palladius, in Hiſtor. Patrum. cap.* 52.

5 The Fathers teach that the Saints doe make interceſſion for vs not onely openly, by prayer, but alſo myſtically, namely by meriting. The merits of the mother, ſaith *Anſelme libro De excellentia Marie*, doe make interceſſion to obtaine her audience. That which we cannot bring to paſſe by our owne power, ſaith *Ivo, epiſt.* 119. we heare may bee obtained by the merits of the bleſſed and perpetuall Virgin. Beleeue (ſaith *Berno Augienſis, Serm. ſecundo de S. Marco*) that whatſoeuer you pray for by Saint *Markes* merits, you ſhall obtaine it. So the author of the epiſtle vnto *Paula and Euſtochium in Hieromes* workes of the aſſumption of *Marie*, ſaith thus of *Marie*: Let her commend vs with her merits, and aid, and aſſiſt vs with her prayers, that wee alſo may bee found worthy in her commendations. The Saints (ſaith the Maſter of the ſentences, *libro quarto, diſtinctio.* 45. *liter. G.*) doe make interceſſion for vs, both in their merits and in their affections. Yea the Fathers ſometimes giue but too much vnto the Interceſſion of the Saints. So ſaith *Seuerus Sulpitius* of Saint *Martin, epiſtola ſecunda*, that that was his onely and his laſt hope, that what he could not poſſibly obtaine by himſelfe he ſhould merit and deſerue it by *Martins* interceſſion. VVe truſt and beleeue (ſaith *Leo, Serm.* 1. *in natal. Petr. & Paul.*) —that to obtaine Gods mercy, we muſt haue continuall aide and aſſiſtance by the prayers of our eſpeciall patrons, that how much our owne ſinnes doe weigh vs downe, ſo much the Apoſtles merits may lift and raiſe vs vp againe. I truſt (ſaith *Prosper, lib. De promiſſ. & praedictione Dei*) to be purely cleanſed from all my ſinnes by the prayers of the Saints. So *Gregorie* of Terwin, *Lib. quart. vita Sancti Martini in Prolog.* ſaith, that the Saints by their interceſſion doe procure the euerlaſting puniſhments to be extinguiſhed, and the languor of our offences to be cured. And in the Fathers we ſhall finde the Saints our immediate in-

terceſſours with God. For ſo *Adrian* the firſt, *Epiſt. ad Conſtant. et Irenen.* ſaith that the Images of the Saints are to bee worſhipped, becauſe it is certaine, that they are the ſeruants of God, and doe continually offer vp their prayers and interceſſion vnto the Deitie for vs, that doe honour them here below.

6 There can bee no Inuocation of the dead prooued to haue beene in the Church from Chriſt vnto 350. yeares after. For in all the VVorkes of the Fathers that wrote within this limite, no man is able to ſhew any one fit and plaine commaundement or precept, nor any ſincere example for inuocation of Saints.

7 This Inuocation beganne firſt to bee brought into vſe in the Catholike Church, about the yeare of Grace 380. ariſing out of a cuſtome of the vulgar ſort, and ſome mens priuate deuotions. For the Fathers of theſe times doe tel, how the Saints were inuocated, but doe not teach that they are to be inuocated. Nay in their more ſerious diſputations and Sermons they doe reprehend the inuocation of the Saints. All your vowes, all prayers, all interpellations, and all our thankeſgiuings (ſaith *Origen* againſt *Celſus, libro quinto*) are to be dedicated vnto God the Lord of all things by and through that high Prieſt, greater then all Angells, the liuing VVord, and God. And againe: This will reſtraine all men from offering or daring to offer any prayers vnto any perſon, but onely vnto the Lord God, who onely is all-ſufficient vnto all, through the Sauiour the Sonne of God. So *Athanaſius* againſt the Arrians, *Sermone tertio*, proueth Chriſt Ieſus to be God, becauſe he is called vpon, for a creature ought not to bee worſhipped. And ſo *Epiphanius, Hereſ. 79.* giueth a venerable reſpect vnto *Marie*, but denyeth her both adoration and inuocation. And *Ambroſe In Commentar. in Roman. prim.* plainly affirmeth, that hee thinketh them fooles, that doe adore and worſhip their fellow ſeruants. And *Baſil, in Pſalm. ſeptim.* ſaith, As it is meete and fit wee ſhould worſhip nothing but God, ſo ought we not to faſten our hopes vpon any but vpon God. As for *Hierome*, hee doth not ſo much as in one place helpe to build vp this inuocation of Saints, but rather the contrarie. For writing againſt *Vigilantius, in Epiſtola ad Riparium*, he plainly auerreth: VVe doe not worſhip nor adore, I doe not ſay the Reliques of the Martyrs but neither the Sunne, nor the Moone, no nor the Angells, —— leſt wee ſhould bee thought to ſerue the creature rather then the Creator. VVe neither affirme (ſaith *Cyril, Contra Iulian libro 6.*) that the Martyrs are Gods, neither haue we accuſtomed our ſelues to adore them. And *Theſaur. lib. ſecundo, capite primo*, There is no man that knoweth not that the Scriptures denie adoration vnto euery created nature, and allow that to God onely. *Chryſoſtome* in his true writings, doth nei- A ther vſe nor defend this inuocation, but rather diſalloweth it. As for example, in his Homily, *De profectu Euangelij*: But thou needeſt not any patrone before God (ſaith he) nor with long diſcourſe to curry fauour with others: but though thou doſt come alone, without euer a patron, and offer thy prayers vnto God by thy ſelfe, yet ſhalt thou obtaine thy petition: for God doth not conſent vnto our requeſt ſo eaſily, when others pray for vs, as when we pray for our ſelues, though we be full fraught with manifold euils. Let not our religion (ſaith *Auguſtine, De vera Religione capit. 55.*) be to worſhip the dead: wee are to honour them for imitation ſake, but not to B worſhip them for religion ſake. And *De ciuit. Dei lib. 22. cap. 10.* he ſaith, VVe doe not build temples vnto our Martyrs, as vnto Gods, but we ſet vp memorials for them, as for men departed, whoſe ſoules doe liue in reſt with God. Nor doe we ſet vp any altars to ſacrifice vnto them, but we offer our ſacrifice vnto one onely God, both their & ours. At which ſacrifice they are named in their order, as men of God, who haue conquered the world by confeſſing of him, but they are not inuocated of the Prieſt that ſacrificeth. *De ciuitate dei lib. 8. cap. 27.* Thoſe that defended the law, ſaith *Theodoret In cap. 2. ad Coloſſ.* drew on the people vnto the worſhip of Angells alſo; ſaying that the law was giuen by C them. And this vice remained very long in *Phrygia & Piſidia.* VVherefore the Synode which mette at Laodicea, the Metropolitan citie of Phrygia, did by a decree prohibite all men from praying vnto Angells: And vnto this day there are oratories of Saint *Michaell* to be ſeene amongſt them and in their borders. And hereunto they did aduiſe men out of their (exceeding) humilitie, alleadging that the God of all things is both inuiſible and incomprehenſible, and that none can come vnto him, and therefore that they muſt vſe the helpe of the Angells to obtaine the fauour of God by them. So *Auguſtine Confeſſionū lib. 10. cap. 42.* ſpeaking vnto God, ſaith: VVhome ſhall I finde that can reconD cile me vnto my God? ſhall I make meanes vnto the Angells? by what prayer, or what ſacraments? Looke alſo in the ſame Father in his booke *De moribus eccleſ. cap. 34.*

8 The inuocation which was vſed in theſe times, was properly a Dialogue or conference, as with thoſe that were preſent; now they were preſent, either by a rhetoricall fiction (as who ſhould ſay I will conceiue ſuch an one to be preſent) or in opinion and conceit, for then it was commonly held that the martyrs ſoules were alwaies preſent at the places of their Martyrdome, and ſome beleeued them to be euery where. I proue both theſe conditions thus: *Baſil*, and *Nazianzene* (as alſo other Fathers (hauing occaſion giuen the in their Panegyricall orations, did in their concluſions (not inuocate their friends de-

parted, but) as oratours vſe to doe, ſpeake vnto them by a figure called *Proſopopœia* (a faining of a perſon where none is) as though they were preſent; and make ſome wiſhes, but no prayers vnto them: as when we Engliſhmen playing at bowles, doe in our play bid one bowle runne, or rubbe, &c. So ſpeaketh *Nazianzen* vnto the Paſſeouer. O great and holy Paſſeouer, expiation or cleanſer of the whole world; for I talke with thee as with a liuing creature, &c. And *Inuect. 1. in Iulianum*, Heare O thou ſoule of Great *Conſtantine*, or rather *Conſtantius*, for *Conſtantine* died when *Iulian* was about three yeares old. *Iacobi Billius annot. 2. in hanc Orat.* If thou haue any ſenſe: and a little after, What is this, O thou moſt diuine Emperour? For I am forced to expoſtulate with him, as if hee were here preſent, and heard me, though indeede he be with God. And in his ſecond Inuectiue he calleth vnto *Iulian* beeing dead and damned in hell. And after this manner *Dionyſius Areopagita Hierarch. eccle. cap. 3. part. 5.* or the author of that worke vnder his name, hath a rhetoricall exclamation vnto Chriſt beeing repreſented in the bread. And *Victor* in his booke of the *Vandall* perſecution ſpeaketh vnto the Patriarches, Prophets, and Apoſtles: And *Hieronimus* in his epitaph of *Paula* ſaith: Farewell ô *Paula*, and by thy prayers helpe the decrepite age of him that doth honour thee: In which words there is no inuocation, but an *apoſtrophe* whereby he ſpeaketh vnto her beeing dead, as though ſhee were preſent with him. And the ſame Father in *Hilarius* life, ſaith thus of *Conſtantia*: Shee was wont to watch whole nights in his ſepulcher, and ſpeake to him as if hee were preſent, to further her praiers. And *Nyſſenus* likewiſe, *Oratione in S. Theodorum*. Thoſe that behold——, ſaith he, doe embrace——as though the bodie were liuing and flouriſhing, vſing the eyes, eares, mouth, & inſtruments of all the ſenſes: And then powring out the teares of loue and duty vnto the Martyr, as though he were liuing and preſent, they offer vp their humble prayers vnto him, to bee an interceſſour for them, intreating him as a ſouldiour of God and calling vpon him as one that obtaineth when he pleaſeth. So *Chryſoſtome Orat. in Babylam.* If any man, ſaith he, doe but ſtand by theſe ſepulchers, ——the very ſight of the coffin inuading his ſoule, doth penetrate it, and ſtirreth it vp, mouing there in ſuch an affect, that he deemeth them that lie therein buried to be viſibly preſent with him, & offering their prayers together with him. Now that it was commonly beleeued that the Martyrs ſoules were ſtill preſent at their ſepulchers, or where they would, *Hieronimus* reprehenſion of *Vigilantius* (who denied this) doth plainly teſtifie. Thou, ſaith *Hieronimus contra Vigilant. cap. 2.* doeſt affirme that the ſoules of the Apoſtles and Martyrs are placed either in *Abrahams* boſome, or the place of repoſe, or vnder Gods altar, and that they cannot bee preſent at their tombes, and where themſelues pleaſe: and hee anſwereth him thus: If the Lambe bee euery where, then thoſe that are with the Lambe muſt be beleeued to be euery where. And ſeeing the diuels and euill ſpirits do wander all ouer the world, and through their too great celeritie are euery where preſent, is it like that the Martyrs after the ſhedding of their blood ſhould bee ſhut vp in their coffins, and not be able to get out thereof? So *Maximus Taurinenſis In natal. Martyr. Tauricorum* ſaith: All the Saints are euery where, and aſſiſt all men——and are alwaies with vs, and ſtay ſtill with vs: that is, doe both keepe and defend vs while we are in our bodies, and alſo doe receiue and entertaine vs when we leaue our bodies. And the like ſaying hath *Seuerus Sulpitius* of *S. Martin epiſt. 2.* He is preſent (ſaith he) with all that talke of him, and ſtandeth by them all. But that this is very boldly affirmed, and weakly concluded, who ſeeth not? Though for excuſe ſake we may ſay that theſe Writers vſed *vbiq;* for *Paſſim*, or *vbilibet*.

9 The Fathers in their praiers and communion accuſtomed to recite the names of the Martyrs and other Saints, deſiring God withall to grant them this or that by their intreaties or interceſſions. When we offer this ſacrifice (ſaith *Cyril, Catechiſ. 5.*) wee make mention of them that are departed before vs, that God may receiue our prayers by their interceſſion. Therefore at the Communion, ſaith *Auguſtine in Ioan. tract. 84.* we mention not them as wee doe the others that reſt in peace, or that we ſhould pray for them, but rather that they may pray for vs. And ſuch are the commemorations of the Saints in the Liturgies that are named after *Iames*, *Baſil*, *Chryſoſtome*, or that of the Church of Rome. But theſe publike prayers, (as alſo many other priuate ones) were but certaine vowes and deſires that the prayers which they beleeued the Saints did offer for the whole Church, might bee beneficiall vnto them before God, as *George Caſſander* did very well obſerue. Such alſo is the vow of *Prudentius in lib. περὶ στεφάνων in fine hymni* 10. concerning the puniſhment of *Romanus* the Martyr.

Would I might chance amongſt the Goates to
ſtand,
And be diſcern'd by all on the right
hand,
And that at his intreate the king ſhould
ſay,
Romanus [illegible] *bring me that Kidde*
away:
Be he a lambe, and clothed with my
wooll, &c.

10 The Fathers, eſpecially thoſe after the 400. yeares, haue erred in the Inuocation of Saints, yea are guilty euen of ſacriledge, for

they doe ſometimes put their faith, hope, and truſt in them. So erred *Paulinus* ſpeaking vnto Fœlix *In natali.* 3.

Obtaine that God would pardon vs our ſinne
By thy iuſt prayers and merits.

And againe, *In natali* 6.

Lifting his faults to heauen, and comfort hee
With faith, for hope he hath already ſped,
And to Saint Fœlix *courts, with haſt is*
carried.

And a little after:

This God hath made for wearied ſoules a
reſt,
Eaſe for the grieued, and ſalue for hearts op-
preſt.

And in another place, *In natali* 8.

Let vs vnto this patrone haſt,
Together with hope vnited faſt.
——We pray thee Fœlix *bee*
Our right hand ſtill, and tower of ſafety.

And ſo ſaith *Fortunatus* of *Martin*, in his life, *lib.* 2.

Reuerend, whome I with heart and voice
adore,
Helpe me poore wretch, it's mercie I im-
plore.

And preſently after:

O bleſſed mediatour be
Betweene my greeued Lord and me.

And ſo *Leo, Ser.* 1. *de nat. Petri & Paul, c.* 7. ſaith, that look how much our own ſinnes do caſt vs downe, ſo much the Apoſtles merits do raiſe vs vp. And *Gregor. Hom.* 32. *in Euang.* Make theſe the protectours of you in your guilt, ſaith hee, *libro* 12. *epiſtol.* 22. We hope in the vertue of Almighty God, and of *Peter* the prince of the Apoſtles. So *Ephrem, Fulgentius*, and *Damianus* doe all exceede all meane in the praiſes of the bleſſed Virgin. Hee hath magnified thee (ſaith *Damianus, de natiu. Mariæ, Sermo* 2.) that is mightie, and vnto thee is giuen all power in heauen and earth, and nothing is impoſſible vnto thee to whome it is poſſible to eleuate thoſe that are deſperate, vnto hope of bleſſedneſſe. For how can that power hinder thy power, which tooke fleſh of thy fleſh? For thou commeſt vnto that Golden altar of mans reconciliation, not onely asking, but euen commanding; not as a ſeruant, but as a Lady, and miſtreſſe. And ſometime they ſticke not to ſay, that they doe know all things: as *Paulinus, natal.* 6.

Thou knoweſt their manſions that in Chriſt his
light
Seeſt all, though hidde and abſent from thy
ſight.
And in th'al-knowing God, know'ſt euery thing
aright.

So likewiſe holdeth *Proſper de vita contempl. libro* 2. *capite* 4. No ſecret (ſaith he) ſhall bee hidde from the perfect, who are to ſee God himſelfe which is better then all theſe, with their pure hearts.

11 The vſe of Inuocation which in elder times had beene but priuate mens cuſtome, about the 500 yeare began to become publike: For then begunne *Petrus Gnapheus* to ſhuffle the inuocation of Saints, amongſt the prayers of the Church: for it is called his inuention to name the virgin *Mary*, and to inuocate her diuine name in euery prayer, *Niceph. libro* 15. *capite* 8. And about the 600 yeare, *Gregorie* the great commaunded a Litany to bee publikely ſung, wherein all the Saints were inuocated. So that the commemoration of the Saints was at that time turned into inuocation.

12 This opinion of Inuocation of Saints had a large part of the original from dreames, viſions, doubtful and vncertaine reuelations, yea and was moſt of all confirmed by ſuch meanes. It fell out, ſaith *Sigonius, De reg. Ital. libro* 1. that which way ſoeuer the Image (of the Virgin *Mary*) was carried, the mortall peſtilence of the ayre did depart, & good health followed, for which bleſſing all men giuing thankes, an Angell was heard out of heauen, ſpeaking vnto the bleſſed Virgin, in theſe words: Reioyce O Queene of heauen, *alleluiah*, becauſe hee whome thou deſeruedſt to beare, *alleluiah*, is riſen againe according to his word, *alleluiah*: which ſpeech, when *Gregorie* heard, beeing forthwith inſpired by the holy Ghoſt, hee thus concluded it: pray for vs vnto God, *alleluiah, ad an.* 591. So one *Conradus* a Germane, penitent for his ſinnes, comming vnto Rome; *Hildebrand* then Pope, commaunded him to weare a coate of mayle in ſtead of his ſhirt, and faſtened it with fiue chaines, giuing him ſealed letters, containing the catalogue of his ſinnes, and commaunding him to goe viſit all the holy places of the earth, to trie if hee could obtaine any pardon or remiſſion for his ſinnes. ---When hee had continued in prayer from the firſt houre of the day vntill the ninth, (at Saint *Steuen* the kings tombe in *Hungarie*) falling into a dead ſleepe before the altar, the holy king appeareth vnto him. Ariſe my friend (quoth hee) thou ſhalt obtaine no pardon of God by any merits or helpe of mine, but goe vnto my ſonne *Emerikes* tombe, which is here hard by, and hee by his virginity hath deſerued chiefe fauour with God. Hee awaking out of his dreame, inuocateth the name of that Saint, & ſwifter then thought, his chains wherewith hee was bound, burſt all in peeces, his letters opened of themſelues (the ſeale beeing broken vp) wherein there was not one ſinne, no not one letter to bee read or ſeene. And from that time forward, that chappell was had in ſuch reuerence, that men came vnto it from the fartheſt countries, *Bonfinius, lib.* 2. *decad.* 2.

13 The power of Canonizing was neuer heard of with the Fathers, vntill the yere 880

A and then *Adrian* took vp this authority. And *Alexander* the third after him confirmed it in his decrees, *cap.1. Extra. de reliquiis Sanctorum.*

14 The diſtinction of religious worſhip into *Dulia* (ſaint-worſhip) and *Latria*, (God-worſhip) the Apoſtles neuer knew, nor the Greeke Fathers, nor the Latines for at leaſt 400 yeares after Chriſt. For the Scriptures in diuers places aſcribeth *Latria* (in the greek tranſlation) vnto men: *Deut.28.48. Leuit.23.8.* and in other places *Dulia* is attributed vnto God, *Rom.16.18.* So *Auguſtine* granteth *Latria* vnto men, *de ciuit. Dei, lib. 10. cap.1.* and denieth them religious *Dulia*, *de vera reli. c. 55.* VVee honor the Saints (ſaith he) with B charity, not with ſeruice, that is *Dulia*. And here obſerue firſt, that *Auguſtine* denies *Dulia* vnto Saints. And *queſt.94. in Exod.* hee giueth both *Latria* & *Dulia* vnto God, *Latria* as to God, *Dulia* as to the Lord. Secondly, by *Latria* and *Dulia* he diſtinguiſheth religious worſhip from ciuill: *de ciuit. Dei, lib.10.c.1.* & 4. Thirdly, *Latria* is alwaies vſed in the Scriptures for ſeruice, as he affirmeth, much leſſe that it ſhould bee any thing more then *Dulia*, *de ciuit. Dei l.5.c.15.* & *l.6.c.1.* & *l.7.c.32.* & *l.10.c.1.* & 4. Indeed *Dulia politica*, that is, ſeruice vſed in a ciuill ſtate, was alwaies receiued, and ſo ought to be ſtill by al men, *Galat.5.13.* But that *Dulia* which is higher then ciuill worſhip, was not giuen to men for 400 C yeares after Chriſt. And no wonder: for δουλεία is commonly a greater thing, and vſed for ſeruitude without any wages, becauſe he that ſerueth is in anothers power. But *Snidas* ſaith λατρεία δουλεία ἐστὶν ἐπὶ μισθῷ: that the word *Latria* ſignifieth a ſeruice for hyre. Hereupon *Pereſius de trad. part. 1. conſid. 7.* diſprooueth the name *Dulia* being taken for ſaint-worſhip, becauſe he will haue it giuen vnto God, not vnto men, as they are Gods ſeruants: vnleſſe you take the name of ſeruice metaphorically, and not properly. So *Lawrence Valla*, and *Lodwicke Viues, In Auguſt. de ciu. Dei, libro 10. capite 1.* doe both take *Latria* and *Dulia* for one thing, and in one ſenſe. Wherefore this diſtinction was inuented by men of the laD ter ages, which indeede *Bellarmine* doth acknowledge. How bee it, it is in *Bede* vpon *Luke, in cap.4.* and in *Lumbard*, and all his followers, *in Sentent. lib.3. diſt.9.*

15 That Chriſts Image is to be worſhipped with *Latria*, is denied by many. As by *Henricus, Quodlibet. 2.q.6.* (who ſaith it muſt be worſhipped but with *hyperdulia*:) *Albertus Magnus, In Marial. cap. 81. Francis Maira, in 3. ſent. diſtinct. 9. Gabriel, lect. 49. in Canonem*, and *Pereſius* in his booke *de traditionibus part. 3.* The ſecond Nicene Councell, *Action. 2.* & *3.* giueth worſhip vnto images, but denieth them *Latria*: and this *Latria* was not giuen vnto Chriſts Image for 1000. yeares after him. This doth *Catharinus* freely confeſſe in his booke *de Imaginum cultu*, where alſo hee affirmes, that *Thomas* neuer read that councell of Nice.

16 The Glaſſe (or *Idea*) of the Trinitie wherein the Saints are ſaid to ſee our prayers, is a meere fiction, vnknowne vnto the Fathers for the ſpace of many ages after Chriſt. *Auguſtine* in his booke of the care for the dead, *cap.13.* affirmeth, that the ſoules of the departed neuer know what we doe here vpon earth, and doth bring for proofe thereof that of *Eſay* the 63.16. *Abraham* hath not known vs: and that of the Kings: 2. *King.22.* I will gather thee to thy Fathers,—that thine eye ſee not the deſtruction which I will bring vpon this place. And the Fathers of the firſt foure ages after Chriſt, did commonly affirme, that the Saints were preſent with thoſe that called vpon them, and therefore heard them: yet was not this opinion approoued of all the later writers, for ſome of them doe deny, that the ſoules of the godly doe know our prayers in the word, or diuine eſſence, as *Durandus diſtinct. 39. queſt.3. Soto ibid. queſt.3. art.3. con.8.* & *Caietane, In Thomæ 3. part. queſt. 10. art. 2.* but onely in their proper kinde by particular reuelations.

17 The worſhippe giuen vnto the Saints whereof the Fathers commonly ſpeake, was a worſhippe of loue, ſociety, veneration, and honouring of them, in imitation, gratulation, eſteeme, praiſe, and holy remembrance of them, belonging vnto the ſecond table: and not any religious worſhip or adoration: becauſe that at firſt they were not worſhipped with Churches, oblations, nor appointed ſeruice, as they were afterwards, and are at this day in the Church of Rome. This doth *Auguſtine* teſtifie in three ſeuerall places, *viz. In Pſal.88. De ciuit. Dei l.8. cap.27. Contra Fauſt. libro 20. capite 4.* & *21.* and *Euſebius* likewiſe affirmes it, *Hiſt. libro 4. capite 15.* And *Alexander Ales, q.92. memb.1. art.4.* diſputeth, that God alone is ſimply to be called vpon, and the Saints are rather of the number of thoſe that pray continually, then of him that is prayed vnto: and this did *Caſſander* very wel obſerue in him, *In conſultatione ſuper art. controuer. artic. 21.*

18 The vowes which now adaies are made vnto the Saints, were altogether vnknowne till *Lumbard* his time: for hee doth define a vowe, *diſt.38. lit. A.* to be a certaine teſtifying of a voluntary promiſe which ought properly to bee made concerning God, and the things that belong vnto God.

Prayers for the dead.

1 BEfore 170. yeares after Chriſt there were no memories of Martyrs kept in Churches: nor any praiers, offerings, or ſacrifices for the dead, vntill 200. years after the paſſiō.

The firſt mention of them is in *Tertullian*, & they had their beginning from tradition, as he affirmeth in his booke *de coron. militum, c.* 3. Of theſe and other orders (ſaith he) if you require the reaſons, you ſhall finde no Scripture for them, tradition will be pretended for the increaſer, cuſtome for the confirmer, and faith for the keeper hereof.

2 The Fathers of the firſt 400 yeares were of opinion, that we muſt pray for al the dead, euen for the faithleſſe & the damned: yet are they vncertaine whether the dead may bee helped any thing by our prayers and almeſdeedes, or no: and if in any place they ſet downe any certenty hereof, yet not in that ſenſe the Papiſts now doe holde it.

The Sacrifices (ſaith *Auguſtine, Enchir. c.* 110.) either of the Altar, or of almeſ-deeds, are propitiations for the dead which were not very wicked: and for the very wicked, they are means (ſaith he doubtfully) to make their damnation the more tolerable.

And ſo holdeth *Prudentius, lib. Cathemerinon, in hymno 5. ad incenſum cerei paſch.*

Yearely that night, wherein our Lord aroſe
From the Acherontike lake, the cage of woes,
The torments of th'afflicted Ghoſts doe ſtay,
And all the damned crue keepe holy day.

And a little after:

Then hell doth ſlumber in ſoft puniſhment:
And all the ſoules in that vaſte priſon pent,
Reioyce in reſt: the fire then hurts not ſore,
Nor boyle the floods with ſulphure, as before.

Of theſe prayers *Chryſoſtome* ſpeaketh very doubtfully, *Hom. 3. in Philip.* Say I pray thee (quoth he) what hope can remaine for them that goe from hence burthened with their ſinnes, vnto a place where they cannot be diſburthened of them? for whileſt they were in this world, there was ſtill hope and expectation that they would bee conuerted, and become better men. ——— Let vs helpe them ſo farre as we may, let vs procure them ſome eaſe, (though it can bee but little) yet let vs helpe them ſomewhat: ——— this yet affoardeth ſome comfort vnto them. And afterward hee will haue vs to pray for all the dead, as wee do for all the liuing, for theeues & robbers, becauſe perhaps there may bee ſome conuerſion of them. And in this manner doubteth he in diuers places, *viz. hom. 69. ad pop. Antio. & 70.* Againe, *Hom. 21. in Act.* If wee doe offer (ſaith hee) continuall prayers, and giue continuall almes for him, though hee be vnworthy of them, yet God will bee more pacified towards vs. — And, *Hom. 32. in Math.* Vnto thy dead ſonne giue his due, that therewith he may cleanſe away his ſpots of ſinne from him. So *Epiphanius, Hereſ. 75.* confeſſeth theſe prayers to haue no foundation in Gods word, but onely are appointed by the Church to be made, and that they do benefit the dead, although they doe not take away the guilt of the whole fault. *Damaſcenus, Orat. de fidelibus defunct.* bringeth in certaine examples, to prooue that the prayers of the faithfull doe in ſome part helpe the vnfaithfull, and ſuch as are damned vnto euerlaſting torments. And yet in the ſame place, ſpeaking of the opinion whether the ſoules of the Chriſtians may by almeſ-deedes bee releaſed of their paines, as alſo the freeing of the vngodly out of hell, he ſaith thus: But we define or determine nothing; onely we reaſon of it in brotherly loue: and a little after: Then is there no time to ſeeke helpe: for euery man ſhall beare his owne burthen: but now is the time of ayde, now is the time of intreaty, now is the time of reconciliation.

Auguſtine, de cura pro mort. c. 5. is vncertaine whether prayers for the dead are of any efficacy or no: and if hee beleeued that his ſoule was helped by the Martyrs merits, this beleefe was a kinde of ſupplication, and helped him that way, if hee had any helpe any way. And *cap.* 1. he affirmeth theſe prayers to bee according vnto the vſe of the Church. After the ſame manner hee doubteth alſo in other places, *de Ciuit.* 21. 27. ¶ And truly it is very likely that this kinde of prayer had his firſt ſpring from the Montaniſts, the inuentours of Purgatory. Looke *Tertullian* in his booke *de caſtitate & monogamia.* But there were ſome that diſallowed of theſe prayers, as *Gratian* can teſtify, *c.* 13. *q.* 2. *cap. In praeſent.* in one place citing *Hierome, in Gal.* 6. ſaying thus: In this life we may helpe one another by prayers, or by good counſell: but when we come before the iudgement ſeate of Chriſt, then neither *Iob, Daniel,* nor *Noah* can ſpeak for any man, but euery man muſt carry his owne burthen. And *Petrus Cluniacenſis, l.* 1. *ad Petrobruſ.* confeſſeth plainely, that there haue beene ſome Catholikes that haue doubted of this praying for the dead. And ſo *Auguſtine* ſaith, *Serm.* 17. *de verb. Apoſt.* He iniureth a Martyr, that prayeth for him.

3 The prayers for the dead in their firſt beginning were but thankſgiuing and praiſes wherein the Martyrs names were yearely rehearſed. So *Cyprian* ſpeaking of Martyrs, *epiſtol. 5. libro 4.* ſaith, We offer continuall ſacrifice for them. And *Epiphanius, hereſ. 75. contra Aerium,* Let vs ſolemnize the memories of all the iuſt, the Prophets, Patriarkes, Apoſtles, Euangeliſts, Martyrs, Confeſſours, and Biſhops; whome a little before he affirmed to liue with God. And in like manner ſaith *Chryſoſtome, homil. 21. in Act.* It is offered for the Martyrs, and for all the faithfull departed.

4 The Fathers prayed for the dead, not that they might haue remiſſion of their ſins as touching the temporal paines of Purgatory (for they prayed for all the dead in generall without exception, as *Cyril* teſtifies, *c. 5. myſt.*) wherefore their prayers were made for

1 other ends,and namely, 1. to ſhew their zeale
vnto them,& their deſire to commend them
vnto God. So doth *Ambroſe* concerning his
brother *Satyrus, in oratione funebri:* vnto thee,
(O Almighty God) doe I commend his in-
nocent ſoule, vnto thee I doe offer my ſacri-
fice: Graciouſly and fauourably accept of a
brothers gift and a prieſts ſacrifice. Now
leſt we ſhould ſuppoſe him to be in Purgato-
rie,he had ſaid before, He is entred into hea-
uen, becauſe hee beleeued on the word of
God. And likewiſe vpon the death of *Valen-
tinian*,he ſaith, No day ſhall be paſſed by me
in ſilence of you,no ſpeech of mine ſhal paſſe
without your honourable mention,no night
ſhall bee ſpent without ſome prayer of mine
beſtowed vpon you, and in all mine oblati-
ons ſhall I remember you often. But he had
ſaid before, Let vs beleeue that he is gone vp
out of the deſert,that is,out of this barren &
euil-tilled earth, vnto thoſe ſweete and plea-
ſant delights, where being adioyned vnto his
brothers companie, he liueth in eternall fe-
licitie. As alſo of *Theodoſius* hee ſaith thus,
Theodoſius liueth in the light, and glorieth in
the armies of the Saints. And yet before
hee had prayed for him alſo in theſe words:
Graunt that conſummate repoſe vnto thy
ſeruant *Theodoſius*, that reſt which thou haſt
prepared for all thy Saints. And in like man-
ner *Auguſtine* beeing about to pray for his
mother *Monica, Conf. libro 9. capite* 13. ſaith,
I beleeue O Lord that thou haſt already ful-
filled my requeſt: but Lord approoue my
voluntary petitions. So *Matthew* of Weſt-
minſter ſaith, that *Charles* about the yeare
797. wrote vnto *Offa* king of Mercia,to com-
maund his ſubiects to make interceſſion for
Pope *Adrian: yet he addeth*, Hauing no doubt
that his ſoule is in reſt, but onely to ſhew our
moſt deare loue and affection vnto him. 2.
2 The Fathers prayed for the dead, to cheriſh
the hope of the reſurrection and the deſire of
haſtening it on. So *Ambroſe orat. de Valen.*
ſaith, Wee pray thee Almighty God to raiſe
vp theſe two young men (*Valentinian* and *Gra-
tian*) with a timely reſurrection, and recom-
pence their vntimely courſe of this life, with
3 as timely a reſurrection. 3. They pray for
them,that their glorie doe encreaſe vntill the
day of iudgement, and that then their ſinnes
bee not imputed vnto them. So ſaith *Chry-
ſoſtome, hom. 32. in Matth.* Doſt thou thinke
he departed in the corruption of ſinne? Giue
him his own wherewith he may cleanſe him-
ſelfe from the blots thereof. Doſt thou think
he departed in the purity of righteouſneſſe?
Giue him of thine, that his reward and pay-
ment may bee the more ample. And the Fa-
thers vſed to offer their prayers in this man-
ner: Graunt we beſeech thee (O Lord) that
this offering may benefit the ſoule of bleſſed
Leo. Witneſſe *Innocentius* the third, in his de-
cretals, *cap. Cum Marthe, extra, de celeb. miſ.* 4.
4 They pray for them that their damnation
A might be the more tolerable. So ſaith *Auguſt.*
in his *Enchiridion, c.* 110. & 112. They may
thinke (if this pleaſe them) that the paines of
the damned ſoules at ſome certaine times are
ſomewhat mitigated: euen ſo that we muſt ſtil
vnderſtand that the wrath of God, that is,
their damnation remaineth ſtill vnto them:
In this ſenſe *Paulinus, epiſt.* 19. praies for eaſe
for a ſoule that was tormented in hell: and no
maruell, ſince *Prudentius lib. Cathemer. hymno
5. de Paſch.* (before him) durſt affirme that at
ſuch and ſuch times,

The torments of th' afflicted Ghoſt doe ſtay,
And all the damned crue keepes holy day.

B *Damaſcene* affirmeth *orat. de defunct.* that
Traian and *Falconella* were deliuered out of
hell by the prayers of *Gregorie* and *Tecla*.
VVherfore theſe prayers were properly the
vowes of ſuch as wiſhed them happineſſe, or
elſe they were thankſgiuings: and in theſe the
Fathers regarded the fulneſſe or ende of the
time, not the middeſt of it: for they beleeued
all the Saints to bee kept in one common
place of cuſtody vntill the laſt iudgement, &
therefore they wiſhed the region of light and
peace vnto all good men. And albeit they
thought the dead to bee helped by the pray-
ers of the liuing, yet they held not this bene-
fit to fall vnto them being in Purgatory, ra-
ther then in heauen or hell. 5. Their prayer 5
C for the dead was an admonition vnto the li-
uing, of the goodneſſe of God vnto the dead,
and of the future reward which they ſhould
obtaine in following their vertues. So ſaith
the author of the booke called *Hierarchia
Eccleſiaſtica, c. 7.* And therefore the Fathers
prayed for the dead for other ends, then the
Papiſts now adaies doe.

5 Offrings for the dead at the firſt were
not ſacrifices of expiation, but only Euchari-
ſticall, that is, thankſgiuings, or banquets, and
gifts and legacies of the dead vnto the poore,
giuen as almes, and as we here in England cal
them *Doales*: as alſo they were foundings of
Churches and ſchooles, or yearely annuities
bequeathed vnto either of them.

D VVhen we celebrate the memory of the
Saints (ſaith *Ephrem, lib. de pœn. cap. 2.*) if it be
the true *Ephrem* whoſe booke we haue, Let vs
remember the ſicke, the widowes, the father-
leſſe, the poore, and the trauellers. And here-
upon after the death of any one in the primi-
tiue Church, they ſung *allelujah*. The breath
was no ſooner out of her mouth (ſaith *Hie-
rome* in his Epitaph of *Fabiola*) but the report
of it gathered the whole city together vnto
her funerall: ——— the Pſalmes ſounded,
and the *alleluia* reſounding aloft, did ſhake
the guilded rooſes of the temple.

So *Epiphanius, Hereſ. 75.* and *Chryſoſtome,
Ad popul. Antioch. hom. 70. & hom. 4. in Heb.* af-
firme, that they vſed to carry lamps and ta-
pers, and ſing hymnes at the funerals of the

dead, to ſignifie glory and praiſe vnto God, that had vouchſafed already to crowne the ſoule departed with felicity. Of this nature alſo was their offerings at marriages, as birth dates, &c. beeing all inſtituted for memories and gratulations, though afterward about *Gregories* time, when ſuperſtition got head, they were all changed into redemptions of ſoules out of Purgatorie.

Therefore, Prayer for the dead, that they might bee freed from their veniall ſinnes, and from that temporall puniſhment for their mortall ſinnes, which they are to endure in Purgatorie, was neuer taught nor admitted by the Fathers.

Iuſtification.

1. A*Vguſtine*, and the reſt of the Fathers that diſpute againſt *Pelagius*, doe take *Iuſtice* for an inherent ſanctity, or new obedience: *Grace* for the aſſiſtance of the holy Spirit: and to *iuſtifie*, for to make one from vniuſt, iuſt. But indeed they holde with vs, that this new obedience is not in this life perfected, and that wee doe ſatisfie Gods iudgements, and attaine vnto euerlaſting life onely by the ſole obedience of the death of Chriſt. *Looke their expoſitions vpon 2. Corinthian. capite quint. verſ.* 21. For ſo ſaith *Auguſtine, De verbis Apoſtolorum, Serm. ſext.* ——That wee may bee Gods righteouſneſſe in him: marke here two things: Gods righteouſneſſe, and not ours: and that In him, and Not in vs. And in his booke, *De Spirit. & litter. cap.* 26. Iuſtification befalleth not to the doers of the law, but goes before them that fulfil it. Or els it is ſo ſaid, they ſhall be iuſtified, as if it were ſaid, they ſhall be taken for iuſt, or accounted iuſt. And *de fide & operibus, cap.* 14. *Epiſt.* 120. *cap.* 30. Good workes doe follow him that is iuſtified, and not go before him that is to bee iuſtified. And againe, *expoſit. incboat. Epiſt. ad Romanos*: Men beeing iuſtified by beleefe, doe thenceforth beginne to liue righteouſly. So *Hierome* likewiſe *in 2. Corinthian.* 5. ſaith: So Chriſt was offered for our ſinnes, taking vpon him the name of Sinne,—that wee might bee made the righteouſneſſe of God in him, not our own, nor in our * ſelues. And ſo ſaith *Chryſoſtome, ibid.* Hee made the iuſt a ſinner, thereby to make the ſinners iuſt. Nay, he ſaid not thus, but farre more powerfully: For he aſſigneth not the quality, but the ſubſtance, he ſaid not, a ſinner, but ſinne: that we might be made (hee ſaid not) righteous, but righteouſneſſe, and the righteouſneſſe of God: for that righteouſneſſe is of God, ſeeing wee are iuſtified not of workes (wherein it is neceſſary alſo, that there be not ſpot or ſtaine) but of Grace. And againe, in his 17. Homily vpon the tenth of the Romanes, hee ſaith in like
A manner: If thou haſt beleeued in Chriſt: thou haſt both fulfilled the Law, and farre more then it commaundeth: for thou haſt already receiued a farre greater righteouſneſſe. And *Anſelme, in ſecund. ad Corinthios capite quint.* ſaith plainely: God made Chriſt ſinne for vs: that wee might bee made the righteouſneſſe of God in him. Hee therefore was made ſinne as wee are made righteouſnes: neither is that righteouſnes ours, but Gods; (that is, it is not of our ſelues, but of God;) nor in our ſelues, but in him: as he was made ſinne, not his own ſin, but ours: neither was the ſinne in himſelfe, but in vs. So *Bernard, Serm. ad milit. Templ. capite* 11. ſaith: Furthermore, death is chaſed away by Chriſts
B death, and Chriſts iuſtice is imputed vnto vs. And *Epiſtol.* 190. Man hath anothers iuſtice aſſigned vnto him, lacking his owne.——One mans ſatisfaction is imputed vnto all. And in his 61. Sermon vpon the Canticles, Lord I will remember thy iuſtice onely, for it is alſo mine: For thou art made righteouſneſſe vnto mee of God. Shall I be afraid that one cannot ſuffice for vs both? it is no ſhort raiment vnſufficient to couer two: thy iuſtice is an euerlaſting iuſtice, and will couer both thee and me alſo, and that largely, being moſt large, and moſt laſting. Nay ſome of the moderne writers doe acknowledge this imputatiue iuſtice: as the *Antididagma* of Colen doth for one, & *Albertus Pighius* him-
C ſelfe *controuerſ. ſecund.* in theſe words: If wee ſpeake formally and properly, we are not iuſtified by our owne faith nor charity, but by the onely iuſtice of God in Chriſt, that onely iuſtice of Chriſt being communicated vnto vs.

* Marius Victorinus ſine ſenſu legit (vobis.)

2 The Fathers howſoeuer they do ſpeak differently, and vndefinitiuely of this place of iuſtification: yet in their ſerious meditations, and when they were intangled with temptations, they neuer fledde vnto any iuſtice by workes, or vnto any merits. Heare what *Ambroſe* ſaith, *epiſt.* 71. Let no man glorie in his workes, becauſe no man is iuſtified by his deeds: but he that hath iuſtice, hath it in gift, becauſe after baptiſme hee is iuſtified. It is
D therefore faith that freeth him through the blood of Chriſt, becauſe happy is hee that hath his ſinnes forgiuen, & his pardon graunted. And *Auguſtine* crieth out, *Confeſſ. lib.* 9. *c.* 13. Wo alſo be vnto the man of moſt commendable life, if you ſift his actions without the fauour of mercy. Onely Chriſt (ſaith he *ad Bonif. lib.* 4. *c.* 4.) did vndergo puniſhment for vs without any euill deſert, that we might attaine vnto grace by him, without any good deſert. And *Serm.* 49. *de Tempore*: VVhat is that? Enter not into iudgement with thy ſeruant: Stand not in iudgement with mee, nor exact of me all that thou haſt commaunded me, and inioyned me: for thou wilt finde mee guilty, if thou enter but in iudgment with me: wherfore I ſtand in need of thy mercy, rather

then of thy moſt eaſie iudgement. And, *De grat. & lib. arb. capit. ſept.* If that thy good deſerts be Gods gifts, then doth not he crowne thy good deſerts as thine owne deſeruings, but as his owne gifts. And *in Pſalm. 67.* The vngodly is iuſtified by faith without any good deſerts of his workes. Beſides, *& de ſpirit. & liter cap. 13.* We do gather out of many teſtimonies, that man is not iuſtified by the precepts of good life, but by the faith of Ieſus Chriſt. And ſuch a ſpeech hath *Baſill* in his Commentaries vpon the 114. Pſalme: Eternall reſt is prepared for thoſe that haue reſiſted the diuell ſtrongly in this life, not as a debt giuē to their works, but out of the bounteous grace of the moſt mighty & mercifull God. And in his Commentarie vpon the 32. Pſal. If by himſelf the iudgment of God were ſufficient, & if he ſhold deale with vs ſeuerely according vnto our merits, what hope were there remaining for any of vs? which of vs al ſhould be ſaued? *Hilarie* in like manner, *Pſal. 51.* affirmeth, that thoſe workes of iuſtice are not of themſelues ſufficient to merit perfect bliſſe, vnleſſe that Gods mercy euen in this will and deſire of iuſtice, doe not impute the viciouſneſſe of mans motions and changes vnto him. Let a man attaine vnto perfection neuer ſo much (ſaith *Hierom. in Ezech. lib. 14. cap. 46.*) yet ſhall he ſtand in need of mercy for all that: and cannot attaine vnto the fulneſſe of perfection by his merits in this life, but onely by Grace.

It is Gods purpoſe (ſaith *Primaſius, in Roman. cap. octau.*) to iuſtifie man, without any workes of the Law, or any other merits whatſoeuer, by faith alone: this is a wonderfull thing, ſaith Saint *Chryſoſtome, Sermon. octau. in Roman. capite quart.* that hee who became ſo famous for his worthy acts, could not bee iuſtified by his good workes, but by his faith: herein is the power of faith mightily manifeſted. And ſo ſaith *Paulinus, epiſtol. decim. ad Seuer.* Although we are able to keepe his commaundements (with his helpe) yet ought wee perforce to acknowledge our vnprofitable ſeruice, becauſe wee cannot impute vnto our ſelues a iuſt execution of our duty, if wee keepe the commaundements onely. And in the ſame ſenſe ſaith *Marcus* the Heremite in his booke *de Lege ſpiritnali:* VVhoſoeuer wee bee that are thought worthie the waſhing of the new birth, wee doe not good workes for any retribution ſake, but onely for the keeping of that puritie and cleaneneſſe which is committed vnto vs. And a little before, The kingdome of heauen is not a reward for any workes, but the meere grace of God prepared for his faithfull ſeruants. And *Gregorie* the great alſo, *Mor. libro 9. capite 14. & libro 21. capite 15.* doubts not to affirme, that all mans iuſtice would bee found to be iniuſtice, if God ſhould vſe a ſtrict iudgement. And *libro 5. capite 7.* This iuſtice of ours being tried vpon the touchſtone of the diuine iuſtice, will bee found iniuſtice, and it is filthy in the diſcuſſion of the Iudge, though it ſhew faire in the eſtimation of the doer. And *libro 9. capite 14.* I grow ſtrong vnto life, not by merits, but by pardon. And *capite 28.* Note that the holy man ſaith not, my hands ſhined beeing moſt pure: but my hands ſhined as moſt pure; becauſe as long as wee are bound vnder the puniſhment of corruption, though wee take neuer ſo much paines in doing good workes, yet ſhall wee neuer attaine vnto true puritie. And the ſame Father in his ſeauenth homily vpon *Ezechiel ſub finem* ſaith, Let vs repoſe no hope in our teares, nor in our deedes, but in the mediation of our aduocate: And in his Commentaries vpon the firſt penitentiall Pſalme: I doe not intreate thee to ſaue mee, truſting to mine owne merits, but preſuming to obtaine that out of thine onely mercy, which I deſpaire to doe out of mine owne deſeruings.

Euſebius Emiſſenus in like manner confirmeth our aſſertion thus: Though we ſweate in toyle of ſoule and body, ſaith he, and exerciſe all our powers in obedience, yet ſhall we neuer attaine by any deſert to get the kingdome of heauen, as a recompence for them. And *Bernard, Sermon. 10. de Aduent.* Thou canſt neuer merit the glorie eternall, vnleſſe it bee giuen thee freely,—nor are mans merits of that value to claime heauen as their iuſt due. And *Serm. in cant. 23.* It is ſufficient for me vnto all righteouſnes to haue him my fauourer, to whom only I haue giuen cauſe of offence: all that he doth not impute vnto me, is as though it were not at all. Not to ſinne is Gods iuſtice: & mans iuſtice is Gods pardon.

This alſo *Anſelme* vpon *Roman. 12.* directly affirmeth: Becauſe all men (ſaith he) were infolded in ſinne, therefore thenceforth ſaluation conſiſteth not in mans merits, but in Gods grace: And in his Meditations, My life doth terrifie me, for if it be diligently examined, it appeareth wholly either ſinne or barranneſſe. And if there be any fruite therein, it is either ſo fained, ſo imperfect, and ſome way ſo corrupted, that it cannot but either not pleaſe, or diſpleaſe God. Truely it is either wholly in ſinne and damnable, or barren & contemptible. But this of *Anſelme* is moſt of all to be noted. In this death alone (ſaith he) place al thy truſt; vnto this death commit thy ſelfe wholly, with this death couer thy ſelf wholly, and therein inwrappe thy ſelfe wholly: If God will iudge thee, ſay, O Lord, I put the death of our Lord Ieſus Chriſt betwixt mee and thee, and thy iudgement; no otherwiſe doe I ſtand out with thee: If hee ſay, thou haſt deſerued damnation; ſay then, I put the death of my Lord Ieſus Chriſt betwixt me, and my euill deſeruings, I offer the merits of his moſt worthy paſſion, for the merits which I ſhould haue had, and alas haue them not. And *Bellarmines* free confeſſion hereof is not to be ouerpaſſed with ſilence,

Vlenberg. l. de cauſis cur Euang. pag 436.

de Iuſti.lib.5.cap.7. Becauſe of the vncertaintie of our owne iuſtice (ſaith he) and the danger of vaine-glory, it is moſt ſafe and ſure to place all our truſt vpon the onely mercy and benignitie of God.

3 The Fathers ſometimes ſpeake vnfitly of the article of iuſtification, and that becauſe of three errours: 1. Becauſe they ſpeake of iuſtification rather like Philoſophers then Diuines, bending their Diuinitie vnto the likeneſſe that morall Philoſophy bore then amongſt the Gentiles, thereby the more eaſily to gaine the more of them vnto God. Looke in *Clemens* of *Alexandr. Stromat.* 2. 2. Becauſe they confound the law and the Goſpell, not diſtinguiſhing the iuſtice of the one from the iuſtice of the other, as *Origen hom. 6. in Levi.* ſaith: It is Gods law that waſheth thee and purgeth thy ſinnes. 3. Becauſe they extolled mans natural ſtrength too much: for *Ireneus, Tertullian, Clemens, Iuſtine,* and *Epiphanius* held all, that men were ſaued by the law of nature and by Philoſophy.

4 The diſtinction of Iuſtification into the firſt and ſecond, was not knowne amongſt the Fathers for 1500. yeares after Chriſt, but is an inuention of this age.

5 The Fathers doe often ſpeake improperly of iuſtification, according vnto common vſe, putting ſometimes the word of iuſtification for ſanctification, or the renewing of the whole man, both according vnto nature and manners, and this they will haue done by inward vertues and workes.

6 The Fathers affirme that workes do iuſtifie onely declaratiuely, not effectiuely. So ſaith *Thomas* vpon the 2. of *Iames,* The works that follow faith are ſaid to iuſtifie, not as iuſtification is called an infuſion of iuſtice, but as it is called an exerciſe, a ſhewing, or a conſummation. And then a thing is ſaid to be done, when it is perfected and made knowne.

7 The Fathers ſometimes ſpeake hyperbolically of workes, thereby to take away the careleſneſſe of the vulgar, and ſet them on fire with a greater deſire vnto good workes; vnto this end doe *Chryſoſtomes* words *ad popu. Antioch. Homil.* 33. tend, when he ſaith, that Almes doe free a man from death, (from hell he meanes) giue vs eternall life, & are aduocates for vs: as alſo that of *Hilary, in Matth. Can.* 6. we muſt of our ſelues deſerue eternall life. And *Ambroſe, de pœni. l. 2. c. 5.* ſaith in the ſame ſenſe: Our ſinnes are couered by our workes. So doth *Origen, hom. 1. in Ezech.* Why doeſt thou thinke much to labour, contend, and endeauour, and by thy good workes to be the cauſe of thine owne ſaluation, & bliſſe?

Merit.

1 Merit taken in his proper ſenſe, for due and iuſt deſert, was neuer allowed of the ſound profeſſors for a thouſand yeares after Chriſt. So that *to merit,* in the Latine Fathers doth ſignifie to doe ſomething which is acceptable and pleaſing vnto God, and worthie of account: and to obtaine or get any thing of God, euen without any deſert of ours. A ſincere and peaceable prayer, ſaith *Cyprian,* deſerued (or merited) the Lord, (that is, obtained his fauour.) And *Suetonius* in the life of *Octauius* ſaith, Let him imitate *Octauius* in deſeruing his fellowes, that is, in getting their good wils by doing them good turnes. And ſo ſaith *Ambroſe, libro 10. in Luc. capite 22.* in the beginning: Oh Water, which deſeruedſt to bee the Sacrament or myſterie of Chriſt, which waſheſt all, and art not waſhed thy ſelfe? &c. So Pope *Cornelius,* in *Euſebius, lib. 6. cap.* 4. ſaith of *Nouatus,* that hee was not confirmed of the Biſhop by the ſigne, and addeth, τούτου δὲ μὴ τυχὼν, πῶς ἂν τοῦ ἁγίου πνεύματος ἔτυχε; which words *Ruffinus, capite* 33. tranſlateth thus: *Vnde nec ſpiritum ſanctum potuit promereri:* wherefore hee could not deſerue (that is, obtaine) the holy Ghoſt. So *Auguſtine epiſt.* 12. writeth vnto *Hierome:* I haue not yet deſerued thy writings: and elſewhere *epiſt.* 13: would to God I could deſerue to bee embraced of thee. And *Serm 49. de temp.* Let no ſinner deſpaire of himſelfe, ſince *Paul* deſerued pardon: and *Tract. 3. in Ioan.* to the like effect he ſaith, that we doe deſerue God by faith, that is, we are acceptable vnto him. And that of *Gregory* is moſt note-worthie: O happy fault which deſerued to haue ſuch a redeemer.

2 Merit in the writings of the Fathers is not put for the worthineſſe of the good work in the reſpect of the reward, but it is alwaies put for the good worke it ſelfe, pleaſing vnto God, and accepted of him, not of it ſelfe and it owne worthineſſe: but through the diuine fauour, and free acceptation of all good workes in Ieſus Chriſt. And therefore it is ſo called, namely, a good worke, thereby to incite vs the more to doe theſe good things. This doth Cardinall *Bellarmine* freely confeſſe, *lib. 2. de grat. et lib. arbit. cap.* 12. And that the word Merit, is to be taken in this ſenſe, it hereby appeareth, becauſe all the Fathers do aſcribe all things vnto grace wholly. As *Bernard, Serm. 61. in Cant.* ſaith, my Merit is Gods mercie; and the ſame word Merit, in his true and proper ſenſe is by them oppoſed againſt grace; as the ſame *Bernard* vſeth it, *Serm. 67. in Cant.* There is no place for grace to enter where merit hath taken vp all before: And beſides, *Serm.* 68. It is ſufficient vnto merit to know that our merit is inſufficient: wherefore theſe workes of grace are called merits by a metaphor, not properly, becauſe they are the gifts of God: as life euerlaſting is called a *wage:* not properly, but metaphorically. And vnto this end doth *Bernard* direct his doctrine in his firſt ſermon of the Annunciation, *ſaying,* that

A merits in very deede, doe deſerue nothing. Neither are mans merits of ſuch worthineſſe (quoth he) that life eternall ſhould bee their due; or that God ſhould any waies iniury man in not giuing it vnto him: for (to omit that all mans merits are wholly the gifts of God, and that man is rather a debtor vnto God for them, thẽ God any waies vnto him;) what are all our merits, beeing compared with that ſo admirable glory? And the diſtribution of rewards is of Gods grace, not the wage of merit, becauſe (as *Fulgentius* ſaith very well, *ad Mon.lib.*1.*cap.*10.) It is very rightly called grace, becauſe God doth not onely accumulate his gifts vpon his gifts, but alſo becauſe the bountie of the Diuine retribution is ſhewed in ſuch quantitie, that it doth admirably and incomparably exceed all merit, though proceeding from a will and operation both good and giuen of God. And euen the ſame ſaying hath *Radulphus Ardens, in Dominica* 18.*poſt.Trin.* Becauſe (ſaith he,) we proceed from and by one grace, vnto another, wee can but improperly call them merits: for as *Auguſtine* can beare witneſſe, God doth crowne nothing in vs but his owne grace. And againe, *in homil.in Domi. Septua.* to the like effect: Let no man thinke that God is as it were bound by couenant to performe his promiſe: for as he is free to promiſe, ſo is he free to pay: chiefly ſeeing our merits as wel as our rewards are of his grace; for God crowneth nothing but his grace in vs, who if he would deale ſtrictly with vs, no man liuing ſhould be iuſtified in his ſight. And therefore the Apoſtle, that tooke more paines then all, ſaith. The ſufferings of this life are not worthy of that future glorie which ſhall be reuealed: wherefore this bargaine is nothing els but a voluntarie promiſe.

3 Alſo Merit ſometimes ſignifieth the dignitie and excellency of the thing it ſelfe: as when *Hierome, in epiſt. ad Euagr.* ſaith: All Biſhops are of the ſame merit and the ſame prieſthood: So the Fathers ſay virginitie is of a greater merit then the other vertues: but indeede merit doth ſeldome ſignifie that which we in England call Deſert: that is, the worthineſſe of the worke in reſpect of the wages and recompence.

4 The merit of congruence, before iuſtification, whether it proceede or ſucceede our faith, is condemned by the Fathers. VVhy is it called grace? (ſaith *Auguſtine, prefat. in Pſal.* 31.) becauſe it is giuen *gratis*: VVhy is it giuen *gratis*? becauſe it coſt no more. And in his Retractations, *lib.*2.*cap.*31. he correcteth his opinion of merits, at leaſt of merits of congruence before iuſtification: I ſaid (quoth he, *lib.*6.*queſt.cont.Paganos,*) that in religion ſaluation neuer was wanting vnto him that proued worthy: —— But I ſaid not ſo, as though any man could be worthie by his owne merits; but as the Apoſtle ſaith: Not of our workes, but of him that calleth vs. And in *epiſt.*105. he ſaith, To make a man iuſt, merit hath not ſufficient power. And againe, Righteouſneſſe in Scripture is neuer called hire. And in *prefat. in Pſal.* 31. Thou haſt not done any good, and yet the forgiueneſſe of thy ſinnes is giuen thee. And likewiſe *Proſper, cap.* 6. *de obiect. Gal.* ſaith, The iuſtified man (that is of vnrighteous beeing made righteous) doth receiue a gift without any good merit going before his iuſtification. And *Soto, lib.*2.*de natur. et grat. cap.*4. acknowledgeth that we haue in vs diſpoſitions vnto righteouſneſſe, but denyeth that they can properly bee called merits. And *Stapleton, de peccat. orig. lib.*1.*cap.*4. ſaith, that Merit of congruence in reſpect of the firſt grace, is long agoe aboliſhed; nor is B it allowed of by the moſt approued ſchoolemen, as *Thomas* in his Summe, nor admitted by his followers or later writers at any time. Indeede *Gregorie* of Arimin, *lib.*2.*diſt.*26.*q.*1. doth expreſly condemne it, as *Lyra* alſo, *in* 1. *Ioan.* and *Thomas VValdenſis, lib.*3.*de Sacram.*

5 But Merit of condignitie is condemned alſo by ſome others: as namely, by *Auguſtines* cenſure *de verb. Apoſt. Serm.*2. in theſe words. Thou waſt not worthy —— whome hee might glorifie being iuſtified. —— He crowneth thee in his mercy and pitie: if thou haue preuented him by any merits, examine then thy merits (ſaith God) and thou ſhalt finde that they are my gifts. *Anſelme* likewiſe, *de menſurat. cru.* ſaith more plainely then any: If C a man ſhould ſerue God with greateſt feruencie, a thouſand yeares long, yet ſhould not all his deſerts be worth the ſtaying one halfe day in heauen; Looke in *Gregorie* of *Arimin. in* 1. *d.*17.*q.*1.*art.*2. *Durand, in* 2.*d.*27.*q.*2. *et in* 3.*d.*18.*q.*2. *VValdenſis, tom.*3. *de Sacra. c.*7. *Burgenſis, in additio. ad Lyram ſuper Pſal.*35. *Scotus,* in 1.*Sent.d.* 17. *q.* 2. thinketh that our good workes haue no proportion with eternall life, and bee therefore accepted of God for reward. You muſt know (ſaith *Cuſanus, excit. l.*9.) that Chriſts death onely was of abilitie to merit euerlaſting life, becauſe it beeing a conſummate death, doth merit an eternall life: None of all the other Martyrs doe merit eternall bliſſe by their death, becauſe all other D death of whom ſoeuer comes ſhort of the greateſt death, and is infinitely different from a conſummate death, which onely doth merit the greateſt (that is euerlaſting) life.

Faith.

1 THe Fathers affirme faith to iuſtifie a man not by diſpoſing him inwardly, or preparing him; but by apprehending Chriſt, and applying of him: which is when we doe ſtay our ſelues vpon the mercie of God and merits of Chriſt, holding God as fauourable vnto vs in Chriſt. This is ſet downe by God (ſaith *Ambroſe, in* 1. *Cor.* 1.)

that whoſoeuer beleeueth in Chriſt ſhall bee ſaued without workes, receiuing by his onely faith, free remiſſion of all his ſinnes. And *Iſichius* vpon *Leuiticus, lib. 4. cap. 2.* Grace is giuen out of mercie and compaſſion, and obtained by faith alone. And *Marius Victor* hath theſe words, *in Gen. 3.*

——but he
Beleeu'd, and this ſole faith he did confeſſe,
VVas held a worthy crowne of righteouſneſſe:
Thus we by Abrams great reward are taught,
By faith in Gods true word what good is taught.

As ſoone as euer a man beleeues (ſaith *Chryſoſtome in Rom. 3. hom. 7.*) he is forthwith iuſtified; and in his commentaries vpon the Heb. *cap. 11. hom. 23.* after he hath ſpoken of the promiſes made vnto the Patriarches, he addeth, Theſe by their onely faith conceiued an aſſured truſt of theſe things, ſeeing them a farre of, foure generations ere they came to paſſe——. So firmely were they perſwaded of them, that they did as it were ſalute them comming——Thou ſeeſt that this receiuing of theirs, was but an expectation and truſt of them; if therefore to truſt be to receiue, then may we alſo receiue. And it is *Auguſtines* opinion in Proſper, *In Sent. 352.* that the faith of Chriſt, is to beleeue in him that doth iuſtifie the wicked: to beleeue in the Mediatour without whome no man is reconciled vnto God: to beleeue in the Sauiour who came to ſeeke and ſaue that which was loſt; to beleeue in him that ſaid, you can do nothing without me. Now what it is to beleeue in him that iuſtifieth the wicked, the ſame Father *Tract. 29. in Ioan.* layeth downe, ſaying. VVhat is it then to beleeue in him? In beleeuing him to loue him, in beleeuing him to depend vpon him, in beleeuing him to turne vnto him, and to be incorporated into his bodie: And in other places, and that very often he vſeth to affirme that to beleeue in God, is to cleaue vnto God, and to bend towards God. Looke in his enarration vpon the 77. Pſalme, in his 54. *tractate* vpon *Iohn*, and in his 181. ſermon *de tempore.* He alſo in his 26. *Tractate* vpon *Iohn* ſaith, who ſo beleeueth in him, eateth him, and is inuiſibly fedde, becauſe inuiſibly regenerate: And in his 50. tractate vpon *Iohn*: How ſhall I reach my hand vnto heauen, and lay hold of him as he ſitteth there? why, ſend but vp thy faith, & thou haſt hold of him. And *Ser. 33. de verb. Dom.* Behold, we beleeue in Chriſt whome wee haue receiued through faith: and in our receiuing him we know what to thinke vpon: we receiue but a little, and yet our hearts are fedde fat therewith.

So *Bertram* in his booke of the bodie and blood of Chriſt, ſaith thus; This bodie is not to bee receiued, beheld, or eaten with the ſenſes of the fleſh, but with attention of a faithfull ſoule——And the decretals themſelues *de conſecrat. d. 2.* counſell vs in this manner, Behold the holy bodie and blood of thy Lord with faith, honour and admire it, touch it with thy minde, receiue it with the hand of thine heart, and take it wholly with the endeauour of the inward man. And *Lombard Sent. lib. 3. diſt. 19.* ſaith; We are ſaid alſo to bee otherwiſe iuſtified by the blood of Chriſt, namely, in that we are cleanſed from our ſins by the faith of his death: and therefore ſaith the Apoſtle, the righteouſneſſe of God (in vs) is through the faith of Ieſus Chriſt: and by and by after he ſaith; whome God hath made a propitiatour by faith in his blood, that is, by the faith of his paſſion——. If therefore we behold him that died vpon the croſſe for vs, with the eye of faith, we are looſed from the bands of the diuell, that is, from our ſinnes.

2 That the iuſtification of our ſoules by faith conſiſteth not in apprehenſiun but in inward preparation and diſpoſition, it is a fantaſtike inuention of the Schoolemen.

3 The Fathers doe hold faith onely to be requiſite vnto iuſtification, euen without the workes of grace. VVe muſt eſpecially beleeue (ſaith *Auguſtin. Serm. 181. de temp.*) the remiſſion of ſinnes; for this is the onely remedie which looſeth man from the ſentence of death eternall.

I am able to ſhew (ſaith *Chryſoſtome hom. de fide & lege naturæ*) that a faithfull man hath both liued in this life without workes, & hath attained vnto the kingdome of heauen——. And the theefe beleeued onely, and was iuſtified.——but I dare affirme that onely faith by it ſelfe hath ſaued ſome. And *hom. 7. in cap. 3. Roman.* VVhat is the law of faith? (ſaith he) to be ſaued by grace? Here hee ſheweth the power of God, in that he not onely ſaued vs, but alſo iuſtified and glorified vs, and that without vſe of any workes, exacting onely faith of vs.

VVe haue not beleeued of our owne accord, (ſaith *Theodoret in Eph. 2.*) but came being called, and when we are come, hee doth not exact puritie and innocency of life, but hath pardoned our ſinnes accepting of faith onely.

This it is to glorie in the Lord (ſaith *Baſill Ser. de hum.*) when a man is not puffed vp with his owne righteouſneſſe, but acknowledgeth himſelfe deſtitute of all true righteouſneſſe, and iuſtified by faith alone in Ieſus Chriſt.

They are iuſtified before God (ſaith *Ambroſe in Roman. 4.*) without any labour or toyle, by only faith, no workes of penitence beeing hereto required, but onely that they beleeue.

Origen vpon the 3. of the Romans, after he hath alleadged the example of *Paul*, ſaith: Therefore the iuſt cauſe of mans glorying is in the faith of the croſſe of Chriſt, which excludeth all glorying that proceedeth from the workes of the law.

Auguſtine againſt *Pelagius* his 2. epiſtle *lib.1.cap.21.* ſaith, that of how great holineſſe ſoeuer the Saints of either the new or old teſtament are ſaid to bee, yet nothing ſaued them but faith in the Mediatour, who ſhed his blood for the remiſſion of their ſinnes.

That a man ſhould bee ſaued by his faith, that hath no good workes, it may bee is not a thing out of cuſtome, ſaith *Chryſoſtome in Rom.4.hom.8.* but to ſee a man who is noted for good workes, not to be ſaued by them, but by faith, this is an admirable thing, and doth make a moſt manifeſt demonſtration of the efficacie and power of faith. And *Hom.14.in 8.cap.* VVe offer but one gift vnto God, namely in beleeuing his promiſes of things to come, & by this onely way we are brought vnto ſaluation.

4 VVhenſoeuer the Fathers doe ioyne faith and workes together, in the matter of our ſaluation, they ſpeake of an hiſtoricall and generall faith, which is onely a knowledge, and vniuerſall aſſent; or otherwiſe of the externall profeſſion of faith; or alſo of faith as it is the[*] pathway to ſaluation: for although faith as it is the inſtrument or meanes to apprehend Chriſt vnto righteouſnes, and ſaluation, be alone, and vnioyned with any other meane: yet as it is the way vnto ſaluation, it is not alone. VVhence we acknowledge that faith alone is not ſufficient vnto ſaluation, and to liue a good life by, but muſt haue the aſſiſtance of good workes and other vertues.

[*] *Auguſt. Retract. l.1.c.14. via fidei.*

The helpe of repentance, ſaith *Lactantius de diuin, inſtit, epit, cap.9.* is great: which whoſoeuer doth caſt away, doth barre himſelfe of the way to ſaluation.

Some do purge away their ſinnes——by watching, ſaith *Chryſoſtome in Ioan. hom.* 38. thou maiſt doe this an eaſier way, namely, by exerciſing patience vnto all men.

By workes of righteouſneſſe, ſaith *Eucherius in Reg. lib.3.* we come to the kingdome of heauen: and, we cannot come to theſe euerlaſting ioyes, but by faith, and works of iuſtice. And againe, let them begin at faith and continue to the end of their iourney in good manners, vntill they come whither they intend. *in Gen. lib.3.*

Let vs make pittie our patrone in this world, ſaith *Ceſarius Hom.15.* that it may deliuer vs in the world to come, for there is mercie in heauen, which is obtained by exerciſing mercie here vpon earth.

Some haſten vnto God by faſting, ſaith *Haimo ſup. Pſal.135.* others by almes, and others by other vertues. Let vs haſten vnto our countrey in heauen by doing good workes, ſaith another *vic. Ideot, contemp. lib.2. cap.15.* And *Rabanus* ſaith there are many fruits of repentance by which a man may attaine vnto the clearing of his crimes.

5 Sometimes the Fathers ioyning workes to faith, doe ſpeake of faith as it is a perſwaſion of the impunitie and freedome of ſinnes, without penitence: or as it is an vnperfect vertue, vnto which other vertues are therefore to be ioyned.

6 The Fathers doe acknowledge a ſpeciall and vnfallible certentie of faith in God. I truſt in God, ſaith *Remigius Altiſiodorenſis in Pſal.10.* that is, All my faith is in Chriſt: By him onely I beleeue to be iuſtified and ſaued; he is my rocke, he is my refuge.

He that beleeueth with a ſtrong affection, ſaith *Theophylact* doth extend his heart wholly vnto God, and what then? he is vnited to him. And his heart beeing enkindled, conceiueth a moſt certaine aſſurance to be made partaker of his deſire: this doe all men finde true by experience.

If thou beleeue that thy ſinnes cannot bee forgiuen, ſaith *Bernard in Mar.11. De Annun. Ser.1.* but by him whome onely thou didſt ſinne againſt, and who himſelfe cannot ſinne, thou doſt well: but adde this, that thou beleeue that by him they may be forgiuen, this is the teſtimonie that the holy Ghoſt doth ſet downe in thy heart ſaying, Thy ſinnes are forgiuen thee. And againe *epiſt.107.* Who is righteous but hee that recompenſeth Gods loue, with his loue againe? And this is neuer done, but when the holy Ghoſt by faith reuealeth vnto man, Gods purpoſe from euerlaſting, concerning his future ſaluation. And *ſer.5. Dedica.* Here it is moſt plainly neceſſarie that faith do ſuccour vs— that that which lieth hidden concerning vs in the heart of the Father, may by his Spirit bee reuealed vnto vs, and the ſame ſpirit teſtifying vnto vs, may perſwade our ſpirits that we are the ſonnes of God: and may perſwade vs by calling vs, and iuſtifying vs freely by faith. And againe elſewhere: We know that we are tranſlated from death to life by this quickening Spirit, and by a certaine and daily experiment (the ſame ſpirit enlightning vs) we doe prooue, that our prayers and contrition doe come from him, and aſcend vnto God, before whoſe eyes they doe finde mercie. And in his eight Sermon vpon the Canticles, VVhat ſoule amongſt you all (ſaith he) hath at ſometime felt the Spirit of the Sonne in his ſecret conſcience, crying, Abba, Father: Let that, O let that ſoule preſume boldly, that it is beloued with a Fatherly affection, that findeth it ſelfe affected with the ſame Spirit that affected the Sonne: truſt to it (thou ſoule whatſoeuer thou art) truſt vnto it, & neuer doubt at any thing. And in his 69. Sermon he hath theſe words. Nothing can forbid this ſoule to ſay, God is my beloued, which in that it feeles it ſelfe to loue, and to loue vehemently, doubts not but that it is beloued as ardently, and as vehemently: and of the ſingular intent, deſire, care, labour, diligence, and ſtudie, that it ſheweth in endeauouring ſo inceſſantly and earneſtly to pleaſe God, doth vndoubtedly acknowledge all theſe in it ſelfe, remembring that promiſe———therefore by it owne proper affects, it knoweth how God is affected, and doubteth not that it is beloued againe, ſeeing it ſelfe doth loue.

There is a certaine kind of glorying in a mans conſcience (ſaith *Auguſtine, in Pſalm.* 149.) and that is, when thou knoweſt thy faith to be ſincere, thy hope to bee infallible, thy charitie to be vnfained. And in his 75. Tractate vpon *Iohn*, he hath this ſaying: For now is he in vs, and wee in him, but this as now we doe but beleeue, but then we ſhall know alſo: although wee know it already by beleeuing: but then wee ſhall know it by contemplating. And in another place, In his 13. booke of the Trinitie, chap. 1. and 2. he ſaith, Euery man that beleeueth, ſeeth faith to be in his heart, and he that beleeueth not, ſeeth that faith is not in his heart.

The mind that is repleniſhed with the holy Ghoſt (ſaith *Gregorie, Dial. lib. 1. cap. 1.*) hath moſt euident ſignes thereof, namely, vertues and humilitie: which if they doe perfectly concurre in one mind, it is certaine that they doe bring aſſured teſtimonie of the preſence of the holy Ghoſt. And in the ſixt booke of his Regiſter, chap. 187. The ſoule that thirſteth for God, is firſt touched with feare, and then with loue.——But when the feare is worne out with the continuall languiſhment of ſorrow, thē at laſt entreth ſome ſecuritie and hope of the preſuming of pardon. And in his Morals, *lib. 31. cap. 23.* he ſaith, that the ſecuritie of the righteous man, is fitly compared vnto a lyon: who when hee ſeeth any come againſt him, betakes himſelfe to his wonted courage: ſo the other knoweth that he ſhall ouercome all aduerſaries, becauſe he loueth him onely, whom againſt his will he can neuer fall from.

There is abiding in vs (ſaith *Cyprian, ad Demet.*) a fortitude of hope, and a firmeneſſe of faith, and an vpright and vigorous heart, (euen amongſt the greateſt ruines of this declining world) and a patience alwaies reioycing, and a ſoule alwaies ſecure of the fauour of his God. And *de Cœna* elſewhere: Our affection knowing it ſelfe cured and ſanctified, waſheth it ſelfe with teares.——And in his (Gods) preſence theſe wel-ſhed teares doe begge for pardon.

Let the hearts of the faithfull (ſaith *Leo, Sermon,* 10. *de quadr.*) examine themſelues, ——that finding in themſelues any fruits of charitie laid vp, they may know without all doubt that God is in them. And *Serm.* 8. *de Epiphan.* He that will trie whether God doe dwell within him or no,——if hee doe diligently examine the inward parts of his heart, and doe finde therein the loue of God & his neighbour, aſſuredly, and without diſſimulation, hee needeth not doubt that God both gouerneth him and dwelleth in him.

He gaue him for vs (ſaith *Ambroſe, de Iacob, & vit. beat. lib. 1. cap. 6.*) therefore there is no doubt that we need feare any thing ſhould be denied vs, there is no cauſe for vs to doubt of the continuance of Gods munificence towards vs. And againe, *Serm. 7. in Pſalm.* 118. He that hath a good conſcience, is not troubled nor in doubt, but conſtantly affirmeth, VVe be the heires of God, and ioynt-heires with Chriſt. And in one of the ſermons vnder his name, he ſaith: whoſoeuer doth ſticke faſt vnto that leauen Chriſt, ſhall alſo be conuerted into leauen, as well helpefull to himſelfe, as conuenient vnto others, and certaine of his ſaluation, and ſecure of the calling and gaining of others.

By this that the holy Ghoſt doth infuſe charitie into vs (ſaith *Anſelme, in Rom.* 8.) he declareth vnto our hearts by an euident teſtimony that we are the children of God. And *in 1. Cor. 2.* VVe know by his ſpirit, that wee haue both his gifts, and alſo receiued them of him. And againe, He that hath the feeling of faith in his heart, this man knoweth that Chriſt is in him. in 2. *Cor.* 13.

VVhenſoeuer any man feeleth himſelfe ſo affected either with his owne ſins, or with others as we haue ſaid, ſaith *Baſil Reg. contract. q.* 296. then [πληροφορία] let him vndoubtedly know, that he is free from ſinne.

And *Cyrill* vpon *Iohn lib. 10. cap.* 3. beſides this generall knowledge doth alſo ſet downe another, namely by which the faithfull hauing receiued illumination from the ſpirit, do with the eyes of their minde ſee God dwelling in them. This is not (ſaith he) the common and generall knowledge of the Saints, but another, farre more cleare, and more certaine, and farre differing from that other generall knowledge.

Let vs bring faith and obedience (ſaith *Chryſoſtome, in Gen. cap. 29. hom.* 54.) and beleeue as confidently vpon Gods promiſes, as though they were alreadie performed: and againe *in Rom. 8. hom.* 14. Seeing we haue the teſtimonie of that ſupreme eſſence, who giueth vs what hee promiſeth, and alſo commandeth vs to aske, who can from henceforth doubt of this dignitie?

When theſe three are ſealed in the minde (ſaith *Hales ſup. 2. diſt. 12. q.* 20.) light, gladneſſe, and peace, it is a moſt ſure experiment that the ſoule hath grace.

Yea *Thomas Aquinas* 1. 2. q. 112. *art.* 5. and the moſt auncient of the ſchoolemen, doe rather deny the certainty of knowledge then of faith. I beleeue that I haue faith (ſaith *Scotus lib. 3. diſt.* 23.) and ſo affirme all the moderne writers. The Enchridion of Colen teacheth that it is neceſſarie vnto iuſtification for euery one to beleeue certainly that his ſinnes are forgiuen him. So *Catharinus* teacheth and defendeth that the faithfull may haue aſſurance of faith concerning grace in this life. And *Caiet. in Rom.* 8. ſaith, that the teſtimonie of the ſpirit is a gift by which I neither ſee, nor know, but I beleeue that I am the ſonne of God. So *Marinarius* the Carmelite Frier in his oration vnto the Councell of Trent, *An.* 1546. ſaith, Let a man abhorre the fruitleſſe confidence in his owne worth, and depend wholly vpon Gods mercy, let him hold God to be alwaies preſent with him as a moſt mercifull Father, from whome he is alwaies to expect all ioy, and all felicity; nor ought he euer to let this perſwaſion goe out of his minde, although he be moleſted with the moſt intollerable and infinite difficulties that the world, the fleſh, and the diuell ——— can any waies inflict, to withdraw vs from our truſt vpon God and his diuine worſhip. And, VVherefore they neuer wander in the Labyrinth of doubt, (that haue obtained) righteouſneſſe through Chriſt: but liuing in ſecurity of conſcience, in peace of minde, in ioy of heart, and taught by that Spirit which teſtifieth vnto them that they are the ſonnes of God, they dare be bold to ſay, *Abba* Father.

7 VVhere the Fathers doe ſometimes
ſeeme to deny the ſpeciall aſſurance of faith,
1 they doe ſpeake of preſumption, or the car-
nall ſecuritie wherein men doe dreame of li-
berty and peace without temptation and ha-
zard. VVhich of all the company of the
faithfull (ſaith S. *Auguſt. de corr. et grat. cap.* 13.)
dares preſume that hee is of the number of
the predeſtinate, ſo long as he liueth here vp-
on earth?
2 Sometimes they ſpeake of the certainty of
continuance vnto the end without fall or de-
fect; and in this ſenſe ſaith *Auguſtine De ciuit.
Dei lib.* 11. *cap.* 12. VVho is he that knoweth
that he ſhall perſeuere in increaſe and acts of
iuſtice vntill the end, vnleſſe he be inſtructed
of this by reuelation from him that inſtru-
cteth all concerning this matter by his iuſt
and ſecret iudgement, & deceiueth no man.
3 Sometimes they ſpeake of the aſſurance
of experience, which is alwaies after the euent
4 of the thing. Sometimes of the certainty of
5 grace and ſaluation of others. Sometimes of
aſſurance by ſpeciall reuelation, or priui-
ledged aſſurance, not the ordinarie certainty
6 contained in the word & ſacraments. Some-
times of the demonſtratiue aſſurance, beget-
ting knowledge in the minde, by peculiar and
proper principles, not of the aſſurance of
7 faith. And ſometimes of that certainty which
is without any ſignes or tokens, called the
certainty of *Euidence*.

8 The ſpeciall and particular aſſurance of faith was neuer condemned for hereſie before the Councell of Trent condemned it.

Fulfilling of the Law.

Supererogation.

1 THe Fathers doe affirme the law to be fulfilled, firſt by imputing the obedience of Chriſt by faith, and then, by be- A ginning to worke it, and endeauouring either according to ability, not perfectly in the perfection of parts, but in their degrees. Teſtimonies.

All the commandements of God are accounted to be fulfilled, when whatſoeuer is not done, is pardoned. *Auguſt. Retract. lib.* 1. *cap.* 19.

Therefore we are iuſt (ſaith *Hierom lib.* 1. *cont. Pelag.*) when wee confeſſe our ſelues ſinners, and our iuſtice conſiſteth not in our owne proper merits, but in the mercie of God. Lo [illegible] firſt booke of *Bernard* [illegible].

He that beleeueth in Chriſt (ſaith *Theodoret. in Rom.* 10.) doth fulfill the ſcope of the law. VVhat will the law doe, (ſaith *Chryſoſtome, in* B *Rom.* 10. *Hom.* 17.) make a man iuſt? it cannot: for none did euer fulfill it.

He hath obtained the perfection of the law, ſaith *Sedulius in Rom.* 10. who beleeueth in Chriſt; for ſeeing none is iuſtified by the law, becauſe none hath fulfilled the law, faith was ſet downe to ſatisfie for all omiſſions in the whole law.

No man euer fulfilled the law (ſaith *Cuſanus, Excit. lib.* 10.) which conſiſteth in loue, but he alone that came not to diſſolue the law, but to fulfill it.

2 Now, that there are two waies of fulfilling the law properly and perfectly without any breach; one in this preſent life, and another in the life to come; none that I euer C heard of, but the ſchoolemen, did euer teach. For the auncient Doctors doe acknowledge no perfection at all in this life, but onely that which conſiſteth in acknowledging our imperfection and enormities. So ſaith S. *Auguſt. cont.* 2. *ep. Pelag. l.* 3. *c.* 7. That vertue which is in a man which is iuſt, in this life is called perfect with this prouiſo, that vnto the perfection thereof, there doe alſo belong both a true knowledge, and an humble confeſſion of the imperfection thereof. And in *ep.* 29 *ad Hiero.* Such Charity ——— as cannot be increaſed in this life, is in no man: and as long as it may be increaſed, that which is leſſe then it ought to be, is of corruption, by reaſon of which there is not one iuſt man vpon earth that doth D good and ſinneth not. By which corruption it commeth to paſſe, that no liuing man ſhal be iuſtified in Gods ſight. And, *de perfect. iuſti. reſp. ad Ratiocin.* 17. he ſaith: As long as there is any reliques of carnall concupiſcence remaining ——— God is not wholly beloued, nor with the whole heart; for the fleſh without the ſoule hath no concupiſcence. But in his booke, *de Spiritu et litera*, the laſt chapter, he ſeemeth to hold a contrary opinion; for there he ſaith, that if here there cannot be ſo much loue of God as is due vnto a full & perfect knowledge, this is not for all that to bee accounted as a fault. But for the reconciliation of theſe two places, wee muſt know that there is two ſorts of faults: the one when a thing is done directly oppoſite vnto Gods

will, and by him forbidden; the other when that is done which God commaundeth, but not altogether with the whole heart, as hee commandeth: and this *Auguſtine* ſpeaketh not of, but of the other in the later quotation, & contrariwiſe of the former in the firſt.

Wee are not iuſtified by works (ſaith *Ambroſe, libro 2. de Iacob. cap. 2.*) but by faith: becauſe our carnall infirmitie doth hinder our workes.

The Saints themſelues (quoth *Bernard, in Cant. Serm. 73.*) had neede to pray for their ſinnes, that they may haue ſaluation through mercy, and not in truſting to their owne righteouſneſſe. And againe, *in Cant. 50.* How ſhould that bee commaunded which could not poſſibly be fulfilled? or if you will haue it to concerne onely the affect (of Charitie,) I will not ſtand in contention with you, ſo that you grant thus much to me, that it cannot, nor euer ſhall be fulfilled in this life, by any man.

We can hardly do one good worke (ſaith *Radulphus, in Leuit. l. 1. c. 1.*) without intermixtion of ſome ſinne or other with it, and it is to bee feared, leſt when wee looke for a complete reward of deuotion, the puniſhment for the fault therewith conioyned, be not exacted of vs.

3 Supererogation, wherein a good worke of counſell done ouer and beyond the fulfilling of the law, is acceptable vnto God, was a ſtranger vnto the knowledge of the Fathers. For although they ſay that virginity is offered more then due, and aboue the lawes; and that many doe exceed the commandements with their workes, and performe more in duty thē the precepts do bind them to; yet, that the law is ſo kept, that the keepers are not tranſgreſſours, they doe not ſay; I affirme againe, they do not ſay ſo. But they will haue ſupererogatiue workes done, not that there can bee any duty done which is beyond the morall law, but theſe workes they holde may ſurpaſſe, firſt the negatiue part: for ſo ſaith *Chryſoſtome, Hom. 8. in Rom.* 4. Not to ſteale or kill, is in euery mans power: but to beleeue that God can do that which is otherwiſe impoſſible, this requires a minde eleuated, and a more vehement affectiō towards God: For this is a ſigne of a worthy and noble loue. He honours God that keepes his commaundements: but he much more that can argue and diſpute through his faith: the other obeyeth God, but this doth aſcribe him —— his glorie with greater meaſure and vehemency.

Secondly, they held ſupererogation aboue externall acts, and in this ſenſe *Chryſoſt. Hom. 3. in 1. Cor.* doth ſpeake when he determineth that the Philoſophers had ſupererogation: Are not his precepts ſo eaſie (quoth he) that many haue gone beyond them by Philoſophicall reaſon?

Thirdly, they held it as it exceedeth ſome one commaundement. So is *Auguſtines* ſaying vnderſtood of the virgins, *Ser. 8. de verb. Apoſt.* The virgins (quoth he) did labour for the beauty of the heart: What doeſt thou command vs? to abſtaine from adultery? doſt thou commaund vs this? wee doe performe more in louing thee then thou commandeſt vs: that is, in this commandement.

Laſtly, as it exceedeth a commandement which is common vnto other men. The Apoſtle *Paul* did ſpend more (ſaith *Auguſt. de opere. Monac. c. 5.*) becauſe (as himſelfe witneſſeth,) he warred at his owne charges.

Virginitie is a voluntarie thing (ſaith *Optatus, lib. 6. cont. Parm.*) and not of neceſſity —— S. *Paul* giues not any precept, but only counſelleth vs vnto virginity: So do ſome of the other Fathers account virginity aboue the law, that is, aboue the ordinary obſeruation of the law amongſt other Chriſtians, becauſe they thought it to be an Angelicall ſtate. But yet *Athanaſius, libro de incar. Ver.* doth put virginitie from amongſt the counſels, and in the Precepts: What man, ſaith hee, either in his life, or after his death, hath beene the author of keeping virginitie? ———— yet our Sauior Chriſt the King of all men, preuailed thus much in theſe kinde of cōmandements, that childrē not being of maturity to receiue the diſcipline of the lawes, ſhould profeſſe virginity which is aboue the lawes. And in his Apologie to *Conſtantius*; That holy and heauenly command of eternall virginity is not kept nor fulfilled happily, but onely amongſt vs Chriſtians.

4 This kinde of ſupererogation, which the Papiſts now teach, is in ſome ſort reprooued by ſome of the Fathers.

None can reſtore ſo much as hee oweth, ſaith *Anſelmus, de concep. Virg. c. 21.* only Chriſt reſtored for all that are ſaued, more then hee ought. And *Thomas in 2. 2. queſt. 184. art. 3.* will haue perfection to conſiſt really and eſſentially in the keeping of the commaundements, & inſtrumentally in the executing of the counſels: and for this purpoſe alleadgeth the words of *Abbot Moyſes*: Faſtings, watchings, &c. are not perfection it ſelfe, but the inſtruments of perfection, becauſe that the end of that diſcipline doth not conſiſt in them, but they are the means to bring vs vnto that end.

Pilgrimage.

1 RELigious Pilgrimage got footing after *Conſtantines* time, about the yeare of grace 330. and yet was not as then vſed by all, but only by the vulgar: nor vndertaken for any worſhip of God, or merit ſake, but onely for confirmation of faith. It is a part of faith (ſaith *Hierome epiſt. 154.*) to worſhip the ground whereupon Chriſts feete did tread. *Seuerus Sulpitius hiſtor. libro ſecundo*, and

Paulinus, epiſt. ad Seuer. ſaith, that mens mindes doe draw them to Hieruſalem for no other cauſe, but only to ſee, and to touch the places wherein Chriſt was corporally preſent.

And before *Conſtantines* time, it is tolde as a rare thing of *Alexander*, and a wonderfull, that hee haſted vnto Hieruſalem, to worſhip and viſite the holy places, as *Euſebius* recordeth, *lib. 6. cap.* 10. But marke there that al this was done by a viſion.

2 Afterward, ſucceeding times changed theſe pilgrimages into part of Gods worſhip and religion; but yet the moſt orthodoxall Fathers in that reſpect did alwaies condemne it. So doth *Nyſſenus* in an epiſtle of his, affirming that it addeth not a iotte vnto piety, and that God is preſent to thoſe that call vpon his name, in euery place alike. The Lord ſaith not, ſaith *Auguſtin. Ser. de Mart.* 3. *inter Ser. de Sanct.* goe into the Eaſt, and ſeeke iuſtice, or ſayle into the Weſt to receiue pardon: forgiue thine enemy, and thou ſhalt bee forgiuen: Doe not ſeeke ought of thy ſelfe, without thy ſelfe. God doth direct thee vnto thy ſelfe, and thine owne conſcience.

Hildebertus Cenomanenſis in an epiſtle to a certain Count, doth affirme, that Pilgrimage is an inexcuſable ſin in them that are bound vnto any miniſtery, and likewiſe that to preferre things not neceſſary, before things neceſſarie, & things not due, before duties: —— and to wander about the world, no Doctor, no Scripture doth at any time, or in any place mention. And *Chryſoſtome, Homil.* 2. *in Philem.* ſaith truly, that vnto forgiuenes of ſinnes it is altogether needleſſe to vndertake any Pilgrimage.

3 But as for ſet Pilgrimages vnto certaine images, there was neuer Father dreamed of them for 600 yeares after Chriſt, at the leaſt.

Faſting, Stations, Proceſſion.

1 CONcerning the Lent-faſt, the Fathers are vncertaine: ſome ſay that it is a tradition of the Apoſtles, of which rank are *Hierome, ad Marc. epiſt.* 54. and *Leo, Sermone ſexto & nono de Quadrageſ.* Others ſay, that Chriſt himſelfe appointed this faſt of Lent. *Ambroſe, Serm.* 25. ſaith, it was conſecrated by Chriſt, and *Serm.* 34. A law giuen by God, a faſt enioyned by Chriſt. And *Theophilus* of *Alexandria, Paſc. epiſt.* 1. *ad finem*, calleth it an Euangelicall inſtitution. *Caſſianus, collat.* 21. *cap.* 30. ſaith, (a) That in the primitiue Church their faſt was alike throughout the whole yeare: and then deuotion beginning to grow colde, and faſting to bee neglected, the prieſts commaunded this faſt of Lent. *Amalarius, libro ſecundo, capite quinto,*

A denieth that any man can truely aſſigne the firſt inuentour of Lent. And *Ireneus, apud Euſeb. libro quinto, capite* 26. ſaith, that it is but meerely [illegible] a cuſtome riſen out of ſimplicity, and ſome priuate inſtitution.

2 The faſt of Lent in the firſt ages of the Church, was a faſt of great religion and holineſſe, kept for the maintaining of more commodious and ſpirituall exerciſes of inuocation and repentance, and vſed for a remembrance of Chriſts paſſion.

What ſhould I ſtand to relate the often meetings together, (ſaith *Euſebius, Hiſt. lib.* 2. *cap.* 16.) and the exerciſes of the men beeing placed together in one roome, and the

B women in another, apart, and the ſeuere order of diſcipline, which wee as yet doe cuſtomably obſerue, and doe vſe to celebrate eſpecially vpon the feaſt of our Lords paſſion, not onely in faſting and watchings, but in the diligent hearing of the holy Scriptures?

If we haue done no good (ſaith *Baſil, Hom.* 24. *in Ebrietat.*) by ſo many admonitions, which I haue neuer omitted to exhort you with, in all the time before, and now eſpecially in theſe ſeauen weekes of faſting, wherein continually, night and day I haue inſtructed you in the doctrine of the Goſpel without all intermiſſion, ——— &c.

This faſt is not appointed vs (ſaith *Epiphanius, in fine Panar.*) whereby to render any fa-

C uour or good turne vnto him that ſuffered for vs, but to confeſſe and acknowledge his paſſion which he vndertooke for vs vnto our ſaluation.

For this ende, (ſaith *Chryſoſtome, Hom.* 19. *ad pop. Antioch.*) haue we our faſtings, and our Lent, for this end haue we ſo many holy meetings, and hearing, and hitherto tend all our praiers, and all our doctrine, namely, that being by the diligent meditation of Gods precepts cleanſed from all the ſpottes of ſinne, whereby wee haue beene any way ſtained for the whole yeare, truſting to our ſpiritual freedome, we may receiue that vnbloody Sacrifice, like as godly and religious men ought to doe. And. 73. *Homil. ad pop. Antioch. de ieiun.*

D *Quad.* It is not only required of vs (my deareſt brethren) to meete here euery day, and to heare continually of the ſame things, and to faſt the whole Lent, &c.

3 This faſting of Lent was kept freely, without any bond of conſcience, or any neceſſitie of commaund euen vnto the yeare of grace, 400. This is true both in reſpect of the limite of time, as well as of the ſorts of meates. Teſtimonies.

Ambroſe, de Elia & Ieiu. c. 22. inuiting vs vnto voluntarie faſting, ſaith; Vndergoe you the yoke of Chriſt —— he doth not binde your necke with bands, but coupleth the minde to him with fauour and grace: hee doth not compell a man by neceſſity, but directeth the willing of good workes.

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[a] It may be hee tooke this from *Hier.* who hath the like ſaying, *Epiſt.* 22. *ad Euſtochium.*

Christians (ſaith *Auguſtine, cont. Fauſt. Man. libr. 30. cap. 5.*) not Hæretikes, but Catholikes doe abſtaind both from ſome ſorts of fleſh, and alſo from ſome kindes of fruites, and that for the taming of their fleſh, and to humble & withdraw their ſoule from bruitiſh and vnreaſonable motions, not that they thinke the meates, or fruites any waies vncleane: and this vſe is obſerued either continually, which fewe doe, or at certaine times and daies, as almoſt all doe throughout the Lent, euery one as much or as little as hee is willing, or as hee is able. But whereas hee ſaith (at leaſt a Sermon vnder his name, *viz. 62. de temp.*) that it is ſin not to faſt the Lent, this is not to be vnderſtood as if there were a law hereof, but in reſpect of the neglecting of the publike penance which was commonly renewed in this faſt. So *Theodoret, in Epit. diuin. Decret.* ſpeaking of the eating of fleſh, and drinking of wine, ſaith, that the Church doth not forbidde the vſe of them: and therefore ſome doe make lawfull vſe of theſe goods & pleaſures allowed by the law, & otherſome againe do abſtaine from them: but no man of right iudgement or wiſedome will condemne him that vſeth them. For to abſtaine from them, as well as to eate them, is in his choice and power. And *Auguſtine, in lib. 1. cap. 33. De moribus Eccleſiæ,* ſaith, that abſtinence and feaſting were both allowed by reaſon and charity, nor is any man conſtrained to forbeare the vſe of this or that meate, but it is left free to euery man, as farre as euery mans health doth permit him. And *Proſper de vita contemplat. lib. 2. cap. vlt.* ſaith, that we ought to faſt and abſtaine, that we do not binde our ſelues to the neceſſity of faſting, leſt thereby wee ſhould be brought to do a voluntary thing, not of deuotion, but of compulſion.

Concerning faſting (ſaith *Primaſius, in Roman. capite 14.*) there is no law ſet downe, but euery man as hee can, or will. *Spiridion* did eate fleſh freely, as *Sozomene* teſtifieth, *libro primo, capite vndecim.* And it was *Montanus* that firſt preſcribed lawes of faſting, which *Euſebius* affirmeth of him, *libro quin. capite 16.* *Teleſphorus* indeede commaunded the Cleargie to faſt the Lent, about the yeare 130. And *Ercombert* king of England, did firſt commaund the Engliſh men to keepe it in the yeare 640. *Sigebert, in Chron.* This man, ſaith *Florentius* a Monke of Worceſter, (ſpeaking of *Ercombert*) was the firſt of the kings of England that commaunded the idols to bee deſtroyed, and the faſt of fortie daies to be obſerued throughout all his kingdome.

4 This faſt of Lent in diuers Churches was diuerſly obſerued, both in the time, and alſo in the kindes of meates. Thoſe that are at Rome (ſaith *Socrates, libro quinto, capite 21.*) doe faſt three weekes before the Eaſter, excepting Saturday & Sunday. Thoſe that liue in Illyria, and all Greece, and Alexandria, do beginne their faſts ſixe weekes before Eaſter, calling that time their *Paſcha*. Others, (beſides theſe cuſtomes) beginning their faſt ſeauen weekes before Eaſter, and yet faſting but fifteene daies onely, equally diuided by ſpaces betweene, doe yet call that whole time, Lent: which breeds no ſmall wonder in me, that all theſe diſſenting in the number of the daies, ſhould neuertheleſſe call all their faſts by the ſame name.

The faſt before Eaſter, though it were but of fewe daies, yet was called Lent: perhaps becauſe it conſiſted of forty houres of day & night, as it is in *Euſebius, libro quint. capite 24.* and *Leo* in his fourth Sermon of Lent, ſaith, Let vs faſt on Munday, Wedneſday, and Friday, and on Saturday let vs watch at *S. Peters*. *Gregorie* ſaith, *homil.* 16. That the Lent was a faſt of ſixe and thirty daies. And it is a receiued opinion, that before his time the Lent beganne not vpon Wedneſday, becauſe that in the Decretals, *in capite quadrageſim. de conſecrat. diſt. 5.* (which were made after him) the foure daies before the firſt Sunday in Lent are added to make vp the number of forty. This doth *Ambroſe* teſtifie in his foure and thirtieth Sermon, and *Caſſianus, Col. 21. c. 24.* 27. 28. & do teach, that the Lent vſed alwaies to beginne vpon the Sunday next after *Quinquageſima* Sunday. So likewiſe holdeth *Alcuine de diuin. offic. capite 40.* and *Ordo Romanus in capite de Septuageſ.* and *Micrologus, capite 49.* I confeſſe there is a Sermon extant amongſt Saint *Auguſtines De Tempore, in Feria quarta,* which is intituled, A Sermon vpon the Wedneſday in the beginning of the faſt: but that Sermon is none of *Auguſtines*, and if it be, I ſay the title is added by ſome of later time, and that for the reaſons before alleadged.

The holy Church (ſaith *Epiphanius, in via comp.*) did accuſtome to keepe all the Lent before the ſeauen daies of Eaſter, in faſting. Now after this faſt of 40. daies the Church was wont to keep fifty daies of feaſts vnto the Pentecoſt.

5 This faſt of Lent was whilome very ſeuerely obſerued, in bread and water, without wines or fiſhes. For the Fathers vſed to eate drie things, that is, bread and ſalt with water: ſo *Epiphanius* doth teſtifie, *in fine Panar.* They faſted from fleſh and wine. So witneſſeth *Gregorie* of *Nyſſa* alſo, in his oration of louing the poore, and the fourth Councell of Carthage, *cap. 85.* And *Hieron. ad Lat.* ſaith, they abſtained from oyle and apples: and in another place, *in Epitaph. Paulæ,* from wine, liquours, fiſh, hony, and egges. And *Chryſoſtome, Serm. de ieiun.* ſaith, that the Church abſtained from fleſh and wines. *Micrologus, cap. 49.* ſaith, Wee are not held to faſt the Lent according to the Canons, if that we eate any thing before euening. And *Ambroſe, Serm. 34.* oppoſeth the faſter in Lent vnto him that

that hath dined. Wherefore this Popiſh faſt of Lent, that forbiddeth fleſh, and alloweth whit-meates & fiſh, was not heard of amongſt the Fathers. Let thoſe that are to faſt (ſaith *Molanus, in practic. Theolog. tractat. 3. cap. 11. num. 69.*) remember that the Fathers abſtained from wine and delicates. And againe, *de Canonic. lib. 1. cap. 26.* If we looke into the ancient ſeuerity and diſcipline, ſcarce any one now adaies ſhall proue himſelfe a true faſter: for they faſted vntill euen, we vſe to take our dinners.

6 The faſt of Lent was obſerued by ſome oftentimes in the yeare, and not alwaies before Eaſter: There was a faſt of Lent impoſed vpon the penitents, to be obſerued after Pentecoſt, as *Micrologus* recordeth, *de obſeru. Eccl. cap. 23.* The Montaniſts faſted three Lents in the yeare. *Hierome* vnto *Marcella, Epiſt. 54* affirmeth it: and addeth, We according to Apoſtolike tradition doe faſt one Lent in the whole yeare, at a time fit for vs. And *Methodius* of Conſtantinople decreeth of the penitents after abiuration: Let them faſt two Lents, in continued prayer. *S. Francis*, and others, kept three, fiue, ſixe Lents.

7 The *Stations* amongſt the Fathers were ſolemne and publike faſts, obſerued in the Church on the day, from morning vntill night. But the Stations of the Church of Rome at this preſent are not ſolemnized from morning vntill night, nor of the ſame perſons, but by others, and others ſucceſſiuely obſeruing them: and now adaies the faſt is ended ere the ſtation doe begin, which is ſtill celebrated after meate. Looke *Ambroſe* his 25. Sermon.

8 Concerning the faſtings vpon the euens of great feaſts, *Bernard* was the firſt that euer mentioned them, *Ser. de vigil. S. Andr.* and after him *Innocentius* the third, *De obſeru. ieiun. cap. 1. & 22.*

9 That the faſting of Ember weekes is a Tradition of the Apoſtles, *Leo* doth teſtifie in two ſeuerall places, *De ieiun. 7. menſ. Ser. 8. & 2. de Pent.* But how vncertaine this is, hereby appeareth, becauſe Pope *Calixtus* the 1. in his Epiſtle vnto *Benedict* doth affirme, that he did inſtitute the faſt of Ember weeke. And *Tertullian, de ieiun.* doth teſtifie, that the Catholikes of his time did auerre, that the Apoſtles did impoſe no burthen of faſting vpon them, but onely the Paſchall faſt. And *Ambroſe* in his 34. Sermon affirmes all faſts but the Lent faſt, to bee voluntarie and at free choice. They are of free choice, ſaith he, this is the law: vnto them wee are ſtirred vp, but vnto this we are compelled.

10 To faſt vpon Saturday is expreſly forbidden by the Canon of the Apoſtles, *can. 65.* and by *Ignatius* in his Epiſtle to the Philippians, wherein hee is called a murtherer of Chriſt, that faſteth vpon Saturday or Sunday: yet the Romane Church doth now obſerue this faſt.

11 Pope *Agapete de Conſecrat. diſtinct. 1.* (in the yeare 533.) did firſt ordaine Proceſſions vpon Sundaies, as *Caranza* alſo teſtifieth. And the Arrians of Conſtantinople had done the ſame before, which *Chryſoſtome* both imitated, and augmented in number and ſolemnity. So doth *Sozomene* affirme, *hiſt. eccl. lib. 8. cap. 8*

Sacraments.

1 THat there are ſeauen Sacraments of the new Teſtament properly and truely ſo called, no Father for a thouſand yeares doth either affirme or acknowledge. The ſacraments, ſaith *Iſidore*, (that liued 600. yeares after Chriſt, *lib. origin. 6. capite 19.*) are Baptiſme and Chriſme: and the bodie and blood of Chriſt. *Paſca. de cœna*, about the yeare 900. ſaith, The Sacraments of Chriſt in the Catholike Church are baptiſme, and the body and blood of our Lord. *Hugo de ſancto Victore* in his booke of the ſacraments, doth ſet downe ſeauen of them: but hee excludeth pennance, and taketh in holy water for one. Nay, ſome of the Fathers doe expreſly affirme, that waſhing of the feete is a Sacrament, ſo holdeth *Cyprian de ablu. pedum. Ambroſe, libro 3. de Sacram. cap. 1.* and *Bernard. Serm. de cœna. Dom. Lombard*, and his ſucceding traine of ſchoole-men, were the firſt that euer directly affirmed, that there were ſeauen ſacraments.

2 The Fathers though they doe ſometimes giue the name of ſacrament vnto other ceremonies, yet doe acknowledge baptiſme, and the Lords Supper to be the true Sacraments, and the chiefe. Indeed they doe call other things Sacraments, but not in that reſpect and value that they call theſe two. So *Auguſtine, de Symb. ad Catechu. libro 2. capite 6.* ſaith, that the 2. Sacraments of the Church flowed out of the ſide of Chriſt. And *Epiſt. 118.* hee ſaith, that the Sacraments are in number moſt few. And *Rupertus Tuitienſis, De victoria verb. Dei, lib. 12. cap. 11.* asketh this queſtion: What are the chiefeſt Sacraments of our ſaluation? and hee anſwereth, Sacred Baptiſme, and the holy Euchariſt of Chriſts body and blood, the double gift of the holy Ghoſt, the one giuen for remiſſion of ſinnes, and the other for the diuiding of the diuers and multiplied graces. There are ſome Sacraments, ſaith *Hugo de Sanct. Victor. l. de ſacr. par. 9. cap. 6.* wherein our ſaluation doth principally conſiſt, and is conceiued: Such are the water of Baptiſme, and the receiuing of Chriſts bodie and blood. There are other which though they bee not neceſſarie vnto ſaluation, (becauſe that may be had without them) yet they are helpfull vnto ſanctification. *Matthew* of Paris in his chronicle writing of *William* the Conquerour, ſaith, that it

was the opinion of the Fathers, and they had written that the ſacraments which are vſed in the Church, namely Baptiſme, Chriſme, and the Lords Euchariſt, haue their effect — by the co-operation of the ſpirit inuiſible. *Alexander Hales, part. 4. q. 8. art. 2.* doth auerre plainely that Chriſt did by himſelfe ordaine but onely two ſacraments: Baptiſme, and the Euchariſt: and he prooueth it by the flowing of water and blood out of the ſide of Chriſt.

3. The name of ſacrament in the Fathers is ſometimes taken largely, for any myſtery, ſigne, or figure of ſome holy and ſpirituall thing. *Auguſtine* in his 5. epiſtle ſaith, Euery ſigne of a holy thing is a ſacrament. In this ſenſe to *Alex. 1. epiſt. 1.* holy water is a ſacrament: as alſo in *Aug. l. 2. de peccat. merit. & remiſſ. c. 26.* holy bread, & in *Aug. l. 19. cont. Fauſt. c. 14.* the ſigne of the croſſe, &c. To ſpeake all in a word, in this ſenſe there are rather ſeuenty ſacraments then ſeauen. But ſometimes the word [ſacrament] is taken properly for the viſible ſigne and ſeale of the couenant of grace: and in this ſenſe there are not ſeauen, but two ſacraments in the Church. This double vnderſtanding of the word [ſacrament] *Bellarmine* himſelfe doth acknowledge.

4 Neither doe all the Schoole-men and canoniſts acknowledge ſeauen ſacraments of the new Teſtament, called properly ſacraments. For *Durandus* in his firſt edition of his worke vpon the Sentences, 4. *diſt.* 26. denied Matrimony to be a ſacrament, as *Capreolus* doth teſtifie, *in 4. diſt. 26.* But afterwards in the ſame diſtinction, *queſt. 3.* he mitigated his opinion, and put downe, that Matrimony is not a ſacrament properly called ſo, and vniuocally, as the reſt of the ſacraments are. And ſo holdeth *Lumbard* himſelfe, *4. diſt. 26.* As *Thomas, 4. diſt. 26. queſt. 2. ad 4.* doth teſtifie. And ſo alſo holdeth *Hoſtienſis, in Summa. lib. 1. titulo de ſacram. non iterand.* *Bernardi* Gloſſe, *cap. cum in eccleſia, de Sim. & cap. honorat. 32. qu. 2.* And *Paludanus* who auerreth this to be the common opinion of the Canoniſts, *in 4. diſt. 26. qu. 1.* Some do alſo deny that Matrimony lawfully contracted betweene Chriſtians is a ſacrament: ſo doth *Caietane* in a little worke of his concerning Matrimony, *qu. 1.* and *Melchior Canus* in his Relection of Penitence, *part. 5.* and at large, *locor. com. lib. 8. c. 5.* where for his opinion, hee quoteth many teſtimonies out of the decretal Epiſtles, Councels, Fathers, and Schoole-men. Of this opinion is *Francis à Victoria* in his ſumme *de ſacram. numer. 244.* and *Martinus Ledeſma, in 2. tom. 4. diſt. 44. art. 8.* Now many doe holde that Matrimony is not onely a ſacrament of the new Teſtament, (as the Councel of Trent, *Seſſ. 8. can. 1.* wil haue it,) but that it is alſo a ſacrament of the old Teſtament. So will *Hales 4. diſt. 26. art. 1. & 5.* haue it, and *Bonauenture* alſo, *4. diſt. 26. qu. 2.* and (one that liued before the Schoole-men,) *H. de S. Victor l. 1. de Sacr. part. 8. cap. 13. & lib. 2. part. 11. cap. 1.* and of A this minde are many of the later writers, as *Roffenſis; Hoſius in confeſſ. Petric. cap. 55. Pighius, In controu. 10.* and *Alphonſus à Caſtro,* in the word *nuptiæ, hereſ. 3.* who defends this as the common opinion of the Diuines; as alſo *Petrus à Soto, lect. 1. de Matrim.* *Catharinus* in the queſtion of Matrimonie, expoundeth the word ſacrament, Epheſ. 5. either of the incarnation of Chriſt, or of the firſt Marriage of *Adam* and *Euah*: and addeth, By theſe oppoſite queſtions (to confeſſe the truth) it is not ſo apparent by the Scriptures, that Matrimonie is a ſacrament in that ſenſe that the other ſixe are called. But hee adioyneth, becauſe of the vniuerſall conſent of the Church, wee confeſſe Matrimonie to bee a B ſacrament, and not onely becauſe of that law which commaundeth vs to captiuate our vnderſtanding vnto the obeyſance of faith, but alſo becauſe they doe inferre reaſons for it.

Ordination of Biſhops is not truely and properly a ſacrament, ſaith *Lumbard, 4. diſtinct. 24.* and ſo doth *Alexander, Hales, Thomas,* and *Bonauenture.* To whome of the latter ſort agree *Dominicus Soto in 4. diſtinct. 24. queſt. 2. artic. 3. & de Iure & iuſtitia, libro 10. queſt. 1. artic. 2.* And *Ioſephus Angles, in 4. diſtinct. 24. artic. 11.* There are ſome alſo that denie Deaconſhip, and the other lower orders to bee ſacraments properly: of which ſort *Durandus* is, *in 4. diſtinct. 24. queſt. 2.* who C alleadgeth many reaſons on this ſide. And *Caietane, in 1. tom. opuſc. tract. 11.* in treating of the manner of giuing and receiuing orders: *& in 3. part. Thom. queſt. 64. artic. 4. ad 1.* with *Francis à Victoria,* who *num. 226.* teſtifies, that this opinion of theirs is moſt probable. *Lumbard* himſelfe, *4. diſtinct. 24. lit. c.* ſaith, that the Church in proceſſe of time, ordained hir ſelfe Subdeacons and acolytes. Looke *Francis à Victoria* in his ſumme, *num. 226.* *Thom.* vpon the fourth of the *ſentent. diſtinct. 23. queſt. 1. artic. 4.* ſaith, that the forme of baptiſme and the Euchariſt, are extant in the Scripture, but the formes of the other Sacraments are not ſo.

5 Our Sacraments are ſaid to be of greater D vertue then the Sacraments of the olde law, not becauſe theſe did but ſignifie & prefigure grace, and theſe of ours doe conferre and beſtow it, but becauſe the doctrine whereunto they belong, and the maner of reuelation is more apparent, and becauſe they concerne Chriſt already giuen vp for vs. Looke *Auguſtine* againſt the *Manichee Fauſtus, l. 19. c. 14. & 16.* And for the Schoole-men, *Hales, part. 4. q. 7. art. 4. m. 7. Bonauenture, Scotus, Durandus, Richardus,* and *Biel, in 4. diſt. 1.* theſe affirme, that circumciſion did giue grace *ex opere operato,* by the worke wrought. And amongſt the later writers, *Ioſeph Angles, in 4. diſt. 1. art. 5.* holdeth the ſame: and ſo doth *Francis à Victoria de ſacram. num. 1.* adding furthermore, that this is the doctrine of all the Doctors.

The worke wrought.

1 THat the Sacraments doe giue grace by the worke wrought, that is, that the action of the Miniſter, or the element of it ſelfe, and by it ſelfe, by a corporall vertue, doth actiuely, effectually, and immediately giue grace, it hath not beene held by the Church for whole twelue hundred yeares: but is a ſcholaſticall fiction, approoued by the Councell of Trent.

2 The Fathers ſay that the Sacraments doe giue grace, but not properly: (as the ſaw B doth cut, not properly) but ſymbolically, in a myſticall reſpect, by reaſon of their ſignification and promiſe annexed vnto them; becauſe when wee vſe them aright as the tokens of grace, God giueth that grace immediately. The man (ſaith *Hierome in Iſaie 4.*) doth but giue the water, but God giueth the holy Ghoſt, whereby we are purged from filth, and our bloody ſinnes are purified. In like manner *Auguſtine libro 15. de Trinit. capite 26.* ſaith. How then can it be that he is not God that giueth the holy Ghoſt? Nay rather how great a God is he that giueth God? For neuer a diſciple that he had could giue the holy Ghoſt: they did pray that it might bee infuſed vpon thoſe vpon whome they laid their hands, but they infuſed it not themſelues: C which cuſtome the Church doth now obſerue in his ouer-ſeers. And in his queſtions vpon *Leuiticus, libro 3. quaeſt. 84.* *Moyſes* (ſaith he) in his miniſtry did ſanctifie by viſible ſacraments, but the Lord by his inuiſible grace through the holy Spirit, wherein lies all the fruite and worth of the viſible ſacraments; for without that ſanctification of inuiſible grace, what are the viſible ſacraments good for? A little after: Therefore here we gather, that ſome haue had inuiſible ſanctification and the benefit thereof without the viſible ſacraments: —— but that viſible ſanctification which is performed by the viſible ſacraments, cannot be of any value without that other inuiſible ſanctification. Who ſo thin- D keth (ſaith another, *viz. Author, qq. de Veteri & Nouo teſt. quaeſt. 59.*) that Baptiſme is after a carnall manner, this man is not ſpirituall: nor can hee obtaine the gift of God, that beleeueth himſelfe changed by water, not by faith; for the water is ſeene, but that ſpirit which is not ſeene, worketh faith in him. Although God do giue the Sacrament of grace by wicked men (ſaith *Paſchaſius de corp. & ſang. Domini cap. 34.*) yet he giueth not grace it ſelfe, but by himſelfe in whome is remiſſion of ſins. And to this aſſertion the ſchoolmen themſelues doe agree. We may not by any meanes ſay (ſaith *Bonauenture 4. diſt. 1. q. 3.*) that there is grace eſſentially contained in the Sacraments, as water in a veſſell, or me- A decines in a boxe: to vnderſtand them ſo, is erroneous. But they are ſaid to containe grace, becauſe they do ſignifie it. And becauſe grace is alwaies giuen in them (vnleſſe there be a defect in him that receiues them) it muſt be ſo vnderſtood, that grace is in the ſoule, & not in the viſible ſignes. This alſo hee teacheth, *q. 4.* and herein he is followed by *Scotus, Durand. Richardus, Occam, Marſilius,* and *Biel in 4. d. 1.* & of the later writers very many.

3 Some Diuines doe denie that grace is giuen by the Sacrament of matrimonie, amongſt whome the Maſter of the Sentences is the chiefe, who denieth it in his fourth booke and 26. diſtinction: And ſo doth *Durandus* in his third queſtion vpon the ſame B diſtinction, with which many Canoniſts take part. And *Godfridus* for one, *tit. de Sacram. non iterandis*, in his ſumme. The Sacraments (quoth hee) are otherwiſe diuided, for there are ſome wherein grace is giuen: —— and otherſome wherein grace is not giuen, as matrimonie contracted. *Hoſtienſis* in like manner, *lib. 2. tit. de ſacram. non iterandis*, ſaith, This is the third diuiſion of ſacraments, becauſe there are ſome that doe giue grace, —— and otherſome wherein grace is not giuen, as matrimonie, either in contraction or conſummation. Yea the Extrauagants alſo hold this opinion, *de ſimonia, cum in eccleſiae corpore.* And *Bernard in Apparatu*, ſaith, Wee are forbidden to take any thing for the benedictions of C thoſe that marrie, becauſe by them grace is giuen, but to giue or take any thing for matrimonie, is no ſinne, —— becauſe though it be a ſacrament, yet grace is not giuen thereby. Looke alſo in the Decretals, *capite honorantur, 32. quaeſt. 2.* and in other Canoniſts, part of whome *Couarruuias* doth alleadge in his Epitome of the fourth booke of the Decretals, *part. 2. §. 2.* and part are cited in the Cenſures of the gloſſe of the Canon law, *in Gratian. num. 16. 36. 55.* and in *Gregories* Decretals, *num. 25. 29. in Sixtum num. 11.*

The Miniſters intention.

1 THat opinion which holdeth Baptiſme to be of no force without the mentall and actuall intention of the Baptizer, was not knowne vnto *Innocentius*, as *Angelus* teſtifieth in his ſumme, where he ſaith, that it is not neceſſarie vnto true baptiſme, for the baptizer to haue in his minde to doe that which the Church doth. The prieſt (ſaith *Chryſoſtome, hom. in Ioan. 85.*) lendeth both tongue & hands. So *Nicholas* the Pope ſaith vnto the *Bulgars* demands: You affirm, that there is a Iew amongſt you, you know not whether he bee a Chriſtian, or a Paynim, who hath baptized many of you. Truly if he haue baptized thē in the name of the Trinity,

they are not to be rebaptized. There is no other intention of the miniſter required (ſaith *Catharinus tract. de Intent. Miniſt. Sacram.*) but that hee intend to doe that outwardly which the Church doth, though he himſelfe neither beleeue that there is a Church, nor that there is any ſpirituall effect of Baptiſme. But this was ſome inuention of the ſchoolemen who could not make new articles of faith; & if this opinion be admitted, I would faine know of the Papiſts, how they are able to ſhunne Idolatry in the worſhipping of the Sacrament in their maſſe? for they know that no man can bee certaine of the intention of him that conſecrateth it.

The Character.

AN vnremoueable character, which may be imprinted in the ſoule, and conſiſt there without grace, euen in a man damned, is neuer ſpoken of either in the Scriptures or Fathers. The firſt tradition of this *Character* (ſaith *Durandus l.4. diſt. 4. q. 1.*) we haue from *Dionyſius Areopagita*, who ſeemeth to agree with what we haue ſaid of the *Character*: for hee reciteth a certaine cuſtome obſerued in the Primitiue Church at Baptiſmes of men growne, namely the Biſhop did lay his hands vpon him or her that was to be baptiſed, ſigning them with the ſigne of the croſſe, and commanding them to bee written amongſt the names of the Chriſtians, thenceforth to be with them admitted vnto the other myſteries: and this exterior rite in Baptiſme was the characterizing of them, nor did hee meane any other Character. *Scotus in Sent. 4. diſt. 6. q. 9.* thinketh it vnpoſſible to proue the *Character* either out of Scriptures or Fathers, but teacheth that wee muſt beleeue it, becauſe of the authoritie of the Church. And *Biel in 4. diſt. 6. quaeſt. 2.* doubteth whether the Church haue defined that there is ſuch a character: adding that there is but one authoritie (namely of Innocent the 3. *cap. Maiores ex tra. de Baptiſmo*) which maketh for the Character.

2 The ancient writers by the tearme Character doe ſometimes vnderſtand the externall forme, order and ceremonie of Baptiſme, or Baptiſme it ſelfe; and in their writings, to impreſſe or infixe the character, is to baptiſe or to profeſſe the faith in Baptiſme. I attend vnto the faith in the name of the Father, the Sonne, and the holy Ghoſt, ſaith *Auguſt. Ser. de geſt. cum Emerit.* this is the Character of my Lord and Emperour: concerning this Character did hee commaund ſouldiers (or rather companions) that they ſhould imprint this in all thoſe whome they gathered into his tents, ſaying, Goe Baptiſe all nations in the name of the Father, the Sonne, and the holy Ghoſt: *Paul* did feare, becauſe hee knew that this Character was commanded by God to be infixed vpon all men ——— and a little before. What meane I when I ſay, the *Apoſtata* hath not ſealed with his owne Character? *Donatus* hath not baptized in *Donatus* his name. And in his ſecond booke againſt *Parmenian cap. 13.* he ſaith the Character is in the bodie: And *cap. 108.* he calleth Baptiſme it ſelfe the Character, *lib. 2. contra lit. Petilian.*

3 The Character or ſeale of baptiſme in the Fathers doth oftentimes ſignifie the gift & grace of the holy ſpirit. We are ſigned with the ſpirit, ſaith *Ambroſe de ſpi. Sanct. l. 1. cap. 6.* that we may keepe his ſplendor, & image, and grace: which is ſtill the ſpirituall ſeale. And of this opinion is *Theodoret*, *Haymo*, *Primaſius*, *Anſelme*, and *Theophylact* vpon the 2. *Cor.* 1. *v.* 21. We as his ſonnes (ſaith *Chryſoſtome, hom. 2. in Eph.*) are ſigned with the holy Spirit.

Baptiſme.

1 THe Fathers held Baptiſme to bee abſolutely neceſſarie in thoſe that are of yeares of diſcretion. Teſtimonies.

The Catechumeniſt (ſaith *Ambroſe, lib. de his qui initiantur, cap. 4.*) beleeueth:——but vnleſſe he be baptized——he cannot obtaine forgiueneſſe of ſinnes: nor partake of the gift of ſpirituall grace. To obtaine the kingdome of heauen (ſaith *Auguſtine, lib. 4. de Bap. c. 21.*) the Catechumeniſt wanteth baptiſme, euen as the wicked that is baptized wanteth the true conuerſion: and *tract. 13. in Ioan.* How welſoeuer the Catechumeniſt doth profit, yet beareth he the burden of his ſinnes, nor can he lay it off, vntill he attaine vnto Baptiſme. The ſame likewiſe he auerreth in his 1. booke, *de anim. cap. 9.* From that moment (ſaith the Author, *de fide ad Pet. cap. 3.*) wherein our Sauiour ſaid, vnleſſe a man bee borne againe ——— without the Sacrament of Baptiſme no man can obtaine heauen, or euerlaſting life, ſauing thoſe that beeing without Baptiſme, ſhedde their blood for Chriſt in the Church. We beleeue (ſaith the Author of the booke, *de eccle. dogm. c. 74. in Auguſt.*) that the way of ſaluation is open onely vnto the baptized. We beleeue that no Catechumeniſt, though dying in good works, can be capable of euerlaſting life, except by martyrdome wherein all the ſacred things of Baptiſme are fulfilled. *Nazianzene, Orat. 40. de Bap.* ſaith, that the Catechumeniſts are vpon the threſhold of piety, vnto which they enter by Baptiſme. And againe, that ſome are depriued of Baptiſme, either by infancy, or ſome other ſudden chance whereby they are all debarred from the enioying of grace, though they deſire it. Thus hold theſe Fathers, ſo that they deny that contrition is ſufficient to obtaine the firſt grace, though there be in it a deſire of Baptiſme.

1 Concerning infants, *Auguſtine, de orig. animæ, l. 2. c. 12. & l. 3. cap. 9.* teacheth vs this: Beleeue not, neither teach that infants dying before Baptiſme, can bee capable of the remiſſion of their originall ſinne. Teach not this if thou wilt be a Chriſtian. And this hee teacheth, *viz. epiſt. 28. ad Hieron. & de natura & grat. cap.* 8. So doth *Fulgentius, de fide ad Pet. cap. 30. Chryſoſtome, hom. 40. in 1. Cor. Ambroſe, de Abraham, lib. 2. cap. vlt. Iſydore, lib. 2. de offic. cap. 24. Gregory, lib. 7. epiſt. 53.* and *Innocentius* III. *in cap. Maio. de Bap.* VVe are not ignorant (ſaith the Author of the calling of the Gentiles, *lib. 2. cap.* 8. or rather, 24.) how great a cauſe of ſlothfulneſſe it would be vnto the heart of the faithful, if in the Baptiſme of Infants there were nothing to bee feared of others negligence, and of their mortality. This hold they. But ſome of theſe, & chiefly *Auguſtine*, and *Ambroſe*, beeing out of their feruent diſputations with the *Pelagians*, who denyed originall ſinne, and many others, doe ſometimes abate much from the ſtrictneſſe of that their aſſertion. For ſo doth *Ambroſe* in his oration vpon the death of *Valentinian* the yonger, ſpeaking vnto the ſiſters of *Valentinian*. But I perceiue you lament (ſaith he) becauſe *Valentinian* did not enioy the Sacrament of Baptiſme. Tell me, what is there in you beſides a will and a deſire? But this deſire he had long ſince, to be——made a member of our head Chriſt, and ſignified, that hee would forthwith be baptized of me. —Hath not he therefore that grace which he deſired? hath not he what he required? And a litle after. Doth this mooue you that theſe myſteries were not celebrated with ſolemnity? then are not the Martyrs crowned that ſuffered beeing Catechumeniſts: for they ſhould not be crowned, vnleſſe they be entred into our myſteries: but if they be waſhed in their owne blood, then did his (*Valentinians*) piety and good deſire purifie him. And aboue in the ſame oration: I did loſe him whom I hoped to haue regenerated in the Goſpell: But he did not loſe that grace he ſo deſired. That ſuffering doth ſometimes fulfill the place of Baptiſme, *S. Cyprian* gathered no ſmal proofe (ſaith *Auguſtine, de Bap. contr. Donatiſt. lib. 4. cap. 22.*) from the vnbaptized theefe, to whom our Sauiour ſaid, To day ſhalt thou bee with me in Paradiſe; which thing I my ſelfe oftentimes conſidering, doe find that the defect of Baptiſme is ſupplied not only by ſuffering for the name of Chriſt, but alſo by faith and conuerſion of heart, if that peraduenture the ſtrictneſſe of the times doe not allow conueniency for the celebration of this myſtery of Baptiſme:——therefore how greatly auaileable that of the Apoſtle is [with the heart we beleeue vnto righteouſneſſe, and with the mouth we confeſſe vnto ſaluation] euen without the viſible ſacrament of baptiſme, was declared in that theefe: and is then inuiſibly fulfilled when the myſterie of baptiſme is wanting by reaſon of inſtant neceſſitie, and not of contempt of religion. And in the 23. chapter, thus: Euen as in the theefe that through neceſſity lacked the corporall baptiſme, his ſaluation was perfected, becauſe through his godly faith hee had that baptiſme ſpiritually: ſo when we haue this pietie readie, though we want that which the theefe wanted by reaſon of neceſſitie, yet is our ſaluation eſtabliſhed vnto vs. And in his queſtions vpon *Leuiticus, lib. 3. cap.* 84. he affirmeth, that hereby it is gathered, that ſome haue bin inuiſibly ſanctified without the viſible ſacraments. *Bernard epiſt.* 77. hauing alleadged theſe foreſaid teſtimonies out of *Ambroſe* and *Auguſtine*, ioyneth this: Beleeue me, from theſe two pillars (*Ambroſe* and *Auguſtine*) I am very hardly withdrawne. I ſay, that with theſe I confeſſe my ſelf either to know aright or to erre: beleeuing that a man may bee ſaued onely by faith, and a deſire to receiue this ſacrament, though death afterwards, or any other invincible power doe preuent and anticipate the fulfilling of this godly deſire. And it is worthy obſeruation, whether it was for this, that our Sauiour when he ſaid [whoſoeuer beleeueth and is baptized ſhall bee ſaued] out of his heed and vigilancie did not repeate, Whoſoeuer is not baptized, but onely, Whoſoeuer beleeueth not ſhall be condemned. Hereby intimating vnto vs, that onely faith is ſometimes ſufficient vnto ſaluation, and that without it nothing is ſufficient. *Innocentius* the third in his Decretals in the chapter, *Apoſtolicam de preſbytero non baptizato*, writeth thus vnto the Biſhop of *Cremona*: I anſwer thus vnto your demaund, that the Prieſt whome you wrote vnto me to haue died without the water of baptiſme, becauſe he continued in the faith of our holy mother the Church, and in the confeſſion of the name of Chriſt, is abſolued from his originall ſinne, and hath attained the ioyes of his celeſtiall countrey. This we doe vndoubtedly affirme. Looke alſo in the chapt. *Debitum, de Baptiſmo, &c.* In like manner *Gerſon* in the third part of his Sermon vpon the natiuitie of the virgin *Mary*, ſaith, It is euident that God doth not tie the mercie of his ſaluation vnto the common lawes of Chriſtian doctrine, or vnto the Sacraments themſelues, in ſuch manner, but that without preiudice of the ſaid law, hee can ſanctifie the children that are not yet come forth of the wombe, with the baptiſme of his grace, and the vertue of the holy Ghoſt. VVherfore it is the duty of women with child——diligently to powre forth their prayers vnto God,——that if the child yet vnborne doe perchance die before it can be partaker of the grace of baptiſme, that Ieſus Chriſt that moſt high Prieſt would vouchſafe to conſecrate and bleſſe it with his mercie, by preuenting [all inconueniences] with the baptiſme of his holy and bleſſed ſpirit. The Church (ſaith *Biel in* 4.

diſtinct.q.2.) hath not yet ſet downe any generall helps for the infants that are as yet in the wombe. But vnto whome is the thought of the Lord reuealed.——He therefore thought good to inſtitute remedies againſt the maladie of ſinne in the Church, by miniſtring the Sacraments vnto ſuch as may be knowne by the Church: but the remedies for thoſe that are not yet come into the world, thoſe hath he reſerued in his owne onely power, whome at his owne pleaſure hee can both bleſſe and ſanctifie without other exteriour remedie, as we reade in the Scriptures hee hath alreadie dealt with ſome. Moreouer, that which is but a priuiledge vnto few, can hee impart vnto whomſoeuer he will, who hath not bound his owne power vnto the Sacraments. *Caietane* vpon the third part of *Thomas* his ſumme, *quaſt. 68. art.** 1. and 2. auerreth, that in the caſe of neceſſitie the deſire of baptiſme by the parents is ſufficient for the ſaluation of the children. And this hee there confirmes by ſundry reaſons. And vpon the ſame queſtion, *art. 11.* he prooueth, that the child beeing in danger in the wombe may bee ſaued by baptiſme, not done indeed, but in the deſire of the parents, with ſome bleſſing of the child, and offering of it vnto the Deitie with inuocation of the Trinitie. And this is very earneſtly defended by ſome of the later Writers, as *Tilmannus Segebergenſis, lib. de 7. Sacram. cap. 1. Thomas Eliſius Neopolitanus, in clipeo aduerſ. hereſ. cap. de Bap. art.* 3. and *George Caſſander, lib. de bap. infantium.*

3 The Fathers after the ſame manner held the ſupper of the Lord to bee neceſſarie for infants vnto ſaluation, by an Apoſtolike tradition. *Dionyſius Areopagita, De Eccleſ. Hierarchia cap. 2. part. 3.* after the rehearſall of ſome rites of baptiſme, adioyneth: Laſtly, the Prieſt bringeth him beeing thus made perfect, vnto the moſt bleſſed Euchariſt: and giueth him the deifying communion of the conſummating ſacraments. And likewiſe *cap. 7. part. 3.* This alſo (if the biſhops doe teach Diuinitie vnto vnfit auditors) ſeemeth rightly ridiculous, that infants not yet beeing able to vnderſtand any diuine thing, ſhould bee made partakers of ſacred baptiſme, and of the higheſt ſignes of the moſt bleſſed communion.

Will not thoſe [infants] ſay at the iudgement: We haue done no euill, nor haue wee contemned Gods Sacraments to runne vnto prophane corruption, it is anothers faithleſneſſe that hath deſtroyed vs, our parents to vs haue prooued parricides?

That which your brotherhood ſaith, that they (Pelagians) doe teach of infants, ſaith *Innocentius* 1. vnto *Auguſtine, apud Auguſt. epiſt.* 93.) that they may bee dignified with the reward of bleſſednes without baptiſme, is moſt fooliſh: for vnleſſe they eate the fleſh of the ſonne of man, and drinke his blood, they ſhal not haue life in them. This is alſo *Ambroſe* his opinion, *Libr. de iis qui ſacris myſteriis initiantur. cap.* 7. and 8. and *Auguſtines, lib. 1. de peccat. merit. & remiſ. cap.* 20. as theſe words of his doe teſtifie: Dare any man affirme that this ſentence belongeth not vnto infants? and that they may haue life in them without the participation of this bodie and blood? becauſe he doth not ſay, Whoſoeuer eates not, as he ſaith of baptiſme, whoſoeuer is not borne againe; but vnleſſe you eate, ſpeaking as it were vnto them who can heare and vnderſtand him, which infants cannot doe? But he that holdeth this, doth not obſerue that if this ſaying binde not all,——it is needleſſe for the elder age to obſerue it. And in the ſame booke and 24. chapter: From whence but from an auncient and Apoſtolike tradition (as I thinke) by which they hold it as a doctrine grounded in the Church of Chriſt, that no man can attaine either to the kingdome of God or to euerlaſting life; without baptiſme or participation of the Lords ſupper.——If therefore ſo many and ſo great teſtimonies of Diuinity doe all conſent, that neither ſaluation nor life eternall is to be hoped for of any man, without baptiſme and the bodie and blood of Chriſt: in vaine doe we promiſe ſaluation vnto infants without theſe. This *Auguſt.* doth almoſt euery where affirme, *vid. epiſt.* 23. & 107. & *contr. 2. epiſt. Pelag. l. 1. c. 22. & cont. Iul. l. 1. cap. 2. & l. 3. cap.* 12. and ſo doth the Councell of Toledo, *can.* 11. *Ordo Romanus, Alcuinus de diui. offic. cap. de Sa. Paſc.* and *Rabanus Maurus* in his firſt booke *de Inſtit. Cleric. cap.* 29.

4 The Fathers vſed ſome rites and ceremonies in baptiſme which are now omitted in al places vniuerſally: as kiſſing of the child which was to be baptized. In *Cyprian, l. 3. ep.* 8. vſe of milke and honie: in *Tertul. lib. 1. con. Marcion,* vſe of milke and wine: in *Hierom, In Iſa. cap.* 55. waſhing of the feete; which *Cyprian* ſaith was inſtituted of Chriſt to be obſerued for euer, *lib. de vnct. Chriſm.* *Auguſtine* reckeneth a great company of rites now quite neglected, in his *Symbol. ad Catechum. lib. 4. cap.* 1.

5 It was an vſe for the baptizer to blow in the face of the baptized, and alſo the party baptized vſed to exufflate the diuell whome he renounced. This teſtifieth *Cyprian* or rather the author of the booke *De duplici martyrio.* Thou haſt denounced perpetuall enmitie [with the diuell] thou haſt renounced all his pompes and pleaſures, thou haſt blowne them away, thou haſt hiſſed them out, and ſworne vnto the doctrine of thy Redeemer.

And *Rabanus Maurus lib. 1. cap. 27. de inſtit. Cler.* ſaith, that the wicked powers are exufflated, and blowne away by the baptized.

Then when he hath placed him [beeing attentiue and reaching him his hands] towards the weſt, (ſaith the author of the Hierarchie) hee commaundeth him to exufflate Satan thrice, and withall, to rehearſe the words of his abrenunciation. But the Romiſh church

hath

* His Commentarie vpon both articles is moſt maliciouſly and fraudulently taken out of the late editions. Looke therfore in the edition of Paris 1518. or ſome other auncient one.

hath alreadie long agoe aboliſhed this cuſtome and ceremonie.

6 In auncient times the water of baptiſme was conſecrated & bleſſed with prayers and ceremonies of oyle and the croſſe, before the vſe and adminiſtration of it: and this they [erroniouſly] held neceſſary, becauſe the water hereby might receiue the vertue of regenerating. This is mentioned by *Cyprian* in his 70. Epiſtle: by *Ambroſe* in his firſt booke *de ſacramentis cap.5. & de iis qui myſterijs initiantur*, and by other authors, *Apud Aug.Tom.9.*

7 In the beginning of the Church (the pureſt times) they vſed to baptize out of the church in wels and riuers. *Walfrid. Strabo de rebus eccleſ.c.26.* teſtifieth this in theſe words: We muſt know that at the firſt the beleeuers were baptized ſimply in floods and fountaines. So was the Eunuch in the Acts of the Apoſtles. But in proceſſe of time they ordained veſſels for baptiſme, called Founts, but theſe at the firſt were vſed without the church. You firſt entred the porch of the houſe of the fount, ſaith *Cyril* in his firſt *Catec.* Thou builtſt that Fount that ſtandeth betweene the two Churches, ſaith *Paulinus* in his 12. epiſtle to *Seuerus*. Such a ſaying hath *Nazianzene* alſo in one of his orations. Then at length theſe veſſells were appointed to bee placed in the Pariſh churches, by the decretals, *Diſt.4.cap.*106.

The Sacrifice of the Maſſe.

1 A Sacrifice of Chriſt in the Maſſe, being proper, reall, and propitiatorie for the liuing and the dead, in the hand of the prieſt, was not admitted into the Church for the ſpace of twelue hundred yeares after Chriſt: for it was not knowne in *Lumbards* time, *lib.4 diſt.12.* And it differeth in all reſpects from the Sacrifice that the Fathers ſpeake of. For firſt, they held their Sacrifice without tranſubſtantiation, as hereafter ſhall be manifeſted: but this is not ſo held. Secondly, the Fathers Sacrifice was offered by the whole Church, beeing the oblation of all the faithfull. We all (ſaith *Iuſtine, In dialogo cum Triphone*) how many ſoeuer we be that are called after the name of Ieſus Chriſt,——are made truly the prieſts of God, as he himſelfe teſtifieth, ſaying, that euery where hee would haue pure and acceptable Sacrifices offered him. And this is alſo prooueable out of *Auguſtine, Contra Fauſtum lib.20.cap.18.* Now the Popiſh Sacrifice is offered by the prieſt. Thirdly, the Fathers Sacrifice was ſanctified by the faith of thoſe that offered: Euery mans Sacrifice (ſaith *Auguſtine, Contra literas Petilian.lib.2.cap.52.*) is ſuch as——he himſelfe is that commeth to receiue it: all things are pure vnto the pure: yea in the very Miſſall the prieſt prayeth vnto God to accept

A that Sacrifice as the Sacrifice of *Noah*: whereas on the contrary ſide the Papiſts Sacrifice doth ſanctifie thoſe that doe offer it. Fourthly, the Fathers Sacrifice was the whole action of the Supper: this new one is but the offering of the bread. To knit vp all in a word, that was a typicall and figuratiue Sacrifice: this a ſubſtantiall one accounted, wherein Chriſt himſelfe is offered vnto God.

2 The Fathers vſed to call the Supper of the Lord, or the whole action of the Supper, a *Sacrifice*: as they did alſo the whole forme of Gods religious worſhip: and that for diuers reſpects, and in diuers meanings. First, becauſe there was therin an offering and giuing of almes, bread, wine, &c. which are a ſpirituall B Sacrifice, out of which the ſignes themſelues in the communion of the Euchariſt were taken, and the almes were beſtowed vpon the poore. But Chriſt (ſaith *Irenæus, lib.4. cap.32.*) giuing counſell to his Diſciples to offer the firſt fruits of his creatures vnto God, not as to one that ſtood in neede thereof, but to ſhew themſelues neither vnfruitfull, nor vngratefull, tooke the creature of bread, and gaue thankes, ſaying, this is my body: And in like manner he confeſſed the cup, which vnto vs is of a cre[illegible], to be his blood, and taught vs a new oblation of the new Teſtament, which the Church receiuing from the Apoſtles doth offer throughout the Vniuerſall world, vnto God that giueth vs nouriſhment, C beeing the firſt fruits of his gifts in the new Teſtament. Thou art rich and wealthie (ſaith *Cyprian, lib. de oper. & Eleemoſ.*) and doeſt thou thinke that thou doeſt celebrate the Lords myſteries, when thou neuer regardeſt the almes basket? comming to theſe myſteries without *Sacrifice*, and taking part of that Sacrifice which the poore hath offered? Amongſt thoſe, one *Hilarius* (ſaith *Auguſt. Retract. lib.2.cap.11.*) beeing mooued, ſpoke bitterly againſt a cuſtome then vſed at Carthage, of ſinging hymnes out of the pſalmes at the Altar, either before the oblation, or after the offering was diſtributed to the people. It is lawfull to offer nothing at the Altar (ſaith the fourth canon of the Apoſtles) D but freſh eares of corne,——and incenſe at the time when the holy oblation is celebrated. And the Romane Miſſall ſaith Lord receiue the prayers of thy people, with the oblations of their Sacrifices.——Secondly, they vſed the name of *Sacrifice* metonymically, becauſe in theſe oblations there was a repreſentation of that *Sacrifice* that was offered vpon the croſſe, or like a ſpectacle or ſhew wherein the Sacrifice of Chriſts body and blood accompliſhed on the croſſe, is ſhewed and delineate vnto the eyes of the faithfull, deſcribed as it were in a table: and in this ſenſe it is called *Vnbloody*; as a *Tragedy* which repreſented ſome bloudy warre, is called an *Vnbloody warre*. For ſignes and Images are called by the names of thoſe things

whereof they are ſignes and Images: ſo that by this it appeares that an vnbloody Sacrifice is no reall Sacrifice. We offer (ſaith *Euſebius, lib. 1. cap. 10. de demonſt.*) an vnbloody, and reaſonable Sacrifice. And *Clement* in his conſtitutions, *lib. 6. cap.* 23. ſaith, that all the bloodie Sacrifices of vnreaſonable creatures were by Chriſt changed into a reaſonable, vnbloody, and myſtical Sacrifice which is celebrated in remembrance of his death, by the ſignes of his bodie and blood. We celebrate an vnbloodie ſacrifice by our duty in the Churches, ſaith the Councell of Epheſus vnto *Neſtorius.* In *Baſils Liturgie,* the offering is called the vnbloodie ſacrifice of minde and ſoule. And *Lumbard,* in the 4. of his ſentences, *diſt.* 12. denieth that that which the prieſt offereth is truly and properly a ſacrifice, or immolation, but he will haue it ſo called, becauſe it is a memoriall and a repreſentation of the true and ſacred immolation and ſacrifice which was offered vpon the altar of the croſſe. And a little after, Theſe annuall commemorations doe but onely repreſent that which was done long agoe: and ſo make vs to be mooued, as if we ſaw the Lord vpon the croſſe. In like manner *Thomas Aquinas, 3. par. q. 83. art.* 1. ſaith that the celebration of the Sacrament is called immolation for two reaſons: firſt of all becauſe as *Auguſtine* ſaith, Signes are called by the names of the things whereof they are ſignes: ſecondly, becauſe by the Sacraments we are made partakers of the death of Chriſt our Lord. There is not therfore any iteration of that ſacrifice which was finiſhed vpon the croſſe, and is held by the Fathers to bee the onely and ſingular ſacrifice. So is it held by *Auguſtine* in three or foure ſeuerall places, *viz. Enchirid. ad Laurent. cap. 33. & de Trinitate lib. 3. cap. 13. & lib. 3. contra ſecundam epiſt. Pelag. cap. 6.* Thirdly, the Sacrament is called a ſacrifice by a metonymie, becauſe it is a commemoration, and alſo a repreſentation vnto God the Father of the Sacrifice of Chriſt offered vpon the croſſe. In this ſacrifice (ſaith the author of the booke *de fide ad Pet. cap.* 19.) there is a thanksgiuing, and a commemoration of Chriſts bodie which he offereth for vs, and of his blood which hee the ſame Chriſt ſhed for vs. We offer no diuerſitie of ſacraments as the high Prieſt (ſaith *Chryſoſtome Hom. 17. in Hebraeos.*) but ſtill one and the ſame, or rather we make a commemoration of a ſacrifice. And *Ambroſ. lib. 4. de ſacram. cap.* 6. ſaith, Therefore in memorie of his paſſion, and reſurrection —— we offer vnto thee as a ſacrifice —— this bread ——. But this oblation is intentionall, not reall, and it is by the Fathers ſo called, after S. *Pauls* phraſe, as they call it vnbloodie. Looke *Euſebius* his teſtimonie afore-cited *lib. 1. de demon. Euang.* and *Clements.* And in this ſenſe the faithfull in their prayers doe offer Chriſt as a ſacrifice vnto his Father for their ſinnes, in beeing wholly carryed away in A their minds and affections vnto that onely and true ſacrifice, thereby to procure and obtaine Gods greater fauour vnto thẽ. Fourthly, it is called a ſacrifice becauſe it is an application of the ſacrifice offered vpon the croſſe vnto our ſelues by faith, by which we are as it were newly ſprinkled with the blood of Chriſt. When thou ſeeſt God offered (ſaith *Chryſoſtome lib. 3. de Sacerdotio*) the Prieſt bowed vpon the ſacrifice, and powring forth his prayers thereupon, and all the communicants as it were purpled with that precious blood, doſt thou thinke thy ſelfe to be vpon the earth, or amongſt mortall men? or rather art thou not tranſlated incontinently into B the heauens, where beeing lighted of all carnall cogitations, thou doſt with a pure and naked heart and ſoule fall into contemplation of the celeſtiall ioyes? Chriſt once dyed vpon the croſſe, and then was offered vp in himſelfe (ſaith *Lumbard 4. diſt. 12. lit. G.*) but he is daily offered in the ſacrament, becauſe there is therein contained a remembrance of that which was done but once. *Thom. Aquin. 3. p. q. 83. art.* 1. ſaith, that the celebration of the Sacrament is called a ſacrifice, becauſe by the Sacraments we are made partakers of Chriſts death. In this ſenſe was the celebration and participation of the Lords ſupper called the offering of the ſacrifice, vntill 869 yeares af- C ter Chriſt. *Regino Chron. lib.* 2. It remaineth now my ſonne (ſaith *Adrian* the 2. Pope vnto *Lotharius*) that you come vnto S. *Peters* confeſſion, where we by Gods helpe will offer the ſauing ſacrifice, not ſo much for the health of your bodie, as your ſoule, wherein you muſt partake with vs, that by this participation of Chriſts body, you may deſerue to be incorporate againe into the Church, from whome you ſeemed to be ſeparated. And then the ſolemnitie of the maſſe being ended, the Pope inuiteth the King vnto the table of Chriſt, and taking the bodie, and blood of the Lord in his hand, hee ſpeaketh thus vnto him: If thou doſt know thy ſelfe guiltleſſe of this forbidden —— ſinne of adultery —— come vn- D to this table confidently, and receiue this Sacrament of eternall ſaluation to the benefit of thy ſoule, and the forgiueneſſe of thy ſins. Fiftly, it is called a ſacrifice, becauſe of the ſacrifice of prayers, praiſes, and thankſgiuings, from whence the whole ſupper is called the Euchariſt. *Iuſtine In Apolog.* 2. reciting the manner of celebrating the Lords ſupper vſed at that day amongſt the Chriſtians, ſaith thus, We all ariſe and offer our praiers, which beeing finiſhed, bread, wine and water is brought forth, and he that is chiefe, offereth his prayers and thankſgiuing, as he can, and the people ſing vnto him. It befitteth vs (ſaith *Ireneus lib. 4. cap.* 34.) to offer our oblation vnto God, and to ſhew our ſelues thankfull vnto God the Creatour, in pure doctrine, & faith without hypocriſie, in firme hope, in feruent loue, offering the firſt fruits of all creatures vnto him: & this pure oblation the Church onely offereth vnto God the Creatour, offering it with thankſgiuing. Laſtly, it is called a ſacrifice by a ſynecdoche, becauſe in the ſupper wee offer our ſelues vnto God to bee conſecrated vnto him and ſerue him in bodie and ſoule. This is the ſacrifice of the Chriſtians (ſaith *Auguſtine De ciuit. Dei lib. 10. cap. 6.*) We beeing many are all one bodie in Chriſt, which alſo the Church doth frequent in the Sacrament of the altar which is knowne vnto all the faithfull, wherein is ſhewed vnto them, that ſhee is offered in that oblation, which ſhee doth offer. But it is meete (ſaith *Gregorie Dialog. lib. 4. cap. 59.*) that when we doe theſe things, we doe ſacrifice our ſelues vnto God in contrition of heart: becauſe we that celebrate the myſteries of the Lords paſſion ſhould imitate that which we doe; for then ſhall it bee a true ſacrifice vnto God for vs, when we make our ſelues a ſacrifice.

3 The Fathers when they vſe the word ſacrifice, doe ſpeake after the Iewiſh manner, alluding vnto the worſhip and ſacrifices of the law. So that in difference of the offerings of the law, they call the very ſignes an vnbloodie ſacrifice. Chriſt did firſt of all offer vnto God the Father, bread and wine an vnbloody ſacrifice (ſaith *Photius* in *Oecumenius.*) And *Damaſcen* citeth theſe wordes of *Athanaſius*: Omit not to burne oyle and waxe at the ſepulcher, calling vpon Chriſt the Lord, for they are acceptable vnto God, and doe returne great recompence. For the oyle and the waxe are the burnt offering, and the offering of the vnbloodie ſacrifice is the propitiation.

4 To ſacrifice, and to offer in the Fathers is vnderſtood by a metaphor of the celebration, execution, and action of all eccleſiaſticall matters tending vnto the worſhip of God. *Origen* vpon the epiſtle to the Romans *l. 2.* for circumciſe, ſaith, offer the blood of circumciſion. And *Tertullian lib. 4.* againſt *Marcion*, calleth thankſgiuing, oblation: And writing vnto *Scapula*, for to pray for *Cæſar*, hee putteth to ſacrifice for the Emperour. And he vſed this forme of ſpeach the more freely, becauſe it was imputed as a crime againſt the Chriſtians, that they would not ſacrifice, nor offer for the Emperour. So in like manner *Euſeb. Demonſt. l. 1. c. 10.* for to honour God, putteth to ſacrifice prayers and hymnes. And *Cyprian lib. 2. epiſt. 3.* for to celebrate the Communion, putteth to offer the ſacrifice of the Paſſion. And *Epiphanius Hereſ. 79.* for to preach the Goſpell, putteth to ſacrifice the Goſpel: And *Cyprian* againe, *l. 3. 13. epi. ſerm. 5. de Lapſis*, for to celebrate the *Euchariſt*, putteth to offer the bread and the cuppe.

5 Sometimes, to offer ſacrifice, and to offer the bodie and blood of Chriſt, is figuratiuely to repreſent them in the Sacrament, not to offer any proper ſacrifice, nor to offer properly. And in this ſenſe they ſay that Chriſt is crucified, and dead in the Sacrament. But there is no Maſſe, no not the canon of the Maſſe at this day that ſaith that Chriſts bodie is *really, properly*, and *ſubſtantially* offered. But ſuppoſe it be a reall ſacrifice, doe now but marke the blaſphemies of the canon, which teacheth firſt, that Chriſt is out of the fauour of his Father: ſecondly, that the Father accepteth Chriſts bodie as the lambe out of the hand of *Abel*: thirdly, that Chriſt hath a mortall Mediatour: fourthly, that there muſt bee an Angell to beare the bodie of Chriſt into heauen.

6 Moſt of the Fathers doe hold that *Melchiſedeck* offered not bread and wine vnto God, but vnto *Abraham* expreſſely: So affirmeth *Tertullian Contra Iudæos. Ambroſe de Sacram. lib. 4. cap. 3. & epiſt. ad Heb. cap. 7. Epiphanius hereſ. 55. Chryſoſtome in Gen. hom. 36. & in Pſal. 109.* the author of the queſtions of both the teſtaments, *q. 109. Damaſcene de fide orthodoxa, libro 4. capite 14.* and *Lombard libro 4. diſtinct. 8.* Beſides, they make a ſimilitude betweene him offering bread and wine vnto *Abraham*, and Chriſt offering himſelfe vnto vs partly on the croſſe, partly in the ſupper. Melchiſedech neuer dreamed of offering Chriſt vnto the Father in the ſupper.

7 The ſupper of the Lord is called a true and full Sacrifice, not in that Chriſt himſelfe is therein ſubſtantially offered, but it is true, both in the truth of repreſentation, & truth of the effect of the Sacrifice of the croſſe which wee obtaine in the communion, and likewiſe it is called true, becauſe therein the Church doth truly offer her ſelfe vnto God, as *Auguſtine* teſtifieth, *lib. 10. de ciu. Dei, c. 20.* and alſo becauſe it is the figure of the truth, that is, of Chriſt offered, whome the Sacrifices of the old Teſtament did ſhadow. *Hierome* in his commentaries vpon *Amos, cap. 5.* ſaith, that to faſt, to giue almes, and to promiſe chaſtitie, are true Holocauſts, that is whole burnt offerings.

8 The Phraſe, *Miſſam facere* (vſed in ſome of the Fathers, *viz. Amb. l. 5. ep. 33.*) doth not ſignifie to ſay the Popiſh Maſſe, but to diſmiſſe ſome out of the aſſembly. I remaining in my duty, began to diſmiſſe them. Thus ſaith *Suetonius* in Caligula, *cap. 25.* And behold, after the Sermon, the Catechumeniſts are diſmiſſed (ſaith *Auguſtine, de temp. Serm. 237.* [*fit Miſſa Catechumenis*] but the faithfull will remaine. And hereupon the communion was called *Miſſa* figuratiuely, becauſe when it began, there was a diſmiſſion of ſome. And this order held for 600. yeares, as *Iſidore* teſtifieth, *Origen. l. 6. c. 19.* Now the Popiſh Maſſe obſerueth no ſuch cuſtome. Therein is no diſmiſſion, nor doe all that remaine receiue the communion, wherefore Maſſe indeede is the excommunication of the people. Vnto *Gregory* of Terwin, and Pope *Gregory* it is a new Phraſe, and they out of propriety doe vſe *Miſſam facere*, for to celebrate

the Supper. The word *Miſſa*, is but ſeuen times (that I can finde) in all the Fathers that liued before theſe two, and that in a quite contrary ſenſe.

9 Beſides, *Miſſa* in the Fathers ſignifieth a publike meeting to the communion, and to prayers, or the ſolemne diſmiſſion of that meeting, or euen the forme of their religious worſhip. *George Caſſander, præfat. in preces ſuas*, ſaith, that the name of Maſſe and Collect, & to make Collects and Maſſes, is all one in ſignification with συνάγειν, to meete together, συνάξεις ποιεῖν, to make congregations, and ἐκκλησιάζειν, to gather together. And he addeth, that as there can bee no Maſſe where there is no Collect, ſo there can bee no Collect wherein there is no Maſſe. So doth *Epiphanius* the tranſlatour of the Tripartite hiſtory ſay, that a Collect is a prayer which is rehearſed in ſome collected congregation, and a Maſſe, becauſe there is diſmiſſions of ſome from that congregation. *Leo, epiſt. ad Dioſcorum*, diſtinguiſheth betweene the Maſſe and the ſacrifice. And the Mileuitane Councel, *cap.* 12. taketh prayers & Maſſes both for one thing. So that the name of Maſſe had in thoſe daies a farre other ſignification then it hath now.

10 The table whereon the communion is celebrated, is called an altar, not properly, but by a figure and alluſion: and hereupon ſometime it is called an altar, ſometimes a table. The table of thy ſpouſe (ſaith the author, *lib. de cultu, agr. Dom. in Auguſt.*) hath whole bread, and an holy cup. None ſay ſo (ſaith *Auguſtine, con. lit. Petil. lib. 2. cap. 47.*) but thoſe that receiue life from the Lords table, as *Peter* did. And, *ad Bonifac. Epiſt.* 50. They ruſhed in vpon him with horrible violence, and furious cruelty, with clubs, and ſuch like weapons, as he ſtood at the altar, —— breaking downe the wood of the ſaid altar moſt barbarouſly. And the Fathers deny (ſome of them) that they haue any altar properly taken. *Celſus* (ſaith *Origen, libro* 8. *contra Celſum*,) ſaith, that altars, and images, and temples, doe flie from vs, leſt they ſhould be built. Our altar (ſaith *Clemens Alexandrinus, Strom.* 7.) is an earthly gathering together of ſuch as do apply themſelues to prayers. And a little after. A iuſt ſoule is a truly ſanctified altar. *Arnobius, l. 6. contra gentes*, ſaith, that the heathen did accuſe the Chriſtians, becauſe they did not make them altars. About the 400. yeare the vſe of altars began, but not for ſacrifice, but for the honour and memory of the Martyrs, as the 5. Councell of Carthage doth record, *cap.* 14.

11 Sometimes the Fathers do vſe the word *ſacrifice* abuſiuely. So doth Saint *Ambroſe* in his booke *Ad virginem lapſam*. If thou hadſt died as others do (ſaith he) thy parents would haue ſorrowed a little, becauſe of naturall affection: but they would haue exulted in ioy, that they had ſent an vnſpotted virgin before them, a liuing ſacrifice vnto the Lord, and a propitiatrix for their ſinnes. And of his brother *Satyrus*: Vnto thee almighty God do I offer this innocent ſoule, vnto thee I offer this my ſacrifice, accept of this brotherly gift, of this prieſtly duty: I doe ſend theſe my ſacrifices before me.

12 The oblation for the dead, and the oblation of the dead, do differ greatly. The offering of the dead was money gathered of the liuing before their death, for the vſe of the poore. The other was money gathered by others, for to make commemorations for the dead, and to giue thankes for them. *Origen* vpon *Iob, libro tertio*, ſaith, that the Chriſtians did vſe to giue meate, and other gifts, at the memorials of the dead, for the vſe of the poore, and the clergie. *Auguſtine, Confeſſ. l. 6. c. 2.* ſaith, that his mother caried with her, pottage, bread, and wine, vnto the memorials of the Martyrs and Saints. But yet *Auguſtine* doth reprehend this cuſtome in his 8. booke *De ciuitate Dei, c.* 27. Whoſoeuer vſe to carry their banquets thither (ſaith he) which truly the better Chriſtians doe not obſerue, and in many places of the world there is no ſuch cuſtome) yet whoſoeuer do this, —— they will haue them ſanctified there, —— in the name of the God of Martyrs.

13 The Fathers were of opinion, that the oblation in the Supper did benefit the damned, as *Auguſtine* ſaith, *Enchirid. cap.* 100. to make their damnation more tolerable, which is alſo confirmed by *Innocentius* III. *in cap. cum Martha, de celebrat. Miſſ.* in his decretals: And they held alſo, that it helped the Saints: witnes *Cyrill, catech.* 5. *Cyprian, epiſt.* 34. & 37. *Auguſtine* in his 22. booke, *de ciuit. Dei, c.* 10. and *Chryſoſtome* vpon the Acts, *hom.* 21. alſo they held that hereby their reward might be increaſed, *Chryſoſt. hom.* 32. *in Matth.*

14 Theſe phraſes, to offer for the dead, and to ſacrifice for their ſleepe, vſed in *Tertullian*, and *Cyprian*, do ſignifie nothing elſe but to rehearſe their names in the Communion, and to giue thankes for them, and to ſhew other ſignes of ioy, by banquets, doales, &c. Looke in *Cyprians* ninth epiſtle of his firſt booke; and in his 14. Epiſtle of his third booke; as alſo in *Chryſoſtomes hom. de Martyribus*. In this ſenſe the Lords Supper for 400. years after Chriſt, was called an oblation, or a ſacrifice for the dead, becauſe there was therin continued a cõmemoration for the dead.

15 The Fathers ſometimes doe plainely diſallow this proper, reall, externall and often offered ſacrifice of the bodie and blood of Chriſt for the remiſſion of ſinnes. *Lactantius, in Epitome diuin. Inſtit. cap.* 2. ſaith, that thoſe things which are done with the hands, or without a mans ſelfe, are no true ſacrifices. Truly I, ſaith *Iuſtine Martyr contra Triphon.* doe account prayers & thankſgiuings, if they be performed by worthy men, for the onely perfect and acceptable ſacrifices vnto God: for theſe onely are the things which

the Chriſtians haue receiued to execute. We haue our ſacrifices, (ſaith *Cyril* of Alexandria, *l.10.contr.Iulian.*) namely, ſpirituall and mentall; ——— for we offer vnto God a ſweete ſmell, all the vertues, faith, hope, charity, iuſtice, continence, obedience, gentleneſſe, perpetuall praiſes, and other vertues. For this ſacrifice, being not carnall, but pure & plaine, in the incorporall nature thereof is beſeeming vnto God. And the offerings of mentall fragrancy are the means of a truly honeſt life. And a little after. Becauſe we haue ſerued God better then they [the Patriarches] ſacrificing ſpirituall things vnto God, and vſing the ſpirit in ſtead of ſenſible fire, let not *Iulian* accuſe vs by asking vs, why wee bring not ſacrifices vnto the altar? And againe, We ſacrifice mentally & ſpiritually the ſweet ſauour of vertues, as it were, conſecrating thẽ vnto God. Chriſts blood (ſaith *Auguſtine, contra Aduerſ.leg.lib.1.cap.18.*) beeing the ſingular and onely true Sacrifice, was ſhedde for vs. And indeede the Fathers aſcribe the power of getting Gods fauour, and the effect which they hoped of the Sacrament, vnto the prayers and almes then offered, not vnto the operation of the act. The greateſt helpe of ſoules (ſaith *Cyrill of* Hieruſalem, *Miſtag.5.*) is the prayer of that holy and reuerend myſterie which is vpon the altar. Wee entreate for the dead (ſaith *Auguſtine, De cura pro mortuis, cap.18.* either with the ſacrifice of the altar, or of prayers, or of almes. And *Chryſoſtome, Hom. 3. in Philip.* ſaith, that the people lifting vp their hands at the time of offering, did appeaſe Gods anger in praying for the dead. Wee call vpon God for them (ſaith *Bede, in Pſalm.48.*) by ſolemnizing of maſſes, and by almeſ-deedes. So that the Supper of the Lord is called a propitiatorie ſacrifice, becauſe it repreſenteth the ſacrifice of the croſſe, and is the meanes that we making our ſolempne prayers, doe obtaine our petitions.

16 The Maſſe had this originall: firſt, the Supper of the Lord was celebrated in moſt ſimple and plaine manner: ſecondly, it began to admit ſome increaſe of ceremonies, eſpecially the offerings for the dead; which was but a gratulation for them, and a thankſgiuing, vntill 200. yeares after Chriſt: thirdly, prayers for the dead got entrance into the Supper, about the 400. yeare, and then came in Purgatorie, and the redemption of ſoules from thence, by Maſſes. About the 780. yeare of grace, *Gregories* Maſſe was publikely taken vp in the Churches of Italy, whereas before, *Ambroſe* his Maſſe was of more generall vſe: fourthly, the diſputations of the tranſubſtantiation began about the yeare of grace 840. and was concluded in the Councell of *Laterane* by *Innocent* the third: after which, came in the offering of the body and blood of Chriſt vpon the Altar: and after that, followed the incloſing of them, carrying them about, and adoration of them.

Therefore when wee doe reade theſe tropicall ſpeeches of ſacrificing, and offering, in the Fathers, we muſt not beleeue that they did admit any other propitiatorie ſacrifice, but onely the paſſion of Chriſt, beeing the onely ſacrifice of the whole world, nor that they accuſtomed to celebrate the Popiſh Maſſe.

Communion vnder one kinde.

1 THe Church of Rome for aboue 1000. years after Chriſt, vſed both the kinds in communion. This *Caſſander* teacheth in his Defence of his booke intitled *de officio pij viri.* The vſe (ſaith he) of the blood of our Lord, togither with his body in the miniſtring of this Sacrament, is both of the inſtitution of Chriſt, and obſerued by the cuſtome of the whole Church, for aboue a thouſand yeares, and vnto this day of the Eaſterne Churches. And although the vſe of one kinde came vp about the yeare 1200. yet the moſt learned of thoſe times neuer taught that it was neceſſary ſo to bee obſerued. But this communion vnder one kinde (againſt all inſtitution of Chriſt) was decreed, defined, & determined as a publike law in the Councell of Conſtance, about the yeare 1414 *Cuſanus, epiſtol. 3. ad Bohemos,* ſeemes to impute this change vnto the Councell of Laterane, *ann.* 1215. But *Biel, lect. 84. in Canonem,* ſaith plainely, that it was a queſtion held in controuerſie vntill the decreee of the Councel of Conſtance. *Micrologus* writeth thus of the cuſtome of the Church of Rome about the yeare 1080. It is not authenticall (ſaith he) that ſome do dippe the Lords body [into the chalice] and miniſter it vnto the people thus moyſtened, as the perfect communion: for the Romane Order doth contradict this cuſtome, becauſe vpon good-Friday it doth commaund vs to conſecrate wine that is not conſecrated with the Lords prayer, and putting in of the body of the Lord, that the people may haue a full communion.——And Pope *Iulio* writing vnto the Biſhops of Egypt doth abſolutely prohibit this dipping of the Sacrament, and teacheth that the bread and the cuppe are both ſeuerally to bee receiued as Chriſt ordained. Whereupon *S. Gelaſius* ——— doth commaund them to bee excommunicate that hauing receiued the body of the Lord, doe abſtaine from partaking of the cup alſo: for hee in the ſaid decree affirmeth, that ſuch ſeparation of theſe ſacramẽts cannot bee done but with mighty ſacriledge, *De eccleſ.obſer.c.19.& de conſecrat.d.2.c.comperimus.* In *Peter Lumbards* time, *ann.* 1150. the ſacrament was receiued vnder both kindes, that it might appeare (quoth he, *l. Sen. 4. d. 11.*) that Chriſt tooke vpon him our whole nature, that hee might redeeme our whole nature: for the bread hath reference vnto the

body, and the wine vnto the ſoule: therefore it is celebrated in both the kindes, to ſignifie vnto vs Chriſts receiuing of body and ſoule, and our freedom of body & ſoule. *Leo, Ser. 4. de Quadrag.* ſaith, that it is a ſacrilegious hypocriſie of the Manichees, to receiue the body and reiect the blood. *Rhemigius* Biſhop of Rhemes, that liued about the yeare 470. made theſe verſes to bee engrauen vpon the chalice, as *Hincmar* teſtifieth in his life. *Hauriat hinc, &c.* in Engliſh thus:

Hence let the people in that ſacred blood
Which Chriſt did bleed, drinke out their ſoules beſt good.
Theſe vowes, Rhemigius, Prieſt, doth pay his Lord.

And the ſaid *Hincmar* doth record, that the ſame chalice was in his time afterward giuen vnto the Normans for the redeeming of the Chriſtian captiues. The cup (ſaith *Haimo, in 1. Cor. 10.*) is called communion, as it were a participation, becauſe all do communicate thereof. The Lord (ſaith *Rabanus Maurus, de Inſtit. Cler. l. 1. cap. 32.*) firſt conſecrated the Sacrament of his body and blood, with benediction and thankſgiuing, and deliuered it vnto his Apoſtles, which they in imitation of him ſo did, and taught their followers to doe the like: which now the whole Church ouer al the world doth generally obſerue. Onely the benediction of the Biſhop, or Prieſt (ſaith *Amalarius, l. 1. de Offic. in præfat.*) is ſufficient to conſecrate the bread and wine wherewith the peoples ſoules are to bee fed vnto ſaluation, as the Apoſtles did in the Primitiue Church. And *c.* 24. Chriſt tooke the bread into his holy and reuerend hands: ———And in like manner the cup, as *Cyprian* ſaith to *Cæcilius*, We finde not our ſelues keepers of the precept, vnleſſe wee doe that ſame that the Lord did, and mingling the cup in like maner, we depart not from the diuine commaundement. Now though *Cyprian* do conclude his ſaying about the mixing of wine and water, yet we may vnderſtand, that this is to be fulfilled of the whole inſtitution of the Lord, wherein there is his commaund, and the Apoſtles obſeruation; and of like effect vnto this is that of *Walfrid.* in his booke *de vtriuſque ſpeciei communione*, the 22. chapter. Whatſoeuer hee bee (ſaith *Anſelm, ſuper 1. Cor. 11.*) rich, meane, or poore, clergie-man, or lay-man, that ſhall receiue this bodie, and drinke this blood of Chriſt vnworthily, ſhall be guilty of the body and blood of the Lord: hee eateth and drinketh it vnworthily, that celebrateth this myſterie in any other order then Chriſt deliuered it himſelfe. The preſcription of the forme (ſaith the author *de cœna in Bern.*) is in bread and wine---; and the kindes of bread and wine are both ſet forth, to ſhew, that there is full and perfect refreſhing in receiuing the body & blood of Chriſt. By all theſe proofes (ſaith *Albertus Magnus de offic. Miſſe, ca. 5.*) it is gathered, that Chriſt deliuered his body vnder the one forme of bread, and his blood vnder the other forme of wine, and taught it to be thus celebrated. And ſeeing Chriſts actions are our inſtructions, hee deliuered theſe two moſt certainely for vs to obſerue, and therefore wee giue the bodie vnder one kinde, and the blood vnder another. This Sacrament (ſaith *Thomas, in 1. Cor. 11. lect. 5.*) is giuen vnder a double kind for three reſpects. Firſt, for the perfection thereof: becauſe it being a ſpirituall refreſhing, muſt haue a ſpirituall meate, and a ſpirituall drinke. For the corporall feeding is not made without meate and drinke.——— Secondly, for the ſignification thereof. For it is a memorial of that Paſſion wherin Chriſts blood was ſeparate and drawne from his body: and therefore herein the blood is offered ſeuerally from the body. Thirdly, becauſe of the ſauing effect of this Sacrament. For it helpeth the ſaluation of the body, and therefore is the body offered; and it helpes the ſaluation of the ſoule, and therefore the blood is offered. For the ſoule is in the blood, *Gen.* 9. And in his 6. Lection he ſaith, that both (bread and wine) belong to the perfection of this Sacrament, as well to ſhew the perfection of the refreſhing, as for the repreſentation of the paſſion, and alſo for the effecting of the ſaluation of body and ſoule. And this is alſo the opinion of *Hales, 4. par. ſummæ qu. 35. memb. 1.* and *Caſſalius de cœna, l. 12. c. 25.*

2 The communicants vſed to carry home not onely the bread, but the wine alſo. This teſtifieth *Nazianzene, in Gorgon. ad medium:* and *Hierom, ad Ruſticum.* And againe, where we finde the Fathers to make mention of the bread alone, it is a figure called *Synecdoche partis*, whereby part is put for the whole; or elſe they do take the name of bread only for the bread dipped in the wine.

Wherefore the miniſtring of the Lords Supper vnder one kinde, is contrary to the ordinary cuſtome of the whole and vniuerſall primitiue Church.

Priuate Maſſe.

1 A Kinde of priuate Maſſe wherein the Prieſt onely receiueth the conſecrated formes, without cōmunicating to others, was neuer knowne in the moſt auncient and pureſt antiquity, for the ſpace of 800. yeares. The Supper of the Lord (ſaith *Hierome, in 1. Cor. 11.*) ought to be common to all, for hee gaue the Sacraments equally vnto all the diſciples preſent. And in 3. *cap. Sophon.* he telleth how the people did communicate of the blood. *Chryſoſt. hom. 3. in Eph.* alſo condemnes this priuate Maſſe in theſe words: In vaine doe we offer this daily oblation, in vaine doe we ſtand at the altar, there is none that doth partake with vs. This I ſpeake not to inuite you to receiue in any faſhion, but to make

your ſelues worthy of theſe myſteries. And *in 1. Cor. 11. homil. 27.* thou doeſt not communicate of that which is common: for it was broken equally to all, and equally diuided. Some require a cõmunion ſtill in the Maſſe, and indeede ſo I confeſſe did Chriſt ordaine it (ſaith *Eraſmus, epiſt. ad Iulium Pflugium*) and ſo in auncient times it was obſerued. Yea the Papiſts themſelues confeſſe, that in the Primitiue Church it was ſet downe, that the faithfull ſhould communicate euery day, as *Durandus in rationall. lib. 4. cap. 53.* and *Hugo Cardinalis in Luc. cap. 24.* doe both confeſſe. *Cuſanus* in his 7. epiſtle to the Bohemians, ſaith, that all that were not prepared to receiue the Euchariſt, were put forth of the Church. And the Councell of Mentz doth prohibite the Prieſt to receiue alone, becauſe they held it as an abſurd thing to ſay, the Lord be with you, when there was none to anſwer. Looke in *Reginald Poole* his 1. booke *de Eccleſ. Diſcipl. capite 191.* If any one do not communicate, let him giue place, ſaith *Greg. dialog. lib. 2. cap. 23.* And *Charlemaine* made a law, that all the faithfull ſhould communicate, and attend at the Maſſe, without any other further intreaty, *Leg. Franciæ, lib. 1. cap. 132.* And it ſeemes, that about *Walfrids* time theſe ſolitarie maſſes beganne, though hee himſelfe doth diſallow of them. In the whole maſſe, ſaith he, *de rebus Eccleſ. cap. 22.* we doe pray chiefly, & as it were by name for them that doe offer and communicate. And wee may —— ſay, that the reſt perſiſting in the faith and deuotion of theſe that offer and communicate, are partakers of the ſaid oblation and communion. But although when the Prieſts onely doe communicate in their maſſe, it may bee vnderſtood that thoſe doe partake with him, for whome theſe offices are celebrated, and whoſe perſon the prieſt doth execute in ſome Reſponſories: yet wee muſt confeſſe that that is the lawfull Maſſe, wherein there is preſent the Prieſt, the anſwerer, the offerer, and the communicant, as the form of the canon, and the plaine courſe of the prayers do ſhew. The prayers (ſaith *Micrologus cap. 19.*) which are ſaid after the communion, are not for them that are to communicate, but for thoſe that haue alreadie communicated: therefore whoſoeuer doe deſire to bee helped with the bleſſings of theſe prayers, let them not neglect to receiue the communion before they be ſaid. And *cap. 18.* hee ſaith to the ſame effect; And indeed in the yeare of grace 1080, in the Church of Rome all were bound to cõmunicate after the breaking of the bread. *Radulphus Ardens* in his homily vpon Eaſter day, ſaith, that there are two kindes of receiuing, ſpirituall and ſacramentall, and of the later he ſaith thus: Notwithſtanding my brethren, all Chriſtians muſt communicate euen ſacramentally when they haue time and place. And therfore in the Primitiue Church all the Chriſtians vſed to communicate euery Lords day: thus ſaith he, that liued about the yeare 1050.

2 Priuate Maſſes had their firſt originall amongſt the friers in their cloyſters. For *Gregory, l. 4. Indict. 14. epiſt. 43. alias c. 87.* doth forbid publike Maſſes to bee ſaid in one certaine Monaſtery, leſt there ſhould be any occaſion of popular meetings in the priuate houſes of the ſeruants of God. And *l. 5. epiſt. 46. alias c. 146.* he doth inhibit publike Maſſe to be ſaid in a certen place, and yet alloweth Maſſe to be ſaid therein. Looke alſo in the 71 epiſtle of his 7. booke. *Odo* of *Cambray* in his expoſition of the canon, ſaith, that whereas at the firſt they neuer had Maſſe, without conuention of the people togither for communion, afterward it grew to a cuſtome in the Church, to haue priuate and ſolitary Maſſes, eſpecially in cloyſters.

Mixture of wine and water.

1 THe mingling of the wine with water, was a general cuſtome in al hote countries, for allaying the ſtrength of the wine, as *Lyra* teſtifies *in 1. Cor. 11.* and hereby it is prooued ſo to bee, becauſe the water was put in after the cõſecration, as appeares in that Maſſe which is called *Chryſoſtomes.* But this was none of Chriſts inſtitution, as the Fathers do hold, for *Chryſoſtom* ſaith, that Pope *Alexander* was the firſt that mingled water with the wine, *Hom. 83. in Mat. Polyd. l. 5. c. 9.* And *Auguſtine, lib. 3. de conſenſu Euang. cap. 1.* ſaith, that theſe words, [I will drink no more of the fruit of the vine] are to be vnderſtood of the cup of the Euchariſt. And the Armenians for aboue a thouſand yeares together, vſed pure wine without any mixture of water therwithall, as *Otho Friſingenſis* teſtifieth, *lib. 7. c. 32.* But out of a cuſtome it grew to bee a ceremony ſignifying a myſtery. Afterwards the *Aquarij* vſed onely water, without any wine, againſt whome *Cyprian* prooueth the vſe of wine, but not of water mixed with wine.

2 The ſchoole-men hold this mixture to bee no eſſentiall part of the Sacrament, and namely, *Thomas, part. 3. qu. 74. art. 7.* and *Scotus, in ſent. 4. diſt. 11. q. 6.* the two chiefe. And likewiſe *Hales, Bonauenture, Richardus,* & *Durand.* as *Ioſeph Angles, in 4. diſt. 8. art. 6.* teſtifies in his comment vpon the ſentences, adding that this is the common opinion of the Doctors. Yea *Bellarmine* himſelfe is not aſhamed to confeſſe this, in his fourth booke *de Sacr. Euchariſt. cap. 10.*

Keeping of the Sacrament.

1 THe Fathers vſed to keepe the Sacrament, not for any adoration, or

publike bearing it about, but for their priuate vſe in the daies next following.

Shall not the husband know (ſaith *Tertullian l. 2. ad uxorem*) what thou doeſt ſecretly taſte before thy meate? and if hee doe know, hee doth beleeue that it is but bread, not that which it is called. And hereto belongeth that of *Hieromes* relation, concerning the cuſtome of the Romans of receiuing euery day, and that (as it is probable) in priuate houſes, *epiſt. 50. ad Pammachium, & epiſt. 28. ad Lucinium.* Euery one of the people (ſaith *Baſil, in epiſt. ad Caeſaream Patrit. in Alexandria & Egipt.*) hath the communion in his houſe, receiuing it of the Prieſt that conſecrateth and diſtributeth it.

2 But this reſeruation of the Sacrament was alwaies in priuate houſes, not in the Church, as now it is amongſt the Papiſts, who keepe it for curing the ſicke, which was not done by the Fathers.

3 And this reſeruation was ſometimes found fault withal by the Fathers. Our Lord (ſaith *Origen, In Leuit. Hom. 5.*) did not lay vp the bread which hee gaue to his Apoſtles, ——— nor did hee bid them reſerue it vntill the morrow. If there be any man (ſaith *Concilium Caeſaraugustanum, cap. 3.*) that is prooued not to eate the Sacrament in the Church which he receiueth, accurſed be he for euermore: and all the Biſhops did cry out altogether accurſed be he, *Concil. Tolet. 1. cap. 14.* If there bee ought remaining of the ſacrifice (ſaith *Clement* in his 2. epiſtle vnto *Iames,*) let it not bee reſerued vntill the morrow, but let it be rid away by the care of the Clergy: And *Heſichius* vpon *Leuiticus,* ſaith, *l. 2. c. 8.* that the remainder is to be burned with fire: others, that it was to be giuen to the children. Looke *Nicephorus* his 17. booke, and 25. chapter.

Vſe of the Latine tongue in the Seruice.

1 IN the pureſt Churches, for the ſpace of 800. yeares at leaſt, the duties of Chriſtianity, or diuine prayers, &c. were neuer performed in a tongue vnknowne to the people. Both the Prieſt and the people (ſaith *Chryſoſtome, Hom. 18. in 2. Cor.*) ſay the ſame common prayers, and all doe ſay one thing. It behoooueth, ſaith *Iſidore, De eccleſ. offic. lib. 1. c. 10.* that when we ſing, we ſing all together, & when wee pray, that we pray all together, and when the leſſon is read, that ſilence be made, and that all doe hearken to it with attention. —And therefore the Deacon with a cleare voice doth warne ſilence, that there be an vnity kept amongſt all, as well when they ſing, as when the leſſon is read, that whatſoeuer is preached vnto all, may bee equally heard of all. Let euery one pray, ſaith *Origen* againſt *Celſus, lib. 8.* vnto the Lord in his natiue and mother tongue. Here is a diſſonance of voice ſaith *Hierome, Tom. 1. epiſt. 27.* but an vnity of religion, & almoſt as many quires of ſingers, as there is diuerſity of nations. Let the onely Trinitie, ſaith *Auguſtine, Epiſt. 178.* be praiſed vnto for mercy, of all both Latines, and Barbarians, let no tongue how barbarous ſoeuer, bee made an alien from praiſing one God. And the *Ruthens, Armenians, Egyptians,* and *Ethiopians,* had all their diuine ſeruice in their vulgar tongue: and the *Morauians,* in that Slauon tongue by a graunt from the Pope. And the celebration of diuine ſeruice was in the yeare 1215. graunted by *Innocentius* the third, *In Concil. Lateran. c. 9.* vnto diuers places according to the diuerſity of the tongues: this is alſo confirmed out of the decretals of *Gregory, l. 1. titul. 31. cap. Quoniam pleriſq; &c.* In the Primitiue Church (ſaith *Lyra, In 1. Cor. 14.*) benedictions, & all other common [deuotiōs] were performed in the vulgar tongue. And in the Councell of Mentz, *cap. 45.* (about the yeare 813.) it is permitted vnto him that cannot otherwiſe learne the Catholike faith, and the Lords prayer, to learne them in his mother tongue.

2 If a ſtrange tongue at any time were vſed in diuine ſeruice, yet it was vnderſtood of the hearers. For ſo was the latine tongue, and although it were not the mother tongue, in all places and prouinces of the Romane Empire, yet it was vnderſtood generally in them all for the ſpace of 700 yeares & more. In the Prouinces of *Afrike* they ſpake Latin: and the French men generally did all vnderſtand this tongue. In the 3. Councell of Terwin, about the yeare, 770. *cap.* 17. the Homilies are commanded to be tranſlated into the more barbarous Romane or Dutch tongue, that they might bee the eaſier to bee vnderſtood. And it is credible, that the Britaines vnderſtood this tongue alſo. For marke what *Bede hiſt. Anglic. l. 1. c. 1.* ſaith, *Britany* (quoth he) as this preſent doth ſearch out, and profeſſe one and the ſame knowledge of higheſt truth, & true highnes, in fiue ſeuerall tongues, the Engliſh, Brittiſh, Scottiſh, Pictiſh, and Latine, which now through the meditation of the Scriptures, is growne common to all other. And *Ualerius Maximus, libro 2, capite* 1. doth teſtifie, that the Romane magiſtrates did ſeriouſly endeauour to haue their language diffuſed abroad, becauſe it wat not lawfull for the Greeks to deale with the Romans concerning any thing; but in the Latine tongue, though they did it in Greece or Aſia. And *Cambden* that moſt excellent Antiquaria, in his *Britannia* ſaith thus: If there be any man that wil not beleeue that our Britains vſed the prouinciall tongue of the Romans, ſurely hee knowes not how earneſtly the Romanes laboured to haue all the Prouinces ſpeake Latine, nor doth he mark what a ſway the Latin hath already in our vulgar tongue,

to let paſſe the authority of *Cornelius Tacitus*, who ſaith, that in *Domitians* time the *Britaines* ſtudied for the eloquence of the latin tongue. Thus he. Now afterward when the Empire began to incline, and the Latine became corrupted by the Gothes in Italy, yet the vſe thereof remained in matters of religion, as before, by reaſon of the olde cuſtome, which by greater reaſon ſhould haue beene abrogated. But now it is held laudable, yea neceſſary to worſhippe in Latine, that is, in an vnknowne tongue.

3. Any tongue whatſoeuer, euen the Latine it ſelf, vnto thoſe that vnderſtand it not: is barbarous: as *Ouid* in his *Triſtia*, ſaith rightly, *Barbarus hic ego ſum, &c.* in Engliſh thus:

I am but barbarous in this ſtrange land,
For no man here my ſpeech can vnderſtand.

Looke *Chryſoſtome* and *Haimo* vpon the 14. of the firſt to the Corinthians.

Tranſubſtantiation, or reall preſence.

1. THe Fathers when they ſpeake of the Supper, haue many and diuers tearmes which may ſignifie conuerſion. *Ambroſe lib.4. de Sacrum. cap.4.* doth vſe the word *conuerſion*: and *lib. de iis qui myſteriis initiantur, cap.9.* the tearme of *mutation*. And *Cyprian de cœna* ſaid, the bread is [*mutatus*] changed, not in ſhape, but in nature. *Origen* againſt *Celſus, lib.8.* ſaith, that the bread by prayer is made [*fitre*] the body. And *Gaudentius Tractat. 2. de Exodo*, ſaith, that of the bread is made [*effici*] the body, and of the wine the blood. *Euſebius Emiſſenus, hom.5. de Paſ.* ſaith, that the prieſt by a ſecret power doth conuert [*conuertere*] the viſible creatures into the ſubſtance of the body and blood of Chriſt. And againe, that the bread doth paſſe [*tranſire*] in to the nature of the Lords body. *Anſelmus, epiſtol. de corp. & ſang. Dom.* ſaith, that the bread doth [*migrare*] go into the bodie. And *Fulbertus, epiſt. ad Berengarium*, ſaith, that it is tranſfuſed [*transfundi*.] *Algerus, l. de Sacram.* ſaith, that it is transferred and tranſpoſed [*traijci & transferri*] into the body. But the ancient Doctors, when they doe ſpeake of this change and conuerſion of the bread, do meane the change of the vſe & condition of the bread, and not of the ſubſtance. And therefore in the reading of them, we muſt diſtinguiſh the ſacramentall mutation of theſe ſignes in ſignifying and ſealing, from a ſubſtantiall mutation. And wee ought to hold directly, that they neuer knew of tranſubſtantiation [[illegible]] for at leaſt 800 yeares after Chriſt, but rather condemned it. *Cyprian* (or whoſoeuer was the author of the Sermon, *de cœna*) ſaith, bread retaining the forme of bodily ſubſtance. And *Ambroſe, de Sacr. lib.4. cap.4.* ſaith, They are what they were, and yet are changed into other. And *Theodoret, dial. 2.* The myſticall ſignes do not leaue their proper nature after conſecration. And *Gelaſ. con. Eutyc.* The ſignes do remaine in the propriety of their nature. And *Walfrid. cap. 16.* He deliuered the Sacraments of his body and blood vnto his diſciples in the ſubſtance of bread and wine. And *Paſchaſius, de corp. & ſang. Do. c. 10. alias 28.* Bread ſtrengtheneth the heart of man, and wine comforteth,--and therefore this myſterie of our ſaluation is rightly celebrated in the ſame ſubſtance. The like vnto this hath *Bertram*. And *Paſchaſius* againe, *cap. 17. alias 46.* Therefore my ſonne when thou commeſt to communicate of this myſtery, open the boſome of thy mind, cleanſe thy conſcience, and giue not thy ſelfe to receiue that onely which the peece of bread containes, but that which faith receiueth, becauſe that in Chriſt is contained the fulneſſe of diuinity. Hereby it is euident, that the canon of the Maſſe for 900. yeares, was neuer held to bee meant of Tranſubſtantiation, nor was there in all that time any mouthly receiuing of Chriſts true body dreamed of. Beſides, *Druthmar*, that liued about the yeare 800. vnderſtood the words of the canon to be ſpoken of the ſpirituall changing of the bread into Chriſts body, and the wine into his blood. For theſe are his words vpon this place of Scripture [*and taking the cup, Mat. 26.*] Thus the Lord commaunded vs to doe, changing ſpiritually the bread into his body, and the wine into his blood, that by theſe two we might remember what hee did for vs, concerning his body and blood. And *Amalarius* about the yeare 820, vnderſtandeth the words of the canon without either Tranſubſtantiation, or reall preſence, *l.3. de eccl. offic. cap.25.* And *Walfrid. cap. 16.* After the ſolemnities of the olde Paſſeouer, he deliuered the Sacraments of his body and blood, in the ſubſtances of bread & wine, and taught vs to celebrate them in memorie of his paſſion. *Nicetas Choniates, Theſaur. lib. 4.* writing againſt the *Aſcodrugi*, that would not haue myſteries repreſented in corporall things, ſaith, That the inſtitution, wherin our Sauiour vſed bread and wine for the ſaluation and reformation of mankinde corrupted, was not ſuch as wanted bodily things. Wherfore the Fathers when they ſpeake of the changing of the nature of the bread, doe meane the chãge of the propriety only, wherby of bodily ſuſtenance, by the power of the deity, it is made a food for the ſoule.

2. In ancient times it was the whole vniuerſall and orthodoxall conſent of the Church, that that very bread which Chriſt broke, (& not any other thing vnder the figure of bread, was his body. And this is the doctrine of *Irenæus, Iuſtine Martyr, Tertullian, Cyprian, Theodoret, Chryſoſtome, Ambroſe*, and *Auguſtine*:

And therefore theſe neuer ſo much as drea-
med of Tranſubſtantiation. Which may bee
conuinced by theſe ſeuen reaſons following.
1 Firſt, becauſe the Euchariſt was reſerued in
priuate houſes for euery one to receiue: Bee-
ing diſmiſſed (ſaith *Cyprian* of one, *De ſpecta-
culis*) and bearing with him as the manner is,
2 the Euchariſt, &c. Secondly, becauſe they v-
ſed to ſend it by children vnto the ſicke, as
Euſebius teſtifieth in his 6. booke and 43.
chapter. Thirdly, becauſe it was vſed to bee
3 carryed about in ſuch meane manner, as
namely, the body in a wicker basket, and the
blood in a glaſſe, as *Hierome* teſtifieth of *Exu-
perius* Biſhop, *epiſt. 4. ad Ruſticum.* Fourthly,
4 becauſe the Biſhops vſed to ſend it vnto o-
thers [as it is probable] for ſalutations ſake.
Witneſſes *Ireneus, ep. ad Victor. apud Euſebium
lib. 5. cap. 23.* and *Nicephorus, lib. 4. cap. 39.* Fift-
5 ly, becauſe they vſed to giue it vnto Infants,
as *Auguſtine lib. 3. cap. 10.* and almoſt in euery
6 worke of his doth teſtifie. Sixtly, becauſe if
there remained any parcells of the Euchariſt
vnreceiued, the young children that vſed the
Church, were called to eate them vp. This
Euagrius, libro 4. capite 35. recordeth, and *Ni-
cephorus* in like manner, *libro 17. capite 25.*
7 Seuenthly and laſtly, becauſe it was a cu-
ſtome in the auncient Church to burne
the remainders of the Euchariſt, as *Iſychi-
us, libro 2. capite 8.* vpon *Leuiticus* doth af-
firme.

3 Afterwards begun the diſputations of Tranſubſtantiation, but not as yet approoued as an article of faith, nor concluded of in *Lumbard* his age, which was about the yeare 1145. for he, *lib. 4. d. 11.* ſaith, that if it bee demanded of what ſort this conuerſion is, whether formall, or ſubſtantiall, or of ſome other kind, I cannot ſufficiently define; yea the Church for a whole thouſand yeares taught no other then ſpirituall receiuing of Chriſt, & all the Fathers of thoſe times vnderſtood the wordes of the ſupper to bee figuratiuely ſpoken. Wherefore it is a moſt impudent and faithleſſe part of *Bellarmine* to cite 32. writers for the opinion of tranſubſtantiation.

4 But in the yeare 1215. *Innocent* the third determined the manner of this conuerſion, in reſpect of the name, calling it Tranſubſtantiation: and for the thing it ſelfe, *Leo* the 9. determined it, in a conuenticle held at Rome, *ann.* 1049. And *Nicholas* the ſecond alſo in his decretalls *de conſecrat. cap. Ego Berengarius*, in the yeare 1060. And yet *Berengarius* abode in his true opinion of the Lords Supper, vntill the day of his death, and therefore is ſaid to haue ſeriouſly deteſted that abſurd recantation. *Hildebertus Cenomanenſis* doth praiſe him. And *Lanfranke* condemneth him as a violator of his recantation, and vnconſtant in his opinion. And indeede there is not a Papiſt in the world that will defend the recantation in *Gratian* ſet downe by *Nicholas*, becauſe he ſaith that the body of Chriſt is ſenſibly cruſhed with the teeth. And diuers of the ſchoolemen (as *Biel, In can. Miſ. lect. 47. & Richardus de Media-villa, in 4. d. 8. q. 1.*) doe condemne it as an erroneous aſſertion.

5 Now the moſt learned ſchoolemen after *Innocentius* doe diſagree both in the thing it ſelfe, and in the manner of explaning what the pronowne [*Hoc*] this, doth ſignifie and demonſtrate properly in theſe words [this is my bodie] *Richardus de Media-villa, in 4. d. 8. art. queſt. 1.* expoundeth it thus, This] that is, ſomething beeing vnder this ſenſible forme, is my body. Or thus, That which will bee forthwith preſent vnder this ſenſible ſigne which is ſeene, is my bodie. *Thomas Aquinas 3. part. q. 78. in corp. art. Hoc.* This] that is, that which is conteined in the general vnder theſe kinds, is my bodie. *Bonauenture In d. 8. in 2. part. diſt. art. 1. q. 1.* thus. This] that is, the ſubſtance of bread: and he will haue [*eſt*] is, to ſignifie [*fit*] is made, or [*tranſit*] is changed or [*conuertitur*] is turned, *Scotus In 4. diſt. 8. q. 2.* thus [this] that is, this ſingular eſſence, or *ens*, is my bodie. *Marſilius in 4. queſt. 6. art. 1.* thus: [this] that is, that into which this bread is changed, is my bodie. *Occam quodlib. 2. q. 19.* thus: [this] that is, this bodie which will bee forthwith vnder theſe formes, is my bodie. But *Peter* of *Aliacũ in 4. Sent. q. 5. art. 1.* ſaith, that it is not neceſſarie for the Prieſt that conſecrateth rightly to demonſtrate any thing by this word [this]: or that hee ſhould vnderſtand any thing by that word more then by a word that hath no ſignification, becauſe this word is onely giuen vs as a ſigne, wherby we may know that when theſe words are rightly pronounced, the bodie of Chriſt is immediately vnder theſe ſignes, by Gods good pleaſure. *Holcot, In 4. ſen. q. 3.* ſaith, that by this pronowne [*Hoc*, this] is ſignified that which remaineth vnder both the termes of tranſmutation, & is that which is onely accidents ſenſible, and no ſubſtance. *Biel lect. 48, in cano. Miſſæ.* ſaith that [This] that is, this content, into which the bread is to bee turned, &c. in ſome part of time which includeth the pronuntiation, and the terminating or finiſhing inſtant, is my bodie. *Caiet. In 3. p. q. 78. art. 5.* ſaith [this], that is, this ſingular ſubſtance, is my bodie. Now *Guitmund* that is elder then thẽ all, *l. 2.* doth thus expound this word [this] that is, which hitherto was bread, henceforth it is my body, not bread: or thus, [this] that is, that which I now giue you, is my body, for this pronowne [this] in this place hath no relation to any thing before ſpoken, but is a demonſtratiue of the thing preſent.

6 Theſe Phraſes of the Fathers,] that Chriſts body is eaten: goeth into the mouth: is touched with the hands: his blood is drunke, &c.] are to be vnderſtood tropically, that is, ſimbolically: ſignifying the efficacie of ſacramentall receiuing: and admoniſh vs to embrace the bodie of Chriſt that is in heauen, with an vnpolluted heart. For it is the Fathers doctrine, that the bread and wine

are truly and properly the ſignes of the bodie and blood of Chriſt. Our Lord (ſaith *Cyprian Tract. de vnct. Chriſmatis*) at the table where he tooke part of his laſt feaſt with the Apoſtles, with his owne hands gaue them bread and wine: but vpon the croſſe he gaue his bodie to be wounded by the hands of the ſouldiers: that the ſincere truth and true ſinceritie which he had more ſecretly imprinted in the Apoſtles, might declare vnto the world how the bread and wine were his body and blood: and vpon what reaſons the cauſes thus agreed with the effects, and diuers names or formes were reduced to one eſſence; and the things ſignifying and ſignified ſhould be called both by the ſame names. Our Lord (ſaith *Auguſtine contra Adimant, cap. 12.*) did not ſticke to ſay, This is my bodie, when he gaue the ſigne of his bodie. And againe: *Contra Maximinum,* Wherein [in which ſignes] wee muſt not reſpect what they are, but what they repreſent: becauſe they are ſignes of things, and beeing in eſſence one thing, are in ſignification another. *Origen* likewiſe vpon the 15. of *Matthew* ſaith, that if all that goeth into the mouth deſcendeth into the belly, and ſo is caſt forth into the draught: that meate alſo which is ſanctified by the word of God and prayer, as farre as the materiall part thereof, goeth the ordinarie courſe of other meate. So *Chryſoſtome* (or whoſoeuer was the author of that epiſtle vnto) *Caeſarius* ſaith: Euen as we call the bread before it be ſanctified, bread, and when Gods grace hath ſanctified it by the Prieſts meanes, it loſeth the name of bread, and is held worthy to bee called the Lords bodie, although that the nature of bread doe remaine therin, and is not called two bodies, but one bodie of the ſonne——. Chriſts fleſh (ſaith *Maxentius Dialog. 2. cont. Neſtor.*) is not called the bodie of God as the Church is, nor as the bread, which the whole Church partaketh in memorie of his paſſion: but it is ſo called the bodie of God, as is a mans proper veſture or apparell, wherewith hee is arrayed. He, [Chriſt] (ſaith *Auguſtine De ciuit. Dei lib. 21. cap. 25.*) in ſaying, he that eateth my fleſh, and drinketh my blood, liueth in me, and I in him, doth ſhew what it is to receiue his bodie not ſacramentally, but truly, and drinke his blood: here marke an oppoſition betweene ſacramentall eating and true eating.

7 Theſe wordes of Chriſt, [My fleſh is meate indeede, *Ioh. 6. &c.*] are by *Clement Pædag. lib. 1. cap. 6. Tertullian de reſurrectione carnis, Origen in Leuit. hom. 7. Chryſoſtome in Ioan. hom.* 46. and *Auguſtine tract. in Ioan.* 25. and 26. taken in an allegoricall ſenſe.

8 And the words [this is my bodie] moſt of the Fathers take figuratiuely, and namely theſe: *Tertullian lib. 4. cont. Marc. Origen,* in two places, *viz. in Leuit. hom.* 7. and in *Matt. cap.* 15. *Cyprian de vnct. Chriſmatis. Nazianzene de Paſchate:* *Ambroſe* in three places, *viz. de iis qui myſter. initiantur cap. 9. de Sacr. lib. 4. cap. 5. in 1. Cor. 11. Hierome* in two, *viz. in Matth. 26. & in Mark.* 14. *Auguſtine* in ſeauen or eight, *viz. libro 3. de doct. Chriſt. lib. 3. cap. 16. de Trinit. lib. 3. cap. 4. & 10. epiſt. 23. in Leuit. q. 57. cont. Adimant. cap. 12. & Pſal.* 98. *Chryſoſt. in Pſal. 22. Theod. dial. 1. Proſper in Sent. Auguſt.* And he is cited, *de conſecr. d. 2. c. Hoc eſt. Bede in Luc. 22.* and *Bertram de corp. & ſang. Domini.*

9 But the Fathers ſpeake not only figuratiuely of the Sacrament, but euen ſometimes hyperbolically thereof, to beget it the greater reuerence, and to pierce mens mindes, and follow the phraſe of Scripture, and leſt the ſupper ſhould ſeeme a tragicke fiction. In this ſenſe ſaith *Chryſoſtome in 1. Cor. 10. hom. 24.* What is in the cup? that which flowed from his ſide. And againe, that which hee ſuffered not vpon the croſſe, hee ſuffereth for thee in the offering, ſuffering himſelfe to bee thruſt through. And *hom. 21. ad populum Antioch.* thinke what thou takeſt in hand——. For it is a pernicious thing to vſe that tongue vnto reproches, that hath miniſtred at ſuch diuine myſteries, and beene purpled with the colour of that blood, and made a ſword of gold.

10 That which the Fathers ſpeake of the bread and wine in the Lords Supper, the ſame they ſpeake in like manner of Baptiſme and the word of God. We are ſaid (ſaith *Origen, Hom. 16. in Num.*) to drinke the blood of Chriſt, not onely in the ſacraments, but when we heare and receiue his words. And in another place. Bind not thy ſelfe vnto the blood of the fleſh, but rather ſeeke after the blood of the word: and heare him that ſaith vnto thee, this is my blood which is ſhed for you for the remiſſion of your ſinnes. No man muſt any way doubt (ſaith *Auguſtine* in one of his Sermons, *ad infantes,*) cited by *Bede, in 1. Cor.* 10. that euery faithfull Chriſtian is made partaker of the body and blood of Chriſt, when he is made a member of him in Baptiſme: nor that hee is alienate from the communion of that bread and the cuppe, although he beeing in vnitie with Chriſt, bee taken out of this world before hee come to communicate of the ſaid Sacrament: for he is not depriued of the participation and benefit thereof, ſince he hath already attained to that which that Sacrament doth ſignifie.

11 The Fathers by the forme of bread [*ſpeciem*] doe ſtill vnderſtand the ſubſtance, not the accidents without the ſubſtance. In this ſenſe ſaith *Cyrill* of Hieruſalem, *Myſtag.* 4 vnder the forme of bread is giuen the bodie, and the blood vnder the forme of wine. I ſee not the forme of blood (ſaith *Ambroſe, De Sacram. lib. 4. cap. 4.*) but the likeneſſe it hath. And *lib. de iis qui myſteriis initiantur, cap.* 9. If *Elias* his ſpeech were of ſo great power, that it was able to fetch downe fire from heauen, ſhall not Chriſts words bee of the power to change the formes of the Elements? To make the forme of viſible bread (ſaith *Au-*

guſtine, Serm. ad infantes, recorded by *Bede in 1. Cor.* 10) many graines of corne are compact together: ——and in the wine likewiſe, brethren, conſider how it commeth to be one liquor. Vnder that viſible forme of oyntment (ſaith *Theodoret, in 1. Cor.*) they doe receiue the inuiſible grace of that moſt holy ſpirit. And the ſame meaning ſometime they haue when they vſe theſe phraſes, the figure, or outward ſhape of the bread. And they doe vſe theſe words, to turne our eyes from the externall ſignes, vnto the heauenly matter therein ſignified, vpon which wee ought to fixe the eyes of our mindes. And hereupon *Chryſoſtome* ſaith, that there is nothing ſeene vpon the table, but the bodie and blood of the Lord; & yet intends not to put accidents without a ſubſtance. Contrariwiſe, the word [nature] doth ſometimes in the Fathers ſignifie the quality and condition onely; and not the eſſence of the thing. And in this ſenſe *Cyprian de cœna*, ſaith, the bread changed not in forme or ſhape, but in nature, by the words omnipotency is made fleſh.

12 *Cyrill, libro* 10, *cap.* 13. *in Ioan.* and elſewhere. And *Hilarie, lib.* 8. *de Trin.* with ſome other Fathers will haue Chriſt to be in vs naturally, and corporally; and ſo they will haue vs to receiue him. But they doe not ſpeake of the manner of our vnion with Chriſt herein, but of the limits of our vnion. They will haue vs vnited with Chriſt in one myſticall bodie, according to the truth of nature, and to bee ioyned truly and really with his fleſh and ſpirit, and yet after a ſpirituall and vncorporall manner.

13 *Damaſcenus* commutation [illegible], *lib.* 4. *c.* 14. and *Theophylactes* tranſelementation [illegible] is the change of the bread into another ſtate or condition, not into another ſubſtance and beeing, becauſe it is vnited to Chriſts body in a ſacramentall vnion, and of a corporall foode made a ſpirituall. For after the ſame manner, they affirme that we, [illegible] that is, are really conuerted into that (Chriſts) fleſh, *Chryſ. hom.* 45. *In Ioan.* and are tranſelementated into him, *Theophylact. In Ioan. cap.* 6. and yet they doe not faine any aboliſhing of our ſubſtance for all this. And this ſame [illegible] is not alwaies a changing of ſubſtance, but ſometime a correctiõ or changing of a thing into better; but howſoeuer, this transformatiõ helpeth not the Papiſts a iotte, for that which is transformed, remaineth not in regard of his exteriour forme. Although the auncient Fathers (ſaith *Suarez* vpon *Thomas, tom.* 3. *queſt.* 75. *diſput.* 50. *ſect.* 1.) vſed many words in the explanation of this myſterie, yet they are all either generall, as are the words [Conuerſion, Mutation, Paſſing into, and changing] or they are properly applyed to the accidentall change, as the word [Transfiguration] and ſuch like. Onely *Theophylact* his word [*tranſelementation*] commeth nearer the explanation of the myſteries true propertie, and ſignifieth a change of the things euen vnto the firſt elements, vnto the firſt matter: but yet that word is too vnappliable, and too vnfit for this myſtery. For it may ſignifie the conuerſion of one element into another, or the reſolution of a mixt body into the elements: but tranſubſtantiation moſt properly, and moſt fitly ſignifieth the conuerſion or commigration of one whole ſubſtance, into another whole ſubſtance.

14 The Fathers when they ſay, that the bread or wine remaineth no more, doe not meane ſimply, but in reſpect of his intent that is to receiue them, when hee receiueth them rightly: becauſe then wee muſt not thinke of the bread or the wine, but fixe both our mind and ſenſes wholly vpon Ieſus Chriſt.

15 Where they deny, that the bread is a figure of the bodie, they ſpeake of the bare ſigne, which is without fruite. There is not onely a certaine figuring of Chriſts fleſh, ſaith *Theophylact, In Ioan.* 6. Hee ſaid not, theſe are the ſignes of my bodie (ſaith *Euthymius, in Matth. cap.* 26.) but, this is my bodie. VVe ought not therefore to looke into the nature of that is ſet before vs, but into the vertue.

16 To conſecrate, is not to tranſubſtantiate, but to dedicate a prophane thing vnto an holy vſe. And that the conſecration of the bread is included in theſe fiue words [for this is my body] and of the wine in theſe [this is my blood] or ſuch like, no Father did euer teach. *Cyprian, Serm. de cœna* ſaith, that in his time they did conſecrate with theſe wordes: Doe this in remembrance of me, this is my fleſh, this is my blood: *Baſill* and *Chryſoſtome* held, that it was done by prayers, as we may reade in their Liturgies. Wilt thou know (ſaith *Ambroſe, de Sacram. lib.* 4. *cap.* 5.) what are the heauenly wordes of conſecration? Theſe are they, the Prieſt ſaith, make this oblation aſcribed vnto vs, reaſonable and acceptable for vs——who the day before his paſſion tooke bread in his holy hands,——and giuing thankes, bleſſed it, broke it, and gaue to his Apoſtles, ſaying, Take, eate, &c. and ſo vnto the end of the inſtitution. But *Hierome, in* 3. *cap. Soph.* ſaith, that to make the Euchariſt, there is not onely a neceſſitie of ſolemne prayer, but alſo of merite in the Prieſt. We call that onely (the bodie & blood of Chriſt) ſaith *Auguſtine, de Trinit. lib.* 3. *c.* 4.) which we taking from the fruits of the earth, and conſecrating with myſticall Prayer, doe receiue in due order, for our ſoules health, and as a memoriall of our Lords ſuffering for vs. Preſently after this prayer (ſaith *Gregorie lib.* 7.) *Indict.* 2. *epiſt.* 63.) we ſay the Lords prayer; becauſe it was the Apoſtles vſe to conſecrate the hoſt of oblation at that prayer onely. Vnleſſe Chriſt doe come himſelfe, (ſaith *Heſichius lib.* 1. *in Leuit. cap.* 8.) at the

Prieſts prayer, and ſanctifie the ſupper, & lay the foundation of the action, there can by no meanes any ſacrifice of the Lord be made. It is not credible (ſaith *Innocentius III. lib. 4. de myſt. Miſſæ, cap. 6.* that he diſtributed his body before he had conſecrated. But it may be ſaid that Chriſt conſecrated by the diuine power, and afterwards ſhewed the forme that others ſhould follow in their ſolemnizing, for hee of himſelfe conſecrated by his owne power: but we, by that vertue which he hath giuen to the words. If any Prieſt (ſaith *Scotus in 4. diſt. 8. q. 2. art. 2.*) ſhould begin to ſay theſe words, this is my bodie, and omit the words that doe goe before them: I ſay, that in all ſuch caſes wee may not worſhip [the *Euchariſt*] ſimply, but with this condition, If it be truly conſecrated. And of the conſecration of the blood he ſpeaketh in like manner: We are not infallibly taught, whether vnto the forme of the conſecration of the blood doe belong any of the wordes which are after theſe wordes [of my blood] or any of them that follow vntill theſe [doe this:] therefore it is dangerous to auerre any thing without ſufficient authority be had for the confirmation. Likewiſe *Biel, in 4. diſt. 8. q. 3. concl. 3.* ſaith, that the neceſſarie and preciſe forme of conſecrating the ſupper, is not ſufficiently determined of in the Canonicall Scriptures: which aſſertion hee doth afterwards affirme by reaſon. The learned man *D. Redman* obſeruing the tumultuous wrangling of the ſchoolemen about the words of conſecration, was not afraide to affirme, that not one almoſt of all the whole ſchoole did rightly vnderſtand the word [Conſecrare] *Hiſtor. Martyr. Anglicana.*

17 The bodie of Chriſt in the Fathers writings, is threefold, *Reall,* that is, his bodie aſſumed: *Myſticall,* the Church: *Sacramentall,* the bread in the ſupper. The body of Chriſt taken from the altar (ſaith the decretalls *de conſecr. d. 2. cap. 79.*) is a figure, if we view the outward formes of bread and wine: but the truth, when we beleeue the bodie & blood of Chriſt to be truly there within. The fleſh is a Sacrament of the fleſh (ſaith *Auguſt. in Sent. Proſ.* and the blood of the blood. The bread is Chriſts body, not corporally but ſpiritually, ſaith *AElfrik* Archb. of Canterbury in his ſermon in Saxon, wherein hee diſtinguiſheth the bodie crucified, and the ſacramentall bodie. And to make Chriſts bodie, is to conſecrate the bread into the ſigne of his reall bodie. Let the word come to the element (ſaith *Aug. tract. in Ioan. 80.*) and it becommeth a Sacrament. This is the body which the Fathers ſay ſo often to be daily made, bleſſed, eaten, broken, diuided, falleth to the earth, is handled, ſwallowed, and torne with the teeth: *Cyprian, ſermone de Lapſis.* The nature of the bread and wine (ſaith *Bede In Epiph. Do.*) is by the ineffable ſanctification of the ſpirit, tranſlated into the Sacrament of the bodie and blood of our Lord. The fleſh and blood of our Lord (ſaith *Hier. in Epheſ. 1.*) is vnderſtood two waies, either for his ſpirituall, and diuine fleſh, and blood, whereof he ſaid, my fleſh is meate indeed, & my blood is drinke indeed, —— or for the fleſh which was nailed on the croſſe, and that blood which was ſhed by the ſouldiers ſpeare.

18 And the creation that the Fathers ſpeake of was alwaies without tranſubſtantiation. When the oyle is conſecrated for the ſicke (ſaith *Amalar. de eccl. off. l. 1. c. 12.* we conclude thus: by whome thou (ô Lord) alwaies createſt all theſe good things.

19 The Fathers ſay that we receiue Chriſt in the bread, or vnder the forme of bread, as the bread is a ſigne of Chriſts fleſh, & inſtrument of the ſoules nouriſhment: not as the receptacle of his body. And likewiſe they ſay that we in the water doe receiue the remiſſion of our ſinnes. *Lumb. Sent. 4. d. 4.* But this is as we ſay, that wee haue poſſeſſion giuen vs in writings, when as the writings doe but aſſigne the ſame vnto vs: and ſo we receiue Chriſt in the bread, as the ſignified in the ſigne, not the contained in the continent.

20 The Sacrament is honoured, receiued, and reſpected, as it is the expreſſiue ſeale and ſigne of our myſticall vnion with Chriſt, by whoſe body wee are after an admirable manner, quickned. Hence it is called a myſterie to be trembled at, becauſe by theſe creatures through the operation of the diuine maieſtie, we are made partakers of the bodie and blood of Chriſt. And hence it was that God hath ſhewen ſome miracles about this ſupper to make the inſtitution more honourable, not to prooue the reall preſence. And vpon this, the Fathers had a care that none of it ſhould fal to the ground, and reuerenced all the ornaments of the Church, and ſuffered not the Catechumeniſts to communicate. And *Chryſoſt. in Ephe. hom. 3.* ſaith that it is a kings table, that the king himſelfe is preſent, and Angells doe miniſter to him. By this he mooued all to reuerence, and hence he called it an oblation to bee trembled at. *vid. loc.*

21 The Fathers giue but one place at once vnto Chriſts bodie. Our Lord is aboue (ſaith *Aug. tract. 30. in Ioh.*) but here alſo, and our Lord is truth. For his body wherein he roſe againe, may be but in one place: but his truth is ſpread abroad euery where. *Baſil de Sp. S. cap. 22.* prooueth the holy Ghoſt to be God, becauſe he can be in many places at once. He aſcended into heauen (ſaith *Aug. epiſt. 57. ad Dardan.*) ſitteth at Gods right hand, from whence and from no other place hee ſhall come to Iudgement. And againe, In that he is God, he is euery where: but as he is man, he is but in heauen. And, doubt not that as God he is euery where preſent —— but his circumſcriptible bodie is in ſome certaine place of heauen. According to his humane ſubſtance, ſaith *Fulgent. l. 2. cap. 17. ad Thraſimund.*

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A hee left the earth, when hee aſcended vp to heauen. The fleſh, ſaith *Vigilius contra Eutyc. l.4.* whileſt it was here vpon earth, was not in heauen, and now that it is in heauen, it is no more vpon the earth.

22 Laſtly, when tranſubſtantiation was once eſtabliſhed, the moſt learned ſtucke to the opinion of conſubſtantiation, as moſt congruent vnto Scripture, receiuing the opinion of tranſubſtantiation, either ſolely or chiefly, becauſe the Church had ſo decreed. *Scotus in 4. diſt. 11. q. 3. art. 1.* holds expreſſely, that the doctrine of Tranſubſtantiation is not expreſſed in the Scriptures, adding this: It ſeemeth to mooue vs chiefly [to hold tran- B ſubſtantiation] becauſe we muſt hold of the Sacraments, as the Romane Church hath ſet downe in the Extrauagants *de hæret. c. Ad abolendam*, where note theſe wordes in the Paris edition, *ann.* 1497. in the margent: the faith of this Sacrament is only becauſe of the determination of the Church. And in the ſame article *reſp. ad arg.* 3. ſaith thus. We ſay that the Church hath reſolued that this meaning [that the bread is tranſubſtantiate] is the trueſt faith, in the creede of Laterane vnder Innocent the 3. beginning, *Firmiter credimus, &c.* ——where the truth of ſome things to be beleeued is declared, & that more plainely, then either in the Apoſtles Creede, *Atha-* C *naſius* his, or that of the Councell of *Nice.* Briefly, whatſoeuer is there ſaid fit to bee beleeued, wee muſt hold to be of the ſubſtance of faith——. If you aske why the Church would make choice of ſo hard an vnderſtanding of this article, when the Scripture may be ſalued with an explication, both more eaſie, and in apparance more true; to this I ſay that the Scriptures are expounded by the ſame ſpirit that made them. And we muſt imagine that the Catholike Church explaneth this to vs with the ſame ſpirit that it taught vs our firſt faith, namely, the ſpirit of truth. This opinion, both in the ſame ſenſe, and almoſt in the ſame words we may reade in *Biel, lect. 41 in Canon. Miſſ.* with this additi- D on moreouer, that this ordination [of tranſubſtantiation] was not knowne perhaps in the Church vntill after the inſtitution. And it is thought to haue beene firſt reuealed vnto the holy Fathers, or found out by them through their labour in explaning of the Scriptures. Though Chriſts body (ſaith *Petrus de Alliaco, in 4 Sen. q. 5. art. 2. Concl. 2.*) as a quantitie, and the bodily quantity thereof be in heauen, and in the Sacrament: yet is it not in the Sacrament as a quantatiue body, or a bodily quantity. And againe, *q. 6. art. 2.* That maner [of Conſubſtantiatiō] which ſaith the ſubſtance of bread doth there remaine, where the bodie of Chriſt begins to be, is poſſible, & neither oppoſite to reaſon nor Scriptures: nay it is eaſier to vnderſtand, and more reaſonable to conceiue then any of thoſe that ſeparate the ſubſtance from the accidents, and make Chriſts body a non-ſubſtance. For this putteth no accidents without a ſubſtance, which is one of the difficulties in this queſtion——. And therfore it ſeemes not any way inconuenient to follow the firſt way, if ſo be that the Church had ſo determined. And againe: The fourth, and more common opinion is, that the ſubſtance of bread remaineth not, but ceaſeth ſimply to haue a beeing:——and though this bee not ſo probable out of Scripture, nor in my iudgement, out of the determination of the Church: yet ſince it fauoureth this opinion, as the common opinion of Doctors and holy men, therefore I alſo doe hold it. Thus he. It is moſt plaine (ſaith *Durandus, in 4. diſt. 11. q. 1.*) that it is a raſh part to ſay that Chriſts bodie by diuine power cannot be in the Sacrament otherwiſe then by hauing the bread conuerted into his ſubſtance. And againe, But if that manner [which teacheth the ſubſtance of bread to remaine after conſecration] were true, *de facto*, of the thing done, wee ſhould haue many doubts taken away which fall about this Sacrament, in teaching the bread doth not remaine. For firſt, there is a doubt how any thing can bee nouriſhed by this Sacrament; and then how the formes may bee corruptible; or how any thing can haue generation by them, all which doubts the other ſenſe would cleare.——But becauſe this way may not be held expreſſely, ſince the Church hath determined on the contrary way, whome we preſume not to erre in ſuch caſes, therefore by holding expreſſely that ſide, we muſt anſwer vnto the arguments on the contrary ſide. And in his third queſtion. Sauing the reuerence of a better iudgemēt, it may be thought that in the Sacrament there is a conuerſion of the ſubſtance of the bread into Chriſts body, and that in this manner: The forme of the bread beeing corrupted, the matter therof is vnder the forme of Chriſts body, ſuddenly, and by the eternall power of God: as the matter of food or nouriſhment is vnder the forme of that which it feedeth by the power of nature. And afterwards: The foreſaid manner of the conuerſion——is euidently poſſible: And the other [tranſubſtantiation] is not intelligible, neither is the one more approued or reproued by the Church, then the other. VVhereas the words of the Scriptures (ſaith *Caietane, in 3. part. Thom. q. 75. art. 1.*) are expounded two waies, either properly, or metaphorically: the firſt errour in this point was theirs that interpreted theſe wordes of our Lord [this is my body] metaphorically, which the Maſter of the ſentences in his fourth booke, and tenth diſtinction ſpeaketh of, who in this point is reprooued. And the force of his reproofe conſiſteth herein, that the Church vnderſtandeth theſe words properly, and it behoueth them to be verified properly. I ſay the Church: for indeed there is not any forcible motiue in the

Goſpell to make theſe words bee taken properly. But *Ioſeph Angles, in florib. Theolog. in 4. diſt. 11. q. 4. de Euchariſtia, art.* 1. admoniſheth vs of circumſpection in reading this place of *Caietane.* Seeing it is certaine (ſaith *Ferus, in Mat. 26.*) that Chriſts body is there, what need we diſpute whether the bread remaine or not? Thus he. Now before the ſchoolemens time, there was one *AElfrike*, Arch-biſhop of Canterbury, who in his forenamed Saxon Sermon which was wont to bee read euery feaſt of Eaſter in the Engliſh Churches, ſpeaketh expreſly againſt the ſame tranſubſtantiation, and *Bertram* likewiſe in his booke of the body and blood of Chriſt.

Adoration and eleuation of the Sacrament.

1 The adoration in the Sacrament belongeth vnto Chriſt ſitting in heauen, and is an inward worſhip of the heart, or lifting vp of the minde beeing ſtirred vp with theſe outward ſignes. The ſignes (ſaith *Aug. de catech. rudi. cap. 26.*) are viſible Sacraments of diuine things, but inuiſible things are therin honoured.

2 If the worſhip be referred to the Sacrament only, it is but a reuerence, and no adoration, giuen as well to baptiſme as the ſupper, as teſtifieth, *Aug. de doctr. Chriſt. l. 3. c. 9.*

3 *Honorius* the third, *an.* 1220. was the firſt that euer inſtituted the adoration of the Sacrament. And after him *Vrban* the 4. ordained a feaſt in honour of the body of Chriſt.

4 The eleuation of the hoſte was vſed, not that it ſhould be adored, but to ſignifie the myſterie of Chriſt taken downe from the croſſe. *Amalar. l. 3. c. 26.* The Prieſts and Deacons eleuation ſignifie the taking downe of our Lord from the croſſe: the hoſte and the cup ſignifie the Lords body. And the Liturgie of *Chryſoſtome* doth not affirme, that the eleuation of the bread was vſed, that Chriſt therein ſhould be adored: but the prieſt eleuating the ſacred bread crieth out, Holy, to the holy.

The appurtenances of the Maſſe, at this day.

1 The tapers that are now lighted in the Church on the day at Maſſe time, before and after the reading of the Goſpell, are not approoued by the Fathers. We light no torches on the day time, ſaith *Hierome* againſt *Vigilantius*, yet he confeſſeth that they were lighted in the Churches of the Eaſt, by ſome of ignorance, & by others that had zeale, but not according to knowledge, *c. 3.* But *Tertullian, de Idololat.* ſaith, that this was the cuſtome of heretikes. And *Lactantius* wiſely reprehendeth it, *l. 6. Inſtit. c. 2.* ſaying: They doe light vp lampes vnto God, as though hee liued in the darke: ſo doth the Councell of *Eliberis, c. 34.*

2 The Primitiue Church neuer vſed Incence. VVe buy no frankincenſe at all, ſaith *Tertullian, apolog. 42.* We goe not into Arabia to ſeeke frankincenſe (ſaith *Auguſtine in Pſal. 49.*(——it is the ſacrifice of praiſe that God requireth at our hands. And *Pſal. 50.* Offer wiſely: thou haſt thine offering within thy ſelfe: goe not abroad to ſeeke frankincenſe, but ſay, In me ô God are thy vowes, the praiſes which I will giue thee. *Arnobius* in his 7. booke againſt the Gentiles inferreth many reaſons againſt the burning of Incenſe.

3 The veſſells wherein our Sacraments are put and conſecrated (ſaith *Walfrid. cap. 24. de reb. eccleſ.*) are cuppes and diſhes. Pope *Zepherine* ordained that the celebration ſhould bee performed with diſhes of glaſſe: and *Vrban* after him cauſed them & all other Church veſſels to be made of ſiluer: thus as in all the reſt, ſo in this hath the churches grauitie and ſtate in ceremonies, increaſed daily with the times. Thus ſaith he.

4 The linnen veſtures, [be they Albes, or Surpleſſes] were at the firſt the rayments of noblemen, and for honours ſake giuen vnto Prieſts: but not vnto any Monke, ſaue onely in diuine ſeruice time, as *Eraſmus* teſtifieth in the life of *Hierome. Theodoret lib. 2. hiſt. cap. 27.* relateth that *Conſtantine* gaue *Macarius* Biſhoppe of Hieruſalem a robe wrought with gold, for him to vſe in Baptiſme.

5 The Prieſts ornaments (as *Walfrid* reporteth) grew vp by little and little vnto the height that they now be in. For firſt they ſaid their Maſſes in common attyre: as they doe vnto this day in ſome Churches of the Eaſt: But Pope *Stephen* ordained that the Prieſts ſhould haue holy veſtures, to weare in no daily vſe ſauing in the Church, —— It was decreed in the Councell of *Bracarea*, that no Prieſt ſhould celebrate Maſſe without a typpet. Others added other veſtures, in the Church, either in imitation of the habite of the ceremoniall Prieſts, or to beare ſome myſticall ſignification. Thus ſaith *Walfrid. de reb. eccleſ. cap. 24.* And indeede the gaudie ſhewes that are now vſed about the apparell of the Maſſe, were neither ſeene nor heard of in whole or part, for aboue 400. yeares after Chriſt.

6 And for 800. yeares after Chriſt, there were but eight veſtures vſed in all the whole myſteries of religion, as the ſaid *Walfrid, cap. 24.* and *Amalarius, l. 2. c. 22. de offic. eccleſ.* doe both teſtifie: whereas now there are fifteene, ſixe Prieſtly veſtures, and nine of the Biſhops.

7 The clergy of antiquitie, as well in the Weſterne as Eaſtern Church did vſe to haue

the head polled, but not ſhauen as the Papiſts haue now, and which the Fathers reprooue. The haires of the head (ſaith *Clemens Alexandrinus,pedag.l.3.c.11.*) are to bee cut,not with a razor,but with barbers ſizzers. Shew you (ſaith *Optatus* to the Donatiſts, *l.2.contr.Parm.*) where you are commaunded to haue the Prieſts head ſhauen : whereas contrariwiſe, innumerable examples ſhew that it is vnlawfull to bee done. Wee learne here (ſaith *Hierome* vpon the 44 of *Ezechiel*) that wee neither ought to bee ſhauen to the bare,with a razor, nor to be cut ſo neere, that wee ſeeme as ſhauen: but let our haire grow ſo, that it doe couer our ſkinne. As for the ſhauing vſed nowadaies,the Church thought not of it for many ages after Chriſt : for the firſt mention that was euer made of the ſhauing of the crowne like a circle is in *Germanus* of Conſtantinople his Theoria; The ſhauing of the prieſt (ſaith hee) and the cutting of his haire round vpon the crown,is in ſigne of the crowne of thorne which Chriſt bare vpon his head. This alſo is ſpoken of by *Hugo,Sanct,De Sacram.lib.2.part.3.cap.1. Lumbard,lib.4. diſt.24.Thomas*, and *Bonauenture*, beeing indeed all one with the ſhauing of the lay-penitents,as the Councell of Agatha,*ca.2.*and the third Councell of Toledo,*cap.12.* doe both record. As for the Prieſts moderne ſhauing, it is abſolutely condemned by the fourth Councel of Toledo,*canon* 40.in theſe words: Let all clearkes or readers, as the Leuites and Prieſts, polling their haire all their head ouer aboue, leaue but a circle like a crowne below,[about their eares.] Not as the readers do in ſome part of Galacia,who wearing their haire long,like lay-men, doe onely clippe a little circle in the top or crowne of the head: for this the heretikes in Spaine do vſe vnto this day. The Greeks vſed no round polling, as *Bede* in two places teſtifieth, *viz. hiſt.Eccl.lib.4 cap.1.& lib.5.cap.22.*

8 The crowne in the Fathers ſignifies the Epiſcopall glory, dignity and reuerence: or the hoarines of their haire, which to old men is as a crowne. Or,it may be,the polling vſed in thoſe daies,not the wearing of the haire about the temples, and the crowne ſhauen as the center of that circle. And ſo muſt that Epiſtle of *Hierome* to a certaine Prieſt, bee vnderſtood: the crowne vpon the clearks head ſignifieth the kingdome they haue in God. And that of *Auguſtine, epiſtol.* 26. I pray thy crowne to ſalute thy two brethren, my Lords *Alipius* and *Euodius*,in my name.

9 The Prieſts cut,and the Monkes,in ancient time (for all *Baronius* his talking, *annal. tom.1.p.631.*) was both one: for both vſed to cut all their haire,leauing but a ring round about their eares,*Tolet.Conc.4.cap.40.*

10 The beginning of this cleargy-clipping was thus: the people at the firſt were delighted with long haire: which afterwards the Cleargy vſed to cut for ſoberneſſe and modeſty ſake. And this in proceſſe of time, through a growne generall vſe, became a ſignificant ceremony. So ſaith *Iſid. de of. eccleſ. l.2.cap.4* the cutting of the haire, and leauing a circle below, I take to ſignifie prieſthood,& the rule of the Church in them. And *Amalar. de of.lib.2.c.5.* ſaith, We beare our crowne vpon the lower part [of our head] when we doe equalize with reaſon thoſe neceſſaries of the world, which we ought to gouerne. Thus of ceremony ſuperſtition is growne.

11 Organs were erected about the yeare 660.as *Platina* ſaith, *in Vitaliano*,about 820.as *Amonius* ſaith,*de geſt.Fran.lib.4. cap.*114. not vntill after *Aquinas* his time, as *Nauarre* witneſſeth,*in lib.de orat.& hor.cano.cap.*16. As for Church-muſicke, in ſet ſongs, *Gregorie* in his 4. booke *epiſt.* 44. *de geſt. Syn. habitæ in vrbe*, diſalloweth it.

12 In the auncient Church, ſuch ſincere ſimplicity was accepted, that they neuer vſed any ceremony in their ordinatiō of Biſhops, but only impoſing of hands vpon him. Afterwards crept in the ceremonies of deliuery of a booke,and annoyling of the hands of the prieſt with chriſme. The Hierarchie vnder *Areopagita* his name ſpeaketh of impoſition of hands,but not of vnction at all.

Penance ſacramentall, and Satisfaction.

1 THe Sacrament of penance aroſe from theſe beginnings: firſt,in the primitiue Church,the publike penance with his rites was in vſe: not any priuate penance vſed, or at leaſt not impoſed : afterwards about *Gratians* time, *anno* 1130. entred the diſputations of the neceſſity of priuate confeſſion, and ſatisfaction, getting footing, but not foundation vntill *Peter Lombard*, and he was the firſt that durſt auerre it to bee a proper Sacrament. And the ſucceeding Schoolemen could not agree about the matter and forme thereof, for all his determination. But in the Councell of Laterane,*anno* 1215. they made a iudiciall proceeding of confeſſion and abſolution.

2 The Fathers ſatisfaction was an eccleſiaſticall and publike mulct impoſed vpon the offenders,as this,that they ſhould be put in ſome ſeparate corner of the Church, and there that in abſtinence of meate,drinke,and raiment,and alſo in teares and ſorrowes,they ſhould at an appointed time acknowledge their offence, teſtifie their repentance, and thereby ſatisfie the Church whome they had offended, and which doubted of their repentance. This Saint *Auguſtine* teſtifieth,*Enchir.*65.

3 The ſatisfactions which are ſaid to bee made vnto God, were no redemptions of

temporall paine, but actions and rites, whereby the ſinner thought to ſatisfie Gods precept, commanding true and vnfained repentance, and the fruite thereof, according to the manner and meaſure of the ſinne: whereby the actions became not onely pleaſing to the Church, but euen to God alſo. In this ſenſe *Radulph. Ardens, In feria 4. in cap. ieiunij*, ſaith, Satisfaction for ſins done, conſiſteth in three things, in ſatisfaction of worke, compunction of minde, and confeſſion of mouth. And in this ſenſe are almes called ſatisfaction, not that they are the price of our ſinnes before God, but becauſe they are ſignes of true and vnfained repentance. This the Fathers doe approoue, and *Auguſtine* for one, *de Dogmat. eccl. cap.* 54. in theſe words; The ſatisfaction of repentance, is to cut off all cauſes of ſinne, and not to dally with the entrance of their inſtigations.

You ſhall mortifie your in-borne vices, (ſaith *Bede, in Pſal.* 4.) by bringing forth fruits worthy of penitence: euery one afflicting himſelfe for euery ſinne, as farre as true and worthy repentance doth exact. And how confeſſion aboliſheth our ſinnes, the Canon declareth, *ca. Omnis qui, De pœnitentia, diſtinct.* 1. in theſe words, Confeſſion is made to ſhew repentance, not to obtaine pardon. And in the ſame diſtinction, *c. 1. Medicine*, the gloſſe expoundeth theſe words, [Almes do redeem ſinnes] thus, [doe ſhew them to be forgiuen.] *Paludanus, in 4. diſt.* 15. denyeth that workes can ſatisfie for ſinne, beeing otherwiſe due of themſelues. And this phraſe, [redeeme your ſoules] is reprooued by *Optatus, lib. 3. contra Parm.* And *Mark* the Heremite, in his booke *de baptiſmo*, denyeth that our ſinnes can be aboliſhed by prayer, faſting, gifts, humility, &c. but that ſuch things are meanes to preſerue vs from relapſe: and his reaſon for the firſt, is, becauſe ſinnes are taken away onely by the croſſe of Chriſt. Here it is not amiſſe to recite a ſaying of *Lanſpergius* a Carthuſian, not ſo tedious as it is true and religious. I would not haue thee thinke (ſaith hee) that thou canſt doe penance for thy ſinnes: doe not dreame of it: Why? Becauſe thy ſinnes are in number aboue the ſands of the ſea: too too many, and all too great. Thou art not able to ſatisfie for one, what canſt thou do for many, for innumerable? thinke not therefore that thou canſt doe workes ſatisfactory for thy ſinnes. For what alas canſt thou account of theſe, in reſpect of the many mountaines of thine enormities? They that do great good workes, and commit but ſmall offences, they ſatisfie for their ſinnes: but what euer thou doeſt, refer it to Gods glory: and what good ſoeuer thou doeſt, thinke and reſolue thou haſt done it for his pleaſure. Let the honour, the loue, and the good will and pleaſure of God, be the motiues vnto al thy good workes. Do all things to pleaſe him, to win his fauour, to purchaſe his friendſhip, to honour him, A that fulfilling his pleaſure, thou be not offenſiue to him. And yet thinke all thy workes of farre ſmaller moment then able to ſatisfie for thy ſinnes: for, for them thou muſt offer vnto God the workes of Ieſus Chriſt, his ſorrowes, wounds, death, in the vnion of that loue wherein hee endured all theſe for thee. Theſe are the meanes of thy ſatisfaction; but whatſoeuer thou doe, or ſuffer, offer it not vnto God for thy ſinnes; but for his loue & good pleaſure, either do, or ſuffer, ſtill wiſhing increaſe of grace from him, whereby thou maiſt performe greater, more and more acceptable workes. Wherefore let the loue of God be the cauſe of thy good life, and the ſcope and leuell of all thy good workes. Thus B ſaid a Fryar.

4 Amongſt the Latines, the word [*Satiſfacere*] is ſometimes vſed for to pleaſe another in executing of ſome office. I (ſaith *Tully, l. 1. epiſt.* 1.) in all duty and zeale, doe rather ſatisfie, or pleaſe all others, but not my ſelfe at all. Beſides, ſatisfaction among men is the recompence made for an iniury, either in retribution of dammage, or in obtaining of pardon by ſubmiſſion. And after this ſecond way, are workes of repentance tearmed ſatisfactorie before God, beeing reall ſupplications for pardon, which God in Chriſt approueth. It behooueth the Deacon whom you write of, —— to ſatisfie the Biſhop that gouerneth him, with perfect humility, (ſaith C *Cyprian, l. 3. cap.* 9. And *lib. 1. epiſt.* 3. they pray that Chriſt would be intreated with prayers and ſatisfactions. And, I embrace with ready & perfect charity, thoſe that turne from their ſinnes with repentance, and confeſſe them with humble and ſimple ſatisfaction. And, *ad Demetrianum*, he exhorteth the faithfull to ſatisfie God, whileſt they haue time here vpon earth. But this can be nothing but to beſeech Almighty God for remiſſion of ſinnes, and to acknowledge them: and the effect of this ſatisfaction he affirmeth to be the attaining of pardon. The acknowledging of ſinne, and entreaty of pardon is a ſatisfaction not vnto the ſtrictnes of the Iudge, but vnto his mercy, (as *Cyprian* ſaith very well in another D place) that is vnto Gods merciful acceptāce. And very rightly: for theſe acts of the penitent, doe include in themſelues, a faith laying hold vpon Chriſts ſatisfactiō, by which they haue their acceptāce. And in this ſenſe *Chryſoſtome, hom. de B. Philogonio*, ſaith, that If thou returne from thine olde ſinnes wholly, and promiſe vnto God truly, that thou wilt neuer turne againe vnto them, God requires no more for a further ſatisfaction.

5 So then the workes of Pietie are called ſatisfactions, as they are referred vnto our prayers. God taketh away the ſinne (ſaith *Marke* the Heremite, *lib. De baptiſmo.*) which wee intreate for by almes, prayers, and patience. Our ſighes and ſorrow (ſaith *Climacus, de memor. mortis grad.* 7.) doe crie out vnto

God, and our teares do goe the embaſſage of feare. Gods mercy is obtained by the intreaty of almes, ſaith *Radulph. Ardent. homil. in domin. 1. Quad.* So that ſatisfactions are ſuch, by the meanes of obtaining in prayer. Wherefore it behoooueth vs to beleeue that we muſt repent (ſaith *Ambroſe, de pœnitent. libro 1. capite 8.*) and ſhall obtaine pardon; and yet to hope for pardon out of faith, not as of debt: It is one thing to deſerue, and another thing to preſume: faith obtaineth as it were from couenant in writing, but preſumption is neerer the arrogant then the ſuppliant.

6 In proceſſe of time the doctrine of ſatisfaction began to bee deliuered and taught in vnfit and ill applied tearmes: as when the B Fathers ſay, that hereby our ſinnes are redeemed, expiated, purged, and purified, &c. The Generall Lord of vs all (ſaith *Chryſoſtome, Homil. 1. in Geneſ.*) ——— deſiring to purge away all that euer wee haue offended, hath found out a cure thereof, which is performed by faſting. Almeſ-deeds do clenſe the whole man, ſaith *Proſper, lib. de promiſſ. & præd. part. 2. cap. 7.* If we be contaminate with any ſpotte (ſaith *Leo, Serm. 2. de Collectis,*) by conuerſing in this earthly habitation, it may bee wholly waſhed out by the power of almeſ-deedes. The man that hath vndone himſelfe, by his own ſatisfaction may redeeme himſelfe, ſaith *Cæſarius, Hom. 1.* And *Chryſologus, Hom. 42.* holdeth, that faſting doth open the gates of heauen, and letteth vs in vnto God. C Almes extinguiſheth ſinne (ſaith *Maximus Taurinenſis, Homil. de diuerſis,*) euen as baptiſme doth, and putteth out the fire of hell. So that almes is as a ſecond fount of purgatiō for the ſoule. But here we muſt note, that the Fathers ſpeak not in the papiſticall ſenſe of remiſſion of any temporall paines: but ſpeake wholly and abſolutely of the whole crime, and whole puniſhment together, ſo that they ſpeake both in theſe and in other like caſes, after a figuratiue metonymy, by which that is giuen to the meanes, way, inſtrument, and occaſion, which in it ſelfe is due and proper vnto another. For it is the onely blood of Chriſt, which is the ſatisfaction and purgation of all the ſinnes of the world, as the Fathers themſelues acknowledge. D There is but one expiation for ſinne (ſaith *Baſil, In capite primo Eſay,*) namely, that blood which was offered and ſhedde for the ſaluation of all the world. And *Ambroſe, In Luc. 22. & Serm. 46.* ſaith, that teares doe waſh away and purge our ſinnes: and yet hee addeth in expreſſe tearmes: I reade of *Peters* teares, but not of his ſatisfaction. It is a common phraſe with vs to ſay, this iourney hath made mee rich; and the pardoning of an iniurie is not the cauſe of the forgiueneſſe, but the article and condition vpon which the pardon is giuen. So ſaid *Adrian* vnto *Frederik*, wee haue giuen thee the enſigne of the Imperiall crowne, that is, our hands haue conſecrated and crowned thee, *Sigon. de Regno Italiæ, libro ſecundo.*

vulgare.

7 The Fathers ſay in like manner, that the works of penitence do take away our ſinnes, but not by themſelues; but onely in reſpect that they are annexed vnto that faith which apprehendeth and laieth holde vpon Chriſt, for the remiſſion of ſinnes: (Looke the place of *Ambroſe*, cited in the 5. ſection of this article.) I do not deny, (ſaith the ſame Saint, *De pœnit. lib. 2. c. 9.*) that ſinne may be diminiſhed by extending often our bounty vnto the poore, but then muſt thy faith approoue thine almes and expenſes. Looke alſo his 1. booke, and 30. chapter of his offices.

8 Sometimes the Fathers vſe a hyperbolicall metaphor in their phraſes. As oft as we giue almes after our ſinnes, (ſaith *Gregory, In Iob 12. cap. 24.*) ſo often we doe as it were pay a price for our euill deedes. And *libro 6 in 1. Regum, cap. 15.* The third kinde, that is reuenge (for ſinne) is as a neceſſary medicine, that the impoſtume of guilt which we lance in our conuerſion, bee purged by confeſſion, and cured by the ſalue of affliction. Thus will the Fathers haue almes to obtaine vs iuſtice and ſaluation, but this is figuratiuely ſpoken, not properly: for ſuch things as we beſtow vpon the poore, they ſay wee lend vnto God, after the Scripture phraſes and that hee becomes our debtour, who payeth backe the whole ſumme with profit an hundredfolde, as *Chryſoſtome* ſaith, *Hom. 3. in Gen.* And *Gregory, lib. 7. epiſt. 20.* ſaith, Whatſoeuer is giuen vnto the poore, if it be well conſidered, is not giuen, but lent: becauſe that which is laid out, is doubtleſſe returned with a multiplied gaine.

9 Againe, our ſinnes are taken away after a double manner: firſt in reſpect of the guilt, and fault, and this is called Remiſſion, beeing peculiar vnto God alone: ſecondly, in reſpect of the exerciſe of ſinne, which is tearmed purgation, wherein the exerciſe of ſinne is ceaſed. To haue our ſinnes abſolued, and to haue them remitted (ſaith *Hieronim, In Iſai. 40.*) are two ſeuerall things: for hee that hath his ſinnes remitted, needes no abſolution: ——— but hee that hath them abſolued, hath them ſo, becauſe they are purged and looſed by puniſhment. And in this ſenſe ſaith the ſame Father, *In Ierem. 2.* that ſinnes are purged by warnings. The expiation (ſaith *Rodolphus, In Leuit. lib. 12. cap. 2.*) belongeth vnto Chriſt, but the clenſing to our ſelues. So that there is a double ſatisfaction in the Fathers, expiatorie, which belongeth vnto Chriſt alone, & amendatory, or approbatory, which they will haue to belong vnto our ſelues. Turne vnto your Father with true ſatisfaction, ſaith *Pacianus parænoſ. de pœnit.*) running no further in errours, heaping no more vnto your olde ſins, and in ſaying ſome lamenting and mournefull prayer, as this, Wee haue offended before thine eies. In this ſenſe

ſaith *Hugo, de Sanct. Victore de ſacramentis, lib. 2. part. 14. cap.* 2. that ſinne is puniſhed & corrected by ſatisfaction: and that ſatisfaction is the correction of the offence. *Eucherius, In libros Regum, l. 2.* ſaith, that both *Dauids* guilt and ours (for the fault already pardoned) is purged and aboliſhed by afflictions: becauſe God doth endeauour to wipe away all ſpots of iniquity from his elect, by temporall afflictions. It is a worthy ſatisfaction to correct our offences, and hauing corrected them to beware of them, &c. ſaith *Bernard, De domo interiore, cap. 1.* And in this ſenſe they do take redemption.

10 The Fathers will haue great ſinnes taken away by publike penance, & ſmall ſinnes by ſaying of the Lords prayer, *Auguſt. Enchir. cap* 71. And *Auguſtine* likewiſe will haue this prayer to take away great ſinnes alſo, *de ciuit. Dei, l. 22. c.* 27. So that this kinde of ſpeech is to be vnderſtood cōparatiuely, that it ſhould not bee thought requiſite to vſe publike penance for all ſinnes: The difference is in the exterior diſcipline, which ſetteth downe a diuerſity of penance in great and ſmall offences. And if that veniall ſinnes be taken away by the Lords prayer, to what end ſerueth the puniſhment of Purgatory after death?

11 Secret ſatisfaction for ſinnes, was neuer vſed but in the corrupted eſtate of the Church. Beſides, ſatisfaction in the Fathers goes before abſolution, by which the ſinners by impoſition of hands, receiued libertie to communicate, & remiſſion of ſins. But at this day it is otherwiſe in the church of Rome.

Wherefore ſatisfaction, taken as the redemption of the temporall paine onely, after the remiſſion of the guilt of the ſinne, and following the abſolution, was vnknowne to the Fathers.

Purgatorie.

1 T*ertullian* a Montaniſt, and *Origen*, were the firſt that euer talked of Purgatory in the Church: and yet *Origen* will haue Purgatorie to be in this life, *In Leuit. lib. 8. apud Cyrillum:* and alſo to remaine euen after the reſurrection, *hom. 14. in Luc.* In ſumme, ſaith *Tertullian, de anima, capite 55. & vltimo,* ſince wee vnderſtand that priſon that the Goſpel ſpeaketh of, to be hell, and do interpret, that to pay the very laſt peny, euery ſlender ſinne ſhall bee there puniſhed during the ſtay of the reſurrection, none neede to doubt that the ſoule ſhall pay any thing in hell by the body alſo, after the fulfilling of the reſurrection. This alſo the comforter* hath often commended. If any man doe admit his ſpeeches, by the acknowledging of his promiſed graces---. *Roffenſis* againſt *Luther, artic.* 18. confeſſeth, that Purgatorie was long vnknowne, and lately knowne and receiued into the Church: and ſo after men began to be afraid of the fire of Purgatorie, in crept Indulgences.

2 Afterwards the Fathers fell to ſpeake, both of the manner of the paine, and of Purgatory it ſelfe, but not as of an article of faith, but onely of a probable thing probably. It is not incredible (ſaith *Auguſtine, Enchirid. c. 67. & 69.*) that ſome ſuch thing ſhould bee after this life, it may be demaunded whether it be ſo or no, and it may either be knowne or vnknowne, that ſome of the faithfull, as their loue to temporall things hath beene more or leſſe, ſo are ſaued either ſooner, or later, by a certaine purging fire. And, *de ciuit. Dei, lib. 21. cap. 26.* But whether it bee there alone, or there and here, or here alone, that theſe parts of the worldly building, pardonable from dānation, ſhall finde a burning fire of tranſitory tribulation, I do not diſpute againſt it, it may bee, it is true. And, *de fide & op. cap.* 16. whether therefore ſome ſuch iudgements follow vs in this life onely, or after this life alſo, it doth not (as I thinke) diſagree from truth, if wee vnderſtand this ſentence in this manner. Hierome, *in Iſa. libro* 18 *capite vltimo, ad finem,* would haue ſuch things left wholly vnto the knowledge and iudgement of God: and yet he ſaith, that hee thinketh that there is a moderate and gentle ſentence of the Iudge concerning the burning away of the ſinnes of Chriſtians. Doeſt thou leaue no puniſhment for the ſoules (ſaith one in *Boetius, in Proſ. 4. libro 4. de conſolat. Philoſophiæ.*) when the bodies are dead? Yes, and that great (ſaith another) part whereof is exerciſed in penall bitterneſſe, and part (I thinke) in purgatory clemency.

3 But contrariwiſe, the Fathers do expreſly raze the foundation of the Popiſh Purgatory. There is no middle place (ſaith *Auguſtine, lib. de pec. mer. & rem. cap.* 28.) that a man may bee any where, but with the diuell, who is not with Chriſt. And the author of *Hypognoſt. l. 5.* ſaith, we acknowledge no third place at all. When wee once depart from hence (ſaith *Cyprian, tract. ad Demetr.*) there is no more place of penance, nor no more effect of ſatisfaction. The guilt beeing taken away (ſaith *Tertullian, De Baptiſmo.*) ſo is the puniſhment. Sinne is ſo vtterly aboliſhed in the remiſſion (ſaith *Chryſoſtome, De pœnit. Serm. 3.*) that no print of it is left remaining. And, *in Geneſ. hom. 5.* Hee that hath not purged away his ſinnes in this life, ſhall finde no comfort in the life to come.——This is the time of acting, and of wreſtling, and ſtriuing, that is for coronation and reward. And *hom. 69. ad pop. Ant.* the Iuſt that depart hēce, are altogether happy, for they are gone to Chriſt,---they are with the King, & there moſt neere him,---not by faith, but face to face. And again, *hom. 16. in ep. ad Ro.* Death ſeuereth not vs from Chriſt, but ioynes vs vnto that quiet

* Tertull. paracletus.

which is with him, and maketh vs partakers of that glory. Heere onely is the place for mercy (ſaith *Bede, in Pſal.6.*) after this world is place only for iuſtice. After the departure of ſoule out of the body (ſaith the author of the queſtions in *Iuſtine, queſt. 75.*) preſently diſtinction is made of the good and the euil: and both are led by angels to the places prouided for them: the ſoules of the good vnto Paradiſe, where they inioy the bleſſed company of Angels, and of their Sauiour Chriſt. The Saints are in honour, they reſt in glorie, and their departure from hence is into perfection, (ſaith *Epiph. Her. 79. ſub finem.*) The preachers of the Church (ſaith *Anſelmus, in 2. Cor. 5.*) departing from their bodies, are not deferred from the enioying of their heauenly countrey, by ſpacious delaies; as the olde Fathers were; but inſtantly vpon their leauing of the fleſh, they doe reſt in heauenly faith. What is it to thee (ſaith *Bernard, epiſt. 266.* and thine earthly veſtures, that beeing about to go to heauen, haſt the robe of glory to put on inſtantly? And *Otho Friſingenſis*, in his *Chron. lib.* 8. *cap.* 26. ſaith, that ſome affirme that there is a purgatory place in hell, wherein the ſoules of thoſe that are to bee ſaued, are either puniſhed with darkneſſe only, or with the fire of expiation alſo. If we looke vpon him with a right faith, that for our ſins hung vpon a tree (ſaith *Lumbard, Sen. 3. diſt. 19. lit. A.*) wee are looſed from the bands of the diuell, that is, from our ſinnes; and we are ſo looſed, that he ſhall find nothing in vs puniſhable after this life: becauſe by that his death as the onely true Sacrifice, what fault ſoeuer we had in vs whereby the diuell might binde vs to puniſhment, Chriſt ſo extinguiſhed, that the diuell cannot preuaile ouer vs by tempting, no not in this life.

See the Section of Interceſſion, §.3.

4 The auncient Greeke & Latine Fathers beleeued that the ſoules of the dead were kept all in one common receptacle out of heauen, vntill the reſurrection. So holdeth *Lactantius*, in his worke *de diuino præmio, lib. 7. cap. 21.* And *Irenæus, In fine lib. 5. Tertullian* likewiſe againſt *Marcion, libro 4. capite 34.* and in his booke *de anima, capite 55.* where hee ſaith, that euery ſoule is ſequeſtred in the loweſt places, vntill the Iudgement day. So holdeth *Iuſtine*: and euen the canon of the Maſſe, which prayeth for the region of light and peace vnto all men. So that theſe admitted not this Purgatory.

5 The Fathers ſay that all ſinnes, euen mortal, are purged and remitted by this Purgatory fire. So ſaith *Origen, In Hierem. homil.* 13. If our ſinne be mortall, wee cannot bee purged with nitre, or borith, (which is a kinde of hearb) but with the ſpirit of iuſtice, the ſpirit of burning and puniſhment. And *homil.* 24. *in Num.* he ſaith, that all that we carry with vs, is to be tried by fire or water. That prayer (ſaith the booke that is called *Dionyſ. Hierarch. Eccleſiaſt. p. 3. c. 7.*) doth intreate Gods clemency to pardon the dead for all ſinnes committed through humane infirmitie. The offerings for the dead (ſaith *Theophyl. in Luc.* 12.) are of no ſmall value for thoſe that died euen in great ſinnes. Some (ſaith *Bede, in Pſal. 37.*) commit greater veniall ſins, & ſome leſſer: and therefore it is meet-- to haue them put into the fire of Purgatory, now in the ſpace betweene this and the iudgement.

6 The Fathers teach alſo, that all are to be purged by fire, as well the Saints of God, as the infidels. Al muſt come to the fire, al muſt come to this furnace, ſaith *Origen, in Exod. homil. 6.* And, *In Pſal. 36. hom. 3.* (as I thinke) It is neceſſary for vs all to come to that fire. The ſonnes of *Leui* (ſaith *Ambroſe, in Pſalm. 36.*) ſhall be purged with fire, and ſo *Ezechiel* likewiſe with fire, and *Daniel* alſo. But although that theſe ſhall bee tried by fire, yet they ſhall ſay; we haue paſſed by fire and water. And, *in Pſal.* 118. *oct.* 20. Whileſt we liue here, let vs keepe our humility, that when any of vs doe come vnto the iudgement of God, and vnto thoſe fires which wee are to paſſe thorough, he may ſay; —— beſides, a little before: It behoooueth all men to paſſe thorough theſe flames; whether it be *Iohn* the Euangeliſt,--or *Peter.*——

7 The place wherein there is no water, which *Zacharie* ſpeaketh of *cap.* 9. ſignifieth the paines eternall, after *Hierome*, and the depth of humane miſerie, after *Auguſtine, de ciuit. Dei, lib. 18. cap. 35.*

8 The Fathers alſo ſpeake very often of a purgatorie in the laſt iudgement, that is, of the pains which are to be ſuffered not immediatly after death, but after the reſurrection: for they affirme, that all men except Chriſt, are to be tried, and in ſome ſort to bee fried with the fire of burning in the day of iudgement. I thinke (ſaith *Origen, In Luc. hom. 14.*) that after the reſurrection from the dead, we ſhall all need a purging, and purifying Sacrament, for none can ariſe againe without ſome ſtaines. And this alſo he affirmeth in diuers other places of his workes, *viz. In Pſalm. 36. homil. 3. In com. in epiſt. ad Rom. lib. 8. in fine. In Hier. hom.* 13. And *Lactantius, de diuin. præm. lib. 7. cap.* 21. ſaith, that there is a triall to bee made by the fire, when God hath iudged all men. Out of this which is alreadie ſpoken (ſaith *Auguſtine, de ciuit. Dei, libro 20. capite 25.*) we doe plainely ſee, that there are ſome that in that iudgement ſhall bee puniſhed with certaine purging fires. After the ende of the world (ſaith *Ambroſe, in Pſalm.* 118. *Serm.* 3.) this ſhall bee the future baptiſme, when iniquitie ſhall bee burned away by the furnace, that the iuſt may ſhine as the Sunne in the kingdome of God. Looke alſo the other places of this Father, *viz. in Pſalm.* 118. *Serm.* 20. *in Pſalm. 36. ad verba, Framea peccatorum*: As alſo *Hierome* vpon *Iſaias in fine*, and alſo vpon *Amos, capite* 3. who neuertheleſſe vpon the ſame later Prophet,

cap. 9. ouerthrowes the ſame point of Purgatorie. Looke alſo *Hilarie, in Pſal.* 118. vpon the words (*Concupiuit*) *animæ meæ iuſtitiam.* And *Baſil, in Iſay, cap.* 4. vpon the words *Expurgauit Hieruſalem.*

9 Although *Gregorie* by his apparitions and viſions doe make for Purgatorie, yet in his Dialogues, (or rather ſome others) hee ſpeakes not confidently, as the Papiſts doe, but with a plaine doubtfulneſſe. Herein (ſaith he, *Dialog. libro quarto, cap.* 58.) we muſt conſider that it is a ſafer way for a man to doe that good himſelfe in his owne life, which he hopes to obtaine at others hands after his death. And indeede *Gregorie* in his vnforged workes, doth flatly ouerthrow Purgatorie. Becauſe we are redeemed by the grace of our Creatour (ſaith he, *In Iob, lib.* 13. *cap.* 20.) wee haue this heauenly gift beſtowed vpon vs, that when we leaue our carnall habitacle, incontinently we are carried vnto our heauenly rewards, becauſe ſeeing that our Maker & Redeemer breaking vp the gates of hel, took thence all the ſoules of the elect, ſurely hee ſuffereth not vs to goe thither from whence he brought all the reſt in his deſcenſion.

10 That place of *Paul* which ſpeaketh of the triall by fire, 1. *Corinthian.* 3. *verſ.* 13. 15. by the common conſent of the auncient Fathers, was neuer ſpoken nor intended of Purgatory. For firſt of all by the builders, *Auguſtine* vnderſtandeth all Chriſtians, *Enchirid.* 68 Others, the Miniſters and Preachers of the Goſpel, as doe *Ambroſe, Sedulius, Anſelme, Thomas, Lyra,* and *Caietane,* al vpon this place. Secondly, by the name of *ſtraw* or *ſtubble,* ſome doe vnderſtand mortall ſinnes: as *Chryſoſtome* and *Theophylact.* Others, hereſies, as *Ambroſe,* vpon this place, and *Hierome in Iſay* 5. Others, bad hearers, as *Theodoret* and *Oecumenius:* others carnall affections, as *Auguſtine* in his booke *de fide & operibus,* the 16. chapter. Thirdly, by that day, they doe vnderſtand the day of the laſt iudgement, no middle day: and ſo doth *Theodoret, Theophylact,* and *Anſelme* vnderſtand it. Fourthly, by the fire ſome vnderſtand the tribulations of this life preſent: ſo doth *Auguſtine, de fide & operibus, cap.* 16. and ſo doth *Gregorie* in his Dialogue, *libro* 4. *capite* 39. Others take it for the fire eternall, as *Chryſoſtome* and *Theophilact:* others for the fire that ſhall conſume the world, and others for the fire of Gods iudgment, which they affirme ſhall not purge and afflict, but prooue and trie, as the Ieſuites holde.

11 But the foundation of the Popiſh Purgatorie, (namely, that the guilt beeing aboliſhed, ſome penall ſatisfaction is to be vndergone) was neuer receiued by the learned teachers of the Church, for at leaſt 1100. yeares after Chriſt. *Lombard* indeede teacheth, that there is paines of Purgatorie to be endured after this life, but not after the full and plenarie remiſſion of the fault. For he will haue ſuch a falt as is remitted in part, to be reſerued for the temporall paine to aboliſh, *Lib.* 4. *d.* 20.

Wherefore a Purgatorie, ſuppoſed to bee betweene death and the laſt iudgement, ſeruing onely for the purgation of veniall ſinnes, by temporall paines, was vnknowne to the Fathers of the firſt 600. yeares.

Sacramentall Confeſſion.

1 AVricular confeſſion, that is, the ſpeciall recitation of all mortall ſinnes, neceſſary for the remiſſion thereof, made in ſecret vnto a Prieſt, beganne to be vrged and commanded in the Church about 800. years after Chriſt. *Alcuine, De diuin. offic. cap.* 13. *in cap. ieiun.* taught it in theſe words: Being willing to forgiue all that haue offended againſt him, let him confeſſe all his ſinnes which he can remember. We finde this thing needfull of reformation (ſaith the 2. Councel of *Chalons, ca.* 32.) that many confeſſing their ſinnes vnto the Prieſts, doe it not fully, nor perfectly. Wherefore, becauſe that a man is made of two ſubſtances, ſoule and body, and ſinneth ſometimes by the motion of the minde, and otherſometimes by the frailty of the fleſh; both theſe kindes of ſinne ought to be very narrowly ſearched after, that a plenarie confeſſion may bee made thereof accordingly. Namely, that both the ſinnes that haue been committed by the body, be confeſſed, as alſo by the ſole cogitation. Wherefore he that is to confeſſe his ſinnes, is to bee inſtructed to make his confeſſion of the eight principall ſinnes, without which, wee can hardly liue in this world. The Prieſts muſt call thoſe parties to confeſſion, that are in danger of death, ſaith the Councell of Mentz, in *Gregorie* the fourth his time, *cap.* 26. Now wee haue indeede ſome examples of this priuate confeſſion before theſe times, but no precept at all. *Audoenus* in the life of Saint *Eligius, libro* 1. *capite* 7. ſaith, that hee—deſiring to make himſelfe a ſanctified veſſell vnto God, and fearing leſt ſome of his ſinnes might darken his ſoule, hee confeſſed all his acts from his very youth, before the Prieſt. But indeede this vſe had his firſt inuention in Monaſteries. Before all things (ſaith *Climacus, in Scala paradiſi grad.* 4. *circa ann.* 580.) let vs confeſſe our faults vnto our worthy Iudge alone, and if hee command vs, let vs be readie to confeſſe them vnto all men. And *Studites* in his funeral oration vpon the death of *S. Plato, cap.* 8. ſaith, And (which was more laudable) hee did often confeſſe his ſecreteſt thoughts and deeds vnto one that was his ſuperiour, which was a great ſigne of his religion. And truly the moſt ſtrict manner wherewith he did it, made him that heard his confeſſion to be amazed with admiring of him.

But to ſpeake truly, this vniuerſall law enioyning to confeſſion, as to a neceſſarie act of ſaluation, was not promulgate vntill the Councell of *Laterane* vnder *Innocent* the 3. Pope.

2 That this kind of confeſſion had the inſtitution from God, diuers learned men haue either denied, or doubtfully affirmed. *Chryſoſtome* refuſeth it flatly, *Homil.* 4. *de Lazaro.* Take heed (ſaith he) how thou telleſt thy defects vnto a man, leſt hee caſt thee in the teeth withall: thou art nut to confeſſe vnto thy fellow-ſeruant, that he may divulge it, but vnto him that is thy Lord, to him that careth for thy ſoule, to him that is moſt courteous, to him that is thy phyſitian doeſt thou ſhew thy wounds. And indeed this Father toſſeth this doctrine of confeſſion in many places, *viz. homil.* 2. *in Pſal.* 50. *homil.* 31. *in Epiſt. ad Heb. homil.* 5. *de in comprehenſib. nat. Dei. hom.* 8. *de pœn. hom. de pœnit. & confeſſione.* And ſo doth *Caſſian* in his *Collations,* 20. *cap.* 8. And *Auguſtine* alſo, *Confeſſion. l.* 10 *c.* 3. And indeede priuate confeſſion of great crimes was abrogated about the yeare 396. by reaſon of the diſcouery of an whoredome committed betweene a Deacon and a noble woman, as hiſtory doth teſtifie, *Hiſt. tripart. lib.* 9. *c.* 35.) But if the Fathers had thought it to haue beene a diuine ordinance, doubtleſſe it ſhould neuer haue beene diſanulled by them. And the gloſſe, *de Pœnit. diſt.* 5. *cap.* 1. §. *In Pœnitentia,* ſaith, that it is better to ſay that it was inſtituted by a tradition of the Vniuerſall Church, rather then by the authority of the old or new Teſtament. And *Gratian* himſelfe doth ſtagger in this queſtion, *De Pœnit. d.* 1. *q.* 3. *c.* 89. *Quamuis.* Vpon what authority, or vpon what grounds of reaſon both theſe opinions of ſatisfaction or confeſſion do rely, we haue briefly laid down, but which of them to ſticke vnto, I leaue vnto the readers choice: for there are both wiſe & religious men on both opinions. Here hee allowes euery man his iudgement free, therefore he thought it not to be of diuine inſtitution. And, *Diſt. eadem cap. Conuertimini.* Here may wee vnderſtand that wee may obtaine pardon though our mouthes bee ſilent, and——our Lord doth ſhew that a ſinner is not clenſed by the iudgement of the Prieſt, but by the bounty of the diuine grace. And yet farther, *Cap. Quis aliquando.* Hence it is moſt euidently apparent, that our ſinnes may bee taken away without the confeſſion of the mouth. *Panormitane, De pœnit. & remiſſ. c. Omnis vtriuſq; ſexus,* liketh that opinion very well, that ſaith that confeſſion aroſe from a certaine generall tradition of the Church: and that the Greekes doe not ſinne in not vſing of it, becauſe this cuſtome ſprung not vp among them. And *Scotus, In ſent.* 4. *diſt.* 17. *quaeſt.* 1. is very doubtfull to ſay it is of diuine inſtitution: Either wee muſt hold the firſt member, that is, that it is of diuine inſtitution publiſhed by the Goſpell,——or if that be not ſufficient, we muſt A ſay——that it is of the diuine poſitiue law publiſhed by Chriſt, vnto the Apoſtles: and vnto the Church, by the Apoſtles, without all Scriptures, as the Church holdeth many other things from the Apoſtles mouthes without any Scripture. Amongſt the writers of the Popes law (ſaith *Rhenanus in argumentum in Tertull. de pœnitent.*) there are ſome, (and thoſe famous men) which doe draw this confeſſion, which at this day we vſe vnto the Prieſt, and euery litle circumſtance thereof, from the inſtitution of the Church. For firſt, Publike confeſſion, that is, the act of penance done before the whole Church, as taken out of the old Teſtament, of publike ſeemes to haue bene made priuate:——for which it was B neceſſarie——to make certaine lawes for penances,——for ſatisfaction, and obſeruation of which lawes, it was fit (for the Laytie eſpecially) to make a Prieſt partaker of their ſecrets and counſell. And againe, This ſecret confeſſion (as farre as wee can coniecture) ſprung out of that publike one, through mens voluntary piety;——for wee reade no precept of old for it. And like vnto this hath he another place, *in admonitione de Tertullian. Dogmatis,* where he ſaith: Concerning ſecret confeſſion, you ſhall ſcarcely finde any of the Fathers ſpeake of it as of a thing commaunded. Thus ſaid he. *Caietane* vpon the 20. of *Iohn* affirmes, 1. That Chriſt inſtituted but a voluntary confeſſion, and therefore not as C neceſſarie to ſaluation, and 2. That Chriſt inſtituted no auricular confeſſion.

3 By confeſſion in the Fathers, is generally meant confeſſion before God (onely) or a publike acknowledgement of ſome publike crimes incurring the cenſure of excommunication, and that in an eccleſiaſticall conuention: of the neceſſitie of this they ſpeake very often. Yea *Origen, in Pſal.* 37. *hom.* 2. and *Cyprian, De lapſis Serm.* 5. doe exhort the people to make a publike recitation of all their ſmall, and ſecret ſinnes, and of all their euill intentions. *Leo* alſo, *epiſt.* 80. mentioneth this cuſtome, of writing downe the ſecrets of their conſciences that made confeſſion, into a little booke, and rehearſing of it publikely D in the audience of the people; and holds this fulneſſe of faith to be laudable, which for the feare of God, ſticks not to bluſh before men: but yet he diſalowes the cuſtome, and aboliſheth it in theſe wordes: Let the guilt of the conſciences be ſhewen onely vnto the Prieſts in ſecret confeſſion. And by and by after: Let that confeſſion ſuffice which is firſt offered vnto God, and then vnto the Prieſt, who becommeth an Interceſſor vnto God for the ſinne of the Penitents. But there is no proofe to ſhew that this ſecret confeſſion was vniuerſall, of all the ſinnes, but it rather ſeemes to concerne ſuch offences onely as did trouble the conſcience. Let vs open the vncleanneſſe of our fouler leproſie vnto the Prieſt, as the law commands vs (ſaith *Bede In Iacob.* 5. And

whereſoeuer the Fathers doe vrge this ſame ſpeciall confeſſion, they doe not teach it to be neceſſarie vnto ſaluation, nor as a meane vniuerſally neceſſarie vnto the remiſſion of ſins: but propoſe it freely, and exact it as a good and commodious courſe for the obtaining of conſolation for the ſoule: yea they make mention of confeſſion vnto *Laymen*: for ſuch were the Fathers of the Egyptian Monkes, and yet they did abſolue. *Theon* ſaid vnto *Serapion* confeſſing his ſinne of theft, Be of good courage ſonne, thy confeſſion abſolueth thee from thy bondage, though I hold my peace.

Therefore ſecret confeſſion, wherein is neceſſarily required a reconning of all a mans mortall ſinnes, together with the circumſtances that alter the kinde: and wherein the Prieſts alone that are the Confeſſors, doe ſit as ſpirituall Iudges, and impoſe ſatiſfaction vpon the penitents according to the qualitie of the ſinnes, was neuer receiued of the Church vntill theſe later times.

Confirmation. Chriſme.

1 THe Chriſme, or anointing of the baptiſed, (which was vſed in antiquitie) had his inſtitution from *Sylueſter*, as *Platina* ſaith in his life. He it was that firſt made a law of the vſe of Chriſme in Baptiſme, which before, was either free, or none. *Athanaſius Contra Arian. orat.* 2. telleth the *Arians*, that Chriſt was neuer anointed with externall oyle, and infuſeth the ſpirit into vs without any ſuch ceremonie. And *Euſebius lib.* 1. *cap.* 4. ſaith, that the Chriſtians are no more anointed by types and figures, but by the vertues themſelues alone. And indeed in *Iuſtine* the *Martyrs* time there was no vſe of Chriſme in baptiſme. *Auguſtine Aduerſ. Iudæos, cap.* 4. ſaith that Chriſt was he that changed the carnall (or reall) vnction into ſpirituall: And *Hierome Aduerſ. Luciferianos, dialog.* 4 ſaith that confirmation by vnction was rather inſtituted for the honour of Prieſthood, then for any bond of neceſſitie.

2 There be ſome of the Fathers, as *Cyprian*, and *Tertullian*, which doe either fall flatly into Montaniſme, or at leaſt doe fowly erre, in aſcribing more vnto this Chriſme then vnto the water of baptiſme: for they will haue it to conſummate the worke that Chriſt hath begun in Baptiſme. *Cyprian ep.* 70. 72, 73. And what they giue to this vnction, they giue in like manner to the ſigne of the croſſe. *Cyprian epiſt.* 73. ſaith, that the baptiſed are conſummate, and perfected, by this ſigne. And *Tertullian de reſur. carnis*, ſaith, that the fleſh is ſigned that the ſoule may be fenced.

3 As for the vſe of oyle, in antiquitie it was common and vulgar, in bathes after waſhing, whence perhaps it crept into Baptiſme. Yea they vſed to powre oyle into their water. *Celſus* preſcribeth to ſweate in the hote houſe, and there to annoint, and by and by to goe downe into the bath.

4 This Chriſme now, that the Fathers mention, is quite different from the Papiſts confirmatorie vnction. The Fathers was common oyle, and ſo often called and mentioned by that name: the Papiſts muſt haue balſame therein mixt, *Fabianus epiſt.* 2. which is a ſubſtance now not to bee had vncounterfeite. Looke *Plinies* naturall hiſtorie, *libro* 12. *cap.* 25.

5 The Fathers vſed their Chriſme not onely in the forehead, but in other parts of the bodie alſo. This holy oyle (ſaith *Cyrill Catech.* 3. *myſtagog.*)——is the gift of Chriſt and the holy Spirit, made powerfull by the preſence of his diuinity, wherewith the forehead, and the organs of the ſenſes are figuratiuely anointed, and the bodie in like maner with this viſible vnction, but the ſoule is ſanctified with the holy and quickning ſpirit. That it was vſed vpon the noſe, eares, and eies, the Trullan ſynode doth teſtifie, *cap.* 95.

6 This vnction (in the Fathers times) belonged vnto baptiſme as an appendix and a ceremonie, ſometimes vſed before baptiſme, ſometime after, as it was in the Eaſt Church for many yeares after Chriſt. By Chriſme are repreſented the gifts beſtowed in baptiſme, ſaith *Baſil De ſpir. ſanct. cap* 28. Thoſe that are to bee baptiſed are anointed like Champions, ſaith *Chryſoſtome In Coloſſ.* 2. *homil.* 6. Remember the myſterie of holy Baptiſme, (ſaith *Theodor. In Cant. c.* 1.) wherein thoſe that are to receiue it——beeing anointed with the Chriſme of ſpirituall vnction, vnder that viſible forme of anointing, do receiue the inuiſible grace of the holy Spirit. *Nazianzene orat.* 40. *In ſanct. Baptiſ.* ſaith, that in Baptiſme, the ſoule and the body are ſealed with the vnction and the ſpirit. And ſo ſaith *Damaſcene, De fide lib.* 4. *cap.* 10. We admitte (ſaith the *Synod* in *Trullo, cap.* 95) the Arians, Macedonians, & Nouatians——that giue vp a bill of their faith, and curſe and abiure all hereſie, and all doctrine which the holy Catholike and Apoſtolike Church alloweth not of: and firſt of all, ſigning their forehead, eyes, noſe, mouth, & eares with holy Chriſme, we ſay, The ſeale of the gift of the holy Ghoſt. Holy Baptiſme, and vnction (ſaith *Theophylact, In Naum. cap.* 2.) are great and ſolide monuments, vnto which all are to make haſt, that are not yet endued with the bleſſing of Chriſtianitie. Becauſe Baptiſme is a type of the buriall and reſurrection of our Lord (ſaith *Theodorus Balſamon, ad ca.* 48. *Syn. Trul.*) therefore thoſe that are baptiſed are iuſtly annointed with chriſme, that they may be buried and riſe againe together with Chriſt. It is neceſſarie (ſaith *Simeon* of Theſſalonica, *De Myſteriis, lib.* 2.) that euery faithfull Chriſtian be ſigned herewithall in his baptiſme,

that he that is baptized, may haue his baptiſme moſt diuine and conſummate.

7 This vnction (we ſpake of now) pertained vnto baptiſme in the Weſt, vntill aboue 300. yeares after Chriſt. For then was there another confirmatory vnction deuiſed by *Melchiades*, or as ſome ſay, before him by *Vrban* the firſt. Howſoeuer it was before vſed, as we haue ſaid. After their baptiſme he ſigneth his ſouldiours in their foreheads, ſaith *Tertullian, De præſcript. cap.* 36.40. We are to know (ſaith *Bede, in Pſal.* 26.) that that vnction which is done by the Biſhops; with impoſition of hands, as different from the other two, and called by the name of confirmation, is indeede all one with the ſecond (to wit, wherby we become profeſſors of Chriſt) but becauſe of arrogancie, it is not granted vnto euery one of the Prieſts, no more then many other like things. *Hierome, Contra Lucifer. cap.* 4. ſaith, that neither Prieſt nor Deacon hath power to baptize without Chriſme, and the Biſhops commandement.

8 The annointing in Baptiſme was vſed by the Fathers as a ſignificant ſigne of the preparation vnto the fight and contention with the diuell: whereas now the vnction that the Papiſts vſe, is a ſigne of a Sacrament diſtinct from Baptiſme, and yet vnto the ſame end and vſe. Your breſts are annointed (ſaith *Cyrill, Catecheſ.* 3. *Myſtag.* that beeing armed with the breaſtplate of righteouſneſſe, you may reſiſt the diuels aſſaults more ſtrongly. By Baptiſme (ſaith *Nazianzene, Orat.* 40.) thou haſt fortified thy ſelfe, and haſt prouided thee of a moſt firme and during helpe, ſigning thy body and ſoule with the vnction and the ſpirit. They that are to bee baptized (ſaith *Chryſoſtome, In Coloſſ. homil.* 6.) are annointed like champions, or as thoſe that are to runne a courſe. The annointing of the baptized with oyle——(ſaith *Germanus, In Theoria*,) is to this end, that the diuell ſhould not ouercome vs with his power of ſinne and death. Looke alſo the ſaying of *Theophylact* cited 5.6. By the benefit of this vnction (ſaith the Author *de vnctione Chriſm. apud Cyprian:*) both wiſedome and vnderſtanding is giuen vs from aboue, and counſaile and fortitude commeth downe vpon vs from heauen.

We come vnto the fount (ſaith *Ambroſe, de Sacram. lib.* 1. *cap.* 2.) thou entreſt——: and art annointed as a champion of Chriſt, as one that art to vndergoe the fight of this world, &c. The name of Chriſt (ſaith *Proſper, In ſententent. Auguſt. Sent.* 342.) is deriued from Chriſme, that is from vnction: Wherefore becauſe of this, euery Chriſtian is ſanctified; ſo that he may vnderſtand that he is not onely partaker both of prieſtly, and of kingly dignity, but alſo made a warriour againſt the diuell. By the annointing of Chriſme in Baptiſme (ſaith *Rabanus Maurus, Inſt. Cleric. l.* 1. *c.* 28.) the holy Spirit giueth vigor of heauenly grace vnto all the faithfull: therefore, ſaith he, that Chriſme is well vſed in baptiſme. Now the Schoolemen will haue Chriſme in confirmation vſed to the ſame effect and end. The perfection of confirmation (ſaith *Thomas*) is to make a man ſtand ſtrongly in himſelfe: and a litle after: The child is made fit for the conflict, with this Sacrament, *In Sent.* 4. *diſt.* 7. *q.* 3. And *Soto, In Sent.* 4. *diſt.* 7. *art.* 7. ſaith, that by confirmation a man is made a Warriour.

9 The Fathers did not hold their Chriſme and impoſition of hands to giue grace by the worke wrought, or by doing of the bare action, but vſed it as a ſigne, ſignifying the powerfulneſſe of the Spirit which is giuen in baptiſme: Calling him out that is (thus) annointed, vnto theſe ſacred conflicts, in type or figure, ſaith the booke of the Hierarchie, *cap.* 2. *part.* 3. The gift of the holy Ghoſt (ſaith *Origen hom.* 8. *in Leuit.*) is ſignified by the figure of oyle. Thy forehead and thine other ſenſes are annointed, typically, ſaith *Cyrill, Catech.* 3. But this annointing was accounted of ſmall effect, without the inuocations which they vſed therewithall, as the Fathers themſelues doe teſtifie. The hands are put vpon them by benediction, with inuocation, and calling vpon the holy Ghoſt, ſaith *Tertullian lib. De baptiſmo.* Impoſition of hands (ſaith *Auguſtine De bapt. lib. contra Donat. cap.* 16.) what is it but prayer ouer the perſon? I doe not deny (ſaith *Hierome Aduerſus Lucifer.*) but that it is a cuſtome in ſome Churches for the Biſhops to goe, and with inuocation of the holy Spirit, put his hands vpon thoſe that are baptized, by the Prieſts and Deacons, in ſmaller cities a farre off. But now adaies it is held a true doctrine, that this vnction doth giue grace, and confirme truly and properly, whereas in auncient times there was no ſacramental confirmation vſed without baptiſme, and the Lords ſupper.

10 It was once a cuſtome to giue the Infants this confirmatorie *Chriſme* immediately after their Baptiſme, as witneſſe Innocent the firſt *epiſt.* 1. *Auguſtine De eccl. dogmat. cap.* 52. *Ordo Romanus, & Amalarius De eccl. off. lib.* 4. *cap.* 29. Now it muſt be differred (at leaſt it is ſo in the generall practiſe of popery) for fiue, ſixe, or ſeuen yeares after. Nay moreouer they confirmed (the baptized) by giuing the holy communion as *Alcuinus* himſelfe *De offic. eccle. cap. de ſabb. Sanct. Paſcha.* doth teſtifie.

11 The ſchoolemen cannot agree vpon the originall of this ſuppoſed ſacrament. *Alexan. Ales In Sent.* 4. *quæſt.* 14. *memb.* 1. will needes haue it inſtituted by the Councell of *Meld.* (*Meldenſ.*) *Bonauenture In Sent.* 4. *diſt.* 7. *art.* 1. *quæſt.* 1. ſaith, it was not of Chriſts ordaining: and ſo ſaith *Marcilius* in 4. *quæſt.* 14. *Melanus* ſaith, that concerning the forme of this Sacrament, it is no marueill if the Fathers make but ſmall mention thereof, ſeeing *Innocentius* the firſt ſaith: I dare not ſet downe the words, leſt I ſhould ſeeme to bewray (a ſecret myſterie).

myſterie). The Maſters of the Church of Rome are the firſt that publiſhed the forme hereof in their booke called *Ordo Romanus*, where we reade theſe wordes: I confirme thee in the name of the Father, &c. *de Sacra. tract. 4. cap. 6. Bellarmine De ſacram. confirmat. lib. 2. cap. 10.* confeſſeth that the Fathers haue not ſet downe the forme of confirmation, nor of diuers other Sacraments, becauſe they were alreadie knowne vnto euery one: he had ſpoken more truly if he had ſaid, vnknowne vnto euery one: for they doe ſet downe both the forme of Baptiſme, and of the Supper in diuers places: what reaſon had they then to keepe the formes of the reſt from our knowledges? but this is but one of *Bellarmines* conuaiances. Of the forme of confirmation (ſaith *Suarez. In 3. part Thomæ.*) we finde nothing in Scripture: and if we betake our ſelues to tradition, we ſhall finde great ambiguitie and varietie hereof in the Fathers. Thus ſaith he. *Ergo.*

Marriage.

1 IN the pureſt times the Canonicall account of the degrees of conſanguinitie as it is called, was neuer heard of. For *Ambroſe l. 8. epi. 66.* ſaith, that brothers children are foure degrees diſtant in legall ſupputation, not canonicall. But this legall ſupputation alſo crept into the Church by degrees, and was free without bonde of law vntill 1070. yeares after Chriſt, and then *Alexander* the 2. decreed that the degrees were to be reckned after this canonicall ſupputation, and that vnder paine of excommunication *cap. 35. q. 5. cap. 2. Ad ſedem.*

2 The forbidding of the fourth degree (and much more of the ſeauenth) according to Canonicall ſupputation, remained vnknowne in the moſt pure and auncient Churches, vnto at leaſt 500. yeares after Chriſt. About the 300. yeare of Chriſt there was no degree at all prohibited, but onely ſuch as were expreſly named in the written word of God. But afterwards, was marriage of couſin-germaines forbidden, *as Ambroſe lib. 8. epi. 66.* and *Auguſtine* alſo *De ciuit. Dei, lib. 15. cap. 16.* with *Petrus Diaconus* doe teſtifie. But this prohibition was abrogated by the lawes of *Honorius & Arcadius*, and by *Iuſtinian* alſo, though afterwardes it was renewed in the Church by the Councell of *Epaune, cap. 30.* about the yeare of our Lord 490. And afterwards *ann.* 500. began theſe prohibitions to extend vnto the third degree incluſiuely: for the third Councell of *Aurelia cap.* 10. and the ſecond of *Turwin. capite* 22. doe forbidde marriage of the brother or ſiſters children, and ſo doth *Altiſiodor. cap. 34. circa ann.* 614.

Thus ſtood theſe Prohibitions, in this third degree, for a long time, in the Latine Church, but about the 600. yeare, the Popes *Gregory, Nicholas, &c.* decreed that all the degrees of conſanguinitie ſhould bee kept vnto the ſeauenth generation. *Gratian. 35. q. 2.* But afterwards, *Innocent* the 3. in the Councell of Lateran, *ann. Dom.* 1215. limiteth this prohibition at the 4. degree incluſiuely, and alloweth all matches without this 4. degree. But by this allowance of his are many vnlawfull marriages made: for example, *Peter* and *Paul* are brethren, & their ſtocke deſcendeth thus: Here *Peter* may not be ioyned in marriage with *Leah*, though 6. degrees diſtant, becauſe that beeing the brother of *Paul*, he is as father vnto all that deſcend in *Pauls* line, and ſo in that reſpect vnto *Leah* alſo.

Iohn
Peter *Paul*
Rachel
Suſanna
Ioanna
Lea

3 The Fathers doe ſometime reprehend the ſecond marriage of either perſon in caſe of Diuorce vpon fornication, but yet they doe hold ſuch marriages to be true & firme: this all hold for 400. yeares after the incarnation. So that they held, that in caſe of adulterie the marriage (amongſt the faithfull) is diſſolued, not onely in reſpect of *bed*, but alſo of *bond*: wherefore they were not acquainted with the diſtinction of a double diuorce. *Origen Homil. 7. in Matth.* ſaith, that theſe marriages (after ſeparation) are againſt Scriptures, but yet not without cauſe hee alloweth them for auoiding of a greater euill, and holdeth them no otherwiſe permitted. And theſe doth *Ambroſe, in 1. Corinthian. 7.* allow vnto a man: and ſo doth *Epiphanius* alſo, *contra Cathar. hæreſ. 59. Hieronime, epiſt. 30. ad Oceanum*, diſalloweth them *in Fabiola*, but he goeth not ſo farre as to diſanull the marriage which hee himſelfe excuſeth. It was an vſe to inioyne a publike penance vpon this act, and that was vſed alſo vpon ſmaller faults. The Fathers vſed to note ſuch ſecond marriages as they held lawfull with penance: and they puniſhed the husband that kept his wife after her adultery, with three yeares penance. 32. *q. 1. cap. Si quis.* The Councell of Arles, *cap.* 10. counſelleth the guiltleſſe perſon of the two, to abſtaine, but doth not compell or commaund him to it. And this the Church afterwardes did for one while allow of and follow. For in one place of the Decretals, 31. *q. 7. c. Concubiſti*, it is appointed as lawfull for the innocent perſon to ioyne with another, after that his firſt yoake-fellow hath polluted the marriage bed. And this is alſo allowed, 31. *q.* 1. *cap. Si qua mulier*, if either party haue endeauoured to kill the other.

4 Afterwards, *Auguſtine* and others held theſe marriages of no force at all: and yet *Auguſtine De fide & operibus, cap.* 19. writeth, that he that findeth his wife in adulterie and putteth her away, ſeemes not to bee equalled with him, that putteth her away for ſome other cauſe, and marrieth againe. And it is ſo doubtfull in the Scriptures themſelues, whe-

ther he (who doubtleſſe may put away his wife for adulterie) be an adulterer if he marry againe, that ſurely I am of opinion, that any man may herein bee pardonably miſtaken. Thus ſaith *Auguſtine*.

Prieſts mariage, and ſingle life.

THe mariage of the Cleargie for the ſpace of 300. yeares after Chriſt was a thing alwaies freely allowed, without prohibition or vow of perpetuall continencie. If there were any that liued ſingle, it was out of ſome priuate and vnbinding purpoſe, or elſe for ſome custome taken vp out of a good and honeſt end. This cannot be diſprooued out of any lawfull authoritie, whereas there are theſe teſtimonies to confirme it. There are many of the Biſhops (ſaith *Athanaſius, Ep. ad Dracont.*) that haue not married, and contrariwiſe many Monkes we ſee daily become fathers of children: Againe, you may obſerue many biſhops to bee fathers of children, and many Monkes that haue not ſought to ſee their owne generation:—for this is lawfull, & the other is not forbidden, but euery one as hee liketh, let him vndertake to liue. Whereas we reade (ſaith the Decretals, *diſt. 26. cap. Canomanenſem.*) that the ſonnes of prieſts haue come to the honour of the Papacy, wee muſt not vnderſtand them to be begotten by fornication, but by lawfull marriage, which was lawfull for the prieſts euery where, vntill the time of prohibitiō, & in the Eaſt Churches is allowed vnto them as lawfull vntill this day. And *Cyprian* (or the author of the Sermon, *de nat. Chriſt.*) ſaith, that there is neither command nor neceſſitie to compell vs vnto continency or virginity. And *Caſſiodorus, in Pſal. 57.* ſaith, it is free to vow virginitie, or not to vow it. We impoſe no neceſſity hereupon (ſaith *Epiph. hæreſ. 4.*) but out of good will we counſell it: exhorting him that is able to take it vpon him, but not compelling him that is not able, nor reiecting him from ſaluation. Virginity onely (ſaith *Ambr. exhort. ad virgines*) is to bee perſwaded; not to be commanded, being a thing rather of vow, then of precept. In the Eaſt (ſaith *Socrates, Hiſt. Tripart. l. 9. cap. 38.*) all, euen the Biſhops, doe abſtaine of voluntary choice, not of any neceſſitie: and many of them in the time of their beeing Biſhops, haue had children by their lawfull wiues.

2 But in theſe aforeſaid ages, there were promiſes of continency vſed to be made publikely in the Church. For *Clement, Stromat. lib. 3.* (who wrote in the yeare 170.) ſaith, that continencie is a deſpiſing of the body [illegible], according to the promiſe, or couenant made vnto, or with God. Their manner of couenant, was thus: It was asked of thoſe that were to take Eccleſiaſticall Orders, whether they would abſtaine from marriage or no? if they ſaid they would, it was not thence lawfull for them to marrie, *Diſt. 27. cap. diacon*, if they ſaid they would not, it was allowed them after their election to take them wiues, *Concil. Ancyr. cap. 10.* But the election was deferred, that if it might be poſſible, they might haue a ſingle man to elect, *Diſt. 28. cap. de Syracuſ.* Now theſe promiſes were exacted, not that marriage in this caſe was held an vncleane thing, or that the Clergy were bound from it by vow, but eſpecially becauſe of the pouerty of the Churches, wanting ſufficient meanes to maintaine ſo may families of Biſhops, Prieſts, and Deacons, *D. 28. c. de Syrac.* where *Pelagius* the firſt ſaith, that the ſingleneſſe of Prieſthood was inſtituted becauſe that the goods of the Church ſhould not bee diſperſed amongſt the Prieſts wiues & children. This is to be marked diligently. But *Leo* ſaith very wel in theſe words, *Novel. 2.* I ſometimes haue occaſion to wonder much that ſome are not afraid vtterly to abrogate many holy & diuine lawes, & inſtitute others, as though theſe were not abſolute: for whereas the holy Canons treating of the election of Biſhops, doe ordaine that hee that hath children by lawfull matrimony (*if there bee no impediment in other of his actions*) may bee made an Archbiſhop: Theſe men dare ſet downe the contrary, that it is not poſſible for theſe encūbrances, that any that haue childrē (though they be the bleſſing of lawfull marriage) ſhould vndertake the dignity Epiſcopall: It may be theſe lawgiuers ſuppoſed, that the naturall affection vnto their children (for what other thing can be alleadged for them?) would be a great annoyance to their eccleſiaſticall maintenance. But this reaſon is founded vpon falſe grounds, for if it were ſo, the like reaſon might conuince, that none that hath either brethren or other kinſmen aliue, ſhould be made Biſhops: for conſanguinity begetteth the ſame vnion of loue betweene them. Moreouer the holy Canons foreſeeing this, gaue the Biſhops authority, that if they had any poore alliance, they might releeue their miſeries out of the renewes of their Biſhopricke. Wherefore our Imperiall Maieſtie (*which is of God, if wee keepe our ſelues to Gods commandements*) perceiuing that to be farre more conuenient, maketh a law agreeable to the holy Canons: that as it ſeemed good vnto them, that he might bee promoted to bee Biſhop, who in other reſpects was worthie of that honour, although he had children, (prouided they were legitimate) ſo it ſhalbe lawfull now: and that with this reſolution, that we doe from henceforth abrogate for euer, to puniſh their boldneſſe, any law that gainſaith hereto. This he. Now if the Prieſts, or Biſhops broke theſe promiſes (we ſpoke of before) they were depoſed,

and put to penance amongſt the twiſe married, but their marriages ſtill did continue indiſſoluble. And in this ſenſe are the Councells of *Ancyra*, and of *Neocæſarea* to bee vnderſtood. VVherefore at the beginning, marriage was not forbidden the Prieſts by reaſon of any vow annexed vnto their order, but by reaſon of the greater freedome, and conueniencie.

3 The Perpetuity, & neceſſity of this vow of continence was eſtabliſhed firſt in the Weſterne Church, and annexed vnto Orders, about the three hundreth and eightie yeare after Chriſt. It was vſed before, but out of priuate and particular deuotion, not by any publike and decretory iudgement of the Church. But then, by a common decree (if that decree be not a counterfeited forgerie) Prieſts marriage was prohibited in all the Weſterne Churches, as a thing impure and vnſanctified: and that by Pope *Syricius, Diſt.* 82, which decree, *Innocentius* the firſt, *Diſt.* 82. *c. Propoſuiſti*, renewed, but yet with graunt of Pardon to all ſuch as had not ſeene the epiſtle of *Syricius*. So that the gloſſe, *diſt.* 82. *c.* 3. *Cum in præterito, ad gloſſ. verb. qui ſacramentis*, ſheweth plainely that *Syricius* was the firſt Author of this prohibition in the Church of God, in theſe words. They ſay that theſe chapters were made before *Gregories* time, who inioyned continency vpon the Miniſters) 31. *diſt. cap. Ante triennium*) that is vnto the ſubdeacons. But *Syricius* commanded the Prieſts and Deacons to obſerue it. Nay, they ſay that before *Syricius* his time the Prieſts might marrie, and ſo did *Moſes*. Wherefore they expound it thus: the Apoſtles taught this doctrine of continencie in worke, example, and counſell, as *Hugo* ſaith: not in conſtitution: and ordinance, as others ſay. Now the cenſure of *Frier Thomas Mauriq.* publiſhed by commaund of *Pius* 5. Pope in the yeare 1572. commands this gloſſe to bee raſed out, together with the marginall note, which ſaith that Prieſts might once marrie. And indeede *Auguſtine lib.* 6. *confeſſ.* 3. greatly admireth the ſingle life of *Ambroſe*, ſo that ſingle life was more rare amongſt the Prieſts of thoſe times then marriage. *Gratian* alſo *Diſt.* 28. *c. de Syracuſa.* yeeldeth that before the Ancyran Councell *ann.* 308. the vow of continencie was neuer propoſed vnto the Prieſts. Wherefore the decree was neither of *Calixtus*, Nor *Lucius* his framing.

4 Now as for this decree, it had no vniuerſall admiſſion vntill the time of Pope *Hildebrand*, in the yeare 1070. for hereof ſpeaketh *Auentine* in *hiſtor. Boier. lib.* 5. in theſe wordes: The Prieſts at that time as other Chriſtians, had wiues in publike, and begot children, as appeareth in the inſtruments of the Donations which they gaue to the Churches, Prieſts, and Monkes, where theſe wiues and their husbands are named as witneſſes: and they are called by the graue and honeſt A name of Presbytereſſes. *Sigebert* alſo teſtifieth the ſame in his Chronicle vpon the yeare 1074. Pope *Gregory* (ſaith he)—— forbad the married Prieſts to vſe their function, & prohibited the laity to here their Maſſes, a deede without example, & (as many thought) done vnaduiſedly againſt the opinion of the holy Fathers, who haue written, that whether the Sacraments bee miniſtred by good or euill perſons, yet they are neither amplified by the merits of the good Miniſter, nor leſſened by the ſinnes of the euill.——By which act aroſe ſuch a ſcandall, that neuer in the heate of any hereſie was the Church rent in ſunder with a greater ſchiſme and diuiſion. And truly it is B a thing of worthie memorie that *Florentius* a Monke of Worceſter hath recorded in his Chronicle, *ad ann.* 1106. of this *Gregorie*, that beeing vpon his death bed, he confeſſed vnto almightie God, and Saint *Peter* and vnto the “whole Church, that he had offended greatly in his Paſtorall charge, and by the perſwaſion of the diuell, had ſtirred vp anger and wrath amongſt mankinde: and that he ſent his confeſſour to the Emperour and to the whole Church to pray for pardon for him, that he did looſe the bands of all that were outlawed, & al his excommunications againſt the Emperour, and all other Chriſtian people, clergie and laity, quicke and dead——&c. C And indeed mariage of Prieſts was allowed here in England vntill 970. yeares after Chriſt, as the hiſtorie of *Iornall* recordeth in the life of *Edgar*: *Alfer* king of Mercia (ſaith it) and many others, caſting forth the Monkes out of the great Monaſteries which king *Edgar* had lately founded, brought into them the Clergie and their wiues. And *Fabian in Chron. Pag.* 263. relateth, that Biſhops and Prieſts were married for a thouſand yeares together, no law enioyning the contrarie. And *Florentius* aforenamed teſtifieth, that the Engliſh clergie married for 997. yeares together, which marriages were neuer forbidden by law or edict, vntill *Anſelmes* time. In the ſame yeare [1100.] (ſaith *Henrie Huntington lib.* 7.)—— Archbiſhop *Anſelme* D held a councell at London, wherein hee forbad the Engliſh Prieſts to marrie, who were neuer forbidden before. Which law, ſeemed moſt pure vnto ſome, but moſt dangerous vnto otherſome, leſt that in endeauouring continencie aboue their power, they ſhould fall into more horrible and more vnchriſtian impurities. Now at the promulgation of this law, thoſe Prieſts that were already married, were not diuorced. Nay they continued marrying for all this, two hundred yeares after *Anſelmus*, as *M. Foxe* ſheweth in his hiſtorie, publiſhing the very conuaiances of thoſe contracts then vſed.

The ſame is in Matth. Paris, word for word ad ann. 1074.

5 Now this prohibition of marriage there are many Fathers that do not approoue nor allow of: and namely theſe that follow. 1. *Theodoret*. It is affirmed, ſaith he, *In* 1. *Tim.* 3. 1

that the holy Apoſtle ſaith, that hee that li-
ueth chaſtly with one wife alone, is worthie
to bee elected a Biſhop, & *In 1.Tim.4.* Rightly
did the Apoſtle warn, [forbidding to mary:]
for hee doth not diſlike of continencie & ſin-
gleneſſe of life, but hee accuſeth thoſe that
will commaund and enioyne them by a law.
2 2. *Ambroſe.* Hee ſaith, *Offic.lib.1.cap.vltimo,*
that vnto the Miniſters of the Altar it is al-
lowed once to marry, not the ſecond time.
3 3. *Chryſoſtome.* Hee ſaith, *In Tit.hom.2.* that
marriage is ſo honorable, that vnder it a man
may come to aſcend vnto the holieſt prefer-
4 ment and dignity. 4. *Iſidore.* The Clergie
(ſaith he, *Reg.de vita Cleric.diſt.23.c.His igi-
tur.*) ought to keepe their bodies chaſte and
vnpolluted for euer, or elſe to ioyne them-
5 ſelues in one band of matrimony. 5. *Bernard.*
Take honorable marriage out of the Church
(ſaith he, *In Cant.Ser.66.*) and the vnpolluted
bed, and do you not fill the Church with for-
nicators, inceſtuous, vncleane, effeminate, &
Sodomiticall perſons, & finally with all man-
6 ner of vncleanneſſe? 6. *Theophylact.* Husband
vnto one wife (ſaith he, *in 1.Tim.3.*) is taken
in this ſenſe, that hee that is to vndertake the
function of a Biſhop, ſhould not haue many
7 wiues, but one. 7. *Saluian.* Men of religion
(ſaith he, *De prouident.l.5.*) doe abſtaine from
carnall copulation, but not from rapine and
ſtealth: How are wee deluded by fooliſh per-
ſwaſiō? it is iniquity, & not matrimony, which
8 God doth prohibite. 8. *Gregory* the third:
Let no man maintaine either harlot or con-
cubine (ſaith he, writing to the Biſhops of Boi-
aria, *libro 3.pag.290.*) but let him either liue
chaſtly, or take him a wife, whome it ſhall bee
lawfull no way to refuſe. Beſides, the whole
Councel of Nice doth call the Prieſt accom-
panying of his proper wife, chaſte, lawfull, &
honorable. And *Gratian* ſaith, that this Coũ-
cell commended *Paphnutius* his opinion, and
determined of marriage after euery mans
will, not impoſing any neceſſity thereupon,
or on the contrary; and citeth the teſtimony
of *Socrates, diſt.31.cap.Nicæna.* Now whereas
it is obiected, that the Synode ſaith, that ab-
ſtinence from marriage is a tradition of the
Church: I anſwer, that there was indeed ſuch
a tradition, but neuer vniuerſall, but particu-
lar onely: for the vniuerſality got firſt head
in the Councell of Ancyra, *c.10.* which was
twenty yeares before the Nicene Councell.
And the Councel of Gangren following that
of Nice, condemneth their opinion, that held
that the Prieſts might not celebrate the di-
uine myſteries, by reaſon of their marriage.
And it is apparent out of the firſt Councell
of *Toledo, c.4.&.7.* that the Prieſts then mar-
ried. And *Patronus* commandeth the Inſtitu-
tions of the Nicene Councell, to be kept vn-
uiolate for euermore; in his preface to the
ſaid Councell. Pope *Syluester* decreed, that
a Prieſt ſhould content himſelfe with one or-
der, and with one wife alſo. This doth *Phi-*
A *lippus Bergomenſ,* record in his chronicle; and
ſo doth *Sabellicus* alſo, *Ennead.7.libro* 8. The
firſt Councell of Terwin, *Ca.3. Anno* 460. af-
ter the prohibition of marriage, addeth this:
Notwithſtanding we beeing willing to mode-
rate this ſtrictneſſe, and rightly to mollifie it,
doe decree that a Prieſt, &c. abiding ſtill in
fleſhly concupiſcence, and ceaſing not to be-
get children, bee not capable of any higher
preferment.——But let it bee ſufficient for
thoſe, not to bee ſeparated from the commu-
nion. Now the 2. Councell of Terwin, *c.8.&*
9. alloweth a Biſhop to haue a wife as a ſiſter,
and calleth her *Episcopa,* a Biſhoppeſſe. And
Innocentius the third ſaith thus of married
B Prieſts, about the yeare 1200. *Decretal.lib.3.
tit.1.cap.vt clericorum.* Thoſe that (according
to their countries cuſtome) haue not abſtai-
ned from the bond of wedlocke, if they doe
fall, let them bee ſeuerely puniſhed, becauſe
they may vſe their lawfull matrimony: and
here are two worthy obſeruations: firſt, that
neither all Prieſts, nor all places had then ad-
mitted this ſingleneſſe: ſecondly, that marri-
age of Prieſts was then held lawfull for ſuch
as pleaſed to vndergoe it. *Pius* the ſecond,
Pope, did determine (as *Platina* ſaith) that e-
uen as matrimony was forbidden the Prieſts
for great reaſons, as he thought, ſo it ought to
be permitted them againe for farre greater
reaſons. Wee thinke (ſaith the ſaid *Pius,* or
Æneas Syluius, Epiſtol. 308.) that you follow
no badde counſell, if you take your ſelfe to
C marriage, being not able to containe: though
that this were to bee conſidered of before
your admiſſion vnto holy orders. But wee
are not all Gods, that we ſhould haue know-
ledge in things to come. Since it is come to
this, that you cannot reſiſt the law of the fleſh,
It is better to marry then to burne.——*Leo,
Nouell.Conſtit.3.* ſaith, that there is a tradition
of the Church, which commaundeth that
thoſe that are to bee elected Prieſts, let them
either vow ſingleneſſe for their whole life (if
they think to be able to keep their promiſe,)
or if they thinke it impoſſible to bee kept,
let them firſt marry lawfully, and then enter
into the order of the Miniſtery. *Epiphanius*
maketh for this vowe of perpetuall ſingle-
D neſſe, but he cannot prooue it out of Scrip-
tures, but is faine to flie vnto traditions. And
the ſixt Synod of Conſtantinople, *capite* 13.
condemnes whatſoeuer the Romane church
hath ſet downe concerning the ſingle life of
Prieſts. And this Synod was held 50. yeares
after *Gregory* the great, and is approoued by
the Decretals of the Canon, the words are
theſe, *diſt.31.c.Quoniam.* Becauſe wee know
that it is taught in the order of the Romane
Canon, that thoſe that are thought worthy
to bee ordained Prieſts or Deacons, ſhould
profeſſe, that from thenceforth they would
not vſe any more the fleſhly cōpany of their
wiues: wee following the auncient Canon of
Apoſtolike diligence, and the Conſtitutions

of holy men, will haue theſe lawfull marriages from henceforth to bee of force, by no meanes diſſoluing their wedlocke with their wiues, or depriuing them of familiar reſort together, at conuenient times. By this Canon wee vnderſtand, that for aboue 700. yeares together, the Churches of the Eaſt did not approoue, (at leaſt did not eſtabliſh) this ſingleneſs of life in the Miniſters of the Church. And hereunto adde the teſtimony of *Theodorus Balſamon, In Can. 5. Apoſtol.* Before the ſixt Synode in Trullo, it was lawfull for the Biſhops to marry, & haue wiues, yea after they had receiued that dignity. Beſides, this interdiction is reprooued by * *Voluſianus*, or (as others will haue it) by *Huldricus*, in his anſwer vnto *Nicholas* the firſt: Whether he be Prieſt, Deacon, or Subdeacon, ſaith *Gratian* in the decree, *diſt. 28. cap. de Syracuſ.* it is plaine (by the opinion of Pope *Pelagius*,) that beeing inueſted in the aforeſaid orders, they may vſe matrimony lawfully. And *diſt. 31. cap. 1.* about three yeares before, the ſubdeacons throughout all the Churches of Sicilie were according to the vſe of the Romane church, forbidden to haue any medling at all with their wiues, which ſeemeth vnto mee to bee a very hard and vncompetent thing, that he that hath not attained vnto the vſe of continencie, nor made any former promiſe of chaſtity, ſhould be compelled to forſake his wife, and by this meanes to fall more perniciouſly, (which God forbidde.) And *Cauſa 26. q. 2. c. Sors*: Before the Goſpel came to the luſtre and brightneſſe, many things were permitted, which in the ariſing of more perfect diſcipline were vtterly aboliſhed: As the marriage of Prieſts, and of couſin-germanes, which is not prohibited by any authority either of the Law, Goſpel, or Apoſtles; and yet is abſolutely taken away by Eccleſiaſticall conſtitution. *Leo, epiſt. 87.* willeth the Prieſt to chooſe him a virgin to his wife, not a widow; ſo that thereby he alloweth Prieſts to marry. And *Panormitane* ſaith, * that continencie is but of the poſitiue law, and that the Greekes allow not that inſtitution. *Thomas, in 2. 2. queſt. 88. art. 11.* affirmes this, that the vow of continency is not added as an eſſentiall part of the ſolemnity of ordination, but onely accidentally, by a ſtatute of the Church. *Durand, In 4. ſent. diſt. 37. queſt. 1.* ſaith, that Holy Orders doe hinder the ſolemnization of marriages, and aboliſheth thoſe that are already conſummate, not abſolutely, as they are orders, but as they are holy, and herein by diſpoſing ſo of them:--but it hindreth theſe marriages fully, out of the Inſtitution of the Church. It is neither probable by reaſon nor authority, ſaith *Caietane, in opuſc. tom. 2. tract. 31. de cœlib. Sacerd.* that a Prieſt in marrying doth commit ſinne abſolutely: nay, reaſon doth rather drawe a man to the contrary, becauſe as wee reade in *Lombard* his ſentences, *diſt. 37. lib. 4.* Neither orders as they are orders, nor holy orders as they are holy, doe hinder matrimony: and in the Weſterne Churches, *diſt. 28. cap. Diaconi.* it was once lawfull for the Deacons to marrie.—Beſides, it is manifeſt—that the Prieſts & Miniſters of the Eaſtern Churches doe marry, *diſt. 31. cap. Aliter.* Neither doth Prieſthood take away contract in marriage, whether precedent or ſubſequent, if wee ſeclude all conſtitutions Eccleſiaſticall, and ſticke onely vnto that which wee had taught vs by Chriſt and his Apoſtles. This teacheth *Caietane*: and ſo doth *Medina* alſo, *de Continentia, libro ſecundo, capite primo*, and *Soto, de Iure, libro 7. queſt. 6. artic. 2.* And this prohibition, the whole Clergy of Germany, diſallowed of in the yeare 1074. ſaith, *Schafnaburgenſis.* Pope *Hildebrand*---decreede in many Synods, that according to the auncient Canons, no Prieſt ſhould haue a wife: ſuch as had, ſhould either put them away, or bee put from their dignities: nor ſhould any bee admitted hereunto that would not vow perpetuall continency and ſingleneſſe of life.—Againſt this decree, the whole Clergy-men bent themſelues extreamely, calling him an hereticke abſolutely, and a man of a damned opinion, who (hauing forgotten the Lords word, that ſaith: All cannot take this vpon them: he that can take it, let him: and the Apoſtles that ſaid, hee that containeth not, let him marry, for it is better to marry then to burne) with a violent exaction, would conſtraine men to liue like Angels: and by denying them the accuſtomed courſe of nature, openeth the way to fornication and vncleanneſſe: but if he proceeded in confirming this decree, they had rather leaue their Prieſthoods, then their wiues, and then they ſhould ſee, where hee that deſpiſed men, could get Angels to gouerne the people throughout the Church of God. And afterwards hee declareth, that it held a long time as a cuſtome, that the Prieſts ſhould take them wiues.

* A very ancient copie of this epiſtle is extant in Corpus Chriſti Colledge library in Cãbridge, vnder the name of *Voluſianus*, to *Nicholas* the firſt.

De clericorum Coniug. c. cum olim. & de pœnit. & remiſſ. §. Omnis vtriuſq;.

6 The hiſtorie of *Paphnutius*, deliuered in writing by *Socrates, libro 1. cap. 8.* and *Sozomene, libro 1. cap. 22.* and approoued by *Nicephorus, libro. 7. cap. 19. Suidas in verbo Paphnutius*, and *Gratian, diſt. 31. c. Nicena*, the Papiſts of theſe times doe reiect and contemne moſt boldly, as if it were falſe and forged. *Sotus* for one, *de Iure, libro 7. queſt. 6. art. 2. Melchior Canus* for another, *in loc. comm. lib. 5. cap. vlt.* and *Bellarmine* for a third, *de clericis, libro 1. capite 20.* Their firſt reaſon is this, *Sozomene* (as *Gregorie* ſaith, *lib. 6. epiſtol. 31.*) doth faine many things: And *Socrates* doth lie flatly in the hiſtorie of his time. I anſwer, *Gregory* accuſeth not *Sozomene* of forgerie in this thing by name: and in ſo famous a thing as this was, they could not erre vnwittingly. Their ſecond reaſon is this: It is the common conſent of the Greeke Fathers, that none ſhould be miniſters of Gods myſteries, but the chaſt and continent: ſo ſaith *Origen, homil. 17. in Luk. & 4. in Leuit. Euſebius, lib. 1. de Demonſt.*

A *Euang: cap. 9. Epiphanius, in compend. doctr. & hereſ. 59. cont. Catharos, Cyril, catechiſ. 12. Nyſſenus, de virginitate, cap. vlt. Chryſoſtome, hom. 2. de patientia Iob. Baſil in Iſay, cap. 3. & Hieron. contra Vigill.* What ſhall the Churches of the Eaſt doe? what of Egypt, and of the Apoſtolike ſea, who receiue either virgin Prieſts, or continent; or if they haue wiues, they leaue to bee husbands? I anſwer two waies; firſt, That the Greeke Prieſts did abſtaine from the vſe of their wiues, but only at ſuch times as their courſe came to celebrate, not continually: and ſo ſome of theſe aforeſaid Fathers doe require this temporall continency, not perpetuall. Secondly, in the Eaſt their B eccleſiaſticall cuſtomes were diuers: in ſome places the Clergie contained, and in other ſome they married: So ſaith *Socrates* directly, *lib. 5. cap.* 21. thus are the aforeſaid Fathers reconciled with this hiſtory of *Paphnutius*.

7 The teſtimonies of the auncient writers concerning the ſingle life of Prieſts, were but priuate opinions and coniectures. Me thinketh (ſaith *Origen, Hom.* 23. *in Numer.*) that it is his part alone, to offer ſacrifice, that hath vowed himſelfe vnto endleſſe and perpetuall chaſtity. Neither do they confirme theſe opinions out of the word of God, beſides the great difference amongſt them. Againe, what they ſpeake of ſingle life, they ſpeake it but of thoſe that haue this gift, and while they haue it. And therefore they require it not C of thoſe that are not willing, but of thoſe that willingly promiſe continencie: And by thoſe that are willing, they doe meane them that know ſurely that they haue this gift of continencie. And in this manner was it that *Cyprian* kept his virginity free without vow, or monaſticall life.

8 The Fathers doe permit thoſe that haue made ſuch vowes, to marry notwithſtanding, if they cannot containe, *Cypr. libro primo, Epiſtol.* 11. Neither doe they acknowledge any vow of continencie, wherein marriage is abiured, or by which it is annihilated. *Auguſtine, De bono viduit. capite* 9, 10, 11. ſaith, that the breach of the vow is worſe then adultery, but yet hee will haue theſe marriages that are made after the vow to be firme and lawfull: D ſuch as doe thus contract, doe herein (as hee ſaith, *capite* 10.) offend, not in the marriage, but in the breach of vow. Some anſwer, that *Auguſtine* ſpeaketh not of the vow ſolemnely made, but of a ſimple vow: But I ſay, that this diſtinction is friuolous, a tricke of the Schoole-men, vnknowne to the Fathers: neuer found but in the Schoole-mens writings: and in the ſixt of the Decretals, *Boniface* the eight, *libro* 3. *Tit.* 15. ſaith, that the ſolemnitie of vow hath the originall only vpon the conſtitution of the Church. So ſaith *Scotus, Petrus de Palude, In 4. diſt.* 38. *Caietane, in* 2. 2. *q.* 88. *art.* 7. and *Panormitane, in cap. Rurſus*: all theſe thinke, that it is onely a decree of the Church, whereby the ſolemne vowe doth diſſolue the contract of marriage made after the vow.

9 For 200 yeares after Chriſt, there was no receiued opinion in the Church concerning the excellencie and merit of ſingle life aboue marriage. Hee that hath attained vnto true perfection (ſaith *Clement Alexandrinus, Stromat.* 7.) hath the Apoſtles for his patternes, and is truely counted a man, not in that hee hath made a choice of Monaſticall life; but hee conquereth and excelleth men, that exerciſeth himſelfe in matrimony and increaſe of children, and in care and gouernance of his family, without either pleaſure or ſorrow.

10 But afterwards, the moſt of the ancient writers began to defend the excellency of virginity before mariage, & ſpeake ſomwhat hyperbolically (beyond meane) in praiſe thereof. So ſaith *Cyprian, De bono pudicit.* that virginity is equall vnto Angels, nay if we ſeek it willingly, it doth exceede them, becauſe in ſtriuing in the fleſh, it obtaineth a victory againſt nature, which the Angels haue not. And *Athanaſius, De virginitate*, crieth out: O Continencie the Prophets ioy, the Apoſtles glory! O Continency the life of Angels, and the crowne of ſanctity! But for all this, ſometimes they ſpeake more moderately of virginity. Becauſe we ſee (ſaith *Origen, l.* 8. *in Rom.*) that diuers of the Saints, yea and ſome Apoſtles, haue had wiues, wee cannot thinke thus of virginity only.

Vſe thy marriage with modeſty and moderation (ſaith *Chryſoſtome, Hom.* 7. *ad Hebr.*) and thou ſhalt be the chiefe in the kingdome, and enioy the fulneſſe of bleſſings. Now the Fathers did ſometimes aſcribe this exceſſe vnto virginity, to make choice of the extreame which was moſt oppoſite vnto the vice then predominant, for the heathen polygamies (hauing of many wiues) were not as yet vtterly caſheered from amongſt the people: and beſides, they did it to eſchew the ſuſpition of diſorderly copulation together: as alſo becauſe that the ſingle men had the leaſt encombrances, and ſo endured perſecution with leſſe greefe.

11 Beſides, the Fathers tooke ſuch paines in the praiſe of virginitie, not becauſe of it ſelfe, but by reaſon of the offices and duties of godlines: and hence ſprung all theſe commendations of virginity. And this is hereby apparent, becauſe that they will haue matrimony (already contracted) to be diſſolued by the entrance into religion. Looke *Iuſtinians* inſtitutions, *cap. de Epiſcopis & Cleric. lib. finali. Baſil in quaeſt. fuſius explicatis, qu.* 12. *Caſſianus Collat.* 21. *cap.* 9.

12 The Fathers vrging the ſingleneſſe of the Prieſts, doe ſometimes detract from the praiſes of marriage, and ſometimes reproue it as an vncleane thing. *Syricius, epiſt. ad Hym. Epiſc. Tarra:* ſtucke not to ſay, that thoſe that are in the fleſh, that is, in matrimony, cannot

pleaſe God. And in like manner *Tertullian, l. de monogamia*, ſaith, that it is euill to contract matrimony, and by the word euill, hee meaneth ſinne. And *Hierome, Contra Ionin. libro* 1. goeth thus farre, that he ſaith, In the fulfilling the duty of an husband, I fulfilled not the duty of a Chriſtian, and it is an euill thing to touch a woman. And *Athanaſius, libro de virginitate*, ſaith, that the womans body is polluted by her husband. To the ende (ſaith *Leo* the firſt, *Epiſtol. ad Anaſtaſium*) that wee may bring continency vnto his perfect purity, we doe not permitte any carnall marriage ſo much as to the ſubdeacons. *Gregor. in Paſto. part.* 3. *admonit.* 28. I ſpeake this as permitting:——It is intimated to be a fault, which is forbidden to be fauoured. And *Ambroſe, Offic. libro primo, cap. vltimo*, will haue the Prieſts to bee pure from marriage, and to bee contaminated by marriage. Let thoſe that meddle with the holy myſteries (ſaith *Iſidore, De offic. diuin. lib.* 2. *cap.* 10.) be chaſte, and continent, and free from all fleſhly vncleanneſſe. *Arator, In Acta Apoſtol.* ſaith, that

The Churches pureſt faith commaunds that all
the Prieſts liue euer chaſt, &c.——

And *Origen, Homil.* 23. *in Numb.* maketh chaſtity and marriage directly oppoſites; Looke his words in the ſeauenth ſection before. Now *Rhenanus, In Argumento libri Tertullian. de exhortatione ad caſtitatem*, doth acknowledge, that all the Fathers as wel as *Hierome* were no equall Iudges in the value of matrimony.

Sacred virgins.

13 The Originall of the Popiſh ſingleneſſe was thus: Firſt, the *Votareſſes* that married after their vowe, were found fault with for their inconſtancie, but yet their marriages were not diſſolued. If that out of faith they haue dedicated themſelues vnto God (ſaith *Cyprian, Epiſt.* 11. *libro* 1.) Let them perſeuere in chaſtity and pureneſſe, without any let or moleſtation, and ſo beeing ſtrong and conſtant, let them expect the reward of virginity: but if they will not continue ſo, or cannot, they had better for to marry, then to fall into the fire by their ſinnes. And the Councell of Ancyra, *Ca.* 19. appointed but a very light penance vpon thoſe that brake this vow, namely, in ranking them amongſt the twiſe married. *Epiphanius* ſaith, that marrying after a vow is a ſinne, and commendeth repentance for it: but yet holdeth it better to marry ſo, then to burne. And in like manner doth *Hierome*, and *Auguſtine, de bono viduit. cap.* 19. But afterwards theſe marriages began by ſome to bee held for more heauy offences, after 380. yeares *Baſil* calleth them inceſts, and the ſinnes of whoredome and adultery, *lib. de virginit.* And the Councell of Calcedon, *ca.* 15. doth excommunicate the parties thus marrying, yet commandeth the Biſhops forthwith to abſolue them, neither willing the diſſolution nor ſuſpenſion of theſe marriages, which were not fruſtrate and broken off vntill after-ages.

Extreame Vnction.

1 THe Fathers neuer ſpeake of this Extreame Vnction, that is, of a ceremony of annointing in manner of a Sacrament without the gift of healing, vntill *Innocentius* the firſt, in the yeare 402. For *Sigebert in an.* 404. aſcribeth the decree of annointing the dead, vnto *Innocentius* the firſt, who howſoeuer he call it a kinde of Sacrament, yet he will haue it miniſtred by all Chriſtians: It is lawfull (ſaith he, *epiſt.* 1. *ad Decentium, cap.* 8.) not only for the Prieſts, but alſo for al Chriſtians to vſe the oyle of Chriſme, made by the Biſhop, and to annoint therewith in their owne or their friends neceſſity. And *Bede, In Luc.* 9. thinks, that it belõgs not only to thoſe that are weak in body, but alſo vnto the weak in faith: And *in Iacob. c.* 5. he will haue the miniſtring thereof free vnto all Chriſtians, not binding it only to the Prieſts. And this is the opinion of *Alcuine* alſo, *de diuin. offic. cap.* 40. that wrote about the yeare 750.

2 The Fathers vſed this vnction in the beginning of ſickneſſe, and in the parts that were moſt affected. Vnto the deafe & dumb, they powred oyle into the mouth & crowne of the head, *Greg. Turon. hiſtor. Franc. lib.* 6. *c.* 7. And in the peſtilence they annointed the arme with this holy oyle, *Fortunat. in vita S. German.* But this vnction was not inſtituted as then, whereby to giue ſpirituall grace. The oyle (ſaith *Victor* of Antioch, *ad Marci, cap.* 6.) which we vſe in this holy vnction, doth ſignifie both the mercy of God, the cure of the ſickneſſe, and the illumination of the heart: but it may be ſaid, that the prayer doth effect all theſe, and that the oyle is but an outward ſigne only of all theſe effects. This oyle (ſaith *Theophylact; In* 6. *Marc.*) beeing of great vſe in labour, and a nutriment of light, and an increaſer of mirth, doth ſignifie the mercy of God, and the grace of the ſpirit, by which we are freed from labour, and obtaine light, ioy, and ſpirituall gladneſſe. But the caſe is altered now adaies; for now it is not giuen as a cure to the ſicke, but as a neceſſary purueyance for the dying.

The Primacie of the Biſhop of Rome.

1 THe primacie of dominion, or (as *Turrecremata* calleth it, *Summa de Eccleſ. lib.* 3. *c.* 23.) of authoritie, was not acknowledgeded to bee in the Romiſh Biſhop,

but was vnheard of, and vnknowne vntill the yeare of Chriſt 600. and began to be publike and manifeſt in *Boniface*, about the yere 607. for he obtained of *Phocas* the Emperor, that the Apoſtolike Sea of Rome ſhould bee the head of the Church, whereas the Sea of *Conſtantinople* would needes write it ſelfe the firſt or cheefe of all. So ſaith the Chronicler *Sigebert*. In the yeare 607. *Boniface* (ſaith he) obtained of *Phocas* the Emperour, that the Romiſh Church ſhould bee the head of all Churches: theſe bee his words, and the very ſame in effect are to bee found in *Marianus Scotus, Martinus Polonus, Otto Friſingenſis*, and *Hermannus Contractus*. And *Phocas* decreed this, not as affirming, declaring, or pronouncing any thing that was before, but as founding and eſtabliſhing a new thing, which before was not. For this primacie thus by him eſtabliſhed, was but ſeauen yeares before reprooued, yea euen condemned by *Gregory* the firſt, then Biſhop of Rome. I confidently affirme (ſaith he *lib. 6. epiſt. ex Regiſtro, cap. 194.*) that whoſoeuer cals himſelfe, or is willing to be called Vniuerſall Prieſt or Biſhop, in this loftineſſe and pride of his, he is the fore-runner of Antichriſt. And the Biſhops of Conſtantinople tooke in very ill part this ordinance of *Phocas*, as *Sabellicus* affirmeth, *lib. 6. Ennead*, 8. And to the ſame purpoſe *Æneas Syluius, epiſt. l. 1. epiſt. 288.* (who himſelfe was afterward Pope) ſaith thus: Otherwiſe, (ſaith he) diuerſitie of opinions would diuide the Church, and looſe the knot of vnity, as wee may ſee was done before the Councell of Nice, whileſt euery one depended on themſelues, and but a little regard was had to the Church of Rome.

But the Papiſts here obiect, that *Iohn* of Conſtantinople was therefore reprooued by *Gregory* of Rome, becauſe hee would bee accounted the onely Biſhop, ſo that no other were to be ſo called or eſteemed, but onely as his Suffragans or Vicars: and this they would faine prooue out of the words of *Gregorie* in the fourth booke of his Epiſtle, *ep. 38.* to *Iohn* of *Cōſtantinop.* where thus he ſaith: Thou that once confeſſedſt thy ſelf vnworthy the name of a Biſhop, art now (in time) come to this paſſe, that deſpiſing the reſt of thy brethren, thou deſireſt to bee called the only Biſhop, or thou alone ſeekeſt after the name of a Biſhop: The like words to theſe are in the ſame booke the 34. Epiſt. vnto *Conſtantia* the Empreſſe. Hereunto I anſwer in two points. 1. *Gregory* in that very ſame 38. Epiſtle, and in the 36. and elſewhere, affirmeth, that that very name or title which *Iohn* of Conſtantinople did thus arrogate to himſelfe, was offered to his own predeceſſours in the ſea of Rome, by the Councell of *Chalcedon*: But is it either poſſible, or likely, that that reuerend Generall Councell, eſpecially thoſe 150. Biſhops therein aſſembled, ſhould yeeld that honour to the Romane Biſhop, that hee ſhould bee A deemed the onely Biſhop of the world, and themſelues to bee no more but his vickars or ſubſtitutes? hardly can any man perſwade this, eſpecially ſeeing it is certaine that thoſe ſame Biſhops in that Councell did yeeld vnto the ſea of Conſtantinople, that it ſhould bee equall in priuiledges vnto the ſea of Rome. 2. I ſay, it was not the title of only Biſhop, but of Oecumenicall Biſhop which hee ſought after; hee deſired not to be Biſhop alone, or the only Biſhop in the world, but vniuerſall Biſhop, or the Biſhop of all other Biſhops. And this to bee true, appeareth out of *Gregories* owne words, in diuers places, *viz. Epiſtol. libro 4. epiſt. 39. & libro 7.* B *epiſt. 69.* But then (you will ſay) how doth that ſtand with thoſe other words of *Gregory*, out of which the Papiſts ground their obiection: I anſwer, *Gregorie* beeing as hee was, had indeede more cauſe then any to be mooued at this arrogancie of *Iohn*, and therefore in aggrauation and deteſtation of his ſo great pride and ambition, fell into theſe hyperbolicall tearmes, and yet not much improperly; for hee who amongſt equals ſeekes a ſuperioritie, and will vſurpe power ouer thoſe that be as good as himſelfe, doth after a ſort take away all place and power from the reſt, in as much as hee will needes bee alone that which they are as well as himſelfe. And euen ſo ſaith *Gregorie*, explaning himſelfe, *epiſt. libro 4. capite 36.* If one be called vniuerſall C Patriarke, the name & honour of Patriarke is taken from all the reſt: but farre bee this, farre bee it from a Chriſtian minde, that any man ſhould bee willing to arrogate that to himſelfe, by which the honour of his brethren ſhould ſeeme in the leaſt meaſure to be diminiſhed. And ſomewhat after he reproueth *Iohn*, for that he endeuoureth to aſcribe all things to himſelfe, and to ſubdue all the members of Chriſt vnto his owne yoke, who are knit onely to one head, namely to Chriſt: ——And in the 38. Epiſtle of the ſame booke, hee thus ſpeakes to *Iohn*, Patriarke of Conſtantinople. What wilt thou anſwer to Chriſt, the head of the vniuerſall Church, thou that goeſt about to put vnder thy feete by the title of vniuerſality, all the members D of his body? And it is very conſiderable that hee ſaith: *Iohn* deſired to bee deemed and named the only Biſhop, by deſpiſing, not by depoſing his brethren Biſhops, by putting them vnder, not putting them downe.

2 *Secondly*, the power of making lawes, and of diſpenſing with them, the Biſhop of Rome had not, nor exerciſed out of his owne Prouince, for 600. yeares after Chriſt; *Gregory* indeede *Epiſt. libro 12. capite 31.* diſpenſed with the Engliſh men, touching degrees of marriage forbidden, but hee did this as a Patriarke: alſo he did it as directing, not as commanding, out of a directiue, not a coactiue power: for they doubting, and asking of him, beeing both a Patriarke, and a learned

man, he gaue counſell what were to bee done in that difficult point, namely of two euils put together, what were beſt to be choſen: And *lib.7.epiſt.30.* he ſaith, This word of commanding, or I command, I pray you take it away, let me heare no more of it; for I know who I am, and who you are; for by your places you are my brethren, in vertues and good examples, my Fathers: I haue therefore cōmāded nothing, but I haue laboured to ſhew what in my opinion is moſt profitable or cōuenient. Furthermore, *Gregorie* vſed no other Canons for lawes, but the Imperiall Eccleſiaſticke, namely, ſuch lawes of the Emperours, as concerned Eccleſiaſticall matters and perſons.

3 During the foreſaid time of 600. yeares, ſuch of the Fathers as be of vndoubted credit, ſpeake nothing of any Primacy of power, dominion, iuriſdiction, or authority. See *Chryſoſt.* in his third Homilie on the Acts. And *Cyprian, de Simpl. Prelat.* whoſe words are theſe: The reſt of the Apoſtles were euen the very ſame that *Peter* was, partakers of the ſame fellowſhip with him, both of honour & power. *Hierome,* againſt *Iouinian, l.1.c.14.* ſaith, that the Church was built vpon all the Apoſtles, & euery one of them receiued the keies of the kingdome of heauen; and the ſtrength of the Church was founded on thē al equally: yet that amongſt the twelue one was choſen, that a head or chiefe beeing appointed, the occaſion of ſchiſme might be taken away. *Cyril* on *Iohn, lib.3.cap.20.* ſaith, God gaue the Apoſtles and their ſucceſſours, full and plenarie power in the Church. Therefore it is apparent, that the Fathers ſpeake of the primacie of * order, dignity, vocation, maieſtie, or reſpect: for they acknowledge a certaine excellency or preheminence, both of *Peter,* and of the Biſhop of Rome: but that was in reſpect of the glory and authority of the Citie, which beeing the chiefe of all, therefore purchaſed that honour to her Biſhops: for this point ſee the Councell of Calcedon, *cap.* 28. *act.* 15. And thence was it that many ſought to him for aide and aſſiſtance in ſome wrongs, but not expecting any commaundement or edict from him. *Couarruuias* a Doctor of both lawes, one of great account amongſt them, 1. *tom.* 2. *part. Relect.* §. 9. *pag.* 421. *col.* 4. *edit. Frankofurt:* ſaith, By the authorities and teſtimonies of Catholike Fathers, and the traditions generally receiued of all, it is cōcluded, that the Apoſtles receiued from the Lord Ieſus equall power with *Peter,* of order or iuriſdiction, in ſo much as euery one of the Apoſtles had from God equall power with *Peter,* ouer the whole world, and that to all ends and purpoſes, and for all acts whatſoeuer that *Peter* could do: Wherby it is cleare that he afterwards fights with himſelfe, when he ſaith, that this power of theirs was ſubordinate and ſubiect to *Peters.* The ſame alſo in effect is to bee found in *Gratian* in the A decrees, in the Popes old Canon law, *diſt.21. cap. In nouo, ex Anacleto.* And if euer the Fathers ſpeake of a Primacy of power or dominion, it is plaine enough, they meant not any vniuerſall power ouer the world, but of that abſolute power, which hee might exerciſe in his owne limited Prouince; and ſo are they to be vnderſtood. Likewiſe ſubiection is either in regard of power, or of order; and in this ſecond ſenſe it is, namely, in reſpect of order, that ſome Fathers write, that Biſhops and all things are ſubiect to the Romane ſeate. See *Gregorie* in his Epiſtles, *l.7.c.63.*

* In this ſēſe are the Fathers to be taken when they call Peter the head: or yeeld him the Primacy in the Church.

4 Sometime euen Biſhops for their painfulneſſe, faithfulneſſe, and heedful care of the Churches, were preferd before others. Thus B *Baſil* was accounted the Doctor of the world, as *Theodoret* cals him, *l.4.c.* 19. and *Polycarpus* the Apoſtolicall and Propheticall teacher of thoſe times, as *Euſebius* reporteth, *l.4.c,15.* and *Cyprian* is ſaid to haue beene as it were a Biſhop, and to haue had authority in euery Church. For ſo ſaith *Nazian.* in his ſermon of him. For ſaith hee, hee was not ſet ouer the Church of *Carthage* only, no nor only ouer the Churches of Africke, all which haue receiued much honour and renowne by him & from him: But he was as it were a Biſhop, euen ouer all the Weſterne Churches, yea almoſt ouer all the Eaſterne alſo, and ouer the Southerne and Northerne Churches, euen as far as his name and admiration could ſpread it C ſelfe. *Baſil* alſo ſaith of *Meletius, epiſt.50.* that he was ſet ouer, or gouerned the whole bodie of the Church. And of *Ambroſe* the ſaid *Baſil, ep.55.* ſaith, that the Maſterſhip or gouernmēt of the great Ship, meaning the Church, was committed vnto him. *Nicephorus, l.14.c.* 34. ſaith, that the Biſhops of Alexandria, after the Epheſine Councell were wont to bee called Popes, and Iudges of the whole world. And in reſpect of their care it was that Biſhops of Rome had their vickars or legates in forraine prouinces of other Biſhops; but no vickars of power, vntill theſe later ages.

5 The ſpeeches of the Fathers concerning *Peter,* are to be vnderſtood incluſiuely, of the other Apoſtles: and their ſpeeches of the D Pope of Rome are alſo to be taken of other Biſhops. *Cyprian, epiſt.27. ad lapſos,* ſaith, the Church was conſtituted vpon Biſhops, & not vpon *Peter* onely. *Nicephorus, l.14.c.34.* reports that *Cyrill* was called a Pope and Iudge of the whole world. *Auguſtine* on the 36. Pſalme calleth al the Apoſtles and Prophets foundations. *Hierome* againſt *Iouinian, l.1.c.* 14. ſaith, thou wilt ſay, The Church is founded vpon *Peter,* although the ſame in another place is done vpon all the Apoſtles: and equally on them all is the ſtrength of the Church eſtabliſhed.

6 *Peter* is called of ſome of the Fathers, a rocke, and the foundation of the Church, not properly, but by a Metonymie, becauſe by his doctrine he laboured greatly in founding

the Church, and for that he firſt of all in the name of all the Apoſtles, confeſſed the churches faith. *Nazianzene* in his oration *De modera. in diſp.* ſaith, *Peter* is called a rocke, and hath the foundations of the Church committed to his truſt. If hee ſeeme harſhe, let *Ambroſe Ser.* 47. explane him: *Peter*, ſaith he, is called a rocke, for that he firſt laid the foundation of faith in the nations. And in the ſame manner and meaning in the Fathers, is *Peters* ſeate called alſo a rocke: ſo ſaith *Auguſtine in Pſal. contra partem Donati*: Number the Prieſts, euen from the very ſeate of *Peter*, that is the rock which the gates of hel cannot ouercome. So likewiſe the confeſſion of *Peter*, or his faith is often by the ſame Fathers called a rocke: namely by *Auguſtine* on Saint *Iohns* firſt Epiſtle *tract.* 10. by *Hilary* in his 6. booke of the Trinitie: by *Chryſoſtome* in his *hom.* 55. *on Matth. Ambroſe lib.* 6. *cap.* 9 on *Luke* ſaith, Thy faith is the rocke. And with *Origen*, He is a rocke, whoſoeuer is an Imitator of Chriſt. And that *Peter* himſelfe was the rocke, ſeemed to *Auguſt.* after good deliberation ſo harſhe a ſpeech, that he recanted it in his retractations, *lib.* 1. *cap.* 21. It is alſo to bee noted that the Fathers doe oft times ſpeake too hyperbolically of the Biſhop of Rome, as when they call him the head and ſpouſe of the Church. And ſo *Bernard; de conſid. ad Eugeni. lib.* 2. *cap.* 8. ſaying, he is Chriſt by his anointing: and *Leo*, ſaying, that *Peter* was aſſumed into the fellowſhip of the vndiuided Trinitie: in his 89. Epiſtle. See alſo his third ſermon of the aſſumption to the ſame purpoſe.

7 By the *rocke* in that ſpeech of Chriſt, Mat. 16. [*Vpon this rocke I will build my Church*] all the auncient Fathers doe not vnderſtand *Peter*, but many of them *Chriſt*, as *Tertullian* againſt *Marci. lib.* 4. *cap.* 13. *Gregory Nyſſen in teſtim. de Vet. Teſtam. de Trinitate contra Iudæos. Hilarie* in his ſecond booke of the Trinitie. *Chryſoſt. in his hom. of the croſſe of Chriſt. Ambroſe Serm.* 84. *Hierome in Matth. lib.* 1. *cap.* 7. *Auguſt.* in three places, *viz. Serm.* 13. *De verb. Dom. & tract.* 120. *in Ioan. & lib.* 2. *de Trinitate cap.* 17. *Theodoret in* 2. *viz. in Pſal.* 47. *& in* 1. *Cor.* 3. And to theſe auncients adde ſome of the chiefe later, *Bede, Anſelme, Lyra*, the *Interlinear Gloſſe in Matth.* 16. Further many vnderſtand by the *rocke* the faith and profeſſion of *Peter*, whereby he ſaid, *Thou art the Chriſt the ſonne of the liuing God*: ſo ſaith S. *Iames* his lyturgie, *Ambroſe in Epheſ.* 2. *& de Incarnat. Domin. Sacram. cap.* 5. *Hilary lib.* 6. *de Trinit. Epiphanius her.* 59. *Chryſoſt. hom.* 55. *in Matth. & hom. de Pentecoſt. tom.* 3. *Cyrill dialog.* 4. *de Trinit. Bede in Ioh.* 21. and *Theophylact in Mat.* 16.

8 The Fathers vrge a communion or fellowſhip with the Biſhop of Rome as farre fourth as he ſate in *Peters* chaire, that is, as far as hee taught the true doctrine of Chriſt, which now adaies he doth not at all: for *Peters* chaire is the Church, where not ſo much the perſon of *Peter*, or his perſonall ſucceſſour, as his doctrine is reſident; ſo ſaith *Cyprian lib.* 1. *epiſt.* 3. The auncient Emperours aſcribed to the Biſhop of Rome a power to diſcerne and Iudge of matters eccleſiaſticall, becauſe then they followed the written word of God, and iudged out of it.

9 That *Peter* was euer at Rome at all, is vncertaine: Indeede, moſt of the Fathers ſay ſo: and ſome of them ſay more too, namely, that of an Apoſtle hee was made Biſhop of Rome: but all this is affirmed, but not prooued: and it is affirmed onely by ſuch as liued not till the age after *Peter*.

10 The Biſhop of Rome exerciſed honourable authoritie and power; but it was not properly belonging to him and his owne by perpetuall right. In this manner hee was oft times in ſome ciuill cauſes made an honourable arbitrator: Thus he viſited Churches, thus he confirmed and depoſed Biſhops, thus he made Canons, and diſpenſed with them againe within his owne Prouince. And if at any time hee did any of theſe out of his Prouince, he did it not by office or authority, but either at the entreatie and requeſt of others, or in the name and authoritie of the Emperour: or if otherwiſe, it was tyrannicall vſurpation. And the place and power of Iudging which ſome of the Fathers ſometime giue him, was onely directiue as of diſcretion, not coactiue as of authoritie.

11 *Appeales* were ſometime made to the Biſhop of Rome, but not as to the *Iudge* to whome it belonged to giue the determining and concluding Iudgement: but as to an able and honourable *helper*, who by his place and power was able to procure their wrongs redreſſed. And ſo oftentimes men vpon wrongfull ſentences, appealed to other Biſhops of the Weſt, that ſo by procuring their conſent, they might make their cauſe the ſtronger: Nether did they of old take any more vpon them; for *Marcion* being excommunicated in Pontus, came to Rome to be abſolued: but they returned him this anſwer, We cannot, we may not doe this without the permiſſion or ſufferance of thy reuerend Father, meaning his owne Biſhop; ſo reports *Epiphanius, Her.* 42. And *Chryſoſtome epiſt. ad Innocent.* 1. *tom.* 5. in his wrongfull perſecution craueth helpe, not onely of *Innocentius* the 1. then Biſhop of Rome, but of all the other Biſhops of the Weſt: and therefore (as *Socrates* in his ſtory, *lib.* 6. *cap.* 14. ſaith) he appealed to a Councell: But *Chryſoſtome* receiued this anſwer from the Pope, that (alas) it lay not in his power to helpe him, neither might he call a Councell for his helpe. *Baſill* writing to *Athanaſius* thus counſelleth him in his troubles, *ep.* 52. It ſeemes to me the beſt courſe (ſaith he) that Letters bee written to the Biſhop of Rome, deſiring him to conſider how theſe matters bee here carried, and to giue his aduice what were beſt to be done. To this pur-

poſe ſee alſo his Epiſtles to the Biſhops of Italy & France, *epiſt.* 70. *Ioan. de Terra-rubea*, a Doctor of the law, in a treatiſe of his touching the gouernement of the kingdome of France, ſaith, If the Pope haue at any time intermedled in the premiſſes, he did not thruſt in himſelfe as with authoritie, but came in as beeing thereto requeſted, or called in for aſſiſtance; and this conferred not any power of Iuriſdiction vnto him; euen as when a Iudge requireth the aduice and aſſiſtance of another Iudge in matter of law or Iudgement, he doth not hereby conferre vnto him any Iuriſdiction which afore he had not, but onely makes vſe of, or intreateth the vſe of that hee hath.

12 Furthermore, euen thoſe appeales that were made to Rome, were oftentimes diſallowed and reiected by the auncient Fathers. Thus writes *Cyprian, lib.* 1. *ep.* 3. to *Cornelius* then Pope; It altogether behooueth that thoſe who be vnder our Iuriſdiction, keepe themſelues at home, and gadde not abroad vnto forraine Iuriſdiction: but here to let their cauſe be tried, where both the accuſers and the witneſſes are ready at hand, & where the crime beeing committed may be iudged. And in his 4. Epiſtle he ſaith, that thoſe who doe communicate with *Baſilides*, doe neglect that diſcipline and gouernment which God hath eſtabliſhed in his Church. The African Councell, *cap.* 92. thus concludeth. If any thinke they haue cauſe to appeale from their owne Biſhops, or the Iudgement they receiue at home, they ſhall not appeale but vnto the Councels of Affricke, and if any doe appeale to any authority forraine, beyond the ſeas, or if any hold that men ſhould ſo appeale, let none of the Churches of Affricke hold him fit for their communion. The Mileuitane Councell, *Can.* 22. almoſt in the ſame words, inhibiteth all Biſhops and Clerks, from appealing to any authoritie beyond the ſeas. *Zozomene, lib.* 3. *cap.* 8. reporteth, that the Biſhops of the Eaſt wrote to the Biſhop of Rome, that it was not lawfull for him by any cunning deuiſe, nor vnder pretence of any appeale, to fruſtrate, or annihilate that which they had acted and concluded. *Damaſus*, as we may ſee in *Ambroſe, ep.* 79. beeing himſelfe Pope, ſaith that after a Prouinciall Councell haue concluded any thing, he hath nothing to doe to meddle with the Iudgement. Theſe be his words; Seeing the Councell aſſembled at Capua hath thus pronounced, that *Bonoſus* and his accuſers ſhall haue ſuch Iudges appointed them, as be neere vnto them, as eſpecially the Macedonians, who together with the Biſhop of Theſſalonica, ſhould examine his doings, and conſider of the whole matter: We aduertiſe you therefore, that it cannot belong to vs to deale with the iudgement of this matter, neither is any thing to bee attempted againſt your ſentence, who haue decreed that which you thought moſt agreeable to Iuſtice, and to whome the Synode had giuen authoritie for that they did; therefore the firſt thing to bee done is, that they giue Iudgement to whome the power of Iudging (in this caſe) is committed, for your determination is in the place and roome of the whole Synode; and it is no reaſon that wee ſhould take vpon vs to Iudge (as it were) of the authoritie of the Synod. Thus farre *Damaſus*. To conclude, *Iuſtinian* in the Imperiall lawes, *col.* 9. *tit.* 6. *c.* 22. appointeth, that the laſt appeale bee made to the Patriarcke of the Dioceſſe.

13 In England *appeales* were prohibited till *Henry* the 2. of whome, and whoſe times, *Matthew Paris* in his Chronicle or hiſtory, *in Henrico.* 11. *ann.* 1164. ſaith thus; Concerning appeales, if they fall out, they muſt bee made from the Arch-deacon to the Biſhop, &c. and laſtly, they muſt come to the king himſelfe, from and beyond whome, no man may proceede further, without the aſſent of their Lord the King. The ſame was done in France by *Lewis* the 9. (who was called *Lewis* the godly) about the yeare 1278. in that edict (called the Pragmaticall ſanction) of *S. Lewes:* The words are theſe: We will not by any meanes that thoſe heauie actions, and huge ſummes of money bee leuied or collected, which the Court of Rome hath impoſed, or which hereafter it may impoſe vpon the Church of our kingdome, it beeing a meanes whereby our kingdome is miſerably impoueriſhed. Nor will wee that any ſuch ſummes be leuied at all, but onely vpon a moſt reaſonable, godly, and vrgent cauſe, or els vpon ſome ineuitable neceſſitie, and that alſo to be vpon our willing aſſent, & expreſſe commaundement, together alſo with the voluntarie conſent of our Church in this kingdome. The ſame was alſo afterward done by *Philip* the faire, about the yeare 1296. and afterward by *Charles* the fifth ſurnamed the wiſe, and after by *Charles* the ſixt, as *Aimonius* reporteth, *de geſtis Francorum l.* 5. *c.* 25.

Further, *Hildebertus* thus writeth to *Honorius*. It hath not beene heard on this ſide the Alpes, that all maner of appeales ſhould thus be receiued and maintained in the Court of Rome, neither doe wee finde it deliuered as a tradition from the holy and auncient ordinances. But if ſuch nouelty as this haue ſprung vp, that you will accept indifferently of euery appeale, ſurely the pontificall authoty and cenſure will come to nought, and all force of Eccleſiaſticall diſcipline will vtterly be daſht and broken in pieces. What Prieſt or Clergie man, if hee be wickedly diſpoſed will not doe any miſchiefe, in hope to haue releife by theſe defrauding appeales, and ſo will they lie as it were buried in the filth of their ſinnes? and what Biſhop ſhall haue in readineſſe any power at all to puniſh (not all as indeede he ſhould) but any diſobedience at all, if this may be admitted?

14 In the Councell of Nice the cuſtome and faſhion of the Church of Rome was made equall to others, and no way ſuperiour, namely, that as the Biſhop of Rome hath a power ouer all his Biſhops, that is, all in his Prouince; ſo by the ſame cuſtome the Biſhop of *Alexandria* ſhall haue ouer the Biſhops of Egypt: for in the authoritie of Patriarks the auncient cuſtome muſt be obſerued: 9. *q.* 3. *Conqueſtus*: To this purpoſe are the words of the Councell, as *Cuſanus* himſelfe a Papiſt takes them, *l. 2. de concor. cath. c.* 12. And euen ſo doth *Ruffinus* an auncient writer expound the Councels meaning in his hiſtorie, *lib.* 10. *cap.* 6. and ſo doth *Theodorus Balſamon*, in his explication of theſe Canons, and alſo *Nilus* in his booke of the Primacie.

15 The Popes temporall Iuriſdiction and dominion was partly ſnatcht by violence, partly ſtolne by fraud, and partly grew by other mens liberalities and donations: and by theſe meanes it grew vp to that intollerable height it was of late. *Vrſpergenſis* himſelf a Popiſh Chronicler, reporteth that in the yeare 753. Pope *Stephen* beſought King *Pipin* of helpe againſt the King of Lumbardie, and King *Pipin* came with his armie into Italie, and beſieged him in Papia, and compelled him by the ſtraightneſſe of his ſiege to performe what afore he had promiſed, and ſo hauing receiued of him *Rauenna, & Pentapolis*, with the whole Exarchie belonging to *Rauenna*, he gaue them to S. *Peter*, and hauing thus diſpatched theſe matters hee returned into France. And againe ſpeaking of the yeare, 1228. he ſaith; In the ſame yeare & the yeare following, there was a treatie of peace betwixt the Emperour and the Souldan, and their countries: But the Pope taking the opportunitie of the Emperours abſence, had ſent a ſtrong army into Apulcia, & tooke by plaine force (a moſt horrible thing to report) the lands of the Emperour beeing then in the warre and ſeruice of Chriſt, and the Church, and hauing ſubdued them to himſelfe, and ſigned them with the Croſſe, he prohibited by all meanes, both them in Apulcia and in Lumbardie, that they ſhould paſſe ouer the ſea: who is it that rightly conſidering ſuch facts as this, doth not deplore & deteſt them as being tokens portending and forerunning the ruine of the Church? And a little after. Whilſt theſe things were thus a doing, in the parts beyond the ſeas, the Pope with his complices, as men reported, made a rumour to be raiſed and diuulged ouer all Apulcia, that the Emperour was dead, whereupon ſuch ſtrong Cities as had yet reſerued themſelues for the Emperour (which for their ſtrength the Pope could not ſo eaſily ſubdue) did now prepare to diſpoſe and yeeld themſelues to the Popes dominion, and moſt cruelly and wickedly to kill all the Almaines returning from the holy land, and abiding in Apulcia. *Otto Friſingenſis lib. 7. in præfatione* tels vs; that no man doubts but the Church was exalted and inriched by the ſtrength of kingdomes, and beneficence of Kings, and that it is apparent, that the Church could not ſo farre bring vnder the ſtate and ſtrength of kingdomes, or the ciuill ſtate, vntill the ciuill ſtate, for the loue and honour it bare to Prieſthood, had as it were vnbowelled it ſelfe, and exhauſted all it owne ſtrength: and ſo the Ciuill ſtate of the kingdome ſaith hee, ruined and fell, ſmitten not onely with the ſpirituall ſword of the Church, but eſpecially by it owne, namely, with the materiall ſword. Thus farre *Otto. Auguſtinus Stenchus, l.* 2. writing againſt *Valla* touching the donation of Conſtantine, hath theſe words: *Gregory* the third excommunicated *Leo* the Emperour; & ſo withdrew Rome and Italy from his Empire, abſoluing al their ſubiects from their oth and fealty of obedience. And that confeſſion of *Bellarmine* is notable, in his 5. booke of the Biſhop of Rome, *c.* 4. where hee ſaith, Chriſt as he was man, whileſt he liued on the earth, accepted not, nor would haue any temporall Lordſhip or dominiō: now the Biſhop of Rome is Chriſts Vickar, and repreſents Chriſt vnto vs, as hee was when hee liued here amongſt men on earth; therefore the Biſhop of Rome as beeing Chriſts Vickar, and conſequently as Biſhop of Rome, or as higheſt Biſhop, hath no temporall dominion nor authoritie: But *Bellarmine*, whether checked for this ſpeech, or vpon more conſideration thinking hee had gone too neere the truth, in his laſt edition ſeemes to recant this, or at leaſt to mitigate it; for thus he corrects it: Therefore the chiefe Biſhop as Chriſts Vickar, and conſequently as chiefe Biſhop, hath no authoritie or dominion meerely temporall ouer any City or Prouince.

16 The Engliſh Nation for 1000. yeares after Chriſt, were not ſubiect to the Popes authority in cauſes Eccleſiaſticall. *Thom. Becket* the Arch-biſhop of Canterbury was the firſt that durſt offer to caſt off or refuſe the Kings authority in cauſes ſpirituall, he indeed denied his obedience to the King, further then with this condition, *Saluo ordine ſuo*, ſauing alwaies his owne order: & by this meanes hee infringed the liberties of the Engliſh Church. *Anſelmus* Archbiſhop of Canterbury, long afore *Becket* in his Epiſtle to Pope *Paſchal, ep.* 36. ſaith; The King would not ſuffer the Popes Nuntio, or Apoſtolicall Legate to be receiued into England, without his leaue and expreſſe commandement, neither would ſuffer me to write or ſend any letters to him, nor to receiue any ſent from him, nor to obey any of his decrees. And a little after: In all theſe, and in matters of like nature, if I asked counſell of others what I might doe, all the ſubiects of that Kingdome, yea euen my owne Suffragane Biſhops, denied to yeeld me any aduiſe or aſſiſtance, but according to the will and pleaſure of the king. *Matthew Paris*

in his ſtory of *Henry* the 1. reporteth that *William* the King of England Proctor or Agent at Rome, confidently alleadged amongſt other things before the Pope, that the King his Maſter, *Henry* of England, would not, (no not for the loſſe of his kingdome) loſe the right of preſenting to his Churches: and this he boldly affirmed, and vrged it with great and threatning words. The ſame Author in his ſtory of *Henry* the ſecond about the yeare 1164 amongſt many other cuſtomes and liberties of the former Kings of England, recounteth this for one. Concerning the Aduouſons or Patronages of Churches, or preſentations to Benefices, if there ariſe any queſtion either amongſt lay men, or betwixt laymen and Clerks, or betwixt Clerks themſelues: it ſhall be heard, debated, and determined, in the Court of our Lord the King. And in the ſame place in the Kings Letters to his Iuſtices, he ſaith: Let no man appeale either to the Pope, or to *Thomas* the Archbiſhop, neither let any Plea be holden at their commaundement, neither let any mandate or commandement of theirs be receiued within England, and if any man either receiue, or retaine, or haue any thing to doe with any ſuch, commandement, let him bee apprehended and ſafely kept. Indeede King *Iohn* did homage to Pope *Innocent*, reſigning vp his Crowne and kingdome to the Church of Rome, but for his ſo doing all the Barons of his kindome oppoſe themſelues againſt him, and chuſe for their King, *Lewis* the King of France, as *Matthew Paris* reporteth in his ſtorie of King *Iohn*. And *Ieffrey* of Monmouth reporteth in his hiſtorie, *l.* 11. *c.* 12. that the Engliſh Churches, being well conſtituted and excellently ordered, would not bee ſubiect to *Auguſtine* the Popes Legate, in the yeare, 600. Indeed England made it ſelfe tributary to the Pope, by taxing euery houſe at a piece of ſiluer to bee paid to the Pope: and this was firſt begun about the yeare 847. But the inueſtitures of Biſhops, and authority to receiue appeales, the Pope obtained not, till *Henry* the ſecond, much againſt his will was brought to ſubiect himſelfe, and his kingdome to the Court of Rome, which was done 300. yeares after, namely, about the yeare 1172. Therefore the decretall Epiſtle of *Adrian* the 4. to *Thomas* the Arch-biſhop of Canterbury. (which is to bee found in the Popes decretals) *lib*, 3. *tit.* 30. *cap. Commiſſum*, is but a baſtard: for the Pope had no dominion nor power at all in matters ſpirituall, ouer the Engliſh Church, but after *Thomas* was dead. And of no better ſtuffe is that other decretall of *Alexander* the 3. vnto the Arch-biſhop of Yorke, (which is alſo there extant in the decretall,) *l.* 2. *tit.* 16. *c. à memoria*: for there hee ſaith, that *Honorius* his Predeceſſor by his Apoſtolicall authoritie granted a certaine priuiledge to the Arch-biſhop of Yorke, ouer whom as yet he had no power nor authority.

17 The Pope hath not a determining Iudgement infallible, more plainely, he hath no power to Iudge or determine, ſo as hee cannot erre: ſo taught all that euer wrote of it for 1400. yeares: yea euen Papiſts themſelues. The auncient Fathers as well Greeke as Latine did hold and cenſure *Honorius* the 1. to be a Monothelite heretike, that is, one who held that Chriſt had one will onely. So doth alſo the ſixt generall Councell, *Act.* 12, 13. 18. where he is condemned by the name of an heretike, and his Epiſtles burnt. The ſecond Councell of Nice act. vlt. doth curſe or layeth Anathema on *Honorius*. So doth alſo the eight Synod of Conſtantinople, *Act.* 7. And *Leo* the 2. in his Epiſtle to the Emperour at the end of the Councel: and *Tharaſius* in his Epiſtle to the Patriarkes, which is to be ſeene in the 3. Acte of the ſeauenth Synod. And *Pſellus* in his Poeme of the ſeauen Synods. And *Epiphanius* the Deacon in his diſputation with *Gregorie* the heretike, which alſo is extant in the 6. Acte of the ſeauenth Synod. And *Bede* in his booke of the ſixe ages of the world, about the yeare 4639. And the Pontificall it ſelfe in the life of *Leo* the 2. And *Anaſtaſius* the keeper of the Popes Librarie in the life of the ſame *Leo* the 2. And ſuppoſe that all theſe ſo many Councells and Fathers were deceiued in theſe their reports and teſtimonies, by taking it from the 6. generall Synod, whoſe decree in that point ſuppoſe alſo to be corrupted, notwithſtanding it followeth, that all the ſaid Fathers and Councells, affirming *Honorius* to bee an heretike, did therefore vndoubtedly beleeue that the Pope, euen as he is Pope, might erre. But to put this matter out of all queſtion, that they thought ſo of him, looke the Epiſtle of *Leo* the 2. to Conſtantine, at the end of the Councell, wherein he doth execrate and curſe *Honorius*, as not hauing illuſtrated the Apoſtolicall Church with Apoſtolicall doctrine, but rather had defiled it with his hereſie. And the 6. generall Councell *Act.* 13. doth curſe the ſaid *Honorius* by the name of Pope of old Rome, for his decretall Epiſtle which he had ſet fourth: nay euen *Gratian* himſelfe the compiler of the decrees, *d.* 40. *c. Si Papa*. takes it as a thing granted, that the Pope may erre from the faith. And *Robert Groſted* an auncient Biſhop of Lincolne ſaith, that the Pope may be an heretike, and Antichriſt, and he addeth further, that the Decretall ſaith, that vpon ſuch a fault as hereſie is, the Pope may and ought to bee accuſed. Thus reporteth *Matthew Paris* in his ſtory of *Henry* the 3. about the yeare 1253. *Lyra* on the 16. of *Saint Matthew* ſaith, that many principall & chiefe Biſhops haue beene found to haue bene apoſtataes from the faith. *Gerſhon* (in his treatiſe intituled, whether it bee lawfull to appeale from the Pope in matters of faith,) ſaith, that as well the Pope, as a Biſhop, may erre from the faith, and is therefore inferiour to a

Councel. *Antoninus* in his ſumme, *par.3.tit.22. c.4.§.3.* ſaith, that it is lawfull and reaſonable that the Pope ſhould *ipſo facto*, be depoſed for hereſie: *Panormitan* a great Canoniſt, de *Elect. §.ſignificaſti.* ſaith, that the Councell may depoſe the Pope for hereſie, and alleadgeth a chapter * out of the Canon law for it, where it is ſaid that the Pope may be an heretike, and be iudged for hereſie. Yea further (ſaith *Panormitane*) in matters concerning faith, the word or affirmation of one priuate man, is to be preferred before the Popes, if he ſpeake vpon better grounds out of the old and new Teſtament then the Pope doth. The Councell of Conſtance, *ſeſſ.37.* calleth Pope *Benedict* a ſchiſmatike, and an heretike, and ſuch a one as hath erred from the faith, and not much otherwiſe ſpeake they of *Iohn*. the 23. in the 11. ſeſſion of the ſame Councell. The Councell of *Baſil* in the 3. of their Synodall Epiſtles, hath words to this effect, The holy Church is indowed of Chriſt our Sauiour with ſuch priuiledges that we beleeue firmely ſhe cannot erre: and beſide the Church, we do not reade that any other (ordinarily) had at any time the ſame or ſo great a gift giuen vnto the, to no Angels, to no men, to no Popes or chiefe Biſhops, whereof many are reported, (and ſo alſo we reade) that they haue fallen into errours and hereſies. And *AEneas Syluius* after he was Pope himſelfe, relating the acts of the Councell of *Baſil*, ſaith, that the opinion of ſuch as hold that Councels may not bee called without the Popes conſent, if it may ſtand, will bring with it the very ruine of the Church: for (ſaith he) if that may be ſo, what remedy or helpe will there be, if a ſcandalous Pope, or one whoſe life is tainted with foule crimes doe trouble the Church, if he deſtroy ſoules, &c, if he ſet forth doctrines contrarie to the faith, and inſtill hereticall opinions into their minds that are vnder him. *Catharinus* a great Papiſt in his Commentaries on the 2. to the *Galathians* ſaith, There is nothing againſt it, but that the Pope may erre, yea euen in faith, and fall from it, howſoeuer certaine late Writers and young vpſtarts haue preſumed to defend the contrary, contrarie to the common and auncient opinion of the Doctors. *Alphonſus de Caſtro* in his firſt booke againſt hereſies, *cap.2.* ſaith, The Pope by himſelfe without the aſſembly and aſſiſtance of a Councell, may erre euen in ſuch things as belong to faith, by the opinion of many Diuines of great authoritie, who haue ſo affirmed and taught. Yea it is found by experience, that diuers Popes haue erred in the faith. And in the 4. chapter of the ſame booke, Euery man may erre in faith although he be the Pope himſelfe: for *Platina* reporteth of *Liberius* the Pope, that hee held with the Arrians. And to conclude, this truth is ſo cleare, that *Bellarmine* himſelfe, *de Ro. Pont. lib.4. cap.9.* confeſſeth, that *Liberius* the Pope did after a ſort, namely, in his mind and iudgement, conſent to the Arrian hereſie, inaſmuch as he ſuffered *Athanaſius* to bee condemned, whom he knew to be perſecuted for that cauſe of faith onely, & becauſe hee communicated with *Valens* and *Vrſatius* that were Arrians, for which cauſe he was put from the Popedome by the Clergy of Rome.

Cap.ſi pa-
pa diſt.40.

18 Touching Antichriſt the eldeſt Fathers held no certainty, becauſe he was not as then reueiled, therefore they bring coniectures: yet ſometime they doe as good as ſay, that he is to be found in the Romane church. *Chryſoſtome* vpon the 2. to the *Theſ.2. Hom.4.* directly affirmeth, that Antichriſt is to ſucceed the Romane Emperour, namely, after that the Empire is taken out of the way. *Hilary* in his Epiſt. to *Auxentius*, *Ierome* vnto *Algaſia*, *queſt.11.* and *Oecumenius* on the 2. *Theſ.2.* doe all hold that Antichriſt ſhall not ſit in Ieruſalem, but in the Church of God. Abbot *Ioachim* implieth plaine enough, that the Pope of Rome is the very Antichriſt. Many (ſaith he in his *Reuel. lib.10. part.5.*) vnder the pretence of Gods ſeate, that is, of the ſea of the vniuerſall church, are become indeed the ſeate of the beaſt, which is the kingdome of Antichriſt, who reigneth euery where in his members from the beginning of the church, and namely in the cleargie, Monkes and Monaſteries. And againe, we haue plainly taught and deliuered, that Rome in the ſpirit is Babylon. And a little after: The merchants of the earth (ſpoken of in the Reuelation) are the Prieſts themſelues, who ſell prayers and maſſes for money, making the houſe of prayer a ſhop of merchandiſe. And againe: We ſee that not onely many Biſhops and cleargie men are enſnared in the buſineſſes of Babylon, to make themſelues rich thereby, but euen many Abbots, and Monkes, and religious perſons: and yet why doe I call them religious? for they are not ſo, but ſeeme to be. *Otto Friſingenſis* in his Chronicle, *lib.7. cap.3.* ſaith, There ſhineth a certaine reſemblance betwixt Babylon and Rome, inaſmuch as that which here with vs in the city of Rome, is giuen to the Pope our chiefe Biſhop by the Chriſtian Emperours, the very ſame is there by the Pagan kings of *Perſia* (to whome for a long time Babylon hath bene ſubiect) granted vnto their high Prieſt: and the kings of Perſia themſelues leauing the Imperiall citie, as our Emperours make their ſeate at Aquiſgraue, &c. So they at Ecbatane, and ſo tranſlating the ſeate of the kingdome, they held nothing of Babylon for themſelues, but the bare name of an Empire. And againe, *l.8. c.2.* Some (ſaith he) doe interpret this departure ſpoken of in the *Theſ.* and that whereof the Apoſtle ſaith, [that which withholdeth, will withhold vntill it bee taken out of the way,] and doe referre it to the kingdome or Empire: and thereupon they alſo ſay, that the Apoſtle purpoſely deliuered his meaning vnder this couering and obſcurity of words,

leſt hee might ſeeme to ſlander by this preſage, or weaken the ſtate of the Romane Empire, which to the Stateſmen and Emperors of thoſe daies, was thought ſo ſure, that it ſhould neuer haue an end, & to that purpoſe (ſay they) it was, that the Apoſt. ſaid, [& what withholdeth, you know,] as deſcribing it, and yet not naming it. To conclude, *Auentinus* the Chronicler, *lib. 5. & 7.* affirmeth, that the moſt both of the Princes & Biſhops of Germany and of Italy held and proclaimed *Gregory* the 7. and *Iohn* the 22. plaine Antichriſts and no better.

19 The monarchicall or ſoueraigne authoritie of the Pope of Rome ouer the Church and generall Councels, was of many men euer reproued and condemned, and was not allowed, nor admitted of the Church till very lately, namely, after the yeare 1500. *Krantzius* a Germane hiſtoriographer in his *Metropolis l. 7. c. 45.* ſpeaking of the yeare about 1240. In thoſe daies (ſaith he) there needed not any Apoſtolicall confirmation from the Pope, it was ſufficient that the election was approoued by the Arch-biſhop: but now the Church of Rome hath drawne to her ſelfe al the rights, honours, and priuiledges of other Churches. Heare a Frenchman, *Duarenus* in his 5. booke of Eccleſiaſticall liuings, *c. 3.* who ſaith thus: In the Apoſtles times whenſoeuer as any were to bee ordained either Biſhop or Deacon, or any thing els of what nature ſoeuer, was to bee conſidered and determined, which concerned the Church, *S. Peter* did neuer arrogate nor take it vpon himſelfe, but permitted and put the matter to the whole Church: the moſt that he did was this, that as beeing a principall Apoſtle he vſed to aſſemble or call together the reſt, and to them ſo aſſembled to make a ſpeech, declaring the cauſe of their aſſembling, and the particular affaires that were to be handled: euen as with vs at this day (here in France) he that is the Preſident of the Court of Parlament calles together the whole Senate, and ſpeaking firſt in the aſſembly, &c. Neither for all this is he greater or ſuperiour then the whole Court, neither hath he any iuriſdiction or eminency of power ouer the whole Parlament, neither may he iudge or determine any thing againſt their iudgements and opinions, &c. Thus indeede ſtood the caſe in times paſt. But I know not how it is now come to paſſe, that ſupreme and ſoueraigne power ouer all Chriſtians is aſcribed to one: and that he ſhall be (euen like an Emperour) free, exempted and diſcharged from all lawes, edicts, canons, & ſynodall conſtitutions. For Pope *Paſchall* in a decretall Epiſtle hath expreſly taken order or decreed, that no Councels may preſcribe or cõmand the church of Rome, nor make any law to binde the Romane church: and they brought the matter to that paſſe, that in diuers ſynodal decrees or canons of Councels the authority of the Romane Biſhop is excepted and prouided for. *Glaber Rodulphus* in his hiſtories *l. 2. c. 4.* reporteth, that one *Fulco* erected a goodly church in a village about Tours, and hauing finiſhed the whole worke, he ſent to *Hugh* the then Arch-biſhop of Tours, that hee would come & conſecrate the church hee had built: but the Archb. prolonged his comming, and made no great haſt to do it, for that *Fulco* had taken from the church diuers lands & Lordſhips. *Fulco* therefore, ſeeing himſelfe ſo anſwered by the Archb. furniſhed himſelfe with a great maſſe of gold and ſiluer, went ſtraight to Rome to Pope *Iohn* that then was, and with great complaint laid open the matter before him, who forthwith ſent one of thoſe whome they call *Cardinals*, with the ſaid *Fulco* to conſecrate the foreſaid church, and gaue the ſaid Cardinall in ſtreit charge & commandemẽt, that he ſhold there take vpon him the authority of the Biſhop of Rome, & by him, & vnder that authoritie, without feare or delay performe whatſoeuer the ſaid *Fulco* thought expedient to be done touching the premiſes: which when the reſt of the Biſhops and prelats of France did heare of, they knew well enough, that this ſacrilegious preſumption proceeded from blind & filthy couetouſnes, to wit, that while one would ſteale, and another receiue, amongſt them they brought it to paſſe, that a madde ſchiſme and diuiſion was riſen in the Romiſh church. All of them therefore together diſliked and deteſted this dealing of the Romiſh biſhop, iudging it a very vnworthy and vnſeemely thing, that hee who tooke vpon him to gouerne the Apoſtolicall ſeate, ſhould firſt of al himſelfe tranſgreſſe the tenour and rule of Apoſtolicall order, and of the auncient Canons, eſpecially it beeing a thing notorious, and confirmed with manifold authorities of antiquity, that no Biſhop preſume to exerciſe any authority within another mans Dioceſſe, vnleſſe the Biſhop of that Dioceſſe doe either vrge him to it, or giue him leaue to do it, &c. For although the Biſhop of the Romiſh church, in reſpect of the dignity of the Apoſtolicall ſeate, be eſteemed of more reuerently then the Biſhops of the other ſeats, which are conſtituted in the world, yet may not he, for all that, tranſgreſſe the order eſtabliſhed by the Canons, but in euery thing, is to be ruled by them as others are: for as euery Biſhop of the true and Orthodoxall Church, beeing as it were the husband of his proper and peculiar flocke, doth beare the perſõ of our Sauior in that charge, as well as any one doth, ſo it cannot poſſibly belong to any one, to intermeddle preſumptuouſly in another Biſhops Dioceſſe: thus farre *Rodulphus*. All which is ſo much the more remarkable, ſeeing theſe things were ſaid and done, not of late, but aboue 600. yeares agoe, namely, about the yeare after Chriſt 1000. *Cuſanus* in his 2. booke of Catholike concord, *c. 13.* ſaith, That the Dioceſſes are diſtinct, and one Biſhop is ſet ouer

In pago Turonico.

many

A many paſtours for the conſeruing of vnity,
that is,ſaith he,of a poſitiue law,and humane
conſtitution. And againe: The Pope is not
the vniuerſall Biſhop, but the firſt aboue or
among others. And we do build and found
(ſaith he) the vigor of holy Councels, not in
the Pope, but in the conſent of all. And a-
gaine,in the 20.chapter. It is cleare(ſaith he)
that Pope *Leo*, in certaine points did neuer
receiue, nor allow the conſtitutions of the
Councell of Chalcedon (as for one eſpecial-
ly, that the Church or Sea of Conſtantino-
ple ſhould haue the precedence before that
of Alexandria,) but he alwaies ſpake againſt
them, as alſo did ſome others after him, and
B yet for all that the decree of the Councell e-
uer tooke place. But if the Pope had it in his
power to bee able to abrogate or nullifie the
decrees concluded by generall Councels,
certenly Pope *Leo*,or ſome of his ſucceſſours,
would haue preuailed in this point, which it
is apparent they did not,as I ſaid afore. And
a litle after: Though Pope *Leo* oppoſed him-
ſelfe mightily againſt 3.chapters or conſtitu-
tions of the Chalcedon Councell,&c.yet hee
made not this reſiſtance out of his owne au-
thority onely,but by and from the authority
of the Nicene Councell. And againe, in the
34.chapter. An vniuerſall Councell of the
Catholike Church hath the ſoueraigne,moſt
C abſolute,and higheſt power in all things, yea
euen ouer the Biſhop of Rome. And in the
ſame booke and 12.chapter,We ſee (ſaith he)
how far the Biſhop of Rome is gone,or how
much hee hath encroched beyond the holy
and ancient obſeruations,out of the cuſtome
and practiſe of ſubiectionall obedience. In
the yeare 1337.all the Prelats and Princes of
Almaign concluded and agreed on this, that
a Councell is aboue the Pope in matters of
faith and ſtate, and therfore that the appeale
from the Pope to the Councell was good.
Thus reporteth *Nauclerus,generat*.45. And
as for this abſolute, ſoueraigne, and indeter-
mined power of the Pope,it was firſt of al ap-
prooued & granted in the 2.Councell of La-
D teran, in the time of *Leo* the 10. within theſe
100.yeares,namely,about the yeare 1516.

Of Buls, or Indulgences.

1 THeſe Indulgentiall Buls of the Romane Biſhop, wherein is giuen abſolution from the guilt of tēporal puniſhment, by application of the merits of Chriſt, & of the Saints, were not known to the Catholike church for 1000.yeares & more after Chriſt. *Alexan.* the 3. who began to ſit at Rome about the yeare 1159. in an Epiſtle to the Archbiſhop of Canterbury, thus writeth, as is yet extant to be ſeene in the Popes owne decretals, *l.5.tit.*38.*c.*4. And for the point wherein you demanded my counſell, whether the remiſſions which are wont to be made at dedicatiōs of Churches, or to ſuch as contribute to the building of bridges, bee auaileable to any other then thoſe who be of the pariſh and dioceſſe of thoſe that grant them, we would haue your brotherhood to know thus much, that ſeeing no man can either be bound,or abſolued of him that is not his proper Iudge, wee therefore are of opinion,that the foreſaid remiſſiōs are profitable only to thoſe,to whom & whoſe good their owne proper Iudges that graunted them, did ſpecially intend them. Theſe be his words. And hēce I gather theſe concluſions, 1. that it then pertained to al Biſhops, to giue and grant Indulgences or remiſſions. 2. That theſe Indulgences were skarce known in thoſe daies of Pope *Alexan.* which appeares thus: in that the Archbiſhop of Canterbury, held it a matter ſo rare & difficult, that he ſent to Rome to know the vertue & valor of them, and to whom they were eſpecially auaileable: whereupon it is cleere, that euē the great Maſters & Prelats of England, were but litle or not acquainted with them: although ſome 60.yeares before, Pope *Vrban* the 2. granted to them that vndertook a Pilgrimage to the holy land, about the yere 1095. releaſement of all penances for their ſins,(as *Nauclerus* hath it, *gen.*37.) or as *Mat. Paris in Willielmo* II. ſaith; hee granted them pardon of all their ſinnes, and in the retribution of the Iuſt at the laſt day, he promiſed thē an increaſe of glory. Out of the Councell of Laterane vnder *Innocent* the 3. *can.*62. it appeareth that al Biſhops, had authority to giue Indulgences. And as for the great Indulgences of the yeare of *Iubile*, they came in practiſe ſome 300. yeares agoe, *viz.* about the yeare 1300. as *Platina* reports in the life of *Bonif.* the 8. And that theſe kinde of Indulgences were not knowne in the Primitiue Church, *Roff.* himſelfe, (that is, our owne countryman, *Fiſher* the biſhop of Rocheſter) confeſſeth in his book againſt *Luther, art.* 18. I anſwer (ſaith hee) that it is not ſufficiently manifeſt, by whom theſe Indulgences were firſt giuen out. And concerning Purgatory he ſaith: there is very little or no mention at all among the ancient Fathers of it. But after the ſame Purgatory begā to feare the world, and men trembled at the torments thereof, then *Indulgences* began to be in requeſt. *Durandus* alſo thus ſaith concerning *Indulgēces*, in his commentaries on the ſentences lib.4. d.20.*q.*3. Little can be ſaid of them, with any certainty, foraſmuch as the ſcripture ſpeakes nothing at al expreſly of thē: As for the holy Fathers, namely, *Ambroſe, Hilary, Auguſtine, Ierome*, there is not a word to be found in thē that toucheth *Indulgences*. *Alphonſus de Caſtro* vpon this matter, *li.*8. ſaith: Amongſt all the queſtiōs or points which we diſpute of in this book, there is none at all, which hath ſo little

footing in the holy Scriptures, and whereof the auncient Fathers haue ſpoken leſſe.

2 For the ſpace of a thouſand yeares after Chriſt, the Indulgences (that were) were relaxations or releaſements of Canonicall ſatiſfaction, that is, of the diſcipline or correction of the Church: but they were not ordained, nor vſed as ſatiſfactions before God for temporall puniſhment: and the Fathers and Councels ſpeaking thereof, are thus to be vnderſtood, as namely, the I. Nicene, *c.* 11. the II. at Arles, *c.* 10. that at Ancyra, *c.* 2. *Sometime* alſo they be declarations of the forgiueneſſe or remiſſion of ſinnes, and in this ſenſe the word Indulgences is often taken: for in the letters of Indulgences, we may reade that abſolution is granted, ſometime from the fault and puniſhment both together, & pardon of all ſin, ſometime the halfe, ſomtime the third part of their ſinnes: ſuch were the Indulgences granted within a 1000. yeres after Chriſt, by *Gregory* the 1. *Leo* the 3. *Sergius* the 2. And it is worth the obſeruing, that in the writings of *Burchardus*, and *Gratianus*, there is nothing to be found concerning Indulgences: No nor in *Peter Lumbard*, who liued about the yeare 1150.

3 In auncient times, the Indulgences, remitted 3. or 7. or more yeares of Penance, becauſe ſo many or more yeares were ſet down, wherein the penitents were to giue full ſatiſfaction to the church of the ſincerity of their repentance. Now after the ſame manner Indulgences are graunted for certaine yeares: but in the other point they are fallen farre from the iuſt ſeuerity of the ancient Church, for penances are not enioyned for certaine yeares.

4 The ancient Fathers do not teach that Indulgences were profitable to the dead: and no leſſe is both auouched and taught by *Biel, lect.* 57. vpon the Canon of the Maſſe, and by *Hoſtienſis* in his ſumme, *l.* 5. *tit. de remiſ. nu.* 6. two famous Papiſts.

5 The power of looſing and binding in the Church, or which the Church hath, is not proper, but is exerciſed onely by declaring or publiſhing that it is ſo: ſo ſaith *Hierome, lib.* 3. *Comment. in Mat.* on thoſe words: To thee wil I giue the keyes, &c. Prieſts haue no power of binding or looſing, but to ſhew and declare that ſinners bee bound or looſed. *Radulphus Ardens,* about the yeare 1050. *in Dominic.* 1. *poſt. Paſc.* ſaith; In what authority muſt Prieſts abſolue? not in their owne, but in Gods: for the power to remit or releaſe ſinnes, is onely Gods: but the Miniſtery of it (which alſo we ſometime improperly call a power) hee hath granted to his Vickars or deputies on earth, who after their manner, or in a ſort, do binde, and looſe, that is, ſhew & declare them bound or abſolued. *Hugo* the Cardinall on the ſame place of S. *Matthew*, ſaith; As for the bond of ſinne or guilt and due penance, the Prieſt neither can binde a man in it, nor looſe a man A from it, but only ſhew and declare that a man is bound and looſed: as the leuiticall Prieſt, neither made a man a leaper, nor healed him beeing a leaper, but only or pronounced that hee was polluted or healed. *Durandus* vpon the ſentences ſaith, that the power of the keyes worketh nothing to the forgiueneſſe or taking away of the fault or blotte of mortall ſinne.

6 The treaſure of the Church is ſuppoſed to conſiſt in the merits of Chriſt and the Saints, the diſpoſing and diſpenſing whereof is committed to the Pope, was altogether vnknowne in the Church of God for many ages after Chriſt. For the auncient Fathers neuer ſaid nor ſignified, wrote nor imagined B that Indulgences were giuen out of the treaſure of ſatiſfactions. *Franciſcus de Mayrone, in* 4. *d.* 19. *q.* 2. and *Durand. in* 4. *d.* 20. *q.* 3. do both of thẽ teach, that the treaſure of the Church doth not conſiſt vpon the merits of Saints. *Angelus* their great Lawyer hath theſe words vpon the matter of Indulgences, *par.* 9. The cõmon opiniõ that is holden both by diuines and Canoniſts, is, that Indulgences ariſe from the abundance of merits which Chriſt & the Saints haue performed beyond the meaſure of their owne demerits. But I holde for my part with *Franciſcus de Mayrone*, that whereas the merits of Saints are already rewarded of God beyond their deſert, and thereby are exhauſt, therfore they come from the merits of C Chriſt alone and his paſſion.

Of the Power of Kings.

1 THe Pope of Rome was ſubiect to the Emperour, or to the Imperiall lawes in al matters or cauſes (as they ſay) concerning perſons and things eccleſiaſticall, for at leaſt 850. yeares after Chriſt. *Tertull. ad Scapulam*, ſaith, We honour the Emperour, &c. as a man next to God, and inferiour onely to God. *Optatus contra Parme. libro tertio.* D There is none aboue the Emperour, but onely God, who made the Emperour. *Leo* in his Epiſtle to the Emperour, *epiſtol.* 59. Becauſe wee are by all meanes to obey your godly authoritie, and your religious will, I haue therefore willingly yeelded my opinion and conſent to the ſynodall conſtitutions concerning the confirmation of the Catholike faith, and damnation of herétickes, which did very much like mee. *Gregorie* in an Epiſtle to the Emperour, *Epiſtol. libro* 2. *capite* 100. I (ſaith he) being ſubiect to your commaund, haue cauſed that your law or edict to bee ſent and publiſhed in diuers parts of the world. And afterward: I haue yeelded obedience to the Emperour, and yet haue I not holden my tongue in the

cauſe of God,but haue ſpokē what I thoght. And *l.4.c.76.* I for my part do perform obediēce to the princely commandement of his Highnes. *Nauclerus,generat.*23.of his *Chronography*,ſpeaking of the *yeare* 605.or thereabouts,ſaith, *Conſtantine* the Emperour,conceiuing a great opinion of the holines of *Benedict*,made a decree and ſent it to him,granting thereby,that hereafter whomſoeuer the Romane Clergie,people, & ſouldiers ſhould chuſe for their Pope,al men ſhould forthwith eſteem and take him for Chriſts true Vikar, without waiting for any further authority or allowance,either from the Emperour of *Conſtant.* or the Prince of Italy:for till that time, it was vſuall & approued, that when a new Biſhop of Rome was to bee created,either the Prince himſelfe, or elſe his Leiutenant of Italy,did confirme him. *Sigonius* in his 4,book of the kingdome of Italy, ſaith, *Charles* the great challenged to himſelfe the kingdom of Italy, as being his owne by Victory & Conqueſt. The Exarchy of *Rauenna,Pentapolis*,the *Dukedomes* of *Peruſia,Romania,Tuſcia*,& *Campania*,he permitted to the Pope,yet reſeruing to himſelfe the right,principality, and dominion,the reſt he retained to himſelfe in name of the kingdome. And afterward in the 7. booke, about the yeare 973. The Biſhop of Rome held *Rome, Rauenna*, and ſome other Prouinces,rather by authority,then dominion. For the Cities reſpected the Pope as a Prince of the Country,but the King or Emperour as their ſoueraigne Lord, and vnto him they did their homage, and paid their tributes. *Leo* the fourth writing to *Lotharius* the Emperour as is yet to bee ſeene in the Canon law, *apud. Grat. diſtinct.* 10.*capite* 9. ſaith, concerning thoſe the Royall commandements, and Imperiall decrees of your Highneſſe, and your Biſhops our predeceſſours, wee promiſe and profeſſe, that by the helpe of Chriſt, as farre as wee were, and are able, wee haue and will inuiolably keepe and obſerue them, and ſo will doe for euer hereafter. Againe,the ſame *Leo* ſubmitteth himſelfe to bee cenſured by the iudgement of the Emperour, and his Commiſſioners, or Delegates ſent from him to that purpoſe, as may appeare in the Canon law, *cauſâ* 2. *queſt.* 7. *cap.Nos ſi.* To conclude, *Bellarmine* himſelfe, *de Pontif. libro ſecundo, capite* 29. yeeldeth, that as long as the Princes of the world were heathen, the Pope was not their Iudge, but contrariwiſe was ſubiect to them in all ciuill cauſes, as well as other men: Well ſaid, Then vpon this I affirme thus: But they loſt nothing either of their power, or honour by becomming Chriſtians, therefore they ought ſtill to haue that ſoueraigntie ouer Biſhoppes in ciuill cauſes.

2 The Pope depoſed not Princes eſpecially the Romane, till a thouſand yeares and more after Chriſt, *Hildebrand* was the firſt that durſt offer to depoſe the Emperour: ſo teſtifieth *Otto Friſingenſis, libro 6. capite* 35. I reade (ſaith he) ouer and ouer againe,the ſtories of the Romane Kings and Emperours, and I neuer finde any one of them,to bee excommunicated or depriued of his kingdome by the Biſhop of Rome, before this *Henrie* the fourth,vnleſſe peraduenture ſome would iudge it an excommunication, that *Philip* the Emperor was for a litle time placed amongſt the Penitents by the Romane Biſhop; and *Theodoſius* for that cruel maſſacre and ſlaughter of Chriſtians, was by *Ambroſe* forbidden for a time to enter the Church. Likewiſe *Sigebertus*,about the yere 1088.Let me ſay thus much with the leaue of all good men,this nouelty,not to call it an hereſie,was not knowne in the world,as yet,(that is,before *Hildebrād, Victor*,& *Vrban*, as he ſaith in the yeare 1111.) that the Clergy ſhould teach the people,that they owe no ſubiection vnto euill kings; and though they haue made them an oth of fealty,yet that they owe no fealty vnto them,and that they are not periured,who in this caſe do holde againſt the King: yea,that he who ſhall obey the King, or ſtand with him, is to bee held for excommunicate, and hee that ſhall take againſt the King,is to be abſolued from all crime of iniuſtice, diſobedience, and periurie. And *Onuphrius* himſelfe confeſſeth in his booke of the dignities of the Romane Church, that in the time of *Alexander* the third, the Romane Church was lifted vp to the height of worldly honour, *Fredericke* the Emperour beeing troden vnder foote. *Auentinus* in his Coronicles, *lib.7 pag.*684. reporteth that one *Eberhardus* the Archbiſhop of Iuva, now (called *Saltzburgh*,) ſpake thus, *Hildebrand* (ſaith he) about 170.yeares agoe, firſt of all vnder the pretence of religion,laid the foundation of Antichriſts Empire: He firſt of all began that vngodly warre, which by his Succeſſours is hitherto continued. Theſe Popes firſt of all thruſt out the Emperours from their aſſemblies, and tranſlated them vnto the people and the Prieſts, afterward they skorned, and as it were hiſſed out them alſo: and now what intend they but euen to reſtraine vs alſo, and to bring vs into ſlauery,that ſo they may raigne alone? Thus ſaith *Eberhardus*. And againe,He that is the ſeruant of ſeruants,coueteth to bee the King of Kings,and Lord of Lords, as though hee were God himſelfe,-he ſpeakes huge things, and high matters,as though he were God: He imagineth new deuices continually, and is euery day hammering new things in his head, and that he may erect to himſelf an Empire, and bring all power into his owne hands,hee changeth lawes at his pleaſure, abrogates the olde,and eſtabliſheth his owne; All this doth that man of perdition,whom men vſe to call Antichriſt, in whoſe forehead is written the name of blaſphemie, and in whoſe mouth are theſe words of preſumption, *I am God, I*

cannot erre; he ſitteth in the Temple of God, and domineereth ouer all farre and neere. And *Auentinus* himſelfe againe, *libro 7. pag.* 675. reporteth, that the Pope ſent his Buls and Breues to all the Biſhops of Germany, but none of them obey him, therefore hee writes to the* Abbots, and commands them to curſe the Biſhops, but neither will they yeeld vnto him. What doth he then? he ſends to the Prieſts, and commands them to chuſe them new Biſhops, & to the Monkes to chuſe them new Abbots, ſuch as themſelues pleaſed, vnleſſe theſe would yeeld and obey. Euery one was amazed at the ſtrangenes of this courſe, beeing without all former example: nay the like was neuer heard to haue beene attempted; no maruell therefore though this commaundement and embaſſage of his diſpleaſed all that heard it, for in no place had it any acceptance. ——*Conrade*, the Biſhop of *Frieſingen*, appealed to the Emperour, and taught openly, that the great Prieſt of Rome had no power in Germany without the conſent of the Biſhops of Germany. Let the Romiſh Prieſt (ſaith he) keepe him at home, and feede his owne Italians, as for vs, though hee holde vs dogges, yet wee are ſuch dogges, as ſeeing God hath conſtituted vs ouer our flockes, we will barke at the Wolues, and will eſpecially keepe ſuch Wolues from our flockes, as ſhroud themſelues vnder ſheepes clothing. But what will this fellow (ſaith he) this vſurping Vickar do to others, and ordinary men, iudge by this, when he dare ſo take vp, and ſo euil intreat vs that are his brethren, and his companions? And againe, the ſame author elſwhere relateth, that *Gerochius*, who was *Gregories* aduocate, ſaid thus: the Roman Biſhops vſurp to themſelue diuine honor, refuſe to giue account or yeild a reaſon of their doings, and thinke it vnreaſonable that any man ſhould ſay vnto them, why doe you ſo? In a word, they haue alwaies both in their words and practiſe that of the Poet, *Sic volo, ſic iubeo, ſtat pro ratione voluntas.* Thus farre *Auentinus.*

*Monachorum Patribus.

3 The Empire was tranſlated from the Grecians to the Germanes, not by the Popes power, but by the counſell, voice, and decree of the Senate and people of Rome, and the Biſhop of Rome was onely a counſeller or aſſiſtant of this change, or as it were, the Interpreter: For *Sigebert* in his Chronicle, *an.* 801. thus writeth; The Romanes hauing long agoe fallen from the Emperour of Conſtantinople in their thoughts and reſolutions, --did now with one conſent chuſe king *Charles* for their Emperour, giuing him the ſalutation, applauſe, and acclamation of an Emperour, and did crowne him by the hand of *Leo* their Pope, calling him *Cæſar* and *Auguſtus*. *Auentine* alſo in his hiſtorie, *lib. 4. fol.* 344. ſaith, that the Biſhop of Rome, what alone? no, but the Biſhop, the Senate, and the people of Rome, decreede to transferre the Empire from the Greekes vnto the Germanes, and that by their owne right, or as beeing a thing in their power to doe, and by a free and quiet choice, gaue it to *Charles*, with the voices both of the Senate and the people. Yea *Æneas Syluius* himſelfe, *c.9.* (afterwards a Pope) ſpeaking of the authority of the Romane Empire, ſaith, that the people of Rome, who with their liues and much blood, had wone to themſelues ſuch an Empire, did alſo with their blood make *Charles* the great (king of France) the Emperour, together with the conſent of the Romane Biſhop. Nay this point is ſo cleere to all that are not too partiall, that *Onuphrius* a late and learned Papiſt, ſaith, *Charles* beeing crowned and conſecrated King of France, in a towne of France called *Cariſiaco*, by Pope *Stephen* the ſecond, about the yeare of Chriſt 752. was alſo choſen and ſaluted Emperour of Rome, in the Church of Saint *Peter* in the Vaticane, by the conſent of the Clergie, Senate, and people of Rome, and was there crowned by *Leo* the third, in the yeare of our Lord 801. Therfore from theſe it is apparent, that where the hiſtories or Chronicles ſay that *Charles* was crowned, or annointed, made, called, ordained, or deſigned Emperour by the Pope of Rome, they are to be vnderſtood, not of the power of conferring the authority and iuriſdiction Imperiall, but of the ceremonie of Coronation or Inauguration, and of the publike renunciation, and ſolemne ſignification of the Emperours place, power, and dignity. That alſo which a man ſhall often meet in hiſtories, namely, that *Leo* gaue or conferred the Empire to *Charles*, is to bee vnderſtood, that he conſented to them that gaue it. For beſides all before alleadged, euen *Adrian* the Pope doth confeſſe it in his Epiſtle to *Fredericke*, to whome hee wrote thus: I doe not beleeue (ſaith hee) that you haue forgotten——how great honour I gaue you, & how carefully and willingly I beſtowed on you the Royall Crowne of the Empire; and I am nothing ſorry for that I haue done, but would much reioyce if I had giuen you farre greater fauours: But after perceiuing the Emperour to be offended at theſe phraſes, and that he would by no means acknowledge his Empire to be the Popes benefit or gift, he therefore expounds himſelfe, and ſaith, by benefit he meanes *bonum factum*, a good deede: and by conferred or beſtowed, nothing elſe but I put vpon you, or put you into poſſeſſion: for thus hee writeth, I ſaid I conferred or beſtowed on you the Imperiall Crown, becauſe in this word beſtowed or conferred, I meant nothing els, but I ſet it vpon your head, or I crowned you with it. *Sigonius* ſpeaking of the kingdom of Italy, *l.12.* writes that *Charls* obtained the Empire by right of warre, by his owne proweſſe, & at laſt by plaine bargaine and couenant with *Irene* and *Nicephorus*. *Otto Friſingenſis lib.2. cap.21.* reporting the deedes

of *Fredericke* the firſt, writeth that *Fredericke* thus (amongſt other things) ſpake to the Romane Embaſſadours: Thou boaſteſt (ſaith he) that I was called by thee, that thou firſt madeſt me a Citizen, and then Emperour of Rome, that the honour I haue, was firſt in thee, and that I receiued it from thee, but the noueltie of theſe vnuſuall tearmes, how farre from reaſon, and how void of truth they bee, I leaue it to the venter of thy credit, and the iudgement of the wiſe. Let vs ouerlooke the deedes of the late Emperours, and wee ſhall ſoone finde that thoſe heroicall Princes of ours, *Charles* and *Otho*, tooke poſſeſſion of Rome and Italie, and annexed them to the Crowne of France, receiuing them of no mans gift, but euer recouering them by force and valour out of the vſurping hands of the Greekes and Lumbards. If thou doubt of this, thou maieſt ſoone ſee it by *Deſiderius* & *Berengarius* (thoſe tyrants of thine) in whom thou diddeſt boaſt, and to whome thou diddeſt truſt as vnto great Princes: For we haue it from vndoubted relation, that they were not only conquered and captiuated by our French nation, but that they euen grew olde, and at laſt ended their daies in that captiuity. And their very aſhes which are laid vp with vs, and which wee keepe to this day, do yeeld vnto vs a moſt euident argument of this truth. But thou wilt ſay vnto mee, thou cameſt hither being called by me? I confeſſe I was called, but tel thou the reaſon why, and the manner how I was called. Thou waſt aſſaulted, and euen beaten by thy enemies; and neither by thine owne power, nor much leſſe by the effeminate Grecians couldeſt thou be deliuered; therefore the French power and proweſſe was thy refuge, vnto them thou fleddeſt, and earneſtly inuited him to thy help: thus was I called: but is not this rather an imploring, then a calling? ſurely I ſhould ſo eſteeme it. For thou didſt not call or inuite me, as not needing me, or being in good caſe to doe me honour, but thou being in miſerie, imploredſt helpe of me being in happineſſe, thou weake, of me being then ſtrong; thou doubtfull, of me being then ſecure. On this manner being called, if this may bee tearmed a calling, I came vnto thee. Thus farre *Fredericke* in that place. As for the depoſing of *Childericke* the king of France, it was done by the Peers & people of the land, but the Pope onely deuiſed the way, and gaue counſell how to doe it: to which ende *Sabellicus* in his *Ennead.* 8. *lib.* 8. thus writeth; The Peeres and people of the Kingdome perceiuing and honouring the proweſſe of *Pipin*, asking aduice firſt of all of *Zacharie* the Biſhop of Rome, took away the name and title of King from *Childericke*, and beſtowing it on *Pipin*, created him their King. *Blondus* in his Decads 1. *lib.* 10. I finde (ſaith hee) in *Alcuinus*, *Paulus*, and very many other writers, that the nobles and communaltie of the French nation, waighing with wiſedome the valour and vertue of *Pipin*, and contrariwiſe the childiſhnes and vnworthines of *Childericke*, conſulted with *Zachary* thē the Biſhop of Rome, whether they had reaſon any longer to tolerate ſo fooliſh a king, and whether hee held it reaſon that *Pipin* ſhould bee any longer defrauded, and kept from the poſſeſſion of the royall Crowne, which hee ſo well deſerued: and the Pope anſwering that hee were to bee accounted the King, who knew better, & was better able to diſcharge the dutie of a King, they forthwith by the generall conſent of the whole nation, declared *Pipin* for their king, and tooke *Childericke*, & ſhauing his crowne, they put him into a cloyſter. *Nauclerus* alſo reporteth, almoſt to the very ſame purpoſe, *generat.* 26.

4 The power of depoſing Kings and Princes, was firſt eſtabliſhed by *Innocentius* the third, in the Councel of Laterane, about 1215 yeares after Chriſt: and yet as I haue ſhewed, it was often reprooued and ſpoken againſt. To this end ſee *Nauclerus* in the chronicle of thoſe times, *generat.* 42. *anno* 1242. who reporteth theſe words of *Fredericke* to the king of France, touching the ſentence of depoſition, giuen out againſt him: Although (ſaith he) the Romane Biſhop hath plenarie power in matters ſpirituall, in as much as he can binde and looſe any ſinners at his pleaſure, yet it is no where to bee read, that either by Gods or mans law, hee may tranſlate kingdomes as it pleaſeth him, or iudge and diſpoſe of Kings and Princes temporally, or depriue them of their kingdomes.

5 The Auncients would haue temporall princes debarred from medling in matters eccleſiaſticall, not ſimply and euery way, but in regard firſt of abſolute iudging and determining of holy things: ſecondly, in regard of miniſteriall actions, in reſpect whereof, euen kings themſelues are ſheep of the flocke. But not in regard of the ordering or gouerning of the Church and Miniſtery eccleſiaſticall. In which reſpects they are aboue all perſons and cauſes, euen eccleſiaſticall, within their owne Dominions.

6 The annointing or annoyling of kings, and the Chriſme or oyle with which they were annointed by Prieſts, were not in vſe in the Churches of Greece for 400 yeares and more, as appeares in the Decretals, *lib.* 1. *decret.* 15. *tit. De ſacra Vnctione, cap.* 1. In the Weſterne Church, the firſt that vſed this ceremony, was the Emperor *Iuſtine* the ſecond. In France, *Pipin* father of *Charles* the great, was the firſt that was annointed, and it was done by *Boniface* Archbiſhop of Mentz.

Cardinals.

1 THe office of Cardinals was common with Prieſts, Biſhops, and Deacons,

from the time of the Apoſtles downewards for many hundred yeares: and there was not any office properly belonging to them, till long time after the Apoſtles: the firſt that makes mention of them, is *Gregory* the Great: for (as *Bellarmine* himſelfe confeſſeth, *de Cler. lib. 1, cap. 16.*) in the firſt 800. yeares, the Biſhop of Rome for determining the great & waightieſt affaires of the Church, vſed to call his Councell of the Biſhops of Italy, and for theſe 6, or 700. yeares paſt, they began (by little and little) to lay downe thoſe Epiſcopall Councels, & reduced all buſines to the Conſiſtory of Cardinals, and that the rather, becauſe in the times of *Pipin* and *Charles* the Great, there was an acceſſe of much temporall principality vnto that Sea. Further, *Nicholas Clemangis*, in his bookes of the not paying of Annats, ſaith, that the Cardinals haue of olde a double duty or charge: the firſt, to heare confeſſions, preach and baptize. But the ſecond (ſaith he) they tooke vpon themſelues when the Romane church got wealth, authority, and worldly preheminence.

5 The Cardinals that now are, are foully degenerated from their originall ſtate & firſt condition. *Gregorie* in his time (600. yeares after Chriſt) ſpeaketh of them as though they were pariſh Prieſts in Rome, or Curates of Churches. And in olde time, all Biſhops whatſoeuer tooke place of any Cardinals, if they were not Biſhops. In the ſixt Councell of Carthage, the Prieſts of Rome ſate after the Biſhops. And in elder ages a Cardinalſhip was but a ſteppe to a Biſhoppricke. See *Onuphrius* in his book of Cardinals, and *Iohn Diaconus, libro primo, capite ſeptimo*, in the life of *Gregorie*.

Therefore the office or place of Cardinals, is not moſt auncient, nor begun in the times of the Apoſtles, and ſince then continued.

Monkes.

1 THe Fathers are very vncertaine of the originall of Monaſticall life. Sometime they referre it to *Elias* and *Elizeus*. *Elias* is our prince (ſaith *Hierome, Epiſtol. 13. ad Paulinum*) and *Elizeus* ours, the ſonnes of the Prophets that liue in the Forreſts and Wilderneſſes, are our captaines. Sometime vnto *Iohn* Baptiſt. *Iohn* Baptiſt the prince of the Monkes (ſaith *Chryſoſtome, Homil. prim. in Marc.*) Otherwhile vnto one *Paul* a Thebane. *Amathas* and *Macarius* (ſaith *Hierome, in prolog. ad vitam Pauli Heremitæ*) the Diſciples of *Antonie*, doe affirme euen now, that one *Paul* a Thebane, was the firſt authour thereof, which wee alſo allow of, not ſo much in name, as in opinion. Otherwhile vnto the Apoſtles. The diſcipline of the cloyſterers (ſaith *Caſſianus, Collation. 18. cap. quinto,*) had the beginning from the time of the A Apoſtles preaching. But *Chryſoſtome, Homil. 25. in Hebræos*, counteth this for a plaine vntruth, ſaying, that in *Pauls* time, there was no ſigne nor ſteppe of any Monke. And *Hierome* ſaith, *In vita Hilarionis*, that there was no Monke in Syria, before *Hilarion*, who was the founder of that profeſſion in that Prouince.

2 Monaſticall profeſſion beganne in the Church about the 260. yeares after the Redemption, by *Paul* a Thebane, or rather about the 300. yeare by *Antonie*. For the firſt was the firſt patterne of Heremiticall life, and the ſecond was the firſt maſter or teacher thereof. In thoſe daies (ſaith *Friſingenſis, libro quarto, cap. quinto,*) liued the two moſt B famous Princes of the kingdome of Chriſt, *Paul* and *Antonie*, the two firſt Heremites. *Nazianzene In Monodia*, ſaith, that *Baſil* firſt inuented Monaſteries, and was the head of the Monkes. And *Baſil* himſelfe, *Epiſtol. 63.* ſaith, that the Neo-Cæſarians obiected the nouelty of Monaſticall life againſt him.

3 But as for Cowles, Copes, and other monkiſh habites, as alſo Quire-ſinging, vowed Faſts, choice of meates, and other ſuperſtitions now vſed, theſe were in thoſe daies farre to ſeeke.

4 That which *Euſebius, libro ſeccundo, capite decimoſeptimo*, and after him *Epiphanius, Hereſ. 29.* and *Hieronimus, De vir. illuſtr. in Marco*, doe ſay, namely, that *Philo Iudeus, De vita contemplatiua*, C ſpeaketh of Chriſtian Monkes, which Saint *Marke* ordained in Egypt, is to bee thus taken, that they meant that thoſe Monkes (whome they call Chriſtians) were by birth Hebrewes, that as yet liued like Iewes, and followed the orders of the Eſſeni. For thus *Hierome, In Epiſtola ad Euſtochium*, ſpeaketh of the Monkes of Egypt. Such doth *Philo* (*Platoes* imitatour,) ſuch doth *Ioſeph* (that Grecian *Liuie*) in his ſecond booke of the Iewes captiuitie, report the Eſſeni to haue beene. *Caſſiodorus in Hiſtor. Tripartit. libro primo, capite vndecimo*, ſaith, that the conuerſation which *Philo* writeth the Egyptian Monkes to bee of, is not to be found in any profeſſion elſewhere. D And that which *Euſebius, libro 3. capite 17.* ſaith in his hiſtorie of the Monkes, the very ſame almoſt hee in another place, viz. *De præparatione Euangel. libro 8. capite 4.* aſcribeth to the Eſſeni. *Sozomene, libro 1. capite 12.* ſaith, that they were Chriſtians liuing like Iewes. But it is very likely, that *Euſebius* herein erred firſt, and miſledde others alſo that followed him. For *Philo* writeth profeſſedly of the old Sect of the Eſſeni, not of any other newer one: and I can hardly beleeue, that he being a Iew, would write in the commendations of Chriſtians.

5 Neceſſitie was firſt parent vnto Heremeticall life, for ſhunning of perſecution. Some record (ſaith *Sozomene, libro primo, capite 13.*) that the ſtormes of perſecution, by

which Chriſtian religion was diuerſly toſſed, did compell men at the firſt to vndertake this kinde of life. And ſo it is ſaid of *Paul* the Heremite, that he flying from the perſecution of *Decius*, & deſiring to keepe himſelfe ſecret in the deſerts, turned neceſſitie into willingneſſe, *Otto Friſing lib. 4. cap. 2.* This made *Baſil* ſo earneſt in the praiſe of this Monaſticall life.

6 The auncient Monkes differ from our
Popiſh Monkes in the very fundamentall
points of their profeſſion: for firſt, they liued
1 ſolitary of neceſſity, to be the ſafer from per-
2 ſecution. 2. They were not conſtrained to
giue all they had vnto the poore. Thirdly,
3 they were not bound by any ſolemne & per-
petuall vow to a certaine rule or to Monaſti-
call life, but might alter their maner of liuing
when they thought good. In that writing
(which was brought from heauen by an An-
gell vnto *Pachomius*) there were lawes (ſaith
Nicephorus, lib. 9. cap. 14.) ſet downe, that eue-
ry man ſhould be permitted to eate, drinke,
and worke as much as he could, or would: and
in like manner to faſt and not faſt according
to euery mans liking. And that thoſe that
fedde the more ſtrongly, ſhould vſe greater
labours, and thoſe that were but of ſparing
diet, or more readie to exerciſes of pietie,
thoſe ſhould haue leſſe labour enioyned thē.
And amongſt theſe (ſaith *Auguſtine de morib.
eccl. cap. 33.*) no man is vrged with more ſe-
uere impoſitions, then he can beare, none
burdened with that he refuſeth to doe, nor
deſpiſed of the reſt, for confeſſing his inſuffi-
ciencie in ſuch performances. For they re-
member how greatly the Scriptures do com-
mend charitie, they remember that to the
pure all is pure, and nothing that enters in at
the mouth defileth the man, but that which
commeth forth. So that their induſtry is not
employed in reiecting ſorts of meate, as vn-
cleane, but in taming concupiſcence, & pre-
ſeruing brotherly loue. Others of theſe (ſaith
Sozomenus lib. 3. cap. 15.) liuing in the frequen-
ted cities, do ſhew themſelues abiects in mens
conceite, and nothing different from the vul-
gar. And *Athanaſius epiſt. ad Dracontium*,
ſaith, that he knew many both Monkes and
Biſhops that were married, and had children.
4 Fourthly, the Monkes at the firſt, were lay-
men, not of the clergie, much leſſe Prieſts or
Deacons. *Hieronimus Ad Heliodor.* maketh the
Monkes of the moſt ſtrict orders, to bee lay-
men: The Clergie are one ſort (ſaith he) and
the Monkes another. The clergie are Pa-
ſtors, but I am the ſheepe. And the Councell
of Chalcedon *cap. 4.* doth decree that no
Monkes ſhould put themſelues any way in
the affaires of the Church. *Leo Epiſt. 62.* for-
biddeth the Monkes, and the laytie (though
men be proud of their learning) to be admit-
ted either to teach or preach. *Vide. Auguſt. de
moribus eccleſ. c. 31. Gregory l. 3. epiſt. 11.* Fifthly,
5 there was no merit ſet downe for Monaſti-
call life, vntill theſe later times.

7 There were no Nunnes, vntill aboue 200. yeares after Chriſt, but ſome virgins deſpiſing the worlds wickednes, liued ſolitarie, but without vow ſolemne, or perpetuall: knowne by their veyle, nor when they went forth of their Monaſteries, but in going out of their Fathers houſes, or their owne. Many ſuch there were before *Hieronimes* time, that liued continent, out of Monaſteries, priuately, and freely; yea and ſome of them were noble women, liuing in their owne houſes, attended vpon by many maide ſeruants. *Hieronim. ad Demetriad.* But in Rome, *Marcella* was one of the firſt of all the Nunnes; At that time *viz. circa an. 400.* ſaith *Hieronim in Epitaph. Marcellæ*: none of all the noble women at Rome were priuie vnto the intent of the Monkes, nor durſt they aduenture, becauſe of the ſtrangeneſſe thereof, to take ſo baſe and reprochfull a name vpon them, as the people then held it. About that time (ſaith *Nancler. generat. 41. ad ann. 1215.* ſpeaking of *Helene* and *Conſtantines* times) the holy virgins were choſen by *Helen, Conſtantines* mother, who were nouriſhed by the common ſtipend, for the celebration of the praiſes of God in puritie of life, and frequency of prayer.

8 But as for the Monaſticall life now profeſſed, it is abſolutely condemned by the Fathers. *Auguſt.* doth not like their idlenes, but reprehendeth it in diuers places of his worke *de opere Monachorum, cap. 17.* The ſolitarie life (ſaith *Iuo Carnutenſis, epi. 258.*) is inferiour vnto the common and ordinarie life, becauſe it is full of importunate cogitations, which riſing like flies out of the mudde, doe buzze about the eies of the heart, and interrupt the Sabbath of the minde.——Neither doe wee ſpeake this out of bare coniecture, but haue learned it of thoſe that haue tried it to bee true. In *Baſils Aſcetica, Tom. 2. c. 7.* it is taught that the ſolitarie life doth contradict the law of charitie: & he citeth that of the Preacher: Woe vnto the man that is alone, for if he fall he hath none to raiſe him againe. What doſt thou command vs to doe (ſaith *Chryſoſtome Hom. 8. in Matth. 2.*) to goe into the deſert mountaines, & become Monkes? Alas, what is it that I greeue at, but onely that you think that none doe liue a pure and honeſt life, but onely thoſe men?

9 The Monaſteries of antiquity, generally were the ſchooles of learning, and communities, Colledges of teachers and learners. What? ſhall we call our children (ſaith *Chryſoſtome Contra vituperat. vitæ Monaſt. l. 3.*) from the habitations of the deſart? No, but let vs ſuffer them to haue the diſcipline of heauen ſoundly founded, and deepely rooted in them, and although they ſtay ten, yea twenty yeares in the Monaſteries, let vs not be any whit moleſted thereat.

10 But Concerning the vow of *Regular* obedience, it was not admitted, nor exacted

in the Church vntill foure ages after Chriſt.

11 Voluntarie pouertie, that is, either without neceſſity, calling, or limit, made neceſſarie by vow, ioyned to the opinion of ſupererogation, and annexed vnto Monaſtical profeſſion, was not receiued into the Church vntill many ages after Chriſt. Let any man giue an inſtance to the contrary. *Origen* ſeemes to require the forſaking of earthly poſſeſſions of his auditours, *Euſeb. hiſt. eccleſ. lib. 6. cap. 3.* and preſcribeth the ſame vnto all Prieſts. Let vs haſten from the Prieſts of Pharao (ſaith he, *hom. 16. in Geneſ.*) who haue earthly poſſeſſions, vnto the Prieſts of the Lord who haue no portion of liuings vpon earth. Now *Chryſoſtome homil. 9. in Matth.* doth preſcribe it vnto all men in generall. Shall not wee caſt all things away (ſaith hee) and leaue all things that wee may goe vnto heauen with a cleare and free countenance? He that poſſeſſeth the Lord (ſaith *Hierome* ſpeaking of all the clergy, *Ad Nepotian. & habetur ca. 12. q. 1. apud Gratianum, c. Clericus.*) can poſſeſſe nothing but the Lord: but if he haue any thing beſides the Lord, he hath no part in the Lord. *Euſebius lib. 3. cap. 31.* writeth, that ſome Apoſtolike perſons did diſtribute their goods to the poore, but they did it to the end that they might bee more free to exerciſe their Euangelicall function throughout the world. *Paul* the firſt heremite, did vndergoe this pouertie, becauſe he loſt all his goods for confeſſion of his faith. And *Paulinus* of Nola ſould all his goods to nouriſh the poore in time of perſecution, warre, and hunger.

Marie.

1 IT was the common opinion of the Fathers and writers vntill *Lumbards* time, (which was in the yeare 1150.) that the Virgin *Marie* was conceiued in originall ſin. Witneſſe *Auguſtine Ser. 2. in Pſa. 35. & de Bapt. paru. lib. 2. cap. 24. & de Geneſ. ad liter. lib. 10. cap. 18. Ambroſe Octo. 6. in Pſa. 118. Chryſoſtome In Matth. hom. 45. Euſebius Emiſſenus de nat. Dom. ſer. 2. Maximus Ser. de Aſſumpt. Bede ſup. homil. Miſſus eſt. Remigius In Pſal. 21. Anſelme in li. cur. Deus homo. ca. 16. Rupertus in Cant. lib. 1. ad fin.* and *Lumbard.* himſelfe *in 3. ſent. d. 3. Bernard Ad Lugdun. canonicos epiſt. 174.* ſaith, that *Mary* were equall vnto Chriſt if that ſhee were conceiued without originall ſinne. And that this was the more common opinion, *Bonauentura in 3. Sent. diſt. 3. q. 1. art. 2. Thom. 3. part. q. 27. art. 2. Antonine par. 3. tit. 8. c. 2.* and *Lyra* (*ſup. Luc.* 1.) doe confeſſe. *Turrecremata De conſecrat. diſt. 4. cap. Firmiſſime, quaeſt. 3. num. 11.* auoucheth, that he had gathered an hundred authors for this opinion, in his booke of the truth of the conception of *Mary*. And very many are alleadged by *Melchior Canus* in his Common places, *l. 7. c. 1.*

2 Againe, ſome of the Fathers ſay, that *Mary* was guiltie of actuall ſinne. For example, *Chryſoſt. homil. 20. in Iohn. cap.* toucheth her with ambition and raſhneſſe. So doth *Theophylact* and *Euthymius ibid. Athanaſius contra Arianos Serm. 4.* and *Ireneus contra hereſes lib. 3. cap. 18. Origen In Luc. homil. 17. Tertullian lib. de carne Chriſti. cap. 7.* and the Author of the booke of the queſtions of the Old and New Teſtament *quaeſt. 73. in Auguſt.* accuſe her of infidelitie.

3 But afterwards there aroſe an opinion, that *Mary* was by a ſingular and extraordinarie priuiledge preſerued from originall ſinne. *Scotus* was the firſt ſchooleman that euer held thus: yet hee ſpeakes but in doubtfull manner of it, *in 3. diſt. 4. q. 1.* ſaying, that it is probable, that this ſame excellencie ſhould be aſcribed vnto *Mary*, if it bee not againſt the authoritie of the Scripture and the Church. And of this opinion afterwards, was *Francis Mayro in 3. diſtinct. 3. q. 1. art. 4.* whome notwithſtanding *Bonauenture in 3. ſent. diſt. 3. art. 1. q. 2. Thomas in par. 3. q. 27. artic. 2. Caietane ibid. & in tract. de concept. virginis. Antonine part. 1. tit. 8. c. 2. Ales in 3. part. q. 9. Hugo de S. Victore de Sacra. lib. 2. part. 1. cap. 5. Richardus in 3. diſtinct. 3. Capreolus ibid. Albertus ibid. Ariminenſis in 2. diſtinct. 30. 31. & 5. qu. 2. art. 1.* and *Durandus in 3. diſt. 3. q. 1.* expreſſely contradict: to whom wee may adde very many *Dominicans*, & *B. Medina in 3. part. Thomae q. 27.* So that it is no ſuch Catholike doctrine to hold, that *Mary* was conceiued & borne without original ſin.

4 Now whereas *Ireneus* calleth her *Eues Aduocate libro quinto, capite decimo ſexto*, this is an hyperbolicall ſpeech, and if you take it ſimply, altogether vntrue. For it is in the conception and birth of Chriſt, that ſhee is Mediatrix vnto *Eue* (or in bringing forth her redeemer) not in praying for her. And in that reſpect there were ſome called her, their onely helpe, Lady, Queene of heauen, and hope, as *Fulgentius, Cyrill, & Damaſcene* doe.

5 In the yeare of our Lord 1096. *Vrban* the ſecond decreed in a Councell at Claremount, that the houres of the Bleſſed Virgin ſhould be ſaid euery day, and that her office ſhould be ſolemnely ſung vpon the Sabbath. *Rad. Tungrenſ. Propoſit. 20.*

6 As for the Romane office of theſe times, dedicated vnto her, it is moſt impious, for the honour of their Sauiour is transferred vnto her. But *Bonauenture In tertia, diſt. 3. quaeſt. 2.* giueth other counſell, when he ſaith, that wee muſt beware leſt wee doe not diminiſh the Sonnes glorie in amplifying of the mothers, and therein prouoke the mother to wrath, who had rather haue her Sonne honoured then her ſelfe, as the Creator ought to be before the creature. *Vrbane* the 2. did firſt appoint the office of the virgin *Mary* to bee ſung, *an. 1077. Vide Durand. ration. lib. 5. cap. 1. num. 9. & lib. 6. cap. 2.*

Feaſt daies.

1 *ABbat Panormitane In cap.* 3. *de feriis. Angelus In verbo feria.* 5.43. and *Sylueſter verbo, Dominica. q.* 1. *verſe.* 77. doe hold that the Lords day, or Sunday was inſtituted by the diuine law, and doe affirme that this was the common opinion in their daies, which is moſt true, for it hath beene obſerued from the Apoſtles time, 1. *Cor.* 16.

2 The firſt day of the Sabbath (which is our Sunday) is accounted for the Lords day, by *Chryſoſtome, Ambroſe,* and *Remigus,* as alſo by *Primaſius In* 1. *Corinth.* 16. and ſo thinketh *Auguſtine* alſo, *epiſt.* 119. *cap.* 13. The Lords day (quoth he) was declared by the reſurrection of the Lord, and hath the feſtiuall inſtitution from him: And *ep.* 86, *ad Caſulan.* Looke *Iſidore* alſo, *lib.* 1. *de officiis, ca.* 2 *& Waldenſis de ſacramental. tit.* 16. *cap.* 140.

3 Whereas *Conſtantine* decreed by a law, that the *Lords day* ſhould be obſerued & kept (as *Euſebius de vita Conſtant. lib.* 4. *cap.* 18. *& Sozomene l.* 1. *cap.* 8. affirmeth, therein he gaue but a generall law vnto the whole Empire of the Romans, imitating the Apoſtles: and this was no beginning of the keeping of this day, but a renewing of an Apoſtolike tradition, for the more diligent and heedy obſeruation thereof. For before him, *Origen* againſt *Celſus,* and *Tertullian de coro. mili. & lib.* 2. *ad vxor.* make mention of this day, and *Hierome cont. Vigilan. Iuſtine quaſt.* 115. ſaith that it was obſerued from the Apoſtles ages. See alſo his ſecond Apologie. *Baſil de Spiri. Sanct. cap.* 27. ſaith, that it is an Apoſtolike tradition.

4 *Theophylus In edict. cum Theophan.* is one of the firſt that mentioneth the feaſts of the *birth,* and *Epiphany* of Chriſt; and *Chryſoſtome* another, *orat. in Sanct. Philogon.* And *Nazianzene orat. in* S. *Lumin.* putteth them both for one; and that vſe the Greeke Church did follow and practiſe, though the VVeſterne Church made two diuers feaſts. The feaſt of the *Circumciſion* was vnknowne in the church for at leaſt 1000. yeares after Chriſt. The feaſt of the *Trinitie* was knowne before indeede, but not allowed of publikely, but reprooued. *Alexander* the third, *c. Quoniam, de feriis, Decretal. lib.* 2. *cap.* 9. ſaith, that in his time it was not vſed at Rome. *Micrologus De eccleſ. obſeru. c.* 60. and *Pothon* Prieſt, *De ſtat. dom. dei. l.* 3. doe both reprehend the keepers of this feaſt. *Corpus Chriſti* feaſt was of *Vrban* the fourths creation, after the 1200. yeare of our Lord. And *Potho Prumienſis* findeth fault with the feaſt of the *transfiguration, ann.* 1160. ibid.

5 In the pureſt times of the Primitiue Church there were no vigils in honour of the Saints. *Baſil In Pſal.* 114. is the firſt that mentioneth them: & now they are laid aſide.

6 The *feaſt daies of the Saints* were firſt inſtituted for the worſhipping of God, obſerued diuerſly and freely without band, or puniſhment for breach thereof: for in the moſt auntient Fathers was neuer read of any feaſt but of *Eaſter,* nor were they counted holy in thẽſelues, but becauſe of the myſteries of God miniſtred at ſuch times; not a feaſt can bee prooued for 200. yeares after Chriſt, *Socrat. lib.* 5. *cap.* 21. As for *Eaſter,* and *other feaſts,* men did keepe them of cuſtome at there owne pleaſures.

7 The Martyrs ſuffring daies, were called their *Birth daies,* and their *yearely Eaſter, Durand. Rational. lib.* 7. *capite primo, num.* 38. Becauſe then they were truly borne againe, and paſſed from this miſerable life to immortalitie. We call the Martyrs paſſions, their Birthdaies, ſaith *Emiſſenus, Ser. de. S. Geneſio,* and ſo doth *Polydore Virgil, lib.* 6. *cap.* 8.

8 *Iuſtinian* inſtituted the feaſt of *Simeons meeting of Chriſt,* vpon the ſecond of Februarie, to the honour of Chriſt for the ceaſing of the plague, about the yeare 540. *Paulus Diacon. lib.* 16. *Niceph. li.* 17. *cap.* 28. But afterward the Popes changed it into the feaſts of *Maries purification.*

Feſtum *ὑπαπαντῆς.*

9 The feaſt of the *Annunciation,* was firſt ordained for the honour of God, not of *Mary:* as it appeareth in a ſermon ſaid to bee *Athanaſius* his, *De Sancta Deipara.* This feaſt (ſaith he) is one, and the firſt of the Lords. And hereupon the auncient writers called it the *Annunciation of the Lord, vide Durand. Ratio. lib.* 7. *cap.* 2. *num.* 2.

10 *Vrban* the ſixth inſtituted the feaſt of *Maries viſitation: Bellarmine.* And the feaſt of her *Natiuity* was not kept in the Church of old, *Durand. lib.* 7. *cap.* 28. *n.* 2. but had the originall by a nights reuelation. *Gregory* is the firſt that nameth it.

11 The feaſt of the *Pentecoſt* was no Chriſtian feaſt in the Apoſtles time, for they followed the Iewes manner in keeping of theirs, *Francolinus de horis canon. cap.* 84.

12 The Fathers tooke not *Pentecoſt* for the laſt day of the *Quinquageſima,* but for the whole time betweene Eaſter and the fiftieth day. Take all the heathens ſolemnities (ſaith *Tertullian*) and place them in a ranke, they wil not make vp one *Pentecoſt.* And againe, *De coro. milit.* We hold it a ſinne to faſt, or to pray kneeling vpon the Lords day. And the like priuiledge we haue from Eaſter day through the whole Pentecoſt. Our Fathers taught vs (ſaith *Ambroſe, In Luc.* 17.) that all the 50. daies of Pentecoſt are to be celebrated as Eaſter is, becauſe the beginning of the eighth weeke maketh the Pentecoſt, the ſame ſaying he hath, *Serm.* 60. But now the fiftieth day is the feaſt onely.

13 The Feaſt of the aſſumption of *Mary* was neuer vniuerſally receiued, by place and perſon: Nay, in *Charlemaines* time it was doubted whether this feaſt ſhould be kept.

We haue left the feaſt of the Aſſumption of *S. Mary* to bee inquired of, ſaith hee in his Conſtitutions, *lib.1.cap.158.* And *Ludouicus Pius* his ſonne, added it vnto the other feaſts. *Ann.*818. witneſſe *Auentine, l.4.*

14 That *Mary* was aſſumed bodie and ſoule, it is not certaine in the Fathers. How, or at what time, or by what perſons, her ſacred body was takē thence, or whether it was tranſlated (ſaith the Author *Serm. de Aſſump. ad Paul. & Euſtoch.*) or whether it be riſen againe, it is vnknowne ——. But although ſome ſeeme to haue erred (ſaith *Epiphanius, Hereſ.* 78.) let them ſearch the Scriptures, and they ſhall neither find the death of *Mary*, nor whether ſhe were buried or not buried. I cannot confirme this of her (ſaith the Author of the booke, *de Aſſump. Mariæ*, fathered vpon *Auguſtine*,) by any ſpeciall teſtimonie. And, If I haue ſpoken as I ſhould, Chriſt and his Saints approoue it: if otherwiſe, Chriſt & his Saints pardon it. Now all that hee affirmes is but this, that it is not vngodlineſſe to ſay that her body ſaw no corruption. *Auguſtine Serm. de ſanctis* 35. dares not define whether ſhee were aſſumed with her body or without it, no more dare others: as *Breuiar. Quignonii pag.* 231. *Ado, In Martyrologio* ſaith, that the Church doth celebrate her ſleeping, but not her Aſſumption: And againe: What is become of her holy body, the Churches ſobriety hath choſen rather to bee ignorant with godly zeale, then to teach any friuolous or Apochryphall doctrine thereupon. So ſaith *Vſuard* alſo. *Durandus, Rational. libro 7. cap.* 24. *num.* 1. affirmeth that her bodily aſſumption into heauen is vncertaine, and thoſe that hold it, haue but their opinion from common report. *Orat. Apud Damaſc. de dorm. deipare.*

15 The feaſt of the Exaltation of the croſſe was not ordained before the yeare 630. *Otto Friſing. libro quinto, capite nono.* But *Nicephorus, libr. octauo, capite* 29. ſaith, that *Helene* inſtituted it. *Manuel Comnenus, Varior. Impp. miſcell. conſtit. capite ſeptimo, de feriis*, makes mention of ſuch a feaſt, and ſo doth *Balſamon, In Photii Nomocan. titul. ſeptimo.*

16 The feaſt of *Maries* Conception was not ordained at firſt, becauſe of her Immaculate conception. *Petrus de Natalibus*, ſaith it began to be inſtituted becauſe of her ſanctification in the wombe. But *Bernard, epiſt.* 174. reprooueth this feaſt: and *Pothon* Prieſt ſaith, that it is an abſurd thing to celebrate it, *De ſtatu. dom. dei, libro tertio, ad finem.* Nor was it generally receiued vntill the decree of *Sixtus quartus*, in the yeare 1470. as appeareth, *ex Extrauag. Cum praeexcelſa. De reliquiis.*

17 The feaſt of her Purification was inſtituted in *Iuſtinians* time. *Nicephor. lib.* 17. *cap.* 28. *P. Diacon. lib.* 10. *rerum Rom.*

The Church, Succeſſion, Antiquitie.

1 BY the Catholike Church, the Fathers meane the company of the elect, by faith grafted into Ieſus Chriſt. So doth *Auguſtine, In Pſa. 92. & 62. de catech. rud. cap. 20. & Pſal. 36. Cyprian, lib. 1. ep. 3. & de vnit. eccleſ. Hierome, In ep. ad Galat. cap. 4. & In Iob. cap. 26. Epiphanius, Hereſ. 35. Chryſoſtome, hom. de Turture; & in Pſal. 114. Ambroſe, In Eph. cap.* 1. and *Bernard, ſup. Cantic. Ser.* 76. vnderſtand it. Now in acknowledging a viſibilitie thereof, they ſpeake of the outward eſtate, & parts thereof, or of the particular Church: and in ſaying that the wicked are of the Church, they ſpeake of the externall ſtate of the particular Church of their times.

2 They vſed alſo to appeale vnto the Church, but no farther then they thought ſhee did follow the Canonicall Scriptures: for thereby, & onely thereby, is the Church knowne, as *Auguſtine* ſaith, *contra lit. Petil. lib. 3. cap.* 11.

3 They praiſed the Romane Church (ſome of them) by a ſuppoſition, becauſe it had kept the faith in greateſt purity vnto the times wherein they wrote: not becauſe the holy Ghoſt was bound or tyed to that ſeat. Note this ſuppoſition.

4 They hold that the Church is not alwaies viſible vpon the earth. The whole congregation of the Saints ſhalbe hidden (ſaith *Abbot Ioachim, in Reuelat. pag.* 2.) for ſo ſhall the elect of God (beeing wiſe,) be wiſe vnto themſelues, ſo that they ſhall not preſume to preach openly, becauſe that the darkeneſſe ſhall preuaile: not that they ſhall leaue to animate and exhort the faithfull in ſecret, but becauſe they dare not aduenture to preach publikely.

5 In the Fathers writings ſome particular Churches are called *Catholike*, yea vniuerſall, becauſe of their *Catholike* faith. So that *Catholike* and *vniuerſall* Church is verie often taken for the Orthodoxal Church: and hereby diſtinct from the conuenticles of heretikes. *Theodoſius* made a law, ſaith *Sozomen, lib. 7. cap.* 4. that their Church onely ſhould be called Catholike, that did worſhip the holy Trinity with equall honour, that all others ſhould be called heretikes, noted with ignominy, and puniſhed for their iniquitie. And hence it is that the Orthodoxal Biſhops were often called the Biſhops of the Catholike or vniuerſall Church.

6 The Fathers doe acknowledge a *ſucceſſion*, and appeale thereunto, becauſe they liued before any ſchiſme, when it ſtood without breach in the Romane Church, and becauſe the truth of Apoſtolike doctrine was withall

reſerued. *Eleutherius* for his order and doctrine hath the twelfth place from the Apoſtles (ſaith *Nicephorus lib.4.cap.15.*) *Tertullian, De præſcript.cap.32.* ſpeaketh of ſome Churches which cannot produce their originall from the Apoſtles or their ſchollers, becauſe they were begun long after:—and yet holding the ſame faith, are called Apoſtolike alſo, becauſe of the vnitie of their doctrine. And this ſucceſſion they vrge againſt the ſchiſmaticks onely, or thoſe that mangled the Scriptures, and inuented others, as *Valentinus*, &c. They haue not *Peters* inheritance (ſaith *Ambroſe, de pœnit.lib.1.cap.6.*) for they haue not his faith. The ſucceſſion of faith (ſaith *Nazian, Orat.de laud. Athanaſii.*) is the true ſucceſſion: for thoſe that profeſſe the ſame doctrine of faith, are partakers of the ſame Throne. *Auguſtine, De vnit.eccl.c.18,19.* will haue the Church prooued by the Scriptures, not by ſucceſſion of Biſhops, nor authorities of Councels. And *Bellarmine, De notis Eccleſiæ*, graunteth, that it is no neceſſary conſequent that the Church ſhould bee where there is ſucceſſion.

7 The Fathers noted the ſucceſſion of the ſea of Rome, becauſe the Biſhops were then famous, and the placed renowned, and more knowne to the Doctors by reaſon of the neereneſſe of it. *Tertul.de præſcript. aduerſ. hæretic.*

8 This ſucceſſion of Romane Biſhops drawne from *Peter*, is but vncertaine, and of humane inſtitution. *Hierome De ſcript.eccleſ.* putteth *Linus* the ſecond, and *Clement* the fourth: *Ireneus, lib.3.cap.3.* puts *Linus* the firſt. But *Clement* ſucceeded *Peter*, as in the epiſtle to *Iames* vnder his name he affirmeth. Now the great Councell of Chalcedon, *Action.15.* held that the Church of Rome had the Primacy with the Fathers, becauſe that city ruled all the world. We decree (ſaith *Iuſtinian, Nouell.131.cap.2.*) according to the auncient Canons, that the holy Biſhop of Rome bee eſteemed the Primate of all Prieſts. This is to be well noted (ſaith *Canus, Loc.comm.lib.6. cap.8.*) that the Biſhops of Rome ſucceeding of *Peter*, is not reuealed in Scriptures, but hath the authoritie from moſt graue hiſtories.—But if this bee not ſufficient to the learned, we haue another,——that is, that though wee haue no Scriptures for this ſucceſſion of the Romane Biſhops from *Peter*, yet it is a tradition of the Apoſtles vnto the Church, from hand to hand as it were. And thus alſo ſaith *Couarruuias Tom.1.2.part. Relect.§.9.pag.242.Col.1.* that it is plaine by Catholike doctrine, that *Peters* ſucceſſors had their primacie giuen them by Chriſt. *D.à Soto 4.diſt.24.q.2.* ſaith that the ſaid ſucceſſion is annexed to this ſea of Rome by an Eccleſiaſticall law: and like to this hath *Caietane opuſc.de Rom.Pontif.inſtitut.cap.13.* And *Bellarmine De Pontif.lib.2.cap.12.* ſaith, that the Biſhop of Rome, in that he is ſo, is *Peters* ſucceſſor, this he hath from *Peters* deede, not from Chriſts firſt ordinance.

9 The Fathers vrge ſucceſſion of other ſeas indifferently, as well as of the Romane Church. We can recken them (ſaith *Ireneus lib.3.cap.3. & lib.4.cap.63.*) that were made Biſhops in the churches by the Apoſtles. Looke *Euſebius l.4.c.19. & Auguſtine Contra lit.Petil.lib.2.cap.51.*

10 The Fathers vrged antiquitie againſt the heretikes, not reſpecting it for it ſelfe, as it conſiſteth of yeares and ages, but in beeing ioyned with the doctrine of the Prophets and Apoſtles: And beginning at leaſt at the Apoſtles times. This good hath the antiquitie, which was adorned with diuine knowledge and doctrine, done vnto me, (ſaith *Tertullian* in his *Apolog.in fine.*) Cuſtome without truth, is but an antiquitie in errour, ſaith *Cyprian epiſt.74.ad Pomp.*

Councels.

1 THe Fathers prayſing of Councels, meane onely thoſe that prooue the doctrine of faith by the Scriptures.

2 The appeale from a Councell vnto the Biſhop of Rome, was not becauſe hee was a Iudge ouer the Councels, but becauſe of his credite and authoritie with the Emperour. And oftentimes this was out of Africa by reaſon of the ſmall diſtance of place.

3 Emperours and Kings in the Primitiue Church called Councells by their owne authoritie, not by the Popes, for aboue 800. yeares together. The Emperour (ſaith *Theodoret lib.1.cap.7.*) called that noble Councell of Nicea. The Emperour (ſaith *Sozom.lib.1. cap.16.*) called a Councell at Nicea in *Bythinia*, ſetting downe a day for all the rulers of euery church in all places, to be there preſent. And hee reckneth Pope *Iulius* for one that was commaunded thither. The King (ſaith *Epiphan. Hæreſ. 69.*) hauing a care of the Church, called a generall Councell. And againe: We biſhops, aſſembled from diuers Prouinces, at *Seleucia in Iſauria*, at the command of our high and mightie Prince Conſtantine. The Emperour (ſaith *Socrates lib.5. cap.8.* ſpeaking of *Theodoſius*) without delay called a Councell of the Biſhops that imbraced his faith. By the Emperours commaund (ſaith *Zonaras Annal. tom.3.*) the ſecond Councell was called becauſe of *Macedonius*. Innocent biſhop of Rome (ſaith *Sozom.lib.8. cap.28.*)—ſent fiue Biſhops and two Prieſts vnto *Honorius* and *Arcadius* Emperours, to intreate a Councel of them, and the time and place thereof,—who notwithſtanding obtained it not. Tell me (ſaith *Hierome* in his *Apologie againſt Ruffin.lib.2.cap.5.*) who were Conſulls that yeare? what Emperour commanded this Councell to be called? We went

vnto his ſacred Maieſtie (ſaith *Chryſoſtome epiſt. ad Innocent. 1.*) and intreated him to call a Councell. I cannot finde (ſaith *Æneas Syluius De actis Conc. Baſil lib. primo*) neither in ancient hiſtorie, nor in the Actes of the Apoſtles, that it was an vſe at any time for the Popes alone to call Councells.—And if we ſo proceede through all times, we ſhall finde nothing in the Primitiue Church approuing this authoritie of calling Councells, to belong onely to the Popes of Rome. Nor was the aſſent of that Biſhop ought eſteemed in *Conſtantines* time, and other Emperours after that. And therefore the Councell of Chalcedon ſaith thus of it ſelfe: The holy, great, and Generall Councell, which by the grace of God, and the decree of the moſt holy and Chriſtian Emperours, *Valentinian & Martian*, was gathered at *Chalcedon* the *Metropolitane* citie of *Bythynia, &c.* but maketh no mention of the Pope, though it had his aſſent alſo. *Leo* the 1. *epi.* 9. deſireth of *Theodoſius* to grant his entreatie and ſupplication, that there might be a Councell of the Biſhops called in Italie. Although we know (ſaith *Frederike* the Emperour in the Councell to the Biſhops: *Apud Radenicum de Geſtis Frederic. 1. Imperatoris, l. 2. c. 64.*) that by the place and dignitie of the Empire, the calling of Councels is in our power, but eſpecially in ſuch great dangers of the Church; for ſo it is recorded that *Conſtantine, Theodoſius, Iuſtinian*, and of later times, *Charlemaine*, and *Otto*, all Emperours haue done before vs: yet doe we leaue the authoritie of deciding this great and weightie buſineſſe, vnto your power, and prudence. VVe reade (ſaith *Cardinall Cuſanus*) that the general Councells were often called by the Emperours, yea all of them (as wee ſee by the records) vntill the eight, called at Conſtantinople in *Baſil* the Emperours time: And againe: *De concord. catholica, lib. 3. c. 2. & 25.* All the eight Generall Councells,—were called by the Emperours. So that hee confeſſeth this power to be in the Emperours hand, and not in the Popes for aboue eight hundred yeares after Chriſt. Now *Turrecremata Summa de eccleſ. lib. 3. c. 23.* maketh a double preſidencie in Councels, to wit, of honour or ſitting, and of Authoritie: and that of Seſſion & honour the Pope ſometimes had vouchſafed him, but this other of authorizing, neuer vntill later times, and namely about the yeare 1516. in the *Laterane* Councell vnder *Leo* the 10. *cap. 11.* condemned before, in the Councells of *Conſtance ſeſſ. 4. & 5.* and *Baſil ſeſſ. 2. & 18.* and by *Gerſon* alſo in his treatiſe, whether it be lawfull to appeale from the Pope in matters of faith or no.

Benedictions, Hallowings.

1 THe Benedictions or Hallowings of water, aſhes, ſalt, candles, oyle, and Palmes are neuer ſpoken of in the Fathers, but only of the water of Baptiſme. *Auguſtine De tempore, ſer. 37.* ſaith that all the waters of Iordan were conſecrated by Chriſt. *Ambroſe de ſacram. lib. 2. cap. 5.* And the faithfull were wont to take of the water of Baptiſme home with them, & ſprinckle it about their houſes, *Alcuin. de diu. officiis, cap. de Sabbato Paſch. Bellarmine* plainely confeſſeth, that holy water is but a humane inuention, *De extrem. vnctione lib. 1. cap. 6.* Becauſe (quoth he) in Baptiſme men were cured of their bodily infirmities, as *Auguſtine* witneſſeth *epiſt. 23.*— *& de Ciuit. Dei. l. 22. c. 8.* therefore ſome began to vſe holy water, beſides Baptiſme, for curing diſeaſes.

2 Sometimes there were miracles done by this ſanctified water, as *Theodoret Hiſt. lib. 5. cap. 22.* and *Bede Hiſt. Anglor. lib. 1. cap. 17.* doe relate. But that prooueth not the ordinarie vſe thereof in the Church, nor that it was therefore hallowed, that it might haue power to worke ſupernaturall effects.

3 It is a profane noueltie to ſay that it is a medicine for veniall ſinne, and in it ſelfe powerfull againſt diuells. This *Molanus Practic. Theologia, tract. 1. de pœnit. capite 17. prop. 24, 25, 26.* perceiued, when hee ſaid that the ſprinckling of holy water, and ſuch other like actes haue there reference vnto the publike prayers, (then made,) for I dare not ſay as ſome doe, that holy water hath any effect againſt any thing, by vertue of the worke done.

4 They vſed alſo to bleſſe men, with prayer, and the Ceremonies of chriſme and impoſition of hands. What els is the laying on of hands (ſaith *Auguſtine De Baptiſ. contra Donat. lib. 3. cap. 16. Et habetur apud Gratian. Cauſ. 1. q. 1. cap. Manus.*) but a praying ouer a man?

5 It was called holy-bread, becauſe it was giuen in ſigne of the diuine bleſſing, which is to bee receiued by the bodie and blood of Chriſt of them that were not as yet permitted to receiue thoſe myſteries, or receiued them but ſeldome. There is diuers kindes of ſanctification (ſaith *Auguſtine De Pecc. merit. & remiſſ. lib. 2. cap. 26.*) for I thinke the Catechumeni haue one kinde of ſanctification by the ſigne of Chriſt and the prayers made with putting of hands vpon them; and that which they receiue, though it be not the bodie of Chriſt, yet it is holy, and holyer then our ordinary meate. Hence it appeareth that this hallowed bread was then giuen to the Catechiſts to whome the Euchariſt was denyed: but now adaies it is giuen vnto all that doe not communicate. In the 3. Councell of Carthage it is recorded that they vſed to giue ſalt in ſtead of the Euchariſt, vnto the Catechumeniſts.

6 It was called the bleſſing, or benediction,

becauſe it was giuen, as a token of commendation and vnitie, from one to another. The bread which we ſent you (ſaith *Paulinus, Apud Aug. epiſt.* 31. & *ipſe Aug. epiſt.* 34.) ſhall become a more fruitfull bleſſing, by the loue of your goodneſſe that receiueth it. And againe, in his epiſtle to *Alipius, epiſt.* 35. note that hee ſaith: You ſhall make this bread a benediction, by vouchſafing to receiue it. For hence it ſeemes, that it was not ſanctified before by the ſender: And againe, alſo in his Epiſtle vnto *Romanianus, apud Auguſt. epiſt.* 36. & *epiſt.* 31. *ad Auguſt.* hee ſaith, wee pray you to ſanctifie this bread by receiuing it, which wee ſend vnto your loue, to ſignifie our vnity and accord. And in like manner, they vſed to ſend money, apparell, and keyes to hang about their neckes, with their letters, for a bleſſing, *Greg. l.* 1. *epiſt.* 29. & 30. & *l.* 8. *epiſt.* 31.

7 The Benediction of this bread for health of ſoule and body, againſt all diſeaſes, and ſnares of the enemy, began in the Councell of *Nantes, cap.* 9. and was neuer mentioned before *Auguſtines* time.

8 There were many hundreds of yeares paſſed before that euer the Romane Church knew how to conſecrate an *Agnus Dei. Alcuine, ca. de Sabbato Paſch.* and *Amalarius de eccl. offic. lib.* 1. *cap.* 17. are the firſt that mentioned it.

The Clergie, and Laytie.

1 THe Fathers diſtinguiſh the Clergy from the Laytie, becauſe the one bare a publike charge in the Church, which ſpecified them from the other which bare none. Againe, in reſpect of the puniſhment inflicted vpon either: the Clergie had the greater impoſed vpon them; the Laytie the leſſer. So that it is an abuſe of this diſtinction to ſay that the people are prophane, and that the Clergie ſhould bee exempted from ciuill gouernance.

2 The exemption of the Clergie from politike iudgement, in ciuill cauſes, began to bee in common vſe about the yeare 536. for *Iuſtinian* ordained that in cauſes meerely ciuill, the Biſhops alone ſhould heare and determine of the caſes of Monkes and Nunnes. *Conſt. Nouell.* 79. *cap.* 1. And that the Clergie ſhould firſt bee examined before their Ordinaries: but if that the nature of the caſe, or ſome other difficultie ariſing, be ſuch, that the Biſhop cannot poſſibly decide the buſineſſe; then let it be lawfull for them to goe vnto the ciuill Iudges, *Conſt. Nouell.* 83. *in præfat.* & 123. *cap.* 21. I ſay in cauſes meerely ciuill: for in criminall cauſes, the ciuill Iudge is by him appointed to inquire & cenſure thereupon: and if hee finde the Clergie man worthie of puniſhment, then ſhall hee bee by the Biſhop deſpoyled of his Prieſtly dignitie, and ſo become puniſhable by the law. *Conſt. Nouell.* 83. *cap.* 1. & 123. *cap.* 21. Nor is it any wonder that the Clergie had not this exemption before; becauſe that the Clergie beſides that their function, are cittizens and members of the politike bodie, and in that reſpect ought to bee in all things ſubiect to the politike power. I adde; In common vſe, for before *Iuſtinians* time in ſome peculiar Churches this exemption was practiſed before. Let no man preſume (ſaith the Councell of *Agatha. cap.* 32. *Et habetur apud Gratian. Cauſ.* 11. *queſt.* 1. *cap.* 17.) to ſummon a Clergie man before a ſecular Iudge, without the licence of the Biſhop: If any ſuch bee ſummoned, let him not appeare, or defend, or dare to propound a criminall cauſe vnto a ſecular iudgement. Now before *Iuſtinians* time, the Biſhops ordinarie iuriſdiction was but a power of inquirie and reſtraint for violating and corrupting the Eccleſiaſticall diſcipline, *Conc. Chalced. cap.* 9. *Carthag.* 3. *cap.* 9. *Tolet.* 3. *ca.* 13. *Matiſcon. cap.* 8.

3 About the 400. yeare after Chriſt, the Clergy of ſome Churches were free from paying tribute vnto ſecular Princes, *Euſeb. libro* 10. *capite* 7. *Hieron. in Matth.* 17. and in otherſome it was not ſo. The Churches liuings doe pay their tribute, ſaith *Ambroſe, in orat. de tradend. Baſilicis*, againſt *Auxentius*. The Emperours *Valentinian, Valens, & Gratian*, doe exhort the Aſian Biſhops that were ſuſpect of hereſie, to returne vnto them that were of ſound iudgement, whome they commend in this amongſt other things, that they refuſed not to pay the taxe that was exacted of them, *Theodoret, hiſt. lib. quarto, cap. ſeptimo.* Neither is this meant onely of the Patrimoniall tributes for euery inheritance, but of the perſonall alſo, for euery head. If the Sonne of God paid his taxe (ſaith *Ambroſe, In* 5. *Luc. lib.* 3. & *citatur. cap. magnum. cauſ.* 11. *quæſt.* 1.) who art thou that thinkeſt it ſhould not bee paid? But ſome will ſay, that this aroſe out of cuſtome, and not out of law: then let him know that there is no diuine law, that exempteth the Clergie from paying dues vnto ſecular Princes, if their neede ſo require. *Chryſoſtome, Homil.* 23. *in Roman.* will haue that ſubiection exacted euen of the Prieſts and Monkes, which *Paul* ſpeaketh of, *Romanes* 13. And paying of taxe is no little part thereof, as *Couarruuias, in l. practic. quæſt. cap.* 31. obſerued very well. *Thomas, In Roman.* 13. ſaith, that it was the Princes gift to exempt the Clergie from theſe taxes, and therefore an humane law: and ſo ſaith *Couarruuias* in the place afore-named; and *Iohn Medina, tract. de Reſtitutione, quæſt.* 15.

4 The right of aſſent and ſuffrage (in elections of the churchmen) was taken from the people about the yeare 870. *Diſtinct.* 63.

Additions.

1 THe moderne Papiſts holde theſe poſitions: firſt, lawfulnes of equiuocation in oathe, or to ſweare equiuocally that hee did not that which he did, though he had done it. 2. that to pray for their enemies in ſpeciall, is no command, but a counſell. 3. That in a faſt, it is lawfull to drinke often, and to take medicines. 4. that many atheiſtical thoughts, and filthy imaginations are no ſinnes. 5. that to take away any ſmall thing whoſe loſſe brings no great dammage to the owner, is no mortall ſinne. But theſe are ſtrangers to the Fathers eares, yea vntill of late, vnto all Chriſtians.

2 Not a Father of the firſt 400. yeares taught nine quires of Angels: but contrariwiſe ſome doe ouerthrow this diſtinction. I thinke (ſaith *Theodoret, in 1. ad Coloſſ.*) that he calleth the Cherubim the thrones: (for the Prophet *Ezechiel* ſaw the throne of the deity placed vpon them,) and by dominations, principalities, and powers, hee meanes thoſe that gouerned the nations. *Auguſtine* calleth them all by the generall name of Angels, *Enchir. cap.* 58. Whether the Archangels be called vertues (ſaith he)——or what the difference is betweene theſe 4. words, [Thrones, Dominations, Principalities, and Powers,] let them tell that can, that they prooue what they ſay; I confeſſe plainly, that I am altogether ignorant. Hence may the Antiquity of the bookes vnder *Dionyſius Areopagita* his name, bee gathered, that teach nine orders of Angels ſo vndoubtedly.

3 The Fathers holde generally, that the firſt precept of the tenne commandements, concerneth the hauing or chooſing of God, the ſecond is of idols; the tenth of concupiſcence: ſo teacheth *Philo Iudæus, De decalog. Ioſephus Antiq. lib. 2. cap. 6. & 8. Origen, in Exod. homil.* 8. *Athanaſius, In Synopſ. Nazianzene, in verſ. de Decal. Ambroſe* and *Hierome, in Epheſ. cap. 6. Procopius* and *Rupertus, in Exod, cap.* 20. with others, *viz. Author operis imperfect. in Matth. homil.* 49. *Auguſtine* is variable, one while affirming it, and another while denying it, *vide Quæſt. vet. & nou. Teſt qu. 7. Quæſt. ſuper Exod. lib. 2. cap. 71. Epiſt. 119. capite vndecimo.*

4 The Fathers generally either denie, or ſuppreſſe in ſilence, that the ſoules of the dead can returne vnto the liuing. *Chryſoſtome De Lazaro, hom. vltim. Tertullian, lib. de anima. Iſidore, Etymolog. lib. 8. cap. 9. Theophylact, In Matth.* 8. and others, *viz. Author quæſt. ad Antioch. quæſt. 11. & 13. apud Athanaſ.* doe all deny this. *Auguſtine* ſeemes to be of another opinion, in his booke of the care for the dead, *c. 15. & 16.*

The Conſequent.

No Apoſtle, no holy Father, no ſound Catholike, for 1200. *yeares after Chriſt, did euer holde or profeſſe that doctrine of all the Principles and grounds of Religion, that is now taught by the Church of Rome, and authorized by the Councell of Trent.*

SOLI DEO GLORIA.

24 DE59

A
CHRISTIAN AND PLAINE TREATISE OF THE MANNER AND ORDER OF PREDESTINATION, AND OF THE LARGENES OF GODS GRACE.

Firſt written in Latine by that Reuerend and
faithfull ſeruant of God, M^r^. W. PERKINS,
late Preacher of the Word in Cambridge.

AND

Carefully tranſlated into Engliſh by Francis Cacot
and Thomas Tuke.

ROM. 8. verſ. 29,30.

For thoſe which he knew before, he alſo predeſtinate to be made like to the Image of his Sonne, that hee might be the firſt borne among many brethren.

Moreouer, whome he predeſtinate, them alſo he called, and whome he called, them alſo he iuſtified, and whome he iuſtified, them he alſo glorified.

HINC · LVCEM · ET · POCVLA · SACRA ·
ALMA
MATER
CANTA
BRIGIA

Printed at London by IOHN LEGATT, Printer
to the Vniuerſitie of Cambridge.
1613.

To the Right Worſhipfull

SIR PETER BVCK, Knight: And to the vertuous Ladie his wife, Grace [illegible] from God our Father, and from [illegible] *Chriſt.*

RIGHT Worſhipfull, amongſt the manifolde points of Chriſtian Religion, the truth of the Doctrine concerning Predeſtination, is worthy ſerious and ſober ſtudy, for the ſound vnderſtanding thereof. For firſt, it is ſomething difficult and obſcure. Secondly, becauſe it is by ſome eagerly impugned, as a friuolous and forged inuention of mans braine. Thirdly, diuers opinions haue paſſed frō diuers men diuerſly, about this one point; whereas notwithſtanding there is but one truth, and one definite & conſtant ſentence to be ſound in holy writ concerning it. Fourthly, this one doctrine doth giue very good euidence, and an ample Demonſtration of Gods infinite mercie, and exact iuſtice. Fiftly, it affordeth ſome taſte of his profound and impenetrable counſel. Sixtly, it doth notably manifeſt his admirable wiſedome and policie, and the incorruptible purity of his nature, who wiſely diſpoſeth al things, and vſeth euen euils without iniuſtice; and the leaſt receipt or infuſion of corruption; and all for the manifeſtation of the glory of his Name, and of the ſplendour of his renowned properties. Seauenthly, it confoundeth the common cauill of many deſperate and infatuated Atheiſts, who would make Gods Predeſtination the pillar of their ſenſuall ſecurity, and ſecure ſenſuality. Laſtly, it miniſtreth exceeding comfort vnto thoſe, who renouncing the kingdome of Sinne, doe liue like Saints in the kingdome of Grace. Firſt, becauſe it is not poſſible for any ſuch to ſinne with full conſent of heart. Secondly, becauſe no perſonall merits are required of them. Thirdly, becauſe the Spirit of God abideth in them, who is buſie within the hiue of their hearts as a Bee, & worketh them like waxe. Fourthly, becauſe God hath eternally predeſtinated them to eternall ioyes, and thoſe alſo incomprehenſible & ineffable. Fiftly, becauſe God hath in abundance vouchſafed that to them beeing but an handfull, which he hath denied to whole heapes beſides. Sixtly, for that they being elected, can in no wiſe periſh, For the counſell of the Lord ſhall ſtand for euer, *Pſal.*33.11. And he loueth them with an euerlaſting loue, *Ierem.*3.4. Though a Mother ſhould forget her Childe, yet he will not forget them, for he hath grauen them vpon the palme of his hand, *Iſa.*49.15,16. Therfore he will confirme them vnto the end, 1.*Cor.*1.8. And by his power keepe them vnto ſaluation, 1.*Pet.* 1.5. He will loue them conſtantly, though he viſit their tranſgreſſions with rods, *Pſal,*89.32,33. He will neuer turne away from them, though he take them by the necke (as *Iob* ſpeaketh) and beat them, though he cut their reines and breake them, and though he powreth their gall vpon the ground, and runneth vpon them like a Gyant. *Ioſeph* did affect his brethren entirely, though he ſpake roughly to them. He may alſo ſometimes let them fall, as a louing Nurſe may her childe, but he will lift them vp againe; therefore howſoeuer they may fall, yet they ſhall not fall away. Indeede they may leaue their firſt loue, as the Church of *Epheſus* did; but they ſhall neuer leaue to loue at all, if euer they loued truly. For (as *Paul* ſaith) *Loue doth neuer fall away*, it may be leſſened, but it cannot be loſt. In like manner, their faith may bee couered, as the Sunne with a duſkie cloud in a gloomy day: or as the trees are with ſnow ſometimes in winter; but yet it continueth firmely fixed (though now and then eclipſed) in the ſphære of the heart, and keepeth ſap in the roote. For the righteous man is as a tree planted by the riuers of waters, *Pſal.*1.3. And is built by that great builder of heauen and earth vpon a rocke, *Mat.*16.18. Theſe comforts will this one doctrine affoord, being throughly pondered and vnderſtood. And no doubt theſe and the like conſiderations mooued that holy and learned man of bleſſed memory, to publiſh this preſent treatiſe for the benefit of the Church, and the ſame haue alſo incited vs to turne it out of the tongue wherein he wrote it, into the Engliſh, for their profit who are ignorant in the other; and the rather, becauſe it is contriued and penned very plainely, ſoundly, and ſuccinctly, as the ſubiect will permit. The which (Right Worſhipfull) aſſuring our ſelues of your vnfaigned loue vnto the truth, we do preſent and dedicate vnto you, in token of deſerued gratitude, for vndeſerued kindneſſe, not doubting of your courteous and kinde acceptance. And thus wee humbly take our leaues, recommending you, and all yours to the protection of *Iehoua*, *Rocheſter*, this 19. of *February*, 1606.

Ier.41.40,
Iob 16.12.

Piptein,
Ecpiptein

Reu.2.4.
1.Cor.13.8.

Your Worſhips in all dutie,

FRANCIS CACOTT, and

THOMAS TVKE.

MASTER PERKINS HIS
Epiſtle to the Reader.

THE *Doctrine of Predeſtination and Gods grace is to be founded vpon the written Word of God, and not vpon the iudgements of men. For as* Hilarie *ſaith well, God can not bee vnderſtoode but by God: And againe, We muſt learne of God, that we are to vnderſtand of God, becauſe he is the onely Author of our knowledge of him. It is alſo requiſite that this doctrine agree with the grounds of common reaſon, and of that knowledge of God which may be obtained by the light of nature; and ſuch are theſe which follow.*

De Trin.l.5

1 GOD *is alwaies iuſt, albeit men doe not vnderſtand how he is iuſt.*

2 GOD *is not gouerned of, much leſſe doth he depend vpon ſecond cauſes, but doth iuſtly order them, euen then when they worke vniuſtly.*

3 GOD *worketh wiſely, to wit, propounding vnto himſelfe a certaine end: he is ignorant of nothing: he doth not will or decree that which hee can not effect: he doth not idely behold what ſhall be, or what may bee done, but he diſposeth all things vnto his glorie; and therefore he hath decreed to doe ſo.*

4 GOD *is not changed: and thoſe things which are changed, are not changed without his vnchangeable decree, all circumſtances being certaine and ſure.*

5 *The ſecret and vnſearchable iudgements of* GOD *are to be honoured and acknowledged.* Auguſtine. *It moueth me (thou ſayſt) that he periſheth: and another is baptized: it moueth me, it moueth me as a man. If thou wilt heare the truth, it alſo moueth me, becauſe I am a man. But if thou beeſt a man, I am alſo a man: let vs both heare him that ſaith, O man! Verily, if we be therefore moued, becauſe wee are men, the Apoſtle ſpeakes to humane nature it ſelfe being weake and feeble, ſaying: O man, who art thou which pleadeſt againſt* GOD! *Shall the thing formed ſay to him that formed it, Why haſt thou made me thus? If a beaſt could ſpeake, and did ſay to God, Why haſt thou made him a man, and me a beaſt? mighteſt thou not iuſtly be angry, and ſay, O beaſt, who art thou? And thou art a man, but in compariſon of God, thou art a beaſt.*

De verb.Apoſt.ſer.11.

Rom 9.20.

6 *No good thing can be done, vnleſſe* GOD *doth abſolutely will and worke it: and we do that which is good, ſo farre forth as God doth worke in vs more or leſſe.*

7 *No euill can be auoyded, vnleſſe* GOD *do hinder it: and we auoyd euill, ſo farre foorth as God doth more or leſſe hinder it.*

8 *The will of* GOD *is knowne, not only by the written word, or by reuelation, but alſo by the euent. For that which commeth to paſſe, doth therfore come to paſſe, becauſe God hath willed that it ſhould come to paſſe.*

9 *A man doth not that good thing which by grace he is able to doe, vnleſſe God make him doe it, as hee hath made him able to doe it if he will.*

10 *Not a part only, but the whole gouernement of the world, and the execution of iuſtice, is to be aſcribed to God, as to the Author.*

*I doe now exhibite vnto thee a view and picture of this doctrine, compoſed of theſe principles, and do publiſh the ſame, that I might to my power, helpe out * thoſe that ſticke in the difficulties of this doctrine of Predeſtination: and that I might cleare the truth, that is (as they call it) the* Caluiniſts *doctrine, of thoſe reproches which are caſt vpon it: and that I might mitigate and appeaſe the mindes of ſome of our Brethren, which haue bin more offended at it then was fit. For I do willingly acknowledge and teach vniuerſall redemption and grace, ſo far as it is poſſible by the word. My mind is to purſue after peace, which is departing from vs: and I would haue all men ſo interprete my fact.*

* Theologiæ ſtudioſus.

I alleadge the teſtimonies of the Auncient euery where, not but that euen one euident and perſpicuous ſentence of ſacred Scripture, concerning any point of Doctrine and Faith, is of more value and force, then all the teſtimonies of the Doctors and Schoolemen: but becauſe I holde it neceſſarie, that there ſhould be had an example of conſent and concord in that doctrine, which is expounded in holy bookes, and is propagated to all poſterity. And I hope, I ſhall ſufficiently perſwade an indifferent Iudge, that theſe things haue not bin lately hatched at home, which we deliuer in our Congregations and Schooles, but that we haue alſo deriued and fetched them from the Fathers themſelues.

William Perkins.

THE ORDER OF PREDESTINATION IN THE MINDE OF GOD, AS NEERE AS the Author could collect it out of the Scriptures.

PRedeſtination is the counſell of God touching the laſt end or eſtate of man out of this temporall or naturall life. For as touching naturall life wee are all alike: and this kinde of life is in the counſell of God onely a preparation and ſtep vnto the ſpirituall and heauenly life. The ſupreme ende of Predeſtination is the manifeſtation of Gods glory, partly in his mercy, and partly in his iuſtice. And this hath beene the doctrine of the Fathers. Saint *Auſten* ſaith, that *one of theſe two ſocieties of men, which we myſtically call two cities, is that which is predeſtinated to reigne eternally with God: and the other to ſuffer eternall puniſhment with the deuill.* *Fulgentius* ſaith alſo, *That in Gods predeſtination there is prepared either a mercifull remiſſion of ſinnes, or a iuſt puniſhing.* And *Gregorie* ſaith, *That God being a iuſt Creator vnto all after an admirable manner, hath fore-elected ſome, and forſaken others in their corruptions.* And the more learned School-men vſe to ſay, that God for the moreful manifeſtatiō of his perfection, hath predeſtinated ſome in manifeſting his goodnes by the rule of mercie; and damned others, in repreſenting his perfection by the rule of iuſtice.

1.Cor.15.46

De Ciuit. Dei, l.15. c.1

Ad Monymum, lib.1.

Comment. in 1.Reg. Cap.4.

The common meanes of accompliſhing this counſell is two-fold; the creation, & the permiſſion of the fall. Creation, is that by which God made the whole man of nothing according to his owne image; but yet changeable, and endued with a naturall life. The permiſſion of the fall is, whereby God did iuſtly ſuffer *Adam* and his poſterity to fall away, in that he did not hinder them when hee was able, as beeing indeed bound to none to hinder. And God is ſaid not to hinder euill, when he ceaſeth after a ſort from his operation, not illuminating the minde, and not inclining the will to obey his voice. This permiſſion of the euil of fault is by Gods foreknowledge and will, but yet onely for the greater good of all: which would be hindred if God did not ſuffer euill. For if there were not ſin, there ſhould bee no place for the patience of Martyrs, and for the ſacrifice of Chriſt offered vpon the croſſe, which doth infinitely exceede all the ſinne of the whole world. *Auguſtine* ſaith well: *God hath iudged it better to doe good with euils, then to permit no euill to be.* In A like manner *Gregory* ſaith: *In his ſeuere iudgement hee ſuffereth euill to be done, but withall hee doth in mercy fore-caſt, what good things hee may bring to paſſe by theſe euils, which he doth ordaine by his iudgement. For what greater ſinne is there then that by which we doe all die? and what greater goodneſſe then that by which we are deliuered from death? And doubtleſſe but that* Adam *ſinned, our Redeemer ſhould not haue taken our fleſh vpon him....Whiles God was to bee borne man, the Almighty did foreſee that wee would make of that euill, for which they were to die, a good which ſhould bee greater then that* B *euill. The greatneſſe of which good what faithfull man is there who doth not ſee how wonderfully it doth excell? Surely great are the euils which we ſuffer by the deſert of the firſt fault: but what faithfull man would not rather endure worſe then to be without ſo great a Redeemer?* And in this reſpect elſewhere he calleth the fal of *Adam, fœlicem culpam*, a happy fault. That which I haue ſaid of the permiſſion of the fal, I do alſo ſay of the fall permitted, ſauing that the permiſſion is a meanes of the decree by it ſelfe, but the fall is a meanes (of accompliſhing the decree) onely by the ordination of C God, who drawes good out of euill.

Enchir. c.27

Expoſ.1. Reg. cap.4.

In Benedict. Cerei Paſc.

This fall permitted commeth not to paſſe but God willing it, neither doth it come to paſſe contrariwiſe or otherwiſe then God permitteth, neither can it any further be then hee doth permit. Yet the will of God is not the cauſe of the fall, but the will of man left vnto it ſelfe by God, and mooued by the ſuggeſtion of Sathan; which will appeare by this ſimilitude: I build a houſe ſubiect to change and falling, which notwithſtanding would continue many yeares, if it might bee free from the annoyance of D windes: yea, if I would but vnderproppe it, when the ſtorme commeth, it would continue ſtable. But as ſoone as the windes begin to rage, I doe not vnderproppe it, and it is my will not to vnderproppe it, becauſe it is my pleaſure ſo to doe; thereupon the houſe beeing weatherbeaten falleth downe. I ſee the fall, and in part I wil it, becauſe now when I could very eaſily haue hindered the fall, yet I would not. And although thus farre I doe will the fall, in ſo much as it is my will not to hinder it: yet the cauſe of the fall is not to bee imputed vnto mee, that did not vnderproppe it, but to the windes which caſt it downe. So God leauing *Adam* vnto himſelfe, that he might be prooued by tentation, and that it might appeare what the creature is able to doe, the Creator ceaſing for a time to helpe and guide, is not to be accounted the cauſe of this fall. For he did not encline the mind to ſinne, hee did not infuſe any corruption, neither did hee withdraw any gift, which hee did beſtow in the creation: onely it pleaſed him to deny or not to conferre confirming grace. The proper cauſe of the fall was the diuell attempting our ouerthrow, and *Adams* will, which when it began to bee prooued by tentations, did not deſire Gods aſſiſtance, but voluntarily bent it ſelfe to fal away.

De ſummo bo. l. 2. c. 6.

Predeſtination hath two parts, the decree of election, and the decree of reprobation. So *Iſidore* ſaith: *There is a double predeſtination, either of the elect vnto reſt, or of the reprobate vnto death: and both are done by God, that he might make the elect alwaies to follow after heauenly and ſpirituall things, and that he might ſuffer the reprobate, by forſaking them, to be delighted alwaies with earthly and outward things.* And *Angelome* ſaith: *Chriſt by his ſecret diſpenſation hath out of an vnfaithfull people predeſtinated ſome to euerlaſting liberty, quickning them of his free mercy: and damned others in euerlaſting death, in leauing them by his hidden iudgement in their wickedneſſe.*

In li. 2. Reg. cap. 8.

Eph. 1. 5.

The decree of election is that whereby God hath ordained certaine men to his glorious grace, in the obtaining of their ſaluation and heauenly life by Chriſt.

These acts are vſually called the decree and the execution of the decree.

In the decree of election according to Gods determination, there is (as we conceiue) a double act. The former concernes the end, the latter concernes the meanes tending to the end. This the holy Ghoſt ſeemeth to me to haue taught very euidently, Rom. 9. 11. *That the purpoſe which is according to election might remaine.* Here wee ſee that *Paul* diſtinguiſheth Gods eternall purpoſe and election, & placeth in his decree a certaine election in the firſt place before the purpoſe of damning or ſauing. And in Rom. 8. 29, 30. *Thoſe which he knew before, hee alſo predeſtinated to be made like to the image of his ſonne——. Whom he predeſtinated, them alſo he called.* In which words *Paul* diſtinguiſheth betweene the decree, and the execution thereof, which hee maketh to be in theſe three, Vocation, Iuſtification, and Glorification. Moreouer hee diſtinguiſheth the decree into two acts, foreknowledge, whereby he doth acknowledge ſome men for his owne before the reſt, and predeſtination, whereby he hath determined from eternitie to make them like vnto Chriſt. In like maner *Peter* teacheth. 1 Pet. 1. 2. where he ſaith, *that the faithfull are elected according to the foreknowledge of God the father vnto ſanctification of the Spirit.* If any man ſhall ſay that by foreknowledge in theſe places wee muſt vnderſtand (as many would) the foreknowledge or foreſeeing of future faith, he is manifeſtly deceiued. For whom God foreknew, them he did predeſtinate that they ſhould bee like to Chriſt, that is, that they ſhould be made iuſt, and the ſonnes of God: for *Paul* addeth, Rom. 8. 29. *That he might be the firſt borne among many brethren.* But thoſe which are predeſtinated to be iuſt, and to be the ſonnes of God, are alſo predeſtinated to beleeue, becauſe Adoption and Righteouſneſſe are receiued by faith. Now wee cannot rightly ſay, that God doth firſt foreknow that men will beleeue, and afterwards predeſtinate them to beleeue; becauſe that God hath therefore foreknowne that thoſe ſhall beleeue, whome he did foreknow would beleeue, becauſe hee did decree that they ſhould beleeue. So *Iuſtin Martyr* calleth thoſe elect, *who were foreknowne that they ſhould beleeue.* And *Lombard. Whome hee hath foreknowne, them he hath predeſtinated*, that is, *by grace conferred he hath prepared that they ſhould beleeue the word preached.* Moreouer, the word (*know*) when it is giuen vnto God ſpeaking of the creature, doth very often ſignifie to imbrace or approoue. Pſal. 1. 6. *The Lord knoweth the way of the righteous, but the way of the wicked ſhall periſh.* Matth. 7. 23. *Depart from me ye workers of iniquitie, I neuer knew you.* Furthermore, the preſcience & purpoſe of God are by the holy Ghoſt put for one and the ſame thing. 2. Tim. 2. 19. *The foundation of God remaineth ſure, The Lord knoweth who are his.* Rom. 11. 2. *Thoſe whom God foreknew are ſaid to be elected according to the election of grace*, verſ. 5. And therefore the foreknowledge mentioned by *Paul* doth not ſignifie the foreknowledge of faith, or of any other vertue in thoſe which are to be elected. It is alſo the iudgement of *Auguſtine*, that predeſtination is ſometimes vnderſtood by preſcience, euen in the foreſaid place. *Hath God caſt away his people which he knew before?* And he ſaith that, *Thoſe that are ſonnes in Gods foreknowledge, whoſe names are written in their fathers regiſter, ſo as they ſhall neuer bee raſed out.* *Cyril* ſaith alſo that *Chriſt knoweth his ſheepe, electing and foreſeeing them vnto euerlaſting life.* As the Apoſtle ſaith, *Rom.* 11. 12. *God hath not caſt away his people which he knew before. For as the Lord is ſaid not to know thoſe whome he doth reiect: as when he anſwered the fooliſh virgins ſaying,* Matth. 25. 12. *Verily I ſay vnto you, I know you not: ſo he is rightly ſaid to know thoſe, whome he doth predeſtinate and foreappoint vnto ſaluation.* And *Thomas* expoundeth that place in the 8. to the Romanes after this ſort: *Whom he foreknew in his knowledge of approbation, thoſe hee hath alſo predeſtinated: And he will alſo haue an effectuall will of conferring grace to be included in the knowledge of approbation.*

Cont. Triph.

Comment. in cap. 8. ad Rom. Cognoſco, ſcio.

De perſeu. Sanct. li. 2. c. 18. Rom. 11. 1. 2.

De corrept. & grat. c. 9.

Expoſ in Ioh. 7. ca. 6.

Idem Hugo de ſanct. Vict in annot. in Rom. & Ioachim. in Reu. par. 1.

In the decree of election the firſt act is a purpoſe, or rather a part & beginning of the diuine purpoſe, wherby God doth * take certaine men which are to be created, vnto his

*1. Pet. 2. 9. People, which God challengeth vnto himſelfe. λαὸς εἰς περιποίησιν.

euerlaſting loue and fauour, paſſing by the reſt, and by taking maketh them veſſels of mercy and honour: and this act is of the ſole will of God, without any reſpect either of good or euill in the creature. And God doth wrong none, although he chuſe not all; becauſe he is tied to none: and becauſe he hath abſolute ſoueraigntie and authoritie ouer all creatures. We that are but men giue leaue vnto men, eſpecially vnto our friends, to doe at their pleaſure in many things as they themſelues liſt, and to vſe their owne diſcretions. The rich man is kind to which poore perſon he pleaſeth; and of beggers hee doth adopt one, and will not adopt another, and that without offering any iniurie. Now that libertie, which wee yeeld vnto man, muſt much more be granted vnto God.

The ſecond act is the purpoſe of ſauing or conferring glory, whereby he doth ordaine or ſet apart the very ſame men, which were to fall in *Adam*, vnto ſaluation and celeſtiall glory. This act is in no wiſe to bee ſeuered from the former, but to bee diſtinguiſhed in the minde (for orders ſake, and for the better vnfolding of it:) for as by the former men were ordained vnto grace, ſo by this latter the meanes are ſubordained whereby grace may be conferred and manifeſted: and therefore this latter maketh a way for the executiō and accompliſhing of the former. Moreouer, this act hath no inward impulſiue cauſe ouer and beſide the good pleaſure of God: and it is with regard to Chriſt the Mediator, in whom all are elected to grace and ſaluation; and to dreame of any election out of him, is againſt all ſenſe: becauſe he is the foundation of election to be executed, in regard of the beginning, the meanes, and the end. Laſtly, this act is not of men to be created as was the former, but of men falne away. Therefore in this act God reſpecteth the corrupted maſſe of mankind.

Furthermore, in this ſecond act there are fiue degrees, the ordaining of a Mediatour, the promiſing of him beeing ordained, the exhibiting of him beeing promiſed, the applying of him beeing exhibited, or to bee exhibited, and the accompliſhment of the application. It is not vnlike which *Bernard* ſaith, *The kingdome of God is granted, promiſed, manifeſted, receiued. It is grannted in predeſtination, promiſed in vocation, manifeſted in iuſtification, inioyed or receiued in glorification.*

De verbis libri Sapientiæ,

The ordaining of a Mediatour is that, whereby the ſecond perſon beeing the Sonne of God, is appointed from all eternitie to bee a Mediatour betweene God himſelfe & men. And hence it is, that *Peter* ſaith, that *Chriſt was foreknowne before the foundation of the world.* And well ſaith *Auguſtine*, that *Chriſt was predeſtinated to bee our head.* For howſoeuer as hee is (λόγος) the ſubſtantiall word of the Father, or the Sonne, he doth predeſtinate with the Father, and the holy Ghoſt, yet as hee is the Mediatour, he is predeſtinated himſelfe.

1.Pet.1.10. προεγνωσμένου.

The promiſing is that, whereby Chriſt beeing from eternitie ordained for the ſaluation and ſpirituall life of men, is reuealed and offered vnto them, together with grace to be obtained by him: this promiſe is vniuerſall in reſpect of all and euery one that do beleeue: Ioh.3.16. *God ſo loued the world, that he hath giuen his onely begotten Sonne, that euery one that beleeueth in him ſhould not periſh.* Ioh.6.47. *He that beleeueth in me hath life euerlaſting.* Matth.11.28. *Come vnto me all ye that are wearie and laden, and I will eaſe you.* Mark.16.16. *He that ſhall beleeue, and be baptized ſhall be ſaued: but he that will not beleeue ſhall be damned,* Act.10.43. *That through his name all that beleeue in him, ſhall receiue remiſſion of ſinnes.* Act.13.39. *By him euery one that beleeueth, is iuſtified.* Rom.1.16. *The Goſpell is the power of God to ſaluation to euery one that beleeueth.* Rom.10.4. *Chriſt is the end of the law for righteouſnes vnto euery one that beleeueth.* Gal.3.22. *The Scripture hath concluded all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt ſhould be giuen to them that beleeue.*

With the promiſe there is ioyned an exhortation; or commaundement to beleeue: which is more generall then the promiſe; becauſe the promiſe is made onely to beleeuers; but the commaundement is giuen to beleeuers & vnbeleeuers alſo. For the elect are mingled with the wicked in the ſame aſſemblies: and therefore the Miniſters of the Goſpell ought indifferently to exhort all and euery one to repent, conſidering that they are altogether ignorant, who, and how many be elected, and bee to be conuerted; Moreouer, God by exhortations to repentance, meaneth to leaue thoſe without excuſe, whome he doth ſee will neuer repent. So Abbot *Ioachim* ſaith: *It behooueth them to preach for the elects ſake, and to declare vnto men the words of life, that their light may ſhine before men, and that they may fatten the hearts of the elect, by annointing them with the oyle of ſpiritual doctrine: but for the reprobate,* ligare aquam cœlo, *to tie the water in the clowdes.* And againe, *Leſt the reprobate ſhould haue excuſe, and for the elect which are among them, the meſſenger himſelfe ſhall be ſent, who doth not onely preach this in ſecret as it were for feare, but cryeth alſo with a loude voice, which may bee heard farre off, and of all men alſo.* Some are wont to ſay, that Gods commaundement by this meanes doth ouerthwart his decree: becauſe he commaundeth that, which he willeth not to effect. But I anſwer, firſt, that God in his commaundements and promiſes doth not vtter whatſoeuer he hath decreed, but doth in part onely ſo farre forth propound his will, as he knoweth it expedient for the ſaluation of the elect, and the gouerning of all. By his commandements, therefore he ſheweth what hee liketh, & what he willeth that we ſhould do to him,

In Reuel. p.3.1.2.

Part.4.c.7.

not

A not what he will do to vs or in vs. And God who willeth not all things alike in all, doth will conuerſion in ſome onely in reſpect of approbation, exhortation, and meanes: in others he willeth it alſo as touching the decree of working it. Here is no diſagreement in the wils, but ſundry degrees of willing in regard of vs, according to which God is ſaid both to will and to nill.

[illegible] Secondly I anſwer, that the reuealed will is neuer contrary to the will of his good pleaſure, or to the decree of God, (with the which it doth alwaies agree, both for the beginning, as alſo in the end and ſcope) but that it is notwithſtanding often diuers, and that in ſhew it B ſeemeth ſometimes contrarie, if wee conſider the manner wherein it is propounded. God Iſa.38. commaunded *Iſaiah* to declare vnto *Ezechiah* Ion.3.4. his death; and hee did alſo denounce deſtruction vnto the Niuiuites within fortie daies: and yet he had decreed to put neither of them both in execution. The humane will Mat.26.39. of Chriſt did with an holy diſſention in ſome ſort wil deliuerance from the agony of death, which notwithſtanding the diuine willed not. Gen.18. *Abraham* prayed without doubt by diuine inſpiration, and therefore with faith, that the Sodomites might be ſpared, and yet he knew that in Gods decree they were appointed to deſtruction. Neither muſt this ſeeme ſtrange; C for one good thing as it is and remaineth good, may be different from another thing that is good. Thirdly, thou bidſt thy debter pay his debt, though in the meane time thou doeſt not make him able: why may not God therefore for iuſt cauſes commaund that, which he himſelfe will not doe?

Λύτρον. The exhibiting of the Mediatour is that, whereby the Sonne of God being borne man in the fulneſſe of time, doth pay the price of redemption to God for the ſinnes of men. The vertue and efficacy of this price beeing paid, in reſpect of merit and operation is infinite; but yet it muſt be diſtinguiſhed, for it is either potentiall or actuall. The potentiall efficacie is, whereby the price is in it ſelfe ſufficient to redeeme euery one without excep- D tion from his ſins, albeit there were a thouſand worlds of men. But if wee conſider that actuall efficacie, the price is payd in the counſell of God, and as touching the euent, onely for thoſe which are elected and predeſtinated. For the Sonne doth not ſacrifice for thoſe, for whom he doth not pray: becauſe to make interceſſion and to ſacrifice are conioyned: but hee prayeth onely for the elect and for beleeuers, *Ioh.*17.9. and by praying he offereth himſelfe to his Father, verſ. 19. For (as *Illyricus* hath well obſerued) this whole prayer in the 17. chapter is indeed (as he ſpeaketh) an oblatorie & expiatorie prayer, or (as the Papiſts call that blaſphemous forme) a Canon or rule of ſacrifice, by which Chriſt hath offered himſelfe a ſacrifice to the Father for the ſinnes of the world. Therefore A the price is appointed and limited to the elect alone by the Fathers decree, and the Sonnes interceſſion and oblation. Secondly, Chriſt bare their perſon, and ſtood in their roome vpon the croſſe, for whome hee is a Mediatour: and conſequently, whatſoeuer Chriſt did as a Redeemer, the ſame did all thoſe in him, and with him which are redeemed: Chriſt dying, riſing againe, aſcending, & ſitting at the right hand of the Father, they Eph.2.6. alſo die with him, riſe againe, aſcend, and ſit Coloſ.3.1. at the right hand of God. Now that all theſe things can be truly ſaid of the elect only, and of ſuch as beleeue, I prooue it thus. To ſay that any one of the wicked, which are to periſh B for euer, is raiſed vp in Chriſt riſing againe, is flat againſt the truth; becauſe the raiſing vp of Chriſt is (that I may ſo ſpeake) his actuall abſolution from their ſins for whome he died; for euen as the Father by deliuering Chriſt to death, did in very deede condemne their ſinnes imputed vnto Chriſt, for whome he died; ſo by raiſing him vp from death, euen *ipſo facto* hee did abſolue Chriſt from their ſins, and did withall abſolue them in Chriſt; but beeing abſolued from their ſinnes, they ſhall not periſh, but be ſaued. Therefore that wicked man which periſheth for his ſin, cannot be ſaid to haue riſen againe with Chriſt; and therefore Chriſt did not beare his perſon C vpon the croſſe. Thirdly, the expiatorie ſacrifice ſanctifieth thoſe, for whome it is a ſacrifice, as the holy Ghoſt plainly and abſolutely auoucheth, *Heb.*9.13.14. The ſacrifice and ſanctification appertaine to the ſame perſons: and Chriſt is their perfect Sauiour, whom he ſaueth, not onely by meriting their ſaluation, but alſo by working it effectually. But Chriſt doth ſanctifie onely the elect and ſuch as beleeue, therefore hee was a ſacrifice onely for them. And this was the iudgement of the auncient Church in this point. *Auguſtine* ſaith, In Iohan. tract.45 *He which ſpared not his owne Sonne, but gaue him for vs all, how hath he not alſo with him giuen vs all good things? but for what vs? for vs* Tract.2. *which are foreknowne, predeſtinated, iuſtified, and* D *glorified.* Againe, *Thoſe whome he pleaſed to* De recta fide ad Regin. *make his brethren, he hath releaſed and made fellow heires.* Cyrill ſaith, *If God who is moſt worthy, was in the fleſh, he was of right ſufficient to re-* In Ioan.l.11. *deeme the whole world.* cap.14. Againe, *The Lord Ieſus ſeparating his owne from thoſe which were not his,* ſaith, *I pray onely for thoſe which keepe my word, and carrie my yoke. For he doth make them alone, and that iuſtly, partakers of the benefit of his mediation, whoſe Mediatour and high Prieſt he is.* Gregory ſaith, 1.Hom.in Ezek.lib.1. *The Author of life gaue himſelfe to death for the life of the elect.* Againe, *The Lord* In Pſal.33. *will redeeme the ſoules of his ſeruants, to wit, with his pretious blood, becauſe hee which beleeueth rightly in him, is redeemed from the due thraldome of his ſinnes.* Sedulius: In Eph.c.1. *All things are reſtored which are in the earth, ſeeing that the men themſelues, who are predeſtinated vnto eternall life, are renewed from the corruption of the old*

man.

m.u. Hom. in ſab. poſt. reminiſc. Bede: *The fleſh of the Lord is furniſhed with ſpirituall vertue, that it might be a ſweete ſauour ſufficient for the ſaluation of the whole world.* Hom. in vigil. Paſc. Againe, *Our Lord and redeemer to the elect—whom he knew to be placed in his fleſh: yea and to vs alſo, whom he foreſaw ſhould beleeue in the laſt times, he hath procured the remedy of ſaluation by his death and reſurrection.* In reu. par. 1. Ioachim the Abbat: *The word* All, *which for the moſt part is vniuerſall, doth not alwaies ſignifie ſo much as it ſeemeth, as in that place, When I ſhall be lift vp I will draw all things to my ſelfe.* Col.1.19.20. *And by him it was pleaſed that all things ſhould be reconciled in him. It ſeemeth that in theſe places Elect Things only are vnderſtood.* In 2. Reg. cap.7. Angelomus: *What other nation is there in the earth beſides the elect people, for which God the Sonne of God vouchſafed to come into this world, as it were into AEgypt? that taking vpon him the forme of a ſeruant, he might with the merchandize of his blood redeeme vnto himſelfe an acceptable people zealous of good workes.* In Exod. l. 2. cap.6. Rupertus; *In that houre he waſhed thoſe onely from ſinne, whome his death findeth faithfull, whether dead or liuing.* In Ioan. cap.12. Againe, *The paſſion of Chriſt is the iudgement of the world, that is, ſaluation ſeuering the whole number of the elect, which were from the beginning of the world to the houre of the ſame paſſion, from the reprobate. And the caſting out of the Prince of this world, is the reconciliation of the nations of the elect.* Againe, *I will draw all things to my ſelfe: what all things? namely, All Elect Things, as all the members follow their head.* In ca.5. ad Rom. Haimo: *Chriſt hath taken away in the Elect not onely originall, but all actuall ſinnes alſo, and hath ouer and beſides giuen them eternall life.* In Leuit. li. 17. cap.2. li. 4. de Myſt. Miſſæ. cap.4. Radulphus: *The blood of the high Prieſt Chriſt, was the purgation of all beleeuers.* Innocentius: *Chriſts blood was ſhed effectually for thoſe onely who are predeſtinated, but for all men in regard of ſufficiencie: for the ſhedding of the blood of that iuſt one for the vniuſt was ſo rich in price, that if euery one had beleeued in the redeemer, none at all had bin held captiue of the diuell.* Bona vallis tract.7. de verbis Domini. Arnoldus Carnotenſis: *He redeemeth none but thoſe whome hee calleth and waſheth by grace; neither doth the Spirit ſanctifie any but thoſe, who are cleanſed and dead to ſinne: Redemption, waſhing away, and ſanctification are combined together.*

The application is, when as Chriſt is giuen vnto vs of God the Father by the Spirit, in the lawfull vſe of the Word and Sacraments; and is receiued of vs by the inſtrument of a true faith. And Chriſt beeing giuen, is made vnto vs of God wiſedome, righteouſnes, ſanctification and redemption. 1. Cor.1.30.

The accompliſhment of the application is Glorification, whereby God ſhall be all in all by Chriſt in all the elect.

By this which hath beene ſaid, it is apparent, that the decree of election is the cauſe and foundation of all ſauing gifts and workes in men. From hence is true faith. *Act. 13.48. As many as were ordained vnto eternall life, beleeued.* And calling: *Rom. 8. whome he predeſtinated, them he called.* And, *Who are called of his purpoſe.* Hence Adoption: *Eph.1. predeſtinated to Adoption.* And ſanctification: *Eph.1. He hath choſen vs that we ſhould bee holy and blameleſſe.* Hence good workes: *Ephe.2. Which he hath prepared, that wee ſhould walke in them.* And perſeuerance: Ioh.6.37.39 *Ioh.6. All that the Father giueth me, ſhall come vnto me, and him that commeth to me I caſt not away.* Againe, *And this is the Fathers will, that of all which hee hath giuen me, I ſhould loſe nothing. 2.Tim.2.19. The foundation of God remaineth ſure, and hath this ſeale, the Lord knoweth who are his.* Cont. Iul. Pelag. lib.5. cap.3. Excellent is that ſaying of *Auguſtine: He did chuſe no man worthy, but by chuſing he made him worthy.* In Pſal.41 Againe, *It is the grace of God, whereby he doth elect me, not becauſe any worthineſſe is in me, but becauſe it doth vouchſafe to make me worthie.* Againe, *And did not they alſo afterwards chuſe him, and preferre him before all the good things of this life? but they did chuſe him becauſe they were choſen; they were not choſen, becauſe they chuſed him.* And thus much of the decree of election.

The decree of reprobation is a worke of Gods prouidence, whereby he hath decreed to paſſe by certaine men, in regard of ſupernaturall grace, for the manifeſtation of his iuſtice and wrath in their due deſtruction: or, it is his will, whereby he ſuffereth ſome men to fall into ſinne, and inflicteth the puniſhment of condemnation for ſinne.

It hath in like manner two acts. The firſt is the purpoſe to forſake ſome men, and to make knowne his iuſtice in them. This act hath a finall cauſe, but no impulſiue cauſe out of God. For it ariſeth of Gods meere good pleaſure, no reſpect had of good or euill in the creature. For the will of God is the cauſe of cauſes: therefore we muſt make our ſtand in it, and out of or beyond it no reaſon muſt be ſought for: yea indeed there is nothing beyond it. Moreouer, euery man (as *Paul* auerreth) is vnto God, as a lumpe of clay in the potters hand: Rom.9.21. and therefore God according to his ſupreme authoritie doth make veſſels of wrath, he doth not find them made. But he ſhould not make them, but finde them made, if we ſay that God willed in his eternal counſell, to paſſe by men only as they are ſinners, and not as they are men for cauſes moſt iuſt, though vnknowne to vs. Thirdly, if God did reiect men, becauſe hee foreſaw that they would reiect him, reprobation ſhould not depend vpon God, but vpō men themſelues. And this is all one, as if a man ſhould ſay, that God foreſaw that ſome would chuſe him, and others refuſe him. And the contempt of the Goſpell doth not befall infants, which die out of the couenant of the Goſpell. Fourthly, *Paul*, who was a moſt skilfull defender of Gods iuſtice, doth exclude all workes in the firſt place, out of this wonderfull election of one from another, made in the counſell of God: Rom.9.11. *Not by workes*, ſaith he, and therefore excludeth al reſpect of ſinne; then afterwards being rauiſhed with admiration, he quieteth

Rom 9. 19. 20.
Rom. 11. 33.

himſelfe in the alone will of God, *Who hath reſiſted his will? But, O man, who art thou which pleadeſt againſt God?* Againe, *O the deepeneſſe of the riches, both of the wiſedome and knowledge of God: how vnſearchable are his iudgements, and his waies paſt finding out?* To conclude, if it be demaunded, why God created this world and no more, we muſt haue recourſe to the meere will of God: and why muſt we not doe ſo, if it be demaunded why God electeth this man, and forſaketh that man or another? *Author De vocatione gentium: A part of mankind is redeemed, a part periſheth. But who can tell, why God doth not pitie them, and pittieth theſe? the reaſon of the diſtinction is vnknowne, but the diſtinction or ſeparation it ſelfe is not vnknowne.*

Mat. 20. 15.

The ſecond act is the ordaining of them to puniſhment or due deſtruction. This ordination in reſpect of the diuerſe conſideration thereof, may be diſtinguiſhed: and ſo it is either ſimple or comparatiue. The ſimple ordination is that, whereby this man, ſuppoſe *Peter* or *Iohn*, is ordained to puniſhment. And this ordination is of the moſt iuſt wil of God, yet not without reſpect of originall and actuall ſinnes. For as men are actually damned for ſinne: ſo God hath decreed to damne them for the ſame ſinne. Yet notwithſtanding ſinne is not the cauſe of the decree of reprobation, but in regard of order it goeth before in Gods fore-knowledge, not that former, but this latter act. The ordination which ſtands in compariſon is that, whereby one man and not another, and this man rather then that, beeing in the like condition, is ordained to puniſhment. This ſerueth to ſhew the libertie of Gods will, in the diſpenſation of ſupernaturall benefits. For in that God chuſeth this man, and not that, it declareth the liberty and very great perfection of God: and therefore vnder the name of an houſholder, hee challengeth the ſame vnto himſelfe, when hee ſaith: *May I not doe with mine owne what I liſt?* And verily though God deſtroy and condemne all thoſe whome hee doth forſake, yet ſhould he not be iniuſt. For we our ſelues in the daily killing and ſlaughtering of beaſts will not bee counted vniuſt, neither indeed are we: and yet in compariſon of God we are not ſo much woorth, as a flie is in reſpect of vs. If it be lawfull for thee to receiue in, or to thruſt out any out of thine houſe, becauſe thou wilt; it were a point of deſperate boldneſſe to take the ſame right from God in his houſe.

The cauſe of this comparatiue ordination is the ſole will of God, yea euen without reſpect of any ſinne at all, So *Auguſtine: God deliuereth no man but of his free mercie, and condemneth no man but moſt righteouſly. Now why he deliuereth this man rather then that, let him ſearch, who can diue into the great depth of his iudgements.* Againe, *Why is it thus to this man, and otherwiſe to this? O man, who art thou that thou dareſt diſpute with God?* And *Gregorie*. *Let no man deſire to ſearch, wherefore one ſhould be elected when another is reiected, becauſe his iudgements are vnſearchable, and his waies paſt finding out.* In this ſecond act of reprobation there be two degrees, a iuſt deſertion or forſaking, and damnation for ſinne. So *Fulgentius: In ſuch* (ſaith he) *God begins his iudgement by forſaking, and ends it in tormenting.* Diuine deſertion is two-fold. The firſt is, that whereby God doth forſake man, onely in regard of his aſſiſtance and ſtrengthening, by omitting the confirmation of the creature, and not conferring the ſecond grace, whereby the firſt might be made effectuall to reſiſt temptations, and to perſeuere in goodneſſe. This is the deſertion of triall, and may happen to them, who haue not themſelues as yet forſaken God. For it was in the firſt man *Adam*, who receiued of God power to doe that which he would, but not will to do that which he could. So *Auguſt. He receiued* (ſaith he) *power if he willed: but hee had not will anſwerable to his power for if hee had had, he ſhold haue perſeuered.* Again, *He was able alſo to perſeuere; if he would: and in that he would not, it proceeded of free-will, which then was ſo free, that he was able to will well and ill.* The cauſe of this deſertion was, that *Adam* and his poſteritie might know that they could fall by themſelues, but that they could not ſtand, much leſſe riſe againe: & therefore that they ſhould wholly depend on Gods mercy. Here alſo it muſt be remembred, that betweene this deſertion and *Adams* ſinne, there came alſo *Adams* will, whereby he beeing left to his owne ſtrength, did by and by perceiue the very ſame, his conſcience telling: and yet for all that he willed his owne fall by the free motion of his will.

Lib. 1. ad Simpl q. 2.
Expoſ. in Ioan. c. 37.
Lib. ad Mon.
Deſertio exploratíonis.
De correp. & grat. c. 11.

Deſertio pœnæ.

The ſecond deſertion is a priuation and leeſing of the gifts, wherewith the minde is adorned, and a deliuering into the power of Sathan, that he may ſeduce men, and more and more leade them into ſinne. This is a deſertion of puniſhment, and therefore it followeth ſinne. And of this deſertion, and not of the former, is the rule to be vnderſtood, *A Deo deſerti Deum priores deſerunt*, thoſe which are forſaken of God, doe themſelues firſt forſake God.

And this is our doctrine of Predeſtination, which ſauoureth neither of the errors of the Manichees, Stoicks, Pelagians, nor of Epicuriſme, but is (as I am perſwaded) agreeable to the truth, and orthodoxall: but yet it is oppugned by ſundry criminations, or falſe accuſations, which I will ſtriue with all my ſtrength to ouerthrow, and that briefly.

The firſt Crimination is,

That we teach, that certaine men, and thoſe but few, are elected.

Anſwer.

Certaine men we ſay. For all the elect are knowne vnto God, and their number can neither be increaſed nor diminiſhed. Few we

doe

A doe not ſay, but after a preſcript and certaine manner. For (to omit the Angels) if you conſider the elect by themſelues, they are many, Matth. 8. 11. *I ſay vnto you that many ſhall come from the Eaſt, and Weſt, and ſhall ſit downe with Abraham, Iſaac, and Iacob in the kingdome of heauen.* Reuel. 7. 9. *I beheld, and loe a great multitude, which no man could number, of all nations, kindreds, people & tongues ſtood before the throne, and before the Lambe, cloathed with long white robes, and palmes in their hands.* Yea there is as it were a world of elect. Auguſtine: *The church which is without ſpot and wrinkle, and gathered together out of all nations, and which ſhall reigne with Chriſt for euer, euen ſhee is the land of the bleſſed, and the land of the liuing.* Againe, B The reconciled world *ſhall bee deliuered out of the maligning world.* Euſebius: *Chriſt ſuffered for the ſaluation of the world, of thoſe which are to be ſaued.* The author of the booke *De vocat. Gentium, lib. 1. In thoſe which are elected, foreknowne and ſeuered from the multitude of men, there is a certaine ſpeciall vniuerſalitie counted, that the whole world may ſeeme to be deliuered out of the whole world, and that all men may ſeeme to be taken out of all men.* Beda *calleth thoſe a world to be enlightened & healed, who were predeſtinated to eternall life.* Thomas: *The true light enlightneth thoſe, who come into the world of vertues, not thoſe which come into the world of vices.*

De doct. chr. l. 3. c. 34.

Tract. in Ioan. 11. 1.

Hiſt. l. 4. c. 15

In Tobiam.

In Catena In 1. Ioan, ex Orig.

C Neuertheleſſe, if thoſe ſame elect be compared with them that are iuſtly damned, wee ſay according to the Scriptures, that they are few, Mat. 7. 13, 14. *The gate is narrow, and the way ſtreight which leadeth vnto life, and few there be which finde it.* Againe, *Many are called, but few are choſen,* Matth. 20. 16.

The ſecond Crimination is,

> That we teach, that God ordained men to hell fire, and created them to the end that he might deſtroy them.

Anſwer.

Here the diſtinction of the double act in reprobation muſt be repeated and retained. First therefore I anſwer, that reprobation in regard of the former act is abſolute, that is, D in regard of the purpoſe to forſake the creature, and to manifeſt iuſtice in it: ſo we teach and beleeue. For we cannot ſo much as imagine a cauſe in the creature, why it was Gods will to paſſe by it, and to ſuffer ſome to fall finally from their bleſſed eſtate. Yea ſinne is it ſelfe after the deſertion and iuſt permiſſion of God: and therefore it can by no meanes be the cauſe of the permiſſion and deſertion. Whence it is that *Lumbard* the Maſter of all the Schoolemen ſaith, that *God hath reiected whom he would, not for any future merits which he did foreſee, but yet moſt righteouſly, though wee cannot conceiue the reaſon thereof.* And *Hierome* long before him doth thus expound that place of *Paul,* Rom. 9. 11. (*Ere the children were borne, and when they had neither done good nor euill*) *If Eſau* (ſaith he) *and Iacob were not yet borne, neither had done good or euill, whereby* A *they might winne Gods fauour or offend him, and if their election and reiection doth not ſhew their ſeuerall deſerts,* but the will of the Elector and Reiector, *what ſhall we ſay?* Afterwards: *If we graunt this, that God doth whatſoeuer he will, and that he either chuſeth or condemneth a man without deſert and workes: it is not therefore in him that willeth, nor him that runneth, but in God that ſheweth mercie.* Againe: *Therefore it is in vaine asked, —— ſeeing that it is in his power and will either to chuſe or to refuſe a man without good and euill workes.* Anſelmus: *It is not ours to know why God denieth grace to them which would gladly receiue* and conſent to grace. *But this thing onely we dare affirme, That God dealeth iuſtly, if he doe reiect offenders. But God onely knowes the* B *reaſon why hee doth elect one that would not conſent to grace, and neglect another, that would ſo well conſent vnto it.* Againe, *No creature is able to ſearch out why hee is mercifull to this man rather then to another.* *Thomas: *Why hee electeth theſe vnto glory, & reiecteth thoſe, hee hath no reaſon but the diuine will.* Againe, *The difference of thoſe which are to bee ſaued, from them that are to be damned, proceedeth* C *from the principall intention of the firſt Agent.* Againe, *We muſt not enquire why hee conuerteth theſe, and not thoſe. For this commeth of his owne meere will.* And *Auguſtine* vpon *Iohn: Why he draweth this man, and not that, doe not deſire to iudge, if thou wouldſt not erre.*

Lib. 1. diſt. 41.

Ad Hebid. quæſt. 10.

Comment. in Math. c. 11.

In Rom. c. 11.

*Summ. 1. par. qu. 23. art. 5.

Contra. Gen. l. 1. c. 44.

Neuertheleſſe reprobation in regard of the ſecond act, that is, in reſpect of the D purpoſe to damne, is not abſolute, but for ſinne. For no man periſheth but thorough his owne default; and no man is abſolutely ordained to hell or deſtruction, but for his ſinne; hauing alſo receiued before in *Adam* power, whereby hee was able to liue holily and happily, if ſo be that hee would. And therefore I ſay that that which they alleadge is a very calumnie.

Secondly I anſwer

* *The ſame doe other Schoolemen affirme in the middeſt of Papacie.* Gregorius Ariminenſis *layeth downe ſixe concluſions concerning Predeſtination. Firſt, that there is no body predeſtinated for the well vſing of Free-will, which God foreknew that hee ſhould haue. Secondly, that no man is predeſtinated, becauſe hee was foreknowne to continue to the end without any let of habituall grace.* 3. *That whomſoeuer God predeſtinated,* him he did predeſtinate freely, purpoſely, and of his pure mercie. *Fourthly, that no man is reiected for the euill vſing of Free-will, which God foreſaw hee would be tainted with. Fiftly, that there is not any reiected, becauſe hee was foreknowne to haue finally an impediment of diuine grace. Sixtly, that whomſoeuer God reiected, him hee did reiect without any cauſe in him. The very ſame concluſions hath* Petrus de Alliaco, lib. 1. ſent. qu. 12. art. 2. *and* Marſilius *of Ingben,* lib. 1. diſt. 42. q. 4. *Some of whoſe words I wil ſet down: He is predeſtinated* (ſaith he) *to whome God hath purpoſed to giue euerlaſting life. And he is reiected, on whom God hath determined not to beſtow the ſame, as the Apoſtle teacheth,* Rom. 9. Againe: *No man, that is predeſtinated, is predeſtinated for any thing, which ſhould be in him in time to come: ſo alſo there is no reprobate reiected for any cauſe, which was to bee in him in time to come. And euery one that is predeſtinate, is predeſtinated onely by grace, and by Gods mer-*

that God did not ſimply create man to deſtroy him, but that he might manifeſt his iudgement by the iuſt deſtruction of the ſinner. Now it is one thing to will the deſtruction of a man as he is man; & another thing to will the deſerued deſtruction of a man as he is a ſinner. Here alſo the iudgement of *Cameracenſis*, a iudiciall Schooleman is to bee heard & obſerued. *According to the Scripture* (ſaith hee) *although God ſhould puniſh or afflict ſome creature eternally, or vtterly aboliſh it without any ſinne in it, yet hee ſhould not deale vniuſtly or cruelly with it. Whence it is,* Wiſd. 12. 12. *Who dare accuſe thee, if the nations periſh vvhich thou haſt made? God is not bound to lavves created, as if any thing vvere iuſt before God did vvill it, whereas indeed the contrary is true.*

In ſent. l. 1 q. 22. art. 2.

ceſſull diſpoſition, not for any cauſe either actuall or primatiue to be found in him, whileſt hee liueth. Againe, *To reiect is to nill to ſhew mercie, and this is not for the euill workes of any creature, for how holy ſoeuer the workes were, God would ſhew mercy as he liſted.* So alſo Francis. Mar. lib. 1. q. 31. art. 2, 3. *ſaith, that there are foure ſignes neceſſarie for the vnderſtanding of the proceeding of predeſtination and reprobation: Firſt, in which* Peter *and* Iudas *are offered to the diuine will, as to neither of them both. And then the diuine will did pre-ordaine* Peter *vnto glorie, it had no poſitiue act about* Iudas, *according to* Auguſtine. *The ſecond ſigne is, in which hee preordained* Peter *to grace: and then hee had no poſitiue act as yet about* Iudas. *The third ſigne is, in which they are left to themſelues, and both of them doe fall into ſinne. The fourth ſigne is that, in which* Peter *riſeth againe, for hee cannot continue, becauſe he is predeſtinated by the firſt ſigne, But* Iudas *riſeth not againe, becauſe he hath not God to raiſe him vp, therefore he is reiected.* D. Bannes. in 1. Thom. q. 23. *The cauſe and reaſon of the whole worke of reprobation cannot be ſaid to bee in the reprobates, for ſinne it ſelfe cannot bee the cauſe of that permiſſion of ſinne, for which a man is damned, whether it be originall or actuall, as it appeareth in infants, who die onely with originall ſinne: which verily, howſoeuer it may be the cauſe why infants are forſaken in it, yet neuertheleſſe it cannot bee the cauſe and reaſon, why the whole nature of man ſhould bee ſuffered to fall in* Adam. *And* Ferrarienſis (in Thom. con. Gent. pag. 603.) *ſaith, that foure things are found in a reprobate; to wit, a ſufferance to fall into ſinne, the ſinne it ſelfe, Gods forſaking not raiſing him from ſinne, and the puniſhment or damnation. Now reprobation is not alike, but diuerſly affected to all theſe. For if wee conſider ſinne in it ſelfe, reprobation is not cauſed by it. Although nothing on our parts, to wit, no worke of ours be the cauſe of the whole worke of reprobation (for of all theſe together, namely, of the permiſſion, forſaking, and puniſhment, the manifeſtation of Gods iuſtice is the alone cauſe, conſidering that no worke of ours is the cauſe of the permiſſion) yet notwithſtanding our wicked working or ſinne is the cauſe why we are damned and puniſhed.* Againe, *We denie that God is cruell, for we ſay that God doth not puniſh and torment the reprobate for the fulfilling (as it were) of his owne fantaſie, but for ſinne eternally fore-knowne, which he determined ſo to diſpoſe of by puniſhing of it, that his iuſtice might be made manifeſt.*

The third Crimination is.

That the *Stoicall* predeſtination and Fate is brought in by vs, becauſe (as they ſay) wee teach that all things come to paſſe by the neceſſarie & energeticall decree of God, yea euen the fall of *Adam*, the which (ſay they) God according to our opinion did decree and will.

ἐνεργητικὸς. Powerfull in working.

Anſwer.

Wee ſay that *Adams* fall came to paſſe, God not onely foreknowing, but alſo willing and decreeing it: and that without blaſphemy, if thou wilt friendly and curteouſly giue leaue to ſhew how far forth, and in what manner. The will of God is twofold, generall and ſpeciall. The ſpeciall will (which the ſcripture calleth, *Cephets*) is that by which God doth both approoue and effect a thing: or elſe it is Gods good pleaſure, whereby taking delight in ſomething hee doth will it ſimply, both as touching the doing of it, as alſo in reſpect of approbation. The obiect of this will dependeth on the will, and followeth it as the effect followeth the cauſe. And by this will our iudgement is, according to the word of God, that God willeth that which is good, and nilleth that which is euill as it is euill. Pſal. 5. 4. *Thou art a God vvhich vvilleſt not iniquitie.* And of this kinde, or rather manner of will, are theſe ſentenences of *Auguſtine*, to be vnderſtood. *God hath foreknovvne, but he did not foreappoint the vvorkes of vngodlines.* And, *He doth onely foreknovv, and not preordaine euils.* And, *It is all one to ſay, God is the author, and God vvilleth.* The generall will is that whereby God willeth a thing not to bee, (for that, which is not, therefore is not, becauſe he willeth it ſhal not be) and for certaine cauſes alſo he willeth not to hinder ſome things, and conſequently, willeth that they ſhall come to paſſe; which things notwithſtanding hee doth not ſimply approoue. Or, it is the decree of God, whereby hee willeth ſomething, not in reſpect of approbation and effecting of it by himſelfe, but only in reſpect of ſuffering it to be done by others. And here the thing which is to be done, doth not depend vpon Gods will, but only vpon the will of the creature which falleth away: and with this will we ſay that God willed the fall of *Adam*, yet not ſimply, but onely that it ſhould come to paſſe. Now it is one thing to will a thing by it ſelfe, and another thing to will it as touching the euent. Moreouer he willeth the euent of ſinne, not by effecting it himſelfe: but by forſaking or not hindring when hee might if hee would. And if we enquire of the order of willing, it is this, firſt and properly God doth wil not to inhibit, and not to hinder ſinne: and by conſequent onely hee willeth the euent of ſinne. For that which God doth not hinder, doth therefore come to paſſe, becauſe he doth not hinder it: and as no good thing can either be or come to paſſe, vnleſſe God maketh it: ſo no euill thing can bee auoided, except God doe hinder. And there is not the leaſt thing which may be done without this will; vnleſſe we will ſay that Gods prouidence is idle, which to ſay were wicked. The reaſons of this our iudgement are many. The firſt reaſon I will draw out of moſt euident teſtimonies of Scripture. Act. 2. 23. *Him I ſay, being deliuered by the determinate counſell and foreknowledge*

Hypognoſt. lib. 6. lib. 80. queſt. 9. 2.

of God, after you had taken, with wicked hands you haue crucified and ſlaine. Act.4.27,28. *They gathered themſelues together, to do whatſoeuer thine hand and thy counſell had determined before to be done.* Here it is to be obſerued, that not only Chriſts paſſion, but alſo the workes which in reſpect of the Iewes, were wicked, doe come vnder the decree and will of God: to wit, ſo farre forth as God willed that they ſhould come to paſſe for iuſt ends. This very thing *Auguſtine* ſignifieth, when he ſaith, *When the Father deliuered the Sonne, and Chriſt his bodie, and Iudas his Maſter: In this deliuering, wherefore is God iuſt and man guiltie, but becauſe in one thing which they did, there is not one cauſe for which they did it?* And there is no reaſon that it ſhould ſeeme harſh vnto any, if ſpeaking of *Adams* fall wee follow the holy Scripture on this manner. *When Adam did eate of the forbidden fruite, hee did eate that, which the hand and counſell of God had determined before to bee done.* This is that very thing which wee ſay: This is the language of the Apoſtles, and of the Church, which therefore wee may vſe without the leaſt ſuſpition of blaſphemie. But to the former teſtimonies I will adde one place out of *Peter*, 1.Epiſt.3.17. *It is better (if the will of God bee ſo) that ye ſuffer for well doing then for euill doing.* But to puniſh men for well doing, in reſpect of men, it is flatly to tranſgreſſe the Law of God. Furthermore, God is ſaid *to bidde Shimei to curſe Dauid*, 1.Sam.16.10. that is, to haue ordained or decreed: for God biddeth and commaundeth a thing two waies, firſt by his reuealed will; and this hee doth by his word deliuered vnto men. Secondly, by his ſecret will, which is his prouidence or hidden decree, by which hee ſo gouernes all things, that nothing can bee done without it or againſt it: as in theſe places: Ierem.34.22. *I will commaund and call backe the Aſſyrians againſt this cittie.* Lament.3.37. *Who is hee then that ſaith, and it commeth to paſſe, and the Lord commaundeth it not?* Iob 37.6. *Hee ſaith to the ſnow, bee thou vpon the earth: likewiſe to the ſmall raine, and to the great raine of his power.* By which it appeareth, that it may well bee ſaid, that God decreed that *Shimei* ſhould curſe *Dauid*, and it is the like kinde of ſpeech to ſay, that God did not decree *Adams* fall ſimply, but in ſome reſpect. The ſecond reaſon followeth: it is the common opinion of all men that God doth will ſo ſuffer ſinne, but to will to ſuffer it, is to will not to hinder it, and to will not to conferre grace. Now he which foreknoweth ſome future euill, and willeth not to hinder it when hee might, and not to conferre confirming grace, hee doth indeede will that the ſame ſhould come to paſſe. Therefore we doe not place that will, wherby we ſay that God doth will that ſinne ſhould come to paſſe, and be in nature, either without or beyond the diuine permiſſion, but we doe inwrap and infolde it in it. And this is that which *Caluin* ſaith, and no other: *It often offendeth ſome mens eares to heare that God willed the fall of man. But I pray you what other thing is his permiſſion beſides will, who hath authoritie to hinder, and in whoſe power the matter ſtandeth?* The ſame affirmeth Beza, *If any man heare that ſome things come to paſſe, which indeede are done againſt his will, that is, againſt his liking, not becauſe hee cannot, but becauſe hee will not hinder them. I anſwer, that it is all one, as if a man ſhould ſay, that they come to paſſe hee beeing willing they ſhould. For thoſe things which hee could ſurely hinder if he would, muſt needes come to paſſe, becauſe by not hindring of them, he willeth that they ſhould come to paſſe.* And whatſoeuer God doth not hinder, hee doth therefore not hinder it, either becauſe hee willeth, that it ſhould be done, or becauſe hee doth vtterly nill that it ſhould bee done, or becauſe he doth not will it ſhould be done, or elſe becauſe hee cares not: that is, hee neither willeth nor nilleth that it ſhould come to paſſe. If you graunt the firſt, I haue my deſire. The ſecond is abſurd; namely, that God doth not hinder euill, becauſe hee doth vtterly nill that it ſhould be done. For this is to make God inconſtant. The third, *Lumbard* and the Schoole-men affirme. For they ſay, that God in reſpect of ſinne hath no poſitiue act, neither of willing nor of nilling, but onely a negatiue act of not willing to hinder it. But by this meanes a great part of thoſe things, which are done in the world, ſhould come to paſſe God being either ignorant or negligent. The very permiſſiō alſo is a certen will, & not a pure negation: for not to will to hinder, that is, to ſuffer, is indeed to wil not to hinder. If thou wilt ſay the fourth, thou doeſt wickedly make an idle and Epicuriſh God, therefore we muſt needs retire vnto the firſt, *viz.* that God doth decree that euill ſhould come to paſſe in ſuch ſort as I haue declared. Yet the fault muſt not be for all that tranſlated vnto him, becauſe he doth iuſtly and holily decree that which men doe wickedly.

Epiſt.ad Vinc.48.

ἁπλῶς, κατά τι,

In Geneſ. cap.3.ver.1.

Ad acta colloq. Mõpelg. pag. 152.

Thirdly, wee know that *Adams* reuolting is now paſt and done: therefore we muſt ſay, that God did will that it ſhould be done, vnleſſe we ſhall ſay that his prouidence is not in all and euery thing. Thou wilt ſay, that an euill worke is ordained of God, that is, diſpoſed to Gods glory, the ſaluation of the godly, and the deſtruction of the wicked. I graunt it, but not this only. For the prouidence of God is ouer the world, and euery thing therein: both in reſpect of the end, alſo of the beginning of euery action: Sathan and the wicked doe not onely not finiſh, that which they would, but they doe not ſo much as begin it, vnleſſe God willeth and giueth leaue. It ſeemeth impious to think that any thing, thogh as little as may be, doth either exiſt or come to paſſe beſides that, which God beeing alwaies holy and iuſt, hath willingly from all eternity decreed.

Fourthly, let vs heare the iudgement of

De præd. & grat. c. 15.
Enchir. c. 95. 101.
In Pſal. 148.
Cont. Marcel. lib.
In Abacuc. cap. 1.
In Ierem. 12 cap.
Lib. de ſacra. 1. c. 12. par. 14.
Lib. 1. c. 7. par. 4 de ſacr.
In ep. Paul. ad Rom.

the auncient Church. *Auguſtine, Wee muſt know that all things are either perfited the Lord helping, or permitted the Lord forſaking, that thou mayeſt know that nothing is at all admitted, the Lord being vnwilling.* Againe: *There is nothing done but that which the Almightie willeth to bee done, either by ſuffering it to bee done, or by doing it himſelfe.* Againe: *Sometimes a man willeth a thing with a holy will, which God willeth not.* Againe: *It is poſſible that a man ſhould will that with an euill will, which God willeth with a good will. So much difference is there betwixt what is fitting for man to will, and what is fitting for God to will, and to what ende euery one referreth his will, ſo as that it may bee allowed or diſapproued.* And againe: *Know that whatſoeuer falleth out here contrarie to our will, happeneth not but by the will of God, his prouidence, ordinance, appointment and decree.* Tertullian: *God hath foreknowne all things by diſpoſing them,* and diſpoſed them by foreknowing them. Ierome: *Shall I ſay that any thing is done without thee, and that the wicked can doe ſo much againſt thy will? Surely it were blaſphemie ſo to imagine.* And againe: *What good or euill things ſoeuer are in the world, they happen not by caſuall chance, and without the prouidence of God, but by his pleaſure.* Hugo ſaith: *Men may well endure the hearing of this, and it may be ſaid without any ſcruple or trouble of conſcience, God willeth that which is good. But if it bee ſaid, God willeth that which is euill, it is a thing very grieuous to bee heard, and a godly minde doth not eaſily conceite of him which is goodneſſe it ſelfe, that hee willeth euill: for then it ſeemeth to bee ſaid that the good loueth that which is euill, and approueth that which is bad, and therefore a godly minde reiecteth this not becauſe that which is ſaid is not well ſaid, but becauſe that which is well ſaid, is not well vnderſtood.* But after what ſort it ought to bee vnderſtood, hee himſelfe in the ſelfe ſame place explaneth. *This* (ſaith hee) *is onely ſaid, and yet another thing is ment and vnderſtood, becauſe God willeth that euill be, and yet willeth not the euill.* And againe: *Hee willeth that euill bee, and yet hee willeth therein nothing but that which is good.* And againe: *When hee doth good and ſuffereth euill, his will appeareth in this, becauſe hee willeth that to be, which hee doth or permitteth.* And againe: *The will of God is his good pleaſure, and his will is his working, and his will is his Permiſſion.* Catharinus ſaith: *Wee neede not be afraid to confeſſe that God willeth ſinne, as bleſſed* Auguſtine ſaith *alſo, not becauſe hee willeth ſinne as it is ſinne and euill, but as it is good, to wit, as as it is the puniſhment of ſinne and vengeance in the reprobate; (for that is Gods purpoſe, and it is good, and not euill) or as ſinne it ſelfe is an occaſion vnto good in his beloued and elect.*

Enchir. c. 98

But they vſe to obiect thus: To will that euill be done is proper and belonging to an euill will which is delighted with euill, or would vſe them to good contrary to the rule: That no euill ſhould bee done that good might come thereof. To this I anſwer: That here are two grounds to be laid. The firſt is, that the obiect euen of mans will is good, and therefore much more of Gods will, and the obiect of the will cannot bee euill by it ſelfe, but by accident: for if the will willeth euill, it willeth it not as it is euill, but as it is good. The ſecond ground is, that there is a certaine *ſummum bonum* or ſoueraigne Good, with which there is no euill conioyned; becauſe there is a certain thing infinitely good, namely God: but there is not any abſolute euill, becauſe there is nothing ſo euill, but it hath ſome good ioyned therewith, and therefore it is good that ſinne ſhould bee, and come to paſſe. So ſaith S. *Auguſtine: Although therefore thoſe things which are euill, ſo farre forth as they are euill, are not good, neuertheleſſe it is good that there ſhould be not onely good things, but alſo euill. For vnleſſe this were good, that there ſhould be alſo euils, they ſhould by no meanes bee ſuffered by the Almighty, who is goodneſſe it ſelfe.* Thus therefore I anſwer: That ſinne in the cauſes and circumſtances thereof fully and exactly weighed, is two waies to bee conſidered. Firſt, we conſider ſinne not as it is ſinne, but ſo farre forth as it hath ſome reſpect vnto good with God which decreeth it. And this way taking ſinne, although God willeth it not ſimply and by it ſelfe, yet hee decreeth it and willeth it as touching the euent. Moreouer, ſinne hath reſpect vnto God two manner of waies, firſt, becauſe it is in that which is good: ſecondly, becauſe it tendeth to that which is good. I ſay it is in that which is good; becauſe euery will is in that which is good as in the ſubiect. Now in reſpect of the ſubiect, that is, as ſinne is a motion, an inclination, or an action, God both willeth and effecteth the ſame. Moreouer, ſinne tendeth to that which is good, becauſe God ordaineth it to good, and from thence draweth the good either of triall, chaſtiſement, or puniſhment. And we ſay that God is ſo far forth willing that ſinne ſhould come to paſſe, as he is able, and will by his wonderfull wiſedome from thence to draw forth that which is good.

God did not decree the fall of Adam, nor any ſinne as it is ſinne vnto God.

Secondly, wee conſider ſinne according to the property and naturall being thereof, that is, ſinne as it is ſinne; And this way alſo wee conſider ſinne, eyther ſo farre foorth as it is ſin in it ſelfe in regard of men, or as it is ſinne to God. But God himſelfe neyther willeth, nor approoueth, nor effecteth ſinne as it is ſinne in it ſelfe in regard of the creatures that offend; and yet hee willeth it as touching the euent, not ſimply, as thoſe things that are good in themſelues, but onely by willing to permit that it may bee. For there is a threefolde action of Gods will, the firſt is that whereby God willeth any thing by willing it, that is, when hee willeth it with his whole and abſolute will, as *Tertullian* ſaith, and this way hee willeth that which is good in it ſelfe. The ſecond action is that, whereby hee nilleth any thing by nilling it, as that which ſhall neuer come to paſſe, becauſe God doth vtterly nill the beeing thereof. The third & laſt action is remiſſe, and in the middeſt betweene both, whereby he willeth ſome thing by nilling it ſlackely or remiſſely, that is, when hee partly willeth it, and partly nilleth it, or elſe ſo farre forth wils it, as that for iuſt cauſes he nils it. And after this ſort wee ſay, that God willeth the euent of euill, as it is euill in it ſelfe in reſpect of men; becauſe euill as it is euill after this ſort, is not abſolutely euill: and God draweth good out of euill, as it is euill in the nature thereof, or in it ſelfe: as he brought forth light out of darkeneſſe, euen as it was darkeneſſe in it ſelfe. And if ſo be that euill were abſolutely euill, as God is abſolutely good, hee would in no wiſe will the euent of euill, neither ſhould there be any euill exiſtent at all. For that which God vtterly nilleth, hath not any being or exiſtence.

But ſinne as it is ſinne to God, (that is to ſay, God conſidering ſinne, which is in it ſelfe ſin, in his decree wherein al things are ordained, as ſinne) hee neither willeth it, nor approoueth it, nor worketh it, no in this reſpect hee doth not ſo much as permit it. I doe not denie, but that God permitteth and ſuffereth euill, as it is euill in it ſelfe, (otherwiſe there ſhould not be euill properly in nature,) but I denie that hee permitteth it, becauſe it is euill. For God neuer ſuffereth euill for it ſelfe, but for the good that is therwith conioyned. And this is the meaning of that ſaying of *Beza, The Lord neuer permitteth ſinnes, as they are ſinnes, yea rather hee euermore forbiddeth and hindreth them.* And againe: *Sinnes ſo far forth as they are permitted by God, beeing thereto willing, are not ſinnes, but the puniſhment of ſinnes.* And thus vſing this expoſition is the minde and iudgement of Maſter *Caluin* of bleſſed memory, to bee vnderſtood, where as hee ſaith, *that all the ſonnes of* Adam *did fall away by Gods will:* And againe, *that it was decreed by God, that* Adam *ſhould periſh by his owne falling away.* And againe, *It was the ſecret counſell of God, in which the fall of man was ordained.* And againe: *Adam did not fall away but according to Gods knowledge and ordinance.* In theſe and ſuch like maner of ſpeeches his purpoſe was to ouerthrow the opinion of the Schoolmen, who would haue his permiſſion ſeuered from his will: It were good therefore for them better to conſider of the matter, who without either charity or humanity, doe with the blaſphemies of the Manichees, ſlaunder and bely this holy man.

Lib cont. Caſtel. de prædeſt.

Inſtit. lib. 3. cap. 23. ſ. 4. & ſ. 7.

Opuſ. 68 5. 8, 616.

Secondly they vſe to obiect, that God willeth things contrary, if he wil that that ſhould come to paſſe which he forbiddeth in his law. *Anſwer.* It is true indeede, if hee ſhould will one and the ſame thing to come to paſſe, and not to come to paſſe in one and the ſame reſpect and manner: but God forbiddeth euill as it is euill, and willeth it to come to paſſe as it hath reſpect vnto good. Hereupon *Aquinas* ſaith, *That euils be, and that euils be not, are contradictorily oppoſed; but that God willeth euils to bee, and that God willeth euils not to bee, are not cōtradictorily oppoſed, ſeeing both are affirmatiue.*

Summ. q. 19. art. 9.

Thirdly they obiect thus: That thing which beeing graunted, another thing neceſſarily followeth, is the cauſe of that ſelfeſame thing that doth follow, but this being graunted, that God willed the fal of *Adam* to come to paſſe, the ſame came to paſſe neceſſarily and infallibly. Therefore the will of God was in this reſpect the cauſe of ſinne. Whereto I anſwer, that the firſt propoſition of this argument is not generall; for in admitting the creation of the world, both the place and the time or continuance thereof, are infallibly and without doubt alſo to bee admitted, and yet the creation of the world is not the cauſe of the continuance thereof, and of the place, where it now conſiſteth. And that this propoſition may be true, it is thus to bee framed: *That thing which beeing graunted, another thing infallibly followeth (no other cauſe comming betweene) is the cauſe of the very ſame thing that followeth,* And the ſecond propoſition alſo fitted to this former is vntrue. For this being graunted that God willeth ſinne to come to paſſe, ſinne ſhall not come to paſſe immediately, but by the meanes of mans free will, although it come to paſſe infallibly on Gods part which decreeth it, yet it comes to paſſe freely on mans part, for it had beene poſſible for man not to haue ſinned when hee did ſin, if hee had would. As may appeare by this ſimilitude: God forſaketh man by not conferring and beſtowing on him neceſſary and ſufficient helpe for the auoiding of ſinnes; now man being forſaken by him, ſinneth neceſſarily; And yet the fault is not to bee laid on God, becauſe that in this his forſaking him the will of man commeth betweene. For God forſaketh man beeing willing to be forſaken, and not againſt his will and minde.

Secondly, I anſwer to the aforeſaid reproch of our doctrine, that wee ſay not, that ſinne is from the decree, or of the decree of God, as from the efficient, materiall, formall, or finall cauſe. But we do teach and auerre, that ſinne commeth to paſſe according to the prouidence or decree of God, as the ſole conſequent thereof. For wee aſſuredly thinke and iudge, that the decree of God doth ſo goe before the ſinne of man, as that it hath no reſpect of any cauſe, vnleſſe it bee of ſuch a one as is a falling and deficient cauſe. So ſaith *Auguſtine: Therefore truely the great workes of the Lord are exquiſite in all his wils, ſo that after a wonderfull and vnſpeakable manner, that is not done beſide his will, which notwithſtanding is done contrary to his will.*

Enchir. c. 101.

Againe it is obiected, He that ſaith that the decree of God is the energeticall operatiue beginning of all things, neceſſarily maketh the decree of God, the beginning alſo of ſinne. Whereunto I anſwer, that the holy Ghoſt himſelfe ſaith, that the decree of God is the beginning of all things beeing and exiſtent, Eph. 1. 11. *God worketh all things after the counſell of his owne will.* And againe, in the 17. of the Acts, *In him wee liue, wee mooue, and haue our beeing.* Auguſtine ſaith: *The will of God is the very cauſe of all things which are.* Hugo de S. Vict. ſaith: *There is no cauſe of the will of God, which is the cauſe of all things.* And this very thing common reaſon will teach vs, becauſe there muſt firſt ſome certaine ground be laid, from whence euery thing ſhould haue or take his beeing and exiſtence; and this ground is euen the very will of God. For a thing is not firſt, and then afterward God willeth it to come to paſſe; but, becauſe God hath decreed that a thing ſhould come to paſſe, or be done, therefore it is; And yet ſhall not God therefore be the cauſe of ſinne; becauſe ſinne is not properly a thing, action, or beeing, but a defect only: and yet neuertheleſſe it is not therefore nothing. For whatſoeuer hath a beeing, is either Really and Poſitiuely, or elſe in reaſon onely. And vnder thoſe things which are in reaſon, are contained not onely notions and relations, but alſo priuations: becauſe they haue not a reall matter and forme out of the vnderſtanding. But ſinne hath not a poſitiue and reall being, and yet it hath a beeing in reaſon (as they tearme it.) For ſo farre forth it is in the nature of things beeing, as it may cauſe a true compoſition in the minde: and although it doe not exiſt poſitiuely, that is, by matter or forme created; yet it is priuatiuely, becauſe that by the remooue or taking away of originall righteouſnes, that doth immediatly and truly follow & exiſt. Neither doth it follow, as ſome other naturall habit, or as a pure negation, but as a certen thing between both, that is, a want and abſence of the contrary good.

De gene. cont. Manic. l. 1. c. 2.

Ens Reale & Rationale.

[illegible] ſτερητικῶς.

Some vſe to obiect, that we doe teach, that God doth incline vnto ſin, and that he doth poſitiuely harden the heart. Whereto I anſwer, that wee allow not a bare permiſſion ſeuered vtterly from his will, neither doe we attribute a poſitiue or naturall actiō vnto God, as though hee did infuſe corruption & ſinne; and yet wee ſay that he doth actiuely harden the heart. The action of Gods prouidence, (as ſaith *Suidas*) in the works of men, is threefolde. The firſt is, according to his good pleaſure, whereby God willeth any worke, alloweth it, effecteth it, and is therewith delighted: this action is onely in good workes, which haue their beginning in vs from the holy Ghoſt. The ſecond action of Gods prouidence is of ſuſtaining, whereby God vpholdeth and maintaineth, the beeing and all the faculties, motions, actions, and paſſions of nature which offendeth. Act. 17. 28. *In him wee liue, and mooue, and haue our beeing.* And although God do ſuſtaine nature offending,

κατ᾽ εὐδοκίαν.

κατὰ συντήρησιν.

A and the action of nature, yet is hee free from fault, becauſe hee vpholdeth the creature, onely as it is a creature, not as it is euill. For the ſecond cauſe, as the will of men can by it ſelfe doe euilly and corruptly: yet it can doe nothing by it ſelfe, vnleſſe the effect thereof bee reduced to the firſt cauſe. As may appeare more plainely by this ſimilitude: A man doth hault by reaſon that his legge is out of ioynt: now here are two things to be conſidered: the very walking or motion it ſelfe, and his haulting; the haulting proceeds onely from his legge out of ioynt, the walking both from his legge, and alſo from the facultie of moouing. In like manner a man ſinning, in that hee doth, it is of God, but in B that hee doth euilly, it is of himſelfe. Wee muſt therfore here know that God doth vpholde order as it is of nature, but furthereth not the will violently breaking out againſt the order of the morall law. The third action of Gods prouidence, is according vnto conceſſion, whereby God in the euill worke of man, worketh ſome things holily; and this laſt action is threefolde. The firſt is permiſſion; whereby God forſaketh eſpecially the wicked, by withdrawing from them his grace, and by leauing them according to their deſerts, vnto their owne wickedneſſe, which he had before reſtrained, that it might not break forth to ſo immoderate liberty. And we vſe commonly to ſay, that he which permitteth, C doth and effecteth ſomething; as when the rider giueth the reines vnto his wanton and ſporting horſe, wee ſay that hee doth mooue and encourage him, and we ſay, that the hunter doth put his dogge on the game, when as he letteth him ſlippe. The ſecond action (as I may ſo tearme it) is occaſionall, whereby God by proffered occaſions, in themſelues good or indifferent, outwardly drawes forth, ſtirres vp, and brings out ſinne in thoſe who of themſelues openly runne into wickednes; to the intent that hee may iuſtly either puniſh their knowne impietie, or elſe diſcouer it beeing cloſely ſhrouded. The like haue we ordinarily euen among our ſelues, for the Phyſitian by his preſeruatiue medicine, ſtir- D reth vp, inflameth, and draweth forth the humours out of the corruption of the body. Admitte a houſe bee weakely timbred, which beeing almoſt now already falne, will ere long fall; and that I doe not with any engines or inſtruments throw or beate downe the ſame, but onely take away the outward hinderances, and on euery ſide as it were open a way for the downfall, to the intent, that when it falleth, it may by the greater fall bee broken in peeces. After this ſort dealeth God with the wicked: and hereupon is it that the law is ſaid to ſtirre vp and increaſe ſinne in *Paul*, Rom. 7. 8. This action is done many manner of waies, as when the hinderances of ſinne are taken away; when as the way is opened to the committing of one eſpeciall ſinne,

κατὰ συγχώρησιν.

and not of another; when as obiects are offered, which the vngodly vſe as inſtigations vnto ſinne. Theſe obiects are commaundements, threatnings, exhortations, and cogitations either good or indifferent, put by God in the mindes of vngodly men, from the which, the wicked by reaſon of his wickedneſſe, doth greedily take an occaſion to doe ill. And this is the manner and way truely, whereby we ſay that God ſtirreth man vnto euill, without infuſing the leaſt drop or lot of euill. For as in the middle region of the aire, the heat groweth ſtronger by the Antiperiſtaſis or repulſiō on euery part, from whence proceeds the thūder & lightning; and by the heat round incompaſſed, the clowds are condenſated and made thicke; euen ſo the wicked and vngodly when they are ſtirred vp by wholeſome precepts, doe grow more vngodly; and euill doth ſo much the more begin to delight them, by how much the more they know that it is leſſe lawfull for them; according to the ſaying of the Poet: *Nitimur in vetitum ſemper cupimuſq; negata*; Wee ſtill endeauour things forbid, and couet that is denied. The third action is a diſpoſing, whereby God through the euill worke of an euill inſtrument, finiſheth his owne worke iuſtly and holily. As for example: The ſale of *Ioſeph* in his brethren was ſinne; the iuſt action of God in this euill worke, was the fore-ſending of *Ioſeph* into Egypt, for the common good and benefit of *Iacobs* family. And from this diſpoſing proceedes it, that God vſeth the ſinnes of men holily, that he prouoketh them holily, and ordereth them as the Phyſitian for a medicine ordereth poyſon, contrary to the nature thereof. That hee ordereth them holily, both according to the cauſes and beginnings, and alſo according to the endes and iſſue: as when hee diſpoſeth the worke of the diuell infuſing corruption, either to the puniſhment of correction, vengeance, or triall. But concerning theſe, let vs rather giue eare to auncient Writers. *Clemens Alexandrinus* ſaith, *It belongeth to Gods wiſedome, vertue, and power, not onely to do good, which is the nature of God, but alſo eſpecially to bring vnto ſome good and profitable ende, that which hath beene inuented by thoſe which are euill, and vſe profitably thoſe things which doe ſeeme euill.* Auguſtine ſaith, *God maketh and ordaineth iuſt men; but hee maketh no ſinners as they are ſinners, but ordereth them onely.* And againe, *As God is the moſt excellent Creatour of good natures; ſo is hee the moſt iuſt diſpoſer of euill wils.* Againe, *God verily fulfilleth certaine of his good wils, by the euill wils of euill men.* Againe, *God by thoſe men which doe thoſe things which he will not, doth himſelfe thoſe things which hee will.* And againe, *God vſing well euen thoſe that are euill, as beeing himſelfe abſolutely good: ſo far forth as in them lay, they did that which God would not. In this very thing that they did that which was contrary to Gods will, euen by them his will is done.* And againe: *Who would not tremble at theſe iudgements of God, whereby God doth in the hearts of euill men whatſoeuer he will, giuing vnto them according to their deſerts?* And again, *It is plaine that God worketh in the hearts of men to incline their wils whitherſoeuer hee will, either vnto thoſe things that are good for mercie, or elſe vnto thoſe things that are euill for their deſerts: ſometimes verily in his open iudgement, ſometimes in his ſecret iudgement, but euermore in his iuſt iudgement.* And againe, *God maketh not euill wils, but vſeth them as he liſt, becauſe hee cannot will any thing that is vniuſt.* Fulgentius ſaith, *Although God be not the author of euill thoughts; yet he is the diſpoſer of euill wils, and out of the euill worke of euery one, he doth not ceaſe to worke that which is good.*

Stom lib. 1.

De Gen. ad lit. imperf. c. 3.

De ciuit. Dei lib. 11, cap. 17 Enchir. ad Laur. c. 101 De cor. & grat, c. 14.

De grat. & l. arb. c. 21.

Cont. Iul. l. 3. cap. 3.

In reſpect of theſe diuers actions concerning ſinne, it commeth to paſſe that we finde it ſaid in the Scripture, *That God doth harden, doth make blinde, doth deceiue, doth command a worke that is euill, yea and doth the ſame, and that he deliuereth ouer to beaſtly affections, &c.*

2. Sam 12. 12 & 16, 10. & 24. 1.

Thirdly, I anſwer to the aforeſaid reproch of this our doctrine, that wee doe vtterly abhorre and deteſt the Stoicall Fate, becauſe it maketh a neceſſitie inherent in things themſelues, which ſhould binde euen God himſelfe, and al other things, and make them ſubiect thereunto. For howſoeuer wee doe beleeue that the very decree of God is immutable, and therefore neceſſarie, yet in Gods ſelfe it was moſt free (for he could either not haue decreed that which hee did decree, or elſe otherwhiles haue decreed it:) and it addeth to the ſecond cauſes placed out of God a certaine neceſſitie, but yet ſo free a one, as that it is rather to bee tearmed a libertie, then a neceſſity. And this ſhall eaſily appeare to bee as I ſay, if I ſhall firſt ſhew what ſorts of neceſſity there be, and how farre forth it is agreeable vnto things. Firſt therefore a thing is neceſſary two wayes, abſolutely and conditionally. That is abſolutely neceſſary which cannot be otherwiſe, or elſe whoſe contrarie is impoſſible, as that God is omnipotent and iuſt. And that is conditionally neceſſarie, which cannot be otherwiſe, but yet not ſimply, but by the graunting of one or many things: and this kinde of neceſſity is either by nature, or the commandement, or decree of God. That is neceſſary by nature, which cōmeth to paſſe conſtantly, and immutably, by reaſon of the order which God hath ſet in the nature of things: after this ſort is it of neceſſity, that fire doth burne, that the earth is carried downeward, and the heauen mooued. That is neceſſary by commandement, which is neceſſarily to be done, becauſe God hath commaunded it. After this ſort it is of neceſſitie that one vndergoe the office of a magiſtrate, *Rom.* 13. 5. That is neceſſarie by the decree of God, which is ſo, becauſe God hath fore-knowne it, and willed either to effect it, or at the leaſt to permit it. After this

De ciuit. Dei lib. 5. c. 8. 9. 10. & de Geneſi ad lit. l. 5. c. 15.

Tull. de Finibus.

ſo, euery thing in reſpect of God is neceſſarie, and *the will of God* (as *Auguſtine* ſaith) *is the neceſſity of things.* Secondly, neceſſitie is either of compulſion or infallibilitie. Neceſſitie of compulſion, is that which inferreth violence to things by ſome cauſe working without, and forcibly conſtraineth that they do either this or that. And this indeede is the Stoicall neceſſity, that a man ſhould doe any thing againſt his will beeing compelled by force and neceſſitie. There is alſo ſuch a like kinde of neceſſitie of the Manichees, condemned by the Fathers, who taught that there was no violence or neceſſitie offered vnto the will by God, nor that it was forced by neceſſity to ſinne. The neceſſity of infallibilitie is that whereby a thing according to the euent ſhall certainely and immutably come to paſſe: yet ſo, as if we conſider the cauſe of a thing by it ſelfe, it may either not come to paſſe, or elſe come otherwiſe to paſſe. Of this manner of neceſſitie we muſt vnderſtand that principle: Euery thing that is, when it is, is of neceſſitie. And thus is neceſſitie diſtinguiſhed: now will I ſhew how farre forth it is agreeable to ſeuerall things. The euents of all things haue reference either to the ſecond cauſes, or to God, who is the firſt cauſe. Now ſome things in reſpect of the ſecond cauſes are neceſſarie, otherſome contingent. From cauſes which are neceſſarie, muſt needes proceede that which is neceſſarie, from thoſe that are free, that which is free, from thoſe that are naturall that which is naturall; and to bee briefe, ſuch as are the next cauſes aforegoing, ſuch alſo is the euent of things. But in reſpect of God, al things whatſoeuer, are partly changeable, and partly neceſſarie. In reſpect of Gods libertie, which doth that which it doth freely, all things are contingent and mutable: howſoeuer according to nature and the order of the next cauſes, they be neceſſarie and immutable. In reſpect of Gods decree, the ſecond cauſes and the effects of them are all neceſſarie, howſoeuer in themſelues they bee vncertaine and contingent. And yet they are not abſolutely neceſſary, but by the ſuppoſition of Gods decree; neither are they neceſſary by the neceſſitie of compulſion, but of infallibilitie only, becauſe God ordained before, that thoſe things which ſhould come to paſſe ſhould be. And this kind of neceſſitie taketh not away the contingencie and libertie of ſecond cauſes, but rather eſtabliſheth and confirmeth it. For that which is free worketh freely, and that which is contingent, worketh contingently, by the neceſſarie decree of God. Neither doth liberty and neceſſitie mutually ouercome each other, but libertie and compulſion. It is manifeſt therefore that Gods decree cauſeth an immutabilitie to all things, of which notwithſtanding ſome, in reſpect of the next cauſes, are neceſſarie, and otherſome contingent; but all of them in reſpect of Gods libertie mutable. And as the mutabilitie which things haue from Gods power, taketh not away the neceſſitie which they haue from the ſecond cauſes: ſo the neceſſitie of immutabilitie by Gods decree conſequently comming to paſſe, taketh not away the contingencie which they haue from the next cauſes and from Gods libertie. Moreouer we ſay, that Gods decree ordaineth the ſecond cauſes, & the very libertie it ſelfe alſo of mans will, not by compulſion, as if a man ſhould violently throw a ſtone; but by inclining and gently bending them, by obiects outwardly offered to the vnderſtanding (euen as a ſheepe is ſaid to be drawne, when graſſe is ſhewed her beeing an hungred) that a man may chooſe by his owne free motion, or refuſe that which God hath iuſtly decreed from all eternitie.

Auguſt. de verb. Apoſt. ſer. 2.

Theſe things beeing graunted, it is manifeſt alſo what wee ought to thinke concerning the fall of *Adam*. Which truly according to the euent is neceſſarie by the neceſſity of infallibility, by reaſon of the foreknowledge and decree of God: yet ſo as that God is not guilty of any fault; becauſe the decree of God howſoeuer it was neceſſarie in it ſelfe, yet it planted nothing in *Adam*, whereby hee ſhould fall into ſinne, but left him to his owne liberty, not hindering his fall when it might; and the ſame fall in reſpect of mans will (which doth that freely that it doth) came to paſſe contingently and moſt freely. But you wil ſay, that *Adam* could not withſtand Gods will, that is, his decree; whereto I anſwer, that euen as he could not, ſo alſo hee would not. But you will ſay againe, he could not will otherwiſe. Which I confeſſe to be true, as touching the act and euent, but not as touching the very power of his will, which was not compelled, but of the owne free motion conſented vnto the ſuggeſtion of the diuell. But to the intent that theſe things may more plainely be vnderſtood, wee muſt make diſtinction betweene three times, the time going before his fall, the preſent time of his fal, and the time after his fall. In the firſt moment of time the fall of *Adam* was neceſſary in a double reſpect: Firſt, by reaſon of the foreknowledge of God: for that which hee foreknew would come to paſſe, muſt needs of neceſſitie come to paſſe. Secondly, by reaſon of the permiſſiue decree of God, that fall was according to the euent neceſſarie immutably. *Honorius Auguſtodunenſis* ſaith, *It cannot otherwiſe be, but that all things muſt come to paſſe, which God hath predeſtinated and foreknowne, ſeeing that he onely either doth all things, or permitteth them to be done.* Hugo de S. victore ſaith: *Sinne followeth of neceſſitie vpon the withdrawing of grace.* And the reaſon hereof is very eaſie, becauſe euill permitted muſt come to paſſe, and cannot otherwiſe come to paſſe then God permitteth. For to permit euill, is not to ſtir vp the will, & not to beſtow on him that is tempted the act of reſiſting,

Dial. de præd. citat. in Catalogo Illyrici.

Quæſt. in Rom. 44.

but to leaue him as it were to himſelfe: and he whoſe will is not ſtirred vp by God, and to whome the act of reſiſting is not conferred, howſoeuer he may haue power to withſtand: yet can he not actually will to withſtand, nor perſiſt for euer in that vprightneſſe wherein he was created, God denying him ſtrength. I confeſſe truly that this kinde of neceſſity as touching the libertie of mans will, was altogether euitable and to be auoided: and yet according to the euent of the action it was ineuitable. Yet I would not that any man ſhould thinke that this neceſſitie did any way proceede from the decree of God, which did onely follow the decree beeing graunted and admitted; and *Adam* in his temptation being deſtitute of the helpe of God; caſt himſelfe of his owne accord into this ſame enſuing neceſſitie of ſinning. In the ſecond time, his fall beeing preſent, there was another neceſſitie thereof: becauſe when it was, it was of neceſſitie. In the third time, man drew vnto himſelfe by his fault, his nature being now corrupted, another neceſſitie of ſinning, inſomuch that he made himſelfe the ſeruant of ſinne. Bernard ſaith; *I know not after what euill and ſtrange manner, the will it ſelfe corrupted or changed to worſe maketh a neceſſitie to ſinne: and yet the neceſſitie although it be voluntarie, is not able to excuſe the will: nor the will, although it be intiſed, to exclude neceſſitie.*

If any man ſhall ſay, that by this our platforme many are tyed by an ineuitable neceſſitie to be damned; I would haue him giue eare to Auguſtine, who ſaith: *Hold this moſt ſtedfaſtly, and doubt not in any wiſe that any can periſh whome God before the creation of the world, hath of his free goodneſſe made veſſels of mercie, ——or that any of them whome he hath not predeſtinated to eternall life, can by any meanes bee ſaued.* And yet I ſay that the decree of reprobation doth not cauſe a neceſſitie of damnation in any man. For the firſt act thereof, which is a purpoſe not to ſhew mercy, cauſeth not this neceſſitie in men, but goeth before it as an antecedent: & man himſelfe verily hath brought vpon himſelfe this neceſſity with his owne moſt free, yet rebelling will. Now the ſecond act of Reprobation, which is a purpoſe of condemning, cauſeth not any neceſſitie of damnation, but by the ſinne of man comming betweene. Moreouer, the neceſſitie of damnation followeth after the ſame manner by the foreknowledge of God; and yet this neuer ſeemed a thing ſtrange vnto any one. But ſome will ſay, that the foreknowledge of God doth neuer cauſe in men any neceſſitie of damnation, although it do aſſuredly foreſee the ſame. And I ſay alſo, that Reprobation doth either not at all cauſe damnation in man, or that it doth not cauſe it, but for ſinne. But it may be obiected: They that are predeſtinated vnto damnation, cannot be freed by repentance, although they would. Whereto I anſwer with Auguſt. *As they did fall by their will, ſo by their will they are content to lie; and he that turneth himſelfe away from God, hath both depriued himſelfe of will to do that which is good, and alſo of power. It doth not therefore follow (as they imagine which obiect ſuch things) that God hath taken repentance from thoſe to whom he gaue it not, and hath throwne downe thoſe, whome he hath not taken vp.*

De fide ad Pet. cap. 35.

Art. 15.

Moreouer, the ſelfe ſame neceſſity followeth of their hypotheſis, who affirme a bare permiſſion. For that which God permitteth, the ſelfe ſame thing will he not hinder: and euill, if God hinder not, cannot be auoyded, & that which cannot be auoyded, ſhall come to paſſe infallibly. And therefore euill, permiſſion beeing once graunted, of neceſſitie commeth to paſſe, although moſt freely on mans part. Whereupon it is plaine, that the decree of God is not more ineuitable, then is the very permiſſion ſeparated from the decree. I do wiſh that they would well weigh and conſider this; who obiect vnto vs either the Stoicall fate, or the dotages of the Manichees. For wee differ from them as much in certaine iudgement and opinion, as whoſoeuer do differ moſt. For firſt, the Stoickes doe tie God vnto the ſecond cauſes, ſo that hee cannot do otherwiſe, then the nature of them will ſuffer: we on the other ſide, doe hold that all ſecond cauſes doe depend vpon and are ordered by God. Secondly, the Stoickes ſay, that neither God nor ſecond cauſes can doe otherwiſe by their nature then they doe: we ſay that ſome ſecond cauſes, are by Gods ordinance mutable, otherſome immutable; and that God himſelfe, can either not doe, that which hee doth, or elſe doe it otherwiſe. But now to come to the Manichees, who make two coeternall Gods; we but one. They of their two Gods, make one good, and another euill: we ſay, that there is one abſolutely good and iuſt God. Thirdly, they will haue one of their Gods to bee the cauſe and worker of good things, and the other of euill: we make one true God the Creator and ruler of all things, and working nothing but that which is moſt good and moſt iuſt. Fourthly, they ſay that they which are created by their good God cannot ſinne: we ſay, that God doth moſt freely conuert whom he will, and when they are conuerted, they can neuer in this life perfectly be free from ſinnes, but doe ſometimes runne into ſuch ſins, as doe grieuouſly wound the conſcience. Fiftly, they ſay, that they that are created by the euill God ſimply cannot be conuerted: we ſay, that the vnclean ſpirits and men were created both good and holy, but yet they fell by their owne will and fault, and not by any foule but the iuſt permiſſion of the Creatour, and brought vpon themſelues a neceſſitie of ſinning. And although it be true, that man cannot withhold himſelfe from ſinning, vnleſſe God giue him that grace, yet doth he not ſinne of neceſſity, that is, of compulſion, but willingly.

And the will hath ſufficient liberty, if by it ſelfe or the nature thereof it be inclinable to the contrary of that which it chooſeth, and doth of the owne accord chooſe that which it chooſeth, although the ſame libertie bee gouerned and one way limited by God. Wherefore I am flat of *Anſelmus* opinion, who ſaith: *Although it bee of neceſſitie that thoſe things doe come to paſſe which are foreknowne and predeſtinated, yet ſome things foreknowne and predeſtinated doe not come to paſſe by that neceſſitie which goeth before a thing, and cauſeth it; but by the ſame neceſſitie which followeth a thing. For God doth not cauſe, although hee doth predeſtinate them, by forcing the will, as by reſiſting it, but by leauing them in the power thereof.* And I am alſo of *Gaudentius* his opinion; who ſaith: *The Iewes were willing to doe that euill which they did. And verily, if they had bin vnwilling to doe it, they had not done it. And it is a horrible ſacriledge euen to thinke that God, who is not onely good and righteous, but alſo goodneſſe and righteouſneſſe it ſelfe, doth either command, or compell any thing to bee done, which hee condemneth when it is done.* But that I may in a word fully deliuer my opinion, if it be demaunded, how the will of God carrieth it ſelfe to good or euill, I anſwer: that in a good act God carrieth himſelfe poſitiuely. For firſt hee determineth the euent of good, by willing effectually to worke it; and ſecondly, he inwardly inclineth the will of the creature, to doe that good which it doth. Thirdly, he ſometimes layeth a neceſſitie of immutabilitie on him that doth well, but yet it is ioyned with an exceeding freedome. After this ſort the elect Angels doe neceſſarily obey God, yet not by conſtraint, but greatly coueting, and with all the ſtrength of their will deſiring it, not beeing thereunto compelled. In an euill act, I ſay that God carrieth himſelfe priuately, not by a logicall, but a naturall priuation foregoing the habit. For firſt he willeth that euill come to paſſe, not by doing it himſelfe, but by willing not to hinder it to be done by others. Secondly, he doth not inwardly incline the will to doe euill, but hee forſaketh, and outwardly offereth obiects which are good in themſelues. Thirdly, God layeth not on vs any neceſſitie, but a deſertion, or want of grace, which once beeing, there followeth the neceſſitie of ſinning, not as the effect doth his cauſe, but as the defect doth him that forſaketh. And this I am reſolued on, that Gods decree doth altogether order euery euent, partly by inclining and gently bending the will in all things that are good, and partly by forſaking it in things that are euill: and yet the will of the creature left vnto it ſelfe, is carried headlong of the owne accord, not of neceſſitie in it ſelfe, but contingently that way which the decree of God determined from eternitie. We therfore (thanks bee giuen vnto God) doe with all our hearts renounce the doting follies of the Stoickes and the Manichees.

Lib. de concor. grat. & l. arbitr.

Ser. 3 ad Neophy.

The fourth Criminatiõ is,

That wee doe teach, that the greateſt part of mankind is depriued of Chriſt and all ſauing grace.

Anſwer. 1.

It might haply ſeeme a rigorous courſe that ſome ſhould bee depriued of Chriſt, if ſo be that they had neuer at any time nor any where receiued ſauing grace. But all and euery one receiued holineſſe and happineſſe in *Adam*, together with abilitie to perſeuere and remaine in the ſame holy and happie eſtate, if they had would. But *Adam* would not, but did of his owne accord caſt away that grace which was beſtowed on him by his Creator: for which beeing loſt, it is a wonder, that all without exception are not damned. And therefore it may ſeeme the leſſe ſtrange to any one, if grace by Chriſt be againe beſtowed vpon one, and not vpon another.

Secondly I anſwer, that wee doe very willingly acknowledge that Chriſt died for all (the Scripture auerring ſo much): but we vtterly deny, that he died for *all and euery one alike in reſpect of God*, or as well for the damned as elect, and that effectually on Gods part. For firſt let vs weigh wel the words of Chriſt: *I neuer knew you; depart from me yee workers of iniquitie.* Now to know with God is to acknowledge; and therefore, whome Chriſt neuer knew, hee neuer acknowledged for his. And thoſe whome he hath not ſometime acknowledged, he neuer bought or redeemed with the price of his blood. And therefore well ſaith *Gregorie*: *Not to know with God is to reiect.* Againe, if all and euery one be effectually redeemed, all and euery one are reconciled vnto God: becauſe that the forgiueneſſe of ſinnes, and the ſatisfaction for the ſame, are inſeparably ioyned together. Yea and *Paul* placeth redemption in the remiſſion of ſinnes, where he ſaith: *By whome wee haue redemption through his blood, euen the forgiueneſſe of ſinnes.* Very well therefore ſaith *Proſper*: *As it is not ſufficient for the renewing of men, that Chriſt Ieſus was borne man, vnleſſe they be renued alſo in the ſame ſpirit, whereof he was borne: ſo it is not ſufficient for mans redemption that Chriſt Ieſus was crucified, vnleſſe we die together and be buried with him in baptiſme.* Of theſe premiſes therefore I frame this aſſumption: But al are not reconciled vnto God, neither doe all receiue remiſſion of ſinnes: for then all men were bleſſed, and it were not poſſible, for them to periſh: which thing to affirme of all and euery one, is very groſſe. Thirdly, Chriſt gaue himſelfe that hee might ſanctifie vnto himſelfe a people peculiar, that is, as a pretious treaſure and his owne gotten good ſelected and choſen from among other: therefore it was not Chriſts purpoſe, to giue himſelfe for a ranſome for al and euery one alike. Fourthly, for whome redemption is ordained, to them alſo is giuen on Gods part the making of them ſonnes by Chriſt: but the making of

Math. 7, 23.

Eph. 1.7. & Col. 1, 14.

Lib. 1. reſp. pro Aug. obiect. 9.

Pſal, 32.1.

Tit. 2 14. λαὸς περιούσιος καὶ εἰς [illegible] [illegible].

ſonne.

ſonnes, or Adoption is not granted to all and euery one, euen on Gods part. For the power of the Adoption whereby a man is made of the child of wrath the child of God, is only giuen to theſe that beleeue and apprehend Chriſt. *They are* (ſaith *Auguſtine*) *the children of God, who are not as yet ſo vnto vs, and yet they are ſo vnto God; becauſe that by beleeuing they ſhould afterwards be ſo through the preaching of the Goſpell: and yet before this was ſo, they were engrauen the children of God, by a ſtedfaſt and immutable ſtabilitie, in the regiſter of their father. And againe, there are ſome which in reſpect euen of ſome preſent or temporall grace which they haue receiued, are ſaid by vs to bee the children of God, and yet are they not ſo vnto God.* Fiftly: None are truly redeemed on Gods part, but they who are freed from ſinne, both according to the power that it hath to cauſe damnation, and alſo according to the power that it hath to reigne in them. In this doe the auncient Fathers agree: for *Auguſt.* ſaith, *By this Mediatour God ſheweth that he doth make them of euill men eternally good, whome he hath redeemed with his blood.* And againe: *Thoſe whome he would make his brethren, he freed and made them fellow heires.* And againe, *Chriſt will haue no partaker in that which he hath bought, but will poſſeſſe it wholly to himſelfe, and to that end gaue he ſo great a price, that he might onely poſſeſſe the ſame.* *Iſychius* ſaith, *Chriſt who ſuffered for vs, hath freed vs from ſinne and the bondage thereof:* *Remigius* ſaith: *Thou art the reconciler, thou art the reconcilement, and bleſſed ſhall they bee for whome thou ſhalt make reconciliation.* Out of theſe I thus conclude: all and euery one are not redeemed according to both the aforeſaid powers of ſinne. For let vs graunt that on Gods part they are freed from damnation: yet they are not in ſuch meaſure indued with grace, as that ſin ſhall no more reigne in them. Chriſt therefore is but onely the halfe redeemer of theſe, and for that cauſe not a redeemer. Laſtly, let vs diligently conſider the iudgement of ancient writers. *Ambroſe* ſaith: *If thou beleeueſt not, Chriſt came not downe for thee, Neither did he ſuffer for thee.* *Auguſtine* ſaith: *Euery one that is generated is damned, and no one is freed vnleſſe he be regenerated.* And againe: *It is well ſaid, I will haue mercy on whome I will haue mercy. For if the whole world beeing in thraldome, and in the power of ſinne, and moſt iuſtly ordained to puniſhment, be neuertheleſſe in part by Gods mercie freed: who can ſay vnto God, why doſt thou condemne the world?* And againe: *He that hath bought vs at ſo deere a price, wil not that we whom he hath bought ſhould be deſtroyed. God hath giuen a great price and bought thoſe whome hee quickneth.* And againe: *Of whoſe mercie is it but of his who hath ſent Ieſus Chriſt into this world to ſaue ſinners,* whome he hath both foreknowne and predeſtinated, *and called, and iuſtified, and glorified?* *Bernard* ſaith: *Chriſt needed none of theſe, neither did hee any of theſe things in regard of himſelfe, but rather in regard of the elect* [illegible]*: they were not directly the Iewes to whome he was ſent, but the Elect for whome hee was ſent.* *Haimo* ſaith: *Euen as by one man death and ſinne came generally to our condemnation: ſo by one iuſtice of man, that is, of Chriſt, to all men elected and predeſtinated to eternall life, came grace to the iuſtification of life.* And againe: *He tooke not away in the elect onely originall, but alſo actuall ſinnes: and therefore grace and the gift through grace did redound vnto the elect.* *Aquinas* ſaith: *Chriſt his merit according to the ſufficiencie thereof carrieth it ſelfe indifferently to all, but not according to the efficacie. Which commeth to paſſe partly by Gods election, through which the effect of Chriſts merits is mercifully beſtowed on ſome,* and partly by the iuſt iudgement of God withdrawne from other ſome.

Ioh. 1. 12.

De correp. & grat. c. 9.

De correp. & grat. c. 11.

Tract. in Ioh. 2. & 7.

In Leuit. li. 6. cap. 23.

In Pſal. 64.

De fide ad Gratian.

Ser. 44. de verb. Apoſt. & ſer. 20. de verb. Apoſt.

Serm. 109.

De nat. & grat. cont. Pel. cap. 5.

Ser. 4. de natali.

Comment. in Rom. ca. 5.

Ibid.

Summa de verit. Math. 26. q. 7.

Obiect. 1. Againſt this it is thus obiected: The Scripture affirmeth that Chriſt redeemed the world. Whereto I anſwer: That this word (world) in the writings of the Apoſtles doth not ſignifie both all and euery man that deſcended from *Adam*, but all nations in this laſt age of the world. *God* (ſaith *Paul*) *was reconciling the world vnto him in Chriſt.* What meaneth this word world in this place? Surely not all men of all ages, but the Gentiles which were to bee called after the aſcenſion of Chriſt, as *Paul* plainely explaining his owne minde ſheweth, Rom. 11. 12. *Wherefore if the fall of them be the riches of the world, and the diminiſhing of them the riches of the Gentiles, how much more ſhall their abundance be?* And againe in the 15. verſ. *If the caſting away of them, (that is, of the Iewes) bee the reconciling of the world, what ſhall the receiuing be but life from the dead?* In theſe very words he plainly ſheweth, that the reconciliation of the world is the reconciliation of the Gentiles after the caſting away of the Iewes. And hereby it is moſt manifeſt, that all the like places of Scripture, which many doe thinke to make for the vniuerſall redemption of all and euery one, are to be vnderſtood of ſome men to bee called out of euery nation and countrie after the death of Chriſt. And hereunto alſo let vs ioyne the anſwer of *Auguſtine*: *He calleth oftentimes euen the Church it ſelfe by the name of the world: according vnto that, God was reconciling the world vnto himſelfe in Chriſt:* And againe, *the Sonne of man came not to iudge the world, but that the world might be ſaued through him.* And *Iohn* ſaith in his Epiſtle, *We haue an aduocate with the Father Ieſus Chriſt the iuſt, and hee is the reconciler of our ſinnes, and not onely of ours, but alſo of the whole world. Therefore the whole world is the Church, and the whole world hateth the Church. Therefore the world hateth the world; the malignant world the reconciled world, the damned the ſaued, and the defiled that which is cleanſed. But this world, which God in Chriſt reconcileth vnto himſelfe, and which by Chriſt is ſaued, and to which all ſinne is through Chriſt pardoned, is elected out of the malignant, damned, and defiled world.* *Rupertus* ſaith: *The*

2. Cor. 5. 19.

Tract. 87. in Ioan.

Comment. in Ioan. lib. 3. cap. 3.

In 2. Cor. 5.

world [illegible]: which God loued, we vnderſtand to be all mankind, that is, the liuing and the dead: the dead, which in faith looked for his comming; the liuing, who ſhould beleeue in him, whether they were of the Iewes or of the Gentiles. For ſo he ſaith without any diſtinction either of Iew or Gentile vniuerſally, that euery one that beleeueth in him ſhall not periſh, but haue life euerlaſting. And the common gloſſe expoundeth the world, *thoſe that be the elect of this world.*

Obiect. 11. Saint *Paul* ſaith, that *God will that all men be ſaued, and come to the knowledge of the truth.* I anſwer, firſt, that the place is not to be vnderſtood, of all the poſteritie of *Adam*, but properly of thoſe which liue in the laſt age of the world. This I prooue by conferring of the like places, wherein *Paul* doth plentifully ſhew his meaning. Act.17.30. *And the time of this ignorance God regarded not, but* **Now he admoniſheth all men euery where to repent.* Rom.16.25. *By the reuelation of the myſtery which was kept ſecret ſince the world began. 26. But, Now is opened and publiſhed —for the obedience of faith among all nations.* Coloſſ.1.26. *The myſterie which was hid ſince the world began and from all ages, is now made manifeſt vnto the Saints. 27. To whome God would make knowne Chriſt —, whom we preach, admoniſhing euery man and teaching euery man, that we may preſent all men perfect in Chriſt Ieſus.* And in the 2. epiſtle to the Corinthians the 6. chapt. and the 2. verſe, he expoundeth that place of *Iſaias*, where it is ſaid: *In an acceptable time haue I heard thee, and in a day of ſaluation haue I helped thee, and I will preſerue thee: and will giue thee for a couenant of the people that thou maiſt raiſe vp the earth, —that thou maiſt ſay to the priſoners, goe forth*; after this faſhion: *Behold, Now* ſaith he, *the accepted time,* (that is, the time of the new Teſtament) *behold, Now the day of ſaluation.* Saint *Peter* ſaith: *Saluation ordained to be declared in the laſt times: concerning which the Prophets which did propheſie of the grace which ſhould afterward come to you, haue ſearched and inquired.* And Chriſt himſelfe ſaith moſt plainely of all, *When I ſhall be lifted vp from the earth, I will draw all things vnto me.* I therefore graunt, that God willeth that all ſhould be ſaued: but that God both willeth, and that he hath alwaies willed that all men in all ages ſhould bee ſaued, I vtterly denie, neither hath *Paul* ſaid ſo much: and among the auncient writers they which ſeeme to affirme ſo much, doe notwithſtanding in theſe kinde of ſpeeches doubtfully affirme it: *I doe imagine that it may with reaſon and religion bee beleeued: I doe not thinke it irreligion to beleeue it: It may probably and religiouſly be beleeued.*

1.Tim.2.4.

*Marke well the reſtraining forme of ſpeech, for it is as much as if he had ſaid, God now willeth that al men ſhould repent.

1.Pet.1.20.

verſ.10.

Ioh.12.32.

Auth.de vocat.gent. l.2.cap.8. Bellarm.de grat.& lib. arb.l.2.c.5.

Secondly I anſwer: That God wils that all men bee ſaued, that is to ſay, of thoſe that are ſaued. So ſaith *Auguſtine*: *Euen as it is ſaid that all ſhall be quickned in Chriſt, although very many be puniſhed by eternall death: becauſe all whoſoeuer they are that doe receiue eternall life, doe not receiue it but in Chriſt: ſo is it ſaid, that*

Epiſt.107. ad Vitalem.

A *God will haue all men to be ſaued: although hee will haue many not to be ſaued, becauſe all who are ſaued, are not ſaued but by him willing it.* And againe: *When we reade in the holy Scriptures, that God will haue all men to bee ſaued, although we know aſſuredly that all men are not ſaued, yet ought we not therefore to derogate any thing from the omnipotent will of God, but thus to vnderſtand that which is written, Who will haue all men to bee ſaued, as if it ſhould be ſaid, that no man was ſaued, but he whom God would haue to bee ſaued;* not that there is no man whome he will not haue ſaued. *Haymo* ſaith: *God will haue all men to be ſaued. Let vs then aske what is the reaſon why all men are not ſaued. To which, anſwer muſt be made, that that*
B *ſaying in the Pſalme is true. He ſpake the word and they were made. In like manner he will ſaue all men who are ſaued, and who by his mercie ſeeke to bee ſaued.* For the Apoſtle put the whole for the part, *as it is in the Goſpell, where the Lord ſaith, If I be lifted vp from the earth, I will draw all vnto me. For he hath not drawne, neither doth he draw all men vnto him, but* All that are elect, *both of all ſorts, and nations.*

Enchir.ad Lau.ca.103.

In 2.c.Epiſt. 1.ad Tim.

Thirdly, I anſwer, that God will not haue euery one of euery kinde, but the kinds of euery one to be ſaued; that is to ſay, of euery eſtate and condition ſome. *Auguſtine* ſaith: *This very ſaying, Who will haue all men to be ſaued: is ſo ſaid, not becauſe there is no man whome he would haue damned, who would not doe any*
C *powerfull miracles among them, who he ſaith would haue repented if he had: but that we by all men, may vnderſtand euery ſort of men, by what differences ſoeuer diſtinguiſhed, whether they be kings or ſubiects, noble or ignoble, high or low, learned or vnlearned, ſtrong or weake, wittie, dull ſpirited or fooliſh, rich, poore or meane, men or women, infants or children, youths or yong men, middle aged men or old men, in all languages, in all trades, in all conditions, in all profeſſions, in the innumerable varietie of wils and conſciences, and what other differences ſoeuer there is among men.* Theſe things ſaith he, very truly and rightly, for this word, All, is ſometime taken diſtributiuely, and then it ſignifieth euery ſeuerall and particular perſon; and *Paul* to the
D intent that he might ſignifie this, ioyneth the word *euery one* with the word *all*. It is alſo often taken collectiuely, and then it ſignifieth any, and not euery one: as when Chriſt *is ſaid* to haue healed euery diſeaſe, that is, any diſeaſe. The double ſignification of this word *Ariſtotle* alſo obſerued. This word All (ſaith he) is taken two waies, firſt for euery one —and ſecondly the word All is vſed, when it doth not ſignifie euery one. It is plaine therefore that the word All hath a doubtfull ſignification. And of this minde alſo is Saint *Hierome*: *It is like vnto that* (ſaith he) *which is in the Pſalme —euery man is a lyer. If euery man be a lyer, then is he alſo a lyer which ſpeaketh it, and if he be a lyer which ſpeaketh it, then is not that true which he ſpeaketh, namely that*

Enchir.ad Lau.c.103

2.Theſſ.1.3.

ἑκάστου πάντων,

Math.9.35.

Pol.lib.2. cap.2. ὡς ἕκαστος, καὶ οὐχ ὡς ἕκαστος ἅπαντες.

Comment. ad Eph. c.1.

euery man is a lyer. But, if this ſaying be true, theſe words Euery man doth lie, are (as I ſaid before) to be vnderſtood after this ſort. A great part of men are lyers. And the Apoſtle writeth elſewhere: Teaching euery man: and againe, admoniſhing euery man: not that he taught all men, (for how many are there yet at this day which haue neither heard of the Apoſtles doctrine, nor yet ſo much as his name?) *but that* he ſhould teach and admoniſh all that are in the Church. *Sedulius* alſo ſaith: *Many and all in Paul are one.*

Comment. ad Rom. c. 5.

In Epiſt. ad Rom. 5. 5.

Fourthly, Saint *Paul* ſpeaketh in this place according to the charitable iudgement of Chriſtians: and not according to the iudgement of ſecret and infallible certaintie. Like vnto this, is that alſo that he calleth the faithfull in ſeuerall Churches men elected; amongſt whom there were many which afterward fell away from the faith. And yet is not the Apoſtle deceiued; for it is one thing to ſpeake according to his owne affection: and another thing to ſpeake according as the matter is indeede. *Auguſtine* ſaith: *We ought ſo charitably to be affected, as to wiſh that all men be ſaued: as men that know not who appertaine to the number of thoſe that are predeſtinated, and who doe not.* And againe: *We muſt as much as in vs lieth, beeing vnable to diſtinguiſh thoſe that are predeſtinated, from thoſe that are not, deſire that all men bee ſaued, and vſe ſharpe correction vnto all with an intent to heale them that they periſh not.*

De Correp. & grat. c. 15.

cap. 16.

Hence it appeareth what wee ought to thinke of *Damaſcene* his opinion, who diſtinguiſheth the *will* of God into his *precedent* and *conſequent* will. He calleth that his *precedent will*, whereby God, as he that is abſolutely good, willeth to beſtow all good things, yea bleſſedneſſe it ſelfe vpon the creatures: and by this *will* hee affirmeth, that God willeth that all men ſhould be ſaued, and attaine vnto his kingdome: becauſe he made vs not to puniſh vs, but that he might make vs partakers of his goodneſſe, as being good himſelfe. But this *conſequent will* is that, whereby for ſome certaine circumſtances of the creature, he abſolutely willeth this or that: and by this will, he ſaith, that God willeth that man ſhould be damned for ſinne, becauſe he is iuſt. And indeede this diſtinction of will in it ſelfe is to be allowed, but that is not a very fit example, which hee hath propounded concerning his precedent will. For there ſeemeth not to be in God ſuch a wil, or (as they vſe to terme it) ſuch a *wiſhing will*, whereby hee will indefinitely or vpon condition that all and euery man of all ages ſhould be ſaued. For firſt it argueth a finite power and inſufficiencie in him that willeth. For whatſoeuer any one deſireth and earneſtly willeth, that will he bring to paſſe, vnleſſe he be hindered. As for example: The merchant deſireth and earneſtly willeth to ſaue his ware: but being forced by a tempeſt, to the intent that himſelfe may eſcape, hee doth abſolutely will to caſt them into the ſea. Yea indeede this kinde of will ſeemeth to argue weakeneſſe, becauſe God ſhould will that which ſhall not come to paſſe. But you will ſay, that this will is conditionall; that is, that God will that they bee ſaued, if they ſhall beleeue. And I ſay firſt, that the will of God ſtands doubtfull, vntill the condition bee fulfilled, and that the firſt cauſe is by this meanes held in ſuſpence by the ſecond cauſes: Moreouer there is giuen vnto men a free will either to beleeue or not to beleeue; that is, flexible and inclinable both waies, either by grace, or by nature, both which things are falſe, as I will afterwards ſhew. And therefore, this will is rather a humane will then a diuine. Heare what *Anſelmus* ſaith. *The will of God is taken foure manner of waies by the principall Doctors, firſt for the knowledge of God; then for the will of the Saints, who will in charitie that euen the vniuſt ſhould be ſaued; againe for humane reaſon: and laſtly for Gods Commandements.* Secondly, this conditionall will ſeemeth idle and vnneceſſarie, eſpecially in him whoſe power is infinite; becauſe if he earneſtly willeth, he would verily doe a thing, when hee might without hindrance. Thirdly, Gods will is not ſuch concerning the Angels, whereby he willeth that all of them ſhould be ſaued: therefore, it may well be demanded, whether his will bee ſuch concerning man. Fourthly, if God will that al men, as they are men, be ſaued: in like manner he will, that all ſinners, as they are ſinners, be damned, which is abſurd. Fiftly, that will which cannot bee reſiſted, is abſolute: but Gods Antecedent or firſt will cannot bee reſiſted: Rom. 9. 19. For there *Paul* ſpeaketh of the will that goeth before al cauſes. Therefore, the precedent will is abſolute. And this will I make manifeſt after another manner; the wil of God is, that ſome ſhould beleeue and perſeuere, and that otherſome ſhould bee forſaken either not beleeuing or not perſeuering. You will aske me haply how I know this. I anſwer, by the euent. For as touching the euent ſome beleeue, and ſome do not beleeue. But to beleeue and to perſeuere is a certaine kinde of good action; and on the contrarie, not to beleeue, or not to perſeuere is an euill action. And euery thing that is good, is, through the effectuall will of God; and ſo farre forth as there is, or exiſteth that which is good, ſo farre forth God willeth it, and maketh it to exiſt by willing it. And that euill, which commeth to paſſe, commeth to paſſe God not hindering it; and becauſe God will not hinder it, therefore conſequently it commeth to paſſe. Hereupon, it is certaine, that God willeth that ſome ſhould beleeue, and perſeuere vnto the end, and that otherſome doe not ſo, yea euen without any condition: and no reaſon can be rendred, wherefore hee willeth this. Therefore this will is both abſolute and firſt: and therefore that vniuerſall precedent will concerning the ſaluation of al and euery one in Chriſt, is counterfeit and

Optatiua voluntas.

Lib. de voluntat. Dei.

fained. Sixtly, the ground of this opinion, is that ſore ſaid place of *Paul*, which I haue already ſhewed to be miſunderſtood. And yet, that place laieth not downe vnto vs any conditionall, but an abſolute will. For there it is firſt affirmed, that *God will haue al men to be ſaued:* afterwards, that *he wil haue all mẽ to come to the knowledge of the truth*, that is, vnto faith, becauſe by applying faith to the word of God, wee acknowledge the truth. Where is now then that condition of faith? Laſtly, againſt *Damaſcene* I oppoſe *Auguſtine:* who to the Pelagians vrging this place of ſcripture, God willeth that all men be ſaued, maketh a double anſwer: firſt he denieth that it is not generally to be vnderſtood of the vniuerſality of men, and that by this argument: That which God willeth he effecteth: but he doth not generally ſaue all men, therefore he willeth not. Secondly, he ſaith, that the place is to be vnderſtood of them which are actually ſaued: becauſe all men which are ſaued, are ſaued by the will of God. Againe, I oppoſe againſt him *Proſper* alſo, who ſaith: *If the will of God concerning the vniuerſall ſauing of mankinde, and the calling of them to the knowledge of the truth, is to bee affirmed ſo indifferent throughout all ages, as that it ſhall bee ſaid to ouerpaſſe no man in what place ſoeuer, Gods impenetrable and deep iudgements receiue a great blow.* And againe: *Wee cannot ſay that there is the calling of grace, whereas as yet there is no regeneration of the mother the Church.* And againe: *Hee forbad the Apoſtles to preach the Goſpell vnto ſome people; and now as yet hee ſuffereth ſome people to liue out of his grace.* Alſo I oppoſe *Thomas Aquinas* againſt him, who ſaith: *But ſaith ſome man, God loueth all men: whereto I anſwer, that it is true ſo farre forth as hee willeth ſome good to all: and yet* hee willeth not euery thing that is good to all, that is, eternall life: *and therein he is ſaid to hate and reiect them.* To conclude, I oppoſe againſt him *Hugo de Sanct. Victore, Who will* (ſaith hee) *that all men be ſaued, according to Ambroſe, if they themſelues will. But are there not many who would be ſaued, and yet are not ſaued?—or thus, Hee offereth grace vnto all, by which, if they will, they may bee ſaued. But* how *is this ſolution* true, *are there not, and haue there not beene many, which neuer heard ſo much as a word of preaching?*

Hypog. lib. 6, cap. 8.

Reſpon. pro August. l. 1. obiect. 8

Quæſt. 23. in ſum, art. 3

Annot. in 1. Tim. cap. 2.

Obiect. III. That which euery one is bound to beleeue, is true: but euery one is bound to beleeue that he is effectually redeemed by Chriſt: therefore it is manifeſt, that euery one, euen the reprobate is effectually redeemed by the death of Chriſt. Whereto I anſwer, that the *termini* or parts of the propoſition are to bee diſtinguiſhed; that which euery one is bound to beleeue, is true according to the intention of God that bindeth; but it is not alwaies true according to the euent. *Ionas* preached, and therefore hee was bound to beleeue, *Yet forty daies, and Niniue ſhall be deſtroyed*; but this was not true according to the euent. The aſſumption alſo muſt be diſtinguiſhed. Euery one in the Church, by Gods commandement (Beleeue the Goſpell) is bound to beleeue that he is redeemed by Chriſt; yea euen the reprobate as well as the elect; but yet notwithſtanding in a diuers and different reſpect. The elect is bound to beleeue, that by beleeuing hee ſhall bee made partaker of election: the reprobate, that by not beleeuing, he may be made vnexcuſable, euen by the intention of God. For God ſometimes giueth a commaundement not that it ſhould bee actually done, but that men may bee tried, that they performe outward diſcipline, and that they may be conuicted of their naturall infidelity, and be made vnexcuſable of al their ſinnes before God in the laſt iudgement. For thus I diſtinguiſh of Gods commaundement: there is a certaine commaundement of obedience, the performance wherof God willeth in all: hither are referred the commaundements of the morall law. There is alſo a certaine commaundement of triall, as the commaundement of ſacrificing *Iſaack*: whereas God willeth not the act it ſelfe, but onely the manifeſtation of obedience. And therefore God muſt not bee ſaid to mocke men, if by the word preached he do outwardly call thoſe, whome he will not haue to be ſaued: for by this meanes he ſhewes vnto them the riches of his grace, and declares that they periſh by their owne fault, becauſe they will not receiue ſaluation offered. But you will ſay they cannot: I confeſſe as much, but that inability whereby they cannot, is voluntary, and borne together with vs, not inſuſed into vs by God: and therefore it cannot bee excuſed. Very well therefore ſaith *Bernard. The maſter knew well, that the weightineſſe of the commaundement exceeded the ſtrength of man: but he thought it expedient euen in this, that it put them in remembrance of their owne inſufficiencie.——Therefore by commaunding things impoſſible, hee makes not men ſwaruers from the truth, but humbleth them, that euery mouth may bee ſtopped.* So ſaith Auguſtine, *de grat. & lib. arbit. cap. 43.* Secondly, I anſwer: that that which euery one is bound to beleeue, is true, vnleſſe any one ſhall by his owne vnbeleefe hinder himſelfe; this doth the reprobate by his owne inborne infidelity. Thirdly, I anſwer, that the argument doth follow twice affirmatiuely in both propoſitions. For the *termini* or parts of the propoſition are thus to be turned: That is true, that euery one is bound to beleeue; but euery one is bound to beleeue that hee is redeemed by Chriſt. Therefore that is true.

Gen. 22. 7.

Serm. 40. in Cant.

Obiect. IV. The Fathers which beleeued aright, doe affirme that Chriſt redeemed all and the whole world. *Anſw.* Whereas they write, that Chriſt redeemed all men, and the world, their meaning is, that hee did it according vnto ſufficiency, and the common cauſe, and common nature of all, which Chriſt did

A take vpon him : and not effectually on Gods part. This very thing doth *Proſper* make plaine: *All men* (ſaith hee) *are rightly ſaid to be redeemed, in reſpect of the one nature of all, and the one cauſe of all, which our Lord did truely take vpon him: and yet all are not deliuered from captiuitie:* The propriety of redemption *without doubt belongeth vnto them for whome the Prince of the world is ſent abroad: ——whoſe death was not ſo beſtowed for mankinde, as that it ſhould alſo pertaine vnto the redemption of them, who were not to be regenerated.* And againe hee ſaith: *Our Sauiour may fitly bee ſaid to be crucified for the redemption of all the world, both in reſpect that he truely tooke vpon him the nature of man, and alſo* B *in reſpect of the common or generall perdition in the firſt man: and yet hee may bee ſaid to bee crucified onely for thoſe, vnto whome his death was auaileable.* Moreouer, the Fathers ſpeake of the vniuerſality, and of the world of beleeuers. So ſaith hee that is the Author of the calling of the Gentiles. *The people of God* (ſaith he) *haue their fulneſſe.*

Reſp. ad obiect. vin. l.2, obiect. 1.

Ad capit. Gal, cap. 9.

*Lib.*1. cap. 3.

And thus much for the efficacy and greatneſſe of Chriſts death; Now as concerning grace; I ſay, that that is diuerſly diſtinguiſhed. For firſt, it is either reſtraining, or renewing. The reſtraining grace is that, whereby the inbred corruption of the heart, is not thereby vtterly diminiſhed and taken away, but in C ſome is reſtrained more, in ſome leſſe, that it breake not violently forth into action: and it is giuen onely for a teſtimony vnto man, and to preſerue order amongſt men in a politicke ſociety: and this kinde of grace is generall, that is, belonging to all and euery man, amongſt whome ſome doe exceede otherſome in the gifts of ciuill vertues: and there is no man, in whome God doth not more or leſſe reſtraine his naturall corruption. Now renewing or Chriſtian grace (as ancient writers doe vſually call it) is that whereby man hath power giuen him to beleeue and repent, both in reſpect of will, and power: and it is vniuerſall in reſpect of thoſe that beleeue, but indefinite in reſpect of all and euery man. D Thus we teach, thus we beleeue.

Secondly, Grace is either naturall, or ſupernaturall; as *Auguſtine* himſelfe teacheth. Naturall grace is that, which is beſtowed on man together with nature: and this is either of nature perfect or corrupt. Perfect, as the Image of God, or righteouſneſſe beſtowed on *Adam* in his creation. This grace belonged generally vnto all, becauſe wee all were in *Adam:* and whatſoeuer hee receiued that was good, hee receiued it both for himſelfe and his poſterity. The grace of nature corrupted, is a naturall inlightning (whereof *Iohn* ſpeaketh: *He enlighteneth euery man that commeth into the world,*) yea and euery naturall gift. And theſe gifts truly by that order which God hath made in nature, are due and belonging vnto nature. But that grace which is ſupernaturall, is not due vnto nature, eſpecially vnto nature corrupted, but is *beſtowed by ſpeciall* grace, and therefore is ſpeciall. This the auncient writers affirme. *Auguſtine* ſaith: *Nature is common to all, but not grace:* and hee only acknowledgeth a two-fold grace: namely, that common grace of nature, whereby we are made men: and Chriſtian grace whereby in Chriſt we are againe borne new men. And hee is of opinion, that ſome that doe not beleeue in Chriſt, do not ſinne: which is a thing notwithſtanding very vngodly and vntrue, if grace bee as generall as nature. Let vs well weigh his words: *In that he hath* (ſaith he) *added: Now they are inexcuſable for their ſinne: it may moue men to aske, whether thoſe vnto whom Chriſt hath not come nor ſpoken, may haue any excuſe for their ſinne.—To this queſtion, according to my vnderſtanding, I make anſwer:* that they *cannot bee inexcuſable for euery ſinne which they haue committed, but* for this ſinne, *that they haue not beleeued in Chriſt vnto whome Chriſt did not come, and vnto whome hee did not ſpeake. But they are not in this number vnto whome he hath ſpoken in his diſciples, and by his diſciples, which hee alſo now doth. For hee came vnto the Gentiles by his Church.——It remaines for vs to demaund, whether they can haue this excuſe which haue beene or are preuented by death before Chriſt came in his Church to the Gentiles, and before they heard his Goſpell. I anſwer, that without doubt they may, but they cannot therefore eſcape damnation: for whoſoeuer hath ſinned without the law, ſhall alſo periſh without the law.* Againe hee ſaith: *Onely grace diſtinguiſheth thoſe that are ſaued, from thoſe that are damned, who were enwrapped in one lumpe of corruption by one common cauſe from the beginning.* Chryſoſtome ſaith: *The grace of God commeth vnto euery one, but it remaineth with them who doe worthily fulfill thoſe things which are in their power: departing quickely from them, which doe not well behaue themſelues: neither doth it at all come vnto thoſe, who doe not ſo much as beginne to turne vnto the Lord.* Gregory ſaith: *The Gentiles did not any way worſhippe God, neither ſhewed they any ſigne or token of any good worke, for indeede they were* forſaken. Amongſt whom, becauſe there was no law-giuer, nor no one that did according to reaſon ſeeke after God, there was not as it were a man, but all liued as it were like beaſts.* And afterwards hee ſaith: *When our Redeemer came, hee ſo receiued the calling of grace, as that there was not before in it the life of prophecie.* And againe: *Teachers holding their tongues, the diuels goe into their place: becauſe none doe periſh by the ſilence of the paſtours, but they who are not predeſtinated vnto eternall life. For they are places for the diuels, becauſe in Gods fore-knowledge they are not preordained vnto Gods Tabernacle. Hereupon is it ſaid, that when the Paſtours did preach, as many as were predeſtinated vnto eternall life did beleeue. And hereupon ſaith* Paul, *whome he hath predeſtinated, thoſe hath hee called. Hereupon it is, that the Apoſtles deſirous to goe into Aſia, were forbidden by the*

De præd. ſanct. cap. 5.

Ioh. 1. 9.

De verb. Apoſt, ſer. 11.

Tract. 89. Iohan.

Enchir. c. 99

Lib. de cōpunct. cord.

* But if grace be vniuerſall, there had alwaies bin ſōe Church among the Gentiles, although ſecret and hidden: for it is not likely that all had caſt away grace: or that they had vſed it euilly.

Expoſ. in 1. Reg. cap. 14.

holy Ghoſt. They therefore which are not predeſtinated, whether they heare the words of the preachers, or whether they doe not heare them, cannot be called vnto Gods Tabernacle. And againe: *Some times the preachers are ſilent by Gods diſpenſation, that they holding their peace, they which are not the Lords, may be deceiued of euill ſpirits.* Beda ſaith: *He goeth to viſit and enlighten their hearts, whome hee hath predeſtinated to eternall life, forſaking thoſe whome he knoweth to be none of his owne.* (Lib. 1. in Iſa. cap. 1.) Anaſtaſius ſaith: *The Church in the former ſtate of error, beeing without eyes, and blinde, did neither ſee from the beginning,* neither was it ſeene at all by God. (Lib. 1. contemp. in Hexam. l. 10) And againe: *All other kindes of faith which are in the world, are dead, as alſo the motions of thoſe people and Gentiles which are dead, as they which had not in them him who ſaid, I am the life. Neither doe they regenerate and quicken their people and children, by the wombe of water and the ſpirit; but are fruitleſſe, and bereft of the well of life, and not enioying the water which is liuely, and ſtreameth vnto eternall life. Therefore that Church which is his, is onely tearmed the life and mother of all the liuing. Hugo de Sanct. Vict.* ſaith: *Some of thoſe, who were before the comming of Chriſt, if they had not had ſome other ſinne, they ſhould not haue beene damned, for that they did not beleeue in Chriſt, becauſe they haue an excuſe for that ſinne.* (In Ioh Elucid. 15.) And againe: *What if thou ſhouldeſt enter into conſideration how many, and how excellent in compariſon of thee are caſt-awaies, who could not attaine vnto this grace which is giuen vnto thee? Surely thou haſt heard how many generations of men from the beginning euen vnto this day, haue paſſed away,* who are all without the knowledge of God, and the price of his redemption, *tumbled downe into the* gulfe *of euerlaſting* deſtruction. *Thy Redeemer and louer hath preferred thee before all thoſe, in as much as he hath giuen thee this grace, which none of them was worthy to receiue. And what wilt thou ſay? wherefore doeſt thou thinke that thou art preferred before them all? haſt thou beene more valiant? haſt thou beene more wiſe? haſt thou beene more noble? haſt thou beene more rich then they all? becauſe thou haſt obtained this ſpeciall fauour aboue them all? how many valiant men? how many wiſe men? how many noble men? how many rich men haue there beene, and yet they are all forſaken, and haue periſhed like caſt-awaies. Thou onely art receiued before them all, and yet* thou canſt *not finde out any cauſe why thou ſhouldeſt thus bee dealt withall,* beſides the free fauour of thy Sauiour.

Hitherto I haue opened and defended our opinion of predeſtination. I will now breefly examine another, diſſenting with this in many things, hauing taken it with as much diligẽce as I could, out of the publike writings of many men: and to this end I do thus briefly propound it.

Firſt, God created all and euery man in *Adam* to eternall life.

Secondly, he fore-ſaw the fall.

A Thirdly, becauſe he is by nature gentle and good, he doth ſeriouſly wil that all men after the fall ſhould be ſaued, & come to the knowledge of the truth: and therefore wils to giue all the furtherances both of nature & grace, that they may be ſaued, but yet indefinitely, if they themſelues ſhall beleeue. This will of God (they ſay) is predeſtination, & the ſame with the written Goſpel: The rule of this will is; *Whoſoeuer ſhall beleeue, ſhall be ſaued; He that will not beleeue, ſhall be damned.*

Laſtly, Election is according to the fore-knowledge of future faith, which notwithſtanding may bee loſt vtterly for a time, as ſome ſay; or finally and for euer, as ſome others wil: and reprobation is according to the B fore-knowledge of infidelity, or the contempt of the Goſpel.

This platforme is in very truth (ſo farre as I can iudge of it by the Scriptures) a meere inuention of mans wit: which will appeare by the manifolde errors therein contained.

Error 1. Firſt, by this platforme or ground-worke there followes a certaine vniuerſall reprobation, and that a very abſurd and ſtrange one. For if there bee (as they doe affirme) an vniuerſall election, whereby God willeth that all men ſhall be ſaued indefinitely, if they do beleeue; he willeth alſo by the like reaſon, that all and each one ſhould bee damned if they doe not beleeue. But this reprobation is no where to bee found in the Scriptures. Yea C hence it followeth, that God being alike affected to all, and ſeriouſly willing the conuerſion and ſaluation of all, doth neither chuſe nor refuſe any man.

Error 2. From hence alſo it followeth, that God hath in vaine propounded with himſelfe the ſupreme and abſolute ende of his counſels, which is to communicate his goodnes in true felicity euen to euery man. For if we conſider the euent, hee doth not communicate his goodneſſe and eternall life vnto very many, which is otherwiſe then he purpoſed, namely, vnto thoſe that are damned. But wee are in no caſe to ſay, that the ſupreme end of Gods counſels, either haue an vncertaine euent, or are in vaine propounded.

Error 3. D Thirdly, this platforme attributeth vnto God a certaine ordered and fitted will, which doth wholly depend on mans will. Thou ſaiſt that God willeth that all men whatſoeuer ſhould bee ſaued by Chriſt. Very well: Tell mee therefore why they are not ſaued: They themſelues will not, thou ſaiſt? Yea wis. What is this but to ſet the creature in the throne of Almighty God the Creatour, againſt the order of nature, and of all cauſes? For the firſt cauſe, which indeed is Gods will, ought to order and diſpoſe the act of the ſecond cauſe. And therefore we muſt not giue vnto God a will that is ordered by the will of the creature; eſpecially conſidering that all order in heauen and in earth whatſoeuer, proceedeth from him. That which ordereth all things, is ordered of none. Moreouer, men after this ſort are elected of themſelues, by receiuing of Gods grace, beeing offered by the aſſiſtance of common grace: and are alſo reiected of themſelues, by refuſing of grace offered: and men themſelues ſhall bee the makers and framers of their owne election and reprobation: and God who chuſeth is not ſo much to be praiſed, as the men that doe receiue and embrace the bleſſing offered.

Error 4.

Fourthly, this platforme laies downe a determinate fore-knowledge about the the euil of fault, without any decree going before, cōcerning the euent of the fault; which cannot be. A definite fore-knowledge is not the cauſe of that thing which is to bee, but the thing which ſhall be is the cauſe of the fore-knowledge thereof. For the thing which ſhall bee, followes not the fore-knowledge of it, but fore-knowledge followeth the thing which ſhall be, as *Iuſtinus* taught. For God doth firſt decree a thing as touching the euent: then afterwards hee doth fore-know by his definite fore-knowledge, that it ſhal be. And *Anſelme: In that* (ſaith he) *a thing is ſaid to be fore-knowne, it is by that pronounced that it ſhall be.* And *Auguſtine* before his time affirmed, *That God doth fore-know that which ſhall be.* Hence it followes, that a thing muſt exiſt with God, before it can be preciſely & definitely known before. And euery thing exiſteth & is, becauſe God did wil and decree to do it if it be good, or to ſuffer it to be done if it be euill, hauing reſpect alwaies to the good that is ioyned with it. Vnleſſe we ſhall holde and grant this, it will follow that ſomething hath beeing of it ſelfe, that is, that ſomething is a God. Therefore the exiſtencie or beeing of things, doth not goe before, but out of all doubt followes the decree of God. For firſt of all, there is a fore-knowledge, or (as it pleaſeth others) a knowledge of beholding, whereby God beholdeth and ſeeth what is poſſible to bee, and what not: Then followeth the decree either of Gods operation, or of his voluntary permiſſion; and conſequently of the euent of the thing. And this decree beeing once laid downe, the definitiue fore-knowledge is conceiued, whereby it is knowne what ſhal come to paſſe infallibly.

Quæſt. 58. Orthodox.

De præd. ſanct. c. 14.

Scientia intuitiua.

Error 5.

The fifth defect in this platforme is, that it teacheth that Chriſt for his part hath redeemed and reconciled all and euery man to God, and that very many of them for al that, as touching the euent are damned, which is very abſurd. For if this were ſo, ſinne, Satan, death, and hell ſhould bee more mighty then Chriſt the Redeemer, and (as *Auguſtine* ſaith) *Vitio humano vincitur Deus: God is ouercome by mans ſinne.* If thou wilt ſay, that God is not ouercome; yet I ſay, and that according to this platforme, that he is altered: for he hath decreed, and ſeriouſly willed to ſaue all men, and yet notwithſtanding, another ſentence being giuen, he willeth to deſtroy thoſe which will not incline and bend themſelues to this counſell.

De cor. & grat. cap. 7.

Error 6.

This platforme maketh ſauing grace (which indeede is ſupernaturall) to bee altogether vniuerſall. But this opinion (to ſpeake no hardlier of it) is a plauſible deuice of mans braine. For firſt of all, hereby the ſpeciall couenant made with *Abraham*, and the greatneſſe of Gods mercies towards the Gentiles is aboliſhed. And there is no myſtery of the vocation of the Gentiles, if all and euery particular man were by certaine meanes called vnto Chriſt from the beginning. For thoſe, which ſhall by the helpe of common grace, which they ſhall receiue, giue aſſent vnto God calling them, whether it be by extraordinary inſtinct, or by the miniſtery of the word preached; they ſhal be accoūted among the members of the Church, and ſhall belong to the ſpeciall couenant of the Goſpel. Moreouer, if the firſt grace be vniuerſall, it is either faith actually, or in power. For without faith it is impoſſible to pleaſe God, and to attaine ſaluation. But actuall faith is not common to al. The power of faith is double; the firſt is that whereby thou haſt receiued power to be able to beleeue, if thou wilt. But this is not ſufficient vnto ſaluation: becauſe now after *Adams* fall, free will in ſpirituall things is wanting, eſpecially in the conuerſion of a ſinner: and therefore further grace is required, whereby a man may bee able to will to beleeue. *No man can come to Chriſt, but hee which is drawne of the Father*, Ioh. 6. 44. Now, they are not drawn which receiue power to beleeue, if they will, but thoſe who of men nilling, are made actually willing. The ſecond power, is that whereby a man hath receiued power to wil to beleeue: but this is not common to all men. *To you* (ſaith Chriſt to his diſciples) *it is giuen to know the myſteries of the kingdome of heauen, but not ſo to them, becauſe the Father hath hidden thē from the wiſe*, Matth. 13. 11. Againe: *Therefore could they not beleeue, becauſe Iſaiah fore-tolde this*, Ioh. 12. 39. Furthermore, if this power were common to all and to each perſon, faith were common to all. For the will & the deed floweth from one and the ſelfe ſame grace. Philip. 2. 13. *It is God who worketh in you the will and the deede, euen of his good pleaſure.* Ioh. 6. 45. *Whoſoeuer hath heard and learned of the Father, commeth vnto Chriſt.* But whoſoeuer hath power to will to beleeue, hath heard and learned, as beeing drawne of God: therefore whoſoeuer hath power to will to beleeue, cōmeth vnto Chriſt. Well ſaith *Auguſtine: It followeth not, that he which can come, doth come, vnleſſe he will it, and doe it: but euery one that hath learned of the Father, hath not onely power to come, but alſo hee doth come: where now there is* (*& poſſibilitatis profectus, & voluntatis affectus, & effectus,*) a poſſibilitie, a ſetting forward, a deſire to come, and comming indeede. So it appeareth, that to will to beleeue, and actually to beleeue, are moſt neerely conioyned,

Propoſition

Aſſumption

De nat. & grat. cont. Pelag. cā. 5.

yea

you ſeriouſly to will to beleeue, is in very deed to beleeue. The publicans and harlots, and thoſe which are held captiue at the diuels wil, do repent and are conuerted: and therefore they doe not onely receiue power if they wil, but of nillers and ſtubborne repugners they are made actually willing.

Thirdly, there are and haue beene many nations, which haue had no knowledge of the faith, or which haue not kept it, & without this knowledge, there is not any ſauing grace. Anſwer is wont to be made, that man receiuing naturall light is not to bee excuſed for the want of ſupernaturall knowledge: becauſe if he would do by Gods aſſiſtance that which lieth in him, God would inlighten him with ſupernatural grace. For thus the ſchoolmen doe vſually ſpeake: Greg. de Val. *Although no man is able by the miniſterie of men to know the nature of faith, if hee neuer heard any thing of it; yet hee may by Gods helpe, if hee liue morally according to Gods law ſo much as in him lieth to doe. For then God will ſuccour him either by himſelfe, or by ſome other, to wit, either man or Angel, by propounding of faith vnto him. For as in naturall things, ſo in ſupernaturall God doth miniſter grace when man is not wanting to himſelfe.* I anſwer, that this is falſe. For if grace be giuen to him which doth that which lieth in him to doe by the ſtrength of nature; it is giuen either by merit or promiſe. Not by merit, becauſe there is no merit before faith; and we do nothing acceptable vnto God before wee haue faith. Cont. Iul. Auguſtine: *Thou bringeſt in a kinde of men, which can pleaſe God without the faith of Chriſt, by the law of nature. This is the cauſe why the Chriſtian Church doth eſpecially deteſt you.* And it is not giuen by promiſe, becauſe there is no promiſe or diuine law to be found in the Scriptures, that grace ſhould by and by be giuen vnto him that doth that which lieth in him to doe. It is alſo falſe to ſay, that God doth miniſter all things that make for the felicity of nature, or this preſent life. For ſome are borne leproſe, blinde, fooliſh, very poore, vnmeete for this temporarie felicitie; neither doe they euer attaine vnto it. This opinion alſo is againſt experience: becauſe many die in their infancie, and many are fooliſh and madde all their life long, vpon whom we cannot ſay that this vniuerſall grace is beſtowed. It is alſo contrary to moſt plaine places of Scripture. Rom.9.18. *Saluation is not in him that willeth, nor in him that runneth, but in God that ſheweth mercie.* Mat.13.11. *And, he hath mercy on whom he will, and whome he will he hardeneth. It is giuen to the diſciples to know the ſecrets of the kingdome of heauen, but to them it is not giuen.* Ioh.3.8. *The winde bloweth not on all, but where it liſteth.* Mat.11.27. *The Sonne doth not reueale the Father vnto all, but to whome he will.* Ioh.6.44. All doe not beleeue, *but thoſe which are drawne and predeſtinated vnto life.* Act.13.49. All doe not heare, *but thoſe to whom eares are giuen for to heare.* Furthermore it is ſome impayring of effectuall and Chriſtian grace, ſo to place it in mans power, that hee may, if hee will, receiue it: and that he may alſo, if he will not, refuſe and deſpiſe it: and to ſay, that God hath giuen vnto men no other grace, then that againſt which the fleſh or peruerſe will may preuaile in all men, and againſt which it doth preuaile indeede in the greateſt part of mankinde, becauſe God will not reſtraine it. To conclude, let vs alſo heare the teſtimonies of the Fathers. The author of the calling of the Gentiles, ſaith thus: *If ſo be that the ſauiours grace do paſſe by ſome (as we ſee it doth) it is to be referred to the hidden iudgments of diuine iuſtice.* Auguſtine: Lib. de pec. merit. c.21. *Nothing deliuereth vs from this wrath whereby we are all vnder ſinne, ſauing the grace of God by Ieſus Chriſt. Why this grace commeth to that infant,* and not vnto this, *the cauſe may be vnknowne, but not vniuſt.* Againe, In Exod. quæſt.18. *It was by diuine diſpenſation, that* Pharaoh *did not tractably conſent, but obſtinately reſiſt, becauſe that there was not onely a iuſt puniſhment, but a iuſt puniſhment euidently prepared for ſuch a heart, whereby thoſe which feare God may be corrected.* Againe: Lib. de bon. perſ. cap.8. *The iudgements are vnſearchable, wherefore of two wicked men being of yeares aged, one ſhould be called ſo, as that hee ſhould follow the caller, and the other ſhould either not bee called at all, or not called ſo as that hee ſhould follow him that cals him:* And againe; Cap.12. *He giueth to whom he will, becauſe he is mercifull, which though hee ſhould not giue, yet he is iuſt.* Againe, hee doth not giue to them to whome hee will not, *that he might make knowne the riches of his glorie vpon the veſſels of mercy, for by giuing vnto ſome, who deſerue not, he will haue it to be his free, and by this alſo, his true grace and fauour.* Againe; Ibid. cap.7. *Whoſoeuer* are ſet apart *from originall damnation through the bountie of Gods grace, it is no doubt, but that it ſhall bee procured for them to heare the Goſpell, and to beleeue when they heare it.* Againe; Epiſt. ad Vital. 107. *We know that Gods grace is not giuen vnto all men.* And againe: Lib. de ſpirit. lit. c.34. *Why one man is ſo exhorted that he is perſwaded, and why it is not ſo with another, O the depth of the riches!* Thomas, Cont. gent. lib.3. c.161. *As hee doth not open the eyes of all that are blinde, nor cure all that are crazie: that in thoſe his power might appeare, and that in the other the order of nature might be preſerued: euen ſo he* doth not *by his help preuent all that hinder grace, but ſome in whome hee willeth that his mercie ſhould appeare: ſo alſo that the order of iuſtice ſhould bee manifeſted in others.* Iſidore, Sent. lib 2. cap.5. & 6. *Spirituall* grace is not diſtributed to all, *but is onely giuen to the elect.* Againe, *It is giuen to him, becauſe hee is euill that would be good: another neither willeth,* neither is it giuen him that he might be good. *Cameracenſis:* In lib. ſent. 1. q.12. art.2. *Although God bee an vniuerſall agent ouer all, ſo as that hee giueth vnto all ſome gifts of grace, as beeing, life, knowledge, &c. yet he giueth ſome gifts of ſpeciall grace vnto one, which he giueth not to another, as namely faith, and the grace which makes vs gracious, and ſuch like which are the effects of predeſtination.* Finally *Auguſtine*, & almoſt al the Schoolmen make two kindes of infidelitie, the one negatiue in thoſe which neuer heard the Goſpel: the other priuatiue in thoſe that refuſe and contemne the meſſage, which they haue heard of Chriſt. And it is to be noted, that by this diſtinction they doe confeſſe that God hath not vouchſafed ſo much as an outward calling to euery man.

Obiect. I. The promiſe of the ſeede of the woman is made in *Adam* to all and to euery man. *Anſwer*, It is made to *Adams* poſterity, indefinitely, not vniuerſally. *When ſaluation is promiſed to all men, all men are named for a part of men.* The heads of the nations *Cain, Cham, Eſau*, &c. knew the Meſſiah was promiſed, but thoſe which came after, knew him not, neither had they the meanes how to know him. So ſaith *Iſaias: Me haue they not knowne, of me haue they not heard.* The nations alſo next adioyning to the Iewes, peraduenture heard ſomething of the Meſſiah, & had proſelytes, but the nations afarre off, ſeated in the vttermoſt parts of the earth, had no affaires with the Iewes, and no proſelytes. And therefore it is falſe which ſome affirme, to wit, that the chuſing of the people of *Iſrael*, was onely a kinde of greater curteſie ſhewed to this nation, or a more gentle entreating of it, and no peculiar & diuerſe fauour, whereby he ſhewed himſelfe to bee their Father and Redeemer onely. And to make or maintaine a hidden and inuiſible Church among the Gentiles, before the comming of Chriſt, is altogether to contend againſt the word. *God is onely knowne in Iudah.* The Iſraelites onely are called *my People in Hoſea:* And they onely were *Chriſts ſheepfold:* becauſe Chriſt when hee came, made one ſheepfolde of the Iewes and Gentiles.

De vocat. gent. ſtatuit. lib. 1. c. 3.
Iſa. 52. 66.
Pſal. 76.
Hoſ. 1.
Epheſ. 2. 14.
Ioh. 16. 16.

Obiect. II. There is infolded in Gods prouidence, that care of God touching all thoſe things which concerne the bleſſedneſ of man. But the Gentiles knew this prouidence of God, and that his goodneſſe was ſo great, that hee would paſſe by nothing which might make for the happineſſe and ſaluation of man. Therefore the Gentiles did after a ſort, obſcurely and by an infolded knowledge, know the doctrine concerning the redemption of mankinde. *Anſw.* This faith of things vnknowne is a meere fiction. For faith of it owne nature is a certen knowledge. Moreouer, although the generall doe include in it ſelfe the ſpecies or kindes, and the whole his members, yet he which knoweth the generall and the whole, doth not by and by know all the kinds and parts thereof. The mind may ſo know the generall, that yet for all that it may in the meane time be ignorant of the ſpeciall kindes thereof. We muſt therefore beware of the Schoole-mens opinion, who ſay, that ſaluation was giuen before Chriſts comming, for the implicite or infolded faith concerning the Redeemer in generall, namely, when men did beleeue that there is a God, and that he is a rewarder, and A the giuer of all gifts which concerne the good either of ſoule or body, eſpecially the remedy of ſinne. But this is nothing elſe then to imagine a certaine ſauing faith and Church, which hath no word of God at all, either written, or any other way reuealed. Furthermore, this is to accuſe *Paul* of falſhood, who teacheth the contrary in theſe words: *Seeing the world by wiſedome knew not God in the wiſedome of God, it pleaſed God by the fooliſhnes of preaching to ſaue them that beleeue.* It is alſo moſt certaine, that we ought to know Chriſt the redeemer in ſpecial. *This is life eternal, that they know thee to be the only very God, and whom thou haſt ſent Ieſus Chriſt.* The ſame affirme B the ancient Fathers. *Irenæus: They being ignorant of that Emmanuel, who is borne of the Virgin, are depriued of his gift, which is life eternall.* Hierome: *We cannot be his ſonnes before, vnleſſe wee receiue the faith and vnderſtanding of his Sonne Ieſus Chriſt.* Auguſtine ſaith, *that thoſe which were iuſt in olde time, whatſoeuer they were, were deliuered onely by that faith, whereby wee are deliuered; to wit, by the faith of Chriſts incarnation.* Againe: *What truth ſoeuer thou ſaieſt was in thoſe which were iuſt in olde time, the faith onely of the Mediatour ſaueth them, who ſhed his blood for the forgiueneſſe of ſinnes.*

1. Cor. 1. 21.
Ioh. 17. 3.
Lib de hæreſ. 3. c. 21.
In Eph. 1.
Lib. 2. cont. 2. epiſt. Pel. cap. 21.

Obiect. III. [a] The power of God is knowne vnto the Gentiles. Rom. 1. [b] Chriſt is the C power of God. 1. Corinth. 1. 24. [c] Therefore Chriſt is knowne to the Gentiles. *Anſw.* I diſtinguiſh of the propoſition. The power of God is either the power of creation, or of redemption: The power of God in the creation was knowne vnto the Gentiles: but not the power of God in the redemption, which is Chriſt himſelfe, the preaching of whom is fooliſhnes vnto the world.

[a] Propoſitiō
[b] Aſſūption
[c] Concluſiō

Obiect. IV. The Fathers ſay that ſauing grace is vniuerſall. Firſt, I anſwer, that the ſayings of the Fathers are to be vnderſtood of the grace of the laſt time, which is common to all men and nations. *Irenæus. The Lord hath reconciled vs in the laſt times by his incarnation, being made a Mediatour betweene God and D man, reconciling the Father vnto all:--- giuing vnto vs that conuerſion which is to our Creator.* Origene ſaith: *God hath a greater care to ſaue men, then the diuell hath to deſtroy them.--- The onely begotten Sonne of God himſelfe (I ſay) is preſent with vs, he defendeth, keepeth, and draweth vs vnto himſelfe.--- for he ſaith in another place, When I ſhall be lifted vp I will draw all things vnto mee.* Chryſoſtome: *Grace is ſhed abroad ouer all: it paſſeth by, and diſdaineth neither Iew, nor Grecian, nor Barbarian, nor Scythian; it is alike affected vnto all, it ſheweth it ſelfe gentle vnto all, it calleth all with equall honour; and let thoſe, who neglect the helps of grace, aſcribe this their blindneſſe vnto themſelues. For conſidering that a way to enter in lieth open vnto all, and is forbidden to none, ſome deſperately wicked doe refuſe to enter, through their owne corruption.* Cyril ſaith: *He is the true light, and ſendeth forth his brightneſſe*

De hæreſ. l. 5. cap. 17.
Hom. 20. in Num.
Hom. 7. in Ioh.
Lib. 1. in Ioh. cap. 11.

Serm. 8. in Pſal. 118.

In Iob. l. 35. cap. 14.

Comment. in Rom. c. 3.

vnto all: but (as Paul ſaith) the God of this world hath blinded the mindes of vnfaithfull men, that the light of Gods knowledge may not ſhine in them. Ambroſe: *The earth is full of the mercie of God, becauſe pardon of ſinnes is giuen vnto all. The myſticall ſunne of righteouſneſſe is riſen vnto all, is come vnto all, hath ſuffered for all, and hath riſen againe for all.] And if any beleeue not in Chriſt, he depriues himſelfe of this generall benefit. He ſhutteth out the grace of common light from himſelfe.* Gregorie ſaith: *The medicine which is from God meeteth vs in euery place; becauſe he hath both giuen vnto man commandements not to ſinne, and hath alſo giuen remedies to him that ſinneth, leſt he ſhould deſpaire.* Theodulus Presbyter. *He hath ſaid that both Iewes and Gentiles ſhould be partakers of Grace, yet not all, but thoſe that beleeue: and becauſe grace is common to all, not without cauſe.*

Anſwer 2.

Lib. 2. c. 14.

Lib. 2. c. 4.

Lib. 2. c. 6.

Secondly, they ſpeake of naturall vocation, or of the grace of nature conſiſting in the relikes of naturall light and vnderſtanding, in the common gifts of vertues and outward bleſſings, which are teſtimonies of Gods prouidence and goodneſſe. The author of the calling of the Gentiles: *For this cauſe verily the nations may be excuſed, which beeing aliens from the common wealth of Iſrael, voide of hope, and without God in this world, haue periſhed vnder the darkeneſſe of ignorance, becauſe this abundance of grace, which doth now water the whole world, did not flow ſo plentifully before: For there is euermore ſhewed vnto all men a certaine meaſure of doctrine from (a) aboue, which albeit it proceed from a more ſparing and hidden grace, yet it is ſufficient (in the Lords iudgement) for a (b) remedie vnto ſome, and a witneſſe vnto all.* Againe, *who may not eaſily perceiue that he neuer denied his diuine goodneſſe to the poſteritie of this brother-ſlayer, if he conſider how profitable ſo long patience of God, ſuch plentifull ſtore of temporall bleſſings, and ſuch an vniuerſall increaſe of multiplied fruitfulneſſe might haue beene vnto them? which benefits, although they wrought no cure and amendment in thoſe whoſe hearts were hardened, yet they prooue that their apoſtaſie was not cauſed by God.* Againe, *In the fartheſt parts of the world there bee ſome nations, vnto which the light of ſauing grace hath not as yet dawned: ——vnto whome that parcell of generall aſſiſtance is not denied, which is alwaies from aboue granted vnto all men; Although the nature of man hath receiued ſo ſharpe a wound that it is not poſſible for any man to come to the knowledge of God by the helpe of his owne voluntarie contemplation, vnleſſe the true light diſpell the darkeneſſe of the heart, which the iuſt and good God in his vnſearchable iudgement hath not ſo ſheddе abroad in times paſt, as he doth in theſe laſt daies.*

De præd. cap. 5.

Cont. Iul. l. 2.

De gen. contra Manich lib. 1. cap. 3.

Ad art. ſibi falſo imp. 6.

III. The Fathers ſpeake of the vniuerſall aptneſſe, whereby mans will beeing by Gods ordinarie diſpenſation preuented and helped by the holy Ghoſt, may beleeue and bee conuerted; which notwithſtanding, a

A

ſtone, ſtocke, or beaſt cannot. *Auguſt. A poſſibilitie to haue faith is giuen of nature.* Againe he ſaith, *that mans nature is capable of iuſtification by the grace of the holy Spirit.* Againe: *Men may keepe Gods commandements and beleeue in God if they will; becauſe that light enlighteneth euery man which commeth into this world.* Proſper: *To be able to haue faith is the nature of men, but to haue faith, is the grace of the faithfull.* Auguſtine: *This difference there is betwixt wicked men and the diuels, that men though they bee exceedingly wicked, may be reconciled, if God will ſhew mercie; but there is no conuerſion reſerued for the diuels.*

B

Now as concerning Chriſtian grace, whereby a will to be conuerted, and to beleeue actually in Chriſt is giuen vnto men; the Fathers haue not ſo much as dreamed, that it is common vnto all, and euery one: which notwithſtanding ſome are not (c) now afraid to affirme in their writings.

* Error 7.

Aug. de cor. & grat. c. 10. & 12.

Lib. de præd. c. 17. c. 5.

* This plat-forme teacheth that Gods foreknowledge of our faith and infidelitie is the rule of predeſtination; which is vtterly falſe. For firſt of all, the very will is a rule vnto it ſelfe, and the diuine counſels. Eph. 1. 5. 11. We were *predeſtinated* according to *his* purpoſe, *who worketh all things after the counſell of his owne will.* Secondly, Gods election is the rule of faith that is to be giuen or not giuen. Rom. 11. verſ. 5. *A reſeruation is made* according to the election *of grace.*

C

Thirdly, the foreknowledge of faith and infidelitie doth not extend it ſelfe ſo far as predeſtination, which belongs vnto all men whatſoeuer, many of whome notwithſtanding neuer ſo much as heard of Chriſt: now theſe cannot haue faith nor * priuatiue infidelitie, but only a negatiue. The ſame I ſay of thoſe which die in their infancie beeing within the couenant, who we beleeue are ſaued by the tenour of the ſame couenant: who for all that are neither elected for faith, nor according to faith, which they as yet had not. But if the foreſeeing of faith were the rule or ſquare of election or reprobation, the thing foreſeene ſhould belong to all men without exception; for the rule muſt not bee ſtraiter than that which is ruled by it. Fourthly, foreſeene faith is the effect of election, therefore it is not the rule of it. Eph. 1. 5. *Who hath predeſtinated vs vnto Adoption by Chriſt:* and therefore alſo to faith; which receiueth the benefit of adoption. *Auguſtine: Let vs therefore* (ſaith he) *vnderſtand* [m] *that calling whereby they are choſen, who are choſen not becauſe they did beleeue, but that they ſhould beleeue: for if they were for that cauſe choſen becauſe they did beleeue, they themſelues verily had choſen him before by beleeuing in him, that they might deſerue to be choſen.* Againe: *Leſt any man ſhould ſay, My faith or ſome ſuchlike thing, doth diſtinguiſh me from other men, the teacher of the Gentiles meeting with ſuch conceits asketh: What haſt thou that thou haſt not receiued? and of whome*

[a] Chryſoſtome ſaith, that the preſeruing in the Arke is ſuperna gratia, grace from aboue. Hom. 25. in Gen.

[b] For the outward reformation of the life.

[c] For they ſay that God hath giuen euery man without exception power to beleeue if he wil himſelfe.

* contempt of the Goſpell.

[m] Gods will is the firſt rule in contingents. Cling in loc. com. l. 3. c. 6. And Francis Maronis ſaith, that Gods will is the principall in contingents, and that it is ruled and directed of none. Lib. 1. diſt. 42. q. 4. Lib. 1. diſt.

A *but of him, who diſtinguiſheth thee from him, to whom he hath not giuen that which he hath giuen to thee.* Lumb. *God hath elected theſe whom it pleaſed him to elect of his owne free mercie, not becauſe they would bee beleeuers, but that they might be beleeuers: and to them hee hath giuen grace, not becauſe they were faithfull, but that they might be made faithfull:* Againe; *Grace is the effect of predeſtination.* Fiftly, if God did elect according to foreſeene faith, tell me why hee did foreſee faith in one man rather then in another, tell me I ſay? for here whether thou wilt or no, thou muſt haue recourſe to the meere will of God. For God doth foreſee nothing which is good in any beſides that which he himſelfe of his pleaſure wil firſt make. And what is the cauſe why hee foreſeeth faith in B one man rather then in another? but onely becauſe it is his will to giue one man faith, and not an other. Laſtly, this rule is vncertaine; for faith, as appeareth by this platforme, may be vtterly loſt; and therefore the thing ruled, to wit, predeſtination is made vncertaine. This a certaine Author plainely confeſſeth in his expoſition of the Epiſtle to the Romanes, where hee teacheth vnaduiſedly that Gods decree may bee changed, and that election and reprobation haue recourſe one to another; becauſe (as he ſaith) they depend vpon the condition of faith and infidelitie.

In epiſt. ad Rom. ca. 8

Error 8.

Furthermore, this platforme teacheth that true and ſauing faith, may periſh and be loſt C either wholly or for euer, which notwithſtanding is not true. Reaſon. I. Math. 16. 18. *Vpon this rocke will I build my Church, and the gates of hell ſhall not preuaile againſt it.* Here three queſtions muſt be asked; what the rocke is? what is meant by building on the rocke? and what is that which is promiſed to thoſe which are built vpon it? The rocke is faith it ſelfe, or Chriſt apprehended by faith. Chryſoſtome. *Vpon this rocke, that is* (ſaith he) *vpon the faith of confeſſion.* Againe. *He ſetteth our feete vpon the rocke, that is, vpon faith, for faith in Chriſt, may well be ſaid to be that which cannot be broken.* Againe: *Chriſt being wiſe hath built his houſe, that is, his Church vpon a rocke, that is, vpon the fortitude of faith, or a ſtrong faith.* Now if faith bee a D rocke, it remaineth conſtant and immoueable. To bee built vpon the rocke, is to perceiue the doctrine of the Goſpel, to embrace Chriſt our Sauiour with a true faith, and to cleaue faſt to him with the heart. For the Corinthians are ſaid to bee *Pauls* building, becauſe he brought them to the faith. And the Epheſians are ſaid to be built vpon the foundation of the Apoſtles and Prophets, becauſe *Paul* came and preached vnto them the Goſpel of peace. The certaintie and firmeneſſe of the doctrine of the Goſpel may alſo be called a Rocke. Epiphanius: *They ſhall not preuaile againſt the rocke, that is to ſay, againſt the truth.* Hilarie: *This is thy bleſſed rocke of faith, which Peter hath confeſſed with his mouth.* Auguſtine: *Vpon this rocke which thou haſt confeſſed, I will* A *build my Church.* Now no man can bee built vpon the confeſſion and vpon the truth, but by faith. Hence I doe conclude thus: Thoſe that are built vpon the rocke cannot fall away vtterly: but thoſe which truly beleeue are built vpon the rocke: therefore thoſe which truly beleeue doe not vtterly and wholly fall away. Thirdly, the promiſe made to them that are built vpon the rocke is, that the gates of hell ſhall not preuaile againſt them. From hence it followeth neceſſarily, that the Diuels can but make a floriſh, and ſhew their ſtrength and power againſt the faith, and that they ſhall neuer bee able to ouercome and conquer. Let vs here alſo weigh the iudgements of the Fathers. Cyprian: *Lord to whome* B *ſhall we goe?——ſignifying that the Church, which beleeueth in Chriſt, and which keepeth that which it hath once knowne, doth at no time altogether depart from him, and that they are the Church who doe abide in Gods houſe. But that they are not of God the fathers planting, whome we doe ſee to bee void of the ſtedfaſtneſſe, and maſſie ſolidneſſe of corne, and like to chaffe vanned or blowne about with the wind of the winnowing enemie: of whome alſo* Iohn *ſpeaketh in his 1. Epiſtle ſaying, They went out from vs, but they were not of vs: for if they had beene of vs, they had ſurely remained with vs.* Auguſtine: *Loue which may bee loſt was neuer true.* Againe: *To beleeue truly, is to beleeue conſtantly, ſtedfaſtly, valiantly, and firmely, ſo as that thou maiſt not now returne vnto thine, and forſake* C *Chriſt.* Againe: *Thoſe which are truly Saints being predeſtinated to reigne with God by his grace, haue not onely giuen them now a power to perſeuere if they will, but perſeuerance it ſelfe.* Againe: *He which makes men good, maketh them to perſeuere in that which is good.* And againe: *The Church loſeth none on the earth, but thoſe which are wicked, and admitteth none into heauen but thoſe that are good.* Againe; *As the arke was built of foure-ſquare timber, ſo the Church is built of Saints; for that which is foure-ſquare will ſtand ſtedie on which ſide ſoeuer you ſet it. And the Saints continue ſtedfaſt in euery temptation.* Chryſoſtome; *This is the propertie of faith, that howſoeuer things may fall out contrarie to the promiſes,* yet it neuer falleth away vtterly, *and is neuer* D *wholly confounded.* Againe, *Let vs keepe faith which is a firme and ſure rocke, for neither the floods, nor the windes can doe vs any hurt, though they driue hard againſt vs, becauſe we ſtand ſtedfaſt vpon a rocke; ſo alſo if in this life we will chooſe that true foundation, we ſhall abide without any detriment or loſſe.* Againe, *Thou canſt not ouercome one faithfull man: O Diuell, thou knoweſt not what the Martyrs haue done vnto thee,——the fleſh often fainteth in the torments,* and the ſtrength of faith faileth not. Hence it is that in the ſame place he ſpeaketh after this ſort. *If thou makeſt warre with man, thou ſhalt, it may bee, ouercome, or perhaps thou ſhalt bee ouercome, but no might can ouercome the Church.* Furthermore: *The Church is farre ſtronger then the earth, yea and ſtronger then heauen.* Againe,

κατισχύσουσιν.

Homil in Math. 55. & Pſal. 32.

In com. imperfect. in Math. c. 7.

Lib. hær. 74.

De Trin. lib. 3.

κατισχύσουσιν, καλισχύουσιν.

Epiſt. 1. 3.

1. Ioh. 2. 19.

Decr. de pœnit. d. 2. c. 2. Tract. 116. in Ioh.

De cor. & grat. c. 12.

Epiſt. 163.

Quæſt. 52. ad Oroſiũ.

Hom. 1. in 2. Tim. 1. Penitus. omnino.

Hom. de expulſ. Chryſ.

Hom. 25. in Gen.

the earth, yea and ſtronger then heauen. Againe, In 7.c.Iob. *Faith in God* is a certaine ſecure anchor. *Gregory: Becauſe the light of the elect is not extinguiſhed by temptation, we doe not ſay there is a night made but an euening; namely, becauſe temptation doth oftentimes* hide *the light of righteouſneſſe in the hearts of the elect*, but it doth not put it quite out: *it maketh it as it were twinkle and looke wanne, but* it doth not extinguiſh it. Angelom. In lib.3. Reg.cap.7. *The obſeruation of Gods commandements, beeing eſtabliſhed in the hearts of the elect by faith, hope, and loue of that heauenly recompence, can by no let of temporall things bee diſſolued.* Againe: Ibid, cap.5. *The hearts of the elect are compared to a foure-ſquare figure which haue learned ſo to remaine in the ſtrength of faith, that they cannot be remooued from the certaintie of their eſtate, by any repugnancie of thoſe things they meete with, no not by death it ſelfe.* Andreas: Epiſc. Capp in Apoc.com. cap.32. *Thoſe are found to be abortiue or vntimely borne children, who haue departed from the true light, which is Chriſt.* Thomas: Catena in 16.Mat.ex Orig. *If we by the reuelation of our heauenly Father ſhall then confeſſe, namely, when our conuerſation is in the heauens, that Ieſus Chriſt is the Sonne of the liuing God, and if it ſhall be ſaid vnto vs, Thou art Peter,——for euery one that followeth Chriſt, is a rocke; but he, againſt whome the gates of hell preuaile, is neither to bee tearmed the rocke whereon Chriſt doth build his Church, neither the Church, nor a part of the Church which Chriſt buildeth vpon the rocke.* And againe: In Luc. 22. Theoph. *Although thou muſt be ſifted a little, yet thou haſt the ſeede of faith hidden in thee: though the leaues be blowne downe with the tempters winde*, yet the roote *is freſh.*

Second reaſon: Matth.6.13. *Leade vs not into temptation, &c.* that is, doe not vtterly forſake vs and deliuer vs vp to Satan. *Auguſt.* De temp. ſerm.36. *God leadeth a man into temptation, when hee ſuffers him to be tempted, that he may trie him, and not deſtroy him ——: And he deliuereth from euill, when he ſuffers vs not to be tempted beyond our power.* Gregory: In Iob.1,39. *The grace of the holy Ghoſt qualifies the temptations of the aduerſarie by diſpenſation, that thoſe which may bee, may but ſcorch with their heate, and not burne vp with their fire.* Hence I thus reaſon: Whatſoeuer we aske according to Gods will, it ſhall be giuen vs: but we aske according to Gods will, that we may not bee vtterly forſaken in temptation: for our Aduocate taught vs ſo to pray. Therfore that we bee not vtterly forſaken in temptation, ſhall be giuen of God. Now whome God doth not vtterly forſake, he doth not vtterly fall away. And this Chriſt taketh for granted in the elect. Matth. 24.24. *So as that, if it were poſſible, they ſhould deceiue the very elect.*

Third reaſon: If there bee a totall or vtter falling away from a true faith, then is there alſo required a ſecond ingrafting into Chriſt, and conſequently a ſeale of the ſecond ingrafting, baptizing anew, that is to ſay, anabaptiſme: for ſo often as we are borne againe, we are to be baptized. This is *Auguſt.* ground: A *As the carnall generation is one, neither can a man enter into the wombe againe: euen ſo is ſpirituall regeneration: for we are once borne, and we are alſo once borne againe. Therefore alſo it is requiſite, that the Sacrament of regeneration bee once receiued. If it chance to fall out by ſinne, that ſome are weakened who are regenerated, they haue neede of cure by repentance, and not by baptiſme.* Tract. in Ioh. 11.cap. 12. But thoſe that doe vtterly or wholly fall away from faith and grace, are the ſecond time to be ingrafted into Chriſt: and conſequently, they are not once regenerated but againe: and therefore they are oftner then once to be baptized.

Fourth reaſon: 1.Ioh.3.9. *Whoſoeuer is borne of God committeth not ſinne, becauſe his ſeede re-* B *maineth in him.* We muſt here marke that he ſaith his ſeede remaineth in him, that is to ſay, that it doth not depart nor vaniſh away; And this ſeede is the very word of God, which remaineth in vs by faith, & doth not remaine, faith beeing vtterly loſt. This ſeede alſo is immortall, becauſe it will neuer periſh, if it bee truly ſowne in our hearts.

A fift reaſon is taken out of the ſixt to the Romanes,* If Chriſt hauing once died cannot die any more, then wee which are his members being dead together with him, ſhall not die any more in ſinne. * Propoſition. *But Chriſt hauing once died cannot die any more. * Aſſumption. *Therfore wee which are his members ſhall not die any more in ſinne. * Concluſion. The propoſition is in the C eight verſ. and hath a manifeſt ground. For by the vertue of the myſticall communion, which is h[illegible] with Chriſt by faith, his ſpirituall life, which cannot periſh, flowing into his members, maketh them in like manner that they die no more in ſinne. The Aſſumption is in the 9. and 10. verſe; the concluſion in the eleuenth. Moreouer, thoſe which are the members of Chriſts body, ſhall grow vp vnto a perfect man: Eph.4.12,13. and 1.Ioh.2.29. but all thoſe which haue a true faith are members of Chriſts body, therefore thoſe which haue a true ſauing faith ſhall grow vp vnto a perfect man: and therfore thoſe which doe truly beleeue ſhall not periſh, but obtaine ſaluation.

D For the better vnderſtanding of this doctrine, two things muſt be ſought for; firſt, whence it is that faith periſheth not? *Anſw.* If we conſider faith by it ſelfe, that is, in the owne nature, it may periſh and bee loſt; but if wee conſider the confirming grace, which God hath promiſed to them that beleeue, ſauing faith doth not periſh. It is by reaſon of the ſecond grace freely promiſed, that the firſt grace doth not periſh. Phil.1.29. *To you it is giuen for Chriſt, that ye ſhould not onely beleeue in him, but alſo ſuffer for his ſake.* One of theſe (ſaith *Auguſtin*) belongs vnto the beginning, the other to the end: but both are Gods gift, becauſe both are giuen. A Chriſtian mans beginning is to beleeue in Chriſt, and the beſt end hee can make is to ſuffer for Chriſt. Ier.32.40. *I* *will make an euerlaſting couenant with them, that I will neuer depart from them, to doe them good;* (loe the euerlaſting forgiueneſſe of ſinnes) *and I will put my feare in their hearts, that they ſhall not depart from mee* (behold the perſeuerance of faith, and regeneration that ſhall neuer be loſt.) Phil. 1. 6. *He that hath begun this good worke in you, will finiſh it vnto the end.*

Secondly: it may be demanded how farre foorth the faithfull loſe grace and the holy ſpirit? Anſwer: Diſtinguiſh the faithfull, and diſtinguiſh grace: There bee foure ſorts of beleeuers; The firſt are they which heare the word and vnderſtand it. The ſecond are they which doe heare, vnderſtand, and for a time approoue it. The third, are thoſe who doe heare, vnderſtand, approoue, and bring forth ſome fruits; The fourth are ſuch as doe heare, vnderſtand, approoue, bring foorth ſome fruits, and lay hold vpon Chriſt the Redeemer by the hand of a liuely faith vnto ſaluation. Theſe are true beleeuers and cannot vtterly either fall away from God, or periſh: howſoeuer all other beſides theſe, both may, and vſe to fall away and periſh. Furthermore, Grace is either the firſt, or ſecond. The firſt, is the free fauour of God who embraceth thoſe that are his beeing in Chriſt vnto euerlaſting life. From this grace the faithfull are ſaid to fall after this faſhion. As ſoone as they haue committed ſome haynous ſinne againſt the law of God, they doe grieuouſly offend him: God beeing offended, changeth the effects of grace, into the effects of a certaine hatred, not againſt the faithfull themſelues, but againſt their ſinnes, and this both within, and without. Within, when he maketh them to feele an accuſing conſcience, and witneſſing that God is diſpleaſed, and that they are made guilty of death by their ſin. Without, when they taſte of Gods anger againſt them in the outward chaſtiſements of the bodie. And thus farre they fall from his fatherly loue, and are become the enemies of God after a ſort: I ſay, *After a ſort*, becauſe God doth not lay downe his fatherly affection: & doth not alter his purpoſe of adoption and eternall life. Although the faithfull do fall away, ſo much as lieth in them, yet God remaineth a Father in Chriſt; and they as touching right vnto eternall life, remaine ſonnes. Ioh. 10. 28. *They ſhall neuer periſh, neither ſhall any plucke them out of my hand.* Here ſome doe ſay, that the ſheepe cannot be pluckt out, but yet they may of their owne accord ſlinke away; but without reaſon: for the ſheepe which reuolteth is pluckt away by the diuell, when it doth reuolt. And as he *which continueth in Chriſts* Ioh. 8. 31. *word is verily his diſciple*, ſo hee that doth not fall away, but abides a ſheepe, is verily a ſheepe. Rom. 8. 35. *Who ſhall ſeparate vs from the loue of Chriſt?* Rom. 11. 29. *The gifts and calling of God are* (ἀμεταμέλητα) *without repentance.* 2. Tim. 2. 19. *The foundation of God remaineth ſure, and hath this ſeale, the Lord knoweth who are his.*

The ſecond grace is either imputed or inherent: imputed is in iuſtification, a part whereof is remiſſion of ſinnes. And this remaineth and ſhall for euer remaine ſure as touching ſinnes paſſed. That ſaying of the Schoolemen is moſt true: *Sinnes once forgiuen continue ſo alwaies.* But when that any faithfull man ſhall fall grieuouſly, the pardon of that fall is granted in Gods decree, notwithſtanding no pardon is actually giuen of God, nor receiued of man vntill he doe repent: yea if he ſhould neuer repent (which notwithſtanding is impoſſible) he ſhould be damned as beeing guiltie of eternall death by this offence. For there is no pardon of any new ſinne, without a new act of faith and repentance.

Inherent grace, is either faith, or the gift which followeth faith; In ſauing faith wee muſt conſider, the act, and the habit. The act of faith is the very action of apprehending, or an vnfained apprehenſion of Chriſt. ἀνυπόκριτος. Now this faith may be loſt according to ſome act. The very habit alſo or power of faith, may in it ſelfe bee loſt; but by reaſon of confirming grace, faith doth not periſh as touching the eſſence thereof, but it is leſned and abated according to ſome degree. And hence it followeth that our communion with Chriſt may be diminiſhed, but that our vnion cannot be diſſolued. There remained in *Dauid* after his fall, the ſeede of true faith and regeneration: as appeareth by his words, Pſal. 51. 11. *Take not thy holy ſpirit from me.* It is alſo the iudgement of the ancient Fathers, that the roote Greg. li. 29. in Iob & in Ezec. Homil. 15. Tertull. lib. de Perſec. Chryſoſt. hom. 26. in Matth. of faith in *Peters* fall *was not taken away and aboliſhed*, but onely *mooued, and that it did as it were waxe drie, that it was but onely ſhaken and troden on*, and that it did not vtterly vaniſh. Here alſo we are to giue eare a while to *Gratian*, who conſenteth with vs, and to this purpoſe hath gathered many teſtimonies together out of the Fathers. *Hath loue* (ſaith he) *taken roote? be ſecure: no euill can proceede.* Againe: *Loue doth* vtterly *eſtrange the minde,* Decret. 2. pars. ca. 33. q. 3. ſine de pœnit. diſt. 2. *wherein it hath once taken poſſeſſion, from the delights of the world. Loue is ioyned to God and vnited* inſeparably; *and is alwaies inuincible in all.* Againe: *Loue is an inuiſible vnction; which ſtands as it were in ſtead of a roote to him, in whomſoeuer it ſhall be;* which cannot wither *though the ſunne doe parch: whatſoeuer is rooted is nouriſhed with the heate of the ſunne, and doth not wither.* Againe: *He lookes backe after the plough, who after that hee hath begun to doe good workes, returnes to euill, which he did forſake. Which in no wiſe befalleth to the elect.* Againe: *All the elect doe ſo goe forward vnto good things, that they doe not returne to the committing of euill.* And againe: *The ſitting and mouing of the Spirit may be thus vnderſtood. For as touching ſome vertues it doth alwaies abide in the hearts of the Saints: but according vnto other it comes as that which will returne, and returnes, as purpoſing to come. For as concerning* faith, hope, *and* charity, *and other graces, without which it is not poſſible to come to that heauenly countrie,* (*as namely, humility, chaſtity, iuſtice, and mercie,*) *it* neuer forſaketh *their hearts that are vpright. But as touching the vertue of prophecie, the eloquence of doctrine, and working of miracles, it is ſometimes preſent with the elect, and ſometimes it withdrawes it ſelfe.*

De cor. & grat. cap. 6. & 8.

The Schoolemen alleadge *Auguſtine* to the contrarie opinion, where he ſaith, *That doubtleſſe if the man which is renewed and iuſtified doe fall backe by his owne will vnto an euill life, he cannot ſay, I haue not receiued; becauſe he hath by his owne free will vnto euill, loſt the grace of God, which he did receiue.* And againe: *That God doth not giue the gift of perſeuerance vnto ſome of his children whome hee did regenerate in Chriſt, and to whome he gaue faith, hope, and loue.* But hee ſpeaketh not theſe things of thoſe which are indeede the ſonnes of the promiſe, but of thoſe which are ſo called of vs, and which beare the name and profeſſion of ſonnes. Furthermore: he ſpeaketh of ſuch as haue faith and loue in opinion and imagination, and truly alſo as touching outward practiſe. For *Auguſtine* in the ſame place hath ſo expounded his meaning: *We muſt beleeue that ſome of the ſonnes of perdition —— doe*[a] *beginne to liue, and for a time faithfully and iuſtly in the faith that worketh by loue, and afterwards fall ——.* Thirdly, hee ſpeaketh of faith and loue as they are imperfect vertues, and as it were lately ſprung vp: and not as they are ſound, perfect, and true, to wit, as touching the truth of their eſſence. So *Auguſtine*: *Loue is ſprung vp within thee; but it is not yet perfited: doe not deſpaire, but nouriſh it leſt it be ſtifled.* And *Gratian*: *This loue which was an herbe in* Peter *before his deniall, and which ſpringeth vp in euery one, is loſt and repaired, before it be ſtrengthned and made perfect.* And indeede for the manifeſting of the truth of faith and loue there is required perſeuerance, by which it might bee knowne that theſe and ſuch like vertues haue taken deepe roote in the heart, and are grounded vpon an earneſt and conſtant affection, that they may neuer be ouercome of temptations.

Cap. 9.

κατὰ δόκησιν.

Cap. 14.

[a] He ſpeaketh of the iuſtice of life, and not of the inward righteouſneſſe of the heart.

Tract. 5. in Ioh. epiſt. ibid. ca. 24.

Obiect. I. Sinne and the grace of the holy ſpirit cannot ſtand together. *Anſ.* This is true of the ſin that reigneth, or which is committed with full conſent of wil, but the regenerate do not ſin with a whole or full will. And I lay this foundation of this iudgement. In tentation wee muſt conſider two things, the beginning or ground, and the degrees. The ground is our owne concupiſcence, that is, our inbred corruption. The ſubiect thereof is the whole man, but eſpecially the faculties of mans ſoule, the mind, will, and affections. And in theſe it doth immediatly exiſt and reigne alone before a ſinner bee conuerted. And a man beeing not regenerated, be hee what hee will be, he is fleſh euery iot of him. But after that a man is regenerated, the fleſh is no

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more alone, or ſeuered by it ſelſe, but mixed with the ſpirit, and the ſpirit with the fleſh: although both theſe qualities remaine as touching nature diſtinct in one ſubiect: as in the twilight the light doth not appeare alone, but with darkeneſſe, and darkeneſſe is not alone but with the light. And the man that is regenerated is not onely fleſh, nor onely ſpirit, nor fleſh in one part, and ſpirit in another, but the whole man is fleſh in euery part, & the whole man is ſpirit in euery part. And becauſe thoſe things which are contrarie cannot conſiſt together in the higheſt degrees, therefore albeit the whole man be fleſh, yet hee is not fleſh in the higheſt degree, nor ſpirit in the higheſt; but in remiſſe and lower degrees, partly fleſh,

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and partly ſpirit: as luke-warme water is remiſſely and indifferently colde thoroughout, and remiſſely alſo hot thoroughout. Hence it followeth that concupiſcence may exiſt and be with the grace of the holy Spirit, ſo that it beare not rule. The degrees of tentation are, as *Iames* teacheth in number fiue.

Iam. cap. 1. 14. 15.

τὸ ἐξέλκειν.

The firſt, abſtraction or drawing away, when the minde receiueth a thought caſt into it about the committing of euill, and by this meanes ſuffers herſelfe to bee drawne away from her duty to other things.

τὸ δελεάζειν.

The ſecond is ineſcation or entiſing, when the minde receiueth a moroſe and wayward thought for the committing of ſinne, together with a certaine delectation of the affe-

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ction: as when fiſhes delight themſelues with the baite hanging vpon the hooke. Thus far all Diuines thinke a regenerate man may come: and it is moſt certaine. For hence it is that *Paul* complaineth that he was held captiue of ſinne.

Rom. 7. 23.

τὸ συλλαμβάνειν.

The third degree is conception, namely, when there is a will, conſent, and a purpoſe to commit euill. And when corruption doth come thus farre, there bee ſome that ſay that all repentance and faith is driuen out & gone: but not truly. There is indeede in the vnregenerate in whome ſinne reigneth, a full conſent: but in the regenerate, in whome the fleſh and the ſpirit are two contrarie foundations of actions, the conſent is more remiſſe and

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vnperfect: for they do ſo will, as that they nill, & ſo nill as that they wil. As *Paul* hath taught by his owne example.

τὸ τίκτειν.

The fourth degree is birth of ſinne, when after conſent an euill worke is actually committed. And in this act the ſame man beeing regenerate, doth at the ſame inſtant both ſin and not ſinne. He ſinneth onely according vnto the fleſh: and in that part, wherein he is renewed, he doth not ſinne, but before and after the fact deteſteth his ſinne. And as when the ſpirit preuaileth, the action is not free from all pollution of the fleſh: ſo when the fleſh preuaileth the action is not ſo corrupt in the regenerate, as it is in thoſe, in whome ſinne reigneth. Neuertheleſſe I confeſſe that in euery grieuous fall the fleſh doth get the maſterie,and that the gift of true faith, after the receit of the wound, lyeth flat and in a ſwoone for a time,but that it is not for all that aboliſhed and quite put out.

τὸ ἀποτελεῖν.

The laſt degree is perfection, namely, when ſinne beeing perfited and ripened by often iteration and cuſtome, groweth as it were vnto a habit. So ſaith *Gregory: Sinne alwaies is finiſhed in a worke by thoſe ſame foure waies. For firſt the ſinne is committed cloſely: after that it is diſcouered in the ſight of men without bluſhing at the fault: then it is brought into a cuſtome. And at the laſt either it is nouriſhed with the deceit of vaine hope, or with the obſtinacie of wretched deſpaire.* And *Iſidore: Action bringeth forth cuſtome, and cuſtome neceſſitie: And ſo a man beeing fettered with theſe linkes: lieth faſt bound as it were with a chaine of vices.* This laſt degree befals not the regenerate,and if it did, faith and the holy Spirit ſhould bee ſhaken out and baniſhed.

Moral.li. 4. cap.27.

Obiect. II. Adam when he was voide of corruption fell wholly away: therefore much more they, who beeing borne and regenerated after *Adam* ſhall beleeue. *Anſwer.* The reaſon is vnlike: *For we haue* (ſaith *Auguſt.*) *by this grace of God, in the receiuing of that which is good,and in the conſtant keeping of the ſame, not onely power to doe that which we will,but alſo* will to doe that which we can, which *Adam* wanted. *For one of theſe was in him, but the other was not. For to receiue good he wanted not grace, becauſe as yet he had not loſt it. But to continue in it hee wanted the helpe of grace, without which hee was not able at all to doe it: and he receiued power if he would, but hee had not will anſwerable to his power. for if it had beene in him he ſhould haue perſeuered.*

De cor.& grat.ca.11.

Obiect. III. *The member of an harlot cannot be the member of Chriſt. *But a true beleeuer who is actually a member of Chriſt, may bee the member of an harlot: *Therefore one that truly beleeues, may come to be no member of Chriſt. *Anſw.* The member of Chriſt is diuerſly diſtinguiſhed: for there is either a true or an apparent member. An apparent member is that, which is not a member according to election, nor in it ſelfe, but in ſhew onely, that is, iudged by meanes of outward profeſſiō to be in the viſible church. And it is like a woodden legge faſtned to the bodie by art. A true member is either by deſtination and appointment, or now actually one. Members by appointment are all thoſe who are elected: although they bee not as yet regenerated or borne. An actuall member is either one that is liuely, or halfe dead. A liuely member is that, which is according to election,and in very deede ingrafted into Chriſt,and ruled by his ſpirit. That is an halfe dead member: which doth indeede belong to Gods election, and is ingrafted into Chriſt: but yet beeing hurt by ſome grieuous fall, hath ſo much as in it is, loſt the grace of the holy Spirit. Now I anſwer to

* Propoſition.
* Aſſumption.
* Concluſion.

A the propoſition. Firſt,a member of Chriſt in ſhew may bee the member of an harlot, as a woodden foote, which is indeede the member of ſome image, may bee an apparant member of a mans bodie whereto it is fitted by art. Secondly,a member of Chriſt by appointment (in Gods decree) may bee the member of an harlot,as *Paul* who was ſeparated from the wombe, was for a time a member of Satan perſecuting the Church. Thirdly,he which is a liuely and actuall member of Chriſt, and ſo continueth, cannot bee the member of an harlot: but a member that is crazie and halfe dead may be. For howſoeuer he remaineth in Chriſt in reſpect of incorporation and the myſticall vnion, yet hee is B out of him as touching the force and efficacy of the ſpirit, which for a time through his owne default he doth not perceiue, vntill he doe repent. A legge that is troubled with the palſie, or receiueth no nouriſhment, is a true legge, becauſe in reſpect of vnion it is incorporated into the bodie, howſoeuer it hath almoſt loſt all communion and fellowſhip with the reſt of the members. Neither muſt this which I ſay ſeeme ſtrange, that the member of Chriſt may in ſome ſort bee the member of an harlot: becauſe the coniunction is not of the ſame kinde. The coniunction with Chriſt is ſpirituall, but that which is with an harlot is corporall.

Gal.1.15.

παραλυτικὴ ἀτροφία.

C This platforme giueth vnto euery man a free-will flexible and inclinable to both parts by grace, and teacheth that it is in mans will to apply himſelfe to grace beeing giuen, by the helpe of vniuerſall grace, or to reiect the ſame through the weakeneſſe of corrupt nature. But this is falſe: for the firſt vniuerſall grace is not effectuall,vnleſſe it be confirmed by the ſecond grace following it. As for example: If a man ſhall receiue power to beleeue if he will,yet he ſhall neuer actually and indeede beleeue, except there bee alſo giuen the helpe of the other grace, which bringeth the former into act. But this ſecond grace is not giuen to all and euery one. Moreouer, this opinion is repugnant to very plaine places of Scripture. D Ier. 32.40. *I will make an euerlaſting couenant with them, that I will not turne away from them to doe them good, and I will put my feare in their hearts, that they ſhall not depart from me.* Againe, 1.Cor. 1.8 9. *God ſhall confirme you vnto the end blameleſſe: God is faithfull by whome ye are called vnto the fellowſhip of his Sonne Ieſus Chriſt our Lord.* It is alſo contrarie to Chriſts ſpeech: Ioh. 6.45. *Euery man that hath heard and hath learned of the Father, commeth vnto me. This grace* (ſaith *Auguſtine*) *which is ſecretly infuſed into mens hearts by Gods liberalitie, is refuſed of no hard heart.* And afterward: *If it had pleaſed the Father to teach them to come vnto Chriſt, who accounted the word of the croſſe fooliſhneſſe, without all doubt, they alſo would haue come:——why doth hee*

Error 9.

Cant.13.

De præd. ſanct.ca.8.

not

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not teach all? If we ſhall ſay, becauſe they will not learne, whome he doth not teach: it will be anſwered vs: and where is that which is ſaid vnto him, Thou O Lord, conuerteſt and quickneſt vs? Again:

Ad Simplic. lib. 1. quæſt. 2.

The effect of Gods mercy cannot bee in mans power ſo, as that he ſhould ſhew mercy to him in vaine if a man be vnwilling, becauſe if he would haue mercie on them, he could call them ſo, as they ſhould be fitted to mooue, vnderſtand, and follow. And againe: *God ſheweth mercie to none in vaine, but vnto whome he ſheweth mercie, him he calleth ſo, as he knoweth to be fitting for him, that hee may not reiect him who cals him.*

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Neither do I here reſpect the diſtinction of ſufficient and effectual grace: for I acknowledge no grace ſufficient for the conuerſion of a ſinner, which is not effectuall, as I haue already ſaid before: becauſe free will is altogether wanting in ſpirituall things. We are ſtarke dead in ſinnes, and our ſufficiencie is wholly from God,

ἀδυναμία.

Therefore there is in vs beſide the want of originall righteouſneſſe, a three-fold impotencie. The firſt is that, whereby we are vnable to receiue or deſire ſupernaturall grace offered by God. The ſecond is that, whereby we are vnable to vſe it lawfully. The third is that, whereby we are vnable to retaine and keepe it.

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And therefore there are certaine degrees of grace to be beſtowed in the true conuerſion of a ſinner, in reſpect of which, *Auguſtine* makes a fiue-folde grace; preuenting, preparing, working, coworking, and the gift of perſeuerance.

De grat. & l. arb. c. 17.

Præueniens.

Preuenting grace is that, whereby God inſpireth into the minde of the ſinner that is to be conuerted, good thoghts, a good purpoſe, and a deſire of ſupernaturall grace. The meanes whereby preuenting grace is giuen, is the voice and preaching of the Goſpel, by the which beeing heard and thought vpon, the holy Ghoſt doth ſhew forth his efficacy and power. For hence it is that the Goſpel is called the *miniſtery of the Spirit*, 2. Cor. 3. 6. And that *faith is ſaid to be by hearing*, Rom. 10. 17. Therefore they which are out of the Church doe want the preuenting grace, vnleſſe it be extraordinarily conferred, which yet is very ſeldome done.

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Præparans.

Preparing grace is that, whereby it is giuen vs to conſent vnto God offering grace, or whereby the minde and will are prepared, that they may yeeld aſſent and obedience to the holy Spirit. For as all ſupernatural grace in reſpect of Gods donation, is altogether from him: euen ſo we obtaine our conſentment and power to receiue grace conferred no otherwiſe then by the gift of God.

Operans.

Working grace is that, wherby wee are deliuered from the dominion of ſinne, and are renewed in minde, will and affection, hauing receiued power to obey God.

Cooperans.

Co-working grace is that, whereby God conferreth and perfiteth the grace of renewing being receiued. And without this grace following, the firſt is vnprofitable. For when grace is giuen by God, and receiued of vs by the ſecond grace, wee doe not vſe it lawfully, but by this third grace. *Auguſtine* ſaith well:

De cor. & grat. c. 12.

If in ſo great weakeneſſe of this life the will renewed ſhould be ſo left vnto the regenerate, that they may remaine in Gods help, if they themſelues will, and if God ſhould not make them for to will, among ſo many and ſo mightie temptations, the will would faint by reaſon of the weakeneſſe thereof. Mans weakeneſſe therefore is releeued, that through the grace of God, there ſhould bee will inſeparably annexed to the power: and therfore the will though it be but weake, yet ſhould not for all that faint and bee ouercome by aduerſitie. Againe:

De grat. & l. arb. c. 17.

Therefore that wee may will hee worketh without vs; but when wee will, and ſo will, that wee doe alſo, hee co-worketh with vs. Yet notwithſtanding without him working that we may will, or co-working when wee doe will, wee haue no power to performe the good workes of godlineſſe.

Donum perſeuerandi.

The gift of perſeuerance is that, wherby, after that wee haue receiued the grace of renouation, we do alſo receiue a will to perſeuere and continue conſtantly in that good which we can do. *Hierome:*

Epiſt. ad Creſiph.

That ſufficeth me not, which hee hath once beſtowed. I aske that I may receiue, and when I ſhall receiue, I aske againe. Theſe fiue graces ſpoken of euen now, beeing taken ſeuerally and aſunder by themſelues, are not ſufficient vnto ſaluation (for the preuenting grace is nothing auaileable without the preparing grace, and the working grace, without the co-working grace) yet being ioyned together they are ſufficient. And hence it plainely appeareth, that there is not any grace truely ſufficient vnto the ſaluation of a ſinner, that is ſtarke dead in ſinnes, the which is not alſo effectuall. If ſo much ſtrength were giuen to one, that would lift vp a mighty burthen, as were ſufficient, that is, ſo much as did exceede the weight of the thing that is to be lifted vp, out of all doubt motion would follow, it would come vp: ſo if God doe giue ſo much grace, as is ſufficient, that is, as would ouercome the hardneſſe of the heart, the corruption thereof could not poſſibly hinder it from beeing conuerted. Moreouer, if theſe fiue graces doe concurre in the conuerſion of a ſinner, the regenerate perſon ſhall not haue free will flexible alike either to good or euill: neither ſhall it bee in our choice to obey or reſiſt the motion of the ſpirit. Yea from hence it followeth, that it multiplieth grace, and that the will is ſo effectually ruled by it, in thoſe that are truely conuerted, as that they follow faith and godlineſſe with an inflexible and ſtedfaſt affection. The Spirit promiſed vs of God doth not enable vs to walke if wee will, but makes vs walke indeede. Thoſe which are drawne, haue not onely power to runne if ſo be that they themſelues will, but they runne indeede after Chriſt. Hee which is borne of God ſinneth not: yea he cannot ſinne. Furthermore, perſeuerance in faith doth wholly depend vpō Gods will, as theſe words of *Paul* doe ſhew: *I haue reſerued vnto my ſelfe ſeauen*

Ezec. 36. 37.
Cant. 1. 3.
1. Ioh 3. 9.
Rom. 11. 4.

thouſand men, which haue not bowed the knee vnto Baal: And thoſe which doe truly beleeue, haue receiued of God both power to perſeuere in grace, if they will, and alſo will to doe that which they haue power to doe. So *Auguſtine*: *There is in vs by this grace of God (which is by Chriſt) in receiuing of good, and in the conſtant keeping of the ſame, not onely power to doe that which we will, but will to doe that which wee haue power to do.* Therefore thoſe that do truly beleeue, cannot but perſeuere.

Obiect. I. Iſa. 5. 3. O Inhabitants of Ieruſalem, and ye men of Iudah, iudge betweene me and my vineyard: what could I haue done any more vnto my vineyard, that I haue not done vnto it? Why haue I looked that it ſhould bring forth grapes, and it bringeth forth wilde grapes? Theſe Iewes therefore had the helpe of God which was throughly ſufficient vnto conuerſion, and the leading of a life acceptable to God. *Anſw.* God ſpeaketh in this place of the* ſufficiencie of outward meanes, that is, of the preaching of his word, of his benefits, & chaſtiſements whereby they were ſufficiently inuited and led vnto ſaluation, but that they were of ſuch peeuiſh and peruerſe diſpoſitions. God therfore did that to this wicked vineyard, which if he had done in a good vineyard, it would haue brought forth the fruit of obedience. And here he ſpeaketh not of the ſufficiencie of inward grace, whereby an euill vineyard might be changed into a good vineyard. Thou wilt ſay, that God then hath no iuſt cauſe to expoſtulate with the Iewes, that they brought not forth fruit; becauſe hee gaue them not grace to repent and bring forth fruit which could by no meanes be had, if he do not giue it. I anſwer, that God could not iuſtly haue expoſtulated with the Iewes, if hee had owed them grace, and beeing bound to giue it, had not giuen it, if they had not caſt away the grace which they receiued in their firſt parents, by which they might haue brought forth fruit beſeeming repentance: If he had denied them beeing anew deſirous to receiue the grace which now is loſt: But God is boũd to no man: and we haue caſt away that grace which was beſtowed in *Adam*; And wee doe not deſire nor care for it beeing caſt away: therefore God doth moſt iuſtly expoſtulate with vs, if we bring not forth fruit.

* So Hierome on this place, Loquitur de ſufficientia externorum mediorum, non internæ gratiæ,

Obiect. II. Math. 23. 37. *How often would I haue gathered thy children together, and thou wouldeſt not?* How did Chriſt will, and ſo will that he complaines of thoſe who would not, if he had not through his helpe made them able to will, whome hee knew could not will? *Anſwer.* Chriſt is here ſaid to haue willed to gather them together, not by the will of his good pleaſure, which may neuer bee reſiſted, but by his ſignifying or reuealed will. For he is ſaid to will to gather all vnto himſelfe, becauſe by the preaching of the word he calleth all in common vnto ſaluation, and prefixeth to himſelfe this ende of preaching, that they ſhould commit themſelues to his protection and fidelitie. By this will therfore hee may will to gather the Iewes together, though in the meane time hee doe not helpe them, that they themſelues may bee able to will. And hee doth alſo iuſtly complaine of thoſe that will not, becauſe mens impotencie to that which is good, and their bondage vnder ſinne, whereby they are made to nill, and vnable to will that which is good, commeth not from the Creator, but from him who of his owne accord fell away from the Creator. Secondly, I ſay that *Chriſt* is here ſaid to *haue willed*, not as he is God effectually mollifying and conuerting the hearts of men, but as he was a miniſter of the circũciſion, while he ſought the conuerſion of the Iewes by preaching. A place altogether like is in Act. 7. 51. where the Iewes are ſaid *to haue ruſhed againſt*, or *reſiſted the holy Ghoſt*. But theſe words are to be vnderſtood, not in regard of the inward and effectuall operation of the ſpirit, but in reſpect of the outward miniſterie of the Prophets. It pleaſed *Lumbard* alſo thus to interpret this place: *How often vvould I haue gathered thy children, and thou vvouldeſt not?* that is, So many as I haue gathered together, I did it by my effectuall will, thou being vnwilling.

Voluntate beneplaciti. volun. ſigni.

Rom. 15. 8.

ἀντιπίπτετε.

Lib. 1. diſt. 46.

Obiect. III. Reuel. 3. 20. *I ſtand at the dore and knocke, if any ſhall open it vnto me, I vvil come in vnto him.* Therefore all, at whoſe doore Chriſt knocketh, haue ſufficient grace wherby they are able to open if they will. Hee is vnwiſe that knocketh at the dore, if he know aſſuredly that there is no body within that is able to open it. *Anſvver:* This place fauoureth not vniuerſall grace, for theſe at whoſe doore Chriſt knocketh, are thoſe which beleeue and are conuerted: and hee knocketh at their hearts, partly by his word, partly by afflictions, that hee might ſtirre vp their languiſhing faith, and increaſe and confirme his fellowſhip with them. You may reade the like in Cant. 5. 1, 2. Open vnto me my ſiſter, my loue, my doue.

Tenthly, this platforme diſagreeth with it ſelfe. For it ſaith that God doth conferre vnto all men all the helpes of nature and grace, and that he is not wanting to any ſo, but that he may obtaine ſaluation. But I ſay, and that out of this platforme, that God is wanting to ſome offendours; becauſe hee giueth them onely a power to perſeuere in faith if they will: or (if you had rather) a power to will to perſeuere, and makes them not to perſeuere actually and indeede. And vnleſſe this grace be giuen, it is not poſſible that any ſhould obtaine ſaluation by perſeuering. For it is a moſt ſure rule: A man doth not that good thing, which by grace he is able for to do, vnleſſe God make him to do it, as he hath made him able to doe it if he will. Therefore hee, to whome the very act of perſeuerance is

Error 10. Poſſe velle perſeuerare

not giuen, being ſmitten with the violence of ſome grieuous temptation, without delay wil fall away from faith, and ſhall be damned.

Error 11.

Aug. cont. Iul. Pelag. lib. 3. cap. 3.

Lib. de gra. & lib. arb. 1. cap. 16.

Cont. Iul. lib. 3. cap 3.

[a] Concil. Valent. Ann. 855. cap. 4.

Laſtly, this hypotheſis or platforme is but the varniſhing and freſh trimming ouer of certaine opinions, which the Church in former ages did condemne. The Pelagians taught that al men were redeemd by Chriſt, but not made free: becauſe God diſtributed his gifts according to the capablenes of them which came to receiue them. The ſame did *Fauſtus* the Pelagian alſo affirme: *How hath God* (ſaith he) *redeemed all the world? do we not ſee men to liue ſtill in their ſinnes? How ſhall wee thinke that they are ranſomed, whome wee doe ſee ſtill to continue captiues? Let vs gather that which is here ment by vſing a ſimilitude; as for example: If any embaſſadour or prieſt purpoſing to make interceſſion for a citie taken by warre, ſhall beſtow a very great ranſome, and ſet free from his ſeruitude who is the chiefe Commaunder, all the multitude which is in captiuity, inſomuch that they are altogether deliuered from all conſtraint or neceſſitie of bondage: and then if happely either their vſuall delight, or ſome ſoothing ſlaue, ſhall ſo inſtantly vrge ſome of the captiues, as that euery one turning ſeruant and ſlaue to his own will, ſhal refuſe that freely beſtowed benefit: ſhall we ſay that the contempt of the vnthankefull captiue hath leſſened the eſtimation of the ranſome? or that hee which refuſeth liberty, doth any way diminiſh the good wil of him that ranſometh? ſurely no. For euen as he which returnes may be well accepted with him that doth ranſome him, ſo is he guilty of contempt who did not returne.* Thus we ſee that the Pelagians did forge or frame a redemptiō through Chriſt, without deliuerance. And what elſe do they who publiſh in their pamphlets, that all and euery one on Gods part are redeemed, but not ſaued, becauſe they will not beleeue? And now let vs heare the confutation of this opinion. *Auguſtine* ſaith: *You ſay they are redeemed, but they are not deliuered, they are waſhed, but they are not cleanſed---: theſe bee your monſtrous opinions---: theſe are the paradoxes of the Pelagian heretickes, &c. but I pray thee tell mee how can this redemption bee vnderſtood, if he doe not redeeme from euill, which redeemed Iſraell from all their ſinnes? for whereſoeuer wee make mention of redemption, there alſo is vnderſtood a ranſome: and what is that but the precious blood of the immaculate lambe Chriſt Ieſus? and concerning this ranſome, why ſhould wee aske any other, wherefore it was giuen? let him that paid the price, make the anſwer. This is,* ſaith he, *my blood which is ſhed for many, for the remiſſion of ſinnes. Proceede, I pray proceed, and as you ſay in the Sacraments of our Sauiour, men are baptized, but they are not ſaued:* they are redeemed, but they are not deliuered:---*ſo ſay you alſo; Chriſt his blood is ſhed for them for the remiſſion of ſinnes, but they are cleanſed by the remiſſion of no ſinne. They are wonderfull, ſtrange, and vntrue things which you affirme.* [a] *Concerning the redēption of Chriſts blood, by reaſon of the exceeding errours which haue growne in reſpect thereof, inſomuch that ſome, euen as their owne writings doe witneſſe, doe holde that it was ſhed euen for thoſe vngodly ones, who from the beginning of the world, vntill the paſſion of our Lord, were dead in their vngodlineſſe, and puniſhed with eternall damnation, contrary to that ſaying of the Prophet: O death, I will be thy death, and thy ſting O Hell: we doe decree that it ought ſimply and faithfully to be held and taught, according to the Euangelicall and Apoſtolicall truth, that we iudge that this ranſome was giuen for them, of whome the Lord himſelfe ſaith: Euen as* Moſes *lifted vp the Serpent in the wilderneſſe; ſo muſt the Sonne of man be lifted vp, that euery one which beleeues in him may not periſh, but haue eternall life. So God loued the world, that he gaue his only begotten Sonne, that euery one that beleeued in him might not periſh, but haue euerlaſting life. And the Apoſtle ſaith, Chriſt was once offered for the taking away of the ſinnes of many.*

Epiſt. ad Auguſt.

Loc. Com. claſſ. 3. ca. 1

Proſper aſcribes this platforme of vniuerſall grace vnto the Pelagians. *This is* (ſaith hee) *their very opinion and profeſſion: That* Adam *ſinning, euery man ſinned, and that no man is ſaued by his owne workes, but by the grace of God in regeneration. And yet that the reconcilement which is in the Sacrament of Chriſts blood, is without exception offered vnto all men, ſo that whoſoeuer will come vnto faith and baptiſme, may be ſaued, and that God did foreknow before the creation of the world, who ſhould beleeue, or who ſhould remaine in that faith, which muſt afterward bee propped and helped by his grace, and that he predeſtinated them vnto his kingdom, who being freely called, he foreſaw that they would be worthie of election, and that they would depart out of this life, making a good end. And that therefore euery man is prouoked to beleeue and doe good by godly inſtitutions, that no man may deſpaire of the attainement of eternall life, ſeeing that there is a reward prepared for a voluntarie deuotion.* The difference I confeſſe conſiſts in this, that the Pelagians do either wholly aſcribe vnto nature the ability to do well, or els partly to nature, & partly to grace; but this platforme aſcribes all things wholly vnto grace, which indeed is very right: but whileſt they goe about to ordaine vniuerſall grace, they do not free themſelues, but are rather more entāgled. For moſt true is that ſaying of *Peter Martyr: Whilſt theſe men make grace ſo common to all, they turne grace into nature.* And I would willingly be certified, whether they who haue receiued this grace, be regenerate or no: if they bee regenerate, then all men are regenerate: if they be not regenerate, then haue al men power to beleeue, & to attain ſaluatiō if they will, yea euen whileſt they remaine vnregenerate. But this power, if it bee in man before his conuerſion, will not ſuffer much frō nature. And if ſo be that grace extēd as far as nature, we muſt not pray more for grace then for nature: neither need wee any more pray for the conuerſion of vnbeleeuers, becauſe it is in their owne power, by reaſon of generall grace, to be conuerted

Lib.car.de ingratis.

if they will. *Proſper* alſo aſcribeth this platforme to the Pelagians in theſe verſes:

Thus we determine of that grace that makes
Vs Gods owne people, and to him full deere:
But yee affirme that no man it forſakes,
But that the world from ſinne it freeth cleere,
And paſſing none, doth proffer meere ſaluation,
To all without exception; yet they come
Guided by their owne liſt to this vocation,
And motions of the minde, directing ſome
To the embracing of that offered light,
Which vnto all that will, doth cleere the ſight.

But afterwards he condemneth it in this ſort:

Lets ſee how you can prooue that Chriſt his grace
Proffers Gods kingdome and true bleſſednes
To all men borne, letting none ouerpaſſe,
To whome it granteth not this happineſſe,
When euen at this time through the whole worlds
frame,
And compaſſe of the earth, wherein we liue,
Chriſts Goſpell is not knowne, nor yet his name;
I cannot ſay but that he could it giue
Euen at the firſt, to all that breathe on earth,
Or euer in this world receiued breath.

And againe he ſaith:

If no man be whome he will not redeeme,
No doubt but that his will ſhall be effected,
But of a great part he makes no eſteeme,
Who in infernall darkeneſſe liue reiected.
Now if the diuers motions of the minde,
And a peculiar perfect libertie,
Doe make a different cauſe, to all mankinde,
Gods will muſt free from inability,
Either receiueth ſtrength from humane pleaſure,
Or wanteth ſtrength, when will attaines that trea-
ſure.

And againe, he anſwereth the Pelagians, who ſay that by willing it we are able to attaine Gods grace, or elſe to reſiſt it by nilling it, after this manner:

How fals it out that this almighty grace
Which ſaueth all, reiects the worke it wrought,
When neither cauſe, condition, time, nor place,
Can for a hinderance thereunto be brought?

And againe:

What would you ſay when you doe plainely ſee,
How Chriſt his grace in twins a difference makes,
And thoſe who at one time conceiued be,
And whome the world into her boſome takes,
It doth diſtinguiſh, granting one heauens bliſſe,
The other hell, where greefe and horror is?
To ſay the will directs, you ſpeake amiſſe.

And againe:

No man can holde them iuſtly culpable,
Or guilty of this ſinne to whome Gods might
Did neuer ſhew it ſelfe ſo fauourable
As to appeare, no not in glimmering light.

Lib.1. de l. arb.c.19.

Fauſtus the Semipelagian accuſed the Catholikes, in that they ſaid that our Lord Ieſus Chriſt *did not take vpon him mans fleſh for all men, nor died generally for all.* And on the other ſide the Catholikes accuſe the Pelagians, *in that they ſay, that God repelleth none from* A *eternall life, but is willing, indifferently that al men *ſhould be ſaued, and come vnto the knowledge of the truth.* And againe: *that they ſay that our Lord Ieſus Chriſt died for all mankinde, and that no man is vtterly exempted from the redemption of his blood, although he leade all this his life eſtranged from him: becauſe that the ſacrament of Gods grace appertaineth vnto all men: wherby many are not therefore regenerated; becauſe they are foreknowne, that they haue not a wil to be regenerated; and that therefore on Gods part, eternall life is prepared for all men: but in reſpect of the freedome of the will, they ſay that they only attaine euerlaſting life, who do of their owne accord beleeue.* And againe they ſay, *that they wil not admit of that expoſition of that ſaying which is alleadged out of* B *Auguſtine: which is, that vnleſſe hee will haue all men to bee ſaued.* And againe: *not onely thoſe which appertain vnto the number of the ſaints: but all men altogether, without exception of any.*

* Proſper. epi. ad Auguſt.

1.Tim.2.

Hilar. epiſt ad Auguſt.

I wiſh alſo that thing were marked: namely, that the Catholikes are accuſed by the Pelagians, that vnder the name of predeſtination, they did eſtabliſh a certaine fatall neceſſity: and that they made a kinde of violent preordination. Which accuſation hath alſo beene laid againſt vs. And the like crime ſheweth the like cauſe.

Laſtly, this platforme doth paſſing well agree with that doctrine concerning predeſtination, which is generally maintained in the Schooles, & Synagogues of the Papiſts: yea C verily to ſpeake the truth, it ſeemes to be borrowed euen from thence. For if we well conſider of the matter, what elſe hath *Pighius* taught? What elſe hath *Catharinus* maintained? and what els at this day do the groſſe fat Monkes maintaine? who imparke Gods actions in the caſe of predeſtination, within theſe pales. Firſt, ſay they, God foreſaw the natures and ſins of all men. Then prepared he Chriſt the Redeemer; Afterward, he willed for the merit of Chriſt foreſeene, to beſtow ſufficient helps of grace vpon all men, whereby they might bee ſaued through Chriſt: and in this willed for his part, by his antecedent wil, that all ſhould be ſaued. Laſtly, he did mercifully predeſtinate thoſe, whome hee did ſee would D end their liues in Gods fauour: and hee did iuſtly reiect otherſome, either for original or actuall ſinnes, in which he foreſaw they would end their liues.

A Corolarie, or addition.

A moſt certaine theoreme, or vndoubted truth.

GOD HATH NOT REVEALED Chriſt vnto all and euery man.

The proofes.

This is euident by Scriptures and experience. Iſa.52.14. *That which hath not beene tolde* *them, ſhall they ſee, and that which they haue not heard, they ſhall vnderſtand.* Iſa. 55. 5. *Beholde thou ſhalt call a nation, which thou haſt not known: and nations that knew not thee ſhall run vnto thee.* Iſa. 65. 1. *I haue beene ſought of them that asked not, I was found of them that ſought me not.* Oſea 1. 10. *And in the place where it was ſaid vnto them, ye are not my people, it ſhall be ſaid, ye are the ſonnes of the liuing God.* Oſe. 2. 23. *I will haue mercy vpon her that was not pittied, and I will ſay to them which were not my people, thou art my people.* Act. 14. 16 *God in times paſt ſuffered all the Gentiles to walke in their owne waies.* Act. 17. 30. *And the time of this ignorance God regarded not, but now hee admoniſheth all men euery where to repent.* Roman. 16. 25, 26. *To him now that is of power to eſtabliſh you according to my Goſpell & preaching of Ieſus Chriſt, by the reuelation of the myſterie, which was kept ſecret ſince the world began, but now is opened.* Coloſſ. 1. 26, 27. *Which is the myſterie hidde ſince the world beganne, and from all ages, but now is made manifeſt to his Saints, to whome God would make knowne what is the riches of this glorious myſterie among the Gentiles.* Epheſ. 1. 12. *Ye were at that time without Chriſt, and had no hope, & were Atheiſts, or without God in the world.* Epheſ. 3. 5. *The myſterie of Chriſt in other ages was not opened vnto the ſonnes of men, as it is now reuealed vnto his holy Apoſtles.* Pſal. 147. 19, 20. *Hee ſheweth his word vnto Iacob, his ſtatutes and his iudgements vnto Iſrael: Hee hath not dealt ſo with euery nation, neither haue they knowne his iudgements.*

ἄθεοι.

The moſt wiſe Philoſophers among the Gentiles haue indeede ſmattered many things of God: but in the meane time what ſay they of Chriſt? why ſhould they be ſo exceeding ſilent in this point, if Chriſt were reuealed vnto all? *Socrates* beeing ready to die, ſaid, *I depart out of this life, and they before whome I pleade my cauſe, do liue. Whether may be better the immortall Gods doe know: but I think that no man knoweth. And we owe* (ſaith he) *O Crito, a Cocke to Æſculapius to performe rites for the potion.* It is reported that *Ariſtotle* A beeing ready to die, cried out, *O thou which art the cheefeſt thing of all things which are, haue mercy vpon me.*

Lact. l. 7. c. 2.

Ens entium miſerere mei.

The Gentiles knew not God, that great benefactour, and therefore fained vnto them ſelues certaine ſauiours, *Caſtor*, and *Pollux*, and *Hercules*, called Ἀλεξίκακοι, that is, a helper in diſtreſſes, or repeller of euils, and *Æſculapius* the Phyſitian. *Solinus* ſaith, that there is not as yet any of the Gentiles found, who hath attained vnto the height of felicity, and may iuſtly bee accounted happie. *Albinus* ſpeaketh thus: *When ſuch like queſtions are propounded, why one is iudged thus, and another after another manner, why this man is blinded, God giuing him ouer, and another enlightened through Gods aſſiſtance; let not vs preſume or take vpon vs to iudge of the iudgement of ſo great a Iudge, but with trembling let vs crie out with the Apoſtle, O the depth!*

Collectar. 5. c. 7.

Conſectarie I.

The promiſe concerning the ſeede of the woman belongs not to all and to euery one: For a promiſe to whome it is not reuealed, is not actually a promiſe.

Conſectarie II.

Howſouer the redemption, that is by Chriſt, belongeth vnto all, yet it belongs not to all and to euery one. For a benefit to be perceiued or receiued by a ſupernaturall faith, if it be not reuealed, is no benefit.

Conſectarie III.

Vocation and vniuerſall ſauing grace belongs not to all and euery particular perſon; for God calleth vs by reuealing and offering Chriſt to vs.

Conſectarie IV.

The foreknowledge of faith in Chriſt, and of (*a*) priuatiue infidelitie, is not the ſquare & rule according to which God hath ordained and diſpoſed his predeſtination: becauſe there bee very many that neuer ſo much as heard of Chriſt; in whome therefore there is neither faith in Chriſt, nor priuatiue infidelity, or contempt of the Goſpell.

a Contempt of the Goſpell.

Trin-vni Deo gloria.

24 DE59

THE ARTE OF PROPHE-cying.

OR,

A TREATISE CONCERNING THE SACRED AND ONELY TRVE MANNER AND METHODE OF PREACHING.

Firſt written in Latine by Mr. William Perkins:
and now faithfully tranſlated into Engliſh (for that it containeth many
worthie things fit for the knowledge of men of all degrees)
By *Thomas Tuke.*

Nehem. 8. 4, 5, 6.

And Ezra the Scribe ſtood vpon a pulpit of wood, which he had made for the preaching. And Ezra opened 1
the booke before all the people: for he was aboue all the people: and when he opened it, all the people ſtood
vp. Moreouer, Ezra praiſed the Lord the great God, and all the people anſwered, Amen, Amen. 2
verſ. 7. *In like manner Ieſhua, and Bani, &c.* verſ. 8. *And they read in the booke of the law of God* 3
diſtinctly, and gaue the ſenſe, and cauſed them to vnderſtand the reading. 4

HINC LVCEM ET POCVLA SACRA
ALMA MATER CANTABRIGIA

Printed at London by Iohn Legatt, Printer
to the Vniuerſitie of Cambridge.
1613.

TO THE RIGHT WORSHIPFULL SIR WILLIAM ARMIN KNIGHT.

SIR, many and excellent benefits hath the Lord in mercy vouchſafed to vs theſe eight and forty by-paſt yeares together: of which this is not the leaſt, if not the greateſt, that he hath diſpelled the duskie cloudes of Popiſh darkeneſſe as palpable as that of AEgypt; and hath cauſed the Sun-light of the Goſpell to ſhine cleerely in all our coaſts. He ſheweth his word vnto vs, as he did vnto *Iacob*, his ſtatutes and his iudgements, as he did ſometimes to *Iſrael*. He hath giuen vs his Prophets and Embaſſadours, which doe ſerue like that cloude and pillar of fire to direct vs in our pilgrimage through the wilderneſſe of this wicked world into the celeſtiall Canaan. He hath thruſt forth many faithfull and induſtrious labourers into his Vineyard to prune and to dreſſe the vines of our ſoules, that we may bring forth the grapes of pietie and the cluſters of iuſtice; (vnleſſe we will needes be like to the Cypreſſe, which, as *Plinie* ſaith, can endure no husbanding, but maketh that her maladie, which is a medicine to other trees.) Amongſt whome the Author of this learned Tractate did ſhew himſelfe with the formoſt; carrying alwaies with him a Light of learning, and a Lampe of godly liuing. And, *qualis vita, finis ita*; As he was a Lampe whiles he liued, ſo like a Lampe, *aliis inſeruiens ſeipſum conſumpſit*. His whole life was labour, *ſcribenda dicens, & legenda ſcribens*. One whereof was this preſent diſcourſe and platforme concerning the true vnderſtanding and vſing of the Scriptures, written in his yonger yeares: which I am bold to preſent and dedicate to your Worſhip in this plight you ſee; partly becauſe it is a *Theſaurus* and ſtore-houſe of excellent precepts, (*as Domitius Piſo* ſaith that bookes ſhould be ſuch) hauing in it κέρας ἀμαλθείας, ſufficient furniture to further perfection in that ſacred ſcience: and partly to demonſtrate my gratitude, and deuoted affection to you, who haue alwaies beene a conſtant patron (*etiam minitante Fortuna*) to my neereſt and deareſt friends.

Exod. 10. 21

Pſal. 147. 19.

Exod. 13. 22.

Thus I take my humble leaue, deſiring your kind acceptance, and ſo commend your Worſhip with your whole progenie to the protection of the Lord. *London*, Ian. 1. 1606.

Your Worſhips in all dutie,

THOMAS TUKE.

To

TO THE FAITHFVLL MINISTERS OF THE GOSPELL: AND TO ALL THAT ARE desirous of, and doe labour for the knowledge of Holy learning.

THat common place of diuinitie, which concerneth the framing of Sermons, is both weightie and difficult, if there be any other throughout all that sacred ſcience. For the matter, which it is to explicate and treate on, is Prophecie; *an excellent gift indeed whether we conſider it in reſpect of dignitie or of vſe. The dignitie thereof appeareth, in that like a Ladie it is highly mounted and carried aloft in a chariot: whereas all other gifts, both of tongues and arts, attend on this like handmaides aloofe off. Anſwerable to this dignitie there is alſo a two-fold vſe: one, in that it ſerueth to collect the Church, and to accompliſh the number of the Elect: the other, for that it driueth away the Woolues from the foldes of the Lord, for this is indeede that* Flexanima, *that allurer of the Soule, whereby mens froward mindes are mitigated and mooued from an vngodly and barbarous life vnto Christian faith and repentance. This alſo is that Engine, which as it hath ſhoken the foundation of auncient hereſies, ſo it hath in theſe few by-paſt yeares, cut a ſunder the ſinews of that great Antichriſt. Wherefore if it bee demanded which is the moſt excellent gift of all, doubtleſſe the praiſe muſt be giuen to Prophecying. Now by how much the more excellent euery thing is, by ſo much the more diligently it ought to be adorned with varietie and plentie of precepts. Therefore, when I ſaw this common place ſo handled of many, as that it would remaine naked and poore, if all other arts ſhould call for thoſe things, which are their owne: I peruſed the writings of Diuines, and hauing gathered ſome rules out of them, I haue couched them in that methode, which I haue deemed moſt commodious: that they might be better for vſe, and fitter for the memorie. I doe alſo publiſh them, that they might be approoued, if they bring with them that which is good: if any euil, that they may receiue their deſerued puniſhment. And whoſoeuer thou art that pleaſeſt to reade them, where thou art perſwaded of this order of Preaching, which here I handle, walke on with me: where thou ſtandeſt at a ſtay, inquire with me,* * *where thou perceiueſt thine owne errors, returne to me: where thou ſeeſt mine, call me backe to thee. For that, which now liketh me, ſhall diſlike me, if it like not godly and moderate minded men. But if any man ſhall carpe at this my trauaile, though very ſmall, let him know, that my onely meaning is to benefit the Church of God: and that the conſcience of my fact is a ſufficient muniment againſt all calumnies, I doe now betake you to God, and this (tractate of the) art of Prophecying, both to you and to God.* Ann. 1592. Decemb. 12.

*or when

WILLIAM PERKINS.

THE

THE ARTE OF PROPHECYING.

CHAP. I.

THe Arte or facultie of *Prophecying* is a ſacred doctrine of exerciſing *Prophecie* rightly.

Prophecie (or Prophecying) is a publike and ſolemne ſpeech of the Prophet, pertaining to the worſhip of God, & to the ſaluatiō of our neighbor. 1. Cor. 14. 3. *But he that prophecieth, ſpeaketh vnto men to edification, to exhortation, & to conſolation.* Verſ. 24. *But if all prophecie, & there come in one that beleeueth not, or one vnlearned, he is rebuked of all men, and is* * *iudged of all men,* Rom. 1. 9. *God is my witneſſe, whom I ſerue (or worſhip,* λατρεύω*) in my ſpirit, in the Goſpell of his Sonne.*

* ἀνακρίνεται.

CHAP. II.

Of the Preaching of the Word.

THere are two parts of Prophecie: *Preaching* of the Word, and *Conceiuing* of Prayers.

For in ſpeaking there are onely two duties of the Prophet, that is, of the Miniſter of the word; to wit, *Preaching* of the word, and *Praying* vnto God in the name of the people. Rom. 12. 6. *Hauing prophecie, let vs prophecie according to the* * *proportion of faith.* Gen. 20. 7. *Deliuer the man his wife againe, for he is a Prophet: and when he ſhal pray for thee, thou ſhalt liue.* For this cauſe the word (*Prophecie*) is giuen alſo to prayers. 1. Chron. 25. 1. *The ſonnes of Aſaph, and Heman and Iedutbun, who were ſingers, prophecyed with Harpes, with Vials, and with Cymbals.* 1. King. 18. 26. *The Prophets of Baal called vpon the name of Baal from morning to noone.* 29. *And when mid-day was paſſed, and they had prophecied vntill the offering of the euening ſacrifice.*

* ἀναλογίαν.

And euery Prophet is partly the voyce of God, to wit, in preaching: and partly the voyce of the people, in the act of praying. Ier. 15. 19. *If thou take away the precious from the vile, thou ſhalt be as it were My mouth.* Neh. 8. 6. *And Hezra bleſſed the Lord the great God, and all the people anſwered, Amen.*

Preaching of the word is Prophecying in the name and roome of Chriſt, wherby men are called to the ſtate of Grace, and conſerued in it, 2. Cor. 5. 19. *And hath committed to vs the word of reconciliation,* 20. *Therefore we are Embaſſadours for Chriſt: as though God did beſeech you by vs, we pray you in the name of Chriſt, that ye be reconciled to God.* 2. Theſſ. 2. 13. 14. *God hath from the beginning elected you to ſaluation, through ſanctification of the Spirit, and faith embracing the truth: whereunto he called you by our Goſpell.* Rom. 1. 16. *The Goſpell is the power of God to ſaluation to euery one that beleeueth,* Prou. 29. 18. *When there is no viſion the people are naked.* Rom. 10. 14.

CHAP. III.

Of the Word of God.

THe perfect and equal * obiect of Preaching is the word of God. Luk. 16. 29. *They haue Moſes & the Prophets, let them heare them.* Math. 23. 2. *The Scribes and Phariſes ſit in Moſes chaire,* that is, they teach the doctrine of *Moſes*, which they doe profeſſe. 3. *All therefore whatſoeuer they bid you obſerue, that obſerue and doe.*

The Word of God is the wiſedome of God concerning the truth, which is according vnto godlines deſcending from aboue. Iam. 3. 17. *But the wiſedome, which is from* * *aboue is firſt pure, &c.* Tit. 1. 1. *Paul a Seruant of God——according to the acknowledging of the truth, which is according vnto godlineſſe.*

* Or, the word of God is the whole and onely matter, about which preaching is exerciſed; it is the field in which the Preacher muſt containe himſelfe.

* ἄνωθεν.

Admirable is the excellencie of the Word, which is euident partly by the nature thereof, partly by the operation.

The excellency of the nature is either the perfection thereof, or the eternitie.

The perfection is either the ſufficiencie, or the purity. The ſufficiencie is that, whereby the word of God is ſo compleate, that nothing may bee either put to it, or taken from it, which appertaineth to the proper end thereof. Pſal. 19. 7. *The Law of the Lord is perfect, conuerting the ſoule.* Deut. 12. 32. *Whatſoeuer I command you, take heede yee doe it: thou ſhalt put nothing thereto, nor take ought therefrom.* Reuel. 22. 18, 19.

The puritie thereof is, whereby it remaineth entire in it ſelfe, voide of deceit and errour, Pſal. 12. 6. *The words of the Lord are pure words, as ſiluer tried in a furnace of earth, fined ſeuen times.*

The eternitie of the word is that, whereby it abideth inuiolable, and cannot paſſe vntill all that, which it commandeth, bee fully accompliſhed. Math. 5. 18.

The excellencie of operation is that, wherby it is endowed with vertue; firſt to diſcerne the ſpirit of man, Heb. 4. 12. *For the word of God is liuely, and mightie in operation, and ſharper then any two edged ſword, and entreth through euen to the diuiding aſunder of the ſoule and ſpirit, and of the ioynts and the marrow, and diſcerneth the thoughts and intents of the heart.* Secondly, to binde the conſcience. Iam. 4. 12. *There is one Law-giuer, who is able to ſaue and deſtroy.* Eſa. 33. 22. *The Lord is our Iudge, the Lord is our Law-giuer, the Lord is our King, he will ſaue vs.* To binde the conſcience is to conſtraine it either to accuſe vs or to excuſe vs of ſinne before God.

The word is in the holy Scripture.

The Scripture is the word of God written in a language fit for the Church by men immediately called to be the *Clerkes*, or *Secretaries* of the holy Ghoſt. 2. Pet. 1. 21. *For prophecie came not in old time by the will of man, but the holy men of God ſpake as they were carried and mooued by the holy Ghoſt.*

*φερόμενοι.

It is called Canonicall, because it is as it were a Canon, that is to ſay, a *Rule*, or *Line* of the Maſter workman, by the helpe whereof the truth is both firſt to be found out, and alſo afterwardes to be examined. Gal. 6. 16. *And as many as walke according to this* * *Canon or Rule.* Therefore the ſupreame and abſolute determination & iudgement of the controuerſies of the Church ought to bee giuen vnto it.

*κανόνι.

The *Summe* of the Scripture is conteined in ſuch a ſyllogiſme (or forme of reaſoning, as this is which followeth. (a) *The true Meſſias ſhall be both God and man of the ſeede of Dauid; he ſhall be borne of a Virgin; he ſhall bring the Goſpell forth of his Fathers boſome; he ſhall ſatisfie the Law; he ſhall offer vp himſelfe a ſacrifice for the ſinnes of the faithfull; he ſhall conquer death by dying and riſing againe; he ſhall aſcend into heauen; and in his due time hee ſhall returne vnto iudgement. But* (b) *Ieſus of Nazareth the Sonne of Mary is ſuch a one: He* (c) *therefore is the true Meſſias.*

a The Maior or Propoſition.

b The Minor, or Aſſumption.

c The concluſion.

In this ſyllogiſme the Maior is the ſcope or principall driſt in all the writings of the Prophets: and the Minor in the writings of the Euangeliſts and Apoſtles.

The Scripture is either the New Teſtament, or the Old.

The old Teſtament is the firſt part of the Scripture, written by the Prophets in the Hebrew tongue, or at leaſt in the Chaldie, vnfolding chiefly that old couenant of workes. Luk. 16. 29. and 24. 27. *And he began at Moſes, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.*

It is diſtinguiſhed by bookes, which are either Hiſtoricall, or Dogmaticall, or Propheticall.

The Hiſtoricall bookes are ſtories of things done, for the illuſtration and A confirmation of that doctrine which is propounded in other bookes. 1. Cor. 10. 11. *Now all theſe things came vpon them for* * *enſamples: and were written to admoniſh vs.* Rom. 15. 4. *For whatſoeuer things were written aforetime, are written for our learning.*

*τύποι.

Theſe bookes are in number fifteene.

1 *Geneſis*, which is an hiſtorie of the creation, fall, promiſe, and of the ſtate of the Church conſerued (and ſhut vp) in priuate families.

2 *Exodus*, which is an hiſtorie of the deliuerance of the Iſraelites from the Egyptians, of their going out of Egypt, of the promulgation of the Law, & of the Tabernacle.

3 *Leuiticus*, which containeth a ſtorie of B the Ceremoniall worſhip.

4 *Numbers*, which is an hiſtorie of their martiall marching into the land of Canaan.

5 *Deuteronomie*, which is a commentarie repeating and explicating the Lawes out of the afore-ſaid bookes.

6 The booke of *Ioſhua*, which declareth their entrance into, and poſſeſſion of the land of Canaan vnder Ioſhua.

7 The booke of the *Iudges*, which comprehendeth an hiſtorie of the corrupt and miſerable condition of the Church and Common-wealth of Iſrael from *Ioſhua* to *Eli*.

8 The booke of *Ruth*, which is an hiſtorie concerning the marriages and poſteritie C of *Ruth*.

9 The firſt and ſecond booke of *Samuel*, which is a ſtory of things done vnder *Eli*, and *Samuel* Prieſts, and vnder *Saul* and *David* Kings.

10 The firſt and ſecond booke of *Kings*, which maketh narration of things atchieued in the daies of the Kings of Iſraell and Iudah.

11 The firſt and ſecond booke of *Chronicles*, which is a methodicall hiſtorie of the beginning, increaſe, and ruine of the people of Iſrael, ſeruing to explaine and ſhew the *Line* or *Linage* of Chriſt.

12 The booke of *Ezra*, which containeth an hiſtorie of their returne from captiuitie in D Babylon, and of the beginning of the *Reſtoring* of the citie.

13 The booke of *Nehemiah*, which ſpeaketh of the reſtoring of the citie which was to be finiſhed.

14 The booke of *Heſter*, which is an hiſtorie of the preſeruation of the Church of the Iewes in Perſia by *Heſter*.

15 The booke of *Iob*, which is an hiſtorie intreating of the cauſes of his tentations, as alſo of his manifold conflicts, and laſtly of his happie iſſue.

The Dogmaticall bookes are thoſe, which teach and preſcribe the Doctrine of Diuinitie.

Theſe are foure in number.

1 The booke of *Pſalmes*, which containeth

ſacred ſongs to bee fitted for euery condition both of the Church and the particular members thereof, and alſo to be ſung with grace in the heart, Col. 3. 16.

2 The booke of *Prouerbes*, which is a treatiſe of Chriſtian manners, teaching pietie towardes God, and iuſtice towardes our Neighbour.

3 The (a) booke of the *Preacher*, which diſcloſeth the vanitie of all humane things, ſo farre forth as they are vſed without the feare of God.

[a] Eccleſiaſtes.

4 *The (b) Song of Songs*, which ſpeaketh of the mutuall communion of Chriſt with the Church, vnder an allegorie of a (c) Bridegroome and his Bride.

[b] The booke of Canticles.

[c] Or husband and ſpouſe.

The Propheticall bookes are Predictions, either of the iudgements of God for the ſinnes of the people, or of the deliuerance of the Church, which is to bee perfitted at the comming of Chriſt.

But with theſe predictions (d) they doe mingle the doctrine of repentance, and doe almoſt alwaies vſe conſolation in Chriſt to them that doe repent.

[d] That is, the Prophets.

It is their cuſtome alſo for the helping of their hearers memorie and vnderſtanding, to propound their ſermons briefly, which they made at large. Eſa. 8. 1. *Moreouer the Lord ſaid vnto me, take thee a great rolle, and write in it with a mans pen.* Hab. 2. 2. *Write the viſion, and make it plaine vpon tables, that he may runne that readeth it.*

Prophecies are either greater or leſſer.

Greater are ſuch, as doe more plentifully deliuer all thoſe things that are foretold; as the prophecie of *Eſay, Ieremie, Ezekiel, Daniel.*

Hitherto belong the *Lamentations of Ieremie*, touching the miſery of the people of the Iewes about the time of the death of *Ioſiah*.

Leſſer prophecies are thoſe, which intreat more ſparingly or briefly of all thoſe things that are foretold, or at leaſt of ſome of them; as the prophecie of *Hoſea, Ioel, Amos, Obediah, Ionas, Michah, Nahum, Habakak, Zephanie, Hagge, Zacharie, Malachie.*

Thus much for the old Teſtament.

The New Teſtament is the ſecond part of the Scripture written in the Greeke tongue by the Apoſtles, or at leaſt approoued of them, propounding plainely the doctrine of the new couenant. Eph. 2. 20. *And are built vpon the foundation of the Prophets and Apoſtles.*

Peter approoued the Goſpell of Marke, at whoſe motion and appointment it was written by Marke, as it pleaſeth Nicephorus to auerre, *Lib. 2. cap. 45.* And *Iohn*, that wrote the Goſpel, approoued the Goſpel of *Luke*. It is of ſmall moment, which is reported by *Euſebius*, to wit, that it is apparent by two places (2. Tim. 2. 8. and Rom. 2. 16.) that *Paul* was the author of that Goſpell, which is called *Lukes*. For *Paul* doth not here ſpeake of any one booke, but of his whole miniſterie: for he addeth, *In* which I ſuffer trouble as an euill doer euen vnto bondes*, 2. Tim. 2. 9.

* 1, 2.

The new Teſtament containeth partly Hiſtories, and partly Epiſtles. The Hiſtories are:

1 The foure Goſpels of *Matthew, Marke, Luke*, and *Iohn*: which are an hiſtorie of the life, deedes, and doctrine of Chriſt exhibited vnto the world, continuing from his conception euen vntill his aſcenſion into heauen.

And there are foure writers: two that were hearers, and two that were eye-witneſſes, that they might giue greater aſſurance of the truth of the hiſtorie.

The difference betwixt the Euangeliſts is on this wiſe: *Matthew* layeth open the doctrines which Chriſt deliuered. *Marke* ſets down the hiſtory briefly: yet did he not make an abridgement of the Goſpell which *Matthew* wrote, as *Hierome* ſuppoſed. For hee beginnes his diſcourſe in a diuers manner, and proceedes in another order, partly intreating of things more largely, and partly interlacing of new matters. *Luke* aimeth at or frameth a perfect hiſtorie, and deſcribed in a certaine order. *Iohn* is almoſt wholly taken vp in laying open the Godhead & benefite of Chriſt, which is deriued from his Godhead vnto vs.

Hierome diſtinguiſheth the Euangeliſts by their beginnings or entrance. He ſaith *Matthew* is like a *man*, becauſe he begins with the *Man-hood* of Chriſt. He likens *Marke* to a *Lyon*, becauſe he beginnes with the preaching of *Iohn*, which was like the roaring of a Lyon. He compares *Luke* to an *Oxe*, becauſe he beginneth with *Zacharie* the Prieſt offering his ſacrifice. He compareth *Iohn* to an *Eagle*, becauſe he doth (as it were) ſoare vp aloft and begin with the *Godhead* of Chriſt.

2 *The Actes of the Apoſtles*, which is an orderly hiſtory, ſpecially relating the deedes of *Peter* and *Paul*: that there might be an enſample of gouerning the Church extant. 2. Tim. 3. 10, 11.

3 The *Reuelation* which is a propheticall hiſtory concerning the condition of the Church from the age in which *Iohn* the Apoſtle liued vnto the end of the world.

The Epiſtles follow. 1. *thirteene* Epiſtles of *Paul*.

1 To the *Romanes*, of iuſtification, ſanctification, and the duties of Chriſtian life.

2 The *firſt* to the *Corinthes*, concerning the reforming of the abuſes of the Church of Corinth.

3 The *ſecond* to the *Corinthes*, containing chiefly the defence of himſelfe and of his Apoſtleſhip againſt his aduerſaries.

4 To the *Galatians* about iuſtification by faith without the workes of the Law.

5 To the *Coloſſians*,
6 To the *Philippians*
7 To the *Epheſians*
8 The 1. to the *Theſ.*
9 The 2. to the *Theſ.*
} Which confirme the Churches in doctrine, and in the duties of Chriſtian life.

10 The 1. to *Timothie.* }
11 The 2. to *Timothie.* } VVhich preſcribe the forme of ordering the Church aright.

12 The Epiſtle to *Titus*, of ordering the Church of the Cretians.

13 To *Philemon*, of receiuing Oneſimus.

The Epiſtle to the *Hebrewes*, concerning the perſon and offices of Chriſt, and of faith bringing forth fruit in good workes.

The Epiſtle of *Iames*, concerning workes to be ioyned with faith.

The firſt and ſecond Epiſtle of *Peter*, touching ſanctification and the workes of new obedience.

The *firſt* Epiſtle of *Iohn*, concerning the ſignes of fellowſhip with God.

The *ſecond* Epiſtle of *Iohn* to the elect Ladie, about perſeuerance in the truth.

The *third* Epiſtle of *Iohn* to *Gayus*, concerning hoſpitality and conſtancie in that which is good.

The Epiſtle of *Iude*, of conſtancie in the faith againſt falſe Prophets.

And thus the Canonicall Scripture is diſtinguiſhed by her bookes.

Now there are very ſtrong proofes, which ſhew that ſhee alone is the word of God, and no other beſides.

Of theſe proofes one doth make a man certainely to [a] know the ſame, the other doth but declare or teſtifie it.

[a] Probatio. [illegible]. [illegible].

Of the former kinde there is onely one, namely, the inward teſtimony of the holy Ghoſt ſpeaking in the Scriptures, and not onely telling a man within in his heart, but alſo effectually perſwading him, that theſe bookes of the Scripture are the word of God. Iſa. 59.21. *My Spirit, that is vpon thee, and my words which I haue put in thy mouth, ſhall not depart out of thy mouth,——from henceforth euen for euer.*

The manner of perſwading is on this wiſe: The Elect hauing the Spirit of God, doe firſt diſcerne the voice of Chriſt ſpeaking in the Scriptures. Moreouer, that voice which they doe diſcerne, they doe approoue: and that which they doe approoue, they doe beleeue. Laſtly, beleeuing, they are (as it were) ſealed with the ſeale of the Spirit. Eph. 1.13. *Wherein alſo after that ye beleued, yee were ſealed with the holy Spiri t of promiſe.*

The Church alſo may beare witneſſe of the Canon, perſwade ſhee cannot. For by this meanes the voice of the Church ſhould be of greater force then the voice of God: and the whole ſtate of mans ſaluation ſhould depend vpon men; then which what can be ſaid to be more miſerable?

Obiect. The Scripture is the word of God by it ſelfe, but it is not ſo to vs, but by the iudgement of the Church. *Anſ.* 1. The diſtinction is vaine. For, the firſt part thereof ſheweth the manner, whereby the Scripture is the word of God: the latter part ſhewes not the manner how, but the perſon to whome: 2. The Scripture it ſelfe doth alſo teſtifie of it ſelfe with that kinde of teſtimony, which is ſurer euen then all the oathes of men. For wee haue the voice of the holy Ghoſt ſpeaking in the Scripture: who doth alſo worke in our hearts a certaine (πληροφορίαν,) full perſwaſion of the Scriptures, when wee are exerciſed in hearing, reading and meditating of them. Neither do we beleeue a thing, becauſe the Church ſaith it is to bee beleeued: but therefore we do beleeue a thing, becauſe that which the Church ſpeaketh, the Scripture did firſt ſpeak. Yea the Church cannot ſtand, nor yet be imagined without faith: faith is not without the word, which word is the rule or obiect of faith, & not the iudgement, though it be of moſt holy men. 3. He which doubteth of the Scriptures, will doubt as well of the teſtimony of the Church.

Obiect. 2. The Church hath a iudgement to determine of matters. Act. 15. 28. *It ſeemeth good to the holy Ghoſt, and to vs.* *Anſw.* 1. The ſoueraigne or ſupreame iudgement concerning matters of faith, belongeth to the holy Ghoſt, ſpeaking in the Scriptures. The miniſtery of iudgement (or a miniſteriall iudgement) is onely giuen vnto the Church, becauſe ſhee muſt iudge according to the Scriptures: and becauſe ſhee doth not this alwaies, ſhee ſometimes faileth. 2. The Apoſtles were preſent at that Councell which was held at Ieruſalem, who were men that had authority which was * of it ſelfe to be beleeued, which authority the Eccleſiaſticall miniſtery now hath not.

* αὐτόπιστον.

The proofe of declaration or teſtification, is that, which doth not demonſtrate or perſwade, but onely teſtifie, and by certaine tokens approoue the true Canon. This proofe is manifolde.

Firſt, the perpetuall conſent of the Church: of the auncient Church of the Iewes. Rom. 3.2. *For chiefly, becauſe vnto them were of credit committed the Oracles of God.* And of the new and latter Church. 1. From Chriſt and the Apoſtles, who cited teſtimonies forth of thoſe bookes.

Secondly, from the Fathers.

Firſt, *Origen*, as *Euſebius* teſtifieth, *lib.* 6. 18. & 23.

2 *Meliton*, as the ſame *Euſebius* witneſſeth *lib.* 4.

3 *Athanaſius.*

4 *Cyril*, Serm. 4.

5 *Cyprian*, or rather *Ruffine* in his expoſition of the Creede.

6 *Hilarie*, in his preface vpon the firſt Pſalme.

7 *Hierome*, *in Prologo Galeato*, and in his preface vpon the bookes of *Salomon*.

8 *Epiphanius*, in his booke of weights and meaſures.

9 *Damaſcene*, in his fourth booke of faith, chap. 18.

10 *Gregorie*, Moral on *Iob*, *lib*. 9. chap. 27.

3 In Councels, the Nicene, and Laodiceane, Can. 59.

With theſe agree *Hugo de Sancto Victore* in his firſt booke of Sacraments, cap. 7. *N. Lyra* in his prologue vpon the bookes of Apocrypha. *Hugo Cardinalis in prologo in Ioſuam.*

Secondly, the conſent in part made by the Gẽtiles, & enemies affirming the ſame things, which are deliuered in holy Scriptures.

1 Of the creation ſpake *Homer*, and *Plato in Timeo*.

2 Of Chriſt, *Ioſephus*, *lib*. 20. *Antiquit. cap.* 6. & 8. and in his fift booke of the warre of the Iewes, chap. 8. and booke the 6. chap. 25. 27. 28 47.

3 Of the Redeemer of the world, who was to be exhibited in the laſt times, prophecied the Sybils, as *Lactantius* recordeth, *lib*. 4. *cap*. 6. and *Cicero*, *lib*. 2. *de Diuinat*. and *Virgil*, in the fourth Eclogue.

4 Of the miracles of Chriſt, *Suetonius* ſpeaketh in *Nero*: and *Tacitus*, *lib*. 5. & 20.

5 Of the Wiſemens ſtarre, *Plin. lib*. 2. & 25.

6 Of the ſlaughtering of the infants, *Macrobius in Satur*.

7 Of the death of *Herod Agrippa*, *Ioſephus* in his 19. booke of Antiquities, chap. 7.

8 Of the flood, *Beroſus* in thoſe fragments which are extant. *Ioſephus Antiq.* booke 1. chap. 3. And the Poets.

9 Of the tower of Babell, *Eupolemus* ſpeaketh, as *Euſebius* teſtifies, *De preparat. Euangel.*

10 Of the Doue which *Noe* ſent out, *Plutarch* ſpeaketh, *lib. quod Bruta ſunt rationalia.*

11 Of *Iaphet*, the ſonne of *Noe*, the Poets fable many things.

12 Of *Abrahams* ſacrifice, *Alexander Polybiſt*.

13 Of the miracles of *Moſes*, *Plinie* ſpeaketh: though he do wickedly call him a Magitian.

Thirdly, the Antiquitie of the word, for it containeth in it a narration of things done frõ the beginning of the world. But the moſt ancient humane Hiſtory whatſoeuer, was not written by any, before the daies of *Ezra* & *Nehemiah*, who were about the yere of the worlds creation, three thouſand aud fiue hundreth.

Fourthly, the moſt certaine accompliſhment of the prophecies: as are theſe, of the calling of the Gentiles: of Antichriſt: of the apoſtaſie of the Iewes, &c.

Fiftly, the matter thereof: which is of one true God, of the true worſhip of God, and that God is the Sauiour.

Sixtly, the conſent of all the parts of the Scripture.

Seauenthly, the miraculous preſeruation of the Scriptures in the perils of the Church, and in the time of generall reuolting.

Eightly, the operation thereof: for it conuerteth men, and though it be flatly contrary to the reaſon and affections of men, yet it winneth them vnto it ſelfe.

Ninthly, it is full of maieſty in the ſimplenes of the words. Laſtly, the holy pen-men ſet downe their owne corruptions: and *Moſes* commends himſelfe, ſaying, that hee was the meekeſt of all men; which argueth that they were led by the holy Ghoſt. And Chriſt, who is deſcribed in the Goſpell, affirmeth very plainly, that he is the Sonne of God, and that he is one with God the Father, and challengeth all Gods glory vnto himſelfe. Which if it had not bin right and true, he ſhould haue felt the wrath of God with *Adam* and with *Herod*, who would needs be like vnto God. But on the contrary, God hath reuenged his death both vpon *Herod*, and vpon the Iewes, and vpon *Pilate*, and vpon thoſe Emperours that perſecuted the Church.

And thus wee haue ſeene the * tokens of the Scripture. Whereby it appeareth, that the booke of *Tobit*, the prayer of *Manaſſes*, the booke of *Iudith*, the booke of *Baruch*, the Epiſtle of *Ieremie*, the additions to *Daniel*, the third and fourth bookes of *Ezra*, the additions to the book of *Heſter*, the two bookes of Macchabees, the booke of Wiſedome, and Eccleſiaſticus, are not to bee reckoned in the Canon. Reaſon 1. They are not written by the Prophets. 2. They are not written in Hebrew. 3. Chriſt and his Apoſtles alleadged in the new Teſtament, no teſtimonies out of thoſe bookes. 4. They containe ſome feigned things, and contrary to the Scriptures.

* τεκμήρια,

CHAP. IV.

Of the interpretation of the Scriptures.

Hitherto hath beene ſpoken of the *obiect* of preaching. The *parts* thereof are two. *Preparation* for the ſermon, and the Promulgation or *vttering* of it. Mat. 13. 52. *Then ſaid hee vnto them, therefore euery Scribe, which is taught vnto the kingdome of heauen, is like vnto an houſholder, which bringeth forth out of his treaſure things both new and olde.*

In preparation, priuate ſtudy is with diligence to be vſed. 1. Tim. 4. 13. *Till I come giue attendance to reading, to exhortation, and to doctrine.* 1. Pet. 1. 10. *Of the which ſaluation the Prophets haue inquired and ſearched, which prophecied of the grace that ſhould come vnto you.* Dan. 9. 2. *In the firſt yeare of his reigne, I Daniel vnderſtood by bookes the number of the yeare.*

Concerning the ſtudy of Diuinity, take this aduice. Firſt, diligently imprint both in thy minde and memory the ſubſtance of Diuinity deſcribed, with definitions, diuiſions, and explications of the properties. Secondly, proceede to the reading of the Scriptures in this order. Vſing a grammaticall, rhetoricall, and logicall [a] analyſis, and the helpe of the reſt of the artes: reade firſt the Epiſtle of *Paul* to the Romanes, after that, the Goſpel of *Iohn*,

[a] Opening of the text.

(as beeing indeede the keyes of the new Teſtament) and then the other bookes of the new Teſtament will be more eaſie when they are read. When all this is done, learne firſt the dogmaticall bookes of the olde Teſtament, eſpecially the Pſalmes: then the Propheticall, eſpecially *Eſay*: Laſtly, the hiſtoricall, but chiefly Geneſis. For it is likely that the Apoſtles and Euangeliſts read *Eſay* and the Pſalmes very much. For there are no bookes of the olde Teſtament, out of which wee can reade more teſtimonies to bee cited then out of theſe. There are about threeſcore places alleadged out of *Eſay*: and threeſcore and foure out of the Pſalmes. Thirdly, out of [a] orthodoxall writings, we muſt get aid not onely from the latter, but alſo from the more ancient Church. Becauſe Sathan hath raiſed vp from the dead the olde Heretikes, that he might hinder the reſtauration of the Church; which is begunne to be made in our time. For the Antitrinitaries haue newly varniſhed that opinion of *Arius* and *Sabellius*. The Anabaptiſts renew the doctrines or ſects of the Eſſees, Cathariſts, Enthuſiaſts, and Donatiſts. The Swenkfeldians reuiue the opinions of the Eutychians, Enthuſiaſts, &c. *Menon* followeth *Ebion*, and the Papiſts reſemble the Phariſies, Encratites, Tatians, Pelagians. The Libertines renew the opinions of the Gnoſticks and Carpocratians. *Seruetus* hath reuiued the hereſies of *Samoſatenus*, *Arrius*, *Eutyches*, *Marcion*, and *Apollinaris*. Laſtly, the Schiſmatickes, that ſeparate themſelues from Euangelicall Churches, reuiue the opinions, facts, and faſhions of *Pupianus* in *Cyprian*, of the Audians, and Donatiſts. Therefore in like manner, wee muſt not ſo much ſeeke for new repealing and confutations of theſe hereſies, as wee are for our vſe to fetch thoſe auncient ones out of Councels and Fathers, and to accompt them as approoued and firme. Fourthly, thoſe things, which in ſtudying thou meeteſt with, that are neceſſary and worthy to be obſerued, thou muſt put in thy tables or common place bookes, that thou maieſt alwaies haue in a readineſſe both olde and new. Fiftly, before all theſe things God muſt earneſtly bee ſued vnto by prayer, that hee would bleſſe theſe meanes, and that he would open the meaning of the Scriptures to vs that are blinde. Pſal. 119. 18. *Open mine eyes, that I may ſee the wonderfull things of thy Law*. Reuel. 3. 18. *I aduiſe thee to buy golde for thee,-- and to annoint thine eyes with eye-ſalue, that thou maieſt ſee.*

[a] Of ſound iudgement: or ſound, & iudicious, & cõſonant to Gods word.

Hitherto pertaineth the framing of common-place bookes. Concerning which, obſerue this ſlender counſell. 1. Haue in readineſſe common-place heads of euery point of diuinity. 2. Diſtinguiſh the formoſt pages of thy paper booke, into columnes, or equall parts lengthwiſe. In euery one of thoſe pages ſet in the top, the title of one head or chiefe point, the contrary ſide remaining in A the meane while empty, that freſh paper may bee put to. 3. All things, which thou readeſt, are not to bee written in thy booke, but thoſe things that are worthy to be remēbred, and are ſeldome met with. Neither muſt thou put the words of the Author in thy common places, but briefly note downe the principall points of ſtories, & of things, that thou maieſt ſee from what author to fetch thē, when thou ſhalt haue vſe: and make a point in the author himſelfe, that thou maiſt know that the thing is there handled, which thou wroteſt in thy cōmon-place booke. 4. Becauſe ſome things do very often offer themſelues with a doubtfull ſignification, ſo as that thou canſt not tell, if thou write them in thy common places, B from whence to fetch them, therefore to thy common places, thou muſt ioyne an alphabeticall table. 5. Alwaies prouided that thou truſt not too much to thy places. For it is not ſufficient to haue a thing written in thy book, vnleſſe it be alwaies diligently laid and locked vp in thy memory.

Preparation hath two parts; Interpretation, and *right diuiſion or * cutting*.

Interpretation is the * *Opening* of the words and ſentences of the Scripture, that one entire and naturall ſenſe may appeare.

* ὀρθοτομεῖν.

* ἐπίλυσις.

The Church of Rome maketh foure ſenſes of the Scriptures, the literall, allegoricall, tropologicall, and anagogicall, as in this her example. *Melchizedek offered bread and wine.* C The literall ſenſe is, that the King of Salem with meate which he brought, refreſhed the ſouldiers of *Abraham*, beeing tyred with trauell. The allegoricall is, that the Prieſt doth offer vp Chriſt in the Maſſe. The tropologicall is, therefore ſomething is to be giuen to the poore. The anagogicall is, that Chriſt in like manner beeing in heauen, ſhall bee the bread of life to the faithfull. But this her deuice of the foure-folde meaning of the Scripture muſt be exploded and reiected.

There is one onely ſenſe, and the ſame is the literall. An allegorie is onely a certaine manner of vttering the ſame ſenſe. The Anagogie and Tropologie are waies, whereby the ſenſe may be applied.

D The principall Interpreter of the Scripture, is the holy Ghoſt. 2. Pet. 1. 20. *So that ye firſt know this, that no prophecie in the Scripture is of any priuate * interpretation.* Moreouer, hee that makes the law, is the beſt and the higheſt interpreter of the law.

* ἐπιλύσεως.

The ſupreame and abſolute meane of interpretation, is the Scripture it ſelfe. Nehem. 8. 8. *And they read in the booke of the Law of God diſtinctly, and gaue the ſenſe, and cauſed them to vnderſtand by the Scripture it ſelfe, per Scripturam ipſam.*

The meanes ſubordinated to the Scripture, are three; the analogie of faith, the circumſtances of the place propounded, and the comparing of places together.

The *analogie* of faith, is a certaine *abridge-*

ment or *ſumme* of the Scriptures, collected out of moſt manifeſt & familiar places. The parts thereof are two. The firſt concerneth faith, which is handled in the Apoſtles Creede. The ſecond concerneth charity or loue, which is explicated in the tenne Commaundements. 2. Timothie 1. 13. *Keepe the true * patterne of the wholeſome words, which thou haſt heard of me, with faith and loue which is in Chriſt Ieſus.*

* ὑποτύπωσιν.

The circumſtances of the place propounded are theſe: *Who? to whome? upon what occaſion? at what time? in what place? for what ende? what goeth before? what followeth?*

The collation or comparing of places together, is that, whereby places are ſet like parallels one beſide another, that the meaning of them may more euidently appeare. Act. 9. 22. *But Saul increaſed the more in ſtrength, and confounded the Iewes, which dwelt at Damaſcus, confirming* (συμβιβάζων,) that is, (conferring or conioyning of places of Scriptures, as Artificers, beeing about to compact or ioyne a thing together, are wont to fit all the parts amongſt themſelues, that each one of them may perfectly agree with other,) *that this was that Chriſt.*

Collation of places is two-folde. The firſt is the comparing of the place propounded with it ſelfe, cited and repeated elſewhere in holy writ. Eſay 6. 10. *Make the heart of this people fat make their eares heauie, and ſhut their eyes, leſt they ſee with their eyes, and heare with their eares, and vnderſtand with their hearts, and conuert, and he heale them.* This place is ſixe times repeated in the new Teſtament. Math. 13. 14 Mar. 4. 12 Luk. 8. 10. Ioh. 12. 40. Act. 28. 27 Rom. 11 8.

Places repeated haue often alterations for ſundry cauſes. Theſe cauſes are, firſt exegeticall, that is, for expoſition ſake: as,

Pſal. 78. 2. compared with Mat. 13. 35.

*I will open my mouth in a parable: I will declare * things hidden from of olde.*	*I will open my mouth in parables, and will vtter the things which haue beene kept ſecret from the foundation of the world.*

* occulta.

Pſal. 78. 24.	Ioh. 6. 31.
He gaue them of the wheate of heauen.	*He gaue them bread from heauen to eate.*

Iſa. 28. 16.	Rom. 9. 33.
Beholde, I will lay in Sion a ſtone, a tryed ſtone, a precious corner ſtone, a ſure foundation. Hee that beleeueth, ſhall not make haſt.	*Beholde, I lay in Sion a ſtumbling blocke, and a rocke to make men fall, and euery one that beleeueth in him, ſhall not be aſhamed.*

Pſal. 110. 1.	1. Cor. 15. 25.
Sit thou at my right hand vntill I make thine enemies thy foot-ſtoole.	*Hee muſt raigne till hee haue put all his enemies under his feete.*

A

Pſal. 116. 10.	2. Cor. 4. 13.
I beleeue, [a] becauſe I did ſpeake.	*I beleeued, and therfore haue I ſpoken.*

[a] quia.

Gen. 13. 15.	Gal. 3. 16.
All the land which thou ſeeſt, will I giue vnto thee, and to thy ſeede for euer.	*Now to Abraham & to his ſeede were the promiſes made. Hee ſaith not vnto the ſeedes, as ſpeaking of many: but, and to thy ſeed, as of one, which is Chriſt.*

A ſecond cauſe is diacriticall, or for diſcerning ſake, that places, and times, and perſons might be mutually diſtinguiſhed.

B

Mich. 5. 2.	Matth. 2. 6.
And thou Bethlehem Ephrathah art little to be among the Princes of Iudah: out of thee ſhall he come forth to me, that ſhall bee the ruler in Iſrael.	*And thou Bethlehem in the land of Iudah, art not the leaſt among the Princes of Iudah: for out of thee ſhall come the gouernour, that ſhall feede my people Iſrael.*

Thirdly, theſe cauſes are circumſcriptiue: or for limitation ſake, that the ſenſe and ſentence of the place might bee truely reſtrained, according as the minde and meaning of the holy Ghoſt was.

C

Deut. 6. 13,	Mat. 4. 10.
Thou ſhalt worſhip the Lord thy God, and ſhalt ſerue him.	*Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue.*

Iſa. 29. 13.	Matth. 15. 8.
This people draweth neere with their mouth, & honour me with their lips: but their heart they remooue farre from me: and their reuerence towards me is by the commandement of men.	*When this people draweth neere vnto mee, they honour mee with their mouth, and with their lippes, but they remooue their heart farre from me. 9. In vaine doe they worſhip me, teaching for doctrines the commaundements of men.*

D

Gen. 2. 24.	Matth. 19. 5.
Wherefore a man ſhal leaue his father and his mother, and ſhall cleaue vnto his wife, and they ſhall be one fleſh.	*Wherefore a man ſhal leaue father & mother, and ſhall cleaue vnto his wife, & they which were two, ſhall be one fleſh.*

Iſa. 59. 20.	Rom. 11. 26.
And the Redeemer ſhall come vnto Sion, and vnto them that turne from iniquity in Iacob, ſaith the Lord.	*The deliuerer ſhall come out of Sion, and ſhall turne away the vngodlineſſe from Iacob.*

A fourth cauſe is for application ſake, that the type might be fitted vnto the truth: and the generall to a certaine ſpeciall, and ſo contrariwiſe:

Ionas 1.17.	Matth. 12.39.
Now the Lord had prepared a great fiſh to ſwallow vp Ionas. And Ionas was in the bellie of the fiſh three daies, and three nights.	*An euill and adulterous generation ſeeketh a ſigne, but no ſigne ſhall be giuen vnto it, ſaue the ſigne of the Prophet Ionas. 40. For as Ionas was three daies and three nights in the whales belly: So ſhall the Sonne of man be, &c.*

Eſay 61. 1.	Luke 4.18.
The Spirit of the Lord God is vpon me: therfore hath the Lord anointed me: hee hath ſent mee to preach good tidings vnto the poore, to binde vp the brokē hearted, to preach liberty to the Captiues, and to them that are bound, the opening of the priſon: *2. To preach the acceptable yeare of the Lord, and the day of vengeance of our God.*	*The Spirit of the Lord is vpon me, therefore he hath anointed mee that I ſhould preach good tidings to the pore, he hath ſent mee to heale the broken in heart, that I ſhould preach deliuerance to the Captiues, &c.* *21. This day is this Scripture fulfilled in your eares.*

Pſal. 69,27.	Ioh. 19.28.
They gaue mee gall for my meate, and in my thirſt they gaue mee vineger to drinke.	*That the Scripture might bee fulfilled, hee ſaid, I thirſt.* *29. Therefore there was ſet a veſſell full of vineger: and they filled a ſponge with vineger, and put it about an hyſſope ſtalke, and put it to his mouth.*

Exod. 12.46.	Ioh. 19.36.
Neither ſhall yee breake a bone thereof.	*Theſe things were done, that the Scripture might be fulfilled, which ſaith, there ſhall not a bone of him be broken.*

Pſal. 69. 25.	Act. 1.20.
Let their habitations bee void, and let none dwell in their tents.	*It is written in the book of the Pſalmes; Let his habitatiō be void, & let no man dwell therein.*

Fiftly, ſome things are omitted for breuitie ſake: or becauſe they doe not agree with the matter in hand.

Zach. 9.9.	Matth. 21.5.
Reioyce greatly O daughter Sion: ſhout for ioy O daughter Ieruſalem, beholde thy King commeth vnto thee: He is Iuſt, & hauing ſaluation, poore, and riding vpon an Aſſe, and vpon a colt, the foale of an Aſſe.	*Tell ye the daughter of Sion, behold thy King comes vnto thee, meeke and ſitting vpon an Aſſe, and a colt the foale of an Aſſe vſed to the yoke.*

The ſecond collation is of the place propounded with other places: and thoſe againe are either like or vnlike.

Places that are alike are ſuch, as by certaine waies, or in ſome ſort agree one with another. And places doe agree either in their phraſe and manner of ſpeech, or in ſenſe.

Places that agree as concerning the phraſe, are ſuch as theſe:

Gen. 28.12.	Ioh. 1.51.
Then hee dreamed, and behold there ſtood a ladder vpon the earth, and the top of it reached vp to heauen, and loe, the Angels of God went vp and downe by it.	*And he ſaid vnto him, Verily, verily, I ſay vnto you, hereafter ſhal ye ſee the heauen open, and the Angels of God aſcending and deſcending vpon the Sonne of man.*
Gen. 3.15.	**Rom. 16.20.**
I will alſo put enmity between thee & the woman, and betweene thy ſeed & her ſeed. He ſhal breake thine head, and thou ſhalt bruiſe his heel	*The God of peace ſhall breake* (συντρίψει) *Sathan vnder your feete.*
Gen. 8.20.	**Epheſ. 5.2.**
Then Noah built an altar to the Lord, and tooke of euery cleane beaſt, and of euery cleane fowle, and offered burnt offerings vpon the altar. 21. And the Lord ſmelled a ſauour of reſt, and ſaid,	*Chriſt hath loued vs, and giuen himſelfe for vs, an offering and a ſacrifice of a ſweete ſmelling ſauour to God.*

For the finding out of theſe places, the Greeke and Hebrew concordances ſerue very fitly.

Places which agree in ſenſe, are thoſe that haue the ſame meaning. Here excelleth the comparing of a generall place with a ſpeciall example in the ſame kinde: as,

Prou. 28.13.	Pſal. 32.3,4.
Hee that hideth his ſinnes, ſhall not proſper, but he that confeſſeth & forſaketh them, ſhall finde mercy.	*When I held my tongue my bones conſumed, &c. 5. I acknowledged my ſinne vnto thee, neither hidde I mine iniquitie. I ſaid, I will confeſſe againſt my ſelfe my wickedneſſe vnto the Lord, and thou forgaueſt the puniſhment of my ſinne.*

2.Sam. 15.25. *The King charged Zadok ſaying, carry the Arke of God againe into the citie; if I ſhall finde fauour in the eies of the Lord, he will bring mee againe, and ſhew mee both it, and the tabernacle thereof.* *26. But if hee thus ſay; I haue no delight in thee, Beholde, here am I, let him doe to mee, as ſeemeth good in his eies.*	**1.Pet. 5.6.** *Humble your ſelues therefore vnder the mightie hand of God, that hee may exalt you in due time.*

Thou ſhalt haue ready very many places of this kinde in the common places of *Marlorate* gathered together with diligence. And thus much for places that are alike.

Places that are vnlike, are thoſe, which in ſhew doe not agree, either in reſpect of the phraſe, or in regard of the meaning. As,

Rom. 3.28. *Therefore wee conclude, that a man is iuſtified by faith without the workes of the Law.*	**Iam. 2.24.** *Ye ſee therefore how that of workes a man is iuſtified, and not of faith onely.*
1.Kin. 9.28. *And they came to Ophir, and they fetched from thence foure hundred and twenty talents of golde, and brought it to King Salomon.*	**2.Chron. 8.18.** *And they went with the ſeruants of Salomon to Ophir, and brought from thence, foure hundred and fiftie talents of golde, and brought them to King Salomon.*
Act. 7.14. *Then ſent Ioſeph, and cauſed his father to bee brought, and all his kindred, euen threeſcore and fifteene ſoules.*	**Gen. 46.27.** *All the ſoules of the houſe of Iacob, which came into Egypt, are threeſcore and ten.*
Act. 7.16. *And were remooued into Sychem, and were put into the Sepulchre, that Abraham had bought for money of the ſonnes of Emor, ſonne of Sychem.*	**Gen. 48.22.** *I (that is, Iacob,) haue giuen vnto thee one portion aboue thy brethren, which I gat out of the hand of the Amorrite by my ſword, and by my bow.*
Zach. 11. 13. *And I tooke the thirtie peeces of ſiluer, and caſt them to the potter in the houſe of the Lord.*	**Matth. 27.9.** *Then was fulfilled that which was ſpoken by Ieremie the Prophet, ſaying, and they tooke thirtie ſiluer peeces, &c.*

CHAP. V.

Of the waies of expounding.

THe manner or waies of interpreting, are according to the places of Scripture, which are to be handled.

Places are either Analogicall and plaine, or Crypticall and darke.

Analogicall places are ſuch as haue an apparent meaning agreeable to the analogie of faith, and plaine at the firſt view. Concerning theſe places, receiue this rule:

If the naturall ſignification of the words of the place propounded, doe agree with the circumſtances of the ſame place, it is the proper meaning of the place. As for example:

Act. 10.43: *To him alſo giue all the Prophets witneſſe, that through his name, all that beleeue in him, ſhall receiue remiſſion of ſinnes.* The ſignification of the words of this place, is very manifeſt, to wit, that *Ieſus Chriſt doth giue righteouſneſſe and euerlaſting life to thoſe that doe beleeue in him.* And this ſenſe we doe preſently admit without any delay, becauſe wee ſee that it doth agree with the analogie of faith, and with the holy Scriptures.

We muſt further know, that euery article and doctrine concerning faith and manners, which is neceſſarie vnto ſaluation, is very plainely deliuered in the Scriptures.

Crypticall or hidden places are thoſe, which are difficult and darke: for the expounding of them, let this be thy rule and leader.

If the natiue (or naturall) ſignification of the words doe manifeſtly diſagree with, either the analogie of faith, or very perſpicuous places of the Scriptures: then the other meaning, which is giuen of the place propounded, is naturall and proper, if it agree with contrary and like places, with the circumſtances and words of the place, and with the nature of that thing which is intreated of. As for example, 1. Corin. 11.24. *This is my body, which is broken for you.*

The ſenſe that is giuen by ſome:

This bread is indeed and properly the body of Chriſt, namely by conuerſion. Or, the body of Chriſt is in, vnder, or with the bread.

The vnfitneſſe of this ſenſe.

The * letter or words vſed in this place, beeing retained (or expounded accordingly without any alteration) doth diſagree with an article of the faith, *He aſcended into heauen*, and with the nature of a Sacrament, which ought to be a * Memoriall of the body of Chriſt abſent. Therefore a new expoſition is to bee ſought for.

A new or ſecond ſenſe.

In this place the bread is a ſigne of my body: by a Metonymy of the ſubiect for the adiunct.

The fitneſſe of this expoſition.

Firſt, it agrees with the analogie of faith:

* τὸ ῥητόν.

* μνημόσυνον.

1 *He aſcended* truly *into heauen*, that is, he was taken vp out of the earth into heauen locally and viſibly. Therefore his bodie is not to be receiued with the mouth at the Communion, but by faith apprehending it in the heauen. 2. *Borne of the Virgin Marie, &c.* Therefore he had a true and naturall bodie, beeing long, broad, thicke, ſeated and circumſcribed in ſome place. Whereby it appeareth that the bread in the Supper cannot bee properly his very bodie, but onely a ſigne or pledge thereof.

Secondly, this ſenſe conſenteth with the circumſtances of the place propounded.

1 *He tooke, he brake it.* Here it is not likely that Chriſt ſitting amongſt his diſciples did take and breake his owne bodie with his hands: Therefore the bread is no more then a ſigne and ſeale.

2 *Deliuered (or giuen) for you.* The bread can in no wiſe be ſaid to be giuen for vs, but the body of Chriſt: therefore the bread is not properly the bodie, but ſymbolically or by way of ſignification.

3 *The Cup is the new Teſtament*, not properly, but by a Metonymie: therefore nothing hindreth, but that a Metonymie may be as well in theſe words, *This is my bodie.*

4 Chriſt himſelfe did eate of the bread; but he did not eate himſelfe.

5 *Doe ye this in remembrance of me:* therefore Chriſt is not corporally preſent to the mouth, but ſpiritually to the faith of the heart.

6 *Vntill he come:* therefore Chriſt is abſent in his bodie.

7 Chriſt ſaid not, *Vnder the forme of bread*, or *in the bread:* but he ſaid, *This*, that is, *This bread is my bodie.*

Thirdly, this ſenſe accords with the nature of a ſacrament: in which we muſt make a proportion and reſemblance betweene the ſigne and the thing ſignified: which here can be none, if the bread be properly the bodie.

Fourthly, it agrees with the like places.

Gen. 17. 10. *This is my couenant, which ye ſhall keepe betwixt you and me*——11. *Ye ſhall circumciſe the fore-skin of your fleſh, and it ſhall be a ſigne of the couenant betweene me and you.*

1. Cor. 10. 4. *They dranke of the ſpirituall Rocke, that followed them: and the Rocke was Chriſt.*

Rom. 4. 11. *He receiued the ſigne of Circumciſion, which might ſeale the righteouſnes of faith.*

Exod. 12. 11. *The Lambe is the Lords Paſſeouer.* Verſe 13. *It is a ſigne of his paſſing ouer.*

Act. 22. 16. *Be baptiſed and waſh away thy ſinnes.*

Ioh. 6. 35. *And Ieſus ſaid vnto them, I am the bread of life: hee that commeth vnto me ſhall not hunger, and hee that beleeueth in me ſhall neuer thirſt.*

1. Cor. 10. 16. *The cup of bleſſing which wee bleſſe, is it not the Communion of the blood of Chriſt? The bread which we breake, is it not the communion of the bodie of Chriſt?* that is, a ſigne of the communion.

Fiftly, it agreeth with the lawes of Logicke: For one diſparate is not ſpoken or predicated of another but by a borrowed ſpeech.

Sixtly, it is agreeable to the common cuſtome of ſpeaking. So wee put the *Faſces*, or bundle of rods (vſed to be carried before magiſtrates) for *gouernment it ſelfe: the ſcepter* for the *kingdome:* the *gowne* we put for *peace:* and the *Laurell garland* for a *triumph* as in *Tully.*

Cedant arma togæ, concedat laurea linguæ.

Therefore this other ſenſe is proper.

Now from this fruitfull *Rule* doe ariſe many conſectaries or concluſions neceſſarie for the vnderſtanding of the Scriptures.

Conſectarie 1. *The ſupply of euery word which is wanting, is fitting for the place propounded, if it agree with the analogie (or ſquire) of faith, and with the circumſtances and words of the ſame place.* As for example.

Eph. 3. 1. *For which cauſe, I Paul the priſoner of Ieſus Chriſt for you Gentiles.* The ſentence is defectiue there a ſupply muſt be made. And let this be the ſupply [*I will be an Embaſſadour*] *for you Gentiles.* This is not fit, becauſe *Paul* was not an Embaſſadour for the Gentiles, but for Chriſt. Let another be giuen [*haue boaſted*] *for you Gentiles.* But this ſeemeth to be ſomething too bold, nether is any ſuch like ſpeech to bee mette with in any part of the Scripture. Therefore the ſentence may bee fitly ſupplied after this manner; *For which cauſe I Paul am the priſoner of Ieſus Chriſt for you Gentiles.*

The ſame may be ſaid of the reſt.

Defectiue Speeches.	*Their Supply.*
Eſay. 1. 13. *I cannot iniquitie.*	*I cannot (beare) iniquitie.*
Luk. 13. 9. *And if it beare fruit: if not, then after thou ſhalt cut it downe.*	*And if it beare fruit (thou ſhalt let it ſtand) if not, then after thou ſhalt cut it downe.*
Exod. 4. 25. *Then Zippora tooke a ſharpe, and cut away the fore-skin of her ſonne.*	*Then Zippora tooke a ſharpe (knife) and cut, &c.*
2. Sam. 21. 16. *Iſhi Benob, which of the ſonnes of a certaine Giant, the weight of whoſe ſword the weight of three hundred ſhekles of ſteele: and he girded with a new.*	*Iſhi Benob, who (was) of the ſonnes of a certaine Giant, the weight of whoſe ſword (or ſpeares head, mucronis) [was] the weight of three hundred ſhekles of ſteele, and he was girded with a new ſword.*
1. Cor. 9. 25. *And euery man, that prooueth maſteries, is continent in all things: and they to obtaine a corruptible crowne, but wee for an vncorruptible.*	*And they (are continent) to obtaine a corruptible crowne, &c.*

Exod. 19. 4. *You haue ſeene how I haue carried you vpon Eagles wings.*	*[as it were] vpon Eagles wings.*

Conſect. 2. *If that other expoſition giuen of the place propounded doe change one nowne (or name) for another, then the words of the place containe in them a trope, or borrowed ſpeech.*

Hence ariſe many cautions concerning ſacred tropes.

1 An *Anthropo-pathia* is a ſacred Metaphor, whereby thoſe things, that are properly ſpoken of man, are by a ſimilitude attributed vnto God. Hence it is, that the ſoule of God is put for his life or eſſence, Ier. 5. 29. *Or ſhall not my ſoule bee auenged of ſuch a nation as this?* Head is vſed for Prince, or aboue. 1. Cor. 11. 3. *God is the head of Chriſt.* His face is put for fauour or anger. Pſal. 30. 7. *Thou didſt hide thy face, and I was troubled.* Pſal. 34. 16. *The face of the Lord is* * *angrie at thoſe that doe euill.* His eyes are vſed for grace and prouidence. Pſal. 34. 15. *The eyes of the Lord are vpon the iuſt.* The apple of his eye ſignifieth a thing very deare. Zach. 2. 8. *He that toucheth you, toucheth the apple of mine eye.* His eares are put for his accepting of mens prayers. His noſtrils for indignation. His hands for power and protection. His arme for ſtrength & fortitude. His right hand for authoritie and power. His finger for vertue. His foote for gouernment and might. Pſal. 110. 3. His ſmelling for his acceptation of ſomething. Gen. 8. 21. *He ſmelled the ſauour of reſt.* Repentance is vſed for the alteration of things and actions made by God.

2 A ſacramentall Metonymie is that, whereby the name of the adiunct, as alſo of the helping cauſe is put for the thing repreſented in the *Sacrament*: or, whereby the ſigne is put for the thing ſignified, or contrarily. Gen. 2. 9. *The tree of life: the tree of the knowledge of good and euill,* that is, the tree which is a ſigne of theſe. Gen. 17. 10. 11. *Circumciſio is called both the couenant, & the ſigne of the couenant.* Gen. 22. 14. *Abraham* calleth the name of that place, *The Lord will ſee or prouide,* that is, it is a ſigne that the Lord will doe ſo. Gen. 28. 22. The ſtone is called *Gods houſe.* Exod. 12. The Paſchall Lambe is the paſſing ouer. Exod. 17. 15. The altar is called, *The Lord is my ſtandard or banner.* Ezek. 48. 35. Ieruſalem is named, *The Lord is there.* Leuit. 16. The Prieſt is termed a ſatisfier. Ioh. 1. Chriſt is called a Lamb: *Behold the Lamb of God which taketh away the ſinnes of the world.* The paſchall Lamb is called Chriſt. 1. Cor. 5. 7. *Our Paſſeouer Chriſt is ſacrificed for vs.* And in the ſame place Chriſtians are ſaid to bee *vnleauened.* Rom. 3. 25. Chriſt is termed the propitiatorie (ἱλαστήριον) or the couer of the Arke of the couenant. 1. Cor. 10. Chriſtians are ſaid to be *one* * *bread.* And the Rocke is called Chriſt. Tit. 3. 5. Baptiſme is named the *waſhing of the new birth.* 1. Cor. 11. The Cup is called *the new Teſtament*: and the bread is ſaid to be the body of Chriſt.

3 The * communication of the properties is a *Synecdoche,* by the which by reaſon of the perſonall vnion, that is ſpoken of the whole perſon of Chriſt, which doth properly belong to one of his two natures. Act. 20. 28. *To feed the Church of God, which he hath purchaſed with his owne blood.* Ioh. 3. 13. *For no man aſcendeth vp to heauen, but hee that hath deſcended from heauen, the Sonne of man which is in heauen.* 1. Cor. 2. 8. *For had they knowne it, they would not haue crucified the Lord of glory.* Ioh. 8. 58. *Ieſus ſaid vnto them, Verily, verily I ſay vnto you, before Abraham was, I am.* Luk. 2. 52. *And Ieſus increaſed in wiſedome, and in ſtature, and in fauour with God and man.*

This communication of the properties hath place onely in the *concrete,* and not in the *abſtract.* *Concrete* is the name of the *whole perſon,* as *God, Man, Chriſt,* &c. *Abſtract* is a name of *either* of the *two natures* conſidered apart, as the *Godhead, Manhood.*

4 Things ſpoken of God, which carrie with them the ſhew of euill, muſt bee vnderſtood in regard of his operatiue or working permiſſion. Neh. 9. 37. *And it yeeldeth much fruit vnto the Kings, whome thou haſt ſet ouer vs becauſe of our ſinnes: and they haue dominion ouer our bodies, and ouer our cattell at their pleaſure, and wee are in great affliction.* Iſa. 19. 14. *The Lord hath mingled among them the ſpirit of errours: and they haue cauſed AEgypt to erre in euery worke thereof.* Exod. 4. 9. and 11. 14. *God doth harden the heart of Pharaoh.* Deut. 2. 38. *The Lord thy God hath hardened his ſpirit, and made his heart obſtinate, becauſe he would deliuer him into thine hand, as appeareth this day.* Ioſh. 11. 20. *It came of the Lord, that their heart was hardened, that they might come againſt Iſrael in battell, to the intent that they ſhould deſtroy them vtterly, and ſhew them no mercie, but bring them to nought.* 1. Sa. 2. 25. *They hearkned not to the voice of their father, becauſe the Lord meant to deſtroy them.* 2. Chro. 22. 7. *The deſtruction of Ahaziah came from God.* Pſal. 105. 25. *He turned their heart to hate his people, and to worke craftily againſt his ſeruants.* Rom. 1. 28. *God deliuered them vp to a reprobate minde.* 2. Theſſ. 2. 11. *God will ſend them ſtrong deluſions, that they may beleeue lies.* Ezek. 14. 9. *And when that Prophet ſhall be inticed to ſpeake a prophecy, I the Lord will intice that prophet, and ſtretching out mine hand againſt him, I will deſtroy him out of the middeſt of my people.*

5 Things ſpoken (*completiuè*) as if they were alreadie finiſhed, if they be not as yet finiſhed, they are to be vnderſtood (*inchoatiuè*) as beeing begun, and in the way to be fulfilled. Gen. 5. 32. *And vvhen Noah vvas fiue hundred yeeres old, he begat Shem, Ham, and Iapheth,* that is, he began to beget them. Gen. 11. 26. *Terah liued ſeuentie yeares, vvhen hee begat Abram, Nahor, and Haran.* 1. King. 6. 2. 37. Pſal. 119. 8. *I vvill obſerue thy ſtatutes, doe not forſake me.* It is

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* irata.

* loafe.

* Κοινωνία ἰδιωμάτων.

to be vnderſtood of his endeauour to doe ſo, as in Phil. 3. 12. *Not as though I had alreadie attained to it, or were alreadie perfect: but I follow on, if that I may comprehend that for whoſe ſake alſo I am comprehended of Ieſus Chriſt.* Verſ. 15. *Let vs therefore as many as be perfect, be thus minded.* Luk. 1. 6. *And they were both iuſt in the ſight of God, walking in al his commandements and ordinances without blame.*

6 Morall cōmaundements or lawes vnder one ſinne by name expreſſed, doe ſignifie and meane all the ſinnes of that kinde, their cauſes, occaſions, and allurements to them, and command the contrarie vertues. For ſo Chriſt expounded morall lawes, Matth. 5. 2. to the end of the chapter. 1. Ioh. 3. 15. *He that hateth his brother is a manſlayer.*

7 Threats and promiſes are to bee vnderſtood with their conditions. Thoſe are to bee conceiued with the condition of faith and repentance: and theſe, ſpecially if they be corporall, with the exception of chaſtiſement and the croſſe. Ezech. 33. 14. *When I ſhall ſay vnto the wicked, Thou ſhalt die the death: if hee turne from his ſinne, and doe that which is lawfull and right,*—15. *he ſhall ſurely liue, and not die.* Reuel. 21. 18. *But the fearefull and vnbeleeuers, &c. ſhall haue their portion in the lake, which burneth with fire and brimſtone, which is the ſecond death.* But in the ſixt verſe he annexeth a promiſe, ſaying, *I will giue vnto him that is athirſt of the well of the water of life freely.* Ion. 3. 4. *Yet 40. daies, and Niniue ſhall bee ſubuerted.* By thoſe things which follow it appeareth that a condition is to be vnderſtood. Ier. 18. 9. 10.

Like to theſe there are particular examples. Eſa. 38. 1. of *Hezechiah: Giue commandements to thy family, for thou ſhalt ſhortly die, and ſhalt not liue:* The condition of Gods will is to be vnderſtood. Gen, 20. 3. The Lord ſaith to *Abimelech*, becauſe hee had taken *Abrahams* wife to himſelfe: *Behold, thou ſhalt die for the woman which thou haſt taken;* except, *vnleſſe thou reſtore her.* Hence aroſe the diſtinction in the ſchooles of the * Signifying will, and the will of Gods good-pleaſure. The will of good-pleaſure is that, whereby God doth will ſomething abſolutely and ſimply without any condition, as the creation and regiment of the world, and the ſending of his Sonne. The ſignifying will is that, wherby he willeth ſome things for ſome other thing and with condition, and ſo we ſay, becauſe that the condition annexed is a ſigne of the will, that God doth ſo will.

* Signi. Beneplaciti.

8 A ſuperlatiue or excluſiue ſpeech vſed of one perſon, doth not exclude the other perſons of the Deitie, but only creatures and fained gods: to which the true God, whether in one perſon or in moe, is oppoſed. Ioh. 17. 3. *This is life eternall to know thee to bee the only true God, and Ieſus Chriſt whom thou haſt ſent.* He calleth the Father the onely true God, that he might oppoſe him to all falſe gods. Rom. 16. 27. *To the onely wiſe God be glorie by Ieſus Chriſt,* 1. Tim. 1. 17. Ioh. 10. 29. *The Father is greater then all:* not then the reſt of the perſons, but than the creatures. Mark. 13, 37. *The Father alone knoweth the day of iudgement.* All the outward workes of the Trinitie, and all attributes are to bee vnderſtood incluſiuely, that is, without exception of any of the perſons.

9 When God is conſidered abſolutely, or by himſelfe, the three perſons are comprehended: when the word (God) is conferred or ſet with a perſon of the Trinitie, it ſignifieth the Father. 2. Cor. 13. 13. *The grace of our Lord Ieſus Chriſt, and the loue of God, and the fellowſhip of the holy Ghoſt be with you all.*

10 A generall word is taken ſpecially, and ſo on the contrarie; as *All* (ſaith *Auguſt. l. 6. cont. Iulian. ca. 12.*) for *Many*, and *Many* for *All*, are oftētimes vſed in the Scriptures. Gen. 33. 11. *God hath had mercie on mee, therefore I haue all things.* Ier. 8. 6. *All are turned to their owne race,* that is, *the greater part.* Matth. 21. 26 *All men counted Iohn as a Prophet,* that is, the moſt. Phil. 2. 21. *All ſeeke their owne things, and not the things of Chriſt.* Deut. 28. 64. *And God ſhall ſcatter thee among all people,* that is, many. 1. King. 12. 18. *And all the Iſraelites ſtoned him,* that is, all that were preſent. Exod. 9. 6 *All the liuing creatures of AEgypt died.* Ierem. 26. 9. *Then was gathered together all the people, againſt Ieremie in the houſe of the Lord,* that is, *all wicked people.* Math. 4. 23. *Healing euery diſeaſe,* to wit, that was offered to him. Ioh. 14. 13. *Whatſoeuer ye ſhall aske the Father in my name,* that is, whatſoeuer ye ſhall aske according to his word. 1. Cor. 6. 12. *All things are lawfull for me,* that is, all (*adiaphora*) things that are indifferent and not ſimply euill.

Nothing is put for *little* or *ſmall*, Ioh. 18. 20. *I haue ſpoken nothing in ſecret,* that is, *little*, Act. 27. 33.

None is vſed for *few*, Ier. 8. 6. *There is none that repenteth of his wickedneſſe,* that is, but a *few.* 1. Cor. 2. 8. *Which wiſedome none of the rulers of this world knew,* that is, *very few.*

Alwaies is taken for *often* or *long.* Prou. 13. 10. *Amongſt the proud there is alwaies contention,* that is, *often* Luk. 18. 1. *He ſpake vnto them a parable that they ought to pray alway.* Luk. 24. 53. *And they were alwaies in the Temple lauding and praiſing of God.* Ioh. 18. 29. *I alway taught in the Synagogue, and in the Temple.*

Eternall is vſed for a *long time* agreeing with the matter in hand. Gen. 17. 8. *All the land of Canaan is giuen vnto Abraham for an euerlaſting poſſeſſion.* Leuit. 25. 46. *Ye ſhall vſe their labours for euer.* Deut. 15. 17. *If thy ſeruant be thy brother an Hebrew, and will not goe from thee, then ſhalt thou take an aule, and pierce his eare through againſt the doore, and he ſhall be thy ſeruant for euer, in æternum.* 1. Chron. 15. 2. *God hath choſen the Leuites, that they might miniſter for euer vnto him.* Eſa. 34. 6. *And beaſts ſhall poſſeſſe Idumea and Bozra eternally.* Dan. 2, 4. *O King liue for euer.* Ier. 25. 9. *I will make Iudea* *and the regions bordering vpon it an amazement, a hiſſing, and a perpetuall deſolation.*

[a] Vbiq; paſſim.

[a] *Euery where* is vſed for *here and there, without reſpect of place*, Mark.16.20. *And they went out and preached euery where, the Lord coworking.* Act.17.30. *The Lord admoniſheth all men euery where to repent.*

[b] Non. Math.9.13.

[[b] *Not*] is reſtrained to ſome ſpeciall matter. Pſal.7.4. *Iniquitie is not in mine hands*, that is, *in my cauſe* againſt the complices of *Saul.* Ioh.9.3. *Neither haue his parents ſinned*, that is, that this man ſhould be borne blind for their ſinnes: *I will haue mercie, not ſacrifice.* *Not* is put for *ſeldome, ſcarſely, or hardly.* 1.King.15.5. *Dauid declined not from any of the things which the Lord had commaunded vnto him, ſauing in the matter of Vriah*, that is, *ſeldome.* Luk.2.37. *She was a widow, and went not out of the Temple.*

Math.9.13.

Conſect. 3. *Grammaticall and Rhetoricall proprieties of words ſignifie diuerſly with thoſe words: As,*

[c] That is, when one or moe words are wanting.

An [c] *Ellipſis* ſignifieth either breuitie, or the ſwiftneſſe of the affections. Gen.11.4. *Let vs build vs a citie and a tower, whoſe top* [*may reach*] *vnto heauen, that wee may get vs a name.* Act.5.39. *But if it be of God, ye cannot deſtroy it,* [*ac neſcio, and I know not*] *whether ye ſhalbe found fighters alſo with God.* Pſal.6. *And thou O Lord how long?* Exod.22.20. *He that ſacrificeth to ſtrange gods, let him be deſtroyed as a thing execrable: ſauing him* [*who ſacrificeth*] *to Iehouah.* Gen.3.22. *Now therfore* [*we muſt looke*] *leſt that ſtetching out his hand, he take of the tree of life.* 1.Chro.4.10. *If thou wilt bleſſe me effectually* [*I will doe this or that*] *If thou vexe the fatherleſſe child* [*I will vexe thee.*] Exod.22.23.

The *Enallage* of the preterperfect tenſe, whereby the time paſt is put for the time to come, ſignifieth in the oracles of the Prophets the certentie of the thing that is to come. Gen.20.3. *Thou art dead becauſe of the woman*, that is, *thou ſhalt die.* Iſai.9.6. *Vnto vs a child is borne, vnto vs a ſonne is giuen.* Iſa.21.9. *It is fallen, it is fallen, Babylon, &c.*

[d] When ſome words abound

[e] It is when words ſignifie more then they ſhew for or ſeeme.

A [d] *Pleonaſme*, which is manifold, when it is of the ſubſtantiue repeated in the ſame caſe, it doth ſignifie, 1. A force and [e] emphaſis. Pſal.133.2. *As the oyntment which deſcended vnto the beard, The beard of Aaron.* Luk.6.46. *Why call ye me Lord, Lord?* 2. A multitude, Gen.32.16. *Hee gaue into the hands of his ſeruants droues, droues*, that is, many droues. Ioel.3.14. *Troupes, troupes in the valley of conciſion*, that is, many troupes or multitudes. 3. Diſtribution, *At the gate and gate*, 1.Chro.26.13. that is, in euery gate. Leuit.17.3. *A man and a man*, that is, euery man. 2.Chron.19.5. *Thou ſhalt appoint Iudges in a citie and in a citie*, that is, in euery citie. 4. Diuerſitie and varietie. Pſal.12. *They ſpeake with an heart, and an heart*, that is, with diuers or a double heart. Prou.20.10. *A weight and a weight are abominable vnto the Lord.*

There is a Pleonaſme of the Subſtantiue when one is gouerned of another. 1. In the ſingular number it is very ſignificant and argues certentie. Exod.31.15. *On the ſeuenth day is the Sabbath of Sabbath.* Mich.2.4. *And they ſhall lament the lamentation of lamentation.* 2. In the plurall number it ſignifieth *Excellencie.* Pſal.136.2. *The God of Gods*, that is, *the moſt high God.* Dan.3. *The King of Kings.* Eccleſ.1.2. *Vanitie of vanities. A Song of Songs. A Seruant of Seruants.*

The Pleonaſme of the Adiectiue, & ſometimes alſo of the Subſtantiue repeated, ſignifieth exaggeration or increaſing. Ier.24.3. *I ſee good figges, good.* Eſa.6.3. *Holy, holy, holy the Lord God of hoſts.* Exod.34.6. *The Lord paſſing before his face cried, Iehouah, Iehouah, the ſtrong God.* Ier.7.4. *Truſt not in lying words, ſaying, the temple of the Lord, the temple of the Lord, &c.* Ier.22.29. *O earth, earth, earth, heare the word of the Lord.* Ezek.21.28. *Say thou, the Sword, the ſword is drawne, and furbiſhed for the ſlaughter.* Prou.6.10.

The Pleonaſme of the Verbe doth either make the ſpeech more emphaticall and ſignificant, or els ſignifieth and ſheweth vehemencie, or certenty, or ſpeedineſſe. Gen.2.17. *In dying thou ſhalt die.* Eſa.50.2. *Is mine hand ſhortened in ſhortening?* Eſa.56.3. *By ſeparating God hath ſeparated me from his people.* Pſal.50.21. *Thou thinkeſt me by beeing to be like thee.* Pſal.109.10. *Let his children in wandering bee wanderers (or vagabonds) and let them begge:* Ier.12.16. *And it ſhall come to paſſe if in learning they ſhal learne the waies of my people, &c.* 2.Kin.8.10. Prou.27.23. Exod.13.17. Iſa 6.9. Iſa.55.2, 2.King.5.11. Gen.46.4. 2.Sam.15.30. Ier.23.39.

The Pleonaſme of the Coniunction ſometimes argueth earneſtneſſe. Eze.13.10. *Therefore, therefore becauſe they haue made my people to erre.*

[f] Coniunction.

Wherefore a [f] Coniunction doubled (otherwiſe then it is in Latine) increaſeth the deniall. Exod.14.11. *Haſt thou brought vs to die in the wilderneſſe, is it becauſe there were No No graues in Ægypt?* that is, *None at all:* Math.13.14. *By ſeeing ye ſhall ſee, and ſhall Not Not* (οὐ μὴ) *perceiue.*

The Pleonaſme of the ſentence ſignifieth firſt, diſtribution. Ezec.46.21. *A court was in the corner of the court: a court was in the corner of the court: a court was in the corner of the court;* that is, *in euery corner of the court there was one court.* Secondly, it makes an emphaſis. Exod.12.50. *The Iſraelites did as Moſes and Aaron commanded, ſo did they.* Pſal.145.18. *The Lord is neere vnto all that call vpon him: to all that call vpon him in truth.* Pſal.124.1. *Vnleſſe the Lord had beene on our ſide may Iſrael now ſay: vnleſſe the Lord had beene on our ſide.* Thirdly, the repetition of the ſentence, which is done in other words, is for expoſition ſake. 2.King 20.3. *I beſeech thee, O Lord, remember now how I haue walked before thee in truth and with a perfect* *heart, and haue done that which is good in thy ſight,* Pſal.6.9.10. *The Lord hath heard the voice of my weeping, the Lord hath heard my prayer: the Lord hath receiued my ſupplication.* Eſa.3.9. *They haue declared their ſinne, and haue not hidden it:* Ioh.1.3. *All things were made by him, and without him nothing was made.*

All tropes are[g] emphaticall, and beſides delight and ornament they doe alſo affoard matter for the nouriſhment of faith: as when *Chriſt* is put for a *Chriſtian man*, or for the *Church* of God. Math.25.35. 1.Cor.12. *As the bodie is one, and hath many members: and all the members of one bodie, though they be many, are yet but one bodie: ſo alſo Chriſt*, that is, *The Church.* Act.9.4. This trope doth comfort a faithfull ſoule, and nouriſh faith.

An[h] Ironie ſignifieth a iuſt reprehenſion of ſinne. Iudg.10.14. *And the Lord ſaid to the children of Iſrael: Goe ye, and crie out to your gods, whom ye haue choſē, let thē ſaue you in the time of trouble.* Mark.7.9. *And he ſaid vnto them, ſurely; Well, ye abrogate the commaundement of God, and obſerue your owne traditions.* 1.King.22.15. *The King ſaid vnto him, Michaiah, ſhall we goe againſt Ramoth Gilead to battell? or ſhall we not? and he anſwered, Goe vp and proſper: doubtleſſe the Lord ſhall deliuer it into the hand of the King.* 1.King.18.27. *And at noone Eliah mocked them, and ſaid, Crie aloud, for he is a God: either he talketh, or purſueth his enemies, or is in his iourney: or it may be he ſleepeth, and muſt be awaked.* 1.Cor.4.8. *Now are ye full, now are ye enriched, without vs ye haue gotten a kingdome.*

Figures of a word in the repetition of a word or ſound, haue for the moſt part an emphaſis in them. Pſal.66.7. *Let God, euen our God bleſſe vs.* Iſa.48.11. *For mine owne ſake, for mine owne ſake will I do it.* Ioh.1.51. *Verily, verily I ſay vnto you.* Pſal.67.6. *The people ſhall praiſe thee, O God; all the people ſhall praiſe thee.* In the 136. Pſalm. there is a repetition made in euery verſe for this cauſe.

An Interrogation ſignifieth, 1. an earneſt affirmation, or aſſeueration. Gen.4.7. *Is there not remiſſion, if thou ſhalt doe well?* Ioſh.10.13. *Is not this written in the booke of the iuſt?* Ioh.4.35. *Doe ye not ſay that it is yet foure moneths to haruest?* Ioſh.1.9. Gen.37.13. 1.King.20.27. Mark.12.24. Ioh.6.7. Secondly, it ſignifieth a deniall: Gen.18.14. *Shall any word be hard vnto God?* Rom.3.3. *Shall their incredulity make the faith of God of none effect?* Matth.12.26. *If Satan ſhall vanquiſh Satan, how ſhall his kingdome continue?* 3. It ſignifies a forbidding. Pſal.79.10. *Helpe vs, O God, why ſhall the Gentiles ſay, where is their God?* 2.Sam.2.22. *And Abner ſaid to Aſahel, depart from mee: wherefore ſhould I ſmite thee to the ground?* 4. It argueth ſundry affections, as admiration, compaſſion, complaining, & finding of fault. Pſal.8.10. *O Lord, how admirable is thy name in all the earth!* Iſa.1.21. *How is the faithfull citie become an Harlot!* Pſal.22. *My God, my God, why haſt thou forſaken me?*

A Conceſſion (or yeelding) ſignifieth a deniall and reprehenſion. 2.Cor.12.16. *But be it, that I charged you not, but becauſe I was craftie, I tooke you with guile.* 17. *Did I pill you by any of them whom I ſent?*

Conſect. 4. *If the Oppoſition of vnlike places ſhall be taught to be, either not of the ſame matter, but of name onely, or not according to the ſame part, or not in the ſame reſpect, or not in the ſame manner, or not at the ſame time, a reconciliation or agreement is made.*

Examples.

B

Pſal.7.8.	Eſa.64 6.
Iudge me, O Lord, according to my righteouſneſſe.	*We haue all beene as an vncleane thing, and all our righteouſneſſe is as filthie clouts.*

The Reconciliation.

It appeareth by the ſcope and circumſtances of both the places, that this contradiction is not in the ſame reſpect. Diſtinguiſh therefore. There is one righteouſneſſe of the cauſe or action; and an other of the perſon: the firſt place ſpeaketh of the former: and the ſecond of the latter.

C

Matth.10.10.	Mark.6.8.9.
Nor a ſcrip for the iourney, neither two coates, neither ſhooes, nor a ſtaffe.	*And commaunded them, to take nothing for their iourney, ſaue a ſtaffe onely, neither ſcrip, nor bread, nor mony in their girdles, but that they ſhould be ſhod with ſandals.*

The Reconciliation.

D Diſtinguiſh the reſpects. *Matthew* meaneth ſuch a ſtaffe, as may be a burthen to the bearers thereof. *Marke* vnderſtandeth ſuch a one, as may ſuſtaine and eaſe thoſe that trauell; ſuch a one as *Iacob* vſed, Gen.32.10. Moreouer, the ſhooes that *Matthew* mentioneth are new, ſuch as are with care and diligence prepared for to trauell in. The ſandals in *Marke* are not new, but ſuch as are daily worne on the feete.

From this fourth Conſectarie many Prouiſoes or Cautions ariſe meete to be obſerued in the reconciling of places.

1 The holy Writers ſpeaking of things and perſons, that are paſt, doe anticipate, that is, they ſpeake of them according to the cuſtome of that place and time, in which they wrote. Gen.12.8. *Afterward remoouing thence vnto a mountaine Eaſt-ward from Bethel.* The place was ſo called in the daies of *Moſes*: but in *Abrahams* time it was not called *Bethel* but *Luz.* Gen.28.19. Gen.13.1. *Abraham went vp out of Ægypt*—*towards the South*, not in reſpect of AEgypt, but of that place wherin *Moſes* was. 1.Pet.3.19. *Chriſt in his Spirit*

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[g] They inlarge the ſenſe.

[h] It is when the contrarie to that which was ſpoken is meant, it is vſed in flouting ſometimes.

preached to them that are in priſon. They are ſaid to be in priſon in regard of the time, in which *Peter* wrote this Epiſtle, & not of that wherein *Noah* liued. Pſal. 105. 15. *Touch not mine annointed.* *Abraham*, *Iſaac*, and *Iacob* are ſaid to be annointed in reſpect of the manner and faſhion of the time wherein *Dauid* liued. For they had no externall annointing.

2 Allegories are to bee expounded according to the ſcope or intent of the place. So *Chryſoſtome* ſaith vpon the 8. of Matth. *Parables muſt not bee expounded according to the letter, leſt many abſurdities doe follow.* *Auguſt.* vpon the 8. Pſalme ſpeaketh on this ſort: *In euery allegorie this rule is to be retained, that that be conſidered according to the purpoſe of the preſent place, which is there ſpoken of vnder a ſimilitude.*

3 Places and perſons in the Scriptures haue very often two names: *Gideon* was called *Ierubbaal*, Iudg 6.32. and alſo *Ierubeſheth*, 2. Sam. 11.21. *Abimelech*, 1. Sam. 21.3. and *Abiathar*, Mark. 2.26. *Salomon*, 1. Sam. 12.24. and *Iedidiah*, 25. *Zimri*, 1. Chro. 2.6. and *Zabdi*, Ioſh. 7.1. *Hazariah*, 2. Chro. 22.6. and *Ahaziah*, 1. Chro. 3.11. and *Iehoachaz*, 2. Chro. 21.17. *Iohanan*, 1. Chro. 3.15. and *Iehoachaz*, 2. King. 23.30. and alſo *Shallum*, Ier. 22. 11. *Iehoiachin*, 2. King. 24. 6. and *Iechoniah*, 1. Chro. 3.16. and *Coniah*, Ier. 22.24. *Mephiboſheth*, 2. Sam. 4 and *Mirribbaal*, 1. Chro. 8.34. *Abinadab*, 1. Chro. 10.2. and *Iſhui*, 1. Sam. 14. 49. *Eliachim* and *Iachim*, 2. King 23.24. *Ozias* and *Azarias*, 2. King. 15.1. 2. Chro. 26.1. *Heſter*, *Ediſſa*, Heſt. 2.7. *Simon*, *Peter*, Ioh. 1.42. and *Cephas*, and *Bariona*: *Ioſes*, and *Barnabas*, Act. 4 36. *Saul* and *Paul*, Act. 13. 6. 8. *Matthew* and *Leui*, *Hieruſalem* is called *Iebus* and *Salem*.

Moreouer, the name, which is indeed one, receiueth many times changes and differences. As *Salmon*, Ruth. 4.21. is called *Salma*, 1. Chro. 2.11. *Abigal*. 2. Sam. 17.25. is named *Abigail*, 1. Chro. 2.16. *Tiglath-pilezer*, 2. King. 15.29. is tearmed *Tilgath-pilnezer*, 1. Chro. 5.6. *Aram*, Math. 1.3. is the ſame with *Ram*, 1. Chro. 2.9.

Againe, on the contrarie, diſtinct perſons, and diuers places haue one name: Mat. 1. 11. *Ioſiah begat Iechoniah and his brethren about the time they were carried away into Babylon.* 12. *And after they were carried away into Babylon Iechoniah begat Salathiel.* Here now, becauſe *Iechoniah*, doth both finiſh the * ſecond *teſſeradecade*, and begin the third, one of them wil be wanting to one of thoſe teſſeradecads, vnleſſe wee ſay that there were two *Iechoniaſes* both father and ſonne. *Succoth* is a name of three places. The firſt in AEgypt, Exod. 12. 37. The ſecond in the tribe of *Gad*, Ioſh. 13. 27. The third in the tribe of *Manaſſes*, 1. King. 7.46.

* That is, the ſecond fourteenth generatiō, mentioned in Mat. 1.17. in which place three fourteene generations are ſet downe.

4 In ſacred accounts, by reaſon of the wickedneſſe of the Prince, either his name, or the number of yeares, in which hee reigned wickedly, are omitted and left out, 1. Sam. 23.1. *Saul reigned two yeares ouer Iſrael*; that is, lawfully, or as *Lyra* ſpeaketh, * rightly; but otherwaies he reigned longer. Matth. 1. 8. *Ioram begat Ozias.* Here three are left out for their wickedneſſe; to wit, *Ahaziah*, *Ioas*, and *Amaziah*.

* De iure, according to law or equitie.

5 The time ſpoken of is taken either * compleatly, or vncompleatly: and the parts thereof are vnderſtood either incluſiuely or excluſiuely: As, 1. King. 15.9. *And in the twentieth yeare of Ieroboam Aſa raigned ouer Iudah.*

* That is, as fully finiſhed, or as but in the finiſhing.

1. King. 15. 25.	1. King. 15. 28.
Nadab the ſonne of Ieroboam [*beganne to reigne ouer Iſrael the ſecond yeare*] *of Aſa King of Iudah: and reigned ouer Iſrael* [*two yeares.*]	*Euen in the third yeare of Aſa king of Iudah*] *did Baaſha ſlay Nadab, and reigned in his ſtead.*

The Reconcilement.

Nadab, who began to reigne in the ſecond yeare of *Aſa* might reigne 2. yeares, although *Baaſha* ſucceeded him in the third yeare of *Aſa*; becauſe the laſt yeares of the Kings of Iſrael and Iudah are not fully expired, but ſome of them (as in this place) doe ſcarcely containe moneths in them: the reſt of the yeares beeing put compleatly.

Math. 17. 1.	Luk. 9. 28.
And the ſixt day after Ieſus tooke Peter, and Iames, and Iohn his brother, and brought them vp vnto an high mountaine.	*And it came to paſſe about an eight daies after, that hauing taken to him Peter, & Iames, and Iohn, he went vp into a mountaine.*

The Reconcilement.

Matthew puts excluſiuely onely the daies that were betweene, which were altogether accompliſhed, *Luke* puts in the reckening the two outtermoſt daies alſo.

The parts of ſome are put ſometimes incluſiuely, and ſometimes excluſiuely. 1. That the number may bee more perfect. *Auguſt.* ſaith, qu. 47. on Exod. *In a perfect number oftentimes that, which is either wanting or abounding, is not counted.* Iud. 11. 26. *Iſrael dwelt in Heſhbon and Aroer and their townes three hundred yeares.* Theſe yeares are to bee reckoned from the departure of the Iſraelites out of AEgypt, after this manner. The time of their abode in the wilderneſſe was 40. yeares. The time of the gouernment of *Ioſhua* was 17. yeares of *Othoniel*, 40. yeares. Iudg. 3. 11. Of *Ehud* and *Samgar*, 80. yeares. Iudg. 3. 30. of *Barak*, 40. yeares. Iudg. 5. 31. of *Gideon*, 40. yeares. Iudg. 8. 28. of *Abimelech*, 3. yeares. Iudg. 9. 22. of *Tolah*, 23. yeares, Iudg. 10. 2. of *Iair*, 22. yeares. Iudg. 10. 3. The whole in all is, 305. yeares. Here therefore the fiue odde yeares are not named, it may bee becauſe this euen number of three hundred is fitter both for the computation and the ſpeech. 2. For breuity ſake, Iudg. 20.46. *There were ſlaine of the Beniamites twenty fiue thouſand.* Here an hundred are not counted, as appeareth, verſ. 35. *The Iſraelites ſlew that day of the tribe of Beniamin, fiue and twenty thouſand and a hundred men.*

5. The King beeing hindred either with forraine warre, or with olde age, or by reaſon of ſome diſeaſe, doth whiles he yet liueth appoint his ſonne to bee King in his ſtead: and therefore with the computations of the yeares of father and ſonne raigning at one time, the yeares of the raigne are reckoned ſometimes ioyntly, and ſometimes apart.

2.King.1.17.	2.King.3.1.
Ahaziah died, and Iehoram raigned in his ſtead [*in the ſecond yeare of Iehoram the ſonne of Iehoſaphat*] *King of Iudah.*	*Iehoram the ſonne of Ahab raigned in the* [*eighteenth yeare of Iehoſaphat.* Chap. 8.16. *In the* [*fift yeare of Ioram the ſonne of Ahab*] *Iehoram the ſonne of Iehoſaphat, began to raigne, & raigned eight yeares.*

The Reconciliation.

Iehoſaphat determining in the 17. yeare of his raigne, to help King *Ahab* againſt the Syrians, appointeth his ſonne *Ioram* to be Viceroy. In the eighteenth yere of his own reigne, & in the ſecond of his ſonnes, *Ioram* the ſonne of *Ahab* raigned. Afterwards in the fift yeare of this *Ioram* the ſonne of *Ahab*, *Iehoſaphat* beeing ſtrucken in age, confirmeth his kingdome to his ſonne *Ioram*: who is ſaid to haue reigned eight yeares, foure whileſt his father was aliue, and foure alone by himſelfe, after the death of his father.

2.King.15.30.	2.King.15.33.
And Hoſhea the ſonne of Elah wrought treaſon againſt Pekah the ſonne of Remaliah, and ſmote him, and ſlew him, and reigned in his roome [*in the 20. yeare of Iotham*] *the ſonne of Vzziah.*	*Iotham the ſonne of Vzziah was 25. yeares olde when he beganne to raigne* [*and hee raigned 16. yeares*] *in Ieruſalem.*

The Reconciliation.

Hee raigned 16. yeares alone after his fathers death: he raigned alſo 20. with his father: for hee gouerned the kingdome for his father, who was diſeaſed with leproſie.

6. The Eaſt-countrey men do diuerſly diſtinguiſh their artificiall day, both into 12. equall houres (commonly called planetary houres) and into quadrants, hauing their name of the houre going next before. *Beroald. Chronol.*

The Eaſterne mens accounting:

$\overbrace{1.2.3.}^{1}\overbrace{4.5.6.}^{3}\overbrace{7.8.9.}^{6}\overbrace{10.11.12.}^{9}$

The manner of our accounting: 7.8.9.10.11.12. 1.2.3.4.5.6.

Mar. 15.25.	Ioh. 19.14.
And it was [*the 3. houre*] *when they crucified him.*	*And it was the preparation of the Paſſeouer,* [*and about the 6. houre,*] *and hee ſaid vnto the Iewes, Beholde your King.*

The Reconciliation.

The oppoſition is not in the ſame reſpect, therefore diſtinguiſh the manner of accompting the houres of the day, and then it will appeare that Chriſt might bee crucified at the third houre, and about the ſixt.

7. The leſſer number is to be counted vnder the greater and the more complete. Iud. 3.11. *The land had reſt forty yeares when Othniel died.* Vnder this number are all the yeares comprehended from the death of *Ioſhua*, to the death of *Othniel*; as alſo the 8. yeares of ſeruitude vnder the Syrians. Iudg. 3.30. *The land had reſt 80. yeares.* Here from the death of *Othniel* are numbred alſo the yeares of *Ehud* & *Samgar*. For *Ehud* could not be Iudge 80. yeares: for when theſe yeares are expired, the whole time of man is run out. The like we meete with, Iud. 5.31. and 8.28. and 9.22. and 10.2,3. and 11.26. Where, in the three hundred yeares are included the forty yeares of their tarrying in the deſert.

8. Filiation or *Sonſhip*, is either naturall, or legall. Naturall is by generation: legall is by adoption, teſtified by education and bringing vp, and by ſucceſſion in the kingdome, & in [a] *Leuiration* by the law of redemption.

2.Sam.21.8.	1.Sam.18.19.
And the King tooke the fiue ſonnes of Michal the daughter of Saul, whom ſhee bare to Adriel the ſonne of Barzilli the Meholathite.	*When Merab Sauls daughter ſhould haue beene giuen to Dauid, ſhee was giuen vnto Adriel a Meholathite to wife.*

The Reconciliation.

They are the naturall ſonnes of *Merab*, and the legall ſonnes of *Michal*, and therefore (*to beare*) doth onely ſignifie to bring vp, to feede and to nouriſh. For thus the ſonnes of *Machir*, Gen. 50.23. are ſaid to be *borne* (*nati*) *vpon Ioſephs knees*, that is, brought vp.

Mat. 1.12.	Luk. 3.27.
Iechonias begat Salathiel.	*Salathiel the ſonne of Neri.*

[a] To vnderſtand this, reade Deu. 25.5.

The Reconciliation.

Salathiel was the ſonne of *Neri* by nature: and the ſonne of *Iechonias* legally in regard of ſucceſsion in the ſame kingdome. After this manner *Zedekias* is the brother of *Iechonias* or *Iehoiakin*. 2. Chron. 36. 10. and vncle, 2. King. 14. 17. and ſonne, 1. Chron. 3. 16. His brother by generation, and his ſonne by the right of ſucceſsion. On this manner *Matthew* & *Luke* are reconciled in the genealogie of Chriſt. For, the one followes the naturall order, as *Luke*, and the other the legall.

Conſect. 5. *When the naturall ſenſe of the place (propounded) is giuen by the fore-ſaid helpes, a ſignification of a word ſignifying diuers things (πολύσημον) ſhall be giuen, which is fitting to the place.*

Thus the ſignifications of *Vau* the prefixe or copulatiue are (as *Bymerus* hath obſerued in his Hebrew Grammer) diſtinguiſhed according to the diuerſity of the places. It ſignifieth, I. *At*. Iſa. 9. 10. Gen. 42. 10. II. *Quoniam*, Iſa. 53. 11. III. *Quum*, Iſa. 9. 11. Pſalm. 73. 6. IV. *id eſt*, Iſa. 9. 14. 1. Sam. 17. 40. V. *Idcirco*, Prou. 1. 18. VI. *Sicut*, Pſal. 18. 39. Iſa. 24. 20. VII. *Sic etiam*, Iſa. 10. 10. & 51. 12. VIII. *Et tamen*, 2. Chron. 5. 2. Neh. 9. 19. IX. *Atqui*, Pſal. 73. & 89. 6. X. *Poſteà tunc*, Iſa. 16. 12. Gen. 3. 5. XI. *Autem*, Iſa. 1. 21. Neh. 4. 9. XII. *Etiam*, 2. Reg. 3. 8. XIII. *Nam*, Iſa. 37. 11. XIIII. [illegible] *ſic*, Pſal. 125. 2. Dan. 7. 1. XV. *Qui, quæ, quod*, Iſa. 43. 8. XVI. *Quum*, Pſal. 90. 17. XVII. *Vt*, Iſa. 49. 6. XVIII. *Quamuis*, Ier. 31. 39. XIX. *Inquam*, Iſa. 55. 1. XX. *Ideo*, Pſal. 105. 12. XXI. *Atque ita*, Prou. 3. 4. XXII. *Et vt*, Iſa. 58. 5. 6. XXIII. *Quoniam ideo*, Pſal. 109. 17. XXIV. *Ideo*, Pſal. 109. 18. XXV. *Nec ſolum*, Pſal. 72. 16. XXVI. *Verum*, Pſal. 73. 23. XXVII. *Etiamſi*, Iob 19. 26. XXVIII. [illegible], Pſal. 139. 8. XXIX. *Quid, id eſt*, Pſalm. 139. 14. XXX. *Et vero*, Pſal. 139. 17. XXXI. *Tum*, Neh. 12. 17. XXXII. *Similiter*, Ier. 50. 43. XXXIII. *Si ſin*, 2. Reg. 5. 17. XXXIV. *Nec*, Iſa. 41. 8. XXXV. *Hoc igitur*, Prou. 17. 13. XXXVI. *Vna cum*, Prou. 8. 18. XXXVII. *Quid*, Gen. 47. 6.

These aduerbs and coniunctions I do of purpoſe not tranſlate, as beeing fitteſt in Latine.

Thus it appeareth that (*Berach*) ſignifieth contrary things, as *to bleſſe and to curſe*, Iob 1. 5. 1. King. 21. 10. and 11. 2. 9.

To conclude, hence it is euident, that (*Huchal*) Gen. 4. 26. doth not ſignifie *Prophaned*, but *Began*. Reaſon 1. When *Chalal* ſignifieth to prophane, it ought to bee ioyned with a nowne, and to gouerne it; but here it doth immediately follow *Kara* a verb infinitiue. Reaſon 2. Amongſt many cauſes of the *Deluge*, *Moſes* reckoneth not the prophanation of Gods worſhip, which notwithſtanding ſhould haue beene chiefly noted, if ſo be that it had raigned among the people of God.

Conſect. 6. *If a word giuen in the Bible, whether it be an Hebrew word or a Greeke, if firſt it doe agree with Grammaticall conſtruction, and with other approued copies: if alſo it doe agree in reſpect of the ſenſe with the circumſtances and ſcope of the place, & with the analogie of faith, it is proper and naturall.*

I lay downe this rule, not becauſe I thinke that the Hebrew and Greeke text is in all copies corrupted, through the malice of the Iewes, as *Lindane* doth wickedly calumniate, and after him all Papiſts, but that the diuers readings, which in ſome places haue crept in, either by reaſon of the vnskilfulneſſe, or negligence and ouer-ſight of the Notaries, might bee ſkanned and determined. As, Pſal. 22. 16. In ordinary copies the words run thus, *Caari*, that is, *As a Lion my hands and my feete*. In other copies the reading is diuers, after this manner: *Caru, They haue digged (or pierced) my hands and my feete.* Now the rule propounded, doth teach that this latter reading is to be followed. For it agreeth, 1. with Grammaticall conſtruction: 2. with the circumſtances of the Pſalme: 3. with ſome ancient copies: yea euẽ by the teſtimony of the Iewes.

CHAP. VI.

Of the right diuiding of the word.

Hitherto wee haue ſpoken of Interpreting the word. We are now to come to ſpeake of the * *right cutting, or the right diuiding of it.*

Right cutting of the word is that, whereby the word is made fit to edifie the people of God. 2. Tim. 2. 15. *Studie to ſhew thy ſelfe approoued vnto God, a workman that need not to be aſhamed, diuiding (or * cutting) the word of truth aright.* It is a metaphor taken it may be from the Leuites, who might not cut the members of the ſacrifices without due conſideration. Iſa. 50. 4. *The Lord hath giuen mee the tongue of the learned, that I might know to miniſter a word in due ſeaſon to him that is wearie.* The parts thereof are two: Reſolution or partition, and Application.

* *Reſolution* is that, whereby the place propounded is, as a weauers web, reſolued (or vntwiſted and vnlooſed) into ſundrie doctrines. Act. 18. 28. *Mightily hee confuted the Iewes, with great vehemencie publikely ſhewing by Scriptures, that Ieſus was that Chriſt.*

Reſolution is either Notation, or Collection.

Notation is, when as the doctrine is expreſſed in the place propounded. Rom. 3. 9. *Wee haue already prooued that all, both Iewes and Gentiles, are vnder ſinne.* 10. *As it is written, There is none righteous, no not one.* 11. *There is none*

* ὀρθοτομία.

* ὀρθοτομοῦντα.

* διάλυσις.

that vnderſtandeth, none that ſeeketh God. 12. All are gone out of the way: they haue beene made altogether vnprofitable: there is none that doth good, no not one. Act. 2.24. *Whome God hath raiſed vp, and looſed the ſorrowes of death, becauſe it was impoſſible that he ſhould be held of it. 25. For Dauid ſaith concerning him, I beheld the Lord alwaies before me: for he is at my right hand, that I ſhould not be ſhaken. 26. Therefore did mine heart reioyce, and my tongue was glad, and moreouer alſo my fleſh ſhall reſt in hope. 27. Becauſe thou wilt not leaue my ſoule with the dead, neither wilt ſuffer thine holy one to ſee corruption.*

Collection is, when the doctrine not expreſſed is ſoundly gathered out of the text. This is done by the helpe of the nine arguments, that is, of the cauſes, effects, ſubiects, adiuncts, diſſentanies, comparatiues, names, diſtribution, and definition. For example:

A place.	The collection.
Iohn 10. 34. *Ieſus anſwered them, Is it not written in your law, I ſaid ye are Gods?*	From the compariſon of the leſſer. 35. *If he called them Gods, vnto whome the word of God was giuen, and the Scripture cannot be broken: 36. Say yee of mee, whome the Father hath ſanctified and ſent into the world, thou blaſphemeſt, becauſe I ſaid I am the Sonne of God?*
A place.	The collection from the leſſer.
1.Cor.9.9. *For it is written in the law of Moſes, thou ſhalt not muzzle the mouth of the oxe, that treadeth out the corne. What, hath God care of oxen?*	Verſ.4. *Haue we not power to eate, and to drinke?*
A place.	The collection from the contrary.
Gal.3.10. *For ſo many as are of the workes of the law, are vnder a curſe: for it is written, Curſed is euery one that continueth not in all things which are in the booke of the law to doe thẽ.* Verſ. 11. *For the iuſt ſhall liue by faith.*	Verſ. 9. *Therefore thoſe which are of faith are bleſſed with faithfull Abraham.* Verſ. 11. *And that no man is iuſtified by the law before God, it is euident.*
A place.	A collection from the Adiunct.
Heb.8.8. *For in rebuking them he ſaith, Behold, the daies will come ſaith the Lord, when I ſhal make with the houſe of Iſrael, & the houſe of Iudah, a new teſtament.*	Heb. 8.13. *In that he ſaith a new teſtamẽt, hee hath diſanulled the olde: now that which is diſanulled and waxed olde, is ready to vaniſh away.*

In gathering of doctrines wee muſt ſpecially remember that an example in his owne kinde, that is, an Ethique, Oeconomique, Politique, Ordinary, and Extraordinary example, hath the vertue of a generall rule in Ethique, Oeconomique, Politique, Ordinary, and Extraordinary matters. The examples of the Fathers are patterns for vs, 1 Cor. 10. 11. *And vvhatſoeuer is vvritten, is vvritten for our learning.* And it is a Principle in Logicke, that the [a] *Genus* is actually in all the * *ſpecies*: and a rule in the Optikes, that the generall ſpecies of things, are perceiued before the particular.

A place.	The collection from the Species.
Rom. 9.7. *Neither are they all children, becauſe they are the ſeede of Abraham: but in Iſaac ſhall thy ſeede bee called. 10. Neither he onely felt this, but alſo Rebecca, when ſhee had conceiued by one, euen by our father Iſaac.*	Verſ.8. *That is, they vvhich are the children of the fleſh, are not the children of God: but the children of the promiſe are counted for the ſeed.*
Rom. 4. 18. *Which Abraham againſt hope, &c. 21. Beeing fully aſſured, that he vvhich had promiſed, vvas alſo able to doe it. 22. And therefore it vvas imputed to him for righteouſneſſe.*	Rom. 4. 23. *Novv it is not vvritten for him onely, that it vvas imputed to him for righteouſneſſe. 24. But for vs alſo, to vvhom it ſhall be imputed for righteouſneſſe, which beleeue in him, that raiſed vp Ieſus our Lord from the dead.*

That alſo I adde, that collections ought to bee right and ſound, that is to ſay, deriued from the genuine and proper meaning of the Scripture: If otherwiſe, wee ſhall draw [b] any doctrine frō any place. Prou. 8.22. the Greek tranſlation of the Seuenty Interpreters is (*κύριος ἔκτισέ με*,) *The Lord hath created me*, it is the ſpeech of *Wiſedome*, that is, of Chriſt ſpeaking of himſelfe. Whence the Arrians collect very wickedly, that the *Sonne* was created. But in the Hebrew it is (*Iehoua kanani*,) *The Lord hath poſſeſſed me.* Now the Father poſſeſſeth the Sonne, becauſe hee begat him from eternity, and becauſe the Father is in the Sonne, & the Sonne in the Father. And ſo, Gen. 4. 1. When a Sonne was borne vnto *Adam*, hee ſaith, *I haue poſſeſſed a man from the Lord.* The error perhaps came of this, that * *Ectiſe* was either through ignorance, or malice, put for * *Ecteſe*. *Auguſtine* alſo vpon the tenth verſe of the 39. Pſalme, readeth on this wiſe: *I held my peace becauſe thou haſt made mee, feciſti me.* From whence he doth wittily gather, that it is a maruaile that hee ſhould holde his tongue, that hath receiued a mouth to ſpeake: whereas (*me*) is neither in the Hebrew, nor in the Greeke.

[a] Or generals.

* Or ſpecials and particulars of that kinde or generall.

[b] Ad verbum, any thing out of any thing, quidlibet è quolibet.

* ἔκτισε. he hath created.

* ἔκτησε. he hath poſſeſſed.

And vpon the 72. Pſalme, and 14. verſe, hee diſputeth much about vſuries, and prooueth that vſuries are ſins: whereas there is no ſuch matter in that text. For the words are, *He ſhall deliuer their ſoule from deceit and violence, ſo precious is their blood in his eyes.*

It ſhall be lawful alſo to gather Allegories: for they are arguments taken from things that are like, and *Paul* in his teaching vſeth them often, 1. Cor. 9.9. But they are to be vſed with theſe cautions: 1. Let them be vſed ſparingly and ſoberly. 2. Let them not bee farre fetcht, but fitting to the matter in hand. 3. They muſt be quickly diſpatcht. 4 They are to be vſed for inſtruction of the life, and not to prooue any point of faith.

Any point of doctrine collected by iuſt conſequence is * ſimply of it ſelfe to bee beleeued, and doth * demonſtrate. Act. 18. 24. *And a certaine Iew, named Apollos, borne at Alexandria, came to Epheſus, an eloquent man & mighty* (δυνατὸς) *in the Scriptures.* 28. *For mightily hee confuted the Iewes publikely with great vehemencie, demonſtrating* (ἐπιδεικνὺς) *by the Scriptures that Ieſus was the Chriſt.* From hence it followeth:

Firſt, that humane teſtimonies, whether of the Philoſophers, or of the Fathers, are not to be alleadged. *Auguſtine* vpon the 66. Pſalm. ſaith thus: *If I ſpeake, let no man heare: if Chriſt ſpeake, woe bee to him that doth not heare.* So againe hee ſaith, (*De vnit. Eccleſiæ, Let vs not heare, Theſe things I ſay. Theſe things he ſaith: but let vs heare, Theſe things the Lord ſaith.* Yet with this exception, *Vnleſſe they conuince the conſcience of the hearer.* Thus *Paul* alleadged the teſtimony of *Aratus*, Act. 17. 28. *For by him we liue, and moue and haue our beeing, as one of your owne Poets hath ſaid; For wee are all his progeny* (γένος.) 29. *Forasmuch then, as we are the progeny of God, &c.* As alſo a ſaying of *Menander*, 1. Cor. 15. 33. *Be not deceiued, euill * conuerſations corrupt good manners.* And of *Epimenides*, Tit. 1. 12. *As one of their Prophets hath ſaid, the Cretians are alwaies liers, euill beaſts, and ſlowbellies.* And then alſo it muſt be done ſparingly, and with leauing out the name of the prophane Writer.

Secondly, that a few teſtimonies of Scripture are to bee vſed for the proofe of the doctrine: and that ſometimes there is neede of none.

Laſtly, hence it followes, that the Prophets deliuering their doctrine thus, are not to be reprooued of other Prophets. 1. Cor. 14. 32. *And the ſpirits of the Prophets are ſubiect vnto the Prophets.* Yet afterwards he addeth, verſ. 37. *If any one ſeeme to be a Prophet, or ſpirituall, let him acknowledge, that thoſe things which I write vnto you, are the commandements of God.*

CHAP. VII.

Of the waies how to vſe and apply doctrines.

A*Pplication* is that, whereby the doctrine rightly collected, is diuerſly fitted according as place, time, and perſon doe require. Ezech. 34. 15. *I will feede my ſheepe, and bring them to their reſt, ſaith the Lord.* 16. *I will ſeeke that which is loſt, and bring againe that which was driuen away, and will binde vp that which was broken, and will ſtrengthen the ſicke.* Iud. 22. *And hauing compaſſion of ſome in putting difference.* 23. *And ſaue others with terror, pulling them out of the flame.*

The foundation of application is, to know whether the place propounded be a ſentence of the Law, or of the Goſpel. For when the word is preached, there is one operation of the Law, and another of the Goſpel. For the Law is thus farre forth effectuall, as to declare vnto vs the diſeaſe of ſinne, and by accident to exaſperate and ſtirre it vp: but it affoards no remedy. Now the Goſpell, as it teacheth what is to be done: ſo it hath alſo the efficacy of the holy Ghoſt adioyned with it, by whom beeing regenerated, we haue ſtrength both to beleeue the Goſpell, and to performe thoſe things which it commandeth. The Law therefore is the firſt in the order of teaching: and the Goſpel ſecond.

It is a ſentence of the Law, which ſpeaketh of Perfect inherent righteouſnes, of eternall life giuen through the workes of the Law, of the contrary ſinnes, and of the curſe that is due vnto them. Galat. 3. 10. *So many as are of the workes of the Law, are vnder the curſe; for it is written, curſed is he whoſoeuer abideth not in all things, which are written in the booke of the Law to doe them.* Matth. 3. 7. *O generation of Vipers, who hath fore-warned you to flee from the anger to come?* 10. *And now alſo is the axe put to the roote of the trees: therefore euery tree which bringeth not forth good fruit, is cut off* (ἐκκόπτεται) *and caſt into the fire.*

A ſentence of the Goſpell is that, which ſpeaketh of Chriſt & his benefits, and of faith beeing fruitfull in good workes: as, Ioh. 3. 16. *So God loued the world, that he gaue his onely begotten Sonne, that whoſoeuer beleeueth in him, ſhould not periſh, but haue euerlaſting life.*

Hence it is, that many ſentences, which ſeeme to belong to the Law, are by reaſon of Chriſt, to bee vnderſtood not legally (νομικῶς) but with the [a] qualification of the Goſpell. Luk. 11. 28. *Bleſſed are thoſe which heare the word of God, and keepe it.* Deut. 30. 11. 14. *This commandement which I command thee this day, is not hidden, nor ſet a farre off, but it is by thee in thy mouth, and in thy heart.* This ſentence which is legall in *Moſes*, is euangelicall in *Paul*. Rom. 10. 8. Pſalme 119. 1. *Bleſſed are thoſe that are perfect in the way, who walke in the Law of Iehouah.* 2. *Bleſſed are they that keepe his teſtimonies, and ſeeke him with their whole heart.* Ioh. 14. 21. *Hee that hath my commandements, and keepeth them, it is he that loues me: he that loues me, ſhall be loued of my Father.* 23. *If any man do loue me, he will keep my word: and my Father doth loue him, and we will come vnto him, and wee will dwell with him.* Gen. 6. 9. *Noah was a iuſt and vpright*

* αὐτόπιστος.

* ἀποδεικτικῶς.

* ὁμιλίαι.

[a] Euangelicè.

[illegible] *Noah walked with God: continually.* Gen. 17.1. *I am the strong God omnipotent, walke alway before me, and be upright.*

[illegible]

The waies of Application are chiefly seuen according to the diuerse condition of men and people, which is seuenfolde.

I. *Vnbeleeuers, who are both ignorant and vnteachable.*

These men in the first place are to bee prepared to receiue the doctrine of the word. 2. Chron. 17. *Iehosaphat sent Leuites throughout the cities of Iudah, to teach the people, and to bring them from idols.*

This preparation is to bee made partly by disputing or reasoning with them; that thou maist throughly discerne their manners and disposition, and partly by reprouing in them some notorious sinne, that being pricked in heart and terrified, they may become teachable. Act. 17.17. *He disputed in the Synagogue with the Iewes, and with them that were religious, and in the market-place with whomsoeuer he met.* Act. 9.3. *Now as he iourneyed it came to passe, that as he was come neere to Damascus, suddenly there shined round about him a light from heauen. 4. And hee fell to the earth, and heard a voice saying to him, Saul, Saul, why persecutest thou mee? 5. And hee said, Who art thou Lord? And the Lord answered, I am Iesus of Nazareth, whome thou doest persecute: it is hard for thee to kicke against the prickes.* Act. 16. vers. 27. *Then the keeper of the prison awoke out of his sleepe: and when he saw the prison dores open, he drew out his sword, and would haue killed himselfe, supposing the prisoners had beene fled. 28. Then Paul cried with a loud voice, saying, Do thy selfe no harme: for we are all here. 29. Then hee called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas. 30. And brought them out, and said, Sirs, what must I doe to be saued? 31. And they said, Beleeue in the Lord Iesus, and thou shalt be saued, and thine housholde.* Act. 17. *22. And Paul stood in the midst of Mars streete, and said, Ye men of Athens, I see that in all things ye are *too superstitious. 23. For as I passed by and beheld your deuotions, I found an altar, wherein was written, Vnto the vnknowne God: whome ye then ignorantly worship, him shew I vnto you. 24. God that made the world, and all things in it, seeing that he is the Lord of heauen & earth, dwelleth not in temples made with hands.*

* δεισιδαιμονεστέρους.

When now there is hope that they are become teachable and prepared, the doctrine of Gods word is to be declared to them generally in some common tearmes, or ordinary points. Act. 17.30. *And the time of this ignorance God regardeth not, but now he commandeth* (παραγγέλλει) *all men euery where to repent. 31. Because he hath appointed a day in which he will iudge the world in righteousnesse by that man whom he hath appointed, whereof he hath assured all men, in that he hath raised him from the dead.*

If they shall approoue this doctrine, then it is to bee opened to them distinctly, and in euery particular; but if they shall remaine vnteachable, without hope of winning them, they are to be left. Matth. 7.6. *Giue not that which is holy vnto dogges, neither cast your pearles before swine, lest they tread them vnder their feet, and turning againe all to rend you.* Prou. 9.8. *Reproue not a scorner, lest hee hate thee.* Act. 19.9. *But when certaine men were hardened, and would not obey, speaking euill of the way of the Lord before the multitude, he departed from them, and separated the Disciples from them.*

II. *Some are teachable, but yet ignorant.*

To these men the *Catechisme* must be deliuered. Act. 18.25. *Apollos was catechized* (κατηχημένος) *in the way of the Lord. And he spake feruently in the spirit, and taught diligently the things of the Lord, knowing onely the baptisme of* Iohn. 26. *And hee beganne to speake boldly in the Synagogue. Whome when Aquila and Priscilla had heard, they tooke him vnto them, and expounded vnto him the way of God more perfectly.* Luk. 1.4. *That thou maiest know the the truth of those things, whereof thou hast beene catechized* (κατηχήθης) *or instructed.*

The *Catechisme* is the doctrine of the foundation of Christian religion, briefly propounded for the helpe of the vnderstanding and memory, in questions and answers made by the *liuely voice.*

The *matter* therefore of the Catechisme is the *foundation* of religion.

The *foundation* is a certaine summe of the principles of Christianity. Heb. 5.12. *For when as concerning the time ye ought to bee teachers, yet haue ye neede againe that wee teach you the first principles of the words of God.*

A *principle* is that which doth directly and immediately serue both for the saluation of men, and for the glory of God, which being also denied and ouer-turned, no saluation can be hoped for.

There are especially sixe principles: *Repentance, Faith, Baptisme,* that is, the Sacraments, *Imposition of hands,* that is, the ministery of the word by a Synecdoche, *the resurrection, and the last iudgement,* Heb. 6.1,2,3.

The *forme* of the Catechisme is, to handle the elements or grounds plainely, by asking and answering. 1. Pet. 3.21. *To the which also the figure that now saueth vs, euen baptisme agreeth (not the putting away of the filthines of the flesh, but the stipulation or *interrogation of a good conscience.)* Act. 8.37. *What doth let me to be baptized? And Philip said vnto him, If thou beleeuest with all thine heart thou maist. Then he answered, saying, I beleeue that Iesus Christ is the Sonne of God.* Tertul. de resur. car. saith: *The soule is not purged with washing, but with answering.*

* ἐπερώτημα.

And here wee must holde a difference betweene *milke* and *strong meate,* which are the same indeed, but do differ in the manner and fashion of deliuering.

Milke is a certaine briefe, plaine and generall explication of the principles of the faith: as when a man doth teach that wee must beleeue one God, and three persons, Father, Sonne, and holy Ghoſt; and that we muſt rely onely vpon the grace of God in Chriſt, and that wee ought to beleeue the remiſſion of ſinnes; and when wee are taught that, wee ought to repent, to abſtaine from euill, and to doe that which is good.

Strong meate is a ſpeciall, copious, luculent and cleare handling of the doctrine of faith: as when the condition of man before the fall, his fall, originall and actuall ſinne, mans guiltineſſe, free-will, the myſteries of the Trinity, the two natures of Chriſt, the perſonall vnion, the office of Chriſt, the imputation of righteouſneſſe, faith, grace, and the vſe of the law, are deliuered out of the word of God diſtinctly and exactly.

B Moreouer, *milke* muſt be ſet before babes, that is, thoſe that are rude or weake in knowledge: *ſtrong meate* muſt bee giuen to ſuch as are of ripe yeares, that is, to them that are better inſtructed. 1. Cor. 3. 1. *Moreouer, brethren, I could not ſpeake vnto you as to ſpirituall: but I haue ſpoken vnto you as to carnall, that is, to infants in Chriſt.* 2. *I haue fed you with milke, and not with meate*, Heb. 5. 13.

III. *Some haue knowledge, but are not as yet humbled.*

In ſuch the foundation of repentance ought to bee ſtirred vp, that is to ſay, a certaine ſorrow which is according to God. 1. Cor. 7. 8. *For though I made you ſory with a letter, I repent not, though I did repent: for I perceiue that the ſame Epiſtle made you ſory, though it* C *were but for a ſeaſon.* 9. *I now reioyce, not that ye were ſory, but that ye ſorrowed to repentance: for ye ſorrowed according to God* (κατὰ Θεὸν,) *ſo that in nothing ye were hurt by vs.* 10. *For ſorrow, which is according to God (or godly) cauſeth repentance vnto ſaluation not to bee repented of: but worldly ſorrow cauſeth death.*

Sorrow according to God, is a griefe for ſinne, euen becauſe it is ſinne.

To the ſtirring vp of this affection, in the firſt place a man muſt vſe the miniſtery of the Law which may beget contrition of heart, or the horrors of conſcience, which though it be not a thing wholeſome and profitable of it owne nature, yet is it a remedy neceſſarie for the ſubduing of a ſinners ſtubborneſſe, D and for the preparing of his mind to become teachable.

Now, that this legall ſorrow may bee wrought, it is fit to vſe ſome choice parcell of the Law, which may reprooue ſome one notable ſinne in men that are not as yet humbled. For ſorrow for, and repentanceᵃ euen of one ſinne, is for ſubſtance ([illegible]) ſorrow for and repentance of all. Act. 8. 22. *Repent therefore of this thy wickedneſſe, and pray God, that if it be poſſible, the thought of thine heart may bee forgiuen thee.* Act. 2. 23. *Him haue ye taken by the hands of the wicked, being deliuered by the determinate counſell and foreknowledge of God, and haue crucified and ſlaine*, Pſal. 32. 5.

Yea further, if any man beeing afflicted A with the croſſe, and with outward calamities haue onely a worldly ſorrow, that is, if hee mourne not for ſinne as it is ſinne, but for the puniſhment of ſinne; hee is not by and by to bee comforted, but firſt this ſorrow is to bee turned into that other ſorrow, which is ᵇ according to God: as is the counſell of Phyſitians in the like caſe. For if a mans life be in danger, by reaſon of blood guſhing out at his noſe: they command alſo that blood bee let out in his arme, or in ſome other place as the caſe requireth, that they might ſtay the courſe of the blood which ruſheth out at the noſtrils, that ſo they might ſaue his life, who was readie to yeeld vp the ghoſt.

B Then let the Goſpell be preached, in the preaching whereof, the holy Spirit worketh effectually vnto ſaluation. For whileſt he reneweth men, that they may begin to will and to worke thoſe things that are pleaſing to God, he doth truly and properly bring forth in them that ſorrow which is according to God, and repentance vnto ſaluation.

To the hard-hearted the Law muſt bee vrged, and the curſe of the law muſt bee denounced with threatning, together with the difficulty of obtaining deliuerance vntil they be pricked in their heart. Mat. 3. 7. *And when he ſaw many of the Phariſes, and of the Sadduces come to his baptiſme, he ſaid vnto them, O*ᵃ *progeny of Vipers, who hath forewarned you to flee from* C *the wrath to come?* Mat. 19. 16. *Good Maſter, what ſhall I doe that I may haue eternall life?* 17. *And he ſaid vnto him,—If thou wilt enter into life, keepe the commandements.* Mat. 23. 13 *Woe vnto you Scribes and Phariſes, hypocrites, becauſe ye ſhut vp the kingdome of heauen before men: for ye your ſelues goe not in, neither ſuffer ye thoſe that are entring in* (εἰσερχομένους,) *to goe in, &c.* v. 33. *O Serpents, and progeny of Vipers, how ſhall ye eſcape the damnation of hell?*

But when the beginning of compunction doth appeare, they are preſently to bee comforted with the Goſpell.

IV. *Some are humbled.*

Here wee muſt very diligently conſider whether their humiliation be compleate and D ſound, or but begun and but light or ſlight: leſt that hee or they, receiuing comfort ſooner then is meet, ſhould afterwards wax more hard, like yron, which being caſt into the furnace, becomes exceeding hard, after that it is once colde.

Let thy proceeding bee after this manner with thoſe, that are humbled in part. Let the Law bee propounded, yet ſo diſcreetly tempered with the Goſpell, that beeing terrified with their ſinnes, and with the meditation of Gods iudgement, they may together alſo at the ſame inſtant receiue ſolace by the Goſpel. Act. 8. 20. *Then Peter ſaid vnto him, thy money periſh with thee, becauſe thou thinkeſt that the gift of God may be obtained by money.* 21. *Thou haſt neither part, nor fellowſhip in this buſineſſe,*

ᵃ Or, though but.

ᵇ Godly.

ᵃ [illegible]

for thine heart is not right in the ſight of God. 22. *Repent therefore of this thy wickedneſſe, and pray God, that if it be poſſible, the cogitation of thine heart may be remitted.* 23. *For I ſee, that thou art in the gall of bitterneſſe, and in the bond of iniquity.* Gen. 3. 9. *And the Lord God cried vnto Adam, and ſaid vnto him, where art thou? And God ſaid, who hath ſhewed thee that thou art naked? What, haſt thou eaten of the fruit of that tree, of which I forbad thee to eate?* 13. *And the Lord God ſaid to the woman, what is this which thou haſt done? And the woman ſaid, this Serpent hath ſeduced me, and I haue eaten.* 15. *Moreouer, I will put enmitie betwixt thee and this woman, and likewiſe betweene thy ſeede and her ſeede: this ſhall breake thine head, and thou ſhalt bruiſe his heele.* 2. Sam. 12. *Nathan* beeing ſent from God, by a parable which he doth propound, hee recalleth *Dauid* to the conſcience of his fact, and pronounceth pardon to him beeing penitent.

The doctrine of faith and repentance, and the comforts of the Goſpell ought to be promulged and tendred to thoſe that are fully humbled. Luk. 4. 18. *The ſpirit of the Lord is vpon me, therefore hee hath annointed me to preach glad tidings to the poore: he hath ſent me to heale the contrite heart, to preach deliuerance to the captiues, and to the blind the recouerie of their ſight, and to ſet at libertie thoſe that were broken.* Act. 2. 37. *When they heard theſe things, they were pricked in heart, and ſaid vnto Peter, and the reſt of the Apoſtles, Men and brethren, what ſhall we doe?* 38. *And Peter ſaid vnto them: Repent, and be baptized euery one of you in the name of Ieſus Chriſt for the remiſſion of ſinnes.* Matth. 9. 13. *I came not to call the iuſt, but ſinners vnto repentance.*

V. *Some doe beleeue.*

To theſe muſt bee propounded. 1. The Goſpel touching iuſtification, ſanctification, and perſeuerance. 2. The law without the curſe, whereby they may be taught to bring forth fruits of new obedience beſeeming repentance. Rom. 8. 1. *There is no condemnation to thoſe that are in Chriſt Ieſus.* 1. Tim. 1. 9. *The law is not appointed for the righteous.* Let the Epiſtle of *Paul* to the Romans bee the example. 3. Howſoeuer the curſe of the law is not to be vrged againſt the perſon that is righteous and holy in the ſight of God, yet it is to be vrged againſt the ſinnes of the perſon, which are remaining. And as a father doth oftentimes ſet his yron rods that are appointed for the ſeruants before the eyes of his ſonnes, that they may be frayed: ſo the meditation of the curſe is to bee ſtirred vp very often in the faithful themſelues, leſt they ſhould abuſe the mercie of God to licentious liuing, and that they may bee more fully humbled. For ſanctification is but in part: therefore that the *remainders* of ſinne may be aboliſhed, wee muſt alwaies beginne with the meditation of the law, and with the feeling of ſinne, & make an end in the Goſpell.

VI. *Some are fallen.*

Thoſe that are fallen are they, which doe in part fall from the ſtate of grace.

Falling is either in faith or in manners.

Falling *in faith* is either in the knowledge of the doctrine of the Goſpell, or in the apprehending of Chriſt.

Falling in *knowledge* is a declining into error, whether lighter or fundamentall.

Now vnto thoſe that fall thus, that doctrine which doth croſſe their error, is to bee demonſtrated and inculcated (or beaten vpon them) together with the doctrine of repentance, and that with a brotherly affection. Take for an example the Epiſtle of *Paul* to the Galatians. 2. Tim. 2. 25. *Inſtructing them with meekneſſe that are* (τοὺς ἀντιδιατιθεμένους) *contrarily affected: if God at any time will giue them repentance that they may know the truth.*

The fall which is in *apprehending* Chriſt, is deſperation.

For the reſtoring of thoſe that doe deſpaire, there are to be vſed a *triall*, and the *remedie.*

The *triall* or *ſearch* is either of the cauſe of the temptation, or of their eſtate.

The triall of the *cauſe* is made fitly by priuate confeſſion. Iam. 5. 17. *Confeſſe your ſinnes one to another, and pray for one another, that ye may be healed.* But leſt that confeſſion ſhould bee made a kind of racke or torture, it muſt be limited with theſe prouiſoes. 1. It ought to bee free, and not compelled: becauſe ſaluation depends not vpon it. 2. It muſt not bee of all ſinnes, but of thoſe onely which wring the conſcience, which vnleſſe they doe reueale, greater danger may hang ouer their heads. 3. Let it chiefly be made to Paſtours, yet ſo, as that wee muſt know that it may bee ſafely made to other faithfull men in the Church.

The triall of their *eſtate* is, whereby wee make diligent inquirie whether they bee vnder the law, or vnder grace.

That this may manifeſtly appeare, we muſt by asking of queſtions firſt draw out of them, whether they be diſpleaſed with themſelues, becauſe they haue diſpleaſed God, that is to ſay, whether they hate ſinne as it is ſinne: which is the foundation of repentance vnto ſaluation. Secondly, wee muſt demand of them, whether they haue or doe feele in their heart a deſire to bee reconciled with God, which is the ground of a liuely faith.

When Triall is made, the *Remedie* muſt bee applied vnto them out of the Goſpell, which is double. Firſt, ſome Euangelicall meditations are to be often inculcated and preſſed vpon them: as 1. That their ſinne is pardonable. 2. That the promiſes are generall in reſpect of beleeuers, and that they are indefinite in reſpect of particular men, and doe exclude no man. 3. That the will to beleeue is faith, Pſal. 145. 19. Reu. 21. 6. 4. That ſinne doth not aboliſh grace, but rather (God turning all things vnto the good of thoſe that are his) doth illuſtrate it. 5. That all the works

A

of God are done by contrarie meanes. Secondly, they must be intreated to stirre vp in them in the very bitternesse of the temptation, their faith which hath lien in a swoune, and bin * couered (as it were with ashes) and that they would certainely set downe with themselues, that their sins are forgiuen them, & that it would please them to struggle manfully in prayer either alone or with others against carnall sense and humane hope. And that they may performe these things, they must be very earnestly beaten vpon, & those that are vnwilling must in a manner bee constrained. Psal. 130. 1. *Out of the depths haue I called to thee, O Lord. 2. Lord listen vnto my voice: let thine eares attend to the voice of my prayers.* Psal. 77. 1. *My voice came to God when I prayed, my voice went to God, that he would turne his eare* (vt aduertat aurem) *vnto me.* 2. *In the day of my distresse I besought the Lord.* Rom. 4. 18. *Who (Abraham) against* (παρ') *hope beleeued vnder hope, that he should be the father of many nations.*

* Sopitam fidem.

B

Now that these medicines may be of force, that ministeriall power of binding and loosing is to be vsed according to the forme prescribed in the word. 2. Sam. 12. 13. *Then Dauid said to Nathan, I haue sinned against the Lord. Wherefore Nathan said to Dauid, God hath also forgiuen thy sinne: thou shalt not die.* 2. Cor. 5. 20. *Therefore we are Embassadours in the name of Christ, God as it were beseeching you by vs: We pray you in the name of Christ, that ye would bee reconciled to God.* And if perhaps Melancholy trouble the minde, the helpe of the medicine must be in priuate sought for.

C

Falling in manners is, when any faithfull man falleth to the committing of some actuall sinne in life. As *Noahs* drunkennesse, *Dauids* adulterie, *Peters* deniall, &c.

To those that are fallen thus, forsomuch as grace *remaining in respect of her vertue and habit* may bee *lost* for a time *in respect of sense and working*; the law must be propounded beeing mixed with the Gospell: because a new act of sinne requires a new act (or worke) of faith and repentance. Isa. 1. 4. *Ah, sinfull nation, a people laden with iniquitie, a seede of the wicked, corrupt children: they haue forsaken the Lord: they haue prouoked the holy one of Israel to anger, they are gone backward.* 16. *Wash you, make you cleane, take away the euill of your workes from before mine eyes, &c.* 18. *Come now, and let vs reason together, saith the Lord; though your sinnes were as crimson, they shall bee made white as snow: though they were red like scarlet, they shall bee as wooll.*

Isa. 1. 1, 2, 3, 4.

D

VII. *There is a mingled people.*

A mixt people are the assemblies of our Churches. To these any doctrine may bee propounded, whether of the law or of the Gospel: if the [a] limitation and circumscription of the doctrine be made to those persons, for whome it is conuenient. Ioh. 7. 37. *Now in the last and great day of the Feast, Iesus stood and cried, saying, If any man thirst, let him come vnto me and drinke.* And this was the manner of the Prophets in their Sermons; to denounce iudgements and destruction to the wicked: and to promise deliuerance in the Messias to those that doe repent. A * doubt. If any man shall despaire in the publike congregation, when the rest are hardened, what ought to be done? * *Answ.* Let those that are hardened, heare the Law circumscribed within the limits of the persons, and of the vices: and let the afflicted conscience heare the voice of the Gospell applied in speciall manner vnto it.

[a] 1. If it be limited and meant to them.

* ἀπορία.

* λύσις.

CHAP. VIII.

Of the kindes of Application.

APplication is either * Mentall, or * Practicall.

* νοητική.
* πρακτική.

Mentall is that, which respecteth the minde: and it is either doctrine or * Redargution. 2. Tim. 3. 16. *The whole Scripture is giuen by Gods inspiration, and is profitable for doctrine* (πρὸς διδασκαλίαν) *for Redargution or improouing,* (πρὸς ἔλεγχον) *for correction* (ἐπανόρθωσιν) *and for instruction* (παιδείαν) *in righteousnesse.* 17. *That the man of God may be perfect, beeing perfectly instructed vnto euery good worke.*

* Improouing, confuting.

Doctrine is that, whereby doctrine (or teaching) is vsed for the information of the minde to a right iudgement concerning things to be beleeued.

Redargution is that, whereby teaching is vsed for the reformation of the minde from error.

In confutations, which are made publikely before the assembly, these cautions must bee vsed. 1. The thing that is determined (τὸ κρινόμενον) or the state of the question that is to be discussed must bee throughly vnderstood. 2. Let those errors onely be reprooued, which trouble the Church, in which we liue: all other beeing altogether let alone, which doe either lie dead, or are externall: vnlesse some danger be readie to ensue of them. Mat. 16. *Beware of the leauen of the Pharisees and Saducees.* Mark. 9. *Take heede, and beware of the leauen of Herod.* Reuel. 2. The men of Pergamus are warned to beware of the Nicolaitans, to whome some of them did assent. 3. If the error bee out of the foundation of faith, the confutation must not onely be Christianlike, as it should be euer: but also a friendly, a gentle and brotherly dissention.

Practicall application is that which respecteth the life and behauiour. And it is Instruction (παιδεία) and correction, ἐπανόρθωσις.

Instruction is that, whereby doctrine is applied to frame a man to liue well in the [b] family, common-wealth, and Church. To this place belong consolation and exhortation, Rom. 15. 4.

[b] Or gouernment of the family, oiconomia.

Correction is that, whereby the doctrine is applied to reforme the life from vngodlinesse and vnrighteous dealing. Hitherto belongs admonition. This muſt be done, firſt generally, the circumſtances of the perſons beeing omitted. 2.Sam.12. *Nathan bringes Dauid* to the knowledge of his ſinne by the helpe of a generall parable. Act.19.26. *Ye ſee and heare that not onely at Epheſus, but almoſt throughout all Aſia, this Paul hath perſwaded and turned away much people (becauſe he ſaith that thoſe are not Gods which are made with hands.) 35. Then the Towne Clerke, when he had ſtayed the people, ſaid, Ye men of Epheſus, &c. 37. Ye haue brought hither theſe men, which haue neither committed ſacriledge, neither [doe blaſpheme] your goddeſſe.* Afterwards, if the former reproofe preuaile not, it muſt bee vrged after a more ſpeciall manner. 1.Tim.5.20. *Them that ſinne, rebuke openly, that the reſt may alſo feare.* But alwaies, in the very hatred of ſinne, let the loue of the perſon appeare in the ſpeeches: and let the Miniſter include himſelfe (if he may) in his reprehenſion, that it may be more milde and gentle. Dan.4.16. *Then Daniel——ſaid, My Lord, the dreame bee to them that hate thee, and the interpretation thereof to thine enemies.* 17. *The tree, which thou ſaweſt——it is thou,* 19. Gal.2.15. *We that are Iewes by nature, and not ſinners of the Gentiles.* 1.Cor.4.6. *Theſe things, Brethren, I haue by a kinde of figure tranſlated to my ſelfe, and to Apollos for you, that yee might learne by vs not to bee wiſe aboue that which is written.*

Now theſe foure kinds of application doe offer themſelues in euery ſentence of the Scripture. I will alſo ſet downe that example, which *Illyricus* hath propounded.

Illyricus in his booke of the way to vnderſtand the Scriptures. Tract.1.

Math.10.28. *Feare yee not them which kill the bodie, but are not able to kill the ſoule: but rather feare him, which is able to deſtroy both ſoule and bodie in hell. 29. Are not two ſparrowes ſold for a farthing, and one of them ſhall not fall on the ground without your Father? 30. Yea, and all the haires of your head are numbred. 31. Feare ye not therefore, ye are of more value then many ſparrowes.*

It were eaſie to draw from hence many doctrines: partly of the confeſſion of the faith: and partly concerning (Gods) prouidence.

*Διδαſκαλία.

**Doctrine* 1. That it is needfull for vs publikely to profeſſe the doctrine which wee know, ſo often as there is need. 2. That wee muſt make confeſſion alſo with the hazzard of goods and life. 3. That our life ſhould be contemned in compariſon of Chriſt and his truth. 4. That eternall puniſhments to be ſuffered both in ſoule and bodie are prepared for thoſe that are not affraid to denie Chriſt, and his truth. 5. That God is intent and readie to gouerne vs, that wee might make our confeſſion aright. 6. That the prouidence of God is not onely generall, but alſo ſpeciall, which is diligently occupied about all our ſmalleſt matters, yea euen the haires of our head.

*Ἔλεγχος.

**Redargution.* 1. Thoſe doe erre, who thinke it to be ſufficient, if in heart they do embrace the faith and a right opinion concerning religion: and that it is at a mans choiſe in the meane ſeaſon to graunt or affirme any thing before men, as the condition of the place, time, and perſons requireth; eſpecially when the life ſeemeth to be in imminent danger to be loſt. 2. The Epicures erre, in that they deny the diuine prouidence: becauſe they think it too baſe for the Maieſtie of God to take care of humane affaires. 3. The Stoickes doe erre, who imagine that all things are gouerned by the fate, (or an vnreſiſtable and violent neceſſitie.) 4. They doe erre who make chance and fortune, without any wiſe ordination of the diuine prouidence. 5. The Pelagians doe erre in giuing more then is due to mans ſtrength, as if it were put in mens power to embrace the faith at their pleaſure, to continue conſtant in the ſame, and to confeſſe it to the end without feare. 6. They doe erre, who doe leane more vpon outwards things and inconſtant riches, then vpon the power and goodneſſe of God.

*Παιδεία.

**Inſtruction.* 1. Thou muſt to the vtmoſt of thy power labour to haue the true feare of God before thine eyes: becauſe thou now heareſt that one God is to bee feared aboue all men.

2 Thou muſt learne ſuch a contempt of humane things, as that thou mayeſt alwaies deſire, hauing forſaken thē, to depart hence, and to be ioyned together with Chriſt in the heauens. 3 The conſideration of (Gods) ſpeciall prouidence doth cauſe thee to thinke of the preſence of God that Beholder, to craue his helpe, and alſo to beleeue that thou art helped in all things, and finally that there is no danger ſo terrible, but he both can and wil deliuer thee from, when it is fit.

*Ἐπανόρθωσις.

**Correction.* 1. Theſe words of Chriſt correct their negligence, who in their prayers doe not craue of God ſincere loue, that beeing inflamed with it they may not refuſe to lay downe their life for his name. 2. The negligence of thoſe men is alſo taxed, which doe not acknowledge and behold the prouidence of God ſhewing it ſelfe in all things. 3. Thoſe are reproued, who giue not God thankes for vouchſafing to gouerne and defend vs in all things that belong vnto vs by his prouidence. 4. Thoſe are reprooued, that abuſe the good creatures of God, ſeeing that it is manifeſt that God hath care of all things.

Thus any place of *Scripture* ought to bee handled; yet ſo as that all the doctrines bee not propounded to the people, but thoſe onely, which may bee fitly applied to our times and to the preſent condition of the Church. And they muſt not onely be choice ones, but alſo few, leſt the hearers bee ouercharged with their multitude.

CHAP. IX.

Of Memorie in Preaching.

BEcauſe it is the receiued cuſtome for preachers to ſpeake [a] *by heart* before the people, ſomething muſt be here annexed concerning memorie.

[a] Memoriter.

Artificiall memorie, which ſtandeth vpon places and images, will very eaſily without labour teach how to commit ſermons to the memorie: but it is not to bee approoued. 1. The animation of the image, which is the key of memorie, is impious; becauſe it requireth abſurd, inſolent and prodigious cogitations, and thoſe eſpecially, which ſet an edge vpon and kindle the moſt corrupt affections of the fleſh. 2. It dulleth the wit and memorie, becauſe it requireth a threefold memorie for one: the firſt of the places: the ſecond of the images: the third of the thing that is to bee declared.

It is not therefore an vnprofitable aduice, if he that is to preach doe diligently imprint in his minde by the helpe of diſpoſition either axiomaticall, or ſyllogiſticall, or methodicall, the ſeuerall proofes and applications of the doctrines, the illuſtrations of the applications, and the order of them all: in the meane time nothing carefull for the words, *Which (as Horace* ſpeaketh*) will not vnwillingly follow the matter that is premeditated. Verbaq; prouiſam rem non inuita ſequentur.*

Their ſtudie hath many diſcommodities, who doe con their written ſermons word for word. 1. It asketh great labour. 2. He which through feare doth ſtumble at one word, doth both trouble the congregation, and confound his memorie. 3. Pronunciation, action, and the holy motions of affections are hindred; becauſe the mind is wholly bent on this, to wit, that the memorie fainting now vnder her burthen may not faile.

CHAP. X.

HItherto hath beene ſpoken of the preparation or prouiſion of the ſermon: the *Promulgation or vttering* of it followeth.

In the *Promulgation* two things are required: the hiding of humane wiſedome, and the demonſtration (or ſhewing) of the ſpirit.

Humane wiſedome muſt be concealed, whether it be in the matter of the ſermon, or in the ſetting forth of the words: becauſe the preaching of the word is the *Teſtimony of God, and the profeſſion of the knowledge of Chriſt*, and not of humane skill: and againe, becauſe the hearers ought not to aſcribe their faith to the gifts of men, but to the power of Gods word. 1. Cor. 2. 1. *When I came vnto you brethren, I came not with the eminency of eloquence or of wiſedome, declaring vnto you the teſtimonie of God. 2. For I did not decree to know any thing among you but Ieſus Chriſt, and him crucified. 5. That your faith ſhould not conſiſt in the wiſedome of men, but in the power of God.*

If any man thinke that by this meanes barbariſme ſhould be brought into pulpits; hee muſt vnderſtand that the Miniſter may, yea and muſt priuately vſe at his libertie the arts, Philoſophy, and variety of reading, whileſt he is in framing his ſermon: but he ought in publike to conceale all theſe from the people, and not to make the leaſt oſtentation. *Artis etiam eſt celare artem; it is alſo a point of Art to conceale Art.*

The *Demonſtration* of the ſpirit is, when as the Miniſter of the word doth in the time of preaching ſo behaue himſelfe that all, euen ignorant perſons & vnbeleeuers may iudge, that it is not ſo much he that ſpeaketh, as the Spirit of God in him and by him. 1. Cor. 2. 4. *Neither was my ſpeech and my preaching in the perſwaſiue words of mans wiſedome, but in the demonſtration of the ſpirit and of power.* And 14. 24. *If all propheſie, and there enter in an vnbeleeuer, or one that is ignorant, he is reprooued of all, he is iudged of all. 25. And ſo the ſecrets of his heart are diſcloſed, & ſo falling vpō his face, he wil worſhip God, returning word that God indeed is amōg you.* And 4. 19. *I will come vnto you ſhortly—and I will know not their* * *words that are puffed vp, but their power. 20. For the kingdome of God is not in words but in power.* Mich. 3. 8. *I am filled with power by the ſpirit of the Lord, and with iudgment and might to ſhew to Iacob his defection, and to Iſrael his ſinne.* This makes the miniſterie to be liuely and powerfull. Luk. 11. 27. *And it came to paſſe, when he had ſpoken theſe things, that a certaine woman of the multitude lifting vp her voyce ſaid vnto him, Bleſſed is the wombe that bare thee, and the breaſts that gaue thee ſucke.*

* Non verba ſed virtutem.

This demonſtration is either in *ſpeech* or in *geſture*.

The *ſpeech* muſt be *ſpirituall* and *gracious*.

That ſpeech is *ſpirituall*, which the holy Spirit doth teach. 1. Cor. 2. 13. *Which things alſo we ſpeake, not in the words, which mans wiſedome teacheth, but which the holy Ghoſt teacheth, comparing ſpirituall things with ſpirituall things.* And it is a ſpeech both ſimple and perſpicuous, fit both for the peoples vnderſtanding, and to expreſſe the Maieſtie of the Spirit. Act. 17. 2. *Paul diſputed with them three ſabbath dayes out of the Scripture. 3. Opening (* διανοίγων*) and ſhewing that Chriſt muſt ſuffer and riſe againe.* Gal. 3. 1. *O yee fooliſh Galatians:—to whome Ieſus Chriſt before was deſcribed in your ſight, and among you crucified.* 2. Cor. 4. 2. *But we haue caſt from vs the clokes of ſhame, and walke not in craftineſſe, neither handle wee the word of God deceitfully: but in declaration of the truth we approoue our ſelues to euery mans conſcience in the ſight of God. 3. If our Goſpell be then hid, it is hid to them that periſh. 4. In whome the God of this world hath blinded the mindes, that is, of the infidels, &c.*

Wherefore neither the words of arts, nor

Greeke and Latine phraſes and quirkes muſt be intermingled in the ſermon. 1. They diſturbe the mind of the auditours, that they cannot fit thoſe things which went afore with thoſe that follow. 2. A ſtrange word hindreth the vnderſtanding of thoſe things that are ſpoken. 3. It drawes the minde away from the purpoſe to ſome other matter.

Here alſo the telling of tales, and all profane and ridiculous ſpeeches muſt bee omitted.

The ſpeech is gracious, wherein the grace of the heart is expreſſed. Luk. 4. 22. *And all bare witneſſe of him, and wondred at the gracious wordes which proceeded out of his mouth.* Ioh. 7. 46. *The Officers anſwered, neuer man ſpake like this man.*

Grace is either of the Perſon, or of the Miniſterie.

Grace of the perſon is the holineſſe of the heart, and an vnblameable life: Which howſoeuer it makes not a Miniſter, yet is it very neceſſarie. 1. Becauſe the doctrine of the word is hard both to be vnderſtood and to be practiſed, therefore the Miniſter ought to expreſſe that by his example, which hee teacheth, as it were by a type 1. Pet. 5. 3. *Not as though ye were Lords ouer Gods heritage; but that yee may bee examples* (τύποι types) *to the flocke.* 1. Tim. 4. 12. *Be an example to the faithfull, both in word and conuerſation.* Phil. 4. 8. *Furthermore, brethren, whatſoeuer things are true, whatſoeuer things are honeſt*—*thinke on theſe things.* 9. *Which ye haue both learned, and receiued, and heard, and ſeene in me, theſe things doe, and the God of peace ſhall be with you.* 2. He that is not godly, howſoeuer hee may vnderſtand the Scriptures, yet doth he not perceiue the inward ſenſe and experience of the word in his heart. Pſal. 25. 8. *The Lord is good and right, therefore hee teacheth ſinners his way.* 9. *He maketh the meeke to walke in the Law, and teacheth the meeke his way.* Amos 3. 7. *Surely the Lord God will doe nothing, but he reuealeth his ſecret to his ſeruants the Prophets.* Gen. 18. 17. *And the Lord ſaid, Shall I hide from Abraham the thing which I am about to doe?* 18. *Seeing that Abraham ſhall bee indeede the Father of a great and mightie nation, &c.* 19. *For I know him that he will command his ſonnes and his houſhold after him, that they keepe the way of the Lord to doe righteouſneſſe and iudgement.* 3. It is a thing execrable in the ſight of God, that godly ſpeech ſhould bee conioyned with an vngodly life. Pſal. 50. 16. 17. *Vnto the wicked God ſaith, what haſt thou to doe to declare mine ordinances: and to take my couenant into thy mouth, ſeeing thou hateſt to be reformed?* It is a ſtrange ſight to ſee him, that is the guide of the way to others, to wander out of the way himſelfe, and to ſee a Phyſitian of others to be ful of botches himſelfe in the meane while, as *Nazianzene* ſpeaketh. 4. It is an eccleſiaſticall ſecret; *That the Miniſter ought to couer his infirmities, that they be not ſeene.* For the ſimple people behold not the miniſterie, but the perſon of the Miniſter. *Herod* heard *Iohn Baptiſt* willingly, not becauſe he was a *good Miniſter*, but becauſe he was a *good man.* Mark. 6. 20. Well ſaith *Nazianzene, He that teacheth ſound doctrine, and liues wickedly, teacheth that with one hand, which hee taketh away with the other.* Chryſoſtome vpon the twentie of Matthew ſaith: *The doctor of the Church by teaching well and by liuing well inſtructeth the people how they ought to liue well: but by liuing ill hee doth inſtruct God how to condemne him.* And in his 30. Hom. in Act. *It is an eaſie matter to ſhew wiſedome in words, teach me to liue by thy life, this is the beſt teaching.* For words make not ſuch an impreſſion in the ſoule as workes doe. 5. A Miniſter, that is wicked either openly or ſecretly, is not worthy to ſtand before the face of the moſt holy, and the almightie God. Ier. 15. 19. *Therefore thus ſaith the Lord, If thou returne, then will I bring thee againe, and thou ſhalt ſtand before me.* Iſa. 6. 6. *Then flew one of the Seraphims vnto me with an hot coale in his hand, which he had taken from the Altar with the tongues.* 7. *And he touched my mouth and ſaid, Loe, this hath touched thy lips, and thine iniquitie ſhall be taken away, and thy ſinne ſhall be purged.* 8. *Alſo I heard the voice of the Lord, ſaying, Whome ſhall I ſend? and who ſhall goe for vs? Then I ſaid, Here am I, ſend me.* Leuit. 10. 3. *Then Moſes ſaid to Aaron, This is that which the Lord ſaid, I will bee ſanctified in them that come neere vnto me, and I will be glorified before the ſight of all the people.* And hence it is, that the iudgements of God remaine for wicked Miniſters to tremble at. 1. Sam. 2. 17. *Therefore the ſinne of the young men was very great before the Lord: for men abhorred the offering of the Lord, &c.* verſ. 25. *They obeyed not the voyce of their Father, becauſe the Lord meant to ſlay them.*

The parts of ſanctitie are eſpecially, 1. A good conſcience. 2. Cor. 1. 12. *For our reioycing is this, the teſtimonie of our conſcience, that in ſimplicitie & godly ſincerity, & not in fleſhly wiſdome, but by the grace of God, we haue had our conuerſatiõ in the world.* 1. Tim. 1. 19. *Keeping faith & a good conſcience, which ſome hauing put away, as cõcerning the faith haue made Ship-wracke.* Act. 24. 16. *And herein I endeauour my ſelfe to haue alway a cleere conſcience towards God & towards men.* If this be wanting, the mouth of the ſpeaker is ſhut. Iſa. 56. 10. *Their watchmen are all blind: they haue no knowledge, they are all dumbe dogges, they cannot barke, they lie and ſleepe, and delight in ſleeping.* 2. An inward feeling of the doctrine to be deliuered. Wood that is capable of fire, doth not burne, vnleſſe fire be put to it: and he muſt firſt be godly affected himſelfe, who would ſtirre vp godly affections in other men. Therefore what motions a ſermon doth require, ſuch the Preacher ſhall ſtirre vp priuately in his owne minde, that he may kindle vp the ſame in his hearers. 3. The feare of God, whereby, beeing throughly ſtrucken with a reuerent regard of Gods Maieſtie, he ſpeaketh ſoberly and moderately. 4. The loue of the people. 1. Theſſ. 27. *But were gentle among you, as a nurſe that cheriſheth her children.* And that affection may appeare, the Miniſters duty is to pray ſeriouſly and feruently for the people of God. 1. Sam. 12. 23. *God forbid, that I ſhould ſinne againſt the Lord, and ceaſe praying for you.* 5. The Miniſter muſt alſo be ([illegible]) venerable, that is, ſuch an one as is to be reuerenced for conſtancie, integritie, grauitie and truth-ſpeaking, who alſo knoweth how to performe reuerence to others either priuately or publikely, as is befitting the perſons of all his hearers. 6. He muſt be ([illegible]) temperate, who reſtraineth inwardly his ouer vehement affections, & hath his outward faſhions and geſtures moderate and plaine, by the which dignitie and authoritie may be procured and preſerued. Therefore he muſt be neither couetous ([illegible] a louer of ſiluer) nor ([illegible] a follower of wine,) nor litigious, nor a ſtriker, nor wrathfull: And let the young men exerciſe themſelues to godlineſſe, and flie the luſts of youth. 1. Tim. 4. 7.

The grace of the Miniſterie is 1. to bee apt to teach ([illegible]) 1. Tim. 3. 2. Now *Pauls* meaning is, that it is not only decent and laudable if this gift be had, but alſo that it is ſo neceſſarie, as that it may not be wanting. For this conſideration *Nazianzene* refuſed a biſhopricke: and *Theophylact* vpon this place ſaith, that *this duty of teaching is eſpecially of all other neceſſarie to be found in Biſhops.* In the Nicene and Miletian Councell, this was impoſed in ſtead of a puniſhment, to hold the name of a Miniſter, but not to preach the Goſpell. 2. Authoritie, whereby he ſpeaketh as the Embaſſadour of the great *Iehouah.* Tit. 2. 15. *Theſe things ſpeake and exhort, and rebuke with all authoritie,* 1. Pet. 4. 11. *If any man ſpeake, let him ſpeake as the oracles of God.* 3. Zeale, whereby being moſt deſirous of Gods glorie he doth endeauour to fulfill and execute the decree of election concerning the ſaluation of men by his miniſterie. Iob 32. 18. *I am full of matter, and the ſpirit within me compelleth me.* 16. *Behold my belly is as the wine which hath no vent, and like the new bottles that breaſt.* 2. Tim. 2. 25. *Inſtructing them —— prouing if God at any time will giue them repentance, that they may know the truth.* Col. 1. 28. 29. *Admoniſhing euery man —— that wee may preſent euery man perfect in Chriſt Ieſus.*

Geſture is either in the action of the voice or of the bodie.

The voice ought to be ſo high, that all may heare. Iſa. 58. 1. *Crie aloud, and ſpare not: lift vp thy voice like a trumpet.* Ioh. 7. 37. *In that laſt and great day of the Feaſt Ieſus ſtood vp and cryed.* Act. 2. 14. *And Peter ſtanding with the eleuen lift vp his voice and ſaid.*

In the doctrine hee ought to be more moderate, in the exhortation more feruent and vehement.

A Let there be that grauitie in the geſture of the bodie, which may grace the Meſſenger of God. It is fit therefore, that the trunk or ſtalke of the bodie being erect and quiet, all the other parts, as the arme, the hand, the face and eyes haue ſuch motions, as may expreſſe and (as it were) vtter the godly affections of the heart. The lifting vp of the eye and the hand ſignifieth confidence. 2. Chron. 6. 13. *Salomon made a braſen ſcaffold, and ſet it in the middeſt of the court —— and vpon it hee ſtood, and kneeled downe vpon his knees before all the congregation of Iſrael, and ſtretched out his hands towards heauen.* 14. *And ſaid, O Lord God of Iſrael, &c.* Act. 7. 55. *And Steuen beeing full* B *of the holy Ghoſt, bending his eyes vp to heauen beheld the glorie of God.* The caſting downe of the eyes ſignifieth ſorrow and heauineſſe. Luk. 18. 13. *But the Publican ſtanding a farre off would not ſo much as lift vp his eyes to heauen, but he ſmote his breaſt ſaying, God be mercifull to me a ſinner.*

Concerning the geſture, other precepts cannot be deliuered, onely, let the enſample of the graueſt Miniſters in this kinde be in ſtead of a *Rule.*

CHAP. XI.

C

Of conceiuing of Prayer.

Hitherto hath beene ſpoken concerning Preaching of the Word: it remaineth now to ſpeake of the conceiuing of prayers: which is the ſecond part of Prophecying, whereby the Miniſter is the voice of the people in calling vpon God. Luk. 11. 1. *One of his Diſciples ſaid vnto him, Lord, teach vs to pray, as Iohn alſo taught his Diſciples.* 1. Sam. 14. 24.

Here are to be conſidered:

1 The matter thereof, firſt the wants and ſinnes of the people: and then the graces of God and the bleſſings they ſtand in neede of. 1. Tim. 2. 1. *I exhort therefore aboue all things, that ſupplications —— be made for all men.* 2. D *For Kings and thoſe that are in authoritie.* Tertul. Apolog. ſaith, *We doe all pray for all Emperours, that they may obtaine a long life, a quiet raigne, a ſafe family, couragious armies, a faithfull Councell, loyall ſubiects, a peaceable world, and whatſoeuer things are deſired of a man and of* Cæſar. Againe, *We pray for Emperours, for their miniſters and powers, for the ſtate of the time, for the quietneſſe of their affaires, and for the delaying of their death.* The Lord prayer reduceth this matter to ſixe heads, which are Gods glorie, kingdome, and obedience, the preſeruation of the life, the remiſſion of ſinnes, and the ſtrengthening of the ſpirit.

2 The forme thereof. 1. Let there be one voice, and that the Miniſters alone, the people being in the meane while ſilent, and ſhewing their aſſent at the end, by ſaying, *Amen.* Act. 4. 24. *Who when they had heard theſe things,*

A *they lift up their voice with one accord vnto God, and ſaid, &c.* Nehem. 8. 6. *And Ezra praiſed the Lord the great God, and all the people anſwered, Amen, Amen,* 1. Cor. 14. 16. *Elſe, when thou bleſſest with the ſpirit, how ſhall he that ſupplieth the place of the vnlearned, ſay Amen, at thy giuing of thankes? Iuſtine* in his 2. Apol. to *Antoninus,* ſaith: *When the* (προεστὼς) *Preſident hath finiſhed his prayers and thanks-giuings, all the people that are preſent, cry out with a fauourable approbation, ſaying, Amen. Athanaſius Apolog. ad Conſtant. Imp. Euſeb. libro* 7. *capite* 8. *Ierome Proœm.* 2. *in Gal.*

2 Let the voice bee vnderſtood. 1. Cor. 14. 15. *I will pray with the ſpirit; I will pray alſo with the vnderſtanding: I will ſing with the ſpirit, I will ſing with the vnderſtanding alſo.*

3 Let the voice be continued, not iagged and abrupt, that idle repetitions may be auoided, (βαττολογία) Mat. 6. 7.

4 The parts, which are three: Conſideration, Ordering, and Vttering of it.

Conſideration is that, whereby fit matter for the framing of prayers is diligently ſearched for.

Ordering is that, whereby the matter being found out, is diſpoſed in the minde in a certaine order.

Prolation or vttering of it is that, whereby it is orderly pronounced in publike to the edifying of the people.

Trin vni Deo gloria.

THE ORDER AND SVMME of the ſacred and onely methode *of Preaching.*

1. *To reade the Text diſtinctly out of the Canonicall Scriptures.*
2. *To giue the ſenſe and vnderſtanding of it being read, by the Scripture it ſelfe.*
3. *To collect a few and profitable points of doctrine out of the naturall ſenſe.*
4. B *To apply (if he haue the gift) the doctrines rightly collected, to the life and manners of men, in a ſimple and plaine ſpeech.*

The Summe of the Summe.

Preach one Chriſt by Chriſt to the praiſe of Chriſt.

The Writers which lent their helpe to the framing of this Art of Prophecying, are:

Auguſtine, Hemingius, Hyperius, Eraſmus, Illyricus, Wigandus, Iacobus Matthias, Theodorus Beza, Franciſcus Iunius.

Soli Deo gloria.

A

DIGEST OR HARMONIE

OF

the bookes of the old and new Testament.

ALMA MATER CANTABRIGIA

Printed at London by IOHN LEGATT, Printer
to the Vniuersitie of Cambridge.
1613.

TO THE VVORSHIPFVL SOCIETIE OF CHRISTS COLLEDGE IN CAMBRIDGE, CHIEFLY TO THE Reuerend Maſter, D. EDMVND BARVVELL, and the thirteene *fellowes of the ſame*.

IT was a cuſtome among the *Gentiles* euery yeare to ſend new-yeares gifts one to another, which thing *Suetonius* doth declare, [a] where hee ſaith, that *Tyberius* did by an edict forbid the entercourſe of new-yeres gifts. This cuſtome the Church hath condemned of impiety, and for that cauſe hath thought good to aboliſh it. *Tertulian* [b] ſaith, it is a wicked thing among brethren, that the feaſts of *Saturne*, of *Ianus*, of *Bacchus*, and *Goſſipings* ſhould be frequented, that *preſents* ſhould runne, that *new-yeares gifts* ſhould goe and come, and *bankets* ſhould ring of ſporting. After him *Alcuinus* [c] called them *diueliſh new-yeares gifts*. To both theſe agreeth a Canon of a certaine olde [d] Councell, which ſaith, that it is not lawfull to obſerue the carrying about of *diueliſh new-yeares gifts* vpon the firſt day of Ianuarie: but let all gifts be giuen on that day ſo, as they are on other daies. No maruell if theſe new-yeares gifts bee condemned, ſyth they were conſecrated in the names of *Ianus* and *Saturne*, after a curſed maner.

Therefore (excellent Sirs) I doe not ſend vnto you a new-yeares gift after the olde cuſtome; yet I ſend. For that very day, which ended the laſt yeare, hatched this my young brood: which now I dedicate to you to bee cheriſhed and nouriſhed, and I pawne it to you as a pledge of my thankfull minde, for your manifolde benefits.

It remaines then, that ye alſo vouchſafe me your new-yeares gifts; what may they be, will ye ſay? truly that ye rub ye ouer this my little worke with the file of Atticke iudgement, that yee frame it anew where neede is, that ye defend it with a Chriſtian conſent ſo farre as it is meete, and that yee accept of this ſmall teſtimony of my good will. Theſe things if yee ſhall performe, I will make account that I haue receiued backe againe not a ſingle new-yeares gift, but a double one, yea a [e] *Tyberian*, that is, one foure-folde, nay an hundred-folde. Fare ye well, moſt reuerend Preſident, and yee thirteene worthy fellowes, fare ye well. God grant that ye may alwaies haue your Colledge well knitte together. This laſt of December, the 97. of the olde ſtyle.

Your VVorſhips moſt deuoted,
William Perkins.

24 DE 59

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[a] In Tiberio cap. 34.

[b] lib. de idolat. cap. 14.

[c] lib. de offic. diuin. cap. 4.

[d] Concil. Antiſiod. cap. 1.

[e] Sueton. in Tyberio, cap. 34.

An admonition to the Reader.

CHRISTIAN Reader, I ſet before thee a Tablet or little Brieſe of the holy and heauenly Hiſtory. I call it a Digeſt following Tertullian, *and the example of the Romane law, becauſe in the vnfolding it rehearſeth the orders of times and deedes done. In it I haue endeauoured according to my ſmall power, to ſet theſe fiue things before thine eyes.*

Lib de Baptiſ. cap. 1.

1. *An harmony or Chronicle of the times.*
2. *An harmony of the auncient Hiſtory, and of the Prophets.*
3. *An harmony of the Goſpell.*
4. *An abridgement of the whole ſacred Hiſtorie.*
5. *The notable** hyſteroſes *of euery chapter.*

* See the proem, Col. 1.6.

I would that thou ſhouldeſt ſee and iudge what I haue performed.

This alſo I warne thee of, that ſome of theſe things which I write are called into doubtfull queſtion, becauſe I am deſtitute of teſtimonies out of holy Scripture, on which I might relie. As for example: I aſſigne the Hiſtory of Iob, *to the times of* Ioſeph *and* Iacob, *onely vpon probable coniecture; becauſe there bee ready reaſons to proue that he liued before the law was giuen, and after* Abraham. *The like iudgement there is for the reſt.*

If any where thou ſeeſt me diuert from the receiued and common opinion of Chronicles, *know that there is great controuerſie and diſagreeing about that place: know that there are ſome of the moſt learned, which are on my ſide; and know that it is not my minde to limit, to detract, or to accuſe any man. In all things as neere as I can, I ayme at the truth, at leaſt at that which is next to the truth. There is ſtrife too much already, and theſe are not times for ſtriuing, but for praying.*

If this my Digeſt doe ſet before thee any thing vndigeſted, pardon it: for I ſend it forth into the light for this cauſe onely, that I may trie the iudgement of thoſe that both can and will gently and truly cenſure, and that I my ſelfe might be directed, warned, corrected.

The

The Proem, or Introduction.

A Digeſt or ſacred Harmony is the order and tenour of the bookes of the olde and new Teſtament, plainly deſcribed and laid forth. This order muſt needes be moſt excellent, and of all men moſt worthy to be known, which the Author of all order himſelfe hath obſerued in his writings.

A Digeſt doth afford two things: the order of deedes done, and the order of the times.

The order of deedes is threefolde, of Nature, of Dignity, of Wiſdome.

The order of Nature is, when that which is formoſt in nature and exiſtence, is propounded in the firſt place: as for example. In the booke of Geneſis, firſt the Creation is tolde, then the fall, afterward the promiſe of the *Meſſias* is reuealed.

The order of Dignity is when that which is moſt worthy obtaineth the 1. place, although in Nature it be latter: So Gen. 5. 2. 32. *Noah* begat *Sem, Ham*, and *Iapheth*. Here *Sem* is the firſt in worth, though not the eldeſt by birth: For *Noah* began to get children when he was 500. yeares olde. But *Sem* was borne 2. yeares after, for he was an hundred yeares old in the 600. & ſecond yere of his fathers age, *Gen.* 11.

The order of Wiſedome is, when things are placed in that tenour and dependance which ſerueth beſt for the compoſing of a ſhort, plaine, and continued narration.

This order doth often admit his *hyſteroſes*.

Hyſteroſis is an inuerſion or (as I may ſay) a miſplacing of the order of nature for ſome iuſt cauſes: and it is twofolde; Anticipation, and Recapitulation.

Anticipation is that, by which ſomething is tolde as if it were done, which notwithſtanding was not done in that time and order as it is tolde, but afterward: or, it is a narration of a later thing in a former place.

The Anticipation of names is, when thoſe names are vſed in former hiſtories, which were giuen to things or places afterwards. Gen. 14. 7. *Thence they returning, came vnto the fountaine Miſpah (which is Cades.) Ierome* vpon this place ſaith, that it is ſpoken by Anticipation, being not then, but a good while after ſo called: For the place at the rocke in the wildernes is named the [a] fountaine of iudgement, becauſe there God iudged the people, *Queſt. Hebr. in Gen.* So *Agar* is ſaid to haue wandred about *Beerſheba*, that is, the Well of the oth, which name notwithſtanding was giuen to the Well afterwards. Gen. 21. 14. A

Anticipation of things is, when things done later are mingled with former hiſtories, as Iſa. 38. 22. *What is the ſigne that I ſhall goe vp into the Lord?* This ſaying ought to be ſet before the ſeauenth verſe. *This ſigne ſhalt thou haue*—— and ſo it is ſet. 2. King. 20. verſe 8.

Recapitulation is that by which ſome things which belong to former times, are recounted ſo as if they followed in order of time. By this meanes the ſtory of *Michah*, and the warre of the *Beniamites*, which happened when *Phineas* was Prieſt, are annexed to the hiſtories of *Eli* and *Sampſon*. *Phineas* beeing B dead long afore, vnleſſe wee will haue him to haue liued 300. yeares, Iud. 18. 19. 20. *c.*

And thus far of the order of things in the holy Bible; now followeth the order of times which the Chronologie doth declare.

Chronologie is a doctrine of the time of ages. This the holy Ghoſt hath reuealed in the Scriptures ſo farre forth as it belongeth to the Church of God to know it: But the full knowledge thereof, God hath reſerued vnto himſelfe, *Act.* 1. 6.

The parts of Chronologie are two: Notation, and compoſition.

C Notation is that which determineth the quantity and meaſure of the parts of ſecular time, ſo farre forth as they are conſidered by themſelues.

The parts of time are fiue; houre, day, week, moneth, yeare.

An houre is a certen part of the day deuided: and it is either ſimple or compound.

A ſimple houre is either naturall or temporary.

A naturall houre is the foure and twentieth part of a naturall day.

A temporary houre is the twelfth part of an artificiall day. *Iohan. c.* 11. *Are there not* D *twelue* houres of the day? And *Mat.* 20. in the Parable of the houſholder, there is mention made of the *morning*, the *third*, the *ſixt*, the *ninth*, and the *eleauenth houre*.

A compound houre is a quarter, or the fourth part of an artificiall day.

There are foure quarters therefore of euery artificiall day, euery one of which quarters conſiſteth of three houres, and taketh his name from the laſt. The firſt quarter from the morning to the third houre, is called the third houre. The ſecond from the third houre, to the ſixt houre, is called the ſixt houre. The third, from the ſixt houre, vnto the ninth, is called the ninth houre. The

fourth,

[a] Hen-miſpa.

fourth, from the ninth houre, to the Sunne ſetting, is called the euening. Of theſe kinds of houres thoſe places ſeeme to bee vnderſtood. Mark. 15.25. *And it was the third houre when they crucified him.* Ioh. 19. 14. *It was the preparation of the Paſſeouer, and about the ſixt houre.——Then deliuered he him to be crucified.* Luk. 23.44. *And it was about the ſixt houre, and there was a darkneſſe ouer all the land.* The ſum is, that Chriſt was crucified at the third and the ſixt houre: the third houre beeing ended and gone, the ſixt houre going, but not ended.

If any one ſhall ſay that this partition of the day is fained and nouell, let him heare *Cenſorine lib. de die Natal. c.* 10. Some, ſaith he, doe deuide the day and likewiſe the night into foure parts. Let him know alſo that among the Iewes the night was parted into foure watches. Matth. 14.25. *And in the fourth watch of the night, Ieſus went vnto them walking on the ſea.*

An *Hebrew* day is either *Naturall* or *Artificiall.*

A *naturall day*, is the ſpace of foure and twenty houres, containing alſo both the morning and the euening.

The *morning* and the *euening* are the bounds of euery day; and the euening is of two ſorts. The firſt, is from the ninth houre to the ſetting of the Sunne. The ſecond, is from the Sunne ſetting vnto the ſhutting in of the night. Leu. 23.5. *In the firſt moneth and the fourteenth day of the moneth betweene the two euenings ſhalbe the Paſſeouer of the Lord.*

A *naturall day* according to the diuerſe vſes thereof, is either a * *workie-day*, or a *holy-day.*

* Ciuilis aut Sacer,

A *workie-day* is that which is appointed for our ciuill buſineſſes, and (as it ſeemes to me) this day among the Iewes laſted from Sunne riſing to the Sunne riſing, that is, it began at the morning. Exod. 18.14. why ſitteſt thou thy ſelfe alone, and all the people ſtand about thee from morning to euen? Matth. 28.1. *In the end of the Sabbath when the firſt day of the weeke began to dawne.* It is not likely that *Matthew* ſpake theſe things after the manner of the Romanes, ſeeing that hee wrote his Goſpell eſpecially for the *Hebrewes.*

An *holy-day* is that which is appointed for holy vſes. An holy day is onely made by God to whome onely it belongeth to bleſſe and hallow the times.

An *holy day* beginneth at the euening, and endeth at the euening. Leuit. 23. verſ. 32. *From euen to euen ſhall ye celebrate your Sabbath.*

The *holy day* common to all ages is the Sabbath, which according to the morall law is a certaine ſeauenth day ſet apart for diuine worſhip. Here is to be noted that ſometime the word Sabbath is put for the whole weeke, *I faſt twice a Sabbath.* Mark. 16. *and the firſt of the Sabbath.* 1. Cor. 16.1.

An *Artificiall day* is the ſpace of time from the riſing of the Sunne, to the ſetting. Ioh. 11. 9. wherefore it is longer in ſommer and ſhorter in winter.

A *weeke* is the ſpace of ſeauen daies, ſometime alſo of ſeauen yeares. Dan. 9.24. *Seauentie weekes are determined vpon thy people.*

An *Hebrew moneth* is of two kindes: of the *Sunne*, or of the *Moone.*

A *Sun-moneth* was in vſe about the time of the flood, and it contained 30. daies. For (as *Moſes* witneſſeth Gen. 8.) from the ſeauenteenth day of the ſecond moneth vnto the ſeauenteenth day of the ſeuenth moneth, there are an hundred and fiftie daies, which is fiue whole monethes of thirtie daies a peece.

Moone-moneths were chiefly in vſe after the departure out of AEgypt. Some whereof were full monethes of thirtie daies; ſome other were ſcant monethes of 29. daies and a halfe. Hereupon euery yeare for the complement of the courſe of the Sunne, the Epact was of eleauen daies, and euery third yeare, yea and ſometime the ſecond was *Emblimæus*, hauing the thirteenth moneth called *Veadar.*

The *Hebrew yeare* is the time of the ſunnes courſe through both *Tropickes*, and it containeth 365. daies, 5. houres, and 59. minutes. This *Moſes* doth plainly declare in the hiſtorie of the flood. Geneſ.

In *Noah* his 600. yeare the 2. moneth, and
    17. day began the flood—7.11.
The raine was 40. daies & 40. nights—7.27.
The water preuailed 150. daies——7.24.
The 150. daies being paſt, the Arke reſted
    the 17. day of the 7. moneth——8.4.
The waters were a decreaſing to the firſt
    day of the 10. moneth——8.5.
After the 40. daies the window was opened.——8.6.
Noah waited 7. daies——8.
He waited other 7. daies——8.
In the yeare 601. the 1. day of the firſt
    moneth the earth was dry——8.13.

All theſe beeing conſidered and laid together it will appeare that the yeare did comprehend 12. monethes, ſo that euery moneth did conteine 30. daies, whereby alſo it is gathered, that before *Moſes* the Epact did not conſiſt of eleuen daies, but onely of fiue.

The naturall beginning of the yeare is in the moneth *Abib* or *Niſan.* For the world doth ſeeme to haue bin created in the ſpring time, not in Autumne. For *Noah* entred into the Arke, in the firſt moneth, and the yeare being ſpent he came out at the end of the ſecond moneth. But this firſt & ſecond moneth cannot accord with Autumne, becauſe after the 2. moneth *Noah* could not prouide victuall enough to ſerue himſelfe and the creatures for the whole yeare following, the ſecond harueſt beeing now paſt, and the winter comming on. To this opinion do agree *Theodoret,* *queſt.*72.vpon Exod. *Ambroſe lib. 1. Hexam. c. 4. Leo Serm. 9. de Paſſion. Bede de ratione Temporum.* But it is wont to be obiected, that hearbs and trees were brought foorth with ripe fruit, and therefore the creation was in Autumne. But I anſwer that God gaue euery tree power to bring foorth his fruite in his time: but that the fruits (I doe not deny but ſome, for that is moſt certaine,) but that all, were ripe in the creation it is not certaine, whether you ſay the world beganne in the ſpring or in Autumne. For euen the ſpring doth ſeeme to bring forth ſome ripe fruits as wel as Autumne, eſpecially among the Iewes and them of the Eaſt, which haue their harueſt not much off from Eaſter. Exo. 9.31.32. Luk. 6. 1.

The common beginning of the yeare was at the ſeuenth moneth, *Thiſri.* Exod. 23.16. *The feaſt of gathering fruits ſhalbe in the end of the yeare, when thou haſt gathered in thy labours out of the field.* Here beganne the date of their bargaines, buyings, ſellings, bondages, releaſe of land, the yeare of reſt, and Iubilies.

There was alſo beſide the naturall yeare a propheticall yeare which by the like is to bee vnderſtood to bee of the ſpace of 360. yeares, and the Propheticall moneth in like manner conſiſteth of thirtie yeares. Reuel. 11.

Thus farre we haue declared the Notation of times, the computation followes.

Compoſition is the ſecond part of Chronologie concerning the ioyning of time with time, to which there belongeth foure things.

1 *Duplication of time*, by which the Scripture doth mingle the laſt part of the time ſpent with the firſt part of the time to come. Hence it is that the yeares of the kings of Iuda and Iſrael doe often fall one within the compaſſe of the other, which cannot iuſtly bee reckoned, but by a certaine doubling. Chriſt was in his ſepulcher ſixe and thirtie houres or thereabout; but the Euangeliſts ſay that *he roſe againe after three dayes*, *and on the third day.* How comes this to paſſe? why, double the middle part of the time, and you haue your wiſh.

2 *Rotundation of time*, by which either through adding vnto, or taking away ſomething from the ſet number giuen, the account thereof is made more eaſie in ſpeaking or writing. Very well ſaith *Auguſtine, queſt.* 47. vpon Exod. *The Scripture is wont ſo to call the times, as that which is ſomewhat ouer or vnder the iuſt number, is not reckoned.* Let that bee an example. Numb. 14. verſ. 34. You ſhall beare your iniquitie for fourtie yeares. These words were ſpoken to the Iſraelites in the ſecond yeare after their departure, and therefore they ſuffered puniſhment full 38. yeares, and about 40.

3 The third is, that *time* is taken in accounts either for the time alreadie ſpent, or for the time now in ſpending, and not yet paſt. Matth. 27. *After three daies I will riſe againe.* 1. King. 15. *In the eighteenth yeare of Ieroboam raigned Abia three yeares*: and yet afterward it is ſaid, that his ſonne began to raigne in the twentie yeare of *Ieroboam.*

4 The fourth is, that the beginning of the time in computation is put ſometime excluſiuely, ſometime incluſiuely.

A compound time is that which is made of ages, yeares, dayes, or moneths, ioyntly together: and it is either of the old world, or of the new.

The time of the old world is the continuance of the yeares from the beginning of the world to Chriſt crucified, which is about 4000. yeares.

The Sabbath of the old world is the ſeuenth day from the creation, which was conſecrated for diuine ſeruice in Paradiſe before the fall.

The preparation of the ſabbath, is part of the day going before, wherein chiefly after the law was giuen, prouiſion of victuals was made for the approching ſabbath. Therefore whereas it is ſaid, Ioh. 19. verſ. 14. *It was the preparation of the Paſſeouer*, it is not for the Paſſeouer it ſelfe, but for the ſabbath in the Paſſeouer, or Eaſter. Mark. 15. *It was the preparation which is before the ſabbath.* And Luk. 23. *And that day was the preparation, and the ſabbath drew on.* Againe the whole day of the Paſſeouer was not holy, but the euening only, in which the Lambe was ſlaine, for it ſeemes the reſt was workie day. Mark. 14. verſ. 12, 13, 14. Hence it appeares that the Paſſeouer had not his Eue properly.

The time of the old world hath 2. parts, the 1. without the law, the 2. with the law.

The time without the law is from the beginning vnto the time when the law was giuen, and it hath three particles.

The firſt is from the creation to the flood, and it conſiſts of 1656. yeares.

The ſecond is from the flood to the promiſe made vnto *Abraham* 367. yeares and no more. For I thinke (ſauing a better iudgement) that *Abraham* was borne the 70. yeare of *Terah*, and not in the 130. yeare. Reaſon 1. The Teſtimonie of *Moſes*, Gen. 11. 26. *Terah* liued 70. yeares and begat *Abraham*, *Nahor* and *Haran*. Now the ſcope of the chapter is to declare the genealogie of Chriſt from *Adam* vnto *Abraham*. Therefore hee pointeth at *Abrahams* yeares not at *Nahors* or *Harans*, eſpecially hauing done ſo in all the precedent generations vnto *Abraham*. Reaſon 2. Vnleſſe it be taken for graunted that *Abraham* was borne the 70. yeare of *Terah*, it will be altogether vncertaine when hee was borne. For if any one ſhall ſay *Abraham* was borne the 130. yeare of his father, & that it is plaine out of the Scriptures; I anſwer, that it cannot be ſhowne throughout the Scriptures that *Abraham* was borne the 130. yeare rather then the 131. or the 132. yeare of *Terah*. For *Moſes* ſaith not any where, that *Abraham* departed into Canaan preſently the ſelfe ſame yeare wherein *Terah* died. All things which are ioyned together in the order of hiſtorie, are not like waies conioyned in time. 3. *Abraham* did account it for a miracle that himſelfe beeing 100. yeare old ſhould haue a ſonne: how then could he bee borne in the 130. yeare of his father? and it is not likely that *Abraham* was borne 60. yeares after *Terah* had got *Nahor*, and *Haran*. 4. *Abraham* beeing commaunded to goe into Canaan did not delay his obedience, but went preſently without delay ſo ſoone as hee had receiued the command, not tarrying for his fathers death, becauſe by faith hee made that iourney. Heb. 11. But the charge & promiſe he receiued in Vr of the Chaldes before hee went to *Haran*. 5. The iudgement of the primitiue Church aſſenteth to me, and I thinke it worthie to be followed, vnleſſe it be manifeſt that it hath declined out of the way. *Aug. de ciuit. Dei, l. 16. c. 15.* To him agreeth venerable *Bede*, alſo *Ioſephus*, and *Iſidorus, Hiſpal. orig. lib. 5.* If any obiect that *Moſes* doth tell the ſtorie of *Abrahams* going into the land of Canaan after the death of *Terah*. I anſwer, that it is done by Recapitulation, that he might finiſh the hiſtorie of *Terah* in a continued narration. If any vrge the words of *Stephen*, Act. 7. *After that his father was dead God brought him into this land.* I anſwer, that there was two goings of *Abraham* into Canaan. The firſt was before the death of his father, which going was rather on progreſſe, then for to dwell, and of this ſpeaketh *Moſes*. The ſecond was to place and ſettle his habitation in the land of Canaan of which ſpeaketh *Stephen*, for the Greeke word which he vſeth *μετῴκισεν*, ſignifieth that God brought him to dwell in the land of Canaan. And that it was ſo this may be an argument, that *Abraham* did not buy one plot of ground vntill a yeare or two after his fathers death. Thus S. *Auguſtine* in the forenamed place hath taught to anſwer, neither doe I ſee what can be ſaid againſt it.

The third particle is from the promiſe to the Law, and is 430. yeares, Exod. 12. 40. *The dwelling of the children of Iſrael in Egypt was 430 yeares.* Gal. 3. 17.

The abode of the children of Iſrael in AEgypt was onely 210. yeares. For from the departure out of Vr to the birth of *Iſaac* was 30. yeares, from thence to *Iacob* was 60. from thence to the going downe into AEgypt 130, now if you take theſe numbers from 430. there will remaine 210. yeares in which the Iſraelites dwelt in AEgypt. If any ſay that 600000. armed men within the ſpace of two hundred yeares could not bee propagated out of the family of *Iacob*: I anſwer that they might, becauſe then polygamie was in vſe, and then they did beget children from twentie yeares of age vntill they were fourescore and more, and then was the multiplication of ſeede promiſed. If any one vrge me that *Abraham* was not the ſonne of *Iſrael*, and therefore the 430. yeares of bondage is not to bee ſtretched vnto *Abrahams* time: I ſay the ſonne of *Iſrael* doth comprehend not onely the ſeed of *Iacob*, but all the poſteritie of *Abraham*. Gen. 48. *Iacob* ſaith of the ſonnes of *Ioſeph*, *Let my name bee named vpon them, and the name of my fathers Abraham and Iſaac.* Therefore the ſonnes of Iſrael are the whole nation and familie of *Abraham*, no not excluding the head.

The time of the Law is from the promulgation thereof vnto Chriſt crucified, and it hath fiue particles.

The firſt is from the law to the Temple 480. yeares, 1. King. 6. 1. At the beginning of this particle the Iewes neglected the true firſt entrance of the yeare, and ſo it was renued by God. Exod. 12. 2. Then were feſtiual daies appointed, the Paſſeouer, Pentecoſt, the feaſt of Trumpets: of Expiation, and the feaſt of Tabernacles, &c.

Of the Paſſeouer there are two parts, firſt the killing of the Lambe, which was done the 14. day of the firſt moneth, at the euen which ſhutteth in the day. Exod. 12. verſ. 6. The other part is the feaſt or the ſolemnitie wherein the Paſchall ſacrifice was offered. Deut. 16. *Thou ſhalt offer the Paſſeouer vnto the Lord thy God, of ſheepe and bullocks in the place which the Lord ſhall chuſe.* See an example 2. Chron. 35. This feaſt laſted ſeauen daies, which were called the dayes of vnleauened or ſweet bread. The firſt day of ſweet bread began at the euen which ſhuts in the 14. day, for which cauſe this fourteenth day was called of his latter part the firſt day of ſweete bread. Mark. 14. 12. yet the ſacrifices were not killed before the 15. day. The laſt day of the feaſt was the ſabbath which was as ſolemne as any of the reſt, and for order ſake it was called the ſecond ſabbath after the firſt. Luk. 6. 1.

The feaſt of Pentecoſt was excluſiuely the 50. day from the end of Eaſter, becauſe the Iſraelites departed out the 15. day, and the beginning of the 50. dayes muſt be reckoned from the 16. day. Leuit. 23. 16.

There was alſo two holy yeares appointed: a Sabbatarie and a Iubilie.

The Sabbatarie was euery ſeuenth yeare, wherein reſt was giuen to the earth.

The Iubilie was 49. yeare excluſiuely from the former Iubilie, that is, if you exclude the former Iubilie yeare: but it is the 50. yeare from the former incluſiuely, Leu. 25. 10. This is the common ſaying, but perhaps the Iubily yeare is euery fifty yeare diſtinctly numbred.

Moreouer in this particle was the gouernment of Iudges for 357. yeares, which by computation will eaſily appeare. And therefore whereas, Act. 13. verſ. 20. it is ſaid that God gaue them Iudges for the ſpace of 450. yeares, it ſeemeth thus to bee taken: From the diuiſion of the land, vnto *Samuel* there are (as I ſaid) but 357. yeares, and this number Saint *Luke* ſeemes to haue ſet downe, reiecting the latter ſeuen, that the number might bee rounder: But afterward ſome body reading ouer the booke of Iudges for *[illegible]* ſubſtituted *[illegible]* of meere ignorance: For indeede out of the yeares of the Iudges, and the yeares of the oppreſſours diſtinctly and ſeparately numbered, there doe ariſe iuſt 450. yeares. But thoſe yeares muſt not bee ſeparately numbred, but it is to be held for a ſure rule of compoſition, *that the yeares of the oppreſſours bee reckoned in the yeares of the Iudges.*

The ſecond particle is from the founding of the Temple vnto the deſtroying of the ſame. 427. yeares. In this particle there are theſe rules of compoſition; 1. It often fals out that the yeares of the kings of Iuda and Iſrael are incomplete. 2. The ſonne beeing *Viceroy* did raigne with his father which was buſied in forraine warres. 3. Sometimes the yeares wherein they gouerned wickedly are left vncounted as if they neuer were. 1. Sam. 13. 1. 4. The yeares wherein the ſonne raigned the father being aliue, but ſpent with age or diſeaſe, are reckned alſo to the gouernment of the ſame father.

The third particle is the time of the captiuitie in Babylon, of 70. yeares, Ierem. 25. verſ. 11. The beginning of this particle ſeemes to bee at the burning of the Temple in the yeare of *Nabuchad.* 19. For this captiuitie was not onely the deſolation of the people, but alſo of the land, which alſo muſt keepe her ſabbaths, 2. Chron. 36. verſ. 21. But the land could not reſt all the time before, hauing in her a king, prieſts, citizens, and husbandmen.

The fourth is from the returne out of Babylon to the beginning of *Daniels* weekes, and is about fourescore yeares. Reaſon. 1. Dan. 9. 25. he ſpeaketh of ſuch a going forth of a commandement as by which not onely the re-edifying of the Temple, but the inhabiting likewiſe and repairing of their citie was allowed: Now we reade of no ſuch Edict in all the Bible, before the 7. yeare of *Artaxerxes Longimanus*. For the edict of *Cyrus*, and the edict of *Darius Hiſtaſpis*, both of theſe ſpeake onely of building the Temple, but not of the citie. 2. The conuerſions of the heauens, & the diſtances of the Eclipſes doe make the like ſpace. The Eclipſe in the fift yeare of *Nabopollaſar*, or *Nabuchadneʒar*, is diſtant from that which happened the nineteenth yeare of *Tiberius*, 653. *Iulian* yeares: and leſt any one ſhould thinke that this *Nabopolaſar* in *Ptolemie* was not the ſame with *Nabuchadneʒar*; I adde this one thing, that the Eclipſe of the Moone in the 7. yeare of *Cambiſes* doth differ from that which happened eleuen daies before the monarchie of *Alexander*, 192. *Iulian* yeares, and 64. daies, and that this is diſtant from that which happened in the ninteenth yeare of *Tiberius*, 363. *Iulian* yeares. Moreouer, from that Eclipſe in the 31. yere of *Darius Hiſtaſpis*, to the Ecclipſe in the laſt yeare of *Darius Codoman* there are 151. *Iulian* yeares. Theſe things to be ſo as I ſay, *Ptolemeus* his account doth plainly declare, who reckoneth 126. Egyptian yeares from *Nabonaſſar* to the Ecclipſe in the fift yeare of *Nabopolaſar*, and 224. yeares to the Ecclipſe in the ſeauenth yeare of *Cambiſes*, and 424. yeares to the death of *Alexander*, and 718. to the raigne of *Auguſtus*. *Almegiſt. lib.* 3. c. 8. and 5. 14. With this agreeth the calculation of *[illegible]*, whoſe accounts for beginnings and ends of times are moſt certen, which runne thus.

From *Nabonaſſar* to the beginning of the yeares	*Iul.* yeares.	daies.
Of the death of *Alexander*	423.	169.
Of *Iulius Caeſar*	701.	309.
Of our Sauiour Chriſt	746.	319.
From the death of *Alexander* to the beginning of the yeares.		
Of *Iulius Caeſar*	278.	50.
Of our Sauiour Chriſt	323.	151.
From *Iulius Caeſar* to the beginning of Chriſt	45.	1.

He which will thinke theſe things to bee fained, he muſt vtterly ouerthrow all logiſticall Aſtronomie. And truly this ſeemeth to me to be a notable argument to prooue the truth of the holy Scriptures, becauſe the ſacred hiſtorie in the order of her narrations doth moſt exactly agree with the conuerſions of the heauens. And on the other ſide this is vnto me a proofe, that the beginning of the weekes is not to be fitted to the yeares of *Cyrus* or *Darius Hiſtaſpis*, becauſe then almoſt all humane hiſtories, and all aſtronomicall obſeruations are to bee denyed as counterfeit.

All the kings, of whome there is mention made in *Esdras, Nehemia, Heſter*, and *Daniel*, for the moſt part did raigne in this time, whome I (following the iudgement of *M. Gualter*, and *Tremelius*) doe diſtinguiſh after this ſort.

They were either Medes, or Perſians.

The Medes were two. The firſt, *Aſſuerus* the father of *Darius Medus*. Dan. 9. 1. This is that *Aſtiages* the Emperour of the Medes & Perſians extending his gouernment from India to AEthiopia in Arabia: neuer was this depriued of his kingdome by *Cyrus* King of the Perſians as ſome hiſtorians doe falſly ſay. It is probable that hee was the husband of *Heſter*, and not *Darius Hiſtaſpis* nor *Xerxes*. Reaſon. 1. In *Darius Hiſtaſpis* there was grauitie and prudence ioyned with a certaine pietie, but in *Aſſuerus* luſt and leuitie. 2. *Mardochaeus* in the firſt yeare of *Cyrus*, the captiuitie beeing ended, came againe into Iewrie. *Ezr.* 2. Therefore he did not liue in Perſia vnder *Cambyſes*, *Darius Hiſtaſpis*, or *Xerxes*: and it is not credible that hee who was moſt carefull of the true worſhip of God, would returne againe into the Eaſt, when hee might vſe the benefit of his libertie. 3. *Xerxes* in the 7. yeare of his raigne was out of Perſia in Sardis or in Greece, not returning home vntill the eight yeare. *Amaſtris* alſo his wife was a moſt wicked woman. The obiection of the Palace of Shuſhan, is of ſmall force; for ſay that it was the Palace of the Kings of Perſia while *Cyrus* reigned, (as *Strabo* ſaith, *libr.* 15.) yet the Palace of the Medes might be in the ſame place before *Cyrus* his time. For *Strabo* ſaith in the aforeſaid booke, that the Pallace of the Perſians was not there before the Medes were ouercome. If any one thinke otherwiſe, he ſhall vſe his owne iudgement by my good leaue. In theſe and ſuch like things I will not contend.

The ſecond is *Darius Medus*, hee was the chiefe in the ſacking of Babylon, Iſa. 13.17. Ier. 51. 11. and the Babylonian Empire was in his hand for the ſpace of a yeare, Dan. 6.1. This ſame is *Aſſuerus*, Ezr. 4.6.

The Kings of the Perſians are theſe,

1. *Cyrus*, yeares 30. but after the conqueſt of Babylon 7. and from hence the Scripture beginneth the yeares of *Cyrus*: he (as *Xenoph.* witneſſeth) acknowledged *Darius* to be Emperour of the Medes and Perſians, when hee led the armie againſt the Babylonians, ouer which kingdome he ruled together with *Darius Medus*, Dan. 5.28.

2. *Cambyſes* 7. he is *Artaxerxes*, Ezra. 4. verſ. 5.

3. *Darius Hiſtaſpis* 36. By this mans edict the Temple was builded, and not by the Edict of *Darius Nothus*, vnleſſe we will ſay that there were ſome ſuruiuing in the ſecond yeare of *Darius Nothus*, which were almoſt 200. yeares old. For* *Agge* in this very yeare of *Darius* doth take for graunted, that there were ſome of the people yet left who had ſeene and knew the beauty of Salomons Temple.

*Cap. 2, 3.

4. *Xerxes*, 21. Dan. 11.2.

5. *Artaxerxes Longimanus* 40. Ezra. 7. 1. and 6. 14.

6. *Darius Nothus* or *Ochus*. 19.

7. *Artaxerxes Mnemon* 43.

8. *Darius Ochus*. 23.

9. *Darius Arſes*. 3.

10. *Darius Arſamis*. 6.

Of theſe vntill *Alexander*, the holy Scriptures ſpeake nothing, nor *Ioſephus*.

The fift particle containeth the weekes of *Daniell*, and therefore it is of 490. yeares. Theſe weekes ſeeme to mee rather to end at the death of Chriſt, and not at the finall deſtruction both of the Temple and citie by *Titus*. Reaſon 1. The couenant with many was plainly confirmed, partly by the preaching of Chriſt, and partly by his paſſion. But if this laſt weeke bee extended further to the deſtruction of the citie, then in that time alſo ſome ſolemne league ſhould haue beene confirmed: but no league was confirmed in the laſt weeke more then was in the laſt but one. 2. *Daniel* doth plainly ſay, Seauentie weekes are determined vpon thy people, and vpon thy holy citie, to finiſh the wickedneſſe, and to ſeale vp the ſinnes, and to reconcile the iniquitie, and to bring in euerlaſting righteouſneſſe, and to ſeale vp the viſion & propheſie, and to annoint the moſt holy, which is the *Meſſias*. Now if the deſtruction of the citie did end thoſe weekes, then not 70. but 65. weekes and a halfe were determined for the finiſhing of theſe things; for in the 65. weeke was made the ſatiſfaction for ſinne, and the Meſſias annointed. 3. If you beginne the weekes from the 2. yeare of *Darius Nothus*, then *Nehemias* ſhall haue continued vnto the 32. yeare of *Darius Mnemon* and ſomewhat longer, and hee ſhall bee an 100. and 90. yeares old, and then alſo fitte for long iourneyes: and *Ezra* alſo ſhall be farre elder.

In the middle of the laſt weeke began the miniſtry of Chriſt or the time of his going vp and downe. Act. 1. 21. The beginning of his miniſtrie was when hee was baptized of *Iohn*, and beeing annointed with the holy Ghoſt, was ſent to preach, and it endured vnto the day of his aſſumption, and conſiſts of three yeares and an halfe almoſt.

The firſt yeare was from the firſt paſſeouer, Ioh. 2. 13. vntill the feaſt, Ioh. 5. 1. The ſecond yeare is from that feaſt vnto the paſſeouer mentioned, Ioh 6. 4. The third yeare is from this paſſeouer vnto that whereat Chriſt was crucified, Ioh. 13. 1. This paſſeouer was celebrated the 14. day at euen, both by Chriſt and the Iewes themſelues, Mark. 14. 12. *Now the firſt day of vnleauened bread when they ſacrificed the Paſſeouer, and his Diſciples ſaid vnto him, where wilt thou that we goe and prepare that thou maieſt eate the Paſſeouer?* Luk. 22. 7. *Then came the day of vnleauened bread when the Paſſeouer muſt be offered.* The eating of the Paſſeouer was either the eating of the Lambe, or of other cheere made of part of the ſacrifice according to the law. The eating of the Lambe was alwaies on the 14. day, and it is not likely that the Iewes durſt violate ſo plaine a law. The eating of the other cheere was on the 15. 16. and 17. daies, and yet not by any that was polluted; and of this latter is to bee vnderſtood that place of Ioh. 18. verſ. 28. *They went not into the common hall leſt they ſhould be defiled, but that they might eate the Paſſeouer.*

A The time from the Baptisme of Christ vnto the first Passeouer is almost halfe a yeare.

And thus is the time of the old world; the time of the new followeth, which is from the ascension of Christ vnto the last iudgement.

The Sabbath of the new world is the day of Christs resurrection, which is the eight from the creation; and me thinketh the Scripture seemeth to assigne the Sabbath to the Lords day. 1. Cor. 16. 2. To make gathering B on the first day of the weeke is an Apostolicall institution, therefore the hallowing of this day for the Sabbath is likewise an Apostolicall institution; because gatherings were not made but when the worship of God was

A solemnely performed. Secondly, *Iohn* the Apostle doth acknowledge this day to bee the Lords. Reu. 1. 10. that is, a day consecrated to the honour of Christ. And the rest of the Apostles haue obserued this same day in stead of the Iewes Sabbath. Act. 20. 7. yea Christ himselfe doth seeme to haue done the same, Ioh. 20. 19. 26. Thirdly, it is the opinion of *Cyprian,* that circumcision was a Sacrament of the Sabbath to bee kept on the 8. day in B the new Testament. *l. 3. epi. ag. ad Fidum. August. de ciu. dei l. 22. c. 30. The Lords day was hallowed by Christs resurrection.* And *Ser. 251. The Apostles did ordaine the Lords day to be kept with religious worship.*

24.DE.59

			IN the beginning of time was created the vtmoſt heauen, and the matter of things viſible.	1	
		d.	The ſpirit cheriſheth that matter mouing vpon it.	1	
		1	Light riſeth out of darkneſſe.	1	
		2	The firmament is made, and ſeparateth the waters.	1	
		3	The water being gathered togither, the drie land is fruitfull:	1	
			Two trees are created in the garden of Eden.	2	
		4	Lights are created in the Firmament.	1	
		5	Birds and Fiſhes are made out of the waters.	1	
		6	Beaſts and all cattell are framed out of the earth.	1	
			Hitherto onely a miſt did water the earth.	2	
			The body of Adam was made of the duſt.	1 & 2	
			God breatheth into his noſthrils the breath of life.	2	
			And man was faſhioned after the likeneſſe of God.	1	
			All creatures are brought vnto man to ſee how he would call them.	2	
			Euery hearbe and fruit are appointed for meate.	1	
			Eua is made out of the rib of Adam ſleeping.	2	
			God giueth her to Adam for to be his wife.	2	
			Marriage is ordained.	2	
			The wedded are brought into the Garden.	2	
			The prohibition of trees is enioyned.	2	
		7	The inſtitution and ſanctification of the Sabbath.	2	
			The firſt ſinne of our firſt parents.	3	
			Beeing arraigned and conuicted, they are puniſhed.	3	
			Chriſt promiſed of the ſeede of the woman.	3	
			Iſcha is now called *Henah*.	3	
			The firſt garment made by God.	3	
			The caſting of Adam and Eua out of Paradiſe.	3	
			Cain is the firſt that was borne of woman.	4	
		1	Abel borne.	4	
			Cain and Abel offer ſacrifice to God.	4	
			Cain mooued with enuie killeth his brother.	4	
			He deſpaireth and is throwne from the preſence of God.	4	
			The firſt city built in the world.	4	*Chron.* 1.
		130	Seth borne in the 130. yeare of Adam.	5	1
		135	Enoſh borne the 105. yeare of Seth.	5	
			Then men began to call on the name of God.	4	
		325	Kenan borne the 90 yeare of Enoſh.	5	
		395	Mahalaleel borne the 70. yeare of Kenan.	5	
		460	Iared borne the 65. yeare of Mahalaleel.	5	
		622	Enoch borne the 62. yeare of Iared.	5	
		687	Methuſalah borne the 65. yeare of Enoch.	5	
		874	Lamech borne the 187. yeare of Methuſalah.	5	
		930	Adam died being 930. yeares olde.	5	
		938	Lamech the firſt author of Bigamie.	4	
		987	Enoch is taken vp aliue to heauen, yeare 365.	5	
		1042	Seth died beeing 912. yeares olde.	5	
		1056	Noah borne the 182. yeare of Lamech.	5	
		1087	The inuention of Muſicke and the Smiths craft.	4	
		1140	Enos dieth the 905. yeare of his age.	5	
		1235	Kenan dieth the 910. yeare of his age.	5	
		1290	Mahalaleel dieth the 895. yeare of his age.	5	
		1422	Iared dieth the 962. yeare of his age.	5	
The yeares of Noahs preaching 120	1	1536	The ſonnes of God marry the daughters of men.	6	
			Of theſe were borne Gyants.	6	
			Now all fleſh had corrupted his way.	6	
			Gods purpoſe concerning the flood, reuealed.	6	
			The commandement to build the Arke.	6	
			Noah preacheth repentance.	6	
	20	1556	Iaphet is borne the fiue hundreth yeare of Noah.	6	
	23	1559	Sem is borne the 503. of Noah.	11	
	25	1561	Ham is borne.	6	
	114	1650	Lamech dieth in yeare of his age 777.	5	

Prom.	World.				Geneſis.	Chron.
120	m	6	2	Methuſalah dieth the 969.yeare of his age.	5	
	2		10	The commandement to enter into the Arke.	7	
			17	The entrance into the Arke.	7	
				It raineth forty daies.	7	
	3		27	The laſt day of the raine.	7	
	7		17	The Arke reſteth on the mountaines of Ararat.	8	
				Here end an hundred and fifty daies.		
	10		1	The tops of the mountaines appeare.	8	
	11		12	The Crow and the Doue are ſent forth, with returne.	8	
			19	The Doue is ſent out the ſecond time.	8	
				Shee returneth with an Oliue leafe.	8	
			26	The third time being ſent ſhee returnes no more.	8	
	7					
	1		1	The waters are dried from off the earth.	8	
				Noah remoouеth the couering from off the Arke.	8	
	2		27	God commaunding, Noah goeth out of the Arke.	8	
				He offereth ſacrifice vnto God.	8	
				The courſe of nature is reſtored.	8	
				The Rainbow is the ſigne of Gods couenant with the earth.	9	
				Marriage is confirmed.	9	
				Mans dominion is reſtored.	9	
				The eating of fleſh, except the blood, is permitted.	9	
				The office of a Magiſtrate is eſtabliſhed.	9	
				The law for murther.	9	
				The dreſſing of vines, and Noahs drunkenneſſe.	9	
				Ham is puniſhed for mocking his father.	9	
				The piety of Sem and Iaphet is rewarded.	9	
				The dwelling of Iaphet in the tents of Sem is foretolde.	9	
	8			Arphaxad is borne 100.yeare of Sem.	11	
	1693			Selah is borne the 35.yeare of Arphaxad.	11	
	1723			Heber is borne in the 30.yeare of the age of Selah.	11	
	1757			Peleg is borne the 34.yeare of the age of Heber.	11	
				The parting of the earth, or the beginning of nations.	10	
				Iaphet the firſt king of Europe.	10	
				Sem of Aſia.	10	
				Ham of Africa.	10	
	1787			Reu is borne the 30.yeare of the age of Peleg.	11	
				Nimrod buildeth Babel, Erech, Acchad and Calneth.	11	
				He was the firſt founder of the Monarchy of Aſſyria.	11	
				The tower of Babel is builded.	11	
	1819			Serug is borne the 32.yeare of Reu.	11	
	1849			Nahor is borne the 30.yeare of Serug.	11	
	1878			Terah is borne the 39.yeare of Nahor.	11	
	1948			Abram is borne the 70.yeare of Terah.	11	
	1957			Sarai is borne.	17	
	1996			Peleg dieth the 239.yeare of his age.	11	
	2005			Noah dieth in the 950.yeare of his age.	11	
	2023			The promiſe of land, and of ſucceſſion is made to Abram.	12	
				Terah with Abram goe from Vr of the Chaldes.	11	
				They come to Haran and dwell there.	11	
				Abrams departure into Canaan.	12	
				From thence becauſe of the dearth he goeth into Egypt.	12	
				Sarai being taken from him is reſtored inuiolate.	12	
				They depart from Egypt ſafe and ſound.	12	
	6			Reu dieth the yeare of his age 239.	11	
	9			Abram and Lot being come backe into Canaan, are ſeparated.	13	
	2030			The promiſe of land and ſucceſſion is renued.	13	
	1			Lot is taken priſoner in the ouerthrow of Sodome.	14	
				Abram deliuereth him from the hands of the 4.Kings.	14	
				The other Kings honour him with the title of Victory.	14	
				He offereth Sacrifice vnto God.	14	
				He keepeth nothing of the prey to himſelfe.	15	
				Abram deploreth the want of children.	15	
10				The promiſe of the land and ſucceſſion is renued.	16	
	3			Sarai giueth her maid vnto Abram.	16	

Hagar

Prom.	World		Geneſis	Chron.
	4	Hagar hauing runne away, returneth to her miſtris.	16	
	2040	Iſmael is borne.	16	
20	7	Circumciſion is inſtituted the 99. yeare of Abrahams age.	17	
		The names of Sarai and Abram are changed.	17	
		Abraham and his family are circumciſed.	17	
		Abraham receiueth three Angels into his houſe.	18	
		Iſaac is promiſed againe.	18	
		The deſtruction of Sodome is declared vnto Abraham.	18	
		Abraham prayeth for the Sodomites.	18	
		Lot receiueth two Angels into his houſe.	18	
		The wickednes of the Sodomites.	19	
		The ſauing of Lot and his daughters.	19	
		The burning of Sodome.	19	
		The inceſt of Lot with his daughters.	19	
		Abraham goeth from Mamra to Beerſheba.	20	
		Abimelech is puniſhed for taking away Sarah.	20	
		Abraham prayeth for him, and he recouereth.	20	
	8	Iſaac is borne in the 100. yeare of Abrahams age.	21	
	2050	Serug dieth in the 230. yeare of his age.	11	
30	2	Iſaac is weaned.	21	
		Hagar is caſt out with her ſonne Iſmael.	21	
		The couenant betweene Abimelech and Abraham.	21	
40	2060	Abraham is prooued in offering his ſonne Iſaac.	22	
50	1	A Ramme is offered in ſtead of his ſonne.	22	
60	2070	The promiſe of the bleſſing is confirmed.	22	
	2080	Terah dieth in the yeare of his age 205.	11	
	3	Abraham goeth to dwell in Canaan. Act. 7.		
	5	Sarah dieth in the yeare of her age 127.	23	
		Abraham bewaileth her.	23	
		He buyeth a field to bury her in.	23	
		The burying of Sarah.	23	
	8	Abraham caſteth to get Iſaac a wife.	24	
		Rebecca is gotten to be his wife.	24	
		Iſaac being 40. yeares olde, taketh Rebecca for his wife.	24	
		Abraham hauing married Keturah, getteth children.	25	
	2090	He giueth them gifts and ſendeth them from Iſaac.	25	
70	6	Arphaxad dieth the yeare of his age 483.	11	
80	2100 8	Iacob and Eſau are borne in the 60. yeare of Iſaac.	25	
	2110	Abraham dieth in the yeare of his age 175.	25	
90	3	He is buried by Iſaac and Iſmael.	25	
		Eſau ſelleth his birth-right for a meſſe of pottage.	25	
	6	Iſaac going into Egypt ſtayeth at Gerar.	26	
		For feare he faineth Rebecca to be his ſiſter.	26	
		He goeth to Beerſheba.	26	
		The promiſe is againe confirmed to Iſaac.	26	
100	2120 8	Eſau taketh wiues of the heathen when he was 40. yeares olde.	26	
110	2130 8	Shem dieth in the yeare of his age 600.	11	
120	2140 1	Iſmael dieth in the yeare of his age 137.	25	
150	2170	Iſaac intendeth his bleſſing to Eſau.	27	
160	2180	Iacob by the craft of his mother getteth it from him.	27	
		Iacob by the counſell of his mother, fleeth to Haran.	27	
		In a dreame by the way he ſeeth a ladder.	28	
		The promiſe is made againe vnto Iacob.	28	
		Iacob is receiued into Labans houſe.	29	
		He ſerueth ſeauen yeares for Rahel.	29	
	5	Leah is brought to his bed in ſtead of Rahel, and is accepted.	29	
		He couenanteth to ſerue ſeauen yeares more for Rahel.	29	
		Rahel is married to Iacob with Leah.	29	
	6	Heber dieth in 464. yeares of his age.	11	

Prom.	World		Genesis	Chron. 1.	
	7	Ruben.			
	8	Simeon. } are borne of Leah.	29	2	
	9	Leui.			
	2190	Iudah.			
	1	Dan. } are borne of Bilhah Rahels maide.	30		
170	3	Nepthali.			
	[illegible]	Gad. } are borne of Zilpha Leahs maid.	30		
	[illegible]	Asser.			
	7	Issachar. } are borne of Leah.	30		
	9	Zebulon.			
		Dinah is also borne of Leah.	30		
		Ioseph is borne of Rahel in the yeare of Iacobs age 91.	30		
		Iacob bargaineth to serue sixe yeares for cattell.	30		
		He getteth double wages by his arte and cunning	30		
	2200				
	1	God commandeth Iacob to returne into Mesopotamia.	31		
180	5	He departeth from Laban secretly with all his family.	31		
		He being accused of theft, defendeth himselfe.	31		
		The couenant of peace betweene Laban and Iacob.	31		
		God comforteth Iacob by his Angels.	32		
		Fearing his brother he craueth aid of God.	32		
		He wrestleth with an Angell.	32		
		who nameth him Israel.	32		
		Esau receiueth Iacob friendly.	33		
		Esau by much intreaty receiueth Iacobs gifts.	33		
		He offereth himselfe and his followers to beare him company.	33		
	6	Iacob dwelleth in Succoth.	33		
	7	He commeth to Sechem where he dwelleth 8. yeares.	33		
		There he buyeth a possession and buildeth an Altar.	33		
	9	Iudah hauing turned from his brethren, marrieth Shuah.	38		
	2210	Er is borne.	38		
	1	Onan is borne.	38		
	2	Selah is borne.	38		
190	3	Dinah is rauished by the sonne of the King of Sechem.	34		
		The Sechemites therefore are slaine by Dinahs brethren.	34		
		Iacobs iourney into Bethel.	35		
		There he payeth his vow.	35		
		Deborah Rebeccahs nurse dieth.	35		
		God confirmeth the blessing vnto Iacob.	35		
	4	Rahel dieth in labour of Beniamin.	35		
		Ruben committeth incest with Bilhah.	35		
		The finding of Mules.	36		
	5	Ioseph telleth his brethrens faults to their father.	37		
		His dreames of his authority in his fathers family.	37		Iob
	6	He is solde into Egypt at the yeares of 17.	37		1
		Iob by Satans meanes loseth his wealth and his children.			2
		He is grieuously afflicted in his body.			2
		His friends visit him.			3
		He curseth the day of his birth.			5,32
		He maintaineth his owne iustice against his friends accusations.			32
		Elihu exhorteth him to acknowledge his sinne.			40
		Iob being reprehended by God, he repenteth.			42
		He offereth Sacrifice for himselfe and his friends.			42
		He is made whole, and his wealth is restored double to him.			
	9	Thamar is giuen in marriage to Er, who dieth.	38		
		Onan hauing married her, perisheth for the same wickednes.	38	4	
	2220				
208	2	Iudah committeth incest with Thamar.	38		
	7	Ioseph made ruler of Potiphars house.	39		
		The chastity of Ioseph.	39		
		He is cast into prison three yeares.	39		
		The keeper of the prison committeth all to Ioseph.	39		
		He expoundeth the dreames of the Kings seruants.	40		
	8	Isaac dieth in the yeare of his age 180.	35		
	9	Pharaohs dreames.	41		

Ioseph

Prom.	World			Chron. 1.
		Ioſeph expoundeth them.	41	
		He giueth counſell to prouide for the famine to come.	41	
		Hereupon himſelfe is made ruler ouer the land of Egypt, being 30. yeares of age.	41	
		The marriage of Ioſeph.	41	
	2230	The 7. yeares of plenty beginne.	41	
	1	Manaſſes is borne.	41	
210	2	Ephraim is borne.	41	
	4	Ezron is borne.		2
	6	The beginning of the yeares of famine.	41	
	8	Iacob ſendeth his ſonnes into Egypt.	42	
		Here Ioſeph entreateth them as if they were ſpies.	42	
		They promiſe to bring Beniamin with them.	42	
		They beare home their corne and the price in their ſackes.	42	
		Beniamin is ſent with the reſt.	43	
		The cuppe is found in Beniamins ſacke.	44	
		Iudah offereth himſelfe to be a ſeruant for Beniamin.	44	
		Ioſeph maketh himſelfe knowne to his brethren.	45	
	9	Iacob goeth downe into Egypt, being 130. yeares olde.	46	
		Accompanied with his family of 70. ſoules.	46	
		Ioſeph meeteth his father.	46	
		He teacheth his brethren what to anſwer to Pharaoh.	46	
		Iacob commeth before Pharaoh and telleth him his age.	47	
		The land of Goſhen is giuen him.	47	
		Where Ioſeph ſuſtaineth them with food quietly.	47	
	2240	The Egyptians for hunger ſell both lands and liuings.	47	
220	1	Ioſeph buyeth all the land of Egypt for Pharaoh.	47	
	2	He giueth Seede corne to the Egyptians.	47	
230	2250	Iacob appointeth his ſepulchre in Canaan.	47	
	5	Iacob adopteth the ſonnes of Ioſeph.	48	
	2280	By diuine inſtinct he preferreth the yonger before the elder.	48	
		The right of the firſt borne is giuen from Ruben to Ioſeph.	48	5
260		He bleſſeth his ſonnes, and telleth them what ſhall come.	49	
	2300	He telleth them that Chriſt ſhall come out of Iudah.	49	
280		He willeth them to bury him with his fathers.	49	
		Iacob dieth in the faith the 147. yeare of his age.	49	
	9	Ioſeph dieth the yeare of his age 110.	50	
		They keepe his body embalmed.	50	
			Exod.	
	2310	The Iſraelites are increaſed in number and power.	1	
290	3	The new Pharaoh grieuouſly oppreſſeth them.	1	
		The Kings commandement to deſtroy the male children priuily.	1	
	2320	Leui dieth the 137. yeare of his age.	6	
300	5	So dieth all that generation.	1	
310	2330	Ram is borne.		
	2360	The edict of drowning the male-children	1	
340	2370	Aaron is borne.	7	
350	3	Cahat dieth.	6	
		Moſes is borne of Amram and Iocabed.	2	
	2380	He is caſt into the flagges, and taken vp of Pharaohs daughter.	2	6
360	2400	He is brought vp in the learning of the Egyptians. Act. 7.		
380	2410	Ioſhuah is borne. Ioſh. 14.		
390	3	Moſes killeth an Egyptian.	2	
		For feare of Pharaoh, he fleeth to Madian.	2	
		He is married to Zipporah.	2	
	4	Caleb is borne, Ioſh. 14.		
	2420	The men of Gath beat the Ephraites for robberies.		7
400		Amram dieth in the yeare of his age 137.	6	
420	2440			
	2450			
	1			
	2			
430	3	God heareth the mone of the Children of Iſrael.	2	
		God calleth Moſes to bee the deliuerer of his people at the age of 80. yeares.	3	

The depart.	World	m. d.		Exod.	Numb.	Chron.
Their departure out of Egypt.			He is taught how to behaue himſelfe.	3		
			Moſes drawing backe is confirmed.	4		
			Aaron is giuen to helpe Moſes, and he vndertaketh his calling.	4		
			He bringeth his wife and children to Iethro his father in law.	4		
			God confirmeth his calling vnto him againe.	4		
			He asketh leaue of his father, and goeth toward Egypt with his family.	4		
			The circumciſion of his ſonne, being neglected, is puniſhed.	4		
			He being circumciſed by Zipporah, God is appeaſed.	4		
			Moſes ſendeth Zipporah backe to her father.	18		
			Moſes and Aaron doe their meſſage to Pharaoh.	5		
			They are ſent away as the heads of ſedition.	5		
			The labours of the Iſraelites are increaſed.	5		
			The officers of the Iſraelites complaine vnto Pharaoh.	5		
			They chide with Moſes and Aaron.	5		
			God heareth Moſes, and renueth his promiſe.	6		
			Moſes ſpeaketh to the Iſraelites, but they beleeue not.	6		
			Being bidden to goe againe vnto Pharaoh, he refuſeth through feare.	6		
			Moſes and Aaron are emboldened againſt Pharaoh.	7		
			The rod is turned into a Serpent.	7		
			Pharaoh is hardened by his Sorcerers iuglings.	7		
			The waters are turned into blood.	7		
			The King is blinded by the Wiſemens ſorceries.	7		
			The plagues of Frogges, Lice, and Flies.	8		
			Pharaoh faineth to yeeld, but his heart is hardened.	8		
			The plagues of Murraine, Botches, and Haile.	9		
			Pharaoh confeſſeth his ſinne.	9		
			But afterward he hardeneth his heart.	9		
			God telleth Moſes of the hardneſſe of Pharaohs heart.	10		
			The plague of Graſhoppers is ſent.	10		
		m. d.	Abib is made the firſt moneth.	12		
		1. 10	The Lord inſtituteth the Paſſeouer, and feaſt of Sweetbread.	12		
			A choice lambe is to be ſlaine after foure daies.	12		
			The plague of darkneſſe for three daies ſpace.	10		
			The threatnings of Pharaoh againſt Moſes.	10		
			The death of the firſt borne is ſignified to Pharaoh.	11		
			Moſes departeth away very angry.	11		
			God paſſeth by the houſes that are marked with blood.	12		
		14	The firſt celebration of the Paſſeouer.	12		
			The firſt borne of the Egyptians are ſlaine.	12		
		1. 15	The Iſraelites are ſent out with great ſpoiles.	12		
			Moſes leadeth them vnto their ſecond ſtanding place.	12	33	
			They are commanded yearely to keepe the paſſeouer.	13		
			Moſes taketh with him the bones of the Patriarches.	13		
			Pharaoh purſueth the Iſraelites.	14		
			Moſes deuideth the ſea with his rod.	14		
			The Iſraelites goe forth through the midſt of the ſea dri-ſhod.	14		
			The Egyptians with their King are drowned.	14		
			God the Author of their victory is praiſed in a ſong.	15		
			They wander three daies in drie places without water.	15		
			They pitch their tents in Mara.	15		
			The people murmure by reaſon of the bitter waters.	15		
			Moſes by caſting in wood maketh the bitter water ſweet.	15		
			God teacheth his people obedience.	15		
			They come to Elim, where are twelue fountaines.	15		
			They come into the deſart of Sin.	16		
			For want of meate they mutter againſt God.	16		
			They vpbraid Moſes and Aaron with their plenty in Egypt.	16		
			The Lord ſendeth Quailes and Manna.	16		
			Manna is kept for a remembrance vnto their poſterity.	16		
			The Manna kept till next day putrifieth.	16		
			The Sabbath day Manna could not be found.	16		
			They murmure for lacke of water.	17		
			Moſes ſtriketh the rocke, and the waters flow.	17		
			Ioſhuah ouercommeth Amaleck.	17		
			They are charged to roote out this nation.	17		

The depart.	World.		Exodus.	Num.
		Moſes buildeth an altar vnto the Lord.	17	Chron. 1.
		Iethro commeth to ſee Moſes.	18	
		He bringeth Zipporah and her children.	18	
		Iethro reioyceth and offereth ſacrifice to God.	18	
		By his counſell 70. Elders are choſen.	18	
		They pitch their tents ouer againſt Sina.	19	
		God ſignifieth that he will renew the couenant.	19	
		They are bidden to ſanctifie themſelues three daies.	19	
		The people are forbidden to touch the hill.	19	
		God appeareth on the Mount in thunder and lightening.	19	
3	5	The 10. commandements are giuen with the voice of God.	20	
		A great prophet to be ſent. *Deut.* 18.		
		The people being afraid deſire that Moſes may ſpeake to them.	20	
	7	Moſes goeth to the toppe of Sinai.	20	
		He ſtayed with God faſting 40. daies.	20	
		God giueth him the lawes which the people ſhould obſerue, ca. 21. 22. 23.		
		God telleth him the forme of the tabernacle, cap. 24. to 31.		
4	16	Moſes is angrie for the golden calfe.	32	
		He breaketh the two tables.	32	
		The Leuites ſlay 3000. of the children of Iſrael.	32	
	19	Moſes goeth vp into the mountaine to pray for the people.	32	
		There he ſtayeth faſting 40. daies. Deut. 9. 18.		
		Moſes returning reprehendeth the people.	32	
		The people repent changing their garments.	33	
		The Tabernacle of the congregation is erected.	33	
		There God promiſeth to dwell with his people.	33	
		Moſes deſireth to ſee the face of God.	33	
		The tables are renued.	34	
		Moſes commeth from the Mount and his face ſhineth.	34	
		Beeing come to the congregation he couereth his face.	34	
		The obſeruation of the Sabbath is againe commanded.	35	
		The readineſſe of the people to offer for the worke.	35	
		God chuſeth and nameth forth his workmen.	35	
		The making of the Tabernacle with all the furniture.	36	
2	2454		&c.	
1	1	The Tabernacle with the appurtenances is reared vp.	40	
		The glorie of the Lord deſcendeth vpon the Tabernacle.	40	
		They iourney not, vnleſſe the cloud aſcend from the Tabernacle.	40	
			Leuit.	
		God giueth charge out of the Tabernacle for the burnt offerings.	1	
		Concerning meate offerings.	2	
		The Sacrifices of thanſgiuing, or peace offerings.	3	
		The offering for ſinne done of ignorance.	4	
		A larger declaration of the Sacrifices.	6	
		A declaration of the Sacrifice of thanksgiuing.	7	
		The conſecration of Aaron and his ſonnes.	8	
		They muſt abide 7. daies at the dore of the Tabernacle.	8	
8		Aaron ſacrificeth for himſelfe and the people.	9	
		Nadab and Abihu are burnt.	10	
		The prieſts mourning for them is forbidden.	10	
		The Prieſts are forbidden wine and ſtrong drinke.	10	
		A law for the eating of holy things.	10	
		Of the cleane and vncleane beaſts, birds, and fiſhes.	11	
		How women ſhould be purged after their deliuerance.	12	
		Obſeruations to know the leproſie.	13	
		The cleanſing of euery leproſie.	14	
		The purging of vncleane iſſues.	15	
		The ordinance of yearely cleanſing of ſinnes.	16	
		A law concerning the circumſtances of Sacrifices.	17	
		A law concerning matrimonie.	18	
		A law for iuſtice in weights and meaſures.	19	
		The dutie of the Magiſtrate in puniſhing.	20	
		Of the puritie and honour of the Prieſts.	21	
		Ordinances for the prieſts and offerings.	22	
		Lawes for keeping their feaſts.	23	

The depart.	World.		Leuit.	Chron. 1.
		The blaſphemer is ſtoned.	24	
		Lawes for keeping the feaſts of *yeares*.	25	
		The reward of obedience.	26	
		Lawes concerning vowes and tithes.	27	
			Numb.	
	14	The 2. paſſeouer kept at Sinai.	9	
		They which were vncleane muſt keepe it the 2. moneth.	9	
		The reaſon why they wandred ſo long in the deſert.	9	
	1	The number of the Iſraelites able to goe to warre 603 550.	1	
		The office of Leuites in the ſeruice of the Tabernacle.	1	
		The placing of their Tents, and the order of their iourneying.	2	
		The number, place, and office of the Leuites.	3	
		The Leuites are conſecrated in the place of the firſt borne.	3	
		Offices are diſtributed to the Leuites.	4	
		The polluted muſt be caſt forth of the hoſt.	5	
		A law concerning iealouſie.	5	
		A law of the conſecration of the Nazarites.	6	
	2	The heads of the tribes offer in their order.	7	
		The dedication of the Altar of burnt offerings.	7	
		The manner of asking counſell of God is preſcribed.	7	
		The office of the high Prieſt about the Lampes.	8	
		The Leuites are conſecrated for the firſt borne.	8	
		The time of the Leuites miniſtration.	8	
		The vſe of the ſiluer trumpets.	10	
	20	The cloud aſcending giueth a token to goe forward.	10	
		Their three daies iourney from Sinai to Paran.	10	
		Hobab is their guide and companion in their iourneies.	10	
	24	The people murmure and are puniſhed with fire from the Lord.	11	
		At the prayer of Moſes they are deliuered.	11	
		They loth Manna.	11	
		Their luſt after fleſh is ſatisfied and puniſhed.	11	
		Moſes deſireth to be freed from his office.	11	
		The 70. elders are choſen.	11	
		Aaron and Miriam grudge againſt Moſes.	12	
		God preferreth Moſes.	12	
		Miriam is ſticken with Leproſie, and is healed at the prayer of Moſes.	12	
		They goe from Hazaroth to Rithmah.	33	
		From Rithmah to Rimmon-parez.	33	
		From Rimmon-parez to Libnah.	33	
		From Libnah to Riſſah.	33	
		From Riſſah to Kehelathah.	33	
		From Kehelathah to mount Sapher.	33	
		From Sapher to Haradah.	33	
		From Haradah to Makheloth.	33	
		From Makheloth to Tahat.	33	
		From Tahat to Tarah, thence to Mithkah.	33	
		From Mithkah to Haſmunah.	33	
		Spies are ſent before into Canaan.	13	
		After 40. daies beeing returned they tell the ſtrength of the Cananites.	13	
		The people are amazed and angrie with the ſpies.	13	
		The people conſpire to returne into Ægypt.	14	
		They are barred from entring into the land of promiſe.	14	
		They are commanded to goe backe into the wilderneſſe.	14	
	2460	They that would goe forward are ſlaine by the enemie.	14	
		The lawes are renewed to them beeing about to enter Canaan.	15	
10	5	The puniſhment of him that brake the Sabbath.	15	
		The conſpiracie of Corah againſt Moſes and Aaron.	16	
	7	Dathan, Abiram, and the company of Corah are ſwallowed by the earth.	16	
		Corah going about to get the prieſthood is burnt with fire.	16	
		They are commanded to couer the Altar with the cenſers of the conſpiratours.	16	
	2470	The people murmure the next day for them.	16	
20		The plague begun is ſtayed by Aaron.	16	
		Aarons rod buddeth and ſo he is confirmed in his office.	17	
	2480	The office of the Prieſts, and their wages.	18	

		The cleanſing water is deſcribed.		
30		Miriam dieth.	19	Chron. I.
	2490	The people murmure for lacke of water, chiding with Moſes.	20	
		Moſes is commaunded to ſpeake vnto the rocke.	20	
		He ſtriketh with diſtruſt.	20	
		Hereupon Moſes and Aaron are barred from entring into the land.	20	
		Edom denieth the Iſraelites paſſage.	20	
		Aaron dieth in mount Hor at the age of 123. yeares.	20	
		Eleazar his ſonne ſucceedeth in his roome.	20	
		King Arad fighteth with the Iſraelites.	20	
		Iſrael hauing vowed a vow vnto the Lord, vanquiſheth Arad.	21	
		They come to Zalmonah.	21	
		They depart from Zalmonah and pitch in Punon.	33	
		The fierie ſerpents are ſent for the murmuring of the people.	33	
		They are cured by prayers and looking on the brazen ſerpent.	21	
		They goe from Punon to Oboth.	21	
		From Oboth to the mountaines of Abarim.	33	
		Afterwards to Sared and Dibon Gad.	33	
		From thence to Almon-Diblathaim.	33	
		From thence they pitch thei; tents before Nebo.	33	
		There they praiſe God for a fountaine of water.	33	
		The kings of the Amorites are deſtroyed, and their kingdomes taken.	21	
		Og king of Baſan is ouercome.	21	
		Moab ſendeth for Balaam to curſe Iſrael.	21	
		By the way he is rebuked of an Angell.	22	
		Twice he aſſayeth to curſe them.	22	
		Beeing changed by inſtinct he bleſſeth them.	23	
		Balaam propheſieth of the comming of Chriſt, and the deſtruction of the Nations thereabout.	23	
		The people commit fornication with the daughters of Moab.	24	
		There periſh for luſting 24000.	25	
		The zeale of Phineas ſtayeth the anger of God.	25	
		God eſtabliſheth the Prieſt hood to Phineas and his poſteritie.	25	
		God commaundeth to kill the Midianites.	25	
		The people are numbred the ſecond time.	25	
		Moſes is commaunded to diuide the promiſed land.	26	
		The heritage of the daughters of Zelophahad.	26	
		Moſes is forewarned of his death.	27	
		Ioſhua is choſen to be his ſucceſſour.	27	
		The law of ſacrifices.	27	
		Sacrifices for the latter Feaſts of the yeare.	28	
		The law of vowes.	29	
		Reuenge is taken on the Midianites.	30	
		The Rubenites and Gadites poſſeſſe the land on this ſide Iordan.	31	
		The halfe tribe of Manaſſes gets Gilead.	32	
		The land of Canaan is diuided to the 9. tribes.	32	
		Cities are aſſigned to the Leuites.	34	
		The inheritance muſt not be giuen from one Tribe to another.	35	
			36	
			Deut.	
		Moſes about to die readeth ouer the law to the people, *á primo capit. ad*	28	
		God renueth his couenant.	29	
		Moſes rehearſeth his ſong to the people.	32	
		Moſes dieth in the yeare of his age 120. and is buried by God.	34	
		The Iſraelites mourne for him 30. daies.	34	
40	3	The Lord encourageth Ioſhua to inuade the land.	1	
		Ioſhua ſendeth men to ſpie Iericho.	2	
		Rahab hideth them and ſaueth them.	2	
		They promiſe to ſaue her and her family.	2	
		Ioſhua commandeth the people to prepare themſelues.	1	
		They come to Iordane.	3	
		The people is ſanctified.	3	
		The prieſts are ſent before with the Arke.	3	
		Iordane parteth aſunder while the people paſſe.	3	
		They ſet vp a monument in remembrance of their paſſage.	4	
		Circumciſion commanded in Gilgal.	5	

They

The depart.	World.			Iosua.	Chron. I.
			They offer and eate of the first fruits.	5	
			Being circumcised they keepe the passeouer.	5	
			Manna ceaseth.	5	
			Ioshua is confirmed by a vision.	5	
			The wals of Iericho fall at the sound of the trumpets.	6	
			Ioshua curseth him that shall build them againe.	6	
			They of Ai put the Israelites to flight.	7	
			The punishment of Achan for sacriledge.	7	
			The siege and winning of Ai.	8	
			An altar is set vp in Geball.	8	
			The law is written vpon stones.	8	
			The blessings and cursings are rehearsed.	8	
			The craft and league of the Gibeonites.	9	
			Their deceit is punished with seruitude.	9	
			God haileth, and the Sunne and Moone stand both still.	10	
			The fiue kings are slaine at Gibeon.	10	
			Their bodies are hanged vpon trees.	10	
			Ioshua subdueth that whole countrie.	10	
			Caleb asketh Hebron.	14	
			Ioshua returneth to Gilgal.	14	
	2500		And now the Land had rest.	14	
			The commandement for deuiding the land.	13	
50			The diuision of the land on this side Iordane.	14	
			Hebron is established vnto Caleb.	14	
			The lot of the children of Iudah.	15	
			Sichem, &c. is giuen to the posteritie of Ioseph.	16	
			Ioshua fighteth against the Northerne Canaanites.	11	
			The phrase of Ioshua, and a catalogue of his acts.	12	
	2510		The tabernacle is remooued from Gilgal to Shiloh.	18	
			The rest of the land is distributed to 7. tribes.	18	
			The cities of refuge are appointed.	20	
			Cities are giuen to the Leuites by lot.	21	
			Ruben, Gad, and the halfe tribe of Manasses are dismissed.	22	
			There is great adoe for the altar which they built at Iordan.	22	
			Ioshua hauing called the Elders together giueth them counsaile.	23	
			And hauing called the people he reneweth the league.	24	
			They set vp a pillar for a witnesse.	24	
			Ioshua biddeth the people farewell.	24	
			The Israelites are reprooued for not expelling the Canaanites. Iud. 1. 2.		
			Ioshua dieth and is buried in Timnah.	24	
			Iosephs bones are buried in Sechem.	24	
			Eleazer dieth, Phineas succeedeth him.	24	
				Iudges.	
			The yeares of. *Iudg. Oppr.*		
			The Israelites aske the Lord who shall be their captaine.	1	
	1		Adonibezeck is vanquished by Iuda and Ioseph.	1	
			Othoniel yeares 40. the first Iudge of Israel.	3	
	2	2			
60	3	3			
	4	4			
	5	5			
	6	6			
	7	7			
	8	8			
	9	9			
	2520	10			
	1	11			
	2	12			
70	3	13			
	4	14			
	5	15			
	6	16			
	7	17			
	8	18			

The

Depart.	World.	Iud.	Epp.		Iudg.	
	9	19	1	The Iſraelites doe wickedly in their marriages and Idols.	3	Chron. 1.
	2530	20		Their bondage vnder Cuſhan eight yeares.	3	
	1	21	2	Boaz is borne of Rahab, Matth, 1. 5.		
	2	22	3	Michah reſtoreth his theſt to his mother.	17	
				His mother dedicateth it to Idolatrie.	17	
				An Image is made of it.	17	
				He hireth a Leuite to be his Prieſt.	17	
				The children of Dan ſend men to ſearch the land.	18	
				They take the Gods and Prieſt of Michah away.	18	
				They deſtroy Laiſh.	18	
				They build it againe.	18	
80				They ſet vp the Idoll which they tooke from Michah.	18	
				A certaine Leuite fetcheth his wife from Bethleem.	19	
				Beeing at Gibeah he is beſet by the citizens.	19	
				He is compelled to expoſe his concubine.	19	
				She is moſt villanouſly abuſed to the death.	19	
				The Leuite cutteth her in peeces.	19	
				And ſendeth her to the twelue tribes.	19	
				The Iſraelites cite the Beniamites.	20	
				They ſend for them that did the villanie.	20	
				The Iſraelites are twice ouercome.	20	
				At length they get the victorie.	20	
				They aske counſell of God for the reſtoring of the tribe.	21	
				They ſlay the men of Iabeſh-Gilead.	21	
				And giue of their virgins 500. to the Beniamites.	21	
				The Beniamites take the daughters of Shiloh.	21	
				The reconciliation of the Tribes.	21	
	3	23	4			
	4	24	5			
	5	25	6			
	6	26	7			
	7	27	8	Cuſham the King of Syria is ouercome.	3	
	8	28		The Iſraelites are deliuered.	3	
	9	29				
	2540	30				
	1	31				
	2	32				
90	3	33				
	4	34				
	5	35				
	6	36				
	7	37				
	8	38				
	9	39				
	2550	40				
	1	1		Ehud the ſecond Iudge of Iſrael 80. yeares.	3	
	2	2		He was left handed.	3	
100	3	3				
	4	4				
	5	5				
	6	6				
	7	7				
	8	8				
	9	9				
	2560	10	1	The Iſraelites ſinne againe.	3	
	1	11	2	Eglon, Amaleck, and Moab oppreſſe them.	3	
	2	12	3	The Iſraelites are ouercome and Iericho is taken.	3	
100	3	13	4			
	4	14	5			
	5	15	6			
	6	16	7			
	7	17	8	The Embaſſadour of the Iſraelites to Eglon.	3	
	8	18		Eglon is ſlaine in his parlour.	3	
	9	19		The eſcaping of Ehud.	3	
	2570	20		The ſuppreſſion of the Moabites.	3	

Depart.	World.	Iud.	Opp.		Chron. I.
	1	21			
	2	22			
120	3	23			
	4	24			
	5	25			
	6	26			
	7	27			
	8	28			
	9	29			
	2580	30		**The Iſraelites are oppreſſed of the Philiſtims.**	3
	1	31		**Samgar ouercommeth the Philiſtims with an oxes goad.**	3
	2	32			
130	3	33			
	4	34			
	5	35			
	6	36			
	7	37			
	8	38			
	9	39			
	2590	40			
	1	41			
	2	42			
140	3	43			
	4	44			
	5	45			
	6	46			
	7	47			
	8	48			
	9	49			
	2600	50			
	1	51			
	2	52			
150	3	53			
	4	54			
	5	55			
	6	56			
	7	57			
	8	58			
	9	59			
	2610	60			
	1	61			
	2	62			
160	3	63			
	4	64			
	5	65			
	6	66			
	7	67			
	8	68			
	9	69			
	2620	70			
	1	71			
	2	72			
170	3	73			
	4	74			
	5	75			
	6	76			
	7	77			
	8	78			
	9	79			
	2630	80			
	1	1	1	**The Iſraelites againe ſinne againſt God.**	4
	2	2	2	**{They are oppreſſed by Iabin King of Canaan.**	4
180	3	3	3	**{Deborah Iudg. 3. yeares 40. and a Propheteſſe.**	4
	4	4	4		
	5	5	5		

Depart.	World.	Iud.	Opp.		Chr. 1.	Ruth.
	6	6	6			
	7	7	7			
	8	8	8			
	9	9	9			
	2640	10	10			
	1	11	11			
	2	12	12			
190	3	13	13			
	4	14	14			
	5	15	15			
	6	16	16			
	7	17	17			
	8	18	18			
	9	19	19			
	2650	20	20	Barac is choſen captaine againſt Iabin.	4	
	1	21		The battell at the brooke Kiſon.	4	
	2	22		Iahel killeth Siſera.	4	
200	3	23		Deborah ſingeth a ſong of thanksgiuing for the victory.	5	
	4	24		God is acknowledged the author of the victory.	5	
	5	25		Shee bleſſeth the Conquerours.	5	
	6	26		A propheticall prayer.	5	
	7	27				
	8	28				
	9	29				
	2660	30				
	1	31		Elimelech by reaſon of the famine, goeth into Moab.		1
	2	32		He dieth there togither with his two ſonnes.		1
210	3	33				
	4	34				
	5	35				
	6	36				
	7	37				
	8	38				
	9	39				
	2670	40		Naomi of Bethlehem returneth with Ruth her daughter in law.		1
				Ruth gleaneth corne in the field of Boaz.		2
				The gentlenes of Boaz toward her.		2
				Shee goeth ſecretly and ſleepeth at Boaz feete.		3
				Shee telleth him of his neere kindred vnto her.		3
				He ſpeaketh of her marriage to her next kinſman.		4
				He refuſing, Boaz marrieth her.		4
				Obed the grandfather of Dauid is borne.		4
	1	1		The Iſraelites turne from God.	6	
	2	2	1	They are oppreſſed of the Madianites 7. yeares.	6	
220	3	-3	2	A Prophet reprooueth them.	6	
	4	4	3	Gedeon Iudge 4. yeares 40.	6	
	5	5	4			
	6	6	5			
	7	7	6			
	8	8	7	Gedeon called by an Angel is aſſured by ſignes.	6	
	9	9		Gedeon deſtroyeth Baal by night.	6	
	2680	10		Beeing accuſed of ſacriledge, he is defended.	6	
	1	11		He ſendeth backe part of his ſouldiers.	7	
	2	12		The 300. that lapped the water are retained.	7	
230	3	13		Gedeon is confirmed by a dreame.	7	
	4	14		The enemies are put to flight with the trumpets, pitchers, and torches.	7	
	5	15		Gedeon doth appeaſe the Ephraimites.	8	
	6	16				
	7	17				
	8	18				
	9	19				
	2690	20		The citizens of Sucoth deny him victuals.	8	
	1	21		Gedeon is reuenged vpon them.	8	

Depart.	World.	Iud.	Opp.		Iudg.	Chron. 1.
	2	22		Zebah and Salmunah are ſlaine.	8	
240	3	23		He refuſeth to be King.	8	
	4	24		Of the ſpoiles he maketh an Ephod, which is the deſtruction of his familie.		
	5	25			8	
	6	26				
	7	27				
	8	28				
	9	29				
	2700	30				
	1	31				
	2	32				
250	3	33				
	4	34				
	5	35				
	6	36				
	7	37				
	8	38				
	9	39				
	2710	40		Abimelech Iudge 5. yeares 3.	9	
	1	1		He vſurpeth the rule ouer the Sichemites.	9	
	2	2		He putteth all his brethren to death except one.	9	
260	3	3		Who denounceth his ouerthrow and the Sichemites.	9	
	4	1		Hatred betweene Abimelech and the Sichemites.	9	
	5	2		Abimelech is wounded to death by a woman.	9	
	6	3		His armour-bearer thruſts him through.	9	
	7	4		Tholah Iudge 6. yeares 23.	10	
	8	5				
	9	6				
	2720	7				
	1	8				
	2	9				
270	3	10				
	4	11				
	5	12				
	6	13				
	7	14				
	8	15				
	9	16				
	2730	17				
	1	18				
	2	19				
280	3	20				
	4	21				
	5	22				
	6	23				
	7	1		Iair Iudge 7. yeares 22.	10	
	8	2				
	9	3				
	2740	4				
	1	5	1	The Iſraelites fall into idolatry.	10	
	2	6	2	God giueth them into the hands of their enemies.	10	
290	3	7	3			
	4	8	4			
	5	9	5			
	6	10	6			
	7	11	7			
	8	12	8			
	9	13	9			
	2750	14	10			
	1	15	11	Eli is borne.		
	2	16	12			
300	3	17	13			
	4	18	14			
	5	19	15			
	6	20	16	Ieſſe is borne of Obed. Matth. 1.		

The dep.	World.	Iud.	Opp.			Chron. 1.
	7	21	17			
	8	22	18	They are grieuouſly oppreſſed by the Philiſtims.	10	
				They crie vnto God and are rebuked.	10	
				They repent and obtaine mercy.	10	
	9	1		Iephte Iudge 8.yeares 6.	11	
	2760	2		He is made captaine of the warre againſt the Ammonites.	11	
	1	3		He voweth a vow.	11	
	2	4		Embaſſadours are ſent to the Ammonites.	11	
310	3	5		The victory of Iephte.	11	
	4	6		His daughter is ſacrificed.	11	
				The warre of Iephte againſt the Ephraimites.	12	
	5	1		Ibſan Iudge 9.yeares 7.	12	
	6	2		The Ephraimites knowne by their tongue are ſlaine.	12	
	7	3		Sampſon a Nazarite is promiſed.	13	
	8	4		The promiſe is confirmed by ſignes.	13	
	9	5		The ſame promiſe is performed Sampſon being borne.	13	
	2770	6	1	The Philiſtims oppreſſe the Iſraelites 40.yeares.	13	
	1	7	2			
	2	1	3	Elon Iudge 10.yeares 10.	12	
320	3	2	4			
	4	3	5			
	5	4	6			
	6	5	7			
	7	6	8			
	8	7	9			
	9	8	10			
	2780	9	11			
	1	10	12			
	2	1	13	Abdon Iudge 11.yeares 8.	12	
330	3	2	14			
	4	3	15			
	5	4	16			
	6	5	17			
	7	6	18			
	8	7	19			
	9	8	20			
	2790	1	21	Sampſon Iudge 12.yeares 20.	13	
	1	2	22	He loueth a Philiſtim.	14	
	2	3	23	On the day of his marriage he killeth a Lyon without weapon.	14	
340	3	4	24	Returning from his nuptials, he taketh hony from the body of the Lyon.	14	
	4	5	25	He propoundeth a riddle.	14	
	5	6	26	His minde is detected by his wife.	14	
	6	7	27	He goeth home without his wife.	14	
	7	8	28	He killeth the Philiſtims.	14	
	8	9	29	The wife of Sampſon is married to his companion.	14	
	9	10	30	His wife thus gone, he burneth the Philiſtims corne.	15	
	2800	11	31	The Philiſtims reuenging themſelues, againe he ſlayeth them.	15	
	1	12	32	He is bound and brought vnto them.	15	
	2	13	33	With the iaw-bone of an Aſſe he killeth a thouſand Philiſtims.	15	
350	3	14	34	Beeing thirſtie, God giueth him water.	15	
	4	15	35	He goeth to an Harlot at Azzah.	16	
	5	16	36	He carrieth away the gates of the city.	16	
	6	17	37	Dalilah deceiueth him, and bereaueth him of his ſtrength.	16	
	7	18	38	They put out his eyes, and put him in the mill.	16	
	8	19	39	He pulleth downe the houſe on the Philiſtims.	16	
	9	20	40	And there dieth with them.	Sam. 1.	
	2810	1		Eli Iudge 13.yeares 40.	4	
	1	2				
	2	3				
360	3	4		Hannah enuieth Peninnah.	1	
	4	5		Shee is derided for beeing barren.	1	
	5	6		Shee prayeth to the Lord for a ſonne.	1	
	6	7		Shee voweth her ſonne vnto the Lord.	1	
	7	8		Her anſwer to Eli reproouing her.	1	
	8	9		Samuel is borne.	1	

The depart.	World.	Iud.	Opp.		Samuel 1.	Chron. 1.
	9	10		Hannah singeth a song vnto the Lord.	2	
	2820	11		The wickednes of the ſonnes of Eli.	2	
	1	12		The Iſraelites abhorre their offering.	2	
	2	13		Eli his indulgence toward his ſonnes.	2	
370	3	14				
	4	15				
	5	16				
	6	17				
	7	18		God foretelleth Samuel of the deſtruction of Eli.	3	
	8	19		Samuel denounceth deſtruction to Eli and his poſterity.	3	
	9	20		Samuel his authority in all Iſrael.	3	
	2830	21				
	1	22				
	2	23				
380	3	24				
	4	25				
	5	26				
	6	27				
	7	28				
	8	29				
	9	30				
	2840	31				
	1	32				
	2	33				
390	3	34		The Iſraelites are put to flight by the Philiſtims.	4	
	4	35		The Arke of the Lord is brought into the campe.	4	
	5	36		The Iſraelites are beaten the ſecond time.	4	
	6	37		The Arke of the Lord is taken by the Philiſtims.	4	
	7	38		At this newes Eli and his daughter in law in childbed die.	4	
	8	39		At the preſence of the Arke, Dagon falleth downe, and is broken.	5	
	9	40		The men of Aſhdod are plagued with Emerods.	5	
	2850	1		Samuel Iudge 14. yeares 40.	7	
	1	2		The Arke is ſent backe in a waine after ſixe moneths.	6	
	2	3		The men of Bethſhemeſh are ſtricken for looking in the Arke.	6	
400	3	4		The Arke is brought into the houſe of Abinadab.	6	
	4	5		The manner of the gouernment vnder Samuel.	7	
	5	6				
	6	7				
	7	8				
	8	9				
	9	10		Dauid is borne.		3
	2860	11				
	1	12				
	2	13				
410	3	14				
	4	15				
	5	16				
	6	17				
	7	18				
	8	19				
	9	20		The Iſraelites by Samuels meanes repent.	7	
	2870	21		They are ſaued from the inuaſion of the Philiſtims.	7	
	1	22		They recouer the cities which they had loſt.	7	
	2	23				
420	3	24				
	4	25				
	5	26		Samuel maketh his ſonnes Iudges ouer Iſrael.	8	
	6	27		Who follow not his ſteps.	8	
	7	28		The Iſraelites aske a King.	8	
	8	29		Samuel diſſwadeth them from their petition.	8	
	9	30		Yet at length he yeeldeth vnto them.	8	
	2880	31	1	Saul ſeeking his fathers aſſes, commeth to Samuel.	9	
		1		He is forewarned of the kingdome.	9	
		1		He is bidden to the feaſt.	9	
				Sauls ſeruant is ſent away.	9	

He

Depart.	World.	Iud.	Kin.		Samuel 1.	Chron. 1.
				He is annointed King priuately.	10	
				Saul is among the Prophets.	10	
				Saul is choſen King by Lot.	10	
				The people receiue him with acclamations.	10	
				The Amonites warre againſt Iabeſh Gilead.	11	
				They take truce for ſeauen dayes.	11	
				Saul deliuereth them.	11	
	1	32	2	Saul his calling to the kingdome is renewed.	11	
				Samuel teacheth him his duty.	12	
				He reprooue the ingratitude of the people.	12	
				God by miracle cauſeth them to confeſſe their ſinne.	12	
				Samuel exhorteth the people to follow the Lord.	12	
				Ionathan vanquiſheth the Philiſtims.	13	
				The Philiſtims pitch their tents ouer againſt Gilgal.	13	
				Saul muſtereth the Iſraelites.	13	
				Saul Sacrificeth without Samuel.	13	
				God reiecteth Saul.	13	
				The great ſlauery wherein the Philiſtims kept the Iſraelites.	13	
				Ionathan putteth the Philiſtims to flight.	14	
				Saul would put Ionathan to death.	14	
				The people deliuer him.	14	
	2	33		Saul deſtroyeth the Amalakites.	15	
				Sauls ſinne in too much lenity.	15	
				God pronounceth his reiection againe.	15	
				Samuel heweth Agag in peeces.	15	
				Samuel is ſent to annoint Dauid.	16	
				The Spirit of the Lord commeth vpon Dauid.	16	
				Saul ſendeth for Dauid.	16	
				The Rubenites warre.	17	6
				Goliah challengeth a ſingle combate.	17	
				He is ſlaine of Dauid.	17	
				The Philiſtims flee.	18	
				The Amity of Ionathan and Dauid.	18	
430	3	34		Dauid is made captaine of Sauls guard.	18	
	4	35		The women in their ſong preferre him before Saul.	18	
				Saul therefore hateth Dauid.	18	
				He conſpireth his death.	18	
				God by his prouidence deliuereth Dauid.	18	
				Sauls euill intent is detected by Ionathan.	19	
				Dauid is reconciled to Saul by Ionathan.	19	
				He warreth againſt the Philiſtims.	19	
				Saul ſeeketh his death.	19	
				He is deliuered by his wife Michal.	19	
				The ſpirit of propheſie commeth vpon Saul and his Embaſſadours.	19	
				Dauid fleeth to Naioth in Ramah.	20	
				He complaineth to Ionathan of his fathers iniury.	20	
				Their counſell for the ſearching out of Sauls minde.	20	
	5	36		They renew their league of friendſhip.	20	
	6	37		Ionathan deliuereth Dauid.	20	
	7	38		Dauid commeth to Ahimelech.	21	
				He getteth the ſhewbread and the ſword of Goliah.	21	
				Being fled to Gath, the Philiſtims acknowledge him.	21	
				He eſcapeth by faining himſelfe madde.	21	
				Dauid fleeth to the Moabites.	22	
				Beeing warned by a Prophet, he goeth backe to Iudea.	22	
				Which beeing heard, Saul feareth treaſon.	22	
				Saul ſlayeth Ahimelech and his family.	22	
				He raſeth the whole citie.	22	
				Abiathar eſcaping, commeth vnto Dauid.	22	
				Dauid chaſeth the Philiſtims from Keilah.	23	
				He receiueth Abiathar.	23	
				Dauid asking counſell of God, learneth all the counſels of Saul.	23	
				He hideth himſelfe in the wilderneſſe of Ziph.	23	
				There he reneweth friendſhip with Ionathan.	23	
				The men of Ziph betray him to Saul.	23	

The depart.	World.	King.			Sam. 1.	Chron. 1.
				Sauls enterpriſe is broken in purſuing Dauid.	23	
				Saul purſueth Dauid in the wilderneſſe of Engedi.	24	
				Dauid hid in a caue ſpareth Saul.	24	
				He cutteth off the lap of his garment.	24	
				Saul acknowledgeth his owne iniuſtice.	24	
				He maketh Dauid to ſweare vnto him to fauour his poſterity.	24	
	8	39		Samuel dieth.	25	
				Dauid goeth downe into the wilderneſſe of Paran.	25	
				He helpeth Nabals heardmen.	25	
				Nabal euill-intreateth his meſſengers.	25	
				The Lord killeth Nabal.	25	
				Dauid taketh Abigail to his wife.	25	
				The Ziphims againe diſcouer Dauid to Saul.	26	
				Saul bringeth an armie againſt him.	26	
				Dauid taketh away Sauls ſpeare.	26	
				And a pot of water from his head.	26	
				Saul confeſſeth his ſinne.	26	
	9	40		Dauid flieth to Achiſh king of Gath.	27	
				Who giueth him Ziglag.	27	
				Dauid deſtroieth certaine of the Philiſtims.	27	
				He maketh Achiſh beleeue they are the ſpoiles of Iſrael,	27	
				The Philiſtims ſet vpon Saul.	28	
				Dauid promiſeth to Achiſh his aſſiſtance in the battell.	28	
				Dauid hath the chiefe charge about Achiſh.	28	
				The Philiſtims prepare warre with the Iſraelites.	28	
				Saul conſulteth with a witch.	28	
				A ghoſt appeareth and declareth his ruine.	28	
				With feare and faintnes he falleth downe.	28	
				The Philiſtims cauſe Dauid to be ſent backe.	29	
				Achiſh is compelled to let him goe.	29	
				The Amalekites burne Ziglag.	30	
				Dauid purſueth them and recouereth the prey.	30	
				Which he deuideth and ſendeth part to his friends.	30	
				Saul fighting with the Philiſtims, is put to flight.	31	
				His ſonnes being ſlaine in the battell, he killeth himſelfe.	31	
				The bodies of Saul and his ſonnes are hanged on the wals.	31	
				The mē of Iabeſh take down their bodies, burn thē, & bury their bones	31	
					Sam. 2.	
				He that tolde Dauid of Sauls death, is puniſhed.	1	
				Dauid mourneth for the death of Saul.	1	
440	2890	1	1	Dauid is annointed King in Hebron.	2	
				Abner maketh Iſhboſheth king ouer Iſrael.	2	
				The ſame raigneth two yeares.	2	
				The warre betweene Dauid and Iſhboſheth.	2	
				Abner and his men are put to flight.	2	
	1	2	2	The children of Dauid in Hebron.	3	
				Michal is reſtored to Dauid.	3	
				Abner and the Iſraelites returne vnto Dauid.	3	
				Abner by treacherie is ſlaine and buried.	3	
				The king declareth that it was done vnknowne to him.	3	
				Baanah and Rechab ſlay Iſhboſheth.	4	
	2		3	Dauid commandeth them to be ſlaine.	4	
	3		4	The head of Iſhboſheth is honourably buried.	4	
	4		5	Dauid is made King ouer all Iſrael.	5	
	5		6	He taketh the fort of Zion.	5	
	6		7	He maketh amity with the King of Tyre.	5	
	7		8	He ouercommeth the Philiſtims twice.	5	
	8		9	The Arke is brought from the houſe of Abinadab.	6	13
	9		10	Vzzah for raſhly touching the Arke, is ſtricken dead.	6	
	2900		11	It is put into the houſe of Obed Edom.	6	
	1		12	It is brought to Ieruſalem.	6	
	2		13	Dauid dannceth before it, and is deſpiſed of Michal.	6	
450	3		14	Shee therefore is puniſhed with barrennes.	6	
	4		15			
	5		16			
	6		17	Nathan perſwadeth the building of the Temple, and diſſwadeth it.	7	17

The Depart.	World.	King.			Sam. 2.	
				God promiſeth to Dauid continuance in his kingdome.	7	Chron. 1.
	7	18		Dauid ouercommeth the Moabites and *Syrians*, &c.	8	18
				His friendſhip with the king of Camath.	8	
				He dedicateth the ſpoiles vnto God.	8	
				Dauid maketh officers in church and commonwealth.	8	
				The kindneſſe of Dauid to Mephiboſheth.	9	
	8	19		Hanun King of Ammon villanouſly handleth Dauids meſſengers.	10	19
				The Ammonites are twiſe ouercome.	10	
				The Syrians require peace and become tributaries.	10	
	9	20		The time of the warre with the Ammonites Dauid is at home.	11	20
				Dauid committeth adulterie.	11	
				Vriah is ſlaine.	11	
				Dauid marrieth Bathſheba.	11	
				Dauid reprooued by Nathan confeſſeth his ſinne.	12	
				The child conceiued in adulterie dieth.	12	
				Dauid hauing before faſted and prayed for it then ceaſeth.	12	
	2910	21				
	1	22		Salomon is borne of Bathſheba.	12	
				Rabbah is taken.	12	
				The citizens are grieuouſly puniſhed.	12	
	2	23		Tamar is ſent in to Ammon by her father.	13	
460.	3	24	1	Ammon defileth her.	13	
				Tamar is comforted by her brother Abſolom.	13	
	4	25	2	Abſolom diſſembleth his hatred two yeares.	13	
	5	26		He prouideth that Ammon is ſlaine at a banquet.	13	
	6	27	1	Abſolom is baniſhed 3. yeares.	15	
	7	28	2			
	8	29	3	Dauids heart is toward Abſolom.	14	
	9	30	1	He is called home by Ioabs meanes.	14	
	2920	31	2	And at laſt he is reconciled.	14	
	1	32				
	2	33		The practiſe of Abſolom to aſpire to the kingdome.	15	
				The people conſpire with him againſt Dauid.	15	
				Dauid fleeth out of the citie.	15	
				The counſell to hinder Abſolom.	15	
				The goods of Mephiboſheth are giuen to Ziba.	16	
				Shemei curſeth Dauid.	16	
				Dauid abſtaineth from reuenge.	16	
				Huſhais counſell to Abſolom.	16	
				The counſell of Ahitophel.	16	
				Dauids concubines are defiled.	16	
				Ahitophels counſell againſt Dauid.	17	
				Huſhais counſell is preferred.	17	
				Dauid goeth ouer Iordane.	17	
				Ahitophel hangeth himſelfe.	17	
				Dauid deuideth his armie.	18	
				Abſolom is hanged, ſlaine, and caſt into a pit.	18	
				Dauid lamenteth the death of Abſolom.	18	
				Ioab reproueth him.	19	
				The tribe of Iudah bring him ouer Iordane.	19	
				Dauid is reſtored.	19	
				Shemei confeſſeth his fault, and is pardoned.	19	
				Mephiboſheth is reſtored.	19	
				The Iſraelites contend with Iudah.	19	
				The hoſpitalitie of Barſillai to Dauid.	19	
470	3	34	1	The Iſraelites follow the rebell Shebah.	20	
	4	35	2	Only the tribe of Iudah bringeth the King to Hieruſalem.	20	
	5	36	3	The concubines which were defiled are committed to ward.	20	
	6	37		Amaſa followeth after Sheba.	20	
				Ioab killeth Amaſa traiterouſly.	20	
				Ioab and his brother vanquiſh Sheba.	20	
				The famine of three yeares beginneth.	21	
				Which was ſent for the ſlaughter of the Gibeonites.	21	
				The ſeauen Nephewes of Saul are hanged.	21	

Depart.	World.	King.			Sam. 2.	
				Dauids battels against the Philistims.	21	Chron. 1.
				The issue of Goliah are slaine.	21	
	7	38		Dauid causeth the people to be numbred.	24	
	8	39		Dauid hath his chuise of three plagues.	24	
				He chuseth to fall into Gods hands.	24	
				The repentance of Dauid and the people.	24	
	9	40		Dauids song in the praise of God.	23	
				The last words of Dauid.	23	
				A Catalogue of the captaines ouer Dauids armies.	23	11
				The water fetch from the fountaine of Bethleem is powred out.	23	
					King. 1.	
				Roboam is borne.	1	
				Dauid beeing stricken in yeares, Abishag is appointed to cherish him.	1	
				The conspiracie of Adoniah to get the Kingdome.	1	
				Salomon is annointed by the commandement of Dauid.	1	29
				Adoniah fleeth to the Altar.	1	
				He is pardoned and let to come home.	1	
				Dauid about to die, instructeth Salomon.	2	
				He commandeth him to cherish the posteritie of Barsillai.	2	
				And to kill Ioab and Shemei.	2	Chron.
	2930	1		Ioab and Adoniah are slaine.	2	
				Abiathar is deposed.	2	
				Salomon marrieth the King of Ægypts daughter.	3	
				Salomon prayeth for wisedome.	3	1
				His iudgement concerning the two Harlots.	3	
				The peace of the kingdome beeing well ordered.	4	9
	1	2		The fame of Salomons wisedome.	4	
	2	3		Hiram greeteth him.	5	2
480	3	4	1	He sendeth him wood to build the Temple.	5	
2	4	5	2	Salomon beginning to build the Temple.	6	
3	5	6	3			
4	6	7	4			
	7	8	5			
6	8	9	6			
7	9	10	7			
				A congregation of the Priests and Princes of the people.	8	
				The Arke is brought from Sion into the Sanctum Sanctorum.	8	7
				God giueth a signe of his presence.	8	
				Salomon blesseth the people.	8	7
				He maketh prayers and Sacrifices.	8	
				He consecrateth the house of God.	8	
				He celebrateth the feast of Tabernacles.	8	
				God confirmeth his promises to Salomon.	9	
8	2940	11	1	Now he began to build his owne house.	7	
9	1	12	2			
10	2	13	3			
11	3	14	4			
12	4	15	5			
13	5	16	6			
14	6	17	7			
15	7	18	8			
16	8	19	9			
17	9	20	10			
18	2950	21	11			
19	1	22	12			
20	2	23	13			
21	3	24		Salomons pallace was finished.	7	9
22	4	25		Hiram refuseth the cities which Salomon offereth him.	9	8
23	5	26		The Canaanites become tributaries.	9	
24	6	27		God will be worshipped after the prescript of his law.	9	9
25	7	28		Salomon sendeth ships to Ophir.	9	9
26	8	29		The Queene of Saba visiteth Salomon.	10	
27	9	30		Shee heareth and admireth his wisedome.	10	
28	2960	31		Shee giueth and receiueth gifts, and returneth.	10	
29	1	32		Salomon is corrupted by his outlandish wiues.	11	

Apoſtaſie.	World.	Iuda.		Iſrae.			King. 1.	Chron. 2.
						He falleth into Idolatrie.	11	
	30		2	33		Ahia foreſheweth the diuiſion of his kingdome.	11	
	31		3	34		And that Ieroboam ſhalbe King of tenne tribes.	11	13
	32		4	35		Salomon ſeeketh Ieroboams life.	11	
	33		5	36		Ieroboam abideth in Ægypt till the death of Salomon.	11	
	34		6	37		Salomons writings. Prouerbs. Eccleſiaſtes.		
	35		7	38				
	36		8	39				
	37		9	40		Salomon dieth.	11	9
	2970					Roboam by his anſwer alienateth tenne tribes.	12	10
		1		1		Whereupon Ieroboam is the firſt King of Iſrael.	12	
						Roboam the firſt King of Iuda.	12	
						He ſtayeth his preparation for warre by Gods commandement.	12	
						Ieroboam fortifieth himſelfe.	12	
						He ſetteth vp Idols in Dan and Bethel.	12	
						He exileth the Prophets.	12	11
	1	2		2		A man of God threatneth the Altar in Bethel.		
	2	3		3		Ieroboams hand withereth and the Altar cleaueth.	13	
						The Prophet departing thence, by deceit returneth.	13	
						Afterwards departing a Lion deuoureth him.	13	
						Ieroboams wife asketh counſell of Ahiah.	13	
						He declareth the deſtruction of Ieroboams houſe.	14	
		4		4		The Idolatrie of Roboam.	14	
	3	5		5		Siſak ſpoileth the Temple and Iudah.	14	
	4	6		6		Semeia doth propheſie.	14	11
	5	7		7				
	6	8		8				
	7	9		9				
	8	10		10				
	9	11		11				
10	2980	12		12				
	1	13		13				
	2	14		14				
	3	15		15				
	4	16		16				
	5	17		17		Roboam dieth.	14	
	6			18		Abiam the ſecond King of Iudah yeares 3.	15	11
	7	2	1			The warre of Abiam with Ieroboam.		13
				19		Abiam dieth.	15	
	9			20		Aſa 3. King, yeares 41. in Iudah.		
						Ierbooam dieth.	14	
				20		Nadab the 2. King of Iſrael, yeares 12.		
20	2990	2		21	1	He is wicked after the example of his father.	15	
	1	3		22		Nadab is ſlaine by Baaſa.	15	
	2	4		2	2	Baaſa the third King of Iſrael, yeares 24.	15	
	3	5		3				
	4	6		4		The Prophets flowriſh.		15
	5	7		5				
	6	8		6				
	7	9		7		Ioſaphat is borne.		22
	8	10		8				
	9	11		9		Aſa ouercommeth the king of Æthiopia.		14
30	3000	12		10		Aſa reſtoreth true worſhip.		15
	1	13		11		Azarias flowriſheth.		15
	2	14		12				
	3	15		13				
	4	16		14				
	5	17		15		Baaſa ſinneth like Ieroboam.	16	
	6	18		16		A like death is denounced againſt him.	16	10
	7	19		17		He oppugneth Iudah for reſtoring religion.	15	16
	8	20		18		Hanon is put in priſon.		16
	9	21		19		The league of Aſa with the Syrians.		
40	3010	22		20				
	1	23		21				

The

Apoſt. ‡	World.	Iuda.		Iſrael.			King.1.	Chron.2.
	2	24		22		The death of Baaſa.	16	
	3	25		23		Ella the fourth king of Iſrael, yeares 2.	16	
	4	26		24		He is ſlaine by Zimri.	16	
	5	27		1	1	Zimri, Omri, Tibni, Kings of Iſrael, yeares 12.	16	
	6	28		2	2	Zimri after ſeauen daies burneth himſelfe.	16	
	7	29		3				
	8	30		4				
	9	31		5				
50	3020	32		6		Omri is King alone.		
	1	33		7		He buildeth Samariah.	16	
	2	34		8				
	3	35		9				
	4	36		10				
	5	37		11				
	6	38		12	1	Ahab the 5. King of Iſrael, yeares 22.	16	
	7	39			2	In his daies Hiel buildeth Iericho againe.	16	
	8	40			3	He is puniſhed.	16	
	9	41	1		4	Aſa ſicke of his feete dieth.		16
60	3030		2		5	Ioſaphat the fourth King of Iudah, yeares 25.	22	
	1		3		6	Eliah beginneth to propheſie.	17	
	2		4		7	Ioſaphat reformeth Iudah.		17
	3		5		8			
	4		6		9			
	5		7		10	Eliah forewarneth of the famine to come.	17	
	6		8		11	The heauens are ſhut by the prayer of Elias. Iames 5.		
	7		9		12	The Rauens feede Eliah a whole yeare.	17	
	8		10		13	God ſendeth him to Sarepti.	17	
						A widdow nouriſheth him two yeares.	17	
						Obediah bountifull to the Prophets.	18	
	9		11		14	Eliah raiſeth the widdowes child.	18	
70	3040		12		15	He goeth to Ahab.	18	
						He reprooueth him.	18	
						The Prophets meete in Carmel.	18	
						Eliah killeth all Baals Prophets.	18	
	1		13		16	He fleeth from Ieſebel.	18	
						And abideth in a deſert.	18	
						And there is nouriſhed by an Angel.	18	
						The faſting of Eliah in Horeb.	19	
						God appeareth to him before the caue.	19	
						He is charged to annoint Elizeus, Hazael, and Iehu.	19	
						Elizeus is called to ſucceed Elias.	19	
	2		14		17	The King of Syria inuadeth Iſrael.	20	
	3		15		18	Ahab vanquiſheth him in two battels.	20	
						Ahab honoureth him yeelding.	20	
	4	16		19		Ahab his wicked league with the Syrian.	20	
	5	17	1	20	1	Ahab beeing denied Naboth his vineyard is ſicke.	21	
						Ieſebel giueth him hope to get it.	21	
						Naboth is ſtoned.	21	
						Deſtruction is denounced to Ahab and his poſteritie.	21	
						Ahab repenteth.	21	
						Thereupon the puniſhment is deferred.	21	
						Ioſaphat maketh peace with Ahab.	22	
	6	18	2	21	2/1	They aske counſell of the Prophets.	22	
						Michaiah is caſt into priſon.	22	
						Ioram is left his fathers deputie.	22	
						Ahaſiah the 8. King of Iſrael, yeares 2.		
	7	19	3	22	2	Ahab changing his apparell is ſlaine.	22	
	8	20	4		3	The ſhipwracke of Ioſaphat in Aſion-gaber.	22	20
						Ioſaphat doth aſſociate himſelfe with Ahaſiah.		20
						Hereupon he is reprooued by the Prophet.	King.2.	
						The Moabites rebell.	1	
						It raineth fire.	1	
						The wickedneſſe of Ahaſiah.	1	
						His death is foretold by Eliah.	1	
						He dieth of a fall.	1	

Ioram

Apoſtaſie.	World.	Iuda.		Iſrael.			King.2.	Chron.2.
						Ioram is the 9. King of Iſrael, yeares 12.		
	9	21			4	Eliah deuideth Iordane with his cloake.	2	21
						The taking vp of Eliah.	2	
						Elizeus likewiſe deuideth Iordane.	2	
						He healeth the waters of Iericho.	2	
						He curſed the children which mocked him.	2	
80	3050	22	1		5	The Moabites rebell againſt Ahab.	3	
						The ſecond election of Ioram at Iudah.	3	20
						Elizeus giueth their hoaſt water.	3	
						Victorie is promiſed to Ahab.	3	
						A curſe is decreed againſt Moab.	3	
	1	23	2		6	The Prophet encreaſeth the widdowes oyle.	4	
						The Sunamitiſh woman is Elizeus hoſteſſe.	4	
						Of barren ſhee is made fruitefull.	4	
						Her child beeing dead is raiſed againe.	4	
						The bitter pottage is made ſweete.	4	
						He feedeth a 100. with 20. loaues.	4	
						Naaman is cleanſed from his leproſie.	5	
						Gehezi taketh gifts vnknowne to Elizeus.	5	
						He and his poſteritie are puniſhed with leproſie.	5	
						The head of the hatchet ſwimmeth.	6	
	2	24	3		7	The treaſons of the *Syrians* are detected.	6	
						The fierie charets defend Elizeus.	6	
	3	25	4		8	Elizeus deceiueth, taketh, and ſuppeth the Enemie.	6	
						A great famine in Samaria beeing beſieged.	6	
						A ſuddaine abundance is foretold.	7	
						The *Syrians* hearing a noyſe flee.	7	
						The Lepers declare this to the Iſraelites.	7	
						The famine is helped by the tents of the *Syrians*.	7	
						A famine of ſeauen yeares is foretold.	8	
						Ioſaphat dieth.		21
	4		5		9	Ioram killeth his brethren.		21
	5		6		10	The Edomites rebell.	8	
	6		7		11			
	7	1	8		12	Ahaſiah King of Iudah one yeare.	8	
						Hazael is called to be King.	8	
						Elizeus propheſieth againſt Ioram.		21
						Iudeah is ſpoiled.		21
						Ioram dieth of a diſeaſe in his bowels.	8	21
						Ahaziah viſiteth Elizeus beeing ſicke.	8	
						Iehu King of Iſrael yeares 28.	10	
	8		1	1		He conſpireth againſt Ioram.	9	
	9		2	2		He killeth Ahaziah, Iezebel, and Ioram.	9	
90	3060		3	3		He killeth the poſteritie of Ahab.	10	
	1		4	4		His deede is commended by Eliah.	10	
	2		5	5		He ſlayeth the kinred of Ahaſiah.	10	
	3		6	6		He taketh away Baal and his Prieſts.	10	
						Athaliah getteth the kingdome, and holdeth it ſixe yeares.	11	22
						Shee deſtroyeth the Kings ſtocke.	11	
						Ioas is preſerued.	11	
	4	1		7		Ioas King of Iudah 40. yeares.	11	
	5	2		8		Iehoida killeth Athaliah.	11	23
	6	3		9		He reſtoreth the true worſhip of God.	11	
	7	4		10				
	8	5		11		Iehu continueth in the ſinnes of Ieroboam.	11	
	9	6		12		Therefore God puniſheth him.	11	
100	3070	7		13				
	1	8		14				
	2	9		15				
	3	10		16				
	4	11		17				
	5	12		18				
	6	13		19				

The

Apost.	World.	Iuda.		Israel.			King. 2.	Chron. 2.	Ionas.
	7	14		20					
	8	15		21					
	9	16		22		Amasias is borne.	14		
110	3080	17		23					
	1	18		24					
	2	19		25					
	3	20		26					
	4	21		27					
	5	22		28		Ioas repaireth the Temple.	12		
	6	23			1	Ioachas King of Iſrael, yeares 17.	13		
	7	24			2	The Syrians vexe his kingdome.	13		
	8	25			3				
	9	26			4				
120	3090	27			5				
	1	28			6				
	2	29			7	Iehoida high Prieſt, died beeing yeares 130.		24	
	3	30			8				
	4	31			9	Ioas falling away ſuffereth the worſhip of Idols.		24	
	5	32			10				
	6	33			11				
	7	34			12				
	8	35			13				
	9	36			14				
130	3100	37		1	15	Ioas King of Iſrael, yeares 16.	13		
	1	38		2	16	He viſiteth Elizeus beeing ſicke.	13		
	2	39		1	17	His ſeruants kill him.		24	
	3		1	2		Zacharias is ſlaine in the Temple.		24	
	4	40	2	3		Amaſiah King of Iudah, yeares 29.	14		
	5		3	4		He embraceth the worſhip of God.	14		
	6		4	5		Elizeus dieth.	13		
	7		5	6		A dead ſouldier touching the bones of Elizeus reuiueth.	13		
	8		6	7					
	9		7	8					
140	3110		8	9					
	1		9	10					
	2		10	11					
	3		11	12					
	4		12	13					
	5		13	14					
	6		14	15		Ieroboam the 13. King of Iſrael, yeares 41.	14		
	7		15	16	1	Amaſiah is proud hauing conquered the Edomites.	14		
	8		16		2	He is ouercome by the Iſraelites, and fined.	14		
	9		17		3				
150	3120		18		4	Ionas fleeth from God to Tarſhiſh.			1
	1		19		5	A Whale deuoureth him.			1
	2		20		6	There he prayeth to God.			1
	3		21		7	The Whale caſteth him vp.			2
	4		22		8	Ionas then beeing ſent, preacheth to the Niniuites.			2
	5		23		9	The Niniuites beleeue and repent.			3
	6		24		10	Ionas is angrie becauſe the Niniuites are ſpared.			3
	7		25		11	And againe, for the gourd that withered.			3
	8		26		12				
	9		27		13	Vzzias is borne.			
160	3130		28		14	Amaſiah is ſlaine by his ſubiects in Lachiſh.	14		
	1		29		15				
	2	1			16	The kingdome of Iudah is a Democratie, yeares 11.	14		
	3	2			17				
	4	3			18				
	5	4			19				
	6	5			20				
	7	6			21				
	8	7			22				
	9	8			23				
170	3140	9			24				

	1	10			25					
	2	11			26					
	3		1		27	Vzzias is King of Iudah yeares 52.	15			
	4		2		28	Zachariah is Vzzias counſeller.		26		
	5		3		29					
	6		4		30					*Amos*
	7		5		31	Amos doth foretell the famine and earthquake.				1.7
	8		6		32	The deſtruction of other countries.				1
	9		7		33	The deſtruction and captiuity of both nations.				2.3
180	3150		8		34					
	1		9		35	To the ſtubborne deſtruction is denounced.				4.7
	2		10		36	The aboliſhing of Ieroboams family.				5.6
	3		11		37	Amos is accuſed of conſpiracie.				7
	4		12		38	Amaziah prouideth for his departure.				7
	5		13		39	The deſtruction of Amaziahs houſe is foretolde.				7
	6		14		40	Types of Iſraels ſubuerſion.				8.9
	7		15		41					
	8		16	1		The Iſraelites haue Kings not choſen by God, yeares 22.				
	9		17	2						
190	3160		18	3						
	1		19	4						
	2		20	5						*Oſea*
	3		21	6						
	4		22	7						
	5		23	8		Oſeas ſheweth Iſrael of their idolatry.				1.2
	6		24	9		The ſubuerſion of the Iſraelites is foretolde.				3
	7		25	10		Iudah is taught that ſhee be not like Iſrael.				4
	8		26	11		Their deſtruction is menaced for their wickednes.				6.7
	9		27	12		The elect being conuerted, ſhall embrace Chriſt.				11
200	3170		28	13		The Iſraelites are recalled from their ſinnes.				12
	1		29	14		A remnant ſhall be ſaued.				13
	2		30	15						*Iſaias.*
	3		31	16		Iſaias reprooueth the back-ſliding of Iſrael.				1
	4		32	17		An exhortation to repentance.				1
	5		33	18		The kingdome of Chriſt, and the idolatry of the people.				2
	6		34	19		The pride of women.				3
	7		35	20						
	8		36	21						
	9		37	22						
210	3180		38	1	1	Zacharias King of Iſrael 6. moneths, and dieth.	15			
						Shallum King of Iſrael 1. moneth, and dieth.	15			
	1		39		1	Manahen King of Iſrael yeares 10.	15			
	2		40		2					
	3		41		3					
	4		42		4					
	5		43		5					
	6		44		6	Vzziah getteth the prieſthood.	15	26		
	7		45		7	The Prieſts reſiſt him.	15	26		
	8		46		8	He is excluded the company of men for a leper.	15	26		
	9		47		9					5
220	3190		48		10	The Parable of the Vine.				5 *Ioel*
	1		49			The famine in Iewrie.				1
	2		50			The drouth and famine.				2
	3		51	1		A publike faſt is commanded.				2.3
						Bleſſing through Chriſt is promiſed.				
	4		52	2	1	Pekaiah King of Iſrael 2. yeares.	15			
	5	1			2	Pekah King of Iſrael 20. yeares.	15			
	6	2			3	Iothan King of Iudah 16. yeares.		27		
	7	3			4	Iſaias is confirmed in a viſion.			6	
	8	4			5	The ſtubbornnes of the people is foretolde.			6	
	9	5			6	Michah denounceth the deſtruction of both kingdomes.				*Mich.* 1.
230	3200	6			7	The wickedneſſe of the people is reprooued.				1.2.3.4.
	1	7			8	The comfort of the Church.				5.6.7.
	2	8			9					

Apoſt.		World.	Iuda.		Iſrael.			Kin 2.	Chr. 2.	Iſaias.
		3	9			10				
		4	10			11				
		5	11			12				
		6	12			13				
		7	13			14				
		8	14			15				
		9	15			16	Achas King of Iudah, yeares 16.	16		
The	240	3210	16	1		17	The expedition of Syria, and Iſrael againſt Iudeah.	16		7
yeares of		1		2		18	Achas and his people faint.			7
Eſaias 65		2		3		19	They heare a promiſe of deliuerance.			7
cap.7.							Achas is bidden to aske a ſigne.			7
1							Chriſt is promiſed.			7
							The deſtruction of Syriah and Samariah is fore-tolde.			7
							Ayd is asked of the Aſſyrians.	16		
							Syria is inuaded, and the King is ſlaine.	16		
							A patterne of the Altar of Damaſcus.	16		
							The deſtruction of Iudeah is fore-tolde.			7
							Likewiſe of Samariah, Syriah, and Iudeah.			8,9
							The conſolation of the godly.			11
							The deſtruction of Babylon.			13
		3		4	1	20	Pekah is ſlaine by Oſeah.	16		
		4		5	2		Oſeah is King of Iſrael.			
5		5		6	3					
		6		7	4					
		7		8	5					
		8		9	6					
		9		10	7					
10	250	3220		11	8					
		1		12	9					
		2		13	1		Hoſheah becommeth tributary to the Aſſyrians.	17		
		3		14	2		He denieth to pay the tribute, looking for aid from Egypt.	17		
		4		15	3					
		5	1	16	4		Hezechiah King of Iudah, yeares 29.	18	29	
		6	2		5		He reſtoreth the true worſhip of God.	18		
		7	3		6		The braſen Serpent is broken.	18		
							The deſtruction of Babylon is fore-tolde.			13
							And likewiſe of many other nations.			20
							The captiuity into Babylon is fore-tolde.			21
							Iudeah ſhalbe waſted by the Aſſyrians.			22
							The deſtruction of Tyre within 70. yeares.			23
							The conſeruation of a remnant.			24
							The vaſtation of Iſrael.			28
							Safety is promiſed to the Iewes.			28
							Deſtruction by the Babylonians denounced.			29
		8	4		7		Salmaneſer beſiegeth Samariah.	17		
		9	5		8					
20	260	3230	6		9		Hoſhea is ſlaine, and Samariah taken.	17		
		1	7		*Aſſyr.*		He and all the people are brought to Aſſyria.	17		
		2	8				New inhabitants are ſent from Aſſyria.	17		
		3	9				Lyons deſtroy them.	17		
		4	10				Their new religions in Samaria.	17		
		5	11				Sargon, that is, Senacherib, doth beſiege Aſotus.			20
		6	12				Senacharib commeth vp into the cities of Iudah.	18		
		7	13				Hezekiah appeaſeth him with a preſent.	18		
		8	14				Senacharib doth not ſtand to promiſe.	18		
							His Embaſſadours inuade Iudah.	18		
							Their blaſphemie.	18		
							They exhort the people to rebellion.	18		37
							Iſaias comforteth Hezekiah.	19		
							In the tents of the Aſſyrians are ſlaine 185000.	19		
							Aſerhaddon ſucceedeth Senacherib.	19		
							Hezekiah is ſicke.	20		38
							His life is prolonged for 15. yeares.	20		
							His recouery is ratified by a ſigne.	20		
		9	15				He recieueth rewards of Berodach.	20		

He

30	270	3240	16		He sheweth his treasures to the Embassadours.	20		39
		1	17		And is reprehended by Isaiah.	20		
		2	18		He dieth, and Manasses his sonne reigneth.	20		
		3	19		The Simeonites take fields from the sonnes of Chamus.			
		4	20					
		5	21					
		6	22					
		7	23					
		8	24					
		9	25					
40	280	3250	26					
		1	27		Deliuerance of the captiuity is promised by the meanes of Cyrus.			45
		2	28					
		3	29	1	Deliuerance by the Messias.			49
		4		2				
		5		3	Manasses King of Iudah, yeares 55.		33	
		6		4	Destruction of his house and kingdome.	21		
		7		5	He is carried away into Babylon.	21	33	
		8		6	Repenting, he is restored to his throne.		33	
		9		7	He restoreth the true worship of God in part.		33	
50	290	3260		8				
		1		9				
		2		10				
		3		11				
		4		12				
		5		13				
		6		14				
		7		15				
		8		16				
		9		17				
60	300	3720		18				
		1		19				
		2		20				
		3		21				
		4		22				
65		5		23				
		6		24				
		7		25				
		8		26				
		9		27				
	310	3280		28				
		1		29				
		2		30				
		3		31				
		4		32				
		5		33				
		6		34				
		7		35				
		8		36				
		9		37				
	320	3290		38				
		1		39				
		2		40				
		3		41				
		4		42				
		5		43				
		6		44				
		7		45				
		8		46				
		9		47				
	330	3300		48				
		1		49				
		2		50				
		3		51				
		4		52				

Apoſt.		World.	Iuda.	Aſſyr.			Kin.2.	Chr.2.	Ier.	Zeph.
		5		53						
		6		54						
		7	1	55		Ammon a wicked King ſucceedeth yeares 2.	22	33		
		8								
	1	9	2	1		Ioſias is King yeares 31.	22			
	340	3310		2		Nebuchadnezzars firſt beginning.				
		1		3						
		2		4						
		3		5						
		4		6						
		5		7						
		6		8		Ioſias ſeeketh after God.		34		
		7		9						
		8		10						
		9		11						
Ezechiel years 40.	350	3320		12		The reformation of Iudah.		34		
		1		13		The calling of Ieremiah.			1	
1		2		14		He is confirmed with ſignes and promiſes.			1	
		3		15		A recitall of Gods benefits.			2	
		4		16		Mercy is offered vnto the Iewes.			2	
				17		For their ſtubbornnes they are puniſhed.			2	
						The wickedneſſe of all degrees is deciphered in the ſimilitude of the ſiſters.			3	
						Iudgement for their ſinnes is fore-tolde.			4	
						Ieremie lamenteth for his people.			9	
						He warneth all men to lament.			9	
						The idolatry of the people is reprooued.			10	
						The Law of God is to be expounded to the people.			11	
						The deſtruction of the Iewes is denounced.			12	
						The expoſtulation of the Prophet.			15	
						The iuſtice of God againſt the Iewes.			18	
						The deſtruction of the Iewes is prophecied.				
						The promiſe of the kingdome of Chriſt.				
		5		18		The inſtauration of the Temple is commanded.	22	34		
		6		19		Hilkiah findeth the booke of the law.	22			
		7		20		Ioſias is aſtoniſhed at the reading thereof.	22			
		8		21		He receiueth the ſentence of the deſtruction of Iudea.	22			
		9		22		Idols and ſtewes are aboliſhed.	23			
10	360	3330		23		The altar of Ieroboam is throwne downe.	23			
		1		24		The deſtruction of the Idumeans is denounced.				Obed. 1.
		2		25		Ieremie fore-telleth the ouerthrow of Iudea.			19	
		3		26		Paſſur putteth him into priſon.			20	
		4		27		The captiuity of Paſſur and his houſe is denounced.				
		5		28						
		6		29		Ioſias warre raſhly vndertaken againſt the Egyptians.	23	35		
		7		30		He is ſlaine in Megiddo.	23			
		8		31		The lamentations of Ieremie.		35		
						Ioachas is King 3. moneths.	23	36		
		9		1		He is led away into Egypt, and there dieth.	23			
						Ioachim is made King by Neco, yeares 11.	23			
						An exhortation to repentance.			26	
						Iudgement againſt thoſe which refuſe.			26	
						Hereupon Ieremie is taken.			26	
						Ahikam defendeth him from danger.			26	
						Ioachim killeth Vriah.			26	
						Ieremie is put to ſilence.			26	
				2		The rule of Nebuchadnezzar ouer the nations is foretold.			27	
						Ieremie perſwadeth to yeeld.			27	
20	270	3340				The deſtruction of the King is fore-tolde.			27	
		1		3		Ieremie is commanded to write his propheſies in a booke.			36	
		2		4	1	He fore-telleth the 70. yeares of captiuity.			25	
						The anger of God againſt the nations is declared.			46	
						He inditeth his propheſies to Baruc.			36	
						Baruc being afraid, is comforted.			45	

Apoſt.		World.	Iuda.	Aſſyr.		Kin.2.	Chr.2.	Ier.		Ezec.
					The booke is read before the King and the people.			36		
					The King cutteth the booke and burneth it.			36		
					Ieremie being ſought for is hidden.			36		
					He is bidden againe to write the propheſie.			36		
					Ioachim is made tributary to Nebuchadnezzar, and dieth.	24		36		
					The example of the Recabites.			35	Dan.	
		3	5	2	Daniel with his fellowes are brought into Babilon.				1	
		4	6	3	They are taught the learning of the Chaldeans 3. yeares.				1	
		5	7	4	They will not eate the kings meate.				1	
		6	8	5	Daniel and his fellowes are brought before the King.				1	
		7	9	6	Nebuchadnezzar forgetteth his dreame.				2	
		8	10	7	The Chaldeans are commanded to expound it.				2	
					They not being able to expound it, are ſlaine.				2	
					Daniel telleth it and expoundeth it.				2	
					He is honoured by the King.				2	
		9	11	8	Ioakim is taken by Nebuchadnezzar.			22		
					He is bound and carried away, to Babilon.		36			
					He dieth in his iourney, and is left vnburied.			22		
					Ioachim was King one moneth.					
					They conſent to Ieremie who perſwadeth to yeeld.	24				
					He, Ezechiel, and Mordecai are carried away captiue.					
30	380	3350	1	9	Zidkias king of Iudah, yeares 11.	24				
		1	2	10	Ieremy comforteth the captiues.			29		
		2	3	11	The fauour of God is promiſed to Ioachim being baniſhed.			24		
					The deſtruction of Zidkias is denounced.			24		
		3	4	12	Hananiah reſiſteth Ieremy.			28		
					He dieth the ſame yeare.			28		
					Zidkias is conſtrained to goe to Babylon.		36			
					The booke of the deſtruction of Babylon is ſent thither by Seraiah.			51		
		4	5	13	The viſion of Ezechiel.					1
					He is commaunded to eate the booke.					3
					He is confirmed by another viſion.					3
					The ſiege of Ieruſalem is pourtrayed in a brick.					4
					The deſtruction of it is ſigned by haires.					5
					The deſolation of the Land is fore-tolde.					6
					He foreſheweth the griefe of the godly.					6
					The ſudden deſtruction of Iſrael.					7
		5	6	14	The idolatry of Iſrael is declared in a viſion.					8
					They that ſhall be ſaued are marked with the letter Tau.					9
					The captiuity of Zidkias and his followers is denounced.					12
					A Sermon againſt falſe Prophets.					13
					The parable of the vine.					15
					The promiſe of Chriſt.					17
					The wicked prouerb is confuted.					18
					A ſerious exhortation to repentance.					18
					A lamentation is preſcribed for the Iewes.					19
		6	7	15	A puniſhment for their ſinnes is fore-tolde.					20
					Comfort for the penitent.					20
					The deſtruction of Zidkias is fore-ſhewen.					21
					The kingdome is to be reſtored by Chriſt.					21
					The deſtruction of the Ammonites by the Chaldes.					21
					Iudgement is giuen againſt Hieruſalem.					22
					The ſiſters Ahala, and Aholiba.					23
		7	8	16						
					The parable of a ſeething potte.					24
		8	9	17	Ezechiels wife dying, is not to be lamented.					24
					The word of the Lord againſt Ammon.					25
					Zidkiah denying the tribute, the city is beſieged.			39		
					He asketh counſell of the Prophet.			21		
					Peſtilence, famine, and ruine is threatned.			21		
					Ieremiah perſwadeth to yeeld.			21		
					He is bidden to pray for the ſafetie of the people.			37		
		9	10	18	Zidkias ioyneth himſelfe to the Egyptians.			37		
					The ſiege is raiſed for a time.			37		

The
yeares of
captiui-
ty 70.

										Dan.	Eze.	Hest.
						Ieremiah buyeth a field in Anathoth.			32			
						The restitution of the commonwealth is promised.			32			
						Ieremiah fleeing, is taken and cast into prison.			37			
						The plague and famine inuade the city.						
						The word of the Lord against Pharaoh.					29	
						Ebedmelec deliuereth Ieremiah.			38			
						The iudgement against Iudeah is repeated.			38			
40						Zidkiah prepareth to flee.			39			
						In his flight he falleth into his enemies hands.			39			
The	390	3360	11	19		Hierusalem is taken.	25	36				
yeares of		1		20		Zidkiahs sonnes are slaine before his eyes.			39			
captiui-		2		21		His owne eyes are put out, and he is brought to Babel.			39			
ty,70.		3		22		He dieth in prison.			39			
						Nabuzardan returning, burneth the city. 4.d.	25	36	52			
						The Temple is burnt.			39			
						Nabuzardan carrieth away 832. Iewes.			39			
						Ieremiah is suffered to tarry in his countrey.			39			
						Godoliah is slaine by Ismael.			41			
						Jochanan putteth Ismael to flight.			41			
						The Israelites passe into Egypt.			42			
						Ieremiah disswading them, is taken away.						
						A lamentation for Pharaoh.					32	
						Of the duty of Pastours.					33	
						Against Pastours that feed themselues.					34	
						A promise of deliuerance by the Messias.					34	
						The word of the Lord against mount Seir.					35	
						Comfort on the mountaines of Israel.					36	
						The drie bones are made aliue.					37	
						Two sticks are vnited in the hand of the Prophet.					37	
						The word of the Lord against Gog, and Magog.					39	
						The men of Tyre reioyce for the desolation of Ierusalem.					26	
						Their destruction is therefore threatned.					26	
						Ieremiah fore-telleth the ouerthrow of diuers nations.			51			
	4	4		23		Nabuzardan carrieth 745. Iewes to Babylon.			52			
						Nabuchadnezar commands his Image to be worshipped.				3		
						Daniel his fellowes obey not.				3		
						They are cast into the hot furnace.				3		
		5		24		They being not hurt, are called out by the King.				3		
		6		25								
		7		26								
		8		27								
		9		28								
	10	3370		29								
		1		30								
		2		31								
		3		32		A vision of the restauration of the city and temple.					40	
		4		33	1	Astiages King of the Medes yeares 35.						
		5		34		The destruction of the Egyptians by the Babylonians.					29	
		6		35	2	Assuerus deposeth Vasti.						1
		7		36	3	Nabuchadnezzar groweth proud.				4		
		8		37	4	He is astonished with the dreame of cutting down the tree.				4		
					5	The Chaldeans cannot expound it, but Daniel doth.				4		
		9		38	6	Nebuchadnezzar is to be thrust out among beasts.				4		
	20	3380		39	7	Hester is Queene of Persia.						2
		2		41								
		3		42		Nebuchadnezzar acknowledging God is restored.				4		
		4		43		He proclaimeth the benefits of God.				4		
		5		1		Euilmerodach is King of Babylon yeares 29.						
		6		2		Ieconias is freed after 37. yeares.	25		52			
		7		3		Hamans tyrannie against the Iewes.						3
		8		4		The fast of Hester.						4
		9		5		Mordocheus is brought forth and honoured.						5
	30	3390		6	17	Haman is hanged.						7
		1		7		The feast of Purim.						9
		2		8								

Darius

	Captiuitie.	World.	Captai.	Bab.	Medes.		Daniel.	Ezra.	Chron. 2
		3	9						
		4	10						
		5	11						
		6	12						
		7	13						
		8	14						
		9	15						
	40	3400	16		27				
		1	17						
		2	18						
		3	19						
		4	20						
		5	21						
		6	22						
		7	23						
		8	24		35				
		9	25		1	Darius Medus.24.			
	50	3410	26						
		1	27		2	The viſion of the foure beaſts.	7		
		2	28			The foure kingdomes that ſhould rule ouer Iudea.	7		
		3	29			Antiochus Epiph. will ouerthrow all the other.	7		
		4	1			Beltaſhar King of Babylon, yeares 17.			
		5	2			The viſion of the Ram and the Goat.	8		
		6	3			The eſtates of Media, Perſia, and Grecia.	8		
		7	4			The miſerie that Antiochus would bring on the Iewes.	8		
		8	5			A time is appointed for their comfort.	8		
		9	6						
	60	3420	7		12				
		1	8						
		2	9						
		3	10						
		4	11			Beltaſhar inuiteth his nobles to a banquet.	5		
		5	12			He drinkes in the veſſels of Gods houſe.	5		
		6	13			He reprocheth God.	5		
		7	14			A hand is ſeene writing on the wall.	5		
		8	15			Daniel expoundeth the writing.	5		
		9	16						
From their returne to the full reſtoring of the commõwealth, is about years 80.	70	3430	17		22	The next night he is ſlaine.	5		
			Perſians.						
					1 23	Cyrus King of Perſia is King of Babel, yeares 7.			
	1		1	24		Darius Medus raigneth with Cyrus yeares 2.			
						Daniel prayeth for propheticall reuelation.	9		
						His prayer and confeſſion.	9		
						The reuelation of the comming of Chriſt.	9		
						The returne from Babylon is granted by Cyrus.			36
						Zorobabel is the firſt captaine of the voyage.		1	
						Ioſhua the high Prieſt goeth with him.		3	
						Beeing returned they offer Sacrifice.		3	
						The feaſt of Tabernacles is celebrated.		3	
						The foundation of the Temple is laid.		4	
						The building thereof is hindred.		4	
						The kingdome of the Medes is tranſlated to the Perſians.	5		
	2		2	25	2 24	Daniel is aduanced by Darius Medus.	6		
						The nobles goe about to murder him.	6		
						For 30. daies none muſt pray but to the King.	6		
						Daniel doth not obey the edict.	6		
						He is caſt into the Lyons denne.	6		
						He is ſaued, and his accuſers are deuoured.	6		
						An edict for the worſhip of God.	6		
						Daniel bewaileth the calamitie of the Iewes.	10		
	3		3	26		Their eſtate vnder the Perſians, Grecians, and Seleucians.	10		
						The wickedneſſe of Antiochus is foreſhewne.	11		
						The times of the preſages are ſet downe.	12		
						The death of Daniel.	12		

Returne.	World.		Persian.			Ezra.	
	4	4	27				Haggeus.
	5	5	28				
	6	6	29				
	7	7	30		Cambises 2. King of the Persians, yeares 7. moneths 5.		
	8		1				
20	9		2				
	2740		3				
		1	4				
			5				
		2	6		Rhesa is borne. Luk. 3.		
		3	7		Darius Histaspis 3. King of Persia, yeares. 36.		
		4			Their negligence in building the Temple.	5	
		5			Hagge exhorteth them to plie the worke.		
		6	2		The glorie of the second house is promised.		1
					The promise of good successe.		2
					A promise of Peace, and of the Kingdome of Christ.		2
					Darius renueth the commandement of Cyrus.	6	2
							Zachary.
					Zacharias exhorteth the people to repentance.		1
					A vision concerning the prouidence of God ouer his Church.		2
					The destruction of Babylon is foretold.		5
		7	3		The vniuersall kingdome of Christ in his Church.		6
		8	4		The fasting of the Iewes is reprooued.		7
					A prophesie of the kingdome of Christ.		9
		9	5		Destruction is threatned against the impenitent.		11
	20	3450					
					The building of the Temple is hindred.	6	
		1	6		Dedication thereof.	6	
	30	3460	7		The keeping of the feast of vnleauened bread.	6	
	40	3470	16				
	50	3480	26				
		1	36		Ianna is borne. Luk. 3.		
		3		1	Xerxes is the fourth king of the Persians, yeares 21.		
	60	3490		3			
	70	3500		10			
		1		20			
		3		21			
Weekes.	80	3510					
	1	1	1	7	Artaxerxes Longimanus 5. King of Persia, yeares 40.		
	2	2			Iuda is borne. Luk. 3.		
	3	3	7		Ezra intendeth a iourney to Ierusalem.	7	
	4	4			The fast of the people.	8	
	5	5			The vessels are put into the Temple.	8	
	6	6			The Edicts of the King are published.	8	
	7	7			The people are called together in Hierusalem.	10	
	1	8			They cleanse themselues from strangers.	10	
	2	9			The beginning of the 70. weekes.		
	3	3520					
	4	1	17				
	5	2					
	6	3					Nehem.
2	7	4			The miserie of the Iewes is declared to Nehemiah.		1
	1	5	10		He is sent to Ierusalem to reedifie the walles.		2
	2	6			He buildeth walles and streetes.		6
	3	7			Ezra readeth the booke of the law to the people.		8
	4	8			The next day he expoundeth it to the Princes.		8
	5	9			The couenant with God is renewed.		10
	6	3530	27		Ioseph is borne. Luk. 3.		
3	7	1					
	1	2					
	2	3					
	3	4					13
	4	5		32	Nehemiah departeth from Babylon.		
	5	6					

Weeks.		World	Persia.	
	6	7		He is cheiftaine among the Iewes.
4	7	8		He correcteth the Sabbath-breakers.
	1	9		The wedding with outlandish women.
	2	3540	37	
	3	1		
	4	2		
	5	3	40	
	6	4		
5	7	5	1	Darius Nothus yeares 16.
	1	6		
	2	7		
	3	8		
	4	9		
	5	3550		
	6	1		
6	7	2		
	1	3		
	2	4	10	
	3	5		
	4	6		
	5	7		
	6	8		
7	7	9		
	1	3560		Semei is borne. Luk. 3.
	2	1		
	3	2		
	4	3	19	
	5	4	1	Artaxerxes Mnemon 43.
	6	5		
8	7	6		
	1	7		
	2	8		
	3	9		
	4	3570		
	5	1		
	6	2		
9	7	3		
	1	4	10	
	2	5		
	3	6		
	4	7		
	5	8		
	6	9		
10	7	3580		
	1	1		
	2	2		
	3	3		Matthias is borne. Luk. 3.
	4	4	20	
	5	5		
	6	6		
11	7	7		
	1	8		
	2	9		
	3	3590		
	4	1		
	5	2		
	6	3		
12	7	4		
	1	5		
	2	6		
	3	7		
	4	8		
	5	9		
	6	3600		
13	7	1		

Nehem.	Weeks.		World.	Persi.	
13		1	2		
13		2	3	30	
13		3	4		
		4	5		
		5	6		
		6	7		
	14	7	8		
		1	9		
		2	3610		
		3	1		
		4	2		
		5	3	40	
		6	4		
	15	7	5		
		1	6		*Ochus* 23
		2	7		1
		3	8		
		4	9		*Maath is*
		5	3620		*borne*. Luk. 3.
		6	1		
	16	7	2		
		1	3		
		2	4		
		3	5		
		4	6		
		5	7		
		6	8		
	17	7	9		
		1	3630		
		2	1		
		3	2		
		4	3		
		5	4		
		6	5		
	18	7	6		
		1	7		
		2	8		
		3	9		*Arses* 3.
		4	3640		
		5	1		
		6	2		*Darius Ar-*
	19	7	3		*samis* 6.
		1	4		
		2	5		
		3	6	1	The Monarchie of Alexander the
		4	7	2	great, yeares 6. Dan. 10.20.
		5	8	3	
		6	9	4	Nagge is borne. Luk. 3.
	20	7	3650	5	
		1	1	6	Out of the Monarchie of Alexander
		2	2		arose 4. kingdomes: the Syrian, E-
		3	3		gyptian, Asian, and Macedonian,
		4	4		Dan, 11.4.
		5	5		
		6	6		
	21	7	7		
		1	8		
		2	9		
		3	3660		
		4	1		
		5	2		
		6	3		Esli is borne. Luk. 3.
	22	7	4		
		1	5		
		2	6		

Weekes.		World.	
	3	7	
	4	8	
	5	9	
	6	3670	
23	7	1	
	1	2	
	2	3	
	3	4	
	4	5	
	5	6	
	6	7	
24	7	8	
	1	9	
	2	3680	
	3	1	
	4	2	
	5	3	
	6	4	
25	7	5	
	1	6	
	2	7	
	3	8	
	4	9	
	5	3690	**Nahum is borne. Luk.3.**
	6	1	
26	7	2	
	1	3	
	2	4	
	3	5	
	4	6	
	5	7	
	6	8	
27	7	9	
	1	3700	
	2	1	
	3	2	
	4	3	
	5	4	
	6	5	
28	7	6	
	1	7	
	2	8	
	3	9	
	4	3710	
	5	1	
	6	2	
29	7	3	
	1	4	
	2	5	
	3	6	
	4	7	
	5	8	
	6	9	
30	7	3720	**Amos is borne. Luk.3.**
	1	1	
	2	2	
	3	3	
	4	4	
	5	5	
	6	6	
31	7	7	
	1	8	
	2	9	
	3	3730	
	4	1	

Weekes.		World.	
	5	2	
	6	3	
32	7	4	
	1	5	
	2	6	
	3	7	
	4	8	
	5	9	
	6	3740	
33	7	1	
	1	2	
	2	3	
	3	4	**Mattathias is borne. Luk. 3.**
	4	5	
	5	6	
	6	7	
34	7	8	
	1	9	
	2	3750	
	3	1	
	4	2	
	5	3	
	6	4	
35	7	5	
	1	6	
	2	7	
	3	8	
	4	9	
	5	3760	
	6	1	
36	7	2	
	1	3	
	2	4	
	3	5	
	4	6	
	5	7	
	6	8	
37	7	9	
	1	3770	**Ioſeph is borne Luk.3.**
	2	1	
	3	2	
	4	3	
	5	4	
	6	5	
38	7	6	
	1	7	
	2	8	
	3	9	
	4	3780	
	5	1	
	6	2	
39	7	3	
	1	4	
	2	5	
	3	6	
	4	7	
	5	8	
	6	9	
40	7	3790	
	1	1	
	2	2	
	3	3	
	4	4	
	5	5	
	6	6	

Weeks.		World.		
41	7	7		
	1	8		
	2	9		
	3	3800		Ianna is borne.Luk.3.
	4	1		
	5	2		
	6	3		
42	7	4		
	1	5		
	2	6		
	3	7		
	4	8		
	5	9		
	6	3810		
43	7	1		
	1	2		
	2	3		
	3	4		
	4	5		
	5	6		
	6	7		
44	7	8		
	1	9		
	2	3820		
	3	1		
	4	2		
	5	3		Melchi is borne.Luk.3.
	6	4		
45	7	5		
	1	6		
	2	7		
	3	8		
	4	9		
	5	3830		
	6	1		
46	7	2		
	1	3		
	2	4		
	3	5		
	4	6		
	5	7		
	6	8		
47	7	9		
	1	3840		
	2	1		
	3	2		
	4	3		
	5	4		
	6	5		
48	7	6		
	1	7		
	2	8		
	3	9		
	4	3850		Leui is borne Luk.3.
	5	1		
	6	2		
49	7	3		
	1	4		
	2	5		
	3	6		
	4	7		
	5	8		
	6	9		
50	7	3860		
	1	1		
	2	2		
	3	3		
	4	4		
	5	5		
	6	6		
51	7	7		
	1	8		
	2	9		
	3	3870		
	4	1		
	5	2		
	6	3		
52	7	4		
	1	5		
	2	6		
	3	7		
	4	8		
	5	9		
	6	3880		
53	7	1		Matthat is borne,Luk. 3.
	1	2		
	2	3		
	3	4		
	4	5		
	5	6		
	6	7		
54	7	8		
	1	9		
	2	3890		
	3	1		
	4	2		
	5	3		
	6	4		
55	7	5		
	1	6		
	2	7		
	3	8		
	4	9		
	5	3900		
	6	1		
56	7	2		
	1	3		
	2	4		
	3	5		
	4	6		
	5	7		
	6	8		
57	7	9		
	1	3910		
	2	1		
	3	2		
	4	3		
	5	4		
	6	5		
58	7	6		
	1	7		
	2	8		Eli is born,Luk.3.
	3	9		
	4	3920		
	5	1	1	Iulius Cæsar is by the Senate constituted Emperour of Rome. yeares 5.
	6	2	2	
59	7	3	3	
	1	4	4	
	2	5	5	
	3	6		

Weekes.		World.	Rom.	Christ.		Luke.	Mat.
	4	7	1		Augustus is Emperour yeares 56.		
	5	8	2				
	6	9	3				
60	7	3930	4				
	1	1	5				
	2	2	6				
	3	3	7				
	4	4	8				
	5	5	9		Herod King of Iudea.		
	6	6	10				
61	7	7	11		Now was the ſcepter taken away.		
	1	8	12				
	2	9	13				
	3	3940	14				
	4	1	15				
	5	2	16				
	6	3	17				
62	7	4	18				
	1	5	19				
	2	6	20				
	3	7	21		Marie the Mother of our Lord is borne.		
	4	8	22				
	5	9	23				
	6	3950	24				
63	7	1	25				
	1	2	26				
	2	3	27				
	3	4	28				
	4	5	29				
	5	6	30				
	6	7	31				
64	7	8	32				
	1	9	33				
	2	3960	34				
	3	1	35				
	4	2	36				
	5	3	37				
	6	4	38				
65	7	5	39				
	1	6.	40		The conception of Iohn Baptiſt is reuealed.	1	
					Zacharie is dumbe for his incredulitie.	1	
					The genealogie of Chriſt.	3.	
					The meſſage of the Angell to Marie.	1	
					The conception of Chriſt is foretold.	1	
					Marie viſiteth Elizabeth.	1	
					The conception of Chriſt is reuealed to Elizabeth.	1	
					Marie ſingeth a ſong of Thankſgiuing.	1	
					Iohn the Baptiſt is borne and Circumciſed.	1	
					The ſong of Zacharie.	1	
	2	7	41		The conception of Chriſt is reuealed to Ioſeph.		1
				1	Chriſt is borne of the Virgin Marie.	2	
					The Angels reueile it to certaine Iewes.	2	
					The ioy of the Angels.	2	
					The ſhepheards come to Bethleem.	2	
					The cirumciſion of Chriſt in Bethleem.	2	
					The Wiſemen come being guided by a ſtarre.		2
					They worſhip the child Ieſus.		2
					The purification of Marie.	2	
					The preſentation of Chriſt in the Temple.	2	
					Simeons teſtimonie of Chriſt.	2	
					Anna giueth the like teſtimonie of him.	2	2
					The flight of Chriſt into Egypt.		2
	3	8	42	2	The ſlaughter of the infants in Bethleem.		2
	4	9	43	3	The returne of Chriſt into Nazareth.		
	5	3970	44	4			

Weekes.		World.	Rom.	Chriſt.		Luke.	Mat.	Mar.	Ioh.
	6	1	45	5	Chriſt is ſtrengthened in the Spirit	2			
66	7	2	46	6					
	1	3	47	7					
	2	4	48	8					
	3	5	49	9					
	4	6	50	10					
	5	7	51	11					
	6	8	52	12	The childe Ieſus diſputeth with the Doctors.	2			
67	7	9	53	13	He encreaſeth in wiſedome and fauour.	2			
	1	3980	54	14					
	2	1	55	15					
	3	2	56	16	Tyberius emperour yeares 23.				
	4	3	1	17					
	5	4	2	18					
	6	5	3	19					
68	7	6	4	20					
	1	7	5	21					
	2	8	6	22					
	3	9	7	23					
	4	3990	8	24					
	5	1	9	25					
	6	2	10	26	The calling of Iohn Baptiſt to preach.	3	3	1	
69	7	3	11	27	The ſumme of his preaching.	3	3	1	
	1	4	12	28	His food and rayment.		3		
	2	5	13	29	Chriſt is baptized in Iordane.	3	3	1	
	3	6	14		The reuelation of the whole Trinity.	3	3	1	
					Chriſt is tempted in the Deſert.	4	4	1	
			15		The teſtimony of Iohn cōcerning Chriſt in the deſert.				1
	4	7		30	His ſecond teſtimony of Chriſt now manifeſted.				1
					The Embaſſage to Iohn from the Councell.				1
					Chriſts returne from the deſert to Iordane.				1
					Iohns third teſtimony of Chriſt.				1
					Two of Iohns Diſciples follow Chriſt.				1
					Andrew bringeth Simon to Chriſt.				1
					The calling of Philip.				1
					Philip calleth Nathaniel.				1
					The marriage in Cana.				2
					Water is turned into wine.				2
					The firſt Paſſeouer.				2
					The purging of the Temple.				2
					The conference of Chriſt with Nicodemus.				3
					Chriſts Diſciples baptize in Iudea.				3
					Iohn baptizeth in AEnon.				3
					The diſputation of Iohns Diſciples.				3
					Iohns laſt teſtimony.				3
					Iohn is caſt into priſon.	3	14	6	
					The Phariſes perſecute Chriſt.				4
			16		His departure into Galile through Samaria.				4
					His talke with the woman of Samaria.				4
					He healeth the rulers ſonne.				4
	5	8		31	His preaching in the Synagogues of Galile.		4	1	
					Chriſt commeth into his countrey Nazareth.	4	4		
					He is deſpiſed of his owne citizens.	4	4	1	
					He departeth thence and dwelleth at Capernaum.	4	4	1	
					The miraculous catching of fiſh.	5	4	1	
					The calling of foure Diſciples.	5	4	1	
					The healing of the poſſeſſed.	4			
					Peters mother in law is healed.	4	8		
					Diuers ſicke are cured.	4			
					Chriſt goeth into the deſert.	4		1	
					He walketh through all Galile.	4	4	1	
					He cleanſeth a Leper.	5		1	
					He goeth aſide into the deſert.	5			
					He healeth a man of the palſie.	5	9	2	
					He calleth Matthew the cuſtomer.	5	9	2	

Weekes.	World.	Rom. 2.	Chriſt.		Luke	Mat.	Mar.	Ioh.
				The ſecond Paſſeouer.	6			5
				The lame is healed at the Poole Betheſda.				5
				The Iewes contend with him about the Sabbath.				5
				Chriſt preacheth in Ieruſalem.				5
				His Diſciples pull the eares of corne on the 2. Sabbath.	6	12	2	
				His doctrine of the Sabbath.	6	12	2	
				The healing of the withered hand.	6	12	3	
				The counſell of Herod for the killing of Chriſt.	6	12	3	
				He goeth aſide to the ſea of Galile.	6	12	3	
				He goeth vp into a mountaine.	6		3	
				He chuſeth twelue Diſciples.	6		3	
				He commeth downe from the mountaine to the people.	6			
				Beeing preſſed with them againe he goeth vp to the mount.		5		
				He preacheth from the mount to the people.	6	5		
				Being come downe he healeth a Leper.		3		
				The Centurions ſeruant is cured in Capernaum.	7	3		
				The widdowes ſonne is raiſed at the gate of Naim.	7			
				Iohn ſendeth to Chriſt.	7			
				Chriſts ſermon, and his teſtimony of Iohn.	7	11		
				A harlot being conuerted, annointeth Chriſt.	7	11		
				The women miniſter to Chriſt while he preacheth.	8			
				Chriſt returneth to Capernaum.		12	3	
				By his word he caſteth out diuels.		12	3	
				They blaſpheme Chriſt for caſting out diuels.		12		
				The ſigne of Ionas is promiſed.		12		
				The mother and brethren of Chriſt.		12		
				Going forth to the ſea, he vttereth eight Parables.	8	13	4	
				He paſſeth ouer to the Gadarens.	8		4	
				He rebuketh the ſea, and the windes.	8		4	
				He healeth two poſſeſſed with diuels.	8		5	
				The hogges of the Gadarens periſh.	8	8	5	
				The people receiue him at Genneſareth.	8		5	
				He teacheth the multitude by the ſea ſide.			2	
				Matthew maketh Chriſt a feaſt.	8	9	2	
				A woman is healed of her bloody iſſue.	8	9	2	
				The daughter of Iairus is raiſed from death.	8	9	2	
				Two blinde men are cured, and one poſſeſſed.		9		
				Chriſt is deſpiſed in Nazareth.		13	6	
		17		He ſendeth his twelue Diſciples to preach.	9	10	6	
				The beheading of Iohn Baptiſt.	9	14		
6	9		32	Chriſt goeth to the further ſide of Iordane.	9	14	6	
				Herod his opinion of Chriſt.	9	14		
				Chriſts Diſciples returne vnto him.	9	14	6	
				He goeth to the further ſide of the ſea of Galile.	9			
				His ſermon in Capernaum concerning the bread of life.				6
				The third Paſſeouer.				
				They take counſell to kill Chriſt.				7
				His Sermon in Galile concerning traditions.		15	7	
				He goeth aſide vnto the borders of Tyre and Sydon.		15	7	
				The womans daughter of Syropheniſſa is cured.		15	7	
				In the way to Decapolis he cureth the dumb and deafe.			7	
				Many ſicke are healed in the mountaine.				
				He feedeth 4000. with ſeauen loaues.		15	8	
				He goeth into the borders of Magdala.		15	8	
				The Phariſes aske a ſigne.		15	8	
				In Bethſaida the blinde is cured.			8	
				The confeſſion of Peter in Ceſarea.	9	16	8	
				The transfiguration of Chriſt in mount Tabor.	9	17	9	
				The healing of the Lunatike.	9	17	9	
				Chriſt teacheth and healeth in Galile.	9	17	9	
				The doctrine of his death.	9	17	9	
				He payeth tribute in Capernaum	9	17	9	
				He checketh the pride of his Diſciples.	9	18	9	
				The Samaritanes receiue him not.	9			
				He goeth backe into Galile.	9			

Weeks.	World.	Rom.	Christ.		Luk.	Mat.	Mar.	Ioh.
				Some offer themselues to be Christs Disciples.	9			
				Christ secretly goeth vp to the feast.				7
				He teacheth openly in the middle of the feast.				7
				On the 8. day he preacheth of the water of life.				7
				He deliuereth the Adulteresse.				8
				The Iewes would stone Christ.				8
				The blinde is healed.				9
				His Sermon of the Shepheard.				10
				Iesus confesseth himselfe to be the Messias.				10
				The sending forth of 70. Disciples.	10			
				Christ teacheth the multitude in Bethabara.				10
				Beeing come thence, hee propoundeth the Parable of the man which fell among theeues.	10			
				Christ goeth aside to pray.	11			
				He teacheth a forme of prayer.	11	6		
				He driueth out a diuell.	11			
				He eateth with a Pharise.	11			
				He refuseth the office of a Iudge.	12			
				The murther of the Galileans is tolde him.	13			
				He healeth the crooked woman.	13			
				Herod would kill Christ.	13			
				One sicke of the dropsie in a Pharises house is healed.	14			
				The Parable of the great Supper.	14			
				The Parable of the towar and warre.	14			
				Sinners come vnto Christ.	15			
				Three Parables are spoken to the Pharises.	15			
				The Parable of the vniust steward.	16			
				The example of Diues and Lazarus.	16			
				To auoid occasions of offence.	17			
				Ten Lepers are cured.	17			
				He vttereth two Parables.	18			
		18		He returneth into the borders of Iudea.		19		
				The reformation of diuorcement.	18	19	10	
				The blessing of little children.	18	19	10	
				Lazarus falleth sicke.				11
	4000		33	Christ beeing sent for, doth not presently come.				11
				A Prince of the Iewes is reprehended.	18	19	10	
				The workemen in the vineyard.		20	10	
				Christ foretelleth his passion.		20	10	
				The sonnes of Zebede are rebuked.	18	20	10	
				The blinde man by the way is healed.	18			
				Christ inuiteth himselfe to Zacheus.	19	20	10	
				As he went from Iericho he healeth two blinde.		20	10	
				Lazarus is raised from the graue.				11
				Christ goeth into Ephraim.				11
				Returning, he stayeth in Bethania.				11
				Lazarus his sisters prouide a supper.				12
				Marie annointeth Christs feete.				12
				Whereupon Iudas findeth fault.				12
				They come about Christ to see him.				12
				Christs entrance into Hierusalem.	19	21		
				The money-changers are cast out of the Temple.	19	21		
				He tarrieth all night in Bethania.		21		
				Returning to Hierusalem, he curseth the fig-tree.			11	
				Againe, he casteth out the money-changers.			11	
				At euen againe he goeth out of the city.			11	
				As they returne, they see the fig-tree dried vp.			11	
				He answereth the Pharises in the Temple.	20	21		
				The question concerning the paying tribute.	20	22		
				The Sadduces are put downe.	20	22		
				The summe of the Law.		22		
				Christ whose Sonne he is.		22		
				He inueieth against the Scribes and Pharises.		23		
				The widdow offers, Christ looking on.	21		12	
				The ouerthrow of the Temple and city is foreshewen.	21	24		

Weekes.	World.	Rom.	Christ.			Luke	Mat.	Mar.	Ioh.	Act.
					The Parable of the 10. Virgins.		25			
					The Sermon of the day of Iudgement.		25			
					Iudas bargaineth with the Phariſes.		26			
					Chriſt is annointed in the houſe of Simeon.		26			
					The Apoſtles grudge at it.		26	14		
				1/31	The Diſciples are ſent to prepare the Paſſeouer.	22	26	14		
70	7									
		1/3		3/12	The Paſſeouer eaten at euen.	22	26	14		
				6	The inſtitution of the Lords day.	22	26	14		
				7	Chriſt waſheth his Diſciples feet.				13	
				8	The traytour is deſigned.	22	26	14	13	
					The Apoſtles contend for ſuperiority.	22			13	
					Chriſt comforteth his ſorrowfull Diſciples.				13	
					He exhorteth them to loue.				13	
					Peters deniall is foretolde him.				13	
					Chriſt comforteth his Diſciples in the dining chamber.				14	
					He exhorteth them to conſtancie vnder the croſſe:				15	
					To loue: & he ſhewes the hatred of the world to the Church				16	
					The profit of Chriſts departure.				16	
					Chriſt his prayer for the Church.				17	
				9	Hauing ſung a *Pſalme*, they goe out into mount Oliuet.	22	26	14	18	
					He foreſheweth how the Apoſtles ſhould be offended.	22	26	14	18	
				10	Chriſt prayeth in the garden.	22	26	14		
					He ſweateth blood.	22	26			
				11	Chriſt is taken, his Diſciples flee.	22	26	14	18	
				12	He is brought to Annas, and then to Caiphas.	22	26	14	18	
				1	*Peter* denieth him.	22	26	14	18	
					They enquire of his Diſciples and his doctrine.					
				2	*Peters* deniall and his repentance.	22	26	14	18	
				3	Falſe witneſſes are brought forth.					
					Chriſt is condemned by Caiphas of hereſie.		26	14		
				4	Chriſt is ſpitted on, buffeted, and mocked.	22	26	14		
				6	Chriſt is condemned by the aſſembly.	23	27	15		
					After this he is brought to *Pilate*.					
					The deſperate death of Iudas.		27			
				7	Chriſt is accuſed of ſedition before *Pilate*.	23	27	15	18	
				8	Herod mocketh him.	23				
				9	Barrabas is preferred before Chriſt.	23	27	15	18	
					He is ſcourged and condemned to the croſſe.		27	15	19	
				10	He is brought to the place of execution.	23	27	15	19	
	6			11	Chriſt is crucified.	23	27	15	19	
					He prayeth for his enemies.	23	27	15	19	
					His garments are deuided.	23	27	15	19	
				12	He commendeth his mother to a Diſciple.				19	
					The people blaſpheme Chriſt.	23	27	15		
				1	The conuerſion of the theefe vpon the croſſe.	23				
				2	Darkneſſe is ouer all Iudea.	23	27	15	19	
				3	He crieth out being about to yeeld vp the ghoſt.	23	27	15		
					The vaile of the Temple is rent.	23	27	15		
					The dead ariſing appeare to many.	23	27	15		
					Chriſts ſide is pierced with a ſpeare.				19	
				4	He is buried without enbalming.	23	27	15	19	
					Keepers are ſet about the ſepulchre.		27			
					The women come to annoint Chriſt the 1. day of the week.		28	16		
					Magdalen ſeeth the ſtone rolled away.	24	28	16	20	
					The Angel at the ſepulcher telleth of Chriſts reſurrection.	24	28	16	20	
					Peter and Iohn ſee the ſepulchre empty.				20	
					Magdalen ſeeth Chriſt in the garden.		28	16	20	
					He appeareth to 2. Diſciples as they were going to Emaus.	24				
					He commeth in to his Diſciples the dores being ſhut.	24	28	16	20	
					He appeareth to his Diſciples being on fiſhing.				21	
					He foretelleth Saint Peters death.				21	
					The apoſtolicall commiſſion is graunted.		28	16		
					He aſcendeth locally into heauen.	24		16		1
					The election of Matthias into the place of Iudas.					1

The

World	Rom.E.	Chriſt.	Paul.		Luke	Mat	Mar	Ioh	Act	Gal.
				The ſending of the Holy Ghoſt.					2	
				The iudgement of the miracles of the Holy Ghoſt.					2	
				The Sermon of Peter whereby 3000. were conuerted.					3	
				Peter healeth the ſame man.						
				The ſecond Sermon of Peter whereby 5000 were conuerted.					3	
				The perſecution of the Apoſtles begun in Hieruſalem.					4	
				The Apoſtles are forbidden to preach Chriſt.					4	
				They reioyce for their perſecution.					4	
				The puniſhment of Ananias and Saphira.					5	
	19			The ſecond perſecution of the Apoſtles.					5	
				Peter preacheth before the aſſemblie of the Prieſts.					5	
1		34		The election of Deacons.					6	
				Stephen his contention with the Iewes.					6	
				His defence and Martyrdome.					7	
				Saul perſecuteth the Church at Hieruſalem.					8	
				Hence all was ſcattered except the Apoſtles.					8	
				Saul in the way to Damaſcus is made Paul.					9	
				Ananias Baptizeth him at Damaſcus.					9	
	20			At Damaſcus he preacheth the Goſpel.					9	
2		35	1	Thence he goeth into Arabia.						1
				There he preacheth the ſpace of three yeares.						1
				Philip conuerteth Samaria.					8	
				The wickedneſſe of Simon Magus.					8	
				The conuerſion of the Ethiopian Eunuch.					8	
3	21	36	2	Paul returneth from Arabia to Damaſcus.					9	1
4	22	37	3	He is let downe through the wall in a basket.					9	
				He abideth with Peter at Ieruſalem fifteene dayes.					9	1
				Thence through Ceſarea he commeth to Tarſus.					9	
				Caligula is Emperour yeares 4.						
5	1 23	38	4	Peter healeth AEneas of the palſie.					9	
				At Ioppa he raiſeth Tabitha which was dead.					9	
6	2	39	5	The viſion and conuerſion of Cornelius.					10	
				Peter Baptiſeth him and his familie.					10	
7	3	40	6	Peter returneth to Ieruſalem.					11	
				He excuſeth himſelfe for Cornelius.					11	
				At Antiochia they are firſt called Chriſtians.					11	
				Barnabas is ſent to confirme them.					11	
				The Goſpel of Saint Matthew is written.					11	
				Paul preacheth at Antiochia.					11	
8	4	41	7	Agabus foretelleth the famine.					11	
				Claudius Emperour yeares 14.						
9	1	42	8	Almes ſent to Ieruſalem by the hands of *Paul and Barnabas.*					11	
				Herod killeth Iames the Apoſtle.					12	
4010	2	43	9	*Peter* is caſt into priſon.					12	
				He is let out by an Angel.					12	
				Paul and Barnabas returne to Antiochia.					12	
				Paul is ſet apart to teach the Gentiles.					13	
				Sergius *Paulus* is conuerted.					13	
				Elymas the ſorcerer is ſtroken blind.					13	
				Pauls Sermon concerning the Adoption of the Gentiles.					13	
1	2	44	10	Paul and Barnabas tarrie at Iconium.					14	
2	3	45	11	Being driuen from Iconium they come to Lyſtra.					14	
				At Lyſtra *Paul* healeth the lame.					14	
				He is ſtoned out and goeth to Derbe.					14	
				Being returned he ſtrengtheneth the Diſciples.					14	
3	4	46	12	They preach in *Perga.*					14	2
4	5	47	13	A Councel of the Apoſtles in Ieruſalem.					15	
5	6	48	14	There was *Paul* and Barnabas.					15	
				Who were ſent with Letters to the Synode of Antiochia.					15	
				Paul reſiſteth *Peter* to his face.						2
6	7	49	15	*Paul* and Silas goe through Syria.					15	
				He circumciſeth Timothie at Lyſtra.					16	
7	8	50	16	At *Philippos Paul* was beaten with rods.					16	
				The viſion of the man of Macedonia.					16	
				The conuerſion of Lidia, and driuing out of deuils.					16	

World.	Rom. 1.	Chriſt.	Paul.		Act.	Gal.
				The Theſſalonians perſecute Paul.	17	
				Areopagita is conuerted at Athens.	17	
				Paul goeth to Corinth, where he was a yeare and 6. moneths.	18	Theſſ. 1.
				The praiſe of the Theſſalonians.		1
				Timotheus is ſent vnto them.		3
				The reſurrection is plainely deſcribed.		4
				Curious inquiſition of Chriſts comming.		5
						II.
				Apoſtaſie will bee before the laſt day.		2
				The myſterie of iniquitie begunne in Pauls time.		2
				Which ſhould bee reuealed when the Empire ſhould bee put downe.		2
8	9	51	17	Paul goeth from Corinth to Syria with Aquila and Priſcilla.	18	
				At the Paſſeouer he ſaluteth the Church of Ieruſalem.	18	
				The diligence of Apollo in teaching.	18	
				From Antiochia Paul goeth to Laodicea.	18	Timoth. 1.
						1
				Paul writeth to Timothie from Phrigia.		2
				He preſcribeth a gouernement for the Church.		3
	10	52	18	Paul teacheth two yeares at Epheſus.	19	Cor. 1.
9 4020	11	53	19	His fight with the beaſts there.		15
1	12	54	20	There the Corinthians are warned of contentions, Inceſt, whoring ſtriſe.		2. 5.
				The inſtitution of the Lords Supper is repeated.		11
				The confirmation of the reſurrection.		15
2	13	55	21	Paul goeth from Epheſus to Macedonia.	19	
				The 2. to the Corinthians is written from Philippos.		
				The Epiſtle to the Romanes is written.		
				The 1. of Peter.		
				Nero is Emperour 14. yeares.		
3	1	56	22	Eutichus is reuiued by Paul.	20	
				Paul preacheth to the Elders of Epheſus.	20	
				His iourney to Ieruſalem.	21	
				Agabus prophecieth.	21	
				Paul is held captiue in Ieruſalem.	21	
				He is brought before Felix.	23	
				His anſwere for himſelfe.	22	
				The high Prieſt commandeth him to be ſmitten.	23	
				His comfort in Chriſt.	23	
				The conſpiracie of the Iewes againſt him.	23	
4	2	57	23	Paul is 2. yeares priſoner in Ceſarea.	24	
				He appealeth to Ceſar.	25	
5	3	58	24	The Epicuriſme of Feſtus.	26	
				Paul ſaileth to Rome.	27	
				He ſhaketh the viper from his hand.	28	
				He healeth the father of Publius.	28	
6	4	59	25	Paul teacheth two yeares at Rome.	28	
				He writeth to the Galathians, Epheſians, Philippians, Coloſſians, and to Philemon.		Tim. 2.
7	5	60	26	All forſake Paul at Rome.		4
8	6	1	27	He is deliuered from the mouth of the Lyon.		4
4030				He writeth to Titus.		
9	8	6		Paul is againe brought afore Nero.		4
4040	14	70	36	He writeth his 1. Epiſtle to Timothie.		
			37	He is beheaded.		
	Chriſt	Nations	Satan			Reuela.
				A woman about to be brought to bed.		12
				A male childe is borne.		12
				The Dragon practiſeth againſt him.		12
				Michael ouerthroweth the Dragon.		12
4062	95	1	1	Iohn is in the Ile of Pathmos.		1
				The woman fleeth into the deſert.		12
4162	195	100	100	The Churches of Aſia are inſtructed.		2
4262	295	200	200	Satan is bound 1000. yeares.		20

World.	Chriſt.	Nations.	Satan.		
4362	395	300	300	Two Prophets preach cloathed in ſackecloth.	11
4462	495	400	400	The beaſt with ſeuen heads perſecuteth the Church and the Prophets.	13
4562	595	500	500		
4662	695	600	600	Another beaſt helpeth the firſt beaſt.	13
4762	795	700	700	The ſeales are opened, ſlaughter, famine, plague, &c.	6.7
4862	895	800	860	The horſemen that deſtroy mankind.	9
4962	995	900	900	Chriſt defendeth his Church in deede and word.	14
5062	1095	1000		Iudgement againſt his enemies.	15
5162	1195	1100	1009	Satan is looſed.	20
5262	1295	1200			
5322	1355	1260		The 2. Prophet are ſlaine.	11
				The beaſt and the whore are ouercome.	17
				The conqueſt ouer the Dragon and death.	20
				The firſt reſurrection.	20
				The laſt iudgement.	20
				The glorie of the Saints.	21 22

FINIS.

24 DE59

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THE WORKES OF THAT FAMOVS AND WORTHIE MINISTER OF CHRIST in the Vniuerſitie of CAMBRIDGE,

Mr. W. PERKINS.

The third and laſt Volume.

Newly corrected and amended.

CONTAINING HIS LEARNED
Expoſitions of ſundrie choiſe places of Scripture, with
ſome little Tractates. The particulars whereof
thou maiſt ſee in the next Page, with the
order of their placing.

HERETO IS ADIOYNED A TWO-FOLD TABLE;
one of the cheiſe Points and Queſtions, the other of
choice places of Scripture.

ECCLES. 12. 9.
The more wiſe the Preacher was, the more he taught the people knowledge, and cauſed them to heare, and ſearched forth, and prepared many parables.

EPHES. 3. 4.
Whereby when you read, you may know mine vnderſtanding in the myſterie of Chriſt.

Printed by CANTRELL LEGGE, Printer to the
Vniuerſitie of CAMBRIDGE. 1613.

A CATALOGVE OF THE COMMENTARIES and Tractates contained in this Volume, with the order of their placing.

I. *An Expoſition of Chriſts Sermon in the Mount:* Matth. 5, 6, 7, Chapters.

II. *A Commentarie vpon the 11. Chap. to the Hebrewes, containing the Cloud of faithfull Witneſſes.*

III. *An Expoſition of the three firſt Chapters of the Reuelation of S. Iohn.* pag. 207.

IV. *The Combate betweene Chriſt and* [illegible] *a Commentarie vpon Chriſts Temptations:* Matth. 4. v. 1. &c. pag. 371.

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XI. *A ſhort Survey of the right manner of erecting and ordering of a Family, according to the Scriptures.* pag. 669.

A GODLY AND LEARNED EXPOSITION OF CHRISTS SERMON in the MOUNT:

Preached in CAMBRIDGE by that Reuerend and Iudicious *Diuine* M. WILLIAM PERKINS.

Publiſhed at the requeſt of his Exequutors by TH. PIERSON *Preacher of Gods word.*

WHEREVNTO IS ADIOYNED A TWOfold Table: one, of ſpeciall points here handled; the other, of *choiſe places of Scripture here quoted.*

MATTH. 17.5.
This is my welbeloued Sonne in whome I am well pleaſed, heare him.

Printed by CANTRELL LEGGE, Printer to the
Vniuerſitie of *Cambridge.* 1613.

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BRITISH MUSEUM

WHEREVNTO IS ADIOYNED A TWOfold Table: one, of speciall points here handled; the other, of diuerse places of Scripture expounded.

MATTH. 17.5.
This is my welbeloued Sonne in whome I am well pleased, heare him.

Printed by CANTRELL LEGGE, Printer to the
Vniuersitie of Cambridge. 1614.

TO THE RIGHT
HONOURABLE, OLIVER LORD St. IOHN, Baron of Bletſo, his very good Lord,
Grace and Peace.

THE ſacred Scriptures (Right Honourable) are ſtyled by the Spirit of truth, to be all and wholly [a] *righteous*, [b] *perfect*, and [c] *pure*, yea *moſt* [d] *pure*, that it muſt needes ſauour of the ſpirit of Antichriſt, to iudge any part thereof (as the Papiſts doe) vnmeete for Gods people to be acquainted withall. And yet I doubt not but that on our behalfe for ſome reſpects, a kinde of preheminence may bee yeilded to ſome parcells of Scripture aboue others, without any derogation therefrom: elſe the [e] Apoſtles ſhould haue wronged *Moſes* and the *Prophets*, by preferring the Goſpel farre before them in *glorie* and *euidence*. And therefore as *Paul* gaue a ſpeciall charge to [f] *Timothie* of his *parchments* aboue his *bookes*, as beeing, though not for matter more pretious, yet for preſent vſe at leaſt, more expedient: ſo may our hearts, embracing with reuerence the whole truth of God as pure and perfect, in regard of fitneſſe to our peculiar eſtate, cleaue more nearely to ſome portion thereof then vnto others: for ſeeing herein is both *milke* and *ſtrong meate*, who will doubt, but that according to our age and growth in Chriſt we ſhould affect? But I may not here dilate of this difference of Scripture, and therefore will come directly to that portion of it, *Chriſts Sermon in the Mount*, which is here explaned in this Commentarie; endeauouring briefly to ſhew ſome notes of eminence in theſe three *Chapters*, for which they deſerue among all the *Lords Worthies* to haue the *name* of the firſt *three*. And to omit the *Author* hereof, though *Ieſus Chriſt the Sonne of God*, becauſe the [g] *whole Scripture was giuen by inſpiration from the ſame ſpirit*; as alſo his *preparation* hereunto (though extraordinarie) *by* [h] *prayer to God the whole night before*, which muſt needes import ſome conſequence of great importance; I will onely point at the *manner of penning* this Sermon, and the matter which it containeth.

a Prou.8.8.
b Pſal.19.7.
c Prou.30.5.
d Pſal.119.140.
Bellar.l.2. de verb.dei.cap.15. par.31.
e 2.Cor.3.8, 9.11.13.18. 2.Pet.1.19.
f 2.Tim.4.13.
g 2.Tim.3.16
h Luk.6.12.

For the firſt: when the beloued Apoſtle ſaith of Chriſts ſayings and doings, that *many things were not written*, and yet *ſome things were written* for the ground and confirmation of our faith, none (I hope) will denie, but theſe things which were written, were by the holy Ghoſt iudged more behoouefull for the Church, then thoſe which were omitted. Whence by good collection it will follow, that things more largely penned were alſo deemed the more expedient: for why ſhould the holy Ghoſt in penning bee more copious, vnleſſe the things propounded were (to vs at leaſt) more pretious? Now ſearch the holy records of Chriſt throughout, and ſee what Sermon is ſo fully regiſtred as this is; vnleſſe it were his [i] *conſolation* vttered to his Diſciples, with his *prayer* vnto his Father a little before his paſſion: *This* being his *welcome* to them into their Apoſtleſhip, and *That*, his *farewell* at his death.

Ioh.20.30.31
i Ioh.14.15, 16, 17.chapt.

But to come to the matter it ſelfe. This Sermon containeth 12. ſeuerall heads of Doctrine, anſwerable indeede to the number of the 12. Apoſtles, to whome it was principally intended, vpon their calling to that office, although I dare not ſay, particularly to be applied *part* to *perſon*, but rather generally the whole to euery one; vnleſſe it may bee, in the laſt parcell by the great *ruine of the houſe vpon the ſands*, Chriſt had a ſpeciall ayme at the fearefull fall of *Iudas* that betraied him. Now the *firſt* of theſe concerneth mans *cheefe good in true happineſſe*, which is here ſo plainely declared in eight ſeuerall rules, as they lead euery man hereto, and giue the child of God moſt

The matter of this Sermon.
Chap.5.v.3. to the 13.

verſ.13.to 17 comfortable aſſurance hereof, euen in his greateſt miſerie. The *ſecond* doth more pe-
culiarly reſpect the *function of the miniſterie*, the ordinarie meanes of attaining the for-
verſ.17. to the ende of the chapter. Chap.6.v.1. to the 19. mer happineſſe. The *third* reſtoreth the morall Law to his true ſenſe and meaning,
which the Iewiſh Teachers had ſhamefully peruerted, ſo as now we may make ſtraite
ſteps vnto our feete in the way of obedience. The *fourth* directeth vs in the *right man-
ner of doing good workes*, by ſpeciall inſtance in theſe three, *Almes*, *Prayer*, and *Faſting*,
verſ.19. to the laſt. wherein the Hypocriticall Phariſies had ſpent much labour in vaine. The *fifth* pre-
ſcribeth that *moderate care and deſire* of earthly things, which doth ſtocke vp *couetouſneſſe*,
Chap.7.v.1. to the 6. verſ. the roote of all euill. The *ſixth* reformeth the practiſe of *raſh iudgement*, for the better
euidence of humilitie in our ſelues, and of loue vnto our brethren. The *ſeauenth* pre-
ſcribeth *miniſteriall diſcretion*, in the diſpenſation of the holy things of God, for the
pure keeping of the things themſelues, and the *ſafe-beeing* of the diſpenſers thereof. The
verſ.7 to the 12. *eight* doth *notably encourage vs* both by precept and promiſe, to the holy exerciſe of *praier*
verſ.12. and *inuocation*. The *ninth* doth furniſh vs to the practiſe of *iuſtice* and *equitie* in our ci-
verſ.13.14. uill conuerſation. The *tenth* doth effectually vrge vs vnto care of our ſaluation, by *wal-
king in the ſtraite way of life*, and *ſhunning the broad way that leadeth to deſtruction*. The *eleuenth*
verſ.15.to the 21. verſ.21. to the ende. doth forewarne vs of falſe Teachers, who be the maine ſeducers out of the way of life.
The *twelfth* and laſt, with the concluſion, doth knit vp all, perſwading vs both by pro-
miſe of *happineſſe* eternall, and of *ſecuritie*, moſt comfortable; as alſo vpon perill of *vtter
ruine irrecouerable*, with outward profeſſion to ioyne anſwerable obedience, both in heart
and life.

Now all and euery one of theſe (Right Honourable) are of that importance in the life of a Chriſtian, that none of them can be neglected of him that with comfort and ſafetie would liue godly in Chriſt Ieſus. For the better euidence whereof, I muſt re-
Prou.20.9. ferre your Honour, with the Chriſtian Reader, to this godly and learned Expoſition enſuing; wherein the reuerent *Author, of bleſſed memorie*, hath faithfully laboured vpon ſound interpretation of the Text, to lay downe wholeſome inſtructions for the obedience of faith. My paines herein hath beene chiefly this, as neere as I could, out of mine owne and others notes, to commend vnto the publike viewe, the Authors faithfull labours in his owne meaning. Onely I haue here and there vpon good occaſion (though priuie to my ſelfe) added ſome references in the margent vnto claſſicall Popiſh writers, for ſuch opinions as are herein charged vpon them. Mine intereſt for the publiſhing of this worke, I hope I ſhall approoue vnto any gaineſayer. Now whatſoeuer it is, in all bounden dutie and ſeruice, I humbly commend it vnto your Lordſhip, and vnder your honourable protection, to the houſhold of faith. And becauſe I doubt not of your diligence in the faithfull and frequent peruſall of it, I will turne my perſwaſions towards you this way, into prayer to the Almightie for you, that by the edifying of your faith, and other graces of God herein, you may more and more abound in the fruits of righteouſneſſe, inioying here much true honour, with long and happie daies, in the peace of our Syon, and the proſperitie of your family, and in the end eternall life through Ieſus Chriſt. *Maie.* 1608.

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Your Honours to command,

THOMAS PIERSON.

AN ADVERTISEMENT TO THE CHRISTIAN *Reader, concerning the Workes of* M. W. PERKINS.

BEcauſe the Title of this Booke (*Good Reader*) importeth a conſummation and finiſhing of the long expected labours of our godly and learned Diuine, M. W. PERKINS; and yet in this Catalogue prefixed, beſide the two former Volumes, thou wanteſt ſome particulars that heretofore were promiſed, (as his *Expoſition of the* 32. *and* 110. *Pſalmes*, The *Confutation of Caniſius Catechiſme*, with *other Sermons*;) I thought good to acquaint thee with ſome reaſons, whereby his Executors haue beene perſwaded to make a finall ſtay and ſuppreſſing of them.

1. They were of the firſt fruit of his labours, which if he had intended for the preſſe, he would no doubt haue reuiſed long ſince, as he did ſome other things, which then he handled and publiſhed for thy good.

2. Beſide that the Church of God enioyeth the benefit of other mens labours of the ſame [a] kind (whereto our reuerend Author had due [b] reſpect,) the truth is, that the moſt materiall points contained in theſe ſuppreſſed lectures, are more largely and exactly handled in his Workes alreadie publiſhed. To inſtance in ſome: The whole argument of the 110. Pſalme, (to vſe our Authors owne diuiſion) containeth either *Chriſts kingdome*, or *his Prieſthood*: both which points thou ſhalt finde particularly handled in the *golden Chaine*, Chap. 18. and more at large in the *Creede*: His *kingdome*, in theſe words, [*He ſitteth at the right hand of God,*] and his *Prieſthood*, in [c] handling *Chriſts Sacrifice*. And for the 32. Pſalme, the points of largeſt diſcourſe, are *The knowledge of remiſſion of ſinne, with aſſurance of ſaluation*, vpon the *firſt verſe*; which is far more fully diſcuſſed, in the [d] Treatiſe of Conſcience: [e] Caſes of Conſcience, and [f] Reformed Catholike: And vpon the *ſecond verſe*, the point of *Iuſtification by imputed righteouſneſſe, and not by workes*: which to thy full content are cleared, in the [g] *golden Chaine*, and [h] *Reformed Catholike*, beſide many other places which I purpoſely omit. And for the *confutation of Caniſius*, what materiall point of controuerſie can be expected, which is not either in his *golden Chaine*, The *Reformed Catholike*, The *Idolatrie of the laſt times*, The *treatiſe of Gods free grace, and mans free will*, or in his *Probleme*? Nay, I am perſwaded it would not be any difficult thing, to note out in particular, the ſeuerall points of theſe forenamed Sermons, in ſome one place or other of his publiſhed Workes; whereby it is plaine that the ſuppreſſing of them is neither preiudiciall to the Author, or to the Reader.

Theſe things well conſidered, and withall the great quantitie and price whereto his Workes are alreadie riſen, I hope thou wilt approoue of their aduiſe that deliberately wiſhed their finall ſtay. It may bee ſome will thinke it vnmeete, that any thing of this reuerend Diuine ſhould be ſuppreſſed; But let ſuch conſider well, what the beloued Apoſtle ſaith of the bleſſed workes of our Sauiour Chriſt, to wit, that [k] *many of them, yea the greateſt number of them, were omitted, and thoſe things onely written which were neceſſarie for the ground and confirmation of our faith*: There needes no application, ſeeing our times are more like to ſurfet with abundance, thē ſtarue for want of printed bookes. Wherefore I hope this may ſuffice, to perſwade thoſe that haue vnprinted copies in their hāds, to vſe them for their owne priuate benefit: But if any reſt not ſatisfied herewith, I would yet intreate thus much of them, that before they put hand to worke for the preſſe, they would acquaint M. *Perkins* Executors with their reaſons that mooue them thereunto: from whom I doubt not, but they ſhall receiue either ſufficient ſatisfaction for their ſtay, or good leaue to proceede in their intended courſe. Which thing I do the rather aduiſe becauſe the Executors haue a generall Inhibition out of his Maieſties Court of high Commiſſion, prohibiting the publiſhing of any of his workes without their conſent. Now the God of all grace, who is Lord of the harueſt, ſend forth daily ſuch faithfull workemen, and bleſſe theſe and their labours for the beautie and wealth of Sion. Amen.

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[a] Sadeel. Mornay on the 32. Pſal. Sohnius on the 110 Pſal. Pezelius Confut. of Caniſius Catechiſme.

[b] See his aduertiſement to the Reader, before his expoſition of the L. praier, in the ende.

[c] pag. 228. edit. 1608. in fol.

[d] chap. 3. ſect. 2.

[e] Lib. 2. ch. 8.

[f] Point. 3.

[g] Chap. 37. & 51.

[h] Point. 4.

[i] Chap. 51.

[k] Ioh. 20. 30. 31. & Chap. 21. 25.

September 1. 1609.

Thine in Chriſt Ieſus.

Thomas Pierſon.

A GODLY AND LEARNED EXPOSITION OF CHRISTS Sermon in the Mount.

Matth. 5.1. *And when hee ſaw the multitude, hee went vp into a Mountaine: and when hee was ſet, his Diſciples came to him.*

2. *And hee opened his mouth, and taught them, ſaying, &c.*

IN this Chapter and the two next, is contained *Chriſts Sermon in the Mount*, preached to his Diſciples, and others that were conuerted vnto him among the multitude. Hereof I haue choſen to intreat, becauſe it is a moſt diuine and learned Sermon; and may not vnfitly be called the *Key of the whole Bible*: for here Chriſt openeth the ſumme of the Old and New Teſtament.

Before we come to the parts of this Sermon, three generall points are to be ſcanned, for the clearing of the doctrine following. Firſt, the *Time* when this Sermon was preached; to wit, in the ſecond yeare of CHRISTS miniſterie, vpon this occaſion: when Chriſt [a] had wrought a miracle, in curing the man with the withered hand, vpon the Sabbath day, the Scribes and Phariſies went about to kill him; whereupon he departed from among them, and went into a Mount, where hee ſpent the whole night in prayer. And when it was day, hee choſe the twelue Apoſtles: which done, he came downe into a plaine place neare to the Mount, where he wrought many miracles; but becauſe the people thronged about him to touch him (for there went vertue out of him which cured them) therefore hee withdrew himſelfe out of the throng into the Mountaine againe, and there preached this Sermon vnto his Diſciples ſoone after their election; no doubt for this ende, to teach them his will, and alſo to frame & inſtruct them ſo as they might become profitable teachers vnto others.

1 Time.

a Luk. 6.7.

II. Point. The *ſcope* and *drift* of this large Sermon: namely, to teach his Diſciples, with all that beleeue in him, to lead a godly, an holy, and bleſſed life. Although this be euident in the text, yet the Popiſh Teachers haue depraued this ende and ſcope; ſaying, that Chriſt herein propoundeth a new Law, farre more perfect then the Law of Moſes; and alſo deliuereth new diuine counſell to his Diſciples, which was not giuen in the Law, or in the Prophets. But they erre and are deceiued: for Chriſts intent is to cleare the true meaning of *Moſes* and the Prophets, which was corrupted by the falſe gloſſe of the Iewiſh teachers; and not to adde any new Law or counſell thereunto, as [b] afterward will plainely appeare. Againe, there cannot be giuen vnto man a more perfect rule then *Moſes* Law, the ſumme and ſcope whereof is, *To loue God with all the heart, with all the ſoule, and with all the ſtrength*; then which there cannot be greater perfection in a creature. We therefore vpon the conſideration of this worthie ende, muſt labour to ſhew the greater care and conſcience, to learne and doe the things propounded in this Sermon.

2 Scope. Ianſen. comment. in concord. Euang. cap. 40. Bellar. l. 4. de iuſtif. c. 3.

b chap. 5.17. and 7.12.

III. Point. Whether is this Sermon the ſame, with that which is ſet downe by *S. Luke*, Chap. 6. v. 20. This queſtion is neceſſarie: for if they be the ſame Sermon, then will the one giue great light vnto the other. Men indeed differ in iudgement touching this point; ſome ſay they are diuers Sermons; others ſay they are one and the ſame: and that opinion is moſt likely. For firſt, they haue one beginning and one matter, the ſame order of preaching, and the ſame concluſion, as the comparing of them together will plainely declare. Secondly, this Sermon recorded by them both, was made vpon the election of Chriſts twelue Apoſtles, a little after the curing of the man with the withered hand. This is plaine in S. *Luke*, and may well be gathered from the doctrine of this Sermon recorded by [c] *Matthew*, wherein Chriſt inſtructeth his Apoſtles particularly in their office and calling: which hee would not haue done, if he had not formerly called them thereunto. If it be ſaid, that *S. Matthew* recordeth their election afterward in the 10.

3 Whether Matthewe & Luke ſet downe the ſame Sermon.

c chap. 5. v. 13, 14, 15, 16.

Chap. *Anſ.* In the writings of the Euangeliſts there be certaine *Anticipations*; that is, ſome things are ſet downe after, which were done before, and ſome things are ſet downe before, which were done after, as might eaſily be proued by ſundry examples, and in the point in hand is euident: for the election of the Apoſtles is ſet downe by *S. Matthew* in his tenth chap. vpon occaſion of his recording their commiſſion to preach: ſo that this circumſtance of the Apoſtles election, doth notably prooue theſe Sermons to be one, *S. Matthew* ſetting downe the ſame more largely, and *Luke* more briefly.

Their Reaſons who hold them to be two diſtinct Sermons, are of no moment. They ſay, that the Sermon recorded by *S. Luke* was made on the plaine; this of *Matthew* in the Mountaine: that of *Luke* was made by Chriſt ſtanding; this of *Matthew* as he ſat downe. *Anſw.* But *Luke* ſaith not, that it was made by Chriſt in a plaine, or ſtanding: onely this he ſaith, that Chriſt comming from the Mountaine ſtood in a plaine place, and there wrought certaine miracles, and then preached: now all this might be done, and yet Chriſt might preach this Sermon in the Mount ſitting, as *S. Matthew* ſaith: for the order of this ſtorie is this. Chriſt beeing maligned of the Iewes, went into a Mount, and there praied; after long prayer, he choſe the twelue Apoſtles, and then came downe into a plaine and wrought Miracles; but by reaſon of the throng which preſſed about him to touch him, he went into the mountaine againe, and there preached this Sermon to his Apoſtles, and others that followed him.

Parts of this Sermon.

Thus much in generall. Now we come to the Sermon it ſelfe: which containeth three parts. A *Preface*; the *Matter* of the Sermon; and the *Concluſion*.

1. Preface.

1. Circumſtance: Author.

The *Preface* or preparation is contained in the two firſt verſes of this Chapter, wherein are ſet downe diuers circumſtances pertaining to the Sermon. As firſt and principally, the *Author* of it, to wit, IESVS CHRIST the Redeemer and Mediatour of mankinde, who in the making of this Sermon, muſt be conſidered two waies, euen as hee is a Prophet: firſt, as *the Minister of Circumciſion for the truth of God*, as the Apoſtle [d] ſpeaketh: whereby thus much is ſignified, that Ieſus Chriſt as hee was man, borne among the Iewes, was vnto them a Prophet and miniſter in his owne perſon, and with his owne mouth was to teach them the will of his Father: which thing was requiſite for the accompliſhing of Gods word, who had promiſed before to his auncient people by *Moſes*, that hee would raiſe vp vnto them a Prophet like vnto *Moſes*, [e] *whome they ſhould heare in all things that hee ſhould ſpeake vnto them*: which propheſie was verified in this Sermon: wherein he manifeſted himſelfe to be the Miniſter of Circumciſion vnto them. Secondly, here we muſt conſider Chriſt as a A Prophet like vnto *Elijah*, and *Eliſha*, who were as Fathers and Maſters to the reſt of the Prophets: for herein he doth not onely teach beleeuers among the multitude, but his owne Diſciples alſo, who were afterward to make Diſciples vnto Chriſt, and to build vp further them that did beleeue: yea, this inſtruction of his Diſciples, is the chiefe ſcope of this Sermon.

d Rom.15.8.

e Act.3.22.

2. Circumſtance: Place.

Secondly, here is noted the *Place* where this Sermon was made, to wit, a *Mountaine* in *Galile*: *He went vp into a Mountaine*. This place he choſe for two cauſes: Firſt, to avoide the throng that preſſed about him, while he ſtood on the plaine, to ſee him and to touch him, B becauſe [f] *there went vertue out of him*. Secondly, that he might haue a fit place, both for himſelfe to ſit and teach, and for his Diſciples and the multitude attentiuely and orderly to heare and learne that wholſome doctrine which he deliuered.

f Luk.6.19.

1 The vſes.

In this choice of the place, *Firſt*, he ſheweth great care and wiſdome to maintaine outward order in the diſpenſation of his word: whereby he teacheth vs, that in all holy miniſtrations, outward order is to be kept, and conuenient places choſen, where the word of God may be reuerently and profitably both ſpoken and heard. *Secondly*, herein he ſheweth ſpeciall care

2

C to diſpence his Fathers will when occaſion was offered; yea, hee declareth his diligence herein; ſo as it is true, it was [g] *meate and drinke vnto him*, thus by teaching the people to *doe his Fathers will*. And this his practiſe muſt be a preſident and example to all Gods Miniſters. They muſt not preach by conſtraint, but of a willing minde; yea, they muſt reioyce and be glad when occaſion is offered, that they may diſpenſe the will of God vnto his people. This *Paul* meant in his ſtraite charge to *Timothie*, that [h] *hee ſhould be inſtant, and teach in ſeaſon, and out of ſeaſon*: that is, take all occaſions to teach the word; following the example of Chriſt, who ſtaied not til he came to Ieruſalem, or to ſome Synagogue, but hauing good occaſion offered, taught the multitude in this D Mountaine.

g Ioh.4.34.

h 2.Tim.4.1,2.

3. Circumſtance: Geſture.

Thirdly, here is noted that *bodily geſture*, which Chriſt vſeth in this Sermon; hee taught them, not ſtanding, but ſitting; *when he was ſet*: ſo when he preached in Nazaret, [i] *hee ſtoode vp and read his text, and then ſat downe, and preached vnto them*. And when his father and mother ſought him at the feaſt, [k] *they found him in the Temple (ſitting) among the Doctors, & asking them queſtions*: and being apprehended, he ſaid to the multitude, [l] *I ſate daily with you in the temple teaching*. Now Chriſt vſed to preach *ſitting*, becauſe it was the manner and cuſtome of that Church ſo to doe: *The Scribes and Phariſes* (ſaith [m] *Chriſt*) *ſit in Moſes chaire*: where he noteth their geſture in teaching and expounding the Law. Whereby we are taught to be carefull in obſeruing all ſeemely, commendable,

i Luk.4.16.20.

k Luk.2.46.

l Mat.26.55.

m Mat.23.2.

mendable, and conuenient geſtures, which are vſed in that Church, whereof we are members. If any ſhall aske, whether we may not preach ſitting, as Chriſt did? I anſwer: if it were the cuſtome of our Church, we might lawfully do it; for theſe geſtures be indifferent in themſelues: but we doe it not, becauſe our cuſtome is otherwiſe. And ſo we may ſay of preaching with the head couered, which is the manner vſed by the Miniſters of the French Churches; but we vſe it not, because we haue no ſuch cuſtome in our Church.

4. Circumſtance: Hearers.

Fourthly, here are noted the *parties* whom Chriſt taught, namely his Diſciples; for though he ſpake in the audience of the multitude, yet herein he chiefly intended to inſtruct his diſciples: that is, all thoſe whom he had conuerted by his former Miniſterie, & among them principally the twelue Apoſtles, whom hee had newely choſen to become teachers of others. This circumſtance muſt be well obſerued, for as it helpeth to cleare ſome points in the doctrin following; ſo it ſerueth notably, to proue and iuſtifie the Schooles of the Prophets, wherein ſome teach, & others heare and learn, for this ende, to furniſh themſelues with gifts, that afterward they may become good and able teachers in Gods Church: for what is this but to follow the example of Chriſt, who in this place deliuereth doctrine and inſtruction to his twelue Apoſtles, the better to inable them to the faithfull diſcharge of their holy Miniſterie.

5. Circumſtance. Chriſts manner of ſpeaking.

Laſtly, in this Preface is noted *Chriſts manner of ſpeaking*, in theſe words: *And hee opened his mouth and taught them, ſaying*: which ſome doe take to ſignifie nothing elſe, but a full and euident kind of ſpeach; as if the holy Ghoſt had ſaid, *hee ſpake with his mouth*: as we vſe to ſay in Engliſh, *I heard it with mine eares.* But this phraſe hath a further meaning, for as *Paul* willing the Epheſians, [n] *to pray to God for him that a doore of vtterance may be giuen him, that hee might* open his mouth boldly to *publiſh the ſecrets of the Goſpel*, doth there make that *opening of his mouth*, a more ſpeciall kind of ſpeaking, and of a farre more waightie matter, then his ordinary communication; and as *Elihu* ſaying, [o] *I will open my lippes, and will anſwer*, doth thereby import, that his ſpeech ſhould be vpon due conſideration, and ſound knowledge: ſo the Euangeliſt ſaying, *Chriſt opened his mouth*, doth thereby meane, that vpon ſerious meditation vpon ſundry points of heauenly doctrine, hee began to ſpeake with libertie & authority, and to deliuer vnto them deepe matter of waight and great importance: that this is the meaning, may appeare by the concluſion of this Sermon, where it is ſaid, [p] *the people wondred at his doctrine, becauſe hee taught as one hauing authoritie.*

6 The vſes. 1.

Doth Chriſt here open his mouth, and vtter waightie points of doctrine in this Sermon? then it ſtandeth all Churches and people in hand, to open their eares, and apply their hearts to heare, learne, receiue, beleeue, and obey the ſame: this is that Prophet foretold by *Moſes, who muſt bee heard* [q] *in all things that hee ſhall ſpeake: yea, whoſoeuer will not heare his voice, muſt be cut off from among Gods people*: and great reaſon, *for if the word ſpoken by Angells ſtood ſteadfaſt, and euery tranſgreſſion receiued a iuſt recompence of reward*; [r] *how ſhall wee eſcape, if we neglect ſo great ſaluation preached vnto vs by Chriſt?*

2. Vſe.

Secondly, hereby all Gods Miniſters are taught, by all godly diligence to ſeeke to furniſh themſelues for their holy Miniſterie, that they may bring ſerious and waightie matter vnto Gods people, and deliuer the ſame with that conuenient boldneſſe and authority, which beſeemeth Gods word.

3. Vſe.

Thirdly, in Chriſts addreſſing of himſelfe to ſpeak, all perſons muſt learne to mak conſcience both of ſilence and of ſpeach: this we ſhall doe, if by ſilence we cloſe vp our lippes, till we haue iuſt matter to ſpeake of, tending to the glorie of God, or the good of our brethren: and beeing ſo prepared, vpon fit occaſion, and in due time, we may vtter our minde: we muſt remember that Chriſt left himſelfe an example, that we ſhould follow his ſteppes: and alſo conſider, *that of euery idle word that wee ſhall ſpeake, wee muſt render account vnto God.* If this were knowne and beleeued, there would not be ſo many ſinnes in words, by curſing, ſwearing, vaine and idle ſpeaking, as there be.

The matter of Chriſts Sermon.

Thus much of the Preface. Now we come to the matter of this Sermon, beginning at the third verſe of this Chapter, and ſo continuing to the 28. verſe of the 7. Chapter. And it may be diuided into 12. heads or places of doctrine:

1. Part of happineſſe.

The firſt whereof, concerneth true *happineſſe* or *bleſſedneſſe*: from the 2. verſe of this Chapter, to the 13. wherein are propounded ſundry rules directing men to attaine thereunto. The ſcope of them all muſt be conſidered, which in generall is this: Our Sauiour Chriſt had now preached two yeares among the people, and thereby had wonne many to become his Diſciples; and among the reſt, his 12. Apoſtles: to all whom hee promiſed happineſſe and life euerlaſting, if they would continue in the faith and obedience of his word. Now though they beleeued in him, yet they ſtill remained in the ſame ſtate for outward things, and became more ſubiect to outward miſeries then before; ſo as if they iudged of happineſſe by their preſent outward eſtate, they might eaſily ſuſpect the truth of Chriſts doctrine, and think he had deceiued them, becauſe he promiſed them happineſſe, and yet for outward things, their caſe was farre worſe, then before they knew him. This our Sauiour Chriſt conſidering, doth here goe about to remooue this falſe conceit out of their minds; and for this purpoſe deliuereth this doctrine vnto them, in the firſt generall head of his Sermon; *that true happineſſe before God, is euer ioyned, yea couered ma-*

[n] Eph.6.19.

[o] Iob.32.20.

[p] Chap.7.29.

[q] Act.3.22,23

[r] Heb.2.2,3.

Matth.12:36.

many times, with the croſſe in this world. Whereby hee ſtrikes at the roote of their carnall conceit, who placed true happineſſe in outward things, and looked for outward peace and proſperitie vpon the receiuing of the Goſpel.

1 The vſe.

As this is the ſcope of the doctrine following, ſo it ſtands vs in hand to learne the ſame, and to finde experience hereof in our owne hearts, that true comfort and felicity is accompanied with manifold miſeries in this life. Indeede carnall wiſdome deemeth them happie that enioy outward peace, wealth, & pleaſure: but this conceit muſt be remooued, and Chriſts doctrine embraced, who ioyneth true happineſſe with the croſſe. 2 Secondly, this ſerueth to teach vs patience in affliction; for it is Gods will to temper happines and the croſſe together: now this puts life into an afflicted ſoule, to think that Chriſt will haue his felicitie inioyed and felt in outward miſerie. Thus much of this head of doctrine in generall, now we come to the branches thereof.

v.3. *Bleſſed are the poore in ſpirit: for theirs is the kingdome of heauen.*

1. Rule of happineſſe.

Here is Chriſts *firſt Rule* concerning happineſſe; wherein obſerue two points: firſt, the parties bleſſed, *the poore in ſpirit*: ſecondly, wherein this bleſſedneſſe conſiſts, *for theirs is the kingdome of heauen.* Before we come to theſe parts ſeuerally, note in a word, the forme of ſpeach here vſed; they that are ledde by humane reaſon will rather ſay, *bleſſed are the rich, for theirs are the kingdomes of the world:* But Chriſt here ſpeaks the flat contrary; ſaying, *bleſſed are the poore, for theirs is the kingdome of heauen*, which is infinitely better then all the kingdomes of the world: whereby we may ſee that the wiſdome of this world is fooliſhneſſe with God, and the ordinarie conceit of man, flat oppoſite to the ſauing doctrine taught by Chriſt.

1. Part. Πτωχοὶ.

Bleſſed are the poore in ſpirit. The word tranſlated *poore*, doth properly ſignifie a *begger*, one that hath no outward neceſſaries, but by gift from others: but here it is more largely taken, not onely betokening thoſe that want outward riches, (for [f] S. *Luke* oppoſeth *theſe poore to the rich in this world*) but alſo thoſe that are any way miſerable, wanting inward or outward comfort: and ſuch an one was *Lazarus*, [g] *that lay begging at Dives gates.* What is meant by *poore in ſpirit*, is plainely expounded *Iſa.66. 2.* where the Lord ſaith, *I will looke to him that is poore, and of a contrite ſpirit, and that trembleth at my words.* Chriſts meaning then is this, *that thoſe poore are bleſſed, who by meanes of their diſtreſſe, through want of outward comforts, are brought to ſee their ſinnes, and their miſeries thereby; ſo as finding no goodneſſe in their hearts, they deſpaire in themſelues, and flie wholly to the mercy of God in Chriſt, for grace and comfort, as Lazarus did to Dives gates for outward releefe.*

[f] Luk.6.20.24.

[g] Luk.16.20.21.

Vſe. 1. Triall of our pouertie.

Seeing Chriſt doth thus ſet out the perſon that is truely bleſſed, let vs ſee whether we be in the number of theſe poore ones. Indeed we haue many poore among vs, ſome that by exceſſe and ryot haue ſpent their ſubſtance, and others that through idleneſſe increaſe their want; as the wandring beggers, a ſinnefull and diſordered people, who ioyne themſelues to no Church: but none of theſe can by their pouertie make iuſt claime to true felicitie. The bleſſed poore, are poore in ſpirit, and this pouertie we muſt finde in our hearts, if we would knowe our ſelues to bee truely happie: but after triall, this will be found much wanting: for firſt, if men liue outwardly ciuill, and keep themſelues from groſſe ſinnes, this thought of pride takes place in their hearts, that they are righteous, and they perſwade themſelues with the [u] *young man* in the Goſpel, that they can keepe Gods commaundements. Secondly, let worldly wants befall men, in body, goods, or name, and they are grieued; yea, their ſoules are full of ſorrow: but for ſpirituall wants, as blindneſſe of minde, hardneſſe of heart, vnbeliefe, and diſobedience, their hearts are neuer touched. Now whence comes this, but from that pride of heart, whereby they bleſſe themſelues in their eſtate, and thinke all is well with them in reſpect of their ſoules? ſo that true it is, pouertie of ſpirit is hard to be found. Wee therefore muſt ſearch our ſelues, and labour to feele our ſpirituall wants; and looke how *Lazarus* lay for his bodie, at *Dives* gates; ſo muſt we lie at Gods mercie gate in Chriſt, for our ſoules, abandoning this pride of heart, and acknowledging that there is no goodneſſe in vs of our ſelues; for the ſtraite gate of heauen cannot receiue a ſwelling heart that is puffed vp with prid. And to induce vs vnto this good dutie, let vs conſider the gratious promiſes made to them that be poore in ſpirit; [x] they are called *Gods poore:* [y] *hee thinketh on them:* though *heauen be Gods throne, and the earth his footſtoole, yet will hee* [z] *looke to him that is poore and of a contrite ſpirit:* yea, *the Lord will* [a] *dwell with him that is of a contrite and broken heart:* [b] *Chriſt came to preach the glad tidings of the Goſpel to the poore:* yea, [c] *the Lord filleth the hungrie* (that is, the poore and hungrie ſoule) *with good things, but the rich hee ſends emptie away.* Let theſe and many ſuch fauours with God, which they enioy, prouoke vs to become poore in ſpirit.

[u] Mat.19.20.

[x] Pſal.72.2.

[y] Pſal.40.17.

[z] Iſa.66.2.

[a] Iſa.57.15.

[b] Luk.4.18.

[c] Luk.1.53.

2. Poore mens dutie.

Secondly, are they bleſſed that be *poore in ſpirit?* then here all poore and wretched perſons in the world, may learne to make good vſe of their wants and diſtreſſes; they muſt conſider them as the hand of God vpon them, and thereby be ledde to the viewe of their ſinnes: and by the conſideration of their ſinnes, be brought to ſee their miſerie in themſelues, the true ground of this ſpirituall pouertie. Now, when they are once poore in ſpirit, they are in a bleſſed ſtate in the iudgement of Chriſt. If a man bleed dangerouſly at the noſe, the beſt way to ſaue his life, is to to let him blood elſewhere, and ſo turne the courſe of the blood another way: euen ſo, when a man is oppreſſed with worldly calamities, hee cannot finde any comfort in them, for in themſelues they are Gods curſes; yet if thereby he can be brought to ſee his ſpirituall pouertie, then of curſes they become bleſſings vnto him: and therefore when we are in any diſtreſſe, we muſt not onely fixe our eies vpon the outward croſſe, but by meanes of that, labour to ſee the pouertie of our ſoules; and ſo will the croſſe lead vs to happineſſe.

3. Rich mens dutie.

Thirdly, they that abound with worldly wealth, muſt hereby learne to become *poore* if they will be ſaued: *Poore* I ſay, not in goods, but in ſpirit: this indeede is hard to fleſh and blood, for naturally euery rich man bleſſeth himſelfe in his outward eſtate, & perſwads himſelfe that God loues him, becauſe he giues him wealth: but ſuch conceits muſt hee ſtriue againſt, and learne of God *to reioyce in this, that he is made lowe:* Iam. 1. 10.

4. Againſt the vowe of pouertie. Bellarm. de Monach. l. 2. cap. 20.

Fourthly, on this ſaying of Chriſt, that *the poore are bleſſed*, the Popiſh teachers (obſeruing the word tranſlated *poore*, to betoken outward pouertie) goe about to builde their vowe of voluntarie pouertie, whereby men renouncing their wealth and poſſeſſions of this world, doe betake themſelues to ſome Monaſterie, there to liue a poore and ſolitarie life. But their voluntarie pouertie wil not agree with this text; for Chriſts poore here pronounced bleſſed, are ſuch, as by reaſon of their pouertie, are miſerable and wretched, wanting outward comforts, as we ſhewed out of *Luke*, [d] where Chriſt oppoſeth them to the rich, who abound with all worldly delights: but to vndergoe the Popiſh vow of voluntarie pouerty, is no eſtate of miſerie or diſtreſſe; for who do liue in greater eaſe, or enioy more freedome from the croſſes and vexations of this life, then their begging Friers? Againe, if their vowed pouertie had any ground in this text, then Chriſt ſhould pronounce ſuch poore bleſſed, as made themſelues poore; but that he doth not, for then in the next verſe he ſhould pronounce ſuch mourners bleſſed, as voluntarily cauſe themſelues to mourne: for that verſe dependeth on this, as a more full explanation of this firſt rule: But no man will ſay that they that mourne without a cauſe, are there called bleſſed; and therefore Popiſh vowed pouertie hath no ground on this place. And thus much of the perſons.

[d] Luk. 6. 20. with 24.

Kingdom of heauen.

II. Point. Wherein the bleſſedneſſe of theſe poore conſiſts; namely, in hauing a right to the kingdome of heauen, *For theirs is the kingdome of heauen.* By *kingdome of heauen* (for the better conceiuing of this bleſſedneſſe) we muſt vnderſtand a ſtate or condition of man, whereby he is in gods fauour, and hath fellowſhip with God. The truth of this deſcription is euident by the tenour of the new Teſtament. Now this eſtate of man is called a *Kingdome*, becauſe herein God rules as King, and man obeyes as Gods ſubiect: for no man can be in Gods fauour, nor enioy his fellowſhip, vnleſſe God be his king, ruling in his heart by his word and ſpirit, and he Gods ſubiect reſigning himſelfe to be ruled by him: for this happie eſtate conſiſts in Gods gracious ruling of man, and mans holy ſubiection vnto God. Indeed few do ſee any great happineſſe in this eſtate, but the truth is, mans whole felicitie ſtands herein; Rom. 14. 17. *The kingdome of God is not meate and drinke, but righteouſneſſe, peace, and ioy in the holy Ghoſt.* Here the Apoſtle teacheth vs three things: namely, that when Gods ſpirit rules in a mans heart, then firſt, hee is iuſtified, *there is righteouſneſſe:* ſecondly, he hath peace *with God*, euen that peace of conſcience which paſſeth all vnderſtanding: thirdly, the ioy of the H. Ghoſt, which is an vnſpeakable comfort, paſſing al worldly ioy whatſoeuer. And theſe three doe notably ſet out the ſtate of an happie man: which will yet more plainely appeare by their contraries in Iudas, who being a wretched ſinner, vnrighteouſly betraied his maſter, and thereupon fell into the miſerie of a guiltie accuſing conſcience, which was the cauſe of his deſperate death, and alſo that his bodie burſt aſunder, and his bowels guſhed out: Now if an euill conſcience be ſo fearefull, then how bleſſed an eſtate is the peace and ioy of a good conſcience? which a man then hath, when God by his word and ſpirit ruleth in his heart. Againe, this eſtate is called the *kingdome of heauen*, becauſe that man in whom Chriſt ruleth by his word and ſpirit, is alreadie himſelfe in heauen, though in bodie he be yet on earth: for heauen is like a citie with two gates, through both which a man muſt paſſe, before he obtaine the full ioyes thereof: now ſo ſoone as God by his word and ſpirit rules in any mans heart, hee is alreadie entred the ſtate of grace, which is the firſt gate; the other remaines to be paſſed through at the time of death, which is the gate of glorie, and then he is in full poſſeſſion.

The vſe. 1.

The error of the world touching happines.

Doth true happineſſe conſiſt in this eſtate, where Chriſt ruleth and man obeyes? then here behold the errour of all Philoſophers and wiſe men of this world touching happineſſe: for ſome haue placed it in pleaſure, ſome in wealth, and others in ciuill vertues, and ſome in all theſe. But the truth is, it ſtands in none of theſe. A naturall man may haue all theſe, and yet be condemned: for the ciuill vertues of the heathen, were in them but glorious ſinnes. Our Sauiour Chriſt hath here reuealed more vnto vs, then all the wiſe men of the world did euer know: & hereby we haue iuſt occaſion to

A magnifie the bookes of Scripture, farre aboue all humane writings, becauſe they doe fully ſet out vnto vs the nature and eſtate of true felicitie, which no humane worke could euer doe: we muſt therefore account of them, not as the word of man, but of the euerliving God: yea, this muſt perſwade vs to maintaine the bookes of Scripture againſt all deuilliſh Atheiſts, that denie the ſame to be the word of God.

2 Pray for Gods kingdome.

Secondly, hereby we are taught, from the bottome of our hearts, to make that petition for our ſelues, which Chriſt teacheth in his holy prayer; namely, *that hee would let his kingdome come:* that is, not ſuffer ſinne, Satan, or the world to raigne in vs, but by his word and ſpirit to rule in our hearts, giuing vs grace to B be guided thereby in all our waies. We affect nothing more then happines, and therefore we muſt oftentimes moſt ſeriouſly make this requeſt to God, preferring this eſtate with God, before all pleaſures and happines in this world, and vſe all good meanes to feele in our hearts the power of Chriſts kingdome.

3 Heare Gods word.

Thirdly, this ſhould mooue vs to heare Gods word with all feare and reuerence; for by this meanes, the kingdome of Chriſt is erected in vs: when the word of Chriſt takes place in our hearts by faith, and brings forth in our liues the fruits of righteouſneſſe, and true repentance, then may we truely ſay, the kingdome of heauen is in vs.

4 Conſolation to the poore

C Laſtly, Chriſt aſcribing this happie title of his heauenly kingdome to them that be poore, and of a contrite heart, doth herein miniſter a ſoueraigne remedie againſt all temptations, from outward pouertie and diſtreſſe: Doubtleſſe pouertie is a grieuous croſſe, not onely in regard of the want of bodily comforts; but eſpecially becauſe of that contempt and reproach, which in this world doth hang vpon it: whereupon many doe eſteeme their pouerty, as a ſigne of Gods wrath againſt them, and thereby take occaſion to deſpaire, thinking the kingdome of darkeneſſe belongeth vnto them. But here conſider you poore, this ſentence of Chriſt, where hee plainely teacheth, D that if a man in outward diſtreſſe, can be brought to feele his ſpirituall pouertie, and the wretchedneſſe of his ſoule, by reaſon of his ſinnes; then he is ſo farre from hauing iuſt cauſe to deſpaire of Gods fauour, by reaſon of his pouertie, that on the contrarie, he may gather to his ſoule a moſt comfortable aſſurance, from the mouth of him that cãnot lie, that the kingdome of heauen belongs vnto him.

V. 4. *Bleſſed are they that mourne: for they ſhall be comforted.*

2. Rule.

Here is Chriſts *ſecond rule* touching bleſſedneſſe: wherein conſider two points; firſt, the parties who are bleſſed, *they that mourne:* A ſecondly, wherein their bleſſedneſſe conſiſts, namely, *in receiuing comfort.* For the firſt: by *mourners*, we muſt not vnderſtand euery one that is any way grieued, but ſuch as haue iuſt and waightie cauſes of griefe, and doe therefore mourne: for the words import an exceeding meaſure of griefe, ſuch as is expreſſed by crying and weeping, as is plaine by Saint *Luke*, who thus relateth Chriſts ſaying; *bleſſed are yee that now weepe.* And yet euery one is not bleſſed, that mourneth vnder grieuous diſtres; for *Caine, Saul, Achitophel,* and *Iudas* were all deepely affected in ſoule with their moſt woefull eſtates, though farre from this bleſſednes. This *rule* then, muſt thus be vnderſtood; *that they are bleſſed, who with their mourning* B *for waightie cauſes of griefe, doe withall mourne for their ſinnes:* for ſo was the former Rule to be vnderſtood, of thoſe that with the ſenſe of their outward diſtreſſe, had adioyned an inward feeling of their ſpirituall wants: and this verſe is but a more full explication thereof, as if he ſhould haue ſaid, they are bleſſed that are poore in ſpirit: Yea, put caſe a man be diſtreſſed for moſt waightie cauſes of griefe, ſo as hee howle and crie vnder the burthen of them: yet if withall, he can vnfainedly mourne and waile in heart for his ſinnes, notwithſtanding all his pouertie and diſtreſſe, he is truely bleſſed.

πενθοῦντες.

Luk 6 21. κλαίοντες.

Vſes. Conſolations. 1

This bleſſed ſentence vpon them that mourne, ſerues ſundry waies for a ſoueraigne C ſalue to the conſcience of a Chriſtian. As firſt; put the caſe a man were diſtreſſed with grieuous calamities, and withall were ouertaken with ſome hainous ſinne, whereupon not onely his body is afflicted, but his conſcience alſo wounded, and ſo he is caſt into the gulfe of deſperation: yea ſay further, that by reaſon of the terrour of his conſcience, his fleſh were withered, and his marrowe conſumed in his bones; were not this a cauſe of exceeding mourning? yet loe, our moſt bleſſed Phyſition Chriſt Ieſus, hath made a plaiſter for his ſore; for if this man of diſtreſſes, can withall truely mourne for offending God through his tranſgreſſions, he is vndoubtedly bleſſed; for Chriſt D hath ſaid it, whoſe word ſhall neuer faile though heauen and earth come to nothing. A bleſſed text, which beeing well applied, will not onely ſupport the heart in great diſtreſſe; but recouer the conſcience from vnder deepe deſpaire. 2 Secondly, put caſe a man were grieuouſly ſick, and that he felt the very pangs of death without all eaſe to ſeaze vpon him, ſo as both ſpeach and ſight, with all outward comforts began to faile him; this ſtate were lamentable: yet if in his ſoule hee can truely mourne for his offences, euen in this extremity, he is bleſſed. 3 Thirdly, put caſe a man were taken of his enemies, and his wife and children ſlaine before his face, hauing their braines daſhed out vpon the ſtones, afterward himſelfe put to a moſt woefull racke and torment: this were an eſtate more woefull then death: yet

herein

A herein a man muſt not iudge himſelfe a caſt-a-way, but with mourning for this miſerie, he muſt labour to be ſorrowfull for his ſinnes, and then he neede not feare what fleſh can doe vnto him; for he is bleſſed. Chriſts word muſt ſtand, let thy diſtreſſe be what it will, if vnder it thou mourne for thy ſinnes, bleſſed art thou. We cannot conceiue while we enioy peace, of the worth of this rule in the euill day: neither doe we know how neere the time is, wherein we ſhall haue neede thereof; and therefore we muſt now learne this neuer to be forgotten, to ſeaſon all other mourning with godly ſorrowe for our ſinnes.

B *II. Point. Wherein this bleſſedneſſe conſiſts*; namely, *in that their mourning ſhall haue an ende, and be turned into true comfort*. That this is true happines will appeare by the contrarie: for the woe and ſorrowe that is here begunne, and continued in the world to come, is the puniſhment of the damned ſpirits, and the portion of the Reprobate, which is endles miſerie: and therefore vnto them that mourne, it is true happines, that they ſhall receiue comfort.

Foure waies of comfort.

This promiſe of *Comfort* is accōpliſhed foure waies. 1 *Firſt*, when God tempers and delaies the ſorrowes and afflictions of them that mourne, according to the meaſure of their ſtrength: 1. Cor. 10. 13. *God is faithfull, and will not ſuffer you to bee tempted aboue that you are able to beare.* This was promiſed to Dauid and his ſeede, that *if they did ſinne, he would correct* C *them with the rodde of men: but not take his mercie quite from them*, 2. Sam. 7. 14. 2 *Secondly*, when God remooues the griefe with the cauſes thereof: thus hee comforted *Manaſſes*, who for his abhominable Idolatries and witchcrafts, was carried *captiue into Babylon, and there laid in priſon, fettered in chaines of yron*; yet when he did mourne *vnder that affliction*, and withall *humbled himſelfe vnto God for his ſinnes, the Lord comforted him, by bringing him out of this captiuitie and priſon, to Ieruſalem into his owne kingdome.* 2.Chr.33.13. 3 *Thirdly*, when God giues inward comfort to the heart and conſcience, by his word and ſpirit. In this caſe *Paul* ſaith, *we reioyce in afflictions, knowing that the loue of God* D *is ſhedde abroad in our hearts by the holy Ghoſt, which is giuen vnto vs*: Rom.5.3. yea, when he was exceedingly afflicted aboue his ſtrength, ſo as he receiued the *ſentence of death in himſelfe*, hauing no hope of life, yet euen then he profeſſeth, that *as the ſufferings of Chriſt abounded toward him, ſo his conſolations through Chriſt abounded in him.* 2.Cor.1.8. with v.4,5. 4 *Fourthly*, when God by death puts an end to all their miſeries, and brings their ſoules to eternall life. Thus was *Lazarus* comforted, as *Abraham* ſaith vnto *Diues*, Luk. 16. 25. and thus doth Chriſt comfort the Theefe vpon the croſſe (who with his bodily torment for his leud life, was vndoubtedly touched in conſcience for his ſinnes, and therefore deſires Chriſt to remember him when he came into his kingdome) by telling him, that *that day he ſhould be with him in Paradiſe*. Luk.23.43.

Vſe. 1

Here then we haue a notable remedie againſt the immoderate feare of death, whether naturall or violent, and of any other iudgement of God: for when death is ſelfe, or any other miſerie whatſoeuer, ſhall befall vs, if we can therewith bewaile our tranſgreſſions, we need not feare, ſtill holding faſt this promiſe by faith in our hearts, *that we ſhall be comforted*. 2 Secondly, this promiſe well obſerued, may teach vs to avoide the perill of this falſe conceit; *That true faith doth alwaies miniſter preſent comfort.* Many doe herewith perplexe themſelues, meaſuring their eſtate towards God, by that which they feele in themſelues, ſo as if in time of trouble they find not preſent comfort, they iudge themſelues voide of faith, and caſt out of Gods fauour: but herein they greatly wrong themſelues; for though the apprehenſion of comfort from God in diſtreſſe, be a fruit and worke of faith, yet a man may haue true faith, that wants this ſenſe and feeling of preſent comfort. Doubtleſſe none are bleſſed that want faith, yet many are bleſſed that want feeling: for here it is ſaide, *they that mourne for ſinne are now bleſſed*: and yet it is not ſaid, they are now comforted, but they *ſhall be comforted*; meaning afterward, in Gods good time.

verſ. 5. *Bleſſed are the meeke: for they ſhall inherit the earth.*

This is the *Third rule* of Chriſt touching happineſſe: which as the former, containeth two parts: firſt, the parties bleſſed: ſecondly, wherein this bleſſedneſſe conſiſts. For the firſt: The parties bleſſed, be *the meeke*. That wee may know aright who be *meeke*, I will ſomewhat lay open the nature of meekeneſſe, and briefly handle theſe fowre points: firſt, what *Meekeneſſe* is: ſecondly, what be the *fruits thereof*: thirdly, wherein it muſt bee *ſhewed*: fourthly, the *cauſe* and ground thereof.

Foure points touching meeknes.

What meeknes is.

I. Point. Meekenes is a gift of Gods ſpirit, whereby a man doth moderate his affection of anger, and bridle in himſelfe impatience, hatred, and deſire of reuenge.

The fruit of it.

II. Point. The *fruits* of meekeneſſe are principally two: 1 Firſt, it makes a man with a quiet and patient heart, to beare Gods iudgements: which is a worthy grace of God, and the greateſt fruit of meekeneſſe. Leuit. 10. 3. when *Aarons* two ſonnes *Nadab* and *Abihu* were burned with fire from heauen, which was a grieuous iudgement, he went to *Moſes* to know the cauſe thereof, who told him, that God would be glorified in all that came neere him; which when *Aaron* heard, *hee helde his peace*, and was not mooued with grudging or impatience: So *Dauid* being in great diſtreſſe through the hand of God vpon him, a Psal. 39. 9.

2

b Psal. 38. 12, 13, 14.

doth notably ſhewe forth this grace, ſaying, [a] *I was dumbe, and opened not my mouth, becauſe Lord thou diddeſt it.* Secondly, meekeneſſe cauſeth one with a quiet minde to beare the iniuries men doe vnto him: yea, to forgiue and forget them, and to requite good for euill, referring all reuenge to God that iudgeth righteouſly. When [b] *Dauids enemies laid ſnares for his life, vttered ſorrowes, and imagined deceit againſt him continually*; yet by this vertue hee ſuffred all patiently, *beeing as a deafe man that heareth not, and as the dumbe which openeth not his mouth*: ſo farre was he from priuate reuenge. And our Sauiour Chriſt ſets forth himſelfe a patterne of this vertue; ſaying, [c] *Learne of me, that I am meeke and lowly in heart*: herein he left himſelfe an example that we ſhould follow his ſteppes, [d] *who when he was reuiled, he reuiled not againe; when he was buffeted, hee threatened not; but referred all to the iudgement of him that iudgeth righteouſly*: yea, [e] *he prayed for them that crucified him.* So did *Stephen*, Act. 7. 60. *Lord, lay not this ſinne to their charge.* So Zachariah the ſonne of Iehoiada, beeing ſtoned, ſaide onely this: *The Lord will ſee and require it at your hands.* 2. Chron. 24. 22.

c Math. 11. 29.

d 1. Pet. 2. 23.

e Luk. 23. 34.

Wherein meekneſſe muſt be ſhewed.

f Exod. 32. 19. 27.

III. Point. Wherein muſt this meekeneſſe be ſhewed? *Anſw.* Not in the matters of God, when his glorie is impeached: for therein we muſt haue zeale as hote as fire: but in the wrongs and iniuries that concerne our ſelues. *Moſes* was the *meekeſt man* vpon the earth in his time, Numb. 12. 3. and yet when the Iſraelites had made a golden calfe, in zeale to Gods glorie, [f] *he brake the two tables of ſtone; & put to the ſword that ſame day, three thouſand men*, of them who had ſo diſhonoured God. *Dauid* also that held his tongue at his owne wrongs, *did conſume away with zeale againſt his enemies that forgat Gods word*, Pſal. 119. 139. And our Sauiour Chriſt, who *as a lambe before the ſhearer opened not his mouth* for the wrongs done vnto himſelfe; did yet in reſcue of his fathers glorie, *make a whippe of cordes, and driue the buyers out of the Temple, who made his Fathers houſe a denne of theeues*: Matth. 21. 12.

Ground of meeknes.

IV. Point. The cauſe and ground of this meekeneſſe, is affliction and pouertie of ſpirit, as the order of theſe rules declareth, where it is placed after *pouertie of ſpirit*, and *mourning*: and therefore, Pſal. 37. 11. whence theſe words are borrowed, the meeke perſon is called by a name that ſignifieth *one afflicted*, to teach vs, that hee that is meeke indeede, is one who by affliction and diſtreſſe, hath beene brought to mourne for his offences: for hardly can he bee meeke and patient in ſpirit, that hath not been acquainted with the croſſe, Lamen. 3. 27, 28, 29. The Church commendeth this *bearing of the croſſe in youth*, becauſe it maketh a man *to ſit quietly alone, to put his mouth into the duſt, & to giue his cheeke vnto the ſmiter.*

The vſe.

Doth bleſſedneſſe belong to meeke perſons?

Moderation of affections.

hereby then wee are admoniſhed to labour for the moderation of all our affections, eſpecially of anger hatred, and reuenge; and to beware of all hinderances to this bleſſed vertue, as choller, haſtineſſe, grudging, impatience vnder wrongs, with all rayling, reuiling, chiding and brawling, and all ſuch threatning ſpeaches, which come too oft in practiſe, *that wee may forgiue, but wee will neuer forget*: yea, in Action we muſt avoide all quarrelling, fighting, contending, and going to lawe on euery light occaſion; for true meekneſſe admits none of all theſe to take place with Gods children.

Motiues to meeknes.

1

g Mat. 11. 29.

2

3

And to induce vs herunto, conſider firſt Chriſts precept and example, bidding vs [g] *learne of him, for hee is meeke and lowly.* Againe, conſider Gods owne dealing with vs, wee daiely wrong him by our offences, and yet he beares with vs; ſhall we then bee ſo vnlike our heauenly Father, that we will ſtraight reuenge the wrongs that others doe vnto vs? See Coloſſ. 3. 12, 13. *As the elect of God, holy and beloued, put on the bowels of mercie, gentleneſſe, lowlineſſe of minde, meekeneſſe, long ſuffering, forbearing one an other, and forgiuing one another, if any man haue a quarrell againſt an other; euen as God for Chriſts ſake forgaue you, ſo doe yee.* Laſtly, the fruition and practiſe of this grace hath the promiſe of bleſſedneſſe belonging to it; and therefore as we would bee happie, ſo we muſt get the ſpirit of meekeneſſe into our hearts, and expreſſe the vertue and power thereof in our liues.

Obiect. I. Here ſome will ſay, If I put vp all iniuries, I ſhall be counted a daſtard and a foole. *Anſ.* In this caſe learne of *Paul, to paſſe little for mens iudgement*: but be carefull to get and practiſe this grace of meekeneſſe, and then Chriſt will pronoũce thee bleſſed, which ought more to preuaile with thee, then all mens eſtimation in the world; and ſo it will, vnleſſe thou *loue the praiſe of men more then the praiſe of God*: Ioh. 12. 43.

h 1. Pet. 3. 13

i 1. Pet. 2. 19.

k Pſal. 10. 4.

l Iſa. 11. 4.

Obiect. II. Againe, it will be ſaid, The more I vſe to put vp wrongs, the more ſhall I haue ſtill done vnto me. *Anſ.* That is onely ſo with wicked men; for [h] *who elſe will wrong thee, if thou followe that which is good?* Yea ſay they doe, thy [i] *patient ſuffering is praiſe-worthy with God*: and [k] *hee will take the matter into his hand*: yea Chriſt Ieſus, who iudgeth not by the ſight of the eie, [l] *hee will rebuke aright, for all the meeke of the earth.*

Obiect. III. But yet thou ſaiſt, this is the way to looſe all that a man hath, and to bee thruſt out of houſe and harbour. *Anſ.* Nothing leſſe: for Chriſt here ſaith, *the meeke ſhall inherit the earth*; doubt not but Chriſt will make good his word: and therefore if thou reſpect theſe outward things, labour to get and exerciſe the ſpirit of meekeneſſe.

VI. Point. Wherein doth this bleſſedneſſe of the meeke conſiſt? namely, *in their inheriting of the earth.* And this is a great happineſſe, for a man

A to be Lord of the whole earth. But how can
this be true? ſith many of Gods deareſt ſeruants,
haue beene *ſtrangers on this earth*, thruſt out
of houſe and land, and conſtrained to wander
in mountaines, and deſarts, afflicted and miſe-
rable, yea deſtitute of conuenient foode and
How the meeke inherit the earth. raiment, Heb. 11. 37. 38. *Anſw.* The meeke
are here called Inheritors of the earth, not for
that they alwaies haue the poſſeſſion thereof;
1 but firſt, becauſe God giues a meete and con-
uenient portion of the earth, either to them
or to their poſteritie: thus he dealt with *A-
braham, Iſaac, and Iacob*, they had ſufficient
for themſelues, and a promiſe of great poſſeſſi-
B ons, which their poſteritie did enioy. Secondly,
2 if it fall out, that meeke perſons die in want,
or baniſhment; yet God giues them contenta-
tion, which is fully anſwerable to the inheri-
tance of the earth; ſo *Paul* ſaith of himſelfe,
and other Apoſtles, [m] *they were as men hauing
m 2.Cor.6.10. nothing, and yet poſſeſſed all things*: meaning
through contentation, with the peace of a
3 good conſcience. Thirdly, the meeke haue
this inheritance, in regard of right, beeing the
members of Chriſt, who is Lord of all. Hence
n 1.Cor.3.21.22. *Paul* ſaith to the beleeuing Corinthians, [n] *all
things are yours, whether it be Paul, or Cephas,
or the world, things preſent, or things to come,
4 all are yours, and yee Chriſts.* Fourthly, the
meeke are made *Kings* by Chriſt, and after the
laſt iudgement, they ſhall *rule and reigne with
him for euermore*, Reu. 5. 10. And in theſe two
C laſt reſpects, the meeke are more properly ſaid
to be the inheritors of the earth. *Obiect.* Yet
here it will be ſaid againe, that wicked and
carnall men are oftentimes the greateſt Lords
of the earth, as *Nimrod* in his time, and the
A twofold right to earthly things. Turke at this day. *Anſw.* The right vnto the
earth is two-fold; Ciuill and Spirituall: *Ciuill
1 Ciuill. right* is that, which ſtands good before men,
by their lawes and cuſtomes; and in regard
thereof, men are called Lords of ſuch lands, as
they haue right vnto in the Courts of men: and
ſo the Turke at this day, is a mightie Lord
2 Spirituall. of a great part of the whole world. *Spirituall
right* is that, which is warrantable and approo-
ued with God himſelfe, and ſuch right and ti-
D tle had *Adam* to all the world, before his fall,
which he loſt by his ſinne, both from himſelfe,
and all his poſteritie; but yet in Chriſt, the ſame
is recouered to all the elect. And of this right,
Chriſt here ſpeaketh, when hee calleth the
meeke inheritors of the earth: in regard
whereof, the Turke, and all vnbeleeuers and
vngodly perſons, are vſurpers of thoſe things
which otherwiſe ciuilly they doe lawfully poſ-
ſeſſe.

Vſes.
1 The common error in ſeeking wealth. Here then is an excellent priuiledge of all
the true members of Chriſt, that in him they
be Lords of the earth; whereby firſt, we may
ſee how farre moſt men doe ouerſhoote them-
ſelues in ſeeking earthly poſſeſſions; for the
manner is, without all regard of Chriſt, to
hunt after the world: but this is a prepoſterous
courſe, theſe men ſet the Cart before the
horſes; for ſeeing all our right to the earth was
loſt by *Adam*, and is onely recouered by
Chriſt, doubtleſſe till we haue part in Chriſt,
we cannot with the comfort of a good conſci-
ence, either purchaſe, or poſſeſſe any inheri-
tance vpon earth. In regard of certaintie, men
deſire to hold their lands *in capite*, that is, in
the Prince, as beeing the beſt tenure; but if we
would haue a ſure title, and hold aright *in capi-
te*, we muſt labour to become true members
of Chriſt, and hold our right in him, for he is
the [o] *Prince of the Kings of the earth*, and Lord o Rev.1.5.
of all the world; and till we be in Chriſt, we
ſhall neuer haue an holy and ſanctified right to
any worldly poſſeſſions.

2 Secondly, this ſerues for a bridle againſt all
immoderate care for the world; for if we be
members of Chriſt, and meeke perſons, then
the inheritance of the earth is ours: what need
haue we then to carke and care ſo much for
worldly pelfe, as moſt men doe, who neuer
thinke they haue enough?

3 Thirdly, this ſerues for a iuſt rebuke of all
thoſe that ſeeke to enrich themſelues by cruel-
tie, lying, fraud, and oppreſſion: for if thou
be in Chriſt, thou haſt right to the whole
world; what neede then haſt thou to vſe vn-
lawfull meanes to get that which is thine
owne? But ſure it is, thou haſt no part in Chriſt,
while thou giueſt thy ſelfe to theſe courſes;
for if thou haddeſt, thou wouldeſt be content,
with whatſoeuer God ſends in the vſe of law-
full meanes. Philip. 4. 11.

4 Laſtly, hence all Gods children may learne
to comfort their hearts againſt the feare of any
puniſhment for the name of Chriſt: for keepe
Chriſt ſure, and whither ſoeuer thou art ſent,
thou art vpon thine owne ground: for the
whole earth is thine, and in Chriſt one day
thou ſhalt poſſeſſe it, when all Tyrants ſhall be
baniſhed into hell. Now beeing on thine own
ground, what need haſt thou to feare?

verſ. 6. Bleſſed are they which hunger and thirſt after righteouſnes: for they ſhall be filled.

4. Rule. Here is the fourth *Rule* touching bleſſed-
neſſe, which is alſo mentioned by Saint *Luke*,
yet ſome thing different from this of *Matthew*:
for according to *Luke*, Chriſt directeth his
ſpeech to his Diſciples, and ſpeakes of bodily
Luk. 6. 21. hunger, ſaying; *Bleſſed are ye that hunger now,
for yee ſhall be ſatisfied*: as if he ſhould ſay, You
my Diſciples doe now ſuffer hunger and thirſt,
but this ſhall not preiudice your happie eſtate,
for hereafter you ſhall be ſatisfied. Now *Mat-
thew* goeth a degree further, and laieth downe
a cauſe and Reaſon, why they beeing hungrie
are bleſſed; not ſimply, for that they were
pinched with bodily hunger, but becauſe

withall, they did further ſpiritually in their ſoules hunger after righteouſneſſe. Thus then the two Euangeliſts doe agree; S. *Luke* laies downe this Rule generally, but *Matthew* propounds therein the reaſon of this bleſſedneſſe.

Diuers expoſitions. 1. 2. 3. **The right meaning.**

A This Rule, as the former, conteines two parts: firſt, who are bleſſed: ſecondly, wherein this bleſſedneſſe doth conſiſt. For the firſt, the parties bleſſed are ſuch, *as hunger and thirſt after righteouſneſſe.* The expoſition of theſe words is diuers: Some giue this ſence: Bleſſed are thoſe that are grieued with the iniquities that abound in the world, and withall doe in heart and ſoule, long for the amendment and reformation thereof. Others expound the words thus. Bleſſed are thoſe that B by wrongs and iniuries are depriued of their right in this world, and ſo are conſtrained to hunger and thirſt after that which is their owne, wayting by patience to obtaine the ſame. But there is a third expoſition which doth more fully open vnto vs the meaning of Chriſt; to wit, by *righteouſneſſe* we may well vnderſtand in the firſt place, the *righteouſneſſe of faith*, whereby a ſinner is iuſtified through grace in Chriſt, and ſo ſtands righteous before God, hauing the pardon of all his ſinnes: beſides this, we may here alſo vnderſtand *inward righteouſneſſe*, whereby a man is ſanctified and made holy, hauing Gods image renued in him by the ſpirit of grace, which was loſt by the C fall of our firſt parents. And that this imputed and renued righteouſneſſe may here be vnderſtood, will appeare by theſe reaſons: Firſt, in ſuch places of Scripture where like ſentences are repeated, we muſt vnderſtand not Ciuill righteouſneſſe, but iuſtification, ſanctification, regeneration: as Iſa. 55. 1. *Hoe, euery one that thirſteth, come to the waters, and buie without ſiluer;* and, Ioh. 7. 37. *If any man thirſt, let him come vnto mee and drinke:* and, Reuel. 21. 6. *I will giue to him that is athirſt, to drinke of the waters of life freely:* all which places are one in ſubſtance: for by waters, we muſt vnderſtand *righteouſnes*, which is that ſpirituall grace of God, the fountaine of all bleſſings, whereby ſinners are iuſtified and ſanctified. Secondly, D that which is moſt of all to be deſired, muſt needes be the moſt excellent righteouſnes: but this righteouſneſſe here mentioned is moſt to be deſired; for Chriſt ſaith, men ſhall *hunger and thirſt after it*, thereby expreſſing a moſt earneſt and vehement deſire: and therefore by *righteouſneſſe*, we muſt vnderſtand Gods grace and mercie in Chriſt, abſoluing a ſinner from the guilt and puniſhment of his ſinnes, with ſanctification the fruit thereof, whereby he is purged from corruption.

Spirituall hunger and thirſt.

Secondly, by *hungering* and *thirſting*, we muſt vnderſtand two things: firſt, a ſorrow and griefe of heart in regard of a mans owne ſinnes, and vnrighteouſnes: ſecondly, an earneſt and conſtant deſire of the righteouſnes of God, that is, of iuſtification and ſanctification in Chriſt. Anſwerable to A theſe two things which are in bodily hunger and thirſt, to wit, firſt a paine in the bottome of the ſtomacke for want of meate and drinke; ſecondly, an earneſt deſire and appetite after meate and drink, to be ſatisfied therewith. And bleſſed is he that is ſo grieued for his owne vnrighteouſneſſe, and withall hath an earneſt deſire after reconciliation with God in Chriſt, and after true regeneration and ſanctification by the holy Ghoſt: for this is true ſpirituall hunger and thirſt, whereto belongs this gracious promiſe, that in due time hee ſhall be ſatisfied and filled with plentie of Gods mercie and grace, wherein this happineſſe doth conſiſt, which is the ſecond branch of this Rule. B This I take to be the true and proper meaning of theſe words, whereupon the two former expoſitions depend: for he that is thus ſpiritually an hungred, is oft depriued of his owne right among men, and ſo is ſaid to hunger and thirſt after that which is his owne in this world. Againe, ſuch a man doth vnfainedly grieue at the iniquities that be in the world, and withall his heart doth moſt earneſtly deſire reformation thereof, both in himſelfe and others.

The vſe. Comfort in Temptation. 1. from want of faith.

First, this ſentence muſt be remembred, as a ſtorehouſe of true comfort in all grieuous temptations, but eſpecially againſt theſe three; the *want of faith*; the *ſmallneſſe of ſanctification*, and *deſpaire*. For the firſt, many in Gods C Church haue a true care to pleaſe God in all things, and to liue in no ſinne againſt their conſcience; and yet they finde in themſelues much diſtruſt and deſpaire of Gods mercie, they feele more doubting then faith: whereupon they are brought to doubt of their election, and ſtate of grace before God. Now how may ſuch be releeued, and be well perſwaded of their good eſtate? *Anſwer*. The way is laid downe by our Sauiour Chriſt in this Rule; *Bleſſed are they that hunger and thirſt after righteouſneſſe.* For here he teacheth, that thoſe are bleſſed, who are diſpleaſed with their own doubting and vnbeleefe, if they haue a true earneſt deſire to be purged from this diſtruſt, and to beleeue in God through Chriſt. Indeed this deſire of faith, and to beleeue, is not true D faith in nature, but in Gods acceptance; for God reſpects them for this true deſire, as if they had faith. And they are bleſſed, becauſe they ſhall haue plentie of faith, and aſſurance of grace and fauour with God in Chriſt; for it is mercie and grace with God, to hunger after grace and mercie, when the heart feeles the want thereof: But yet ſuch perſons muſt be admoniſhed, that they ſhew the truth of this deſire, by a conſtant endeauouring in the meanes which God hath ſanctified for the obtaining of a true and liuely faith in Chriſt, wherewith they may be ſatisfied.

2. from want of ſanctification.

The ſecond temptation is, from the *ſmallneſſe of ſanctification*. Many there be that endeauour to pleaſe God, making conſcience of all ſinne, and yet they finde in them-ſelues an exceeding meaſure of rebllious corruption, much ignorance in their mindes, peruerſeneſſe in their wills, and frowardneſſe in their affections; yea, a continuall proneneſſe vnto all manner of ſinne; and one the contrarie, they can perceiue but ſmall fruits of ſanctification; the olde man they feele ruſhing in them like a mightie Gyant, but the new man ſo weake and feeble, that they can hardly diſcerne any ſpirituall life: and hereupon they are ſore troubled with temptations, yea oftentimes driuen to doubt, whether they haue any grace at all: This cannot but be a heauie caſe, and yet here is true comfort for them; for Chriſt calleth them bleſſed (not that are filled with righteouſneſſe) but who hunger and thirſt after it; that is, who feeling the want of righteouſneſſe in themſelues, doe earneſtly deſire it in their ſoules. Theſe perſons therefore, that feele in themſelues a ſea of corruption, and ſcarce a drop of ſanctification, muſt truely examine their owne hearts, how they ſtand affected to theſe things; for if they be truely grieued for their corruption and rebellion, and withall doe earneſtly deſire grace and ſanctification, vſing the meanes conſtantly, whereby they may be freed from the one, and indued with the other; then they haue wherewith they may comfort their hearts, for Chriſt calles them bleſſed: and ſo they are, for in due time they ſhall be ſatisfied: and in the meane time, their will and deſire is accepted of God in Chriſt for the deed it ſelfe.

Comfort againſt deſpaire.

The third temptation is, to *deſpaire*; when a man after the breach of conſcience by ſome grieuous ſinne, is plunged into this gulfe, that hee thinkes verily hell is prepared for him, and he muſt needs be damned: what remedie now in ſuch a caſe? *Anſw.* Some thinke the onely way is to propound vnto him the grounds of vniuerſall grace; as that, becauſe he is a man, Chriſt died for him, for Chriſt died for all: but this is a ſlender comfort, for the deſpairing conſcience will thus replie; God indeed hath done his part, but I refuſed Gods grace, when it was offered. Therefore another way of comfort muſt bee ſought; which is, by prouing vnto him out of Gods word, that hee is within the couenant, and that the promiſes of grace and life doe belong vnto him: for the effecting wherof, one main ground is here propounded; to wit, that though a man want all righteouſneſſe, yet if he truely hunger after it, he is bleſſed: and the right applying of this ground, is this; ſearch muſt be made, whether the partie thus deſpairing, hath in him any ſparke of true grace, or no; and this will be knowne by theſe two demaunds: firſt, whether hee diſlike his ſinnes, becauſe they are ſinnes? ſecondly, whether hee truely deſire to be reconciled vnto God, to repent and beleeue in Chriſt? Now if his conſcience tell him, that theſe things be in him indeede, then he is brought within the compaſſe of this bleſſedneſſe here pronounced by Chriſt, and hath title to this promiſe, that hee ſhall be ſatisfied: for he that is grieued for his ſinne, becauſe thereby hee hath offended God, and withall hath an earneſt deſire of mercie and grace, to repent and beleeue, is truely bleſſed. And therefore it may be ſaid vnto him, ſeeing thou findeſt in thy heart this griefe for ſinne, and deſire of grace, thou art bleſſed, and ſhalt be ſatisfied. Thus may the diſtreſſed ſoule receiue comfort: but as for them that liue in ſinne, here is no comfort, for they haue no true diſlike of ſinne, no purpoſe or deſire to repent thereof.

The miſerie of the full.

Secondly, as this rule of Chriſt miniſtreth comfort to ſome, ſo it declareth the miſerable eſtate of others: to wit, of all thoſe that want this ſpirituall hunger after righteouſneſſe, for they haue no title to the promiſe of heauenly ſatisfaction by Gods mercie in Chriſt. And yet generally this is the ſtate of men euery where: for after riches, pleaſures, honours, and preferments men hunger and thirſt, as the drought in ſummer doth after raine; but rare it is to find a man that ſauoureth the things of God, and thirſteth after his righteouſnes, and yet ſuch onely are bleſſed.

How to know who are happie.

Thirdly, this rule of Chriſt ſerues for ſure direction, whereby we may know our eſtate before God, in regard of true happines: if we *hunger and thirſt after righteouſneſſe, we are ſurely bleſſed*: for the mouth of the Lord hath ſpoken it. Now this ſpirituall hunger is known by two things: firſt, by an vnfained heartie ſorrow and griefe for ſinne paſt; where this is wanting, true ſpiritual hunger and thirſt is not: ſecondly, by an earneſt deſire of Gods mercie in Chriſt, for the pardon of ſinne, and for ſanctification, teſtified by a conſtant endeauour in the vſe of meanes to come thereby: he that hath theſe things in him, may aſſure himſelfe that he is bleſſed; for theſe be the motions of Gods ſpirit, and the true pledges of his grace. Hereby then we muſt trie our eſtate, if theſe things be in vs, we haue wherein we may reioyce; but if our hearts be dead, and hard, ſo as we haue no touch for our ſinnes, no hungering after the blood of Chriſt, nor deſire of ſanctification, then are we voide of grace, and ſo moſt miſerable: for the ſmalleſt meaſure of true grace, that can be, is to hunger after grace in the want thereof.

Labour for ſpirituall hunger.

Laſtly, this rule of bleſſednes muſt admoniſh vs, as we tender our ſaluation, ſo to labour for this ſpirituall hunger in our ſoules, after reconciliation with God in Chriſt for all our ſinnes paſt, and for the ſanctification of our hearts and liues by his word and ſpirit: we may heare, read, and talke of Gods word, and yet all to no ende, vnleſſe we be in heauineſſe for our owne vnrighteouſneſſe, and from our hearts do ſende forth ſighes and grones after mercie and grace in Chriſt. For what auaileth it to haue wit and learning, honour and riches, if the ſoule be voide of mercie and grace in Chriſt? Which doubtles it is, while this ſpirituall hunger is wãting in the heart. And to moue vs to labour for this hunger, the reaſon annexed is very effectuall, namely, the Lords promiſe that they ſhal be filled, which alſo ſhewes wherein this bleſſedneſſe doth conſiſt. Now they that thus hunger are filled, partly in this life, by receiuing the teſtimonie of the ſpirit, touching reconciliation with God in Chriſt, and ſome fruits of ſanctification, whereby the old man is mortified, and the new man renued in them; but principally at the end of this life, when they ſhall be fully iuſtified and ſanctified, and haue Gods image perfectly renued in them.

V. 7. *Bleſſed are the mercifull: for they ſhall obtaine mercie.*

5. Rule.

This verſe containeth the *fift Rule* or precept of our Sauiour Chriſt touching true happineſſe, in which obſerue two points; firſt, who be bleſſed: ſecondly, wherein this bleſſedneſſe conſiſts. For the firſt: the parties bleſſed be *the mercifull*. And that we may the better know them, I will ſpeake ſomething of this vertue: firſt, ſhewing what mercie is: then, what be the chiefe duties thereof.

Mercie deſcribed.

First, *Mercie is an holy compaſſion of heart, whereby a man is mooued to helpe an other in his miſerie.* First, I call it a compaſſion of heart, becauſe it makes one man to put on the perſon of another, & to be grieued for the miſeries of an other, as if they were his own; and therefore it is called [a] *the bowells of compaſſion*, becauſe when a mans heart is touched therewith, his very liuer and entralls doe ſtirre in his bodie, and are *rouled within him*, as the [b] Prophet ſpeaketh: and he is affected, as though the bowells of him that is in miſerie were in his bodie. Secondly, I call it an (*Holy*) compaſſion, to diſtinguiſh it from fooliſh pitie, whereby a man doth vnlawfully tender him that is in deſerued miſerie; ſuch was [c] *Ahabs* mercie to Benhadad, and [d] *Sauls* in ſparing Agag, whereas the expreſſe commandement of God was to the contrarie: but ſuch mercie and compaſſion as God approoueth, is a fruit of his ſpirit, and a vertue cõmended and commanded in the word of God. Thirdly, this vertue of mercie ſtirreth and mooueth the heart to helpe an other that is in miſerie: for helpe in miſerie is a notable fruit of true compaſſion, neither can theſe be ſeuered: for in the compaſſion of the heart, and in the act of releiſe, ſtands true mercie: and therefore [e] *Iohn* ſaith, *Hee that ſeeth his brother in neede, and ſhutteth vp his cõpaſſion from him, how dwelleth the loue of God in him?* whereby alſo we may ſee, that no worke of mercie is ſhewed to any man in miſerie, but that which commeth from compaſſion, and thus we ſee what mercie is.

[a] Col.3.12.

[b] Hoſ.11.8.

[c] 1.king.20.42.

[d] 1.Sam.15.9.

[e] 1.Ioh.3.17

The duties of mercie.

Secõdly, the duties of mercie are anſwerable

A to mans miſerie: Now mans miſerie is either in his ſoule, or in his bodie. The greateſt miſeries of man are in his ſoule; as ignorance, impenitencie, and trouble of conſcience: mans bodily miſeries are ſickneſſe, thirſt, nakedneſſe, &c. and to theſe the works of mercie are anſwerable. Some therefore concerne the ſoule, and ſome the bodie. Mercie towards the ſoule is, when a man is carefull for the ſaluation of an other, vſing meanes to bring a man from ſpirituall darkneſſe, vnto light, frõ the power of Satan, vnto God, from the ſtate of ſinne and the danger of hell fire, to the ſtate of grace in true faith and repentance, and ſo to life eternall. And looke how farre the ſoule is more excellent then the bodie, ſo farre doth this worke exceede any worke of mercie that concernes B the bodie: Mercie towards the bodie is called *Almes* or *Releefe*, whereby a mans outward neceſſitie, for foode, raiment, or ſuch like, is ſupplied: that this is a worke of mercie, is maniſeſt, Iſay, 58.10. where the *Releeuing of the hungrie*, is *the powring out of the ſoule vnto him:* and S. Iohn maketh *the not releeuing of our brother in neede, to be the ſhutting of the doore of compaſſion from him.*

1.Ioh.3.17.

A mercifull man.

Now by this which hath beene ſaid concerning mercie, and the workes thereof, we may ſee who is a *mercifull man*; namely, *ſuch a one as hath his heart touched with compaſſion towards the miſerie of another, and thereby is mooued to helpe and releeue him in ſoule and bodie, according to his eſtate:* and ſuch a man is bleſſed by the teſtimonie of Chriſt himſelfe, howſoeuer C in the world he may be deſpiſed.

The vſe. The miſerie of the vnmercifull, & their nũber.

First, here we haue to conſider, what a number of miſerable and curſed perſons doe liue, euen in the boſome of Gods Church; for if this Rule of Chriſt be true, then vnmercifull men are accurſed. Now ſuch are common among vs: The Richer ſort which abound in outward bleſſings, thinke themſelues happie; but if they be vnmercifull, they are wretched, and ſuch are all thoſe, that for the maintenance of their outward pompe and brauerie, ſpoile the poore that liue vnder them, by incloſing of commons, racking of rents, vnreaſonable fines, &c. or for the ſatiſfying of their vaine pleaſure and delight, beſtows more vpon hawkes D and hounds, then on the poore: Such a wretched perſon alſo is the *Corne-monger*, who hath his barnes full, and his garners full, and yet ſuffereth the poore to want bread, waiting ſtill for a dearer time: Such alſo are our common *vſurers*, *ingroſſers*, and *fore-ſtallers* of needefull commodities whatſoeuer: all theſe ſeeke themſelues, and haue no mercie on them that are in miſerie: yea, ſuch likewiſe are thoſe houſhoulders, who ſpend their time & wealth in ſome diſordered courſe, as whoring, gaming drinking, or ſuch like, & ſo neglect their family; theſe [f] *denie the faith, and are worſe then Iewes and Turkes*, nay then bruit beaſts, for they are mercifull towards their owne. It were

[f] 1.Tim.5.8.

an eaſie thing thus to ſhew through all eſtates, the great multitude of miſerable perſons: for now the common prouerb is become the common practiſe, Euery man for himſelfe, and God for vs all.

Motiues to mercie.

Secondly, ſeeing the *mercifull man is bleſſed*, we muſt learne to put on tender mercie, or the bowels of compaſſion towards thoſe that be in miſerie. And to mooue vs hereunto, let vs mark theſe things: 1 First, the ſtate of the mercifull is here pronounced bleſſed of Chriſt. 2 Secondly, mercie is a gift of the ſpirit, and the grace of [g] *Gods elect*, which alwaies accompanieth the happie eſtate of thoſe that be in Chriſt: for the power of grace doth change their carnall nature, Iſa.11.6,7. 3 Thirdly, hereby we become like vnto God our heauenly Father, who is the [h] *father of mercies*. 4 Fourthly, hereby we are made inſtruments of Gods mercie to them that be in miſerie; for God conuaies his bleſſings vnto his poore creatures ordinarily by meanes. We count it an high honour and a great fauour to be the Kings Almner; oh then, how great is this dignitie, to be Almner to the God of heauen, to diſperſe his goodnes and mercies among the children of men? and hereto we are aduanced, if we help the poore that be in miſerie. 5 Fiftly, the exerciſe of mercie commendeth our Religion, not onely before men, but vnto God: for [i] *pure Religion and vndefiled before God is this, to viſit the fatherleſſe and widdowes in their diſtreſſe*: and, [k] *God will haue mercie, and not ſacrifice*: therefore the Apoſtle bids, [l] *to doe good and to diſtribute, forget not, for with ſuch ſacrifice God is pleaſed. This is the faſt* [m] *which God requires, to looſe the bands of wickedneſſe, to take off the heauie burthen, and to let the oppreſſed go free, to take off euery yoke*: and on the other ſide, *to break thy bread vnto the hungrie, to bring the poore that wanders into thine houſe, and to couer the naked, &c.*

g Col.3.12.
h 2.Cor.1.3.
Iam.1.17.
k Hoſ.6.6.
l Heb.13.16.
m Iſa.58.5.6.

Rules for the exercise of mercie.
1.Rule.

And becauſe this dutie is ſo neceſſarie and excellent, I will propound certaine Rules to be obſerued for our furtherance herein. First, we muſt exerciſe three of our ſenſes; *ſeeing, hearing*, and *feeling*, in other mens miſeries: for *ſeeing*, [n] we muſt be verie warie it grieue vs not *to looke vpon our poore brother*, but wee muſt ſee and behold his miſerie and diſtreſſe, whether it be in ſoule or bodie. This is the Lords practiſe. Iſrael is oppreſſed in Egypt, & the Lord ſaith, [o] *I haue ſurely ſeene the trouble of my people, and the oppreſſion wherewith the Egyptians oppreſſe them*. And we muſt be followers of God, as deare children, and learne to viſit them that be in miſerie, either through ſickeneſſe, impriſonment, pouertie, or ſuch like; for ſight will ſtirre vp in a man a ſenſe and compaſſion of others miſeries. Hence it is ſaid, that [p] *when Ieſus ſaw a great multitude, he was mooued with compaſſion towards them*. And who can ſee a poore diſtreſſed perſon to lie in ſtraw, or on the ground without needefull releefe, as many a one would not ſuffer his dogge to lie, and not be mooued with compaſſion? Secondly, if we cannot come to ſee a mans miſerie, then we muſt be content to *heare of it*, and giue heede and credit to the true reports that others make thereof vnto vs. Thus did *Nehemiah*, hearing of the affliction of the reſidue of the captiuitie, [q] *hee wept and mourned, faſted and prayed, and ſought for releefe for them at the Kings hands*. Thirdly, for *feeling*, if the Lord ſhall afflict our bodies with ſickeneſſe, or our ſoules with temptations, we muſt be willing to ſuffer the ſame patiently, that thereby we may be fitted to take more compaſſion vpon others in like caſe, and to comfort them the better. *Paul* ſaith of himſelfe and Timothie, that in [r] *Aſia they were preſſed with affliction aboue meaſure paſſing ſtrength, ſo as they altogether doubted of life: and yet* (he ſaith) *the Lord dealt mercifully with them; that they might be able to comfort others which were in any affliction, with the ſame comfort wherewith God had comforted them*.

n Deut.15.9.
o Exod.3.7.9.
p Mat.14.14
q Nehem.1.3.4. and chap.2.5.
r 2 Cor.1.8.
verſ.4.

2.Rule.
How to exerciſe mercy in our callings.

Secondly, we muſt make our particular callings wherein we liue, the inſtruments of mercie, and in doing the duties thereof ſhew forth compaſſion towards others. This Rule is of great vſe, and therefore it will not be amiſſe, to ſhew the practiſe of it in particular. The Magiſtrate muſt rule and gouerne in mercie: and the Miniſter muſt preach in mercie: euerie ſermon muſt be a worke of compaſſion towards the people, not onely for the matter which it containeth, but for the manner of his deliuerie, and in the ſcope and drift which he aimeth at: hee which preacheth otherwaies doth barre himſelfe of all mercie, euen then, when he entreats of mercie vnto others. There is a carnall and humane kind of preaching, which now a dayes takes place, wherein nothing is ſo much regarded as the vaunting of wit, memorie, and learning, by fine contriued ſentences, multiplicitie of quotatiós, varietie of allegations of Fathers, Shoole-men, and other learning: but herein is no mercie nor compaſſion to the poore ſoule. It is ſaid indeede, that none condemne this kinde of preaching, but they that cannot attaine vnto it. But the truth is, God will haue his word deliuered, [s] not *in the enticing ſpeach of mans wiſedome, but in the plaine euidence of the ſpirit, and of power*: and therefore a man cannot with good conſcience apply himſelfe to ſuch a kinde of preaching, elſe no doubt a man of meane gifts might finde it more eaſie to attaine vnto, then to the true preaching of Chriſt crucified. Thirdly, euery priuate man muſt make the duties of his calling, workes of mercie: the rich man muſt knowe himſelfe to bee, not a Lord, but a ſteward of Gods bleſſings, and therefore muſt imploy and diſpence the ſame in mercie, by giuing and lending vnto the poore freely, as God ſhall miniſter vnto him iuſt occaſion. The trades man muſt buy and ſell in mercie, dealing iuſtly with the rich, and ſhewing liberalitie to the poore. The

s 1.Cor.2.4.

maſter muſt thus in mercie vſe the labour of his ſeruant; and the ſeruant thus in mercie doe ſeruice to his maſter, for conſcience towardes God. And happie were it with all eſtates, if this rule of mercie were obſerued: the want whereof, is the bane of all ſocieties.

3. Rule.

Thirdly, for the more chearefull practiſe of mercie, we muſt lay aſide ſome part of our goods for the releefe of them that be in miſerie. The Iewes were commanded to ſet apart the firſt fruits of their corne and cattel, for the Lords altar: but in the newe Teſtament the altar is ceaſed, & the poore come in ſtead therof; and therefore we muſt now bequeath ſomething for their releefe. Many are giuen to great exceſſe in fare, and in attire; but they may doe well to abate ſome part thereof, and beſtow it on the poore, for hereby will the reſt bee ſanctified to their more free and comfortable vſe: nay, in caſe of neceſſitie, we ought to ſequeſter ſome part of our owne neceſſaries, for the refreſhing of the poore; ſo did the Church of Macedonia [t], *euen beyond their power, giue to the releefe of the afflicted brethren.* Men are exceeding cold in charitie, and one maine cauſe thereof, is want of obſeruing this Rule, in ſetting a part ſome thing, according as God ſhall bleſſe vs in our callings, for the releefe of the poore.

t 2.Cor.8.2.

The vſe. 1. Againſt mẽs merits.

The ſecond point to be conſidered in this Rule is, wherein this bleſſedneſſe doth conſiſt, namely, in the *obtaining of mercie*: hee that ſhewes mercie, ſhall finde mercie, both with God and man. Where firſt, we may ſee the errour of the Church of Rome in their doctrine of merits: for they make a ſpeciall part of humane ſatisfaction, to conſiſt in Almeſ-deedes and relieuing of the poore, teaching that a man may hereby merit eternall life: but they erre groſſely; for then Crhiſt would not haue ſaid, bleſſed are the mercifull, for they ſhall finde mercie: but rather thus; they ſhall find iuſtice: for that which comes of merit, is due by right.

2

Secondly, hereby we may ſee what to thinke of our Church, & Nation, in reſpect of the true Title to Gods mercie, for onely the mercifull ſhall finde mercie. Now it were eaſie to goe through all orders and conditions of men among vs, and therin to ſhew abundance of vnmercifulnes and crueltie; ſo as we may be iuſtly called a cruell people, and therefore cannot looke for mercie at Gods hands: for to [u] *the mercileſſe ſhall bee iudgement without mercie.* This is euident by the Lords dealing with his people: for all their ſacrifices and duties of religiõ were [x] *abhominations vnto the Lord, becauſe their hands were full of blood:* and becauſe they had no mercie, therefore they were lead into captiuitie, as we may ſee at large, Ier.5.28. Ezek.9.9, 10. and Zach.9.12. Now we beeing in the ſame caſe with them for vnmercifulnes & crueltie, haue no doubt deſerued long ſince the ſame puniſhment; euen that the Enemie ſhould depriue vs both of Goſpel and peace, and of all our proſperitie and wealth: what then ſhall we doe? ſurely we muſt humble our ſelues by praier and faſting vnto the Lord, if not publikly, yet priuately; euery man and euerie family apart, euen for this one ſinne of vnmercifulnes: and withall in this humiliation, begin to practiſe mercy, by beſtowing that vpon the poore, which we ſpare from our bodies in the day of our faſt.

u Iam.2.13.

x Iſa.1.11.12.15.

v. 8. *Bleſſed are the pure in heart: for they ſhall ſee God.*

6. Rule.

These words containe the *ſixt Rule* of Chriſt, touching true happines; wherein, as in the former, obſerue two points: the perſons bleſſed, and wherein their bleſſedneſſe conſiſts. The perſons bleſſed, are thus qualified; *they are pure in heart.* This is diuerſly expounded: By *pure in heart*, ſome vnderſtand thoſe that are chaſte; others, thoſe that are ſimple hearted, voide of guile and deceit. But the words will beare a more generall ſenſe, and betoken ſuch as are holy in heart, hauing their hearts purged from the defilement of their ſinnes, and be in part renued and ſanctified by the holy Ghoſt: and that they are ſo to be taken, may appeare, Pſal. 24. 4. whence theſe wordes are borrowed; where alſo the Prophet expoundeth the pure in heart to be ſuch, as haue *not lift vp their mind to vaine things*: to which purpoſe, the Author to the Hebrewes ſaith, *Followe peace with all men, and holyneſſe, without which no man can ſee God.* Againe, the intent of our Sauiour Chriſt in this place, was no doubt to croſſe the Phariſaicall conceit of thoſe times, whereby men did content themſelues with outward holyneſſe, as ſufficient to true happineſſe; and therefore hee ſaith, *Bleſſed are the pure,* not outwardly, but *inwardly in heart.* Further, by *heart* we are to vnderſtand the ſoule, with the parts and faculties thereof; that is, the *minde,* the *conſcience,* the *will,* and *affections.* And that wee may yet conceiue more clearely of this point, we are to ſearch out two things; firſt, in what *manner,* then in what *meaſure* the heart is made pure.

Who be pure in hart.

Chap.12.14.

The manner of purifying the heart.

For the firſt, the purifying of the heart is by a two-fold Action of the holy Ghoſt; firſt, by creating in the minde a ſauing faith, which vnites a man vnto Chriſt, and as an hand applyeth Chriſts puritie, that is, his obedience, to the heart: ſo *Peter* ſpeaketh of the Gentiles, in the Councell at Ieruſalem, that by *faith the Lord purified their hearts.* Secondly, when a man is in Chriſt, the holy Ghoſt purgeth and ſanctifieth the heart inwardly, by mortifying all the corruptions in the mind, will, and affections, and by putting into it inward holineſſe, whereby the image of Chriſt is renued therein. And this our Sauiour Chriſt expreſſeth, Ioh.15.2. when he ſaith, *that the father purgeth euery one that bringeth forth fruit in him.* Now vnto theſe the holy Ghoſt addeth an excellent grace of *Chriſtian Reſolution*, whereby a man hath a

Act.15.9.

conſtant purpoſe not to ſinne againſt God any way, either in thought, word, or deede; but in all things to pleaſe God continually; ſo as if at any time he ſinne, it is againſt his holy reſolution.

The meaſure of purification.

A Now for the *meaſure* of this purification, it is only in part in this life; for the grace of ſanctification is not perfect till death, as the Apoſtle ſaith, [z] *we receiue but the firſt fruits of the ſpirit:* that is, not the Tenths, but as an handfull of corne to a whole field: the ſoule is freed from the puniſhment and guilt of ſinne, and in ſome ſort purged from corruption; but not wholly.

[z] Rom.8.23.

This we muſt obſerue the more diligently, becauſe the Papiſts teach otherwiſe; to wit, that after Baptiſme and regeneration, ſinne is ſo taken away, that there is in man nothing that God can hate:

Concil.Trid. ſeſſ.5.ſect.5.

B but experience in euery child of God, ſhewes this to be falſe. The cheife groūd of their opinion is this, that if ſinne properly called, ſhould remaine in the regenerate, then God ſhould repute a man to be iuſt, which is a ſinner. But we anſwer, that God neuer reputeth an impenitent ſinner iuſt, but onely the repentant, & regenerate, which are by faith in Chriſt, and ſo in effect are no ſinners, becauſe though corruption remaine in them in part, yet it is not imputed to their perſōs: Beſides, in the act of their conuerſion, corruption hath receiued that deadly wound, whereof it ſhal neuer recouer, but daily die, till it be quite aboliſhed, and therefore doth it not raigne in them.

Pure in heart deſcribed.

C And thus we ſee in what manner and meaſure the heart is purified, whereby the *pure in heart* may be thus deſcribed: *They are ſuch, as beleeue the pardon of their ſinnes in Chriſt, and be in part renued in their ſoules by the holy Ghoſt; hauing their naturall corruptions mortified and aboliſhed in ſome meaſure, and the graces of Gods image repaired in them, and a godly reſolution wrought in their hearts, not to ſinne againſt God in any thing.*

Vſe. 1.

Conſidering that the *pure in heart* bee bleſſed, we muſt ſearch our ſelues, and ſee whether our hearts be qualified with this grace: As in former times; ſo at this day inward puritie is much neglected. The auncient Iewes ſtood vpon their legall puritie and righteouſneſſe, and the Phariſies after them, relyed vpon their outward holyneſſe;

D and the holy Ghoſt foretold, that in [a] *the latter dayes ſhould come perilous times,* by reaſon of ſundrie ſinnes, whereof this is one, *that men ſhould content themſelues with a ſhadowe and ſhewe of godlineſſe, and in truth denie the power thereof.*

[a] 2.Tim.3.5.

And doth not experience ſhewe this to be true among vs? for the *pure heart* is ſo little regarded, that the ſeeking after it is turned to a by-word, and a matter of reproach: Who are ſo much branded with vile tearmes of Puritans and Preſitians, as thoſe, that moſt indeauour to get & keepe the puritie of heart in a good conſcience? Againe, the generall ignorance that euerie where abounds, doth plainely argue the want of this grace; for what can bee in the heart but impuritie and iniquity, where there is no knowledge of the wil of God in the minde? And for ſuch as haue more knowledge then the reſt, generally they are not anſwerable vnto it in practiſe; for take a viewe of all the markets in the land, and you ſhall hardly find a man that is to ſell his graine, that will bee brought to abate one iot of the higheſt price, no not vnto the poore that ſtand in extreame need; which as it argueth a bloody and cruell heart, ſo it ſheweth our times to be euill dayes, wherein men profeſſe much, and doe nought: which ſinne will draw Gods iudgement vpon vs, and cauſe the Goſpel to be remooued, and giuen to a nation, that with profeſſion, will ioyne the power of godlineſſe in heart and life. What befell the [b] *figge-tree* whereon Chriſt ſought fruite, and found nothing but leaues, *was it not accurſed?* and how ſhall we thinke to eſcape, if we be like vnto it? [c] *for the earth that drinketh in the raine that falleth oft vpon it, and yet bringeth forth briers and thornes, is verie neere vnto curſing, whoſe ende is to be burned.*

[b] Mat.21.19

[c] Heb.6.7,8.

Secondly, if the pure in heart be bleſſed, then we muſt labour to practiſe the counſell of the Prophet, [d] *Waſh you, make you cleane;* and [e] *ſanctifie the Lord in your hearts:* yea as the Apoſtle ſaith, [f] *Let vs purge our ſelves from all filthineſſe of the fleſh and ſpirit:* Indeede it is the [g] *work of God to purifie the heart:* man of himſelfe can no more doe it then a Blacke-moore can change his skinne; but yet euery one that would feele in himſelfe this worke of God, muſt vſe the meanes wherein the ſpirit doth purge the heart; firſt therfore we muſt humble our ſelues vnfainedly for all the ſinnes and corruptions of our life alreadie paſt, and for the time to come, growe to a reſolute purpoſe, not to ſinne againſt God in any thing: which we muſt teſtifie by a godly endeauour to obey him in all things; for a pure heart, and a purpoſe to liue in any one ſinne, cannot ſtand together: but this conſtant purpoſe not to ſinn, is a notable grace, and an infallible token of a renued & ſanctified heart.

[d] Iſa.1.16.
[e] & 8.13.

[f] 2.Cor.7.1.

[g] Act.15.9.

The ſecond point in this Rule is, wherein this bleſſedneſſe conſiſts; namely, in this, *that they ſhall ſee God:* for the vnderſtanding hereof, two points muſt be handled. Firſt, how God may be ſeene; ſecondly, how the ſeeing of God is true happines. For the firſt, the Apoſtle ſaith, [h] *no man hath ſeene God at any time:* yea further, *Paul* calleth him, [i] *King of Kings, whom neuer man ſaw, neither can ſee.* We muſt therefore know, that there is a twofold ſight in man, the ſight of the eie, and of the minde; by the ſight of the eie no man can ſee God in his eſſence & ſubſtance, which is moſt ſpirituall, and ſo inuiſible, for the eie ſeeth nothing but things corporall and viſible: a man by his eie cannot ſee his owne ſoule, and much leſſe the ſubſtance of God.

[h] 1.Ioh.4.12

[i] 1.Tim.6.16

How God may be ſeen.

Obiect. I. But [k] *Abraham,* [l] and *Moſes* ſaw God; for he appeared vnto them. *Anſwer.*

[k] Gen.17.1.
[l] Exo.33.11.

They ſawe him not in his nature and ſubſtance, but in certaine created images and ſimilitudes, wherein God for that time did teſtifie his preſence vnto them: ſome indeed ſay that though a man cannot ſee God in this life, yet in the life to come he ſhall ſee him with his bodily eyes. But this opinion is not true: for though the bodie ſhall then be perfectly ſanctified, and the eye ſanctified, yea glorified, yet ſtill it remaines a true bodie, and a true eye, and therefore cannot ſee the eſſence of God, which is inviſible to the eye of fleſh.

Iob 19.26,27

Obiect. II. I ſhall ſee God in my fleſh (ſaith Iob) *and myne eyes ſhall behold him. Anſ.* He ſpeaketh there of God his Redeemer, who is not God ſimply, but God incarnate; for the word tranſlated *Redeemer*, ſignifieth one allied vnto vs in blood: now no man doubteth, but God in Chriſt may be ſeene, as Ioh. 14. 9. *Hee that hath ſeene me, hath ſeene my father.*

Obiect. III. 1. Cor. 13. 12. *We ſhall ſee him face to face. Anſ.* God hath no face, and therefore that cannot be vnderſtood litterally; but thereby is ſignified, that we ſhal haue plentifull knowledge of God, as we haue of him whome we ſee face to face.

Obiect. IV. If we ſhall not ſee God with our eyes, then they ſerue to no vſe in heauen. *Anſ.* God forbid: for beſides the glorious companie of all the Saints, we ſhall therewith behold our Lord Ieſus Chriſt, who redeemed vs by his blood, and made vs Kings and Prieſts vnto our God, to whome we ſhall ſing praiſe, and honour, and glorie, for euermore, Reu. 5. 12.

The ſecond kind of ſight, is of the *minde*, which is nothing but the knowledge or vnderſtanding of the minde, and that is two-fold; imperfect in this life, and perfect in the life to come. In this life, the minde knowes not Gods eſſence or ſubſtance, but onely by the effects; as by his word and Sacraments, and by his creatures: and indeede, the ſpeciall ſight we haue of God in this life, is by theſe his effects to conceiue in our minds how God is affected to vs; as that God is our Father, and Chriſt our Redeemer, and the holy Ghoſt our ſanctifier. The perfect viſion of God, is reſerued to the life to come, where Gods elect ſhall ſee him in regard of his ſubſtance: for [m] we *ſhall ſee him as hee is.* Yet that we be not deceiued herein, wee muſt know that perfect ſight is two-fold, *ſimple*, and *comprehenſiue*: *Simple perfect ſight* is, when man ſees a thing wholly as it is in it ſelfe; and thus God is not ſeene by the minde of man. *Comprehenſiue ſight* is, when the Creature ſeeth God, ſo farre forth as it is capable of his knowledge; and thus ſhall men ſee God in the world to come perfectly, and be filled therewith, though they know him not wholly, as he is in himſelfe: euen as a veſſel caſt into the ſea may be perfectly ful of water, though it receiue not all the water in the ſea. But ſome wil aske, how ſhall the minde ſee God? *Anſ.* The manner is ſuch, as neither eye hath ſeene, nor eare heard, neither can any man tell, but they onely that haue the fruition of it in heauen: yet certenly ſuch it is, as ſhal giue full contentment to euery one that doth enioy it. But it ſhall be far beter for vs, to ſeeke for a pure heart, whereby we may be aſſured of this bleſſed ſight of God, then curiouſly to ſearch how we ſhall ſee him: for to them that be of a pure heart, God will reueale himſelfe perfectly, to their ioy vnſpeakable and glorious.

[m] 1. Ioh. 3. 2.

How the ſeeing of God is happines.

The *ſecond point is*, how this ſeeing of God can be true happineſſe. *Anſw.* A man that hath beene blinde, will count himſelfe happy, when he receiues his ſight; and he that hath long laien in a darke dungeon, will count it a bleſſed thing, to be brought out to ſee the light of the ſunne: now if this bodily light be ſo comfortable, how endleſſe is the ioy of that heauenly light, which commeth from God himſelfe? The [n] *Queene of Sheba* counted thoſe ſeruants bleſſed, that ſtood before *Salomon* to heare his wiſedome; then doubtleſſe the ſonnes of God muſt needes be happie, that ſtand before the Lord, hearing his wiſedom and beholding his glorie: [o] *for in his preſence is fulneſſe of ioy, and at his right hand are pleaſures for euermore. Moſes* is renowned with all poſteritie for this prerogatiue, that God vouchſafed [p] *to let him ſee his backe parts*: and Chriſts Diſciples were ſo rauiſhed with a glimpſe of Gods glorie in his transfiguration, that they would needes [q] *abide there ſtill.* Oh then, what glorie is it to ſee him as he is? doubtleſſe this ſight of God is true happineſſe. But then (will ſome man ſay) the Deuills ſhall be happie, for they ſhall ſee him at the laſt day. *Anſw.* Their ſight ſhall be their ſorrowe, for they ſhall ſee him as a terrible iudge, not as a Sauiour, with apprehenſion and approbation of his loue and mercy, which is the ſight here meant: as the Apoſtle ſaith, [r] *Wee ſhall ſee face to face, and know as we are knowne.* So then the meaning of theſe wordes is this, they ſhall ſee God by his effects in this life, and perfectly in the world to come, with approbation of his loue and mercie.

[n] 1. kin. 10. 8.
[o] Pſal. 16. 11
[p] Exo. 33. 23
[q] Mat. 17. 4.
[r] 1. Cor. 13. 12.

The vſes. 1. Comfort againſt reproach.

This gracious promiſe muſt be obſerued as a ground of ſpeciall comfort to all Gods children: for they that endeauour after puritie of heart, ſhall ſuffer much contempt and reproach in the world, but they muſt not bee diſmaied, for God will looke vpon them, and ſhew himſelfe fauourably vnto them: [ſ] *Hee will appeare to their ioy, and their aduerſaries ſhall be aſhamed*: therefore they may ſay with *Dauid*, [t] *I will not feare what man can doe vnto me.*

Secondly, is it true happineſſe to ſee God? then in this world wee muſt ſtriue to come as neere vnto God, as poſſibly we can; for the nearer we come vnto him, the more wee ſee him, and the nearer we are to our perfect happines. Now that we may come neer vnto God, we muſt ſee God alwaies before our eyes; that is, whereſoeuer we are, and whatſoeuer we do,

[ſ] Iſa. 66. 5.
[t] Pſal. 118. 6.

we muſt perſwade our hearts that we are in his preſence: this was *Dauids* practiſe, Pſal. 16.8. *I haue ſet the Lord alwaies before mee*: this perſwaſion will make vs to walke with God, as *Enoch* did, who for this is ſaid a *to pleaſe God*.

a Heb.11.5

Thirdly, this muſt allure our hearts towards all thoſe meanes wherein God ſhewes himſelfe vnto his children: the Lord reuealed himſelfe in his ſanctuarie vnto his people, and hereupon *Dauid* was rauiſhed with deſire to gods courts; ſee Pſal. 27.4. and Pſal. 48.1.2. And the like affection muſt we haue to Gods word and Sacraments, therein he ſhewes his beautie, as in his ſanctuarie; and therefore we muſt labour therein to ſee the goodneſſe and mercy of God towards vs, vſing them as pledges of his grace and loue in Chriſt: yea, we muſt endeauour to ſee him in all his creatures, as his wiſdom, power, and goodneſſe to vs wards: this is a notable ſteppe to our prefect bliſſe.

V. 9. *Bleſſed are the peace-makers: for they ſhall be called the children of God.*

9. Rule.

Here is the *ſeauenth Rule* and precept of Chriſt touching true happineſſe; wherein obſerue firſt, who are bleſſed, ſecondly, wherein this bleſſednes conſiſts. The parties bleſſed are *Peace-makers*. By *peace* we muſt vnderſtand concord and agreement betweene man and man. Now peace is twofold, Good, or Euill. *Good peace*, is that which ſtands with good conſcience and true religion. This was among the conuerts in the Primitiue Church, x *who liued together, and were all of one heart, and one ſoule*. *Euill peace*, is an agreement and concord in euill, as in the Practiſe of any ſinne againſt Gods commandements; in a word, euill peace is ſuch, as cannot ſtand with true Religion and good conſcience. Hereof Chriſt ſpake, ſaying, y *I came not to ſend peace, but the ſword*: that is, diuiſion by meanes of the doctrine of the Goſpel. Now in this place, *good peace* is the qualitie of thoſe parties that be bleſſed. Further, by Peace-makers, two ſorts of men are to be vnderſtood: firſt, all ſuch as haue care, ſo much as in them lieth, to haue peace with all men, good and bad: ſecondly, ſuch as not onely themſelues be at peace with others, but alſo do labour to reconcile parties at variance, and to make peace betweene man and man; both theſe ſorts are bleſſed, that is, they are in a happie ſtate and condition, becauſe this gift of *Peace-making*, is a grace of Gods ſpirit in them alone who are bleſſed: for where Gods ſpirit worketh peace of cõſcience towards God in Chriſt, there the ſame ſpirit doth moue the partie to ſeeke peace with all men; as alſo to make peace betweene thoſe that are at variance, *ſo farre forth* as it may ſtand with Religion and a good conſcience. Yet here are certaine queſtions to be ſcanned touching peace, which will giue great light to the better vnderſtanding of this Rule.

Peace.

x Act.4.32.

y Matth.10.34

Queſt. I. Seeing Peace-makers are bleſſed, why ſhould they be blamed which ſeeke to make peace betweene Papiſts and Proteſtants, by reconciling theſe two religions? *Anſwer.* Becauſe this is not good peace, for there is no more concord betweene theſe two religions, then is betweene light and darkneſſe. Whereas it is ſaid, they differ not in ſubſtance, but in circumſtances, both hauing the ſame word, the ſame Creede, and Sacraments; we muſt know, that notwithſtanding all this, yet by neceſſarie conſequent of their doctrine and religion, they doe quite ouerturne the foundation of the Bible, of the Creede, and Sacraments; as in the points of *Iuſtification by workes*, of *humane ſatisfaction*, of *worſhipping Saints and Images*, and their *maſſing ſacrifice* and *Prieſthood*, may ſoone appeare. But they haue the ſame Baptiſme with vs? *Anſw.* Baptiſme ſeuered from the true preaching of the word, is no ſufficient note of a true Church; for the Samaritans had circumciſion, and yet the Lord ſaith, z *they were not his people*. Againe, they hold the outward forme of Baptiſme, but they ouerturne the inward power by denying Iuſtification by faith alone in Ieſus Chriſt. Thirdly, Baptiſme is preſerued in the Church of Rome, not for their ſakes, but for the hid Church which God hath kept to himſelfe, euen in the middeſt of all Poperie; ſo that if they returne to vs, we ſhal accord: otherwiſe we may not goe to them, leaſt we forſake the Lord.

z Hos.1.9

Queſt. II. If Peace-makers be bleſſed, how can any Nation with good conſcience make warre? *Anſw.* The Lords commandement to *haue peace with all men*, doth not binde men ſimply, but with this condition, a *if it be poſſible, and as much as in vs lieth*: but when there is no hope of maintaining peace, then the Lord alloweth a lawfull warre, ſuch as is for iuſt defence, or claime of our needfull due and right: for herein the caſe ſtandeth with the bodie politicke, as it doth with the naturall bodie: while there is hope of health and ſafetie, the Phyſitian vſeth gentle meanes; but when the caſe is deſperate, thē he vſeth deſperate meanes, and ſometimes giues ranke poyſon, to trie if by any meanes life may be ſaued. And ſo may the ſafetie of a State be ſought by warre, when Motions of peace will not take place.

a Rom.12.18.

Queſt. III. How can ſuit in law be maintained with good cõſcience, ſeeing it can hardly ſtand with this bleſſed peace? *Anſw.* So long as meanes of agreement other waies may be had betweene man and man, ſuits in law ſhould not be taken vp; for *Paul* blameth the Corinthians, not onely b *for going to law vnder heathen Iudges*, but becauſe they lawed for light matters vpon ſmall occaſions: c *why rather* (ſaith he) *ſuffer yee not harme?* But if by priuate meanes we cannot get or hold our right, we may vſe the helpe of law.

b 1.Cor.6.6.

c verſ.7.

Queſt. IV. How farre forth may one man, or on people be at peace with another? League or ſocietie betweene man and man, people and people, is twofold; either of concord, or of amitie. The *league of concord is*, when men bind themſelues in peace one with another; and this may be had betweene all men, beleeuers or vnbeleeuers, good or bad; d *haue peace with all men* (ſaith the Apoſtle.) *League of amitie* is, when men or people bind themſelues one to another in ſpeciall loue, beſide their outward concord: and this kind of peace ought onely to be had with true beleeuers. Good king *Ieboſaphat* is greatly blamed of the Lord, for making this ſpeciall league with wicked *Ahab*, e *Wouldeſt thou helpe the wicked* (ſaith the Prophet) *and loue them that hate the Lord? for this thing the Lords wrath is vpon thee.*

d Rom.12.18

e 2.Chr.19.2

Vſes. 1.

Whereas Peace-makers are bleſſed, we are to be admoniſhed, if it be poſſible to haue peace with all men, as much as in vs lieth, and within the compaſſe of our callings, to auoid all occaſions of contention and ſtrife: Saint *Pauls* exhortation muſt here take place, f *one muſt hold the vnitie of the ſpirit in the bond of peace.* To the effecting whereof, three vertues are there propounded for our practiſe: *Humilitie, Meekeneſſe*, and *Long ſuffering*. *Humilitie* is a vertue, whereby one man thinkes better of another then of himſelfe; for this makes a man thinke baſely of himſelfe in regard of his owne ſinnes and corruptions, whereupon he is content to giue place vnto others, and to yeeld of his own right, for the maintaining of peace: whereas on the other ſide, pride cauſeth men to ſeeke for more then their due, & ſo cauſeth contentions: as *Salomon* ſaith, g *onely by pride doth man make contention.* *Meekeneſſe* is a vertue, whereby a man is gentle in behauiour towards euery perſon, good or bad: this cauſeth a man to put vp iniuries, and to forbeare wrongs, when occaſion of reuenge is giuen him. *Long ſuffering* is a vertue, whereby a man doth beare with other mens wants, as moroſitie, and haſtineſſe, and in bearing yeelds of his owne right, for the maintenance of peace: thus dealt h *Abraham* with *Lot*, when their heardmen were at variance, though he were the ſuperiour both for age and place; yet for peace ſake, he put *Lot to chooſe the place of his abode, whether on the right hand or on the left.* Beſides theſe, there are many other vertues propounded in the writings of the Apoſtles, for the maintaining of peace; to wit, *Humanitie*, when a man can ſo carrie himſelfe towards all others, that he can take well all indifferent ſayings & doings, and conſtrue them to the beſt part, if it be poſſible: This is a moſt needfull vertue for Chriſtian peace, which we muſt follow, and hereunto frame our nature and affections, which are crooked and rebellious of themſelues, that ſo farre as is poſſible, we may haue peace with all men: for peace is the bond of euery ſocietie, of families, townes, & common wealths, without which no ſtate can endure; and Chriſtian religion commends the ſame vnto vs, Iam. 3. 17. *The wiſedome which is from aboue, is pure, gentle, peaceable, full of mercie, and good fruits.*

f Eph.4.3.

Vertues preſeruing peace.
1. Humilitie.

g Prov.13.10

2. Meekeneſſe.

3. Long ſuffering.

h Gen.13.8.9

4. Humanitie.

Secondly, if Peace-makers betweene man & man be bleſſed, then much more happie are they, who make peace betweene God and man; and theſe are the faithfull miniſters of the Goſpell, which ſet themſelues wholly to reconcile men vnto God: ſo *Paul* (ſpeaking as a Peace-maker) ſaith, i *we beſeech you as Embaſſadours of Chriſt, that ye be reconciled to God*: and therefore all thoſe, that by Gods grace are ſet apart for this work, muſt in ſinceritie ſet their hearts, and imploy themſelues diligently for this ende, to reconcile men vnto God, and to bring them to peace with God; and in their owne conſcience, this ſhall be a ſeale of the Lords mercie towards them, whereby they may aſſure themſelues that they be bleſſed: for howſoeuer vnto ſome, their miniſterie may be the ſauour of death, yet they are alwaies a ſweet ſauour vnto God in Chriſt.

i 2.Cor.5.20

Thirdly, hereby wee may ſee, what a bleſſed thing it is, in the day of Gods wrath againſt his people, to ſtand in the breach, and by earneſt praier to ſtaie his hand, and ſo to make peace betweene God and his people by praier. This was *Moſes* practiſe many a time, for which hee is renowned with all poſteritie, Pſal. 106. 23. Exod. 32. 10. 11. And ſo did *Aaron*, Num. 16. 47. 48. *Dauid*, 2. Sam. 24. 17. and many others. This dutie concerneth vs, for God hath a controuerſie with our Land, for the innumerable crying ſinnes hereof, as blaſphemie, oppreſſion, contempt of Religion, adulteries, and ſuch like: now when we ſee the great mortalitie of our brethren, or heare of treaſons and conſpiracies, and rumors of warres by enemies who threaten our ouerthrowe; then muſt we knowe that God ſhakes his rod at vs, and then eſpecially is euery one to intreat the Lord more earneſtly for mercie and reconciliation; for this is a bleſſed worke of peace, to ſtaie the Lord from the deſtruction of his people. Read *Iſay* k, *Ieremie* l, *Ezekiel* m, ſundrie times *God complaines of the want of ſuch, as ſhould ſtand in the breach before him for the Land, that hee ſhould not deſtroie it.* Behold the waight and worth of this dutie, in *Abrahams* interceſſion for Sodome, for he ſo farre preuailed with the Lord, n *that if there had beene tenne righteous perſons in Sodome, the whole citie had beene ſpared for their ſakes*: but becauſe there were none, ſo ſoone as righteous *Lot* was got out, it was burned with fire and brimſtone from heauen, Gen. 19. 23. 24.

k Iſa.59.16. and 63.5.
l Ier.5.7. and 12.11.
m Ezech.22. 30,31.

n Gen.18.32

Laſtly, if Peace-makers be bleſſed, the *Peace-breakers* are curſed: many there be of this ſort, but aboue all, they are moſt notorious who diſturbe the peace of the Land, which by Gods mercie we haue for many yeares enioyed. It may be thought wee haue none ſuch among vs, but onely traitors, and ſuch as plot with forraine enemies; but the truth is, all thoſe doe diſturbe our peace, that walke after their hearts luſts in ſinne and wickedneſſe, as *idolaters, blaſphemers, oppreſſours, drunkards*, and ſuch like; theſe are peace-breakers, who cauſe the Lord to take away the bleſſing of peace: ſee Ierem. 16. 5. the Lord ſaith, *He hath taken his peace from his people*: the reaſon is, v. 12. becauſe *euery one walked after the ſtubbornneſſe of his wicked heart, and would not heare him*: and, Leuit. 26. 25. *The ſword of the enemie is ſent of God, to auenge the quarrell of his couenant.* It is then our tranſgreſſion and rebellion againſt God, that will bring warre and rebellion into our Land; if this were not, our peace would continue for euer: for [a] *the worke of iuſtice ſhall be peace, euen quietneſſe, and aſſurance for euer*: And againe, [b] *in righteouſneſſe ſhalt thou be eſtabliſhed, and be farre from oppreſſion.* This therefore ſhould mooue all vngodly perſons to repent, and to breake off the courſe of their ſinnes, vnleſſe they will continue profeſſed enemies to the peace of the ſtate, vnder which they liue.

a Iſa.32.17.
b Iſa.54.14.

The *ſecond point*, wherein this bleſſednes of Peace-makers conſiſts, namely, in that *they ſhall be called the children of God*: that is, they ſhall be eſteemed and reputed for Gods children in this world, of God himſelfe, and all good men; and in the world to come, fully manifeſted ſo to be. That this is true happineſſe will ſoone appeare, by the view of the ſtate of euery child of God, for they are vnited vnto Chriſt by the ſpirit of grace, by which they are regenerate, and in Chriſt they are adopted for ſonnes and daughters, and ſo enioy Gods ſpeciall grace and fauour. Now hereupon they are Kings children, hauing God for their Father, who loues them more tenderly, then any earthly Parents can loue their owne children: ſecondly, they haue Chriſt for their brother, and ſo are heires annexed with him, hauing heauen and earth for their poſſeſſions: [q] *In him they are made Kings and Prieſts vnto God*: and ſhall be [r] *iudges of the world at the laſt day*: yea, they haue the [ſ] *holy Angels for miniſtring ſpirits to attend vpon their perſons*, for their defence from the power of the enemie, which farre ſurpaſſeth the dignity of any guard of men on earth whatſoeuer: all things worke together for the beſt vnto them; their croſſes and afflictions are no curſes, but fatherly trialls and chaſtiſements; yea, their ſinnes are turned to their good; to them death is no death, but a ſweet ſleepe vnto their bodies, and a ſtrait paſſage for their ſoules into eternall glory; yea in the act of death, they haue the comfort of life in the ioy of the ſpirit, and the Angels readie, when breath departeth, to carrie their ſoules to heauen.

q Reu.1.5.
r 1.Cor.6.2.
ſ Heb.1.14.

1 If this be their happineſſe, to be called Gods children; then they that liue after their owne wicked luſts, voide of all care to keepe a good conſcience, are miſerable and accurſed; for they are the children of the diuill, ſeruing him in the workes of ſinne, and expreſſing his image in vngodlineſſe and worldly luſts. It ſtands them therefore in hand, if they haue any care of true happineſſe, to labour after regeneration; whereby, forſaking the luſts & courſes of their former ignorance, and embracing and obeying ſincerely the word of life, they may become Gods children, and ſo happie.

2 Secondly, haſt thou receiued this grace of Gods ſpirit, whereby thou art inclined to haue peace with all men, and to ſeeke for peace betweene God and thine owne conſcience, yea betweene the Lord and others? then comfort thy ſelfe, thou art the child of God, theſe motions comes from grace, fleſh and blood brings forth no ſuch fruits: labour therefore to maintaine theſe good motions, with all other pledges of thine adoption, and ſo ſhalt thou grow fully aſſured of thine owne happineſſe. In this age men make much adoe to get good aſſurance of earthly purchaſes; but what madneſſe is this, ſo greatly to regard momentanie things, and to haue no care, in compariſon, of our eternall inheritance, which we ſhall haue aſſured vnto vs, when we become the children of God.

V. 10. *Bleſſed are they which ſuffer perſecution for righteouſneſſe ſake: for theirs is the kingdome of heauen.*

11. *Bleſſed are ye when men reuile you, and perſecute you, and ſay all manner of euill againſt you for my ſake, falſly.*

12. *Reioyce and be glad, for great is your reward in heauen: for ſo perſecuted they the Prophets which were before you.*

8. Rule.

Here Chriſt propounds his *eight Rule* touching happineſſe, which he handles more largely then the former: for hauing laid downe the Rule, v. 10. he expounds the ſame in a ſpeciall application of it to his Diſciples in the 11. and 12. verſes. In the rule it ſelfe, note two points, firſt, the parties bleſſed: ſecondly, wherein their bleſſednes conſiſts. The parties bleſſed, are they *which ſuffer perſecution for righteouſneſſe ſake*. *Perſecution* properly ſignifieth purſuit, ſuch as one enemie maketh after an other; but here the word muſt be taken generally, for all kind of perſecution whatſoeuer. Now becauſe it is a paradoxe & abſurd in humane reaſon, to thinke him bleſſed, that for any cauſe is perſecuted; therefore Chriſt to verifie the truth hereof, repeats the ſame Rule in the next verſe, where alſo he expounds euery parcell thereof, wherewith I will content my ſelfe, becauſe Chriſt is the beſt interpreter of his owne words.

In the 11. verſe therefore Chriſt ſets downe three things, all pertaining to the true expoſition of this Rule: 1 Firſt, he explaines more particularly the parties that be bleſſed, ſaying to his Diſciples, *Bleſſed are yee*. In the beginning of the Chapter, we heard that hee caſt his eies vpon them and ſpake vnto them; and now here he doth the like againe; and therefore this Rule muſt not be vnderſtood of all men in the world that ſuffer, but of all Chriſts true Diſciples; and generally it is not true, for the heathen and infidels, doe often ſuffer for good cauſes, and yet remaine infidels, without the true God, and ſo are not bleſſed. Againe, a Chriſtian profeſſour may giue vp his life in a good cauſe, yet not of loue to God or his truth, but vpon ambition; and ſo not be bleſſed: for a *though I giue my bodie to be burned, yet wanting loue, it profiteth mee nothing*. 2 Secondly, Chriſt expoundeth particularly, what hee meaneth by perſecution, naming three parts thereof: firſt, *ſlandering and reuiling*, which is the perſecution of the tongue: Thus the Iewes perſecuted the Apoſtles, ſaying b they were *drunke*, or *full of ſweete wine*: Thus c Feſtus perſecuted *Paul*, ſaying he was *madde*, or *beſide himſelfe*. Secondly, *perſecution*, meaning hereby (as the word doth properly ſignifie) firſt, *purſuing*, ſuch as one enemie makes after another, when he ſeekes to ſpoile him of his goods, or of his life, or els, ſecondly, *the bringing a man vnto the Barre*, and there of malice to accuſe and arraigne him: thirdly, *euill ſpeaking with lying*, when as men of purpoſe be without cauſe maliciouſly carried thereunto, as when the Iewes called d *Chriſt* a *Samaritane, that had a deuill*: and ſaid that e *he caſt out deuils by Belzebub the prince of deuils*: and thus were the Chriſtians in the Primitiue church perſecuted, being maliciouſly accuſed for *killing their owne children*, for *worſhipping the head of an aſſe*, for *inceſt*, and ſuch like. To theſe three kinds of perſecutions, S. Luke chap.6.22. addes a fourth, namely, *hatred*: and a *fifth*, called *ſeparation*, whereby men were excommunicated, and caſt out of the Temple and Synagogues for Chriſts ſake & his Goſpels. Theſe are the ſeuerall kinds of that perſecution, for the enduring whereof, Chriſt pronounceth men bleſſed, verſ.10. whereof Hatred is the root and the reſt are branches. Thirdly, Chriſt laies down the cauſe, for which this perſecution ſhall be inflicted; namely, *for my ſake*; or as S. *Luke* ſaith, *for the ſonne of mans ſake*; which expoundeth this phraſe, *for Righteouſneſſe ſake*, verſ.10. to wit, for profeſſing, beleeuing & maintaining the doctrine of the Goſpel taught by Chriſt, touching remiſſion of ſinnes, and life euerlaſting, to them that beleeue.

a 1.Cor.13.3.

b Act.2.13.

c Act.26.24.

d Ioh.8.48.

e Luk.11.15

Tertul. apol. cap.9. & 16.

The vſes in generall. We ſee that Chriſt vrgeth this Rule of bleſſedneſſe more largely then the former: this he doth for ſpeciall cauſes: firſt, hereby hee would teach his Diſciples, and vs in them, that it is the will of God, his Church in this world ſhould be vnder the croſſe, in ſuch affliction and perſecution, as their blood ſhould be ſought for the maintenance of the faith. And this hee will haue to be the ſtate of his Church for ſpeciall cauſes: Firſt, that the members thereof, by their affliction, may be acquainted with their owne wants and infirmities, which they would not much regard, if they were freed from the croſſe. Secondly, that by affliction they may be kept from many grieuous ſinnes, into which they would fall, if they liued in peace. Thirdly, that others ſeeing the correction of the Church for ſinne, might learne thereby to hate and auoide ſinne: and laſtly, that the Church might glorifie God, in a conſtant and couragious maintenance of his truth vnto death: for euen in perſecution is Gods truth preſerued againſt the reaſon of mans wiſdome, by ſome *ſuffering for the truth, being faithfull witneſſes bearing thereunto*.

God's church muſt be afflicted.

Secondly, Chriſt had newly called the Twelue out of all his Diſciples, to be Apoſtles; whereupon they might thinke that they ſhould be aduanced to ſome outward honour, eaſe, & peace: but Chriſt hereby calles them from that conceit, and puts them in mind of affliction, which ſhould befall them in time to come, that when it came, they might the better endure it. And thus he prepares all Churches to ſuffer afflictions; yea, and we our ſelues, muſt hereby learne in time of peace, to prepare our ſelues againſt the day of triall: becauſe his will is, *that whoſoeuer would liue godly in Chriſt Ieſus, muſt ſuffer affliction*.

Luk.6.13.

Thirdly, hereby Chriſt intends to lay a groūd of comfort to his diſciples in their perſecution, by a plaine and full declaration of their happineſſe that ſuffer for righteouſneſſe ſake, in that they haue ſure title to the kingdom of heauen; out of which eſtate no ſound comfort can be had. And this ſame muſt we lay vp in ſtore, againſt the time to come; for we liue now in peace by Gods mercie, but we know not how long it will continue; we haue beene threatned and dangerouſly aſſaulted by our enemies many a time, beſides the rodde of God ſhaken with his owne hand againſt vs: and we may not think our peace will laſt alwaies, but ſeeing our ſinnes increaſe, we may be ſure our ioy & peace will one day be turned into ſorrow: and therefore it will be good to haue this Rule engrauen in our hearts, that *they are bleſſed which ſuffer for righteouſneſſe ſake*. If therefore tribulation come for the defence of the Goſpel, we muſt haue recourſe to this promiſe of bleſſedneſſe, and that will be our comfort.

More particularly. In the words of this Rule, *Bleſſed are they, &c.* Chriſt would let vs ſee that deadly hatred, which the world beareth vnto Gods Church; for ſo much the word (*perſecution*) importeth. The reaſons of this hatred they be theſe: 1 Firſt, the Church of God in the miniſterie of the Goſpel, ſeekes the ruine of the deuils kingdome, who is the Prince of the world; the

The world hates Gods Church, and why?

deuill therefore rageth, and inflames the hearts of his instruments, with malice againſt Gods Church, that they may perſecute and quite deſtroy it if it were poſſible. 2 Secondly, Gods Church is a peculiar people ſeuered from the world in profeſſion, doctrine, and conuerſation, and therefore the world hates them, Ioh. 15. 16. And this verie point may ſerue to ſtay our hearts, when we ſhall be perſecuted for the profeſſion and embracing of the Goſpel of Chriſt; for the world doth hate Gods Church, and will doe to the end: there muſt be enmitie betweene the ſeede of the ſerpent, and the ſeed of the woman, Gen.3. *as then he that was borne of the fleſh, perſecuted him that was borne after the ſpirit, ſo is it now*, Gal.4.29.

Secondly obſerue, that this hatred of the world, is not onely againſt the members of Gods Church, but euen againſt Chriſts holy religion; ſo Chriſt ſaith, *for my ſake*, or *for my Religions ſake*. This is to be marked as a moſt excellent argument to perſwade our conſciences, that the Goſpell of Chriſt which we profeſſe, is the true and bleſſed doctrine of God, becauſe the wicked world doth alwaies hate it; yea, it hateth vs alſo for the Goſpels ſake: now if it were a doctrine of men, it would fit their natures well, & they would loue it, for the world doth loue his owne. Ioh.15.19.

Thirdly, if they be bleſſed that ſuffer perſecution, then how may any man lawfully flie in perſecution? *Anſw.* A man may flie in perſecution with a good conſcience, 2. Caueats about flight in perſecution. theſe two things obſerued: firſt, that he be not hindered by his particular calling: ſecondly, that he hath liberty offred by gods prouidence to eſcape the hands of his enemies. The intent of this verſe, is not to forbid flight, but to comfort ſuch as are in perſecution, and cannot eſcape: for the word ſignifieth ſuch perſecution, as is by purſuit and oppreſſion, which cannot be avoided.

Laſtly, ſeeing they are bleſſed that ſuffer for righteouſneſſe ſake, Whether are they alwaies curſed that ſuffer deſeruedly for an euill cauſe, for the cōtrary reaſon is in cōtraries? *Anſ.* They are alwaies accurſed, ſaue in one caſe; to wit, vnles they repent for their vnrighteouſnes, for which they are afflicted; but by true repentāce they become bleſſed. The theife vpō the croſſe had liued in theft, and was therefore attached, condemned, and crucified, and ſo he ſuffered for vnrighteouſneſſe; but yet he was ſaued, becauſe he repented, and beleeued in Chriſt.

It is added, *for righteouſneſſe ſake*. In this clauſe we are taught a ſpeciall leſſon; namely, that when God ſhall lay vpon vs any affliction or perſecution; as impriſonment, baniſhment, loſſe of goods, or of life it ſelfe; we muſt alwaies looke that the cauſe be good, and then ſuffer willingly. This is a neceſſarie Rule, for wee muſt ſuffer affliction either publikely or priuately if we will liue godly in Chriſt Ieſus. Now it is not the puniſhment, but the cauſe that makes a Martyr: and to this purpoſe *Peter* ſaith, 1.Pet.4.15. *Let none of you ſuffer as a Murtherer, a Theife, or a buſie-bodie; but if any man ſuffer as a Chriſtian, let him not be aſhamed, but glorifie God in this behalfe*: and therefore we muſt be ſure the cauſe be good; yea this we muſt looke vnto in our particular priuate croſſes.

Verſe 11. *Bleſſed are yee when men reuile you, and perſecute you, &c.* In handling the former verſe, we ſhewed the meaning of theſe words, and how they ſerue to expound the former Rule. The point here to be obſerued is this, That to *reuile and ſlander*, yea (as *Luke* ſaith Luk.6.22. to *hate* a man for a good cauſe, eſpecially for religion, in perſecution: which ſhewes how fearefull the common ſinne of the age is, whereby men reuile their brethren, with baſe and odious tearmes, becauſe they ſhewe ſome care to pleaſe God, and to adorne their profeſſion by a godly life. But thou art a perſecutor whoſoeuer thou art that vſeſt this, and therefore repent and leaue it, for it is a preparation to a greater ſinne in this kinde, and moſt odious in Gods ſight, as the puniſhment hereof declares, Gen.21.9,10. with Gal.4.29,30.

S. Luke addes a ſecond word, *And when they ſeparate you*, whereby is meant excommunication out of the Temple and Synagogue; a puniſhment which Chriſt foretold ſhould befall his diſciples. This cenſure was put in execution in their Synagogues: for beſides the adminiſtration of ciuill Iuſtice, Eccleſiaſticall matters were there handled. Now marke what Chriſt ſaith, Though excommunication bee mine owne ordinance; yet *bleſſed are you when men excommunicate you out of the Temple and Synagogues, for my names ſake*: where hee maketh excommunication a kinde of perſecution, when it is denounced againſt men for righteouſneſſe ſake.

Here then we may learne, what to thinke of the *Popes Bulls*, whereby he excommunicates Kings and Queenes, and particular Churches, for denying ſubiection to his chaire: namely, that they are the deuills inſtruments, wherewith Gods children are perſecuted; and that all ſuch as are thus excommunicated, for defending the truth of the Goſpel, are bleſſed: for excommunication is not the inſtrument of 1 a curſe to them that ſuffer it for a good cauſe. 2 Secondly, hence we learne, that excommunication abuſed againſt Gods word, is no powerfull cenſure, though in it ſelfe, beeing vſed according to Gods ordinance, it be a moſt terrible thunderbolt, excluding a man in part, frō the Church, and from the kingdom of heauen: and therefore all Churches muſt ſee, that this cenſure be not abuſed, for the abuſers of it incurre the danger of the curſe, and not they againſt whom it is vniuſtly pronounced.

ver. 12. *Reioyce and be glad, for great is your reward in heauen: for ſo perſecuted they the Prophets which were before you.*

Here Chriſt drawes a concluſion from the former Rule; for hauing ſaid in generall, *that they which ſuffer for righteouſneſſe ſake are bleſſed*, ver. 10. and applyed it in particular to his Diſciples, ver. 11. hereupon he inferres, that they muſt reioyce in affliction, euen then, or as (*Luke*[g] ſaith) *in that day*: yea they muſt bee *glad*; which word ſignifieth exceeding ioy, ſuch as we vſe to expreſſe by outward ſignes in the bodie; as skipping and dauncing; ſuch as [h] *David* vſed to teſtifie his ioy, for the returne of the Arke of God to his citie. This is a moſt worthy concluſion, often vrged and commended vnto vs in Scripture: Iames 1. 2. *Brethren, count it exceeding great ioy, when yee fall into diuerſe temptations*. Rom. 5. 3. *Wee reioyce in tribulation, knowing that tribulation bringeth forth patience*; and, Acts, 5. 41. *The Diſciples reioyced, that they were counted worthie to ſuffer rebuke for the name of Chriſt*.

g Luk.6.23. [illegible]

h 2.Sam.6. 14.16.

Here wee learne then, that Gods Church and people, that ſuffer in a good cauſe muſt reioyce and bee glad: This muſt be remembred, for we haue beene many times in great danger of our enemies for the Goſpels ſake: and it may pleaſe God to leaue vs in their hands, for our manifold ſinnes, and great abuſe of his heauenly bleſſings: which if he doe, what muſt bee our behauiour? muſt we be ſwallowed vp with ſorrowe and griefe? no, but humbling our ſelues for our ſinnes, wee muſt remember for what we doe ſuffer, and reioyce and bee glad in that behalfe; for though our outward man periſh, yet the inner man ſhall be reuiued.

Now becauſe it is a hard thing to reioyce in grieuous afflictions, therefore Chriſt doth giue two reaſons to mooue them hereunto; firſt, from the Recompenſe of reward after this life, in theſe words, *for great is your reward in heauen*. This point I haue handled heretofore, and therefore I will here onely ſhewe how the Papiſts abuſe this text, to prooue the merits of mans workes of grace; for hence they reaſon thus, *Where there is a reward, there is merit: But in heauen there is a reward for mans workes of grace: and therefore in this life, there is merit by them*. To this it is anſwered diuers wayes: I will touch the heads of the principall. 1 Firſt, the word *reward* muſt not be vnderſtood properly, but figuratiuely; for Chriſts ſpeach is borrowed from labourers, who after they haue done their worke, doe receiue their wages, which is the reward thereof: euen ſo, after Chriſts diſciples and ſeruants haue ſuffered afflictions for the name of Chriſt, at the end of this life they ſhall receiue life euerlaſting. 2 Secondly, when we reade of wages and reward in Scripture, we muſt not dreame of any thing due by right of debt and merit, but conceiue thereby, that which is giuen by promiſe, and of meere mercie; like as when an earthly Father promiſeth to his ſonne, to giue him this or that thing, if hee will learne; now the Fathers gift is not meritted by the child, but is freely giuen, the more to incite the childe to learne his booke. 3 Thirdly, if wee vnderſtand reward properly; then we muſt referre it, not to our ſufferings, but to the ſufferings of Chriſt: for there is no proportion betweene our ſufferings, and life eternall: *the afflictions of this preſent life are not worthy of the glory which ſhal be ſhewed vnto vs*. Rom. 8. 18.

Revel.2.

Rhemiſts on this verſe.

The ſecond reaſon is take from the example of the auncient Prophets; *for ſo perſecuted they the Prophets which were before you*. In this Reaſon, Chriſt intendeth two things; Firſt, to teach his Diſciples and vs, that perſecution for good cauſes, is no new or ſtrāge thing: Secondly, to comfort his Diſciples & ſeruants in their ſufferings; for that thereby, they ſhould be made conformable to the ancient worthy Prophets, who were of old renowned among men, and are now glorified of God in heauen. Hereto we muſt compare the words of *Luke* ſpoken to the ſame purpoſe: [i] *for after this manner did the Fathers to the Prophets*. By *Fathers* we muſt needs meane the auncient people of the Iewes, for here he ſpeaketh to his Diſciples & others that were Iewes by nation. Now hence obſerue a ſtrange point; to wit, that the auncient Prophets, who were moſt worthy men of God, were perſecuted in their times, not ſo much by forrainers and enemies to religion, as by thoſe that were outwardly members of the Church of God, and profeſſors of religion. This may ſeeme ſtrange, that men liuing in Gods church, ſhould growe to this height of impietie, to become perſecutors of Gods Saints: but Saint *Stephen* giueth the reaſon hereof; namely, their [k] *hard hearts*, whereby *they reſiſted the holy Ghoſt in the miniſterie of the word*; for which God left them to themſelues, ſo as they ran headlong to this height of impietie, to perſecute Gods deereſt ſeruants. The like we may ſee in theſe our dayes; ſome that haue beene profeſſors, after long hearing, breake forth into open Atheiſme, calling this into queſtion, whether there be a God: and among others there is alſo to be ſeen as vile crueltie and oppreſſion in their particular dealings, and as abhominable filthineſſe, as is to be found amōg the heathen, and idolaters: al which, and many other enormous ſinnes proceed from this; that though men profeſſe religion, yet they denie ſubiection to the Goſpel preached, ſo as it is not in them a word of power: for which cauſe, God in his iuſtice giues them vp to hardneſſe of heart, to commit ſinne without remorſe. And therefore if we would eſcape the fearefull iudgement of a reprobate ſenſe, let vs labour with feare and trembling, to become obedient to the word which we heare; for if we doe not glorifie God in the meanes wherein he offers grace and mercie, God will be ſure to glorifie himſelfe in our deſerued cōfuſion.

i Luk.6.23.

k Act.7.51.

V. 13. *Ye are the ſalt of the*

earth: but if the ſalt hath loſt his ſauour, &c.

In this verſe and the reſt, to the 16. Chriſt propoundeth the *ſecond branch of this Sermon*, touching the office of the Apoſtles, and in them of all Miniſters; wherein, his intent is to mooue them to diligence in preaching the will of God to all people.

The Coherence of this part with the former, ſtandeth thus: Chriſt had ſhewed before in diuers precepts, that many are bleſſed, whereupon ſome might aske, how they ſhould attaine to this happineſſe, and to thoſe graces of the Spirit, which make them fit for that eſtate? Chriſt here anſwers, that the preaching of the Goſpel is the principall meanes to worke in their hearts thoſe graces, to which true happineſſe is promiſed. And becauſe it is an excellent priuiledge to bring men to this eſtate, therefore hee exciteth his diſciples to diligence in this Miniſterie by two Reaſons, drawne from the properties of this worke, and propounded in two ſimilitudes: The firſt is taken from *ſalt*, in theſe words: *yee are the ſalt of the earth:* and amplyfied in the words following, to the end of the verſe. The ſecond is drawne from *light*, ver. 14.15.

For the firſt: *yee are the ſalt of the earth: yee*, that is, you whom I haue called to be Apoſtles, and ſet apart for the worke of the Miniſterie, *are ſalt*; not properly, but by reſemblance; yet not in regard of their perſons, but of their miniſterie; becauſe hereby they were to ſeaſon men for God, and to make them ſauourie both in heart and life: *of the earth*; not of Iudea only, but of the whole world, as may appeare by their commiſſion, Math. 28.19. *Goe therefore and teach all Nations.*

Miniſters muſt ſeeke to expreſſe the properties of ſalt.

Frõ this deſcription, both Miniſters & people, may learne their dutie. *Firſt for Miniſters*; by this title of *ſalt* here giuen vnto them, Chriſt would teach them, firſt, how they ought to diſpenſe the word of God, both Lawe and Goſpel; namely, ſo as they labour therein to expreſſe the properties of ſalt, whereto Chriſt alludeth in his Title: Now the properties of ſalt, applyed to rawe fleſh, or freſh wounds are principally three; Firſt, it wil bite and fret, beeing of nature hot and drie: Secondly, it makes meats ſauourie vnto our taſte: Thirdly, it preſerueth meats from putrifaction, by drawing out of them ſuperfluous moiſtneſſe. The Apoſtles therefore and other Miniſters beeing ſalt, muſt not only in generall deliuer the word of God vnto the people; but withall apply the ſame particularly vnto mens hearts & conſciences, as ſalt is applyed vnto meat: And that for three endes; firſt the Law muſt be applyed, to rip vp mens hearts, to make them ſee their ſinnes; it muſt fret and bite them by the curſe thereof, to cauſe them to renounce themſelues, and to crie with the Iewes, [l] *Men and brethren what ſhall we doe?* Secondly, the Goſpel muſt be preached, that men feeling their corruption like rottenneſſe in their ſoules, may by the bleſſing of the ſpirit bee thereby ſeaſoned with grace, and ſo reconciled vnto God, and made ſauourie in his ſight. This is the end of the Miniſterie, 2. Cor. 5. 20. *We are Embaſſadours for Chriſt, as though God did beſeech you through vs, wee pray you in Chriſts ſteed, that you be reconciled vnto God.* Thirdly, both the Lawe and the Goſpel muſt bee continually diſpenſed, that thereby ſinne and corruption may be daily mortified and conſumed both in heart and life; euen as ſuperfluous humors are dried vp by ſalt; And this is the right diſpenſing of Gods word: for euery diſcourſe vpon a text of Scripture is not preaching, but he that ſo expoundeth and applyeth the word, that his miniſterie may be ſalt vnto his hearers, he it is that preacheth the word indeede.

Secondly, Chriſt calling his Diſciples ſalt, teacheth them and all miniſters, that they themſelues ought firſt to be ſeaſoned by the word: for how can they fitly ſeaſon others by applying this ſalt vnto their conſciences, who neuer felt the biting of it vpon their owne? He that is vnſeaſoned himſelfe may ſpeake Gods word, which God may bleſſe to the good of others: but yet in reſpect of himſelfe, it is a riddle which cannot be vnderſtood.

Thirdly, this Title giueth good direction to euery Miniſter for his manner of preaching: for if the word of God alone be that ſauoury ſalt, wherewith mans heart is ſeaſoned for the Lord, then it ought to be diſpenſed purely and ſincerely, without the mixture of humane inuentions. This was *Pauls* care, [m] *my word and my preaching* (ſaith he) *ſtood not in the entiſing ſpeach of mans wiſedome, but in plaine euidence of the ſpirit and of power, that your faith ſhould not be in the wiſedome of men, but in the power of God.* Experience teacheth vs, that ſalt by mixture with other things looſeth of his ſauor: and ſo it is with the word: Indeede there is a place for Arts and tongues, and humane learning with euery diſpenſer of the word, wherein he may vſe them with great commendation, to witte, in his priuate preparation: but not in the publique diſpenſation whereby hee ſeaſoneth mens hearts vnto God; that the word of God alone muſt doe, for to it alone belongs the promiſe of the ſpirit, *Iſa.*59.21. And therefore hee muſt vſe great diſcretion in this miniſterie, and labour ſo to ſpeake that the ſpirit may take delight to accompany the ſame.

Fourthly, this Title teacheth all Gods Miniſters by patience to poſſeſſe their ſoules, when the wicked doe fret and fume againſt them for their miniſterie; for this is a teſtimonie that their miniſterie is ſalt, and bites their corrupt conſciences, as it ought to doe: therefore they are to goe on with cheerefulneſſe, endeauouring more & more to ſeaſon their hearts herewith.

[l] Act.2.37.

[m] 1.Cor.2.4.5.

Secondly, the people of God that heare his word, may learne good inſtruction from this Title: firſt, hereby euery one may ſee what hee is by nature, namely, like vnto fleſh ſubiect to corruption, nay, as vnſauory fleſh, & ſtinking carion in the noſtrels of God; for els what needed this ſalt? This therefore muſt mooue vs to lay aſide all pride of heart, whereby we thinke highly of our ſelues: yea, we muſt become baſe and lowely in our owne eies, in regard of the vnſauourie taſt of our naturall corruption, elſe we ſhall neuer feele the ſeaſoning vertue of Gods holy Miniſterie.

Secondly, euerie one muſt hereby learne to ſuffer the word of reproofe, whereby his heart and conſcience may be ripped vp, and his ſores of ſinne diſcouered; when we haue a cut or a wound in our fleſh, we can be content to put ſalt vpon it, to drie vp the noyſome humours, that otherwiſe would corrupt; now can wee endure the ſmart of ſalt for the health of our bodies, and ſhall we not much more ſuffer the word of God to rippe vp our ſinnes, and to mortifie the ſame, for the ſaluation of our ſoules?

Thirdly, euery one muſt giue all diligence to be ſeaſoned throughout, with this heauenly ſalt, that the thoughts of his heart, the words of his mouth, and the actions of his life, may bee all ſauourie and acceptable vnto God in Chriſt; yea, in his conuerſation with men, hee muſt labour to ſhewe the power of this ſeaſoning: Coloſſ. 4. 6. *Let your ſpeech bee gratious alwaies and powdred with ſalt*: that is, ſeaſoned by the word, that it may ſauour of grace, to thoſe that heare vs. If we liue vnder the Miniſterie of the word, and be not ſeaſoned therwith, our caſe is dangerous; for therein it is of the nature of ſalt, which cauſeth barrenneſſe, where it ſeaſoneth not: as we may ſee in the practiſe of *Abimelech*, who ſowed [n] *ſalt in Shechem, to make the ground barren, and the place deſpiſed.*

[n] Iudg.9.45.

But if the ſalt haue loſt his ſauour, wherewith ſhall it be ſalted: it is thenceforth good for nothing, but to be caſt out, and troden vnder the foot of men. Here Chriſt amplifieth the former reaſon, whereby he mooued his Apoſtles to fidelitie and diligence in their miniſterie, by the danger of the contrarie infidelitie, which is as vnſauourie ſalt, incurable and vnprofitable, and ſo ſubiect to a fearefull curſe; and therefore (ſaith Chriſt) you had neede to be faithfull in ſeaſoning the world by your Miniſterie. In this amplification we may obſerue foure points: Firſt, the ordinarie ſinne that doth accompanie the calling of the Miniſterie. Secondly, the danger of this ſinne. Thirdly, the vnprofitableneſſe of ſuch a Miniſterie. Fourthly, the iudgement of God due vnto it.

I. Point. As other callings haue their ſeuerall faults, ſo hath the calling of a Miniſter, noted in theſe words; *if the ſalt haue loſt his ſauour, &c.* Salt is ſaid to be become vnſauourie, when it looſeth that vertue and acrimonie, which it hath in ſeaſoning that fleſh on which it is caſt. Now Miniſters are as vnſauourie ſalt, when they become vnprofitable in their Miniſterie, and either doe not, or cannot diſpenſe Gods word, for the ſeaſoning of mens ſoules, that they may be acceptable to God, and reconciled vnto him in Chriſt. In this calling there be eſpecially foure kinds of vnſauourie ſalt; First, the *blind watch-men* that haue not knowledge; [o] and *dumbe dogges that cannot barke*: that is, ſuch as either cannot, or if they can, will not diſpenſe Gods word, for the ſaluation of mens ſoules. Secondly, *Hereticall Teachers*, who preach falſe and damnable doctrine, ſuch as doth not ſeaſon, but poiſon and deſtroy the ſoule: ſuch were the falſe Prophets among the Iewes, who enticed to Idolatrie: Deut. 30. 1, 2. and the falſe Apoſtles, and Heretikes in the Primitiue Church, [p] *whoſe words did fret as a canker, and deſtroyed the faith of many.* And ſuch are the *Romiſh teachers* at this day, and the Ieſuits and Seminaries among vs, who though they be qualified with many good gifts of learning, yet by mingling the word of God with their owne inuentions, and humane traditions, they raſe the foundation, they become vnſauourie ſalt, and hereticall Teachers. And here by the way, who cannot but wonder, that ſtudents in Diuinitie, ſhould ſo much affect the Poſtils and Comments of Friers and Popiſh writers, as they doe? doubtleſſe it argueth that the word of God hath not ſeaſoned their hearts; for where ſuch vnſauourie ſalt hath reliſh, the wholeſome doctrine of Gods word hath neuer ſeaſoned. Thirdly, they are vnſauourie ſalt, who teach true doctrine, but yet *miſapply* the ſame. Many ſuch were in the Church of the Iewes in the dayes of [q] *Ieremie*, and [r] *Ezechiel*, who much complaine of *ſowing pillowes vnder the elbowes of the wicked*, by preaching peace vnto them, when they ſhould haue called to repentãce by the diſcouerie of their ſinnes, and denunciation of Gods iudgements: as alſo, for *making ſadde the hearts of thoſe, whome God had not made ſad.* And ſuch are thoſe at this day, who haue ſmooth tongues, in reſpect of ſinne, and yet are full of bitter inuectiues againſt the better ſort. By this meanes the word of God looſeth his acrimonie and ſharpenes, whereby the wicked ſhould be awaked out of their ſlumber of ſecuritie, and the godly further ſeaſoned, and made more acceptable vnto God. Fourthly, they are vnſauourie ſalt, who though they teach the truth, and generally apply it well, doe yet lead vngodly and ſcandalous liues: for an offenſiue and vnſauoury conuerſation in the Teacher, doth hinder the ſeaſoning vertue of the word of his Miniſterie in the hearts of the people; and his doctrine cannot ſo much edifie, as his courſe of life deſtroyeth, because naturall men regard not ſo much what is ſaide, as what is done. This being ſo, all Gods Miniſters,

Foure kinds of vnſauoury Miniſters.

1 [o] Iſa.56.10.

2

[p] 2.Tim.2. 17.18.

3

[q] Ier.23. 16,17.

[r] Ezek.13. 10.22.

4

ſters, and thoſe alſo that deſtinate themſelues to this calling, muſt haue ſpeciall care, ſo to be qualified for this worke, and ſo to preach the word of God, that it may be ſauourie in the hearts and conſciences of them that heare it. This is a matter of great importance, as well in reſpect of the Miniſter, as of the people; and thus ſhall it appeare, that they are not onely no vnſauourie ſalt, but euen ſuch as doe ſeaſon others.

II. Point. The danger of this ſinne, in beeing vnſauourie ſalt (that is vnfaithfull in the Miniſterie) is very great, noted in theſe words; *wherewith ſhall it be ſalted?* Some referre this ſalting to the earth, as if Chriſt had ſaid, wherewith ſhall the earth be ſalted; but it doth more truely belong to the ſalt it ſelfe, as Mark. 9.5. *Salt is good, but if the ſalt be vnſauourie, wherewith ſhall it,* that is, *the ſalt it ſelfe, be ſeaſoned?* Againe, the interrogation *wherewith,* imports a vehement deniall; as if Chriſt ſhould ſay, If ſalt once looſe his naturall propertie of ſaltneſſe, it can neuer be recouered: now vnfaithfull and vnprofitable Miniſters, are vnſauourie ſalt; and therefore their danger is exceeding great. And yet the compariſon muſt not ſo be vrged, as thereby to prooue the ſtate of Miniſters to be incurable, if they once become vnfaithfull: but Chriſts meaning is, to ſhewe that vnprofitable Miniſters are very hardly, or ſeldom euer made ſauourie againe; at leaſt, if formerly they haue beene faithfull, and after haue fallen from it. That this is the true meaning, may thus appeare; for notes of negation in [*] Scripture, doe not alwaies import an abſolute deniall, but ſometime they are put to expreſſe great difficultie, and to ſhew things that ſeldome come to paſſe, Matth. 23.33. *O generation of vipers, how ſhould you eſcape the damnation of hell?* that is, very hardly: And ſo where it is ſaid, that *Dauid did not decline from the way of the Lord, ſaue in the matter of Vriah:* that is, *very ſeldome:* for he ſinned grieuouſly in [f] *numbring the people.* So Matth. 13.57. *A Prophet is not without honour* (that is, very ſeldome) *ſaue in his owne countrie;* for ſometime hee may be diſhonoured elſewhere; and ſometime alſo, haue honour in his owne countrie: So in this place, this reſemblance of incurableneſſe in vnfaithful Miniſters, muſt be vnderſtood, of great hardneſſe and difficultie, not of an impoſſibilitie, as experience alſo teacheth: for King *Salomon* was a Prophet of God, who by his adulteries and idolatrie, became wonderfull vnſauourie; and yet no doubt, he afterward recouered, and became ſauourie againe by true repentance, whereupon he penned the booke of Eccleſiaſtes: ſo *Peter* by his deniall of Chriſt, became vnſauourie; yet by Gods mercie, vpon his repentance, he was ſeaſoned againe.

This then is the danger, that Miniſters declining from fidelitie, doe ſeldome or hardly recouer: the reaſon is; Firſt, becauſe they want teachers to inſtruct them, as they inſtruct the people. Secondly, the word in them is vnſauourie which ſhould ſeaſon them, and ſo there is no other meanes to recouer them ordinarily. Goe through all ages, and obſerue the examples of falſe prophets in the old Teſtament, of falſe Apoſtles in the new, and of Archheretikes in the primitiue Church, and hardly ſhall you find any that repented: yea, marke ſuch Miniſters as in our age incline to Poperie, and for the moſt part they become incurable. Hereby then euery miniſter is taught to learne and practiſe Pauls leſſon to Timothie, *To take heed vnto himſelfe, and vnto learning, continuing therein, fighting a good fight, hauing faith and a good conſcience.* Theſe things Paul doth notably vrge in that Epiſtle, giuing good direction to attaine thereunto: 1. Tim. 4.13. 14. 16. and 6. 11, 12.

III. Point. The vnprofitableneſſe of vnfaithfull Miniſters, expreſſed in theſe words; *It is thenceforth good for nothing:* that is, as vnſauourie ſalt, becomming vnfit to ſeaſon meate, is good for nothing; (for caſt it on the ground, it makes it barren; nay, caſt it on the dung-hill, and it hurts that alſo which otherwiſe ſerues for good vſe:) ſo is it with Miniſters that become vnfaithfull, they are of all other moſt noiſome both to the Church and commonwealth; for Gods curſe is vpon them, and they are good for no ſocietie. This might be declared by many examples, of ſuch as hauing fallen to Poperie, from our Miniſterie, haue after prooued, not onely deadly enemies to our Church, and to the truth, but the rankeſt Rebels and Traitors vnto our Prince and State, of all others.

Queſtion. Whether may ſuch Miniſters, as become vnſauourie ſalt, by making Apoſtacie from the truth (as if a Proteſtant Miniſter become a Maſſe-prieſt) be reſtored againe into the Miniſterie of Gods Church, vpon their repentance? *Anſwer.* Some be of minde, that they may not be receiued at all into the Miniſterie, after ſuch apoſtacie: but I finde nothing in the Scripture, which ſhould hinder their reſtitution, if their conuerſion vnto God, and to his truth, may appeare to be true & vnfained. It is alledged, that the *Prieſts* vnder the law, falling to Idolatrie, [t] were for euer debarred from the Prieſts office? *Anſwer,* That was for ſpeciall cauſe; for the Prieſts were types of Chriſt, and their outward holineſſe ſhadowed out the perfect integritie & holines of our Sauiour Chriſt, for which cauſe there was none choſen to the Prieſts office, who had any blemiſh in his bodie. Now by ſuch open Idolatrie, they diſabled themſelues from beeing figures of Chriſt, and therefore were reiected. Againe, we finde that inferiour officers, were not debarred from their office in the Sanctuarie, though they committed idolatrie, as the Prieſts did. It is ſaid againe, that a Miniſter muſt be vnblameable; but a Maſſe-prieſt cannot be vnblameable. *Anſw.* Without true repentance none is vnblameable; but by true repentance, euen a Maſſe-prieſt may become vnblameable. But ſuch as fall away, become vnſauoury ſalt, which cannot be made ſauourie againe? *Anſ.* By the power of God it may; and ſo may an vnfaithfull Miniſter through Gods mercie be renued by repentance, and become profitable in the Church.

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[*] as no: nor: neuer: and interrogations importing deniall.

[f] 2.Sam.24.

[t] Ezek.44. 12,13.

IV. Point. The curſe, and puniſhment of vnſauourie ſalt: *It is caſt out, and troden vnder foote of men*: whereby Chriſt ſignifieth, that vnfaithfull and vnprofitable miniſters, ſhall be condemned both of God and man: Hoſ.4.6. *Becauſe thou haſt deſpiſed knowledge, therefore alſo will I deſpiſe thee.* Mal.2.9. *Therefore haue I made you to be deſpiſed and vile, before all the people; becauſe ye kept not my way, but haue beene partiall in the Law.* See the ſigne of the Lords contempt, in his fearefull iudgements vpon them; as on *Nadab* and *Abihu*, Levit. 10.1,2. *Hophni & Phinehas*, 1. Sam. 2.34. And though they may eſcape his hand in this life, yet will Chriſt at his comming, [u] *cut them off, and giue them their portion with Hypocrites, where is nothing but weeping and gnaſhing of teeth.*

The conſideration whereof, muſt mooue all Miniſters to beware of vnfaithfulneſſe in their calling, leaſt the curſe of vnſauourie ſalt light vpon them. The Carpenters who builded *Noahs* Arke, were themſelues drowned in the flood; becauſe neither *Noahs* preaching, nor their owne working did mooue them to repentance: And the like iudgement will befall vnfaithfull Miniſters; though they haue the name of ſuch as ſhould ſeaſon others, yet becauſe of their vnfaithfulneſſe, they become vnſauourie; God himſelfe at length will caſt them out, and tread them vnder foote. If this were laid to heart, as it ought to be, it would driue many from their idleneſſe, vanitie, and couetouſneſſe, wherby they become vnſauoury vnto God.

V. 14. *Ye are the light of the world: a Citie that is ſet on a hill, cannot be hid.*

15. *Neither doe men light a candle, and put it vnder a buſhell, but on a candleſticke: and it giueth light to all that are in the houſe.*

16. *Let your light ſo ſhine before men, &c.*

Here Chriſt laieth downe the ſecond reaſon, to induce his Diſciples, and in them all Miniſters, to preach the word of God faithfully; as if he ſhould ſay, By calling you are the light of the world, and your condition is ſuch, that all your ſayings and doings are open to the eyes of men: therefore be carefull that ye glorifie God therein. The firſt part of this reaſon, is in theſe words; *Ye are the light of the world*: the ſecond is expreſſed by two compariſons, in the words following; *A Citie that is ſet on a hill, &c.* the concluſion in the 16.v.

For the firſt part: *Ye are the light of the world.* If Miniſters be lights, why ſaith the Scripture, that *Iohn Baptiſt was not the light of the world*? Ioh.1.8. *Anſ.* There be two kinds of lights, Originall, and Deriued. *Originall* is that, which is the cauſe of all light; and ſo *Chriſt alone is the light of the world*; and in this ſenſe doth the Scripture denie *Iohn Baptiſt to be that light*. *Deriued light*, is that which ſhineth forth, but yet is receiued from another; and ſo [x] *Iohn Baptiſt was a burning and a ſhining lampe*: ſo were the Apoſtles lights; [y] *for God that cauſed the light to ſhine out of darkeneſſe, ſhined into their hearts, to enable them to giue the light of knowledge in the face of Ieſus Chriſt.* And ſo muſt theſe words be vnderſtood, that whereas the world naturally ſits in darkneſſe, and in the ſhadow of death, the Apoſtles by the light of their miniſterie were to ſhine vnto them.

The vſe. Firſt, this title of *light* giuen to Miniſters, ſheweth the right vſe of the Miniſterie of the word. The whole world lieth in darkeneſſe, that is, in ignorance vnder ſinne, and ſo ſubiect to damnation by nature; now God hath ordained the Miniſterie of the word to be a light, whereby this ignorance may be expelled, and they brought to the knowledge of their ſinnes, and of the way that leadeth vnto life: Act. 26.18. *Paul muſt preach, that both Iewes and Gentiles may come from darknes vnto light.*

Secondly, by this Title, Chriſt ſheweth how his word is to be handled; namely, ſo as it may be a light vnto mens minds and conſciences, to make them ſee their ſinnes, and their great miſerie thereby; then, to let them ſee the remedy from that miſerie, which is Ieſus Chriſt: and laſtly, to ſhew them that ſtrait way of obedience in all good duties to God and man, which God requireth in the life of a Chriſtian. Men may make long diſcourſes vpon a text of Scripture; but that onely is true preaching, which giues this light of knowledge to the mind and conſcience, which leadeth men to God.

Againe, the hearers of the word muſt be admoniſhed of their duties from this title. Firſt, if Miniſters be lights in regard of their Miniſterie, then euery hearer muſt ſo applie his heart vnto the preaching of the word, that it may inlighten his conſcience with the knowledge of his ſinnes, and of his miſerie by reaſon of them; as alſo, with the true knowledge of Chriſt, and of the will of God, which may guide him in obedience: otherwiſe, this holy ordinance, turneth to his deeper condemnation.

Secondly, euery hearer muſt learne *Pauls* leſſon, Eph.5.8. *Ye were once darkneſſe, but nowe ye are light in the Lord, walke as children of the*

[u] Math.24.48.49.50.

[x] Ioh.5.35.

[y] 2.Cor.4.6.

A *light*: that is, looke what the word teacheth, which is this light, that doe. When the time is darke, wherein we walke, we vſe torches and candles, that ſo we may ſee the right path: behold, the world is darkneſſe, we therefore muſt labour to haue the word of God to be a light vnto our feete, in all the ſteppes of our callings wherein we liue; *for hee that walketh in the dark, knoweth not whither he goeth*, Ioh.12.35.

Laſtly, there be many that liue in ignorance, as blind, as though they had neuer heard of Chriſt; and though they heare the word preached, yet ſtill they remaine in darkeneſſe: but they muſt know, that their caſe is fearefull, for the Miniſterie of the word is *light*: B they therefore hauing the benefit thereof, ought to be children of the light: and becauſe they are not enlightened, vndoubtedly a moſt fearefull iudgement of God is vpon them; for marke what *Paul* ſaith, [a] *If our Goſpel be hid, it is hid to thoſe that periſh, in whō the god of this world hath blinded the eies of their mind*: and therefore, ſuch perſons muſt labour to know and practiſe the ſpeciall grounds and duties of true religion, that ſo in conſcience they may be truly aſſured, that the word of God is becom their light.

a 2.Cor.4.3.4.

The ſecond part of this reaſon, is this; *Your condition is ſuch, in regard of your calling, that all your ſayings and doings are ſeene of men*: and it is expreſſed by two ſimilitudes: Firſt, of *a citie ſet on a hill, which cannot be hid*: Secondly, of *candle put on a candleſticke*, verſ. 15. C And thus it dependeth on the former part: Whereas Chriſt had called his Diſciples the *light of the world*, they might take it for a matter of ſome outward renowne: Chriſt therefore tels them, that his intent herein, is not to giue them titles of praiſe, but to make thē acquainted with their hard condition, in which they were like to bee, by reaſon of their great and waightie calling; wherein they ſhould become ſpectacles to all the world: for thus hee ſaith, *A Citie that is ſet on a hill, cannot be hid*, but all that paſſe by may ſee it: and *a Candle lighted and ſet on a candleſticke, giueth light to all that are in the houſe*; euen ſo, you mine Apoſtles, by reaſon of your publicke calling, ſhall haue D all your ſayings and doings manifeſt to the eies of the whole world.

Becauſe both theſe ſimilitudes ſerue to expreſſe the ſame thing, therefore the points of inſtruction, which ſpecially concerne Gods Miniſters, ſhall be propounded from the ioynt ſcope of them both. 1 Firſt, whereas the condition of Gods miniſters is ſuch, to haue their whole conuerſation open and manifeſt to the eies of the world; therefore they eſpecially, aboue all others, (though it concerne euery man in his place) muſt haue care that their liues and conuerſations, both for ſayings and doings, be holy and blameles: for their place is ſuch, that by their well doing, they win many vnto the Lord; but by their bad conuerſation, they cary many a ſoule with them to deſtruction. 2. Hereby they muſt learne, not to thinke it ſtrange, if they lie open to manifold reproaches, and abuſes, more then any other ſort of men: for they, of all other, lie moſt open to the world; and if their conuerſation be godly, it is the more diſtaſtfull to the world: as *Cain hated Abel for his good workes*, 1.Ioh.3.12. 3. Hence it appeareth, that men in this calling, cannot without great ſinne, hide the gifts and talents which God hath giuen them: for they are as lighted candles, which muſt not be put vnder a buſhell. Sundrie men haue heretofore offended this way, as thoſe in the Primitiue Church, who beeing godly men, and well qualified for the Miniſterie, did yet withdraw thēſelues from publike ſocieties, to liue in ſolitary places: for by their gifts they were excellent lights, and therefore they ought to haue ſhined forth to others. And at this day, they offend this way, that will not abaſe themſelues in their Miniſterie, to ſpeake plainely, to the meane capacitie of the ſimple: yea, they alſo put the light vnder a buſhell, who beeing fit for this Miniſterie, do ſpend their daies wholly in the Vniuerſities, except it be that they want a calling into the Church, and haue a lawfull calling for their ſtay in the Vniuerſities: and though men haue not ſuch meanes of calling forth, as were to be wiſhed, yet they that liue in Schooles of learning, ought to ſhew themſelues willing to become lights abroad in the Church; ſaying with the Prophet *Iſaie*, when his lipps were touched with a cole from the Altar, [a] *Here am I, Lord, ſend me*. In a word, all perſons in this calling, that any way hide their gifts, are here blamed: for they are lights which ſhould not be hid.

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a Iſa.6.8.

From theſe compariſons, wherein Chriſt ſets out the open ſtate of his Apoſtles to the viewe of the world, the Papiſts doe gather, *that the Church of God cannot be hid*, and therefore *viſibilitie* muſt needs be a note of a true Church. But we muſt know, that Gods Church may ſometime lie hid, in regard of the word, and the miniſterie thereof; as it did in the *dayes of* [b] *Elias*, and in the time when Poperie ſpread it ſelfe ouer theſe Weſterne parts. Neither doth this place make ought againſt vs, for Chriſt here ſpeakes of his Apoſtles, and of their miniſterie properly, which could not be hid; and not of euery ordinarie miniſter, who are not lights of all the world, as the Apoſtles were, but only in their particular ſtanding. Secondly, the miniſterie is a light, yet not alwaies ſhining to the whole world: and therefore it is added in the ſecond ſimilitude, that *it giueth light to them that are in the houſe*: that is, in the Church of God. And ſo in the darkeneſſe of Poperie, the miniſterie of the Goſpel was hidde from the world, and yet it gaue ſome light to the hidden Church, the houſe of God, to ſhew them their calling, and the meanes of ſaluation.

Rhemiſts on this place.

b 1.king.19.10.

Now, as theſe ſimilitudes concerne the miniſters, ſo they may well be enlarged to euery ſtian in this place: for in this regard the Miniſter is a patterne to his people, and many times in Scripture others beſides the Miniſters are called lights, 2. Sam. 21.17. *David* is called *the light of Iſrael*; not onely for the comfort of his Regiment, but alſo as hee was a King, by his vpright life he gaue light to the people, whereof he was a gouernour; and ſo anſwerably, all Superiours in their places muſt be lights: the publike Magiſtrate, to the Commonwealth; the maſter, to his ſeruants; parents, to their children; and euery Chriſtian to his brother: Philip. 2.15. *Shine as lights in the world, in the middeſt of a naughtie and crooked nation.* This therefore is our duty, if we be Chriſtians: as we muſt labour to get the knowledge of Gods will into our hearts, ſo muſt we cauſe the power thereof to ſhine forth in the example of a good life, whereby others way be directed in the darkeneſſe of the world. But alas, herein the caſe of many is lamentable, who thorough ignorance and diſobedience, be yet in darkeneſſe: theſe muſt be taken out of their places, as darke candles, and troden vnder foote, and ſo caſt into eternall darkeneſſe, where they ſhall flame in woe for euermore.

v.16. *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your father which is in heauen.*

This is the concluſion of this reaſon; where, by *ſhining*, is meant miniſteriall teaching, whereby they make knowne Gods will vnto his people: wherewith, he alſo requireth anſwerable practiſe in a godly life: as if he ſhould ſay, Seeing by your calling you are ſo conſpicuous to the world, therefore looke to the euidence of your Miniſterie, and to the holineſſe of your liues, that ſo the people may not onely heare your doctrine, but alſo ſee your good workes, and thereby be mooued to follow the ſame, & ſo to glorifie God in heauen.

2. Parts of a Miniſters office.

A moſt worthie concluſion, wherein obſerue two points touching the miniſtery of the word. First, in what manner Miniſters muſt teach the word. Secondly, the end of all teaching. For the firſt: Gods word muſt firſt be preached, that men may heare it: ſecondly, wherewith muſt goe an vnblameable conuerſation, bringing forth good workes, that men therein may ſee the will of God. Here then are two parts of a Miniſters office, *Doctrine*, and *good life*: and they muſt goe together in him that is a good Miniſter. He that teacheth to write, will firſt giue rules of writing to his ſchollers, and then ſet them copies to follow: and ſo doth euery maſter in his Art: there is no learning of any thing, vnleſſe examples goe with rules. Againe, God will haue men to learne his will two waies: by Hearing, and Seeing: the Miniſter

A therefore that is to teach Gods will, muſt not onely by doctrine inſtruct the eare, but by a godly life exemplifie his doctrine vnto the eie: 1. Tim. 4.12. *Be vnto them that beleeue, an example in word, and in conuerſation.*

Vſe.

In regard of this double charge, that lies on euery Miniſter, the people for their parts, muſt remember, in all their praiers to craue of God, that the Miniſters may be enabled to teach Gods will, both in doctrine and life. The Apoſtle *Paul* doth ſundrie times require the Churches to whom he writ, to pray for him in regard of his [c] Miniſterie. Now if ſo worthie an Apoſtle had need to be praied for, much more hath euery ordinarie Miniſter in Gods church. B And great reaſon it ſhould be ſo, for *the deuill ſtands at [d] Iehoſhuahs right hand to reſiſt him*: [e] he hindred *Paul from comming to the Theſſalonians*. Though he maligne euery beleeuer, yet he aimes eſpecially at the Miniſter, that he may cauſe him to faile, if not in teaching, yet at leaſt, in the exemplifying of his doctrine, by a ſincere and godly conuerſation.

Of good workes.

Now, becauſe Chriſt requires of euery Miniſter, beſides teaching, the euidence of good workes in a godly life, therfore here I will handle this point of good workes: and firſt ſhew what a good worke is: ſecondly, the differences of good works: and then obſerue the neceſſity, the dignitie, and vſe of good workes.

A good worke deſcribed.

C *I. Point. A good worke, is a worke commanded of God, and done by a man regenerate in faith, for the glorie of God in mans good.* Firſt (I ſay) it is a worke *commanded of God*, for Gods will is goodneſſe it ſelfe, and the Rule of all goodneſſe in the creature; & euery good thing is therefore good, becauſe it is anſwerable to the will of God: no worke therefore can be good, vnleſſe it be appointed, ordained, and commanded of God: men indeede may inuent and doe many good works, but they ſhall haue no goodneſſe in them, vnleſſe they doe accord with Gods will. Againe, good workes muſt be done *in obedience to God*: now, vnleſſe God appoint them, the doing of them cannot be any obedience to his will. Thirdly, *will-worſhip*, whereby men thruſt vpon God their owne D inuentions for his ſeruice, is euery where [f] condemned: and of like nature be all thoſe actions, wherein men of themſelues doe faſten goodneſſe, without the will and appointment of God. This point muſt be remembred, becauſe the Church of Rome doth teach the contrarie, That a man may doe good works, not required or appointed by God: but the former Reaſons ſhew this to be falſ; & the argumēts which they bring for their opiniō, are nothing but abuſe of Scripture, as in theſe few may plainly appeare.

Obiect. 1.

Firſt, they ſay, the *Iewes* [g] had *free-will offerings*, which were not commāded in the word, and yet were acceptable vnto God; and ſo do many now adaies many good workes acceptable to God, though not commanded. *Anſw.* Their free-wil offrings were ordained of God,

and

[c] Rom. 15.30. 2. Cor. 1.11. Eph. 6.19. Coloſ. 4.3. 2. Theſ. 3.1.

[d] Zak. 3.1.

[e] 1. Th. 2.18.

[f] Col. 2.22, 23. Deut. 12.32.

Bellarm. de Mon. l. 3. c. 7

[g] Leuit. 7.16

and therefore were acceptable: they were onely free, in regard in the time of offering them; but for the manner how, and the place where they must be offered; both these were appointed of God.

Obiect. 2. h Psal. 106. 30. Againe, they say, *Phinees* h slewe *Zimri* and *Cosbie* with Gods approbation, though he was no Magistrate: and therefore works not commanded of God, may be acceptable vnto him. *Answ.* Though *Phinees* had not any outward commandement, yet hee had that which was answerable thereto; to wit, an extraordinarie instinct by the spirit, whereby he was caried to doe that fact, which was as much, as if God had giuen him an expresse commandement. And so we may say of the Ministerie of sundrie ancient Prophets, who by extraordinarie instinct were mooued thereunto: and vpon this ground did i *Elijah* slay *Baals* Prophets.

i 1.King.18.40.

Obiect. 3. k Mat.26.7. Thirdly, *Maries fact* (say they) *in* k *powring a boxe of costly ointment on the head of our Sauiour Christ*, was a good worke; and yet there was no commandement for it in Gods word. *Ans.* Maries fact was a worke of confession, whereby shee testified her faith in Christ, and so was generally commanded, though not in particular. Againe, shee was caried thereto by a speciall instinct of the spirit, for l *she did it to burie him* (as Christ himselfe testifieth) because his buriall was so speedie after his death, in regard of the approaching of the Sabbaoth, that they could not embalme him, as the manner of the Iewes was; now euerie instinct of Gods spirit in the conscience of the doer, hath the force of a particular commandement.

l verſ.12.

Obiect. 4. Fourthly, the spirit of God (say they) mooues euery man to any good worke that is done, and therefore men neede not a particular commandement for euerie work; for those that are caried by the spirit, cannot but doe well. *Ans.* True it is, the spirit moouеth men to good workes freely, but yet this motion of the spirit, is in and by the word of God: and at this day, those instincts which are besides the word, are mens owne fancies, or illusions of the deuill. Many other reasons they alleadge to this purpose, for the iustifying their vowes of Chastitie, of regular obedience, pilgrimages, trentalls, and such like: but they are like to these, and notwithstanding them all, the truth is this: that for substance, a good worke is such a one, as is ordained, appointed, and commanded by God. And here by the way we may obserue, that they are farre deceiued, who so much commend the times of Poperie for good works: for the truth is, that all their oblations to Images, to Monasteries, and to Churches, for Masses, Pardons, and such like, were no good works, but onely in their owne opinion; for God commanded them not: Now it is the Lords reuealed will, that must giue the goodnesse to mans worke: Mich. 6. 8. *Hee hath shewed thee, O man, what is good, and what the Lord requireth of thee.*

Next I adde: *Done of a regenerate person.* A The Author of a good worke, is not euery one in the world, but that man or woman that is a member of Christ, borne a newe by the holy Ghost: so Christ here saith, *Let your light, &c.* restraining his speech to the persons of his disciples. True it is, that among Turkes and Infidels, many a ciuill man will doe workes of mercie, of ciuill iustice, and liberalitie, and will abstaine from outward sinnes, and liue orderly; now these, and such like, though in themselues they be good works, so farre forth as they are required by the lawe of nature, or commanded by Gods word; yet in an infidel, or an vnregenerate person, they are sinnes: for first they proceede from an heart which is corrupt with originall sinne, and with vnbeleefe B (for the m heart is the fountaine of all actions) and also they are practised by the members of the bodie, which are weapons of vnrighteousnesse; and therefore must needes be like vnto water springing from a corrupt fountaine, and running through a filthy channell. Secondly, these workes are not done for Gods glorie, and the good of men. Thirdly, they are not done in obedience to God, according to the Rule of goodnesse, the will and word of God, and therefore cannot be good workes. And this must teach euery one that would do good, to labour for regeneration by the holy Ghost, that so his person may be good, and then shall his works of obedience be good in Gods sight: for such as the tree is, such will be the C fruit: *An euill tree cannot bring forth good fruit, nor a good euill fruite*, Matth. 7. 18. Wee must therefore labour to bee engrafted into Christ, for without him, we can doe no good thing: but beeing partakers of his grace, we shall *abound with the fruits of righteousnes, which are by Iesus Christ, vnto the praise and glorie of God*, Phil. 1. 11.

m Mat.12.35.

Thirdly, I adde: that *good workes must bee done in faith*: for faith is the cause of euery good worke, and without faith it is impossible to doe any good worke. Now, in the doing of a good worke, there is a twofold faith required: First, *a generall faith*, whereby a man is perswaded that God requires of him, the doing of that worke which he takes in hand: as when a D man giueth almes he must be perswaded it is Gods will he should giue almes; and so for other good workes: for n *whatsoeuer is not of faith, is sinne*: that is, whatsoeur proceedeth not from this perswasion in the conscience, that it is Gods wil that such a thing should be done, or should not be done, is sinne: for he that doubteth of the thing he doth, sinneth therein, though the thing done be good in it selfe. Secondly, herein is required *Iustifying faith*, wherby a man is perswaded in his conscience, of his owne reconciliation with God in Christ: of this it is saide, Heb. 11. 6. *Without faith it is impossible to please God.* This Iustifying faith hath a double vse in the causing of a good worke: First, it giues the beginning to a good

n Rom.14.23.

worke; for by iuſtifying faith, Chriſt with his merits is apprehended, and applyed to the perſon of the worker, and he thereby is vnited to Chriſt, who renueth the minde, will, and affections of the worker, from whence the worke proceedeth; and ſo it is as pure water, comming from a clenſed fountaine. Secondly, faith couereth the wants that be in good workes, (for the beſt worke done by man in this life, hath its wants:) now faith apprehendeth Chriſt and his merits, and applyeth the ſame vnto the worker, whereby his perſon is accepted, and the imperfectiō of his work couered in the ſight of God; and this muſt prouoke vs to labour for faith.

Laſtly, I adde, the ende of a good worke: namely, *Gods glorie in mans good.* The honour of God muſt bee the principall ende of euery good worke: now Gods honour ſtands in reuerence, obedience, and thankefulneſſe; ſo that when we doe any good worke, we muſt doe it in reuerence vnto God, in obedience vnto his commandements, and in token of our thankefulneſſe vnto him, for his manifold mercies. The good of man muſt herein alſo be reſpected; the Apoſtle ſaith, [a] *The Law is fulfilled in one word, Thou ſhalt loue thy neighbour as thy ſelfe*: how can this be, ſeeing to loue the Lord our God is the great commandement of the Law? It muſt therefore thus be vnderſtood; that the law of God muſt bee practiſed in the loue of our neighbour, and not apart by it ſelfe. Againe, the ende of a mans life, and of all his actions, is to ſerue God, in ſeruing of man, and by ſeruing of man, to ſerue God; as when we pray (which is a good work) we muſt not onely reſpect our ſelues, but pray for others; as for the Church of God, and for our brethren, as well as for our ſelues: yea, and for our enemies. So wee muſt heare the word, and receiue the Sacraments, that thereby we may bee better able to further our brethren in the way of ſaluation: this our Sauiour doth here expreſſe, ſaying, [*that they may ſee your good works, and glorifie your Father in heauen:*] as if he ſhould ſay, Glorifie you God, and alſo cauſe others to doe the ſame.

[a] Gal.5.14.

The vſe.

Firſt, here we may ſee what to iudge of the works done by Papiſts: It is commōly thought that they abound with good workes, but it is not ſo; their beſt workes are ſinnes before God, for they faile principally in the maine end of well-doing, which is to glorifie God, in the good of men: for a Papiſt doing a good worke, according to the Rules of their religion, doth it to *ſatisfie* Gods iuſtice, for the temporall puniſhment of his ſinnes, and to *merit* heauen by it; and ſo erreth quite from the right ende of a good worke, reſpecting therein, his owne good, and nothing at all the good of others.

Tollet.inſtruct.ſacer. lib.6.cap.21.

Secondly, hereby we may ſee, for our ſelues, how farre we come ſhort in our good workes, for commonly we faile in the maine ende thereof: men ſpend their daies and ſtrength in labour and toile, but al is for themſelues, for their owne pleaſure, their owne profit and preferment, without reſpect to the good of their brethren: now all ſuch actions wherein men ſeeke themſelues onely, and not Gods glorie in the good of others, be ſinnefull in the doer, though otherwiſe good in themſelues. And therefore we muſt learne, in all our actions, to aime at the glorie of God in the good of men.

II. Point. Thus we ſee what a good worke is: now follow the differences of good works. Good works be of two ſorts: Firſt, thoſe which God in his word hath directly commanded, as parts of his worſhip; ſuch as are prayer, thankſgiuing, receiuing the Sacraments, hearing the word, and releeuing the poore; and theſe are the more principall kinds of good works. The ſecond ſort are actions indifferent, ſanctified by the word and praier, & done to Gods glorie; as to eat, to drinke, and ſuch like; for howſoeuer in themſelues they be neither good nor euill, beeing things neither commanded nor forbidden; & therefore in reſpect of the things themſelues, may with good conſcience be either vſed, or refuſed: yet becauſe God hath cōmanded the manner how they muſt bee vſed, namely, by beeing ſanctified by the word of God, and prayer; and the end thereof, to wit, Gods glorie; therefore when they are ſo vſed, they become good workes.

Two ſorts of good works.
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1.Tim.4.5.

Vpon this difference of good works, obſerue the largeneſſe thereof, how farre they extend. There be three eſtates ordained of God; the Church, the Commonwealth, and the Familie; and for the preſeruation of them, there be ſundrie callings required; ſome whereof are preſcribed of God, and others left to be appointed by men; as all trades, and ſuch like; now not onely the callings appointed by God, and the duties thereof are good workes; but euen all inferior callings, appointed by mē, for the good of theſe three eſtates; and the duties thereof, be they neuer ſo baſe, if they be ſanctified by praier, and done to Gods glorie, are good works. *Example.* A man is called to be a ſheepheard, & doth willingly accept thereof; now, though the calling be but baſe and mean, yet the works thereof beeing done in obedience to God, for the good of his maſter, are good works, yea, as good in their kind, as the beſt workes of the higheſt callings; and the ſame may be ſaide of all lawfull callings, and the workes thereof, be they neuer ſo baſe: for God iudgeth not the goodneſſe of the worke, by the excellencie of the matter whereabout it is occupied, but by the heart of the doer. This point muſt bee learned, for the Papiſts conceit doth ſticke faſt in mens hearts, That there are no good works, but the building of Churches, & Hoſpitals, the mending of high wayes, giuing of large almes, &c. but we muſt learne, that euery action of a mans lawfull calling, done in obedience to God, for the good of men is a good worke before God: and therefore we muſt ſo walke euerie one of vs in our callings, that the duties thereof may be acceptable to God. Againe, this will hence follow, that in these our dayes, we may as well abound in such works as be good indeed, as the Papiſts did in their ſuperſtitious. Thus much of the differences of good works.

1. Neceſſitie of good works.

III. Point. Now more particularly, in the text are further ſet downe three points touching good workes: the *neceſſitie*, the *Dignitie*, and the *Vſe* of good workes. The *neceſſitie* of them appeareth by Chriſts commanding of them, ſaying, *Let your light ſo ſhine, &c.* for hereby he bindeth all Chriſtians, after the example of his Diſciples, to walke in good workes. If it be ſaid: that Chriſt hath freed vs from the law, and therefore we are not bound to doe good works? I anſwer, Chriſt hath freed B vs from the lawe in regard of the curſe and rigour thereof; but not as it is a rule of Chriſtian obedience.

Bellar. de Iuſtific. l.4.c.7.

Queſt. How farre forth are good works neceſſarie to ſaluation, or to vs that doe them? *Anſ.* There bee three opinions touching the neceſſitie of good workes; Firſt, of the Papiſts, who hold them neceſſarie, as cauſes of our ſaluation and iuſtification; but this we haue confuted heretofore. Secondly, of ſome Proteſtants; who hold them neceſſarie, though not as principall cauſes (for they ſay, we are onely iuſtified and ſaued by Chriſt) yet as conſeruant cauſes of our ſaluation: but the truth is, they are no cauſes of ſaluation, neither efficient, principall, nor conſeruant; nor yet materiall, formall, or finall, as hath elſewhere beene C ſhewed. The third opinion is the truth, that good workes are neceſſarie, not as cauſes of ſaluation, or iuſtification; but as inſeparable conſequents of ſauing faith in Chriſt, whereby we are iuſtified and ſaued; or as a way is neceſſary to the going to a place.

2. The dignitie of good works.

The *dignity* of good workes is expreſſed in this, that they are called *good*: now they are *good* onely in part, not perfectly, as I ſhew thus: Such as the tree is, ſuch is the fruite; but euery one regenerate, is *partly ſpirit*, and *partly fleſh*: that is, in part regenerate, and in part naturall and corrupt: this is true of his minde, will, and affections, which are the fountaine of all his actions; and therefore the workes that proceed thence muſt needes bee D anſwerable; that is, in part corrupt, as they come from nature; and yet good in part, as they come from grace.

Queſt. But how can God approoue of them, if they be euill? *Anſ.* We muſt conſider good workes two wayes: Firſt, in themſelues, as they are compared with the lawe, and the rigour thereof, and ſo they are ſinnes, because they anſwer not to that perfection, which the lawe requireth: for their be two degrees of ſinnes: *Rebellions*, which are actions flatly againſt the lawe: and *Defects*, when a man doth thoſe things that the lawe commandeth, but yet faileth in the manner of doing, and ſo are mans very beſt workes ſinnes. Secondly, conſider good workes, as done by a perſon regenerate, and reconciled to God in Chriſt, and ſo God A accepts of them; for in Chriſt the wants thereof are couered. But here we muſt take heede of the Romiſh doctrine, which teacheth that good workes are ſo farre forth good, that there is no ſinne in them; their reaſons are many to prooue this point, but they haue beene heretofore confuted: Firſt, they ſay, good workes haue God for their Author, and therefore are perfectly good? *Anſw.* This were true, if he alone were the author of them; but man is an other author thereof, from whom they take their imperfection. They ſay againe, that here they are called good, but if they had any ſinne in them, they ſhould be called euil; for euerie ſinne is perfectB ly euill? *Anſ.* Where ſinne is vnremitted, it is perfectly euill; but when it is pardoned in our Sauiour Chriſt, it is as though it were not. Thirdly, they obiect, that if good works be ſinnefull, then they muſt not be done; & hereupon they ſay, that by our doctrine men are bound to abſtaine from all good workes. *Anſ.* That which is euill muſt not be done, ſo farre forth as it is euill: now good workes are not ſimply and abſolutely euill; they are good in themſelues, and in vs in part, comming from grace; and therefore they muſt be done, becauſe God requires them at our hands; and for the imperfection of them, we muſt pray for pardon to our Sauiour Chriſt. And hereby the way we may iuſtly taxe the proud doctrine of the Papiſts, who teach, that men may be iuſtified by good workes: when as the beſt workes of any C man in this life, are tainted with ſinne, and are farre vnanſwerable to that perfection, which the lawe requireth: we muſt be of a farre other minde: namely, that for our beſt workes, God may iuſtly condemne vs; becauſe we haue not done them as we ought; therefore Chriſt bids vs ſay of our ſelues, that when *we haue done all that we can, we are vnprofitable ſeruants.*

Bellarm. de Iuſtif. l.4.c. 15.18.

Iſa.6.4.6.

The vſe of good works.

The *vſe of good workes* is here ſet downe by our Sauiour Chriſt, *to glorifie God*: this is not the whole ende of good workes; and therefore I wil propound the ſame more fully out of other places of Scripture; for Chriſt here onely propoundeth that end of good works, which concerned his intended purpoſe.

Three-fold. 1. Concerning God.

D The vſe and ende of good workes is threefold; either concerning God, our ſelues, or our brethren. As good workes concerne God, they haue three vſes: First, they ſerue as meanes whereby we giue vnto God teſtimonie of our 1 homage, and obedience vnto his commandements; for by creation, preſeruation, & redemption, he is our Lord and our God, and preſcribeth lawes for vs to keepe: in which regard, we owe homage vnto him; which, that we may ſhew forth and teſtifie, we muſt walke in good workes, as he in his word hath commanded vs. Secondly, they ſerue to be tokens of our thankfulneſſe vnto God, for our creation, redemptiō, 2 and manifold preſeruations, both in ſoule and bodie. Thankefulneſſe indeede, is ſhewed in word; but yet true thankefulnes ſtands in obedience: and our obedience is ſhewed by doing good workes. And therefore the Apoſtle *Paul* exhorts vs, *to giue vp our bodies, as holy and acceptable ſacrifices vnto God*, Rom.12.1. 3 Thirdly, they ſerue to make vs followers of God: we are commaunded *to be holy, as he is holy*, 1.Pet.1.15. and to put in practiſe the duties of loue one towards another, [r] *as the Lord loued vs*: and therefore we muſt walke in the duties of the Morall law, that therein we may imitate God: 1.Ioh.3.3. *He which hath this hope purgeth himſelfe, as he is pure.*

r Eph.5.1,2.

2. Concerning our ſelues.

Secondly, the vſe of good workes in regard of our ſelues, is fourefold eſpecially: 1 Firſt, they ſerue to bee outward teſtimonies of the truth of our faith & profeſſion; prouing that the grace of our hearts is not in hypocriſie, but in truth and ſinceritie. And for this cauſe, [s] *Abraham is ſaide to haue beene iuſtified by workes*: becauſe his workes did teſtifie that his faith was true and ſincere: for where the fire of grace is, there it cannot but burne; and where the water of life is, it cannot but flowe and ſend out the ſtreames thereof, in good works.

s Iam.2.21.

2 Secondly, they ſerue to be ſignes and pledges of our election, iuſtification, ſanctification, and of our future glorification: as wee know a tree to liue, by the fruite and budde which it bringeth forth; ſo by keeping a continuall courſe in good workes, a man is knowne to be in Chriſt, and to haue true titles to all his benefits; and therefore when the Apoſtle willeth men, to [t] *giue all diligence to make their calling & election ſure*, he propoundeth certaine vertues, wherein they ought to walke, as beeing the moſt euident tokens of election, that we haue in this life.

t 2.Pet.1.5.6

3 Thirdly, they ſerue to make vs anſwerable to our holy calling: for euery one that profeſſeth the Goſpel, is called to be a member of Chriſt, and a newe creature, whoſe dutie is to bring forth good workes, Epheſ.4.1, 2. *Walke worthy of the vocation whereunto you are called, with all humbleneſſe of minde, meekeneſſe, &c.* and Epheſ.2.10. *Ye are the workemanſhip of God, created in Chriſt Ieſus vnto good workes, which God hath ordained that we ſhould walke in them.* Now this is a moſt excellent thing, for a man to be anſwerable to his calling: When *David* was a ſhepheard, he kept his fathers ſheepe, and liued as a ſhepheard; but when he was called to be a King, *he behaued himſelfe like a King*, [u] *in gouerning Gods people*: and ſo euery Chriſtian ought to doe; beeing a new creature, he muſt walke as Gods child, and teſtifie his vocation by ſhewing forth the vertues of him that hath called him, 1.Pet.2.9.

u Pſal.78.72

4 Fourthly, good workes ſerue to be a way, in which we are to walke, that ſo we may receiue the mercies of God, promiſed to his children, and eſcape the iudgements threatened againſt ſinners: for gods word is ful of moſt ſweet promiſes vnto the obedient, & of terrible threatnings againſt rebellion and iniquitie. Now a man by walking in good works eſchewes the paths of wickedneſſe, wherein [x] *Gods iudgements light*: and holds the waies of righteouſneſſe, wherein Gods bleſſings are ſcattered, Prou.3.17.

x Rom.3.16.

3. Concerning our brethren.

Thirdly, the ende of good workes, *in regard of our brethren*, is principally this; that by our example in well doing, wee may winne ſome vnto God, and keepe others in the obedience of the truth, and preuent offences, whereby many are drawne backe. The contagion of a badde example, eſpecially in men of ſuperiour place, is ſuch, that it will not onely caſt their owne ſoules to hell, but alſo draw many with them. When *Ieroboam* the King ſinned, *he cauſed Iſrael to ſinne*: 1.Kin.15.34. And therefore we muſt carefully looke to all our waies, in regard of others, and ſo liue according to Chriſts commandment in this place, that others ſeeing our good works, may bee wonne to the truth, & ſo glorifie God which is in heauen. And thus we ſee the endes of good works.

Now conſidering good workes bee of ſuch excellent vſe, we are hereby admoniſhed to exercise our ſelues therein, with all diligence; for hereby we benefit our brethren, we helpe our ſelues, and we glorifie God: neither muſt any mans pouertie hinder him from this dutie; for not onely almes deeds, and large gifts to Churches, and high waies, are good works; but alſo the ſpeciall duties of euery mans lawfull calling, done in faith, to the glorie of God, & the good of men, be the calling neuer ſo baſe; by the doing whereof, in faith and obedience, he may get ſure teſtimonie of his electiō. This exhortation is moſt needfull, for ſo ſoone as men haue occaſion to commit any ſinne, then they ſhake off the yoake of all obedience, as there were no way of good workes to be walked in. The Papiſts indeed make the merit of iuſtification, & life euerlaſting, the end of good works; but that hath bin ſufficietly cōfuted heretofore.

Hitherto we haue ſpoken of the firſt point in this cōcluſiō, touching *the maner of teaching*.

Ende of teaching.

The ſecond point herein contained, is the ende of all teaching; namely, to turne men vnto God, and thereby to bring them to glorifie God, *That men may ſee your good workes, and glorifie your Father which is in heauen*: that is, ſo teach that men may ſee your good workes, and be wonne thereby to the faith, and ſo glorifie God. Our Sauiour Chriſt in his Commiſſion giuen to his Diſciples before his aſcenſiō, bids them, [y] *Goe make all nations my Diſciples*: and *Paul* ſaith, that [z] *he became all things to all men, that by all meanes he might not onely inſtruct, but ſaue ſome.*

y Mat.28.19

z 1.Cor.9.22

Hereby then all Miniſters, and all thoſe that ſet themſelues apart for this calling, muſt learn to propound this dutie vnto themſelues, as the maine ende of all their ſtudies and labours; namely, to turne men vnto God, that beeing conuerted they may glorifie God. Againe, the ſame ende of the Miniſterie admoniſheth the ſame ende of the Miniſterie admoniſheth all hearers ſo to yeeld themſelues obedient to the Miniſterie of the word, that it may take place in their heartes, to turne them vnto God, that after their conuerſion they may glorifie God. This the people ought the rather to yeeld vnto, becauſe it is the maine comfort that the Miniſter hath of all his labours, to ſee his hearers conuerted, and ſo inabled to glorifie God. And to moue them hereunto, they are further to knowe, that if they heare, and be not thereby conuerted, that ſo they may praiſe and glorifie God, by their obedience; then this Miniſterie will be a bill of Inditement againſt them, for their deeper condemnation at the laſt daie. See Matthew, 11. 21. 24.

Verſe 17. Thinke not that I am come to deſtroie the Law, or The Prophets: I am not come to deſtroie them, but to fulfill them.

The third part of Chriſts Sermon.

In this verſe, and the reſt which follow, to the ende of this Chapter, is contained the *Third part of Chriſts Sermon*; wherein he goes about to reſtore the Morall law to his true ſenſe and meaning, which was much corrupted by the Iewiſh teachers. And to the ende the ſame might be the better accepted, hee makes way thereto by a notable Preface, verſe 17. 18, 19, 20. Wherein hee ſeekes, as well to preuent and to remooue, the falſe opinion which the Iewes had conceiued of him, in reſpect of the Law; as alſo to procure all reuerence and loyaltie to be ſhewed thereunto: For the Iewiſh teachers ſeeing our Sauiour Chriſt condemne & neglect the traditions of the Elders, and not ſo much to reſpect the ceremonies of the Law, as they thought hee ſhould, did thereupon iudge him to be a deceiuer, and one that went about to ouerturne the whole law of *Moſes*. This opinion Chriſt confuteth by three arguments: Firſt, from the ende of his comming, in this verſe: The ſecond, from the nature of the law, in the 18. verſe; whereupon he inſerts two notable concluſions, to procure reuerence thereunto, verſe 19. And thirdly, from the ſcope of the Miniſterie, verſe 20.

For the firſt: The Expoſition. *Thinke not that I am come, &c.*] This comming of Chriſt, muſt be vnderſtood of the manifeſtation of the Godhead in our nature: for otherwiſe, his Godhead beeing euery where, cannot be ſaide to come properly: and as for his manhood, it had not beene in heauen. *To deſtroie the law*] The

The law in generall.

Law in generall, is that part of Gods word, which commands things iuſt, honeſt, and godly: and beeing thus conceiued, it is threefold; Ceremoniall, Iudiciall, and Morall. The

Ceremonial.

Ceremoniall law, is that part of Gods word, which preſcribed to the Iewes, ceremonies, rites, and A orders, to be performed in the worſhip of God: this law is laid downe in the bookes of *Moſes*, eſpecially in *Leuiticus*. The

Iudiciall.

Iudiciall law, is that part of Gods word, which preſcribed ordinances for the gouernment of the Iewes commonwealth, and the ciuill puniſhment of offenders. The *Ceremoniall law* concerned the Iewes onely: the *Iudiciall law* did indeed principally concerne them; but yet ſo farre forth as it tendeth to the eſtabliſhing of the Morall law, hauing in it common equitie, it concerneth all people, in all times and places.

Morall.

What the *Morall law* is, I will deſcribe in three points: Firſt, 1 It is that part of Gods word, concerning righteouſneſſe and godlineſſe, which was written in *Adams* B minde by the gift of creation, and the remnants of it be in euery man by the light of nature; in regard whereof, it bindes all men. Secondly, 2 it commandeth perfect obedience, both inward, in thought and affection; & outward, in ſpeach and action. Thirdly, 3 it bindeth to the curſe and puniſhment, euery one that faileth in the leaſt dutie thereof, though but once, and that in thought onely: Galat. 3. 10. *Curſed is euery one that continueth not in all things that are written in the Law, to doe them.* The ſumme of the Morall law is propounded in the *Decalogue* or *ten Commandements*, which many can repeat, but few doe vnderſtand.

Difference between the Law and the Goſpel.

That we may further conceiue aright the Moral law, we muſt make a difference between C it and the Goſpel: for the Goſpel is that part of the word which promiſeth righteouſneſſe and life euerlaſting to al that beleeue in Chriſt: the difference betweene them ſtands eſpecially in fiue things.

1 Firſt, the Law is naturall, and was in mans nature before the fall; but the Goſpel is ſpirituall, reuealed after the fall, in the couenant of grace.

2 Secondly, the law ſets forth Gods iuſtice, in rigour, without mercie; but the Goſpel ſets out iuſtice and mercie, vnited in Chriſt.

3 Thirdly, the Law requireth a perfect righteouſneſſe within vs; but the Goſpel reuealeth our acceptance with God, by imputed righteouſneſſe.

D 4 Fourthly, the Law threatneth iudgement without mercie, and therefore is called [a] *the Miniſterie of condemnation, and of death*; but the Goſpel ſhewes mercy to mans ſinne, in and by Chriſt, if we repent and beleeue.

5 Laſtly, the Law promiſeth life to the worker and doer of it; [b] *Doe this, and thou ſhalt liue*: but the Goſpel offereth ſaluation to him *that worketh not*; [c] *but beleeueth in him that iuſtifieth the vngodly*: not conſidering faith, as a worke, but as an inſtrument apprehending Chriſt, by whom we are made righteous.

The Church of Rome in a manner confound the Law, and the Goſpel, ſaying that the Goſpel, which is the new Law, reuealeth Chriſt more clearely then *Moſes* Law did, which they call the old Law. But this is a wicked opinion,

[a] 2. Cor. 3. 7. 9.

[b] Rom. 10. 5.

[c] Rom. 4. 5.

Torrenſ. Auguſt. Confeſſ. lib. 2. cap. 6.

which ouerturnes all religion, beeing the cauſe of many groſſe points in Poperie, which could not ſtand, if they would acknowledge a true diſtinction betweene the Law and the Goſpel.
Bellarm. de Iuſtif. l.4.c.3.
They ſay for their defence, that the precepts of both, are the ſame in ſubſtance: that both require righteouſneſſe, both promiſe life, and threaten death; both command faith, repentāce and obedience; and therefore they are the ſame.
1 Law & Goſpel differ in precepts.
Anſwer. Firſt, the lawes and precepts of the Law and Goſpel are not the ſame; for *Adam* in his innocencie knew the Law, but he knew nothing then of beleeuing in Chriſt: and though both require righteouſneſſe, promiſe life, and threaten death, yet the maner is farre differing; as before was noted: So likewiſe they differ in the commanding of faith; for the Goſpel commandeth faith, not as a worke done, as the law doth; but as an inſtrumēt laying hold on Chriſt.
2 Againe, the Law commands faith generally; as to beleeue in God, and to beleeue his word to be true: but beſides this, the Goſpel requires a particular faith in Chriſt the Redeemer, whō the law neuer knewe.
3 Thirdly, the Law commandeth not repentance, for the knowledge of the Law was in *Adams* heart, when he needed no repentance: true repentance therefore is a ſauing grace, wrought and commanded onely by the Goſpel.
4 And fourthly, for obedience, though it be cōmanded both by the Law and the Goſpel; yet not in the ſame manner: The Law commandeth obedience euery way perfect, both in parts, & in degrees, and alloweth none other: but the Goſpel commandeth, and in Chriſt approoueth imperfect obedience; that is, an indeauour in all things, to obey and pleaſe God: if it be without hypocriſie. Again, the law commandeth obedience, as a worke to be done, for the obtaining of ſaluation: but the Goſpel requires obedience, only to teſtifie our faith and thankefulnes vnto God. The Church of Rome therefore erreth groſly, in confounding the Law and the Goſpel, which indeede are farre differing; and ſo we muſt beleeue, if we would come into, and hold the right way that leadeth vnto life.

Now whereas Chriſt ſaith, *Thinke not that I came to deſtroie the Law*; by *Law* hee meaneth principally the *Morall Law*, and in the ſecond place, the *Ceremoniall Law* alſo: Next obſerue the oppoſition that Chriſt maketh betweene the Law and the Prophets; thereby ſignifying vnto vs, that by *the Law*, hee meaneth that part of Gods word, concerning Righteouſneſſe, and Iuſtice, which *Moſes* penned by Gods commandement: and by the *Prophets*, he meaneth that part of Gods word, which is contained in the writings of al the Prophets, in the old Teſtament, after *Moſes*; which books of the Prophets, contained in them, either an interpretation of *Moſes* Law, or predictiōs of the ſtate of the Church in the new Teſtament. Againe, by *deſtroying the Law*, we muſt not vnderſtand a breach of the Law, ſuch as is made A by mans ſinne; but ſuch a diſſolution, as taketh from it all vertue and power, whereby it is a Law: and ſo to *deſtroie the Prophets*, is to put an ende vnto them, ſo as they ſhould nothing auaile, either to the interpretation of the Law, or to the foretelling of the ſtate of Gods Church vnder the Goſpel. *But to fulfill them.*]
Chriſt fulfilleth the law 3.waies.
Chriſt fulfilleth the Law three waies; by his *doctrine*, in his *perſon*, and in *men*.
1 By his *doctrine* he fulfilleth the Law, two waies; both by reſtoring vnto it his proper meaning and true vſe, as we ſhall ſee afterward, where he correcteth the corrupt interpretations thereof by the Phariſies; as alſo, by reuealing the right way, whereby the Law may be fulfilled.
2 B Secondly, in his *perſon* he fulfilleth the Law two waies: Firſt, by becomming accurſed to the Law, in ſuffering death vpon the croſſe for vs: Secondly, by performing perfect obedience vnto the Law, doing all that the Law required, for the loue of God, or of his neighbour; in which reſpect he was ſaide, [d] *to haue beene vnder the Law*.
3 Thirdly, Chriſt fulfilled the Law in *men*: Men be of two ſorts, Elect, and Reprobates. In the *Elect* he fulfilleth the Law two waies: Firſt, by creating faith in their hearts, whereby they lay hold on Chriſt, who for them fulfilled it: Secondly, by giuing them his owne ſpirit, which maketh them endeauour to fulfill the Law; which in Chriſt C is accepted for perfect obedience in this life, and in the life to come is perfect indeede. In *vnbeleeuers* Chriſt fulfilled the Law, when he executeth the curſe of the Law vpon them: for that is a part of the Law, and the execution and enduring of the curſe, is a fulfilling of the Law. And thus doth Chriſt fulfill the Law, ſo that the meaning of the words is this: Whereas you thinke that I came to deſtroie the Law and the Prophets, by making them of none effect, you are deceiued: nay, on the other ſide, know, that the ende of my manifeſtation in the fleſh, was to fulfill the law, both in my doctrine and perſon: and alſo, in the perſons of men both good and bad.

In this Apologie of Chriſt, for his behauiour towards the law: obſerue, what malice ſome of D the Iewes, eſpecially the Scribes and Phariſies, bare vnto him: for Chriſt was the Author of the law, and yet they maliciouſly ſuſpect and charge him with abrogation thereof; ſo as he is faine to cleare himſelfe in this behalfe.

The like hath beene the malice of wicked men in all ages, againſt the deereſt ſeruants of God: Act. 6. 14. *Stephen* is accuſed to *ſpeake blaſphemous words againſt the Law*: Act. 21. 28. *Paul* is charged with the ſame crime. And ſuch is the malice of the Papiſts, againſt all Euangelicall reformed Churches: becauſe we denie Iuſtification by workes, therefore they condemne vs for enemies to good workes: and in many other points, they faſten vpon vs notes of reproach, for holding the truth. Yea, among our ſelues, the like malice doth appeare in thoſe

that

[d] Gal.4.4.

appeare in thoſe that brand their bretheren with odious names, becauſe they ſhewe forth more care then others, of their dutie to God: but let all Gods children beware of this Phariſaicall practiſe.

Vſe 2.

Againe, obſerue the Titles, vnder which he comprehendeth the whole Scriptures of the olde Teſtament; *The Lawe and the Prophets*: Luk. 16. 31. they are called *Moſes and the Prophets*. Luke. 24. 27. *Chriſt beganne at Moſes, & at all the Prophets, and interpreted vnto them in all the Scriptures*: there *Moſes* and the *Prophets* containe all the Scriptures of the olde Teſtament.

A propertie of the old Teſtament.

Here then we may note a propertie of the bookes of the olde Teſtament; namely, that euery one of them was written either by *Moſes* or ſome other of the Prophets. And by this we may knowe the Canonicall bookes of the olde Teſtament, and diſtinguiſh them from the books called Apocrypha: for the Apochrypha bookes were not penned by any of the Prophets, who ſpake and writte in the Hebrewe tongue, the natiue language of the Iewes; but by ſome other in the Greeke tongue, which was not the language of the olde Prophets. Theſe bookes may be regarded in ſundrie reſpects, as containing many worthy Rules touching manners; in which regard, we may preferre them before other writings of men, ſo farre forth as they are conſonant with the Scripture: and ſo the Church of God hath of long time reuerenced thẽ; but yet they are no part of the Lawe, nor of the Prophets. And therefore the Church of Rome doth notably wrong and abuſe the world, in ſtyling theſe Apochryphall bookes, for Canonicall Scripture.

Concil. Trid. ſeſſ. 4. decr. 1.

Conſent of the Law and Goſpel.

Thirdly, Chriſt in this his Apologie, ſheweth a ſweet conſent betweene the Law and the Goſpel: They are not contrarie one to the other; for Chriſt, who is the ſubſtance of the Goſpel, came to fulfill the Law: and therefore *Paul* ſaith, that [e] *by faith we eſtabliſh the Lawe*: and Hebrewes 9. 19, 20. &c. *When Moſes had giuen the Lawe vnto the people, offered ſacrifices, and ſprinkled the blood thereof vpon the booke and vpon the people*, which was a type of the ſhedding of Chriſts blood, as it is [f] there expounded; which did notably ſignifie this conſent betweene the Law and the Goſpel, in ſo much, as without Chriſt, the Law could not ſtand.

[e] Rom. 3. 31.

[f] v. 23. 24.

Now this conſent betweene them ſtandeth herein; The Law requireth perfect obedience, and threatneth death to the leaſt breach thereof, not propounding any way for the fulfilling thereof out of our ſelues; but the Goſpell directeth vs to Chriſt, who as our ſuretie hath fulfilled the Lawe for vs: for which cauſe, Chriſt is called, [g] *the ende of the Lawe for righteouſneſſe to euery one that beleeueth*. And through Chriſt it is, that *the* [h] *righteouſneſſe of the Law is fulfilled in vs, which walke not after the fleſh, but after* A *the ſpirit.*

[g] Rom. 10. 8.

[h] Rom. 8. 4.

v. 18. *For truely I ſay vnto you, till heauen and earth periſh, one iot or one title of the Law ſhall not eſcape, till all things bee fulfilled.*

Here our Sauiour Chriſt propoundeth the ſecond argument for the clearing of himſelfe from their falſe imputation of deſtroying the Lawe, and it is drawne from the nature of the Lawe, which is immutable.

The Expoſition. *For*: This ſheweth the de-
B pendance of this verſe vpon the former. *Truely I ſay vnto you*: This is a forme of ſpeech which our Sauiour vſed, when he would ſolemnly auouch any weightie truth: and propounding this in his owne name; herein he ſheweth himſelfe to be the Doctour of his Church, who we muſt heare in all things, for he ſpeaketh as one that cannot lie. The thing he ſaith is this: *Till heauen and earth periſh, one iot, or title of the Lawe ſhall not paſſe.* In which words hee ſetteth down the ſtability and the vnchangeableneſſe of the Lawe; and that he might fully expreſſe his mind, he borroweth a phraſe frõ the Hebrew Alphabet, wherein *Iod* is the leaſt letter: *One iot*; ſignifying, that not ſo much as this little letter *Iod*, ſhall paſſe out of the Law.

Againe, by *title* ſome thinke is meant the
C Hebrew vowels; but properly it ſignifieth *a line bent crooked*, or *the toppe of an horne*; ſo that here it properly ſignifieth the bending or bowing that is in the top of ſome Hebrew letters; inſinuating, that not ſo much as the leaſt part of a letter in the law ſhould paſſe away. Now theſe things muſt not be taken properly, for it hath beene and may be, that in the Hebrewe copies of the old Teſtamẽt, ſome letters ſhould be changed, as may appeare by the diuers reading in ſundry copies, for that may be without the loſſe of any ſentence: but Chriſts meaning is this; That not the leaſt parcel or ſentence in the Lawe ſhall paſſe away; making parts in the Law, to bee as titles in the Alphabet. *Till heauen and earth periſh*: that is *neuer*; ſo much
D this phraſe inſinuateth: for though heauen & earth ſhall be changed in regard of their qualities, yet the ſubſtance of them ſhall neuer paſſe to nothing: and in this ſenſe is the word *Til* vſed elſe-where, 1. Sam. 15. 35. *Samuel came no more to ſee Saul, till the day of his death*: that is, *neuer*. *Till all things bee fulfilled*: that is, till euerie thing commanded in the Lawe bee done, ſo as it ſhall no more vrge a man to any obedience: which ſhall neuer bee, for it muſt eternally bee fulfilled; ſo that this phraſe hath the like ſenſe with the former; importing thus much, *euen for euer and euer*: ſo that this is the meaning of this verſe; That the Lawe of God is vnchangeable, not only in the

κεραία.

whole, but for euerie part thereof; and the fulfilling thereof ſhall neuer haue an end. Chriſts reaſon then ſtands thus; *If the lawe be immutable, and for obſeruation eternall, then I came not to deſtroy it: but the Lawe is immutable and eternall; and therefore I came not to deſtroy it.*

Gods law is perpetuall.

[i] Heb.7.12.

First here obſerue, that the *Lawe of God is made perpetuall and vnchangeable:* If any man aske how this can bee, ſeeing the Apoſtle ſaith, [i] *The Lawe is changed? Anſwer.* The Lawe is threefold; *Ceremoniall, Iudiciall,* and *Morall*, as hath beene ſaid: now that place is principally to be vnderſtood of the *Ceremoniall lawe,* which indeede is abrogated, in regard of the obſeruatiõ of it in Gods worſhip; but in the ſcope and ſubſtance of it, which is Chriſt crucified with his benefits, whom it ſhadoweth out, it remaineth ſtill, and is now more plaine then euer it was. As for the *Iudiciall law*, though it be abrogated vnto vs, ſo farre forth as it was peculiar to the Iewes; yet, as [k] it agrees with common equitie, & ſerues directly to eſtabliſh the precepts of the Morall law, it is perpetuall. If it be ſaide, that Chriſt changed the Morall law, in changing the Sabbath day, from the ſeauenth day to the eight: I anſwer, Chriſt did ſo indeede by his Apoſtles, but that is no change of the ſubſtance, but of the ceremonie of the Sabbath: for the ſubſtance of that lawe, is the inioyning of a ſeauẽth daies reſt vnto the Lord. Now though the ſeuenth day from the creatiõ be not kept, yet a ſeauenth day is kept ſtill. If it be further ſaid, that the Lawe it ſelfe is abrogated; for that euerie one that breaketh the Law is not accurſed, according to the ſentence thereof, Deut.27.26. *Anſwer.* We muſt know that the Law is but one part of Gods word, and the goſpel another, reuealing another part of Gods will, beſides that which the Law made known; for it addes a qualification to the Law, moderating the rigour thereof, after this manner: *He is accurſed* (ſaith the Lawe) *that faileth in any commandement, except* (ſaith the Goſpel) *hee bee reconciled againe in Chriſt, and in him haue the pardon of his tranſgreſſions.* And yet the morall law remaines for euer a rule of obedience to every child of God, though he be not bound to bring the ſame obedience for his iuſtification before God.

[k] See Treatiſe of Cõſc. cap 2.ſect.5.

Of the chãge of the Sabbath day.

Againe, this property of the Law, in beeing vnchangeable, & for euer to be kept, ſheweth, *that no creatures may diſpenſe with the Lawe of God.* Mens lawes may bee abrogated and changed, but Gods Law euen in the leaſt parts thereof, muſt ſtand for euer, till it be accompliſhed to the full: but if it might bee deſpenſed with, then not *iots* and *titles* thereof, but whole lawes might be abrogated. This ſhewes the blaſphemous impietie of the Popes of Rome, who in their [l] Canõs be authorized to diſpenſe with the lawes of God: yea, in the laſt [m] Councell of Trent, hee is priuiledged to diſpenſe with ſome of the lawes of Conſanguinitie, againſt nature, flatly forbidden in the [n] word of God; which is moſt horrible rebellion, and a great diſgrace vnto God.

No creature may diſpenſe with Gods law.

[l] 1.In Gregorian.de cõceſſ.præb. cap.propoſuit,Gloſſ. Papa diſpenſat contra nouum & vetus Teſtam.

[m] in Seſſ 24. Can.3.

[n] Levit.18.

Thirdly, from this propertie of the Law, we may obſerue, that it is not likly that any whole booke of Canonicall Scripture is loſt; for not one ſentence of the Lawe ſhall paſſe till all be fulfilled; much leſſe then can whole books periſh. Sundrie men doe thinke that whole books be loſt; but that opinion cals into queſtion the fidelitie of the Church, and Gods owne prouidence, in preſeruing his word: neither can it ſtand well with this text, that ſaith *no title thereof ſhall faile.* Thoſe that ſeeme to be loſt, were either humane writings, as bookes of lawes & Chronicles, ſuch as our bookes of ſtatutes or Chronicles be, or bookes of Philoſophie, ſuch as Salomon writ: or els ſome of them are in the Canonicall Scripture; for the bookes of Samuel & the Kings, were written by diuers Prophets: and therefore we may more ſafely hold, that no part of holy Scripture is loſt, neither ſhall euer faile. For howſoeuer after the laſt iudgement the vſe of the word written ſhall ceaſe, yet the ſubſtance thereof ſhall remaine in mens hearts, and be kept for euer.

No booke of Scripture is loſt.

Fourthly, this immutabilitie of the Law, cõtaines a matter of great terrour & woe vnto all impenitẽt ſinners; for howſoeuer they may flatter thẽſelues with a preſumption of Gods mercie, yet the curſe of the Lawe which is againſt thẽ, ſhall ſtand for euer: & therefore while they goe one in ſinne, they haue iuſt cauſe to houle and crie; for Gods iuſtice in that his law is inuiolable: neither will [o] *gold or ſiluer pacifie Gods wrath*; for though a man by his power & wealth were able to ouerturne heauen and earth, yet that would not helpe him: though heauen and earth be brought to nothing, yet euerie part of Gods Law muſt ſtand for euer, and be fulfilled. And therefore whoſoeuer doe lie in any ſinne muſt in time repent, humble themſelues, forſake their ſinnes, and betake themſelues vnto Chriſt, that he may fulfill the Law for them; or elſe the curſe thereof ſhall certenly be fulfilled in them, & they ſhall lie howling vnder it eternally, where is nothing but weeping and gnaſhing of teeth.

A terrour to the wicked, moouing to repentance.

[o] Pro.11.4.

Fiftly, this immutabilitie of the Law, and ſo proportionably of euery part of Gods word, as it prooueth the Scriptures to be the word of God, ſo it is a moſt excellent ground of comfort for all Gods ſeruants to ſtabliſh their hearts in the aſſurance of all his promiſes. A Chriſtian heart is ſubiect to receiue many doubtings of the truth of Gods promiſes, eſpecially in the time of triall and temptation; but this muſt be remembred for euer, that the whole word of God is immutable; though mans promiſes may faile and their waies be abrogated, yet no iot or part of Gods word ſhall paſſe vnfulfilled: and therefore they muſt conſtantly waite for the accompliſhment thereof, for in due time it ſhall be fulfilled.

A comfort to the godly.

Sixtly,

A ground of patience.

Sixtly, we are hereby taught to put on patience in afflictions: for they come by the ſpeciall appointmẽt of our God, who ſaith in his word, [p] *That thorough many afflictions we muſt enter into the kingdome of heauen*: now euery part of Gods word muſt be accompliſhed; and therefore Chriſt bad *Peter to put vp his ſword*, when he would haue reſcued his apprehenſion: for (ſaith he) *I could praie to my father, and hee would ſend more then twelue legions of Angels to helpe mee: but how ſhould the Scriptures be fulfilled, which ſay, It muſt be ſo?* Matth. 26. 52. 53, 54.

[p] Act.14.22.

The integritie of the Law.

Seauenthly, our Sauiour Chriſt in this propertie of immutabilitie, giueth vnto the whole Law, and vnto euery ſillable and letter thereof, his proper force, vertue, and ſenſe; ſo as there is nothing in it, not ſo much as one letter vaine or idle: for euery commandement reueales the perfect iuſtice of God, and euery letter ſerues to expreſſe the ſame commandement. And herein the Law of God differeth from mens lawes: for in them be many vaine and idle words, yea oftentimes whole ſentences; but in the law of God it is not ſo: Prov. 8. 8. *All the words of my mouth are righteous, there is no lewdneſſe nor frowardneſſe in them*: yea, *the Law of the Lord* [q] *is perfect, his ſtatutes are right, and his iudgements true and righteous altogether.*

[q] Pſ.19.7,8.

Diligent ſtudie of the Scripture.

Now the conſideration of this integritie and perfection of the law, and word of God, muſt mooue vs to ſtudie the Scriptures with great diligence: ſo ſaith our Sauiour Chriſt, [r] *Search the Scriptures*: that is, ſhake and ſift them (as the word ſignifieth) ſearch narrowly, till the true force and meaning of euery ſentence, yea of euery word and ſillable; nay, of euery letter and iotte therein, be knowne and vnderſtood: conferre place with place, the ſcope of one place with another, things going before with things that come after; yea compare word with word, letter with letter, and ſearch it thoroughly. This manner of ſtudying the Scripture is moſt neceſſarie, as beeing the thing indeede, which preſerueth & vpholdeth the Church of God, and the puritie of religion: for about foure or fiue hundred yeares agone, men left off to ſtudie the Bible, after this ſort, and betooke themſelues to the writings of men, occupying their wittes wholly in vaine quiddities in Philoſophie, and in hid myſteries of Diuinitie; by which meanes it came to paſſe, that Poperie and Apoſtacie from the truth, ſpread it ſelfe ouer the world, for many hundred yeares together. Afterward, God of his meere mercie, put into the hearts of ſome men, to be carefull ſearchers in the word of God, by which meanes the truth appeared, as light out of darkeneſſe. Thus God ſtirred vp *Luther*, about the yeare of our Lord, 1517. who by diligent ſearch in the Scripture, and eſpecially by ſerious meditation, with praier, vpon theſe words of the Apoſtle, Rom. 3. 21. *That now by the Goſpel, without the Law, the Iuſtice of God is made manifeſt*: did finde that by the perfect obedience of Chriſt, our iuſtification was wrought; and thereupon, began to maintaine and profeſſe Iuſtification before God to be free, through and by faith in Chriſt onely; without helpe from the workes of the law, againſt the doctrine of the Church of Rome; and ſo by further diligence and induſtrie in the Scripture, the truth of God ſhone forth more and more. Let all men, but eſpecially Students in diuinitie, conſider this effect, of ſearching out the Scripture, as a ſpurre to diligence, in this behalfe. By this meanes alſo, errors and hereſies are auoided and ſuppreſſed; and the will of God is plainely reuealed. And here by the way, we may ſee how profitable and neceſſarie the gift of Interpretation is; it is a moſt excellent gift of the ſpirit, pertaining to the miniſterie; and therefore moſt commendable and neceſſarie is the vſe thereof in Schooles of Learning.

[r] Ioh.5.39.

The meanes of Luthers conuerſion.

Magiſtrates muſt be keepers of the Law.

Eightly, this immutabilitie aſcribed to Gods law, that euery part thereof ſhall be accompliſhed to the full, teacheth all Princes and Magiſtrates, not onely to be keepers of *Moſes* law in their owne perſons; but alſo within their rule and dominions, to doe their beſt indeauour, that the ſame be fulfilled and kept by others. For this cauſe did the Lord command, that the *Prince of his people ſhould haue the Law* [ſ] *written before him in a booke, to reade vpon continually, that hee may learne to feare God, and to keepe all the words of the Law to doe them*: and that which is their enioyned vnto Princes, belongeth alſo vnto al Magiſtrates, Maſters, and Parents; within their places and charges, they muſt be carefull to ſee the whole law of God practiſed, and obeyed, both in their owne perſons, and of thoſe that are vnder them.

[ſ] Deut.17. 18,19.

What it is to keepe the Law.

Laſtly, by this immutabilitie aſcribed to the Law, we may learne, what it is to fulfill the law; namely, to keepe and obſerue to the full, euery particular thing which the law commands vs: and vpon this we may ground two concluſions againſt the Papiſts; Firſt, that no man can come to life euerlaſting by his owne righteouſneſſe and obedience; for he that would come to heauẽ by his own righteouſnes, muſt be able to fulfill the whole law perfectly in euery reſpect: but ſince *Adams* fall, no man could keepe the lawe in all things ſauing our Sauiour Chriſt, both God and man. Secondly, that our fulfilling of the law, muſt be in the obedience of Chriſt, for he only was anſwerable to the whole law in all things; and therefore if we would come to heauen, wee muſt not come in our owne righteouſnes, but in his; as *Paul* wiſheth to be found of God, Phil. 3. 8. 9.

V. 19. ***Whoſoeuer therefore ſhall breake one of theſe leaſt***

commandements, and teach men ſo, hee ſhall bee called leaſt in the kingdome of heauen: but whoſoeuer ſhall obſerue and teach them, the ſame ſhall be called great in the kingdome of heauen.

Our Sauiour Chriſt hauing plainely propounded in his Apologie for himſelfe, the ſtabilitie and eternitie of the whole law; doth here laie downe two notable concluſions, for the vpholding thereof: 1. *Becauſe the Law is immutable and eternall, therefore he that breaketh one of the leaſt of the commandements, and teacheth men ſo, ſhall be called leaſt in the kingdome of heauen:* 2. *Becauſe the Law is eternall, therefore hee that keepes the commandements, and teacheth men ſo, ſhall be called great in the kingdome of heauen.*

How ſome commandements are little.

For the firſt; by *leaſt commandement*, hee meaneth the precepts of the Morall lawe, though in the former verſe, by [Law] he vnderſtood the whole law in three parts; Iudiciall, Morall, and Ceremoniall. And he calleth them *little*, not ſimply in regard of themſelues, as though they were ſo indeed; for in it ſelfe euery commandement of God is great and waightie: but he ſpeaketh according to the opinion of the Iewes, for the Scribes and Phariſies had ordained certaine rites and ceremonies, according to the tradition of their Fathers; the obſeruation whereof, they made a greater matter of conſcience, then the keeping of ſome of Gods commandements: and ſo eſteemed them little. Again, ſaying *theſe leaſt commandements*, he pointeth out what particular commandements of the Morall law, the Iewes eſteemed leſſe then the traditions of men; namely, thoſe which afterward he expoundeth in this Chapter, touching *Murther, Adulterie, Swearing*, and the reſt; for they eſteemed not all the commandements of the law leſſer then their traditions.

Puniſhment of a falſe Prophet.

Shall be called leaſt in the kingdome of heauen:] Here Chriſt ſets downe the puniſhment of a falſe Prophet, which breakes Gods commandement, & teacheth men ſo; to wit, his baſe eſteeme in the Church of God: for the kingdome of God is twofold, the kingdom of grace, and the kingdome of glorie. The kingdome of grace, is the ſocietie and companie of Gods faithful ſeruants here on earth: The kingdome of glorie, is the bleſſed eſtate of all the Saints in heauen. Now hereby the kingdome of heauen, he meaneth the kingdome of grace, which is the militant Church on earth: and ſo Iohn Baptiſt calleth it, Matth. 3.2. *Repent and amend, for the kingdome of heauen is at hand:* that is, the Church of the old Teſtament is now aboliſhed; and the Church of the new Teſtament is readie to take place by Chriſts comming: and therefore repent and amend: and, Matth. 11.12. *From the time of Iohn hitherto, the kingdome of heauen ſuffereth violence.* So then the meaning of this firſt concluſion is this, Whoſoeuer breaketh one of theſe leaſt commandements of the Morall law (which afterward I ſhall expound) and teacheth men ſo to doe, he ſhall be contemned, and not counted worthie to be a member of the Church of God in the new Teſtament.

The meaning.

The corruptiõs of hypocrites reſpecting Gods word.

In this *concluſion*, in the practiſe of the Iewes, Chriſt ſetteth forth two notable corruptions of an hollow heart, towards God: The firſt, ſo ſet little by the commandements of God, eſteeming no more of them, nay leſſe, then of mens lawes and traditions: but Saint *Iames* [t] ſaith, *he that breaketh one commandement*, be it neuer ſo little, *is guiltie of all*, though he make ſhew of keeping all; ſo likewiſe, he that maketh light and baſe account of one commandement, contemneth all; though he ſeeme to honour the reſt neuer ſo much. Though *Herod* heard *Iohn* gladly, and obeied his doctrine in many things, and ſo ſeemed to make ſome account of ſome commandements; yet becauſe he would needs liue in inceſt, againſt the ſeauenth commandement, he did in effect contemne and breake them al: ſo at this day, there are many who profeſſe religion, and giue teſtimonie thereof, by hearing the word, and receiuing the Sacraments; and hereupon they would be counted louers of Gods law: yet in the courſe of their liues, and in their particular callings, they will not ſticke to oppreſſe the poore, and to deale vniuſtly for their aduantage; to prophane the Sabbath for a little profit or pleaſure, and to ſweare, and curſe, when they are a little prouoked. Now howſoeuer ſuch perſons may make a glorious ſhew of profeſſion outwardly, yet by theſe & ſuch like particular actions, they ſhew plainely that they haue but Phariſaicall hearts, which indeede make little or no account of Gods commandements. Let vs therefore euery one looke into our waies, and ſearch in our hearts, whether this corruption be in vs, or no: and if it be, let vs repent and forſake it, and labour to become like [u] *Dauid, who had reſpect vnto all Gods commandements*: and ſo ſhall we not be deſpiſed in the Church of God.

2. Corruption.

The ſecond corruption of an hollow heart, noted likewiſe of Chriſt, in theſe Iewes, is to place the ceremonies, rites, and traditions of men, aboue the commandements of the Morall law: Herewith he doth expreſſely charge the Iewiſh teachers, Matth. 15.3. *Why doe yee tranſgreſſe the commandements of God, by your traditions?* And this is alſo the practiſe of the Church of Rome at this day, they account [x] *eating of fleſh in Lent, and on their faſting daies, a deadly ſinne:* and yet they will [y] diſpenſe with treaſons, and murthers of Chriſtian Princes: they [z] allow of Stues, they permit and pardon

[t] Iam.2.10.

[u] Pſal.119.6.

[x] Toller. Summa Caſ. Conſc.l.6. cap.3.

[y] Lib. de iuſta abdicat. Henr.

[z] Pope Sixtus 4.

Sodomie; and yet [a] vtterly forbid mariage in some estate, which the holy Ghost [b] *calleth honourable among all men.* In these and many moe, they preferre their owne traditions before the most holy commandements of God: yea, many ignorant persons among vs, are tainted with this corruption: for bee not some feast daies, appointed by the Church, as Christs natiuitie, all Saints, and such like, obserued by the with greater conscience & reuerence then the Lords owne Sabbath? Though the memorie of Christs natiuitie may be celebrated, yet the Lords day should haue the speciall honour. Now for the reforming of this corruption, wee must labour to haue the same minde that was in *Dauid*, who grewe into admiration with Gods commandements, and thereupon inured himselfe to the obseruation of them. We must therefore labour to haue an high estimation of the lawes of God, and this will bee a notable meanes to drawe vs to a reuerend feare and obedience towards the same: one cause why men do not so highly aduance the law of God, as they ought, is because they do not sufficiently waigh the dignitie thereof. In euery commandement therefore, wee must first deeply consider the waight thereof; then labour to vnderstand it aright: thirdly, learne to admire the wisdome and iustice of God therein: & lastly, endeauour to yeeld loyaltie and obedience thereunto.

Psal.119.

A ground of obedience.

Secondly, in this Rule our Sauiour Christ puts a difference betweene a false Prophet, and a true: The false Prophet breakes the commandements of God in his owne person, and also by his doctrine teacheth others to do the like: But the true Prophet & seruant of God, in the Ministerie, endeauoureth the aduancement of Gods glorie, as well by integritie of life, as by soundnesse of doctrine.

Difference betweene a false prophet and a true.

Thirdly, in the punishment of a false Prophet here set downe, we haue good direction for our iudgement, touching the present Church of Rome; namely, that she is not worthy to be esteemed a part of Christs Church on earth, by the sentence of our Sauiour Christ; because shee *breakes Gods commandements, and teacheth men so*: for whereas the second commandement forbiddeth the worshipping of Images, yea and the making of Images to resemble God; the Church of Rome doth not onely allowe the contrarie, against this commandement; but teacheth others so to doe: saying, that it is lawfull [a] to resemble the Father, the Sonne, and the holy Ghost in Images, either painted or carued, and to worshippe them therein; yea, and to worship [b] the very Images of Christ, and of Saints, as also the [c] Saints themselues with religious worship.

Rome no part of Christs Church: and why.

Againe, they plainely breake the tenth commandement, which forbiddeth the first motions vnto sinne with delight, though without consent of will, by teaching [d] that concupiscence after baptisme, is no sinne. And as they deale with the commandements, so deale they with the Prophets, who giue testimonie vnto Christ: for first they destroy his manhood, by their forged transubstantiation: secondly, they ouerturne his kingly office, by making the Pope the [e] *head of the Church*, and giuing him power [f] *to make lawes to bind the conscience.* Thirdly, they ouerturne the *priesthood*, by their massing Priesthood, wherein [g] *they daily offer vp an vnbloudie sacrifice*, for the sinnes of the quicke and the dead. Fourthly, they rob him of his propheticall office, in giuing liberty to the [h] Pope, to make new Lawes, and [i] to expound the Scriptures, as supreame iudge: these things they teach; and therefore that Church is not worthy to bee counted a member of Christs Church. But seeing God in great mercie hath vouchsafed vs this fauour, in this land, that we should receiue and embrace his holy word, to publish and teach the same, and so esteemeth vs worthy to be accounted a member of his Church: we are therefore to reioyce in this mercie, and to praise God vnfainedly for this vnspeakeable blessing; and to shewe forth our thankefulnesse; not onely by teaching and receiuing the truth of his word, but also by yeelding obedience in all things thereunto: yea, our earnest and daily prayer must be, because it is so great a blessing, to be counted worthy of his kingdome, that God would continue the truth of his will to vs, and to our posteritie for euer.

The second Conclusion: *whosoeuer shall keepe them, and teach men so, the same shall bee called great in the kingdome of heauen*; that is, he shall bee honoured in the Church of God, and esteemed a worthy member thereof, because by this meanes, he endeauoureth to keep the law vnchangeable for euer. In this conclusion two points are to be considered; the *office* of a faithfull Teacher, and his *reward*: his *office* is two-fold; First, in his owne person hee must be a doer of Gods commandements: Secondly, in his publike Ministerie hee must teach men so to doe.

The office of a faithfull Teacher.

Here first obserue the order of these duties; *Doing* must goe before *Teaching*: This order Christ propounds, and that doubtlesse on speciall grounds; First, because a man cannot with ioy and comfort fitly teach others, before himselfe be a doer of the thing hee teacheth; for if a man teach others, from the instruction of the spirit, he shall finde his owne heart inclined by the same spirit, to the obedience of the word he teacheth.

Doe, and teach.

Againe, the experience of the fruite and efficacie of the word, in his owne person, is the best Commentarie a man can haue, for the opening of it vnto others: The writings of men, with the knowledge of arts and tongues, are excellent helpes; yet if a man want the spirit of God, framing his heart to beleeue, and obey the word he teacheth, whereby he should become a doer of it; doubtlesse the word will ſeeme but a dreame or riddle vnto him, neither can he fitly apply the ſame vnto others, hauing neuer had experience of it in his owne ſoule. This then ſhould mooue all Miniſters, and ſuch as ſet themſelues to this calling, firſt and chiefly, to labour to become doers of the word themſelues; other helpes of learning are to be ſought for with all diligence, to make them fit and able Miniſters of ſo great myſteries; but eſpecially, they muſt labour for the ſpirit of grace, to frame their hearts to embrace, and their liues to obey the word which they teach, that ſo they may be fitted, according to our Sauiour Chriſts direction. Now this ſpirit is attained, *by knocking at heauen gates by prayer*, Luk.11.13, & by *opening the doores of our hearts*, when our Sauiour Chriſt knocketh thereat by his word, Reuel.3.20.

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[a] Causæ.1. apud grat. dist.27.Can. Presbyt. Rhem.1.Tim. 3.sect.5.
[b] Heb.13.4.

[a] Sanders treatise of the worship of images. Bellar.de Imag.Sanct.l. 2.c.8.
[b] Bellar.ib. cap.21.
[c] Idem de Sanct.beat. l.1.c.13.
[d] Concil. Trid.sess.5. Can.5.

[e] Bellar. de Concil.author l.2.c.15.
[f] De Rom. Pontif lib.4. c.15,16.
[g] Rhe.Heb. 9.sect.10.Concil.Trid.sess. 22.c.1,2,&4.
[h] See the Popes robberie of Christ at large, Foxe Acts & Monuments p.784.edit. 1583.
[i] Hard.answ. to Iewel art. 4.diuil.10.

A comfort to faithfull Miniſters, in their peoples vntowardnes.

Secondly, in laying downe this dutie, our Sauiour Chriſt propoundeth a ſingular cōfort to ſuch faithfull Miniſters, as be grieued with the vntowardneſſe of their people; hee propoundeth not the conuerſion of the people, as a propertie of a faithfull Teacher, but the *doing and teaching* of the will and word of God. And doubtleſſe a man may bee a faithfull Teacher, and yet not conuert many vnto God; hence the Prophet complaines, that hee had [k] *laboured in vaine, and ſpent his ſtrength in vaine*: nay, the ſame Prophet is ſent [l] *to blinde the eyes of his people, to make them dull of hearing, and to harden their hearts by his Miniſterie*: which was a heauie caſe: but yet that ſaying of the Apoſtle *Paul*, muſt be remembred, that howſoeuer vnto ſome, *his Miniſterie was the ſauour of death*; yet, [m] *vnto God it was alwaies the ſweete ſauour of Chriſt*: So that a Miniſter mourning truely for his people, to ſee their hardneſſe of heart, may comfort himſelfe with this; that in a good conſcience hee endeauoureth to obey the word of God, and to teach men ſo.

[k] Iſa.49.4.

[l] Iſa.6.9,10.

[m] 2.Cor.2.15,16.

The reward of a faithfull Miniſter.

II. Point. The reward of a faithfull Teacher is this; *hee ſhall bee counted great in the kingdome of heauen*: that is, hee ſhall be honoured, and counted worthie to bee a member of Chriſts church, both in this life, and in the life to come. This muſt be remembred, to incite all Miniſters to become faithfull Teachers, both in life and doctrine. To get reſpect in Princes courts, is much ſought after on earth: O then, how ſhould this high reſpect with God, preuaile in our hearts, to incite vs to be faithfull in this calling.

V. 20. *For I ſay vnto you, except your righteouſneſſe exceede the righteouſneſſe of the Scribes and Phariſies, you cannot enter into the kingdome of heauen.*

Scope.

Theſe words are commonly taken to bee a Reaſon of the former verſe, by way of anſwer to a ſecret obiection, which the Iewes might frame there-from, to this effect; *Thou ſaieſt, whoſoeuer breaketh one of theſe leaſt commandements, and teach men ſo, ſhall be called the leaſt in the kingdome of heauen: But our Teachers the Scribes and Phariſies, looke to haue cheife place in the kingdome of heauen; and yet* (if thy doctrine be true,) *they breake Gods commandements, and teach others ſo to doe.* Now hereto Chriſt ſhould anſwer thus; *I ſay vnto you, except your righteouſneſſe exceede theirs, ye cannot enter into the kingdome of heauen.* But if wee marke well, the words may more fitly bee referred to the 17. verſe, as a third reaſon, to prooue that Chriſt came not to deſtroy the Lawe, or the Prophets, but to fulfill them; becauſe he exacts at euery mans hands, a more perfect and exact righteouſneſſe, then that which the Scribes and Phariſies either haue in themſelues, or require in others; without which, no man can enter into the kingdome of heauen.

In this verſe are three points to be handled: Firſt, what theſe *Scribes and Phariſies* were; Secondly, what was their *Righteouſneſſe*: and thirdly, what is that *true Righteouſneſſe*, whereby a man may enter into the kingdome of heauen, and ſtand iuſt before God.

A Scribe.

1. Ciuill.

2. Eccleſiaſticall.

For the firſt: a *Scribe* is a name of office, whereof there were two ſorts among the Iewes; *Ciuill*, who as Publike Notaries, did regiſter the affaires of Princes, & ſuch a one was *Shimſhai*, Ezra 4.8. And *Eccleſiaſticall*, who were imployed in the expoūding of the Scripture: ſuch a one was *Ezra*, Ezra, 7.1,5,6. And thoſe of whom our Sauiour Chriſt ſaith, Matth.13.52. *Euery Scribe taught vnto the kingdome of heauen is like a houſholder*: and Matthew. 23. 2. *the Scribes and Phariſies ſit in Moſes chaire*: that is, they are expounders of the law of Moſes. And ſuch Scribes are meant in this place: to wit, men in Eccleſiaſticall office, deſcending from the tribe of *Leui*, who expounded the Lawe vnto the people; and theſe were all one with the Prieſts and Leuites vnder the Law: and therefore *Ezra* is called both a *Scribe and a Prieſt*, Nehem.8.1,2.

Phariſie.

3. Sects.

1. Eſſees.

2. Sadduces

3. Phariſies.

The name *Phariſe* betokeneth a ſect, not an office; for there were three ſpeciall ſects among the Iewes: The *Eſſenes*, the *Sadduces*, and the *Phariſies*. The *Eſſenes* were like Popiſh Monkes and Friers, which did ſeparate themſelues from the people, vowing and dedicating themſelues to liue in perpetuall ſanctitie. The *Sadduces* were a ſect that did expound the lawe, according to the letter and ſyllable, and withall denied the reſurrection and the immortallitie of the ſoule, as is plaine, Acts.23.8. The *Phariſies* were ſuch as did forſake the common expoſition of the Scribes, and taught and framed a more exact & ſtrict expoſition of the Lawe, according to the traditions of the Fathers; and they were moſt holy outwardly, and of chiefe account among the Iewes: and therefore the Apoſtle *Paul* saith, n that after the most strait sect of their religion, he liued a Pharisie, and that he was o a Pharisie, the sonne of a Pharisie. Yet besides these, there were another sect, called *Herodians*, who (as some thinke) were courtiers, which held & taught that *Herod was the Messias*. And thus we see what the Scribes & Pharisies were, whō Christ here ioyneth together for amplification sake, vnderstanding thereby such Teachers among the Iewes, *Priests and Leuites*, as liued after the most strait custome of the Pharisies: for the Pharisies were by office Scribes, as we may plainly see by comparing together, Ioh. 1.19. with v. 24. where the Priests and Leuites (who were Scribes as we haue shewed) are called Pharisies.

n Act.26.5.
o Act.23.6.
Herodians.

B *II. Point.* What was the righteousnesse of the Scribes and Pharisies, which is here so debased, as beeing vnable to bring a man to heauen? By the tenour of Scripture it will appeare, that it was p an *externall righteousnesse onely*, standing in the outward obseruation of the law: for they were carefull to abstaine from actuall grosse sinnes: as whoredome, theft, murther, idolatrie, and such like; and they were very forward in q *fasting, praying, and giuing almes openly*, and in r keeping *the traditions and ceremonies of the Elders*, and in all things to carrie themselues in shew s *conformable to the law*: but the inward righteousnesse of the heart they nothing regarded, thinking that perfect righteousnesse consisted in outward obedience, & by that they looked to be saued; as it is said, Rom. 10. 3. *neglecting vtterly the righteousnesse of God.*

p Luk.11.39 Matth.23.25.
q Luk.18.11,12. Matth.6.2.5.16.
r Mat.7.3.4.
s Phil.3.6.

C In these Scribes and Pharisies we may obserue, what is the naturall perswasion of man touching righteousnes: to wit, that an outward righteousnes wil serue the turne: and therefore euery man naturally contents himselfe therewith: and hence it is that men will bring their bodies vsually to the place of Gods worship to pray, to heare the word, and receiue the Sacraments: but few haue care to bring their hearts with them, that they may inwardly worship God in spirit and truth: so likewise, many are content to rest from their ordinarie labours on the Sabbath day, but few are carefull to consecrate their rest vnto God: men be carefull to abstaine from actuall murther, but few make D conscience of malice, hatred, reuiling, and quarrelling: many hate theft, that yet will not sticke to robbe their neighbours of their good name, by vile reports: many are ashamed to robbe openly, that make no bones to deceiue by false weights and measures, by glosses, and such like: and yet all these will blesse themselues with their outward righteousnesse, and think all is well; not doubting but they shall be saued by it, though they haue no more: but this is Pharisaicall pride and folly: for all such outward righteousnes is here condemned, as vnable to saue the soule.

Mans naturall conceit of righteousnes.

Againe, here we may see the palpable and A grosse opinion of all worldly men, euen of those who commonly are called honest men: if they be told of their sinnes, and of the danger of damnation, except they repent: their answer is, they are no theeues, no murtherers, nor grosse sinners, and therefore they hope God will saue them, for they liue orderly, and doe no man wrong: but let all such take heed, least they deceiue their owne soules, for this *ciuill honestie* was the righteousnesse of the Scribes and Pharisies, which could neither bring them, nor any other in the kingdome of heauen, as Christ the God of truth saith expressely in this place. To giue almes, to fast, to praie, and to deale vprightly with men, be very good things; but yet wee must labour for more then these, if euer we meane to come to heauen: B we must get another righteousnesse of the heart, renouncing vtterly our owne righteousnesse, in the matter of Iustification, and condemne our selues for our best actions, that so we may be fit to receiue that true righteousnesse, which will commend vs vnto God.

Ciuill honestie insufficient for the soule.

III. Point. What is that true righteousnesse which will bring a man to heauen? *Answ.* It is the righteousnesse of Christ, 1. Cor. 1. 30. for *Christ is made vnto vs of God, wisedome, righteousnesse*; yea, t *he was made sinne for vs, that we might be made the righteousnesse of God in him*. This is that righteousnesse, which exceeds the righteousnesse of the Scribes and Pharisies, and whereby a sinner doth stand iust before God: for whereas by *Adams* fall we all became guiltie of sinne, and thereby subiect to the curse C of God, and to eternall condemnation, from which we could neuer haue deliuered our selues; then it pleased Christ to come from the bosome of his father, and to become our suretie and Sauiour, who in his life became obedient to the law for vs, & in his death vpon the crosse, suffered whatsoeuer was due to our sinnes; which obedience and satisfaction being made by him that was both God and man, is made all-sufficient, both to free vs from the curse of the Law, and also to iustifie vs before God: and this righteousnesse of Christ, is that which exceedeth the righteousnes of the Scribes and Pharisies, and is able to bring a man to heauen. Yea further for our Iustification, Christs D righteousnesse hath three parts: the puritie of his humane nature, the integritie and obedience of his life, and the merit of his sufferings vpon the crosse; and all these must be ours, to answer for our corrupt nature, and sinfull life, deseruing accursed death.

True righteousnesse.
t 2.Cor.5.21
Parts of Christs righteousnesse.

Here some make question, how Christs righteousnesse can be ours? and how one mans righteousnesse can saue so many thousands? *Answ.* Christs righteousnesse is not the righteousnesse of a meere man (for then it could saue but one at the most) but it is the righteousnesse of that person, who is both God and man; and therefore it is an infinite righteousnesse, of merit sufficient

Obiect. Bellarm. de Iustific. l.2. c.7.
Answ.

to ſaue a thouſand worlds. But ſome here ſaie, If Chriſts righteouſnes be ours, then we are as righteous as Chriſt? *Anſw.* The ſame righteouſneſſe that is in Chriſt, is ours, but not in the ſame manner or meaſure: for Chriſt hath it by merit and action of himſelfe, we haue it onely by mercie and imputation: it is in Chriſt as a roote and fountaine, in vs by reception and application; like the light in the Moone, and in the Starres, which is not in them originally, but receiued from the Sunne, the fountaine thereof. Thirdly, it is ſaid, If we by Chriſts righteouſneſſe be iuſtified, and made the ſonnes of God, then is Chriſt by our ſinnes made vniuſt, and ſo the child of the deuill? *Anſw.* We may ſafely ſay, that Chriſt was made a ſinner by our ſinnes, not actually, but by imputation: now hence it will not follow, that he ſhould be the child of the deuill, for that commeth by the act and habit of ſinning, after ſinnefull conception, all which, our Sauiour Chriſt was free from: for at the very time when he bare our ſinnes, he was in himſelfe more holy, then all men, and all Angels. Fourthly, it is ſaid, that if Chriſts righteouſneſſe be made ours, then we are made Sauiours? *Anſ.* It followeth not: for Chriſts merit and righteouſneſſe are conuaied and applied vnto men, not as they are in Chriſts perſon, in whome they are ſufficient to ſaue ten thouſand worlds; but as they ſerue to ſaue and iuſtifie that particular perſon onely, to whome they are imputed: ſo that this remaines an vndoubted truth, that this righteouſneſſe which brings ſaluation, is Chriſts righteouſneſſe onely.

Obiect. 2.

Anſw.

Obiect. 3.

Anſw.

Obiect. 4.

Anſw.

Here ſome may ſay, How is Chriſts righteouſneſſe made ours, and we aſſured of it? *Anſw.* It is made ours by ſauing faith, which the holy Ghoſt createth in the heart and ſoule, as an hand whereby we may lay hold on Chriſt, and applie his righteouſneſſe vnto our ſelues, as he is offered vnto vs in the promiſes of the Goſpell. Some obiect, that if Chriſts righteouſneſſe be made ours, by our beleeuing it to be ours, then if a man beleeue his neighbours houſe to be his, it is his alſo; and ſo for any other thing? *Anſw.* There is not the like reaſon in theſe things: for this is a meere fanſie and imagination for a man to beleeue his neighbours houſe to be his, hauing no ground for it, beſides his owne conceit: but when a man beleeueth Chriſts righteouſneſſe to be his, he hath Gods commandement and promiſe, for his warrant and aſſurance, that it ſhall be imputed vnto him; and withall, that faith ſo grounded, maketh Chriſts righteouſneſſe as truly his, as any thing a man hath is his owne, being giuen him of another. Now this ſauing faith, laying hold on Chriſts righteouſneſſe, for mans iuſtification, is neuer ſeuered from ſanctification by the ſpirit, with the fruits thereof, whereby the old man being mortified, and the new man in Chriſt renued, according to his image, in knowledge, righteouſneſſe, and true holineſſe, the whole perſon is turned vnto God, and made carefull to pleaſe him, both in thought, word, and deed: and hereby doe we receiue aſſurance of our iuſtification; for true ſanctification is the earneſt of the ſpirit of adoption in our hearts, whereby we are ſealed vnto the day of our redemption.

Chriſts righteouſneſſe is made ours by faith.

Doth that righteouſneſſe, whereby we muſt be iuſtified and ſaued in the day of our Lord, come from Chriſt onely, and not from our ſelues? then we ſee what iuſt cauſe we haue to humble our ſelues, and to acknowledge our great vnrighteouſneſſe, and want of all goodneſſe in our ſelues: and when we can doe this vnfainedly, we haue gone one ſtep in the way to true happineſſe. Secondly, we alſo muſt hereby learne, to eſteeme all things *as droſſe and dongue*, with the a Apoſtle, in reſpect of Chriſt Ieſus, and his righteouſneſſe: for he it is that brings vs to heauen, and therefore we muſt honour him aboue all, and value his righteouſneſſe, as that moſt precious iewell, which when a man hath found, he will ſell all that he hath, to get and keepe it, Matth. 13. 46. Thirdly, we muſt hunger and thirſt after Chriſt, and his righteouſnes, for it is the fountaine of all bleſſedneſſe, and without it we are moſt miſerable; yea, though we had all the world beſide, yet without it we looſe our ſaluation. Now what will it profit a man to winne all the world, if he looſe his ſoule? Fourthly, ſeeing Chriſts righteouſneſſe is made ours by faith, and we made aſſured of it, by ſanctification of heart and life; we muſt labour for true faith, whereby our hearts may be inwardly renued: we muſt not content our ſelues with an outward holineſſe, for that will neuer bring a man to heauen; but our endeauour muſt be for inward holineſſe, whereby we ſhal be preferred with God, aboue all the Phariſies in the world, and get aſſurance of eternall happineſſe. And this faith we muſt ſhew forth in all holy exerciſes; as when we heare the word, we muſt lend the inward eare of the heart, with the bodily eare; and when we fall downe to praier, we muſt bow the knees of our hearts; and in faſting from meate, we muſt abſtaine from ſinne; yea, in all things we muſt be carefull to ſerue God, in ſpirit and truth: for which cauſe, we muſt pray with Dauid, *Lord renue a right ſpirit within mee*, that ſo feeling Chriſt to liue in vs by grace, we may be aſſured that Chriſts righteouſneſſe ſhall bring vs vnto glorie.

The vſe. 1

2

a Phil. 3. 8.

3

4

Pſal. 51. 10.

V. 21. ***Ye haue heard that it was ſaid of old, Thou ſhalt not kill, for whoſoeuer killeth, ſhall be culpable of iudgement.***

Our Sauiour Chriſt hauing laid downe his Preface, doth here begin his interpretation of the Law, being indeede the onely true Doctor of his Church; and herein eſpecially he doth meddle with the ſecond Table, beginning firſt of all with the ſixt Commandement, touching Murther. In the handling whereof, he obſerueth this order; Firſt, he ſetteth downe the falſe interpretation of this law, by the Scribes and Phariſies, in this verſe. Secondly, he ſheweth the true meaning of it, v. 22. And laſtly, he propoundeth rules of cōcord & agreement betweene thoſe that be at variāce, v. 23. 24. 25. 26.

For the firſt: The Expoſition. *Ye haue heard*) that is, you Iewes which now heare mee, whether Scribes, Phariſies, or others; *you haue heard that it hath beene ſaid of olde*) that is, by your auncient Teachers, the olde Scribes and Phariſies, who haue expounded this law vnto you: and that this phraſe muſt be vnderſtood of the ancient Iewiſh teachers, may plainely appeare, becauſe in the next verſe hee oppoſeth his owne teaching thereunto, and would haue theſe his hearers, that before had learned a falſe interpretation of this law, from their old Teachers, now to learne of him, the true expoſition thereof. The Law is this, *Thou ſhalt not kill.* The expoſition of the auncient Iewiſh Teachers was this; *for whoſoeuer killeth ſhall be culpable of iudgement*: that is, whoſoeuer layeth violent hands on an other, to take away his life (for they knew no other murther, neither did they extend this commandemēt to forbid any ſinne, but actuall murther) *ſhall be culpable of iudgement*: that is, ſhall be held guiltie of murther, both in the courts of men, and alſo before the iudgement ſeate of God, where he ſhal receiue the deſerued puniſhment thereof. This was the interpretation of the Iewes.

Antiquitie no infallible marke of truth.

Here firſt obſerue, that Antiquitie is no infallible marke of true doctrine: for this expoſition of this commandement was auncient, receiued from auncient Teachers; and yet Chriſt the Doctor of truth, reiecteth it, as falſe and corrupt: and therefore the argument which the Papiſts vſe, for the ſtabliſhing of their religion, drawne from Antiquitie, is of no effect.

How the Phariſies expounded the law.

Secondly, by theſe words of Chriſt, *yee haue heard, it hath beene ſaid of olde*, we may eaſily gather, after what manner the Scribes and Phariſes expounded the law: namely, they left the Scriptures, and followed the interpretation of their auncient Teachers. But here Chriſt checketh and reprooueth this manner of teaching; and therefore the like cannot be warrantable among vs at this day: whereby we ſee that kind of teaching reprooued, wherein euery point is ſtuffed out with the teſtimonies of Fathers, Schoolemen, and humane writers. And here alſo is diſcouered a wicked and daungerous practiſe of the Papiſts, who referre all deciding of controuerſies, and interpretation of hard places of Scripture, to the Church and to the Fathers. If we ſay that Fathers oft diſſent, and the Church may erre, then they ſend vs to the k Popes breaſt. But if this courſe were ſafe, then the Iewiſh Teachers might haue had a good defence againſt this charge of Chriſt: for they had both church and Fathers on their ſide, and the high Prieſt that was then in place. Indeede the Fathers muſt be reuerenced, as lights of the Church in their time, and their teſtimonies duly regarded, wherin they agree with the written word: but for the confirmation of the truth in mans conſcience, and for the edifying of the ſoule in the graces of the ſpirit, the word of God hath the onely ſtroak: by it alone Gods children are begotten, and borne anew to a liuely hope; and by it alone they are fed and nouriſhed in the faith, yea, by it alone they are confirmed and ſtabliſhed in the truth.

Rhem. Teſt. reſſect. 19.

k Hart. conf. with Rainol. cap. 2. diu. 2.

Mans naturall conceit of keeping the Commandements.

Thirdly, in theſe Iewiſh Teachers, forbidding nothing as a breach of this law, but the outward ſinne of murther; and on the contrarie approouing of thoſe as keepers of this law, that kept their hands from this Actuall crime of blood, and by conſequent worthie of life euerlaſting; behold a plaine picture of euery naturall man; for is not this the common opinion, that vnleſſe a man kill an other, he breakes not this commandement? and ſo for the reſt, if he abſtaine from the outward actuall groſſe ſinnes of ſtealing, adulterie, and falſe witneſſe bearing, then he keeps thoſe commandemants, though his heart be neuer ſo full fraught with enuie, mallice, luſt, couetouſnes, falſhood, &c. But let vs obſerue Chriſts reproofe of ſuch erronious interpretations of Gods law, as a meanes to ſchoole our hearts from ſuch vaine conceits.

V. 22. ***But I ſay vnto you, whoſoeuer ſhall be angrie with his brother vnaduiſedly ſhall be culpable of iudgement: and whoſoeuer ſaith vnto his brother, Raca, ſhall be worthie to be puniſhed by the Councel: and whoſoeuer ſhal ſay, foole, ſhal be worthy to be puniſhed by hel fire.***

Here our Sauiour Chriſt propounds the true interpretation of this Commandement: *But I ſay vnto you*) that is, whatſoeuer you haue heard the Scribes or Phariſies teach you from themſelues, or from their fathers, it is nothing, let them not deceiue you; for I that am the Lawgiuer and Doctor of my Church, and therefore beſt know the meaning of my owne law, I ſay otherwiſe vnto you: *whoſoeuer is angrie with his brother, &c.* Here Chriſt laies downe three kinds of murther, and three degrees of puniſhments for the ſame. The firſt degree of murther is *Anger*, not anger ſimply: but *raſh* and *indiſcreete anger* towards a brother: and by *Brother* he meaneth, firſt, one Iew with another, to whom Chriſt ſpake; ſecondly, one neighbour with an other, whether Iewe or Gentile: for by creation we are all brethren, ha-

1 Three degrees of murther.

2 uing one Father which is God, as *Adam* is called the ſonne of God, Luk. 3. 38. The ſecond degree of murther, is *calling his brother Raca*. Some expound this word *Raca*, an idle or emptie braine: others, an euill man: others take it to ſignifie a loathſome man, one to be ſpit at, as we by ſpitting vſe to ſhew our contempt: but theſe interpretations cannot ſo fitly ſtand; for then the third degree of murther and this ſecond, ſhould be one and the ſame; for to call a man emptie braine, euill, or loathſome, and to call him foole are equal in degree. Now Chriſts intent is to ſet downe diſtinct degrees of murther, as is euident by the diſtinct degrees of puniſhment adioyned thereunto. A more fit expoſition is this, that *Raca* hath no perfect ſignification, but is onely an interiection of indignation, whereby a man doth not ſlaunder or reuile his brother, but onely in geſture ſhew the contempt and anger of his heart againſt him; as when in Engliſh we ſay, *fie, tuſh*, or ſuch like: which words are not open raylings, but onely outward ſignes of the inward anger and contempt concealed in the heart; ſo that the meaning is this: He that is angrie with his brother, and expreſſeth this his anger either in geſture or countenance, by frowning lookes, gnaſhing of teeth, or by imperfect ſpeach, as tuſh, fie, piſh, or ſuch like: hee is guiltie of murther. 3 The third degree of murther is, when a man doth ſhew his anger againſt his brother by open railings, and reproachful names: expreſſed in theſe words, *Whoſoeuer ſhall call his brother Foole*. And all theſe three degrees are beyond the interpretation of the Iewiſh Teachers, who onely condēned actual killing by this cōmandement.

Now to theſe ſeuerall kindes of murther, Chriſt addeth diſtinct degrees of puniſhment. The firſt is, *to be culpable of iudgement* for vnaduiſed anger. The ſecond, *to be worthie to be puniſhed with a Counſell*, for outward ſignes of this anger. The third is, *to be worthie of hell fire*, for reproachfull names or raylings. And here we muſt vnderſtand, that Chriſt ſpeaketh not properly in ſetting downe theſe degrees of puniſhment, but figuratiuely, alluding to the cuſtome of puniſhing offenders vſed among the Iewes: for they had three courts; The firſt was held by three *men* for meane matters, and other caſes of ſmall importance. The ſecond was held by *three and twentie men*, wherein were determined matters of great importance, that could not be decided in the firſt court; as matters of life and death; and it was kept in the cheife Cities of the Land. The third court was held at Ieruſalem onely, called the court of the *Seuentie-two*, from which none might appeale to any other. In it were all weightie and great cauſes determined, and this court is here called a *Counſell*. Now Chriſt alluding hereto, ſaith to this effect: *Looke as among you Iewes there are different courts, and ſome matters are adiudged in your courts of iudgement, and others in the Counſell at Ieruſalem, ſo God alſo hee hath his* A *iudgement, and his counſell: thoſe that are raſhly angrie, ſhall vndergoe Gods iudgement: and hee that makes knowne his anger by ſpeech or countenance, ſhall be puniſhed more grieuouſly and vndergoe a deeper iudgement, as it were by the Lords counſell: but hee that ſhall by open reuilings and raylings, ſhewe forth his mallice againſt his brother; as by calling him foole, or ſuch like, hee ſhall be worthie the moſt grieuous iudgement and torment of hell fire*; alluding to the higheſt degree of torment among the Iewes, which was *burning*: for before their Gouernment was taken from them by *Herod*, the Iewes vſed theſe foure kinds of puniſhments; hanging, beheading, ſtoning, and burning. Further, the words tranſlated *hell fire*, are properly the B fire of *Gehenna*; for there was a place neere to the ſuburbs of Ieruſalem called *Gehenna*, which is a compound Hebrew word, ſignifying the *valley of Hinnom*, wherein was a place called *Tophet*, Ier. 7. 31. where the idolatrous Iewes, following the horrible ſuperſtition of the Nations about them, vſed to burne their children vnto *Molech*: for which fact the place became ſo odious to the godly, that to aggrauate the heinouſneſſe of this crime, they vſed this name to ſignifie and betoken the place of torment appointed for the reprobate: whereupon in Chriſts time, *Gehenna*, and *the fire of hell*, were in ſignification all one. Now in this valley the Iewes vſed to burne their malefactors; and vnto this kinde of iudgement Chriſt alludeth, meaning not ſimply hell fire, the torments of C the damned, but a more grieuous and greater kind of puniſhment then the former, becauſe it was a higher degree of ſinne: ſo that Chriſts meaning is this; *Howſoeuer you Scribes and Phariſies teach you, that there is no murther but actuall killing, and that it onely deſerues condemnation: yet I which am the Law-giuer ſay vnto you, that as you haue diuers puniſhments in ſeuerall courts for diuers offences, as hanging, ſtoning, and burning: ſo God hee hath diuers degrees of puniſhments for the ſeuerall breaches of this commandement; hee that is raſhly angrie, is worthie of iudgement: and hee that giues out any ſhew of his anger in geſture, ſhall be puniſhed more grieuouſly: but hee that ſhewes forth his anger by* D *rayling and reuiling, ſhall endure the moſt grieuous puniſhment of all.*

Courts among the Iewes, three. P. Fagius in Deut. 16.

Firſt, whereas Chriſt here maketh degrees of puniſhments for diuers ſinnes, the Papiſts hereon would build their diſtinction of ſinnes into *veniall* and *mortall*. *Veniall ſinnes* (ſay they) are light ſinnes, as badde thoughts, vaine ſpeeches, and ſuch like, which doe not deſerue damnation, but ſome temporall puniſhment, onely ſuch as were allotted to ciuill courts among the Iewes: for here (ſay they) Chriſt onely makes open rayling and reuiling of our brother, ſuch an heinous ſinne as deſerues hell fire. But this diſtinction can not here be grounded: for Chriſt doth not appropriate condemnation to this tearme of hell fire: but he hath reference thereto in euery phraſe that here imports a puniſhment; as, to bee culpable *of iudgement for vnaduiſed anger*, is to deſerue condemnation in hell fire; and *to be puniſhed by a Councell*, for teſtifying anger by outward ſignes, *is to deſerue condemnation*, but yet in a deeper degree: And *to be worthy to be puniſhed with the fire of Gehennah, for open rayling*, is to deſerue condemnation alſo, but yet in a deeper meaſure then the former: for as among the Iewes by the ſentence of their Courts, ſome offences were puniſhed by beheading or hanging; greater offences by ſtoning, and the greateſt by burning; all which puniſhments differed in degree, and yet euery one was death: ſo before God, leſſer ſinnes deſerue leſſer condemnation in hell fire, & greater ſinnes deeper damnation; and yet euerie ſinne deſerues damnation: for *the wages of ſinne*, be it neuer ſo little, *is death*, Rom. 6.23. ſo that Chriſt here makes degrees of puniſhmẽt according to the degrees of ſinne; and yet ſo, as euery ſinne is mortall, deſeruing damnation, and none veniall in it ſelfe.

2. Rules for the expounding of the Law.

Secondly, we may here obſerue two excellent Rules for the expounding of the Morall lawe. 1 Firſt, *that vnder one ſinne named in a commandement, are forbidden all ſinnes of the ſame kinde, with all the cauſes thereof*: for Chriſt in expounding this ſixt commandement, doth not onely condemne Actuall murther, but euen Raſh anger in the heart, and all ſignes thereof in countenance and geſture, with all railing, and reuiling ſpeeches, as breaches of this commandement: and the like he obſerueth in thoſe which followe. 2 *II. Rule. To the breach of euerie commandement there is annexed a curſe, albeit it be not expreſſed*: for Chriſt here ſetting downe the breaches of this ſixt cõmandement, threatneth condemnation to the leaſt breach therof; ſaying, *he that is vnaduiſedly angrie with his brother, ſhall be culpable of iudgement*. Is it not then a wonder to ſee, how ignorant people doe vſe the commandments for praiers, when as indeed (if they could perceiue it) they are Gods thunderbolts to throw their ſoules to hell for euery ſinne they commit?

Aduiſed anger not vnlawfull.

Thirdly, Chriſt condemning vnaduiſed anger as a breach of this law, giueth vs to vnderſtand that aduiſed anger is not vnlawfull: and true it is, that all anger is not ſinnefull: for [a] *Chriſt* was oftimes angrie with the Iewes, and the Apoſtle bids vs [b] *to be angry, but ſinne not*.

a Mark. 3.5.
b Eph. 4.26.

How lawfull anger may be diſcerned.

If any here aske, how we may diſcerne godly anger, from that which is euill and vnaduiſed: I *anſwer*: two wayes, 1 firſt, by the beginning of it: for good anger proceedeth from the loue of him, with whom we are angrie; now loue is the fulfilling of the lawe, and therefore anger proceeding from loue, and guided thereby, cannot be a breach thereof: but euill anger proceedeth from ſelfe-loue, from diſlike or hatred of the partie with whome wee are angrie. 2 Secondly, we may diſcerne it by the ende. Good anger is for Gods glorie againſt ſinne, becauſe God thereby is diſhonoured; and for our brothers good: but euill anger wants theſe ends, and intendeth priuate reſpects. It is quickly mooued, it continueth long, and alſo carieth with it a deſire of reuenge.

Anger muſt be bridled.

Fourthly, ſeeing vnaduiſed anger with the ſigne thereof is a breach of this law deſeruing death; hereby we are admoniſhed to beware of this headſtrong affection of anger, and betime to reſtraine and bridle the ſame: it hath a bad beginning, and an euil end, and thereby we become murtherers. How. Now that we may ouerrule it, ſo as it preuaile not againſt vs; 1 firſt, we muſt lay to our hearts this commandement of God forbidding raſh anger, as a barre to ſtop it. 2 Secondly, we muſt remember, how louingly and mercifully God deales with vs euery day, in forbearing and forgiuing vs: and therefore we ought to be like minded towards our brethren, Eph. 4.31,32.

Signes of deſpite are degrees of murther.

The ſecond branch of ſinne here condemned is, *to ſay vnto our brother, Raca*: whereby we may ſee that euery geſture expreſſing raſh anger, & deſpite of heart towards another, is murther before God; as 1 *caſting the countenance towards him*: this God reprooued in Caine, Gen. 4.6. 2 *frowning and nodding the head, or ſhaking it in contempt*, as the Iewes did to Chriſt, Matth. 27.39. 3 alſo *contemptuous laughter and deriding*: hence [c] *Iſmaels ieering at Iſaack, is called perſecution*, Gal. 5.29. and the like may be ſaid of all 4 ſignes of contempt in words: as *fie, tuſh, piſh*, and to (*thou*) a man in diſdaine, for otherwiſe a ſuperiour may *thou* his inferiour: 5 ſo alſo whẽ a man *contemptuouſly takes a thing in ſnuffe*, though he ſay nothing, but *flings away* with a heart riſing againſt his bother. All theſe and ſuch like tokens of contempt, and diſdaine, are here condemned for murther of heart: and therefore it ſtandeth vs in hand, to make conſcience of euery geſture of our bodie, of the caſting of our eyes; of our laughter, and of all paſſionate words, leaſt thereby wee ſhewe any contempt, or anger towards our brethren.

c Gen. 21.9.

Make conſcience of geſture.

If it be ſaide, how can euerie geſture expreſſing raſh anger or contempt be murther, ſeeing the Law permits a widow to [d] *ſpit in the face of her huſbands brother, or next kinſeman, euen before the Elders of the citie, if hee refuſed to raiſe vp ſeed vnto his brother*. *Anſ.* Firſt, the Lord might command her ſo to doe, thereby to manifeſt his great diſlike of want of loue in him towards his dead brother. Secondly, I anſwer, the words may as fitly bee tranſlated thus, *and ſpit in his ſight*, that is, ſpit on the ground before his face, that hee might ſee her: and that ſeemeth to be the true meaning of that place; for it was verie vnſeemely for any one, much more for a woman, ſo publikely to ſpit in a mans face. And in that ſenſe is the word vſed in the ſame booke, Deut. 4.37. where God is ſaid to bring Iſrael out of Egypt *in his face*, that is, *in his ſight*.

d Deu. 25.7.8.9.

Secondly, vnder this branch of *murther by*

Abuſes of the tongue.
1
e Pro. 12. 18.
f Eph. 4. 31.
2
3
g Eph. 4. 31.
4
5

ſigne of contempt, are many abuſes of the tongue moſt iuſtly condemned: as firſt, *bitterneſſe of ſpeech*; when men that bee at variance, giue out hard and grieuous words one againſt an other: theſe are as *pricks of* e *ſwords*, as the wiſe man ſaith: and therefore the holy Ghoſt chargeth vs, that f *all bitterneſſe, anger, and wrath be put away from vs.* Secondly, all *wrangling* and *contentious ſpeech* betweene parties diſagreeing, when as neither will yeeld, but each one will thinke to haue the laſt word: Philip. 2. 14. *Doe all things without murmuring and reaſoning*: for that ſprings of choller and ſtout ſtomacke, cleane contrary to meekeneſſe and patience, a fruit of the ſpirit. Thirdly, g *crying* alſo is here forbidden, whereby men or women beeing at variance in priuate ſpeeches, doe thorough choller and malice lift vp their voices, that they may be heard a farre off. This is a fruit of raging anger, and furie. Fourthly, *threatning ſpeeches* are alſo here condemned, when as men from an inward diſlike and rage in their owne priuate cauſe, doe giue out menacing words againſt others: Eph. 6. 9. *Maſters are forbidden thus to deale with their ſeruants*: much leſſe then may one brother thus threaten an other. Fiftly, all kinde of *girding* and *taunting* others by priuie and cloſe nippes, is here condemned, although there be no open railing: for thereby men ſeeke to diſgrace their brethren, and to glad their owne hearts by grieuing others; which is more then to ſay, *Raca*.

Reuiling tearmes forbidden.

The third degree of murther is, in *Reuiling tearmes*, calling our brother *foole*, or ſuch like: this alſo is a ſinne againſt the ninth commandement by robbing him of his good name: for one ſinne in diuers reſpects may be againſt many commandements. It is a breach of this firſt commandement, in that hereby we grieue and trouble our neighbour, and ſo farre as a reproach can goe, make him wearie of his life.

Grieuous practiſes here forbidden.
1 Vſurie.
2 Hoarding vp of corne.
3 Fighting.
4 Soule-ſtaruing.
5 Offending.

Vpon the ground of this degree of murther, be all grieuous practiſes of men againſt their brethren, iuſtly condemned for bloodie practiſes. As firſt, *Vſurie*, whereby men binde their brethren to returne gaine, for the bare lone of money or other goods, which naturally yeeld no increaſe; without all reſpect to their neceſſitie, or to the ſucceſſe of the imploying of it. Hereby many are brought to great pouertie; reuiling tearmes doe nothing ſo much pinch the poore, as this oppreſſion. Secondly, the *hoarding vp of corn till times of dearth, that thereby they may gaine the more*: theſe men make a priuate gaine of Gods common iudgement vpon the poore. Indeed it is not vnlawfull in time of plentie, to lay vp ſtoare againſt a time of dearth: but to doe it with the hurt of the poore, is to ſucke their blood, and to eate Gods people; as when men keepe their garners full, and ſuffer the poore to ſtarue; the peoples curſe lies on ſuch, Prou. 11. 26. Thirdly, *fighting and ſtriking by priuate perſons, or by others in their priuate cauſes*: for they wound or weaken the body of their neighbours, which is more then to grieue him by reuiling ſpeeches. Fourthly, the *detaining the foode of the ſoule*, by thoſe that cannot or will not preach, is a damage againſt eternall life: and therefore *Paul* to cleare himſelfe from blood in this behalfe, ſaid, *He kept nothing backe*, Act. 20. 26, 27. Fiftly, to *giue offence* by word or deede, whereby others are occaſioned to fall: this is, *vncharitable walking*, Rom. 14. 15. whereby we doe as much as in vs lieth, *deſtroy him for whome Chriſt died*. And this is cruell in all, ſo eſpecially in publike perſons, as Magiſtrates, Miniſters, Parents, Maſters, and ſuch like, becauſe their practiſes are Rules to their inferiours. They are like lights in an hauen which guides the ſhippes that ſaile by night, which ſtanding amiſſe, lead the ſhips vpon rockes and ſands, and ſo cauſe ſhippewracke.

The true vſe of this law.
1. Search our hearts.

Hauing ſeene the true meaning of this Law expounded by Chriſt, let vs here further obſerue, how he reſtoreth the true vſe thereof. we muſt not thinke, that he did onely here intend the rectifying of our iudgements for vnderſtanding, and not alſo ſtrike at the reformation of our hearts and liues for practiſe. Touching the vſe of this law therefore, Chriſt here teacheth vs two things. Firſt, to diſcend into our owne hearts, and there to ſearch how we haue broken this commandement: as whether wee haue borne in our hearts any malice againſt our brother; and whether wee haue expreſſed the raſh anger of our hearts by ſpeech or geſture, or haue any way wronged him by reuiling tearmes, or other iniuries againſt his life; if we haue, Chriſt tells vs we are murtherers.

2. Iudge our ſelues.

Secondly, Chriſt ſetting downe the curſe to euerie degree of murther; teacheth vs, vpon due examination of our hearts, finding our ſelues guiltie in any degree, to caſt downe our ſelues before the Lord, to accuſe & condemne our ſelues, crying out that all ſhame and confuſion belongs vnto vs: this we muſt doe, that by the view of our miſeries, we may be mooued more earneſtly to ſue for mercie. And indeede if we examine our hearts, and our behauiours throughly, we ſhall finde, that wee are all murtherers. For though we may be free frō actuall killing, yet our conſciences wil tell vs, that the motions of wrath and malice, and the ſignes of vnaduiſed anger haue broken forth, both in words and geſture: for who can ſay he neuer *ſnuffed* at an other by way of contempt or diſlike? who can cleare himſelfe from *deriding* and *diſgraceing* others? now theſe things and ſuch like, make vs guiltie of ſinne againſt the lawe, and ſo ſubiect to the wrath and curſe of God; which muſt needs be fulfilled, though heauen and earth ſhould paſſe away. This vndoubtedly is our miſerable and wofull caſe in our ſelues. And there is no way to eſcape this curſe, but onely this; wee muſt humble our ſelues before God, and confeſſe againſt our ſelues the murther of our hearts, A our hearts, declared in our geſture, ſpeach, and behauiour, then we muſt labour to be grieued for theſe ſinnes: for which ende we muſt apply vnto our ſelues, Gods fearefull iudgements due vnto vs for them. Thirdly, we muſt earneſtly ſue vnto God for mercie and pardon, as for life and death, like as poore priſoners doe, whē the ſentence of death is to be pronounced againſt them: yea, we muſt crie with ſighs and groanes that cannot be expreſſed, and giue the Lord no reſt, till he ſend into our conſciences the comfortable meſſage of mercie and pardon by his good ſpirit. This done, we muſt labour in our callings for the time to come, to procure and further the welfare and ſafetie of our B brethren, as wel as our owne: we muſt not ſeek our ſelues, but the common good, eſchewing thoſe things that may grieue our brethren; and doing thoſe that may be good and comfortable vnto them: that ſo by newe obedience wee may ſhew forth thankefulneſſe for Gods mercy and fauour towards vs.

Hitherto we haue handled the three degrees of murther, which Chriſt condemneth by this law, beyond the doctrine of the Iewiſh teachers. Beſids theſe, there is a fourth degree here Actuall killing. condemned, which is *actuall killing*, This Chriſt doth not here name, becauſe he taketh it for graunted, euen by the doctrine of the Scribes and Phariſies. Now becauſe it is the maine ſin of this commandement, therefore here it is to C be handled; which we will doe thus: firſt, we will ſhew when killing is murther, and when it is not, and then handle the kinds thereof.

When killing is allowed. For the firſt: *Killing* is not alwaies murther, for ſometime a man hath power giuen of God to kill, and it is no ſinne: now God giues a man 1 power to kil three waies: I. by the *written word:* thus Princes and Gouernors, and vnder them executioners, are allowed to kill malefactours that deſerue death: and thus ſouldiers are warranted to kill their enemies in a lawfull war: 2 II. by an *extraordinarie Commandement:* and ſo *Abraham* might lawfully haue killed his ſonne, if the [a] Angel of the Lord had not ſtaied his 3 hand: III. by an extraordinarie inſtinct, which is anſwerable to a ſpeciall commandement: D and ſo [b] *Phinees* ſlue *Zimri* and *Coſbie*, without guilt of murther. But killing is murther when men of their owne wills, without warrant from God, ſlay others: and this ſinne is plainely and directely forbidden in this commandement.

The kinds of killing. *II. Point.* The kinds of killing be two; either *voluntarie*, or *caſuall*. 1. Voluntarie. *Voluntarie* killing is, when a man killeth of *purpoſe and intent*: and this ſinne is ſo hainous, that it [c] *defileth the land* where the blood is ſhedde, till it be purged by the blood of him that ſhedde it. And this *purpoſe to kill* is two-fold: either *with deliberation* and fore-deſire of reuenge, as when a man hath carried a grudge in his heart long before: or *without deliberation*, when a man without all former malice is ſuddenly carried by furie A and anger to ſlay his brother: and this ſecond kinde of killing is diſtinguiſhed from that which is vpon deliberation, by the name of *manſlaughter*, and alſo fauoured by the lawes of ſome Countries, becauſe it is not done of ſet purpoſe, but through ſudden anger before the blood be cold: but Gods law maketh both of them murther, and admitteth [d] *no recompenſe for the life of the murtherer*: nay, beſide it adiudgeth the murtherer to eternall death, both in ſoule and bodie. To this voluntarie 2 murther, we muſt referre thoſe that giue commandement, counſell, or helpe vnto the murtherer: for he that commandeth is the principall Agent, and the murtherer is his inſtrument. B Againe, it is voluntarie murther to ſtrike an o- 3 ther, though with purpoſe onely to wound, if death follow thereon: And that alſo which is committed by a drunken man: for his will is free, though ſenſe and reaſon be blinded.

Manſlaughter is murther:

Caſuall killing, comonly called *chance medlie*, is when a man killeth an other, hauing no purpoſe to doe him hurt. The preſumptions 1 of caſuall killing be theſe: *Firſt*, if a man kill an other, hauing no ill will or anger towards him, nor to any other for his ſake; neither is mooued thereto by couetouſnes, or any affecti- 2 on. *Secondly*, if he be doing the lawfull duties of 3 his particular calling. *Thirdly*, if hee be well occupied, doing ſome lawfull worke beſide his 4 calling. And *laſtly*, if hee bee doing a thing C which he ordinarily practiſeth, keeping his vſuall place and time. And albeit this kinde of killing, if it be meerely caſuall, is no ſinne, yet the party committing it, in old time was bound to come to his anſwer, thereby to purge and cleare himſelfe from ſuſpition of murther, as alſo to auoide the hatred & danger of the friends of the partie killed; and laſtly, to keepe and maintaine the hatred of murther among Gods people. Now this ſixt commandement, is not to be vnderſtood of caſuall, but of voluntarie killing. And this alſo muſt be obſerued, that Chriſt giueth the name of murther, to all the occaſions thereof, that hee might breede in our hearts an hatred of thē all, as of murther it ſelfe.

Caſuall killing. The ſignes thereof.

v. 23. If thou then bring thy D gift to the Altar, and remembreſt that thy brother hath ought againſt thee,

24. Leaue there thy gift before the Altar, goe thy waies, firſt be reconciled to thy brother, then come & offer thy gift.

Here Chriſt propounds a Rule of concord, by ſeeking reconciliation with them whom we haue wronged: and it depends vpon the former verſe as a conſequent and concluſion

[a] Gen. 22. 2. 10, 11.

[b] Pſal. 106. 30, 31.

[c] Numb. 35. 33.

[d] Numb. 35. 31.

Coherence.

drawne therefrom, as may appeare by the firſt wordes, *If then*, or *therefore*: as if he had ſaid, If raſh anger and the teſtification thereof, either in geſture, or reuiling ſpeech, bee murther, and deſerue condemnation, then we are with all diligence to ſeeke to bee reconciled to our brethren, whenſoeuer any breach of loue is made betweene vs and them.

The Expoſition. *If thou bring thy gift to the Altar*] Here Chriſt alludeth to the Iewes manner of worſhippe vnder the Lawe; which was, to offer in the Temple ſacrifices vnto god both of propitiation, and thankſgiuing. And though chriſt here only name this one kind of ceremoniall worſhip, yet vnder this he comprehendeth all maner of true outward worſhippe, whether Legall or Euangelicall; as if hee ſhould ſay, *If thou come to worſhip God any way*, either by offering ſacrifices, or by praying vnto God, by hearing his word, or receiuing the Sacraments; *and remembreſt that thy brother hath ought againſt thee*, that is, that thou haſt any way wronged and offended thy brother: this appeareth to be the true meaning by the like wordes of [a] *Marke*, *If thou haſt ought againſt thy brother*, (meaning for iniurie done vnto thee by him) *forgiue him*: and therefore our brother hath ſomething againſt vs, whē we haue wronged or offended him in word or deede, and he hath knowledg thereof, and iuſt cauſe thereupon to complaine.

[a] Mark.11. 25.

Leaue there thy gift before the Altar] Still hee alludeth to the manner of the Iewes worſhip; who when they went to ſacrifice to the Lord, brought their ſheepe or bullocke vnto the vtter court; or as ſome thinke, tied it to the hornes of the altar, in token that they preſented it vnto the Lord: now if at that very inſtant, they did remember that they had any way offended their brother, then were they to leaue their gift there, (not quite omitting this dutie, but only ſuſpending or deferring it for a while) and goe ſeeke to be reconciled to their brother whom they had wronged.

Queſtion. How could this departure be warrantable, ſeeing the Iewes had a law [b] that whē the ſeruice of God was once begun, *none might depart, no not the Prince himſelfe, till it was ended*. *Anſw*. This Rule muſt be vnderſtood of departure out of the vtter court of the Temple, whither the people brought their ſacrifice ſoone after they had preſented it, before it was begun to be offered: for till the Prieſts had begunne Gods ſeruice, it was lawfull for the people to depart, eſpecially vpon this occaſion.

[b] Ezech.46. 10.

Queſtion II. But what if the partie offending, can not poſſibly come to his brother whom he hath wronged, by reaſon of his abſence in ſome farre countrey, his cloſe impriſonment, or ſuch like. *Anſw*. He muſt teſtifie his endeauour to be reconciled vnto him: and if the act it ſelfe be neceſſarily hindred by gods prouidence, God will accept the will for the deede, if there be a willing minde: for this is A Chriſts meaning, that wee ſhould doe our vtmoſt endeauour to be reconciled vnto our brethren whome we haue wronged, ſhewing ſuch care thereof, that we preferre the ſame before the outward actions of Gods worſhip, not preſuming to worſhip God, till we be reconciled to our brethren.

Here we haue a notable Rule for the maintaining of loue and charitie among men; namely, *brotherly reconciliation*. In the giuing whereof, Chriſt ſtill continues his expoſition of the ſixth Commandement: for hauing condemned murther, and the prouocations thereunto, in the former verſe; here hee commandeth the contrarie vertue of brotherly loue, and the B meanes to vphold the ſame; to wit, Reconciliation for offences giuen.

A third rule for expounding Gods commandement.

Out of this Rule in generall we may obſerue: firſt, a Third direction to the right expounding and vnderſtanding of Gods commandements; namely, *where any vice is forbidden, there the contrarie vertue is commanded*: and on the contrarie, *where any vertue is commanded, there the contrarie vice is forbidden*. This Rule muſt bee obſerued as a priuiledge of the lawe of God, aboue all humane lawes: for mens lawes are ſatisfied, by abſtaining from the vice forbidden, though the contrarie vertue be not practiſed: as he ſatisfies mans law, forbidding murther, that abſtaines from the actuall crime, though he loue not his brother: But hee tranſgreſſeth C the law of God, that performeth not the contrarie vertue, though he abſtaine from the vice forbidden: for though a man abſtaine from killing, yet if he doe not loue his brother, hee is guiltie of the breach of this ſixt Commandement; which ſerues to confute the error of our ignorant people, who becauſe they abſtaine from Murther, Adulterie, and other outward ſinnes, doe perſwade themſelues that they keepe the law, and that God will therefore bee mercifull vnto them. But they muſt know, that though they ſhould abſtaine from the vices forbidden, yet they ſtand culpaple of Iudgement, for want of doing the contrarie vertues: for it is not ſufficient to abſtaine from euill, but we muſt doe good, and therefore *Iohn Baptiſt* D ſaith, [a] *Euery tree that bringeth not forth good fruit is hewen downe, and caſt into the fire*: and the ſentence of damnation ſhall be denounced againſt the Reprobates, for their omiſſion of doing good: [b] *I was hungrie, and ye gaue me no meate, &c.*

[a] Matt.3.10.

[b] Matt.25. 42.

God reiects ſacrifice without mercie.

Secondly, by this Rule of Reconciliation, it appeareth that the performance of any outward ſeruice vnto god, is diſpleaſing vnto him, if it be ſeparated from the loue of our brethren: Iſa. 1. 11, 12. *What haue I to doe with the multitude of your ſacrifices, ſaith the Lord*: and ſo he proceedeth, reiecting in particular, all the ſeruice of the Iewes, becauſe they liued in enuie, debate, and oppreſſion; *Their hands were full of blood*. Iſa. 58. 5, 6. The Lord doth there reprehend the Iewes faſting from meates, becauſe

cauſe they did not withall abſtaine from ſtrife, and oppreſſion; adding withall, that *refraining from crueltie, and doing workes of mercie, is the faſt which hee requires*: which ſerues to ouerthrow the naturall conceit of men, who thinke that the whole worſhip of God, ſtandeth in the duties of the firſt Table. This was indeed the conceit and practiſe of the Phariſies, whereupon they c taught the people, *that if they gaue oblations to the Church, though they releeued not their poore parents, yet God was pleaſed with them.* And the like is the practiſe of the Church of Rome, who in caſes of tranſgreſſion, through want of brotherly loue, doe not appoint this Reconciliation, but Auricular confeſſion, & Canonicall ſatisfaction, as matters well pleaſing vnto Almightie God: yea, ſuch is the conceit of our common people, that if they be preſent at diuine ſeruice, if they heare the word preached, and receiue the Sacraments at ordinarie times, then they haue done God good ſeruice; and he will reſpect them, though in their ciuil conuerſation they be at enmitie with their brethren or liue in ſuch like ſinnes. But we muſt learne, that God is ſerued, not onely in the duties of the firſt Table, but of the ſecond alſo; and that God abhorres the duties of pietie in ſuch perſons as make no conſcience of the practiſe of loue and mercie, Ierem. 7.9,10. *Will you ſteale, murther, commit adulterie, &c. and yet come and ſtand before mee in this houſe, wherein my name is called, and ſay, We are deliuered though we haue done all theſe abhominations?* as if hee ſhould ſay, *neuer thinke it*: and therefore if we deſire true comfort in our ſeruing of God, let vs make conſcience to ioyne therewith the practiſe of mercie towards our brethren.

Thirdly, here alſo we may learne, how to behaue our ſelues before we come to the Lords Table, if we call to minde, euen when we be in the Church, that we haue any way offended our brother, wee muſt firſt goe and reconcile our ſelues vnto him, & then come to the Lords Table: we muſt not abſtaine vpon the remembrance of our wrong doing, for ſo we adde ſinne vnto ſinne, refuſing ſpirituall ſocietie with God, becauſe we will retaine enmitie towards our brother; but ſeeking ſpeedily reconciliation, we muſt returne to receiue the Lords Sacrament. Which flatly condemnes the common practiſe of many, who abſtaine from the Lords Supper, becauſe they wil not ſeeke to be reconciled to their brethren. This argues an heart full ſtuft with pride and malice, which preferres it owne luſt before the will of God: for God commands that the ſunne goe not downe vpon our wrath; and it is his ordinance we ſhould receiue the Sacrament to ſhewe forth Chriſts death, when it is adminiſtred by the Church; againſt both which hee offendeth that abſtaineth, becauſe he is at variance with his brother: for Chriſt will not haue the gift that is brought to be taken away, but there left a while, till reconciliation be made.

Fourthly, in this Rule of Reconciliation, we may ſee *there be degrees in the duties of Gods worſhip*; all are not equall, but ſome more, and ſome leſſe neceſſarie. The firſt and higheſt degree of holy worſhip, is preſcribed in the firſt Commandement, as *to loue, feare, and to reioyce in God aboue all*, and to beleeue in him, and all his promiſes. The ſecond degree of holy duties is to *loue our neighbour as our ſelues, to ſeeke peace and reconciliation with them whome we haue wronged or offended.* Thus much doth Chriſt here import, in preferring the practiſe hereof before the offering of ſacrifice. The third degree conſiſts, *in the outward ceremoniall duties of Gods worſhip*, commanded in the firſt Table: as the outward actions of Gods worſhip, and the outward ſolemnitie of the Sabbath: for theſe giue place to the workes of loue and charitie commanded in the ſecond Table, and therefore Chriſt ſaith, *firſt be reconciled, & then offer thy gift.*

Now by this diſtinction of holy duties, we haue a good direction for our behauiour; that ſeeing the loue of God and of our brethren, are the two higheſt degrees of good workes, therefore we are aboue all things to ſeeke after them, and to preferre the doing of them before the outward worſhip of God; for that we ſee commeth in the laſt place. But the practiſe of men is otherwiſe; generally they are more forward in outward ceremonies, then in the main duties of the loue of God, and of their brethren; like to the Phariſies, d who paſſed ouer iudgement and the feare of God, and were very ſtrict in tything mint and rue: but this is a prepoſterous courſe, and cleane contrarie to this precept of our Sauiour Chriſt.

Thus much of this Rule in generall. Now I come to more particular obſeruations out of the words: *Leaue thy gift at the Altar.*] Here Chriſt approoueth of this worſhip of God among the Iewes by offering ſacrifices; from whence it followeth, that ſacrificing at the Altar, and by proportion other ceremoniall worſhip, was not abrogated either at Chriſts birth, or baptiſme, for here Chriſt alloweth of them; and therefore they ceaſed onely at his death, when vpon the croſſe he ſaid, e *It is finiſhed*, then f *he put out the hand writing of ordinances that was againſt vs.*

Thy gift; that is, thy ſacrifice; whereof the Iewes had two kindes: *Propitiatorie*, and *Gratulatorie*, or of thankſgiuing: and they are here called *gifts*, becauſe in ſacrificing the people gaue ſome thing vnto God: in which reſpect a ſacrifice differeth from a Sacrament, wherein God giues ſome thing vnto vs. Now the ſacrifices of the law, wherein men gaue ſomething vnto God, ſignified two things: firſt, that Chriſt ſhould giue himſelfe vnto his Father for our ſinnes: ſecondly, that we ſhould wholly giue our ſelues vnto God, both in ſoule and bodie, to ſerue him: and therefore God ſaith, Prou. 23. 26. *My ſonne, giue mee thy heart*: Rom.

c Math.15.5.

A dutie of Communicants.

Degrees of duties in Gods worſhip. 1 2

A motiue to the practiſe of loue to God & man.

d Luke 11.42.

Ceremoniall worſhip not abrogated till Chriſts death.

e Ioh.19.30.

f Colo.2.14.

What the gift of a ſacrifice ſignified. 1 2

6. 13. Giue your members as weapons of righteousnesse vnto God, as they that are aliue from dead workes: Rom. 12. 1. *I beseech you brethren, by the mercies of God, that you giue vp your bodies a liuing sacrifice, holy, and acceptable vnto God:* this we ought to doe in token of thākefulnesse for Gods endlesse mercies: and this we then doe; First, whē we acknowledge our selues not to be our owne, but Gods in Christ: Secondly, when we consecrate and dedicate our selues to the seruice of God, that both in heart and life we may shew our selues thankefull for our creation, preseruation, & Redemption especially. But lamentable is the case with men in this behalfe: in stead of giuing themselues to God, men bequeath themselues to the deuill, and become his slaues and vassalls: they make their hearts his dwelling place, by malicious, wicked, and lustfull thoughts; they consecrate the faculties of their soules, with all the parts of their bodies vnto him in the practise of sin: this ought not to be, seing Christ gaue himselfe for vs, let vs giue our selues wholly vnto him.

And there remembrest; that is, doest call to minde, *that thy brother hath ought against thee, &c.* By this Christ teacheth vs, that whensoeuer we come to doe any seruice vnto God, we ought first of all to enter into our owne hearts, and there to search and trie our owne estate, in respect of offences giuen to God or man, whereof we haue not repented, that so before we come to Gods solemne worship, we may be reconciled both to God, and to our brethren. The want of this, bring many a curse vpon mens soules, euen in the meanes wherein they thinke to receiue Gods blessing: and therefore we must looke to the practise of this dutie, that we doe it speedily and from our hearts. This we had neede to looke vnto in respect of God, whom we daily offend: for if he haue ought against vs, and yet we stand out against him by impenitencie, who can saue vs from his wrath? Let vs thinke on Elies speech, g *If one man sinne against an other, the Iudge shall iudge it: but if a man sinne against the Lord, who will pleade for him.*

Examination of our selues before we doe seruice to God.

g 1. Sam. 2. 25.

V. 25. Agree with thine Aduersarie quickly, whiles thou art in the way with him, least thine aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to the Seriant, and thou be cast into prison.

26. Verely, I say vnto thee, thou shalt not come out thence, till thou hast paied the vttermost farthing.

Our Sauiour still goeth on with his former Rule of concord and Reconciliation. Now because the meaning of the words are controuersall, it shall not be amisse somewhat to discusse the diuers expositions that are made hereof. The Papists say, that by *Aduersarie* is meant *God*, commanding men in his law; and *by way*, is meant the space of time in this life: by *Iudge*, they vnderstand Christ: by *Seriant*, Gods Angels: by *prison*, hell: and because in hell there be many places, therefore here by *prison*, they vnderstand purgatorie: and by the *vttermost farthing*, veniall sinnes: as if this were the meaning; Agree with God whiles thou art in this life betweene this and the day of Iudgement, least thou come before Christ, and he cause his Angels to cast thee into Purgatorie, and there thou remaine till thou haue satisfied for thy least veniall sinnes. This exposition they stand vpon the more, because hereupon they would build their doctrine of Purgatorie.

Bellarm. de purgat. lib. cap. 4.

But this cannot be the true meaning of this place, for the reasons following: First, these words depend vpon the former, and are a continuance of the rule of Reconciliation betweene man and man, and not betweene God and man. Secondly, their exposition ouerthroweth the mediation and satisfaction of Christ for man to God: for if (as they say) man may & must satisfie for his veniall sinnes, euen to the vttermost, then Christ did not make a perfect satisfaction for man to God: for if he did, why should man satisfie for himselfe? Thirdly, by this exposition they confound the Aduersarie and the Iudge (for the Father & the Sonne are one) which in the Text are made diuerse and distinct. Fourthly, they make a Redemption and deliuerie from hell, from which indeede there is no redemption. And lastly, in making a parable of this place, they set their purgatorie on a sandie foundation: for from the words of a parable can no sound collection be made, but onely from the maine scope thereof.

The confu.

Others there be, that vnderstand these two verses of the partie offended, for (say they) Christ hath shewed before the duty of the party offending, *to seeke reconciliation:* now therefore he laieth downe the dutie of the partie offēded and wronged, namely, that when the partie offending comes vnto him and desires reconciliation, he must agree & be reconciled with him quickly. This exposition, howsoeuer it is plausible and fit in reason, yet it cannot well stand with the words of the Text, which threaten to the partie that agrees not with his aduersarie betimes, *to be carried before the Iudge, and cast into prison, there to lie till he haue paied the vttermost farthing:* but there is no reason why the party offended should thus be cast into prison, and therefore it cannot be vnderstood of him.

Thirdly, others expound these words, to be a parable borrowed from the courts of the Iewes; and hard it is to ſay, whether they be the words of a parable or not.

The true expoſition.

But to leaue all theſe, A fourth Expoſition, which I take moſt fit and proper to expreſſe the true meaning of this place, is this. The words containe no parable; but are litterally and properly to be vnderſtood: for Chriſt had before exhorted the party doing wrong, to ſeeke to be reconciled with his brother, by acknowledging of his offence, and making recompenſe according to the iniurie offered. But becauſe men are obſtinate and ſtiffe necked, and will not yeeld and ſubmit themſelues to this dutie; therefore he further vrgeth the partie offending, to the ſpeedie performance of this dutie, by the danger inſuing vpon the neglect hereof; ſaying, *Agree with thine aduerſarie, &c.*] that is, vſe meanes to become freindes with him, with whom thou art at variance, (for an *aduerſarie* doth not here ſignifie an open enemie, but any one, with whom we are at difference, who hath an action againſt vs in any matter by reaſon of our iniurie done vnto him.) *Quickly*] that is, without delay, ſtand not vpon thy ſuppoſed right, but rather yeeld from thine owne right, then ouer-long to deferre to be reconcily. *Whiles thou art in the way*] that is, (as we may plainely ſee, Luk. 12. 58.) while thou art going with thine Aduerſarie to haue the matter tried before the Magiſtrate. *Leſt thine Aduerſarie deliuer thee to the Iudge*] That is, leaſt thine aduerſarie, hauing a good action againſt thee, doe conuince and caſt thee, before the Magiſtrate. *And the Iudge deliuer thee to the Seriant, and thou be caſt into priſon.* That is, leaſt after thou art conuinced of wrong doing, the Iudge command the Serieant to caſt thee into priſon. And becauſe it might be thought a ſmal thing, to be caſt into priſon, for that hee might quickly come out againe; therefore our Sauiour Chriſt addeth in the laſt place, *Verily, thou ſhalt not come out, till thou haſt paied the vttermoſt farthing*: this *farthing* was the leaſt coyne vſed among the Iewes, called *a quadrin*, which containes two mytes, as we may ſee, *a by the widows gift caſt into the Treaſurie*; and it is the fourth part of a peny in Engliſh: ſo that this laſt phraſe is prouerbiall, as if he had ſaid, Looke for no compounding or agreement with thine aduerſarie, when thou art once caſt into priſon, for hee will ſhew thee no fauour, but vſe thee as hardly as may be, remitting nothing: but cauſing the to make full reſtitution and ſatiſfaction, euen to the vttermoſt farthing. And this I take to be the true and proper meaning of the words.

The ſpeciall points to be obſerued in the words, are two; a Precept, and a Reaſon thereof: The *Precept* in theſe words, *Agree with thine aduerſarie quickly, whiles thou art in the way with him*: that is, vſe all good meanes to become friends with whomſoeuer thou haſt any waies offended, before the quarell come to be tried before the Magiſtrate. The Reaſon is in the words following, drawne from the danger that will enſue deferring of agreement, *leaſt thine Aduerſarie deliuer thee to the Iudge, & the Iudge to the Serieant, &c.* The precept is a rehearſall of the Rule of Reconciliation giuen in the former verſe, touching agreement with thoſe whom we haue offended: which point, Chriſt ſtands the more vpon, becauſe of the ſtubborneſſe of mens hearts, that cannot abide to ſubmit themſelues, either in yeelding a little of their owne right, or making ſatisfaction for wrong done to others. Now this precept is further ſet out, by theſe two circumſtãces; Firſt, of the *time*, it muſt be done quickly, & not deferred vpon any pretence or ſhew of our owne right: Secondly, of the *place*, in the way, as we goe to the Court.

How to preſerue peace.

In this Precept, Our Sauiour Chriſt giues vnto vs a notable Rule of equanimitie, for the maintenance of peace and loue, with thoſe with whom we are to deale in the priuate affaires of our ſpeciall callings; namely, *to deale moderately*, if the matter concerne our ſelues without all rigour or extremitie: vnleſſe our place bee ſuch, wherein our ſilence may impeach the glory of God, or the good of his Church, Phil. 4. 5. *Let your patient minde be knowne vnto all men.*

Rules. 1.

To the practiſe of this Rule, many duties are required: Firſt, we muſt conſtrue all mens ſayings and doings in the beſt part; herein they failed, that bare falſe witneſſe againſt our Sauiour Chriſt, by applying his ſpeach to the *b materiall Temple in Ieruſalem*, which hee ſpake of the Temple of his bodie. This miſtaking and miſconſtruing of mens ſayings and doings, is the cauſe of much debate continually. 2 Secondly, we muſt learne to beare with, and to winke at our brothers wants, Prov. 19. 11. *It is the glorie of a man to paſſe by an offence*: if the ſame onely concerne vs, and be not derogatorie to Gods glory; as if he be froward, haſtie, angrie, reproachfull, and ſo forth, we muſt in Chriſtian patience paſſe by the ſame, as though we tooke no notice of it, till by our reproofe we may do him good. 3 Thirdly, though direct iniurie be done vnto vs, yet if the ſame be priuate, and doe not impeach the glorie of God, our life, or good name, we muſt be content to beare it; 1. Cor. 6. 7. *Paul* doth ſharply rebuke the Corinth. for going to law about trifles, *why rather* (ſaith hee) *ſuffer you not wrong? why ſuſtaine you not harme?* And this by Gods grace a man ſhall do, if firſt he duly and equally conſider his owne deſerts, both of like iniuries frõ men, & of eternall damnation from God himſelfe, whom he continually offendeth. Secondly, if he haue an eie to the prouidence of God, in that thing wherein he is wronged, which diſpoſeth all things for the good of his children. 4 Fourthly, for the maintenance of peace, wee muſt yeeld of our owne right: ſo did *c Abraham* vnto *Lot* though hee were aboue him both in yeares and authoritie, bidding him *chooſe where he would*

dwell,

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a Mar.12.42.

b Math.26. 60,61.

c Gen.13.8.

dwell, whither on the right hand, or on the left: and our Sauiour Chriſt, though he were free, beeing of the Kings ſtocke, yet *for the* [d] *auoiding of offence, paid tribute for himſelfe, and Peter.* And obſeruing theſe things with good conſcience, we ſhall by Gods grace maintaine Chriſtian concord.

d Mat.17.26.

Wrangling forbidden.

Secondly, Chriſt commanding ſpeedy agrement condemneth that wilfulneſſe and ſtubbronneſſe of men, whereby, rather then they will ſubmit themſelues, and yeeld a little of their right, they will carrie euery trifling matter before the Magiſtrate. This is a common fault among vs in theſe daies of peace, for euery trifle is made a law matter, which ought not to be among Chriſtians; it plainely argueth great want of loue, and ſmall regard to this commandement of our Sauiour Chriſt. I ſpeake not this, to condemne the lawfull vſe of the law, but to reprooue the badde practiſe of carnall men, who make lawing the meanes of their priuate reuenge, and ſometime of flat iniuſtice againſt their brethren, whome they doe not affect.

Mans naturall crueltie.

Thirdly, Chriſt here alſo noteth out the hardneſſe and crueltie of mens hearts, who will neuer let a man goe, if once they get him in the lurch: ſuch cruell wretches are they that take the forfeitures of leaſes, bonds, and obligations: and ſuch, for the moſt part, are our common vſurers: but all theſe muſt know, that they are void of loue, and grace, wherby they ſhould maintaine this concord, which Chriſt requires.

Heart-burning in ſuits, vnlawfull.

Fourthly, by this circumſtance of time, [*Agree quickely*] Chriſt would teach vs to keepe our hearts cleare from grudging and hart-burning, euen then, when we haue occaſion of ſuit or controverſie with others; for this rancor of heart, wil cauſe further debate and contention, like to an angrie humour in the veines, which ſets the whole bodie in burning fits.

Reconciliation with God muſt be ſought betime.

Fiftly, if we muſt vſe ſpeed in ſeeking agreement with men whome we haue offended, before we come to the triall of a mortall Iudge; then much more muſt we giue all diligence to be reconciled vnto God, for our daily ſinnes, whereby we offend him; and that with all ſpeede, euen in this life, before we come to his tribunall ſeate: for howſoeuer in the courts of men, we may goe vpon ſureties, yet at the barre of Gods Iudgement, none can anſwer for vs. If we be not before hand reconciled to God in Chriſt, this vndoubtedly will be the iſſue; we ſhall be caſt into vtter darkneſſe, and there remaine till we haue fully ſatisfied the Iuſtice of God, which will neuer be. Let all eſtates and degrees thinke on this, and eſpecially the yonger ſort, who deceiue themſelues by deferring repentance, when as indeede, they as well as others, are euery day going forward to the barre of Gods judgement.

Vſe ſpeed in well-doing.

Sixtly, as in ſeeking Reconciliation, ſo in doing euery good worke that concernes Gods glorie in the good of others, we muſt vſe all

A conuenient ſpeede; [e] *while we haue time we muſt doe what good we can vnto all*, for death and the laſt judgement come ſuddenly: *Say not to thy neighbour* (ſaith [f] *Salomon*) *goe, and come againe to morrow, if thou haſt it now.* And againe, Eccleſ. 9. 10. *Whatſoeuer thy hand ſhall finde to doe, doe it with all thy power.* This is *Iobs* defence, [g] *that hee reſtrained not the poore of their deſire, nor cauſed the widowes eyes to faile:* and his practiſe muſt be our preſident, for the more good we doe, the more grace we haue, & the liker we be to our [h] *heauenly Father.*

e Gal.6.10.

f Prov.3.2

g Iob.31.1

h Matth.5. 44.45.

Thus much of the Precept: The Reaſon followeth, *Leaſt thine aduerſarie deliuer thee to the Iudge &c.*] which is thus much in effect, If
B thou ſhew extremitie, thou ſhalt find extremitie ſhewed vnto thee againe, euen by the Magiſtrate. They that deale ſtifly and rigorouſly, ſhall bee rewarded in their kind: God in his iuſt judgement will haue men meaſured vnto, as they meaſure vnto others, Matth. 7. 2. 6. Mark.4.24.

Here then we are taught to deale in equitie and moderation with all men, in the priuate affaires of our callings, euen as we would haue them to deale with vs; and then God will cauſe others to deale well with vs: but if we deale ill with others, God will reward vs in the ſame kinde. This point all Vſurers, Ingroſſors, Trades-men, &c. ſhould well obſerue who thinke they may doe with their owne, what
C they will; but we muſt knowe, we are but Stewards, and our account will be exact.

Magiſtrate approoued.

Secondly, here we ſee, Chriſt alloweth of the Magiſtrate, and his Iudgement ſeate: 2. Of his proceeding againſt the guiltie, in deliuering him to the Officer: 3. Of the office of the Sergeant: 4. Of caſting guiltie perſons into priſon: 5. Of ſuing at the law, when right cannot be gotten by any other lawfull meanes; but law muſt not be the firſt courſe we take in ſeeking our right, we muſt rather ſuffer ſome wrong, and ſeek to ende the matter by freinds: and vſe law, as Phyſitions vſe poiſons, when gentle phyſicke will not ſerue the turne; then in caſe of extremity, they doe miniſter ſtronger phyſicke; yea, ſometime poiſon it ſelfe: ſo when
D we cannot otherwiſe procure our peace and right, then we may lawfully take the benefit of the law.

V. 27. *Ye haue heard that it hath beene ſaid of olde time, Thou ſhalt not commit Adulterie.*

Here our Sauiour Chriſt goeth about to reſtore the ſeauenth Commandement, touching *Adulterie*, to his true ſence and meaning, and ſo to his proper and right vſe, by purging it from the falſe and erroneous interpretation of the Iewes: for which ende, he firſt laies down the falſe interpretation of the Scribes and Phariſies,

riſies, verſe 27. and then adioyneth the true ſenſe thereof, verſe 28. eſpecially, yet ſo, as he continueth the ſame in the verſes following.

For the firſt; before the interpretation of the Iewes Teachers, he prefixeth this Preface; *Yee haue heard that it hath beene ſaid of olde time*, or, *of the ancient Teachers*. The meaning and vſe whereof, we haue before ſhewed, verſe 21. Then after followe the words of the ſeuenth commandement, *Thou ſhalt not commit adulterie*, which are the proper words of the holy Ghoſt: yet here muſt not they be taken in that ſenſe, which the Scribes and Phariſies gaue vnto them: for the better conceiuing whereof, this one thing eſpecially muſt be opened; namely, what is Adulterie here forbidden.

Adulterie.

Adulterie properly, is the breach of wedlocke by ſuch parties, ſome one whereof, at the leaſt, is either maried, or eſpouſed: I call it *the breach of wedlocke*, to note the propertie of this ſinne, which is not in any other ſinne, vnleſſe it bee of this kinde, though the ſinne be farre more grieuous. Idolatrie is a more hainous ſinne then Adulterie, beeing a breach both of the firſt and ſecond commandement, of the firſt Table; and yet it comes ſhort of Adulterie in this qualitie of breaking wedlocke; for wedlocke may bee kept of thoſe which are Idolaters. Secondly, I ſay, *betweene any parties, if one be married*: meaning the husband as well as the wife, to cõfute the opinion of ſome Iewes, and by ſome lawes alſo maintained, that the man hath a priuiledge aboue the woman, ſo as he breaketh not wedlocke, when he goeth into another woman, beſides his wife; which is falſe: for though he haue a prerogatiue ouer his wife, in beeing her head, yet he hath no priuiledge to free him from matrimoniall fidelitie, but is as much bound to keepe himſelfe vnto his wife, as ſhee is to keepe her ſelfe to him. The preheminence of ſuperioritie cannot free the husband from the bond of mariage, the husband is bound to the wife, as much as the wife is to the husband; and ſhe hath power ouer his bodie, as much as he hath ouer hers, 1. Cor. 7.4. Thirdly, I ſay, *or eſpouſed*, becauſe Adulterie is not onely committed by ſuch parties, whereof one or both, be fully married; but alſo by them, whereof one is ſingle and the other contracted only; and therefore is the ſame [a] puniſhment alotted to both: for contract in right is mariage. Thus we ſee the ſinne here directly forbidden, according to the letter of the Law. Now, though the Lord vnder this one includes all the ſinnes of the ſame kinde, as we ſhall anon perceiue; yet the Phariſies tooke this litterall ſignification for the whole meaning, and taught that the ſinne here forbidden, was bodily adulterie only, and ſo made the adulterie of the heart to be no adulterie; which expoſition Chriſt here confutes.

The vſe. Fraud in expounding Scripture.

Firſt here obſerue the fraud and cunning of theſe Phariſies; they would ſeeme faithfull interpreters of the Lawe, in that they keepe A themſelues ſo cloſe to the words, that they wil not paſſe one iot beyond the litterall ſenſe: but yet in the meane time they omit the full meaning and true vſe of the Lawe. The like hath beene the practiſe of heretikes in all ages; as the Arians, who denied that Chriſt was God, ſticke faſt to theſe words of Scripture, [b] *the father is greater then I*, and to ſuch like. And the Papiſts to vphold their breaden God, by tranſubſtantiation, will needes keepe the litterall ſenſe of theſe words of Chriſt, *This is my body*, whereby they ouerturne the nature of that Sacrament. And the like might be ſhewed by ſundry examples in all ages: whereby we are taught, not to ſtand vpon the proprietie of the words of Scripture onely, but to labour to haue the B true ſpirituall ſenſe ioyned with them.

Rhem.Mat. 26.ſect.8.9.

Adulterie a grieuous ſin.

Secondly, here obſerue how grieuous a ſinne Adulterie is; in that Chriſt by name doth expreſly forbid it, among all the ſinnes of this kind; yea, the very Phariſies doe euerie where condemne it: for though they would eaſily diſpenſe with [c] *diſobedience to Parents*; yet the woman taken in adultery muſt be put to death, Ioh. 8.4.5. The greatnes of this ſinne might be ſhewed by many arguments; for if he be [d] *worſe then an Infidel, that careth not for his familie*, then farre worſe is the Adulterer, for he deſtroyeth his familie. *Salomõ* (we know) [e] *maketh adulterie worſe then theft*; and yet theft is a notorious ſinne, greatly hated, and ſeuerely puniſhed of C all nations. Againe, Adulterie deſtroyeth the Seminarie of the Church, which is [f] *a godly ſeede* in the family, and it breaketh the couenant betweene the parties and God; it robbes another of the precious ornament of chaſtitie, which is a gift of the holy Ghoſt, it diſhonoureth their bodies, and maketh them the Temples of the deuil; & the adulterer maketh his family a Stewes, for as *Dauid* dealt with *Vrias*, ſo his owne ſonne *Abſalon* dealt with him: and laſtly, it bringeth Gods vengeance vpon the poſteritie: & therfore *Iob* calleth it [g] *a fire which ſhall deuoure vnto deſtruction*: yea, the greatneſſe of Gods puniſhment vpon Adulterers, partly in this life, and principally after death, may plainely ſhew the greatneſſe of this ſinne: for D this and other ſinnes, God ouerthrewe [h] *Admah and Zeboim, Sodome and Gomorrah, with fire and brimſtone from heauen*; and the place where they ſtood, is made a poole of poyſoning water vnto this day. And although the Lord doe not ſhewe ſuch extraordinarie reuenge againſt ſinne, yet his wrath is a conſuming fire againſt whole families, townes, and kingdomes, for this ſinne; though *Dauid* repented of his Adulterie, yet for that verie ſinne, [i] *the ſword muſt not depart from his houſe for euer*. And for the life to come, [k] *Adulterers, & whoremongers, God wil iudge*. Againe, [l] *neither fornicatours, nor adulterers, &c. ſhall inherit the kingdome of God*: they may repent, and ſo be ſaued, but then they ceaſe to be adulterers.

Now if adulterie bee ſo grieuous a ſinne,

worſer

[a] Deut.22.22,23,24.

[b] Ioh.14.28.

[c] Matth.15.4.5.6.

[d] 1.Tim.5.8.

[e] Pro.7.30.32.

[f] Mal.2.15.

[g] Iob.31.12.

[h] Deut.29.23.

[i] 2.Sam.12.

[k] Heb.13.4.

[l] 1.Cor.6.9.

worſer then theft, &c. then we muſt wiſh that in all places, it were as ſeuerely puniſhed as theft is; ſo would families be reformed, and become good Seminaries, both for Church and common wealth. Secondly, the grieuouſneſſe of Gods wrath againſt this ſinne, muſt admoniſh euery one to beware thereof, for it brings the beſome of deſtruction, to ſweepe all away, both in Church and common wealth.

V. 28. *But I ſay vnto you, that whoſoeuer looketh on a woman to luſt after her, hath committed adultery with her alreadie in his heart.*

Here our Sauiour Chriſt laies down the true ſenſe of this commandement, and as we ſee, he ſpeaketh as the Law-giuer and Prophet of his church, who hath abſolute power to giue lawes, and to expound the ſame. *But I ſay vnto you:* The Phariſies ſaid there was no adulterie, but that which was outward, and bodily; but Chriſt plainely confuteth that, and ſaith, *hee that looketh on a woman to luſt after her*, that is, either in looking on her, luſteth; or by looking, luſteth after her: that is, deſireth to increaſe his luſt, *hee hath committed adulterie with her alreadie in his heart.* Here then our Sauiour Chriſt ſetteth downe two things touching the interpretation of this lawe: Firſt, the *occaſion* of adulterie, which is *looking to luſt*. Secondly, that the luſt of the heart; that is, the motion & inward inclination of the heart vnto this ſinne, is *adulterie before God*, though it neuer come into action.

For the occaſion: To looke vpon a woman, is not ſinne, but may bee done lawfully; yea, thereby a man or woman may glorifie God, as the *Queene of Sheba*, by beholding a *Salomons* perſon, and hearing his wiſdome, did take occaſion to glorifie God: but here is meant the abuſe of the ſight: that is, the idle looking, or curious looking of men vpon women, or women vpon men. Now idle looking, is when one looketh without iuſt cauſe, as when a man looketh with intent to luſt: Thus did *the ſonnes of God behold the daughters of men*, Geneſis, 6. 2. by whoſe looking came luſt, and for luſt came the flood: ſo *Potifars* wife b firſt, *caſt vp her eyes vpon Ioſeph*, and then *luſted after him*, and c *Dinah, Iacobs* daughter went out to ſee the daughters of the countrie, & to be ſeen againe, and ſo when *Shechem* ſaw her, he luſted after her, and rauiſhed her: ſo the Prophet *Dauid*, d liuing in peace and ſecuritie, caſt his eie idly and curiouſly vpon *Bathſheba*, as ſhee was waſhing her ſelfe, whereupon he luſted after her, and ſo committed both Adultery and murther. This idle and curious looking, Saint *Peter* calleth e *an adulterous eie*, both becauſe it is the beginner of luſt, and the increaſer thereof.

a 1. King. 10. 8.

Idle looking on men or women.

b Gen 39. 7.

c Gen. 34. 1. 2.

d 2. Sam. 11. 2. 3.

e 2. Pet. 2. 14.

A But this ſinne is little regarded, and made a ſmall matter with many, who can bee content to come with Chriſtian eares into the aſſemblies, and yet will bring with them idle and curious, yea adulterous eyes; but ſuch perſons which ſo abuſe their ſight, to the diſhonour of God, muſt know, that they are adulterers before God: and howſoeuer they may perſwade themſelues, that grace enters into their hearts by hearing, yet vndoubtedly by their idle curious eyes, Sathan enters into their ſoule, and keepes out Gods word, whereby the ſoule ſhould bee renued. Wee therefore muſt here be admoniſhed, to take heed how we vſe the ſight of our eyes, eſpecially when wee B are in the aſſemblies of the Saints, and holy exerciſes: and to preuent this euill, it were to be wiſhed, that men and women would ſit by themſelues, and not be mingled in the congregation, vnleſſe it were the husband with his owne wife. Againe, if the idle and curious eye be the beginning of adulterie, then wee muſt learne, with care to gouerne our eyes, as the ſeruants of God haue done. *Dauid* prayed the Lord to f *keepe his eyes from regarding vanitie*: and *Iob*, becauſe hee would avoid vnchaſt thoughts, g *made a couenant with his eies, not to looke on a maide.*

f Pſ. 119. 37.

g Iob. 31. 1.

Now, as looking to luſt is here forbidden; ſo by proportion are all other like occaſions C vnto adulterie: as firſt, 1 reading of vnchaſt & wanton books of loue matters, vſing light and wanton talke. Many are giuen to theſe kinds of delights, but they muſt know, that therein they ſinne grieuouſly; for they haue not only a wanton eye, but a laſciuious tongue alſo. 2 Secondly, the acting of al ſuch Plaies & Comedies, the matter whereof, is the repreſentation of the light behauiour of men and women; for therein are idle and curious lookes ſet forth to the eie, which ought not to bee, beeing here condemned. 3 Thirdly, the wearing of vaine and light attire, whereby others are prouoked to caſt their eyes vpon them vnto luſt; for if the light and wanton eye bee condemned, then that which cauſeth it, is much more condemned. This ought to be regarded; for light and D forraine attire is a ſecret profeſſion of an vnchaſte heart. 4 Fourthly mixt dauncing of men and women, in time and meaſure, for therein is more occaſion and prouocation vnto luſt, then by the bare beholding of each other with the eie. 5 Fiftly, euill companie: ſo are the words of the Apoſtle *Paul* out of an Heathen Poet; h *Euill conuerſings, corrupt good manners:* which may well include that vnſeemely conuerſing of men with women, not warranted either by the generall, or particular calling. 6. Sixtly, the pampering of the bodie with daintie meates, or ſtrong drinkes; this was the ſinne i of Sodome: and it is much more an occaſion of luſt, then the bare ſight of the eie. 7 Seauenthly, Idleneſſe & lazineſſe, in not employing the body in ſome honeſt calling, for thereby alſo is luſt incited.

Occaſions of adulterie here forbidden.

h 1. Cor. 15. 33. Menander in Thaide.

i Ezek. 16. 49.

A And thus much of the meaning of this commandement, forbidding all occaſions to adulterie, vnder a luſtfull eie.

Now conſidering that a man is guiltie of adulterie, that vſeth the occaſions therof, hereby we may ſee that we cannot excuſe our ſelues from the breach of this law; for though we be cleane from the bodily outward fact, yet who can ſay, *My heart is cleane?* who is free from the occaſions thereof? as from a wanton eye, vaine apparell, wanton ſpeach, intemperance, and the reſt: all which makes vs culpable of this ſinne: and therefore we muſt lay our hands vpon our mouthes, and condemne our ſelues of guilt before God: we muſt humble our ſelues, acknowledging our ſinnes, and breaches of this commandement: and laſtly, we muſt take heed of all occaſions, that may mooue or incite vs vnto luſt or wantonneſſe.

The ſecond point which our Sauiour Chriſt propoundeth in the interpretation of this law, is this; that the luſt of the heart, though it neuer come into act, is Adulterie: now that we may know what our Sauiour Chriſt meaneth by *luſt*, ſundrie points are to be handled: firſt, how luſt can be a ſinne, conſidering it is onely a hidden deſire of the heart: ſecondly, how *luſt* can be a ſinne of the ſeauenth commandement, ſeeing it is forbidden in the tenth: and thirdly, how great a ſinne luſt is.

Luſt is a ſin.

For the firſt, that luſt is a ſinne, is thus prooued: Gods Law requireth obedience of the whole man, both in ſoule and bodie, and in euery part, facultie, and power thereof; *Thou* [k] *ſhalt loue the Lord thy God, with all thy heart, with all thy ſoule, and with all thy ſtrength:* and that obedience which commeth not from the whole man, is ſinnefull. Now when a man conceiueth vnchaſt thoughts in his heart, then his ſoule, & mind, & his affections, haue not done their duty vnto God, & ſo he ſinneth in luſting.

[k] Mat. 22. 37.

Pelagians.

Yet this doctrine was neuer receiued of all, but ſome haue ſtill excepted againſt it, and their principall reaſons are two: 1. They ſay, luſt is a naturall inclination, deſire, and appetite, which was in *Adam* before his fall, and ſo can not be a ſinne. *Anſ.* Luſt or appetite in the heart, is not ſimply a ſinne: for ſo it is a naturall deſire, which was in our firſt parents in their integritie; but to luſt after that which God forbiddeth, that is the ſinne; as for a man to luſt after a woman, or a woman after a man, not being man and wife, which we ſee here Chriſt condemneth. 2. They ſay God bleſſeth adulterers, and fornicators in their luſt, with the iſſue of ſeed in child bearing, as well as man and wife, in lawfull marriage: and therefore it cannot be a ſinne. *Anſ.* In adulterie two things may be conſidered: the lawfull luſt of the heart, and the act of generation: now when God giues iſſue to adulterers and fornicators, it is no approbation of their ſinnefull luſt, but onely a common bleſſing of naturall generation, which is his owne ordinance by creation: for howſoeuer God approoues not of their ſin, yet he preſerues nature in ſinnefull works. And thus we ſee that luſt is a ſinne.

II. Point. How can luſt be a ſinne of the ſeauenth commandement, ſeeing it is directly forbidden in the tenth: for in this briefe decalogue there is no needles repetitio of any thing? *Anſ.* Luſt is two-fold, either without conſent of will as when vnchaſte deſires come into the minde and heart, and are not entertained of the will, but be ſpeedily checked ſo ſoone as they ariſe, and ſuch luſt is forbidden in the tenth commandement: or with conſent of will, when a man is willing to entertaine & cheriſh the vnchaſt thoughts that come into his mind, though he neuer put them into practiſe: and theſe are forbidden in the ſeauenth commandement. B

Luſt of the heart a grieuous ſinne.

III. Point. The greatneſſe of this ſinne of luſt: This is here expreſſed by Chriſt, calling it Adulterie before God; as if hee ſhould ſay, Looke how great a ſinne bodily adulterie is before men, who puniſh the ſame with death, euen ſo great and hainous a ſinne before God, is the inward vnchaſt luſting of the heart, whereto a man giues conſent of will, though he neuer bring it into action; for this he ſtands culpable of adulterie before God, and ſhall therefore be condemned, vnleſſe he repent.

How to examine the heart by the 7. commandement.

The vſe of this *Third point is manifold.* Firſt, hereby we may learne how to examine our ſelues by this ſeauenth commandement: for our Sauiour Chriſt here teacheth vs, that they which willingly retaine vnchaſte deſires with delight, though they neuer giue their bodies to C the outward act, are Adulterers before God: and therefore when we would examine our ſelues by this commandement, we muſt ſearch our hearts, whether we haue willingly retained therein any luſtfull thoughts: and if we haue, we muſt know that we are guiltie of Adulterie before God. And becauſe none of vs are free from this ſinne, it muſt humble and caſt vs downe before God as breakers of this commandement.

Motiues againſt luſt.

Secondly, if the luſt of the heart be Adulterie before God, then we muſt with care and diligence learne the Apoſtle *Pauls* leſſon, 2. Cor. 7. 1. *To purge our ſelues from all vncleanneſſe both of fleſh and ſpirit:* that is, we muſt labour D to keepe our hearts and mindes pure and chaſt, as well as our bodies. And to induce vs hereunto, conſider the reaſons following. Firſt, we 1 all deſire to ſee God, and to know his loue in Chriſt, for our comfort in this life, and ſaluation for euer: but without *holineſſe and puritie of heart, we can neuer ſee God,* nor know the comfort of his loue: for when a man defiles his minde with vnchaſte thoughts, hee depriues himſelfe of the ſtate of Gods fauour, and of the 2, experience of his loue. Secondly, conſider the ſtate and condition of mans heart, by effectuall calling; it is the dwelling place and Temple of the holy Ghoſt, (for when a man is in Chriſt, he liueth in Chriſt by faith, and Chriſt in him

[a] Heb. 12. 14.

by his ſpirit:) now then looke as men vſe to trimme vp their dwelling houſes, for the receiuing of ſome noble gueſt, ſo ought we to keep our hearts pure and cleane from vnchaſt luſtes, that they may be fit habitations for the bleſſed ſpirit of God; but by vnchaſte luſtes, we make the heart a ſtable for the deuill, and a cage of all vncleane ſpirits. 3 Thirdly, if we ſuffer our hearts now to burne with fleſhly luſt, we make an entrance in them for the burning of hell fire for euer: for theſe two alwaies goe together, burning luſt, & hell fire, vnleſſe repentance come betweene. And therefore if we would eſcape hell fire, we muſt quench the fire of luſt, and clenſe our hearts from this vncleannes. 4 Fourthly, by profeſſion we ſeeme to be the members of Chriſt; and if we would be ſo indeed, then we muſt take heed of vnchaſte luſts, for thereby we pull our hearts from Chriſt, and knit them to an harlot. Theſe and ſuch like reaſons, muſt mooue vs to auoide all vnchaſt deſires: and for the preſeruation of chaſtitie in our hearts, theſe Rules muſt be obſerued.

Rules for preſeruation of chaſtitie.

1 Firſt, the minde muſt be filled with godly meditation, and the word of God muſt dwell in our hearts plenteouſly: for vnchaſt luſts do therfore ariſe in our hearts, becauſe we are idle minded, and emptie of Gods word: if that were truly ingraffed in vs, theſe wicked deſires could not enter, or at leaſt take no place in vs. 2 Secondly, we muſt often giue our ſelues to the ſpirituall exerciſes of faith, repentance, and new obedience; as to the vſuall hearing, reading, and meditating in Gods word, to the often receiuing of the Lords ſupper, and to continuall prayer, not onely publikely, but priuately eſpecially: for theſe confirme Gods graces in the heart, and doe euen nippe in the head all vngodly motions whatſoeuer. 3 Thirdly, we muſt vſe ſobrietie in meate, drinke, apparell: for vngodly luſts are kindled, fedde, and nouriſhed with too much pampering of the bodie: Sodom and Gomorrah, Admah, and Zeboim ſinned moſt grieuouſly in this kind through fulnes of bread; and therefore we muſt vſe a moderation in theſe things, that grace may be ſtrengthened, and all euill luſts weakened in vs. 4 Fourthly, we muſt alwaies be doing ſome good thing, either in our generall calling of a Chriſtian, or in our particular calling: yea in our lawfull recreation we muſt intend and practiſe good: for when men are idle, Satan fills their hearts with euill thoughts, and ſo defiles the ſame. 5 Fiftly, men and women muſt not priuately conuerſe together, without warrant ſo to doe, either from their generall, or particular calling, ſo as with good conſcience they can ſay, the Lord doth call them ſo to conuerſe: for the mutuall conuerſing of men and women, is the cauſe of many noiſome luſts: and therefore neither men nor women without good warrant, ſhould thruſt themſelues into ſuch occaſion of temptations. Remember what the Apoſtle ſaith, * *Euill conuerſings, corrupt good manners.* The Apoſtle *Peter* felt the ſmart of this boldneſſe, though in an other caſe: for comming to warme himſelfe in *Caiphas* hal, without good warrant ſo to doe, when a ſilly maide demanded of him, whether hee was not one of Chriſts companie, he denied him flatly, and that with curſing: and ſo many men and women conuerſing without warrant where they ſhould not, do fall into many noyſome ſinnes; and when they thinke themſelues moſt ſtrong, then with *Peter*, haue they the greateſt falls.

* 1.Cor.15. 33.

V. 29. *Wherefore if thy right eye cauſe thee to offend, plucke it out, and caſt it from thee: for better it is for thee, that one of thy members periſh, then that thy whole bodie ſhould be caſt into hell:*

V. 30. *Alſo if thy right hand make thee to offend, cut it off, and caſt it from thee: for better it is for thee, that one of thy members periſh, then that thy whole bodie ſhould be caſt into hell.*

Scope.

In theſe two verſes, our Sauiour Chriſt laieth downe a moſt heauenly inſtruction, for the auoiding of offences; propounding it by way of anſwer to a ſecret obiection, which might be framed, by occaſion of his former expoſition of this ſeauenth commandement: for hauing condemned the Adulterie of the heart, declared by the eye, ſome man might ſay, What ſhall we doe with our eyes, if an vnchaſt looke be ſo dangerous? Our Sauiour Chriſt anſwers, *If thy right eye cauſe thee to offend, plucke it out:* Which words muſt not be taken literally, in their proper ſenſe: for this is a Rule in the expounding of Scripture, *That when the literall ſenſe is againſt any commandement of the law, then the words muſt not be taken properly.* Now theſe words in their proper ſenſe, doe command a breach of the the ſixth commandement which bindeth euery man to preſerue his own, and his neighbours life; & ſo no man can without ſinne *pull out his eye*, or *cut off his hand.*

Rule of expounding Scripture.

Expoſition.

By *eye* then, we are to vnderſtand: Firſt, the *eye of the bodie*: yet not that onely, but *any other thing that is deere and pretious vnto vs*: as our eye, euen our right eye is. *If it cauſe thee to offend,*] that is, cauſe thee to ſinne, and to faile in the way of obedience vnto Gods commandements. *Pluck it out, and caſt it from thee:*] Theſe words are a loftie kind of ſpeech, called *Hyperbole*, whereby thus much is ſignified: Reſtraine and gouerne it moſt carefully, though it be to thine owne great paine, loſſe, and hinderance; *For better it is for thee, that one of thy members periſh, then that thy whole bodie ſhould be caſt into hell:*] Theſe words containe a Reaſon of the former exhortation, to this effect: It is better for thee, to want the benefit and vſe of things moſt precious and deere vnto thee, in this life, and ſo to be ſaued; then by hauing & vſing them to periſh for euer: So that the true meaning of this place, is this: as if our Sauiour Chriſt had ſaid, *Go through the whole courſe of thy life, and take a viewe of all thy wayes, and therein ſee what thing is an occaſion of ſinne vnto thee; that take heede of, and auoide, though the vſe thereof bee moſt deere vnto thee: for it is better that thou ſhouldſt want the vſe thereof, and ſo be ſaued; then by it to periſh eternally in hell.*

aphraſe.

Alſo if thy right hand make thee to offend, cut it off: for it is better for thee, &c. Here the ſame exhortation and Reaſon is againe repeated, which we muſt not thinke to bee a thing needeleſſe and friuolous; for ſuch Repititions in Scripture haue ſpeciall vſe, to ſignifie that the things ſo deliuered, be of ſpeciall importance, worthie all careful obſeruation and obedience. *Now by right hand,* here is meant, any thing that is moſt profitable vnto vs, what euer it be, if it cauſe vs to ſinne againſt God, it muſt be auoided, and left off moſt carefully.

Vſe. Guard the ſenſes.

By this Exhortation of our Sauiour Chriſt, we are taught to carrie a ſtrict watch ouer all our ſenſes, and ouer all the parts of our bodies, eſpecially the eye and hands, that they become not vnto vs occaſions of ſinning againſt God: and for the gouernment of the eyes, there be two ſpeciall Rules.

ules for the yes. 1

First, *we muſt vſe our ſight*, that is, open and ſhut our eyes, *in obedience vnto God. Salomon* giuing Rules for the well ordering of the tongue, ſight, and foote, ſaith thus of the eie, [a] *Let thine eye behold the right, and thy eye lidder direct the way before thee:* which words ſeeme to carie this ſenſe, That we ſhould order our ſight according to the ſtraite Rule of Gods word, for that is the way wherein wee ought to walke. Now the neceſſitie of obſeruing this Rule, may appeare by ſundrie examples: *Eue* [b] *looking vpon the forbidden fruit,* with deſire to eate thereof againſt Gods commandement, was the doore and entrance of that ſinne into her heart: was not [c] *Cham* accurſed for looking vpon his Fathers nakednes? was not *Lots* wife turned into a pillar of ſalt, *for* [d] *looking back towards Sodome? Fiftie thouſand threeſcore and tenne men of Bethſhemeſh were ſlaine* [e] *for looking into the Arke of the Lord, againſt his reuealed will:* by all which it is plaine, that we ought to vſe our ſight in obedience to God: for which ende, it will bee good before we looke on any thing, to conſider whether the ſame wil bee for Gods glorie, the good of our ſelues, and of our brethren: if it bee, we may vſe our ſight; if not, we may not vſe it.

2. Rule. Looke to Gods glorie.

Secondly, *we muſt make our eies, not the weapons of any ſinne, but the inſtruments of Gods worſhip and ſeruice.* This we ſhall doe, if wee employ them thus: 1. In beholding Gods creatures in heauen and earth, that in them we may ſee Gods glorie, wiſedome, mercie, power, and prouidence, and thereby take occaſion to magnifie the name of God. 2. In beholding Gods iudgements very wiſhly and narrowly, that therein we may ſee his iuſtice and wrath againſt ſinne, and ſo be humbled in our ſelues, & terrified from ſinne. 3. In beholding of the Elements of Gods Sacraments, eſpecially the bread and wine in the Lords Supper, which be viſible words, wherein we may ſee our Sauiour Chriſt, as it were crucified before our eyes. 4. In vſing them as inſtruments of Inuocation, by *lifting them vp* [f] *to heauen,* to teſtifie the lifting vp of our hearts vnto God. This vſe of the eyes nature teacheth vs; for whereas other creatures haue but fowre muſcles in their eyes, whereby their eyes are turned round about, man onely aboue them all hath a fifth muſcle, whereby his eie is turned vpward towards heauen. And this which is ſaid, for the well ordering of our eyes, muſt be obſerued in the reſt of the ſenſes, and in all other parts of the bodie; they muſt all bee imployed and ſet a worke in obedience to God, and continually obſerued, that they become not the weapons of ſinne, but the inſtruments of his glorie.

Columl.5. cap.9.

Avoide all occaſions of ſinne.

Secondly, this Exhortation of Chriſt, muſt teach vs to avoide all the occaſions of euerie ſinne, though it be with great loſſe vnto our ſelues, in the things of this life. This is the cheife point that our Sauiour Chriſt aimeth at in this place; & therefore it ought with ſpeciall regard to be learned, & remembred. Mans nature is like to drie wood, or towe, which will burne ſo ſoone as fire is put vnto it; giue a man the leaſt occaſion of any ſin, & he is as readie to comit it, as dry wood is to burne, though therby he doe as much as in him lieth, to caſt away his owne ſoule for euer. Look therefore, as Mariners on the Seas, haue conſtant and continuall care to avoide both rocks and ſands, whereby they may ſuffer ſhipwracke; ſo muſt we moſt warily auoide the occaſions of euery ſinne. A moſt worthy example hereof we haue in *Moſes,* who was brought vp in *Pharaohs* Court, till he was fourtie yeares olde, where he enioyed all earthly pleaſures and honours that his heart could wiſh; and ſo might haue continued if he would, for hee was the adopted ſonne of *Pharaohs* daughter, but yet Moſes left them all, and [g] *choſe rather to ſuffer affliction with the people of God in Goſhen, then to enioy all the pleaſures of Egypt.* And this he did, *becauſe they were but the pleaſures of ſinne,* which he could not enioy, vnleſſe he would forſake the true feare and worſhip of God, and all good conſcience: and his example we ought to followe.

Now that we may avoide all the occaſions of ſinne, and ſo put in practiſe this wholeſome precept of our Sauiour Chriſt, I will here entreat of the occaſions of ſinne, and ſhew withall, how they may be avoided.

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[a] Pro.4.24.25.

[b] Gen.3.6.

[c] Gen.9.22.25.

[d] Gen.19.26

[e] 1.Sam.6.19.

[f] Pſ.123.1.2.

[g] Heb.11.25,26.

An occaſion of ſinne deſcribed.

By *occaſion of ſinne*, I meane *any thing that either of it ſelfe, or by mans abuſe, becomes offenſiue, and prouoketh vnto ſinne.* In this large acceptance, *an occaſion of ſinne* extendeth it ſelfe, not onely to ſuch things as are euill, but euen to things good and commendable in thẽſelues, which by mans abuſe, cauſe tranſgreſſion againſt God. *Occaſions of ſinne* are two-fold; either *giuen*, or *taken*. An *occaſion giuen*, is that thing, either word or action, that is euill in it ſelfe, the ſpeaking or doing whereof, ſtirres a man effectually to ſinne. *Occaſions giuen* are two-fold: either of one man vnto another, or of man vnto himſelfe. The occaſions wherby one man may prouoke another to ſinne, are many: I will reduce them vnto ſixe heads. The firſt, is *bad counſel*, whereby on man perſwadeth an other vnto ſin. This is a great cauſe of much euil in the world: thus came the fall of our firſt Parents: for [h] *Satan* perſwaded *Eue* and *Eue* her husband; thus came the crucifying of the Lord of life: for the *high Prieſts and* [i] *Rulers perſwaded the people to aske Barrabas, and to deſtroy Ieſus.* Hence commeth ſeeking to wizzards: one friend perſwades another, for their outward good as they thinke: yea, from this bad counſel comes the common neglect of al good duties in Gods worſhip.

2. Kinds of offences.
1. Giuen.
Meanes of offence to others ſixe waies.
1
Bad counſel.
h Gen. 3.4.6.
i Mat.27.20.

The ſecond is, *conſent or approbation of ſinne*, and it is two-fold; *ſecret*, or *open*. *Secret approbation* and conſent is, when men ſee ſinne committed, and are not grieued thereat: for this cauſe the Apoſtle Paul checketh the [k] *Corinthians, that they were not ſorrowfull, but rather puffed up at the fall of the inceſtuous man*: whereby they did in ſome ſort hearten him in his ſinnes: this is a great occaſion of ſinne in our dayes. The Prophet *David* was of another minde, *his* [l] *eyes guſhed out riuers of teares, becauſe men brake Gods lawes.* *Open approbation of ſinne* is, when men doe openly countenance ſinners, and lewd perſons, which make profeſſion of badde practiſes: this is a great occaſion of many horrible impieties: hereby the hands of the wicked are ſtrengthened in their wickednes, as [m] *the Lord complaineth*: and this is the ſinne of this age: for who is ſo badde, that hath not ſome patrone of his euill, and ſome backe friend to ſooth him in his ſinne, which makes ſinne ſhameleſſe, and ſinners impudent? But all Gods children muſt follow *Eliſha*, who in great feruencie of ſpirit told *Iehoram* to his face, though he were a king, that *if it had not beene for the preſence of good King Iehoſaphat, he would not haue looked towards him, nor ſeene him*: the *Lord* himſelfe will not [o] take *the wicked by the hand*, neither can he endure that his children ſhould [p] *helpe the wicked, or loue them that hate the Lord.*

2
Conſent.
k 1.Cor.5. 1,2.
l Pſal.119.136.
m Ier.23. 22. 17.
n 2.King.3.14
o Iob.8.2.
p 2.Chr.19.2.

3

The third occaſion giuen, is *prouocation vnto ſinne*, A when either by word or deed, men excite or drawe on others to ſome euil; as vnto anger, reuenge, hatred, to drunkennes, or ſuch like; and this is a common fault of thoſe that delight in drunken fellowſhip.

Prouocation to ſinne.

The fourth occaſion is, *neglect of good duties vnto our brethren*; as of exhortation, admonition, inſtruction, or rebuke, Ioſhua 7. *Achan* ſtole the execrable thing for himſelfe alone, & yet all the people are charged with that fault, and puniſhed for it: the cauſe was, their neglect to keepe one an other from that ſinne, according as God commanded them, chap. 6. 18. This is a great occaſion of impietie among vs; if neighbour would admoniſh neighbour, and one brother an other, B ſinne would not be ſo rife as it is. But this dutie is not only neglected of priuate men one to another, but of publike perſons, who are more bound vnto it. The Magiſtrate is negligent in puniſhing, and the Miniſter in reproouing ſinne: and the maſter of the family careleſſe in reforming thoſe that are vnder him, which cauſeth ſinne to abound.

4
Neglect of good duties.

The fift occaſion giuen, is *euill Example in the practiſe of any ſinne whatſoeuer, which may be knowne*, this is moſt dangerous, like vnto wild fire that inflameth all places whereon it lighteth. The truth hereof appeares among vs: for let any one man or woman take vp a newe faſhion in attire, and preſently the ſame is generally receiued: let a man invent or ſing a C lewd ſong, and preſently it is learned of all, euen of little children that can ſcarſe ſpeake: whence alſo comes it, that crawling infants ſhould ſweare roundly, & frame themſelues to all impietie when they cannot ſpeake readily, but from the bad example of their Elders, with whome they are brought vp? Now among all men, their bad example is moſt dangerous, who make the greater profeſſion of Religion. They are like falſe lights vpon the ſhoare, which lead the ſhippes vpon the ſands. And therefore ſuch as ſhew any care or forwardnes in holy practiſes of religion, muſt haue ſpecial watch ouer all their waies, that (if it be poſſible) they may be blameleſſe both in word and deede; for all men haue an eye at them, and the wicked would D gladly ſpie holes in their coate.

5
Bad example.

The laſt occaſion giuen is, *the priuate ſlandering of Gods Miniſters, and the diſgracing of their Miniſterie*: this is an offence as generall as the reſt, and it cauſeth many to contemne the meanes of their ſaluation. When men meet together, their common talke is of the Miniſters, and of their doctrine, not to be edified by mutuall conference, but onely to diſgrace their perſons, and to make their Miniſtery contemptible; but they little know what great miſcheif this cauſeth, & therfore it ought to be avoided.

6.
Slandering Gods miniſters.

These are occaſions of ſinning giuen by one man to another: for the avoiding whereof, which is *the plucking out of the eie, and cutting off the hand* here commanded, this Rule muſt bee obſerued: *We muſt hate and eſchewe the occaſions*

How to auoid occaſions giuen.
A Rule.

of ſinne as deadly poiſon: and eſteeme thoſe perſons that giue them vnto vs, in that regard, as ill as the deuill. Thus Chriſt dealt with *Peter* his owne Diſciple, when he went about to hinder him from doing his Fathers wil in ſuffering for our ſinnes; ſaying, q *Come behinde mee Satan;* conſidering him in that action, as if hee had beene the deuill himſelfe: for we muſt know, that the deuill comes not openly vnto men, but cunningly conuaies himſelfe in theſe occaſions of ſinne giuen by others; that thereby he may enter into them for the deſtruction of their ſoules: we therefore muſt endeauour as *Paul* did, r *To keepe a good conſcience in all things:* that is, to keepe our ſelues pure and vncorrupt from all occaſions of ſinne in the world: with a watchfull eye againſt offences muſt we walke on, in that way that leadeth vnto life, eſchewing theſe ſtumbling blocks which the deuill caſts in our way by other men: and ſo ſhall we obey this good coūſel of our Sauiour Chriſt.

q Mat.16.23.

r Act.24.16.

The ſecond kind of offence giuen.

Offences ariſing from a mās corrupt affections.

The *ſecond kind of occaſions of ſinne giuen*, are thoſe which a man giues vnto himſelfe and they ariſe either from his affections, or from his imaginations: from mans affections ariſe ſo many occaſions of ſinne, as there be corrupt affections in him; as from corrupt deſire ariſeth *couetouſneſſe*, which is ſo great an occaſion of ſinne, that the Apoſtle calls it f *the roote of all euill.* This drawes mans heart ſo much to the world, that he can ſpare no time for the meanes of his ſaluation; herewith he is ſo choked, that he neuer thinketh of repentance, till the laſt gaſpe. Such an other occaſion of ſinne, is *pride of heart*, whereby many giue themſelues ſo much to the garniſhing of their bodies, that they neglect their ſoules altogether. The like is *ſelfe-loue*, whereby men ouerweening their gifts, thinke not themſelues honoured according to their deſert, and ſo through diſcontent giue themſelues to plotte and practiſe much miſcheife, for the aduancing of their eſtate. Of this ſort are the Romiſh Prieſts and Ieſuits, as their manifold dangerous attempts againſt our Church and State doe euidently declare. And thus we might runne through al the affections of mans heart, ſhewing that the corrupt motions thereof are the cauſe of much ſinne vnto him, and a moſt dangerous meanes for the ruine of his ſoule.

f 1.Tim.6.10.

How to auoid offences ariſing from a mans owne heart.

The Rule.

Meanes. 1

In regard whereof here alſo we muſt ſhew, how this *eye may be plucked out, and this hand cut off*: that is, by what meanes we may reforme our hearts, and ſtay the rage of our affections, that they cauſe vs not to ſinne. The way is this, *we muſt mortifie and crucifie our vnruly affections and corrupt deſires.* And for this ende we muſt put in practiſe three duties. *Firſt*, we muſt beleeue that we are crucified with Chriſt; that is, as we conceiue our ſelues to be in Chriſt by faith, whereby we haue communion with him; ſo we muſt conceiue that this communion with Chriſt, is in his death and burial, ſo as our ſinfull nature, with all our corrupt affections, were A nayled to his croſſe and buried in his graue: as the Apoſtle ſhewes at large, Rom. 6. 3, 4. &c. Now when this perſwaſion ſhall take place in our hearts, it will by Gods grace keepe vs from yeelding to corrupt motions and deſires, and mooue vs to labour to ſubdue them daily: for herein ſtands our aſſurance that we haue fellowſhip with Chriſt, when we haue fellowſhip in his death. And therefore as we ſee malefactours to ceaſe from ſtealth and robberie when they are once hanged; ſo we beeing crucified with Chriſt in reſpect of the olde man, muſt not ſuffer the ſame to rule in our affections, or to haue force in our members: knowing (as the a Apoſtle ſaith) *that our olde man is* B *crucified with Chriſt, that the bodie of ſinne might be deſtroied, that henceforth we ſhould not ſerue ſinne:* and, b *they that are Chriſts haue crucified the fleſh, with the affections and luſts thereof:* whereupon he bids vs c *thinke, that we are dead to ſinne*, meaning with Chriſt, and ſo cannot liue therein; *Saint Iohn* ſaith, d *Hee that is borne of God, ſinneth not, becauſe the ſeede remaineth in him:* that is, true faith aſſuring the heart that all the benefits of Chriſts death and paſſion belong vnto him; whereof this is one, that in our nature he ſuffered death vpon the croſſe, that we by the power of his ſufferings might haue ſinne crucified in vs, ſo as it ſhould not raigne in vs to bring forth fruites vnto death. 2 *Secondly*, wee muſt remember C Gods commandement forbidding euery ſinne, and euery wicked luſt and affection; and withall we muſt applie the threatning of his wrath againſt the ſame, that thereby our fleſh may be ſubdued. 3 *Thirdly*, we muſt ſtriue againſt our corrupt motions and affections, not giuing them libertie to beare ſway in vs, but ruling them by meditating in the word of God, and by praier for ſtrength of grace to ouercome them all; dealing with them as parents doe with kniues, turning the edges of them before they leaue them in the hands of their children, leaſt they be hurt therewith: as if our loue be ſet vpon the world, we muſt labour to ſet it vpon Chriſt and his righteouſnes; and if our hatred be againſt our brethren, we muſt labour to ſet it vpon ſinne, and ſo for euery affection, D as ioy, feare, &c. we muſt ſo keepe them to their right obiect, that they may rather further vs in well doing, then become in vs the occaſions of any ſinne againſt God.

a Rom.6.6.

b Gal.5.24.

c Rom.6.11.

d 1.Ioh.3.9.

Offences ariſing from mans mind.

1

The ſecond kind of occaſions of ſinne which a man giueth to himſelfe, ariſe from his *minde and imagination*: And they are many, I will onely note three. The *Firſt*, is an inward conceit of perfect knowledge, touching mans dutie to God, and the way of his ſaluation: that this is a common conceit in the hearts of the ignorant eſpecially, may appeare by this common ſpeech of theirs; that *they know as much as any Preacher can teach them:* for the ſumme of all (ſay they) is, *to loue God aboue all, and my neighbour as my ſelfe, and to beleeue to bee ſaued* *by Chriſt*: now this they know as well as the beſt; and hereupon they become contemners of the preaching of the word, the ordinarie meanes of their ſaluation, as of a thing needeleſſe and ſuperfluous. This conceit is common among vs, and doth much hurt to many a mans ſoule.

Remedie. The way to cut it off is this; the vaine man that is puffed vp with this conceit, muſt *examine himſelfe touching his knowledge, whether it be ſufficient to ſaluation.* And for this ende hee muſt make inquirie in himſelfe for theſe two things:

Trie our knowledge.

1 *Firſt*, whether he ſees his owne naturall blindneſſe, and whether he be mooued thereby to labour for the knowledge of God and of his will; where this is wanting, there is nothing but a vaine conceit of knowledge.

3 *Secondly*, whether his knowledge be ioyned with conuerſion of heart from ſinne vnto God; and with reformation of life from euill to good. This change of heart and life goeth with all ſauing knowledge. Now if theſe be wanting (as vndoubtedly they are in all vaine perſons) then is their knowledge ſo farre from beeing ſauing knowledge, profitable to ſaluation, that it rather turneth to their deeper condemnation.

The ſecond imagination in a man, occaſioning him to ſinne, is *the perſwaſion of his ſtrong faith*. The more ignorant ſort that want both faith and repentance, will thus bragge of their ſtrong faith; that no euill companie can hurt them, and hereupon they take occaſion to liue as they liſt. But that this is a vaine preſumption, may hereby appeare; becauſe [a] *true faith puriſieth the heart*, and [b] *ſtrengtheneth a man in life to auoid ſinne*, yea, *it miniſtreth ſweete comfort towards the time of death.* But vſually theſe men that bragge and boaſt ſo much of their faith, are corrupt in heart, ſinnefull in life, and fearefull in their death; many times deſpairing of Gods mercie, as lamentable experience oft times teacheth.

Remedie. Trie thy faith. Two wayes. The way to cut off this occaſion of offence is this; *to make triall in our ſelues whether our faith be true and ſound or not.* This will appeare two waies:

1 Firſt, by the beginnings and degrees of the workes of the ſpirit, which go before a true and liuely faith, which be three; firſt, a true ſight of our ſinnes, with an apprehenſion of the wrath of God due for the ſame; ſecondly, a true ſorrow and greefe of heart for offending God by theſe our ſinnes: and laſtly, an hungring and thirſting after the mercie and grace of God in Chriſt, aboue all worldly things: where theſe things are, there is grace; but where theſe are wanting, there is no true faith, but a vaine preſumption.

2 Secondly, faith will appeare by the worke of loue: for in loue will faith bring forth all the duties of the morall law, both to God and man: for [c] *faith worketh by loue*, and *loue is the fulfilling of the law*, Rom. 13. 10. Now all ſuch perſons as ſtand ſo much vpon the ſtrength of their faith, ſhall ſoone find, if they examine themſelues by theſe

A two Rules, that they haue nothing in them but a vaine preſumption, which will turne to their deeper condemnation, vnleſſe they repent, and get true faith.

3 The third Imagination cauſing a man to ſinne, is a *thought of ſecuritie*, whereby he puts farre away the euill day; perſwading himſelfe that though God will come in iudgement againſt ſinne, yet it is farre off. This was the wicked thought of the Iewes, who ſaid, *The* [d] *viſions ſhewed to the Prophets, were of times a farre off, and for many daies to come.* This conceit is naturally bred in euery man, and is the occaſion of many foule ſinnes: Matth. 24. 48. *The euill ſeruant ſaid in his heart, my maſter doth deferre his comming, and thereupon he takes occaſion to ſmite his fellowes*, and to liue lewdly. B Iſa. 28, 15. *The wicked ſay, they haue made a couenant with hell and death, and though a ſcourge runne ouer, and paſſe through, yet it ſhall not come at them.* And the vngodly, that walke after their owne luſts, ſay, [e] *Where is the promiſe of his comming?* And is not this wicked thought riſe among vs? for God hath now a long time called vs to repentance by the preaching of the Goſpel, and becauſe it takes no place in our hearts, he ſends vpon vs his heauie iudgements, as plague, famine, rumors of warre; but yet all this haue not cauſed vs to meete the Lord: generally that complaint of the Prophet may be applied vnto vs, [f] *No man ſaith, what haue I done?* now the cauſe hereof, is this wicked conceit, whereby we thinke [g] *the euill ſhall not come nor haſten for vs.* In this regard we are like the men of the C olde world, who would not beleeue Noah, though he preached vnto them both by word and deede; *and ſo they knew nothing till the flood came and tooke them all away*: ſo fearefull is it, to put away from vs the threatnings of Gods iudgements. And yet this ſinne takes place not onely in the ignorant, but many times in the hearts of Gods children.

Remedie. The way to remooue this wicked conceit is, *to eſteeme of euery preſent day, as the day of our death, or of the laſt iudgement, and ſo accordingly, to prepare our ſelues to die, and to meete God in iudgement euery day.* This thing *Moſes* aimed at, when he praied God [h] *to teach him and his people ſo to number their dayes, that they* D *might applie their hearts vnto wiſedome*: for this perſwaſion of long life, mooues many to giue themſelues to the ſinnes and vanities of this world exceſſiuely: we muſt therefore ſhake off this vaine perſwaſion, and euery day prepare our ſelues for death, and for the day of iudgement; ſo ſhall we number our daies aright, and applie our hearts vnto wiſedome: for this is true wiſedome in man, *rightly to conſider his latter ende.* And the more neerer doth this dutie concerne vs, becauſe of the continued intercourſe of Gods iudgements vpon vs, in famine, plague, and peſtilence, &c. which plainely argues, that more heauie iudgements are to enſue, vnleſſe we preuent the ſame by ſpeedie and

true

[a] Act. 15. 9.
[b] 1. Ioh. 5. 4.
[c] Gal. 5. 6.
[d] Ezech. 12. 27.
[e] 2. Pet. 3. 3, 4.
[f] Ier. 8. 6.
[g] Amos 9. 10.
[h] Pſal. 90. 12.

true repentance.

Hauing thus ſhewed, what be the occaſions giuen whereby men are drawn to ſin, I come to *occaſions taken*. An *occaſiõ of ſinne, or an offence taken is, when a man of a good thing frames that vnto himſelfe which cauſeth him to ſinne againſt God, and ſo much as in him lieth, to caſt away his owne ſoule*. Theſe occaſions taken, ariſe eſpecially from foure heads. Firſt, from the Scripture: ſecondly, from the doctrine of the Church drawne out of Scripture: thirdly, from the ſtate of the Church: and fourthly, from the ſtate of the wicked. For the firſt: though the word of God be moſt perfect euery way, both for matter and ſtyle, yet hence doe many take offence, and that two waies principally; partly from the plaineneſſe & ſimplicitie of the Scripture, and partly from the contents thereof. For the firſt: it is moſt true, that the Scripture ſtyle and phraſe in many things, is plaine and familiar euen to the capacitie of the ſimple; yet this is no diſgrace to Scripture, but rather an honour, which more ſetteth out the Maieſtie of Gods word. And yet hereby many take occaſion to contẽne it, eſteeming the ſtudie of Scripture too baſe & ſhallow, & the knowledg thereof too plain & familiar for their fine wits; wherupon ſome giue themſelues to other ſtudies & courſes, which might glorifie God in this calling. Others alſo, though they addict themſelues vnto Diuinitie, yet they more imploy themſelues in the writings of men, for their priuate ſtudies, then in the word of God; & in their publique Miniſterie, they more affect the oſtentation of humane wit, eloquence, and learning, in multiplicitie of reading, and ſet words and phraſes, in diuers languages, then that plaine euidence of the ſpirit, which the Apoſtle a *Paul* ſo much commends. This alſo is a great fault in many hearers, that they are more delighted with the vaine conceits of men in preaching, then with the pure and plaine word of God, counting baſely of that ſermon wherein the Prophets and Apoſtles are only quoted, but highly aduancing that Sermon for deepe learning, which is ſtuffed with Fathers, Schoolmen, Poets, and ſuchlike.

Offences taken.

Foure heads fro whence offences are taken.

1. From Scripture.

1. From the plaineneſſe of it.

a 1.Cor.2.4.

To cut off this offence: Firſt, the will of God muſt be conſidered, for the penning and preaching of his word, in plaine and ſimple manner: for herein is that true, b *that God hath chooſen ſuch, as to the world are fooliſh, weake, vile, and deſpiſed, to confound and bring to nought the wiſe and mightie things of the world*: and hereby alſo is made euident, that c *the faith of Gods elect, doth not conſiſt in the wiſdome of men, but in the power of God*: againe, the preaching the Goſpel, d *with the wiſedome of words, makes the croſſe of Chriſt of none effect*: let no man therfore deceiue himſelfe; for e *the fooliſhneſſe of God is wiſer then men, and the weakeneſſe of God, ſtronger then men*. Againe, hee that doth exerciſe himſelfe in the word of God either priuately or publiquely, muſt labour thereby to ſee his owne ſinnes, and Gods heauie iudgement due vnto him for them; and ſo will he beginne to reuerence Gods word, as the onely meanes of true comfort. The woman of f *Samaria*, at the firſt beganne to cauill with Chriſt, when ſhe heard him talke of *the water of life*: but ſo ſoone as he diſcouered her ſinne to her conſcience, telling her g *ſhe had had fiue husbands, and he whome ſhee now had, was not her husband*: then ſhe left off to cauill, and h *honoured him*, by beleeuing his word, and *cauſing others to come and to beleeue in him*. The Iewes made i *light of the giuing of the holy Ghoſt* vnto the Apoſtles at the firſt, but when *Peter* had k *pricked their hearts*, they ſought vnto the word, and receiued it with gladnes: ſo the *Iayler*, though ouernight hee dealt vnkindly with the Apoſtles l *putting their feete in the ſtockes in the dungeon*; yet beeing ſtricken with a feare by the opening of the priſon doores, *he then fell downe before them trembling, and asked what hee might doe to be ſaued*.

b 1.Co.1.27.28.

c 1.Cor.2.5.

d 1.Cor.1.17.

e ver.25.

f Ioh.4.11,12.

g ver.18.

h 39.&c.42.

i Act.2.12,13.

k v.36,37.41.

l Act.16.24.

ver.29.30.

Secondly, others take occaſion of offence from the *contents of the Bible*: as when they read of the miracles wrought by the Prophets, by Chriſt and his Apoſtles; they ſay, the like may be done by Magicke, and ſo blaſphemouſly do father vpon the Scripture that moſt wicked practiſe of ſorcerie; like to the malicious Iewes, who ſaide of Chriſt, that hee caſt out *deuills by the power of Beelzebub*, Luk. 11. 15. Others denie the Hiſtorie of *Moſes* to be true, by reaſon of *Noahs* Arke, which (they ſay) as it is diſcribed for quantitie could not containe a couple of euerie kinde of creatures, with prouiſion & fodder for them, for a whole yeares ſpace: of this opinion was *Apelles* an auncient heretike in the Primitiue Church: and many vpon this occaſion haue becom Atheiſts, denying the truth of Gods word to their damnation. To theſe I anſwer, firſt for the miracles, that no creature, men, or Angels, is able to doe ſuch workes, as are recorded in Scripture, to be done by the power of God: Ioh. 9. *Chriſt opened the eyes of one that was borne blinde*. The deuill by his ſkill, and man by Arte can doe much in curing blindneſſe, cauſed by wounds and diſeaſes; but no power of nature nor of magick, no not all the power of Angels, is ſufficient to procure ſight to on that was borne blind; that muſt be done by a power creating, which is in no creature. Againe, as Hiſtories record, the deuill is able to enter into a dead bodie, and cauſe it to moue, and can ſpeake in it; but to raiſe vp one to life that had beene dead fowre daies, as m *Chriſt did Lazarus*, is a worke that all the deuills in hell, nay all the Angels in heauen, are not able to doe. And for *Appelles* the heretike, who tooke occaſion from Noahs Arke to condemne the books of Moſes: the anſwer made to him in the Primitiue Church may ſerue the turne: to wit, that it was in quantitie ſufficient to con-

2. Offence taken from the contents of Scripture.

m Ioh.11.43.44.

Origen hom. 2. on Gen. de fabrica arcæ.

a Gen.6.15.

o v.16.

taine couples of all kindes of creatures, and prouiſion for them for a whole yeares ſpace: for to omit the height an breadth of it: it was [a] *three hundred cubits long*, and euery cubit (according to the auncient meaſure) contained nine foot, which in all came to the lēgth of half a mile and more. Again, others ſay that though euerie cubit had beene but on foote and an halfe long (as our cubits are) yet hauing [o] *three lofts*, it was of ſufficient bignes to containe all kindes of creatures by couples, and prouiſion for them for a yeares ſpace. But yet put the caſe that we could not tell, how an Arke ſhould be made great enough to containe couples of all kinds of creatures, and prouiſion for them; ſhould wee thereupon take occaſion to condemne the books of God that record the ſame and the thing it ſelfe? God forbidde: nay rather we muſt hereby learne to acknowledge and confeſſe our owne blindneſſe, and the ſhallow reach of our vnderſtanding, and ſo admire the wonderfull worke of God.

Remedie.
1.Rule.

The way to cut off this occaſion of offence, taken from the Scripture, is, firſt to obſerue, *that (howſoeuer nothing is more repugnant to our nature then the word of God) yet the ſame word of God hath more preuailed with many mens hearts to winne the ſame vnto it, then any thing beſides could euer doe.* Humane writings are farre more plauſible to naturall men, then the holy Scriptures of God: for the wiſdome of God in Scripture is eſteemed *fooliſhneſſe* to mans naturall reaſon: and yet who did euer cleaue ſo faſt to the writings of men, as Gods children haue done to the word of God, for the teſtimonie whereof they haue beene and are content to liue and die? This thing argueth plainly: that there is in Scripture a diuine power: for if it had beene from man, and againſt his nature as it is, man would haue contemned it.

2.Rule.

Secondly, this muſt be conſidered, that the penmen *of holy Scriptures, both the Prophets and Apoſtles, haue recorded their owne faults in penning of it*, which plainely argueth that they were penned by holy men of God, acording to the direction of the holy Ghoſt, and are not the inuentions of politique heads, to keep men in awe: for then the Authors and penmen thereof, would rather haue concealed their owne faults, then haue publiſhed the ſame in their owne workes to their diſcredit.

3.Rule.

Laſtly, conſider the ſubiect and matter of the whole Bible: to wit, *Ieſus Chriſt*, who therein hath profeſſed himſelfe to bee the Sonne of God: now if Chriſt had not beene very God, & yet ſhould haue taken this honour vnto him, then the like iudgements would haue befallen him that befell others for the like offence: for none euer tooke that honour vnto them, who were not grieuouſly puniſhed. As was [a] Adam in Paradiſe, for ſeeking to be like vnto God: and Herod, for receiuing and applying to himſelfe, the blaſphemous praiſe of the people crying, [b] *The voice of God and not of man*: but howſoeuer moſt fearefull iudgements befell Gods enemies, that thus ſought to robbe him of his honour: yet Chriſts ende was glorious and bleſſed: which may mooue vs to thinke highly of Scripture, as of the word of God.

a Gen.3.17. 23.

A

b Act.12. 22.23.

2.Head of offences taken: The doctrine of the Church.

1 From ſuppoſed newnes.

The ſecond head from whence offences are taken, is *the doctrine of the Church grounded on the word of God.* The offences hence taken are manifold: firſt from a ſuppoſed neweneſſe of our doctrine: this is taken of the Papiſts, and eſpecially of our owne Recuſants: for they ſay our doctrine is but of fourescore yeares continuance, ſince the dayes of *Martin Luther*: auouching alſo that for the ſpace of foureteene hundred yeares, we cannot bring record of any Church that held and profeſſed the doctrin, which we now teach and hold.

B

Remedie.

Now for the auoiding of this offence, two points muſt be remembred: I. that the doctrine of our Church for the ſubſtance thereof, is the doctrine of the Prophets and Apoſtles, Act.2.42. the doctrine taught by the Apoſtles concerning Chriſt, is made the foundation of the Church, and looke where this doctrine is rightly held & confeſſed, there it is an infallible note of a true church. Again, the apoſtles to iuſtifie their doctrine, had recourſe to Moſes and the Prophets, as we may ſee in the Acts of the Apoſtles in ſundrie [c] places: now the doctrine touching Chriſt held and receiued in our Churches, is confirmed by the teſtimonies of the Prophets and Apoſtles, and therefore for ſubſtance and doctrine is theirs. Secondly, we muſt know that for the ground and foundation of Religion, our Churches agree with the Churches after Chriſt which continued for the ſpace of fiue hundred yeares: for we doe not onely allow of the Apoſtles Creede, but of the foure generall Councells, and of their Confeſſions and Creedes, and that in the ſame manner and ſenſe which they did; ſo as the religion of our Church is vniuſtly ſlandered to be new.

c Act.26.22.

C

2

2. From ſuppoſed ſtrictneſſe.

The ſecond offence taken from the doctrine of our Church, is from the ſuppoſed ſtrictnes and rigour thereof: we teach indeede, that a Chriſtian man muſt holy denie himſelfe, his owne will and deſires, & reſigne himſelf wholly vnto Chriſt, to be guided by his ſpirit, according to the direction of his word. Now hence ſome would gather, that our doctrine permits not a man to laugh or be merrie, or to doe any thing for his owne delight: and hereupon they growe to contempt of Religion, counting the profeſſion and practiſe thereof preciſeneſſe; and therefore will not be bound vnto it, but liue as they liſt: and this is common among vs.

D

Remedie.
1
Rule.

The way to cut off this occaſion of offence is twofold: 1. we muſt knowe, that by the doctrine of our Church, *it is lawfull for a man to be merrie, ſo it be in the Lord*: Philip.4.4. *Reioyce in the Lord alway* (ſaith the Apoſtle) *againe I ſay reioyce*, Pſal. 104.15. *God cauſeth* *wine that maketh glad the heart of man, and oyle to make his face to ſhine, and bread to ſtrengthen his heart.* Againe, God doth put moſt glorious colours, and delightſome ſmells into the flowers of the feild, no doubt for this ende that man might take his delight therein: yea, beſides the skill of muſicke, God hath giuen to many a man, a voice more ſweete and pleaſant then is the ſound of any muſicall inſtrument, which were to no ende, if a man might not ther with cheere vp his heart in a moderate delight: nay, laughter it ſelfe is the gift of nature, which was in Adam, before his fall, and therefore is lawfull. But yet I ſay, *mans reioycing muſt be in the Lord,* to cut off many abuſes of delight: for firſt, there be many that cannot be merrie, but in the practiſe of ſome ſinne; if there be a thought of God or of his word, all their mirth is quaſht. But we muſt endeauour our ſelues ſo to reioyce, that God may approoue thereof. Againe, I ſay, *in the Lord*; becauſe ſinne will ſooneſt preuaile with a man, when he giues himſelfe to delight and pleaſures. This *Iob* knew well, and therefore while his ſonnes feaſted each other, [d] *hee offereth ſacrifices for them particularly euery day*: for (ſaith he) *it may be my ſonnes haue ſinned and blaſphemed God in their hearts.*

d Ioh.1.5.

II Rule. Reſignation of our ſelues vnto God.

The ſecond way to preuent the taking of this offence, *is to reſigne our ſelues wholly vnto God, that hee may doe his whole will in vs and vpon vs*; ſo Chriſt ſaid to his Diſciples: [e] *If any man will come after mee, let him denie himſelfe, take vp his croſſe, and follow mee:* that is, wholly reſigne himſelfe to bee guided by mee: and Matth. 13.46. he that would get the precious pearle, *muſt ſell all that hee hath and buie it,* Rom. 12.1. We are deſired *by the mercies of God, to giue vp our ſelues, both ſoules and bodies vnto God*: whereby we may ſee, that we haue iuſt cauſe to bewaile the caſe and condition of all ſuch, as count religion preciſeneſſe: for they are like vnto *Ananias* and *Saphyra,* who brought part of the ſale of their poſſeſſiō vnto the Apoſtles, and ſaid it was all: ſo theſe men looke to be ſaued by Chriſt, they heare his word, and receiue his Sacraments, and therein make a high profeſſion as any can doe: namely that they will giue themſelues wholly to Chriſt: but when they are out of the aſſemblies, they ſhew themſelues to haue diſſembled with God: for they practiſe no ſuch thing as they made ſhew of: and therefore they may iuſtly feare, leaſt that befal them in their ſoules, which befell [f] *Ananias* and *Saphyra* in their bodies, euen *ſudden death:* for they are *lyers vnto God himſelfe.*

e Luk. 9.23.

f Acts 5.5.10.

III. Offence taken from the croſſe accompanying the truth.

Thirdly, others take offence at the croſſe, which accompanies the ſyncere profeſſion of true Religion: many like wel of the doctrine of our religion, but yet they are loath to embrace and to profeſſe the ſame, leaſt they ſhould be reproached for it in the world.

Remedie.

The way to cut off this occaſion of offence is this, we muſt remember that *the croſſe endured for the Goſpel ſake, eſpeciall if we profit by it, is an infallible marke of a child of God.* Heb. 12. 7. *If yee endure chaſtening, God offereth himſelfe vnto you, as vnto ſonnes: for what ſonne is it, whom the father chaſteneth not?* In reaſon we finde this to be true: for ſay that two children be fighting in the ſtreete, & there comes a man who taketh one of them and beateth him, but the other he lets alone: wil not all men ſay, that the mā is father to the child whom he beateth? euen ſo the Lord for our nurtering, will ſend croſſes vpon vs, when we imbrace his Goſpel: now if we ſhall profit by his corrections, and learne thereby to humble our ſelues vnder his mighty hand, then we begin to receiue aſſurance of his fatherly dealing towards vs his ſonnes & daughters: and therefore we muſt be ſo farre from beeing hindered in the courſe of our holy profeſſion by reproaches and croſſes that they muſt be the meanes to incourge vs therein. Iam. 1.2.3.

Offences taken from particular doctrines. I. Of Predeſtination.

As from the doctrine of the Church in generall, ſo from the parts thereof, do many both learned and ignorant take occaſion of offence; as firſt, *from the doctrine of Gods predeſtination,* whereby we teach that God hath decreed the condemnation of ſome. This doctrine many doe renounce, as a doctrine of crueltie, and thereupon frame vnto themſelues priuate opinions, which will not ſtand with the word of God.

Remedie. 1. Rule.

The way to auoid this occaſion of offence, is this; Firſt, to grant vnto God himſelfe ſo much in this caſe, as we will yeed to mortall man in the like. Among our ſelues we allow of this libertie one to another, that a man may kill a flie or a worme; and for his lawful vſe & pleaſure, kill ſheepe, oxen, and other creatures, and yet be a mercifull man: ſhall we not then allow vnto God, that he may glorifie his name in the iuſt and deſerued condemnation and deſtruction of his creature? This is leſſe then we grant to men, for a worme is ſomthing vnto man; but a man is nothing in reſpect of God. Againe, among our ſelues, in ſome things we giue libertie one to another to doe as we will, and yet thinke the action iuſt and lawfull; much more then ought we to giue freedome of will vnto God in all his actions, without conceit of crueltie in any one of his workes; for *all his workes are done in equitie.* Secondly, it muſt be remembred, that we teach not, that God doth ſimply ordaine ſome men to hell fire; but touching reprobation, our doctrine is this; that God hath decreed and purpoſed to glorifie his name, in the due and deſerued condemnation of ſome; for in mans reprobation God hath two actions: Firſt, he decrees to paſſe by ſome men without ſhewing his eternal mercy vnto them, and onely to declare his iuſtice vpon them; then after he decrees, when they are by themſelues fallen into ſinne, to inflict vpon them deſerued condemnation for the ſame.

2. Rule.

Doctrine of Reprobatiō.

The vnlearned alſo, from this doctrine of Predeſtination, take occaſion of moſt fearefull falling; for thus they reaſon: If I be predeſtinate to ſaluation, I am ſure to be ſaued, let me doe what I will; and if I be predeſtinated to condemnation, I am ſure to be condemned, though I liue neuer ſo godly; for Gods decree changeth not, and therefore I will liue as I liſt. Thus doe deſperate perſons imbolden themſelues to ſin, and to caſt away their ſoules.

Remedie. Rule.

The way to cut off this offence is this, they muſt remember, that *in Gods decree, the ende, and the meanes that bring men to that ende, goe alwaies together*: and therefore, that ſuch as are ordained to ſaluatiō, are ordained to the means thereof; namely to vocation, iuſtification, and ſanctification, Rom. 8. 30. The ende and the meanes in Gods decree muſt neuer be ſeuered: Now righteouſneſſe and holineſſe in Chriſt, is the means wherby God hath decreed to bring men to ſaluation: and therefore they ſinne grieuouſly, that vpon the immutability of Gods decree, take occaſion to liue profanely. *Hezekias is ſicke vnto death, yet God promiſeth to adde vnto his daies fifteene yeares*: now if Hezekias had conſulted with theſe mē, they would haue told him thus; be of good cheare O King, neither eate nor drinke, nor vſe any thing to cure thy ſore, or to preſerue life: for thou ſhalt certenly liue fifteene yeares; God hath ſaid it, and it muſt be done: but Hezekias taketh no ſuch courſe: nay, he vſeth the meanes both to cure his ſore, & to preſerue his life. And ſo did *Paul*, for his owne and others preſeruation, *keepe the marriners in the ſheepe*, who were the meanes vpon the ſea to bring them ſafe to land, though *God had giuen vnto him all that ſailed with him*.

a Iſa.38.5.

Act.27.31. with 2.4.

2. Of the fall of Adam.

The ſecond ſpeciall doctrine of the Church, whereat ſome take occaſion of offence, is *concerning the fal of Adam*: for we teach, that God in ſome ſort decreed his fall: whereupon ſome obiect, that we make God the author of ſinne, conſidering his decree is vnchangeable. Now to preuent this offence, two Rules muſt be remembred: I. that Gods will may be diſtinguiſhed. It is either *generall* or *ſpeciall*. Gods *generall will* is that, whereby he willeth that ſinne ſhall be, by his iuſt permiſſion. But *Gods ſpeciall* will, is the approouing will of God, wherby he taking pleaſure in any thing, will haue the ſame done and brought to paſſe. Now we ſay not, that God willed Adams fall by his approouing will, but onely by his permitting will; becauſe it was good in regard of God, that man ſhould fall. II. We muſt remember, that Gods decree went before Adams fall, onely as an antecedent, not as a cauſe thereof: for the vnchangeable decree and will of God takes not away the liberty of mans wil, or of the ſecond cauſes, but only inclineth and ordereth the ſame as the firſt and higheſt cauſe of all.

Remedie. I. Rule.

II. Rule.

3. Of mans inabilitie of himſelfe to doe good.

The third ſpeciall doctrine of the Church, whereat offence is taken, is this, *That man of himſelfe can doe no good, but all goodneſſe & grace in man come from God*. Hence our common people take occaſion of looſeneſſe of life: for tell them that they muſt repent and beleeue, if they will be ſaued; their anſwer is, that they do it ſo wel as God will giue them grace; al goodnes (ſay they) muſt come from God: yea the wiſer ſort among vs will not ſticke to lay the fault of their looſe life on God, who giues the no more grace. But for the auoiding of this occaſion of offence, we muſt know; that when we are not able to doe our duties as we ought, and to pray, to repent and beleeue as God requireth, the fault is in our ſelues, and not in God: for we were created righteous in Adam & in him had power and grace to haue done whatſoeuer God required at our hands: but Adam loſt this power through his default; and we in him loſt it alſo: and therefore our inability commeth from our ſelues. Againe, we muſt conſider that God giues grace indeede, yet not miraculouſly in Ale-houſes and Tauernes, but then when men vſe the meanes to come by grace, and do that which by nature, they are able; that is, come and heare the word attentiuely, endeauouring to beleeue and to obey the ſame: for though the good vſage of the gifts of nature cannot merit any grace, yet ordinarily we may obſerue, that in the vſe of meanes is grace receiued: Act. 2. 41. *At one Sermon there were conuerted three thouſand ſoules, among the rebellious Iewes*: Act. 2. 41. *Lidias heart was opened in hearing Paul preach*: and ordinarily men are conuerted in the meanes: for *faith commeth by hearing the Goſpel preached*, Rom. 10. 17.

Remedie.

4. Of Iuſtification.

The laſt point of doctrine, from whence many take occaſion of offence, is *the doctrine of Iuſtification by faith alone, without workes*. Hence the Papiſts condemne our Church as an enemie to all good workes: and many hereby take occaſion of a leud life, becauſe good workes muſt not iuſtifie them before God. Now to cut off this offence, we muſt hold and know, that good works and faith are diſioyned in the worke of our iuſtification before God; but they are conioyned in the whole courſe of our liues and conuerſation, both before God and man. No worke in man but faith is required to his iuſtification, though in God there be reſpect to his owne free mercie, and to Chriſts merits: but in our liues, faith and works muſt goe hand in hand together. Now that theſe may thus be well diſtinguiſhed, I ſhew it plainely: In the fire is both heate and light, yet in the warming of the bodie the heate hath force onely, and not light, though to many other vſes it ſerue neceſſarily; euen ſo in a child of God are required both faith and workes, but to iuſtifie him faith onely is required, though workes be neceſſarie thorough his whole life: for they iuſtifie vs before men, and winne vnto vs a teſtimonie of our iuſtification before God, not onely in our owne hearts, but from the

Remedie.

A Lord, Iam. 2.21. and therefore we muſt not content our ſelues with a faith in ſpeculation, voide of workes; but within the compaſſe of our callings, do what good we can for Gods glory, and the comfort of our brethren.

III. head of offences, frō the ſtate of the Church. 1. from the wants in it.

The third head from whence offences are taken, is the ſtate of the Church: firſt, in regard of *the wants that be in the Church*, and namely in this our Church. Hence ſundrie men take occaſion to condemne our Church as no Church; our Sacraments as no ſacraments; our Miniſters as no Miniſters, and our people as no Chriſtians; & therefore do ſeparate themſelues frō our Church, as beeing no true member of the Church of God. To preuent this occaſion of ſinning, three Rules muſt be obſerued: firſt,

Remedie. I. Rule. A true note of the Church. Gods church deſcribed.

that to beleeue and confeſſe the doctrine of ſaluation, B *taught and deliuered by the Prophets and Apoſtles, is an infallible and inſeparable note of a true Church of God:* for Gods Church is nothing elſe, but a companie of Gods people, called by the doctrine of the Prophets and Apoſtles vnto the ſtate of ſaluation. This doctrin is the *ſeede of regeneration*, whereby men are begotten vnto Chriſt; & it is that *ſyncere milke* whereby they are fedde and nouriſhed vnto eternall life. Now I ſay, that this our Church of England (through Gods mercie) doth maintaine, beleeue, and profeſſe this doctrine of the Prophets and Apoſtles: for the proofe hereof, let him that doubteth, haue recourſe to *our Engliſh confeſſion*, and to a booke intituled, *the Articles of Religion eſtabliſhed in the Church of* C *England*; in which are ſet downe the foundations of Chriſtian Religion, allowed and held by all Euangelicall Churches. And further to ſhew that this our profeſſion is not in hypocriſie, but in truth; this our Church is readie to maintaine and confirme the ſame doctrine by the ſhedding of their blood, againſt all foes whatſoeuer; and this thing indeede hath been the onely cauſe of all our diſſentions with the Church of Rome: whereupon we ſee there is iuſt cauſe our Church ſhould bee reputed the true Church of God, and a good member of his Catholike Church.

II. Rule. Chriſts practiſe towards the Church of the Iewes.

Secondly, obſerue the practiſe of Chriſt and his Apoſtles towards the Church of the Iewes which in their time without all doubt, was ex- D ceedingly corrupt: for the office and place of the high Prieſt was bought and ſold, and thorough ambition and couetouſneſſe became annuall; yea, there were two high Prieſts together at one time: all which were againſt Gods ordinance. Againe, the Scribes and Phariſies which were the Doctors of that Church, erred in ſome foundamentall points of doctrine, teaching Iuſtification by workes: and with all they greatly corrupted the lawe of God, both by their doctrine and traditions; and the Temple became a denne of theeues: and yet for all this, Chriſt did not ſeparate from that Church, neither taught his Diſciples ſo to doe; but was preſent at their ſacrifices and aſſemblies, and kept his Paſſeouer with them: and ſo did his Apoſtles, till they ſawe them of obſtinacie and malitiouſneſſe refuſe the grace of God, offered vnto them in the miniſterie of the Goſpell. Now their example muſt teach vs, that ſo long as our Church holdeth Chriſt, we muſt eſteeme it to be the Church of God, and not for ſome wants thereof depart from it.

III. Rule. Reformed Churches iudgemēt of our Church.

Thirdly; all the reformed Churches in Europe doe with one conſent honour our Church as the true Church of Chriſt; now their iudgment is not ſlightly to be regarded, but to be preferred farre before the raſh opinions of priuate men: for the Church hath a gift of diſcerning in waightie matters; ſhee can iudge of bookes of Scripture, which bee authenticall, which not; ſhee can iudge of ſpirits, and of doctrines; and therefore alſo can iudge what companie of men is a true Church, and what is not: and this their iudgement alſo muſt confirme vs in this truth, that this our Church is a true member of Gods Catholike Church. Now whereas ſome alleadge the wants of our church to make it no Church: *I anſwer*, though I will not excuſe any default in it, wherein it wanting, to that which Gods word requireth, but rather deſire, that the *righteouſneſſe thereof may breake forth as the light, and ſaluation thereof as a burning lampe*; yet this may bee ſaid in behalfe of our Church, that the wants thereof are not ſuch as do any way raſe the foundation of religion, or of Gods holy worſhippe, and ſo cannot make it to ceaſe to bee a true Church; and therefore none ought to ſeparate from it for ſuch wants; and yet this hindereth not, but that Gods ſeruants may in a godly manner deſire the Reformation of things that be amiſſe: for a good Church may be bettered: and wee ought to ſtriue after perfection.

Iſa.62.1.

2. Offence, from cōtrouerſies in the Church.

The Second offence taken from the Church, is from the *diuerſitie of opinions that be therein*: for hence many reaſon thus; learned men be of ſo many opinions, that we knowe not what to follow; and therefore we will be of no religion, till the truth bee eſtabliſhed by ſome generall Councell, and all agree in one.

Remedie. 1.

For the auoiding of this offence wee muſt know; that though men differ in ſundrie opinions in the true Church of God, yet they all agree in the Articles of faith, and in the foundation of Gods worſhip: their difference is in matters beſide the foundation, and therefore it muſt hinder none from receiuing and embracing true religion. Againe, it is Gods will that there ſhould be diuerſities of opinions: yea ſciſmes and hereſies in his Church that man might be prooued whether they hold the truth in ſinceritie or not; as we may ſee, 1. Cor. 11. 19. Deut. 13.1, 2. Now in this caſe *Ieremias* direction muſt be obſerued, [a] *Stand in the parting of the waies* (ſaith he) *and inquire for the olde and auncient way:* (that is, the doctrine of the Prophets) *what God willeth and commandeth by them, and by his Apoſtles, and that we muſt fol-*

2.

a Ier.6.16.

lowe

law with all good conſcience. This Chriſt intended, when he *bad the Iewes to* [b] *ſearch the Scriptures, which teſtified of him*: and this we muſt ſanctifie by earneſt prayer, as *Cornelius* did, Act. 10.1,2.

b Ioh.5.35.

3. From the miſerie of the Church.

The third occaſion of offence taken from the Church, is the *miſerie thereof*: for the ſtate of the Church is oftentimes in affliction, becauſe it conſiſteth of ſuch as are ſubiect to the contempt and reproach of the world. Hence ſundrie are diſcouraged from ioyning themſelues truely to the Church; and although this occaſion of offence be not much among vs, ſaue onely in reproaches; yet it may be more: and therefore we muſt learne to preuent it, and to B cut it off.

Remedie. Conſider the priuiledges of the Church.

1

The way is this; *wee muſt beleeue and remember, that out of the Church there is no ſaluation*: In this regard *Noahs Arke* was a true type of the Church; for as none were ſaued from drowning, that were out of the Arke, in the generall deluge; ſo none can be ſaued ordinarily from condemnation, that are out of the Church: for in the Church is Gods couenant of grace, with the Sacraments, which be the ſeales thereof. In the Church is vocation, iuſtification, ſanctification, & the way to glorificatiō; but out of the Church are none of all theſe, and therefore it is ſaid, that [c] *God added to his Church daiely ſuch as ſhould be ſaued.* In the Church is protection againſt all enemies, and from all iudgements ſo farre forth as ſhall be for the glorie of God, & C the good of the Church: and in a word, in the Church is life euerlaſting; but out of the church is nothing but a fearefull looking for of eternall woe and condemnation: and for this cauſe [d] *Moſes choſe rather to ſuffer affliction in Gods Church, then to enioy all the pleaſures in the world, out of it*: whoſe example wee ought to follow, & ſo ſhal not the miſerie of the Church be any occaſion vnto vs to forſake the ſame, eſpecially if we conſider *that the whole world will profit a man nothing, if he looſe his ſoule*, Matth. 16.26.

2

c Act.2.47.

3

d Heb.11.26.

4. From the Apoſtacie of ſome.

The fourth offence taken from the Church is, *from the Apoſtacie of ſome that liue in the Church*; for ordinarily in Gods Church are many D Apoſtates, as in this our Church, many that were in times paſt Proteſtants, are become Papiſts, ſome Arrians, Sabellians, and ſome open Atheiſts, and blaſphemers. Hence many fearing their falls (as they pretend) dare not ioyne thēſelues to the truth, and the profeſſion thereof. But to cut off this occaſion, two rules muſt be remembred; *Firſt, that the falling away of any man from the truth, is the worke of God, diſcouering an hidden hypocrite.* 1. Ioh. 2. 19. *They went out from vs, but they were not of vs, for if they had beene of vs, they would haue continued with vs: but this is come to paſſe, that it might appeare they were not all of vs.* Secondly, conſider that the beginning & continuance of our religion and ſaluation, ſtands on Gods free election, which is vnchangeable; and hereupon muſt A we ſtay our ſelues touching our eſtate, whē we ſee others fall away. 2.Tim.2.19. *Paul* comforteth the Church, againſt the feare of griefe which they might conceiue, by the Apoſtacie of *Himeneus* and *Philetus*, which were two pillars amongſt them, by this Rule, *The foundation of God remaineth ſure, and hath this ſeale, the Lord knoweth who are his.* Now becauſe ſome might ſay, God indeede knowes it, but we doe not: to this (I take it) the Apoſtle anſwers, when he ſaith, *and let euery one that calles vpon the name of the Lord, depart from iniquitie*: as if he ſhould ſay, Looke that you call vpon God for grace, and make conſcience of all ſinne, & B by this you ſhall knowe your ſelues to belong to God; which thing when once you knowe, then ſtay thereon for Gods calling is vnchangeable.

Remedie. 1. Rule.

2. Rule.

More ſpeciall offences in the church.

1 From want in Miniſters doctrine.

Againe, as theſe occaſions are taken from the whole Church in generall; ſo more eſpecially, ſome take offence from ſeuerall things therein; as firſt, from the *wants that be in Miniſters, both for iudgement and doctrine.* Hence politicke carnall men plead thus: Preaching is full of imperfection, therein men publiſh their owne errors; but the written word containeth in it the ſermons of Chriſt, and of his Apoſtles which are moſt perfect: and therefore it is beſt to content our ſelues with the Scripture read, and to heare no preaching by men.

Remedie.

To cut off this offence, we muſt remember, that the preaching of the word, though it bee C by ſinnefull man, is Gods holy ordinance, preſcribed and enioyned as ſolemnly, as any morall precept is, either againſt murther, or adulterie; for from the beginning, till the Iewes came to mount Sina, God himſelfe preached to his Church, which was then contained in ſome fewe families. But from that time, [e] *becauſe the people could not abide the voice of God himſelfe*, it pleaſed him to ordaine the Miniſterie of the word, by the hand of ſinnefull man. Now it beeing Gods owne ordinance, vnleſſe wee will make our ſelues wiſer then God, we muſt ſubiect our ſelues thereto, with all reuerence, albeit it be deliuered by ſinnefull D man. Thus *Cornelius* did, Act. 10.33. and the Theſſalonians, 1. Theſſ.2.13.

e Deut.5.26.

2. From the liues of Miniſters.

Secondly, many are offended at the liues of Miniſters, and from the wants that be in them, whether indeede, or in ſuſpition onely, many take occaſion to contemne their doctrine; thinking, as the Rulers of the Iewes ſaid to the blind man; [f] *Thou art altogether borne in ſinne, and doeſt thou teach vs?* Now to cut off this occaſion, two things muſt be remembred. Firſt, we muſt diſtinguiſh of euery Miniſter, & conſider in him a double perſon: both that he is a ſinnefull man, ſubiect to many infirmities, as we our ſelues are: and alſo that hee is the Lords Ambaſſadour, ſent in Gods name to deliuer his will vnto vs. Now looke, as wee honour the Embaſſadour of a Prince, though his perſon be vile and baſe; ſo much more ought we to re-

f Ioh. 9.34.

Remedie. 1.

uerence the Embaſſadour of God himſelfe, and receiue his doctrine, as from God, though for his perſon, he be ſubiect to manifold infirmities. Secondly, he muſt conſider, that it is Gods will and commandement, that though Miniſters be manifeſtly faultie and ſinnefull, yet their miniſterie muſt be receiued and obeyed carefully. Matth. 23. 2. *The Scribes and Phariſes ſit in Moſes chaire* (ſaith Chriſt,) *all therefore that they bid you obſerue, that doe; but after their workes doe not.* Phil. 1. 15. *Some preach Chriſt of enuie* (ſaith *Paul*) *and not in ſinceritie, but yet the Apoſtles reioyced therein; becauſe Chriſt was preached euery manner of way,* v. 18. And therefore, as we doe not refuſe meate for our bodies whẽ we be hũgrie, though a wicked perſon haue dreſſed it; ſo muſt we not refuſe or contemne the word of God, the food of our ſouls, for the ſins of the party that deliuereth it.

3. From lenitie towards offenders.

Thirdly, many take offence at the lenitie of the Church, towards offenders, and for the preſence of wicked perſons at the Lords table, do refuſe to communicate with the Church: now albeit men ſhould not be admitted hand ouer head, to the Lords table, but ſcandalous perſons ought to be reſtrained; yet the want thereof, ought not to keepe the godly from this Sacrament: for another mans euill conſcience can not defile thy good conſcience, another mans ſinne cannot hurt thee, vnles thou do ſome way communicate with him therin. Chriſt was more carefull in his dutie, then euer mã was, & yet he communicated with the wicked Iewes, Scribes & Phariſes, in the ſeruice of god, vnder the law.

4. Generall head of offẽces taken. From the eſtate of the wicked.

The fourth head from whence offence is taken, is *the ſtate of the wicked, principally in regard of their proſperitie.* Hence ſome holy ones ſuſpect their owne eſtate and religion, as either not good, or not regarded of God. This befell *Dauid*, Pſal. 73. when he ſaw the proſperitie of the wicked, and their increaſe in riches, with peace, and eaſe, he ſaid, *Certainly, I haue clenſed mine heart in vaine, and waſhed my hands in innocencie.* Hence alſo *Ieremie* reaſons with God, [h] *why the way of the wicked ſhould proſper, and they be in wealth that tranſgreſſe rebelliouſly.* Hence vndoubtedly at this day, many call into queſtion the good prouidence of God. Now the way to cut off this offence is, to *enter into the ſanctuarie of God,* as *Dauid* did; that is, to come to the aſſemblies of Gods people, where the word is preached; for there a man ſhall ſee the manifold reaſons, why God wil haue his owne people afflicted, and alſo the fearefull ende of the pleaſures of the wicked; namely, a fitting of them to further deſtruction. Againe, from this ſame ground, doe many rich men take offence; for hauing the world at will, they bleſſe themſelues with this perſwaſion, that God loues them, and thereupon take occaſion to condemne all religion, and to goe on in the purſuit of worldly profits & delights. And this is one maine cauſe, why among the rich, we haue ſo fewe good and ſound profeſſors; becauſe that from a falſe ground of outward things, they perſwade theſelues of Gods loue and fauour. But to cut off this offence, we muſt remẽber that mans caſe is the more fearefull, when he wants all croſſes: for *God chaſteneth euery child whome hee receiueth,* Heb. 12. 6. and it is a marke of Gods child, to be in affliction, if he profit thereby: the ſtalled oxe commeth ſooner to the ſlaughter, then the oxe that is vnder the yoake; and the ſheepe that goeth in fat paſture, commeth ſooner to the ſhambles, then that which goeth on the bare commons: ſo oftentimes God fatteth the wicked with the bleſſings of this life, as hee did [f] the rich glutton, that he may more iuſtly cõdemne them in the world to come. Laſtly, we muſt remember what *Salomon* ſaith, [g] *No man knoweth loue or hatred, of all that is before him:* that is, of all outward things; *all things fall alike vnto all, both good and bad:* and therefore no man muſt ſo bleſſe himſelfe with his outward eſtate, that he be drawne to eſteeme of religion, as a thing needleſſe or ſuperfluous.

g verſ. 13.

h Ier. 12. 1.

i Pſal. 73. 17.

Remedie.

f Luk. 16. 25.

g Eccl. 9. 1. 2.

V. 31. *It hath been ſaid alſo, whoſoeuer ſhall put away his wife, let him giue her a Bill of diuorcement:*

32. *But I ſay vnto you, whoſoeuer ſhall put away his wife (except it bee for fornication) cauſeth her to commit adulterie: and whoſoeuer ſhall marie her that is diuorced, committeth adulterie.*

Our Sauiour Chriſt proceeding further, to reſtore the ſeauenth Commandement to his perfection, doth here confute a falſe interpretation of Politicke a law of *Moſes*, giuen by the Scribes and Phariſes. For this end, firſt he laies downe the words of *Moſes* politicke law; but yet ſo, as containing in them the falſe interpretation of the Iewiſh teachers, v. 31. then he oppoſeth the truth of God, againſt their falſe interpretation, and maintaineth the firſt inſtitution of mariage, v. 32.

For the firſt, *Moſes* politicke law was, *That he which put away his wife, ſhould giue her a Bill of diuorce.* This law the Iewiſh Teachers did falſly interpret: for the better perceiuing whereof, theſe three points are to be handled, touching *Moſes* politicke law: 1. what kind of law it was: 2. the ſtraitneſſe of that law: 3. what effect and force it had. For the firſt, the law is ſet downe, Deut. 24. 1. *When a man marieth a wife, and ſhee finde no fauour in his eyes, becauſe hee hath eſpied ſome filthineſſe in her: then let* *him write her a bill of diuorce, and put it in her hand, and ſend her out of his houſe.* This law was not morall, but ciuill, or politicke, for the good ordering of the Common wealth. Now among their particular lawes, ſome were *lawes of toleration, and permiſſion,* which were ſuch as did not approoue of the euill which they concerned, but did onely tolerate and permit that euill which could not be auoided, for the preuenting of a greater euill, which otherwiſe would fall out. As when the ſea hath made a breach into the land, if it cannot poſſibly be ſtopped, the beſt courſe is, to make it as narrow as may be. Such was the law concerning vſury, Deut. 23. 20. permitting the Iewes to exerciſe it vpon a ſtranger, but not towards a brother: and the like was the law touching polygamie, Deut. 21. 15, If a man hath two wiues, the one hated, the other loued, & they both haue borne him children: if the firſt borne be the ſonne of the hated, (though ſhe were maried to him the latter) yet her ſeede was legitimate, and her ſon had the right of the firſt borne. In both which lawes were tolerated, that which God condemned, onely for the preuenting of a greater euill. Vnder this ſort comes our law of vſurie, for taking tenne in the hundred, not approouing but permitting ſo much, for the auoiding of greater vſurie. Vnto this kind, the Papiſts would reduce their law of permitting Stewes, for the preuenting of greater ſinnes: but that law can haue no title to ſuch permiſſion: for a law of permiſſiõ, is to diminiſh that euill, which by man cannot poſſibly be cut off altogether: now that ſinne which they would preuent by their Stewes, might be cut off among them, if they would giue allowance to Gods owne ordinance of lawfull mariage, vnto all ſorts and ſexes. So likewiſe this law of *Moſes* for diuorce, was a law of permiſſion, not approouing of the giuing a bill of diuorce for euery light cauſe, but tolerating of it, for the preuenting of greater miſchiefe, euen of murther: for the nature of the Iewes was this; if a man once tooke diſlike to his wife, he would neuer be at reſt till he had ſhed her blood, if they might not be parted aſunder. Now this law of diuorce, was giuen to reſtraine this great euill, for hereby a man was tolerated to put away his wife, when ſhee found no fauour in his eies, leaſt he ſhould kill her; yet ſo, as he gaue her a bill of diuorce, wherein he muſt ſet downe the cauſe why he put her away: whereby alſo, many were reſtrained from putting away their wiues, becauſe it was a great ſhame, for a light occaſion, ſo highly to tranſgreſſe Gods holy inſtitution, who made them by mariage, one fleſh. The truth of this may appeare by the Lords owne complaint, againſt his people, to whome he ſpeaketh, as to a wife that had forſakẽ her husband without a cauſe on his behalfe, Iſa. 50. 1 *Where* (ſaith he) *is that bill of your mothers diuorcement, whereby I ſent her away?* As if he ſhould ſay, I gaue her no bill, but her departure and ſeparation from me, is by her owne ſinnes; which phraſe ſheweth what was the cuſtome of the Iewes in this caſe.

Bellarm. de Amiſſ. grat. & ſtat. pecc. lib. 1. cap 18. Harding cõfut. of the Apolog. part. 4 chap. 1. div. 1.

II. Point. The *ſtraitneſſe of this law* appeares in this, that the man onely was permitted to giue this bill vnto his wife, but the wife might not giue it to her husband: for *Moſes* ſaith, Whoſoeuer ſhall put away his wife: neither is there any place in Scripture, to prooue that the wife had this libertie, ſo to deale with her husband. If it be asked, whether the wife in a iuſt cauſe, as for adulterie, had not the like libertie: I anſwer, If we reſpect Gods inſtitution touching mariage, the right of diuorce is equal to them both: for in regard of the bond of mariage, they are equally bound one to another. Here indeede this libertie is permitted onely to the man, by this politicke law, not that he had more right, but to preuent the euill, of the hardneſſe of his heart, who taking diſpleaſure at his wife, would rather ſpill her blood, then continue with her. If it be alleadged, that *a man* [a] *is the womans head:* I anſwer, that is for regiment and direction in her place, but not in regard of breaking the bond of mariage, wherby he is bound to his wife, as well as ſhee to him, as the Apoſtle teacheth, 1 Cor. 7 4.

[a] 1. Cor. 11. 3.

III. Point. The *force* and *effect of this law* was this, It made the Bill of diuorcement for any cauſe giuen, to be tolerable before men; and mariage after ſuch a diuorce, lawfull and warrantable in the Courts of men, Deut. 24. 4. But yet in the court of conſcience before God, the diuorcement it ſelfe, and ſecond mariages made thereupon, were both vnlawfull; *for God hateth this ſeparation,* Mal. 2. 15. And whether partie ſoeuer marieth another vpon this diuorce, commits adulterie. Matth. 19. 9. This muſt be remembred, for the true vnderſtanding of this law of *Moſes*; the firſt words whereof, are a permiſſion, to this effect; If a man doe conceiue ſuch a diſlike againſt his wife, as that he will not abide with her, but will needes put her away, then he may; but yet ſo, as he giue her a bill of diuorce: which doth not acquit him before God, but before men onely.

Hauing thus ſhewed the true meaning of this law, it remaineth now to ſee what the Phariſies taught touching diuorce. Their doctrine was this, that he which gaue a bill of diuorcement vnto his wife, by any light occaſion, was thereby acquitted from her before God; and thereupon might marrie another, without the guilt of adulterie: and alſo that another man might lawfully marrie her that was thus diuorced. That this was their meaning, may appeare by the contrarie anſwer of our Sauiour Chriſt, wherein he croſſeth and confuteth this their interpretation, in the words following.

verſ. 32. *But I ſay vnto you, whoſoeuer ſhall put away his wife, except it be for fornication) cauſeth her to commit adulterie: and whoſoeuer ſhall marie her that is diuorced, committeth adulterie.*

Here Chriſt anſwereth not to *Moſes* law, but to the corrupt interpretation of the Scribes and Phariſies, whereby they depraued that law. By *fornication* Chriſt meaneth, not euery ſinne of that kinde, but onely the ſinne of *adulterie*; or that which is greater in that kinde, namely *inceſt*. Adulterie, is a ſinne that is committed by two parties, one whereof is either married, or eſpowſed, as hath been ſhewed before. *Cauſeth her to commit adulterie.*] That is, giueth her occaſion to marrie againe, and ſo commit Adulterie; becauſe their firſt bond remaineth ſtil: *and he that marrieth her that is diuorced:*] that is, for any ſmall cauſe, and not for adulterie, he alſo commits adulterie.

Here then two points are ſet downe; Firſt, *that hee who puts away his wife for any light cauſe, cauſeth her to commit adulterie.* Secondly, *hee that marrieth her that is diuorced, committeth adulterie.* Yet vnto both theſe, Chriſt putteth an exception in the caſe of adulterie. The [a] Papiſts and ſome others, would reſtraine the exception to the firſt part of the ſentence, and make it a negation, to this effect; *He that puts away his wife, beeing no fornicator, &c.* But the truth is, that the exception belongs to the whole anſwer of our Sauiour Chriſt, denying diuorce, ſaue onely for adulterie; and permitting no marriage after diuorcement, ſaue onely where the diuorce is for adulterie.

The vſe.

Firſt, whereas our Sauiour Chriſt oppoſeth vnto this politicke law of *Moſes*, concerning diuorce, the law of nature, touching mariage, Gen. 2.24. he giueth vs an excellent diſtinction betweene all politicke lawes, and the law of nature, which is the morall law; for that is a law of eternall equitie, commaunding good, and forbidding euill ſimply, without reſpect of man: but politicke lawes are tempered according to the conditions of men, & though they doe not approoue, yet ſometimes they permit euill, for the auoiding of greater miſcheiſe: yea, they tollerate that, which before God, and in conſcience is condemned. This point muſt teach vs, not to content our ſelues with performing obedience to the politicke laws of men, for the lawes of men may tolerate that which Gods law doth condemne: ſo the law of this Land in practiſe tolerates vſurie, but vſurers muſt not hereupon thinke that all is ſafe and wel with them, and that they ſinne not in taking ten in the hundred, becauſe the law of the land permits it; for our law tolerates that, for the preuenting of greater vſurie, when as the law of God doth vtterly condemne the ſame. Againe, our lawes are open for men to goe to law at the firſt, vpon euery light occaſion, without ſeeking former meanes of agreement: but yet ſuch men as doe ſo, are guiltie of ſinne before God, notwithſtanding their libertie by our politike lawes. Some politike lawes alſo tolerate contracts of mariage, made without conſent of parents; yet ſuch children ſinne againſt the law of God, for herein God requires childrens ſubiection to their parents & gouernours. And the like might be ſhewed in many other points, ſo that it is no ſufficiēt iuſtification of our actions, to ſay the lawes of men allow vs ſo to doe.

Secondly, hence we may learne, that a man cannot lawfully and with good conſcience put away his wife, except it be for adulterie; the text is cleare both here, and alſo in Matth. 19. 7. which confuteth the ciuill lawes of ſome countries, and the [a] popiſh conſtitutions, that allow other cauſes of [b] diuorce, beſides adulterie. Here they obiect ſundry things, in their defence againſt this doctrine: As 1. the ſaying of Chriſt, *Whoſoeuer forſaketh Father or Mother, wife, &c. ſhall receiue much reward*, Matth. 19. 29. Here (ſay they) is diuorce for religiō allowed. *Anſ.* Chriſt by *forſaking*, meaneth not that ſeparation which is made, by giuing a Bil of diuorcement: but that which is cauſed by impriſonment, baniſhment, or by death.

2. *Obiect.* 1. Cor. 7.15. *If the vnbeleeuing depart, let him depart; a brother or a ſiſter is not bound in ſuch things.* Here (ſay they) is another cauſe of diuorce. *Anſ.* The malitious and wilfull departing of the vnbeleeuer, doth diſſolue the mariage; but this is no cauſe of giuing a bil of diuorce: onely adulterie cauſeth that. Here the beleeuer is a meere patient, and the diuorce is made by the vnbeleeuer, who vniuſtly forſaketh, and ſo puts away the other.

3. *Obiect.* Titus 3. 10. *Auoide an heretike after once or twice admonition.* This (ſay they) is ſpoken to all Chriſtians; and therefore for hereſie may a bil of diuorce be giuen. *Anſ.* Firſt, that commandement is not giuen to euery priuate perſon, but to the miniſters of the Church, who after one or two admonitions, are to excommunicate and cut off all heretikes from the Church. Secondly, it hindreth not, but that the bond of mariage may remaine ſure and firme, though one of the parties be cut off from the Church; *for the beleeuing huſband muſt not forſake his vnbeleeuing wife, if ſhee wil dwell with him:* 1. Cor. 7. 12.

4. *Obiect.* After mariage, one partie may haue a contagious and incurable diſeaſe, which may cauſe the other to giue a bill of diuorce. *Anſwer.* A contagious diſeaſe may cauſe a ſeparation for a time, but no diuorce; & if that diſeaſe bee incurable, and diſable the partie from the dutie of mariage, then ſuch parties muſt think themſelues, as it were, called of God to liue in ſingle life.

5. *Obiect.* But maried perſons may ſeeke to ſpill the blood one of another, and therefore it is good to giue a bil of diuorce, to preuent that euill. *Anſwer.* Such enmitie may cauſe a ſeparation for a time, till reconciliation be made, but the bōd of mariage muſt not therfore be brokē.

6. *Obiect.* Death maketh a diuorce. *Anſw.* Death indeede endeth mariage eſtate, and ſetteth the partie liuing free, to marie in the Lord, where he or ſhe will: but this comes not by di-

[a] Rhem. on this place.

[a] Concil. Trid. ſeſſ. 24. can. 8.

[b] Non repudii ſed divorti. Bellar de Matri. ſacr. c. 14.

uorce giuen of either partie: ſo that the concluſion ſtill remaineth firme, that a man with good conſcience cannot giue a bill of diuorce for any cauſe, but for adulterie: and therefore thoſe lawes which permit diuorce for other cauſes, are greatly faultie before God. If any ſhall aske, whether mens lawes may not make more cauſes of diuorcement, then this one? I anſwer, no: for mariage is not a meere ciuill thing, but partly ſpirituall and diuine, and therfore God onely hath power to appoint the beginning, the continuance, and the end thereof. If any yet aske, why Idolatrie and Magicke, which be greater ſinnes then adultery, may not breake mariage? *Anſ.* They are greater indeed, againſt God, but not in this ordinance of mariage: for the ſinne of Adulterie, breaketh only the bond of marriage, which may remaine ſtill betweene two parties, though one be an Idolater, a witch, or an Atheiſt. Now conſidering that Adulterie is ſo great a ſinne, that it cuts off the knot of mariage, aboue al things, thoſe perſons that are called to this eſtate, muſt take heed of all ſinnes, ſo of this eſpecially.

Thirdly, here may be asked, whether after diuorce for adulterie, the parties diuorced may marrie againe, without committing adulterie? This point hath bin diuerſly diſcuſſed, we will conſider the reaſons on both ſides: Firſt, for the lawfulneſſe of it, eſpecially to the partie innocent.

1. From *Chriſts doctrine* in this place: for in his anſwer to the falſe interpretation of *Moſes* politicke Law, touching diuorce, he firſt propounds a generall rule, and then puts an exception thereto: the nature of which exception is, alwaies to implie and put downe the contrarie to the generall rule. As in this place; the generall rule is, *Whoſoeuer putteth away his wife, cauſeth her to commit adulterie: and hee that marrieth her committeth Adulterie.* The exception then muſt be contrarie; namely, that in this caſe of adulterie, he that puts away his wife, lawfully conuicted thereof, cauſeth her not to commit adulterie; neither he that marrieth her that is diuorced, doth commit adulterie. If it be ſaide, that Chriſt propoundeth two rules, one for the caſe of diuorce, the other for the caſe of marying after diuorce; and applieth his exception *for adulterie* onely to the caſe of diuorce, and not to the caſe of mariage after diuorce. *Anſ.* As the exception *for adulterie*, is here in this chapter ioyned with the caſe of diuorce; *hee that putteth away his wife, except it be for fornication, &c.* ſo in the 19. chap. v. 9. the ſame exception for adulterie, is expreſſely applied, not onely to the caſe of diuorce, but alſo to the caſe of mariage after diuorce; ſaying, *Whoſoeuer ſhall put away his wife, except it be for fornication, and marrie another, committeth adulterie:* ſo that if in this place the exception make the diuorce lawful for adulterie, then in the 19. chapter, it maketh it lawfull to marrie againe after ſuch diuorce, without the guilt of adulterie. 2. The innocent partie is not to be puniſhed for the wilfulneſſe of the offender, and therefore the partie that is faultleſſe may with good conſcience marrie againe, after lawfull diuorce. 3. God hath prouided mariage to be a remedie againſt incontinencie for all perſons, 1. Cor. 7. 9. But if parties lawfully diuorced, might not marie againe, then they ſhould want this remedie, and be depriued of this benefit. If it be ſaide, they may reconcile themſelues each to other, and ſo haue remedie. *Anſ.* But what if the partie offending liue in adulterie ſtill, then the partie innocent cannot in conſcience ioyne him or her ſelfe to the other, and reunite the bond of matrimonie; for that were too much lenitie, towards ſo foule a crime: and a ſinne againſt God, for want of Chriſtian reconciliation, which requireth that this reuniting ſhould be in the Lord, and not in the fleſh alone. 4. The phraſes of Scripture vſed by the [a] holy Ghoſt, concerning mariage after diuorce, reſtraining it to ſome caſes, and allowing it in others, ſeeme to take it for graunted, that after lawfull diuorce, it is no ſinne to marrie againe.

Reaſons alleadged on the other ſide. Firſt, Chriſts generall ſaying, [b] *Whoſoeuer putteth away his wife, and marrieth another, committeth adulterie.* Hence ſome inferre, that there may be no mariage at all after any diuorce. But they abuſe that Scripture, for though S. *Marke* put downe no exception; yet *Matthew* hath made ſupplie thereof in two places, Chap. 5. 32. and 19. 9. Now the Goſpels were penned by ſeuerall men, that that which was not fully expreſſed by one, might be ſupplied by an other, that ſo by conferring writer with writer, the whole truth might be made manifeſt.

Secondly, Matth. 19. 6. *Whome God hath coupled, let no man put aſunder.* Therefore after diuorce, they ſtill remaine man and wife, before God, and may not marrie to others. *Anſ.* The partie offending breakes the bond of mariage, and ſo ſinneth grieuouſly againſt that commandement: but the partie innocent marrying againe after lawfull diuorce, onely taketh the benefit of that libertie, whereto God hath ſet him free, through the vnlawfull breaking of the bond, by the partie offending.

Thirdly, Rom. 7. 2. *The woman is bound to the man while he liueth*, and therefore may not marrie againe after diuorcement. *Anſ.* That place muſt be vnderſtood of the ſtate of mariage, continuing vndiſſolued till death: but in the caſe of adulterie, the bond of mariage is broken: and therefore that hindreth not, but mariage may be after lawfull diuorce.

Fourthly, 1. Cor. 7. 10, 11. *Let not the wife depart from her husband, and if ſhee depart, let her remaine vnmarried, and be reconciled vnto her husband, and let not the husband put away his wife.* Here (ſay they) is a plaine place againſt mariage after diuorcement. *Anſ.* The Apoſtle ſpeaketh of departure, and putting away, for other cauſes then adulterie; as for hatred,

diſlike,

[a] Deut. 24. 1, 2, 3. Matth. 19. Bellarm. de Matrim. Sacra. cap. 16.

[b] Mar. 10. 11.

diſlike, &c. which indeede are no ſufficient cauſes of diuorce, and therefore they that ſeparate thereupon, ought not to marrie.

Fiftly, the bond of mariage, is a reſemblance of the coniunction that is betweene Chriſt and his Church, which is inſeparable and eternall: and therefore mariage alſo is inſeparable. *Anſ.* That reſemblance ſtands not in euerything, but in this, *That as in marriage two are made one fleſh, ſo ſpiritually Chriſt, and euery true member of his Church become one*; and that *as Eue was taken out of Adams ſide, and made fleſh of his fleſh, & bone of his bone; ſo the Church ſpringeth as it were out of Chriſts blood, which iſſued from his ſide*: for elſe, if their reaſon were good, we might ſay that mariage ſhould be eternal in the life to come; because the vnion of Chriſt with his Church is eternall; which we know to be falſe, for [c] *in the reſurrection men marie not, but are as the Angels of God.*

c Mat. 22.30.

Sixtly, if parties diuorced might marie again, their children ſhould be iniured, hauing ſtep-fathers or ſtep-mothers in ſtead of their owne naturall parents. *Anſ.* This reaſon is not ſufficient to diſallow diuorce, or mariage after it: for by the ſame reaſon we might delude all the iudiciall lawes of Moſes, and of all countries, which impoſe death for ſundrie crimes, becauſe thereby ſome children ſhould looſe their parents: but Iuſtice muſt be iuſtice with all men, though the poſteritie haue hindrance by the execution thereof. *Queſt.* But what if the lawes of ſome countries forbid mariage after diuorcement? *Anſ.* Yet the libertie of conſcience remaineth ſtill, for this beeing giuen of God can not be taken away by man: and therefore when men haue freedome from the Magiſtrate, they may with good conſcience marie againe after lawfull diuorce. And yet here we muſt know, that diuorcement, or mariage after, muſt not be done priuately by man and wife vpon their owne heads, but by order of law, before the Magiſtrate, according to the cuſtome of that Church or Common-wealth whome it concernes. Againe, there be ſome particular cauſes which may iuſtly hinder mariage after diuorce: as firſt, if the parties revnite their bond againe by reconciliation: *for the knot broken by adulterie, may bee reunited againe by the conſent of the partie innocent.* Secondly, when the one partie is a manifeſt cauſe of the Adulterie of the other, and ſo become an acceſſarie to the others offence: for it ſeemes vnequall, that he who hath put his hand to the committing of a ſinne, ſhould reape any benefit or priuiledge by the ſame. And therefore I ſay the partie innocent hath freedome in this caſe.

Cautions. 1

2

v. 33. Againe, yee haue heard that it was ſaide to them of old time, Thou ſhalt not forſweare thy ſelfe: but ſhalt performe thine oathes vnto the Lord.

34. But I ſay vnto you, ſweare not at all, &c.

Our Sauiour Chriſt hauing reſtored the ſeauenth commandement to his true ſenſe & meaning, doth here proceede to doe the like vnto the *third commandement*: obſeruing herein the ſame order that he did in the former; for firſt, he laieth downe the falſe interpretation of the Scribes and Phariſies giuen to this commandement concerning ſwearing, v. 33. and then deliuereth the true doctrine of an oath. v. 34. The corrupt ſenſe giuen by the Scribes and Phariſies, is propounded in the word of the holy Ghoſt, Leuit. 19.12. Deut. 5.11. *Thou ſhalt not forſweare thy ſelfe, but ſhall performe thine oathes vnto the Lord*: which are not here taken in that true meaning wherein Moſes ſet them downe, but in the falſe interpretation of the Iewiſh teachers: wherof that we may the better iudge, let vs ſearch out the true meaning of Moſes law concerning an oath: for which ende we muſt *firſt* ſee what periurie is; then propound the *kindes of periurie*; and laſtly, ſhew the *grieuouſneſſe* of this ſinne.

Of periurie.

I. Point. In *periurie* there muſt be two things: *Firſt*, a man muſt affirme or auouch ſomething against his owne minde, his owne meaning, purpoſe, intention, or perſwaſion. When a man knowes a thing to be true, and ſaith it is true: or knoweth a thing to be falſe, and ſaies it is falſe, and ſweares thereto, this is no periurie, becauſe his ſpeach is anſwerable to that which is in his mind: but when a man knowes a thing to be true, & auoucheth it to be falſe: or knowing a thing to be falſe, auoucheth it to be true, vpon his oath; this is periurie; becauſe in ſo doing, he ſpeakes againſt his minde and perſwaſion. Secondly, in periurie there muſt be an oath; it is not periurie to ſpeake a thing that is falſe, vnleſſe he alſo ſweare to the thing he ſpeaketh falſly, againſt his minde, and yet euery oath maketh not direct periurie, vnleſſe it be a binding oath; for a man may ſweare to a thing that is vnlawfull, and after alter his mind, and not performe his oath, without the guilt of periurie: as if a child beeing vnder age, doe bind himſelfe by oath to marrie without his parents conſent; but comming to riper yeares doth better conſider of the matter, and ſubiects himſelfe to his parents diſpoſing, who marrie him to another. Now though he ſinned in ſo ſwearing, yet he is not periured, becauſe the oath was not a binding oath; for a child vnder yeares hath no power to take an oath.

II. Point. That wee may yet better iudge of this ſinne, wee muſt know that there be three kinds of periurie: Firſt, *when a man confirmeth by oath, that which he knowes or thinkes*

Kinds of periurie. 1

to be otherwiſe; as when he takes an oath that a thing is true, which he knowes to be falſe; that a thing was thus, which he knowes was otherwiſe. 2 Secondly, *Deceitfull ſwearing is periurie*, when a man, either about things paſt, or to come, ſweares contrarie to the true knowledge and purpoſe of his owne minde. Example of this we haue in the Romiſh Preiſts, who both defend in writing, and practiſe in action, this deceitfull ſwearing: for beeing brought before the Magiſtrate, and made to ſweare to this demaund, or ſuch like; *Whether they ſaid Maſſe, or knewe where Maſſe was ſaid at ſuch a time?* They anſwer vpon their oathes, *That they did not, nor knew not*, (though indeede they did) which is according to their doctrine, *That vnto dangerous Interrogatories a man may frame a ſafe meaning vnto himſelfe, and ſweare to it*: as in the former inſtance, they ſweare they knew not where Maſſe was ſaide, meaning, *to reveale it to the Iudge*. But this is flat periurie; for their oath is giuen them to anſwer according to the meaning of the Magiſtrates demaund: and if a man might lawfully frame a meaning to himſelfe, in ſwearing, hee might eaſily delude all truth, and ſo *ſhould not an oath for confirmation, be the ende of ſtrife*; but the breeder thereof, through ſurmiſe of falſe meaning in him that ſweareth. 3 The third kinde of periurie, is *The breaking of a binding oath*; as when a man vpon his oath promiſeth to doe a thing that is lawfull, and doth it not; yet this is not alwaies periurie; as Firſt, If God after the oath taken, make the thing promiſed, impoſſible to be done: as if a man ſweare to make another his heire, of ſuch and ſuch lands; now dwelling by the ſea ſide, the ſea breakes out, drownes all his land before he dieth; Is this man periured; becauſe hee performed not his promiſe bound with an oath? no verely; for God made the thing impoſſible. Secondly, if a man be bound in conſcience to breake his oath: Thus [a] *David ſwearing raſhly to ſlaie Nabal, and his familie*, was yet ſtaied from ſo doing by *Abigals* counſell, and brake his oath, and [b] *gaue God thankes for it*; for indeede his oath was vnlawfull, beeing the bond of iniquitie, and the doing of it had beene the doubling of his ſinne.

Toll. ſumma Cas. conſc. lib.4.c.21.

a 1.Sam.25.22.

b verſ.32.

Here it may well be demaunded, whether thoſe that are ſworne to the Statutes and lawes of ſocieties and incorporations be periured, if they breake the ſame? *Anſ.* The Statutes of incorporations be of two ſorts; ſome are of the foundation of ſocieties, without which the incorporation cannot ſtand, and theſe (not beeing againſt the word of God) cannot be broken without the guilt of periurie; others, are Statutes onely of outward order and decencie; as touching apparell, geſture, and ſuch like: as in ſome incorporations the Statutes require, that euery man therein ſhould weare the round cap: hereunto many are ſworne, who alwaies weare it not; now (though I ſay not that they are faultleſſe altogether) yet they are not periured; becauſe this Statue of order, bindes not a man ſimply, but either to obedience, or to paie the mulct; which if a man be content to paie, he ſatisfies the Satute, and benefits the ſocietie, as much as if he kept the *Statute*.

Hauing ſhewed what periurie is, with the kinds thereof; let vs ſee whether we be free from it. After examination it will appeare, that mens liues are full of periurie; for where is much ſwearing vſually, there cannot but bee much periurie: becauſe they that ſweare in their common talke, doe forget their oathes, as they doe their communication. But ſay we are cleare from periurie, yet are we in danger of Gods heauie iudgements, for the breach of our vow in baptiſme; wherein we promiſe to beleeue in God, and to ſerue him, forſaking the world, the fleſh, and the deuill: now the breach of this vow, is as ill as periurie, for therefore may *Baptiſme* be called a *Sacrament*, becauſe of the oath and vow which a Chriſtian makes to God therein; for the word Sacrament properly betokeneth the oath which a ſouldier maketh to his Captaine for his fidelitie. The breaking of *Ioſua* his oathe vnto the Gibeonites, by *Saul*, [c] *cauſed 3. yeares dearth*, and was not ſatisfied, but *with the blood of 7. of Sauls kindred*. And [d] *Zedekias periurie to the King of Babel*, was one cauſe of the Lords fierce wrath againſt Ieruſalem, & the Princes thereof. Now ſhall one mans periurie cauſe ſuch iudgements? and ſhall we not thinke, that among other ſinnes this our periurie vnto God, in breaking our vow in Baptiſme, bringeth vpon vs Gods heauie wrath, by plague, famine, and vnſeaſonable weather? Wherefore let the conſideration hereof perſwade vs to repentance, and to a more conſcionable care of performing our vow vnto God.

Militiæ ſacrati propter iuramentum dicebantur milites. Vegetius de re milit.

c 2.Sam.21.1

d Ezek.17, 13.15.16.

III. Point. The grieuouſneſſe of this ſinne of periurie, which here the Lord forbids, appeares by theſe three ſinnes which are contained in it. Firſt, the vttering, or maintaining of a lie. Secondly, the calling on God to be a witneſſe vnto a lie; wherein men doe, as much as in them lieth, ſet the deuill himſelfe, the father of lies, in the roome of God, and ſo greatly robbe him of his honour and maieſtie. Thirdly, in periurie a man praies for a curſe vpon himſelfe, wiſhing God to bee a witneſſe of his ſpeech, and a Iudge to reuenge, if he ſweare falſly; ſo as herein a man is his owne vtter enemie, & as much as in him lieth, doth caſt both bodie and ſoule to hell.

Grieuouſnes of periurie.

Queſt. Seeing this ſinne of periurie is ſo great, whether may ſuch a man be put to his oath, as is certainely thought will periure himſelfe, if he be put to ſweare? I anſwer, men that put others to ſweare, are either priuate perſons or publicke Magiſtrates: a priuate man for his owne priuate cauſe, may not put ſuch a man to his oath; for he ſhould haue greater care of Gods glorie, and of the other mans ſoule, then of his priuate gaine: and therefore ought rather depart from his temporall right, then ſuffer his brother ſo to diſhonour God, and to hurt his owne ſoule. But if a Magiſtrate bee to put ſuch a man to his oath, as is verily thought will periure himſelfe, he may lawfully do it, but yet he is firſt to aduertiſe the partie of the waight of an oath, and of the fearefull ſinne of periury; and then, if the order of Law and iuſtice ſo require, he may miniſter an oath vnto him; leauing the euent to God: for the execution of iuſtice muſt not ſtay on mans miſdemeanour, nor waite, til they make conſcience of ſinne; for if it did, no cōmonwealth could ſtand, no war could be made: *Moſes* and the Leuites executed vengeance vpon the idolatrous Iews, without waiting for their repentance.

Exod.32.27, 28.

But ſhalt performe thyne oathes vnto the Lord.] Theſe words are not ſet downe in any of *Moſes* bookes, but are a collection from the former lawe of *Moſes*, gathered by the Iewiſh Teachers; which collectiō though it be not expreſly ſet downe, yet is it the verie ſenſe of the Law: for if a man cannot without periurie breake a lawfull binding oath, then that Law which forbiddeth periurie, bindeth man to performe all that he hath lawſully ſworne vnto God.

The ſtraite bond of an oath.

Here then in this collection of the Iewiſh Teachers, is ſet downe an excellent point, touching the *ſtraitneſſe of the bond of an oath*. In euery lawfull oath, there is a double bond; Firſt, it bindes one man to another, for the performing of the thing he ſweareth to doe. Secondly, it binds a man vnto God, for he that ſweareth, invocates God as a witneſſe, and a Iudge of the truth of his aſſertion; & he ſtands bound vnto God, till the thing ſworne vnto, be performed, if it be lawfull and poſſible. And herein the Phariſies are good Teachers, and from this their collection, we learne ſundrie points.

A conſtrained oath of things lawful bindes.

Firſt, that if a man take an oath, though he were conſtrained thereto by feare, yet it muſt bee kept, if it be of things lawfull and poſſible; becauſe in an oath a man ſtands bound to the Lord: as if a man ſweare vnto a Thiefe, for the ſauing of his life, that he will bring him ſome money, or other bootie, of his owne goods; this he is to performe, becauſe the loſſe is priuate; but if hee were ſworne further, not to detect the Thiefe, that were a bond of iniquitie, tending to the hurt of the common wealth: and therfore ſuch an oath a man ought not to take; and if he doe ſo ſweare, yet he muſt not keepe it, but repent of his raſh oath.

An oath gotten by error.

Secondly, if a man be brought to ſweare by error, being ouertakē by another, yet if it were of things lawfull, within his power, it muſt be kept: ſo did *Ioſuah* to the Gibeonites, and the breach thereof by [e] *Saul was grieuouſly puniſhed* as we ſhewed before.

[e] Ioſh.9.19.

An oath indamaging.

Thirdly, if a man ſweare vnto a lawfull promiſe, and it fall out, that the keeping of his oath procure him great temporal loſſes; yet the oath muſt be kept, becauſe therein he is bound vnto God. This *Dauid* noteth for a propertie of him that *muſt reſt in Gods holy mountaine, to keepe his promiſe whereto he is bound by an oath, though it turne to his owne hinderance*, Pſal. 15.4.

Fourthly, here we may ſee, that the [f] doctrine and [g] practiſe of the Church of Rome is wicked and damnable: They teach, that the Biſhop of Rome, by the power of the Keyes, may free a man in conſcience from the bond of a lawfull oath: Indeede, if the bond were only betweene man and man, it were ſomething; but beeing betweene God and man, hee that will diſpenſe therewith, muſt be aboue, or at leaſt equall to God himſelfe. The Phariſies doctrine was farre better, who taught that mens oathes muſt be performed vnto God, without diſpenſing therewith. And therefore our Engliſh Prieſts who before haue ſworne to the Supremacie of this ſtate, and now are reconciled to the Pope, are flatly periured perſons, and ſo to be held.

[f] Azorius Ieſuit. Inſt. Mor. c.15.

[g] Pius 5. Pontif. in Bull. in Eliz.

But howſoeuer the Phariſies make this one good collection, yet they erre groſſely, in their further meaning and expounding of this law; for whē as God forbiddeth a man to forſweare himſelfe, hence they gather; firſt, that it was lawfull to ſweare ordinarily in common talke, euen by the name of God, ſo that they ſware truely, and did not forſweare themſelues; that this was their meaning, will appeare in Chriſts anſwer. Secondly, hence they gathered, that the lawe ſpake nothing of indirect oathes: for they made two kinds of oathes; *direct* by the name of God, and *indirect* by the creatures. And as they held that a man might ſweare directly by the name of God without ſinne in common talke, ſo they taught that ſwearing indirectly by the creatures, as by heauen, by the temple, the head, Altar, and ſuch like, was nothing; neither the breaking thereof was any periurie, as *Matth.*23.16. And like vnto theſe Iewes are Popiſh teachers, who hold that men may not onely ſweare by the name of God, but by holy things, as by the Rhoode, the Maſſe, Saints and Angels, if they be not abuſed.

Aquin.2.2.q.89.art.6.

verſ.34. *But I ſay vnto you, ſweare not at all, neither by heauen, for it is the throne of God, &c.* Here Chriſt cōfuteth the falſe interpretation of the Iewiſh Teachers. And his anſwer is propounded, firſt generally; *ſweare not at all*; then particularly in the words following to the 38. verſe. The words of his generall anſwer are ſomewhat hard, and peruerted by many; therefore that we may come to the true ſenſe thereof, two points are to be conſidered. Firſt, what it is to ſweare: then how farre forth Chriſt forbiddeth ſwearing. For the firſt, wee ſhall beſt conceiue of an oath by the parts thereof. In an oath be two things: *Confeſſion*, and *Imprecation*. *Confeſſion* is three-fold; though for outward forme the words of an oath be few. 1. A man confeſſeth, that that which he ſweareth is true

Of an oath: in it are two things.

1 Confeſſion.

true in his conſcience: 2. that God is a witnes not onely for the outward action and ſpeech, but alſo of his particular conſcience: and 3. that God is an omnipotent Iudge of all, and of him that ſwereth, able to iuſtifie him if he ſwear truly, or otherwiſe to condemne him eternally if he ſweare falſly. *Imprecation*, the ſecond thing in an oath, is a prayer to God for two things: Firſt, that God would be a witnes with him that ſweareth, to teſtifie that he ſweareth truely, and according to his conſcience: ſo *Paul* did, Rom. 9. 1. *I ſpeake the truth in Chriſt, I lie not: my conſcience bearing mee witneſſe in the holy Ghoſt.* Secondly, a man praies, that God would become a Iudge to curſe him with eternall wrath, if hee ſwore falſly: 2. Cor. 1. 23. *I call God for a record vnto my ſoule:* and the forme of ſwearing in the old time, was the vſing of this imprecation: *God doe ſo to me and more alſo, if I doe not thus and thus*, 2. king. 6. 31.

2 Imprecation.

How farre Chriſt forbids ſwearing.

We ſee what it is to ſweare. Now we come to ſhew, how far forth Chriſt forbiddeth ſwearing, in theſe words, *Sweare not at all.* The Anabaptiſts gather hence that al ſwearing is forbidden, and ſo did ſome [a] Heretikes in the primitiue Church; yea and [b] ſome of the ancient Fathers (that otherwiſe deſerued well of the Church) thought that the Lord in the old Teſtament did onely permit ſwearing, as he did ſome other things that were euill, which hee approoued not, and that now Chriſt did quite take away the ſame. But this opinion is falſe & erronious: for ſwearing is [c] *commanded* as a part of Gods worſhip: now if Chriſt ſhould here forbid it, he ſhould be againſt himſelfe, condemning that which himſelfe approoued. Againe, the Apoſtle Paul vſed it, as is plaine to be ſeene in the moſt of his Epiſtles: & Heb. 6, 16. *An oath for confirmation, is called the ordinance of God, for the ending of all ſtrife.* Others (as the Papiſts) ſay, that Chriſt here ſets down a counſell of perfection, not forbidding all ſwearing, but rather wiſhing that men could ſo liue in faith, loue, and truth, that there ſhould be no vſe of an oath. But this cannot be true: for Chriſts words are not perſwaſiue, but prohibitorie, expreſſely forbidding ſwearing. And yet we muſt know, that Chriſts meaning is not here to forbid all ſwearing ſimply, but all ſwearing after the Iewiſh manner and cuſtome; that is, in common talke and communication, as is plaine in the laſt words of this anſwer, when he ſaith *Let your communication bee yea, yea.* For this is a Rule to be obſerued in the interpretation of Scripture, *that things generally ſpoken, muſt particularly bee vnderſtood, according to the circumſtances of the preſent mater in hand*: as when *Paul* ſaith, [d] *he became all things to all men*, if it ſhould be taken generally, we might ſay, that with blaſphemers he became a blaſphemer, &c. but that ſpeach muſt be reſtrained to the vſe of things indifferent, in all which he yeelded to the weakeneſſe of all, that he might winne ſome: and ſo here, *Sweare not at all*, muſt be reſtrained to the Iewiſh cuſtom, which was to ſweare by the name of God in their cōmon talke, and by other creatures, both which Chriſt doth vtterly forbid.

[a] Pelagians & Waldenſes.

[b] Hierome, Theophyl. Chryſoſt. in Matth. 5.

[c] Deut. 10. 20.

Sixt. Senenſ. biblioth. ſanct. l. 6. annot. 26.

[d] 1. Cor. 9.

Vſe. 1. Againſt ordinarie ſwearing.

Here firſt we learne that ordinarie ſwearing is vnlawfull, either by the name of God, or by other creatures. This is the common ſinne of our age in al ſorts and degrees: ſome ſweare by their faith; others by their troth, before God, by the croſſe of the coine (hauing money in their hands,) by the fire that is Gods angel (as they vſe to ſpeake) others by bread, drinke: and looke how many occaſions men haue offered vnto them, ſo many oathes haue they framed vnto themſelues.

2 Minſed oathes.

Secondly, here is condemned all minſed oathes, as by my fay, maskins, and yea mary; for the ground thereof was this Popiſh oath by Marie. Thirdly, here are condemned all groſſe oathes by the parts of Chriſts bodie, as by his heart, blood, ſides, and ſuch like.

Pretences for ſwearing.

1 Yet men haue their excuſes for common ſwearing, as firſt, that they ſweare the truth, and nothing elſe. But the truth of their oath, cannot diſpenſe with the commandement of God, forbidding all ſwearing in ordinarie cōmunication.

2 Others that be more ſimple, ſay, they ſweare by good things. But that makes their ſinne the greater: for the goodneſſe of a thing, doth aggrauate the offence in the abuſe thereof.

3 Others ſay, that they cannot be beleeued vpon their bare word: *Anſw.* But Chriſts commandement muſt not be broken, to winne credit to our ſpeeches; that credit is deare bought, which is got by pawning the ſoule to the deuil: God muſt be obeyed for the matter of our communication; though no man will beleeue vs.

4 Others, as Soldiers & yong gallants, vſe to ſweare to teſtifie their courage and gentrie; theſe men ſhewe that they loue the praiſe of men more then the praiſe of God. But that will be found in the ende but ſorie reputation, which is gained by tranſgreſſion; *their glorie wil be their ſhame, and their end damnation*, Philip. 3. 18. nay, their baſe minds and cowardlineſſe are herein euident, that they glorie in their ſlauiſh bondage vnto ſinne and Satan. Theſe excuſes will not free men from the guilt of condemnation at the day of iudgement: for common ſwearing is a ſhamefull taking of Gods name in vain; now the Lord hath ſaid, that *he will not hold them guiltles, that take his name in vaine.* Theſe therefore that haue this way offended, muſt betime repent of this impietie, and learne to feare the name of God, making conſcience of an oath, and let their communication be *yea, yea, and nay, nay*, as Chriſt commandeth. The wicked fact of Iezabel couering bloodie impietie vnder hypocriſie, [e] *in proclaming a faſt*, when ſhee would haue Naboth ſlaine for blaſphemie, ſhewes that the cuſtome of thoſe times was to haue publike humiliation for ſuch ſinnes, leaſt the wrath of

[e] 1. king. 21. 9, 10.

God ſhould come vpon our land. And when good king Hezekias heard the grieuous blaſphemie which Rabſhakeh vttered againſt the Lord, d *hee fell to his prayers, and to humble himſelfe before God*; ſhall this good King doe this for an other mans blaſphemie, and ſhall not we doe the like for our owne, but continue in ſwearing without all remorſe. Our common ſwearers are deuills incarnate, yea worſe then the deuill himſelfe, for the e *deuills beleeue God and tremble*; but they teare God in peices, and are neuer mooued. If men abuſe earthly Princes in their names and titles, they are impriſoned, baniſhed, or hanged, and that iuſtly: nowe ſhall this be done to thē that impeach the dignities of mortall men, and ſhal not Gods wrath be hot againſt that people, who liue in the cōtinuall blaſphemie of his name. Let vs therefore feare to open our mouthes in any kinde of common ſwearing, though it be by the baſeſt creature that God hath made: for the leaſt creature is better then we can be allowed to abuſe by our oathes.

d 2.King.19.1.

e Iam.2.19.

Curſing our ſelues.

Laſtly, here is forbidden all *curſing* of our ſelues in our common talke, as when men ſay, *If it be not ſo, I would I were hanged: I would this bread might bee my bane*, and ſuch like: *for euery imprecation is a part of an oath*: as we may ſee in the oathes ſpecified in Scripture; 1. Sam. 25.22. *So and more alſo, doe God to the enemies of Dauid, &c.* and 2.king. 6.5. *If I doe not ſo and ſo, then God doe ſo and ſo to me*: now as wee are not to ſweare in our common talke, ſo neither ought we to vſe imprecation therein, for beeing part of an oath, it ought not to bee the matter of our common ſpeech.

Two caſes wherein an oath is lawfull.

Here two queſtions muſt be skanned: firſt, when may a man lawfully ſweare: and when not? for Chriſts ſpeech forbidding ordinarie ſwearing, ſeemes to graunt, that there is a time wherin a man may lawfully take an oath. There be two times and caſes wherin a man may lawfully take an oath. Firſt, when the Magiſtrate miniſtreth an oath vnto a man vpon a iuſt occaſion: for the Magiſtrate hath the power of God in this caſe, and therefore when hee iuſtly requires it of man, then may he lawfully ſweare. Secondly, when a mans owne calling generall or particular, neceſſarily requires an oath; and that is in fowre caſes: I. When the taking of an oath ſerueth to maintaine, procure, or winne vnto God any part of his glorie, or to preſerue the ſame from diſgrace. In this regard, *Paul* mooued with a godly zeale, vſeth an oath in ſundrie of his Epiſtles, for the confirmation of his doctrin, that the Churchs to whom he writ might be ſtabliſhed in the truth, and ſo glorifie God the more. II. When his oath ſerueth to maintaine or further his owne or others ſaluation or preſeruatiō in ſoule or body; in this caſe a *Paul calls God for a record vnto his ſoule, that hee came not to Corinth to ſpare them*. And *Dauid* to further himſelfe in the way of ſaluation, b *bound himſelfe by an oath that hee*

a 2.Cor.1.23.

b Pſal.109.106.

A *would keepe Gods commandements*. III. When the oath ſerues to confirme and ſtabliſh peace and ſocietie betweene partie and partie, countrey and countrey, kingdome and kingdome. Thus did *Abraham* and *Abimelech ſweare each to other*, Gen.21.23. and *Iacob and Laban*, Gen. 31.53. and by vertue hereof doe ſubiects bind themſelues by oath in allegiance to their Princes, and ſoldiers to their Gouernours. IV. Whē a man by oath and not otherwiſe, may either free himſelfe from temporall loſſes, or to procure to himſelfe temporall benefits which bee of great weight and moment: for an oath for confirmation is among men the ende of all ſtrife: now we knowe that much ſtriſe and cōtroverſie doth ariſe about worldly affaires. B And in this regard a man by oath may lawfully purge himſelfe of infamie and ſlander. In theſe fowre caſes, a man may lawfully ſweare, not onely publikely before the Magiſtrate, but alſo priuately, ſo it be with due reuerence and good conſcience. But in common talke, or on light occaſion, a man cannot lawfully ſweare, either by ſmall or great oath, for that is to take the name of God in vaine.

II. Queſt. How muſt a man take an oath, when by iuſt occaſion hee is called to ſweare? *Anſw.* To this queſtion the Prophet *Ieremie* anſwereth, ch.4.2. *Thou ſhalt ſweare, The Lord liueth in truth, in iudgement, and in righteouſneſſe*: where three vertues are required in an holy manner of ſwearing. First, *truth*, and that reſC pecteth two things, as well the *matter* whereto we ſweare, for God may not be brought for a witneſſe to a lie; as alſo the minde of him that ſweareth: for his oath muſt be according to his minde, without fraud or deceit, and with intent to performe that truely which he promiſes therevpon. Secondly, *Iuſtice* or *righteouſneſſe*, which alſo reſpecteth two things; firſt, the thing ſworne to, that muſt be iuſt and lawfull and according to Gods word: ſecondly, the conſcience of the ſwearer: for a man muſt not ſweare for a triſtle though the thing be true, but either by the authoritie of the Magiſtrate, or vpon ſome neceſſarie cauſe of his lawfull calling: and againſt this vertue doe thoſe ſinne, ſweare vſually in their common talke, though D the thing be true: for trifles and light matters are not a iuſt cauſe of an oath. Thirdly, *iudgement*, as well of the oath, as of his owne perſon: for the oath; he that ſweareth rightly, ought to know the nature of an oath, & be able to iudge of the matter whereabout he ſweareth, & alſo diſcerne rightly of the perſons before whom, of time, place, & other circumſtances. And for his owne perſon, a man that ſweareth, ought to ſee in his conſcience that he is fit to take an oath, and thereby to worſhip & glorifie God; for he that ſweareth ought to haue his heart ſmitten with feare and awe towards God, as in all other parts of his worſhip: Deut.10.20. *the feare of God*, and *ſwearing by his name*, are ioyned together: and a prophane man that hath no feare

3. Vertues in an oath.

1

2

3

1

A feare of God in his heart ought not to ſweare. And thus much of Chriſts generall anſwer, to their falſe interpretation.

Neither by heauen, for it is the throne of God: v.35. *Nor yet by the earth, for it is his footſtoole: neither by Ieruſalem, for it is the citie of the great King, &c.* Here our Sauiour Chriſt commeth particularly to forbid ſwearing in foure ſeuerall kinds of oathes vſed among the Iewes, vnder which he includeth all indirect oathes by the creatures: and withall obſerue, that he addeth ſeuerall reaſons in prohibiting theſe ſeuerall kinds of indirect oathes: as *that a man muſt not ſweare by heauen, because it is the throne of God, &c.* B Now as I take it, Chriſt doth not directly forbid ſwearing by the creatures in this place: for his intent is to forbid ordinarie ſwearing in common ſpeech, whether it be by God, or by the creatures; which here he nameth, becauſe the Iewes counted them but light oathes. Yet here this point muſt needs bee ſkanned, *whether it be lawfull at any time to ſweare by the creatures.*

Whether we may ſweare by the creatures. Ianſen.concord. Euang. cap.40. Manuale confeſſ. Martini ab Aſpilcueta. c.12.num.4.

Sundrie Papiſts, and thoſe of the beſt account both for learning and deuotion, make two kinds of oathes, in ſwearing by the creatures: First, when a man ſweares by the creature, and puts it in the place of God, making it a Iudge and witneſſe to his conſcience of the truth of the thing whereof hee ſweareth: and this doe all condemne as wicked and vnlawful, 1 both Proteſtants and Papiſts. Secondly, when the creature is named, but yet the oath is directed C to God in the mind of the ſwearer, vnder the name of the creature, as the creature is in relation to God a ſigne of his preſence: and this kind of ſwearing is taken for lawfull, not only of all Papiſts, but of many Proteſtant Diuines which bee of good account in our age. 2 Yet with reuerence to them all, I ſee no reaſon in the word of God, to warrant this kind of ſwearing by the creature, with direction to God in the mind of him that ſweareth. Indeed a man may name the creature in his oath (as *Paul* did, *I call God to record to my conſcience*) & yet ſweare by God: for it is one thing to name the creature in ſwearing, and an other thing to ſweare by the creature.

Reaſons againſt ſwearing by the creatures.

D Reaſons againſt this forme of ſwearing by the creatures, are theſe. 1 First, an oath is part of Gods worſhip, as hath before been ſhewed: now euerie part of Gods worſhip muſt be referred to God directly; ſo wee pray and giue thāks to God directly, and not in the creature, and ſo wee ought to ſweare; but in indirect ſwearing by the creatures, the oath is directly referred to the creature, and indirectly vnto God, namely in the creature which is not lawfull. 2 Secondly, a man muſt *ſweare* [a] *by him that is greater then himſelfe*, and therefore [b] *God ſware by himſelfe becauſe there was no greater to ſweare by*; where it ſeemeth the holy Ghoſt takes it for graunted, that there is no lawfull ſwearing by the creatures; becauſe they are not greater then man, and ſo there muſt bee but A one onely direct kinde of ſwearing, by God himſelfe. 3 Thirdly, Deuteron.6.13 *Thou ſhalt ſweare by my name:* there it ſeemeth he preſcribeth ſuch a forme of ſwearing, wherein the name of God in ſome plaine manner is expreſſed; but in indirect oathes, an other beſides him that ſweareth, cannot tell whether hee ſweare by God or no, becauſe the oath is by the creature, and directed to God onely in the minde of him that ſweareth. 4 Fourthly, Matth. 23.21. *He that ſweareth by the Temple, ſweareth by God:* whence I gather, that an indirect oath is ſuperfluous, becauſe it is ſufficient that a man ſweare by God onely, and not by the creature B alſo.

By theſe reaſons I haue beene mooued to diſlike of indirect oathes; now let vs ſee what is ſaid in the behalfe of them. First, it is ſaid, that [e] *Ioſeph* a man comended for his faith, *ſware by the life of Pharaoh:* therefore men may ſweare by the creatures. *Anſ.* It may wel be expounded, not to be an oath, but an aſſeueration to this effect, *as ſurely as Pharaoh liueth:* but ſay it is an oath, yet this fact prooueth not the lawfulnes of this kind of ſwearing: for no mā is ſo good, but hee may bee tainted with the impieties of the place wherein he liueth, eſpecially beeing ſo wicked a place as Pharaohs court was.

Second reaſon. 2. King.2.4. the Prophet *Eliſha ſweareth by Eliahs ſoule. Anſw.* That place prooueth not the point in hand: for the queſtion is of indirect oathes, where the name of C God is concealed: but in that place Gods name is prefixed, *as the Lord liueth, and as thy ſoule liueth.* Againe, that phraſe may be taken for a ſolemne Aſſeueration onely, as it is well tranſlated; *as the Lord liueth, and as thy ſoule liueth, I will not leaue thee.*

Reaſon III. Canticl.3.5. There (ſay they) Chriſt himſelfe ſweareth by the creatures, *the Roes & the Hindes of the field. An.* Thoſe words are not an oath, but an *admiration:* for Chriſt chargeth the enemies of his Church not to trouble her; and he confirmeth his charge by a teſtimonie from the bruit beaſts, which may be done without an oath; for it is all one as if he had ſaid, If you doe trouble my Church, the D Roes and Hindes of the field ſhall be witneſſes againſt you, becauſe you doe that which they would not doe, if they had reaſon as you haue: now the creatures may be made witneſſes vnto an Admiration: as Deut. 32.1. *Moſes* calleth *heauen and earth to witneſſe:* and ſo doth the the Lord, Iſa.1.2. but when a man ſweareth by a thing, the ſame is made a witneſſe to his conſcience, which no creature can be.

Reaſon IV. Paul (ſay they) *ſware by* [d] *their reioycing*, which is a gift of God. *Anſw.* Thoſe wordes, are not an oth, but an obteſtation, to teſtifie the conſtancie which he ſhewed in his miniſterie, and they declared in the confeſſion of their faith: now a teſtiomie may bee drawne from a creature, as we ſhewed before. But (ſay they) the word there vſed, is a note of an oath.

Anſw. Not

[a] Heb.6.16.
[b] v.13.
[e] Gen.42.16.
[d] 1.Cor.15.31.

Not alwaies: or ſometime it betokens an aſſeueration, as in other authors might be ſhewed: ſo that I take it, there ought not to be any indirect oaths wherein Gods name is concealed, and the creature ſworne by, made a pledge of Gods preſence.

Now I come to the reaſons, for which Chriſt forbids theſe indirect oaths: the ſumme of thẽ in generall is this; *becauſe Gods name, which muſt not be taken in vaine, is ſet in euerie one of his creatures, euen in the leaſt haire of a mans head,* (for therein a man may ſee the wiſedome and power of God) *therefore we may not ſweare in our common talke, no not by the leaſt creature that God hath made.*

Instructions.
1
Swearing by faith, troth, &c. vnlawful.

Hence wee learne ſundrie inſtructions. 1. That it is not lawfull to ſweare by *faith, troth, bread, drinke,* and ſuch like: for faith (to inſiſt in one) is a gift of God, which beareth Gods name in it: for the matter of our faith is Chriſt, ſo as whẽ we ſweare by it, we ſweare by Chriſt whoſe name wee may not take in vaine, and therefore we may not ſweare at all by any ſuch oathes. Againe, God hath ſet his name on euery creature, he hath imprinted in them the ſignes of his power, wiſedome, iuſtice, and mercie: Rom, 1.20. *The inuiſible things of God are ſeene by his workes:* and, Act. 14. 17. *Raine from heauen, and fruitfull ſeaſon, were witneſſes vnto the Gentiles of Gods goodneſſe vnto them:* which ſerueth firſt to condemne the world of great ingratitude: for we haue ſet before our eyes, wee daily taſt and handle the good creatures of God; yet who beholds in them his wiſdome, mercie, and goodnes, that thereby he might take occaſion to praiſe his name? for men are like to bruit beaſts, who vſe the benefit of the creatures, but yet neuer think on God the creator; and like vnto the ſwine, who eateth vp the maſt, but neuer looketh vp to the tree from whence it commeth; yea, ſome are ſo ſhameles, that they denie God by their works, though not in word.

2
Meditate on Gods creatures.

Secondly, this teacheth vs carefully to meditate vpon the creatures of God, labouring therein to ſee Gods wiſdome, iuſtice, and mercie, and the reſt of his attributes; that hereby we may take occaſion to praiſe his name: Pſal. 139. 14. *I will praiſe thee, for I am wonderfully and fearefully made: marnelous are thy workes, and that my ſoule knoweth right well:* here the Prophet doth profeſſe: Firſt, that hee did meditate on the creatures of God ſeriouſly; then, that his meditation made him to feare and to be aſtoniſhed: and thirdly, to praiſe God. Pſal. 92.5,6. *Oh how glorious are thy workes!* therein importing, that he did meditate thereon: *but the vnwiſe man* (ſaith he) *knoweth it not, and a foole doth not vnderſtand this:* where he ſheweth that it is a great point of folly to ſee Gods creatures, and not to behold the wonderfull power, and goodneſſe of God in them: Pſal. 145. 5. *I will meditate vpon all thy wondrous workes:* and ver. 10. *All thy workes praiſe thee, O Lord.* His example we ſhould followe. And whereas Gods iudgements are among vs, we muſt labour in them to ſee Gods indignation againſt our ſinnes, and his mercie in chaſtening vs for our amendement, that we might not be condemned with the world.

3

Thirdly, if euery creature carie in it ſome ſtampe of Gods name, then what ſhould the reaſonable creature doe? ſhould not men much more beare Gods image? yes verily, both in thought, will, affection, and action; we muſt therefore ſeeke to repaire in vs Gods image decaied in Adam; and aboue all things take heede, we carie not about vs the image of the deuill in any ſinne: for if we doe, we are farre worſe then the dumbe creatures.

4
Plea of the ignorant confuted.

Fourthly, whereas euerie creature beares about ſome part of Gods image, this ſerues to ſtrippe the ignorant ſort of their falſe plea: who thinke God will hold them excuſed, becauſe they are not book learned: but they muſt know they deceiue themſelues, for ſith they are ignorant of the wiſdome, mercy, and power of God, & of many other things in God, which the very vnreaſonable creatures might haue taught them, if they had beheld the ſame, and meditated thereon: they may iuſtly feare, leaſt theſe ſilly creatures ſtand vp in iudgement againſt them at the laſt day.

5
Vſe the creatures reuerently.

And laſtly, ſeeing God hath ſet his image in euerie creature, we muſt labour to vſe them all in an holy manner; as meate, drink, apparell, & ſuch like: we muſt beware we abuſe them not vnto our luſts any manner of way, for the abuſe redounds vnto the Lord whoſe name they beare; and we know God will not hold him guiltleſſe that taketh his name in vaine.

Now I come more particularly to the ſeuerall reaſons annexed to the ſeuerall prohibitions. The firſt particular prohibitiõ is this, *Thou ſhalt not ſweare by heauen:* and the reaſon followeth, *for it is the throne of God.* This reaſon is to be ſcanned. A Throne is a chaire of eſtate wherein earthly Princes vſe to ſit in iudgment, & ſhew themſelues in glorie and maieſty. Now heauen is not properly a Throne, but by reſemblance; becauſe that God doth in heauen, and from heauen ſhew his glorie and maieſtie vnto men. In heauen the Saints and Angels behold the vnſpeakeable glory of God. And from heauen doth God ſhew his exceeding power, euen in ſpreading the heauens like a curtaine aboue the earth, in ſetting therein the Sunne, the moone and ſtarres, moſt glorious creatures; in giuing particular motions vnto them; by ſending raine from heauẽ with ſtormes, lightning, and thunder. Againe, he ſheweth his iuſtice from heauen, by powring downe his iudgements thence: As the [e] *flood vpon the world of the vngodly, fire and brimſtone vpon Sodome and Gomorrah;* as the Apoſtle ſaith, Rom. 1.18. *The wrath of God is reuealed from heauen, againſt all vngodlineſſe and vnrighteouſneſſe of men.* Againe, Gods mercie and goodneſſe is manifeſted from

heauen,

[e] 2.Pet.2.5.

heauen, *thence commeth euery good gift*, Iam. 1. 17. yea, thence our Sauiour Chriſt deſcended for the worke of our redemption: thence alſo the holy Ghoſt deſcended in Chriſts baptiſme; and the Fathers voice was heard from thence, pointing out that Lamb of God which taketh away the ſinnes of the world: and thence ſhall Chriſt come againe in glorie at the laſt day, to be glorified in his Saints: all which doe magnifie vnto vs the glorie of this Throne.

The vſe.

Is the Throne of God in heauen and not on earth? then muſt we learne to conceiue of God as of an heauenly King: in the chapter following we are taught to call him *our heauenly Father*, v. 9. and therefore when we ſpeake or thinke of God, or doe worſhip vnto him in prayer or thankſgiuing, we muſt not conceiue of him in any carnall ſort, but in an heauenly manner. The ſecond commanndement forbidding the repreſentation of God in any ſimilitudes, may teach vs, that we muſt not conceiue of God after any earthly or carnall manner. Indeede the Popiſh Church approouing of the images of the Trinitie (as before was ſhewed) doe thereby teach the people to conceiue of God, as of an old man ſetting in heauen, with a crowne vpon his head, becauſe he is called d *the Auncient of dayes*; but all ſuch carnall conceits of God are he re forbidden.

d Dan. 7. 13.

How to conceiue aright of God.

That we may then conceiue a right of God, two Rules muſt be remmembred. 1 First we muſt not frame in our mindes any Image of God at all, as that he ſhould be like vnto man, or any other creature, but we muſt conceiue of him both in his workes, as our creator, gouernour, and preſeruer; and alſo in his properties, as moſt wiſe, moſt iuſt, holy, mercifull, and ſuch like: 2 Secondly, wee muſt conceiue that God is one in ſubſtance, and three in perſons: we muſt not confound the perſons, nor deuide the ſubſtāce, but conceiue of one God in three perſons; and three perſons in one and the ſame Godhead. Theſe two Rules beeing well obſerued, will keepe our hearts from thoſe vaine conceits of God, which many frame to themſelues when they thinke of him in their minds.

An heauenly conuerſatiō.

Secondly, ſeeing Gods throne is in heauen, therefore *our conuerſation muſt be there alſo*: for where God is and his throne, there ought our hearts to be. Now wee ſhall haue our conuerſation in heauen by doing two things; firſt, by a continuall eleuation of our minds vnto heauen, morning and euening, and at all times when we haue occaſion: 1. Theſſ. 4. 17. we are commanded to *pray continually*; and that wee doe, ſo oft as in the duties of our ordinary calling, wee deſire in our hearts the bleſſing and aſſiſtance of God for the ſighs and groanes of the ſoule, are prayers approoued before God: wee muſt therefore lift vp our heart to God, as Dauid did, Pſal. 25. 1. Secondly, wee muſt ſet all our affections on God, and on heauenly things, as our loue, our ioy, and feare, yea our care muſt be of comming to heauen: for where can wee bee in a more happy place then before Gods throne in heauen, where God ſets out his glory and maieſtie to his creature?

How we muſt conceiue of Gods prouidence.

Thirdly, hence we may learne, to conceiue aright of the prouidence of God: for God ſitting in his maieſtie in heauen, and beeing infinite in wiſedome, power, and greatnes, doth by a moſt carefull prouidence ſee, know and gouerne all things that are done vpon earth: this is notably ſet forth vnto vs, Pſa. 11. 4. *The Lords throne is in heauen, his eies well conſider, his eyelidder will trie the children of men*: the words are verie ſignificant, importing that God from heauen doth moſt narrowly ſee into all mens dealings and affaires: which teacheth vs when we ſhall be in any diſtreſſe, either in bodie, minde, goods, or friends, to behaue our ſelues in a holy manner, for God ſees our caſe: and therefore firſt we muſt make our moane vnto him, & hūbly intreat for that grace and mercie at his hāds whereof we ſtand in neede. Dauid maketh this a ground of much comfort in affliction: Pſal. 102. 19, 20. *Out of heauen* (ſaith he) *did the Lord behold the earth, that he might heare the mourning of the priſoner, and deliuer the children of death.*

A terror to ſinners.

Laſtly, this ſerueth to terrifie euery ſinner: for the Lord ſits in heauen with a peircing eie, beholding all thy doings whatſoeuer thou art; and therefore when a man ſinneth, though hee hide the ſame from men, yet the Lord ſees him, and will reprooue him, and iudge him: let vs therefore make conſcience of all ſinne, & feare to doe euill, either by thought word or deede, ſeeing wee are euer before the Iudge that ſits vpon this throne.

verſ. 35.

The ſecond particular prohibition is, *againſt ſwearing by earth*: the reaſon is, *becauſe it is the Lords foot-ſtoole*. The earth is the Lords footſtoole, not properly, but by reſemblance; becauſe as the footſtoole is nothing in glory to the throne, no more be thoſe glimpſes of glory which God ſhewes here on earth, comparable to that ſurpaſſing dignitie and glorie, wherein Gods manifeſts himſelfe in heauen.

Inſtruction.

1

Gods omnipreſence.

Is the earth the Lords footeſtoole? then is he not included in heauen, but is preſent alſo vpon earth: God is not in one place alone, but he is euery where at one & the ſame time. Here then we haue a plaine proofe of Gods infinite greatneſſe and omnipreſence, in regard of his eſſence and godhead; for Chriſt compares him to a king, who is of that bigneſſe that hee fills heauen with his glorie; and of that height, that the earth belowe is his footſtoole, according as he ſaith, Ierem. 23. 23. *I fill heauen and earth.* This point Dauid prooues at large, Pſal. 136. 7. 8. *Whether ſhall I goe from thy preſence? &c.* ſhewing plainely, that there is no place, whereof it can be truely ſaid, that God in eſſence is not there preſent. The conſideration whereof teacheth vs;

Firſt, to vnderſtand aright that ſaying of

Paul.

A

Paul, Act. 17. 28. *In him we liue, moue, and haue our beeing*: we are not in God, as parts of God, for his eſſence is moſt ſimple; and yet it is true we are in God, becauſe his eſſence is euery where: it is in vs, forth of vs, and about vs, and beeing in vs, and about vs, giues vs liuing, beeing, and moouing.

2 A right conceiuing of Gods prouidence.

Secondly, this teacheth vs to conceiue aright of Gods holy prouidence; to wit, that God in regard of his ſubſtance, is in euery place, giuing beeing, life, and moouing to all things that be, liue, and mooue, preſeruing them, & killing the at his pleaſure, and doing whatſoeuer he will.

3 A ground of feare and obedience.

Thirdly, this conſideration of Gods eſſentiall preſence, ſerues to kindle in our hearts that feare of God, which is the ground of true obedience in all eſtates. B If God ſhall lay vpon vs any affliction, either in bodie or minde, friends, or goods, let vs then conſider the eſſential preſence of God, laying that croſſe vpon vs, and it will ſtrike into our hearts a reuerent feare of God, and mooue vs to patience, meekenes, & contentation; yea, it will cauſe vs to humble our ſelues vnder his hand; for the cauſe why men flie not to God, by humbling themſelues in their afflictions, is becauſe they thinke God is farre off. Againe, if in proſperitie we conſider Gods eſſentiall preſence with vs, giuing vnto vs all good things, it will make vs thankfull; ſo much we doe vnto man, when we be in his preſence that hath beſtowed a fauour vpon vs, we C readily addreſſe our ſelues to thankfulnes: and ſhall we not doe ſo to God? In a word, this holy meditation of Gods preſence, will make vs to humble our ſelues vnto God, & to reſt contented with his good will and pleaſure.

4 No difference of place for worſhip in regard of holines.

Fourthly, if God in eſſence be preſent euery where, then it is needleſſe to make choice of places in regard of holineſſe, for the worſhip of God, for one place is no more neare to God then another: which confutes the vanity of Popiſh Pilgrimages to choiſe places for religious worſhip: and it checketh alſo the blind opinion of many among vs, who thinke the Church is the onely place of prayer and other parts of Gods worſhip; whereupon they neuer regard to pray in their priuate houſes. But God is in thee, and in thy houſe, as well as in the Church, D and therefore thou maiſt lift vp pure hands vnto God in all places, and muſt pray at home, as well as in the Church (alwaies prouided, that thou honour Gods ordinance in the publike aſſemblies.)

5 Thinke on Gods preſence.

Fiftly, if God be euery where, then we muſt labour to haue hearts affected with this perſwaſion, that whereſoeuer we be, God is preſent with vs. This leſſon God taught *Abraham*, Gen. 17. 1. *Walke before mee, and be vpright*: and this *Enoch* had learned long before, Gen. 5. 24. and therefore *was reported of, that hee had pleaſed God*, Heb. 11. 5. now where this perſwaſion taketh place, it will ſtrike the heart with a reuerend feare and awe towards God, making a man thus to reaſon; God is preſent with me, A how then ſhould I doe this euill in his ſight. Oh that this thought did runne in our mindes in the time of temptation, that by Gods grace we ſhould feare to ſinne, and endeauour to walke before God in all holy obedience, as his ſeruants haue done. Many are ſhameleſſe in ſinning, which comes from the want of this perſwaſion of Gods preſence, which ſhould ſtrike this feare into their hearts, as we may ſee, Gen. 20. 11. Pſal. 10. 3, 4. 11. and 94. 6, 7.

6 A helpe againſt the feare of the deuill.

Sixtly, this knowledge of Gods preſence, ſerues to quiet & ſtrengthen their hearts that are troubled with feare of the deuill: thus they muſt reaſon with themſelues; the Lord my God is preſent with me, both in power and eſſence, B he can bind *Satan*, & he will keepe thoſe that truſt in him from the ſnare of the hunter, wherefore then ſhould I be afraid?

II. Inſtruct. A ground of an humble and penitent life.

Secondly, is the earth the Lords footſtoole? then while we liue here vpon the earth, our *liues ought to be a daily practiſe of humiliation and repentance*: when good ſubiects come before the chaire of eſtate, eſpecially if the Prince be preſent, then they bow their bodies, to teſtifie their loyall ſubiection vnto their Prince; ſhall man doe this to man, and ſhall not we, whoſe dwelling is at the Lords footeſtoole, much more humble our ſelues? When Dauids wrath was kindled againſt Nabal, Abigail Nabals wife, beeing wiſer then her huſband, went to meete Dauid with a preſent, and ſo ſoone as C ſhee ſaw him, [f] *ſhee light off her aſſe and fell downe vpon her face, and bowed her ſelfe vnto the ground, and fell at his feete, and beſought him humbly to forget the treſpaſſe, and to ſtay his hand from blood*: ſo likewiſe when *Iacob* met his brother *Eſau*, [g] *he bowed himſelfe ſeauen times, to moue him to compaſſion towards him and his family*: how much more then ought we to bow our ſelues before the Lord, who haue ten thouſand fold more deſerued his wrath then Nabal did Dauids, or Iacob Eſaus? and beſides, our humble walking before him at his footſtoole here on earth, may giue vs aſſurance that one day he will place vs on his throne in glorie in the heauens. But if we walke proudly before him in the practiſe of ſinne, being at his footſtoole, D let vs know that *he hath feete like vnto fierie braſſe burning in a furnace*, Reuel. 1. 15. vnder which he will trample all his enemies, and make them his footſtoole, Pſal. 110. 1.

Ieruſalem is Gods citie, though abounding with corruptions.

The third inhibition, is *from ſwearing by Ieruſalem*: the reaſon is, *for it is the citie of the great King*: that is, the citie of God, the King of kings; for God had choſen the Iewes to be his peculiar people, and Ieruſalem for his holy citie, where he had his Temple, and ſacrifices for his ſolemne worſhip. Now here obſerue, that at this time *the Temple was made a denne of theeues*, and many of the Scribes and Iewiſh teachers were notable Heretikes, erring againſt the foundation of religion; yet, the people were rebellious and wicked, as Steuen plainely telleth them, Act. 7. 51. and yet Chriſt here

[f] 1. Sam. 25. 23, 24. &c.

[g] Gen 33. 3.

calleth Ieruſalem the citie of God; and ſo the people, Gods people; though they for their part had forſaken God. The reaſon hereof is this, becauſe neither the Iewes, nor any other doe then preſently ceaſe to be the people of God, when by ſin they cut off themſelues from God and forſake him; but then doe they ceaſe to be Gods people, when God forſakes them, and cuts them off from him: like as in the ſtate of matrimonie, when either man or wife commits adulterie, that partie breakes the bond of mariage, and as much as in him lieth cuts off himſelfe from the other: but yet while the partie innocent retaines matrimoniall affection towards the partie offending, and giues not a Bill of diuorce, they ſtill remaine man and wife. This appeares in theſe Iewes, whom neither Chriſt himſelfe did then forſake, when they reiected him (for he prayed for them when they crucified him) nor yet his Apoſtles, till they ſaw in them manifeſt ſignes of incurable obſtinacy, Act. 13.46.

Whē a people ceaſe to be Gods people.

This point muſt be remembred, as ſeruing to rectifie our iudgements touching the ſtate of a Church or people, that haue many grieuous wants & faults among them, both for doctrine and manners: for though a people doe what in them lyeth, to cut off themſelues from God, yet till God cut them off from him, they ceaſe not to be his people, and therefore we may not iudge them to be no people of God, till wee ſee that God hath cut them off. And to apply this to our owne Church, put caſe we had forſaken God, and had among vs all thoſe abuſes which ſome would faſten vpon vs, as making vs to be no Church, yet this prooues vs not to be no Church, neither ought we for all this to be ſo reputed: for though we haue deſerued indeede that God ſhould cut vs off, yet ſeeing he vouchſafeth vnto vs the doctrine of life, and the pledges of ſaluation, it cannot truely be ſaid, that we are no Church. If it be ſaide, that by this reaſon wee will make the Church of Rome to be Gods Church, becauſe they haue ſome ſignes of Gods fauour, as Baptiſme and the word, though greeuouſly corrupted. *Anſwer.* Though I doubt not but God hath his companie in the middeſt of Poperie, yet if we vnderſtand by the Church of Rome, a companie of men who profeſſe & hold the Pope for their head, and embrace the doctrine eſtabliſhed by the Councel of Trent, then (I ſay) they are no Church: for Chriſt hath cut them off, and giuen them a bill of diuorcement in his holy word, Reuel. 18.4. *Come out of her my people.*

Browniſts.

Rome no true church.

Hence wee are taught, to carie a charitable opinion of ſuch particular perſons, as goe on in ſinne without remorſe: for though they for their part haue forſaken God, yet we know not, whether God hath forſaken them: he may in mercie call them to repentance; and therefore we muſt not raſhly giue ſentence of iudgment againſt them. *Queſt.* But what if a man giue himſelfe to the deuill by couenant, as many haue done, and doe daily, may we not then giue ſentence againſt them, or they againſt themſelues? *Anſw.* No verily: for though this caſe be moſt fearefull, yet they haue not abſolute power ouer themſelues. [a] *Manaſſes* a king of Iuda had moſt wickedly forſaken God, and bound himſelfe in league to the deuill; but yet when he humbled himſelfe, being in affliction, and prayed to God, he was receiued to mercie. *Sauls* caſe was fearefull while hee [b] *made hauocke of the Church*; and yet the Lord conuerted him when he went to perſecute. This muſt not embolden any to goe on in ſinne, for the *Lord will not bee mercifull vnto ſuch*, Deut. 29.19.

Charitie toward the impenitent.

a 2.Chro.33.6.12.

b Act.9.1.2.

verſ.36.

Neither ſhalt thou ſweare by thine head.] This is the laſt forme of ſwearing forbidden by Chriſt; the reaſon, *becauſe thou canſt not make one haire white or blacke*: that is, thou ſhalt not ſweare by thine head, becauſe thou haſt not power ouer thine owne head, thou art not able to make thine head; nay, thou canſt not make one haire of thine head; nay (which is leſſe) thou canſt not giue to any haire his naturall colour, by making it either white or blacke.

Where obſerue the honour giuen to God, not onely to make the haire of mans head, but euen to giue a naturall colour to euery one of them: man can not doe the leaſt of theſe things.

This teacheth vs, firſt that there is a particular prouidence of God, whereby he diſpoſeth of all things, euen of the leaſt and baſeſt things that be in the world: for what is more baſe the the haire of a mans head? and what is leſſe to be regarded then the colour thereof? and yet the Lords prouidence reacheth hereunto. This is a matter of endleſſe comfort to Gods children: for when we are once perſwaded of the particular prouidence of God ouer ſo baſe and light things, we ſhall eaſily be reſolued, that all things which befall vs in this life, whether in proſperitie or aduerſitie, come by Gods ſpecial prouidence: which will mooue vs to a patient bearing of all miſeries, and to contentment in euerie eſtate, becauſe it is the Lords ſending; yea this will be a notable comfort in any affliction to know that God is the author thereof.

Gods particular prouidence prooued.

Secondly, if hath not man power ouer the leaſt creature, no not ouer the haire of his head; then doubtleſſe he may not lawfully ſweare by any creature, though it haue relation to God therein: for if hee might lawfully ſweare by a creature, it were becauſe he might preſent that creature vnto God, as a pledge of his preſence, wherein he deſires God to puniſh him, if he faile in his oath. This is graunted of thoſe that defend this forme of ſwearing: but a man may not lay downe any creature, as a pawne before God, and appoint the Lord to puniſh him therein, becauſe the creature is not in mans power: euery creature is the Lords, and we may

Againſt ſwearing by the creatures.

not appoint him how he ſhall puniſh vs for our periurie. If it be ſaide, that the oath made by the creature, is a binding oath, which muſt be kept, for Chriſt calls it an oath, Matth.23.20. and therefore a man may lawfully vſe it. *Anſw.* The reaſon is not good: for the oath bindeth and muſt bee kept, becauſe indirectly a man ſweares by God, and ſo in ſubſtance it is an oath; but yet the manner of it is vnlawfull, becauſe an oath, beeing a part of Gods worſhip, ought to bee directed vnto God immediately: when an Infidel ſweares by his falſe gods (as e *Laban did by the God of Nahor*) that is an oath, and it binds his conſcience, becauſe in his intent he ſware by the true God; and yet the forme of it is vnlawfull, becauſe he puts that in the roome of God, which is not god.

e Gen.31.53.

Abuſes about the haire of the head.

Thirdly, is the haire of the head the creature of God, and the naturall colour his workemanſhip? then all abuſe hereof muſt needes be vnlawfull: as firſt, the cuſtome of thoſe men or women, who beeing aſhamed of Gods workmanſhip in their owne haire, doe beautifie their heads with bought haire, ſometime of dead perſons. This is an odious thing, and ſuch perſons take Gods name in vaine, as much as they which ſweare by the head at euery word: for be they what they wil be, God in ſome ſort hath ſet his owne name in the naturall colour of their haire, which none ought to be aſhamed of. Secondly, the painting of faces, and colouring of the haire is another abuſe of Gods nam ſet therein. This practiſe was abhorred of the heathen, who in their writings haue branded *Poppea Neros* wife, becauſe ſhee vſed an ointment made of Aſſes milke, to make her face faire and bright: what then ſhall we ſay of our ladies and gentlewomen, who paint their faces with Spaniſh white, and colour their haire? Theſe doubtles beleeue not Gods word, which *preferreth the feare of God before fauour and beautie*, Prou. 31. 30. But yet mee thinkes they ſhould be aſhamed to be followers of *Ieſabel*, 2.King 9.30. Thirdly, the wearing of long haire is another abuſe thereof, in the younger ſort; it beganne indeede among the aged, but now it is become a tricke of youth, and is the badge of a proud heart: for how can they ſay they glorifie God thereby, when the Apoſtle ſaith, *It is a ſhame for a man to haue long haire.* Well, ſith God hath ſet his name therein, wee muſt beware how we make it an inſtrument of ſinne. If it be ſaid, to weare long haire is our Engliſh faſhion: I anſwer, It is not our auncient Engliſh faſhion, but indeede it is a forraine tricke, and therefore as vnlawfull as forraine attire, which God condemnes, Zeph.1.8. Our ancient Engliſh faſhion (except it were among the aged) was to weare ſhort haire: and in euery countrey, the moſt auncient and graue faſhions ought to be followed; not onely in the vſe of the haire, but in apparell alſo, that therein men may ſhew the grace of their heart: for mans attire is Gods ordinance, borrowed from his creatures, wherein God hath ſet his name, and therefore we ought not to deface it, with the ſtampe of pride and vanitie, but rather ſhew therein, that libertie and modeſtie, that may honour Gods name.

1

2

Plin. nat. hiſt. l.11.c.41.& l.28.c.12.

V. 37. *Let your communication be yea, yea, and nay, nay: for whatſoeuer is more commeth of euill.*

A rule of communication.

This verſe containeth two parts: A rule for the framing of our ſpeech in common talke; and a Reaſon thereof. The Rule is this, *Let your communication be yea, yea, nay, nay:* where hee ſheweth, that though men may not ſweare in their common talke, yet they may vſe a ſimple affirmatiõ, or negation to the thing they ſpeak. This Rule is diuerſly expounded; ſome take it to reſpect the truth of our ſpeech, as if Chriſt had ſaid; Whatſoeuer you affirme in ſpeaking, affirme it truely, and whatſoeuer you denie in ſpeaking, denie it truely. But by the circumſtãces of the place, it rather ſeemeth, that Chriſt here propoundeth a Rule for the very forme of our common talke, to this effect: If you would affirme any thing in your ordinarie ſpeech, let your affirmation be yea; and if you would deny any thing, let your negation or deniall bee no, and in your ordinarie communication ſay no more, though you be vrged thereto. So muſt wee take *communication*, for ordinarie talke: for in ſome caſes it hath beene lawfull to ſweare, as hath beene ſhewed.

The vſe.
1. Invocations in communication vnlawfull.

Firſt, by this Rule is condemned the adding of invocations to our common affirmations or negations: as *O Lord, yea: nay, good God*, and ſuch like. In ſome caſes, and at ſome times theſe may be vſed: but in ordinarie and familiar communication, theſe invocations are abuſes of Gods name. An earthly Prince wil not ſuffer his name to bee toſſed in euery mans mouth; and much leſſe will the Lord, who herein is iealous of his glorie.

2. Aſſeuerations.

Secondly, here note, that aſſeuerations may not be ordinarily vſed in common talke, as *verely yea, no in truth*, and ſuch like: theſe are more then ſimple affirmations and negations, and therefore in common ſpeech cannot be vſed. Our Sauiour Chriſt, the patterne of pietie, neuer vſed them, but in waightie matters, which were carefully to be remembred; & then he ſaid, *Verely, verely, I ſay vnto you.*

3. Execrations.

Thirdly, here is condemned the vſe of *execrations*, when wee affirme or denie a thing in our common talke; as to ſay, *yea, or els I would I were dead*, and ſuch like.

4. Ordinarie ſwearing.

Fourthly, *ordinarie ſwearing* is here againe plainely forbidden, whether it be by the name of God, or by other creatures. Some to avoide ſwearing (as they thinke) in their common talke, for yea and nay, vſe to ſay, *by yea*, and *by no*: but herein they offend, for theſe phraſes are oathes, as well as *by faith*, and *by wrath*: & in a word, all ſpeeches in common talke, added to confirme our ſpeech, aboue *yea*, and *nay*, are abuſes againſt this Rule of Chriſt, for ordinarie communication.

For whatſoeuer is more then theſe, that is, whatſoeuer exceedeth a ſimple affirmation or negation in common ſpeech *commeth of euill*, that is, of the euill one, the deuill: ſo chap.6.13. *Deliuer vs from euill*; that is, from the deuill, that euill one. This is a moſt excellent reaſon, to mooue men to put in practiſe this Rule: for all abuſes of oaths, aſſeuerations, inuocations, and deprecations, in common ſpeech, are abuſes of Gods name, and they come from the deuill, he is the ſchoolmaſter that teacheth mē to vſe thē.

Queſt. Whether doth euery temptation come from the deuill? *Anſ.* Euery temptation to euill, is of the deuill; ſo much this Text prooueth: and Matth.4.3. the *Deuill* is called the *Tempter*, becauſe he giues himſelfe to tempt all men, by all means, at all times. True it is, that ſome temptations come from our corrupt hearts, but yet the deuill hath an hand in them to further them. *Queſt.* How can this be, ſeeing the deuil is but one, and can be but in one place at once? *Anſw.* There is indeede one head of wicked ſpirits, called *Beelzebub*, and *the deuil*, who hath innumerable wicked angels miniſtring vnto him, as may be gathered, Matth.25.41. where *hell is ſaid to be prepared for the deuill and his Angels*; and it is not vnlike, but they are moe in number, then all the men vpon the earth: for where can any man be in this life, but ſome wicked ſpirit will be readie to tempt him vnto ſinne? doth he not prouoke the filthie perſon to vncleanneſſe, and euerie man to ſuch ſinne, whereunto hee is moſt inclined? And ſay the euil motion ariſeth from our owne corruption, yet the deuills helpe is neuer wanting to bring it into action.

Vſe 1. Deuills oft about vs though vnſeene.

This ſerueth to confute the follie of our common people, who neuer feare the deuill, but when hee appeares vnto them in ſome ſhape: they thinke he is neuer neere them, but when they ſee him: but they muſt know, that the deuill by his wicked ſpirits is alwaies about them day and night, and in all places: and therefore they muſt learne more to feare his temptatiōs, then his appearance: for that is not ſo terrible to the ſight, as his temptations are hurtfull to the ſoule. 2 Secondly, this preſence of the deuil with euery man, to tempt him at all times, muſt teach vs to keepe ſtraite watch againſt all ſinne and the occaſions thereof: we are eaſily perſwaded to watch againſt theeues that would depriue vs of our temporall goods, or naturall life: now the deuill our ſpirituall enemie, is daily about vs, to ſeeke the ruine of our ſoules, & therefore we muſt alwaies haue an eye to his temptations. And indeede, if we would well conſider his preſence, and malice againſt vs, it would make vs watch and feare, leaſt he ſhould take vs in his ſnare.

Why Satan is called the euill one.

A But why is the deuill called the euill one? *Anſw.* By a kinde of excellencie of ſpeach, for theſe reaſons. 1 Firſt, becauſe he is euil in exceſſe, his ſins are in the higheſt degree: for it is like, his firſt ſinne was directly againſt the holy Ghoſt, which may be one reaſon, why God choſe not Angels, but men, on whom he would ſhew mercie after their fall. 2 Secondly, becauſe he commits euill and wickedneſſe without ceaſing, and therefore is compared to an [a] *hunger-bitten Lyon, who goeth about continually, ſeeking whome hee may deuoure*. The moſt wicked man that is, or euer was, will ſometime doe good: [b] *Pharaoh* humbled himſelfe, and confeſſed his ſinnes to Moſes, and [c] *Saul deſires to worſhippe* B *God with Samuel*: *Herod* alſo heard *Iohn Baptiſt* [d] *gladly, and did many things* according to his Miniſterie: but the Deuill herein differs from all wicked men, that he doth nothing but practiſe wickedneſſe, he is alwaies murthering, and neuer ceaſeth to ſeeke mens deſtruction. 3 Thirdly, becauſe he practiſeth ſinnes of all ſorts and degrees, in himſelfe, and by his Miniſters; for the ſinnes that be in the world, be all from him, either originally, or by furtherance. The vileſt man that is, doth abſtaine from ſinne ſometime, yea by nature he hateth ſome ſinnes: the proud and prodigall man cannot abide couetouſneſſe; and the drunkard may abhorre idolatrie; but the deuill continually practiſeth ſinnes of al ſorts, and therefore is iuſtly called C the *euill one*.

[a] 1.Pet.5.8.
[b] Exo.10.16.
[c] 1.Sam.15.30.
[d] Mar.6.

Why we are called the children of wrath, and of the deuill.

Here then we may ſee a reaſon, why we are called the *children of wrath, and of the deuill by nature*: namely, becauſe by nature we carrie in vs, and about vs, as liuely an image of the deuill in ſinne, as any child doth of his naturall father. For firſt, in our conception we are guilty of *Adams* ſinne, in eating the forbidden fruit. Secondly, our nature is ſtained with originall ſinne, which is (not a practiſe) but a proneneſ to all manner of miſcheife and wickedneſ, that is committed in the world. Seeſt thou a man kill his father, or mother, or betray his maſter, as Iudas did to Chriſt, though it may be, thou abhorreſt ſuch ſinnes, yet doubtleſſe the ſeed thereof is in thee: yea, if God in mercie did D not keep vs from it, our corruption would cary vs to the blaſphemie againſt the Spirit. And thirdly, from this naturall corruption, doe ariſe innumerable euill thoughts, words, and deedes, in the courſe of our liues, in all which we beare the image of the deuill, till God bring vs to repentance; and therefore iuſtly may we be called the children of wrath, and of the deuill by nature, hauing the ſame corruption in vs, that is in the deuill, though not in the ſame degree and manner.

Vſe 1.

Hence we learne, Firſt, to be aſhamed and confounded in our ſelues, yea to hang downe our heads: for what cauſe hath he to be puffed vp with ſelfe-loue, that is by nature in himſelfe like to the deuill. 2 Secondly, this teacheth vs aboue all things, to labour to haue the image of

God renewed in vs, in righteouſnes, & true holines, which was loſt in *Adam*, that ſo, the deuills image, in ſinne and wickednes, may be defaced. 3 Thirdly, this muſt cauſe vs to make no account of any worldly thing, that pertaineth to vs; but all our ioy muſt be in Chriſt, he muſt be our wiſdom, and righteouſnes, our riches, & all things elſe, becauſe by him we are renued from the deuils likenes to the image of God.

v. 38. *Ye haue heard that it hath beene ſaid, an eye for an eye, a tooth for a tooth, &c.*

Here Chriſt returns to the commandements of the ſecond Table, intending to reſtore the ſame to their proper ſenſe, and withall to confute the erroneous interpretation thereof, giue by the Iewiſh Teachers. And firſt, he commeth to a particular Iudiciall law of *Moſes*, pertaining to the ſixt commandement, touching the *Requitall of like for like*: in which, as in the former, he firſt ſets down the words of the law of *Moſes*, but yet to be vnderſtood, with the erroneous interpretation of the Scribes and Phariſies, v. 38. then, he giues the right ſenſe of that law, and withall confuteth the falſe interpretation of the Iewiſh teachers, v. 39. 40. 41.

Moſes law of like for like expounded.

For the firſt, the words of *Moſes* law here ſet downe, *An eye for an eye, and a tooth for a tooth*, are written, Exod. 21. 24. whereto, as to the former, Chriſt prefixeth this preface, *It hath beene ſaid*; thereby giuing vs to vnderſtand, that he is about to lay downe the law of God in the falſe ſenſe of the Iewiſh Teachers; for the better perceiuing whereof, we muſt obſerue the true meaning of that law: *An eye for an eye, and a tooth for a tooth*: wherein the Lord requireth, requital of like for like, not by euery priuate man, but by the publicke Magiſtrate. As if a man did put out his neighbours eye, then the Magiſtrate ſhould put out his eye, & ſtrike out his teeth, that ſtrikes out his neighbours teeth: this appeares to be ſo, becauſe reuenge is *flatly forbidden to euery priuate perſon*, and plainely appropriateth to the Iudge, Deut. 19. 18. 19. 21. But the Iewiſh Teachers expounded this law of priuate reuenge; as though God had ſaid to euery priuate man, If thy neighbour plucke out thine eye, pluck out his again; and if he ſtrike out thy tooth, ſtrike thou out his tooth: this is the falſe interpretation of the Iewes. *Queſt.* How could they ſo farre ouerſhoote themſelues in ſo cleare a caſe, ſeeing in all the books of *Moſes*, it is plainely referred to the Magiſtrate? *Anſw.* There may be two reaſons giuen thereof: Firſt, it is a naturall opinion, that a man may reuenge himſelfe in his owne cauſe priuately, and not waite for recompence of the Magiſtracy; and anſwerable hereunto, there is a mighty ſtrong deſire of reuenge in euery mans heart by nature, when he is iniuried: now it is like, that theſe Iewes followed their corrupt nature, and headie affections, in

Deut. 19. 18.

A the interpretation of this law. Again, the Iewiſh people were mightily giuen to reuenge, by their naturall diſpoſition, as may appeare by the law of the Cities of Refuge, and by mentioning of the Reuenger of blood: which plainly imports, that the Iewes would haue blood againſt him that ſhed blood, whereſoeuer they met with him. Now, the Iewiſh Teachers framed their doctrine to the common diſpoſition and behauiour of their people, and ſo falſified the truth of God, as many times it falls out, that the common practiſe of men makes ſinne to ſeeme no ſinne.

Vſe. 1. Tempering religion to mẽs humors a Satanicall policie.

In the perſō of theſe Iewiſh Teachers, we may ſee the policie of the deuil: whoſe intent is, and hath beene in all ages, to ouerturne religion B and to this ende, hee endeauours to cauſe men to temper religion to their naturall diſpoſition and common opinion in outward manners; whereby hee ouerturneth both religion and people. This appeares in other points among the Iewes, as well as in this caſe of reuenge: They were a people giuen much to couetouſneſſe, as may appeare by the law of toleration for taking vſury of ſtrangers, and by their hardneſſe of heart, ſo much reprooued by all the Prophets. Now the Deuil perceiuing this to be their natural diſpoſition, makes Gods doctrine of ſaluation, ſeeme to them a doctrine of earthly benefits; for hee cauſed them to dreame of an earthly King for their Meſſias, and of an earthly flouriſhing kingdome vnder him. Thus alſo hath the deuill dealt with other heathen C people: The Romans in Italie haue beene euer groſly addicted to ſuperſtition, ſorcerie, and idolatrie, as heathen writers doe teſtifie. Now though God vouchſafed them his true Religion, in the Primitiue Church, yet the deuil perceiuing their naturall diſpoſition to ſuperſtition, hath ſo tempered the truth of God among them, with a naturall and ſuperſtitious religion, that now they abound as much in idolatrie and ſuperſtition, as euer they did when they were heathen. The like malitious practiſe doth the deuill ſhew, among the Proteſtants, where the Goſpel is truly preached; for though he cannot (as he deſires) corrupt religion in the mouthes of the Teachers; yet he weakens it greatly in the hearts of men, both Teachers D and hearers, cauſing them ſo farre forth onely to receiue it, as it is ſutable to their nature & diſpoſition: but where it croſſeth their humors, there to leaue it. Is not this euident? for he that embraceth the truth with his heart, will frame his life according to it; but generally the entertainment of religion is only formal: for though men profeſſe it, yet they liue in their ſinnes, they make it to iumpe with their natural diſpoſition, hauing indeed a ſhew of godlines, but they wāt the power thereof: and ſo in them religion is vaine, Iam. 1. 26. Whereby we muſt be aduertiſed, to take heede of this policie of the deuil: and whereas he labours to transforme religion to mens diſpoſitions, we on the contrarie muſt

Formall profeſſion.

deauour in all things to transforme our ſelues into religion, obeying *that forme of doctrine, whereunto we are deliuered*, Rom. 6. 17.

A propertie of a badde Teacher.

Secondly, in theſe Scribes and Phariſies we obſerue the propertie of a bad Teacher: namely, to transforme himſelfe and his doctrine, to the cuſtome and manners of the people, when as the people ſhould be transformed into his doctrine and practiſe, according to godlineſſe. Hereof the Lord admoniſheth *Ieremie*, f *Let them returne to thee, but returne not thou to them*: for it was the practiſe of the falſe prophets in his time, thus to g *ſtrengthen the hands of the wicked*: and it is a common fault in many Teachers, that they frame themſelues, both for doctrine and practiſe, to the cuſtome and manners of the people: but this is the deuils pollicie, whereby he ouerthroweth religion, and deſtroyeth mens ſoules.

f Ier.15.19

g Ier.23.14.

V. 39. *But I ſay vnto you, reſiſt not euill: but whoſoeuer ſhall ſtrike thee on thy right cheeke, turne to him the other alſo.*

In this and the three next verſes, Chriſt confutes the falſe interpretation of this law. The ſumme of this anſwer ſtands in two points; the firſt is an inhibition, *reſiſt not euill*, which is explaned by three examples in the words following. The ſecond, is a commandement to requite good for euill, v. 44.

Expoſition.

For the firſt, by *euill* is meant, the *iniurie or wrong* that is done to man; or more properly, *the euill one*, that is, the euill man that doth the wrong. *Reſiſt not*] that is, riſe not againſt the euill one, to requite like for like, according to the iniurie he hath done vnto thee: ſo much the *word* ſignifieth. Now Chriſt forbiddeth not reſiſting euill by a lawfull defence, but by way of priuate reuenge: for he ſpeaketh to his Diſciples, and to priuate men, ſaying, *I ſay vnto you which heare*, (as Saint *Luke* hath it, chap. 6. 27.) Yet further to cleare this interpretation, we muſt know, the Scripture mentioneth two kinds of reuenge, *Publicke* and *Priuate*. *Publike reuenge is*, when the Magiſtrate according to iuſtice, and the law of God, puniſheth an euill perſon, that wrongeth his brother. *Priuate reuenge is*, when thoſe that are no Magiſtrates, will reuenge themſelues on ſuch as doe them wrong. The *publicke reuenge* is allowed by S. *Paul*, calling the *Magiſtrate*, h *Gods Miniſter, for the executing of reuenge vpon euill doers*. *Priuate reuenge*, is forbidden by the ſame Apoſtle, i *Reuenge not thy ſelfe*. Now by this doctrine it is plaine, that our Sauiour Chriſt here forbidding reuenge, meaneth not publike, but priuate reuenge.

ἀντιστῆναι.

Reuenge twofold.
1. Publike.
2. Priuate.

h Rom.13.4.

i Rom.12.17.

The vſe 1. Magiſtracie lawfull.

First, here we ſee thoſe men confuted, who thinke it vnlawfull for a Chriſtian to be a Magiſtrate, to execute reuenge vpon malefactours by the ſword, or to make warre againſt the common enemies: theſe men are deceiued, by miſtaking this text, which forbiddeth onely priuate, and not publike reuenge. Secondly, here we ſee, that all priuate reuenge is flatly condemned, as a ſinne againſt the ſixt commandement. This point muſt be remembred, becauſe it is our naturall opinion, and our hearts deſire to requite like for like in priuate cauſes, when we are iniured.

2 Priuate reuenge vnlawfull.

Now that we may ſee more into this ſinne, we are to know that priuate reuenge is twofolde, Inward, and Outward: *Inward priuate reuenge*, is a purpoſe in the heart, to doe a man an euill turne; this is commonly called the bearing of a grudge, and it is here condemned. *Outward reuenge*, is when the ſpite of the heart comes into action, either by word or deede: by word, when a man giues out threatning ſpeeches; as *that hee will ſit on his ſkirt*, or *be euen with him, if it lie in his lot*, and ſuch like; or vſeth curſing ſpeeches, *as a plague take thee, a murren or peſtilence light vpon thee*; or raileth or chideth, calling another *knaue, villaine, &c.* By deede and action men ſhew outward reuenge, when they lie at a word and a blowe, vſing to fight and to ſtrike one another, by way of priuate reuenge. Hereto alſo we may referre an ordinarie bad practiſe of ſome Magiſtrates and Superiours, though (it may be) few thinke it to be a fault; to wit, when the Magiſtrate doth aggrauate the puniſhment vpon a malefactour, for ſome priuate grudge he beareth to him, for then he vſeth priuate reuenge: as alſo when Parents or Maſters correct their ſeruants and children in furie and rage; for though they be publike perſons in this regard, yet to giue correction in a chollerick moode, is to eaſe the heart by way of reuenge.

Kinds of priuate reuẽge.
1. Inward.
2. Outward.

Here then we muſt learne, that wee may not requite euill for euill, in thought, word or deed, to thoſe that doe vs wrong any manner of way, but muſt rather ſuffer iniurie, and referre the reuenge vnto God that iudgeth righteouſly. And becauſe this dutie goes againſt our naturall diſpoſition, I will vſe ſome reaſons to perſwade our hearts to yeeld vnto it: Firſt, the Apoſtle teacheth out of Deuteronomie, that k *Vengeance is the Lords*; if then we ſhall priuately reuenge our ſelues, we rob God of his right, & ſo ſinne againſt the firſt commandement. Secondly, in the next words he addeth, *and I will repay, ſaith the Lord*: where God takes vpon him to be our debter in the caſe of iuſtice, and therefore when wee are wronged, we muſt not be raſh to reuenge our ſelues, but muſt waite with patience vpon the Lord, laying downe our iniuries at his feete; for he will repaie in due time, to them that haue wronged vs. Thirdly, conſider the examples of worthy men in this caſe; for our Sauiour Chriſt neuer ſought reuenge, but bare *wrong patiently, committing all to him that iudgeth righteouſly*, lea-

Vſe. 2.

Reaſons againſt priuate reuenge.
1
k Rom.12.19.
2
3

ning vs an example to doe likewiſe, 1. Pet. 2. 20. Yea, when he was cruelly & vniuſtly crucified, he *praied for his perſecutours*, Luk. 23. 34. *Steuen* alſo *praied for them that ſtoned him*, Act. 7. 16. and *Dauid*, though a King, would not ſuffer reuenge to be taken on *Shimei that curſed him*, 1. Sam. 19. 9, 10. neither would he euer touch *Saul*, who ſought his life, though he had him [i] often in his hands: nay, *in his heart ſmote him for cutting off the lappe of his coate*: ſo farre was hee from ſeeking reuenge. 4 Fourthly, in the fifth petition wee pray, *Forgiue vs our ſinnes, as wee forgiue our treſpaſſes*: but if we carrie grudging in our hearts, wee praie God not to forgiue vs, but to condemne vs; for wee will not forgiue, but be reuenged on them that offend vs. Now this is a moſt fearefull caſe, that a man ſhould pray for vengeance vpon himſelfe. 5 Fiftly, it is not meete in common reaſon, that the ſame partie ſhould be the accuſer and the Iudge; and yet if a man might reuenge himſelfe, this ſhould be ſo: and therefore, if we would be Chriſts Diſciples, we muſt arme our ſelues with patience, in ſuffering wrong, and referre reuenge to God that iudgeth righteouſly.

Yet ſome will ſay, If we alwaies put vp and ſuffer wrong, we ſhall neuer be at quiet, but ſtill be abuſed. *Anſwer*. Though in our owne perſon we may not reuenge our ſelues, yet we may craue the helpe of the Magiſtrate, either for the preuenting, or for the puniſhment of wrong done vnto vs; for the Magiſtrate is Gods Lieutenant, to releeue the oppreſſed, and to execute vengeance on malefactours: thus did [a] *Paul ſend to the chiefe Captaine*, to preuent a conſpiracie that the Iewes intended againſt him, and [b] *appealed to Ceſar*, to auoide the danger of the Iewes at Ieruſalem: and yet when wrong is done vnto vs, we muſt beare it patiently, without ſeeking priuate Reuenge, although the wrong were doubled or trebled vpon vs.

Thirdly, our Sauiour Chriſt here calling the wrong doer *an euill one*, giueth vs to vnderſtand, that it is the propertie of an euill man to doe wrong vnto others; and this title is giuen to the wrong doer, to teach vs, that wee muſt ſuffer wrong patiently, though hee be an euill man that offereth it vnto vs. It is the propertie of a good man to do good cōtinually, but to doe wrong is the marke of an euill man, who herein is like the deuill: which muſt teach vs not to doe wrong to any one, in his bodie, goods, or name, either by word or deede, but rather apply our ſelues to doe all the good we can, to euerie one within the compaſſe of our calling. Hereby we ſhall ſee what our eſtate is; for if in our callings we ſee our ſelues to hurt others, either by word or deed, wee are in the ſight of God euill men: ſuch are our vſurers, and extortioners, and all thoſe that vſe fraud and deceite in their callings. But if we would ſhewe our ſelues to be good men, approoued A of God in Chriſt, then we muſt referre our bodies and ſoules, and all that we haue, to the good of others. Although men by nature bee like to [p] *ſauage beaſts, as Lyons, Woolues, Cockatrices, &c.* whoſe propertie is, to deuoure and hurt other creatures; yet when it pleaſeth God to receiue them to mercie, and to place them in his kingdome, then they laie aſide their cruell nature, and liue peaceably one with another; for *in the mountaine of Gods holineſſe, none ſhall hurt or deſtroy*, ver. 9. It is a propheſie of Chriſts kingdome, that therin *the ſword and ſpeare* which be weapons of war, *ſhall be turned into ſythes and mattocks*, which are inſtruments of common good in time of B peace; whereby was ſignified, that when men are conuerted, and become true children vnto God, they laie aſide all malice, and giue themſelues to do good, and become ſeruiceable vnto all for the good of all. This was notably verified in *Paul*, who of a [q] *perſecutor became a preacher*: yea, *he* [r] *became all things to all men, that by all meanes he might winne ſome*. And thus doing, we are like to our heauenly father, who doth good to all; but if we giue our ſelues to wrong doing, we are euill ones and herein like to the deuill himſelfe.

Fourthly, Chriſt here forbidding priuate reueng, which is vnlawful, doth hereby eſtabliſh that reuenge, which is lawfull & iuſt. Now *lawfull reuenge* (to ſpeake ſomewhat hereof) *is* C *the worke of a iuſt and lawfull power, requiting euill for euill*. This iuſt reuenge is twofold; *Diuine*, and *Humane*; *Diuine reuenge*, is the work of Gods abſolute power, taking vengeance vpon offenders: of the lawfulneſſe of this reueng in God, there is no queſtion; onely this we muſt remember, that God executes this vengeance daily, in the manifold miſeries of this life, & likewiſe in the iuſt condemnation of the impenitent after death. Indeed as a father he chaſteneth his Church and children, for vengeance in Chriſt becomes nurturement; but as a ſeuere iudge he plagues the wicked, powring vengeance on them, both temporall and eternall. *Humane reuenge* is the ordinance of God, whereby men beeing thervnto called by God, do execute vengeance in the name of God; & D it is twofold, extraordinary, or ordinary: *Extraordinarie*, when men are extraordinarily ſtirred vp by the ſpirit of God, to execute vengeance vpon offenders, in the name of God. Thus [s] *Phineas ſlewe Zimri and Coſbie*: & thus many of the Iudges of Iſrael, eſpecially [t] *Ehud* and [u] *Sampſon*, tooke reuenge vpon the enemies of Gods people: thus *Elias the Prophet ſlew Baals prieſts*, 1. King. 18. 40. and *deſtroyed the two Captaines and their fifties with fire from heauen*, 2. King. 1. 10. 12. thus [x] *Peter killed Ananias & Saphyra*: and Paul *ſtrooke* [y] *Elimas with blindneſſe*. This kind of reuenge is nowe rare; for we are not to looke for extraordinary inſtincts: wee knowe Chriſt rebuked his [z] *Diſciples* for ſeeking to execute this extraordinarie reuenge

i 1.Sam.24. 5.6. & chap.26.9. 10.

a Act.23.17.

b Act.25.10.

Wrong doing the propertie of an euill man.

p Iſa.11.6.9.

q Act.9.21.

r 1.Cor.9.22.

Of lawfull reuenge.

1. Diuine.

2. Humane.

Extraordinarie.

s Numb.25. 7.8.

t Iud.3.21.

u Iud.14.19. & ch.15.&c.

x Act.5.

y Act.13.10.

z Luk.9.54 55.

Ordinarie.

vpon the Samaritans; and therefore when we haue a conceit hereof in our ſelues, wee may iuſtly ſuſpect what ſpirit it is that mooueth vs. *Ordinarie reuenge*, is that which men ordinarily put in execution, in the Church and common wealth, according to Gods wil, beeing thereto called by God: and it is two-fold, Leſſer, or Soueraigne. *Leſſer reuenge*, is the inflicting of lawfull correction vpon offenders, in word or deede, not reaching to the caſe of life and death: this kind of reuenge is committed to Parents ouer their children, and Maſters ouer their ſeruants, to ſchoolemaſters ouer their ſchollers, and Tutors ouer their pupils. *Soueraigne reuenge*, is that whereby the Magiſtrate may lawfully puniſh men according to their offences, in bodie, goods, or life it ſelfe; this I call ſoueraigne, not ſimply, but becauſe it is the higheſt that agreeth vnto man, beeing of life and death. This reuenge is executed partly in peace, and partly in warre; In peace, by the confiſcation of goods, by impriſonment, baniſhment, and (if the offence deſerue it) by taking away of life, for the good of the ſtate publike. In time of warre, when as (not for euery caſe) but for the iuſt repelling or requiting of wrongs, warre is made againſt the enemies of the ſtate. Now though it belong to the Magiſtrate onely, to execute publike reuenge, yet euery priuate man may haue the benefit hereof, and may vpon iuſt cauſes vſe the Magiſtrates helpe for his reuenge; as firſt, if his cauſe bee waightie wherein he is wronged: 2. if it bee neceſſarie: and 3. if it be for his iuſt defence, for the common good, and the puniſhment of the offender; and the Magiſtrate in theſe caſes may lawfully, nay he muſt put in execution reuenge for priuat men: for without this, neither church, nor common wealth, nor any ſocietie could ſtand.

Wherein we may ſeeke to the Magiſtrate for reuenge.

Thus we ſee what iuſt reuenge is: now conſidering it is the ordinance of God, this muſt admoniſh vs to eſchewe all outward offences, that we may ſo eſcape the iuſt reuenge of the Magiſtrate; and alſo to make conſcience of all ſinnes that ſo we may auoide the vengeance of God. And thus much of the generall rule.

1. Example of ſuffering wrong.

Now becauſe this generall rule might ſeeme to be hard, therefore Chriſt explaines the ſame in 3. particular examples, wherein he ſhewes how men are to behaue themſelues when they are wronged. The firſt example is in theſe words, *Whoſoeuer ſhall ſmite thee on the right cheeke, turne to him the other alſo.* Vnder which, are comprehended all iniuries done to mens bodies, not onely by blowes and wounds, but alſo in the contempt of their perſons, ſignified by ſtriking on the right cheeke: for vſually men ſtrike with the right hand, which directly ſhould light on the left cheeke, and if the right cheek be ſmitten, it is commonly with the back of the hād, which is a blow with contēpt: now, ſay a man is abuſed in his bodie, euen by blows of contempt, yet hee muſt not reuenge himſelfe, but *turne the other cheeke alſo.*] which words muſt not ſimply bee vnderſtood, but by compariſon, thus; *rather then thou reuenge thy ſelfe, and reſiſt the euill man that hath ſtricken thee on the right cheeke, turne to him the other*: for this particular example comprehendeth in it the generall rule of not reſiſting euill by priuat reuenge: and that it may not ſimply be takē, may hereby appeare: firſt, becauſe Chriſt ſhould then command the ſufferer to giue further occaſion of wrong doing to the euill man, which is not his meaning: againe, Chriſt himſelfe who gaue this rule, did not ſo practiſe it, when he was ſmitten by the ſeruant of the high Prieſt, Ioh. 18, 22, 23.

The vſe. Chalenging the field vnlawfull.

Firſt, by this example Chriſt condemneth the common practiſe of challenging the field for perſonall wrongs, & of taking that challenge when it is giuen; as alſo the fighting the ſingle combate: for Chriſt teacheth, that a man muſt take many wrongs, before he ſeeke to reuenge himſelfe by any ſuch courſe. If it be ſaid, it is a diſgrace to refuſe a challenge, we muſt know, that true grace and credit ſtandeth in yeelding obedience vnto God, & not in ſinning againſt him for the ſauing of our reputation with men.

Fighting and quarrelling.

Secondly, the common practiſe of *fighting* and *quarrelling*, is here condemned: many hold it vnlawfull to giue the firſt blow, but yet if another ſtrike them they thinke they may ſtrike againe: but this Chriſt here condemnes, and his owne example is againſt it: for when hee was ſmitten before the high Prieſt, he [a] *ſmote not againe*: when *Paul* [b] was ſmitten, he onely defended himſelfe in word, but ſmote not againe. And Chriſt checketh *Peter* for taking the ſword to reſiſt the officers that apprehended him in the garden; indeede he permitted his diſciples to weare weapons, yet not for reuenge, but for their iuſt defence.

[a] Ioh. 18. 22. 23.
[b] Act. 23. 3.

Thirdly, Chriſt here condemneth their opinion, that make it a matter of praiſe for a man that he will not turne his face from a man. It is indeede the praiſe of the Magiſtrate to be couragious, and not to feare the face of man. But yet a priuate man, be he neuer ſo ſtrong, ought to turne his face from the aduerſarie, vnleſſe it be in the caſe of his neceſſarie defence: for a mā muſt ſuffer double or treble wrong, rather thē reuenge himſelfe. If any ſhall thinke this to be a great diſgrace, ſtill hee muſt remember, that our chiefeſt honour conſiſteth, in approouing our ſelues vnto God, by obeying his wil, who here commandeth vs rather to turne our backes & flie, then to reſiſt in our owne reuenge.

What a man may doe, being vnlawfully aſſaulted.

Queſtion. But what if a man be aſſaulted, either on the high way, or in his houſe, may he not then reſiſt to ſaue his life, & his goods? *Anſwer.* In ſuch a caſe he may doe two things: Firſt, he may to the vttermoſt of his power defend himſelfe and his goods; for the Text ſpeaketh not againſt defence, but againſt reuenge. Secondly, if a man can ſee no way to eſcape, either by flight, or calling for helpe of the Magiſtrate; then he is to ſtand ſo farre in his owne defence, that hee is rather to kill then be killed: for in this caſe, God puts the ſword into a priuate mans hand, and makes him a Magiſtrate, to execute reuenge vpon his aduerſarie: and thus might a man lawfully *kill a theefe in the night without the guilt of blood*, Exod. 22.2.

Priuate mens dutie towards Tyrants.

Fourthly, hence obſerue, that no priuate man may lawfully kill a Prince, though he ſhould tyrannically deſtroy both church and common wealth; for this rule muſt ſquare the actions of priuate men, they muſt rather beare double and treble wrong, then by way of priuate reuenge reſiſt the euill one. The reuenge of euill Magiſtrates muſt be referred to God, to whom it iuſtly belongeth, as *Dauid* did, 1. Sam. 26.10. and Pſal. 43. 1.

Quarrelling notes an euill perſon.

Laſtly, in this firſt example of particular iniurie, we may ſee one propertie of an euill man; namely, to be giuen to fighting, quarrelling, and contending: ſuch a one may think himſelfe a goodly fellow, but yet he that vſeth his ſtrength to ordinarie quarrelling, and wrong doing to others, is here made an euill one, by the ſentence of our Sauiour Chriſt: and therefore ſuch as excell in ſtrength, if they would be approoued of Chriſt, muſt make conſcience of quarrelling and fighting, and offer violence to no man.

V. 40. *And if any man will ſue thee at the law, and take away thy coat, let him haue thy cloake alſo.*

2. Example of ſuffering wrong.

Here Chriſt propounds the ſecond example of wrong done vnto men, wherein he forbids the party wronged to reuenge himſelfe: to wit, being iniured in his goods, either priuatly, or vnder colour of law; for both theſe may here well be vnderſtood. By *coate* properly is meant *the inner garment*; and by *cloake* the outward: but here the words are not ſo ſtrictly to be taken, but indifferently for any diuers garments; for in *Luke* they are thus ſet downe, *And him that would take away thy cloake, forbid not to take thy coate alſo*. And Chriſts meaning is this; If one vniuſtly contend with thee, to take from thee one garment, let him haue another alſo, whether coate, or cloake, or ſuch like thing. And yet this commandement is not ſimply, but comparatiuely to be vnderſtood; to wit, rather then a man ſhould ſeeke priuate reuenge, he muſt not onely ſuffer the loſſe of one garment, but of moe, and ſo of other temporall goods.

1 Contentious lawing not Chriſtian-like.

Out of this example, we may learne theſe Inſtructions; Firſt, that Chriſtians muſt be quiet and patient, and not giuen to contend, whether it be priuately, or openly by ſuite at the law. This contention *Paul* reprooued in the Corinthians, 1. Cor. 3.3. & chargeth the Philippians, *that nothing be done among them by contention*, Phil. 2. 2. which is a notable rule: for though men be at difference, yet there ought to be no contentions either in word or deed, all things ought to be done in loue, & ſo ſtrife ſhal ceaſe: that wrangling ſpirit is not of God, whereby men ſtriue to put downe others in words; when a man hath ſpoken his minde, he ought to ceaſe, for multiplying of words is againſt Chriſtian ciuility, and euery where condemned in the holy Scripture.

2 Common vſe of lawing nought.

Secondly, here is condemned, not the lawfull, but the common vſe of lawing, whereby men for euery trifle will trouble the Courts. This argues a contentious ſpirit, and a minde that is giuen to reuenge, which beſeemeth not Chriſtians, as *Paul* ſheweth, 1. Cor. 6. 1, 2, 5, 6. and yet it is the common practiſe in theſe our daies, from whence come ſuch vnchriſtian ſpeeches as this, *I will be reuenged on him, or elſe I will ſpend all that I haue*. But the truth is, that rather then a man ſhould goe thus to law, hee ought to ſuffer a double and treble loſſe.

3

Thirdly, here Chriſt teacheth, that in all our dealings we muſt haue a principall regard vnto charitie, and rather ſeeke to maintaine this grace in our hearts then our outward worldly goods.

4 How we ought to eſteeme of peace.

Fourthly, we are here taught to preferre our owne peace and quietneſſe, before our temporall goods; yet not ſimply, but in this reſpect, that hereby we may haue better time with quietneſſe to imploy our ſelues in the worſhip of God, and to edifie our ſelues in holineſſe and pietie: this dutie concerneth them eſpecially, which haue much dealing in the world, and thereupon many occaſions of anger & vexation; for ſuch vnruly paſſions make a man vnfit for Gods ſeruice; it is the meeke and lowly heart that receiues the bleſſing from the Lord, Matth. 11. 29.

5 Wrong doing a note of an euill perſon.

Laſtly, in this example is ſet downe vnto vs, *a ſecond propertie of euill men*: namely, to be giuen to wrong their brethren in their goods, either priuately, or vnder colour of law; ſuch a one was *Zacheus* before his calling, when he gathered tribute and cuſtome for the Romane Emperour, he vſed [a] *forged cauillation*, for his owne gaine: and theſe our daies abound with thoſe that enrich themſelues by pilling and polling of their brethren; but all ſuch are vniuſt & euill perſons, by the iudgement of our Sauiour Chriſt.

[a] Luk. 19.8.

Verſe 41. *And whoſoeuer will compell thee to goe a mile, goe with him twaine.*

3. Example.

Here Chriſt propounds the third example of wrong doing, by Superiours towards their inferiours, wherein the partie wronged is likewiſe forbidden to make reſiſtance by way of priuate reuenge. For the vnderſtanding whereof, we muſt know, that as in this our common wealth we haue *Poſt-maſters*, ſo in other countries, eſpecially in *Perſia*, there were like officers who by authoritie from their Kings or Emperours, might take mens cattell, nay men themſelues, and vſe them for trauell and carriage, at their pleaſure: and it is like, the Iewes had got this cuſtome among them after their captiuitie, as may in part appeare, by their [b] *compelling Simon of Syrene to beare Chriſts croſſe when they met him.* Now Chriſt ſpeakes here of the abuſe of this authoritie; ſaying, *That if a man compell thee wrongfully, vnder colour of the Magiſtrates authoritie, to goe with him one mile, goe with him twaine*: that is, rather then by reſiſting thou ſhouldeſt reuenge thy ſelfe, goe with him two miles: whence hee giues to all inferiours a commandement, to beare patiently the wrongs that are done vnto them by their Superiours, & rather to ſuffer a double wrong, then ſeeke to reuenge themſelues by priuate reſiſtance.

b Mat.27.32.

Practiſes of impatience in inferiours.

1

Here then we ſee a iuſt ground of reproofe of inferiours for ſundrie practiſes of impatience towards their ſuperiours; as firſt, when a man is attached by an officer, to make violent reſiſtance. This practiſe ſwarueth from the Rule of Chriſt, for ſay thou art attached wrongfully, yet thou oughteſt to acknowledge Gods ordināce in Magiſtracie, and to obey the ſame, without offering priuate reuenge. Secondly, it often falls out, that Land-lords and men of wealth, oppreſſe the poore, by incloſing of common lands, and ſuchlike; now hereupon the poorer ſort vſe to raile againſt them, and to curſe them: but this practiſe is alſo here forbidden by our Sauiour Chriſt; for albeit the rich men ſin grieuouſly in oppreſſing the poore, yet the poore muſt ſuffer rather double or treble wrong, then by curſing ſpeeches ſeeke priuate reuenge.

A note of euill ſuperiours.

Againe, in this example we may ſee a third kinde of wicked men; to wit, all ſuch as beeing ſuperiours, doe wrong and violence to their inferiours; as cruell Magiſtrates, oppreſſing Landlords, trauelling officers, víurers, and ſuch like: theſe are here called *euill men* by our Sauiour Chriſt, and therefore they muſt learne to ſhew mercie, and leaue off wrong and violence, if they looke to eſcape to be iudged as euill ones at the laſt day.

Chriſtianitie a ſtate of ſuffering.

Thus we ſee the three particular examples of wrongs, wherein men may not reuenge themſelues priuately. Now from them all ioyntly conſidered, we may note two points; Firſt, that the calling of a Chriſtian is a ſtate of ſuffering, 1. Pet. 2. 20, 21. *If yee take it patiently when yee ſuffer wrong for well-doing, this is praiſe worthie, for yee are hereunto called*: and therefore if we would declare our ſelues to be the true mēbers of Chriſt, we muſt ſhew forth patience in bearing wrongs, without ſeeking reuenge. This was Chriſts leſſon to his Diſciples, for hauing tolde them of afflictions to come, he bids them to [c] *poſſeſſe their ſoules with patience*: ſo when the ſpirit of God ſets down the afflictions of the Church, hee addes this as an *Item*, [d] *here is the patience of the Saints.* We therefore muſt labour to repell all malice and rancour when we ſuffer vniuſtly, remembring this rule of Chriſt, that rather then we offer priuate reuenge, we muſt ſuffer the doubling and trebling of the wrong. It is true indeed, this is hard for fleſh and blood to doe; but if we be but fleſh, that is, naturall men, why doe we profeſſe our ſelues to be Chriſtians? *for hee that hath not the ſpirit of God, is none of his*, Rom. 8. 9. And if we be in the ſpirit, we muſt obey the motions thereof, and learne of Chriſt who was meeke and humble, and following him we ſhall find reſt for our ſoules.

c Luk.21.19.

d Reuel.13.10. and 14.12.

Secondly, when Chriſt ſets down theſe three examples of ſuffering wrong, he applies himſelfe to the preſent outward eſtate of the Iewes which was this; For one man to ſuffer wrong of another in his bodie, and in his goods, and yet to reſt contented, without releife or amends: Now the cauſe of this their miſerable condition, was their ſeruitude to the Romane Emperour, who a little before Chriſts comming, had remooued the ſcepter from Iuda, and made Iuda a Prouince tributarie vnto Rome, ſo as they were ruled not by a Prince of their owne, but by a forraine enemies Deputies.

Forraine regiments a grieuous thing.

In this eſtate we may ſee the miſerable condition of any people that are in bondage to a forraine enemie, their liues are euery way miſerable, for beſides their perſonall bondage, they are conſtrained to ſuffer loſſes and wrongs, in goods, in their names, without all remedie or releife. The conſideration hereof muſt teach vs, Firſt to be heartily thankfull vnto God, for the happie outward peace, which with the Goſpel of Gods grace we now enioy vnder our Soueraigne, beeing free from ſubiection vnto any forraine power. Secondly, to pray earneſtly vnto the Lord, for the good eſtate, life, and health of our Prince, by whom vnder God, we enioy ſuch ioy and proſperitie; as alſo for the continuance of Gods holy hand of protection to preſerue the whole land againſt all forraine power whatſoeuer. Thirdly, to repent vnfainedly of al our ſinnes, that ſo we turning vnto God from them, he may continue vnto vs theſe happie daies of peace, wherein we haue freedome from ſubiection to forraine tyrannie: for our ſinnes are our greateſt foes, they lay open the ports of our lands, and the gates of our cities to the ſpoyling enemie; they will pull downe our ſtrong walls, and take away the ſtrength of our armed men: no enemies can doe vs ſo much harme as our owne ſinnes; and therefore we muſt humble our ſelues for them, and if we haue not repented, now we muſt beginne; and if we haue begunne, we muſt proceede and renew the ſame more and more. If we had felt the miſerie of ſubiection to forraine power, as theſe Iewes now did, it would touch vs: and therefore before theſe euills come vpon vs, let vs meete our God by true repentance, that ſo he may keepe from vs this fierce wrath.

V. 42. *Giue to him that asketh: and from him that would borrow of thee, turne not away.*

Doe good for euill.

Chriſt hauing forbidden priuate reuenge, doth here command the requitall of good for euill, in two particular examples of well-doing, taken from giuing & lending: by both which, though not expreſſely, yet in ſence and meaning, Chriſt would teach his hearers thus much, *Let the man be what he will, doe thou good vnto him for euill.*

For the firſt, *Giue to him that asketh,* &c. Theſe words muſt not be taken ſimply, but in this ſenſe: *Giue vnto him that asketh on a iuſt cauſe beeing poore, though he cannot requite thee againe*; nay though he had done thee wrong, & were thine enemie. This expoſition is plaine, Luk.6. for hauing ſet downe his commandement for giuing, v.30. he renders this reaſon thereof in effect, *becauſe they cannot requite thee againe,* v.33. which plainely imports that it muſt be to the poore.

Almes-giuing a dutie.

Here now firſt obſerue, the forme of Chriſts words, they are commanding, *Giue to him,* &c. whence I gather that a man is bound in conſcience vpon the paine of death to giue Almes and releefe; Matth.25.41,42. Chriſt adiudgeth ſome to hell for the neglect of this dutie; now there could be no ſuch curſe, if there were no commandement that did bind their conſcience to doe that, for want whereof they are condemned. Againe, in the ſixt commandement, we are bound to doe all duties that may preſerue our neighbours life, of which ſort is giuing releefe vnto the poore, without which they cannot liue. If it be ſaide, that a *Daniel* made Almes deeds no commandement, but a matter of counſell vnto *Nebuchadnezzar*: I anſwer, that things commanded may be propounded by way of counſell: ſo doth Chriſt to the Church of Laodicea, b *I counſell thee to buie of me gold,* &c. Againe, Daniel vſed this forme of ſpeech to the King, *Let my counſell be precious vnto thee:* not becauſe it was no commandement, but becauſe he would ſo temper his ſpeech, that it might better take place in the ſtout heart of this proud King. And whereas *Paul* (2.Cor.8.8) ſpeaking of Almes ſaith, *he ſpeaketh not by commandement,* it is to be vnderſtood, not ſimply of Almes-giuing, but of the meaſure thereof, as the former verſe doth plainely ſhew.

a Dan.4.24.

b Reu.3.18.

Vſe 1. We may not doe with our owne what we will.

Here then we ſee thoſe men confuted which ſay, they may doe with their owne what they will: this is not ſo, for mens goods are not their owne ſimply, but Gods alſo; and they indeed are but the Lords ſtewards to diſpoſe of them as he commands: now his will is that part thereof ſhould be giuen to them which want.

Parſimonie condemned.

Secondly, we ſee here alſo that thoſe men ſinne grieuouſly who are ſo couetous, that they will giue nothing to the poore: ſell they will, and lend alſo, vpon a good pawne, for their owne aduantage: but by free gift they will part with nothing. Theſe are miſerable perſons, who doe what they can to condemne themſelues: for Gods commandement binds men in conſcience to giue vnto the poore, & that freely. Yet here we muſt know, that not onely they who giue freely doe a worke of mercie; but alſo they who lend and ſell, when as their lending and ſelling will as much profit the poore as giuing; this in effect is almes deeds here alſo commanded: and therefore Ioſeph is commended, not onely for giuing, but for ſelling corne to the Egyptians and others in the time of dearth.

Lending and ſelling may be works of mercie.

Thirdly, this beeing a commandement binding conſcience, muſt ſtirre vs vp to doe all good duties of releefe with cheerefulneſſe, that ſo meete and decent prouiſion for the poore may not onely be begunne, but alſo continued: for it is acceptable vnto God.

A ſecond point here to be obſerued is, what kind of commandement this is: *Giue to him that asketh.* Gods commandements be of two ſorts, Affirmatiue and Negatiue; and in the Morall law the one is alwaies comprehended in the other: now this commandement is affirmatiue, which muſt be noted, becauſe negatiue precepts lay a ſtraighter bond vpon the conſcience then the affirmatiue; and therefore are the precepts of the Morall law for the moſt part propounded negatiuely: for the negatiue precept binds a man to obedience alwaies, and to all and euery time: as when God ſaith, *Thou ſhalt not kill,* a man is neuer exempted from obedience hereunto: but an affirmatiue commandement, though it bind alwaies, yet not to all times, as this of Chriſt for giuing almes, it bindes not all men, but onely thoſe that are inabled to giue; nor yet the rich to all times, but then onely when iuſt occaſion of giuing is offered: and the ſame may be ſaid of euery affirmatiue commandement; as of keeping an holy reſt vnto the Lord, it binds a man for euer, but not at all times, onely for the ſeauenth day and ſuch like.

Negatiue precepts more forcible then affirmatiue.

Of Almes-giuing eight points.

Yet further to lay open this commandement touching Almes, we will herein handle eight points: I. who is to giue: II. what is to be giuen: III. to whome we muſt giue: IV. in what order: V. how much: VI. in what place: VII. at what time: VIII. in what manner we muſt giue.

1 Who muſt giue.

For the firſt: the perſon that is to giue, is not euery one, but ſuch as God hath ſet apart for this dutie: for, Matth.25.42,43. ſome are there made to receiue, as the *hungrie, thirſtie, naked, ſicke,* &c. and others are made fit to giue *clothing, foode, comfort,* and ſuch like. And S. *Iohn* telleth vs who is made fit to giue, namely, c *hee that hath the goods of this world*: not onely he that hath abundance, but euen he that

c 1.Ioh.3.17

A that hath but a ſmall portion of worldly goods: and therefore the theefe that ſtole for want, is *forbidden to ſteale, and commanded to labour; d that he may haue to giue to him that wanteth:* and the poore widow is commended of Chriſt, that e *of her penurie gaue to the treaſurie but two mites.* Now in a giuer there muſt be two things: firſt, a right vnto the goods he giueth: for a man may not giue that which is not his owne: ſecondly, a plentifull proprietie in the things he giueth, (vnleſſe it be in the caſe of neceſſitie:) and by this are children and ſeruants excluded from giuing, vnleſſe they haue ſome things of their owne, or doe it by command.

d Eph.4.28.

e Luk.21.2,3

Properties in a giuer.

Queſt. Whether may the wife giue releefe vnto the poore, without her husbands conſent? An *auncient anſwer* is this, that many wiues B in giuing are *Abigails* in regard of their husbands, who are like vnto *Nabal*; and therefore may giue; and yet ſome other auncient Diuines adde this, that the wife cannot giue, where all conſent of her husband is wanting, becauſe both ſhee and all her poſſeſſions belong vnto him principally: yet here we are to know, that there is a double conſent of the husband, *expreſſed in open words*, whereupon there is no queſtion, but the wife may lawfully giue: and *ſecret*, which is threefold; firſt, when the husband doth not diſſent; ſecondly, when he giues conſent generally, as when he allowes her to giue, but names not any particular; thirdly, whē the wife hath a probable coniecture and preſumption, C that if the husband did know, he would allow of her giuing. And in theſe caſes of ſecret conſent, the wife may alſo giue: but if ſhee haue not his conſent any of theſe waies, ſhe may not lawfully giue, vnleſſe in theſe caſes: 1. that ſhe hath ſomething priuate of her owne, either by exception before, or by graunt after marriage: 2. that her giuing ſerues to preſerue the life or good eſtate of her husband and family, as *Abigails* did when ſhee gaue to Dauid: 3. that the neceſſity of the receiuer requires preſent releefe, for extreame neceſſitie diſpenſeth with proprietie.

Of almes-giuing by a wife.

Auguſt. epiſt. 199.

II. Point. What is to be giuen namely, *Almes.* Here two queſtions are to be ſcanned: I. what is almes: II. whereof almes are to be D raiſed. For the firſt, *Almes is a free gift, tending to preſerue the temporall life of our neighbour.* 1 Firſt, I call it a *gift*, vnderſtanding it largely, becauſe for giuing to them that are not able to pay, is an almes deed. 2 Secondly, I ſay *free*, to diſtinguiſh it from ſubſidies to Princes, and Tenths-giuing for the ſtipend of the Miniſter, and ſuch like. Theſe are gifts but no free gifts: for the people receiue protection from the Magiſtrate for their ſubſidies, and inſtruction frō the Miniſter for their Tenths. 3 Thirdly, I ſay, the end of Almes *is to preſerue temporall life;* to diſtinguiſh it from ſpirituall gifts, which concerne the ſoule: the Papiſts make all workes of mercie whether they concerne the bodie or ſoule, to be almes; but almes properly, are gifts that tend to preſerue this naturall temporall life.

2. What is to be giuen.

Almes deſcribed.

II. Queſtion. Whereof are almes to be raiſed? Anſw. 1 Firſt, of our owne goods; for a man ought not to giue that which is another mans: and therefore thoſe that owe more then they are worth, cannot giue almes, but are rather fit to receiue, for all that they haue in right and conſcience belongs to ſome others. 2 Secondly, *our Almes muſt be of our firſt fruits:* things holeſome and good, and ſuch as are fit for the perſon releeued. They muſt not be the refuſe of our goods, which we know not elſe what to doe with: Nehem. 8.10. *Part of the fatte, and of the ſweete muſt be ſent to them, for whom none is prouided.* 3 Thirdly, Almes muſt be of *goods lawfully gotten*: for euill gotten goods muſt be reſtored, either to the owner (if hee be knowne) or to ſome of his kinred, or to the Magiſtrate: which ſhewes, that the Vſurer ought rather to reſtore, then to giue almes of his gaine for vſurie. 4 Fourthly, our Almes muſt be giuen of our owne, with *difference & diſcretion:* euery mans goods for the moſt part may be diſtinguiſhed into foure degrees: 1 firſt, ſome are neceſſarie to preſerue life, without which a man and his family cannot liue: 2 ſecondly, ſome are neceſſary to mans eſtate, as thoſe goods by which a man putteth in practiſe the duties of his calling, ſuch are bookes vnto the Student, and tooles vnto the trades man: 3 a third ſort are ſuch, as are requiſite for the decencie of a mans eſtate, and ſuch are thoſe that make a man walke in his calling with comfort, eaſe, profit, and delight: 4 the fourth ſort of goods are ſuperfluous; that is, all that portion which a man may want, and yet haue things neceſſarie for this life, and eſtate, and for the decencie thereof: theſe two laſt degrees are in Scripture called abundance. And anſwerably, there are two degrees of pouertie; the firſt, is *common want*, when a man can liue without receiuing Almes, but yet very hardly: the ſecond is, *extreame want*, when a man without releefe cannot poſſibly maintaine life: now in common want we muſt giue of our abundance; that is, both of our ſuperfluitie, as alſo of our riches that ſerue for decencie: Luk. 3.11. *Hee which hath two coates, let him part with him that hath none:* now he that hath two coates, is not he that hath a coate and a cloake, for ſo had g *Paul*; and yet retained them both lawfully for his vſe: but Chriſts meaning is, that he which hath things neceſſarie, and beſides ſome thing ouer, ſeruing for decencie and ſuperfluitie, muſt giue thereof to him that lacketh. And in extreame neceſſitie, he muſt giue of thoſe goods which pertaine neceſſarily to his life and eſtate: for our neighbours life muſt be preferred before our owne temporall goods, and outward eſtate; as h *Paul* teſtifieth of the *Macedonians, that in the extreame neceſſitie of the Saints, they gaue to their power, yea and beyond their power:* vpon this ground the Chriſtians in the pri-

Whereof muſt almes be raiſed.

Prou.3.9.

Temporall goods diſtinguiſhed.

2. Degrees of pouertie.

g 2.Tim.4.13.

h 2.Cor.8.

mitiue Church, a *ſold their poſſeſſions for the releeuing of the poore brethren in extreame want*; rather diminiſhing their owne temporall eſtate, then ſuffering the poore to want that were in extreame neceſſitie. This Rule ought alwaies to be regarded and practiſed, eſpecialy in times of want; as for thoſe that make aduantage of a dearth, and enrich themſelues by Gods iudgement on the poore, they are moſt miſerable & wretched people, quite voide of euery ſpark of that gratious diſpoſition which was in Chriſt, who beeing *rich*, euen king of heauen & earth, b *made himſelfe poore, that through his pouertie he might make others rich.* It is the will of God, that we ſhould beare one an others burdens, & help to lift vp the poore, that are preſſed down with the iudgement of God; which wee ſhall doe, when we giue not onely of our abundance in common want, but euen of our neceſſaries in the extreame want of the poore.

a Acts 4.34.

b 2.Cor.8.9.

To whome we muſt giue.

III. Point. To whome muſt we giue? *Anſ.* To the poore: this needs no proofe; yet in theſe poore two things are required. Firſt, they muſt be truly poore: that is, ſuch as are indeed either in common or extreame want: and of ſuch S. *Iohn* ſaith, c *If any man haue this worlds good, and ſeeth his brother haue neede, if hee ſhut vp his compaſſion from him, how dwelleth the loue of God in him?* Secondly, they muſt be ſuch as cannot helpe themſelues, Leuit. 25. 35. *If thy brother bee impoueriſhed, and haue a trembling hand, thou ſhalt releeue him*: the man of a *trembling hand*, is one that is not able to maintaine himſelfe: of this ſort are Orphans, widowes, the aged, ſicke, blind, lame, maymed in ſeruice, and ſuch like, all theſe muſt bee releeued. But the caſe ſtands otherwiſe with that kind of poore, which wee call *luſtie beggers*, who are able to prouide for themſelues, if they would take paines: S. *Pauls* rule belongs to them, d *If they will not worke, they muſt not eate*: that is, they muſt not be maintained on the Almes of the Church. *Queſt.* 1. What muſt ſuch luſtie poore doe? *Anſw.* They muſt be imployed in ſome lawfull calling, wherein they may labour to get their owne bread, and not eate the common foode of thoſe that are poore indeede. For the Church and Common-wealth are as a mans bodie, wherein euerie member hath his ſeuerall office, for the good of the whole bodie: and indeede euery man ſhould haue not onely a generall calling of a Chriſtian, but a particular calling alſo, wherein he muſt imploy himſelfe for the common good: it is againſt the word of God, and the light of nature, that any ſhould liue hauing nothing to doe. *Adam* in his innocencie was enioyned to worke in the garden; and our e *Sauiour Chriſt* before his baptiſme, liued vnder his father in a particular calling, till he was thirtie yeares old; whoſe examples we muſt followe. *Queſt.* 2. What is our dutie towards theſe luſtie beggers? *Anſw.* From f *Pauls* rule we may gather, that we muſt not ordinarily and of cuſtome releeue them: indeede vpon preſent neceſſitie they are to bee releeued, but yet with this aduertiſement, that they looke not for it againe, but that they prouide for themſelues by labouring in ſome lawfull calling: for this common releeuing at mens doores, makes ſo many idle vagabonds and rogues as there are.

c 1.Ioh.3.17.

Of giuing to luſtie beggers.

d 2.Theſſ. 3.10.

e Luke 3.23. with Mark. 6.3.

f 2.Theſſ.3. 10.

The order of giuing almes.

IV. Point. In what order muſt we giue our Almes for diſtinction of perſons? *Anſ.* Touching order in releeuing, the holy Ghoſt hath laid downe three Rules: Firſt, by S. *Paul* g *hee that prouideth not for his owne, and namely for them of his houſhold, is worſe than an Infidell*: whence this order may be obſerued, that I. a man muſt giue to them that bee of his owne houſhold and family: II. to his owne bloud, kinred, and alliance: III. vnto ſtrangers. The ſecond Rule is this, Gal. 6. 10. *Doe good vnto all, but ſpecially to the houſhold of faith*: firſt, *beleeuers* muſt be releeued, and then all others, good or badde. The third Rule is giuen by Moſes, Deut. 15. 10. *Wee muſt firſt releeue our owne poore*, that is, ſuch as liue among vs, *and then giue vnto ſtrangers*, if our abilitie will afoard, and their neceſſitie doe require.

I. Rule.

g 1.Tim.5.8.

II. Rule.

III. Rule.

Of the quantitie of our Almes.

V. Point. How much muſt we giue? Touching the meaſure of our Almes, there is no particular commandement in Scripture: but yet theſe generall Rules may thence bee gathered. Firſt, that *a man is not bound to giue all that hee hath*: Prou. 5. 15, 16. *Drinke the waters of thine owne ciſterne, and flowing ſtreames out of the middeſt of thine owne well: let thy fountaines diſperſe themſelues abroad*: where vnder an allegorie borrowed from waters, the holy Ghoſt directeth a man, for the diſpoſing of his riches; namely, comfortably to enioy his owne goods, and yet to beſtow ſome part thereof on them that want: & Luk. 13. 11. *Let him that hath two coates, giue* (not both) *but one to him that wanteth*: where we ſee them iuſtly rebuked, that in prodigalitie doe riotouſly lauiſh & ſpend all that they haue: for if a man may not giue all, much leſſe may he ſpend all wilfully. *II. Rule.* 2. Cor. 8. 13. *A man muſt not ſo giue to others, that he himſelfe be grieued, and they be eaſed altogether.* *III. Rule.* Almes muſt be according to the giuers abilitie, and withall anſwerable to the neceſſitie of the poore, whether in food, rayment, or harbour: ſo *Paul* ſaith, ſpeaking of common releefe, q *The miniſtration of this ſeruice ſupplieth the neceſſitie of the Saints*: and S. *Iames* requires, that in releefe ſuch things be giuen r *as be needefull to the bodie*: and Deut. 15. 8. *If thy brother be poore, thou ſhalt open thy hand vnto him, and lend him ſufficient for his need which he hath.*

1. Rule.

2. Rule.

3. Rule.

q 2.Cor.9.12.

r Iam.2.16.

VI. Point. In what *place* muſt Almes be giuen? Touching the place we muſt know this, that it is a diſorder not beſeeming Gods Church, to giue releefe to wandring beggers at our dores: this may appeare by theſe reaſons. I. It is Gods commandement, s *that among his people there ſhould bee no ſuch beggers*: if any

The place of Almes. Releeuing wandring beggers a great diſorder.

Reaſons. 1.

s Deut.15.4.

may aske; how the poore were then releeued? I anſwer, God made ſufficient order for their prouiſion: for firſt, the husbandman[z] *muſt not gather his grapes cleane, nor cut his whole field; but leaue the after-gathering and gleaning for the poore.* Secondly, beſides the [a] *yearely Tenthes for the Prieſts and Leuites*, euery [x] *third yeares tenthes were to bee gathered and kept for the poore, and for ſtrangers.* Thirdly, euery ſeuenth yeare the land was to reſt, and all that it brought for that yeare, with the fruit of vineyards and oliues was for the poore. Exod. 23. 11. Againe, in the newe Teſtament the *Apoſtles ordained*, [y] *that in euerie Church there ſhould bee Deacons*, that is, men of wiſdome and diſcretion, who were to gather for the poore, and likewiſe to diſpoſe of that which was giuen, according as euery man had neede: in which very order of prouiſion for the poor, the Lord forbids all wandring begging. II. These wandring beggers, are the ſhame & reproch of the people where they are ſuffered: for it argueth want of care of good order in gouernors, and want of mercie in the rich, that they gather all to themſelues, without regard how the poore ſhould liue. III. In releeuing theſe wandring beggers, there is this double want in the giuer; he cannot tell what to giue, nor how much: becauſe he knowes not the ſtate of the partie that beggeth. Now in almes deeds there ought to be a double diſcretiō: the giuer ought to know both his owne abilitie, and alſo the neceſſitie of the receiuers. IV. Common releeuing at mens doores makes many beggers, and maintaines a wicked generation: for theſe wādring beggers are for the moſt part flat Atheiſts, regarding nothing but their bellie, ſeparating themſelues from all congregations: and from begging many fall to ſtealing, or elſe they take ſuch pleaſure therein that they will neuer leaue it, no not for a yearely rent. This is knowne to be true by experience. All which things duly conſidered, muſt mooue the Magiſtrates and euery other in their place, to ſee that better order be obſerued for the poore then doore-releiuing to all that come. And ſith good lawes are made in this behalfe, men ought in conſcience to ſee the ſame obſerued and kept: neither can any man without ſinne tranſgreſſe the ſame. Indeede if good order were not prouided for the poore, it were better to releeue them in their wādring courſe, then to ſuffer them to ſtarue: for ſo dealt Chriſt and his diſciples with the poore, when good order failed among the Iewes, they releeued them in the high waies and ſtreetes.

z Leu.19.9.
a Num.18.26
x Deut.14.28,29.
y Act.6.3.
2
3
4

Time of almes-giuing. Rules. 1.

VII. Point. At what time muſt Almes bee giuen? *Anſw.* Hereof the Scripture ſpeaketh little; yet this may be gathered thence: Firſt, that releefe muſt be giuen when preſent occaſion requireth: therefore *Salomon* ſaith, [a] *Say not to thy neighbour, Goe and come againe to morrow, if thou now haue it.* Secondly, that the Sabbath day is a fit time for the giuing of releefe for the poore; for the [b] *Apoſtle commanded the Corinthians*, that each one ſhould lay aſide vpon that day, according as God had proſpered him the week before, that which he would giue for the poore: where by the way, it may be obſerued, that daily giuing at mens doores was not allowed by the Apoſtles. Alſo touching Trades-men this may be added; from this, that the Apoſtle makes contribution for the poore *a Sabbath dayes worke*; that whereas they vſe to imploy part of the Lords day, both morning and euening in ſeruing their cuſtomers for their owne priuate benefit, this cannot be warranted: onely this they may do, vpon the Sabbath they ſhould ſell vnto none, but to ſuch as buy of neceſſitie, and then they may not make a priuate gaine of their ſale, but muſt turne that worke to a worke of mercie for the poore, either ſelling without gaine if it bee a poore bodie that buyes; or giuing the gaine of that which they ſell to the rich, for the releefe of the poore. This indeed will hardly be obtained at trades-mens hands, but yet they muſt knowe that the whole Sabbath day is the Lords, wherein he will be worſhipped with delight, neither ought men to do therein their owne workes, nor ſeeke their owne wills, nor ſpeake their owne words. Iſa.58.13.

a Prou.3.28.
2
b 1.Cor.16.2.

The manner of Almes-giuing.

VIII. Point. In what manner muſt almes be giuen? *Anſw.* Hereof more is to be ſpoken in the chapter following: yet from this text theſe things may be obſerued: 1 Firſt, that Almes-giuing muſt bee free; the giuer muſt neither looke for recompenſe at the hands of man; nor thinke to merit any thing thereby at the hands of God. That Popiſh conceit depriues a man of the true comfort of the ſpirit in this worke of mercie: none but Chriſt by his obedience could euer merit at Gods hands. 2 Secondly, our hearts in giuing muſt be touched with charitie, and the bowels of compaſſion; we muſt giue with cheerefulneſſe: for *without loue all that wee giue is nothing*, 1.Cor 13.3. and, *the Lord loueth a cheerefull giuer*, 2. Cor.9.7. now if we conſider the poore as our owne fleſh, and ſee Gods image in them, this will mooue vs to pitie. 3 Thirdly, in the perſon of the poore wee muſt conſider Chriſt Ieſus, & giue vnto them as we would giue vnto Chriſt. This will mooue vs to giue, & that cheerfully: for in the day of iudgement Chriſt will make it known that he comes for releefe to the rich in the perſon of the poor: to the mercileſſe he will ſay, [b] *In as much as ye did it not to them, ye did it not to me*: but to the mercifull thus, [c] *In as much as yee did vnto one of the leaſt of theſe my brethren, ye haue done it vnto me.* 4 Fourthly, our almes muſt be giuen as a pledge of our thankefulnes vnto God for the bleſſings we enioy: for all we haue commeth from God, [d] *and of his hand it is, whatſoeuer we giue*: now he profeſſeth, that when men *do good*, [e] *and diſtribute to the poore, he is well pleaſed with ſuch ſacrifices.*

b Matth.25.45.
c v.40.
d 1.Chr.29.14.
e Heb.13.16.

Hauing ſeene what this dutie of Almes giuing

1 otiues to mes-gi-ing.

f Iam.1.27.

g 2.Cor.9.6.

uing is, and how it muſt be performed; we muſt now ſtirre vp our ſelues to put the ſame in practiſe: and to mooue vs hereunto conſider the reaſons following. I. We all deſire to be counted righteous; now if wee would be ſuch indeede, we muſt *viſit the fatherleſſe and widows*, we muſt *doe good, and giue almes to the poore*: for *this is pure religion and undefiled before God*, as [f] *Iames* ſaith. To come to the Church and heare the word, and to receiue the Sacraments are good things; but without mercie to the poore they are not regarded, but hated of God, Iſa.1.13,14,15. II. If a man ſhould offer vnto vs a peice of ground to manure and till for our owne reaping, wee would take it kindly, and beſtow both paines and ſeede vpon it; behold the poore are ſent of God to the rich, as a peice of ground to be tilled, and when they giue to the poore, they ſowe vpon the ground; now as *Paul* ſaith in this caſe, [g] *looke as a man ſoweth, ſo ſhall he reape*: we therefore muſt ſow liberally, that we may alſo reape liberally. III. Prou.19.17. *He that hath mercy vpon the poore, lendeth vnto the Lord*: we would eaſily be mooued to lend, if we had an honeſt man to be ſuretie vnto vs, for returning of our owne with aduantage: well, the Lord offers himſelfe to the rich to be ſuretie for the poore; who then will feare to lend hauing ſo good a debter? IIII. If theſe promiſes will not mooue vs, let vs conſider the fearefull curſes threatned againſt the mercileſſe and hard hearted: for as *hee that giueth to the poore ſhall not lacke, ſo hee that hideth his eyes from them, ſhall haue many curſes*, Prou.28.27. *And he that ſtoppeth his eares at the crying of the poore, he ſhall cry and not be heard*: Prou.21.18. and the wofull ſentence of condemnation ſhal be pronounced vpon the wicked for the neglect of this dutie, Matth.25.41,42.

Proprietie of goods lawfull.

h Act.4.32.

i Act.5.4.

Further, from the words, *Giue to him that asketh*] we may learne, that it is the will of God, that among his people there ſhould be *a proprietie of goods*, and that all things ſhould not be common in that behalfe: for the Lord would haue ſome to haue to giue, and ſome to want that they might receiue; which would not be, if all things ſhould bee common both for vſe and proprietie, as ſome haue fondly imagined. If any man think it was ſo in the primitiue Church, becauſe it is ſaid, [h] *they had all things common*, he is to know, that that communitie was in ſuch things onely, as men had then freely giuen for the common good. And yet euen then, none was compelled or bound in conſcience to giue all his ſubſtance in that ſort: for there [i] *Peter telles Ananias, that his poſſeſſion, while it remained vnſold, appertained to him, and after it was ſold, the price thereof was in his owne power to diſpoſe of as he would.* *Obiect.* 2. All things belong to beleeuers, as *Paul* ſaith, *All things are yours*, 1.Cor.3.21. & therefore they ought to be common. *Anſ.* The Apoſtle meaneth, that they had right in Chriſt to all things, and did enioy them by hope; but yet the fruition of them in actuall proprietie, is not had before the day of Iudgement.

Vowed pouertie vnlawfull.

Rhem. on Matt.19.sect.9.
Bellarm. de Monach.l.2.c.40.

Againe, if giuing to the poore be a dutie of euery one, whom God enables hereunto, then no man may voluntarily diſable himſelfe from it; whereupon the Popiſh practiſe of vndergoing voluntarie pouertie falls to the ground, as vnlawfull: for thereby they diſable themſelues vnto this dutie. Indeede the Papiſts make this *a ſtate of perfection*, but *Dauid* iudged begging to be a curſe, Pſal.109.10. els hee would not haue ſpoken of freedome from beggerie as of a bleſſing, which he doth, Pſa.37.25. *I neuer ſaw the righteous forſaken, nor his ſeede begging.*

Gather-goods reprooued.

Laſtly, in this commandement ſee the error of thoſe men, that giue themſelues wholly to gather riches to themſelues, beeing like to the moule which is alwaies digging in the earth: for God requires, that a man ſhould giue as wel as get, nay he muſt get to giue, & not to keep: for God is more glorified by giuing, then by keeping: and herein his children reſemble their heauenly father, who receiueth nothing of any man, and yet *giueth liberally to euerie one that asketh, without reproaching any*, Iam.1.5.

Of lending 3. points.

1 What lending is.

And from him that would borrow of thee, turne not away.] Theſe words containe Chriſts ſecond precept, touching requiting good for euil, taken from lending & borrowing. To know the meaning of this Rule three points are to be handled: I. what it is to lend: II. to whom mē muſt lend: III. in what manner. For the firſt, what lending is, is well knowne by common experience. It is a ciuill contract or bargaine in which money, corne, or ſuch like goods, paſſe from man to man, both in regard of vſe and title: yet ſo, as the borrower is bound in conſcience to returne the thing lent vnto him, or elſe that which in value is equall vnto it.

2 To whome we muſt lē

II. Point. To whome men muſt lend. This circumſtāce is not here expreſſed by *Matthew*, but muſt be ſupplied out of *Luke*, chap.6.34,35. where Chriſt forbids them to lend, *as ſinners doe, to receiue the like againe: but* (ſaith he) *loue your enemies, and doe good, and lend, looking for nothing againe*: where it is plaine, that lending muſt be to ſuch as are truely poore, and not able to lend again like for like. For the better vnderſtanding whereof we are to know, that in humane Societies there bee three ſorts of men. Firſt ſuch poore as are vnable to prouide for themſelues things neceſſarie, by reaſon of ſome impotencie, as ſickneſſe, age, lameneſſe, or ſuch like; and theſe are commonly called beggers. A ſecond ſort are thoſe, which beeing poore haue yet a trade, wherein they can prouide for themſelues ſome part of their maintenance, and yet by reaſon of their pouertie, ſtill want ſome things neceſſarie, which of themſelues they cannot procure. The third ſort are rich men, ſuch as haue worldly goods in abundance, not onely ſufficient for their neceſſaries, but much ouerplus: now to each of theſe be-

3. ſorts of men in politike bodies.
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longs his peculiar dutie. To the firſt ſort of poore that haue the *ſhaking hand* (as Moſes [k] ſpeaketh) almes are due, and they muſt be releeued by giuing freely, as we haue ſhewed in the former precept. To the ſecōd ſort of poore, belongs lending properly, ſpecially then, when their neceſſity requires. To the rich, neither gift nor loane is due; but on the contrarie they ought to giue and lend to the poore, maintaining themſelues by the honeſt labour and induſtrie of their lawfull callings.

k Lev.25.35.

Manner of lending.

3. *Point*. In what manner muſt men lend? *Anſw*. With a *willing minde*, without any ſhew of grudging, either in ſpeech, or by turning away the head or bodie; as it is here ſaide, *From him that would borrowe of thee turne not away*: which propertie in the lender, is yet further expreſſed by *Luke*, ſaying, *Lend, looking for nothing againe*: where Chriſt doth not ſimply forbid men to looke for that which they lent; but his meaning is, to ſhewe with what affection and diſpoſition of heart men ought to lend: namely, hauing reſpect onely to the good of the party borrowing, and not to the reſtitution of the thing lent: as when a poore man comes to borrow, we muſt not reaſon thus with our ſelues; This man is poore, and it may be will not pay me againe; nor thus, This man is painfull though he be poore, and is like to pay mee againe, and therefore I will lend. This (ſaith Chriſt) *is the practiſe of ſinners*, who lend, *becauſe they looke to receiue the like*. Bee thou therefore mooued to lend vpon a good deſire to helpe the poore, and let not thy minde bee running vpon the loſſe, or ſafe returne of the thing lent. Thus is that clauſe of Chriſt, *looking for nothing againe*, to be vnderſtood, and not to be applied to the gaine of vſury, whereat Chriſt aimeth not in this place.

Vſes. 1. Lending is a dutie.

Firſt, here obſerue, that to lend vnto the poore, is a commandement of God, binding the conſcience of the rich: it is not left free to the rich mans choice, whether we wil lend or not, but if the poore mans caſe require, he ſinnes againſt God, if he doe not lend: for he breakes this commandement. *David* therefore makes it the propertie of a *good man to be mercifull, and to lend*: Pſal.112.5. where we ſee that wretched practiſe of many rich men condemned to the pit of hel, who are ſo farre from lending to the poore, that they hoard vp their ſtore, til a time of dearth, that then they may inrich themſelues by poore mens want: and thus they increaſe Gods iudgement vpon the poore, and as it were, [l] *grinde their faces*, and [m] *tread vpon them*, as the holy Ghoſt ſpeaketh. But they ſhal one day find, that they ought to haue lent vnto the poore, in their neceſſities; yea, and when the hand of God in common want lieth more heauie vpon the poore, they ought then to open their hands more liberally towards them. It is an vſuall and common practiſe, that when a man beginnes to decay in his eſtate, no man will lend him any thing; but becauſe hee beginnes to decay, therefore they withdrew their helpe, leaſt he ſhould not pay them againe. But this ought not to be ſo: its Chriſts commandement, that the rich by lending ſhould ſuſtaine ſuch a one as by reaſon of want, is readie to fall into decay.

l Iſa.3.15.
m Amo.5.11.

2
Free lending.

Secondly, this command of Chriſt binds the Rich not only to lend, but to lend freely without taking any increaſe: for they muſt lend, not looking for any againe: yea, Exod.22.25. the Lord expreſſely forbids to take increaſe of the poore: where we ſee the common practiſe of Vſurers condemned to the bottome of hell, who lend vnto the poore vpon bonds for increaſe: theſe are they, that liue on the blood & life of the poore, whoſe ſinne is euery where condemned, and ought to bee hated as bloodſhed it ſelfe. But the rich will ſay, they are intreated ſo to doe, and are greatly thanked for ſo lending. *Anſw*. This excuſe will not ſerue the turne: for Sauls armour bearer was a murtherer for killing his maſter, though Saul earneſtly beſought him ſo to doe, 2. Sam.1.9.16.

3
Forgiuing of that is lent.

Thirdly, here further learne, that a man muſt lend, and yet not alwaies take againe the principall: indeede he may require, and receiue his owne, els there ſhould be no lending but all giuing, which two are here diſtinct: but yet when the poore that borrowed, is fallen into further pouertie, the Rich muſt turne his lending into giuing, and forgiue the principall or part therof, as their ſeueralll eſtates ſhall require. Deut.24.10,11,12. A man may take a pledge for his debt of the poore: but yet if the pawne bee a thing *neceſſarie to the poore mans life, he muſt not take it, or at leaſt not retaine it till the ſunne ſetting*.

4
n Luk.6.35.
Of receiuing increaſe for lending.

Fourthly, ſome may here aske (ſeeing Chriſt [n] *bids vs lend looking for nothing againe*,) whether may a man at no time with good conſcience receiue increaſe for his lending? *Anſw*. Lending is two-fold: of due, or of curteſie: lending of due is the loane of the rich vnto the poore, when his neceſſitie compells him to borrow: and for this a man cannot with good conſcience take any increaſe. Lending of curteſie is, when one rich friend lends vnto an other: this is not forbidden in the word of God, but is left to a mans owne libertie and diſcretion, neither hath it any promiſe of reward. Now in this caſe of curteſie, I do not finde in Scripture that all taking of increaſe is ſimply condemned: nay, in ſome caſes, both the lawe of nature, and the lawes of all countries doe allow it: as firſt, when the encreaſe is giuen only in way of thankefulneſſe, as a bleſſing to requite in kindneſſe a good turne receiued: for ingratitude is abhorred of all, and the law of nature requires to doe good for good: and all Diuines both Proteſtants and Papiſts doe allowe this kinde of increaſe. Secondly, when a man ſuſtaineth dammage by his lending, he may receiue increaſe by way of ſatisfaction for his loſſe.

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Caſes whe in a man m receiue increaſe for lending.

2

loſſe. Thirdly, when a man is contented to aduenture his principall in the hand of him that borroweth it, then alſo may he take increaſe; like as a man may receiue hire for his horſe, or for the vſe of any other goods tending to their loſſe. Exod. 22. 14.

Duties of the poore.

1 Contentanon.

Thus we ſee what the will of God is for giuing and lending vnto the poore: now hence the poore may receiue inſtruction. Firſt, hereby all may learne, that God will haue ſome poore among his people, to receiue and borrow of the rich: which may ſerue to perſwade the poore to be contented with their meane eſtate, eſteeming it to be the beſt for them, becauſe God in his wiſedome and prouidence hath ordained it.

2 ...to be ...ich in grace.

Secondly, the poore muſt take occaſion from their outward pouertie to ſeeke to be rich in God through grace. Iam. 2. 5. *Hath not God choſen the poore of this world, that they ſhould be rich in faith?* Herein they may match, and goe beyond the richer ſort; which is a matter of great ioy. Iam. 1. 9. *Let the brother of low degree, reioyce in that he is exalted*: that is, with God, who counts them rich. Reu. 2. 9.

3 Humble.

Thirdly, hence the poore muſt learne to carrie themſelues ſubmiſſiuely towards the rich, of whom they receiue great helpe and comfort by their giuing and lending: Prou. 18. 23. *The poore* (ſaith Salomon) *vttereth ſupplications*: noting their humilitie; which reproues many poore, who are ſo proud hearted and ingratefull, that they will not afford the rich a good word: but this beſeemeth none, much leſſe thoſe that are to liue by the rich: Pſal. 101. 5. *Him that hath a proud looke and high heart, I cannot ſuffer.*

V. 43. *Ye haue heard that it hath beene ſaide of olde, Thou ſhalt loue thy neighbour, and hate thine enemie.*

In this verſe and the reſt to the ende of this Chapter, our Sauiour goeth about to purge the generall commandement of the ſecond Table touching *the loue of our neighbour*, from the corrupt interpretation of the Iewiſh teachers, and to reſtore it to his true and proper meaning. And as in the former ſo here, he firſt laies downe their falſe doctrine touching this commandement, v. 43. and then confutes the ſame, v. 44. 45. &c. In laying downe their falſe interpretation, he propounds the law of Moſes touching brotherly loue, Levit. 19. 18. *Thou ſhalt loue thy neighbour*, which muſt here be vnderſtood in their falſe ſenſe, who by *neighbour*, meant *a freind*; as if God had ſaid, Thou ſhalt loue thy freind. Then he adioyneth their tradition gathered from the law of God miſconceiued; namely, *to hate a mans enemie.*

In theſe Iewes we may obſerue two manifeſt abuſes of Scripture, which ought not to be in any Teachers: to wit, *miſinterpretation*, and a *falſe collection*. The word they miſconſtrue, is

Neighbour, taken two waies.

A *Neighbour*, which in the old Teſtament is taken two waies, either ſtrictly and more properly for a familiar freind and acquaintance; in which ſenſe it is commonly taken; or more generally, for any one that in any kind of ſocietie is neare vnto vs, as by conſanguinitie, habitation, office, traffique, or being onely in the ſame place with vs; for ſo is the *Samaritan* ſaid to be neighbour to the man that fell among theeues, *becauſe hee found him lying in the way where hee trauailed, and had compaſſion on him.* Luk. 10. 36, 37. Now the Iewiſh teachers leaue the generall ſignification of the word, which expreſſed the true meaning of the holy Ghoſt, and take the ſpeciall ſignification, and ſo reſtraine this law B of loue to friends onely. Whereby we ſee how neceſſarie it is, that the tongues wherein the Scriptures were penned, ſhould be well knowne and vnderſtood: for the miſtaking of the ſignification of a word by the Iewiſh teachers, cauſed a manifeſt error to be taught among them for truth. And this maketh greatly for the honour of the Schooles of learning, where the ſtudies of the Tongues is profeſſed. And herein alſo an other thing may be noted in the Iewiſh teachers, that in the time of Chriſt they were ignorant in their owne tongue, and therefore no maruell though at this day they know not the proprieties thereof, ſeeing their commonwealth is deſtroied, and they diſperſed among all people.

Schooles of learning approoued.

C Their ſecond fault is, a falſe collection and conſequent, that becauſe a man muſt loue his friend, therefore he muſt hate his enemie: this is againſt the rules of Arte, for vnleſſe the contraries be equall, a conſequent will not thence follow in this ſort.

Vſe. 1.

Here then obſerue the neceſſitie of the ſtudy of humane Artes, and among the reſt, eſpecially of the arte of Logicke, whereby we may diſcerne betweene true and falſe collections.

2 A note of a falſe teacher.

Againe, here obſerue an infallible note of a falſe teacher; to wit, to temper the word of God to mans naturall affections, and ſo to expound it as they may both ſtand together. The Iewes were a people that loued their friends entirely, and hated their enemies bitterly: now anſwerably doe their Teachers expound this law, D whereby they ouerturne both the law of God, and the ſaluation of the people.

3 Corrupt doctrine corrupts good manners.

Thirdly, marke here the fruit of corrupt doctrine, namely to corrupt good maners. The Iewes were a people that did much bragge of their Anceſtours and priuiledges, and in regard of themſelues contemned all forraine Nations; yea, they hated them, and therefore they were hotte in contention with *Peter*, for going to Cornelius a Gentile: Act. 11. 2. now this their malice proceeded partly from nature, and partly from the falſe doctrine of their Teachers, which was, that they might hate their enemies. The like may appeare in many practiſes of Poperie to this day: for when that Superſtition was aloft, the people were taught a diſtinction of times and places, in regard of holineſſe, the fruit of which doctrine ſtickes faſt in the hearts of many vnto this day: for they thinke Churches and Chappels to be more holy then other places, and therefore ſome will not pray but when they come into ſome ſuch place. And doe they not make great difference of daies and times? all which are fruits of Poperie. In regard whereof, we ſee it is neceſſarie that the puritie of Religion in faith and maners ſhould be ſtrongly maintained by the ſyncere miniſterie of the word: for many diſorders in mens liues come from the vnſound handling of the Scriptures. Whereby we may ſee Gods vnſpeakeable mercie and goodneſſe towards vs, in vouchſafing vs an holy Miniſterie wherein the puritie of doctrine is, and hath beene long, and may be ſtill through Gods mercie maintained & publiſhed. This ought to moue vs to all thankfulneſſe vnto God, and to endeauour to ſhew the fruit of this true Religion in all holineſſe and pietie, both of heart and life towards God and man.

verſe 44. But I ſay vnto you, Loue your enemies: bleſſe them that curſe you: doe good to them that hate you, and pray for them which hurt you, and perſecute you.

Here our Sauiour Chriſt propounds his Anſwer vnto the former falſe doctrine of the Iewiſh Teachers, for *the hating of an enemie.* Wherein firſt he laies downe a generall Rule, conteining the ſumme of his whole anſwer, ſaying, *Loue your enemies:* then he expounds that Rule in the ſame v. and after prooueth it, v. 45. 46. Of theſe in order.

An enemie deſcribed.

What it is to loue an enemie.

For the firſt, *Loue your enemies.* In this Rule two things muſt be knowne: I. what is an enemie: II. what it is to loue an enemie: both theſe are euident in the words following, wherein Chriſt expounds this Rule, *Bleſſe them that curſe you, &c. An enemie* then, is any one that of hatred doth wrōg vnto his neighbour, either in word, by curſing or euill ſpeaking; or deed, by ſtriking and perſecuting him. But what is it to loue our enemie? *Loue* properly is an affection of the heart, whereby one is well pleaſed with an other. But here more generally, loue comprehendeth theſe two things: firſt, to be louingly affected in heart towards an enemie; ſecondly, to vſe an enemie louingly in ſpeech and action: ſo it is taken, 1. Ioh. 3:18. *Loue not in word and tongue onely, but in deede and truth.* And Rom. 10. 12. *Loue is the fulfilling of the Law.* For the firſt, loue in the heart comprehendeth all good affections that one man beareth to another; as mercie, compaſſion, meekeneſſe, and deſire to doe vnto them what good we can; as it is more plainely expreſſed, Luk. 6. 36. *Bee yee therefore mercifull, as your heauenly father is mercifull.* And for the ſecond; that kind vſage which loue expreſſeth in word and deede, is here ſet out vnto vs in three branches: Firſt, *bleſſe them that curſe you:* where is commanded all good ſpeech, both vnto our enemie, and of our enemie. The ſecond, *Doe good to them that hate you:* where is preſcribed all louing vſage in action, by affoording them helpe, releefe, and comfort, any way we can. The third, *Praie for them that perſecute you:* that is, for their good eſtate in this life, ſo farre forth as it ſerueth for Gods glorie, and for their conuerſion and ſaluation in the world to come.

See the euidence of theſe things in examples; For the *affection of the heart, take Chriſts example,* who ſo loued his enemies, that he was contented to ſhed his owne hearts blood for them, and to ſuffer the pangs of hell vpon the croſſe for their ſaluation. For *loue in courteous ſpeech, ſee Dauids practiſe towards Saul his profeſſed enemie,* for though *Dauid* had him in his hands, and might haue killed him ſundry times; nay, though he was prouoked thereunto by his [a] *ſeruants;* yet hee ſpared him, and with all tearmes of reuerence towards *Saul,* appeaſed his ſeruants, calling *him his Maſter,* and *the Lords annointed.* Thus louingly alſo in ſpeach did *Paul* behaue himſelfe to [b] *Feſtus* and *Agrippa,* though they were heathen men, and his enemies. For *doing good in action to an enemie, read* Exod. 23. 4. 5. *If thou meete thine enemies Oxe or his Aſſe going aſtraie, thou ſhalt bring him to him againe: and if thou ſeeſt thine enemies Aſſe lying vnder his burden, wilt thou ceaſe to helpe him?* thou ſhalt helpe him vp *againe with it:* and Prou. 25. 21. *If thine enemie be hungrie, giue him bread to eate: if he thirſt, giue him drinke.* See the practiſe hereof in [c] *Eliſha,* when God deliuered them into his hands that ſought his life, he brought them to Samaria; and when the king of Iſrael would haue ſlaine them, hee forbad him: nay, he cauſed the King to refreſh them with bread and water, and ſo ſent them to their owne maſter. For *praying for our enemies,* we haue the example of the Prophets, of [d] *our Sauiour Chriſt,* and of [e] *Steuen,* who praied for thoſe that put him to death.

Of hatred towards enemies.

Obiect. 1. It will be ſaid, the Scripture elſewhere ſeemes to make againſt this; Pſal. 139. 21, 22. *Doe not I hate them, O Lord,* (ſaith *Dauid*) *that hate thee; and doe I not earneſtly contend with them, that riſe vp againſt thee? I hate them with an vnfained hatred:* whereby it ſeemes, that in ſome caſes a man may hate his enemies. *Anſw.* Firſt, we muſt put a difference betweene our enemies cauſe, and his perſon; their euil cauſes, and their ſinnes muſt be hated, and we muſt giue no approbation thereto; but yet their perſons beeing Gods creatures, and bearing his image in ſome ſort, muſt be loued. Againe, enemies be of two ſorts, pri-

uate

[a] 1 Sam. 24. 7 and chap. 26. 9, 10.

[b] Act. 26. 25. and 27.

[c] 2 King. 6. 14. 19. 22.

[d] Luk. 23. 34.

[e] Act. 7. 60.

Two kind of enemies.

A uate, and publike: a priuate enemie is he that hateth a man for ſome priuate cauſe in himſelfe or concerning his affaires: and ſuch a one wee muſt loue, and not hate, as Chriſt here commandeth. A publike enemie, is he that hates a man for Gods cauſe, for religion and the Goſpels ſake: and theſe publike enemies be of two ſorts, curable, and incurable. If our publike enemies be curable, we muſt pray for their conuerſion, hating their conditions: If they be incurable, and we haue plaine ſignes of their finall impenitence, then we may hate them, for ſo we hate the deuill. So *Paul* ſaith, [f] *If any man loue not the Lord Ieſus, Anathema, Maranatha, let him be finally and wholly accurſed.* **B** And yet this we muſt know, that we ought to direct our hatred to their ſinnes, and for their ſinnes hate their perſons, and no otherwiſe. Now *Dauid* in that Pſalme, ſpeaketh not of priuate, but of publike enemies, who hated not onely him, but God alſo in his religion, and were alſo incurable.

f 1 Corin. 22.

Obiect. 2. But the practiſe of Gods children ſeemes to be otherwiſe: for *Dauid* often curſeth his enemies, and prayeth for the deſtruction of them and theirs, Pſal. 109. 9, 10. and *Peter* wiſheth, that [g] *Simon Magus may periſh with his money:* and *Paul* praieth the Lord, *to reward Alexander the copper-ſmith according to his doings,* 2. Tim. 4. 14. How can this ſtand with the Text. *Anſ.* There be diuers interpretations of theſe facts. Some ſay (which is true) **C** that in *Dauids* Pſalmes, his curſes are in proper ſenſe, propheſies of the deſtruction of publike incurable enemies of Gods Church, and are onely propounded in the forme of prayers. Againe, *Dauid, Peter,* and *Paul,* were enlightened by Gods ſpirit, and ſaw into the finall eſtate of theſe their enemies whome they curſed, and therefore do they wiſh for their confuſion, not for their owne cauſe, in way of priuate reuenge, but vpon a deſire of the furtherance of Gods glorie, in the execution of his iuſtice vpon the whome he had forſaken. And it is not vnlawfull for Gods children, to pray that God in iuſtice would glorifie his name in the iuſt puniſhment of impenitent ſinners, that be cruell enemies to his Church. **D**

g Act.8.19.

Obiect. 3. God gaue commandement to his people the Iewes, [h] *to deſtroy the Canaanites, and to roote out their enemies out of the land:* nowe, how could they loue them, whome they muſt ſo cruelly kill? *Anſ.* We muſt onely loue the Lord abſolutely, and others in God, and for God, that is, ſo farre forth as it ſtandeth with his pleaſure: and therefore when he commandeth to kill, we may lawfully kill. And this wee may doe by way of puniſhment appointed by God, not onely without hatred, but in loue, both forgiuing the wrong which concernes vs, and alſo praying for grace and mercie for the partie, if he belong to God.

h Deut.7.2.

4. *Obiect.* There bee ſome that ſinne vnto death, for whome we are forbidden to pray, 1. Ioh. 5. 16. and therefore wee may not alwaies pray for our enemies? *Anſw.* Chriſts commandement to pray for our enemies, admitteth this exception, *vnleſſe they ſinne a ſinne vnto death;* but that ſinne is hardly knowne of the Church of God: and therefore priuate men muſt not in a conceit thereof, ſurceaſe this dutie, to pray for their enemies. Thus then is the text to bee vnderſtood; *Loue your enemies,* that is your priuate enemies, *and doe good vnto them,* vnleſſe God command you otherwiſe; and *pray for them,* if they ſinne not that ſinne vnto death.

Vſe 1. Popiſh doctrine of louing our enemies.

Here is confuted the old receiued doctrine of the Church of Rome, touching the loue of our enemies, as comming neere to the doctrine of theſe Phariſies; they teach that a man is bound alwaies not to hate his enemies; but for louing them in good vſage outwardly, a man is not bound, ſaue in two caſes: [a] Firſt, when our enemie is in *neceſſitie,* and danger of life, then he muſt be releeued and helped. Secondly, [b] in the caſe of ſcandal, when as by not helping or releeuing him we giue offence vnto others: but out of theſe two caſes to ſhewe kindnes to an enemie, is a matter of counſell and perfection. But this doctrine is damnable, flat againſt this Text, and the practiſe of Gods ſeruants expreſſed in his word; and therefore wee muſt renounce it, & acknowledg that we are bound in conſcience, on euery occaſion, to ſhew our loue in word & deed vnto our priuat enemies.

a Aqu. 2.2.q. 25.art.8,9. Bonav.in 3. ſent.d.30.q. 4.& 5.
b Toller. Inſtruct Sacer. l.4.c.16.

2 To wrong an enemie, vnlawfull.

Secondly, hereby is condemned the common practiſe of men in theſe dayes, which is to wrong their priuate enemies any way they can, by word or deede: ſome will raile vpon them, as [i] *Shemei* did on *Dauid,* and as [k] Rabſhekah did on *Hezekias, and the people of God, yea on God himſelfe.* This is a damnable practiſe, flat againſt this commandement of Chriſt, and his holy practiſe, 1. Pet. 2. 23. Nay, *Michael the Arch-angel, durſt not blame the deuill with curſed ſpeaking, when he ſtroue againſt him,* Iude 9.

i 2.Sam.16.7
k Iſa.36.4. & 12.

3

Thirdly, that fruit of rancour is here likewiſe reproued, whereby men will profeſſe they will neuer forget their enemies, though they doe forgiue them. It is indeed agreeable to our corrupt nature, to keepe a grudge long in mind, and to reuiue old wrongs; but this commandement of Chriſt condemneth this practiſe, and biddeth vs both to forgiue and forget: and therefore wee muſt labour to beat downe this ſpirit of reuenge, and endeauour to loue our enemies in word and deed.

Old grudges vnlawfull.

4 Hate no mans perſon.

Fourthly, here alſo ſee, that it is not lawfull to profeſſe enmitie to any mans perſon, for wee ſhould loue euerie man. But how can we loue him, to whome we profeſſe our ſelues enemies: Chriſtianitie and priuate enmitie cannot ſtand together: and therefore we muſt labour to abandon out of our hearts, the hatred of any mans perſon, and ſtriue to ſhewe forth louing vſage, euen towards our enemies, though it bee againſt our nature, both by ſpeaking well of them vnto others, and ſhewing kindneſſe vnto them, both in word and deede; we muſt pray for them, and goe ſo farre in all good duties towards them, that by our wel-doing, l we may heape coales of fire vpon their heads: that is, cauſe their conſcience like a fire to burn within them, accuſing them of their ill dealing towards vs, and not ſuffering them to reſt, till they lay away their enmity and malitiouſneſſe againſt vs.

l Rom. 12. 20.

Fiftly, this commandement of louing our enemies in word and deede, ſheweth it is not lawfull for any man to vtter euill ſpeeches of another, at any time, vnleſſe the occaſion be iuſt, and he be lawfully called thereunto; for loue couers a multitude of ſinnes, but diſgracing ſpeeches are fruits of hatred. Though *Saul* were *Dauids* profeſſed enemy, and ſought his blood, yet *Dauid* neuer reuiled him; and we ought to follow his good example.

Verſe 45. That ye may bee the children of your father which is in heauen: for he maketh his ſunne to ariſe on the euill, and the good: and ſendeth raine vpon the iuſt and vniuſt.

Becauſe it is againſt mans nature to loue his enemie, therefore our Sauiour Chriſt inforceth his Diſciples hereunto, by the benefit they ſhall reape hereby, *in manifeſting themſelues to be the children of God*: for he ſpake to thoſe that were Gods children, thus perſwading them to loue their enemies: *That which will make you knowne to be Gods children, that you muſt doe; but by louing your enemies you ſhall make it manifeſt that you are Gods children*: this he prooueth in the words following, becauſe it is a propertie of God ſo to doe; *for he maketh the ſunne to ariſe on the euill and on the good, &c.*

A B

Here firſt obſerue a true note of the child of God; namely, to imitate God his heauenly father, in louing his enemies, and expreſſing the ſame by all kind vſage both in word and deed, praying for them, and releeuing them in their neceſſities. And becauſe it is ſo bleſſed a thing to be the child of God, we muſt therefore hereby ſtirre vp our ſelues to the conſcionable performance of this dutie.

Vſe. 1. A true note of Gods child.

Secondly, from the ground of this reaſon we are taught, that we ought principally to imploy our ſelues to thoſe things, by the doing whereof, we may get aſſurance that we are the children of God; as alſo to ſhunne the doing of all ſuch things, as declare vs to be the children of Satan: that is all ſinnes which are indeede works of darkeneſſe and of the deuill. In the euill day, whether it be of death, or of affliction, when no man can comfort vs, this will be an onely ioy vnto our hearts, which will ſwallow vp all feare, that wee knowe our ſelues to be Gods children: for then the Lord will acknowledge vs for his owne: but if by ſinne we bee like the deuill, God will refuſe vs, and ſo we fall wholly to the deuill. Let vs therefore practiſe thoſe things, whereby this ground of comfort may be treaſured in our hearts.

2 The exerciſe of a Chriſtian.

Thirdly, note here the ſtyle and title of honour, which Chriſt giueth vnto God; he cals him not onely *their father*, but *their father which is in heauen*: this he doth, to ſtirre vp reuerence in his hearers towards God, and ſo haue Gods children done, Dan. 9. 4. before that holy Prophet powers out his prayer vnto God for his people, he ſets out the Lord with moſt glorious titles; *O Lord God, great and terrible, which keepeſt couenant and mercie, &c.* And *Ieremie* praying vnto God, ſpends three or foure verſes, in ſetting out Gods great power and Maieſtie, Chap. 32. 17, 18, 19. So *Hezekias* in his prayer for the people, calles the Lord, *the good God*; which no doubt he did, to ſtirre vp reuerence in his owne heart, and in the people, towards God. Whereby we are taught when we haue occaſion to mention the name of God, to doe it with all reuerence, and to vſe ſome titles of honour therewithall, to ſtirre vp our ſelues and our hearers, to a gratious awe of heart towards Gods maieſtie. But lamentable is the practiſe of the world in this behalfe, for euery where the name of God is toſſed in mens mouthes like a tennisball: ſome in the middeſt of their laughter vſe *O God, O Lord*, for breathing words: but others ſpare not to make Gods glorious name, the enſigne of their rage and furie, in bloodie and blaſphemous oathes: but voide of grace are all ſuch.

3 Whereto Gods glorious titles ſerue.

C

For *he maketh the ſunne to riſe on the euill, and on the good, and ſendeth raine on the iuſt, and on the vniuſt.* Here Chriſt propounds the propertie of God in doing good, and ſhewing kindneſſe to his enemies, to prooue that by ſo doing, we ſhall ſhew our ſelues to be his children. Wherein firſt obſerue the maner of Chriſts ſpeech; he ſaith not, *Hee hath cauſed the ſunne to riſe*, and *hath* ſent raine, &c. but ſpeaking of the time preſent, *he doth now cauſe the ſunne to riſe, and ſendeth raine*: ſo likewiſe, Iohn 5. 17. *My Father yet worketh, and I worke together with him.* In which phraſe is expreſſed a notable worke of Gods heauenly prouidence; namely, that after the creation of all things, whereby God gaue beeing vnto the creatures, and power and vertue to doe the things, for which they were created, he doth by his prouidence ſtill preſerue that beeing, and ſo in euery particular creature. It is God that gaue beeing to the ſunne at the beginning, and it is he that euer ſince continueth the beeing of the ſunne, with the light and vertue thereof: and the ſame is true of all creatures, and of our ſelues; a *for in him wee liue, moeue, and haue our beeing:*

D

Gods preſeruing prouidence.

a Act. 17. 28.

A *beeing:* hee is not like a Carpenter who buildes a houſe, and then leaues it, but ſtill he preſerues the things hee hath created. Herein he may well be compared to a ſpring or fountaine, which cauſeth the riuers to flow while he ſendeth out waters; but when it is ſtopped, they are dried vp: euen ſo, whiles God continueth the beeing and vſe of creatures, ſo long they are; 1 but if he with-hold his hand from them, they ceaſe to be, and the vſe of them continueth no more. Thus it is with vs, both in regard of our ſoules and bodies, with the faculties, powers, and graces thereof; but [b] *what haſt thou that thou haſt not receiued from him? who* [c] *beareth vp all things by his mightie word.*

b 1. Cor. 4. 7.
c Heb. 1. 3.

Duties from Gods preſeruing prouidence.

B Now hence we muſt learne theſe duties; Firſt, to ſeeke to know him that is daily about vs, and preſerueth vs in ſoule and in bodie, from houre to houre. Secondly, to cleaue vnto God with our hearts, and to ſet our affections of loue, feare, ioy, and hope, wholly vpon him, becauſe he is the author and continuer of our beeing, what euer it be. Thirdly, to obey our God in all things; for ſhall he giue beeing to our bodies and ſoules, and ſhall we diſpoſe of them after our pleaſures, to offend him, who doth wholly ſupport vs, and that continually?

The ſunne is the Lords.

Secondly, here note Christ ſaith, *his ſunne,* not *the ſunne,* teaching vs, that the ſunne which ſhineth in the firmament, is Gods ſunne, not mens: God himſelfe is the ſole author and gouernour thereof, hee continueth that beeing C which it hath, and the power and vertue which it ſheweth forth. And the ſame thing by proportion, muſt be vnderſtood of all other creatures both in heauen and earth, the moone and ſtarres, all beaſts and cattell, yea and we our ſelues are Gods creatures, and hee is our Creator, our Lord, and gouernour: Pſal. 50. 12. *The whole world is mine, and all that is therein.* Now hence we muſt learne two things; Firſt, not to abuſe any creature to our luſt, as food, raiment, &c. but to vſe whatſoeuer we enioy to Gods glorie, according to his will. Secondly, to endeauour to bee lead by the creatures which we enioy, to the knowledge of our creator, for they are his: but alaſſe, the practiſe of D the world is otherwiſe, men ſuffer themſelues by the creatures to be drawne from God: for ſome make their bellie their God; to others, riches and pleaſures are their God.

The benefit of the ſunne

Thirdly, Chriſts ſaying of the Father, *that he maketh his ſunne to ariſe on the euill and on the good,* doth ſhew vs that common bounty which God vouchſafeth to his creatures, both good and bad; for the riſing & ſhining of the ſunne, is an excellent worke of God, by which many other bleſſings are conuaied to the creatures; 1 For firſt, euery thing vpon the earth receiueth heate and warmeneſſe from it, *nothing is hid from the heate thereof,* Pſal. 19. 6. In which regard it may well be called, the *vniuerſall fire of* 2 *the whole world.* Secondly, the ſunne ſerueth A notably for the diſtinction of times, by day and night, weekes, monthes, quarters, and whole yeares, whereby we know the tearme of times from the beginning, and ſo may do till the end of the world; in regard whereof, it may well be called, *the clocke of the whole world.* Which things conſidered, may make vs to bluſh and bee confounded in our ſelues: for that light regard we haue had of ſo excellent a creature, whereby God conuaies ſo manifold bleſſings vpon the earth; let vs therefore learne to bleſſe God for the ſunne, and to expreſſe our thankefulneſſe by all good duties.

Rain a common bleſſing of God.

And ſendeth raine on the iuſt and vniuſt. Here is noted the ſecond common bleſſing be-B ſtowed of God vpon the world; to wit, the falling of the raine vpon the groũd, both of good and bad. Now here firſt obſerue the forme of ſpeech vſed by Chriſt, ſaying, *God raineth;* ſee Deut. 11. 14. *The Lord giueth raine in due ſeaſon, the firſt and latter raine.* This worke is attributed to God, for waighty cauſes; 1 Firſt, to ſhew that the ſame God, who ordained in the beginning, that the clouds ſhould water the earth, doth by his owne power vphold the continuance of the ſame bleſſing vnto this daie: and indeede, if hee ſhould not will the continuance hereof, it would for euer ceaſe to raine vpon the earth. 2 Secõdly, to teach vs that God diſpoſeth of the raine that falleth, reſtraining and enlarging it at his pleaſure, either for the bleſſing, or the puniſhment of the place whereon it falleth, and that many times without the helpe of C the ſecond cauſes, Leuit, 26. 3. 4. *If yee walke in mine ordinances, I will ſend you raine in due ſeaſon:* & verſe 19. *But if you will not obey me, I will make your heauen as iron, & your earth as braſſe.* Amos, 4. 7. *I haue with-held the raine from you, and cauſed it to raine vpon one citie, and not vpon another; one peece was rained vpon, and that which was not rained vpon, withered.*

Vſe. 1.

Here then we muſt learne firſt, that we ought to pray vnto God for his raine of bleſſing; that is, for fruitfull ſeaſons; and alſo to be thankfull vnto God for ſeaſonable weather when we receiue it, becauſe hee ſendeth it.

2. This muſt teach vs to obey and ſerue 2 D God, for he hath the clouds in his hands like a ſpunge, & when he wil he preſſeth out the raine thereof: now, if we obey him, he will cauſe it to fal vpon the earth for a bleſſing; but if we rebell againſt him, he will either hold backe, or powre it downe vpon vs for a curſe.

3 Aſtrological prediction of raine vncerten.

3. Seeing God ſendeth downe the raine, we may gather that no man can certenly tell, by the courſe of the heauens, the particular ſeaſon of the weather day by day. If the raine depended wholly vpon the celeſtiall bodies, then ſhould it fall alike in all places, that be of like poſition to the heauens; but that is not ſo, for God ordereth it according to the ſtate of the people, vpon whom it falleth, either for a bleſſing, or a curſe, as we haue heard.

4

4. Hence we may gather, that neither wit-

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Witches cannot cauſe raine.

ches by the helpe of Satan, nor yet Satan himſelfe can cauſe raine, as many thinke; for it is God alwaies that raineth. The deuill indeed is the Prince of the ayre, and by Gods permiſſion he may ioyne himſelfe vnto a ſtorme, and make it more terrible and hurtfull; as hee did in the deſtruction of [a] *Iobs cattell and children, by fire from heauen, and by a mightie winde*: but yet he cannot make the matter of wind, or of raine, that is proper to God.

[a] Iob 1.16. 19.

5 Vnſeaſonable raine Gods puniſhment.

5. Doth God raine vpon the earth? then we may well conſider, why the land is ſo often plagued with vnſeaſonable raine: it is no doubt for our diſobedience, as we haue heard, Leu. 26, 19. and the contempt of the word, amongſt other ſinnes, is one maine cauſe of this iudgement. Now if we would either remoue, or preuent this plague at any time, B we muſt turne vnto the Lord, and repent of our ſinnes, for thereto we are called by this iudgement, Amos 4. 7. And if we doe turne, then will the Lord ſend a gratious raine vpon our land; but if we will not turne, we ſhall haue another raine, the raine of Sodome and Gomorrah; for [b] *vpon the wicked God will raine ſnares, fire, and brimſtone.* And this is certaine, where God ſends his iudgements for the contempt of his word, and yet men doe not repent, there [c] *one iudgement is but the fore-runner of a greater, till they be conſumed.* And ſith experience teacheth, that after inundations of waters, vſually comes plague and peſtilence; for the preuenting of theſe Iudgements, let vs repent.

[b] Pſal.11.6.

[c] Lev.26.21. 24.&c.

Gods friends & enemies.

C The laſt point to be here obſerued is this: in what termes our Sauiour Chriſt expreſſeth, who be the friends of God, and who be his enemies. His friends, he calleth *good and iuſt*; his enemies, *euill and vniuſt*. Now that we may diſcerne of our eſtate towards God in this behalf, we muſt ſee what *a good and iuſt man is*.

A good and iuſt man.

In euery ſuch a one two things are required: Firſt true faith, whereby a man laies holde on Chriſt for his righteouſneſſe, ſanctification, and redemption: and for the obtaining hereof, he muſt denie himſelfe, and become nothing in himſelfe, that he may be all in Chriſt. Secondly, true conuerſion of the whole man vnto God from all ſinne, ſo as his heart muſt be renued and diſpoſed to pleaſe God in all things. D And becauſe theſe things are inward & ſecret, therefore to make them knowne, there is further required, that a man carrie in his heart a reſolute and conſtant purpoſe, from time to time, neuer to ſinne againſt God: and this purpoſe of heart hee muſt teſtifie by a godly and conſcionable endeauour of life, to pleaſe God in all things; for this is the fruite of true faith, and of ſound inward conuerſion; and in regard hereof, were *Enoch, Iob, David, Zacharie*, and *Elizabeth* called iuſt. But hee that wants this conſtant purpoſe, and a daily endeauour, from a beleeuing & penitent heart to pleaſe God in all things, is a wicked perſon, and as yet Gods enemie.

Vſe. 1. Ciuill honeſtie deceiu many.

A By this, firſt, we ſee how many are deceiued euery where, with ciuill honeſtie; for if a man liue vprightly among his neighbours, and doe abſtaine from murther, adulterie, oppreſſion, and ſuch like ſinnes, he is preſently counted a good man: ſuch a one indeede may be counted an honeſt man ciuilly, as [c] *Abimelech* was, but yet this outward honeſtie makes not a man iuſt and good in the ſight of God; ſo as he reputes him for his friend; thereto are required true faith and true repentance, teſtified by new obedience.

[c] Gen.20.6.

A man may goe farre in religion and not be the true friend of God.

Secondly, here alſo ſee, that neither the knowledg of Gods word, nor the hearing of it with ſome gladneſſe, and bringing forth ſome fruits, nor yet to be able to conceiue a prayer for the forme thereof; that none of theſe (I B ſay) no nor all of theſe, doe make a man the friend of God indeed; for all theſe may be in an euill man, who hath a purpoſe in his heart to liue in ſome ſinne, in whoſe heart as yet ther is no true faith, nor ſound repentance: without which (as we heard) no man is iuſt in the ſight of God, nor accounted for his friend. And therefore we muſt not content our ſelues with theſe things, but labour to be good and iuſt indeede. When affliction ſhall befall vs, or death approach, we would giue all the world, if it were in our hands, for good aſſurance that God were our friend: now then let vs labour for true faith and repentance, and teſtifie theſe by a cōſtant purpoſe, & a godly endeauour to pleaſe C God in all things, through the whole courſe of our liues; and then will the Lord eſteeme vs for his friends.

verſe. 46. For if you loue them that loue you, what reward ſhall yee haue? doe not the Publicans euen the ſame?

A ſecond reaſon to loue our enemies.

In theſe words our Sauiour Chriſt propoūds a ſecond reaſon to perſwade his Diſciples and hearers to loue their enemies, and to the ende it may take the deeper roote in their hearts, he repeats the ſame againe in the next verſe, which in effect is the ſame with this. The D words are plaine, if we know what Publicans were; *Publicans* therefore were officers that gathered tol and tribute, taxes, and rents, of the Iewes, for the Romane Emperour, to whom the Iewes were in ſubiection. Now in the gathering of it they vſed much iniuſtice and oppreſſion, for which cauſe they were hated of the Iewes, aboue all other people, and eſteemed moſt baſely of. Now (ſaith Chriſt) though theſe Publicans be void of all good conſcience, yet *they will loue their friends, of whom they are loued.* And hence Chriſt reaſons thus, *If you my hearers doe but loue them that loue you, yee doe but as theſe Publicans doe; but you muſt doe more then ſuch vngodly perſons doe: and therefore you muſt loue your very enemies.*

Publicans.

Here firſt obſerue, that Chriſt doth not forbid one friend to loue another, for then he ſhould be contrary to himſelfe; but here he cõdemnes carnal loue, whereby one man loues another, onely becauſe he is loued againe, which in effect is nothing elſe, but for a man to loue himſelfe in another. And here to note the true maner of louing our neighbour, this Rule muſt be remembred, that all *the commandements of the ſecond Table muſt be practiſed in and with the firſt commandement, touching the loue of God*: thus father and mother muſt be honoured, in God and for God; and thus one man muſt loue another in God; yea though he be his enemie, becauſe he is Gods creature and beares his image, as well as he himſelfe doth; yea, he is by God commended to our loue. This muſt be the ground, though for other reſpects our loue may increaſe towards our brother.

de of lo- g our ighbour.

hat things e muſt ſpe- ally addict ur ſelues nto.

What reward ſhall ye haue? Here Chriſt would teach vs ſingular wiſdome for the ordering of our liues: namely, that we giue our ſelues eſpecially to the doing of ſuch things, as with God haue promiſe of reward: what mooued *Moſes* to refuſe to be called the ſonne of *Pharohs* daughter, to forſake the pleaſures and riches of Egypt, and to chooſe to ſuffer affliction with Gods people? the word of God is plaine, f *he had reſpect to the recompence of reward.* But this doctrine is not regarded, elſe how ſhould all places abound ſo much with idle perſons, & ſuch as giue themſelues wholly to gaming and companie keeping, to ſports & delight: now what reward can theſe look for at Gods hands, vnleſſe it be the wages of ſinne, which is eternal death? Let vs therfore beware of ſuch a courſe, and learne to abound in good works, which are things good and profitable.

f Heb.11. 25,26.

Chriſtians muſt abound in loue.

Doe not the Publicanes euen the ſame? Our Sauiour Chriſts intent in this inſtance, is to ſhew that his Diſciples, and ſo all profeſſors of the Goſpel, muſt goe beyond all other people in duties of loue: indeede their whole life ſhould be ſpent in the practiſe of this vertue, Epheſ. 5. 1. *Walke*, that this, leade the courſe of your life *in loue*: and the ſtate of the Church is, *to dwell in loue*, 1. Ioh. 4. 16. The reaſon is great, for Chriſtians of all other, receiue the greateſt meaſure of loue from God, through Ieſus Chriſt, and therefore they muſt abound in this grace; firſt towards God, and then one towards an other: this is the badge of a Chriſtian, and the grace of our religion, and therefore let vs ſhew it forth.

verſe 47. *And if yee bee friendly to your brethren onely, what ſingular thing doe ye? doe not euen the Publicanes likewiſe?*

Chriſts drift in theſe words, is further to inforce the dutie of loue, to the ſame effect with the former verſe. The word tranſlated *be freindly*, betokens the friendſhip which was ſhewed in that countrie in ſalutations, by embracing: now ſaith Chriſt, the very Publicanes wil kindly embrace their friends, therefore you muſt doe more.

Kind vſage of an enemy.

We obſerued before three branches of kind vſage to be ſhewed towards an enemie; to wit, to ſpeake well of him, to pray for him, and to doe him good: now here we may annexe a fourth, euen friendly ſalutation. This Chriſt enioyned to his Diſciples, when he ſent them to preach, *when yee come into an houſe ſalute the ſame.* Matt. 10. 12. although it may be, afterward they curſed it, becauſe it was vnworthie. And hence we may learne to be kind and curteous in ſalutation to our profeſſed enemies.

Friendly ſalutation.

Obiect. 1. This is to countenance them in their ſinne, and wrong doing vnto vs? *Anſ.* In ſaluting an enemy, we muſt put a difference betweene his perſon and his ſinne; we muſt ſhew kindneſſe to his perſon, but not countenance his ſinne: nay, when we embrace his perſon, if occaſion be offered, we muſt diſgrace his ſinne.

Ob. 2. 2. Ioh. 10. *If any man bring not this doctrine, bid him not God ſpeede. Anſ. Iohn* there ſpeakes of ſuch perſons as are enemies to God, to his truth, and to his Church, and ſuch indeede we muſt not embrace: 2. Kin. 3. 14. *Eliſha ſaith to Iehoram the idolatrous King of Iſrael, that hee would not haue looked vpon him, nor ſeene him, had it not beene for reuerence of Iehoſaphat the good king of Iudah then preſent.* But priuate enemies of whome Chriſt here ſpeaketh, muſt alwaies be kindly vſed in ſalutation. And yet here is a caſe, wherein this kind ſalutation may be denied to one that is not a publike enemie: to wit, when a ſuperiour omitteth it as a part of chaſtiſement and correction vpon the inferiour. Thus Dauid denied libertie to Abſalom to come in his ſight for a time, after he had pardoned him for killing Amnon, 2. Sam. 14. 24. but among equalls and priuate men this muſt be practiſed; yea, we muſt ſalute kindly though they ſalute vs not againe.

v. 48. *Be yee therefore perfect, as your Father which is in heauen is perfect.*

Why God commands men to be perfect.

Here Chriſt inferres an excellent conſequent from the former reaſons, wherein he exhorts his Diſciples to perfection in all the duties of loue. In it obſerue two parts; a commandement *to be perfect*; and a patterne thereof in God. For the firſt, why doth God command that which no man can performe, for who can be perfect? *Anſ.* God giues this and ſuch like commandements for diuers cauſes: firſt, in regard of his elect, for to them Gods commandements ſerue as meanes of obedience, God by his grace enabling them to doe that which by command he requires: for as in the creation Gods commandement gaue beeing to the creatures, ſo is it after a ſort in the regeneration, as here, *be yee perfect*, is a meanes to make Gods children perfect. Secondly, in regard of the wicked, as well to reſtraine corruption in them, for the peace of his Church, as alſo to leaue them without excuſe, ſeeing the beſt workes they doe are ſhort of that which they are bound to performe.

Of perfection.

To come to the vertue commanded, which is *perfection in duties of loue*. Perfection in generall, is twofold: of the Law, and of the Goſpel. Perfection of the Law, is when a man loues God and his neighbour, according to the rigour of the law. This is in no man in this life, but this ſhall be in Gods elect in the life to come. Perfection of the Goſpel, is that endeauour of obedience which God accepts in Chriſt, at the hands of his children. This diſtinction the Apoſtle maketh, Philip. 3. for firſt he ſaith, *hee hath not attained to perfection*, v. 12. meaning, the perfection of the law: and yet after he ſpeaketh of himſelfe and others, as beeing perfect, v.15. *Let vs* (ſaith he) *as many as be perfect, be thus minded*: that is, as many as be perfect according to the Goſpel. Thus were Noah, Abraham, Iob, Zacharie, and Elizabeth perfect, that is, ſyncere and vpright before God both in heart and life: and this is that perfection which Chriſt here requireth.

Legall.

Euangelical.

Parts of Euangelicall perfection.

1

Further, this Euangelicall perfection hath 2. parts; either of mans nature, or of his actions. The perfection of mans nature is by regeneration; for as in originall ſinne, is both guilt of *Adams* ſinne imputed, and corruption inherent, which is the ſeed of all ſinne: ſo in regeneration, which is the renuing of mans corrupt nature, there is an aboliſhing of corruption, and a reſtoring of grace in euery part and facultie of the ſoule: for looke how far corruption ſpread it ſelfe by *Adams* ſinne, ſo far doth grace extend by regeneration. Of this perfection there be three branches; Firſt, an *vpright iudgement in the minde*, whereby a man vnderſtands and beleeues not onely the grounds of religiō, but euery other doctrine truely grounded in the word, and is ready to receiue it, as it is further reuealed; this is ſinceritie in iudgement: whereby it is plaine, that to hold onely the grounds of religion, and for other points, to follow the time, is a great imperfection and want of ſinceritie. Secondly, *a pure and honeſt heart*, whereby a man is free from any purpoſe to liue in ſinne; and on the contrarie is inclined to euery thing that is good. Thirdly, a good conſcience, giuing teſtimonie according to the word, and ſo excuſing, that a man may ſay with *Paul*, [a] *I know nothing by my ſelfe*: meaning, for which he ſhould condemne himſelfe. And looke, where nature is renued, there theſe three are neuer wanting.

3. Branches of Euangelicall perfection in mans nature.

1.

2

3

a 1.Cor.4.4.

2

Perfection of mans actions, ſtandeth in two things; Firſt, in bewailing his wants and imperfections, knowne and ſecret; for it is a degree of perfection, to bewaile our imperfectiō. Secondly, in ſetting himſelfe from a ſincere heart, to obey God in all his commandements, as occaſion is offered: Pſal. 119.6. *I ſhall not be confounded, when I haue reſpect to all thy commandements*: and this indeede, is the perfection of a Chriſtian: halfe obedience is nothing; for as [b] *Iames* ſaith, hee that failes in one commandement of purpoſe and cuſtome, is guiltie of al, becauſe if occaſion were offered, hee would breake all the reſt.

Perfection
mans a

b Iam.2.1

But it will be ſaid, a man may haue both theſe, and yet want much of perfection. *Anſwer.* A thing is ſaid to be perfect two waies; either *in parts*, when it hath all the parts of perfection, though in weake meaſure; or *in degrees*, when it hath a full meaſure of perfection in euery part. A child new borne is a perfect man in regard of his parts, hauing all the parts and members of a man; but it is not perfect in degree, till euery part grow vp to his perfection. Now the child of God when he is regenerate, hath all parts of perfection both in ſoule and bodie, though in weake meaſure; but in this life, he is not perfect in degrees, which is that full meaſure the Law requireth. 2.Chro.15.17. *The heart of Aſa is ſaid to bee perfect towards God all his daies*: and yet the high places were not taken away; yea he failed in ſeeking to the Phyſitian, and not vnto God, chap. 16. 12. *Aſa* then had perfection of parts, but to perfection of degrees he attained not in this life, and therfore he failed in theſe particulars, through the weakeneſſe of ſanctification, which here is not finiſhed till death.

Perfection i
parts, and
degrees.

So then it is plaine, there is a perfection in the child of God, though ioyned with much weakneſſe, euen in this life; his nature is perfect beeing renued in ſoule to ſound iudgement, to an honeſt heart, & a good conſcience: his actions are perfect in Gods acceptance thorough Chriſt, whiles he bewailes his imperfection, and endeauours ſincerely to pleaſe God in all things. This is that which Chriſt inioyns to his diſciples, this we muſt labour for, if wil we reſemble our heauēly father, we cā get no higher in this life; but let vs attaine to this, and in the life to come we ſhall be perfect in degrees, for the our regeneration ſhal be accompliſhed.

1
Who faile in ſeeking perfection.

But herein men faile and come ſhort of their dutie; as firſt, all thoſe that ſpend their ſtrength and wit to get the things of this world; theſe men little thinke of this perfection which the Lord requires in his children; it may be they will heare the word, but yet their hearts are ſo glued to the earth and earthly things, that they ſauour not of regeneration, they know not what it meanes: but if they will be Gods children, they muſt follow *Iehoſaphat*, 2. Chr. 17. 6. who *lift vp his heart to the waies of the Lord*; for that is the meanes to come to perfection.

Secondly, thoſe alſo are reprooued, that content themſelues with a ſmall meaſure of knowledge, and doe not ſtriue after perfection, as Chriſt requireth; how can they haue a ſound iudgement, which ſtudie not to know the doctrine of the Scripture?

3
he general
nt of chri-
n perfe-

Thirdly, that general want of Chriſtian perfection is here approoued, when men content themſelues, to yeeld to the outward duties of the firſt Table, that concerne Gods worſhip, and yet neglect the duties of the ſecond Table, that concerne their brethren in generall, and pertaine to their functions and callings in particular. This is a common fault in Magiſtrates, Miniſters, Parents, Maſters, Seruants, &c. they will be Chriſtians in the Church, but they neglect to ſhew the power thereof in their callings; but this is a grieuous want of ſinceritie, which makes them farre vnlike their heauenly father: for he is euer like himſelfe, and therefore looke what men profeſſe in Gods worſhip, that muſt they practiſe in their callings. A Magiſtrate muſt be a Chriſtian vpon the Bench, as well as in the Church; in the adminiſtration of iuſtice, as well as in the Congregation: and ſo muſt Miniſters, Maſters, and all eſtates. God allowes not of their ſeruice in the Church, that ſerue their wicked luſts at home, Ier. 7. 9, 10. Gods ſacrifice vnder the law muſt be whole and ſound, not halt and lame, or maimed; and ſuch ſhould our obedience be vnder the Goſpel, with ſincere reſpect to all Gods commandements. It profited *Herod* little to heare *Iohn* gladly, & to do many things, ſo long as he kept his brothers wife; nor *Iudas* to follow Chriſt, while his heart was vpon the bagge. Let our practiſe of religion therefore, ſhew forth the truth of our publike profeſſion, and ſo ſhall we in ſome ſort reſemble our heauenly Father.

* * *

C H A P. 6.

v. 1. Take heede that you giue not your Almes before men, to be ſeene of them, or elſe yee ſhall haue no reward of your Father which is in heauen.

Part of
Chriſts Ser-
mon.

IN the former Chapter, the Euangeliſt hath faithfully recorded three parts of our Sauiour Chriſts Sermon, and here he beginneth the fourth, which reacheth to the 19. verſe of this Chapter: wherein our Sauiour Chriſt goeth about to reforme his hearers of all abuſes in doing good works, and he inſtanceth in thoſe three; *Almes deedes, Prayer,* and *Faſting*: not ſo much commanding them, as giuing direction for the right manner of performing them; ſo as they may be acceptable vnto God. From the firſt verſe to the fift, he intreateth of Almes deedes, propounding two ſeuerall commandements, touching the manner of giuing Almes. The firſt is in this 1. v. *Take heed that you giue not your Almes before men, to be ſeene of them*: which he enforceth by an effectuall reaſon in the words following, *or elſe yee ſhall haue no reward of your Father which is in heauen*. And then exemplifieth it by a particular example of a corrupt manner of giuing Almes, borrowed from the ambitious practiſe of the Scribes and Phariſies, v. 2. The ſecond commandement touching Almes-giuing, is in the 3. verſe, whereof he renders a reaſon in the 4. verſe.

Of Almes-
deedes.

For the firſt commandement, *Take heede, &c.* This may ſeeme to be repugnant to that precept giuen before, Chap. 5. 16. *Let your light ſo ſhine before men, that they may ſee your good workes.* But here is no contrarietie, if we marke well: for in the former chapter wee are commanded to doe good workes before men, that they may ſee them, and glorifie God for the ſame. Now here wee are not forbidden ſimply to doe good workes before men, but to doe them before men for this ende, *to haue our praiſe of men*, that we might be glorified for doing them, howſoeuer it went with God.

A diuers
reading.

Before we come to the Rule, the words are ſomewhat to be ſcanned; for whereas we read them thus, *Giue not your Almes before men, &c.* ſome auncient Churches, after other copies and tranſlations read them thus, *Doe not your righteouſneſſe or iuſtice before men*: which muſt not ſeeme ſtrãge, that in Gods book there ſhould be diuerſe readings: for in former ages, before Printing was inuented, the Scriptures of God were conuaied from hand to hand, by meanes of writing: now they that writ out the copies of Scripture, did now and then miſtake ſome words and letters by negligence, or ignorance, and put one thing for another, whereupon doe come theſe diuers readings: yet we muſt not thinke, that the word of God is hereby maimed, or made imperfect, for the true ſenſe of the holy Ghoſt remaine ſound and perfect, though it may be we cannot diſcerne of the right reading. And the ſenſe of Scripture is rather to be iudged the word of God, then the words and letters thereof. Now it being here vncertaine, whether reading to follow, (for either of them containe a ſenſe conuenient to the place) therefore I wil exclude neither, but from them both propound this inſtruction.

Almesgiuing is iuſtice.

That the giuing of Almes is Iuſtice, and a part of Righteouſneſſe which God requires at our hands. This the Apoſtle ſheweth plainly out of the a Pſalmes, 2. Cor. 9.9. *He hath diſtributed and giuen to the poore, his righteouſneſſe remaineth for euer.* And in common reaſon, it muſt be ſo, for a man is but a Steward ouer the goods which he poſſeſſeth, the poore with whom he liueth, hath title to part thereof, and he muſt giue vnto them by b *Gods expreſſe commandement:* ſo as vnleſſe he giue him in ſome ſort, he plaies the theefe, and robbes the poore, by keeping backe that which is their due.

a Pſal.112.9.

b Deut.15.8.

Prouiſion for the poore a dutie.

In regard whereof we muſt learne: firſt, to acknowledge that prouiding of maintenance for the poore, is not a worke of freedome or libertie, left to mens choiſe, whether they will doe it or no, but a matter of iuſtice, and the not doing of it is iniuſtice, againſt the law of God and of nature, which require that the poore ſhould be maintained at home without begging abroad. Secondly, this ſhould mooue vs, to lay aſide ſome portion of our goods to giue vnto the poore, for the poore haue intereſt vnto them: and for this cauſe we ought to cut off our ſuperfluities in feaſting, in attire, in ſports and pleaſures, that ſo we may be better inabled to doe iuſtice in giuing vnto the poore, for hereby commonly men are diſabled to doe this part of iuſtice. Thirdly, this ſhould teach vs according to our places, to ſee thoſe good orders well maintained and ſet forward, which are prouided for the conuenient releefe and maintenance of the poore; for neglecting of them is iniuſtice, and a kind of theft againſt the poore.

What makes giuing to be almes.

Secondly, obſerue the word tranſlated *Almes*: it is very pithie, ſignifying *mercie* and *pitie*; whence we may learne: Firſt, what it is that makes our giuing to the poore to be Almes: it is not the thing giuen, but the *mercifull & pitifull heart of the giuer*, be the thing neuer ſo ſmall, as was the poore widows mite: & therefore all our almes muſt proceede from a pitifull heart. Secondly, it ſheweth what a one that partie muſt be that is to be releeued, namely, ſuch a one as is to be pitied, not our luſtie beggers, but infants, orphanes, the lame, blind, weake, maimed, and aged perſons.

Scope.

2. Thus much for the words: now followeth the commandement it ſelfe: *Take heede that you giue not your Almes before men to be ſeene of them.* This commandement tendeth to this ende, to teach men how to auoide the vnlawfull manner of giuing Almes: for a good thing may be done in an ill manner, and vſually men offend this way in their good deeds. Now this commandement preſcribes a double circumſpection in giuing Almes: firſt, touching the ground: ſecondly, touching the ende of almes giuing. The *ground* of our Almes muſt not be the pride of our hearts; this Chriſt forewarnes vs of, if we looke it ſhould be good & acceptable in the ſight of God. This is a point of great importance, and therefore for the better obſeruing of it, I wil here ſhew two points: I. what this pride is: II. why it muſt be ſo carefully auoided in our almes deedes.

A bad g of our al giuing.

Pride of heart.

By *pride*, I meane not outward pride in apparel, but that which is inward in the ſoule, conſiſting partly in the mind, and partly in the will and affections.

Pride of minde.

Pride of minde, is a corrupt diſpoſition thereof, whereby a man thinkes himſelfe to be better, and more excellent then indeede he is: this was the ſinne of the *Phariſie*, who boaſted vnto God of his owne goodneſſe, Luk. 18.11.12. And hence it came that the Church of *Laodicea* a *gloried in her ſelfe*, ſaying, *I am rich, and increaſed in wealth, and lacke nothing; when as indeede ſhee was poore, and blinde, and miſerable, and naked.* This conceit is moſt dangerous, eſpecially in the point of grace, cauſing many to deceiue their owne ſoules, by thinking they haue grace when they haue none, and ouerweening that which they haue.

a Reu.3.1

Pride in wi

Pride in will, is an inward affection, whereby a man is not contented with that eſtate wherein God hath placed him, but deſires a better. This befell b *Adam* and *Eue*, who ſought to be like vnto *God himſelfe*; and this taketh hold of moſt men in euery age.

b Gen.3.

Practiſe of pride.

Now from theſe two proceedeth that *practiſe of pride* in mans life, whereby he endeauours to doe whatſoeuer he can for his owne praiſe and glorie. This *pride* is not in ſome few perſons alone, but in euery man naturally that comes of Adam, Chriſt Ieſus onely excepted. And where it takes place, it is ſo ſtrong, that it will not be croſſed: for rather then a man will not haue his will in this, he will commit any ſinne. This cauſed *Abſalom* to baniſh his father out of his owne kingdome: and *Achitophel* to hang himſelfe, when his counſell was refuſed: and ſome Popes (as hiſtories makes mention) to bequeath their ſoules vnto the deuill for the obtaining of the Popedom. And this is that inward corruption which Chriſt here forbiddes to be the ground of our Almes deeds.

Syluest. Platina, an Faſc. Temp.

Why pride muſt be a uoided.

II. Point. The reaſons why this inward pride muſt be carefully auoided, be theſe two. Firſt, becauſe whatſoeuer outward good work the child of God can doe by grace, the ſame may a wicked man doe through pride; as conceiue a prayer, preach the word, and practiſe the outward duties of repentance, of loue, and ſuch like: for pride is a ſinne that will counterfeit grace, and man cannot diſcerne it, but God onely. Secondly, many other ſinnes preuaile in the wicked, but pride is the ſin that troubleth the children of God, and when other ſinnes die, then will pride reuiue, yea it will ariſe out of grace it ſelfe: for the child of God will be proud, becauſe he is not proud: therefore *Paul* [c] muſt be *buffeted by the meſſenger of Satan, leaſt he ſhould be puffed vp with abundance of reuelations.*

2.Corin.

ow pride y be a-oided.

Now the way to auoid this dangerous ſinne ſtands in two things: firſt, we muſt be carefull *to know the pride* of our owne heart, for euery man hath it in him more or leſſe, and the more we ſee it, the leſſe it is; but the leſſe we ſee it, the more it is in vs indeede: and though we know nothing by our ſelues, yet let vs ſuſpect our ſelues hereof, and labour to ſee it in our hearts; for he that is the moſt humbled, is not altogether free from this inward pride: ſecondly, whē we ſee our pride, we muſt labour *to ſubdue it*; which we ſhall doe, firſt, by conſidering the iudgements of God vpon this ſinne: Were not our *firſt parents* caſt out of paradiſe when they would needes be as gods, and *Herod* was *eaten vp of wormes* when he tooke vnto himſelfe the glorie due vnto God, Act. 12. 23. Therefore *Peter* [d] ſaith, *God reſiſteth the proud, and giueth grace to the humble.* A man that would begge an almes, muſt not goe in proud apparell; and ſo he that would procure the fauour of God, muſt not come with a proud heart. Secondly, we muſt ſearch into our ſelues, and labour to ſee our owne wants and corruptions, as our blindnes of mind and ignorance, our vnbeleefe, &c. and the ſight of our ſinnes wil be a meanes to humble vs: for they that feele no wants in themſelues cannot chooſe but be puffed vp. Thirdly, we muſt meditate vpon the death and paſſion of Chriſt, which he endured for our redemption; how he ſweat water and blood, and ſuffered the wrath of God both in ſoule and bodie for our ſinnes; now how can a man thinke that Chriſt endured all this for him, and yet be not caſt downe with the ſight of his own ſinnes, which had a part in the cauſe of all the curſe that cauſed Chriſt to crie; *My God, my God, why haſt thou forſaken mee?*

d 1.Pet.5.5.

euill end in Almes-giuing.

The ſecond branch of circumſpection in Almes-giuing here commanded, reſpects the end thereof: *We muſt not giue Almes to be ſeene of men*, that is, to get praiſe and fame among men. This caueat Chriſt giues for waightie cauſe: for the corruption of mans nature through the inſtigation of the deuil, cauſeth euery one almoſt to doe all good workes for wrong endes: why doe many toyle themſelues ſo much in their ordinarie callings? is it not partly for honour, partly for pleaſure, partly for profit? and doe not the moſt men propound this ende to themſelues herein, to maintaine their families? But though this be a good and commendable thing, yet neither that, nor the reſt are the right ends for which mē ſhould labour and trauell: the *right ende* of all, is the glorie of God in mans good, or the good of man in Gods glory; now when our good works proceed from an humble heart, which ſincerely intends the glorie of God in mans good, the is the worke pleaſing vnto God. Other ends or beginnings doe prophane mens labours; and therefore Chriſt giueth this caueat, to looke both to the beginning, and the ende of our Almes deedes.

Thus much of the commandement; the reaſon of it is this: *Or elſe ye haue no reward of your Father which is in heauen*: ſo the words are; *ye haue no reward*; and they are very ſignificant, importing thus much: If you doe your works from an humble heart, for Gods glorie in mans good, then you haue a reward laid vp for you in heauen; which though it appeares not preſently, yet it is as ſure as if you had it alreadie in poſſeſſion: but if you doe not ſo, you haue no reward laid vp for you by your heauenly father.

From this reaſon in generall we may gather, that he which hath grace to doe, if it be but one good worke (as to giue Almes) vpon a good ground, and for a good ende, ſhall neuer periſh, but ſhall receiue eternall life: which may be a notable motiue to prouoke euery man to doe good works: as alſo it prooues that the child of God cā neuer periſh or finally fal away; for nothing is loſt that is laid vp with god.

More particularly, firſt obſerue that the word *reward*, is not taken properly, but by reſemblance, thus: like as a labourer after hee hath done his worke, receiueth his wages; ſo the child of God hauing done that which God commandeth him, receiueth a reward. Secondly, it is ſaide *of your father*, to ſignifie that this reward is not merited, but is the free gift of a Father vnto his children. Laſtly, Chriſt ſaith *your father*, ſpeaking to all his hearers, among whome was Iudas, whome elſe-where he calls a deuill, and others, whom he knew to be none of Gods children, and yet beeing here a preacher and *Miniſter of Circumciſion* (as the Apoſtle [e] ſpeaketh) he leaueth the ſecret iudgement vnto God, and following the iudgement of hope and charitie, taketh all his hearers, to be the children of God: which is a notable preſident to all Gods Miniſters, for Chriſt here preaching of loue, practiſeth it; and ſo ought his ſeruants doe. This alſo condemneth the practiſe of thoſe, that vpon a little falling out will not ſticke to call others damned wretches, or reprobates; there is no charitie in ſuch cenſures: for loue alwaies hopes the beſt, 1. Cor. 13.

e Rom.15.8.

V. 2. *Therefore when thou giueſt thine Almes, thou ſhalt not make a trumpet to be blowne before thee, as the Hypocrites doe in the Synagogues and in the ſtreetes, to be praiſed of men: verely I ſay vnto you, they haue their reward.*

Here Chriſt propoundeth by way of prohibition, a particular example of the corrupt manner of Almes-giuing proceeding from pride of heart and ambition, borowed from the practiſe of the Scribes and Phariſies; and withall he annexeth in the end of the verſe an effectuall reaſon to mooue men to circumſpection about the ground and end of their Almes deedes.

A rule of interpretatiō.

The Expoſition. The originall is this: *Thou ſhalt not blow a trumpet before thee:* ſo that our tranſlation doth alſo expound the words of Chriſt, according to the common rule of Diuines; that *words of of fact are oftentimes put for words of ſpeach:* which beeing well obſerued, will cleare many places from falſe interpretation. Exod. 13. 2. God ſaith to *Moſes, Sanctifie vnto mee all the firſt borne;* and to f *Ieſua, Make thee ſharpe kniues, and circumciſe the ſonnes of Iſrael,* that is, command them to be ſanctified, and circumciſed. Ier. 1. 10. *I haue ſet thee ouer nations and kingdomes* (ſaith God to Ieremie) *to plucke vp, to roote out, to deſtroie, and throw downe, to build, and to plant,* that is, to preach, and by preaching to pronounce that I the Lord will doe theſe things. Ioh. 4. 1. *Chriſt is ſaid to baptize,* that is, (as the next verſe imports) he commanded his Diſciples to baptize: and, Act. 10. 15. God is ſaid to *purifie* things; that is, he pronounceth things to be pure. *As hypocrites doe in the Synagogue.*] The word *hypocrite,* betokeneth one that takes vpon him to repreſent the perſon of another, as players doe, who ſometime repreſent mighty Kings, otherwhiles poore beggers, and to them it properly belongeth. Now by reſemblance it is applied to any, that outwardly faigne themſelues to haue that goodnes and holines which they haue not: for hypocriſie is nothing elſe, but a ſhew of that goodnes outwardly, which indeede is not in the heart. Now in this inſtance is included a ſecond reaſon of the former commandement touching the manner of Almes-giuing, ſeruing to make all Chriſts hearers circumſpect, both for the ground and ende of their good workes; and the reaſon ſtands thus; *That which hypocrites doe, you muſt not doe: but they doe their Almes to be praiſed of men,* as is plaine in this example: *and therefore you are not to giue almes to be ſeene and praiſed of men.*

f Ioſh. 5. 2.

Hypocrite, what it ſignifies.

A propertie of hypocriſie.

Out of this example we may learne theſe Inſtructions. Firſt, that it is the propertie of an hypocrite to do good workes for falſe ends; as, *to be ſeene of men, and to be praiſed of men:* for indeede an hypocrite in his heart makes choiſe not of God, but of men to be the Iudges and approouers of his good workes. And this is groſſe hypocriſie, because hereby the honour due to God is taken from him and giuen to men; for God ought to be the Iudge and approuer of all our actions.

Now as Chriſt laies this ſinne vpon the Scribes and Phariſies, ſo ought euery one of vs to lay it on our ſelues, conſidering our ſelues as we are by nature out of Chriſt; for ſo we A make not God, but men the Iudges and approouers of our actions: this will hereby appeare euidently, for when we doe a good thing, and yet thereby incurre the diſpraiſe of men, are we not more grieued thereat, then when by ſinne we offend God himſelfe? which could not be, but that our hearts doe more reſpect the cenſure of men, then of the Lord. And to cleare this point yet further, conſider this, that the roote of hypocriſie and of Atheiſme is in our nature, whereby naturally we doe theſe three things, we *Loue, feare,* and *truſt* in men more then in God, and therefore doe make men the Iudges of our actions. 1. for *Loue,* are we not grieued when we our ſelues or our B freinds are diſhonoured; and on the contrarie, when we our ſelues or our freinds are praiſed; are we not glad and reioyce? but when God is diſhonoured, who is grieued? or whoſe heart doth leape for ioye, when God is glorified? which argues plainely that our affection of loue is more inclined towards our ſelues and to our freinds then vnto God. 2. for *feare,* are not moſt men more afraide when they offend a mortall man like themſelues, then when they offend the euerliuing God? 3. for *truſt* and *confidence* in the time of affliction, moſt men are more comforted if ſome friend promiſe them helpe, then they are by all the promiſes of God himſelfe in his word. But men will ſay, that they *loue* and *feare,* and *truſt* in God aboue all: This indeede is the ordinarie profeſſion of ignorant people: but the truth is, that by nature C we refuſe God to be our iudge & our approouer, and appeale vnto men: and therefore we muſt labor to ſee and feele, and to bewaile this hypocriſie, and to be indued with the contrary grace whereby we may ſimply and ſincerely ſeeke to be approoued of God in all our actions.

We mak men,not God,the iudges of actions.

Secondly, in this example note one euident cauſe of the diſorder which was among the Iewes in reſpect of their poore: for they begged in the high waies, in the ſtreetes of the cities, and gates of the Temple, flat againſt Gods commandement, *who would not haue ſuch a begger in Iſrael:* other occaſions there were of D this abuſe, but one principall cauſe is here noted; namely, that priuate perſons were permitted to giue their priuate almes vnto the poore with their owne hands in publicke places. This was a great diſorder, and the cauſe of many beggers: for priuate men could not diſcerne the particular wants of all that begged ſo; and therefore God had otherwiſe prouided for them in the olde Teſtament, as he ſhewed before. And in the new Teſtament there were choſen faithfull men called *Deacons* in euery congregation, who were to looke vnto their poore, to collect for them, and to diſtribute to euery one according to their neceſſitie. It is not vnlawfull for a priuate man to giue Almes in publicke place if need require: but where the poore are no otherwiſe prouided for, then by

A maine cauſe of m ny beggers among the Iewes.

ſuch priuate releiſe, it is a great diſorder: like as it is in a family, where the children and ſeruants know not where and when to haue their dinners: for the poore are Gods children in his family, and ought to be prouided for in better ſort then by ſuch priuate releefes: and therefore where good order is wanting for prouiſion for the poore, it ought in conſcience to be begun, & where it is begun, men muſt carefully maintaine and continue the ſame.

1 inne goes ot alone.

Thirdly, in this example of a corrupt manner of Almes-giuing, ſee the concurrence of ſundrie ſinnes. Firſt, here is noted *hypocriſie*, which were enough to condemne a man; but yet with this their goes *ambition*, and with both, *an open contempt and breach of good order* in prouiding for the poore: which ſhewes euidently that no ſinne goes alone, but ordinarily hath his companions: for ſinnes are ſo infolded one in another, that he which commits one, is not free from any other: this may plainly be ſhewed by many examples. In *Adams* ſin there was the breach of the whole law in euery commandement, either directly or by conſequence: for he ſhewed euident want of loue to God, in beleeuing Satan more then God; therein he choſe Satan for his God, he worſhipped Satan, and tooke Gods name in vaine; he ſhewed alſo euident want of brotherly loue, for hereby he became a murtherer not onely of himſelfe, but of all his poſteritie: and thus doe ſinnes concurre in euery wicked action, in which regard it may be ſaid with g *Iames, that hee which faileth in one commandement, is guiltie of all*: which muſt admoniſh vs to make conſcience of euery ſinne: for we can not liue in any one, but we muſt needs runne into many other.

2

g Iam.2.10.

Verely I ſay vnto you, they haue their reward. Theſe words containe the reaſon of the former prohibition, wherein we may ſee the vanitie of this giuing of Almes: for the praiſe of men is all their reward; they haue none with God, as we ſhewed in the former verſe.

V. 3. *But when thou doeſt thine Almes, let not thy left hand know what thy right hand doth:*

4. *That thine Almes may be ſeene in ſecret, and thy Father that ſeeth in ſecret, he will reward thee openly.*

Theſe words containe Chriſts ſecond commandement touching the *manner* of Almes-giuing, with the reaſon thereof. The commandement is in the third verſe, and it beareth this ſence; that if the left hand could vnderſtand, yet it ſhould not know what our right hand gaue; and therefore much more muſt we A conceale the ſame from men. Yet here Chriſt forbids not all giuing of Almes in open place, or in the ſight of men, but his meaning is to reſtraine the ambition of the heart after the praiſe of men: the giuer muſt not intend or deſire that men ſhould ſee him giue almes, that they might praiſe him: but his heart muſt ſimply and ſincerely ſeeke to approoue it ſelfe vnto God. This will appeare to be the right meaning of our Sauiour Chriſt, by comparing this verſe with the firſt: for here Chriſt reneweth the commandement there giuen, and forbiddeth the corrupt deſire of the heart after vaine glorie in the giuing of almes.

The meaning.

Now for our better vnderſtanding of this commandement, firſt, we will ſhew what is here forbidden: and ſecondly what is commanded. B Here are two things forbidden; firſt, all deſire or intention of mens beholding of vs, when we giue our Almes: ſecondly, all reſpect and intent to pleaſe our ſelues in Almes-giuing: for the left hand muſt not know what the right hand giueth. The thing here commanded is this, that he which giues almes, muſt doe it ſimply intending and deſiring onely to pleaſe God, and to approoue his worke vnto God without all by-reſpects of mens praiſe or approbation.

Here then firſt is condemned the doctrine of the Church of Rome, which teacheth men to doe good workes, with opinion of meriting life euerlaſting thereby at the hands of God: for that is farre more then to doe them for this end C to get praiſe of men, which yet is here forbidden: & therefore the other muſt needs be abominable.

Vſe. 1.
Rhem on Math.6. ſect.2.

Secondly, ſeeing in our well-doing we muſt ſimply intend to approoue our ſelues vnto God, it ſhall not be amiſſe here to ſhew, how we may ſo do our good workes that God may approoue thereof. Hereunto foure things are required: *faith, loue, humilitie, and ſinceritie or ſimplicitie.* For the firſt, in euery good worke there muſt be a two-fold faith: *Iuſtifying faith, and a generall faith. Iuſtifying faith*, whereby the perſon doing the worke muſt be reconciled to God, and ſtand before God a true member of Chriſt: for of this it is ſaid, a *Without faith it is impoſſible to pleaſe God.* And Chriſt ſaith, D b *Euery branch that beareth not fruit in mee, the Father taketh away: and without mee ye can doe nothing*: where it is plaine, that whoſoeuer would doe a worke acceptable to God, muſt firſt be in Chriſt: and the reaſon is euident: for firſt the perſon working muſt be acceptable to God, before his worke can be approoued: but no mans perſon is approoued of God, before he be in Chriſt: and therefore iuſtifying faith whereby we are vnited vnto Chriſt is chiefly neceſſarie. By *generall faith* I meane that, whereby a man beleeues that the worke he doth is pleaſing vnto God. Hereof c *Paul* ſaith, *whatſoeuer is not of faith, is ſinne.* A worke may be good in it ſelfe, and yet ſinnefull in the doer, if he want this generall faith. Now vnto

2
How to doe good works well.

1. in faith.

a Heb.11.6.

b Ioh.15.2.5

c Rom.14.23

this are two things required: firſt, a word of God commanding the worke, and preſcribing the manner of doing it: ſecondly, a promiſe of bleſſing vpon the doing of it: for euery good worke hath his promiſe, both of the things of this life, and of a better: theſe things muſt be knowne and beleeued: vpon theſe grounds we muſt pray, giue Almes, and doe euery good worke, and ſo ſhall they be approoued of God. Now by this double faith required in euery good worke, we ſee, how thoſe that are bound to practiſe good workes, (as euery one is more or leſſe) ought to labour to be acquainted with the word of God, that they may do their works in faith: for els though the worke be good, it may be ſinne in them becauſe it is not of faith; which is the miſerable ſtate of ignorant perſons, who through want of faith, cannot doe good works in a good manner.

2. in loue.

2 The ſecond thing required, in the doing of a good worke, is loue: loue (I ſay) ioyned with faith: *for faith worketh by loue*, Gal. 5. 9. Indeed faith doth ſome things of it ſelfe; as apprehend, receiue, and applie Chriſt and his righteouſnes to the beleeuer, which is the proper worke of faith: but other things it doth by the helpe of an other: and ſo faith bringeth forth the works of mercie, and performeth the duties of the firſt and ſecond table; not properly by it ſelfe, but by the helpe of loue: and therefore here I ſay, that in euery good worke is required that loue whereby faith worketh. Now the kinds of loue required in well-doing are two: firſt, the loue of God in Chriſt, for as we know God in Chriſt, ſo muſt we loue him: ſecondly, the loue of our brethren, yea of our enemies: for howſoeuer in our vnderſtanding theſe two may be diſtinguiſhed, yet in practiſe they muſt neuer be ſeuered; but muſt alwaies goe hand in hand, to mooue vs to doe the works of mercie, and all the duties of our calling; as *Paul* ſaith of himſelfe and the reſt of the Apoſtles, *The loue of God conſtraineth vs to preach the Goſpel*, 2. Cor. 5. 14.

3. in humilitie.

3 The third thing required in doing a good worke well, is *humilitie*, whereby a man eſteemeth himſelfe, to be but a voluntarie and reaſonable inſtrument of God therein. This vertue will make a man giue the honour of the worke to the principall Agent, that is to God himſelfe: who worketh in vs both to will and to doe of his good pleaſure.

4. in ſimplicitie.

4 The fourth thing required in wel-doing, is *ſimplicitie, or ſingleneſſe of heart*: whereby a man in doing a good worke intendeth ſimply and directly to honour and pleaſe God, without all by-reſpects to his owne praiſe, or the pleaſing of men. This is a ſpeciall vertue directing a man to the right end in euery good worke, which is the obedience and honour of God in mans good. This vertue was in *Paul*, [d] who *in ſimplicitie and godly pureneſſe had his conuerſation in the world*: thus he preached the Goſpel: and ſo ought we to doe euery good worke. Now that this ſinceritie may ſhew it ſelfe, we muſt take heede of a ſpeciall vice which is contrarie vnto it, namely, *the guile of the ſpirit*, mentioned Pſal. 32. 2. which maketh a man intend and propound falſe ends and by-regards in doing good works, as his owne praiſe and delight, or to pleaſe men thereby. And that we may auoid this Spirituall guile, we are to know, that it may & doth vſually preuaile with men in foure caſes: I. when thoſe doe practiſe vertue in whom God onely reſtraines the contrarie vice: thus ciuill honeſt men that haue no religion, may practiſe iuſtice, temperance, mercie, and other morall vertues, becauſe they are not inclined to iniuſtice, intemperance, and the contrarie vices: but theſe actions in them are no good works before God, becauſe they proceede not from a ſanctified heart, ſincerely intending to obey and glorifie God thereby. II. When men do good works for feare of diuine iudgement, and the penalties of mens lawes: and ſuch for the moſt part is the repentance of the ſicke: I graunt indeede that ſome doe truely repent in this eſtate; but commonly ſuch repentance is vnſound, and proceedeth not from a ſingle heart; but from feare: whereby, being vnder Gods hand, they ſeeke to auoide his iudgement. Such alſo are the outward duties of religion performed by our common Proteſtants, who come to Church, and receiue the Sacraments chiefly for cuſtome ſake, and to auoid the danger of mens lawes. III. When men doe good workes for the honour and praiſe of men. This is a dangerous thing: vpon this ground a man may preach the word, vſe prayer, and profeſſe the Goſpel; yea, and be zealous for Gods glorie as *Iehu* was: and hence it comes, that many fal away to looſenes of life from a ſtrict profeſſion of religion, becauſe they receiued not the truth in ſimplicitie of heart, with purpoſe onely to obey and pleaſe God, but rather to get the praiſe of men. IV. When men doe good workes from ſome corruption of heart preuailing in them: as when a man is both proud and couetous, yet more proud then couetous: couetouſnes bids him, not to giue to the poore; but yet pride deſiring the praiſe of men preuailing in him, cauſeth him to giue to the poore. And ſo when couetouſnes preuailes in a proud man, it will cauſe him to abſtaine from riot and proud apparell, which yet his pride would perſwade him vnto. In all theſe caſes Spirituall guile corrupts the work that otherwiſe is good in it ſelfe: and therefore we muſt haue a watchfull eye vnto ſingleneſſe of heart in our welldoing, and to the reſt of the vertues before named, that ſo we may be able to ſay with good conſcience, that our workes are ſuch as God approoueth.

[d] 2.Cor.1.12.

Spirituall guile in wel doing.

It preuailes in 4. caſes.

1

2

3

4

V. 4. *That thine Almes may be ſecret, and thy Father that ſeeth in ſecret, hee will re-*

ward thee openly.

Here is the *reaſon* whereby Chriſt enforceth the former commandement, and it hath two parts: the firſt is drawne from a ſpeciall propertie in God, *to ſee in ſecret*: the ſecond is from his bountie, in *rewarding openly*.

God the ſecret ſeer.

For the firſt: the words are thus in the originall, *and thy father which is a ſeer in ſecret*: for the word there vſed ſignifieth a *diſcerning ſeer*: whereby Chriſt would teach vs, that God ſees & beholds things that no man can ſee, euen the ſecret thoughts and deſires of mans heart.

Vſe. 1.

Hence we muſt learne three things: I. to examine our ſelues ſtrictly not onely of our groſſe and open ſinnes, which all the world may ſee; but alſo of our moſt inward and hidden corruptions, and when we cannot ſee them, yet we muſt ſuſpect our ſelues of our ſecret wants: for though men knowe them not, no nor wee our ſelues, yet God the *ſecret ſeer* beholdeth them. 2 II. Neuer to hide our ſinnes within our ſelues, but freely to lay them open before God to our owne ſhame, yea to confeſſe our vnknowne ſinnes: we muſt not like *Adam*, ſew fig-leaues together to couer our nakedneſſe, or flie from God thinking to hide our ſelues from his ſight: for he diſcerneth in ſecret. 3 III. To be carefull not onely to doe good works, but alſo to do them in an holy manner, from good grounds, and to a right ende: for *God ſeeth ſecrets*, and will not bee ſhifted off with falſe ſhewes. a *Dauid* ſaith; *I haue kept thy precepts and thy teſtimonies, becauſe all my wayes are before thee.* And the rather muſt we be mooued hereunto, becauſe God knowing what is in mans heart, doth oftentimes prooue men with temptations, that he may diſcouer the guile of their hearts: and therefore that we may eſcape the iudgements of God due vnto hypocriſie, wee muſt labour to do all good duties in ſinglenes of heart.

a Pſal.119. 168.

The ſecond reaſon drawn from Gods bountie vnto them that in ſinglenes of heart doe good works, is in theſe words; *he will reward thee openly*: wherein he preuenteth this obiection, which ſome of his hearers might make againſt his former precept. If I may not do good workes to be ſeene of men, then ſhall I looſe my labour: Chriſt anſwereth: Not ſo: for *God the father will reward thee openly*, if thou do good from a ſingle heart, onely reſpecting the praiſe and honour of God in mans good. If it be asked, how this can ſtand with that ſaying of Chriſt, *Ioh.5.21. that the father iudgeth no man, but hath commited all iudgement vnto the ſon*: I anſwer, that in regard of deliberatiõ, of authority & conſent, the laſt iudgement ſhallbe executed by the whole Trinitie: but yet in regard of immediate execution, the father iudgeth not, but Chriſt onely: for he alone giueth the ſentence both of abſolution and condemnation.

Of praiſe.
1
The Author.

The ſecond reaſon teacheth vs ſundry things concerning praiſe. Firſt, that *God himſelfe is the ſole author of true praiſe*: Paul b ſaith, *hee which praiſeth himſelfe is not allowed, but hee whom the Lord praiſeth*: where he compareth the world to a Theater, wherein men are Actors, and men and Angels bee ſpectators, but God alone is the *Iudge*, who giueth praiſe and good name to euery one that doth well, not onely in this life, but in the world to come: in regard whereof, we muſt endeauour our ſelues ſo to doe all our good workes, that God himſelfe may approoue thereof; to ſeeke the praiſe of men is a fond thing, ſeeing that none but God is the author of true praiſe: yea this muſt teach vs not to depend vpon man for praiſe & commendation for the good things we doe, but vpon God himſelfe, from whome all true praiſe commeth.

b 2.Cor.10. 18.

2
The ground.

Secondly, that *God as he is a father is the ſole author of praiſe*, for Chriſt ſaith, your father will reward you. Now God is *our father onely in Chriſt*, and therefore our vnion with Chriſt is the ground of all true praiſe. *Hee is a true Iſraelite* (ſaith b *Paul*) *which is one within, and the circumciſion is of the heart, in the ſpirit, not in the letter, whoſe praiſe is not of men but of God.* This then diſcouereth the errour of the world, in ſeeking after praiſe and reputation; for ſome ſeeke it in the comelineſſe of their bodie, ſome in apparell, and ſome in learning, &c. but all theſe are wrong meanes; the right way to get true praiſe, is to be in Chriſt, and to haue an humble and ſanctified heart, ſet purpoſely to keepe Gods commandement, Pſal.119.22. *Dauid prayed God to remoue from him ſhame and contempt, becauſe he kept Gods teſtimonies*; as though the keeping of Gods commandements, had been the onely meanes to avoid contempt, and to procure true praiſe and fame.

b Rom.2.29.

3
The time.

Thirdly, that *the life to come is the onely time of true praiſe*, for Chriſt here ſaith, *hee ſhall reward thee openly*: that is in the laſt day. 1.Cor. 4.5. *When the Lord ſhall come, then ſhall euery one haue praiſe of God.* This muſt teach vs not to care for the contempt of the world which followeth our profeſſion, ſo that our conuerſation be godly; but to reſt patiently contented, becauſe it is the lot and portion of Gods children, and our ſinnes deſerue greater reproach: alwaies remembring, that the time of our praiſe is yet to come. Yea, hence we muſt learne not to aime at our own praiſe, in things of this life, but wholly to ſeeke the glorie of God in all things; for if we ſeeke his glory now, the time will come when he will glorifie vs.

4

Fourthly, that the *praiſe* that God ſhall giue his children in the ende of the world, *ſhall bee open and manifeſt*, before all men and all angels, both good and bad, when they ſhall ſtand to be iudged by Ieſus Chriſt: and this is true praiſe which ſhall neuer haue ende, whereunto the praiſe of men is not comparable: we count highly of applauſe & reputation with earthly Princes, and all men honour him whom the Prince commends; how much more then ſhall they be advanced, when God himſelfe ſhould vouchſafe to praiſe and commend.

verſ. 5. And when thou prayeſt, be not as the hypocrites: for they loue to ſtand and pray in the Synagogues, and in the corners of the ſtreetes, becauſe they would be ſeene of men: verely I ſay vnto you, they haue their reward.

Of prayer.

In this verſe and the reſt to the fourteenth, Chriſt intreateth of the dutie of praier, wherein he dealeth as in the former point touching Almesgiuing: for firſt he forbids a twofold vice in prayer; *hypocriſie*, and *babling*: and then teacheth the contrarie vertues, and the right practiſe of prayer. The vice of *hypocriſie* in prayer is forbidden in this fifth verſe, and the contrarie vertue enioyned in the next.

The Expoſition. *When thou praieſt*] To *pray*, properly is *to entreate of God the gift of ſome good thing concerning our ſelues*: and in this ſenſe, it is onely one part of that holy worſhippe of God, which is called *Invocation*: for 1. Tim. 2. 1. the Apoſtle maketh foure kinds or parts of *invocation*: to wit, I. *Supplication*, when we intreat God to remooue ſome euill from vs. II. *Prayer*, whereby we beg at the hands of God the gift of ſome good thing vnto vs: and theſe two concerne our ſelues. The III. is *Interceſſion*, when as wee intreate the Lord to graunt ſome good thing vnto our brethren, or to remooue ſome euil from them. The IV. is *thankſgiuing*, whereby wee giue laud and thanks to God for bleſſings receiued, either by our ſelues, or by our brethren. Now in this place *Prayer* is not to be taken ſtrictly for one part of invocation, but generally for the whole worſhip of God by invocation; as it is cōmonly taken of vs, and often vſed in Scripture, one part being put for the whole. *Be not as the hypocrites*] that is, doe not as they doe in prayer; by *hypocrites* he vnderſtandeth principally the Iewiſh teachers the *Scribes* and *Phariſies*, for at them he aimeth in this part of his Sermon. For *they loue to ſtand and pray in the Synagogues, and in the ſtreetes.*] Wee muſt not here conceiue that Chriſt condemnes altogether this geſture of ſtanding in prayer as vnlawfull: for himſelfe praied *ſtanding when* [c] *hee raiſed vp Lazarus*: & the Primitiue Church in their aſſemblies called [d] *Stations*, praied ſtanding: but he reprooueth here the abuſe of this geſture in theſe Iewiſh teachers. For firſt, they vſed this geſture to a wrong ende, namely, thereby to get the praiſe of men: becauſe ſtanding is the fitteſt geſture which a man can vſe in prayer to make him bee ſeene of others. Secondly, theſe Scribes and Phariſies thought themſelues more righteous then all other men, and therefore iudged that they had no neede to humble themſelues ſo much either in ſoule or bodie as the Publicans and ſinners did. Againe, Chriſt here condemneth not the action of prayer in theſe places, the *Synagogues* and the *ſtreetes*: for no man was euer forbidden of God to pray in any place. The Patriarks were not tied to any place; and vnder the Law howſoeuer the Temple was the place appointed for Gods outward worſhip in ſacrificing, and ſuch like, yet euen then it was lawfull for the Iewes to pray in any place; and after Chriſts comming *Paul* [d] *willeth that men pray euerie where lifting vp pure hands vnto God*: but here is condemned this groſſe fault of theſe *Scribes* and *Phariſies*, that they minded to pray no where els, but in theſe open and publike places, which is expreſſed by this phraſe, *they loue to ſtand and pray*. So that in a word this is the meaning of this verſe; *You my hearers, when you pray, take heede of the hypocriſie of the Scribes and Phariſies, for they regard onely the praiſe of men, and therefore doe vſe ſuch geſture in prayer, and chooſe ſuch places to pray in, that they may beſt be ſeene of men.* Where wee ſee, he directly condemnes their hypocriſie, as well in reſpect of the *ground* thereof, which was *the pride of their hearts*, and not Gods grace: as alſo in regard of *the ende* thereof, which was the *praiſe of men*, and not the glorie of God.

Parts of invocation.

c Ioh. 11. 41.

d Orig. hom 5. in Numer.

d 1. Tim.

The vſe. 1. Whereas Chriſt ſaith, *When thou praieſt*: he taketh it for graunted, that all men of yeares muſt pray; and whereas he condemnes the falſe manner of prayer, and ſets downe the right forme and manner thereof, he teacheth vs that it is a moſt neceſſarie thing for all that haue diſcretion, to exerciſe themſelues religiouſly in this dutie of prayer. And becauſe our Sauiour here vrgeth this dutie ſo much, I will here ſhewe the *neceſſitie of prayer*; which may appeare vnto vs by ſundrie reaſons. I. *Prayer* is one of the moſt principall parts of Gods worſhip: for herein wee acknowledge him to be the giuer of all goodneſſe, the ſearcher and knower of our hearts; and hereby we teſtifie the faith, hope, and confidence we haue in God. And prayer is called [e] *the calues of our lippes*, becauſe it is a ſacrifice wel pleaſing vnto God. II. By prayer we doe obtaine, and alſo continue, and preſerue vnto our ſelues euerie good grace & bleſſing of God, eſpecially ſuch as concerne eternall life: for God promiſeth his ſpirit to them that aske it by prayer: and the firſt conuerſion of a ſinner, howſoeuer it be the free gift of God, yet by Gods grace moouing and inabling a man thereunto, is obtained by prayer; and ſo are all the good graces following our conuerſion, both gotten and increaſed. III. The true gift of prayer is a pleadge of the ſpirit of Adoption: and therefore [f] *Zacharie* calls the *ſpirit of prayer*, the *ſpirit of grace*. And *Paul* [g] ſaith, *the ſpirit helpes*

The neceſſitie of praier.

1

e Hoſ. 14.

2

Luk. 11. 13.

3

f Zach.

g Rom. 8. 26.

our infirmities, euen *the ſpirit of our Adoption, which teacheth vs to cry, Abba, father*. IV. By prayer we haue ſpirituall cōmunion and familiaritie with God: for in the preaching of the word, God ſpeakes to vs; and in prayer wee ſpeake to God, and the more we pray, the neerer and greater fellowſhip we haue with God: which one reaſon (if there were no more) is ſufficiēt to perſwade vs of the neceſſity of praier, and to mooue vs vnto diligence therein.

Obiect.1.

But ſundrie obiections are made againſt the neceſſitie of prayer: 1. It is ſaid God knowes our thoughts before we pray, and therefore it is needleſſe to expreſſe them by prayer vnto him. *Anſ.* We pray not to acquaint God with our ſuites, or with our hearts, as though hee knewe them not, but to performe obedience vnto his commandment, who requireth this dutie at our hands. Againe, we pray vnto God, to honour him, in acknowledging him to be the knower of our hearts, the giuer of all goodnes, the ſtay of our faith and hope, in whom onely we put all our truſt and confidence.

Obiect. 2. Whether we pray or not, God will giue vs the bleſſings which he means to beſtow on vs. *Anſwer*. This is flat Atheiſme: and yet wee muſt diſtinguiſh of Gods bleſſings, for ſome are common bleſſings which God oft giues to mē without their asking, becauſe they ſerue to preſerue nature: as raine and fruitfull ſeaſons, food, raiment, &c. Act.14.16. and yet euen theſe common bleſſings muſt be praied for: Phil.4.6. *In all things let your requeſts bee made knowne to God*: and *Iames* h ſaith, *You luſt and haue not, becauſe yee aske not*: Pſal.106.23. *Moſes prayer* ſaues the people from deſtruction. Others, are ſpeciall bleſſings of the Elect, and theſe muſt alwaies be ſought and obtained by prayer.

h Iam.4.2.

Obiect. 3. God hath decreed all euents, and euery thing ſhall ſo fall out as he hath appointed, and therefore its needleſſe to pray, and oftentimes its but the croſſing of Gods will. *Anſ.* This reaſon is naught: for as God hath decreed the euent of all things, ſo likewiſe he hath appointed the meanes whereby his decree ſhall be effected: and *prayer* many times, is a principall meanes to bring Gods will to paſſe: 1.King.18.1. God ſhewed to *Eliah* that he would ſend raine in Iſrael after that long drought, and yet *the* i *Prophet crouched vnto the earth, & put his face betweene his knees*; no doubt humbling himſelfe in prayer to God for it, as S. k *Iames* ſaith. Where we may ſee, that prayer is not cōtrarie to Gods decree, but a ſubordinate meanes to bring the ſame to paſſe: and therefore we muſt rather reaſon thus, that becauſe God hath decreed the euent of all things, and hath appointed prayer as a meanes to effect ſundrie of his decrees, therefore we muſt vſe it.

i vers.42.

k Iam.5.18.

Vſe. Diligence in prayer.

Conſidering then that prayer is neceſſarie, notwithſtanding all that can be ſaid againſt it, we muſt learne with ſpeciall reuerence to giue our ſelues vnto this dutie, both publikely in the aſſemblies of the Saints, and priuately in our familyes, beeing maſters and gouernours; for no family ought to want this morning and euening ſacrifice of prayer and thankſgiuing; yea, we muſt pray by our ſelues particularly in regard of our particular wants. Indeede the moſt doe thus plead for themſelues, that they vſe to pray often; but the truth is, that the cōmon practiſe of our people in prayer, is nothing but lippe-labour, and a mocking of God: for what be their praiers, but the ſaying ouer the tenne Commandements and the Creede, which are no prayers: yea, their repetition of the Lords prayer without vnderſtanding or deuotion, is no prayer with God, when they doe it only of cuſtome, and reſt in the work done. But here is required an other manner of prayer thē this. And to incite vs vnto it, let vs conſider the worthy examples of Chriſts ſeruants herein: *Moſes* prayed for the ſauing of the Iſraelites *fourty daies and forty nights without meat or drink*: *Dauid* praied *ſeauen times a day*: and our *Sauiour Chriſt ſpent whole nights in prayer*. Now theſe examples were written for our learning, to teach vs to addict our ſelues to this holy dutie wherein our hearts ſpeake vnto God. The want hereof is the cauſe of the common Atheiſme that is in the world, of iniuſtice, and crueltie in mens callings, of ſwearing, pride, & backbiting in mens liues: for if men would often ſet themſelues in the preſence of God, by vnfained inuocation, the remembrance thereof would ſtill be before their eyes, and cauſe them to abſtaine from all theſe iniquities: for who beeing ſtained with ſuch tranſgreſſions durſt preſent himſelfe before the maieſtie of God, who is a conſuming fire againſt all ſinne and wickednes, hauing *fierie eyes* to ſee their ſinnes, and *feete of braſſe* to bruiſe them in peices that will not repent.

Deut.9.18, 19.

Pſal.119.164. Luk.6.12.

Rev.1.13,14.

Secondly, in this prohibition againſt hypocriſie in prayer we may ſee, that to conceiue a prayer, and to make profeſſion of religion may for the outward worke, as well be performed from pride of heart as from the grace of God: carnall men may doe that in pride, which Gods children doe by grace, as we ſhewed in the former point of Almes giuing: that therefore which Chriſt ſaid of hearing the word, *take heede how you heare*, muſt be conceiued to bee ſpoken to vs of prayer and the profeſſion of religion, *take heede how you pray, and how you profeſſe religion*. And indeede before we pray, we ought to enter into our hearts, and there to ſearch out our corruptions diligently, that wee may be able to diſcerne in our ſelues betweene *pride*, and *Gods grace*; and ſo perceiue vpon what ground wee pray, that it be not from a damnable pride, but from the ſauing grace of Gods holy ſpirit.

Thirdly, in this prohibition Chriſt condemnes this falſe ende of prayer, when men do it to *haue praiſe of men*; whereby we may ſee, that it is a thing incident to the profeſſors of the Goſpel, to doe the duties of religion, for the approbation of men: which notably bewrayes the hypocriſie of our hearts, which naturally haue more reſpect to men, then to the Lord, euen then when wee haue to deale with God himſelfe. Thus did the Scribes and Phariſies, and it is to be feared, the ſame fault is cōmon among vs: for men are farre more forward and carefull to performe the publike duties of religion, in the aſſemblies of the Church, then priuate duties, either in their families, or by themſelues. Many will pray in the Church, that neuer regard priuate prayer at home. Againe, in performing publike duties, men haue more care of the outward action, then of truth and ſinceritie in the heart; and many ſtudie more for fit words to delight mens eares, then for good affections, which God approoueth; for what is the cauſe, that many auncient profeſſors, when they come to die, know not how to commend their ſoules to God? Surely, this eſpecially, that in the whole courſe of their profeſſion, they more reſpected men thē God; and therefore in the time of death, when they muſt needes deale with God indeede, they know not what to doe, nor how to behaue themſelues.

Vnreuerence in prayer.

Laſtly, Chriſt here reprooues their behauiour in prayer, which was *ſtanding*, without all humbling of themſelues, either in ſoule or bodie. This is a thing incident to many in our congregations, who vſe to ſhew no manner of reuerence or humilitie in the time of prayer, but either ſtand, or ſit, as though they had no need to humble themſelues; or elſe intended onely that men ſhould ſee them. But we muſt know, that howſoeuer the word of God preſcribes no peculiar geſture in this action, yet it is not a thing indifferent, either to vſe, or not to vſe ſome ſeemely geſture of humiliation in this worſhip of God; but ſome muſt needs be vſed, to expreſſe and further the humilitie of the heart, which is chiefly required: Iſay. 6. 2. the Seraphims ſtanding before God, *couer their feete and faces with their wings*, in regard of Gods preſence: and the poore Publicane that *prayed with the Phariſie*, howſoeuer hee prayed ſtanding, yet [m] he *caſt downe his countenance, and ſmote himſelfe on the breaſt*, to teſtifie his humiliation. Yea, Chriſt Ieſus our Lord, when hee bare the puniſhment of our ſinnes in the garden, fell downe vpon his face, and prayed: thus alſo did [a] *Moſes*, and *Aaron*, [b] *Eliiah*, [c] *Ezra*, and [d] *Daniel*, humble themſelues. And it hath alwaies beene the practiſe of Gods ſeruants in prayer, by ſome conuenient geſture of the bodie, to expreſſe the humilitie of their hearts; which checketh the cuſtom of our common people in prayer, who are ſo farre from bringing a broken heart to God, which is the thing he chiefly requires, that they knowe not what to aske; and many there be that will not ſubmit themſelues to ſuch outward geſture, as might expreſſe their inward humilitie. Theſe things are far vnſeemely for Gods people, and therefore let vs learne to humble our ſelues at Gods footeſtoole, firſt in our very hearts, and withall, we muſt be carefull to teſtifie the ſame by ſome conuenient outward humiliation.

[m] Luk. 18. 13.

[a] Num. 16. 45.
[b] 1. King. 18. 42.
[c] Ezra. 9. 5.
[d] Dan. 6. 10.

V. 6. *But when thou praieſt, enter into thy chamber, and when thou haſt ſhut thy doore, pray to thy father which is in ſecret, and thy father which ſeeth in ſecret, ſhall reward thee openly.*

Sinceritie in praier.

Chriſt hauing forbidden hypocriſie in the former verſe, doth here commaund the contrarie vertue; namely, *ſinceritie*, ſetting downe the right manner of prayer to God in that behalfe. Now becauſe the words are not to be taken in that ſenſe, which at the firſt reading they ſeeme to beare; therefore for the better vnderſtanding of them, I will here lay downe two grounds: 1. That in this place our Sauiour Chriſt doth not forbid publike prayer in the congregation, or in publike places; for publike prayer is Gods ordinance, *where two or three* (ſaith [e] Chriſt) *bee gathered together in my name, there am I in the middle among them: and whatſoeuer they ſhall deſire, ſhall be giuen them of my father.* Againe, publike praier ſerues for moſt worthy vſes, for which it muſt be maintained; as firſt, to make mens prayers vnto God more feruent and effectuall; as in the common-wealth, a priuate mans ſupplication is not ſo much reſpected, as when a whole incorporation, or a whole ſhire make petition to the Prince. Secondly, by publike prayer a man profeſſeth himſelfe to bee a member of Gods Church; and one that ſeuereth himſelfe from all prophane ſocieties and companies of men in the world. Thirdly, publike prayer ſerues to ſtirre vp zeale in them that be cold and backeward; for herin they are made acquainted with Gods bleſſings, they are left to ſee their owne wants, and they haue the good example of Gods children. 2. *Ground. That priuate prayer* (though it be Gods owne ordinance) *is not here directly commanded:* for looke what was forbidden in the former verſe, the contrarie thereto is here commanded; but Chriſt did not ſimply there forbid publike prayer, he aimed at an higher thing therein: namely, hypocriſie, and therefore here he cōmandeth not priuate praier directly, but intendeth the right manner thereof, for ſinceritie, whether publike or priuate.

[e] Matth. 18. 19, 20.

The excellent vſe of publike praier. 1 2 3

Hauing laid downe theſe two grounds, I come now to the true meaning of the words. *When thou praieſt*, that is, either by thy ſelfe alone, or with others, *enter into thy chamber, and when thou haſt ſhut thy doore, pray, &c.* that is, be as though thou didſt pray in thy cloſet, in-

A tending onely to approoue thy ſelfe, and thine heart vnto the Lord, hauing no reſpect to any creature in the world; for this Chriſt meanes by *praying in a chamber, or cloſet*; namely, that a man in prayer ſhould not reſpect himſelfe, or any creature, but ſimply intend and approoue himſelfe vnto God onely.

In the words thus explained, we are to obſerue two things; a commandement, and a reaſon thereof; the commandement in theſe words, *when thou prayeſt, enter into thy chamber, and when thou haſt ſhut thy doore, pray vnto thy father which is in ſecret*. This commandement inioyning the right diſpoſition of the heart to B God-ward in our prayers, doth preſcribe the true and perfect manner of praier; wherein that we may the better attaine, I will ſhew how the ſame is performed.

How to pray right. That a man in praier may approoue himſelfe and his actions vnto God alone, three kind of duties are required: ſome going before prayer, ſome in the act of prayer, and ſome after prayer.

duties before we pray. Before praier foure duties are required. 1 1. A man muſt haue *knowledge* of three things concerning praier (for euery prayer muſt be made in faith, and in obedience to God, which without knowledge cannot be done) to wit, of Gods *commandement* to pray, of the *things we aske* in prayer, and of the manner of asking; which is this, ſpirituall bleſſings concerning life eternall, as remiſſion of ſinnes, ſanctification, and other C neceſſarie graces muſt be asked ſimply without condition: but temporall things concerning this life, as health, wealth, liberty, and ſuch like, muſt be asked with condition of Gods will, as they ſerue for his glory, the good of our ſelues, 2 and of our brethren. 2. A man muſt labour to finde himſelfe conuerted vnto God, hauing a true purpoſe of heart not to liue in any ſinne; a Ioh.9.31. for a *God heareth not ſinners*; and *Dauid* ſaith, b Pſal.66.18. b *If I regard wickedneſſe in my heart, God will not heare my prayer.* When men come to the Lords table, they forſake their ſinnes and turne vnto God; which muſt alſo be done before we pray; for therein we are to deale with God, who can- 3 not abide iniquitie. 3. A man muſt ſeeke to be in Chriſt, that would pray with comfort; Ioh. D 15.7. *If ye abide in me, and my words abide in you, aske what ye will, and it ſhall be done to you.* In the old Teſtament the ſacrifices were to be offered onely vpon the altar of God, in the Temple, or in the Tabernacle, which prefigured this vnto vs, that in the new Teſtament, our prayers, which are our ſacrifices, muſt be of- c Reu.8.3. fered onely in Chriſt Ieſus, who is our c *incenſe* 4 *altar in heauen*, and our ſpirituall Temple. 4. Before prayer a man muſt ſeuer himſelfe from all creatures, in his thoughts and deſires, and bring himſelfe before God, with feare and reuerence, that euery power and facultie of the the ſoule, may ſay as *Cornelius* ſaid to *Peter*, d Act.10.33. d *now are we all here in the preſence of God*: for this ende, his minde and memorie muſt bee

A taken vp with diuine and holy thoughts, and his heart poſſeſſed with holy deſires; God in Chriſt muſt be his whole delight, and all by-thoughts muſt be baniſhed. Our Sauiour Chriſt vſed to pray in the night, and in ſolitarie places apart from the ſocietie of men, this he did (no doubt) for this ende, that he might ſet himſelfe wholly before God, and be free from all occaſions of diſtraction in that diuine dutie.

Duties in prayer are eſpecially fiue. 1. We 5. duties in praying. 1 muſt labour to haue a true ſenſe and feeling of our wants, of our ſinnes and corruptions, and be inwardly touched in conſcience for the ſame; for as the begger ſits ſtill at home, and neuer B goes to begge releefe, till hee feele himſelfe pinched with hunger and want, ſo is it with vs; till we feele our owne wants and miſeries by reaſon of our ſinnes, we can neuer put vp an earneſt and heartie prayer to God. 2. We muſt 2 haue an inward feruent and vnfained deſire toward God, for the ſupply of all our wants, and miſeries; this is a ſpeciall thing in prayer, which maketh it not only to be a petition of the lippes but a true requeſt of the hart. This the Prophet *Dauid* expreſſed, when he ſaid to God, e *My* e Pſ.143.6. *ſoule deſireth after thee, as the thirſtie land doth after raine*: and *Hanna* alſo, when ſhee told *Eli* f that *ſhe powred out her ſoule as water before* f 1.Sam.1.15. *the Lord*. 3. Euerie petition muſt be made in *o-* 3 *bedience*, that is, we muſt haue a *commande-ment* inioyning vs to aske the thing we pray for, and a *promiſe* to aſſure vs that it ſhall bee C granted vnto vs: and yet here this ſpeciall caueat muſt be remembred, that wee leaue both the time and the manner of accompliſhing our requeſts, to the good pleaſure and wiſedom of 4 God. 4. Euerie petition muſt be preſented to God in the g *name and mediation of Chriſt*: for g Ioh.16.23. 26. in our ſelues we are ſinners, and h *our iniquities* h Iſa.59.2. *make a ſeparation betweene God and vs*; ſo that we cannot haue acceſſe vnto the father, ſaue onely by the mediation of Ieſus Chriſt. If wee would come with boldneſſe into the holy place, it muſt be by the new and liuing way, which Chriſt hath prepared for vs through the 5 vaile, that is, his fleſh. 5 In prayer we muſt haue *faith*, whereby we beleeue, that the thing wee D aske ſhall be done vnto vs: Mark. 11.24. *whatſoeuer yee aske in prayer*, beleeue *that yee ſhall haue it, and it ſhall bee done vnto you*: nowe the ground of this faith, muſt be Gods commandement and his promiſe, which I mentioned before.

2. Duties after praier. The *duties after prayer*, are chiefly two. 1. We muſt call to remembrance the prayer wee made to God. If one man talke with another, he will be ſo attentiue, that as neere as may be he will remember the words that paſſed betweene them; and much more ought we ſo to doe when we talke with God: now wee muſt thus meditate on our prayers, for this ende, that we may the better doe the thing we aske; as we craue in prayer the pardon of our ſinnes, ſo we muſt after prayer indeauour to leaue the

practiſe of them. What a horrible ſhame is it for men to begge at Gods handes the pardon of ſinne, and when they riſe from prayer, to fall againe to the practiſe of it? This is with the dogge *to returne to his vomite*, and with the deſperate theefe to ſteale, after he hath intreated fauour of the Iudge. 2. After prayer, we muſt bee carefull to be as plentifull in thankſgiuing for bleſſings receiued, as wee were in petitions to craue them. This indeede may be done in the beginning of our prayer, though here I mention it laſt; but omitted it may not be. Ordinarie men haue this humanitie, that where they finde friendſhips, they will be more plentifull in rendring thankes, then in making newe requeſts; & if we deale thus with men, ſhall we not much more doe it with God, with whom true thankfulneſſe for one bleſſing, is a ſpeciall meanes to procure many moe? Now this thankefulneſſe muſt not be onely in word, but in deed teſtified by due obedience, in life and conuerſation: and theſe are the duties whereby a man ſhall auoide all carnall oſtentation in prayer, and approoue his heart vnto God therein.

2.Pet.2.22.

View of Popiſh errors in praier.

By this deſcription of the true manner of prayer, we may learne three things; Firſt, that the Romiſh Church doth neither knowe nor teach, nor practiſe the dutie of prayer aright; they pray not in knowledge, for they pray in an [a] *vnknowne tongue*, and allowe of [b] *ignorance*, as the Mother of deuotion; they commend doubting, [c] by ſpeaking againſt aſſurance, and ſo pray not in faith nor obedience; they praie not in humilitie for mercie for their ſinnes, for they thinke [d] to *merit* by their prayers: and which is worſt of all, they direct not their praiers to God onely in the name of Chriſt; but to God and his Saints, making the [e] *virgin Marie* their Mediatrix; yea, they [f] pray to the *wooden croſſe*, which is moſt horrible Idolatrie. Secondly, that our common people come farre ſhort of their dutie in this part of Gods worſhip; for their praiers conſiſt chiefly in the bare repetition of words, which is onely a lip-labour, they pray without knowledge and feeling, and ſo muſt needes faile in many other duties. Now this bewrayes the manifold wants that be in the prayers of the beſt Chriſtians, for beſides their ignorance of many duties in prayer, their doubting and diſtruſt, their dulneſſe and deadneſſe of heart, and their by-thoughts, doe all ſhew that their hearts are not wholly taken vp with Gods glorie, as they ought to be. Laſtly, hereby we may ſee the groſſe ignorance of our common people, about ſpels and charmes; becauſe they conſiſt of good words, and many ſtrange things are done thereby, therefore they thinke them to be good praiers: but herein they are deceiued, through ignorance in the right forme of prayer: for they that make them and vſe them, are either graceleſſe perſons that haue ſocietie with the deuill, or groſly deluded through palpable ignorance: and they cannot ſet themſelues before God to approoue their heart vnto him in this action; nay, the worſhip that is done herein, is to the deuill, and the cure that is wrought thereby, is his worke: for theſe charmes are his watch-word, to ſtirre him vp to ſuch exploits.

[a] Rhem. on 1.Cor.14. ſect.13.
[b] Ibid. ſect. 14.
[c] Rhem. on Iam.1. ſect.8.
[d] Bellar. de bonis oper. in partic. l.1. c.3.
[e] In offic. beat. Virg. à Pio 5.
[f] In offic. ſanct. crucis.

Againſt ſpels & charmes.

Furthermore, in this clauſe, *Pray vnto thy Father which is in ſecret*, that is, to an inuiſible God, is couched a reaſon to induce men to the obedience of this commandement, to this effect; *Hee to whom thou praieſt, is an inuiſible God, therefore thou muſt indeauour to approoue the hidden man of thy heart vnto him.* Hence I gather, firſt, that it is an horrible thing, to make an Image to repreſent the true God, or to worſhip God with it; for God is inuiſible. The ſecond commandement condemneth them both, as *Moſes* himſelfe doth expound it, Deut. 4.15.16. *Yee ſawe no Image in the day that the Lord ſpake vnto you in Horeb; therefore corrupt not your ſelues by making you a grauen image, or repreſentation of any figure.* Secondly, that there ſhould bee no outward pompe in prayer, either for geſture, or for garments; for praier is made to an inuiſible father. This ouerthrowes the whole worſhip of the Popiſh Church, which ſtands in outward ſhewes of carnall pompe; if there be any pompe, it muſt be inward, in the graces of the heart, among which humilitie is the firſt ornament. Thirdly, that all places are alike, in reſpect of Gods preſence, and of his hearing; for he is a God in ſecret, whereſoeuer a man hath occaſion to pray, there God is, which confuteth them, that make the Church a more holy place for prayer, then other-where, and therefore reſerue all their prayers till they come thither; for now difference of place, in reſpect of Gods preſence, is taken away: God is as well in the fielde, and in the priuate houſe, as in the Church: and yet Churches are ordained and vſed in a godly policie, becauſe a congregation may more conueniently there meet, to their mutuall edification, in the publike exerciſe of the word and prayer; otherwiſe priuate houſes were as good places for Gods worſhip, as Churches, if they were ſo decent and conuenient for edification: for *in all places men may lift vp pure hands vnto God*, as the Apoſtle teacheth.

Images of God abhominable.

1

No difference of place in regard of Gods preſence.

1.Tim.2.

And thy father which ſeeth in ſecret, ſhall reward thee openly. Theſe words containe a two-fold reaſon, whereby Chriſt perſwadeth his hearers, and in them all others, to the carefull practiſe of the former dutie, of ſinceritie in prayer. The firſt reaſon is drawne from Gods *All-ſeeing propertie*: the ſecond, from his *bountie*. Gods all-ſeeing propertie is ſet out in theſe words, *and thy father which ſeeth in ſecret*: that is, although the father himſelfe be inuiſible, yet when thou praieſt in ſecret, that is, as though thou wert in ſecret, intending only to approoue thine heart vnto God in prayer, then thy father ſeeth thee, he knowes thine heart, & heares thy praier. This is vouched by the example of *Ionas*, who was heard praying in the Whales bellie, of *Daniel*, praying in the Lyons denne, and of *Moses*, who is said to crie vnto the Lord, when as he prayed onely in heart. Exod.14.

The vse of this point is manifold. 1. It serueth to admonish vs that when we pray, wee must in singlenes of heart, bring our selues into Gods presence, and heartily and truely put vp our requests vnto God, so as wee may approue vnto him, both our hearts and our prayers; for there is nothing in our prayers that can be hid from God; and therefore, we must not content our selues with the thing done, but labour so to pray, that God may be well pleased with the manner thereof.

2 Secondly, hereby we are taught to make conscience, not onely of our doing and speeches, but euen of our verie thoughts, and that in secret places; for though we may conceale the same from men, yet we cannot couer them from the eyes of God: he is inuisible, and yet *all things are naked before him.* Heb.4.13.

3 Prayer to Saints vnlawfull. Thirdly, this prooueth that no prayer can lawfully be made to the virgin *Marie*, or to any other Saint departed; for he alone is to bee called vpon in prayer, who sees in secret: but God onely sees in secret; neither the virgin *Marie*, nor any other of the Saints can see in secret; and therefore prayer is to be made to none but to God alone. The Papists answer, that Saints departed see in secret, though not of themselues, yet by God, and in God: but this is false: the Angels before their fall saw not their owne future fall, nor the fall of man. The blessed Angels in heauen, know not now the time and day of the last iudgement: yea, and the Saints departed lie vnder the Altar crying, *How long Lord?* being ignorant of the time of their full redemption; and therefore, the Saints departed see not in secret. Rhem. on Luk.15.sect. Rev.6.10.

The second reason drawne from Gods promised bountie, is in these words: *shall reward thee openly*: that is, shall repay thee for thy prayer in the day of iudgement, before the Saints and holy Angels, as wee expounded the same words in the fourth verse. This is a notable reason to induce men to pray in a true and holy manner; wherein we may see the matchles mercie of God, vouchsafed to them that pray aright: if any subiect put vp a supplication to his earthly Prince, he takes it for a speciall fauour, if the Prince vouchsafe to admit him to his presence: behold here the King of kings, will not onely vouchsafe vs accesse vnto the throne of grace, when we put vp our supplications vnto him; but if we pray aright, he doth hold himselfe indebted vnto vs for the same, and promiseth one day to reward vs openly. This farre exceedes the loue of all creatures in heauen or earth; no Prince is so kinde and gracious vnto his best subiects, as the Lord is to all that call vpon him in spirit and truth.

Rhem. on this chap. sect.2. Bellarm. de bonis oper. in part. l.1. c.3. From this place the Papists would gather, that prayer is a work that merits at Gods hand eternall life; for thus they reason: *Where there is repaying by way of reward, there is something done which meriteth: but vnto prayer there is a repaying, therefore it doth merit at Gods hand. Answ.* Reward is due to man two waies, either by desert, or of free gift and promise: nowe in this place God will reward man for his prayer, not for his desert, but of his owne free will and grace, because hee hath promised so to doe. That this is so, may thus appeare: If a Begger should aske an almes of any man, it were absurd to say, that the begger by asking did deserue the almes: and so stands the case for the merit of our prayers; thereby we begge things at Gods hands, and therefore can no more merit thereby, then the begger can deserue his almes by asking: nay rather wee may gather hence, that Gods rewarding them that pray, proceedes from his owne free grace alone; for prayer properly, is the work of man vnto God, wherein man giues nothing vnto God, as the Iewes did in the sacrifices, or as is done in some other spirituall sacrifices of the new Testament, but onely asketh and receiueth something from God, and therefore cannot thereby merit any thing at Gods hands. And by this may all other places be expounded, where reward is promised to mans worke.

Lastly, note the phrase here vsed; *he shall reward thee openly*: that is, at the last day: whence I gather, that till the day of iudgement, no seruant of God shall fully reape the fruit and benefit of his prayers. This must be well considered of all that haue care to call vpon God vnfainedly; for many times after long and earnest prayer, we feele little or no comfort, whereby we may be brought to dislike our selues, as though God had no respect vnto vs: but we must know, that God doth often long deferre to reward his seruants that pray vnto him: no doubt but *Zachary* and *Elizabeth* prayed for issue in their yonger age, and yet they were not heard till they were both olde: and *David* saith, his eyes failed for waiting on God when hee would accomplish his promise made vnto him. This wee may also see in the petitions of the Lords prayer, for they be all according to his will, yet the full fruition of the benefits there asked, is referred to the appearing of our Lord Iesus Christ.

V.7. *And when ye pray, vse no vaine repetitions, as the heathen: for they thinke to be heard for their much babling.*

Against babling in prayer. Our Sauiour Christ hauing dealt against hypocrisie in prayer, doth here come to the second vice, which hee intends to reforme therein, namely *babling*, consisting in the outward forme of prayer. The words containe two parts, a commandement, and a reason thereof. The *commandement, when ye pray, vse no vaine repetitions as the heathen doe.* Where first we must knowe, that Chriſt reprooues not repetition in prayer ſimply, but needles repetitions only; for Pſal. 51. *David* doth ſundrie times repeat his requeſts, for the pardon of ſinne, and for ſanctification: alſo *Moſes, Elias*, and our Sauiour Chriſt, praied fourtie daies together, and in this long praier (no doubt) vſed many repetitions; much leſſe can we pray one day together without many repetitions. Here then by *vaine repetitions* is meant *babling*; that is, a deſire and affectation to vſe and ſpeake many words in prayer: and vnder this one vice, are condemned all ſinnes of the ſame kinde, that is, all ſuperfluous multiplication of words in prayer. *As the heathen*, that is, ſuch as were not [a] *the people of God*, but *aliens from the commonwealth of Iſrael, and ſtrangers from the couenant of promiſe*.

a Eph.2.12.

Abuſes in prayer.

In this commandement are condemned many abuſes in the manner of praier; 1. *Meere babling*, when words are vſed for prayer, which containe neither requeſts vnto God, nor giuing of thanks; ſuch are many Popiſh prayers, and ſuch is the vſe of the *Aue Maria*, among our common people, for it is the ſalutation of the Angel *Gabriel*, to the virgin *Marie*, calling her by commiſſion from God, to be the mother of Chriſt; which words, none ſince that day, had warrant to vſe to the virgin *Marie*, onely they are to be read as a part of that hiſtorie: yea, the rehearſall of the *tenne Commandements*, and of the *Creede* for prayers, is but meere babling. 2. Prayers made in *ignorance* are here condemned: thus the Popiſh ſort offend, who vſe to praie vnto God in an vnknowne tongue; and thus many ſinne that vſe the Lords praier without vnderſtanding of the words. 3. *Cold and dull praying* is here condemned, when the lippes drawe neer vnto God, but the heart is no whit affected therewith; this is a common vice, and ſome taint hereof euery man findes in his owne heart. 4. *Superſtitious prayers*, when as Gods worſhip is meaſured out by ſet numbers. This is the Popiſh practiſe anſwerable to their doctrine, that the rehearſing of ſo many *Pater noſters, Aues, Dirges, Maſſes*, and ſuch like, are of merit with God, to procure ſuch and ſuch things: this opinion takes place with our common people, for they thinke God is ſerued by the worke done, if the words be ſaid, all is well. 5. *Sudden praying* without due preparation, is here condemned, when men pray onely on the ſudden by the motion of the ſpirit, as they vſe to ſpeake: too many are of this minde, allowing no ſet forme of praier to any: but howſoeuer conceiued prayer be moſt comfortable, yet without due preparation of the heart, it is moſt ſubiect to vaine repetitions. 6. *Raſh vowes*, eſpecially of things not lawfull, or about our power. 7. *Raſh wiſhes*, of good or euill, being framed according to our carnall affections, and not by the word of God. And in a word, all vaine and ſuperfluous ſpeech in any manner of inuocation, wherein the heart is not affected according to the will of God: all which muſt be remembred, for they ſhew plainely, that our common prayers are farre ſhort of that which the Lord requireth and alloweth.

Hore Virginis Mariæ ad vſum Sariſb. Eccleſ.

How to ſpeake aright in praier.

Here ſome will ſay, If ſo many things be diſallowed in prayer, how ſhall we ſpeake aright in prayer? *Anſw.* As the Apoſtle *Paul* ſaid of ſinging, ſo I ſay of prayer; it muſt bee [b] *with grace in our hearts*, and all our words, both for meaſure and number, muſt be tempered thereto, and no more ought to be vſed in praier, then may ſerue to expreſſe and further in our ſelues, or others, ſome inward grace of God, as faith, repentance, zeale of Gods glorie, &c. Eccleſ. 5. 1. *Be not raſh with thy mouth, nor let thine heart be haſtie to vtter a thing before God; for God is in heauen, and thou art on earth, therefore let thy words bee fewe*: where we haue expreſſe commandement, not onely to prepare our hearts, but our words alſo, when we come before God in praier, that they be ſuch as may expreſſe ſome grace of our hearts.

b Col.3.16.

As the heathen] In this inſtance we may note that the heathen had ſome inſight into matters of religion; for firſt, they knew there was a God, and that the ſame God muſt bee worſhipped: Secondly, they practiſed many excellent vertues of the ſecond Table; as Iuſtice both in word and deede, liberalitie, continencie, fidelitie, and ſuch like; yea, they caried to doe ſome duties of the firſt Table, as here we ſee they prayed vnto God: and ſome of them performed this dutie in ſuch ſort, as they obtained hereby ſome temporall bleſſings: [c] *The heathen Mariners* that carried *Ionas* towards Tarſhiſh, *praied vnto God and obtained ſafetie*: & *Ahab*, a wicked Idolater, [d] *humbled himſelfe vnto God in prayer and faſtings*, and obtained a temporall freedom from a fearefull iudgement. Now the conſideration of this point, ſerues to checke many among vs, who thinke that God will hold them excuſed, becauſe they meane well, and doe no man harme; they plead that they are no adulterers, thieues, nor outragious offenders: but all this the heathen man can doe, and yet he is but in a damnable caſe: for though theſe be good things, yet they will not bring any man to ſaluation: we muſt therefore get faith in Chriſt, and from thence practiſe all Chriſtian vertues.

c Ion.1.14.

d 1.king.21.28.

For they thinke to be heard by their much babling. Theſe words are a reaſon of the former commandement, wherein we may note 3 opinions of the heathen concerning God. 1. They thought God was like an earthly man, who might be inſtructed and perſwaded by words. 2. They denied Gods prouidence, & were not perſwaded that God ſawe them, or regarded their eſtate; & therefore they vſed many words to acquaint him therewith. 3. They thought by the force of words to preuaile with God.

3. opinions of the heathen concerning God.

Hence we may learne theſe inſtructions. 1. That though the heathen knewe there was a God, yet they turned him into an idoll, when they worſhipped him; and therefore *Paul* ſaith,

e they

either were without God in the world: for they made him like vnto man, without any prouidence, and perſwadable alſo by mans reaſon, and by many words.

2. By theſe opinions of the heathen touching Gods, we may gather that there was not alwaies in the olde Teſtament, *an vniuerſall grace giuen to all*, whereby they might be ſaued, if they would: for if they had had any ſuch grace, they would neuer haue thought ſo groſly of God as they did; one ſparke of true knowledge of the Meſſias, would haue expelled all theſe carnall conceits of God out of mens hearts: and therefore howſoeuer the heathen had ſo much knowledge of God as made them without excuſe; yet we are to hold, that before Chriſts comming, they were left to themſelues, and forſaking of God in his iuſt iudgement, in regard of his ſpeciall grace and fauour.

Mens naturall conceit of God.

3. By theſe heathen we may ſee what be our naturall conceits of God, for our nature is the ſame with theirs; & therefore of our ſelues we thinke God to be like ſome old man, ſitting in heauen, without any regard of vs at all: and when we haue all things needfull, we will truſt in God, but when meanes faile, we forſake him ſtraight: and this we ſhew, by vſing vnlawfull meanes to helpe our ſelues in the time of diſtreſſe, as by ſeeking to witches, &c. Laſtly, naturally we think we can preuaile with God by our words. The Papiſts teach, that the ſaying of fiue words, *enim hoc eſt corpus meum*, will turne the bread and wine in the Sacrament into the bodie and blood of Chriſt: and it is the common opinion of our ignorant people, that the ſaying of words pleaſeth God: they think that the words of Scripture written or ſpoken, haue vertue in them to doe ſtrange things, and this is one maine ground of all the practiſes of ſorcerie which be ſo common among vs: but we are to know that there is no ſuch vertue in any words, it is onely faith in the heart that makes Gods word effectuall, for our good. Words of themſelues can doe no more but ſignifie, and that they doe not of themſelues, but by the pleaſure of men; and therefore we are to renounce the vſe of all ſpells and charmes: for be the words neuer ſo good, they are but the deuils watchword, and the ceremonies vſed therewithall, as his Sacraments to cauſe him to worke wonders. We therefore muſt learne by the word of God to conceiue better of God then nature can teach vs, as of an heauenly and inuiſible God, gouerning all creatures by his prouidence, and not perſwaded by mans reaſon, but working all things according to the counſell of his owne will.

ex vi verborum Concil. Triden. ſeſſ. 13. cap. 3.

v. 8. *Be yee not like them therefore: for your Father knoweth whereof you haue need before you aske.*

A In this verſe our Sauiour Chriſt repeateth the former commandement touching prayer, made after the manner of the Heathen; and withall annexeth a ſecond reaſon to enforce the ſame. The commandement is repeated from the former reaſon in theſe words, *Be ye not like them therefore*: as if he ſhould ſay, conſidering that the Heathen in their prayers looke to be heard for the multitude of their words, therefore yee muſt not pray in that manner which they doe. This repetition of the commandement ſerues to imprint the ſame more deeply in the hearts of his hearers, to cauſe them, and ſo vs in them, to be more carefull to auoide needleſſe repetitions in praier.

Diſtinction of people before Chriſts death.

B Now hauing handled this commandement in the former verſe, I will here onely obſerue this point of doctrine touching the diſtinction of people before the death of Chriſt; for here Chriſt ſaith vnto the Iewes, *Be yee not like them*: that is, like the Gentiles; where he putteth a plaine difference betweene the Iewes and all the Nations of the world beſides. And therefore when he firſt ſent his Diſciples to preach, he forbad them [a] *the way of the Gentiles and the cities of Samaria*; commanding them to *goe to the loſt ſheepe of the houſe of Iſrael*. And this diſtinction was not onely in Chriſts time, but had beene from the beginning of the ſpace of 4000. yeares. In the firſt age of the C world there were [a] *the ſonnes of God*, and *the daughters of men*: after the flood [b] *the children of the fleſh*, and *the children of the promiſe*. And vnder the law, [c] *a people of God*, and *no people*. This diſtinction ſtood in two things: 1. In regard of the grace of adoption, and of the eſpeciall fauour of God; for in this Text Chriſt ſaith, the *Iewes had God for their Father*, which the *Gentiles had not*, for they were *ſtrangers from the couenant of promiſe*, Epheſ. 2.12. 2. In regard of Gods true worſhip; for concerning praier, a ſpecial part thereof, Chriſt here ſaith to the Iewes, *Ye ſhall not be like the Gentiles*: If any ſhall here thinke, that this preferment of the Iewes before the Gentiles, in regard of Gods ſpeciall mercie, came from this that God foreſaw ſomething in them, which D was not in the Gentiles; let them heare what *Moſes* ſaith to the Iewes, [d] *The Lord did not ſet his loue vpon you, nor choſe you for your multitude, but becauſe the Lord loued you, and would keepe the oath which he ſware to your fathers.*

[a] Matth. 10. 5. 6.

[a] Gen. 6. 2.

[b] Gal. 4. 29.

[c] Hoſ. 1. 10.

[d] Deut. 7. 7. 8.

The promiſe of life not vniuerſall to all.

From this ground of doctrine touching the diſtinction of people, in regard of Gods ſpeciall mercie, follow three waightie points to be knowne and beleeued. Firſt, that the promiſe of remiſſion of ſinnes, and life euerlaſting in the Meſſias, is not vniuerſall to all; but indefinite to many of all ſorts, kindes, and eſtates: for if the promiſe pertained to all, then there could be no diſtinction of man and man, of people and people, in regard of mercie; and therefore the opinion of Vniuerſall grace is falſe and erroneous. Secondly, that though Chriſt died for all (for so the Scripture saith) yet he died not alike effectually for all: for if Redemption by Christ had beene vniuersall, then had mercie belonged vnto all, which is against the Text: and therefore the opinion of vniuersall redemption is also a forgery of mans braine.

Against vniuersall redemption.

Thirdly, that God calls not all men effectually to saluation by Christ; for then should euery one haue God to be their Father in Christ: and the Iewe had no priuiledge before the Gentile in regard of mercie, and the grace of adoption: but here we see, that God for many hundreds of yeares, was the Father of the Iewe, and not of the Gentile, in regard of grace and adoption. And by this doctrine we may cleare that place of the Apostle Saint Paul, 1. Tim. 2. 4. where he saith, *God would haue all to be saued*: for he meaneth not all men in all times, but in this last age of the world, after the ascension of Christ, when as the partition wall was broken downe, and the distinction betweene Iewe and Gentile taken away, in regard of mercy, & the grace of adoption.

Against vniuersall vocation.

For your Father knoweth whereof yee haue neede before yee aske of him.

These words are a second reason against the heathenish manner of prayer, to this effect; It is needlesse for you to vse vaine repetitions in your prayers, because God knoweth your wants before you pray, and therefore few words well ordered are sufficient.

The exposition. *Your Father knoweth*] This knowledge of God, is not a bare notice taken of our wants, but such a knowledge as doth withall include a speciall care to make supplie vnto them; for this is a rule in the expounding of Scripture, that *words of knowledge are often times put for words of affection*: as Psal. 1. 6. *The Lord knoweth the way of the righteous, but the way of the vngodly shall perish*: where the opposition of knowledge to destruction, sheweth plainly, that by knowledge there is meant, *the Lords due regard and respect* vnto the waies of the godly; which is a point full of all comfort to the children of God: and for the clearing of it, diuers questions are to be scanned, which may well be moued out of this Text.

A rule in expounding Scripture.

1. *Quest.* If God know our wants before we pray, why then should we pray at all? *Ans.* We pray, not to informe God of the things we want, as though he knew them not; but for these causes chiefly; 1. to stirre vp our hearts, to seeke vnto Gods presence and fauour: 2. to exercise our faith in the meditation of Gods promises: 3. to ease our wofull hearts, by powring them out vnto the Lord: 4. to testifie our obedience vnto Gods commandements, and our trust in his prouidence, for the obtaining of euery good thing we desire.

Why we pray, seeing God knowes our wants.

2. *Quest.* If God know our wants, and haue care to make supplie thereof, why then doth God oftimes delay to graunt the praiers of his seruants? *Ans.* God deferreth to graunt the request of his children for many respects; 1. to kindle their faith, and to stirre vp their zeale in prayer, that they may more earnestly begge the things they want; for this ende our Sauiour Christ reasoneth with the woman of Canaan, before he would cure her daughter: 2. to keepe them in humilitie, and to preuent spirituall pride; thus he denied to remoue from the Apostle *Paul*, the *buffeting of Satan*, though he praied for it, *least he should be puffed vp through aboundance of reuelations*: 2. Cor. 12. 7. 8. 9: 3. to make them esteeme more highly of the blessings of God, and to stirre them vp to more thankfulnesse for the same: for it is commonly seene, that things lightly gotte, are lightly set by.

Why God delaies his graunt to our praiers.

3. *Quest.* How falleth it out, that God doth neuer graunt some men their requests? *Ans.* 1. Because they make their praiers, but not according to Gods wil, either failing in the time, as did the foolish virgins, who cried, *Lord, Lord, open to vs, when the doores were shut*, Matt. 25. 11. 12. or in the things they aske, and so the a *sonnes of Zebede* had not their request, because *they asked they knew not what*. 2. Because they *doubt and wauer in prayer*, for such shall not receiue any thing of the Lord, Iam. 1. 6. 7. 3. Because they pray for wrong ends; *Ye aske and receiue not, because ye aske amisse, that ye might consume it on your lusts*, Iam. 4. 3.

Why God neuer graunts some men requests.

a Math. 20. 22.

The vse. First, this prouident eye of God ouer all our wants, teacheth vs what to do when we are assaulted by any enemie, either of bodie or soule: we must first of all make God our refuge and tower of defence, by getting assurance of our adoption: for if we be Gods children, he is our father, knowing & weighing our wants, and he is most carefull to make supplie thereto, before we pray. Gen. 25. 22. when the two twinnes stroue together in *Rebeckahs* wombe, shee sent to aske the Lord thereof, no doubt by *Isaac* her husband, who before had praied for her, v. 21. So when *Iehosaphat* was beset with many enemies, *he cried vnto the Lord for helpe, and was deliuered*, 2. Chron. 18. 31. and chap. 20. 12. And it was the Prophet *Dauids* practise to haue recourse to God in all his troubles, for which cause he cals the Lord *his rock, his resting and hiding place*.

Christian behauiour in distresse.

Secondly, hereby we are taught to haue a moderate care for the things of this life: for we haue a Father in heauen, who careth for vs, knowing al our wants, and readie to make supplie thereof, before we pray. In these daies, most men set their hearts vpon the world, and trust to outward meanes more then to God himselfe which comes from this; because they want a true perswasion of their adoption in Christ: for if they knew that Christ were their Father, then surely this perswasion would take place in

A ground of contentation.

their hearts; *God knoweth my wants, and is care-full for the supplie thereof, therefore I will trust in him, and obey him.*

Thirdly, this teacheth vs, in any neceſſitie or affliction, to ſubiect our ſelues to the will of God, labouring to be thankefull for that eſtate, as well as for proſperitie, and ſtudying to pleaſe and honour God therein: For he is a father who ſeeth all our wants before we complaine, and is carefull for our good, knowing that affliction is better for vs then proſperitie, or elſe he would ſend vs deliuerance; for it is all one with him, and he delights not in the affliction of his people.

Fourthly, this ſerues to arme vs againſt all carnall and ſlauiſh feare, whereby mens hearts are oppreſſed, either in regard of death, or of the day of iudgement: for though the deuill rage againſt vs, yet when death commeth, God is our father, who knoweth our wants, and the way to comfort vs, and is both willing and able to ſaue vs. In a word, this meditation ſerueth to ſtirre vs vp to all dutifull obedience in the whole courſe of our liues: for who can be but thankfull to ſuch a father, who knowes all his wants, and as he is able, ſo alſo he is willing and readie to make ſupplie thereof: this therefore ſhould enlarge our hearts to bleſſe God, that is ſuch a father vnto vs in Chriſt.

Verſ. 9. *After this manner therefore pray yee: Our Father which art in heauen, halowed be thy name.*

Our Sauiour Chriſt hauing forbidden his Diſciples all carnall and ſuperſtitious kinds of praying, doth here preſcribe vnto them a right holy forme of true prayer; but before we come vnto it, he giues them this commandement, *After this manner therefore pray yee.* S. *Luke* hath it thus; *When you pray, ſay, Our Father, &c.* In which words Chriſt inioynes his Diſciples to vſe a right and holy forme of praier, the patterne whereof is after ſet downe. Now becauſe this point is controuerſall, I will briefly ſet downe how farre forth this praier of Chriſt is preſcribed vnto vs; to wit, for matter and forme we muſt imitate and follow it in all our praiers, but we are not tied to the very words of this praier, but may freely vſe them, or other words at our pleaſure: for our Sauiour Chriſt oftentimes praied in other words, and ſo did the Apoſtles, as we may ſee by *Pauls* praiers in his Epiſtles, wherein he obſerueth the matter and maner of this praier, but yet vſeth other words: yea, S. *Luke* ſetting downe this very forme of praier, doth ſomewhat alter from the words of S. *Matthew*.

Vpon this commandement it may well be demanded, whether it be profitable and neceſſarie to vſe a ſet forme of prayer, either priuately or publikely in the ſeruice of God? *Anſw.* It is both lawfull to vſe a ſet forme of prayer, either publikely or priuately, yea it is both profitable and neceſſarie (as I ſay) for ſome perſons, and the ſame hath been vſed in the Church; for the proofe whereof conſider theſe reaſons: I. That which God hath ordained is both profitable and neceſſarie: but God hath ordained that men ſhould vſe a ſet forme of prayer, for the Prieſts were inioyned a ſet forme of prayer in bleſſing the People, Num. 6. 23, 24. and the 92. *Pſalm* is a ſet prayer for the Sabbath day; yea, all the Pſalmes of *Dauid* (ſome fewe Pſalmes of doctrine only excepted) are ſet formes of prayers to be vſed in the Church of God for euer: and in this place Chriſt preſcribeth a ſet forme of Prayer, not only for the matter and manner, but alſo for the words, and the like did *Iohn Baptiſt* when he taught his Diſciples to pray. II. *Reaſon.* In man there be ſundrie wants in prayer, as ignorance in the vnderſtanding, diſtractions in the minde, obliuion in the memorie both of Gods commandements and promiſes; in the heart is much deadneſſe, dulneſſe, and diſtruſt; in the tongue many wants, in want of ſuch conuenient vtterance as ſhould be in him that would ſpeake vnto God; and in moſt men there is that baſhfulneſſe, that they cannot vtter and diſpoſe the deſires of their heart before others in that order which were meete. Now to make ſupplie of all theſe wants, a ſet forme of prayer is to be vſed, whereunto all the powers of bodie and ſoule may be well helped. III. *Reaſon.* The ancient Church of God, long before the time of Poperie, vſed a ſet forme of praier: indeed for the firſt three hundred yeeres after Chriſt, by reaſon of continuall perſecution, they could not doe ſo; but after thoſe times there was a ſet forme of prayer vſed in al Churches, in ſo much as the ſouldiers in the field had their ſet praiers. And in many Councels it was decreed, that no Church ſhould vſe any forme of praier, but ſuch as was allowed and appointed, & that for theſe cauſes: firſt, that there might be an vniformitie in the ſolemne worſhip of God: and ſecondly, that the ignorance and negligence of many Paſtors might be preuented, who otherwiſe would haue omitted this dutie in their congregation: and therefore there was then ſet downe a generall forme of Confeſſion of ſinnes, of praier and thankſgiuing, and of adminiſtration of the Sacraments.

Now conſidering ſet praier is a thing ſo requiſite, and hath beene of ſuch long vſe in former ages, I thinke it not amiſſe the ſame to be both profitable and good; whereby we may ſee how blinde and baſe they are who teach that ſet prayer is an *abominable Idole*, and as loathſome vnto God, as ſwines fleſh was to the Iewes. [illegible] their principall reaſons againſt ſet praier, and

Reaſons for it. 1 2 3

Barrow and Greenwoods refut. p. 48.

they be two. I. To read a Sermon penned by an other is no preaching, and therefore to repeate a ſet prayer is not prayer. *Anſ.* The reaſon is naught: for in reading a penned ſermon a man cannot expreſſe the gift of propheſie; but in reading a ſet *praier* he may ſhew the gift of praier, as namely, a touched heart for his ſinnes, an hungring deſire after grace, & a thankfull heart for Gods mercies; and herein doth praier conſiſt, and not in words. *II. Reaſon.* We muſt pray freely as his ſpirit mooueth vs; and therefore to vſe ſet formes of praier, is to ſtint and quench the good motions of the ſpirit. *Anſwer.* This reaſon were ſomewhat, if euery one receiued ſuch a portion and meaſure of the ſpirit as did inable him thereunto: but ſeeing in this life we haue but *the firſt fruits* thereof and not the *tenths* (as one ſaith) we are to vſe all good helps to ſupply vnto our wants: for in the practiſe of holy duties we are like vnto a man that is newly recouered of ſome grieuous ſickneſſe, who can walke in his chamber, yet not by himſelfe alone, but either with his ſtaffe, or leaning vpon another mans ſhoulder: euen ſo we being weake and feeble in prayer, had need of the helpe of ſet formes of prayer, to hold vp our feeble hands vnto God: & therefore it is requiſite for ſuch to vſe ſet formes of praier, at leaſt for the matter and order thereof in their owne hearts; yea and many times it is needfull for ſome, to vſe ſet praiers for words: for many that haue true grace in their hearts, want vtterance to expreſſe it: if they might not vſe ſet formes of praier, they ſhould be depriued of many great comforts, eſpecially, when they pray with others. So then if the heart be rightly prepared thereto, ſet prayer doth not quench but helpe the weake gifts of the ſpirit both in the heart and tongue.

By this then we ſee, that neither our Church nor any other, where a ſet forme of diuine ſeruice is eſtabliſhed, is therefore to be blamed; becauſe the ſame is both neceſſarie and profitable. Secondly, here we ſee, that it is meete and neceſſarie we ſhould haue ſome ſet forme of prayer in our houſes according to our peculiar eſtates, whereby we may expreſſe vnto God our peculiar wants, and craue ſupply thereof particularly: ſome thinke we muſt onely praie vpon extraordinarie inſtinct and motion of the ſpirit: but ſeeing many be our wants, that vnleſſe we prepare our ſelues beforehand, we cannot pray aright; and therefore to auoid many diſtractions and lets in our minde, heart, and vtterance; it ſhall be found needfull to preſcribe vnto our ſelues a ſet forme of prayer: we are content to keepe a ſet order for candle and apparell, and why ſhould we not doe it in praier which concernes the comfort and refreſhing of our ſoules?

A ſecond thing to be gathered from this commandement is this; That the Lords praier is the moſt excellent forme of prayer that is, or can be made by any creature: for it was indited and propounded by the ſonne of God, who is the wiſedome of the father. Now the excellencie of it ſtands in theſe things: I. in the pithie ſhortneſſe of it: for in few words it compriſeth endleſſe matter: II. in the perfection of it: for it containeth in it whatſoeuer is to be asked in prayer; in which reſpect it is well called of one the *abridgement of the whole Goſpel*; III. in the order thereof, which hereafter we ſhall ſee in the reſolution of it: IV. in the acceptation it hath with God the Father: for it containeth the words of Chriſt his ſonne, in whom the Father is well pleaſed.

The Lords praier a moſt excellent forme of praier.

1
2
Breuiarium Euangelij. Tertull.
3
4

Vſe.1. The excellencie of this praier ſheweth plainely, that if any ſet forme of praier may be vſed, then this may, beeing indited by the Mediatour of the Church. And therefore the Anabaptiſts of our daies are fouly deceiued, who denie the vſe hereof for a praier, when as before this time for the ſpace of fifteene hundred yeares after Chriſt, there was neuer any that diſallowed it. Secondly, hence we ſee that the practiſe of thoſe preachers is commendable, who vſe to conclude their prayers with the Lords prayer: for hereby, as by a moſt perfect and excellent prayer, the wants and imperfections of our praiers are ſupplied. Thirdly, whereas ſome would gather from the perfection and excellencie of this praier, that it alone is ſufficient to be vſed, they are deceiued; for Chriſts intent was rather to commend this prayer vnto vs for matter and manner, then for the words thereof. Againe, though it be a moſt perfect prayer, yet it is onely generall; but euery true beleeuer muſt haue particular prayers, whereby in ſpeciall forme and manner his particular eſtate and condition may be made knowne vnto the Lord, yet ſo as they be alwaies ſuitable vnto this forme here preſcribed. And thus much of the Commandement: Now followeth the prayer it ſelfe.

Our father which art in heauen, halowed be thy name, &c.

This prayer hath three parts; I. a *preface*; II. *the petitions*; III. the *concluſion*. The *Preface* in theſe words: *Our Father which art in heauen.* In the handling whereof, as alſo in the reſt of this prayer, I will firſt propound the *Meaning*, then the *Inſtructions*.

I. The Meaning. Our Father] This title *Father*, properly belongs to God, who is a Father ſimply, by creation giuing beeing to all things, and preſeruing them by his prouidence. Men indeede are called fathers, but that is onely ſecondarily, becauſe in ſome properties of fatherhood they reſemble God. Now this title is giuen to God, ſometime ſimply conſidered without perſonall relation; as, Deut. 32.6. *Doe ye ſo reward the Lord, O fooliſh people? is not hee thy Father that hath bought thee?* Otherwhile it is giuen to the particular perſons in Trinitie; as firſt and principally to the firſt perſon, who is commonly called the *Father*. And the second person in Trinitie is sometime called *Father*, as Isa. 9. 6. *the Father of eternitie*: because he is the ground of our adoption, whereby we become eternally the sonnes of God; and therefore hee is brought in thus complaining of reproach; *Behold, I, and the children which the Lord hath giuen me, are as signes and wonders in Israel*: for the author to the Hebrews expounds that place of Christ, Heb. 2. 13. and he is said to *haue seede*, Isa. 53. 10. And the holy Ghost may proportionally be called *Father*, because with the Father and the Sonne he giues beeing to all things. But in this place by *Father*, is meant properly the first person, who is first and chiefly the *Father of Christ*, and in Christ *our father*. He is the *Father of Christ*, first by nature, begetting him as he is the Sonne, of his owne substance before all worlds, by communicating vnto him his whole essence or Godhead. Secondly, he is the father of Christ, as Christ is man, by the grace of personall vnion: for the manhood of Christ doth wholly subsist in the Godhead of the second person, & therefore Christ as he is man (I say not his manhood, which is a nature, not a person) may well be called the Sonne of God. And in this relation of himselfe to the first person, Christ saith, *My Father is greater than I*, Ioh. 14. 28. God the Father is our father, not by nature, or in regard of personall vnion, but by the *grace of Adoption in Christ*: for *God sent his Sonne made of a woman* (that is, incarnate) *that we might receiue the adoption of sonnes*. And this grace wee receiue, when we *truely beleeue in his name*, Ioh. 1. 12. and Gal. 3. 26. God for Christs sake being content to receiue vs for his sonnes and daughters.

Isa.8.18.

Gal.4.4.

Which art in heauen.] God is said to bee *in heauen*, not as though he were included in the circle of the heauens: *for the heauens, and the heauens of heauens are not able to containe him*, 1 King. 8. 27. and indeede he is neither included nor excluded any place, being infinite, and so euery where; but because his maiestie and glorie is most eminent in the highest heauens to his Saints and Angels: and thence doth he manifest himselfe vnto vs in his power, wisedome, iustice, and mercie, while we are on earth: *for heauen is his throne, and earth his footestoole*, Isa. 66. 1. So that the meaning of this preface is this: *O Lord God, which art the father of our Lord Iesus Christ, and in him our most mercifull father by adoption and grace, thou art a most glorious God which dwellest in heauen, and from heauen manifest thy glorious power, and mercie, thy wisedome, iustice, &c.*

The instruction.

To whom we must pray.

I. This title *Father*, here giuen to God, teacheth vs to whom we must direct our prayers, not to Saints or Angels, or any other creature, but to God alone. *Reasons.* I. This is a perfect patterne of true prayer, wanting no direction for the right performance of this part of Gods worship: now this directs vs onely vnto God in prayer. II. God onely is the author and giuer of all good things, Iam. 1. 17. and therefore we must aske them of him alone. III. The Lord onely who is infinite and omnipotent can heare all mens prayers at all times, and in all places: and therefore hee alone is to bee prayed vnto, and not Saints departed, as the Papists teach.

The order of praier in God.

II. By this title we may see, in what order we must direct our praiers vnto God: for as the word of God reuealeth God vnto vs, so must we pray vnto him: now the Scripture reuealeth God vnto vs, to be one in essence, and three in person, *viz.* the Father, the Sonne, and the holy Ghost; whereof the Father is first, the Sonne is the second, the holy Ghost the third in order, though not in time or greatnesse. Thus and no otherwaies must we conceiue of God, neither seuering the Godhead from the persons, nor the persons from the Godhead. And thus also must we worship him, euen one God in three persons, and three persons in one God. And yet seeing the father is first in order, the Sonne the second, & the holy Ghost the third, therefore when we pray to God, wee must obserue this order, directing our prayers to God the Father, in the mediation of the Sonne, by the assistance of the holy Ghost, as Christ here teacheth vs to say, *Our father*.

Quest. May not we direct our prayers to the *Sonne*, or to the *holy Ghost* by name? *Answ.* Yes we may; for Stephen praied to the Sonne, Act. 7. 59. *Lord Iesus receiue my spirit*: and Christ bids his Disciples, *Go teach all nations, baptizing them in the name of the Father, the Sonne, and the holy Ghost*, that is, calling vpon the name of the Father, Sonne, and holy Ghost. *Obiect.* But in this perfect platforme, we are taught to pray to the Father alone. *Answ.* Though the Father alone be here named, yet the other two persons are not hereby excluded: the Father indeede is most vsually named, because he is the first in order, but yet with him alwaies is implied the Sonne, and the holy Ghost: for as all the three persons subsist in one and the same diuine nature or Godhead, and are not seuered in will, in counsell, or in outward actions, as creation, preseruation, and redemption, saue onely that they are distinguished in the manner of working: so likewise must they be all conceiued in our minds together when we pray, and none seuered out though they be not named: we must pray to all though we name but one, hauing in that one relation to the rest in our minde and heart. And if we conceiue aright of the order of the persons in Trinitie subsisting in the vnitie of essence, we may safely name in our prayers which person we will, so that withall we include the rest in our minde; and may also (if we name all) place them in such order as best fitteth our present occasion; as the Apostle doth in his benediction, 2. Cor. 13. 13. *The grace of our Lord Iesus Christ, and the Loue of*

Mat.28.19.

God the Father, and the communion of the holy Ghoſt be with you all. Amen. Where he placeth the ſecond perſon before the firſt, becauſe by the grace of Chriſt we come to bee partakers of the loue of God the father.

Whence we haue boldnes with God in praier.

II. Herein this title *Father*, ſee the true ground of that boldneſſe wherewith Gods children come before God in prayer; namely, their intereſt in the couenant of grace in Chriſt, in whome God becomes their father. The Scripture mentioneth two couenants, one of works, which ſaith, *Doe this, and thou ſhalt liue*; the other of Grace, concerning reconciliatiō by the Meſſias through faith: for it ſaith, *Beleeue in the Lord Ieſus, and thou ſhalt be ſaued.* Now the couenant of workes through the corruption of our fleſh, driues vs from God, and throwes vs to hell: but the couenant of grace ſheweth our reconciliation to God in Chriſt: for a *God was in Chriſt, and reconciled the world vnto himſelfe, not imputing their ſinnes vnto them*; for which the firſt couenant would haue condemned them. And when we truly beleeue in Chriſt we performe the condition of this couenant, & ſo through b *faith in him haue peace with God*; yea, c *boldneſſe, and entrance with confidence.* And therefore when we come to God in prayer we muſt ground vpon this couenant in Chriſt, and ſo ſhall we go boldly to the throne of grace: bring faith in Chriſt, then is God thy father, and ſo thou ſhalt be welcome: hence it was that the Prophets and holy men vnder the Lawe, doe ſo often intreate the Lord in their prayers to remember his couenant made with Abraham, Iſaac, and Iacob, which was the couenant of grace, as the Apoſtle ſheweth, Gal. 3. and Rom. 4.

a 2.Cor.5.19

b Rom.5.1.
c Eph.3.12.

How to diſpoſe our ſelues towards God in praier.

III. In this title *Father*, we are taught how to diſpoſe our ſelues towards God when we pray vnto him; namely, as children before their father for our whole behauiour both outward and inward. And this ſtandeth ſpecially in foure things: 1. in reuerence both inward and outward, like as gracious children come before their earthly parents: 2. In true humilitie from our hearts, renouncing our ſelues, our merits and our owne wills, and relying wholly on Chriſts righteouſneſſe, and on the will of God in him: 3. In true conuiction and ſorrow of heart for our owne ſinnes, whereby we haue offended God, who hath been ſo gracious and mercifull a father vnto vs in Chriſt: 4. In a ſound purpoſe of heart to breake off the courſe of all ſinne, and to walke before God in new obedience to all his commandements. This is ſuch behauiour as becommeth Gods children in praying, and therefore muſt we labour to conforme our ſelues when we come before God, or elſe we ſhew our ſelues not children but rebells and traytors. Aboue the reſt of all vnreuerend behauiour in prayer, beware of pride, of hardnes and vnfruitfulneſſe of heart, and hauing the leaſt purpoſe to liue in ſinne: for as Dauid ſaith, *If I regard wickedneſſe in my heart, God* A *will not heare my prayer.* [illegible] (ſo ſaith he) *I will waſh my hands in innocencie, and ſo will I compaſſe thine altar.* [illegible] Pſal. 17. diſclaiming his owne righteouſneſſe [illegible] and Pſal. 51. [illegible] fore hee is brought in thus [illegible]

Pſal.66.18.

Pſal.26.6.

Thus much of the title *Father*. Now we are to ſee how we muſt applie it to our ſelues in prayer: *Our father*, that is, my father in Chriſt, and not mine onely, but the father of all that truly beleeue in him.

Hence we learne ſundrie inſtructions. I. That when we pray, wee muſt applie to our ſelues all the promiſes of God in Chriſt, touching righteouſneſſe & life euerlaſting: for B he that makes them is our father, and therefore they belong to vs that be his children. Theſe promiſes are many and excellēt. And that they muſt be applied to our ſelues in praying is granted on all parts; but how, there is the controuerſie. The Papiſts ſay, we muſt apply them to our ſelues by hope; we ſay, by faith, which is the ground of things hoped for, laying hold on them for our ſelues particularly, as Thomas did on Chriſt: a *My God, and my Lord*: which I prooue thus: Whatſoeuer we aske in prayer, we muſt b *beleeue that God will grant it for his Sonnes ſake*: but this wee cannot doe vnleſſe wee beleeue that God is our father in Chriſt, and Chriſt our redeemer: and therefore wee muſt C firſt by faith lay hold vpon the maine promiſes of righteouſneſſe and life euerlaſting in Chriſt, which is the ground of all other bleſſings wee receiue from God. O (will ſome ſay) this is hard to doe. *Anſw.* Yet we muſt doe our endeauour herein, and ſtriue againſt doubting, vſing the meanes whereby we may come to that meaſure of grace, to ſay with Paul; *I liue now by faith in the ſonne of God, who hath loued me, and giuen himſelfe for me*: doing this in ſinceritie, God accepteth the will for the deed, euen our deſire and endeauour to apply Chriſt and his benefits for application it ſelfe: And if we continue in this vſe of meanes, he that hath begun in vs this good deſire, will finiſh it in the fruits of grace and full aſſurance.

Applying of Gods promiſes to our ſelues.

a Ioh.20.28.

b Mark.11.24.
Iam.1.6.

Gal.2.20.

We muſt pray for others.

II. This teacheth vs when we pray, to bee D mindfull of Gods whole militant Church and people: for we muſt ſay, *Our father*. Indeed it is not vnlawfull to apply this title in prayer to our ſelues particularly, for God ſaith of euery one that truly beleeueth, *Thou ſhalt call mee my father*, Ier. 3. 4. and ſo did c Chriſt, and his d Apoſtles apply to themſelues this title in their prayers. But yet Chriſt would haue vs alwaies to pray for our brethren, whereby we are aſſured from this his direction that they likewiſe pray for vs. This was Dauids vſuall practiſe no doubt, for when hee prayed e moſt earneſtly for the pardon of his owne perſonall ſinnes, he then forgets not Zion, but prayes the d *Lord to doe well to Zion, and to build the walls of Ieruſalem.* Now if in euery prayer wee make, we muſt haue reſpect to the Church of God, then

c Mat.26.39.
d 1. Cor.14.18.

e Pſal.51.1.

d v.18.

VII-vndoubtedly in the courſe of our liues we muſt imploy our ſelues to ſeeke the good of others, eſpecially of Gods Church: for our conuerſation muſt expreſſe the truth of our deuotiō. Euerie one will ſay, this is the Miniſters duty, which is moſt true; but yet it is not his onely: for as in the naturall bodie euery member imployes it ſelfe for the good of the whole bodie, ſo muſt it be in the myſticall bodie of Chriſt: for the meaneſt Chriſtian hath ſome gift of the ſpirit; and *the manifeſtation of the ſpirit* (whereſoeuer it is) *is giuen to profit withall*. The common ſaying is, Euery man for himſelfe, and God for vs all; but this is a graceleſſe ſaying, flat againſt the communion of Saints, wherein euery one ſeeks an others good.

1.Cor.12.7.

Brotherly loue needefull in praier.

III. Hence we learne, how we muſt come affected towards our brethren when wee pray to God, namely, louingly and peaceably, as to children of the ſame father: when we come to the Lords Table we make conſcience of loue and amitie with all men; and ſo ſhould we doe in prayer, for therein we bring a ſpiritual ſacrifice vnto God, and therefore we muſt be [a] *reconciled to our brethren* when wee offer it: for when mens hearts be full of malice, or *their hands full of blood*, [b] *God will not heare them, though they make many prayers*. If therefore we call vpon God as on our father, we muſt bee ſure to loue his children as our brethren; for [c] *this commaundement we haue of God, that he which loueth God, ſhould loue his neighbour alſo; and he is not of God, that loueth not his brother*, 1. Ioh.3.10.

a Matt.5.23.

b Iſa.1.15.

c 1.Ioh.4.21.

Fatherhood in God is equall towards all true beleeuers.

IIII. Here we ſee that all true beleeuers whether high or lowe, poore or rich, are in equall condition in regard of God; for God is no reſpecter of perſons: and here Chriſt teacheth euerie one to ſay, *Our father*. In earthly kingdomes there be differences of eſtates and degrees, ſome be noble, ſome be baſe, ſom rule, others ſerue and obey: but *with God in Chriſt there is neither bond nor free, &c.* Coloſſ.3.11. The beleeuing ſhepheard may call God his father, as well as the beleeuing King, and haue as good a place in Chriſts kingdom. Which ſerues notably both to incourage the poore to embrace the Goſpel in ſincerity, ſeeing their mean outward eſtate cā nothing preiudice or hinder their high acceptance with the Lord, if they be faithfull; as alſo to admoniſh the rich & noble in this world, not to be puffed vp with theſe outward things to contemne the poore; for theſe things giue thē no title to the kingdome of God: nay, [h] *not many noble, nor mightie after the fleſh are called, but God hath choſen the poor of this world, that they ſhould bee rich in faith*, Iam.2.5.

h 1.Cor.1.26.

Which art in heauen.] Theſe words ſhew towards what place we muſt diſpoſe our ſelues in prayer: our father to whome we pray *is in heauen*, and therefore thither muſt we direct our hearts, our eyes, our hands, and all that is in vs. Indeede the Iewes vnder the Law looked towards the Temple, and in the Temple towards the mercie-ſeate, becauſe the Lord had there promiſed the manifeſtation of his preſence; and therefore [l] *Daniel* turned his face towards Ieruſalem when he prayed in Chaldea: but now in the newe Teſtament difference of place in reſpect of Gods preſence, is take away and we are not tied in prayer to looke Eaſt or Weſt, North or South; but in all may now euerie where and euery way lift vp pure hearts and hands vnto God: towards heauen thou muſt diſpoſe thy heart, becauſe thy father to whom thou praieſt is there: & look which way thou wilt, or goe whether thou wilt, heauen is not nearer nor further off. Which ſhewes euidently two notable groſſe Popiſh fooleries in the matter of Gods worſhip; the firſt is, their *going on pilgrimage* from place to place to ſerue God the better: for God whome thou muſt worſhip is in heauen, in reſpect whereof all places are alike, goe whether thou wilt thou art not nearer, and ſtirre no foote, thou art not further off. Their ſecond foolerie, which is alſo abominable before God, *is to worſhip God in an Image, at Croſſes, and in Crucifixes, &c.* theſe they vſe to put them in minde of God, and of Chriſt; but this they learne by the precepts and traditions of men, and therefore it is but meere vaine and fooliſh worſhip in the ſight of God: Chriſt teacheth vs to ſet our hearts towards heauen, and not to pore on dumme Images here on earth.

l Dan.6.10.

Two popiſh fooleries.

II. Inſtruct. Is God in heauen? then when we pray we muſt come before God with all reuerence, feare, and trembling; for hee is in heauen a moſt glorious God, full of all maieſtie and power: Eccles.5.1. *Be not raſh with thy mouth, nor let thine heart bee haſtie to vtter a word before God*: why ſo? *for hee is in heauen, & thou art vpon earth, therefore let thy words be few*. Now this reuerence muſt ſhewe it ſelfe; firſt, in the holy diſpoſition of the heart and affections towardes the Lord, when the minde is not carried away with by-thoughts, but applyeth it ſelfe wholly and onely to the preſent ſeruice it hath in hand: ſecondly, in the comely geſture of the body beſeeming ſo holy an action, done to ſo high a maieſtie. Thirdly, in the humble and reuerend vttering of our requeſts, hauing before hand wel conſidered the things we are to vtter before God. But goes the caſe thus with men in their ordinarie prayers? nothing leſſe; for beſide the multitude that pray without vnderſtanding, euen the better ſort in the time of prayer haue their minds running vpon other matters, ſome about their profits, others about their ſports, or ſuch like: and is not this phariſaicall praier, wherein the lipps drawe neere to God, but the heart is farre remooued? Againe, many ſhew no reuerence in geſture or in ſpeach; ſome diſdaine to bowe to God in prayer, and others doe ruſh vpon God in many words without premeditation. But all theſe ſinne grieuouſly, for howſoeuer irreue-

Reuerence required in praier.

How it muſt be ſhewed.

rent pr[illegible] troubles few mens conſcience, becauſe it is [illegible] eaſily diſcerned, beeing againſt the firſt table, [illegible] it is to be eſteemed as a diſgrace vnto the Almightie: and being careleſſely practiſed, when it is once knowne, it is plaine mockerie of Gods maieſtie, worſe then mocking of father or mother: and therefore we muſt with all carefulneſſe avoid it, and ſet our hearts with all reuerēce towards God in praier.

What we muſt aske of God in praier.

III. Hence we muſt learne to aske of God in prayer heauenly things eſpecially: theſe earthly bleſſings may be asked, ſo farre forth as they are helps to further vs towards our euerlaſting inheritance in heauen, to which we are called, 1.Pet.1.3,4. But to be euer grouelling in the earth, is againſt the nature of him that hath a father in heauen.

Our affection towards heauen.

IIII. Our principall care muſt be how to come to heauen, for there our father is: ordinarily a child deſires to be with his father, and is beſt pleaſed on his mothers lappe, or in his fathers armes: herein therefore we muſt teſtifie our ſelues to bee the ſonnes and daughters of God, by our vnfained deſire to be in heauen where our father is. It is vnnaturall for a child not to be delighted with his fathers houſe, and ſo it argues them to be void of grace, that haue no affection towards heauen and heauenly things: let vs therefore delight to pray, whereby we may creepe into our fathers boſome, and though our bodies be on earth, yet in affection and deſire let our ſoules mount vp to heauen: here we are but pilgrims, if God be our father, our hearts muſt be vpon our home which is heauen where our father is.

A double prop to our praiers.

Now the words of this preface thus opened, containe a twofold notable ground & proppe to all our prayers: to wit, that God is both *able* and *willing* to heare and helpe when wee pray: for his beeing in *heauen*, imports that he is almightie, and therefore can heare and helpe vs: *our God is in heauen, and he doth whatſoeuer hee will*. And beeing a *father*, yea our father in Chriſt: he muſt needes be willing and readie to graunt our requeſts: for no father is ſo tenderly affected towards his naturall ſonne, as the Lord our God is towards all his children in Chriſt, Pſal.103.13. *As a father hath compaſſion on his children, ſo hath the Lord compaſſion on all that call vpon him*: Luke, 11. 13. *If you that bee euill can giue good things to your children, much more ſhall your heauenly Father giue the holy Ghoſt to them that aske him*: and hence it is that Chriſt ſaith, *Whatſoeuer you aske the Father in my name hee will giue it you*, Ioh.16. 23. Of theſe two muſt euery one bee perſwaded that prayes aright: euerie one will graunt that God is able to heare and helpe; but of his willingnes thereunto none can be aſſured but hee that is the child of God, who knoweth God to be his father. Yet here muſt none deceiue himſelfe, to thinke that whatſoeuer hee askes on his owne head, God will graunt it, for if we aske amiſſe we ſhall not receiue, & therefore we muſt carefully marke and obſerue the direction of Gods word both for the things we aske, and for our manner of asking.

Pſal.115.3.

Halowed be thy name.

Thus much of the preface: here begin the petitions, which are ſixe in number; whereof the three firſt concerne God, the three latter concerne our ſelues. Againe, of thoſe which concerne God, the firſt concernes Gods glorie it ſelfe, the other two the means wherby Gods glorie is manifeſted and inlarged among men: for *Gods name is then glorified among men, when his kingdome doth come, and his will is done.*

Now this petition for the glorifying of Gods name, is rightly ſet in the firſt place: for Gods glorie is the abſolute ende of all things; Prou. 16.4. *The Lord made all things for his owne ſake, yea euen the wicked for the day of euill*: & therefore it muſt be preferred before all things: before life it ſelfe, yea before ſaluation which is life eternall: Ioh.12.27,28. our Sauiour Chriſt preferres the glorie of his fathers name before his owne life. And *Paul* preferres it afore his owne ſaluation: for he profeſſeth that for Gods glorie in the ſaluation of the Iewes, *hee could wiſh himſelfe ſeparate from Chriſt*, Rom.9.3.

In this petition, as in the reſt, we are to obſerue this order: firſt ſhew the meaning of the words; then propound the vſes.

Gods name.

I. The meaning. Name] The word aſcribed to God, is here taken generally; firſt, for God *himſelfe*; as Pſal.20.1. *The name of the God of Iacob defend thee*: that is, the God of Iacob defend thee: Rom.10.13. *Whoſoeuer ſhall call vpon the name of the Lord ſhall be ſaued*; that is, vpon the Lord. Secondly, it here betokens any thing whereby *God may be knowen*, as men are by their names: and thus it comprehends, I. his *diuine attributes*; as Iuſtice, mercie, power, wiſedome, &c. II. his *word*, the holy Scriptures which reueale to men the true knowledge of God. III. Gods *Iudgements*, publike or priuate; for thereby he makes knowne his preſence, his power, and iuſtice. IV. his *works* and *creatures*: for all theſe beare a ſtampe of Gods name, and in them may the inuiſible things of God bee ſeene, Rom.1.20.

Two kinds of honour.

Halowed, or ſanctified] To *halowe Gods name*, is to glorifie Gods name; as Ioh. 28. and this we do, when we giue vnto him the higheſt honour that may be: the higheſt I ſay, because there are two kinds of honour; Firſt, the honor of religion, when we giue our hearts to God, louing him, fearing him, truſting and delighting in him aboue all; which wee teſtifie by all outward adoration preſcribed in Gods word: this is the higheſt honour of all. Secondly, there is the honour of ſocietie, which paſſeth betweene man and man, in commonwealths; and it conſiſteth in the acknowledgement of preheminence and ſuperioritie in an other, either by word or geſture, ciuilly: thus ſubiects honour Princes and Magiſtrates; and inferiours

1. Religious.

2. Ciuill.

their ſuperiours. This is due to the creature: the former to the creator onely, and that is the honour we here pray for.

That we may yet the better vnderſtand the meaning of this petition, we muſt know that Gods name is halowed or ſanctified of vs two waies: either in God himſelfe, or in his workes. In himſelfe by three actions: 1. when we conceiue God in our minds, and acknowledge him as he hath reuealed himſelfe in his word; to wit, creator and gouernour of all things, moſt holy, moſt wiſe, iuſt, mercifull, &c. 2. When we *ſanctifie the Lord in our hearts*; that is, when we loue him aboue all, and feare him aboue all, and put our truſt in him in all eſtates. 3. When we praiſe and laud the name of God, for his goodnes: yea, though we ſhould neuer taſte of his ſpeciall fauour, yet for his generall mercie, iuſtice, and moſt wiſe prouidence, we ought to extoll the Lord with our mouthes.

Gods name is halowed or ſanctified in his creatures, by three ſpeciall actions: 1. When we acknowledge the wiſdome of God, and his powerfull hand in euery creature. 2. When we haue a reuerend eſtimation of the creatures, and vſe them in Chriſtian ſobrietie, in regard of the ſtampe of Gods power and wiſdom which appeareth in them. 3. When we ſanctifie our moderate vſe of them, by the word and praier, as God requireth, 1. Tim. 4. 5. See the practiſe hereof in the word of God, which is his owne ſolemne ordinance, whereby he makes himſelfe knowne vnto his Church: Therein we ſanctifie and halow Gods name: I. when we acknowledge the wiſdome, mercie, and power of God in it: II. when we haue a reuerent eſtimation of the word, in regard of the glorious Image of God which appeareth in it: III. when we vſe it in a ſanctified and holy manner, comming vnto it reuerently with prepared hearts, hungring after the graces of God which are wrought thereby, and giuing our ſelues in heart and life to be framed and ruled thereby. And thus we ſanctifie God in afflictions (for they are his workes) when we labour to ſee the hand of God therein, in iuſtice, mercie, & great wiſdome chaſtening vs; when we haue a reuerend regard to the hand of God appearing in them, and labour to be humbled thereby for the increaſe of our repentance, & the exerciſe of our faith and patience.

Thus then in this petition we deſire in mind, in heart, and life, to glorifie God both in himſelfe and in his workes: and the meaning of it may be thus expreſſed: *O Lord, open our eyes that we may know thee aright, and may diſcerne thy power, wiſedome, iuſtice, and mercie: and inlarge our hearts that we may ſanctifie thee in our hearts, by making thee our feare, loue, ioy, and confidence: And open our lippes that we may bleſſe thee for thine infinite goodneſſe: yea, O Lord, open our eyes that we may ſee thee in thy workes, and ſtrike our hearts with reuerence of thy name appearing in them: and graunt that when we vſe any one of them, we may honour thee in our ſober and ſanctified vſe thereof.*

The vſes. 1. wants to be bewailed.

Sinnes prophaning Gods name.

I. Here we are to call to minde our wants; and to humble our ſoules for thoſe ſinnes, whereby we haue hindred Gods glorie or prophaned his name: and theſe eſpecially are foure: I. *Pride of heart*: a vile affection whereby we ſeeke our owne praiſe and glorie, & not Gods. This is naturall, and ſo the more hardly diſcerned; but while it is nouriſhed, Gods glorie is neglected, and therefore when we deſire to *glorifie Gods name*, we muſt acknowledge and bewaile this inward corruption. II. *Want of zeale, coldneſſe* of heart towards God. This is an inward corruption which debaſeth the Lord in our hearts, and takes away that high eſteeme of God which ought to be in vs. This cauſeth vs to omit to glorifie God, and to defend the cauſes of God, and the honour of his name, when wicked men diſgrace and reproch the ſame: he that hath any inſight into his owne eſtate may perceiue this in himſelfe: now it mightily hinders the glorie of God, and therefore we muſt vnfainedly bewaile it in our owne hearts. III. *Hardneſſe of heart*, whereby we are hindred from the true knowledge of God in his word, and from diſcerning his wiſedome, power, iuſtice, mercie, &c. in his workes, though we haue them before our eyes: hence it comes, that either we neglect the word, and paſſe by the workes of God without conſideration; or if we vſe them, yet it is without glorie to God, or profit to our ſoules. Mark. 6. 52. *Chriſts owne Diſciples conſidered not the miracle of the loaues, becauſe their hearts were hardened*; they diſcerned not, or at leaſt remembred not the power of God in that miracle, though themſelues were inſtruments about it, and they might perceiue the food to increaſe in their hands. IV. *Prophaneneſſe and impietie in life*: for God is *glorified*, when we bring forth the *fruits of grace*, Ioh. 15. 8. and our *good workes* cauſe others to glorifie God, Matth. 5. 16. And therefore our prophane life is a reproach vnto the Lord, and cauſeth others to diſhonour and blaſpheme his name, Rom. 2. 24. Now this prophaneneſſe appeareth, either in mens ſpeech, by blaſpheming the name of God, abuſing his titles, attributes, his word, his creatures, or any work of his prouidence: or in their conuerſation, when they diſpoſe the whole courſe of their liues to wrong ends, ſeeking themſelues and not Gods glorie.

Theſe are the ſpeciall ſinnes againſt Gods glorie, which we are to ſee and to bewaile in our owne hearts: If we ſee them not in our ſelues our caſe is the worſe, and we muſt ſuſpect our ſelues the more: if we perceiue them in vs, we muſt be humbled for them, yea aſhamed and confounded in our owne hearts, thinking euill of our ſelues by reaſon hereof: & then ſhal we be able to ſay with ſome truth of heart, O

Lord, hallowed be thy name. And indeed till we be inwardly humbled for theſe corruptions in ſome meaſure, the heart can neuer ſpeake theſe words as a ſonne and daughter of God ought to doe.

Graces enabling vs to glorifie God.

2. *Vſe. Graces to be deſired.*

Secondly, this petition teacheth vs, earneſtly to deſire of God thoſe ſpirituall graces whereby we may glorifie his name in our ſelues and others. The graces enabling vs hereto, are theſe eſpecially. I. The true *knowledge of God*, as he hath reuealed himſelfe in his word, and in the workes of his power and prouidence: for he that knowes not God cannot poſſibly glorifie his name. II. To *ſanctifie God in our hearts*, by louing, fearing, and truſting in him aboue all. This makes greatly for his glorie, when we depend vpon him in ſoule and bodie for all goods things. III. The *calues of our lippes*, which is a ſacrifice of praiſe to God for all his mercies: Pſal. 50.23. *He that offereth praiſe ſhall glorifie mee.* IV. To *ſee Gods hand* in all his works, how mightie, iuſt, and gratious the Lord is. V. To *reuerence the workes of God* for his iuſtice, mercie, power, &c. appearing in them. VI. To *vſe all his creatures reuerently*, ſanctifying the ſame vnto our ſelues by the word and prayer.

Theſe graces we muſt hunger after, and labour to haue a liuely feeling of in our hearts; and ſo ſhall we ſanctifie Gods name, and honour him in all his works. And hereby we ſhall know our ſelues to be the ſonnes and daughters of God; we may indeede belong to God in his ſecret counſell; but without theſe ſanctified affections, we are not effectually called, and ſo indeed not actually become Gods children.

III. Vſe.

3. *Vſe. Duties to be practiſed.*

Duties whereby we may glorifie god.

Thirdly, whenſoeuer we take of God in praier, we muſt vnfainedly endeauour to practiſe in our liues; as therefore we pray that Gods name may be hallowed, ſo we muſt be carefull to ſanctifie the ſame in our conuerſation. For this end we muſt haue regard to theſe things.

1 1.Tim.6.1.

I. That our liues be vnblameable, not ſtained with any ſinne, that as *Paul* ſaid of earthly ſeruants, *They muſt count their maſters worthie all honour that the name of God be not euill ſpoken of*: ſo the ſame may be verified in euery one of vs towards the Lord our maſter in heauen. Away therefore with all Idolatry, blaſphemous oathes, and curſed ſpeaking, with Sabbath breaking, and all other ſinnes againſt the ſecond Table: for a prophane life brings great reproach vpon the name of God which men profeſſe.

2

II. We muſt propound the right end of our life euery day in our calling and conuerſation, to wit, Gods honour and glorie, and not our owne praiſe, wealth, pleaſure, or dignitie.

3

III. When God offers occaſion by any worke of his prouidence, we muſt endeauour therein to glorifie and magnifie God: for example, if God ſendes a grieuous dearth and famine of bread among vs, or the plague of peſtilence, as he hath done ſundrie times; then muſt we ſtriue herein to glorifie and praiſe Gods name: firſt, by labouring to ſee the hand of God ſmiting vs for our ſinnes: ſecondly, by reuerencing the worke of God, eſteeming it as his hand vpon vs: thirdly, by humbling our ſelues vnto God, & renewing our repentance for our ſinnes, that haue brought Gods iudgements vpon vs. Thus ſhould we glorifie God in his Iudgements: but alas, ſuch is our blindneſſe and ſecuritie, that though Gods hand be vpon vs, yet few lay it to heart; where is he that ſaith, a *What haue I done?* nay, though God himſelfe *call vnto weeping and mourning, and to girding with ſacke cloath*, (as the Prophet b ſpeaketh) *yet behold, ioy, and gladneſſe, eating, and drinking*; ſo as Gods name is diſhonoured in his iudgements. So when Gods bleſſings are vpon vs, we ſhould glorifie his name, by labouring to ſee his hand of mercie; and eſteeming of them reuerently, with praiſe and thankſgiuing to God that is the giuer: but herein alſo men diſhonour God, by poring vpon the meanes, praiſing their owne wit, and induſtrie, and ſo *ſacrificing to their nets*, as the c Prophet ſaith.

a Ier.8.6.

b Iſai.22.13.

c Habac.1.15,16.

Motiues to glorifie god.

1

Now becauſe this dutie is of great weight and importance, I will adde ſome ſpeciall reaſons to moue vs hereunto. I. From the neceſſitie hereof in Gods Church and children: for Gods name is diſhonoured ouer all the world. In the great dominions of the Turke, God is acknowledged, but yet out of the Trinitie. And the Iewes confeſſing God, denie Chriſt. The Papiſts in word confeſſe and acknowledge the Trinitie, but yet by their Idolatrie they greatly robbe God of his glorie, they robbe Chriſt of his offices, and giue diuine worſhip vnto creatures. And in the boſome of the Church are many Atheiſts, blaſphemers, oppreſſors, drunkards, adulterers, & voluptuous perſons, whoſe bellie is their God; all which, though they will profeſſe God in word, yet by their workes they denie him: ſo that vnleſſe Gods children ſeeke to maintaine and aduance Gods glorie, it is like to be trampled and troden vnder foote.

2

II. There is great danger to Gods children in omitting and neglecting this dutie; for by calling they are brought neare vnto God: now God will be glorified in all that come neare him: if we doe not honour him according to our profeſſion, his hand will be vpon vs for his glorie in our confuſion: hence it was, that God ſlew d *Nadab* and *Abihu* the ſonnes of *Aaron* for offring ſtrange fire before the Lord: and he debarred e *Moſes* and *Aaron* out of the promiſed land, becauſe *they glorified him not at the waters of ſtrife*. This made the wrath of God to burne like fire againſt the houſe of f *Eli*, for *the iniquitie of his ſonnes, which their Father ſaw to be there, and yet ſtaied them not, and ſo honoured them aboue the Lord*. We had neede therefore to looke vnto our ſelues, that we glorifie God

d Leuit.10.1

e Numb.20.12

f 1.Sam.2.29.31.& 3.13

in his life and in his workes, as his hand will be vpon vs in ſending loſſe of goods, or calling, or ſome other way for the glorie of his iuſtice: for God will not looſe his glorie. III. If wee ſay, *Halowed be thy name* with our mouth, and ſeeke not his honour in our life, we bewray in our ſelues damnable hypocriſie, and make profeſſion of that ſinne which the Lord vtterly deteſteth: we eſteeme very baſely of diſſemblers among men: but much more odious is this ſame in the matters of God; and therefore let the practiſe of our liues, ſhew the ſinceritie of our hearts, when we pray for the glorifying of Gods name.

Fourthly, this petition teacheth vs, that we our ſelues muſt be halowed and ſanctified; for elſe we cannot halow Gods name: *They that beare the veſſels of the Lord,* in his ſanctuarie, *muſt be cleane,* Iſay. 52. 11. How much more ought they to be holy, that beare the glorious name of God? When *Ananias* doubted of going to *Paul,* the Lord tels him, g *he is a choſen veſſell vnto mee to beare my name:* alluding to that ſtate of ſanctification, whereto the Lord had lately called him, whereby hee made him a fit inſtrument for the glorie of his name, in the miniſterie of the Goſpel. And the ſame ſtate muſt we labour after, if we would be anſwerable to that we ſeeme to deſire in this petition. We muſt therefore labour to be new creatures, changed in minde and heart, for an vnholy perſon cannot truely deſire the glorie of God: but when we once feele the grace of ſanctification, then will the deſire of Gods glorie breed in our hearts, and we ſhall know how worthy the Lord is to haue all glorie giuen vnto his name.

g Act.9.15.

Fiftly, if we compare this petition with the reaſon wherewith Chriſt concludes this praier, wee ſhall ſee that the praiſe and honour of God, is the beginning and end of Chriſts praier, and ſo as it were the firſt and laſt thing with Chriſt: whence we learne, that wee ought to be more frequent and plentifull in thankſgiuing vnto God, then in petition and requeſt. Thus we deale with thoſe that be bountifull vnto vs on earth, we giue them many thankes for one good turne; and therefore ſhould we much more abound in thankſgiuing to our heauenly Father, from whome we receiue euery good gift that we enioy. It beſeemes not the childe of God to be alwaies and onely begging, as though he had nothing: but withall, he muſt be plentifull in thanks and praiſe, for that argues he hath a taſte of Gods mercie towards him: this made *Dauid* ſay, h *Praiſe is a comely and pleaſant thing; it well* i *becommeth vpright men to be thankefull.* Our life of glorie ſhall be ſpent in praiſing God, and therefore we ſhould inure our ſelues thereto, in this time of grace: and indeede, according to our thankſgiuing is our grace; little praiſe, little grace; but he that abounds in thankſgiuing, abounds in Gods bleſſings. Againe, heartie thankſgiuing for that we haue, is an effectuall prayer for more bleſſings.

h Pſal.147.1.
i Pſal.33.1.

Laſtly, the place wherein this petition is ſet in this praier, teacheth vs to ſeeke the glorie of God ſimply and abſolutely before all other things. This ought to be the affection of Gods child, though he ſhould receiue no bleſſings from God; for looke what God prefers in his direction, that muſt we alwaies prefer in all our actions, though no good ſhould follow vnto vs thereupon: for this ende, God giues vs time to liue in this world, that we might glorifie God in our places and callings; and hee that imployeth himſelfe otherwayes, prophaneth Gods name, & tranſgreſſeth this heauenly order here ſet downe by Chriſt, who is the wiſdome of his Father.

Gods glorie muſt bee ſought abſolutely.

V. 10. *Thy kingdome come.*

The Coherence. Chriſt hauing taught vs to pray for the ſanctifying of Gods name, in the former petition, doth in this, and the reſt which follow, as it were expound the ſame, by directing vs to the meanes whereby Gods name is halowed of vs: for then doe we glorifie Gods name, when he ſets vp his kingdome in vs, and we ſuffer him to rule in our hearts, when we doe his will, depend vpon his prouidence for the things of this life, truſt in his mercie for the pardon of our ſinnes, and on his power and ſtrength againſt temptation. Now of them all, this ſecond hath the neareſt dependance vpon the former, as beeing an eſpeciall meanes thereof: for men ought to glorifie Gods name on earth, but of themſelues they cannot doe it, till God rule in their hearts by his word and ſpirit, and ſo ſet vp his kingdome in them.

The meaning. Gods *Kingdome* is two-fold; *Generall,* and *Speciall.* Gods *generall kingdome,* is his abſolute power and ſoueraigntie, whereby he ruleth all things in heauen, in earth and in hell, euen the deuills themſelues: Pſal. 103. 19. *The Lord hath prepared his throne in heauen, his kingdome ruleth ouer all:* and this we acknowledge in the ende of this prayer, *For thine is the kingdome.* Now this we pray not for, becauſe it is alwaies euery where, no creature can hinder it, no not all the deuils in hell, for euery creature is ſubiect hereunto, and can doe nothing but that which God either willeth or permitteth: k *according to his will hee worketh in the armie of heauen, and in the inhabitants of the earth; and none can ſtay his hand, nor ſay, what doeſt thou?*

Gods kingdome two-fold.
1. Generall.

k Dan.4.32.

Gods ſpeciall kingdome is that, whereby he ruleth his elect and choſen people, working his will not onely by them, as he doth in his generall kingdome, by the deuills themſelues; but in them alſo, by his holy ſpirit: and it is called *ſpeciall,* becauſe it is not exerciſed ouer all the world, but onely ouer the Elect, whom he hath ordained to eternall life.

2. Speciall.

This ſpeciall kingdom of God is two-fold; either of *grace,* or of *glorie.* The *kingdome of grace,*

Gods kingdome of grace.

is a ſpirituall eſtate, wherein God maketh men willingly ſubiect to his written word, by his ſpirit. I call the kingdome of grace a ſpirituall ſtate, both becauſe it is principally exerciſed in the conſcience, and alſo becauſe this regiment in the conſcience, is by the ſpirit of God. Secondly, I ſhew wherein it conſiſts, namely, in a voluntarie ſubiection of the whole man in ſoule, and bodie, and ſpirit, to the will of God, reuealed in his word, Pſalm. 110.3. *The people ſhall come willingly in the day of aſſembling thine armie, in holy beautie.* And this ſubiection ſtands in three things; in *Righteouſneſſe, Peace, and Ioy in the holy Ghoſt*, Rom. 14. 17. First, In *Righteouſneſſe*, which is firſt in Chriſts righteouſneſſe imputed; and ſecondly, in the righteouſneſſe of a good cōſcience, the ground whereof, is ſanctification by the ſpirit, which Chriſt giues to them, whom he doth iuſtifie. In *Peace*, that is peace of conſcience towards God, and peace with Gods Church, yea, and all creatures, ſo farre forth as is needfull for them. Now vnder peace, we muſt comprehend loue and all duties of loue: for as righteouſneſſe concernes the perſon in ſoule and bodie, ſo peace reſpects all duties and actions of the life: Righteouſneſſe is the root, from whence ſpringeth this peace with euery action thereof, for when the heart is ſanctified, the life is reformed. Laſtly, *In ioy in the holy Ghoſt*: this is a fruite of both the former, reſpecting eſpecially the ſtate of affliction; for when a man is iuſtified and ſanctified, & hath peace towards God, then will he haue his ioy & ſpirituall delight in God, in all eſtates: yea, though grieuous afflictions light vpon him for Gods cauſe, yet he beareth them with inward ioy and delight, knowing that the ſpirit of glorie and of God, reſteth vpon him, and that he ſhall be glorified with Chriſt, if he ſuffer with Chriſt: which things, while he bearneth together, hee little eſteemeth the afflictions of this life, in reſpect of the glorie that ſhall be reuealed: l *For his light affliction which is but for a moment, cauſeth vnto vs a farre moſt excellent and eternall weight of glorie.* These are the branches of this ſpirituall ſubiection, which whoſoeuer hath, is a good ſubiect in the kingdome of grace: as the Apoſtle ſaith in the next verſe, m *he that in theſe things ſerueth Chriſt, is acceptable vnto God, and approoued of men.*

l 2.Cor.4.17

m Rom.14.18.

Gods kingdome of glorie.

The *kingdome of glorie*, is the bleſſed eſtate of Gods elect in heauen, whereby God in Chriſt becomes all things vnto them immediately, 1. Cor. 15. 28. This eſtate of glorie is a ſubiection alſo, but not ſuch a ſubiection, as it is indeed a glorious regiment: for there we raigne with Chriſt, in whom, and through whom, God himſelfe becomes honour, peace, health, foode, raiment, and all things needfull to the perfection of felicitie. Now theſe two being Gods kingdome, differ thus; The ſtate of grace is the beginning and entrance to the ſtate of glorie, and the ſtate of glorie is the perfection of the ſtate of grace. This ſtate of glorie is the citie, and the ſtate of grace, as it were, the ſuburbs of it. In this life, we liue in the kingdome of grace; but the kingdome of glorie is reſerued for the life to come: and this ſpeciall kingdome of God in both theſe eſtates, doe we here pray for.

Thy kingdome] This imports that there is another kingdome, euen the kingdome of Satan, which is a kingdome of darkneſ, full of all diſorder & confuſion, through ſinne, which greatly hindereth and annoyeth Gods kingdome of grace eſpecially.

Come] That is, to vs men in the world; and then it *commeth*, when God doth erect and eſtabliſh the ſame in their hearts: now vnto perfection it comes by fiue degrees: 1. When God giues vnto men the outward meanes of ſaluation, wherein he doth reueale his grace and fauour in Chriſt; as the Goſpel preached, which is therefore called *the word of the kingdome*, Matth. 13. 19. And ſo Chriſt (hauing relation to his preaching, which he confirmed by miracles among the Iewes) ſaith, *The kingdome of God is come vnto you*, Luk. 11. 20. and beeing demanded by the Phariſies, *when the kingdome of God ſhould come?* he tells them, *it is among them*, Luk. 17. 21. meaning, that it was brought vnto them, by the miniſterie of *Iohn Baptiſt*, of himſelfe, and of his Diſciples, although indeed it were without profit to many of them. 2. When the word preached inlightens the mind, ſo as a man knowes and vnderſtands the myſteries of the Goſpel, which is the law of this kingdome. 3. When a man is thereby regenerate, and ſo brought into this kingdome: for by regeneration we haue effectuall entrance into the ſtate of grace, wherein Chriſt rules in vs by his word and ſpirit, and we yeeld ſubiection vnto him. 4. At the end of this life, when the bodie goeth to the earth, but the ſoule to God that gaue it, being tranſlated to the ioyes of heauen, in the glorie of this kingdome. 5. At the laſt iudgement, when bodie and ſoule beeing vnited againe, are both made partakers of the glorie of this kingdome: and this is the full and perfect comming of it.

So then our requeſt to God in this petition, is to this effect; *O Father, let thy kingdome come to vs that be Pilgrimes and ſtrangers here on earth; prepare vs for it, and intitle vs into it, that be yet without; rule vs by thy ſpirit, that we may be ſubiect to thy will, while we are as yet in this eſtate, that our ſoules after this life, and both ſoule and bodie at the day of iudgement may be fully glorified. yea Lord haſten this glorie to vs, and to all thine Elect.*

The Vſes. 1. *Wants to be bewailed.*

The wants we are to bewaile in this petition, either concerne our ſelues, or others. First, we muſt lament and bewaile for our owne miſerable eſtate by nature; whereby we are the ſeruants of ſinne, and in thraldome and bondage vnder Satan: ſinne leads vs into bondage,

dage: he that committeth ſinne, is the ſeruant of ſinne; and where ſinne raigneth, there the deuill hath dominion. And hence it comes that we rebell ſo much againſt the kingdome of God, and refuſe to ſtoope to the ſcepter of his word. Indeede this bondage is weakned in Gods children, but none is wholly freed from it in this life, as *Pauls* complaint declares, Rom. 7.14. *The Lawe is ſpirituall; but I am carnall, ſold vnder ſinne.* The naturall man is dead in ſinne, and feeles it not; we therefore muſt labour to feele in our ſelues this ſpirituall bondage vnder ſinne, and when we feele it, we muſt bewaile it, and ſo ſhew ſome life of grace to be in vs. This *Paul* did, Rom. 7.24. *O wretched man that I am; who ſhall deliuer mee from the bodie of this death!* Looke as the priſoner feeles his bolts and fetters, ſo ſenſibly ſhould we feele the chaine of ſinne, wherewith our ſoules are kept in bondage; and till we feele it, and bewaile it, the kingdome of Chriſt doth not come vnto vs; we muſt therefore euery day cry vnto Chriſt our Lord, that he would ſhew himſelfe to be our Redeemer, by breaking the fetters of ſinne, wherewith our ſoules are kept in bondage, and giuing vs that free ſpirit, which may fully erect this bleſſed kingdome in our hearts; *for where the ſpirit is, there is libertie,* 2. Cor. 3.17.

2 Secondly, we muſt bewaile the ſinnes of all the world in the tranſgreſſion of Gods lawe, whereby God is diſhonoured, and his kingdome hindered, and the kingdome of darkenes furthered: 2. Pet. 2.7,8. *Iuſt Lot vexed his righteous ſoule with the vncleane conuerſation of the wicked of his time.* 1. King. 19.10. *When Elias ſaw the children of Iſrael forſake Gods couenant, breake downe his altars, and ſlay his Prophets with the ſword, then he became verie zealous for the Lord of hoſts.* Pſal. 119.136. *Mine eyes* (ſaith Dauid) *guſh out with riuers of water, becauſe they keepe not thy Lawe.* verſe 139. *My zeale hath euen conſumed me, becauſe mine enemies haue forgotten thy lawe.* Mark. 3.5. *Chriſt mourned for the hardneſſe of the hearts of the people;* and Luk. 19.41,42. *he wept ouer Ieruſalem that they knewe not the day of their viſitation.* Now looke how theſe were affected with the raigning ſinnes of their times, ſo muſt we alſo mourne for their ſinnes that raigne among vs: as atheiſme, and prophaneneſſe, contempt of Gods word, blaſphemie, Sabbathbreaking, oppreſſion, crueltie, and pride. All good ſubiects are grieued much when they ſee forraine enemies diſplay among them banners of victory; how much more then ought the godly to grieue, when they ſee impietie practiſed with an high hand, which is as it were a flagge of defiance in the kingdome of Chriſt, and a ſpeciall enſigne of Satans triumphing in the increaſe of his kingdome of darknes? When the deuill ſees one that hath liued in ſinne, but caſt a looke toward the kingdome of Chriſt, he rageth greatly, and laboureth by all meanes to turne him backe: and when we ſee thoſe that haue made profeſſion of religion, returne againe to the luſts of their former ignorance, it ſhould grieue our ſoules, and cauſe vs to pray, *thy kingdome come.* Do we perceiue the Turke, or Pope, or any inſtrument of Satan, either by ſubtilty or tyrannie, to hinder the Goſpel preached, which is the ſcepter of Chriſts kingdom, and the arme of God, whereby he pulles men from the kingdome of darkeneſſe? O then we ſhould mourne. Or do we ſee the want of Gods ordinance in preaching, ſacraments, and diſcipline, which ſerue for the furtherance of Chriſts kingdome, or the Lords people committed to ignorant or idle Miniſters, to ſcandalous teachers, either for life or doctrine? In all theſe we haue cauſe of mourning, and they ſhould ſtirre vp our hearts to crie vnto the Lord, *Thy kingdome come.*

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orld.

2. *Vſe. Graces to be deſired.*

As we muſt mourne for the wants and hinderances of Chriſts kingdom, ſo we muſt hereby learne to haue our hearts inflamed with ſpirituall deſires after all helpes and furtherances vnto Gods kingdome, both in our ſelues and others: as 1 Firſt, for the preaching of the Goſpel, and all other diuine ordinances, whereby Gods kingdome is erected and maintained: our hearts deſire to God muſt bee, that theſe may be ſet vp and continued, where they are wanting, and that God may bleſſe them, where they are vouchſafed. 2 Secondly, that God would enlighten the eies of our minds, that we may ſee the wonders of his Law, as *Dauid* [illegible] that ſo the Lords ordinance may bee [illegible] vnto vs. 3 Thirdly, that we may be wholly ſubiect vnto Chriſt, and that in conſcience, not onely in outward behauiour, but in minde, and heart, in will, and in all our affections: we muſt make ſure this holy deſire be in vs indeed, and therefore muſt denie our ſelues, to ſubiect our ſelues wholly vnto God, as a willing people to ſerue him, and none but him; and then we may be ſure his kingdome is come vnto vs. 4 Fourthly, we muſt deſire to be diſſolued, and to be with Chriſt in the kingdome of glorie, for this ende, that we may make an ende of ſinning, & become more obedient ſubiects vnto Chriſt, yea, wholly ruled by him, though for the good of others, we muſt be content to liue. 5 Fiftly, that Chriſt would come in iudgement, when all things ſhall be ſubdued vnto God, and all his obedient ſubiects ſhall be fully glorified. This we may deſire in heart, though we muſt leaue the time to Gods good pleaſure, ſtill waiting for it by faith in his promiſe. 6 Sixtly, that God would inlarge his ſanctuary here on earth, gather his elect more and more, and ſtill defend and maintaine his Church in euery place in the world: when theſe deſires affect our ſoules, then may we truely ſay, *Thy kingdome come.*

3. *Vſe. Duties to be practiſed.*

Whatſoeuer we aſke in prayer, that muſt we endeauour after in life and conuerſation, els we

Dauids [illegible] the [illegible] kingdome.

1 mocke God, ſaying well, and doing nothing. Firſt therefore, as wee ſay, *Thy kingdome come*, ſo muſt we ſeeke to meet it, and ſtriue to enter into it: for this ende God giues vs time to liue in this world, that here we might enter the gate of grace, and wait for the fruition of glorie: and therefore we muſt diligently frequent the ſuburbs of this heauenly Ieruſalem, euen the preaching of the word, and therein labour both for true *humiliation*, and *conuerſion*, or elſe wee cannot enter into this kingdome, Matth. 18.3. Ioh. 3.5. Firſt, we muſt haue the pride of our hearts pulled downe, and become as litle children, being humbled in our ſelues through the knowledg of our ſinnes, and the feeling of that miſerie which is due vnto vs for them: yea, wee muſt confeſſe them vnto God, and crie vnto him for mercie, and by this means lay aſide this burthen, which hinders our entrance into the gate of grace. Secondly, we muſt be conuerted and changed by the renewing of our minds, our hearts muſt cleaue vnto God, and we muſt carrie therein a reſolute purpoſe not to ſinne: when theſe things be in vs, we enter into Gods kingdome; but till wee endeauour after them in ſome truth, we ſay in vaine, *Thy kingdome come*.

2 Secondly, wee muſt bee carefull to bring forth the fruits of Gods kingdome, for therefore doth he ſend it among men; and for want hereof, doth he take it from them, Matth. 21. 43. Now theſe fruits are *Righteouſneſſe, peace, & ioy in the holy Ghoſt*, Rom. 14.17. whereof we haue a ſpoken before: all which, wee muſt labour to find in our hearts, and to expreſſe in our liues, elſe this kingdome ſhall be taken from vs, and we ſhall neuer ſee the glorie of it.

a In the meaning of this petition.

3 A ground of contentation.

Thirdly, hence we muſt learne to bee contented in all eſtates of this life whatſoeuer, the hope of the glorie of this kingdome which we pray for, muſt ſwallow vp all the ſorrows that earthly calamities can bring vpon vs: This it was that made the Patriarks to walk contented in the State of Pilgrimes and ſtrangers here on earth, Heb. 11. 13, 14. Yea, this renues b *the inner man*, it cheeres the heart, and keepes it frõ fainting, *though the outward man periſh*, to looke after the ioyes of this kingdome, which are *the things not ſeene*: and therefore Chriſt herewith comforts his Diſciples againſt the ſorrowe of affliction, ſaying, *Feare not little flocke, it is your Fathers good pleaſure to giue you the kingdome*, Luk. 12. 32.

b 2.Cor.4. 16.18.

4 Fourthly, wee muſt all labour in our places and callings to bring one another into this kingdome, one neighbour an other, and one friend another, Ezek. 18. 30. *Returne* (ſaith the Lord to the houſe of Iſrael) *and cauſe one another to returne*. This the Prophet *Iſay* noteth as a practiſe of the ſubiects of this kingdome, that *they ſhall ſay one to an other, come, let vs goe up to the mountaine of the Lord*, Iſa. 2.3. But maſters of familyes eſpecially, muſt looke to the practiſe of this dutie, & labour to bring Gods kingdome into their families: for this end they muſt ſee to theſe things; Firſt, that there be no manifeſt or open ſinne permitted in their families: rid thy houſe of ſuch a perſon, if thou canſt not reforme him, Pſal. 101.7. Secondly, inſtruct thy family in the way of the Lord, that they may know to liue righteouſly & vprightly both before God and man. Thirdly, ſet vp and maintaine the priuate worſhip of God in thy family, ioyne thou with them in holy duties, eſpecially in daily calling vpon the name of God. In regard of theſe and ſuch like duties it is, that the c Scripture aſcribes ſaluation to a family, where the maſter or the gouernour of the houſe is conuerted to the faith. And for the practiſe hereof, the holy Patriarks are commended to all poſteritie: God ſaith of *Abraham*, d *I know him that he will command his ſonnes, and his houſhold after him, that they keepe the way of the Lord*: and e *Iacob commanded his family to put away their ſtrange gods, and to cleanſe themſelues*: and f *Ioſhuah* profeſſed publikely, *that hee and his familie would ſerue the Lord*.

Duty of Maſters of families.

c Luk.19.9.

d Gen.18.19.

e Gen.35.2.

f Ioſ.24.15.

5 Prepare to die.

Fiftly, hence we muſt learne, euery day to prepare our ſelues to die, for by death our ſouls enter into the glorie of this kingdome, which we pray may come vnto vs; and therefore wee muſt bee readie to receiue it euery day, that whenſoeuer our King commeth vnto vs, either by death, or in the laſt iudgment, we may paſſe from grace to glorie. And indeede wee cannot with comfort make this petition, vnleſſe wee bee in ſome meaſure prepared for death, and that euery day. Now beeing prepared we muſt *waite*, as *Iob* g did, *all the daies till our changing come*. Looke how the godly in the olde Teſtament looked for Chriſts firſt comming in the fleſh, ſo muſt we waite for his comming to vs, either by death, or iudgement, neither muſt any thing diſmay vs in this waiting, no not death it ſelfe; for the ſooner we die, the ſooner wee may enter into glorie. And here wee may take a viewe of the monſtrous hypocriſie of the world: for who will not ſay theſe words, *Thy kingdome come*? but yet the moſt men neglect to prepare themſelues for entrace into this kingdome, yea many contemne the word and praier, which are the meanes whereby wee haue admittance into the ſtate of grace, and are prepared for the kingdome of glorie.

g Iob 14.14. Luk.2.25.

6 Sixtly, wee may here learne of our Sauiour Chriſt the practiſe of humilitie, and in all things to giue all glorie to God; for though this kingdome pertaine equally to him (as he is God) with the Father: yet becauſe he hath it from the Father, as he is the Sonne, therefore hee will haue it wholly attributed vnto him; for he teacheth vs to ſay, *Our father, thy kingdome come*.

7 Laſtly, here obſerue the neceſſitie of this petition, in reſpect of our outward eſtate; for the comming of this kingdome to any eſtate, is a ſpeciall cauſe of proſperitie and happines

Gods kingdome brings proſperitie.

ſtie is; for where this kingdome is, Gods hand of bleſſing and protection is in a ſpeciall manner: where the Lord reigneth, and his glorious and bleſſed Angels, which are mightie in ſtrength and power, keepe watch and guard in that Kingdome, and about that people who haue the Lord for their King and God. Hence it is, that this our Kingdome hath ſo long enioyed peace and protection from many dangerous aſſaults, becauſe we embrace and profeſſe the Goſpel, which is the ſcepter of Gods Kingdome; and if we could doe it in ſinceritie, and walke worthie of the Lord our King, our proſperitie ſhould be as the floods, and our peace as the Sunne and Moone in heauen. And therefore they that loue the peace of this kingdom, muſt embrace and obey the goſpel, and pray for the happie and flouriſhing eſtate thereof, for therein ſtands our peace.

Thy will be done, in earth as it is in heauen.

The Coherence. This petition dependeth on both the former thus; as a meanes whereby we doe that which we deſire in the firſt petition; for Gods name is glorified, when his will is done: and as a manifeſtation of that which we deſire in the ſecond petition; for there we pray, that Gods kingdome may come vnto vs, and beare rule in our hearts by his word and ſpirit: now here we craue that we may doe his will, and ſo teſtifie our ſelues to be his loyall ſubiects.

The meaning. This petition is propounded in a compariſon, which naturally ſtandeth thus; *As thy will is done in heauen, ſo let thy will bee done in earth*: And it hath two parts; The firſt reſpects the grace of obedience which we pray for, *Thy will be done in earth*: The ſecond ſhewes the right manner of performing it, *as it is in heauen*.

For the firſt, *Thy will, &c.* Gods will is onely one, conſidered in it ſelfe, as God is one; yet for our vnderſtanding, it may be thus diſtinguiſhed: it is either *abſolute*, or *reuealed*. Gods *abſolute will*, is the will of his good pleaſure, whereby according to his eternall counſell, he determines of all things, what ſhall be done, or what ſhall not be done, and in what manner. This abſolute will extendeth ouer all creatures, and ouer all their actions; Epheſ. 1.11. *being predeſtinate according to the purpoſe of him that worketh all things after the counſell of his owne will.* Rom. 9.19. *who hath reſiſted his will?* Matth. 10.29. *Without the will of God, a ſparrow cannot fall to the ground.* And this abſolute will of God is hidden from vs, till God reueale it by the euent. Gods *reuealed will*, is the ſacred doctrine of God in his word, whereby he ſignifieth vnto man, ſo farre as concernes his happineſſe and ſaluation, what he ought to doe, or what he ought not to doe. This is Gods abſolute will, but ſuch as concernes obedience pertaining man; reuealing vnto him, not what he ſimply and abſolutely willeth to be done, for that muſt needes be done; but what is pleaſing or diſpleaſing vnto him, done by man, and what he will haue man to doe, or not to doe, if he deſire to come to life, and would not be condemned. And this reuealed will comprehendeth both the Law and Goſpel, yea both their commandements, prohibitions, threatnings, exhortations, promiſes, and ſuch like, whereto the Apoſtle hath relation, when he ſaith, *Proue what is the good will of God, and acceptable*, Rom. 12.2.

Now this diſtinction of Gods will being according to the Scripture, hath his vſe in this place; for when we ſay, *Thy will be done*, we meane not the abſolute, but the reuealed will of God. *Reaſons.* 1. The abſolute will of God is alwaies done, and cannot be withſtood: a *My counſell ſhall ſtand* (ſaith the Lord) *and I will doe whatſoeuer I will*: and againe, b *who hath reſiſted his will?* Whereas his abſolute will is alwaies done, his reuealed will is generally tranſgreſſed by men, and men doe that which ſeemeth good in their owne eies, notwithſtanding God reuealeth his will to the contrarie. 2. A man may ſometimes diſſent from the abſolute will of God without ſinning, ſo be it he ſtill ſubmit himſelfe to the will of God, reſting therein, when it is reuealed. Thus c *Abraham* prayed for the ſafetie of Sodome (yet ſubmiſſiuely) which God willed and decreed to deſtroie: and d *Dauid* prayed for the life of his child, which God would haue to die: and our e Sauiour Chriſt prayed for the remouall of that cup which God had abſolutely decreed he ſhould drinke of, yet ſubmitting his will vnto his fathers. And f *Paul* according to his Apoſtolike function, deſired to preach the Goſpel in *Bythinia*, but the ſpirit ſuffered him not; which ſheweth plainely it was not the will of God that he ſhould preach there, and yet he deſired it religiouſly without ſinne, as did the reſt before mentioned. And as mans will, ſo his affections may diſſent from Gods abſolute will without ſinne: Chriſt as the ſonne of God, knew his Fathers will concerning the deſtruction of Ieruſalem, and yet g *he wept for it*, in a tender compaſſion ouer their miſeries to come: and ſo the brethren at h *Ceſarea*, *wept and lamented for Pauls going to Ieruſalem*, though *Agabus* propheſied that God would haue it ſo: neither muſt this ſeeme ſtrange vnto vs, for two things may remaine both good, and yet differ one from another; and ſo may the creatures will differ from Gods abſolute and hidden will, and yet both remaine good.

Branches of Gods reuealed will.

Hauing found that this petition muſt be vnderſtood of the reuealed will of God, we now come to ſearch out the ſpeciall branches of Gods reuealed will; which we ſhall finde in ſeuerall places of the holy Scripture. The firſt, is the conuerſion of a ſinner, Ezech. 33.11. *As I liue* (ſaith the Lord) *I will not the death of a ſinner, but that the wicked turne from his way and liue.* The ſecond is, that we

a Iſa.46.10.
b Rom.9.19.
c Gen.18.23.25.
d 2.Sam.12.16.
e Mat.26.39.
f Act.16.7.
g Luk.19.41.
h Act.21.13.

denie our ſelues, and relie wholly on our Sauiour Chriſt Ieſus for life and ſaluation; Ioh. 6. 40. *This is the will of God, that he that ſeeth the Sonne, and beleeueth in him, ſhould haue euerlaſting life: and I will raiſe him vp at the laſt day.*

3 The third is our *ſanctification* in ſoule, and bodie, and ſpirit; 1. Theſſ. 4. 3. *This is the will of God, euen your ſanctification.*

4 The fourth, is that euery one that liues in the Church of God, beſide his generall calling of a Chriſtian, ſhould haue a *particular calling to liue in*, wherein he muſt ſeeke the glorie of God, in the good of others; 1. Cor. 7. 20. *Let euery man abide in the ſame vocation wherein hee is called, and therein walke with God*, v. 24.

5 The fifth part of Gods will, is *to ſubiect our ſelues* vnder the hand of God in all croſſes and afflictions whatſoeuer: when the brethren at *Cæſarea* ſaw *Pauls* reſolution to goe to Ieruſalem, notwithſtanding the bonds that there remained for him, they ſaid (as it were expounding this petition) *The will of the Lord be done*, Act. 21. 14.

Obedience two-fold. **Euangelicall.** *Be done*] According to the Scripture there be two degrees of doing Gods will; the firſt is preſcribed in the Goſpel, to wit, a ſincere endeuour and ſtrife according to all the power of grace that God hath giuen vs, to doe the will of God; and this ſpecially is here meant. **Legall.** The ſecond is commanded in the Law, and it is a fulfilling of Gods wil, doing that which God commandeth in that manner of perfection which he commandeth: but this is not attained vnto in this life: and therefore our deſire of God in this petition is, that he would giue vs grace, ſincerely to endeauour to doe his whole will here on earth, and to haſten that time and ſtate vnto vs, wherein we ſhal doe it perfectly as the Law requires.

1. Vſe. Wants to be bewailed both in our ſelues and others.

Hindrances to obedience. I. This petition teacheth vs to bewaile our naturall diſpoſition, whereby we are prone to rebell againſt the will of God, beeing wholly bent to diſobedience in doing that which is euill.

II. We muſt bewaile our naturall hypocriſie, euen that which remaineth in vs after grace receiued: for though we may ſay theſe words, yet we can not poſſibly haue our hearts affected with ſuch a perfect deſire after obedience to Gods will as we ought to haue.

III. Though we haue neuer ſo much grace, yet here we muſt labour and bewaile our want of obedience in all good duties: for though we giue our ſelues to doe good things, yet the beſt of vs all faile in the manner of doing of them, as in hearing the word, in receiuing the Sacraments, and prayer; ſo as we muſt be humbled for our wants, and confeſſe that we are vnprofitable ſeruants, when we haue done all that is commanded vs, Luk. 17. 10.

Secondly, we muſt bewaile the ſinnes of others, whereby they diſobey the will of God, and ſo rebell againſt him; hereby God is diſhonourable, and therefore in zeale of Gods glorie, and loue to our brethren, we muſt be grieued when others ſinne. Thus was Dauid affected, Pſal. 119. 136. and Paul, 2. Cor. 12. 21. *I feare leſt when I come vnto you, my God abaſe me among you, and I ſhall bewaile many of them that haue ſinned already.*

2. Vſe. Graces to be deſired.

Deſires furthering our obedience. As we muſt bewaile the wants that hinder the doing of Gods will in our ſelues and others, ſo we muſt ſtirre vp our hearts vnto heauenly deſires after thoſe graces whereby Gods will may be done.

1 As firſt, that we may haue grace to denie our ſelues, our owne wills and affections: for naturally we are herein vnlike God, and like the deuill: and this muſt euery one learne that would be Chriſts Diſciple, Luk. 9. 23.

2 Secondly, that God would incline and diſpoſe our hearts towards his holy word, that we may not onely know, but obey Gods reuealed will. This was *Dauids* vſuall requeſt, Pſalm. 119. 27. *Make me to vnderſtand the wayes of thy teſtimonies*; and 36. *Incline my heart vnto thy teſtimonies.* For how ſhould we doe the will of God, vnleſſe we know it? and how ſhall we know it, vnleſſe our hearts affect the meanes of grace and of obedience.

3 Thirdly, that God would haſten that time and ſtate vnto vs, wherein we ſhall perfectly doe the will of God: that is our ſtate of glorie.

4 Fourthly, that vnder euery croſſe which God ſhall lay vpon vs, we may poſſeſſe our ſoules with patience, and ſo ſubiect our ſelues to Gods abſolute will. Thus *Paul* prayes in behalfe of the Coloſſians, that *God would ſtrengthen them by the power of his might, vnto all patience and long ſuffering with ioyfulnes*, Col. 1. 11.

5 Fifthly, that God would turne the hearts of men from ſinne, and bring them euery where to the obedience of his will.

3. Vſe. Duties to be practiſed.

Duties furthering our obedience. Becauſe we muſt ſeeke to practiſe that which we aske in prayer, therefore hereby we are alſo taught to practiſe among our ſelues theſe good duties:

1 Firſt, *to prooue what is the good will of God, and acceptable*, Rom. 12. 2. We muſt by often triall of our actions by the word of God, because [illegible] Gods will, [illegible] in all things makes perfect; and therefore in all our affaires we muſt conſult with God, whether the things we goe about be agreeable to his will. Moſt men will haue an eye to the lawes of the land in their bargaines in buying and ſelling; and why ſhould we not be as wiſe for our ſoules in the matters of God? Doe we not diſſemble with God, when we ſay with our tongues, *Thy will be done*, and yet in life and conuerſation, haue no regard to ſquare our wayes thereby?

2 Secondly, we muſt be ſincere in the matter of ſinne, making conſcience of euery euill way; yea, euen of the firſt motions vnto ſinne, that

neuer come to conſent: for this petition for obedience, reſpects not onely our words and deeds, but our ſecret thoughts: for euen they muſt be brought to obedience to God, 2. Cor. 10.5.

3 Thirdly, we muſt ſeeke to cut off all things that hinder vs from doing Gods will; we muſt mortifie and crucifie the luſts of the fleſh, and all ſinfull motions of our corrupt hearts; for theſe make vs rebels againſt God in tranſgreſſing his will. This is a hard thing to doe, and vnto a naturall man of himſelfe altogether impoſſible; and therefore wee muſt vſe ſpirituall meanes; for the deedes of the fleſh muſt bee mortified by the ſpirit, Roman. 8.13. Now the ground of this worke is the death of our Sauiour Chriſt, applied by faith to our corrupt harts; *for the old man is crucified with him,* (as the Apoſtle *Paul* ſaith) *that the bodie of ſinne might bee deſtroyed, that henceforth wee ſhould not ſerue ſinne,* Roman. 6.6. This therefore muſt wee do, if we thinke our ſelues to haue part in Chriſt; we muſt perſwade our hearts, that when our Sauiour Chriſt was vpō the croſſe in our room and ſtead, bearing the puniſhment of our ſins, then were we, in regard of the old man, crucified with him; the vertue and efficacie whereof, we ſhall vndoubtedly find in our ſelues, for the mortifying of ſinne, when we doe truely beleeue; for our fellowſhippe with Chriſt begins in his death; and if we be dead to ſinne, how can the motions thereof yet liue and raigne in vs? When a malefactor is put to death, he ceaſeth from his badde courſes; and ſo, if our corruption be crucified with our Sauiour Chriſt, it muſt not raign in our hearts, to bring forth the fruits of ſinne. Let vs therefore meditate on the death of our Sauiour Chriſt, and apply it to our ſelues by faith, and conſider the vileneſſe of our ſinnes, in the bitterneſſe of his paſſion; and then no doubt we ſhall be mooued to ſtriue againſt euill motions; *for if we be Chriſts we haue crucified the fleſh with the affections and luſts,* Gal. 5.24.

4 Fourthly, we muſt not liue inordinately, but in that ſort which God inioyneth Chriſtians in his word: euerie one muſt haue a double calling; the generall calling of a Chriſtian, common to all that liue in the Church, concerning the ſeruice of God, in righteouſneſſe and holineſſe; & a particular lawfull calling, in ſome ſet ſtate of life, tending to the good of the Church, common wealth, or family, wherin a man muſt glorifie God in the good of men: this is to liue in order, and he that wanteth both, or one of theſe, liues inordinately, for God would haue euery man to abide in that vocation wherein he hath called him: euery one therefore according to his gift and grace receiued of God, muſt liue in a lawfull calling, and he that doth not ſo, reſiſteth Gods will. Whereby wee ſee, that wandring beggers are not to bee ſuffered in Church or commonwealth; for they liue without any calling, and ſo tranſgreſſe Gods will: yea, their courſe of life is here alſo condemned, that ſpend their liues in ſports & gamming; for ſuch a life is rebellion againſt God, who will be glorified in workes done by vertue of our lawfull calling.

5 Patience vnder the croſſe.

Fifthly, it is the will of God, that through manifold afflictions we ſhould enter into his kingdome; and therefore when any croſſe befalls vs walking in our lawfull callings, we muſt endeauour to ſubiect our ſelues patiently to the will of God therein: in proſperitie we are cheerefull and thankefull, but when affliction comes, our nature would repine: O remember, we ſay in all theſe times, *Thy will be done;* and therefore in the moſt bitter croſſes that can befall vs, we muſt labour to ſay with Iob, *The Lord giueth, and the Lord taketh away: bleſſed be the name of the Lord,* Iob 1.21. So did the Prophet Dauid, being baniſhed his kingdome by his owne ſonne, 2. Sam. 15.26. *But if he thus ſay, Behold, I haue no delight in thee, behold, here I am, let him doe to me as ſeemeth good in his eies:* and, chap. 16.10,11. when *Shemei* curſed him, hee ſtaied *Abiſhai* from reuenge, vpon conſideration of Gods will to haue it ſo, ſaying, *Suffer him to curſe, for the Lord hath bidden him.*

In earth as it is in heauen.

Hauing ſpoken of the grace of obedience deſired in this petition, wee now come to the manner how it muſt be performed, to wit, *in earth as it is in heauen:* that is, of vs men liuing on earth, as the bleſſed Angels and glorified Saints doe it in heauen: for the [a] *Angels, that excell in ſtrength, doe Gods commandements, in obeying the voice of his word.* And becauſe this expoſition is generally receiued, I will not ſtand to prooue it: this onely wee muſt remember, that here wee pray not to performe obedience equall in nature and degree, to the obedience of the Saints and Angels in heauen, but that it is like vnto it; for this note of compariſon here imports a likeneſſe and reſemblance, and not equalitie.

Reſemblance of mans obedience to the Angels.

Now this likeneſſe here ſtands in 4. things:

1 Firſt, in *cheerefulneſſe and willingneſſe,* for the holy Angels obey the commandements of God freely, and readily, without murmuring or conſtraint: for this cauſe they are ſaid to *ſtand before God,* Iob 1.6. *and to behold his face,* Matth. 18.10. to expreſſe their voluntarie ſeruice vnto God; and ſo ſhould Gods children obey God, as Paul ſpeaketh of [b] *Philemons beneficence, it muſt not be as it were of neceſſitie, but willingly.* As in the caſe of Almes-giuing, [c] *God loues a cheerefull giuer,* ſo in all other matters he likes a cheerefull doing; and therefore he ſaith, [d] *if there be firſt a willing minde, it is accepted according to that a man hath.* In this regard Peter beſought the Elders, [e] *to feede the flocke of God, depending on them; and caring for it, not by conſtraint, but willingly; not for filthie lucre, but of a readie minde:* and the Apoſtle

a Pſal. 103.20.

b Philem. 14.

c 2. Cor. 9.7.

d 2. Cor. 8.12.

e 1. Pet. 5.2.

f 1.Cor.9.17 *Paul* saith, *If I doe it willingly, I haue a reward.* This vertue the Prophet *David* expressed notably, Psal.40.6,7,8. when God as it were bored new eares in his soule, then he said, *Loe I come, I desired to doe thy will.*

2 Secondly, in [illegible]: for the Angels preferre to doe the will of God, before all other things: and therefore they stand gazing in his presence continually, as it were waiting when he speaketh: and the like affection for obedience vnto God, must be in all his children. Thus g *Abraham* readily rose early at Gods command, and would haue *killed Isaac*, testifying thereby, that he preferred obedience vnto God, before the dearest thing in the world: this also we may see in *David*, Psal.119.14. *I haue had as great delight in the way of thy testimonies, as in all riches*: and verse 127. *I loue thy commandements aboue gold, yea aboue most fine gold*. And in our Sauiour Christ, who said, when hee was wearie and hungrie, *My meat is to doe the will of him that sent me, and to finish his worke*, Iohn 4.34.

g Gen.22.16

3 Thirdly, *in speed and quicknesse*: for the Angels doe Gods will without all delay or slacknes, which the Scripture signifies by the wings & flying, which it ascribeth vnto them: and the like alacritie should Gods children shewe in their obedience vnto God, Psal.119.60. *I made hast and delaied not to keepe thy commandements.*

4 Fourthly, *in faithfulnesse*: the Angels doe not Gods will by halues or peece-meale, but thoroughly and perfectly, wheresoeuer God imployeth them: and so should we be faithfull in doing Gods will, endeauouring to yeeld sincere obedience, not to some, but to all Gods commandements which concerne vs, Psal.119.6. *I shall not be confounded when I haue respect vnto all thy commandements.* 2 Kin.23.25. King *Iosias* turned to the Lord, *with all his soule, with all his heart, and with all his might, according to all the Law of Moses*: an example to be followed of all Gods children, that so they may be like to the blessed Angels.

The 1. Vse. Wants to bee bewailed.

5 First, this perfection of Angelicall obedience here propounded for our imitation, must teach vs to acknowledge and bewaile the naturall hardnesse, disobedience and frowardnesse of our hearts, in yeelding obedience vnto the will of God: if we feele not this dull and vntoward heart, [illegible] of grace [illegible] it [illegible] and bewaile it vnto God, so must we doe, if we say in truth, *Thy will be done in earth as it is in heauen.*

6 Secondly, we must here also bewaile the want of sinceritie and faithfulnesse in doing Gods will: our strained and halfe obedience, shewes how farre we come short of this Angelicall example: many content themselues with the outward seruice of the bodie, and neuer regard the inward worship of the heart: and of them haue respect to outward duties of pietie, that concerne God, but for vprightnesse and mercie towards men, they little regard; this the Angels doe not.

Isa.29.13.

2. Vse. Graces to be desired.

Hence also we must learne to pray for the spirit of freedome, whereby we may be deliuered from the bondage of corruption, and so may freely, and cheerefully, and heartily endeauour to doe Gods will: Psal.51.12. *Restore to me the ioy of thy saluation, and stablish me by thy free spirit*: the holy Ghost is therefore called *the free spirit*, because he giues libertie from the bondage of sinne, and makes the heart free, and forward, and cheerefull in Gods seruice: *for where the spirit of the Lord is, there is libertie*, 2 Cor.3.17.

3. Vse. Duties to be practised.

Imitation of the Angels.

Because we must practise the good things we pray for, therefore here we are taught to frame our liues to an holy imitation of the blessed Angels. Though we come farre short of the measure of their obedience, yet we must endeauour after their manner of obedience in *readinesse, &c.* and so by following them, beginne our heauen in this world. This will not stand with their humour who account it a shame in religion, to be so precise: but such as call God father in sinceritie, must set before them the obedience of the holy Angels, as a patterne for their imitation. Now in them we may obserue these things for vs to follow.

1 First, they desired to looke into the mysterie of our redemption wrought by Christ, 1 Pet.1.12 although it concerneth them not as it doth vs: for they neuer fel, & they are established by another grace then of redemption: now herein we must follow the Angels, or (if it were possible) go beyond them: for *Christ tooke not the Angels but the seed of Abraham*: his redemption concernes vs, and therefore we much more must be diligent searchers out of this mysterie in the Gospel.

2 Secondly, the Angels are maintainers of true religion, and of the worship of God: for the law was giuen by Angels, Gal.3.19. The most of Daniels visions were shewed by an Angel; and so was the reuelation vnto Iohn, Reuel.1.1. a The Angels brought the Apostles out of prison to preach the Gospel sundrie times. They are enemies to Idolatrie: for, Apoc.19.10. when Iohn would haue worshipped the Angel, he forbad him, saying, *See thou doe it not, worship God.* herein also we must be followers of Angels, by furthering the Gospell & true worship of God to the uttermost of our power, by hindring all Idolatry, & shewing our selues enimies to all the enemies of God & of his truth.

a Act.5.19. and 12.7.8. and 16.26.

3 Thirdly, the Angels were alwaies seruiceable vnto Christ: they brought the tidings of his birth to the shepheards, Luk.2.9.10. *They ministred vnto him in his temptation*, Matth.4.11. *in his Agonie*, Luk.22.43. *in his resurrection*, Matth.28.2. *and ascension*, Act.1.10. and so

should we performe vnto Christ all the seruice we can.

4 Fourthly, they spend their time in praising and lauding the name of God: and so should we labour to haue our hearts inlarged for his glorie, and our mouthes filled with his praiſes.

5 Fiftly, they be ſeruiceable for our good, if we be Gods children, though they be farre better then we are, Heb. 1. 14. *They are Miniſtring ſpirits, ſent forth to miniſter for their ſakes which ſhall be heires of ſaluation.* Pſal. 91. 11. *They are as nurces to beare Gods children in their hands.* Pſal. 34. 7. *The Angel of the Lord pitcheth round about them that feare him.* And all this they doe vnto vs of loue, as though it were not inioyned them: So we after this example muſt imploy our ſelues in ſoule and bodie, calling, credit, and all we haue for the good of men.

6 Sixtly, the Angels are ioyfull when ſinners are humbled and conuerted from ſinne vnto God: Luk. 15. 10. and they are grieued when men by ſinne diſhonour God. And the like affections ſhould be in vs; we ſhould mourne for all ſinne in our ſelues and others, whereby God is diſhonoured; and haue our hearts to leape for ioy, when ſinners repent and turne vnto God. In the world to come we ſhall be like the Angels of heauen in glorie, Matth. 22. 30. we muſt therefore here teſtifie this hope by beginning our heauen vpon earth, in becomming like to the Angels, though not in glorie yet in obedience.

Vſe. Here laſtly obſerue, what honour we are to giue to the Angels of heauen, namely, the honour of imitation, becomming like vnto them in obedience, and treading in the ſteps of their vertues: but for the honour of inuocation, that is due to God alone, and we muſt not giue it to Angels: damnable therefore is the doctrine and practiſe of the Church of Rome, who pray vnto the Angels, and giue vnto them the honour of God in religious worſhip.

Verſ. 11. *Giue vs this day our daily bread.*

The Coherence. Hitherto we haue handled the petitions that concerne Gods glorie; now we come to the petitions that concerne our ſelues, as the word *Vs*, doth plainely ſhew, in theſe three which follow: and they depend vpon the former, as an explication of the manner of our obedience; for there we asked grace to doe Gods will; and here we pray for thoſe bleſſings and mercies wherein we may expreſſe our obedience: for we doe Gods will when we *depend vpon his prouidence* for the bleſſings of this life; when we *relie vpon his mercie*, for the pardon of our ſinnes; and *truſt in his power for ſtrength* againſt temptation and deliuerance from euill. Now then to come particularly to this fourth petition: hauing in the former craued grace to doe Gods will in our particular callings, here we pray for ſuch ſufficiencie of all temporall bleſſings, whereby we may glorifie God therein.

In the handling of this petition, fiue points are to be conſidered: 1. what we aske, *Bread.* 2. what bread we aske, *daily bread.* 3. whoſe bread, *our's.* 4. for what time, *this day.* 5. to whome, *to vs.* 6. whence we would haue it, by gift from God, *giue vs.*

For the firſt. The thing we aske is *Bread.* But what is meant by *Bread*, is not agreed vpon: ſome expound it ſpiritually of Chriſts bodie and blood, the foode of the ſoule in the word and ſacraments. But the vnfitneſſe of this expoſition we ſhall ſee by the weakneſſe of their reaſons alleadged for it. Firſt, they ſay, it is not meete that in ſo heauenly a prayer, we ſhould aske ſo baſe a thing as materiall bread of our heauenly Father. *Anſ.* If God command vs to aske him bread, and to depend vpon him for it, we muſt not iudge baſely of it: now in this chapter God commands vs to depend vpon him for foode to eate; yea, 1. Pet. 5. 7. we muſt caſt all our care on him: and *Iacobs* practiſe in praying *for bread to eate*, Gen. 28. 20. and *Agurs* praying for a competencie in outward things, Prou. 30. 8. declare plainely the lawfulneſſe thereof. Secondly, (they ſay) we muſt firſt ſeeke Gods kingdome and his righteouſneſſe, and then all theſe things ſhall bee caſt vpon vs, 33. *Anſw.* Diſtruſtfull, and diſtracting care is there onely forbidden, but a moderate care is there allowed, and therefore prayer for them is vndoubtedly lawfull.

Eraſmus.

The ſecond opinion touching Bread is of the Papiſts, to wit, *that here we aske not onely all neceſſarie ſuſtenance for the bodie, but much more all ſpirituall foode, namely, the bleſſed Sacrament, which is Chriſt the bread of life.* But neither is this ſo fit: for firſt, we prayed for ſpirituall things directly in the ſecond petition. Secondly, ſacramentall bread cannot here be meant, becauſe it was not ordained when Chriſt taught his Diſciples this praier. Thirdly, their expoſition is againſt their owne practiſe: for if by bread were meant Chriſt in the Sacrament, then the people ſhould be fedde therewith euery day, which they barre them from.

Rhem. on this place.

3 Concertation.

The third opinion is, that by *bread* is meant corporall food & bleſſings neceſſarie to temporal life onely: & this I take to be the truth for theſe reaſons which alſo make againſt the former expoſitions. Firſt, S. *Luke* the beſt interpreter of our Sauiour Chriſt, expounds the words, *of bread that ſerues for the day*; that is, for euery day, Luk. 11. 3. and therefore it muſt needs be bodily: for ſpirituall food once truly receiued, ſerues not for a day, but for euer, Ioh. 4. 14. Secondly this is a perfect platforme of praier, and therefore muſt containe petition for temporall bleſſings, els it were not perfect: now we cannot comprehend our requeſts for temporall bleſſings vnder any other petition but this onely: and therefore Chriſt here propoundeth them.

What is meant by Bread.

Now properly, bread importes that ſubſtance made of graine which is fit and conuenient for mans bodily nouriſhment, ſuch as Melchiſedek brought out to Abraham & his companie, with wine for their refreſhing, Gen. 14. 18. and ſuch is meant in Scripture where bread is oppoſed to wine or water. But more generally it is taken for all kinde of foode whatſoeuer, whereby life is preſerued: in which ſenſe *goates milke is called bread*, Prov. 27. 27. and the *fruit of trees*, Ier. 11. 19. and all things that paſſe to and fro in trafficke, Prov. 31. 14. Now in this place it muſt be taken in a generall ſenſe, not onely for bread, but for all other neceſſarie foode, and for raiment alſo, with health, peace, libertie, and all other things that are meete and needfull for the good outward eſtate of man, of family, or common wealth.

1 Beware of couetouſneſſe. *The vſes.* 1. In that Chriſt bids vs pray for bread and not for dainties, hereby he would teach vs to beware of couetouſneſſe, the common ſinne of our nature whereby we are diſcontent with our eſtate, and murmure with the Iſraelites, if we haue no more but Manna: but we muſt ſtriue againſt this corruption, and ſay with *Dauid, Lord, incline my heart vnto thy teſtimonies, and not vnto couetouſneſſe*, Pſal. 119. 36.

2 Learne ſobrietie. Secondly, we muſt hereby alſo learne to practiſe ſobrietie and moderation in diet, apparell, and all other things appertaining to this life, vſing them ſo as we may be the fitter for our callings, and the ſeruice of God, and ſo bettered thereby and not made worſe.

3 Contentation. Thirdly, this muſt teach vs contentation with that place and ſtate of life, and meaſure of wealth which God giues vs: for we muſt aske bread onely, that is, things neceſſarie; and therefore if God giue vs things neceſſarie, we muſt be therewith content, and our couetous minde muſt not be raunging beyond that which God beſtowes vpon our ſober vſe of lawfull meanes within our callings, that muſt we iudge to be our portion: 1. Tim. 6. 8. *If we haue food and raiment, let vs therewith be content.* This was Pauls practiſe, Phil. 4. 12. *I can abound euery where in all things I am inſtructed both to be full and to be hungrie, to abound and to haue want.* The a *Iſraelites* in the wilderneſſe were not content with Manna, but would needs haue fleſh to eate, and God gaue them their deſire, *but while the fleſh was in their mouthes, his wrath fell vpon them*: therefore let vs ſeeke after no more then God giues vpon our ſober vſe of lawfull meanes, leaſt in ſeeking more we draw Gods curſe vpon vs. But alas, few are content with their eſtate, the yeoman will be like the gentleman in attire and diet, and the gentleman like the noble man: hence comes vſurie, oppreſſion, iniurie, and much vngodlineſſe; hence it comes that Gods iudgement of dearth is increaſed vpon the poore, becauſe men make no conſcience of the meanes, ſo they may ſtore vp and inrich themſelues, and get what is their [illegible]

Phil. 4. 12.

a Numb. 11. 18. 33.

A beware of Gods curſe with thine aduancement; vnleſſe God change thine eſtate, reſt contented with that which is preſent, and be thankfull for it. *For better is a little with the feare of God, then great treaſure and trouble therewith*, Prov. 15. 16. now what trouble like the wrath of God, and therefore be content with that which God ſendeth by the vſe of lawfull meanes.

4 Chance confuted. Fourthly, muſt we aske of God euery bit of bread we eate? then away with all chance and fortune, and let vs learne to acknowledge Gods prouidence in all things.

5 Merit confuted. Fiftly, muſt Gods children aske of God their daily foode and receiue it as a gift of mercie from the hands of their father? then away with merit by mans workes, for if bread be of mercy, B life euerlaſting cannot be of merit on mans part.

6 Laſtly, this petition miniſtreth vnto vs a notable ground of contentation againſt diſtruſtfull care, for that which Chriſt bids vs aske, God vndoubtedly will giue, becauſe it is according to his will: and therefore the child of God may aſſure himſelfe of things ſufficient for this life, in the ſober vſe of lawfull meanes, and looke if temporall bleſſings faile, for a good ſupply in ſpirituall graces.

Of vſing Gods creatures to our delight. Here a queſtion may be asked, ſeeing wee aske of God but bread onely, that is, things neceſſarie for this life, whether may we vſe the creatures of God for our delight? *Anſw.* We C may vſe the outward bleſſings of God for our honeſt delight, Eccleſ. 5. 17. *Behold what I haue ſeene good, that it is comely to eate and drinke, and to take pleaſure in all his labour, wherein man trauaileth vnder the ſunne*, yet three rules muſt be obſerued, leaſt we abuſe our libertie in this delight: 1. we muſt aske God to giue vs not onely things neceſſarie, but for delight. 2. in our delight and pleaſure, we muſt ſo moderate our affections, that they be not taken vp with theſe earthly things, nor hereby withdrawne or hindered from things heauenly and ſpirituall. 3. Our principall ioy muſt be in ſpirituall foode, euen in Chriſt crucified, and in our true communion with him in his bodie and D bloud: all our delight muſt ſtoope to this, and out of Chriſt wee muſt count nothing ioyfull.

II. II. *Point.* What bread: *daily bread.* The word in the originall ſignifieth *bread for ſubſtance*, or day by day, that is, ſuch bread as ſerueth to preſerue health and life from day to day: this Origen calls [illegible] bleſſings and mercies whereof we [illegible]

We may pray for temporall bleſſings. *The vſe.* In this ſecond point we learne two things: Firſt, that it is lawfull to aske temporall bleſſings at the hands of God, for here our mercifull Father and Chriſt bids vs ſo to doe, which ſerueth to confirme the former expoſition.

A moderate care for temporall things lawfull. Secondly, that we ought to vſe a moderate care for our bodily life and health, by the vſe of all lawfull meanes, ſo as we may be able to walke in our callings [illegible] doe. The ſixt commandement ſaith, Thou ſhalt not kill; where the Lord enioyneth vs by all good meanes to preſerue our owne and our neighbours life: and this we muſt doe for two cauſes eſpecially: firſt, that we may doe all the good we can to the Church, Commonwealth, and family whereof we are members: ſecondly, that we may haue a ſufficient time to prepare our ſelues for heauen: for death will come, and the day of iudgement; and after death *there is no wiſedome, nor counſell, nor worke, nor inuention*: therefore now muſt we prepare our ſelues for God, that we may be readie to receiue him at his comming; and he that is prepared for the Lord hath liued well and long enough, but without this our life is ſpent in vaine.

VIII. Point. Whoſe bread doe we pray for; *our owne*, not other mens. But how doth bread or any other temporall bleſsing become ours? *Anſ.* Firſt, when we haue true right thereto before God: ſecondly, when we haue lawfull poſſeſsion thereof before men. Our right before God is needefull, for we loſt all in Adam, and haue recouery of our right in the creatures onely in Chriſt Ieſus, when by faith we become his members: 1. Cor. 3. 22. *All things are yours, and ye are Chriſts.* And yet for all this, the child of God may not vſe all things as his own though he haue right thereto in Chriſt, vnleſſe by Gods prouidence he haue alſo lawfull right thereto or poſſeſsion thereof before men, as by lawfull gift, purchaſe, labour, or ſuch like. Indeed right in Chriſt is the chiefeſt title, but yet right before men is alſo neceſſarie: for Chriſtian libertie doth not aboliſh good order in ciuill eſtates, but eſtabliſh them rather; Chriſt is no enemie to Ceſar, & therefore the Scripture inioyneth *euery man to eate his owne bread*, 2. Theſſ. 3. 12. ſuch therefore, hee hath right in Chriſt by faith, and alſo in ciuill by Gods prouidence in ſome honeſt meanes allowed of men: for by good order eſtabliſhed among men, we are put into poſſeſsion of thoſe things whereto we haue right in Chriſt.

The vſe. Here wee learne to receiue our bread from God, or any other temporall bleſsing we enioy, as a fruit of Chriſts paſsion; and indeede Chriſt crucified, is the foundation of euery good gift and bleſsing of God. As for infidels and wicked men who poſſeſſe and vſe many temporall bleſsings, it muſt be granted that they haue right thereto before men: but yet hauing no part in Chriſt crucified, they want the true foundation, and ſo are no better then vſurpers before God, for which one day they ſhall be called to a reckoning. If this point were learned, men would ſhewe more conſcience in getting and more reuerence and thankfulneſſe in vſing Gods temporall bleſsings, then vſually they doe: there would be leſſe riot and exceſſe in diet and attire, and leſſe abuſe of all Gods creatures; for the meditation of the price of our redemption would reſtraine vs from diſhonouring God in any of his bleſsings.

II. This petition for our owne bread, teacheth vs that euery one ſhould haue a lawfull calling, and therein ſo imploy himſelfe, that he may eate his owne bread, 2. Theſſ. 3. 12. No man ought to liue out of a lawfull calling, nor ydlely therein; the maſter muſt baniſh idleneſſe out of his family, and the magiſtrate out of the commonwealth: vagrant perſons ought not to be tolerated, for ſuch eate not their owne bread.

III. Here is condemned all fraud, iniuſtice, and crueltie, in the getting of temporall bleſsings; for we pray for our owne bread, but that which is ſo gotten, is not our owne, but others: neither will the gameſters gain, nor that which is got by lotterie, ſtand with this petition: for this is not to labour the thing that good is, as the Apoſtle requireth, Eph. 4. 28. neither are they ſanctified meanes of getting. *Queſt.* If this bread be our owne, what neede we to aske it? *Anſ.* We aske it for two cauſes though it bee our owne: for in bread there be two things, the ſubſtance of bread, and the bleſsing of God therein, which in Scripture is called *the ſtaffe of bread*, which is that vertue and power therein, whereby it nouriſheth: for herein it fareth with bread, as it doth with an old man, take away his ſtaffe, and he cannot ſtand but falleth; ſo take away Gods bleſsing from bread, and it becomes vnprofitable, and nouriſheth not. Now becauſe wee may haue the ſubſtance of bread, and yet want the bleſsing, (for we may haue our garners full, and yet be poore: *we may eate and not be ſatisfied*; fill our bellies, and yet be hungrie) therefore we pray vnto God for bread, that ſo we may haue not onely the ſubſtance, but the bleſsing of God therewithall: for which cauſe Princes muſt as well make this petition as the poore beggars.

IV. Point. For what time doe we aske bread; not for a moneth or a yeere, but for *this day, as Luke hath it, according to the day*, that is, preſent and ſufficient for this preſent day.

The vſe. In this circumſtance of time, we are taught, firſt, to bewaile our diſtruſtfulneſſe in Gods prouidence for temporall bleſsings, as foode, raiment, &c.

Secondly, to acknowledge Gods particular prouidence vpon vs for this day, whereon we muſt depend and caſt our ſelues continually for all things needefull, though we ſee no meanes thereof. Thus did Abraham when he was about to ſacrifice his ſonne; for when Iſaac asked, *where is the ſacrifice?* Abraham anſwered, *my ſonne, God will prouide*, Gen. 22. 8. and ſo he did, verſ. 13. whereupon Abraham in memoriall of this ſingular worke of Gods prouidence called the name of the place, *Iehouah-iireh, God will prouide*, v. 14. It muſt be our care for euery thing in the way of obedience, to depend vpon Gods prouidence for all things needefull, endeuouring to ſee this diſpoſing hand in all things that fall out, good or badde.

Thirdly,

A moderate care for this life.

Thirdly, a moderate care in ſeeking for the bleſſings of this life: we muſt haue care to prouide things honeſt and neceſſarie; and for this ende muſt exerciſe our ſelues in the vſe of lawfull meanes, otherwiſe we ſhall tempt God: but yet our care muſt be ſo moderate, that we ſtill depend vpon our heauenly fathers care and prouidence for vs, who bidds vs aske him bread for euery day: and thus we ſhall haue enough, when as diſtruſtful and immoderate care ſhall helpe vs nothing. When the *Iſraelites* liued by Manna, which God gaue them from heauen, they were commanded to gather but for one day, and to reſerue none of it till the morrowe; whereby God would teach them to depende vpon his daily prouidence: which while they did, they had ſufficient, and that which was good; but when through couetouſneſſe they would needes gather more then for the day, and ſo reſerued of it till the morning; Gods curſe light vpon it; d *for it was full of wormes and ſtanke*: and afterward when they beganne to diſlike Manna, and were not content with his prouidence, but e *luſted after fleſh, he gaue them their deſire, but withall his wrath fell vpon them while the fleſh was betweene their teeth before it was chewed*, v.33. and ſo it will be with vs if wee diſtruſt in God: but if we learne and practiſe this dependance on Gods particular prouidence, wee ſhall haue experience of his goodneſſe, though ordinarie meanes faile, either by ſupply, as 1.King.17.6. or by patience to beare the wante.

Exod.16.19.

d v.20.

e Num.11.4.

Sanctification of our foods.

Fourthly, here we haue a good ground of that holy practiſe of Gods children ſanctifying their meate and drinke by praier and thankſgiuing: for heere we are taught to pray for temporall bleſſings, and therefore when we haue the and vſe them, we ſhould glorifie God by prayer and thankſgiuing for his bleſſing vpon the: the reaſons hereof is great: for firſt, hereby we are diſtinguiſhed from bruit beaſts, who liue vpon Gods bleſſing, but yet cannot praiſe him as man may doe: ſecondly, hereby we teſtifie our right and intereſt into Gods creatures by Ieſus Chriſt, which we loſt in Adam; for true praier is a fruite of faith, and by faith we are made partakers of Chriſt Ieſus: thirdly, ſuch is our corruption by nature, that we are prone to abuſe all Gods bleſſings, and therefore wee muſt pray for grace to vſe them ſoberly and thankefully.

Fiftly, here we may learne how to frame our daily praiers to God; for this circumſtance of time muſt be referred to euery petition; and therefore this muſt be our practiſe, euery day to pray for grace to glorifie Gods name, to yeeld obedience to his will, to haue our ſinnes forgiuen, and ſo for the reſt.

V. Point. For whom doe we aske bread, not for our ſelues alone, but for our brethren: *Giue vs*: which ſerueth to teach vs brotherly loue, which ſeeketh not her owne things onely, but is bountiful towards others ſeeking their good alſo. And indeed here we are but ſtewards of Gods temporall bleſſings, and therefore may not imploy them as we will, but for his glorie who is our abſolute Lord: now his direction is to this effect; firſt, we ſhould glorifie God with our temporall goods, imploying them for the maintenance of his worſhip and of true religion. Secondly, that we ſhould imploy the for the common good, in the releefe of the poore, and other neceſſarie duties for the common wealth. Thirdly, that we ſhould prouide for our owne, eſpecially them of our family, that we may liue in peace and quietneſſe, and ſo the better prepare our ſelues for the life to come.

How to glorifie God with temporall goods.

VI. Point. From whom muſt wee looke to receiue our bread; namely *from God*: for wee ſay vnto him that is our father in Chriſt, *Giue vs*: which teacheth vs, that though we be his children, and ſo haue right to temporall bleſſings, yet whatſoeuer we haue, we muſt know it comes from God, and muſt receiue and vſe it as from his hand. And this we ſhall doe if wee ſanctifie the *creatures* of God vnto our temporall vſe: for euerie creature of God is good if it be ſanctified in his vſe. Now the creature is ſanctified not as man is, when the ſpirit of God worketh in him, aboliſhing corruption and renewing grace; nor yet as the elements in the Sacraments are ſanctified, which are ſet apart by God to an holy & ſpirituall vſe, to be ſeales and pledges of grace; but when it is made fit to our temporall ciuill vſe; which is done *by the word and prayer*, 1.Tim.4.5. Where, by the word is meant; firſt, *the word of creation*, whereby God in the beginning framed the creature for mans vſe, and gaue him power and ſoueraignitie ouer it: ſecondly, *the word of reſtitution*, whereby after the fall and after the flood he granted vnto man the vſe of his creatures, Gen.9.3. thirdly, the *word of the Goſpel* concerning our Chriſtian libertie, wherein he hath inlarged our vſe in the creatures of God, Act.10.15. And *by prayer*, we deſire God to giue his power vnto the creatures, and his bleſſing vpon them to ſerue for our good and comfort; as alſo to giue vs grace to receiue them as from his hand, and to vſe them to his glorie. If we could learne and practiſe this dutie, we ſhould haue more comfort in the creatures then yet we haue; yea it would reſtraine vs from fraud, oppreſſion, crueltie, and from pride and vanitie in getting and vſing all Gods bleſſings: for if we were perſwaded that all temporall bleſſings came from his hand, how durſt we ſinne againſt him either in getting or vſing of them?

How the creature is ſanctified.

Gen.1.28,29.

Secondly, in that after our labour and diligence in our callings we muſt ſtill pray to God to giue vs bread, we muſt learne to obſerue that order of cauſes which God hath ſet in the producing of all temporall bleſſings for this life: for not onely foode and raiments, but our labour and diligence there about are ſecondarie cauſes,

The order of cauſes in temporall bleſſings.

cauſe, depending vpon the bleſſings of God, which is the firſt cauſe of all things, and giuing all things their goodneſſe; for in comming from God that meate doth feede vs, and cloath that doth keepe vs warme. If he ſay vnto ſtones, become bread, they ſhall feede vs, Matth. 4. 4. yea in the want of bread hee can preſerue ſtrength for many daies, Exod. 34. 28. and 1. King. 19. 8. yea, if he ſpeake the word, poyſon ſhall become bread and nouriſh vs: but without his bleſſing nothing can doe vs good: Pſal. 127. 1, 2. *Except the Lord build the houſe, they labour in vaine that build it*: we therefore muſt learne to relie vpon Gods prouidence for a bleſſing on all our labour and ſtudie, and wait for his bleſſing in all the meanes we vſe for our good and comfort: for he is our life, our health and preſeruation.

V. 12. *And forgiue vs our debts, as we forgiue our debtors.*

1. *The Coherence.* Chriſt hauing taught vs in the former petition to pray for temporall bleſſings, & for grace to relie vpon Gods prouident diſpenſation for the things of this life, doth in this petition and the next, direct vs to aske ſpirituall bleſſings for our ſelues; to wit, remiſſion of our ſinnes, and ſtrength againſt temptation: and the reaſon of this order is this: Chriſt makes the former petition a ſteppe vnto theſe; for a man muſt reſt vpon Gods prouidence for the preſeruation of his bodie, that will relie vpon his mercie for the ſaluation of his ſoule: he that cannot be perſwaded that God will giue him bread, will hardly be reſolued that hee will forgiue him his ſinnes.

Worldlings want faith.

Where, firſt we may note what is the faith of worldlings; they doe not truſt in God for foode, raiment, and other temporall bleſſings: how then can we ſay that their faith is ſound for eternall mercies? Iſay. 28. 16. *He that beleeueth will not make haſt*, but will ſtay Gods leaſure, waiting for his bleſſings whereof hee ſtands in neede: But is this the practiſe of the worldling? no verily; for let a croſſe come, and men will not ſticke to vſe vnlawfull meanes for their deliuerance: & ſo they deale, when hope of gaine is offered, making little conſcience of fraud, lying, oppreſſion, &c. and ſo making haſt to be rich, they ouerrunne the prouident hand of God, that would lead them by ordinarie lawfull meanes.

Right vſe of temporall bleſſings.

Secondly, hence we learne how to enioy and vſe all temporall bleſſings, foode, raiment, and ſuch like; namely, as helpes and meanes to draw vs towards Gods mercie in Chriſt. Thus did Iacob, Gen. 28. 20. 21. *If God will be with me, and giue me bread to eate and clothes to put on,——then ſhall the Lord be my God*. Ioh. 6. 27. Chriſt bids thoſe *whome hee had fed miraculouſly*, when they ſought him afterward

A for outward things, *that they ſhould not labour for that foode which periſheth, reſting therein, but for that which endureth vnto euerlaſting life*; leading them from bodily care and labour to that which is heauenly and ſpirituall.

To come to the petition; wherein we will handle firſt the neceſſitie of it; then the meaning; and laſtly the vſes.

Why Gods children muſt daily pray for pardon.

For the firſt: This petition may ſeeme to be needleſſe, for they that make it are Gods children, who haue all their ſinnes forgiuen them, both paſt, preſent, and to come. *Anſ.* This indeede muſt be the daiely petition of all Gods children in this world, and the neceſſitie of it is great; for how ſoeuer in the purpoſe of God all ſinnes are pardoned to true beleeuers, yea B all ſinnes paſt repented of, are ſo forgiuen that they ſhall neuer be againe imputed; yet ſinnes preſent and to come are not actually pardoned till they be repented of. This experience teacheth, for who can feele the aſſurance of mercie for any ſinne committed, before he haue repented of it? and though true repentance once had, ſet vs for euer in Gods fauour, yet it muſt bee daiely renued for our daily falls, or els we cannot know it to be true. Hence it is, that *Paul* intreats the Saints of God in Corinth (though they had truely repented at their conuerſion) *to bee reconciled vnto God*, 2. Corinth. 5. 20. meaning, by renewing their repentance. And *Dauid* was the true childe of God, yet beeing left vnto himſelfe, hee fell C into two grieuous ſinnes, wherein he lay almoſt a whole yeare without repentance; during all which time, he had not pardon of them actually: for *Nathan* rebuked him to bring him to repentance, and vpon his confeſſion pronounced them pardoned; yea, and *Dauid* himſelfe afterward, for the fuller aſſurance of mercie to his ſoule, moſt earneſtly intreated pardon hereof at the hands of God, Pſal. 51. So that this petition is moſt neceſſarie, as well for actuall pardon of ſinnes preſent, as for the more full aſſurance of ſinnes paſt.

The meaning. This petition is propounded in the forme of a compariſon, which naturally ſtandeth thus; *As wee forgiue our debters, ſo forgiue thou to vs our debts*: and it hath two D parts, a requeſt for pardon, and a reaſon thereof. Our requeſt for pardon is this, *Forgiue vs our debts.* In the word *debt* is a figuratiue kinde of ſpeach, taken from bargaining, wherein God is reſembled to the *Creditour*, *Man* is the *debter*; the *Law* is the *bond or obligation*; and *ſinne* is that *debt* of ours, for which we ſtand bound to God by the law: this appeares by this, that in the Euangeliſts the word *ſinne* and *debt* are vſed promiſcuouſly: as Luk. 11. 4. compared with this of Matthew, and Luk. 13. 4. Now ſinne makes vs debters vnto God, not for that we owe it vnto him, for we are bound by the law to yeeld the contrarie obedience; but becauſe vpon default of obedience vnto God whereto we are bound by the law, we are bound for our ſinnes vnto puniſhment, which is as it were a ſecond debt. Euen as a man that is bound in an obligation to another, through default of performing the condition thereof, is bound to pay both the principall and the forfeiture: the puniſhment of ſinne which is eternall death, beeing that forfeiture whereto we ſtand bound before God for want of obedience which is as it were the principall.

Remiſſion of ſinnes is not our whole iuſtification.

The conſideration of this reſemblance for which ſinne is called a debt, ſerues to direct vs in ſome points of religion: as firſt it confutes their opinion, who hold that our whole iuſtification conſiſts in the remiſſion of ſinnes, and that the ſame is wrought by the ſhedding of Chriſts blood alone: for we owe to God a double debt, firſt obedience, and for default thereof we ſtand bound to puniſhment: theſe two debts are different and diſtinct one from another, and they muſt both be paid, and Gods iuſtice ſatisfied either by our ſelues or by a ſuretie, before we can be accepted as righteous vnto life: Now we our ſelues can diſcharge neither; therefore Chriſt our ſuretie muſt doe both: and ſo he hath: for our ſecond debt of ſinne whereby we ſtand bound to puniſhment, Chriſt diſcharged by his death and paſſion, wherein he made his ſoule a ſacrifice for ſinne: and our debt of obedience in perfect loue to God and man, he alſo paid to God in fulfilling the law for vs: whereupon it is true, [c] *that the righteouſneſſe of the Law is fulfilled in them which walke not after the fleſh, but after the ſpirit.* But (ſay they) the Scripture euery where aſcribes our whole redemption and iuſtification to Chriſts blood-ſhedding, and to his death and paſſion. *Anſ.* Chriſts blood-ſhedding muſt be conſidered two waies: firſt, as a part of his paſſion whereby we are diſcharged from puniſhment: ſecondly, as a part of his obedience, wherein he teſtified ſingular loue both to God his father, and vnto mankind: for in ſuffering he obeied, and in obeying he ſuffered: now becauſe his blood-ſhedding is a part of both, therefore is our whole redemption aſcribed thereunto, not excluding, but including his actuall obedience therein, it being a part thereof.

[c] Rom. 8. 4.

Secondly, debt in this place betokening ſinne as it binds vnto puniſhment, ſheweth plainly that ſinne and puniſhment go alwaies together: and therefore the Popiſh doctrine is falſe and erronious which parteth them aſunder, by making ſome ſinnes veniall, not deſeruing the puniſhment of death, which is the wages of ſinne.

Rhem. on 1. Ioh. 1. ſect. 3.

Forgiueneſſe of ſinne deſcribed.

Forgiue vs] This forgiueneſſe here asked is a free and full diſcharge from ſinne and the puniſhment thereof, without any ſatisfaction on our part; and this God doth, when he is content for Chriſts ſake, not to impute ſinne vnto vs, but to account it as not committed, and the puniſhment thereof as not due vnto vs; being fully and freely contented with the all-ſufficient ſatiſfaction made by Chriſt in his death and paſſion. This forgiueneſſe Hezekiah expreſſed when he ſaid to God, [d] *Thou haſt caſt all our ſinnes behinde thy backe*: and Micah, ſaying, [e] *Hee will ſubdue our iniquities, and caſt all our ſinnes into the bottome of the ſea.* So that our requeſt to God is this, that *whereas our ſinnes binde vs vnto puniſhment, the Lord would be pleaſed for his Sonnes ſake, freely to remit all our ſinnes, and neuer to impute them vnto vs, and to be fully contented with the ſufferings of Chriſt, that the puniſhment of our ſinnes be neuer laid vpon vs.*

[d] Iſa. 38. 17.

[e] Mich. 7. 19.

Queſt. But of what ſinnes doe we here aske pardon? *Anſ.* Both of ſinnes paſt and preſent: for howſoeuer the child of God hath his ſinnes paſt fully pardoned at once on Gods part, vpon his true repentance; yet he is not able ſo to receiue pardon as God giues it, but muſt receiue it by little and little, and as it were drop by droppe: this we may ſee in Dauid, who had the pardon of his ſinne pronounced by [f] Nathan the Prophet, & yet after that he penned the 51. Pſal. wherein he begges mercie and forgiueneſſe moſt earneſtly for that ſinne which God had alreadie pardoned, aiming no doubt at a more full and comfortable aſſurance of Gods pardon in his owne heart: for this cauſe alſo in his old age he praies for the pardon of the ſinnes of his youth, Pſal. 25. 7. Againe, here we pray for the pardon of ſinnes preſent, both that they may be actually forgiuen; and alſo that our hearts and conſciences may be ſetled in the aſſurance thereof.

[f] 2. Sam. 12. 13.

Wants to be bewailed. Securitie in ſinne.

The vſes. Firſt, by this petition, we are taught to bewayle our carnall ſecuritie; for naturally we goe on from day to day, in following the pleaſures and profits of this world, and neuer thinke of our debt to God by ſinne, til the euill day of death or diſtreſſe approach vnto vs, like to deſperate bankrupts that neuer regard their debt, till the ſergeant be vpon their backe. This is that ſinne which Chriſt foretold ſhould raign in the latter daies, Matth. 24. 39. and I appeale to the conſcience in the view of all eſtates and conditions, whether it be not ſo: for though iniquitie doe abound, yet no man ſaith, *what haue I done?* Ier. 8. 6. yea, this is the ſinne of many profeſſors, for the nature of man is prone to incroach vpon Gods fauour. But we muſt know, that this ſecuritie cannot ſtand with this petition, for here we are taught to call to mind our ſinnes, euery day praying for the pardon of them.

Our reſt in diſtreſſe.

Secondly, here we ſee whereon we muſt rely and ſettle our hearts in all eſtates, in affliction, temptation, and death it ſelfe; namely, on the meere mercie of God in Chriſt, by faith in his blood for the pardon of our ſinnes: Looke to the praiers of all the Saints of God in Scriptures, and we ſhall finde that they made this their rocke & anker of ſtay in all diſtreſſe. Dan. 9. 18. 19. *O Lord, heare and behold.... not for our owne righteouſneſſe, but for thy great tender mercies: deferre not, for thy owne ſake, Oh* *my God.* This we must obserue, to arme vs against the damnable doctrine of the Church of Rome; for they will grant that in his first conuersion a man must relie onely on Gods mercy in Christs blood; but after a man is made the child of God, hee may rest vpon his owne good merits, so it be in modestie and sobrietie. But this is the right way to hell, flat against this petition: for how can we dreame of any merit, when as we must euery day aske mercie and forgiuenesse: for to aske mercie and to plead merite, are contraries: now by our daily sinnes we adde debt to debt, and so must still plead mercie and not merite, euen after we are conuerted and sanctified; euer praising God that hath deliuered vs from the slauish bondage of that proud Synagogue.

Thirdly, here we see what we must doe in respect of our daily sinnes whereunto we fall; we must not lie in them, but renue our estate by true humiliation and repentance. Also if thou be crossed in the things of this world, the way of comfort and deliuerance is to be learned here: for as thou doest daily aske bread, so thou must aske forgiuenesse for thy sinnes, and when they are pardoned, thou hast title and interest to all Gods blessings. Now this daily humiliation stands in three things: 1 in examination of our selues for our debt vnto God by sin: 2. in confessing our debt vnto our creditour, yeilding our selues into his hands: 3. in humbling our selues vnto him, crauing pardon and remission earnestly for Christs sake, as for life and death: herein the children of God are presidents vnto vs: Psal. 32. 5, 6. *Dauid* in great distresse found no release while he held his tongue, but when he humbled himselfe and *confessed against himselfe*, then he found mercie and ease; whereupon he professeth that he will be a patterne to euery godly man for their behauiour in the time of distresse.

Fourthly, here we haue a notable remedie against despaire, wherewith the deuill assaults many a child of God, when through infirmity they fall into some grieuous sinne, or commit the same sinne often, which greatly wounds the conscience: for here Christ bids vs aske forgiuenesse of our daily sinnes whatsoeuer they be, or how often soeuer committed. And no doubt, he that bids vs forgiue our brethren that sinne against vs, though it were *seauen times in a day, if they seeke it at our hands*, will much more forgiue vs. This must not embolden any to sinne presumptuously, for the Lord hath saide, *Hee will not be mercifull unto that man*, Deut. 29. 19. but if any fall through infirmity, hereon he hath to stay himselfe from despaire.

Fifthly, hereby we see that no man possibly can fulfill the law, for the Apostles themselues were commanded to aske pardō of sinne euery day; whereby it is plaine they could neuer fulfill the law, and therefore much lesse can any other.

Sixthly, that which we pray for, we must in all godly manner endeauour after. And therefore as we pray for pardon of sinne euery day, so must we daily vse the meanes whereby God giues assurance of remission to his children, as heare the word, receiue the Sacraments, and pray vnto God publikely and priuately, endeauouring to resist all temptations, and to glorifie God by new obedience: for it is grosse hypocrisie to aske the pardon of sinne, and still to liue in the practise of it.

Endeauour to get pardon.

Lastly here we see we must pray not onely for the pardō of our own sins, but of our brethrens also, *Forgiue vs*: whereby Christ would teach vs to be careful of the saluation of our brethren & neighbours; the good estate of their soules should be deare and precious vnto vs; and if this were so, happie would it be with the Church of God: but, alas, men are so far from care of the saluation of their neighbours, that men of the same family are carelesse of one an others soules; masters regard not their seruants, nor parents their children; indeede they will prouide for their bodies and outward state, but for their soules they haue no care; wherein they bewray themselues to be cruell and mercilesse, hauing more care of their hoggs and bruit beasts then of their children and seruants: for when their hoggs haue all needfull prouision, their children & seruants soules shal want instruction.

We must be carefull of the saluation of others.

As we also forgiue our debters.] These words are here propounded as a condition of the former petition; and they include a reason thereof, as Luk. 11. 4. *Forgiue vs our sinnes, for euen we forgiue euery man that is indebted vnto vs.* And this Christ addeth for waightie causes, euen to crosse the fraud and hypocrisie of our corrupt hearts, who would haue forgiuenesse of God, and yet would not forgiue our brethren, nor yet leaue off the practise of sinne our selues. But this condition imports, that we must exercise mercie towards our brethren, and so breake off the course of our sinnes, if we look for mercy at Gods hands. Now the words here vsed are comparatiue, betokening a likelihood and similitude between Gods forgiuing and ours; which must be rightly vnderstood, because our forgiuenesse is mingled with much corruption through want of mercie: and therfore we must not vnderstand it of the measure of forgiuenesse, nor yet of the manner simply, but especially of the very act of forgiuing, for thereto sometimes must similitudes be restrained; as Mat. 9. 29. *According to your faith be it vnto you.* And the force of the reason stands in the circumstance, thus; If we who haue but a drop of mercie, doe forgiue others; then doe thou who art the fountaine of mercies forgiue vs: but we forgiue others; therefore doe thou forgiue vs.

How man forgiueth.

Touching our forgiuing others, three questions must bee scanned: I. How can any man pardon a trespasse, seeing God onely forgiueth sinnes? *Ans.* In euery trespasse which one doth to his neighbour, be two things: the loſſe and dammage whereby he is hindered in bodie, goods, or name; and an offence againſt God, by a practiſe of iniquitie againſt his law. Now as a treſpaſſe is a dammage vnto man, ſo may a man forgiue it: but as it is a ſinne againſt God in the tranſgreſſion of the morall law, ſo God onely pardoneth it. As when a man hath his goods ſtollen, that dammage done to him a man may remit; but the breach of the eight commandement therein, God onely can forgiue.

How farre we are bound to forgiue.

II. *Queſt.* How farre is a man bound to forgiue others that treſpaſſe againſt him. *Anſw.* There is a threefold forgiueneſſe, of *reuenge*, of *puniſhment*, and of *iudgement*. *Forgiueneſſe of reuenge*, is when a man is not deſirous of reuenge, nor nouriſheth inward grudge, but forbeares to render ill for ill, to those that wrong him: this is principally here meant; for we muſt [a] *forgiue our brethren*, in reſpect of reuenge: *for vengeance is mine, I will repay, ſaith the Lord*, Rom. 12.19. *Forgiueneſſe of puniſhment*, is the remitting of that puniſhment which another mans wrong-doing iuſtly deſerueth: this is not alwaies to be granted, eſpecially in the caſe of offences, which may tend to the publike hurt; for elſe it were ill ſtate of magiſtracie vnlawfull, whoſe office it is to puniſh offences. The *forgiueneſſe of iudgement*, is the remitting of that cenſure which an euill deede doth iuſtly deſerue; neither is this here meant, for hauing lawfull publike cenſure, we may freely cenſure that which is euill done.

a Mark.11.25.

How we muſt forgiue the obſtinate.

III. *Queſt.* Whether muſt wee forgiue thoſe that wrong vs, if they will not confeſſe their fault, nor aske forgiueneſſe? *Anſw.* We muſt forgiue them freely, in reſpect of reuenge. *Obiect.* But it is ſaid, *If hee repent, forgiue him*, Luk. 17.3. therefore, vnleſſe he repent, we neede not to forgiue him. *Anſw.* In that place it is meant of Eccleſiaſticall cenſures, that theſe muſt proceede no further after the party offending doth repent.

How we become debters againſt our neighbours.

Debters] Hereby is not meant ſuch as we count debters in the ciuill ſtate, that is, ſuch as owe vs money, graine, &c. but any one that doth vs iniurie, or wrong: for no mans eſtate is ſo lowe, but in ſome degree God hath giuen one or moe of theſe foure things; honour, life, goods, or good name; and he that hinders his neighbour in any of theſe, is a debter before God, and ſo ſtandeth, till he make recompence to the partie, and repent towards God: yea further, we muſt know that beſides the endammaging of our neighbour in theſe things, the very omiſſion of preſeruing and furthering our neighbours life, honour, goods, and good name, makes vs alſo debters before God.

Theſe words thus vnderſtood, muſt be cōceiued as a reaſon drawn, not from the cauſe, or like example, but from the ſigne and pledge of Gods forgiueneſſe; for God hath made a promiſe to forgiue vs, if wee forgiue our brethren their treſpaſſes, Mark. 11.25. From whence mercifull men may gather aſſurance of pardon with God, from that inclination to compaſſion and readineſſe, which they finde in their owne hearts, to forgiue others that wrong them: for Chriſt teacheth them to reaſon thus: If wee be thoſe to whome thou haſt promiſed pardon, when they aske it, then Lord pardon vs, but wee are ſuch, for we feele our hearts inclined vnto mercie: therefore Lord pardon vs. So that this reaſon ſerueth to moue vs to pray to God for pardon with confidence and aſſurance: yea further, they include a profeſſion to God of new obedience in amendment of life; for vnder one dutie of mercy towards our neighbour, is comprehended the whole practiſe of repentance, and the performance of our vow made in baptiſme.

Remiſſion & repentance go together.

Vſe. I. Marke here, that asking pardon of God, and teſtimonie of repentance goe together: he that receiues the one muſt expreſſe the other; for where God giues pardon, there alſo he giues grace to repent: and mercie is not granted, but on condition of repentance. Act. 2.37.38. when the Iewes that were pricked in conſcience at *Peters* ſermon, asked *what to doe to finde mercie*, *Peter* ſaid, *Amend your liues, &c.* And therefore when he perceiued want of repentance in *Simon Magus*, he tels him, [b] *Thou art yet in the gall of bitterneſſe, and in the bond of iniquitie*, though hee had formerly baptized him. Whereby we ſee, Firſt, with what affection we muſt come to God, when we pray for the pardon of our ſinnes: namely, with humble & contrite hearts, hauing a true purpoſe not to ſinne wittingly, and willingly, but to obey God in all his commandements: and the want of this, is the cauſe of that ſmall cōfort in praier, which many finde in themſelues: for the promiſe of pardon is not giuen, where the condition of repentance is not performed. Secondly, this ſhewes the groſſe and fearefull errour of the blind world, who ſing this ſong while they liue in ſinne, to their owne hearts; *God is mercifull: Chriſt is a Sauiour*; but thus truſting to Gods mercie they deceiue themſelues, for they truſt to nothing; for mercie is not due, where repentance is wanting: nay, the Lord hath ſaid, [c] *Hee will not be mercifull to that man that ſhall bleſſe himſelfe in his heart, ſaying, I ſhall haue peace though I walke after the ſtubbornneſſe of mine owne heart, &c.* Let vs therefore ſee to this, that we practiſe repentance, when we pray for pardon; and looke to the purpoſe of our heart againſt ſinne, when we wait for mercie to our ſoules. We may not ſeuer thoſe things which God hath ioyned, but looke how heartily we deſire mercie, ſo earneſtly muſt we hunger after grace to repent: if we truely ſeeke both, we ſhall haue both; but if we let ſlip repentance in our ſelues, wee ſhall come ſhort of mercie with the Lord.

b Act.8.23.

c Deut.29.19,20.

II. The ioyning of this condition, implying repentance, to the petition, and the dependance of it on the former, teacheth vs, euery day to renue our repentance, and to humble our ſelues for our ſinnes, ſeeking for a new ſupplie of grace, that ſo our purpoſe not to ſinne, may be more and more confirmed in our hearts, which is the infallible ſigne of a new creature.

The practiſe of true repentance.

III. Here we ſee wherein the practiſe of true repentance ſtandeth; namely, in exerciſing mercie, loue, peace, reconciliation, and forgiueneſſe: for though forgiueneſſe be onely named, yet vnder it all other fruits of repentance are vnderſtood. Indeed to heare the word, to receiue the Sacrament, to preach and pray, be excellent workes; but yet the heart of man may more eaſily diſſemble in them, then in the duties of the ſecond table: the moſt infallible marke of true grace, is the practiſe of the loue of God in workes of loue and mercie to our brethren: Iam. 1. 27. *Pure religion and vndefiled before God, is to viſit the fatherleſſe, &c.* Iam. 3. 17. *The wiſedome that is from aboue, is firſt pure, then peaceable, gentle, eaſie to be intreated, full of mercie and good fruits.* And hence it is, *that loue is called the fulfilling of the law*, Rom. 13. 10.

A true ſigne of pardon of ſinne.

IV. Chriſt knitting our forgiuing our brother, with Gods forgiuing vs, doth here affoard vnto vs a notable ſigne of pardon of ſinne; namely, a readie and willing minde to forgiue our brother offending vs: our inclination to mercie in ſuppreſſing the deſire of reuenge when we are wronged, giues aſſurance to our conſcience that we ſhall finde mercie at Gods hands: whereby it is plaine, that the child of God may know his owne eſtate before God, in regard of his mercie in Chriſt, euen by diſcending into his owne heart, and there finding the affection of mercy, in forgiuing thoſe that haue wronged him: and this we muſt labour for, if we would know Gods mercie in Chriſt to belong vnto vs.

Deſire of reuenge muſt be auoided.

V. Hereby we are admoniſhed, to beware in our ſelues, of the common ſinne of this age, ingraffed in our nature; to wit, deſire of reuenge, ſpite, and grudging vpon euery occaſion: for when we pray vnto God with ſuch malitious hearts, we doe in effect deſire the Lord to exerciſe his wrath, and to reuenge his iuſtice on vs. And vndoubtedly many a man doth fearefully curſe himſelfe in his owne praiers, while he is cruelly minded towards his brethren; and God oftentimes ſaith *Amen* to ſuch curſes moſt deſeruedly, ſeeing men are ſo cruell to their own ſoules to curſe themſelues: and therefore we had need to looke to our hearts, when we pray to God, that we forgiue men, if we would be forgiuen of God.

we
to
reconc-
with
brethren.

VI. Here note a generall groſſe abuſe in this age: moſt men will ſeeke to be reconciled to their brethren, with whom they are at variance, when they come to the Lords table: but at all other times they take their pleaſure, thinking they may well enough performe all other duties of religion, though they retaine malice and enuie towards their brethren. But here we may obſerue, that we ought to be reconciled with our brethren, whenſoeuer we goe to God in praier: for elſe, if we come in malice and enuy towards our brethren, we curſe our ſelues and ſinne againſt our owne ſoules. In praier we bring the ſacrifice of our hearts, and the calues of our lippes vnto God; but before we offer it, we muſt *reconcile our ſelues vnto our brethren*, as we o heard before.

o chap. 5. 23, 24.

An euidence of our hypocriſie.

VII. Here alſo we may ſee the groſſe hypocriſie of our nature, for ſo oft as we make this petition, we make profeſſion of reformation of life in new obedience, (for this one branch of brotherly reconciliation here profeſſed, doth preſuppoſe our conuerſion from all ſinne, ſith that true repentance for one ſinne, cannot ſtand with a purpoſe to liue in any other.) And yet behold, though men ſay this praier often, yet ſtill they continue in their old ſinnes, as in blaſphemie, drunkenneſſe, whoredome, oppreſſion, lying, fraud, &c. as though it were nothing to diſſemble with God: but God is not mocked, either amend thy wicked conuerſation, or leaue off to make this holy profeſſion.

Mans naturall crueltie.

VIII. In that Chriſt tieth our dutie of forgiuing our brethren, to ſo waightie a condition, as is our forgiueneſſe with God: hereby he would acquaint vs with the horrible crueltie of our nature, and proneneſſe to reuenge: we muſt therefore take notice of it, & labour to ſee and to bewaile this corruption of our hearts; and on the other ſide, to hunger after loue, mercie, gentleneſſe, meekeneſſe, and to endeauour to practiſe the ſame continually.

How to get and keepe peace of conſcience.

Laſtly, ioyne both parts of this petition together, and they ſhew vs a way how to keepe true peace of conſcience for euer; namely, Firſt, we muſt call vpon God for the pardon of our ſinnes euery day. Secondly, we muſt follow after peace with men, in the practiſe of forgiueneſſe and reconciliation when offences grow; for when we are at one with God and man, we haue a bleſſed peace: and hence will follow peace in our owne hearts, which is that peace which the world cannot giue; which while we retaine, we neede not to feare any euill, no not death it ſelfe: for if God be with vs, who can be againſt vs?

V. 13. *And lead vs not into tentation: but deliuer vs from euill.*

Coherence.

These words containe the ſixt and laſt petition, which is not needleſſe as ſome may thinke, but for waightie cauſe ſet after all the former, though a man had the fruition of all the graces there deſired: to wit; Firſt, to teach vs who they be that are moſt troubled with temptations, namely, the children of God, that ſet themſelues to ſeeke his glorie, to aduance his kingdome, to doe his will, to depend vpon his prouidence, and to relie vpon his mercie for the pardon of their ſinnes; theſe of all others are moſt ſubiect to temptation, and

Gods children moſt tempted.

beeing eſcaped out of the Deuills ſnare, he beſtirres himſelfe by all poſſible meanes to bring them in againe: grieuous temptations doe alwaies accompanie remiſſion of ſinne, which is ioyned with indeauour to glorifie God, as both the word of God, and Chriſtian experience do fully witneſſe: which muſt be well obſerued, both to ſtay the minde of thoſe that are deepely humbled through Satans temptations, thinking that they are not the children of God, becauſe they are ſo troubled with ſinne and Satan, when as the caſe is cleane contrarie; for ſpirituall temptations, if they be reſiſted with godly ſorrow, are rather a ſigne of Gods loue, becauſe the deuills hatred is moſt toward them whome God loues beſt; and on whome God ſhewes mercie, towards them will the deuill exerciſe his malice. As alſo this diſcouereth the follie of thoſe that ſooth vp themſelues in this fond conceit, that God ſurely loues them, and they are deepe in his fauour, becauſe they are freed from temptations; when as indeed they ought rather to ſuſpect themſelues to be vnder the power of Satan: for *when the ſtrong man armed keepeth the hold, the things that hee poſſeſſeth are in peace*, Luk. 11. 21. whereby is ſignified, that the wicked of the world beeing poſſeſſed of Satan, are at peace in themſelues in regard of temptations: for what needes he to trouble them which are alreadie at his command? but let them beginne to repent, and to ſeeke mercie for their ſinnes, with endeauour to leaue them, and they ſhall ſoone finde that Gods fauour is not enioyed without the deuils malice.

Watchfulnes againſt ſinne.

Secondly, this petition is ioyned with the former, to teach vs, that as we muſt be carefull to begge mercie and pardon for our ſinnes alreadie paſt, ſo we muſt be watchfull to preuent ſinnes to come: he that ſaith, *Forgiue vs our treſpaſſes*, muſt pray alſo, *not to be lead into temptation*: and therefore as we would not haue our conſciences pricked with the ſting of our old ſinnes, ſo we muſt be carefull we fall not into them againe, neither be ouercome with new temptations.

The meaning. The words themſelues containe one onely petition, (though ſome haue thought otherwiſe) conſiſting of two parts: the firſt is the petition it ſelfe, *And lead vs not into temptation*: the ſecond, is the expoſition thereof, *But deliuer vs from euill*: for in effect it is thus much, *That we be not lead into temptation, deliuer vs from euill*.

Temptations twofold.

1. Good.

For the firſt, that we may rightly vnderſtand it, we muſt ſearch out two things: Firſt, what a temptation is: Secondly, what it is to be lead into temptation. There be two ſorts of temptations, Good, and Euill. I call that a *good and holy temptation*, when as God tempts a man; and it is an action of God whereby he prooueth and trieth man, to make manifeſt vnto man himſelfe and vnto others, what is in his heart: for God knoweth well enough before he trie him. Thus he tempted *Abraham* by the offering of his ſonne, Gen. 22. 1, 2. and the Iſraelites, *by ſending falſe Prophets among them*, Deut. 13. 3. And in this ſenſe *afflictions* are called *temptations*, Iam. 1. 2. becauſe God trieth man by affliction, as gold is tried in the fire: and all theſe are good, both in reſpect of the author, which is God; and of the ende, which is the good of his ſeruants: Iob. 23. 10. *He knoweth my way and trieth me, and I ſhall come forth as the gold.*

2. Euill.

An *euill temptation*, is a wicked motion, allurement, or perſwaſion, whereby a man is prouoked to ſinne againſt God in the tranſgreſſion of ſome commandement. *Example.* When a man is in diſtreſſe, he ſhall finde prouocations to impatience, diſtruſt, and murmuring againſt God; as alſo to vſe vnlawfull meanes to helpe himſelfe: and in proſperitie, he ſhall finde ſundrie allurements to preſume vpon Gods mercie in ſome euill courſe, to neglect the ordinarie meanes of grace and ſaluation; as the word, prayer, &c. all theſe and ſuch like, are euill motions, ariſing partly from our owne corruption, and partly from the ſuggeſtion of the deuil, who by himſelfe, and by his inſtruments, thus ſeekes to draw men from their dutie to God: and theſe euill temptations be they, which in this petition we pray againſt.

To be lead into temptation.

II. Point. What is it to be lead into temptation? *Anſ.* A man is lead or carried (as the words import) into temptation, when the temptation poſſeſſeth him, and holds him after it hath aſſaulted him: for we muſt know that in euery temptation there be two actions; one of God, whereby in his iuſt iudgement he leaues a man to himſelfe, or to the malice of Satan: another, of man himſelfe, whereby beeing left of God, he enters into the middeſt of the temptation, as it were plunging himſelfe into it.

4. degrees in temptation.

For the better conceiuing hereof, we muſt know that a temptation hath foure degrees, by which it proceedeth, till it bring a man vnto deſtruction, vnleſſe it be cut off; to wit, *Suggeſtion, Delight, Conſent*, and *Perfection*, Iam. 1. 14, 15. *Suggeſtion*, is when the minde conceiueth a wicked thought, put in by Satan, or ariſing from naturall corruption; *Delight*, is when the euill thought conceiued, and for a time retained in the minde, deſcendeth to the heart, and there pleaſeth the will, and delighteth the affections; *Conſent*, is when the will yeelds to the euill motion, and the heart reſolues to practiſe it; *Perfection*, is when a ſinne is often committed and by cuſtome becomes as it were ripe, whereupon followes deſtruction. Now in the firſt and ſecond of theſe degrees, a man is ſaide to be tempted onely; for ſuggeſtion and delectation doe not defile the heart; but when the will conſents, then the temptation takes hold vpon him, and poſſeſſeth him: and by often practiſe he is plunged into it, intangled and inſnared, and held captiue vnder it. Now then (to applie this to the point in hand) a man is lead into temptation, when he is left of God to an euill motion ſuggeſted into his minde, ſo as he giues conſent vnto it, and goes one to the practiſe of it. See this in *Iudas*, Ioh. 13. 2. Satan caſt this euil motion into his heart, *Iudas betray thy maſter*: this he thought vpon, and was delighted with the gaine that he hoped to reape thereby: and here God left him to himſelfe for his hypocriſie and other ſinnes, and then Satan entred into his heart, got conſent of will, and ſo carried him to the practiſe of this treaſon. Hereto alſo the Apoſtle ſeemes to allude, 1. Tim. 6. 9. *They that will be rich fall into temptations and ſnares*, being left of God to their corruption in couetouſneſſe.

Whether Gods children be lead into temptation.

But ſome will ſay, that Gods owne children haue beene thus carried into temptation, as *Dauid* in the caſe of his adulterie and murther, 2. Sam. 11. and *Peter* in denying his maſter, Matth. 26. 70. 74. *Anſw.* It may ſeeme they were carried into temptation, for their euill motions were not onely receiued with delight, but conſented vnto and practiſed: yea, *Dauid* lay in his ſinne almoſt a whole yeare. But wee muſt conſider, that they were the children of God by adoption and regeneration, and therefore howſoeuer God left them to be tempted, yet he forſooke them not wholly or finally, but ſtill loued them, ſo as they were not carried into temptation with full conſent of heart: but Gods ſauing grace remained in them, which when God ſtirred vp, they were recouered by repentance. Indeede they went as farre as they could, and in regard of themſelues, farre enough to haue cut off their ſaluation; but that was laid vp with God in Chriſt, *for his foundation remaineth ſure*, and *whome he loues, he loues to the ende, his gifts and calling are without repentance*. So then, to be lead into temptation, is to bee carried into it with full conſent, beeing left of God vnto the malice of Satan, and the powerfull working of a mans owne corruptions: and Chriſts meaning is, as if he had taught vs to ſay thus; *O Lord, wee are euery way ſubiect to temptations; and by our ſinnes we deſerue to bee left therein, to the malice of Satan, and to the power of our owne corruptions; yet wee beſeech thee not to forſake vs in any temptation, but giue an happie iſſue thereto, ſtill vpholding vs by thy grace.*

How God leads into temptation.

Queſt. How can God lead a man into temptation and yet not be the author of ſinne? *Anſw.* Well enough; for as temptation is a puniſhment of ſinne, ſo God may lead a man into it by permiſſion, leauing the partie to himſelfe, and Satans malice, for ſome former tranſgreſſion. Againe, God neuer puts any euil motion into a mans minde, but yet he ſuffers Satan to doe it; and though the deuil be a moſt wicked inſtrument, yet ſuch is Gods power and wiſedome, that he can vſe him without ſinne, in a good manner, and to a good ende.

Bellarm. de iuſtif. l. 3. c. 14.

Vſe. 1. This petition ſerues to confute a groſſe errour of the Papiſts, who teach that a man truely iuſtified before God, may finally fall from grace, and be condemned: as alſo the opinion of ſome Proteſtants, who though they will not ſay that the child of God may finally fall away and periſh, yet they hold that hee may wholly fall away for a time, and that euerie grieuous ſinne which he commits, cuts him off totally, till hee doe repent; for looke what the child of God asketh in prayer, according to Gods will, that ſhall be granted him; but in this petition hee asketh preſeruation frō totall and finall apoſtacie, and that according to Gods will, by the teaching of Chriſt himſelfe, *Lead vs not into temptation*: and therefore it ſhall be graunted. Indeed it ſtands with the will of God, and the good of his children, that ſometime they ſhould be buffeted by Satan in temptation; and therefore we pray not here to be freed from all aſſaults, but that wee be not wholly left vnto our ſelues, nor forſaken of God, but ſo preſerued by his grace, that we be not ſwallowed vp in temptation; and this petition beeing according to Gods wil, ſhal be graunted to him that asketh in faith, 1. Ioh. 5. 14. And hence it is, that he that is once the child of God indeed, ſhall ſo remaine for euer, and cānot finally or totally fall away frō grace. *Dauids* fall & *Peters* were great & fearefull, but yet therein they were not wholy forſaken of God, vnleſſe it were in their owne feeling for a time.

The child of God cannot wholly fall from grace.

Obiect. But *Dauid* by his two ſinnes became guiltie of Gods wrath, and ſo loſt his right of this prerogatiue in beeing the child of God. *Anſw.* If we conſider the deſert of thoſe ſins, that vndoubtedly ſhould haue beene his eſtate; but yet in regard of Gods election and free grace of adoption, wherein God changeth not, as alſo in regard of the inward ſeedes of Gods grace in his heart, he remained ſtill the child of God, though the ſignes of Gods fauour were changed into the ſignes of his anger and diſpleaſure. *Ob.* But by ſuch ſinnes a man looſeth the graces which formerly he had. *Anſw.* The graces of God in man are of two ſorts: ſome are neceſſarie to ſaluation, as faith, hope, and charitie, without which no man can be ſaued: others be very excellent and profitable, but not of like neceſſitie with the former; as the ſenſe and feeling of Gods loue and fauour, peace of conſcience, ioy in the holy Ghoſt, alacritie in praier, courage and boldneſſe with God: and theſe latter may be loſt, but the neceſſarie graces cannot, howſoeuer they may be greatly weakned; for ſo it was with *Dauid*, by his fall he loſt for a time the feeling of Gods fauour, the ioy of the ſpirit, &c. but faith, hope, and loue, were not extinguiſhed, but ſore weakned and couered, as fire in the aſhes.

Vſe 2. Wants to be humbled.

Here alſo wee are taught to mourne for the corruption of our nature, whereby we are prone to yeeld vp our ſelues to euery temptation of ſinne and Satan, and be ſlacke and negligent in reſiſting: wee doe not watch and pray againſt temptations diligently, nor ſhunne the occaſions of ſinne, as we ought to doe: nay, we offer our ſelues into temptation, and miniſter occaſion vnto Satan, and to our owne corruption to aſſault vs often. This we ſhall finde to bee true in our ſelues, if we ſearch out throughly our owne eſtate; and therefore it ſhould grieue our hearts when we feele the lawe of our members rebelling againſt the lawe of our mindes, and leading vs captiue into ſinne.

3. *Vſe*, *Graces to be deſired.*

Graces helping againſt temptation.

Here alſo we muſt learne to deſire of God all ſuch graces as may helpe vs againſt temptation, and they are many: I. Spirituall heede and watchfulnes to preuent temptations, & to auoide the occaſions thereof. II. Grace to pray in the time of temptation, that God would leſſen and moderate the violence and force thereof. III. That in temptation God would be ſo farre from withdrawing his grace from vs, that he would thē adde grace to grace, euen newe grace vnto the former. IV. That in the continuance of temptation, when it abideth long vpon vs, God would ſtrengthen vs to hold out. V. That he would giue vs patience to beare the irkeſomeneſſe and burthen of it. VI. That in the ende of it, God would giue a comfortable iſſue, for his glorie, and our owne good.

4. *Vſe.* Here alſo we are let to ſee, how great our weakeneſſe is; euen when wee be Gods children, and haue true grace; for wee muſt daily pray, *that God would not leade vs into temptation*: whereby we import, that of our ſelues we are ſo farre from withſtanding a temptation, that if God ſhould leaue vs, we would giue vp our ſelues as ſlaues vnto the deuill. Here then behold thine eſtate and condition whatſoeuer thou art, conſidered in thy ſelfe; if God leaue thee, thou canſt not ſtand in any temptation, but muſt needes fall into the bondage of Satan: yea, ſo exceeding great is our weakeneſſe in our ſelues, that in temptation there doth ſcarce appeare any difference betweene the child of God, and a wicked one; for both are ſubiect to the temptation of Satan: nay the child of God is vſually more aſſaulted then the wicked: when the euill motion ariſeth, or is ſuggeſted into the minde, the wicked receiue it, and delight therein: ſo did *Dauid*, and ſo doe we all: the wicked giue conſent of will, ſo doe the godly, if God leaue them: the wicked fall to practiſe ſinne, and ſo doe the godly, if God keepe backe his grace from them: the wicked lie in ſinne, and ſo doe the godly, till the Lord by grace doe raiſe them vp. Where then is the difference? Surely the perſons themſelues doe differ in temptation, for the wicked is carried with violence into ſinne, and without reſiſtance in temptation; but the godly hath ſome reſiſtance in himſelf, when he giues conſent to ſinne; the euill that he doth, he would not doe: Roman. 7.19. But the maine difference, is Gods grace and mercie vouchſafed to the childe of God, but denied to A the wicked; for if wee eſcape temptation, it is of grace and mercie; if we ſtand in temptation, and yeeld not to euill ſuggeſtion; if we denie conſent of will, or be kept from the practiſe of ſin, it is all of grace: and if we be fallen into ſinne, and riſe againe by true repentance, that alſo is Gods ſpeciall grace, without which vndoubtedly we ſhall runne on with the wicked vnto deſtruction. Here therefore we muſt learne to renounce all confidence in our ſelues, and to walke in all humilitie before God, relying wholly vpon his grace and mercie in Ieſus Chriſt: we muſt make his arme our ſtrength, and his grace our ſheild, to defend vs from temptation. Thus was *Dauids* practiſe, B who in all trouble and diſtreſſe had recourſe to God, calling him, *his hope, fortreſſe, and deliuerer*, Pſal. 91.2,3. *his ſecret or hiding place, who preſerueth him from trouble, and compaſſeth him about with ioyfull deliuerance*, Pſal. 32.7. and when his enemies encreaſed, yet the Lord was *his buckler, his glorie, and the lifter vp of his head*, Pſal. 3.2,3. And thus ſhould we reſt vpō God, conſidering that if wee receiue a good thought, we can hardly retaine it; and when euill motions come, wee cannot of our ſelues reſiſt them.

Difference between the godly and wicked in temptation.

Satan is limited in his tempting.

5. *Vſe.* Hence we alſo learne, that in temptation, Satan can go no further then God permits him: he could not touch *Iobs* goods, his children, nor his bodie, till God gaue him C leaue, Iob. 1.12. and 2.6. neither could the *legion* of deuils enter into the heard of ſwine, til Chriſt bad them goe: we therefore muſt bee patient in temptations, and beare them as comming from Gods hand; neither muſt we feare the deuil ouermuch, though he pinch our ſouls by his violent aſſaults, nay though he ſhould torment & poſſeſſe our bodies really, for whatſoeuer he doth, is by Gods permiſſion: only we muſt be carefull to pleaſe God, and to relie on him, who will ſhortly tread *Satan vnder the feet of all his children*, Rom. 16.20.

Mark. 5.12, 13.

6. *Vſe.* That which we aske of God in praier, wee muſt ſincerely endeauour after in life; and therefore as we pray to God not to be carried into temptation, ſo muſt we ſeeke to arme D and furniſh our ſelues with grace, that we may be able to encounter with our ſpirituall enemies, and ſo withſtand their aſſaults. This is the Apoſtles counſell, Eph. 6.11, 12, 13, &c. *Put yee on the whole armour of God, that ye may be able to ſtand againſt the aſſaults of the deuill*, &c. then after he nameth thoſe Chriſtian vertues, which as ſpirituall armour the child of God muſt take vnto him, and arme his ſoule withall, if hee would perſeuere in grace vnto the ende. The firſt part of this armour, is *truth or veritie*, wherewith the loynes muſt be girt about: and this is an excellent grace, whereby a man profeſſeth true religion, and endeauoureth himſelfe in the practiſe of all the duties of religion in *ſinceritie*: his ſpeeches and his actions are ſutable, proceeding from an honeſt

The Chriſtian armour againſt temptation.

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heart, that truely mindeth whatsoeuer the tongue vttereth, or the members of the bodie doth practise. 2 The second part is *iustice or righteousnesse*, when a man leads his life so vnblameably and vprightly, that he can truely say with the Apostle *Paul*, *I knowe nothing by my selfe*, 1.Corinth.4.4. Indeede the best Christian hath his faults and failes; but yet he must not liue in knowne sinnes; for then he cannot say, *I know nothing by my selfe*. 3 The third, is *the preparation of the Gospell of peace*, wherewith the feete must be shod. By *Gospel of peace*, is meant the glad tidings of saluation by Christ reuealed in the Gospel, which promiseth pardon of sinne, and life euerlasting by Christ; and commandeth vs by way of thankefulnesse, to deny our selues, to take vp our crosse and to followe Christ: now, when we finde our affections thus cleauing vnto Christ, though it be thorough tribulation, then haue we put vpon our feete this spirituall furniture. 4 The fourth is *the shield of faith*, by which a man laies hold on the mercie of God in Christ for his saluation, and vnder it shrouds himselfe against the fierie darts of Satan. 5 The fifth, is *hope*, by which we wait for that saluation which we apprehend by faith. 6 The sixt, is *the word of God*, which wee must make a rule and square to all our thoughts, words, and deedes, seeking to subdue thereby all contrarie motions that would take place in our hearts. 7 The last is *prayer*, whereby we betake our selues to God in all estates, crauing mercie for the pardon of our sins, and strength of grace to resist temptation, and an happie deliuerance out of the middest of it. And hee that can take to himselfe these excellēt vertues, and put vpon him this compleat armour of Christianitie, is readie and fit to meete with any temptation whatsoeuer; and howsoeuer he may be assaulted, yet he cannot be ouercome, neither shall the gates of hell euer preuaile against him to hinder his saluation.

But deliuer vs from euill.

These words containe the second part of this petition; which is added as an exposition of the former: for then we are not lead into temptation, when God deliuers vs from it, giuing strength to withstand, & a good issue out of it.

Euill comprehendeth all our spirituall enemies.

The meaning. Some think, that by *euill* here is meant *Satan onely*, that *euill one*, as he is called Matth.13.13. But we are to enlarge it further to comprehend all our spirituall enemies: for first, this title *euill* is not onely giuen to Satan, but to *sinne* also, Rom.12.9. *Let vs abhorre that which is euill*: 1.Pet.3.11. *Eschewe euill.* And to the *world*: 1.Ioh.5.19. *The whole world lieth in euill*: Gal.1.4. *Christ gaue himselfe, to deliuer vs from this present euill world.* And to the *flesh*: that is, the corruption of our nature; for that is *the euill treasure of the heart*, Matth.12.35. Secondly, that aduantage which the Deuill hath against vs, is by the world, the flesh, and sinne; and therefore with that euill one the Deuill, sinne, the world, and the flesh must be vnderstood. Indeede the Deuill is that maine and principall euill, and greatest tempter against whom we pray chiefly; but yet we also pray against sinne, the flesh, and the world, because they are Satans agents and instruments in temptation against vs. We pray not to be deliuered from Satans presence, for that is not possible, while we liue in this vale of teares, wher the deuil is a Prince, with an infinite multitude of wicked spirits, all which bestir themselues to get aduantage against Gods child; neither is his presence so dangerous, though it were visible. But here we haue a greater matter in hand which we pray against, euen Satans sleights and policies which he exerciseth against Gods children for their ruine and destruction: they indeed are many, but here I will propound fiue most dangerous policies of Satan, which we are to watch against.

Satans policies against Gods children.

I. Policie. When men haue many good things in them, as knowledge in the mysterie of saluation, beside other morall vertues, as temperance, iustice, &c. then the deuill laboureth that concupiscence may still raigne in their hearts, by their lying and liuing in some one sinne or other, whereto they are naturally inclined. *Caine* no doubt was brought vp in the knowledge and seruice of God, as wel as *Abel*; for he offered sacrifice vnto God (though not with the like truth of heart that *Abel* did) but herewithall the deuil so wrought, that the horrible sinne of hatred and malice should possesse his heart, which brought him to kill his brother, and so to destruction: so *Iudas* no doubt had excelent gifts of wisdome and prouidence, and therefore among all the Disciples hee was made as it were the Steward of our Sauiour Christs familie; hee had questionlesse much knowledge, and his carriage was such in his profession, that the Disciples knewe not hee should be the traytor, but euery one was afraid of himselfe, when our Sauiour Christ said, *One of you shall betray me*, Ioh.13.21. yet for all this, the deuil so wrought in his heart, that the concupiscence of couetousnesse should raigne in him, which mooued him to betray his master, & so brought him to perditiō. And this course Satan holds to this present day in the bosome of the Church of God; he labours by might and maine to hold the professors of religion in some one sinne or other: and therefore we must alwaies pray as here wee are taught, that this naturall concupiscence may be daily mortified and made weake, so as it bud not forth in any branch of sinne raigning in vs.

II. Policie. When Satan cannot procure some grosse corruption to raigne in the child of God, then hee labours to get him to commit some offence and sinne, whereby the name of God may bee dishonoured, his profession disgraced, his conscience wounded, and Gods children offended. Thus he dealt with *Dauid* in his ſinnes of adulterie and murther, 2. Sam. 11. and ch. 12. 9. and with *Peter* in the deniall of his maſter, Mat. 26. 74. We therefore muſt pray according to this petition, that wee may a *be ſanctified throughout, and that our whole ſpirit, and ſoule, and bodie, may be kept blameleſſe vnto the comming of our Lord Ieſus Chriſt*: and that b *our hearts may be eſtabliſhed in euery good word and worke*: God deliuering vs from euery euill work, and preſeruing vs vnto his heauenly kingdome, 2. Tim. 4. 18.

a 1. Th. 5. 23.
b 2. Th. 2. 17

III. Policie. When the child of God is fallen into any ſinne, then the deuill labours to caſt him aſleepe therein, that he might *lie in it without remorſe*, and ſo neuer repent of it: thus he dealt with *Dauid*, who lay in his ſinne of adulterie and murther without repentance, one whole yeare almoſt: and thus hee hath dealt with the nation of the Iewes, blinding their eyes, and hardening their hearts, frō the knowledge of the Meſſias, whome they crucified, euen vnto this day: and thus hee dealeth with many Chriſtians in the Church of God. In regard whereof, we muſt pray in temptation as *Dauid* did, *that he would not forſake vs ouerlong*, Pſal. 119. 8. but though in iuſtice he may leaue vs to our ſelues for a time, yet he would pleaſe to reuiue his mercies towards vs, and repayre vs by his grace.

IV. Policie. When the Lord vouchſafeth to men the meanes of ſaluation, as the word and Sacraments, and chaſtiſements for ſinne, then Satan labours to make the ſame void and of none effect, that ſo they may not onely miſſe of ſaluation, but be condemned more deepely for the neglect and contempt of the meanes vouchſafed vnto them: this *Paul* knew well, and therefore he ſent *Timothie to the Theſſalonians* to knowe their faith, leaſt the tempter had tempted them, and ſo their labour vpon them had beene in vaine, 1. Theſſ. 3. 5. For this cauſe he is called that *euill one, who ſteales away the ſeed of the word from out their hearts*, Matth. 13. 19. and *that enuious man who ſoweth tares among the ſeede*, ver. 28. Here therefore we muſt pray againſt this practiſe of Satan, that as the Lord vouchſafed the meanes of grace vnto vs, ſo he would giue his bleſſing withall, that they may be profitable vnto vs; for without this, the meanes will turne to our deeper iudgement.

V. Policie. When he cannot worke his will in their ſoules inwardly, as he deſires, then he aſſailes to doe them miſcheife by ſome outward ſatanicall operations; as poſſeſſion, witchcraft, or ſtriking their bodies with ſtrãge diſeaſes, or abuſing their dwelling places with fearefull noiſes and apparitions: thus he plagued c *Iob*, in his goods, and in his bodie, when he could not preuaile againſt his ſoule: & when he could not preuaile againſt Chriſt by temptation, then he vexed him by *tranſportation*, Matth. 4. 5. 8. and thus he *bound a daughter of Abraham eighteene yeare*, Luk. 13. 16. Here therefore wee pray for the comfort of Gods prouidence, and for the preſence and aſſiſtance of the good angels, that we may be preſerued, though not from temptation, inward in minde, yet from ſuch bodily and outward abuſes and iniuries, as the deuill would inflict vpon vs: for herein he is curbed and reſtrained ordinarily, in reſpect of that malice and crueltie which hee beares to the children of God: whereupon (I take it) the child of God may lawfully pray againſt all outward croſſes and afflictions, ſo farre forth as they are euill, and proceede from that euill one, the deuill: for this is Gods promiſe to the godly perſon, Pſal. 91. 10. *There ſhall none euill come vnto thee, neither ſhall any plague come neere thy Tabernacle*; that is, ſo farre forth as it is euill: for otherwaies it is moſt true, that *many are the troubles of the righteous*, becauſe it is many times good for them to be afflicted, Pſal. 116. 71.

c Iob 1. & 2.

How far we may pray againſt croſſes.

Pſal. 34. 19.

VI. Policie. Laſtly, Satan labours to bring Gods children to ſome fearefull and miſerable ende; not ſo much for the bodily death, as in regard of the inward horror and terror of conſcience: for though he ſeldome ſpares any man, yet he reſerues the extremitie of his power and malice to a mans laſt gaſpe. Indeede he is many times reſtrained, ſo as many a child of God can ſay at his ende, in deſpite of Satan, d *Lord, now letteſt thou thy ſeruant depart in peace*: but where hee is not reſtrained, there he labours to bring men either to preſumption, or deſpaire. Here therefore wee are taught to pray to God for a good and comfortable death in the Lord, and that we may be ſo preſerued therein, and inabled by grace, that our ende may neither bee euill to our ſelues, nor in appearance; but that we may haue both time and grace to prepare our ſelues, ſo as though our death be neuer ſo ſudden, yet we be not vnprepared: for though ſudden death be verie vncomfortable, yet is it neuer dangerous for him that is readie for the Lord: but the vnprepared death is the plague of plagues, for after it there is no time nor meanes allowed vnto man to alter the ſtate of his ſoule, Eccleſ. 9. 10.

d Luk. 2. 29.

Pray for a comfortable death.

Vſes. 1. That which we here pray for, we muſt endeauour to practiſe; and therefore our ſpeciall care muſt be to reſiſt the deuill, and to keepe our ſelues from the aſſaults of Satan vnto ſinne, whether they come from our owne corruption, or from this euill world: 1. Ioh. 5. 18. *Hee that is borne of God ſinneth not, but keepeth himſelfe that the wicked one toucheth him not.* This we ſee may be done, and it is a notable ſigne of our adoption and regeneration: now the way to doe it is ſet downe by the Apoſtle *Paul*, 1. Tim. 1. 18, 19. *Fight the good fight*: which he expounds in the words following, which preſcribe two duties; *hauing faith, and a good conſcience.* To *haue faith*, is to hold and maintaine true religion in life and death, renouncing all hereſie whatſoeuer, whether of Iewes, Turkes, Papiſts, or any other: which, whoſoeuer would doe, muſt not

Reſiſt the Deuill.

The way how to reſiſt Satan.

content himſelfe with a ſhewe of godlineſſe in profeſſion; but muſt get the power of religion faſt rooted in his heart, which he muſt expreſſe in his conuerſation. And for this ende theſe rules muſt bee remembred: Firſt, we muſt haue in our hearts ſincere loue to God in Chriſt, and to his Church, and true religion: Chriſt muſt haue the chiefe place in our heart, and our loue to God in him muſt be ſo ſtrong, that it muſt overwhelme all other affections; ſo as we may truely ſay with *Paul*, *I count all things loſſe, and doe iudge them to be dongue, that I might winne Chriſt*: and this muſt be the order of our loue, we muſt loue God and Chriſt for themſelues, and the Church of God, and true religion, for Gods ſake. Secondly, we muſt not onely know and beleeue that Chriſt died for our ſinnes, and roſe againe for our iuſtification; but wee muſt labour to feele the power and efficacie of his death, killing ſinne in vs, and the vertue of his reſurrection, raiſing vs vp to newneſſe of life: he that hath onely a ſhewe of religion, may make profeſſion of faith in Chriſts death and reſurrection: but herein ſtands the power, when we be made conformable vnto his death, in regard of the death of ſinne, and knowe the vertue of his reſurrection, by our holy endeuour in newe obedience, and doe frame our ſelues to his example in all ſuch things wherein hee left himſelfe a patterne vnto vs. Thirdly, we muſt not content our ſelues to knowe and profeſſe that God is mercifull; but withall we muſt take obſeruation of his louing fauour towards vs particularly, adding one obſeruation to an other, that ſo our hearts may be rooted and grounded in the loue of God. A man may make profeſſion of Gods grace and mercie, from a ſleere generall conceit and apprehenſion of it in his braine; but herein ſtands the power & pith of true religion, when a man by obſeruation and experience in himſelfe, knows the loue of God in Chriſt towards him. And thus is faith and true religion held and maintained.

Phil.3.8.

To haue a good conſcience (which is the ſecond thing in this Chriſtian fight) is to preſerue and keep our conſcience ſo, as it may excuſe vs, and not accuſe vs vnto God, in reſpect of liuing in any ſinne, howſoeuer there may be infirmities in vs: to this ende we muſt obſerue theſe rules.

How to keepe a good conſcience.

Firſt, wee muſt haue a double calling; the generall calling of a Chriſtian, wherein wee muſt ſerue God; and a particular calling, according to our place & gifts, wherein we muſt exerciſe our ſelues for the good of men. Theſe two muſt not bee ſeuered ſo as either be wanting: but he that would keepe a good conſcience, muſt practiſe his generall calling in doing the duties of his particular calling: it is an eaſie thing to profeſſe Chriſtianitie in the Church, and many a man doth ſo, that keepes no good conſcience in his priuate calling at home: but this is the euidence of a good conſcience, whē a man ſhews himſelfe a Chriſtian in his calling at home, and conuerſation among his brethren.

Secondly, we muſt alwaies be exerciſed in doing ſome good dutie, either of our generall or particular calling, or in ſome commendable furtherance thereunto: for idleneſſe is the deuills pillow, whereon men either plot or deuiſe ſome euill, or are lulled aſleepe in ſecuritie: but diligence in our calling is our way, wherein we haue promiſe of protectiō by Gods Angels from the deuil, Pſal. 91.11. but if we be out of our calling, we lie open to the hurt of the enemie: when *Peter* without warrant from his calling generall or particular would needes goe warme himſelfe in Caiphas hall, what fell out? vpon a ſmall aſſault by a ſilly maide, he denied Chriſt in moſt fearefull manner, Ioh.18.25,26.

Idlenes Satans pillow.

Thirdly, in euery eſtate of life we muſt labour to ſee a ſpeciall prouidence of God, and therein to reſt contented be it better or be it worſe. It is an eaſie thing to ſee & acknowledg Gods mercie in health, peace, and plentie, and to reſt contented therewith: but if wee would haue peace towards God in our owne hearts, we muſt labour to quiet our ſelues with his diſpoſing hand in the day of trouble, ſickeneſſe, or any other diſtreſſe of life or death.

Fourthly, whatſoeuer we would doe when we die, that we muſt now begin, and continue doing it euerie day while we liue; to wit, repēt of our daily ſinnes and leaue them, deſire earneſtly to be reconciled to God in Chriſt, and ſteadfaſtly to beleeue all his gracious promiſes: he that hath theſe graces ſhal die in peace; and therefore if we would liue in peace of conſciēce, we muſt labour for them euerie day.

Fiftly, in all ſocieties and conuerſings with men, we muſt be carefull either to doe good vnto them, or to receiue good from them: for where neither of theſe is, there Satan ſhews his preſence, and therefore we muſt ſhunne ſuch companie as giue themſelues to plot or practiſe ſome iniquitie: for euill conuerſings corrupt good manners.

How wee muſt keepe companie.

Sixtly, we muſt lead our liues not after our owne fancie, but according to the rule of Gods word: wee muſt liue by faith and not by ſight: when we ſee no ſignes of Gods fauour, but rather of his anger and indignation, yet thē muſt we truſt in him, and relie vpon his mercie: this is againſt reaſon, yet a worke *of faith, which is the euidence of things which are not ſeene*, Heb. 11.1.

2. *Vſe.* If we pray God to deliuer vs from euill, then we muſt beware of all Satanicall practiſes, as meanes of helpe in any diſtreſſe; this is groſſe hypocriſie, to pray againſt the euills of Satan, and to giue our ſelues to the practiſe of them: herein many offend; for the Papiſts ſay this prayer, but yet their religion in many things is a groſſe practiſe of magicke & ſorcerie: for firſt, the conſecration of their hoſt in the

maſſe

Charmes & Amulets, diabolicall.

maſſe is plaine coniuration; and ſo are their exorciſmes in hallowing ſalt, bread, and water: their caſting out of deuils by certaine words, & by the ſigne of the croſſe, the application of reliques, and ſuch like: nay come to our ſelues, what is more common among vs then to vſe charmes and Amulets, & to ſeeke to wiſemen and ſorcerers when any ſtrange affliction doth befall vs? And the ſetting of a figure though it be not groſſe magicke, yet therein is a cloſe & priuie worke of the deuill; his hand is deepe therein: and the Church in former times hath condemned it for witchcraft: for charmes, characters, and amulets, be but the deuills watchword and ſacraments to ſet him a working; & what though the words vſed be good, yet therein is Satans deeper policie, who *turnes himſelfe into an Angel of light*, and ſo faire ſhewes worketh the greater miſchiefe. But what horrible impietie is this, that when God giues vs occaſion to come vnto him, we leaue him, & runne for helpe to his profeſſed enemie?

2. Cor. 11.14.

Places haunted by euill ſpirits muſt be ſhunned.

Vſe. This branch of the petition ſerueth to direct vs what to doe in this caſe; ſay that a dwelling houſe or ſome other place is by Gods permiſſion, haunted and abuſed by ſome euill ſpirit, whether may a man lawfully frequent or abide in ſuch a place? *Anſw.* By this petition its plaine he may not; for here we pray to bee deliuered from euill, and therefore wee may not voluntarily thruſt our ſelues into ſuch a place as is haunted by the deuil: would we come within the compaſſe of the lyons paw, or within the chaine of a mad dog, or a hunger-bitten beare? why then ſhould wee raſhly thruſt our ſelues into the danger of the deuill, who like a roaring lyon ſeeketh continually whom hee may deuoure. Many ignorant people are ſo bold-hardie, that they will raile vpon, and defie the deuill, & command him to be gone: But without a calling thereunto we may not ſo doe. Indeed, if by Gods prouidence wee be called to liue in ſuch places neceſſarily, then this we may doe, we muſt not reaſon with the deuill, but betake our ſelues to God by humble and earneſt praier, and complaine of Satans vexation, making God our ſhelter and defence both for ſoule and bodie: els if we preſume to meddle with him without a calling from God, we may iuſtly be foyled and abuſed by him (as the *ſonnes of Sceua were*) becauſe we haue no promiſe from the Lord to be protected from him.

Act. 19.14.16.

For thine is the kingdome, & the power, and the glorie, for euer: Amen.

Theſe words containe the reaſon of the former ſixe petitions: touching which wee muſt obſerue two things in generall: firſt, that they are not a reaſon to mooue God whoſe will is vnchangeable, but to perſwade the child of God that prayeth thus, that God will graunt his requeſts. Secondly, that this reaſon is not peculiar to the laſt petition, but generally belonging to them all: as, *hallowed be thy name, becauſe thine is the kingdome, power, and glorie, and ſo for the reſt.*

1 *The meaning. Kingdome.*] This here imports three things: Firſt, that he is all-ſufficient of himſelfe to doe all things whatſoeuer, needing no helpe nor inſtrument beſide his ſoueraigne will, Gen. 17. 1. *I am God all-ſufficient.* Secondly, that he hath a ſoueraigne right and title to all things in heauen and earth; as a King hath to thoſe which belong to his territories and iuriſdiction. Thirdly, that he hath ſoueraigne rule and authoritie ouer all things in heauen & earth, gouerning them as he pleaſeth, & bringing them into an abſolute ſubiection.

What Gods kingdome imports.

2 Further, the kingdome of God is twofold; *The kingdome of his prouidence*, whereby he rules and gouernes all things in heauen and earth, euen the deuill and all his angels & inſtruments: and *the kingdome of grace*, whereby he gouernes his Church by his word and ſpirit: & both theſe are here to be vnderſtood. *Thine.*] The kingdom is here called Gods for two cauſes. Firſt, to ſhew that God hath his kingdome of himſelfe and from himſelfe alone; thus, the kingdome of grace, and of prouidence are both his. Secondly, to diſtinguiſh God from earthly kings, for though they haue a kingdome, power, and glorie, as *Daniel* telles Nebuchadnezzar, yet they haue all theſe frō God, not of themſelues; but God hath them of himſelfe, and not from any other. 3

Gods kingdome twofold.

Now becauſe our nature is blinde in the things of God, I will here propound ſome reaſons to prooue that God hath ſuch a ſoueraign kingdome, as alſo to ſhew the excellencie of it.

Proofes of Gods ſoueraigne kingdome.

1 Firſt, this appears by that excellēt order which God hath ſet in all his works by their creation; for how fitly doe times and ſeaſons, as ſpring time and ſummer, autumne and winter ſucceed one another? how ſweetely doe the heauenly creatures, the ſunne, moone, and ſtarres, ſerue for the creatures here belowe, as hearbs, and plants, how doe theſe ſerue for beaſts and foules? and all of them for the vſe of man? as this prooues againſt the Atheiſt that there is a God, ſo it ſhewes the ſoueraigntie and moſt wiſe regiment of his kingdome. When a man ſees a great armie in good array, and euery one keeping his place and ſtanding conſtantly, hee will preſently commend the wiſedome and authoritie of the leader: why then ſhould we not acknowledg the power and ſoueraignty of the almightie, in that conſtant ſtation of the creatures in that ſweete order which they obſerue from the creation?

2 Secondly, the terror & accuſation of a guiltie conſcience doth argue euidently the abſolute ſoueraigntie of Gods kingdome, for when a man hath committed ſome grieuous ſinne, either againſt the lawe of nature or the written word of God, though it be ſo ſecretly that no

A man know of it, yet will his conſcience accuſe and fright him; which he would not doe, vnles he were to anſwer for that fact to God the ſoueraigne Lord of all.

Thirdly, men of death, that is, ſuch as by ſome notorious crime deſerue death, though through the ignorance or negligence of Magiſtrates they be let to eſcape, yet ordinarily they are ouertaken with ſome fearefull iudgement, and one way or other meete with their deſert: which is a ſpeciall worke of Gods ſoueraigne prouidence.

Fourthly, the Goſpel preached is as contrary to mans corrupt nature, as fire is to water; and yet hath it in all ages wonne men vnto it, to profeſſe it, and to loue it ſo, as they haue beene content for the Goſpels ſake, to forſake houſe and lands, wife, and children, yea and life it ſelfe. This no word of man could euer doe, & therefore it argues plainely that ſome ſupernaturall power worketh with it, which drawes the heart of man vnto it.

B Here ſome may ſay, that the Deuill hath a kingdome contrarie to Gods kingdome wherein he raigneth; and therefore Gods kingdom is not abſolute. *Anſ.* If we regard the malice of Satan, or the practiſe of the wicked, it may ſeeme Gods kingdome ſhould not be abſolute, becauſe they continually rebell againſt his reuealed will: but conſider the power of God, which ouerruleth Satan and al his inſtruments, C diſpoſing moſt wiſely of all their workes, to his owne glorie, the good of his Church, and their owne ruine; and then we ſhall plainely ſee that God ruleth ouer all; for howſoeuer the deuill and his angels, and all other his inſtruments oppoſe themſelues vnto the word of God, which is the law of his kingdome of grace, yet God willingly permits all ſuch workes, and reſtraines them all at his pleaſure, ſo as that which comes to paſſe againſt Gods reuealed will, is not contrarie to his abſolute will.

Thine is the power.] By power is meant an abilitie in God whereby he can doe whatſoeuer he will, and more then he will doe: for the better conceiuing of it, note theſe two things. First, that God is not onely powerful, but euen power it ſelfe in regard of his nature as hee is D goodneſſe and wiſedome, &c. Men and Angels are called powerfull, as receiuing power from God; but God onely is power it ſelfe, becauſe his nature is infinite in power, as in all other properties. Secondly, that power and will in God are one and the ſame: for our better conceiuing of them, they may be diſtinguiſhed, but in themſelues they differ not; for Gods willing of a thing is the effecting and doing of it. It is not ſo in vs; for we will many things which we cannot doe: but whatſoeuer God willeth that he doth; and that which he cannot doe, he cannot will. The Scripture ſaith, *God cannot lie, nor denie himſelfe, nor die, &c.* now as he cannot doe theſe things, ſo neither can hee will them: for they are no workes of power, but of weakeneſſe and frailty, and therefore is God omnipotent becauſe hee can neither doe nor will the ſame. *Thine is, &c.* Here alſo we ſay Gods power is his owne, that is, of himſelfe alone, not receiued from any other, as is alſo ſaid of kingdome, and glorie, to diſtinguiſh the true God from al creatures who haue not power, and kingdome, and glorie of themſelues, but from God, wheras al theſe are of himſelf alone.

Gods glorie.

And the glorie.] By glorie is meant excellencie and maieſtie: and this propertie rightly ariſeth from the two former; for ſeeing he hath an abſolute ſoueraigntie ouer all things, and power anſwerable to diſpoſe and gouerne them at his pleaſure; therefore of right all glorie, and maieſtie, and excellencie belongs vnto him: B yea, the glorie of all creatures is from him; ſo that ſinnefull man muſt ſay with Daniel, *Vnto vs belongs ſhame and confuſion*, Dan. 9. 7. *but vnto God be honour, and glorie, and power, and dominion for euermore.*

A ground of truſt in God.

The vſe. I. This reaſon thus conceiued and vnderſtood, containes a notable ground of truſt and confidence in God, and of prayer to God in all diſtreſſe of life and death; for we haue a father whoſe is *kingdome, power*, and *glorie*: now his *power* aſſures vs that he is able to helpe vs: and is he *our King*, and we his ſubiects? then he is willing to helpe vs. Is *glorie* his? why, what can make more for his glorie then to ſhew mercie to his people, in hearing their prayers, and C helping them in diſtreſſe? Pſal. 50. 15. *I will heare thee, and thou ſhalt glorifie my name.*

II. Theſe words are a notable forme of giuing thanks and praiſe to God: for when the heauenly creatures are ſaid to giue thankes to God, they doe it to this effect, Reu. 4. 9. 11. *Thou art worthy, O Lord, to receiue honour, and glorie, and power.* Againe, Phil. 4. 6. *Be diſtruſtfull in nothing, but in all things let your requeſts bee made knowne to God with giuing of thankes*; where we ſee prayer and thankſgiuing muſt goe together. Now this beeing a perfect forme of praier, muſt needes comprehend thankſgiuing with petitions: as therefore in the ſixe petitions Christ taught vs to aske all needefull things of God, ſo in this reaſon hee D teacheth vs how to giue thāks: for theſe three, *kingdome, power*, and *glorie*, doe generally comprehend all matter of praiſe and thankſgiuing vnto God: yea, it is a ſumme of all the Pſalmes of praiſe; and therefore when Dauid bleſſed God, it was to this effect, 1. Chron. 29. 11, 12. *Thine O Lord is greatneſſe, and power, and glorie, and victorie, and praiſe; for all that is in heauen and earth is thine: thine is the kingdome, O Lord, and thou excelleſt as head ouer all: both riches and honour come from thee, and thou reigneſt ouer all: and in thine hand is power, and ſtrength, &c.*

We muſt be frequent in praiſing god.

This point well obſerued, directeth vs in two Christian duties: firſt, that we muſt be earneſt and frequent in giuing praiſe & thanks to God; for the firſt thing we aske, is grace to glorifie Gods name, and the laſt thing wee here doe, is to aſcribe glorie to God indeede.

How to praiſe God.

Secondly, here we ſee in what maner we muſt giue thankes to God, namely, in euery bleſſing we muſt aſcribe *kingdome*, and *power, and glorie* vnto God: as in the vſe of meate and drinke, firſt, therein labour to ſee, and accordingly to aſcribe the kingdome to God; that is, acknowledge Gods ſoueraigntie in that creature; that the right and intereſt thereto belongs to God, and that thou haſt it from him and not of thy ſelfe. Secondly, ſee and acknowledge the power and prouidence of God in that creature: his prouidence, in that thou haſt it; and his power, in that it ſerues for thy good, and comfort in thy nouriſhment and refreſhing. Thirdly, when thou art comforted therewith, giue honour and glorie to God; ſo thou ſhalt be truly thankfull. And thus muſt we be thankefull to God for his word, and all other bleſſings that we enioy. Yea, this direction muſt we obſerue for our behauiour in affliction; we muſt labour to ſee and acknowledge Gods soueraigntie & power ouer vs as we are his creatures, and that hee hath right to diſpoſe of vs at his pleaſure, and therefore we muſt humble our ſelues vnder his hand, deſiring grace ſo to behaue our ſelues therein, that we may glorifie his name. And thus ſhall we honour God euen in affliction.

How to obtaine our requeſts in praier.

III. Here we ſee a way whereby we may obtaine the things we aske of God: namely, we muſt confeſſe our owne vnworthineſſe, taking ſhame and confuſion to our ſelues, and giue all praiſe and honour and glorie to God. Thus did Iacob, Gen. 32. 10. *I am not worthie of the leaſt of all thy mercies, and of all the truth which thou haſt ſhewed vnto thy ſeruant*: ſo, Dan. 9. 7. *To thee, O Lord, belongeth righteouſneſſe, but vnto vs open ſhame.* And thus comming in humilitie of heart, renouncing our ſelues and all that we can doe, and endeauouring to giue all glorie to God, we ſhall finde mercie with the Lord for the obtaining of all our requeſts.

IV. Is kingdome, power, and glorie Gods? then is he to be feared aboue all creatures: for howſoeuer Satan and earthly Monarchs haue dominion and power, yet it is not of themſelues, but from God; they can doe nothing but by power and permiſſion from God; but God of himſelfe can puniſh and deſtroy.

Laſtly, hereby we muſt be mooued to loue God, and to yeild obedience vnto him in all good duties; for to ſuch will he ſhew his soueraigntie and power for all good things, that ſo they may giue the glorie of all to God that giues them.

Amen, what it ſignifies here.

Amen.] We haue heard the preface, and the petitions of this praier: now we come to the third part of it, which is the Concluſion, in this word, *Amen*: which is as much as *verely, truely*. It is commonly taken to be a word of wiſhing in this place, importing as much as, So be it, I wiſh it be ſo, or ſuch like. But we muſt know, that it hath here a further vſe, to wit, not onely to expreſſe our deſire of the things we aske, but alſo to teſtifie our faith in aſſurance of receiuing them according to our deſire: for ſo it is vſually taken in the new Teſtament, where it is vſed to affirme or aſſeuere a thing with vehemencie and certentie. Againe, our Sauiour Chriſt giuing both direction and incouragement to praier, ſaith thus; *Whatſoeuer you deſire when yee pray, beleeue that yee ſhall haue it, and it ſhall be done vnto you*, Mark. 11. 24. where he ſhewes two principall things required in praier; the firſt, an earneſt deſire of the grace and bleſſing we aske; the ſecond, is faith whereby we beleeue that God wil graunt vs the things we aske. Now our deſires were ſufficiently expreſſed in the ſixe petitions: and therefore, this beeing a perfect platforme of praier, here vndoubtedly is propounded the teſtification of our faith, to this effect: *As we haue craued theſe things at thy hands, O Lord, ſo doe we beleeue that in thy good time thou wilt for Chriſts ſake, graunt the ſame vnto vs.* So that it is not here to be taken, as it is commonly, onely for a bare aſſent of the people anſwering the Miniſter in the congregation; but for a part of the praier both to Miniſter and people that pray in faith, whether publikely or priuately: and that ſo much more excellent then the former, by how much our faith excelleth our deſire: yea, it is the ſeale of our hearts, which we muſt ſet to euery petition, for to ratifie and confirme the ſame vnto our ſelues; as when we ſay, *Halowed be thy name*, our hearts muſt ſay, *Amen*: that is, as I deſire grace to glorifie thy name, ſo I beleeue Lord, thou wilt enable me thereunto: and ſo for the reſt.

Pardon of ſinne muſt be beleeued particularly.

The vſe. I. From the vnion of this word with the petitions, we learne, that euery child of God muſt beleeue particularly and certeinly the pardon of his owne ſinnes, and endeauour by grace to attaine thereunto, if as yet he cannot be perſwaded of it. This the Papiſts denie, teaching that a man muſt onely beleeue in generall, that remiſſion of ſinnes belongs to Gods Church, and hope well for himſelfe; and they make it preſumption for a man to arrogate particular certeinty vnto himſelfe. But it is no preſumption, becauſe we muſt beleeue to receiue from God that we aske according to his will: now God bids vs aske forgiueneſſe of our particular ſinnes, and therefore we muſt beleeue it, and ſo by faith may be aſſured of it: as for their generall faith, it differeth not from the faith of deuills, for they beleeue there is remiſſion of ſinnes in Gods Church. And to ſay we hope wel when we are not aſſured by faith, is to bewray both ignorance and negligence in the matter of our ſaluation; for faith is the ground of things hoped for, and therefore their hope without faith muſt needs be blinde preſumption. And here further we may note, that by their opinion they aboliſh a great part of the Goſpel; for with the gracious promiſes

Concil. Trid. ſeſſ. 6. cap. 9. & can. 14.

promiſes of mercie in Chriſt made therein, the Goſpel commandeth euerie penitent perſon that beleeueth, to apply the ſame promiſes particularly to himſelfe; and this part of it they cut off, and ſo depriue the child of God of all true comfort.

II. This teſtification of our faith ioyned to our requeſts, ſhewes that all prayer ought to be made in a knowne tongue, for els the aſſent and affiance of the heart cannot be giuen together. *Ob.* The word here vſed is an Hebrewe word, which was vnknowne to the Greeke Churches, now if one word of maine vſe in prayer, may be in an vnknowne tongue, why may not many, and ſo a whole prayer. *Anſw.* Though this word *Amen* be hebrew, yet by vſe it become as familiar and well knowne in the Greeke Church, and ſo in other Churches, as any word of their own dialect; as many Latine words (as *niſi prius*, and other tearmes of law) by common vſe, become familiar and well knowne in our Engliſh tongue.

The vſe of the Lords prayer.

The principall vſe of prayer is, to be a patterne and direction whereby the Church of God, and euerie member of it, may frame their praiers to God on any occaſion. And becauſe many through ignorance faile in this point, therefore I will ſtand ſomewhat to ſhewe, how the Lord prayer muſt be made a patterne to our prayers. For this end we muſt apply the ſeuerall petitions of this prayer, both to the ſpeciall times of prayer, as *morning* and *euening*; and alſo to the ſpeciall occaſions whereupon wee pray: which may be reduced to ſome of theſe three, to wit; 1. *ſome waightie buſines* we haue in hand: 2. *ſome affliction* we are in, or in danger of: 3. or in regard *of death.*

Now to applie the petitions to each of theſe ſeuerally. *I. In the morning.* A fit praier for that time, before we ſet vpon the duties of our calling, may be thus framed from theſe petitions: 1. we muſt deſire the Lord to giue vs grace to ſeeke the aduancement of his glorie that day following, in the duties of our calling and in euery thing we take in hand. 2. that he would rule in our hearts by his grace, and guide vs by his word that whole day: 3. enable vs to doe his will that day and not our owne, euen with readines and delight: 4. ſtrengthen vs to depend vpon his prouidence that day for all things needefull for this life: 5. that he would humble vs in our ſelues for our ſinnes, and giue vs repentance for them and pardon in Chriſt Ieſus, that ſo no iudgement light vpon vs for them, and that our hearts may bee enclined to loue and mercie towards our brethren as wee deſire mercie with God for our owne ſoules. 6. That God would ſtrengthen vs againſt temptation, that neither the world, the fleſh, nor the deuill preuaile againſt vs. And of all theſe we muſt gather aſſurance, becauſe all soueraigntie, and power, & glorie, belongs to God.

II. At euening alſo, wee may fitly applie theſe petitions for the comfortable commending of our ſelues to God that night: 1. intreating God to bleſſe our reſt vnto vs, that thereby wee may be fitter to glorifie God. 2. That we may reſt and ſleepe ſafely as his true ſubiects, vnder his gracious regiment. 3. That we may doe his will as well in reſt as in labour, in the night and ſecretly, as in the day and ſight of men. 4. That he would bleſſe our reſt and ſleepe, that it may comfortably ſerue for the preſeruation of our liues. 5. That he would forgiue the ſinnes of the day paſt, that ſo no curſe, terrour, nor feare meete with vs for them the night following. 6. That he would keepe vs in our reſt from all ſinnefull luſts, from all wicked motions and ſuggeſtions either waking or ſleeping.

How to pray in waightie affaires.

III. When we enterpriſe any waightie matter or buſines of our callings, wee may fitly applie theſe petitions in prayer to God for abilitie and good ſucceſſe therein: for whatſoeuer we take in hand, we muſt doe it in the name of the Lord: 1. we muſt pray that in this whole buſineſſe our hearts may be ſet ſincerely to ſeeke the aduancement of Gods glorie. 2. That the Lord would vouchſafe to guide and gouerne vs in doing the worke whatſoeuer it be. 3. That in doing of it, we may make conſcience to doe the will of God and to obey him, from the beginning to the ende of it. 4. That we may by faith relie vpon Gods prouidence, for the iſſue and effect of our whole endeauour. 5. That none of our ſinnes may bring a curſe vpon vs in the worke. 6. That neither Satan nor any other enemie of our ſoules, may hinder vs by temptation, but that God would deliuer vs from them all.

How to pray in affliction.

IV. When any affliction lies vpon vs and ours, we may hence frame holy requeſts to God: Intreating, 1. that we may honour God by patience and obedience in that affliction, and not diſhonour him. 2. That God would ſhewe in vs the power of his gratious regiment in that affliction, and not ſuffer Satan or our owne corruption to raigne in vs. 3. That we may obey God therein, as well as in any other eſtate of peace or eaſe. 4. That we may ſee his prouidence therein and be patient, relying alſo vpon the ſame hand of God for our deliuerance. 5. That our ſinnes may not turne it into a curſe, but that we hauing the pardon of our ſinnes, may make good vſe thereof, for our humiliation and reformation. 6 That we may not in that our weakenes be aſſaulted of Satan aboue our ſtrength, but that God would deliuer vs from all temptations.

In the houre of death.

V. In the houre of death wee may moſt comfortably commend our ſelues to God following theſe petitions: praying, firſt, that we may glorifie God in ſickenes and death, as well as in life & health. 2. That God would now ſhew the comfortable work & regiment of his word and ſpirit in our hearts, euen aboue all that we haue felt in the time of our health. 3. That we may as readily and cheerefully obey God dying as liuing. 4. That God would giue his bleſſing vpon all meanes we ſhall vſe for our comfort or recouerie, making vs contented with his prouidence euen in death it ſelfe. 5. That we may be truely humbled for our ſinnes, and hauing comfortable aſſurance of mercie & pardon, may with ioy render vp our ſoules into the hands of God in the moment of death. 6. That ſeeing Satan is moſt buſie and malitious in our greateſt weakeneſſe, it would pleaſe the Lord to magnifie his mercie in ſtrengthening our ſoules againſt all the aſſaults of ſinne and Satan. Thus we ſee how in all eſtates of life & death, we may haue ſweet and comfortable recourſe to God following theſe petitions: wee muſt therefore labour to know and vnderſtand this heauenly prayer, that ſo we may vſe it on all occaſions to the glorie of our God, and the comfort of our ſoules; we cannot giue more euident teſtimonie of the grace of Adoption, then by the ſincere exerciſe of the gift of prayer, when we can come with boldneſſe into the preſence of our heauenly Father: and therefore we muſt giue our ſelues to the ſerious and often imitation of this heauenly patterne, and not content our ſelues to ſay ouer the words, but from a feeling heart powre out our ſoules before God, according to the meaning of this prayer in all eſtates.

A patterne of a godly life.

2. *Vſe.* Theſe petitions may ſerue for a notable direction according to which wee may frame our whole liues: for what wee aske of God in prayer, that muſt we endeauour to practiſe in our liues: and therefore according to our requeſts in theſe petitions muſt we ſpend our time in a godly endeauour after theſe ſixe things: 1. Our cheife care and endeauour muſt bee euery day to bring ſome glorie to God. 2. Wee muſt euerie day yeeld vp our ſelues in ſoules and bodies vnto God, ſubmitting our ſelues in all things vnto his godly regiment. 3. We muſt endeauour to doe his will in all things, euery day, making conſcience of all ſinne whereby we rebell againſt him. 4. Wee muſt apply our ſelues faithfully to our callings, yet ſo as we ſtill depend vpon Gods prouidēce for a bleſſing in euery thing we take in hand. 5. Wee muſt humble our ſelues euery day before God in regard of our daily offences, ſtill confeſſing our ſinnes and crauing pardon for them at the hands of God. 6. We muſt daily flie to God for helpe and ſuccour in our ſpirituall combate with ſinne and Satan, ſtriuing manfully againſt our owne corrupt nature, againſt the world and the deuill.

Notes of Adoption out of the Lords praier.

3. *Vſe.* This prayer of Chriſt, miniſters moſt heauenly comfort to euery child of God, by certifying him of his Adoption: for out of euery petitiō he may gather a ſpeciall note thereof. As, 1. an earneſt and heartie deſire in all things to further the glorie of God. 2. A care and readines to reſigne our ſelues in ſubiection to God, to bee ruled by his word and ſpirit, in thought, word, and deede. 3. A ſincere endeauour to do his will in all things with cheerfulneſſe, making conſcience of euery thing we know to be euill: this is an infallible note of the child of God. 4. Vpright walking in a mans lawfull calling, and yet ſtill by faith to relie vpon Gods prouidence, beeing well pleaſed with Gods ſending whatſoeuer it is. 5. Euery day to humble a mans ſelfe before God for his offences, ſeeking his fauour in Chriſt vnfainedly, and ſo daily renuing his faith & repentāce. 6. A continuall combate between the fleſh and the ſpirit; corruption haling and drawing one way, and grace reſiſting the ſame & drawing another way: where this ſtriuing and reſiſtance is in mind and heart, there is the ſpirit, for els all would goe ful ſway with corruption. Hereby then make ſearch in thy ſelfe for theſe graces of God, and if thou finde them in thee, comfort thy ſelfe in aſſurance of thine Adoption; and though thou canſt not find them all, yet if there be an vnfained deſire after them when thou putteſt vp theſe requeſts vnto God, comfort thy ſelf, for thou art the child of God; for without the ſpirit of prayer, which is the ſpirit of adoption, we cannot *call God father*, nor ſay *hallowed be thy name*, from a true heart, vnfainedly deſiring Gods glorie.

Markes of a carnall man.

4. *Vſe.* Out of theſe petitions we may obſerue the plaine markes of a carnall man: as, 1. To neglect the glorie of God, and to ſeeke his owne praiſe and glorie. 2. To followe the ſway of his owne corruptions, ſuffering them to be his guide, and to neglect to yeeld ſubiection and obedience to the word of God. 3. To make no conſcience of ſinne if it fit his humour, ſo his owne will be ſatisfied, he cares not for the doing of Gods will. 4. Not to reſt on Gods prouidence for the things of this life, but wholly to relie vpon the meanes; if they faile, his heart is downe, and his hope is gone. 5. To goe on in ſinne, without remorſe, or humbling himſelfe vnto God: this impenitence is a plaine marke of a carnall man. 6. To runne headlong into temptation, without feare or feeling; ſo as he findes no occaſion to pray for deliuerance from ſinne: he that hath any of theſe ſixe things raigning in him, is a carnall man; therefore trie thy ſelfe, if thou finde them in thee, turne vnto God by true repentance.

And looke what wee haue ſaid of prayer, according to the patterne of the former petitions, may alſo be ſaide of thankſgiuing, after the example of theſe words, *For thine is the kingdome, the power, and the glorie.* Wee haue ſhewed the vſe of them before, and ſo accordingly in all Gods bleſſings and workes of his prouidence, for which we muſt giue thankes, we muſt firſt labour to ſee therein the ſoueraigntie & power of God, & then we muſt aſcribe the ſame to God, with all glorie, and praiſe, and thankſgiuing. And not onely giue aſſent, but with affiance of heart waite for the fruition of euery grace and bleſsing we aske of God, according to his will. *Amen.*

V. 14. *For if yee doe forgiue men their treſpaſſes, your heauenly Father will alſo forgiue you.*

V. 15. *But if you doe not forgiue men their treſpaſſes, no more will your heauenly Father forgiue you your treſpaſſes.*

Theſe two verſes containe a reaſon of the fift petition, concerning the forgiueneſſe of our ſinnes; which is propounded with a limitation and condition of our forgiuing them that treſpaſſe againſt vs: the reaſon here is, *becauſe in this behalfe, we ſhall finde ſuch meaſure with God, as we mete out vnto our brethren.*

For the meaning of the words three points muſt be diſcuſſed. Firſt, whome this reaſon doth concerne, namely, priuate men for priuate treſpaſſes: it reacheth not to Magiſtrates and publicke perſons in their function, who be the *Miniſters* [a] *of God to take vengeance on them that doe euill:* for to ſuch the Lord ſaith, *Thine eye* [b] *ſhall not ſpare the offender:* but according to the qualitie of the offence, muſt he execute iudgement vpon offenders, *for the remouing of euill.* And ſo muſt parents and maſters deale in their families, and Miniſters in their publike diſpenſation of the word: for elſe offences would ſo abound, that there could be no liuing for Gods people in the world.

II. Point. How doe theſe depend one vpon an other, *our forgiuing of men, and Gods forgiuing vs? Anſw.* We muſt not conceiue that our forgiuing men their treſpaſſes, is a cauſe why God forgiues vs: for we are by nature dead in ſinne, and can not doe any good thing of our ſelues, till we be enabled thereunto of God: but our forgiuing is a ſigne that God hath forgiuen vs, beeing indeed a fruit of our reconciliation with God: for it is a ſigne of true repentance, which is a fruit of faith, whereby we apprehend the mercie of God for the pardon of our ſinnes in Chriſt.

III. Point. How ſhould our forgiueneſſe, goe before Gods forgiuing vs? for ſo the words ſeeme to import, *If you forgiue—your heauenly Father will forgiue you, &c. Anſ.* The pardon of ſinne which God giues muſt be conſidered two waies: firſt, as it is giuen in heauen; ſecondly, as it is reuealed and aſſured to the conſcience of man: now the pardon of ſinne in heauen alwaies goes before our forgiuing others; but our aſſurance of pardon with God, followes after our forgiuing of men: for a mans ſinnes may be forgiuen with God, and yet he may long remaine without the aſſurance thereof in his owne conſcience. This we may ſee in *Dauid*, for when Nathan ſaid, [c] *The Lord hath put away thy ſinne,* no doubt it was forgiuen in heauen; but yet his [d] *earneſt prayer* for pardon afterward, ſhewes plainly that he did not vpon Nathans ſpeach receiue the comfortable aſſurance of pardon in his owne conſcience. This then is Chriſts meaning, that if we forgiue men their treſpaſſes, God will aſſure vs in our conſcience that he hath forgiuen vs; otherwiſe, if we will not forgiue, God will denie vs that aſſurance.

[c] 2.Sam.12.13.

[d] Pſal.51.

Priuate wrongs muſt be forgiuen.

The vſe of this point is firſt and chiefly this: we muſt learne to forgiue and forget all priuate wrongs & iniuries done vnto vs whether great or ſmall, without deſire of reuenge. The reaſons to mooue vs hereunto are theſe.

Motiues.

1 Firſt, it is Gods commandement here expreſſely inioyned, which muſt needs bind the conſcience to obedience.

2 Secondly, if we will not forgiue men, God will not forgiue vs: this Chriſt inforceth by doubling the ſentence: now without Gods forgiuenes there is no ſaluation, and therefore we muſt be readie to forgiue, as we tender our owne ſaluation.

3 Thirdly, the frailty of our nature is ſuch, that we our ſelues are ſubiect to offer wrong to others: this is intimated in this phraſe, *Except yee forgiue men their treſpaſſes;* ſo that euery man is prone to treſpaſſe againſt others: and therefore as we would be forgiuen when we treſpaſſe, ſo muſt we alſo forgiue men their treſpaſſes.

Rules of forgiuing.

Now for the better performing of our dutie herein, theſe rules muſt be obſerued. *I.* We ſhall perceiue in ſundry men many wants and frailties, which mens lawes puniſh not; as in old men frowardnes; in others haſtineſſe; & in ſome ambition and deſire of praiſe: now theſe and ſuch like we muſt in loue paſſe by, without taking notice thereof. Prov. 19.11. *It is the glory of a man to paſſe by an offence. II. Rule.* If men giue vs ſome light occaſions of offence, as vpbraid vs with our ignorance, vnſkilfulnes, baſenes, pouertie, or ſuch like, we muſt lightly paſſe them ouer, preferring the bond of peace before outward reputation. *III. Rule,* Though a man doe vnto vs that which is indeede flat iniurie, yet if it doe not manifeſtly hinder Gods glorie, or too much preiudice our good eſtate; by hurting our good name, our goods, or life, we muſt cauſe our priuate griefe and hurt to yeeld to publicke peace. *IV. Rule.* If men doe vs ſuch great wrongs as manifeſtly hinder Gods glorie, and our good eſtate in life, goods, or name; then we muſt vſe the helpe of the Magiſtrate, and the lawfull defence of lawes prouided for that ende. Alwaies remembring, that in ſeeking to right our ſelues, we lay aſide all malice, hatred, and deſire of reuenge, and with a ſingle heart propound Gods glorie in the reformation of the partie that doth vs wrong.

Remiſſion & reformation go together.

Secondly, in this reaſon perſwading to forgiueneſſe, we may ſee that pardon of ſinne before God, and reformation of life go together: for here by this one branch of a reformed life *in brotherly forgiueneſſe*, is vnderſtood all of the ſame kind: but where is no reformation of life, there is no pardon of ſinne before God. Wouldeſt thou therefore be aſſured in thy conſcience of Gods ſpeciall fauour towards thee in Chriſt? then reforme thy life by euery law of God; for this will giue thee aſſurance from God: but if thy life be vnreformed, thy hope of pardon is a meere conceit of thine owne braine: and therefore if thou want reformation, now beginne; and if thou haue begunne, then hold on, and doe it more and more, for thy more full aſſurance.

v.16. Moreouer, when ye faſt, looke not ſowre as the Hypocrites: for they diſfigure their faces, that they might ſeeme vnto men to faſt. Verily I ſay vnto you that they haue their reward.

Of Faſting.

Our Sauiour Chriſt, hauing rectified the abuſes in Almes-giuing, and in praier, doth here come to a third Chriſtian dutie, namely, Faſting; wherein as in the former, firſt he ſeekes to reforme abuſes, and then preſcribes the true manner thereof. But before we come to theſe particulars, I will in generall handle the doctrine of Faſting, for the better vnderſtanding of this text, and exerciſe of this dutie. And firſt we muſt know, that Chriſt here ſpeakes not of a ciuill faſt, appointed by Magiſtrates in their dominions for ciuill reſpects; but of a religious faſt, reſpecting the worſhip of God: which appeares by this, that he ioyneth the doctrine of faſting to the doctrin of prayer, which is a ſpeciall part of Gods holy worſhip.

Of a religious faſt fiue points.

1 What kind of worke faſting is.

Now touching a religious faſt, I will here handle fiue points. Firſt, *what kinde of worke a faſt is.* The Scripture ſpeakes of two kinde of workes; ſome commanded of God; others left indifferent. *Workes commanded*, be *good workes*, and parts of *Gods ſeruice*, because he commandeth them, as prayer, thankſgiuing, Almeſdeedes, &c. *Workes indifferent*, be in themſelues neither good nor euill, becauſe they be neither commanded of God, nor forbidden; as to eate, drinke, buie, ſell, &c. And to this kind of workes muſt we referre faſting; for it is not ſimply commanded of God, and ſo no part of his worſhip in it ſelfe, more then eating is. And yet conſider faſting in it circumſtances; to wit, as a meanes to further and to teſtifie our humiliation in repentance, and our zeale in prayer, and ſo it is a good worke: for in that vſe, and to that end God commandeth it, and it is a part of his worſhip. If it be ſaid, there is no commandement for it in the new Teſtament: I anſwer, if we conſider it in the forenamed vſe and ende, there is: for the ſame commandement that inioyneth praier, and humiliation, inioyneth faſting; becauſe it is a meanes to further them both: for euery commandement includeth all neceſſarie furtherances to the maine dutie. Againe, we haue in the new Teſtament examples of ordinarie faſting, which are without all exception, in our Sauiour Chriſt and his Apoſtles, with the occaſions thereof ſet downe whereupon they faſted. Now this is a Rule in Diuinitie, that *the ordinarie examples of the godly approoued in Scripture, being againſt no generall precept, haue the force of a generall rule, and are to be followed.*

How faſting is commanded in the new Teſtament.

How examples are a rule.

In performing a religious faſt 3. things.

1

II. Point. How a religious faſt is to be performed. In a religious faſt three things are required. *Firſt*, Abſtinence from meate & drinke for one day, at leaſt till the euening; for abſtinence from morning till noone is no faſt. When *Heſter* required the Iewes to faſt for her, ſhee forbids them [a] *to eate, or to drinke, during the faſt.* And when *Dauid* faſted and praied for his child begotten in adulterie, he would [b] *eate nothing till hee had ended his humiliation perceiuing that the childe was dead.* This is a thing granted by all Proteſtants. And the very names of faſting vſed in the old and new Teſtament, import a totall abſtinence for that time: which muſt be obſerued, to diſcouer the abſurditie of Popiſh faſts, wherein they allow men to drink oft if they will, and eate alſo, ſo it be not fleſh: but in faſting, abſtinence muſt be vſed from all meate and drinke, ſo farre as health & ſtrength will ſuffer. Secondly, Abſtinence from all delights of nature, whereby the outward man may be cheered and refreſhed, *as muſicke, ſweet ſmells, ſoft apparell, recreations*, and ſuch like. This Daniel obſerued for three weekes of daies; *I ate* (ſaith he) *no pleaſant bread, neither came fleſh or wine in my mouth, neither did I anoint my ſelfe at all*: and the like may we ſee in many examples of the old Teſtament. They caſt [d] *duſt and aſhes vpon their heads* in ſtead of anointing themſelues with oyle; and for ſoft apparell, they put on [e] *ſackcloth* next their skin; they [f] *waked* when they ſhould haue ſlept; and *lay vpon the ground* in ſtead of beds: the [g] *bridegroome went out of his chamber, and the bride out of her bride-chamber*: for mirth there was mourning, and [h] *howling* in ſtead of ſinging. Thirdly, a man muſt humble and afflict his bodie in faſting; and therefore muſt be ſparing in his diet and delights before the day of faſting; for a man may ſo pamper and fill himſelfe, that he ſhall not neede to eate or drinke for one whole day; but ſuch perſons faſt not: the time of our faſt muſt be a [i] *time of our humiliation*: men muſt *afflict themſelues therein*, as [k] *Ezra* ſaith, they muſt *beate downe the bodie, and bring it into ſubiection*, as [l] *Paul* did: for

[a] Heſt.4.16.

[b] 2.Sam.12.16.17.20.

Tollet.Inſtr. Sacerd.l.6. c.2.

[c] Dan.10.3.

[d] Iob 2.12.

[e] Neh.9.1.

[f] 2.Sam.12.16. Ioel 1.13.

[g] Ioel 2.16.

[h] Ioel 1.5.

[i] Leu.16.29.

[k] Ezr.8.21.

[l] 1.Cor.9.27.

though *Ahabs* faſting was but outward, yet then he humbled himſelfe before the Lord, 1. King 21.27.29. Gods children therefore muſt ſee in their religious faſts, that their bodies be humbled with their ſoules. Here indeede care muſt be had, that in humbling our bodies we deſtroy not nature, or ſo weake our ſtrẽgth that we diſable our ſelues to ſerue God in our callings afterward; ſuch *afflicting of the body*, the Apoſtle diſalloweth, Col. 2.23.

The ends of a religious faſt.

1

III. Point. Touching the *right ends of a religious faſt*: which be foure eſpecially. I. To be a ſpurre and prouocation to true humiliation and repentance: for this cauſe the m *Niniuites did not onely faſt themſelues, but cauſed their beaſts to be without foode and water*, that by hearing their lowing and bleating for meat, they might more deepely bee humbled by the conſideration of the deſert of their own ſinnes, and ſo more vnfainedly repent. This ſtands with good reaſon: for a mans abaſing and pinching of his bodie, ſhewes him his vnworthineſſe of the comforts of Gods creatures by reaſon of his ſinnes; it leades him to ſee his deſert of Gods wrath by reaſon of his tranſgreſſion, and ſo his heart is more deepely ſtricken with conſcience of his owne ſinnes: whereupon he doth more freely confeſſe thẽ vnto God, and more carefully turne from them afterward.

m Ion.3.7.

2

II. A religious faſt ſerues for an outward teſtimonie and profeſſion of our humiliation and repentance: for by our abſtinence from the delights of nature, and the comforts of the creatures, we ſolemnly profeſſe our vnworthineſſe thereof, and of all Gods bleſſings: for this the Lord bids, *proclaime a faſt*, when he would haue his people to teſtifie their humiliation.

Ioel 1.14.

3

III. It ſerues to ſubdue the fleſh, and the corruption of nature: this ende is neceſſarie, for the ſoule worketh by the bodie; the inclination of the affections is greatly ſwaied by the bodily conſtitution, and the ſoule is ſtained with many ſinnes, by reaſon of the diſtemper of the body. But yet this end is not ſo generall as the two former: for there be two ſorts of men in Gods Church; ſome of ſo weake a conſtitution of bodie, that their ordinary ſobrietie and temperance in diet doth ſufficiently ſubdue the rebellion of the fleſh; now theſe neede not to faſt for this ende: others there be, whoſe ordinarie temperance and ſobrietie will not ſerue to tame the rebellion of their fleſh; and theſe are they that muſt vſe religious faſting, for the ſubduing of the fleſh to the ſpirite, beſides their ordinary moderation in diet.

4

IV. Faſting ſerues to prepare vnto prayer, and to further vs therein; for firſt it cauſeth watchfulneſſe, and cuts off drowſineſſe, and ſo makes a man the more liuely and freſh in prayer, whereupon our Sauiour often ioynes theſe together, *watch & pray*. Secondly, it makes vs feele our wants and miſeries, and ſo brings vs to ſome conſcience of our ſinnes; whereupon the heart is more deeply humbled, and ſo ſtirred vp more feruently to call for mercie; and for this cauſe the Scripture many times ioynes prayer and faſting together.

Math.26.41.

The cauſes of a religious faſt.

1

IIII. Point. The *cauſes or occaſions of a religious faſt*, which may iuſtly moue vs thereunto: and they be ſeauen. *Firſt*, when we our ſelues haue fallen into any grieuous ſinne or ſinnes, whereof our conſcience accuſeth vs, & whereby we procure the wrath of God againſt vs; then to reforme our ſelues, and to eſcape the wrath of God, we haue neede to giue our ſelues to prayer and faſting: 1. Sam. 7.6. *The Iſraelites hauing fallen to Idolatrie, put away their ſtrange gods, and turne vnto the Lord with weeping and faſting*: and when they kept the feaſt of *Expiation*, which was a type of their forgiueneſſe by the Meſſias, then *they humbled themſelues in faſting before the Lord*, Leuit. 16. 29.

2

Secondly, when ſome among vs fall into any grieuous ſinne, though we our ſelues be cleare from it, yet then we muſt faſt; becauſe for the ſinnes of others, Gods iudgements may iuſtly fall vpon vs. Hence it was that *Paul* blameth the Corinthians, o becauſe *they ſorrowed not for the ſinne of inceſt committed among them*. And in this regard, euery godly perſon ought to humble himſelfe, becauſe of the grieuous ſinnes of Atheiſme, blaſphemie, oppreſſion, &c. which abound among vs.

o 1.Cor.5.2.

3

Thirdly, when the hand of God in any iudgement lies vpon vs: ſo did the p Iſraelites, *when they fell in battel before the Beniamites*: and ſo ought we to doe for many iudgements of God that haue lien long vpon vs.

p Iudg.20.26.

4

Fourthly, when the hand of God in any fearefull iudgement lies heauie vpon thoſe among whome we liue, though we our ſelues be free: in this caſe *Dauid* oft times humbled himſelfe, not onely when his child *gotten in adulterie was ſicke*, 2. Sam. 12. 16. but euen when his *enemies were ſicke he faſted*, Pſal. 35. 13.

5

Fiftly, when Gods iudgements are imminent, and as it were hang ouer our heads: ſo did q *Iehoſaphat*, when his enemies came againſt his countrie: and in this regard we ought to humble our ſelues, for the profeſſed enemies of Gods grace, are daily plotting our ſubuerſion.

q 2.Chr.20.3.

6

Sixtly, when we ſtand in neede of ſome needfull bleſſing of God, eſpecially ſuch as concerne ſaluation: thus r *Cornelius* beſought the Lord in prayer and faſting, when he deſired true reſolution concerning the Meſſias; ſo ought we to doe, to get aſſurance of our reconciliation with God, in the pardon of our ſins.

r Act.10.30.

7

Seuenthly, for Gods bleſſing & good ſucceſſe vpon the miniſterie of the Goſpel; ſo did the Church for *Paul* and *Barnabas*, when they ſent them to preach, Act. 13.3. and ſo ought we to doe at this day. Theſe be the iuſt occaſions of faſting mentioned in the word, whereto we may referre the reſt; and when any of theſe befall particular perſons, families, congregations, cities, countreys or kingdomes, then they ought to humble themſelues in faſting before the Lord.

Remiſſion & reformation go together.

Secondly, in this reaſon perſwading to forgiueneſſe, we may ſee that pardon of ſinne before God, and reformation of life go together: for here by this one branch of a reformed life *in brotherly forgiueneſſe*, is vnderſtood all of the ſame kind: but where is no reformation of life, there is no pardon of ſinne before God. Wouldeſt thou therefore be aſſured in thy conſcience of Gods ſpeciall fauour towards thee in Chriſt? then reforme thy life by euery law of God: for this will giue thee aſſurance from God: but if thy life be vnreformed, thy hope of pardon is a meere conceit of thine owne braine: and therefore if thou want reformation, now beginne; and if thou haue begunne, then hold on, and doe it more and more, for thy more full aſſurance.

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Of Faſting.

Our Sauiour Chriſt, hauing rectified the abuſes in Almes-giuing and in praier, doth here come to a third Chriſtian dutie, namely, Faſting: wherein as in the former, firſt he ſeekes to reforme abuſes, and then preſcribes the true manner thereof. But before we come to theſe particularly, I will in generall handle the doctrine of Faſting, for the better vnderſtanding of this text, and exerciſe of this dutie. And firſt we muſt know, that Chriſt here ſpeakes not of a ciuill faſt, appointed by Magiſtrates in their dominions for ciuill reſpects; but of a religious faſt, reſpecting the worſhip of God: which appeares by this, that he ioyneth the doctrine of faſting to the doctrin of prayer, which is a ſpeciall part of Gods holy worſhip.

Of a religious faſt fiue points.

1 What kind of worke faſting is.

Now touching a religious faſt, I will here handle fiue points. Firſt, *what kinde of worke a faſt is*. The Scripture ſpeakes of two kinde of workes: ſome commanded of God; others left indifferent. *Workes commanded*, be *good workes*, and parts of *Gods ſeruice*, becauſe he commandeth them, as prayer, thankſgiuing, Almesdeedes, &c. *Workes indifferent*, be in themſelues neither good nor euill, becauſe they be neither commanded of God, nor forbidden: as to eate, drinke, buie, ſell, &c. And to this kind of workes muſt we referre faſting; for it is not ſimply commanded of God, and ſo no part of his worſhip in it ſelfe, more then eating is. And yet conſider faſting in it circumſtances; to wit, as a meanes to further and to teſtifie our humiliation in repentance, and our zeale in prayer, and ſo it is a good worke: for in that vſe, and to that end God commandeth it: and it is a part of his worſhip. If it be ſaid, there is no commandement for it in the new Teſtament: I anſwer, if we conſider it in the forenamed vſe and ende, there is: for the ſame commandement that inioyneth praier, and humiliation, inioyneth faſting; becauſe it is a meanes to further them both: for euery commandement includeth all neceſſarie furtherances to the maine dutie. Againe, we haue in the new Teſtament examples of ordinarie faſting, which are without all exception, in our Sauiour Chriſt and his Apoſtles, with the occaſions thereof ſet downe whereupon they faſted. Now this is a Rule in Diuinitie, that *the ordinarie examples of the godly approoued in Scripture, beeing againſt no generall precept, haue the force of a generall rule, and are to be followed.*

How faſting is commanded in the new Teſtament.

How examples are a rule.

In performing a religious faſt, 3 things.

1

II. Point. How a religious faſt is to be performed. In a religious faſt three things are required. *Firſt*, Abſtinence from meate & drinke for one day, at leaſt till the euening; for abſtinence from morning till noone is no faſt. When *Heſter* required the Iewes to faſt for her, ſhee forbids them [a] *to eate, or to drinke, during the faſt*. And when *Dauid* faſted and praied for his child begotten in adulterie, he would [b] *eate nothing till hee had ended his humiliation perceiuing that the childe was dead*. This is a thing granted by all Proteſtants. And the very names of faſting vſed in the old and new Teſtament, import a totall abſtinence for that time: which muſt be obſerued, to diſcouer the abſurditie of Popiſh faſts, wherein they allow men to drinke oft if they will, and eate alſo, ſo it be not fleſh: but in faſting, abſtinence muſt be vſed from all meate and drinke, ſo farre as health & ſtrength will ſuffer. Secondly, Abſtinence from all delights of nature, whereby the outward man may be cheered and refreſhed, *as muſicke, ſweet ſmells, ſoft apparell, recreations*, and ſuch like. This Daniel obſerued for three weekes of daies: [c] *I ate* (ſaith hee) *no pleaſant bread, neither came fleſh or wine in my mouth, neither did I anoint my ſelfe at all*: and the like may we ſee in many examples of the old Teſtament. They [d] *caſt duſt and aſhes vpon their heads* in ſtead of anointing themſelues with oyle: and for ſoft apparell, they put on [e] *ſackcloath* next their skin: they [f] *waked* when they ſhould haue ſlept, and *lay vpon the ground* in ſtead of beds: the [g] *bridegroome went out of his chamber, and the bride out of her bride-chamber*: for mirth there was mourning, and [h] *howling* in ſtead of ſinging. Thirdly, a man muſt humble and afflict his bodie in faſting: and therefore muſt be ſparing in his diet and delights before the day of faſting; for a man may ſo pamper and fill himſelfe, that he ſhall not neede to eate or drinke for one whole day; but ſuch perſons faſt not: the time of our faſt muſt be a [i] *time of our humiliation*: men muſt *afflict themſelues therein*, as [k] *Ezra* ſaith, they muſt *beate downe the bodie, and bring it into ſubiection*, as [l] *Paul* did: for

though

[a] Heſt.4.16.

[b] 2.Sam.12.16.17.20.

Tollet.lib. Sacerd.l.6. c.2.

[c] Dan.10.3.

[d] Iob 2.12.

[e] Neh.9.1.

[f] 2.Sam.12.16. Ioel 1.13.

[g] Ioel 2.16.

[h] Ioel 1.5. & 2.12.

[i] Leu.16.29.

[k] Ezr.8.21.

[l] 1.Cor.9.27.

though *Ahabs* faſting was but outward, yet thus he humbled himſelfe before the Lord, 1. King.21.27.29. Gods children therefore muſt ſee in their religious faſts, that their bodies be humbled with their ſoules. Here indeede care muſt be had, that in humbling our bodies we deſtroy not nature, or ſo weake our ſtrẽgth that we diſable our ſelues to ſerue God in our callings afterward; ſuch *afflicting of the body*, the Apoſtle diſalloweth, Col.2.23.

III. Point. Touching the *right ends of a religious faſt*: which be foure eſpecially. I. To be a ſpurre and prouocation to true humiliation and repentance: for this cauſe the [m] *Niniuites did not onely faſt themſelues, but cauſed their beaſts to bee without foode and water*, that by hearing their lowing and bleating for meat, they might more deepely bee humbled by the conſideration of the deſert of their own ſinnes, and ſo more vnfainedly repent. This ſtands with good reaſon: for a mans abaſing and pinching of his bodie, ſhewes him his vnworthyneſſe of the comforts of Gods creatures by reaſon of his ſinnes; it leades him to ſee his deſert of Gods wrath by reaſon of his tranſgreſsion, and ſo his heart is more deepely ſtricken with conſcience of his owne ſinnes: whereupon he doth more freely confeſſe thẽ vnto God, and more carefully turne from them afterward. II. A religious faſt ſerues for an outward teſtimonie and profeſsion of our humiliation and repentance: for by our abſtinence from the delights of nature, and the comforts of the creatures, we ſolemnly profeſſe our vnworthineſ thereof, and of all Gods bleſsings: for this the Lord bids, *proclaime a faſt*, when he would haue his people to teſtifie their humiliation. III. It ſerues to ſubdue the fleſh, and the corruption of nature: this ende is neceſſarie, for the ſoule worketh by the bodie; the inclination of the affections is greatly ſwaied by the bodily conſtitution, and the ſoule is ſtained with many ſinnes, by reaſon of the diſtemper of the body. But yet this end is not ſo generall as the two former: for there be two ſorts of men in Gods Church; ſome of ſo weake a conſtitution of bodie, that their ordinary ſobrietie and temperance in diet, doth ſufficiently ſubdue the rebellion of the fleſh: now theſe neede not to faſt for this ende: others there be, whoſe ordinarie temperance and ſobrietie will not ſerue to tame the rebellion of their fleſh; and theſe are they that muſt vſe religious faſting, for the ſubduing of the fleſh to the ſpirit, beſides their ordinary moderation in diet. IV. Faſting ſerues to prepare vs vnto prayer, and to further vs therein; for firſt it cauſeth watchfulneſſe, and cuts off drowſineſſe, and ſo makes a man the more liuely and freſh in prayer; whereupon our Sauiour often ioynes theſe together, [n] *Watch & pray.* Secondly, it makes vs feele our wants and infirmities, and ſo brings vs to ſome conſcience of our ſinnes, whereupon the heart is more deeply humbled, and ſo ſtirred vp more feruently to call for mercie: and for this cauſe the Scripture many times ioynes prayer and faſting together.

IV. Point. The *cauſes or occaſions* of a religious faſt, which may iuſtly mooue vs thereunto: and they be ſeauen. *Firſt*, when wee our ſelues haue fallen into any grieuous ſinne or ſinnes, whereof our conſcience accuſeth vs, & whereby we procure the wrath of God againſt vs; then to reforme our ſelues, and to eſcape the wrath of God, we haue neede to giue our ſelues to prayer and faſting: 1.Sam.7.6. *The Iſraelites hauing fallen to Idolatrie, put away their ſtrange gods, and turne vnto the Lord with weeping and faſting*: and when they kept the feaſt of *Expiation*, which was a type of their forgiueneſſe by the Meſsias, then *they humbled themſelues in faſting before the Lord*, Leuit.16.29. *Secondly*, when ſome among vs fall into any grieuous ſinne, though we our ſelues be cleare from it, yet then we muſt faſt; becauſe for the ſinnes of others, Gods iudgements may iuſtly fall vpon vs. Hence it was that *Paul* blames the Corinthians, [o] becauſe *they ſorrowed not for the ſinne of inceſt committed among them*. And in this regard, euery godly perſon ought to humble himſelfe, becauſe of the grieuous ſinnes of Atheiſme, blaſpemie, oppreſsion, &c. which abound among vs. *Thirdly*, when the hand of God in any iudgement lies vpon vs: ſo did the [p] Iſraelites, *when they fell in battel before the Beniamites*: and ſo ought we to doe for many iudgements of God that haue laien long vpon vs. *Fourthly*, when the hand of God in any fearefull iudgement lies heauie vpon thoſe among whome we liue, though we our ſelues be free: in this caſe *Dauid* oft times humbled himſelfe, not onely when his child *gotten in adulterie was ſicke*, 2. Sam.12.16. but euen when his *enemies were ſicke he faſted*, Pſal.35.13. *Fiftly*, when Gods iudgements are imminent, and as it were hang ouer our heads: ſo did [q] *Iehoſaphat*, when his enemies came againſt his countrie: and in this regard we ought to humble our ſelues, for the profeſſed enemies of Gods grace, are daily plotting our deſtruction. *Sixthly*, when we ſtand in neede of ſome needfull bleſsing of God, eſpecially ſuch as concerne ſaluation: thus [r] *Cornelius* beſought the Lord in prayer and faſting, when he deſired reſolution concerning the Meſsias; & ſo ought we to doe, to get aſſurance of our reconciliation with God, in the pardon of our ſins. *Seuenthly*, for Gods bleſsing & good ſucceſſe vpon the miniſterie of the Goſpel: ſo did the Church for *Paul* and *Barnabas*, when they ſent them to preach, Act.13.3. and ſo ought we to doe at this day. Theſe be the iuſt occaſions of faſting mentioned in the word, whereto we may referre the reſt; and when any of theſe befall particular perſons, families, congregations, cities, countries, or kingdomes, then they ought to humble themſelues in faſting, before the Lord.

The cauſes of a religious faſt.

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o 1.Cor.5.1.

3

p Iudg.20.26.

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5

q 2.Chr.20.2,3.

6

r Act.10.30.

7

The time of a religious faſt.

s Leu.16.29.

V. Point. The *time of a religious faſt*: this now is free in regard of conſcience. Indeede in the old s Teſtament, they had a ſet time of faſting, to wit, *the tenth day of the ſeauenth moneth*: but in the new teſtament, there is no ſet time which bindes the conſcience; onely men muſt faſt as iuſt occaſion is offered. If it be ſaid, that diuerſe reformed Churches haue ſet times of faſting: I anſwer, thoſe faſts are ſet for orders ſake, and not to binde conſcience; and they are ciuill faſts and not religious, for the Church may alter them at her pleaſure. The time of a religious faſt, is the time of mourning, which is vncertaine vnto any Church, & therefore the time thereof cannot be ſet; which muſt be marked, because the Church of Rome doth herein erre, in that they bind mens conſciences to their ſet times of religious faſts. *Tolet. inſtr. Sacer.* l.6.c.3.

Bellarm de bon.oper.in partic.l.2.c.7

The kinds of a religious faſt.

VI. Point. *The kinds of a religious faſt*: and they are two; priuate and publike. A *priuate faſt*, is that which is performed priuately, either by one man alone, for ſome of the forenamed occaſions peculiar to himſelfe, as *Cornelius* did (Act. 10. 33.) when hee deſired to knowe the true Meſſias; or by a priuate family, vpon peculiar cauſes mouing them thereto, and ſo did *Heſter* faſt with her maides, Heſter, 4. 16. This was foretold by t *Zacharie*, *The land ſhall bewaile, euery familie apart, the familie of the houſe of Dauid apart, and their wiues apart,* &c. A *publike faſt*, is that which is performed publikely, by diuers families aſſembling, in one or in many congregations: and this publike faſt is appointed partly by the Church, & partly by the Magiſtrate: the u *Church muſt iudge of the time and occaſion thereof*: and the u *Magiſtrate muſt authorize and proclaime it.* Againe, a religious faſt may be diſtinguiſhed otherwaies, in reſpect of the time of continuance, and manner of abſtinence therein: for ſometime a religious faſt is only from one meale for one day, as Iudg. 20. 26. ſometime it is from one meale for many dayes together, as 1. Sam. 31. 13. they faſted ſeauen dayes together for *Saul* and *Ionathan*; abſtaining from their dinners, & taking ſome refreſhing in the euening: and ſo *Daniel faſted for three weekes of dayes*, that is, each day from morning till night, Dan. 10. 3. And ſometime it is from all kinde of ſuſtenance for many dayes together: ſo *Heſter and her maides faſted three dayes*, Heſt. 4. 16. Now the two former may be vſed of vs as occaſion ſerueth; but this laſt is very dangerous, for it is not with vs in this regard, as it was with the Iewes; they liued in hot countries, and ſo had cold ſtomacks, by reaſon whereof they might faſt three daies without any great inconuenience: but we that liue in colder clymates, haue hotter ſtomacks, and ſo haue neede of more and oftener refreſhing then they had; neither can we faſt ſo long without endangering life and health: now faſting muſt bee to humble & afflict the body, but not to deſtroy it.

t Zac.12.12.

u Ioel 1.14.
u Ion.3.7.
2.Chr.20.3.

Thus much of faſting in generall: now I come to Chriſts doctrine of faſting here propounded. And firſt, of his reformation of the abuſes thereof then vſed among the Iewes: *When yee faſt looke not as the hypocrites*, &c. *Queſt.* How doth this agree with the commandement of God, Ioel. 1. 13, 14. where he bids them *howle and crie in their faſt*: which cannot be without a mournfull countenance; and indeed in a true faſt rightly celebrated, the ſorrowe of the heart muſt needs be teſtified by ſome conuenient ſignes and geſture in the bodie. *Anſw.* Chriſt doth not here ſimply condemne a ſorrowfull countenance in faſtings, when as iuſt occaſion of ſorrow therein is offered; for y *Nehemiah looked ſad*: but onely the hypocriſie of the Phariſies; who when they faſted had a ſad countenance, without a ſorrowfull heart; for all their heauie lookes, they had no broken ſpirits: this therefore Chriſt ſaith, carrie not a ſad and heauie looke, when thou haſt no ſorrowfull mourning heart; minde not thy outward countenance, in reſpect of thy heart and conſcience. *For they disfigure their faces*, &c. This alſo may ſeeme not blameworthy, for Gods children haue in their faſts diuers wayes disfigured their faces, and beene approoued: *Ezra* y *pluckt off the haire of his head and of his beard*: and z *Ioſhuah and the Iſraelites fell to the ground vpon their face, and put duſt vpon their heads*, which could not but disfigure their faces. *Anſw.* The Phariſies are blamed for disfiguring their faces, in diuers reſpects, and that iuſtly; for firſt, this was the chiefe and onely thing they looked to in their faſts, euen the outward ſhewe thereof, which God hateth. Againe, the word tranſlated *disfigure*, ſignifieth the very aboliſhing of their colour and viſage, which is farre more then the auncient Iewes euer vſed to doe; they indeed humbled their bodies & teſtified their ſorrowe which God approoued: but they ſought not to deforme their naturall complexion; they pined not themſelues to make their faces pale, that ſo men might the better take notice of their much faſting, as theſe Phariſies did; and ſuch were they in *Pauls* time, *who ſpared not their bodies*, Col. 2. 23. Thus much for the meaning.

y Neh.2.

y Ezr.9.3.

z Ioſh.7.6.

The words thus explained, containe two parts; a commandement, and a reaſon thereof. The commandement forbiddeth fained mourning in faſting, *Looke not as the hypocrites*: as if he ſhould ſay; The hypocriticall Scribes and Phariſies when they faſt, make an outward ſhew of contrition and ſorrow, when as indeed their hearts are no whit humbled; but you ſhal not doe ſo. The reaſon of the former prohibition is drawne from the practiſe of hypocrites, which is ſet out by the ende and fruite thereof: their practiſe is to *disfigure their faces*, therein is all their ſorrow: their ende is oſtentation, *that they might be ſeene vnto men to faſt*. And the fruit is anſwerable, *verily I ſay vnto you they haue their reward*, that is, reputation and

praiſe

Math.6.16.

praiſe of men. Thus then we ſee that Chriſt condemnes not righteous faſting, nor godly ſorrow therein, no nor yet the ſeemely ſignes of godly ſorrow; but onely hypocriticall faſting, when men haue mournefull lookes, without humble and contrite hearts.

The Vſes. 1. Here obſerue the practiſe of theſe Scribes and Phariſies in Chriſts time: they did not onely faſt often, as a twice a weeke, but they were carefull in obſeruing all outward rytes and ſignes pertaining to a religious faſt: yet as in the two former duties of Almes-deeds and prayer, ſo in this, the principall thing is wanting; that is, truth and ſinceritie of heart; for their ſower look came not from ſorrowfull hearts; they were whole and righteous in their owne conceit, and ſo needed not the Phiſition Chriſt Ieſus, nor amendment of life. Now in them we may ſee a true patterne of the propertie of naturall men in matters of religion, they more buſie themſelues about the outward worke, then inward truth; they content themſelues with outward rytes and ceremonies, and little regard the true worſhip of the heart. See this in b *Ahab*, who humbled himſelfe outwardly in great meaſure, for feare of puniſhment, but hee contented himſelfe therewith, and neuer came to true humiliation of heart, in ſorrow for ſinne, for hee continued ſtill in his old ſinnes; and the Iſraelites, both in the wilderneſſe, and in the land of Canaan, when God afflicted them, would humble themſelues and ſeeke his fauour; but yet not in conſtant ſinceritie and truth, for as *Dauid* c ſaith, *They flattered him with their mouth:---for their heart was not vpright with him*: they performed the outward ceremonies, and d ſo *drew neere to God with their lips, but their heart was farre from him*. And thus it goeth generally with naturall men: the whole religion of the Papiſts ſtands in outward ceremoniall actions, partly Iewiſh, and partly Heatheniſh; and when they haue obſerued them, they looke no further. And ſo it fareth with many among vs, that profeſſe true religion: for the ignorant ſort (which are very many euery where) content themſelues with the outward actions of religion; as comming to Church, hearing the word read, and ſometime preached, and receiuing the Sacrament, once or twice a yere; and when the worke is done (though without vnderſtanding) yet all is well, they thinke God is ſerued well enough. Yea many that haue knowledge, doe yet reſt in the outward actions of religion; for doe not ſome eſteeme the conſcionable endeuour of morall obedience to be but preciſeneſſe? and ſo though they beare ſome ſhewe of religion, yet they reproach the power of it in others. And another ſort doe onely ſo farre forth maintaine and profeſſe religion, as it ſtandeth with the good of their outward eſtate, and their peaceable fruition of wealth, honour, and delights, and ſo make a policie of religion and pietie. But let all theſe take heed vnto their ſoules, and betime repent, for theſe practiſes make them hypocrites in religion, whoſe ende will be damnation: and therefore bring thy heart to God with thy outward worſhip, and content not thy ſelfe with the ſhewe of godlineſſe, but get the power of it, and ſhew it in thy conuerſation; and embrace religion for it ſelfe, and not for the world.

a Luke 18.11.

Mans behauiour naturally in matters of religion.

b 1.King.21.27.

c Pſal.78.36.37.

d Eſay.29.13.

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Secondly, is the Phariſies faſting condemned of Chriſt, becauſe they reſted in the outward worke, and did it in oſtentation, for the praiſe of men? then doubtleſſe Popiſh faſting is abhominable, becauſe it aboundeth with more abuſes: for I. In religious faſts, they allow one meale, ſo it be not fleſh; and beſides that, drinking of any kind of wines, or drinke, taking of electuaries, & ſtrong waters, conſerues, and ſuch like, at any time of the day; which is a mock-faſt, and nothing elſe. II. They make diſtinction of meates neceſſarie to a faſt; and that not for ciuill ends, as Magiſtrates may doe, or for temperance ſake, as priuate men may doe, but for conſcience ſake, which is a *doctrine of Deuils*, as the e Apoſtle ſaith. III. They bind men in conſcience to many ſet daies of faſting, and make the omiſſion thereof a deadly ſinne; wherein they take away our Chriſtian libertie: for there was no want of care in our Sauiour Chriſt, to appoint all good meanes for mortifying of the fleſh; and yet hee preſcribed no ſet faſts in the new Teſtament. IV. They make faſting meritorious, teaching, that a man thereby may ſatisfie Gods iuſtice; whereby they doe blaſphemouſly derogate from the all-ſufficiencie of Chriſts obedience and paſſion. Now ſeeing they haue thus defaced religious faſting, let vs learne by Chriſts command, not to faſt as the Papiſts doe.

Popiſh faſting is abhominable. Reaſons. 1. Aquin.2.2.q.147.art.6.8. Nauar.c.21.n.13,14,15.

2 Bellarm.de bon.oper.in partic.l.2.c.5.&7.

e 1.Tim.4.3.

3 Tollet.inſtr.Sacerd.l.6.c.5.

Thirdly, Chriſt ſaying to his Diſciples, *when ye faſt*, takes it for granted, that ſometimes they faſted, and ſo ought to doe: and here he blames the Phariſies, not for faſting ſimply, but for their hypocriſie therein: whereby we ſee, that Chriſt requires of all the godly, that when iuſt occaſion is offered, they ſhould faſt, either publikely, or in priuate. And if Chriſt blame the Phariſies for their bad manner of faſting, then much more will hee blame them that faſt not at all, though neuer ſo iuſt occaſion be giuen vnto them: for in this age [illegible] different, [illegible] neceſſarie [illegible] God doth many times [illegible] iudgements, as we may ſee [illegible]. Wherefore to mooue our hearts hereunto, let vs conſider theſe reaſons: *Firſt*, we haue herein the worthie preſidents of moſt holy men in times paſt, who carefully performed this dutie, when occaſion was offered; as *Daniel*, *Dauid*, *Ezra*, *Nehemiah*, our *Sauiour Chriſt*, and his *Apoſtles*, eſpecially, f *Paul* who [illegible]: now their examples muſt be a cloud of witneſſes vnto vs, for we come farre ſhort of them in many graces of God, and in obedience, and therefore had more need to humble our ſelues.

Chriſt requires faſting on iuſt occaſion.

Motiues to faſting.

1

f 2.Cor.11.27.

Secondly,

2 Occaſions of faſting. *Secondly*, we haue among vs continuall occaſions of faſting, both in publike, and priuate: as, 1 I. Gods iudgements preſent: for when haue we beene free from ſome one of theſe, either famine, or peſtilence, or vnſeaſonable weather? 2 II. Gods iudgements imminent and hanging ouer our heads; for our profeſſed enemies watch for our ſubuerſion, and we are in danger to haue the kingdome of heauen taken from vs, in the power of the Goſpell, the comfort of praier and of the Sacraments, becauſe we doe not bring forth the fruits thereof. 3 III. We haue our owne corrupt natures to ſubdue, and many ſinnes to break off, with particular iudgements vpon our ſelues to remooue; for any one whereof we haue great need to faſt often. 4 IV. Though we had no ſuch cauſe in regard of our ſelues; yet the horrible ſinnes that abound in our land, are cauſe ſufficient to bring vs on our knees. *Paul* c *feared hee ſhould be humbled at Corinth, in bewailing many that had ſinned:* and ſhall not the common Atheiſme, the contempt of Gods word and iudgements, the blaſphemies, oppreſſion, and fearefull ſecuritie of this age cauſe vs to waile and mourne? 5 V. We ſhould oft humble our ſelues for the Church of God, and for the continuance of the Goſpell in ſinceritie among vs, and to our poſteritie: hereby we ſhall beſt expreſſe *zeale for Gods houſe*, which ſhould *eate vs vp*, as it is ſaide of d *Chriſt*, and of e *Dauid: Gods Ieruſalem ſhould be our* f *chiefe ioy:* and we muſt teſtifie it by g *praying for the peace thereof: Chriſt prayed and* h *faſted when he choſe his Apoſtles for the planting of his Church:* much more therefore muſt we do it for the continuance of it.

c 2.Cor.12.21.

d Iohn 2.17.
e Pſal.69.10.
f Pſal.137.6.
g Pſal.122.6.
h Luk.6.12,13.

Fourthly, Chriſt here diſalloweth not onely the affectation of praiſe in theſe Phariſies, but the diſguiſing of their faces by a kinde of pining of themſelues; whereby he would teach vs, that a true faſt ſtands not in the afflicting and weakning of the bodie. Now albeit few offend this way at this day, for moſt are giuen too much to pamper the fleſh; yet here may fitly be ſhewed, what care men ought to haue of their bodies. Of care for the bodie. And firſt of all, a two-fold care muſt be auoided; as well *an immoderate care to pamper the bodie with meate and drinke*; for that makes the heart heauie, and the head drouſie, and hereby luſt is kindled, and ſinne cheriſhed; which the Apoſtle forbids, Rom.13.14. as alſo *too little care*, whereby the bodie is pined and pulled downe to ouermuch weaknes, which is one thing here reprooued. The *care required* is that moderate regard vnto the bodie, whereby it is ſo ſuſtained by meate and drinke, that it may alwaies become the temple of the holy Ghoſt; and a fit inſtrument for the ſoule vnto workes of righteouſneſſe, and the worſhip of God. Now he that would thus order his bodie, muſt doe two things: 1 Firſt, he muſt obſerue perpetuall temperance in foode and raiment, taking that which may well ſuffice nature, but not fulfill the luſts thereof. Secondly, if this will not ſerue to ſubdue the fleſh, but that it will ſtill rebell againſt the law of the ſpirit of life, (as in ſome it will not) then faſting muſt be vſed, in which the bodie is to be afflicted, and the ſoule humbled, for the ſubduing of the rebellious fleſh: but yet herein wee muſt beware, that wee deſtroie not our health, our ſtrength, or our conſtitution; for thus we neglect our life, which is a ſinne of murther: wherein (though few) yet ſome doe offend, who in the meane time liue in the practiſe of foule and groſſe ſinnes otherwaies.

Fifthly, here note how farre the Phariſies goe in outward humiliation: they are content to afflict their bodies, euẽ to the diſfiguring of their complexion; but yet they will not repent and leaue their ſinnes, no though *Iohn Baptiſt*, and Chriſt preach repentance vnto them: wherein behold the propertie of our corrupt nature in Gods ſeruice, if outward actions and bodily exerciſes will ſerue the turne, we can be content to beſtow much coſt, to take great paines, and to endure ſome affliction; but yet ſtill we deſire to liue in our ſinnes. This is euident in Poperie, for who are more auſtere to their owne bodies, in watchings, wandring, in whipping thẽſelues, faſting, &c. and yet where is more abhominable filthineſſe then among them? and this makes that religion ſo embraced becauſe in diſpenſing with ſinne, for the performance of theſe bodily actions, it fits ſo well to our corrupt nature. Wherefore let vs take notice of this our corruption, and though we muſt not neglect the humbling of the bodie vpon iuſt occaſion; yet let vs principally looke to the mortifying of ſinne, and the obedience of the heart.

Outward exerciſes mo embraced then waightie duties.

v. 17. *But when thou faſteſt, annoint thine head, and waſh thy face,*

18. *That thou ſeeme not vnto men to faſt, but vnto thy Father which is in ſecret: and thy Father which ſeeth in ſecret, will reward thee openly.*

Chriſt the true Doctor of his Church, hauing in the former verſe ſought to reforme the exerciſe of Faſting, from Phariſaicall abuſes, doth in theſe two verſes ſeeke to reſtore the ſame to his right vſe: not ſo much intending to command vs to faſt, as to bring vs to the right manner of faſting.

The Expoſition. When thou faſteſt, &c. It ſeemeth that Chriſt here ſpeaketh eſpecially of a priuate faſt, for beſides that he vſeth words of the ſingular number, *Thou, Thine, &c.* he inioyneth

neth the concealing of it from others, which cannot be done in a publike faſt: and yet the maine thing here inioyned, is the approbation of the heart vnto god, which muſt be obſerued in all religious faſts, as well publike as priuate. *Anoint thine head, and waſh thy face:* Here Chriſt alludeth to the cuſtome of the Iewes, who to ſhewe their cheerefulneſſe, vſed to anoint their heads with ſweete oyntments, and to waſh their faces; as wee may ſee by *Naomies* command to [a] *Ruth*, and by [b] *Davids* practiſe, when he perceiued his child was dead, and would teſtifie that he had ceaſed from mourning for it: alſo by the ſpeech of Chriſt, iuſtifying the woman that annointed his feete with oyntment, *Mine* [c] *head thou diddeſt not annoint; but ſhee hath annointed my feete with oyntment:* for as *David* ſaith, *God giues oyle to make the face to ſhine*, Pſal. 104. 15. But yet theſe words are not to be taken properly, neither do they binde vs to annoint our heads when we faſt, as may appeare by theſe reaſo͂s: 1. If the words ſhould bee taken properly, then ſhould Chriſt condemne all the faſts of holy men in the olde Teſtament, who vſed neither oyntments nor waſhings, but abſtained from all ſuch bodily delights for that time. 2. Chriſt ſhould command contraries, namely, the vſe of ſuch things in faſting, as were more proper feaſting, wherein men vſe to be ioyfull and cherefull. 3. He ſhould inioyne that to ſome countries, which were not in their power, or at leaſt could not be vſed of them without exceſſiue charges; as in this or other colde countries, where ſweete oyles are rare and coſtly. The true meaning therefore muſt bee gathered out of the circumſtances of the place: now Chriſts intent is here, as in the former points of Almſdeedes, and prayer, *to preſcribe vnto men the approuing of their hearts vnto God in faſting, by auoiding oſtentation therein, and deſire of the praiſe of men:* and therefore he names ſuch behauiour, as doth no way intimate a faſt vnto others; meaning thereby, that we ſhould conceale our priuate faſts from men: as if he ſhould ſay, *when thou faſteſt priuately, ſo carrie thy ſelfe, that it may not appeare to men thou faſteſt, and in all thy faſts ſeeke onely to approoue thy heart vnto God.*

[a] Ruth 3.3.
[b] 2.Sam.12.
[c] Luk.7.46.

Priuate worſhip muſt be concealed.

The words thus explained containe two parts; a *commandement*, and a *reaſon* thereof. The *commandement* is two-fold: Firſt, that we ſhould conceale our faſts from men, intimated by *waſh thy face, and annoint thy head:* ſecondly, that we ſhould ſeeke to approoue our ſelues not to men, but to God in our religious faſts, in theſe words, *That thou ſeeme not to men to faſt, but to thy Father which is in ſecret.* In this firſt branch of this commandement we may learne, that the priuate worſhip of God muſt bee performed priuately vnto God, and concealed from men: for that which is here ſaid of priuate faſting, which is a meanes to further our prayers, is true of prayer it ſelfe, and of euery part of Gods priuate worſhip, for there is the ſame reaſon of all: as may thus appeare; Firſt, in all actions of Gods worſhip, there muſt be obſerued an holy comelineſſe and decencie, which is then done, when they be performed with fit and conuenient circumſtances; that is, publike actions of worſhip, with publike circumſtances, and priuate actions with priuate circumſtances: as publike prayer muſt bee made of a publike perſon in a publike place, with an audible and loud voice; and priuate prayer muſt be made in a priuate place, by priuate perſons, with a ſtill and lowe voice; and other ſeemely priuate geſtures. Secondly, when priuate worſhip is performed with publike circumſtances; there are many occaſions giuen to ambition, pride, and hypocriſie; but beeing done priuately, theſe occaſions are preuented, & the heart is more free to ſeeke the approbation of God onely.

Directions for vs in Gods worſhip.

1 Of priuate preparation to Gods publike worſhip.

This doctrine ſerues to direct our practiſe in Gods worſhip; as firſt, that we muſt not reſerue our priuate preparation to Gods publike worſhip, til we come to the publike congregation; but prepare our ſelues at home priuately in our chamber or cloſet: for though to pray euery where be lawfull, yet becauſe conuenient circumſtances muſt be obſerued in all our actions of worſhip, therefore priuate praier in a publik place is not ſo ſeemely nor conuenient; for publike circumſtances doe not beſeeme priuate worſhip. *Queſt.* What if a man wanted time, or had forgot to prepare himſelfe before hand? *Anſw.* Slight pretences cannot iuſtifie any diſorder in Gods worſhip; and yet if a man will needes there performe his priuate preparation, he muſt conceale all outward ſignes of prayer, and only lift vp his heart vnto God: for a good dutie may become offenſiue by inconuenient circumſtances. Secoudly, this ſhewes how Chriſtian families muſt order their priuate exerciſes of religion, namely, ſo priuately for voice and geſture, that they may conceale the ſame from others, beſide their family preſent: and ſo muſt particular perſons praying alone, obſerue ſuch circumſtances as may conceale their prayers from others: for all occaſions of oſtentation muſt be avoided, that ſo the heart may apply it ſelfe wholly towards the Lord.

2 How priuate families muſt worſhip god.

The heart muſt be approoued to God in faſting.

That thou ſeeme not to men to faſt.] This is the ſecond branch of Chriſts commandement, wherein we learne a ſecond duty in a religious faſt; namely, *that therein we ſeeke to approoue our ſelues and our actions onely to God:* for which ende, we muſt obſerue three things. 1. With our faſting we muſt ioyne a conuerſion of our heart from ſinne vnto God: Ioel 2. 12. *Turne you vnto mee with all your heart, and with faſting:* there God hath ioyned them together, and they may not be ſeuered. Now that our hearts may turne to God in faſting, we muſt haue ſpeciall regard to our behauiour both *before, in,* and *after our faſt*, whether publike or priuate. *Before the faſt*, wee muſt prepare our ſelues

How the heart may turn to God in faſting.

thereto in an holy manner, by a ſerious conſideration of the cauſes and occaſions of our faſt: a worthy example hereof we haue in [a] *Iehoſaphat*, who conſidering a fearefull iudgement to be at hand, in the approaching of his enemies, was ſore afraid, and thereupon ſet his heart to ſeeke the Lord, and proclaimed a faſt. *In faſting* we muſt labour to haue more tender affections, and deeper humiliation then ordinarie: 1. Sam.7.6. the Iſraelites humbling themſelues in faſting for their idolatrie, in *Miſpah, drewe water, and powred it out before the Lord*: which words import their deepe humiliation, whether it were by abundãt weeping, (as ſome expound the place) or by powring out water indeede, to ſignifie, that they powred out their ſoules before the Lord. *After the faſt*, we muſt labour for reformation and amendment of life, that our behauiour both towardes God and man, may be euerie way better then before. A notable example hereof we haue in the Iewes, who hauing renued their *couenãt with God*, vpõ their [a] humiliation, did not onely [b] *write it*, and [c] *ſeale vnto it*; but *bound themſelues thereto by* [d] *curſe and oath*. 2. That wee approoue our ſelues and our action to God in faſting, wee muſt bee ſure we propound vnto our ſelues therein the right ends of a religious faſt, which we haue before propounded: for if we faile therein, and propound other endes vnto our ſelues, we corrupt the whole action vnto our ſelues. 3. With our faſting we muſt ioyne the duties of the ſecond table, in the workes of iuſtice, mercie, and loue to our brethren: for without theſe, our loue to God is not ſincere: nay, God rejects that bodily humiliatiõ, which is ſeuered from the exerciſe of mercie and compaſſion, as we may ſee at large, Iſa. 58.3.4. &c. I ſhewed before that we had iuſt cauſe to humble our ſelues; which when we do, we muſt be carefull thus to approoue our hearts vnto God.

Thus much of the commandement: nowe followeth the reaſon thereof, drawne from the promiſe of Gods reward to them that faſt in an holy manner: *And thy father which ſeeth in ſecret, will reward thee openly*: that is, *ſeeing thee aymed onely to approoue thine heart and action vnto God in faſting, will giue thee an open reward at the laſt day.*

This text the Papiſts doe notably abuſe, to prooue two hereticall concluſions touching faſting. Firſt, *that faſting in it ſelfe for any good ende, is a part of Gods worſhip*, becauſe it hath a promiſe of open reward, euen life euerlaſting, made vnto it, as before was made to prayer & Almes-deedes; and therefore muſt needes be of the ſame nature with them: for things indifferent, and bodily exerciſes, profit little, that which hath the promiſe is a part of godlineſſe, 1. Tim.4.8. *Anſ.* This promiſe is made to him that faſteth, not to the worke; and that not ſimply for his exerciſe of faſting, but for his repentance, conuerſion, and inuocation, which go with faſting, and are furthered thereby. But

A they alleadge, that [e] *Anna ſerued God with faſting and with prayer. Anſ.* In the old teſtament, faſting was a part of Gods worſhip; for it was commanded to be performed *the tenth day of the ſeauenth moneth*: and then alſo was the making and performing of vowes, a part of religious worſhip, commanded of God. Now in all likelihood *Anna* had bound her ſelfe by vow to God, to that courſe of prayer and faſting, & therefore was approoued of God therein. But now in the newe Teſtament, we haue no commandement for ſet faſts or vowes, and therefore the caſe is not the ſame, and ſo her example cannot prooue the thing for which they al-
B leadge it: indeede we haue the vow of morall obedience made in baptiſme, but that euery one is bound to performe that takes God for his God, though he ſhould not vow it. Againe, a man may be ſaid to ſerue God in prayer and faſting as Annah did, becauſe prayer is a true part of Gods worſhip, and though faſting in it ſelfe be not the worſhip of God, yet beeing ioyned with prayer, it is a notable furtherance thereunto: and beeing ſo performed vpon iuſt occaſion, it is a part of his worſhip, becauſe he requires it.

The ſecond concluſion which the Papiſts would gather hence is; *that Faſting ſatisfieth Gods iuſtice, and merits remiſſion of ſinnes and life euerlaſting*; becauſe this promiſe of open reward is here made vnto it. *Anſw.* Wee muſt know, that the promiſes of God for remiſſion
C of ſinnes and life euerlaſting, being grounded vpon Chriſt, are onely made to them that bee regenerate and beleeue in Chriſt; and ſo they are not made to him for his works ſake, but for his faith whereby he is in Chriſt, and ſo indeed are made vnto him for Chriſts ſake onely, in whome we graunt, that God of his free grace makes himſelfe a debter by his promiſe to euerie beleeuer that doth any good worke; yet the debt is not due to vs for any thing we doe, but due to Chriſt, who hath merited it, & in Chriſt due to vs. But it will be ſaid, that workes are oft mentioned with Gods promiſes, and eſpecially faith, which is a worke. *Anſ.* True: but yet the reward promiſed is not giuẽ for works
D ſake, nor yet for faith; but for Chriſts ſake, whoſe merit imputed to vs is receiued by faith, which faith we teſtifie by works: and ſo according to our faith and works, we receiue a reward of God, but not for them: as Chriſt ſaid to the Centurion, [f] *As thou haſt beleeued, ſo be it vnto thee.* Thus then muſt we conceiue of this promiſe made to faſting; though in it ſelfe it be a bodily exerciſe: yet beeing done in obedience to God vpon iuſt occaſion, by him that beleeueth in Chriſt, and beeing ioyned with prayer and conuerſion to God, it is a worke of faith, and ſhall haue a reward.

Now this gracious promiſe made to faſting in this holy manner, muſt ſtirre vs vp to a loue of this exerciſe, and to the practiſe of it, ſo oft as iuſt occaſion is giuen. And vndoubtedly one

ſpeciall

a 2.Chron. 20.3.

a Neh.9.2.
b Neh.9.38.
c chap.10.1.
d verſ.29.

Popiſh concluſion.
I.
Bellarm. de bon.oper.in gen.l.2.c.6. & 21.

e Luke 2.37.

II. Popiſh concluſion. Bellarm. de bon. oper. part.l.2.c.11.

f Matt.8.13.
How faſting ſhall haue a reward.

ſpecial cauſe of the continual renuing of Gods iudgements among vs is, becauſe we humble not our ſelues by praier & faſting vnder Gods mightie hand. It were therefore to be wiſhed, in regard of the manifold iuſt occaſions, that publike faſts were more often commanded by publike authoritie, and priuate faſts more conſcionably vſed in euerie familie.

And thus much of the fourth part of Chriſts Sermon, containing a reformation of abuſes in Almes, Praier, & Faſting: out of all which we muſt learne this one thing which Chriſt principally intends; to wit, *in all holy duties to avoide hypocriſie, endeauouring to doe them with that ſimplicitie and ſinceritie of heart, whereby we truly deſire to haue God and not man the ſeer and approuer of them.* And ſo ſhall our works be not onely good in themſelues, but in vs, and acceptable vnto God: otherwiſe, if we doe them in oſtentation, or for other ſiniſter reſpects, the hypocriſie of our harts defiles our good works, and ſo makes them vnacceptable vnto God, and vnprofitable to our ſelues.

v.19. *Lay not vp treaſures for your ſelues vpon the earth, where the moth and canker corrupt, and where theeues digge through and ſteale.*

20. *But lay vp treaſures for your ſelues in heauen, where neither the moth nor canker corrupteth, and where theeues neither dig through nor ſteale.*

Fift part of Chriſts Sermon.

Here beginneth the fifth part of this excellent Sermon, and it continueth to the ende of this chapter, wherein our Sauiour Chriſt intendeth *to reforme his hearers of couetouſnes*, and to worke in their hearts a moderate care and deſire of wordly things. Now the order of this diſcourſe is this; Firſt, he laies downe the ſubſtance of his perſwaſion, and then enforceth & amplifieth the ſame. The ground & ſubſtance of Chriſts perſwaſion conſiſts in a double commandement: the firſt ſhewes what wee muſt not doe in reſpect of treaſures, v.19. the ſecond what we muſt doe, ver.20. both which he enforceth by their ſeueral reaſōs, in the ſame verſes: as alſo with a reaſō cōmon to the both, v.21.

θησαυρίζειν.

For the firſt commandement, *Lay not vp treaſures, &c. The meaning.* The word here tranſlated *laie vp*, is more ſignificant in the original, then our engliſh doth expreſſe, for it imports two things: Firſt, to *gather together*: ſecondly, to *hoard or heape vp in ſtore* things gathered, againſt the time to come: ſo Rom.2.5. *Thou heapeſt vp vnto thy ſelfe, &c. Treaſures*, that is, worldly wealth in aboundance, precious

A things ſtored vp; as ſiluer, gold, pearls, &c. *Vpon earth*: here Chriſt aimes not ſo much at the place, as at the kind of treaſures; for heauenly treaſures may bee laid vp while we are here on earth; and therefore he forbids hoarding of earthly treaſures. *For your ſelues*: that is, reſpecting your priuate gaine and benefit, all reſpect to the good of the Church and common wealth laid aſide. So then the words beare this ſenſe; *Take heede that you gather not riches together, to hoard vp here below for your owne priuate vſe and benefit alone, making them your treaſures in which you put your truſt and place your ioy and delight.*

3. things allowed about wealth.

B But yet that wee may not miſtake the meaning of our Sauiour Chriſt, I will diſtinctly ſet downe what things Chriſt forbiddeth not, pertaining to the gathering or keeping of worldly goods; and then what it is which he doth directly forbid. There be three things reſpecting the world, which Chriſt forbiddeth not: viz. I. *Diligent labour in a mans vocation*, whereby he prouides things needfull for himſelfe, and thoſe that depend vpon him; for elſe he ſhould be contrarie to himſelfe, *inioyning man to eate his bread in the ſweate of his face*, Gen. 3. 19. & commanding that *he that will not labour ſhould not eate*, 2. Theſſ. 3. 10. II. *The fruition and poſſeſſion of goods and riches*; for they are the good bleſſings of God, beeing well vſed, and haue been poſſeſſed of Gods children, as *Abraham, Iob, Salomon, &c.* III. The gathering and laying vp of treaſures is not ſimply forbidden, C for the word of God alloweth hereof in ſome reſpect, 2. Cor. 12. 14. *The father muſt lay vp for the children*: and the *Diſciples* vnderſtanding of the generall famine, by the propheſie of *Agabus* which ſhould be in al the world, [a] *gathered prouiſion aforehand for the brethren in Iudea*: and [b] *Ioſephs provident wiſedome* is commended by the holy Ghoſt, for hoarding vp the corne in Egypt againſt the time of dearth, for the common good: and the [c] *temple of God had his treaſurie* by Gods appointment, for the vpholding and repaire thereof; ſo that Chriſt doth not ſimply forbid all gathering & laying vp of treaſure or wealth.

[a] Act 11.28, 29, 30.
[b] Gen.41.48. Act.7.10.
[c] 1.king.7.5.

Practiſes of couetouſnes here forbidden.

D What is it then, which Chriſt here forbids? *Anſ.* Sundrie practiſes of couetouſneſſe, whereof the firſt is, *exceſſiue ſeeking of worldly wealth*, when men keepe no meaſure nor moderation therein; although God gaue ſufficient, yet they are not content, their deſire is ſo vnſatiable. And that we may ſee the dāger of this practiſe, I will here ſhewe how farre forth a man may ſeeke for, and lay vp worldly wealth: for the better vnderſtanding whereof, this diſtinction of worldly goods muſt bee laid downe for a ground; They are either *neceſſarie, aboundant, or ſuperfluous. Neceſſarie goods* are of two ſorts; either neceſſary to mans nature, without which no man can liue, nor family ſtand; as meate, drinke, apparell, lodging, &c. or neceſſarie to a mans ſtate and condition of life, without

How farre a mā may ſeek for worldly wealth.

3. degrees of worldly goods. 1. Neceſſarie.

How farre forth things neceſſarie may be laid vp.

which he cannot exerciſe the duties of his calling wherein God hath placed him; as bookes to a ſtudent, tooles to a trades-man, &c. Now here ariſeth the queſtion: How much of theſe things are to be counted neceſſarie, and ſo may be prouided for, and laid vp? *Anſ.* The opinion and iudgement of the couetous man muſt bee no rule in this caſe: for his corrupt heart is vnſatiable, like the ſea which cannot be filled, *& like the* [d] *fire, that neuer ſaith, it is enough.* Now becauſe of the diuerſitie of mens eſtates, by reaſon of their difference in properties & conditions, there can be no certain rule ſet down; for that which is enough for one, will not ſuffice another: and therefore the iudgement and practiſe of the godly wiſe, who know how to vſe the creatures as bleſſings of Gods prouidence, muſt bee our rule to iudge what is neceſſarie: other rules we haue not in the word, but what they iudge needeful according to the word, that muſt be eſteemed neceſſarie, and accordingly prouided. Yet further this may here be added, that things muſt not be deemed neceſſarie, onely in regard of the preſent vſe, but alſo with reſpect to the time to come, wherein they may be needefull. *Example.* A trades-man hauing nothing beſides his trade to liue vpon, may prouide for things neceſſarie while his ſtrength continueth, to maintaine himſelfe in old age, when thorough decay of ſtrength or ſight he is not able to worke. And ſo a man hauing many children, may in the vſe of lawfull meanes prouide for their portions before hand, that when their age requireth, he may therewith diſpoſe of them in ſome good ſtate of life. The ſecond ſort of worldly goods is *Abundance*, whereby I meane that plentie and ſtore, which ſerues not onely for neceſſitie but for comelineſſe and delight. The third ſort is *Superfluitie*, whereby I meane ſuch abundance, as a man hath neither vſe of for the preſent, nor in any likelihood ſhall haue for the time to come.

2. Abundãce.

3. Superfluitie.

A rule for prouiſion of worldly things.

Now theſe grounds thus premiſed, I ſet downe this rule touching mans prouiſion for worldly wealth. *Things neceſſarie for mans perſon and calling, a man may ſeeke for and lay vp; but for abundance, and for ſuperfluities, no man ought to labour or bee carefull:* hereto Chriſt hath put this barre, *Lay not vp treaſures for your ſelues:* and *Salomon* praies as directly againſt ſuperfluitie, as againſt pouertie, Pro.30.8,9. *Giue mee not riches, nor pouertie* (ſaith hee) *but feede mee with food conuenient for mee:* and he renders this reaſon againſt abundance, *leaſt I be full and denie thee, & ſay, who is the Lord?* Now hence I reaſon thus; looke what we may aske of God, that onely muſt we ſeeke for, and no more: but we may only aske for things neceſſarie; for to pray for abundance wee haue no warrant, and therefore we muſt onely ſeek for neceſſaries, and not for abundance. Hereto the Apoſtles rule agreeth well, [e] *If we haue foode and raiment, let vs herewith bee content, for they that would be rich or abound* (as the word ſignifieth) *fall into temptation and ſnares.* *Queſt.* If we may not pray for aboundance, what muſt we doe, if God giue abundance? *Anſ.* If God bleſſe vs with abundance, vpon our moderate labour and care in our lawfull callings, we muſt receiue it thankefully, and as good ſtewards lay it vp to bee beſtowed on good vſes, either in our families, or in the Church and common-wealth, as God in his prouidence ſhall offer vs iuſt occaſion.

Motiues to contentation.

Now this beeing euident, that we muſt onely ſeeke for things neceſſary, and no more; then we muſt all learne to beware of carking care, and be contented with things neceſſarie, when God giues them. And to mooue vs hereunto, conſider the reaſons following: First, it is Gods commandement, that we ſhould be contented 1 with things neceſſarie, 1.Tim.6.8. and therefore we muſt make conſcience of obedience in the practiſe of contentation. 2 Secondly, they that are greedie after abundance, haue many temptations to bad dealing, and ſo can hardly keepe a good conſcience: *they fall into ſnares* (as the [f] Apoſtle ſaith) *and into many fooliſh and noyſome luſts, which drowne men in perdition & deſtruction.* 3 Thirdly, in time of perſecution (which oft accompanies the Goſpel) the richer a man is, the more danger he is in to forſake the truth; for the heart of man is naturally ſo glued to the world, that without Gods ſpeciall grace, it wil ſooner forſake Chriſt, then worldly wealth: this we may ſee in *Demas*, who *to embrace the world, forſooke Paul*, 2.Tim.4.10. whereupon Chriſt ſaith, *How hardly can a rich man enter into the kingdome of heauen.* And thus much of the firſt practiſe of couetouſneſſe, which is exceſſiue care and labour after worldly goods.

Mark.10.23.

The ſecond practiſe of couetouſneſſe.

The ſecond practiſe of couetouſneſſe which Chriſt here forbids, is *when men ſeeke onely or principally for worldly goods, neglecting ſpirituall graces in regard thereof.* This appeares by the oppoſition of the next verſe vnto this, *lay not vp for your ſelues earthly treaſures, but lay vp for your ſelues treaſures in heauen.* This was *Eſaus* practiſe, *who ſould his birthright for a meſſe of pottage*, Heb.12.16. and the ſinne of the Gadarens, that vpon the loſſe of their ſwine *deſired Chriſt to goe out of their coaſts*, Luk.8.37. And this is the ſinne of our age, wherein many things, nay almoſt euerie thing, which may yeeld profit or delight, is cared for aboue the word: or els how could there be ſo much preaching, and ſo little profiting, but that mens thoughts & delights are taken vp with earthly things? but this is a prepoſterous and diſordered care, which euerie one muſt labour to reforme, as Chriſt commands, v.31.

The third practiſe of couetouſneſſe.

The third practiſe of couetouſneſſe here forbidden, is to *put truſt and confidence in worldly things treaſured vp*; this is the *Idolatrie of the heart*, for looke whereon a man ſets his heart, that he makes his God: & therefore is couetouſneſſe

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[d] Prou.30.16.

[e] 1.Tim.6.8,9.

[f] 1.Tim.6.9.

neſſe called *idolatrie*, Col. 3. 5. Hence it is that Chriſt makes it *ſo hard a thing for a rich man to enter into heauen*, Matth. 19. 23, 24. becauſe they [a] *truſt in their riches*: and if we marke wel, we ſhall finde it commonly true, that rich men are proud hearted and ſecure, not regarding Gods iudgements, nor the meanes of their ſaluation; for they [b] *take not God for their ſtrength, that truſt in their riches*. Dauids counſell therefore muſt be followed, [c] *If riches encreaſe, ſet not your heart thereon*.

[a] Mat.10.24.

[b] Pſal.52.7.

[c] Pſal.62.10.

he fourth practiſe of couetouſnes.

The fourth practiſe here forbidden, is *when men lay vp for themſelues onely, without regard to the Church or Common-wealth, or releefe of the poore*. This is a deuilliſh practiſe: for euery one is but a ſteward of that hee hath, to diſpence the ſame for Gods glorie to the good of others. The poore are Gods poore, & members of his familie, and therefore he requires, that euery ſteward in his family ſhould ſee they haue their portion: God will call the rich to their account, when this will not be taken for good diſpoſing, to ſay I kept my riches to my ſelfe: ſo much will the ſlothfull ſeruant ſay, *that hides his talent in a napkin*. And therefore let vs learne to make conſcience hereof, with the reſt of theſe bad practiſes.

Where the moath and canker corrupt, and where theeues digge through and ſteale. Theſe words containe a ſpeciall reaſon of the former commandement, to this effect: *Earthly treaſures, as riches, raiment, &c. are ſubiect to bee carried away by theeues: and therefore wee muſt not vnconſtantly or principally ſeeke after them, ſet our hearts vpon them, or hoard them vp for our ſelues.*

The Expoſition. The word tranſlated *moth*, ſignifieth a worme that eateth the fineſt cloath, and conſumeth the beſt garment: yet here it muſt be taken more largely, for any worme that doth deſtroy or conſume any creature. And ſo the word tranſlated *canker*, muſt bee largely taken, for any thing that by ruſt or fretting doth eate into and conſume mettall, or any other creature.

he vanitie of the creatures.

Here then Chriſt noteth a two-fold vanitie of the creatures, both in reſpect of their nature, and of abuſe: for their nature, they are ſubiect to corruption by ruſt, moth, and canker, be the treaſures neuer ſo pure and coſtly, as gold, ſiluer, pearles, &c. for the heauens themſelues are ſubiect to vanitie. And for abuſe, they are ſubiect to the iniuries of vngodly perſons, theeues may ſteale them, and couetous perſons may hoard them vp that they ſhall ſerue for no vſe. Now if all earthly creatures be ſubiect to vanitie both by corruption and abuſe, then we muſt not make them our chiefe treaſures, but ſeeke for them and vſe them in a moderate and ſober manner. *Queſt.* But whence came this vanitie vpon the creatures? *Anſw.* God hath ſubiected them vnto it for the ſinne of man, Rom. 8. 20.

The conſideration hereof muſt let vs ſee the grieuouſneſſe of our ſinnes, and the greatneſſe of Gods anger due thereunto, in that he hath imprinted the ſtampe of his wrath vpon euerie creature for the ſinne of man, by ſubiecting it to this two-fold vanitie. And therefore when we ſee a moath vpon apparell, or ruſt and canker vpon mettal, or other creatures corrupting them, we ought rather to be humbled for our ſinnes, then to ſuffer our hearts to be drawn to immoderate deſire and delight after earthly things. Secondly are the creatures that neuer ſinned, ſubiect to vanitie for mans ſinne? then how vaine a thing is man, that by his tranſgreſſion bringeth vanitie vpon the creatures! let vs therefore in them behold our owne vanity, and when we pitie them, learne to lament our own iniquities.

v. 20. *But lay vp treaſures for your ſelues,* &c. Chriſt hauing ſhewed what wee muſt not doe in reſpect of treaſures here on earth, and knowing mans inclination to be ſuch, that hee will needes haue ſomething for his treaſure, doth here come to the *ſecond branch* of his commandement; ſhewing what treaſure wee muſt lay vp for our ſelues, and enforceth vs thereto by a ſpeciall reaſon. The treaſures we muſt lay vp are, *treaſures in heauen*. *Queſt.* How ſhould we lay vp treaſures in heauen, for we cannot of our ſelues come there; no man can ſaue himſelfe, the beginning, progreſſe, & accompliſhment of our ſaluation is of God in Chriſt wholly? *Anſ.* It is vſuall with God in Scripture, to aſcribe the worke of the principall efficient cauſe, to the inſtrument thereof. Thus in the laſt ver. of Obadiah, *Preachers, are expreſſely called Sauiours*: and, 1. Tim. 4. 16. *In doing this thou ſhalt both ſaue thy ſelfe, and them that heare thee*: and, 1. Cor. 4. 15. *I haue begotten you through the Goſpel*: and yet both ſaluation and regeneration are the workes of God alone, onely Preachers are the inſtruments thereof. So in this place, to make vs rich with heauenly treaſures, is the worke of God alone; for wee rather *treaſure vp vnto our ſelues wrath againſt the day of wrath*, by our tranſgreſſions: and yet becauſe we are inſtruments by his grace, in the vſe of meanes to get this treaſure; therefore he giueth this commandement vnto vs, as though the work were wholly ours, though himſelfe be the principall author.

Obadiah.

Rom.2.5.

But yet that we may the better conceiue of, and practiſe this commandement, two points are to be conſidered. *Firſt*, what this treaſure is: *Secondly*, how a man muſt lay it vp for himſelfe: both theſe we muſt mark with reuerence, becauſe they are points of great waight and moment, in the practiſe whereof ſtandeth our ſaluation. For the firſt. In ſearching it out, we will firſt conſider, what is erroniouſly thought to be this treaſure which Chriſt would haue vs to lay vp. The Church of Rome hath for many hundred yeares, abuſed the world hereabouts, making the *ouerpluſ of Chriſts merits, and of the merits of Saints and Martyrs, to bee the trea-*

What the Papiſts make the true treaſure. Aquin.ſuppl. ad 3.part. Summ.q 25. Tollet.inſtr. Sacerd.l.6.c. 25.

ſure of the Church, which beeing gathered together and put into a ſtore-cheſt, is (ſay they) in the Popes cuſtodie; and hee alone hath the plenary opening and ſhutting of this cheſt, and the ordering and diſpoſing of theſe merits: by vertue whereof he giues out indulgences and pardons, when and to whom hee will. And hereby indeede he maintaines and vpholds his kingdome: for hereby comes in his wealth & reuenewes.

Anſwer.

But this cannot be the true treaſure, nay, it is corrupt and deceitfull for two cauſes: for firſt, hereby they abaſe the true treaſure which is Chriſts merits, by adding ſupply thereto from the merits of Saints: for if Chriſts merits receiue increaſe from the merits of men, then it is not al-ſufficient of it ſelfe, and ſo but a poore treaſure. Secondly, hereby they make the merits of Saints departed, to be the merits of others which liue long after them, by the Popes application; which is a thing impoſſible and abſurd: for no man can merit of himſelfe: but ſay he could, yet ſhould his merits be for himſelfe alone and for none others: for euerie man in regard of ſaluation is a priuate man, and the reward of his workes he doth that way can onely redound vnto himſelfe, only Chriſt Ieſus our Mediatour, God & man, who was by God himſelfe made a publike perſon for this end, can merit for others.

The true treaſure.

The true treaſure then (to let the other paſſe) is in a word, *the true God*, that one onely eternall eſſence in three perſons, who made all things, and gouernes all things: in him alone is all goodneſſe and happines to be found. Gen. 15. 1. *I am thy buckler, and thine exceeding great reward*, ſaith God to Abraham: and Pſal. 16. 5, 6. *The Lord is the portion of mine inheritance* (ſaith *Dauid*), *I haue a goodly heritage*: which is as much as if he had ſaide, *The Lord is my treaſure*. I will not ſtand on this, for men by the light of nature haue ſeene and ſaide thus much.

How God is our treaſure.

This rather is to be conſidered, how God becomes our treaſure. And for this ende, wee muſt conceiue of God, as hee hath reuealed himſelfe vnto vs in Chriſt: for out of Chriſt he is not our God, and ſo not our treaſure: but God incarnate is our true treaſure. Coloſ. 2. 3. *In whome*, that is, *in Chriſt, are hid all the treaſures of wiſedome and knowledge*. Coloſſ. 3. 3. *Our life*, euen eternall life, *is hidden with Chriſt in God*, as in a treaſure. 1. Cor. 1. 30. *Chriſt is made vnto vs of God, wiſdome, righteouſneſſe, ſanctification, and redemption*: and, Ioh. 1. 16. *Of his fulneſſe*, as out of a full treaſure, *we all receiue grace for grace*. Now we muſt not reſt in his incarnation, but conceiue further of him as he was crucified for vs in our nature, and is ſet forth vnto vs in his word and Sacraments; for his *obedience, death, and paſſion is our treaſure*, which is reuealed and applied in the word of promiſe, and in the Sacraments; and *this is that thing prepared of God for them that loue him, which eye hath not ſeene, eare hath not heard, neither euer entred into the heart of natural man to conceiue*, 1. Cor. 2. 9. But why (will ſome ſay) ſhould Chriſt crucified be called our treaſure? *Anſw.* Becauſe hee is the fountaine and ſtore-houſe of all true bleſſings conuaied from God to man. Wouldeſt thou haue remiſſion of ſinne, and righteouſneſſe with God? why, *Chriſt was made ſinne for vs, that wee might bee made the righteouſneſſe of God in him*, 2. Cor. 5. 21. Wouldeſt thou haue life euerlaſting? *This ſame Ieſus Chriſt is verie God, and life eternall*, 1. Ioh. 5. *And hee that hath him hath life*, 1. Ioh. 5. 12. Wouldeſt thou haue comfort in diſtreſſe, and true delight in temporall bleſſings? then get *Chriſt Ieſus*, for he is *life in death*; and without him, the good things of this life be no bleſſings vnto vs.

How to lay vp Chriſt crucified for our treaſure.

II. Point. Hauing found what this treaſure is, let vs now ſee how euery one muſt lay it vp for himſelfe: for ſo Chriſt here commandeth, *lay vp for your ſelues, &c.* That wee may *lay vp Chriſt crucified for our treaſure*, wee muſt bee carefull to doe *fiue things*, intimated in the parable of him that bought the field wherein the hidden treaſure was: 1. we muſt finde this treaſure: 2. we muſt value it: 3. obtaine and get it: 4. aſſure it to our ſelues: 5. vſe it as a treaſure.

How to find the true treaſure.

I. Dutie. We muſt needes *finde this treaſure* firſt of all, elſe we cannot value it, nor obtaine it, we cannot aſſure it to our ſelues, nor vſe it: And thus much is implyed in that parable, where it is called *an hidden treaſure*; for we cannot haue a thing that is hid before wee finde it. Now the *finding of this treaſure* ſtands in Gods reuealing of it vnto vs, letting vs ſee that naturally we want it, and making vs feele that wee are poore without it, and therefore ſtand in great neede of it, whereupon we beginne to ſeeke it.

A twofold illumination.

Euery reuealing of this treaſure is not the finding of it, for God enlightens the minde of man two wayes: firſt, generally, whereby a man in reading the word is able to conceiue the true ſenſe and meaning of it. Secondly, more ſpecially, when beſide the generall ſenſe, God makes a man feele the truth and power of the word in his owne conſcience: and in this ſpeciall illumination ſtands the true finding. This indeede is a great bleſſing of God, but not common to all: for our naturall eyes cannot diſcerne it, and the more we are dazeled with the ſight of worldly treaſures, pompes, and vanities, the blinder we are about this ſpirituall treaſure; yea this treaſure is hid from many that are able to expound the word of God truely; as Chriſt ſaith, [a] *theſe things are hidde* (ſometimes) *from the wiſe and prudent, and reuealed vnto babes*: for till the Lord giue this ſpeciall illumination whereby a man ſees his owne miſerie in himſelfe, and his great neede of Chriſts righteouſnes, Chriſt is a hidden treaſure vnto him. In regard whereof we muſt deſcend into our own hearts, and there trie whether by the ſenſe of our owne miſerie in our ſelues, and our earneſt deſire and hungring after Chriſt, God hath reuealed this treaſure vnto vs, that we may ſay, [b] we

ſee

[a] Matth. 11. 25.

[b] Ioh.

A ſee, with the Iewes, and *yet be blind*, vnleſſe we truly feele the want of Chriſt in our own ſouls: oh therefore labour for this ſpeciall illumination: for the doctrine of the Goſpel will neuer be ſweete and pleaſant to vs, till wee finde this precious treaſure hid therein.

w to va- e the true ſure.

II. Dutie. Hauing found this treaſure, we muſt *highly prize and value it*, euen aboue all that we haue or can get; nay more worth then all the world beſides. So did the man in the parable, Mat. 13.44. *eſteeme the treaſure hid in the field aboue all his goods*: And [c] *Paul* ſo eſteemed of Chriſt crucified, that hee *counted all things loſſe for the excellent knowledge ſake of Chriſt, and iudged them as doung that hee might winne Chriſt.* B This high eſteeme of Chriſt is needfull, if euer we meane to lay him vp for our treaſure; and then haue we made good progreſſe in this heauenly purchaſe, when wee truely value Chriſt in our hearts at ſo high a rate: and therfore wee muſt endeauour our ſelues hereunto, and labour ſo to frame our whole conuerſation in ſpeeches and in action, that they may teſtifie at how high a rate we value Chriſt. And becauſe the word of God reueales Chriſt Ieſus vnto vs, in which regard it is [d] *called a treaſure*, therefore it alſo muſt be highly valued, euen aboue all earthly things. Thus Dauid did, Pſal. 119.72. *The Lawe of thy mouth is better vnto me then thouſands of gold and ſiluer*: verſ. 127. *I loue thy commandements aboue gold, yea, aboue much fine gold*: C hereof Wiſedome ſaith, [e] *My fruite is better then gold, euen then much fine gold, and my reuenues better then fine ſiluer.* It were happie for vs if wee did thus value the word of God. Many holde there is but one truth, and ſo that bee knowne it is no matter whence it is learned, whether out of Gods word, or the writings of men: but they are farre deceiued, for the Scriptures of God onely, are *that truth which is according to godlineſſe*; and they alone diſcouer vnto vs this heauenly treaſure, and therefore they muſt haue the preheminence in our hearts, and be eſteemed farre aboue all the writings of mē: which if we would doe, we ſhould feele that power and comfort of the word in our harts, which naturally we lack.

w to va- e the word f God.

w to get he true eaſure to ur ſelues.

D *III. Dutie.* Hauing found out and rightly valued this true treaſure, *we muſt ſeeke to get it for our ſelues, and make it our owne*: ſo did the man in the parable (Matth. 13.44.) when hee had found the treaſure hid in the field; and ſo Chriſt here commandeth, *lay vp treaſures for your ſelues*. Now that we may get this treaſure to our ſelues; we muſt conſcionably vſe ſuch meanes as God hath appointed for this purpoſe: to wit, I. heare the word of God preached with all reuerence, care, and diligence, labouring to mixe it with faith in our hearts: II. receiue the Sacraments with all reuerence and due preparation: III. pray to God in faith earneſtly and conſtantly for the pardon of our ſinnes, & the fruition of this treaſure. The reaſon hereof is plaine: for the word and Sacra- A mēts are as it were the Lords two hands, wherewith he reacheth out this heauenly treaſure & all ſpirituall bleſſings vnto vs; and our faith is the hand of our ſoule wherewith wee receiue thē, now by our prayers we teſtifie this faith, & ſanctifie vnto our ſelues the two former meanes.

How to make this treaſure ſure to our ſelues.

IV. Dutie. Hauing gotten this treaſure, *we muſt labour to make it ſure vnto our ſelues*. And to this purpoſe we muſt followe *Pauls* counſell and charge to rich men: 1. Tim. 6. 17, 18, 19. *Charge the rich men in this world, that they bee not high minded, neither truſt in vncertaine riches, but in the liuing God: that they doe good and bee rich in good workes——: laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may obtaine eternall life*: B where marke how by *truſting in God*, and by *liberalitie and bountie*, we are exhorted to lay a *good foundation*. What (will ſome ſay) muſt we be ſaued by our Almes-deedes, and good works? *Anſ.* Not ſo: for the [f] *ground* of our ſaluation is Gods election and loue in Chriſt, which hee himſelfe hath laid vp in heauen for vs. But the foundatiō which we muſt lay vp for our ſelues, is in our owne conſcience, for our aſſurance in Gods foundation: and this we lay by our good workes of loue, mercie, and iuſtice; all which be fruits of faith: and beeing done in faith and with ſingleneſſe of heart to Gods glorie, they are ſure teſtimonies of our portion in the true treaſure Ieſus Chriſt: for *hereby we knowe we are* C *tranſlated from death to life, becauſe wee loue the brethren*. 1. Ioh. 3.14.

How to vſe Chriſt as our treaſure.

V. Dutie. Hauing got this treaſure ſure to our ſelues, *we muſt vſe it as a treaſure*. Hereunto three duties are required: 1 I. We muſt haue our conuerſation in heauen, for there Chriſt our treaſure is: and where our treaſure is, there will our hearts bee: and if our hearts be on Chriſt in deſire, in ioy, and delight, it cannot be but our liues will be holy and heauenly, though our bodies bee here on earth: but let vs beware that our affections be not ſet on things belowe, for then is not Chriſt our treaſure at all. 2 II. We muſt turne our earthly goods into heauenly treaſures. This we doe by employing them in works of mercie, *for hee that giues vnto the* D *poore, lends vnto the Lord*, Prou. 19.17. ſo that the mercifull man hath the Lord for his debter: for the Lord ſends the poore mā as his meſſenger vnto the rich, to borrow of him ſuch things as the poore man lacketh; and the Lords returne of paiement is in heauenly bleſſings: and therefore Chriſt himſelfe as it were explaning this point, [g] bids, *ſell that yee haue, and giue almes: make you bagges which waxe not old, a treaſure that cannot faile in heauen, where no theefe commeth, neither moth corrupteth*: This then is the Lords owne direction, for this happie exchange of earthly goods for heauenly treaſures, then which, who can wiſh a better increaſe. 3 III. We muſt rather part with all that wee haue, then with Chriſt Ieſus; friends, goods, countrey, libertie, nay our

Phil.3.8.

2.Cor.4.6.

Prov.8.19.

[f] 2.Tim.2.19

[g] Luk.12.33.

owne life, and deereſt hearts blood muſt all go for this treaſures ſake: ſo doth the good purchaſer *part with all he hath to buy the field in which this treaſure is*, Matth. 13.44. but if we will rather part with Chriſt then with ſome or with all of theſe, then we vſe not Chriſt as the the true treaſure. Thus we ſee how Chriſt becomes our treaſure; let vs therefore make conſcience to practiſe theſe fiue duties ſo long as we liue: for when Chriſt becomes our treaſure marke what will follow; we ſhall finde in our hearts ſuch ſweet content therein, that neither proſperitie ſhall lift vs vp too high, nor aduerſitie caſt vs downe too lowe; nothing ſhall daunt vs while we haue this treaſure ſure; no kind of death, no not the day of iudgement.

Thus much of the commandement, nowe followeth the particular reaſon thereof: *where neither moth nor canker corrupteth, &c.* This reaſon is drawne from the vnchangeable certaintie and ſafetie of this treaſure: earthly treaſures are ſubiect to corruption, & to loſſe by ſtealth; but this heauenly treaſure is free from all ſuch things, for the higheſt heauen is not ſubiect to corruption, nor to the violence of theeues and robbers; and therefore our treaſure muſt be there. *Queſt.* Why ſhould the higheſt heauens be free from that vanity, whereto all creatures els are ſubiect by the ſinne of man? *Anſ.* The heauens aboue which we looke vpon, and the earth below, with all creatures in them, belonged to man by the right of creation, but the higheſt heauen is the throne of God: Now when man fell, he was puniſhed not onely in his owne perſon, but in all the creatures that belonged vnto him, which by his ſinne were made ſubiect to vanitie: But the higheſt heauen was free from that curſe, becauſe it did not belong to man by the right of creation, but is a ſupernaturall gift, whereto wee haue right & title onely by the grace of Adoption and redemption in Chriſt Ieſus: now ſith man had no right thereto by creation, it was not meete that the ſinne of man ſhould make it ſubiect to vanitie, or corruption. If therefore the ſafetie of an enduring ſubſtance can allure our hearts to loue and like, then let vs ſet our ſelues for this heauenly treaſure.

How the higheſt heauen is free from vanitie.

v. 21. *For where your treaſure is, there will your heart bee alſo.*

This verſe containes a reaſon of the former commandements, cōmon to thē both; tending to perſwade vs to the obedience of them both. The reaſon ſtandeth thus; *Where your treaſure is, there will your hearts be alſo: But your hearts ſhould not be on earth, but in heauen: Therefore lay not vp treaſures vpon earth, but in heauen.*

The expoſition. By *treaſure* (as we ſaid before) muſt be vnderſtood things pretious and excellent in our eſtimation laid vp for time to come, wherein we repoſe our truſt, and take a ſpeciall ioy and delight. By *heart* we muſt conceiue, not onely *the affections* which are ſeated in the heart, as loue, ioy, care, deſire, and delight; but the more inward powers of the ſoule in *thought* and *imagination*; yea and *the effects* hereof in action, as labour, ſtudie, and endeauour: As if he ſhould ſay; your treaſure and your heart are ioyned together, looke where that thing is wherein you truſt and take chiefe delight, and thereon wil your thoughts runne; your loue, feare, deſire, and care will draw vnto it; and your chiefeſt paines, ſtudie, and endeauour will be after it.

The vſe. Doe heart and treaſure goe together? Then here firſt wee learne to ſearch out and trie the ſtate of our owne hearts: for though it be a bottomleſſe gulfe, [h] *and deceitful aboue all things, ſo as none can thoroughly knowe it*, yet if we apply this ſentence aright vnto our ſelues, we ſhall be able to giue true iudgement of the ſtate of our owne heart. *An earthly treaſure, and an earthly heart; but heauenly treaſure, and an heauenly heart*; theſe cannot bee ſeuered: therefore looke whereon thou ſpendeſt thy thoughts, and ſetteſt thy loue, thy care and delight, and beſtoweſt thy wit, induſtrie, and labour, and thereby iudge of the diſpoſition of thy heart. If the thing bee earthly and worldly, then thy heart is earthly and carnall: thou maiſt plead that thou heareſt the word, receiueſt the Sacraments and prayeſt often; yet all this will not prooue thee to haue Chriſt Ieſus for thy treaſure: for thine heart being ſet vpon the world, there vndoubtedly thy treaſure is, and that prooues thy heart to bee earthly and carnall. And on the contrarie, if thy principall thoughts, thy cheife loue, ioy, and delight be one Chriſt crucified, and thy ſpeciall care and induſtry be after his merits & righteouſnes, then is Chriſt thy treaſure, and thine heart is heauenly.

[h] Ier.17.9.

How to trie the ſtate of our owne heart.

Secondly, hereby wee may know whether we haue any portion in heauen: for look where our heart is there our portion is: If our heart in thoughts, deſire, and induſtrie, be ſet on earthly things, then is our portion vpon earth: but if we minde heauenly things, if wee delight in them, and labour after them, then is our portion in heauen. It is not the exerciſe of religious actions now & then, but the ſetling of the hart either on earth or heauen, that ſhewes where our portion is.

The knowledge of our title to heauen.

Thirdly, this coupling of the heart and treaſure together, teacheth vs not to regard this world nor temporall life, in reſpect of heauen and life eternal; nay, in this regard we muſt deſpiſe the world and temporall life; ſo far forth as it may be done without ingratitude to God, and without hatred of the worke of his hands, and of his temporall bleſſings: for as earthly creatures, are the workemanſhip of God, ſo temporall life is his good bleſſing, giuen vs as a time wherein wee are to prepare our ſelues

How to eſteeme of the world in regard of heauen.

for life eternall; and therefore ſimply wee may not deſpiſe it, but onely in reſpect of life eternall. Now we muſt ſhew this high reſpect to heauen and to life eternall, aboue that we haue to this world and temporall life, by heauenly meditations, and by ſpiritual deſires, ioy, and delight: for if heauen be our treaſure, then muſt our delight be drawne from worldly things, and ſet on heauen.

V. 22. *The light of the bodie is the eye: if the eye be ſingle, thy whole bodie ſhall be light:*

23. *But if thine eye be wicked, then all thy bodie ſhall be darke. Wherefore if the light that is in thee be darknes, how great is that darkenes?*

These two verſes haue ſundrie expoſitions, which we muſt diſcuſſe, before we can ſee the ſcope and coherence of them in this place. Of ſundrie which I take to miſſe the right ſcope of Chriſt in this place, I will onely touch one, which is the moſt probable: and then ſet down that which I take to be the beſt. By *ſingle eye*, ſome vnderſtand *a liberall minde*: and by *the wicked eye*, an *enuious and couetous minde*: and ſo they make Chriſt here to ſpeake of liberalitie and couetouſneſſe. Now it is true that the words will beare this ſenſe, for *Salomon* puts the *good eye*, for the liberall and mercifull perſon: Prou. 22. 9. *Hee that hath the good eye, he ſhall be bleſſed: for he giueth of his bread vnto the poore:* and *the euill eye*, for the couetous perſon: Prou. 28. 22. *A man of a wicked eye haſteth vnto riches.* But though the words will beare this interpretation, yet it is not (as I take it) the proper meaning of Chriſt in this place: for here, the light *of the bodie*, the *ſingle eye*, and the *light that is in vs*, be all put for one and the ſame thing. Now *the light that is in vs*, is the vnderſtanding and iudgement of the minde. Again, the *eye* is here called the light of the whole bodie: but the liberall minde cannot be the light of the whole body for all actions, but for works of mercie and bountie.

The true meaning.

To come therefore to that which I take to be Chriſts true meaning: The words containe in them diuers ſimilitudes. In the firſt words, *The light of the bodie is the eye*, is a parable taken from a candle in an houſe; for as a burning candle ſet vp in an houſe, lighteth the houſe & all that be in it; ſo *the light of the eye*, (which is the vnderſtanding) lighteth the whole body, and giueth direction to the whole man, in all his actions. In the next words, *If thine eye be ſingle, &c.* to the ende of the 23. v. is a ſecond ſimilitude, which ſtandeth thus: If a man haue a good and cleare bodily eye, hee can guide himſelfe in the right way, and keepe his feete from ſtumbling and from falling: but if his eye be dimme and darke, then hee cannot walke without ſtumbling: and if he want an eye, or that his eye be ſtarke blind, then of himſelfe he cannot walke without ſtumbling and wandering: ſo in like manner, if the vnderſtanding which is the eye of the minde, be ſound and cleare, able to iudge of good and euill, then is the whole life well ordered: but if the iudgement be corrupt, then is there much diſorder in the life: and if it be cleane put out, then is there nothing but brutiſh confuſion.

The ſingle eye.

Thus ſtand the compariſons in theſe words: Now the meaning of them is this. The firſt words are plaine, *The light of the bodie is the eye*, that is, the eye giues light for the direction of the bodie; as a light in an houſe directs the houſholders in their affairs. *If thine eye be ſingle &c.* By *eye* here is meant the minde, reſembled by the bodily eye: and *the ſingle eye* is the vnderſtanding minde, able to iudge of good and euill, of things to be done, and not to be done; *Thy whole bodie ſhall be light*: by *bodie* is meant, the *life*, and by *light* is meant, *well ordered and directed*: for the minde is to the life for the directing of it, that which the eye is to the bodie for the ordering thereof. *But if thine eye be wicked, &c.* The *wicked eye is the corrupt minde*, hauing the vnderſtanding darkned, and iudgement ſo depraued, that it cannot rightly diſcerne of good and euill, what is to be done, and what is left to be vndone. *Then all thy bodie ſhall be darke*: that is, thy whole life in all thine actions ſhall be full of ſinne and diſorder. *Wherefore if the light that is in thee be darkeneſſe*; that is, if the naturall light of reaſon and iudgement left in man after the fall, be quite extinguiſhed. *How great is that darkeneſſe?* that is, wonderfull ſhall his corruption and diſorder be; yea ſo full of confuſion, that there ſhall be no difference betweene his life and the life of a bruit beaſt. And this I take to be Chriſts proper meaning.

The coherence.

Now the words thus explaned, depend vpon the former as an anſwer to a ſecret obiection, which the heart of man might frame vnto it ſelfe, againſt thoſe two commandements, to this effect: If there be ſuch neceſſitie of laying vp treaſures in heauen, and of auoiding to lay vp treaſures in earth, then why doe not the moſt wiſe and learned men of our time doe ſo: for they ſeeke more for earthly treaſures then for heauenly? Hereto Chriſt anſwers thus, as if he had ſaid; maruell not at this, for they want the ſingle eye, the vnderſtanding minde to diſcerne of things that differ, they cannot iudge aright of the true treaſure, and ſo not knowing the heauenly, they ſeeke the earthly treaſure onely. Now that wee may perceiue the words of Chriſt thus to anſwer the former obiection, we muſt know that Chriſt doth here preſuppoſe thus much; that euery mans eye is either ſingle, corrupt, or blind; and *the ſingle eye* which is a good vnderſtanding, befalls not all men, no not all wiſe and learned men, but them only to whome God in mercie giues it. But the *corrupt eye* befalls euery man naturally. And ſome by ſinne put out the light of nature, and ſo become ſenſeleſſe in ſpirituall things. And hence it is, then all men naturally wanting the ſingle eye, and hauing the corrupt eye, yea many hauing the blind eye, doe not diſcerne of the true treaſure, and ſo leaue the heauenly, and giue themſelues wholy to the earthly.

Thus we ſee both the meaning and the coherence, leading vs to the maine cauſe of couetouſnes, with the blind eye of the minde not able to diſcerne of true ſpirituall treaſure. Now in the words theſe three points are to be handled: I. The ſingle eye with the fruits thereof: II. The wicked eye with his fruits. III. The darke and blind eye with the fruits thereof.

The ſingle eye.

What is true heauenly wiſdome.

I. Point. The *ſingle eye* is the minde of man indued with ſome portion of true heauenly wiſdome; and *the fruits of it, is to giue the bodie light.* To know the ſingle eye the better, we muſt ſearch out what true wiſedome is. This true heauenly wiſedome is no common gift, which euery profeſſor may haue, but a ſpeciall gift of God in Chriſt, peculiar to them that do truely beleeue in him. 1. Cor. 1. 30. *Chriſt is made wiſdome vnto vs of God*; not only becauſe he is the matter of our wiſedome, we beeing then onely truely wiſe, when we *know Chriſt and him crucified*; but alſo becauſe hee is the roote from whence all our wiſedome ſprings: for being ingraffed into Chriſt by faith, we become, as it were, [a] *fleſh of his fleſh, and bone of his bones*, and ſo are not onely made iuſt by the imputation of his obedience, but doe alſo receiue inherent holines and wiſdome from him; our wiſedome and holineſſe beeing deriued from his, as the branch is from the ſtocke, and the fruit from the roote. And this wiſdome befalls not at all to the Deuill and his Angels, though they know much, nor to all that are Chriſtians in name: but onely to the members of his myſticall bodie by faith.

a Eph.5.30.

The actions of true wiſdome.

1

This heauenly wiſdome hath two actions: *Firſt*, to diſcerne aright of things that differ, and to diſtinguiſh one thing from another ſpiritually; this *Paul* praied for in the behalfe of the Philippians, Phil. 1. 9. *that their loue might abound more and more in knowledge, and in all iudgement or* [b] *ſenſe, that ſo they might diſcerne things that differ*: that is, good from euill, and heauenly from earthly; what to doe, and what to leaue vndone, which is a propertie of men of age in religion, who through long cuſtom attaine hereunto, Heb. 5. 14. And hence it is that the child of God can I. diſcerne the voice of Chriſt, the true ſhepheard, from the voice of all falſe teachers. II. By this gift of diſcerning, hee can put a difference betweene the water of Baptiſme, and all other water; and betweene the bread and wine in the Lords table, and common bread and wine. III. Hereby the Church, and euery true member of it is enabled to iudge rightly of croſſes, diſtinguiſhing fatherly chaſtiſements, from Gods plagues and curſes for ſinne. IV. Hereby hee can diſcerne the things of God, euen his owne election, his vocation, adoption, and iuſtification: theſe and ſuch he can perceiue in himſelfe more or leſſe. V. In a word, hereby he can diſcerne the true treaſure, from worldly; hereby he knowes the excellencie of heauenly things, aboue earthly. Theſe things the naturall man cannot; *but the ſpirituall man diſcerneth all things*, 1. Cor. 2. 15. looke whatſoeuer befalls him, therein he can ſee the hand of God working for his good; therein he can diſcerne Gods wiſdome, power, and prouidence: in all which we may perceiue the moſt excellent vſe of this heauenly wiſdom.

b αἰσθήσει.

2. action of true wiſdom.

The ſecond action of this heauenly wiſedome, is to iudge, determine, and giue ſentence of things, what is to be done, what is not to be done; what is good, and what is euill in practiſe and behauiour. And here this one thing muſt be remembred, that the principall point of this wiſedome, is to determine of true happineſſe, whereto the whole life of man ought to be directed: which *happineſſe*, is *the loue and fauour of God in Chriſt*. Herein *Dauid* ſhewes his heauenly wiſedome, farre differerent from the wiſdome of the world, Pſal. 4. 6. *Many ſay, who will ſhew vs any good?* there is the worldlings happineſſe; *But Lord lift thou vp the light of thy countenance vpon vs*; there is true happineſſe: ſo *Paul* comming among the wiſeſt of the Gentiles, profeſſeth, that *hee eſteemed to knowe nothing but Chriſt, and him crucified*: 1. Cor. 2. 2. *for whoſe excellent knowledge ſake, he thought all things to be loſſe*, Phil. 3. 8. And the ſame ſhould be our wiſedome; for though a man had all humane learning and policie, yet if hee faile in this, rightly to determine of true happineſſe, all his wiſedome would prooue fooliſhneſſe; for [c] *the wiſedome of this world is fooliſhneſſe with God*: and therefore *if any man ſeeme to be wiſe in this world, let him be a foole, that he may be wiſe*; that is, a foole to the world, in eſteeming the knowledge of Chriſt crucified onely true wiſdome; and the fauour of God in him, true happineſſe; that ſo hee may be wiſe indeede in the ſight of God. Another chiefe part of this heauenly wiſedome, is a ſpirituall and godly prouidence, whereby we forecaſt by all meanes how to compaſſe and come by true happineſſe: herein the power of heauenly wiſdome is ſhewed. And without this, though otherwiſe a man diſcerne the right, yet his knowledge and wiſedome is imperfect and vnprofitable. And thus we ſee the actions of this heauenly wiſedome, whereby we may deſcribe it thus: *It is a gift of Gods ſpirit to them that are in Chriſt, whereby they are enabled to diſcerne of things that differ, and to iudge and determine what is that true happineſſe, whereto the life of man ought to tende: and withall to forecaſt and prouide by what good and lawfull meanes it*

It is true wiſdome to diſcerne of true happines.

c 1 Cor.3. 18,19.

Spirituall prouidence.

True wiſdom deſcribed.

may be compaſſed. And he whoſe minde is endued herewith in ſome meaſure, hath *the ſingle eye.*

The fruit of the ſingle eye.

Now the fruit of this ſingle eye is, *to make the whole bodie light;* that is, to bring the whole life in good order, guiding it in the paths of righteouſnes, and making it to abound in good works, Prov. 8. 19. 20. *My fruit* (ſaith wiſdome) *is better then fine gold: I cauſe to walke in the way of righteouſneſſe, and in the midſt of the paths of iudgement.* Prov. 16. 23. *The wiſe heart guideth the mouth wiſely, and addeth doctrine vnto his lips.*

We muſt labour to get heauenly wiſdome.

The vſe. 1. Conſidering the mind indued with this wiſdom is thus commended, we muſt hereby learne, to labour for it in a ſpeciall manner: beſide this commendation of it by our Sauiour Chriſt, which ſhould be a ſpurre to prouoke vs to this dutie, the ſingular commoditie that redounds hereby to ſoule and bodie muſt moue vs to affect it. Now that we may the better obtaine this heauenly wiſdome, we muſt be carefull of theſe two things eſpecially. First, to get *the feare of God into our hearts, which is the beginning of this heauenly wiſdome,* Pſal. 111. 10. Now this feare of God, is a reuerend awe of the heart towards God, whereby a man is fearfull to offend, and carefull to pleaſe God in all things. And this ſhall we get, if we receiue the word of God with reuerence, and applie it to our owne ſoules when we haue it, trembling thereat when it toucheth our conſciences, and humbly ſubmitting our ſelues vnto it without raging or repining; ſaying as Hezekiah did to the Prophets reproofe, d *The word of the Lord is good.* Secondly, we muſt wholly cloſe vp our eyes, (the eyes of our minde I meane) & ſuffer our ſelues in all things to be ouerruled and ordered by the written word of God. This was e *Dauids* practiſe; he gaue himſelfe to *continuall meditation in the word of God;* hee *made it a* f *lanterne to his feete, and a light vnto his paths.* And hereby hee became g *wiſer than his enemies and got more vnderſtanding then all his teachers.* Wouldeſt thou then be truly wiſe? become a foole to the world, leane not to thine owne wiſedome; but make Gods word thy whole direction.

How it is gotten.
1
d Iſa. 39. 8.
2
e Pſ. 119. 97.
f 105.
g 98.

Secondly, hereby we are taught *to walke wiſely in our whole conuerſation,* that ſo it may appeare we haue this ſingle eye: hereto h *Paul* oft exhorteth vs. And thus we walke when we practiſe euery action of our life in wiſdome, according to theſe foure rules, which are to be obſerued in euery good action. I. The thing we doe muſt be iuſt. II. The meanes of effecting it muſt alſo be iuſt. III. We muſt keepe our ſelues therein, within the compaſſe and limits of our calling. IIII. We muſt doe the thing with an honeſt, vpright, and ſingle heart. And that we may worke wiſely according to theſe foure rules, we muſt euer haue the word of God, to tell vs what is iuſt, what meanes be iuſt, what be the precincts of our calling; and when we worke with an vpright and ſingle heart: ſo doing, our works ſhall be in wiſdome, and we ſhall haue the approbation and praiſe of God.

h Col. 4. 5. Eph. 5. 15. How to walke wiſely.

3
How to ſeaſon naturall wiſdome.

Thirdly, ſeeing this ſingle eye of ſpirituall wiſdome, makes our life to ſhine with righteouſneſſe, we muſt learne to ſeaſon our naturall wit, with this ſpirituall wiſdome. Naturall wiſdome is a commendable gift of God, but without this ſpirituall wiſdome it is fooliſhneſſe in the things of God, yea very corrupt in naturall actions; and therefore we muſt ioyne therewith this heauenly wiſdome, which may ſeaſon it and make it holy; and ſo ſhall the vſe of it tend to Gods glorie. It is the miſerie of this age, that men of excellent parts for naturall wiſdome, haue no regard to ſeaſon the ſame with ſpirituall wiſdome; hereby come many aberrations in matters of great importance, for it is iuſtice with God to curſe their proceedings, that deſpiſing the heauenly, leane altogether to their owne wiſdome.

The practiſe of ſpirituall prouidence.
4

Fourthly, ſeeing ſpirituall prouidence in forecaſting how to compaſſe true happineſſe, is a ſpeciall part of true heauenly wiſdome; we muſt become carefull practitioners hereof in our liues, that ſo we may attaine to true happineſſe. When the i *rich mans ground brought forth much fruit, how prouident was hee to lay vp ſtore for the time to come:* yet God calls him but *a foole,* becauſe he had no regard or forecaſt to the ſtate of his ſoule. And the *fiue virgins* are therefore called k *fooliſh, becauſe they contented themſelues with blazing lampes, and had no forecaſt for oyle in their veſſells:* and ſo many at this day content themſelues with an outward profeſſion, and doe not prouide for the graces of ſaluation. But though a man had all the wiſdome of the world, and by his witte could compaſſe vpon earth what his heart could wiſh, yet if he faile in prouiding for true happineſſe, all his wiſdome is but madneſſe: ſee this in l *Achitophel, whoſe counſell for worldly* things *was like the oracle of God,* yet wanting this ſpirituall wiſdome to forecaſt for true happineſſe to his ſoule, his ende was both ſhamefull and fearefull: m for in a diſcontent, *hee went and hanged himſelfe.* Let vs therefore practiſe this wiſe forecaſt for true happineſſe, and neuer be well till we get aſſurance hereof; then doe we ſhew our ſelues truely wiſe. If we faile in this, we faile in all; and therefore like the wiſe Virgins, let vs get oyle in our veſſels, the ſauing graces of Gods ſpirit into our hearts, that when our bridegroome Ieſus Chriſt ſhall come, we may enter with him into glorie. And thus much of the ſingle eye, with the fruits thereof.

i Luk. 12. 17. 18.
k Mat. 25. 3.
l 2 Sam. 16. 23.
m 2 Sam. 17. 23.

The wicked eye with the fruits thereof.

The ſecond point to be handled, *is the wicked eye, with the fruits thereof,* in theſe words, *But if thine eye be wicked, thy whole bodie ſhall be darke.* This *wicked eye,* is the minde of man hauing ſome light of vnderſtanding in it by nature, yet maruelouſly blinded and darkened by the corruption of ſinne through Adams fall.

The corruption of the minde by Adams fall.

1

And for our better inſtruction herein, we muſt know, that the minde of man by Adams fall receiues a twofold blemiſh: firſt, it hath loſt the gift of diſcerning & iudging in ſpiritual things miſtaking euill for good, earthly for heauenly, things to be refuſed, for things to be choſen. This is plaine by our blindneſſe and ignorance in the true knowledge of God, & of our ſelues.

Mans ignorance touching God.

1

Firſt, touching God, howſoeuer the minde of man by nature know there is a God, yet naturally man will not acknowledge the *preſence of God*, for if he did, he would not without remorſe or feare commit thoſe ſinnes in Gods ſight, which he is afraid and aſhamed to doe in the ſight of many men. 2 Againe, the minde by nature will not acknowledge *Gods particular prouidence*; for in the time of want or diſtreſſe when means faile, his heart is dead within him: and the promiſe of helpe from man doth more cheere him, then his hope in God; which ſhewes plainely that he truſteth more in the creature, then in his creatour. 3 Thirdly, the minde of man by nature doth not acknowledge *Gods iuſtice*, for naturally man thinkes, that though he ſinne, yet he ſhall ſcape puniſhment, as Deut. 26.16. 4 Fourthly, though man know God muſt be worſhipped, yet naturally the minde diſcerneth not of *Gods right worſhip*; herein *the fooliſh heart is full of darkeneſſe, and turneth God into an* Idol, Rom. 1. 21 23. And in a word, *the naturall man perceiueth not the things of God, neither can he know them, becauſe they are ſpiritually diſcerned*, 1 Cor. 2.14. which ſhewes plainely that herein he hath a wicked eye.

2 The blindnes of mans mind in the knowledge of himſelfe.

a Rom.1.22.

Secondly, *for our ſelues*, the minde herein wants the gift of diſcerning: for, I. no man naturally knowes the *blindneſſe of his owne minde*, a *they thinke themſelues to be wiſe*, when in the things of God they be ſtarke fooles: II. man cannot diſcerne aright of his *owne ſinne*, nor ſee the vileneſſe of them naturally, though his conſcience oft accuſe him; for if he did, he would not ſinne as he doth: III. man naturally doth iudge amiſſe of his owne *frailtie and mortalitie*, for there is no man ſo aged, but hee thinkes he may liue longer. This *Moſes* ſaw when b hee prayed *God to teach them ſo to number their daies, that they might applie their hearts vnto wiſdome*. IV. Naturally men cannot diſcerne aright of the *ſcope and ende of their liues*: for whereas we ought to aime at the glorie of God and the good of our brethren, to ſerue God in doing good; by nature we little thinke on this, but wholly ſeeke our owne good, and our own praiſe. V. We cannot naturally diſcerne of *our owne true happineſſe*: for doe we not meaſure it by outward things? eſteeming the rich and honourable happie, and the poore man miſerable? By all which it is more then euident, that the minde hath loſt the gift of right diſcerning.

b Pſal.90.12.

II. Blemiſh of the mind by nature.

The ſecond blemiſh of corruption in the minde is, in reſpect of it *ſlauiſh ſubiection* vnto thoſe things which it ſhould rule and direct; A for naturally it is ſubiect to theſe three vnmeet guides: I. to the corrupt will and affections: II. to the wicked temptations of the deuill caſt into it, yea and that ſo farre, that ſuch as the temptation is, ſuch is the mind that is tempted: III. to the world, and the ill examples therein: for naturally men ſway with the times, and thinke the common courſe the ſafeſt. And in this reſpect alſo is it here called a wicked eie.

The fruit of a wicked eye.

Now the *fruit* of it is, *to make the whole bodie darke*; that is, the whole life of man full of diſorder and vnrighteouſnes. And how ſhould it be otherwiſe, whe̅ that which ſhould diſcerne betweene good and euil, and direct accordingly, is diſabled thereunto.

The vſe. I. Seeing by nature we haue this B euill eye (for that Chriſt taketh granted) we muſt labour diligently to diſcerne it in our ſelues, and to finde that naturally we cannot iudge aright of God and of our ſelues. This is the firſt ſtep to true knowledg, to diſcerne of our owne naturall blindnes; and till we perceiue it in our ſelues in ſome meaſure, we know nothing as we ought to know. Alſo whe̅ we ſee it, we muſt bewaile our miſerie in this behalfe, that we haue a minde ſo corrupt, that it cauſeth diſorder in our whole life; yea, we muſt tremble and feare at this wicked eye. Bodily darkenes cauſeth feare, but farre more dangerous is this ſpirituall darkeneſſe, for hereby the ſoule is kept from the ſight of God vnder the power of Satan. We therefore diſcerning in C our ſelues this wicked eye, muſt follow the counſell of our Sauiour Chriſt, Reuel. 3. 18. *Buy of mee eye ſalue, that thou maieſt ſee*: that is, we muſt get of him the inlightning of his ſpirit, in the holy miniſterie of his word; for this is that *anointing which teacheth vs all things*, 1. Ioh. 2. 27. which when we doe truly receiue, then doth our wicked eye become ſingle.

2

Men content themſelues with a wicked eye.

Secondly, hereby we ſee that the courſe of the world, in regard of the ſtate of their minds, is iuſtly to be reproued; for euery where both young and old content themſelues with this wicked eie: if they can ſay, there is a God, and this God is to be worſhipped, to be loued, and feared, and that we muſt loue our neighbour as our ſelues, and liue well, they ſeeke no further: D and yet if a man were brought vp in the wilderneſſe, hee might ſee all this by the light of nature; the wicked eye ſeeth thus much: but we muſt not content our ſelues herewith, for if there be no more, the life is full of darkneſſe ſtill; and the ſoule may goe to vtter darkneſſe with all this. We therefore muſt remember to get the ſingle eye, elſe we are no ſchollers in the ſchoole of Chriſt. Indeede ſome pleade, that Preachers can ſay no more in effect but this, *Loue God aboue all, and thy neighbour as thy ſelfe*; but theſe men know not what they ſay, bleſſing themſelues in their ignorance: they muſt know that grace muſt be put to nature, and ſanctifie it; and ſpirituall knowledge ioyned with naturall, or elſe we [illegible] with the wicked eye. If we haue no more but a generall confuſed knowledge in morall points, that ſerues not to ſaue vs, but to make vs without excuſe at the laſt day. Againe, another common faile worthy reproofe is this, that men content themſelues with naturall reformation; they will graunt that God is to be worſhipped, and loued, that we muſt liue well, deale iuſtly, and loue our neighbours: but the blind eye ſeeth thus much. The meere ciuill man wil goe thus farre, and yet his life is nothing but darkenes: all this reformation is but naturall. We therefore muſt labour for renued hearts, by the ſpirit of God, and reformed liues according to the Goſpel; for howſoeuer a ciuill conuerſation may commend vs vnto men, yet it will not ſaue vs in the day of the Lord.

Be not ſelfe wiſe in the matters of ſaluation.

Thirdly, is this euill eye in euery one by nature? then beware we be not wiſe in our ſelues, and from our ſelues, in matters of ſaluation; herein the word of God muſt be our wiſedom: Deut. 12.8.--11.-- *Yee ſhall not doe euery man that which ſeemeth good in his owne eyes---but that which I command you.* Farre be it therefore from vs to appoint to our ſelues, how we will worſhip God, or how we will be ſaued: & yet ſuch is our blind preſumption, that we wil be our owne maſters in theſe things. The Turke hath his religion, the Iewe his, and the Papiſt his, all ſwaruing from the truth of God: & yet euery one of theſe look to be ſaued in their religion: each one of theſe haue a different manner of worſhipping God, & all ſwaruing from the true worſhip: and yet they all perſwade themſelues that God is well pleaſed with their ſeruice. And thus it goes with naturall men among vs, though otherwiſe ſufficietly wiſe for worldly things; they reſolue vpon their owne courſe for the ſaluation of their ſoules, let the preacher ſay what he will: ſome thinke, if they repent at their ende, and then commend their ſoules to God, it is ſufficient; others looke to be ſaued by their wel-doing, and others by their faith (as they call it:) but in truth, by their owne good meaning, and intent to liue well; for what faith haue they that know not Gods word and promiſes? Thus by their owne wiſdome will men be ſaued, and hereby the deuill deſtroies many a ſoule: but let God be wiſe and euery man a foole, and let vs ſubmit our ſelues in the things of God, wholly to be ruled and guided by his written word, leaſt Iewiſhly and Popiſhly, we going about to ſtabliſh our owne conceits in the matters of ſaluation, doe plunge our ſoules into the pit of deſtruction.

The eye of faith muſt be ſought.

Fourthly, is the eye of the minde naturally corrupt? then muſt we labour for a better eye; that is, *the eye of faith*, by which we relie on Gods mercie for our ſaluation, and on his prouidence for all needfull things in life & death. This eye makes ſupplie to that which is wanting to naturall knowledge; hereby we diſcern rightly of God, and of our ſelues; this enables vs to ſee a farre off: yea, hereby we ſee things inuiſible, *for it is the euidence of things which are not ſeene*, Heb. 11. 1. hereby *Abraham ſaw the day of Chriſt, and was glad*, Ioh. 8. 56. and all the *Patriarkes ſaw the promiſe of God a farre off*, Heb. 11. 13. This will inable vs to walke in their ſteps towards the heauenly citie; & therefore let vs get this faith, that ſo becomming children of the promiſe, we may be counted for the ſeede. And thus much for the wicked eye.

3. The blind eye.

The third kind of eye, is *the blind eye*, which is ſet out with the fruits therof, in theſe words, *wherefore, if the light that is in thee be darkeneſſe, how great is that darkeneſſe?* For the better diſcerning of the ſtate of man with this blind eye, we muſt ſee what is meant by *light*, and alſo by *darkeneſſe*. By *light* is meant that knowledge of God, of iuſtice, and of good & euill, which is in the minde by nature: now though this cannot be quite put out (for the moſt wicked wretch, and the veriest Atheiſt that liues, hath ſome conſcience remaining, which is a worke of this light) yet it may be ſo buried and couered, that no light ſhal appeare, nor any vſe be made of it, and then is it ſaid to be *darkenes*, which is the ſtate of thoſe that are giuen vp to a reprobate ſenſe, as when a man denies there is a God, or that the Scriptures be the word of God, or ſuch like; in theſe men naturall light is become darkeneſſe. And the cauſe of this change in them, is their corrupt will and rebellious affections, which outruling naturall knowledge and conſcience, cauſe men to giue themſelues to actuall ſinnes, whereby at length they come to commit ſinne greedily and without remorſe, yea, euen againſt conſcience, and the light of nature, and ſo bury them both in ſuch ſort, that they haue no more vſe of them, then if they were quite put out. 1

The fruit of the blind eie

Now where the light of nature is thus put out, the fruit of it is moſt palpable darkeneſſe; *How great is that darkeneſſe?* that is, there is nothing in that mans life, but brutiſh confuſion in helliſh actions, of pride, couetouſneſſe, enuie, blaſphemie, and vnnaturall vncleanneſſe; as Rom. 1. 27. 29. &c.

A motiue to conſider our natural vileneſſe.

The vſe. Conſidering the light of nature may be thus put out, we muſt hereby be admoniſhed, Firſt, to enter into a ſerious conſideration of our owne vileneſſe; for naturally we haue in vs (euen the beſt of vs all) ſuch rebellious luſt, and damnable deſires, as vnleſſe they be reſtrained, or renewed by grace, wil darken, and as good as put out the light of nature. This ſhould make vs vile in our own eyes, that nouriſh ſuch corruptions, and eſteeme ſo of ſinne, which will put out that light which yet *Adams* fall left in vs.

To mortifie corrupt deſires.

Secondly, hereby we are admoniſhed to haue ſpeciall care to mortifie our corrupt deſires, and our vnruly affections, that els will extinguiſh in vs the light of nature. Before the fall, the mind ruled & directed the wil and affections; but now theſe inferiour powers rule, or rather ouerrule the minde, and vtterly peruert the regiment thereof: they caſt a miſte, and a vaile ouer the eye of the minde that it can ſee nothing in the waies of righteouſneſſe: and therefore as we tender the ſaluation of our ſoules, we muſt renounce our owne naturall wills and corrupt deſires, and ſtriue to bring them into ſubiection vnto the word of God. Many men thinke much to be croſſed of their naturall deſires and delights, but it is happie for the ſoule, when God in his prouidence doth breake men of their wills: for the will vnſubdued caries the whole man headlong into all diſorder. This muſt be conſidered of them which haue knowledge and learning, for vnleſſe the will and affections be ruled by the word, all knowledge is made fruitleſſe: *out of the heart* (ſaith [a] *Salomon*) *come the iſſues of life*, if it be kept with watch and ward, and ordered by Gods word; otherwiſe hence come the iſſues of death, when the raines of the affections are let looſe after the corrupt deſires of nature: & therefore as we reſpect woe or ioy ſo muſt we haue regard to our wil and deſires.

[a] Prou.4.23.

The illumination of the Goſpel may be put out.

Thirdly, if the light of nature may be turned into darkeneſſe, then may the illumination of the Goſpel be put out and turned in darkenes; for the knowledg of the Goſpel is not naturall, and therefore not ſo deepely imprinted in the vnderſtanding, vpon the bare knowledge of it. Experience ſheweth this to be true, in all thoſe temporizers which begin in the ſpirit, and end in the fleſh: and the author to the Hebrewes ſhewes fiue degrees of apoſtacie, by which the illumination of the Goſpel is turned into darkeneſſe, Heb. 3. 12. ſaying, *Take heed leaſt there be in any of you an euill heart of vnbeleefe, &c.*
1 where the firſt degree, is conſenting vnto ſinne
beeing deceiued with the temptation of it.
2 The ſecond is, hardneſſe of heart, vpon many
3 practiſes of ſinne. Thirdly, the heart beeing
hardened, becomes vnbeleeuing, and calls the
4 truth of the Goſpel into queſtion. Fourthly,
by vnbeleeuing it becomes euill, hauing a baſe
5 conceit of the Goſpel. Fiftly, this euill heart
brings a man to apoſtacie, and falling from God, which is the extinguiſhing of the light of the Goſpel. We therefore to preuent this fearefull eſtate, muſt embrace the Goſpel, and practiſe the counſell there ſet downe; euen by looking carefully euery one to his owne heart and life, and by mutual admonition and exhortation one of another, verſ. 13. that ſo the firſt ſtep of this apoſtacie, which is *the deceitfulneſſe of ſinne*, take no place in vs.

Fiue degrees of apoſtacie.

Sauing grace can not be loſt.

Fourthly, ſeeing the light of nature may be put out, whether may not true faith, and other ſauing graces be quite loſt? *Anſw.* There is no grace of God, but conſidered in it ſelfe, it may be loſt; for it is a creature, and ſo is changeable, for nothing is vnchangeable in it ſelfe, but the Creatour: but in regard of the promiſe of God, touching the preſeruation of ſauing grace vnto the ende, in ſuch as be in Chriſt: hence it comes that faith, hope, and charitie, cannot be loſt; for *the gifts and calling of God are without repentance in Chriſt*. God indeede gaue to *Adam* true and perfect grace, whereby he might haue ſtood if he would; but becauſe he decreed to permit the fall, to make a way for his mercy in Chriſt, therefore he left man in the hand of his owne counſell, and ſo he fell from his created integritie: but now in Chriſt God workes both the will and the deede, ſo as hee which doth truly beleeue, [b] *is as mount Zion, which cannot be remoued, but ſtandeth faſt for euer*: for he is built vpon *the* [c] *rocke Chriſt Ieſus*, and ſo can neuer fall: *the gates of hell ſhall not preuaile againſt him*. God giues a ſecond grace vnto the firſt, and by vertue hereof it becomes vnchangeable, though in it ſelfe conſidered, it might be loſt. Againe, I anſwer thus; that as the light of nature is not quite put out but onely buried, in ſuch ſort as it is without vſe, and ſeemes extinguiſhed; ſo the grace of faith, by the practiſe of ſinne may be hidde and couered, ſo as it ſhall not appeare for a time: but yet it cannot be quite put out, where it is once truly wrought. And thus much of the blinde eye, with the fruite thereof.

[b] Pſal.125.1.

[c] Mat.16.18.

Now to ende this place, wee muſt remember that the ſcope of Chriſt in theſe two verſes, is to ſhew that the euill and blinde eie of man by nature, whereby he is diſabled to diſcerne rightly of things that differ, is the cauſe why in ſeeking after treaſure, he leaueth the heauenly, and ſeeketh earthly treaſure onely. And hereby we muſt be admoniſhed to labour for this gift of diſcerning, by the illumination of the ſpirit in the word, as we ſhewed before, that ſo *the eye being ſingle, the whole bodie may bee light*: that is, ſo ordered, that with peace and comfort wee may walke on in the way of life: whereas otherwiſe we walke in darkeneſſe, and feare no danger till we fall into it irrecouerably.

V.24. *No man can ſerue two Maſters: for either hee ſhall hate the one, and loue the other; or elſe he ſhall leane to the one, and deſpiſe the other. Yee cannot ſerue God and Mammon.*

Here Chriſt meeteth with a ſecond obiection, which the carnall heart of man might frame againſt the former cõmandements, verſ. 19. and 20. for whereas Chriſt had forbidden the treaſuring vp of worldly riches, and commanded the ſeeking of heauenly treaſure; ſome man might flatter himſelfe with this perſwaſion, *hee might ſeeke both, and lay vp both treaſures for himſelfe in earth, and in heauen alſo*. To this Chriſt anſwers, *No: that is impoſſible*; and he prooues it thus: *No man can serue two masters: But to seeke heauenly and earthly treasures, is to serue two masters, to wit, God and Mammon: and therefore no man can seeke them both.* The first part of this reason is fully set downe, and prooued in the text, by the effect of such seruice in contrarie affections and behauiour: *for either he shall hate the one, and loue the other, &c.* The assumption and conclusion are necessarily implied in the last words, *Ye cannot serue God and Mammon:* wherein Christ applyes the former argument.

The Exposition. *No man can serue two masters.* This may well be doubted of; for experience shewes, that by their mutuall consent, one Factor may serue diuers Marchants. Hereto some answer thus, that it is implied, the masters must be of diuerse and contrarie qualities; as when one saith, *come and doe this*, the other saith, *doe it not*: and then no man can serue them both; and thus the words containe an holy truth. But yet because no clause is expressed, implying contrarietie in the masters, therefore I take it, the words must bee taken as a *common prouerbe* among the Iewes, which Christ laies downe for the ground of his reason. Now in a prouerbe it is not requisite it should be alwaies true, but for the most part, and ordinarily: as Luk. 4.24. *No Prophet is accepted in his owne countrie*: that is, ordinarily. *For either he shall hate the one*] that is, the one master commanding him; either disliking that he should be his master, or displeased with his commandements; *And loue the other*; that is, the other master in whome he taketh delight, and is well pleased with his commandements. *Or else he shall leane to the one, and despise the other.* These words are an application of the former, shewing how it may appeare, that a seruant hates one master, and loues an other; namely, *his leaning to the one*, declares his loue vnto him, that is, his applying of himselfe to respect his masters pleasure, and to doe his commandement: And *his despising the other*, declares his hatred, when he hath no regard to his commandements. *Yee cannot serue God and Mammon.* By *Mammon* hee meaneth riches, lucre, and gaine: now he saith not, Ye cannot serue God & haue riches; for *Abraham, Iacob*, and *Iob*, were very rich, and yet serued God sincerely: but *ye cannot serue God, and serue riches*: that is, giue your selues to seeke riches, and set your hearts vpon them, and serue God also.

In the words thus explained, we may obserue sundrie instructions. First, here Christ sheweth *what it is to serue God*: a point much spoken of, but little knowne, and lesse practised. *To serue God* therefore, is to *loue God and to cleaue vnto him.* Euery one will say, he loueth God, and euer hath done; but beware herein of spirituall guile, for true loue consists not in word and tongue, but in deede, and in truth: and God must be loued, not onely as he is a bountifull father, but as he is a Lord and master, and doth command vs seruice. The written word shewes his will and pleasure, concerning vs, what hee requireth at our hands; and if we serue him in deede, we must loue him in his power of commanding, though he should bestow no reward vpon vs. This *Dauid* sheweth notably, Psal. 119.125. *I am thy seruant, graunt mee therefore vnderstanding that I may know thy testimonies.* Againe, if we serue God, we must *cleaue vnto him*, and thereby testifie our loue: now what is meant by *cleauing vnto*, is notably expressed in the parable of the prodigall sonne, Luk. 15.15. where it is said of him, that hauing spent his portion, *hee claue to a citizen of that countrey*: that is, he resigned and gaue himselfe to his seruice: So *to cleaue vnto God*, is to resigne a mans selfe vnto Gods seruice, in obedience to all his commandements, and embracing all his promises: not suffering himselfe to be drawn from any part of Gods word, by vnbeleefe or disobedience, though all the world should set against vs. This Dauid also professeth of himselfe, saying, [a] *I haue cleaued to thy testimonies O Lord*; and [b] *I shall not be confounded when I haue respect vnto all thy commandements.* On the contrarie, when a man withdrawes himselfe from God, by disobedience to his commandements, and by vnbeleefe, then hee doth hate and despise him. Indeede the vilest wretch that liues, is ashamed, with open mouth to professe hatred and despite of God, but yet the bad practise in life, bewraies the bad affection of the heart: Prou. 14.2. *Hee that is lewd in his wayes, despiseth God*; and [c] *they that liue in the breach of his commandements hate him*, let them professe in word what they will.

Vse. 1. The ignorant of the world.

Now the consideration hereof serueth, First, to discouer vnto vs the grosse blindnes and superstitious ignorance of the world, who thinke that if a man rehearse the Lords prayer, the Creed, and the ten Commandements, he serues God well, let his life be what it will: but here Christ teacheth vs a further thing; if we will be Gods seruants, we must cleaue vnto him, both in the affections of our heart, and in actions of obedience in our life. Thus did *Abraham*, when God said vnto him, *Thou shalt not kill*, he kept himselfe from murther; but when he said, [d] *Abraham kill thy sonne*, he addressed himselfe to doe it, though he were the sonne of the promise, and the onely sonne of his old age. Secondly, this sheweth how *Atheisme* aboundeth in all places at this day; for, to *hate and despise God is flat Atheisme*: now they that withdraw their hearts from God, and set themselues to seeke the things of this world, neglecting obedience to Gods holy commandements, are here accounted of Christ, *despisers and haters of God*; and the number of such is great in euerie place. I know such men do scorne to be called *Atheists*, but how they be esteemed in the world, it skilleth not; till they reforme this wicked practise, they are no better in the sight of Christ.

2 Atheisme abounds.

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[a] Psal.119.31.

[b] Psal.119.6.

[c] Exod.20.5.

[d] Gen.22.2.

2 Mammon is a great Lord. Secondly, whereas God and *Mammon* are here opposed as two masters; hence we learne that *Mammon*, that is, *riches, is a great lord and master in the world*: this Christ here takes for granted, and therefore doth forewarne his Disciples of it. But how (will some say) can riches be a God? *Ans.* Not in themselues, for so they are the good creatures of God; but to the corrupt heart of man, which makes an idol of them to it selfe, by setting his loue and delight vpon them, as on true happinesse, and trusting in them more then in the true God: and for this cause is *couetousnesse* called *idolatrie*, Coloss. 3. 5. and the *couetous person an Idolater*, Ephes. 5. 5. for looke whereon man sets his heart, that is his Lord and his God; though it be the deuill himselfe. Now that men doe thus set vp riches in their hearts, as an idoll, and so become seruants and slaues to that which God ordained to serue them, I shew plainly thus: Proofs. 1 For first, they neglect the worship and seruice of God for lucre and gaine, and spend more time with greater delight for earthly riches, then they do for the true treasures of Gods heauenly graces. 2 Secondly, let a man haue worldly wealth at will, and he is full of ioy and delight, his riches giue him great contentment; but if he loose his goods, then vexation and sorrowe doth more oppresse him, then all the promises of God in the Bible can comfort him. 3 Thirdly, by transgressing Gods commandements a man looseth heauen; but who is so grieued for his transgressions, whereby hee incurres this losse, as he is for a small dammage in some part of his riches? 4 Fourthly, I appeale to mens consciences, whether they be not farre more sharpe and eager set vpon the meanes of gaine, then on prayer & other parts of Gods worshippe, which are the meanes of grace: all which doe argue plainly, that they serue Mammon, and honour riches for their God. So that howsoeuer by Gods blessing, outward idolatrie be banished out of our Church, yet we haue many Idolatours in our Land; for euerie couetous worldling sets vp the Idol of wealth and riches in his heart for his Lord. And that these *Mammonists* abound euerie where, appeares by the common practises of oppression, extortion, and crueltie, in hard dealing towards the poore, by greedie Land-lords and Vsurers; as also by the practises of the rich in the time of dearth, for by their hoarding vp store, ingrossing of commodities, and enhaunsing of their price, to the augmenting of their priuate wealth, they mightily increase Gods wrath vpon the poore. Indeede God hath his seruants which haue him onely for their God, but the number of them is small, in respect of those that set their hearts vpon the world, and make Mammon their God.

Vse. 1. Here then first behold, the slauish basenesse of a couetous heart; for man was made to bee the Lord of Mammon and wealth, and yet through couetousnesse he subiecteth himselfe to become a slaue and vassal thereunto. 2 Secondly, hereby let vs learne to become faithfull disposers of worldly riches, and (as Christ saith) to [d] *make vs friends with this Mammon of iniquitie*, by good disposing of it to Gods glory in works of mercie; and so shall we retaine our right of creation, whereby God made the creatures to serue vs.

3 They that set their heart on riches forsake God. Thirdly, Christ opposing *God* and *Mammon*, and saying, *no man can serue them both*, imports plainly, that *hee that seekes to be rich, setting his heart thereon, forsakes God*. I say not that euery rich man forsaketh God, for when God giueth aboundance to a mans moderate labour and industry in his lawfull calling, he may lawfully possesse it, vsing it to Gods glorie; but to *seeke to be rich is a denying of God*, because so the heart is a seruant vnto Mammon, and not to the Lord. This may appeare by their whole behauiour about wealth, whether we consider their getting, or their keeping, or imploying of it; in all which they sinne against God. Proofe. 1 First in *getting*, for God giueth riches to whom hee will, and hath not tied himselfe by promise to make any man rich; & therefore he that resolues with himselfe that he will be rich, cannot make conscience of lying, fraud, iniustice, sabbath-breaking and such like, when the committing of these things makes for his aduãtage. 2 Secondly, they sinne in *keeping*; for he that resolues to be rich, will rather forsake the truth, then his wealth, in time of triall: and for the sauing or recouerie of his wealth, he will not sticke to seeke to blessers, wizards, coniurers, &c. 3 Thirdly, for *disposing or imploying*; he that resolues to be rich sinnes therein: for he cannot be drawn to works of mercie, at least with any cheerfulnes; & hence it comes that sometimes the poore doe starue before the rich mans doore.

Vse. 1. The consideration hereof, serues first to correct our iudgement concerning couetous & worldly minded persons; our censure of them is too mild and gentle, we iudge them honest men, only somewhat hard & neere themselues: but marke Christs sentence vpon them; *Worldly persons forsake God, and choose Mammon for their Lord and master*: which is a practise of Atheisme, and therefore not to be so lightly passed ouer as men thinke. 2 Secondly, hereby wee see it is a dangerous and vnlawfull course, for men to make lawes with themselues, how rich they will be; as to haue so many hundred, or thousand pounds in stocke, or so much lands, and rents, &c. for what followes vpon this resolution? why surely they must needs giue themselues to the compassing of their purpose, and so they fall into manifold snares of Satan, by practises of iniustice, lying, fraud, &c. 3 Thirdly, hereby we must be admonished to content our selues with that portion of goods, more or lesse, which God sendeth, knowing that a little is sufficient with Gods blessing vpon it: *Away with couetousnesse* (as the Apostle [e] saith) *and be content with that ye haue, for hee hath said, I will*

not

[d] Luk.16.9.

[e] Heb.13.5.

not faile thee nor forsake thee.

4 Mans heart must not be diuided frō God. Fourthly, whereas Christ saith; *Ye cannot serue God and Mammon*, we learne, that the heart of man must not be diuided betweene God, and the world, the one halfe to God, and the other to the world; no, God will haue all or none, herein he will not part stakes with the creature: Prou. 23. 26. *My sonne giue me thy heart.*

Vse. 1. The consideration whereof serueth, First, to discouer the hypocrisie and spirituall guile of many, who thinke they may liue in some one sinne or other, and yet be Gods seruants still: this is the conceit of drunkards, adulterers, couetous persons, and suchlike; for euen while they liue in these sinnes, they wil come to Gods worship, to the word, and praier often, and to the Sacraments, at least once a yeare: which they would not doe, but that they thinke God hath respect vnto them herein, like to the wicked Iewes, Ier. 7. 9. 10. But they deceiue themselues, *for no man can serue two masters*: while a man liues in any sinne the seruant of the deuill, he can neuer be accepted of God for his seruant. 2 No sin raigneth in Gods children. Secondly, this shewes, that the seruant of god is so farre forth deliuered from sinne by regeneration, that no sinne raignes in him; for so he should serue two masters, for euery raigning sinne is a Lord and Master: Rom. 6. 16. *Knowe yee not, that to whomsoeuer you giue your selues as seruants to obey, his seruants yee are to whom yee obey, whether it be of sinne vnto death, &c.* and he *that committeth sinne, is the seruant of sinne.* Iohn 8. 34. This therefore is a sure ground, that no regenerate person liues in any sinne. 3 Thirdly, hereby euery one is taught to consecrate both his soule and bodie to the Lord, indeauouring to serue him with all the powers & parts thereof; for God is our onely Lord and master, and therefore let all that is within vs bow the knee to him: Rom. 6. 22. *The seruant of God is one freed from sinne, who hath his fruite in holinesse, and the ende euerlasting life.* The f *Queene of Sheba* pronounced *Salomons seruants happie*, that stood before *Salomon* to heare his wisedome; how much more then are they happie, who in soule and bodie are Gods seruants, who for bountie and wisdome infinitely surpasseth *Salomon*? Here some will say, I would gladly serue God alone, and I desire I might do it with all my heart; but the corruption of my nature is such, that it makes me to rebel against the commandements of God, and I cannot do the good I would, but the euill I would not, that doe I; so as I feare I serue two masters. *Ans.* A comfort to them that are troubled with corruption. This is the state of Gods children in this life; but herewith they must stay themselues: when they faile in obedience, they must consider whether they doe so freely and willingly, or against their wills: If thy heart can truely say, thou doest vnwillingly commit sinne, thou wouldest not doe it, and art truely grieued and displeased with thy selfe for it; then be of good courage, thou doest not serue two masters, for this seruice is voluntarie. Now though there be in thee the flesh and the spirit, the one halting thee one way, & the other another; yet while thou striuest against the flesh, desiring and endeauouring to be wholly subiect to the spirit, though thou faile often in action, yet in Christ be thy sinnes pardoned, and God accepts in thee the will for the deed. Endeauour therefore to acquaint thy selfe more and more with the will of thy heauenly master, and seeke to please him in all things, and labour to mortifie the deedes of the flesh by the spirit, and so shalt thou know God to be thy onely master, and in due time perceiue thy freedome from the bondage of the flesh.

f 1 King. 10. 8.

V. 25. *Therefore I say vnto you, be not carefull for your life, what yee shall eate, or what yee shall drinke: nor yet for your bodie, what yee shall put on. Is not the life more worth then meat, and the bodie then raiment?*

Our Sauiour Christ hauing forbidden the practises of couetousnesse, and preuented such obiections as the corrupt heart of man might frame to excuse it selfe therein, doth here strike at the very root of couetousnes, and seekes to remooue the cause thereof; to wit, *distrustfull and inordinate care* for the things of this life, though they be things necessarie, as meate, drinke, and cloathing; and in this argument he proceeds to the end of this chapter. Now this verse depends vpon the former, as a conclusion inferred vpon all that he had said before concerning couetousnes from the 19. v. to this effect: Seeing they that seeke earthly treasures, neglecting the heauenly, doe want the single eie of spirituall wisdome, to discerne of the true treasure, and also are themselues seruants vnto Mammon; therefore I say vnto you my Disciples, be not carefull (no not for things needfull) immoderately, and in a distrustfull manner. And here againe hee meetes with another pretence of a couetous minde, wherewith it pleads for the seruice of Mammon; to wit, that the things they seeke for, are things necessarie, without which they cannot liue. Hereto Christ answers, *Yea, but I say, you must not seeke no not for things needfull to your life, immoderately and distrustfully.*

The Exposition. I say vnto you] that is, I, that am your master, vpon whom you depend for all heauenly instruction, & direction in all things needfull both for your soules and bodies, *I say vnto you*: by this hee would prepare them to attention and reuerent obseruation of his commandement following, as being a matter of great importance, whereon depends the life of all obedience, in relying on Gods prouidence; in regard whereof, we alſo muſt with all good conſcience marke the ſame. *Bee not carefull for your life, &c.* Leaſt wee ſhould miſtake Chriſts meaning, wee muſt know that there be two kindes of care; a godly moderate care; and a diſtruſtfull carking care. The *moderate honeſt care* is inioyned vs by Gods commandement, Prou. 6. 6. *Wiſdome* ſends the *ſluggard* to learne diligence and prouidence for things needfull, of the little *Ant* or *piſmire:* and *Paul* ſaith, *fathers muſt lay vp for their children*, 2. Cor. 12. 14. *And hee that prouideth not for his owne, eſpecially for them of his family, is worſe then an infidell*, 1. Tim. 5. 8. So that there is a lawfull care euen for the things of this life. Now the practiſe of it ſtands in two things. Firſt, in the diligent walking in a mans lawfull calling, dealing vprightly and iuſtly therein with euery one, minding onely to get things honeſt and neceſſarie in the ſight of all men. Secondly, in leauing the ſucceſſe and iſſue of all our labour and endeauour to God, for that belongs to him: we muſt vſe the means ſoberly and honeſtly, and leaue the bleſſing to God. This godly care *Moſes* ſhewed notably in leading the children of Iſrael out of Egypt: for what God commanded him to doe, that he did; he goes which way God leads him, although he met with many croſſes; and vſeth the meanes that God calls him vnto, leauing the iſſue to God: as appeares notably at the red ſea, when they were at a wonderfull ſtrait, hauing the ſea before them, the Egyptians behind them and woods and mountaines on each ſide; yet being commanded to ſtrike the waters with the rod of God, he ſhewes notable truſt in Gods prouidence: *Feare not* (ſaith g he) *ſtand ſtill, and behold the ſaluation of our God.* And when *Abraham* at Gods commandement went to ſacrifice his ſonne, Iſaac askes him, *my father, where is the ſacrifice?* h *Abraham* anſwers with words of faith, *My ſonne, God will prouide.* And thus i *David went to fight againſt the Philiſtims to Keilah at Gods commandement*, though his owne men diſcouraged him from it: whereby it is plaine, he relied on God for the iſſue of the battell. Now this godly moderate care is not here forbidden, which hath reſpect to obedience in the dutie, and for the ſucceſſe depends vpon Gods prouidence.

A two-fold care.

1. Moderat.

g Exod.14.13.

h Gen.22.8.

i 1.Sam.23.3.4.

The *diſtruſtfull care* is that, whereby men trouble themſelues about the iſſue of their labours, and when they haue done the worke, doe not reſt therewith, but vexe themſelues about the ſucceſſe; not relying on Gods prouidence for the bleſſing, but onely on the means. This diſtruſtfull care (for our better diſcerning of it) hath theſe effects. First, it oppreſſeth the heart, making it exceeding heauie and penſiue for feare of want: where this feare is, there is this diſtruſtfull care, for this argues a man dares not truſt God, but would haue the ſucceſſe of his labour out of Gods hand in his owne. Secondly, it allureth and draweth men to vſe vnlawfull meanes to get worldly things, as lying, fraud, iniuſtice in falſe waights, meaſures, &c. Thirdly, it makes men wearie of Gods worſhip, it diſtracts their minds in praier, and hearing the word, and (as Chriſt b ſaith) it *chookes the word that it brings forth no fruite:* for whē the mind is wholy ſet vpon the world, there is no reſpect to the matters of God. And this is that care which is here forbidden, euen *a diſtruſtfull carking care*, which as the Greeke word ſignifies, diuides & diſtracts the mind, by troubling and perplexing it about the iſſue and ſucceſſe of our endeauours.

2. Diſtruſtfull care.

The effects of it.

1

2

3

b Luk.8.14.

The Vſe. That which Chriſt here forbids his Diſciples, is the common ſinne of our age and time, not in a few perſons, but in many; for though this diſtruſtful care be the diſeaſe of the heart, yet it ſhews it ſelfe by actions in the life. For firſt, what is the cauſe of ſo little fruite of the word preached, as may euery where be diſcerned? is not (among many other) this worldly care one ſpeciall cauſe? This we may ſee in the parable, Luke 8. 14. for *the ſeede that light among thornes, which chooked it, is the word preached to a heart poſſeſſed with worldly cares:* let theſe men obſerue themſelues, and they ſhal finde, that they can neither pray, nor here the word, nor meditate therein without manifold diſtractions from theſe worldly thoughts. Secondly, there is no trade or calling without his conuaiance of craft and deceipt, though it doe not appeare ſo much in one calling as in others; & hard it is to find them that make conſcience hereof, when gaine and profit may come thereby; which comes from this diſtruſtfull care in mens hearts: whereby they doubt of Gods bleſſing anſwerable to their deſire, in the vſe of lawfull meanes onely. But ſith Chriſt forewarns vs of this ſinne, we muſt beware it take not place in our hearts; and for the auoyding of it, we muſt follow the counſell of the holy Ghoſt in Scripture, Pſal. 37. 5. *Commit thy way vnto the Lord, and truſt in him, and he ſhall bring it to paſſe:* which is oft commended vnto vs, Pſal. 55. 22. *Caſt thy burthen vpon the Lord, and hee ſhall nouriſh thee:* and Prou. 16. 3. *Roule thy works vpon the Lord.* 1. Pet. 5. 7. *Caſt all your care on him, for he careth for you.* In all which places we haue a moſt worthy inſtruction, to this effect; *not exempting men from doing the duties of their calling, but teaching them, that when they haue done their endeauour, in the diligent, ſober, and vpright vſe of meanes, then they muſt leaue the euent and iſſue for good ſucceſſe to the bleſſing of God.* Thus the trades-man, whoſe liuing ſtands by buying and ſelling, muſt be carefull and diligent about his buſines, without deceit or lying; and in ſo doing referre the ſucceſſe of his bargain to the bleſſing of God; and ſo muſt the huſbādmā plow & ſow, & leaue earing & harueſt to Gods good prouidēce. This is the

Diſtruſtfull care the ſin of this age.

Proofe.

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the Apoſtles counſell, Phil. 4. 6. *Bee nothing carefull,* that is, after a diſtruſtfull or diſtracting ſort, (as the word ſignifies) *but in all things let your requeſts be made knowne to God, with giuing of thankes:* where it is to be marked, that *diſtruſtfull care* is oppoſed to *prayer* & *thankeſgiuing*, as an hinderer thereof, and therefore our care muſt onely be to vſe the lawfull meanes moderately for any bleſſing, and then to pray to God for good ſucceſſe and bleſſing, relying wholly thereon, that when it comes wee may giue him thankes.

How to leaue the ſucceſſe to God.

But ſome will ſay, it is hard for fleſh and blood not to be carefull of ſucceſſe, how then ſhould we be able to leaue it wholly to God? *Anſwer.* We muſt lay to our hearts the bleſſed promiſes of God made to them that depend vpon his mercie and goodneſſe, and labour to liue by faith thereon: Pſal. 127. 2. *It is in vaine for man to riſe early, and to lie downe late, and to eate the bread of ſorrowe* (meaning, while he truſts to himſelfe, or in the meanes) *but God will ſurely giue reſt to his beloved,* which ſerue him, and truſt in him, in the vſe of meanes, Pſal. 34. 10. *The lyons doe lacke and ſuffer hunger,* though euery poore beaſt of the field be a prey to his teeth; *but they that ſeeke the Lord ſhall lacke nothing that is good.* If wee had no more promiſes in the Bible, yet theſe were ſufficient to cauſe vs to reſt vpon his prouidence in the ſober vſe of lawfull meanes. Againe, this muſt bee conſidered, how wee ſhall relie vpon his mercie for the ſauing of our ſoules in the time of temptation and houre of death, that dare not truſt in his prouidence for the things of this life. *Queſt.* But what if all things go croſſe with men (will ſome ſay) may I not then ſticke more to the means? *Anſ.* Nay rather cleaue the more to God, for if the bleſſing were in the meanes, men would not be ſo oftē croſſed: God knoweth what is good for thee, better then thou thy ſelfe, and therefore reſt contented with his prouidence, though he croſſe thine expectation for outward bleſſings: want is many times better for Gods children then plentie, and affliction then peace and proſperitie: as *Dauid* found, Pſal. 119. 67, 71. and therefore God laies it vpon them: Did not good *Ioſias* fall before *Pharaoh Necho?* which he ſhould not haue don, but that God would chaſten him; for [c] *not regarding the words of Pharaoh Necho, which were of the mouth of God,* perſwading him not to fight againſt him: and alſo [d] *that he might be taken from ſeeing the euill to come:* and was not *Hezekias heart puffed vp in the time of peace,* in ſo much that *wrath* [e] *came vpon him, and vpon Iudah and Ieruſalem.* Therefore learne to depend vpon Gods prouidence in the moderate vſe of lawful meanes, and whether he giue the bleſſings or take them away, bleſſe his name; for it is good for thee it ſhould be ſo. And thus much for the maine commandement.

[c] 2.Chr.35.22.

[d] 2.Chr.34.28.

[e] 2.Chr.32.25.

Now further mark in the words, how Chriſt diſtinguiſheth betweene *life* and *the bodie*; and applieth *meate and drinke* to life, and *raiment* to the bodie: and yet we knowe that apparell ſerues to preſerue life alſo, eſpecially in cold countries. But Chriſt doth diſtinguiſh them for iuſt cauſe, for though in cold countries, apparell ſerues to preſerue life, as well as meat & drinke doe; yet the firſt and moſt generall vſe of apparell, is an other matter; to wit, to hide the ſhame of nakednes, which the ſinne of *Adam* brought vpon it: Gen. 3. 7. 21. for before their fall, *the man and the woman were both naked, and were not aſhamed,* Gen. 2. 21.

The proper ende of apparell.

Here then we are to learne, that the proper and maine ende of apparell, is for the bodie, to couer the ſhame of nakedneſſe that ſinne hath brought vpon vs; which is ſo great, that if neceſſitie would permit, both hands and face ſhould alſo be couered. The conſideration whereof, as it ſhewes their immodeſtie and want of ſhame that lay open the nakedneſſe of their breaſts, or other parts of their body, more then need requires; ſo it teacheth vs, neuer to bee proud of our apparell, but rather humbled and abaſhed when we put it on, or looke vpon it, for it is the couer of our ſhame, and ſo an enſigne of our ſinne: the theife hath as good cauſe to be proud of the bolts on his heeles; or of his brand in the hand, or hole in the eare, as we of our apparell; for as theſe are badges of miſdemeanour, ſo is apparell a badge of our ſinne. And on the other ſide, that wee may haue comfort in this ordinance of God for our bodies, we muſt labour therein to expreſſe the graces of God in our hearts; as modeſtie, ſobrietie, temperance, frugalitie, and ſuch like.

1. Reaſon againſt immoderate care.

Is not the life more worth then meate, and the bodie then raiment? Our Sauiour Chriſt hauing giuen commandement againſt the immoderate care for things needfull to naturall life, leaſt the ſame ſhould paſſe away without effect, doth here begin to enforce the ſame with diuerſe arguments: the firſt whereof is in theſe words, taken from the creation, wherein God giues life and the bodie, which are better then food and raiment; from whence Chriſt reaſons for his prouidence thus: *The life is better then food, and the bodie then raiment; but God by creation giues life and body: and therefore will hee much more giue foode and raiment for their preſeruation.* Seeing God giues the greater, we need not to doubt but he will affoard the leſſe.

Our creation muſt teach vs truſt in Gods prouidence.

In this reaſon Chriſt teacheth vs; to make right vſe of our creation; namely, by the conſideration of it, to learne confidence in Gods prouidence for all things needfull to our naturall life: Iob. 10. 8. *Thine hands haue made me and faſhioned mee, and wilt thou deſtroy mee?* where *Iob* perſwades himſelfe of preſeruation, becauſe God created him: and 1. Pet. 4. 19. *Let them that ſuffer according to the will of God, commend their ſoules vnto him in well doing, as vnto a faithfull Creator:* becauſe God is a faithfull creator, therefore in death we muſt rely vpon him. Experience teacheth vs, that euery workeman is carefull to preſerue the worke of his owne hands, if it lie in his power; why then ſhould we doubt of this in our Creator, who is almightie.

V.26. *Behold the fowles of the heauen: for they ſowe not, neither reape, nor carry into the barnes: yet your heauenly father feedeth them. Are ye not much better then they?*

2. Reaſon againſt diſtruſtfull care.

These words containe Chriſts ſecond reaſon to diſſwade his Diſciples from diſtruſtfull care for things needfull, drawne from the conſideration of his prouidence ouer baſer creatures then they were, for needefull prouiſion: the reaſon ſtandeth thus:

If God prouide for the fowles of heauen, then much more will he prouide for you:

But God prouideth for the fowles of heauen, and feedeth them: therefore much more will he prouide for you.

The firſt part of this reaſon is here confirmed two wayes: Firſt, becauſe the children of God haue means of prouiſion, which the foules of the heauen want; *they ſowe not, neither reape, &c.* Secondly, Gods children *are better then* fowles, and therefore he will not ſuffer them to lacke, ſith he prouideth for baſer things then they be: both which are ſo ſenſible and familiar, that they may induce any man to depend vpon Gods prouidence, without diſtruſtfull care.

Gods works muſt be conſidered.

Chriſt in propounding this reaſon, bids vs *Behold the creatures*, that is, take a ſerious viewe of them, looke vpon them wiſhly, and with conſideration, as the word ſignifieth: whereby we may learne, that euery child of God ought ſeriouſly to conſider the workes of God, (for that which wee muſt doe to the fowles of heauen, we muſt doe to all the works of his hands) and therein labour to behold the wiſdome, iuſtice, goodneſſe, loue, mercie, and prouidence, of God. This is *Salomons* leſſon, Eccleſ. 7.15. *Behold the works of God:* and Iob. 36.24. *Remember thou magnifie the worke of God which men behold.* Why did God make the creatures diſtinctly one after another in ſixe ſeuerall dayes, and take a particular viewe of them all after he had made them, with approbation of their goodneſſe, and alſo ſanctifie the ſeauenth day for an holy reſt, both by his own example, and expreſſe commandement? vndoubtedly, among other cauſes, this was one, to teach vs to conſider diſtinctly of all the workes of his hands: & among other holy duties, to meditate on the Sabbath day on the glorious workes of our Creator. This was Dauids practiſe; for, Pſal. 19.1. &c. he reſembles the heauens to a great booke, wherein a man may read the glorie of

A God: and in the contemplation hereof did he exerciſe himſelfe vpon the Sabbath daies, as we may ſee in the *Pſalme* which he penned for the Sabbath, Pſal. 92.4.5. *—I wil reioyce in the works of thine hands: O Lord, how glorious are thy works!* And they which are negligent in this dutie, are here called to attendance by our Sauiour Chriſt.

Vnreaſonable creatures depend vpon Gods prouidence.

But what muſt we behold in the foules of heauen? How *they neither ſow, nor reape, nor carie into barnes, &c.* that is, they vſe not the means of prouiſion that man doth, which ſhews they haue not that care which man hath. Man may lawfully be carefull to vſe theſe meanes, for God ordaineth them for mans prouiſion: but B the fowles of the heauen goe not ſo farre to haue care of any meanes. And this priuiledge of man to the meanes, doth ſtrongly enforce Chriſts diſſwaſion againſt diſtruſtfull care: for the fowles wanting ſuch meanes are free from that care. *Queſt.* How then are they prouided for? *Anſw.* They expect for foode at Gods hand: Iob 39.3. *The birds crie vnto God, wandring for lacke of meate.* Pſal. 104.21. *The lyons rouring after their pray, ſeeke their meate at God.* Pſal. 145.15. *The eyes of all wait vpon God, and he giueth them meate in due ſeaſon.* Pſal. 147.9. *He giueth to beaſts their foode, and to the young rauens that crie.* But how can vnreaſonable creatures crie to God? *Anſw.* They doe not vſe prayer, as men doe; but yet they are ſaid *to cry* C *to God, and to wait on God*, becauſe by a naturall inſtinct giuen them by creation, they ſeek for that foode which God ordaineth for them, and and are contented therewith; ſo that by theſe phraſes God would teach vs that they depend vpon his prouidence wholly for prouiſion, and reſt contented therewith.

Vnreaſonable creatures more obedient then man.

Here then wee are to obſerue, that the vnreaſonable creatures made ſubiect to vanitie by the ſinne of man, doe come nearer to their firſt eſtate, and better obſerue the order of nature in their creation then man doth: for they ſeek for that which God prouideth for them, & when they receiue it are content: but man is deepely fallen from the eſtate of his creation, in regard of his depending on Gods prouidence for temporall things: though he haue the vſe of means D which the fowles of heauen want, yet his heart is full fraught with diſtruſtfull care, whether we reſpect the getting, or imploying of earthly things. This ſheweth that man is more corrupt then other creatures, and more vile and baſe in this behalfe then bruit beaſts: which ſhould humble euerie one of vs deepely vnder the ſerious conſideration of our ſinnes, that haue ſo depraued our nature, that we are more rebellious to the lawe of our creator, and more diſtruſtfull in his prouidence, then the bruite and ſenſeleſſe creatures.

And yet your heauenly Father feedeth them.] In theſe words is couched a forcible reaſon, whereby Chriſt would perſwade his Diſciples, and in them all beleeuers, to depend vpon

Gods prouidence without diſtruſtfull care. *God* (ſaith hee) *is your father, yea your heauenly father, and you are his children, therefore depend vpon him*: for if o *earthly fathers* will prouide and giue good things to their children, much more will your heauenly. In this reaſon alſo is touched a meanes and way whereby a man may come to reſt vpon Gods prouidence. In the word of God there be two kind of promiſes: ſome, of euerlaſting life and ſaluation by Chriſt: others, of inferiour gifts and bleſſings concerning this life. Now if we would relie on God for tẽporall bleſſings, we muſt firſt labour to lay hold by faith on his ſpiritual and eternall promiſes; get aſſurance of thine adoption in Chriſt, and labour to know and feele that he is thy heauenly father; and then thou wilt eaſily depend vpon his prouidence for temporal bleſſings: if thou be once perſwaded truely that he will ſaue thy ſoule, how canſt thou diſtruſt him for prouiſion for thy bodie? If a Kings ſonne know his father wil make him heire, he wil not doubt but he wil afford him foode and raiment in the meane time.

o Mat.7.11.

Howe to come to depend vpon Gods prouidence.

Feedeth them] That is, the foules that neither ſow, nor reape, nor carrie into barnes. Here we may obſerue Gods ſpeciall and particular prouidence: for in reaſon thoſe creatures that make no prouiſion in ſummer ſhould ſtarue in winter, wherein the earth affoardeth not ſuch meanes of nouriſhment as it doth in ſummer; and yet experience ſheweth, that they are for the moſt part fatter, and fitter for the vſe of man in winter then in ſummer: what argueth this but Gods ſpeciall prouidence, attending vpon the ſilly foules of heauen, & feeding them in the dead winter? oh then how ſhould any child of God diſtruſt his prouidence; will he feede birds, and neglect his owne children? it cannot be. And yet this muſt not nuzzle an idle perſon, or bolſter him vp in the neglect of lawfull ordinarie means for his prouiſion: for God would haue euery man to eate his owne bread, deſeruing his prouiſion by diligence in the duties of ſome lawfull calling: for *he that will not labour ſhould not eate*. Howbeit we may here learne, when all meanes faile (without our default) yet ſtil to rely vpon Gods prouidence; for he feedes the foules in the dead of winter, and we are better then they.

Particular prouidence prooued.

Laſtly, is God ſo mercifull to the poore fouls of heauen, to prouide for them? then muſt we that profeſſe our ſelues to be Gods children, ſhew our ſelues to be like to our heauenly father, in exerciſing mercie towards all Gods creatures: *God is the Sauiour of all men, but eſpecially of them that beleeue*. And wee muſt be followers of God as deere children, extending mercie to the poore of mankind, becauſe they be our owne fleſh: doe good vnto all, but ſpecially to them that be of the houſhold of faith. This is needfull to be vrged vpon our ſoules, for in times of dearth men *grinde the faces of the poore*, by hard bargaining; the rich take aduantage of poore mens want, and ſo make thẽſelues fat by ſucking the blood of the poore.

A motiue to mercifulnes.

1.Tim.4.10.

v. 27. *Which of you by taking care, is able to adde one cubit to his ſtature?*

Here Chriſt propounds his third *reaſon*, againſt diſtruſtfull and carking care for worldly things, from the *vnprofitableneſſe and vanitie* of it in man. The words of this reaſon are propounded by *way of queſtion*: which kinde of phraſe imports the *affirming* or *denying* of the thing ſpoken of with more vehemencie. And here it hath the force of a *more vehement negation*: as if Chriſt had ſaid, Vndoubtedly not any of you by taking care can adde one cubit to his ſtature. A *cubit* is a meaſure taken from a part of mans bodie, beeing the length of the arme from the elbow, to the ende of the longeſt finger. Now God in framing mans bodie, brings it from this length in the mothers wombe, by continuall increaſe adding cubit vnto cubit, till at laſt it containe many cubits in ſtature, according as he hath ordained and appointed. And looke how many cubits long God hath ordained euery man to come vnto, of that ſtature and taleneſſe he is; and no man by all his wit, skill, and carefull induſtrie can adde one cubit vnto his ſtature: for that is the proper work of the Creator, he that giues the bodie, appoints the ſtature, and by his prouidence brings it thereto, by daily increaſe. Now hence Chriſt reaſons thus, from the like: *As no man by taking care in all the meanes hee can vſe, can augment his ſtature one cubit*, hee cannot doe the *leaſt thing* this way, as p *S. Luke* noteth; *ſo no more can any man by his diſtruſtfull care better his outward eſtate for things needefull to this life one whit at all*: and therefore ſith it is vaine and fruitleſſe to vexe our hearts herewith, we muſt beware of this diſtruſtfull care.

3. Reaſon againſt diſtruſtfull care.

p Luk.12.26

From this reaſon we may obſerue and gather ſundry inſtructions. Firſt, that mans labour, care, and induſtrie, is altogether vaine and fruitleſſe, without the bleſſing of Gods prouidence. Pſal. 127. 1, 2. *Except the Lord build the houſe, they labour in vaine that build it: except the Lord keepe the citie, the keeper watcheth in vaine. It is in vaine for you to riſe early, &c.* 1. Cor. 3. 7. *Neither is hee that planteth any thing, nor he that watereth* (meaning, of themſelues) *but God giueth the increaſe*. This point the Lord doth notably expreſſe by Haggai, ſaying, q *Ye haue ſowen much, and bring in little: — and he that earneth wages, putteth it in a bottomleſſe bagge. Ye looked for much, and loe, it came to little, and when ye brought it home, I did blowe vpon it.* The conſideration whereof muſt teach vs to commend all the ſober care and labour of our lawfull callings to God by prayer for his bleſſing: for it is *his bleſſing that maketh rich*, Prou. 10. 22. If *Paul* and

Mans labour vaine without Gods bleſſing.

q Hagg. 1. 6—9.

Apollos, two moſt worthie men, could doe nothing of themſelues, what ſhall we thinke to doe? and when we finde Gods bleſſing vpon our labour, then we muſt giue thankes.

Mans outward eſtate is appointed of God.

Secondly, hence we learne that no man can better his outward eſtate in the world, for wealth and dignitie by all his care & diligence, aboue that which God hath appointed him to come vnto: for as God hath determined of mans bodily ſtature, which no man by taking care can adde vnto or alter, ſo hath he appointed in his decree what ſhall be mans eſtate, for wealth or pouertie, dignitie or diſgrace, which it lies not in the power of man, or any creature to alter: indeede the diligent vſe of lawfull meanes is an argument of Gods bleſſing in outward things, and therefore muſt be followed and exerciſed in ſobrietie and godlineſſe of thoſe that waite for ſuch bleſſings, becauſe ordinarily God conuaies his bleſſings, by ſuch meanes; but yet the ſtate of man depends not on the meanes, but on Gods decree and pleaſure: Pſal. 75.6.7. *To come to preferrement is neither from the Eaſt nor from the Weſt: but God is iudge: hee maketh high, and he maketh low:* and, Prov. 22.2. *The poore and rich meete together, and God is the maker of them both.* In regard whereof we muſt learne, to depend vpon God in the ſober vſe of lawfull meanes, and to reſt contented, with his bleſſing thereupon be it more or leſſe: for whatſoeuer it is, it is that portion which God hath allotted vnto vs.

Temporall life cannot be prolonged beyond the period ſet in nature.

Thirdly, hereby are ſundrie erronious opinions confuted and ouerthrowne. As firſt, the opinion of them who thinke, that the temporall life of man may be prolonged by art, aboue the period ſet by God in nature: but then there may be addition made by art to the ſet period of mans ſtature; for the will and prouidence of God doth equally rule in them both: the prolonging of mans life is no leſſe an action of the Creator, then the augmenting of mans ſtature. Indeede art may helpe to preſerue life till it come to the period in nature, but further to prolong it, is beyond the art & power of man: *for man is not Lord ouer the ſpirit to retaine the ſpirit*, Eccleſ. 8.8. *God hath herein appointed his bounds which he cannot paſſe.* Iob. 14.5.

Enchantments cannot turne mans bodie into another creature.

Secondly, the opinion of ſome Magicians and Witches is hereby alſo confuted, who thinke and auouch, that by enchantments they can turne their bodies into the bodies of other creatures, as cats, hares, &c. and alſo make their bodies to paſſe through a key hole, or ſuch like narrow place. But this were to change nature, which is more then to adde to nature (which yet Chriſt here denies to be in the power of man,) and therefore it is impoſſible: theſe things are the illuſions of Satan, whereby he bleares the eyes of ſuch as regard his lying wonders. As for that which is ſaide of e *Nebuchadnezzar*, that he ſhould be turned into a beaſt, becauſe it is ſaid, *he ate graſſe like an oxe*: this we muſt know and hold, that the ſubſtance of his ſoule was not changed, neither the ſubſtance of his bodie, nor the ſhape thereof into the ſhape and ſubſtance of a beaſt, but onely the hand of God was heauie vpon his minde, ſtriking him with brutiſh frenſie and madneſſe, whereupon his behauiour became bruitiſh, and he liued among the beaſts of the field.

e Dan.4.30.

Alchemiſts confuted.

Thirdly, the opinion of the Alchemiſt is hereby alſo refuted, who pretend that they can turne baſer mettalls into better, as braſſe or lead into gold: but this is to change the nature of creatures, which is more then to adde thereto by augmenting their quantitie, which yet Chriſt denies and makes impoſſible to art in the ſtature of man.

Merits of glorie aboue the power of man. Concil.Trid. ſeſſ.6.can.32.

Fourthly, the opinion of the Papiſts for their merit of works is hereby alſo confuted: they teach that by good works a man may merit for himſelfe a greater degree of glorie in heauen: but conſider, if a man by all that he can doe, cannot augment his bodily ſtature, nor his outward eſtate in this world (as we haue ſhewed:) then much leſſe can he adde vnto his eſtate of glorie: if the increaſe of nature be the worke of God, then much more is the gift of grace, and the increaſe of glorie: as therefore he determines of the ſtature of the bodie, ſo much more may we reſolue, that the ſtate of the ſoule for glorie is decreed of God, and man cannot adde thereunto. Indeed the more we glorifie God by well doing on earth, the more is our aſſurance of greater glorie in heauen, but yet the merit thereof is the worke of Chriſt alone, and our fruition of it the gift of God according to the good pleaſure of his owne will.

V.28. *And why care ye for raiment? learne how the lilies of the field doe grow: they labour not, neither ſpinne:*

29. *Yet I ſay vnto you, that euen Salomon in all his glorie was not arraied like one of theſe.*

30. *Wherefore if God ſo cloath the graſſe of the fielde, which is to day, and to morrow is caſt into the ouen, ſhall hee not doe much more vnto you, O ye of little faith?*

Diſtruſtfull care forbidden.

In theſe three verſes Chriſt returneth to his former commandement againſt diſtruſtfull care contained in the 25. verſe and here vrgeth one part thereof concerning *care for rayment*, and the other for meate and drinke, in the 31. verſe. Now what meaneth Chriſt by this manner of handling this heauenly doctrine, not onely to propound it, and to vrge it by ſtrong and forcible reaſons, but againe to repeat it, and vrge it by peece-meale? Surely, hereby he declares himſelfe to bee the true Doctor of his Church: for hauing a weightie point of doctrine in hand, which the nature of man is vnwilling to receiue and practiſe, he doth beſide the propounding and confirming of it, thus vrge it by peece-meale, that hereby it may the better take place in our heart, and be the more effectuall to bring forth obedience in our liues. And this fidelitie muſt euery one ſhewe that is to teach the word of God to others: not onely miniſters, though it be their dutie ſpecially, but alſo maſters and parents, as Deut. 6. 7. *Thou ſhalt whet them vpon thy children* (as the word ſignifies) that ſo it may more deeply enter into the heart.

Thus much of the manner of proſecuting this argument, now we come to the words: *And why care you for raiment?* This interrogation hath the force of a prohibition; and ſo it is the ſame with this branch of the 25. verſe, *care not for your bodie what you ſhall put on.* Now all care for apparell is not here forbidden; for there is a lawfull godly care, whereby men ſeek and labour vprightly and in a ſober manner for ſuch apparell as is meete for their callings, and needefull to the health and comfort of their bodies. But the care here forbidden, is an inordinate care for apparell, ioyned either with diſtruſt and feare of want, or elſe with a diſcontentedneſſe with that apparell which is meete and neceſſarie. And this is the common ſinne of this age, as the ſundrie badde practiſes of men and women about apparell, proceeding from this inordinate care, doe euidently de-
1 clare: as firſt, the affecting of ſuperfluitie and a-
bundance in apparell, and the following of
ſtrange and forraine faſhions ſo ſoone as
2 they are taken vp. Secondly, the wearing of too
coſtly apparell, aboue their abilitie and degree:
as when ſeruants goe as fine as their maiſters,
trades-men like gentlemen; and gentiles, like
3 nobles. Thirdly, the ſpending of much time
in the curious trimming and attiring of the bodie, which might be ſpent in better duties. This proceeds frō ſome diſlike in Gods workmanſhip, as though he had not done his part thoroughly to their bodies, or they by their curioſitie could make themſelues better.

Now that Chriſt might remoue out of mens hearts this inordinate care, he doth here enforce his commandement by a fourth reaſon, taken from his prouidence *ouer the lillies of the field,* and the reaſon is weightie, though the ſubiect of it be meane and ſimple. It may bee framed thus:

If God clothe the lilies of the field, then doubtleſſe he will cloth you:

But God clotheth the lilies of the fields: Therefore much more will he cloath you.

This reaſon is fully ſet downe in theſe three verſes, though the parts be inuerted, by reaſon of their amplifications: for firſt, Chriſt propounds to our conſideration the *ſubiect matter,* whence his reaſon is drawne, *learne how the lilies of the field doe grow.* Where this muſt bee marked, that Chriſt ſpeakes of *field-lilies,* which haue not the helpe of man as garden flowers haue; Then he laies downe a proofe of his aſſumption, *that God cloathes them,* by remoouing from them the ordinarie meanes of clothing; *They labour not, neither ſpinne,* v. 28. amplifying this worke of God vpon them by a compariſon, wherein he preferres the glorie of them before the glorie of *Salomon* in his princely aray, v. 29. And then by way of inference propounds the reaſon, omitting the aſſumption, v. 30. where the firſt part, and concluſion are both propounded and amplifyed, as wee ſhall ſee when we come to the handling of them: for I will followe the order obſerued by Chriſt.

Vnſenſible creatures are our teachers.

Learne how the lillies of the field doe growe. Here Chriſt makes the lilies and hearbs of the field a ſchoolemaſter vnto man, yea to his own diſciples (for hee ſpake to them.) And this he doth for eſpeciall cauſes. Firſt, to teach them and vs, that the ſilly creatures in the field doe in their kind yeeld more obedience vnto God then man doth, and that man is more rebellious vnto God then they are: hence [a] *Iſay* calls *heauen* and *earth* to harken to his rebuke of the Iewes for their ingratitude: and the Prophet rebuking Ieroboam for his Idolatrie, cries, [b] *O Altar, Altar, thus ſaith the Lord: Ieremie* rebuking *Iechoniah,* calls to the *earth to heare,* Ier. 22. 29. and *Ezekiel* muſt propheſie to the *mountaines,* Ezec. 6. 3. By all which they would ſhew, that if theſe vnſenſible creatures had reaſon as man hath, they would be more obedient to the will of their Creator then man is. Secondly, hereby Chriſt would teach his diſciples and vs, that though we haue the creatures, and beholde and vſe them daiely, yet partly thorough blindneſſe and ignorance, and partly thorough negligence, wee doe not diſcerne in them, nor learne from them theſe good things which we ought to doe: *for the inuiſible things of God, that is, his eternall power and godhead, being conſidered in his workes, are ſeene by the creation of the world,* Rom. 1. 20. This then is a checke to our dulneſſe and negligence in the things of God: for what ſhall we doe in the matters of ſaluation, when in theſe inferiour matters we may learne of the vnſenſible creatures?

[a] Iſa. 1. 2.

[b] 1. King. 13. 2.

But what muſt we learne in the lillies? *How they growe.* And this is a thing to be marked, for in the winter ſeaſon they lie dead in the earth as though they were not; they are couered with froſt and ſnow: and yet in the ſpring time and ſummer, they ſpring vp with ſtalkes, leaues, and flowers of ſuch glorious colours, as paſſeth the glorie of Salomon in all his royaltie. Now

whence

A whence comes this, is it of themſelues, or from man? ſurely neither: for they are field-lilies; this onely comes from the word of creation giuen out by God, when he made the creatures, ſaying, [c] *let the earth bring forth the greene hearbs, &c.* from this working and operatiue word of God, comes the earth to haue power and vertue to ſend out the glorious lilies and euery other hearb. Now then (to apply this to the purpoſe intended by Chriſt) the ſame God that by his operatiue word giues this glorious beeing euery yeare to the field-lilies, hath giuen out a word of prouidence touching his ſeruants, that if they truſt in him, vſing lawfull meanes moderately, they ſhall haue raiment ſufficient, B and all things els that be needfull to this life. Here then is nothing wanting but truſt in God in the ſober vſe of ordinarie meanes, for ſuch ſhall be as ſure of raiment by Gods prouidẽce, as lilies are to grow & bloſſome in the ſpring time and ſummer: and this were ſufficient to perſwade vs vnto moderate care though nothing more had beene ſaid.

[c] Gen.1.11.

From field lilies learne to truſt in God.

But he addeth, *they labour not, neither ſpinne:* This deniall of the vſe of meanes vnto them, whereby they ſhould be arayed, as it prooues directly that God alone araies them with glorious colours; ſo it ſtrongly enforceth the dutie of contentation vpon vs, relying on Gods prouidence, without diſtracting care: becauſe beſide our title to Gods prouidence not inferi-C our to the lilies of the field, we haue allowed vnto vs for our raiment the vſe of means which they want: and therefore howſoeuer no man, vnder pretence of depending on Gods prouidence, may hence take occaſion to liue idlelie, neglecting the ordinarie lawfull means to procure things honeſt and needfull; yet hereby Chriſt would giue aſſurance to all that truſt in him, and ſerue him, that though all meanes ſhould faile them, (ſo it be not through their default) yet will he prouide things needfull for them.

19. *And yet I ſay vnto you, that euen Salomō in all his glorie, &c.* Theſe words containe an amplication of the ſecond part of Chriſts reaſon, to wit, that God doth not onely *cloath* the D lilies; but cloath them in moſt *glorious aray,* euen aboue the *glorie of Salomon in all his roialtie.* And this amplificatiō is to be marked, becauſe *Salomons* glory was extraordinary, by ſpeciall gift from God, aboue his deſire or expectatiō, as we may ſee, 1.kin.3.13. And yet Chriſt ſaith, that each *field-lilie* is more glorioully arayed by Gods prouidẽce then *Salomon* was at any time.

A checke to pride in apparell.

This amplification ſerues; firſt, to check and controll the follie of them that are proud in apparell, and nice and curious in araying themſelues. This is the common ſinne of this age, wherein for attire euerie ſort almoſt exceede their abilitie and degree. But why ſhould wee be proud of any apparell, for when wee haue done all wee can to make our ſelues neuer ſo gay, yet we come ſhort of the flowers of the A field in glorious aray? for what cloath or ſilke is ſo white as the lilie? what purple is like the violet? what crimſin or skarlet comparable to diuers flowers of ſuch colours? Arte indeede may doe much, but herein it muſt ſtoop to nature. Now if we cannot come nere the hearbs and flowers which we tread vnder our feete, & caſt into the fornace, why ſhould we be puffed vp with any gayneſſe in our apparell?

Secondly, this teacheth vs that all worldly pompe is but vanitie, for in glory and beautie it comes ſhort of the flower of the field, & yet what is more fraile & tranſitory then the flower, that is to day in the field, and to morrowe is caſt into the ouē? This the holy Ghoſt would B teach vs, by comparing the *glorie of man* to the *flower of graſſe,* 1.Pet.1.24. and ſeeing that the *faſhion of this world goeth away,* 1.Cor.7.31. wherefore (as the Apoſtle there ſaith) *wee muſt vſe this world as though wee vſed it not* (for *Salomons* concluſion is true of all earthly things, *Vanitie of vanities, all is vanitie,* Eccleſ.1.2.) And yet we muſt not here imagine that Chriſt condemnes the glorie of Salomon, though he thus debaſe it below the flower of the field; for it was the gift of God in extraordinary fauour, 1.King.3.13. So that howſoeuer the word of God condemne pride and curioſitie in attire, and ſuperfluitie therein, yet it alloweth vnto Princes and perſonages of great ſtate, the vſe C of gorgious and coſtly raiment: and therefore *Ioſeph* beeing aduanced to dignitie, was araied *in garments of fine linnen, had a ring on his finger, and a chaine of gold about his necke,* Gen.41.42. And that which *Luke* ſaith of *Agrippa* & *Bernice, that they came in with great pompe* to heare Paul, Act.25.23. may as well be taken in good part, as in euill.

Worldly pompe is vanitie.

v. 30. *Wherefore if God ſo cloath the graſſe of the field, which is to day, and to morrowe is caſt into the ouen: ſhall hee not doe much more vnto you, O ye of* D *little faith?*

Here Chriſt propounds and applyes this reaſon to his diſciples and hearers; and in this application enforceth it, by putting a manifeſt difference betweene men and the hearbs of the field, preferring man farre before them. The preheminence of man aboue the flowers of the fielde ſtands in theſe things: firſt, the hearbs were made for mans vſe, and not man for them; for beſides other vſes, they ſerue for fewell to the ouen, as Chriſt here noteth. Secondly, the hearb of the field is to day and to morrow is not, for beeing burnt or conſumed, it ceaſeth to be at al: But it is not ſo with man, for though he be burnt or conſumed, yet is he not brought to nothing, but his beeing remaineth ſtill by reaſon of his immortall ſoule, which

Mans preheminence aboue the hearbs of the field.

though it had beginning, yet neuer ſhall haue ende: And herein he ſure excelleth them: for though hearbs and trees liue for a time, yet their life ariſeth from the matter whereof they conſiſt, and ſo vaniſheth with it, but the ſoule of man is a different ſubſtance from the bodie, and vaniſheth not though the bodie periſh. This difference is plaine in the creation: for God commanded [d] *the earth to bring forth hearbs and trees with their life and ſubſtance:* but when he created man, though he made his *bodie of the duſt of the earth, yet his ſoule came from God;* for [e] *hee breathed into his face the breath of life.* And herein man excelleth not onely the beaſts of the field, but all beaſts and foules; for though they, beſides life, haue ſenſe and motion from their ſoules, yet their ſoules (whether they be qualities or ſubſtances it here ſkilleth not) ariſing from the matter whereof their bodies ſubſiſt, are mortall and vaniſh to nothing when the bodie periſheth; ſo as a beaſt burnt vp is no beaſt, but a dead man is a man though his bodie be burnt to nothing, becauſe his ſoule liues for euer; yea and his bodie, though eaten vp with beaſts, or conſumed with fire, by vertue of Gods ordinance ſhal one day riſe againe, & be reunited to the ſoule: yea the dead bodies of the elect, by vertue of the couenant of grace, haue not onely relation to their ſoules; but a ſpirituall vnion with Chriſt, for [f] *they ſleepe in him,* and by his power ſhall one day be raiſed vp to glorie. And this preheminence Chriſt would teach vs, when he calleth God, [g] *the God of Abraham,* who was dead in regard of his bodie long before, and yet ſaith he, *God is the God, not of the dead,* (that is, which haue no beeing at all) *but of the liuing.* Now this preferrement of man aboue the creature, doth greatly inforce the dutie vpon him to depend vpon Gods prouidence without diſtruſtfull care, for if God cloath baſer creatures with glorious array, doubtleſſe he will not ſuffer man his more noble creature to want, as the concluſion following doth declare.

Shall he not doe much more vnto you, O yee of little faith? That is, ſhall he not much more cloath you. Now he amplifieth this concluſion by a reproofe, whereby he would enforce his reaſon more ſtrongly vpon them, ſaying, *O yee of little faith.* In which reproofe two points are to be conſidered: the perſons reproued, and the cauſe thereof. The perſons are Chriſts choſen Diſciples, whom hee doth not here reproue for want of faith ſimply, but for the weakneſſe and ſmall meaſure of it, becauſe their doubting and diſtruſt in Gods prouidence, was greater then their faith.

Two degrees of faith.

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Here then we may obſerue a *diſtinction of faith* in regard of degree and meaſure, to wit, that beſide that *full aſſurance,* whereby a man ſo reſteth on Gods promiſes, that hee *nothing doubteth through vnbeleefe,* as it is ſaid of Abraham, Rom. 4. 20. there is a *weake faith* mingled with much doubting, ſuch as was in Chriſts Diſciples at this time. And howſoeuer that doubting which is in weake faith be euill, and here reproued, yet the faith it ſelfe is true faith, and ſuch as brings a man to the ſtate of Adoption and of ſaluation: for Chriſt before this reproofe, acknowledged of his Diſciples that they were Gods children, calling *God their heauenly Father.* If any ſhall ſay or thinke that this weake faith cannot ſaue a man, becauſe his vnbeleefe beeing more then his faith, ſhall haue more force to condemne him then his faith to ſaue him: *I anſwer,* that no man is ſaued by his faith, becauſe it is perfect without doubting, but becauſe thereby he layeth hold on Gods mercie in Chriſt; now a weake faith may doe this truly, though not ſo perfectly and with ſuch comfort as a ſtrong faith doth: and this doubting and vnbeleefe that is in weake faith cannot condemne vs, if ſo we bewaile our vnbeleefe, and vſe meanes diligently to come by a full aſſurance, for by this weake faith wee are in Chriſt, and in him all our wants & ſinnes are pardoned. Which point muſt carefully be obſerued and remembred, for the ſtay and comfort of their ſoules, that haue in them but this weake faith, and are troubled much with diſtruſt and doubting. And this is many a true child of Gods eſtate, for euery one cannot attaine to *Abrahams full aſſurance;* but be not diſcouraged, *O thou of little faith;* thy doubting and diſtruſt may trouble and grieue thee, onely labour diligently in the meanes for the increaſe, and by thy weake faith deſire to lay hold on Chriſt, and ſo ſhall all thy wants be couered, and thy ſinnes pardoned; for endleſſe is Gods mercie in this behalfe, *he will not breake the bruiſed reede, nor quench the ſmoking flaxe,* Iſa. 42. 3.

A comfort to them that haue weake faith.

II. Point. The cauſe why Chriſt doth thus reproue them for their ſmall faith, is *their diſtruſt in God for raiment;* as if hee ſhould ſay, whereas you doubt whether your heauenly father will prouide ſufficient raiment for you, notwithſtanding you ſee hee araies his baſer creatures in glorious manner; euen for this cauſe are you to be blamed for ſmall faith.

A propertie of ſauing faith.

Here then we are to obſerue a ſpeciall point touching the propertie of true ſauing faith; namely, that it doth not onely laie hold on the mercie of God for the pardon of ſinne, and life euerlaſting in Chriſt: but on his promiſes alſo for temporall bleſſings that concerne this life. Neither muſt this ſeeme ſtrange to any: and to make it plaine, conſider that the promiſes of God in Scripture are of two ſorts; principall, & inferiour. The *principall promiſe,* is of Chriſt our redeemer, God and man, and of remiſſion of ſinne, and life euerlaſting by him. The *inferiour promiſes,* are of temporall bleſſings: as food, raiment, health, peace, libertie, &c. and theſe depend vpon the maine promiſe of Chriſt, ſo farforth as they are for our good: for [h] *in Chriſt all the promiſes of God,* whether they concerne life eternall, or this temporall life, *are yea and a-*

Gods promiſes twofold.

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[d] Gen.1.11.

[e] Gen.2.7.

[f] 1.Theſſ.4.14.

[g] Matt.22.32.

[h] 2.Cor.1.20.

men, that is, ſure and certen to Gods children. And hence it is, that when by true faith a man laieth hold on the maine promiſe of God in Chriſt, he doth withall apprehend the promiſes of God for temporall bleſſings: the heart that ſaith by faith, *God will pardon my ſinnes, and ſaue my ſoule*, will ſay alſo by the ſame faith, *God will giue mee foode and raiment, and all things ſufficient for this life*. Thus Abraham[i] by the ſame faith whereby he was iuſtified, *beleeued Gods promiſe, that he ſhould haue a ſonne in his old age*: and Noah[k] beleeued Gods promiſes of his preſeruation in the Arke, by the *ſame faith whereby he was made heire of righteouſneſſe*. This point muſt be obſerued, and the order remembred, wherein faith laies hold vpon the promiſes: Firſt, it apprehends mercie in Chriſt, and then prouidence for this life. Now hence we learne, that as we looke to be ſaued by our faith after death, ſo we muſt liue by faith in this world; if we relie vpon his mercie for our ſoules, we muſt depend vpon his prouidence for our bodies: how this is done, we ſhal ſee afterward; for how ſhould we caſt our ſelues vpon Gods mercie for the kingdome of heauen, if wee cannot depend vpon his prouidence for food and raiment.

Liue by faith.

How to trie our faith.

Laſtly, hereby we may trie our faith what it is, true or fained, weake or ſtrong: for this Chriſt here tells vs, that the more we are diſtracted with worldly cares, the leſſe is our beleefe in God; for diſtruſtfull care comes from vnbeleefe in Gods prouidence: and the leſſe we truſt in God for temporall things, the leſſe doe we beleeue eternall mercies; for the ſame faith laies hold on both: but if we can truly depend vpon God for temporall bleſſings in the ſober vſe of lawfull meanes, then we ſhall relie vpon his mercie for the ſaluation of our ſoules. This triall is not made in proſperitie; for when God ſends abundance, euery one will truſt in him: but when want comes then is the triall of thy faith; if then thou relie on God, though meanes faile, thy faith is ſtrong: but if thy heart be oppreſſed with ſorrow and feare, and thou make no conſcience of vnlawfull meanes, ſo it may ſupplie thy want; then ſuſpect thy ſelfe, thy faith is weake, or none at all: for *the iuſt ſhall liue by faith* in all eſtates.

V. 31. *Therefore take no thought, ſaying, What ſhall wee eate? or what ſhall we drinke? or wherewith ſhall wee be clothed.*

Here Chriſt againe repeateth his commandement againſt diſtruſtfull care giuen in the 25. verſe. The reaſons of this repetition be theſe: 1 Firſt, to ſet an edge vpon the commandement, that ſo it may more ſharply and deepely enter into their hearts, as we ſaid before. 2 Secondly, to further his diſciples in the practiſe of faith, for by this often repetition he giues them occaſion to meditate and thinke vpon the dutie the oftener, whereby their faith muſt needes be much confirmed: for this we muſt know for our direction to get and ſtrengthen true faith in our hearts, that a man is not a meere patient in the conceiuing and ſtrengthening of this grace; it comes not from God to vs, as viſions did to the Prophets in a dreame in the night, or as the print of the ſeale is ſet into the waxe, but God workes it in the vſe of ordinarie meanes. And therefore if we would haue faith wrought or increaſed in vs, we muſt doe that which by nature we may doe; to wit, heare the word preached, and read; we muſt meditate therein, and labour for to vrge the promiſes of God vpon our owne hearts; yea, we muſt doe what we can, to ſtirre vp in our hearts a deſire to beleeue, and to ſtriue againſt doubting and diſtruſt, and therefore muſt giue our ſelues to praier with ſighs and grones to God, for the working of his ſpirit in our hearts.

Now touching this commandement againſt diſtruſtfulneſſe, we handled it in the 25. v. ſhewing how farre our care muſt go for things needfull, and where it muſt ſtay. It muſt extend it ſelfe to the diligent vſe of lawfull ordinarie meanes to procure things needfull, and there ſtay, giuing place to faith to wait vpon Gods prouidence for the bleſſing of our endeauours.

How diſtruſtfull care may be diſcerned.

The diſtruſtfull care which perplexeth the heart about the ſucceſſe of our lawfull labours, is that which Chriſt forbids, and it is that euill ſickeneſſe which infects moſt mens ſoules, as they may eaſily diſcerne by obſeruing theſe things; *what it is, that oft breakes their ſleepe in the night; what comes firſt into their thoughts when they awake; and what their minds runne moſt vpon all the day long; and whereabout they can take greateſt paines, with moſt delight, and leaſt wearineſſe*. If it be for the things of this world, then diſtruſtful care infects their ſoules, which we muſt ſtriue againſt, and learne to liue by faith.

Here only obſerue how Chriſt deſcribes this vnlawfull care by the effects of it in diſtruſtfull perſons, bringing them in, ſaying, *What ſhall we eate? what ſhall we drinke? or wherewith ſhall wee be clothed?* And thus indeede they vſe to complaine, eſpecially when they haue great charges and ſlender meanes, or els doe ſuſtaine any great loſſes, then, *how ſhall we liue? what ſhal we doe?* and ſuch like ſpeeches of diſtruſt: which Chriſt here iuſtly reproues, because they blame God for his dealing towards them, as though he had no care of them, or would not prouide things for them. 1 We therefore muſt learne to ſhut our mouthes againſt diſtruſtfull thoughts and beware we murmure not, nor complaine of his dealing towards vs. When[l] Aarons two ſonnes Nadab and Abihu were both ſlaine for offring ſtrange fire, Moſes tells him it was the 2 *Lords doing, who would bee glorified in all that*

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[i] Rom.4.18.

[k] Heb.11.7.

[l] Levit.10.2.3.

come neere him; then the text ſaith, *Aaron held his peace.* And *Dauid* notably teſtifieth his contentation in Gods prouidence, Pſal. 39. 2. *I held my peace and ſaid nothing*: yea, v. 9. *I ſhould haue beene dumbe and not haue opened my mouth, becauſe thou Lord didſt it.* Excellent is that ſaying of the Lord, Iſa. 30. 15. *In reſt and quietneſſe ſhall yee be ſaued; in quietneſſe and confidence ſhall be your ſtrength*: meaning, that by patience and contentation a man ſhewes ſtrong confidēce in God: ſo that though Gods dealing ſeeme neuer ſo hard, we muſt beware of impatient words and murmuring thoughts, endeauouring to ſay with [m] *Eli, it is the Lord, let him doe what ſeemeth good in his eyes*: and with [n] *Iob, though he kil me, yet wil I truſt in him.*

[m] 1. Sam. 3. 18.

[n] Iob 13. 15.

V. 32. *For after all theſe things ſeeke the Gentiles: for your heauenly Father knoweth that yee haue neede of all theſe things.*

5 Reaſon againſt diſtruſtfull care.

This verſe containes Chriſts fifth and ſixth reaſons, to diſſwade his hearers from diſtruſtful care. The fifth is drawne from the practiſe of the Gentiles, and it ſtandeth thus:

That which the Gentiles doe which know not God, you muſt not doe, (they doing amiſſe:)
But the Gentiles ſeeke thus diſtruſtfully for things needfull: Therefore you muſt not doe ſo.

The word in the originall whereby Chriſt declareth this behauiour of the Gentiles, be more emphaticall then our tranſlation doth expreſſe: for they import that the Gentiles *ſet themſelues to ſeeke*, or *ſeeke with all their might.* Which muſt be obſerued, becauſe it is not a ſinne ſimply to ſeeke things neceſſary, but wholly to giue our ſelues thereto, that is, the ſinne; becauſe it proceeds from diſtruſt in God. *Queſt.* Why did the Gentiles thus wholy giue themſelues to ſeeke things neceſſarie? *Anſ.* Becauſe they knew not the true God, nor his prouidence; they were not acquainted with his word, as *Dauid* ſaith. And this was the ſtate of all the world before Chriſts comming, the Iewes onely excepted, and their forefathers, with ſome few Proſelytes who by conuerſing with Gods people were conuerted to true religion.

Vſe 1. Vniuerſall grace confuted.

This point well obſerued; firſt, ouerthrows the opinion of *vniuerſall grace*, as a meere deuiſe of mans braine: for if the Gentiles knew not the true God, how ſhould they know the way to life? if God gaue them not ſo much grace, whereby they could depend vpon his prouidence for the things of this life, much leſſe did he giue them grace to beleeue and to be ſaued, if they would.

2 Worldlings like Pagans.

Secondly, this ſhewes that they who ſet their hearts vpon the world, and giue themſelues to ſeeke earthly things, are Gentiles and Pagans; they haue not yet attained to this A principle of Chriſtianity, to depend vpon Gods prouidence by faith: they ſee no prouidence, and ſo rely onely vpon the meanes, whereby they ſacrifice to their owne paynes & induſtry, and ſo make themſelues their owne God. This is the ſtate of many among vs, who beare the name of Chriſtians, but indeed and practiſe are as Turkes, and Pagans: and this reaſon alone well waighed, is ſufficient to moue any Chriſtian heart in a moderate care to ſeeke earthly things.

3 Chriſtians muſt in all things be vnlike the heathen.

Thirdly, marke the ground of this reaſon; Chriſts Diſciples had the true God for their God, which the Gentiles had not, and there- B fore they muſt differ from the Gentiles in their behauiour. This teacheth vs, that in all things Gods children muſt be vnlike the heathen, for *in all things wee muſt forſake them, and in all things that be good wee muſt excell them.* The ſonne of a Prince will not ſhew himſelfe like a beggar in any thing; no more ſhould the child of God, in any thing conforme himſelfe vnto the world. O then how worthie doe we walke of our vocation: for the very ſinnes of the heathen are rife among vs, as vncleanneſſe, drunkenneſſe, ſlandering, and oppreſſion; nay many among vs exceede the Pagans in mercileſſe dealing towards the poore, for they neuer knew that Chriſt came for releife in the perſon of his poore, and yet many among them were more mercifull, then many now a daies that beare the names of Chriſtians: for doe not the C poore ſometime die for want of releefe? and doe not many among vs make a gaine of Gods iudgement vpon the poore, ſelling their commodities deereſt when the poore haue greateſt want and neede? well, if we will approoue our ſelues to be Gods peculiar ones, let vs be aſhamed to bee like the heathen in any euill, or not to goe beyond them in that which is good.

For your heauenly Father knoweth that you haue need of all theſe things.

6. Reaſon againſt diſtruſtfull care.

D These words containe Chriſts ſixth reaſon to his Diſciples againſt diſtruſtful care drawne from Gods ſpeciall prouidence ouer them: and it alſo includes an anſwer to a ſecret obiection againſt Chriſts command: for ſome man might ſay; If we may not be carefull for things needfull, who ſhall prouide them? Chriſt here anſwers; *you muſt not be diſtruſtfully carefull, for you haue a father in heauen, who knowes whereof you haue neede, and careth for you. Now looke whereof God takes care in your behalfe, you neede not trouble your ſelues further then the ſober vſe of lawfull meanes: But God your heauenly father takes notice of your eſtate, and will prouide that which is beſt for you: and therefore you neede not to vexe your minds there-about.*

A moſt worthie reaſon, and alone ſufficient

A notable ground of contentatiō.

go driue vs from diſtruſtfull care: for this acquainteth vs with Gods particular and ſpeciall prouidence ouer vs, taking notice of our eſtate whatſoeuer it is, and diſpoſing it to the beſt. In regard whereof we muſt learne contentation in all eſtates of this life, in ſickeneſſe, as in health; in trouble, as in peace; and in want, as well as in aboundance; for whatſoeuer our eſtate be, it is according to the good pleaſure of our heauenly father, who is infinite in power and wiſedome, both knowing what is beſt, and able to turne all to our good, as we ſhall ſurely finde by comfortable experience, if by faith we depend vpon him. This Dauid knew well, and therefore ſaith, [a] *hee will not feare though hee walke through the valley of the ſhadowe of death; why? for thou art with mee, thy rod and ſtaffe*; that is, thy ſpirit, thy word, and prouidence *comfort mee*. If our hearts were ſetled in this point, we ſhould not be impatient in diſtreſſe, nor dead hearted in want; nay it would make vs cheerefull in the houre of death, for hereby we ſhould be aſſured that theſe eſtates were better for vs, then peace, wealth, or life it ſelfe, becauſe they come by the will of our heauenly father, who knoweth whereof we haue need: & therefore let vs labour by faith to be aſſured of our adoption, that we may know God to be our father, and then by the ſame faith wee ſhall be eaſily aſſured, that he will turne all things that befall vs to our good.

a Pſal.23.4.

V. 33. *But firſt ſeeke the kingdome of God and his righteouſneſſe, and all theſe things ſhall be miniſtred vnto you.*

The Chriſtiā mans care.

Our Sauiour Chriſt hauing by ſixe ſeuerall arguments diſſwaded his Diſciples from diſtruſtfull care, doth here ſhew vnto them, what care that is, which ought alwaies to poſſeſſe their hearts; to wit, *Care after the kingdome of God and his righteouſneſſe*. And this care hee impoſeth vpon them by expreſſe command, ſaying, *Firſt ſeeke yee the kingdome of God and his righteouſneſſe*; and then vrgeth the entertaining of it, by an effectuall reaſon, *and all theſe things ſhall be miniſtred vnto you*.

The Expoſition. There be two things here inioyned vs to ſeeke; *Gods kingdome, and righteouſneſſe*: and of both theſe Chriſt ſaith, *Firſt ſeeke*, that is, before all, and aboue all wordly things, let your principall care and indeauour be, to procure theſe vnto your ſelues. By *kingdome of God* is here meant, *a ſtate and condition of man in this life, whereby in Chriſt hee enioyes the fauour of God, and hath right to euerlaſting life.* This very eſtate of man is in Scripture called the *kingdome of God*, and the *kingdome of heauen*, becauſe whoſoeuer is in this eſtate, hath ſure right and intereſt to Gods glorie in heauen, and God here rules in him, as a King ruleth in his kingdome. The *Kingdome*

What Gods kingdome here is.

A *of God*, is onely one, and yet it hath two degrees; the firſt in grace, and the ſecond in glorie. The *kingdome of grace*, is that ſpirituall regiment which God exerciſeth in man, or in his Church, by his word and ſpirit in this life; and it is the firſt ſtep of entrance into Gods heauenly kingdome. The *kingdome of glory*, is the full fruition of immediate fellowſhip with the bleſſed Trinitie, by meanes of Ieſus Chriſt in the higheſt heauens, after this life. Now both theſe degrees are here vnderſtood by the kingdome of God. The ſecond thing to be thus ſought for, is *his righteouſneſſe*, that is, the righteouſneſſe of God, and not as ſome tranſlate it, *the righteouſneſſe thereof*, that is, of Gods kingdome; for the words wil not beare that tranſlation. B And the ſeeking of Gods righteouſneſſe, is here added for ſpeciall cauſe; to let vs ſee by way of explanation, when we haue obtained for our ſelues the Kingdome of God: for Gods kingdome ſtands in *righteouſneſſe*, and then doth God rule in man, when he makes him partaker of his righteouſneſſe. Now by *righteouſneſſe of God*, we muſt here vnderſtand, the obedience which Chriſt our mediatour performed for vs, in fulfilling the law, and in his ſufferings. This is the very ground-worke and foundation of Gods kingdome among men: hereof *Paul* ſpeaketh oft, Rom. 1. 17. *For by it*, that is the Goſpel, *the righteouſnes of God is reuealed from faith to faith*: and Rom. 3. 21. 22. *Now is the righteouſneſſe of God made manifeſt*, &c. and 2. Cor. 5. 21. *God made him to be ſinne for vs, which* C *knew no ſinne, that we might be made the righteouſneſſe of God in him*. And it is ſo called for diuers reſpects; *Firſt*, becauſe it is freely giuen vs of God to be our righteouſnes in his ſight; & man cannot attaine vnto it of himſelfe by any worke of nature or of grace, without the gift of God. *Secondly*, becauſe God will accept this obedience of Chriſt at the day of iudgement, for his elect, as ſatisfying his iuſtice, and the rigour of the law, which no righteouſneſſe of man can doe. *Thirdly*, becauſe it is the righteouſneſſe of that perſon who is God; for Chriſt is both God and man, and though he obeyed the law, and ſuffered death, as he was man, yet that obedience was performed by that perſon who was alſo God. *Adams* righteouſneſſe by D creation was in himſelfe, but he loſt it by his fall: but our righteouſneſſe is in Chriſt out of vs, and therefore he is ſaid, [b] *to be made righteouſnes vnto vs of God*. But how ſhould we get this righteouſneſſe, ſeeing it is Chriſt? *Anſw.* It is made ours by imputation, for when wee truly repent of our ſinnes, & beleeue in Chriſt, God accepts the obedience of Chriſt for vs, as if we had perfectly ſatisfied his iuſtice, and done his will in our owne perſons. Now with this imputed righteouſneſſe, we muſt vnderſtand and ioyne the fruit hereof in vs, which is *ſanctification*, or *renued holineſſe*, whereby we are enabled to walke before God in new obedience, bringing forth the fruits of

Gods kingdome in two degrees.

Gods righteouſneſſe is Chriſts obedience.

Why it is ſo called.

1

2

3

b 1.Cor.1.30

righte-

A righteousnes: for these two are neuer seuered; whom God iustifies by the righteousnesse of Christ, them he sanctifies by his spirit. The full meaning then of Christs commandement here is this; *First seeke, &c.* that is, aboue all things in this world, let your principal care be to procure vnto your selues the kingdome of God; that is, that state of grace, whereby you may enioy Gods fauour in Christ, beeing iustified by his obedience, and sanctified by his spirit, whereby you walke in good workes.

he mea-ing.

The vse. First, by this commandement of Christ, to *seeke Gods kingdome*, we may gather, that by nature we are all out of Gods kingdome, destitute of the grace and fauour of B God, and indeede vnder the power of Satan, and in his kingdome of darkenesse. This the holy Ghost shewes in calling *Satan, the god of this world*, 2. Cor. 4. 4. and *the prince of this world*, Ioh.12.31. because all the world naturally are vassals vnto him; yeilding him homage in the workes of sinne: and therefore he is called the [c] *prince that ruleth in the aire, that worketh in the children of disobedience.* And this naturall miserie is iustly come vpon vs, for seeing we refuse to yeeld subiection vnto God in his kingdome, are we not worthily left to the power of Satan, to bee made his slaues and drudges? Now that men liue naturally out of Christs kingdome, may appeare by the course of their liues; for howsoeuer most men can bee C contented to beare the badge of Christ in outward profession, hearing the word, and receiuing the Sacraments; yet in heart and life they doe homage to the deuill, for they pull their neckes from the yoake of Christ, and runne with greedinesse to the workes of sinne; they account a strict endeauour after morall obedience to be curiositie and precisenesse, and whē they be dehorted from vnlawfull gaine and vaine pleasures, they will not heare, nor consent; whereby in effect they say to God with wicked men in *Iob*, [d] *Depart from vs, we desire not the knowledge of thy wayes:* and with the wicked citizens, [e] *we will not haue this man to raigne ouer vs.*

ll are naturally out of Gods kingdome.

c Ephes.2.2.

d Iob 21.14.

e Luk.19.14

Secondly, here Christ would teach vs, that D *our principall care aboue all other things must bee, to winne for our selues the kingdome of God.* I shall not neede to prooue this to be our duty, seeing it is the onely thing which Christ here intends to commend vnto vs, and that by expresse cōmand. But some will aske, how we shall win and get for our selues the kingdome of God? *Answ.* We must doe three things for the obtaining of it: First, we must come to the place where this kingdome is to be found. Secondly, we must then enter into it. Thirdly, we must wait for the full possession of it.

To get Gods kingdome must be our chiefe care.

The meanes.

For the first: This *kingdome* is not to bee found in all places, but there onely where God doth manifest & reueale the same to the sonnes of men; and that is in the *assemblies of the saints*, wher the publike ministery of reconciliation is dispensed; for there God holds out his scepter, and offers himselfe to bee Lord and king vnto men: and therefore *Dauid* calls this ministerie of the word, *the rodde or scepter of Gods power*, Psal. 110. 2. and in the parable of the sower, Matth.13.19. the Gospel preached is called the *word of the kingdome*, because hereby God *reueales the kingdome vnto men, and translates them into it*, Coloss. 1. 13. And for the same cause, in the parable of the field, Matth. 13. 24. is the same ministerie of the Gospel called expressely the *kingdome of God.* And therfore when the Church demands of Christ, where shee shall finde him, he bids her *followe the steps of the flocks to the tents of the Shepheards:* Cant.1.7. that is, the assemblies of the Saints, to the preaching of Gods ministers: and therfore, if euer we looke to get this kingdome, we must diligently frequent the ministerie of the word, and labour to profit by it, because hereby God doth not onely reueale, but conuaie his kingdome vnto men.

1. Come where it is.

Secondly, when wee haue found this kingdome, we must seeke to *enter into it*; for it is not enough to bee where it is, or to haue it among vs, for so the Pharisies had in the time of Christ, Luk.11.20. Now we cannot enter in of our selues, without the speciall worke of Gods holy spirit; so saith our Sauiour Christ, Mat.18. 3. *Except ye be conuerted & become as little children, yee cannot enter into the kingdome of God:* where two things are required in him that would enter into this kingdome: To *become as little children*; and *to be conuerted.* We become as little children in humilitie, meekenesse, and freedom from pride and disdaine; for we know the child of a Prince wil without disdaine associate himselfe in play with a poore mans child: and so wee in conscience of our owne sinnes, must be humbled in our selues, and made base in our own eyes, laying aside our natural pride and selfe-loue, and disdaine of others: for a hart swelling with pride and selfe-loue, cannot enter into the strait gate of this kingdome. Againe, we must be *conuerted* and *regenerate* by the spirit of God: for [f] *except a man be borne againe of water, and of the spirit, he cannot see the kingdome of God.* This cōuersion is not a change of the substance of the soule, or of the body, or of the faculties or parts thereof, but onely of their euill qualities and actions; whereby the Image of Satan in sinne and corruption is abolished, & the image of God renued, for knowledge, righteousnesse, and true holinesse both in heart and life. When this work of regeneration is truly begun in vs, then doe we enter into Gods kingdome, euen in this life: for herein the ignorant deceiue themselues, that think we enter not before the time of death.

2. Enter in.

f Ioh.3.3.

What conuersion is.

Thirdly, wee must *waite for the fruition and full possession of it*: this wee cannot get before the day of death, and therefore wee must endeauour our selues all our life long after our conuersion, to keepe faith and a good con-

3. Waite for full possession.

ſcience, walking in righteouſneſſe and true holineſſe, before God, and in the practiſe of loue, vprightneſſe, and mercie towards our brethren. When the queſtion is *who ſhall dwell in Gods tabernacle, and reſt in his holy mountaine*; that is, remain a true member of Gods Church for euer? Pſal.51.1. the anſwer is, verſe 2. *He that walketh vprightly, and worketh righteouſnes.* Hereby we teſtifie our ſelues to be alreadie entred, for Gods kingdome ſtands in *righteouſneſſe*, Rom.14.17. And thus haue Gods children done, that haue waited for this kingdom, Matth.25.4. The *wiſe virgins tooke oyle in their veſſels to light their lamps when the bridegroome came.* And *Ioſeph of Arimathea*, that noble counſeller, who waited for the kingdome of God, was *a good man and a iuſt*, Luk.23.50.51.

Thus we ſee the way to get this kingdome for our ſelues: now the neceſſitie of our endeauour in theſe duties with all care and diligence appeares by this, that out of this eſtate, for true intereſt to this kingdom, is nothing indeed but woefull miſerie, vnder the curſe of God, & the power of Satan in the kingdome of darkneſſe: but in the fruition of this kingdom is true happineſſe: here is [g] *righteouſneſſe, peace, and ioy in the holy Ghoſt*: yea, [h] *ioy vnſpeakeable and glorious*: for [i] *the things that eie hath not ſeene, eare hath not heard, neither euer entred into the heart of man to thinke, hath God prepared for them that loue him*: and they are all to be had in this his kingdome. Wherefore as wee deſire to eſcape the woe and miſerie of the deuills kingdome, and to be partakers of the ioyes of heauen, ſo let vs looke vnto the performance of the former duties, ſhewing herein the reſolution of the *wiſe merchant* that parted with all he had *to get that pearle of price*, Matth.13.46.

Gods kingdome like a citie with ſuburbs and two gates.

This kingdome of God, is here ſet out vnto vs, like a citie with ſuburbs, and two gates; the ſuburbs of this city, are thoſe aſſemblies wher the word of God is truely preached and diſpenſed: and hereinto come not onely the elect and godly, but hypocrites and reprobates. The firſt gate, is the *true ſtate of grace*, whereinto the elect of God alone do enter by regeneration; in which eſtate they continue in this life going on from one degree of grace vnto a greater, with endeuour in all things to keepe faith & a good conſcience both towards God and men, & ſo wait to enter the gate of glory, which is ſet open vnto thē, & they enter in at the houre of death. And therfore let vs not deceiue our own ſouls, as the fooliſh virgins did with their burning lamps, and content our ſelues, that we come to Church, and liue ciuilly; though theſe be good things, yet, an hypocrite may goe thus farre, all this while we are but in the ſuburbs of this kingdome: but if euer we looke for the glory of heauen, we muſt in this life enter the ſtate of grace by regeneration, and become new creatures.

1. Gate.

2. Gate.

Thus much of the commandement; The *reaſon* to enforce it, is a gracious and bountifull promiſe: *And all theſe things ſhall be miniſtred vnto you.* The words are very ſignificant in the originall, for the phraſe which Chriſt vſeth, is borrowed from bargainers, to this effect: as thoſe who ſell corne, or other things by meaſure, or waight, vſe to giue ſome ouerplus to better the bargaine on the buyers part; euen ſo the Lord promiſeth to thoſe that ſeeke his kingdome and righteouſneſſe, beſide the fruition thereof, to giue, or *caſt vnto them*, as the word imports, food, and raiment, and all things needfull to this life. *Queſt.* How is this true, ſeeing we read that Gods children haue beene many times deſtitute of things neceſſarie; as *Paul was oft in hunger and thirſt, in faſtings, in colde and nakedneſſe*, 2. Cor.11.27. and many whom the world was not worthy of, were *deſtitute, afflicted, and tormented, wandring vp and downe in ſheepe skinnes, and goate skinnes*, Heb.11.37. *Anſw.* Chriſts promiſe in this place, & all other made of temporall bleſſings, muſt bee vnderſtood with the exception of the croſſe; that is, they ſhall haue ſuch and ſuch bleſſings, vnleſſe it pleaſe God by the want thereof, to correct them for ſome ſinnes, or to exerciſe their faith in the triall of their patience.

How to ſe for tempo bleſſings.

The vſe. Firſt, by this promiſe of Chriſt we haue this moſt excellent directiō from him that is wiſedome it ſelfe, how to order our ſelues in ſeeking for all temporall bleſſings needefull to this life; namely, we muſt firſt *ſeeke Gods kingdome and his righteouſneſſe*, in the performance of thoſe duties that may bring vs thereunto; and then *all theſe needefull things* for this life, as food and raiment, *ſhall be caſt vnto vs*, in the ſober vſe of ordinarie meanes. The reaſon hereof is plaine, for Gods kingdome is mans chiefe good and happineſſe, & all temporall bleſſings depend thereupon as appurtenances to the principall, as it were intailed thereon; and therfore he that would haue theſe dependants, muſt get vnto himſelfe the kingdome of God, which is the principall. *While the arke of the couenant was in Obed Edoms houſe, God bleſſed him, and all that he had*, 2. Sam. 6. 11. How much more then ſhall God bleſſe them, that receiue his holy ſpirit to rule in their heart by grace? for as Dauid ſaith, the godly man ſhall be like a tree planted by the riuers of water: and whatſoeuer he doth ſhall proſper. By the bleſſing of God we haue had his kingdome among vs for many yeares in this nation, and God hath giuen vs with it peace and protection, with great abundāce of temporal bleſſings: Indeede God hath ſundrie waies corrected vs, and laid his heauie hand vpon vs in ſundrie iudgements, as plague, famine, &c. and often ſhaken his rodde at vs in the hands of our enemies, and all becauſe we haue not receiued the word of his kingdome, nor yeelded obediēce to it as wee ought; yea and we may feare the fulneſſe of his wrath, vnleſſe we repent & amēd of this ſinne eſpecially. But if we would ſet our ſelues to ſeek this kingdom, we needed not to

feare

[g] Rom.14.17.
[h] 1.Pet.1.8.
[i] 1.Cor.2.9.

feare the want of any needfull bleſsing: for ſo God promiſed to his people, to giue them aboundance of all things, if they would obey his commandements, which are the lawes and ſtatutes of his kingdome: Deut. 28.1,2. &c.

This point then is to be obſerued for our direction in particular. Art thou a poore man, and wouldeſt haue ſufficient food and raiment for thy temporall life? then firſt, ſet thy heart to ſeeke Gods kingdome, follow the word, & labour therein for regeneration, and new obedience; and doubt not, but if thou be vpright and diligent in thy lawfull calling, thou ſhalt finde ſufficient for this life. *Queſt.* If this bee the way to get ſufficient, how comes it that we haue ſo many beggars that wander vp and downe from doore to doore? *Anſw.* They are (for the moſt part) a curſed generation, which haue no regard to Gods ordinances, either for their ſoule or bodies; they ioyne not themſelues to any ſetled congregation for the obtaining of Gods kingdome, and ſo this promiſe belongs not to them: but God ſuffers them to wander in an idle courſe all their life long, deſtitute of this bleſsing, to eate their owne bread. Againe, art thou a rich man, and wouldeſt continue in that eſtate, to thine owne comfort, and for the good of thoſe that depend vpon thee? then, ſet thy heart to ſeeke Gods kingdome with a ſpeciall care, ſeeke to plant religion in thy family, and thou and thine houſe ſhall flouriſh. Art thou a ſtudent, and deſireſt the bleſsing of God vpon thy labours, with all things ſufficient to thy ſtate & calling? then firſt ſeeke Gods kingdome and righteouſneſſe, labour for righteouſneſſe and true holineſſe, and God will adde thee with his bleſsings. In a word, whatſoeuer thou art, Magiſtrate, Miniſter, Merchant, or trades-man, &c. man or woman, young or olde, and deſireſt Gods bleſsing for thy ſelfe, or any that belong vnto thee, remember the practiſe of this duetie, and vſe the lawfull meanes which God layes before thee in thy calling, and nothing doubt, but (though all meanes faile) yet God will ſend ſufficient.

Secondly, this promiſe of temporall bleſsings vpon the faithfull ſeeking of the kingdome of God, let vs ſee, that foode, raiment, and all things needfull for this life, are appurtenances and dependants on Gods kingdome: that is, ſuch things as God will adde beſides his kingdome; God will giue to them that principally ſeeke his loue and fauour by the righteouſneſſe of Christ, and labour for grace, and ſanctification by his ſpirit; for *if hee haue giuen vs Chriſt, how ſhall hee not with him giue vs all things alſo?* Rom. 8.32.

The conſideration hereof ſerues for ſpeciall vſe: I. To diſcouer vnto vs the prepoſterous courſe that men take in ſeeking for temporall bleſsings: for moſt men generally neglect the maine good, which is Gods kingdome, and wholly addict themſelues to ſeeke the things of this life; they take little or no thought for the eternall ſtate of their ſoules, but ſpend their wit and ſtrength in prouiding for their bodies; which is nothing elſe, but to gripe the ſhadow, and to let the ſubſtance goe. Wherein we ſhew our ſelues fooliſh and ſimple, like to little children, who are better pleaſed with the gift of a nut or an apple, then with the promiſe of rich reuenues, or great inheritance. II. This teacheth vs with what minde we muſt ſeeke the temporall bleſsings of this life; namely, with the ſame honeſt minde, wherewith we ſeeke the kingdome of God, for they are appurtenāces thervnto, & depend vpon it: and therefore with an vpright heart, we muſt onely vſe lawfull means moderately for the getting of them. And when we haue them, this may direct vs in the right ende whereto we muſt vſe our temporall bleſsings; namely, to the furtherance of our ſelues and others towards the kingdome of God; ſo wee *honour God with our riches*, as *Salomon* bidden vs, Prou. 3.9.

The wicked are vſurpers in Gods bleſsings.

III. This teacheth vs, that they which haue no right to Gods kingdome, nor part in Chriſts righteouſnes, haue no good intereſt into any temporall bleſsings; as food, raiment, and ſuch like, for they are dependants vpon Gods kingdome and righteouſneſſe. As for the heathen before Chriſts comming, and Turks, and Pagans, and all profane perſons that liue in the Church at this day, who both heretofore and now alſo, doe inioy temporall bleſsings in great aboundance; this we muſt know, that they haue thereto a ciuill right by Gods permiſsion, ſo as it is ſinne, without good cauſe to depriue them thereof; but yet of themſelues they are but vſurpers, in regard of true title & ſanctified vſe before God, for by *Adams* fall we loſt our right and ſoueraignetie in the creatures, and it is onely reſtored and renued in Chriſt, ſo as they which haue no part in Chriſt, cannot haue this true title.

A branch of mans naturall miſerie.

This we muſt obſerue, firſt, to inſtruct our ſelues the better in the knowledge of our owne miſerable eſtate by nature; for what wretched creatures are we, that cannot make good claime nor title before God, to the apparell vpon our backs, nor to the meate we put in our bellies; nay, of our ſelues we haue no right to the breath we draw in at our noſtrils. And out of queſtion this is the ſtate of euery naturall man, though he be neuer ſo great a monarke in the world, while he is out of Gods kingdom, wanting righteouſneſſe & regeneration by Ieſus Chriſt. Secondly, this alſo muſt perſwade euery one of vs, to put in practiſe the former inſtruction, endeuouring aboue all things to get Gods kingdom for our ſelues; for till we haue part herein, we can haue no ſound comfort in the vſe of Gods creatures, which neceſſarily ſerue to our temporall life. This reaſon alone, if there were no more, ſhould ſpurre vs on to all diligence in this dutie; what ſhame and griefe is it to eate our bread in the ſight of God, as theeues and vſurpers do in the ſight of men? and therefore let vs giue no reſt vnto our

Signes of regeneration.

ſoules till wee attaine to ſome good aſſurance in this bleſſed eſtate. The way we muſt remember, is by true conuerſion and regeneration; & we ſhall diſcerne our ſelues to be regenerate by theſe fruits of the ſpirit in vs; to wit; I. A true touch of conſcience for our ſinnes, both originall and actuall. II. A godly ſorrowe and griefe of heart for offending and diſpleaſing God by our tranſgreſſions. III. An earneſt deſire, or true ſpirituall hunger and thirſt after Chriſt, and his righteouſneſſe, teſtified by our conſtant and diligent vſe of thoſe meanes the word, prayer, and Sacraments, wherein God giues grace and aſſurance of mercie. IV. An vnfained turning vnto God from all ſinne by new obedience, hauing a conſtant purpoſe of heart not to ſinne, and a godly endeauour in life to pleaſe God in all things. Theſe are the markes of the newe creature, who hath true title to Gods kingdome; which we muſt labour to find in our ſelues for our comfort in the vſe of Gods creatures: and if we finde them in vs, our title is good, not onely to his creatures, but to his kingdome, notwithſtanding our owne vnworthineſſe by our former iniquities.

4 A ground of contentation in loſſes.

IV. In this, that temporall bleſſings are dependants on Gods kingdome, we muſt learne contentation & patience in all temporall loſſes whatſoeuer; though we looſe freinds, goods, lands, libertie, reputation, or life it ſelfe, yet we muſt not be ouerwhelmed with ſorow or griefe: for if we be Gods children, and retaine his fauour, the kingdome of heauen remaines ſure vnto vs: while a mans ſtocke remaines, though ſome appurtenances be taken from him, he counts himſelfe well enough; and ſo muſt we in al worldly loſſes, while our title is good to gods kingdome. Herewith our Sauiour Chriſt comforts his diſciples, Luk. 12.32. *Feare not little flocke, for it is your Fathers pleaſure to giue you that kingdome.* Now if God giue vs that with his fauour in Chriſt, we may be ſure he would giue vs all temporall bleſſings, if he ſaw them to be good for vs; *for if he haue giuen vs Chriſt, how ſhall he not with him giue vs all things alſo?*

Gods bountie.

Thirdly, this promiſe of Chriſt, to giue his *kingdome to them that ſeeke it,* and beſide, to *caſt all temporall bleſſings vnto them,* if they ſeeke his kingdome principally, doth notably commend vnto vs the bountiful goodneſſe of God; for here we ſee he giues to his children more then they aske or ſeeke. And this bountie of God, *Paul* expreſſeth as a groūd of our praiſing God, Eph. 3.20. *To him therefore that is able to doe exceeding abundantly aboue all that wee can aske or thinke, according to the power that worketh in vs, be praiſe in the Church, by Ieſus Chriſt:* where we muſt obſerue, that he ſpeaks of Gods abilitie to be bountiful, as brought into action in his children, ſo as he is not onely able but willing hereunto: and hereof we haue daily experience in the bleſſings of God which we doe enioy, for when we pray for ſpirituall graces, God giues them vnto vs, and many temporall bleſſings alſo. This *Dauid* confeſſeth, Pſal. 21.3. *Thou diddeſt preuent me with liberall bleſſings:* and *Salomon* found it to be true, who asking onely a *wiſe and vnderſtanding heart,* receiued thereupon *riches and honour beſides his wiſedome,* 1. King. 3.13. And ſo did *Iacob,* a who *asking only Gods protection with meate to eate, and clothes to put on; though* b *he went out but with a ſtaffe, yet returned with two bands.*

a Gen.

b Gen.

Duties fro Gods bou tie.

Now the conſideration of this bountie of God muſt teach vs theſe duties: 1 Firſt, to *beware of all ſinne,* whereby we doe offend and diſpleaſe our God, who is ſo gratious and bountifull vnto vs: if our outward eſtate did depend vpon others, we would then be carefull ſo to carrie our ſelues towards them, as that we would not willingly giue them any offence, or cauſe of diſlike: how much more ought we then to ſeeke the continuance of Gods fauour towards vs by all good behauiour, ſeing on him dependeth our whole eſtate both temporall and eternall? 2 Secondly, *to truſt God with our liues, health, bodies, and all we haue,* for foode, raiment, and protection, in the ſober vſe of lawfull meanes, for he is a bountifull God. 3 Thirdly, to ſeeke for helpe & ſuccour from God in all diſtreſſe and want, for he is bountifull; *hee giueth to all men liberally, and reproacheth no man,* Iam. 1.5. and therefore wee muſt be readie and forward to call vpon him, and to make our mone vnto him. 4 Fourthly, to loue ſo bountifull a God, yea to enforce our hearts to all duties of loue towards him: *Salomon* ſaith, *Euery man is a friend to him that giueth gifts,* Prou. 19.6. but none is to be compared to God for the riches of bountie; and therefore our loue to him ſhould abound. 5 Fiftly, to be thankefull vnto God for all the good things we enioy, for whatſoeuer we haue, comes from his bountie: and therefore we muſt ſay with *Dauid, What ſhall I giue vnto the Lord, for all his bleſſings are vpon me,* Pſal. 116.12.13. 6 In a word, we muſt labour continually in heart and life, to walke worthy of the Lord, and to pleaſe him in all things, beeing *fruitfull in all good workes* (as the Apoſtle ſaith) Coloſſ. 1.10.

V. 34. *Care not for the morrow: for the morrow ſhall care for it ſelfe: the day hath enough with his his owne griefe.*

Here Chriſt the third time repeats his commandement againſt diſtruſtful care, propounded firſt in the 25. verſe; In which often repetition, hee intends to make vs more carefull and diligent, both to learne and practiſe the ſame. And hereto he alſo addeth a ſtrength reaſon to enforce and further our obedience, drawne from the daily griefe and trouble which accompanies euery day of our life.

The Expoſition. *Care not for the morrow:* that is, for the time to come. This may seeme a strange commandement tending to patronage sloth and negligence; but we must know, that there is a double care for the time to come. I. A godly lawfull care. II. A distrustfull & inordinate care. The godly care is that, whereby a man prouides for in the time present, such things as are needfull in the time to come, and cannot then be prouided: this lawfull care we may obserue in our *Sauiour Christ*, for he had a bagge to keepe prouision for himselfe and his disciples, which *Iudas* bare, Ioh. 13.29. & when *Agabus* foretold of a generall famine, the *Disciples prouided aforehand*, to send succour to the brethren which dwelt in Iudea, Act. 11.28,29. And thus may a trades-man prouide for maintenance while his strength and sight is good, against the time of his age, wherein he may bee vnable to follow his calling. And thus do men in fit season prouide for food and raiment. And we may prouide to day, that is, in the time present, for any needfull thing, when to morrow will not afford it.

A double prouidence in man. 1. Godly.

The inordinate and distrustfull care for the morrow, is that whereby men vexe their minds, and turmoile themselues, to prouide aforehand for such things as may well enough be had in the time to come: this *parts and rents asunder the minde*, as the word signifies, and this our Sauiour Christ forbids. It is indeed the common care of the world, and we may obserue the practise of it three wayes especially: I. When men prouide so much worldly goods for themselues as would serue for many families, or for many generations: there be many such gather-goods, which scrape together as though they should neuer die, and they scarce know any ende of their wealth. This practise our Sauiour Christ here forbids. If any in a land might seek for superfluitie, it is the King, whō bounty at all times well beseemeth; and yet God *forbad the King ouer his owne people, to multiply ouer-much his horses and furniture, his siluer and his gold*, Deut. 17.16,17. II. When men seeke to preuent all losses and casualties, and so plot for themselues, that howsoeuer it go with others, yet they shall feele no want; though others starue and goe naked, they shall be full, and well clothed. III. When men prouide for to day and to morrow together aforehand, when as the morrowes prouision may sufficiently, fitly, and soone enough be made on it owne day. This Christ doth chiefly aime at, as crossing the practise of faith whereby we should daily depend vpon his prouidence.

For the morrowe shall care for it selfe, the day hath enough with his owne griefe.

These words containe Christs seauenth reason against distrustfull care: the effect whereof is this, euery day of mans life hath care enough and griefe sufficient, through the busines that fals out thereon and belongs vnto it, and therefore wee are not to adde thereunto another daies care and griefe, for so we should bring vpon our selues more care and griefe then needes.

The morrow, that is, the time to come, *shall care for it selfe.* Here Christ answers a question which might be made from the former commandement; for hauing forbidden care for the morrow, some might say, How shall we doe on the morrow, and the time to come? Christ answers, This dayes care must be to day, and to morrowes care to morrow, each day must haue his owne care: such care as is fit and needefull for the time present, must now be taken, & such things as are now needful, must now be sought for: but such care as is fit to bee taken in the time to come, must bee put off to his proper time; and things then needefull, must then be sought for, when their fit time falleth out: euerie time and euery day must haue his proper care alone.

In this reason wee haue a most notable rule for the well ordering of our liues: to wit, *this; euery man must knowe the duties of his lawfull calling, and how the discharge thereof will yeild him things necessarie and conuenient from time to time; and so accordingly must walke therein; that is, doing onely such duties diligently as the present time requireth at his hands, for the procuring of things then meete and needefull; and so proceeding by dependance on Gods prouidence, in such care and labour, as is fitting for the present occasion, time, and season: but for time to come leane on Gods prouidence, respiting the care thereof till God require it at thy hands:* The practise hereof *Samuel* inioyneth *Saul*, 1. Sam. 10.7. *When these signes* (of establishing thee in the kingdome) shall *come vnto thee, doe as occasion shall serue*; that is, doe the present duties of a King that lie before thee, without troubling and vexing thy self through feare or care of things to com, till God offer thē to thy hand. And this should be euery mans practise in his calling; and so should their present diligence testifie their obedience, & cleare their freedome from presumption, and their respiting of future care till God require it, argue their faith in Gods prouidence: and thus they should neither foolishly feed vpon vncertaine hopes, nor needlesly vexe themselues with vntimely cares.

A rule for our life.

The day hath enough with his owne griefe: that is, euery day by reason of mans sinnes, hath trouble and griefe enough, through that care and labour for prouision which God thereon requireth at our hands, and therfore we should let euery day content it selfe with his owne care, and not adde thereto another daies griefe.

In this branch of the reason, Christ sets out the continuall miserie of mans naturall life; *Iacob* saide to *Pharaoh*, *The dayes of my pilgrimage haue beene fewe and euill*, Gen. 47.9.

The continued misery of mans life.

And Iob ſaith, *Man that is borne of a woman is of ſhort continuance, and full of trouble*, Iob. 14. 1. But our Sauiour Chriſt here goes beyond them both, ſaying, *Euery day of a mans life hath griefe enough of his owne*. This being well conſidered, may teach vs theſe things: I. To walke in our callings ſoberly, without intangling our ſelues in worldly cares; for the daily diſcharge of the duties of our callings, will bring ſorrow and griefe enough vpon vs; we neede not to adde thereto by our taking care; for the more we care, the more miſerable is our life. II. To labour to withdraw our hearts and to eſtrange our affectiōs from delight in the things of this naturall life, or in this life it ſelfe, for it is full of griefe; and therefore we muſt ſo walke in our callings, that we may wait for a better life in heauen, where we ſhall haue freedome from all ſorrowe and griefe. The good Prophet *Eliiah* was *wearie of his life* by reaſon of the miſeries of it, through the calamities of the time; and therefore entreateth the Lord *to take away his ſoule*, 1. King. 19. 4. And *Paul* cries out, one while vpon the miſeries that he felt through the bodie of death that was in him, Rom. 7. 24. and at an other time, deſires to be diſſolued & to be with Chriſt, Philip. 1. 23. not ſimply, but becauſe there was freedome from all ſinne, and the miſeries thereof. III. Euery day to commend our ſelues in ſoules and bodies, and all that wee haue, morning and euening, to the bleſſing and protection of God; for each day and night hath griefe enough, by reaſon of our ſinns, which of our ſelues we cannot vndergo without the helpe of God. When our Sauiour Chriſt was to die vpon the croſſe, he *commended his ſoule into his fathers hands*, Luk. 23. 46. And none of vs haue aſſurance of our continuance in life, but though we be well in the morning, we may be dead in the euening, or aliue at night, and dead in the morning; and therefore we muſt not forget the practiſe of this dutie. *Dauid* did it in the time of trouble, though he were in health, Pſal. 31. 5. and though we were free from peril of death, yet our daily vexations ſhould moue vs hereunto; for who can learne any good thing without labour and paine? who can doe a good worke without let or oppoſition? If we would *repent*, we are either clogged with corruptions, or ouerwhelmed with temptations; and if we ſeeke to *walke in newe obedience*, we haue the world, the fleſh and the deuil, all endeauouring to turne vs backe to our olde courſe in ſinne. So that if we would either auoide euill, or doe good, or ſupport with ſome comfort our daily vexations, we muſt commend our ſelues, and all ours, into the handes of God euery day. And thus much of this reaſon, and of Chriſts dehortation from diſtruſtfull care.

Duties. 1 2 3

CHAP. 7.

V. 1. *Iudge not, that you be not iudged.*

2. *For with what iudgement ye iudge, ye ſhall be iudged: and with what meaſure you mete, it ſhall be meaſured to you againe.*

6. Part of Chriſts Sermon.

IN theſe words, and ſo forward to the ende of the fift verſe, is contained the ſixt part of this Sermon of our Sauiour Chriſt, concerning *Iudgement*; and it conſiſteth of three parts: firſt, a commandement, *Iudge not*: then certaine *reaſons* of the commandement, in the words following, to the 5. verſe: and thirdly, a *remedie* of euill and raſh iudgement, in the 5. verſe.

Touching the commandement, *Iudge not*. *The meaning*: This commandement forbids not all kind of iudgement, but muſt bee reſtrained to vnlawfull Iudgement; for there be foure kinds of lawfull Iudgement, two whereof bee publike, and two priuate. Of publike, the firſt is *ciuill Iudgement*, belonging to the Magiſtrate who is to enquire into the manners of men, and according to the poſitiue lawes of the countrie to giue iudgement, either in puniſhing offenders, or rewarding them that doe well. 2 The ſecond kind is *Eccleſiaſticall*, belonging principally to the miniſter, who in the publike diſpenſation of the word *iudgeth* mens manners, by reprooving and condemning their ſinnes, whether they be thoughts, words, or actions. In this ſenſe the *vnbeleeuer is ſaide to be iudged*, when his thoughts and actions are controlled by the word, 1. Cor. 14. 24. and thus *Noah iudged and condemned the olde world*, Heb. 11. 7. 3 Of priuate lawfull iudgement, the firſt is *priuate admoniſhing*, whereby one man doth in Chriſtian and louing manner reprehend another for his ſinnes, and thereby iudgeth him: this is alſo commanded in the word of God, and therefore it is not here forbidden. 4 The ſecond is iuſt diſpraiſe, when the

4. kindes of lawfull iudgement. 1

groſſe faults of notorious perſons are reprooued and condemned for this ende alone, that others may take warning thereby: thus Chriſt iudged the Phariſies both for life and doctrine before his Diſciples, calling them *Hypocrites: that ſaid, and did not*: and their doctrine *leauen*: and that moſt iuſtly and wiſely, that his Diſciples and others might beware of them: and thus he called *Herod a Foxe*, ſo diſcouering his ſubtiltie, for the admonition of others.

Math.23.13. ibi. Math.16.6.

The thing here forbidden, is *raſh iudgement*, which one man doth vniuſtly giue of an other; and the reaſon why we ſo vnderſtand this place, may be drawne from the the 3. verſe, where inſtance is giuen of the iudgement here forbidden, in a quicke eſpiall and ſharpe cenſure of ſmall faults in others, not ſeeing farre groſſer and greater in our ſelues: alſo S. *Luke* ſetting downe this prohibition, *Iudge not*, expounds it in the next words, by *condemne not*: which muſt be vnderſtood of raſh cenſure, as is plaine by S. *Paul* Rom. 2. 1. *In that thou iudgeſt another, thou condemneſt thy ſelfe*, becauſe thou doſt raſhly condemne him of that whereof thou thy ſelfe art guiltie. Now that we may better know the thing forbidden, firſt I will ſhew what *raſh iudgement* is, and in the ſecond place make knowne the common *practiſes* thereof. For the firſt.

Luk.6.37.

Raſh iudgement deſcribed.

Raſh iudgement, is when of an euill minde we iudge amiſſe of others, for ſome euill ende. In this deſcription, firſt obſerue the roote and ground of raſh iudgement; to wit, *an euill minde*, whereby we loue our ſelues too well, and want the loue of our neighbour. This we teſtifie, by beeing ſharpeſighted, to prie into the liues and behauiours of others, & are as blind as beetles to ſee into our ſelues: as alſo by giuing our ſelues exactly to cenſure other mens ſayings and doings, and with delight to heare their faults ripped vp; but for our owne courſes, we would not haue them called into queſtion, nor controlled. Secondly, here note the manner of raſh iudgement, which is *to iudge amiſſe of others*: and this they doe which iudge of other mens perſons and doings without a calling, or vrgent neceſſitie: ſecondly, which giue our ſentence of mens doings, but not according to the law of charitie, which binds a man to iudge and ſay the beſt of others alwaies, ſo farre forth as may ſtand with good conſcience, and the word of God. Thirdly, here note the *ende* of raſh iudgement; for as it is ill grounded and guided, ſo it aimes not at the reformation of the partie, nor the deteſtation of ſinne in our ſelues and others, but it is directed to ſome wrong ende; as firſt, to teſtifie the hatred of the partie, and deſire of reuenge: ſecondly, to delight our ſelues with the faults of others; thirdly, to defame our neighbours, & to bring them to an ill name, that our names may beare away the praiſe without compariſon: and laſtly, that we may ſeeme more holy then others, by beeing much in cenſuring ſinne in others.

The practiſe of raſh iudgement.

A This practiſe of raſh iudgement conſiſts in two things: firſt, the euil mind of man prepares matter of wrong iudgement: & ſecondly, giues ſentence accordingly of the ſayings and doings of men, and likewiſe of their perſons. For the firſt, the euill minde prepares matter of raſh iudgement thus; it ſets it ſelfe to prie and inquire narrowly into the liues and behauiour of men, and to ſee if it can finde any matter in word or action worthie reproofe. Indeede there is a vertue whereby one man doth obſerue another in his waies, but that is directed to a good ende; namely, to rectifie and reforme him in his wants, and to further him when hee doth well; but for one man to obſerue an other for this ende, to find out matter of defamation B and reproach, is a fault directly forbidden by our Sauiour Chriſt in this place. Secondly, when matter is found, the euill mind accordingly giues cenſure: this cenſure is giuen, firſt, of the perſons of men; then of their ſpeeches and actions. Raſh cenſure of *mens perſons*, is when a man thinks otherwiſe of the perſon of another, then in conſcience, and by Gods word he ought to doe. Example of this we haue in Satan, for when the Lord commended *Iob* for his fidelitie; Satan tells the Lord, that *Iob* indeede ſerued the Lord, but it was onely for his owne profit, for (ſaith hee) *withdrawe thou thy hand from him, and thou ſhall ſee, whether he will not curſe thee to thy face*: This then we ſee is a C deuilliſh practiſe, and ought to be farre from euery one of vs. We muſt remember what an auncient Diuine hath taught heretofore, that there are three things exempted from the iudgment and cenſure of men; the *Scriptures*, the *Counſell of God*, and *the condemnation of any mans perſon*.

Raſh cẽſure of mens perſons.

Iob 1.8,9, 10,11.

Auguſt l.10. confeſſ.23.

Raſh cenſure of mens ſpeeches and actions is giuen many wayes: I. When things are well done, to carpe and cauill at them without any iuſt cauſe. Thus the profeſſion of Religion at this day, is accounted of many to be but counterfeit holines, and the due obedience to the morall Law, is nicknamed and tearmed preciſeneſſe, and the profeſſours thereof called Puritans and Preciſians, for this cauſe onely, that D they make conſcience of walking in obedience to Gods law. II. When actions or ſpeeches indifferent, are taken in the worſer part. Thus was *Dauids kindneſſe* ill accepted of *Hanun* king of Ammon, when Dauid ſent his ſeruants to comfort him after the death of his father: for his nobles told him and perſwaded him, that Dauid ſent not vnto him, becauſe he honoured his father (though Dauid vndoubtedly ſent with an honeſt and vpright heart) but as it were craftily to ſearch out the citie, and to ſpie it out, and to ouerthrow it. Now hereupon Dauids ſeruants were badly intreated, and ſhamefully ſent away; whence grew the warre that enſued betweene them. III. When vpon light occaſion and vncertain reports, we ſuſpect and ſurmiſe euill of our neighbour: ſuſpicious in-

Raſh cẽſure of mens behauiour.

2.Sam.10. 3,4.

deede or ſometime good, beeing conceiued on a good ground, and retained for a good ende; as to beware of the partie and of his euill: but when they are conceiued vpon light cauſes, and for ſome ſiniſter reſpect (as the common practiſe is, vpon no good ground to conceiue moſt badly) this is raſh iudgement. IV. When we ſee any want in our neighbours ſpeech or behauiour, to make it worſe then it was meant, or then indeede it is. V. When we ſpread abroad and publiſh the wants of men, to defame them, which might better be concealed, and in conſcience and charity ought ſo to be. VI. When we ſpeake nothing but the truth of another, but yet withall doe inſinuate thereby ſome euill of the partie into the hearts of the hearers. This practiſe is as peſtilent and dangerous, as any of the former. Thus *Doeg* told *Saul* of the fact of Abimelec vnto Dauid, how *he gaue him victuals, and the ſword of Goliah*, which was true: but withall he did therein inſinuate, that Dauid and Abimelec intended conſpiracie againſt Saul. And this telling of the truth in that ſort, coſt the liues of *foureſcore and fiue perſons, that weare the linen Ephod*, as we may read, 1.Sam. 21. 7. compared with the 22. chap. v. 9. and 18. VII. When in hearing the word preached, and ſinnes reprooued in the congregation, ſome hearers miſapplie the ſame: as for example, the miniſter reprooues the ſinne of ſwearing, of drunkennes, or any ſuch ſinne: then ſome one guiltie hereof, doth not onely ſurmiſe, but alſo break forth into this ſpeach, *Now the preacher meanes mee: hee ſpeakes this of mee: he cenſures my facts and ſpeaches*; hereupon followes ſpite and malice againſt the perſon of the miniſter, and alſo raſh cenſuring and condemning of his miniſterie. They alſo ſinne in this kind, that applie the reproofes of ſinne to the pardon of oth[illegible]s when they ſay, *now ſuch a one is touched: there is a good leſſon for ſuch a one if hee would learne it*: yea others goe further and ſay, *now the preacher meanes ſuch a man; now he ſpeakes againſt ſuch a man*: but this alſo is raſh iudgement in hearing of the word: they miſconceiue of the purpoſe of the miniſter, for his manner is not when he ſtandeth in the roome of God, to rippe vp the ſecrets and liues of ſome particular hearers; but to deliuer the will of God concerning ſuch and ſuch ſinnes vnto all: it is the power of the word, not the mind of the preacher, that cauſeth it to touch thy conſcience: and therefore euery one ought to applie the word vnto his owne heart, and not to lay it vpon others, or elſe take it to be ſpoken of himſelfe for his diſgrace: for it is to miſapplie the word, and to iudge amiſſe of the preacher; and this is a common ſinne, which is the cauſe why many men reape ſo little profit by the word preached as they doe. The VIII. practiſe of raſh iudgement is, when in townes and cities ſome perſons are wrongfully reputed and taken for Witches: this is as common a ſinne

A throughout the world as any of the former: one man will ſay, *ſuch a one is a Witch, becauſe he in conſcience* is perſwaded, and yet the ground of this perſwaſion is nothing but his bare conceit. Another man ſaith, *ſuch a one is a Witch, becauſe a wiſe man or a wiſe woman hath ſo reported of him or her*: and yet this teſtimonie is but the teſtimonie of the deuill, *who is a lyar, and the father thereof*: if he tell truth, it is with purpoſe to deceiue. Againe, another is iudged to be a Witch, *becauſe comming to a mans houſe to borrow ſomething, and beeing denied thereof, he tooke it vnkindly, and thereupon gaue theſe or ſuch like threatning words; it had beene as good you had lent it me, or, I will meete with you*: and hereupon ſome one in the familie fell B ſicke, or ſome cattell died, and other things did miſcarie. It is no queſtion, but Witches be too rife among vs, and ought to be ſought out and ſeuerely puniſhed; and there be lawfull waies of conuincing a witch: but vpon theſe bare preſumptions to iudge any one to be a Witch, is an vnchriſtian practiſe of raſh iudgement: for why may not the hand of God befall thee in viſiting ſome one in thy family, or in the death of thy cattell, as well as the annoyance of the witch, after ſome hard ſpeeches of another. A witch therefore muſt firſt be lawfully conuinced, and then iudged to be a witch, and not before. This thing eſpecially Iurers ought to look C vnto; elſe if they haue but the ordinary diſcretion of common people, to iudge one for a witch vpon theſe preſumptions, they may eaſily defile their hands with innocent blood. Thus much for the ſinne of raſh iudgement, and the practiſes thereof, which are condemned and forbidden in this place.

Now becauſe it is ſo common a ſinne in all places, & with moſt men counted no ſinne: for the common talke in all meetings is of other men, and ſelfeloue makes the heart glad to heare other mẽs faults ripped vp, yea this ſinne will take hold when other ſinnes leaue a man, which cauſed Chriſt to forwarne his Diſciples hereof in this place: therefore it is our dutie to labour and ſtriue the more earneſtly to be purged from this euill minde, and preſerued from D theſe euill practiſes of raſh iudgement, for which ende let vs lay to our conſciences the reaſons following.

Reaſons againſt raſh iudgement.

1 I. The practiſe of raſh iudgement cannot ſtand with Chriſtian charitie: for charitie binds a man to walke in loue, and *loue ſuſpecteth not euill*, but thinkes the beſt alwaies, and if it be poſſible, thinks well of al.

2 II. When thou ſeeſt a man ſpeake or practiſe any euil, for which thou beginneſt to thinke hardly of him, then conſider well of thine owne ſelfe, how thou haſt both that and all other ſinnes in thee, if we regard the roote of ſinne, and therefore doe not raſhly condemne him for his fact, because thou thy ſelfe haſt done the like heretofore, or els in time to come maiſt doe the like or worſe then he hath done whom thou now condemneſt.

3 III. Conſider that God

the father hath committed all iudgement vnto his Sonne: who now executeth publike iudgement by the magiſtrate in the commō-wealth, and by the Miniſter in the Church; and priuate iudgement of admonition, and iuſt diſpraiſe, by them whom he calleth thereunto: if therefore thou iudgeſt another, not beeing called thereto, thou thruſteſt Chriſt out of his office, and robbeſt him of his honour, which is a grieuous ſinne, and cannot be vnpuniſhed. 4 IV. Conſider alſo that thou art vnable, whatſoeuer thou art, to iudge aright of other mens actions, being ignorant of many circumſtances thereof: for thou knoweſt not with what minde, or to what ende the action was done: thou knoweſt not the cauſe why he did it, nor the ſtate of his perſon, nor manner of his temptation thereto: and therefore why iudgeſt thou raſhly of him. 5 V. He that giues raſh iudgement of another, is worſe then a theefe that ſteales away a mans goods: for hee robbes him of his *good name*, which (as Salomon ſaith) *is to be chooſen aboue great riches*, Prov.22.1. Againe, riches may be reſtored, ſo can not a mans good name beeing once blemiſhed in the hearts of many. Againe, a man may defend himſelfe from a theife, but no man can ſhunne an other mans euill minde, or his bad tongue: nay the backbiter is worſe then a murtherer, for he killeth three at once; firſt, his *owne ſoule* in thus ſinning: ſecondly, his *neighbour* whoſe name he hurteth: and thirdly, the hearer who receiueth this raſh and vniuſt report: and for this cauſe the *ſlanderer* is numbered among thoſe that ſhall not inherit the kingdome of God, Pſal.15.3.1.Cor.6.10. and the Apoſtle chargeth Chriſtians to account of ſuch raylers as of perſons excommunicate, 1.Cor.5.11.

Here ſome will ſay; if we may not giue our opinion of others freely as we haue done; what muſt we doe when we haue occaſion to ſpeake of them? *Anſw.* Thy carriage towards others muſt be according to theſe rules: 1 I. If thou knowe any good thing by the partie of whom thou ſpeakeſt, when thou haſt occaſion think and ſpeake of that: if thou know euill by him alſo, conceale it from others; and if thou maiſt, admoniſh the partie thereof: or elſe tell it to thoſe who haue authoritie to correct his faults; and thus ſhalt thou win thy brother. Some will ſay, I doe indeede ſometime cenſure my brother for his faults, yet onely in deteſtation of his ſinne; I loue the partie neuer the worſe; and I onely doe it to ſome priuate friend that will not tell it againe. *Anſ.* But this excuſe, and all ſuch like are friuolous: no colour of good intent can excuſe raſh iudgement: if thou loueſt him, why doeſt thou make knowne his fault to another, *for loue couereth a multitude of ſinnes?* And if thy conſcience anſwer, it will tell thee, that either ill will to the partie cauſeth thee ſo to doe, or ſelfe-loue, whereby through his defamation thou thy ſelfe ſeekeſt to be aduanced aboue him in the thoughts of others. In thy cenſuring therefore looke to thine heart, whether malice mooue thee not thereto: and take heede to the ende alſo; for if it riſe from a bad ground, or tend to a wrong ende, the whole action is naught. 2 II. *Dutie.* Wee ought to thinke as wel of euery man, as poſſibly we can, yea of our enemie and of his actions: for *loue thinketh not euill*; and in the practiſe of loue towards our enemies wee become followers of God, Mat.5.44.45. 3 III. *Dutie.* If thou marke thy neighbours life and behauiour, doe it for this ende, to withdrawe him from ſinne, and to further him in wel-doing. 4 Laſtly, in all thy ſocieties and dealings with others, labour either to doe them good, or receiue good from them: and by this means thou ſhalt eſchew the ſinne of raſh iudgement.

Here two queſtions may bee mooued concerning raſh iudgement, and that neceſſarily, becauſe ſurmiſes will ariſe vpon very ſmall occaſions.

Of ſuſpecting euill of others.

I. Queſt. When may a man doubt or ſuſpect euill of another? *Anſ.* In all ſuſpition recourſe muſt be had to the ground thereof, whether it riſe of iuſt and ſufficient cauſe or not. A ſufficient cauſe of ſuſpition is that, which in the iudgement of wiſe men, beeing well conſidered with all the circumſtances thereof, is iudged ſufficient: and on the other ſide, that is inſufficient, which wiſe men well waying with the circumſtances thereof, doe iudge inſufficient: if then the cauſe of ſuſpition bee thought inſufficient in the iudgement of the wiſe and godly, we muſt ſuſpend our ſuſpition: as thus: ſuppoſe ſome euill is reported abroad of ſuch a man; as that he is a theefe, an adulterer, or ſuch like; yet this fame riſeth only of ſome one mans report, which becauſe it may proceed from an ill minde on a priuate grudge, we are not to yeild thereupon to ſuſpect ill of the partie: this report may well cauſe vs to ſearch further into the caſe, and mooue vs to look vnto our ſelues that we be not hurt by him. But if the cauſe be thought ſufficient in the iudgement of thoſe that are wiſe and diſcreete, then we may without offence or breach of conſcience, yeelde to ſuſpect or iudge euill of an other.

How to iudge of others rightly.

II. Queſtion. How may we giue vpright iudgement of all men with whome we liue and haue to deale? *Anſw.* This is as neceſſarie to be knowne as the former, for as we are prone to thinke ill, ſo wee are alſo forward in iudging raſhly: therfore there are three things required in the iudging of others. 1. Rule. Firſt, wee muſt haue recourſe to the cauſe of our iudgment: for if the cauſe be inſufficient, then our iudgement is raſh and vnlawfull. Before the Lord brought vpon the world the confuſion of languages, he is ſaid to goe downe *among them, and to ſee their fact*, Gen.11.6. and before he deſtroyed Sodom and Gomorra with fire & brimſtone, he is ſaid *to come downe from heauen to ſee whether they had done according to the cry that was come vp to the Lord*, Gen.18.21. whereby the Lord

would

A would teach vs, that before he enter into iudgment with any man, or any people, he firſt taks good conſideration of the fact, which cauſeth his puniſhment.

2. Rule.

Secondly, we muſt haue authoritie and warrant by calling to giue iudgement, or els ſome thing which is anſwerable thereto, though the iudgement be priuate: as to giue admonition or iuſt diſpraiſe; yet without a calling we muſt not doe it: he that giueth iudgement muſt bee able truely to ſay, *the Lord hath called mee thus to doe*. The Magiſtrate, the Miniſter, the maſter, and euery ſuperiour hath authoritie to iudge, thoſe that are vnder him: and for priuate men in priuate iudgement, though they want this authoritie by calling, B yet if they haue that which is anſwerable hereto, that is, the affection of Chriſtian loue; ſo as they can ſay with *Paul, the loue of God conſtraineth me*, then they may iudge.

3. Rule.

Thirdly, we muſt alwaies haue a *good ende* of our iudgement, as well as a good beginning: that is, the reformation and amendement, not the defaming of our brother. And theſe three concurring in all hard ſpeeches, they ceaſe to be raſh and vniuſt cenſures. *Iohn Baptiſt* calls the *Phariſies and Sadduces, a generation of vipers*, Matth.3.7. our *Sauiour Chriſt* calls them [a] *hypocrites, and painted tombes*: and [b] *Herod a foxe*: the Prophet *Iſai* cals the Princes and people of Iuda and Iſrael, [c] *Princes and people of Sodom*: and the Apoſtle calls the *Galatians fooles*, Gal.3.1. & the *Cretians, lyars, euill beaſts, ſlowe bellies*, Tit. 1.12,13. C All which are hard ſpeeches, but yet no ſlanders; becauſe they had all of them a calling ſo to doe: and likewiſe did this on good ground, and for a good ende.

a Mat.23.27.
b Luk.13.32.
c Iſa.1.10.

2. Reaſons againſt raſh iudgement.

Thus much for the commandement. Now follow two reaſons to induce vs to make conſcience of raſh iudgement. The former is laid downe in theſe words: *That yee be not iudged.* And it may be framed thus:

If ye iudge, ye ſhall be iudged of men againe with raſh iudgement:

But ye cannot abide to be iudged of raſhly: and therefore iudge not.

The *ſecond part* is vnderſtood, but yet neceſſarily collected. The *concluſion* is the commandement it ſelfe, *Iudge not.*

A taſt of mans naturall pride.

D This reaſon doth affoard vnto vs two inſtructions. I. It giueth vs a taſt and viewe of our owne naturall pride and ſelfe-loue: for when we heare God diſhonored by ſwearing, or our neighbours name defamed by ſlandering, we are not onely not grieued, but oftentimes are the cauſe thereof, and take great delight therin, eſpecially in hearing other mens faults ripped vp to their diſgrace: but yet we can in no ſort brooke or ſuffer our owne good name to be called in queſtion: if our ſelues be euill ſpoken of, we are preſently filled with malice and enuie, and cannot be at reſt till we be requited or reuenged: nay, though we be in a good maner admoniſhed of our faults, euen in loue, and A after a friendly ſort, yet wee can very hardly brook it; though the partie admoniſhing make knowne vnto vs, that he doth it onely for our good, without all purpoſe of diſgrace vnto our perſons.

How to know and iudge righ ly of our own ſinn

II. *Inſtruct.* Here alſo our Sauiour Chriſt affoardeth vnto vs a notable way whereby wee may come to the knowledge of our owne ſinnes, and of the hainouſnes thereof. When we behold ſinne in our ſelues, we hardly iudge it to be ſinne: we muſt therefore looke vpon our owne ſinnes in the perſon of others, and learne to iudge of it in our ſelues as we iudge of it in others. When we conſider of raſh iudgement in others againſt our ſelues, we count it a vile B & grieuous ſinne, yea odious and intolerable; and in like ſort ought we to think of raſh iudgement in our ſelues towards others: and ſo for euerie other ſinne in our ſelues, we ought to iudge of it, as we do when we ſee it in the perſons of others againſt vs: otherwiſe if we look only to our ſelues, we ſhall ſooth vp our ſelues in ſinne, making great ſinnes, little ſinnes; and ſmall ſinnes, none at all.

V. 2. *For with what iudgement ye iudge, ye ſhall be iudged: and with what meaſure you mete, it ſhall be meaſured to you againe.*

C This verſe containes a double confirmation of the former reaſon, drawne from the euent. The firſt, in theſe words, *For with what iudgement ye iudge, ye ſhall be iudged*: as if Chriſt had ſaid; If ye iudge men raſhly, then men againe, by the appointment of God in his wiſedome and prouidence, ſhall accordingly giue raſh iudgment vpon you: but if ye iudge men righteouſly, then men againe, by Gods appointment and prouidence, ſhall iudge well of you: for ſo I take the words to bee meant of mens iudgement by Gods appointment in his prouidence, and not of Gods iudgment immediatly.

A maine cauſe of p ſonall def mation.

Now in this proofe, firſt, we may obſerue one true and maine cauſe of that perſonall defamation which is common in the world, and it D is to be found in the perſon himſelfe that is defamed; he hath raſhly and vniuſtly cenſured others, for which God in his prouidence, doth moſt iuſtly cauſe others to defame him againe: ſo as men themſelues doe moſt of all wound their owne good names, and by their bad cariage toward others, iuſtly cauſe their owne diſgrace. In regard whereof we muſt learn, firſt, to ſet a carefull watch before our mouthes, to keepe the doore of our lippes, gouerning our tongues by the word of God: for when we cenſure others raſhly, we doe procure iudgement vnto our ſelues. Secondly to be patient vnder the raſh cenſures and ſlanders of others. For we muſt thinke, that we our ſelues haue heretofore

tofore done the like to others: and therefore it is iuſtice with God to reward vs in the ſame kind, wherewith wee haue wronged others. This is *Salomons* counſell, *Giue not thine heart to all the words that men ſpeake, leaſt thou doe heare thy ſeruant curſing thee: for oftentimes alſo thine heart knoweth that thou likewiſe haſt curſed others.*

cclеſ.7.23.

Secondly, in this proofe wee may alſo obſerue the right way how to get and keepe a good name: to wit, by iudging others with Chriſtian iudgement, carying a charitable opinion of euery one, ſpeaking the beſt of them in all companies, ſo farforth as we can with good conſcience, & neuer iudging hardly of any, till we be indeede lawfully called thereunto, hauing a good ground for our action, and doing it for a good ende. *If thou wouldſt liue long* (ſaith the Prophet) *and ſee good dayes, refraine thy tongue from euill, and thy lippes that they ſpeake no guile:* that is, ſpeak not euill of any man, though thou know ill by him, till thou be lawfully called thereto.

ow to get
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ſal.34.13.

Thirdly, from the conſideration of this prouidence of God, whereby he ordereth and diſpoſeth, that defamers of others ſhall be rewarded in their kind, and that by others; we may gather, that God knowes euery vnaduiſed thought of the heart, and euery raſh cenſure which we ſpeake or thinke of others; els how could this be true that raſh Iudgers ſhall be ſo rewarded in their kinde, ſeeing men may conceale their thoughts, & many times their words from the eyes of men. To this purpoſe Salomon admoniſheth, not *to curſe the King, no not in thy thought, nor the rich man in thy bed chamber, for the fowle of heauen ſhall carrie the voice, and that which hath wings ſhal declare the matter.* And this muſt teach vs to make conſcience of all our ſpeeches and thoughts that concerne others, yea then when we our ſelues are iudged. When *Dauid* was railed vpon by wicked Shemei, he ſtaied himſelfe with the conſideration of this, that God *knew it*, & had *appointed Shemei to curſe Dauid*, 2. Sam. 16.10.

cclеſ.10.20.

Laſtly, here it may be doubted how God can bee cleared from the guilt of raſh iugdement, ſeeing in his prouidence he cauſeth it by his decree. *Anſw.* Though he decree it, yet is he free from fault thereof: for firſt, he decrees it not to be the cauſe thereof himſelfe, but to permit it among men, leauing them to bee the authors thereof: ſecondly, hee decrees to diſpoſe of it well, and to order it at a iuſt puniſhment of the raſh iudgement of others, and ſo in no ſort is the cauſe of the euill in raſh iudgement; howſoeuer hee diſpoſe hereof for the iuſt puniſhment of offenders in this kind.

The ſecond confirmation of the firſt reaſon is contained in this parable, which tendeth to the ſame ende with the former ſentence: *And with what meaſure you mete, it ſhall be meaſured to you againe:* that is, the Lord hath ordained that men ſhall be rewarded in their kinde, like for A like. Hence we may obſerue this rule of Gods iuſtice in the puniſhment of ſinne; namely, to reward men in their kinde, puniſhing them in the ſame things wherein they offend. *Dauid* ſinned by committing adulterie with *Bathſheba* the wife of *Vriah*; and God by way of puniſhment raiſed vp euill againſt him out of his own houſe in the ſame kind: for his own ſonne Abſolon deflowred his fathers concubines in the ſight of all Iſrael, 2. Sam. 12.9.11. & 16.22. And experience ſhewes, that *blood will haue blood*; for though the murtherer eſcape the hands of the ciuill Iudge, yet the terror and vengeance of God doth ordinarily purſue him to deſtruction. A notable example hereof wee B haue in the holy league (as it is called,) but indeed the bloodie league; wherein the enemies of Gods grace & truth did confederate themſelues to roote out the true religion, and the profeſſors thereof from off the earth: but the Lord hath rewarded them in their kind, & turned their own ſwords againſt themſelues, cauſing them to ſpoile one an other; according to the propheſie of *Iſai. Woe to thee that ſpoileſt, & was not ſpoiled: and doeſt wickedly, and they did not wickedly againſt thee: when thou ſhalt ceaſe to ſpoile, thou ſhalt be ſpoiled*, Iſa. 33.1.

Gods iuſtice in puniſhing ſinners in their kind.

This rewarding iuſtice of God well obſerued, doth diſcouer vnto vs, yea and denounce a fearefull woe, not onely againſt all thoſe that giue out raſh iudgement of others; but againſt C all vſurers and oppreſſors, who mete out hard meaſure vnto others, euen crueltie without mercie: but ſo ſhall they be ſerued again. Gods heauie hand hath heretofore laine ſore vpon this land for many yeares in dearth and ſcarſitie, which alſo in ſome ſort hath beene made more grieuous vpon the poore by hard hearted rich men, who are like to great fiſhes that deuoure the leſſer: for they *grinde the faces of the poore, and plucke off their ſkinnes from them, & their fleſh from the bones* by their wicked couetouſneſſe, yea doubtles their crueltie coſts many a mans life. Some in higher place by incloſing, & racking of rents: others of meaner ſort, by ingroſſing & withholding the commodities of the land from the common good til a time of D dearth come, wherein (as the Prophet ſaith) *they may make the Epha ſmall, and the Shekel great*; that is, ſell little for much, leſſening the meaſure, & enhaunceing the price. And indeed ſuch a time of dearth is the worldlings day, wherein they doe inrich themſelues by the ſpoile of the poore: but they muſt know that a fearefull woe belongs vnto them: for the like mercileſſe meaſure ſhall bee meaſured to them againe; and when they ceaſe to ſpoile, then ſhall they bee ſpoiled: for whē the hand of God is heauy vpon the poore, then no doubt is vengeance preparing for hard hearted rich men, who increaſe the ſame. The Lord forbiddeth to *trouble the widdow or fatherles child*: Exod. 22.22, 23, &c. *for if thou vexe and trouble ſuch, and ſo hee call and crie vnto me, I will ſurely heare*

A terror to all oppreſſors.

Amos 8.5.

but erre: then ſhall my wrath be kindled, and I will kill you with the ſword: and your wiues ſhall be widowes, and your children fatherles. This is Gods word, and it muſt ſtand. The Lord himſelfe foretold that towards the latter day, *iniquitie ſhould abound, and charitie ſhould waxe cold*: and are not theſe the times whereof Chriſt ſpake? for what power hath the Goſpel to withdrawe mens hearts from iniquity? and when was there euer leſſe charitie then is now? well, theſe are forerunners of greater iudgements; and therefore in the feare of God, let vs make conſcience of this and all other ſinnes, euen in conſideration of this, that the Lord will pay vs home in that kinde wherein we offend.

Math.24.12.

v. 3. *And why ſeeſt thou the mote that is in thy brothers eye, and perceiueſt not the beame that is in thine owne eie?*

4. *Or how ſayeſt thou to thy brother, Suffer me to caſt out the mote out of thine eie, & behold a beam is in thine owne eie?*

Theſe two verſes containe a ſecond reaſon to inforce the former commandement againſt raſh iudgement. The meaning of the words is this: *Why ſeeſt thou*] that is, vpon what ground, for what cauſe, with what conſciēce *ſeeſt thou*. And ſo in the 4. v. *How ſaieſt thou*] that is, with what face, with what honeſtie and conſcience *ſaieſt thou*. So much theſe interrogations *how*, & *why*, import. *Seeſt*] ſight, here is not a light or ſudden beholding of the mote, but a ſeeing with attention, a ſerious and conſiderate obſeruation thereof. *A mote*] the word vſed in the originall, may as well be tranſlated a *ſtrawe*, or a *peece of a ſtrawe*, as a *mote*, as it hath beene in former times; for it will beare either tranſlation: yet the word *beame*, ſeemes rather to haue reference to a *ſtrawe*, then to a *mote*: but which way ſoeuer it be taken, it ſignifies *ſmall and little ſinnes*, as ſinnes of ignorance and infirmitie, ſuch as the beſt Chriſtians doe commit, and cannot be free from in this life. Againe, it ſignifies *ſuppoſed ſinnes*; ſuch as are not indeede ſinnes before God, but only in his opinion that giues raſh iudgement. *And perceiueſt not*] this *perceiuing* is properly an action of the minde, ſtanding in *conſideration* and *thinking*, which followes after *ſeeing*. Thus the word is vſed, Luk.12.27. *Conſider the lilies of the field*; that is, looke vpon them, and then conſider well thereof in your mind. And, Iam.1.23. *Hee that heares the word, & doth it not; is like vnto a man that* BEHOLDS *his naturall face in a glaſſe*: that is, to one that ſees and conſiders of his ſhape. So that Chriſts meaning is, as if he had ſaid, It may be thou ſeeſt, but why doeſt thou not well waigh and conſider with thy ſelfe of the beam that is in thine owne eye? By *beame* is here meant *great and notorious raigning ſinnes* in mans heart; ſuch as wound the conſcience, which are like vnto a beame in the eye: which doth not onely blemiſh, but quite daſh out the ſight. Some may here aske, in what ſenſe this is ſpokē, ſeeing the eie is not capable of a beame? *Anſ.* It is ſpoken by way of ſuppoſition, as if it had beene ſaid; if it were poſſible that a beame could be in the eye, the raſh cenſurers fault is as *a beame in the eye*: this kinde of ſpeech is vſuall in Scripture; *If I could ſpeake with tongues of Angels*, ſaith S. *Paul*, 1.Cor.13.1. that is, ſuppoſe Angels had tongues, and that I could ſpeake as eloquently as they. The words of the 4. v. are for ſubſtance all one with the former in the 3. The difference betweene them is only this; in the 3. v. Chriſt ſpeakes onely of *raſh iudgement conceiued in the minde*; but in the 4. he ſpeakes of *raſh iudgement vttered in ſpeech*: *How ſaieſt thou to thy brother, &c.*] So that in both verſes the words are a parable bearing this ſenſe: with what face, honeſtie, or conſcience, canſt thou finde fault with thy brother either in thought or ſpeach, thou thy ſelfe being tainted with greater faults and offences? And hence the ſecond reaſon may be thus conceiued:

βλέπεις.

> *He that hath greater faults, muſt not cenſure him that hath leſſer:*
>
> *But he that giues raſh iudgement, hath greater faults then he whom he cenſureth: And therefore no man ought to vſe raſh iudgmēt.*

The propoſition or firſt part is omitted: the Aſſumption expreſſely ſet downe in the 3. and 4. v. whereupon the concluſion followes againſt raſh iudgement.

Vpon this forme of ſpeech, *How ſeeſt thou? why ſaieſt thou?* that is, with what face and honeſtie, and vpon what ground? we may learne this inſtruction; that our ſpeeches, yea our very thoughts muſt be conceiued and vttered vpon good ground, and in a good manner. *Eſtabliſh thy thoughts by counſell,* (ſaith Salomon) *and by counſell make warre*: teaching vs to haue direction from the word of God, for the ground and manner of our verie thoughts, and for all our affaires. Our Sauiour Chriſt biddes vs *take heede how wee heare Gods word*: and *Salomon* would drawe vs to this heede and attention in *prayer* alſo; *Be not raſh with thy mouth, nor let thy heart be haſtie to vtter a thing before God*: now that which they ſpeake of diuine exerciſes, is in this place by our Sauiour inlarged to euery thought of the heart, and word of the mouth that concernes our brother.

Our word thoughts muſt haue good grou

Prov.20.18.

Luk.8.18.

Eccleſ.5.1.

Further, in theſe words, *Seeſt thou*; that is, with attention and cōſideration beholdeſt] our Sauiour Chriſt acquaints vs with a common fault wherewith our nature is generally ſtained and corrupted: to wit, that we are *ouerſharpe ſighted in other mens liues and offences*: this appeares in that men can eaſily diſcerne ſmall faults

Mans corrupt prying into the faults of others.

fault in others, and cannot ſee great offences in themſelues, nay when they can finde no iuſt fault, yet they will make thoſe faults which indeed be none at all. Example hereof we haue in the Scribes and Phariſies, in their cenſures againſt our Sauiour and his diſciples: they themſelues were hypocrites tainted with grieuous ſinnes, and yet they pried to finde motes in Chriſts eyes: for when hee wrought miracles, cured the diſeaſed, and did good vnto all, they blamed him as a breaker of the Sabbath day; and as a companion of Publicans and ſinners, though hee conuerſed with them for their good: ſo they blamed his Diſciples for eating with vnwaſhen hands, and for plucking vp the eares of corne on the Sabbath day to ſatisfie their hunger; and for their ſeldome faſting. This fault was in the Corinthians, who cenſured *Paul* and his miniſterie, for want of eloquence and excellencie of words, which was in other Teachers among them, as may appeare by his rebuking of them, 1. Cor. 4. And the Chriſtian brethren among the Romanes condemned one an other in the obſeruation of dayes and times, and in the vſe of the creatures of God, Rom. 14. which was nothing elſe but raſh iudgement. And this no doubt is a fault which raignes in our congregations, euen among the better ſort at this day; for deepely is our nature ſtained with this corruption, and ſo prone it is to this ſinne, that euen they which haue receiued true grace, can hardly abſtaine from the practiſes of raſh iudgement.

The conſideration hereof muſt teach vs theſe duties. Firſt, to take knowledge of this corruption of our nature, and of the want of brotherly loue in vs; for why ſhould we ſo ſoone ſpie a fault in an other, but becauſe wee want loue and charitie to his perſon? Wee may conſider the vileneſſe of this practiſe by reſemblance in ſome bruit creaturs, for we account moſt baſely of thoſe rauening fowles which delight in nothing but in filthy carrions; and ſuch for all the world are thoſe raſh cenſurers, all their delight is in other mens faults, which makes them ſo ſharpe ſighted to ſpie them out.

Secondly, when we are about to cenſure any man, wee muſt in (regard of this corruption) ſuſpect our ſelues, and our ſpeeches, & call our ſelues backe to a viewe and conſideration of that which we are to ſpeake; for oft-times we ſee that which we ought not to ſee, and thereupon ſpeake that which wee ought in conſcience to conceale. Phyſitians giue this note of a phrenſie, *to begin to take vp ſtrawes*: now when the minde lookes not into it ſelfe, but pries into other mens actions, then no doubt it is not right, but is corrupted and infected with a ſpirituall phrenſie, and therefore the danger of this diſeaſe muſt cauſe vs to looke into our ſelues.

Thirdly, here wee may obſerue a reaſon of the ſtrange behauiour of men in regard of ſinne: for this we may eaſily perceiue, that men with open mouth will condemne thoſe things in others, which they like and approoue in themſelues: now the cauſe hereof is, for that the affections doe followe the minde; ſuch as the minde is, ſuch are the affections; and mans minde naturally looketh outward, not inward, it ſees very little faults in others, but will neither ſee, nor condemne the ſame faults, nor greater in it ſelfe: nay, rather it cauſeth man to loue thoſe ſinnes in himſelfe which hee deteſts in others. And therefore in the amendement of our liues, we muſt beginne in our owne hearts, and turne the eie of our minde inward, to ſee our owne ſinnes, and labour firſt to haue our hearts touched with ſorrow for them, and to hate them firſt in our ſelues, and then to proceede to hate them in others. It is a prepoſterous courſe, ariſing from the corruption of nature, to beginne with the hatred and diſlike of ſinne out of our ſelues.

Sinnes diffe-ring in de-gree.

II. Doctr. Further, here in this reaſon our Sauiour Chriſt makes a difference of ſinnes; ſome are as motes, ſome as beames: euery ſinne indeede is death and condemnation, and yet all are not equall, but farre different in degrees: as ſome men are drowned in the chanell and middle of the ſea, ſome by the ſhoare ſide, which places differ in depth and danger, though all is one in regard of death: ſome men indure damnation in deeper meaſure, ſome in leſſer, yet both are condemned. But the Papiſts abuſe theſe words, and would gather hereon a diſtinction of ſinnes which God doth not allow, to wit, that ſome ſins are *veniall*, which deſerue not death, and theſe are here called *motes*: ſome againe are *mortall*, deſeruing death, and thoſe are called *beames*. But the *mote* and *beame* are both mortall ſinnes. A *mote* or *a ſtrawe* may ſometime put out the eie, though indeede the *beame* bee more forcible to daſh it quite out: and ſo do ſmall ſinnes wound the conſcience, and damne the ſoule, though greater ſinnes do more deepely wound the conſcience & plunge the ſame into hell: ſmall and great ſinnes, both deſtroy the ſoule, though in a different degree: the very mote is deadly ſinne, though in nature the beam be more capitall. This diſtinction they borowed from former ages, but abuſing the Primitiue Church from whence they had it: for the auncient Fathers called ſome ſinnes *veniall*, not becauſe they deſerued not death, but becauſe they were pardonable in regard of the Church, and did not incurre the cenſure of excommunication: and thoſe they called mortall or criminall ſinnes, which had the cenſure of excommunication paſſed againſt them: ſo that the Papiſts abuſe both Fathers and Scripture in this diſtinction.

Bellarm. de amiſſ. grat. & ſtat. pec. l. 1. c. 9.

How the fathers called ſome ſinnes veniall.

Raſh iudgement peruerts a mans good meaning.

Thirdly, Chriſt naming the verie eye, and not the face, or other parts of the body, would thereby giue vs to vnderſtand what is the propertie and ſcope of raſh iudgement, namely, to deface the very intention of his heart of whom cenſure is giuen. When *Dauid* ſent his ſeruants to *Hanun* king of Ammonites to comfort him after his fathers death; the Princes of Ammon told their lord, that Dauids ſeruants were but *ſpies that came to ſearch out his citie*: thus they iudged raſhly of Dauids fact, and their intent was to corrupt the honeſt mind of Dauid: perſwading the King that Dauid and his ſeruants had another intent and end of their comming then they made knowne to the King. So that the raſh cenſurer ſeekes to blemiſh the good mind and conſcience of his brother. And hence wee may wel be warned to take notice of our naturall corruption, how that without Gods ſpeciall grace we doe plainly hate our brother; els we would neuer ſo ſuſpitiouſly prie into his wayes as to depraue his good meaning. Wee muſt therefore cõtent our ſelues with the ſpeeches and actions of our brother, and take heed how we deale about the eie; that is, with his intent & meaning; that we muſt leaue to God, who only knows the heart: & for his actions & ſpeeches (if it may be) we muſt alwaies expoũd thẽ in the better part: if we cannot defẽd a miſdoing, yet we muſt excuſe his meaning: if we cannot excuſe his intent, yet we muſt think the beſt of his conſcience: if we cannot excuſe his conſcience, yet we muſt iudge it to bee but a ſinne of ignorance: if we cannot doe ſo, yet we muſt thinke that it was done in ſome grieuous temptation, and that if we our ſelues had been in like caſe, we ſhould haue done farre worſe: we know not whẽ God may giue grace to mẽ, or when hee leaues them to themſelues; and therefore in regard of the minde and conſcience, we muſt comprimit our iudgement at all times.

2.Sam.10.3.

And perceiueſt not] that is, though it may be thou ſeeſt it, yet thou doſt not well conſider of it. Here our Sauiour noteth out a ſecõd main fault in mans nature to be thought vpon; namely, *carnall ſecuritie*, whereby though in ſome ſmall meaſure men ſee their offences, yet naturally they neuer thinke on them heartily & ſeriouſly as they ought to doe; S. *Paul* ſaith, *Awake thou that ſleepeſt*, ſignifying, that by nature we lie ſlumbring in ſinne: ſo as though wee may ſometime haue a little glimmering thereof, yet we neuer throughly behold and conſider thereof as we ſhould: the Lord himſelfe complains of this ſecuritie in ſinne in his owne people: *No man ſaith, what haue I done?* Ier. 8. 6. This was the ſinne of the old world; *they knew nothing till the flood came*, Matth. 24. 39. it may be they had now & then ſome conceit thereof, but they thought not ſeriouſly theron: now as the daies of Noe were, ſo ſhall be the dayes of the comming of the ſonne of man, *in regard of ſecuritie*, & theſe are thoſe dayes wherein we now liue: for howſoeuer we ſometime thinke on our ſinnes, yet we looke not at them with both eies, as we doe on our neighbours faults. Wee muſt here be warned to take heede of this ſinne: for it is a fearefull caſe either not to ſee our ſinnes, or ſeeing them to paſſe them ouer without ſerious conſideration. The Apoſtle ſaith, *When men ſay peace, peace, then comes ſudden deſtruction*. Now men do thẽ moſt fearefully crie, peace, peace, vnto themſelues, when they either will not ſee their ſinnes; or ſeeing them, doe not well conſider thereof in their hearts. We therefore muſt labour for this grace to haue a cleare ſight into our ſinnes, for without that wee can neuer ſorrow according vnto God, nor repent vnto life as we ought to doe.

Mans carnall ſecuritie.

Eph.5.14.

Why ſeeſt thou, &c. and how ſayeſt thou to thy brother,] In both theſe phraſes conſider how Chriſt would haue all thoſe which are to giue iudgement of the offences of others, to be thẽſelues without reproofe and blame: elſe they are no fit perſons to giue cenſure of thoſe that be vnder thẽ. And therefore the Magiſtrate in the towne and commonwealth, the Miniſter in the Church, the maſter in the familie, and euery ſuperiour in his place muſt labour to be vnblameable: for if they be tainted with groſſe ſinnes, they can neuer throughly purge them that be vnder them. *A Miniſter* (ſaith *Paul*) *muſt be vnreproueable*, 1. Tim. 3. 2. and ſo likewiſe the Magiſtrate, who is Gods vicegerent, and euery gouernour in his place.

Iudges of others ſhould be blameleſſe.

Laſtly, in both verſes obſerue the condition of thoſe that are giuen to raſh iudgement: namely, that of all men they are the worſt: Chriſt makes thẽ to carrie beames in their eies, when others haue but motes or ſtrawes. The man that is giuẽ to cenſure others would ſeem to be of all mẽ moſt holy: but the truth is, there is none ſo bad as he though he be a miniſter, yea be he what he will, nay the better is his place, the worſe is his fault: & the more he is giuen to this ſinne of cenſuring, the worſe he is, for the leſſe he ſees his owne ſinnes: nay, let him liue vnblameably before men, yet he hath a heart full of pride and ſelfe loue, & full of diſdain toward his brother. And therfore let vs take heed of this ſinne, euen when it beginnes to creepe vpon vs.

Raſh cenſurers, the w leſt perſon

V. 5. *Hypocrite, firſt caſt out the beame out of thine owne eye: and then ſhalt thou ſee clearely to caſt out the mote out of thy brothers eye.*

This verſe containes a *remedie* againſt raſh iudgement: it depends vpon the former verſes as an Anſwer to a ſecret obiection that might thence ariſe: for whereas Chriſt had ſaid, *Iudge not*; and *why ſeeſt thou a mote in thy brothers eie, &c.* ſome man might ſay, belike then it is not lawfull to correct my brother by ſpeech, and by reproofe to ſeeke amendement of his fault. To this Chriſt here anſwers; that he forbids not brotherly correction and admonition, but the euill, corrupt, & vnchriſtian manner of giuing admonition and correction, whẽ as we take a prepoſterous courſe in cenſuring; and

The remedie of raſh iudgement.

Math.7.5.

doe not beginne with themſelues in the firſt place, but with their brethren: as if our Sauiour Chriſt had ſaid, Hypocrite, thou haſt greater faults then he whom thou iudgeſt: & therefore if thou wilt take a right courſe in thy correction, beginne with thy ſelfe, reforme the great ſinnes that be in thy ſelfe, and then ſhalt thou be fitter & better able, to correct and reforme thy brother. So that theſe words containe two parts: 1. the remedie of raſh iudgement, *Hypocrite, firſt plucke out the beame out of thine owne eye*: 2. the fruit hereof, which is *true wiſdome* to be able to diſcerne aright of our neighbours fault, and alſo how it is to bee cured, in theſe words, *and then ſhalt thou ſee clearly to caſt out the mote out of thy brothers eye.* Of theſe in order.

The remedie againſt raſh iudgement, is for a man firſt to beginne with himſelfe, reforming firſt his owne offences: which becauſe it is here propounded by our Sauiour Chriſt of ſet purpoſe, as a ſpeciall remedie againſt this ſinne, I will ſtand a little to ſhew how a man may caſt out the beame out of his owne eye. Hereunto foure things are required: I. A man muſt turne the eie of his mind inward, and caſt his cogitations towards his owne life and conſcience, that ſo he may ſee & know the principall ſinnes of his owne heart and life. To this purpoſe ſerueth the morall lawe, which is as a glaſſe to let vs ſee our main and principall ſinnes, which be the *beames* in our eyes here meant. And for direction herein I will note out ſome ſpeciall maine ſinnes, which be in all men naturally; and which euerie one muſt well conſider of, that will caſt this beame out of his owne eye.

ow to caſt t a beame t of a mās owne eye.

1 Adams ſinnes imputed to all.

The firſt common ſinne of all men, is a *guiltines* in Adams firſt offence; that is, his ſin made ours by relation or imputation: for his eating the forbidden fruit was no particular or priuate ſinne, but the ſin of mans nature: and euery one ſinned in Adam that was to deſcēd of him by ordinarie generation: for though we were not borne when Adam ſinned, yet by his ſinne we ſtand guilty of eternall death before God.

2

The ſecond common ſinne, is a naturall diſpoſition and proneneſſe to euerie thing that is euill, and againſt Gods lawe when occaſion is offered, the ſinne againſt the holy Ghoſt not excepted: for the ſame corruption & pronenes to euill which was in them that haue committed this ſinne, is in all men naturally; the difference ſtands onely in this, that all doe not fall into it. And this pronenes to euill is the ſecond head of originall ſinne.

3 Idolatrie of the heart.

The third common ſinne, is inward Idolatrie, this is a moſt hainous ſinne, & may be thus perceiued: Euery man by nature takes his heart from the true God, and beſtowes it on ſome other thing: now look whereon a man beſtows his heart, that thing he makes his God: and by nature we loue our ſelues, our ſinnes, and the world more then God, and yeelde obedience to the deuill rather then to the true God. The like may be ſaid of our feare, ioy, and delight, and of our truſt and confidēce, all which affections wee ſet vpon the deuill, the world, and iniquitie; yea vpon the creature, forſaking the creator who is bleſſed for euer: and he that ſees not this in himſelfe, hath idolatrie as yet raigning in his heart.

4 Hypocriſie.

The fourth ſinne is *Hypocriſie*; which naturally raigneth in all men, til grace expel it: This hypocriſie ſtands in this; when men are about any good thing, they are more careful to pleaſe God in the outward action, then with the ſeruice of the heart: Againe, they ſeeke more to pleaſe men then God. And laſtly, they rather endeauour to performe the outward duties of the firſt table, then of the ſecond. This is a huge beam in euery mās eie naturally, which ech one ought to ſee in himſelfe, as well as the former.

5 Pride.

The fift ſinne is *pride*, not outward in appatell, but *ſpirituall inward pride of the heart*, which ſtands in this; that a man thinkes himſelfe out of Chriſt to haue in him ſome naturall goodnes, whereby he ſtands in Gods fauour, & hath in himſelfe perfect loue and perfect faith: this ſinne all men will condemne, and yet it cleaues faſt to euery man by nature. The church of *Laodicea*, Reuel.3.17. *ſaid ſhe was rich, and lacked nothing*; whereas indeede, *ſhe was poore, & blind, and naked.* This inward pride poiſons Gods grace in the heart, it is a maine ſinne, and the common cauſe of raſh iudgement.

6

The ſixt ſinne is that *particular ſinne or ſinnes*, wherewith euerie one is moſt aſſaulted; for howſoeuer the corruptiō of nature doth infect all men alike, yet euery one that is of yeares ſhall finde himſelfe more troubled with ſome ſins then with others, by reaſon that corruptiō is in part either remooued or reſtrained in him. Wherefore euery one muſt enter into his own heart, and there ſearch and ſee what bee thoſe particular ſinnes, which moſt of all preuaile againſt him, troubling his heart, and cauſing him to diſhonour God. Theſe be his beames which keepe Gods grace out of his heart, which wee muſt labour to finde out in our ſelues.

How to perceiue the grieuouſnes of our ſinnes

II. Dutie. After we haue ſome ſight of theſe our maine ſinnes, we muſt in the next place labour to ſee them *in our ſelues as beames*, and to feele the waight thereof: for commonly wee either ſee them not at all in our ſelues, or if we doe a little perceiue them, yet we ſee them not in their quantitie as beames, but rather like motes or ſtrawes. Now wee ſhall come to ſee theſe ſinnes in our ſelues as *beames* in their iuſt quantitie: firſt, if we compare *them with other mens ſinnes*; as with *Adams* firſt ſinne, for doubtleſſe we haue many particular ſinnes in our hearts that be as great or greater then *Adams* ſinne was, conſidered in the fact; and yet by that ſinne *Adam* brought not onely on himſelfe, but on all his poſteritie mortalitie and deſtruction, the firſt, and the ſecond death. Againe, we ſhall come to ſee the grieuouſneſſe of our ſinnes, if we conſider them in the *puniſhment* thereof; that is, *ſubiection to all woe and miſerie*, yea and to *death* it ſelfe in this life, and alſo to *death eternall* after this life, with the deuil and his angels: this is the reward of euery ſinne in it ſelfe. Thirdly, conſider theſe thy ſinnes, as *they were laid vpon the holy perſon of our Sauiour Chriſt*, for which he endured not onely outward bodily torments on the croſſe, but inwardly in ſoule apprehended the whole wrath of God due vnto vs for the ſame, which cauſed him to *ſweate water and blood*, and to crie, *My God, my God, why haſt thou forſaken me*. This beeing well waighed, will let vs ſee that our ſinnes are no motes, but huge & great beames, ſuch as are able to cruſh vs in peices vnder the heauie wrath of God. Laſtly, haue recourſe to the *laſt commandement*, which forbids the very firſt thoughts and motions in the heart, that be againſt our neighbour, & againſt God, though we neuer giue conſent of will thereto; nay, though wee abhorre the fact it ſelfe: as when we ſee our neighbours oxe or his aſſe, to wiſh in our hearts, O that this were mine, though wee deteſt the ſtealing thereof: now if this firſt motion bee a ſinne deſeruing damnation, how hainous be the ſinnes of our nature, and the tranſgreſſions of our life, wherin we haue giuen full conſent to rebell againſt God?

3. Rule.

4. Rule.

How to iudge our ſelues.

III. Dutie. The third thing required to this caſting out the beame out of our own eie, is that which is here intended by our Sauiour Chriſt; namely, *to surceaſe to iudge others, and to beginne to iudge our ſelues for our owne ſinnes: for if wee would iudge our ſelues, we ſhould not bee iudged*, 1. Cor. 11. 31. Now we doe then iudge our ſelues, when in our owne hearts we giue ſentence againſt our ſelues, and condemne our ſelues in regard of our owne ſinnes. Thus *Dauid* iudged himſelfe, Pſal. 51. 1. *Haue mercie vpon me, O Lord, according to the multitude of thy mercies*: as if he ſhould ſay, Lord, one mercie will not ſerue the turne, ſo farre haue I plunged my ſelfe into hell by my grieuous ſinnes; but in the multitude of thy mercies doe them all away. And in the words following, verſ. 2. *Waſh mee thoroughly from mine iniquitie*: he confeſſeth himſelfe to be ſo deepely ſtained with the filth of ſinne, that a little waſhing will not ſerue. So when the Lord had ſpoken vnto *Iob* and made him ſee and know himſelfe, he cries out, *Behold, I am vile*, Iob 39. 37. and againe, *Now I abhorre my ſelfe, and repent in duſt and aſhes*, for thoſe things that I haue ſaid & done, Chap. 42. 6. In ſuch ſort alſo did the *Prodigall ſonne* iudge himſelfe, crying out, that he *had ſinned againſt heauen, and againſt his father, and was not worthy to be called his ſonne*, Luk. 15. 21. The Apoſtle *Paul* likewiſe confeſſeth againſt himſelfe, that he was the *head of all ſinners*, 1. Tim. 1. 15. And thus muſt we condemne our ſelues, and ſay with *Daniel* in his prayer for the people, chap. 9. 7. *Open ſhame and confuſion of face belongs vnto us.*

A *IV. Dutie.* After we haue thus iudged our ſelues, we muſt labour to breake off, and to amend our former euill wayes, endeauouring by all meanes that ſinne may be aboliſhed and weakened in vs more and more: and this is indeede the *remoouing of the beame out of our own eyes*, that ſo we may be fitter to cenſure and reforme others. Of this laſt dutie the Apoſtle ſpeaketh, Rom. 14. 13. *Let vs not iudge one another any more; but vſe you iudgement rather in this, that no man put a ſtumbling blocke before his brother*: that is, that he liue without offence. Theſe fowre duties ought euerie one to practiſe: and to mooue vs hereunto, firſt, let vs conſider, that it is Gods commandment in this place, that we ſhould firſt reforme our owne B ſelues. Secondly, that our ſtate and caſe is fearfull and miſerable, without this reformation; if a man haue but a thorne in his finger, he cannot be well till it be plucked out; what caſe then is he in, that hath a huge beame in his eye, the moſt tender part of the whole bodie; that is, hath his heart and conſcience pricked with the ſting of ſinne? and therefore it neerly concernes euery one to remooue it. Thirdly, we ſhal neuer be able to iudge aright of our ſelues, of others, or of the life to come, till we practiſe this dutie: and therefore in the feare of God let vs ſeriouſly ſet our ſelues vnto it.

Refor waies.

Motiues to all the duties.

1

2

3

Thus much of the remedie it ſelfe; now fol- C low two circumſtances therein further to bee conſidered: I. The *partie* to whom the remedie is giuen; that is, *an Hypocrite*. II. *When* this remedie is to be practiſed; *Firſt, plucke out, &c.* For the party: by *Hypocrite* we muſt vnderſtand him that in heart and ſpeech is prone to conceiue, and giue raſh iudgement of other mens ſayings & actions: and good cauſe there is why he is ſo called, for this mã hath the ſinne of hypocriſie raigning in him, he deſires to ſeeme more holy then others, & therefore giues himſelfe to cenſure others, that by debaſing of others he may aduance himſelfe: ſee this in the hypocriticall Phariſie, *I thanke God that I am not as other men, extortioners, vniuſt, adulterers, or euen as this Publican, I faſt twice in the weeke, &c.* Luk. 18. 10, 11. But they muſt know, that this D cenſuring of others, is a fruit of hypocriſie, ariſing out of an hollow heart.

An hypocrite.

The ſecond circumſtance, is the time *when this dutie is to be practiſed*; namely, in the *firſt* place, *Firſt caſt out, &c.* Here then we haue a notable direction for the manner and order of giuing brotherly correction; *It muſt beginne with a mans owne ſelfe, and end in a mans neighbour*: and by proportion, looke by how much euery one is neerer vnto us, ſo much the ſooner muſt he be corrected and iudged. If thou bee a priuate man that art to giue cenſure, firſt beginne with thy ſelfe; then iudge thy kinred; thirdly, thine acquaintance, and laſt of all ſtrangers. So a maſter of a familie muſt firſt iudge himſelfe, then his owne familie, & after he may iudge his friends and neighbours, and laſt of all ſtran-

A rule for brotherly correction.

ſtrangers: and the like muſt euery ſuperiour practiſe in his place. Now by this order to be obſerued in brotherly cenſure, we may eaſily ſee that the world is farre wide in the practiſe of this dutie, for euery one thinkes wel of himſelfe, and alſo of his freinds and acquaintance, and therefore ſpares them and will not cenſure them; but for ſtrangers, them will he not ſticke to reproach and to condemne; but this is a prepoſterous courſe, ſwaruing farre from this direction of our Sauiour Chriſt.

Reforming our ſelues brings ſpirituall wiſdom.

And then ſhalt thou ſee clearely to caſt out the mote out of thy brothers eie. This is the fruit of the former remedie; by curing himſelfe firſt, a man comes to ſee cleerely what his neighbours fault is, and how it is to be cured and amended. Where we may note, that out of the amēdment of our ſelues, followes a ſpirituall gift of iudgement and wiſdome, whereby wee ſee aright how to reforme our brothers fault. Hence I gather this generall doctrine, that *Right wiſdome and vnderſtanding followes the reformation of our owne hearts and liues. The beginning of wiſdome is the feare of the Lord,* Pſal. 111. 10. that is, true wiſdome and good vnderſtanding comes from a reuerent awe of God, in regard of his word and commandement: ſo Pſal. 119. 100. *I was made wiſer then the auncient, by keeping thy commandement:* firſt *Dauid* reformed himſelfe, and then hee became exceeding wiſe. As it is ſaid of a *Manaſſes*, that when he repented and humbled himſelfe, *hee knew that the Lord was God*: and after *Nabuchadnezzar* was humbled, *his vnderſtanding was reſtored to him*, Daniel 4. 31. for, *God teacheth the humble his waies*, Pſalm. 25. 9. The proud man is he that builds vp his ſinnes with poſts and beams, and ſuch a one the Lord will not teach; but him that plucks downe theſe poſts by amendment of his life, will the Lord inſtruct in the way that he ſhould walke. Chriſt ſaith to his Diſciples, *Ye are my freinds if yee keepe my commandements:* and to his *freinds will hee make knowne all things needfull that hee hath heard of his Father*, Ioh. 15. 14, 15. by all which it is plaine, that right iudgement followes true reformation of life.

a 2 Chr. 33. 13.

How to vnderſtand Gods word.

Vſe I. Hereby we ſee how to come to vnderſtand the holy Scriptures read or heard, namely, by the amendement of our owne liues: firſt, reforme thine owne heart and life, and then ſhalt thou haue true iudgement giuen vnto thee, to be able in reading or hearing, to vnderſtand Gods word, at leaſt ſo much thereof, as ſhall be needfull for thee: and doubtleſſe the cauſe why moſt men profit ſo little in the Scriptures, though they heare and reade them much, is for that they look not to the reformation of their owne liues and conſciences, according to the word. Prov. 1. 23. *Turne you at my correction* (ſaith Wiſdome) *and I will powre out my minde vnto you, and make you vnderſtand my words.* The ſtudent therefore that muſt fit himſelfe to get true vnderſtanding in Gods word, for the edification of Gods Church, muſt remember this direction, and labour firſt to plucke out the beame out of his owne eie; and then ſhall he ſee clearely to reade with iudgement the word of God, and to diſcerne the true way of euerlaſting life, for the good of Gods people: but if thou come in thy ſinnes, thou readeſt without profit.

How to know our adoption.

II. Vſe. Againe, wouldeſt thou know thy ſelfe to be the childe of God? remember then to purge thy heart and life from all ſinne, for thence floweth true vnderſtanding, and thereupon God will certifie thy conſcience of thine election and reconciliation; but if thou ſuffer thy ſelfe to liue in ſinne, thou maiſt long waite for this certificate, and neuer haue it.

How to know true religion.

III. Vſe. Many men there be that will bee of no religion, becauſe there are ſo many and diuers opinions about matters of religion in the world; and therefore till ſome generall Councell haue determined of the truth of religion, they will liue as they doe: but theſe men muſt know, that they take a wrong courſe: If they would com to know the truth of religion, they muſt firſt reforme their liues; but while they liue in ſinne, they can neuer ſee what is good, what is badde, what is truth, what is falſhood in religion. Ioh. 7. 17. *If any man will doe my fathers will* (ſaith Chriſt) *hee ſhall know of the doctrine, whether it be of God, or whether I ſpeake of my ſelfe;* where he plainely giues vs to vnderſtand, that true iudgement of religiō comes from obedience vnto God. This is the right way to reforme an Atheiſt: firſt, to bring him to obedience. And in a word, whoſoeuer thou art, that wouldeſt in thy calling, whatſoeuer it be, pleaſe God, and doe good to others; firſt purge thine owne heart and life from ſinne, and then ſhalt thou ſee clearely wherein thou faileſt, and how thou art to amend thy fault, and afterward to doe good to others.

Brotherly correction commāded.

A II. generall Point. Further, in this remedie our Sauiour Chriſt oppoſeth *Brotherly correction*, vnto *raſh iudgement*; and withall, preſcribes *brotherly correction* as a dutie to be practiſed among Gods people. Touching this point, foure things are to be conſidered: I. Who is to correct. II. Who is to be corrected. III. What is to be corrected: and IV. In what manner. For the firſt, the partie that muſt correct is *a brother*, that is, any member of Gods Church: ſo it is ſaid, *Then ſhalt thou ſee clearely to put out the mote out of thy brothers eie:* and Leuit. 19. 17. *Thou ſhalt not hate thy brother in thine heart, but ſhalt plainely rebuke thy neighbour, and not ſuffer him to ſinne:* and Matth. 18. 15. *If thy brother ſinne againſt thee,* that is, do thee any wrong, or elſe ſinne againſt God, and thou be priuie to it: (for that ſinne may be ſaid to be againſt a man, whereto hee is priuie, though the wrong bee not againſt him, becauſe there is an offence giuen vnto him) *Then tell him his fault betweene him and thee alone:* that is, correct and admoniſh him

1. Who muſt correct.

Exceptions in the caſe of correction.

priuately. Againe, euery man is bound in conſcience to ſaue his brothers ſoule, which oftimes may be done by *brotherly correction*; and for want thereof, many times the ſoule may periſh: and therefore it is euery mans dutie to correct his brother; yet with this clauſe and caution, that iuſt occaſion be offered, and time and place obſerued; for there be certaine particular exceptions, in which a man is freed from this dutie, and all becauſe there is no iuſt occaſion of correction offered: 1 as firſt, if he be not certaine of the fault committed, for all lawfull correction, is of faults certainely and truely knowne. 2 Secondly, if the partie offending doe repent, for the ende of correction is to bring the offender to amendment. 3 Thirdly, if there be no hope of his amendment, Prov. 9. 8. *Reproue not a ſkorner*; that is, ſuch a one as mocks thee for thy labour. 4 Fourthly, if it may in better manner, and to better purpoſe be performed by others, which for place and abilitie may and will more fitly performe it. But yet out of theſe caſes, if iuſt occaſion be offered, euery one is to performe brotherly correction vnto his brother.

How euery Chriſtian is a Paſtor. Heb. 10. 24.

Here I note one particular inſtruction; that not onely the Miniſter of Gods word is our Paſtor, but euen euery brother after a ſort is a Paſtor, in regard that he muſt watch ouer the liues of his brethren for their good and amendment. It is the ſinne of our time, that euery one thinks he hath no charge laid on him in regard of his brothers life and eſtate. This was Cains ſinne towards his brother Abel, he denied himſelfe to be *his brothers keeper*: if any man ſinne, the common ſpeach is, what is it to mee? let them looke to it whom it concernes. But this ought not to be, one man ought to obſerue an other, and vſe alſo brotherly correction for the reformation of faults certainly knowne. This is a dutie of loue and mercie, tending to the good of our brother, and to the ſaluatiō of his ſoule: in conſcience we are bound to releeue the bodies of our poore brethren that be in perill and want, much more then are we bound to looke vnto their ſoules, that they periſh not for want of admonition. We muſt turne backe our enemies oxe or aſſe that wandreth, much more our brother from going to perdition.

Who muſt be corrected.

II. Point. Who is to be corrected? out of whoſe eye is the more to be taken? to wit, *a Brother; out of thy brothers eye.* By a *Brother* here Chriſt meaneth not euery neighbour, for that is euery man; but euery one that is a *member of that Church, whereof wee are members*, and profeſſeth the ſame religion which wee doe, beeing admitted into the Church by the ſame Sacrament of Baptiſme, whereby we are admitted. This is plaine in the exhortation of Chriſt, Math. 18. 17. *If thy brother ſinne againſt thee, tell him his fault betweene him and thee:* and ſo proceede (if he heare thee not) till he come to the cenſure of the Church: which were in vaine, if the partie were no member of A the Church. *If any one that is called a brother* (ſaith Saint *Paul*) be a fornicatour, couetous, &c. *with ſuch a one eate not*, 1. Cor. 5. 11. and hee addeth; *what haue I to doe to iudge them that are without? doe yee not iudge them that are within?* Now here the former order muſt be obſerued; that firſt a man muſt correct himſelfe, ſecondly his family and kinred, next a brother of the ſame congregation with him. And if good order be obſerued, he may admoniſh a brother that is a member of an other particular Church; but beyond this we may not goe, though we muſt carrie our ſelues ſo to them that are without, that by our good conuerſation we may winne them to God. B And further this is to be knowne, that in the Church of God, authoritie and dignitie frees no perſon from brotherly correction; whereupon *Paul* biddes the *people* of Coloſſa, to ſay vnto *Archippus* their Paſtor, *Take heede to thy miniſterie, which thou haſt receiued of the Lord, that thou fulfill it*, Coloſſ. 4. 17. And hence we may learne this dutie; when we offend in word or deede, we muſt ſubmit our ſelues willingly to brotherly correction; we muſt not ſay, as ſometime one of the Iſraelites that ſtroue with his brother, ſaide vnto Moſes for reproouing him, *who made thee a iudge and a ruler ouer vs?* but beeing faultie, we muſt ſubmit our ſelues to the correction of our brother, though we be aboue them in place. C It *is better to heare the reprehenſe of a wiſe man* (ſaith Salomon) *then the ſong of a foole*, Eccleſ. 7. 7. It may be the ſong of a foole will more delight vs, but ſure it is, the wiſe mans reproofe is farre more profitable. This *David* teſtified, by deſiring that [a] *the righteous might ſmite him*; accounting it as a *precious balme vpon his head, which hee would neuer want*: yea, nature it ſelf doth teach vs this, that it is better to be reprooued euen of an enemie, then to be praiſed of a freind: according to that of *Salomon*, Prov. 27. 6. *Open rebuke is better then ſecret loue.*

Outward dignity frees none from correction.

Exod. 2. 14.

[a] Pſal. 141. 5.

The matter of reproofe.

III. Point. For what is a brother to be admoniſhed or corrected? not onely for *great* offences, but for *leſſer* ſinnes: we muſt pull out D not onely beames, but ſtraws and motes out of his eie; for here leſſer ſinnes are as ſtrawes and motes to greater ſinnes, which be as beams and poſts. The reaſon why we muſt correct our brother for ſmall offences, is becauſe euery great ſinne hath his beginning of ſome little & ſmall ſinne; and therefore it is a dutie of brotherly correction, to cut off ſinne in the head, before it grow out to the full. Thus the Lord dealt with [b] *Cain*, he reprooued him for his wrath & malice againſt his brother, teſtified by his ſad countenance, before he ſlew his brother; but *Cain* not yeelding to the Lords reproofe, came at the laſt to the grieuous ſinne of murther.

[b] Gen. 4. 6.

In this third point we may take a view of that heauenly order which Chriſt hath left in his Church, for the reformation, not onely of greater crimes, but of lesser ſinnes; for there be many ſinnes committed which cannot be corrected by the ſword of the Magiſtrate, neither yet by the publike cenſure of the Church: as lying, fooliſh ieſting, and other offences in behauiour and attire; yet theſe wil not Chriſt permit to be in his Church, & therefore hath prouided brotherly correction to cut them off.

The manner how to reproue.

IV. Point. How is brotherly correction to be performed? Although the manner of brotherly correction be not here expreſſely ſet downe, yet it is implied, where it is ſaid, *Then ſhalt thou ſee clearely, &c.* I will ſtand a little to ſhew how this dutie is to be performed. In brotherly correction theſe things are required; 1. Chriſtian wiſedome to ſee clearely into the fault, and alſo how it is to be amended. The author to the Hebrewes makes it the dutie of euery Chriſtian to *obſerue his brother*: not for this ende, to vpbraid him with his faults; but that he may rightly diſcerne thereof, and alſo know how to correct him. And here comes a common fault to be reprooued: many are forward and haſtie to correct their brethren, but yet it ſhall be vpon bare rumours and vncertaine grounds, they will not ſtay till they know the fault thoroughly and certainly; whereupon it comes to paſſe many times, that the reprouer beares the blame; for the partie reprooued ſaith, there is no ſuch matter, the thing is otherwiſe, and ſo the other becomes a raſh cenſurer. 2. In Chriſtian correction, there muſt be obſeruation of fit circumſtances; as time and place; elſe the good admonition may be leſſe effectuall. We ſhall ſee the practiſe of this in the word of God: *Abigail* obſerued a fit time to reprooue her husband for his churliſh anſwer to *Dauids* ſeruants, and therefore told him not of it till his feaſt of ſheepe-ſhearing was ended, and the wine gone out of his head.

Sam.25.36, 37.

3

3. The manner of our brothers offence muſt be conſidered, whether it proceede of humane frailtie, or otherwiſe; if his fault proceed from humane frailtie, then *Pauls* leſſon may be practiſed, Gal. 6. 1. *Yee that are ſpirituall reſtore ſuch a one with the ſpirit of meekeneſſe.* The phraſe there is borrowed from Surgeons, who being to deale with a broken ioynt, will handle the ſame very tenderly: and ſo muſt they be dealt withall in reproofe, that ſinne of humane frailtie. Example of this mildenes in reproofe we haue in *Nathan*, who reprooued *Dauid* in a parable, and ſo brought him to condemne himſelfe: and the Apoſtle *Paul* reprouing the Corinthians in the beginning of the firſt Epiſtle, doth include himſelfe and *Apollos* in the ſame reproofe, as though they had bin guiltie of the ſame crime, 1. Cor. 4. 6. And giuing direction to *Timothie* how to carrie himſelfe in the Church of God, though he allowe him to vſe rebuke and reproofe, 2. Tim. 4. 2. yet he bids him *not rebuke an Elder*, therein giuing good direction for admonition if the partie be an elder, though reproofe be not vnlawfull, yet it is not ſo fit as exhortation: and the like mildeneſſe muſt be vſed toward all thoſe that ſinne of humane frailtie. But if the offence proceede from wilfulnes and obſtinacie, then the iudgements of God muſt be denounced againſt them to driue them to repentance.

Sam.12.

Tim.5.1.

4

4. Euery one that is to correct another, muſt conſider himſelfe, & his own eſtate, knowing that of himſelfe he may fall into the like offence. So *Paul* bids them that are to ſeeke the reſtoring of ſuch as are fallen, *to conſider themſelues*, Gal. 6. 1.

5

5. Brotherly correction muſt be deliuered with *Doctrine* and inſtruction: 2. Tim. 4. 1, 2. *I charge thee before God, to reprooue, exhort, and rebuke, with all long ſuffering and doctrine.* Hee that will admoniſh, muſt firſt himſelfe be reſolued, that the thing done is a ſinne; then he muſt propound it to the partie, as a ſinne out of Gods word, and deliuer the reproofe, not in his owne name, but in the name of God; ſo as hereby the partie may know himſelfe to haue offended, and alſo ſay, that he is reprooued of God himſelfe rather then of man. This ought all ſuperiours to practiſe, in correcting and admoniſhing their inferiours; they muſt not go thereto in rage, but in long ſuffering; nor rudely, but with *doctrine*, that the partie offending may ſee his fault. And thus much for this dutie of brotherly correction.

v. 6. *Giue not that which is holy vnto doggs: neither caſt ye your pearles before ſwine: leaſt they tread them vnder their feete, and turning againe all to rent you.*

7. Part of Chriſts Sermon.

Hitherto the Euangeliſt hath ſet downe the ſeuerall heads of Chriſts Sermon more at large: but from this verſe to the ende of the Chapter, hee handleth briefly the points which follow. This verſe dependeth not vpon the former, but herein our Sauiour Chriſt laies downe a new point of inſtruction, directing his Diſciples, & in them all miniſters, vnto that chriſtian diſcretion which ought to be obſerued in the diſpenſation of the word of God. And his direction is here propounded in a prohibition of *giuing holy things to doggs, or caſting pearles before ſwine*: which is inforced by a double reaſon, leaſt they tread them, &c.

Now for the better vnderſtanding hereof, firſt I wil ſpeake of the words, becauſe they are hard and difficult; and then come to the doctrines.

In the words foure things are to be ſought out. 1. What is meant by *holy things*. 2. What is meant by *pearles*. 3. What is meant by *dogs*: and 4. what is meant by *ſwine*. For the firſt, by *that which is holy*, we muſt vnderſtand firſt and properly, *the word of God*, written in the books of the old and new teſtament, in his right and holy vſe; that is, read, diſpenſed, and preached: and conſequently, by holy *things*, are meant the *Sacraments*, and Chriſtian admonition. *Gods word* is called an *holy thing* for ſundry cauſes, but principally for theſe two; firſt, becauſe it is holy in it ſelfe: and ſecondly, in effect and operation. It is holy in it ſelfe, becauſe it is ſet apart by God, to be in the Church in ſtead of his own liuely voice vnto his people for the reuealing and determining of all things to be beleeued and done in his Church. In the old teſtament, God himſelfe ſpake by a liuely voice vnto the Patriarkes, and after the giuing of the Law, hee gaue anſwer to the high Prieſt at the Mercie-ſeat: and yet we are not inferiour to them, though we want that liuely voice; for we haue the written word in ſtead thereof, which is anſwerable euery way thereunto: for looke what the written word ſaith, is as much as if the Lord from heauen ſhould ſpeake by a liuely voice: and ſo conſequently, it is to vs in ſtead of the Arke of God, a pledge of his preſence. And thus it is holy in it ſelfe. Secondly, Gods word is *holy*, in regard of operation; for it is the inſtrument of the ſpirit ſet apart by God himſelfe, to be the meanes whereby hee ſanctifies and reformes the hearts and liues of his children. And conſequently, the *Sacraments* are *holy things*, for they are the word made viſible; ſo likewiſe is Chriſtian admonition grounded vpon Gods word.

Gods word is an holy thing.

From this doctrine ſundrie duties are to be learned: Firſt, we are oft commanded in Gods word, *to drawe neere vnto God, to ſeeke him, to feare him, and to walke before him in his preſence:* how ſhall we doe theſe things, ſeeing God is inuiſible, and in glorie and maieſtie is in heauen? Surely, we muſt conſider the word of God, which is that *holy thing* ſet apart by God, to be in ſtead of his owne liuely voice; and therefore we need not ſeeke for him that is inuiſible, but we muſt haue recourſe vnto the word, and labour to haue it preſent with vs in our hearts, in our liues, and conſciences. *Enoch* walked before God, not onely in regard of his infinite maieſtie, which though it bee inuiſible, is euery where preſent; but principally in reſpect of his word, ſetting that before him whereſoeuer he was. When we are command to *feare God*, we muſt know that that is done, not onely when we ſtand in awe of his glorious maieſtie, but principally when we feare to offend God, commanding vs in his word. The Apoſtle ſaith, that *the holy Ghoſt dwells in our hearts:* which muſt not be thought to be meant of that infinite ſubſtance of the holy ſpirit; but of the dwelling of the word, which is made effectuall by the holy ſpirit: for faith euer hath relation to the word, and being beleeued, it dwels in the heart, and makes the ſpirit, which workes by the ſame word preſent alſo. In which regard *Paul* ſaith, *Now I liue not, but Chriſt liues in mee:* which he expoundeth after, ſaying, *I liue now by faith in the ſonne of God:* becauſe the word of Chriſt was preſent with him, and the grace of faith that liues by that word.

Rom.8.11.

Gal.2.20.

Secondly, ſeeing the word of God is of that holineſſe, we muſt learne to vſe the ſame publikely or priuately with all reuerence, carefully ſanctifying our ſelues thereunto. When the people came to receiue the law in Mount Sina, they were ſanctified three daies before: and the ſame preparation for ſubſtance, ought we to make before we heare the word of God: Firſt, *wee muſt waſh our hands in innocencie, and then compaſſe the Altar of the Lord:* the word and ſacraments are holy in themſelues, but not ſo to vs, out of their holy vſe; and therefore if we would reape profit to our ſelues by them, wee muſt prepare our hearts thereunto.

Vſe the word holily.

Pſal.26.6.

Thirdly, whereas the word is vnto vs the voice of God, and the meanes of ſanctification; we may learne that in the cōgregation of Gods people ordinarily, the pure word of God alone ought to be heard, without the mixture of the words of men, be they neuer ſo holy; for it is not ſaid of the words of any man, that they are *that holy thing*. The Lord himſelfe alone had the appointment of the making of the *holy oyle*, which was to annoint the Kings & Prieſts vnder the law: neither might any man adde any thing thereto, though it were neuer ſo pure & good, nor make any oyle like vnto it: ſo likewiſe the *trumpets* that ſerued for the Tabernacle to aſſemble the people, the Lord himſelfe alone had the appointment of them; and none might vſe any other, though it were made of moſt pure gold. Had the Lord this care ouer his Sanctuarie vnder the law, to take the appointment of theſe things to himſelfe alone? & ſhall we thinke that the trumpet of his holy word, which now by his appointment ſoundeth in the congregation of the Saints, may admit a mixture with the words of men, humane, or diuine, be they neuer ſo holy? The ancient Church was farre from this mixture; and therefore a *forbad the publicke reading of the Apocrypha*, which yet are more excellent books then the writings of men publiſhed ſince the Apoſtles. But it is ſaid, that they onely finde fault with this kind of preaching, which cannot attain vnto it. I anſwer, it is no point of the greateſt learning to vſe the ſayings of Fathers and Poets in preaching: and they which vſe it not, refraine therefrom, not becauſe they cannot doe it, but becauſe they dare not mingle the ſayings of men with the word of God, which is that holy thing, ſeruing in ſtead of Gods owne glorious voice in all matters that concerne our faith and obedience; and beeing the only ſufficient inſtrument of our ſanctification; and therefore it were to be wiſhed, that in the congregations of the Saints, the pure word of God might ſound alone vnto Gods people; that as they are begotten alone of this immortall ſeede, ſo they might be fedde alone with this *ſincere milke*.

The pure word alone ought to be taught.

Exod.30.32, 33.

Exod.30, 32.33.

a Synod. Laodic.59.

II. Point. What is meant by *pearles?* *Anſw.* The wholſome *doctrines* & *instructions* of Gods word, contained partly in commandements, and partly in ſweete and heauenly promiſes: ſo Matth.13.46. the *Goſpel preached* is compared to a *pretious pearle.* And further we are to note, that theſe wholeſome instructions are called *your pearles,* (Chriſt ſpeaking to his Diſciples and other hearers:) now they are ſo called in two reſpects. Firſt, in regard of the Apoſtles & other Miniſters their ſucceſſours; becauſe they are the Lords ſtewards, to diſpenſe the word and the doctrine thereof, to Gods people. Secondly, in regard of all true beleeuers and ſeruants of God, that haue care to know and to obey the word of God: for euery beleeuer hath a ſpecial right vnto gods word aboue other mē: to which purpoſe the Lord ſaith, *Binde vp the teſtimonie: ſeale vp the law among my Diſciples,* Iſa.8.16. that is, commend and commit my word vnto my diſciples; there giuing a ſpeciall right and intereſt vnto them in the word of ſaluation: for they haue the true iudgement and meaning thereof: they keepe it in their hearts, and expreſſe the power of it in their liues, they haue the vſe and benefit thereof in euery eſtate in this world, and vnto their eternall ſaluation in heauen.

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From this, that the doctrines of Gods word are our *pearles,* firſt, we are taught to place all our riches in the word of God, for that is our Iewel, and our principall treaſure: of this *Salomon* ſaith, *Her merchandiſe are better then merchandiſe of ſiluer, and the gaine thereof better then gold.* In the valuing of this pearle, *Dauids* practiſe is notable, who made the *teſtimonies of God his heritage, and the very ioy of his heart,* Pſalm.119.111. *and eſteemed them aboue gold, yea aboue moſt fine gold,* verſ.127.

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Secondly, we muſt hereby learne to content our ſelues in caſualties and calamities of this life, with this *pearle of the word of God:* for though we looſe freinds, health, goods, or good name, yet this pearle of good doctrines and ſweete promiſes is not loſt; if that were taken away with the loſſe of outward commodities, then there were ſome cauſe of diſcomfort: but ſeeing this iewell remaines with vs in all eſtates, therefore herewith we muſt ſtay and comfort our ſelues, as *Dauid* did, counting Gods promiſes his *comfort in trouble,* Pſal.119.50. *and his ſongs in his pilgrimage,* v.54.

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Thirdly, this muſt teach vs to vſe the doctrines and promiſes of Gods word as pearles; we muſt lock them vp in our hearts, and haue them in faithfull keeping in our memories. A man that hath an earthly iewel that is of any worth, will be very carefull to lock it vp in the ſureſt cheſt he hath; how much more care ought we to haue of theſe true pearles of heauenly inſtructions? As the holy Ghoſt ſpeakes of Deacons, they muſt be ſuch as *keepe the myſterie of faith in good conſcience;* ſo muſt euery one of vs bee *carefull keepers* of this heauenly pearle. This was Maries practiſe, Luk.2.51. *Shee pondered the ſayings of Chriſt in her heart:* and *Dauid hidde the word of God in his heart, that hee might not ſinne againſt the Lord,* Pſal.119.11.

Tim.3.9.

IV. Instruct. The doctrines and promiſes in Gods word, are the pearles of the Apoſtles and Miniſters; therefore, *they aboue others in all ages and times, ought to haue ſpeciall care, by all good meanes to preſerue the puritie of doctrine in the Church of God.* This is *Pauls* charge to *Timothie, keepe that which is committed vnto thee:* that is, *that wholeſome doctrine which thou haſt learned of mee:* and this neerely concerneth miniſters at this day, that as by the good means of others, they haue receiued true doctrine purified from the dregges of Poperie, ſo they ſhould preſerue and keepe the ſame from all taint of corruption to their poſteritie.

Miniſters muſt preſerue puritie of doctrine.

1.Tim.6.20.

The *third* and *fourth* things to be conſidered, are touching *dogs and ſwine;* where theſe three points are to be handled. I. What are here properly meant by *dogs* and *ſwine:* II. Who muſt giue iudgement of men to be *dogges* and *ſwine:* and III. *Where they are to be found.* For the firſt: By *dogs* and *ſwine,* wee muſt vnderſtand the *enemies* of Gods word; yet not all enemies, for ſo euery ſinner ſhould be a *dogge* and a *ſwine;* but onely ſuch are *malitious obſtinate enemies,* manifeſtly conuicted of their enmitie to Gods word and doctrine, of whoſe amendment there is no hope. And that theſe are here to be vnderſtood, appeares by theſe reaſons: *I.* From the text it ſelfe, which deſcribeth them by this, that treading *the words of inſtruction vnder foote, they doe turne againe and all-to-rend the Teachers thereof:* that is, they doe perſecute them both by word and deede, in all reproachfull ſpeeches, and cruell actions. *II. Reaſon.* In the word of God wee ſhall find that Chriſt and his Apoſtles preached to dogs (for ſuch are all men by nature:) The Scribes and Phariſies, a generation of Vypers came to *Iohns* baptiſme vnrepelled, though not vnreproued; Matth.3.6,7. and Chriſt himſelfe telleth *the woman of Canaan, that it was not lawfull to giue the childrens bread to dogges:* that is, to the Gentiles; and yet he ſent his diſciples to preach to all nations: and the woman her ſelfe, by reaſon of her faith, was receiued to mercie, and made partaker of the crums that fel from the childrens table. Againe, our Sauiour Chriſt preached to the Scribes and Phariſies, euen then when hee wept ouer Ieruſalem for their impenitencie: yea, this is a truth, that becauſe men are naturally dogs and ſwine, therefore they muſt haue the word of God preached vnto them, to purifie and ſanctifie them, vnleſſe they be obſtinate and irrepentant enemies to the word; of whome is no hope of recouerie. *III. Reaſon.* Theſe obſtinate enemies here are called dogs and ſwine, by alluſion to vncleane beaſts vnder the law; of which ſort were *dogs* and *ſwine,* which were prohibited

Dogs and ſwine are obſtinate enemies.

Matth.15.26.

the Iewes to be eaten, or offered in ſacrifice to God: Chriſt therefore here by alluſion to that ceremonie, meanes ſuch perſons as are excluded from the holy things of the Lord, and haue no right or intereſt into the Lords word or ſacraments; ſuch as both in heart and life be vncleane as hogs, and dogges, and will not bee purified. *IV. Reaſon. Paul* chargeth *Titus* that after *once or twice admonition, hee ſhould reiect an heretike, knowing that ſuch a one is peruerted and ſinneth, beeing damned of his owne ſelfe:* that is, ſinneth wilfully and obſtinately, and in ſo ſinning condemneth himſelfe in his owne heart and conſcience: and ſuch are meant by *dogs* and *ſwine* in this place.

Tit.3.10,11.

Difference betweene dogs and ſwine.

Now the difference of theſe two may bee this; By *dogs* are meant obſtinate enemies that *maliciouſly* reuile the miniſterie of the word, the doctrine of God, and the meſſengerſt thereof: ſuch a dog was *Alexander the Copper-ſmith*, 2. Tim. 4.14. and ſuch were many of the *Iewes* become ſoone after Chriſts aſcenſion, who reuiled the Apoſtle *Paul, and Barnabas*, and blaſphemed the doctrine which they taught, *Act.* 13. 45. and of this ſort are all conuicted obſtinate heretiks. By *ſwine*, are meant obſtinate enemies that do contemne the word of God; either becauſe they will not admit reformation of life by it, ſuch as *Ahab* and *Herod* were; or becauſe they ſcorne and mock at the word of God, as they doe, of whom *Peter* ſpeaks, *that mocke at the promiſes of Chriſts ſecond comming.*

2.Pet.3.3,4.

Who muſt iudge men to be dogs and ſwine.

The ſecond point touching theſe perſons, is who *muſt giue iudgement of any man or any people to be dogs and ſwine:* we muſt know that it is not in the power and liberty of any priuate man to giue iudgement of another that he is a *dogge* or a *ſwine*; but it is a publike dutie belonging to the miniſters and gouernours of the Church to giue iudgement in this caſe. Matth. 18.17. Before a man muſt be reputed as a *Publicane*, and as an *Heathen*, the *cenſure of the Church* muſt paſſe vpon his behauiour; and from the iudgement of the Church muſt priuate men hold others as Publicanes and heathen. Indeede our Sauiour Chriſt and his Apoſtles gaue this iudgment of men particularly and peremptorily; as *Paul* of *Alexander* the Copper-ſmith: but we muſt vnderſtand, what authoritie, and what ſpirit Chriſt and his Apoſtles had; which becauſe we haue not, wee cannot giue ſuch iudgement vpon men. Further here we are to know, that iudgement vpon others is two-fold; *Iudgement of certaintie,* or *Iudgement of humane wiſedome:* The *iudgement of certaintie*, touching any mans ſtate, belongs onely to God, and to them to whom God reuealeth the ſame. The *iudgement of humane wiſdome*, is when the Church of God, in the feare of God, giue iudgement as truely and as neerely as they can, who is a dogge and who is a ſwine: and this onely is the iudgement of the Church, which alſo is conditionall; as namely, *till they repent*: becauſe they know A not the times that God hath appointed for the conuerſion of ſinners. And by this wee are taught, to comprimit our iudgement of any man, in regard of his finall eſtate, though he be an vnrepentant ſinner, refuſing inſtruction; for moſt hainous ſinners haue bin conuerted.

Where dogs and ſwine are to be found.

The third point, *where theſe dogs and ſwine are to be found:* It is not in the power of any ordinarie miniſter, or other man, to determine of any one, that he is a *dogge* or a *ſwine*; for in ſuch doe finall impenitencie, and wilfull obſtinacie concurre; which wee are not able to ſay certainely, are come vpon any man or woman while they liue among vs: and yet this may be ſaid with good conſcience, that ther is in many a fearefull declination to the properties of dogs B and ſwine, euen in this age of ours; for many will heare the word, receiue the Sacraments, & profeſſe that they hope to be ſaued by Chriſt; and yet they will raile on his Miniſters, and ſpeake againſt their miniſterie: yea, the times are now, wherein many in open ſpeech wil not ſticke to reuile and condemne thoſe that haue beene the moſt excellent inſtruments of Gods mercie in his Church: among many I will name one, M. *Iohn Calvin*, that worthie inſtrument of the Goſpel, is in the mouthes of many ſtudents condemned as an erroneous perſon, teaching falſe and dangerous doctrine. Yea, many there be that come to the Lords Table, and yet will not brooke reformation of life: they will not be drawne from their drunkenneſſe, igno- C rance, adulterie, and couetouſneſſe. A third ſort there are, that take occaſion from Gods word, to liue in their ſinnes, and to maintaine their wicked liues; as from the doctrine of Gods eternall predeſtination, becauſe the Scripture teacheth, that Gods decree therein is vnchangeable; therefore ſome ſay, they will liue as they liſt: others, becauſe the word ſaith, we are to be ſaued by faith alone, therefore they refuſe to walke in good workes: and others looke to be ſaued by Gods mercy alone, and therefore they will not labour either for knowledge, or faith, as they ought to doe: and ſome, hearing the doctrine of the *deniall of our ſelues*, doe ſay, the word of God is too ſtrait a D doctrine, barring men from laughter, & mirth, and other recreations; and therefore they will none of Gods word: now though we cannot call theſe men dogs, becauſe we know not what they may be hereafter; yet we may truely ſay, theſe be practiſes of dogs and ſwine.

And thus we ſee what is meant by *holy things*, by *pearles*, by *dogs*, and *ſwine*; from whence the meaning of Chriſt may be plainely thus ſet downe: *Giue not that which is holy, &c.* that is, *Haue regard how, and to whom you diſpenſe the word and ſacraments; and if any perſon be openly conuicted of obſtinate enmitie to your doctrine, to ſuch publiſh not my word, be they dogs in railing, or ſwine in ſenſeleſſe contemning and ſcorning of the ſame.*

The Vſe. 1. Hence we may ſee what courſe is to be vſed of Gods miniſters in the preaching and diſpenſing of his holy word; they muſt firſt preach and publiſh the word of God to all men without exception; grace muſt be offred to all; good and bad; then they muſt obſerue what fruit and effect the word hath with them, whether it worke reformation of life in them, or not: and though as yet they ſee not that fruite thereof in them, yet muſt they not condemne them as dogges; but rather wait *and pray for their conuerſion, to ſee if at any time God will giue them repentance*, according as S. *Paul* chargeth *Timothie*, 2. Tim. 2. 25. Thirdly, hauing waited for their conuerſion, he muſt labour to conuince their very conſcience of the truth which they in heart and life denie: ſo as he may ſay with *Paul*, *If our Goſpel be hid, it is hid to them that periſh*, 2. Cor. 4. 3. but if after all this, they giue euident ſignes of malicious and obſtinate enmitie againſt the word, ſcorning and rayling on this doctrine of God, and on the miniſters thereof, then are they to bee caſt out by the Church, and to be accounted as dogs, and to be barred from the word of life till they repent. This was Chriſts owne practiſe towards the Iewes: at the firſt he preached vnto them the Goſpel of the kingdome by Iohn Baptiſt, in his owne perſon, and by his Diſciples, but when as he ſawe ſome of them malitiouſly obſtinate, then he propounded his *doctrine vnto them in parables*, that they might be hardned in ſin: & after expounded the ſame priuately to his Diſciples. The Diſciples likewiſe after the aſcenſion of Chriſt, preached ſtill vnto the Iewes, euen when they were perſecuted by them: but at length when as they ſawe that of obſtinate malice they oppugned the truth, *putting it from them, and iudging themſelues vnworthy eternall life, then they turned to the Gentiles*, Act. 13. 46.

Now in this that hath beene ſaid, wee may note two things: firſt, the long ſuffering and great patience of God, that will not haue a ſinner liuing in the Church cõdemned, till he haue brought him through all the meanes of his conuerſion, and till hee be paſt hope. Thus he dealt with the *olde world*, expecting their repentance *an hundred and twentie yeares*, whereunto he then called them by the preaching of Noah, *Gen.* 6. Secondly, hereby we muſt learne to moderate our iudgements concerning wicked men: a man muſt not be condemned for a dogge, or for a ſwine, til he giue euident ſignes of obſtinate malice, and wilfull contempt of the word, & vntill he do euen conuict himſelfe to be ſuch a one, by a wilfull contempt of the meanes of his ſaluation. This ſerues to ſhewe their raſhneſſe and indiſcretion, that condemne our Church for no Church, and our people for no people of God; iudging them for dogges and ſwine, when as they haue not yet conuicted them of obſtinate malice in ſinne or error. It will be ſaid, they haue admoniſhed them by writing. *I anſwer*, that their owne bookes A haue more errors in them, then they doe hold whome they admoniſh, and ſo their writings can be no ſufficient conuiction.

Secondly, here obſerue that men become *dogges* and *ſwine*, by their wilfull repelling that holy doctrine of God, which ſhould purge them and make them cleane. It is the naturall propertie of a dogge to returne to his vomit, and of a ſwine, to his wallowing in the mire, as the Prouerbe is; and hereof they can by no meanes be bereaued. And all men by nature returne to the vomit and filth of their ſinnes like dogges and ſwine: and they which will by no meanes ſuffer themſelues to be drawne from their old ſinnes, they haue theſe properties of B dogges and ſwine: and looke as thoſe beaſts were excluded the Lords tabernacle and congregation vnder the Law; ſo are theſe men debarred from the word and Sacraments, and all holy things vnder the Goſpel; they are abomination vnto the Lord; ſee Pſal. 50. 6. and Pſal. 50. 16. In this regard we are to be admoniſhed, to ſuffer our ſelues to be cleanſed and reformed by the word of God. *Yee are cleane* (ſaith Chriſt) *by the word which I haue ſpoken vnto you*, Ioh. 15. 3. where he maketh the word of God the inſtrument of our purification: to which effect hee ſaith in his prayer to his Father, *Sanctifie them with thy truth, thy word is truth*, Ioh. 17. 17. And S. *Peter* ſaith, *our* C *ſoules are purified in obeying the truth by the ſpirit*, 1. Pet. 1. 22. Now wee are by nature *dogges* and *ſwine*, inclined to the filth of our owne ſinnes returning thereto with greedines, neither can we of our ſelues bee broken of this propertie, but when occaſion is offered we do naturally runne to our old ſinnes, as the *ſwine and dogges doe to their filth and vomit*. In conſideration whereof wee ought to ſubiect our ſelues to the word of God, labouring to ſee and feele our owne vncleanenesse, and to crie with Dauid, *Waſh me throughly from my ſinnes*, and with Peter, *Not my feete onely, but my whole bodie*: that ſo it may be ſaid of vs, *We are cleane throughout by Chriſts word*. If we ſee any vncleanes in our hearts or liues, we muſt purge it out by this word, and returne no more to the filth D of our former ſinnes. It is the propertie of Chriſts ſheepe to heare his voice, and to obey the ſame: let vs hereby teſtifie our ſelues to be his ſheepe, that ſo we may be diſtinguiſhed from dogges and ſwine.

Here it may be demanded, whether wee ſhould make confeſſiõ of our faith before dogs and ſwine. *Anſ.* Yes, if we be called thereunto we are bound to doe it: *Be alwaies readie* (ſaith the Apoſtle) *to giue an anſwer to euery man that asketh you a reaſon of the hope that is in you*, 1. Pet. 3. 15. And in this place our Sauiour Chriſt ſpeaketh of the preaching and diſpenſing of the word, not of confeſſion. Now in preaching men acknowledge the word to belong vnto their hearers, but in confeſſion they declare the word to belong vnto themſelues alone.

b Excommunication is Gods ordinance.

Further, here we are to conſider diuers points concerning *Excommunication*. Firſt, the foundation thereof. *It is an ordinance of God*: for all dogges and ſwine by Chriſts commandement, muſt be kept from holy things; many that liue in the Church are open blaſphemers of the name of Chriſt, ſome others are heretikes, and theſe likewiſe are to be barred from the word and Sacraments; yea, a man liuing in the church may be worſe in practiſe then an open enemie; of ſuch like the Apoſtle ſpeaketh, Tit. 1. 16. *They profeſſe that they know God, but by their workes they denie him.* And ſuch a one was *Iſmael*, who for *mocking Iſaac* the ſonne of the promiſe, *was caſt out of Abrahams family*, that is, out of the Church of God, Gen. 21. 10. 9. for Abrahams family at that time was Gods viſible Church.

The ende of excommunication.

Secondly, here alſo obſerue the *ende of Excommunication*, namely, to preſerue the holy things of God from pollution, contempt, and prophanation; euen the word, prayer, and Sacraments, which wilfull enemies would trample vpon, as ſwine will vpon pearles. And herein we may ſee the abuſe of this ordinance, when it is vſed for politicke and ciuill reſpects, eſpecially in the Church of Rome, whereof it is made an inſtrument of the vniuſt depoſing of Chriſtian Princes, and of exempting their ſubiects from due obedience and allegiance.

Pius 5. Pont. in Bulla cōtra Elizab.

Who muſt execute this cenſure.

Thirdly, here our Sauiour Chriſt noteth out the principall perſons that are to execute this cenſure of the Church vpon wilfull and obſtinate enemies, that be as dogs and ſwine; namely they to whom the diſpoſing and keeping of the holy things of God is cōmitted, that is, the lawfull Miniſters of the word and Sacraments: for they muſt keepe thoſe holy things pure which God hath committed vnto them; but that they cannot doe without the exerciſe of this cenſure which God hath giuen vnto his Church.

How farre excommunication reacheth.

Fourthly, here alſo we may ſee, how farre this cenſure of the Church extendeth againſt obſtinate and wilfull enemies; namely, to the debarring of them from the vſe of the Churches miniſterie in the word, prayer, and Sacraments. Indeede if the partie be excommunicate for ſome particular crime, and there be hope of his repentance, becauſe hee doth not ſhew himſelfe a dogge or a ſwine, by wilfull obſtinacie in his ſinne and contempt of the Church; then, although he be excluded from communion with them in the ſacraments and praier, yet he may be admitted to the hearing of the word, becauſe that is a meanes to humble him for his ſinne, and to bring him to repentance, which is the ende of all Eccleſiaſticall cenſures. And thus much of the *prohibition*. Now follow the *reaſons* to inforce the ſame.

Leaſt they tread them vnder their feete, and turning againe all to rent you. Here Chriſt renders a double reaſon to inforce his prohibition, A both drawne from the dangerous euents which would enſue by communicating holy things vnto dogges and ſwine: for firſt, *they would tread them vnder their feete*: ſecondly, *turning againe all to rent you.*

1. Reaſon.

For the firſt: by *treading vnder feete*, hee meanes *prophaning and abuſing*. Now becauſe the holy things of God muſt not be prophaned and abuſed, therefore they muſt not be communicated vnto wilfull enemies of the grace of God.

The holy things of God mu kept fro contemp

In this reaſon ſee the ſingular *care* of our Sauiour Chriſt, to keepe the Scriptures and other holy things of God from prophanation. This care he likewiſe ſhewed with great zeale when he *whipt the buyers and ſellers out of the* B *Temple*, becauſe they made his *Fathers houſe*, that holy place, *a houſe of marchandiſe and a denne of theeues*, Matth. 21. 12, 13. And herein he muſt be a patterne and example vnto vs all, to teach vs care and zeale in keeping the holy things of God from prophanation: farre muſt it be from vs to doe or ſpeake any thing which may cauſe the world to ſpeake euill of our holy profeſſion. This is *Pauls* charge to ſeruants, that they ſo carrie themſelues towards their maſters, that the *name of God, and his doctrine be not euill ſpoken of*, 1. Tim. 6. 1. for want of care herein was Gods hand heauie vpon Dauid, for becauſe by his *foule facts of adulterie and murther, hee had cauſed the enemies of the Lord to blaſpheme, therefore the child borne vnto him muſt ſurely die*, 2. Sam. 12. 14. C We muſt therefore pray, (as the a Apoſtle bids vs) *that the word of God may be glorified.* This is Chriſts direction in his prayer, before al things to deſire and ſeeke that b *Gods name may be halowed and glorified*: Now Gods *word* is his *name*, for thereby is he knowne vnto vs; yea, *his name is magnified aboue all things by his word*, Pſal. 138. 2. Excellent was Dauids praier to this effect, Pſal. 119. 39. *Take away my rebuke which I feare, for thy iudgements are good*; that is, keepe mee from doing that which may bring rebuke or reproach vpon thy word, or vpon thy works, for they are good. Good king Hezekias is alſo commended for his care of Gods glorie, in that he *forbad his ſeruants to anſwer to the rayling blaſphemies of Rabſhakeh*, D leaſt thereby he ſhould be prouoked to blaſpheme the more: as alſo in that hee greatly humbled himſelfe before the Lord vpon the hearing of it: for he *rent his clothes, and put on ſackcloath, and ſpread the rayling letter before the Lord*, thereby referring the reuenge to God himſelfe, chap. 19. 1. 14.

a 2.Theſ.

b Math.

2.King.18. 36.

2. Reaſon.

And turning againe all to rent you. Theſe words containe Chriſts ſecond reaſon againſt communicating holy things to malicious and obſtinate enemies, drawne from the perill that may enſue thereupon to his diſciples and miniſters: for theſe dogs and ſwine are not onely prone to abuſe the holy things themſelues, but alſo to annoy and hurt by reuiling and perſecution thoſe that bee the meſſengers of the word vnto them.

In this reaſon Chriſt ſheweth, that it is not onely lawfull, but neceſſarie, that Gods miniſters ſhould ſeeke to avoid and ſhunne the malice and rage of obſtinate enimies, by all lawfull meanes which may ſtand with Gods glorie & the keeping of a good conſcience. Hence hee bad his diſciples, *with the innocencie of doues, ioyn the wiſedome of ſerpents*; now the ſerpent is moſt wily and warie to ſaue her ſelfe from harme.

Obiect. But it is the propertie of an *hireling to flie from his flocke when hee ſeeth the wolfe comming*: therefore it ſeemes Gods miniſters may not flie in time of perſecution. *Anſw.* To flie in perſecution is not alwaies a forſaking of the flocke, but ſometimes tends to their greater good: as when perſecution is intended directly againſt the miniſter, then he may with good conſcience flie for his ſafetie, in hope of returne for their future good, els Chriſt would not haue ſaid to his Diſciples, *If they perſecute you in one citie flie into another*, Matth. 10.23. Yea, not onely the miniſter muſt thus looke to his owne ſafetie, but his people alſo muſt doe what lies in them for his preſeruation. So did the beleeuers in the Primitiue Church for S. *Paul, when his life was ſought in Damaſcus, the diſciples let him downe at a windowe in a basket through the wall, and he eſcaped*, Act. 9.25. And at *Epheſus* when the great tumult was about Diana, *Paul would haue thruſt himſelfe in among the people, but the Diſciples ſeeing it would be dangerous vnto him, kept him backe, and would not ſuffer him*. Act. 19.30.

V. 7. *Aske, and it ſhall bee giuen you: ſeeke, and yee ſhall finde: knocke, and it ſhall be opened vnto you.*

In this verſe and thoſe which followe vnto the twelft, is laid downe the third part of this chapter, concerning *prayer*: and it conſiſteth of two branches: a *commandement* to pray, and ſeuerall *reaſons* to perſwade vs thereto. The commandement is propounded in three ſeuerall tearmes, *Aske, ſeeke, and knocke*: each whereof hath his promiſe annexed thereto, *Yee ſhall haue, ye ſhall finde, and it ſhall be opened vnto you*. Now for our better vnderſtanding of Chriſts meaning herein, two rules muſt be obſerued. I. That Chriſt here ſpeakes not of euerie kinde of asking in prayer, but of that onely which himſelfe commandeth & alloweth: for we may aske and not receiue, *becauſe we aske amiſſe*, as S. *Iames* ſaith, but hee that asketh according to Chriſts direction in this place, ſhall receiue.

Now in all acceptable prayer to God, foure conditions muſt be obſerued. I. We muſt aske *while the time of grace and mercie remaineth*: for if the day of grace be once paſt, we may aske, ſeeke, and knocke, but all in vaine: this
A is plaine by the fiue *fooliſh virgins who asked and
ſought for oyle, but found none, yea they called
and knocked, but it was not opened vnto them*,
Matth. 25.8.9.12. Now the time of this life,
while God offers mercie vnto vs in his word, is
the acceptable time and the day of grace, 2. Cor.
6.2. and therefore herein muſt we *aske, ſeeke,
and knocke*. II. We muſt not aske as ſeemeth 2
good vnto our ſelues, but *according to Gods will,
and as his word alloweth*. The ſonnes of Zebedie
were denied their requeſt, becauſe *they asked
they knewe not what*, Matth. 20.22. But *this is
our aſſurance that we haue in him, that if wee aske
any thing according to his will he heareth vs*, 1.
Ioh. 5.14. III. We muſt *aske in faith*, that is, 3
B *beleeue* that God will graunt vs thoſe things
which we aske according to his will: Iam. 1.5,
6. If any man lacke wiſedome let him aske of
God——*but let him aske in faith, and wauer not:
for the wauering minded man ſhall receiue nothing
of God*: therefore ſaith Chriſt, *Whatſoeuer ye de-
ſire in praier beleeue that ye ſhall haue it, and it ſhall
be done vnto you*, Mark. 11.24. IV. Wee muſt 4
referre the time and mannner of Gods accom-
pliſhing our requeſts to his good pleaſure. It
was the ſinne of the Iſraelites that they *limited
the holy one of Iſrael*, by preſcribing what they
would haue for their prouiſion, and when they
would haue it; Pſal. 78.41. we therefore muſt
wait on God, as *Dauid* did, Pſal. 40.1. *I waited
patiently for the Lord, and he inclined his eare vn-
C to me, and heard me*. God deferres the graun-
ting of our requeſts, becauſe he would trie the
affections of his children. Cant. 3.1. The
Church *ſeeketh Chriſt*, but *cannot finde him*,
that is, where and when ſhe will. And indeed
herein doe we ſhewe forth faith when wee re-
ferre the time and manner of receiuing our re-
queſts, to the good pleaſure of God: *for he that
beleeueth will not make haſt*, Iſa. 28.16.

2. Rule. Gods promiſe to hear and reſpect the perſon of Chriſt.

The ſecond rule to be here remembred con-
cerning praier, is: That theſe promiſes are not
made directly to the worke of prayer, but to
the perſon that prayeth; and yet not to him
ſimply, as he doth this good action of prayer,
but as he is in Chriſt, for whoſe merit ſake the
promiſe is accompliſhed: and therefore Chriſt
D here ſpeaks to them, whom he takes for graun-
ted to be the true members of his myſticall bo-
dy which is his Church. This rule muſt be re-
membred for the right vnderſtanding of the
promiſes of God concerning prayer; for here-
by it is plaine, that our praier is not the cauſe of
the bleſſings we receiue from God, but onely
a way and inſtrument in & by which God con-
uayeth his bleſſings vnto his children; for a true
prayer is a fruit of our faith in Chriſt, in whom
alone *all the promiſes of God are yea, and amen*,
that is, ſure and certen vnto vs.

Now hauing found Chriſts meaning, let vs come to ſuch inſtructions as are to be gathered hence. First, obſerue that Chriſt doth not barely propound this commaundement to pray, but repeates the ſame by a kind of gra-

Zeale & feruencie in praier.

dation in three diſtinct words, *Aske, ſeeke,* and *knocke*; whereof the latter imports more vehemence then the former. And this hee doth to check the ſlackenes and coldnes of our praiers, and to ſtirre vs vp to feruent zeale & diligence in this dutie both in publike and priuate. And to mooue vs to godly zeale and diligence in this dutie, conſider the reaſons following. *I. Chriſts owne example*, which in morall duties is a perfect rule: Now though he had little need to pray in reſpect of himſelfe, for hee did neuer ſinne, yet how often, and how long, and with what feruencie did he giue himſelfe to this dutie? he *ſpent whole nights in prayer*, Luk. 6. 12. and *in prayer in the garden hee ſwet water and blood*. We haue alſo *Moſes* example, who ſpent *fortie dayes and fortie nights in prayer and faſting for the people*, when they had ſinned, Deut. 9. 18, 19. If he were thus feruent in prayer for their ſinnes, how earneſt would he be for his owne? And *Daniel* humbled himſelfe many daies, and prayed feruently for his people, Dan. 9. 3, 4. &c. Dauid *prayed ſeauen times a day, and roſe vp at midnight to giue thanks to God*, Pſ. 119. 164, 62. And *Paul* willeth the Romanes that they would *ſtriue or wreſtle with him by praier to God*, Rom. 15. 30. All theſe are worthy examples vnto vs; and if we compare our ſelues with them we ſhall ſee we haue much more cauſe ſo to doe: for our ſinnes abound aboue theirs, and therefore had neede to pray for the preuenting of Gods iudgements which our ſinnes call for againſt vs. Alſo we come farre ſhort of them in grace, and therefore had neede to pray for ſupply thereof againſt the time of need: for our dayes of peace will not alwaies laſt, wee haue enioyed it long, and therefore muſt looke for dayes of triall, for the ſtate of Gods Church is interchangeable. *II. Reaſon.* All of vs muſt come to deale with God, both in the day of death, and at the day of iudgement; at both which times all worldly helpes and comforts will forſake vs, and by no meanes can we ſhunne that account; therefore it will be good for vs while we liue often to ſet our ſelues before the Lord, that ſo we may make our ſelues familiar and acquainted with him, againſt that day: But if now we eſtrange our ſelues from God in regard of this exerciſe of prayer, then at our end we ſhall find the Lord to be ſtrange vnto vs, and to profeſſe that he *knowes vs not*, which will be woe vnto vs. *III. Reaſon.* Euery good thing wee haue, or ſtand in neede of, comes from the mercie and bountie of God in Chriſt; and prayer is an ordinarie meanes for the procuring of Gods bleſſings; we therefore muſt giue our ſelues to the faithfull practiſe of this dutie. Indeed if grace and other bleſſings were our owne, or from our ſelues, we might well ſpare this labour, *But what haſt thou* (ſaith *Paul* to euerie Chriſtian) *that thou haſt not receiued?* be not therefore ſecure and idle, for Gods bleſſings come not when we ſnort vpon our elboes, but in the vſe of meanes: & happie are we that may vſe thoſe meanes: for in *asking we receiue, in ſeeking we finde, and in knocking it is opened vnto vs*.

1.Cor.4.7.

Secondly, our Sauiour Chriſt by trebling this commandement to *pray*, would giue vs to conſider that there is ſome waightie cauſe we ſhould be inſtant in this dutie; and that is, in regard of the great miſeries and manifold dangers whereunto we are ſubiect in this life: for *Peter* ſaith, *the righteous ſhall hardly be ſaued*: and no maruell, for we haue *without vs*, the deuil and all his Angels plotting our deſtruction, and the world a dangerous enemie, whereby the deuill workes; *within vs* we haue our own corrupt hearts, daily drawing vs to the practiſe of ſinne, the bane and poiſon of our ſoules. Now what is to be done in this caſe? ſurely our onely refuge, is conſtant and feruent prayer to God, as Chriſt here implyes by this threefold command: for *in all things let your requeſts bee made knowne to God*, Philip. 4. 6. This hath alwaies beene the practiſe of all the faithfull, as we may ſee in Gods booke. But if we had no example, this commandement were ſufficient to perſwade vs vnto this dutie. Alſo doeſt thou want any grace of God, as faith, repentance, knowledge, zeale, patience, ſtrength againſt temptation, or aſſurance of Gods fauour? why *aske and thou ſhalt haue, ſeeke and thou ſhalt finde*. And this muſt be our courſe in outward wants, and for temporall bleſſings, as health, peace, libertie, plentie, &c. Indeed the wicked worldlings ſeek to wiſe men & wiſe women in their miſeries, but this is to forſake God, and to goe to the deuill: *Gods people muſt goe to their God*, Iſa. 8. 19.

Cauſe why we ſhould be feruent in praier.

1.Pet.4.18.

Thirdly, the trebling of this commandement in diuerſe tearmes, muſt teach vs to bee inſtant and vrgent with God in prayer: this is an holy and acceptable importunitie, when the Chriſtian heart giues God no reſt: Ierem. 29. 12, 13. the Lord promiſeth to his people, that *they ſhall crie vnto him, and goe and pray vnto him, and he will heare them: they ſhall ſeeke him, and finde him, becauſe they ſhall ſeeke him with their whole heart*. Iſa. 62. 6. *The Lords remembrancers are commanded not to keepe ſilence, nor to giue the Lord any reſt*. Matth. 15. 22. *The woman of Canaan is commended*, becauſe ſhee will take no anſwer nor repulſe from our Sauiour Chriſt, till her daughter was cured: and Luke 18. 6. *The poore widow by her importunitie preuailed with the vnrighteous Iudge*; which parable Chriſt propounds to teach vs to be conſtant and earneſt in prayer. We therefore muſt ſhake off our naturall coldneſſe and negligence in prayer which is the cōmon ſin of the world in regard of this dutie. And we muſt labour for knowledge both of our owne ſinnes & miſeries, and of Gods mercies, that ſo we may pray with vnderſtanding, & in zeale & feruencie as Chriſt here requireth. Alas many pray not at all, & others know not what they aske, though they ſay the L. praier or ſome other ſet forme of praier.

We muſt be vrgent in prayer.

And moſt men that haue knowledge, ſuffer their minds to wander from God by vaine imaginations: now all comes for lacke of that feeling in prayer, which Chriſt here requireth.

This much of the commandement in generall. Now out of the words more particularly we may obſerue two points. Firſt, where Chriſt bids vs *aske, ſeeke, knocke*, he ſpeakes not particularly to ſome, but generally to all his ſeruants, ſo that all muſt pray, which plainely implyes that his beſt and deereſt ſeruants are during this life in want of ſome grace or bleſſing. And indeede when God giues moſt excellent gifts and bleſſings to his children, yet then hee leaues them in ſome notable want or triall for their humiliation and prouocation to prayer. *Paul was taken vp into paradiſe, and there heard words that cannot poſſibly be vttered by man in this life*: this was a great grace and prerogatiue: but yet to humble him, *leaſt hee ſhould be exalted out of meaſure, there was giuen him a pricke in the fleſh, the meſſenger of Satan to buffet him*: hereby he was brought to pray moſt earneſtly for deliuerance, but yet he muſt reſt *contented with Gods grace; for God will make perfect his power through the weakeneſſe of his ſeruants*, v. 8, 9. This point muſt be obſerued, to diſcouer to many ſecure perſons their miſerable ſtate, who feele no want of grace in themſelues, and therefore thinke all is well. But what meaneſt thou to profeſſe Chriſt, if thou haue no need of him nor of his graces? oh know it, when thou ſaieſt in thine owne heart, *thou art rich and lackeſt nothing*, then *thou art poore, and blind, and miſerable, and wretched*. And indeede if thou kneweſt the corruption of thine own heart, thou wouldeſt crie out with the Apoſtle, in reſpect of thy wants, *O miſerable man that I am, who ſhall deliuer me from this bodie of death!*

Secondly, Chriſt ſaying not onely *Aske*, but *ſeeke, and knocke*; doth hereby imply what is Gods dealing many times with his owne ſeruants: namely, that he forſakes them for a time, and in part, and in ſome ſort hides himſelfe, and as it were locks himſelfe from them. Now thus he dealeth for two cauſes: Firſt, hereby to chaſtiſe and correct them for their ſinnes: for iniquitie *ſeparates betweene God and his people; and their ſinnes hide his face from them*, Iſa. 59. 2. Secondly, to make triall of his graces in his children, to ſee whether they delight in his loue, to ſhew them their owne weaknes, and to mooue them to cleaue vnto him more inſeparably. By all which we ſee it ſtands vs in hand to pray earneſtly and continually, for God may forſake vs for our ſinnes: and he may iuſtly take occaſion to trie what we haue profited by his Goſpel, which we haue long enioyed with aboundance of peace.

This much of the commandment to earneſt praier: Now Chriſt enforceth it by two reaſons. Firſt, by a *promiſe*, infolded in this verſe with the commandment, and confirmed in the next. Secondly, by a compariſon, verſe 9. For the firſt; The reaſon from the *promiſe* in this verſe may thus be framed:

If they which aske, ſhall receiue; if they that ſeeke, ſhall finde; and they that knocke ſhall be let in: then doe you aske, ſeeke and knocke.

But they that aske, ſhall receiue, they that ſeeke, ſhall finde, &c. Therefore doe you aske, ſeeke, and knocke.

In this reaſon our Sauiour Chriſt teacheth vs, that when we pray to God, we muſt bring a ſpeciall faith whereby we are aſſured that the particular things we aske according to Gods will ſhall be giuen vs. So ſaith Chriſt, Mark. 11. 24. *Whatſoeuer yee aske in prayer, beleeue that yee ſhall haue it, and it ſhall be done vnto you*: and Iam. 1. 6. *Let him aske in faith*: for hee that doubteth of Gods promiſe defraudeth himſelfe of the thing he asketh. Now if we muſt bring this ſpeciall faith, then of neceſſitie muſt we haue a ſpeciall knowledge of the will and promiſe of God for the things we aske: for as without faith we cannot pray aright, ſo without knowledge, no faith: And therefore wee muſt be carefull to acquaint our ſelues with the will and promiſe of God, that by Gods commaundement we may know what to aske, and by faith may alſo aske in aſſurance; for if wee pray without this knowledge and faith, our praiers are but lip-labour and vnprofitable.

A ſpeciall faith required in praier.

Secondly, hence we learne that the Papiſts erre groſſely, which teach that this ſpecial faith is not neceſſarie in prayer; this is a doctrine of Deuills: for we ought to bring in prayer a particular faith to apply to our ſelues the promiſe of God concerning that thing which wee aske in prayer. But this we can neuer bring, vnleſſe we firſt haue a ſpeciall ſauing faith, whereby we beleeue our reconciliation with God in Chriſt: for therefore doe we beleeue that God will graunt our particular requeſts, becauſe by faith wee knowe our ſelues to be in Chriſt, in whom he loues vs, & therefore will make good his promiſe vnto vs, as the Apoſtle ſaith, *This is the aſſurance that we haue in* HIM, *that if we aske any thing according to his will, he heareth vs.*

Rhem. on Iam. 1. ſect. 6. Bellarm. de iuſtif. l. 3. c. 11.

1. Ioh. 5. 14.

Thirdly, hence we learne how to carrie our ſelues in all dangers, troubles, and afflictions; namely, we muſt ſettle our hearts by faith vpon the promiſe of God, who hath ſaide *he will not forſake vs, but be with vs in trouble and deliuer vs*, Pſal. 92. 15. This is neceſſarie, for without faith in great afflictions our owne naturall paſſions will confound vs: Hence Habakuc ſpeaking of grieuous times of affliction ſaith, *The iuſt ſhall liue by faith.* And this Dauid teſtifieth, Pſal. 62. 1. *Yet my ſoule keepeth ſilence vnto God, of him commeth my ſaluation.* Pſal. 23. 3. *Though I ſhould walke thorough the valley of the ſhadow of death, I will feare none euill: for thou* (Lord) *art with me; thy rodde and thy ſtaffe they comfort me.*

Hab. 2. 4.

Fourthly, this muſt ſtirre vs vp to great diligence in prayer. We vſeing Gods creatures, & our God requiring this ſeruice at our hands,

A motiue to diligence in prayer.

ought to pray vpon his commandemẽt, though he had made no promiſe vnto vs. But now ſith he hath made a gratious promiſe to heare and graunt our requeſts, this muſt ſtirre vs vp to all diligence and alacrity in prayer: ſee the practiſe hereof in Dauid, vpon Gods promiſe hee incourageth himſelfe to pray, 2.Sam.7.27,28,29. *Thou, O Lord of hoſts, haſt reuealed vnto thy ſeruant that thou wilt build him an houſe: Therefore now O Lord God (for thou art God, and thy words are true, and thou haſt told this goodneſſe vnto thy ſeruant:) Therefore now let it pleaſe thee to bleſſe the houſe of thy ſeruant, that it may continue for euer: for thou O Lord God haſt ſpoken it.* So *Daniel* perceiuing by the propheſie of Ieremy, the *promiſe of God for the returne of the people from the captiuity*, doth ſet himſelfe to moſt earneſt prayer to God, for the accompliſhment of that promiſe, Dan.9.2,3. And ſo muſt we doe in all our wants, firſt ſearch out Gods promiſe for the ſupply thereof, and then goe boldly and diligently to God by prayer in the name of Chriſt.

v. 8. *For whoſoeuer asketh, receiueth; and hee that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.*

Here Chriſt confirmeth the former reaſon that was included in the former verſe with the commandment to pray. In effect and ſubſtance they are all one; onely here the reaſon is propounded more generally, without limitation, to Chriſts hearers, thus; *Whoſoeuer asketh receiueth; whoſoeuer ſeeketh, findeth, &c.* that is, obſeruing the due conditions of prayer, which Gods word requireth.

How God heareth the wicked.

I.Ob. Here ſome may ſee, that God oft heares thoſe that pray without faith; as the *crie of the poore, when they curſe their oppreſſors*, Exod. 22. 23. And ſo the Lord heard the *Iſraelites when they asked Quailes in their luſt*, Pſal. 78. 18. 27. *Anſw.* True it is, God ſometimes graunts the requeſts of thoſe that pray without faith, but his hearing is not in mercie, but in anger and wrath, and is a meanes to execute his iudgement vpon them. Thus he gaue the Iſraelites *a King in his wrath*, Hoſ. 13. 11. and ſo hee gaue them *Quailes*, *for while the meate was in their mouthes, the wrath of God came vpon them*, Pſal. 78. 30, 31. Thus the *deuills* had their requeſt granted, *to enter into the heard of ſwine*, Matth. 8. 31, 32. and ſo God permitted him to afflict *Iob*, Iob. 1. 12. but all was to his own ſhame, to manifeſt his abſolute ſubiection vnto God, that beyond his will he cannot goe, no not to hurt the baſeſt of Gods creatures.

II. Obiect. Ahab prayed and humbled himſelfe and was heard, though he did it onely hypocritically, for feare of puniſhment, 1. Kings 21.29. *Anſ.* That was a graunt of a temporall benefit onely, which God oft giues to hypocrites; but for ſpirituall bleſſings, which pertaine to ſaluation in Chriſt, whereof this text is principally to be vnderſtood, they are not grãted to the wicked.

Gen.18.

III. Obiect. Abraham prayed directly againſt the will of God, for *the ſauing of Sodom*, which God was purpoſed to deſtroy. *Anſw. Abraham* no doubt had in him a ſpeciall motion to make that praier, and withall he asked leaue of God to pray for them; neither did he pray abſolutely, but with ſubmiſſion to Gods will, and ſo he ſinned not, though he obtained not his deſire: otherwiſe, without theſe cautions he had done amiſſe: and we muſt not make the extraordinarie practiſes of the faithfull, ordinarie rules for our imitation. So that Gods promiſe here is firme, whoſoeuer asketh thoſe bleſſings of God which hee hath promiſed to giue, in that manner which God approoueth, ſhall be ſure to receiue.

Gods readineſſe to heare.

The vſe. In this reaſon we learne, that God is moſt readie and willing to heare his children when they pray; Iſa. 65. 1. *I was found of them that ſought me not, I ſaid behold me, behold me*, to a nation *that called not vpon my name*; and, v. 24. *Before they call I will anſwer, and while they ſpeake I will heare.*

Vſe: Our God the onely true God.

This then is firſt a plaine proofe that the Lord whom wee worſhip is the true God; becauſe he is ſo able to helpe, and ſo readie and willing to heare, beeing neere to all that call vpon him in truth. Thus *Moſes* reaſoneth with his people to prooue that they onely had the true God for their God: Deut. 4. 7. *What nation is ſo great vnto whom the gods come ſo neere vnto them, as the Lord our God is neare vnto vs in all that we call vnto him for.*

A motiue to loue God.

Secondly, this muſt perſwade vs to loue God vnfainedly and heartily, who is ſo readie and willing to graunt our requeſts in praier, ſpecially conſidering we are by nature his enemies. A rare thing it is to ſee any reſemblance of it in the world; and indeede among men this dealing is able to drawe loue from an enemie when we ſhewe our ſelues willing to doe him any good we can: this heapes coales of fire vpon his head, to conſume his malice, and kindle in him loue to vs: oh then how ſhould Gods gracious bountie and readineſſe to heare vs, draw our hearts to God in all loue and thankefulneſſe!

Comfort to the afflict

Thirdly, this ſerues to be a notable ſtay and comfort to all thoſe that are caſt down in ſoule with the ſight and burthen of their ſinnes: for behold if they aske mercie at Gods hands, they ſhall haue it; if they can call, he will heare; and if they will but knocke at the doore of his mercie, he is readie to open vnto them. Here they vſe to plead, that they haue long called, and cried, and knocked, but they find no comfort. *Anſwer.* O conſider the vſuall dealing of God with his owne children, for a time he will hide his face, and ſeeme to locke vp his mercie and compaſſion from them, as we may ſee by Dauids complaint, Pſal. 77. 7. *Will the Lord abſent himſelfe for euer, and will hee ſhewe no more fauour? v. 8. Is his mercie cleane gone for euer? doth his promiſe faile for euermore? verſe 9. Hath God forgotten to bee mercifull? &c.* But his intent herein is to humble them deeper, to make them knocke more earneſtly, that they may be more thankfull for Gods mercie when they finde it; and more carefull to keepe themſelues from ſinne, whereby they may looſe againe that aſſurance. Indeede it is a moſt heauie croſſe, and the deepeſt griefe that can befall a man, to haue the conſcience apprehend the wrath of God without any feeling of his fauour: yet in this caſe here is comfort, let this poore ſoule out of the depth *of his horror crie vnto God* with Dauid, and out of the *bellie of the Whale* of deſperation with *Ionas*, endeauouring againſt all feeling to lay hold vpon the promiſe of mercie in Chriſt, and he ſhall finde the Lord in due time readie to heare and to ſend comfort, yea the ſweetneſſe of his loue ſhall diſtill moſt ioyfully into his poore ſoule.

v. 9. *For what man is there among you, which if his ſonne aske him bread, would giue him a ſtone?*

10. *Or if he aske him a fiſh, will he giue him a ſerpent?*

11. *If yee then, which are euill, can giue to your children good gifts, how much more ſhall your Father which is in heauen, giue good things to them that aske him?*

Theſe words containe a ſecond reaſon of the former commandement to pray, as alſo a confirmation of the promiſe annexed thereunto for aſſurance to be heard; and it may be framed thus:

If earthly parents, though they bee euill, can giue good gifts to their children, when they want them, and aske them at their hands; then much more will your heauenly Father giue good gifts to thoſe that aske him:

But earthly parents though they be euill, will giue good gifts to their children:

Therefore much more will your heauenly Father giue good things to them that aske him.

This reaſon ſtandeth in a compariſon of vnequalls, drawne from the leſſe to the greater; from the care which is ordinarily ſeene in naturall parents ouer their children, to proue vndoubtedly the moſt tender care of our heauenly father ouer vs. And this kind of reaſoning is vſuall with God in Scripture: Iſa. 49. 15. *Can a woman forget her child, and not haue compaſſion on the ſonne of her wombe? Though they ſhould forget, yet will not I forget thee.* Pſal. 103. 13. *As a father hath compaſſion on his children, ſo hath the Lord compaſſion on them that feare him.* Mal. 3. 17. *and I will ſpeare them as a man ſpareth his owne ſonne that ſerueth him.*

A prerogatiue of parents.

In the framing of this reaſon behold a ſpeciall fauour of God vouchſafed to godly parents: They may take a taſt of Gods loue & care ouer themſelues by the conſideration of that naturall care and tender affection they beare towards their owne children. And indeede they may more eaſily then other, apprehend and applie to themſelues, the louing fauour and tender care of God ouer them, by the like affections in themſelues towards their owne children. Now this fauour and priuiledge God vouchſafeth for ſpeciall cauſes: firſt, to incite and ſtirre vp thoſe parents, which yet haue not taſted of Gods loue, to embrace his word and promiſes whereby God reueales his loue to men, that ſo they may taſt of Gods loue towards them, whereof they haue ſo notable a patterne in their affection towards their owne children. Secondly, to prouoke them to labour to haue their hearts rooted and grounded in the loue of God. And thirdly, that they hauing experience of Gods loue in themſelues, may bring their children and poſteritie to the fruition of the ſame loue and mercie.

Now to come to the compariſon: The firſt whereof is this, that it is a *naturall propertie in all parents to giue good things vnto their children.* This is a principle binding conſcience, that parents ſhould be carefull of their children: *He that prouideth not for his owne* (ſaith a the Apoſtle) *eſpecially for them of his family, is worſe then an infidel:* for infidels do not put out this light of nature, but prouide for their children.

a 1. Tim. 5. 8.

Riotous parents reprooued.

Here then thoſe parents are to be blamed, who ſpend their ſubſtance in gaming & ryote, and ſo leaue their children and family deſtitute and in want. Theſe ſpende vpon their owne luſts thoſe good things which they ſhould beſtow vpon their children, and ſo ſhew themſelues vnnaturall; but the Magiſtrate, who is the publike father, ought to look vnto them, and to reſtraine them from ſuch diſorder.

Alſo ſuch as neglect religious education.

Secondly, here thoſe likewiſe are to be blamed, which for food and raiment will prouide and giue ſufficient to their children: but in the meane while they giue them not godly education, in the *inſtruction and information of the Lord*, which is a good thing indeede vnto the ſoule, for which the godly in Scripture are commended; as *Abraham* towards his familiy, Gen. 18. 19. and *Lois* and *Eunice* towards Timothy, 2. Tim. 1. 5. who brought him vp *in faith vnfaigned.*

Moſt vnnaturall parents.

Thirdly, by this we may ſee, the ſtate of thoſe that kill their owne children, (for ſo we may read, that ſome parents haue eaten their owne children) namely, they are ſuch as becom vnnaturall, beeing in Gods iuſt iudgement left vnto themſelues to be ruled by the Deuill, who filleth their hearts with this vnnaturall and ſauage crueltie. Now Chriſt ſpeakes here of the light of nature not extinguiſhed, and ſo it is true euen among the heathen.

v. 11. If yee then which are euill, &c. Here is the application of the compariſon, the ground whereof was laid downe in the two former verſes. And by *euill*, he meanes not euery ſinner, but ſuch as are ſtained with malice, enuie, and ſelfe-loue, beeing bent to ſeeke their own good onely: for ſo ſaith the *Maſter* to the enuious *labourer*, Matth. 20. 15. *Is thine eye euill, becauſe I am good?* that is, art thou enuious becauſe I am bountifull?

A note of an euill man to ſeeke himſelfe.

In theſe words Chriſt giues vs to vnderſtād, that it is the note of an euill man to be giuen wholly to ſeeke his owne good, though otherwiſe he liue ciuilly; for this is a fruit of euill couetouſnes and ſelfe-loue. Experience ſheweth the grieuouſnes of this ſinne: for thence come the manifold practiſes of iniuſtice, crueltie, and oppreſſion that be in the world; hence it is that times of dearth are made more heauie vpon the poore then otherwaies Gods hand hath ſent them, becauſe the rich ſeeke their owne good and commoditie onely at ſuch times; hence come ingroſſing, deceiuing, and incloſing to the ſpoile of the poore. We muſt therefore beware of this ſinnefull practiſe; and on the otherſide giue our ſelues to practiſe goodneſſe towards others, ſetting our ſelues to the practiſe *of loue, which ſeeketh not her owne things, but is bountifull*, that ſo wee may ſhewe forth our loue to God by wel-doing to our brethren; as the Apoſtle bids vs, Gal. 5. 23. *Doe ſeruice one to another by loue*; and Philip. 2. 4. *Looke not euery man on his owne things, but euery man alſo on the things of other men.* This was good King *Ioſias* his practiſe, for which cauſe among many particular vertues, all his *goodneſſes* are ſaid to be recorded. 2. Chron. 35. 26. And S. *Paul* likewiſe *became all things to all men, that he might winne ſome; and though hee were free from all men, yet he made himſelfe ſeruant vnto all men, that he might win the moe*, 1. Cor. 9. 19.--22.

Euill men may doe good things.

You that are euill can giue good gifts: that is, *bread, fiſh*, and ſuch like, as Luk. 11. 11, 12. Here it is plaine, that an euill *man* may *haue ſome kinde* of vertues in him, whereby he may doe ſome good workes. *Queſt.* How can this be, for an euill man wants faith, and whatſoeuer he doth is ſinne? *Anſ.* Wee muſt know, that the gifts of the ſpirit are of two ſorts: ſome are *common*, whereby the corruption of mans nature is onely reſtrained and limited, for the maintaining of ciuill ſocieties, that man with man may liue in ſome order and quietneſſe.

Gifts of the ſpirit twofold.

And hence it was that among the Heathen, ſome were iuſt, ſome milde, ſome liberall, &c. And theſe came from the ſpirit, yet not renuing the parties, but onely reſtraining their naturall wickedneſſe: And of this ſort of gifts is the loue and care of parents towards their children, and the loue of children towards their parents. And theſe and ſuch like euill men may haue, for they are not ſanctifying vertues, but rather ſhadowes thereof. The ſecond kind of the gifts of the ſpirit are more *ſpeciall gifts and graces*, whereby the corruption of mans nature is mortified and in ſome part aboliſhed, and the graces of Gods image are renued in man, whereby they become louing, meeke, iuſt, temperate, &c. which in the regenerate are true Chriſtian vertues, and the exerciſe hereof is the doing of good workes indeede.

How much more ſhall your heauenly father giue good things to them that aske him? Theſe words containe the ſecond part of the compariſon, wherein Chriſt doth amplifie and ſet out the bountifulnes of God in his gifts to his children: and Saint *Luke* ſpecifieth theſe good things to be the *gift of the holy Ghoſt, in regard* of grace and operation.

Luk. 11. 13.

Here then three points are to be handled: I. Who giues theſe good things. II. What is giuen. III. To whom. For the firſt: the *author* of theſe good things is the *Father*: for of him, and from him, commeth euery good gift, and euery perfect giuing. *Queſt.* But this gift is the holy Ghoſt, now the holy Ghoſt is God, how then can he be giuen, this ſeemes to imply inequalitie in the Trinitie, for the perſon giuing, muſt haue power and authoritie ouer the perſon giuen? *Anſ.* We muſt know, firſt, that this action of the father in giuing the holy Ghoſt, is not by vertue of ſuperiour power and authoritie, but by conſent; the holy Ghoſt is freely willing to be giuē of the father: for al three perſōs being one & the ſame God, muſt needs haue one & the ſame wil, as in al things, ſo in this gift. Secondly, this giuing is not in eſſence or perſō, but in regard of operation and grace; as loue, ioy, peace, &c. in the hearts of Gods children.

How the father giues the holy Ghoſt.

II. Point. What are theſe good things giuen? *Anſ. The holy Ghoſt. Queſt.* Why ſhould the Father giue the holy Ghoſt, and not the holy Ghoſt as well giue the Father, ſeeing they are equall? *Anſw.* The reaſon is, becauſe of that order which the diuine wiſdom manifeſteth in the Trinitie; for though all three perſons be equall in all properties of the godhead, which is one and the ſame in them all; yet they are diſtinct in order, the father being the firſt perſon, the ſonne not the firſt, but the ſecond; and the holy Ghoſt not the firſt perſon, nor the ſecond, but the third: and hence it is, that the Father giues the ſonne, both the father and the ſonne giue the holy Ghoſt; yet not in perſon, but in regard of gifts and operation, and that by free and equall conſent, not from ſuperioritie, or by conſtraint.

III. Point. To whom doth the Father giue this gift of the holy Ghoſt? *Anſw. To them that aske him.* Hence ſome would gather that man hath free will by nature in his conuerſion, becauſe he muſt firſt aske, and then comes the gift of the holy Ghoſt. *Anſw.* We muſt know, that by the *holy Ghoſt* here is meant, not the beginning of grace, but the increaſe thereof, and a greater meaſure of gifts, with a more ſenſible feeling of them: for this promiſe is made to Gods children that aske, which none can be but by the holy Ghoſt. See this in the diſciples, Ioh. 20.22. *Chriſt* ſaid to his Diſciples, who had true grace before, *Receiue the holy Ghoſt*: and yet alſo after that, the holy *Ghoſt came downe vpon them in the forme of clouen tongues of fire*, Act. 2.3. Now theſe latter giuings were in regard of greater meaſure, as it is ſaid, they *were filled with the holy Ghoſt*, v. 4. Againe, by them *that aske*, is not meant onely one that vttereth words of requeſt to God; but thoſe that aske in faith, and pray aright by grace; as Rom. 10. 14. *How can they call on him, in whome they haue not beleeued?* and Rom. 8.26. *We know not what to pray as we ought, but the ſpirit helpeth our infirmities, and maketh requeſt for the Saints, according to the will of God*, v. 27.

Vſe. 1. Hence we learne, that grace is giuen not to the idle, but to them that vſe the good meanes ordained of God, for the obtaining of grace; as the holy exerciſes of the word, in hearing, reading, meditation, and humble & earneſt praier: and therefore, if we would haue grace, we muſt diligently exerciſe our ſelues in theſe meanes: for *faith commeth by hearing*, Rom. 10.17. And Gods children in all ages haue vſed the meanes to get grace: Lament. 5.21. *Turne thou vs, O Lord, vnto thee, and we ſhall be turned*: and *David* is plentifull in the meanes, whereby he abounded in grace: Pſal. 119.33. *Teach me, O Lord, the way of thy ſtatutes*: and v. 99. *I haue had more vnderſtanding then all my Teachers; for thy teſtimonies are my meditation.* So Chriſts Diſciples did not onely heare him preach, but deſired to be inſtructed in thoſe things which they knew not, Math. 13.36. *Declare to vs the meaning of the parable*: alſo they *prayed him to increaſe their faith*, Luk. 17.5. Here then we may ſee the cauſe of that ignorance and want of grace which abounds in the world; namely, contempt or negligence in the meanes which God hath ordained for the obtaining of grace: for the heart of the negligent is like the field *of the ſluggard*, that hath no tillage in it, *but is ouer-growne with briars and thornes*, Prou. 24.30.

Secondly, this ſerues for the comfort of thoſe that haue as yet but the beginning of grace, in ſmall and weake meaſure; they muſt not bee diſcouraged, for God hath plentie of grace in ſtore: if they can but find and feele their want of grace, and lament it vnto God, vſing the meanes of the word and praier to get ſupplie, here is a promiſe of the holy Ghoſt, who is the ſtorehouſe and fountaine of all grace.

Thirdly, this ſerues for a good ground to confute ſundry errours; as firſt, the opinion of vniuerſal grace, whereby ſome hold, that euery man may be ſaued if he will: for the promiſe of the holy Ghoſt (without which none can be ſaued) is not vniuerſall, but here made with reſtraint to thoſe that aske according to Gods will, which none can doe without the ſpirit, which muſt teach vs to pray in faith, without which we receiue nothing from God, Iam. 1.6, 7. Secondly, this ouerthroweth the fond conceit of Anabaptiſts and Familiſts, which looke for the ſpirit by reuelation, and not in the exerciſe of the word and praier. But we muſt looke to the meanes, in which God giues the ſpirit; and out of that meanes, we are more ſubiect to the deluſions of Satan, then to the operation of the holy Ghoſt. Thirdly, this alſo confuteth the errour of the Church of Rome, who teach, that a man by the *good vſe of the gifts of nature may come to obtaine the gifts of the holy Ghoſt.* But there is no larger promiſe then this in all the Scripture, where the gifts of the holy Ghoſt are promiſed to the exerciſe of the gift of praier in faith, which we cannot doe by nature, but by grace. And beſides, when we aske in faith by grace, this is no cauſe of the gifts of the ſpirit which we receiue, but onely a diſcharge of our dutie in the exerciſe of the meanes which God hath appointed; wherupon followeth the increaſe of grace, yet no way of our merit, but from Gods free mercie and his bountie.

Vni erſall grace confuted.

Anabaptiſts & Familiſts.

Aquin. 1.2.q. 112.art.3.

comfort to the weak in grace.

Verſe 12. Therefore whatſoeuer ye would that men ſhould doe to you, euen ſo doe ye to them: for this is the Law & the Prophets.

This verſe containes the fourth part of this Chapter, concerning *equitie* and *iuſtice*. And it conſiſts of two branches; a commandement, *whatſoeuer ye would,* &c. and a reaſon, ſhewing it [illegible] *in the Law and the Prophets* [illegible] *dealing.* The commandement is propounded in a forme of ſpeach that ſheweth it dependeth on ſomething going before; *Therefore whatſoeuer,* &c. and yet it ſeemeth very hard to ſhew on what it doth depend: either vpon the doctrine of praier, or of *diſpenſing* the word, or of *raſh iudgement.* Why then is it ſaid *therefore*? Some thinke it is to be referred to all the doctrine of iuſtice which was deliuered in the fift chapter, but this is ſcarce probable, becauſe ſo many different points of doctrine are handled betweene. Others thinke that it doth not depend on any thing that went before, but that the word (*therefore*) doth abound; and this is more probable; for ſuch particles alſo ſometimes abound, Ioh. 1.20. *he denied and ſaid*, becauſe a *I am not the Chriſt*: where the word (*becauſe*) doth abound. Now though

9. Part of Chriſts Sermon.

a Ioh. 1.20.

though the word *therefore* doe abound, yet it is not without his vſe; for it imports that the doctrine here deliuered is a ſpeciall doctrine, and a maine concluſion inferred vpon diuers particular duties of Iuſtice before deliuered in the whole Sermon.

Whatſoeuer] It may ſeeme that this ought not to be ſo, for many deſire and wiſh euill vnto themſelues; as children, that they may haue their wills to take their pleaſure, and not be held in ſubiection vnto their parents; or held to good education: and ſo idle perſons wiſh euill vnto themſelues, for they would not be ſet a worke. We are therefore to know, that this muſt not be vnderſtood of euill wiſhes, but of a will and deſire well ordered, either by grace, and according to the written word; or at leaſt, by the light of naturall knowledge, and conſcience: ſo that Chriſts meaning is this; as if he had ſaid, *Whatſoeuer thing, either by the light of nature, and conſcience, or by direction from Gods word, you would wiſh that men ſhould doe to you, that doe ye vnto them.*

The commandement thus explaned, containeth two things; I. the thing to be ruled & ordered; namely, *our actions to other men*: II. the rule it ſelfe that muſt order all our ſayings and doings towards others; to wit, that deſire of iuſtice and equitie, which euery man by nature would haue others ſhewe to him in all things.

A propertie of our corrupt nature.

In this commandement our Sauiour Chriſt would let vs ſee a notable propertie of our corrupt nature; namely, that we are forward and diligent to exact iuſtice and equitie at other mens hands towards vs, but ſlacke and backeward to yeeld the ſame to others againe. In other mens doings towards our ſelues, we are maſters able to teach them what they ought to doe; but in our owne dealings towards others, we are ſcarce ſchollers that wil learne their dutie: we our ſelues would be reuerenced and commended, but we hardly doe the like to others.

We ſhould doe no hurt to our neighbour.

Secondly, here we are taught, to auoid all practiſes, whereby we might hurt our neighbour, either in bodie, goods, or good name; as lying, ſlandering, vſurie, oppreſſion, and ſuch like: this naturall reaſon might teach vs, for wouldeſt not thou haue others to defame, hurt, or oppreſſe thee? then doe not this to them: for the rule is not, doe as men doe to thee, but *doe to others, as thou wouldeſt haue them doe to thee*: and it is the corruption of nature, that mooues men to ſeeke their owne aduantage and preferment, by the loſſe and debaſing of others.

Thirdly, here we learne, that in common iniuries wherein we are wronged by others, we muſt not requite like for like; but doe good for euill: we muſt not looke at that which they do to vs, but at that which we would they ſhould doe.

How to d in bargai ning.

Fourthly, hence we learne, that in matters of commoditie whereabout wee deale in the world, wee muſt not onely looke vnto our ſelues, but alſo ſeeke the good of our neighbours: it is the manner of men to ſeeke themſelues onely in their affaires, and each man wil ſell as deere as he can, according to the prouerbe, *Euery man for himſelfe, and God for vs all*: but neither the ſaying, nor the practiſe is from God; he would haue vs according to the law of nature, to ſeeke the common good, and to doe as we would be done vnto.

Pretences for bad dealing cut off.

Fiftly, this rule of equitie cuts the throat of all thoſe pretences, whereby bad dealing is ſmoothed ouer in the world; for ill minded perſons vſe to colour their doings with theſe and ſuch like ſayings: the gripple ſeller ſaith, *The thing is mine, may I not make of mine owne what I can*: the deceiuer ſaith, *he thruſts his ware on no man*: the vſurer ſaith, *hee bids no man hire his money, but others intreat it of him*, and giue him thanks: but theſe pretences are naught, theſe men follow a crooked line, they ought to ſee in their owne hearts, whether they would haue other men deale ſo with them: the vſurer may pretend he pleaſures the poore, but his helpe is no better then his is, that giues a draught of colde water to him that is in a burning feauer, which ſeems pleaſant at the firſt, but after turns to his great annoyance.

How to get loue.

Sixly, we would haue all men to ſhew forth their loue vnto vs, we then muſt be as carefull to ſhew forth our loue to others, by the practiſe of al good duties. This is againſt our nature, but yet beeing the commandement of Chriſt, wee muſt endeauour our ſelues to obey the ſame.

How to keep a good conſcience.

Laſtly, here we haue direction how to keepe a good conſcience, in all our dealings with men in the world; for ſuch *ſuch things as are expreſſed in the word, wee muſt follow the direction thereof*: but where we want a particular commandement, *there we muſt order our actions by this generall rule*: enter into thy conſcience, and there ſearch how *thou wouldeſt haue other men deale with thee, and follow that in thy dealings with them*: and ſo ſhalt thou keepe a good conſcience. For want of this, come ſo many diſorders as are in the world; and therefore happie were our times, if men would doe as they would be done to. This much for the commandement, now followes the reaſon.

The reaſon.

For this is the Law and the Prophets.] *The meaning*: By the *Law* we muſt vnderſtand the *fiue bookes of Moſes*, which were the firſt Scripture that euer was written: ſo Luke the 16.31. *They haue Moſes and the Prophets.* By the *Prophets*, we muſt vnderſtand, *all the reſt of the bookes of the olde Teſtament, beſides the fiue bookes of Moſes*, the *Prophets* beeing put for the *bookes of the Prophets*: as Matth. 2.23. *It is written in the Prophets that hee ſhould be called a Nazarite*: which teſtimonie is taken out of the booke of Iudges, and it ſheweth that the booke of Iudges is to be numbred among the bookes of the Prophets: and they are called the Prophets, becauſe they were written by ſome prophets. And here this commandement touching iuſtice is called the *Law and the Prophets*, becauſe it is the ſumme of the Law & Prophets: yet ſome may aske how this can be true, ſeeing this commandement onely concernes things to be practiſed, and the Law and Prophets beſides morall duties, containe matters of faith to be beleeued? I anſwer, this commandement muſt be vnderſtood to be the ſumme of the Law and the Prophets: not for all things, but for that which they preſcribe touching this point of iuſtice and equitie, and the practiſe hereof, *To doe as they would be done to*, is the fulfilling of that which is ſet downe in the Law and in the Prophets, touching equitie in all humane actions. Now the meaning beeing thus opened, the reaſon ſtandeth thus, being drawn from diuine teſtimonie.

> *That which is the ſumme of the Law and of the Prophets touching equitie muſt be done.*
>
> *But to doe as wee would be done vnto, is the ſumme of the Law and the Prophets: therefore we muſt ſo doe.*

From this reaſon, we may gather a rule whereby to iudge concerning the olde Teſtament, what is Scripture, and what is not: all Scripture of the olde Teſtament, is either the *Law, or the Prophets*; that is, was either penned by *Moſes* or by *ſome of the Prophets*, who were extraordinarily mooued and enabled therevnto. And therefore all the bookes from Geneſis to Malachie are Canonicall Scripture, becauſe they are written by ſome of the Prophets. To this purpoſe S. *Peter* ſaith, 2. Pet. 1. 19. *Wee haue a moſt ſure word of the Prophets, &c.* But for the bookes of *Apocrypha*, they are not Canonicall Scripture, becauſe they were not penned by *Moſes* or any of the *Prophets*: which is plaine by this, that al of them were firſt written either in Latine, or in Greeke, and none in Hebrew originally; whereas all the olde Prophets ſent fro God, writ their books in the Hebrew, in the language of that people to whom they were ſent; ſaue onely that ſome part of *Daniel, Ezra*, and *Nehemiah*, were in Chaldie, which language the people learned in the captiuitie. Secondly, the Prophets could not erre, either in iudgement, memorie, or vnderſtanding, by reaſon of the immediate aſſiſtance of the holy Ghoſt: as Act. 15. 28. *It ſeemeth good to the holy Ghoſt, and to vs*: and *Peter* calls their word *moſt ſure*. But the Authors of the bookes of *Apocrypha* erred, as may be ſhewed in them all. Tobit 6. *Raphaels* councell for driuing away the deuill by the ſmell of the liuer of a fiſh, is a meere fabulous deuice; for the deuill is by nature a ſpirit, and cannot be affected with ſuch things. The ſtorie of *Iudith* is fabulous, which ſaith, *Nebuchadnezzar* was King of Aſſyria when the people returned from the the captiuitie, and *Ioakim* was high Prieſt. In the addition to *Heſter*, Chap. 16. 11. *Hamman* is ſaide to be a man of *Macedonia*; but the true Scripture ſaith, *hee was an Agagite, comming of Agag.* The Author Eccleſiaſticus confeſſeth his [a] inabilitie in writing thoſe things; but the true Prophets were all ſufficient to this worke, and free from errour by the immediate aſſiſtance of the holy Ghoſt. And Chap. 46. 13. that author writeth, that *Samuel* propheſied after his death, and ſhewed vnto *Saul* his death: but the true ſtorie Canonicall ſaith, *God had forſaken Saul, and would anſwer him, neither by dreame, nor Vrim, nor by Prophets*. 1. Sam. 28. 6. The booke of Maccabees commendeth one for killing himſelfe, which is the moſt cruell and dangerous murther that can be; and the author alſo excuſeth his inſufficiencie in penning of it, which beſeemeth not him that is guided by Gods ſpirit. In the ſong of the 3. children it is ſaid, *the flame aſcended 49. cubits aboue the furnace*, which ſeemes incredible, eſpecially that ſtill they ſhould then caſt in fuell, or approach ſo nere, as to put any man into it. Likewiſe in the ſtorie of *Suſanna*, it is ſaid, verſ. 45. that *Daniel* was a young childe when hee executed iudgement vpon the two falſe witneſſes, which was in the end of *Aſtiages* raigne, immediately before the raigne of *Cyrus*: and verſe 64. *Daniel* by this meanes is ſaide to growe famous: which cannot poſſibly accord with the true ſtory of Daniel, neither for his age, nor for his fame and reputation. And the like may be ſaid of the reſt, whereby it is plaine, theſe books cannot be canonicall Scripture. And yet they are not to be reiected, but reuerently eſteemed of, as the books of worthy men.

[a] Eccl. 2. 6.

Here ſome may ſay, If *Moſes* and the Prophets comprehend all Scripture that hath diuine teſtimonie, then the bookes of the new Teſtament ſhall not be Scripture, becauſe they were not written by the Prophets? *Anſw.* They were either penned by the Apoſtles, or by other Apoſtolike men, and allowed by the Apoſtles: as Saint *Lukes Goſpel*, and the *Acts*, were written by *Luke* a Phyſition; and Saint *Marke* that writ that Goſpel, was not an Apoſtle, yet thoſe bookes were approoued by Apoſtolike authoritie, which is all one as if they had beene written by the Apoſtles; and the Apoſtles in ſpeaking and writing were of equall authoritie with the Prophets, hauing the infallible aſſiſtance of the holy Ghoſt, as well as the Prophets: for Act. 15. 28 they ſaid, *It ſeemeth good to the holy Ghoſt, and to vs*: and Epheſ. 2. 20. the *Church* is ſaid to be *built on the foundation of the Prophets and Apoſtles*: where the Apoſtles are made equall with the Prophets.

New Teſtament diuine Scripture.

II. Point. This reaſon alſo doth giue vs to vnderſtand, what was the firſt Scripture that euer was penned, namely, the bookes of *Moſes*, before which, there was no word of God written, which was for the ſpace of 2400. yeares. It may be asked, what was then the *booke of the Warres of the Lord*, mentioned Numb. 21.

The bookes of Moſes the firſt Scripture.

14. and the *booke of the Righteous*, ſpoken of by *Ioſuah*, Chap. 10.13. *Anſwer.* Theſe were the writings of men, humane ſtories, like to our bookes of Chronicles. Yet it is ſaid, Iude 14. *Enoch the ſeauenth from Adam propheſied. Anſwer.* That propheſie was not penned, but went from hand to hand by word of mouth: and if it were penned, yet it was not done by *Enoch* himſelfe, but by ſome Iewe in his name long after *Moſes*: for it cannot be proued that *Enoch* euer penned any part of Scripture. Some will aske mee, how the people of God did for that ſpace of two thouſand and fowre hundred yeares, before the Lawe was written, what guide had they for to knowe the will of God? *Anſw.* They had the word of God immediatly taught them by word of mouth, from God himſelfe; as wee may ſee in the Patriarkes, *Abraham*, *Iſaac*, and *Iacob*: and they to whome it was deliuered, did alſo conuay the ſame from man to man by tradition. And becauſe it may ſeeme ſtraunge, how religion could for ſo long time be preſerued pure without writing, wee are to knowe, that before the lawe was written, the Church of God from the beginning, was the moſt part in one familie onely, as in *Adams*, *Enochs*, *Noes*, *Abrahams*, &c. whereby it was a more eaſie thing to preſerue Gods word among them. Againe, thoſe then that firſt receiued the word of God without writing, were of long continuance, liuing neere to a thouſand yeares ſpace, whereby they might better *ſee the word preſerued* and continued, without writing, by tradition. Beſids, when religion was corrupted, God himſelfe reſtored the puritie thereof, reuealing his will againe, and renewing his couenant vnto his ſeruants, as he did to *Abraham* and the reſt of the Patriarkes.

Here then behold, how the head of families preſerued Gods word, and true religion, in the beginning of the world; namely, by teaching it to their poſteritie: and from them we may learne, what is the dutie, and ought to bee the practiſe of euery gouernour of a familie at this day: they muſt not thinke themſelues diſcharged, for that the word is written in the Church, and euery man may read and heare the ſame: but they muſt ſee the ſame bee taught vnto their children, and to the reſt of their familie, that ſo it may be preſerued among them. So God commandeth his people, *to teach their children the ſeruice of the Paſſeouer*, Exod. 12.26,27. and to *whet the words of the lawe vpon their children*, Deut. 6.7.

Certaintie of Scripture.

III. Point. In this reaſon our Sauiour takes for graunted, that the writings of *Moſes* and of the Prophets are of *infallible certaintie*: for it is all one as if hee had ſaide, this muſt needes bee euerie mans dutie, *to doe as hee would bee done to*, for this *is the Lawe and the Prophets*: and ſo anſwerable to them, all other bookes of Scripture containe doctrine of infallible truth and certaintie. Here ſome may aske, how wee ſhould bee perſwaded hereof in our conſciences? *Anſw.* By theſe Arguments, which are all drawne from Scripture it ſelfe, (for as euerie Science and Arte hath his grounds and principles, ſo hath the holy Scripture, which is not the Church, but Scripture it ſelfe) 1. from the *cauſes*: 2. from the *effects*: 3. from the *properties*: 4. from *ſignes*: 5. from the *contraries*: 6. from the *teſtimonie* that is giuen hereof.

How it m be know

The 1. Argument. Among the *cauſes*, the firſt and principall is the *Author* thereof, which is God himſelfe; to him doe Scriptures referre themſelues, and alſo ſhewe how God is their Author. In Scripture we read, that God ſpake to *Adam*, to *Enoch*, *Noe*, *Abraham*, and the reſt; and of *Chriſt* the new Teſtament giues moſt liuely teſtimonie, making him the Author and ſubiect thereof. Now nothing is falſly aſcribed to God, but God in time will bring the ſame to nought; and therefore if Scripture had not beene Gods word, it would long agone haue vaniſhed. Againe, the cauſe *conſeruant* muſt bee conſidered; the deuill by wicked men and heretikes hath laboured to take away Gods word from mens hearts and hands; but yet it is ſtill preſerued in the Church, which argues that it is kept by a greater power then is in all men and angels: that is, by the power of God. Thirdly, the *penmen*, the inſtrumentall cauſes, they were holy men of God, Prophets, and Apoſtles, who for vertue and pietie farre exceeded other writers: and if they had beene meere politicians, their writings would haue ſhewed it; for the penmen of holy Scripture haue therein faithfully regiſtred their owne faults, which no politike perſon would haue done. Againe, conſider the *matter* of holy Scripture, which ſtands in doctrine and ſtyle: the *doctrine* of Scripture is the Lawe and the Goſpel: now the Law is ſet forth in moſt excellent puritie, nothing therein is againſt right reaſon, or common equitie. In the lawes of men are many things found againſt reaſon and equitie; they command ſuch things as common reaſon would condemne, and omit many things which reaſon and equitie would command. And for the *Goſpel*, in it is ſet downe doctrine altogether aboue mans reaſon; touching Chriſts incarnation, and mans redemption by his death: and although theſe things bee aboue nature, yet wee finde them true, wholeſome, and good, in experience of conſcience, which alſo prooues that they are the word of God. Men may deuiſe things aboue nature, but they can neuer bee wholeſome to the conſcience. Further, for the *ſtyle* of Scripture, the phraſe is plaine and familiar, and yet in any one ſpeech there is more maieſtie, then in all the writings of men. Laſtly, the *ende* of Scripture prooues the ſame to

1. From the cauſes.

bee Gods word; for the Scripture ſets vp Gods worſhippe and mans ſaluation, and yet giues nothing to man or Angels, but all to the glorie of God: but for the writings of men, they doe either directly, or by inſinuation, aſcribe ſome thing to the writers thereof.

II. Argum. From the *effects*; one worke of Scripture is this; it is againſt our corrupt nature, croſſing and condemning the ſame; and yet it winneth men to the loue thereof, and to obedience thereto: which could not bee, vnleſſe it were the truth of God; for we abhorre and deteſt the words of men, that bee againſt our nature. A *ſecond effect* is this; Gods word ſerues notably to comfort a man in all diſtreſſes whatſoeuer, euen in the pangs of death, when no word of any man can doe him the leaſt good, but onely his word, that is the Lord of our ſoule, and the God of our life.

III. Argum. From the *properties* of Scripture; the *firſt* whereof is *Antiquitie*. The Scriptures of all writings are moſt auncient; and euermore truth is moſt ancient: among humane writings, wee haue none of certaintie in the things they record, before the times of *Nehemias* and *Ezra*; but Scripture ſets down things done from the beginning. A *ſecond propertie* is *mutuall conſent*; for though the books of Scripture were written by diuerſe men in ſundrie ages and times, yet all agree within themſelues; no contradiction is in Scripture: but the writings of men haue not this conſent, no not in the ſame Author.

IV. Argum. From the *ſignes* and miracles thereof. The doctrine of Scripture teacheth and recordeth true miracles; as *the parting of the Sea*, the *ſtaying of the ſunne and moone*, the *taking away of barrenneſſe*, and the *incarnation of the ſonne of God*, a miracle of all miracles; all which beeing wrought by the power of God, ſhew that the Scripture which recordeth them, is the infallible truth of God.

V. Argum. From the *contraries*. Contrarie to the word of God, is the will of the deuil, and mans corrupt nature; the deuil hates Scripture, and mans ſinnefull nature repines thereat, when it is checked and controlled thereby: now that which is contrarie to theſe two, muſt needes bee holy and true; and that is the word of God.

VI. Argum. From *teſtimonie*. There bee two kinds of teſtimonies touching Scripture; one of holy *Martyrs*, who in all ages haue ſealed the truth thereof with their blood, preferring the word of God before their owne liues. It will be ſaid, that Heretikes haue died for falſhood. *Anſw.* There is great difference in their ends; the Martyrs haue vnſpeakable ioy in the ſpirit in their torments: but Heretikes haue no ſuch ioy, but a naturall ſenſleſſe blockiſhneſſe, whereby they vndergoe theſe tortures. A ſecond teſtimonie is moſt principall, and that is the teſtimonie of *Gods ſpirit*; for when men beA ginne to learne and obey the word of God, then the ſpirit of God ſetles their conſciences in the perſwaſion of the truth of Scripture: whereupon it is called *the ſealing of the ſpirit of truth*, becauſe it aſſures a man in conſcience of his reconciliation with God; which aſſurance none can haue, till he be firſt reſolued of the certentie of Scripture, which is the ground thereof.

Queſtion. How may a man finde this ſeale in himſelfe? *Anſw.* When he findes the Scripture imprinted in his heart, as the ſigne of the ſeale is in the waxe; and his heart is transformed into Scripture, as the waxe is into the ſimilitude of the ſeale; then doth the ſpirit out B of the holy Scripture, ſeale vp aſſurance of the truth thereof vnto his ſoule. None other writing of any man hath the like worke in the heart of man; and from theſe grounds, eſpecially from this laſt, may wee reſolue our ſelues that the Bible is of infallible certaintie.

Obiections againſt Scripture anſwered.

And yet for further reſolution, let vs ſee what obiections are made againſt it. *I. Obiect.* It is ſaid, that Scripture is againſt all reaſon. *Anſwer.* That is not true, for the Lawe is perfect reaſon, and the Goſpel is aboue reaſon, not contrarie to reaſon: nay, holding this principle of nature, that *God is almightie*, euen the Goſpel it ſelfe may ſtand C with reaſon; as *that the Sonne of God ſhould bee incarnate*, and that by *his death wee ſhould receiue life*; which is the ſumme of the Goſpel.

II. Obiect. There bee falſhoods in Scripture; for the paſſage thorough the redde Sea was no miracle, but might bee done in the ebbing of the Sea, as in other countries there is oft times paſſage thorough the Waſhes. *Anſwer.* The Scripture ſaith, the water ſtood as walls on each ſide the paſſage, which could not bee by an ebbe: againe, reaſon ſhewes that it could not be by naturall courſe, for their paſſage ouer was at the full of the Moone, when all Seas are moſt full, and do not ebbe and flowe as they vſe to doe at other times.

D *III. Obiection.* The greateſt part of the world reiect the Bible, as Turks and Pagans: and the Iewes care not for the newe Teſtament. *Anſw.* We muſt reuerence Gods worke in this withholding his mercie in Chriſt from ſome, to whome he denies the meanes, which is his holy word; for hence it comes that ſome reiect the Bible, becauſe God in his ſecret, yet moſt iuſt iudgement, withholds this bleſſing from them. And therefore though Atheiſts barke, yet the truth is, *Scripture is the word of God.*

Popiſh twofold Scripture.

Vſe. 1. Seeing the word written is the certen truth of God, we muſt take heede of being ſeduced by Popiſh teachers: who ſay there be two kinds of Scripture; Inward, and Outward. *Inward Scripture*, is a conſent of do-

Andrad. ortho. explic. lib. 2.

A ctrine written by the holy Ghoſt in the hearts of all Catholikes, and this (ſay they) is the right Scripture. The *outward Scripture*, is written in paper and parchment, which hath no certaine ſenſe, but as the preſent Church determines thereof. But this is a deuilliſh doctrine aboliſhing *writtē Scripture, the true word of God*, and ſetting vp the opinions of their owne hearts, making Scripture what themſelues will: we muſt therefore hold the written word to be right Scripture, and the ground of that which is in the heart: for the word written caries a moſt certaine ſenſe beeing both text and gloſſe; whereas their inward Scripture varieth as men doe, vnleſſe it be grounded on the written word.

B *II. Vſe.* The certaintie of Scripture muſt teach vs to beleeue Gods word, and not to feare to reſt our ſelues vpon it. The Author of Scripture by his prouidence preſerues his own word, ſo as all the men in earth, for ſubſtance cannot corrupt the ſame; and therefore whatſoeuer it ſaith we neede not doubt but it is the will of God.

Authoritie of Scripture.

III. Point. From this reaſon we may alſo gather the *Authoritie of Canonicall Scripture: for wee muſt doe, as we would be done to*, becauſe *the Lawe and the Prophets ſay ſo*: and hence it followes that the law and Prophets haue an high, ſoueraigne, and abſolute authoritie. This authoritie of Scripture ſtands in two things: I. in C power to giue iudgement: II. in the all-ſufficiencie thereof in and of it ſelfe; and both theſe are noted here by our Sauiour Chriſt in this reaſon.

The power of Scripture in giuing iudgement.

For the firſt, *the power of giuing iudgement*, is that whereby Scripture doth fully and abſolutely determine of all things needefull to ſaluation concerning faith and manners: and for this cauſe the lawes of God are oft in Scripture called *iudgements*. There be diuers iudgements aſcribed to ſundry ſorts of perſons in Scripture. Firſt, it giues a iudgment to euery priuate man, [a] *The ſpirituall man diſcerneth or iudgeth all things*: and Saint [b] *Iohn* biddes the beleeuers in the Church *proue the ſpirits*: that is, trie by iudgement the doctrines deliuered. Secondly, D the Scripture giues iudgement to publike perſons, as to *Paſtors, Miniſters*, and to the *gouernours of the Church: Let two or three propheſie & the reſt iudge*: 1. Cor. 14. 29. and *the ſpirit of the Prophets is ſubiect to the Prophets*, v. 32. Thirdly, Iudgement is aſcribed to the *Prophets* and *Apoſtles* in Scripture, Act. 15. 28. *It ſeemed good to the holy Ghoſt and to vs*: and this is an high Iudgement which befalls not any priuate man, or any ordinarie Miniſter, or generall Councell ordinarily, but is peculiar to extraordinarie Prophets, that were the penmen of holy Scripture. And theſe three kinds of iudgements muſt bee diſtinguiſhed; the two firſt kinds, are inferiour and miniſteriall kinds of Iudgement, depending on an higher and more ſoueraigne Iudgement: for priuate men and ordinarie miniſters and Councels giue Iudgement, yet not of themſelues, but by their rule, which is the word of God; and this Iudgment is nothing els but a miniſterie, pronouncing and declaring the meaning of the will of God reuealed in his word. But beſides this, there is a ſoueraigne kind of Iudgement vouchſafed to the Prophets and Apoſtles, determining abſolutely in matters of faith and conſcience, what is to be done, and what is not; and this is the Iudgement of God himſelfe, whereupon the Apoſtles might ſay, *It ſeemeth good to the holy Ghoſt and to vs*, Act. 15. 28. And that this their Iudgment is *abſolute*, appeares by Scripture, *He that heareth you, heareth me*, (ſaith Chriſt to his Apoſtles) *and he that refuſeth you, refuſeth mee*, Luk. 10. 16. and *Paul* deliuering the Goſpel of Chriſt to the Galatians, bids them *hold him accurſed that teacheth them otherwiſe*, Gal. 1. 7. & the promiſe of *ſending the ſpirit of trueth*, Ioh. 16. 13. was directly intended to the Apoſtles, and onely in them fully accompliſhed. For our better conceiuing hereof, we haue a reſemblance of this ſoueraigne iudgement in the common wealth: the high Court of Parliament giues iudgement of matters in law, and ſo doe Lawyers and Iudges in common Courts; but yet there is great differēce between theſe two: the court of Parliament makes the lawe, and determines abſolutely in ciuil matters, without controlement, what muſt be done, and what not: but the Lawyers make not the lawe, but pronounce the meaning of the lawe vnto men. Now the Scriptures, the Prophets, and Apoſtles, they are like to the Court of Parliament in giuing iudgement; priuate men and ordinarie miniſters giue iudgement like vnto the lawyers, which is not abſolute, but miniſteriall, depending on an higher iudgement.

What iudg we muſt chooſe.

Vſe. I. If the Prophets & Apoſtles, haue ſoueraigne power to giue abſolute iudgement in matters of faith and manners: then wee muſt here learne to make choice of a right Iudge: for vnto one muſt we appeale in matters of faith & conſciēce: and this right Iudge is Gods word, which we muſt ſticke vnto, and to none other. The commandement is plaine for matters of difficultie that concerne the conſcience: Iſay 8. 20. *To the Lawe, and to the teſtimonie*: and our Sauiour Chriſt referres vs to Scripture for all matters that concerne ſaluation; Ioh. 5. 39. *Search the Scripture*. If we would know what is true religion and what is erroneous; what is equitie in any matter of conſcience, wee muſt haue recourſe to Scripture. It wil be ſaid Scripture is an vnfit Iudge, it cannot ſpeak? I anſwer, It ſpeakes ſufficiently to determine of all matters of faith and conſcience: we ſee in common experiēce, a man may reſolue his friend in matters of doubt, as well by letter, as by word of mouth; why then may not the word of God ſent from heauen vnto his church, reſolue mens conſciences in all matters of doubt for faith and manners. And indeede, let any man come

[a] 1. Cor. 2. 15

[b] 1. Ioh. 4. 1.

in humilitie, and ſeriouſly ſearch the Scripture, and hee ſhall finde reſolution therein, for any matter of conſcience whatſoeuer.

e Church incompe- t iudge.

Vſe. 2. By this authoritie of Scripture in giuing ſoueraigne iudgement, we are taught to take heede of an incompetent Iudge, which men for many hundred yeares haue ſet vp in their hearts, to relie vnto in matters of faith and conſcience: and that is to put the Church in roome of the word, for ſoueraigne iudgement. The Church of Rome teacheth, that the [c] Church muſt iudge of the Scripture; yea, without Scripture [d] giue ſoueraigne determination in matters of conſcience, as hauing more authoritie then Scripture, because it giues authoritie thereunto: but this is the ground of Atheiſme, and hereſie, and the path way to Poperie; the true Church of God muſt haue the honour of Chriſts ſpouſe; but yet the authoritie of ſoueraigne iudgement muſt not be giuen to her, but onely to the word of God himſelfe.

Conc.Trid. ſ.4. Eckius chir.loc. m.tit.1.de cleſ.& e- s author.

cripture is thenticall.

The ſecond part of the authoritie of Scripture, is that euery part of Canonicall Scripture is *Authenticall*; that is, of ſufficient authoritie of it ſelfe, though it be not confirmed by any other teſtimonie; for Scripture is the word of God, and the teſtimonie of Scripture is the teſtimonie of God himſelfe, then which none can be greater: as Saint *Iohn* ſaith, *If we receiue the teſtimonie of men, the teſtimonie of God is greater*, 1. Ioh. 5. 9. For the better conceiuing of this point, conferre all the bookes that are or euer were, together, and thereby it will appeare, that the Scripture is of it ſelfe *Authenticall.* There be three ſorts of bookes; Diuine, Eccleſiaſticall, and Humane: *Diuine bookes* are the bookes of God, penned by the Prophets and Apoſtles; and they are all the word of God: for whether we regard the matter of them, or the manner of reuealing them, they are all from God, the Prophets and Apoſtles were onely Gods hands and inſtruments in penning them, the holy Ghoſt gaue the matter, the order, and the very words; from whence it muſt needes follow, that they are of all-ſufficient authority of themſelues. *Eccleſiaſticall bookes*, are books of diuine matters, penned by learned men in the Church; and they are either generall bookes, or particular: *Generall bookes Eccleſiaſticall*, I call thoſe, which were either made or confirmed by the whole Church; as the Creedes of the Apoſtles, the Nicene, and of *Athanaſius*: and the foure firſt generall Councels, and theſe haue Catholike allowance, yet not abſolute authoritie, but depending on Scripture. *Particular bookes Eccleſiaſticall*, I call the Catechiſmes and Confeſſions of particular Churches made by them, or by particular members thereof; which haue not authoritie of themſelues, but from the Scripture, or from generall conſent. Now both theſe kinds of bookes may be called *Gods word*, ſo farre forth as they agree with Scripture: and yet A they are alſo the word of men, becauſe they were penned by men, and haue both order and ſtyle from men: and in this regard, that they were partly mens workes, they are not authenticall of themſelues, but depend vpon the authoritie of Scripture. *Humane bookes*, are bookes penned by men, either of the Church, or out of the Church, concerning humane things; as bookes of naturall Philoſophie, of Policie, and other Artes: and theſe are not the bookes of God, but of men alone, hauing both matter and ſtyle from men: many of them containe excellent truths in their kind, yet gathered onely from experience and common reaB ſon; but they haue not in them that truth, which is *truth according to godlineſſe*, ſeruing to build vp, and to bind the conſcience; vnleſſe it be in one caſe, to ſtoppe the mouthes of Atheiſts, and Epicures, and to conuince their conſciēces. And thus by cōference of all books, wee ſee that Scripture alone is authenticall in it ſelfe, and no bookes beſide.

. ſorts of ookes. . Diuine.

. Eccleſia- ſticall.

3. Humane bookes.

Vſe Gods teſtimony alone in preaching.

Vſes. 1. This teacheth vs, that miniſters in the diſpenſing of Gods word ſhould content themſelues with the teſtimonie of Scripture alone; for the end of the miniſterie is to worke and confirme faith, and to ſettle and build vp the conſcience in the truth of religion, and matters concerning ſaluatiō; which no other word can doe, ſaue onely the word of God in Scripture, that hath ſufficient authoritie in it ſelfe, from which conſcience cannot appeale: and for C which cauſe our Sauiour Chriſt the true Prophet of the Church, contents himſelfe with the teſtimony of the law and Prophets alone; and after him his Apoſtles did the like. See this notably confirmed by *Paul*, who in his preaching to the Iewes, profeſſed himſelfe to haue ſaide *none other thing then that which the Prophets and Moſes ſaid ſhould come.* Other writings haue their good vſe in their time and place, but not in the publike miniſterie; for authority and teſtimonie from Scripture is authenticall: *This the Scripture ſaith, therefore it is ſo*; but *authoritie from Councels and Fathers, is ſophiſtrie*: as, *Auſtin* ſaith ſo, therefore it is ſo; this is no good reaſon, for it implies that D all that *Auſtin* ſaide is true, which indeede is falſe, he beeing as all men are, ſubiect to errour.

Act. 20.22.

Vnwritten traditions, not authenticall. Andrad.orthod.explic. l.2.pag.63.

2. *Vſe.* This alſo ſheweth, that we cannot beleeue vnwritten traditions, though they be called Apoſtolical. The church of Rome intend to deceiue vs, whē they would beare vs in hand that halfe of thoſe things which are to be beleeued, are not written in Scripture, but receiued by tradition: but theſe traditions we cannot beleeue by a diuine faith, howſoeuer by a common humane faith we may; for they are contained in the bookes of Councels, and Fathers, which were worthy men, yet ſubiect to errour.

3. *Vſe.* This alſo ſheweth, that we muſt ſubmit our ſelues with feare and trembling to the

word of God; for it hath abſolute authoritie to iudge vs, and to conuince our conſcience in all matters of faith and manners that pertaine to ſaluation.

Whether the authoritie of Chriſt & the Prophets be equall.

IV. Point. Whereas Chriſt alleadgeth *Moſes* and the Prophets to confirme his miniſterie, it may be demanded, whether there be any difference for authoritie, betweene Chriſt and the Prophets; for he that alleadgeth another mans authority ſeemes to be inferiour thereto? I anſwer, if we compare Chriſt and the Prophets, we muſt diſtinguiſh betweene their doctrine, and their perſons. The doctrine of *Moſes* and of the Prophets is equal to the doctrine of Chriſt two waies; Firſt, in certentie of truth, for it is as vndoubtedly true, as if Chriſt himſelfe had taught the ſame. Secondly, in efficacie and authoritie for the power of binding conſcience; for the doctrine of the Prophets binds conſcience as fully and truely as if Chriſt himſelfe had ſpokē it. And yet the perſon of Chriſt is aboue the perſon of *Moſes*, and of all the Prophets; for hee is the ſonne of God, both God and man; they were men, he is the author of truth: they onely the inſtruments and penmen thereof: and from hence it comes that Chriſts doctrine doth more binde vs to obedience then the doctrine of the Prophets, becauſe the perſon deliuering it is of more authoritie and excellencie: and for this cauſe Chriſt alleadges *Moſes* and the Prophets, not for that his word is inferiour to theirs, but that in regard of our obedience hee might increaſe the authoritie of Moſes and the Prophets, becauſe a greater meaſure of obedience is required to Chriſts word in regard of the dignitie of his perſon. And this ſhewes that we now are more bound to obedience vnder the Goſpel then the people were vnder the Law: for we haue Chriſts doctrine which in regard of his perſon is of more authoritie then Moſes and the Prophets: ſee this point plainely laid downe by the Author to the Hebrewes: in the firſt Chapter he ſaith, *God in times paſt ſpake to his Church by the Prophets, but in theſe laſt dayes he hath ſpoken to vs by his Sonne*: and in the ſecond chap. v. 1. he laies downe the vſe of this that now we haue Chriſt for our teacher; namely, that *therefore wee ought more abundantly to giue heede to the things that we haue heard*, leaſt at any time we let them ſlip, &c. ſhewing that our diſobedience now ſhall be more ſeuerely puniſhed.

The ignorāt abuſe this rule.

V. Point. Ignorant people abuſe this text, to perſwad themſelues that preaching is needleſſe, becauſe no man can ſay more then this; *doe as yee would be done to, for this is the ſumme of the Law and the Prophets.* But wee muſt know, that this is not the ſumme of all that the Prophets ſay, but onely touching the matter of *iuſtice* and *equitie*: and indeede that we may attaine to ſaluation more is needfull; for we muſt not onely know Gods word in generall, but in particular, ſeeing that we may faile in the particulars of that which we know in generall. Againe, preaching ſerues not onely for the remoouing of ignorance, and the increaſe of knowledge, but to erect and build vp good conſcience and honeſt liues, by the increaſe of faith, repentance, loue of God and man, and of obedience: and this vſe the moſt learned and godly man that euer was may make of the publike miniſterie, though diſpenſed by one that is farre inferiour to him in knowledge and pietie.

Laſtly, it may be demanded how this can be the ſumme of the Law and the Prophets, *to doe as we would be done to, with men*; ſeeing we are further bound by the law to performe duties of loue and obedience to God? *Anſ.* This rule is the ſumme of all: for our loue to God muſt be ſhewed in the practiſe of the duties of loue, iuſtice, and mercie towards men: for God is inuiſible and it pleaſeth him to make himſelfe ſeene in our viſible neighbour, requiring that our loue to himſelfe ſhould be ſhewed in the works of mercie, iuſtice, and goodnes towards men. Men may flatter themſelues and ſay they loue God, but if it be not ſhewed in the loue of their neighbours, they deceiue themſelues, there is no loue of God in them. And therefore they are deceiued that thinke all is well with them, when they come to Church, and receiue the Sacraments; for religion ſtands not in the outward ſeruice of God, vnleſſe it be ſhewed forth in the duties of iuſtice, loue, and mercie commanded in the ſecond Table: ſee Iam. 1. 27. pure religion and vndefiled before God, is to viſit the fatherleſſe and widdowes in their aduerſitie: and to keepe himſelfe vnſpotted of the world.

V. 13. *Enter in at the ſtraite gate: for it is the wide gate, and broad way that leadeth to deſtruction; and many there be which goe in thereat.*

14. *Becauſe the gate is ſtrait, and the way narrow that leadeth vnto life, and few there be that finde it.*

10. Part of Chriſts Sermon.

Theſe two verſes being the fifth part of this chapter, containe the tenth point of Doctrine in this ſermon of our Sauiour Chriſt: wherein he exhorteth his hearers and vs all effectually, to an earneſt care in ſeeking euerlaſting life: and withall admoniſheth vs in the matter of Saluation not to follow the multitude, becauſe moſt men goe the broad way to deſtruction.

The words containe two parts. A commandement, *Enter in at the ſtrait gate*: and a reaſon in the words following, *for it is the wide gate*. Yet for our further edificatiō & inſtruction, I will conſider and handle fiue points, which are here ſet downe by our Sauiour Chriſt: I. that there be two contrarie cities or kingdomes, in one of which euerie man & woman muſt abide for euer after this life: and further, that theſe affoard vnto men a contrary eſtate, the one life, the other death and deſtruction. II. That there are two diſtinct waies to theſe two cities or kingdomes; one leading to deſtruction; the other leading vnto life. III. The condition and propertie of theſe two waies: The way of life is *ſtraite* and *narrowe*: The way of deſtruction is *broad* and *wide*, and that from the beginning to the end. IV. What men doe in theſe wayes; namely, that *many* walke in the broad way, and *fewe* can finde the ſtraite and narrow way. V. What men ought to doe touching theſe waies, namely, paſſe by the broad way and enter into and walke in the ſtraite way: which is the ſcope of Chriſts exhortation and inſtruction in this place. Of theſe in order.

For the firſt: Theſe two cities are two diſtinct places ordained of God for the finall and eternall aboad of all mankind after this life, according to that which euery man hath done in his bodie. Theſe are tearmed diuerſly in Scripture: one, *the kingdome of heauen*: the other, *vtter darkeneſſe* in the chapter following, ver. 11, 12. The one *Abrahams boſome*: the other, *hell fire*, Luk. 16.23. and in the 21. and 22. Chapters of the Reuelation they are notably deſcribed, the one is called the *citie of God*: the other the *burning lake*: and vſually the one is called *heauen*, the other *hell*. And as theſe are diſtinct places, ſo they affoard vnto men two diſtinct eſtates: The one *life*, the other *deſtruction*; as it is ſaid, the *narrowe way leads to life*: the *broad way to deſtruction*. By *life* here is meāt, a bleſſed ſtate of man in which hee liues in fellowſhip with God, & hath his heart filled with the vnſpeakeable loue and goodnes of God, and with endles ioy from Gods immediate preſence. And this indeed is the onely true life; our naturall life is but a ſhadow thereof. By *perdition* or *deſtruction*, we are to vnderſtand a curſed ſtate of man, in which hee is without all fellowſhip with God in reſpect of his fauour, mercie, and loue; and yet in bodie, ſoule, and conſcience doth apprehend the bitterneſſe of Gods wrath & furie for euermore; hauing no fellowſhip ſaue onely with the deuill and his angels, and damned ſoules. This is no life, but eternall death, though ſoule and bodie liue together eternally.

Vſe, I. In that Chriſt doth here mention but two cities or places, to the one whereof euery man muſt reſort after death; we may gather that there is no middle place or condition betweene life and deſtruction. A third place or ſtate the Scripture knoweth not, and therefore there is no place of purging the ſoules of men after this life, which the Papiſts call Purgatorie: if there had, the word of God would haue

A reuealed it. But the [a] Papiſts ſay, it is the vpper part of hell neere to the hel of the damned; I anſwer, If that were ſo, then their is no ſaluation for them that are in purgatorie; for there is no returning out of hel to heauen by reaſon of the great *gulfe betweene them*, Luk. 16. 26. and they that are in any part of hel are but damned perſons.

II. Vſe. If there be but two places, and in the two eſtates onely according to that which men haue done here on earth either good or euill; then we muſt be admoniſhed with all care and conſcience to vſe all good meanes, whereby we may eſcape the one, and attaine to the other; to be freed from deſtruction, & to gaine

B ſaluation. In the maſſacre and ſacking of a city; in which ſome are ſlain and ſome eſcape aliue, euery one hath care to ſhift for himſelf, to ſaue his temporall life: much more then ought wee to prouide for eternall life, ſeeing at the laſt day wherein the whole world ſhall be ranſacked, euery one muſt vndergoe either ſaluation or deſtruction: if we had our deſeruing we ſhould be confoūded euery moment; but God in mercie graunts vnto vs length of dayes for this very end that we ſhould ſeeke Gods kingdome and life euerlaſting: and therefore this muſt be our principall care and ſtudie, that we may be alwaies readie, whenſoeuer we ſhall be called hence; and the rather, because we know not when Chriſt will call vs hence; Luke, 12.

C 40. *Be yee alſo prepared therefore, for the ſonne of man will come at an houre when yee thinke not.*

II. Point. As there be *two diuerſe eſtates in two diſtinct places*; ſo there be *two generall waies* that lead thereunto: the one, the *way of life*, v. 14. the other, the *way to deſtruction*, v. 13. Firſt, I will ſpeake of the *way of life*, and thereby ſhal we ſee what the *way of deſtruction* is; in which regard it ſtands vs all in hand to knowe what is the way of life. Now none hath better noted it out vnto vs, then the Prophet Habacuk, chap. 2. v. 4. in theſe words, *But the iuſt ſhall liue by faith*: in which place he foretels the afflictions of the Iewes by the Chaldeans: whereupon the Iewes might ſay, whereby then ſhall

D we ſtay our ſelues? he anſwers *by faith: The iuſt man liues*, that is, leadeth his life *by faith*. Some giue this meaning to the Prophet, *The iuſt by faith ſhall haue life euerlaſting*: but the Apoſtle expoundeth it otherwiſe, Gal. 3. 11. So then *to walke in the way of life*, is to lead our liues by faith in Chriſt: as Heb. 10. 39.

Here two points muſt be conſidered: I. what *faith* that is by which men muſt liue in this world: namely, *true iuſtifying faith*, the verie ſame by which they are to be ſaued in the day of the Lord. *I liue by faith* (ſaith Paul) *in the ſonne of God, who hath loued me, and giuen himſelfe for me*, Gal. 2. 20. where he doth notably expound this text, ſhewing, that faith in Chriſt our redeemer, is that faith whereby wee muſt lead our liues in this world: for they which

[a] Bellarm. de purgat. l. 2. c. 6.

Striue to eſcape hell & get to heauen.

Two waies.

1. The way of life.

A Chriſtians life is twofold.

1. Spirituall.

will be ſaued by their faith, muſt firſt liue by their faith: he that beleeues well, liues well: and that faith will neuer ſaue the ſoule, that cannot guide and order the life: many men thinke it is ſufficient to ſaluation to beleeue the promiſe of life: but faith hath a further worke in them that it ſaueth; for it alſo cauſeth them to liue thereby. Now a man liues by faith, when he reſts himſelfe on God, and ſuffers himſelfe wholly to be lead and guided by Gods written word. Example hereof we haue in *Abraham*, Heb. 11.8. *who by faith forſooke his owne countrey, and at Gods commandement went hee knewe not whether*. More particularly; a Chriſtian mans life is twofold: ſpirituall, and temporall: both which he muſt liue in this world, for heauenly life beginnes before we die: and both theſe kinds of life muſt be preſerued by faith. The *ſpirituall life* of a Chriſtian, is that whereby he hath true fellowſhip with God: this begins in this life; and it ſtands in reconciliation with God, wherein a man is accepted to the right of eternall life. This reconciliation is life, and it is held by faith: and faith onely in Gods word and promiſe in Chriſt alone is it that makes vs lay hold of, receiue, and keepe this our reconciliation. We muſt giue God this honour to beleeue his promiſe of remiſſion of ſinnes, and life euerlaſting in Chriſt; and vpon our faith God vouchſafeth vnto vs remiſſion of ſinnes, and life euerlaſting. Here ſome may aske whether euery thing that we beleeue be made ours; as riches, honour, and ſuch like? *Anſw.* No: but onely that which God promiſeth in the Euangelicall couenant of life euerlaſting, vpon our faith. Here alſo ſome will ſay, If this be all, I am well, for I beleeue Gods promiſe. But herin many deceiue themſelues, beleeuing the promiſe falſly. True faith is this: men muſt ſeeke the pardon of their ſinnes, and in ſeeking beleeue it: but they that beleeue without vſing the meanes deceiue theſelues, ſeeing God hath ioyned his promiſe to the meanes. Wee offend God daily, and therefore muſt daily renue our repentance, and by faith beleeue the pardon of our daily ſinnes.

Fruits of ſpirituall life.

Further, this ſpirituall life hath his fruits. It is no dead life: for he that hath remiſſion of ſinnes liues in Chriſt, and this life ſhewes it ſelfe in the fruits of good workes: as mercie, loue, goodnes: and in euery good worke we muſt liue by faith, for to the doing of any good worke there is a double faith required: firſt, a *generall faith*, whereby we are perſwaded that the worke is allowed and required of God: ſecondly, a *ſpeciall faith*, whereby we are perſwaded that the particular work done is accepted of God. In the acceptation of the work, God firſt accepteth the perſon in Chriſt, and then the worke in and for the perſon. Yea, we are mooued to euery good worke by faith, for it brings to minde Gods loue, mercie, and goodnes to vs: and ſo mooueth vs to performe the like duties of loue and mercie towards our brethren.

Spirituall li is ſeene in temptation.

Thirdly, ſpirituall life ſhewes it ſelfe in reſiſting and enduring temptation: for euery child of God hath many and grieuous aſſaults, ſo as the righteous ſhall ſcarce be ſaued: and in all and euery one of theſe, we muſt liue by faith, and thereby relie on Chriſt, not on our ſelues. Example hereof we haue in Chriſt vpon the croſſe, who euen then when hee felt the wrath of God vpon him, and his indignation againſt him, did yet cry vnto him as to his God, *My God, my God*: and *Iob* in grieuous temptation and affliction, ſaid vnto the Lord, *Loe, though he ſlay me, yet will I truſt in him*, Iob 13.15. and ſo muſt we euen then lay hold on Gods mercy when we feele no comfort in our ſelues: ſo did *Dauid*, when he felt no comfort, yet hee did cleaue to God in his meditation, Pſal. 77.7, 8.10, 11. In diſputations in ſchooles it is a fault to ſticke alwaies to the concluſion: yet in this combate with Satan it is no fault, but a good practiſe of true faith.

How tem porall li lead by fa

Temporall life ſtands in the practiſe of ſome particular calling, and ſome men be of one calling, ſome of another: and euery one hath or ought to haue ſome one lawful calling or other wherein to leade his temporall life. Now the workes of a mans particular calling they muſt be practiſed by faith, euen the duties of the baſeſt calling that is, as of the ſheepheard. And that a man may doe the duties of his calling in faith, he muſt firſt haue a grounded conſcience that his worke is allowed of God, and accordingly hee muſt doe his worke. Againe, euery man in his calling muſt haue a care of his owne life and of thoſe that belong vnto him, to prouide for them things neceſſarie, as meate, drinke, and cloathing, and this care muſt be ruled by faith, that is, a man muſt vſe the lawfull meanes to get theſe things, and yet ſo as he leaue the iſſue and euent vnto Gods bleſſing: we may prouide for neceſſaries, but wee muſt goe no further, but vſe the lawfull ordinarie meanes, and ſanctifie them by prayer, leauing the bleſſing vnto God. *Caſt thy workes on God*, ſaith Salomon. Prou. 16.3. and S. *Peter* bids vs *caſt all our care on God*, 1. Pet. 5.7. Laſtly, euery calling hath his croſſes: no life is ſo quiet that it wanteth all vexations. Now when croſſes come vpon any man in his calling, then muſt he beare the ſame by faith: hee muſt reſt on Gods word, and quiet his mind with the good wil and pleaſure of God. *He that beleeueth* (ſaith the Prophet) *ſhall not make haſt*, Iſa. 28.16 that is, he ſhall not be caried headlong with a deſire to ſatiſfie his owne pleaſure and appetite either in ſeeking to be freed from euill, or to enioy ſome bleſſing, but ſhall content himſelfe with the good pleaſure of God. And thus wee ſee what it is to liue by faith, which is the right way to life eternall.

A ciuill ho neſt life n ſufficient t ſaluation.

Vſes. 1. This ſheweth, that a great number are farre wide, which thinke that if they liue vprightly among men, then all is well: this honeſt life is euer commendable among men; but it is not ſufficient to ſaluation. It is but a worke of nature, for a man by naturall reaſon made leade a ciuill vpright life, as many haue done among the heathen: but the life that muſt bring a man to heauen muſt be lead by faith: and therefore they that would walke the way to life, muſt walk by faith, not by reaſon onely.

e muſt t liue by ſe.

II. This alſo ſheweth that they are deceiued which liue by ſenſe, meaſuring Gods loue and hatred by outward bleſſings and croſſes; and therfore when God takes away the means they will no longer truſt on him: but we count it a point of diſhoneſtie, not to truſt our honeſt freind without a pawne: much more then is it a diſhonour to God, when we will not relie vpon him, without outward pledges of his fauour: and therfore we muſt relie on God when all meanes faile: for *no man knoweth loue or hatred by all that is before him*, Eccles. 9. 1.

eaſure not race by eeling.

III. Many that profeſſe religion are deceiued, that meaſure their grace and goodneſſe in religion by feeling in their owne hearts: but we muſt not relie thereon, for true faith may be in the heart without inward ſenſe: againe, the deuill may put falſe comforts many times into a mans heart: the bad man receiues the word with ioy, Luk. 8. 13. looke to thy faith by Chriſts word, and thereby iudge thy ſelfe: and reſt not in thine inward feeling.

Learne to know Gods will.

IIII. This teacheth vs to acquaint our ſelues with all the commandements of God that be in the Bible; and with all the promiſes that concerne the pardon of ſinnes and life euerlaſting: for without this knowledge there can be no faith: and therfore we muſt abandon all ignorance of theſe things, and inſtruct our ſelues and thoſe that belong vnto vs in the word of God, that they and we may liue by faith.

How to liue in afflictions.

V. Theſe are happie daies of peace and of many temporal bleſſings wherein we now liue: but we muſt not liue alwaies in this peace, God hath begun to ſet his iudgements among vs, and if we doe not repent we muſt looke for further and more grieuous iudgements, as the loſſe of his word, and a ſword vpon our ſelues, our freinds and children: what if theſe dayes come, how muſt we then liue? namely, by faith in the word and promiſe of God, lay hold on this, and though thou looſe freinds, goods, and thine owne temporall life, yet hold faſt thy ſpirituall life, by faith cleaue vnto Chriſt, and then in the middeſt of ſwords and weapons of death thou ſhalt walke the way to eternall life. And thus much of the way of life.

The ſecond way is the *way to deſtruction*: which is called *the way of ſinners* and *of the vngodly*, Pſal. 1. 1. 6. This way hath many pathes, which tend all to one ende, and meete in the ſame period; and they may all be reduced to theſe three heads: I. the way of *nature*: II. the way of *falſe faith*: III. the way of *faith* and *nature*, ioyned both together.

1. The way of nature.

The way *of nature*, is when men liue onely by the light of nature: of this S. *Paul* ſpeaketh, Act. 14. 16. *God ſuffered all the Gentiles to walke in their owne wayes*, wherein they were voide of God in Chriſt, and ſo not vnder mercie.

2. The way of falſe faith.

The *way of falſe faith*, is ſomething more then the way of nature; but yet it leadeth to deſtruction, becauſe their faith is falſe and profeſſion vaine: and this is the way of falſe religion, whereof there be theſe three maine & principall at this day, to which all other may be referred. The religion of the *Turkes*; of the *Iewes*; and of the *Papiſts*.

Turciſme.

The *Turkes* in their religion acknowledge Chriſt for a great Prophet, but not to be God, neither doe they looke for any ſaluation by him.

Iudaiſme.

The *Iewes* in their religion acknowledge but one God, yet out of Chriſt: they acknowledge not his incarnation paſt, but expect it yet to come: they waite for an earthly kingdome: They hold the olde Teſtament onely, & denie the new. Now both theſe refuſing Chriſt, haue not the father, & ſo can haue no ſaluatiō in their religion.

Poperie.

The *Papiſts* acknowledge much truth formally, but then againe they ouerturne it: for they hold that generall faith, which the Deuils may haue: but for that ſpeciall iuſtifying [a] faith, whereby a man is to beleeue his owne ſaluation; the remiſſion of his ſinnes, and his owne reconciliation with God in Chriſt, that they renounce. Againe, the Chriſt of the Papiſts is no true Chriſt; for they make him but halfe a Sauiour, or not ſo much; euen onely an inſtrument to make men ſauiours of themſelues; for [b] by his grace they doe workes properly meritorious, and fully worthy of eternall life. They robbe him alſo of his *manhood*, ſaying, it is euery where in his quantitie, where maſſe is ſaid: [c] for they haue *the ſelfe ſame bodie* that was crucified. Alſo they denie his offices: I. his Kingly office: for they part ſtakes with him, and giue it to the Pope, in ſaying [d] hee hath power to make lawes which binde the conſcience, as Gods lawes doe. II. his *prieſthood*, becauſe [e] euery maſſe Prieſt offers Chriſt anew: and they make Saints [f] interceſſours, eſpecially the Virgin Marie. III. his propheticall office, ſaying the [g] Scriptures are imperfect without traditiō; [h] vncertaine without the ſenſe and meaning of the Church; the [i] originall copies are corrupted and the [k] Church is aboue them in authoritie.

3. The way of nature & grace.

The third way, is the way of faith and nature together; this is the common way wherin moſt Proteſtants walke: for we hold the right faith in word; our profeſſion and iudgement is right: but yet our liues are lead according to nature. And theſe three pathes are all in the broad way to deſtruction. And therefore as we hold true doctrine, and right faith in word: ſo let vs lead our liues accordingly, and teſtifie the ſame by our workes, eſpecially in the times of dearth when God laies his hand on the poore, and thereby tries the hearts of the rich.

III. Point. The propertie of theſe waies. The way to life is narrow and ſtrait: the way to de-

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[a] Concil. Trid. ſeſſ. 6. cap. 9. & can. 13. &c.

[b] Rhem. on 2. Tim. 4. ſect. 6.

[c] Rhem. on Matth. 26. ſect. 4.

[d] Bellar. de Rom. Pont. l. 4. cap. 15. 16.

[e] Rhem. on Heb. 9. ſect. 10.

[f] Miſſale Rom. à Pio 5. in letan. p. 304.

[g] Cenſur. Colon. f. 210.

[h] Ibid. f. 115.

[i] Canus. l. 2. c. 13.

[k] Pig. l. 1. de hier. eccleſ. c. 13.

Way of life is ſtraite.

ſtruction is broad and wide. For the firſt: *The way of life is narrow and ſtraite*, from the firſt entrance to the laſt paſſage: why ſo? Firſt, becauſe the way of life is onely one ſingle path: but the way of death is manifold, containing ſundry paths. Secondly, they that walke in the way of life, containe themſelues within the bonds and liſts of Gods word: for *the words of the wiſe are as naylès and pales to keepe vs in*, Eccles. 12. 11. Thirdly, in the way to life there are many afflictions and offences, as Act. 14. 22. *Through manifold afflictions wee muſt enter into the kingdome of heauen*: and, Hoſ. 2. 6. *I will ſtoppe thy way with thornes*: meaning, that by ſharpe afflictions he would hedge them in the way of obedience. But ſome may ſay, why then doth Chriſt ſay, *his yoke is light*, Matth. 11. 30. and *S. Iohn, his commandements are not grieuous*, 1. Ioh. 5. 3. and *David, I will walke at large or libertie*, Pſal. 119. 45. I *anſwer*, the way is ſtraite and narrow in reſpect of our nature: but yet broad and eaſie by his aſſiſting grace and helpe. Here then we ſee what courſe we muſt take if we meane to come vnto Chriſt; namely, we muſt tread in this narrow way, and become like vnto him in ſuffering afflictions: for this way he went here on earth, and ſo entred into his glorie.

Way of death broad.

The propertie of the way of death is *breadth*. Now the *way of death is broad*: firſt, becauſe the way of ſinning is manifold; euen as truth is onely one, and error manifold. Secondly, they that walke in this way break out of the bounds of Gods word, and doe not containe themſelues therein. Thirdly, herein they meete with few croſſes and impediments: as *David* ſaith, *They are not in trouble as other men: they proſper alway and increaſe in riches*, Pſal. 73. 5. &c. 12. And the reaſon is, becauſe they ſeeke by all meanes to ſatisfie their hearts deſire whether by right or wrong; ſaying with the foole in the Goſpel, *Soule, ſoule, take thy reſt, liue at eaſe*, Luk. 12. 19.

IV. Point. What men doe in theſe wayes; namely, the greateſt part of men walke in the broad way; but few in the narrow way.

Hence we learne ſundrie inſtructions. I. We muſt not be offended or diſcouraged when we ſee moſt men liue either in a falſe religion, or in groſſe impietie: for the greateſt part walk in the broad way. II. We muſt not follow the multitude in matters of religion, but thoſe that follow Chriſt, the Patriarks, Prophets, and Apoſtles: for the moſt goe wide, and the feweſt hold the right way of life. III. That *vniuerſalitie* is no marke of a true Church: for the true Church is in the ſtraite way, but therein the ſmalleſt number walke. IV. *Vniuerſall grace*, is a deuiſe of man; for few finde the way of life, and therefore it is hid and vnknowne. If it be ſaid, that all might finde it if they would: I *anſwer*, they can not: for the word *finding*, doth preſuppoſe a ſeeking; as if Chriſt had ſaid, though many giue themſelues to ſeeke the way A of life, yet fewe they be that finde it. The like phraſe we haue, Matth. 24. 38. *In the daies of Noah they ate and dranke*; that is, they gaue themſelues to eating and drinking. Againe, S. *Luke* hath it thus, *and ſhall not be able to finde it*: why then doe not the moſt finde the way to life? Is it becauſe they ſeeke it not? no verely: S. *Luke* denies that: Why then is the way hid to the moſt, and reuealed to fewer? this Chriſt teacheth vs; *becauſe it ſo pleaſeth God*, Matth. 11. 25. 26.

Vniuerſall grace confuted.

Our duties in regard of theſe two waies. Luk. 13. 24.

V. Point. What muſt wee doe in regard of theſe two wayes? we muſt *enter*, yea (as S. *Luke* hath it) *ſtriue to enter in at the ſtraite way*: and *to paſſe by the broad way*. This is the commandement B of our Sauiour Chriſt: wherein three things are inioyned vs: firſt, that we muſt come into this ſtrait way, and eſchew the broad way, ſecondly, we muſt not be diſcouraged for the ſtraitnes of the way: and thirdly, we muſt ſtriue to enter in.

I. Charge.

The firſt is a neceſſarie dutie in theſe times: for we are like vnto mariners which paſſe by many pleaſant countries, and ſtately buildings, and doe onely behold them a farre off, but not enter into them, nor land vpon them. We muſt therfore ceaſe onely to talke of the way of life, and beginne to walke in it. If any ſhall aske, how we may come to walke in this way: I *anſwer*, read Ier. 6. 16. ſee there a notable leſſon:

How to walk in the way of life.

1 Firſt, we muſt *inquire which is the olde way, for the old way is the right way*. But where ſhall we learne out the olde way? *Anſw.* In the holy C Bible: there ſhall we ſee the way that the Patriarks, Prophets, and Apoſtles went.

2 Secondly, hauing found the right way, we muſt labour to know all the turnings of it. We muſt ſee what things we are to beleeue and doe, *hauing the myſterie of faith in a good conſcience*, 1. Tim. 3. 9.

3 Thirdly, we muſt walke in this way, Ier. 6. 16. for it is not ſufficient to know the will of God, and to make profeſſion of religion, but we muſt put in practiſe the things which we know. And laſtly, we muſt be circumſpect to keepe our ſelues in the right way. Hag. 1. 5. *Set your hearts on your waies*: Pſal. 119. 59. *I conſidered my waies, and turned my feete vnto thy teſtimonies.*

II. Charge.

How to get courage againſt the ſtraitnes of the way.

D The ſecond charge in this commandement is, that when we walke in the way to life, the *ſtraitnes of the way muſt not diſcourage vs from going forward therein*. This is the principall point intended by our Sauiour Chriſt in this commandement, euen to arme vs with courage and perſeuerance againſt afflictions, croſſes, and temptations, which might diſmay and daunt vs in this way. And in this charge we are taught ſundrie weightie duties to be practiſed in the profeſſion of Chriſts true religion.

1. Dutie.

I. Dutie. That we are not to giue to our ſelues the libertie of heart which nature deſireth in all of vs; but we muſt reſtraine our ſelues thereof, and bring our minds, our thoughts, affections, our wills, ſpeeches, and actions into the ſtraits of the word of God. This reſtraint of our naturall deſire is two-fold: by the Lawe, and by the Goſpel. In the Lawe euery commandement miniſtreth his particular reſtraint, as wee ſhall ſee in their order.

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eſires.
. Commandement.

The firſt Commandement concernes *the hauing of the true God for our God.* By nature we take liberty to our ſelues to conceiue of God at our owne pleaſure: for commonly men conceiue of God out of the Trinitie, and worſhip the perſons one without an other: the Iewe, the Turke, and all the heathen will not be reſtrained of this libertie: but the people of God who ſubmit themſelues to his word, they by this lawe are reſtrained of this naturall deſire, and are taught to chooſe and haue to themſelues the true God for their God; and to conceiue aright of this God; namely, that he is one in eſſence and three in perſon, and that the perſons muſt bee worſhipped in the vnitie of the godhead: for as they are one in nature, ſo we muſt vnite them in one and the ſame worſhip. Againe, by nature we take libertie to our ſelues to forget the true God, and in our own hearts do ſet vp a falſ god vnto our ſelues: ſome make riches their God, ſome honours, ſome pleaſures: for look wheron a man beſtows his heart & his affections, as his loue, his feare, and confidence, that he makes his god: & hence it comes that ſome in iudgement hold the true God, and yet haue a falſe god vnto themſelues in their hearts: but the firſt commandement reſtraines vs of this libertie alſo: and it inioynes vs to beſtow our whole heart, and all our affections on the true God; louing, fearing, and truſting in him aboue all. Thirdly, our nature is to exalt our ſelues, & to aſcribe ſomething vnto our ſelues, eſteeming the good things that be in vs, as of our ſelues; and as though they were our own: whereby we take to our ſelues ſomething that is proper to God, becomming like to the prodigall child which would haue his portion to himſelfe ſeuered from his father. With this naturall pride was Dauid puffed vp, when hee numbred the people. But the firſt commandement reſtraines vs of this alſo, preſcribing vnto vs the dutie of inward adoration; which we performe, firſt, when we giue vnto him all the honour that wee can, eſteeming our ſelues but duſt & aſhes, and aſcribing vnto him all the good that is in vs, as from him: ſecondly, when we ſubiect our ſelues vnto him wholy as to our creatour, and doe ſubmit our hearts, wills, and conſcience to his holy word: and theſe be the ſtraite waies, which this commandement preſcribes vs.

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The ſecond Commandement concernes Gods *outward worſhippe:* and it puts vnto vs many reſtraints. Our nature deſires to conceiue of God in ſome forme, and to repreſent him in ſome image; but the Lord is a ſpirit, and this commandement inioynes vs to worſhip him in *ſpirit and truth*, & to conceiue of him in his works and properties reſtraining our naturall deſires of conceiuing and repreſenting God. Secondly, it is our nature to perform outward worſhip vnto God onely; but for any further thing we would take libertie to our ſelues; we would giue him onely the outward bodily worſhip, as come to church, heare the word, pray outwardly, and receiue the Sacraments; but the Lord in this commandement giues vs charge, that with as great care and conſcience, we would giue vnto him the inward worſhip of the heart; for God muſt be ſerued with the whole man, but loue, and feare, and truſt in God, muſt be conformable to our outward worſhip. Further, euery man almoſt can be content to profeſſe religion, and to performe ſo much as the laws of his countrie require for the ſeruice of God; but yet they would take liberty in their callings, to liue as they liſt: but Gods commandement reſtraines this deſire alſo. We muſt hold religion not onely in the Church, but alſo ſhewe the ſame in our liues and conuerſations; and therefore is the ſecond table ioyned with the firſt, to teach vs that we muſt performe duty to God in the ſeruice of man.

Reſtraints in
the 3.Com.

The third commandement concerns *the holy vſe of the holy things of God*, eſpecially of his word and Sacraments. Now for the outward worke of hearing the word, and receiuing the Sacraments, we are content to performe them; but we would haue God thinke himſelfe ſatisfied by the worke done. But this commandement reſtrains vs of this deſire, inioyning vs not onely to vſe his holy things, but alſo in an holy manner, that is, with repenting and beleeuing hearts: for they are not holy to vs vnleſſe wee vſe them in and by faith and repentance. Againe, wee take libertie to vſe Gods name in oathes, and ſpecially in vowes, as in baptiſme, which we renue when we come to the Lords table: but herin we ordinarily abuſe this his holy name, not hauing like care to make good our vowes vnto God, as we haue to make them.

Reſtraints in
the 4.Com.

The fourth Commandement concernes the *time of Gods worſhippe:* wee our ſelues would haue all times in our owne diſpoſing, and wee thinke it hard to be reſtrained of any time; but this commandement reſtraines vs of this deſire, binding vs in conſcience to giue one day in ſeauen to the honour of God in his publike and ſolemne worſhip.

Reſtraints in
the 5.Com.

The fifth Commandement concernes the *giuing of honour and reuerence to Superiours:* and it reſtraines vs of our natural deſire, which is to ſeeke for, & to take honour vnto our ſelues alone: for this inioyneth vs to giue honour one to an other, eſpecially to them to whom it belongs, as to all ſuperiours in authoritie, in gifts, or age: let this be your honour ſaith *Paul*, *to giue honour to whom it belongs*, Rom.13.7.

Reſtraints in
the 6.

The ſixt Commandement concerneth *murther*; & it reſtraineth our naturall deſire, which is vpon ſmall occaſion to conceiue malice and to beare grudging againſt our brother, forbidding all thoughts, words, deeds, and geſtures, which tend to the impairing or deſtroying of our neighbours life and perſon.

Reſtraints in the 7.Com.

The 7. Commandement concerneth *chaſtitie*: and it reſtraines mans nature, which deſires to take libertie in vncleannes and fornication both of heart and life: and it bindes vs to abſtaine from all ſpeech, action, or geſture, which tends to the hinderance of our owne, or of our neighbours chaſtity: for God is holy and pure, & ſo ought our bodies and minds to be, which are temples of his bleſſed ſpirit.

Reſtraints in the 8.Com.

The eight commandement concernes our *neighbours goods*: and it reſtraines our corrupt nature, which deſires to haue libertie by all meanes good and bad to inrich our ſelues. And it inioyneth vs both in will and word, and in trafficke alſo, to ſeeke the common good, and the good of thoſe with whom we liue. Againe, this alſo reſtraines our naturall deſire of abundance, inioyning vs to ſeeke onely for neceſſaries, as food, and raiment: for we may not ſeek to be rich, yet if God giue vs more then things neceſſarie in the labours of our calling, thẽ we are to bleſſe God for them, and to vſe them to his glorie: this is a ſtraite way to the worldly man, but it muſt ſtand, and we muſt walke in it, if we would enter into life.

Reſtraints in the 9.Com.

The ninth Commandement concernes our neighbours *good name*: and it reſtraines vs of our naturall deſire, which is to conceiue and ſpeake vnto others, as alſo to receiue from others, euill report of our neighbour: and on the contrarie it inioynes vs, by all good meanes to ſeeke to preſerue our neighbours good name and credit.

Reſtraints in the 10.Com.

The tenth Commandement is touching *luſt*. When as we hurt no man in word or deed, thẽ we take it for graunted, that wee may thinke what we will, no lawes reſtraine thought; that we hold to be free. But this Commandement reſtraines the very firſt motions of our hearts, which tend to hurt our brothers life, chaſtitie, goods, or good name, though they neuer come into practiſe, yea though we neuer giue conſẽt of will thereto. And theſe are the reſtraints of the Law, whereto we muſt conform our ſelues, if we would enter into life.

Reſtraints of mans deſires by the Goſpel.

Now followe the reſtraints of the Goſpel, which is a part of Gods word touching remiſſion of ſinnes & ſaluation. By nature we deſire to ſtand vpright and righteous before God by ſome good thing in our ſelues: as the rich man in the Goſpel, he demaunds of Chriſt, *What good thing ſhall I doe to be ſaued?* Againe, it is our nature not to looke to be ſaued by any thing out of our ſelues; if we haue nothing elſe, our good meaning & good hope muſt ſaue vs: but the Goſpel reſtraines vs of theſe deſires, and inioyneth vs to renounce our ſelues in the matter of ſaluation, and all that is in vs: and to depend on a righteouſnes out of our ſelues in the perſon of Chriſt, which is his obedience and ſuffering. Againe, wee naturally deſire to enioy Gods mercie by ſenſe and feeling; but the Goſpel reſtraines vs of this kind of aſſurance, which comes by ſenſe and feeling, and inioyns vs to hold and keepe Gods mercy by beleeuing onely, both in life and death, though we haue no ſenſe thereof at all.

Matth.19.16.

Further, the Goſpel renues the lawe for the manner of louing: for the morall lawe required that wee ſhould loue another as wee doe our ſelues, but the Goſpel requires vs to loue one an other, as Chriſt loued vs; which is a greater meaſure of loue then the lawe required. For Chriſt loued vs more then himſelfe: for he gaue himſelfe for vs: and ſo ought we to loue euen our enemies. And thus we ſee how the Goſpel alſo reſtraines vs from following our owne naturall deſires, and enioyneth vs to walke in the narrowe way to life: whereto, as alſo to the reſtraints of the lawe, we muſt apply our ſelues, our thoughts, words, and deedes: ſo doing we walke in the ſtraite way that leadeth vnto life: but if we any way exempt our ſelues according to our naturall deſire frõ any of theſe reſtraints we then walke in the broad way that leadeth to deſtruction.

Suffer affli ction pa ently.

II. Dutie. Seeing we muſt be content with the ſtraitnes of the way, we learne, that when God layes any croſſes or afflictions vpon vs, we muſt not repine or grudge, but beare the ſame with patience, and ſuffer God to breake vs of our owne wills, reſting contented in our ſelues with the wil of God alone: for this is grace and a ſure teſtimonie that wee walke in the ſtraite way to life.

Our dutie in profeſſi of the tru

III. Dutie. In the caſe of confeſſion and profeſſion of true religion, when we be called thereto, we muſt be content to forſake goods, friends, yea and life it ſelfe, rather then by inioying them ſuffer our ſelues to be driuen out of this ſtraite way to life: *my life* (ſaith Paul) *is not deare vnto me, ſo that I may fulfill my courſe with ioy,* Act.20.24.

Laſtly, whoſoeuer is puffed vp with the pride of his own heart, is too ſtately to ſtoope vnder the ſtrait doore that leadeth to the way of life: he therefore that would walke in this ſtraite way, muſt caſt away all pride of heart, and humble himſelfe for his owne ſinnes, making himſelfe nothing in himſelfe: Matth.18.3,4. *Except you be conuerted and become as little children* (who are not proud and hawtie) *yee cannot enter into the kingdom of heauen: But he that humbleth himſelfe as this little child, the ſame is the greateſt in the kingdome of heauen.*

III. Charg Striue to en ter.

The third charge giuen vs by our Sauiour Chriſt concerning the ſtraite way of life is noted by Saint Luke; *that wee muſt ſtriue to enter into it.* From whence wee are taught, that our principall care muſt be aboue all things to come into the way of life euerlaſting, ſo much the word *ſtriuing* imports. It is ſaide, that when *Iohn* firſt preached, *the kingdome of heauen ſuffered violence, and the violent tooke it by force*: that is, there was ſuch forward-

Matth.11.

ath.7. 13,14.

nes and zeale in them that heard *Iohn* preach, to procure to themſelues the kingdome of heauen, that they ſtroue moſt earneſtly to get in. *Dauid ſware vnto the Lord, and vowed a vow vnto the mightie God of Iacob, that hee would not enter into the tabernacle of his houſe, nor come vpon his bedde, nor ſuffer his eyes to ſleepe, till he had found a place for Gods Arke*: where hee with the reſt of his people might come and pray vnto the Lord, and receiue anſwer from him againe. Now looke what zeale was in them that heard *Iohn*, and what care was in *Dauid* for the outward place of Gods worſhip, the like muſt be in euery one of vs for the obtaining of reconciliation and life euerlaſting.

al.132.3.4. 5.

ecuritie con- demned.

Vſes. I. Hereby many that liue in the Church of God may iuſtly be reproued: for a number there be that though they may partake of the word and Sacraments, yet are moſt negligent of their ſaluation, vſing no meanes to obtaine reconciliation with God, and to come by life euerlaſting: and this they doe profeſſe, that they will leaue all to God, relying wholly on his mercy without vſing any meanes on their parts to attaine thereto. But theſe men ſinne moſt grieuouſly, and are their owne deadly enemies; for they ought to conſider this commandemẽt, which condemneth their ſecuritie, and ſtraitly inioynes euery one, to ſtriue to come into the ſtrait way, and to walke therein.

easons to ine. . The dan- er of ſecu- ie. Iudg.16.29, .

And becauſe this dutie is ſo neceſſarie, I will vſe ſome reaſons to perſwade them hereto. *I.* Conſider this, when the Philiſtims were aſſembled, and had *Samſon* in the middeſt among them to make them ſport, if they had knowne what hee was about to doe, when he leaned to the pillers of the houſe where they ſate, they would haue preaſed to the doores and windowes, and there haue ſtriuen to haue got out, becauſe of the imminent daunger that was vnto their bodily liues: well, all thoſe perſons that are cold in their profeſſion, and careles of religion, they haue the wrath of God hanging ouer their heads: and while they walke thus diſſolutely in the broad way, their condemnation ſleepeth not, but maks poſt haſt vpon thẽ: and if they continue and goe forward in this careleſſe courſe, they ſhall as certenly periſh in Gods wrath as the Philiſtims did by the hand of Samſon: and therefore as they deſire to ſcape damnation, ſo let them be carefull to caſt off this damnable ſecuritie.

e aſſurance f the peni- ce.

II. Reaſon. If an Angel from heauen ſhould come and aſſure vs from God that life euerlaſting did belong vnto vs; oh we would count it a bleſſed meſſage: well, looke when we turne from the broad way, and walke in the ſtraite way of life, we haue as good ſecurity for our ſaluation, as if an angel from heauen ſhould certifie vs thereof: for *true repentance* is an infallible note of a childe of God, to whome belongs the kingdome of heauen. The conſideration whereof ought to ſtirre vp all careles perſons to returne from their euill waies, and to ſtriue to come into this ſtrait way, and to walke therein vnto the ende.

Excuſes of ſecure perſons remoued.

And yet to enduce them further to this dutie, I will ſeek to take from them thoſe excuſes which they make to themſelues. Firſt, they ſay, *God is mercifull*, and therefore they will relie theron, & take no further care for their ſoules. *Anſ.* God indeed is mercifull: but his mercie is onely found of them that ſtriue to enter in at the ſtrait gate; as for thoſe that walke in the broad way it belongs not to them: Deut.29.19, 20. *And if the righteous ſcarſely be ſaued, where ſhall the vngodly appeare*, 1. Pet. 4.18.

2. Excuſe.

Secondly, they ſay, at leaſt in heart, that it is the eaſieſt matter in the world to come by life euerlaſting: if they can call on God when they are dying, al is well; and therefore they will not lend their outward eares to heare, nor applie their minds to conceiue and learne that which they may do by nature: and if they doe come to the congregation, yet it is for cuſtome, or for feare of puniſhment, not for conſcience. But theſe men deceiue themſelues, they conſider not what Peter ſaith, *that the righteous ſhall hardly be ſaued*; and what S. *Luke* addeth to this exhortation of Chriſt, *that many ſhall ſeeke to enter into the doore of life, and ſhall not bee able*; becauſe they neglected the time of grace, and vſed not good meanes in due ſeaſon.

3. Excuſe, from Gods predeſtination.

Thirdly, they make this common obiection, that either they are elect or reprobate: if they be elect, then let them liue as they liſt, they ſhall be ſaued: but if God haue eternally reiected them, though they liue neuer ſo religiouſly, yet they ſhall be condemned; and many deceiue themſelues with this reaſon. But they muſt know, that they iudge amiſſe of Gods decree; and the wickedneſſe of this reaſon may appeare by the like: God hath decreed the certaine tearme of euery mans life in this world, as well as his future eſtate after this life. Now if any man hereupon ſhould reaſon thus; If God haue decreed that I ſhall liue longer, then I ſhall ſurely liue: if he haue decreed that I ſhall liue no longer, then ſhall I ſurely die; for Gods decree muſt ſtand; and therefore I will neither eate, nor drinke, nor ſleepe, nor vſe meanes to preſerue my life: if any ſhould thus doe vpon this ground, would not al men iudge him to be a murtherer of himſelfe? And ſurely, he is no leſſe a murtherer of his ſoule, that vpon gods predeſtination, will take occaſion of libertie, to liue as he liſt; for Gods decree of the end includes the ordinarie meanes that bring thereto. Againe, they are to know, that there is a double will of God; his reuealed will made knowne in the word; and his ſecret or vnreuealed will, whereby he hath determined with himſelfe what ſhall be the eternal eſtate of euery perſon, which is not known vnto vs ordinarily, but by the euent. The reuealed will of God muſt be the rule of our obedience, and according to it muſt we frame and ſquare our liues; but his ſecret will we muſt honour, and reuerence, not making any rules from it, whereby to frame our liues. Now theſe perſons they leaue the written word, and betake themſelues to this vnreuealed will, and out of it will make rules how they will liue; but herein they ſinne greatly, in framing to themſelues new rules, leauing his word, whereby they ſhould order and guide their liues. Thirdly, I anſwer, that this reaſon hath in it a plaine falſhood; for they that are predeſtinate to life, are choſen to liue a godly life, in faith, repentance, and obedience, *that they might be like to the image of his Sonne*, Rom. 8. 29. And indeede, it is impoſſible that he which liues in wickedneſſe all his life long, and ſo dies, ſhould be ſaued; as alſo that hee which liues a godly life vnto the end, ſhould be condemned: for God hath decreed the meanes, as well as the ende.

The better ſort are ſlack in ſtriuing.

II. Vſe. This charge of Chriſt, for *ſtriuing to enter in at the ſtraite doore*, correcteth alſo a ſecond ſort of men, which are of the better ſort; for commonly the beſt men are too careleſſe in regard of this dutie of *ſtriuing*: & it may be ſaid of vs, as Chriſt ſaid of the Church of Laodicea, Reuel. 3. 15. *Wee are neither hot nor cold*: we ſtriue not to goe one before another in holy duties, worldly cares and pleaſures doe dull vs and make vs faint in this dutie of ſtriuing. But we muſt take heed of ſecuritie, and renue our obedience to this commandement, making this our principall care, to come to life eternall: and all worldly care muſt come vnder this; for conſider the fearefull iudgment that hangs ouer ſuch as are ſlacke in this dutie; it is deſtruction, as well as to thoſe that are prophane; *becauſe thou art neither hot nor cold I will ſpue thee out of my mouth*; for ſeeing that God continues his Goſpel vnto vs, we ought anſwerably to increaſe in knowledge, in faith, and in all obedience. *Dauid* profeſſeth that *his heart brake in ſunder for the deſire that hee had to Gods iudgements alway*, Pſal. 119. 20. We commonly ſpend our wit and ſtrength about worldly affaires, in matter of commoditie and delight: but *Dauids* practiſe ought to be a patterne vnto vs; for our chiefeſt ſtriſe muſt be to attaine eternall life.

V. 15. *Beware of falſe Prophets, which come to you in ſheepes cloathing, but inwardly they are rauening wolues.*

11. Part of Chriſts Sermon.

From this verſe to the twentieth is contained the ſixth part of this Chapter, and the eleuenth part of Chriſts ſermon, concerning the diſcerning and auoyding of falſe Prophets. And it hath an excellent dependance on the former point of exhortation; for hauing giuen commandement to walke in the ſtraite way, now like a carefull guide hee forwarneth of the principall impediments in this way, which bee falſe prophets & ſeducers, who are like theeues and Pyrats to hinder vs in this way. Touching them three things are here ſet down by Chriſt; Firſt a *commandement*, to *beware of them*: Secondly, the *danger* that comes by them, *they come in ſheepes cloathing, but inwardly they are rauening wolues*: and thirdly, the meanes whereby to iudge and diſcerne of them; from the 16. verſe to the 20.

What ma a falſe Pro phet.

For the commandement: *Beware of falſe Prophets*; that is, of falſe Teachers. In a falſe Teacher two things are required; Firſt, hee muſt maintaine ſome errour that ouerturnes true faith and religion: for euery erroneous opinion which a man holds will not make him a falſe Prophet, but onely a fundamentall errour. Secondly, beſides the holding of ſome damnable errour in his owne heart, a falſe Prophet muſt alſo be a ſeducer, ſuch a one as labours to make a faction, withdrawing men from true religion, and from true faith, and perſwading them both in priuate and publikely, to receiue his errour. And that both theſe are required to make a falſe Prophet, the Scripture is plaine; *There ſhall be falſe Teachers among you* (ſaith S. *Peter*) *which priuily ſhall bring in damnable hereſies*, 2. Pet. 2. 1. There is the firſt propertie: and for the ſecond, that they muſt be *ſeducers*, Chriſt himſelfe teacheth vs Matth. 24. 24. *There ſhall come falſe Chriſts, and falſe Prophets, and ſhall ſhew great ſignes and wonders, ſo as if it were poſſible, they ſhould deceiue the very elect.* And of both theſe properties ioyntly S. *Paul* ſpeaketh, Rom. 16. 17. *I beſeech you brethren, marke them diligently which cauſe diuiſion and offences, contrary to the doctrine which yee haue receiued, and auoyde them; for they that are ſuch, ſerue not the Lord, but their owne bellies, and with faire ſpeech and flattering deceiue the hearts of the ſimple.*

The meaning.

So then Chriſts meaning in this commandement is this, You ſhall be troubled with many falſe Prophets, which ſhall bring in damnable doctrines amongſt you, and withall labour to ſeduce you from the truth, and therefore take heed of them.

Falſe Prophets diffe from ſchiſmatikes.

And theſe two notes we muſt marke in a falſe Teacher, to diſtinguiſh him from a ſchiſmatike, and from an hypocrite; for euery falſe Teacher is a ſchiſmatike, but euery ſchiſmatike is not a falſe Teacher. If we would haue examples of falſe Teachers, behold the *Ieſuites* and *Romiſh Prieſts*; for they come among vs and bring falſe doctrine with intent to deceiue and ſeduce our people. Such likewiſe are the *Family of loue*, and ſuch were the Arrians in times paſt, that denied the godhead of Chriſt; as for others that hold priuate errours, not raſing the foundation, nor ſeeking to ſeduce others, they may be hypocrites, ſchiſmatikes, and bad Chriſtians; but they are not falſe Prophets. Thus much for the meaning of the commandement.

Ieſuits and Prieſts are falſe Teachers.

Familiſts and Arrians.

Satans ma lice againſt the Church.

The Vſes. 1. By this caueat Chriſt would teach vs, that the deuill ſhewes his exceeding great malice againſt Gods Church & people in in theſe laſt times of the world; he ſubornes falſe

Teachers to bring in damnable doctrine, and mooues them to ſeduce men from true religion; This thing Chriſt did plainely foretel, Mat. 24. 24. and Saint *Paul* chargeth the Elders of Epheſus, *to take heede vnto themſelues and to their flockes: for I know* (ſaith he) *that after my departing ſhall grieuous wolues enter in among you, not ſparing the flocke. Moreouer, of your owne ſelues ſhall men ariſe, ſpeaking peruerſe things to drawe Diſciples after them.* And Saint *Peter* foretells of the like, as we heard before, 2. Pet. 2. 1. The truth hereof is verefied by experience; for in the firſt foure hundered yeares, after Chriſt, which were the prime and chiefeſt times of the Church, there aroſe fourescore and eight ſeueral kinds of falſe prophets, which ſeduced men from the faith and true religiō, & preuailed greatly. And no doubt in the end of the world Satan wil now ſhew his malice as great againſt the Church, as hee did then: and therefore Chriſt bids *take heed of them* And for this cauſe, when we ſee men that profeſſe religion, fall away to hereſie, and be corrupted, ſeeking alſo to ſeduce others, we muſt not much maruell at it, or be thereby diſcouraged; but rather watch more carefully, for the deuill will ſtirre vp falſe Prophets daily to deceiue the Church of God.

II. Inſtruction. From this commandement we may alſo ſee, that we are feeble, full of weakeneſſe in the faith, ſo as a little thing will eaſily make vs forſake our faith and true religion; if this were not ſo, what ſhould we neede this exhortation? who was more couragious & forward in profeſſion then *Peter*? and yet the voice of a ſilly damſell made him denie his maſter, and ſo forſweare his faith and religion. The Galatians receiued the Goſpel ſo gladly from *Paul* at the firſt, that hee profeſſeth, *they would haue pluckt out their owne eyes to haue done him good*; and yet when hee writ vnto them, *hee wonders they were ſo ſoone fallen to another Goſpel*, receiuing the doctrine of iuſtification by workes. Yea, this ſheweth, that we haue itching eares, whereby we will readily and willingly receiue wholeſome doctrine for a time, but ſoone after, deſire new doctrine againe; like vnto the Iewes, who *for a while delighted in the light of Iohns Miniſterie*, Ioh. 5. 35. and to the old Iſraelites, who liked Manna at the firſt, but after a while weare wearie of it, and complained that their ſoules dried away, wherevpon they luſted after the fleſh-pots of Egypt againe. So we at the firſt did willingly receiue the Goſpel of Chriſt, but now many waxe wearie with it, and beginne to like of Popiſh doctrine, preferring their corrupt writers, before thoſe that haue beene the reſtorers of true religion vnto vs.

III. Inſtruct. We muſt labour to maine-taine faith, and good conſcience, and not ſuffer our ſelues to be drawne there-from: by Gods mercie we haue had the Goſpel of truth among vs a long time, and doe ſtill enioy it; for which we haue great cauſe to praiſe the name of God, & in this regard we muſt labour to be conſtant in holding it, yea to liue and die with it. This is the principal point which Chriſt here aimes at, and therefore we muſt carefully learne it: and for this purpoſe let vs remember theſe particular directions which follow. First, that God hauing reſtored vnto vs true religiō, doth require we ſhould loue it as the chiefeſt treaſure that euer this kingdome inioyed. Wicked *Ahab* could not abide *Elias* [a] and [b] *Michaiah* Gods true Prophets, but hated them; for which cauſe God left him to himſelfe, & ſuffered him to be ſeduced by foure hundred falſe Prophets of *Baal*, and therby brought him to deſtruction. And the Apoſtle ſpeaking of the kingdome of *Antichriſt*, ſaith, that *God therein giues men vp to ſtrong illuſions that they ſhould beleeue lies, becauſe they haue not loued the truth*, 2. Theſſ. 2. 10. 11. Now this loue we muſt ſhewe by our obedience in duties of pietie to God, and in the exerciſe of iuſtice and mercie toward our brethren, elſe God will tranſlate his Goſpel from vs, and giue it to a nation that will bring forth the fruits thereof.

Directions to maintaine the truth.

[a] 1.king 21. 20.

[b] chap.22.8.

A ſecond rule to be obſerued for the maintaining of true religion is this: that miniſters eſpecially, and thoſe that intend that calling, ſhould highly eſteeme and reuerently account of thoſe men and their writings, which by Gods mercy haue beene the meanes to reſtore vnto vs, pure religion: for though they were men ſubiect to error, and in ſome things might ſlippe, yet they were the worthy inſtruments of Gods mercie, for the planting of his Goſpel among vs, which ſince their time hath beene ſealed with the blood of many Martyrs, in England Germanie, and elſe-where: in which regard, though we muſt onely depend on the pure word of God for certentie of truth, yet we are to giue much vnto them, and be followers of them, for the ſubſtance of religion, wherein they doe moſt ſoundly conſent in one truth. This I note, becauſe they begin to be in diſgrace with many, and corrupt Popiſh writers are farre better accounted of.

2. Rule. Reſtorers of religion ought to be had in account.

Thirdly, if any among vs doubt of any point in religion, let him doe theſe two things for his reſolution, which are the ordinarie meanes to knowe the truth; firſt, let him ſearch the holy Scriptures diligently, not by priuate ſtudie onely, but by conference with the godly. Secondly, let him in true humilitie of heart pray vnto God for the illumination of his ſpirit, whereby hee may in minde rightly conceiue of the truth, embrace it by faith in his heart, and honour it by obedience in his life; thus doing conſtantly, and in ſinceritie, he ſhall be ſure to be preſerued from error, both ſmall and fundamentall, and in due time ſhall know the truth; for the promiſe is, *Aske and ye ſhall haue, ſeeke and ye ſhall finde*, verſ. 12. and Saint *Iames* ſaith, *If any man lacke wiſedome* neceſſarie for his ſaluation, *let him aske of God*, vſing withall other

3. Rule. How to know the truth in religion.

Iam. 1. 5.

lawfull meanes to come thereby, and it ſhall be giuen vnto him. Hereto may be added this good helpe for ſatisfactiō in this caſe of doubting, namely, to haue recourſe to the generall confeſſion of reformed Churches; which may be had in that notable booke, *The harmonie of Confeſſions*: for although priuate men may erre, as alſo particular Churches, not onely ſeuerally, but ioyntly in ſome things in this world; yet the generall conſent of reformed Churches may be a good direction to the knowledge of the truth; and a good perſwaſion to conſtancie therein.

4. Rule.

Fourthly, we muſt *keepe a good conſcience*, if we would preſerue the truth and puritie of religion; for faith and a good conſcience go alwaies together, whereupon Saint *Paul* perſwading *Timothie* to this dutie, biddes him *haue faith and a good conſcience, which ſome haue put away, and as concerning faith haue made ſhipwracke*, 1. Tim. 1. 19. where a good conſcience is reſembled to a ſhippe which ſaileth ouer the ſea of this world, beeing laden with faith, that is, with true religion, and other ſpirituall graces needfull to ſaluation. Now if the ſhippe of our conſcience be crazie and vnſound, then is our faith and ſaluation in great danger: and therefore we muſt endeauour in all things to haue a cleare conſcience both towards God & towards men.

Society with falſe Prophets is vnlawfull.

IV. Inſtruct. This commandement of our Sauiour Chriſt, to *beware of falſe Prophets*, doth barre the church of God, and euery member thereof, from conuerſing with falſe Prophets, after they be conuicted to be ſuch. It was *Eues* fault to admit conference with the Deuill in the ſerpent, and all of vs feele the ſmart thereof at this day. It was *Pauls* counſell to the Romans, to *marke them diligently which cauſed diuiſion and offences among them, contrarie to the doctrine which they had learned*, and to auoid them; and Saint *Iohn* plainely forbids this ſocietie with them, 2. Epiſt. ver. 10. *Receiue not him to thine houſe, neither bid him God ſpeede*, that *comes* to teach you, *and brings not this doctrine: yea, though wee* (ſaith *Paul*) *or an Angell from heauen, teach you otherwiſe then that which we haue preached vnto you, hold him accurſed*, Galat. 1. 8. In the hiſtories of the Church, it is recorded, that *S. Iohn* would not waſh himſelfe in the ſame bath wherein *Cerinthus* an heretike was waſhing himſelfe, nor bide vnder the ſame roofe, but leaped out and perſwaded others ſo to doe. And indeede by *Eues* example we may ſee the danger of conference with falſe Prophets; for the ſame euill ſpirit ſpeakes in them.

Rom. 16.17.

Euſeb. Eccl. hiſt. l. 3. c. 25.

Delight in Popiſh writers vnlawfull.

Now this ſhewes, firſt, that the practiſe of many ſtudents is dangerous, and againſt this commandement, who take delight in Popiſh Commentaries and poſtils, aſcribing to them more learning and Iudgement, then can be found in thoſe writers that were the reſtorers of true religion vnto vs: and hence it is, that

A they labour more in them, then in the ſcripture it ſelfe, or in other ſound writers thereupon. But if there be any falſe Prophet at this day, it is the Papiſt, and their writings are dangerous to be read of thoſe that are not well grounded in the truth; for by reading we haue a kind of familiaritie with them, and indeed many ſucke out of them at vnawares, much venim in waightie points of doctrine and religion. We ought rather to doe with them, as the beleeuers of Epheſus did with their bookes of curious Arts; namely, *bring them out and burne them*, then take ſuch delight in them: albeit this muſt be granted, it is both lawfull and neceſſarie, for the defence of the truth, that men of ſound

B iudgement and pietie doe labour in them.

Act. 19. 1

Free ſale of hereticall books i dangerou

Secondly, hence it may alſo appeare, that it cannot but be a great hinderance to true religion, that hereticall books may be publikely ſold to any one that will buie them, without due conſideration whether the partie haue gifts to diſcerne of truth from falſhood: in the Popiſh Church they are more carefull, they permit not a man to read an heretikes booke (as they call vs Proteſtants) without leaue, and that vnder a great penaltie, which is ſeuerely inflicted vpon offenders that way.

Tolera of falſe gion v full.

V. Inſtruct. This commandement alſo ſhewes that it is not lawfull to graunt to any man, or to any people, the libertie of their own

C conſcience in the matters of religion, permitting them to profeſſe what religion they will; for how ſhould falſe Prophets be auoided, when euery man may freely profeſſe what he will in religion? All gouernours therefore muſt followe the practiſe of good King *Ioſias*, *who aſſembled all Iuda, and cauſed all his people to heare the word of the Lord, and to ſtand to that religion which the booke of God made knowne vnto them*. 2. Chro. 34. 32.

To ſepa from Ro no ſchiſ

V. Doctr. We haue from this commandement, an anſwer to the falſe charge of the Church of Rome, who accuſe vs of ſchiſme & apoſtacie, because we ſeparate frō their church. But we muſt knowe, that the ſchiſme and apoſtacie is there where the cauſe of departing is, which indeede is not in vs, who doe no more

D herin but obey this commandement of Chriſt: the cauſe is in them, who are become falſe Prophets, whom we muſt auoid.

Whether falſe Pro phet ſhou be put to death.

Here yet two queſtions may be demanded: I. Whether a falſe Prophet may be put to death ſeeing Chriſt bids onely to beware of them? *Anſwer*, Chriſt here ſpeakes to his Apoſtles, and to other of his auditors, that were priuate men, whoſe duty raught no further, but yet the truth is, that a falſe Prophet beeing iudicially conuicted, is to be put to death: the word of God elſewhere is plaine, Leuit. 24. 14. there is both a commandement and a practiſe, *Euery blaſphemer muſt die*. This wicked *Ieſabel* knew well, who vnder pretence of blaſphemie cauſed *Naboth* to be put to death: and hereupon the Iewes ſought to put Chriſt to death.

1. King. 2 10. 13.

an.3.29.

Yea, *Nebuchadnezzar* an heathen king, hauing but a taste of this, that the God of Iſrael was the true God, made this lawe, that *whoſoeuer blaſphemed the God of Iſrael ſhould die.* And it ſtands with equitie, for he that reuiles his lawfull Prince muſt die, and that iuſtly; how much more then ought hee to die, that blaſphemes the liuing God, who is king of kings? Now euery falſe Prophet is a blaſphemer; for his opinions are blaſphemies againſt the truth of God: and therefore he ought to die. The expreſſe will of God herein is manifeſt, Deut. 13. begin. *A Prophet comes and workes miracles, and ſhewes ſignes that come to paſſe, yet if he thereupon entice the people to idolatrie; hee muſt be ſlaine:* and this is one way whereby the ciuill Magiſtrate muſt helpe the people to auoide a falſe prophet.

hy God ...ers falſe ...ophets.

II. Queſt. Why doth God then ſuffer ſuch to liue in his Church, as doe ſeduce men? *Anſ.* For two cauſes; Firſt, that ſuch as hold the truth in ſinceritie, may be knowne, 1. Cor. 11. 19. Secondly, for the puniſhment of the wicked and vngodly, who receiue not the loue of the truth; *to ſeduce them by ſtrong illuſions, and to cauſe them to beleeue lyes.*

Theſſ.2. .12.

...nger of ...ſe pro... ...ts.

The ſecond point. *The danger of falſe Prophets: They come in ſheepes cloathing, but inwardly are rauening wolues.* In theſe words Chriſt alludeth to the practiſe of falſe Prophets in former times, who counterfeited the true Prophets in their attire; for the auncient Prophets were vſually cloathed in rough & courſe attire: *Elias* in regard of his garments, is called *an hairie man*, 2. King. 1. 8. and *Iohn Baptiſt had his garment of Camels haire*, Matth. 3. 4. And the falſe prophets did counterfeit the true Prophets in their attire, for this ende; that they might the more eaſily deceiue the people; as is moſt plaine, Zach. 13. 4. where the Lord ſaith of falſe prophets, *that they ſhould weare a rough garment to deceiue:* for when they woare ſuch courſe attire, made either of ſheepe ſkinnes, or ſheepes wooll, wherewith the true Prophets were vſually cloathed, they ſought hereby to perſwade the people, that they had the hearts of the true Prophets; when as indeede they were full fraught with damnable errours. Now Chriſts meaning in this alluſion, is to ſhew that falſe prophets haue plauſible pretẽces for their damnable doctrine, and therefore are the more dangerous. Yet that wee may the better perceiue the danger of falſe prophets, I will a little ſtand to deſcribe their *cloathing*; that is, their pretences of deceit. They may be reduced to ſeauen heads: the firſt is *allegation of Scripture*, which they will as often vſe as the true Prophet; and hereby they blind the eyes of many. But the truth is, that in alleadging Scripture, they depraue and change the ſenſe, and either adde to, or detract from the words, following rightly their maſter Satan, Matth. 4. 6. who alleadged Scripture to Chriſt, but left out the principall point whereto the promiſe was made; namely, walking in *thy wayes.* And thus deale the Papiſts at this day, ſometimes they mangle the text, and alter the ſenſe; ſometimes they leaue the Scripture and goe to traditions, to Councels, and Fathers. This alſo is the practiſe of the familie of loue, and of the Anabaptiſts, who turne the naturall ſenſe of Scripture into myſticall allegories.

.Pretences ...falſe pro... ...hets. .Allegation ...f Scripture.

2. Deepe learning.

The ſecond cloake of pretence, is *the depth of their learning.* Reu. 2. 24. the hereſie of the Nicolaitans was by themſelues called *profound learning*, but by the holy Ghoſt, *the deepeneſſe of Satan.* So play the Papiſts at this day, for ſundrie points of their religion; for they hold, that becauſe the Church in the Apoſtles time was weake in knowledge, and feeble in faith, therefore the Apoſtles omitted ſundrie deepe points, eſpecially concerning the maſſe, which yet the Church receiuing by tradition, doth now teach plainely and fully. But though they match theſe doctrines of the Church with the holy Scripture, yet we need not to trouble our ſelues therewith; for in the writings of the Prophets and Apoſtles, all things neceſſarie to ſaluation are made knowne, and we muſt not receiue any doctrine that cannot be confirmed thence; and therefore in the parable, Luk. 16. 3. *Abraham* preferres *Moſes* and the *Prophets* before viſions and reuelations from the dead.

Rhem. on Heb 5. ſect. 8.

Concil. Trid. ſeſſ.4. decr. 1.

3. Goodly titles.

The third cloake and pretence. *To aſſume to themſelues the perſons and titles of moſt worthie men:* 2. Cor. 11. 13. *Paul* ſpeakes of ſuch deceiuers that tooke to them *the name of the Apoſtles of Chriſt*, therein following their maſter Satan, *who can transforme himſelfe into an angel of light.* See this in the Papiſts, eſpecially in the Pope, who will be *Chriſts vicar*, *Peters ſucceſſour*, *and the ſeruant of ſeruants.* The doctors call themſelues *Ceraphicall* and *Angelicall* doctors, and the Church of Rome muſt be the true Church: but all this is but counterfeit deceipt, for ſucceſſion in place onely, from Peter, and from Chriſt himſelfe, is no certen note of truth. The Scribes and Phariſies had their ſucceſſion from Aaron appointed by God, and yet Chriſt bids his diſciples take heed of *the leauen of their doctrine*, Matth. 16. 12. and calls them *the blinde leaders of the blind.* Succeſſion then in true doctrine, is the only & ſure note of true religion.

4. Fained humilitie. Coloſſ. 2. 18. and 23.

The 4. cloake or pretence, is *forged & counterfeit humilitie:* this *Paul* notes in falſe Apoſtles among the Coloſſians; Firſt, they would not worſhip God directly, but in and by the Angels: Secondly, they vſed much bodily exerciſe, afflicting their own bodies: and thirdly, their worſhip was wil-worſhippe, deuiſed by themſelues. If we would haue a liuely example hereof, behold the Romiſh prieſts; they com to God in the mediation of Saints; their whole religion ſtands in bodily exerciſes, ſo as many of their orders are famous for their whippings & ſuch like trumperie, and their worſhip of God is wil-worſhip, deuiſed by men.

5. Working miracles.

The 5. pretence is, *working miracles:* hereby they labour to confirme their doctrin, 2. Theſſ. 2. 9. The comming of Antichriſt that man of ſinne is with ſignes & lying wonders, through Satans working, and of ſuch God forewarnet his people, Deut. 13. that they ſhould not bee drawne to Idolatrie for a miracle; for either they be falſe miracles, and lying wonders, or if they be true miracles (as God may ſuffer ſuch to be wrought by falſe Prophets, for the plague and puniſhment of the vnthankefull world) yet their ende is to deceiue, and to drawe men into errour from the truth. We haue ordinarie experience of this pretence amoug the Romiſh Prieſts, who by ſorcerie caſt out deuils, and cure ſtrange diſeaſes, and ſo delude the ſimple: but this muſt not drawe vs from the truth. A miraculous worke truely done, is not a ſufficient warrant of a doctrine in religion; for true and ſound doctrine may want this confirmation, Ioh. 10. 41. and falſe doctrine may haue it, as Deut. 13. 1, 2. &c.

6. Faire ſpeeches.

The 6. pretence, is *faire ſpeeches and bleſſings*, pretending the good and ſaluation of thoſe to whome they come: ſee this Rom. 16. 18. *With faire ſpeech and flattering* (ſaith *Paul* of falſe Apoſtles) *they deceiue the hearts of the ſimple:* So dealt Satan with *Eue*, he made ſhewe that hee had ſome good thing to tell her, whereby their ſtate might be bettered, but it turned to theirs and our deſtruction. So did the fowre hundred falſe Prophets of Baal, contrarie to the true Prophet Michaiah, propheſie good ſucceſſe to Ahab in his warre againſt the Aramites; but his harkning to them coſt him his life. And ſo dealt Hanany with the Iewes, when they were beſieged by the King of Babels armie, contrarie to Ieremies counſel, he propheſied peace and ſafetie: but it turned both to his owne and to their deſtruction, Ier. 28. 1, 2. &c.

1. King. 22. 6.

7. Boldneſſe in ſuffering.

The 7. pretence, is *boldneſſe and conſtancie in ſuffering for their opinions:* for a man in obſtinacie may liue and die for errour, as well as the child of God may doe for the truth. Conſtancie in opinion is no ſure note wherby to iudge a true Prophet; for many heretikes haue ſuffered death confidently for the maintenance of their damnable hereſies.

Thus we ſee the pretences of falſe Prophets: now hereto we muſt adde this ſecond point, to wit, that for all this they be but *wolues*, becauſe by their damnable doctrine, they ſeek to poiſon and corrupt the ſoules of ſimple men. If it be ſaid, they haue no ſuch intent, they thẽſelues thinke it to bee the truth: I anſwer, that may be true in ſome, but this cleareth them not from beeing wolues: for the deuill that hath deluded them, who is their Lord and maſter, doth by them dangerouſly delude and deceiue the ſimple.

Be wiſe as ſerpents.

The Vſe. 1. Conſidering this danger of falſe Prophets, we muſt practiſe Chriſts leſſon, Mat. 10. 16. *Be ſimple as doues*, that is, bee innocent and harmeleſſe, thinking euill of none, neither intending euill or offence to any, in thought, word, or deede: and yet we muſt be *wiſe as ſerpents*, who haue great ſubtiltie in ſauing and defending their head from harme: ſo muſt euery one that lookes to be ſaued, labour for ſo much wiſedome, whereby he may preſerue himſelfe from the hurt of falſe prophets. Now the beginning of this wiſdome, is to *feare God in his word*, beleeuing his promiſes, and obeying his commandements. The true feare of God is not without knowledge; and therefore euery one muſt labour to be inſtructed in the principles of religion: for without knowledge we cannot feare God, and ſo ſhall want true wiſdome to eſchew falſe Prophets.

We muſt preſerue the puritie of the truth.

II. In that the falſe teacher by ſo many faire ſhewes ſeeke to bring in falſe doctrine, it is euery mans dutie in his place to labour to preſerue wholeſome doctrine, and the puritie of true religion. This dutie is neceſſarie: for wee muſt be as forward for the truth, as the enemie is for falſhoode, and doe as much for God, as they doe for the deuill. Againe, no poyſon is more deadly to the bodie, then falſe doctrine is to the ſoule; therefore ſeeing God hath long bleſſed vs with his truth, let vs eſteeme it aboue all outward bleſſings, and by ſeeking to preſerue the puritie thereof, ſhew our ſelues thankfull to God for the ſame.

v. 16. Ye ſhall knowe them by their fruits; doe men gather grapes of thornes, or figges of thiſtles?

This verſe, and thoſe which follow to the 21. containe the third point which Chriſt laieth downe concerning falſe prophets; namely, the meanes whereby we may diſcerne and iudge of them. And herein he obſerueth this order; Firſt, he giues vs a notable rule to direct vs in iudgeging of falſe Prophets, *Ye ſhal know them by their fruits.* Secondly, he explanes the ſame rule by a ſimilitude drawne from trees; *Doe men gather grapes of thornes, &c.*

For the rule, that we may vnderſtand it the better, we are to ſearch what is meant by the fruits of falſe Prophets. A falſe Prophet muſt be conſidered two waies; Firſt, as he is a man taking vpon him the name and profeſſion of Chriſt, for ſo falſe Prophets vſe to doe: and ſecondly, as he is a falſe prophet: In both theſe reſpects he hath his fruits. As he is a man taking vpon him the profeſſion of Chriſts religion, hee may bring forth many outward duties of externall obedience vnto the morall law; but theſe fruits are not here meant: for a falſe Prophet may diſſemble much, and goe farre in the outward duties of religion, ſo as he cannot be diſcerned by his generall profeſſion, or by the workes of his ciuill conuerſation. There be other fruits which come from him as he is a falſe prophet; and by them muſt he be diſcerned: theſe therefore are to be conſidered. Now we ſhall know them the better by ſearching out the fruits of a true Prophet, as he is a man of God appointed to teach Gods people.

uits of a ue Pro- het.

The fruits of a true Prophet be principally three: I. He teacheth and preacheth in the name of God by vertue of calling from God, and otherwiſe dares not preſume to teach: Rom. 10. 14. *How ſhall he teach vnleſſe he be ſent:* and the author to the Hebrewes ſaith, *Chriſt tooke not the honour of beeing the high Prieſt and Prophet of the Church to himſelfe: but was called thereto by his Father*, Heb.5.5. And this ſtands with reaſon, for euery true Prophet and teacher ſtands in Gods roome, and is Gods embaſſadour to deliuer his wil to his people; which thing none can do but he whom God calleth and ſendeth for that purpoſe. Yet the calling of Prophets and teachers by God is diuers. Some are called by voice from God immediately, as were *Abraham, Moſes*, and *Samuel:* and all the *Apoſtles* in the newe Teſtament by the immediate voice of Chriſt: for *Paul* was called by the voice of Chriſt from heauen, Act. 9.4, 5,6. Againe others haue their calling from God, by the ſpeciall meſſage of ſome Angel, or ſome men. Thus was *Aaron called by Moſes; Eliſha by Elias*; and *Philip* by an Angel to preach to the Eunuch, Act.8. 26. Thirdly, others be called by the inſtinct and motion of Gods ſpirit: ſo, Act.8. *Philip* was by ordinary calling a Deacon, but by extraordinarie inſtinct he became an Euangeliſt, and a preacher of the Goſpel for the building of Gods Church. Theſe three kindes of calling mē into the miniſterie ware extraordinarie, and are now ceaſed, and not to be looked for: neither are they to be regarded which ſay they are thus called at this day. A fourth way whereby God now calleth Prophets and teachers into his Church, is by his Church: for God hath giuen to particular Churches, a particular miniſteriall power and ſeruice whereby they may deſigne a place vnto the teacher, and alſo make manifeſt, that God hath called him. Now this authoritie is but miniſteriall, to deſigne and manifeſt whom God hath called, for the principall calling is from God: for Act.20. 18. the Elders of the Church of Epheſus, are ſaid to be made *overſeers by the holy Ghoſt:* when as they were deſigned thereto by men. And by one of theſe foure waies are all true Prophets and Teachers called.

d calleth ophets di- ly,

w the re- rers of ligion firſt ere called.

Here ſome may demaund, what kind of calling had they, who were the firſt reſtorers of true religion vnto vs in this our age, for they were by profeſſion either Popiſh Prieſts, or Schoole doctors. I anſwer: their calling was partly ordinarie, and partly extraordinarie: for in the miniſterie of a Prophet there bee two things; his office, and the vſing or exerciſe of his office. Our firſt miniſters that reſtored the truth vnto vs, had but an ordinarie office, being either Readers in Schools, or publike preachers: alſo they had their outward calling thereto, from the church of Rome, ſo as if there A be any part of good calling in that Church, the was their caling good; which may ſerue to ſtop the mouthes of all Papiſts, that carpe at our church, as though our miniſters had no calling. But for the vſing of their office, they were extraordinarily raiſed and ſtirred vp to doe that which they did, in regard of the manifold abuſes wherewith the miniſterie of the Church was generally corrupted in their time: for God gaue vnto them grace and knowledge to diſcerne to teach, and to maintaine the right and true vſe of the miniſterie. And that they were thus extraordinarily ſtirred vp by God, may appeare by the extraordinarie gifts and graces wherewith they were endued: for God that hath alwaies a care ouer his Church, when hee B saw the ſame ſo fearefully corrupted by *Antichriſt* did ſtirre vp theſe men to reforme the ſame: and beſides their ſingular gifts of knowledge and wiſdom, he gaue them extraordinarie graces of true pietie, whereby they were inabled to ſeale and confirme with their owne blood, the truth of that doctrine which they did profeſſe and teach, which was an euident argument they were called of God.

1. Note of a falſe Prophet.

Now oppoſite to this, we muſt make the firſt note of a falſe Prophet: namely, to come on his owne head, and to preach not beeing ſent. And by this marke are falſe Prophets noted, Ier.14. 14. *I haue not ſent them, neither did I* C *command them — yet they propheцie in my name.* And no leſſe doe theſe wordes of Chriſt import, when he ſaith here, *they come vnto you*, that is, of themſelues, without a calling from God, though they pretend a calling, which is one of their cloakes: and therefore by S. *Iude*, verſ.4. they are ſaid to *creepe into the Church:* as alſo Act. 20.29. grieuous wolues ſhall enter in among you, without calling from God, or from the Church.

2. Note of a true Prophet.

Here ſome may aske, how ſhall we iudge of ſuch, and know that they haue no calling? *Anſ.* For this purpoſe, I adde a ſecond note of a true Prophet, which is the moſt principall, and it ſtandeth in the right and wholeſome handling of the Scriptures of God. This is the proper fruit of a true Prophet, 1.Cor.14. 3. *He that* D *prophecies ſpeakes vnto men edification, exhortation, and comfort:* and 2. Tim. 2.15. *Shewe thy ſelfe a good workeman, by diuiding the word of God aright:* and 2. Tim.3.16, 17. the *Scripture vſed in teaching, conuincing, correcting, and inſtructing vnto righteouſneſſe, ſerues to make a man fit to euerie good worke of a Prophet.* Now this wholeſome handling of the word, ſtands in two things; in a right interpretation and opening of the true ſenſe of Scripture: and in a due and ſound collection of wholeſome doctrine from the ſame, for the edifying of the Church both in ſound iudgement, and Chriſtian life.

2. Note of a falſe prophet.

On the contrarie, the ſecond fruit of a falſe Prophet is, to deliuer and maintaine corrupt doctrine, contrarie to the wholeſome doctrine of holy Scripture: & by this principally he is to be knowne for a falſe Prophet, that intrudeth himſelfe. For the better conceiuing of this note, we muſt know, that in the doctrine of the Prophets & Apoſtles, there are two things principally to bee conſidered; the ſcope, and the parts thereof: the ſcope of all their doctrine tends to maintaine Chriſt Ieſus God and man, the alone perfect Sauiour of the Church. And indeede, hee which teacheth any doctrine tending to ouerthrowe Chriſt, either in regard of his natures, or of his offices, the ſame is a falſe Prophet: 1. Ioh 4.3. *Euery Spirit that confeſſeth not that Ieſus is come in the fleſh, is not of God.* The parts of Propheticall and Apoſtolike doctrine, are the commandements of the Law, and the promiſes of the Goſpel, and hee which ouerturnes, either directly, or by iuſt cōſequent, any commandement of the law, or article of faith, muſt needes be a falſe Prophet: ſo that a falſ Prophet muſt be tried by the analogie of faith, compriſed in the Articles of the Apoſtles creed, and in the Decalogue which containes the ſumme of all the doctrine of the Prophets and Apoſtles; and he which goeth againſt them, is a falſe Prophet.

3. Note of a true prophet & of a falſe.

The third fruit of a true Prophet, is noted by our Sauiour Chriſt, namely, in his miniſterie to *ſeeke Gods glory*, Ioh.7.18. Where alſo he noteth out a falſe Prophet, who in teaching and preaching ſeeketh not Gods glorie, but his owne. The ſame note doth *Paul* giue, Phil. 3. 19. calling them *earthly minded*, ſeeking their owne honour, wealth, and glorie, and not the things of God: and, *they ſerue not the Lord, but their owne bellies.*

Rom.16.18.

Thus we ſee the notes of a falſe Prophet, among which the ſecond is the principal wherby he is to be tried, as we may ſee plainly, Deu. 13.4. *If a falſe Prophet come, and worke a true ſigne,* yet he muſt die; *If by his falſe doctrine hee ſeeke to withdrawe Gods people from the true God.* So when the Iewes asked Chriſt, by what authoritie he did thoſe things? that is, what warrant and calling he had to doe as he did; he anſwers them by an other queſtion, touching *Iohns* miniſterie; thereby ſhewing, that that which he did was warranted by the teſtimonie of *Iohn*, and *Iohns* teſtimonie was true, becauſe his calling was from God: and his calling hee iuſtifies, becauſe his doctrine (ſignified by his baptiſme) was from God. So Gal.1.8. *He which teacheth otherwiſe then they had learned* out of the Prophets from the Apoſtles, *let him be accurſed,* though hee were an *angel from heauen.* And thus much for the meaning of this rule.

Luk.20.2,3.

Durai Confut.reſp. Whitak.ad 10.rat.Cāp. p.70.

Vſe. 1. From this rule we haue to anſwer the Papiſts, and all popiſh perſons, who vſe to plead in defence of their religion, after this ſort; *If our religion be falſe, ſhew vs the time when it was corrupted, the man that corrupted it, and the manner how it was corrupted; for once wee had the pure religion.* Wee might anſwer them by the like, that a man might ſay as well of a ſhippe that is ſunke on the ſea, that it is not ſunke, becauſe no man can tell where, and when, and by what meanes it tooke water. But yet further we haue here to anſwer; that though wee knewe not when their religion was corrupted, and by whome, yet ſeeing their teachers and people haue in them and among them the neceſſarie fruites of Antichriſtian Prophets and people, wee can thereby aſſure our ſelues they are corrupt: and though wee cannot ſee the ſhadowe of the ſunne mooue, yet we may perceiue that it doth mooue. Now by their fruits it is cleare they bee corrupt; for they reuerſe the doctrine of the Prophets and Apoſtles, both in the commandements of the Lawe, and in the Articles of faith; Firſt, they diſanull the firſt commandement, by making to themſelues other gods beſide the true God; for they [a] *pray vnto Saints,* and therein acknowledge a diuine proprietie in them, and alſo giue vnto them the honour due to God alone, and ſo ſet vp vnto themſelues the creatures in the roome of the Creator. The ſecond they reuerſe by worſhipping [b] God himſelfe, & dead men, in images, and Chriſt himſelfe in the crucifixe; yea, in a peice of [c] bread, wherein they match the groſſeſt idolatrie among the heathen: and the beſt learned among them teach, that the Rhoode, the [d] Croſſe, and Crucifixe, are to be worſhipped with the ſame worſhippe wherewith Chriſt himſelfe is worſhipped. In the ſixt Commandement touching murther, they condemne the killing one of an other, but yet if a Prieſt come from the Pope, and kill a Proteſtant Prince, the Lords annointed King or Queene, that is not onely no ſinne, but a [e] *moſt notable, rare, and memorable worke.* Againſt the ſeauenth Commandement they maintaine [f] the vowe of ſingle life neceſſarie in their religious orders; whereby, as alſo by their ſtues, they cauſe all filthineſſe and abhomination to abound among them. And for the tenth Commandement, they ſay [g] that concupiſcence after baptiſme is no ſinne properly. In the Articles of faith they ouerturne thoſe that concerne Chriſt, making him no Sauiour but a diuine inſtrument whereby wee ſaue our ſelues; for they [h] make *mens good workes done by Gods grace, after the firſt iuſtification, truely and properly meritorious, add fully worthy of euerlaſting life.* And his offices they haue parted from him; his kingly and propheticall offices, betweene him, and the Pope: and his Prieſthood betweene him and euery Popiſh Prieſt, as we haue ſhewed before: ſo that by theſe fruites we plainely ſee their apoſtacie, which is enough, though we knowe not when, and by whom it came.

[a] Miſſ à Pio 5 Litan.p.

[b] Rhem Heb.11.ſe 9. and

[c] on Ma 2.ſect.3.

[d] Aquin. Summ.q. artic.3,4.

[e] Xiſti 5. Pont.orat. de morte Henr.3. habita.an.15

[f] Bellar cler.l.1.c

[g] Rhem Rom.6.ſe

[h] Rhem 2.Tim.4.ſe 4. Chap.5.19. p.51.

Our church defended againſt the Browniſts.

2. *Vſe.* Here alſo wee haue to anſwer ſuch among our ſelues, as renounce our Church, as beeing no true Church of Chriſt; becauſe ſay they, wee want true Miniſters, and ſo haue not a right miniſterie among vs. But hence we anſwer, that wee haue the true Church of God, and our miniſters bee

the true miniſters of God: for proofe hereof, our miniſters haue the outward calling of the Church of England: they ſay indeede, our calling is nought, becauſe they haue no power frō God to call, in whoſe hands it is. But to omit that queſtion for this time, ſufficient approbation of our miniſtery maybe had from the fruits of our miniſters, as they are miniſters; for to leaue the fruits of their liues, as inſufficient meanes to iudge them by, our miniſters teach through Gods bleſſing, the true and wholeſome doctrine of the Prophets and Apoſtles, and are allotted and called hereto by the gouernours of the Church, and accepted of their people, whoſe obedience to the faith is the ſeal of their miniſterie: and this is ſufficient to confirme the calling of our miniſters; if it had not, Chriſt would not haue ſaid, *Yee ſhall know them by their fruits.*

The people ought to be able to iudge of teachers.

3. *Vſe.* Whereas Chriſt ſaith, *Yee ſhall know them,* ſpeaking to all his hearers, he takes it for graunted, that euery beleeuer may be able to iudge of falſe Prophets; and therefore euery one in the Church of God ought to labour for ſo much knowledge, whereby hee may be able to know a Teacher by his fruits and doctrine. This then ſheweth, that euery one ought to know the ſumme of true religion, compriſed in the Articles of faith, and in the commandements of the law, both for the true meaning, and right and profitable vſe vnto themſelues: which thing I note, becauſe I know many deceiue themſelues herein, thinking that God will excuſe them for their want of knowledge, becauſe they are not booke-learned. But let vs conſider, we haue euery one this care, to be able to iudge of meates which concerne our bodies, which be wholeſome, and which not; ſhould we not then haue much more care of our ſoules, to be able to diſcerne of doctrins in religion, which be either the poiſon, or ſaluation of our ſoules?

We may vſe the miniſtery of wicked liuers.

4. *Vſe.* Whereas wholeſome doctrine out of Scripture is a note of a true Prophet, it teacheth vs that we may lawfully vſe the miniſterie of thoſe men, whoſe liues and conuerſations be euill and offenſiue, if ſo be their doctrine be ſound and good. The Diſciples of our Sauiour Chriſt muſt not doe according to the waies of the Scribes and Phariſies, but yet they muſt *heare them when they ſit in Moſes chaire:* that is, when they teach Moſes doctrine. And *Paul* is glad when *Chriſt is truely preached, though it bee not in ſinceritie of affection, but of enuie.* When the Diſciples ſawe a man that was not called by any ſpeciall calling to followe Chriſt as themſelues were, and caſt out deuils in the name of Chriſt, they thought it intolerable; and therefore forbad him; but Chriſt ſaid, *Forbid him not, for hee that is not againſt vs, is with vs:* And the like may be ſaid of them, that preach wholſome doctrine, though their liues be ſtill offenſiue: for in doctrine they be with Chriſt, and ſo farre-forth muſt be approoued.

Matt.23.2,3.

Philip.1.18.

Luk.9.50.

Againe, conſider that the vertue and efficacy of the word and Sacraments adminiſtred by men, is not from the Miniſter, but from God: a letter is not the worſe becauſe it is brought by an vnhoneſt or vnfaithfull carier. Neither doth the euill conſcience of the miniſter, defile the good conſcience of the honeſt hearer, and worthy receiuer. This muſt be remembred, becauſe many take offence at the life of the miniſter, ſo as they will not heare his doctrine, if his conuerſation be ſcandalous.

The maine dutie of ſtudents in Diuinitie.

V. In that a Prophet is to be knowne by his fruits, and the maine fruite of a true Prophet ſtands in the good handling of Gods word for the edification and ſaluation of his hearers; hence the children of the Prophets, and thoſe that are ſet apart for the miniſtery of the word, are taught, that they muſt make this the maine and principal ende of all their ſtuddies, to be able to bring forth the fruits of a true Prophet: that is, to interpret aright the word of God, and thence to gather out wholeſome doctrines and vſes for edification of Gods people. And for the enforcing of this dutie let vs conſider, firſt, that it is Gods commandement ſo to doe: 1. Cor. 14. 1. *Seeke for ſpirituall gifts, but ſpecially to propheſie.* Againe, the greateſt skill of a Prophet ſtands in the true expounding and right diuiding of Scripture, ſo as it may become food for mens ſoules. 2. Tim. 2. 15. *Shewe thy ſelfe a workeman that needeth not to bee aſhamed, in diuiding the word of truth aright.* And laſtly, this true fruite of a Miniſter ſerues to build vp Chriſts kingdome, to beate downe the kingdome of ſinne, and to feed the ſoules of men with the foode of euerlaſting life. It will be ſaid this courſe is good among the common people; but this is not the learning which is required in the handling of the word in the ſchooles of the Prophets. I *anſwer,* It is the greateſt learning that can be in a miniſter to be able thus to deuide the word of God aright: it goes beyond the gift of tongues and miracles, 1. Cor. 14. 1. 2. I denie not but that it is a part of learning vſed of the learned, to take a text of Scripture, and to make a ſcholaſticall diſcourſe vpon the ſame. But yet the worke of a Prophet ſtands rather in expounding Scripture by Scripture: & in diuiding the ſame aright, giuing thereout wholſome doctrine for the edifying of the people of God that heare. In former times when the ſtudie of Scripture was neglected, men betook thēſelues to expound the writings of men and ſo propheſie was baniſhed, and all ſound knowledge in the truth of God: and hence aroſe diuerſitie of opinions, and multitudes of fooliſh queſtions. And ſo will it be with vs if propheſie faile: for to leaue the right handling of Scripture is the way to bring in all errour & barbariſme in religion.

What commends a miniſter.

VI. Euery miniſter of the Goſpel is hereby taught that he ought to be anſwerable to his calling, walking worthy of the ſame: for a good miniſter is knowne by his good fruits, and therefore he muſt be faithfull in performing all thoſe duties which his calling doth binde him vnto. The titles and calling of a miniſter be high an excellent, but yet they will not commend any man for good vnleſſe he bring forth the fruits of a miniſter in the faithfull diſcharge of his miniſteriall duties.

Laſtly, here we muſt learne, not to take offence though the miniſter failes in his life and conuerſation, yea though there be contentions in the miniſterie about matters of Doctrine: for theſe are not the fruits of the miniſterie which is gods ordinance, but of ſinful men who bewray their imperfections in this holy calling.

Thus much of the Rule. Now followes the proofe and explication thereof, by a compariſon drawne from nature, in theſe words, verſ. 16. *Doe men gather grapes of thornes, or figges of thiſtles:* verſ. 17. *So euery good tree bringeth forth good fruit, & a corrupt tree bringeth forth euill fruit*, verſ. 18. *A good tree cannot, &c.* The compariſon ſtandeth thus; *As a tree is knowne of euery one by his fruits, ſo is a Prophet by his teaching.* More particularly, *As a good tree brings forth good fruit, and cannot bring forth euill fruite: and as an euill tree brings forth euill fruit, and cannot bring forth good fruite:* euen ſo *a true Prophet teacheth wholeſome doctrine, and cannot teach falſe doctrine, and a falſe prophet teacheth falſe doctrine, and cannot teach true doctrine.*

Touching this ſimilitude: firſt, obſerue in generall from the ground of this compariſon, that our Sauiour Chriſt here makes two kinde of trees: a good tree, and an euill tree: by *an euill tree* meaning that which in regard of any fruit is as a rotten tree, as is the briar, the thorne, and thiſtle: for though they liue and grow, yet they are voide of good fruit, and ſo are called euill. Now here it may well be demanded, whence this difference of trees doth come, for all were good by creation, Gen. 1. 31. *God ſaw all that he had made, and loe it was very good.* *Anſw.* Whether thornes or thiſtles were created of God I will not now diſpute: it is not certen that they were: but now it is plaine their remaines this difference among plants; *ſome are good, ſome are bad:* the goodneſſe that is in ſome comes from Gods bleſſing: but the badneſſe and barrenneſſe of others comes from the curſe of God vpon the earth, and vpon all creatures for the ſinne of our firſt parents, as we may ſee, Gen. 3. 17. 18. *The earth is curſed for thy ſake: thornes alſo and thiſtles ſhall it bring forth vnto thee.* And by this we may ſee the grieuouſnes of our mother ſinne, it hath made the earth barren and curſed, and many a goodly plant to become fruitleſſe, and vnprofitable: and therefore when we behold theſe things in the world, we muſt take occaſion hereof to conſider our owne ſinne, and blame our ſelues and not the creatures, for they were curſed for our ſakes.

How ſome trees becom euill.

Now more particularly: This compariſon is here ſpecially applied vnto Prophets: but if we compare this place with S. Luke, chap. 6. 44. and 45. we ſhall ſee the holy Ghoſt there reſtraineth not this ſaying to the prophets alone, but inlargeth the ſame vnto other men, ſaying, *A good man out of the good treaſure of his heart bringeth forth good things, and an euill man out of the euill treaſure of his heart bringeth forth euill.* Now by comparing theſe together, we may ſee that this compariſon reacheth both vnto Prophets and to all other men; from whence we may gather theſe inſtructions.

I. What we are to conceiue and thinke of a man that is not regenerate: we are all by nature branches of the wild oliue, and therefore as a thorne cannot bring forth a grape, nor a thiſtle figges; no more can a man vnregenerate bring forth a good worke. And this we may more plainely conceiue, if we conſider a little the workes of man: they may all be reduced to three heads: ſome are *euill*; as works forbidden of God; ſome are things *indifferent*, beeing neither forbidden nor commanded; and ſome are *good workes*, as outward duties of the morall law. Now for *euill workes*, they cannot poſſible be good in any man. For *workes indifferent*, as eating, drinking, buying, ſelling, &c. they are ſinnes, not in themſelues but in him that vſeth them beeing out of Chriſt: and for the *outward duties of the morall law*, as ciuill iuſtice, liberalitie, and ſuch like they are good workes in themſelues, becauſe God requireth them, but yet in the vnregenerate they are ſinnes: *To the pure all things are pure: but to them that are defiled and vnbeleeuing is nothing pure*, Tit. 1. 15. and, *Without faith it is vnpoſſible to pleaſe God*, Hebr. 11. 6. It will be ſaid, that liberalitie, chaſtitie, &c. be the good gifts of God: *Anſw.* That is true, and they be good workes as they are giuen and commanded of God: but as they are receiued and vſed of the naturall man, they are ſinnes: for he failes from the right vſe of thoſe actions; both for the beginning of them, (for they proceed not in him from a *pure heart, a good conſcience, and faith vnfaigned*) and ſo in the ende; he doth them not for the glorie of God ſimply, but withall he aimes at his owne praiſe and reputation, or ſome ſuch ſiniſter reſpect.

The ſtate of the vnregenerate.

The vſe of this doctrine is this: I. it teacheth vs to conſider and acknowledge the greatneſſe of our originall ſinne. Our naturall corruption is moſt grieuous and fearefull; it makes vs to ſinne in whatſoeuer things we doe, though in themſelues they be things indifferent or elſe good works.

The greatnes of originall ſinne.

II. This ouerthrowes the conceit of popiſh writers, which teach that God giues to all men an vniuerſall common grace or helpe ſufficient by which they may bee ſaued if they will: And for them which want the meanes of the word of God, they ſay, that if they vſe that common grace of nature well, God will giue them further grace whereby they may come

Sauing grace is not vniuerſall. Bellarm. de grat. & lib. arb. l. 2. c. 5. Gab. Biel l. 2. diſt. 27. dub. 4.

to ſaluation. But here we ſee, a naturall man hauing a good gift of God cannot of himſelfe vſe it wel; the beſt things he doth, though they be good in themſelues, yet they be ſinnes in him.

he miſerie f the vnre- enerate.

III. Here alſo we may ſee what a miſerable caſe we are in while we remaine vnregenerate: for we can doe nothing but ſinne: we be like to thornes and thiſtles which either bring forth no fruit, or els bad fruit: and therefore we muſt labour to become new plants in Chriſts orchard, being ingraffed into him by faith, and made new creatures by regeneration, hauing beleeuing hearts and good conſciences, that ſo we may bring forth good fruits vnto the praiſe and glorie of God.

Good works llow iuſti- cation.

IV. We may hence learne a generall rule touching a righteous man; namely, that a man muſt firſt be truly iuſtified and ſanctified before he can doe a good worke: firſt, a tree muſt haue the ſappe and nature of a good tree, and then it brings forth good fruits, and not before. And this ouerturnes a point of naturall and Popiſh religion, that a man may be iuſtified and ſaued by his good workes: but that which followes cannot be a cauſe of that which went before: the fruit cannot make the tree to be good, but onely declare and manifeſt that it is good, from whence it comes that the fruit is good, and ſo good workes they proceede from iuſtification. They ſay iuſtification is twofold: one, whereby a man of an euill man is made a good man; the ſecond wherby of a good man one is made better; the firſt they ſay is of works, but the ſecond iuſtification is of grace. *Anſ.* But this is falſe: for the fruit makes not the tree a better tree, but if the tree increaſe in goodnes, it proceedes from ſome other cauſe, not from the fruit thereof.

Concil. Trid. ſeſſ.6.cap.7. can.32.

V. 19. *Euery tree that bringeth not forth good fruite, is hewen downe and caſt into the fire.*

20. *Therefore by their fruits ſhall ye know them.*

he puniſh- ent of falſe prophets.

These words containe a *concluſion* gathered from the former ſimilitude, which is here alſo continued; wherein is ſet downe a grieuous threatning of eternall damnation, the deſerued puniſhment of all falſe Prophets. As if Chriſt had ſaid; look as in an orchyard euery tree that bringeth not forth good fruit is hewen downe, and caſt into the fire to be burnt: ſo in the Church of God the falſe Prophet ſhall not alwaies be reputed for a true Prophet, but at the length ſhall be diſcouered, cut off from the Church, and condemned. Anſwerable to this is that ſaying of our Sauiour Chriſt, *Euery branch which beareth not fruit in me, is taken away, caſt forth, and withereth, and men gather them, and caſt them into the fire and they burne.* And Saint *Peter* ſaith, *Their damnation ſleepeth not,* 2. Pet. 2.3.

ohn 15.6.

Comfort againſt falſe prophets;

The vſe. I. This ſerues to comfort Gods children in regard of falſe Prophets, for though Gods Church be troubled with them for a time, yet it ſhall not alwaies be ſo: the time wil come wherein they muſt be caſt out, and receiue their due and deſerued deſtruction. And this eſpecially muſt be remembred, to ſtay and comfort our hearts in regard of the Popiſh religion which doth moſt of all moleſt and trouble vs: firſt, becauſe it is naturall, and ſo readily embraced: ſecondly, many among vs do much affect it; and thirdly, it is maintained by mighty Monarchs. But yet for all that it muſt downe, for *it is a plant which God neuer ſet nor planted,* Matth. 15. 13. and the cheife vpholders of it ſhall be deſtroied.

II. Vſe. This teacheth vs to eſchew and ſhun falſe teachers: and therefore doth Chriſt adde this exhortation, Matth. 15. 14. *Let them alone, they are the blind leaders of the blinde:* and Reu. 18. 4. *Come out of her,* (that is, ſpirituall Babylon which is Rome) *my people, for if you partake with her in her ſinnes, ye ſhall ſuffer of her puniſhments.*

III. Vſe. The words of this threatening being further applied vnto all men (as they are in S. *Luke*) doe teach vs, that it is not ſufficient for vs to abſtaine from cōmitting groſſe ſinnes, and to doe no man harme, but beſide eſchewing euill we muſt doe good. In the laſt iudgement, the ſentence of condemnation ſhall be pronounced againſt the wicked, not for robbing the poore, but *for not releeuing of them,* and *for not viſiting and cloathing them.* Which doth notably confute that vaine opinion of many ignorant people, who thinke, that if they liue an innocent and harmeleſſe life, God will hold them excuſed, and ſaue them; but the tree that brings not forth good fruit muſt be burnt.

Matth.25. 42-43.

verſ. 20. *Therefore by their fruits yee ſhall know them.* Here Chriſt repeats againe the Rule he deliuered in the 16. verſe, which ſhews, that it is a ſpeciall rule to be obſerued of vs all: for there is no idle word in Scripture, neither any thing repeated in vaine. The meaning thereof we haue heard: and the meanes whereby a falſe prophet may be diſcouered, with the vſes thereof: among which wee ſhewed that euery true beleeuer in Gods Church may be able to diſcouer a falſe prophet, whereto theſe three caueats muſt be added; I. The partie that would diſcouer a falſe prophet, muſt humble himſelfe before God, and haue an heart in ſome ſort emptied of all pride and ſelfe-loue; for the *Lord will teach the humble his wayes,* Pſal. 25. 9. yea, *he doth exalt the humble and meeke,* Luk. 1. 52. and in all things the humbled heart is preſerued with the Lord. II. The partie humbled muſt yeeld himſelfe to obey the will of God. *If any man doe my fathers will, he ſhall know*

Duties of him that would diſcouer a falſe prophet.

of my doctrine whether it be of God, Ioh. 7. 17. and Dauid profeſſeth of himſelfe, that *hee was wiſer then his teachers, and vnderſtood more then the auncient, becauſe hee kept Gods commandements:* Pſal. 110. 99. 100. III. He muſt pray vnto the Lord and aske wiſdome in faith, and in humilitie, and the Lord will giue it vnto him. Iam. 1. 5. *If any man lacke wiſedome, let him aske of God who giueth liberally.* Yet ſome will ſay, it is an hard matter to diſcerne a falſe prophet: I anſwer we haue ordinarily this capacitie, when we reade or heare read the laſt will and teſtament of our Anceſtors, we are able to conceiue and iudge of the meaning thereof: well, our Lord Ieſus hath left with vs his will and teſtament in the holy Scriptures; which concerning morall duties, and matters of faith neceſſarie to ſaluation is ſo plaine that it may be vnderſtood of the ſimpleſt, els Chriſt would neuer haue ſent the Iewes to the Scriptures for the certen knowledge of the Meſſias. Which notably diſcouers the fraudulent dealing of the Romiſh teachers, who in matters of controuerſie in religion, ſend vs for reſolution to the Church, calling it the ſtay and pillar whereto we muſt leane in all doubts of doctrines. The church I grant is to be reuerenced, but yet we muſt not build our faith vpon the doctrine of men. Our Sauiour Chriſt ſent the Iewes vnto the Scriptures: and hereby the Bereans tried Pauls doctrine, and are commended. And indeede though men be neuer ſo vnlearned, yet if they come in humilitie to ſearch the Scripture, and in obedience vnto God, praiing for knowledge, they may be able by Gods word to diſcerne of falſe teachers.

Rhem. on 1. Tim. 3. ſect. 9.

v. 21. *Not euery one that ſaith vnto mee, Lord, Lord, ſhall enter into the kingdome of heauen, but he that doth my fathers will which is in heauen.*

12. Part of Chriſts Sermon.

From this verſe to the 24. is conteined another portion of Chriſts ſermon beeing the ſeauenth part of this Chapter; wherein he intreateth of the ſtate of thoſe that profeſſe his holy name in his Church here on earth. And his maine ſcope & driſt herein, is to ſhew that men muſt not content themſelues to profeſſe religion outwardly, but there-with they muſt ioyne true godlines and ſincere obedience. This point is as wayghtie and of as great importance as any of the former, reſpecting the maine point of mans ſaluation; and it containeth two parts. A maine concluſion, in this verſe: And a proofe and explanation of one part thereof, ver. 22. 23. The concluſion it ſelfe hath two parts: 1. that *ſome men profeſſing the name of Chriſt ſhall not bee ſaued,* which part is afterward explaned and confirmed: the 2. part is this, that *ſome profeſſours of religion ſhall be ſaued:* which is A not onely propounded, but the parties alſo are plainely deſcribed.

The firſt part is a moſt fearefull ſentence againſt many that liue in the Church, that notwithſtanding their profeſſion of the name of Chriſt, yet they ſhall neuer be ſaued: And this is moſt true, beeing ſpoken by him that hath the power of life and of death, who is alſo the God of truth that cannot lie, ſaying *Not euery one that ſaith, Lord Lord,* that is, that profeſſeth God to be his God, *ſhall enter into the kingdome of heauen.* There be two kind of profeſſors in the Church of God that ſhall neuer be ſaued: the firſt are *groſſe hypocrites,* which profeſſe Chriſt with their mouth, and yet in heart and life they renounce him: of this ſort B is, firſt the *common Atheiſt,* who onely for feare of the Magiſtrates lawes profeſſeth religion: 1 ſecondly, the *Epicure,* that is, ſuch a one, who beares Chriſts name for faſhions ſake, and yet his bellie and pleaſure is his God: 2 thirdly, the *worldling* who ſpends the ſtrength of bodie & minde, and all he hath one the world for earthly things. 3 Now none of all theſe, if they thus liue and die, can be ſaued. The ſecond ſort are more *cloſe hypocrytes,* which profeſſe the name of Chriſt in ſome truth, and haue in them ſome good gifts of God, by reaſon whereof both before men and in their owne conceite; they are reputed members of the Church; and yet for al this they are indeed but hypocrites which ſhall neuer be ſaued.

What pro- feſſors ſh not be ſ ued. Three ſ hypocrit

Cloſe hyp crites.

And that we may ſomewhat diſcerne of C them, I wil note the gifts which they may haue, wherby they may come to profeſſe Chriſt truly: they may be reduced to fiue heads. The firſt, is 1 *the ſpirit of bondage to feare,* Rom. 8. 15. This is a certaine gift of God whereby a man doth diſcerne the right meaning, and iudiciall vſe of the law in himſelfe concerning ſinne and the puniſhment thereof; (for though a man by nature know ſomething of the law, yet he knows not all, nor the right vſe thereof;) now by reaſon of this knowledge, he ſets himſelfe in bondage, and in regard thereof doth feare; from whence may proceede many good things, as griefe for ſinne, confeſſion and humiliation for the ſame, and praier for pardon. Thus wicked *Pharaoh* confeſſed the *righteouſneſſe of God,* and D *that hee and his people had ſinned,* Exod. 9. 27. And ſo did *Ahab* at the heauie meſſage of God by Eliah, 1. King. 21. 27. *hee rent his clothes, and put ſackecloath vpon him, and faſted, and lay in ſackecloath.* So *Iudas* when he ſaw that Chriſt was condemned, hee *repented* of his fact, beeing grieued for it, and aſhamed to looke any man in the face; and alſo *confeſſed* the ſame before God and men, Matth. 27. 3. 4. A ſecond gift 2 which a cloſe hypocrite may haue, is *faith;* as had *Simon Magus: for he beleeued and was baptized,* Act. 8. 13. neither was it a falſe and diſſembling faith altogether, but in ſome ſort a true, though not a ſauing faith: for he beleeued, and yet was in the gall of bitterneſſe. So Ioh.

What gif cloſe hyp crites ma haue.

2.23. it is ſaide, *certaine beleeued in Chriſt; but hee durſt not commit himſelfe vnto them.* And that we be not deceiued herein, we muſt know that this faith of an hypocrite hath in it three things; *knowledge of* the truth, *approbation* thereof, that is aſſent vnto it, and a kinde of *perſwaſion* that Chriſt is his redeemer. Of the ſecond degree of this faith we haue example, 2. Pet. 2. 18. where ſome are ſaide *to be beguiled with wantonneſſe through fleſhly luſtes, who had cleane eſcaped from them that be wrapt in errors* that is in idolatrie. And of the third degree we haue example in the ſame chap. verſ. 1. where ſome falſe prophets are ſaide *to denie Chriſt that bought them:* becauſe for a time they profeſſed themſelues to be redeemed, and were alſo perſwaded in a generall ſort that he had bought them: yet herein they failed, that they did not truly apprehend the merit of Chriſt, and applie it effectually vnto themſelues. 3 The third gift of a cloſe hypocrite, is *a taſt of Gods fauour:* Hebr. 6.5. it is ſaide of ſome that fall quite away, *That they were enlightened by Gods ſpirit, and had a taſt of the good word of God, and of the powers of the world to come,* though they were neuer fedde nor filled therewith. 4 The fourth gift, is *good affections;* good (I ſay) not in them, but in their kinde, and ſo farre forth as we can judge: they haue *ioy* in the good things of God: Luk. 8. 13. *They that are on the ſtones, are they which when they haue heard receiue the word with ioy. They haue zeale for Gods glorie,* as had Iehu, 2. King. 10. 16. and yet he departed not from the ſinnes of his forefathers, v. 31. Thirdly, they haue reuerence *to Gods Miniſters,* as Herod to John Baptiſt, Mark. 6. 20. *Herod knowing Iohn to be a iuſt and holy man, feared and reuerenced him.* 5 The fifth gift, is an outward reformation of life: *the ſtonie ground* receiues the ſeede with ioy, and brings forth ſome fruit; but it laſteth not: of ſuch it is ſaid, Hebr. 10. 29. *They tread vnder foote the ſonne of God, and count the blood of the Teſtament an vnholy thing, wherewith they were ſanctified:* that is, according to their profeſſion and perſwaſion. And thus we ſee what kind of gifts an hypocrite may haue, and yet neuer be ſaued.

Vſe. 1. The conſideration whereof muſt mooue vs to look vnto our ſelues, that we haue better things in vs then theſe are: for here wee ſee wee may goe on to perdition carying the profeſſion of Chriſt in our mouthes. And the rather muſt this be conſidered of vs, becauſe many looke to be ſaued who come ſhort of *Simon Magus* in knowledge, and of *Saul, Ahab,* and *Iudas* in humilitie; yea and for faith, farre ſhort of the deuill himſelfe, who is ſaid, to *beleeue and tremble:* but how canſt thou looke to be ſaued, that in regard of grace commeſt ſhort of thoſe which are now condemned?

Secondly, hence we muſt learne to ſuſpect our ſelues, and call our ſelues to a reckoning about our faith and obedience, and we muſt not flatter our ſelues herein: for theſe things before A named will not ſaue vs: many haue had faith in ſome truth for ſome degrees thereof, and alſo good affections & other gifts, as we haue ſeen, who are yet for all this condemned.

Thirdly, ſeeing there be two ſorts of men in the Church that ſhall be condemned, the one whereof haue many worthy gifts, this muſt mooue vs not to reſt in theſe things, but to labour and ſtriue to haue our hearts rooted and grounded in the loue of God in Chriſt, and to become newe creatures in righteouſneſſe and true holineſſe; and then ſhall we be as the wiſe virgins hauing the oyle of grace in the veſſels of our hearts, which will neuer be quenched til we come into the mariage chamber with our Bridegroome Chriſt Ieſus.

What profeſſors ſhall be ſaued.

B The ſecond part of the concluſion laid down by our Sauiour Chriſt is this, That ſome men profeſſing the name of Chriſt in the Church of God ſhall bee ſaued. And theſe perſons are here deſcribed vnto vs by their effect or actiō, to wit, *The doing of the wil of the Father.* And becauſe this is an infallible note of them that ſhal be ſaued, I will briefly ſhew what it is to do *the Fathers wil.* The Scriptures beſt expound themſelues, Ioh. 6. 40. *This is the will of him that ſent mee, that euery one that hath ſeene the Sonne, and beleeueth in him, ſhould haue euerlaſting life,* 1. Theſſ. 4. 3, 4. &c. *This is the will of God, euen your ſanctification: and that you ſhould abſtaine* C *from fornication, and that euery one ſhould know how to poſſeſſe his veſſell in holineſſe and honour, that no man oppreſſe or defraud his brother, &c.* Theſe two places of Scripture laid together, ſhewe that the doing of the Fathers will ſtands in three things, in *faith,* in *repentance,* and *newe obedience,* faith is directly expreſſed in the place of Iohn: and repētance which is a fruit of faith, as alſo newe obedience the fruit of them both, in the words of the Apoſtle Paul: for by *Sanctification* is meant repentance, and newe obedience by the duties following.

Wherin the doing of Gods will ſtandeth.

For the firſt; in true ſauing faith there are three things required. *Knowledge, aſſent,* and *application.* By *knowledge,* I meane the right conceiuing of the neceſſarie Doctrines of true religion, eſpecially of thoſe which concerne D Chriſt our Redeemer. *Aſſent,* is when a man knowing this doctrine, doth further approoue of the ſame as wholſome doctrin, and the truth of God, directing vs aright vnto ſaluation. *Application,* is when we conceiue in our hearts a true perſwaſion of Gods mercy towardes vs particularly in the free pardon of al our ſinnes, and for the ſaluation of our ſoules: example of this particular applying we haue in the Apoſtle Paul, Gal. 2. 20. who profeſſeth thus; *Now liue not I, but Chriſt liueth in me, and the life that I now liue is by faith in the ſonne of God: which* what that is, he ſheweth after, ſaying, *who hath loued me, and giuen himſelfe for me:* and without this particular application, neither knowledge nor aſſent can ſaue vs: In the 6. of Iohn Chriſt propounds himſelfe vnto vs as the *bread*

Sauing faith comprehēds 3. things.

A *of life and water of life:* now wee knowe that food vnles it be receiued, will not nouriſh the bodie: euen ſo vnleſſe wee doe by the hand of faith particularly receiue and apply Chriſt vnto our ſelues, all our knowledge and aſſent wil be as foode vneaten and vndigeſted. It may bee ſaid that hypocrits haue knowledge and aſſent, and a perſwaſion of Gods fauour; and therfore this is not a ſure note of doing the Fathers wil. I anſwer, an hypocrite (as Simon Magus) may haue true knowledge of Gods word, and giue aſſent thereunto, and in regard of both theſe haue true faith in ſome degree; yea he may cõceiue a perſwaſion of Gods mercie in the pardon of his ſinnes, though falſly in preſumption vpon falſe grounds and inſufficient.

How to knowe our faith to be true.

Now that B a man may diſcerne the truth of his faith & perſwaſion of Gods mercie from that which is in hypocriſie, hee is to obſerue therein three things: the *beginning* of his faith, the *fruits*, and the *conſtancie* thereof. The *beginning* of true faith, is hearing the word of God preached, eſpecially the Goſpel: the lawe going before as an occaſion or preparing means wherby a man comes to ſee his ſinnes and his miſery thereby, and thereupon to deſire reconciliation with God in the pardon of them; and hearing the promiſes of mercie, to deſire faith whereby he may embrace the ſame, labouring againſt vnbeleefe. This, though it be not a liuely faith, yet it is the beginning of true faith, & no hypocrit hath the ſame ſoundly wrought in him. The C *fruit* of true faith, is a chaunge of the whole man both in heart and life; making the heart contrarie to it ſelfe in moderating the naturall affections and paſſions thereof, and keeping them in compaſſe of true obedience, and cauſing a man in euery ſtate to reſt contented with the will of God, as *Iſay* ſaith, *he that beleeueth ſhall not make haſt.* Thirdly, *conſtancie* in true faith is knowne by this, when a man relyes wholly on God euen then when hee feeles no taſt of his mercie, but hath all tokens of his diſpleaſure. Euery man will beleeue when he hath preſent ſignes and pledges of Gods louing fauour, but true faith being the euidence *of things hoped for,* will make a man beleeue aboue hope, as Abraham did: and beeing the D *ſubſiſting of things not ſeene,* will cauſe a man to beleeue when he ſees no tokens of Gods mercy: and indeed he that lets goe the hold of Gods mercie when he is in diſtreſſe, may aſſure himſelfe hee neuer had true faith: for the iuſt ſhall liue by faith in all eſtates, and will with Iob, truſt in God though he kill them.

Iſa.28.16.

The ground of repentance.

The ſecond worke wherein conſiſteth the doing of the Fathers will, is to repent *of our ſinnes:* and this is a fruit of faith. In true repentance there be two things; the beginning, and the nature of it: The beginning of it is a godly ſorrowe, when a man is grieued properly and directly becauſe by his ſinne he hath offended God, who hath bin vnto him ſo louing a father in Chriſt. This cauſeth repentance vnto A ſaluation not to be repented of, 2. Cor. 7. 10. & it ariſeth not ſo much from the feare of puniſhment, as from the conſideration of Gods mercy, making a man diſpleaſed with himſelfe for offending ſo louing a God, who hath beene ſo gracious and bountiful vnto him in Chriſt.

The natu of repentance.

The nature of repentãce ſtands in the change of the mind; when any perſon laies aſide the purpoſe of ſinning, and by Gods bleſſing and grace taketh to himſelfe a newe purpoſe neuer to ſinne more. This is properly to repent, and if this be in truth, hence will followe the change of the will, of the affections, and of all the actions of the life.

It may be ſaid, that an hypocrite may repent as Iudas did, Matth. 27. 3. and therefore this B is not a good note of doing Gods will. *Anſw.* Iudas did repent, he was indeede grieued for his fact, wiſhing with all his heart that it had neuer beene done: but this was nothing, his ſorrowe was onely *worldly, cauſing death,* as the Apoſtle calleth it, 2. Cor. 7. 10. ariſing from the horror and feare of puniſhment, not from conſideration of Gods mercie: it was without true hatred of ſinne committed, without hope of mercie, or purpoſe to glorifie God by new obedience, and ſo was no true repentance.

New obedience.

The third worke wherein conſiſteth the doing of Gods will, is *newe obedience:* and it is the fruit of both the former, whereby a man being indued with faith and repentance, doth C according to the meaſure of grace receiued, indeauour himſelfe to yeelde obedience to all Gods commandements, from all the powers & parts both of his ſoule and his bodie: and this I call *new*, becauſe it is a renuing of that in man whereto he was perfectly enabled by creation. But here it will be ſaid, that many who ſhal neuer be ſaued, haue attained to reformation of life; and therefore this is not a true and ſufficient note of him that ſhall be ſaued. *Anſw.* True it is, many hypocrites haue reformation of life; but yet they faile two wayes; Firſt, their reformation is onely outward, not inward, their thoughts, wills, and affections ſtill remaine wicked and corrupt. Secondly, their obedience is partiall, onely to ſome of Gods D commandements, not to all: ſo *Herod*, hee would heare *Iohn* gladly, and doe many things; but yet hee would not leaue his brothers wife. But true obedience which proceedeth from true faith, hath theſe heads and branches; Firſt, the partie muſt prooue *what is the good will of God*, Rom. 12. 2. Secondly, hee muſt reſtraine his life from outward offences, which tend to the diſhonour of God, and ſcandall of the Church, 1. Theſſal. 5. 22. 1. Pet. 2. 11, 12. Thirdly, hee muſt mortifie the inward corruptions of his owne heart. Fourthly, hee muſt labour to conceiue newe motions agreeable to the will of God, & thẽce bring forth and practiſe good duties; ſo performing both outward and inward obedience vnto God, and by theſe may a man diſcerne

Branches of new obedience.

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atth. 7. 21.

the truth of his obedience: and thus we ſee what profeſſors they bee which ſhall be ſaued.

Vſe. 1. Now conſidering that ſaluation is promiſed to them that be doers of Gods will, we muſt hereby be exhorted to become more cheerefull in doing Gods will by faith, repentance, and newe obedience: and to further vs in this dutie we muſt vſe theſe helpes. I. We muſt labour for a true perſwaſiō of Gods mercie in the pardon of our ſinnes, and for the ſaluation of our ſoules: this beeing truly conceiued will vrge a man to true obedience, whereby he may ſhew himſelfe thankefull to God for ſo great a mercie. II. We muſt conſider that we are the temples of the holy Ghoſt, which is a wonderfull dignitie to a ſinnefull man, and in regard hereof, wee muſt ſtirre vp our ſelues ſo to liue, that we make not ſad the ſpirit of God which dwelleth in vs. III. We muſt conſider the bleſſings of God beſtowed vpon vs both in ſoule and bodie one by one: and this will mooue vs to loue God, which loue wee ſhall ſhew in keeping his commandements: for *this is the loue of God, that we keepe his commandements*, 1. Ioh. 5. 3. IV. Let vs conſider the threatnings of God againſt ſinne, and his iudgements vpon them that liue in ſinne, for euerie place is full of Gods iudgements; and theſe will helpe to reſtrain our corruptions that they breake not forth into action. V. We muſt meditate on the word of God, & vſe feruent prayer vnto God for his grace: for by this meanes *Dauid* did notably ſtirre vp himſelfe to faith, repentance, and new obedience, as we may ſee at large in the 119. Pſalme.

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II. Vſe. In that many hauing faith, and repentance, and outward reformation of life in ſome degrees, ſhall neuer be ſaued, we muſt labour to goe beyond all hypocrits in theſe graces: in faith wee muſt not content our ſelues with a generall perſwaſion of Gods mercy, but we muſt labour to conceiue the ſame to be true and ſound touching the remiſſion of our ſinnes, and the ſaluation of our ſoules: we muſt looke that it haue a ſound beginning, good fruits, & ſteadfaſt continuance. And for repentance we muſt labour to ſee that our ſorrowe ariſe from the conſideration of the goodneſſe of God whome we haue offended; and that it breede in vs a change of our mindes in the purpoſe of not ſinning: whereto muſt be conformable the will and affections, and the whole man. And for newe obedience, we muſt be as carefull in minde, will, and affections, as in the outward actions of our life to doe the will of God, and that in all Gods commandements.

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III. Vſe. Many there bee that thinke their caſe good, becauſe they liue a ciuill honeſt life without wronging others openly or wittingly which thing indeede is commendable; but yet farre ſhort of that which is required for ſaluation: therefore they muſt not truſt to theſe broken ſtaues of outward and common honeſtie, though they bee good things in their kind: for many there be that ſhall neuer come in heauen, which haue had farre more in them then theſe things are: and therefore whatſoeuer theſe perſons be they muſt not reſt, til they find ſome portion of true grace in their hearts, by vertue whereof they may plainly ſee themſelues gone beyond all hypocrites in the things that concerne ſaluation.

V. 22. *Many will ſay unto me in that day, Lord, Lord, haue we not by thy Name propheſied? and by thy Name caſt out deuills? and by thy name done many great works?*

23. *And then will I profeſſe to them, I neuer knewe you: depart from me ye that worke iniquitie.*

In theſe two verſes Chriſt returnes to explane and confirme the firſt concluſion of the former verſe, concerning thoſe profeſſors that ſhall not bee ſaued. The words containe two parts: Firſt, a deſcription of the perſons by their behauiour, v. 22. Secondly, a declaration of their condemnation, v. 23. For the firſt: theſe profeſſors are deſcribed by three arguments: I. by their number, *many*: II. by the time which they ſhall plead thus for themſelues, and ſtand on their profeſſion of ſeruice done to Chriſt, *in that day*: that is, in that great and terrible day of the laſt iudgement: III. by their gifts and qualities wherewith they were indued, *haue we not in thy name propheſied? and by thy name caſt out deuills, &c.*

Of the number that ſhall be condemned.

For the firſt: the number of profeſſors which ſhall not bee ſaued is great: *For many* (ſaith Chriſt) *ſhall ſay vnto me.* Indeede wee are not able to ſay how many they bee which ſhal not be ſaued, for that is a thing proper to God: & yet the Scripture teacheth vs that the number of thoſe which ſhall be condemned, is greater then the number of thoſe which ſhall be ſaued: for beſides that the greateſt part of the world in former times did neuer heare of Chriſt, here it is plaine that among the profeſſors of the name of Chriſt, many ſhall be condemned: and v. 13. *many walke in the broad way to deſtruction, fewe in the narrowe.*

Whereby wee are taught, firſt, that we muſt not frame our liues according to the example of the multitude, to liue and do as the moſt do, becauſe the moſt ſhall be condemned: but wee muſt ſtriue to enter in at the ſtraite gate, and to be of that litle flocke vnto whom the kingdom of heauen is promiſed.

Secondly, hence we learne, not to content our ſelues to liue as moſt men and women doe that profeſſe the name of Chriſt; but we muſt labour to goe beyond the multitude in regard of the truth of our faith and repentance. It was not ſufficient for the wiſe virgins to beare the name of virgins, to haue lampes burning, and to goe forth to meete the bridegroome: for all theſe things did the fooliſh virgins alſo: but one thing more they had, which was the oyle of grace, whereby they were inlightened to go with the bridegroome into his chamber; which the fooliſh virgins lacking were ſhut out of the doores and not admitted to come in, Matth. 25.

The ſecond argument whereby theſe reprobate profeſſors are deſcribed, is the circumſtance of time when they ſhall thus pleade for themſelues, why they ſhould not be condemned, to wit, at the laſt day when they ſhal come to bee araigned at the tribunall ſeate of Gods iudgement. This is a point of great waight and moment worthie all obſeruation; that men not onely in this life and in death, but euen at the laſt day ſhould thus pleade for themſelues.

A dangerous conceit of a good mans eſtate.

Hence we learne, that many profeſſing ſeruice to Chriſt, ſhall conceiue in their minds a perſwaſion that they are the true ſeruants and children of God: they ſhall liue and die in this perſwaſion; and yet for all this at the laſt iudgment they ſhall receiue the ſentence of condemnation. A thing deepely to be waighed of euery one; And the conſideration of it ought to teach vs all to take heed of ſpirituall pride & ſelfe-loue, whereby men flatter and deceiue themſelues in their eſtate, ouerweening the good things they haue, and falſly thinking that they haue that bleſſing of God which indeede they haue not. This muſt moue vs not onely to labour to be purged of this pride, but alſo teach vs to ſuſpect the worſt of our ſelues, & to iudge our ſelues ſeuerely in regard of vnbeleefe and hollowneſſe of heart: for this will be a meanes to make vs eſcape the iudgment of condemnation at the laſt day, which Chriſt ſhall pronounce againſt many of thoſe that think themſelues to be his ſeruants.

Further, obſerue where Chriſt ſaith, *in that day*, he ſingleth out the day of iudgement as a moſt terrible day. And ſaying, *they ſhall ſay vnto me*, he makes himſelfe the Iudge of all the world in that day; & further pointing out their particular pleading for thẽſelues, he giues vs to vnderſtand that he is very God, who knows long before not only the ſpeaches and actions, but the very ſecret thoughts and imaginations of all men that haue beene, that are, or ſhall bee from the beginning to the ende of the world.

The terror of the Lord.

Theſe things laid together and wel conſidered, muſt ſtirre vp in our hearts a ſpeciall dutie which the Apoſtle had learned, 2. Cor. 5. 11. *Euen to knowe the terror of the Lord*: that is, not onely in iudgement to conceiue, but alſo in heart & affection to be perſwaded of the terrible fearefulnes of the laſt iudgment; and in this regard not to content our ſelues with the gift of knowledg and with an outward profeſſion, but to labour for ſoundneſſe and ſinceritie of faith, of repentance, and new obedience, both in heart and life. This was *Pauls* practiſe, in regard of the reſurrection to this iudgement, *he endeauoured himſelfe to haue alwaies a cleare conſcience toward God, and toward man*, Act. 24. 16. And this duty is moſt neceſſarie: for ſuch is our ignorance and vnbeleefe that wee little regard the terrour of this day, but either thinke it ſhal not come, or though it doe, wee ſhall eſcape well enough.

The third argument here vſed, is drawne from the gifts and qualities of the perſons which make this plea for themſelues: they are ſuch as haue *propheſied in the name of Chriſt, caſt out deuills, and done many great workes in his name.* To *propheſie* here ſignifieth to teach the people of God, by expounding the Scripture, & applying the ſame to the cõſciences for their edification: and this office is called propheſie, to grace and commend the office of a miniſter, becauſe it was the principall duty of the Prophets thẽſelues thus to handle the word of god for the inſtruction & edification of Gods people, howſoeuer at ſome time they did foretell vnto Gods people things to come. And therefore hee which hath this office, and diſchargeth the ſame with good conſcience, doth a worke no leſſe honourable, then did the auncient holy Prophets.

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By thy name] The name of Chriſt here ſignifieth two things: I. appointment and commandement from Chriſt: men that preach the word of God beeing rightly called thereunto, teach and preach in the name of Chriſt: for thoſe whome the Church calleth lawfully, Chriſt himſelfe calleth, and they preach by vertue of his name. Secõdly, it ſignifieth to preach in the roome and ſtead of Chriſt, to preach that which Chriſt would preach, and in that manner alſo which Chriſt would vſe: 2. Cor. 5. 20. *Wee are embaſſadours for Chriſt, as though God did beſeech you by vs, &c.* And here wee may ſee a difference among the kinds of teaching which God requireth of men. Maſters teach their ſeruants; parents teach their children; and one neighbour and friend another: but all theſe differ from the teaching of the Miniſter: for hee teacheth beeing called by Chriſt and in ſtead of Chriſt: but the maſter teacheth not by like vertue, but onely by the right of maſterſhip: the father by vertue of fatherhood, & one fried another by vertue of brotherly charitie. And this ſheweth the dignitie of the calling of a miniſter, and the waight of his office, no maſter, no father, or ordinarie profeſſor hath the like.

Caſt out deuils, and done many great workes] For the better vnderſtanding hereof wee muſt entreat ſomething of the working of miracles:

Math.7. 22.

cles: and first we are to see what a miracle is. A miracle is not onely a strange worke done, but such a work as is aboue the strength of all creatures, and beyond the whole power of created nature; for it is done by the power of God himselfe immediatly, which is aboue the strēgth of all creatures: such a worke was the *staying of the sunne*, Iosu. 10. 13. and the *going backward of the shadowe of the diall*, 2. King, 20. 11. Secondly, the Lord God alone is the author of a miracle, who created heauen and earth; as *Dauid* saith, *Thou art great, and doest wondrous things; thou art God alone*, Psal. 86. 10. No angel, nor other creature in heauen or earth, no not the manhood of Christ, though exalted aboue all creatures, is able to worke a miracle. How then, will some say, doe these men plead their working of miracles? *Ans.* Not as authors, but as instruments and ministers whome the Lord vsed in the working of them; for men work miracles by beleeuing, on this manner: First, they receiue a speciall instinct and inward motion, that God will vse them as instruments in the working of a miracle, if they pray vnto him, and command the worke to be done: vpon this instinct, they beleeue that if they pray to God, and command in his name, it shall be done: and lastly, they pray, and command according to this instinct, and so the thing they beleeued is done. And thus is this speech to be vnderstood, *Haue we not cast out deuills? &c.* that is, thou hast put an extraordinarie instinct into our mindes, that if wee prayed vnto thee, and commanded the deuills in thy name to depart, it should be done: this we haue beleeued and accordingly practised, and so haue cast out deuills, and done many great wonders by thy name. This gift of miracles doth not now befall the Church of God; all that the Church now hath (for ought that I see) is the gift of prayer, ioyned with fasting, which also must bee conditionall, depending on Gods glorie, the good of Gods Church, and of the partie troubled: they may not pray absolutely for this worke of casting out deuils, or for the doing of such like miracles, much lesse may they now giue peremptorie command for the being of them. If it be said, that Gods church hath all needfull gifts, as well now as in former times; I answer, it hath all gifts needefull to their saluation, & therfore praier in the church serues now either to deliuer the partie troubled, or else to procure as good a blessing as deliuerance is, which is patience and repentance. And thus we see what manner of persons they be that shall say, Lord, Lord, and make apologie for themselues at the last day, and yet bee damned; namely, some that haue beene excellent preachers of the word, and some that haue had extraordinarie power to cast out deuills, & lastly, others that haue wrought many strange cures and miracles by faith in Christs name.

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Now hence we learne, first, that most excellent gifts will not auaile to the saluation of any A man or woman, vnlesse they haue true faith, sincere repentance, and new obedience, whereby they doe the will of God: for what an excellent gift is it to be able to teach and preach the word of God? what a rare thing is it to haue heard Christ himselfe preach, and to haue giuen him entertainement? and yet neither of these can saue a man: Christ saith here, the apologie of preaching shall doe men no good, and the priuiledge of eating and drinking with Christ, and of hearing him teach in their streets, will nothing auaile; Christ will say I neuer knewe you, Luk. 13. 26, 27. It is likewise an excellent earthly priuiledge to be allied vnto Christ; and yet Christ preferreth spirituall kin- B red by faith and obedience farre before it, saying to one that told him his mother and his brethren stood without, desiring to speake with him, *Who* (saith he) *is my mother? and who are my brethren? and pointing to his Disciples, he said, behold my mother, and my brethren; for whosoeuer shall doe my fathers will, the same is my brother, and sister, and mother.* And with reuerence it may be truely said of the virgin *Marie*, that howsoeuer it was a wonderfull priuiledge vnto her to bee the mother of Christ Iesus, yet if she had not as well borne him in her heart by faith, as shee did in her bodie, she had neuer beene saued: and therefore *Paul* saith, *though wee had knowne Christ after the flesh, yet henceforth knowe we him no more: but if any man be in Christ, he is a new creature*, 2. Cor. 5. 16. and *in Christ neither circumcision auaileth any thing, nor vncircumcision, but faith which worketh by loue*, Gal. 5. 6.

Matt. 12. 47. 48. 49. 50.

August. lib. de virginit.

The consideration whereof, must mooue vs all to labour to become newe creatures, and to get the graces of Gods children who are regenerate, euen true faith, true repentance, and newe obedience, and not to rest in other gifts though they be most excellent.

Againe, students that haue a great measure of knowledge and other excellent parts, as memorie, languages, &c. must learne, not to be puffed vp therwith, (*for knowledge puffeth vp*, 1. Cor. 8. 1.) but withall to get the sauing graces before named: for without a repentant and beleeuing heart, all the gifts they haue will neuer saue them; nay rather they must be abased thereby, for without true sauing faith, all other gifts bee but as so many mill-stones, to presse them deeper into the pit of destruction.

Secondly, here note, that many learned preachers, who haue soundly handled the word of God for the conuersion of others, shall yet themselues be condemned, like to the Carpenters that built Noahs Ark, and yet were drowned in the flood. The consideration whereof, must teach all Ministers, according to the counsell of the Apostle, Act. 20. 28. *to take heede, first, vnto themselues, and then to their flockes*; so *Paul* bids *Timothie, Take heede vnto thy selfe, and vnto learning, continue therein; for in doing this thou shalt both saue thy selfe, and them* *that heare thee*, 1. Tim. 4. 16. Secondly, to be followers of *Paul* in the practiſe of mortification, *who did beate downe his bodie, and bring it into ſubiection, leaſt by any meanes after he had preached to others, he himſelfe ſhould bee a reprobate*, 2. Cor. 9. 27. Thirdly, the people of God are here alſo taught their dutie; for ſeeing this fearefull iudgement ſhall befall ſome miniſters of the word, that notwithſtanding their preaching they ſhall be condemned; therfore Gods people muſt not reſt vpon the example of their miniſters liues, but cleaue faſt vnto that wholeſome doctrine which they gather ſoundly and directly out of the word of God: his life and practiſe is no ſure rule to follow, further then it agreeth with the word of God: and therefore *Paul* ſaith, *Be ye followers of me, as I follow Chriſt*, 1. Cor. 11. 1. But the word is a true rule and ſquare, and as many as walke according to this rule, *peace ſhall be vpon them, and mercie*, Galat. 6. 16.

Receiue no new doctrine though confirmed by a miracle.

Fourthly, ſeeing ſome workes of miracles muſt alſo be condemned, this teacheth vs not to truſt them which bring vnto vs doctrines, becauſe they are confirmed by wonders; for ſuch as worke wonders may deceiue themſelues in the matters of their owne ſaluation, & therefore much more may they deceiue vs in this or that particular point of doctrine. Wheras therefore ſundrie points of Poperie, as Purgatorie, Pilgrimages, inuocation of Saints, and ſuch like, are auouched to be confirmed by miracles (which no doubt were but forgeries, and lying wonders) yet let it be graunted that they were true miracles, that prooueth not that wee ſhould beleeue them, becauſe the word of God doth not confirme the ſame vnto vs; for beſide that which is reuealed and recorded in Scripture; we muſt receiue no doctrine in religion, be it neuer ſo miraculouſly confirmed.

verſ. 23. *And then will I profeſſe to them I neuer knewe you: depart from me ye workers of iniquitie.* Here Chriſt ſets downe the iuſt condemnation of thoſe men which make an apologie for themſelues at the day of iudgement, and wonder at their condemnation: and withall he anſwereth them in that wherein they pleade for themſelues. The words containe three parts: I. a profeſſion made by Chriſt to theſe men, *that hee neuer knewe them*: II. a commandement of Chriſt vnto them, *Depart from me*: and III. a reaſon of the commandement, *Yee workers of iniquitie.* For the profeſſion of Chriſt; *Then*, that is in the day of iudgement, at that time when men ſhall wonder at their condemnation, making apologies of their ſeruice to God; euen *then*, ſaith Chriſt, *will I profeſſe, &c.* In this phraſe Chriſt alludeth to the fact of theſe hypocrites; for they profeſſed the name of Chriſt, and did plead ſeruice done vnto him; as if hee ſhould ſay, Many in that day which haue profeſſed my name in the world, ſhall plead their ſeruice done to me: but I will make an other profeſſion vnto them, that is, I will make it cleere and manifeſt vnto all the world, that I neuer knew them, and that their profeſſion of me was in vaine.

Gods knowledge of his creature.

The words of Chriſts profeſſion are of great waight and moment, containing ſome difficultie in regard of the ſenſe, which muſt be ſearched out. The knowledge of God whereby he knowes his creatures is twofold; Generall, and Speciall.

1. Generall.

Gods generall knowledge is that, whereby hee vnderſtands and ſees all things, both paſt, preſent, and to come: and in regard of this it is ſaid, *All things are naked and open before his eyes with whome we haue to doe*, Heb. 4. 13. And by vertue of this, Chriſt here foretelleth what ſhall bee the apologie of ſome wicked men at the laſt day. And in regard of this generall knowledge, all men are knowne vnto God, and the moſt ſecret actions of wicked wretches: Ier. 32. 19. *His eyes are open vnto all the waies of the ſonnes of men, to giue vnto them according to their waies, and according to the fruite of their workes.*

2. Speciall.

The ſpeciall knowledge of God, is that whereby hee acknowledgeth, approoueth, and accepteth of his creature to bee his, vouchſafing vnto it his ſpeciall fauour: now this enlargeth not it ſelfe to all and euery man, for ſome there be, on whome hee will ſhewe his fauour, and of them it is ſaid, *The Lord knoweth the way of the righteous*, Pſal. 1. 6. others there bee on whome he will not ſhewe forth his mercie, and of them it is ſaide, *The way of the wicked ſhall periſh.* Which oppoſition ſheweth what is meant by Gods knowledge of the godly. So likewiſe, Rom. 11. 2. *will the Lord deſtroy his people whome hee knewe before*; that is, whom he approoued and loued: and of this ſpeciall knowledge hee ſpeaketh in this place. *Neuer*] This word excludeth all times, as if he ſhould ſay, I do not now, neither euer did approoue and accept you for mine owne; yea, euen in that time when you profeſſed me, preached, and wrought wonders in my name, euen then I ſay, I did not accept and approoue of you.

Vniuerſall redemption confuted.

From this forme of confeſſion we are to learne ſundrie points of doctrine; Firſt, hereby is plainely confuted and ouerthrowne the opinion of ſome Proteſtants, who hold that Chriſt ſhed his blood for all and euery man without exception, and that in regard of Gods purpoſe and will he died for all men; for *Caine* as wel as for *Abel*, for *Iudas* as well as for *Peter*, and for them which ſhall be condemned, as well as for them which ſhall bee ſaued. But marke what Chriſt ſaith here to them that ſhall be condemned, I neuer knewe you, nor approoued of you for mine. But if Chriſt died effectually for all and euery man in the world without exception, then he bought all and euery man without exception, with the price of his blood; and if that, then euery one without exception is Chriſts: and thoſe which are truely his, Chriſt will vndoubtedly acknowledge for his owne. But here we ſee Chriſt will not acknowledg all

A and euery man to be his, and therefore vndoubtedly he did not purchaſe by the price of his blood, all and euery man to be his without exception, I denie not, but that Chriſt died for all men in the ſenſe of Scripture; but the word of God neuer ſaith, that on Gods part, and in regard of the purpoſe of his will, Chriſt died for euerie man without exception. And whereas it is thought to bee an hard ſpeech, to ſay that God would haue ſome particular men depriued of grace and redemption by Chriſt, let vs well conſider this one thing, and it will not ſeeme ſtrange, no not in mans reaſon. God created man in his owne image, in righteouſneſſe and true holyneſſe, and he gaue vnto him a bleſſed
B eſtate in an earthly paradiſe, and that not onely for himſelfe, but for all his poſteritie: for whatſoeuer he receiued by creation, he receiued not onely for himſelfe, but for his poſteritie, beeing then a publike man, and bearing the perſon of whole mankinde, both in the ſtate of his innocencie, and in his fall: whereupon *Adam* falling from that happie eſtate, all mankinde being in him, fell with him, and ſo loſt Gods image, and that good eſtate which they enioyed by creation in *Adam*. Now conſider this well, if God had neuer indued man with grace, nor giuen him meanes to come by happineſſe, and yet had excluded him from all meanes of grace and happineſſe, this indeede might haue ſeemed hard; but conſidering that by creati-
C on hee gaue man happineſſe, and likewiſe abilitie to perſeuere in the ſame, if he would; is it any maruell, ſeeing all men haue of themſelues loſt their owne felicitie, that ſome ſhould be depriued of it for euer? nay, rather it is a wonder that all are not cõdemned which come of *Adam*; for God in his iuſtice without all crueltie might haue cõdemned euerie man: and indeede it is his endleſſe mercie, that he hath giuen Chriſt to be a Sauiour vnto ſome, and that any are made partakers of this ſaluation by Ieſus Chriſt.

Secondly, Chriſt here ſaith of ſome, *I neuer knew you*: yet ſpeaking of others he ſaith, *I know my ſheepe*, Ioh. 10. 14. and againe, *I know whome I haue choſen*, Ioh. 13. 18. and *Paul* ſaith, *The*
D *Lord knoweth who are his*, 2. Tim. 2. 19. Now from theſe places we may gather, that there is an eternall worke of God, whereby he puts a difference and diſtinction betweene man and man, angel and angel, acknowledging ſome to be his owne, and denying the ſame of others. If God himſelfe had not auouched this in the word, no man might haue taught it; but beeing here plainly propounded, it is with all reuerence to be acknowledged and receiued: and that it may be the better conceiued, two points are here to be handled. Firſt, vpon what ground and reaſon God doth knowe ſome to be his, & doth not know nor acknowledge others for his owne. Secondly, what is the fruite of this knowledge of God in man. For the firſt, why God ſhould knowe ſome to be his, and not o-
A thers, no other reaſon can be giuen, but Gods good pleaſure alone: Matth. 11. 25. Chriſt ſetteth downe this diſtinction betweene man and man, ſaying, that *his father hath hidde the myſteries of the kingdome of heauen from ſome, and reuealed the ſame to other*: now what is the cauſe hereof? *It is euen ſo, O Father* (ſaith hee) *becauſe it ſo pleaſeth thee*. So Rom. 9. ver. 13. and 18 in *Iacob* and *Eſau*, *Paul* ſhewes this diſtinction of mankinde, *I haue loued Iacob and hated Eſau*, ſaith the Lord: neither did this difference come from their workes, either good or euill, for this difference God put betweene them, before *either of them had done good or euill*: but it is wholly aſcribed to the will of God, *who*
B *will haue mercie on whom he will haue mercie, and whom he will he hardeneth*. This muſt not ſeeme ſtrange vnto vs: wee permit vnto men to vſe their owne diſcretion in their owne affaires, and this is a ſufficient reaſon to ſtoppe any other mans mouth; *It is my owne, may I not doe with mine owne what I will?* Againe, in Princes Proclamations we ſubmit our ſelues to this clauſe (*It is our pleaſure:*) ſo likewiſe a man hauing a flocke of ſheepe, may ſende ſome of them to the fatting for the ſlaughter, and others keepe for breede: this God permitteth vnto man, and it is not counted crueltie among men; nowe if wee giue this libertie vnto man ouer the creature, why ſhould wee not much more giue it to the Creator ouer man, ſee-
C ing the baſeſt and leaſt creature is ſomething in regard of man, but man is nothing vnto God? and therefore though theſe myſteries cannot bee comprehended by reaſon, yet euen in reaſon we may ſee ſome reſemblance of the truth and equitie of them, which muſt moue vs with reuerence to ſubmit our ſelues to the ſoueraigne will and pleaſure of God herein.

Foreſeene workes are not the ground of Gods decree.

Vpon this ground of difference and diſtinction betweene man and man, we may well be admoniſhed to beware of the errour of ſome diuines, who thus define of Gods wil touching mans eſtate; they ſay it is the firſt will of God, that euery man in the world ſhould be ſaued, if they would, and therefore (ſay they) he mini-
D niſters vnto them all helpes both of nature and grace, whereby they may repent and beleeue if they will. And hauing laid downe this his firſt will, he then (ſay they) foreſees that ſome men will not beleeue, nor perſeuere in the faith; and hereupon it is (in their conceit) that he will not knowe ſome men for his owne. Againe, foreſeeing that others wil beleeue and perſeuere in faith, them he knowes and acknowledgeth to be his; dealing herein like vnto a good father that hath many ſonnes, who would haue them all to doe well, and to haue each one a good portion; but ſeeing that ſome will not become frugall and obedient, he changeth his minde, and doth diſinherit them: or like vnto a good Prince, who would haue all his ſubiects to doe well: but ſeeing ſome to

be rebells, he is of another minde, and willeth their death. *Anſw.* But this opinion is a meere inuention of mans braine; for whereas they ſay, that God by a ſecond acte of his will acknowledgeth ſome for his owne, and not others, vpon the foreſight of their faith and vnbeleefe, whereas by his firſt will, he would haue all men to be ſaued; it is not true; for the firſt will of God, is to know ſome, & not to know others: the ground whereof is his good pleaſure alone, and no foreſeene workes in them. And therefore it cannot be, that he ſhould will all men to be ſaued equally, *Cain* as well as *Abel*, *Iudas* as well as *Peter*. Againe, their opinion confutes it ſelfe, for God foreſees mens faith and vnbeleefe, becauſe he hath decreed the ſame, & his decree depends vpon his owne will alone; and therfore vnleſſe we make the ſame thing in the ſame reſpect, both the cauſe and the effect, we cannot make foreſeene workes the ground of difference betweene man and man. Then their compariſons are not fit: a father would haue all his children to doe well, and to enioy his portion: true; and more then that, he would make all his children to doe well, if it lay in his power; neither would he diſinherit any, if it lay in his power to make them good: the change of his purpoſe in diſinheriting his ſonne, ariſeth vpon the impotencie of his will, that cannot do that he would. And the ſame muſt be ſaid of the will of Princes toward their ſubiects: but if there ſhould be ſuch a will in God to haue all men ſaued, if he could ſaue them, then vndoubtedly all men ſhould be ſaued, *for who hath reſiſted his will?* nay, whatſoeuer the Lord willeth, that doth hee in heauen, in earth, and euerie where, Dan. 4.32.

A ſecond point to be conſidered in the diſtinction of men, wherby God knoweth ſome to be his, and doth not acknowledge ſome others for his, is the fruite of this knowledge of God. It is an effectuall and powerfull knowledge, working mutuall and ſtrange effects in mans heart, towards God; for from this, that God knoweth ſome to be his, there followeth another knowledge in mans heart, whereby he knoweth God to be his God. So Chriſt ſaith, Ioh. 10.14. *I knowe my ſheepe, and am knowne of mine.* Look as the Sunne caſts down his beams vpon vs, by meanes whereof we againe ſee the bodie of the ſunne; euen ſo the knowledge of God, whereby he knoweth vs for his, worketh in our hearts a knowledge of God in vs, wherby we know him for our God. So Gal. 4.9. *Seing ye knowe God, or rather are knowne of God:* ſo that the knowledge of God, wherby he knoweth vs to be his, is the ground of our knowledge of him to be our God. Againe, in this knowledge of God, whereby he knoweth his Elect, is contained his loue towards them, for he knoweth and accepteth of man, and therefore loueth him: and this brings forth in man loue to God againe. *We loue God, becauſe he hath loued vs firſt*, 1. Ioh. 4.19. So likewiſe God by his knowledge chooſeth vs to be his peculiar people; and hence comes our chooſing of God to be our God: for looke as the ſeale ſets a print in the waxe like vnto it ſelfe, ſo the knowledge of God bringeth forth ſuch fruits in vs to God-ward, as therewith God beareth and manifeſteth towards vs.

The effect of Gods knowledge of ſome to be his.

On the other ſide, there be ſome whom God neuer knew, and the fruits hereof in them, be the fruits of iuſtice; God not knowing them, they knowe not God: and the fruits of this knowledge, as loue, and giuing their hearts vnto God, they haue not. Indeede the ſinnes which men commit come not from this, that God knoweth them not, but from the corrupt wil of man: and yet theſe wants of knowledge, of loue, and faith to God, as they are puniſhments, come from this, that God doth not know, nor acknowledge men for his.

Now whereas this knowledge of God is powerfull in his Elect to produce from them true knowledge, affiance, and loue of God againe; we are to be admoniſhed to labour to feele in our hearts theſe graces which are the impreſſions and fruits of Gods knowledge of vs, that by them we may be able to ſay, I know God to be my God, and Chriſt my Redeemer. Let vs therefore labour to knowe God aright, and to loue God in Chriſt, and in his members, by true loue; and to chooſe the true God to be our God, beſtowing our hearts and affections on him: for by theſe graces we ſhall know certainely that God knoweth vs, loueth & choſeth vs for his ſonnes and daughters in Chriſt; becauſe theſe graces in vs are the proper fruits of the knowledge and loue of God towards vs; euen as we may know the Princes broad ſeale by the forme of it in wax, though we neuer ſee the ſeale it ſelfe. And on the contrary, we muſt take heede of that heauie iudgement of God, whereby men go on without knowledge, loue, and affiance in God: for theſe are fearefull tokens of his wrath, befalling thoſe whome hee neuer knewe.

A motiue to know and loue God.

The Vſe. 1. Whereas God knoweth ſome men for his owne, and will not acknowledge the ſame of others, and that onely vpon his will and pleaſure, we may ſee here a wonderfull and vnſearchable myſterie; which firſt of all ought to ſtirre vs vp, not to plead with God, but in an holy reuerence to wonder at, and to admire his vnſpeakeable power and ſoueraignty ouer his creature: Rom. 11.32. *God hath ſhut vp all vnder vnbeleefe, that he might haue mercie on all*, ſaith the Apoſtle. Now he doth not reaſon the caſe further, but there ſtaies himſelfe with an admiration of Gods wonderfull power and wiſedome, crying out, *O the deepeneſſe of the riches both of the wiſedome and knowledge of God, how vnſearcheable are his iudgements, and his wayes paſt finding out?* ver. 33. 2. This muſt ſtrike our hearts with feare and trembling towards God in regard of his iudgements: the Apoſtle *Paul* ſpeaking to the Gentiles of Gods

aunancient people, ſaith *the Iewes are cut off through vnbeleefe, and thou ſtandeſt by faith:* and thereupon makes this vſe vnto the Gentiles, *Be not high minded but feare,* Rom. 11.20.

3. Hence we are taught, not to ſooth vp our ſelues (as vſually we doe) on hope of mercie in the death of Chriſt, without ſome groũd hereof through true grace; but rather with feare & trembling, ſo long as we haue time, to labour in the means of ſaluatiõ, which is Gods word, prayer, Sacraments, to become true members of Chriſt, becauſe we may deceiue our ſelues with a vaine profeſſion: for though Gods mercie be endleſſe in it ſelfe, yet it admits reſtraint to vs-ward; and indeed it ſhall neuer be extended to all, nay not to many that in their life time made full account thereof in their vaine perſwaſions.

The Reprobate neuer had true faith.

A third point here to be obſerued is this; that ſuch as profeſſed Chriſts name here on earth, and yet after ſhall be condemned, neuer had true faith, nor true repentance, ſound loue, nor hope; they might haue ſome kinde of faith, I confeſſe, and many other excellent gifts: but if they had had true faith, thereby they ſhould haue pleaſed God, & bin approoued of Chriſt, and ſo at ſometime alſo, haue bin accepted and acknowledged of him for his owne. For this wee muſt learne and hold as the truth of God, that where true faith, loue, and hope are truely wrought, there they remaine for euer, at leaſt in the roote: they may ſeeme for a time to be loſt, but yet neuer can be quite extinct, *for the gifts and calling of God are without repentance,* Rom. 11.29.

Fourthly, here it is plaine, that thoſe whom Chriſt will not ſaue, hee neuer knew; hence it followes, that whom he knowes to be his, thẽ he will know to be his for euer. This point muſt be remembred, becauſe it is the true foundation and ground of the ſaluation of mens ſoules; we are ſaide to be ſaued by faith, and by the word of God, yet onely as by meanes, not as cauſes: but the onely cauſe of our ſaluation, and of the meanes that brings vs thereto, *is this knowledge of God,* whereby he accepteth and approoueth vs to be his owne.

Elect neuer fall away.

Hence we may gather, that thoſe who are elect vnto ſaluation, ſhall neuer perriſh; for whom God once knowes to be his, them hee knows to be his for euer: and therefore Mat. 24. 24. it is made a *thing impoſſible that the elect ſhould perriſh:* and the Apoſtle takes it for granted, that *the election of God is vnchangeable,* Rom. 9. 11. remaining euer, according to his purpoſe. This knowledge of God, is *that foundation which remaineth ſure,* 2. Tim. 2. 19. The firſt grace of all is Gods fauour, chooſing ſome men to be his of his meere good will; and this firſt grace, to whomſoeuer it is vouchſafed, remaineth for euer, admitting no change nor alteration, nor interruption. This doctrine muſt be remembred, as the ſtaie of our faith, and a ſure foundation of ſound comfort in any diſtreſſe: for true beleeuers in time of affliction finde in themſelues much vnbeleefe and great proneneſſe to fall away frõ God. Yet here they haue a ſure ſtaie whereon to reſt, they muſt goe out of themſelues, & faſten their faith on Gods election, knowing hence, that though they be fraile and ſubiect to fall away of themſelues, yet their ſaluation remaines ſure, grounded on the knowledge and electiõ of God. So the Apoſtle *Paul* comforts himſelfe and the godly, Rom. 8. 32. 33. *It is God that iuſtifies, who ſhall condemne?* and verſe 35. *Who ſhall ſeuer vs from the Loue of God in Chriſt,* whereby he loueth vs? And indeede, if a man haue receiued true aſſurance of Gods fauour, though but once in all his life; yet by that one ſigne he may aſſure himſelfe of his ſaluation, vpon this ground, that Gods loue is vnchangeable, though euer after he liue in temptation; *for whome God loueth, he loueth to the ende,* Ioh. 13. 1.

Depart from mee] This is Chriſts commandement to thoſe whom he neuer knew, though they profeſſed his name; and it is a moſt fearefull commandement, beeing all one with that, Matth. 25. 41. *Goe yee curſed into euerlaſting fire.*

Wherein the ſecõd death ſtandeth.

Now hence we may gather, that the ſecond death is properly a ſeparation from the comfortable fellowſhip of the Father, the Sonne, and the holy Ghoſt; and withall, a ſenſe and feeling of Gods wrath in that ſeparation. This appears by the contrarie, for life euerlaſting ſtandes in fellowſhip with God the father, the Sonne, and the holy Ghoſt.

How Chriſt ſuffered the ſecõd death.

Now here a queſtion may be asked, concerning the ſuffering of Chriſt, for our doctrine is, that he ſuffered the ſecond death: whether then was he ſeuered from God in his ſuffering? *Anſwer.* Chriſt our Sauiour on the croſſe ſtood in our roome and ſtead, hee bare vpon him the ſinnes of his elect, and for ſubſtance, the whole puniſhment due to the ſame, which was both the firſt & ſecond death: but yet concerning the ſuffering of the ſecond death, there remaines ſome difficultie. Touching it therefore we muſt hold this grouud, that our Sauiour Chriſt ſuffered the ſecond death, ſo farre forth as the ſuffering thereof might ſtand with vnion of his two natures, and with the holineſſe and dignitie of his perſon: and here theſe caueats muſt be marked.

I. Caueat. That in his manhood he endured a very true ſeparation from the Godhead, and from his Father; yet not in regard of ſubſiſting and beeing, but of ſenſe and feeling only: and therefore he cried, *My God, my God, why haſt thou forſaken mee?* hauing for a time no ſenſe of Gods fauour, but onely the feeling of his wrath and diſpleaſure.

II. Caueat. In his paſſion he did endure the ſorrows of the ſecond death; he did not die the ſecond death, for then he ſhould haue beene ouercome & vtterly ſeparated frõ his father in ſubſiſting and beeing; but he ſuffered the ſecond death, and in ſuffering ouercome it; as a man may be at the point of death, and feele the paines of the firſt death, and yet recouer.

III. Caueat. Chriſt endured the paines of the damned, yet not in that manner which the damned doe; for hee endured them on the croſſe, they in the place of the damned; Chriſt ſuffered them for a while, they endure them for euer; Chriſt ſuffered the ſecond death, yet ſo as it preuailed not againſt him; but the damned are ouerwhelmed of it, it preuailes ouer them, and cauſeth them to blaſpheme God: now their blaſphemie increaſeth their ſinne, and their ſinne cauſeth their torments to be multiplied for euer. This doctrine is ſutable to the word of God, and to reaſon; for in mans reaſon, the death of the bodie could not be a remedie to ſuch perſons as are condemned to a double death both of body and ſoule.

A motiue to get fellowſhip with God.

Vſes. 1. Seeing the ſecond death is a ſeparation of man from God for euer, we muſt labour in this life to haue ſome true fellowſhip with God the Father, the ſonne, and the holy Ghoſt; that hauing it once, we may enioy the ſame for euer. This fellowſhippe we ſhall come vnto in the right vſe of the word and Sacraments, and praier; for in the word and Sacraments God condeſcends to ſpeak vnto vs, and to deale familiarly with vs, and in praier we talke with God.

II. Vſe. Note alſo to whome this commandement is ſpoken, *Depart from me*; namely, to ſuch as come neere vnto God with their lips but yet keepe their hearts farre from him: in conſideration whereof wee muſt not content our ſelues to profeſſe the name of Chriſt outwardly, but we muſt draw neere to God with all our affections, our loue, ioy, feare, and confidence, and yeild obedience to his commandements; ſo ſhall we eſcape this fearefull commandement of finall departure from him.

How profeſſors of religion may be workers of iniquitie.

Yee workers of iniquitie] This is the reaſon of the commandement: for the better vnderſtanding whereof, this queſtion muſt be handled: How theſe men, that make ſuch profeſſion, can be called workers of iniquitie: many of whom vndoubtedly, liued a ciuill & vnblameable life outwardly, and could not be charged with any horrible capitall ſinnes. *Anſw.* There be many great ſinnes for which men may be called workers of iniquitie, and be as vile in the ſight of God as the murtherer & adulterer, though for outward life they be vnblameable: as firſt *hypocriſie*, which is proper to the profeſſors of religion, when as they content themſelues to hold religion outwardly, but yet doe not bring their hearts nor conforme their liues to their outward profeſſion. Secondly, to profeſſe loue and worſhip to God, and yet not to performe duties of loue and mercie vnto men: for we muſt loue and ſerue God in the workes of brotherly loue. Thirdly, to haue the heart addicted to this or that ſinne or ſinnes; whether ſecret or open in regard of the world it skilleth not: for this is to bee a worker of iniquitie in Gods ſight, when the heart taketh a ſetled delight in any ſinne. And they are not ſo called becauſe their iniquitie is alwaies outward and ſeene to the world. Laſtly, all the ſinnes of the firſt table, eſpecially the ſinnes againſt the two firſt commandements, as not to know God, not to loue God, or to truſt in him aboue all, not to worſhip him in heart and life together; theſe are all workes of iniquitie, greater then the ſinnes of the ſecond table in their kind: and in regard of theſe alſo, profeſſors are called *workers of iniquitie.*

Chriſt marks the moſt ſecret ſinnes.

Vſes. 1. Whereas Chriſt calleth thoſe profeſſors, *workers of iniquitie*, whoſe profeſſion couered their ſinnes from mens ſight; we may note, that Chriſt is a very ſtrict obſeruer of mens waies, euen of the moſt ſecret ſinnes, which appeare not to the world: though men may be deceiued by profeſſours in this world, yet Chriſt cannot be deceiued, but at the laſt day of iudgement he will finde them out what they be. Many deceiue themſelues with a perſwaſion of mercie, becauſe Chriſt is a Sauiour, and ſo preſume to goe on in ſinne: but they muſt knowe, that Chriſt is alſo a ſeuere iudge, which doth ſtraitly obſerue mens ſinnes, & wil condemne the workers of iniquitie, as well as pardon them that repent: & therefore we muſt not flatter our ſelues to liue in ſinne, becauſe he is a Sauiour; but rather feare to ſinne, becauſe he is a ſeuere iudge againſt all iniquitie.

How Chriſt eſteemes a godly life.

II. This ſhewes that Chriſt preferres an honeſt and godly life aboue moſt worthy gifts, euen before the gifts of Prophecy and Miracles; and therefore our principall care muſt bee, to frame our hearts and liues to true obedience vnto our God in all his commandements.

A ſtrong motiue to repentance.

III. This muſt ſtirre vs vp to true and vnfained repentance. If we haue not yet repented, it muſt mooue vs to beginne it; if we haue repented, we muſt doe it more; for Chriſt will pronounce a fearefull ſentence of condemnation vpon many profeſſours, becauſe they liue in ſin, though they haue prophecied in his name, and caſt out deuills, & done many great works; yet becauſe they haue beene in heart addicted to ſome ſinnes, hee ſhall ſay vnto them at the laſt day, *Depart from mee, and, goe yee curſed into euerlaſting fire.* The horrour whereof, ſeeing Chriſt hath ſo long before made it knowne vnto vs, ought to mooue vs to humble our ſelues, to turne vnto God, and to breake off the courſe of our ſinnes, euen in the purpoſe of our hearts. And if wee will not now tremble and turne, the day will come when we ſhall heare a fearefull commandement, and obey it, and not be able to turne from it: but if we ſhal now turne to God by true repentance and new obedience, we ſhall in that day heare the bleſſed voice of abſolution vpon our ſelues, when as the fearefull ſentence of condemnation ſhall be pronounced vpon others.

IV. Whereas many men ſhall be condemned, rge the art from ſpite of

ned, becauſe in heart they haue beene addicted to ſome open or ſecret ſinnes, wee muſt in the feare of God labour to purge our hearts from all ſinne, ſo as we be not addicted to any one ſinne, with purpoſe to liue therein: yea wee muſt labour to turne our ſelues from euery euil way, from ſinnes in thought, in affections, in behauiour, and actions. The purpoſe of our heart muſt be, not to liue in any one ſinne, ſo as if we fall, we may yet truely ſay, it was againſt our purpoſe and intent: and therefore wee muſt labour to be renued in the ſpirit of our mindes, euen in the moſt ſecret part of our ſoules. It is not enough to leaue ſinne when it leaues vs, by reaſon of weakeneſſe, or want of opportunity: thus doth many an aged man, who hauing liued in lewdneſſe and luſt al his youth, doth at length, by reaſon of weakneſſe in olde age, leaue thoſe ſinnes in practiſe; but yet his heart is ſtill addicted to them, and therefore euen then when he cannot go without a ſtaffe, will hee take great delight in rehearſing and remembring the trickes of his youth. Now this man hath no repentance, for his delight in the remembrance of ſinne paſt, is all one before God, as if he had liued ſtill in the practiſe thereof: our prayer therefore muſt be with *David* to the Lord continually, that hee would *incline our hearts vnto his commandements, and not to couetouſneſſe*, or any other ſinne, Pſal. 119.36.

V. 24. *Whoſoeuer then heareth of me theſe words, and doth the ſame, I will liken him to a wiſe man which hath builded his houſe on a rocke,*

25. *And the raine fell, and the floods came, and the windes blew, and beat vpon that houſe, and it fell not; for it was grounded on a rocke.*

Concluſion of Chriſts ſermon.

After the deliuery of many notable inſtructions in this ſermon of our Sauiour Chriſt, whereby he hath ſufficiently ſhewed himſelfe to bee the true Prophet and Doctor of his Church: in this verſe, and thoſe which follow, to the 28. he comes to lay downe the concluſion of this excellent ſermon, wherein he doth ſtirre vp his hearers to a notable dutie; namely, that they ſhould not make light account of his doctrine, contenting themſelues barely to heare, reade, or to learne the ſame; but further, to goe about the practiſe thereof in their liues and conuerſations. And for the effecting hereof, hee laies downe here at large, the fruite of true obedience to the word. In this concluſion are theſe points contained: I. A maine dutie to be done of all his hearers; that is, *to heare and doe the words of Chriſt. Whoſoeuer heareth theſe my words, and doth the ſame.* II. The propertie of this dutie: *it is a note of great wiſdome, I will liken him to a wiſe man, &c.* III. The fruite of this dutie; *Safetie and ſecurit ie againſt all perils of bodie and ſoule*, in the 25. verſe: all which are amplified by their contraries, in the 26. and 27. verſes, as we ſhall ſee in their place.

The dutie of euery good hearer.

The firſt point is the maine dutie of euery good hearer, namely, to ioyne practiſe with knowledge of the word of Chriſt. This dutie is oft vrged vpon vs by the holy Ghoſt, Rom. 2. 13. *Not the hearers of the Law, but the dooers thereof ſhall bee iuſtified before God:* and Saint *Iames* ſtands long on this dutie, Iam. 1. 22. *Be yee doers of the word, and not hearers onely, deceiuing your owne ſoules:* which after hee enforceth both by the vanity of hearing without doing, v. 23. 24. & by the bleſſing that accompanies obedient hearing, v. 25. and Luk. 11. 27. 28. when a woman in admiration at Chriſts doctrine, pronounced *her bleſſed that bare him;* Chriſt anſwered, *nay rather bleſſed are they that heare the word of God, and keepe it.* And in the parable of the ſower, Matt. 13. there are foure kinds of hearers, three bad, and one only good, who did heare, know, receiue, embrace the word of God, and withall bring forth fruite plentifully. And naturall reaſon may perſwade vs of the weight of this dutie; for the beſt learning that men haue in humane things is to little, or of no vſe, without practiſe: much leſſe can diuine doctrine then profit a man without obedience be ioyned therewith.

Vſe. The conſideration hereof, muſt mooue vs to pray to God the Father, in the name of Chriſt, that he would vouchſafe his ſpirit vnto vs, whereby our hearts might be enclined, diſpoſed, and bent to an vnfained loue and obedience of Gods precepts, deliuered in his holy word, becauſe it is our dutie to liue in the practiſe of that we heare. Yea, wee muſt pray ſo to performe obedience in our life, that our conſciences may not onely not accuſe vs, but alſo excuſe vs before God in regard thereof; or at leaſt, in regard of our true endeauour & deſire to obey. This dutie beeing practiſed, will miniſter true comfort vnto vs in time of diſtreſſe, yea, in the fearefull caſe of death it ſelfe. Hereby did good King *Hezekias* comfort himſelfe at his death, that *hee had walked before the Lord with an vpright and perfect heart*, Iſay. 38. And the word of God is plaine for this comfort, *If our hearts condemne vs not, then wee haue boldneſſe towards God*, 1. Ioh. 3. 21. alwaies prouided, we haue a good vnderſtanding of our dutie to God, for an ignorant conſcience will falſly excuſe.

Obedient hearing is true wiſdome.

II. Point. The propertie of this dutie: It is a part of great wiſedome, for he that heareth & obeyeth, is the onely wiſe man; *I will liken him* (ſaith Chriſt) *vnto a wiſe man.* This point is likewiſe with care to be remembred, that the hearing and doing of the word of God, is a ſpeciall part of true wiſdome; this is notably verefied in the 32. Pſalme, which is intituled *Dauids learning*; and indeed it is a notable Pſalme of learning, containing the ſumme of all religion; which *Dauid* bringeth to theſe two heads, his repentance and new obedience. So Deut. 4. 6. the peoples obedience to Gods commandements, is counted by *Moſes*, their wiſedome: and for this cauſe he there ſaith, *they ſhall bee counted the wiſeſt people vnder heauen*, becauſe they ſerued and obeyed the true God: to which purpoſe it is ſaid, *The feare of God is the beginning of wiſdome, a good vnderſtanding haue all they that doe thereafter*, Pſal. 111. 10.

Superiours dutie.

Hence we learne theſe inſtructions: 1. all ſuperiours, Magiſtrates, maſters, and parents, are bound to go before their inferiours in wiſdom, as they are aboue them in authoritie; and therfore conſidering obedience is true wiſdome, euery ſuperiour ought to goe before his inferiours in obedience to Gods commandements: for this is onely true wiſdome, without which all other wiſdome is but folly and madnes.

Students dutie.

2. Hence all ſtudents that profeſſe themſelues to ſeeke for wiſedome and learning, are taught eſpecially to giue themſelues to learne and obey the will & commandements of God; for this is true wiſdome, both before God and man. And it is a great blemiſh and diſgrace for any man of knowledge to lead a looſe & diſſolute life; this argues their want of Gods feare, which is the very ground of true wiſedome.

3. This giues a good caueat to ignorant perſons, who perſwade themſelues they may continue in their ignorance, becauſe they are not book-learned; but they deceiue themſelues, for obedience is true wiſdome: and therefore they muſt labour for ſo much knowledge as will bring them to this wiſedome here commended.

The true wiſedome of profeſſors.

Now to come more ſpecially too this true wiſdome, we muſt ſearch out wherein it lieth. This is expreſſed in theſe words, *which hath builded his houſe on a rocke*: which S. *Luke* ſetteth downe more largely, ch. 6. 48. ſaying, *he digged deepe, and laid his foundation on a rocke*. In which words, 3. parts of this wiſdome are propounded: 1. *to dig deep*: 2. *to make choice of a rocke for a foundation*; and 3. *to build thereon*.

1. part of it.

The *builder* is the profeſſor of the name of Chriſt; and this *digging deepe* to finde out a fit foundation, ſignifieth thus much; that he that would make ſure his owne ſaluation, muſt come to a deepe ſearch and examination of his owne corrupt heart, that he may know the iniquitie thereof: alſo he muſt renounce himſelfe and his pleaſures; and whatſoeuer may hinder him in this building he muſt caſt out: for without this deepe ſearch and ranſacking of the heart, there can be no ſure foundation laide, nor certaintie of ſaluation attained.

2. part of it.

The ſecond point of this wiſdom, is to chooſe a foundation to lay our ſaluation vpon; & that *is the rocke Chriſt Ieſus himſelfe alone, God and man, hee is the cheife corner ſtone, on which the whole building is coupled*, Eph. 2. 20. 21. *neither is there ſaluation in any other: for among men there is giuen no other name vnder heauen, by which we muſt be ſaued*, then Chriſt Ieſus onely, Act. 4. 12. and *no other foundation can any man laie, then that which is alreadie laid, which is Ieſus Chriſt*, 1. Cor. 3. 11. Chriſt is the *rocke and corner ſtone*: and true Chriſtians are *liuing ſtones built vpon him*, 1. Pet. 2. 5. As for our workes, they are fruits, but no part of this foundation, vnleſſe to them that build on the ſand, like fooliſh builders.

3. part. How we built on Chriſt.

Thirdly, hauing found a good foundation we muſt build thereon. Our ſoules and our ſaluation muſt be builded on Chriſt. This is done by our faith in Chriſt: for as mutual loue ioynes one man vnto another; ſo true faith makes vs one with Chriſt: Epheſ. 3. 17. the holy Ghoſt ſaith, that *Chriſt doth dwell in our hearts by faith*: and Pſalm. 125. 1. *Hee that truſts in the Lord is as mount Sion that cannot be remooued*. Yet here two caueats muſt be remembred: *I.* That Chriſt is a rocke; yet not euery way that man frames in his owne heart, but onely ſo as he hath offered himſelfe in the promiſe of the Goſpel, which is the word of the couenant of grace. And for this cauſe we muſt labour that this word of Gods grace may be rooted and grounded in our hearts by faith: for it is all one to beleeue in Chriſt, and to beleeue the Word that reueales Chriſt vnto vs: ſo ſaith our Sauiour, *Hee that refuſeth mee and receiueth not my word, hath one that iudgeth him*, Ioh. 12. 48. And, *If yee abide in mee, and my words abide in you*, Ioh. 15. 7. We therefore muſt be like the good ground: for as it receiues and keepes the good ſeede, ſo doth the good heart receiue & keepe the word of grace, which beeing rooted in our hearts keepe vs vnited vnto Chriſt, and therefore it is called the *ingraffed word*, Iam. 1. 21. which beeing mingled with faith in our hearts is profitable, for it knits vs faſt to Chriſt, and makes vs grow vp in him vnto perfection. *II. Caueat.* We muſt ſet all the maine affections of our heart on Chriſt: for hereby muſt we ſhew forth our faith. We muſt ſo eſteeme and loue Chriſt, as that in regard of him *we count all things loſſe, and dung*, with the Apoſtle; yea we muſt ſo delight in Chriſt, that we deſire him wholly, and receiue nothing into our hearts but Chriſt alone. *Thomas* deſired but to *put his finger into his ſide*, but we muſt goe further, and deſire to haue our ſoules waſhed in the blood that iſſued thence, and to haue our hearts poſſeſſed by his ſpirit, whome hee giueth to his Church.

Vſe. Seeing Chriſt Ieſus is the rocke of our ſaluation, our dutie is to haue our hearts rooted and founded on Chriſt. They which be as the ſtonie ground, heare and receiue the word, and it takes ſome rooting in them, and brings forth ſome fruit: but as the rooting is not deep, ſo the fruit is neuer ripe, and therefore when heat commeth it withereth: ſo it is with profeſſors: a man may be one in name, and bring forth ſome fruit of the word which hee heares, and yet be deceiued in the matter of his ſaluation, becauſe he is not rooted and founded in Chriſt. This is the point which *Paul* ſtands much vpon in ſundry of his Epiſtles: for ſhew of grace will not ſerue the turne. Indeede in theſe happie daies of peace any grace makes a man ſeem to be a Chriſtian: but when the parching heate of perſecution comes, vnleſſe we be throughly rooted in Christ, we ſhall neuer continue to the ende, nor bring forth fruite with patience.

III. Point. The *fruit* of this true obedience in which men by faith build themſelues on Chriſt Ieſus, is Securitie and ſafetie againſt all temptations of the Deuill, the fleſh, and the world: meant by *the ſtanding of the houſe that was built vpon the rocke, notwithſtanding the falling of the raine, the beating of the floods, and the blowing of the windes*, verſ. 25. A moſt notable fruite which nothing elſe but true obedience can procure vnto vs: wealth cannot miniſter this comfortable ſecuritie; nay the more wealth, oft times the more trouble; and vnto many, riches are the cauſes of a fearefull downfall. No ſtrength of man, nor power of any Prince can procure this ſafetie, and yet Chriſt vouchſafeth the ſame to them that heare his word and keepe it.

The conſideration hereof muſt mooue vs to be moſt willing and readie to performe obedience to that holy word of God which we read and heare: for ſuch a benefit come by it as no creature in the world can procure beſides: and the rather we muſt inure our ſelues hereto, becauſe our ſinnes deſerue an ende of theſe happy daies of peace, and we may iuſtly looke for the blacke daies of perſecution, which when they come will ſurely be our ruine, vnleſſe in theſe daies of peace we heare the word and doe it.

Secondly, from this fruit of true obedience we may gather, that he which once hath true faith in Chriſt rooted in his heart, ſhall neuer looſe the ſame either wholly or finally, but ſhal continue therein vnto the ende, and enioy the fruite thereof for euer. For by faith a man is truly built on Chriſt as on a moſt ſure foundation, ſo as neither temptations nor perſecutions can driue him off: though they may aſſault and ſhake him, yet they can neuer throw him down: but if a man might quite looſe his faith, then might he be beaté down that is built on Chriſt, which thing this text denieth.

Laſtly, this teacheth vs that hee that is built on Chriſt by faith, muſt looke for fearefull trialls and temptations: for he is like an houſe built on the ſea banke, against which winde and raine and waues doe all beate and rage. Gods ſeruants muſt not looke to goe to heauen in eaſe, but they muſt waite for tryalls and temptations comming hand in hand, as winde and raine, and wind and waue commonly doe: and therefore the more carefull and earneſtly muſt we labour to be ſurely grounded on Chriſt, that though they aſſault vs, yet they may not throw vs downe.

v. 26. *But whoſoeuer heareth theſe my words, and doth them not, ſhall be likened vnto a fooliſh man, which hath builded his houſe vpon the ſande:*

27. *And the raine fell, & the floods came, and the windes blew, and beate vpon that houſe, and it fell, and the fall thereof was great.*

In theſe verſes our Sauiour Chriſt layeth downe foure other points contrarie to the former, belonging to an euill hearer. The I. is the fault and bad practiſe of an euill hearer; *to heare Chriſts words and not to doe the ſame:* II. the propertie of this vice: it is a *point of extreame follie:* III. the practiſe of this follie, *in building vpon the ſands:* IV. the fruit and iſſue of this building: *fearefull ruine and deſtruction.* Of theſe in order.

I. Point. The practiſe of a bad hearer from which Chriſt would terrefie all men in this place is, *To heare and not to doe.* This is no ſmall fault. The ground that receiueth ſeede and raine both in meaſure and ſeaſon, and yet bringeth forth either bad fruite, or none at all, is by all men condemned for bad ground; the Apoſtle ſaith, it *is neere vnto curſing, whoſe ende is to be burned*, Hebr. 6. 8. The waters that come & iſſue from vnder the threſhold of the Sanctuarie, Ezek. 47. 1. whereby is meant the word of God, when they come into any ground they are of this nature, if they make it not fruitefull they *turne it vnto barrennes*, verſ. 11. A ſubiect that knowes his Princes will, and doth it not, is indeed no better then a rebel: how much more then is he that heares the word and Doctrine of ſaluation by Chriſt, and yet makes no conſcience to doe the ſame, to be iudged for bad & barren ground, yea for a rebell againſt God himſelfe. 1. Sam. 15. 23. Samuel telleth Saul that *rebellion is as the ſinne of witchcraft, and tranſgreſſion is wickedneſſe and Idolatrie*. And the reaſon is plaine, for they that ſubmit themſelues to heare Gods word, are ſundry wayes bound to performe obedience: firſt, by the law of creation, as they are Gods creatures: Secondly, by the law of redemption, as they are Chriſts ſeruants bought by his moſt precious blood. Thirdly, in regard of their Adoption,

The practiſe of a badde hearer.

How all hearers are bound to obedience.

doption, as they are, or at leaſt hold themſelues to be his children in Chriſt: and fourthly, in regard of his mercifull prouidence whereof we haue daily experience; in regard of all theſe we ought by way of thankefulneſſe, to ſhewe our ſelues obedient vnto his word. And therefore he that heares the word of God and will not doe the ſame, ſinneth grieuouſly againſt God, which in it kinde God hateth as the ſinne of witchcraft. Now this ſinne of diſobedience is a common ſinne: We are all hearers, but where almoſt is the man that anſwerably is a doer? Men content themſelues with the bare action of hearing, like vnto the Papiſts who thinke God is well ſerued with the worke done: but the principall thing we omit, which is the treaſuring vp of Gods word in our hearts, that vpon iuſt occaſion wee might practiſe the ſame: yea, which yet is more lamentable, men are ſo farre from yeilding conſcionable obedience to the word, that the endeauour therunto is commonly iudged ſuperfluous niſenes and curious preciſeneſſe: but this ſinne of hearing and not doing wil bring many fearefull iudgements vpon vs, vnles by true repentance it be cut off.

The follie of profeſſors.

Iam.1.22.23.

II. Point. The propertie of this bad practiſe. It is a point of great follie: *hee that heareth and doth not, ſhall bee likened vnto a fooliſh man.* This the author of all wiſdome Chriſt himſelfe auoucheth: & the holy Ghoſt by S. *Iames* doth notably deſcribe this part of follie: *They that be hearers and not doers, deceiue themſelues, beeing like vnto a man that beholdeth his naturall face in a glaſſe*: either to ſpie out ſome ſpot, or diſcerne his owne countenance; *but when hee hath conſidered himſelfe, hee goeth his way, and forgetteth immediatly what manner of one hee was.*

Againe, this follie will further appeare in this: if a man ſhould ſhew forth great parts of wiſdom in ſundrie things pertaining to his bodie, and yet faile in the maine point of all, euery man would count his wiſdome but follie: Now ſuch are all they that heare the word of God and doe it not: they ſhew ſome parts of wiſedome in comming to heare, and in ſeeking to vnderſtand; and yet if they come not to practiſe they faile in the maine point of their ſaluation, which indeede ought to be ſought for in the firſt place.

Our common error in iudging men to be wiſe.

I. By this we may ſee how to correct and reforme our fooliſh conceite wee haue of men in the world. Wee thinke of thoſe that haue worldly wiſedome to bee able to goe beyond others in the greater affaires of this life, that they are the onely men, deſeruing beſt place of gouernment both in Church & commonwealth: But we muſt know, that theſe mẽ, though they haue neuer ſo good heads for the things of this life, yet if they faile in the knowledge of this dutie to God, or in the practiſe thereof, are here by our Sauiour Chriſt noted with the brand of follie. The rich man in the Goſpel had notable forecaſt for the augmenting of his wealth: A when his ſubſtance increaſed, hee could pull downe his barnes and make them greater, but yet becauſe hee failed in the maine point of his ſaluation, he is noted for a rich foole, Luk. 12. 20. And therefore in all ſorts and eſtates of men, he is the wiſeſt, who hath grace to know and anſwerably to obey the will of God.

A ... obedience.

II. This muſt excite vs to a carefull endeauour after true obedience to God in all his commãdements. We all deſire to be freed from the reproach of follie among men, and we take it for a great diſgrace to be counted fooles: well if we would auoid this ignominie indeed, let vs be willing to heare, and carefull to obey the word of Chriſt, both in thought, word, and deed: otherwiſe, let men iudge as they liſt, God B will account vs fooles.

VVho build on the ſand. 1. Papiſts. Concil.Trid. ſeſſ.6.cap.9. 10.16.

III. Point. The practiſe of this follie, which conſiſts in this; that *hee builds his houſe vpon the ſands*; whereby is ſignified another thing concerning the ſoule, namely, to build our ſaluation vpon inſufficient foundation; and that doth euery hearer of Gods word that makes not conſcience of obedience: for profeſſion is as it were the erecting or rearing of an houſe; and the not performing obedience withall, is the ſetting of this houſe vpon the ſands. There be three ſorts of men that thus build vpon the ſands. I. The Papiſt that will be iuſtified and ſaued by Chriſt: but yet withall hee muſt haue works of grace to concurre for the increaſe of C his iuſtification, and for the accompliſhment of his ſaluation. Now this is to build vpon the ſands, when we ioyne workes with Chriſt in the matter of ſaluation: for though Chriſt be a ſure rocke himſelfe, yet if wee will fortifie him by our works, we fall from this rocke into perdition, and our foundation is no better then ſand. Gal. 5. 2. *Behold I Paul ſay vnto you, that if you be circumciſed, Chriſt ſhall profit you nothing*: and, v. 4. *Ye are fallen from Chriſt whoſoeuer will be iuſtified by the law*: in which places the Apoſtle labours to ouerthrow the opinion of the Galatians learned of the falſe Apoſtles, which was to ioyne works with Chriſt in the matter of iuſtification: Rom. 9. 32. *Chriſt became vnto the Iewes a rocke of offence, when as* D *they would be ſaued by the workes of the law.*

2 Common Proteſtants.

A ſecond ſort that build vpon the ſands, are the common Proteſtants, by whome I meane ſuch as beare the name of Chriſtians, and yet reſt themſelues contented & ſatisfied with their ciuill liues; thinking, that becauſe they abſtaine from outward euill and groſſe ſinnes, and doe no man wrong, therefore God will hold them excuſed: whereupon they profeſſe religion more for obediẽce to the laws of men, then for conſcience to God. But this will not ſerue the turne, theſe men though they profeſſe Chriſt outwardly, yet in deede they denie him: for by their courſe (though it may be they think not ſo) they wil needs become Sauiours, and ſo Chriſts vnto themſelues; which thing they doe, when as they ſtay themſelues on their owne ciuill life. The Scribes and Phariſies for outward actions were very godly, and many of them liued vnblameably: but yet Chriſt ſaith to his Diſciples, Math. 5. 20. *Except your righteouſneſſe exceede the righteouſnes of the Scribes and Phariſies, yee cannot enter into the kingdome of heauen.* And *Paul* goes ſomewhat further, ſpeaking of himſelfe when hee was an Apoſtle, 1. Cor. 4. 4. *I know nothing by my ſelfe, and yet am I not thereby iuſtified.* This was a notable thing, for a man to walke ſo vprightly in his calling, that his own ſanctified conſciēce could not accuſe him of any offence therein, either againſt God or man, and yet this is nothing in the matter of iuſtification, wherein the righteouſnes of the whol law muſt be fulfilled, which cannot be done by the obedience of ſanctification, which is not perfect in this life, and therefore *Paul* deſires, not to be found of God therein, Phil. 3. 9. much leſſe by ciuill righteouſnes, which conſiſting onely in outward behauiour, may be in thoſe that neuer haue the ſpirit of grace to renue their ſoules, as the Apoſtle witneſſeth of the Gentiles, that *ſome of them doe by nature the things contained in the Law:* that is, outwardly: But without the ſpirit they are none of Chriſts; *for he that hath not the ſpirit of God is none of his,* Rom. 8. 9. neither can poſſibly enter into the kingdom of God, *for except a man be borne againe of water, and of the holy Spirit,* that is, be regenerate by the holy Ghoſt, *he cannot enter into the kingdome of God.*

The third ſort of thoſe that build vpon the ſand, is the Proteſtant that is more forward in religion then the former; I meane ſuch as doe heare the word of God ordinarily, & receiue it with ioy, bringing forth ſome good fruit thereof. It had beene hard, I muſt confeſſe, to haue called ſuch men fooliſh builders, without good warrant out of the word, but Ieſus Chriſt hath reuealed them to be ſuch, as build vpon the ſand, for in the parable of the Sower, Luk. 8. 13. *They that receiue the ſeede in ſtonie ground, are they which heare the word, and incontinently with ioy receiue it: but they haue no rootes, which for a while beleeue,* there is ſome fruit, *but in time of temptation they goe away:* of ſuch S. Iohn ſpeaketh, Ioh. 6. 66. *From that time many of his Diſciples went backe, and walked no more with him.* They were his followers, and heard him gladly, or elſe they ſhould neuer haue beene called his Diſciples, but their going backe doth plainely diſcouer their ſandy foundation: of ſuch alſo he ſpeaketh in his Epiſtle, *They went out from vs, but they were not of vs:* for a time they profeſſed Chriſt, and ſo were among the faithfull; but when trouble and perſecution came, becauſe of the word, then they went away, wanting true humilitie and ſound faith, whereby they ſhould haue beene built vpon Chriſt, which want in time of peace they could not eſpie.

Vſes. I. Seeing that men which heare and receiue the word of God with ioy, may build on a ſandie foundation, we muſt not content our ſelues herewith, but further pray to God for this one bleſſing, that hee would write his word in our hearts by the finger of his ſpirit, as hee writ the law on tables of ſtone in Mount Sinai: for our hearts are deceitful, as the prophet ſpeaketh, and in the time of peace will counterfeit grace, which in time of triall will vaniſh away as the myſt before the ſunne. Now God hath promiſed this bleſſing to his church in the new Teſtament, Ier. 31. 33. *After thoſe daies, ſaith the Lord, I will put my law in their inward parts, and write it in their hearts,* and, Chap. 32. 40. *I will put my feare in their hearts, that they ſhall not depart from me.* This therefore we muſt pray for, that the word which we heare may enable vs to obedience in the time of peace, & arme and ſtrengthen vs againſt temptation in the day of triall, and ſo become the power of God to our ſaluation.

Ier. 17. 9.

II. This muſt mooue vs to looke vnto the deceitfulnes of our hearts. The caſe is waightie, reſpecting the eternall ſtate of our ſoules, and yet through ſpirituall guile may we eaſily deceiue our ſelues herein: for who would not thinke himſelfe to be in a good caſe, when he doth receiue the word with ioy, & bring forth ſome fruits thereof? This indeed is a good ſtep towards grace, but if we goe no further we deceiue our ſelues, this will not ſerue our turne in the time of triall; as yet we are but thoſe who receiue the ſeede on ſtonie ground: the graces which we make ſhew of will be like the graſſe on the houſe top, which withereth in the blade before it ſhoote forth. Wherfore we muſt look well to our ſoules, that in our profeſſion we carie a true heart toward God, and keepe a good conſciēce in our ſelues. And for this cauſe muſt ſee that we be throughly humbled in our ſelues for our ſins, that we truſt not in our ſelues, but in God, & make his mercie in Chriſt to be our chiefe treaſure. Alſo we muſt remember that we are not our own, but Gods: for he hath bought vs, and ſo we muſt not take libertie to diſpoſe of our ſelues as we liſt, but muſt ſubiect our ſelues wholly to his bleſſed will in all things. And becauſe he hath reuealed his wil in his holy word, according to which he would haue vs to frame our liues, we muſt indeauour to proue and trie what is the good will of God, and acceptable, and let the obedience of our liues expreſſe our faith in God, and reuerence towards his word: And if thus we make God in Chriſt our ioy and feare in the daies of peace, we ſhall be ſure to find him the rocke of our ſaluation in the time of triall.

III. Seeing men may receiue the word with ioy, and bring forth ſome fruit, and yet build vpon the ſand, we muſt not content our ſelues with this, that we know Chriſt to be a Sauiour, & do imbrace true religion in profeſſiō: but we muſt labour for the power of this knowledge in our ſelues, that we may know Chriſt to be our Sauiour, and may feele the power of his death to mortifie ſinne in vs, and the vertue of his reſurrection, to raiſe and build vs vp to newneſſe of life: for knowledge in the braine will not ſaue the ſoule; ſauing knowledge in religion is experimentall: & he that is truly founded vpon Chriſt, feeles the powre & efficacie of his death and reſurrection, effectually cauſing the death of ſinne and the life of grace, which both appeare by new obedience.

Fruit of bad hearing.

IV. Point. The effect and fruit of Bad hearing; that is, *fearefull ruine, and deſtruction*, reſembled by the iſſue of building on the ſands; v. 27. *The raine fell, the floods came, and the wind blew, and beate vpon that houſe, &c.* where two things are to be noted; Firſt, the *cauſe* of this fearefull ruine, *The falling of the raine, and the beating of the floods and windes:* Secondly the *qualitie* of this ruine; it is great and fearefull, *The houſe fell, and the fall thereof was great.*

Euery profeſſion muſt be tried.

For the firſt: *Floods*, and *winde*, and *raine*, do here betoken trials and temptations, which are here ſaid to befall the profeſſors of the name of Chriſt. Whence we learne, that euery one that doth profeſſe true religion, muſt look for a day of temptation and triall. It is Gods will that whoſoeuer taketh vpon him that profeſſion of his name, ſhould be tried and prooued what he is. Thus he permitted *Adam* preſently after his creation, to be tempted and tried by Satan; the ſmart whereof we all feele vnto this day: and God gaue *Abraham* a commandement of triall, when hee bade him *take his onely ſonne Iſaac whome he loued, and offer him vp for a burnt offering in Mount Moriah*, Gen. 22. 1. 2. So he left *Hezekias* to himſelfe *to trie him, & to make knowne what was in his heart, when the Embaſſadours of the Princes of Babell came vnto him, to inquire of the wonder which God had done in the land*, 2. Chron. 32. 31. And *Iohn Baptiſt* ſaith of Chriſt, that hee *hath his fanne in his hand*, to ſift and trie the good corne from chaffe, Matth. 3. 12. And Chriſt tells Peter, that the *deuill ſought to winnow the Diſciples as wheat*, Luk. 22. 31. And for the triall of his faith and patience, *God gaue Iob and all that hee had into Satans hands, except his life*, Iob. 1. 12. and 2. 6. And Chriſt tells the Church of Smyrna, Reuel. 1. 10. *The deuill ſhall caſt ſome of you into priſon, that ye may be tried, and ye ſhall haue affliction ten daies.* And S. Peter makes it a thing requiſite, that the *faith* of Gods ſeruants ſhould be *tried by afflictions, as gold is tried in the fire*, 1. Pet. 1. 7.

Our dutie in regard of trialls.

Vſe. We now haue by Gods mercie true religion maintained and profeſſed among vs, and are freed from the bondage of the Turke, Iew, and Papiſts in regard of their Idolatries and ſuperſtitions. Theſe are ineſtimable bleſſings, which we muſt labour to walke worthie of, and therefore muſt ſtand faſt in our profeſſion, and quit our ſelues like men in the maintainance of true religion, not ſuffering our ſelues to be depriued of it by any aduerſarie power: for times wil come whē we muſt be aſſaulted: the floods, winde, and raine of trialls and temptations wil beate vpon the houſe of our profeſſion; for God A hath ſo dealt with his deereſt ſeruants, and we may not looke to goe free. Now without a good foundation we ſhall not keepe our ſtanding: we muſt therefore in this happie time of peace and truth, which is to vs the day of grace and mercie, ſeriouſly labour to haue our hearts indued with ſome good meaſure of laſting grace, as of ſincere loue, ſound hope, and faith vnfained, which as good gold may abide the fierie triall of afflictions. This is Pauls counſell to the Coloſſians, chap. 2. 6, 7. *Seeing you haue receiued Chriſt Ieſus the Lord, walke in him*: that is, goe on forward in the ſame profeſſion: but how? *rooted and built in him, and ſtabliſhed in the faith, as yee haue beene taught, abounding therein with thankeſgiuing.* And when he had told the Epheſians B of the *mightie ſpirituall enemies that they muſt wreſtle with*, for the keeping of faith and a good conſcience: he bids them *take vnto themſelues, the whole armour of God, and put it on, that they may be able to reſiſt and ſtand in the euill day*, that is, the day of triall. In earthly kingdomes euery prudent and wel-gouerning ſtate wil haue munition in ſtore, and men in readines for their defence againſt an enemy: and ſurely in Gods kingdome euery one that doth profeſſe the truth, ſhould labour to be furniſhed with ſound grace, that they may be able to fight for the maintenance of the faith. If an houſholder knew that theeues would come vpon him, hee would not be taken vnprouided: well, we are C taught that trialls will come, and therefore let vs not be vnprepared.

Eph. 6. 10.

The ſecond point in this effect is the *qualitie* of this ruine and fall; it is great and fearefull: *It fell, and the fall thereof was great.* The thing reſembled hereby is moſt fearefull, to wit, that ſuch profeſſours of religion as in the daies of peace did not ioyne practiſe with their profeſſion, ſhall fall away in the time of triall, & come to moſt fearefull perdition: this is the principall point that Chriſt here aimes at, whereby he intends to terrifie men from diſſembled profeſſion. And the conſideration of it muſt worke effectually in our hearts: for we by Gods mercie and bleſſing haue had the light of the Goſpell for many yeares together, in ſuch meaſure as neD uer was in this land before: ſo as in regard of the meanes it may be ſaid of vs, as Chriſt ſaid of Capernaum, *that wee are euen lifted vp to heauen*, Matth. 11. 23. The true light now ſhineth, and in that regard, bleſſed are our eyes for they ſee, and our eares for they heare. But yet though the moſt among vs be hearers, where is our obedience? we haue indeed the blaſing lampe of outward profeſſion, but where is the oyle of grace? Alas, ſome among vs grow to be peremptorie & flat Atheiſts, denying God that made them, and making but a mocke of Ieſus Chriſt; others not a few, vnder the name of religion, roote their hearts in the world, ſome in profits, and ſom in pleaſures, & none of theſe almoſt regard religion: others profeſſe religion, and yet liue in groſſe ſinnes, as ſwearing, drunkenneſſe, vncleanneſſe, &c. making no conſcience of groſſe impietie in their liues: ſo that if we look into the generall ſtate of our people, we ſhall ſee that religion is profeſſed, but not obeyed: nay, obedience is counted preciſeneſſe, and ſo reproched: but we muſt know that in the end this prophaning of religion will ſoone turne all Gods bleſſings temporall and ſpirituall, into fearefull curſes both of bodie and ſoule. If euer any thing bring ruine vpon vs, it will be the contempt of Gods word profeſſed: and therefore let vs in the feare of God endeauour our ſelues not onely to know & heare the word of God, but to turne vnto God from all ſinne, and eſpecially in regard of this ſinne of diſobedience to the word of God.

Laſtly, Chriſt notes the qualitie of this fall to be exceeding great, to ſhew vnto vs the great danger of hypocriſie: for there is great difference betweene theſe three ſorts of men: a ſinner that makes no profeſſion of religion, an hypocrite that makes a great ſhew of pietie in profeſſion, and a true beleeuer whoſe life and conuerſatiō is anſwerable to his profeſſion. For a true profeſſor may fal into ſinne very fearefully, as *Peter* and *Dauid* did, and yet recouer againe. Alſo he that is a moſt notorious ſinner, as *Manaſſes* was, may be conuerted and repent. But when a profeſſor that is an hypocrite in religion is tried, he falls quite from Chriſt, and makes apoſtacie from his profeſſion: and in this regard his fall is called *great*. And therfore ſeeing profeſſors may thus fearefully fall away; let vs in the feare of God labour in ſome truth of heart to yeild obedience to that we heare.

V. 28. *And it came to paſſe whē Ieſus had ended theſe words, the people were aſtonied at his doctrine.*

29. *For he taught as one hauing authoritie, and not as the Scribes.*

Theſe two verſes containe the iſſue and euent of this ſermon of our Sauiour Chriſt in his hearers. And in them we may obſerue two points: firſt, the good fruit that came of this ſermon, v. 28. ſecondly, the cauſe and reaſon thereof, v. 29. The fruit was the aſtoniſhing of the people; which S. *Matthew* ſets out by three circumſtances: I. of the time, when it appeared, to wit, after the Sermon was ended: II. of the perſons in whom it was wrought, the *people* that is, the multitude: III. of the matter whereat they were aſtoniſhed, namely, at the *doctrine of Chriſt*.

Touching this aſtoniſhing of the people, in it many things are to be obſerued. I. That though the perſon of our Sauiour Chriſt were lowly and baſe, yet his doctrine in preaching was of great force in the mindes of his hearers, for it did amaſe and aſtoniſh them. This cauſed the officers that were ſent to take him to returne without him, alleadging the maieſtie of his doctrine for the reaſon of their fact, *Neuer man ſpake as this man did*, Ioh. 7. 46. and when the gouernours came with a band of men to apprehend him, ſo ſoone as he did but tell them *he was the Chriſt*, they went backward, and fell to the ground, Ioh. 18. 6.

This ſheweth vnto vs, that the voice and ſentence of Chriſt giuen at the laſt day of iudgement will be moſt fearefull and terrible. For if his words were thus powrefull in his baſe eſtate of humilitie, what force will they then haue, when hee ſhall come in glorie and maieſtie in the cloudes, accompanied with thouſands of Angels, when as his ſight ſhall be ſo terrible, that men ſhall call to the mountaines to fall vpon them, and to the rockes to grind them in peices, if it were poſſible? well, let the conſideration hereof moue vs to be obedient to his voice in the miniſterie of his word; otherwiſe, will we nill we, we ſhall one day be ſubiect to that fearefull voice of condemnation, *Goe ye curſed into euerlaſting fire.*

Aſtoniſhment at the word no ſure ſigne of conuerſion.

II. Doctrine. This aſtoniſhment of the people argues ſome feare and reuerence in them towards Chriſt, which is ſome commendation vnto them: and yet it prooues not the truth and ſoundneſſe of their faith and conuerſion (though no doubt many that heard him were hereby conuerted:) for a man may be amazed at Chriſts doctrine, and yet not be conuerted thereby. Luk. 4. 22. the people of Capernaum did marueilouſly affect the Doctrine of our Sauiour Chriſt, *admiring it*, and yet they beleeued not in him, but tooke exceptions againſt him, *becauſe he was ſonne to Ioſeph the Carpenter*. Pharaoh, Saul, and Ahab, when they were reprooued by Moſes, Samuel, and Eliah, they were oftentimes much amazed & confounded in themſelues: and yet they did neuer truely turne from their ſinnes: And in this place, I take it, this aſtoniſhment of the people is recorded, rather for the commendation of Chriſts miniſterie, then to note out the faith and conuerſion of the people.

This we are to obſerue for ſpeciall cauſe: for it is the ordinarie manner of the moſt of our hearers to marke more or leſſe what is ſpoken, to approoue the doctrine, and to ſpeake well of the Miniſter, which be good things in their kind: but yet this is not enough: we muſt further labour to receiue the word by faith, to repent of our ſinnes, and to conforme our hearts and liues vnto the word: Luk. 11. 27. when a woman, thorough admiration at Chriſts doctrine, *pronounced her bleſſed that bare him, and the paps that gaue him ſucke*: Chriſt tooke occaſion thence to giue vnto her and the reſt of the hearers this leſſon: *nay, rather bleſſed are they that heare the word of God, and doe it.* Act. 2. 37.

at the firſt ſermon of *Peter* after the giuing of the holy ghoſt, the people were greatly amaſed at his doctrine, and *beeing pricked in conſcience, cried, Men and brethren, what ſhall wee doe?* now *Peter* ſuffers them not to ſtand ſtill in this aſtoniſhment, but labours further to bring thē to true faith and repentance, and to haue the ſame by baptiſme confirmed vnto them, ſaying *Amend your liues, and be baptized*, v. 38. And ſo dealt *Paul* with the Iaylor that would haue killed himſelfe vpon the ſuddaine ſight of the priſon doore beeing open; for after he was truely humbled he brought him to beleeue.

Act.16.27-31.

Queſt. Why Chriſt conuerted ſo few. Act.2.41.

It may be here demanded, why our Sauiour Chriſt at this Sermon did no more to the moſt of his hearers, but cauſed them to wonder, when as the Apoſtles cōuerted many thouſands at ſome one Sermon: and after brought the whole bodie of the Gentiles to the faith. *Anſ.* No doubt he was able to haue conuerted them all, and we may perſwade our ſelues here were many conuerted, though it be not recorded, and though indeede the moſt were onely aſtoniſhed. But this came ſo to paſſe that his promiſe made to his Diſciples might be verified, Ioh. 14. 12. which was, *that they ſhould doe greater workes then Chriſt did*; whereof this queſtionleſſe was one, to conuert moe in their miniſtery then Chriſt did. And the cauſes hereof were two: I. that our Sauiour Chriſt might ſhewe himſelfe willing to vndergo that baſe eſtate of a Seruant wherein hee was borne and continued till his exaltation; therefore he was content to reſtraine the powre of his Godhead euen from his miniſterie, vntill he were exalted into glorie: II. that he might make it manifeſt in his Apoſtles times, that beeing aſcended he did not onely ſit at the right hand of his father, that is, rule as a King ouer all in his princely office; but alſo that he did indeede gouerne his Church by his word and ſpirit: and this reaſon Chriſt addeth, Ioh. 14. v. 12. to prooue that his Diſciples ſhould do greater works then he did, *becauſe he went vnto his father*, there to rule and gouerne his Church.

It may yet further be asked, why Chriſt did not conuert them all, ſeeing he was able being true and very God? *Anſ.* No doubt (as hath beene ſaid) many were here conuerted, yet not all, becauſe Chriſt was now *the miniſter of circumciſion*, (as the Apoſtle ſpeaketh) that is, though in regard of his perſon he were the prophet of the whole Catholike church; yet at this time in this action he was preacher only to the Church of the Iewes: in which regard he performed this dutie as man onely, and ſo could doe no more but deliuer his Fathers will vnto them, and ſhewe himſelfe willing to conuert them. And in this manner he ſpeaks vnto Ieruſalem, Matth. 23. 37. *O Ieruſalem, Ieruſalem, —— how often would I haue gathered thy children, as a henne gathereth her chickens, I would, but yee would not*: that is, as the miniſter of circumciſion in mine owne perſon, and as God in the miniſtery of my Prophets. Thus much of the aſtoniſhment it ſelfe. Now follow the circumſtances whereby it is amplified and ſet out, and they are three.

Rom.15.8.

Silence i the holy ſemblies the Chu

The firſt circumſtance is the *time* when they were aſtoniſhed, namely, *when the ſermon was ended.* No doubt they were amaſed in the time of his deliuerie: but yet they were ſilent all that while, and ſhewed no ſignes of their affection til the ſermon was ended. And this good order ought to be obſerued of all Gods people in the publike miniſtery of the word. In the building of the materiall temple, there was no noiſe or knocking heard ſo much as of an hammer: whereby was ſignified that in the aſſemblies of the Saints where Gods ſpiritual temple is building, there ſhould be the like heauenly order obſerued; men ſhould heare with quietnes & ſilence, and ſhew their affections afterward.

Secondly, we are here taught to labour not onely to be affected in the Act of hearing while the doctrine is deliuered, but to treaſure it vp in our hearts, that we may afterward be affected with it as this multitude was.

Chriſt p ched pla

The ſecond circumſtance here noted, is the *perſons* who were thus aſtonied: to wit, the *people* or the *multitude*: for after the ſermon was ended they gathered themſelues into companies, and make knowne one to another the affections of their hearts toward Chriſts doctrin. Hence we may gather, that our Sauiour Chriſt deliuered his doctrine plainly, vnto the conſcience of the meaneſt, and to the capacitie of the ſimpleſt; elſe they could not thereby haue bin brought to wonder. And this is a preſident for all Miniſters to follow in their diſpenſation of the word: ſo did Paul, 2. Cor. 4. 2. 3. in ſuch plaineneſſe deliuer the word of God, that *if it were hid*, hee ſaith, *it was hid to them which periſh.*

Carnall preachi

The third circumſtance, is the *obiect* of their aſtoniſhment; that is, his *doctrine: They were aſtonied at his Doctrine.* This teacheth vs, that the word of God muſt be ſo deliuered that the Doctrine it ſelfe may affect the hearers. It is a carnal thing for a man ſo to preach, as the conſideration of his wit, of his memorie, of his eloquence, of his great reading, may affect the hearers; many worthy parts (no doubt) were in our Sauiour Chriſt, for which he might well be admired; and yet in the diſpenſation of his word, he labours by his doctrin onely to affect his hearers: and ſo muſt all they do that will be followers of Chriſt.

The auth ry of Ch miniſter

II. Point. Thus much for the fruite of Chriſts ſermon: Now followes the cauſe thereof, which is *Chriſts authoritie* in teaching, v. 29. *for he taught as one hauing authoritie, not as the Scribes.* This authoritie in Chriſts miniſterie was cauſed from three things; I. From the matter of his ſermon. II. From the manner of his deliuerie. III. From the things that accompanied his teaching.

Cauſes o

1. The m cing.

I. The matter of his ſermon was the incomparable excellencie of heauenly doctrine; thus much his enemies the Scribes that came to tempt him did confeſſe, Matt. 12. 14. Maſter, thou art true, and teacheſt the way of God truely. And this was long before confirmed by *Moſes*, who deliuered the promiſe of Chriſt vnto the people, *into whoſe mouth God would put his word*, Deut. 18. 18. and Ioh. 7. 16. Chriſt confeſſeth *that his doctrine was not his owne, but his Fathers that ſent him*.

II. The manner of his teaching was heauenly, and this ſhewed it ſelfe in ſundry things: for, I. Chriſt taught in his owne name as a Lord of his doctrine, and not as a meſſenger or interpreter thereof, as the Prophets were. II. His ſpeach and deliuerie was with ſpeciall grace: Luk. 4. 22. *The people wondered at the gratious words that proceeded out of his mouth*, wherein he expreſſed his humilitie, his meekeneſſe, loue, mercie, and compaſſion, plainely ſhewing by his ſpeach that he was indued with all gifts of the ſpirit aboue meaſure: in this regard it is ſaid, Iſai. 50. 4. *God gaue him* (that is, Chriſt) *the tongue of the learned, to bee able to ſpeake a word in due ſeaſon, for the comfort and appeaſing of a diſtreſſed conſcience*; which no man but Chriſt is able to doe. III. As he deliuered the word vocally vnto the outward eare, ſo he was able by the powre of his Godhead, to make his hearers giue attendance, and to receiue and beleeue that which hee taught. And laſtly, his zeale for his fathers glorie, and his earneſt deſire to bring the ſoules of men vnto ſaluation, which were principall endes of his miniſterie, did alſo adde grace and authoritie thereto.

III. The things that went with his doctrin did alſo cauſe authoritie in his miniſterie; and theſe were two: I *Miracles*; as curing the ſicke, and caſting out deuills; which did greatly confirme his doctrine vnto his hearers: Mark. 7. 37. when he had cured one that was both deafe and dumbe, *the people were beyond meaſure aſtoniſhed*. II. An *vnblameable life*; for he was *Ieſus Chriſt the righteous*, who performed all things that the law required, fulfilling the will of God in ſuffering, and ſuffering in his obedience.

Further, note the phraſe, in the originall it is ſaid here, *Hee was teaching*; that is, it was his vſuall manner and cuſtome, thus to preach with authoritie. Herein Chriſt is a notable preſident vnto vs for ſundry duties.

Firſt, hereby euery miniſter of Gods word is taught to maintaine the credit of his miniſtrie, and to preſerue the ſame from contempt; eſpecially in his owne place, and in his own perſon: though Chriſt were here in a meane and baſe eſtate, yet he would not ſuffer his calling to be contemned, but gets grace thereunto. And Paul chargeth Timothie, *to ſee that no man deſpiſe his youth*, 1. Tim. 4. 12. and to Titus he giues the like commandement, Tit. 2. 15. *Theſe things ſpeake, and exhort and rebuke with all authoritie. See that no man deſpiſe thee*. Now in the exãple of Chriſt, we ſhall ſee how this is done, not by outward pompe & eſtate, or by earthly meanes: but by truth and ſoundnes of doctrine, by zeale for Gods glorie, & for the good of mens ſoules and by an vnblameable life.

Right manner of preaching.

Secondly, hence all Gods miniſters (if they will be followers of Chriſt) muſt learne not onely to teach ſound and heauenly doctrine, but to obſerue therein a diuine and ſpirituall manner of teaching: 1. Cor. 2. v. 4. and 13. Paul ſaith, *his preaching was not in humane wiſedome, but in the plaine euidence of the ſpirit; comparing ſpirituall things with ſpirituall things*: which is then done, when the people may acknowledge the grace of God in the teacher. As it is ſaid of the ignorant man who is rebuked of the Prophets, 1. Cor. 14. 25. *Hee falls downe on his face, and ſaith plainely, God is in you indeede.* There is great difference to be made betweene diſcourſing in Philoſophie, which may be done by humane wit, and preaching in diuinitie. He that can diſcourſe well in Philoſophie, cannot therupon preſently preach and diſpenſe the word of God aright; for preaching is a ſpirituall dutie, which cannot be performed by naturall gifts only. The *Prophet Iſay* muſt haue his *tongue touched with a cole from Gods altar, before he could ſpeake and vtter Gods word vnto the people*: and Paul the moſt famous of the Apoſtles, deſireth in all his Epiſtles, *to be praied for, that his mouth might bee opened*: whereby he doth ſignifie, that to deliuer wholſome doctrine in ſpirituall manner, for the glorie of God, and the good of his people, is a great matter, and cannot by naturall gifts be attained vnto. And indeed this is that teaching which ſaues the ſoule, and affects the heart of him that belongs to God; which is the thing that euery miniſter of Gods word ought to labour for.

Iſa. 6. 6. 7.

We muſt maintain the dignitie of our profeſſion.

Thirdly, ſeeing Chriſt in his preaching doth maintaine the authoritie of his miniſterie, euery man in his place is taught to maintaine and preſerue the dignitie of his profeſſion. We are all of vs by our profeſſion Chriſtians, and by baptiſme the ſonnes & daughters of God, now our dutie is to walke worthie this our calling, & to take heed we bring it not into contempt. It is a moſt heinous wickedneſſe for any man to bring a ſlaunder vpon the name and religion of God; and yet nothing is more frequent in this our age: for men wil needs be chriſtians in profeſſion, and therefore will receiue the Sacraments which be the higheſt top ſailes of al profeſſion: and yet in their liues they are profane, and liue as they liſt; yea, and if others will not ioyne with them in their wickednes, they will not ſpare to ſcorne and reuile them. But herein they ſinne fearefully, in diſhonouring their profeſſiõ; and though they charge others with hypocriſie, that endeauour in ſome truth to be anſwerable to their profeſſion, yet they thẽſelues practiſe moſt groſſe hypocriſie, when as they will beare the name of Chriſtians in profeſſi-

[illegible] communicate with vs in the Lords holy ordinances, & yet make no conſcience of ſinne, but ſcorne thoſe that doe. Epheſ. 4.1. *Paul* prai-ed for the Epheſians, *that they might walke wor-thie the vocation whereunto they were called*: and Titus 2.7. he exhorts *Titus* hereunto, *that in all things he ſhould ſhew himſelfe an enſample of good workes, with vncorrupt doctrine, with grauitie and integritie, &c.* Yea verſe 10. he requires ſer-uants *to ſhew ſuch faithfulnes in their ſeruice, that they may adorne the doctrine of God.*

Right man-ner of prea-ching.

(And not as the Scribes.) For firſt, they failed in the matter; they deliuered not the doctrine of God, but the traditions of men about waſh-ings and ſuch things. Secondly, they failed in the manner, they taught coldly, and without zeale. Thirdly, they failed in the end, they taught in pride and ambition, ſeeking themſelues, & not Gods glorie. But Chriſt, as we haue ſeene, taught farre otherwiſe: and although he miſli-ked their preaching, both for matter, manner, and end, yet he vouchſafed to heare them, or elſe how could he haue reprooued theſe things in them? Which ſhewes that Chriſt would not ſeparate himſelfe from their aſſemblies, whoſe doctrine he diſliked, with the deliuerie thereof. And therefore no man ought to ſeuer himſelfe from the Church of England, for ſome wants that be therein: We haue the true doctrine of Chriſt preached among vs by Gods bleſſing, and though there be corruptions in manners a-mong vs, yea, and though they could iuſtly find fault with our doctrine; yet ſo long as wee hold Chriſt, no man ought to ſeuer himſelfe from our Church. And thus much for this Ser-mon.

Separation from our Church is vnlawfull.

To Stop Here.

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FINIS.

A
CLOVVD OF
FAITHFVLL VVITNESSES, LEADING to the heauenly Canaan:

OR,

A Commentarie vpon the 11. *Chapter to the Hebrewes*, *preached* in Cambridge by that godly and iudicious Diuine,
M. WILLIAM PERKINS.

Long expected and deſired; and therefore publiſhed at the
requeſt of his Executors, by WIL. CRASHAVV, *and* TH. PIERSON, *Preachers*
of Gods Word: who heard him preach it, and wrote it
from his mouth.

PHIL. 3. 17.
Looke on them that ſo walke, as yee haue vs for an example.

HEB. 13. 8.
Whoſe faith follow, conſidering what hath beene the ende of their conuerſation.

Printed for LEONARD GREENE.
1613.

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Heb. 13. 8.
Whose faith follow, considering what hath beene the ende of their conuersation.

Printed for Leonard Greene.
1613.

TO THE NOBLE AND VERTVOVS GENTLEMEN,

Sir IOHN SHEAFFIELD, Knight, and M. OLIVER S. IOHN: Sonnes and Heires to the Right Honourable EDMVND *Lord Sheaffield, Lord Preſident of the* North, and OLIVER Lord S. IOHN, Baron of *Bletſho: Grace, and peace.*

THe gracious promiſes of God (Honourable and moſt worthy Gentlemen), made to the holy Patriarks, touching the Land of Canaan, were ſingular comfort to the beleeuing Iſraelites, in their bondage of Egypt. And the renewing of the ſame by the hand of *Moſes* (whoſe words God confirmed by ſo many miracles) muſt needes augment their ioy abundantly, although their bonds at that time encreaſed. But, the pledge of Gods preſence in the cloudie pillar, whereby he led them in the wilderneſſe both night and day, did ſo farre exceede all the promiſes for the matter of conſolation, that euen *Moſes* himſelfe deſired rather to be detained from the promiſed Land, then depriued of the comfort of that his preſence in the way: *If thy preſence* (ſaith hee) *goe not before vs, bid vs not depart hence.* Exod. 33. 15. Now, theſe things beeing *enſamples* vnto vs, and euident types of our eſtate who liue 1. Cor. 10. 6. vnder the Goſpel, ſhewe apparantly, that howſoeuer Beleeuers be greatly cheered in their ſpirituall trauell, by the gratious promiſes which God in Chriſt hath made vnto them; yet this their ioy is much encreaſed, by the view of thoſe that haue gone before them in the way of faith; who are vnto them as a *Cloud of Witneſſes, or a cloudie Pillar.* For, howſoeuer the truth of God be the onely ground of ſound conſolation: yet becauſe wee are a kinne to *Thomas*, and will not beleeue vnleſſe we ſee, and ſeele; therefore it is, that by the example of Beleeuers (wherein is ſome ſenſible euidence of the comfort of Gods truth) we are farre more cheered, then by the promiſe it ſelfe alone.

Here then beholde what great cauſe we haue to caſt our eyes vpon this *Cloude of Witneſſes*, which the holy Ghoſt hath erected as a pledge of his preſence, and a direction to all thoſe that ſhall followe their ſteps in the practiſe of faith, till the worlds ende. Shall *Moſes* affect that cloude ſo much, which led them onely the way to a temporall inheritance: and ſhall not we much more be rauiſhed with delight in *this Cloud*, which leades vs to the kingdome of heauen: In all eſtates *the iuſt muſt liue by faith*: For, *We* Heb. 10. 38. *walke by faith, and not by ſight.* And what is the hope and happineſſe of a Chriſtian 2. Cor. 5. 7. man, but to receiue at laſt *the ſaluation of our ſoules, which is the ende of our faith*, and 1. Pet. 1. 9. period of this walke. But any faith will not ſupport vs herein: ſome beginne in the *Spirit*, who end in the *Fleſh*, going out with a while; but at length returne with Gal. 3. 3. *Demas* to the world, neither can they doe otherwiſe: for, *Apoſtaſie is the Cataſtrophe of* 2. Tim. 4. 10. *Hypocriſie.* Hee that would deceiue in his profeſſion is vſually deceiued of his ſaluation.

Wherefore this ſhall be our wiſedome, to ſee to our ſoules, that our faith (as the *beloued Apoſtle* ſaid of loue) *be not in word, and tongue; but indeede and in truth.* And for 1. Ioh. 3. 18. our better direction in trying the truth of our faith, we haue here many notable preſidents in this *Cloude of Witneſſes:* conſiſting of moſt worthy Beleeuers in all ages be-

fore Christs incarnation: all which ſhewed the life of faith by their workes; and we
in them may ſee how to put our faith in practiſe. Now, the rather muſt wee attende
Heb.6. herevnto, becauſe in all eſtates we muſt practiſe faith. For, *without faith it is impoſſible
to pleaſe God. And what eſtate of life can poſſible befall vs, wherein wee haue not a
liuely patterne and forerunner leading vs the way to Heauen, within the compaſſe of
of this Cloude? Art thou a *King* or *Magiſtrate*? behold David, Hezekias, and the
Iudges: art thou a *Courtier*? Looke on Moses: art thou a *Martiall man*? Behold Samſon,
David, Iosvah. Here is Enoch, Noe, and the Prophets for *Miniſters*: the
Patriarches for Fathers: Sara and the *Shunamite* for mothers: Isaac and Ioseph
for children: Here is Abel for Shepheards, and Rahab for victuallers; Here are
ſome that liued in honour, in peace, and plentie, ſome in want, and ſome in ſickeneſſe:
1.Pet.1.7. but moſt of all in perſecution; becauſe therein is the greateſt *triall of faith*. So that,
which way ſoeuer we turne vs, if we walke by faith, we haue here ſome faithfull witneſſe
to goe before vs. And to cleere their ſteps the better to our ſight, that ſo we may
Phil.3.14. *followe hard towards the marke* without wandring, wee haue here a notable light in this
learned Commentarie; which, we muſt confeſſe, is much obſcured, for lacke of the
refining hand of the godly Author himſelfe: but now, ſeeing that ſhining light is
quenched, vſe this our Lampe; it is fed with ſuch oyle as we receiued in the Lords
Sanctuarie, from that Oliue Tree, whence many a one did fill his veſſell. And beeing importuned
to expoſe the ſame for the Common good, we haue preſumed to place it vnder
the ſhelter of your Honourable names; beſeeching God it may helpe to *guide our*
Luk.1.79. *feete in the way of peace.*

The religious preſidents of your Honourable Parents (Right Noble and hopefull
Gentlemen) muſt perſwade you much to be ſound, & conſtant in the faith: for declining
a Ier.22.15. &c. to the end c. in religion brings ᵃ ſtaine of honour, and decay ᵇ euen of temporall portion. But, labour
b 1.King.21.21. you to increaſe in grace, and truſt the Lord with your outward greatneſſe. Honour him,
1.Sam.2.30. and he will honour you: delight in him, and he will giue you your holy hearts deſire; his
Pſal.37.4. faithfulnes will be your ſheild, to the griefe of thoſe that enuy your happines. But, beware
of bad example, and euill counſell, which are the bane and poyſon of yonger years.
Heb.11.5. Walke with God like *Enoch*: vſe the world as *Abraham* did, and followe *Moſes* in the matters
verſ.10. of delight, forſaking them when they become the pleaſures of ſinne. So ſhall you
verſ.24.&c. Heb.11.39. *obtaine good report*, and your memories ſhall be bleſſed with your Poſterities, like theſe
faithfull Witneſſes. NOVEMBER, 10. 1607.

Yours in the Lord to be commanded,

William Craſhaw.

Thomas Pierſon.

A COMMENTARIE VPON THE 11. CHAPTER OF the Epiſtle to the *Hebrewes*.

VERSE 1.

Now Faith is the ground of things which are hoped for: and the euidence of things not ſeene.

CONcerning Faith, two points are neceſſarie to be knowne of euery Chriſtian; the *doctrine*, and the *practiſe* of it: the whole *doctrine* of faith (beeing grounded and gathered out of the word of God) is compriſed in the *Creede*, commonly called the *Apoſtles Creede*: which beeing alreadie by vs expounded, it followeth in order (next after the *doctrine*) to lay downe alſo the *practiſe* of faith: for which purpoſe we haue choſen this 11. chap. to the *Hebrewes*, as beeing a portion of Scripture, wherein the ſaid practiſe of faith is moſt excellently and at large ſet downe.

This Chapter depends on the former, thus: We may read in the former chapter, that many Iewes hauing receiued the faith, & giuen their names to Chriſt, did afterward fall away; therefore towards the ende of the Chapter, there is added a notable exhortation tending to perſwade the Hebrewes to perſeuere in faith vnto the ende, as alſo to ſuffer patiently what euer ſhall befall them in the profeſſion of it: and to vrge the exhortation, there are diuers reaſons, not needefull to be alleadged: for they concerne not the preſent purpoſe.

Now, in this chapter he continues the ſame exhortation: and the whole Chapter (as I take it) is nothing elſe in ſubſtance, but one reaſon to vrge the former exhortation to perſeuerance in faith; and the reaſon is drawne from the *excellencie of faith*: for this chapter doth diuerſe waies ſet downe what an excellent gift of God faith is: his whole ſcope therefore is manifeſt to be nothing elſe, but to vrge them to perſeuere & continue in that faith, prooued at large to be ſo excellent a thing: and indeede he could not bring a better argument to mooue them to loue and hold faſt their faith, then by perſwading them of the excellencie of it. For common reaſon bids vs not onely chuſe, but
A hold faſt that that is excellent.

Out of this coherence we may learne in a word, that perſeuerance in faith is a matter not of ordinarie neceſſitie, nor of meane excellencie, to the vrging whereof the author of this Epiſtle vſeth ſo large and ſo forcible an exhortation; in ſo much as, whereas ordinarie exhortations occupie the roome of one or ſome fewe *verſes*, this is continued through *diuerſe chapters*.

The parts of this whole chapter are two;

1. A generall *deſcription* of *Faith*, from the 1. v. to the 4.

2. An *illuſtration* or declaration of that deſcription, by a large rehearſall of manifold *examples* of auncient and worthy men in the olde Teſtament, from the 4. v. to the end. Of theſe
B two in order.

The *deſcription* of Faith conſiſts of three *actions or effects* of faith, ſet downe in three ſeuerall verſes.

The firſt effect in the firſt verſ. *Faith* makes things *which are not* (but onely are hoped for) after a ſort to *ſubſiſt and to be preſent with the beleeuer*.

The ſecond is in the 2. v. *Faith makes a beleeuer approoued of God*.

The third in the 3. v. *Faith makes a man vnderſtand and beleeue things incredible to ſenſe and reaſon*.

C Of theſe in order.

Now Faith is the ground of things which are hoped for: and the euidence of things which are not ſeene.

This firſt ver. containes the firſt effect in the deſcription of faith, wherein firſt let vs ſee the true meaning of the words: ſecondly, what inſtructions they doe naturally yeeld vnto vs. For the meaning, we muſt examine the words ſeuerally. *Now faith*

Faith in the word of God, is ſpecially of three ſorts; Hiſtoricall, Miraculous, Iuſtifying or ſauing faith.

A 1. *Hiſtoricall faith*; is not onely a knowledge of the word, but an aſſent of the heart to the truth of it: and this faith is generall not onely to all men, good and bad, but euen to the deuills themſelues: Iam. 2.19. Thou beleeueſt there is one God, thou doſt well: the deuills alſo beleeue it and tremble. Now he that will beleeue out of the Scripture there is one God, hee will beleeue hiſtorically any thing in the Scripture.

2. *Miraculous*, or the faith of miracles: which is, An inward perſwaſion of the heart, wrought by ſome ſpeciall inſtinct of the holy Ghoſt in ſome man, whereby he is truely perſwaded, that God wil vſe him as his inſtrument for the working of ſome miracles: this alſo is
B generall, both to elect and reprobate, *Iudas* had it with the reſt of the Apoſtles.

3. *Sauing* (commonly called *Iuſtifying*) *faith*, which is, A ſpeciall perſwaſion wrought by the holy Ghoſt in the heart, of thoſe that are effectually called, concerning their reconciliation and ſaluation by Chriſt.

Of theſe three ſorts of *faith*, the third is principally meant, in this place. And although in the deſcription, & ouer all the chapter, there are ſome things that agree to other faith then it; yet I ſay the generall ſcope in this chapter, is principally of that faith that ſaues a man. It becomes vs therefore to learne carefully the inſtructions that concerne the practiſe of this faith, for it is no leſſe then a ſauing faith.

Secondly, it is ſaid; This faith is the *ground*
C *or ſubſtance*; for the word ſignifieth both. The meaning is: things hoped for, as yet are not, and ſo haue no beeing nor ſubſtence: Now faith that beleeues the promiſes, and applyeth them, that faith giues to thoſe things which yet are not (after a ſort) a ſubſtance or ſubſiſtence in the heart of the beleeuer: ſo that that thing which neuer had, nor yet hath a beeing in it ſelfe, by this faith hath a beeing in the heart of the beleeuer; this I take to bee the true meaning.

Thirdly, it followeth of what things this faith is the ground or ſubſtance: namely, of *things hoped for*, and things not *ſeene*. And theſe bee of two ſorts: either in regard of the Fathers of the old teſtament alone, or of them & vs both.

D Of the firſt ſort were theſe two: 1. The incarnation of Chriſt. 2. The publiſhing of the Goſpel, both to Iewe and Gentile in a glorious manner: both theſe were *hoped for of* them, but we haue *ſeene them*: to them they had a beeing onely in *faith*, to vs a beeing in themſelues.

Now vnto the Fathers of the old teſtament, their faith gaue theſe two things a beeing in their hearts and ſoules, though they came not to paſſe many hundreth yeares after.

There are other things which wee hope for as well as they, which are to come, & not ſeene in reſpect of vs both: and they be ſixe.

1. *Iuſtification*, ſtanding in the remiſſion of ſinnes.

2. *Sanctification* in this life.

3. The perfection and accompliſhment of our *ſanctification* after this life.

4. The *Reſurrection of the bodie*, and reuniting it with the ſoule.

5. *Glorification* of bodie and ſoule.

6. *Life euerlaſting*, and glorie with God in heauen.

Theſe they ſaw not with the eye of the bodie, neither doe we; yet they hoped for them, and ſo doe we: they had no beeing in themſelues to them, neither haue they as yet to vs: but this true *ſauing faith* gaue to them, giues to vs, and will giue to euery beleeuer, whilſt the world laſteth, ſuch a certaine aſſurance of them that they ſeeme preſent vnto vs, and we ſeeme preſently to enioy them: we cannot enioy any of them fully; but ſauing *Faith* hath this power, to giue them all a preſent beeing in our hearts, and vs ſuch a reall poſſeſſion of them, as greatly delighteth a Chriſtian ſoule: inſomuch as the feeling of the ſweetneſſe of this glorie, though it be to come, ouerwhelmeth the feeling of a worldly miſerie, though it be preſent.

Fourthly, it is added, *And the euidence*.

This word ſignifieth and teacheth vs two things concerning faith.

1. *Faith is an euidence, &c.* that is, Faith ſo conuinceth the mind, vnderſtanding, & iudgement, as that it cannot but muſt needes, yea it compelleth it by force of reaſons vnanſwerable, to beleeue the promiſes of God certenly.

2. It is an euidence: that is, whereas life euerlaſting and all other things hoped for, are inuiſible, and were neuer ſeene of any beleeuer ſince the world beganne: this ſauing faith hath this power and propertie, to take that thing in it ſelfe inuiſible, and neuer yet ſeene, and ſo liuely to repreſent it to the heart of the beleeuer, and to the eye of his minde, as that after a ſort he preſently ſeeth and enioyeth that inuiſible thing, and reioyceth in that ſight, and enioying of it: and ſo the iudgement is not onely conuinced, that ſuch a thing ſhal come to paſſe, though it be yet to come: but the mind (as farre as Gods word hath reuealed, and as it is able,) conceiues of that thing, as beeing really preſent to the view of it.

Let one example ſerue for all: Life euerlaſting is a thing hoped for: now *Faith*, not onely by infallible arguments grounded vpon the word and promiſe of God, conuinceth a mans iudgement, that it ſhall come to paſſe, (inſomuch as hee dare ſay; that he knoweth certainely, there is a life euerlaſting, as that hee liueth and mooueth,) but this *Faith* alſo (as much as Gods word hath reuealed, and as farre forth as the minde of man is able to conceiue of it,) ſo repreſenteth this life euerlaſting to the eye of the ſoule, as that the ſoule ſeemeth to apprehend and enioy this life euerlaſting: yea, and often in ſuch meaſure, as that he contemneth the world, & all the preſent felicity of it, in compariſon of that meaſure of the ioyes thereof, which *faith* repreſenteth to his ſoule: and thus *faith* makes that preſent which is *abſent*: and makes that manifeſt and viſible, which in it ſelfe is inuiſible: Inuiſible to the eyes of the bodie, it makes viſible to the eye of the ſoule; the ſight of which eie is both giuen and continued, and daily ſharpened by *ſauing faith*. And thus faith is a moſt excellent *euidence* of things not ſeene. So then the whole ſumme of this firſt effect, is briefly thus much; whereas things to be beleeued, as perfection of ſanctification, reſurrection, glorification, &c. are not yet ſeene, neither can be, in that they are not yet come to paſſe; yet if a man haue grace certainly to *beleeue* the promiſes of God, theſe things ſhall haue a beeing to his ſoule: in that both his iudgement knoweth aſſuredly they ſhall come to paſſe, and his ſoule inmoſt liuely and ioyfull repreſentations, ſeemeth to enioy them.

Hitherto of the meaning of the firſt effect.

Now in the ſecond place, let vs ſee what inſtructions this firſt effect thus vnfolded doth miniſter vnto vs.

Firſt, whereas *faith* giues a ſubſtance, & beeing to things that are not, we learne that the fathers in the old Teſtament that liued before the incarnation of Chriſt, were truely partakers of the bodie and blood of Chriſt.

If any alleadge that this is ſtrange, conſidering that Chriſt had then no bodie and blood, neither had he any vntill the Incarnation; and how then could they receiue that which then was not?

I graunt it is true, they then had no beeing, and yet the Fathers receiued them: but how can this be? I anſwer by the wonderfull power of *ſauing faith*, which makes things that are not in nature, to haue in ſome ſort a beeing and ſubſiſtence: and ſo was Chriſt (though he was to come) preſent to the beleeuers of the olde time. For, Apoc. 13. 8. *Chriſt is a Lambe ſlaine from the beginning of the world*: that is, ſlaine as well then as now: and that not onely in the counſell and decree of God, whereby hee is borne and ſlaine in all times and places: not onely in regard of the eternall power, efficacie, and merit of his death, but alſo euen in reſpect of the heart of the *beleeuer*, whoſe faith makes that, that is locally *abſent*, after a ſort truely and really *preſent*: euen ſo alſo is Chriſt a Lambe ſlaine from the beginning of the world.

See a plaine demonſtration hereof in Ioh. 8. 56. *Abraham ſawe me* (ſaith Chriſt) *and reioyced*: How could this be, when as Chriſt was not borne of a thouſand yeares after. *Anſ.* This could not be in reaſon, but it was indeede to *Abrahams faith*: whereby he ſawe Chriſt more liuely, and more to his ioy and conſolation, ſo many 100. yeares afore he was; then many which liued in Chriſts time, and ſaw him, and heard him, and conuerſed with him: for they liuing with him, yet were as good as abſent from him, becauſe they beleeue not in him. And *Abraham*, though Chriſt was ſo far from him, yet by his faith was preſent with him. Againe, 1. Cor. 10. 3. the auncient beleeuing Iſraelites *ate the ſame ſpirituall bread, and dranke the ſame ſpirituall rocke, and that rocke was Chriſt*: How could they eate and drinke Chriſt ſo long before he was? I anſwer, they did it by reaſon of that wonderfull power of *faith*, which makes a thing abſent, preſent to the beleeuer: by that faith they receiued Chriſt, as liuely, as effectually, as much to their profit and comfort, as we doe ſince his comming.

If any man aske how could their faith apprehend that, that then was not; I anſwer, by giuing them intereſt and title to it: and ſo the fathers are ſaid by faith to haue receiued Chriſt, becauſe their faith gaue them right and title in Chriſt, and in their hearts they felt the efficacie of his death and reſurrection, whereby they died to ſinne, and were renewed in holyneſſe, as well as we are now by the ſame efficacie.

Secondly, whereas *faith* makes things abſent, preſent;

Here they are confuted that teach that the Lords ſupper is no Sacrament, vnleſſe the body and blood of Chriſt be either truely turned into the bread and wine, or at leaſt be in or about the bread; and that ſo he is locally preſent, and muſt locally and ſubſtantially be receiued: and this (ſay they) is the moſt comfortable receiuing of Chriſt: for what comfort is it to receiue one abſent? but theſe men knowe not this notable prerogatiue of true faith, *Faith* giues beeing to things which are not, and makes things preſent which are abſent: they therefore that will haue Chriſt locally preſent, they take this noble prerogatiue from faith: for here is nothing abſent, which faith ſhould make preſent: we neede not goe in this Sacrament to require a corporall preſence: it is ſufficient if we haue true faith; for that makes him preſent much more comfortably, then it might be his bodily preſence would be vnto vs.

If any man aske how this can be? I anſwer, The *faith of* the receiuer knoweth beſt; and yet reaſon can ſay ſomething in this caſe: for ſuppoſe a man looke earneſtly vpon a ſtarre; there are many thouſand miles betwixt his eye and the ſtarre, yet the ſtar and his eye are ſo vnited together, as that the ſtarre is after a ſort preſent to his eye. So if we regard local diſtance, we are as farre from Chriſt as earth is from heauen: but if wee regard the nature of *Faith*, which is to reach it ſelfe to Chriſt, where euer he be, in that regard Chriſt is preſent: & why ſhould not this be ſo? for if the bodily eye, ſo feeble and weak, can reach ſo farre as to a ſtarre, and ioyne it to it ſelfe, and ſo make it preſent; why ſhould not much more the piercing eye of the ſoule reach vp to Chriſt, and make him preſent to the comfortable feeling of it ſelfe?

Thirdly, here we learne how to behaue our ſelues in a ſtrange temptation, whereby God vſeth to exerciſe his children. The Lord after that he hath receiued his children into his fauour, continueth not alwaies to manifeſt that fauour vnto them; but oftentimes puls backe the feeling of it for a time; that afterward, hee may ſhewe it againe in more comfortable manner vnto them; and that they may afterward more ſenſibly feele it, and more earneſtly loue it, and more carefully labour to keepe it, when they haue it.

Now for the time of this eclipſe of the fauour of God, he not onely darkeneth his loue, but makes them feele alſo ſuch a meaſure of his wrath, as that they will often thinke themſelues caſtawayes from the fauour of God. *Dauid* and *Iob* were often exerciſed with this temptation, as appeareth by their moſt lamentable and bitter complaints; yea *Dauid* doubts not, Pſal. 77. 9. to chalenge the Lord, that hee *hath forgotten to be gratious, and hath ſhut vp his louing kindneſſe in diſpleaſure.* And Iob, chap. 13, 26, complaines to the Lord, that *hee writeth bitter things againſt him, and makes him to poſſeſſe the ſinnes of his youth*; words, as it may ſeeme, of men forſaken of God: and indeede ſo for that time they thought of themſelues. If it pleaſe the Lord thus to deale with vs, ſo as wee feele nothing elſe but his wrath wraſtling with our conſciences, neither can thinke otherwiſe by preſent feeling, but that God hath forſaken vs; what ſhould wee doe in this pitifull caſe? ſhould we deſpaire, as reaſon would bid vs? no, but take this courſe; Call to minde Gods mercifull promiſes, and his auncient former loue; and caſt thy ſelfe vpon that loue, though thou canſt not feele it: when thou haſt moſt cauſe to deſpaire, then labour againſt it: when thou haſt no reaſon to beleeue, then beleeue with all thy power. For, remember the power and prerogatiue of thy *faith*: it beleeues not things that *are*, and manifeſtly appeare, ſo much as ſuch things *that are not*, and haue no beeing. So then, when Gods fauour ſeemes to be loſt, and to haue no beeing to thee, then is Gods fauour a fit obiect for thy faith, which beleeues thoſe things that *are not*. Let all the deuils in hell ſet themſelues againſt thy poore ſoule, and if thou holdeſt faſt this faith, they cannot al make thee ſinke vnder it: for when the deuill ſaith, Thou haſt loſt Gods fauour; by faith a man anſwereth, though Gods fauour be loſt vnto my feeling, yet to my faith it is not: My faith giues it a beeing, and ſo long (ſay what thou wilt) I will neuer feare that it is loſt. When God pulls backe his fauour and fights againſt thee with his wrath; doe as Iacob did, Gen. 32. 27. 29. wreſtle with God, though thou haue but one legge: that is, though thou haue but one little ſparke of *faith*, fight with that *little faith*, lay hold by it on God, and *let him not goe vntill hee hath bleſſed thee*, in turning againe vnto thee his fauourable countenance: and ſay with Iob, 13. euen in the very heate of thy temptation, *O Lord, though thou kill this bodie and fleſh of mine, yet will I truſt in thee for euerlaſting life*: yea, and though Gods anger ſhould ſeeme to encreaſe, yet for all that take faſter hold, and faint not; for *faith* will neuer faile thee: it will reſtore Gods loue when it ſeemes loſt, it will ſet it before thine eyes, when it ſeemes to be hid. For marke well but this one reaſon; if *faith* will giue life euerlaſting a beeing, and make it preſent to thy ſoule, which indeede yet neuer had beeing to thee: how much more can it giue a beeing to Gods fauour, and make it preſent to thy ſoule, which once had, and indeede hath ſtill a beeing, and was neuer loſt indeede, but onely to a mans feeling? Thus, true faith is able to anſwer this temptation, whether it come in life, or in the pangs of death.

Fourthly, whereas *faith* is called an *euidence*; hence we learne, that the nature of faith ſtands not in doubting, but in certentie and aſſurance. The Romiſh doubting of the eſſence of *faith*, is as contrarie to true faith, as darkeneſſe to light: for faith is an *euidence of things hoped for*, that is, it conuinceth the iudgement by vnfallible arguments; knowing as certainly the truth of the promiſes, and of the things hoped for, as that God is God. But Rome will needs ioyne *faith and doubting*, which indeede fight like fire and water, and can neuer agree together in euerie reſpect, but one will in the ende deſtroy the other.

Obiect. But it ſeemeth, doubting is a part, or at leaſt a companion of faith, for we doubt as well as beleeue: and who is ſo faithfull as doubteth not? *Anſ.* We do ſo: but what then? we ſhould not; for God commands vs to beleeue, and not to doubt: therefore to beleeue, becauſe it is commanded of God, is a vertue: and if it be a vertue, then to doubt is a vice; faith and doubting are both in a good man, but faith is a worke of grace and of the ſpirit; doubting is a worke of the fleſh, and a peice of the corruption of the old man.

Fiftly, if *faith* be a ſubſtance of *things* hoped for, much more is it a ſubſtance to the *beleeuer*: if it giue thoſe things a beeing which are out of him, much more doth it giue a permanent beeing vnto the beleeuer himſelfe, ſtrengthening him to ſtand, and continue in all aſſaults. So, Heb. 3. 14. *Faith is that, whereby a beleeuer is ſuſtained and vpholden*: ſo that indeede we may fitly ſay, Faith is the ſpirituall ſubſtance, and the ſpirituall ſtrength of a Chriſtian man: and according to the meaſure of his faith, ſuch is the meaſure of his ſpirituall ſtrength.

This conſideration hath diuers comfortable vſes; but eſpecially two: 1. When any of vs are out of the reach of a temptation, ſo long are we confident of our owne ſtrength: but when we are aſſaulted by the Deuill, the world, and our owne fleſh, then we ſhall finde, that to reſiſt is an harder matter then we dreamed of: for, as poſſible as it is for wa-

A ter to burne, or fire to put out it ſelfe: ſo poſſible is it for vs of our ſelues to reſiſt ſinne, inſomuch, as it is a thouſand to one, but that at euery aſſault our nature yeelds. Now if it be ſo hard to reſiſt ouer one ſinne, how ſhall we doe againſt that ſea of temptations, that ouerwhelmeth a Chriſtian life? this doctrine teacheth thee how; namely, to ſticke to thy faith, and it will doe it for thee: for if it be the ſubſtance of the things thou hopeſt for, which yet neuer were, much more will it yeeld vnto thee ſpirituall ſtrength and ſubſtance, to make thee ſtand in all temptations. When thou art tempted, then call to minde Gods promiſes, beleeue them, that is, applie them to thy ſelfe, and be reſolued that they were made, and ſhall be performed euen to thee: then though thou haue B no more power of thy ſelfe, then fire hath to ceaſe to burne; yet whileſt thou doeſt thus, thou ſhalt feele thy ſoule ſpiritually ſtrengthened againſt all temptations: and, feeling the experience of this, denie then thine owne ſtrength, and magnifie the power that God hath giuen vnto true *faith*.

Againe, though now we are moſt of vs quiet *vnder our owne vines and figgetrees*; yet we know not how ſoone the hand of the Lord may be vpon any of vs, in pouertie, ſickeneſſe, impriſonment, baniſhment, loſſes, famine, or how it pleaſeth him: how ſhall a poore Chriſtian ſtand and buckle himſelfe to beare theſe? I anſwer, true *ſauing faith* reſting on the word of God, and beleeuing the promiſes, not formally, but truly, will put ſuch ſubſtantiall ſpirituall ſtrength into him, as that at firſt, though C he bow vnder it, yet ſhall hee be able to recouer himſelfe againe, and buckle himſelfe to goe forward in his profeſſion, and ſhall follow Chriſt manfully with this his croſſe. This wonderfull power hath God giuen to ſauing faith, both to reſiſt temptations, and to vndergoe all croſſes.

And thus much of the firſt action or effect of faith: the ſecond followeth.

VERSE. 2

For by it our Elders were well reported of.

D This verſe containeth the ſecond *effect of ſauing faith*: wich is, *that faith is a meanes whereby a beleeuer is approoued of God*. This verſe hath ſpecial relation to the fifth verſe: for that, that is ſaide here of all the Elders in generall, is there affirmed ſpecially of *Enoch*: namely, that *hee was reported of to haue pleaſed God*.

Let vs firſt ſearch the true meaning of the words.

Elders] That is, all ſuch men as liuing vnder the old Teſtament, beleeued in Chriſt: amongſt which (though all be vnderſtood) yet ſome were more excellent *in faith* and obedience then others, and ſo more honourable, and of higher eſtimation with God and men: and of

A them it is ſpecially to be vnderſtood.

Now concerning theſe Elders, it is further ſaid, that they were well reported of: hereby are meant three things:

1. That God *approoued*, & allowed of them.

2. That God did *approoue* of them, *becauſe of their faith* in the Meſſias.

3. That God gaue a teſtimonie, and *declared that hee approoued* of them.

For the firſt, it may be asked, How were they *approoued of* God?

Anſ. Chriſt the ſonne of God is he, *in whom the Father is well pleaſed*. Now they beleeuing in Chriſt, their ſinnes were laid on him, and made his by imputation: and contrariwiſe his holineſſe, obedience, and ſatiſfaction, were imputed to them, and by the ſame imputation B made theirs: Now that beeing theirs, God beeing ſo well pleaſed with Chriſt, could not but alſo for Chriſts ſake approoue of them. If this ſeeme hard vnto any, I make it plaine by this compariſon. Looke as *Iacob* a yonger brother, puts on *Eſaus* garment, the elder brother, and in it was taken for *Eſau*, and obtained his fathers bleſſing and patrimonie, which by himſelfe he could not haue got; euen ſo we are as yonger brethren, Chriſt is our *elder brother*; we haue no right nor title to our fathers bleſſing, nor to the kingdome of heauen: we muſt put on the robe of perfect righteouſneſſe, which is the garment of Chriſt, our elder brother: we, ſtanding clothed with it, purchaſe our fathers fauour, and with his fauour his bleſſing, and his bleſſing is the right and title to euer- C laſting life. And thus by Chriſt they *were approoued*.

Math. 3.17.

Secondly, for what were they *approoued*? The text ſaith, *By faith*; not becauſe *faith* is an action of a ſanctified minde and a good grace of God: for ſo are humilitie, loue, feare of God (all which are graces of the ſanctifying ſpirit, as faith is): but becauſe it is a worthy inſtrument in the heart of the beleeuer, which apprehends, and applieth to the ſoule that righteouſneſſe of Chriſt, by which he is iuſtified; thus it being the hand and inſtrument of their iuſtification, by it (it is ſaid) they were appooued.

3. The text addeth, that God did not onely approoue of them, but that *he teſtified and made it manifeſt to all the world* that he did ſo.

D And this teſtimonie God gaue of them
1. In his word.
2. In their owne conſciences.

The truth of the firſt is manifeſt, in that not onely in this chapter, but often alſo in the old teſtament, God hath made ſuch honourable mention, and giuen ſuch honourable titles vnto many of theſe Elders, calling *Abraham the freind of God*, 2. Chron. 20. 7. and *Dauid, a man after Gods owne heart*; 1. Sam. 13. 14. and them all, his *annointed* and *deare choſen children*, Pſal. 105. 15. Thus God hath teſtified of them in his word.

2. God teſtified it to their own conſciences,

in that hee gaue them his ſpirit, inwardly to aſſure their conſciences that he did accept them in the Meſſias to come: and thus theſe Elders *receiued a teſtimonie* both outward to all the world, and inward to their conſciences, that God in Chriſt *approoued* and loued them: ſo the ſenſe is plaine, the vſe hereof manifold.

1. In that it is ſaid theſe *Elders were approoued by faith*: here wee learne what is the olde and auncient way, the right and ſtraight way (that hath no by-wayes) to life euerlaſting: namely, this onely, To relie on the mercie of God in Chriſt for pardon of ſinne; this is the way wherein all the auncient Elders walked to heauen; this is the way that God hath opened and made vnto his Court: it is the Kings high way, the beaten way, common to euery one that knowes how to walke in it; and deceiued none that euer went in it; and beſide which, there is no other. Seeing then, God hath conſecrated, and our *Elders* haue trode this way before vs, let vs follow them; that ſo we may attaine that kingdom whereto it hath brought them.

If any yet doubt whether this be the way or no: the ſpirit of God puts it out of doubt, Eſay 30. 21; Firſt, affirming peremptorily *This is the way:* Secondly, bidding vs therefore *walke in the ſame: This is the way, walke in it.* Our Elders obeyed this commandement of the ſpirit: and, walking in this way, found the end of it, euerlaſting life. If we would attaine the ſame end of the iourney, wee muſt walke the ſame way.

But the world will ſay, this is a needleſſe exhortation; for we walke this way, we deny our ſelues, and looke to be approoued of God onely by Chriſt: but it is ſtrange to ſee how men deceiue themſelues. Can a man walke in a way, and not leaue marks and ſteps behind him; euen ſo he that walks in this way, follow him, and you ſhall ſee ſteps of his continuall dying vnto ſinne, and liuing vnto holineſſe; inſomuch that a man that followeth him, and marketh the courſe of his life in this way, may euidently ſay, See where he hath caſt off, and left behind him this and that ſinne; ſee where he hath taken vp, and caried with him theſe and thoſe vertues and graces of God: Marke, here is a print of his faith, here is a print of his hope, here are prints of his loue. And may a child of God be followed and traced all the way to heauen, euen vntill he come to his death, which is the gate of heauen. How mightily then are they deceiued, which thinke they haue walked all their liues in this way, and yet there is not one ſtep to be ſeene: for aſſuredly this way is ſo beaten and troden, that no man euer trode in it ſince the world began; but he left behind him manifeſt and viſible ſteps, that all men that would looke at him, might ſee hee had gone that way. As therefore we all deſire to come to heauen, and as we profeſſe we walke in the way thither: ſo let vs be as carefull to leaue behind vs our ſteps; namely, tokens and prints of our faith, our hope and loue: which if we doe, then mark the excellent vſe of thoſe ſteps. 1. They teſtifie vnto all that ſee them, that wee walked the right way to heauen: and ſecondly, they will ſerue for markes and directions for them that ſhall walke in the ſame way after vs. By the 1. we ſhall leaue an honourable teſtimonie of our ſelues behind vs; by the 2. wee ſhall mooue others to magnifie Gods name, to whome our ſteps haue beene markes and directions, helps, and furtherances in the way to heauen.

Secondly, for what were theſe *Elders approoued? for their faith*; for nothing elſe. Amongſt theſe Elders *Sampſon* was wonderfull in ſtrength; *Salomon* in wiſedome; *Ioſhua* in courage; *Moſes* in learning; many of them, in the honour and pompe of the world, in beauty, riches, and other externall gifts; and the moſt of them all in long life; yet not for one or all of theſe are any of them ſaid to be regarded of God: but it is plainely ſaide, that *for their faith God did approoue them.* Here then learne what is the thing amongſt all things that muſt make vs acceptable vnto God: euen this, To denie our ſelues, and to reſt vpon the mercie of God in Chriſt; this will doe it and nothing elſe. Haſt thou ſtrength? ſo had *Golias* as well as *Sampſon*: haſt thou beautie? ſo had *Abſalom* as well or more then *Dauid*: haſt thou wiſedome? ſo had *Achitophel* (though not like *Salomon*, yet) aboue ordinarie men: haſt thou riches? *Eſau* was richer then *Iacob*: haſt thou liued long? ſo did *Caine*, and *Iſmael* as well as *Iſaac*: haſt thou many children? ſo had *Ahab* as well as *Gedeon*: haſt thou learning (the glorie of nature?) ſo had the *Egyptians* as well as *Moſes*; for there *Moſes* learned it. All theſe thou maiſt haue, and yet be a *vile perſon* in the ſight of God: ſo farre from beeing approoued of God, as that he will not vouchſafe (vnleſſe it be in his anger) once to regard or looke at thee: haſt thou therefore any of thoſe outward gifts? it is not to be contemned, it hath his vſe; thanke God for it, and vſe it well; and vſe it ſo as by it thou maiſt be approued amongſt men: but ſtand not to it before God: for though it bee wiſedome, or learning, or neuer ſo excellent a gift; it cannot purchaſe the fauour & acceptation of God; *but true faith* is able to pleaſe God both in this life, and eſpecially at the day of Iudgement.

This doctrine firſt confuteth the errour of ſome groſſe Papiſts, who hold and write that many *Philoſophers* for their good vſe of the light of Nature, for their deepneſſe in learning, and for their ciuill liues, are now Saints in heauen: a moſt manifeſt and ſhamefull vntruth, and here as manifeſtly confuted: for was *Salomon* not accepted, for all his wiſedome, and ſhall *Socrates*? was *Moſes* not accepted for all his learning, how then ſhould *Ariſtotle*? if faith made all of them accepted, and nothing but faith; how is it poſſible they ſhould be accep-

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ed which neuer heard of faith? nay I ſay more: If many a man which liueth in the Church, as deepe (it may be) in humane learning as they, and of great knowledge alſo in the whole doctrine of Religion (which they neuer knew) and yet could not, nor euer ſhall be accepted of God, onely for want of this ſauing faith; How abſurd is it to imagine ſaluatiō for them, which neither had ſparke of faith, nor knowledge of Chriſt? Let vs then hold, that as *there is no name whereby to be ſaued, but onely the name of Chriſt*: ſo no meanes to be ſaued by that Chriſt, but onely faith, euen that faith, *for which theſe Elders were accepted of God*.

Secondly, this excellencie of faith aboue all other gifts, ſhewes the vanitie of the world; ſo carefull and earneſt in ſeeking honour, riches, credit, wiſedome, learning, (all which can but make them eſteemed and approoued to the world) and ſo careleſſe and negligent in getting true faith, which will both approoue a man vnto the world, and make him honourable in the eyes of the Lord God.

Thirdly, by this doctrine, the Popiſh doctrine is iuſtly condemned, which teacheth that a man is iuſtified by his works, and that faith is not the moſt excellent of Gods graces. Here we are taught other diuinitie: for, *that for which a man is accepted, by that he is iuſtified*: but for their faith only were they accepted: therfore iuſtification is onely by faith. Againe, that which makes a man accepted of God, that muſt needs be the moſt excellent thing of all. For God which is goodneſſe it ſelfe, regardeth that that is the beſt: but God eſteemed them onely for their faith; therefore it is the cheife of all graces of God, in regard of making a man accepted of God.

Fourthly, here is a patterne and preſident for Gods children, how to beſtowe and meaſure out their loue and eſtimation in the world. God loued *Salomon* more for his faith, then for all his glorie and wſedome; and eſteemed more of *Moſes* for his faith, then for all his learning. So deale thou with thy wife, thy child, thy ſeruant, thy friend, and with all men. Haſt thou a wife neuer ſo beautifull, louing, honeſt, and thrifty; neuer ſo toward and obedient a child; a moſt wiſe and truſty ſeruant; a friend for faithfulnes like thine owne ſoule? theſe are indeede much to be eſteemed; yet think not thy ſelfe in a paradiſe, when thou haſt ſuch: for there is a greater matter behind, then all theſe. Looke therefore further: Is thy wife, thy child, thy ſeruant, thy friend endued with ſauing faith? that is worth more then all the reſt: that is it that makes them beloued of God. Let that therefore make them beſt beloued of thee: and that which makes thē ſo honourable before God, let that make them moſt honourable and moſt eſteemed of thee: So in all man, loue that in a man beſt which God loueth; and ſo thou ſhalt bee ſure not to looſe thy loue. Eſteeme of a man, not as the world eſteemeth, not according to his ſtrēgth, beautie, high place, or outward gifts: but as God eſteemeth him, namely, according to the meaſure of *ſauing faith*, which thou ſeeſt in him; for is not that worthy of thy loue, which hath purchaſed the loue of the Lord God himſelfe?

Fiftly, here is comfort for all ſuch ſeruants of God, as hauing true faith, yet are in baſe eſtimation for worldly reſpects: ſome are poore, ſome in baſe callings, ſome deformed in body, ſome of meane gifts, many in great diſtreſſe & miſerie all their liues; moſt of them ſome way or other contemptible in the world: Yet let not this diſcomfort any child of God: but let them conſider what it is that makes them *approued of God*: not beautie, ſtrength, riches, wiſdome, learning (all theſe periſh in the vſing) but true faith: if then thou haſt that, thou haſt more then all the reſt. If thou haſt all them, they could but make thee eſteemed in the world: but hauing true faith, thou art eſteemed of God; and what matter then who eſteemes thee, and who not? This croſſeth the corrupt cenſure of the world, who more eſteme a man for his outward gifts and glorie of riches or learning, then for ſauing graces. Let Gods children when they are abaſed, contemned, mocked, and kept from all place & preferment in the world, let them I ſay, appeale from their vniuſt iudgment to the iudgement of God; and bee comforted in this, that though they want all things (without them) that ſhould make them eſteemed in the world, yet they haue that (within them) for which God will eſteeme, approoue, and acknowledge them both in this world, and in the world to come. And they haue that that will ſtand by them, when ſtrength and beautie are vaniſhed, when learning, and riches, and honour are all ended with the world.

Thus much of the ſecond doctrine.

3. In that our *Elders by faith obtained a good report*. Here wee learne the readieſt and ſureſt way to get a good name. A good name is a good gift of God; Eccles. 7. 3. *It is a pretious ointment*: it is a thing that all men would haue: Theſe Elders had it, and they haue laide vs downe a platforme how to get it, and it is this; 1. Get into fauour with God, pleaſe him, that is, confeſſe thy ſinnes, bewaile them, get pardon, ſet the promiſes of God in Chriſt before thee, beleeue them, apply them to thy ſelfe as thine owne, be perſwaded in thy conſcience that Chriſt did al for thee, and that he hath purchaſed thy acceptation with God.

Thus when thou art aſſured that God approoues of thee, God can eaſily giue thee a comfortable teſtimonie in thine owne conſcience, and he can mooue the hearts of all men to thinke well, and open their mouthes to ſpeake well of thee; for he hath the hearts of all men in his hand. And therefore thoſe that are in his fauour, he can bend the hearts of all men, to approoue them; yet this muſt be vnderſtood with ſome cautions.

1. God will not procure his children a good name amongſt all men: for then they ſhould be curſed: for, Luk. 6. 26. *Curſed are yee when all men ſpeake well of you.* But the Lord meaneth, that they ſhall bee accepted, and haue a good name with the moſt and with the beſt. For indeede, a good name (as all other graces of God) cannot bee perfect in this life: but they ſhall haue ſuch a good name, as in this world ſhall continue and increaſe, and in the world to come be without all blot: for ſinne is the diſgrace of a man; therefore when ſinne is aboliſhed, good name is perfect.

2. God will not procure all his children a good name, nor alwaies: for, a good name is of the ſame nature with other externall gifts of God: ſometime they are good to a man, ſometime hurtfull: to ſome men good, to others hurtfull. Euery one therefore that hath true faith, may not abſolutely aſſure himſelfe of a good name: but as farre forth as God ſhall ſee it beſt for his owne glorie, and his good.

3. The good name that God will giue his children, ſtands not ſo much in outward commendation, and ſpeaking well of a man; as in the inward approbation of the conſciences of men. They muſt therefore be content ſometime to be abuſed, mocked, ſlandered, and yet notwithſtanding they haue a good name in the chiefe reſpect: for they whoſe mouthes doe abuſe and condemne them, their very conſciences doe approoue them.

Out of all theſe the point is manifeſt, that God will procure his children a good name in this world, as farre forth as it is a bleſſing, and not a curſe: & that becauſe they are approoued of him, and by faith iuſtified in his ſight: for ſo to be is the onely way to get a good name. For in reaſon it ſtands thus; that thoſe who are in eſtimation, and good name with the Lord himſelfe: much more will God make them eſteemed, and giue them a good name with men like themſelues. Hence we learne; firſt, that the common courſe of the world to get a good name, is fond, and wicked, and to no purpoſe: They labour for riches, preferments, honour, wiſedome, and learning; by them to get eſtimation in the world: yea, many abuſe theſe bleſſings in vaine oſtentation, to encreaſe their credit and name with men: and in the meane time ſauing faith is neuer remembred, which muſt procure them a good name with God. This is a wrong courſe: firſt, we muſt labour to bee approoued of God; and then after the good name with God, followeth the good name in the world. Hee therefore that labours for fauour with men, and neglects the fauour of God; he may get a good name, but it ſhall prooue a rotten name in the ende. Prou. 10. 7. *The memoriall of the iuſt ſhall be bleſſed, but the name of the wicked ſhall rot.* The good name of the wicked is rotten: 1. Becauſe it is loathſome and ſtinking in the face of God, though it be neuer ſo glorious in the world. 2. Becauſe it will not laſt the wearing out, but in the ende vaniſheth and comes to nothing, vnleſſe (as a rotting thing leaues ſome corruptiō behind it, ſo) their good name in the ende beeing vaniſhed, leaues infamie behind it. And this is the name which commonly is gotten in the world, becauſe men firſt ſeeke not a good name with God: but that good name which is obtained by faith, will ſtand and continue all a mans life, and at his death leaue behind it a ſweete perfume, and abideth for euer in the world to come.

Secondly, this maintaines the excellencie of our religion againſt Atheiſts, and all enemies of it, which eſteeme and call it a baſe and contemptible religion, and of which can followe no credit nor eſtimatiō. But ſee, their malice is here controlled: our religion is a moſt glorious and excellent profeſſion, it is the high way to get true credit and eſtimation: it makes a man honourable in the ſight of God and men: for by it our Elders obtained a good report, which continueth freſh to this day.

In the fourth place, *Were they well reported of for their faith?* therefore their *faith* was not hid in their hearts; but manifeſted in their liues: for, the world cannot ſee nor commend them for their faith; but for the practiſe of faith. Here it is plaine that men muſt not be content to keepe their *faith* cloſe in their hearts, but they muſt exerciſe the fruites of it in the world; and then both theſe together will make a man truely commendable. Thy *faith* approoues thee vnto God; but the practiſe of it is that that honours thee and thy profeſſion in the world.

Laſtly, in that faith was that which approoued our Elders vnto God; here is a ſtorehouſe of comforts, for all true profeſſors of this faith.

Art thou *poore?* thy faith doth make thee *rich* in God.

Art thou *ſimple* and of meane reach? thy faith is true *wiſedome* before God.

Art thou any way *deformed?* faith makes thee *beautifull* vnto God.

Art thou weake, feeble, or *ſicke?* thy faith doth make thee *ſtrong* in God.

Art thou *baſe* in the world, and of no account? thy faith makes thee *honourable* in the ſight of God and his holy Angels. Thus thou art poore, and fooliſh, and deformed, and ſicke, and baſe in the world, but marke how God hath recompenſed thee: he hath giuē thee faith, whereby thou art rich, and beautifull, and wiſe and ſtrong, and honourable in heauen with God: ſay therefore with Dauid, the *lot is fallen vnto thee in a faire ground, and thou haſt a goodly heritage,* namely, thy faith which thou wouldeſt not change for all the glorie of the world. Faith is the true riches, the ſound ſtrength, the laſting beautie, the true wiſedome, the true honour of a Chriſtian man: therefore take thy ſelfe 10000. times more beholden vnto God, then if hee had giuen thee vncertaine riches, the crafty (and yet fooliſh) wiſedome, the decaying ſtrength, the vaniſhing beauty, the tranſitorie honour of this world.

If thou haſt true faith, thou art ſure to haue enemies: 1. The wicked of the world will neuer brooke thee, but openly or priuatly hate & hurt thee. Then the deuill is thy ſworne enemy: how canſt thou deale with ſo powerfull an enemie, and all his wicked inſtruments? Here is ſound comfort: if thou haſt faith, thou haſt God thy friend: labour therefore for this true faith, and then care not for the deuil, and all his power. Night and day, ſleeping and waking, by land and ſea thou art ſafe and ſecure, the deuill cannot hurt thee, thy faith makes thee accepted of God, and brings thee within the compaſſe of his protection. The ſame little ſparke of faith, which is in ſo narrow a compaſſe as thy heart, is ſtronger then all the power and malice of Satan. As for the malice which his inſtruments, wicked men in this world, ſhew againſt thee in mocks and abuſes, much leſſe care for them: for their nature is to ſpeake euill, and cannot doe otherwiſe: looke not therefore at them, but looke vp into heauen by the eye of thy ſoule, where *thy faith makes thee beloued & approoued of God himſelfe*, and honourable in the preſence of his holy Angels.

And thus much of the ſecond action or effect of faith, the third followeth.

VERSE 3.

Through faith wee vnderſtand that the world was ordained by the word of God, ſo that the things which wee ſee, are not made of things which did appeare.

IN this verſe is contained the third action or effect of *faith*, namely this; Faith makes a man to vnderſtand things beyond the reach of mans reaſon. This third effect is ſet out in theſe words, by the inſtance of a notable example; namely, of the Creation of the world; 1. By the word of God. 2. Of nothing: both which, that we may the better vnderſtand, let vs conſider of the words as they lie in order.

Through faith

1. By *faith*, in this place (as I take it) is not meant that ſauing faith, which iuſtifies a man before God; but a generall *faith*, whereby a man imbraceth Chriſtian religion: or wherby a man beleeueth the word of God in the doctrine of the Law and the Goſpel, to be true. My reaſon is, becauſe a man that neuer had iuſtifying and ſauing *faith*, and is no member of the catholike Church, nor child of God, may haue this gift, To beleeue that God by his word made the world of nothing. Therefore, I thinke that this is an action of a generall, and not of ſauing faith.

We vnderſtand

That is, whereas there are many things beyond the reach of reaſon, and therefore by reaſon cannot be apprehended or vnderſtood, yet by vertue of this faith a man is brought to vnderſtand them, and to beleeue them to bee true.

Now then whereas generall faith brings vnderſtanding of many things which reaſon cannot reach vnto; here, ſuch as be ſtudents in humane learning, and which labour to attaine to the deepeneſſe and perfection of it, are taught, with their trauell in humane ſtudies, to haue care to ioyne faith and knowledge of religion. For there are many things which our vnderſtanding by reaſon cannot conceiue; and may truthes which Philoſophy cannot reach vnto; nay, many alſo which it denies: but faith is able to perſwade and demonſtrate them all, and it inlightens the minde, and rectifies the iudgement, when as Philoſophy hath left the mind in darkneſſe, and the iudgement in error. Now, in whom ſound knowledge in Philoſophy, and this faith in religion doe concurre together, hee is a man of a moſt rectified iudgement, and of a deepe reach in the greateſt matters: but, ſeparate *faith* from humane knowledge, and hee will ſtumble at many truthes, though hee had the wit of all the Philoſophers in his owne head: For example, that God ſhould make the world of nothing: that it ſhould haue beginning and ending: that God ſhould be eternall, and not the world: that mans ſoule beeing created, is immortall: Theſe and many other truthes, reaſon cannot ſee, and therefore Philoſophy will not admit: but ioyne faith to it, and then that crooked vnderſtanding is rectified and made to beleeue it. It is therefore good counſell, to ioyne both theſe together. Religion hinders not humane learning, as ſome fondly thinke; but is a furtherance and helpe, or rather the perfection of humane learning, perſwading, and prooouing, and conuincing that, which humane learning cannot. And thus we ſee how faith makes vs to vnderſtand.

But what doth it make vs to vnderſtand? the text ſaith, *That the world was ordained, &c.* Amongſt many Expoſitions we may moſt ſafely ſet downe and approoue this; God by his word or commandement hath *ordained*, that is, made in good order; *the ages*, that is, the world and all in it; and all this he did by his word; and (which is more ſtrange then that) made them all of nothing. This is a wonderfull thing: reaſon conceiues it not, but diſputes againſt it: Philoſophie grants it not, but writes againſt it; but marke the priuiledge of this faith; it makes a man beleeue it, and ſhewes him alſo how it is.

Now for our better perceiuing the excellencie of this power of faith, here are foure points ſet downe: 1. What was created: *The worlds*.

2. In what manner: *Ordained.* 3. By what meanes: *By Gods word.* 4. Of what matter: *Of nothing.* Of theſe in order.

The firſt point is, What was made? The text anſwereth, The *worlds*. The word ſignifieth in the originall, *Ages:* and ſo it is alſo taken, Heb. 1. 2. God made the worlds or ages by Chriſt: by this word thē he meaneth theſe two things; Firſt, times and ſeaſons, which are ordinarie creatures of God, as well as other; for amongſt other creatures (Gen. 1.) are recorded alſo times and ſeaſons to bee Gods creatures. Secondly, he vnderſtandeth the world alſo, and all in it: and ſo it is truely tranſlated. For with good reaſon may the word *ages* ſignifie *the world*, becauſe the world and all in it had their beginning in time, haue their continuance in time, and ſhall haue their ende in time againe. Time begunne them, time continues them, and time ſhall end them: and ſo the world is euery way meaſured by the compaſſe of time: and therefore it pleaſeth the holy Ghoſt to tearme the world, and all in it, *Ages*, or times.

Now whereas it is ſaid, *Ages*, that is, times and ſeaſons were *ordained* of God; we learne, that if time bee a creature or an ordinance of God (created for ſo great purpoſes, as to be the meaſure of all things) to take heed of abuſing ſo excellent an ordinance: if thou haſt ſpent it well, ſpēd it ſtil better. Time is ſo good a thing, it cannot be ſpent well enough. But haſt thou miſſpent time (that is, abuſed it) take Saint *Pauls* counſell, Epheſ. 5. 16. *Redeeme the time*: that is, ſeeing what is paſt cannot be recall'd, then recompence the loſſe of it, by the well beſtowing of time to come. Spend euery houre well, and that thou maiſt doe ſo, bee alwaies either doing good to other, or receiuing good from other; doe either, and time is well ſpent. And take heed thou bee not of the number of thoſe that often ſay, they cannot tell how to driue away *time*: and therefore they deuiſe many toyes, and conceits, and vaine pleaſures, yea, many wicked and vnlawfull delights: and all to ſhift off (as they ſay) and deceiue the *time*. It is wonderfull to ſee, that the wicked, whoſe time of ioy is only in this world, ſhould ſeeke to haſten it, and make it ſeeme ſhorter; yet ſo it is, the deuill blinding them: but howeuer it is, ſeeme it ſhorter or longer, that ſame one ſinne of miſſpending their time, ſhall condemne them, if they had no more; for if *account muſt be giuen for euery idle word*, a fearefull account remaines to be made for ſo many idle houres. Let vs then be very carefull in the vſe of this good ordinance of God, and neuer deuiſe how to paſſe away *time:* for there is no man that is a profitable member in the place where he is, that can finde one houre ſo idle, that he knowes not how to imploy it, either in receiuing or doing ſome good.

Were ordained

The ſecond point, in this example, is the manner. Did God make a perfect or an imperfect world? A The text anſwereth, it was *ordained*. The word ſignifieth thus much; God framed the *Ages*, that is, all creatures, viſible and inuiſible, in a moſt excellent, perfect, and abſolute *order*. As in a campe euery man keepes his ranke and order, and no man goeth out of his ſtanding appointed him: So euery creature hath his due place, and his proper vſe aſſigned him of God: ſo that the workemanſhip of the world in euery creature, and in euery reſpect was abſolute: and thus (*ordained*) is as much as perfectly made. And the whole world was as the perfect body of a man, where euery member, bone, ioynt, veine, and ſinew, is in his proper place, and nothing out of ſquare.

B *Obiect.* Was euery thing created in his *order* and due place? Whence then come ſo many *diſorders* in the world? The deuill hath his kingdome, authoritie, lawes, and ſubiects; hee rules in the wicked. Now can there be any order in Satans kingdome? Againe, whence are ſo many alterations and ſubuerſions of kingdomes; ſo many warres, ſo much effuſion of blood? The Goſpel is tranſported from Country to Country; ciuill diſſentions in Cities and priuate families; betwixt man and man; betwixt man and ſome creatures: betwixt creature and creatures; yea, hatred often vnto the death; yea, often hatred betwixt creaturs of the ſame kind. All theſe being ſo, where then is that excellent order wherein they were created?

C I anſwer: the ſtate of all creatures is changed, from that wherein they were created, by the fall of our firſt parents. God made no diſorder, *He ſaw euery thing that he had made, and loe it was very good*: therefore it was in a moſt perfect order: For, orderly comelineſſe is a part of the *goodneſſe* of a thing: but diſorder is the effect of ſinne: it entred with ſinne; and it is both a companion and a reward of ſinne. Had we continued in our innocence, all creatures had continued in their excellent *order*: but when wee had broken the perfect order, that God had appointed vs; immediately all creatures broke that order wherein they were afore both towards vs, and one amongſt another. Whil'ſt wee obeyed God, all creatures obeyed D vs: but when we ſhooke off the yoke of obedience vnto God, and rebelled againſt him, thē they became diſobedient vnto vs. Whil'ſt wee loued God, all creatures loued and reuerenced vs: but when we fell to hate the Lord, then began they to hate vs, and not before. If therfore thou ſeeſt any diſobedience and hatred in the creatures towards thee, any diſorder and vanity amongſt themſelues, thanke thy ſelfe for it, thou broughteſt it into the world with thy ſinne.

Gen. 1. 31.

2. This beeing ſo, wee are hence taught when wee ſee any diſorder in any creature, not to blame the Lord nor the creature, but to turne backe to our ſelues, to take notice of our own ſinnes and corruptions, and to acknowledge this was not ſo at the firſt, but our ſinne was the

cauſe of it, and therefore be humbled and aſhamed of our ſelues, that we ſhould confound that excellent *order* which God made, and all creatures (but for vs) would haue kept all this day: but the common practiſe is contrarie, as I will proue in particulars.

God made mans bodie pure and holy, and therefore it had no neede to be couered: but with ſinne came ſhame, and thence came it that God gaue vs *apparell* to couer that ſhame that ſinne had brought vpon vs: ſo oft therefore as a man puts on his apparel, he ſhould be humbled and aſhamed by it: and thinke thus with himſelfe, This was not ſo at the firſt; *Adams* bodie was glorious: whence came this ignominie & ſhame, which we muſt couer with apparell? it came from my ſinne; therefore ſo often as a man puts it on, ſo oft ſhould he be quite aſhamed of himſelfe, which hath brought this ſhame vpon himſelfe: ſo as now hee muſt needes haue a cloake to couer his ſhame. But doe men make this ende of their apparell? nay, rather they make it a banner to diſplay their pride and vanity; and ſo farre are many from beeing aſhamed of it, as that they are contrariwiſe proud of it. But this is as abominable, and curſed, and ſenſeleſſe a pride, as if the priſoner ſhould be proud of his bolts and fetters, which are ſignes of his miſdemenour: for, what is thy apparell (make the beſt of it) it is but a beautifull cloak of thy filthie ſhame: then, as bolts and fetters are burdenous, and ſhamefull, though they be of gold: ſo is the cloake of thy ſhame, thy apparell, though it be ſilke, ſiluer, or gold; for we ſhould not be aſhamed onely of ordinarie apparell, or baſe, but euen of the moſt gorgeous; knowing that once we had a glorie of our owne, farre aboue all the glorie of apparell: & the ignominy that ſinne hath brought vpon vs, is greater then this glorie of apparell can take away.

Here I denie not the vſe of gorgeous apparell, to thoſe to whom it belongs: But I ſay to the rich men (who, by their abilitie) to men in authoritie, who (by their place and calling) may weare coſtly apparell; yea, and to Princes, who may lawfully weare ſilke, ſiluer, gold, and the moſt excellent ornaments of pretious ſtones, or whatſoeuer: to all them, I ſay, God hath granted you the vſe of theſe; but withall, bee not proud of them, for you once had a glorie greater then theſe, but loſt it by ſinne: and ſinne brought a ſhame, which theſe cannot hide. For though thy apparell hide it from the world, yet can it not from God: onely *faith* can couer it from God: therefore glorie in nothing but thy faith, bee aſhamed of thy apparell: yea, of thy robes and coſtly ornaments. And know further that whereas thy bodie by ſinne is become ſo vile, a meaner couer and baſer apparell were fit for it. And therefore know, that whereas God hath giuen thee vſe of coſtly apparell, and pretious ornaments, he giues them not to honour thy bodie, but the place thou art in: and to adorne that part of his owne image, which hee hath ſet in thee by thy calling. And know fully, that if thou hadſt kept that order, wherein God at thy creation (as the text ſaith) *ordained* thee; thy naturall glorie would more haue adorned thee and the place thou beareſt, then all this accidentall and artificiall glorie can: and therefore glorie not ſo much for the one, as be aſhamed for the loſſe of the other; and let thy apparell teach thee this leſſon.

Thirdly, many men take much delight in ſome kinde of *meate*; ſome in varietie of meats; and ſome ſo loue their bellie, as they care not how many creatures, or kind of creatures doe die, for their belly ſake: this is to be conſidered; For I take it a great fault, for men either to be too lauiſh and careleſſe, how many creatures they cauſe to die, or (though they eate but one kinde) to doe it without all vſe or further conſideration. For, marke whence comes this, that man cannot now liue, or not ſo well; but his life muſt be the death of other creatures, his nouriſhment and preſeruation, the deſtruction of other creatures. At the beginning before ſinne was, this was not ſo: no creature did either ſerue to cloath or feede *Adam*: but this came with ſinne; ſinne brought this vanitie vpon creatures, to die for the feeding and clothing of man: and had we ſtood without ſinne, no creature ſhould haue loſt his life to bee our meate. I take it therefore the dutie of a man to make great vſe of his meate in this regard. And firſt, for the meate that he loues beſt, let him be humbled for his ſinne: knowing that if he had not ſinned, hee ſhould haue had much more ſweetneſſe in other meate, which notwithſtanding ſhould not haue coſt any creature his life. And ſecondly, for variety be not too lauiſh, nor too riotous: conſider euery diſh is the death of a creature of Gods creation: conſider againe whence comes this, that creatures muſt die to feed thee; not from the creation, creatures were not made to that end: Innocencie would haue preſerued all creatures to more excellent ends.

Sinne it was, and thy ſinne that deſtroyes ſo many creatures for the belly of man; it is a vanitie come vpon creatures for mans ſinne, that they muſt die for mans meate. The death therefore of euery creature, ſhould be a coraſiue to a mans heart: when he ſeeth it, it ſhould touch him to the quicke, and make him ſay, This creature dieth not for it ſelfe, but for me; not for it owne fault, but for mine. Miſerable ſinner that I am, if I had right, I ſhould rather die then it. God made it once for a better end, but my ſinn hath brought it to this corruption. If this conſideration tooke place, men would not eate their ordinarie fare with ſo little vſe; nor at extraordinarie occaſions be ſo careleſſe how much they ſpend, & how many creatures they cauſe to die.

But you will ſay, God hath giuen vs libertie in meates: differences of meats are taken away

A in Chriſt, and God hath giuen vs vſe of his creatures, not onely for neceſſitie, but more liberall vſe euen for greater delight and comfort. I anſwer, I grant all this and more too, to a man that hath faith. I grant, feaſts and bankets are lawfull for ſome men on ſome occaſions. I take not away any mans liberty in meats: God hath granted it, and man ought not to take it away. I onely wiſh that when we eate, wee alſo would make this vſe of it: and that we would not too riotouſly abuſe that libertie that God hath giuen vs for diuerſity of meats: faith giues leaue and libertie to eate; yet faith denies not a man to make a holy vſe of his eating, for his owne humiliation, but rather commands it.

C Fourthly, we ſee in the world, that creatures not onely die for mans feeding, but one creature feedes on another, and one creature deſtroyeth another to eate him. The Hawke preyeth on diuerſe kindes of birds: the Fox feedeth on tame birds: the Wolfe on the Lambe: greater fiſhes deuoure the leſſe: Dogs will eate diuerſe kindes of creatures, if they can come by them. Theſe things are manifeſt, and ſome of them be common ſports in the world.

Now whence comes this fearefull diſorder in nature, that one creature ſhould deuoure another? came it from the creation? was the world ordained in this ſtate, that one creature ſhould eate vp another? the greater feede vpon the leſſe? no: but ſinne brought this confuſion, C our ſinne cauſed this pitifull maſſacre of all creatures one by another. Let vs therefore at theſe ſights be humbled for our ſinne, which cauſed ſo fearefull a diſorder: when thou ſeeſt thy Hawke flie ſo fiercely and ſo cruelly murder a ſilly birde: thy Hound, the Hart, Hare, or Connie; then, as God hath giuen thee leaue in good order, meaſure, and manner, thus to deale with the creatures, and therefore thou maiſt take delight in it: ſo, withall make this vſe of it; whence comes this? it was not ſo from the beginning: When ſinne was not in the world, theſe would all haue lodged in one cage and cabbin, and one neuer haue offered to haue eaten another: my ſinne cauſed this iarre, and this diſorder betwixt theſe two creatures. This D ſhould humble a man, becauſe of his ſinne, and reſtraine his life from too much libertie, and his affection from too much delight in theſe kind of paſtimes.

Againe, when we ſee the cruelty of the Fox, the Wolfe, the Beare, toward the ſheepe and other creatures; Blame not too much the crueltie of the beaſts: for this was not in them at their creation; but thy ſinne made them thus cruel one againſt another. Turne then into thy ſelfe, and be aſhamed of it; and blame not ſo much the crueltie in them, as thine owne ſinne which cauſed it in them.

Againe, ſome creatures are vnperfect, ſome in parts of their bodie, ſome in ſome ſenſes: & ſome are loathſome and vgly to behold; and ſome are venomous, and hurtfull to the world. When thou ſeeſt it, conſider whence is this. They were not thus created: for God [*ordained*] that is, made all creatures in perfect *order*: but this comes from thy ſinne; enter into thy ſelfe, and acknowledge this, and be humbled for it: and doe not ſo much contemne this creature for his imperfection, nor loath him for his deformitie, nor hate him for his venome; as contemne, and loath, and hate thine owne ſinnes which were the cauſe of all theſe.

Laſtly, ſome take great delight in faire buildings, and make no vſe of them but for delight and pleaſure: but if they conſider well, they haue no ſuch cauſe: it was not ſo at the creation: *Adam* in his innocencie had a more ſumptuous Palace *ordained* for him; namely, the Paradiſe of heauen and earth: and yet trees were not cut in pieces, nor the earth had her ſtones rent out of her bowels, for the building of it. Thy ſinn it was that deſtroied this Palace; and ſinne hath cauſed the neceſſitie of theſe buildings: How then canſt thou glorie in thy buildings? Wilt thou glorie in thy ſhame? Canſt thou be proud of theſe, when thy ſinne bereft thee of a better? As therefore thy houſe is a comfort, ſtrength, ſecuritie, and delight vnto thee: ſo adde this one vſe alſo; let it in this conſideration be a cauſe to humble the for thy ſinne.

The diſorder that ſinne hath brought into the world, might be ſhewed in more particulars: but theſe may ſuffice, beeing thoſe of whom we haue moſt common vſe, and therefore doe moſt commonly abuſe.

To conclude this point, I ſay vnto all men: Doeſt thou ſee what diſorder is now in the world, in thy apparell, meate, recreations, buildings? Seeſt thou the confuſion, vanity, corruption of all creatures: the variance, diſſenſion, and hatred of creatures amongſt themſelues? Canſt thou ſee all this, and either not regard it at all, or elſe take delight in it? This is a curſed and abhominable delight. If a rich man ſhould conſume all his wealth, or throw it all on heapes, and then deſperately ſet his houſe on fire, hath he any cauſe of ioy to ſee this? If he ſit ſtill at this, you will ſay hee is ſenſeleſſe: but if hee laugh at it, he is madde: So God created man rich in all bleſſings, put him into the palace of the world: garniſhed this houſe of the world with exceeding beauty: his meate, his apparell, his recreation, his houſe were all excellent and glorious; hee made all other creatures, amongſt which there was nothing but concord, loue, agreement, vniformity, comelineſſe, and good order: now man by ſinne fell; and by his fall, not onely ſpent all his riches (that is, defaced the glorie of his owne eſtate:) but alſo ſet his houſe (that is the world) on fire: that is, defaced the beauty of heauen and earth: brought confuſion, corruption, vanitie, deformity, imperfection, and monſtrous diſorder on all creatures: ſet all the world together by the

eares,

all creatures; set all the world together by the eares, and one creature at variance and deadly hate with other; so that one creature doth fight, teare, wound, destroy, and eate vp another. O cursed and damnable sinne of man, that hath so shamefully *disordered* that heauenly *order*, wherein God created all things at the beginning! and miserable then are we, which can sit still vnder this, and not be moued: but if we reioyce and delight in it, certainely, then a spirituall madnesse hath bewitched our soules. Let vs therefore stirre vp our selues, and looke about vs, and seeing all the world on a fire about vs: namely, flaming in contention, hatred, and all disorder; let vs for our parts seeke to quench it: which because we cannot, therefore lament and bewaile it: but much more lament and be humbled for our sinnes, which kindled this fire of disorder in the world.

Thus much of the manner of the Creation.

By the word of God.

The third point is, by what meanes? The text answereth, the world was ordained in that excellent order, *by the word of God.* By this word is meant, not any *vocall* word, as if the Lord should speake vnto the creatures; nor secondly, the *substantiall* word of the Father, the second person; although I confesse it be *by him he made all things*: Yet, I take it, it is not so meant in this place: but rather as *Moses* doth, Gen. 1. when he saith, that in the creation *God said*: it is in both places a comparison taken from a Prince, who bids his seruants doe this, and they doe it presently. The Lord in this place is like a Prince, he hath his word, whereby he commanded the world to be made. That word, I take it, is *his will*: for Gods willing of any thing, is an effectuall commanding of it to be done: yea, it is the doing of it: for his willing of a thing to be, is more then all the commandements of all men in the world. For if he doe but will it, the thing is done: what else it be, whereas all the world may command, and yet it is no neerer. From hence, I take it, this is manifest to be the surest sense for this place; God willed the beeing of all creatures, and according as he willed, they presently were: and that his will was his word here mentioned.

Now then first marke a speciall point, that sets out the glorie of the Creator: hee vsed no labour, no motion, no paines, no seruants, no instruments, no meanes: He onely *spake the word, and they were made: he commanded, and they were created*, Psal. 148.5. This shewes how glorious a God he is, and his power how omnipotent it is, who by his owne will and word produced such a glorious frame of heauen and earth, so many thousand sorts and kinds of creatures in their order and due places. *Dauid* most seriously considered of this, when he made the 104. Psalme; as appeareth if we read it. We ought also so deeply to meditate of this his glorious power manifested in this miraculous creation, as that we (seeing it) may acknowledge with the Psalmist, Psal. 115.3. *Our God is in heauen, and doth whatsoeuer he will.*

Did the Lord make all things by his word? learne we then for our instruction thus much: Euer when we see what is Gods will concerning our selues in any crosse or affliction whatsoeuer, let vs subiect our selues to it and beare it, because it comes from so mightie a God, as whom there is no resisting. For see, he that commanded all the world to be, and it presently was so, and nothing could disobey; then if he command any crosse to seaze vpon thee, wilt thou resist him? nay, rather take Saint *Peters* holy counsell, 1. Pet. 5.6. *Humble thy selfe vnder this so mightie hand of God, that hee may exalt thee in due time.* If thou then see his crosse comming towards thee, meete it, receiue it with both hands, beare it with both shoulders: if his will humble thee, resist not thou: for when againe he pleaseth to exalt thee, all the diuels in hell are not able to resist him.

So that the things which we see, are not made of things which did appeare.

The fourth and last point is, the *matter* whereof the world was made: The text saith, *The things that we see*, that is, all the world, *were made of things that were not*, that is, of nothing, which here is said not to appeare, (not to appeare, because that can not appeare or be seene, which is not:) So the meaning is, when there was nothing in the world, then God made the world of nothing. This is the strangest thing of all in this fourth point. For it is not so strange that the world should be created in excellent *order*; or that God should make it by his word; as that he should make it of *nothing*. Reason denies it, Philosophie disputes against it as absurd, and neuer will yeeld vnto it: but here is the power of *faith* manifest, for it makes vs beleeue and know it is so.

Hence we learne, that if he created the world of nothing, then he can preserue vs also by nothing, that is, without meanes, or by weake meanes, or contrarie to meanes: he that did the one, can doe the other, for the same reason is of both. This is a speciall point of our religion, Not to tie Gods prouidence vnto meanes. Men vse neuer to acknowledge it but with meanes, but that is no worke of faith. But we ought not onely to see Gods prouidence, when we see no meanes; but euen when other meanes are against vs, then to see it, is a point of faith: and that is our dutie, though it be hard. Giue men health, wealth, libertie, peace, let them be guarded about with Gods blessings; then they will magnifie the prouidence of God: but take those away, and lay vpon them pouertie, sicknesse, or any trouble, then they rage and raile, murmure, and blaspheme, and say, No prouidence, no God: and thus God is beholding to the meanes, for else men would flatly denie him. But this argues the want of faith. For had we that faith in vs, whereby we beleeue stedfastly, that God made all the world without meanes, this *faith* would also perſwade vs that he can preſerue vs beeing made, though meanes be wanting, or though they be againſt vs. This we may make vſe of, whether we be in neceſſitie, and would be releeued; or in any perill, and would be ſuccoured; or in what extremitie ſoeuer, when meanes doe faile vs.

Secondly, if he made all things of nothing, then he is able alſo, in reſpect of his promiſes made in Chriſt, *To call ſuch things that are not, as though they were*, Rom. 4. 17. As a man by nature is the child of wrath, and of the deuill, he is able to make him a ſeruant of God, and child of grace.

This may teach vs, 1. Not to deſpaire of any mans ſaluation, though he ſeeme almoſt paſt all grace: for God can make any thing of nothing, and therefore can put grace into that heart wherein afore was none.

And 2. this is a comfort to all them which through weakneſſe of faith, cannot perſwade themſelues of their election. For, ſuppoſe thou be full of wants and imperfections, and haſt a rebellious and froward heart: What then? Remember God made thee once a creature of nothing; he can now againe make thee a new creature, of nothing: hee created thee without meanes; hee can ſaue thee, though neuer ſo many meanes doe ſeeme to be againſt thee.

And thus much of theſe three effects of faith, and conſequently

Of the firſt part of this Chapter, containing a deſcription of faith in generall.

* * *

Abels faith.

Verse 4.

By faith, Abel offered vnto God a greater ſacrifice then Caine: by which hee obtained witneſſe that hee was righteous: God teſtifying of his gifts: by which faith he alſo beeing dead yet ſpeaketh.

THe ſecond part of the Chapter, containeth an illuſtration and proofe of the former deſcription, by a rehearſall of the moſt excellent patternes & enſamples of *faith*, which flouriſhed in the Church of the old Teſtament.

Theſe examples be of two ſorts: 1. ſuch as are ſet downe ſeuerally one by one, from the 4. verſe to the 32. 2. Such as are ſet downe *ioyntly* many together, from thence to the end.

The examples ſet downe ſeuerally, are of two ſorts: 1. Such as were naturall *Iſraelites*, and borne members of the Church viſible. 2. Such as were not naturally members, but *ſtrangers* from the Church of God, till they were called extraordinarily.

Examples of ſuch as were members of the viſible Church, are alſo of two ſorts: 1. Such as liued about the flood: 2. or, as after the flood.

Firſt, of ſuch as liued afore, or about the time of the flood, there be three faithfull men, whoſe faith is here recorded: 1. *Abel*, and 2. *Enoch* before: 3. *Noe*, both before and after. All theſe three in order.

Theſe excellent and moſt worthy examples, are all grounded on ſome place of the old Teſtament, and are continued from the beginning of the world almoſt to Chriſts incarnation: for it beginneth with *Abel*, which is ſo neere the beginning, that he was the *ſecond* good man that liued in the world; yea, and the *firſt* of all that had this true faith, as the onely meanes of his ſaluation. For, as for *Adam*, he afore his fall had not this faith, neither ſhould it haue ſaued him: but when the firſt meanes failed him, then came this *faith* as the ſecond and more effectuall meanes of his ſaluation: but *Abel* was neuer in poſſibilitie to be ſaued by any thing, but by this *faith*. And therefore *Abels* faith hath the firſt place of commendation, and that in this verſe.

Abels faith is here commended for three things: 1. In that *hee offered by it a greater ſacrifice then Cain*. 2. By it hee *obtained teſtimonie with God*. 3. By it *being dead, Abel yet ſpeaketh*.

The firſt effect of *Abels* faith, is thus ſet downe by the holy Ghoſt; *By faith, Abel offered vnto God a greater ſacrifice then Cain.*

The ordinarie Expoſition of theſe words, is this: That *Cain* and *Abel* comming to offer, there was no difference in the matter of their ſacrifice, but onely in the manner of offering, in that *Abel* offered by faith, and ſo did not *Cain*.

This expoſition though it be good, yet it fits not the ſcope of this place, nor the fourth of Gen. The right ſenſe therefore ſeemeth to be this; *Abel* hauing *faith*, this faith mooued him to teſtifie his thankefull heart to God. This he did by offering vnto God the *beſt and coſtlieſt ſacrifice* that he could, namely, the *firſt, fatteſt and faireſt of his ſheepe*. Whereas vnbeleeuing *Cain*, hauing no loue to teſtifie vnto God, brought onely of the fruite of his ground, not of the beſt as *Abel* did, but whatſoeuer came firſt to hand. This beeing the true meaning of the whole: let vs come to the particular points laid downe in this effect, and they are three.

1. That *Cain* and *Abel offered*, that is, ſerued God.

2. That they offered *Sacrifices*.

3. That *Abel* offered a better then *Cain*.

The firſt point containes their ſeruice in generall: the ſecond, their ſeruice in particular: the third, the difference of their ſeruice; wherein eſpecially will appeare the excellencie of *Abels* faith.

Firſt, *Abel and Cain*, the two firſt brethren in the world, *offered* ſacrifice to the true *God*. How learned they this? for they had no Scripture, it was penned many yeares after; namely by *Moſes* firſt of all. I anſwer; when their Parents *Adam* and *Eue* had fallen, God gaue them (of his infinite goodneſſe) a couenant of grace *that the ſeede of the woman ſhould breake the ſerpents head*, Gen. 3. 15. wee doubt not but our firſt parents receiued this couenant, and beleeued the promiſe; and this their *faith*, taught them how to worſhip the true God aright.

You will ſay; thus *Adam* and *Eue* learned of God; but how came this to *Cain* and *Abel*? I anſwer, when they had beene thus inſtructed of God, *Adam* as a faithfull ſeruant of God, taught the *ſame* religion, and deliuered the ſame doctrine to his children: and by it they were taught, what, to whome, and in what manner to offer ſacrifice. And thus they did it neither by Scripture, nor reuelation, nor their owne inuention, but by the inſtruction of their Parents.

Hence let all Parents learne a leſſon of *Adam*, the firſt Parent that was in the world; namely, to procure the good of their children: he nourtered his children excellently: 1. Hee prouided for them till they came to age. 2. Then hee left them not, but appointed them their callings: for one was an husbandman, and the other a ſhepheard. 3. Not thus onely, but he taught them to worſhip the true God, both in their callings, and in the practiſe of religion, and therefore he taught them to offer ſacrifice in way of thankefulneſſe vnto God: all this did *Adam*.

So muſt thou doe with the children which God hath giuen thee. 1. Prouide for them carefully till they be of age, take heede they miſcarrie not any way for want of things needfull. 2. So bring them vp as that they may bee apt to liue in ſome godly calling whereby to do good in his Church; and that calling thou muſt appoint them, according to the fitnes of their gifts. *Adam* appointed them not both one calling, but diuers callings according to the diuerſitie of their gifts: and thou muſt ſee it be a lawfull and honeſt calling, for ſo are both theſe. Then 3. (the greateſt matter of all theſe) teach them religion, and the true manner of fearing and worſhipping God; that as by the two firſt, thy child may liue well in this world, ſo by this he may bee made an heire of the kingdome of heauen.

Adam was the firſt father, and father of vs all; let all then follow him in this practiſe; and if we followe him in one, followe him in both. Diuers will bee as carefull for their bodies and for their callings as *Adam* was, but how fewe are as carefull to teach them religion for the preferment of their ſoules to life eternall? but parents muſt haue care of both theſe: elſe they ſhall anſwer for their child at the day of iudgement: and though he periſh in his owne ſinne, yet his blood will God require at the Fathers hands. For God made him a father in his roome, and he diſcharged not the dutie of a father vnto their child.

Secondly, in that *Cain* offered, as well as *Abel*; hence we learne diuers inſtructions.

1. It is a common opinion, that if a man walke duly and truely in his calling, doing no man harme, but giuing euery man his owne, and ſo doe all his life long, God will receiue him, and ſaue his ſoule: but the truth is this: If men doe thus, it is good and commendable and they muſt be exhorted to continue: but if they ſtand vpon this for ſaluation, they caſt away their ſoules. For marke here; *Cain* was a man that walked in an honeſt calling, and more then that, hee tooke paines, and laboured in it (which all men doe not that haue honeſt callings!) And more then all theſe, when *Abel offered*, he came and worſhipped God alſo; and he did outwardly in ſuch ſort, as no man could blame him, but onely God that ſawe his heart, And for all this, yet is he a *wicked Cain*, and that is all that the word of God giues him, 1. Ioh. 3. 12. Then it is manifeſt, that to walke in a mans calling iuſtly & vprightly, doing no man harme will not ſerue the turne: *Cain* did it, and yet was accurſed: wee muſt then goe further then *Cain*, els wee ſhall goe with *Cain* to the place where he is.

Reaſon not with thy ſelfe, I worke hard and followe my calling, I hurt no man: thus could *Caine* reaſon, and yet but curſed *Cain*. Thou muſt then beſide theſe, get that that *Cain* did not; Learne in thy conſcience to ſee and feele thy ſinne, to be grieued for it, ſo as thou maiſt ſay; My ſickeneſſe, my pouertie, my croſſes grieue me, but nothing ſo much as my owne ſinnes, theſe trouble me aboue all, and this griefe ſwalloweth vp all the reſt. And there is another thing which I ſeek aboue all; not gold, ſiluer, or promotion; but reconciliation with my God, and his fauour in Ieſus Chriſt; If thou haſt theſe two, then thou goeſt beyond *Caine*, then ſhalt thou ſtand before God with *Abel*, and be accepted. Remember theſe two; humiliation for ſinne, and deſire of reconciliation: theſe two is the ſumme of religion. If thou haſt theſe, thou art bleſſed with *Abel*, if not, curſed with *Cain*, howſoeuer thou liueſt in the world. If thou ſay, *Caine* killed his brother, and ſo would not I doe for all the world, I wil doe no man hurt in bodie or goods; This will not ſerue: for it is ſaid that

God had no reſpect to *Cain* afore he killed his brother, euen when he *offered his ſacrifice*: and therefore this dutie is moſt neceſſarie, and there is no ſhifting it off.

2. *Cain* offered as well as *Abel*; yea, *Cain* offered *afore Abel*, as it is manifeſt in Gen. 4. 3. And yet *Abels* ſacrifice was better when it came to the proofe, and was accepted, and not *Cains* which came firſt. Hence we learne, that a man may be more forward then many other in many outward duties of religion, and yet not be accepted of God: another may not be ſo forward to the dutie, and yet when he comes, be better accepted. Whence comes this? what? is forwardneſſe in good duties a fault? Nothing leſſe: but hence it is, he that outwardly is moſt forward, may come in hypocriſie and without *faith*; the want whereof makes his forwardnes nothing worth. Many ſuch haue we in our Church: great frequenters of places and exerciſes of religion; and yet they come but as *Cain* did, or it may be in worſe intents. Thy forwardneſſe is to be commended, but take this with thee alſo; Care not ſo much to be firſt at the Sermon, or to be there oftner then other, as to go with true faith, repentance, and a heart hungring for grace; if not, boſt not in thy forwardnes; *Cain* offered afore *Abel*, and yet not accepted; and ſo there may come an *Abel* after thee, and bring faith with him, and be accepted, when thou with thy hypocritical forwardnes ſhalt be reiected, as *Cain* was.

Thirdly, did *Cain* offer as well as *Abel*? Hence we learne, that the *Church-militant* is a mixt and compounded companie of men: not of one ſort, but true beleeuers and hypocrites mingled together: as here in the very infancie of the Church, there was *Cain* worſhipping in ſhew, as well as *Abel* that worſhipped in truth. So was it in the infancie, ſo in her perpetuall growth, and ſo ſhall it be in the laſt age of the Church: the good ſhall neuer be quite ſeparated from the bad, vntill Chriſt himſelfe doe it at the laſt iudgement. Goates ſhall alwaies be mingled among the ſheepe, *til' Chriſt the great ſheepheard doe ſeparate them himſelfe*, Matth. 25. 34. And he that imagineth a perfect ſeparation till then, imagineth a fancie in his braine, and ſuch a Church, as cannot be found vpon the earth.

This beeing ſo, let no man therfore be afraid to ioyne himſelfe to the viſible Church, neither let any that are in it goe out of it, becauſe the bad are mingled with the good; for ſo it hath beene alwaies and euer will be: he then that will goe out of a Church, becauſe there be hypocrites in it, muſt goe out of the world: for ſuch a Church is not found, but tryumphant in heauen.

Fourthly, in that *Caine* and *Abel offered*, hence we learne, that the church of God which truly profeſſeth his name, hath beene euer ſince the beginning of the world. For this Church was in the houſhold of *Adam*; when there was A no more but it in the world; for *ſacrifice* to God is a ſigne of the Church: yea, and beſide the ſacrifice, they had a place appointed where *Adam* and his familie came together to worſhip God; For, ſo much *Cain* intimateth, Gen. 4. 14. and 16. *Caine went out from the preſence of the Lord*, that is, not onely out of his fauour and protection, but from the place of his ſolemne ſeruice, and where he wonted to manifeſt his ſpeciall preſence to his children ſeruing him: and therefore *Cain*, as beeing excommunicate, complaines (verſ. 14.) becauſe he muſt leaue it. Thus the Church hath beene from the beginning; and therefore is truely called Catholike.

The Papiſts abuſe this place notoriouſly; for B whereas the *Church* hath beene ſo auncient, they argue therefore it is aboue the *Scripture*: yea, and that we could not know it to be *Scripture*, but by the auncient teſtimonie of the *Church*.

Wee muſt knowe the Scripture is two waies to be conſidered: firſt, as it was written and penned by holy men, and ſo it is later then the Church: for *Moſes* was the firſt penman of Scripture: but ſecondly, as it is *the word of God*, the ſubſtance, ſenſe, and truth thereof is much more auncient then the Church: yea, without the word of God, there can be no Church. For, without faith is no Church (becauſe the church is a companie of beleeuers) and without the C word is no faith; therefore no word, no faith, no faith, no Church. So then the Scripture was afore the Church, but penned after.

Thus we ſee that *Cain* and *Abel offered*.

Now ſecondly, what offered they? *ſacrifices*. Sacrifices were vſed in the worſhip of God for two ends. 1. When a ſacrifice was offered, eſpecially of beaſts, when a man ſaw the blood of the beaſts powred out, it put him in mind of his owne ſinnes and the deſert of them, & taught him to ſay thus: But as this creature is here ſlain and his blood diſtills and drops away; ſo my ſinnes deſerue that my blood ſhould be ſhed, and my ſoule be drenched in hell for euer. This creature can die but one death, for it ſinneth not; but my ſinnes deſerue both the firſt and D ſecond death.

Secondly, ſacrifices ſerued to put them in minde of the Meſſias to come; and the ſlaying of the beaſts ſhewed them how the Meſſias ſhould ſhed his blood, and giue his life for the ſinnes of the people. Theſe are the two principall endes of ſacrifices, and for theſe two ends did *Cain* and *Abel* offer; *Cain* in hypocriſie and for faſhion ſake; *Abel* in truth, conſcience, and ſinceritie.

As it was in the old ſacrifices, ſo is it in our Sacraments of the newe Teſtament: whereof, the ſacrifices were all types: in baptiſme; ſprinkling of the water ſerues to ſhewe vs how filthily we are defiled with our owne ſinnes.

2. It ſignifies the ſprinkling of the blood of

vpon the heart of a ſinner, for his ſanctification from ſinne.

2. In the ſupper, the breaking of the bread ſignifies, 1. how we ſhould be broken in humiliation for our ſinne; and the pouring out of the wine, how our blood and life ſhould bee ſhed, and poured out for our ſinnes, if wee had that that we deſerue. And ſecondly, they repreſent vnto vs how the bodie of Chriſt was broken, and his blood powred out for our ſinnes; which he was content to ſuffer vnder the wrath of his Father, for our ſakes: ſo that we ſee, both the ſacrifices and ſacraments of the old, as alſo of the newe Teſtament, all aymed at theſe two endes; to ſhewe vs our ſinnes, and our miſery by ſinne: and to foretell, or repreſent our reconciliation by Chriſt. Which beeing ſo, our leſſon is this;

We haue all receiued thoſe two Sacraments; the firſt once, the ſecond often. Now if they haue beene duly receiued of vs, they ought to haue this double vſe vnto vs; 1. To cauſe vs to make a ſearch of our owne ſinnes, and of our miſerie by ſinne: and ſeeing it, to be caſt downe and humbled, conſidering how corrupt our hearts are, and how wicked our liues. And ſecondly, when this is ſo, then to make vs ſeeke for reconciliation with God by faith in Chriſt, to make vs deſire it, loue it, and pray for it, aboue all things in the world. *Abel* not onely offred, but offred ſo, as that it put him in minde of his ſinne, and of his redemption by the death of the Meſſias to come. So wee muſt not onely outwardly receiue the Sacraments; but ſo receiue, as that wee may ſee and be humbled for our ſinne, and ſeeke to be reconciled to God in Chriſt.

Such vſe alſo ought wee to make of hearing the word, and not to be content with bare hearing of it, or to get a generall knowledge out of it: but it muſt giue vs a ſpeciall ſight of our owne eſtate by ſinne: and vrge vs forward to ſeeke the fauour of God in Chriſt. Religion ſtands not in hearing the word, and receiuing the Sacraments with the congregation, though it be done neuer ſo often, and neuer ſo formally; But ſo to heare and ſo to receiue, as that they may worke in vs thoſe two things; and that is the pith and life of religion. And whoſoeuer he bee that profeſſeth religion, & ſheweth not the fruit of it in theſe two, that mans profeſſion is in vaine, and it will goe for no paiment at the day of iudgement.

Thus we ſee they offered, and what they offred. It followeth; *A greater ſacrifice then Caine.*

The third and laſt point, is the difference of theſe ſacrifices. For although *Caine offred* as well as *Abel*; and offered *ſacrifice* as well as *Abel*: yet was there a difference in their ſacrifices; for *Abels* was *better* then *Caines*. This is the cheife point; for this ſets downe what was that excellencie of his *faith*, for which hee is here commended. *Abel* is not commended for *offring* by his faith; for ſo did *Cain* that had no faith: nor for offering ſacrifice by his faith; for ſo did *Cain* that had no faith; but becauſe that by his faith he offred a *better ſacrifice* then *Cain* could.

The holy Ghoſt calls *Abels* a *better* or *greater* ſacrifice, becauſe *Abel* brought the beſt and fatteſt of his ſheepe, and ſo beſtowed the moſt coſt he could; as ſignifying that he would haue beſtowed more coſt, had hee knowne how to haue don it. For he that giues as he hath, would giue more if he had it. And hee that doth the beſt he can in any thing, it is certaine he would doe better if he could. *Caine* contrariwiſe brought not the beſt of his fruits, but either the worſt, or whatſoeuer came firſt to hand, as thinking that whatſoeuer hee brought, was good enough: therefore worthily is *Abell* ſaid to haue offered a better ſacrifice then *Caine*.

And further, this holy practiſe of *Abel*, came to be a law written, euen one of the commaundements of the Ceremoniall law; namely, that *the firſt borne ſhould bee offered to God*, Exod. 34. 19. And the *firſt fruites of the corne*, Leuit. 23. 10. &c. And that *nothing that was lame, blinde, maymed, or had any blemiſh in it ſhould bee offered to the Lord*; Deut. 15. 21. *Abel* here did euen that which theſe lawes commaunded: and theſe lawes commaunded the ſame that he did. Thus God vouchſafed to honour his ſeruant *Abel*, for his obedient and honeſt heart; euen to make his practiſe the ground and beginning of one of his owne lawes, that ſo the Iſraelites in all their generations, might in their daily practiſes, remember this worthie deed of holy *Abel* to his perpetuall honour.

Now for vs the truth is, this lawe bindes vs not: for it was a ceremony, & is ended in Chriſt: Yet the equitie and vſe of it reacheth euen to vs: namely it teacheth vs when wee will giue any thing vnto God, to giue the beſt wee haue. This is the equitie of thoſe lawes ceremoniall, which commanded them to giue to the Lord their firſt borne, and their firſt fruites, and the fatteſt of their cattell; and ſo much of them do ſtill binde vs. Now from this rule, are taught diuerſe duties.

1. To the *Parent*. Haſt thou many children, and wilt giue ſome to the Lord? namely, to ſerue him in the miniſterie? The practiſe of the world, is to make the eldeſt a Gentleman, the next a Lawyer, the next a Merchant: he that is the youngeſt, or leaſt regarded, or that hath ſome infirmitie in wit, or deformitie in bodie, ſet him to ſchoole, let him bee a Miniſter. But *Abels* ſacrifice controlles this profane courſe of the world. Learne therefore by him, whomſoeuer of all thy children thou findeſt fitteſt in gifts and graces of bodie and minde, whom thou loueſt beſt, and moſt eſteemeſt; he is fitteſt for the Lord, & the Lord is moſt worthy of him: conſecrate him to the Lord, for his ſeruice in the miniſterie.

2. To the *young man*. Hee beeing in the ſtrength and ripeneſſe of wit, ſenſes, memorie, capacitie; and in the beſt of his age: he ſaith, I will take my pleaſure now I am fitteſt for it: I will repent at the ende of my dayes, and that is a fitter time. This is a vile policie of the deuill, to diſhonour God, and to caſt away their ſoules. What a griefe is it to giue the deuill his young yeares, the ſtrength of his bodie and wit, and to bring his withered olde age vnto God? nay, be ſure, *God* will not accept thy rotten ſacrifice of old age, but rather giue thee vp to the deuill, that he may haue thee altogether, which hath had the beſt: then followe rather *Salomons* counſell, Eccles. 12. 1. who bids thee *remember thy Creator in the daies of thy youth*. Remember *Abels* ſacrifice, it was of the beſt. So, thou haſt no ſacrifice but thy ſelfe to offer: offer then the beſt: thy young yeares is the beſt time, giue them vnto God.

3. To all *Chriſtians*. *Abell* offered the beſt: it teacheth vs all, if wee will profeſſe and ſerue God, not to doe it by the halfes; or for ſhew and faſhion ſake, or negligently, as not caring how. Thus to doe, is but to offer the ſacrifice of *Caine*, and that makes the moſt profeſſors go away with their ſeruice vnaccepted as *Caines* was: for God will haue all or none, he is worthy to haue no partner: he muſt be ſerued with all the heart, with ſoule and body, ſo that a man muſt conſecrate himſelfe wholly vnto him, 2. King. 23. 25. It is the ſpeciall commendation of good King *Ioſias*, *that hee turned vnto the Lord with all his heart, and ſoule, and might*: and for that, he is preferred afore all Kings afore or after him: not that *Ioſias* could fulfill the law perfectly, as it required; but it is meant of the endeuour of his heart and life, by which hee ſtraue with all his might to ſerue God as well as hee could: his example is ours.

We profeſſe religion, we muſt looke that our hearts affect it: wee profeſſe a turning from ſinne, we muſt take heed it be not formall, and from the lippes, but from the heart. So, when we practiſe any dutie of religion, whether we pray or heare the word, or receiue the Sacraments (this is the ſacrifice that we can offer) we muſt not do them coldly and careleſly, but with zealous affection & reſolution from the heart. Otherwiſe, if we ſerue God for faſhion ſake, and our hearts are on the world, and our own luſts, we offer the ſacrifice of curſed *Caine*, and wee with our formall religion ſhall goe to him. But let vs offer the ſacrifice of *Abel*: that is, though it bee neuer ſo little, yet let it bee the beſt we can, and all wee can, and God will accept vs as hee did *Abel*. And thus the Parent ſhould giue God his *beſt childe*: the young man his *beſt yeares*: euerie man his *beſt part*, which is his *heart*. And thus wee followe the ſteps of holy *Abel*, who offered to God *the beſt ſacrifice he had*. This was the fruite of his faith: euen ſo that Parent, that young man, that profeſſor that hath true faith, will doe ſo likewiſe.

A Hitherto of the firſt effect of *Abels* faith: It followeth, *By the which he obtained witneſſe that he was righteous*.

This is the ſecond effect of *Abells* faith, whereby it is commended. 1. For the meaning. By *faith* hee meanes ſauing faith, which makes a man iuſt before God, and no other. For wheras he had ſaid before, that by faith our *Elders had obtained a good report*: He prooues that generall, by this example of *Abell*; therefore that ſauing faith which was meant there, is alſo meant here.

These words ſet downe two benefits which *Abel* had by his ſauing faith: Firſt, he was *iuſt* by it. Secondly, God *teſtified* that he was ſo.

B For the firſt; *Abels faith* made him *iuſt and righteous*, not becauſe his faith was an excellent qualitie of that vertue in it ſelfe, as to make him iuſt; but becauſe it was an inſtrument whereby hee apprehended and applyed to himſelfe the righteouſneſſe of the Meſſias to come, wherby he might ſtand iuſt before God. This was his righteouſneſſe, which he had by faith: for he truſted not to any holineſſe of his own, though (it is out of queſtion) he knewe hee was the ſonne of that man who once was perfectly righteous: but the truſt and confidence of his heart was in the righteouſneſſe of that bleſſed ſeede, which, God had promiſed, *ſhould breake the ſerpents head*. This promiſe he knowing, beleeued it, applyed it to himſelfe, and this faith made him righteous.

C Here we learne a worthy leſſon of Chriſtianitie; namely, that the true and the vndoubted way to heauen, is a holy and liuely faith in Ieſus Chriſt: for, this faith makes a man righteous, and that righteouſneſſe opens him the gate of heauen. To this ende (ſaith the Apoſtle) *Beeing iuſtified by faith, wee haue peace with God*: but by whome; *through our Lord Ieſus Chriſt*.

Rom. 5. 1.

For the vſe of this doctrine, wee muſt renue our former exhortation, which indeede cannot be too often preſſed to the conſcience. There is none of vs ſo vile, none ſo profane, but we deſire ſaluation. If we doe, then we muſt tread the beaten way to it. For, we are not borne D heires of it: neither can wee come thither by chaunce: but there is a way that muſt be taken, and that way is but one: all other are miſleading by-wayes. Againe, that way muſt be taken in this life; elſe, it is too late. Now, this way is to bee a iuſt and righteous man. With this, neuer man failed: and without this, neuer man attained to ſaluation; for, *No vncleane thing can come into the kingdome of heauen*. Neuer was man iuſtified there, which was not iuſt before: and that muſt here bee begunne, which in heauen is to be perfected. In this life therefore we muſt ſeeke to bee iuſt. Nowe, our good works will not ſerue to make vs iuſt: for they are all vnable to indure the triall of Gods iuſtice. And if we ſtand to them, and they prooue

Apoc. 21. 27.

not able to ſatisfie Gods iuſtice; then, in ſtead of ſauing vs they will condemne vs. Therefore with *Abell*, let vs goe out of our ſelues, denie our ſelues, and cleaue onely to Chriſts righteouſneſſe, in life and death: this is the way that neuer will deceiue vs.

But ſome will ſay, We walke in this waie. I anſwer, He, that walketh in a way, may be traced by his ſteps: ſo then, ſhew your ſteps of holineſſe, of deuotion, of charitie, &c. thoſe muſt ſhew your faith: leaue theſe ſteps behind you and then your faith is good. Thus did holy *Abel*: beleeue thou it, acknowledge it, and follow thou after him & renounce all by-paths which the Papiſts, or thy owne braine imagineth. Let this one doctrin ſinke into thy heart in ſtead of many, and let not the deuill ſtrike it out. For, if thou walke in this way, my ſoule for thine it will bring thee to heauen: if not, at the laſt day this doctrine will condemne thee, becauſe it ſhewed thee this way, and thou wouldeſt not walke in it.

Secondly, obſerue: He ſaith, *Abell was approued* and accepted of God. How prooues he that? Becauſe his worke pleaſed God: as who ſay, his workes cannot pleaſe God, vnleſſe his perſon doe: therefore in that his workes doe, thence he concludeth that his perſon did: it is the reaſon of the holy Ghoſt, and therefore infallible.

In the framing of this reaſon, the holy Ghoſt teacheth vs a great point of our religion: namely, that firſt a mans perſon muſt pleaſe God afore his actions can. And after the perſon, then the actions. This is plaine in theſe words: for it is ſaid, *hee firſt obtained witneſſe that hee was righteous* himſelfe, and then *God teſtified of his gifts*. So likewiſe more plainely, Gen. 4.4. God had reſpect *firſt to Abell, and then to his offering*. So that the truth is manifeſt, No work pleaſeth God afore the worker doe. This beeing ſo, hath excellent vſes.

Firſt, it ouerthroweth a maine piller of Romiſh religion, *Iuſtification by workes*. For how can a man be iuſtified by his workes, when he himſelfe muſt be iuſt afore the workes can bee? Vnleſſe he be iuſt, his works be wicked: if they be wicked afore his perſon be iuſt, how can they then iuſtifie him. And if the perſon be once iuſt, what needs it then to be againe iuſtified by works? Good works make not a man good, but a good man makes a worke good: and ſhal that worke that a man made good, returne againe and make the man good? 1. That is abſurd in reaſon: And 2. It is needleſſe. For, the man is good alreadie: elſe the worke could not haue beene good. We may therefore ſay, workes are rather iuſtified by the perſon of a man, then his perſon by the workes: and it is a moſt vaine thing to looke for Iuſtification from that which thou thy ſelfe muſt firſt iuſtifie afore it be iuſt: if we had no other reaſons againſt iuſtification by workes but this, this were ſufficient.

A Secondly, hence we learne, that till a man bee called, and his perſon iuſtified and ſanctified, all that euer he doth is ſinne: 1. His *common actions*, his eating, drinking, ſleeping, walking, talking, are all ſinnes. Yea 2. the *workes of his calling*, and his labour in the ſame, though neuer ſo iuſt, equall and vpright. 3. Further, his *ciuill actions*, namely, the practiſe of ciuill vertues; his outward grauitie, meekeneſſe, ſobrietie, temperance, quietneſſe, vprightneſſe, and all outward conformity, are all ſinnes. Yea, more then all this, his *beſt actions*, namely, his practiſing of the parts of Gods worſhip, or his deedes of charitie, his prayer, his hearing the word, his receiuing of the ſacramēts, his giuing of almes, they are all ſinnes vnto him, if he haue B not a beleeuing and penitent heart: yea ſuch ſinnes as ſhall condemne him, if he had no other. *Obiect.* This ſhould ſeeme ſtrange diuinitie, that the moſt holy actions, as prayer, &c. ſhould be damnable ſinnes. I anſwer, they are in themſelues holy and good, and as farre forth as God hath commanded them; yet in the doer they are ſinnes, becauſe he doth them from a foule and vnholy heart: for the ſame action may be holy in it ſelfe, and in regard of God the author of it, and yet a ſinne in him that is the doer of it. As cleere water, pure in the fountain, is corrupted or poiſoned by running thorough a filthie and polluted channell; ſo are euen the beſt actions, ſinnes: as euen the preaching of the word to a miniſter, whoſe heart is not clenſed by faith, and his perſon accep- C ted of God; it is a ſinne vnto him, and (if he repent not) ſhall be his condemnation. *Caine* ſinned not onely in hating and murthering his brother, in lying and diſſembling with God; but *Caine* ſinned alſo euen in offring ſacrifice. And *Abels* ſacrifice had bene a damnable ſinne, but that his perſon was iuſtified before God. And the reaſon of all this is good: for nothing in the worke is able to make an action acceptable to God, but onely the acceptation of the perſon by Chriſt. This beeing ſo, it ſtands vs euery one in hand to looke to our ſelues, and to labour aboue all things for faith and repentance, that ſo our perſons may be accepted righteous before God, and thereby our actions ac- D cepted alſo. If it be a miſerable thing, that all thy actions, euen holy actions ſhould be ſinns, then labour to be iuſtified; for that onely can make thy workes accepted: if not, then though thou labour neuer ſo much to be approoued in the world, and ſet neuer ſo glorious a ſhew vpon thy workes to the eyes of men, they are all abhominable ſinnes in the ſight of God: and at the day of iudgement they ſhall goe for no better. Preach and teach all thy life long; nay, giue thy life to die for religion: giue all thy goods to the poore, depriue thy ſelfe of all delights: build Churches, Colledges, bridges, highwaies, &c. and there may come a poore ſhepheard, and for his keeping of his ſheepe be accepted, when thou with all thy pompe of out-

A ward holineſſe, muſt bee reiected. And why this? only becauſe hee had faith, and thou haſt none; his perſon was iuſtified before God, and thine is not. Therefore let this be my counſell, from *Abell*: Labour not ſo much to worke glorious workes; as that which thou doeſt, doe it in faith. Faith makes the meaneſt worke accepted; and want of faith makes the moſt glorious worke reiected: for ſo ſaith the text, *Abell muſt be accepted, elſe his ſacrifice is not*. Thus we ſee *Abel* was iuſt, and God ſo accounted him. The ſecond point is, That God gaue teſtimony he was ſo: In theſe words,

God giuing teſtimonie.

What *teſtimonie* it was that God gaue of *Abel* and his gift, it is not expreſſed in the word; and ſo it is not certaine: but it is very likely, B that when he and *Cain* offred, God in ſpeciall mercy ſent *fire from heauen*, and burnt vp *Abels* ſacrifice, but not *Caines*: for ſo it pleaſed the Lord often afterward when hee would ſhewe that hee accepted any man, or his work, he anſwered them by fire from heauen. So hee burnt vp the ſacrifice that *Aaron* offred, Leuit. 9.24. So he anſwered *Salomon*, 2. Chron. 7.1. And ſo *Eliah*, 1. Kings 18.38. And ſo it is likely that he gaue this teſtimonie that he accepted *Abel* and his offering. This was a great prerogatiue that *Abel* and the Fathers in the old teſtament had. We haue not this, but we haue a greater: for we haue that that is the ſubſtãce, and truth, and bodie of this. For we haue alſo the fire of God, that is, his ſpirit comes downe into our C hearts euery day, not viſibly, but ſpiritually, & burnes vp in the heart of a beleeuer his ſinnes and corruptions; and lights the light of true faith, that ſhall neuer be put out.

The vſe hereof is this; As no ſacrifice in the old law pleaſed God, but ſuch as was burnt by fire from heauen, ſent downe either then, or afore; ſo our ſacrifices of the new Teſtament (that is, our inuocation of Gods name, our ſacrifices of praiſe, our duties of religion, our workes of mercie and loue,) neuer pleaſe God, vnleſſe they proceede from a heart purged by the fire of Gods ſpirit, that is, from a beleeuing and repentant heart: both which are kindled and lighted, and daily continued by that fire D of Gods ſpirit. Therefore it is, that *Paul* ſaith, 1. Tim. 1.5. *That loue muſt come out of a pure heart, and good conſcience, and faith vnfained.* The duties of religion, and workes of loue comming from this purged heart, aſcend vnto the preſence of God, as a ſmoake of moſt acceptable ſacrifices, and are as a ſweet perfume in the noſethrils of the Lord.

Now, of what did God thus teſtifie? *Of his gifts.*

It may here bee asked at the firſt, how can *Abel* giue a gift to God; hath the Lord neede of any thing? & are not all things his? I anſwer, God is ſoueraigne Lord of heauen and earth, and all creatures: yet hath he ſo giuen his creatures vnto man to vſe, as that they become his

A owne, and ſo he may eſteeme and vſe them: and beeing his, a man may in token of his thankfulneſſe, returne them againe to God, eſpecially ſeeing God accepts them beeing ſo offred, as moſt free gifts.

This ſheweth vs, firſt, the wonderfull mercie of God, that whereas we can offer him nothing but his owne, he will of his free grace accept a gift offered of his owne, euen as though we had of our owne to offer.

2. See here a difference betwixt the ſacrifices of the old, and ſacraments of the newe Teſtament. In their ſacrifices they gaue ſomething to God, and therefore they are called *gifts*: in our ſacraments we receiue daily grace from God.

B 3. In that the ſacrifices of the old Law are called *gifts*, we muſt know that it is typicall, & hath excellent ſignifications vnto vs.

1. It ſignifieth, that the Meſſias ſhould be giuen of God freely, for the ſaluation of his elect: and that Chriſt the Meſſias ſhould willingly giue himſelfe to be a redeemer.

2. It ſignifieth, that euery man that lookes for ſaluation by Chriſt, muſt giue himſelfe to God, and all that is in him. So *Paul* exhorteth, Rom. 6.13. *Giue your ſelues vnto God, and your members weapons of righteouſneſſe.* When we giue any thing to a man, we make him Lord of it. If we then giue our ſoules and bodies to the Lord, we muſt giue them ſo, as that they may obey and ſerue him, and be ruled by him, and ſerue for his glorie, howſoeuer he ſhall vſe C them. We profeſſe religion, and make great ſhewes; but to giue our ſelues in obedience to God, is the life of religion: But contrary is the courſe of the world. For, moſt profeſſors are giuen vp to ſinne and Satan: *their bodies* giuen to drinking, gaming, vncleanneſſe, iniuſtice; *their ſoules* to enuying, hatred, malice, reuenge, luſt, pride, ſelfe-loue: God hath nothing except it be a *face*: but that will not ſerue the turne: hee will haue all, *bodie and ſoule*; for he made all, and he redeemed all. We goe againſt equitie: Chriſt gaue his bodie and ſoule for vs: why ſhould we not giue ours againe to him? Again, this gift is not as other gifts; for here all the D profit redounds to the giuer: the glorie indeed is his; but the gaine and profit is our own. Why then ſhould we withhold our ſelues from god? it argueth, we know not, feele not, what Chriſt hath giuen vs; for if we did, if we had 10000. liues, we would thinke them all too little for him.

And thus much of the firſt and ſecond effect of *Abels* faith; the third followeth;

By which Abel *beeing dead, yet ſpeaketh.*

The 3. *effect*, whereby *Abels faith* is commended, is laid downe in thoſe words. Concerning the meaning whereof there is ſome difference, which is briefly to be examined. Some thinke the words ſhould be thus tranſlated, *By which alſo Abel beeing dead, is yet ſpoke of*; making the meaning to be, that by his faith he obtained a good name to all poſteritie: but it ſeemes this cannot ſtand, for two cauſes: Firſt, becauſe that is alreadie affirmed of *Abel* and all the reſt, in the ſecond verſe, that *through faith they had obtained a good report*: which therefore might ſeeme needleſſe ſo ſoone to be repeated againe. Secondly, for that afterward Chriſts blood & *Abels* beeing compared together, it is not ſaid that Chriſts blood is better *ſpoken of* thē *Abels*, but that it *ſpeaketh better things then Abels did*. Therefore the words are rightly tranſlated.

Now for the true ſenſe of them, it is likely the holy Ghoſt here hath relation to the ſtorie whence it is taken; where, vpon *Cains* murther God ſaith to him, *The voice of thy brothers blood crieth to mee from the earth*; & why crieth it? Namely, for vengeance againſt ſo monſtrous a murder: and crieth to all men to behold it, & to abhor the like: & ſo after a ſort he continueth to ſpeake, to this day. So that the words, in the true and ful ſenſe of them, do import theſe two points:

1. That *Abel ſpake* when he was *dead*.
2. That in a ſort *Abel ſtill ſpeaketh*.

For the Firſt: *Abel ſpake* and cried *when he was dead*: but how? not with a vocall ſpeach; but the phraſe is figuratiue, and imports thus much, as if the Lord had ſaid to *Caine*: thou haſt killed thy brother cloſely, and it may be haſt hid him in the ſand, or buried him, and thinkeſt no man knoweth of it: but thou muſt know *Caine*, this thy fact is euident to me, as if *Abel* had told me; I know thou killedſt him; & if thou wonder how I know, I tell thee his blood told me; for it cried in my eares, and yet it crieth out againſt thee: for though *Abel* be dead, his blood yet ſpeaketh. As this is true of *Abels*, ſo of all mens *blood*: and as of *blood*, ſo of all other *oppreſſions*, though done by neuer ſo great men. Murders, oppreſſions, and all wrongs done to Gods children, they crie to God againſt the oppreſſors, though the poore oppreſſed men dare ſcarce name them; they neede not, for their blood doth: yea euen their very *teares* cannot be ſhed, but *God takes them vp, and puts them in his bottle*, and will knowe who ſhed them. Thus blood crieth againſt thē that ſhed it, yea teares crie againſt them that cauſe them. This affordeth vs a double inſtruction. Firſt, here it is apparent that God ſeeth & knoweth the ſinnes of men, though the men be neuer ſo mightie, or their ſinns neuer ſo ſecret. For though men conuaie them neuer ſo cloſly, and labour to hide them with all the meanes that the wit of man cā deuiſe: yet the very dead creatures crie out, and do proclaime the ſinnes and ſinners in the eares of God, as fully as the voices of liuing men, can diſcouer any thing vnto men. Priuy oppreſſions, and goods gotten by deepe deceipt, lie hidde to the world: But the *ſtone out of the wall ſhall crie, and the beame out of the timber ſhall anſwere it. Woe bee to him that buildeth his houſe with blood: and erecteth a Citie by iniquitie*: as though he had ſaide, God knoweth euery ſtone and euery peece of timber in their ſtately houſes, which they haue gotten by deceite or oppreſſing of the poore. Priuy conſpiracies, and plots of treaſon are laid againſt Princes and Magiſtrates; and often in ſo ſecret manner, as in mans reaſon is not poſſible to bee diſcouered: But God hath many waies to find them out, and they neuer ſcape his priuie ſearch: and therefore the holy Ghoſt adviſeth, *Curſe not the King, no not in thy thought, nor the great ones in thy bedchamber: for the fowle of the heauen ſhall carrie thy voice, and that which hath wings ſhall declare the matter.* So that whatſoeuer is plotted neuer ſo priuily or conſpired in the ſecret cloſets of vngodly men, God knowes it, and hath meanes how to diſcloſe it to the world. And in our daily experience God magnifieth himſelfe mightily in reuealing murders. For, bring the murtherer before the dead corps, and vſually it *bleedeth*, or giueth ſome other teſtimonie, whereby it *ſpeaketh* euen as *Abels* blood did, *This is the murtherer*. Nay more: for, *Abels* blood *ſpake* to God, but here euen to men alſo.

And of this it is hard to giue any reaſon at all, but the ſecret and immediate hand of God, thereby ſhewing himſelfe to know all ſecret ſinns, and to be able to diſcloſe them by ſtrange meanes.

The vſe of this doctrine is, to feare all men from ſinning, though they thinke it poſſible to conceale their ſinnes from the world: for this is one of the ſtrongeſt & commoneſt encouragements that men take, to liue in a ſinne, If they thinke it likely to be concealed. But here they ſee how falſe a ground that is. For if they can conceale it from men, yet can they not from God: and if God know it, then can he reueale it to the world when it pleaſeth him.

Againe, whereas *Abels blood cried when hee was dead*: It teacheth vs, that God hath a care of *Abel* both liuing and dead: for it were nothing to ſay his *blood cried*, if God heard not that cry. But it is apparant he heard it; for he reuenged it, and puniſhed *Cain* when *Abel* was dead, and could not reuenge it himſelfe. And this care God had not ouer *Abel* alone, but ouer all his children: and as the Pſalmiſt ſaith, Pſal.116.15. *Pretious in the ſight of the Lord is the death of his Saints*; that which is vile & of no regard in the world, is pretious with God. Tyrants make hauocke of the Church, and kill them vp by heaps: but God records vp euery one, and will not faile to reuenge it, when they are dead: For if God haue bottles for the teares of his ſeruants, ſurely much more hath he bottles for their blood.

The vſe whereof is to teach vs in all extremities of danger or diſtreſſe, to learne patience: yea though, we be ſure to die, yet (as Chriſt Luk.21.19. ſaith) *To poſſeſſe our ſoules with patience*: For we haue one, will here the cauſe, and reuenge our quarrell when we are gone: So that if we be patient we looſe nothing: but if we be impatient we get nothing. Let vs therefore hold our tongues: for, the *wrong* done to vs *crieth* loud enough to God for reuenge, who wil here it as aſſuredly as he did *Abels*. And thus we ſee how *Abel* ſpake then, euen after he was dead.

The ſecond point is, *Hee ſpeakes alſo yet*; and that three waies.

Firſt, his faith yet ſpeaketh, becauſe it admoniſheth all men euery where, who either heare or reade this ſtorie, to become ſuch as *Abel* was, namely, true worſhippers of the true God; for, in *Abels* example, it prouokes all men to be like him; becauſe it aſſureth them of the ſame regard and reward with God that *Abel* had: and ſo *Abels* faith is a neuer dying Preacher to all ages of the Church.

Here we learne, that the holy Examples of Gods children are reall teaching, and loude preaching to other men.

For there is a double teaching, namely, in { word, or deede.

It belongs to the *Miniſter* to teach in word; and to *all men* to teach by their deedes, and good exãples. And if the miniſter teach not thus alſo, it is the worſe both for him & his hearers.

It ſufficeth not for him to teach by *vocall Sermons*, that is, by good doctrine; but withall by *reall Sermons*, that is, by good life; His faith, his zeale, his patience, his mercie, and all other his vertues muſt ſpeake, and crie, and call to other men to be like to him; which if hee practiſe carefully in his life as *Abel* did, then ſhall his vertues ſpeak for him to poſterities when he is dead.

Againe, *Abel* though *dead*, may be ſaid to *ſpeake*, becauſe howſoeuer his bodie be dead, yet in ſoule and ſpirit hee liueth with God in heauen. And thus the word *ſpeaketh* may bee vnderſtood, becauſe it is here oppoſed to *death*: by *which hee beeing dead, yet ſpeaketh*: that is, beeing dead in bodie, yet liueth in ſoule; which life with God, was obtained vnto by his true and ſauing faith.

Thirdly, he may be ſaid to *ſpeake yet*, as all other Gods Martyrs are ſaid to crie in the Reuelation, *from vnder the altar, How long Lord holy and true doeſt thou not auenge our blood on them that dwell on the earth?* Reu.6.10. As this is true of all Martyrs, ſo ſpecially of *Abel* the firſt Martyr of all: which words are not ſpoken, neither by him nor them vocally with vtterance of voice: but it is ſo ſaid, to ſignifie what feruent deſire the ſeruants of God haue in heauen, of the full manifeſtation of Gods glorie in their bodies, and of an vtter aboliſhment of ſinne in *the whole world*. Which their deſire, they doubtleſſe vtter to God in a more excellent manner, then in this world we can vtter any thing with our voice; and thus *Abel ſpeakes yet*, & ſhal ſpeak till the worlds end.

Hitherto of the firſt Example, the Example of *Abel*.

Henoch faith.

A The ſecond is of Henoch in theſe words,

2. Examp Henoch.

verſ.5. *By faith Henoch was tranſlated, that hee ſhould not ſee death, neither was he found, for God tooke him away: for, before hee was tranſlated, hee was reported of that hee had pleaſed God, &c.*

B THe *ſecond example of faith*, is taken alſo out of the olde world, before the flood; and it is of *Henoch* the ſeauenth from *Adam*: to whom, ſtrange and miraculous things befell by reaſon of his faith. Let the meaning of the words be firſt examined.

By faith,

That is, by his confidence in the Meſſias, or his ſauing faith, he was taken away.

Taken away,

That is, from earth to heauen, not by an ordinarie worke, but miraculouſly; it is euident by the next words,

That hee ſhould not ſee death,

That is, that he ſhould not feele death, nor any diſſolution of ſoule and bodie: and therefore his taking away was *miraculous*. For to be taken away by death is an ordinarie worke; but C to be taken away, and yet not die, that is miraculous and extraordinary: & ſuch was *Henochs*.

So then the ſubſtance of theſe words is this much; *Henoch* hauing this grace from God, to beleeue ſtedfaſtly in the *Meſſias* to come, was likewiſe honoured with this high prerogatiue, To be taken into heauen without taſting of death, and to the end that hee might not die. Thus we haue the meaning.

Now concerning this *tranſlation of Henoch*: there are two opinions.

Some thinke hee was tranſlated *in ſoule onely*, and not in bodie; and they ſay he died in the tranſlation, ſo as his ſoule onely was taken vp into heauen, and his bodie ſlept in the earth. Though this appeares falſe at the firſt ſight, yet D let vs ſee their reaſons, and what they can ſay for themſelues.

Their firſt reaſon is this, No mortall bodie *vnglorified* can enter into heauen; but there is no mention of his glorification: therefore his bodie could not come in heauen.

Anſwer. It is certaine it was glorified ere it came in heauen. If they replie, it is not mentioned: I anſwer it followeth not, that therefore it was not: for euery circumſtance of euery action is not mentioned. For many circumſtances of actions muſt neceſſarily be ſuppoſed, & ſuch a one was this. Againe, the glorification of his bodie is here plainely enough implied where it is ſaid, he was tranſlated, that he ſhould not ſee death. Now if his bodie ſaw not death, it was made immortall, which is a ſpeciall part of glorification.

Their ſecond reaſon. Chriſt was the firſt that euer entred into heauen both in bodie and ſoule, and for proofe thereof, they bring S. *Paul* where he ſaith, *Chriſt is the firſt fruits of them that ſleepe.*

Anſw. True indeed, *of them that ſleepe*, that is, *of all that die*: Chriſt entred into heauen both in bodie and ſoule firſt of all them; but *Henoch* neuer died, as the text here auoucheth: therefore that place hinders not, but *Henoch* might be in heauen in his bodie, before Chriſts humane fleſh aſcended thither.

Thirdly, they argue out of Saint Iohn: *No man hath aſcended into heauen, but he that deſcended, the ſonne of man which is in heauen.* But, ſay they, this ſonne of man is not *Henoch*, but *Chriſt*: therefore none but Chriſt aſcended bodily into heauen.

Anſw. That place is not meant of *corporall aſcending*, but of *vnderſtanding myſticall and heauenly things*: no man aſcendeth to the full knowledge of heauenly myſteries, but Chriſt alone, who deſcended from the boſome of his father.

And thus we ſee, this opinion hath no ſtrength of argument to reſt vpon: but we may ſafely hold (notwithſtanding any thing that can be ſaid againſt it) that *Henoch* was tranſlated both in bodie and ſoule. And if any man yet doubt, how he could be taken vp in bodie before he was glorified; We are to know, though he died not, yet his bodie was changed, as thoſe men ſhall be, *which ſhall be found aliue at the laſt day.*

The ſecond opinion is, that *Henoch* was taken vp in ſoule and bodie *into Paradiſe* (ſome ſay, the heauenly, but the moſt the earthly Paradiſe) and there liues in his mortall and corruptible body, and muſt afore the laſt day come againe in his bodie with *Elias*, and fight againſt Antichriſt: and when by their doctrine they haue ouercome him, he ſhall by violence kill them, and ſo they ſhall die Martyrs: And this is the generall receiued opinion of the moſt Papiſts. But it is a meere conceit, and a dreame, and there is no ground for it: but good argument againſt it.

For firſt, as for the *earthly Paradiſe*, it was defaced by the flood; nor doe we read that euer man was in it but *Adam*. And ſome of their owne fables tell vs that *Seth* went to the gates of Paradiſe, when his father *Adam* was ſicke, to get ſome Phyſicke out of Paradiſe for his father, but he could not get in: Nor doe we finde any mention of it afterwards. So that it is likely in all reaſon, that it was defaced by the vniuerſall flood.

And if they mean, he was tranſlated into the *heauenly Paradiſe*: I anſwer, *thither can no vncleane thing come*: but a mortall bodie is vncleane: and themſelues ſay, he was taken away in his mortall bodie, and in it ſhall come againe and die. Therefore *Henoch* hauing a mortall and vnglorified body, cannot be in the higheſt heauens; into which nothing can enter which is not glorified and made immortall.

If they alleadge Eccleſiaſt. 44. 16. *Enoch pleaſed God, & was tranſlated into Paradiſe, &c.*

I anſwer, we neede not call in queſtion the authoritie of the booke, nor anſwer that it is not in the Canon of faith. For the text is corrupted wilfully by ſome that ſhewed themſelues in the *Latine* too bold with the text, both there and elſewhere: for in the *Greeke* originall there is no ſuch matter as *Paradiſe*, but the words are theſe: *Enoch pleaſed God, and was tranſlated for an example of repentance to the generations.* And thus we ſee, this opinion is euery way erroneous, and hath no ſhadow of reaſon in it, nor for it.

Seeing therefore both theſe opinions are to bee refuſed, let vs in fewe words ſet down the true & Orthodoxall iudgement of the Church out of the Scriptures in the olde and newe Teſtament. And it is this: That this holy man, by Gods ſpeciall fauour to him, was aſſumed into heauen both bodie and ſoule; his ſoule beeing perfectly ſanctified, and his bodie glorified in the inſtant of his tranſlation; and there he remaineth in glorie, expecting the generall reſurrection, and the full glorificatiō of all Gods elect.

Out of this tranſlation of *Henoch*, wee may learne,

Firſt, that there is a *life euerlaſting* prepared of God for his children, wherein they ſhall liue for euer both in ſoule and bodie; for hereof hath God giuen vs moſt euident teſtimonies, both here in *Enoch*, and afterward in *Elias*: *Elias* a Iewe, *Enoch* none; *Enoch* in the firſt world, *Elias* in the ſecond; *Enoch* before the flood, *Elias* after; *Enoch* vncircumciſed, *Elias* circumciſed; *Enoch* married, *Elias* vnmarried, and both were aſſumed into heauen in ſoule & bodie, and are there to this day, and tarrie for vs till the end of the world, aſſuring vs that our *ſoules* liue for euer: and that our *bodies*, though they die, ſhall riſe againe to life. Here therefore wee haue a notable ground for that laſt (but not leaſt) article of our faith, where we profeſſe *to beleeue life euerlaſting*.

2.King.

Secondly, in this example wee learne, that *God is not tied to the order of Nature*. The order which God eſtabliſhed and ſet downe concerning all men after *Adams* fall is this: *Duſt thou art, and to duſt ſhalt thou returne.* By vertue of this decree, all men are to die, as ſure as they once liued; and when that time appointed by God is come, all the world cannot ſaue one man, but accordingly die he muſt. But here notwithſtanding we ſee, God that tied man to this order, is not tied himſelfe. *Enoch* and *Elias* are exempted, they die not, their bodies neuer turned to duſt: ſuch is the power of God ouer the order of nature, in all naturall actions.

Gen.3.19.

Thirdly, whereas the Papiſts holde, that all the Fathers who died before Chriſt, were in *Limbus* (a place out of heauen) and came not in heauen till Chriſt fetcht them thence, & carried them with him at his aſcenſion: Here wee learne it is moſt falſe and forged. For here wee ſee, *Henoch*, and afterwards *Elias* were in heauen both in bodie and ſoule, many hundred yeares before Chriſts Incarnation: whereby (as alſo by many other euidences that might bee brought) it is apparent, that *Limbus Patrum* is nothing but a deuiſe of that hereticall Church of Rome.

Hitherto hath the holy Ghoſt *auouched* the tranſlation of *Henoch*. Now hee *prooueth* ſubſtantially, that he was taken away.

Neither was he found, for God had taken him away.

And for his proofe, he firſt laieth downe his *ground*: then hee thereupon frameth his *argument*, conſiſting of diuerſe degrees of demonſtration.

The *ground* is, the plaine and euident teſtimonie of the old Teſtament in Geneſis; where the words are theſe: *Henoch was not found, or not ſeene, for God tooke him away.* Againſt this ground, beeing the very words of the old Teſtament, no man can take exception. And here in a word, let vs all marke the high and ſoueraigne authoritie of Gods word, which euen the *holy Ghoſt* himſelfe vouchſafeth to alleadge for the confirmation of his owne words. It had beene ſufficient that the holy Ghoſt here affirmed *Enoch* to be taken away: but wee ſee hee prooues it out of the old Teſtament, ſo alſo did the Apoſtles, and *Chriſt* himſelfe all their doctrine.

Gen.5.24.

Let this teach all men to giue due reuerence to the holy Scriptures: let teachers *alleadge* them, let *hearers* receiue them farre aboue all humane teſtimonies; ſeeing the holy Ghoſt himſelfe vouchſafeth to confirme his own words by the authoritie thereof.

Secondly, hauing laid this *ground*, the holy Ghoſt frames his *argument*, to prooue that *Henoch* was taken away by faith: and it conſiſteth of many degrees of euidence.

Verſ.6.

For before he was taken away he was reported of that he had pleaſed God.

But without faith it is impoſſible to pleaſe God.

The degrees of the argument are theſe;
1. *God himſelfe tooke* Henoch *away.*
2. *Before he was taken away, he pleaſed God.*
3. *But without faith no man can pleaſe God.*
Therefore Henoch *by faith was taken away.*

The firſt degree, *That* Henoch *was taken away*, and was not found any more in this world hath beene ſufficiently ſpoken of alreadie.

The ſecond degree is, that *before he was taken away, he pleaſed God*: which is not barely affirmed, but it is further added, that *he was reported of*, or hee *receiued teſtimonie*, that hee pleaſed God.

Now, this report or teſtimonie is taken out of the ſtorie of *Geneſis*; where it is affirmed of *Enoch*, that *he walked with God*: which *walking with God*, is an aſſured teſtimonie that *he pleaſed God*: for (as the Prophet *Amos* ſaith) *Can two walke together vnleſſe they be agreed?* therefore in as much as *Henoch walked with God*, it is proofe ſufficient, that *he pleaſed God*: and becauſe hee *pleaſed God*, therefore *God tooke him away*. So that here are two diſtinct points in the ſecond degree: Firſt, that *Henoch* pleaſed God: Secondly, that there is a report or a teſtimonie giuen of him, that he did pleaſe God.

In the firſt let vs obſerue three ſpeciall points of inſtruction.

Firſt, in that *Henoch*, before he was taken away pleaſed God: let vs learne, that whoſoeuer lookes to haue his ſoule tranſlated into heauen at his death, and both bodie and ſoule in the reſurrection, muſt before hand in this life learne *to pleaſe God*: they muſt ſeek to pleaſe God, not when the time of tranſlation is come, but *before*, as here it is ſaid *Henoch* did.

If any man demaund, *How ſhall I pleaſe God?* My anſwer is this: *Adam* pleaſed God by keeping the *Law*: but now that is paſt, that power is loſt: wee muſt now pleaſe *God* by direction from the *Goſpel*, namely, by faith in Chriſt and true repentance, together with a holy life (which muſt neceſſarily accompanie true faith and repentance) thus God is pleaſed. And this muſt we not deferre till our death; but doe it in our liues, nor can we looke to be inheritours of the kingdome of glorie as now *Henoch* is, vnleſſe before hand we bee in the kingdome of grace, *by pleaſing God* as *Henoch* did. It is lamentable to ſee men not care for ſaluation till death, and then they begin to pleaſe God: but alas, *God* will not be *ſo pleaſed*. They begin to learne how *to pleaſe* God, when they haue ſo long *diſpleaſed* him, as there is then leaſt they can doe to *pleaſe* him; but that man liueth and dieth with his comfort, of whom it may be ſaid as here of *Henoch*, *before he was taken away he pleaſed God*.

Againe, whereas he came not in *heauen* till he pleaſed *God*; this diſcouers the *madneſſe* of ſinnefull men, who will looke for heauen, and yet will leaue no ſinne, but flatter themſelues therein. But, let all impenitent men here take knowledge that they come not in heauen till they pleaſe God. Let them therefore ceaſe *pleaſing themſelues* and their corruptions, by liuing in ſinne, and learne to pleaſe *God* by a holy life.

And further: In this point marke how nothing brought *Henoch* to heauen, but his *pleaſing* of God. He was *rich*, for he was one of the greateſt on the earth: he was *royallie deſcended*, for he was the ſeauenth from *Adam* in the bleſſed line: he was *learned*, for he had the ſix firſt Patriarkes to teach him, ſixe ſuch *Tutors* as neuer man had; and it is likely he had a comly, ſtrong, and actiue bodie. But ſee, all theſe brought him not to heauen: no, he pleaſed God, and was therefore taken away.

Let this teach vs not to reſt in wealth, beautie, ſtrength, honour, humane learning, nor all theſe put together without the feare of God; for ſome of them may pleaſe *thy ſelfe*, and ſome may *pleaſe other men*; but God muſt be pleaſed afore thou come in heauen, if thou wert as good as *Henoch*. Therefore vnto all thy outward bleſsings adde this, To *pleaſe God* by faith and repentance. Then as thy pleaſing of *men* may make thee happie in this world: ſo thy *pleaſing of God*, ſhall tranſlate thee from earth to heauen.

Thus we ſee, *Henoch before he was tranſlated pleaſed God*.

Secondly, as he *pleaſed God*, and elſe could not haue beene *tranſlated*; ſo it is added, he *was ſo reported of, or there was ſuch a teſtimonie of him*. That proofe or *teſtimonie* is here concealed; but it is recorded in the ſtorie of Geneſis, where it is ſaid, *Henoch walked with God*: which, as we heard before, was an aſſured teſtimonie that God was well pleaſed with him.

But what is this, he *walked with God*: how can a man bee ſaid to walke with God? The meaning is, That *Henoch* liued a godly, righteous, and innocent life in this world: for to liue in holyneſſe and righteouſneſſe, is to *walke with God*. And further, his heart was poſſeſſed of two perſwaſions or reſolutions, which were the inducements drawing him to this holy life.

Firſt, that he is alwaies *in Gods preſence*, and that God is alwaies readie to diſpoſe of all things to his good.

Againe, that God did *ſee*, trie, and diſcerne all his *words* and *deedes*, yea his cogitations and thoughts, & the whole courſe of his life. Theſe were the holy *reſolutions* of *Henoch*, and theſe made him lead a holy life.

This leſſon is worth learning, and this example worthy to be followed of vs all: our dutie is with *Henoch*, to *walke with God* in this life, if we purpoſe to liue with God in heauen: and *we walke with God* by leading holy and vnblameable liues, in *holineſſe* towards God, and *righteouſneſſe* towards man. But if wee thinke this hard to doe, we muſt labour to bee reſolued on theſe grounds: *Firſt*, that God and his prouidence is euer preſent with vs, to diſpoſe of vs alwaies to his glorie; & of all other things to our good.

Secondly, that as we are in Gods preſence; ſo God ſeeth vs, and all our thoughts, words and workes, bargaines and dealings, and will iudge them all.

When theſe two perſwaſions poſſeſſe our hearts, it cannot be, but wee ſhall liue godly, and feare to offend God: for, as a childe is dutifull and obedient in his Fathers preſence, ſo when a man is perſwaded hee is in Gods preſence, it cannot but make him dutifull. When a man is perſwaded that God ſeeth him, he will take heed what he doth: and that God heareth him, he will temper his tongue; and that God beholdeth all his dealings in the world he will take heed how he borroweth, lendeth, buieth, or ſelleth, and what he doth in all his actions: and the verie cauſe of all careleſneſſe in theſe and all other duties in the world, is; becauſe men are perſwaded *God ſeeth them not*.

To vrge vs therefore to this excellent dutie; we haue, Firſt, *Gods commandement*: *Walke before me and be vpright* (ſaith God) to *Abraham*; and in him to all the children of his faith.

Gen.17.1.

Againe, we haue *the examples* of Gods children, who are renowned for the obedience of this *Commandement*; *Henoch* here, after him *Abraham*, and after him *Dauid*, who teſtifieth of himſelfe, *I will walke before God in the land of the liuing*.

Pſal.116.9.

Thirdly, as it is both *commanded* by precept, and *practiſed* by example: ſo the *proofe* of it is moſt comfortable to all that practiſe it; for it wil make them *proſper* in all they go about. For, as hee that is alwaies in the *Kings preſence* and companie cannot but bee in his fauour, and therefore cannot but ſucceede well in all his affaires: ſo he that walkes with God, cannot but proſper in whatſoeuer he ſets his heart & hand vnto. Bleſſed *Abraham* found this moſt true, when he aſſured his ſeruant whom hee ſent to prouide *Iſaac* a wife, in a long, and doubtfull, and dangerous iourney; *The Lord before whom I walke, will ſend his Angel with thee, and proſper thy iourney*: and euen ſo may euery child of God ſay with confidence: *The Lord, before whome I walke, will ſend his Angel with me, and proſper me in my proceedings*.

Gen.25.40.

Fourthly, this *walking with God* is a good meanes to make a man *beare the croſſe with patience*: For if he bee perſwaded that God ſeeth how wrongfully he is perſecuted or oppreſſed, and that Gods prouidence is alwaies preſent, ſo as no afflictiō can come vnto him, but by his appointment: and againe, that his prouidence diſpoſeth of all things to his good, how can he but receiue with patience that portion of afflictions which God ſhall lay vpon him? For as he that walkes with the King, who dare offer him wrong? ſo he that walkes with God what euill can touch him? This is *Ioſephs* argument to his brethren, when they were diſcomforted, and feared hee would puniſh them after their Fathers death: *Feare not* (ſaith he) for *am not I vnder God*? as though he had ſaide, Doe not I walke in Gods preſence? and acknowledge my ſelfe vnder his power? and that God, when you thought euill againſt mee, diſpoſed it to good: where the groūd of *Ioſephs* reaſon is, that he *walking with God, his affliction turned to his good*.

Laſtly, this is a meanes to bring a man to make *conſcience of all ſinne* in thought, word, and deed, and in all his dealings, when he perſwades himſelfe to walk in the preſence of god: When *Ioſeph* was allured to ſin by his miſtreſſe, his anſwer was, *How ſhall I commit this great*

Gen.39.9. *wickedneſſe, and ſo ſinne againſt God*? The bridle that reſtrained him, was the feare of that God in *whoſe preſence hee walked:* And becauſe hee *walked with God,* he would not *walke with her* in her wicked way: and becauſe hee kept a holy companie *with God*, therefore he would not keepe *her companie,* nor be allured by her temptations.

So then ſeeing this way of *walking with God,* is euerie way ſo excellent and ſo profitable, let vs learne it not in iudgement and knowledge onely, to be able to talke of it (which is ſoone learned); but in conſcience and practiſe (as dutifull children doe before their parents, ſo) let vs in a heauenly awe and a child-like reuerence walke before God, labouring for a true perſwaſion of his preſence and prouidence, to be alwaies ouer vs and our whole liues. The want hereof is the cauſe of all ſinne: And if we doe *thus walke with God,* and ſo pleaſe him, as *Henoch* here did, then ſhall we be ſure (though not after the ſame manner that *Henoch* was, yet) in ſoule firſt, and afterwards in ſoule and bodie both, to bee tranſlated into eternall life. But if we will not walke this way with *Henoch* in this life, let vs neuer looke to liue in heauen with him; but aſſure our ſelues, that as the way of holineſſe is the way to glorie, ſo the way of wickedneſſe is the way to eternall perdition. And thus much of the ſecond degree.

But without faith it is impoſſible to pleaſe God.

Theſe words containe the third degree, or the third part of the reaſon. And this degree conſiſts of a generall Maxime or Canon of *Diuinitie:* and the holy Ghoſt *firſt* laieth it down; and *then*, becauſe it is one of the waightieſt principles in religion, he proueth it ſubſtantially, in the words following. In the Canon it ſelfe let vs firſt examine the meaning, and then vnfold the manifold vſe of it.

Without faith

By *faith,* is meant here the ſame *faith* as afore: namely, true *ſauing faith* in the Meſſias. And without this ſauing faith,

It is impoſſible to pleaſe God.

Impoſſible how? not in regard of the abſolute, infinite, and indeterminable *power* of God, which hath no limits, but his owne *will:* but in regard of that order of the cauſes and meanes of ſaluation ſet downe by God in his word; which is this;

1. Man by ſinne hath diſpleaſed God.
2. God muſt be pleaſed againe, elſe a man cannot be ſaued.
3. He that will pleaſe God, muſt pleaſe him in Chriſt the Mediator, els he cannot: therefore hee that will pleaſe God and bee ſaued, muſt needes beleeue *in Chriſt*. And thus by this order it is impoſſible. Wee denie not, but in regard of Gods abſolute power, he could ſaue a man without faith; as he can lighten the world without the Sunne. But as (if he keepe that order of *nature*, which his owne *wiſedome* hath appointed) Henochs faith A it is impoſſible to giue light to the world without the Sunne: ſo if he keepe that order for *ſaluation*, which his owne *iuſtice* hath appointed) it is *impoſſible to pleaſe God without faith in Chriſt*. So thē the meaning is laid down; and now appeares the ſtrength and force of the holy Ghoſts argument;

He that will be ſaued and come to heauen, muſt firſt pleaſe god: But without faith, it is impoſſible to pleaſe god: Therefore without faith no man can be ſaued nor come in heauen: and by conſequent, therefore Henoch *beeing taken into heauen, muſt needs be taken away by faith.*

Now the vſe of this Canon, righly vnderſtood, is manifold and of great profit.

Firſt, here we learne that *faith* is ſimply and B abſolutely *neceſſarie* to ſaluation, and moſt neceſſarie of all other gifts and graces of God whatſoeuer. And though many bee required, yet amongſt all holy graces, this is the principall, and more neceſſarie in ſome reſpects then any other. For howſoeuer *hope, and loue, and zeale,* and many other graces of God are required, to make the ſtate of a Chriſtian complete: and though they all haue their ſeuerall commendations in the world: yet of none of them all is it ſaid in the whole Scripture, as it is here ſaid of faith, that *without it it is impoſſible to pleaſe God.* And no meruaile, for it is the roote and ground of all other graces, and giues them their life and beeing: for therefore doth a man *feare* God, therefore doth he *loue* God, therefore is he *zealous* for Gods glorie, becauſe hee C beleeueth that God loueth him in Chriſt the redeemer.

Now then if *faith* be thus neceſſarie, then it followeth that thoſe that liue in *ignorance*, and ſo haue no ſound faith, but a fooliſh *preſumption*, are in a miſerable caſe: for how euer they may flatter themſelues with conceits of their *deuotions* and good *meanings*, and good *intents:* it is *faith*, with which they muſt pleaſe God, and nothing can without it. It ſtands them therefore in hand to lay off ignorance and preſumption, and labour for a ſound and ſauing faith, and that will bring them to the fauour of God.

And againe, as for ſuch as haue receiued D *grace to beleeue*, ſeeing *faith* is of ſuch neceſſitie, and that they hauing *faith* muſt needs haue *knowledge*, they therefore muſt looke and examine by their knowledge, whether their faith bee a ſound faith or no: for herein many that haue knowledge deceiue themſelues, & thinke they haue true faith when they haue not. Now if any man would know, whether his faith bee ſound and ſauing, or no; it is knowne by this; If it purifie the heart: for ſo ſaith *S. Peter, That God by faith did purifie the hearts of the profane and filthie Gentiles.* Act.15.9. If then thy faith doe not *purifie thy heart*, and cleanſe thy life, and cauſe thee to abound in good workes, it is no ſound nor ſauing faith, it is but a generall faith, it is but an hiſtoricall knowledge, & cannot ſaue the ſoule: hee therefore that vpon examination of his heart and life, findeth his *faith* to bee ſuch, let him not content himſelfe, but turne his generall *faith* into a ſauing *faith*, which in this world will *purifie his heart*, and at the laſt day will ſaue his *ſoule*. And this muſt euery man the rather doe, becauſe what knowledge, or what other gifts of God ſoeuer any man hath, without *faith* in Chriſt all are nothing: for it is faith that ſeaſoneth them all, and makes both them and the perſon himſelfe to pleaſe God.

Secondly, if it be impoſſible *without faith to pleaſe God*, then here we ſee the fond and fooliſh hypocriſie of the world, who will pleaſe God by other meanes; ſome thinke if they be glorious in the world, either for their wealth, or their wit, or their honour, or their authority, or their learning, they preſently bring themſelues into a fooles Paradiſe; and becauſe the world makes account of them, and they pleaſe themſelues, therefore they thinke it certaine they *muſt needs pleaſe God*. But alas, though all the world admire them, and they be neuer ſo farre in loue with themſelues, *He that ſits in heauen, laugheth them to ſcorne*. For, not all the pompe and glorie, nor all the millions and mountaines of gold in the world, can *pleaſe the Lord* for one of the leaſt of their many thouſand ſinnes, wherewith they haue prouoked him. Let these men aske *Nebuchadnezzar* if his pompous *pride*: or *Achitophel* if his actiue head and craſty *wit*: or *Abſalom* if his *golden lockes*: or *Iezabel* if her *painted face* and courtly attire: or *Nabal* if his *flockes of ſheepe*: or the *Philoſophers*, if their naturall *learning*: if all of theſe, or any of theſe did *euer pleaſe God*. Nay alas, they all haue found and felt, that *without faith it is impoſſible to pleaſe God*.

Thirdly, it is the opinion not of the *Turke* alone in his Alcaron, but of many other as ill, that euery man ſhall be ſaued by his owne religion, if he be deuout therein; be hee *Turke, Iew, Chriſtian, Papiſt* or *Proteſtant*. But this is a ground and rule of *Atheiſme*, and appeares here to be moſt falſe; for, no ſaluation without pleaſing of God, and *without faith it is impoſſible to pleaſe God*: therefore no religion can ſaue a man, but that which teacheth a man rightly to *beleeue in Chriſt*, and conſequently to *pleaſe God*. But euery religion teacheth not to beleeue in Chriſt, ſome not at all, and ſome not aright; and therefore it is *impoſſible* for ſuch a religion to ſaue a man. Againe, bee a man what he can be, vnleſſe he be within the *couenant* of grace, he cannot be ſaued: But he cannot bee within the couenant, but *by faith*; therefore no man can be ſaued by any meanes, but *by true faith*, nor in any religion, but that which teacheth true faith.

Here therefore not onely *Turkes and Iewes* are excluded: but this alſo ſheweth many *Papiſts*, and many *carnall goſpellers* in our Church, how ſhort they come of that religion which muſt ſaue their ſoules. For this is the conceite of the moſt men, that if they doe ſome good workes, which carie a faire ſhew to the world, as *liberalitie* to learning, or *charitie* to the poore; ſtraight they thinke they haue leaue to liue as they liſt, and God is bound to forgiue their ſinnes, and to giue them heauen: and this they imagine, though they knowe not what it is to *beleeue* in Chriſt, nor to *repent* of their ſinnes. One of this religion came to the Prophet *Micha* in his dayes, and asked him this queſtion, (vttering that plainely which all ſuch men thinke in their hearts) *Wherewith ſhall I come before the Lord, and bowe my ſelfe before the high God? ſhall I come before him with thouſands of Rams, and ten thouſand riuers of oyle?* He makes the queſtion, and would faine make anſwer himſelfe, but he goeth further, and offers more; *Shall I giue my firſt borne for my Tranſgreſſion, and the fruit of my bodie for the ſinne of my ſoule?* But the Prophet anſwers him, ſhewing him his follie, and how little God regards ſuch worſhip without a contrite heart: *He hath ſhewed thee, O man what is good, and what the Lord requireth of thee; ſurely to doe iuſtly, and loue mercie, to humble thy ſelfe, and walke with thy God.* Marke how that anſwer fits the example of *Henoch*: He *pleaſed God, he walked with God*, and was taken away. So anſwereth the Prophet, if thou wouldeſt *pleaſe thy* God, and come to heauen by his fauour; neuer ſtand vpon *thouſands of Rammes, and Riuers of oyle*, vpon thy gay and glorious workes: *but humble thy ſelfe, and walke with thy God*. No walking with God (ſaith Micha) no pleaſing of God: what is it but all one, as if he had ſaid, *Without faith it is impoſſible to pleaſe God?* Here then is no diſallowance of good workes, but of *workes without faith* and true repentance; which though they bee neuer ſo faire and flouriſhing; yet it is impoſſible, that without faith they ſhould pleaſe God.

Micha.6.7,8.

Hereby it is alſo manifeſt, that all the *vertues* of the *heathen*, and the workes of ſuch men as either know not Chriſt: or, knowing him, acknowledge him not their onely Sauiour: or acknowledging him, do not truely *beleeue* in him with ſuch a faith as *purifieth their hearts*; are nothing elſe, but as the Fathers called them *ſplendida peccata*, gilded and glittering droſſe, and beautifull deformities. And how-euer this ſeemes harſh, yet it muſt needes be true, ſeeing *without faith it is impoſſible to pleaſe God*.

And here alſo the vanity of ſome *Popiſh* Writers appeares, who preſumptuouſly make ſome *Philoſophers* Saints; whereas they ſhould firſt haue ſhewed that they *beleeued* in Chriſt; and then we would beleeue and teach it as willingly as they; but elſe if they had had all the learning, and all the morall vertues in the world, this muſt ſtand for a truth, *Without faith it is impoſſible to pleaſe God*.

Laſtly, here we learne, that the *word of God* regiſtred in the holy *Scriptures*, doth containe in it *ſufficient direction* for all the actions and duties of a mans life: for without *faith no man can pleaſe God.* And if no man, then no mans *actions* can pleaſe God which are not of *faith*: for whatſoeuer is not of faith, is ſinne, Rom. 14. 23.

¶ If therefore mens actions muſt proceede from faith, then conſequently muſt they haue their ground and warrant from the *word*: for *faith* and the *word* are relatiues, and the one dependes vpon the other: No *faith*, no word to binde vnto *word*, nor *faith* to beleeue. But all actions that *pleaſe God*, muſt be done in *faith*; therefore all actiõs that pleaſe God, haue ſome ground and direction in the *word of God*, without which word of God there can be no faith. And this is true, not onely in *holy actions*, but euen in the *common* actions of mens liues and lawfull *callings*. This is a *principle*, which wee muſt firmely beleeue and receiue. And beſide this *argument* here, it is alſo proued by the euident teſtimonies of the holy Ghoſt. S. *Paul* to *Timothie*, *All Scripture is giuen by inſpiration of God, and is profitable to teach, improoue, correct, and inſtruct in righteouſneſſe, that the man of God may be abſolute, and made perfect vnto all good workes.* How can the ſufficiencie of Scripture bee more ſufficiently in words expreſſed? Againe, *Euery creature and ordinance of God is good, &c. For it is ſanctified by the word of God and prayer.* Now if the Scriptures make a Chriſtian *perfect in all good workes*, how can it be, but it giues him ſufficient *direction for all his workes*? And if euery action be *ſanctified by the word*; how can that be but the word hath warrant & direction for euery action and duty, which may fall out in the courſe of a Chriſtian life? And vpon theſe grounds we haue good reaſon to be reſolued of this truth.

2.Tim.3.16, 17.

1.Tim.4.4,5.

But now if any man aske how this can bee, for the Scriptures were written long agoe, and the ſtories are of *particular men, nations, and times*, and the *Commandements* are knowne to be but tenne; how then can the Scriptures yeild ſufficient directions for euery mans particular actions? I anſwer, the Scripture giues directions for all actions two wayes. Either by *Rules* or by *Examples*: Rules are of two ſorts, *Generall*, or *Particular*. *Particular* rules for particular callings are many: for *Kings*, they muſt *read Gods booke, and not haue many wiues*, nor *gather too much ſiluer and gold*: They muſt be *wiſe and learned*; and *kiſſe the ſonne of God Chriſt Ieſus*, and many other: for *Miniſters*, they muſt bee *apt to teach, watching, ſober*, not *young ſchollers*, and many other: and ſo conſequently the moſt of the callings that are in the common wealth, haue their particular directions in plaine rules.

Deut.17.17, 18,19.

Pſal.2.

1.Tim.3.2, &c.

Generall rules, are firſt *the tenne Commandements*, which are directions for all ſorts of men in all times, what is to be done, what not to bee done in all actions towards God and men; and beſides, in the newe teſtament there are ſome fewe rules, which are generall directions for all men in all ages: As, *Whatſoeuer you would that men ſhould doe to you, doe you the ſame vnto them.* Againe, *Whether you eate or drinke, or whatſoeuer you doe, doe all to the glorie of God.* Againe, *Let all things bee done to edification, and without offence of thy brother.* Againe, *Let all your workes be done in loue.* Laſtly, *Let no man ſeeke his owne (alone) but euery man anothers wealth.* Now there is no action in the world, nor any duty to be done of a Chriſtian man, bee he publike or priuate *perſon*, be it a publike or priuate *action*, be it towards God or man: but if he haue not a particular direction, yet it falls within the compaſſe of ſome of theſe rules: and by the tenour of ſome of theſe, he may frame his work in ſuch manner, as ſhal be pleaſing to God, and comfortable to himſelfe.

Exod.20.

Matth.7.12.

1.Cor.10.31.

1.Cor.14.40.

1.Cor.10.24.

Secondly, beſides rules there are *Examples*, which are ſpeciall directions: and they are either of God, or good men. *Extraordinarie examples* of God, namely ſuch as he did in extraordinarie times, or vpon extraordinarie occaſions, they concerne not vs: for theſe he did by the power and prerogatiue of the *Godhead*: as, bidding of *Abraham ſacrifice his ſonne*, bidding the *Iſraelites ſpoyle the Egyptians*, and ſuch like. But the ordinarie workes of Gods *wiſedome* in his creatures, of his *iuſtice* towards ſinners, of his *mercie* towards his children, of his care and *prouidence* towards all, are excellent rules of direction for vs. Hence we haue theſe rules: *Be ye holy, for I am holy. Be ye mercifull, as your Father in heauen is mercifull,* Luke 6. 36.

Gen.22.

Exod.11.2.

So for the actions of *Chriſt*, who was *God and man*: the miraculous actiõs of his power, which argued his *Godhead*, as his *walking vpon the water*, and ſuch like, are no directions for vs. Nor againe, his actions and workes done as he was Mediator, as his *faſting fortie dayes, his paſſion, & his merits*, theſe are no directions for vs to doe the like: But, as he firſt giues vs *inſtruction*, ſo theſe procure vs *iuſtification*.

But the third ſort of his actions done by him as a man, or as a Iewe borne, they are both our inſtruction and imitation; and they are good directions for our actions: as, his *obedience*, his *zeale*, his *patience*, his *humilitie*, and all other *vertues*. Concerning all which he ſaith himſelfe to vs, *Learne of me, for I am humble and lowely.* And againe, when he had waſhed his Apoſtles feete, he bad them learne of *him to loue one another*: For (ſaith he) *I haue giuen you example that you ſhould doe euen as I haue done to you.* Theſe his examples are rules of direction to all men in the like caſe.

Matth.11.29.

Ioh.13.15, 14,15.

Now as for the *examples* of *men*, as the examples of wicked men are euery way to be eſchewed, ſo *good mens* are to be followed: for *whatſoeuer is written, is written for our learning*, Rom. 15. 4. And ſo for them we are to knowe, that their examples or actions, contrary to the word, are therefore to bee auoided, becauſe they be contrarie to it, *Noahs drunkenneſſe, Lots inceſt, Dauids adulterie*, and many other his infirmities, and ſuch like. Such as are directly agreeable with the word of God, are to be embraced and receiued as directions for our liues, not for their owne ſake, but becauſe they are agreeable to the word. But as for ſuch as are neither commaunded nor forbidden; and beeing done, were neither allowed nor diſallowed: theſe beeing done by godly men, and ſuch who for their faith were approoued of God, againſt which no exception can be taken in the word, they beare rules and directions for vs in the like caſes. Now there is no action that can fall out in the life of a Chriſtian man, for the which he hath not out of Scripture either a rule *generall* or *particular*, or elſe ſome *example* to followe; which is as good as a rule vnto him. And thus wee ſee how the Scripture affoards directions for all our actions. In the demonſtration whereof, wee haue ſtood the longer, becauſe it is a principle of great moment. The vſe hereof is double. Firſt, wee muſt therefore in all the actions of our liues and callings, take conſultation with the word *of God*: and for our direction therein, we muſt ſearch for either generall or particular rules, or at leaſt for examples of godly men in like caſes. And without the warrant and direction of ſome of theſe, we are by no meanes to enter into any thing, or to doe any worke. If we doe, then we cannot cleare our ſelues from ſinne in ſo doing: for we ſinne becauſe we *pleaſe not God* in doing that action: we pleaſe not God, becauſe wee haue no *faith* for the doing of it: we haue *no faith*, becauſe we haue no *warrant nor ground in the word* for it. Therefore what-euer a man preſumeth to doe without ſome warrant in the word for his direction, he *ſinnes* in ſo doing.

Secondly, here *Miniſters* muſt learne their dutie: for if no action can poſſibly *pleaſe God* that is done *without faith*, nor can be done *in faith* without warrant from *the word*, then muſt they be Gods *mouth* vnto the people, to be able to tell them what is lawfull, what is vnlawfull by the word; that ſo their people may performe their actions in faith, and conſequently pleaſe God.

Now hauing laid downe this Rule; becauſe it is a principle of ſo great moment, the holy Ghoſt in the next words proceedes to the proofe of it.

For he, that commeth to God, muſt beleeue that God is, and that he is a rewarder of them that ſeek him. Theſe words are a proofe of the former rule, and the reaſon ſtands thus;

He that commeth to God, muſt needes beleeue: But *He that pleaſeth God, commeth to God.* Therfore *He that pleaſeth God, muſt needes beleeue*; and ſo, *without faith it is impoſſible to pleaſe God.*

He that commeth to God,

To come to God in the Scriptures, but eſpecially in this Example, is to labour to haue fellowſhip with God in Chriſt: as is manifeſt in three places more. In the fourth Chapter, we are bid to goe *boldly to the throne of grace*: and in the ſeauenth, *Chriſt* is ſaid to *bee able perfectly to ſaue them that come vnto God by him*: And in the tenth, we are called *to drawe neere with a true heart in aſſurance of faith.* Out of all which places it appeares, that to come to God, is to haue fellowſhip with God by Chriſt. And the reaſon why that phraſe is ſo often vſed to the Hebrewes, is, for that many of them hauing receiued the profeſſiō of Chriſt, afterward forſooke him againe, and fell from his religion, and by renouncing Chriſt, fell away from God. Therefore he exhorteth them *to take heede leaſt there be in any of them an euill heart, and vnfaithfull to depart from the liuing God*, Chap. 3. 12. Now, by the contrarie; If to renounce Chriſt be to fall or goe away from God: then we may gather, that to come to God is to cleaue to Chriſt, and to God by Chriſt. So then the meaning is, He that will haue any fellowſhip with God in Chriſt, He muſt beleeue.

Heb. 4. 16. & 7. 25. & 10. 22.

What muſt He beleeue? Two things.

1. That God is. 2. That he is a rewarder of them that ſeeke him.

He muſt firſt *beleeue that God is.*

That is, not ſo much that *there is a God*, for that we are taught by the verie light of Nature: But that this God, whome in Chriſt he labours to know, & come nere, *is the true and onely God.*

This is a notable point in Chriſtian religion to beleeue, *that God is God indeed*: not a fiction, a ſhadow, or imaginarie God, but *God indeede*; For it is the ſcope of the *firſt commaundement*, that God gaue mankind. If any man obiect, There is no man that knowes God, but confeſſeth *God to be God*, no man was ſo mad as euer to thinke otherwiſe:

I anſwer, to beleeue the true God to be God indeed, is a matter of great difficulty. For though a man by nature thinke there is a God, yet doe wee not by nature thinke the true God to bee God. Nay, by nature euery man is an Atheiſt, and denieth in his heart *the true God to be God*, and doth impugne the firſt *commandement* aboue all other. And this may truely & ſafely be affirmed of all men that euer came of *Adam* (Chriſt alone excepted) that they are Atheiſts, and it may be prooued thus.

By nature, though we knowe and beleeue *there is a God*, yet the corruption of our nature is ſuch, as we frame and faine him to our ſelues to be ſuch a one as we pleaſe; for we denie in our hearts his *power*, his *preſence*, and his *iuſtice*, But to take away theſe three from him, is to denie the true God *to be God indeede.*

Firſt, men by nature denie Gods *preſence*. For men would be aſhamed to doe many things in the preſence of any man, euen the baſeſt in the world; which when they are out of mens ſights, and yet in Gods preſence, they commit careleſly and boldly. I ſpeake not of naturall actions, which are lawfull; & yet in many whereof there is none ſo great ſhame, as men naturally refuſe to doe them before others: But I meane *ſinnefull actions*, which not for any naturall vnſeemelines, but euen for their foulenesse and vglineſſe, because they are hainous ſinnes, men would feare to doe, if any man were preſent. Seeing then men feare not, nor ſhame not to doe them, though they be in Gods preſence; it followeth, that therefore they naturally imagine, *that God is not preſent*: for, if they were ſo perſwaded, they would not commit them, though they eſteemed God no better then a man.

Secondly, men by nature denie *Gods power*, thus; When a man offendes a Magiſtrate by breaking any law which may deſerue death, or ſome great puniſhment, he is ſore afraid; and all his care is, how hee may eſcape his puniſhing hand. But, let a man offend God neuer ſo much by breaking careleſly all his holy commaundements, he neuer fears at all, nor trembles at the puniſhment belonging vnto them. How can this be? but that howſoeuer he grants *there is a God*, yet hee is not perſwaded that God hath *power* to reuenge the contempt of his laws, and therefore he neuer feares nor ſhrinks at the remembrance of him, nor flieth at all from his reuenging hand, but ploddeth on in ſinn without feare.

Thirdly, man by nature denieth Gods *iuſtice*: for the iuſtice of God is to winke at ſinne in no man, but to condemne & puniſh it wherſoeuer he findes it, by inflicting the curſes of the lawe vpon it. But man denieth this *iuſtice*: for though he ſinne againſt Gods lawe, and his conſcience tell him of it; yet he perſwades himſelfe there is no curſe nor puniſhment due for it, at leaſt that he ſhall eſcape it: nay though he ſee neuer ſo many before him puniſhed for the ſame ſinne, yet (our nature is ſo blinde and ſo corrupt) hee thinkes for all that, it ſhall not light on him. And it is lamẽtable, yet moſt true, that the *God* of the ignorant men is a meere *Idol*, a God made all of mercie, and which hath no iuſtice in him at all, & their ſinnes they careleſly lay all on Chriſt, and ſay God is mercifull: and in this conceit they care not how ignorãtly, how looſely, how profanely they liue; and their hearts neuer haue a reuerent and awefull thought of the iuſtice of God.

These are the pitifull imaginations that all men by Nature haue of God. All theſe may be prooued by euident Scripture: The firſt in the Pſalme, where *Dauid* brings in the wicked ſaying, to themſelues. *God hath forgotten, he hides his face, he will not ſee, he will not regard.* The ſecond, by the blaſphemie of *Rabſekeh*, who vttered with his tongue that which all mens hearts thinke by nature, *What God can deliuer you out of my hand?* The third *Eſay* prooues apparently, where he tels vs that the wicked ſay; *We haue made a couenant with death, and with hel are we at agreement, though a ſcourge runne ouer and paſſe through, it ſhall not come at vs.*

Pſal.10.11, 12,13.

Eſa 36.18, 19,&c.

Eſa.28.15.

Thus both Scripture and plaine *demonſtrations* prooue this to bee true, that euery man by A nature denieth Gods *preſence, power, and iuſtice*; and therefore is by nature a plaine Atheiſt, not beleeuing *that God is God indeed*. Now furthermore, there are foure ſorts of people that put in practiſe this *Atheiſme*.

Firſt, ſuch as are not aſhamed to ſay openly, *Is there a God or no?* and dare diſpute the queſtion, and at laſt auouch *there is none*; but that all matters concerning *God* and his *worſhip*, are nothing but deuiſes of politique men, to keepe ſimple men in awe, and to make fooles faine; but theſe themſelues are fooles of all fooles, & the deuill deuiſed that impious conceit, to keep them in miſerable blindneſſe. There haue been ſuch fooles in all ages, yet in olde time *Dauid* ſaith, *Theſe fooles did but ſay in their hearts*; But now the fooles of theſe laſt and rotten ages, are B ripe in their follie, and they dare ſay with *their mouthes: There is no God.* Theſe are Monſters in nature, and *deuills* incarnate, worſe then the *deuill* himſelfe; for he in iudgement neuer was an *Atheiſt*. Theſe are to be marked and hated worſe then Toads & Adders: and if ſuch a one can be conuicted by any lawfull euidence, if euer Heretike or Traytor deſerued death, ſuch a one deſerues tenne deaths; as beeing a Traytor to God, to mankind, and to nature her ſelfe. And though theſe wretches ſay there is *no God*, yet make they a *God of themſelues*, ſacrificing all their affections to their pleaſure, and profit.

Pſal.14.1.

The ſecond ſort are ſuch, as acknowledge & worſhip a *God*, but a *falſe God*. Theſe haue been C in all Countries, and in moſt ages, as Hiſtories doe ſhewe: ſome worſhipping the Sunne, ſome the Moone, ſome ſtarres, ſome beaſts, birds, fiſhes; ſome dead Idols, of wood, or ſtone, or mettall. And of this ſort, and no better, are ſome in theſe Churches where the true God is worſhipped: the Apoſtle ſaith, *Couetouſneſſe is idolatrie*; for if a mans heart be ſet wholly on riches, then the *wedge of gold is his God*. And to other, whoſe affections are all on pleaſure, *their bellie is their God*. Let theſe men hold in iudgement as they can, their practiſe I am ſure proclaimes Atheiſme.

The third ſort are ſuch as acknowledge and worſhip the *true God*, but in a falſe *manner*: and of theſe there are 3. principall ſorts; Firſt, *Turks*: D Secondly, *Iewes*; who hold the true God, but denie the Trinitie of perſons, and the deitie of Chriſt. Thirdly, the true *Papiſt* holds in word one God, & the Trinitie of perſons as we doe; but looke at their doctrine, and (if their words haue any naturall meaning) they denie it: for, if the ſecond perſon be true *Chriſt*, then hath hee two natures, Godhead and Manhood: but by their fained *Tranſubſtantiation*, they quite take away the truth of the Manhood. And againe, *Chriſt* hath three offices; he is the True *King*, *Prieſt*, and *Prophet* of his Church: and if he be not ſo, hee is not Chriſt: But the Papiſts doctrine in plaine words, and neceſſarie conſequence denieth them all, as hath beene often prooued vnto their ſhame, and publiſhed to the world: and they neuer yet to this day could or durſt anſwer it: for if they doe, they ſhall ſoone either heare vs againe, or elſe we will recant it. But till then, it appeares, that their God is by their doctrine not the true *God*, but an Idol: for, *he that denieth the Sonne, denieth the Father alſo*, as ſaith *S. Iohn*.

The fourth ſort of *Atheiſts*, are ſuch, as acknowledge and worſhip the true God, and worſhip him in true manner, for the outward worſhip; but in their liues and deeds deny him. And theſe are not to be ſought for in *Turkie*, or *Iurie*, or *Italy*: for all Churches are full of ſuch Proteſtant Atheiſts. *Italy* may haue more Atheiſts in iudgement then we: but theſe hypocrites and Atheiſts in life, are here alſo; thoſe tares we haue amongſt our corne. Of theſe ſpeakes the Apoſtle, that they *profeſſe to knowe God, but denie him in their workes*. Let this ſeeme no wonder, that ſuch men be called Atheiſts: for, the Apoſtle ſaith plainely; *He that careth not for his family is worſe then an Infidell*. Whereby it appeares, a man may be a profeſſour of the Goſpel, or a Christian in profeſſion; and an Infidell or Atheiſt in his practiſe: and it is certaine: let any man profeſſe what he will, if his life be nought, his religion is a falſe religion in him.

Now then, to ſhut vp this point with the vſe thereof: If this be true, that there are ſo many ſorts of Atheiſts, that almoſt the world is full, and that we are all ſo by nature: then, firſt let vs ſee how hard a matter it is to *beleeue in God* aright, and if no man *come to God*, but he that *beleeueth God* aright, then we ſee it is no maruell, though ſo fewe come to God. Let vs therefore goe to God by earneſt praier, to giue vs his ſpirit to worke true faith in our hearts, and to make vs of a true beleefe. And *ſecondly*, ſeeing men may bee Chriſtians in profeſſion, and Atheiſts in practiſe; let vs all look narrowly to our ſelues, and ioyne with our profeſſion, *Conſcience and obedience*: for elſe the more we know God, the worſe we are. It may pleaſe God after to giue vs better mindes; but as yet we are no better then deniers of God: and though we come neere God in profeſſion and in his outward ſeruice, yet indeede we are farre from him, becauſe wee want that true faith, which muſt profeſſe God, not in iudgement alone, but in practiſe; and that will bring vs neere vnto God: *for hee that commeth to God muſt beleeue that God is*. And thus much for the firſt thing to be beleeued, by him that will come to God and pleaſe him.

The ſecond is,

And that He is a rewarder of them that ſeeke him.

It is a notable ſentence, and one of the moſt comfortable in the booke of God: and containes the ſecond thing to be beleeued. The parts are naturally two:

1. How a man doth *ſeeke God*.
2. How God *rewardeth them* that ſeeke him.

For the firſt: A man truely *ſeeketh God*, by doing foure actions.

Firſt, a man muſt forſake himſelfe, goe out of himſelfe, and as it were looſe himſelfe in his owne iudgement, when hee intends to *ſeeke God*. If any aske how that may be? I anſwer; Thus; A man muſt labour to ſee his ſinne fully and diſtinctly, and in ſight thereof be caſt down in himſelfe, as a man is, when he ſeeth his debts: then let him looke into himſelfe, and ſee if hee can find in himſelfe any inabillitie to pay thoſe debts, or any meanes in the world to ſatisfie Gods iuſtice, & purchaſe pardon. And if vpon due examination hee finde none at all, no not the leaſt, nor any thing in himſelfe, but an accuſing, and raging conſcience: Let him then fall out of all loue with himſelfe, nay hate and abhorre himſelfe and his owne baſeneſſe: and laſtly, let him *deſpaire* of his owne ſaluation in or from himſelfe: and thus doing, he forſakes himſelfe, denieth himſelfe, and euen looſeth himſelfe. And thus neceſſarily muſt he doe to himſelfe, that will ſet his heart to ſeeke the Lord. For, God will be found of none that hope to finde helpe at any hand but his: they therefore that ſeeke God, but will ſeeke themſelues too, do iuſtly looſe both God and themſelues.

Secondly, hee that will ſeeke God aright (when hee hath loſt himſelfe) muſt hunger in his heart and ſoule, not after wealth and honours, eaſe, or pleaſures; but after the fauour and mercie of God in Chriſt: for the forgiueneſſe of his ſinnes: and one drop of Chriſts blood, to waſh away the guilt and ſtaine of his defiled and ſinnfull ſoule, muſt be dearer to him then all the pomp and glorie of tenne worlds. Look how a hungry ſoule hungers after meat, and a faintie ſoule thirſteth after drinke; ſo muſt his ſoule *hunger* after Gods mercie, and *thirſt* for Chriſts blood: and theſe are neceſſary: For, as a man that vndertakes a long iourney, muſt be prouided of meate and drinke: ſo he that vndertakes the iourney to goe *ſeeke the Lord*, muſt haue this prouiſion for the diet of his poore ſoule, *Gods mercies, and Chriſts merits*: and he that ſeekes, without a ſoule hungring after theſe, may ſeeke long and find nothing.

Thirdly, if he will truly ſeeke God, he muſt not goe in euery path: but take the *true and liuing way*, which Chriſt hath conſecrated *by his blood*: nor take any guide, but truſt to Chriſts ſpirit alone to be his guide: nor make many mediators or meſſengers to God, but make Chriſt alone to God the Father. Wee muſt therefore goe to him, and yeeld vp our ſelues to be taught and guided by him, and leaue our ſute to be preferred by him: we muſt not looke to come to God, by running on pilgrimages to this or that Saints picture, or bones: or to our Lady of *Loreto*. Many haue ſought God in theſe, but who euer found him?

Nay, alas thou maiſt lodge in her forged tabernacle at *Loreto* all thy life, and lie in hell for all that when thou art dead; and maiſt kiſſe all the Saints pictures, and bones, and haire, and all their reliques in Spaine and Italie; and all cannot get thee one ſight of Gods fauourable countenance. Nor againe, muſt we looke to come to God by our good workes, though we are to doe them: they are good *markes* in the way, and good *euidences* of a right way; but they cannot open heauen, and let thee in. And therefore when thou haſt done all thou canſt, thou muſt forſake them all in matter of iuſtification and comming to God. Onely thou muſt goe to God by Chriſt, and cleaue to him alone; he is the *doore*, the *way*, the *truth*, the *life*, and certenly neuer man found God, that ſought him not in Chriſt alone. And when Popiſh deuiſes and diſtinctions haue done all they can, men will be found liers, and Chriſt to ſpeake truth, ſaying, *No man commeth to the Father but by mee.*

Laſtly, when all theſe are done, then muſt thou *beleeue* that God is become thy mercifull Father in *Chriſt*, and is reconciled vnto thee in him: for there is no feare, but if thou *ſeeke God in Chriſt*, thou ſhalt finde him: and when thou haſt done the three former things, thou maieſt ſafely and aſſuredly beleeue, that thou haſt truly *ſought God*. And after all theſe, if thou haue not firme and liuely *faith*, thou doeſt not *ſeeke God*. For, as it is *impoſſible without faith to pleaſe God*; ſo it is *impoſſible without faith to finde God*. Thus if a man loſe himſelfe, long after Gods mercie, take Chriſt alone for his guide and mediator, and ſteadfaſtly beleeue his reconciliation with God by Chriſt, then hee ſeekes God aright: and to this ſeeking, belongs a reward and bleſſing. Now then *if this bee to ſeeke God*, here is ſome light giuen to a great queſtion, *Whether the Church of Rome be a true Church*, and their doctrine truly Catholique, or erroneous & failing in foundamental points? For anſwer; Can that be a true Church, which doth not bring her children to ſeeke God? or that, Catholique doctrine, which teacheth not her children to ſeeke God, the right way? but ſends them into 1000. by-waies? Surely if this be to ſeeke God, then ſearch all the Popiſh doctors, and almoſt all their writers, and ſee whether a man be not taught to ſeeke God quite in another walke. Which way of theirs, whether it ordinarily bring the ſeekers to God or no, we leaue to Gods mercifull iudgement. But for our ſelues, as we ſee we haue the true and liuing way, the ſure and infallible way, *by Chriſt to God, by the ſonne to the Father*; let vs reioyce in the comfort of ſo rich a mercie, and be thankefull to the Lord for reuealing himſelfe vnto vs, and opening vnto vs the true way to him, and to his glorie. And thus much for the firſt point. How we muſt *ſeeke God*.

The ſecond is, *How he is a rewarder of them that ſeeke him*: I anſwer, God *rewards them that ſeeke him.*

Firſt, by offering himſelfe graciouſly to be found of them that *ſeeke him*: for hee neuer hides himſelfe, nor turnes away from the ſoule that *ſeeketh him*; but rather turnes to him, and meetes him that comes to him: hee is that good Father, which ſaw the prodigall ſonne a farre off, and met him, and receiued him, Luk. 16. Yea, rather is it true, that hee *is found of them that ſought him not*, then euer *ſought* by any that *found* him not. And hereby God much magnifieth his grace and mercie to mankinde, in beeing ſo aſſuredly found when men ſeeke him. For in this world it is not ſo. *All men ſeeke the face of the Prince*, ſaith *Salomon*: true, but all men finde it not. No. Acceſſe to great men is not ſo eaſie: they and their fauour are ſo incloſed, that men may long ſeeke afore they finde either them or it: but God here is not ſo incloſed, as he will not be ſeene nor ſpoke to, he is found of them that ſeeke him. And as hereby he honoureth himſelfe, ſo he highly rewardeth his ſeruants: for there is no greater contentment to a ſubiect, then to perceiue his ſeruice pleaſeth his Prince; nor greater ioy then to finde his gratious fauour when they ſeeke it.

Let then this practiſe of the *great God* of heauen, Firſt of all, teach the *great ones* of this world to be willing to be *found* when they are *ſought* vnto: thereby ſhall they honour themſelues, and cheere vp the hearts of their people, who ſeeke vnto them. And againe, it may be a rich comfort to the *poore ones* of this earth; who, when they ſee they muſt long looke, and waite, and pray, and pay, and ſeeke the face and fauour of great men, and cannot finde; may then remember, yet they haue a God, who will not ſhut the doore vpon them, will not turne away, will not keepe ſecret, will not feare them away with a rough anſwer, or a ſower looke, but hath this honourable and princely grace, *He will be found of them that ſeeke him.*

Secondly, hee *rewardeth them that ſeeke him*, by beſtowing his loue and fauour on them: not onely he, but his fauour ſhall be found of all that ſeeke him. It is Gods fauour that Gods children ſeeke, and his fauour they ſhall be ſure *to finde*. This is no ſmall reward vnto them: for in this world a man thinkes he hath enough if he haue the Princes fauour: and therefore it was the common phraſe in old time, *Let mee finde grace or fauour in the eyes of my Lord the King*. So ſpeake Gods children vnto the Lord. It is not wealth, nor honours we ſeeke for at Gods hand; but *let vs finde fauour in the eyes of the Lord our God:* and ſo they doe, what euer they finde in this world.

Thirdly, *he rewardeth* them not with his *naked fauour*, but with the moſt gracious teſtimonies thereof that can be: which are two: *Forgiueneſſe of their ſinnes*; and eternall *life and glorie with himſelfe*. This is all a Prince can doe to his ſubiect, who hath offended him; To forgiue him the fault, and remit the puniſhment: and to aduance him to honour. This doth the Lord to all that ſeeke him: he forgiues them the debt they owe him, whereby life, and ſoule, and all was forfaited to him, and giues them alſo life euerlaſting: So plentifull a reward is giuen them from that God, *vnder whoſe wings they are come to truſt*.

Fourthly, hee rewardeth them with the beginnings of heauen and happineſſe euen in this world; *A good conſcience, and ioy in the holy Ghoſt*: the comfort whereof is more, euen in the bittereſt affliction, then all the pleaſures and contentments in the world.

Laſtly, with the *appurtenances of heauen*, and of eternall life: namely, the good bleſſings of this life, a competent portion whereof God giueth his children in this world, as tokens of his fauour, and as rewards of their ſeruice, and ſeeking him.

Now as this place doth ayme at all theſe rewards; ſo principally and directly the holy Ghoſt meaneth *eternall life*: as though hee had ſaid: *Hee that commeth to God*, muſt ſteadfaſtly *beleeue* that God is able, and moſt willing to *reward* all that come to him with a better reward then this world can yeeld, euen with eternall life and glorie for his ſonnes ſake.

But then will ſome *obiect*: God rewardeth vs, therefore we merit; therefore good workes deſerue.

I anſwer, this place indeede is groſly abuſed by the Papiſts for that purpoſe; but we are to know, the truth is farre otherwiſe; for God *rewardeth* men for two cauſes: Firſt, for his *promiſe* ſake, and that is for his owne ſake, for it was his owne goodneſſe that made him promiſe, and no former debt hee owed to man. Againe, he rewardeth our good workes, not for our merits (for they are nothing, but of death and curſes) but for *Chriſt* and his *merits*: for their worthineſſe, are our good workes rewarded. So then here are two cauſes of Gods rewarding, and yet mans merit are neither of both: and ſo the argument is nought, That *God rewardeth*, therefore *wee merit*; for God doth it for other cauſes. Thus theſe ſpiders gather *poiſon* out of this flower, but let vs ſucke the *honey*: for this notable ſentence hath excellent vſe.

Firſt, if *God be a rewarder of them that ſeeke him*, then not of them that ſeeke him not. Who *ſeeke not God*? wicked and vngodly men, ſeeke him not, but rather ſeeke to auoide him, and his ſeruice: this ſentence therefore is heauie againſt them. For, when they heare it, their conſcience anſwereth, But we *ſeeke not God*: Therefore we can looke for no *reward* from him. Doſt thou ſeeke the world? then muſt the world be thy rewarder: Doeſt thou ſeeke to pleaſe thy ſelfe? then muſt thou reward thy ſelfe. And if thou wilt pleaſe the deuill by liuing in ſinne, then muſt he be thy paimaſter: alas! pitifull and fearefull will theſe rewards be.

A Againe, if God *reward none but them that ſeeke him*: here appeares the reaſon why ſo many *Papiſts* die in our religion, and (with vs) cleaue to *Chriſts merits alone*, when they come to die; becauſe their conſcience then tels them, that by their pilgrimages, reliques, will-worſhips, and many more of their courſes (ordinarie in Poperie) they did neuer ſeeke God, but themſelues and their owne honour, gaine, and credit; and full well know they that there is no reward due for ſuch ſeruice: and therefore by their practiſe they make it a true ſaying, that *It is good liuing a Papiſt, but dying a Proteſtant*.

Secondly, if God be a rewarder of them that ſeeke him, then we ſee it is moſt true which B the Apoſtle ſaith; *It is not in vaine to ſerue God*, 1. Cor. 15.58. *For God is a rewarder of them that ſeeke and ſerue him*. Therefore the Atheiſt and profane men of the world (who ſay: *It is in vain to ſerue God; and what profit is there that we haue kept his Commandements?*) are here conuinced to be liers againſt the truth. Malach.3.14.

Then ſeeing it is ſo, let this admoniſh vs all to ſeeke and ſerue God, in all truth and ſinceritie, knowing we ſerue him who *will reward it*. Nothing more encourageth a man to ſerue his *Lord and King*, then to ſee that his paines are regarded, and his ſeruice rewarded; nor more diſcourageth a man thẽ the cõtrary. If therefore God did euer forget any that ſerued him, let vs beſtowe ſeruice elſewhere, and thinke him vnworthie to be *ſought* to: but if, contrariwiſe, he C neuer forgot, nor deceiued, nor diſappointed any that ſerued him; then is he moſt worthy to haue the ſeruice both of our ſoules and bodies. *Dauid* indeede once ſaid; *In vain haue I cleanſed my heart, and waſhed my hands in innocencie*. Psal.73.13, &c. But he was then in a ſtrong *temptation*, as himſelfe there confeſſeth: but afterwards when he *went into the ſanctuarie of God*, vers.17. and ſearched the truth of the matter, hee confeſſeth he was deceiued. And therefore as in the firſt verſe he had acknowledged, that *God was good to Iſrael*: vers.1. ſo in the laſt he concludeth, that *it is good for him to drawe neere vnto God*: vers.28. and ſo though the temptation was very vehement, yet as faith appeared in the beginning, ſo it had victory in D the ende, and teſtified, that *God is good to all that ſeeke him*. Another time alſo (for he was a man of many ſorrowes and temptations) beeing in ſome great diſtreſſe, his corruption ſo preuailed, that he ſaid *All men are liers*: Psal.116.11. Whatſoeuer *Samuel, or God, or Nathan*, and other Prophets haue told me of Gods loue, and mercie, and of the promiſes, and prouidence, and fatherly care; I ſee it is all falſe, and nothing ſo. Now ſurely if *Dauid*, or all the Kings in the world can prooue this, then God is not worthie to be ſought after: but great men thinke they may ſay any thing, eſpecially when they are mooued, as *Dauid* here was. But when Dauid entred into himſelfe, and conſidered the words he had ſo preſumptuouſly vttered; vpon better aduiſe he confeſſeth, and writes it vp for all poſterities to Gods glorie and his owne ſhame, that it was in paſſion, *I ſaide in my feare* (verſ 11.) *all men are liers*; This he ſaid in his haſt, or in his feare: but vpon aduiſe, in the next verſe, he (v.rſ.12.) confeſſeth *Gods benefits* were ſo many, and ſo great to him, as he cannot tell what *to render to the Lord for them.* And in another place he crieth out in admiration; *O how great is thy goodneſſe which thou haſt laid vp for them that feare thee, and put their truſt in thee, euen before the* (Pſal.31.19.) *ſonnes of men.*

We ſee then, that merciful promiſe of Chriſt is euer made good, *Seeke and yee ſhall finde*, Matth. 7.7. None euer ſought God, but found: We may ſeeke our owne pleaſures & liue looſely, and be deceiued, and heare that fearefull queſtion, *What profit haue yee of theſe things?* Rom. 6.21. What reward but ſhame & ſorrow? but if we ſeeke God aright, we neuer looſe our labour. Let vs therefore ſeeke God, let the hand of our hearts *knocke* at Gods mercie gate in Chriſt, and we ſhall not goe away without a *reward.* The prodigall child fled from his father, ſpent al, and loſt his fauour: but he no ſooner ſaid, *I will returne and humble my ſelfe to my* (Luk.15.) *Father*; but he found him, and wan his Fathers fauour againe. So, let vs but offer our ſelues to God (*God vnderſtandeth our thoughts long before*) (Pſal.139.2.) he will meete vs, and receiue vs, and giue vs a reward.

Thirdly, as God *rewardeth them that ſeeke him*, ſo all *that ſeeke him*: None miſſe him, all finde that ſeeke. Great ones haue not acceſſe, & the poore kept out; but all receiued as they come: no difference; but the more carefully any ſeeke, the more welcome are they. Here let *Princes and great men learn* their duties at God, by whoſe grace and permiſſion they are what they are.

Firſt, let them thinke it vnbeſeeming their *greatneſſe*, to let any *ſerue* them without a *reward*; and a ſtaine to their honour, not to let well deſeruing ſubiects finde their fauour. Let them not *daunt* their hearts by not regarding them and their paines: but let them *encourage* them to ſerue them, by looking at them, by good countenances, and good ſpeeches, and by rewarding euery one according to his worth. All great men ſhould eſteeme this, as one of the pearles of their Crownes, to haue it ſaid of them, *Such a one is a rewarder of them that ſerue him.*

Againe, let them learne to diſpenſe their fauour, according to reaſon, and not affection onely. God is indifferent and equall to *all that ſeeke him*, ſo let Princes be: for that is true honour and iuſtice to reward each one as he deſerues. And that he may finde the beſt, who doth beſt, this will make euery one ſtriue, who ſhould be firſt, and forwardeſt, in all ſeruiceable duties.

Further, this muſt teach them not to *deſpiſe them* that are vnder them in this world: for, howſoeuer the ſtate of this world requires that difference of perſons, elſe it cannot ſtand; it is nothing ſo with God, nor in the world to come. For there the ſubiect, the ſeruant, the poore man, may challenge his part in Gods fauour as well as the beſt: nay, whoſoeuer *ſeeketh* the moſt *carefully, ſhall finde the beſt reward.*

Moreouer, here is a comfort to the poore, and the meaner ſort of men, who are appointed by God to be vnderlings in this world; Seeke they fauour here and finde it not? work they here and doe their duties, and are not rewarded? Let them learne to ſeek God, who wil aſſuredly both *regard* what they do, and abundantly *reward it.*

Fourthly, ſeeing *God is a rewarder of them that ſeeke him*: here is a comfortable incouragement againſt two great impediments, which hinder many a man from ſeruing God.

First, *to ſeeke God* is but a matter of mockerie to profane men; for, let a man *ſet his face to Ieruſalem*, there are preſently *Samaritanes*, which for that cauſe will hate and mocke him; Let a man ſet his heart to ſeeke God, by hearing the word more carefully, praying to God, inſtructing his familie, or keeping the Sabbath more carefully then afore, and forthwith he is the laughing ſtocke, and the by-word to profane men: but loe, here is comfort; The God whom thou ſeekeſt will reward thee, and that ſo richly, that thou wilt thinke thy ſelfe wel recompenſed, both for thy ſeruice, and their mocks. In this world men care not who think or ſpeak euill of them, ſo the Prince like them: and ſhal it not encourage vs to ſeeke God, though the world mock vs? ſeeing ſo doing we pleaſe God, and ſo farre doe pleaſe him, as he will highly reward vs? Thoſe therefore, that fall from religion for thoſe mockers, it appeares *they ſeeke not to pleaſe God, but men.*

Secondly, for a man that is a *Magiſtrate* or a *Miniſter*, to doe his dutie carefully, is the high way to vndergoe a burthen of contempt and hatred. Inſomuch as many good men are afraid to be either *Magiſtrates* or *Miniſters*: for firſt, *wicked men* muſt needes hate them, becauſe the one is to rebuke, and the other to puniſh their faults. And againe, euen *good men* are too reſpectles of them that are in theſe places, and for the moſt part neither yeeld them that reuerence, nor reward, that is due vnto them; but oftentimes a man for all his paines and care taken for church or common wealth, is recompenced with hatred, enuy, grudges, euil words, and ſlanderous reports. In this caſe, the comfort is this, that though a man be in the world neither regarded, nor rewarded, as his deſert is, yet the Lord ſeeth what he doth, and is a plentifull rewarder of all that *ſeeke and ſerue him*: and therefore eſpecially of them, who not onely themſelues ſerue him in his cheife places of ſeruice, but alſo doe winne many other to ſeek and ſerue God.

Fiftly, *if God be a rewarder of them that ſeeke*

A *him*, then doubtleſſe he is a *reuenger of them that hate him*: for he, that can mightily *reward his followers*, can alſo mightily be *reuenged* of his enemies. Theſe two are the two parts of a *Kings power*, To be able highly to aduance his friends, and mightily to puniſh his enemies. Therefore principally this belongs to the *King* of Kings. This ſentence therefore is a thunder-bolt of a moſt fearefull threatning againſt all impenitent ſinners; aſſuring them, that if they perſiſt to profan gods holy name by their careleſſe ſinning againſt him, they ſhall be ſure to finde and feele him a powrefull reuenger of them that hate him. Thus hee promiſeth himſelfe, Deut. 32.40.41.42, *I lift vp my hand to heauen, and I ſay, I liue for euer. If I whet my glittering ſword, and my hand take hold on iudgement,* B *I will execute vengeance on my enemies, & reward them that hate mee.* Where note alſo how the ſame phraſe is vſed: for here the Apoſtle ſaith, God is a *rewarder of them that ſeeke him*: So in Deuter. *A rewarder of them that hate him.* If any obiect how theſe two can ſtand together; for, a man had as good hate him, as ſeeke him, if the ſame *reward* belongs to both: I anſwer; A reward, but not the ſame belongs vnto them. Theeues and murtherers are iuſtly *rewarded*, when they die for their facts: and the King rewards a good ſeruant, when hee aduanceth him to honour. They that ſeeke God, are rewarded with mercies and fauors aboue their deſert: they that hate God, are rewarded with vengeance & torments, according to their de- C ſert: and this ſhall all wicked men, and enemies of God, be as ſure to finde, as euer any that ſought God, obtained mercie.

But wordly men will ſay, we hate not God, we are no *Iewes* nor *Turkes*, we are chriſtened, and come to the Church, according to the law, as good ſubiects ſhould doe. I anſwer, neither doe *Turkes* nor *Iewes* hate God, if this be all: for, they denie not the Godhead, but acknowledge it, and are circumciſed, and liue more ſtrictly in their deuotions thẽ moſt Chriſtians. Here is therefore more required, or elſe we ſhall make them alſo good freinds with God: But a man may hate God, and be neither *Turke* nor *Iew*; hee may *acknowledge* Chriſt and the Trinitie, and yet hate God. For, as Chriſt ſaith, D *He that is not with me, is againſt mee, and he that gathereth not with me, ſcattereth*: So is it here; He that ſeeketh not, ſerueth not, and loueth not God, *hateth* God: for there is no man can know God, but muſt needes either for his mercies loue him, or elſe hate him for his iuſtice againſt ſinne and ſinners. Againe, Chriſt bids vs, *If you loue me keepe my commandements.* If then to keepe Gods commandements be a ſigne of one that loues God, it is a ſigne that one loues not God, when he hath no care to keepe them. By which two places, it appeares, that whoſoeuer makes not conſcience of ſinne, is Gods enemie, and that God ſo reputes him: therefore let this feare euery man from liuing careleſly in his ſinne, and driue him to true repentance: for elſe let him aſſure himſelfe, God is not ſo *plentifull a rewarder* of them that ſeeke him, but he is as *powerfull a reuenger* vpon thoſe that hate him.

Laſtly; *If God bee a rewarder of them that ſeeke him*, we learne the great difference betwixt *Gods* ſeruice and the *deuills*. The deuills ſeruants are fed with faire words, but get nothing, the deuill is able to giue them nothing: but Gods ſeruants (as we ſee here) are plentifully *rewarded*. God is a *rewarder* of them that ſeek him: but the deuil is a *deceiuer* of them that ſerue him. But will ſome ſay, There is none ſo madde to be the deuills ſeruants. I anſwer: He that doth any mans worke, is either his ſeruant or his ſlaue: but euery ſinfull wicked man doth the deuills worke: for ſinne is the deuils worke; therefore all impenitent ſinners are the deuills ſeruants. It is Chriſts argument to the Iewes: *You are of your father the Deuill, for the workes of your father you will doe: murthers and lies are his workes, you liue in theſe ſinnes, and doe theſe workes; therefore you are his ſeruants.*

Ioh.8.41.44.

Again, the holy Ghoſt teacheth vs, that *whoſoeuer committeth ſinne* (and liueth therein without repentance) *the ſame is the ſeruant of ſinne.* Now ſinne is but the *bawde* or broker to the deuill: they that are the ſeruants of ſinne, ſinne preferres them to the deuill, and ſo they become his ſeruants; therefore whoſoeuer is the ſeruant of ſinne, is by that meanes the ſlaue and ſeruant of the deuill alſo. Which if it bee true, it will fall out vpon the reckoning, that the deuill hath more ſeruants in the world then God hath: which is ſo much the more lamentable, in as much as he deludeth all his ſeruants, & is not able to *reward them*, nor to giue them any good thing.

Rom.6.16.

But ſome will ſay, this is nothing ſo: for contrariwiſe, who haue the honours, pleaſures, and wealth of this life, who haue hearts eaſe and the world at will, but ſuch men? I anſwer: True, it is commonly ſo: but haue they thoſe from Satan? No, not the leaſt of them all, but all from God: for euery man is Gods child by creation, and ſome by grace, to euery one of his children he ordaines and giues a *portion*: but to his children by grace *a double portion*, both here, and in heauen. The wicked men, they will not feare nor ſerue him; therefore they haue no part nor portion in heauen, but here they haue it: So ſaith Dauid; there are ſome men, which are *men of this world, and haue their portion in this life: theſe mens bellies God filleth with his hidden treaſures, they and their children haue enough, and leaue the reſt for their children after them.* Where it is manifeſt, that wicked men haue their parts and portions of Gods bleſſings in this world, and that all their wealth and pleaſures are graunted them by and *from God*, as their portion; reſeruing the principall part of the portion of his children

Pſal.17.14.

Luk.16.25.

for a better life. Therefore all the *good things* of this life, which *Diues receiued*, and all wicked men doe receiue in this life, are not any rewards of Satan, but gifts of *God*; ſo vnworthy a maſter is the deuill to ſerue. Indeede he will promiſe his poore ſlaues any thing, but can performe nothing, but will lie vnto them and deceiue them. He told Chriſt confidently, when he let him ſee the glorie and greatneſſe of this world, *All this is mine, and I giue it to whome I will*: but he was a lier *from the beginning*, and ſo he is here. He lied to the firſt *Adam*, and no maruell, that he dare auouch ſo fond and loude a lie in the preſence of the ſecond *Adam*, Ieſus Chriſt. He promiſed the *firſt Adam*, to make him God, and here the *ſecond Adam* to make him King and Lord of all the world, and the glorie of it: but he performed both alike, he deceiued the firſt, and ſo had the ſecond alſo, if he had truſted him. Nor did euer any truſt him, but he deceiued him (I meane euen for the baſe things of this life): witneſſe elſe all his witches (his moſt deuoted and profeſſed ſeruants of all other) if euer he made any one of them wealthie: all ages are not able to ſhew one. Whereas, on the other ſide, there was neuer man that ſerued God, but had a competent meaſure of comforts for this life (and ſome, abundance) & yet all that, is but the firſt fruits and beginnings of that *reward*, which is laid vp for them in another world. Which beeing true, is it not a ſtrange and lamentable caſe, to ſee men (for all this) debaſe themſelues to this baſe and ſlauiſh ſeruice of Satan, and to refuſe this high & honourable ſeruice of almighty *God*? A common ſeruant in this world hath more wit: he, if he can here of a better ſeruice, a Maſter who giues better wages, and who better preferres his ſeruants, will leaue his old maſter, and make meanes to get the other. And ſhall not we be as wiſe for both ſoule and bodie, as they for the bodie alone? Shall they leaue a man for a man, and ſhall not we leaue the deuill for God?

Luk.4.6,7.
Ioh 8.44.
Gen.3.4,5.

Let vs therefore abandon the baſe ſeruice of Satan, who neither can, nor will reward them that ſerue him; put away ſo ill a Maſter, who hath not ſo much as meate and drinke to giue vs (for we haue euen that from God: but of his owne, he hath nothing to giue vs, ſaue in this world ſorrow, and ſhame, and an *ill conſcience*; and in the world to come, the torments of hell with himſelfe:) And let vs all ſeeke the bleſſed ſeruice of God. If we know not how to attaine it, goe to Chriſt by hearty confeſſion of thy ſinnes, and earneſt prayer, and he will preferre thee to God his Father: for neuer was any denied, that with a good and true heart, offered himſelfe to Gods ſeruice. Then ſhall we feele and finde what a bleſſed thing it is to be Gods ſeruant: of whom, it was euer true, which the holy Ghoſt here ſaith, and is and euer ſhall be, that *Hee is an honourable rewarder of them that ſeeke him*.

And thus we haue (in ſome part) the mea-
A ning and vſe of this notable ſentence: wherein we haue ſtood the longer, because it is one of the moſt excellent principles of all *Practical diuinitie*.

Hen faith.

Now put all together, and we ſhall ſee how it prooues *Henoch to bee taken away by faith*; which is the firſt ground, and the maine matter of all this example, and of theſe two verſes.

God is a rewarder of all his children that ſeeke him by faith: therefore it is faith by *which Gods children pleaſe God*: and therefore holy *Henoch* who was taken *up by God* from earth to heauen, both pleaſed God *by faith*, and by *faith was taken away*.

And thus much for the commendation of
B *Henochs faith*, and conſequently the examples of ſuch, as liued in the firſt world before *the flood*.

Now followeth the example of *Noah*, who liued in both worlds, both before and after the flood.

Noahs faith.

VERSE 7.

C **By Faith, Noah beeing warned of God of the things which were as yet not ſeene, mooued with reuerence, prepared the Arke to the ſauing of his houſhold: through the which Arke he condemned the world, and was made heire of the righteouſneſſe which is by**
D ***faith.***

IN this verſe is contained the *third example*, and the laſt in order of thoſe who liued afore the flood, in the firſt and old world; namely, of the renowned Patriarke *Noah*, the tenth from *Adam*.

3. Exampl of Noah.

Of whom and whoſe faith, great and glorious things are ſpoken in this verſe; & that in a high and excellent ſtile, full of maieſtie, and diuine eloquence.

Concerning *Noahs* faith, two points are laid down; firſt, the *ground of his faith*: ſecondly, *the commendation* of it.

The *ground* of his *faith* was a ſpeciall reuelation from God, in theſe words; *Noah beeing warned of God.* The things reuealed, whereof God warned him, are laid downe two wayes: firſt, generally, to be *things as yet not ſeene*; then particularly three in number.

1. Gods *Iudgement* vpon the ſinfull world, that hee was purpoſed to deſtroy it by water.

2. Gods mercie on *Noah*, that he would ſaue him, and his family.

3. That he would ſaue him by an *Arke*, and therefore he muſt make one: and theſe be the things whereof *Noah* was warned of God.

His faith is *commended* by three worthy effects or operations in him. 1. It *mooued in him reuerence*, or a reuerent regard of the warning ſent him from God. 2. It made him *prepare the Arke*: of which Arke there are ſet downe two ends; 1. It *ſaued his houſhold*. 2. It *condemned the world*. 3. It *made him heire of the righteouſneſſe, which is by faith*.

This, I take it, is the true reſolution of theſe words: & they containe many excellent things concerning his faith.

By faith Noah *beeing warned of God, of the things which were as yet not ſeene*;

By faith, that is, by a generall and hiſtoricall *Faith*, and alſo by a true and ſauing *faith* in the *Meſſias* to come, *Noah* beeing warned of God of the iuſt *Iudgement* hee purpoſed to bring vpon the world, by an vniuerſall flood; and of his *mercifull prouidence*, to him and his family, that hee would ſaue them by an *Arke* (all which things were then to come, and therefore vnſeene) he *beleeued* theſe forewarnings of God: and therefore, in reuerence to this meſſage from God, hee prepared the Arke, and thereby ſaued his houſhold, and condemned the wicked world. And ſo his *faith*, by all theſe appearing to be a true & liuely faith; did make him a iuſt and *righteous* man in Gods ſight. This is the ſumme and ſubſtance of *Noahs* example: let vs ſpeake of the ſeuerall parts in order.

The firſt point is, the ground of his faith, a *warning or an anſwer from God*. For, he beeing a righteous man in that wicked age; wherein all the world weltred in wickedneſſe, and walking before God in great holineſſe; when no man cared for religion, he had this ſpeciall fauour from God, that when hee purpoſed to deſtroy the world for their ſinne, he firſt of all reuealed to righteous *Noah* that purpoſe of his. So that theſe words haue reference to the reuelation which *Noah* had from God, in the 6. of Geneſis. For, this meſſage came not from God by any Prophet (for we know none in thoſe euill dayes, except *Noah* himſelfe) but either by the miniſterie of an *Angell*, or elſe by immediate reuelation from God himſelfe; and this fauour he receiued from God, not for any cauſe in the world, but becauſe he was a holy and righteous man.

From hence, we may learne diuers excellent inſtructions.

A First, whereas God maketh choiſe of *Noah*, to reueale vnto him his counſell, and his iudgements to come; we learne that this is a prerogatiue which God beſtowed on ſuch as feare him, he reuealeth his counſels to them in a ſpeciall manner, whether they be purpoſes of Iudgements vpon his enemies, or of mercies vnto his Church. Thus dealt he with *Abraham*, Gen. 18. 19. *Shall I* (ſaith God) *hide from Abraham the thing that I will doe?* which thing was, the deſtruction of Sodome, and her ſiſters. And ſo when the *Sodomites* liued in wanton careleſneſſe; and put farre from them the euil day, then *Abraham* knew from God their deſtruction was at hand. And as in that, ſo it is generally true in all his great workes: that the
B *Lord God will doe nothing, but hee reuealeth his ſecrets to his ſeruants the Prophets*, Amos 3. 7. Now this is not a prerogatiue of Prophets alone, or of ſuch as were extraordinarie men as *Abraham* was: but the *ſecrets of the Lord are amongeſt ſuch as feare him*, Pſalm. 25. 14. All that feare the holy name of God, are Gods freinds, and of his counſaile: and therefore not *Abraham* onely is called the *freind of God*, Iames 2. 23. But of all true beleeuers, ſaith Chriſt, Iohn 15. 14. 15. *You are my freinds, If you doe what I commaunde you: henceforth I call you not ſeruants, but freinds; for the ſeruant knoweth not what his Maſter doth; but all*
C *things that I haue heard of my Father, haue I made knowne vnto you*: As if he had ſaid, I will communicate and impart my ſecrets vnto you, as one freind doth vnto another, as farre as ſhal be fit for you to know. And the Apoſtle ſaith, 1. Cor. 2. 15. *A faithfull and a holy man diſcerneth into the deepe counſailes of God*; which are reuealed vnto them, as much as concerneth their ſaluations, and ſometimes more; as here, vnto *Noah*, who was fore-warned of God, *of things then not ſeene*.

This prerogatiue of Gods children, is to be vnderſtood with ſome cautions.

Firſt, that this is more proper to Prophets, and holy Miniſters of God, then to ordinarie Chriſtians.

Secondly, that it was more ordinarie in the
D *old teſtament*, then now in the dayes of the *Goſpell*. If any obiect, Then the ſtate of the church afore Chriſt, was better then it is now vnder Chriſt; I anſwer, not ſo; for firſt, we are recompenſed by hauing the Scriptures perfect, and compleate, which they had not: and by hauing the ſubſtance of their ſhadowes, and the performance of their promiſes: in which reſpects our ſtate is farre more excellent then theirs. And ſecondly, for this particular, I anſwer, they indeed had more ordinarie reuelation of matters perſonall and priuate, and not directly touching ſaluation: but of ſuch things as are generall, and doe neceſſarily concerne ſaluation; we in the time of the new Teſtament, haue more euident demonſtration, and more full reuelation, then they had afore Chriſt. For example, parti-

cular mercies to ſome faithfull men, or particular iudgements on Gods enemies, whether particular men or whole kingdomes, were after reuealed to godly men, in thoſe daies (as here to Noah:) but ſaluation by the Meſſias, & the manner how the Meſſias ſhould ſaue his Church, is more fully & plainly reuealed now, then in thoſe daies.

Out of which conſideration ariſeth the third caution; which is, that reuelations of Gods wil, to be expected now vnder the Goſpel, are ordinarily nothing elſe, but theſe; the true meaning of Scripture, & a diſcerning of true Scripture from forged, of true Sacraments from ſuppoſed, of true doctrine from falſe, of true Paſtors from falſe Prophets. Theſe and ſuch like, as farre forth as they are neceſſarie to ſaluation, all true and faithfull beleeuers (which out of an humble heart, by deuout prayer doe ſeeke it at Gods hand) are ſure to haue reuealed vnto them from God. But as for other purpoſes of God, of perſonall and particular matters, or what ſhall be his bleſſings, or what his iudgements to theſe and theſe men, families, cities, or kingdomes; or when, or how he will change ſtates, or tranſlate kingdomes; or by what extraordinarie meanes hee will haue his Goſpel propagated, or a declining Church or State vpholden; theſe we are not to expect, nor eaſily to beleeue any that ſhall ſay, ſuch things are reuealed vnto them. And yet we tie not the Lord in ſuch ſtrait bonds, but that he may ſometime extraordinarily reueale his purpoſe therein, to ſome his ſelected ſeruants: yet prouided, that this reuelation be examined and allowed of the Church. But as for ſuch things as concerne immediately the ſaluation of our ſoules, gods ſpirit doth moſt comfortably reueale them vnto vs, in our *prayers*, in his *word*, and in his *Sacraments*: of all which, it is moſt true, that *the ſecrets of God are amongſt them that feare him.*

The vſe of this doctrine is double; for inſtruction, and for exhortation. For our inſtruction, here we learn how to anſwer the church of Rome: they aske vs, how doe we know true religion from erroneous; or true Scripture, or Sacraments from forged? We anſwer, firſt, by it ſelfe, by ſight and ſenſe of the excellencie thereof; as we know gold from braſſe, or ſiluer from lead. But what if the braſſe or tinne be guilded ouer? I anſwer ſecondly, we can know gold from braſſe, and ſiluer from tinne by the ſound and ſmell, and hardneſſe to endure, and by the operation: ſo there is a ſpirituall ſound of the Scriptures in the eares of a Chriſtian, a ſpirituall comfort and taſte in true religion, a ſpirituall operation (in holy mens hearts) of the true Sacraments. But what if falſe Prophets come in ſheepes clothing, and by lying wonders, ſo ſeeme to giue the ſame ſound, taſte, ſmell, vertue, and operation vnto their forgeries, or at leaſt challenge it, and ſay, that theirs is true? I anſwer laſtly, that we know true Religion, true Scripture, true Sacraments, true Prophets, true Doctrines from falſe, by a holy and ſupernaturall reuelation from Gods ſpirit; which, by euident and powerfull demonſtration, aſſureth vs what is true, and what is falſe, for the ſubſtance of ſaluation. And this ſpirit is giuen to all, that in true humility doe ſeeke it, in holy praier, and in a holy & frequent vſe of Gods word and ſacraments; and to none els. And ſurely if the Papiſts were as well acquainted with the ſpirit of God, as they are with their owne forged reuelations, they would neuer denie it. By force of this teſtimonie a Chriſtian man knoweth, as aſſuredly as that God is God, that the Pope, as now he is, and as he exerciſeth his place and power, cannot be the true *Vicar of Chriſt*: and that Poperie, as it is now eſtabliſhed by the Counſell of Trent, and taught by the moſt learned of their ſide, cannot be the true religion, nor the ſafeſt way to heauen. And when queſtion is, what is the meaning of this place, *there is one God and one Mediatour betwixt God and man, the man Chriſt Ieſus*; if all the world ſhould ſay the contrarie, a Chriſtian man will know and beleeue there are *no more mediatours to God but Chriſt*: or of that place, *that Chriſt was offered for our ſinnes once for all*; that there is no ſacrifice can purchaſe vs pardon, but his: let Papiſts colour the matter by vnſound diſtinctions as much as they can: and the ſame might be ſhewed in diuers other points and places. And if any aske how this can be? I anſwer, Noah was *warned of God of things not ſeene*; So Gods children are warned and aſſured of God, of ſuch things as concerne their ſaluation, though they be things beyond ſenſe and reaſon, *Gods ſecrets doe belong vnto them*.

The vſe of exhortation is, that if God *warne* his children of his will, and reueale his ſecrets to them, this ſhould moue & excite vs to become truly and indeede Gods ſeruants: for we ſerue not a Lord that is ſtrange and auſtere vnto vs; that will not giue vs a good looke, or a faire word: nay, he is ſo farre from that, that he calls vs to his holy *Counſel*, and makes vs know his *ſecrets*, and communicates his owne ſelfe vnto vs by his bleſſed Spirit, and by that ſpirit reuealeth vnto vs many excellent myſteries of ſaluation, which the carnall and profane men of the world neuer dreame of.

In the ſecond place, let vs obſerue, that Noah *being thus warned of God* in this particular matter (as he hath beene formerly warned and taught of ſaluation by a Meſſias to come) beleeueth not onely the generall promiſe of ſaluation; but alſo this particular promiſe of his preſeruation and deliuerance. Out of which his practiſe we may learne two things.

Firſt, that faith is a ſupernaturall worke of God in thoſe that haue it. That it is a *worke of God*, it appeareth in that it alwaies acknowledgeth and beleeueth Gods word: that it is *ſupernaturall*, it appeareth in that it apprehendeth and beleeueth whatſoeuer Gods word deliuereth, be it neuer ſo incredible to reaſon or ſenſe. But how doth God worke this faith? By his word: for as God is the author & worker of faith, ſo God hath appointed a meanes whereby he workes it, and that is his *Word*; which word of God is the onely ordinarie outward meanes to worke faith. And that word of God is two waies to be conſidered: either as *reuealed* by God himſelfe (as to Noah here); or elſe, beeing written by God, is either preached by his Miniſters, or read by a mans ſelfe in want of preaching: and theſe are all one, and are all meanes ordained of God to worke faith; and that not onely to begin it where it is wanting, but to augment it where it is begun.

Which beeing ſo, it muſt teach vs all, not onely with ſpeciall care and reuerence to *heare* the word, by whomſoeuer it is preached; but alſo to heare it read; yea, to *reade* it our ſelues with all diligence. So doing, it will worke out, and make perfect in vs that holy faith, which will make vs bleſſed in our ſelues, and accepted of God, as it did Noah in this place.

Secondly, here we learne what is the whole *Obiect of faith*, or what is all that that faith beleeueth; namely, nothing but Gods word, and all and euery word of God. So that faith hath two obiects, differing not in nature, but in degree, principall, and inferiour. The *principall* obiect of true faith, is the promiſe of ſaluation by *Chriſt*. The inferiour obiect thereof, are all other particular promiſes, of ſafety, deliuerance, prouidence; helpe, aſſiſtance, comfort, or what other benefit ſoeuer is made either to the whole Church, and ſo incluſiuely to any particular man; or which are perſonally made vnto him. For, ſauing faith beleeueth not only the grand promiſe of ſaluation, but all other promiſes either of ſpirituall or corporall bleſſings, which are ſubordinate to the great Promiſe, and doe depend of it, and are therefore apprehended by the ſame faith. So, Noah here had alreadie apprehended the maine Promiſe of ſaluatiō by the Meſſiah, and had *laid it in his heart*: and afterward when this particular promiſe of his deliuerance was made, by the ſame faith he laid hold on it alſo. And it is good reaſon that faith ſhould doe ſo: for if it apprehend the *greater* promiſe, then no maruell though it take hold of all other *inferiour* promiſes, which are but dependances vpon the principall.

By this that hath beene ſaide, it appeareth, that we are wrongfully charged by them, who ſay, we teach that ſauing faith beleeueth onely ſaluation by Chriſt, or apprehendeth onely the promiſe of ſaluation in Chriſt: for, we ſay and teach, It apprehendeth alſo other particular promiſes, & euen the promiſes of outward and temporall bleſſings; as appeareth in this example of Noah.

Laſtly, in that Noah a faithfull man is here warned of God of the dangers enſuing, that ſo he may auoid them; wee may learne the louing care that God hath ouer them, who haue a care to feare and ſerue him. Thus dealt hee with his children in all ages, for their comfort and preſeruation, to encourage all men to ſerue God in truth and vprightneſſe, as here Noah did: for, ſo doing, they may aſſure themſelues of Gods care and prouidence ouer them; euen then, when his wrath ſmokes againſt the ſinners of the world: and that furthermore in all exigents and extremities, hee will teach them, either from his word, or by the counſell of ſome others of his children, or elſe by his owne ſecret inſpiration, what they are to doe, and what courſe to take, for their ſafetie and deliuerance.

How often ſhall a Chriſtian man finde in the courſe of his life, that God put into his minde, to anſwer thus or thus, or to foreſee this or that; by which his ſo doing, he eſcaped ſome great danger: ſo that (though not in the ſame manner as Noah was) all faithfull men doe daiely finde, that they are warned by God of ſuch things as doe concerne them.

But what were thoſe things whereof Noah was warned from God? The text ſaith: *Of the things which were as yet not ſeene.*

This hath not relation to the time, when the holy Ghoſt wrote theſe words, but when God gaue the warning to Noah; for then they *were not ſeene*, but were to come: for they were not performed for many yeares after, as ſhall appeare in the particulars.

Particularly they were theſe three: Firſt, the great and iuſt *wrath*, which God had conceiued againſt the *ſinnefull world*, for the vniuerſall corruption and generall ſinfulneſſe thereof. Noah was a *Preacher of righteouſneſſe* to that wicked age; and as *S. Peter* ſaith (1. Epiſtle 3.21.) *The very ſpirit of Chriſt preached in him*: but they contemned both him, and the ſpirit by which he ſpake; and made a mocke of him, and all his holy admonitions, and ſolaced themſelues in all their ſinnefull pleaſures, without feare or reſpect of God or man, pleaſing themſelues in their owne defiled wayes, & promiſing to themſelues, ſafety and ſecurity. But behold, this Noah, whom they eſteemed a baſe and contemptible man, vnworthy of their company; to him is reuealed, how ſhort their times, and that they muſt be cut off in the midſt of their iollity. Gods children, whome wicked men doe thinke and ſpeake of with great contempt, doe know full well the miſerable ſtate of ſuch men, and the fearefull dangers hanging ouer them, when the wicked men themſelues are farre frō thinking of any ſuch matter.

The ſecond thing, which God *reuealed to* Noah, was, that he would *ſaue him* & his family frō periſhing by the waters, which he would bring vpon the world. His *faith was not in vaine*: God rewarded it with a ſingular preſeruation. Thus dealt he alwaies with his children, deliuering *Lot* out of Sodome (Gen. 19.), *Rahab* out of

Hierico: Ioſhua 6. 21. The *Kenites* from the Amalekits, 1. Sam. 15. and here *Noah* out of that generall deſtruction. And this God aforehand reueales vnto him, for his greater comfort and ſecuritie: that when ſignes and ſtrange tokens did foretell and ſhew, that ſtill the deſtruction was nearer and nearer; ſtill *Noah* might comfort himſelfe in the aſſurance of that mercifull promiſe which God had made him of his deliuerance, and of his family alſo for his ſake.

The third thing *reuealed* to him, was the meanes whereby he ſhould be ſaued from the vniuerſall flood; namely, by an *Arke*; which for his more aſſurance he is bid to make himſelfe; that ſo at euery ſtroke he gaue, he might remember this mercifull promiſe of his God vnto him. For as euery ſtroke in the making of the Arke, was a loud ſounding Sermon vnto that ſinfull generation, to call them to repentance: ſo was it alſo an aſſurance vnto *Noah* of his deliuerance. Of which Ark, and of *Noahs* obedience in making it, wee ſhall hereafter ſpeake at large. And thus much concerning the ground of *Noahs* faith, which was a *warning* or reuelation from God.

Now followeth a ſecond point, namely, the *commendation* of his faith, or a deſcription of the *excellencie* thereof, by diuers and ſingular effects.

Mooued with reuerence.

The firſt effect of his faith is, *It mooued in him a reuerence*, or a reuerent feare of that *God* that ſpake to him, and of his iuſtice towards ſinne & ſinners, and of his *mercie* towards him.

In this effect we are to conſider two points: 1. The *ground* of this reuerence. 2. The *occaſions or motiues* of it.

The ground whence this *reuerence* ſprang, was his true & ſauing *faith*; for the holy Ghoſt firſt tells vs of *Noahs* faith, and afterwards of this *reuerent* feare he had of God, and his great workes.

Where we learne, that whoſoeuer is endued with ſauing *faith*, is alſo touched with feare & reuerence at the conſideration of God, and his glorious workes, whether they be works of his power, his *wiſdome*, his *mercie*, or his *iuſtice*, or of all together.

For the firſt: *Dauid* could not ſee the works of Gods *power* in the creation, Pſalm. 8. *But when hee looked vp and beheld the heauens, the workes of Gods hands, the moone and the ſtarres which he had ordained*; he forthwith fell into a *reuerence* and admiration of Gods mercie to man, for whom and whoſe vſe he made them all.

For the ſecond, the ſame *Dauid* could not enter into conſideration of Gods *wiſdome*, in the admirable frame of mans bodie, Pſal. 139. 13. &c. but he preſently falls into a reuerence & admiration thereof in moſt excellent and paſsionate words: *Thou poſſeſſeſt my reines, thou coueredſt mee in my mothers wombe: I will praiſe thee, for I am fearefully and wonderfully made: Meruailous are thy workes, and that my ſoule knoweth right well: My bones are not hid from thee, though I was made in a ſecret place, yet thy eyes did ſee my ſubſtance when I was without forme, and in thy booke were all my members written, which in continuance were faſhioned, though there were none of them before. How deere therefore are thy counſells to mee, O God!* Thus we ſee how this holy King, cannot content himſelfe with any tearmes, to expreſſe his religious & reuerent conceite of Gods maieſty.

For the third, Gods *mercifull* workes to his Church and children, haue alwaies beene conſidered of by good men with great *reuerence*. And, *What ſhall I giue vnto the Lord*, ſaith Dauid, *for all his benefits poured on mee?* (Pſalm. 116. 12.)

But eſpecially, the *Iudgements* of God haue beene alwaies entertained of Gods children with much *reuerence* and admiration. Bleſſed *Dauid* ſaith, *My fleſh trembleth for feare of thee, and I am afraid of thy Iudgements*, Pſal. 119. 120. How would this noble King haue trembled and beene afraid, if he had beene a priuate man? And how glorious is *God*, and his workes of Iudgements, whereat euen *Kings* themſelues doe tremble? And the Prophet *Habbacuk* ſaith, that when hee but heard of Gods iudgements to come, *his belly trembled, his lips ſhooke, rottenneſſe entred into his bones*, Habba. 3. 16. And thus Noah here, hearing of Gods iuſt wrath againſt the ſinfull world, & of his purpoſe to ouerthrow all liuing fleſh by water, was mooued with great feare and reuerence at this mighty worke of God: and from the view of this his great and iuſt iudgement, his *faith* made him ariſe to a more earneſt conſideration of the maieſtie of God. By all which, it is more then apparant, that true faith (whereſoeuer it is) worketh a holy feare and reuerent eſtimation of God, and of his workes, and of God in and by his workes: whereby on the contrarie ſide, it followeth, that therefore to thinke baſely or ordinarily of God, to thinke ſcornefully of his works, or to denie his power and his hand, in the great works, either of mercy or iudgement done in the world, is an argument of a profane heart, & wāting true faith.

The vſe of this doctrine diſcouers the profaneneſſe, and the great want of *faith* that ordinarily is in the world. And that appeares by two euidences: the firſt, is to mens owne *conſcience*: the other, is to the viewe and ſight of all the world.

Firſt, men may ſee in themſelues a profane heart, and voide of faith, by this euidence. For, doth a man in his heart thinke baſely of God, his power, his iuſtice, or his mercies? Doth he either doubt of them? or, granting them, doth he thinke of them without feare and amazement? Then aſſuredly his heart is voide of true faith, and farre from the life and power of religion. For aſſuredly, where God is *knowne and beleeued*, there that mans heart (though he be a King) cannot once thinke of God, without a reuerence of his Maieſtie, and an admiration *at his greatneſſe*, and his *owne baſeneſſe*: therefore the want of this, argueth a want of true religion and true *faith* in mens hearts.

Secondly, this profaneneſſe diſcouers it ſelfe to the *world*, by want of reuerence to Gods *workes*. Let the Lord ſend vnſeaſonable *weather*, or *famines*, or *plagues*, or any ſtrange ſignes in heauen or in earth; forthwith they are but fooles that crie out, Behold *the finger of God, the hand of God*: No, this is nature, and is produced by naturall cauſes. Ill weather comes from the *ſtarres*: famines from ill weather, and mens couetouſneſſe: Plagues from famines, or from ill aires, or elſe by apparant infection from another place. But cannot nature and naturall means haue their place, vnleſſe they haue Gods place; God ouerthroweth not them; why ſhould they ouerthrowe God? Yet thus it is in the world, and thus God is robbed of his glory: and he is but a ſimple fellowe, which is *mooued with reuerence* at ſight of ſuch things, or begins to magnifie Gods power and iuſtice in the. This is too apparant to be denied, for, haue wee not now as great cauſes of feare as can be? *Noah* heard of *water*, and we heare that *fire* is to deſtroy the world: and yet where is he that is *mooued with reuerence*, as *Noah* was; and yet *Noah* could ſay, The flood ſhall not be, theſe 120. yeares: but who can ſay and prooue that this world ſhall not be deſtroyed by fire within theſe 120. yeares? And till the flood came, they had doubtleſſe many other plagues, which were fore-runners of the generall deſtruction; all which as they came, *Mooued Noah vnto reuerence*: and ſo wee, in this age, doe ſee the great workes of Gods Iudgements, vpon men, vpon families, vpon townes, vpon countries, and whole kingdomes, and we feele his heauie hand in many ſharpe ſtrokes; but who and where are they whoſe hearts feare God the more, and doe tremble in the conſideration of his Iudgements. Nay, alas, amongſt many it is but a matter of mockerie ſo to doe. This is not the *fault* of our religion, but the *want* of it: for if men truely knowe and beleeued in God, they could not thinke nor ſpeake of God, nor looke at his workes, but with feare and reuerence. For as our feare of God is, ſo is our faith: little feare of God, little faith: and no feare at all, no faith at all. Let therefore all men ſhewe their religion by their feare of God, and let euerie Chriſtian acknowledge God in his workes: England hath beene faulty herein in one point eſpecially. We haue had *great plagues*, which haue takē away many thouſands in ſhort time, wherein God hath ſhewed himſelfe mightie againſt our ſinnes: but Gods hand would not be ſeene nor acknowledged, but onely nature and naturall cauſes. But let *England* take heed, that God ſend not a plague ſo generall and ſo grieuous, that euen the moſt profane men, (euen the ſorcerers of Egypt if they were here) doe A acknowledge that it is the *finger of God*; and ſo giue God that *due reuerence*, which in his ordinarie viſitation hee hath not. Thus wee ſee the ground whence this reuerence in *Noah* ſprang; namely, his faith.

Now let vs ſee the *occaſions* or conſiderations in *Noahs* heart, that made him feare. The *ground* whereupon hee feared, was true faith; for elſe he had not beene capable of any feare or reuerence of God; but the occaſions which ſtirred vp this feare in him, were ſom things els.

Now if we looke to humane reaſons, *Noah* had no cauſe at all to *feare* as he did. For firſt, the Iudgement was *farre off*; 120. yeares after: and common reaſon ſaith, it is folly to feare any thing ſo far off; but it is time enough to feare, B when it is neere at hand. Againe, hee was *one ſingle man*, and the world was full of wiſe and mightie men: they all heard of it, yet none of them feared; therefore their example might preuaile with him, to keepe him from feare, and to make him ſecure and careleſſe with the reſt: for examples are ſtrong, eſpecially when they are ſo generall.

Thirdly, the *ſtrangeneſſe* of the Iudgement threatened, was ſuch, as might driue any man (in reaſon) from fearing it at all. For firſt, who would euer beleeue, that God would drowne all the world with water? ſuch a thing neuer had beene, and therefore, how could it be? And againe, If all ſhould be drowned, who would think that *Noah ſhould eſcape*, and none but he?

Theſe three conſiderations, beeing wayed C in the ballance of mans reaſon, would haue kept *Noah* from fearing, or beleeuing this word of God. But, behold the *power of faith*: it goeth beyond all humane reach, fixeth it ſelfe faſt on Gods word; and therefore he not onely beleeueth it, but hath furthermore his heart poſſeſſed with a great *reuerence* of Gods Maieſtie vpon this meſſage. And there were three *motiues* ſtirring him vp vnto this *Reuerence*.

Firſt, the conſideration of Gods ſtrange Iudgement vpon the ſinful world; to ſee that his wrath was ſo prouoked, that hee ſhould bring ſo vnwonted a plague: ſo *ſtrange* both for the *nature of* it; a flood of water to drowne men: whereas generally all men can auoide the D violence of that element; and for the *meaſure* of it, ſo great, as it ſhould drowne all the world, and deſtroy all men.

Now, that which this *Iudgement* of God wrought in *Noah*, the ſame effect ſhould Gods Iudgements worke in vs; namely, they ſhould mooue vs with reuerence. For, as Chriſt ſaith, *Our dayes are like Noahs: As it was in the dayes of Noah, ſo ſhall the dayes bee before the comming of Chriſt*, (Matthew. 24. 37.) Theſe daies are as wicked, men are as couetous, as cruell, as malitious, as voluptuous, and yet as ſecure, as they then were; as full of ſinne, and yet as dead in ſinne as they were then. Therefore *Noah* looked for a flood 120. yeares after: & who can tell whether our world ſhall laſt ſo long a time or no? at leſt we may ſafly ſay (whatſoeuer the world doth) there is no man liueth, but within far leſſe time then 120. yeares, is aſſured to be throwne to hell by a *flood* of Gods wrath at his death, vnles in the meane time he repent: and yet alas where is hee that is mooued with reuerence at conſideration hereof? The wicked man may eſcape the *water* of a flood: but he can not ſcape the *fire* of hel, he cānot eſcape death, he cannot eſcape the laſt Iudgement. Theſe are to come, yet they are ſure: why then doe not men feare as *Noah* did? hee feared 120. yeares afore it came. We can indeede tremble a little at a preſent Iudgement: as, when fire breakes out, when waters ouerflowe, when the plague deſtroyeth, or when famine conſumes: but to tremble at a *Iudgement* threatened, though it be a farre off, this is the worke of *true faith*. This was in *Noah*, and wrought in him a reuerence: and ſo would in vs, if it were in vs. When men crie *fire, fire*: we ſtirre, wee runne, we tremble; but God crieth in his word, the *fire of hell, the fire of his wrath*; and we care not, we ſtirre not, we leaue not our ſinne, wee are not mooued with reuerence, as *Noah* was: therefore it is more then manifeſt, that holy faith is wanting in the world, which *Noah* had.

The ſecond motiue, ſtirring vp this reuerēce in him, was the conſideratiō of Gods wonderfull mercie to him and his familie, in ſauing them. This mercy ſeemed ſo wonderful to him, both for that he knew it was vndeſerued (knowing himſelfe a ſinnefull man, and therefore not able to merit Gods fauour, and beeing priuie to himſelfe of his owne manifold imperfections) & alſo *vnexpected*, for he neuer thought to haue beene ſpared alone in an vniuerſall deſtruction: therefore he wondred with reuerence at ſo great a mercie. Thus Gods mercies doe not onely winne a mans heart to *loue* God, but euen to feare him with much reuerence: this *Dauid* prooueth (Pſalm. 130. 4.) *There is mercie with thee, O Lord, that thou maieſt be feared*: as though he had ſaid; thy great mercies to thy children, O Lord, doe make them conceiue a reuerent eſtimation of thee. This made *Dauid* crie out in a holy paſſion: *How excellent are thy mercies, O Lord*!

And as Gods children wonder at the excellencies of Gods *mercies* vnto them, ſo alſo at their owne *baſeneſſe* and vnworthineſſe. Thus doth holy *Dauid*, 2. Sam. 7. 18. (who as hee was a man of much faith, ſo was he full of excellent meditations, and reuerent ſpeeches of God, which are the true effects of faith) when God had ſet him in his kingdom, he ſaith, *Who am I, O Lord, and what is my houſe, that thou haſt brought me hither?* And 1. Chron. 29. 14. *But who am I, ſaith he, and what is my people, that we ſhould offer thus vnto the Lord?* And doubtleſſe euen ſo ſaid *Noahs* bleſſed ſoule often vnto the Lord, and to it ſelfe, *Who am I, O Lord, and what is my family*, that we ſhould be choſen out of ſo many thouſands, and be ſaued when all the A world periſheth?

Let vs apply this to our Church and State. If any Nation haue cauſe to ſay thus, it is *England*. God hath deliuered vs out of the thraldome of *Spirituall Egypt*, and led vs out; not by a *Moſes*, but firſt by a childe, then by a woman, and giuen vs his Goſpel, more fully, and freely, & quietly, then any kingdome ſo great in the world; and ſtill deliuereth vs from the curſed *plots of the Pope*, and tyranous *inuaſions* of the *Spaniard*, who thought to haue marked vs in the foreheads with the brand of infamie, and to haue done to vs as they haue done to other nations whome they haue conquered: but God from heauen fought for vs, & ouerthrew them B in their owne deuiſes; yea, the Lord *put his hooke in his noſtrells, and his bridle in his lippes, and carried him backe againe with ſhame and reproach*. We are vnworthie of ſuch a mercie, if our ſoules doe not often ſay vnto God: *O Lord, what are we, and what is our people*, that thou ſhouldeſt be ſo wonderfull in thy mercyes vnto vs.

And particularly this muſt teach euery Chriſtian to be a carefull obſeruer of the fauours and *mercies* that God vouchſafeth to his ſoule and bodie, to him or his: and the conſideration of them muſt make him daily be *mooued with reuerence*, and reuerent thoughts of Gods Maieſty; and ſtill as the Lord is more & more mercifull vnto him, to beare ſtill the more *feare and reue-* C *rence* vnto him for the ſame.

The laſt motiue of this *Reuerence* in *Noah*, was the conſideration of *Gods power and wiſedome*, both in the *Iudgement*, vpon the world, and in the *mercie* vpon him: for firſt, in the *Iudgement* it was wonderfull, that God would chooſe ſo weake an element as water to deſtroy and vanquiſh the huge *Giants of* thoſe dayes: but therein appeared firſt Gods *power*, that by ſo weake meanes can caſt downe his enemies; And againe, his *wiſedome*, that as an vniuerſall wickedneſſe had *polluted* the whole world; ſo a flood of *water* ſhould *waſh* the whole world. Secondly, the mercie was alſo wonderfull, that God ſhould chooſe to ſaue *Noah* by ſo ſtrange a meanes as an *Arke*, which ſhould ſwimme on D the waters. For *Noah* thought, if the Lord will ſaue me, he will either take me vp into heauen (as he did *Henoch* a litle before) or elſe make me builde a houſe vpon the top of the higheſt mountaine. But, the Lord will ſaue him by no ſuch meanes, but by an *Arke*: wherein appeared, firſt Gods power that would ſaue him by ſo weake a meanes, as might ſeeme rather to deſtroy him. For *Noah* muſt lie and ſwim *in the middeſt* of the waters, and yet be ſaued from the *waters*: and the *Arke* muſt ſaue him; which, in all reaſon, if the tempeſts had caſt it againſt the hard rockes & mountaines, or vpon the ſtrong Caſtles and houſes of the mighty giants, would haue beene broken in peices: and ſo it had, but that God himſelfe was the Maſter and Pilot in that voyage.

And ſecondly, Gods *wiſedome* ſhone clearely in this meanes; becauſe God would haue him ſaued not in ſuch ſort, as the world might not ſee it (as it would haue beene, if he had bin taken vp into heauen, or into the aire:) but would haue him ſaued in an *Arke*; that ſo all the wicked mē, as they were a dying in the water, or expecting death vpon the tops of the hills, might ſee him liue and be ſaued, to their more torment, and to their greater ſhame, who would not beleeue Gods word, as he did. For, as the wicked in hell are more tormented to ſee the godly in the ioyes of heauen: ſo doubtleſſe were the wicked of that age, to ſee *Noah* ſaued before their eyes. The view of this power and wiſedome of God herein, made *Noah* giue great reuerence to Gods Maieſtie.

And no leſſe ought it to worke in the hearts of all true hearted Engliſh men, and faithfull Chriſtians. For, did not the Lord reſtore and eſtabliſh the Goſpel to our nation, *by a childe*, and by a *woman*: and in her time when all other Princes were againſt her (contrarie to the rules of policie) and did not God in our late deliuerance, ouerthrowe our enemies, not ſo much by the power of man, as by his owne hand? Did not hee fight from heauen? *Did not the ſtarres and the windes in their courſes fight againſt that Siſera of Spaine?* Let vs therefore with bleſſed *Noah* ſtand amazed to ſee Gods mercies, and with reuerence and feare magnifie his great & glorious name.

And thus wee haue the three motiues that mooued in *Noah* this Reuerence of God: the conſideration firſt of his great *Iudgement* on the ſinnefull world: 2. Of his great *mercie* in ſauing him: 3. Of his admirable *power and wiſdome*, ſhewed both in the iudgement and in the mercie.

Hitherto of the firſt effect. It followeth;

Prepared the Arke.

The 2. *effect of Noahs faith*, whereby it is commended, is, that hee vpon a commandement receiued from God (as we heard before) doth *make and build an Arke*, wherein to ſaue himſelfe and his family. Concerning this *Ark*, much might be ſpoken out of the booke of Gen. but it is not to our purpoſe: which is no more in this Chapter, but to ſhew the *obedience and practiſe of faith*, and therein the excellencie of it. Now the point here to be ſpoken of, is not the *matter*, nor the *meaſure*, nor the *proportion*, nor the *faſhion*, nor the *uſes* of the Ark; all which in the 6. Chapter of Geneſis, are fully deſcribed: but the action and *obedience of Noah in preparing it*, as God bad him: whereof the holy Ghoſt (in Gen. 6. 22.) ſaith, *Noah did according to all that God had commanded him, euen ſo did hee.*

Now in this action of *Noahs* faith, diuerſe points of great moment are to bee conſidered.

Firſt, why did God bid *Noah make an Arke* 120. yeares before the flood, when hee might haue built it in three or foure yeares?

The anſwer is, God did ſo for diuerſe cauſes: ſome reſpecting the *ſinnefull world*, as that they might haue longer time, and more warnings to repent; euery *ſtroke* of the Arke, during theſe 120. yeares, beeing a loud *Sermon* of repentance vnto them. Againe, that they might be without excuſe, if they amended not: and laſtly, that their iniquities might be full, and their ſinnes ripe for vengeance. But of all theſe, we will not ſpeak, becauſe they cōcerne not *Noah*, of whoſe faith we are onely to ſpeake: let vs therefore touch onely thoſe cauſes which concerne *Noah*. And in regard of him, the Lord did thus, that he might trie his faith and patience, and exerciſe other graces of holineſſe in him. Thus God dealeth with his ſeruants alwaies: hee exerciſeth them many and ſtrange waies in this world. He led the Iſraelites in the deſerts of Arabia *fortie yeares*; whereas a man may trauell from Rameſes in Egypt, to any part of Canaan, in *fortie daies*: and this God did to *humble them, and try them, & to know what was in their heart* (Deut. 8. 2.)

God promiſed *Abraham* a ſonne, in *whom all the nations of the earth ſhould be bleſſed* (Gen. 12. 3.) But he performed it not of 30. yeares after (Gen. 21. 2.) He gaue *Dauid* the kingdome of Iſrael, and anointed him by *Samuel*, 1. Sam. 16. 13. But he attained it not of many yeares after; and in the meane time, was perſecuted and hunted by *Saul*, *as a flea in a mans boſome: or as a Patridge in the mountaines*, 1. Sam. 24. 15. and 26. 20. And thus God exerciſed him both in that and other his promiſes: as he ſaith, Pſal. 40. 1. In wayting I wayted on the Lord: and Pſal. 119. 82. Mine eyes faile for wayting for thy promiſe: O when wilt thou comfort me? Thus God dealt with them, and thus in ſome meaſure hee deales with all his children, *to humble and to try them, and to know what is in their hearts*; ſo that, in theſe caſes, men doe alwaies ſhew themſelues, and their diſpoſitions. When men enioye all things at their will and wiſh; who cannot make a faire profeſſion? but where men are long deferred, & kept from that is promiſed, and they expect, and are ſo long croſſed in their expectations, then they appeare in their owne colours.

And as God dealt with them, ſo wil he one way or other do with vs: if we be his ſeruāts, he will at ſome time of our life or other, lay ſome ſuch affliction vpon vs, as may trie vs, and our faith, and our patience, and our humilitie. For if we be hypocrites, and haue no true graces, but onely a ſhew; this will diſcouer it, and if we haue true and ſound faith, and patience, this wil make them ſhine like orient pearles in their true and perfect beauty.

Secondly, as God bad *Noah build an Arke* ſo long time before any neede of it; ſo he did, without denying or gaineſaying. So ſaith the ſtorie (in Geneſis) *He did according to all that God commanded him.* And thus the holy Ghoſt ſaith here, Hee beeing warned of God, by faith *prepared the Arke*: Where we learne, That where true *faith* is, there followeth true *obedience* to euery commandement of God: inſomuch as a godly beleeuing man no ſooner heareth any dutie to be commanded of God, but he thinkes his ſoule and conſcience is tied to obedience; and this is the nature of true faith. And it is as impoſſible to be otherwiſe, as it is for fire hauing fewell not to burne. Acts. 15.9. *Faith purifieth the heart*; namely, from careleſſe diſobedience to Gods word: for if from any corruption at all, then from it eſpecially, becauſe it is moſt contrarie to the pureneſſe of true faith.

This beeing ſo, ſheweth vs, not any fault in our religion (as the Papiſts ſlander vs) but the want of our religion, and the want of true faith in the world; for there is almoſt no obedience to Gods commandement. For firſt, Turkes and Iewes acknowledge not the Scriptures: and the Papiſts haue ſet aſide Gods commaundements to ſet vp their owne. And few Proteſtants haue the feeling of the power of true religion, and nothing indeede but a bare profeſſion; but it muſt be a feeling of the power of it, which produceth due obedience. And alas, we ſee men obey not Gods commandements. God ſaith, *Sweare not by my name vainely: keepe my Sabbath.* Where is there a man of many that feareth to breake theſe; Alas there are more mockers of ſuch as would keepe them, then carefull and conſcionable keepers of them. How truly ſaith Chriſt, *When the ſonne of man commeth, ſhall hee finde faith on the earth?* It is likely, therefore, theſe be the dayes, wherein we may wait for the comming of Chriſt; for the generall want of obedience, ſheweth the generall want of faith.

Commandements 3, 4.

But this *obedience* of *Noah* is better to bee conſidered of: for it was very excellent and extraordinarie; there beeing many hinderances that might haue ſtopped him in the courſe of his obedience, and haue perſwaded him neuer to haue gone about the *making of the Arke*.

As firſt, the great *quantity* of the Ark, amounting to many thouſand cubits; a worke of huge labour, and great charge.

Againe, the *length* of his labour, to laſt 120. yeares. It is a tedious thing, and troubleſome to mans nature, to be euer in doing, and neuer to haue done.

Thirdly, the building of it was a matter of much *mockery* to the world: for, it ſignifieth; 1. the deſtroying of the whole world; 2. the ſauing of him and his. Theſe things were taunted at by the worldly wiſe men of that ſinnfull age, and he was loudly laught at by many a man, to thinke all the world ſhould periſh; but much more, if all periſhed, to imagine, that he and his ſhould be deliuered.

Laſtly, the building of the Arke was a harſh thing to nature, and naturall reaſon, in many reſpects; for,

A First, that all the world ſhould be deſtroyed, ſeemed not *poſſible* to be, becauſe it neuer had beene.

Secondly, it ſeemed not *likely* that Gods mercy ſhould be ſo wholly ſwallowed vp of his iuſtice.

Thirdly, they muſt liue in the Arke, as in a cloſe priſon, without comfort of light or freſh aire, and amongſt beaſts of all ſorts, and that for a long time, he knew not how long. Now reaſon would tell him, he had better die with men, then liue with beaſts: and better die a free man and at libertie, then liue a priſoner; and better die with companie, then liue alone. And that if God had purpoſed to ſaue him, he could haue C vſed other meanes, and more eaſie, more direct, and more ſafe then this: that therefore his deliuerance was to be doubted of. And laſtly, reaſon would ſay: I may make my ſelfe a gazing and mocking ſtocke to the world for 120. yeares: and it may be then Gods purpoſe will be altred, and no flood will come: or if it come, I goe into the Arke, and it chance to breake againſt the mountaines, ſo that I periſh with the reſt, then am I worſt of all, who periſh notwithſtanding all my labour: therefore I had better let it alone, and take my venture with the reſt of the world.

Theſe doubtleſſe, and many ſuch naturall conſiderations came into his minde, and ſtood vp as ſo many impediments of his faith. But, C behold the power of true faith, in the heart of a holy man. It ouergoeth all doubts, it breaketh through all difficulties; to obey the will and word of God. Yea, it giues a man wings, with which to flie ouer all carnall obiections. Thus wee ſee it here in *Noah*, and afterward ſhall as cleerely ſee it in *Abraham*, and other holy men.

The vſe of this doctrine diſcouereth the weakeneſſe of many mens faith: for if the doctrin of the Goſpel go currāt with our natural affections, or ſeeme plauſible to our natures, we doe formally obey it: But if it croſſe our affections, or goe beyond our reaſon, or controll our naturall diſpoſitions, then we ſpurne againſt it, we call it into queſtion, we are offen-D ded at it, and denie our obedience. Here wants the faith of *Noah*, which carried him beyond the compaſſe of nature, and reach of reaſon, and made him beleeue and doe that which neither nature could allowe, nor reaſon like of, and which would be diſpleaſing to his naturall affections. Let vs therefore learne to practiſe true faith, by beleeuing forthwith what God ſhall ſay vnto vs, without asking aduiſe, or hearing the obiections of fleſh and blood. God threatned in times paſt the ouerthrow of the great *Monarchies* of the *Aſſyrians*, *Chaldeans*, *Perſians*, *Grecians*, *Romanes*: reaſon did make doubts how it could be, but faith beleeued it, and it is done. God in latter times threatned the fall of *Abbies*, and diſperſing of *Monkes*, for their wickedneſſe. It ſeemed impoſſible to reason: yet faith in some beleeued it, and it came to paſſe.

God now threatneth the ruine of *Babylon*, and the full reuelation of *Antichriſt*, and the ouerthrow of the new found Hierarchie of the *Ieſuits*, which glitter ſo in wordly glory, and in outward ſtrength: this ſeemes hard to bring to paſſe; but let *faith* beleeue it, for it is Gods word, and ſhall be fulfilled in his ſeaſon. God hath ſaid, that our *bodies* ſhall riſe againe, euen theſe bodies which are burned to aſhes, or eaten of beaſts, or fiſhes, or turned to duſt in the earth. This is a wonder to nature, an amazement to reaſon: but faith will beleeue it, and ſhall finde it true, for God hath ſaid it.

God ſaith, Chriſt is in the Sacrament *truely* and *really preſent* to the ſoule of a Chriſtian. Carnall ſenſes denie this, and naturall reaſon knoweth not how, but aſk with the *Capernaits*, *How can he giue vs fleſh to eate*? But faith beleeueth it, and knoweth how; though to outward ſenſe it cannot be expreſſed. And it was a holy and diuine ſpeech vſed by holy *Martyrs*; who beeing asked how Chriſt could be eaten in the Sacrament, and not with the teeth, anſwered; *My ſoule knoweth how*. God ſaith, *Wicked* men though they flouriſh neuer ſo, are *miſerable*; and good *men* are *bleſſed* aboue all other. Reaſon and worldly experience ſay this is falſe: but *true faith beleeues it*, and findes it true; for neuer did any child of God deſire to change his eſtate with the mightieſt or wealthieſt wicked man in the world. God ſaith, *Hee that will followe Chriſt muſt denie himſelfe*, and his owne deſires, and followe Chriſt in bitterneſſe and affliction. Nature ſaith, *This is a hard leſſon: who can beare it*? But faith beleeues it, yeelds to it, and endeauours the practiſe of it, becauſe God hath ſo commanded. Such is the power and excellencie of true *faith*.

Fourthly and laſtly, out of this action and obedience of *Noah*, marke a ſpeciall leſſon. God had reuealed to him, that he would ſaue him and his family, and aſſured him he ſhould not periſh. Yet for all this, he *makes an Arke*: whereupon it followeth, that *Noah*, though he knew God would ſaue him, yet was perſwaded he muſt vſe the meanes, or elſe ſhould not bee ſaued. Hee might haue ſaid to himſelfe, God hath ſaid, and bound himſelfe by couenant, he will ſaue me; now if I make not the Arke, yet his word is his word, and hee will ſtand to it: His will cannot be altred: though I be falſe, he will be true; though I do not that I ſhould do, yet he will doe what belongs to him: therefore I will ſpare my labour and coſt of *making the Arke*; eſpecially ſeeing it is a matter of ſo much mockerie, and ſo ridiculous to reaſon. But *Noah* is of an other minde: he will not ſeuer Gods word from his meanes; he dependeth on Gods *word* for his ſafetie, but not on his *bare word* without the *meanes*.

Whence we learne, that though a man bee *certaine* of his ſaluation, yet he is to vſe the A *meanes* of ſaluation; and that not onely, though he bee certaine in the *certaintie of faith*, but though he could be aſſured from God himſelfe by immediate reuelation. For if God ſhould ſay to a man by his name, thou ſhalt be ſaued; It is no more, then here was ſaid to *Noah* for his deliuerance. For to him ſaid God, *I will deſtroy all fleſh: but with thee I will make my couenant*, & thou ſhalt be deliuered: yet, for all that, *Noah* iudgeth, that if he vſe not the means, if *he make not an Arke*, he is to looke for no deliuerance: this was *Noahs* diuinitie.

Contrary both to the diuinitie and practiſe of ſome in this age: who ſay, *If I ſhall be ſaued, I may liue as I liſt*: and though I liue as I liſt, yet if in the ende I can ſay, *Lord haue mercie on me*, B I am ſafe enough. But *Noah* would not truſt *his bodie* on ſuch conditions, though they bee ſo preſumptuous as to truſt their *ſoules*. Let ſuch men be aſſured, God in his decree hath tied the ende and the meanes together. *Let not therefore man ſeparate what God hath ioyned together*: hee that doth, let him looke for no more ſaluation if he vſe not the means, then *Noah* would haue done for ſafetie, if he had made *no Arke*. And thus we ſee the ſecond effect of his faith. It followeth;

To the ſauing of his houſhold.

Now this ſecond effect of preparing, is further enlarged by a particular enumeration of the *Ends* or purpoſes, why the *Arke* was made; namely, both of Gods commandement, and his obedience in making it.

C 1. By it *he ſaued his houſhold.*
2. Hereby he *condemned the world.*

The firſt ende which both God had in commaunding, and *Noah* in *making the Arke*, was *the ſauing of his houſhold*: that is, himſelfe, and all that belonged to him; which were his wife, his three ſonnes, and their wiues, Gen. 7. 7.

But firſt of all it may ſeeme wonderfull, how this *Arke* ſhould *ſaue him and his houſhold* in this generall deſtruction. For it was a great & huge veſſell reſembling a ſhip: yet ſo farre vnlike, as it is rather called an *Arke*. It muſt flote aboue the water, It muſt bee *laden* with a heauie burthen; and yet without *Ancher* to ſtay her, without *maſt* to poiſe her, without *ſterne* D to guide and mooue her, without *Maſter* to gouerne her. For Noah was partly a husbandman, and partly a Preacher: and though he had much learning, yet the vſe of ſayling was not then found out: and therefore in all reaſon this Arke would be carried on hills and rockes, by the violence of the Tempeſts, and ſo ſlit in pieces. Yet, for all this, it *ſaued him*, euen when heauen and earth ſeemed to runne together (ſo vehement was the raine) euen then it ſaued him and his. How came this to paſſe? Euen becauſe Gods prouidence and his hand was with it. *He was the Maſter*, & the Steeres-man. For as God himſelfe ſhut *the doore of the Arke vpon him*, when he was in, and made it faſt after him that no water might enter? which was impoſſible for Noah himſelfe to haue done.) Gen. 7.16. So doubtleſſe the ſame God that had vouchſafed to be his *Porter*, was alſo his keeper *and preſeruer*, and the *Maſter of* the Arke during that voyage. And from hence came it to paſſe, that the Arke ſaued him, which otherwiſe in reaſon it could neuer haue done.

Here we learne, firſt, the ſpeciall and extraordinary preſence and prouidence of God ouer his children in great diſtreſſes and extremities. His prouidence is ouer all his workes, for *hee forgets nothing that he hath made*: but the ſpeciall eye of his prouidence watcheth ouer his childrē; as a Maſter of a familie hath an eie ouer his meaneſt ſeruants, yea ouer his verie cattell: but his care night and day is for his children. And as God ouerlooketh all his children alwaies: ſo principally his prouidence ſheweth it ſelfe, when they are in the deepeſt dangers, or in the greateſt want of naturall helps. When *Daniel was caſt into the Lyons denne*, God was there with him, and *ſhut their mouthes*, Dan. 6.22. When the *three children were caſt into the fierie fornace*, God was with them, and tooke away the naturall force from the fire: Dan. 3.27. When the *Iſraelites* were to paſſe through the ſea or elſe die (a hard ſhift) God was with thē and made the ſea giue place to his children, *and ſtand like two wals on either ſide them*, Exod. 14.22. When they were to wander through the wide wilderneſſe, through ſo many dangers & diſcomforts as Deſerts doe afford, *Chriſt was with them*, and waited vpon them with his continuall comfort and aſſiſtance, 1. Corin. 10.4. And ſo when Noah was to goe into the Arke, and (beeing in) muſt haue the *dore ſhut*, and cloſed vpon him; his caſe was pitifull. For, doe it himſelfe he could not; it both beeing ſo *bigge*, that Elephants and Camels muſt enter in at it: and though he could haue pulled it to; yet being within, hee could neuer haue ſufficiently cloſed it from the water: Nor would any other of that wicked world doe it for him: they did not owe him ſo much loue or ſeruice, but rather mockt him, and laught at him: as *firſt*, for making the Arke; ſo now for entring in, when he knew not how to haue it cloſed. How ſhold he doe? himſelfe could *not*, others would not, *God himſelfe with his owne hand ſhutte it for him*, And after, when he was in, and was in danger to be throwne vpon the rockes, and to be ſplit in peices on the hills, and no Anchor, no ſterne, no Pilot, no Maſter,; God himſelfe was with him, and was *all in all vnto him*. The eie of his loue, and the hand of his power was ouer him, and ſo the Arke *ſaued him and his houſhold*. Such is the prouidence of God ouer his, when they are in the deepeſt diſtreſſes, and moſt deſtitute of all worldly comforts.

The vſe of this doctrine miniſtreth *comfort* vnto Gods children: who as they are ſure of *ſtrange calamities* to fall vpon them; ſo are they ſure alſo of a ſpeciall care of God ouer them, euen in their greateſt extremities. And this may

A Gods children (who ſerue him in the true *obediēce of faith*) euen aſſure themſelues of, that the Lord doth neuer forget, nor forſake them in any of their troubles; but will bee euer readie with his mercifull hand, to *defend* them from dangers, to *prouide* for them in neceſſities, and to *comfort* them in diſtreſſes, when they know not in the world how to doe. *Eliſha* had an army of men ſent againſt him, to take him: How ſhould one man eſcape from a whole army? His man cried, *Alas Maſter, what ſhall we doe?* Hee anſwered his man, and bad him, feare not, *there were more for him then againſt him*; that is, more *Angels* (though they were vnſeene) for him, then there were men in the Armie againſt him. 2 King. 6.16. B And ſo when no man would ſhut the doore for *Noah*, there were *Angels* enough readie ſent from God to do it for him: and when all wicked men wiſhed he might periſh with *the Ark he had made*, and aſſured themſelues he would periſh, hauing no ſuch helps as *ſhips* require; then the holy Angels, or rather God himſelfe ſupplyed all ſuch wants vnto him; and ſo when themſelues periſhed, they ſawe him and *his houſhold ſaued by that Arke*. And no leſſe care hath God ouer his Church and children to this day. And though he worketh not viſible miracles for them, yet they feele and finde that he is oftentimes mighty & wonderful *in preſeruing* them, in *prouiding* for them, in *aſſiſting* them, and in *comforting* them, when elſe without that prouidence of his, they know they had miſcaried.

C Againe, whereas *God himſelfe* vouchſafeth in *Noahs* danger to be the *Maſter* and *Pilot* of this Arke, that ſo it may *ſaue him and his houſhold*; we learne the auncientie and dignitie of the trade of Mariners, Saylers, and Maſters of ſhips. *The auncientie*: For we ſee it is as olde as Noah, as old as this ſecond world, euen 4000. years old. The *dignity* is great; for God himſelfe was both the firſt author, and the firſt *practiſer* of it. The *author and firſt deuiſer*: For Noah made not this *Arke* of his owne head, but (as we heard before) he was *warned of God* to doe it. And he was the firſt *practiſer*; for God himſelfe performed all thoſe ſeruices vnto Noah in the Arke: elſe it had neuer ſaued him.

D This beeing ſo, It is the more griefe to ſee that worthie calling ſo abuſed, and debaſed as it is; the moſt of them that practiſe it beeing profane, vngodly and diſſolute men. Such men ſhould remember, God made the firſt ſhip, and God was the firſt Maſter, and the firſt *Mariner*, and firſt *Pilot*, the firſt gouernour of a ſhip: and they ſhould labour to be like him. This is one of thoſe fewe callings, which may ſay, God himſelfe was the firſt deuiſer and practiſer of it. Al callings cannot ſay ſo; why the ſhould they ſo farre forget whom they ſucceede? Indeede vpon the ſeas and in diſtreſſes, they will make ſome profeſſion of religion; but let them come a ſhore; what *ſwearing*, what *whoring*, what *drunkenneſſe* amongſt them? But let them bee afraid to be ſo profane, which hold the place, which once God himſelfe held: or els let them know they are vnworthie of ſo good a calling.

And thus we ſee the reaſon and the meanes how the Arke could *ſaue him and his houſhold*; namely, becauſe God did gouerne it.

In the next place, obſerue the *end and vſe* of the Arke. It was to *ſaue this holy man and his houſhold*. Learne here that Gods ſeruants in common calamities haue ſafetie. For, God himſelfe giueth them ſecuritie, and prouideth deliuerance. Thus was it euer. When God proceedeth in judgement againſt *Hieruſalem*, for the ſinnes thereof: he *marketh the godly in their foreheads*: namely, ſuch as mourne and crie for the abhominations which are done againſt God, Ezech. 9. 4.

When *Sodome* muſt be deſtroyed, *righteous Lot* and his family, muſt be drawne out; nay, the *Angel can doe nothing till he be ſafe*, Gen. 19. 16. 22. When the *deſtroying Angel* went ouer the land of Egypt, and deſtroyed the firſt borne in euerie houſe of the Egyptians (the Iſraelites dwelling amongſt them) he *paſt ouer* all the *Iſraelites*, whoſe doores were ſprinkled with the blood of the Paſchall Lambe, Exod. 12. 13: And euen ſo he whoſe heart and ſoule is ſprinkled with the blood of Ieſus Chriſt the lambe of God, no calamitie can doe him hurt; nay, when others are ſmitten he ſhall be deliuered.

The vſe of this doctrine is to *our Church and State*: We haue by Gods mercie long enioyed Peace and the Goſpell; and both, vnder a gracious gouernment; and with theſe many other bleſſings. Yet ſpeake truth, and the ſinnes of our times call for a flood, as in *Noahs* time; and ſure a flood of tribulation muſt come one way or other. For this was alwaies the ſtate of Gods Church; now peace, now perſecution. *Peace* abuſed, cauſeth *troubles* and calamities. Therefore as we haue ſo long had peace and eaſe; ſo aſſuredly looke for a flood: what it will bee or when, knoweth no man; onely he who will ſend it, the *righteous and almighty God*. How then ſhall we doe, when the flood of tribulation is vpon vs? There is no way but one. *Beleeue* in Chriſt Ieſus; ſettle thy heart in true faith: *repent* of thy ſinnes: get Gods *fauour* and forgiueneſſe: and then when the flood comes, Gods prouidence ſhall afford thee (one way or other) an *Arke of ſafetie* and deliuerance. Sprinkle thy ſoule now with *Chriſts blood* by faith and true repentance: and the deſtroying Angell of Gods wrath, ſhall paſſe ouer thee & *thy houſhold*.

Thirdly, obſerue the *largeneſſe* of Gods bountie. Not only *Noah* ſhall be ſaued, but with him *his houſhold alſo*. Why the Lord did ſo, there be diuers reaſons.

Firſt, for the Propagation and *multiplication of the world* after the flood. If any obiect, *Noah and his wife* might haue ſerued for that end: I anſwere, they were older; for hee was 600. yeares olde, when the flood came: and though hee liued 300. yeares after the flood (Gen. 9. 28.) Yet reade wee not of any children that he had. If any further obiect; The firſt world was begun, and multiplied by two alone, *Adam and Eue*, and no more; why then ſhould there be ſo many for the beginning of the ſecond world? I anſwere; God did ſo in the beginning, to ſhew that all *mankind came of one blood*, (Act. 17. 26.) and that in regard of bodie or birth, there is no difference originally betwixt man and man; which alſo was obſerued euen in the ſecond beginning. For though the world was multiplied by three brethren, *Shem, Cham, and Iapheth*: Yet thoſe three were not ſtrangers, but all ſonnes to one man *Noah*; ſo that as at firſt by *Adam and Eue*, ſo after from *Noah and his wife* came all men in the world. But in the beginning of the *ſecond* world, there muſt needes bee more lines then one: becauſe now the *bleſſed ſeede* was promiſed, whoſe line and kinred muſt needes bee kept diſtinct from all other, vntill his incarnation. Againe, there was more cauſe now why the world ſhould be ſpeedily repleniſhed then at the beginning. For, firſt the earth had ſome glorie and beautie left it after the *firſt curſe*; ſo that it was ſtill a moſt pleaſant and delightfull habitation to *Adam and Eue*. But now by the *ſecond curſe* in the flood, all her beautie was gone, ſhee and all her glory was ouerrunne, ſpoyled, and defaced: ſo that it had beene a miſerable habitation for Noah and his wife, if they had been without companie. Secondly, the earth being much defaced, and the vertue of it almoſt quite periſhed by the flood, had now more neede to bee recouered, by the hands and helpes of many mens labours. And to this purpoſe the Scripture ſaith, Gen. 9. 19. and 10. 32. that the earth was deuided amongſt *the three ſonnes of Noah*. And they liued not all together, but *ouerſpread the earth*. And leaſt the beaſts, which then were many, ſhould ouergrowe the world, therefore God would haue the world ſpeedily repleniſhed; and to that ende *Noah* and his *wife* had neuer a ſeruant in the Arke; but onely ſuch as ſhould haue children: *to wit their three ſonnes & their wiues*. And thus the multiplication of mankind is the firſt cauſe, why God ſaued *Noahs* children.

The ſecond cauſe: It is likely that as himſelfe was a righteous *man*, ſo they of his family were more orderly and religious, then others of that wicked Age; for good men make conſcience of teaching their familyes: as *Abraham*, Gen. 18. 18. And ſeeing Noah is commended for a iuſt and good man, doubtleſſe hee did carefully inſtruct *his houſhold*, and therefore it is to bee ſuppoſed, that all, or the moſt of them were holy and righteous perſons fearing God.

Thirdly, though all of them were not righteous, yet they were all of the family of *righteous Noah*: and therefore for his ſake they were ſaued; all beeing his *children*, or his childrens *wiues*. For, the righteous man procureth bleſſings not on himſelfe alone, but on all that belong vnto him, dwell with him, or are in his companie. At *Abrahams* requeſt, had there bin but *tenne righteous men in Sodome*, all had beene ſpared *for their ſakes*, (Gen. 18. 32.) When *Ioſeph* dwelt in Egypt, all *Potiphars houſe*, and all in it (though he were a heathen man) were bleſſed for *Ioſephs* ſake; Gen. 39. 5. When *Lot* was deliuered out of *Sodomes* deſtruction, the *Angels* asked him, *Haſt thou any ſonne in lawe?* that they might haue beene ſaued for his ſake, Gen. 19. 12. When *Paul and* 276. *ſoules* with him ſuffered ſhipwrack, and were all in preſent danger of drowning, *God ſaued Paul*, and for his ſake all the reſt; *God gaue him the liues of all that were with him in the ſhip*, Act. 27. 24. And ſo here *Noahs* children, and their wiues, are ſpared for *Noahs* ſake.

Let this encourage all men to ſerue God in truth and vprightnes; ſeeing thereby they ſhall not make *themſelues* alone bleſſed, but bring downe Gods bleſſing euen on their *houſes*, children, and poſterities: yea, the very *places* where, and the *people* with whom they dwell, ſhall fare the better for them. And thus we ſee the cauſes and reaſons, why not *Noah* alone, but euen his houſhould were alſo ſaued.

In the fourth place, let vs obſerue how the holy Ghoſt ſaith, that *Noah* built the Arke; not for the ſauing of himſelfe, but *of his houſhold*; and it is ſaid for two cauſes.

Firſt, to ſhew that Noah, though he were the head and gouernour, yet was *but of the houſhold*; for in the word *houſhold*, himſelfe is comprehended. Maſters and Fathers, though they be gouernours, yet muſt thinke themſelues *members* of the houſhold; ſo will they haue more care thereof, when they eſteeme themſelues members of the bodie, and parts of the whole.

Secondly, to teach vs what care *Noah* had for his family; euen ſo great, as he *prepared the Arke to ſaue them withall*. Here is an example of a worthie maſter of a houſhold; and yet all this was but for a temporall deliuerance. Now if he was ſo careful for their *bodily* ſafetie, how much more was he to ſaue them from *hel and damnation*, which he knewe to be an eternall deſtruction of both ſoule & bodie. Therefore doubtles as he was a diligent *Preacher of righteouſnes*, to that ſinnefull world: ſo principally a diligent *Preacher*, and *Prayer*, and *Chatechiſer* of his family; that ſo he might make them Gods ſeruants, and deliuer them from the eternall fire of hell.

Noahs example is to be a patterne to all *Parents* and Fathers of families, to teach them care not onely for the *bodies*, and bodily welfare of their families, but eſpecially for their *ſoules* and ſpirituall welfare. And if they be bound by all bonds of nature and religion, to prouide for the bodies of their children; let reaſon iudge, how much more ſtraightly they are tied to looke to their ſoules. But *S. Paul* ſaith, *He that prouideth not temporall things neceſſarie for his family, is worſe then an Infidel*, 1. Tim. 5. 8. Then what is he who prouideth nothing for their ſoules? Surely, his caſe is extreamely fearefull. Therefore when thou haſt prouided meat, apparell, a calling, and mariage, houſe and liuing for thy childe; thinke not thou haſt done, and ſo maiſt thou turne them off. The *world* may take them thus: But *God* will not take them ſo at thy hands. No, the greater dutie remaines behind; thou muſt prouide for their ſoules, that they may know God, and feare his name. Thou muſt with *Abraham* (Gen. 18. 19.) *Teach thy family, that they may walke in the wayes of God. I knowe Abraham*, ſaith God, that *hee will doe it*. And ſurely God will knowe all ſuch as doe ſo. By doing thus, men ſhall make their houſes *Churches* of God, as here *Noahs* was: and it would be farre better with our Church and State, if men did ſo: *Miniſters* in the Church, and *Iuſtices* in the Country ſhould haue much leſſe to doe, if *Maſters* of familyes would doe their duties.

But to go further; let vs ſee more particularly what this *houſhold* was, that was thus ſaued *by the Arke*.

Firſt, it was a familie of *foure men* and *foure women*; not men or women alone; but both, & conſiſting of as many *women as men*. Thus God would haue one ſexe to loue an other, and one to think themſelues beholden to the other: the beginning of the firſt world was by one *man* & *one woman*. Of the ſecond, by *foure men*, and *foure women*; but alwaies equall. And here alſo God would teach men not to contemne the other, though the weaker ſexe: for God ſaued as many of them from the vniuerſall flood, as hee did men.

Secondly, how many were they in all? *but eight perſons*. Of the whol world no more were ſaued. A miſerable ſpectacle. See what ſinne can do. It can bring many *millions* to *eight perſons* in a ſhort time. See what it is to offend God. Let vs not then glorie in our *multitudes*, but glorie in this that we knowe *and ſerue God*: for otherwiſe, if our ſinnes *crie* out to him againſt vs, he can eaſily make vs fewe enough.

Thirdly, what were theſe eight *perſons*? not one *ſeruant* amongſt them all; there were none but *Noah* and his wife, his three ſonnes and their wiues. It is meruailous, that here were none of *Noahs ſeruants*. Som think he had none and that the *ſimplicitie* of thoſe dayes required no attendance, but that each one was ſeruant to himſelfe. And they ſeeme to gather it out of Gen. 7. 1. where God biddeth *Noah*, *Enter thou and all thine houſe into the Arke*. And when they entred, they are recounted in the ſeuenth verſe, to be none but himſelfe, *his wife, and his children*, therefore ſay they, in Noahs houſe there were no ſeruants. But why might not *Noah* haue ſeruants, as well as *Abraham and Lot* had? doubtleſſe hee had. But, behold a wonderfull matter: *Noahs* owne ſeruants would not beleeue his preaching, but choſe rather to liue looſely with the *world*, and periſh with it, then to liue *godly* with their *Maſter*, and bee ſaued with him. This was and will be true in all Ages that in a wicked age, or in a wicked towne, a *Maſter* ſhall not be able to gouerne his owne ſeruants; but the ſtreame of common wickedneſſe, and ill examples of other men doth draw them from the obediēce of their *Maſters*. They can readily alleadge for themſelues, wee will not be vſed more hardly then other men are; we will not be tied to our houres, and bound to ſo many exerciſes, we will doe as others do. Thus would *Noahs* ſeruants doe, and periſhed with the world. So hard a thing is it for a good man to haue good ſeruants in ſuch times or places where wickednes raigneth.

And thus we haue ſeene in ſome ſort, How the *Arke ſaued* Noah and his *houſhold*, and what this *houſhold of* his was.

Now beſides this ende *and vſe of the Arke*, we are further to knowe; that whereas this *ſauing of them* was but a *corporall deliuerance* from a temporall death, this *Arke* hath alſo a *ſpirituall vſe*, which we may not omit: for as many of *Noahs* family as were true *beleeuers*, it was a meanes to ſaue them an other way, euen to ſaue their ſoules: for it taught them many things.

Firſt, it was an aſſurance of Gods *loue* vnto their ſoules: for if hee were ſo carefull to ſaue their *bodies* from the flood, they thereby aſſured themſelues, he would be as good vnto their *ſoules*, which they knewe to be farre more pretious and excellent.

Secondly, it ſhewed them how to be ſaued. For, as they ſawe no ſafetie, nothing but preſent death out of the Arke: So it taught them, that out of *Gods Church*, and out of Gods fauour, no ſaluation could be expected; & ſo it taught them to labour to be in Gods fauour, and members of his true *Church*.

Thirdly, they ſaw they were ſaued from the flood, by *faith and obedience*. For firſt, *Noah beleeued* Gods word, that the flood ſhould come; then he *obeyed* Gods commaundement, and *made the Arke*, as he was commanded. And thus he and his, by beleeuing & obeying, were ſaued through the Arke: and without theſe, the Arke could not haue ſaued them. This taught them more particularly how to be ſaued; namely, by *beleeuing God, and obeying God*, and elſe no ſaluation. For, when they ſaw their bodies could not be ſaued without them; it aſſured them much leſſe could their ſoules bee ſaued without faith and obedience.

Laſtly, this *deliuerance by the Arke* was a pawne vnto them from God, aſſuring them of *ſaluation*, if they beleeued in the Meſſias. For, ſeeing God ſo fully performed his promiſe vnto them for their bodily deliuerance vpon their beleeuing: they thereby might aſſure thēſelues, he would performe his promiſe of ſaluatiō vnto them, vpon their *faith and true obedience*. Moreouer, it ſtrengthened their faith. For, wheneuer after any promiſe of God was made vnto them, or any word of God came vnto them, they then remembred Gods mercie and faithfulneſſe vnto them in their *deliuerance by the Arke*: and therefore beleeued.

Vnto theſe and many other *ſpiritual* vſes, did the Arke ſerue vnto *Noah*, *and to his houſhold*, as many of them as were *beleeuers*.

But what is this to vs? Indeede, the *Arke* ſerued them for a temporall deliuerance; it ſaued their liues; therefore they alſo had reaſon to make ſpirituall vſe of it: But it ſaued not vs, it ſerued vs to no vſe corporall; therefore how can we make any ſpirituall vſe of it.

I anſwer; though we had no *corporall* vſe of the Arke, yet there ariſeth an excellent *ſpirituall* vſe out of the conſideration of it.

The *Arke of Noah and our baptiſme*, are figures correſpondent one to the other: that, that *Noahs Arke* was to them, *Baptiſme* is to vs. Thus teacheth S. *Peter*, 1.3.20.21. *To the Arke of Noah the figure which nowe ſaueth vs, euen Baptiſme agreeth.* The ſame that S. *Paul* here aſcribeth to the Arke, S. *Peter* aſcribeth to *Baptiſme*. The Arke ſaued them, Baptiſme ſaueth vs. Now the reſemblance betwixt theſe two figures, hath two branches.

Firſt, as it was neceſſary for them that *ſhould bee ſaued* in the flood, to bee in the Arke; and out of the Arke no poſſibilitie to eſcape: So is it for them that will haue their *ſoules* ſaued, to be in Chriſt, and of his Church; they muſt bee *myſticall* members of *Chriſt*, and viſible members of his *Church*: and out of Chriſt *and his Church*, no poſſibilitie of ſaluation. That this is true (for *Chriſt*) S. *Peter* prooueth apparantly, Acts. 4.12. *Among men there is no name giuen vnder heauen, whereby to bee ſaued, but the name of Ieſus Chriſt; neither is there ſaluation in any other.*

And that this is true, for the *Church*, hee prooueth, Acts, 2.47. *The Lord added to the Church daily ſuch as ſhould bee ſaued.* See how ſuch as are to be ſaued muſt ioyne thēſelues to the *Church*, when they ſee where it is: and all this is ſignified and taught in *Baptiſme*. For the *outward* vſe of *Baptiſme* makes vs members of the *viſible* Church, and the *inward* and powerfull vſe of *Baptiſme* makes vs members of *Chriſt* himſelfe.

The vſe and conſideration hereof, ſhould make vs all more carefull to be true members of *Chriſt*, and of his *Church*, by making not onely a bare profeſſion of religion; but by ſeeking to be incorporate into Chriſt by *faith* and true *repentance*: for this muſt ſaue vs when nothing can. As they that were out of the *Arke*, no gold nor ſiluer could buy out their ſafetie, no lands nor liuing, no houſes nor buildings, no hilles nor mountaines, nothing in the world, nor the whole world it ſelfe could ſaue them; but being out of the *Arke* they they all periſhed: So if a man be out of *Chriſt*, and out of his *Church*, no gold nor ſiluer, no honour nor glorie, no wit nor policie, no eſtimation nor authoritie, no friends nor fauour, no wiſedome nor learning, no hills of happineſſe, nor mountaines of gold cã ſaue his ſoule; but he muſt periſh in the *flood* of gods eternall wrath. For as it proued folly to them that truſted to their high houſes, or catcht hold on the hills, if they *were out of the Arke*: ſo will it prooue much greater folly to them that ſhall truſt to any meanes of ſaluation, if they be out *of Chriſt*. And contrariwiſe, as they that were in the *Arke* were ſure to be ſaued, doe the waters, winds, and weathers, ſtormes and tempeſts all they could; and ſo that ſtill, the more the waters roſe, the *Arke* roſe alſo, and was euer higher then they; & the higher it was carried by the violence of the waters, the ſafer it was from the danger of hils & rocks: and ſo in the *middeſt* of danger they were out of danger; and were ſaued in the midſt of the water: So he that is once truely in Chriſt, is ſure of ſaluation, nothing can hinder it; *floods* of calamities may aſſault him and humble him, but they hurt not his ſaluation; he is in the *Arke*, he is in Chriſt: nay the gates of *hell ſhall not ouerthrowe him*: but through all the waues of the deuils malice, & through all tempeſts of temptations, the bleſſed *Arke* of Chriſts loue and merits ſhall carrie him vp, and at laſt ſhall conuay him to ſaluation; this is the bleſſed aſſurance of all them that are truely *baptized into Chriſt*. But as for ſuch, as out of their prophaneſſe, either care not to bee in *Chriſt*, or contemne *Baptiſme*: let them aſſure themſelues, they be out of the *Arke*, and they periſh certenly. This is the firſt part of the reſemblance.

The ſecond is this: *Noahs* bodie going *into the Arke*, he ſeemed therein a *dead* man, going into a graue or tombe to be buried; for he was buried in the *Arke*, and the *Arke* in the waters, and he depriued of the freſh aire and gladſome light; yet by Gods appointment, it was the meanes to ſaue *Noah*, which, in all reaſon, ſeemed to be his graue; and if Noah will be ſaued he muſt goe into this graue. So they that will eſcape hell and damnation by *Chriſt*, the true *Arke* of holyneſſe, muſt be buried and mortified in their *fleſh*, and fleſhly luſts; and there is no way to come to life euerlaſting but this. For thy ſoule cannot liue, whilſt thy *ſinnes*, the old man, that is, thy corruptions doe liue; but they muſt die, and be buried, and thẽ thy *ſoule liueth*: and whilſt they liue, thy ſoule is dead, and farre from the life of *grace*, which is in Chriſt Ieſus. All this is affirmed at large, in Rom. 6. 2. 3. 4. where we may ſee apparantly, that we muſt by baptiſme *die with Chriſt and be buried with him*, elſe we cannot be ſaued by him: our corruptions, (our ſinnes) which are the olde man muſt die and be buried, that the new man, that is, the grace and holineſſe of Chriſt, may liue in vs and our ſoules by it: and he that thus dies not, neuer *liues*; and he that thus is not *buried*, ne-

A uer *riſeth* to true life. Thus *mortification* of ſinne is the way to heauen, and *death* the way of *life* eternall: and he that is not thus *mortified* in his *corruption*, let him neuer looke to be *quickened to grace or glorie*.

If this be ſo, we may then ſee what a miſerable world we now liue in, wherein mortification of ſinne is a thing vnknowne: not a man of many that can tell what it is: nay, *grace* is dead, and *holineſſe* is mortified, and I feare *buried* alſo: but the *olde man* raignes, *Corruption* liues, and *ſinne* flouriſheth. Mortifying of *Chriſt* by our ſinnes is common; but mortifying of *ſinne* is ſildome ſeene. For, Chriſt is betraied, crucified, and killed in a ſort by the ſinnes of men. What a fearefull change is this? Chriſt ſhould *liue* in
B vs, and wee endeauour to crucifie him againe: ſinne ſhould be *crucified*, but it *liueth* in vs. But if we will haue Chriſt to ſaue vs, then muſt we *mortifie* the bodie of our ſinne. *For, he that will liue when he is dead, muſt die while hee is aliue.* And he that will be ſaued by his *baptiſme*, muſt looke that baptiſme worke this effect in him, To make him *die*, and bee *buried* with Chriſt, that afterwards hee may *riſe* and *raigne* with Chriſt. And then ſhall *Baptiſme* ſaue vs, as the *Arke ſaued faithfull Noah, and his houſhold*. And thus much for the firſt end and vſe of the Arke: the ſecond followeth.

By the which he condemned the world.

Here is the ſecond end, why *Noah* prepared the Arke; To the *condemnation of the world* that then was. For, *by it* (not by his *faith*, as
C ſome would reade it) *he condemned* that wicked generation, both to a *temporall* deſtruction of their bodies, and to an *eternall* Iudgement in hell.

In the words, there are two points to bee conſidered. 1. Who are condemned; *The world*. 2. Whereby? *By Noahs Arke*.

For the firſt, it may be asked, what is meant by the *world*? *S. Peter* anſwereth (2. Ep. 2. 5.) *The world of the vngodly*: that is, that generation of ſinnefull men, who liued in the dayes of *Noah*, whom alſo in the 1. Epiſt. 3. 20. he calleth *diſobedient*: and their more particular ſinns are diſcloſed and recorded by *Moſes*, Gen. 6. 4. 5. to be, monſtrous abuſe of holy *marriage*,
D vnnaturall *luſts*, *cruelties*, and *oppreſſions*: an vtter neglect of Gods *ſeruice*, and *Sabbath*: and an extreame *prophaneneſſe*, and diſſolutenes in euerie kinde. And this corruption was not priuate or perſonall: but vniuerſall, thorough all eſtates, ſexes, and ages. This world of the vngodly, this whole race of wicked and diſobedient men were condemned: but how was that world condemned by *Noah*? Thus: God vouchſafed them 120 yeares to repent in, & appointed *Noah* to preach vnto thẽ, during that time, to cal them to repentance. But they beleeued not God, nor *Noah*, but continued in their *diſobedience*, & grew in their *vngodlines*: therfore when that time was expired, God performed his word ſpoken by Noah, brought the flood

vpon them, deſtroied them all, and condemned in hell as many of them as died in impenitencie & vnbeleefe. And thus that wicked world was condemned, according as *Noah* in his Miniſterie had foretold them.

Here we may learne:

Firſt, what the world of this age is to looke for, vnleſſe there be repentance. For, to ſpeake but of our ſelues in this Nation; Haue not we had the *Goſpel* 30. yeares and more? and with peace, and much proſperitie? Haue not we had a goodly time giuen vs to repent? What is our dutie, but with reuerence to ſee and acknowledge this goodneſſe of God, to take hold of this mercifull opportunitie, this time of grace, and this day of ſaluation? If we doe not, and make no account of the Goſpel, what can we looke for, but to be condemned, as that world was? Looke at the meanes and opportunities, which theſe daies affoord; & they be as *golden dayes*, as euer were ſince *Chriſt*, or as euer can be expected, till his comming againe. But looke at the *profaneneſſe*, and carnalitie, and ſecuritie of this age (euen ouer all *Chriſtendome*) and this is the *Iron age*, theſe be the euill daies; and ſo euill that nothing can be expected, but a riuer of brimſtone, and a *flood* of fire to purge it.

The dayes of the *comming of the ſonne of Man* (which I take to be theſe dayes) *ſhall bee like* (ſaith Chriſt, Matth. 24. 37.) *vnto the dayes of Noah*; And ſurely in ſecuritie and profaneneſſe, they are like; and therefore in all reaſon they muſt be like in puniſhment. Wee muſt therefore take warning by them, and ſhake off this ſecuritie which poſſeſſeth all mens hearts, and waite for the Lord in *watching and prayer*, and thinke euery day may be the *laſt day* of this world; at leaſt, the laſt day of our liues: and let vs prepare for it, and liue in the expectation of it. Otherwiſe, if our ſinfulneſſe growe on a little further; nothing can we looke for, but to be condemned in an vniuerſall iudgement, as that world was. Let vs therefore betake our ſelues to a more ſerious ſeruing of God: that the Lord when he commeth, may find vs ſo doing.

Secondly, in that the whole world that then was, was thus deſtroyed and *condemned*, and (as we heard afore) onely *Noah and his houſhold ſaued*; we learne, that it is not good, nor ſafe to followe the multitude. *Noah* was here a man alone, he held and beleeued againſt all the *world*, and yet his iudgement and his beleefe was true, and all the worlds falſe: and (accordingly) *he ſaued, when they were all condemned.*

It is meruaile therefore the Church of *Rome* ſhould ſo much ſtand vpon *numbers and multitudes*, for the gracing of their religion: For, it euer was, and euer will be a weake argument. If multitudes might euer haue beene alleadged; then vnto *Noah* eſpecially, to whom it might haue beene ſaid, Who art thou that pretendeſt to be wiſer then all men? & to know more thẽ al the world? Thou that haſt a faith by

A thy ſelfe, and haſt no man to beare thee company; thinke not that all *Adams* poſteritie, all the children of holy *Henoch*, and *Methuſalem* are all deceiued, but thy ſelfe alone? Would not theſe & ſuch like obiections, haue diſcouraged any man? Yet behold the force *of faith*; Noah had Gods word for it, and therefore beleeueth againſt all the world, and is commended to all ages for this faith. It is therefore but a vaine flouriſh of the Papiſts, to preſſe vs ſo much with their *multitudes*, and *vniuerſalitie*, and *conſent*, and vnitie, and *ſucceſſion*, and continuance: for all this is worth nothing, as long as they firſt prooue not, that that doctrine or opinion which theſe multitudes hold, hath his ground
B from Gods word, till then, all the other is vanitie. For it is better with Noah, to haue Gods plaine word of his ſide, then to beleeue otherwiſe with all *the world*; which was here deceiued and *condemned*, when Noah alone beleeued Gods word, and was *ſaued*.

And thus we ſee who were condemned; the world. To end this point, one *queſtion* may not vnprofitably be here mooued:

Whether was al the world, that is *all the men in that world condemned or not?* The words ſeeme to imply that all but Noah were: and yet it may ſeeme ſtrange, that of ſo many Millions none ſhould repent but he: and if they repented, why were they not ſaued? I anſwer, The world of
C that wicked age was condemned two waies.

Firſt, with a corporall deſtruction, and ſo they were all condemned without exception: No high houſes, no hils, no deuiſes of man could ſaue them. For, the *waters roſe* 15. *cubits aboue the tops of the higheſt mountaines vnder heauen*, Gen. 7. 20. And ſo though till then diuerſe of them liued by flying to the *hilles*; yet that beeing their laſt refuge, and beeing thus taken from them, *then all fleſh periſhed that mooued vpon the earth: and euery man, and euery thing that drewe the breath of life*. For ſo ſaith the Storie, Gen. 7. 21. 22. And it is but vaine to imagine, that any of them could be ſaued vpon that *Arke*: for, firſt, it was ſo made with a ridge in the top (as is moſt probable thought) that no man could ſtand vpon it, much leſſe make a-
D ny ſtay, in that violent toſſing by tempeſts. Againe, if they could, yet could they not haue liued ſo long for want of foode; the waters being (almoſt) a yeare vpon the earth. And thus it is moſt certaine, they all without exception, were deſtroyed with bodily deſtruction.

But ſecondly, they were condemned to an eternall deſtruction in hell: and therefore S. *Peter*, 1. 3. 18. ſaith, *Their ſpirits are now in priſon, who were diſobedient in the daies of Noah.* Now all the queſtion is, whether were they all condemned, or no? I anſwer, For ought that we certainly know out of the Scripture, they were all condemned. Yet in the iudgement of charitie, we are not ſo to thinke: and the rather, becauſe there are many probable coniectures, that ſome of them repẽted. For howſoeuer many of them beleeued not Noah, iudging that hee ſpake of his owne head: yet it is more then likely, that when they ſaw it begin to raine extraordinarily, at leſt, when they ſaw themſelues driuen to the tops of the hilles, & there looked hourely for death; that the diuers of the poſteritie of *Henoch, and Methuſalem, and Lamech*, were aſhamed of their former vnbeleefe, and then turned to God in faith and in repentance. And doubtles, that is the onely or the principal cauſe, why God brought the flood in *fortie daies*, which hee could haue done in fowre houres; that ſo men might haue time to repent. Gen. 7.

But it will be ſaide, if any repented, why then were they not ſaued? I anſwer, becauſe they *repented not in time*, when they were called, by *Noahs* preaching. Repentance is neuer too late, to ſaue the ſoule from hell: but it may be too late to ſaue the bodie from a temporall iudgement. And this, I take it, is that that wee may ſafely hold: for it ſeemes too hard to condemne al the poſterity of *Methuſalem, Henoch, Lamech*, and other holy Patriarkes (who as the Text ſaith, *begat ſonnes and daughters*) and to thinke that none of them repented, when they ſaw the flood come indeed, as *Noah* had ſaid. It cannot be, but they heard their Fathers preach: and why might not that *preaching* worke vpon their hearts, when the iudgement came, though afore it did not? But why then did not God record in the Scripture, neither their repentance, nor ſaluation, but hath left it ſo doubtfull?

I anſwer; for the very ſame, for which hee would not record *Adams* nor *Salomons*, All for this cauſe, that hee might teach all men to the worlds ende, what a fearefull thing it is to diſobay his commandement as *Adam* did: or to defer repentance when they are called by Gods word, as theſe *men* did. Therfore to feare vs from the like, though afterwards they repented, it pleaſed God not to record it, but to leaue it doubtfull.

This queſtion being thus diſcuſſed, yeelds vs two ſtrong motiues to repentance.

Firſt, for if we repent not betime, our ſtate then is fearefull and *doubtfull*, though not *deſperate*; as we ſee here the ſaluation euen of *Methuſalems children* is doubtfull: for they repented not when they were called, but deferred it, till the iudgement came. So, if we deferre our repentance til our *deaths*, there is great queſtion of our ſaluation: but let vs repent, when we are called by Gods word, and then it is out of queſtion, then there is no doubt of our ſaluation.

Secondly, if we *repent betime*, we ſhall eſcape the temporall Iudgement which God ſends vpon the world for ſinne. If not, but deferre repentance till the Iudgement come, we may then by it ſaue our ſoules, but our bodies ſhall periſh in the vniuerſall Iudgement. If the children of *Henoch* and *Methuſalem*, which were neere a-kinne vnto
A *Noah*, had repented at *Noahs* preaching, they
had beene ſaued with Noah: they did not.
But when the flood came indeed, then doubt-
leſſe they beleeued with Noah, and wiſhed
themſelues in the Arke with him: but it was too
late, they ſaued their ſoules, but were drowned
with the reſt. So aſſuredly, when God threate-
neth any Iudgement on our Church or Nati-
on, they that beleeue and repent betime, ſhall
eſcape it. But they that will liue in wantonnes
with the world, and not repent till God begin
to ſtrike: If then they doe when the flood is
come (though *ſaluation* cannot be denied to
repentance whenſoeuer,) yet let them aſſure
themſelues, they ſhall beare their part with the
world in the *puniſhment*, as they did partake with
them in their ſinnes. Let then theſe two conſi-
B deratiōs mooue vs all to turne to God by time-
ly repentance: then ſhall we be ſure to eſcape
both the *eternall* & *temporall* Iudgement; & not
be *condemned*, as here this *world of the vngodly*
was. And thus we ſee who were *condemned*.

The world.

The ſecond point is, whereby were they
condemned? the Text ſaith onely, *by which he
condemned*, &c. Wherupon ſome would vnder-
ſtand *faith*, and reade it thus, by which *faith he
condemned the world*. Which though it be true
(for the *faith* of holy men *condemnes* the vnbe-
leeuing and misbeleeuing world) yet is it not
proper in this place, where the Arke is deſcri-
bed by the vſes of it: which are two, whereof
this is one: And (beſides the Greeke conſtructi-
C on doth well beare it) the Iudgement of almoſt
all interpreters referres it to the Arke. And fur-
ther in all reaſon; that that *ſaued him and his
houſhold, condemned the world* alſo: but the
Arke is ſaid to haue ſaued *them*; therefore *by it
he condemned the world*. Neither is this any dero-
gation, but a cōmendation of faith: for by faith
he made that *Arke*, which *Arke condemned the
world*. Now, by the Ark Noah condemned the
world two waies.

1. By his *obedience* in building it.
2. By his *preaching* in building it.

For the firſt, God bad Noah build an *Arke*,
ſo great, and to ſuch an vſe, as in all reaſon no
man would haue don it. Yet Noah by the pow-
er of his faith beleeued Gods word, and obey-
D ed, and therefore *builded the Arke*. This faith
and obedience of Noah to this Commande-
ment of God, condemned the vnbeleeuing &
diſobedient world, and made them without ex-
cuſe. So ſaith Chriſt: The *Ninevites*, who be-
leeued at the preaching of Ionas, ſhall riſe in
iudgement againſt the *Iewes*, and condemne
them, becauſe they repēted not at *Chriſts* prea-
ching. And the *Queene of Sheba*, who came ſo
farre to heare *Salomon*, ſhall *condemne them*,
who then would not heare Chriſt, Math. 12.
42. 43.

Euen ſo, Noahs obedience ſhall condemne
thē. For Noah being told of a *miraculous* thing,
and beleeuing it, and beeing commanded ſo

vnreaſonable a thing, as the making of the Arke, and obeying, ſhall condemne that wicked world, who would not beleeue Gods ordinarie promiſes; nor obey his ordinarie and moſt holy commandements. And as the *Saints* are ſaid to *condemne the world*, 1. Cor. 6. 2. by beeing witneſſes againſt them, and approouers of Gods iuſt ſentence: ſo Noahs fact and faith condemned that world. And thus we ſee it is apparant, that the obedience, and godly examples of good men, doe *condemne the vngodly*.

The vſe whereof, is to encourage vs all to imbrace Chriſtian religion, and not be daunted by the ſcornes or other euil behauiours of profane men, which cannot abide the Goſpel. For hee that walketh in the way of holineſſe, and keepeth good conſcience *in the midſt of a wicked generation*; if his godlineſſe doe not *ouercome their euill*, and conuert them, it ſhall more demonſtrate their wickedneſſe, and *condemne them*. Our Church is full of mockers, and they diſcourage many from Chriſt and religion: but let them know, this will be the end of it, their obedience whome they contemne and laugh at, will be their condemnation. And thus Noah by his *obedience* in building the Ark, *condemned the world*.

Secondly, ſo did he alſo by his *preaching*, as he builded it. For, the building of the Arke, was a part of his propheticall miniſterie.

The Prophets preached two waies; in word, and in action. For beſide their *verball* preaching, and deliuering of Gods word, they preached in their *liues and actions*; eſpecially in ſuch actions as were extraordinarie. And ſuch was Noahs building of the Arke: it was an *actuall preaching*; yea, euery ſtroke vpon the Arke, was a loud Sermon to the eyes and eares of that wicked world. For, by making it, he ſignified ſome ſhould be ſaued, and the reſt drowned: namely, all that would beleeue and repent, ſhould be ſaued in it: and all that would not, ſhould (out of it) be drowned: and becauſe they beleeued not this, therefore by *it he condemned them*. From this ground we may learne;

Firſt, that a man may be a true and ſincere Miniſter, lawfully called by God & his church, and yet not turne many vnto God, nor by his Miniſterie bring many to repentance. For here Noah a Prophet called immediatly, yet in 120. yeares preaching both in word and action, he cannot turne one to faith *and repentance*. A moſt fearefull thing, if we well conſider it, that both by preaching and making the Arke, he ſhould not turne one of the ſonnes of Lamech, Methuſhelah, or Henoch, to beleeue him: but that they ſhould all rather chuſe to be miſled in the generall vanitie of that wicked world, then to ſerue God with Noah. This was a moſt diſcomfortable thing vnto him as could be, yet this hath beene the caſe and lot of many holy Prophets. Eſai muſt *goe and preach vnto them*, and yet his doctrine muſt *harden their hearts, that they may not be ſaued*, Eſai. 6. 10. And Ezekiel muſt *goe and ſpeake*, and yet is told aforehand, *they will not heare him, nor repent*, Eze 3. 4. 7. And when Saint *Paul* himſelfe preached vnto the Iewes at Rome, *ſome beleeued not*, Act. 28. 24. There is nothing will more diſcourage a man, and caſt downe his heart, then to ſee that his labours are not onely in vaine, but doe take a contrarie effect; that whereas they were beſtowed to haue ſaued them, they are meanes of their deeper condemnation. Therefore as when their labours bring men to God, they may greatly reioyce, and account thoſe people, as Saint *Paul* did the Theſſalonians, *his crowne, his ioy, and glorie*: So when they do no good (as Noah here) but that men are worſe and worſe; this muſt humble and abaſe them in themſelues, and let them know the power and vertue is not in them, but God. So ſaith S. *Paul* to the vngodly and impenitent amongſt the Corinthians; *I feare*, ſaith hee, *when I come, my God abaſe me amongſt you, and I ſhall bewaile many of them which haue ſinned, and not repented*. And ſurely, this or nothing will abaſe a Miniſter, and miniſter matter of great bewailing: yet not ſo, but as ſtill there is matter of true comfort and contentment, vnto all godly and faithfull teachers. For whether thy labour be the *ſauour of life vnto life, or of death vnto death*, to thy hearers; it is *to God a ſweete ſauour in Chriſt*.

1 Theſſ. 2. 20, 21.

2. Cor. 12. 21.

2. Cor. 2. 15, 16.

Againe, we may here learne, that thoſe who are condemned before God, haue their condemnation by the preaching of the word. *The ſecrets of all the world*, ſaith the Apoſtle, *ſhall be iudged by Ieſus Chriſt, according to the Goſpell*: and here the preaching of *Noah*, and his *actuall preaching* by preparing the Arke, *condemnes the world*. Such is the power and might of the Miniſterie of Gods word, vpon all them that reſiſt it.

Which beeing ſo, ſhould teach all men, when they come to heare Gods word, to ſubmit themſelues to the power of it, to obey it, and become penitent: for otherwiſe ſo many Sermons as a man heareth, ſo many *inditements* are preſented to God againſt him. And if at the laſt day there were no Deuills to accuſe; thoſe bills of inditements, would both accuſe and *condemne him*. And this Iudgement is begunne in this life, as their conſciences doe often tell them, and is accompliſht at the laſt day: for there is no dallying with Gods word: if it cannot ſaue, it kills. It is the fire, which if it cannot ſoften, it hardens. Let then all impenitent men make conſcience to obey gods word: for if now they abuſe it, it will be euen with them, both here & in another world. For, as the very ſame Arke, which ſaued Noah and his houſhold, *condemned* the world; ſo the ſame word of God, which beleeued and obeyed by godly men, is their ſaluation; diſobeied, and refuſed by vngodly men, ſhall be their condemnation.

And thus much for the two ends, why *Noah* prepared the Ark: & cõſequently of the ſecond effect of *Noahs* faith. It followeth,

And was made heire of the righteouſneſſe which is by faith.

Here is the third and laſt effect, whereby the excellencie of *Noahs* faith is commended. It made him an heire, and that not of the world: (for ſo he was beſids) but of that that the world could not yeeld; *of righteouſneſſe*, and that of the beſt of all, euen of that righteouſnes, which is by faith. Theſe words haue relation to that teſtimonie, which God gaue of Noah in Geneſis, 6. 9. *Noah was a iuſt and vpright man, and walked with God.* Now that which is ſpoken there more *generally*, is here *particularly* opened and vnfolded; he was iuſt or *righteous*: how? he was righteous by the *righteouſneſſe of faith*: ſo that theſe words are a commentarie vnto the other.

But becauſe that, that is here affirmed of *Noah*, is a moſt glorious thing; his *faith made him an heire*, (that is, made him that was heire of all the earth, a better heire) therefore theſe words are to be well waighed. For their full opening, three points are to be conſidered.

1. What is the *righteouſneſſe* here ſpoken of.
2. Why it is called *the righteouſneſſe of faith*, or by faith.
3. How Noah was made *Heire of it by his faith.*

For the firſt, That *righteouſneſſe* by which Noah and all holy men, are to ſtand righteous before God, is not a *righteouſnes* of any nature, but ſuch a one as is appointed of *God* for that purpoſe. That we may know it the more diſtinctly, we muſt examine the ſeuerall kindes thereof.

Righteouſneſſe is of two ſorts: *Created, Vncreated.*

Vncreated, is that which is in *God*, and hath no beginning nor ending, no meanes, nor meaſure. Of this ſpeaketh the Prophet, Pſalm. 119. 137. *Righteous art thou, O Lord.* This cannot make any man righteous; for two reaſons.

Firſt; for the Godhead and it are all one: It is in God eſſentially. A man is one thing, and his righteouſneſſe is another. But God and his *righteouſneſſe* are all one: And therefore it is as impoſſible for any man to haue this *righteouſneſſe*, as it is *to be God.*

Secondly, it is *infinite*, and mans ſoule a *finite* creature, and therefore not capable of any thing that is infinite; and conſequently, not of the vnmeaſureable righteouſnes which is in the godhead. Therefore this we muſt leaue vnto God, as proper to the Deitie.

Created righteouſneſſe, is that, which God frameth in the reaſonable creature, *Men and angels.* Of *Angels* we are not to ſpeake, though theirs and mans differed not much in nature at their creations.

Created righteouſneſſe of man, is of 2. ſorts, *Legall*, or *Euangelicall.*

Legall righteouſneſſe, is that which the Morall law preſcribeth.

A *Euangelicall*, that which the *Goſpell* hath reuealed.

Of legall righteouſneſſe, I finde there are three ſorts ſpoken of;

1. One that is a *perfect*
2. One that is a *ciuill* } *righteouſneſſe.*
3. One that is an *inward*

Perfect righteouſneſſe Legall, is the perfect fulfilling of the law in a mans owne ſelfe. And by this ſhall no man liuing be iuſtified before God: for, no man, ſince the fall of *Adam*, is able perfectly to fulfill the Law. If any can, then ſhall hee be righteous by it: but none did, nor euer can; therefore, no man ſhall ſtand righteous by perfect legall righteouſneſſe in himſelfe. Some will obiect: But a *regenerate*
B man may: for he is reſtored by grace; therefore though by *Adams* fall a man is diſabled, yet by *regeneration* he is inabled to fulfill the law perfectly.

I anſwer; It were ſo, if they were *perfectly* ſanctified in their regeneration: but they are ſanctified but in part, and it is not perfect vntill death. Obiect. 1. Theſſ. 5. 23. We are *ſanctified throughout, ſpirit, ſoule, and bodie.* If all thoſe, what then remaines vnſanctified? therefore our ſanctification is *perfect*. I anſwer: It is perfect in *parts*, but not in *meaſure* nor degree. As a *childe* is a *perfect man* in all the *parts* of a man, but not in the quantitie of any part: So a *child of God* is perfectly ſanctified in all parts, but not in the meaſure of any part, vntill fleſh, and mortality, and corruption haue an end.

C Secondly, ſome may obiect: The virgin *Marie* ſinned not. I anſwer: ſo teacheth the church of *Rome*, that ſhe neuer ſinned, that her life was free from ſinne *actual*, and her conception from ſinne *originall*. But ſo taught neither the Scripture, nor Gods Church: but contrariwiſe, it is more then manifeſt, ſhe was a ſinner. For firſt, ſhe confeſſeth *her ſoule reioyced in God her Sauiour*: but if ſhee were no ſinner, ſhee ſtood in neede of no Sauiour. Againe, ſhe died: but if ſhe had not ſinned, ſhee ſhould in Iuſtice not haue died. For *death entred by ſinne*: and where no ſinne is, there death is not due. Thus no man can be righteous by the *perfect* righteouſnes of the law, in himſelfe.

D Secondly, there is a ciuill righteouſnes: and that is, when a man in his *outward actions*, is conformable to the law, eſpecially to the commaundements of the ſecond Table. For example; he is free from the outward actions of murther, adulterie, or theeuery, and ſuch like: or he can refraine his anger, & *ouercome* his paſſions, that they ſhall not breake out to open violēce to the view of the world: and for the firſt table; he comes to the Church, and profeſſeth religion. All this is a *ciuill righteouſneſſe*, and by this can no man be iuſtified, nor *made righteous*. For firſt, it is not a perfit, but a moſt imperfit righteouſneſſe, and therefore cannot iuſtifie. It is ſo *imperfect*, that it is as good as none at all in Gods ſight: for it is but an outward, and *con-*

ſtrained, and diſſembled obedience, and wants the inward and true obedience of the heart and ſoule.

Secondly, it cannot make a man *righteous*: for wicked men haue it which are vnrighteous, and cannot be ſaued. *Haman* hated *Mordecay* in his heart: yea, his heart boyled in malice againſt him: yet the Storie ſaith; *That neuertheleſſe he refrained himſelfe till he came home*, Eſt. 5. 10. And therefore Chriſt ſaith, that *except our righteouſneſſe exceede the righteouſneſſe of the Scribes & Phariſies, we cannot enter into the kingdome of heauen*. Matth. 5. 20. Now what was theirs but an outward *ciuil* righteouſnes, whereby they kept the lawe, onely in outward actions? as appeareth, in that Chriſt, afterward in the ſame Chapter, expounding the Lawe, doth reduce it to the *inward*, which is to his *full* and proper ſenſe: So then, yet we haue not found that *righteouſneſſe*, which may make a man *righteous*.

Thirdly, there is a righteouſneſſe, called the *inward righteouſneſſe*, of a Chriſtian man, which is this; A man hauing repented, and his ſinnes beeing forgiuen, he is by the holy Ghoſt *ſanctified inwardly*, in his ſoule, and all the parts and powers of it. This ſanctification is called inward righteouſneſſe. Now the Church of *Rome* ſaith, A man may be *iuſtified* by this. But it is not ſo, as appeares by theſe reaſons; Firſt, this righteouſneſſe is in this life imperfect; and that is prooued by the Apoſtle, where he ſaith, *We doe here knowe but in part*, 1. Corinth. 13. 12. Therefore our *vnderſtanding* is but in part regenerate: and as it, ſo conſequently all other parts or powers of our ſoule, are but in part regenerate; and in them all, we are partly *ſpirit*, and partly *fleſh*, Galath. 5. 17. Therefore if our ſanctification be imperfect, it cannot iuſtifie vs. Againe, this righteouſneſſe is mingled with ſinne and vnrighteouſneſſe: and from this mixture, comes the combat betwixt the fleſh and the Spirit (ſpoken of, Gal. 5. 17.) *For theſe two are contrarie one to the other*.

If it be mingled with ſinne, then it cannot make vs *righteous*: no, nor the workes of grace that come from it, though God in mercie reward them. And though as *S. Iames* ſaith, *They iuſtifie our faith, and make vs iuſt before men*, Iam. 2. 21. yet can they not iuſtifie vs *before Gods iuſtice*; nor at the barre of the laſt Iudgement, will they paſſe for paiment. *S. Paul* ſaith, 1. Corinth. 4. 4. *I knowe nothing by my ſelfe, yet am I not thereby iuſtified*; that is, I haue ſo walked in my calling, ſince I was an *Apoſtle* and Miniſter of the Goſpel, as I am not priuie nor guiltie to my ſelfe of any negligence therein. If he dare not ſtand to that, to be iuſtified by it, who dare take hold, when he refuſeth. Again, no man can doe any perfect good workes, vnleſſe he be *perfectly* iuſt: For, how can perfection come out of imperfection? But no man can be perfitly iuſt in this ſinful body: as is prooued in the firſt reaſon; therefore his workes here in A this life cannot be ſuch, as may make him righteous.

But it may be obiected: Though our works haue ſome *defects* in them, yet Gods *mercie* accepts them for *righteous* and iuſt; and therefore they may iuſtifie vs. I anſwer: As Gods *mercy* accepts them, ſo muſt his *Iuſtice* be ſatisfied alſo; but they beeing imperfect, cannot ſatisfie his *Iuſtice*: for Gods infinite Iuſtice requires perfect ſatisfaction. But as for our beſt workes, as they are done by vs, waigh them in the ballance of Gods Iuſtice, and they are ſo light, as they deſerue damnation: yet in Gods *mercie* in *Chriſt*, their defects are couered, and they are reputed good workes, and are rewarded: but we incroach vpon Gods *mercy*, and abuſe his B *Iuſtice*, if therefore we imagine they ſhould deſerue Gods mercy, or be able to iuſtifie vs in his ſight. Thus then ſeeing Legall righteouſneſſe faileth vs, let vs come to Euangelicall.

Euangelicall righteouſneſſe, is that that is reuealed in the *Goſpel*, & ſhould neuer haue beene reuealed, if that of the *Lawe* could haue ſaued vs. But when it (not by defect in it, but default in *our ſelues*) could not, then God in mercie affordeth vs another in the *Goſpel*.

Euangelical righteouſnes is that, that is in *Chriſt* Ieſus; his it is, that muſt make a man righteous before God: But this *Chriſt* was an extraordinarie perſon, conſiſting of two natures, *Godhead* and *Manhood*. And accordingly, he hath a double *righteouſneſſe* in his holy perſon.

C Firſt, as he is *God*, he hath in his nature the *righteouſneſſe of God*, and that is vncreated, and infinite; and therefore *incommunicable*: and ſo none is, nor can be *righteous* by it.

Secondly, there is in Chriſt a *righteouſneſſe* of his *humanitie*: and this, though it bee finite and created, yet is it beyond meaſure in compariſon of the rigeteouſneſſe of man or Angel; So ſaith S. Ioh. 3. 34. *God giueth not him the Spirit by meaſure*.

This *righteouſneſſe of Chriſt*, as man or Mediator, conſiſteth in two things;

1. In the *purity of* his *nature*.
2. In the *perfection* of his *obedience*.

The firſt branch of our Mediators righteouſneſſe, D is the *holineſſe* of his *humanitie*; which was perfectly ſanctified in his conception, by the powerfull operation of the *Godhead*: and this was done at the firſt inſtant of his conception in the virgins wombe. From this puritie of nature, proceeded his *obedience*, which was as *perfect*, as his nature was *pure*: and ſo pure a nature made a plaine way to *perfect obedience*. And therefore as his conception was free from ſinne originall, ſo was his whole life from the leaſt ſinne actuall.

Now the Mediators obedience was double; *Actiue*, and *Paſſiue*.

And both theſe he performed in his owne perſon.

His *Paſſiue obedience* was his paſſion, or ſuffering of whatſoeuer the Iuſtice of God had inflicted on man for ſinne, whether for ſoule or bodie.

The *Actiue obedience* of the Mediators perſon, was his perfect fulfilling of the moral *Law*, in all duties to God or man, in thought, word, or deede; and all this for vs in our ſteade and on our behalfe. And here is *true righteouſneſſe*: for where the nature of any perſon is perfectly pure, and the *obedience* perfect, the *righteouſnes* of that perſon is perfect. And I ſay all this was done by him for vs: hee ſuffered all that wee ſhould haue ſuffered, and ſuffered not: he *did* that which we ſhould haue done, and did not. And this is that *righteouſneſſe*, by which, a ſinner is made *righteous* before God. For, ſeeing *legall* cannot, it is this that muſt. And now we haue found that righteouſneſſe, by which *Noah* and all holy men were made and counted righteous; namely, that that is reſident in the holy perſon of *Ieſus Chriſt* the Mediator.

And yet this is aboue and beyond all reaſon, that one ſhould be *iuſtified* by an others *righteouſneſſe*: and the doctrine, though it be of God, & grounded neuer ſo ſtrongly on Gods word, yet hath it enemies, and is mightily oppugned by the Church of *Rome*. Therefore let vs firſt *prooue* it: and then *anſwer* the obiections to the contrarie. We prooue it thus;

Firſt, from plaine Scripture, 1. Corinth. 3. 24. *Hee that knewe no ſinne, was made ſinne for vs; that wee might be made the righteouſneſſe of God in him*. What can be ſaid plainer? he was made *ſinne* for vs, and we *righteouſneſſe* by him. Therefore as Chriſt was no ſinner in his owne perſon, but *our ſinnes* were laid vpon him, and ſo he was made a ſinner by *our ſinnes*; ſo though we be not *righteous* in our owne perſons, yet hauing *Chriſts righteouſneſſe* imputed to vs, wee are made righteous by his righteouſneſſe.

Againe, the *righteouſneſſe* that muſt ſaue vs, muſt be the righteouſneſſe of man and God: as in the aforenamed place it is ſaid, that we *might be made the righteouſneſſe of God in Chriſt*. But no mans owne righteouſneſſe can make him the *righteouſneſſe* of God, nor can Gods righteouſneſſe be the *righteouſneſſe* of man: therefore it remaineth, that onely Chriſt, beeing both God and man, hath in him that righteouſneſſe, which may make a man the righteouſneſſe of God.

Thirdly, the Scripture ſaith, *Chriſt is the end of the Lawe to all that beleeue*, Rom. 10. 3. The ende of the Law: that is, not the taker away, or *abrogater* of the law, but the *fulfiller* of it: as the abrogater of the *Ceremoniall*, ſo the fulfiller of the *Morall lawe*. If he fulfilled the Lawe, for whome was it? not for himſelfe. For as the *Meſſias was not ſlaine for himſelfe*, Dan. 9. 26. ſo hee obeyed not the Lawe for *himſelfe*. For whom then? for all that beleeue. Therefore Chriſt doing it for them, they fulfill the Lawe in Chriſt: and ſo Chriſt *by doing*, and they by *beleeuing* in him that doth it, do fulfill the Law. Now if it be not amiſſe to ſay, *Wee doe in Chriſt fulfill the Lawe*: no more is is to ſay, *We are made righteous by Chriſts righteouſneſſe*: though it bee his, and not ours, but onely by faith.

Let vs then ſee (in the ſecond place) what the Church of Rome obiect againſt it. They firſt obiect thus:

As a man cannot be *wiſe* by an other mans wiſedome, nor *rich* by an other mans riches, nor *ſtrong* by an other mans ſtrength: ſo can he not be *righteous* by an other mans righteouſneſſe.

I anſwer: The compariſon is not alike. For one man hath no proprietie in an other mans *wiſedome*, ſtrengh, or riches: but we haue a right and proprietie in *Chriſts righteouſneſſe*. Againe, the wiſedome of one man cannot bee the wiſedom of an other; becauſe they are two perſons, fully and equally diſtinct: but is not ſo betwixt *Chriſt* and a *ſinner*: for euerie beleeuer is ſpiritually, and yet truely and really conioyned to Chriſt, and they make one myſticall bodie; Chriſt beeing the head, and euery true beleeuer beeing a member of that bodie: and therefore, that which is his righteouſneſſe may be alſo truely ours. *His*, becauſe it is in him; and *ours*, becauſe we are knit to him. For, by reaſon of this myſticall vnion betwixt him and vs, all bleſſings of ſaluation in him, as in the *head*, are diffuſed into vs, as his *members* or branches; and yet are as properly ſtill in him, as is the *braine* in the *head* of a man. And thus, though in ſenſe and reaſon this cannot be, yet by faith & Gods ſpirit, the righteouſneſſe of Chriſt is made ours.

Secondly, they obiect. If this be ſo, then *God iuſtifieth wicked men*; but God will not doe ſo: it is againſt the nature of his holyneſſe and Iuſtice. And againe, he that *iuſtifies the wicked, is abhominable to God*, Prou. 17. 15. therefore God will not doe ſo himſelfe.

We anſwer: The *ground* is good, but the *collection* is vntrue. *God will not iuſtifie a wicked man*, that is true: but that therefore a man cannot be iuſtified by *Chriſts righteouſneſſe*, is falſe. For God doth not iuſtifie him that lieth rotting in his former ſinnes, and weltring in his olde corruptions; but him that beleeueth in Chriſt, and repenteth of his ſinnes. And that man in his faith is *iuſtified*, and in his repentance *ſanctified*, and ſo he is made a newe man: yea, as S. *Paul* ſaith, *He that is in Chriſt, is a newe creature*: 2. Corinth. 5. 17. For, as it is in the firſt *conuerſion*, God turneth nor ſaueth no man againſt his will; but firſt makes him *willing* by his owne worke alone, and then conuerteth and ſaueth him with his owne free will, working together with Gods grace. So is it in the worke of *Iuſtification*; God *iuſtifieth* no wicked man, but makes him firſt iuſt and righteous in and by Chriſt, and then accounts him ſo. But then (wil ſome ſay) the ſinner hath no righteouſnes, but that *of Chriſts*; and that is in *Chriſt*, and not in himſelfe; therefore hee hath none in his owne perſon; how then can hee be any thing, but a wicked man ſtill? I anſwere: that is not true, that is firſt affirmed. The beleeuing ſinner hath more righteouſneſſe then that that is in *Chriſt*. That which *iuſtifieth* him, is in Chriſts perſon; But the ſinner, when he is iuſtified, is alſo *ſanctified*, by the mightie worke of Gods grace: and ſo he is made a holy man, and doth good and holy workes, becauſe he is in Chriſt, though his ſanctification be imperfect. To this ende, ſaith S. *Peter*, Act. 15. 9. *Faith puriſieth a mans heart*: for it is impoſſible a man ſhould beleeue, and ſo be *iuſtified*, but he muſt alſo be *ſanctified* in his heart and life. Thus a ſinner is *iuſtified* by Chriſts righteouſneſſe, *inherent* in Chriſt himſelfe: & *ſanctified* by Chriſts righteouſneſſe, *diffuſed* from Chriſt into the ſinner. And therefore his *iuſtification* is perfect: becauſe, that that *iuſtifieth* him, is ſtill in *Chriſt*: but his *ſanctification*, imperfect, becauſe that that ſanctifieth vs, is in our ſelues: the one *imputed* to vs, the other *infuſed* and inherent.

Againe, I anſwer, That if wee take it in the ſenſe of Scripture, It is true, that God *iuſtifieth a wicked man*. For S. *Paul* ſaith, Rom. 4. 5. *To him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is counted to him for righteouſnes*. See, God iuſtifieth the vngodly: but how? euen as we heard before; not him that is vngodly *after*; but *afore* he bee iuſtified: him that by nature, and in himſelfe is vngodly, God iuſtifieth by working in him faith and repentance: by which of an vngodly man, hee is made a man iuſtified and ſanctified.

Their laſt obiection is, If a ſinner be *righteous* by Chriſts righteouſneſſe, then Chriſt is a *ſinner* by his ſinne: for there is the ſame reaſon of both. But Chriſt is no ſinner, but the holy of holyeſt, and S. *Paul* ſaith, *He knewe no ſinne*, 2. Cor. 5. 21. and himſelfe for himſelfe chalengeth his enemies, *Which of you can reprooue mee of ſinne?* If then our ſinnes cannot make him a ſinner, no more can his righteouſneſſe make vs righteous.

I anſwer. Here we graunt all, if they ſpeake the words of the Scripture, in the *ſenſe* of the Scripture: for Chriſt was a true and reputed ſinner, in the ſight of Gods Iuſtice, as hee that becomes *ſuretie* for an other, is a *debter* in his roome; or as he that vndertakes for a man, bodie for bodie, muſt anſwer for him, his owne bodie for his: ſo in all reaſon and iuſtice, Chriſt though he *had no ſinnes of* his owne, yet beeing our *ſuretie*, and vndertaking for vs, and ſtanding in our ſteade, our ſinnes are iuſtly accounted his. And as for theſe places, and many more like, they are all vnderſtood of *perſonall* ſinnes: from all which, and the leaſt contagion thereof, he was perfectly free. And therefore the ſame place that ſaith, *He knew no ſinnes*, (that is, in and for his owne perſon, knewe not what ſinne was,) ſaith alſo, that for *vs* and in our *ſteade* he was made euen *ſinne it ſelfe*, that A *wee might bee made the righteouſneſſe of God in him*. Thus Chriſt, in *himſelfe* more righteous then all men and Angels; in *our ſteade* is a reputed ſinner; and by the ſame reaſon we (moſt vnrighteous in our ſelues) are clothed with Chriſts righteouſneſſe, and thereby are reputed righteous. And as Chriſt, (though no ſinner in himſelfe) by being a *ſinner in our ſtead*, & hauing our ſins imputed vnto him, became ſubiect to the wrath of God, and bare it euen to death it ſelfe; So we, though not *righteous* of our ſelues; yet hauing *Chriſts righteouſnes* imputed vnto vs are made thereby partakers of Gods loue: and for the worthineſſe of that *righteouſneſſe* of his, ſo made ours, ſhall be *glorified* in heauen. And B thus now at laſt we haue found that true, and that onely righteouſneſſe, which can make a man as it did *Noah*, righteous in Gods ſight. Now it remaines to make vſe of it.

Firſt, here we learne how foulely our nature is defiled with ſinne, and *ſtained* with corruption: the *ſtaine* whereof cannot be waſhed away with all the *water* in the world: no, nor with the blood of all creatures: no, nor couered with the righteouſneſſe of all men and Angels, but onely with the *righteouſneſſe* of God. And that Sonne of God alſo, if he will apply that righteouſneſſe vnto vs and make it effectuall, muſt become man, and *liue*, and *die*, and *riſe againe* for vs. A meruailous thing is it, and worthie of our often conſideration, that all the Angels & C men in the world, cannot make *one ſinner righteous*: but that Gods ſonne muſt needes doe it: And that our ſinnes are ſo hideous, as that nothing can hide the filthineſſe thereof, from the eyes of Gods iuſtice, but onely the glorious *mercy ſeate* of Chriſts righteouſneſſe. This may therfore teach vs, how to eſteeme of our ſelues, and our owne natures.

Furthermore: See here the great goodneſſe of God to man. God put perfect *legall* righteouſneſſe in *Adams* heart in his creation; he receiued it for himſelfe and vs: and loſt it for himſelfe and vs. God in mercie purpoſing to reſtore man, thus by himſelfe loſt and caſt away, giues him another, and a better righteouſneſſe then before. But becauſe he ſaw man was ſo ill D *a keeper* of his owne Iewels, : he truſts not him with it, but ſets that righteouſneſſe in the perſon of Ieſus Chriſt, and commits it to him to keepe. Who as he truely knowes the full *value* and excellencie thereof, and as he deerely loues vs: ſo hee will moſt ſafely *keepe* it for vs, and cloath vs with it in his Fathers preſence at the laſt day. A point of vnſpeakeable comfort to Gods children, to conſider that their ſaluation is not in their owne *keeping*, where it might againe be *loſt*; but in a ſafe hand, where they ſhall be ſure to finde and haue it, when they haue moſt neede of it: and to remember that their *righteouſneſſe* beeing in *Chriſt*, they cannot looſe it. For, though they ſinne, and ſo looſe often the comfort of a good conſcience for a time: yet they then looſe not *their righteouſnes*, which is then in Chriſt; and to conſider, that A when in this world they ſuſtaine loſſes or iniuries, or looſe all they haue vpon earth; that yet *their righteouſneſſe* (the riches of their ſoule) is then in heauen full ſafe in Chriſts keeping, and ſhall neuer bee loſt. This ſhould make vs learne to knowe Chriſt more and more, and to giue him the loue and affections of our verie hearts, that ſo we may be able to ſay with bleſſed *Paul*, 2. Tim. 1. 12. *I knowe whom I haue beleeued, and I am perſwaded, that he is able to keepe that which I haue committed vnto him againſt that day.*

Laſtly, if there be ſuch a *communion* betwixt Chriſt and a beleeuer, that our ſinnes are made his, and his righteouſneſſe made ours; this may teach vs *patience*, and miniſter vs comfort in B all *outward afflictions*, or *inward* temptations; becauſe it is certen all our ſufferings are *his*, and he is touched with all the wrongs done to vs. When he was in heauen, he calls to *Saul*, Act. 9. 4. *Saul, Saul, why perſecuteſt thou me?* and at the laſt day, Matth. 25. 45. whatſoeuer either good or euill was done to any of his children, he ſaith, *was done to himſelfe*: and accordingly it ſhall be rewarded as done to him.

And thus we haue taught that true *righteouſnes*, which iuſtifies a ſinner, & made *Noah* righteous: and wee ſee the vſe of that worthie doctrine. And in this firſt point we haue the longer inſiſted, becauſe it is one of the fundamentall points of Chriſtian religion.

Hitherto of the firſt point: namely, what that C righteouſneſſe is, which is here ſpoken of.

The ſecond point to be conſidered in theſe words, is, that this righteouſneſſe is that righteouſneſſe, *Which is by faith*.

It is ſo called, becauſe *faith* is the proper inſtrument created in the ſoule of man by the holy Ghoſt, to apprehend that righteouſneſſe, which is in the perſon of Chriſt: nor can it be any waies els either apprehended or applyed: and therefore it is worthily called *that righteouſneſſe which is by faith*: that is, which by faith is made a mans owne, or whereunto a man hath title *by his faith*. Here therefore two points offer themſelues to our obſeruation.

1. That true *faith apprehends* properly this D true righteouſneſſe.

2. That *onely faith* can doe it.

For the firſt, it is prooued by apparant euidences of Scripture, S. *Paul* tells the Galatians (3. 14.) *They receiued the promiſe of the Spirit, by faith.* And S. *Iohn* ſaith, *that as many as receiued Chriſt, to them he gaue power to bee called the ſonnes of God.* And leaſt any man ſhould thinke, that to receiue Chriſt, is not to beleeue in Chriſt: he addeth, *Euen to as many as beleeue in his name*, Ioh. 1. 12. and therefore faith is fitly compared to a *hand* that takes hold on a garment, and applyeth it to the bodie, beeing naked: or to a beggars hand that takes or receiues a Kings almes: ſo faith in a mans ſoule takes hold on Chriſts righteouſneſſe (which is the A mercifull and liberall almes of the King of heauen) and applyeth it to the poore and naked ſoule of the beleeuer.

If any man aske, how can *faith* apply Chriſt to the beleeuer? I anſwer: as a man, beeing in his corrupt nature, hath nothing to doe with Chriſt; ſo contrariwiſe, when the holy Ghoſt hath wrought *faith* in his heart by a ſupernaturall operation: then we are to knowe, that as faith is the proper inſtrument to *apprehend* Chriſt; ſo is Chriſt and his righteouſneſſe the proper obiect for faith to worke vpon. For though it apprehend and apply all other promiſes which God makes to our ſoules or bodies: yet moſt *properly* and *principally*, and in the firſt place, it apprehends the promiſe of ſaluation and the righteouſneſſe of Chriſt. Now B for the *particular* manner, how faith doth thus; we are to knowe, that though it be ſpirituall & inuiſible, and ſo not eaſily expreſſed to ſenſe, yet is it done as *properly* by faith, as a *garment* is by the hand taken and applyed to the bodie, or a plaſter to a ſoare.

If any aske further: But when may a man know whether his faith haue apprehended and applyed Chriſts righteouſneſſe to his ſoule, or no?

I anſwer: when hee beleeueth *particularly*, that Chriſts righteouſneſſe *is his* righteouſnes, and hath reconciled him to God, and ſhall *iuſtifie* him in Gods preſence, then doth faith work his true and proper worke: for this cannot bee C done but by faith, and where faith is, this muſt needes be done.

The ſecond point is, that *faith alone*, and no other vertue, nor ſpirituall power in mans ſoule is able to doe this. And this may be prooued by comparing it with all the principall vertues of the ſoule: for amongſt all, there are none that may come into compariſon with faith, but *hope* and *loue*: both which, eſpecially loue, haue their ſeuerall and ſpeciall excellencies: yet haue neither of them, nor both of them this vertue to *apprehend and apply Chriſts righteouſneſſe*. This propertie of loue, is to extend it ſelfe, & with it ſelfe to carrie many paſſiōs or affections of the heart, and to place them vpon the thing that is *loued*: yet cannot loue bee D ſaid properly to apprehend Chriſt: for he muſt needes be apprehended, before he can be *loued*. And the proper action of *Hope* is to waite and expect for a bleſſing to come: ſo, hope *waites* for ſaluation, but properly *apprehends* it not. For ſaluation muſt firſt be beleeued, and then *hoped* or expected; ſo ſaith *Ieremie*, Lament. 3. 26. *It is good both to truſt and to waite for the ſaluation of the Lord*: to *truſt*, that is, to beleeue aſſuredly it will come (there is the action of *faith*) and to *waite* till it doe come (that is the action of *hope*.) Thus we ſee the ſeuerall natures, and actions, of theſe two worthie vertues. But the proper action of faith, is to *apprehend and lay hold on Chriſt*, and his righteouſneſſe, and to apply them to a mans owne ſoule:

and that beeing done, then come *Loue* and *Hope*, and doe their duties: And ſo, though *loue* laſt longer then faith doth, yet *faith* is afore *loue*, and makes the way for it.

To conclude this ſecond point: *Faith* is a hand to take hold on Chriſt and his benefits. *Loue* is a hand to giue out tokens of faith both to God and man, For (1. Cor. 13.5.) *Loue ſeeketh not her owne, but others good*: namely, the good of them that are loued. *Hope* is an eye looking out, and *wayting* for the good things promiſed. So that, as *faith* is the *hand* of the ſoule; ſo *loue* is the hand, and *hope* is the *eye* of faith; Loue the *hand* whereby it worketh, and Hope the *eye* whereby it waiteth and looketh for the performance of ſuch things, as *faith* hath apprehended and beleeued. If the Church of Rome thinke this any wrong to this holy vertue of loue, to be the hand of faith: let them know it is not ours, it is the doctrine of the Apoſtle, where he ſaith, *Faith worketh by loue*. If faith work by it, then ſurely loue is the *hand* of faith. Thus faith *worketh* by loue, *waiteth* by hope, but *beleeueth* by it ſelfe.

And for this cauſe, the righteouſneſſe, that makes vs righteous before God, is rather called the righteouſneſſe of faith, then of any other Chriſtian vertue, or grace of the ſpirit. And for the ſame cauſe is it, that often in S. *Pauls* Epiſtles, it is called by the ſame name, as, Philip. 3. 9.

The third and laſt point concerning *Noahs* faith, is that, *Noah was made heire* of this righteouſneſſe.

A ſpeciall commendation of his *faith*, It made him *heire* of true and ſauing righteouſneſſe: that is, it gaue him a true title vnto it, and made him *heire apparant* of that glorie, which it aſſureth euery one that apprehends it by this true faith: and ſo he was made as certainly, and as truly partaker of it, as the young *Prince* is aſſured of his Crowne and Kingdome in his time, or the *heire* of his Fathers lands.

Here two moſt worthy doctrines doe offer themſelues to our view.

1. The excellencie of *faith*.
2. The excellencie of a *Chriſtian mans eſtate*.

The excellencie of *faith* appeares thus: It makes a holy man aſſured and *certaine* of his ſaluation by Chriſt Ieſus. The Church of Rome ſaith, it is preſumption in any man to thinke ſo, vnleſſe he haue an extraordinary *reuelation*: but we learne from the Scripture, that if a man haue true faith, that is able to aſſure him of ſaluation. For faith makes him an *heire of true righteouſneſſe*, and of ſaluation thereby. Now we know, the *heire* is moſt ſure and certaine of his *inheritance*; what euer he gets or looſeth, he is ſure of that. But this righteouſnes and ſaluation by it, is his *inheritance*; therefore hee may be, and is by faith aſſured of it. The *Papiſts* therefore doe wrong vnto this doctrine, and derogate from the dignitie of true A *faith*: But this is their cuſtome, they will extoll any thing, rather then that which the holy *Scripture* ſo much extolleth; namely, true *faith*. For, if they knew what it is truely to know *Chriſt*, and to beleeue *in him by that faith*, which worketh by loue, they would then know, that faith makes a man *heire of happineſſe*, and therefore moſt aſſured of it.

Secondly, here we may ſee the *excellencie of a Chriſtian mans eſtate*; he is not naked, nor deſtitute of comfort; but *is heire of a glorious inheritance*, by meanes of his faith: and a Chriſtian mans inheritance, is Chriſts *righteouſneſſe*: Out of which, we learne,

First, that no man by any good workes done by or in himſelfe, can merit true and iuſtifying B *righteouſneſſe*: The Phariſaicall *Papiſts* teach ſo; but their conceite is here ouerthrowen, by the doctrine of the holy Ghoſt. For, ſauing righteouſneſſe is his inheritance: which we know, is alwaies gotten by the Father, and *deſcends* from the Father to the Sonne, as a free token of his loue. And it were ſcornefull and abſurd, to ſee a Sonne offer to buy his inheritance of his father; it beeing againſt the nature of an inheritance, to come any other wayes, but by *free gift* from the Father to the ſonne: therefore our righteouſneſſe that muſt ſaue vs, beeing as we ſee here our inheritance: let vs reſolue of it, we cannot buie nor merit it.

C Againe, here is ſure and ſolide *comfort* againſt all the griefes, and croſſes, and loſſes of this world: Gods children muſt needes haue their *portion of afflictions* in this life. But here is their comfort, they may looſe their goods, liuings, poſſeſſions, their good names, their healths, their liues; but their *inheritance* ſtandeth ſure and firme, and cannot be loſt. Let them therfore here learne, not to greiue out of meaſure: for a holy man may ſay this to himſelfe, and that moſt truly: My father may *frowne* on me for my faults, and *chaſtiſe* mee for my ſinnes; but I am ſure he will not *diſinherite* me: for I am *heire, by faith, of Chriſts righteouſneſſe*; and I may looſe many things, but I ſhall not looſe that.

Thirdly, and laſtly, here muſt Gods children learne their duties. They are *heirs* to a godly D and glorious *inheritance*; and Chriſts righteouſneſſe is *their inheritance*; therefore they muſt learne to ſet & ſettle all their affections on this inheritance. For, there is nothing in the world more worthie to be affected, then *a faire inheritance*.

We muſt therefore firſt labour aboue all worldly things for this inheritance; namely, to be made partakers of this *righteouſneſſe*. This is that pearle, which we hauing found, muſt *ſell all we haue to buy it*. And when we haue gotten it, we muſt care to keepe it, and therefore muſt lay it vp in our very hearts and ſoules: and keeping it, we muſt reioyce and delight in it aboue the world, and all the pleaſures of it.

This is the glorious *portion* which our God and Father leaueth vs as his children: what ſhould all the care of our hearts be, but to preſerue it? *Naboth* had a Vineyard, that came to him from his father by *inheritance*: *Ahab* the King would giue him money, or *a better vineyard* for it; but *Naboth* would not: Nay (ſaith he) *God forbid I ſhould ſell my Fathers inheritance*, 1. king. 21.3.&c. If he made ſuch account of an earthly *inheritance*, what ſhould we of the heauenly? if he of a poore *vineyard*, what ſhould we of the glorie of heauen? If he denied the *King*, to ſell it for a better, ſhould not we denie the deuill, to leaue our part in *Chriſt* and his *righteouſneſſe*, for the world, or any thing that he can promiſe vs? In all ſuch temptations our anſwer ſhould be; *God forbid I ſhould ſell away my inheritance*, which my God and Father gaue mee. Thus did bleſſed *Paul*, who eſteemed *the world*, and all in it *doung and droſſe, that he might winne Chriſt*, and be made partaker of this *righteouſneſſe*. So muſt we (if we will be worthy of this *inheritance*) prize and value it aboue this world, and thinke baſely of all the pompe and pleaſures of this world, in compariſon of it: and rather be content to loſe the world, then to leaue it.

And laſtly, when we haue it, and are thus carefull to preſerue it; where ſhould our content, ioy, and delight be, but in this *our inheritance*? So doth the heire; nothing ſo reioyceth him, as to thinke of his *inheritance*. Here therefore the madneſſe of carnall men is diſcouered, who reioyce exceedingly in the honours, profits, and pleaſures of this life (as ſwine in their bellies) and neuer goe further: But alas, this is not their *inheritance*, if they looke to haue their ſoules ſaued. Therefore herein they ſhew themſelues voide of all grace, and of all hope of a better world. For if they had, they would reioyce in it, and not in the vaine and tranſitorie delights of this world, *which periſh in the vſing*, and are *loſt* with more torment and vexation, then they were *kept* with delight. We muſt learne then *to vſe this world, as though we vſed it not*, 1. Cor. 7. 31. And if the Lord vouchſafe vs any portion of pleaſures in this world, we muſt take it thankefully, as aboue our *inheritance* (and muſt therefore vſe it lawfully and ſoberly:) but haue our hearts, and the ioy of them vpon our *inheritance*, which is in heauen, whereof we are made *heires* by faith; and wherein we are fellow *heires* with this bleſſed *Noah*, who was *made heire of that righteouſnes, which is of faith*.

And thus haue we heard the moſt glorious commendation of *Noahs* faith: and of *Noah* by his faith, and of all the examples before the flood.

Now follow the ſecond ſort of *Examples*, namely, ſuch as liued in the ſecond world, after the flood.

They are all of two ſorts: either ſuch as liued afore the giuing of the *Law*, or after.

Afore the giuing of the Law, here are many: A whereof, as of all the other kinds, ſome are *men*, ſome *women*.

The firſt of thoſe bleſſed men after the flood, whoſe *faith* is here renowned, is *Abraham* that great Father: of whome, and whoſe faith, becauſe he was a Father of ſo many faithfull, more is ſpoken then of any one.

Abrahams faith.

Verse 8.

B *By Faith, Abraham, when hee was called, obeied God, to goe out into a place, which hee ſhould afterward receiue for inheritance: and hee went out, not knowing whether hee ſhould goe.*

Concerning holy *Abraham*, here are more examples then one recorded, and his faith is renowned many wayes: more C verſes are ſpent of him, then of ſome fiue others. And the reaſon is, becauſe his faith was more excellent then any others that followed him. In which regard, he is called the *Father of the faithfull*, oftentimes in the new Teſtament, eſpecially in the Epiſtles to the *Romanes* and *Galatians*.

The *firſt* example of his faith (and the *fourth* in order of the whole) is of his leauing his own natiue countrey, and how at Gods commandement he went he knew not whether; onely he knew God called him, and therefore he would goe: wherein appeared a moſt worthie faith.

D Now concerning this his faith and obedience, the Text laieth downe two points:

1. The *cauſe* or ground thereof, which was Gods calling: he was *called of God*.

2. The fruit or *effect* of his faith; he *hearkned and obeied*. And this his obedience is amplified by diuers particulars:

1. The *matter* of it; hee *went out* of his countrey,

2. The ende, to take poſſeſſion of a countrey, which hee ſhould not enioy of a long time.

3. The *manner*; *hee went out, not knowing whither he ſhould goe*.

The firſt point, is the cauſe or ground of *Abrahams* faith in this action, and is laid downe in the firſt words, *By faith Abraham when he was called,*

This ſtorie is taken out of Gen. 12. The cauſe of *Abrahams* faith, is *Gods calling*. Gods *calling* is an action of God, whereby he appointeth a man to ſome certaine condition, or ſtate of life, in this world, or after this life. And in this regard, God is compared to a *Generall* in the field, which aſſigneth euerie *Souldier* his ſtanding and dutie: ſo doth God appoint euerie man his place and dutie in the Church.

Concerning theſe *callings*, let vs ſee the *meanes* how he calleth, and the ſeuerall *ſtates* whereto hee calleth men. For the meanes or manner, God calleth men two waies: immediatly, or by meanes.

Sometime *immediatly* by himſelfe and his owne voice: as, the extraordinarie *Prophets* in the old Teſtament, & the Apoſtles in the new. So ſaith S. *Paul* of himſelfe, he was *called to be an Apoſtle, not of men, nor by men, but by Ieſus Chriſt, and God the Father*, Gal. 1. 1.

Sometime mediatly by mē directed by himſelfe, and furniſhed, or inabled for that dutie: and ſo were called the ordinarie Prophets and Prieſts of the old, and the Euangeliſts, Paſtors, and Doctors of the newe Teſtament. The firſt was extraordinarie; this is ordinarie: the firſt is for an vnbeleeuing, or a misbeleeuing people; the ſecond, is for an ordinary & eſtabliſhed Church. Now, of theſe two waies, God called *Abraham immediatly* by himſelfe from heauen.

Secondly, for the eſtates of life whereunto God calleth men they are three: *Generall, Particular, Perſonall*.

Gods *Generall* calling is, whereby he calleth all men to repentance by the Goſpel, and ſo to life eternall. Of this ſpeakes the Apoſtle, Rom. 8. 30. *Whom God predeſtinated, them alſo he called*: and Rom. 11. 29. *The calling of God is without repentance*. Hereby he calls men in this life to the ſtate of grace, and to the ſtate of glorie in heauen; and this is to all.

His *particular calling* is, when he calleth and aſſigneth men to ſome particular eſtate and dutie, in Family, Church, or Commonwealth: as when a man is called to be a Magiſtrate, Miniſter, Maſter of family, lawyer, phyſitian, &c.

Thirdly, God calleth ſome men to ſome priuate *perſonall* dutie, which he deſigneth not to others, but to be done by them alone. Such a *calling* had he aſſigned him, that would needes be perfect; *Goe ſell all that thou haſt, &c.*

Now the calling of *Abraham* in this place, is to be referred to this third kinde. For it was a *priuate* and *perſonall* calling to *leaue his countrie*, his kinred, his lands, his poſſeſſions, and to goe ſeeke another: and to be father of *the faithfull*, and to receiue the couenant: and this dutie belongs to none, but who ſhall perſonally, and by name be called vnto it.

Yet all theſe three callings may concurre in one, as here in him. For he was called to bee a Chriſtian (for the *generall*) and a gouernour of a great family (for the *particular* calling:) but
A that, that is in this place vnderſtood, is this extraordinarie and *perſonall* calling to leaue his countrey. And in it wee are to conſider three circumſtances: 1. Who was called: 2. When: 3. How he was called.

For the firſt: *Abraham* was called, the ſonne of *Terah*: but neither his father *Terah*, nor his brother *Nahor* were called, but *Abrahā* alone.

But it may worthily be demaunded, why God ſhould not call his *father and kinred*: there can be no anſwer but this that the Apoſtle giueth, Rom. 9. 18. *God hath mercie on whom hee will, and withholdeth it from whom he will*. Hee calleth *Iſaac* and refuſeth *Iſmael*: loueth *Iacob*, and hateth *Eſau*: taketh *Abel*, and leaueth *Cain*: *euen becauſe he will*, and for no cauſe that
B we know. But why then calls he *Abraham*, and not his kinred? Is not that partiallity? I anſwer, he is tied to none, he might refuſe all: therefore the meruaile is, that he calls any. But why ſome and not other, why *Abraham* and not his kinred, no reaſon can be giuen: for Gods iudgements are wonderfull. But as that *that is impoſſible with man, is poſſible with God*: ſo that that is *iniuſtice* or *partialitie* with man, is *iuſtice* with God. And it is extreame follie, and intolerable preſumption for vs to weigh Gods actions in the balance of our ſhallow reaſon.

For the ſecond: But when was *Abraham* called? for the time, there are two circumſtances worth the obſeruation. Firſt, *Abraham* was called to this dignitie, when he liued in idolatrie with his fathers. So ſaith Ioſhua, 24. 2.
C *Thus ſaith the Lord, Your fathers dwelt beyond the flood in old time, euen Terah the father of Abraham, and ſerued other gods*. If *Abraham* was called by God, when he was an Idolater, then it is apparant he had not purchaſed Gods fauour by his workes. Where we learne, that the whole worke of a mans ſaluation, is to be aſcribed to Gods meere mercie: who (as the Prophet ſaith) *was found of them that ſought him not*, Eſa. 65. 1. *Abraham* neuer dreamed of the true God, nor of any new couenant of grace and ſaluation, when *God called him*. And ſo, when *Paul* was going armed with bloodie furie, and his furie armed with commiſſions and authoritie againſt the Saints, then God from
D heauen called him; and of a perſecuter, made him the principall inſtrument of his glorie, Act. 9. 2. &c. Therefore (to applie this to our ſelues) if God haue vouchſafed vs the ſame grace, and taken vs *to be his people*, and made a couenant of ſaluation with vs, which in former times haue beene *ſinners of the Gentiles*, we muſt learne here to ſee whence this fauour is, and therefore to aſcribe nothing to our ſelues, but giue all the glorie vnto God.

And *particularly*, for euery one of vs: if God haue bin ſo mercifull to any of vs, as when we were *Popiſh* or *ſuperſtitious* with our parents, or kinred, to open our eyes, and bring vs home to his holy truth: or, when we weltred in wickedneſſe and ſenſualitie with the *profane world*, to touch our hearts, and to call vs to grace and ſanctification: let vs often remember and freely acknowledge this his vndeſerued mercie; and ſay with the holy Prophet: *Vnto thee belongeth mercie, but vnto vs open ſhame.*

Secondly, for the *time* when *Abraham* was called: It was when he *was 75. yeares of age*, or thereabouts, as is manifeſt in the Storie, Gen. 12. 4. therefore wee ſee that God for a long time let him lie in his blindneſſe, and idolatry, ere he called him. It is more then likely, that *Abraham* in that meane time liued ciuilly, and folowed learning and other ciuill courſes: and in that time, it is likely he attained to that meaſure of knowledge in Aſtronomie, and other learning, for which, he is renowned in old Writers: But this was the firſt time that he was called to knowe and ſerue the true God in his true ſeruice.

Here we learn, that though a man perſeuere in his ſinnes, for a long time, and paſſe his beſt yeares in vanitie without repentance, & thereby be in a grieuous and fearefull eſtate; yet true beleeuers, and men penitent, muſt not therefore iudge them *caſt-awayes*. For, Gods mercie cals a man in his olde age, and toucheth the heart when it pleaſeth him. Chriſt in the Parable *cals ſome at the 11. houre*, Matth. 20. 6. and ſo God calleth men to grace in their old age. We muſt therefore ſpare theſe ſharp and vnſauoury cenſures, which ſome vnaduiſedly caſt vpon ſuch men; for *charitie thinketh not euill*, 1. Cor. 13. 5. where it may thinke or ſuppoſe any poſſibilitie of good: But contrariwiſe, pray for them, and hope of their conuerſions, becauſe we know, that *at what time ſoeuer a ſinner repents of his ſinnes, God will forgiue him.*

Ezek. 18. 27, 28.

And yet for all this, men muſt not preſume to liue careleſly in their ſinnes; for that is deſperatly to tempt God: but muſt follow the holy Counſell of *Salomon*, Eccl. 12. 1. *To remember their Creator in the dayes of their youth*: and to turne vnto God when they haue meanes; leaſt God take away the *meanes*, and with the meanes his *fauour* from them. *Abraham* was not *called*, till he was old; but when he was *called*, he harkned and *obeyed*. So muſt thou, when God calls thee by afflictions, or by his word, then anſwer and obey as *Abraham* did; or els *Abrahams* calling in his olde age, will be little comfort to thee. Thus much for the time.

Thirdly, for the *manner of his calling*; it is laid downe in the Storie of Geneſis, to be in an earneſt kind of Counſell: *Get out*, ſaith God, *from thy kinred, and from thy fathers houſe, vnto the Land that I will ſhew thee*: Wherein is to be obſerued, he ſaith not barely *Goe*, or come forth: but hee amplifieth, and vrgeth it with many words and circumſtances.

If any aske why God did ſo, when he might haue giuen the commandement in one worde? I anſwer; the reaſon is, that *Abraham* might haue cauſe more ſeriouſly to conſider of Gods *calling*, and to imprint it more deepely in his A heart; leaſt at the firſt brunt he ſhould haue *obeyed*, and afterward haue ſhrunke backe. For, it is doubtleſſe, that this calling was harſh to reaſon, and that *Abraham* found many hinderances; and therefore it were dangerous hee would haue ſtarted backe after ſome triall of theſe difficulties he muſt paſſe through, if hee had had but a bare call, & commandement *to goe*. But when God ſaith to him, *Goe out of thy natiue Countrie, let it not ſtay thee*, that thou waſt borne there; nor hinder thee, that thy *kinred* dwells there: but leaue all, and come with me: *forſake all, and truſt me*: follow me into the land that I will ſhew *thee*: I take thee from one, but I will giue thee another: When God, I ſay, B vſeth all theſe, and it may bee, many more like words to *Abraham*, its apparant he would haue him furniſhed with ſtrength and reſolution, to goe through with his *calling* after he had once made entrance into it.

Out of which practiſe of God, we learn this *Inſtruction*; that God would haue no man enter vpon any calling or dutie, with a fearefull and faint heart, nor with a doubtfull minde; but with a ſtrong and ſetled *reſolution* to goe thorough ſtitch with it, and not to relent and repent in the midſt. And for this end, God would haue all men afore they enter, ſeriouſly to conſider the *place or duty* they are to vndertake; for the Lord had rather a man ſhould refuſe at the firſt; then hauing entred, to looke backe again; C and it is great folly for men, haſtily, and ſuddainely, or humorouſly to caſt themſelues vpon any *calling*, and then vpon trial and experience of the dangers and difficulties thereof, to be wearie, & wiſh they had neuer done it. Men in this world are generally *wiſer* in matters of the world; If a man be to build a houſe, he will not forthwith ſet vpon building ſuch a houſe as his humour deſireth, but will firſt of all ſet downe and count the *coſt*, and then his owne abilitie, to ſee if the one will countervaile the other, elſe he neuer begins it. So ſaith Chriſt (the wiſedome of God) *of the wiſedome of this worlde*: and the like alſo he ſaith for war, that no *Prince* will fight with his enemie on vnequal tearmes, but will know himſelfe able to ſuſtaine the encounter, Luk. 14. 28, 31.

D So the calling of a Chriſtian, is to profeſſe the Goſpel of Chriſt: As the Magiſtrates is to *defend* it, the Miniſters to *teach* it, ſo all mens to *profeſſe* it; now it is as impoſſible to *build* without *coſt*, or to *fight* without *power* of men, as to *profeſſe* Chriſt in any *calling*, either generall or particular, without *croſſes*. Wee muſt therefore conſider firſt, what our calling and profeſſion will *coſt* vs: it is ſure to coſt vs the dangering of our credits and eſtimation in the world; it may be our goods, our liberties; it may bee our *liues* alſo our ſelues. Againe, what enemies wee haue to encounter in this ſpirituall warrefare, the Deuill, death, hell, ſinne, corruption, and the crafty malice of wicked men: all theſe we are ſure to meet withall.

Were it not then folly for a man to vndertake this profeſſion, and not to conſider thus much aforehand? The want of this is cauſe, why ſome put their hands to the plough, and after ſhrinke away, and make themſelues ridiculous to their enemies corporall and ſpirituall.

And for particular callings, the caſe euen ſtandeth ſo alſo. Some men thinke the calling of a *Magiſtrate*, a place of *honour*, and therefore ambitiouſly plot and deſire to raiſe themſelues into authoritie; neuer remembring the *burden*; and trouble they are ſure to finde. Which when they feele to bee too heauie for their lazie ſhoulders to beare with eaſe, they foully fall to plaine careleſneſſe, and neglect all doing good in their places, and wiſh they had neuer bought honour ſo deare.

So others thinke the miniſterie nothing, but a place of *eaſe, exemption, and preferment.* And in theſe conceits ruſh preſumptuouſly and raſhly into that holy ſtate, neuer thinking aforehand of that great *charge of ſoules* they are to take, nor of that heauie accoũt they are to make for them; nor of the hatred, and contempt, and extreame diſgraces they are ſure to find, if they doe their duties with conſcience. And therefore (when vpon experience they finde it ſo to be) they either fall to carnall courſes with the world, and neglect *their duties* (that by theſe two meanes they may pleaſe the world) or elſe they continue in their duties, with much griefe and vexation, wiſhing they had choſen rather any calling then the *Miniſterie*: and by either of both, doe expoſe themſelues to ſhame and much rebuke. Whereas contrariwiſe, hee that aforehand caſts his *account* what it will coſt him to be a *Miniſter*, what he muſt vndertake, what hee muſt looſe, what hee is ſure to finde, is ſo ſetled and reſolued aforehand, as hee goeth through all dangers and contempts, with comfort, courage, and contentment. Let vs therefore all learne by this practiſe of God, when we thinke to enter vpon any ſuch dutie, to reaſon with our ſelues, as God did with *Abraham*, what wee are to *forſake*, and what wee are to *meete withall*. So ſhall we not afterward repent vs, but goe on with much aſſurance, as *Abraham* did.

This point I haue the more inlarged, becauſe it is of ſpeciall vſe in Chriſtian life.

Thus much of the *cauſe* of *Abrahams* faith, *Gods calling*, and all the circumſtances therein.

The ſecond point, is the excellencie and commendation thereof, commended by the *fruite and effect*: It made him *yeelde* to this calling of God. And this obedience of his faith, is ſpoken of two wayes:

1. It is laid downe *generally*; *He obeyed God.*
2. It is further commended by diuers *particulars*, which we ſhall ſee in their places.

Obeyed God.

Here is the obedience of *Abrahams* faith laid downe in one generall word: *He obeyed*; that is when God called him to leaue his Countrie, kinred, and friends, he yeelded againſt reaſon; becauſe God bad him. When God told him he would carrie him into an other land, he *beleeued* it, and left a certaine for an vncertaine, a poſſeſſion for an expectation; here was the power & excellencie of his faith appearing in this obedience. From hence we learne two inſtructions.

Firſt, ſeeing *Abraham is the Father of all the faithfull*, Rom. 4. 11. and our glorie is to be *children of faithfull Abraham*;

Therefore we muſt all learne, as *good children to followe our Father*, in framing our liues according to Gods calling: when *GOD calleth* vs to any ſtate of life, then to obey; and when not God, but the world or our own corrupt humors call vs, then not to obey. For, to obey the firſt, is the obedience *of faith*; but to obey the ſecond, is the *obedience of our corruption*. Therefore againſt this practiſe of holy *Abraham*, two ſorts of men doe offend, & thereby ſhew themſelues children *vnlike their father Abraham*.

Firſt, ſuch men as beeing *called by God* to ſome functions or duties, *will not obey*: for examples, we haue too many. To ſome, God ſaith, *Leaue thy priuate care*, which is for none but thy ſelfe: *be a Magiſtrate*, and vndertake the *publike care* of the common wealth: but they as though they were borne for themſelues will not imploy themſelues in publike ſeruice.

To ſome, God ſaith, *Leaue thy eaſe*, and thy care of worldly credit, and vndertake the teaching of my people, and care not for the contempt of that calling, ſo thou maieſt *ſaue ſoules*: but their carnal credit is more deere vnto them then *Abrahams kinred is to him*; they will not forſake them.

Theſe, and all that doe ſo, may make what ſhewe they will: but they are not *children of Abraham*, ſeeing they want his *faith*: and they want his *faith*, becauſe they faile in his *obedience*: they muſt therefore learne to yeeld when God calleth, and not to ſtand vpon ſuch baſe allegations of worldly matters; when *Abraham left Countrey and kinred to obey God*.

Secondly, ſuch men as reſpect not Gods calling, but looke what the ſwinge of their natures, or the courſe of the wicked world carie them vnto, they preſently yeeld and obey, not regarding whether it bee Gods calling or no. Three ſorts of men are moſt faulty in this kind.

1. Firſt, ſuch as are content to grow in wealth, either by oppreſſion, as vſurie or extortion; or by craft and diſſembling, or by any other ſuch indirect courſe, whereby their brother is hurt, looking only at gain, but not regarding whẽce it comes.

Secondly, ſuch as liue by *dicing, carding*, or by *playes and Enterludes*, thinking any trade lawfull that brings in wealth, or that gets money, not caring whether God *allow the calling* or no.

Thirdly, ſuch as liue in no *calling*, but ſpẽd their time in eating, drinking, ſleeping, and ſporting becauſe they haue liuings of their owne, and lands left by their parents.

All theſe and all ſuch like, doe obey indeed: but whereunto? not vnto Gods calling: for alas, he neuer called *them* to theſe courſes, but hath often *recalled* them from it; therefore this is the obedience not of *faith*, but of *corruption*, and of the world, which is a plaine diſobedience vnto God. For, as the wiſdome of the fleſh or the world is fooliſhnes with God, Rom. 8. ſo obedience to the fleſh or the world, is diſobedience and rebellion againſt God.

All ſuch men muſt know, that they are not *the children of Abraham*, becauſe they are not children of *his faith*. Nor can they be heires of his faith, becauſe they practiſe not his *obedience*: for, Gods *calling*, and no other rule for our liues muſt Chriſtian men admit. When *he calleth* they muſt obey: and when *he calls not*, or allowes not a courſe of gaming, or a trade of life (though all the world allowed it) we muſt not followe it: this will honour them and their profeſſion, before God. *Abrahams faith iuſtified* him before God, but his obedience *iuſtified his faith*. *Obedience*, ſaith Samuel, 1. Sam. 15. 22. 23. *is better then ſacrifice, and diſobedience is as the ſinne of witchcraft*. Therefore let all Chriſtians approoue their faith by their obedience, hanging on Gods mouth, and attending on Gods calling, for direction of their whole life: and reſolue with *David*, Pſal. 119. 105. *Thy word is a lanterne to my feete, and a light vnto my pathes.* [illegible] but by the light of Gods calling and Gods word: it is ſhamefull preſumption for ordinarie men to frame their liues by lights of their owne making.

In the ſecond place [illegible] obedience, [illegible], By what meanes *obeyed hee? by faith.* Learne here the nature of true faith: it brings forth true obedience wheresoeuer it is: and therefore Chriſtian obedience is called *the obedience of faith*, Rom. 1. 5. And theſe two cannot be ſeparated, no more then light from the *ſunne*, or heate from *fire*: for as the *ſunne* naturally and neceſſarily giues *light*, and the *fire heate*, ſo doth true *faith* [illegible] *obedience* to Gods commandements. Which beeing ſo, it teacheth vs, for the [illegible],

Firſt, how [illegible] *and* [illegible] ſlandered by the *Papiſts*, who [illegible]. In ſaying, We hope to be ſaued by ſole *faith*, & without workes. For, we teach, that though a man be *iuſtified* without workes in this world, yet no man was euer *iuſtified*, whoſe *faith* did not bring forth *good and holy workes*: yea we teach, that none is heire of *Abrahams faith*, which is not alſo of his *obedience*. Therefore God will [illegible] their lying tongue.

Secondly; this teacheth vs, that [illegible] faith is rare in theſe dayes: [illegible] make profeſſion of *Abrahams* religion, but it ſeemes they are as farre deceiued as the Iewes [illegible]. *The Iewes would be Abrahams children; becauſe they were of his fleſh*: and men now will bee ſo, becauſe they are of his *profeſſion*; but both are farre wide, for we muſt be children of *faithfull Abraham.* But if we will be like him in *faith*, we muſt bee like him in obedience alſo: when God calls vs to any dutie, we muſt forſake our owne *natures*, and deny our owne *affections*, and croſſe our owne *corruptions*, to followe Gods calling, and to doe our duties. So ſhall wee be true children of *Abraham*, when we are like our Father in his beſt vertues. Thus we ſee his obedience laied downe generally.

Particularly, In his *Obedience* there are laid downe three points:

1. The *matter*
2. The *ende*
3. The *manner*

all which are laide down directly in the Text.

For the matter of his obedience, it followeth in theſe words: *To goe out into a place, &c.*

The particular matter wherein *Abrahams* obedience conſiſted, was this; At Gods commandement he went out of his owne countrie into another: for one which he ſhould inherit, he left that which he did inherite.

Here many points of good inſtruction may be learned.

Firſt, ſee here the power and ſtrength *of true faith*. It was a wonderfull hard thing for *Abraham* to doe.

For firſt, he was well ſtricken in yeares, 75. *yeares olde*. Young men delight to be ſtirring; but men growne into yeares, doe loue to ſettle themſelues as birds in their neſts: and it is grieuous vnto them to thinke of remoouing, or taking long iourneys.

Secondly; he muſt leaue his owne *Country*, where hee was bred, borne, and brought vp, which all men generally doe loue by nature.

Thirdly, he muſt leaue *his goods, and lands and liuings*, which no doubt were great: for, hauing liued ſo long in his natiue Countrie, and beeing borne as he was, his eſtate doubtleſſe was verie great.

Fourthly, he muſt leaue his *acquaintance*, with whom he had liued all his life; yea, his *own kinred*, & muſt go liue amongſt ſtrangers. Theſe foure conſiderations were ſo many hindrances to his obedience; and ſtrong temptations, to make him haue looked backward: but ſuch is the power of his faith, he is *commaunded of God*, therefore he *obeyeth and goeth out*.

The vſe is, to teach vs what a faith we haue. For, if we meaſure all Gods commandements by our naturall affections, our faith is but a ſhadow, & hypocriſie: But if we conſult not with fleſh & blood, but reſt and rely on Gods word, and giue abſolute obedience to his commandements, then our faith is ſuch as *Abrahams was*.

In the next place; Some may meruaile, why the Lord ſhould commaund him ſo hard a matter, and lay ſo ſtraite a commaundement vpon him, as to leaue his *Countrie and liuing*, which ſeemed vnreaſonable; and his *kinred*, which was vnnaturall.

I anſwer, the reaſon is, not that God delighteth in *vnreaſonable* or *vnnaturall* courſes, or in laying heauy burdens vpon his children: But he did it for good and holy endes; as,

Firſt, to prooue *Abraham*, and to ſee what was in him. As a freind is not tried in ordinary, but in great *matters*; ſo it is knowne, who is Gods freind in matters of *difficultie*. Hereby, therefore God made the faith and obedience of his ſeruant, to ſhine more gloriouſly.

Againe, to breake the corruption of his heart: for our wicked *natures* loue peace, and eaſe, and welfare, and hearts deſire: but God will croſſe thoſe courſes, and ſend vs troubles many wayes, that ſo hee may pull downe the height of our corruptions, and humble vs to his owne hand.

The vſe, is to teach vs to make true vſe of our afflictions, and of thoſe many hard croſſes that muſt fall vpon vs in our courſe of ſeruing God; namely, to know that they are ſent from God, not as a hard-hearted, or cruell *Iudge*: but as a wiſe and mercifull *father*, who wiſheth our good, and who will ſo bleſſe vnto vs the hardeſt and heauieſt croſſes, that befall vs in our liues (if we receiue them in patience and faith) that we ſhall ſay with *Dauid*, Pſal. 119. 71. *It is good for vs that we haue beene in trouble, for thereby we haue learned to know God, and our ſelues better.*

Thirdly, whereas *Abraham at Gods commandement goeth out of his Countrie* into another; we learne, that it is not vnlawfull for a Chriſtian man, to *goe out* of his owne Country, and *trauaile* into another, & there to abide for ſome, or a long time: Prouided, his cauſes be good & iuſt, as namely, theſe which follow;

Firſt, if he haue a particular commandement *of God*, as here *Abraham* had.

Secondly, if he haue a lawfull calling of the *Church or State*, whereof he is a member; as if he be ſent to a generall Councell: or, be ſent as *Ambaſſadour*, either to ſtay for a time, or to ſtay there as Lieger.

Thirdly, if it be for the ſafetie of his life in a good cauſe. So *Moſes* Exod. 2. 14. 15. *fled into the Land of Midian, and there ſtayed when Pharaoh ſought his life*: And Chriſt himſelfe fledde with his Father and Mother *into Egypt*; from the furie of *Herod*, Matth. 1. The like may be ſaid for them, that to preſerue their libertie, flie from the crueltie of their Creditors, who will not take honeſt and reaſonable ſatisfaction; of a *ſuretie* for another man; or of a child for the Fathers debt: But in no caſe for them, who *trauaile* in purpoſe to defeate their Creditors, or thereby to deliuer themſelues from payment of their due debts, *beeing able to pay*. Of both theſe, we haue example in *Dauid*, & his followers. *Dauid* himſelfe was faine to flie for his life from *Sauls* vniuſt crueltie, and therefore went and dwelt *amongeſt the Philiſtims*, 1. Sam. 27. 1. 2. And 1. Sam. 22. 2. there came to *Dauid ſuch as were in trouble, and in debt, and theſe were with him to his trauailes*, and perſecutions. Now doubtleſſe, had they bin vngodly men (who had not cared how they came into debt, nor how they paid it,) *Dauid* would neuer haue beene their *Prince*, as that Text ſaith he was.

Fourthly, if it be for the maintenance of pure *religion*, and keeping a good *conſcience*. This hath Chriſts warranty, Matth. 10. 23. *When they perſecute you in one citie, flie vnto another.* For this cauſe many of our fore-fathers in the former age, were faine to flie into *Germanie, Switzerland, and to Geneua*. And for theſe cauſes diuers of other Nations doe repaire to this Nation, and are here entertained.

Fiftly, if it be for the getting, or encreaſing of any good *learning*, and lawfull *knowledge*, eſpecially diuine knowledge for matter of religion. Thus the Queene of *Saba* went out of the inmoſt parts of *Africa*, to *Ieruſalem in Aſia*, to ſee and heare *Salomon*: 1. Kings 10. and for that cauſe, ſhe is highly commended by Chriſt himſelfe, Matt. 12. 42. Thus may yong men trauell for learning or the tongues, eſpecially ſuch as intend therby to fit themſelues for publike ſeruice, ſo it be with ſafetie of religion, and ſecurity of conſcience.

Sixtly, if it be for the practiſe of a mans lawfull *calling*, as for trafficke: and thus *Merchants* may, and doe lawfully trauaile in all Nations, and haue their *Factors* there reſident; prouided they looſe not their ſoules, to gaine for their bodies: their trauailing is allowed by Chriſt in the Parable, where hee ſaith, *The kingdome of heauen is like a Merchant man that ſeekes good pearles*, Matth. 13. 45.

Seauenthly, if he be to receiue and take poſſeſſion of any goods or lands, lawfully deſcended or fallen vnto a man, in another Nation, as ſometime it doth; This ſeemes to be allowed by Chriſt in the Parable, where he ſaith, *A certaine noble man went into a far Country, to receiue for himſelfe a kingdome, and ſo to come againe*, Luke, 19. 12.

In a word; if it be vpon any good and ſufficient cauſe, allowable in good reaſon, & not contrary to any part of Gods word. But as for ſuch as leaue their Countries, and trauell into other;

Either, vpon *leuitie*, to ſee ſtrange ſights and faſhions; Or, beeing *malefactors*, flie from their due puniſhment: Or, beeing in *debt*, goe away to deceiue their Creditors: Or, beeing *vaine-glorious*, to make themſelues knowne; Or being at *enmitie*, to fight *combats*, or to kil their enemies:

All theſe, and all ſuch like, can haue no comfort in their *trauailes*; for they ſend themſelues, God ſent them not: they are out of Gods protection, becauſe they goe without his warrant. And as many of them as goe away to eſcape the hand of the *Magiſtrate*; let them be aſſured they ſhall not eſcape the hand of God.

In the fourth place, here is a comfort for all ſuch as are baniſhed from their owne natiue Countries, for God and his Goſpels ſake. For, here: *Abraham* the Prince of *Patriarkes*, was a baniſhed man, and liued in a ſtrange *Country*, the greater part of all his life. Let ſuch men therefore take patiently what God laieth vpon them: for it is not their miſery or miſhap alone, but hath beene common to Gods children in all ages. Againe, Chriſt himſelfe pronounceth them bleſſed, *who ſuffer perſecution for righteouſneſſe ſake*: for, though they bee exiles from their owne kingdome, or toſſed vp & downe the *kingdomes of the earth*, yet *theirs is the kingdome of heauen*, Math. 5. 10.

Laſtly, though this commandement was perſonally directed to *Abraham*, and concerneth not vs as it did him: yet it hath his force and vſe euen to vs. For, though we are not to goe *out of our Country*, and leaue our liuings and habitations; yet we muſt doe that, that is proportionable hereunto. That which is commanded to *Salomons wife*, is to all Chriſtians; *Hearken O daughter, and conſider, incline thine eare, forget thine owne kindred, and thy fathers houſe: ſo ſhall the King take pleaſure in thy beautie*. Psal. 45. 10, 11. This wife of *Salomon*, is the *ſoule* of euery Chriſtian, the ſpouſe of Chriſt *the true Salomon* who by nature is daughter to *heathen Pharaoh*, that is, to ſinne, corruption, and wrath: but, being maried to Chriſt, muſt *forget her owne kindred and Fathers houſe*, that is, their owne nature and naturall affections, and carnall deſires: and then ſhall Chriſt our King, and ſpirituall husband, *take pleaſure in vs, and reioyce to doe vs good*. And this is the cheife trauailing of all, and moſt acceptable to God, when a man *goeth out* of himſelfe, and denieth his owne deſires to obey God, and to ſerue *Chriſt Ieſus*.

Thus we ſee the matter of his obedience; Now followeth the ende:

which hee ſhould after receiue for inheritance.

The ſecond particular in his obedience, is the *Ende*, why he went out of his owne Country; to inherit another, that is, the *land of Canaan*, called elſe-where the *land of Promiſe*, becauſe God promiſed it vnto him, and to his ſeede. Now *Abraham* at Gods Commandement went out of his owne Country into this place, to *inherit it*, and to take poſſeſſion of it.

But it may be obiected, He inherited it not; yea furthermore, *Stephen* ſaith, Act. 7. 4. *God brought him in, but gaue him no inheritance in it, no not the bredth of a foote*.

I anſwer, though *Abraham* did not inherite it *perſonally* himſelfe, yet he may be ſaid to inherite it two wayes.

1. *Sacramentally*, or Myſtically:
2. In his *poſteritie*.

Firſt, *Sacramentally* thus; The Land of *Canaan*, is to be vnderſtood, not onely as a country of *Aſia*, fruitefull and fertill, and plentifull of all good things, wherein the onely *viſible Church* was continued till Chriſts comming. But further, as a Type of the *heauenly Canaan*, where the *triumphant Church* raignes in glorie with God. And thus *Abraham* did in his owne *perſon inherite it*: for he was tranſlated from this world, after his death, into the glory of heauen. And in that reſpect, the glorie of heauen is rather called the *boſome of Abraham*. Luke 16. then of any other the Patriarkes; both for the excellencie of his *faith*, as alſo for that the promiſe of inheriting the land of *Canaan*, was firſt of all (*perſonally*) made to him; which becauſe he enioyed not, he was recompenſed with the fruition of the true *Canaan*.

From hence, we learne a notable doctrine: that God in performing of his promiſes, giueth not oftentimes the verie particular thing promiſed, but *ſomething equiualent*, or proportionable to it, or elſe better. Thus in the fifth commandement, obedient children are promiſed by God *long life*, as a reward for *honouring their Parents*. Now when he takes them away in their beſt age, as he did *Ioſias*, 2. Kings 22. 20. he giueth them *eternall life*, which is not onely proportionable, but farre exceeding the thing promiſed: So here, he promiſeth *Abraham* the *land of Canaan*: but when he comes to the performance he giues him a better, euen the true *Canaan*, the kingdome of *heauen*.

The vſe hereof, is to teach vs wiſedome for the true diſcerning of Gods mercifull performance of his promiſes; for he performeth them not alwayes one way vnto his children: ſometime he giueth the particular thing promiſed, as vnto the children of Iſrael, their deliuerance out of Egypt: vnto *Hezekiah*, the reſtoring of his *health*, and ſuch like. Sometime, he giueth not it, but ſomething which ſhall be as good or better vnto his children: as, when they are in ſome great danger, and craue *deliuerance*, or in ſome neceſſitie, and haue promiſe of *ſupplie*: God oftentimes deliuereth thē not, but giueth them *patience*, and feeling of his fauour in ſuch ſort, as is many degrees more comfortable vnto them. And herein God heareth their prayers, and performeth his promiſe to them, to their full contentation.

Secondly, *Abraham inherited Canaan in his poſteritie*. For though God promiſed it to himſelfe, when he was 75. *yeares olde*, Gen. 12. 4. *and to him and to his ſeede*, Gen. 15. 7. yet neither he nor his immediate *ſeede* enioyed it, but his *poſteritie* the Iſraelites, 430. yeares after the promiſe, as S. *Paul* prooueth, Galat. 4. 17. And ſo *Abraham* inherited it in his *poſteritie*, which is a part of him; and they inherited it many hundreth yeares, euen vntill the comming of Chriſt.

As afore we learned, that God in the performance of his promiſes, giueth not alwaies the *thing promiſed*: ſo here let vs learne that he doth not alwaies performe them to the ſame *parties*, and yet moſt truly performeth them. If therefore God doth not to *our ſelues*, nor in our times accompliſh his promiſes, or prophecies, we muſt not be impatient, but wait in patience. For as the Prophet ſaith, *The viſion is yet*

A *for an appointed time, but at the last it shall speake, and not lie: though it tarrie, waite for it; it shall surely come and shall not stay*, Habac. 2. 3. To this end *David* also most diuinely saith, Psal. 97. 11. *Light is sowne for the righteous, and ioy for the vpright in heart*. See light and ioy belongs vnto them: but how? *It is sowne*, that is, it is in hope and *expectation*, and not alwaies in *fruition*. Therefore as the Husbandman casts his seede into the earth, and is content to staie almost a full yeare without it, or any profit of it, and yet is patient all that while, because hee is sure it will *come*, and bring encreaſe with it: So must we waite patiently on the Lord, & know that whatſoeuer he hath promiſed, wee or ours after vs, shall be ſure to enioy it. B And though *we doe not*, what great matter is it, *if our children doe?* For, We knowe, that oftentimes the Father *soweth*, and dieth ere the harueſt, and ſo the ſonne *reapeth*. So for Gods great and gracious promiſes, which are ſowen vnto the Fathers, if themſelues doe not, their children are ſure to reape the comfortable harueſt of performance. And thus we ſee how *Abraham inherited the land of Canaan*, which is called *the land of Promiſe*, becauſe it was ſo long, and ſo often promiſed to ſo many great *Patriarkes*.

In the ſecond place, it is to bee obſerued, when God promiſed this vnto *Abraham*, euen then when the land of *Canaan* was poſſeſſed by many mightie Kings: So that it may bee here C further doubted, how *Abraham* could take any comfort in this promiſe, ſeeing it was at that day held by almoſt 40. Kings greater and leſſer: as we may ſee in Ioſhuah, Chap. 10. 11. 12. & further, *The people were many, and ſtrong: the Cities were well walled, and full of huge Gyants*, Num. 13. 28. 29. Yet for all this, he not once *by violence and oppreſſion*; but as God promiſed, *so he went to it*, and *tooke poſſeſſion*, and died in this faith, that God would performe his promiſe, and that his poſteritie ſhould inherit it all as afterward indeede they did, euen from *Moſes to Chriſt*. If it be asked how this could be; the anſwer is, that *Abraham* knewe that God was *King of Kings*, and had the world, and Kingdomes of the world in *his hand* and diſpoſition; D and therefore aſſured himſelfe, that hee could bring to paſſe what he had promiſed, and make good his word, notwithſtanding all ſuch impediments to the contrarie. And as he beleeued, it came to paſſe; his poſteritie came to it, entred *as conquerors*, vpon this gift of God: and, by the power of God, ſo amazed all theſe Kings and their people, as ſome ſubmitted, as the *Gibeonites*; and they that did not, were all ſlaine, and their Countries conquered, as wee may reade at large in the booke of *Ioſhuah*: all the Stories whereof are briefly comprehended by *David* in fewe words, where hee ſaith, *We haue heard with our eares, our Fathers haue told vs, how thou O Lord draueſt out the heathen with thy hand, and plantedſt them in; how thou deſtroyedſt the people, and madeſt them grow*, Pſal. 44. 1. 2.

Out of which, we learne two inſtructions. First, that the *change of States*, and alteration of Kingdomes or common-wealths are in Gods hand, and that he can turne them one way or other, as it pleaſeth him. To this purpoſe, ſaith *David*, in the fore-named Pſalme, *They inherited not the land by their owne ſword, neither did their owne arme ſaue them: but thy right hand, and thy arme, and the light of thy countenance becauſe thou didſt fauour them.*

This muſt teach vs to pray earneſtly, in our daily prayers, for the good eſtate of this Kingdome, wherein wee liue; and of that worthie Prince and Queene, vnder whoſe gouernment we haue been ſo long, and ſo liberally bleſſed. For, the welfare and proſperitie, the certaintie and ſecuritie of it and her, is not in our policie, might, munition, ſhips: not in the ſtrength of our nauie, nor in the power of our armour, nor in the chiualrie of our people, nor in the wiſdome of our Counſel (though for all theſe wee are a people *honoured* of our friends, and *feared* of our enemies): But in the mighty hand of our God, who (as *Daniel* ſaith) *beareth rule ouer the Kingdomes of the earth, and giueth them to whomſoeuer he will*, Dan. 4. 22.

Seeing therefore the King of heauen is the *giuer* and eſtabliſher, the *remoouer* and changer of Kingdomes of the earth; let vs aſſure our ſelues, that the prayers of *Eliſha*, are *the Horſes and Chariots of Iſrael*, 2. King. 13. 14.

And ſurely, if *Eliſha* for his prayer was acknowledged by the King himſelfe, to be his father; then doubtleſſe, the godly *Miniſters*, and ſuch other in our Church, as *pray daily for the peace of our Ieruſalem*, are worthy to be accounted good children of our Church, and worthy members of our State.

Secondly, here we learne what is the *ruine of Kingdomes*, and ouerthrowe of eſtates, namely, *ſinne* and vngodlineſſe. This is moſt apparant in the preſent example. For, why did God take this land from the *Canaanites*, and giue it to *Abraham* and his ſeede? the Stories of the olde Teſtament anſwer, *nothing but ſinne*. In Deuteronomie, *Moſes* chargeth the Iſraelites, that they *doe not after the abhominations of the heathen Canaanites*: For, ſaith hee, *becauſe of their abhominable ſinnes God did caſt them out before you*, Deut. 18. 9. 12. And why did not God inſtantly giue it to *Abraham* (*to inherite*) after the promiſe? euen becauſe *the wickedneſſe of thoſe Amorites was not then full*, Gen. 15. 16. that is, their ſinnes were not then ripe. For, we muſt know, that though God be the abſolute and *ſoueraigne Lord* of all Kingdomes, and may diſpoſe them as he will; yet he rather exerciſeth his *Iuſtice* then his *power*, and neuer ouerturneth any State, but vpon cauſe of their apparant *wickedneſſe*. Nor can the *Amorites* or *Canaanites* plead herein any hard meaſure. For, the *ſame God*, dealt afterward in the *ſame Iuſtice* with his owne people (giuing the kingdome of Iudah to the *Chaldeans*) and Iſrael to the *Aſſyrians*; and the cauſe is laid downe moſt memorably in the Storie; *when the Iſraelites ſinned againſt the Lord their God, and walked after the faſhions of the heathen, whome the Lord had caſt out before them; and did ſecretly things that were wicked, and made Images, and ſerued Idols: and though God warned them by his Prophets, yet would they not obey, but hardened their neckes, and ſo finally, left all the commandements of God; then the Lord was exceeding wrath with Iſrael, and caſt them alſo out of his ſight*, 2. Kings, 17. from the ſeauenth verſe to the 19. Thus ſinne is able to ouerturne kingdomes, be they *Canaanites*, *Iſraelites*, or whoſoeuer.

Let this teach vs all to looke to our *liues*, and make conſcience of all *ſinnes*; eſpecially great & capitall, and *crying ſinnes*: for the ſinnes of a people are *wormes and Cankers*, eating out the life and ſtrength of a common wealth. And let our *State and gouernement* learne here to looke to the reformation of our people, eſpecially *for great ſinnes*. For, open *profaneneſſe*, or vncleanneſſe, or *oppreſſions*, or *iniuſtice*, or *extortions*, or *cruelties*, and exactions; all theſe, or any of theſe ſinnes, raigning in a State, are able to ouerturne the beſt eſtabliſhed Kingdome on the earth, and will at laſt (doe power and policie what they can) *make the land ſpewe out her inhabitants*: and in that meane time (let the wily wits of men, iudge as they liſt) it will prooue true, that the ſinnefull and profane man is the *worſt*, and the godly and conſcionable man, the *beſt friend* to a State, and *beſt ſubiect* in a Kingdome.

Thus much for the ſecond point in *Abrahās* obedience; namely, the ende of it.

The third and laſt point, is the manner of his obedience, which followeth in theſe words:

And hee went out, not knowing whether hee went.

The manner of this his leauing his Countrey, in mans reaſon would ſeeme *ſtrange*; nay, the world will condemne it for plaine *fooliſhneſſe*, for a man to leaue a *certainty* for an *vncertainty*. But it may here be doubted, how the *Apoſtle* can here ſay, that hee knewe not whether hee went; ſeeing theſe words are not in the Storie of the old Teſtament: doth not that practiſe allow *traditions* beſide Scripture?

I anſwer firſt; We refuſe no traditions, which are agreeable to the Scripture, and analogie of faith: but ſuch as are agreeable to one of theſe, wee receiue them, though not as *Scripture*.

Secondly, if the Apoſtles in the new Teſtament doe adde any thing in any Storie which is not in the olde (as S. *Paul* doth the names of the Sorcerers of Egypt, *Iannes and Iambres*, 2. Timothy, 3.8.) that circumſtance by them ſo added, is to bee holden as *Scripture and no tradition*; becauſe they hauing the ſame ſpirit of God, which the Writers of the old Teſtament had, haue inſerted it into the bodie of Scripture: euen as the three ſentences of the *heathen Poets*, alleadged by Saint Paul (Acts, 17.28. 1. Corinthians, 15.33. Titus 1.12.) haue now a *Diuine truth* in them, which they had not before.

But yet will ſome ſay, the *Apoſtles* had theſe things from the old Teſtament *by tradition*; ſeeing they were not written.

I anſwer: We may ſafely graunt it, and yet our cauſe looſeth nothing, though it may bee they had them by *inſpiration*, and not by tradition, that beeing as likely, or much more then the other.

Thirdly, but for *this particular*, I anſwer, that the Apoſtle had the words, or at leaſt the matter out of the Storie *in Geneſis*. For thus goe the wordes: *God ſaid to Abraham, Goe out of thy Countrie, &c. into the land that I will ſhewe thee*: He named none to him, but told him he would ſhew him one. So then *Abraham* went out at Gods appointment; and God knewe, but hee *knewe not whether he went*: he knewe well the land he left, but he knew not the land he ſhould haue.

But it may bee againe obiected, that this is not true: for it appeares, Gen. 12.5. that *Abraham* with *Sarah* his wife, and all their ſubſtance, *departed to go into the land of Canaan, and to the land of Canaan they came*: therefore he knewe whether he went; namely to that land.

I anſwer: It is true, *he went out*, with purpoſe and aſſurance, to *inherite a land promiſed* him by God, but not named to him. And whereas it is there ſaid, *Hee went out to goe into the land of Canaan*, that is ſpoken in reſpect of the *performance* when he was come thither, not of the firſt *promiſe made* him at his departure: or, of the time when *Moſes* wrote it, not of the time when God ſpake it to *Abraham*. And, that *he knewe not* what land God did meane, vntill he came thither, is plaine in the ſeauenth verſe, where it is ſaid, *That when Abraham had paſſed through all the countrie, and was come into Canaan; then God appeared to him, and ſaid, This land will I giue vnto thy ſeede*: but till then God neuer named it vnto him; and therefore wee reade afore, that hee *beleeued and obeyed* vpon the generall promiſe: but now when God did *particularly* ſpecifie and ſhewe what land; hee then ſhewed his thankefulneſſe to God, *and did there build an Altar vnto the God that had appeared vnto him*.

Thus it is cleare, that *Abraham went out, not knowing whether hee went*. Which beeing ſo, it appeares that *Abraham* did that which the world would call, plaine *fooliſhneſſe*. To leaue knowne friends for vnknowne, *certen* liuing for *vncertaine*, is a ſimple courſe in mans reaſon: at leaſt (the world will ſay) he might firſt haue demanded of God, *what land* that was, which he ſhould haue, before hee left that which *hee had*: but *Abraham* makes no ſuch *queſtions*, mooues no ſuch *doubts*, but beleeueth and obeieth, and goeth out of his certen dwelling (at Gods calling) *though hee knew not where to lodge at night.*

This practiſe of faithfull *Abraham*, hath profitable *vſe*:

Firſt, here we learne, that though Gods *commandements* ſeeme fooliſh, and vnreaſonable, yet we muſt obey them. Chriſt ſaith, *If a man will euer come in the kingdome of heauen, hee muſt be borne againe*, Ioh. 4. 3. S. *Paul* ſaith, *If any man among you ſeeme to be wiſe, let him be a foole that hee may be wiſe*, 1. Cor. 3. 18. Chriſt ſaith, *If any man will be my Diſciple, he muſt denie himſelfe and follow me*, Luk. 9. 23.

But how can theſe commandements be beleeued or done? how can reaſon beleeue them? how can nature doe them? So diſputed the woman of Samaria with Chriſt, Ioh. 4. 11. when Chriſt told her he would giue her of the *waters of life*, ſhee replied, *Sir, thou haſt nothing to draw with, and the well is deepe: whence then haſt thou that water of life?* Thus we obiect and reaſon againſt God with carnall obiections, and waigh Gods commandements in the balance of reaſon; thus God and his commandements are much abuſed by vs. And this is the cauſe we heare and reade Gods word, and profit not by it; becauſe we ponder it in our reaſon, and allow nor follow it no further, then it agreeth with our naturall affections. As a man that will needes ſtand vnder a *penthouſe*, hath no water falling on him, though it ſhould raine neuer ſo precious water from heauen; ſo, when the *water of life*, out of the word of God, ſhould droppe vpon our ſoules, to comfort our conſciences, and to waſh away our ſinnes; we haue our deuices out of wit, and diſtinctions out of reaſon, as penthouſes to keepe it from vs, then it ſlides away, and neuer hath any worke in vs. But contrariwiſe, we muſt remember *Abraham the father of our faith*; and when we heare Gods word, we muſt with him captiuate our reaſon, and ſubdue our affections to it, meaſure them by Gods word, and not it by them; and what we cannot yeeld to in the obedience of reaſon, we muſt obey with the *obedience of faith*: and ſo ſhall Gods word haue a gracious and powerfull worke in vs.

Secondly, hence we muſt learne, that though we ſee no profit come by obeying Gods commandements, yet we muſt obey them. For what profit could *Abraham* ſee in leauing a certen liuing, for an *vncertentie*? yet he obeyed and went, vpon the bare word of God, building vpon it, that God *being his guide*, he could not go aſtray. So muſt we follow God ſimplie, and doe his commandements, though no profit ſeeme can come thereby. But ſome will ſay, Shall godly men be led thus blindfold like fooles? ſhall they refuſe all meanes and helpes, by wit and policie? this is the way to make them ridiculous, and [illegible] vpon.

I anſwer: let godly men vſe all their wit, and looke with all their eyes, in their actions *with men of this world*. But in the obedience of Gods commandements, let them doe as *Abraham* did, *follow Gods calling though it ſeeme to be to no ende.*

In obedience to God, we muſt doe as blind men doe, who follow their *guides* though it be through woods and rocks, hills, or dales, or dangerous places, regarding nothing, fearing nothing; onely following and truſting to *their guides*, who haue eies for them, though they haue none for themſelues. So muſt we follow Gods calling, and yeeld abſolute obedience to his Commandements, fearing nothing but truſting to the faithfulneſſe of his power, and aſſuredly beleeuing, that he being our bleſſed *guide*, we ſhall not be miſ-led: thus to do is true faith.

But alas, how contrarie is the practiſe of the world! Men deale with God, as we doe with looſe *Chapmen*, whom we will not truſt without a great pawne. So we will not obey Gods *commandements*, longer thē this religion ſerues our turne; nor will we truſt and follow God without the pawnes of profit and pleaſure. Nay, wee doe worſe: moſt men eſteeme of God no better, nor vſe him any better then they doe theeues in their houſes. If a man come into our houſe, that is giuen to ſtealing, wee truſt him as long as he is in our ſight: but if hee be out of our ſight, we thinke euer he is ſtealing: So, if men ſee the meanes of Gods prouidence, they will take his word, and truſt it; but elſe God muſt excuſe them, they may not truſt him further then they ſee him. And if the *commandements* of God ſound to their comfort, and tend to their profit, they will *obey them*: but if not, they will caſt them behinde their backe; at leaſt, they will make a pauſe at the matter and take their owne time. And if Gods wayes ſeeme pleaſant and profitable, they will *walke in them*; or elſe they will leaue them, and walke in their owne.

And hence is it, that men in diſtreſſes, runne to Wizards, and Wiſe-men; others deale fraudulently, and deceitfully; others worke on the *Saboath day*: and thus by indirect and vnlawful dealing, they labour to inrich themſelues, and to bring their purpoſes to paſſe. And why all this? but becauſe Gods commandements doe not ſound to their purpoſe, nor tend to their profit, and therefore they will not obey them.

If theſe men had beene in Abrahams caſe, they would neuer haue gone out, not knowing *whither to goe*: but they would haue argued the matter with God, and haue thought it good wiſedome to pauſe well afore they leaue a *certaintie* for an *vncertaintie*. But contrariwiſe, *Abraham* thought it fooliſhneſſe to reaſon with God, and therefore performed *abſolute obedience*: and for this cauſe he and his faith are renowned to this day; namely, 3000. yeares after him, and ſhall be to the worlds ende.

This was the obedience of faith: and this to doe, is to be true ſubiects to Gods kingdome. If the King call a man from his owne liuing, to come to himſelfe and to the Court; who will not leaue what he hath of his owne, and truſt *his word?* So, who will not leaue his owne wiſdome, and relie on the *promiſe & word of God*; and obey his commandements, though there ſeeme at the firſt, no profit can come thereby. Thus ſhall we be ſure, both to haue ſufficient for this world, and ſhall alſo be true children of faithfull *Abraham*.

Hitherto of the firſt example of
Abrahams Faith.

Abrahams faith.

VERSE 9.

By Faith, hee abode in the land of promiſe, as in a ſtrange countrey, as one that dwelt in tents with Iſaac and Iacob, heires with him of the ſame promiſe.

Here is the ſecond example of *Abrahams faith*, and the firſt in order; and is concerning *Abrahams* abiding, or dwelling in that Land whereinto God had called him: and this he alſo did by *faith*. As he *went out* of his owne countrey, and came into *Canaan*, by the power and leading of his *faith*; ſo by the ſame *faith* he *abode and* dwelt *in the ſame land*.

The parts are two:

1. The *Action* of *Abrahams faith*, in the 9. verſe.
2. The *Reaſon* of that his ſo doing, in the 10.

The *Action* in the 9. verſ. is ſpoken of two waies.

1. It is *laid downe* to be *his abiding in the land of promiſe*.
2. It is *amplified* by two circumſtances:
    1. The *manner how* he dwelt there, in two points:
        1. As a ſtranger, or in *a ſtrange countrey*.
        2. *As one that dwelt in tents*, and not in houſes.
    2. The perſons with whome: *with Iſaac, and Iacob, Heires with him of the ſame promiſe*.

The firſt point in order, is his dwelling in A the land of Canaan (called here the land of Promiſe.)

By faith he aboad in the land of promiſe.

Canaan is now called the *land of Promiſe*, becauſe it was promiſed in the v. afore-going, as we then heard: ſo that the meaning is, he *abode in that Land*, which was promiſed him, when he came out of his owne country. Which countrey *Abraham* knew not by name, when he left his owne, nor till he came thither: but then God told him, *This is the land I will giue thee and thy ſeede*, Gen. 12.7. In this Land thus promiſed, *Abraham* dwelt and remained the reſt of his life, which was a hundreth yeares.

In this Action of *Abraham*, are three particular points.

B
1. Hee *dwelt in Canaan*.
2. That Canaan was the *land of promiſe*.
3. He dwelt there by *faith*.

For the firſt: Concerning *Abrahams* dwelling in Canaan, diuers queſtions may be mooued;

Firſt, how it is true, that he abode or dwelt there? ſeeing it is apparant in the Storie, hee *dwelt in Egypt*, Gen. 12.10. and in *Gerar*, Gen. 20.1.

I anſwer: The meaning is not, that he ſtaied here euery day of his life; but that he liued and died there, and made it the place of his reſidence and ordinarie habitation, whereunto he alwaies reſorted againe, if any occaſion drew him abroad.

And further, hee went not into *Egypt*, but C vpon ſuch ſpeciall cauſe, as could not be otherwiſe helped, as vpon a famine or ſuch like, Gen. 12.10. *Then there came a famine in the Land, therefore Abraham went downe into Egypt to ſoiourne there.* Where it appeares: firſt, that the cauſe was extraordinary: ſecondly, that he went not to make any dwelling, but to ſoiourne there for a time, and then to repaire home againe.

Where we learne, that as a man is not to depart out of that land, where God hath appointed him to dwell, but vpon good and ſufficient cauſes: ſo, when thoſe cauſes ceaſe, which drew him out, hee is not to ſtay longer from home, but to repaire againe to the place of his ordinarie dwelling. God would haue a man dwell D at home: and it is leuitie, and a token of an vnconſtant minde, and running head, for a man to deſire to be alwaies abroad.

Birds flie abroad, but ſo as they may come to their neaſts at night: ſo men ſhould endeuour, as much as may be, to take few occaſions of beeing from their dwellings: and when they needes muſt, to let it be for as ſhort a time as may be. For, as it is a ſigne of a light woman, Prou. 7. 11. *Her feete cannot abide in her houſe*: ſo is it of an vnſtaied man, vpon euery occaſion to be carried from home.

We muſt therefore follow holy *Abraham*, who is here commended for abiding, or dwelling in the countrey, which God had giuen him.

Againe, this practiſe of *Abrahams faith*, condemnes the wandring *beggers*, to be an vnfaithfull and vngracious generation. Our land (by the abuſe of our peace and plenty) is full of ſuch. Aske them where they *dwell*: their anſwer is, They haue *ſmall dwelling*; but, looke into the matter, and they haue the largeſt dwelling of all: for they dwell euery where, and all abroad; they count it bondage to be tied to one Town, or dwell in one pariſh, and thinke it freedome and libertie to dwell *euery where*. Theſe are Caterpillers of a Common-wealth, and the greateſt robbers of the poore that are. Common Theeues ſteale from rich men: but theſe ſteale from the poore; they get that from men, which the true poore ſhould haue. No good comes to Church nor Common-wealth by theſe men, but much hurt to both. For a finger cut off from his place, is of no vſe: ſo, a man liuing out of his calling, and out of his place, is of no vſe in the bodie politique.

Happy will it be with our *Church and State*, when we haue ſuch lawes, and ſuch execution of them, as that this diſorder may be reformed, and euery man confined to his owne dwelling, and none ſuffred to liue in our kingdome, who is not of ſome pariſh: for let vs be aſſured, ſo many wandring beggers, ſo many blemiſhes in our gouernment.

Thirdly, *Abrahams dwelling in this Land* (being a fruite of his *faith*) teacheth vs it is no good token, but an ill ſigne for a man to be vncertaine in his dwelling. It is the faſhion of many men, if they trauaile, they neuer lodge at one place twiſe: and for their dwelling, it is not certaine, but now in the *North*, now in the *South*: now in this Pariſh, now in that, now in this iuriſdiction, now in another: Sometime in the Citie, ſometime in the Countrie. Who be theſe? But either ſuch as be in debt, and purpoſe to deale ill with their Creditors; or that are malefactors, and hereby labour to auoide the cenſure of Authoritie; or elſe they be Papiſts, which by this meanes labour to lurke vnſeene, and to eſcape the law; as many of them doe, either by skipping out of one Pariſh, Dioceſſe, Countie, or Prouince into another, and ſo auoiding the authoritie of all: or elſe, by lurking in great Cities, and ſo lying as *Soiourners*, and not as *Pariſhioners*, vnſeene, or vnmarked in ſo great multitudes. Let our Authoritie take the more carefull notice of ſuch men; the more craftily they labour to creep from vnder it: and let ſuch men know, they diſcouer themſelues the more by this practiſe, to be vnfaithfull either to GOD, or Man, or both; ſeeing that GOD here commends *Abraham* for dwelling or ſtaying in that place, which GOD had appointed him. And ſo much for this queſtion.

Againe, it may here be demaunded; How *Abraham* might lawfully *dwell in Canaan*, ſeeing it was then Idolatrous? It may ſeeme, that therefore it is not vnlawfull for men to dwell in Popiſh or Idolatrous Countries.

I anſwer: *Abraham* did not ſo vpon any priuate motion, nor for any worldly cauſe, but vpon ſpecial warrant and calling from God: otherwiſe his ſo doing, had not beene iuſtifiable: therefore that practiſe of his cannot be a warrant for any to do the like, without the like cauſe and calling.

But how could *Abraham* be preſerued from the contagion of Idolaters, liuing amongſt them? I anſwer;

Firſt, God that called him thither, did there preſerue him. Againe, *Abraham* liued in the Country, but conuerſed not with the people at all, but in ſome neceſſarie and ciuill affaires; and by this meanes eſcaped the danger of infection.

Where we may learne, that if any man would liue in ſuch places, without hurt to their conſcience, let them firſt be ſure that they haue a calling and warrant from God, to liue in thoſe Countries. Secondly, let them conuerſe with Idolaters warily and ſparingly; and ſo ſhal they preſerue themſelues from the occaſions of euill, as *Abraham* did, who abode in an Idolatrous Country; and ſo, though not without danger, yet without hurt to his religion. Thus we ſee *Abraham dwelt in the Land of Canaan*.

Now ſecondly, this Land is called the *Land of Promiſe*: that is, the Land formally promiſed him by God, when hee called him out of his owne Country. And it is likely that the Apoſtle doth not here firſt of all call it ſo: but that it was known generally amongſt the Patriarks by that name: and that *Abraham* himſelfe did firſt of all ſo call it; who, when he looked vpon it, and conſidered the fruitfulneſſe and excellencie of it, did euermore remember and call to minde, *this land is promiſed to mee*, this is mine by promiſe. And herein he reſted and ſatiſfied himſelfe, though he had not the poſſeſſion of it.

Here we may ſee the excellency of true faith, which depends vpon the promiſes of God, though they be vnperformed. A Land of *promiſe* contents *Abraham*; he leaues the *poſſeſſion* to his poſteritie. It is hard to finde ſuch faith in the world: It is land in poſſeſſion which we looke for: a Land of promiſe cannot content vs; but let vs labour to practiſe faith, and to take comfort in the promiſes of God, and leaue the performance to Gods appointed times.

Thirdly, he dwelt in this land *by faith*: And no meruaile. For had it not beene by faith, he would neuer haue dwelt there, where he had not ſo much as a roome for his Tent to ſtand in, but he muſt *borrow*; nor to burie his dead, but he muſt buy it. This was againſt reaſon, yet *by faith he dwelt there*, as before *by faith he left his owne*, which was alſo againſt reaſon. Where ſtill the power of faith is magnified to be ſuch, as it will beare a man ouer all impediments of obedience, and will giue him victory not againſt one, but againſt all obiections; and power to performe not one, but many things contrary to carnall wiſedome.

We muſt here learne to examine, whether we haue a true and ſound faith or no. If wee haue, then we muſt not doe ſome one or fewe actions in *faith*, or die in *faith*, but we muſt liue by faith, the whole courſe of our liues. *We muſt walke by faith, and not by ſight*, ſaith the Apoſtle, 2. Corinth. 5. 7. So ſaith he of himſelfe, Galat. 2. 20. *I liue by the faith in the Sonne of God:* he ſaith not, *hee hopes to die in that faith*, but *he liues by it.* And in the former place hee ſaith not, we muſt *ſet a ſtep* or two, but we muſt *walke by faith*, which argueth a continued action: and therefore it is that Saint *Peter* ſaith, Gods children are *kept by the power of God, through faith vnto ſaluation*, 1. Peter 1. 5. In which words two things are ſpoken of faith: the firſt is affirmed; namely, that faith preſerueth a man to ſaluation through all hindrances, either of inward temptations, or outward croſſes, which the deuill or the world can laie in his way. This *preſeruation* is one of the greateſt workes in the world, and therefore it is worthily aſcribed to God: the power of God preſerueth vs, but through *faith*. The ſecond is implied; that therefore we muſt labour to *keep that faith* euermore with vs, *which muſt keepe vs*, and to cheriſh and preſerue that that muſt *preſerue vs to ſaluation*. *Dauid* was an excellent practitioner hereof: no man was more tried and toſſed then hee, *yet hee euer drew neere vnto God*, Pſal. 73. 28. Indeede ſometime hee ſaid *all men were liers, but that was in his feare*, Pſal. 116. 11. And againe, *I am caſt out of thy ſight, but that was in his haſte*, Pſal. 31. 22. that is, when the force of ſome paſſion, or the violence of ſome temptations did carie him headlong: but otherwiſe he euer *liued the life of faith*.

So muſt we, not thinke to liue in ſenſuality, and die in faith: but to liue by faith, in all our actions, from one day to another, meditating daily on Gods promiſes, and beleeuing them, and relying on them, and applying the generalls to our owne ſelues, and practiſing faith by making conſcience of ſinne, and inuring our ſelues to patience and long ſuffering. Thus doing, we ſhal be children of faithfull *Abraham*, who firſt *by faith* left his owne Countrey, and then *by faith* alſo dwelt ſtill in the Land of Canaan. And thus much for the *action of his faith: Hee abode in the Land of Promiſe.*

Now follow the circumſtances of the action, which are two: 1. The *manner* how: 2. The *Perſons* with whom.

The manner is laid downe in two points:

1. As a ſtranger:
2. As one that dwelt in tents.

The firſt point, for the manner, is laid downe in theſe words,

As in a ſtrange Country.

The meaning is: hee eſteemed it a ſtrange Country to him, & accounted himſelfe a *ſtranger* in it. Againſt which it may be obiected, that he was familiarly acquainted with *Mamre, Aner, and Eſhcol*, three great and mightie men of that Country: that he and they were confederates together, Gen. 14. 13. therefore it ſeems he liued not like a ſtranger in the Countrey.

Some anſwer, that theſe three were not *Cananites*, but neere a-kinne to *Abraham*, and had other names: but this text is plain in that place, that *Mamre was an Amorite*, and the other two were his brethren. Therfore the anſwer is, that in all likelihood they three were *Proſelites*, and that by *Abrahams* godly perſwaſions they had renounced Idolatrie, and were come to the knowledge of the true God, and that they ioyned with *Abraham* in the worſhip of the true God, and ſo were his conuerts: whereupon *Abraham* (as he might lawfully) conuerſed with them as his familiar freinds. And hereof there are two Inducements.

Firſt, it is ſaid, Gen. 14. 13. that they were *confederates with Abraham*: and it appeared ſo by their deedes; for they ioyned their powers, and aſſiſted him in the warre againſt the kings, (Gen. 14. 24.)

Secondly, it is ſaid, Gen. 14. 13. *That Abraham dwelt on the Land of Mamre*: hee was his Tenant or Fermour. Now, it is more then likely, *Abraham* would not haue ſo farre been beholden to them, but that they were true chriſtians, and of his owne religion.

Therefore this hinders not; but he might be a ſtranger notwithſtanding, vnto the body of the people, and that it is true that *Abraham* ſaith of himſelfe to ſome of them, Gen. 23. 4. *I am a ſtranger and a Soiourner amongſt you.*

But it may then be demaunded, Why did *Abraham* liue amongſt them as a *ſtranger*, and in that Land as a Soiourner.

I anſwer; the reaſons are diuers: Firſt, hee had title giuen to that land, but no poſſeſſion; he therefore contented himſelfe with that that God gaue him, and chalenged not any poſſeſſion all the dayes of his life; but bought or borrowed of *Mamre* the place where he liued and dwelt (Gen. 14. 13.) and of the Hittites a place of buriall, Gen. 23. 9. &c.

This may teach all men not to be too haſtie, in ſeeking for that, that it may be, is their right: let not men preſcribe their owne times, nor be their owne caruers, but leaue their affaires to Gods diſpoſing, and enter no further then they ſee God goeth afore them. *Abraham muſt bee a ſtranger in his owne land*; and thou ſometime muſt be content for a time to be a *ſtranger* to that which is thine owne.

Secondly, they were all of them for the moſt part heathen *Idolaters*, amongſt whom *Abraham* would not conuerſe, but as ſparingly as might be. Now if *Abraham* would be a *ſtranger* in his owne Country, rather then liue familiarly with Idolaters; It ſheweth how litle faith and leſſe conſcience they haue, who can be cōtent to liue in the midſt of Idolaters, where they haue nothing to doe, and can conuerſe with them in all familiaritie, without any ſcruple of conſcience. *Abraham* made himſelfe *a ſtranger at home* to avoide Idolatrie; but they wil make themſelues *at home in a ſtrange country*, to intangle thēſelues in Idolatrie: theſe men will hardly prooue the children of *Abraham*.

Theſe reaſons *Abraham* himſelfe had in this his ſo doing.

There is a third, a more ſpirituall or myſticall reaſon, and that reaſon God had in making *Abraham* liue in Canaan *as a ſtranger*; Namely, to teach all Chriſtian men their dutie, to the worlds ende.

Abraham is the father of the faithfull, Rom. 4.11. And this is our honour to bee the children of *Abraham*, we muſt therefore followe our Father *in his faith*, and in the practiſe of it: we muſt liue in this world as Pilgrimes and Strangers, euen in the midſts of all our peace and proſperitie, of all our libertie, riches, lands, and poſſeſſions; yea, of all our worldly friends and acquaintance. If it ſeeme ſtrange how this can be: I anſwer, the practiſe of it conſiſts in ſixe actions.

Firſt, we muſt not bath our ſelues in the pleaſures of this world. *Pilgrimes* take but little delight in their iourneys, becauſe they thinke not themſelues at home. This is S. *Peters* argument: *Dearely beloued, as ſtrangers and pilgrimes abſtaine from fleſhly luſts which fight againſt the ſoule*, 1. Pet. 2.11. For too much delight in fleſhly pleaſures, ſmothers the grace of God in vs, and lets looſe all ſinnes, and giues life vnto all corruptions.

Secondly, we muſt *vſe this world as though we vſed it not*; that is, euen the neceſſarie comforts and delights thereof; they be the very wordes of the Apoſtle, 1. Cor. 7.31. For, ſo the *Pilgrime*, when he paſſeth through a ſtrange countrie, hath not his minde troubled with looking or thinking on the goods and commodities of that Countrie where he is; but vſing as much thereof, as is neceſſarie for him, all his thoughts are on his owne Countrie. So ſhould we when we are in our beſt eſtates, in our greateſt iollity, in the midſt of our wealth and abundance of pleaſures, caſt our minds from them, and haue our thoughts euen then conuerſing in heauen, where is the place of our abode. This is likewiſe the Apoſtles exhortation, Philip. 3.20. *Worldly men make their bellies their God*; that is, drowne themſelues into carnall pleaſures, ſo farre, as they forget any other God, any other heauen. But we muſt make ſo our *conuerſation, as it muſt bee in heauen*, from whence we looke for our Sauiour Ieſus Chriſt.

Thirdly, we muſt haue a ſerious care and endeauour to pleaſe god: for *all the earth is his*, & we are but ſoiourners in his ſight; therefore as the Pilgrim is carefull to pleaſe the Lord of the Countrie, by whoſe leaue he trauailes through it: ſo muſt we be to pleaſe the Lord; ſeeing as

A God ſaith, Leuit. 25.23. *The land is his, and wee are but ſtrangers and ſoiourners with him.*

And hereunto adde a fourth, which is neere a-kinne vnto it: Wee muſt caſt all our care on God, ſeeing that he is the Lord of the earth, and we are but Pilgrimes and Soiourners. *Dauid* ſaith, Pſal. 24.1. *The earth is the Lords and all that therein is*. The ſame *Dauid* confeſſeth, Pſal. 39.12. *hee is a ſtranger before God, and a ſoiourner as all his Fathers were*, and thereupon deſireth God *to heare his prayer, hearken to his crie, and not to keepe ſilence at his teares*: as though he had ſaid, Inaſmuch as I ſoiurne with thee, thou art to heare my complaints. For, as a Soiourner cares, nor lookes for nothing,

B but depends on them for all things with whom he ſoiournes: ſo muſt wee *caſt all our care on God; for he careth for vs*, hee is our Landlord, we are his Farmours and Tenants, *we hold the earth from him*, by no leaſe of yeares, but at his will, and it is lent vs: let vs therefore but haue care to pleaſe this our Landlord, and care for nothing.

Fiftly, wee muſt giue continuall thankes and praiſe to God for his good bleſſings we receiue in this world: for all are his, and wee are but ſtrangers. Thus did all Gods Saints in old time; *Iaacob, He was leſſer then the leaſt of all Gods mercies.* But eſpecially there is one memorable example of *Dauid*, and the Church in his dayes, 1. Chron. 29.13, 14, 15, 16. When he had prepared abundantly for the building of the Temple, he proſtrated himſelfe before God: &

C in his owne name and the peoples ſaide thus, *Riches and honour come of thee, therefore our God we thanke thee, & praiſe thy glorious name. But who am I, and what is my people, that wee ſhould offer vnto thee? for all is thine, and of thine owne haue wee giuen thee: for wee are ſtrangers before thee, and ſoiourners, as all our fathers were.* Thankefulneſſe beſeemes all men, eſpecially ſtrangers. Therefore as Pilgrimes doe thankefully accept the fauours ſhewed them in a ſtrange countrey: So muſt we, all the bleſſings God giues vs in this world, where we are but ſtrangers.

Sixtly and laſtly, we muſt haſten to the kingdome, as a Pilgrime doth to his iourneys ende, or to his owne Countrey: and till he can, is al-

D alwaies thinking of it, and ſighing after it: So muſt wee (who are *not dwellers, but ſoiourners* in theſe houſes of clay) long after heauen, and (as S. *Paul* ſaith hee did) *couet to remoue from hence, and to dwell with the Lord*. Strangers are not to take ſuch pleaſure in forraine Countries as to forget their owne. So Chriſtians muſt not bee ſo in loue with this world, as to forget or neglect the world to come. If they doe, they are vnworthie of it; and ſhew themſelues not ſtrangers, as *Abraham* here was, but *men of this world, who haue their portion in this life*. Pſal. 17.14.

In performing theſe ſixe actions, men ſhew themſelues ſtrangers in this world. And thus muſt we doe, euen in the midſt of all worldly proſperitie, if we look euer to enioy the glory of a better: And thus doing, we ſhall be children of faithfull *Abraham, who dwelt in the land of Canaan, as in a ſtrange Countrie.*

As one that dwelt in tents.

The ſecond point for the manner, how *Abraham dwelt in Canaan*, is, that hee built himſelfe no houſes, nor made Orchyards or Gardens, but *dwelt in tents or* tabernacles; which were ſuch houſes, as now are vſed in warre, and are yet called by the ſame name, *Tents*, or Pauilions: whoſe matter is not wood, nor ſtone, but cloath, ſtuffe, or skinnes: and are eaſily reared, and ſoone taken downe: and when a man departeth hee may carrie his houſe with him. That *Abraham* did thus, appeares in the Stories written of him. *He came to Bethel, and there pitched his tent*, Gen. 12.8: and Gen. 13.18. *hee remoued his tent:* and 18.1. God appeared vnto him, *as he ſate in his tent doore:* and 18.9. being asked where *Sarah* was, he anſwered, *ſhe is within the tent:* and theſe tents are called *his place*, Gen. 18.33. & *his houſe*, 24.2. Out of all which places it is plaine, that he *dwelt in tents*, and that not only at his firſt comming, when he had not time to build him an houſe: but euen all the dayes of his life, after his comming into the land of Canaan.

But why did *Abraham* dwell in tents, and not in houſes? was it becauſe then there were no houſes? Not ſo: For there were Cities built euen afore the flood, Gen. 4.17. *Caine* built a Citie: no maruell therefore if there were many after, *as Sodome, and all her ſiſters.* And though it appeares not they digged into the earth for naturall ſtone, yet had they *Bricke*, which they made themſelues, Geneſis, 11.3. and ſurely, the world which built the huge tower of Babel, Gen. 11. would not ſticke to build themſelues houſes. Nor can it be ſaid, that thoſe Cities, Sodome, Gomorrah, and the reſt, were nothing but a multitude of tents together: For, we reade Gen. 19.3. that *Lot dwelling in Sodome, receiued two Angels into his houſe:* and in the 4. verſe, that the *Sodomites came, and compaſſed his houſe round about to take them*, thinking they had beene men: and when *Lot* refuſed to deliuer them, that they *preſſed ſore vpon the houſe to haue broken vp the doore:* but all this might haue beene ſpared, if it had beene nothing but a tent, which a child may cut in peices with a knife. It is manifeſt then, that there were houſes in thoſe dayes. Why then did *Abraham* build none? was it becauſe he was poore and could not? Not ſo: for contrariwiſe, Gen. 12.5. *Hee carried with him from his owne countrie, all the ſubſtance he poſſeſſed:* And what that was, is particularized, Gen. 13.2. *He was verie rich in cattell, in ſiluer, and in gold.* His riches were both great, and of the beſt. So then hee could; but would not. But why would he not? Was it vpon a proud humour, or in a conceited ſingularitie, becauſe he would not be like other men, but haue a ſingular way of his own? No: *Abraham* was none of thoſe, who allow nothing, but that is done of themſelues; and who thinke nothing good, if it be ordinarie: for he was a holy man, and famous for his faith. So then none of theſe were the reaſons of this his ſo doing.

The reaſons then why *Abraham*, and other holy Patriarches, vſed to *dwell in tents*, and not to build them houſes, were of two ſorts, *Ciuill*, and *Holy*.

The Ciuil or Politicke reſpect that they had was this:

They holding themſelues Gods ſeruants, did depend on his word; and therefore did ſubmit themſelues to goe vp & downe the world, whitherſoeuer God did call them. Beeing then to remoue, euery day (they knew not when nor whether) it was therefore both the fitteſt and cheapeſt, to *dwell in tents*, which were ſoon pitched vp, and ſoone taken downe. Neither need it ſeeme ſtrange that they could liue for cold, in thoſe poore thin tents, all the yeare long: for the country and climate there was alwaies temperate enough for colde: and rather inclining to too much heate.

The holy or religious reſpect was this: They held themſelues but ſtrangers vpon *earth*, and therefore would not build themſelues cities or houſes, as looking or caring to liue vpon earth: but *dwelled in tents*, as ſeeming deſirous, to remooue from the earth to heauē: the ſooner the better. And this did the Fathers of the old Teſtament: not that they thought it vnlawfull to build cities, or dwell in houſes; but that they might teſtifie their religion, and expectation of another world, in the midſt of that profane age wherein they liued; wherein there were almoſt none, that either regarded, remembred, or acknowledged a world to come.

And this was not the particular, or ſingular deede of *Abraham* alone. All holy men in thoſe dayes, liued in tents, Gen. 9.21. It is cleare that Noah dwelt in tents, though then he was king of all the world. And ſo did *Lot* alſo, ſo long as he liued with *Abraham*: Gen. 13.5. *Lot had ſheepe, and cattell, and tents.* And thus they did becauſe (as the Apoſtle ſaith) *They had here no enduring citie, but they ſought for one to come*, Heb. 13.14. And they thought they euer heard that voyce ſounding in their eares, (Mic. 2.10.) *Ariſe and depart, for this is not your reſt.*

Contrariwiſe, the wicked of the world, becauſe they ſet vp their reſt in this world, & cared for no other: they began preſently to build them houſes, nay cities, (as *Cain* did euen in the beginning) Gen. 4.17. And the *Sodomites* had a citie euen walled (as is likely) for *Lot was ſitting in the gate of Sodome, when the two Angels came to him*, Gen. 19.1.2. And the *Canaanites had cities walled* exceeding high; (Numb. 13.) But wee finde not, that euer Gods children built them cities, vntill they came to haue a ſetled Church of their owne. But contrariwiſe, it is worth obſeruing, that God promi-

ſaith his people, that they ſhall come and dwell in A
cities which they builded not, namely, which they did not build by worldly meanes to their hands. And thus wee ſee the reaſons why *Abraham* dwelt in tents. Now let vs ſee the vſe of it.

Firſt, here we learne *frugalitie*, out of the example of theſe men: that is, to vſe the bleſſings and comforts of this life, as ſoberly and ſparingly as may be: and to beſtowe as little coſt as may be on our ſelues, in ſuch things *as periſh with the vſing*: namely, meate, drinke, apparell, and houſing. For what is ſpent herein, is ſpent onely on our ſelues: and being ſpent, is gone: therefore the leſſe, the better: alwaies prouided, there be a diſcreet care had of our healths, and of the credit of the places we hold: and of our ena- B
bling to the duties of our calling. Which beeing ſufficiently prouided for, it is a Chriſtian frugalitie to ſpare, whatſoeuer may be ſpared: And he hath the leſſe to anſwere for, who ſpendeth the leaſt in ſuperfluities.

Againe, here we are taught *contentation* in the ſtate which God hath appointed vs: and not to ſtriue too faſt to climbe to wealth. Theſe holy men can bee content *to dwell in tents*, and tabernacles, though they might haue compaſſed much more: for they were great and mighty men; *Abraham* had 318. men, able to beare a ſword, in his houſe daily: and with them and a little helpe more, he ouerthrew diuers kings, and reſcued *Lot*, (Gen. 14. 14.) He that durſt encounter, and did ouercome ſuch an hoſte: How many inhabitants of the country could he C
haue beat out of their houſes? And how many tenants could he haue put out of their Liuings? And how much of that countrie could he haue incloſed to himſelfe? Surely, euen as much, and as many as he had pleaſed. Yet doth he no ſuch thing: but contrariwiſe conſidering himſelfe to be but a tenant vnder God, he is content to let euery man ſit quietly by him, and himſelfe to *dwell in tents*; rather then to incroach one foot further then God bad him, though he had been able.

This checketh the pride, or couetouſneſſe, or ambition, or all, of ſuch as *ioyne houſe to houſe, Land to Land*, Lordſhip to Lordſhip, Towne to Towne; and care not how many mens houſes D
they pull downe, to build one of their owne: nor how many men want land and liuing; ſo they haue their parkes, and paſtures, gardens and orchards, and all other delights they can deuiſe. Theſe are ſo far from *Abrahams* minde, who deſired onely ſo much land, as his tent might ſtand on, and might feede his cattell; as they can incloſe and make ſeuerall to themſelues, that which in common ſhould bee the liuing of many ſoules. But what can befall ſuch men? but that that *Eſay* propheſieth to them, (Eſay, 5. 8.) *Woe bee vnto them, that ioyne houſe to houſe, and land to land, till there be no place for the poore to dwell in.*

Thirdly, in that *Abraham* liued thus, it teaches, that true faith is euer ready, and in a readie courſe to depart into any other countrey, when God would call him: It ſheweth that true *faith* doth neuer limit Gods hand, either in the greatneſſe, or length of trials, but ſubmitteth it ſelfe wholly to his will, beeing reſolued and content to ſuffer all trials, how great ſoeuer, and how many ſoeuer God pleaſeth to lay vpon a man. Reaſon would haue ſaid, I haue left one countrey at Gods word: if I muſt leaue another, then ſhall I neuer know an ende, nor haue any thing certaine to truſt to. But *faith* ſaith, As I haue left one country at gods calling, ſo vpon his word I will leaue twentie more: for God hath as good reaſon to bid me the ſecond time as the firſt, and his loue cannot faile me: he may ſtill trie me, but can neuer leaue me. Thus ſpake *Abrahams* faith. And not he alone: for *Iob*, though hee crie out of the violence of his temptation, *The arrowes of the Almightie are in mee, and the venime thereof doth drinke vp my ſpirit, and the terrours of God doe fight againſt me* (Chap. 6. 4.) Yet when faith comes to play his part, he then proteſteth, that though *God kill him, yet hee will truſt in him, and hee ſhall bee his ſaluation.* (Chap. 13. 15. 16.) See *Abrahams* faith will leade him from countrie to countrie; and *Iobs* will carrie him through life and death. And noble *Dauid* is not behind for his part, for hee will looſe his kingdome, if God will haue it ſo; 2. Sam. 15. 26. *If* (ſaith *Dauid*) *God ſay I haue no delight in thee, loe here I am, let him doe to me* (not what I in my reaſon could wiſh, but) *what ſeemeth good in his eyes.* Behold how in theſe holy men, the practiſe and obedience of true faith. It preſcribes not God the meaſure how long, or how farre he ſhall afflict: but it makes a man reſigne vp himſelfe wholly, his cauſes, his liuings, his countrie, his kingdome, his life and all, to be at Gods diſpoſing. Hee that can doe thus, may haue ioy in himſelfe, as being aſſuredly one of the children of faithfull *Abraham*.

Fourthly, in that *Abraham* in a ſtrange countrie will not build him a houſe, but dwell in tents which daily are remoouable; Here may ſuch men learne, as are trauailers, or factors, or ſoiourners in forraine countries, not to thruſt themſelues too haſtily into ſocietie and familiaritie with the people of thoſe countries, where they ſoiourne. *Abraham* will not build him a houſe in a ſtrange country, but will dwell in tents, that ſo he may the eaſier remooue: euen ſo, let no man ſettle and faſten himſelfe too haſtily in a ſtrange countrie, but ſo, as he may eaſily remooue, when hee ſeeth good cauſe.

Fifthly, *Abraham* who in his owne countrie (it is likely) had his houſe, in a ſtrange country will haue none, but will *dwell in tents*. This example muſt teach vs, euen ſo not to build vp houſes in this world, where we are ſtrangers, but to ſet our reſt here, and to looke for our *houſe in heauen*. *Literally* wee are not bound to doe as *Abraham* did, but *myſtically* wee muſt doe it:

the ſtate of our bodies here, is but a *tent* or *tabernacle*, the ſtate of our ſoules in heauen, is a *ſtrong* houſe. Wee muſt therefore ſay with the Apoſtle. (2. Cor. 5. 1, 2.) *We are willing that this earthly tabernacle were deſtroyed, and deſire to be clothed with our houſe which is from heauen.* Carnall and worldly men builde their houſe in this world; that is, haue all their care for their bodies: but if wee followe our father *Abraham*, and eſteeme our liues and bodies, but as tabernacles preſently to be remoued, and build our houſes in heauen, then walke wee here in the ſteps of his faith, and after this life, ſhall attaine his reward.

For the ending and knitting vp of this point, it may be asked, How this can be any ſuch commendation to him, ſeeing that wicked men haue vſed to dwell in tents?

I anſwer, ſeldome any of them, but in two caſes: firſt in time of warre, where armies lying abroad in the fields, or in the ſiege of cities, muſt neceſſarily lie in tents; and ſo doe all men Chriſtians & Heathen to this day: or ſecondly, ſuch as kept cattell, did for their cattells ſake lie abroad in tents; as it is recorded of *Iabal*, one of *Caines* poſteritie (Gen. 4. 20.) that hee was the *father of all them that dwell in tents, and ſuch as haue cattell*. In which words obſerue how their dwelling in tents, and hauing cattel are put together. And ſo the *Arabians*, great keepers of cattell, doe in *Arabia* (being a hot countrie) to this day. So that it is cleere, the wicked dwelt in tents, either for *neceſſitie* ſake in the warre, or elſe for *profit* ſake with their cattell; but that for no ſuch cauſe, but for their owne ſakes, and becauſe they eſteemed themſelues *ſtrangers in the world*, it was neuer found that any vngodly man dwelt *in tents* all his life: but that it was alwaies a practiſe of holy and faithfull men, vntill they came to haue a ſetled Church and ſtate of their owne.

And thus much for the manner how *Abraham* dwelt in Canaan: it was a ſtrangers dwelling in tents.

Now followe the Perſons with whom.

With Izaak and Iacob heires with him of the ſame promiſe.

The ſecond Circumſtance is the Perſons with whome they were *Izaak and Iacob*: his ſonne and his grandchild. But it may firſt of all be aſked, to what clauſe is this referred; whether to *Abrahams* dwelling in Canaan, or to his being there *a ſtranger*, or to his *dwelling there in tents*. The anſwer is, to them all three: Hee *dwelt* there *with them*, hee was a *ſtranger* with them, he dwelt *in tents with them*, and they with him. Now the meaning is not, that they dwelt together with *Abraham* in the ſame tents, at the ſame time, (for *Iſaack* was not borne till *Abraham* was an hundred yeares old, & *Iacob* was but young when *Abraham* died:) But that the *ſame promiſe*, made to *Abraham*, God renewed after to them, firſt to *Iſaac*, and then

A to *Iacob*: which they alſo beleeued as *Abraham* did, and by the power of that faith, were content to dwell in tents, as ſtrangers, as he had done before them.

But why doth he name none but *Iſaack* and *Iacob*? did no other dwell in tents, and thinke themſelues ſtrangers, but they? yes, many other: but theſe two are named aboue any other, both for that they were next to *Abraham* in *time*, and in *blood*, and in faith alſo; for their faith was ſo excellent, as God is called *the God of theſe three men*, more ſpecially then of any other in the world: But in and vnder theſe two, are all other vnderſtood, who imbracing the ſame promiſe, did therefore as ſtrangers dwell in tents. B

From hence we learne diuerſe excellent inſtructions.

Firſt, ſee here a notable worke of faith; I meane of true faith in the promiſes of eternall life: namely, that it vniformeth the beleeuers one to another, both in the inward diſpoſition of heart, and outward conuerſation of life. God hath made this promiſe, That hee ſo *loued the world, that he gaue his onely begotten ſonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue life euerlaſting*. Now, as this promiſe is one, ſo is the faith that apprehends it; and this faith being one, conformeth all that haue it, and makes them like one to another in the obedience of Gods commandements. C This is that which the holy Ghoſt ſaith, Act. 4. 32. *The beleeuers were all of one heart, and one ſoule*; and that not one of them, but *the whole multitude of them that beleeued*. And *Eſay* propheſieth, that in the kingdome of Chriſt ſhall be ſuch vniformitie & peace, as that though men in their natures be as contrary one to an other, as *ſheep and wolues, lyons and kyde, young children and ſerpents*; yet by grace and faith in Chriſt, they are changed, and all conformed one to another, ſo as they ſhall liue and conſent together in the vnitie of one obedience. *Eſay*. 11. 6. 7.

The Booke of the Pſalmes was penned by *Dauid, Aſaph, Moſes*, and others, and in ſeuerall ages and ſtates of the Church, and were appointed to be ſung then, for the preſent ſtate D of the Church in thoſe dayes. It may therefore be demanded, Why then do we ſing them now in our Churches? The anſwer is: The Church in all ages conſiſts of a number of beleeuers, and the *faith is* alwaies one, and makes all that apprehend Gods promiſes, to be alike to one another in graces, in meditations, in diſpoſitions, in affections, in deſires, in ſpirituall wants, in the feeling and vſe of afflictions, in courſe and conuerſation of life, and in performance of duties to God and man: and therefore the ſame *Pſalmes, Prayers*, and *Meditations*, are nowe as fit for the Church in theſe dayes, and are ſaide and ſung with the ſame vſe and profit, as to the Church in thoſe dayes when they were made.

This doctrine hath profitable vſe.

Firſt, if this be ſo, here is confuted the opinion and practiſe of many; who when they are taught, they ought to doe this or this, after the examples of holy men in times paſt: They anſwer, they were great and glorious men; they may not thinke to be like them; and their examples are too high: they may admire thẽ, but not followe them. For example, when they are exhorted to *walke with God*, as *Henoch* did (Gen. 5. 24.) to refuſe the world for Chriſt, as *Moſes* did (Exod. 2. 10.) to ſpare our enemie being in our power, as *Dauid* did, (1. Sam. 24. 5, 6, 7.) In Magiſtracie to bee able to ſay, *whoſe oxe or aſſe haue I taken, or whome haue I done wrong to?* as *Samuel* ſaid, (1. Sam. 12. 3.) In the miniſterie, to followe the zeale, the patience, and the diligence of the holy Miniſters of God in olde time; They then anſwer: That they dare not looke at them, and that they may not thinke to be like them. But let theſe men knowe, that if they haue the ſame *faith*, they haue the ſame *conſcience*; & that as *Izhak* and *Iacob*, though they had not the ſame meaſure of faith, that *Abraham* had, yet hauing the ſame faith, were therefore willing *to dwell in tents*, as hee had done: So if we haue the ſame *faith* that our fathers in times paſt had, then howſoeuer we cannot match them in holineſſe and vertues; yet we muſt ſeriouſly labour to be like them, and muſt practiſe the ſame vertues, which they did: for if wee bee *heires with them of the ſame promiſe*, then muſt we be practiſers with them in the ſame obedience.

Secondly, this checketh a great and common profannes, which now raigneth amongſt vs. We all profeſſe religion: yet come to the practiſe of religion, the hearing of the word, receiuing the holy Sacrament, or prayer, or abſtaining from fowle and common ſinnes; let a man be in any of theſe more forward then others, then ſome are ſo profane, as they ſticke not to deride and reproach them. But, is this to be *heires of one and the ſame promiſe*? Let ſuch men therefore know, that we in this age of the Church, are bound to conforme our ſelues to the holy liues of the Fathers of the old church, or elſe wee haue not the ſame *faith* that they had. Therefore our dutie is to ſtriue, and by all meanes we can to endeauour who ſhould come neereſt to their faith, to their zeale, and to their obedience. And if any doe it more then we, we ſhould rather honour, then reproach him.

In the next place obſerue here the power of a great mans example, how forcible it is, eſpecially to them of the ſame kinred. *Abraham* a grand Patriarch, a man of honour, hee is content to dwell *in tents*, like a *ſtranger* in that land which was promiſed him to bee his owne. *Isaak* his ſonne followeth him, and doth ſo alſo. *Iacob* his grandchild comes after, and walkes in both their ſteppes. Let this teach all ſuperiors (bee they Parents, Magiſtrates, or Miniſters) to looke to their waies: for the higher they be, the more are they followed either in good or euil. We ſee in courts, what Princes doe, they are imitated; and any faſhion they take vp, or put in practiſe, (be it neuer ſo ſtrange) is followed of all men. And here we ſee, if *Abraham* will dwell in no houſe, but *in tents*, *Iſaak* and *Iacob* will doe ſo after him.

Thirdly, obſerue how theſe three holy men are called *heires of the promiſe*; and they are ſo called in regard of God. Who as he made the promiſe to *Abraham*, ſo he renewed it to them both ſeuerally, and withall, gaue them grace to apprehend it, and to ſhew the obedience of their faith as *Abraham* did.

But it is very notable, that they are not called *heires of the Land*, but *of the Promiſe*; for they inioyed not the land, but the promiſe, and their ſeede did afterwardes inioy the land it ſelfe: wherein appeares the excellencie of their faith. For they who thus bleſſedly beleeued, and thus patiently and conſtantly obeied God in all duties of holy obediẽce, hauing but *bare promiſes*, how excellent and eminent would their faith and obedience haue beene, had they been partakers of the *bleſſings themſelues*? And here alſo muſt we learne our duties. For in greater matters then the land of Canaan, wee enioy the things, whereas they had but the *promiſes*: as namely, the *Incarnation* of the Meſſias, and the calling of the *Gentiles*, theſe two great & grand mercies, were looked for by them, but enioyed by vs; they had the promiſes, but we the performance. Therfore if our obediẽce and patience, and other vertues, be behind theirs, our condemnation muſt needes bee ſo much the deeper.

Much more is to be ſaid of *Isaaks* and *Iacobs* faith: but they haue ſeuerall examples for themſelues.

It followeth;

For he looked for a Citie hauing a foundation,
whoſe maker and builder is God.

Thus we ſee the fact of *Abrahams faith*: now followeth the *reaſon* that moued him to liue in the land of Canaan, as a ſtrãger, and in tents. And the reaſon is, becauſe he looked *for a City, &c.* that is, for euerlaſting life in heauen. This is the ſubſtance of the reaſon; and then that life euerlaſting is further deſcribed in diuerſe particulars: ſo that theſe two things are contained in this verſe;

1. Generally the ſtate of the reaſon, ſhewing the height and eminencie of *Abrahams faith*: hee looked *for euerlaſting life*.
2. A particular deſcription of that life eternall.

In the generall ſtate of the reaſon, many worthy points are to be conſidered:

Firſt, in the verie contexture and framing of the reaſon, obſerue how *Abraham* therefore liueth as a *ſtranger*, patiently in that countrie which was his owne, becauſe *he looked* for heauen after this life. Hence we learne, That hope to winne heauen, worketh patience and contentation in all eſtates and conditions of life. Thus reaſoneth the holy Ghoſt here; *Abraham* was content to liue in no citie, but in tents, as a ſtranger: for he looked for a better citie in heauen. So the Diſciples, grieued at Chriſts departure from them, hee ſtrengtheneth them with this conſolation; *In my Fathers houſe are glorious manſions; I go to prepare a place for you.* Ioh. 14. 2.

The vſe of this doctrine is neceſſarie for theſe our daies; wherein are many that will ſay confidently they looke to be ſaued, and hope for heauen: but let any man iniurie them, or croſſe them in the leaſt meaſure, they breake out into anger and impatience, yea often into ſwearing and blaſpheming of Gods name. Or if God lay his heauie hand on them or theirs, then inſtantly they runne to wizards, and wiſe men, that is, euen to the bottome of hell for helpe. Theſe, and all ſuch, doe fowlely deceiue themſelues: for if they truly hoped for that citie which is in heauen, no ſmall croſſe in this world could much trouble them: nor any ſo great, to driue them into that diſquietneſſe, as by their oaths they ſhall rend heauen and earth, & as it were, confound God and all his creatures. Or, if they truly perſwaded themſelues that God would giue them *heauen* at their end, they would be afraid, and aſhamed, to runne to the deuill to remooue Gods hand from them: for aſſuredly that man cares not what God laieth on him in this life, who is perſwaded, that after this life *God will giue him heauen*.

Secondly, this doctrine giues vs a notable direction for comfort vnder the croſſe. For, if *Abraham* bore all this patiently, becauſe hee *looked for heauen*; then it muſt teach vs, that when God laieth any croſſe on vs, if we would haue the bitterneſſe thereof allayed, wee muſt not looke on it with both our eyes, but with one eie on the croſſe, and with the other on the *Citie* prepared for vs in *heauen*; where is no croſſe, no woe, no ſorrow, nor miſerie, but where *God himſelfe will wipe away all teares from our eyes.* There can bee no affliction ſo bitter, but this meditation will mitigate it, and yeeld comfort & contentment in the ſharpeſt pangs thereof.

In the ſecond place; *Abrahams waiting for heauen*, when he ſoiourned on the earth, giues vs an excellent pattern of chriſtian life. Whileſt we are on earth, we muſt waite *for heauen*, and looke, and long after it; there muſt our ioy & our affections be. So teacheth the Apoſtle (Coloſſ. 3. 1.) *If ye be riſen with Chriſt, ſeeke yee the things that are aboue.* And (Phil. 3. 20.) *We muſt haue our conuerſation in heauen*, though we liue on earth. How this may be, cannot be better expreſſed, then by a compariſon.

A Merchant that is a free-man in *London*, and there hath wife, children, and liuing, trauaileth as a Merchant into Turkie, or Barbarie, or Spaine; there he liues, there is his bodie, but all his thoughts, and deſires of his heart, are at home; and all his care there, is to maintain his good eſtate at home: and all the hazard of his life and goods, are to preſerue and helpe his eſtate there. So we in this world, are but *ſtrangers*; but we are *free-men in heauen*; therefore our thoughts muſt bee there; and all our cares here ſhould be nothing, but how to procure vs ſure and good eſtates in heauen. This if we doe ſeriouſly intend, and carefully indeauour, then we are good children of *Abraham* our father; and thus doing, *wee haue our conuerſation in heauen*, though we liue on the earth. And this we ſhould do the rather, becauſe generally the world is full of ſuch men: who (as the ſame place ſaith) do *minde nothing but earthly things.* Now it is a hard thing for a man to bee vnlike the world, and to reſiſt multitudes, and generall examples: but we muſt ſtill remember wee are *Abrahams* children, and children muſt labour to be like their *father*, and not the common multitude: & it muſt more mooue a good child, what his father *alone* doth, then what is done by many other.

Thirdly, let vs obſerue, how God promiſing *Abraham* onely the Land of Canaan, that is, a temporall inheritance; he lookes further, for *a Citie in heauen.* This he did out of his faith; for he knowing that Canaan was but a type of heauen, therefore in conſideration of the earthly Canaan, he aroſe to a conſideration of the heauenly: and in the promiſe of the earthly, apprehended the heauenly. This is the true and Chriſtian vſe of all Gods bleſſings, giuen in this life; in them to behold better things laid vp in heauen, and ſhadowed in the other. Men vſe for their vſe, ſpectacles in reading: but they take no pleaſure in looking vpon them, but at other things by and through them: So ſhould Chriſtians, through all temporall bleſſings looke at *ſpirituall* and eternall, which are promiſed and ſhadowed vnder the *temporall.* Thus doth Chriſt himſelfe teach vs, in the very order of the *Lords prayer*; directing vs to pray for *temporall* bleſſings firſt, in the fourth petition; and then for *eternall*, in the fift and ſixt: as though that the one were introductions & paſſages to the other. And this made the Prophets ſo ordinarily couer ſpirituall bleſſings vnder temporal, and put temporall deliuerances for ſpirituall, and confuſedly oftentimes one for another, becauſe that the holy men of the old Church, did neuer reſt in view of any temporall promiſe, or bleſſing, but aſcended to contemplation of the higher things in them. How pitifull then is the practiſe of worldly men, who vſe Gods bleſſings ſo, as they daily abuſe and peruert them: vſing meat to gluttonie, raiment to pride, learning to vaine glorie, ſpeech to flatterie, wit to deceipt, authoritie to reuenge, callings to oppreſſiō: whereas they are all giuen to be helpes in Gods ſeruice, and furtherances in religion, and meanes to helpe vs towards heauen. Theſe men looke at Gods gifts, with the eie of reaſon, and no further; but if they looked at them, with the eie of faith, as *Abraham* did; it would teach them to make a heauenly and ſpirituall vſe of them, as he did.

Laſtly, in the generall ſtate of the reaſon, & of *Abrahams* practiſe; obſerue how he hauing promiſe of Canaan, *waited for heauen*. Now, no man waiteth for any thing, but that which he hath hope of: nor hopeth truely and properly, for any thing, but that which he hath aſſurance of; for *hope maketh not aſhamed*, Rom. 5. 5. Not worldly hope, for that hath deceiued no more then euer truſted it: But *Hope in God* neuer deceiued man; nor went any away diſappointed, that hoped in God. Therefore, here it is apparant, that hope of heauen goeth with aſſurance: and this aſſurance muſt be particular to the beleeuer, as the beleiſe and faith is.

But the *Papiſts* ſay, This is true indeede of *Abraham*, he had not onely *hope* but full *aſſurance*; but that came by extraordinarie reuelation: So that this is a rare example, and his particular reuelation, is no generall warrant to vs.

We anſwer from S. *Paul*, (Rom. 4. 11.) that *Abraham is the father of the faithfull*; and that his faith is a patterne for all Chriſtians to follow: for elſe, why doth the Apoſtle ſo farre extoll, and ſet forth that faith of his, aboue 1300. yeares after his death; ſhall it be onely for his commendation, and not for our imitation alſo? Therefore euery man that will walke in the ſteps of holy *Abraham*, may come with him to that meaſure of *faith*, that hee may waite for heauen, with aſſurance to enioy it.

Now let vs come to the particular deſcription of that heauen, which *Abraham* thus waited for.

A Citie hauing a foundation, whoſe maker and builder is God.

The deſcription hath three parts.

1. It is ſaid to be a *Citie*.
2. That hath a *foundation*.
3. That God *made and built it*.

For the firſt:

Abraham by his faith waited for *heauen*: But for which? For there are three heauens, or differences of heauen in the Scripture.

The firſt, that wherein we liue and breath, birds flie, and clouds mooue.

The ſecond, that wherein the ſtarres are.

The third is that, that is aboue them both, and is inuiſible; the ſeate of Gods glorie, where God reuealeth his Maieſtie in ſpeciall manner to men and angels: *This heauen Abraham wayted for*: For as for the firſt, he liued in it: And for the ſecond, he knew it as well as moſt men; for it is credibly thought, he was a notable Aſtronomer. So that it was the third heauen, *hee waited for*: which hee knew this world could not giue him: and therefore expected it in another.

Now, this heauen which was *Abrahams* hope is called a *Citie*.

A City properly is a place for the habitation of men, compaſſed with walls, and diſtinguiſhed by ſtreets and houſes. Now, properly heauen, (or the eſtate of holy men in heauen) is not a City; but as elſewhere in the ſcripture, it is called a houſe, a *tabernacle*, a *Temple*, an *inheritance*, a *kingdome*; ſo is it here called a citie; namely, for the reſemblance it hath thereunto, which conſiſteth ſpecially in foure points.

1. A *Citie* hath many houſes, greater, leſſe, and of all ſorts. So in heauen alſo, there are *many manſions*, Iohn, 14. 2. Places of glorie for all men; none neede to feare that hee ſhall not haue that fulneſſe of ioy, and perfect happineſſe.

2. A. *Citie* is built, and at firſt was ordained to this end; that many citizens might liue together in concord and amitie: So the kingdom of heauen, is a heauenly *citie*, where the Saints of God ſhall liue in perfect peace and loue, with fulneſſe of ioy, euery one in himſelfe, and each one in another.

3. The goodneſſe or excellencie of a *Citie*, conſiſts in this, To haue good lawes, good magiſtrates to execute them, & good people performing ſubiection and obedience. Therefore the kingdome of heauen is the moſt perfect Citie, wherein Gods lawes are the onely lawes, and they ſhall be written in mens hearts; where each other is a ſufficient gouernour of himſelfe, and yet all ſubiect to God, and their God vnto them all in all.

4. A *City* is a place, where generally are all neceſſaries and comforts for mans life; one part of the countrey hath this commoditie, another that; but in the citie are all, either brought into it, or of it ſelfe. So in heauen, are all parts of perfection, and all complements of happineſſe, to make the ſtate of Gods children there infinitely bleſſed.

Such a glorious place is the Citie that was *Abrahams* hope.

Now for the vſe hereof.

Firſt, Is heauen ſuch a *City*? Here is a notable comfort to the poore and plaine countryman, who liues in the ſimplicity of the country life, tilling the ground, or keeping cattell; and it may be, neuer ſawe, or (at the leaſt) neuer taſted of the pleaſures and delights of *cities*: If he ſerue God, and keepe a good conſcience, here is his happineſſe, he ſhall be citizen in the high and heauenly Ieruſalem: *that Citie* which was the hope of the holy men of God in all ages.

Secondly, this may teach *Citizens*, in the great, populous, and pompous cities of this world, to labour alſo to be *Citizens in heauen*; for that is a citie alſo, and the beſt on earth are but ſhadowes of it. And it may ſhame them that are drowned in the pleaſure & delicacies of earthly cities, and care not, nor looke after *the citie of the liuing God, the heauenly Ieruſa-*

lem: as it is called, Heb. 12.22. But alas, it ſeemes they care not for this ſhame; for where is ſecuritie, wantonneſſe, profaneneſſe, oppreſſions, ſo common, as in theſe great cities? And as in the Apoſtles times, the countrey towne *Berea*, was more zealous and religious, then the rich and ſtately citie of *Theſſalonica*, Acts, 17. 11. So is it generally to this day, eſpecially at ſuch places in the countrey, where teaching and knowledge is. But let ſuch *cities* know, that as they haue better means and more comforts, and their very nature ſhould put them in mind and make them in loue with heauen; ſo they ſhall receiue greater damnation.

Laſtly, *Cities* are places of freedome, and all ſuch great places haue ſome notable priuiledges; therefore men deſire to be free in ſuch places: as is to be ſeene in *London, Rome, Venice*, &c. euen the greateſt perſons will be content to be free of them, and many ſeeke it, and pay deere for it; or at leaſt, worke a long time for it.

But heauen is the *Citie of cities*, the perfection of beautie and true happineſſe: therefore let euery one that deſires either honour or happineſſe, labour and ſtriue to be a *freeman of heauen*, and neuer reſt till he know he be. And let thoſe that liue in *cities*, when they are admitted freemen (as daily ſome are,) remember what a bleſſedneſſe it will be, if they can be admitted freemen of that glorious *Citie* which is aboue; and how little that ſhall auaile them, if they want this, which was the hope and ioy of *Abraham*, and all holy men.

To goe further; This Citie which *Abrahams faith wayted for*, is deſcribed by two points:

1. That it *hath a foundation*.
2. That the *maker and builder was God*.

For the firſt: Heauenly Ieruſalem hath a foundation, ſuch a one, as no city in this world hath: and by this phraſe, the holy Ghoſt inſinuates vnto vs, what be the properties of heauen; which be two:

1. The ſtate of heauen is *vnchangeable*.
2. *Euerlaſting* and eternall.

Firſt, the ſtate of the Elect in heauen, and their glorie there, is not ſubiect to corruption, or the leaſt alteration; as appeareth in that notable and loftie deſcription of the heauenly Ieruſalem, Apoc. 21. 14. and from the 10. v. to the 21. *It hath a great wall and high, twelue gates, twelue Angels for porters: and the wall had twelue foundations; of twelue ſorts of moſt excellent pretious ſtones: and the wall it ſelfe was Iaſper, and the citie pure gold, like cryſtall.* The ſtate of it is ſhadowed by pretious ſtones, and gold; to ſignifie, as well the durableneſſe, as the excellencie thereof. And in the 15. Pſal. 1 it is called the *mountaine of Gods holineſſe*: hills are hardly remoued, and therefore *Dauid* ſaith, that *Mount Zion can not bee remoued, but remaineth for euer*. Pſal. 125. 1. Now, if that be true of *Mount Zion*, in this world; which muſt needes be taken either *literally*, for the ſtate of the viſible Church, which cannot be vtterly ouerthrowne: or *myſtically*, for the ſtate of Gods grace, which in this world can not totally & finally be loſt: I ſay, if this Mount Zion ſtandeth faſt, and cannot be remooued; how much more true is it, of the ſtate of glory in heauen, and of the triumphant Church, and of heauenly Zion; that is ſo vnchangeable, ſo durable, ſo vnremoueable, that it cannot be ſhaken, but ſtandeth faſt for euer. And in this reſpect, well may the Apoſtle ſay here, *It hath a foundation*; which the holy Ghoſt in the Reuelation ſaith, *to haue twelue foundations*.

Secondly, the ſtate of the Elect in heauen, is not onely ſure, but *euerlaſting*; that is, without ende: Pſal. 37. 18. *The Inheritance of holy men is perpetuall*: and therefore S. Peter, 1. 1. 4. ſaith, that the inheritance reſerued in heauen for vs, is *immortall, and not fading away*. *It fades* not away; there is the *vnchangeablenes*: it is *immortall*; there is the *eternitie* of it. And this is meant, by *hauing a foundation*: for in this world, ſo much the longer doth any thing endure, as the *foundation* is ſtronger. Therefore, ſeeing the heauenly citie hath ſuch a *foundation*, no maruel though it indure for euer.

Now put theſe two together, and they ſhew the perfect excellencie of that citie, which is both *vnchangeable and eternall*. Where we learne, the great difference betwixt the ſtate of that world, and this preſent world, wherein we liue in the body. For what is there in this world ſo excellent, ſo precious, ſo coſtly, ſo artificial; but is ſubiect both to *alteration*, and in the end to *diſſolution*? The longeſt day hath his night; and the longeſt *life* endeth in death, after many miſeries and toſſings: the longeſt *Empires*, and mightieſt *Monarchies*, had their period, after many mutations: the ſtatelieſt and ſtrongeſt *cities* ended in ruine, after many ciuill broyles, maſſacres, and other miſeries. So that no glorie, no ſtrength, no happineſſe, nothing at all is there in this world, that is either *conſtant or perpetuall*, but ſubiect to vtter diſſolution in the ende; and in the meane time, to pitifull alterations. So weake a *foundation* hath this world, and the beſt things in it. But contrariwiſe, the glorie of heauen hath ſuch a foundation, as it is both *vnchangeable and eternall*.

The conſideration of this difference, hath manifold and profitable vſe. Firſt, we may ſee how reaſonable the counſell of the Apoſtle is, 1. Tim. 6. 17. *Charge them that are rich in this world, that they be not high minded, and put not their truſt in vncerten riches, but in the liuing God.* For what a miſerie and vanitie is it, to truſt in that that is vncerten, and therefore wil deceiue them? The Apoſtle tells them what to doe; namely; *Doe good, and bee rich in good workes, and be readie to diſtribute, laying vp in ſtore for themſelues a good foundation againſt the times to come, that they may obtaine eternall life*: that is, that they ſo ſpend their riches in *holineſſe and charitie*, that they may in the ende attaine heauen, which is the *Citie that hath a foundation*: and who would not ſpend riches, which are ſo *uncertaine*, for *heauen*, which is ſo *certaine a glorie*?

Secondly, this muſt teach vs to follow the Counſell of Chriſt Ieſus, Matth. 6. 19. 20. *Lay not vp for your ſelues treaſures on earth, where moth and canker corrupt, and theeues ſteale: but in heauen, where is neither canker, moth, theefe, nor any other corruption.* Euery man naturally muſt haue his *treaſure*, and that is it whereon hee ſets his heart; now that is vnworthy of a mans heart, which will be loſt we know not how ſoone. But let vs make *heauē our treaſure*, the glory whereof is both eternall and vnchangeable.

Againe, ſeeing nothing here is certaine, we muſt learne to ſeeke ſound comfort, where it may be had. Seeke it in this world, and it will faile vs; but ſeeke it in the ſincere worſhip of God, and that will miniſter ſuch comfort in this life, and ſuch glorie in heauen, *as hath a foundation*, and will neuer faile vs.

Further, this muſt put vs in minde of the holy Kings aduiſe; which is, to *remember our Creator in the daies of our youth*, Eccleſ. 12. 1. Seeing this world is ſo vncertaine, and our life hath ſo weake a *foundation*, as we are not ſure to liue to come to old age: euery man therefore, is to heare the concluſion of all; which is, to *feare God, and keepe his commandements*: and this, the ſooner the better. For elſe, for a little fooliſh and vaine pleaſure, tranſitory, & which *hath no foundation*; we ſhall venter the looſing of that glorious citie, *which hath a ſure foundation*.

It followeth in the deſcription;

Whoſe maker and builder is God.

The ſecond point in the deſcription of this citie, is that God *was the maker, builder*, or author of it. Theſe two words are both one, and therefore it is a needleſſe labour of ſome that would diſtinguiſh betwixt them; for the meaning is, *God made*, that is, prepared the glorie of heauen, and he built it; as though he ſhould ſay, Heauenly Ieruſalem is a glorious *citie*: and no maruell though it bee ſo, for *God made it*. And if you will needs, that being a *citie*, it muſt be built; be it ſo, for God *is the builder of it*.

This doctrine is euident in the Scriptures, Pſal. 136. 5. *God by his wiſedome made the Heauens.* And here is another maine difference betwixt this world, and the glorie of heauen; The *Cities* of this world were built by man, but Heauen *by God himſelfe*. The arte and skill of men built the cities of the earth, and ſometime the couetouſneſſe, or other corruption of man, as is manifeſt in the beginning: for *Cain*, a couetous, cruell, and ambitious man, built the firſt citie in the world; but holy and good men, haue not the honour to be *builders of this Citie*; No, they are *Citizens* of it, but God onely is the *author and builder of it*.

A No man may doubt hereof, becauſe this third heauen is inuiſible; for the *Angels* alſo are inuiſible, and yet Gods creatures. Beſides, our Creed teacheth, that God is *Creator of all things viſible and inuiſible*.

If we doubt why God made it, ſeeing hee made all things for man, and man in this world hath no ſight nor vſe of it. The anſwer is, God made it for two ends.

Firſt, to be his owne glorious palace (not wherein he would confine his beeing, or his preſence, but) wherein he would make his glory moſt apparant; and wherein his glory ſhould in a ſort dwell. In which regards, it is called his *throne*, Eſay 66. And in our Lords prayer we ſay B by Chriſt owne teaching, that God our *father is in heauen*. Therefore as Princes build themſelues palaces, to ſhew their power and puiſſance, and to magnifie themſelues, and to be fit habitations for their greatneſſe; So God made the third heauen to be the throne *of his glorie*.

Secondly, he had alſo a reſpect herein to his creatures, for, he made that heauen, therein to reueale his maieſtie and glory to his reaſonable creatures, *Angels and Men*: and (by ſhewing them his glorie) to glorifie them. *For in Gods preſence is the fulneſſe of ioy*, Pſalm. 16. *vltim.* And in this ſenſe is it true, that God *made all things for man* (*as man for himſelfe*:) namely, all C things, either for his ſoule, or bodie, or both; either for his vſe in this life, or in the other. And ſo the third heauen was made for mans vſe; not in this life, but in the life to come; for his ſoule vntill the laſt iudgement; & after that, for both *ſoule and bodie*.

Hence we learne diuers inſtructions.

Firſt, in that the third heauen, which neuer was ſeene with the eie of man, is here poſitiuely affirmed to be made *by God*: We learne, that therefore it is one of Gods creatures; and not eternall, as ſome hold, and go about to prooue, thus; God is eternall; but he muſt be in ſome place: and heauen is the ſeate and place of God, therefore it is coeternall with God. But I anſwer, from Gods word; that though heauen be the ſeate and throne of Gods *glorie*, and where D he manifeſteth, and magnifieth his glorie; yet it is not the place of *his ſubſtance and beeing*, for that is infinite, and incomprehenſible; and it is againſt the Chriſtian faith, to imagine the Godhead to be comprehended or contained in any place, 1. King. 8. 27. *The heauens, yea the heauens of heauens cannot comprehend thee, O Lord; how much more vnable is this houſe that I haue built?*

Nor is it materiall, that we know not on what day it was created: or that it is not named amongſt the workes of the creation. For the ſame is true of the Angels alſo: and it pleaſed Gods wiſedome, for ſpeciall cauſes, to name no creatures particularly in the creation, but viſible: whereas we know both from our Creede, and Gods word it ſelfe, that he is the creator of all things both *viſible and inuiſible*. Therefore though we know not what day the third heauen was made; yet is it ſufficient, that here is ſaide, *It was made and built by God himſelfe.* Whereupon it neceſſarily followeth, it is a creature, and not coeternall with the Godhead.

Secondly, here appeares the weakneſſe of one of the commoneſt arguments, vſed for the defence of the *Vbiquitie* and *Conſubſtantiation.* Chriſt *(ſay they)* is preſent bodily in the Euchariſt, and they prooue it thus: Chriſt is in heauen, and hee is God: but heauen is euery where: for God is euery where: and wher God is, there heauen is: (as where the King is, there the Court is:) Therefore Chriſt may be in the Sacrament, and yet be in heauen notwithſtanding.

I anſwer, the ground is falſe: *Heauen* is not euery where; for then it is in *Hell*: which to affirme, is abſurditie, confuſion, and impietie. Indeede *Gods preſence* is euery where; and where his preſence is, there is his *power*: as where the Kings preſence is, there is alſo his power and authoritie: and there may be any ſeate or court of Iuſtice: and ſo where he is, the court is. But if you take the Court, for ſome one of his cheif houſes, then the ſaying is not true. But contrariwiſe, as the Kings power is, whereſoeuer his preſence is; and yet hee may haue one houſe more ſumptuous, and magnificent then all the reſt, which may be called his Court, by an excellencie aboue other: and that Court is not alwaies where the King is, but in ſome ſet and certein place, and not remooueable.

So Gods power and glorie is euery where: and yet his moſt glorious Court, the *third heauen*, is not euery where, but in his limited and appointed place, where Gods glorie ſhineth more then in any other place.

Againe, if heauen properly taken, be euery where, then it is *God* himſelfe: for that that is euery where, muſt needs be deified: and indeede ſome, to maintaine this opinion, haue ſaid little leſſe. But if the holy Ghoſt may moderate this diſputation, he plainly tells her here, *That God is the maker and builder of it.* Therefore aſſuredly it is not God, but one of Gods creatures.

Thirdly and laſtly, let vs obſerue the deſcription of heauen, included in theſe two words, *maker* and *builder*. God made it, that is, it is one of his creatures; he made it as well as the reſt: and *hee builded it*, that is, (as the word ſignifieth) made it with arte; or he beſtowed ſkil and wiſdome vpon it. For, though we may not imagine any ſubſtantiall difference betwixt theſe two words, for matter; yet in ſignification they differ: and ſo farre we are to obſerue it.

Here then we learne, that the third *Heauen* is like a piece of worke, wherein an excellent workeman hath ſpent his arte, and ſhewed his skill: that is, that the higheſt heauen is a moſt glorious place, and ſurpaſſeth all other creatures A of God in glorie and excellencie, ſo farre as therein ſhineth the glorie, skill, and wiſdome of the Creator, more then in any other creature. In which regard, it is no maruell though the holy Ghoſt ſay in another place, That the *eye hath not ſeene, nor the eare heard, nor mans heart conceiued, what God hath there prepared for them that loue him*, 1. Cor. 2. 9. And S. *Paul* himſelfe, though he had the honour to be *taken vp into this third heauen*, and to *ſee and heare* the glorie which is there; yet afterwards could not he expreſſe the glorie he had ſeene. And this was figured in the *Temple of Ieruſalem*, which was the mirrour, and beauty of the world: for the building whereof God both choſe the skilfulleſt men, & endued them B alſo with extraordinarie gifts, namely, *Bezaleel and Aholiab*. Now, as thereby that *Temple* was the moſt excellent piece of worke that euer was in this world, made by man: ſo the higheſt heauen (which was myſtically prefigured in *Salomons* Temple) is the moſt excellent of all the works of God.

The vſe of this doctrine is not to be omitted.

Firſt, if that be ſo excellent and glorious a place, we muſt all labour to come thither: for aboue all things, it ſeemes worthy to be ſought for. People come out of all places of the countrey, to dwell in great townes, and rich cities: C and men labour to be freemen there, and to haue their children free in them: and euen the greateſt men, will haue their houſes either in, or neere them: that ſo, though they will not alwaies dwell in them, yet they may ſoiourne in them at their pleaſures now and then. And why all this? but becauſe, firſt, they are places beautifull, and many waies pleaſant to the eye. Secondly, full, and frequented with the beſt companie. Thirdly, repleniſhed with aboundance of all things needefull for mans life, for neceſſitie, comfort, and delight. Fourthly, they enioy many priuiledges and freedomes. And laſtly, all this is moſt true of ſuch cities, where the King keeps his Court.

If it be ſo, then how is heauen to be ſought for? Behold here a goodly citie, a citie of God, D (whereof, *London, Paris, Rome, Venice*, nay, *Ieruſalem*, are ſcarce ſhadowes) the true Ieruſalem, the ioy *of the whole earth*: nay the ioy of the world, and the glorie of all Gods creatures, made immediately with the hand, and built with the skill and cunning of God himſelfe. The Princes of the world, and euen of Rome it ſelfe, wondred at the beautie, and were amazed at the magnificence of Ieruſalem and the Temple, and yet it was but a type and figure hereof. For that had indeede the glorie of the world vpon her: but the new Ieruſalem hath the *glorie of God vpon her*, Rev. 21. 4.

Shall we then ſeeke to dwell in the cities of this world, and not labour to come to heauen? Are they any way excellent, wherein heauen is not much more to be deſired? Are they beautifull, and is not it the beauty of the world? Read the 21. chap. of the Reu. and ſuppoſe that the beauty of it were but outward, and worldly and ſenſible to humane capacitie: yet is it farre more excellent, thē euer any was in this world. And is not there the company of the deitie, of Chriſts humanity, of the holy Angels, and all good men? And is not their aboundance of whatſoeuer belongs to perfect happineſſe? And is not there freedome from the deuil, ſinne, and death? And is it not the Court of God, the King of glorie? Then why doe we not ſigh and grone, and long to be free-men of this glorious citie? And though we cannot come to it, as long as we liue in this world; yet why doe we not ſtriue to come as neere it as may be? In this world, though a man cannot dwell in the heart of a Citie, yet he will rather dwell in the *ſuburbs*, then he will not be neere it; and being there, he knowes he can ſoone ſteppe into the citie. So let vs in this life come as neere heauen as we may; let vs get into the *ſuburbs* and dwell there.

The *ſuburbs of heauen* is Gods true Church on earth, where his word is freely known and preached, and his holy Sacramēts adminiſtred, and therein God truely ſerued. Let vs aſſociate our ſelues to this Church, and liue according to the holy lawes thereof. This is the ſuburbs of heauen; ſo ſhall we be readie to enter into the glorious citie it ſelfe, when the Lord calles vs.

And as this is for our ſelues; ſo if we loue *our children*, or care for their aduancement, let vs make them free-men of that citie, *whoſe maker and builder is God*: So ſhall we be ſure to haue comfort and ioy of them here, and with them in heauen. But if we will haue them free-men in heauen, we muſt make them *Gods apprentices* on earth: they muſt ſerue out their time, elſe they get no freedome. This time, is all their life. Men are deceiued that let their children be the *deuils ſlaues* here, and think to haue them free in heauen: let vs then binde our children *prentises to God*, that is, make them his ſeruants here: then aſſuredly, as in their repentance and regeneration here, they are borne free-men of heauen; ſo after this life they ſhall inioy the freedomes and priuiledges of that heauenly citie, which *was made and built by the wiſedome of God*.

Laſtly, here we ſee how true it is that *Dauid* teacheth, Pſal. 15. 4. *No vile perſon can come in heauen*. And no meruell; for if men thus and thus defamed, cannot be freemen in the Cities on earth, built by them; it is likely that ſinners, and profane men, that care not for repentance and regeneration, (for they be the vile men) ſhall be admitted into that citie, whoſe maker and builder is God? It is the holy citie, no vncleane thing can enter into it, Reuel. 21. It is Gods holy mountaine, how ſhould vngodlines aſcend thither? Pſal. 15. 1. It is the newe Ieruſalem, how ſhall the old man, that is, ſinnefull corruption, get into it? We muſt therefore caſt off the old man, with his luſts, and be renewed in holyneſſe: we muſt become penitent ſinners for our liues paſt, and *new men* for hereafter; or elſe let vs not looke to haue any part in heauen.

And good reaſon, for *God is the maker and builder of it*: But he is not the maker of ſinne; but the deuill, and our ſelues brought it out: and thinke we the deuills worke ſhall come in heauen? or that God will build a houſe for the deuils ſlaues to dwel in? Let vs not be deceiued: But contrariwiſe, grace and holyneſſe is Gods worke: as our ſoules and bodies were the work of his hands, ſo our regeneration is much more the worke of his owne power and mercie. That man therefore, who can ſay, God as once hee made me a man, ſo hee hath againe made and built me a *new man*, and a new creature; that man is he, that ſhal be an inhabitant in that heauenly citie, *whoſe maker and builder is the ſame God*.

In this holy way of faith and repentance, did the holy Fathers walke to this citie; as *Dauid* ſaith, in the name of them all, *Thus I will walke for thee in holineſſe*.

And thus doubtleſſe did the holy Patriarke *Abraham*, who as he was the Father of our faith, ſo was he alſo a patterne of repentance and holy life: and in that holyneſſe he waited *for this citie that hath a foundation, whoſe maker and builder is God*.

Hitherto we haue heard the holy practiſe of *Abrahams* faith, in two examples.

There is much more ſpoken of the excellencie of his *faith*: but by the way, the holy Ghoſt interlaceth a worthy example, euē of a *womans faith*, namely, *Sarah* his wife. The firſt Example, in the order of the whole, followeth in the words of the two next verſes.

* * *

Sarahs faith.

VERSE 11.

By faith, euen Sarah alſo receiued ſtrength to conceiue ſeede, and was deliuered of a child, when ſhee was paſt age, because ſhee iudged him faithfull which had promiſed.

NExt to *Abraham*, who is called the *father* of our faith, or of faithfull men, followeth *Sarah*, who was alſo myſtically the mother of *beleeuers*;

next to the husband followeth the wife: nay *Abrahams* faith is commended, both before her, and after her; and hers incloſed in the midſt.

By the way, here obſerue how God honours holy *mariage*, and obſerues the *decorum*, and dignitie of it: He not onely allowes, or commends the faith of *Abel*, who it may be was vnmaried; but as we ſee, of *maried* men alſo. And it is worthy our obſeruation, that of all theſe whom the holy Ghoſt here records for their faith and holineſſe, they were al maried, except *Abel*; of whom, it is not certaine whether he were, or no.

It appeares therefore, that God, as he *ordained* holy mariage: ſo he alwaies honored it both with his *grace* on earth, and his *glorie* in heauen: as well, if not better, then any other ſtate of life. They therefore doe ſpit in the face of God himſelfe, who any way diſgrace it, and they eſpecially, who allow fornication, or adulterie, in any ſort of men, rather then it, as ſome Papiſts doe. But here we may obſerue further, how God maintaines the *dignity and decorum* of it: hee placeth *Abraham* and *Sarah* together: and puts none betwixt them, to ſhew the inſeparable vnitie, that is to be betwixt them: ſo farre, as that euen in ſtorie, they are to bee ſet together: and how hainous their preſumption is, that dare any way attempt to ſeparate or part that vnitie.

He placeth *Abraham* firſt, to ſhew the dignitie and preheminence of the man, whome for her ſinne, God hath ſet ouer her; not onely for her head, but for her guide and gouernour: and to teach the man, that he, and his example ſhould be firſt, and ſhould be a light vnto her; to ſhame them who come behinde their wiues in faith and holineſſe. Hee placeth *Abraham* both afore and after her, and her in the midſt; to teach her, that her glorie and honour, euery way, is in the vertue and worthineſſe of her husband; her head vnder God: who is to goe before her, to giue her good example: and to come after, to ouerſee her courſes: and on all ſides, to be a ſhield and defence vnto her.

Theſe things may not vnfitly bee noted in this contextion: Now let vs come to the words wherein are three points.

1. Who beleeued: *Euen Sarah*.
2. What ſhee beleeued: *Gods promiſe to haue Iſaac*.
3. The impediments of that faith: which were two. 1. *Her age*. 2. *Her barrenneſſe*.
4. The effects of this her faith: which were three.
   1. Thereby ſhe *conceiued ſeede*.
   2. *Brought forth Iſaac*.
   3. Had a *great iſſue and poſteritie* by him.
5. The ground of her faith: *ſhee iudged him faithfull which had promiſed*.

All theſe are laid down in this v. or the next.

The firſt point is, the perſon, of whom this ſtorie is: *Sarah, a woman*; euen ſhe beleeued. We haue heard ſome examples of notable men; but behold here, a woman chronicled for her faith, and holy obedience, as well as men.

Where we learne, that ſauing faith, and conſequently ſaluation it ſelfe, is not proper to one ſexe, but to both; man and woman. The woman indeed was the firſt that brought in ſinne; and beeing deceiued her ſelfe by the deuill, ſhe deceiued man. In which ſenſe the Apoſtle ſaith, 1. Tim. 2. 14. *The man was not deceiued, but the woman; and ſhee was in the tranſgreſſion*. And for that cauſe, grieuous calamities, and much bitterneſſe, was laid vpon that ſexe, in bearing, and bringing vp children, and in ſubiection. In which regards they might thinke themſelues forſaken of God, for their fault. For the preuenting whereof, the Apoſtle here, or rather the holy Ghoſt by him teacheth vs, that true faith and ſaluation by the Meſſias, belongeth to *Sarah*, as well as *Abraham*; to women, as well as to men. And Saint *Peter* alſo moſt plainely (1. Pet. 3. 7.) teacheth vs, that they are *heires together with their husbands, of the grace of life*.

The vſe whereof, as it diſcouereth the monſtrous and vnnaturall madneſſe of ſome men, who haue called into queſtion the poſſibilitie of their ſaluation; yea ſome, whether they haue ſoules, or no: ſo it giueth encouragement to women, to ſerue that God in zeale and ſinceritie, which hath beene ſo mercifull vnto their ſinne; and who, though he had ſubiected them in bodie vnto their husbands, yet hath made their ſoules partakers with them, of the ſame hope of immortall life.

Yet withall we may obſerue, how few the holy Ghoſt here recordeth namely, but one or two women, amongſt many men. For ſo it hath beene in all ages, thoſe that haue beene good, were excellent; but they were few in compariſon of men: which, as it is the more commendation to them that are good, ſo it muſt ſtirre vp all women profeſſing religion, to labour in the imitation of the faith of their grandmother *Sarah*; that ſo they may bee ſome of thoſe fewe.

But let vs enter into further, and more particular conſideration, who this *Sarah* was; eſpecially ſeeing ſhee is the onely woman of the Iewes nation, whoſe faith is here remembred.

Shee was the wife of *Abraham*, the grand Patriarch of the Age betwixt the Flood, and the giuing of the Lawe. And of her we reade this ſtorie, amongſt other, Gen. 18. 19. God by his Angell appearing to her husband and her, made a promiſe, that within the yeare they ſhould haue a ſonne: both heard it, and both laughed to here it: *Abraham* in ioy and admiration, and therefore was not reproued: ſhee in doubtfulneſſe, and a concept of almoſt impoſſibilitie, and was for it ſharply reproued of the Angel: Yet behold this Sarah, that euen now laughed to heare ſuch a promiſe, as being a fond conceit, and meere impoſſible: yet afterward beleeueth, and in ſo good a meaſure, as her faith is here regiſtred to all poſterities.

In her example, we may learne a good leſſon. It was a bad thing in *Sarah* to *laugh* at Gods word, though it ſeemed neuer ſo high aboue her conceipt: But it was good and commendable, that ſhee correcteth her fault, and teſtifieth her amendment, by beleeuing. We all followe *Sarahs fault*, but fewe her *repentance*. Many in our Church are mockers of our religion, and of the Miniſters and profeſſors thereof: & all religion that ſtādeth not with their humors, is no more regarded of them, then toyes, or deuiſes; and they are counted fooles, or hypocrits that thinke otherwiſe. But alas, theſe men know not how vile a ſinne they commit, while they laugh at Gods word. For, if her fault was ſuch, who laughed at that, that ſeemed to her almoſt impoſſible, and yet without any profaneneſſe; what ſhall become of them, that out of their carnalitie, and fleſhly profaneneſſe, doe make but a ſport at all Gods ordinances, promiſes, and commandements, and at all religion, more then ſerueth their owne turne? Let ſuch men be warned, to ceaſe mocking, and lay aſide reuiling of others, and begin ſoberly and ſeriouſly to beleeue: elſe they will finde it ſharpe kicking againſt the pricke, and dangerous playing with edge-tooles.

Furthermore, *Sarah* that laughed in doubting, yet (withall) *beleeues*. This teacheth vs, that true faith is ioyned alwaies with doubting in all Gods children. If any obiect, that followeth not here: for, ſhee firſt doubted, and then beleeued; when ſhe doubted ſhe beleeued not, and when ſhe beleeued, ſhe doubted not.

I anſwer: It is not ſo, but the contrarie, as I will prooue. For, *Sarah* was no Infidell, vtterly to denie and gaine-ſay Gods word, when ſhee heard it: but only finding it in all reaſon impoſſible, ſhee therefore preſently yeelded not to it, but laughed at it, as a matter paſt ordinarie courſe; yet withall ſhe regarded who ſpake it; namely *God*, and therefore forthwith, iudged it poſſible with God, though impoſſible in reaſon, and ſo at laſt conſtantly *beleeued* it, yet ſtill her reaſon gaine-ſaying it: ſo that ſhee neuer doubted ſo, but that ſhe in ſome part beleeued it. And when ſhee beleeued it moſt ſtedfaſtly, yet ſhe ſomething doubted of it: reaſon ſaid it could not be, faith ſaid it might be. Therefore, as when reaſon ouerruling, yet ſhe had ſome ſparkes of *faith*: So, when her faith was predominant, there remained ſome reliques of doubting; for, as reaſon cannot ouerthrow true faith: ſo the beſt faith in this world, cannot fully vanquiſh reaſon.

This is the doctrine of Gods word, Mark. 9. 24. Ieſus bidding the Father of the child poſſeſſed to *beleeue*, & then his child ſhould be diſpoſſeſſed: he anſwered, crying with teares, *Lord* A *I beleeue, helpe my vnbeleefe*. There is faith and vnbeleefe in one ſoule at one time, in one action, vpon one obiect: and what is vnbeleefe, but doubting or worſe?

And *Chriſt* often reprooueth his Diſciples, for their doubting, and calls them *O yee of little faith*: and ye all know that, that they then had true faith: yea, S. *Peter* himſelfe, moſt famous for his *faith*, is reprooued in the ſame words, *O thou of little faith, wherefore didſt thou doubt?* He had a little *faith*, therefore ſome faith: a *little* faith, therefore much doubting: therefore it is apparant a man may haue in his ſoule at once, both faith and doubting: yea, commonly wee haue a *graine of muſtard-ſeede*, or a *mite of faith*, and a mountaine of doubting.

B The vſe of this doctrine; Firſt, diſcouereth the nakedneſſe of many profeſſing themſelues Chriſtians, who care not how they liue, yet ſay they beleeue in Chriſt, and looke to bee ſaued by him. Aske how they knowe it: they anſwer, they know no other: Aske when they began: they ſay, they did euer ſo. Aske if they doubt, they anſwer, they would be aſhamed ſo to do. But alas, here is nothing but ignorance & preſumption. Our religion can neuer be diſgraced by ſuch men; for they haue it not, they know it not: for if they did, they would ſhame to anſwer ſo. Theſe men haue no *faith* at all: for, where it is, doubting doth alwaies ſhew it ſelfe. And he that knowes hee *beleeues*, knowes alſo he doubts: and the more he *beleeues*, the more he knoweth & feeleth his doubting: for, where C theſe two are, they are alwaies oppoſite, and ſhew their cōtrary natures: the one is the *ſpirit*, the other is fleſh and corruption. *And theſe* ſaith the *Apoſtle*, *doe luſt one againſt another*, Galath. 5. 17. He therefore that thinketh hee is wholy *ſpirit*, and hath no *fleſh* or corruption in him, is nothing but corruption: and he that imagineth, he hath perfect faith, and no doubting, hath no faith at all in him, but carnall preſumption.

Secondly, here is comfort to all ſuch as haue *faith* and grace, and yet are daily troubled with temptations: let not ſuch be diſmayed, though they finde in themſelues much doubting and diffidence. For *Sarah beleeued*, and yet ſhee doubted: yea notwithſtanding all her doubting, D ſhee *beleeued* ſo excellently, as her faith is here made a patterne, to all holy Matrons for euer. He therefore that is euen *buffeted by Sathan*, with temptations of doubting; let not him bee diſmayed, as though he had no faith: but let him be aſſured, his doubting doth not bewray it ſelfe, but that faith makes the oppoſition; and therefore let him ſtriue with teares and prayers to God, & ſay, *Lord I beleeue, helpe thou my vnbeleefe*.

Thus wee ſee the *perſon*, who; *Sarah*: but what is the *action* which ſhe did? It is implied in theſe words:

Through faith Sarah, &c.

Her action is, ſhe beleeued: This vertue of *faith*, and this action of *beleeuing*, is the matter of all this chapter. These holy men and women had other holy vertues: but their *faith* is that alone, which is here commended.

Now particularly for *Sarahs faith*, here is one notable thing to bee obserued; the verie same word of God, which she *beleeued*, and for beleeuing whereof shee is here registred, at the same she also laughed; but behold, her *faith* is recorded, her laughing is not; her faith is commended, her fault is silenced. In which holy & mercifull practise of God, we learne;

First, that God accepteth *true faith*, though it be attended with many infirmities. As a King is content to giue a begger an almes, though he receiue it with a hand shaking with the palsey: So, God is well pleased with our faith, though diseased with infirmities, and bestoweth grace on a beleeuing soule, though shaken with many temptations.

In a word, God accepteth soundnes of faith, though it be but small, and more lookes at (in his mercie) a mans little faith, then his many faults. *Hee will not breake the bruised reede, nor quench the smoaking flaxe*, Esay 42. 3. When a man is broken in heart, and deiected in soule, in sight of his many sinnes, and little grace, God will not breake this *bruised reede*, but wil comfort and strengthen him. And when any life of grace appeares in a man (*as flaxe that smoaketh*, but will not yet burne out) God will not *quench* it, but will rather kindle it, and giue life vnto it.

Let this teach vs to take in good part, the holy and honest endeauours of our brethren, though they cannot doe so well as they would, or should: Let vs not exact too much, and too hastily vpon them, but expect with meeknes the working of Gods grace; and in the mean time, thinke well of *Sarahs* faith, though it be with laughing.

Secondly, here we may learne, that God rather obserues and regards good things in his children, then their faults and imperfections: he writes vp *Sarahs faith*, hee nameth not her laughing. This is from the goodnesse of his nature, beeing *goodnesse* it selfe, and therefore most easily apprehendeth, and takes notice of the least goodnesse, where-euer he findes it.

Thus should we deale one with another: what good thing we see in any man, we should obserue and commend it; his faults we should not see, but couer and omit them. But the course is contrary; the common table-talke of the world, is nothing but of mens faults, and to rip vp their imperfections: but if they haue neuer so many good properties, we can burie them all, or passe them ouer in silence. This argueth the malice and the naughtinesse of our nature; which being euill, doth delight in nothing but euill; and beeing corrupt, feeds, as doth the filthy horse-flie, on nothing but corruption. But let vs remember the practise of God, and learn to conceale faults, and vse our tongues to talke of the good things and vertues in our brethrē: So shall wee resemble the Lord; who though *Sarah* laughed (not in a holy admiration, but in vnbeleefe) yet, forasmuch as afterward *shee beleeued*, God hath matched her with the notablest beleeuers, and holyest men that haue been in the world.

Thus much for the first point, the person, and her action, shee beleeued. Now the second is, *what she beleeued?* included and necessarily implied in the last words of the verse: *she iudged him faithfull which had promised*.

The thing shee beleeued, was the word or promise of God; Particularly his promise that she should beare *Isaac* in her old age: of which promise, and the circumstances of it, wee may reade, Gen. 18. 13, &c.

Here the onely question is; By what faith she beleeued this?

And the answer is, by *true sauing faith*; and it is proued thus: *Abraham* beleeued this promise, by *the faith that iustified him*, Rom. 4. 19, 20. But *Abraham* and *Sarah* beleeued it both *by one faith*: therefore *Sarah* beleeued that promise, by the faith that also *iustified her*. Where we learne, that sauing faith apprehendeth not onely the great promise of *redemption* by Christ, but all other inferiour promises that depend vpon it. For, here we see *Abraham* and *Sarah* take hold of the promise of a temporall blessing, by the same faith, whereby formerly they had laid holde on the promise of eternall saluation by the *Messias*. So that the obiect of true faith is; 1. *Principall*: the promise of saluation by Christ. 2. *Secondarie*: all subordinate promises annexed thereunto.

The maine promise is, *So God loued the world, that he gaue his onely begotten Sonne, to the end, that whosoeuer beleeueth in him, should not perish, but haue eternall life*, Iohn 3. 16. Now true faith, first of all, directly and plainely fasteneth it selfe on this; but after and with this, on all other promises that concerne soule or bodie. In the *Lords prayer*, we are bid to pray for temporall blessings, health, peace, competencie of wealth, and all other, vnder the name of *daily bread*: and we are bound to beleeue, that God will giue them, if we aske *in faith*. Neither is this faith constrained, but free and voluntarie, and on good foundation. For, being perswaded that God accepteth vs in Christ for saluation, we may withall be perswaded, that God will giue vs all things needfull for

This we note againe, because we are wrongfully charged by the Papists, to hold that faith apprehendeth the promise of saluation alone. But we passe it ouer, for that we haue already spoken something of it.

Now followeth the third point: namely, the impediments of her faith, in these words, *When shee was past age*.

The promise was to haue a child: *Shee beleeued it.* Now against child-bearing there are two impediments: 1. *Barrennesse*: 2. *Age*.

If one be *aged*, or past the ordinarie time, it is hard and vnlikely: but if one be verie *aged*, and farre past it, it is impoſsible ſhe ſhould conceiue and beare a child: thus it ſtands in reaſon. Beſides, though one be not paſt age, yet if ſhe be *barren*: (as ſome by ſecret reaſons in nature are) it is not to be expected, ſhee ſhould conceiue. Now, both theſe lay in *Sarahs* way; for, here it is ſaid, ſhee was *paſt age*: and another place (namely, Gen. 16. 1, 2.) ſaith, *ſhe was barren*.

But it may be obiected againſt *Sarahs* age, that in the old time they had children, till they were of great age. *Eue* had her ſonne *Seth* at B 130. yeares olde (Gen. 5. 3.) For, *Adam* and *Eue* muſt needes be both of one age: and after that, *Eue* bore *many ſonnes and daughters*. Therefore, it may ſeeme, that *Sarah* was not paſt age at 90. *yeares olde*. But we are to knowe, that they who began to beare at that age, liued eight or nine hundred yeares: but *Sarah* liued after the flood, when Ages were brought downe to 200. and for the moſt part to 100. yeares. *Abraham* liued but a 175. yeares, and *Sarah* but 127. Shee therefore who liued 127. yeares, and died an olde woman, muſt needes bee paſt age of child-bearing, at 90. yeares olde.

And beſides her age: ſhee was alſo barren, by her naturall conſtitution (as many are and C haue beene) and brought *Abraham* no children. Yet vnto this woman comes a word frõ God, *Sarah ſhall beare a ſonne*. And beholde, this aged and barren woman, doth not obiect deſperately theſe her two hinderances (the one whereof in reaſon is ſufficient againſt childebearing) but beyond all impediments and aboue reaſon beleeueth it ſhall be ſo, reſting & relying onely and wholly on Gods word for it.

The vſe of which notable and faithfull practiſe (ſo wonderfull in a woman) muſt teach vs to reſt on *Gods word* and promiſe, though wee haue no reaſon ſo to doe: for example,

When we ſee our friends, or childrens bo- D dies caſt into the earth to feede wormes, burnt by fire, or eaten by fiſhes, reaſon ſaith, they are gone, they can neuer be againe. We haue Gods word and aſſured promiſe, *The dead ſhall riſe: with their bodies ſhall they riſe*. Wee muſt therefore beleeue it, if we will be of the faith of *Sarah*. God ſaid to her; *Age and barrenneſſe ſhall haue a child*: ſhee beleeued it. He ſaith to vs Duſt & rottenneſſe ſhal liue againe: nay he hath often ſaid it: and ſhal not our faith acknowledg the voice of our God, & beleeue it as ſhee did?

But let vs com to perſonall promiſes, as hers was (for this is general) god hath prõiſed grace & pardon to euery penitent & beleeuing ſoule; yea no man is partaker of the ſweetnes hereof, without the bitternes of many temptations to A the cõtrarie, giuing him occaſions of doubting, and often, euen of deſpairing of Gods fauour. What muſt a man doe in this caſe? euen *beleeue*, though he feele no reaſon why to beleeue; and *hope aboue hope*. Such was *Abrahams* and *Sarahs* faith. And for it as they were regiſtred in the Storie of Geneſis: ſo both here, and in the Romanes, Chap. 4. remembred againe, & commended for it. Now, ſuppoſe that thou, after thy comming to God by faith and repentance, fall into temptations of deſertion, wherein to thy feeling, Gods heauie hand and wrath hath ſeized on thee, and the deuill laieth thy ſins to thy charge, & tels thee thou art a damned wretch; for thou wert euer an hypocrite, and neuer hadſt faith; & that therfore God is thy enemy; B In this caſe, wherein in reaſon or in feeling, there is not the leaſt hope of ſaluation; what muſt thou doe, deſpaire? God forbid. For that is the downfall into hell. No, but *hope* when there is no hope, keep faith when there is no feeling.

And to ſtrengthen vs herein, remember the faith of *Iob* (tried and ſifted ſo as few haue bin) who *though the arrowes of the Almightie ſtucke in him*, and the *venome thereof dranke vp his ſpirits*, Iob, 6. 4. yet euen then he *beleeued*: and would not giue ouer, nor let goe his hold, and ſaide, *Though thou bring me to duſt, yet will I not forſake thee: no, though thou kill mee, yet will I truſt in thee*. So, in the furie of temptations, when the venome of Gods wrath ſeemes to drink vp our ſpirits, then muſt we *beleeue*: and in the pangs of death, when God ſeemes readie to kill vs, C then muſt we truſt in him. In ſuch caſes is the life of faith to be ſhewed: when *reaſon and feeling* ſay, God is a terrible Iudge, *faith* muſt ſay, he is a mercifull Father.

In our health, and welfare, & feeling of gods fauour, this exhortation may ſeeme tedious: but if we belong to God, if it be not paſt alreadie, the time is ſure to come, when this doctrine wil be needfull for the beſt of vs all.

Thus we ſee the excellencie of this womans faith: which is the more commended, by reaſon of theſe two ſo great hindrances. Now follow the effects of her faith, which are diuerſe: ſom laid down in this verſ, & ſome in the next.

Receiued ſtrength to conceiue ſeede,

D *And was deliuered of a childe.*

In theſe words are two effects.

Firſt, by power of her faith ſhe was inabled to conceiue: which before ſhe did not, though there were the ſame reaſons in nature why ſhee ſhould.

Secondly, ſhe was deliuered of a child in her old age, and that child was *Iſaac*: who is therefore called the promiſed ſeede, and the child of the promiſe.

Out of the conſideration of theſe two, wee may learne diuers good inſtructions: for, ſeeing they are ſo neere a-kin in their natures, we will ſpeake of them both ioyntly together.

Firſt, here we may ſee that nothing is ſo hard or difficult which God hath promiſed, but faith can and paſſe it, and bring it to performance: Chriſt bad the *blind ſee*, the *lame to goe*, the dumbe ſpake, they beleeued, and they were healed. So, here God promiſeth a barren old woman a child; *ſhee beleeueth*, and lo, *ſhee conceiueth and bringeth forth a ſonne*.

The vſe of this doctrine is for two ſorts of people.

Firſt, many in our Church, beeing ignorant, when they are mooued to learne religion, anſwer: Alas they are ſimple, or not booke-learned, or they are dull, and heauie witted, or they bee olde and weake, and therefore they can learne nothing, or if they doe, they cannot remember it. But here is nothing but vaine excuſes: For, they want not wit to learne religion, if they haue wit to buie and ſell, to know a faire day from a fowle, good meat from il, deere from cheap, Winter from Summer. If they haue wit to practiſe the ciuill actions of the world; they haue wit enough to conceiue the grounds of religion, and to get ſo much knowledge as may ſuffice for a ground of that *faith*, which will ſaue their ſoules; So that they want nothing, but grace & diligence to vſe the means. To them therefore here is a matter of good aduiſe. Let ſuch men learne but one promiſe of God out of the holy Scripture, as this; *Seeke firſt the Kingdome of God, and all things elſe ſhall be giuen vnto you*, Matth. 6. 33. or this; *Caſt all your care on him, for he careth for you*, 1. Pet. 5. 7. or this; *He that commeth vnto me, I caſt him not away*, Ioh. 6. 37. or but this, *Aske and yee ſhall haue, ſeeke and ye ſhall finde*, Mat. 7. 7. Let them learne but one of theſe, and when they haue learned it, beleeue it, and let their ſoules daily feede on that faith; and they ſhall ſee what wil followe: euen a wonderfull bleſſing vpon that poore beginning. This their faith, will ſo content and pleaſe their hearts, that it will vrge them forward to get more, and will make them both deſirous, and capable of more knowledge and grace; and will make them euen hunger and thirſt after knowledge and grace: (wheras, he that knoweth no promiſe nor beleeues it, contents himſelfe in ignorance and error.) And this ſhall euerie one finde, that will carefully vſe the meanes that God appoints, and will begin to learne but one leſſon at the firſt. For, as *olde barren Sarah*, beleeuing Gods promiſe, *conceiued and brought forth*: So, olde, ſimple, plaine, dull Countrey-men, *beleeuing* but one promiſe of Gods word, ſhall conceiue and bring forth daily more and more bleſſed fruits of knowledge and grace.

Secondly, others who haue made better proceedings in religion, doe ſee their ſinnes, and doe much bewaile them, but they cannot ouercome their corruptions: yea, many there are, to whom their ſinnes, and inward corruptions are more grieuous, and burdenſome, then all bodily wants or miſeries in the world; yet ſee they not how to conquer their corruptions: but (alas) are oftentimes foiled by them, to their great diſcomfort.

Let theſe men know, the want of faith is the cauſe hereof, for that they doe not ſufficiently ruminate, & cōſider the promiſes of God made in that behalfe, nor vſe the meanes God hath appointed: to the vſe whereof, he hath annexed his promiſes of helpe againſt ſinne. Let them therefore lay Gods word and promiſes vnto their conſciences in holy and frequent meditations. Let them carefully vſe the meanes God hath appointed, hearing and reading the word, receiuing his holy *Communion*, earneſt and frequent *Prayer*, crauing alſo the *prayers of others*; and let them ſharpen theſe holy exerciſes, by *faſting*, *watching*, holy *conferences* with others, *viſitations* of others afflicted like themſelues, oft reuealing their eſtate to their godly *Paſtors*. Let them continue thus doing, and reſt confidently on the word and promiſe of God, with the ſtedfaſt foote of faith, and they ſhall ſee, that *olde Sarah ſhall haue ſtrength to conceiue*: that is, that their poore ſoules ſhal receiue ſtrength to tread vpon Sathan, to conquer their corruptions, and to conceiue and bring forth many worthie fruits of holineſſe, to their ioy & comfort in their later experience; as *Iſaac* was to *Sarah*, in her elder age.

The next doctrine, we may here learne, is; That whereas *Sarah*, by her faith in Gods promiſe, conceiues and brings forth: therfore children are the immediate bleſſing of the Lord: for *Sarah* bare *Iſaac*, not by any ordinarie ſtrength or power of nature, but *through faith ſhe receiued ſtrength to conceiue*, &c. Neither is this ſo in her onely, (wherein there was a miraculous worke of Gods power) but in all. Some are indeede barren by conſtitution, and theſe cannot conceiue, vnleſſe by Gods power as *Sarah* did. But ſome haue no children, who in all naturall reaſon might conceiue. For, as God gaue the Lawe, and thereby a gift and power *to encreaſe and multiply*, Gen. 1. 28. So, hee reſerued the execution thereof to himſelfe, and power to alter or diſpenſe, to adde or diminiſh as it pleaſeth him. Therefore ſaith the Pſalmiſt, Pſal: 127. 3. *Lo, children are the inheritance of the Lord, and the fruite of the wombe is his reward.* And ſpeaking of them, Pſalme, 128. 4. hee ſaith, *Loe, thus ſhall hee be bleſſed that feareth the Lord.*

The vſe is, to teach *Parents*, therefore to bring them vp as Gods bleſſings, and not onely to giue them corporal neceſſities (for ſo they doe their beaſts) but to nurture them in holy Diſcipline, by ſowing the ſeedes of Religion in their hearts. If this they want, they haue nothing, though you leaue them Earledomes. And herein is the ſaying true, *Better vnborne then vntaught*. The Law and power to *encreaſe and multiply*, is giuen to beaſts in their kinde, as well as to vs, Gen. 1. 22. Therefore vnleſſe we doe more then prouide for their bodies, we differ little from thē: but, make thē know God, & ſo we make thē fellowes with the Angels. If

Parents did thus, it cannot bee expressed what bleſſing will come thereby to Church & Commonwealth.

Thirdly and laſtly, let vs here knowe and learne, that this holy Matron, *Sarah*, figureth vnto vs myſtically the ſpirituall Hieruſalem, the Church of God. *Allegories* are charily and ſparingly to be taught, els much vnſound doctrine may cumber mens conſciences: but this is ſound and ſure; for it is the Apoſtles, Gal. 4. 23. &c. *By Agar and Sarah, other things are meant: for, theſe two mothers are two Teſtaments: Agar, ſhee which gendreth vnto bondage. Sarah Hieruſalem, which is free, and from aboue, and is the mother of vs all.* Now, the reſemblance betwixt naturall *Sarah*, the wife of *Abraham*, and *myſticall Sarah* the ſpouſe of Chriſt the Church of God, ſtands in this; that as ſhee not by power in her ſelfe, but by Gods power, *and faith* in his promiſe *bare Iſaac*: So, the Church our mother, bringeth forth children to God, onely by the power of Gods word and ſpirit. And therefore as *Iſaac* is called the childe of Promiſe, and ſaid to be *borne by Promiſe*, Gal. 4. 23. So, men regenerate and borne to the Church, are ſaid *not to be borne of blood, nor of the will of the fleſh, nor of the will of man, but of God*, Ioh. 1. 13. And S. Iames ſaith, 1. 18. *God, of his owne will, begat vs with the word of truth.* Thus the *word* of God and the *will*, that is, the ſpirit of God, theſe two together beget children to the Church.

The *vſe* is, to teach vs all to *honour* the Church as our mother; but to *worſhip* God alone, who is the father of our ſoule. The church cannot make her ſelfe our mother, nor vs her children, when ſhe will: but it is God that muſt *ſpeake the word, then are wee made*: hee muſt beget vs by the power of his ſpirit, and miniſterie of his word. And further, let vs learne here what account we are to make of Gods holy word, which is the immortall ſeede of our regeneration, whereby wee are made Gods children, and heires of immortality.

Thus much of the two firſt effects of her faith.

The third is laid downe in the next verſe: which becauſe it is much ſtood vpon by the holy Ghoſt, we will put it off till then; being therefore worthy our deeper conſideration.

And now followeth in the end of this verſe, the fift and laſt point, which is, the *Ground of her faith.*

Becauſe ſhe iudged him faithfull which had promiſed.

The foundation, whereon ſhe built this her faith, that ſhe ſhould haue a ſonne, being *barren and paſt age*, was not the bare promiſe of *God*, ſo much as the conceit or opinion ſhee had of him that *promiſed*. For, promiſes are not of value, ſo much by the things promiſed, though neuer ſo great or excellent (for they may promiſe much, who can performe nothing: or though they can, yet wil recal their word in A lightnes and inconſtancie) as by the worthines of the partie promiſing. We ſay in this world, we had rather haue ſome mens word, then others mens bond: and rather haue a little promiſed of ſome, then much of others. Now ſuch was the Iudgement that *Sarah* held of him that promiſed: namely, God: *Shee iudged him faithfull which had promiſed*:

Faithfull: that is, ſhee iudged him *able*, and *willing* to accompliſh whateuer he promiſed to her. So that the Grounds of our faith in God, and all his promiſes, muſt be a ſure apprehenſion and knowledge of theſe two things in God;

1. His *ability*, to make good what-euer paſſeth him in word.
2. B His *carefulneſſe* to doe it, when he hath ſaid it.

Some will promiſe any thing, though their abilities ſtretch not to performe: others are able enough, but haue no care of their word. But both theſe are in God; all-ſufficient ability, and moſt carefull willingneſſe; So *Sarah* iudged of God, and therefore ſhee *beleeued* againſt reaſon; and ſo muſt we doe, if wee will beleeue Gods word aright. We may reade, and heare, and knowe Gods word, and haue the points therein ſwimming in our heads: but if we will conſtantly beleeue, with our hearts, his bleſſed promiſes, & in our conſcience feare his threatnings, we muſt be fully perſwaded of theſe two to be in him.

So are we taught by Chriſt (the wiſdome of C God) in the Lords Prayer (afore wee pray for any thing) to be reſolued of Gods *power* and *will* to heare and helpe vs. Hee is our *Father*, therefore carefull and willing: *hee is in heauen*, and therefore able to heare vs, and to giue vs al things, Matth. 6. 9.

And the ſame commendation here giuen to *Sarah*, is alſo giuen to *Abraham*, Rom. 4. 21. *Hee doubted not, but beleeued aboue hope, &c. beeing fully aſſured, that he which had promiſed, was alſo able to doe it.*

The vſe hereof vnto vs is double:

Firſt, to aduiſe and guide vs for our promiſes; not to be too reckles, as ſome are, what we promiſe: but to conſider aforehand, and if it be D beyond our power, not to ſpeake the word, (for Chriſtian mens words muſt not be vain:) and if we haue promiſed any thing lawfull and in our power, to be carefull to performe it. Thus to doe, is to bee a *faithfull man*, and is a good ſigne of a holy man and Gods child: prouided this be ſo,

Firſt of all towards *God*, that we make conſcience of performing the great vow we made in our *baptiſme*, and all other ſerious and holy purpoſes of our heart made to God. For, *otherwiſe*, hee that breakes his vowe to God careleſly, by liuing profanely, he may in worldly policy keepe his word, but he cannot doe it in conſcience.

The Church of *Rome* is foully faulty in this point, making no conſcience of breaking promiſe and faith with vs, or any of our religion; their nakednes herein is diſcouered in the face of all Chriſtendome: let them that are wiſe be warned of it. They make great oſtentation of their vowes, & of their care to performe them, aboue any other religion: but it appeares hereby to be vile hypocriſie. For, if they were conſcionably, and not politikely and formally carefull of their vowes of chaſtity, pouerty, and others, made to God, they could not but bee likewiſe carefull of their promiſes made to mē: for one of theſe is the fountaine and roote of the other. But the neglect of the one, ſheweth the formallity and hypocriſie of the other.

Let all that feare God, learne to make conſcience of both theſe in their religion and ſeruice of God, and in all their dealing with men in this world: that ſo the world may iudge *vs faithfull men, when we haue promiſed.*

Secondly, let vs here learne how to helpe and ſtrengthen our weake *faith* in the great promiſes of God. We haue a promiſe of *ſaluation, Whoſoeuer beleeueth in Chriſt, ſhall not periſh, but haue life euerlaſting.* Of our *reſurrection,* Dan. 12. 2. *They that ſleepe in the duſt ſhall riſe againe.* Of our *glorification,* Philip. 3. 21. *The Lord Ieſus ſhall change our vile bodies, and make them like to his owne glorious bodie.* Of a *new world,* 2. Pet. 3. 13. *We looke for new heauens, and a new earth, according to his promiſe.*

Theſe be, as S. *Peter* calls them, *great and pretious promiſes,* 2. Pet. 1. 4. And ſurely it muſt be a great and pretious faith, that can conſtantly beleeue theſe. No better helps of our faith can there be, then often and ſeriouſly to conſider of the *mercie* and *power* of him that made them: if he be *willing,* and able, what can let the performance of them? Let vs therefore often ſay with holy *Paul, Faithfull is he which hath promiſed, who will alſo doe it,* 1. Theſſ. 5. 24. and with *Sarah* here, *Wee iudge him faithfull which hath promiſed.*

Now followeth the laſt effect, in the next verſe.

V. 12. *And therefore ſprang there of one, euen of one which was as dead, as many as the ſtarres of the skie in multitude, and as the ſands of the ſeaſhore, which are innumerable.*

The third and laſt effect of *Sarahs* faith, is, that by this ſonne *Iſaac,* whom ſhe conceiued and brought forth by *faith,* ſhe had a wonderfull great iſſue, and a *poſteritie almoſt without number.* This effect conſiſts not of it ſelfe, but depends vpon the former. Her *faith* gaue her ſtrength to *conceiue Iſaac,* though ſhee were

A *barren;* and to *bring him forth,* though ſhee were *olde and weake;* and ſo her faith brought him out, by whom ſhee was made the *mother of many millions* of men.

The matter of this third effect, is the multitude of men, that came of *Abraham* and *Sarah* by *Iſaac.*

This poſteritie or multitude, is diſcribed by two arguments:

1. By the beginning or roote of it;
   One that was as dead.
2. The quantity or greatneſſe, laid down:
   1. Generally to bee a *multitude* and *innumerable.*
   2. Particularly, by two compariſons:
      1. As many as *the ſtarres in the skie.*
      2. As the *ſands by the ſea ſhore.*

The firſt point, is the roote and beginning of this multitude, in theſe words:

And therefore ſprang there of one, euen one that was as dead.

One, that is, one woman *Sarah:* or at the moſt, *one couple, Abraham,* and *Sarah.* And this *one* was no better then dead. Not dead properly and fully; for, none are ſo dead, whoſe ſoules and bodies are not ſeparate: but, *as dead,* that is, as good as dead, or halfe dead; meaning, that they were altogether vnfit for generation of children, the ſtrength of nature being decaied in them; *Abraham* being an 100. & *Sarah* C 90. yeares old. And if this be true of *Abraham,* who was paſt age, how much more is it of *Sarah,* who was both paſt age, & was alſo barren in her beſt age?

Here we are to note and learne many things.

Firſt, *Multitudes come of one.* See here the powerfull, and yet the ordinary worke of God, to reare vp goodly and huge buildings, vpon ſmall and weake foundations. So did he in the beginning, and euer ſince. Indeede, hee made at the firſt, thouſands of *ſtarres,* becauſe they muſt be no more then at the firſt they were; & millions of *Angels,* intending they ſhall not multiply; he could alſo haue made millions of men in a moment: he would not, but onely one couple, *Adam and Eue.* And of them came D the infinite race of mankinde. When ſinne had made an ende of that world, hee founded not the ſecond that yet continueth, vpon a thouſand couples; but by three men and their wiues he multiplied the whole race of mankinde, which ſince haue growne from three, to millions of millions. And ſo here of an olde man, and a barren old woman, ſprang innumerable multitudes.

This, God doth to magnifie his owne power, in the eies of the ſonnes of men: and ſo he did alſo in matters heauenly. The nūber of Chriſtians ſince Chriſt, that haue growne to millions, began in a poore number at the firſt. For when Chriſt himſelfe was aſcended, the number of knowne beleeuers, was but 120. Act. 1. 15.

The conſideration hereof, ſhould teach vs all theſe duties:

First, not to meaſure God by our lengthes, nor to tie him to our rules: but to eſteem of his power and might, as we ſee it deſerues; and to entertaine high and honourable thoughts of him and his Maieſtie, who can reare vp ſo great *workes*, vpon ſo *poore foundations*.

Secondly, not to deſpaire of our ſelues, or our eſtates, though we thinke our ſelues neuer ſo weake, ſo poore, ſo ſicke, either in ſoule or bodie: but to remember him, that of one *made multitudes* to ſpring out. Therefore when thou art brought neuer ſo low, either in ſoule or bodie, by any miſeries either inward or outward; faint not, *but get forward in the ſtrength of the Lord thy God*. Particularly: If God haue afflicted thee with pouerty, that thou haſt nothing to begin withall; or for thy ſoule; is thy knowledge in religion ſmall, thy meanes poore, thy feeling of Gods fauour but weak? yet faint not, but lay faſt hold on Gods power and promiſe, vſe carefully the holy meanes God hath ordained, remembring and relying on him, *who made millions growe out of one*: and aſſure thy ſelfe, as *Iob* ſaith, *Though thy beginnings bee ſmall, yet thy latter ends ſhall greatly increaſe*.

Secondly, obſerue here how old perſons are called *halfe dead*, or *as good as dead*; and that is true of them many wayes.

Firſt, their yeares and dayes limitted them, are as good as gone. For, ſuppoſe a man ſhould bee as ſure to liue an 100. yeares, as the *ſunne* is to run all the day long his courſe, and at night to goe downe; Yet as when the *ſunne* is paſt the height, and drawing downward, we ſay it goeth faſt downe, and the day haſteth away; So when a man is paſt his middle age, when the ſunne of his life is paſt the noonſteede, hee declineth daily, and draweth faſt away, and the night of his life approacheth, with haſt & much heate, vnleſſe he preuent it.

Secondly, their ſtrength and vitall powers, by which their life is continued, and their ſouls and bodies kept together, are ſo much weakened, that they are almoſt extinguiſhed: whereby it comes to paſſe, an olde man may feele a manifeſt defect in all powers of minde and bodie.

Thirdly, ſickeneſſes or diſeaſes growe vpon olde age; and as their ſtrength faileth, ſo the force of diſeaſes is redoubled on them: & looke what diſeſes haue lurked in their bodies which either naturally were bred in them, or accidentally taken, they now ſhewe themſelues more ſenſibly; and the weaker a man is, the ſtronger is his ſickeneſſe. In theſe three reſpects, an old man or woman is *as good as dead*.

The vſe hereof is profitable;

Firſt, they muſt therefore be aduiſed to *prepare themſelues for death*. Euery man is to prepare, I confeſſe: then is euery man, eſpecially they that be olde: The yong man may die, the olde man muſt die; the yongeſt cannot liue alwaies, the olde man cannot liue long: the aged mans graue is as it were made alreadie, and his one foote is in it. And this is not mans conceit alone, but Gods owne iudgement, who as we ſee here, calls an old man *as good as dead*: and that not ſo much in regard, that he is *ſure* to die as that hee is *neere* it: Therefore as euery man young or olde, is to make readie, becauſe his time is vnknowne, and no man is ſure, that he ſhall liue to be old, and as the Pſalmiſt ſingeth, *Euerie man in his beſt eſtate is altogether vanitie*, Pſal. 39.6. So eſpecially he to whom God hath beene ſo gracious, as to let him ſee old age, he ſhould thinke of nothing but his ende, and prepare euery day to *die in the Lord*. His gray haires, his wrinkled skin, his withered face, his ill ſtomack, his weake memorie, his crooked bodie, and the manifeſt and moſt ſenſible alteration & decay of his whole eſtate of minde and bodie, ſhould hourely all crie in his eares, *I am halfe dead, I will therefore prepare to die in the Lord*.

It is therefore a miſerable ſight to ſee, that thoſe who of all men ſhould be moſt willing to die, are for the moſt part moſt deſirous to liue: And thoſe who ſhould be moſt ready to dy, are generally moſt ignorant, moſt couetous, and their hearts moſt of all wedded to the earth, & earthly things.

Secondly, olde perſons muſt here learne S. *Pauls* leſſon: 2. Cor. 4.16. That *as the outward man periſheth, ſo the inward man may bee renewed daily*. The outward man is the bodie; the inward man is the ſoule and the grace of God in it. They muſt therefore labour, that as the ſtrength of their bodies decay, ſo the grace of God in their ſoules may quicken and reuiue. But alas, the common practiſe is contrarie. For old men haue generally ſo miſpent their youth, and in their olde age are partly ſo backeward, partly ſo vnfit to learn religion, that when they come to their death-beds, they are then to be *Chatechiſed* in the very principles of religion; ſo as when the bodie is halfe dead, religion hath no being in them; and when the bodie is a dying, religion and grace ſcarce begin to liue in them: ſuch men caſt all vpon a deſperate point. But let them that deſire a ioyfull departure, thinke of theſe things aforehand: and as yeares draw on, and ſo drawe life to his ende, and the bodie to the graue; ſo let them weane their hearts from the world, & lift them vp to God, and ſo ſpend their laſt dayes in getting knowledge, and in ſeruing God; that when their bodies are weakeſt & fitteſt for the earth, their ſoules may be the holyeſt and ripeſt for heauen. To ſuch men ſhal it neuer be diſcomfort to ſee their bodies halfe dead, when for recompence thereof they finde their ſoules halfe in heauen. Thus we ſee the *roote or foundation* of this poſteritie, how poore and weake it was. Now let vs come to the greatneſſe of it.

Thereof ſprang as many in number, &c.

This one olde couple, *Abraham and Sarah*, are made by gods power the father and mother of many nations: and he and ſhe, of whom the world would haue pronounced, they ſhould not haue left a name vpon the earth, haue now millions of children that ſprang out of them. Here we may learne, That though God worke ordinarily, according to the courſe of Nature, which himſelfe hath eſtabliſhed; yet that he is not bound to it, nor will be: he bound it, therefore there is no reaſon it ſhould binde him. Here we may ſee the power and prerogatiue of Gods Maieſtie.

As in the beginning he made to bee, thoſe things which were not: ſo ſtill hee *calleth things that are not as though they were*, Rom. 4. 17. and turneth and altreth the ſtate and nature of his creatures as pleaſeth him. Hee can take *life* from the liuing man, and leaue him *dead*; hee can giue life to the dead man, and make him liue againe. So hath he dealt for the body, and for the ſoule hee hath beene no leſſe wonderfull.

Saul, of a bloodie perſecutor, he can make a zealous Preacher, Act. 9. euen a glorious inſtrument, and a choſen *veſſell to carrie his name vnto the Gentiles*, euen he who thought to haue blotted out the name of Chriſt, and *all that called on his name*, from vnder heauen, Act. 9. 14.

Rahab, *a harlot*, and a common woman; yet by Gods word ſo farre altered, that her faith is regiſtred in the 31. verſ. amongſt the moſt excellent beleeuers that haue beene in the world. Let this teach vs when we ſee our owne ſinnes, how hideous and monſtrous they be, yet not to deſpaire. And when we ſee other men liue in extreame diſſoluteneſſe, yet not to iudge of *them before the time*: but euen then, with hope and comfort, remember that God who *quickeneth the dead, and calleth things that are not as though they were*.

And in that hope let vs perſwade our ſelues, that hee may quicken our dead hearts, and reuiue vs by his grace. And therefore in that hope let vs raiſe vp our ſelues, to vſe all holy meanes, of Gods *Word*, *Sacraments*, and *Prayer*: which if we carefully and continually doe, we ſhal ſee wonders wrought in vs; that as they ſaid of *Paul*, *This man preacheth the faith which before he deſtroyed, and therefore glorified God for him*, Galath. 1. 22. 23. So ſhall men ſay of vs, This man *hates* the prophaneneſſe that he *liued in*, & *loues* the religion that afore he mocked. Such miracles will the Lord work in vs, if with faith and diligence wee vſe the holy meanes; that ſo all that ſee vs, ſhall *Glorifie God for vs*.

Thus wee ſee generally how great the iſſue and poſteritie of *Sarah* was.

But it is more particularly inlarged by two compariſons.

As many as the ſtarres in the skie, or the
ſands by the ſea ſhore, which are
innumerable.

His compariſons are two: One taken from the *heauens*, *as many as the ſtarres in the skie*. The other from the *earth*, *as the ſands in the ſea*. And theſe two are vſed by the holy Ghoſt, being things of incredible number, to expreſſe the multitude of the Iſraelites, that came all from *Sarah*.

Not but that other things alſo are of as great number; as the drops of water, duſt of the earth, and hairs of mens heads, &c. but theſe two are moſt common and prouerbiall phraſes, whereby to expreſſe a multitude. And againe, the ſtarres *of the skie* are rather named then any other, becauſe God in the beginning pleaſed to vſe it to *Abraham*, when he had neuer a child Gen. 15. 8. God carried *Abraham* forth in the night, and bad him *count the ſtarres if hee could, and ſaid, ſo ſhall thy ſeede be.* And *Moſes* afterwards vſeth the ſame compariſon, Deut. 10. 22. *Our Fathers went downe into Egypt 70. perſons, and now the Lord hath made vs as the ſtarres of the skie in multitude.*

Now becauſe all men are not *Aſtronomers*, as *Abraham* and *Moſes* were, and that ignorant men might ſay, they can perceiue no ſuch matter in the *ſtarres*: Therefore he vſeth another compariſon, which euerie Countrie-man may diſcerne how innumerable they be, namely, *the ſands of the Sea ſhoare.* And leaſt any ſhould ſay, I dwell in the mid-land Countrie, and neuer ſawe the ſea ſand, and am ignorant, and ſo cannot iudge of the *ſtarres*, therefore to put him out of doubt, the holy Ghoſt aſſures him, in the ende of the verſe, that they are both *innumerable*; that is, not in themſelues, or to God, but in regard of man, and mans skill vnable to be counted.

Concerning theſe two compariſons, let vs obſerue the *manner* or the phraſe of ſpeech in them vſed:

For the firſt, we are to know, that the ſpeech is not proper, but *figuratiue*. For properly, they were not as many as the *ſtarres*, or as the *ſands*: neither are the ſtarres or ſands *innumerable*: but it is a figure called by the Rhetoricians *Hyperbole*, which is an exceſſe of fineneſſe of ſpeech, or an exceſſiue elegancie. And as it is ordinary in all Writers, and euen in common ſpeech: ſo it is not refuſed by the holy Ghoſt, but vſed both here and in the two forenamed places; and the like alſo of the ſame nature (but in other phraſes) in other places, as S. Ioh. 21. 25. *I ſuppoſe* ſaith he, *if all the ſayings and doings of Chriſt were written, the world could not containe the bookes that would bee written.* Meaning, they would be exceeding many, & more then would be needfull for ſaluation. And Deut. 9. 1. *Moſes* ſaith, *That the Cities of the Canaanites were great, and walled vp to heauen.* Meaning, that they were verie high, and ſo high as was poſſible for Citie walles to be, and as was impoſſible to haue been ſcaled in all mens reaſons, had not God fought for them.

Theſe & ſuch like are common in the Scriptures: and ſeeing we allowe this libertie to all Writers, and to our ſelues in common ſpeech, no reaſon to denie it to the Scripture, which was written for all mens vnderſtanding; and therefore in ſuch phraſes as are vſuall and ordinarie with all men.

And the like libertie is here taken alſo in another figure, *as many as the ſands by the ſhore of the ſea*: the word properly ſignifieth and ſoundeth, *the lippe of the Sea*. Now the ſea hath no lippe, but it is a ſpeech taken or borrowed from man or beaſt who haue lips, and the *ſea ſhore* reſembleth a *lippe*. For, looke what a *lippe* is to them; the *ſhores* are to the ſea, as the two lippes doe incloſe the mouth: ſo the two ſhores on both ſides doe incloſe the Sea, which lieth as in a mouth betwixt them. From hence we may learne profitable inſtructions.

Firſt, that therefore *Rhetorike* is a warrantable, good, and lawfull Art; and it ariſeth thus: That which the holy Ghoſt practiſeth, muſt needs be not onely not euill; but good and warrantable. But the holy Ghoſt vſeth and practiſeth Rhetorike, here and in many other places elſe of the Scripture. Therefore it is a good and lawfull Art. The *propoſition* is vndoubted, the *aſſumption* is cleare in both theſe places, & almoſt the whole bodie of the Scripture: many of S. *Pauls Epiſtles*, many of Chriſts owne Sermons, S. *Iohns* Goſpel, many of the *Prophets*, eſpecially *Iſaiah*, haue as much and as elegant Rhetorike in them, as any writers in the world; and beſide all other vertue and Diuine power in them, doe euen for figures and ornaments of Art, match any *Oratours*, that haue written in the *Greeke* or *Latine*. Nor would it be any hard taſk to vndertake to prooue, and illuſtrate euery approoued rule of *Rhetoricke*, out of ſome part of Scripture. Now if it be lawfull to practiſe the rules of Rhetoricke, then it is lawfull alſo to collect thoſe rules together, to pen them, and to make an Art of them. They therfore that holding the contrary, do ſay, or teach, or write, it is vnlawfull, goe againſt the ſtream, and common practiſe of the Scripture, and rules of common reaſon.

Secondly, here it is apparant, that in preaching Gods word, it is lawfull, and warrantable for a *Miniſter* to vſe Rhetoricke and eloquence. And the reaſon is good: for that which the holy Ghoſt vſeth in *penning* of the Scripture, the ſame may Gods Miniſters vſe alſo in preaching the ſame. They therefore that denie that libertie to Miniſters, are too rough and rugged, and pull out of the hand of the Miniſters, one of his weapons, and out of the wings of the Scripture one of her feathers.

Yet we muſt know, that all, or any kinde of eloquence is not permitted to a Chriſtian Miniſter; For, S. Paul ſaith, 1. Cor. 2. 13. *Wee ſpeake the words of God, not in the words which mans wiſedome teacheth, but which the holy Ghoſt teacheth, comparing ſpirituall things with ſpirituall things*: So that there is a holy, a ſanctified, *a ſpirituall eloquence*, an eloquence fit for ſpirituall things, and that eloquence muſt be vſed. As the Iſraelites might mary the Midianite A women, whom they had taken in warre; but not till they had *purified them*, Num. 31. 18. 19. And more plainly and particularly, Deut. 21. 11. 12. 13. *Moſes* expláneth what that purifying is; *And thou ſhalt bring her home to thine houſe, and ſhee ſhall ſhaue her head, and pare her nailes, and put off the garment ſhee was taken in; and then thou mayeſt marie her*: So humane eloquence muſt be *brought home* to diuinitie, and be pared, and ſhaued with ſpirituall wiſedome, and then may lawfully and profitably be vſed.

For our more ſpeciall direction herein, thoſe cautions may be obſerued.

Firſt, the more naturall it is, and the leſſe affected, the more *commendable* is it in the doer, B and more *profitable* to the hearer.

Secondly, it muſt be graue, ſober, and modeſt; remembring the height and holineſſe of the place a man ſtands in, and of the worke hee doth. Therefore it muſt not conſiſt in telling ſtrange tales, or vſing ſuch geſtures or words, manner, or matter, as may mooue laughing & ſmiling in the Auditors. There may be wit in ſuch doing; but it can hardly be the ſanctified and ſpirituall eloquence, which S. *Paul* there ſpeakes of.

Thirdly, it muſt bee ſuch as may be a helpe, and not a hinderance to the vnderſtanding of Gods word: for, it is a damoſell to Diuinitie, C but not her Miſtreſſe. Gods word therefore muſt not bowe and bende to her; much leſſe be wrung and wreſted to her, but ſhe to Gods word.

It muſt in a word be ſuch, as may moſt liuely, purely, plainely, and ſignificantly expreſſe the meaning of Gods word. Therefore a man muſt endeauour that all his ſpeach be in one language, at leaſt in ſuch as his hearers vnderſtand: for elſe if he ſpeak the body of his ſpeach in one, and peece out the members in other, which the people vnderſtand not; he may indeede *in his owne ſpirit ſpeake myſteries, but to the hearer he ſpeaketh parables*. And to his own vnderſtanding, he may preach wel, but the *hearer is not edified*: as the Apoſtle ſaith, 1. Cor. 14. 2. 17. Therefore let not eloquence, be a D hinderance to the vnderſtāding of the hearers, which God hath ordained to be a helpe and furtherance. And with theſe or ſuch like qualifications, eloquence may be vſed, with good warrant and much profit. And for cautions or qualifications herein, hardly can any man ſet downe better rules then euery mans conſcience will vnto himſelfe.

Thirdly, inaſmuch as the holy Ghoſt here and elſewhere vſeth ſo much Rhetoricke, Diuines may learne where the fountaine of Chriſtian eloquence is; namely, in the Scriptures of the olde and new Teſtament. Which beeing compiled by the wiſedome of God, we are to aſſure our ſelues they containe in them true wiſdome of all ſorts. *Precepts* of Rhetoricke, I confeſſe, are to be learned out of other books, which purpoſely doe teach them; but the practiſe of thoſe rules in examples, can be no where better, then in *Moſes*, the Prophets, and the Euangeliſts. And this muſt needes followe vpon that, that hath alreadie been granted. For if we yeeld, that *Rhetoricke* is good and lawful, and practiſed in the Scripture; thẽ it muſt needs follow; that it is there practiſed, in the beſt manner: for ſhall the *Diuinitie* there taught be the ſoundeſt? the *Hiſtorie* there reported the trueſt? the concluſions of *Philoſophie, Aſtronomie, Geometrie, Arithmeticke, Coſmographie*, and *Phyſicke*, there deliuered, the ſureſt? the *Muſicke* there practiſed, the exacteſt? the *Logicke* there practiſed, the ſharpeſt? the *Lawes* there enacted, the iuſteſt? and ſhall not the *Rhetoricke* there practiſed, be the pureſt? Surely, if *Moſes* had written a booke of his owne, as he was a meere man, and as he was *Moſes, brought vp in Egypt*: or *Paul* writ a booke, as he was a *Phariſie*, and Doctor of the Law; they would haue beene full of all excellent learning: for *Paul* was brought vp at the feete of *Gamaliel*, Acts 22. 3. And *Moſes* was exceedingly learned in all the learning of the Egyptians, and mightie in word and deed, Acts. 7. 22.

Shall they then be the Secretaries of the moſt high God, the fountaine of wiſedome, and learning; and ſhall not their bookes be filled with the moſt excellent learning in all kindes? Doubtleſſe, who euer ſearcheth it, ſhall finde it to be ſo.

Seeing therefore Eloquence is lawfull, and that Preachers may lawfully vſe it: let them alſo know, where to haue it: let them ſtudie Gods bookes, and there they ſhall finde not onely Diuinitie, but knowledge and learning of all ſorts, and that moſt exquiſite: and as excellent patternes and preſidents of Eloquence, as are to be found in any authors in the world. And let them, if they would preach with ſpirituall power and eloquence; looke how *Moſes*, the *Prophets*, our Sauiour *Chriſt*, and his *Apoſtles* preached: for, to follow them is the true way.

Thus we ſee the manner here vſed by the holy Ghoſt, in theſe two compariſons, to deſcribe the greatnes of this her poſteritie.

Now, the *matter* in them contained is, that here is the performance of one of the greateſt promiſes made to Abraham. The promiſe is, Gen. 22. 17. *I will ſurely bleſſe thee, and greatly multiply thy ſeede, as the ſtarres in the heauen, and as the ſands by the ſea ſhoare.* There is the promiſe: and behold here the performance, in the very ſame words, and that moſt true and effectuall: For, at the time when the holy Ghoſt wrote theſe words, the Iſraelites were multiplied to many millions; yea to a number paſt number.

So that here we learne, *God is true* in all his promiſes, be they neuer ſo great or wonderfull, if he ſpeake the word, if the promiſe paſſe him, it is ſure: Heauen and earth ſhall rather paſſe away, then any one piece of his promiſe ſhall faile.

The vſe is to teach vs, firſt, to *beleeue God* when he promiſeth, what-euer it be; for, he is worthie to bee beleeued, who neuer failed to performe what he promiſed. He promiſed theſe *Millions* to *Abraham*, when hee had but one *childe*; nay when he had neuer a one: Gen. 15. 8. And *Abraham beleeued*. Such a faith was excellent indeede, and deſerues eternall commendation (as here it hath.) Let vs be *childrẽ of this faithfull Abraham*, and the rather, ſeeing we ſee the performance, which he ſawe not. We thinke it a diſgrace, if we be not beleeued; eſpecially, if we doe vſe to keepe our word: Let vs then knowe thereby, what diſhonour it is to the Lord, not to beleeue him, which neuer failed in the performance to any creature.

Secondly, we muſt here learne of God to be true and faithfull in our words and promiſes. God ſpake plainely, & deceiued not *Abraham*; and after at the time performed it; So muſt we deale plainely and ſimply in our words and bargaines, and thinke that to deceiue and ouerreach by craftie words, and double meanings, and equiuocall phraſes are not beſeeming chriſtianity. And we muſt make conſcience of a lie, elſe we are like the deuill and not God. Alſo a Chriſtian man muſt take heede what, how, and to whom he promiſeth: but hauing promiſed he muſt performe, though it be loſſe or harme to himſelfe: if it be not wrong to God, or to the Church, or State. Wrong to himſelfe muſt not hinder him from performance. Chriſtian mens words muſt not be vaine, they ſhould bee as good as bonds, though I knowe it is lawful, and very conuenient in regard of mortalitie, to take ſuch kinde of aſſurances.

Laſtly, *Abraham* had the promiſe his ſeede *ſhould be ſo*, Gen. 15. 8. and here we ſee it is ſo, but he himſelfe ſaw it not: ſo that *Abraham* had the promiſe, and we the performance. So Adam had the promiſe of the Meſſias, but we ſee it performed: The Patriarkes and Prophets the promiſe of the calling of the Gentiles, but we ſee it performed.

See here the glorie of the Church vnder the *Newe* Teſtament aboue the *Olde*. This muſt teach vs to be ſo much better then they, as God is better to vs, then he was to them: and to excell them in faith, and all other vertues of holineſſe; or elſe their faith, and their holy obedience ſhall turne to our greater condemnation, which haue had ſo farre greater cauſe, to beleeue and obey God, and ſo farre better means then they. Which if it be ſo: then alas what will become of them, who come behind them, nay haue no care to follow them in their faith, nor holyneſſe, nor any duties of holy obedience.

Thus much for the Example of this holy womans faith, and of the commendation thereof.

Now before he come to any more particular *examples of faith*, the holy Ghoſt giues a generall commendation of the faith of al thoſe ioyntly which are ſpoken of already.

VERSE 13.

All theſe died in faith, and receiued not the promiſes, but ſawe them afarre off, and beleeued them: and receiued them thankefully, and confeſſed that they were ſtrangers & pilgrimes on the earth.

Hitherto the Holy Ghoſt hath particularly commended the faith of diuers holy beleeuers. Now from this verſe to the 17. he doth generally commend the faith of *Abraham*, *Sarah*, *Iſaac*, and *Iacob* together; yet not ſo much their faith, as the durance and conſtancie of their faith. Particularly the points are two.

1. Is laid downe their conſtancie and continuance; *All theſe died in faith.*
2. That conſtancie is ſet forth by foure effects.
   1. *They receiued not the promiſes, but ſaw them afarre off.*
   2. *They beleeued them.*
   3. *Receiued them thankefully.*
   4. *Profeſſed themſelues ſtrangers and pilgrimes on the earth.*

The firſt point touching theſe beleeuers is; that as they begun, ſo they held on: as they liued, ſo they died in faith.

D *All theſe died in faith.*

The truth of the matter, in the words, may be referred to all afore going, ſauing *Enoch* who died not; yet he continued alſo conſtant in his faith, and in that faith was taken vp: but as for *Abel* and *Noah*, *they died in faith*. Yet I take it, that principally and directly the holy Ghoſt intended no more, then theſe foure I named: and my reaſon is, because the particular effects in this verſe, and the points whereby their conſtancie is amplified in the three verſes following, doe all agree, eſpecially with theſe foure; and not ſo properly with *Abel* or *Noah*: ſo that I take, he meaneth by *all theſe*, all thoſe men that liued in the ſecond world, ſince the flood. All theſe died in *faith*, that is in aſſurance that the promiſes made vnto them, ſhould be performed in Gods good time.

A

Theſe promiſes were principally theſe two;

1. *Saluation* by the Meſſias.
2. The *poſſeſſion* of the Land of Canaan.

In this faith they died; that is, they held it (through all aſſaults and temptations to the contrary) euen to the laſt gaſpe, and died therein.

In this their practiſe, is commended vnto vs a moſt worthy leſſon of Chriſtianitie: namely, that we muſt ſo liue that we may die *in faith*. Many ſay they liue in faith: and it is well if they doe ſo: but the maine point is, to die *in faith*. There is none ſo ill, but howſoeuer he liues, yet

B he would die wel: If he would die well, he muſt die *in faith*. For miſerable is the death, that is without faith. And herein faith and hope differ from other graces of God; *Loue, ioy, zeale, holineſſe*, and all other graces are imperfect here, and are perfected in heauen: but *faith and hope* are perfected at our deaths; they are not in the other world, for there is nothing then to be beleeued, nor hoped for, ſeeing we then doe enioy al things: but as they are begun in our life at our regeneration, ſo they be made perfect when we die; and they ſhine moſt gloriouſly in the laſt and greateſt combate of all, which is, at the houre of death. So that the death of a Chriſtian, which is the gate to glorie, is to die

C *in faith.*

Beſides, as life leaues vs, ſo death findes vs; and as death leaues vs, ſo the laſt iudgement findes vs: and as it leaues vs: ſo we continue for euer and euer without recouerie, or alteration.

Now to *die in faith*, is to die in an aſſured eſtate of glorie & happineſſe, which is that, that euery man deſireth: therefore, as we all deſire it, ſo let vs die in faith, and we ſhall attaine vnto it.

Saint *Paul* tells vs, 1. Cor. 15.55. *Death* is a terrible *ſerpent*; for hee hath a poiſoned *ſting*: Now when we die, we are to encounter with this hideous and fearefull ſerpent. Hee is fearefull euery way, but eſpecially for his ſting; that *ſting is our ſinne*: and this ſting is not taken away, nor the force of it quenched, but by true faith, *which quencheth all the fierie darts of the deuill*, Eph. 6.16. If therefore we would be able to encounter with this great enemie (in the conquering of whom ſtands our happineſſe, and by whom to be conquered, is our greateſt miſerie) we muſt then ſo arme our ſelues with faith, that we may die in faith; for he that dieth in faith; that faith of his kills his ſinnes, and conquers death: but he that dieth without faith, death and ſinne ſeize on him, and his ſinnes liue for euer, and his miſerie by them.

Now, if we would die in faith, we muſt liue in faith: els it is not to be expected. For, ſith theſe holy Patriarchs liued long in this faith, wherein they died. For their holy liues ſhewed plainly, that they liued in that faith, which the Apoſtle faith) doth *purifie our hearts*, Acts 15.9. A Now, if we would liue in true faith, the means to attaine it, ſet downe by Gods word, are theſe.

Firſt, we muſt labour to get knowledge of the fundamentall points of religion; of God, of the Creation, the Fall, the immortallitie of the Soule, the two Couenants, of works by the Law, of Grace by the Mediator; and ſuch other ſubſtantiall points, touching God, his Word, Sacraments, Law, Goſpel, Praier, good works, &c. as the Scriptures, and the Creeds, and Catechiſmes out of the Scripture doe yeeld vnto vs. Herein, the caſe of the Common people of all nations, is miſerable. In Poperie their Clergie is ſo fatte and full, *they will not*; in our Chur- B ches the Miniſterie (a great part of it) ſo poore, and ill prouided for, they *cannot* teach. Betwixt both the people of the world doe *periſh for lacke of knowledge*; for how can they but periſh, *that die not in faith*? How can they die ſo, that liue not in faith? And how can they euer haue faith that haue no knowledge; ſeeing knowledge is the foundation of faith? Therefore, it needs the helpe of thoſe that may, and the *praiers* of all, that our Church may haue *Teachers*, and our people *Catechiſers*; for without learning the Catechiſme, it is impoſſible to learne religion.

Secondly, when we haue got knowledge, and ſo laid the foundation; then muſt we learne *the promiſes of God for ſaluation*, and we muſt C *hide them in our hearts*, as the Iewels of life and ſaluation. We muſt beleeue them to be true & effectuall, to all that will take hold of them; & we our ſelues muſt therfore take hold of them, and apply them to our ſoules.

Thirdly, after both theſe, we muſt *conforme* our ſelues throughout (heart, and life) vnto the holy laws of God: we muſt leaue all bad waies, and vngodly courſes, though they be neuer ſo deare vnto vs, or ſo common in the world; and muſt make conſcience of all ſinne, and endeauour to doe all duties to God and man.

The firſt of theſe, is the *ground* of faith: the ſecond is *faith* it ſelfe: the laſt the *fruite* and effect of it, and an aſſured teſtimony of it to God, to his Church, and to a mans owne conſcience. D And to doe theſe three things, is to walke in the olde and holy way, conſecrated by Chriſts blood, and troden in by all the holy Fathers: and Popery, nor any other religion can appoint ſo ſafe, ſo ſure, nor ſo direct a way. Thus liued *Abraham, Sarah, Iſaac, and Iacob*, and after this courſe they *died in faith*, and now liue in glorie: and ſo ſhall we with them, if we will liue in faith, as they did; but elſe, we may long looke for heauen, before we come there. Indeede, God can make a man that liued not in faith, die in faith; but the matter is not what he can doe, but what is his ordinarie courſe; & that is this: *They that liue in faith, die in faith*. Therefore, let vs take the ordinarie courſe, and repent, and turne betimes, and liue the life of faith; and leaue the late repentance to them that thinke it but a ſport to venture a ſoule; that courſe may ſpeede; but this courſe is ſure to ſpeed; he that liues in ſinne, may hope to die in faith; but he that liues in faith, *is ſure* to die in faith, and to liue in glorie for euer.

Secondly, obſerue how it is ſaid, *All theſe* died in faith: not ſome, but all, *Abraham* the father, and the roote, and with him, the wife, the child, and the grand-child: behold a *true noble blood*, a holy kinred, a bleſſed generation: worthy is *Abraham* of all the honour he hath, who was the roote of ſuch a noble and bleſſed blood. And worthie are *Iſaac and Iaacob* of ſo good a father, who ſtained not their blood, by forſaking their faith: but held it as they receiued it, *and liued and died in it*. Let this teach vs, firſt, if we be fathers, to ſhine before our children, in a holy religion, true faith, and good life; and it is great hope that our wiues and children will follow vs in the ſame.

Secondly, if we be ſonnes, to looke which of our forefathers and aunceſtors imbraced the moſt holy religion; and to chooſe, and liue, & die in their faith. Moſt of our yong Papiſts can ſay no more for their religion, but this; my father and grand-father were of that religion. But they muſt looke to all their fore-fathers: *Iſaac and Iaacob* would not be of their great-grand-fathers (*Nahors* or *Terahs*) religion, but of their father *Abrahams*: and *Abraham* himſelfe, would not be of his father *Terah*, or his grandfather *Nahors* religion; but he went vp a great deale higher, to his fore-fathers to the tenth generation, *Noah*, and *Shem*, and imbraced their religion. So that we ſee, it is nothing to ſay, I am of my fathers, or grand-fathers religion: vnleſſe firſt I prooue that theirs was of God: and then he is a Noble Christian man, which knowing that, will not forſake it, but will liue and die in it.

Thirdly, ſee here *true honour and gentrie* is to liue and die in the true faith, and holy religion of our aunceſtors: here is the fountaine of honour, to do as theſe did. *Abraham* perceiues he is wrong, and erred with his fathers; he therefore leaues his fathers and grandfathers religion, and goeth vp higher, and takes a better. *Iſaac* his ſonne, makes himſelfe heire, not of his land alone; but of his fathers religion alſo: *Iaacob* the grand-child, followes both, & dieth in faith with them. Behold here *Iaacob*, a *true gentleman in blood*; his holyneſſe and religion is in the third diſcent: Let vs all learne to adorne our gentility and nobilitie with theſe enſignes of true honour.

And let all them, that ſhame to ſtaine their blood by treaſons, or miſdemeanours; ſhame alſo, to let their forefathers religion, hollineſſe, or vertues faile in them: but let them all ſo liue in them, that with *Iaacob* they may *die in their fathers faith*.

Laſtly, obſerue how it is ſaid, they *died in faith*: they afore liued in it, but now their prin-

A ciall commendation is, *they died in it.*

Let vs learne here, to hold on in a good courſe when wee haue entred into it: for conſtancie and continuance is the true commendation: he that *dieth in faith*, is hee that receiues the crowne. To this ende, let vs ſtirre vp our ſelues with the Apoſtles exhortation, Gal. 6. 9. *Let vs not be weary of well doing: for in due time we ſhall reape, if we faint not.*

And further, let this teach vs all to chooſe that faith to liue in (with theſe holy Patriarchs) that we may boldly die in. It is a true obſeruation, that *Poperie is a good religion to liue in, but ours to die in.* The Papiſts vſurpe this ſaying, and turne it the contrarie way; but they haue as much right to it, as the theife to the true mans B parſe. The libertie, the pardons, diſpenſations, ſanctuarie, the pompe and outward glorie of their Church; and their faſting and outward auſterities, beeing fowle and fained hypocriſies, and indeede, open licentiouſneſſe: theſe and many things more, may allure any naturall man in the world, to liue in their religion; but when they come to die, then they all know, and ſome confeſſe, it is ſureſt and ſafeſt to die in our religion. Let vs therefore cheerefully, and comfortably, liue in that religion, and faith wherein we may ſo boldly die, that euen our aduerſaries confeſſe it to be ſafeſt.

Now followe the foure *effects*, and fruits of C their faith.

The firſt is this: that

They receiued not the pro-
miſes, but ſaw them
afarre off.

By *Promiſes*, we vnderſtand, firſt, the promiſes of the Land of *Canaan*. Secondly, the ſpirituall promiſes of the Kingdome of Chriſt. Theſe they did *not receiue*; that is, fully; though in part they did: for, true *faith* doth alwaies receiue, apprehend, and apply vnto it ſelfe, truely though not fully, the thing promiſed. God ſaid, he would giue them the Land of Canaan: but they did not fully enioy and poſſeſſe it: So likewiſe, the *Meſſias* was promiſed vnto them; but they neuer ſaw his comming in the fleſh, & yet they beleeued Gods promiſe, and died in that D faith.

Where we may ſee, the inuincible force of their faith, that cleaued faſt vnto the promiſe of God, euen vnto death; though they neuer enioyed the things promiſed in this life: which plainely condemnes our age of vnbeleefe, for we haue more accompliſhed vnto vs, then euer they had. *Abraham* neuer *ſaw Chriſt*, but *afarre off*; yet we haue him exhibited in the fleſh: we ſee and know he liued and died, roſe againe, and aſcended, and now makes continuall interceſſion for vs: and we haue the true ſacraments, which ſhall laſt for euer pledges of him, and of life euerlaſting by him. And for temporall promiſes, we haue farre more accompliſhed vnto vs then euer hee had. But though wee goe before *Abraham* in the fruition of Gods promiſes, yet we come farre behinde him in *beleefe*; for faith worketh by loue, and loue is ſeene in true obedience: but generally, this is too true, men make no conſcience of *obedience*, which ſheweth vndoubtedly, that there is little ſound faith among vs. And it may be feared, that theſe notable men, *Abraham, Iſaac, and Iaacob*, ſhall ſtand in iudgement againſt vs, to our further condemnation; for they neuer receiued the accompliſhing of Gods promiſes, and yet they beleeued: but we doe ſee the ſame fulfilled and exhibited vnto vs, and yet we will not beleeue.

But ſawe them afarre
off.

Here is the propertie of their faith, and the power of it: the promiſes were afarre off, and yet they ſaw them. The phraſe here vſed, is borrowed from Mariners; who beeing farre on the ſea, cannot deſcrie townes, and coaſts, afarre off, but onely by helpe of ſome tower or high place, which their eie will ſooner diſcerne, though it be afarre off: And ſo *Abraham, Sarah, Iſaac, and Iaacob*, beeing long before the day of Chriſts incarnation, could not otherwaies ſee Chriſt, but afarre off, by the eie of faith, in the promiſes of the Meſſias: for this is the property of faith, to make a thing abſent to be preſent, after a ſort: *Faith being the ground of things hoped for, and the euidence of things which are not ſeene.*

Here we may learne a difference betweene the Church in the olde Teſtament, and in the new. We in the new *Teſtament*, haue greater meaſure of knowledge, more liuely diſcerning of the Meſſias, and a clearer light of vnderſtanding, in the myſtery of our ſaluation by Chriſt, then the Church had, vnder the *olde Teſtament*: howſoeuer they excelled in faith, yet in the knowledge, and diſcerning of Chriſt, they were inferiour vnto vs. And therefore, the Lord made this promiſe to the time of the Goſpel, long before: that then *the earth ſhall bee full of knowledge of the Lord, as the waters that couer the ſea.* And S. *Paul* prooues this performed, when he affirmeth of the Church of the new Teſtament, 2. Corinth. 3. 18. *But all wee as in a mirrour behold the glory of the Lord, with open face.* And Chriſt, Ioh. 6. 45. *They ſhall be all taught of God.*

If this be true, that knowledge ſhould ſo abound in the time of the Goſpel; then all ignorant perſons of this latter age of the world muſt know, that they haue much to anſwer for at the laſt day of iudgement: for, God in the newe Teſtament hath made his Church to abound in knowledge, ſo that their ignorance (for which they thinke God will holde them excuſed) ſhall bee a bill of inditement againſt them at the laſt day, to their further condemnation: becauſe the light of the Goſpel is ſo clearely, and plentifully reuealed in theſe daies; that whereas the moſt excellent Patriarchs of all, could then but ſee Chriſt afarre off, the moſt ſimple may now ſee him neere vnto them.

Againe, where is more knowledge, there ſhould be more obedience: therfore it concerneth all thoſe that profeſſe themſelues to be Chriſtians, and ſubmit themſelues to heare and learne the word of God taught vnto them; not to content themſelues with bare knowledge, though it be neuer ſo much: But withall, to bring forth the fruits of obedience in their liues and conuerſations. For, though *Abraham, Iſaac, and Iaacob*, in regard of faith did goe far before vs: yet ſeeing we haue more knowledge then they had in the Meſſias, we muſt labour to become like vnto them in the *obedience* of our liues: their faith was ſtronger then ours: but our obedience ſhould be greater thē theirs, becauſe we haue more cauſe to beleeue then they. S. *Paul* ſaith, *We all behold as in a mirrour, the glory of the Lord with open face*: And the ende thereof is this, that we may be *transformed into the ſame image from glory to glory, as by the ſpirit of the Lord.* So that the more *knowledge* we haue, the more *ſanctification* we ought to haue, and the more hatred of ſinne, and more obedience to Gods commandements. But, the more is the pitie, the caſe goeth farre otherwiſe with the world: for euen many among vs that are no Students by profeſſion, haue great and commendable *knowledge in religion.* But where is the fruite hereof in holy obedience to the Lawes of God? God by calling hath made vs a pleaſant vine: but the ſower Grapes of ſinne, are our ordinarie fruit, they be *the grapes of gall* (as *Moſes* ſaith.) For Atheiſme, blaſphemie, contempt of Gods word and worſhip, with open profaning of Gods Sabbath, doe euery where abound; to omit the hainous crimes againſt the ſecond table, as oppreſſion, adulterie, and blood touching blood: for all which, we may iuſtly feare, that the Lord will either remooue his Candleſticke from vs, and ſo of a Church and people of God, make vs no Church; or elſe ſweepe vs away by ſome fearefull iudgement, as with the beſome of deſtruction, becauſe we *withhold the truth in vnrighteouſneſſe*, Rom. 1. 18. For better it were not to haue knowen the way of righteouſneſſe, then to turne from the holy commandement giuen vnto vs: let vs therefore ioyne with our knowledge obedience, that ſo we may ſhewe forth our faith in doing the duties of pietie vnto God, and of brotherly loue & Chriſtianity, vnto our brethren. Thus much of the firſt fruit of their faith.

2.Cor.3.18.

Deut.32.33.

The ſecond fruite of their faith is noted in theſe words; *And beleeued them.* Where, by *beleeuing*, we muſt vnderſtand not ſo much the act of faith, for that was noted before, as the growth and encreaſe of their faith: for the word imports a confirmation of their hearts, and a reſolution in aſſurance of the promiſes made vnto them: which is not vnuſual in Scripture: for Paul prayeth for the *Churches* who had true knowledge, faith, and loue, *that they might increaſe and abound therein more and more*, Epheſ. 3.16.17. Philip. 1.9.11. Coloſ. 1.9. 11.

Here then we may obſerue in the example of theſe Patriarchs, that it is the duty and propertie of euery true beleeuer, to goe forward and encreaſe in faith, till he come to a full perſwaſion and aſſurance in Gods promiſes. All the gifts of God (and therefore faith) are the *Lords talents*, and euery true beleeuer is the Lords ſeruant, called to occupie therewith. Now God, hauing put his *talent* into any mans hand, doth require the *encreaſe* thereof, as the Parable ſhewes, Luke 19. 13. And this *Paul* teacheth: for praying for the *Epheſians* that they may goe on, and be *ſtrengthened by the ſpirit in the inner man*, Epheſ. 3.16. he ſignifieth, that he that doth truely beleeue in Chriſt, muſt goe on *from grace to grace*, till hee be a tall man in Chriſt: as a Child groweth from yeare to yeare till he come to be a ſtrong man. The nature of faith is like vnto fire, which will not goe out ſo long as wood or other fewell is put vnto it, but will take hold thereof, and growe vnto a greater flame; and ſo will faith growe vp to a full perſwaſion in all thoſe that conſcionablie applie themſelues to the Worde and Prayer.

But goes the caſe thus with vs in the matter of faith? Nay verily, generally it is farre otherwiſe: for many among vs haue no regard of faith at all, but think they may liue as they luſt, their good meaning will ſerue the turne: others and thoſe not a fewe, are ſo farre from *going forward in faith*, that they are euery day worſe and worſe, and ſtill *goe backeward* more and more. A third ſort we haue, that will heare the word, and receiue the Sacraments; but yet their growth in grace is very ſlender, they ſtand at a ſtay, and profit little.

Now, howſoeuer it may be thought but a ſmall fault, not *to profit in religion*; yet vndoubtedly it is a fearefull Iudgement of God, when the hearers of the word in any congregation are daily taught, and doe not profit thereby; and therefore the holy Ghoſt noteth thoſe *women to be laden with ſinne, which are euer learning, and yet neuer are able to come to the knowledge of the truth*, 2. Tim. 3. 7. If a child lately borne, like not well, nor growe, when it hath good keeping: the common ſaying is, that it is a *Changeling*. So, if a man heare the word of God, and doe not encreaſe in knowledge, faith and obedience, we may moſt truely ſay of him, that hee is a *ſpirituall Changeling*, and therefore to auoide this fearefull Iudgement of God, we muſt labour for faith; and hauing gotten faith, *encreaſe therein*, and in other graces of God, *till we come to be ſtrong men in Chriſt*.

It is here ſaid, that thoſe Patriarchs encreaſed in faith: But it may be demaunded, how and by what meanes they did attaine hereto?

Anſ. In the booke of Geneſis, we may finde three wayes, whereby they were confirmed in the faith, and did grow vp in grace. The firſt meanes was from God himſelfe; for, when he had made his couenant with Abraham, mercifully renuing the ſame, during his life, as occaſion ſerued ſundry times, he ſtayed not there; ſuffering it to die with *Abraham*: but when *Abraham* was dead, God renued his couenant with *Iſaac* and *Rebecka*: and with *Iaacob* alſo after them. Now the tongue of man cannot vtter, what a wonderfull furtherance it was vnto their faith, to haue the Lord himſelfe to renue his gracious promiſes vnto them. The ſecond meanes of *encreaſing their faith*, was, their holy conuerſing one with an other: for the manner of the *Patriarchs*, was to teach and inſtruct their children, and to nurture them vp in the true worſhip and feare of God; by which meanes they did not onely implant Gods promiſes in the hearts of their children, but were themſelues confirmed in the ſame: for, he that teacheth another from a feeling heart, greatly ſtrengtheneth his owne ſoule. Now God himſelfe doth teſtify this thing of *Abraham*, ſaying; *I know him, that hee will commaund his ſonnes and his houſhold after him, that they keepe the way of the Lord, to doe righteouſneſſe and iudgement.* Now looke what *Abraham* herein did to *Iſaac*, that no doubt did *Iſaac* vnto *Iaacob*. The third meanes to encreaſe their faith was; from each one to himſelfe: for they gaue themſelues oftentimes in their own perſons to muſe and meditate vpon the promiſes of God: as is ſaid of *Iſaac*, that hee *went out to praie or meditate in the field towards euening*: and we may perſwade our ſelues it was concerning this and other promiſes of God, and the accompliſhment thereof. And wee neede not to doubt, but that *Abraham and Iaacob* did the like.

Theſe are the meanes, by which theſe godly Patriarchs were ſtrengthened in their faith. All which, muſt be marked of vs diligently, and put in practiſe: for, the cauſe why we heare the word often, and yet profit little by it, is chiefly this, becauſe the means by which men ſhould growe vp in faith, are ſo ſlenderly vſed among vs. For, the firſt meanes, which is on Gods behalfe to man; is through his great and vnſpeakable mercy, plentifully affoorded in many parts of the Land, in the holy Miniſterie of the goſpel: wherein Gods gracious promiſes of mercie, are opened and applied to mens hearts, and his iudgement againſt ſinne ſharply denounced, to driue men to lay hold on Gods mercie in Chriſt. But, if we regard the ſecond meanes; which is, mutuall inſtruction, of father to child, of maſter to ſeruant, and of one neighbour to another, together with mutuall conference, about that we are taught: Or elſe if we regard the third meanes; which is, priuate meditation vpon Gods word and promiſes taught vnto vs; (which meditation, is to a Chriſtian ſoule, like the chewing of the cudde vnto a beaſt; for as the chewing of the cudde turnes that which was eaten, into true feeding; ſo doth holy meditation, make Gods word, and promiſes, ſpirituall refreſhing, by digeſting them in the heart): If (I ſay) we take a view of theſe two latter, we ſhall finde them ſeldome vſed of very many, or not at all. Bleſſed be God, we neede not to doubt, but there be ſome, who vſe theſe meanes, with care and reuerence: but alas, theſe ſome, are very fewe. And becauſe this dutie is ſo ſlackely performed; hence it is, that though the couenant of mercie in Chriſt, be oft repeated, yet men reape little profit by it. So that we muſt learne to follow this notable practiſe of theſe godly Patriarchs, and looke what meanes they vſed for the increaſe of their faith: the ſame alſo muſt wee vſe, and that diligently; ſo ſhall we grow, and increaſe, and waxe ſtronge in faith, as they did.

The third fruite of their faith, is this,

And receiued them
thankefully.

Ἀσπασάμενοι, the word in the originall ſignifieth, to *ſalute*; and that not onely by ſpeach but any way elſe, as by imbracing, &c. and therefore in this place, is not vnfitly tranſlated, *And receiued them thankefully*: that is, they tooke them kindely at Gods hands.

This is a notable fruite of faith, whereby they are commended: that *ſeeing the promiſes of God afarre off*, did yet take them moſt kindly at Gods hands. But here we muſt conſider, how they tooke them kindely, namely, by doing two things. 1. By an action of their heart. 2. By an action of their life. The action of their heart was this; that howſoeuer the promiſe was not accompliſhed in their dayes; yet they were wonderfully glad thereof: for our Sauiour Chriſt ſaid to the Iewes, *Your Father Abraham reioyced to ſee my day, and hee ſawe it, and was glad.* It did *Abrahams* heart good to ſee Chriſt afarre off; and ſo we may ſafely thinke of *Sarah*, *Iſaac*, and *Iaacob*, and their hearts were alſo rauiſhed with ioy, to heare the wonderfull promiſe of God, concerning the Meſſias, & to thinke of the moſt ioyfull performance, which they knew ſhould follow in due time.

Ioh.8.56.

Secondly, they tooke this promiſe kindely by the practiſe of their life; for when they came to any ſtrange place (as we may often reade in the ſtory) there they built vp *altars*, and offered ſacrifice vnto God, and called on his name. All which they did, to teſtifie their inward ioy, and thankefull acceptance of Gods promiſes in Chriſt, and of the promiſed land, though neither were accompliſhed in their dayes.

Gen.12.8.& 12.9 & 33.10.

Now as touching our ſelues, the ſame maine promiſes of God, that were made to *Abraham Iſaac, and Iaacob*, hath the Lord made and continued vnto vs: nay, wee haue the ſame alreadie *accompliſhed*; & we ſee the ſame verified, more euidently and plainely, then any of the Patriarchs did. Which beeing true, our dutie is to take the ſame much more thankefully, and kindly, at Gods hands, then they did or could do; becauſe we haue more light & knowledge in the promiſes of God, then euer the Patriarchs had.

A

But we haue iuſt cauſe to bewaile the dayes and times wherein we liue: for, whereas wee ſhould take the promiſes of God moſt ioyfully and kindely; the caſe is farre otherwiſe. For generally, it may be ſaid of our nation and people, that in regard of the mercies and promiſes of God, we are an *vnkinde people*. And that this is true (for the moſt part) in all of vs, if we will but a little examine the matter, we ſhall finde it too apparant, by many euidences: for firſt, let any of vs be brought to a place, where wee may behold ſome vaine Enterlude, or Showe; a man would not thinke how wonderfully we are rauiſhed therewithall, ſo as wee could finde in our hearts to ſpend whole dayes in beholding them. But let vs be brought to heare the Goſpel of Chriſt, his holy word preached and taught; as it was vnto *Abraham*, *Iſaac*, and *Iaacob* (wherein they much reioyced) and there we ſit heauie and drowſie, ſo as the word ſeemes loathſome vnto vs, and one houre is ſo tedious, as we hardly hold it out without ſleeping: and if it paſſe the houre a little: O how impatiently our natures take it! All which ſhew plainly, that we haue no ſuch ioy to heare of Chriſt, and his mercifull promiſes, as theſe godly Patriarchs had: ſo that we are both hard hearted, and vnkind; and altogether inſenſible of ſo great fauours of our God towards vs.

B

Secondly, conſider mens behauiour in Gods worſhippe: It is euident, that the greateſt part of people, worſhip God but in formall ſhewe, for faſhions ſake. Theſe godly Patriarchs, *Abraham*, *&c.* built *altars* in euery place where they came, and offered *ſacrifice* vnto God, to ſignifie their kindneſſe, and willing heart, towards God for his promiſes. But now men worſhip God formally, not in way of thankefulneſſe; but either becauſe the Law compels them to it, or elſe becauſe it is a cuſtome, and order which muſt be kept. For proofe thereof take ſome one of the common ſort, and aske him why he commeth into the congregation? hee will ſay, he commeth to doe as other men doe; but what they doe, he knoweth not; nor what he himſelfe ought to doe, he cannot tell, nor careth much to know. Others alſo come to worſhip God: but aske them how they doe it, they will ſay, by the ſaying ouer the tenne Commandements, the Lords prayer, and the Beleefe. But, if the word be either preached, or read, they regard it not; thinking all Gods worſhippe ſtands in the repeating of thoſe three things. Which ſheweth, that they worſhippe God but for faſhion ſake, and with little more, then a plaine lip-labour.

C

Another ſort there are, which come neere to God with their lipps, but their hearts are farre from him; for though their bodies be preſent in the congregation, yet their hearts are wandring about their worldly buſineſſe, or the workes of ſinne; ſo that we may truely ſay, God is not worſhipped with faith, in the heart. And therefore wee are vnkinde people, and quite degenerate from the faith of our forefathers, the holy Patriarchs, who receiued Gods promiſes ſo kindly, and thankefully.

Thirdly, wee haue the word of God daily preached and taught vnto vs: but how many be there that make conſcience of obeying the ſame in their liues and callings? Men doe come and heare, and ſhould learne; but when they come home, they do flat contrary to that which is taught. Now there can be no greater vnthankefulneſſe nor vnkindneſſe towards God then this, that men ſhould heare and not *obey, for diſobedience is as the ſinne of witchcraft*: nay, the Lord himſelfe ſaith, that he that maketh no conſcience of obedience in his life, is in his actions of Gods worſhip, no more acceptable vnto God, then a murtherer is *when hee killeth a man*.

1.Sam.15

Iſa.66.3

Wherefore, ſeeing obedience is ſo rare to be found among vs, and diſobedience aboundeth euery where, it is a plaine argument, that we take not the promiſes of God kindely, nor thankfully at his hands: for if we did, we would at leaſt endeauour our ſelues, to doe what God commaunds in his law, and deſireth in his Goſpel, and ſo be thankfull vnto God for his mercies; ſhewing forth our thankefulneſſe by our obedience. So that it ſtandeth vs in hand, euery man to looke vnto himſelfe for his owne part, ſeeing God hath giuen vs his Goſpel the meanes of our ſaluation, that therefore we receiue and embrace the ſame, leaſt God doe either take the ſame from vs, or vs from it: for, we may be ſure that the one of theſe two will followe, if we doe daily heare and make no conſcience to obey. And thus much for the third fruite of the Patriarchs faith.

D

The fourth fruite of their faith followeth; *And confeſſed, that they were ſtrangers and Pilgrimes on the earth.*

Herein we are to conſider diuers points. 1. The Text ſaith, *They confeſſed*; that is, they profeſſed openly, what they were, and what their religion was; and that not onely amongſt themſelues, but before the face of Gods enemies, & heathen men. Gen. 23.4. *Abraham* told the people of the Land of Canaan, that he was a *ſtranger and a forreiner among them*. And when *Iaacob* came before *Pharaoh*, he confeſſed, that both his *dayes, and the dayes of his Fathers, were dayes of Pilgrimage* on earth, Gen. 47.9. Now, affirming ſo openly that they were ſtrangers in thoſe Countries, they intimated a plaine deniall and diſlike of the religion and idolatrie of thoſe heathen Countries, and proclaimed themſelues to be of another religion: for that this is true which is here ſaid of them, that they made *confeſſion* and profeſſion of their eſtate and their faith, and that to the enemies of God.

Hence we learne, that we are not to be aſhamed of that holy profeſſion of *Chriſtian religion* to which we are called. Our calling is to profeſſe the Goſpel and religion of Chriſt; now to many it is a reproach and ignominie; but we muſt learne this ſpeciall leſſon by the example of theſe men, that howſoeuer the world iudge of Chriſt and his religion, yet we hauing entred into this holy profeſſion, and beeing called hereunto, muſt neuer be aſhamed of it, much leſſe denie or forſake the ſame. In the primitiue Church it was a contemptible thing both among the *Iewes*, and Grecians to be a Chriſtian: to the one, the Goſpell was a ſtumbling blocke, to the other a laughing-ſtocke, 1. Cor. 1. 23. And yet *Paul* profeſſed openly, *that hee was not aſhamed of that holy Goſpel*, Rom. 1. 16. And ſo it ought to bee with vs: we profeſſe Chriſts religion, and therefore we muſt not be aſhamed of it. Some there be that know but little, and yet haue a good minde to religion; but when they doe ſee ſome doe nothing elſe, but make a *mocke* and a ieſt of religion, they are thereby daunted and held back from the open profeſſion, and embracing of it.

But if we look to be ſaued by faith, as theſe men were, we muſt learne by their example, not to be aſhamed of the profeſſion of Chriſtianity whereto we are called: but muſt follow this notable example of Abraham and the Patriarchs, who were not aſhamed, nor afraid to teſtifie their profeſſion among the Heathen, whenſoeuer any occaſion was offred: for *whoſoeuer is aſhamed of Chriſt in this world, Chriſt will be aſhamed of him at the laſt Iudgement, before his Father in the world to come*, Luke 9. 26.

To goe further: Theſe Patriarchs profeſſe two things: 1. That they were *ſtrangers*. 2. That they were *Pilgrims*. A *ſtranger*, is one that hath his abode not in his owne, but in a ſtrange Country, though he trauaile not.

And a *Pilgrime* is one that is a going thorough a forraine Country to his owne home. *Abraham, Iſaac*, and *Iaacob* were *ſtrangers*, becauſe they dwelt as ſtrangers in Tents, not in their owne Countries where they were borne; but in that ſtrange countrie, whither God had called them; and they were Pilgrimes, becauſe they were alwaies readie to goe whitherſoeuer God would call them: and in all places whereſoeuer they were, ſtill they waited on God, and ſought to him for the kingdome of heauen.

Now this was not proper to theſe Patriarchs, but is alſo common to all Chriſtians, that looke to be ſaued by the ſome faith: for *Dauid*, long after them, confeſſeth vnto God, Pſal. 39. 12. that he is a *Stranger and a Pilgrime, or ſoiourner with him, as all his Fathers were*. And euen A we alſo muſt follow their faith in the practiſe of this profeſſion: dwelling here on the earth, we muſt teſtifie and profeſſe our ſelues to be both *ſtrangers and pilgrimes*.

But how (will ſome ſay) ſhall we be anſwerable to this profeſſion? *Anſw*. For the practiſe hereof, we muſt doe theſe three things: 1. We muſt *vſe this world and the things thereof, as though wee vſed them not*; 1. Cor. 7. 31. The temporall bleſſings we here enioy, we muſt ſo vſe, as though they were not ours; but as ſtrangers doe, onely for the preſent occaſion: but we muſt not ſet our hearts thereon. And the rather to perſwade vs hereunto, let vs conſider the practiſe of theſe godly *Patriarchs*: They had the promiſe of the Land of Canaan diſtin- B ctly and abſolutely; ſo as no man in the world hath more right to any thing that he poſſeſſeth then they had to this land; yet when they came into it, they enioyed it and all things therein as *ſtrangers*; and poſſeſſed nothing, but did euen buy ground to bury their dead in. And ſo muſt we vſe the things that we haue in this world; for our houſes, we muſt vſe them as *Strangers* doe an Inne: and for our goods, we muſt vſe them as *Pilgrimes* do other mens goods, where they ſtay for a night: we muſt ſo vſe them alwayes, as beeing ready and willing to leaue the the next morning, or at any time when God ſhall call vs away.

C Secondly, we muſt caſt off all things in this world, that may any whit hinder vs in our iourney to the kingdome of heauen, like vnto good trauailers, who will carie nothing with them in the way, but that which may further them to their iournies end; and if any thing hinder them in the way, they will caſt it from them, and rather looſe it then be hindred from their home. But what is that which is burdenſome vnto vs in this our iourney to heauen? This S. *Paul* ſheweth, when hee ſaith, 2. Tim. 3. 6. that certaine ſimple *women are laden with ſinne*. Behold, ſinne is that that ladeth vs: and the Author to the Hebrewes, calleth ſinne *the thing that hangeth on ſo faſt, and preſſeth vs downe*. (Heb. 12. 1.) Therefore if we will be good trauailers, and pilgrimes toward the kingdome D of heauen, we muſt take heede of ſinne; for that will hold vs downe, that we cannot goe one ſtep forward, but will drawe vs backeward vnto hell: for, the way *is ſtraite that leadeth vnto life, and the gate narrow, and fewe there be that can enter into in*, Matth. 7. 13. Hee that would come hither, muſt come with an humble and pure heart: for the gate will not ſuffer any that is laden with ſinne, to enter therein. The proud man, whoſe heart is puffed vp with pride: and the couetous man, whoſe heart is enlarged with a deſire of gaine: the ambitious man, who is with child with worldly pomp and ſtate: and the luxurious and voluptuous man, who fattes himſelfe with earthly and carnall pleaſures: all theſe are growne too bigge to enter into this ſtraite gate. But the meeke in ſpirit, who lead an humble an innocent life, theſe ſhall tread in this path, though it be narrow, and enter in at this doore, though it be ſtraite. And therefore, we muſt caſt off euery ſinne, by the practiſe of true repentance; and ſo make our ſelues fit pilgrimes for the way to heauen.

Thirdly, we muſt learne contentation of heart, in euery eſtate of life: which God ſhall ſend vpon vs: we muſt be contented as well in ſickeneſſe, as in health; in pouerty, as in plenty; in trouble as in peace; and in good report, and ill report; and in all eſtates of life & death. A pilgrime in his way taketh all things patiently, that befall him; and if he be iniured any way, he puts it vp quietly, without ſeeking reuenge or making complaint, til he come home, where he knowes he ſhall haue audience, and redreſſe. Euen ſo muſt we behaue our ſelues in this our pilgrimage to heauen: in hope of that redreſſe and reſt we ſhall haue, we muſt beare all things patiently, that befall vs in this life, which is the way: & doing theſe three things, we ſhall become good *pilgrimes and ſtrangers in this world*.

Here two queſtions offer themſelues to be conſidered. Firſt, if euery man both in profeſſion, and practiſe, muſt ſhewe himſelfe to be a *pilgrime and ſtranger* in this world. Whether then, is it not a good ſtate of life, for a man to contemne the world, and all things in it, and to betake himſelfe to perpetuall beggerie, and voluntarie pouerty? *Anſw.* The world in Scripture is taken diuers wayes: firſt, for the *corruptions* and *ſinnes* in the world: and theſe muſt be contemned by all meanes poſſible: yea, that is the beſt religion, which teacheth beſt how to contemne theſe, and he the beſt man, who moſt forſakes them, in what calling ſoeuer he liues.

Secondly, for *temporall bleſſings*, as mony, Lands, Wealth, ſuſtenance, and ſuch like outward things as concerne the neceſſarie or conuenient maintenance of this naturall life. And in this ſenſe the world is not to be contemned, for in themſelues, theſe earthly things are the good gifts of God, which no man can ſimply contemne, without iniurie to Gods diſpoſing hand and prouidence, who hath ordained them for naturall life.

The Papiſts eſteeme it an Angelicall ſtate of perfection, approaching neere to the ſtate of glorie, when a man forſaketh all, and betakes himſelfe to voluntary pouertie; as begging Friers do: But indeed it is a meere deuiſe of a mans braine, and hath no warrant in Gods word, which decreeth thus; that he that will not labour (in ſome lawfull calling) ſhall not eate. *Obiect.* But here they will ſay, that our Sauiour Chriſt ſpeaking to the yong rich man, bad him *goe and ſell all that he had, and giue to the poore, and hee ſhould haue treaſure in heauen.* Mat. 10. *Anſw.* That commandement was not ordinarie, but ſpeciall, belonging to that young man: It was a commandement of triall, giuen to him onely, as this was to *Abraham*, when God ſaid, *Abraham kill thy ſonne*, Gen. 22. 2. And the reaſon of that commandement, was peculiar to him; namely, to ſhew him his corruption, and to diſcouer his hypocriſie. Againe, howſoeuer the yong man was commanded to *ſell all*, yet he is not commanded to *giue all*, but onely thus, *Sell all, and giue to the poore*. 2. *Obiect.* Againe they obiect, that Chriſt himſelfe was a begger, and his Diſciples alſo, and had nothing of their owne, but went vp and downe the world as beggers: and liued of that which others miniſtred vnto them. *Anſw.* This is a meere forgerie, and cannot be prooued out of the word of God. The bagge which *Iudas* carried, doth prooue the contrarie: for, he was (as it were) the ſteward in Chriſts family, who looked to their prouiſion, and to their contribution to the poore: as may be ſeene, Ioh. 13. 27. 28. 29. Yea, Chriſts Diſciples, though they left the *preſent vſe* of their houſes, and places: yet they gaue not ouer their title and poſſeſſion in them; for, Chriſt went to *Peters* houſe, where he healed his wiues mother, Math. 8. 14. And after the time of Chriſts paſſion, *Peter* & the other *diſciples*, returned to their ſhips again and became fiſhers for a time. For Chriſt (Iohn 21.) after his reſurrection, appeared to them while they were fiſhing.

2. *Queſt.* Whether may a man lawfully ſeeke to be rich, ſeeing we muſt profeſſe our ſelues to be *pilgrimes and ſtrangers* in this life? *Anſw.* Riches are taken two wayes: 1. for things *ſufficient*, 2. for *abundance*. For the firſt, by things ſufficient, I meane things neceſſarie and meete for a mans eſtate, to maintaine him and his family: and thus a man may ſeeke to be rich: for, ſo we are taught to pray in the fourth Petition, Giue vs this day our daily bread, that is, things meete and needefull for the day. From whence I reaſon thus: That which we may lawfully aske at Gods hand, we may lawfully ſeeke for: But we may lawfully aske of God all *things neceſſary* to this life: Therefore we may lawfully vſe the meanes to attaine vnto them. And this *Agurs* prayer ſheweth alſo, *Giue me not pouertie, nor riches, feede me with foode conuenient for mee.* Where we ſee, it is requiſite a man ſhould labour for things neceſſarie to this life. Now, becauſe mans corrupt nature is ſo gripple, that he would not be contented with the whole world though it were al his; therefore we muſt learne this rule of contentation for worldly things: namely, to follow the counſell of wiſe and godly men, who are neither couetous, nor riotous; but reſt contented with that which is ſufficient. As for the wearing of apparell, we haue no ſpeciall rule, nor precept in Gods word; & therefore our direction, muſt be the example and faſhion of the moſt graue and godly, in that calling whereof wee are: whoſe preſident muſt be our direction in all caſes, whereof we haue no precept nor rule in Gods word.

Prou. 30. 8.

But if riches be taken in the ſecond ſenſe for *abundance*, aboue that which is competent & ſufficient; then it is not lawfull for a man *to ſeeke to be rich*: for proofe hereof, we haue the plaine teſtimonie of the word of God; *Paul* ſaith, Tim. 6. 8, 9. *When wee haue foode and raiment, wee muſt therewith be contented; for they that will bee rich, fall into temptation, and ſnares, and into many fooliſh and noyſome luſts, which drowne men in perdition and deſtruction.* Where the Apoſtle doth not ſimply condemne a rich eſtate, but rather the deſire to bee rich, that is, a deſire to haue more then is neceſſarie for the maintaining of a mans eſtate. Yet this is the common ſinne of the world, men are ſo couetous that they will not be contented with that which is enough, but ſtill toile and moile for more, til they haue gotten ſo much vnder their hands, as would honeſtly and ſufficiently maintaine ten men of their eſtate and calling. But all ſuch are condemned, by the teſtimonie of the holy Ghoſt, in the place aforenamed.

Queſt. What if God giue aboundance to a man, by lawfull meanes; what muſt ſuch a man doe? *Anſw.* When God ſendeth riches in aboundance to any man, he muſt think himſelfe to be appointed of God, as a ſteward ouer thẽ, for the good diſpoſing of them to the glorie of God, and the good of his Church; alwaies remembring this rule of the Prophet *Dauid* Pſal. 62. 10. *If riches increaſe, ſet not thy heart vpon them.* He ſaith not, If riches increaſe, refuſe thẽ; but, ſet not thy heart on them; and thus much of theſe Queſtions.

Now this practiſe of the *Patriarches* is as neceſſarie for vs in theſe dayes, as euer it was; for the cauſe why we profit little after much hearing of Gods word, is this; we haue not behaued our ſelues like *Pilgrimes and ſtrangers* in this world, but the *cares* of the things *of this life haue choaked it vp*, Matth. 13. 12. that it could take no ground, nor roote in our hearts: when we haue heard the word we remember it not, becauſe our hearts and the affections thereof, are ſet on the pleaſures and commodities of the world. We therefore muſt ſhake off this filthie ſinne, and learne to behaue our ſelues like *Pilgrimes, and ſtrangers*, not intangling our ſelues with the things of this life, but *vſing them as though wee vſed them not*, ſo as they bee no hinderance to the growth of Gods graces in vs.

For they that ſay ſuch things, declare plainely that they ſeeke a Countrie.

In the former verſe, was ſet downe the conſtancie of *Abraham, Sarah, Izaac, and Iacob*, in the faith. Now in the 14. 15. and 16. verſes, the holy Ghoſt proceedeth to amplifie and inlarge the commendation of their perſeuerance in the *faith*: for the ſcope of all theſe verſes, is to prooue, that all theſe particularly were *conſtant in the faith* vnto the end. The proofe is made by one ſubſtantiall reaſon; the ſumme whereof is this: *Abraham, Sarah, Izaac, and Iacob, ſought for their Countrie which was heauen*, and therefore they were conſtant in the true faith.

But ſome may thinke that this reaſon is not ſubſtantiall, for men may ſeeke for heauen that neuer had true ſauing faith. As, *Balaam deſired that his ende might bee like the ende of the righteous*, Numb. 23. 10. wherewith no doubt hee deſired the ſtate of the *righteous* after this life.

I anſwer, that this deſire of *Balaam* was not grounded vpon any conſtant perſwaſion, nor ſetled reſolution, but vpon ſome ſodaine motion. Secondly, though hee deſired *to die the death of the righteous*, yet he would not *liue the life of the righteous*: he had no delight to walke in the way to come to that end which they walked in; without which, no man ordinarily can come to it.

Yet further ſome will ſay, *Many ſhall ſeeke* (as our Sauiour Chriſt ſaith) *to enter in at the ſtraite gate of the kingdome of heauen, and ſhall not be able*, Luke 13. 24. Therefore to ſeeke for heauen is no ſufficient argument of true *faith*.

Anſwer. True indeede, many ſhall ſeeke to come to heauen, and ſhall not be able to enter, becauſe they ſeeke when the doore of mercy is ſhut, and whẽ the day of grace is paſt: for there is a time of grace wherein the Lord will bee found. Now if men ſeeke him not in this time, though they ſeeke him neuer ſo long after, yet they ſhal not find him. But the ſeeking of theſe *Patriarchs*, was a ſound and conſtant ſeeking, and ſo a notable fruite of their true *faith*. For 1. they ſought a *heauenly Countrie*: 2. they ſought it in due time; not for a brunt, but through the whole courſe of their liues: 3. they went the right way; denying themſelues and their eſtate in this life, as beeing ſtrangers vpon earth; and they were willing to forſake all things in this world to attain heauẽ, eſteeming it as their true dwelling place, and their eternall reſt.

Now more *particularly*, the holy Ghoſt diuideth this reaſon into two parts, and handleth the ſame ſeuerally: 1. he prooueth that they ſought a *Countrey*, in this verſe; and 2. that the *Countrie* which they ſought, was *heauen it ſelfe*, verſe 15. 16. For the firſt part, that they *ſought a Countrey*, is thus prooued,

They which ſay they are Pilgrimes and ſtrangers, they ſhewe plainely that they ſeeke a Countrie:

But Abraham, Iſaac, and Iacob ſaide of themſelues, that they were Pilgrimes and Strangers:

Therefore they ſhewe plainely that they ſeeke a Countrie.

The firſt part of this reaſon is euident in it ſelfe: for he that ſaith hee is a *Pilgrime and a ſtranger in any place*, ſheweth plainely that hee is forth of his owne Countrie, and therefore ſeeketh one. The ſecond part of the reaſon is aſſumed from their confeſſion, in the end of the former verſe; and *confeſſed*, *that they were Pilgrimes and ſtrangers on the earth*: from whence, the concluſion is laid downe in this 14. verſe, that therefore *theſe Patriarchs ſought for a Countrie*.

In this reaſon obſerue, firſt, that the Author of this Epiſtle had diligently read the Hiſtorie of *Abraham, Sarah, Iſaac, and Iacob*, penned by *Moſes* in the booke of Geneſis: and in reading, had obſerued that which they particularly confeſſed of themſelues in many places of that booke; namely, that they *were Pilgrimes and ſtrangers*: yea, alſo hee gathered from their confeſſion, this moſt heauenly meditation, that *therefore they were not in their owne countrie, but ſought another*. Theſe three things then the author of this Epiſtle vſed about the holy Scriptures: *Reading*, *meditation*, *and obſeruation*.

Whence we learne, that all Gods *Miniſters*, and thoſe which prepare themſelues to the *worke of the Miniſterie*, are diligently to reade and ſtudie the holy *Scriptures*, and to meditate therein. No doubt, the Author of this Epiſtle was an *Apoſtle*, and had moſt notable giftes by vertue of his calling, and yet hee beſtowed paines in viewing the particular words of *Abraham*, *Iſaac*, and *Iacob*, recorded by *Moſes* in the booke *of Geneſis*. *Daniel* alſo was an extraordinarie Prophet, yet as (we may reade) Daniel 9. 2. hee ſtudied with admirable diligence the prophecies of *Ieremie and Ezekiel*. And *Timotheus*, though he were *a Diſciple* (Act. 16. 1.) and well learned, yet *Paul* chargeth him *to giue attendance to reading*, *to exhortation*, *and to doctrine*, 1. Timoth. 4. 13. And *Ezekiel* is commaunded to *eate the role*, *and to fill his bellie with it*, Ezekiel 3. 3. And S. *Iohn* likewiſe is commaunded *to eate vp the little booke*, Reuel. 10. 9, 10. which thing he did: all which ſtrongly inforce the former dutie, ſhewing that Gods ſeruant in the Miniſterie, muſt as it were, eate vp Gods booke; that in iudgement and vnderſtanding, he may digeſt as farre as is poſſible the deepe things of God, and the hardeſt places of the Scripture: here muſt he lay his foundation, and hither haue recourſe from all other writings whatſoeuer, in any matter of doubt.

This direction is moſt neceſſarie for the *Schooles of the Prophets*, and for all *Gods Miniſters*: and yet notwithſtanding, the contrarie practiſe beareth ſway in the world. For, in the Popiſh *Vniuerſities*, moſt of their diuines apply themſelues to ſtudie the bookes of certaine *Schoole-men*, and the Expoſitors or Commẽters thereupon. Theſe are applyed day and night, though they bee both many and large, and full of needleſſe quiddities; and oftentimes they be alſo publikely expounded, whereas in the mean time the Bible lieth neglected, or little regarded: wherein we may ſee the notable worke of the *Deuill*, and his malice toward the Church of God; for the Schooles of the Prophets are

A the *fountaines* of learning. Now, when as Sathan by this meanes, doth ſteale away from them the ſtudie of the Bible, & in ſtead thereof ſoiſteth in corrupt humane writings, hereby he poiſons the fountaines, to the danger of infecting the whol Church. And as this is common in the places of Poperie, ſo likewiſe ſome fault is this way committed among vs that be Proteſtants; for many in their priuate ſtudies take little paines in the booke of God, but apply themſelues wholly to the writings of men, as Councels, Fathers, Schoole-men, and other Expoſitors; & in the handling of the Scripture, they glorie more to prooue a point of doctrine by multiplicitie of humane teſtimonies, then B by the written word. But the truth is, thus to doe, is to preferre the handmaide before the Miſtris: and as for the opening and expounding of Scripture by other Writers, it is no ſuch point of deepe learning: a man of ordinarie capacitie and diligence, may eaſily deliuer what others haue done before him. But to open the Scripture ſoundly and purely, as it ought to be, is of another nature then theſe men take it: and hereto the ſound ſtudie of the Text it ſelfe, wil prooue the beſt helpe, as they wil confeſſe who haue tried moſt of all. And though the beſt mens workes bee but baſe ſtuffe to the pure word of God, yet the writings of holy men muſt not be contemned; but muſt be read and regarded in their place, for our furniſhing and C enabling to the ſtudie of the Scriptures, for the helping of our knowledge and iudgement in the word of God: they that hold or practiſe the contrarie, know not what helpes they bee, and what light they yeelde to many darke places of Scripture: But ſtill aboue and beyond, before and after all, the word of God muſt be eaten vp of vs, and ſtudied with all diligence.

Secondly, in that the Author of this Epiſtle noteth their particular ſentence, and by conſequence gathereth this meditation out of it, *that they ſought a Countrie*: Hereby all men are taught to exerciſe themſelues in hearing and reading all the places of the Bible, euen the Hiſtories of men therein: and out of the words D to gather godly meditations. So *Paul* ſaith to the Coloſſians, *Let the word of God dwell plenteouſly in you*, Coloſſ. 3. 16. The Prophet *Dauid* alſo noteth it for the propertie of a good man, to *meditate in the Lawe of God day and night*: Pſal.1.2. And the practiſe of the bleſſed virgine *Marie*, is regiſtred as an exãple for vs to follow; that ſhee *kept all the ſayings of Christ in her heart*. Luke 2.51. But pittie it is to ſee, how reading the word of God is laid aſide; for it is ſo little practiſed, that men now adaies will not bee at charge to buy a Bible: for bookes of Statutes, men will not onely haue them in their houſes, but at their fingers ends; but Bible they haue none: and if they haue, it lieth on the deſke, or table, and they reade it not; and if ſometime they *read*, yet they neuer *meditate* theron, as we are taught in this place.

Further, whereas the holy Ghoſt reaſoneth thus vpon theſe examples; *Abraham, Iſaac, and Iacob, were ſtrangers and Pilgrimes; therefore they ſought a Countrie:* Herein he teacheth vs this ſpeciall point, to wit; that a doctrine, though it bee not expreſſed in plaine words in the Bible; yet beeing gathered thence by right and iuſt conſequence, is no leſſe to be beleeued and receiued, then that which is plainely expreſſed: and therefore they are farre to blame which miſlike theſe tearms in Diuinitie, *perſon, nature, Sacrament, conſubſtantiall, trinitie, &c.* becauſe they are not expreſſed in the word. But they may with good conſcience and much profit be retained; becauſe, though not litterally, yet in ſenſe and meaning they are contained in the Scripture, and may by iuſt conſequence be gathered thence. And, wee denie not tranſubſtantiatiō, becauſe the word is not in the Scripture; but becauſe the matter is not there: nor can by neceſſarie conſequence be deriued from it, but rather the contrarie.

Againe, many refuſe theſe doctrines, the *proceeding of the holy Ghoſt from the Sonne*; and *the baptizing of children*, becauſe they are not expreſſed in the Scripture. But hence wee anſwer, that though they be not expreſly ſet down in ſo many wordes, yet by iuſt conſequence they may be ſoundly gathered out of ſcripture, and therefore are true doctrines, no leſſe to be beleeued, then that which is plainly expreſſed. And thus much of the firſt part of the reaſon.

> *And if they had beene mindful of that countrey, whence they came, they had leiſure to haue returned.*
>
> *But now they deſire a better, that is an heauenly: Wherefore God is not aſhamed of them to be called their God: For hee hath prepared for them a Citie.*

Here the holy Ghoſt prooueth the ſecond part of the former argument, by 2. reaſons: the firſt, is contained in the 15. verſe, and the beginning of the 16. It is taken from the diſtinction of Countries, and may bee framed thus;

They either ſought an earthly Countrey, or an heauenly Countrie:

But not an earthly: *Therefore they ſought an heauenly Countrie.* The firſt part of this reaſon is cleare of it ſelfe. The ſecond part is in the 15. verſe: from whence foloweth the concluſion in the beginning of the 16. verſe.

To come to the firſt part, in theſe wordes: *And if they had beene mindefull of the Countrie, &c.* That is, if they had regarded, or thought vpon Meſopotamia, or Chaldea, from whence they came, and where they were borne, with any deſire to haue enioyed the profits or pleaſure thereof; they had leaſure enough to haue returned backe thither, by reaſon of the length of their dayes which they liued, in the land whither God called them.

A Here obſerue two points: Firſt, that they are not *mindefull of* (or, as the word imports) they *remember not the Country from whence they came*: but when God gaue them commaundement to depart thence, & not to returne to Meſopotamia againe; after this commandement giuen, they came forth, and did forget their owne countrey.

Whence we learne, that how ſoeuer vſually, *Forgetfulneſſe* be a vice; yet ſome kinde of forgetfulneſſe, is a notable vertue: namely, to forget the things that diſpleaſe God, and which he would not haue vs to thinke vpon. Pſal. 45. 9. The *Church* is commanded to *forget her owne people, and her fathers houſe*: that is; her owne will and deſires; ſhe muſt neuer thinke thereof, B (nor of any other thing whereby God is diſpleaſed) vnleſſe it be with diſlike.

This condemneth the practiſe of many aged perſons, in theſe daies, who delight themſelues among the younger ſort, to tel of their bad practiſes of their youth; in wantonneſſe, contentions, and breaking Gods commandements: But, in ſo doing, they ſinne grieuouſly; for, a man muſt not remember his ſinnes, but with diſlike, and deteſtation; beeing grieued with them, and angrie with himſelfe for them; or els to teach others how to auoid them.

And as this kinde of *Forgetfulneſſe*, is a good vertue, ſo there is alſo a vertuous and good remembrance: namely, to be mindefull of that which may pleaſe God: as of Gods *Iudgements*, to be humbled thereby: and of his *Mercies*, to C bee thankefull vnto Almightie God for them: and of his *Commandements*, to become obedient to his will. Theſe things therefore, wee ought to imprint by diligence in our memories.

Secondly, here obſerue, God calleth them out of their owne countrie, and biddeth them liue in the land of Canaan, as ſtrangers and pilgrimes; and ſo they doe, abiding there, without any purpoſe to returne; nay, they are not mindfull of their former home.

Hence we are taught, to be conſtant in that calling whereunto God hath called vs. It is a fearfull ſinne, for a man to goe backe from that calling, in which God hath placed him. D When the Iſraelites abode not patiently and conſtantly with God in the wilderneſſe, but deſired to ſhake off the calling of God, and to returne to Egypt, there to ſit by the fleſh pots againe; they had Gods hand vpon them grieuouſly: as we may read at large, Pſal. 78. Lots wife, for looking backe, when ſhee was commanded to the contrarie, was fearefully, and ſtrangely puniſhed, beeing turned into a pillar of ſalt, Gen. 19. 26. And our Sauiour Chriſt ſaith, Luk. 9. 62. *No man that putteth his hand to the Lords plough, and looketh backe againe, is apt to the kingdome of God.* As though he had ſaid, He that ſtarteth from the plough, is not fit for the field; no more is he that ſhrinketh from his calling, fit for Gods ſeruice.

To apply this to our ſelues: God hath called vs to profeſſe Chriſtian religiō, whence we are called *Proteſtants*; We therefore muſt profeſſe the ſame conſtantly and hold it faſt, without wauering or doubting (euen without beeing mindefull of that ſpirituall Egypt of darkeneſſe and ſuperſtition, whence wee are deliuered) much more, without turning to any other; this beeing the *true religion*, which is grounded on Gods word.

Againe, in this our calling of Chriſtianitie, we haue vowed vnto God for our ſelues, to renounce the fleſh, the world, and the deuill. Now, this beeing our calling; as we haue promiſed, and vndertaken it: ſo we muſt obey it in our liues, fighting manfully euery day, againſt the world, the fleſh, and the deuill. For, if wee profeſſe religion in word, and doe not obey it in deed; we make our ſelues vnfit for the kingdome of heauen. But alas, men are like to the *Swine* that returneth to the puddle, though he be waſhed neuer ſo cleane: and to the *Dogge*, that returneth to his vomite: for, moſt men doe but ſerue the fleſh, and the world, and the luſts thereof; therein is their ioy, and their heartes eaſe; take away theſe things from them, and take away their liues: ſo farre are they from ſeeking the kingdome of heauen as theſe Patriarks did.

Thus much for the firſt part of the reaſon.

Now followeth the ſecond part, which is this; *But they ſought not a place in earth*: and therefore the concluſion followeth; *That they deſire a Countrie, which is heauen*: in theſe words,

But now they deſire a better.

But ſome will ſay, the Patriarchs were dead many hundred yeares, before this was written; How then can they bee now ſaide, *to deſire a Countrie?* I anſwere. The Author of this Epiſtle, here obſerueth, and followeth the manner of them that write Hiſtories, who ſpeake of things paſt long ago, as though they were now preſent.

Now it is ſaid, they deſire *a better Countrie*: Theſe Patriarches had laid before them two countries, the Land of Canaan and the kingdome of Heauen; and of theſe two, they might chooſe whether they would, to be their portion, and inheritance, vpon which they would beſtow their hearts. Now, they eſteemed heauen (though it was to come) better then Canaan, though preſent; and therefore made choice of heauen, and longed for it.

Where we learne, that as we muſt be thankfull to God, for all his bleſſings; ſo among them all, we ſhould chooſe the beſt. This *Dauid* doth: for beeing put to chooſe, whether he had rather liue in ſafe-guard, and in ſolace, with the wicked and vngodly; then in baſe eſtate, and in great danger neere to Gods Sanctuarie: Hee ſaith, Pſal. 84. 10. *Hee had rather be a doore-keeper in the houſe of his God, then to dwell in the Tabernacles of wickedneſſe.* And *Salomon* is highly commended by the holy Ghoſt, 1. King. 3. 10, 11. for chooſing *a wiſe and vnderſtanding heart, before riches and honour*: *Moſes* alſo (as we ſhall ſee afterward) had his choice, whether he would liue gloriouſly, and at eaſe, in *Pharaohs* Court; or with the Church of God in aduerſitie; now *Moſes* hauing the gift of diſcerning, *refuſed to be called the ſonne of Pharaohs daughter, and chooſe rather to ſuffer aduerſitie with the people of God, then to enioy the pleaſures of ſinne for a ſeaſon.* Which holy examples, doe all teach vs; that when God ſetteth before vs diuers ſorts of his bleſſings, we in ſpirituall wiſdome, muſt make choice of the beſt. On the contrary, *Eſau* had this choyce ſet before him, his brothers *red broth*, and his *birth-right*: but he choſe the worſt, and therefore, in the newe Teſtament, the holy Ghoſt noteth him with this marke, to be *profane Eſau* for his labour. And the Gaderens alſo are branded with a note of infamie to all ages, for chooſing their *hogs* before *Chriſt*, and his ſaluation. And the like choice is ſet before vs euery day: for God of his mercie, in the preaching of the word, for his part, doth ſet forth vnto vs *Chriſt Ieſus* crucified: and in him remiſſion of ſinnes, and ſaluation. Now, on the other ſide, commeth the deuill, and ſetteth before vs, all ſorts of vaine pleaſures, and delights, ſhewing to euery man thoſe ſinnes, to which he is giuen, & with them all the profits or pleaſures that vſually accompanie ſuch ſinnes. Now, moſt men hauing this choice ſet before them, doe leaue the true and ſubſtantiall bleſſings of God, and come to Sathans painted Pageants, and there make choice of ſinne, with thoſe baſe companions that doe attend her. This is too apparant to be denied: for howſoeuer the word of God bee preached vnto vs, and we doe heare the ſame, yet we preferre the vanities & pleaſures of the ſinnefull world, before *Chriſt crucified*: making no account of him, nor of our own ſaluation by him, in compariſon of the preſent profit and pleaſures of ſinne. But we muſt pray to God to giue vs ſpirituall *wiſedome*, and the gift of diſcerning, that now when God ſets before vs things ſo farre differing, wee may haue grace to diſcerne betweene them: and withall, to preferre and make choice of the beſt, and to refuſe the worſt. But as for them that are ſo mad in their choiſe, that they now preferre ſin before the bleſſings of God in *Chriſt*, they ſhall ſee the day when they would wiſh themſelues to be Dogges, Toades, or Serpents, rather then men and women: and yet (though they would be glad of ſuch a change of ſtate) they ſhall neuer compaſſe it, but ſhall remaine woefull men and women for euermore, becauſe that once they made ſo profane a choiſe: when the path of life was ſet before them, they choſe the way of death rather then of life, and therefore when they would deſire death, they ſhall not haue it, but ſhall liue a life more bitter for euer then any death in the greateſt pangs.

Thus we ſee in generall their choiſe was of the better. Particularly the Text addeth,

That is, an heauenly.

In which words is laide downe the laſt and chiefe point in this reaſon, to wit, that the Patriarchs deſired a better Country then the land of *Canaan*, and that was an *heauenly Countrie*, euen heauen it ſelfe; the proofe whereof is principally intended in this place.

Now whereas the Patriarkes, beeing our forefathers in faith, and patternes whome wee muſt followe, *did deſire heauen*: by their example euery one of vs is taught the ſame dutie, to aime at another and a better *Countrey*, then that in which we liue, euen at the kingdome of heauen: and not to thinke that this world is the country wee are borne for. This better Countrie we muſt all ſeeke for, whatſoeuer we be, high and lowe, young and olde, learned & vnlearned, if we will followe theſe godly Patriarches. And this wee muſt doe not at death onely, ſeeking this world all our life long, for that is to deſpiſe heauē: but euen in the time of our youth, and ſtrength of our dayes, muſt we ſet our hearts on heauen: endeauouring ſo to vſe this world, and the things thereof, that when we *die* we may com to heauen, that bleſſed Countrie, which we deſired, and ſought for in our liues.

And to perſwade vs hereunto, conſider the reaſons following. Firſt, worldly wiſedom teacheth this: If a man dwell on his own land, and in his owne houſe, he is careleſſe: But if in another mans houſe, whereof he hath no leaſe, but contrariwiſe is certaine to be put out, hee knoweth not when: this man in time will prouide himſelfe of another, that ſo he may remoue into it, and not be deſtitute: and if it be within his power, he will prouide a better, that ſo hee may not remoue for the worſe. Behold, while we liue in this world, our bodies are tents and tabernacles wherein our ſoules doe dwell, for a time: and beſides, this time is vncertaine; for there is no man that can ſay certainely, he ſhall liue to the next houre. Therfore, we muſt euery one of vs, prouide for himſelfe a dwelling place in heauen, where we may abide for euer in all bleſſedneſſe.

Again, conſider the ſtate of all ſorts of men in the world: for ſinne, Atheiſme, and profaneſſe abound euerie where, the blaſpheming of Gods holy name, and the breaking of his Sabbath; beſides daily ſinnes againſt the ſecond table: Now all theſe crie continually for vengeance, & for Gods iudgments to be inflicted vpon vs, and we know not how God will deale with vs for our ſinnes; whether hee will take from vs our goods, and good name, our health, friends, or life it ſelfe: and therefore it ſtandeth vs in hand to prouide for our ſelues a reſting place, wherein we may abide for euer, after this fraile life full of miſerie is ended.

Thirdly, if we ſhall not doe this, marke what followeth: this, and no other, is our eſtate; By nature, we are the children of wrath, and of the deuill: and by our manifold ſinnes, wee haue made our caſe farre worſe: Now, what is due vnto vs, for this corruption, and for theſe tranſgreſſions? Surely, not heauen, but another place; euen the contrarie, the place of eternall woe and deſtruction, the bottomleſſe pit of hell. Now, if this be our due by nature; then let not ſinne, nor Sathan deceiue vs; perſwading vs, that we may come to heauen, and ſtill continue in the ſtate of our corrupt nature: but let vs labour by all means, to eſchew this place, which is due vnto vs by nature; that thorough the gift of faith in Chriſt, we may come to the heauenly citie, which theſe godly Patriarches ſo ſeriouſly ſought for. But if we remain in our ſinnes, and ſo die, wee are ſure to goe to the place of deſtruction, and there to remaine in woe and torments, with the deuill and his angels for euermore: ſo that it ſtands vs in hand, to vſe all good meanes to come to heauen, or elſe our caſe will bee moſt miſerable of all creatures; for, perdition and deſtruction will bee our portion world without ende.

This muſt awake and ſtirre vp our dead and drowſie hearts, that are ſo beſotted with ſinne, that though we heare, yet we neither learn, nor practiſe. In worldly things; wee can take care and paines: but if we will do any thing for our owne euerlaſting good, let vs labour by all meanes to come to heauen; for if wee miſſe of that citie, it had beene good for vs, wee had neuer beene borne: or that wee had beene the vileſt creatures in the world, rather then men: For, when the vnreaſonable creatures die, there is an ende of all their miſerie; but, if we die, and be not prepared for that place, our death will bee vnto vs the beginning of all woe and miſerie.

Wherefore God is not aſhamed of them to bee called their God, for hee hath prepared for them a citie.

In theſe words is laid downe a ſecond reaſon whereby is prooued that theſe Patriarches *died in faith, ſeeking their countrie in heauen*. The reaſon is drawne from the teſtimonie of God himſelfe, recorded by *Moſes* in the book of Exodus, where God ſaith, He is *the God of their Fathers, the God of Abraham, Iſaac, and Iacob*, Exodus 3.6.

The expoſition. Wherefore] that is, that this might appeare and be euident, that theſe Patriarchs died in the faith, and ſought this Country of heauen; God was content to vouchſafe and grant vnto them this fauour, to be called their God.

Was not aſhamed] To be, or not to bee aſhamed of one, properly belongs to men; and it cannot be affirmed properly of God, that he is *aſhamed* or *bluſheth* (as the word ſignifieth,) but the meaning is, that god vouchſafed vnto them this fauour, and ſhewed them this honour and dignitie. *Queſt.* What was this honour and dignity which he ſhewed vnto them? *Anſwer.* To *bee called their God.* By which is meant thus much; that God accepted them in his mercie, to be ſuch, with whome he would make his couenant of ſaluation, and not with them alone, but with their ſeede after them. Secondly, that he choſe them, to make the couenant in their names for all the reſt. Thirdly, hee vouchſafed them a ſpeciall and extraordinarie fauour, euen that himſelf would beare their names, and they ſhould beare his; making his glorious name renowned to the worlds end, by this title, *The God of Abraham, Iſaac, and Iaacob.* Hereupon the reaſon is framed thus; God would not bee called in ſpeciall manner the God of vnfaithful men, but rather would beſtowe ſuch a ſpeciall fauour vpon Beleeuers; but that fauour did God vouchſafe to theſe three Patriarchs; therefore doubtleſſe they liued and died in that holy faith.

In that it is ſaid, *God was not aſhamed to bee called their God*; Here firſt we learne, that God doth not vouchſafe his mercie equally to all men; but ſome men haue more prerogatiue in his fauours & mercies then others. *Kings* make choiſe among all their ſubiects, of ſome men, whom they will preferre to be of their counſell or guard, and to whom they will giue ſpeciall countenance, and diſpenſe their fauours more liberally then to all; Euen ſo God among all *Abrahams* kinred maketh choiſe of theſe three perſons, *Abraham, Iſaac, and Iacob*, to beſtow on them ſuch ſpeciall honour, as he vouchſafed not to any of their fore-fathers afore them, nor poſteritie after them. No meruaile therefore though he beſtow not his ſpeciall mercie vpon all, ſeeing hee diſpenſeth not his inferiour fauours vnto all alike. And yet for all this, hee is no accepter of *perſons*: for, hee onely is properly ſaid, to be an accepter of perſons, that preferreth one before another, in regard of ſome qualitie in the perſon: but God vouchſafed this honour vnto theſe three, onely of meer mercie and good will, and not for any thing he reſpected in them.

This confuteth the conceite and errour of many men broached abroade in this age, that God doth equaly loue all men as they are men, and hath chooſen all men to ſaluation, as they are men, and hath reiected none: for (ſay they) it ſtandeth with equitie and good reaſon, that the Creator ſhould loue all his creatures equally, and this opinion they would build vpon the generall promiſe made to *Abraham*: becauſe that in *him* God ſaid *all the nations of the earth ſhould be bleſſed*, Gen. 22. 18. But we muſt vnderſtand, that (All) is not alwaies taken generally, but ſometime indefinitely for many: and ſo *Paul* ſpeaking of this couenant of grace in Chriſt, ſaith, The Lord made *Abraham a father of many nations*, Roman. 4. 17. where repeating the couenant recorded by *Moſes*, hee putteth *many* for *all*. Againe, graunt that *Abraham* were the *father of all nations*, and that in him *All the kindreds of the earth were bleſſed*: Yet it followeth not, that therefore God ſhould loue *all men* equally and alike; for hee may loue the *faithfull* of all nations, and yet not loue all *men in all nations*: for, in his bountifull mercie in Chriſt, he preferreth ſome before others. And this anſwer ſeemes the better, becauſe we may haue ſome reaſon to thinke, that God will ſaue of euery nation ſome; but no ground to imagine he will ſaue all of any nation; much leſſe all of euery nation.

2. Here we may ſee, *That God honoureth thoſe his ſeruants that honour him*; as hee ſaith to *Eli* the prieſt, 1. Sam. 2. 30. Which is a point to be marked diligently; for, this God is the glorious king of heauen and earth: yet he abaſeth himſelfe, and is content to be named by his Creature, aduancing them by abaſing himſelfe to be called their God, *the God of Abraham, Iſaac, and Iacob*. Where we may apparantly ſee, rather then God will not haue them honoured that honour him, hee will abaſe himſelfe, that they thereby may be honoured.

Hence we may learn many things. Firſt, that all that profeſſe religion truly, muſt inure themſelues to *goe thorough good report, and ill report*, and in all eſtates to bee content, for Gods honours ſake: as *Paul* ſaith; *I haue learned in what ſoeuer ſtate I am, therewith to bee content: I can bee abaſed, and I can abound; euery where in all things I am inſtructed; both to bee full, and to bee hungrie; to abound and to haue want*. Thus ſpake that holy man of God: and ſo muſt we all endeauour to ſay; and accordingly to practiſe. And the reaſon is good, becauſe if a man honour God, howſoeuer he be contēned, or not regarded in the world, yet God wil honor him, and eſteeme highly of him: that wil prooue the way to all true honour, as it hath done, euen in this world to all that tried it.

Phil. 4. 11.

Secondly, hence we learne which is the true way to get ſound honour amongſt men; namely, to honour God. Good eſtimation in the world is not to bee contemned, for the Lord commandeth all inferiours to honour their ſuperiours, whereby he alſo bindeth euery man to preſerue his owne dignitie. Now God honoureth them that honour him: therefore the ſureſt way to get true honour amongſt men is this. Let a man firſt lay his foundation well, and begin with God, and ſet all the affections of his heart and thoughts on this, To honour God, *Queſt.* How may a man honour God? *Anſ.* By forſaking the rebellious wayes of ſinne and vngodlineſſe, and walking in the way of righteouſneſſe thorough the courſe of his life. This doth God take to be an honour vnto his high Maieſtie. And when a man doth thus vnfeinedly, then God will honour him, euen among men, ſo farre forth as ſhall be for his good: for God hath all mens hearts in his hand, and will make them to honour thoſe that honour him: ſo S. *Paul* ſaith, *If any man therefore purge himſelfe from theſe, hee ſhall bee a veſſell vnto honour*: not onely in glorie eternall after death,

2. Tim. 2. 21.

but alſo in grace & fauour with Gods Church. This confuteth the opinion, and condemneth the practiſe of many, who would faine haue good report in the world, and bee ſpoken well of by all men: but what courſe (I pray you) take they to come by this good name? They doe not begin with God, and lay their foundation by honouring him; but they ſtriue to pleaſe men, whether it be by doing well or ill, they care not; their onely care is to pleaſe all: for that is their rule and reſolution, all muſt be pleaſed, and becauſe moſt men are ill, they rather choſe oftentimes to doe ill, then they will not pleaſe the greater ſort. But he that beginneth to get honour by pleaſing men, beginneth at a wrong ende; for, by the teſtimonie of the holy Ghoſt in this place the way to get ſound approbation before men, is firſt to begin with God, and to honour him.

Thirdly, if God will honour them that honour him, then by the contrarie, conſider what a miſerable caſe many a man is in: *For, thoſe that diſhonour God, God will diſhonour them againe*; as wee may ſee at large, and very plainely, in the example of *Elie* and his two ſonnes: for, *them that honour me* (ſaith the Lord vnto him) *I will honour, and they that deſpiſe me, ſhall be diſpiſed*, 1. Sam. 2. 30. And in Zachary we may read, that *the man that by blaſphemie, theft, or periurie, diſhonoureth God, the flying curſe of the Lord ſhall enter into his houſe, and remaine in the middeſt thereof, and conſume it with the timber thereof, and the ſtones thereof*; Zach. 5. 4. And becauſe *Elie* did more *honour his children then God*, 1. Sam. 2. 31. therefore the Lord threatneth the deſtruction both of him and his family; and according as the Lord had threatened, ſo it came to paſſe. For when the Iſraelits fought with the Philiſtims (chap. 4. 11) his two ſonnes were ſlaine, and he at the hearing of the newes, *fell downe and brake his necke*.

Now, if this be ſo, what ſhall we ſay of our owne nation and people, amongſt whom it is as common to diſhonour God, as euer it was amongſt the Papiſts or Pagans; partly, by light vſing of his holy titles, and taking his name in vaine: and partly, by ſwearing, and open blaſphemie: and ſometime, euen by abhominable periurie. Nay, it is many mens rule, that they may ſweare, diſſemble, lie, and forſweare for aduantage. Theſe ſinnes are ſome of them riſe in all ſorts of people, and hardly ſhall you talke with a man, that doth not by vaine oathes diſhonour God: yea, it is ſo common, that children, ſo ſoone as they can crawle, or liſpe out a word; the firſt thing they can ſpeake, is to curſe, or ſweare, and take Gods name in vaine, whereby God is diſhonoured euery way: ſo as it is a wonder, that the earth doth not open and ſwallowe vp many men quicke, for their ſwearing & blaſphemy. And whereas Gods Iudgements are often grieuouſly inflicted vpon vs, in many places of the Land; wee may perſwade our ſelues, that among other ſinnes it is for

A our blaſphemie, and taking Gods name in vaine. And if it be not ſpeedily redreſſed, it is to bee feared, leaſt God will raine downe his iudgements vpon vs, and in his wrath ſweepe vs all away; and take away the father with the child, the good with the bad, becauſe there is no reformation of ſo vile, and yet ſo needeleſſe a ſinne.

To be called their God.

Obſerue here further, that *Abraham*, *Iſaac*, *and Iaacob*, could all of them ſay, *God is my God*. Now, that which theſe worthie Patriarches could ſay of themſelues, wee muſt euery one of us in our owne perſons labour for; for, their example is, and muſt bee a rule for vs to followe: B We therefore muſt labour for this aſſurance, by Gods grace to ſay, as theſe holy Patriarchs did ſay, *The true Iehouah is my God*: and of this I am reſolued, & vndoubtedly aſſured in mine owne conſcience.

Queſt. How ſhall we be able to ſay vnfainedly, God is my God? *Anſ.* By becomming his ſeruants and people in deede and truth; for, to him who is one of Gods people, God is alwais his God. But how ſhall we become Gods true ſeruants? *Anſw.* By ſetting our hearts vpon the true God, and giuing them wholly vnto him, and to his ſeruice; and reſtraining our ſelues from all occaſions of ſinne, becauſe ſinne diſpleaſeth him. *Queſt.* But how ſhall a man ſet his heart wholly on God? *Anſ.* This he doth, C when he loueth him aboue all, and feareth him aboue all, and aboue all things is zealous for Gods glorie; when hee hath full confidence in Gods word and promiſes, and is more grieued for diſpleaſing God, then for all things in the world beſides. Or more plainely thus: then a man doth ſet his heart on God, when his heart is ſo affected, that when God commaunds, he is alwaies ready to obey. So the Lord ſaith, Ho. 2. 23. *I will ſay to them that were not my people, Thou art my people; and they ſhall ſay, Thou art my God.* And in the Pſalmes, the Lord ſaith, Pſal. 27. 8. *Seeke yee my face:* Then the holy mans heart, as an Eccho giueth anſwer, *I ſeek thy face, O God.* And ſuch a one is the heart of him, that is indeede the ſeruant and child of God, and D one of Gods people.

For he hath prepared for them a citie.

Theſe words are a reaſon of the former; proouing that God was not aſhamed to be called their God, becauſe he prepared a citie for them. And indeede, this ſhewes euidently, that God was greatly delighted with them, rather then aſhamed of them: for had he beene aſhamed of them, he would haue ſhut them out of his preſence. Herein therefore he declared his loue and fauour, that by preparing this citie he procured that they ſhould liue in his ſight for euermore.

Hence we learne that hee which hath *God for his God*, hath all things with him: according to the common prouerbe, *Haue God and haue all.* And on the contrarie, *Lacke God, and* lacke all. And therefore *Dauid* ſaith, Pſal. 145. 15. *Bleſſed are the people whoſe God is the Lord.* Other things which here might be added, haue beene handled before.

Abrahams faith.

VERSE 17.

By faith Abraham offered vp Iſaac, when he was tempted, and hee that had receiued the promiſes, offered his onely begotten ſonne.

18. *To whome it was ſaide, in Iſaac ſhall thy ſeede be called.*

19. *For, he conſidered that God was able to raiſe him vp, euen from the dead: from whence he receiued him alſo, after a ſort.*

IN the former verſes, we heard the faith of *Abraham, Iſaac, and Iaacob* commended ioyntly together. Now the holy Ghoſt returneth to the commendation of their faith ſeuerally. And firſt, hee beginnes with *Abrahams* faith; whereof, he had formerly propounded two workes, or actions: 1. His going out of his owne Countrie. 2. His abode in a ſtrange Land. Now, here followeth the third, which is the moſt notable worke of all, wherein his faith ſhines moſt glorioully; and his example herein is vnmatchable. The particular points herein, are theſe: 1. The worke of his faith is plainely laid downe, *in his offering vp of Iſaac.* 2. The ſame worke of faith is notably commended, by three ſpeciall arguments; to wit, 1. by three great impediments that might haue hindered this worke of faith: as wee ſhall ſee in their place, v. 17. 18. 2. by his victorie ouer theſe impediments, v. 19. 3. by the iſſue of this temptation, and his work of faith therein, in the ende of the 19. ver.

For the firſt. The fact of *Abrahams* faith here commended, is this: *That he offered vp Iſaac his ſonne.* It may firſt of all bee demaunded, How *Abraham* could offer vp his ſonne *by faith*, conſidering it is againſt the Lawe of nature, and the law of God, for a man to kill his owne ſonne: which *Abraham* muſt doe, if hee did offer him vp in ſacrifice vnto God. For anſwer hereunto, wee neede goe no further then the Storie, Gen. 22. where we may ſee, he had a ground for his faith: for though the generall commandement be, *Thou ſhalt not kill*, yet hee had a ſpecial commandement, *Abraham kill thy ſonne*; and by vertue of that, he did it; and did it in and by faith. But if that be ſo, then thereupon riſeth another & a greater doubt; namely, How can theſe two commandements ſtand together, one beeing contrarie to the other? *Anſw.* Here a ſpeciall point is to bee obſerued: namely, that whenſoeuer two commandements are ſo ioyned, that a man cannot practiſe both, but doing the one, the other is broken; then one of them muſt giue place to the other: For, howſoeuer all Gods commandements binde the conſcience: yet ſome binde it more; ſome leſſe, becauſe ſome are greater, and ſome leſſer then others. Whence this rule may be ſet down; that when two Commandements of God croſſe one another, then a man muſt preferre the greater. As for example this is Gods Commandement, *Honour God*, commanded in the firſt Table. Againe, the 5. Commandement ſaith, *Honour Parents and Magiſtrates.* Now, if parents or magiſtrates cōmād any thing, the doing whereof would diſhonor God, beeing contrarie to the firſt table; then the 5. Commandement giueth place vnto the firſt: and a man muſt rather diſobey magiſtrates and Parents, then diſhonour God: for, the maine duties of the firſt table, take place before the maine duties of the ſecond. And therefore Chriſt ſaith, *If any man come to me, and hate not his father and mother, wife and children, brethren and ſiſters, yea, and his owne life alſo, he cannot be my diſciple*; meaning, that if father, or mother, wife or children would drawe vs from God, we muſt hate them rather then diſobey God. Againe: a commandement *ceremoniall*, and a commandement *of loue and mercie* concurre together, and it ſo falleth out, that they ſhould be both kept, and cannot: in this caſe therefore the ceremoniall Law of the firſt table muſt giue place to the Lawe of Charitie and Loue in the ſecond table: becauſe the ceremonies are the inferiour duties of the firſt, but charitie and mercie the principall duties of the ſecond table: For example, the Lord enioyneth vs in the fourth commandement to reſt on the Sabbath day. Now it falls out, that our neighbours houſe is on fire vpon the Sabbath day: whether then may I labour with my neighbour that day to ſaue his houſe? *Anſ.* I may; for the ſtrict obſeruation of reſt on the Sabbath day, is a ceremonie: but the quenching of fire in my neighbours houſe, is a worke of mercie, and a maine dutie of the ſecond table, and therefore muſt take place before a ceremoniall dutie of the firſt table.

Thirdly, God hath giuen vs tenne commandements, concerning all ordinarie duties both of pietie and of mercie: yet if God giue vs a particular and ſpeciall commandement contrary to any of the tenne; that muſt ſtand, and the ordinarie commandements muſt giue place and yeelde vnto it: as for example; the ſecond commandement forbiddeth any man to *make any grauen image*; yet *Moſes* by a ſpeciall commandement, made a braſen ſerpent in the wilderneſſe to be a figure of Chriſt. So the ſixt commandement, *Thou ſhalt not kill*, is an ordinarie commandement, and bindeth the conſcience of euery man to obey the ſame; yet God comes with a ſpeciall commaundement to *Abraham*, and ſaith *Abraham kill thy ſonne*: and therefore the ordinarie commandement of the ſecond table, giueth place for the time. And ſo all the commandements, thou *ſhalt doe thus and thus*; vnleſſe God commaund otherwiſe: for God is an abſolute Lord and ſo aboue his owne lawes, he is not bound vnto them, but may diſpence with them, and with vs for the keeping of them, at his will and pleaſure. And thus was *Abraham* warranted to ſacrifice his Sonne; namely, by vertue of a ſpeciall, and perſonall commaundement to himſelfe alone.

But if *Abraham* had not had this particular commandement, the ſacrificing of *Iſaac* had beene vnlawfull and abominable; for, the killing of a man is a hainous ſinne: much more is the killing of a mans owne ſonne without a ſpeciall commandement; for that is againſt nature: and therefore the Lord by *Ieremie* doth ſeuerely condemne the Iewes *for burning their ſonnes and daughters in ſacrifice*, Ier. 7. 31. without any warrant from him: though it may bee they would pretend their imitation of *Abraham* in the ſacrificing of *Iſaac*: yea, and to ſhew his deteſtation of that fact, he changeth the name of the place, calling it the *valley of ſlaughter*, ver. 32. and in the new Teſtament it is vſed to ſignifie *hell*, Matth. 5. 29. 30. And becauſe this ſinne is ſo odious, it is rather to be thought, that *Iephte* did not kill his daughter in ſacrifice to the Lord (as ſome thinke he did) eſpecially beeing a man commended for his faith by the holy Ghoſt: but thereof we ſhall ſpeake when we come to his example, ver. 32.

Thus wee ſee *Abraham* had ground for this fact to doe it by faith: euen Gods ſpeciall commaund. But here it will be ſaid, that *Abraham* did not offer vp his ſonne indeede: for though he had bound him, and laide him on the Alter, yet when hee lifted vp the knife to haue killed him, the Angel ſtaied his hand, and ſuffered him not, Gen, 22. 11. 12. How then can it be true which is here ſaid, that he offered him vp? for the writer of the ſtory muſt make true reports: but it ſeemes the writer hereof is deceiued in the very principall point, affirming *Iſaac* was offered, when in truth he was not. *Anſw*. God is the Author and inditer of this Storie, and in Gods ſight and eſtimation he was offered, though not in the words: and therefore it is ſo ſaid, in regard of Gods acceptance; becauſe *Abrahams* purpoſe was to haue done it; and if he had not beene ſtaide, he had done it.

Where we note a point of ſpeciall comfort, A to wit, that God in his children and ſeruants, doth accept the will for the deed: ſo *Paul* ſaith, 2. Cor. 8: 12. *If there be a willing minde, it is accepted according to that a man hath, and not according to that he hath not*: ſpeaking of their releeuing of the poore hee telleth them, that God regardeth not ſo much a mans worke, as the heart wherewith he doth the worke. And therefore the poore *widowe* in the Goſpel, Luke 21. 3. is ſaide by our Sauiour Chriſt, to haue caſt more into the treaſurie (though it were but *two mites*) thē many rich men that caſt in great abundance: more in heart, not in ſubſtance.

This ſerueth to ſtay the heart of many a man that is found bruiſed in conſcience; for ſeeing B his weake obedience, and the greatneſſe of his ſinnes paſt, he begins to call his election into queſtion; now what muſt a man doe in this caſe? *Anſ*. Surely, he muſt goe on forward in obedience, and endeauour himſelfe to continue therein: and then though he faile many times through infirmity, yet for his endeauour, God will accept of him; & be pleaſed with the ſame.

This doctrine is very comfortable to a diſtreſſed conſcience; but yet muſt not make any man bold to ſinne: for many abuſe this Doctrine, and ſay, that though they liue in ſinne yet God will accept them, for they loue God in their heart. But they deceiue themſelues: for, this mercifull dealing of God in accepting the will for the deede, is onely towards thoſe that C endeauour themſelues ſincerely to leaue their ſinnes, to beleeue in God, and to walke in obedience; but ſuch as flatter themſelues, lying in their ſinnes, *God will not be mercifull vnto them*, Deut. 29. 19. 20.

Here further it may well bee demaunded; How *Abraham* could take *Iſaac* and bind him, and lay him on the Altar to haue offered him: for, though the common opinion be, that hee was but 13. yeare olde, yet the more receiued opinion of the beſt Writers is, that *Iſaac* was 25. or 27. yeares olde. How then could *Abraham* beeing an olde man of more then 120. yeares, be able to binde *Iſaac* beeing a yong and luſty man, and lay him on the altar to kill him? For though *Abraham* had a commande- D ment to kill *Iſaac*, yet we finde not that God commaunded *Iſaac* to ſuffer himſelfe to be killed; now Nature mooues euery one to ſeeke to ſaue his owne life, and to reſiſt ſuch as would kill vs. How then was *Iſaac* brought to yeeld thus farre to his Father?

For anſwer hereunto, we are to know, that *Abraham* was no ordinary man, but a Prophet, and that an excellent and extraordinarie Prophet: So God himſelfe teſtifieth of him to *Abimelech*; *Hee is a Prophet, and he ſhall pray for thee*: yea he was eſteemed and reuerenced as a Prophet, and an honourable man, euen of the Heathen. The Hittites tell him: Thou *art a Prince of God amongſt vs*, Gen. 23. 9.

Now beeing a man of ſo high place, and ſo great regard euen in the world: doubtleſſe hee was of much more authoritie in his owne houſe. It is therefore very liekly that hee tells *Iſaac* his ſonne, that hee had a ſpeciall commandement from God, to kill him in ſacrifice. Now *Iſaac* beeing a holy man,& well brought vp, hearing this, is contented to be ſacrificed, and obeyes his Father herein.

This I ſpeake not as certaine, but as moſt probable; and it is the iudgement of the beſt learned, who haue good experience in the Scripture.

The circumſtance well obſerued, ſerues greatly for the commendation of them both: of *Abraham* the Father, that had ſo righteouſly brought vp his onely Sonne, that was moſt deere vnto him, that hee would not reſiſt the will of God reuealed vnto him, though it coſt him his life. Oh that Parents would follow *Abraham*, in ſo doing to their children; then would it goe well with the Church of God. Againe, *Iſaacs* behauiour is here admirable, that hee would not reſiſt his weak and aged Father, but ſuffered him to binde him, and to lay him on the Altar; yeilding himſelfe vnto death, when his Father told him, My ſonne, God will haue it ſo.

This example muſt be a patterne of obedience, not onely for children towards their parents; but for vs all towards Gods miniſters, when they ſhall tell vs, what God would haue vs doe: we muſt ſubmit our ſelues, and yeeld though it turne to our bodily paine and griefe; for *Iſaac* yeelds, though it were to the loſſe of his life. But alas, who will follow *Iſaac*? For, let the miniſter ſpeake againſt our carnall pleaſure, and vnlawfull gaine; let him croſſe our humour, and affections, then we refuſe to heare, and will not obey. Nay, if the miniſter of God, as the Lords prieſt come with the ſacrificing knife of Gods word, to the throat of our ſinne, to kill the ſame in vs, that ſo we may be pure and acceptable ſacrifices vnto God; doe we not reſiſt him, and ſay in our hearts, We will none of this doctrine? Or, if hee like a Prophet of God, come and offer to bind our conſciences with the cordes of obedience, and to lay our affections on the Altar of the Law; then we reſiſt, and are either too yong, or too olde: too rich, or too learned; or too great to be taught and bound to obedience. But let vs know, that if we will be true *Iſaacs*, euen the ſonnes of faith and obedience, and the true heires of *Abrahams* faith (as we would beare the world in hand) then as hee did ſubmit himſelfe to bee bound of his father; ſo muſt we yeeld our ſelues to the Miniſters of God, to be bound by his word: and ſuffer the ſame word to be in vs, the two-edged ſword of the ſpirit, to cut down ſinne and corruption in vs, and to make vs new creatures; and ſo both in body and ſoule, we may become pure and acceptable ſacrifices vnto our God. Thus much of the fact it ſelfe, wherein *Abrahams* faith is ſet forth.

Abra
faith

Now follow the Arguments, or reaſons, A whereby the ſame worke of faith is commended vnto vs. The firſt Argument is taken from the great impediments which might hinder his faith; and they are in number three: Firſt, that he was brought to this worke, not by ordinary command, but by an extraordinarie courſe in temptation: *Beeing tempted.* Secondly, that he was to offer his owne childe: yea, *his onely begotten ſonne.* Thirdly, that *he who had receiued the promiſes*, muſt offer him and kill him, *in whome the promiſe was made.*

For the firſt impediment. In the ordinarie tranſlation, it is read thus, *When hee was tried:* But that is not ſo fit, beeing rather an expoſition of the meaning, then a tranſlation of the B word. For the very word ſignifieth, *to be tempted*, and the meaning is, when he was *tried.* I would therefore rather read it thus: *when he was tempted;* or *beeing tempted*, as the word ſignifies.

In the handling hereof, firſt we will intreat of the nature of this temptation, and then come to the circumſtances belonging to the ſame,

Temptation (as it is here vſed, may be thus deſcribed) *It is an action of God, whereby hee prooueth, and makes experience of the loyaltie and obedience of his ſeruants.* Firſt, (I ſay) *it is an action of God*: This is plaine by the teſtimonie of *Moſes* in Gen. 22. 1. where (if we reade the hiſtory) we ſhall finde, that *God did prooue Abraham.* C *Obiect.* But againſt this it may be obiected, that Saint *Iames* ſaith, Iam. 1. 13. *God tempteth no man:* and therefore no temptation is the action of God? *Anſw.* That place in *Iames* is thus to be vnderſtood: *God tempteth no man*: that is, God doth not ſtirre vp, or mooue any mans heart to ſinne. Yet further it will be ſaid, That temptation is an action of Satan: for in the Goſpel we may read (Matt. 4. 3.) that he is called the *tempter*? *Anſ.* Some temptations are the actions of God, and ſome the actions of Satan: God tempteth, and Satan tempteth: but there is great difference in their temptations: firſt, in the manner: for, Satan tempteth a man to ſinne againſt the will of God, and to doe ſome euill; God tempteth D a man to doe ſomething, which ſhall be onely againſt his owne affections, or his reaſon. Secondly, God tempteth for the good of his ſeruants: but Satan tempteth for the deſtruction both of their bodies and ſoules.

Againe I ſay, *Whereby hee maketh triall, &c.* Here ſome will ſay, God knowes euery mans heart, and what is in them, and what they wil doe, long before; and therefore hee needeth not to make triall of any man? *Anſw.* God makes triall of his ſeruants, not becauſe hee is ignorant of that which is in their heart; for he vnderſtandeth *their thoughts long before*: but becauſe hee will haue their obedience made knowne; partly to themſelues, and partly to the world: ſo that he makes triall of his ſeruants, not for himſelfe, but for our ſakes.

Now further, God tempteth man three

waies;

euen as firſt by his Iudgements, and Calamities in this world; ſo the Lord ſaith to the Iſraelites, Deut. 8. 2. *Thou ſhalt remember all the way which the Lord thy God ledde thee this fourtie yeares in the wilderneſſe, for to humble thee, & for to prooue and to know what was in thy heart.* That iourney might haue beene gone in *fourty dayes*, but God did leade them in it *fourty yeares*, to prooue and trie by this vnwonted calamitie, whether they would obey him or not. So likewiſe God ſuffereth *falſe Prophets*, and *Dreamers of dreames*, to come among the people for this ende, *To prooue them, and to know whether they loued the Lord their God; with all their heart, and with all their ſoule*, Deuter. 13. 3. Now this firſt kinde of temptations, by *outward Iudgements*, is moſt grieuous; when the Lord laieth his owne hand vpon his ſeruants ſo heauily, as they ſhall thinke themſelues to be quite forſaken. In this temptation was *Dauid* as wee may reade at large, Pſalm the 6. and Pſal. 38. and Iob beeing afflicted not onely outwardly in bodie, but inwardly in minde, crieth out, that *the arrowes of the Almightie were in him*, Iob. 6. 4. and thorough the whole chapter he bewaileth his grieuous eſtate by reaſon of this temptation.

Secondly, *God tempteth* his ſeruants by withdrawing his graces from them, & by forſaking them in part; and this temptation is as grieuous as the former: here with was good King *Hezekias tempted*: for as we may read, God left him to a ſinne of vaine glorie, and the ende was *to trie him, and to prooue all that was in his heart*, 2. Chron. 32. 31.

Thirdly, God tempteth his ſeruants by giuing vnto them ſome ſtrange and extraordinarie commaundement: As in the Goſpel, when the young man came to our Sauiour Chriſt, & asked him, *what good thing he might doe to haue eternall life?* Matth. 19. 16. Chriſt biddeth him, *goe and ſell all that hee had, and giue to the poore.* This commandement had this vſe, to be a commaundement of triall *vnto the young man*, wherby God would prooue what was in his heart, that the ſame might bee manifeſt both to himſelfe and vnto others. And vnder this kind, we muſt comprehend this temptation of *Abraham*: for when God ſaid, *Abraham, offer vp thy ſonne in ſacrifice*; it was not a commandement requiring actuall obedience, (for God meant not that *Abraham* ſhould kill his ſonne) but onely of triall, to ſee what he would doe. And theſe are Gods temptations, whereby he prooueth his ſeruants.

Yet further the temptations of God whereby he tempteth his children, haue two endes: 1. they ſerue to diſcloſe and makē euident the graces of God, that be hiddē in the harts of his ſeruants: ſo S. *Iames* ſaith, *My brethren, count it exceeding great ioy when yee fall into diuerſe temptations*: Iam. 1. 2. The reaſon followeth: *Knowing that the triall of your faith bringeth forth patience*, v. 3. Where wee ſee this ende of temptation ſet downe; To manifeſt the gift of patience wrought in the heart. And S. *Peter* ſaith to the Church of God, *That they were in heauineſſe through manifold tentations; that the triall of their faith being much more precious then gold that periſheth (though it bee tried with fire) might bee found vnto their praiſe, and honour, and glorie, at the appearing of the Lord Ieſus*, 1. Peter 1. 6. 7. Where temptations haue this vſe, to make manifeſt the ſoundneſſe of mens faith in God, as the fire doth prooue the gold to be good & precious: So in this place, The temptation of *Abraham* ſerueth for this ende, to make manifeſt his notable faith and obedience vnto God, with a reuerend feare of his Maieſtie, as the Lord himſelfe teſtifieth, ſaying, *Now I know that thou feareſt God, ſeeing for my ſake thou haſt not ſpared thy onely ſonne*, Gen. 22. 12. Meaning this: Now I haue made thy faith, and loue, and feare of me ſo manifeſt, that all the world may ſee it, and ſpeake of it.

Secondly, Gods temptations ſerue to manifeſt hidden ſinnes and corruptions, partly to a mans owne ſelfe, and partly to the world. And for this ende God tempted Hezekias. For, being recouered of his ſickeneſſe, after that the King of *Aſhur* his great enemie was vanquiſhed, eſpecially when the Embaſſadours of the King of *Babell* came *to enquire of the wonders which were done in the Land*; God left him that he might ſee his ſinnes, and the corruptions of his nature, as pride, and vaine-glorie, wherewith hee was puffed vp at the comming of the Embaſſadours to him. And thus he who little thought, that pride and vain-glorie could haue taken ſuch hold on him, perceiuing how his heart was lift vp in him, was doubtleſſe much hūbled at the ſight of this his ſo great corruption; for when the Prophet came vnto him, he ſubmitted himſelfe to the word of reproofe, Iſay 39. 18.

2.Chr.32.31.

First, whereas *Abraham* the ſeruant of God was tempted, that is, was prooued and tried by God himſelfe; Here we are taught, that if we perſwade our ſelues to be the ſeruants of God, as *Abraham* was, then wee muſt looke to haue temptations, at Gods owne hand; for his example is a patterne for vs: and therefore in him we muſt ſee that which we muſt looke to haue; for it could not bee needefull for *Abraham*, but it may be alſo needfull vnto vs. In regard whereof, Saint *Peter* counteth it as a thing neceſſary, that men ſhould fall *into ſundrie tentations; that the triall of their faith might bee vnto their praiſe*. So, that in this life we muſt looke for triall: and the more glorious our faith is, and the more like to our Father *Abrahams*, the more trialls ſhall we vndergoe.

1.Pet.1.16.

Againe, ſeeing we muſt be tried, therefore euery one of vs muſt labour for ſoundneſſe of grace in our hearts; as of faith, repentāce, hope, and of the loue of God (though they bee but little in meaſure) for, we muſt come to triall, and it muſt appeare, whether wee be hotte or colde. Now, if we haue not ſoundneſſe of grace in vs, in the time of triall, then looke; as the droſſe conſumeth in the fire, whẽ as gold commeth out more cleare; ſo ſhall hypocriſie, formalitie, and all temporizing profeſſion, com to nothing, in the midſt of tentation; when ſound grace, and a good conſcience, ſhall paſſe thorough, and ſhine more pure and perfect after then before.

Thirdly, conſidering we are to looke for *trialls and temptations* from God; therefore wee muſt be carefull to remember, and practiſe that counſell of Chriſt to his Diſciples, before his paſſion: *Watch and pray leaſt yee enter into temptation*, Matth. 26.41. And becauſe they were careleſſe in practiſing this dutie, therefore they fell into temptation; eſpecially *Peter* fell moſt grieuouſly, by denying his maſter. Wee muſt perſwade our ſelues, that the ſame commandement is giuen to vs; for God will proue vs by temptations, to make manifeſt the corruptions that be in our hearts: we therefore conſidering our owne eſtate, muſt pray for Gods aſſiſting and ſtrengthening grace, that when temptations ſhall come, we may be found ſound and ſteadfaſt in the triall.

Thus much of the nature of *Abrahams* temptation; now follow the circumſtances to be conſidered therein: And firſt, of *the time* when *Abraham* was tempted. Hereof wee may reade, Gen. 22. 1. *After theſe things*, ſaith Moſes, *God did proue Abraham*. The words will admit a double reference. But this I take to be moſt proper and fit for that place, to wit; that after God had made moſt excellent promiſes vnto *Abraham*, and giuen him moſt wonderfull bleſſings and priuiledges, *then he tempted him*.

Hence, we learne this notable leſſon: That thoſe people in Gods Church which receiue from God more graces then others, muſt looke for more temptations. This we ſhall ſee to be true in *Chriſt Ieſus* the head of the Church: for when he was *Baptized*, and had *receiued the holy Ghoſt*, Matth. 3. in the forme of a Doue, and had this voyce of God the Father pronounced vpon him, that he *was his wel-beloued Sonne in whome he was well pleaſed*; then preſently followeth this, that *hee was lead into the wilderneſſe to bee tempted of the deuill*: Matth. 4. 1. beeing full of the holy Ghoſt, as Luke ſaith: So likewiſe when God had teſtified of *Iob*, that he was *an vpright and iuſt man, one that feared God and eſchewed euill*, Iob. 1. 8. then Satan tooke occaſion thereby to tempt him: as in all the whole courſe of that booke we may plainely ſee, wherein are ſet downe moſt wonderfull temptations and trials whereby hee was prooued. So *Iaacob* muſt *wreſtle with the Angel*, Gen. 32. 24. 28. and by the power of God ouercome God himſelfe. This was a notable prerogatiue, To preuaile with the Lord; but yet hee muſt *preuaile with his foyle* (v. 31.) and at the ſame time, and euer after draw one of his legges after him, euen to his dying day. Saint *Paul was rapt vp into the third heauen, into Paradiſe, and heard words which cannot be ſpoken, yea, which are impoſſible for man to vtter: yet leaſt hee ſhould bee exalted out of meaſure thorough aboundance of reuelations, there was giuen vnto him a pricke in the fleſh, the meſſenger of Satan to buffet him*: 2. Corinth. 12. 7. God will honour him with reuelations, but yet Satan ſhall haue leaue to buffet and beate him as it were blacke and blewe. In all which wee may ſee, to whome God vouchſafeth a greater meaſure of grace, to them he appointeth ſingular trialls and temptations aboue other men. And the reaſon is: Firſt, becauſe Gods graces doe better appeare in temptations then out of them: as golde is beſt tried in the fire, and thereby prooued moſt pure and perfect: Secondly, temptations ſerue to abaſe the ſeruant of God, and to bring him downe in his owne conceite, that he bee not proude of thoſe things that are in him, or puffed vp with conceite that there is more in him, then indeede there is. This wee ſawe in *Pauls* example; *Hee was buffeted of Satan, leaſt hee ſhould be exalted with aboundance of Reuelations*. We may ſee a type hereof in worldly affaires: The beſt ſhip that floateth on the Sea, when it carrieth in it moſt pretious Iewels, is ballaced with grauell or ſand, to make it ſinke into the water, and ſo ſayle more ſurely, leaſt floating too high, it ſhould be vnſtable: euen ſo dealeth the Lord with his ſeruants, when he hath giuen them a good meaſure of his graces, then doth he alſo lay temptations vpon them, to humble them, leaſt they ſhould be puffed vp in themſelues.

Luk.4.1.

The ſecond circumſtance to bee conſidered in this temptation, is the *greatneſſe* thereof. It was the greateſt that euer was, for ought wee reade of, That *God ſhould command him to kill his owne ſonne*. For, if God had tolde *Abraham*, that *his ſonne Iſaac* muſt haue died, it would haue been very grieuous and ſorrowfull newes vnto him: and yet more grieuous if hee had told him, that he ſhould haue died a bloodie death. But yet this was moſt grieuous of al, that *Abraham* himſelfe with his owne *hand* ſhould ſacrifice his owne ſonne; nay his *onely* ſonne; and that which is more he muſt kill his onely child, in whome the *promiſe* was made, that in him *his ſeede ſhould bee called*: this muſt needs be a great wound vnto his heart; and yet to augement his griefe, he muſt not doe it preſently, nor where he would, but go three daies iourney in the wilderneſſe. During which time Satan vndoubtedly wrought mightily vpon his naturall affections, to diſwade him from obedience: which could not chooſe but be far more grieuous vnto his ſoule.

Out of the grieuouſneſſe of this temptation, wee may learne this leſſon: that God in tempting a man doth ſometime proceede thus farre. Not onely to croſſe his ſinnes and corruptions,

ons; but euen to bring him to nothing, in regard of humane reaſon and naturall affections. For, this commaundement (*Abraham kill thy ſonne*) might haue made *Abraham* (if hee had conſulted with fleſh and blood) euen diſtracted in himſelfe, and without reaſon, not knowing which way to turne himſelfe. And accordingly, let all Gods children, eſpecially ſuch as haue the greateſt graces, looke for ſuch temptations as ſhall lay their humane reaſon flat vpon the ground, and bring them to this point, euen vtterly to denie themſelues.

The third Circumſtance in this Temptation, is this; What *Abraham* did when hee was tempted? the Text telleth vs, that *by faith he offered vp Iſaac, beeing tempted.*

Abraham beeing thus tempted, whether he would obey Gods Commaundement, or not; obeyes God in offering vp his ſonne, and yet layes holde vpon Gods promiſe made in him. For, we muſt know, that *Abraham* had a promiſe of bleſſing, in *Iſaac*: and beeing now commanded to kill *Iſaac*, hee did not now caſt off his hope, and deſperately thinke it could not be performed, if this commaundement were obeyed; but by the great power of faith, he both obeyes the commandement, and yet ſtill beleeues the promiſe: For, ſo ſaith the text, *By faith hee offered vp Iſaac*. Therefore, in the very action of killing *Iſaac*, hee beleeued the promiſe, that *Iſaac* ſhould liue. And this was the excellency of *Abrahams* faith. For, if God ſhould with his own voice bidde a man kill his ſonne, it may be ſome would be found, that would doe it; but to doe it, and ſtill to beleeue a contrary promiſe made before, betokeneth the vertue of an admirable faith.

In this circumſtance we may learne a good inſtruction, to wit, in all temptations that befall vs, ſtill to hold faſt the promiſes of God. Though in the deuills purpoſe, they tend to the looſening of our holde; and in all common reaſon, we haue good cauſe to let them goe: yet for all that, wee wuſt neuer let goe, but ſtill hold the promiſe faſt, and rather let goe all reaſon in the world, then Gods promiſe. And this is not onely true faith, but euen the excellency of faith. For example, Gods promiſe is (Ioh. 3. 16. *God ſo loued the world, that hee gaue his onely begotten Sonne into the world, that whoſoeuer beleeued in him, ſhould not periſh, but haue euerlaſting life.* Now, when wee are in the extremitie of all temptations, we muſt ſtill hold faſt this promiſe, and venture our ſoules vpon the truth of it. This was *Abrahams practiſe*; for in this temptation, Gods meaning was to trie *Abraham*, and to ſee what he would doe: Now *Abraham*, he holdes faſt the promiſe, and yet obeyes God; though all the reaſon in the earth cannot tell how that promiſe, and that commandement could ſtand together. But this was *Abrahams* faith, though I know not, nor reaſon knoweth not; yet God knoweth: and therefore, ſeeing I haue his commaundement, I will A obey it; and ſeeing I haue his word and promiſe, I will beleeue that alſo, and neuer forſake it. And euen thus muſt we ſtriue to doe in all temptations whatſoeuer; yea, euen in thoſe that come from Satan, which are full of mallice and all violence. In our heart and conſcience we muſt ſtill hold and beleeue the promiſe of God: and this is euer the ſureſt and ſafeſt way to get the victorie ouer Sathan, To hold, that Gods promiſe ſhall be performed, though wee know not how, but rather ſee the cōtrary. And though in humane reaſoning, it bee a note of ignorance, and want of skill, to ſticke alwaies to the concluſion and queſtion; yet in ſpirituall temptations and trialls, this is ſound diuinitie; Alwaies to hold Gods promiſe, and to ſticke B faſt to the concluſion, and not to follow Satan in his Arguments, neither ſuffer him by any meanes to driue vs from it.

Further, in that this fact of offering vp *Iſaac*, was onely *Abrahams* triall; wee may obſerue, that it did not make him iuſt before God, but onely ſerued to prooue his faith, and to *declare* him to be *Iuſt*. And therefore, whereas Saint *Iames* ſaith, Iam. 2. 21. *That Abraham was iuſtified through workes, when hee offered his ſonne Iſaac vpon the altar.* His meaning is, that *Abraham did manifeſt himſelfe to be iuſt before God*, by offering vp his ſonne; and not, that by this fact *Abraham* of a ſinner was made iuſt; or, of a righteous man, was made more iuſt: For indeede, good workes doe not make a man iuſt, but onely doe prooue and declare him to bee C iuſt.

Thirdly, God gaue *Abraham* this commandement; *Abraham kill thy ſonne*; but yet hee concealed from him, what was his purpoſe and intent herein; for God meant not that *Abraham* ſhould kill his ſonne indeede, but onely to *trie* what he would doe; whether he would ſtill *beleeue* and obey him, or not. Where we ſee that God, who is truth it ſelfe, reueales to *Abraham* his will; but not his whole will: whence ariſeth this queſtion;

Whether it be lawfull for a man, according to this example of God, when he tels a thing to another, to conceale his meaning, in whole, or in part? For anſwer hereunto, we muſt knowe, D there are two extremities, both which muſt be auoided in this caſe. 1. That a man muſt alwaies expreſſe all that is in his minde: 2. That in ſome caſes a man may ſpeake one thing, and thinke another, ſpeaking contrary to his meaning: But this latter is no way lawfull, and the other is not alwaies neceſſarie. Wee therefore muſt hold a meane betweene both; to wit, that in ſome caſes a man may conceale his whole meaning, ſaying nothing, though he be examined: namely, when the concealing thereof, doth directly ſtand with the glory of God, & the good of his brother.

Thus godly Martyrs haue done: for, beeing examined before tyrants, where & with whom, they worſhipped God; they haue choſen rather to die, then to diſcloſe their brethren: and this concealing of their minds was lawfull, becauſe it touched immediately the glorie of God, and the good of his Church.

Secondly, a man may conceale part of his minde: but that muſt be alſo with theſe two cauiats; Firſt, that it ſerue for Gods glorie: Secondly, that it bee for the good of Gods Church.

Thus did *Ionas* conceale the condition of mercie from the Niniuites, when he preached destruction vnto them, ſaying, Within fortie daies and Niniuie ſhall be deſtroyed: though it is euident by the euent, that it was Gods will they ſhould be ſpared, if they did repent. But that Condition God would haue concealed, becauſe, it would not haue beene for the good of the Niniuites to haue knowen it; ſith the cōcealing of it cauſed them more ſpeedily, and earneſtly to repent.

But out of theſe caſes, a man (beeing called to ſpeake) muſt declare the whole truth, or elſe hee ſinnes greatly againſt Gods commandement, forſaking the propertie of the godly, Pſal. 15. 2.

And thus much of the firſt impediment of *Abrahams* faith.

The ſecond impediment to *Abrahams* faith, is contained in theſe words.

Offered his onely begotten ſonne.

We know that the loue of Parents deſcends to euery childe naturally, but eſpecially to the onely begotten; vpon whom (beeing but one) all that is beſtowed, which, when there are many, is diuided among them. And therefore in all reaſon, this might greatly hinder *Abrahams* obedience, That God ſhould command him to offer his ſonne, yea, his onely begotten ſonne: But yet by faith hee ouercommeth this temptation, breakes through this impediment, and offers vp *his onely ſonne.*

Where we note, that true *faith* will make a man ouercome his owne nature. Loue is the ſtrongeſt affection in the heart, eſpecially from the father to the childe, euen his onely child: And a man would thinke it impoſſible to ouercome this loue in the parent, vnleſſe it were by death; there beeing no cauſe to the contrary in the childe. But yet beholde, *Abraham* by faith ſubdued this ſpeciall loue which he bare to his onely childe: God himſelfe teſtified of *Abraham*, that his loue to *Iſaac* was great, Gen. 22. 2. and yet by faith he ouercōmeth this his loue.

This point is carefully to be marked, as declaring the great power of true ſauing faith; for, if faith can ouercome created and ſanctified nature, then vndoubtedly the power thereof, will inable man to ouercome the corruptions of his nature, and the temptatiōs of the world, for it is an harder thing to ouercome our nature which we haue by creation, then to ſubdue the corruption thereof, which comes in by tranſgreſſion. And hence ſuch excellent things are ſpoken of faith: it is called *the victorie that ouercommeth the world*, 1. Iohn 5. 4. And God is ſaid *by faith to purifie the heart*: *faith ſtrengtheneth the heart*, Act. 15. 9. And *through faith we are kept by the power of God vnto ſaluation*, 1. Pet. 1. 5.

Is this the power of faith to ouercome nature, and the corruptions thereof? Then howſoeuer religion be receiued, and falſely profeſſed generally among vs, yet vndoubtedly there is little true faith in the world: for, euen among the profeſſours thereof, how many bee there that ſubdue the ſinnes of their liues, and ſuppreſſe the workes of their wicked nature? ſurely very few. Now where corruption beareth ſway and ſinne raigneth, there ſound faith cannot be, for, if faith were ſound in men, it would *purifie their hearts*: and clenſe the corruptions thereof: and bring forth obedience in life.

Secondly, this power of true faith in mans heart muſt teach vs, not to content our ſelues with a general faith and knowledg in religion, but to goe further, and to get a ſound faith that may *purifie the heart*, at leaſt in ſome true meaſure; for, ſauing faith wil cleanſe a man in euery part of ſoule & bodie, and ſtrengthen his ſoule in temptations.

Queſt. Here it may be asked, how it can be truely ſaide, that *Iſaac* was *Abrahams* onely begotten ſonne, ſeeing *Iſmaell* was alſo his ſonne, and was borne before *Iſaac*, as is euident, Gen. 16. I anſwere two wayes: firſt, that *Iſmaell* by Gods appointment was put out of *Abrahams* houſe, (for it was the expreſſe commaundement of God, *to put forth the bond-woman and her ſonne*, Gen. 21. 10.) and ſo was made no childe of *Abraham*. Secondly, *Iſmaell* was his childe indeede, yet not by *Sarah*, but by *Agar* a bondwoman; and ſo was (as I may ſay) baſe borne, whereupon he is reputed for no ſonne: but *Iſaac* is his onely begotten lawfully; which may be an *Item* to beware of the bed defiled, ſeeing ſuch off-ſpring is ſo debaſed with the Lord.

Now followeth the third impediment of *Abrahams* faith; which is alſo a notable circumſtance whereby the ſame faith is commended: and it is taken from the perſon of *Abraham*: in theſe wordes, *who had receiued the promiſes.*

The meaning of the words. Who.] This muſt be referred to the perſon of *Abraham* of whom the holy Ghoſt here ſpeaketh. *Receiued the Promiſes.*] That is, by faith; for, when God made his promiſes vnto *Abraham*, hee did not onely heare them; but (which is the principall point of all) he beleeued them, and applied the ſame effectually vnto his owne ſoule; ſo much doth the word [*receiued*] import. Now it is ſaide that he receiued (not one promiſe) but the *promiſes* plurally; for theſe cauſes; firſt, becauſe God hauing made one maine promiſe vnto him touching Chriſt, did repeate and renue the

ſame

A ſame diuers times. Secondly, becauſe God had made diuers particular promiſes vnto him; as firſt, *that hee would be his God, and the God of his ſeede*: Gen. 17.7. Secondly, *that he would giue him a child in his olde age*: Gen. 17.19. Thirdly, *that vnto him and his ſeede, hee would giue the Land of Canaan for euer*: Gen. 13.15. Fourthly, *that in Iſaac he would bleſſe all the Nations of the earth*, Gen. 21.12.

And becauſe the receiuing of Gods promiſes in generall could ſeem no great impediment to *Abrahams* worke of faith; therefore the holy Ghoſt, annexeth his receiuing of a particular promiſe in *Iſaac* in the 18. verſe, *To whome it was ſaid, in Iſaac ſhall thy ſeede be called.* Which might ſeem impoſſible to ſtand with the doing B of this worke in ſacrificing his ſonne; and therfore the conſideration of it in *Abraham*, muſt needes bee a great impediment to him in this worke: for, he goes about to kill *Iſaac* (in obedience to Gods commaund) in whoſe life hee beleeued to receiue the bleſſings promiſed of God.

Here then obſerue a moſt wonderfull impediment to *Abrahams* faith: which aboue all might haue hindred him from obeying God; for, how could he chooſe but reaſon thus with himſelfe? God hath made vnto me many gracious promiſes, and that which is more, he hath ſaide, *That in my ſonne Iſaac the ſame muſt be accompliſhed*: and, *in him all the nations of the earth muſt be bleſſed*: Now then, if I ſhall kill and ſacrifice my ſonne, how ſhall theſe promiſes bee C accompliſhed? And reaſon in this caſe would ſay, I ſee no way, but that the promiſe is gone, and all hope loſt. But what doth *Abraham* in this caſe? for all this, he doth *ſacrifice his ſonne*, and that *by faith*; ſtill beleeuing and holding aſſuredly, that though *Iſaac* were ſacrificed & ſlaine, yet in him ſhould all the nations of the earth be bleſſed.

Here then we note this ſpeciall point, wherin the faith of *Abraham* doth notably appeare: That when *Abrahams* caſe, in reſpect of inioying the promiſe of God, might ſeem deſperate, and voide of all hope and comfort, then he beleeueth: for, when *Iſaac* was dead, in all reaſon hee could haue no hope of the accompliſhing D of Gods promiſes vnto him, becauſe they were made to him in *Iſaac*: *Iſaac* was the man in whome *all the nations of the earth ſhould be bleſſed*; and yet when all hope is paſt in mans reaſon, then good *Abraham* ſet his heart to beleeue.

This practiſe of *Abraham* muſt be a patterne for vs to obſerue and follow, all our liues long, in the matter of our ſaluation; if it fall out that we ſhall doubt of our ſaluation, and feele many things in vs that would carie vs to deſpaire; when we are in this caſe, and feele no comfort, then let vs call to minde *Abrahams* practiſe, who beleeues Gods promiſe, when the foundation thereof is taken away; euen ſo let vs do at the ſame inſtant, when the promiſe of God ſeemes to be fruſtrate, and we haue no hope of the accompliſhment thereof, then we muſt caſt our ſoules vpon it. For wee muſt not onely beleeue, when we feele comfort in our conſciēce concerning Gods mercies; but euen then when God ſeemes to ſtand againſt vs, and when wee feele in our ſoules the very gall of hell, then (I ſay) we muſt beleeue.

In *Paules* dangerous voyage towardes Rome, when he was in the ſhippe with the Mariners and Centurion, there aroſe a great tempeſt *and neither ſunne nor ſtarres appeared for many dayes*: ſo that, as the Text ſaith, *All hope that they ſhould be ſaued was taken away*, Acts, 27.20. Now, what ſaith *Paul* in this extremitie of danger? *Nowe I exhort you to bee of good courage: for there ſhall bee no loſſe of any mans life, ſaue of the Shippe onely*, (Verſe 22.) and ſo perſwaded them to take bread. Euen ſo, when our caſe falles out to bee this; that either by reaſon of ſinne and of the temptation of Satan: or elſe by reaſon of ſome outward calamities and troubles, wee feele our ſoule (as it were) ouerwhelmed with ſorrow, and euen entring into deſtruction, and can neither ſee (as it were) *light of ſunne nor ſtarres*; then wee muſt ſet before vs Gods promiſes and labour to beleeue the ſame: So *Dauid* beeing in great affliction, and grieuous temptation, ſaith thus of himſelfe, Pſal. 77. 2. 7, 8, 9, 10. *In the day of my trouble I ſought the Lord, my ſore ranne and ceaſed not in the night, my ſoule refuſed comfort.* Yet at the very ſame inſtant he prayed, *When his ſpirit was full of anguiſh*; and though hee ſeemed (as it were) to deſpaire (when he ſaid, *Will the Lord abſent himſelfe for euer? and will hee ſhewe no more fauour? Is his mercie cleane gone? Doth his promiſe fayle for euermore? And hath God forgotten to be mercifull? &c.*) Yet he checkes himſelfe, and ſaith, *This is my death, and my weakeneſſe.* Euen ſo, euery true member of gods Church, in the extremitie of all temptations, and in the time of deſperation, is bound to beleeue the promiſes of God; and indeede, that is the fitteſt time for *faith* to ſhew it ſelfe in: for *faith* (as we haue before heard) *is the ground of things hoped for, and the ſubſiſting of things which are not ſeene.*

Now further it is ſaide, *Abraham receiued Gods promiſes*: that is, he applyed them to his owne ſoule and conſcience, and beleeued them and made them his owne by faith. This is a notable point, and worthy the marking: God made his promiſes to *Abraham*: now *Abraham* he doth not onely heare, and learne the promiſes; but applyes them to himſelfe, and by faith makes them his owne. And thus ought we to doe with all the gracious promiſes made in Chriſt. But the manner of our dayes is farre otherwiſe, for, when the mercifull promiſes of God, are laid downe vnto vs in the miniſterie of the word, we are content to heare, and (it may be) to learne, and knowe the ſame: But where is the man to be found, that will apply them to his owne conſcience, & by faith make them his owne? Men commonly are like vnto way-faring men, or trauellers on the ſea, that paſſe by many goodly faire buildings, rich townes, and Iſlands; which, when they behold, they admire, and wonder at, and ſo goe their way, without making purchaſe of any of them. And thus deale the moſt men with Gods mercifull promiſes. In the miniſterie of the word, God laies open vnto them his rich mercies, and bountifull promiſes in Chriſt; and men approoue thereof, and like them well: whereupon many doe willingly apply themſelues to knowe the ſame; but for all this, they will not *receiue them by faith*, and ſo apply them to their owne ſoules.

But we muſt take a better courſe; and when we heare of the promiſes of God made vnto vs in Chriſt: we muſt not content our ſelues with a bare knowledge of them, but labour to beleeue them and apply them vnto our ſelues, to our ſoules, and conſciences: & ſo by faith make them our owne. As it is ſaid of *Abraham*, and in him, of all the faithfull; *The bleſſing of Abraham came on the Gentiles, thorough Ieſus Chriſt, that we might receiue the promiſe of the ſpirit, thorough faith*: Gal.3.14.

Further obſerue, the holy Ghoſt ſetteth down that particular promiſe which god made to *Abraham*, in his ſonne *Iſaac*: *To whome it was ſaide, in Iſaac ſhall thy ſeede be called*, Gen. 21.12. Rom.9.7. In which places it is ſaid, that *in Iſaac ſhould his ſeede be called*. The meaning whereof is plain, and thus much in effect: *Iſmael ſhall not be thy ſonne and heire, but Iſaac is the childe which ſhall bee thy heire; hee it is, in whom I will accompliſh the promiſes of life and ſaluation made to thee.*

From the words thus explaned, firſt wee muſt obſerue *Pauls* collection gathered from Gods dealing with thoſe two perſons (Rom.9.7.) namely, that God before all worlds hath chooſen ſome men to ſaluation in his eternall counſell, to manifeſt the glorie of his grace; and hath refuſed and reiected others, leauing them vnto themſelues, to ſhew forth his iuſtice vpon them.

This doctrine is gathered out of this place, after this manner: Such as is Gods practiſe and dealing towards men, in time; ſuch was his eternall counſell and decree (for as God before all time determined to deale with men, ſo in time hee dealeth with them.) Now Gods practiſe and dealing with *Iſaac* and *Iſmael* is this; *Iſmael* is vouchſafed to bee made partaker of temporall bleſſings; but yet he is cut off from the ſpirituall couenant of grace, and *Iſaac* is the man that muſt receiue the Couenant, and by vertue therof be made partaker of life euer-

A laſting. Theſe two perſons, *Iſaac* and *Iſmael*, are Types of theſe two ſorts of people whome God doth elect, and reiect: *Iſaac* repreſenteth thoſe that are choſen to ſaluation, who become the true members of Gods Church; and *Iſmael* is a type of thoſe that are reiected. Now in regard of this different dealing of God with mākinde, chuſing ſome, and refuſing others, wee muſt all put in practiſe Saint *Peters* leſſon with feare and trembling, beeing verie carefull, and *giuing all diligence to make our election ſure*. 2. Peter, 1.10. for, all be not elected to ſaluation, but ſome are reiected: all bee not *Iſaacs*, but ſome are *Iſmaelites*. If all were elected & choſen to ſaluation, then no man needed to care for it: but ſeeing ſome are reiected, & neuer vouch- B ſafed to come within the couenant indeede: therefore it ſtandeth vs greatly in hand to take the good counſell of the Apoſtle, and *to giue all diligence to make our election ſure*.

Secondly, whereas it is ſaid, *Not in Iſmaell, but in Iſacc ſhall thy ſeede bee called*: Wee may note the ſtate of Gods Church in this world, in regard of the different ſorts of men that liue therein. For *Abrahams* familie was Gods Church in thoſe dayes, and therein were both *Iſaac* and *Iſmael*; though both his children, yet farre differing in eſtate before God. *Iſmael* indeede was borne in the Church, and there brought vp, taught, and circumciſed; but yet hee was without the Couenant in Gods ſight: Now *Iſaac* was not onely borne, and brought vp in the Church, and circumciſed, but alſo re- C ceiued into the Couenant; and herein differed farre from *Iſmael*: for he is the ſonne of *Abraham*, in whome God will continue the Couenant of grace vnto life euerlaſting, to his poſteritie. And ſo it is with Gods church at this day: in it there be two ſorts of men; one, which are baptized and brought vp in the Church, heare the word and receiue the Sacraments; but yet are not ſaued, becauſe they haue not the promiſe of the couenant effectually rooted in their hearts. The other ſort are they, which beeing baptized in the Church, heare the word effectually, and receiue the Lords ſupper worthily, to their ſaluation; becauſe God doth eſtabliſh his Couenant in their hearts. This difference is plaine in Scripture, in the parables of D the draw-net, (Matth.13.) of the Sower, and of the tares; as alſo by Chriſts behauiour at the laſt iudgement, (Matth. 25.32.) ſeuering the ſheepe from the goates, both which, liue together in the Church. And by Saint *Paul*, who ſpeaking of thoſe which are born and brought vp in the Church, ſaith; that ſome are *children of the fleſh*, and ſome *children of the promiſe*, Rom.9.8.

This being ſo, that euery one which liues in *the Church, is not of the Church*; that is, is not a true member of the Church, and the true childe of *Abraham*: it muſt make vs all careful, to vſe all holy meanes, whereby wee may bee fully aſſured that the Couenant of grace belongs

Abrahams faith.

longs vnto vs; for it is not enough for vs to dwell in the Church, to heare the word, and to receiue the ſacraments (for ſo did *Iſmael*, and yet was neuer ſaued) vnleſſe therewithall wee haue the couenant of grace belonging vnto vs, and the aſſurance thereof ſealed in our conſciences, by Gods holy ſpirit.

Againe, conſider who ſpake theſe words; *But in Iſaac ſhall thy ſeede be called*: Wee ſhall finde in Gen. 21. 12. it was God himſelfe. *Let it not* (ſaith God vnto *Abraham*) *be grieuous in thy ſight for the childe, and for the bond-woman: in all that Sarah ſhall ſay vnto thee, heare her voice*: which was, to *caſt out the bond-woman and her ſonne Iſmael. For* (ſaith God) *in Iſaac ſhall thy ſeede be called*.

Here obſerue a notable practiſe of *Abraham*, as a good direction how we ought to iudge of all thoſe that liue in the Church, ſubmitting themſelues outwardly to the miniſtery and regiment thereof. *Abraham* here hath two ſonnes, *Iſaac*, and *Iſmael*; hee circumciſeth them both, and inſtructs them both (for *hee taught all his houſhold* to know God, and to feare, and obey him, Gen. 18. 19.) he iudgeth them both to be in one ſtate, in regard of Gods couenant; though they were not: but that difference is made by God. *Abraham* doth not on his owne head, and by his owne will, put *Iſmael* out of the Church, which was in his family; but God bids him put him out, & then he put him out, and not before: till ſuch time he kept him in, and held him to be within the couenant, as well as *Iſaac* was. Euen ſo muſt we deale towards thoſe that liue in the church: ſecret iudgement muſt be left to God: and (till God manifeſt the contrary) in the iudgement of charitie, we muſt hold them all elect. This is the practiſe of Saint *Paul* in all his Epiſtles: writing to the Corinths (1. Cor. 1. 2.) hee calls them all *ſanctified*: and to the Galatians (Gal. 1. 2.) hee calls them *all elect*: ſpeaking ſo in the iudgement of charitie, although he knew that among them there were many profane and wicked men: and though hee reprooue many great errors and hainous ſinnes among them.

And thus much of the firſt argument whereby *Abrahams* faith is commended vnto vs; namely, the great impediments which might hinder the ſame.

Now followeth the ſecond Argument or reaſon, whereby his faith is commended; to wit, *Abrahams* victory ouer theſe impedimẽts, or the meanes whereby hee ouercame them, and induced himſelfe to obey God, in theſe words.

Verſe 19.

For hee conſidered and reaſoned, that God was able to raiſe him vp, euen from the dead.

Here is the true cauſe that made *Abraham* to offer his ſonne, and yet beleeue the promiſe, *that in him his ſeede ſhould be called*. We may perſwade our ſelues, that *Abraham* had rather haue died himſelfe (if it might haue ſtood with the will of God) then to haue ſacrificed his ſonne. How then doth he induce himſelfe to offer him vp? *Anſw*. By this which is here ſet downe: *hee reaſoneth that God was able to raiſe him vp, euen from the dead*.

Here are diuers points to be conſidered of vs: Firſt obſerue, the text ſaith not, that *Abraham* murmured, or *reaſoned againſt God*, but *reaſoned with himſelfe, that God was able to raiſe vp his ſonne againe*: & thereby induced himſelfe to ſacrifice his ſonne vnto God.

Hence we learne, that when God laies vpon vs any hard commandement, we muſt not plead the caſe with god, or murmure againſt him: but with all quietneſſe and meekeneſſe obey. This is a notable grace of God commended vnto vs by God himſelfe: *In reſt and quietneſſe* (ſaith God, Iſay 30. 15.) *ſhall bee your ſtrength: in quietneſſe and confidence ſhall yee be ſaued*. Many thinke it impoſſible, to endure or doe ſome things which God impoſeth vpon his children: But our ſpirituall ſtrength ſtands in theſe two, in *ſilence*, or *reſt*, and in *quietneſſe*; by theſe we ſhall be enabled. When *Nadab and Abihu*, the ſonnes of *Aaron*, offered ſtrange fire before the Lord, which hee had not commaunded, *There went out a fire from the Lord, and deuoured them; ſo they died before the Lord*. Now when *Aaron* their father asked *Moſes* a cauſe hereof, *Moſes* ſaide, *It was that which the Lord ſpake, he would be glorified in all that came neere him; which when Aaron heard*, the Text ſaith, *Hee held his peace, and ſaide not a word*: ſo *Dauid* behaued himſelfe in the caſe of diſtreſſe. *I held my peace and ſaid nothing, becauſe thou Lord diddeſt it*. And this is a ſpeciall point for vs to learne and practiſe; we muſt not grudge or repine at Gods hard commaundements, nor pleade the caſe with him, but in all quietneſſe and ſilence obey God in all that hee ſaith vnto vs.

Againe, whereas it is ſaid, that *Abraham reaſoned, that God was able, &c.* Here we learn, that it is a neceſſarie thing for a man that beleeues, to haue good knowledg in gods word: that when a temptation coms againſt his faith, by knowledge & reaſoning out of Gods word, he may be able to put backe the ſame; for, all our reaſoning in matters of faith, muſt bee grounded on the word: ſo doth *Abraham* in this place, againſt this ſtrong temptation, reaſõ out of Gods word to ſtay himſelfe: ſo that knowledge in the word of God, is neceſſarie to him that beleeues. And therefore that Doctrine of the Church of Rome is erronious, and here condemned, which ſaith, that if a man become deuout, and beleeues as the Church beleeueth (though he know not what the church beleeueth) yet his faith will ſaue him; but this is a meere deuice of their owne, and hath no ground in the word of God: for (as we ſee here) knowledg in the word is neceſſary for him that hath true ſauing faith.

But what is *Abrahams* argument, whereby he mooues himſelfe to obey God? Surely, this; *Hee reaſoned that God was able to raiſe vp Iſaac from the dead.* One part of his reaſon he takes for graunted, which here he conceales: for this promiſe was made vnto him, *In Iſaac ſhall thy ſeede be called.* Now this he takes for graunted, *that God will neuer change his promiſe.* From whence he reaſoneth thus: *God is able to raiſe vp Iſaac my ſonne from the dead to life againe;* and therfore I wil ſacrifice my ſonne according to his commaundement: for, this I know certainly, that in *Iſaac ſhall my ſeede be called,* ſeeing God hath promiſed that, as well as he commandeth this other.

In this example, we ſee a meanes ſet downe vnto vs to induce vs to obey God in all hard and difficult caſes impoſed by God: which is a point to be conſidered carefully of euery one of vs. For, ſay that any of vs ſhall be ſo touched in conſcience for our ſinnes, that we euen deſpaire of our owne ſaluation: what muſt we do in this caſe? we muſt take *Abrahams* courſe, and diſpute with our ſelues for our ſelues, and we muſt drawe our arguments from the *promiſe* of God, and from the *power* of God; wee muſt ioyne the promiſe and power of God together. As for example: thus we muſt ſay; *God hath made this promiſe*, this I haue heard, and I doe beleeue it, *that God ſo loued the world, that* Ioh.3.16. *hee gaue his onely begotten ſonne, that whoſoeuer beleeued in him ſhould not periſh, but haue euerlaſting life.* This is Gods promiſe, and ſhall neuer be changed. Now therefore howſoeuer my caſe be heauie and deſolate, yet God is able to comfort me, & to bring my ſoule out of hel, and from this caſe of deſperation; therefore though he kill me, I will truſt in him, and I will vſe all holy meanes whereby I may ouercome this hard and grieuous temptation. So, if it ſhal pleaſe God to call vs to ſuffer any thing for the name of Chriſt, and his holy profeſſion; fleſh & blood we know, is weak, and nature wil make this obiection, *that life is ſweete*: what courſe therefore ſhall we take? we muſt doe as *Abraham* here doth; vnto the certainty of Gods *promiſe* we muſt adioine his *power*, & reaſon thus; *God hath made this promiſe*, that he will be with them that ſuffer any thing for his owne name ſake, and I know that he is able to deliuer me: and though he will not, yet he can make me able to beare it; therefore I will patiently ſuffer, and abide whatſoeuer his holy hand ſhall lay vpon mee. Thirdly, is a man ſo troubled with ſome ſinne, that he cannot get out nor ouercome it? Then alſo let him ſet before him this fact of *Abraham*, and vnfainedly endeauour to doe hereafter. For that which is paſt, let him labour to beleeue this promiſe of God, *At what time ſoeuer a ſinner doth repent him of his ſinne, hee will put all his wickedneſſe out of his remembrance.* And ſo for time to come (beeing firſt reſolued, that God can inable him to leaue his A ſinnes) let him ſtriue by good meanes to leaue his ſinne, auoiding the occaſions of it, & praying againſt it: and this will be as a cable-rope to draw him out of the pit of ſinne: This courſe we muſt take, and this doe, in euery hard caſe that ſhall befall vs.

And thus much of the meanes whereby *Abraham* induced himſelfe to obey God.

The third and laſt reaſon whereby *Abrahams* faith is commended vnto vs, is the iſſue & euent thereof, in theſe words.

From whence he receiued him alſo after a ſort.

From whence; that is, from death: *After a ſort*, or (as we may read) *in ſome ſhewe*. This is ſaid, becauſe *Iſaac* in the thought & purpoſe B of *Abraham*, was but a dead man: for, *Abraham* was fully reſolued with himſelfe, vpon Gods commaund, to haue ſacrificed him; yea, hee had gone ſo farre, as to put the ſacrificing knife to his ſonnes throate, and had ſlaine him indeede, had not the Angell of God ſtaied his hand: and therefore when the Angel ſaid, *Lay not thy hand vpon the child, neither do any thing to him*, euen then did *Abraham* in ſome ſhew receiue *Iſaac* from death.

Here we learne diuers points: 1. That whoſoeuer ſhall reſt on Gods prouidence, & good pleaſure: euen in caſes of extremitie, when he ſhall be out of all hope with himſelfe, ſhall at the laſt haue a good iſſue. This we ſee to bee true by *Abrahams* example in this place. As we ſaid before, himſelfe (no doubt) had rather C haue died ten thouſand times, then to haue *Iſaac* ſlaine, in whom the promiſes was made: but yet, beleeuing Gods promiſe, that that ſhould neuer change, he reſts himſelfe on Gods good pleaſure and prouidence, and goes on in obedience; and ſo in the ende receiued a bleſſed iſſue. This is very cleerely ſet down vnto vs in the Hiſtory recorded by *Moſes*. For, when *Abraham* had gone three daies iourney in the wilderneſſe, and had built an Altar, then *Iſaac* ſaid vnto *Abraham*, Gen. 22.7. *Father, here is the fire and the wood, but where is the lambe for the burnt offering?* Then *Abraham* ſaid, *My ſonne, God will prouide him a lambe for a burnt offering*, D Verſ.8. And thus yeelding himſelfe to Gods good pleaſure and prouidence, he receiued his ſonne again, as a dead child reſtored to life. So, when wee are in caſes of extremitie, when all goes againſt vs, and when we can ſee no hope of any good iſſue or end, and all good meanes ſeeme to faile vs; if we can then caſt our ſelues on Gods prouidence, and rowle our ſelues vpon God, we ſhall haue comfort in the ende, and a good iſſue out of all. We doe all of vs in word acknowledge Gods prouidence: but when we come to the pinch, that we fall into caſes of extremitie; thē we vſe vnlawfull means, and doe not with *Abraham* caſt our ſelues vpon God, but ſeeke helpe of the deuil, & wicked men. But all ſuch perſons muſt looke for a curſed iſſue. They therefore, that feare the Lord,

beeing

being put to any plunge, or extremitie, muſt caſt themſelues vpon God wholly, and wait for his good time & pleaſure: and then will the iſſue be both ioyous and comfortable vnto their ſoules.

Here ſome circumſtances of this fact are to be conſidered, out of the larger ſtorie. The firſt is this: What did God vnto *Abraham* at this time, when he was about to kill his ſonne? *An.* God now gaue him a commandement, *to ſtay his hand, and not to ſlay his ſonne.* By vertue whereof, *Abraham* ſtaies his hand. God before commaunded him to goe *three dayes iourney in the wilderneſſe, and there to ſacrifice his ſonne:* Hereupon Abraham goes; but nowe beeing come to the place, hauing bound his ſonne, & being readie to cut his throat, god bids him *ſtay his hand:* and then alſo *Abraham* obeieth God, and doth not kill his ſonne. Here we ſee *Abraham* is at Gods command; and (as we ſay) at his becke: He doth not followe his owne will and pleaſure, but when God calls, he is wonderfull pliable to doe Gods command, whatſoeuer it be, one way or other.

This practiſe of *Abraham* muſt be a looking glaſſe for vs, wherein to ſee, what manner of perſons we ought to be. Look what God commaunds vs to doe, that we muſt doe; and what he forbids vs, that we muſt not doe. But this is a rare thing to be found in theſe dayes: our practiſe generally is contrarie; for in our liues wee followe our owne humours and affections, neuer regarding what God doth either will or nill. But if we will be *Abrahams* children, we muſt followe *Abrahams* practiſe in this place; *For the ſonnes of Abraham will doe the workes of Abraham*, Ioh. 8. 39. Good ſeruants will come and goe, doe and vndoe, at their Lords pleaſure; and forget themſelues to obey their maſters: And ſo muſt it be with vs, if we call God our good Lord and maſter.

The ſecond circumſtance to bee conſidered, is the *time* when *Abraham* receiued his ſonne from death; to wit, at the very ſame time when his knife was at his ſonnes throate, and he himſelfe readie to offer him vp for a ſacrifice vnto the Lord: at the ſame inſtant God ſpake vnto him by his Angel from heauen, and ſaid, *Abraham* ſtay thy hand, Gen. 22. 10. This circumſtance is worth the marking: for, God lets him alone three whole daies in great perplexitie; & *Abraham* goes forward, according to Gods cõmand, euẽ to lay his knife to his ſons throat.

Here then we ſee, what is the Lords dealing with his ſeruants; He lets them alone for a long ſeaſon in temptation and pitifull diſtreſſe: and at the length, when it comes euen to the extremitie, and when the knife is (as it were) at the throat: then he ſhewes himſelfe, and brings comfort vnto them.

The Spouſe (in the Canticles) which is the Church of God, or a true Chriſtian ſoule, whether you will (for it is true both in the generall and particular) Can. 3. 2. 3. *She ſeekes Chriſt euery where, in the ſtreetes and open places, but ſhe findes him not; then ſhee goes to the watchman* (which are Gods miniſters) *and there enquires after him whom her ſoule loued*, and they cannot tell her where ſhe might find him: ſo that now all hope of finding him might ſeem to be paſt: but when ſhee was *a little from them, then ſhee found him*, & Chriſt comes to her when ſhe was moſt in feare not to haue found him at all.

The people of Iſrael, were many yeares in bondage in Egypt: and when the time came that *Moſes* was ſent of God to fetch them thence, & to be their guide and deliuerer, when he had brought them out, and carried them to the red ſea, then came *Pharaoh* with a huge armie after them to deſtroy them, Exod. 14. 25. Before, they had beene in great affliction and bondage: but now they were quite paſt al hope of recouerie; for they had before them the red ſea, and on each ſide of them great hills and mountaines, and behinde them the huge hoaſt of *Pharaoh*; and therefore they cried out vnto *Moſes*; who then by Gods commandement did diuide the red ſea, and made it drie land; and deliuered them through the midſt of the redde ſea: but as for their enemies, *Pharaoh* and all his hoſt, the Lord drowned thẽ in the midſt thereof.

So for our ſelues, when God ſhall exerciſe any of vs in caſes of extremitie, we muſt looke to be ſo dealt withall at Gods hand; He will let vs alone for a time, and neuer helpe vs till the pinch: and therefore, we muſt wait for his good pleaſure with patience; for, this he will doe to try vs to the full, and to make manifeſt the graces of God wrought in vs.

The third circumſtance to be conſidered, is this: *In what manner did Abraham receiue his ſon from the dead.* This we may read of, Gen. 22. 13. He muſt take a *Ramme that was caught behinde him in a buſh, and offer him in ſtead of Iſaac:* ſo *Iſaac* is ſaued, and the Ramme is ſacrificed and ſlaine.

Now whereas *Abraham* offered *Iſaac* in ſacrifice to God, and yet Iſaac liueth, and the Ram is ſlaine in his ſteade: Hence ſome gather this vſe, and we may profitably conſider of the ſame; to wit, that the ſacrifices which we offer vnto God, now vnder the Goſpel, muſt bee liuing ſacrifices: for *Iſaac* he was offered in ſacrifice to God, and yet he liued and died not, but the Ramme is ſlaine for him. So muſt we offer our ſelues in ſacrifice vnto God, not dead in ſinne, but liuing vnto God in righteouſneſſe & true holineſſe. And thus ſhall wee offer vp our ſelues liuing ſacrifices vnto God, when as wee cõſecrate our ſelues vnto Gods ſeruice, & obey him in our liues & callings. And look as vnder the Law the burnt offerings were burnt all to ſmoake & aſhes; ſo muſt we in our liues, wholly and altogether, giue our ſelues vnto God, and renoũcing our ſelues, be nothing to the world, but wholly dedicated to God. Neither muſt we come vnto him in our ſinnes: for ſinne makes our ſacrifice dead, lame, halt, and blinde, which God doth abhor; but we muſt bring our ſelues liuing ſacrifices vnto God (as *Paul* ſaith, Rom. 12.1.) *I beſeech you brethren, by the mercies of God that you giue vp your bodies a liuing ſacrifice, holy and acceptable vnto God, which is your reaſonable ſeruice of God.*

Hence alſo ſome gather, that this ſacrificing of *Iſaac* was a ſigne and type of Chriſts ſacrifice vpon the croſſe: For as *Iſaac* was ſacrificed and liued, ſo did Chriſt; though he died, yet roſe againe, and now liueth for euer: but becauſe it hath no ground in this place, though it be true which is ſaid of both, therefore I will not ſtand to vrge the ſame.

And thus much of this third reaſon, wherby *Abrahams* faith is commended, with the circumſtances thereof: and conſequently of all the examples of holy *Abrahams* faith.

Iſaacs Faith.

VERSE 20.

By faith Iſaac bleſſed Iaacob & Eſau concerning things to come.

IN the three former verſes, the holy Ghoſt hath particularly commended the faith of *Abraham.* Now in this verſe, he proceedes to ſet downe vnto vs the faith of Iſaac particularly alſo. Wherein we are to marke theſe foure points: Firſt, a bleſſing wherewith Iſaac bleſſed Iacob and Eſau: Secondly, the *cauſe* of this bleſſing, that is his faith: Thirdly, the parties bleſſed, which are, Iacob and Eſau: Fourthly, the *nature* and matter of this bleſſing in the ende of the verſe; *Concerning things to come.* Of theſe in order.

Firſt, for the bleſſing. That we may knowe the nature and qualitie of it, we muſt ſearch out the kinds of bleſſings how many they be.

In Gods word we finde three kinds of bleſſings; 1. whereby *God bleſſeth man.* Now, God bleſſeth man, by giuing vnto him gifts and benefits either temporall or ſpirituall: and ſo hee bleſſed all his creatures in the beginning, but eſpecially man.

The 2. kinde of bleſſing, is that, whereby *man bleſſeth God:* and this, man doth by *praiſing God*, and *giuing thankes vnto him, who is the Author of all bleſſings.* So *Paul* ſaith, *Bleſſed bee God euen the Father of our Lord Ieſus Chriſt which hath bleſſed vs with all ſpirituall bleſſings in heauenly things in Chriſt.* Eph. 1. 3. beginning his epiſtle, with this kind of bleſſing, that is, by *praiſing God.* And ſo *Zacharie* after the birth of his ſonne, and the receiuing of his ſight, he ſings vnto God this ſong of praiſe, *Bleſſed be the Lord of Iſrael*, Luk. 1. 68. that is, praiſe and thankſgiuing be vnto the Lord, &c.

The third kind of bleſſing, is that, wherby one man doth bleſſe another: & vnder this kind we muſt vnderſtand Iſaacs bleſſing in this place.

Now further, this kind of bleſſing, where-
A by one man bleſſeth another, is either *priuate or publike.* A *priuate bleſſing* is that, whereby one priuate man, whatſoeuer he be in his place, prayes to God for a bleſſing vpon another. And this is common to all men: for euery man may bleſſe another, that is, pray to God for a bleſſing vpon another; but eſpecially it belongeth to Parents thus to bleſſe their children by praying to God for a bleſſing vpō them. And therefore the Cōmandement goes thus; *Honour thy father and thy mother, that they may prolong thy dayes in the Land which the Lord thy God giueth thee.* Exod. 20. 12. Now Parents prolong their childrens dayes by bleſſing them; that is, by teaching and inſtructing them in religion, and by praying vnto God for a bleſſing vpō them,
B that he would bleſſe them. Secondly, there is a publike kinde of bleſſing, which is done by the miniſter of God, in the name of God. And after this ſort *Melchiſedech bleſſed Abraham, as he returned from the ſlaughter of the Kings.* Heb. 7. 1. *and without all contradiction*, (ſaith the author of this Epiſtle) *the leſſe is bleſſed of the greater* (v. 7.) Further, theſe publike kind of bleſſings are of two ſorts; either *ordinarie* or *extraordinarie.* An ordinarie kinde of publike bleſſing is that, which is pronounced, and vttered out of Gods word by an ordinary miniſter, vpō the people. Example of this we haue in the ordinarie Prieſts in the olde Teſtament; whoſe duty was in the ſeruice of God to bleſſe the people, before their departing. And the forme of bleſſing which they ſhould vſe, is preſcribed
C vnto them by *Moſes*, after this manner from the Lord: *Thus ſhall ye bleſſe the children of Iſrael, and ſay vnto them: The Lord bleſſe thee, and keepe thee, the Lord make his face to ſhine vpon thee, and be mercifull vnto thee: The Lord lift vp his countenance vpon thee, and giue thee peace.* Where we ſee the manner of the Prieſt was to bleſſe the people, not in his owne name, but in the name of God, ſtretching out his hand ouer the heads of the people.

Num.6.23.

This kinde of bleſſing was then ordinarie: and yet ſome way figuratiue; ſignifying vnto them the bleſſings which Chriſt Ieſus the Mediator, God and man, ſhould not only pronounce, but euen giue vnto the Church in the
D newe Teſtamēt: which our Sauiour accordingly performed to his diſciples at his Aſcention. For the Story ſaith; When he was riſen againe, he led them to Bethania (where he aſcended) *and lift vp his hands and bleſſed them.* And Saint *Paul* declareth this bleſſing of Chriſt more at large, ſaying; Epheſ. 4. 8. 11. 12. *Chriſt aſcended on high, and led captiuitie captiue, and gaue gifts vnto men: ſome to be Apoſtles, ſome Prophets, and ſome Euangeliſts, and ſome Paſtors and teachers; for the gathering together of the Saints for the worke of the miniſterie, and for the edification of the bodie of Chriſt.* Where wee ſee, that our Sauiour Chriſt did not onely pronounce a bleſſing vpon his Church, but was alſo the author thereof from God his father. And as the

Prieſts in the olde Teſtament had an ordinarie kinde of bleſſing the people: ſo the miniſters of God in the new Teſtament, they haue the ſame in ſubſtance; for the miniſters may bleſſe their people two wayes: Firſt, by praying vnto God for them: Secondly, by pronouncing a bleſſing vpon them, according to Gods holy word. A forme of this bleſſing wee haue from the Apoſtle S. Paul, who bleſſed the Corinthians after this ſort; *The grace of our Lord Ieſus Chriſt, and the loue of God, and the communion* (or fellowſhip) *of the holy Ghoſt be with you all.*

Secondly, an extraordinarie kind of bleſſing is, whē an extraordinarie Prophet, or ſeruant of God, doth ſet downe and pronounce a bleſſing vnto any, and foretelleth their eſtate from God. Thus did *Noah* bleſſe his two ſonnnes, *Shem* and *Iaphet*, (Gen.9.25.26,27.) and pronounced a curſe vpon wicked Canaan. This hee did, not as an ordinarie father, but as an extraordinary Prophet, not onely praying for a bleſſing vpō his two ſons, but alſo foretelling thē what ſhould be their condition or eſtate afterward. So in this place, whereas *Iſaac bleſſeth Iacob &* *Eſau*, it is no priuate bleſſing, but a publike; & yet indeede, not an ordinarie publike bleſſing, but extraordinarie, by telling vnto *Iaacob* and *Eſau* before hand, what ſhould be their particular eſtates and conditions, and what bleſſings they ſhould haue from God, both in this life, and in the life to come. For wee muſt not here conceiue of *Iſaac*, as an ordinarie father, but as an holy Patriarch and Prophet of the Lord, and an extraordinary man; foreſeeing and foretelling by the ſpirit of prophecie, the particular eſtate of his two ſonnes; and alſo what particular bleſſings they & their poſterity ſhould receiue from God.

The meaning then of theſe words, *Iſaac bleſſed Iacob and Eſau*, is this, that *Iſaac* beeing a Prophet, an extraordinarie man, and a famous Patriarch, did by the ſpirit of prophecie foreſee and ſet downe, and tell before hand, what ſhould be the particular eſtate of his two ſons, *Iacob* and *Eſau*: and as he did foretell it, ſo likewiſe he prayed vnto God that the ſame might come to paſſe; as it did afterward. And thus much for the meaning.

Now, though this were an extraordinarie kinde of bleſſing, which *Iſaac* vſed; yet from hence, we may all of vs learn an ordinary duty; for, looke as *Iſaac* bleſſed his two ſonnes, ſo we by his example muſt learne to abſtaine from all wicked ſpeeches; as curſing and banning, and exerciſe our tongues in *bleſſing*, not making them the inſtruments of ſinne, to curſe, and reuile as many doe: for *vengeance is mine* (*ſaith the Lord*). Hee muſt curſe, that hath abſolute power and authoritie to inflict the ſame, when he wil. But we are not abſolute Lords ouer any man, nor any creature; and therefore wee muſt remember S. *Peters* leſſon, 1.Pet.3.9. *Wee muſt not render euill for euill, nor rebuke for rebuke, But contrariwiſe bleſſe*: & he rendreth a reaſon, *Knowing that we are thereunto called, to bee heires of bleſſing.* Farre bee it from vs therefore, to open our mouths to curſe either men or any of gods creatures: & indeed, vile and abominable is the practiſe of many, who exerciſe their tongues in curſing and banning, not onely men, but alſo other creatures of God. But let ſuch as feare God, both learne and practiſe the contrarie.

The ſecond point to bee conſidered, is the cauſe of this bleſſing; to wit, *Iſaacs* faith; *By faith* Iſaac *bleſſed* Iaacob *and* Eſau.

Here firſt we are to conſider, how *Iſaacs* faith bleſſed *Iaacob* and *Eſau*? ſurely thus: Hee did moſt notably gather together all the promiſes of God made to him, and to his two children, which were ſpecially three. Firſt, *I will bee thy God and the God of thy ſeede*. 2. God had promiſed, that *he and his ſeede ſhould poſſeſſe the land of Canaan*: 3. That his two children ſhould bee two mightie Nations, and that *the elder ſhould ſerue the yonger.*

Now *Iſaac* doth not conſider theſe bleſſings a-part one from another, but hath them all in memorie; and on them all (receiuing them by a liuely faith) he builds his bleſſings; for, by faith in theſe promiſes, hee did certainely fore-ſee what ſhould bee the future eſtate of his two ſonnes, & accordingly doth he pronounce particular bleſſings vpon them both.

But it may bee thought, that *Iſaac* did not bleſſe his ſonnes by *faith*; for if wee reade the Hiſtorie in Geneſis, we ſhall ſee, that he bleſſed them by errour, and was deceiued therein: for, he was purpoſed to haue bleſſed *Eſau*, onely with the ſpeciall bleſſing; when as he gaue the ſame to Iaacob vnwittingly; how then could he doe this by faith? For the anſwering of this, we muſt conſider two things: Firſt, it is true indeede, that *Iſaac* was blinded ouermuch with a fond affection, toward *Eſau*, and loued him otherwiſe then hee ought, and therefore was purpoſed to haue bleſſed *Eſau* with the ſpeciall bleſſing. This was a fault in *Iſaac*: but yet it takes not away *Iſacs* faith, nor maks it to be no faith; But it ſhews that *Iſaacs* faith was weake, and ioyned with ſome infirmitie in forgetting Gods particular promiſes. Secōdly, howſoeuer at the firſt *Iſaac* erred in his purpoſe for the bleſſing of his children, yet afterward he correcꝭs himſelfe for it. For as wee may read in the Hiſtorie, after hee had indeede bleſſed *Iaacob*, ſuppoſing it had beene *Eſau*, when *Eſau* came for his bleſſing with his veniſon, the Text ſaith, That *Iſaac was ſtricken with a merueilous great feare* and ſaid, *I haue bleſſed him, and therefore he ſhall be bleſſed*; correcting his fault in his former purpoſe: yea, and though *Eſau* ſought it with teares, yet he could not mooue *Iſaac* to repent himſelfe of bleſſing *Iaacob*, Heb.12.17. wherefore it is vndoubtedly true, that he gaue theſe bleſſings vnto his children by faith.

Now from this that *Iſaac bleſſed his children by faith*, we learne many inſtructions. The firſt concerneth Parents; that, howſoeuer they cannot as *Iſaac* did, like Prophets and Patriarchs pronounce bleſſings vpon their children, and foretell what ſhall be their particular eſtate afterwards: yet if Parents would as farre as they may, follow the practiſe of *Iſaac*, they ſhould bring great cōfort & cōſolation vnto their own ſoules, both in this life and in the life to come.

Iſaac ſet before his eyes all the promiſes that God had made both concerning him and his ſonnes, and by faith in theſe promiſes is mooued to bleſſe his children; ſo if Parents would haue true comfort in their children, they muſt ſearch thorough the whole booke of God, and ſee what promiſes God hath made vnto the godly and to their ſeed: and withall, they muſt by faith apply vnto their owne ſoules, all thoſe gracious promiſes, endeauouring alſo to make their children to knowe the ſame, and to walke worthie therof: & then as their obedience ſhall increaſe, ſo will their ioy increaſe, not onely in God, but mutually one in another. This wil ſtay their hearts in al aſſaults, yea euē in death it ſelf.

Secondly, whereas *Iſaac* bleſſed his children by faith: here wee may take iuſt occaſion to ſpeake of ſuch wicked perſons as are commonly called bleſſers; who are too much eſteemed of, by many at this day, and their wicked practiſes counted bleſſings, and good meanes of helpe, whenas indeede they are moſt vile and wretched creatures. This may bee thought a hard cenſure, becauſe they are taken for cunning men and women, and for good people, following *Iſaacs* example in bleſſing mens children and cattell: they are thought to doe no harme at all, but much good by helping ſtrange miſchances that befall men in their bodies, children, or goods. Thus would ſome excuſe and defend theſe wizzards and bleſſers, who are the wretched limbs of the deuill: but let vs knowe, that if they will bleſſe aright, it muſt bee by faith. Now what faith haue they? hath God made any promiſe to them, that by their meanes hee will helpe thoſe that come to ſeeke helpe at them for their children and cattell? nay verily, there is no ſuch matter: God neuer made promiſe to any ſuch; nay hee hath flatly forbidden, not only ſuch practiſes as they vſe, but alſo for men to *ſeeke* to any ſuch perſōs: and therefore they cannot bleſſe mens children and cattell by faith. But they ſay they do theſe things by faith: yet it is by faith in the deuill, and in his promiſes. For this is certaine, that as God hath his Lawes and Sacraments for thoſe that enter couenant with him; ſo on the contrary the deuill hath words, ſpells, and charmes, as his Lawes and rites, wherein hee exerciſeth his ſlaues: and by a Satanicall faith in the deuils word and promiſe, doe theſe Wizzards and wiſe-women bleſſe mens goods and children. This is true by the cōmō confeſſion of many of them, to omit all other proofe. And therefore we muſt hold thē for the limbs of the deuill, and his wicked inſtruments to drawe men from God; and ſo in no caſe goe to them for

Levit.19.31.

A helpe: for in ſo doing, wee *forſake the liuing Lord* and his helpe, and ſeeke for helpe at the deuill; then which what can be more odious? But ſay we receiue ſome outward helpe by their meanes; yet marke the iſſue; the Lord hath ſaid, Leuit.20.6. *If any turne after ſuch as worke with ſpirits, and after ſouthſayers to goe a whooring after them, then will I ſet my face againſt that perſon, and will cut him off from among his people.* Therefore vnles we feare not the curſe of God, we muſt bee warned hereby, not to ſeeke for helpe at their hands. For they are graceles people; who haue no feare of God before their eyes: but they ſet themſelues againſt God and his word. And indeede theſe common bleſſers which ſeeme to doe no hurt; but to bleſſe mēs children and cattell, are more dangerous then
B notorious Witches, who can onely hurt mens bodies and goods, when God permits; whereas theſe bleſſers enſnare the ſoule, and drawe whole Townes and Countries to the approbation and partaking of their wickedneſſe.

The third point to be conſidered is, the parties bleſſed, that is, *Iaacob and Eſau*. Here marke firſt the order which the holy Ghoſt vſeth: hee ſetteth *Iacob* in the firſt place, and yet *Eſau* was the elder brother: what is the reaſon of this? *Anſ.* We muſt know, that the Scripture vſeth a three-fold order in the naming of perſons.

1. The order of *Nature*: as when the firſt borne is put firſt. And thus *Dauids* ſonnes are numbred according to their age; firſt *Ammon*, then *Daniel*, the third *Abſalon*, &c.

1.Chron.3. 1,2,3.

C 2. The order of *dignity*, when as thoſe are put in the firſt place, not which are the eldeſt; but which are beſt and moſt in Gods fauour. This order the holy ghoſt vſeth in naming *Noahs* ſonnes, Gen.5.31. ſaying, *Noah* begat *Shem, Ham, and Iaphet*; when as *Iaphet* was the eldeſt, and by order of nature, ſhould haue beene put firſt: yet with *Shem* god continued the couenāt.

3. The order of *Hyſtorie*, when as one that is firſt or chiefe in dignitie, is placed laſt, becauſe his Hiſtory begins in the laſt place. So our Sauiour Chriſt is mentioned laſt in the Genealogie made by S. Matthew, becauſe his Hiſtory began in the laſt place, though in dignity he were the firſt and principall. To apply this to our purpoſe: The order which the holy Ghoſt
D here vſeth, is not the order of *hyſtorie* nor of *nature*, but of *dignitie*; becauſe *Iacob* was chiefe in fauour of God, therefore the holy Ghoſt putteth him in the firſt place.

Here then we ſee in this order of dignitie, that the firſt bleſſing (of life euerlaſting) belongs to *Iacob*: *Eſau* muſt haue his bleſſing, but in the ſecond place.

Here obſerue theſe two things: Firſt, *Iacob* is receiued into Gods couenant, and *Eſau* put by, Iacob getts the principal bleſſing, and *Eſau* looſeth it: but what? are theſe things ſo for Iacobs deſert, or for the default of Eſau? Nay verily: the good pleaſure of God is the chiefe cauſe hereof: for touching the bleſſing;

if we read the Hiſtorie, we ſhall ſee, that *Eſau* at his fathers commaundement, went and hunted, and tooke paines, and got his Father veniſon, and told him nothing but truth. But *Iacob* neuer went to hunt, but gets a Kid dreſſed, and comes to his Father with it, and while he talkes with his Father doth foully gloaſe and lie; ſo that in all reaſon it might ſeeme, that *Eſau* deſerued the better bleſſing: yet God will haue it otherwiſe, and the principall bleſſing belongs to *Iacob*. Wherein we may note, that Gods ſpeciall loue to a man, whereby he receiues him into his couenant, is not grounded on mans behauiour, but on his owne good will and pleaſure.

Secondly, in that *Iacob* here had the principall bleſſing: we learne that the counſell of God doth ouerrule the will of man. For, Father Iſaac had purpoſed to haue bleſſed *Eſau* with the chiefeſt bleſſing: but yet Gods counſell was contrary, and the ſame ouerrules Iſaacs will. For, though *Iſaac* had cauſe to ſuſpect that it was not *Eſau*, both becauſe hee came ſo ſoone, as alſo for that the voice was apparent not to be *Eſaus*, but *Iaacobs* voice: yet Gods counſell ouer-ruled his will: and when he came to handle his ſonnes hands, he could not diſcerne betweene a Kiddes skinne, and the skinne of a man: whats the cauſe hereof? Surely it was Gods will and counſell, that *Iaacob* ſhould haue the chiefeſt bleſſing: and therefore he ouer-rules *Iſaacs* will, and blindes his ſenſes, & makes him to bleſſe *Iacob* with the chiefeſt bleſſing.

The conſideration hereof is profitable vnto vs: for it is a receiued opinion with many at this day, that God did purpoſe to ſaue all men. Now when queſtion is made, Why then are not all men ſaued? They anſwer, becauſe men will not, though God will. But this opinion is erroneous: for, it makes mans will to ouer-rule Gods counſell: as if they ſhould ſay, God willeth it not, becauſe men will it not: or elſe (which is worſe) God willeth it, but it commeth not to paſſe, becauſe men will not doe it. But Gods will and counſell is the higheſt and chiefeſt cauſe of all: and looke whatſoeuer hee willeth that bringeth hee to paſſe: and becauſe all men are not ſaued, therefore we may ſafely thinke, and ſay, that God did neuer decree to ſaue all men.

Now further, more particularly of *Iaacobs* bleſſing: firſt, it may be asked, How could *Iacob* be bleſſed, ſeeing he came diſſemblingly and lying to his father.

Anſw. We muſt knowe, that howſoeuer *Iaacob* ſought the bleſſing by fraude, yet hee might be bleſſed: for hee failed not, neither did amiſſe in ſeeking for the bleſſing, but onely in the manner of ſeeking it: it was his dutie to ſeeke it, though not after that manner which he did: he ſhould rather haue ſtaied that leiſure and time, wherein God had cauſed *Iſaac* to bleſſe him, without his ſinne in ſeeking it.

A Secondly, conſider the manner how *Iacob* receiued his fathers bleſſing: namly, in his elder brother *Eſaus* garment.

Here we may ſee a notable reſemblance of
Gods manner of bleſſing vs: When we looke
for a bleſſing at Gods hand, we muſt not come
in our owne garments, in the rotten ragges of
our owne righteouſneſſe; but we muſt put on
Chriſts garment, the long white robe of his
righteouſneſſe. And ſo comming vnto God, as
Iſaac ſaid of the ſauour of *Eſaus* garments,
which *Iaacob* had put on, (Gen. 27. 27, 28.)
Behold, the ſmell of my ſonne is as the ſmell of a
field: God giue thee therefore of the dewe of hea-
uen, and the fatneſſe of the earth, and plentie of
wheate and wine: So will God ſay vnto vs, that
B the *righteouſneſſe of Chriſt*, which we haue put
on by faith, *is a ſweet ſmelling ſauour in his no-*
ſtrils, Eph. 5. 2. Now ſeeing all the bleſſings
we enioy, come to vs in Chriſt, and our accep-
tance with God, is in his righteouſneſſe; wee
therefore muſt labour to put on Chriſt euery
day by becōming new creatures: we muſt ſeeke
to reſemble him in knowledge, righteouſ-
neſſe, and holineſſe: ſo ſhall our aſſurance
of Gods bleſſings increaſe vpon vs more and
more.

Laſtly, marke that howſoeuer *Iaacob* was
bleſſed otherwiſe then *Iſaac* had purpoſed; yet,
after the bleſſing is pronounced, it muſt needs
ſtand; for, ſo when *Eſau* came, *Iſaac* ſaid vnto
him, *I haue bleſſed Iaacob; therefore hee ſhall bee*
bleſſed: Eph. 27. 33. Euen ſo, the Miniſters of
C Gods word, in the aſſembly of the Church,
who haue power to pronounce Gods bleſſing
vpon the people; howſoeuer they be but weake
men, and may be deceiued, beeing ſubiect to
error, as other men are: yet when they pro-
nounce Gods bleſſing vpon their congregatiō
in the miniſterie of the word; if they doe it in
ſinceritie of heart, and vprightneſſe of conſci-
ence, that bleſſing ſhall ſtand. And ſo on the
contrary, looke whome they curſe, for iuſt
cauſe out of Gods word; their curſe ſhall
ſtand.

Further, as *Iſaac* bleſſed, but knewe not
whom; ſo the Miniſters of God in the diſpen-
ſation of the word, they muſt bleſſe Gods peo-
D ple, though they know not who they are parti-
cularly, that doe receiue it.

Thus much of *Iſaacs* bleſſing *Iaacob*. Now I come to his bleſſing of *Eſau*: for he alſo was bleſſed, as the text ſaith; yet in the ſecond place though he were the elder brother. *Queſt.* How could *Eſau* be bleſſed at all, ſeeing Iſaac had but one bleſſing? *Anſw.* *Eſau* was onely bleſſed with temporall bleſſings, and not with ſpirituall. *Obiect.* But ſome will ſay, *Eſau* was a bad man, and wicked; now it is ſaid, that to the *impure all things are impure*: how then could the beſtowing of temporall things be bleſſings to him? *Anſ.* Temporall things beſtowed on the wicked are bleſſings, and no bleſſings: they are bleſſings in regard of God that giues them; but they are no bleſſings, in regard of men that receiue them and vſe them amiſſe.

Queſt. How came it to paſſe, that *Eſau* being the elder brother, looſeth his birth-right, and bleſſing both; how came it to be *Iaacobs*?

Anſ. The cauſe was his profaneneſſe, as we may ſee and reade in the next chapter, where it is ſaid, (Heb. 12. 16.) that *he ſolde his birth-right for a portion of meate*: euen for a meſſe of redde broth; and beeing ſo profane, as to contemne ſo high an honour, hee muſt be content to haue his bleſſing in the ſecond place. And hence we may obſerue a good inſtruction.

There is many a young man in theſe our dayes baptized, as *Eſau* was circumciſed, and liuing in the Church, as he did in Iſaacs houſe; who, during the prime of his age, is giuen to nothing but to his pleaſure; that is as good to him as *Iaacobs* redde broth was to *Eſau*: take this pleaſure from him, and take away his life: herein is all his ioy, & he delighteth in nothing ſo much, as to ſpend his time in hunting, hawking, dicing, gaming, wantonneſſe, and drinking. Now know for certaine, this is a right *Eſau*; and yet many ſuch haue wee among vs, who thinke of themſelues, that they are the iolly fellowes, and they onely carrie the braue mind: but as for *Iaacob*, & ſuch as make conſcience of their waies and words; thoſe alas are ſilly fellowes. Now, what is to be ſaide or thought of theſe? Surely this, if they doe not (and that in time) looke to their eſtates, and to themſelues, it will coſt them their liues; euen the life of their ſoules. *Eſau* loſt his birth-right by his profaneneſſe: and ſo will theſe men doe if they continue in this eſtate; they will blot their names out of the booke of life, and roote themſelues quite out of the kingdome of heauen. Therefore let all yong men whatſoeuer they be, high and lowe, take heed how they liue in ſinne, and goe on in their wickedneſſe; for if they take *Eſaus* courſe, and continue in profaneneſſe, doubtleſſe they will haue *Eſaus* ende. How wonderfully doth Satan bewitch them, that while they goe on in ſinne, they ſhould thinke ſo highly of themſelues, and ſo baſely of thoſe that make conſcience of their waies? Wherefore in the feare of God let ſuch betime redreſſe their waies and courſes; leaſt when Gods curſe is vpon them, they crie too late for mercie. And thus much of the parties bleſſed.

The fourth point to be conſidered, is the nature or matter of this beſſing, in the ende of the verſe;

Concerning things to come.

The meaning of theſe words is this: That olde *Iſaac* their father did pronounce bleſſings vpon his ſonnes, not only for the time preſent, but for the time to come; in bleſſings temporal and ſpirituall, (as we may reade Gen. 27. 28. 39.) where he giueth to them both *the fatneſſe of the Land, and plentie of wheat and wine:* and eſpecially, to *Iaacob*, that hee ſhould be *Lord ouer his brethren*. But ſome will ſay, it may ſeeme to prooue otherwiſe; for while *Iaacob* liued, hee was alwaies humble and ſubiect to *Eſau*: and when he came to his owne country from among the *Aramites*, as he met with *Eſau*; he ſent preſents to him: and when he ſawe him, hee *went before, and bowed himſelfe to the ground 7. times, vntill hee came neere to his brother*. *Anſw.* That prophecie of *Iaacob* and *Eſau*, that the *elder ſhould ſerue the yonger*, muſt not be reſtrained to the perſons of *Iaacob* and *Eſau*, but referred to their poſteritie, eſpecially in the dayes of *Dauid* and *Salomon*: for then were the Edomites who came of *Eſau*, in ſubiection to the Iſraelites, the poſteritie of olde *Iſrael*. Whereupon, *Dauid* ſpeaking as a King, ſaith, Pſal. 60. 8. *Moab ſhall be my waſh-pot, ouer Edom will I caſt my ſhooe*: meaning thereby, that he would bring the poſteritie of *Eſau* into a baſe and low eſtate of ſubiection vnto him; according as we may ſee verified, 2. Sam. 8. 14.

But ſome will ſay, that Iſaac when he bleſſed *Eſau* pronounced that he ſhould haue a *fertile ſoile, and the fatneſſe of the earth ſhould bee his dwelling place* (Gen. 27. 39.) whereas in Malachie the Lord ſaith (Mala. 1. 3.) *hee hated Eſau*. And a token thereof was this; *that he had made his mountaines waſte, and his heritage a wilderneſſe for dragons*: meaning, that he ſhould dwell in a barren Land. How can theſe two agree? *Anſ.* Firſt, we may ſay thus: That the land of Edom was a fertile land; but yet in reſpect of the Land of Canaan, but a barren and waſte land. Secondly, *Iſaac* ſpeakes here of *Idumea*, as it was in his time, not as it was afterward: for it might be fertile in Iſaacs time, and yet after become barren: for God will curſe a Land by turning *fruitefulneſſe into barrenneſſe, for the wickedneſſe of them that dwell therein*, Pſal. 107. 34.

And thus much for the example of Iſaacs faith. Now followe the examples of the faith of *Iaacob*.

Iaacobs faith.

VERSE 21.

By faith Iaacob when hee was dying, bleſſed both the ſons of Ioſeph, and worſhipped on the ende of his ſtaffe.

IN theſe words the holy Ghoſt layes down the notable and worthie example of *Iacobs* faith: which is here commended by two actions; Firſt, his bleſſing of the two ſonnes of *Ioſeph*: Secondly, his *adoring or worſhipping of God*. In the firſt action conſider theſe points.

1. The *bleſſing* it ſelfe: 2. The circumſtances belonging to the ſame; As 1. *the time* when *Iaacob* bleſſed them, that is, *when he was dying*: ſecondly, by what meanes did hee bleſſe them, namely, by *faith*, thirdly, the *parties* bleſſed: *Ephraim and Manaſſes*. Of theſe in order.

Firſt, for the *bleſſing*: Of this kind of bleſſing we entreated in the former verſe, in the example of *Iſaacs* faith; and therefore need not now repeate the ſame. Onely this we muſt remember, that this bleſſing of *Iacob* is not the common or ordinarie bleſſing of a father, but the extraordinarie bleſſing of an holy Patriarch & Prophet of God. The bleſſing it ſelfe ſtands in three things: *Iacob* makes the ſonnes of *Ioſeph* his owne ſons, adopting them and taking them into his family. And this is the meaning of thoſe words in Geneſis, where *Iacob* ſaith as he is bleſſing them, *Let my name bee named vpon them, and the name of my Fathers, Abraham & Iſaac*; Gen. 48. 16 that is, they ſhal be receiued into my family, and be my children, called after my name.

2. He giues them two portions in the Land of Canaan: for *Iacob* was made an inſtrument of God, by way of propheſie to diſtinguiſh and diuide the Land of Canaan among his children.

3. He doth as a Prophet, by the ſpirit of propheſie, foretell the condition and eſtate of *Ephraim* and *Manaſſes* in their poſteritie; to wit, that they ſhould be great Nations, and of them ſhould come two great people; in theſe three things doth *Iacobs bleſſing* conſiſt.

Out of this bleſſing of *Iacob*, we learne two things: Firſt, that God alloweth this libertie to a maſter of a family, to adopt and chuſe for the vpholding of his houſe, a child or children, in the want of iſſue from his owne bodie. For here old *Iacob* for the continuance of his poſteritie; and the enlarging of the Church of God, adopteth his ſonnes ſonnes into his own family, to be his owne ſonnes: And this he doth by *faith*. And therefore a Lord and Maſter in his family may doe the like: but yet with this caueat; hee muſt euer take heede that in this adopting he doe not vniuſtly hinder his owne iſſue or kinred.

Againe, whereas *Iaacob bleſſeth theſe two ſonnes of Ioſeph*, by fore-telling the particular eſtate of their poſteritie, for their portiō in the Land of Canaan; here we learne, that in many things God doth vouchſafe to reueale his will and counſell in a ſpeciall manner vnto them that be his children: As, in this place he reuealeth vnto *Iacob* the particular eſtate of the two *ſonnes of Ioſeph*. In like manner, when God was to deſtroy the Sodomites: *Shall I hide* (ſaith the Lord) *from Abraham that thing which I doe, ſeeing that Abraham ſhall bee indeede a mightie Nation? for I knowe him that hee will commaund his ſonnes and his houſhold after him, that they keepe the way of the Lord*. And the Prophet *Amos* ſaith; (chap. 3. 7.) *Surely the Lord will*
A *doe nothing, but hee reuealeth his ſecrets to his ſeruants the Prophets*. So ſaith our Sauiour Chriſt to his Diſciples, *Yee are my friendes*: and he giueth a reaſon, *becauſe* (ſaith hee) *I haue reuealed vnto you all that I haue heard of my Father*, Ioh. 15. 15. So that thoſe which are (in Chriſt) the friends of God, they ſhall in a particular and ſpeciall manner knowe thoſe things which God will not reueale vnto others. And looke as this is here verified to *Iaacob* in a ſpeciall manner, ſo it is true generally in all Gods ſeruants and children; he reuealeth ſome particular things vnto them, more then he doth vnto others. For, beſides that generall knowledge which they haue in his word, he reueales particularly vnto them the knowledge of their
B owne *election, of their iuſtification, ſanctification, and glorification to come*: though not by way of prophecie, yet by the working of his ſpirit in the miniſterie and meditation of his word. And thus much of the bleſſing. Now follow the Circumſtances.

The firſt Circumſtance to be conſidered, is the time when *Iacob* bleſſed the two ſonnes of *Ioſeph*; noted in theſe words, when *he was dying*: that is, beeing readie to die, not in the act of dying.

In this circumſtance we may learn two eſpeciall duties: one for maſters of familyes; the other for the Miniſters of Gods word; for, here *Iacob* beares the perſon not onely of a Father, but of a Prophet. Firſt, Maſters of familyes are here taught to ſet in order their houſes and familyes whereof they haue charge, before they
C die: for, *Iacob* hauing a great charge, and many children, calls for the ſonnes of *Ioſeph, Ephraim* and *Manaſſes*, before his death, and makes them his owne, to perfect his family.

Queſt. How (will ſome aske) muſt a man ſet his houſe in order when he dies. *Anſwer*. By doing two things after *Iacobs* example: for, firſt, he diſpoſeth of his temporall things, and diſtributeth his temporall inheritance in the Land of Canaan. Secondly, hee giues them charge of ſome duties concerning himſelfe and ſome others, eſpecially concerning religion and Gods worſhip, and then he dies: and it is ſaid, *Whē he had made an end of giuing charge vnto his ſonnes, he plucked vp his feete into his bed,*
D *and gaue vp the ghoſt*, Gen. 49. 33. So likewiſe Maſters of familyes, they muſt ſet their houſes in order by the like two duties: 1. By a due diſpoſing of their temporall goods and poſſeſſions: and 2. by giuing exhortation and charge vnto their children and family, concerning the worſhippe of God, and the practiſe of true Religion. This (as wee may alſo reade 1. Kings 2.) was the practiſe of good King *Dauid*: when he was about to die, and as hee ſaith, *to goe the way of all fleſh*, hee calles for *Salomon* his ſonne, and makes him King in his ſtead, and giues him a moſt notable charge concerning Gods worſhip, Verſe 3. reade the place, it is worth the marking. So the Prophet *Iſaiah*,

when he comes to *Hezekiah* from the Lord, he aimes at theſe two: and bids him *ſet his houſe in order, for hee muſt die and not liue*: Iſay. 38. 1. and ſo ought euery Maſter of a familie, after their example, both learne & practiſe theſe two duties.

Secondly, Gods Miniſters muſt hence learn their dutie: for, *Iacob* was a notable Miniſter & Prophet in Gods Church, which was then in his familie. *Iacob hee bleſſeth the ſonnes of Ioſeph*, that hee might receiue them into his familie, and into the couenant; that ſo he might continue and preſerue the Church of God after his death: for, looke as *Iſaac* his father did call him into the couenant, and bleſſed him; ſo dealeth he with the two ſonnes of Ioſeph. And accordingly euery Miniſter of God, in his place ought to haue ſpeciall care to conuay and deriue true religion, and the Goſpel of Chriſt from hand to hand, ſo much as they can while they liue; that ſo after their death it may bee publiſhed and maintained. In the newe Teſtament we haue a worthie commaundement for this purpoſe; S. *Paul* hauing inſtructed and taught *Timothie* in the wayes of godlyneſſe & religion, chargeth him, *that what things he had heard and learned of him, the ſame he ſhould deliuer to faithfull men, which ſhould bee able to teach others alſo*: that ſo Gods Goſpel and religion going on from hand to hand, and from perſon to perſon, might encreaſe from time to time. S. *Peters* practiſe herein, was notable, 2. Pet. 1. 15. *I will endeauour therefore alwais, that yee may bee able to haue remembrance of the things of God after my departure*: hauing profeſſed before, that *while he liued hee would ſtirre them vp by putting them in remembrance*, ver. 13. And in like ſort, all Gods faithfull miniſters muſt doe their whole endeauour before they die, that the Goſpel may bee preached when they are gone.

2. *Circumſtance.* By what meanes did *Iacob* bleſſe the two ſonnes of *Ioſeph*. *Anſ.* By *faith* in the promiſes of God; ſo the text ſaith, *By faith Iacob bleſſed the two ſonnes of Ioſeph.* And if we conſider the matter well; wee ſhall ſee it was a notable faith: for he was now a poore pilgrime in Egypt, and yet by faith giues them portions in the land of Canaan.

Queſt. Why (will ſome ſay) did hee not keepe himſelfe in the Land of Canaan?

Anſw. Iacob indeede dwelt there for a time but yet as a ſoiourner, hauing no more liberties then he bought for himſelfe; no not ſo much as water for his camels, or a place to burie the dead: and beſides, hee was driuen out of this his owne Land by famine, and was faine to flie into Egypt for food and ſuſtenance; and there to liue as a poore pilgrime and ſtranger, forth of his owne Country: And yet for all this extremitie (as though he had bin ſome mightie potentate of the world, or ſome Emperour) he makes his Will, and bequeathes vnto his children the land of Canaan, allotting to euery one his part A and portion; which muſt needes be a worke of a notable faith, wonderfully apprehending and applying the promiſe of God.

In his example we are taught a notable dutie in the matter of our ſaluation; When as any of vs (by reaſon of the rigorous temptation of ſinne and Satan, and by their aſſaults) ſhall ſeeme to our ſelues to be (as it were) thruſt out of our inheritance in the heauenly Canaã, what muſt we doe? We muſt not deſpaire; but euen then ſet before our eyes, and call to remembrance the promiſes of God made vnto vs in Chriſt, concerning life euerlaſting: and thereon we muſt reſt and ſtay our ſelues. Then let temptations aſſault vs, and driue vs whether they B can: ſtill wee muſt hold faſt the promiſe with both hands of faith; and aboue hope, *by faith* appoint and deſigne vnto our ſelues, a part and portion in the kingdome of heauen. And ſo doing, we ſhall be true Iſraelites, & true followers of this faithful Patriarch; who by faith (beyond all likelihood) allots the Land of Canaan to his poſteritie.

3. *Circumſtance.* The *parties* whom he bleſſed; namely, *the two ſonnes of Ioſeph, Manaſſes, and Ephraim.* Hereof wee may reade at large, Gen. 48. 8, 9, &c. where among many things, obſerue this one: *Ioſeph* brings his two ſonnes *Manaſſes* and *Ephraim*, vnto *Iacob* his father, that he might bleſſe them, as he lay on his bed. Now, *Ioſephs* minde was, that *Manaſſes* (the elder) ſhould haue the chiefeſt bleſſing; and therefore he ſet *Manaſſes* at *Iacobs* right hand, C and *Ephraim* (the younger) at his left: But *Iacob* beeing to bleſſe them, layes his hands acroſſe, putting his right hand on *Ephraims* head, and the left on the head of *Manaſſes*: whereby, he gaue the birth-right (which was a principall prerogatiue) vnto *Ephraim*, contrary to *Ioſephs* deſire. Vnto *Manaſſes* hee gaue a bleſſing alſo, but farre inferiour to *Ephraims*. Now here we may not think, that *Iacob* did this vpon any fond affection (as parents oftentimes do, becauſe they loue one child better then another) but he did it after a ſpeciall manner: by the direction and inſtinct of Gods ſpirit, which ſo appointed it: For, when *Iacob* bleſſed them, he knewe not (of his owne knowledge, by the D benefit of his ſenſes,) which was *Ephraim*, and which *Manaſſes*. Againe, looke as *Iacob* gaue the bleſſing at this time, the principall vnto *Ephraim*, and the leſſer to *Manaſſes*; ſo afterward they came to paſſe: For (as we may read) the tribe of *Ephraim* was farre more populous, and more glorious then the tribe of *Manaſſes*. And therefore, in the bookes of the Prophets (Hoſ. 4. 16. and 5. 9. and 6. 4. &c.) wee ſhall finde, that the name of *Ephraim* is giuen to all the ten tribes: and they are called by that name, becauſe it was the moſt noble tribe of all, and the moſt valiant, and (as it were) the ſhelter of all the reſt. Yea further, of this tribe came (1. Chron. 7. 27.) *Iehoſuah*, that noble captaine: & (1. King. 11. 26.) *Ieroboam*, and many other

A mightie Kings of Iſrael.

Where we may learne, that God is the diſpoſer of honours and dignities in this world; he giueth thoſe to whom he will, to ſome more, and to ſome leſſe, as pleaſeth him: yea ſometime he raiſeth vp men of baſe and lowe degree, to great dignitie; as *Dauid* ſaith, Pſal. 113. 7. *Hee raiſeth the needie out of the duſt, & lifteth the poore out of the dongue.* Now whence comes this? Is their learning, their great ſtrength, their beautie, or wonderfull skill, & knowledge, the cauſe of their preferment? or the wealth of their parents, or any thing in them? No ſurely: If we ſpeake of the firſt cauſe, we ſee in this example, that the preferment of B *Ephraim* aboue *Manaſſes*, was for no cauſe in *Ephraim*; for, what was in *Ephraim* that was not in *Manaſſes*, when *Iaacob* bleſſed them? Surely, nothing: for, he was but a child as the other was, and a yonger child alſo; but he was preferred by reaſon of Gods good wil towards him. And ſo it is with all thoſe that are aduanced to preferment in this world. Wherefore, ſeeing honour and dignitie commeth not from themſelues, or any thing in them; therefore they muſt not aſcribe it to their owne wit, learning, ſtrength, or freinds; but wholly to the gift of God, as the firſt cauſe: and ſo muſt labour to vſe it to the honour of him that onely giues it, of his good pleaſure; elſe they ſacrifice to their owne net: Hab. 1. 16.

C *Queſt.* Why doth the holy Ghoſt in this place put *Ioſephs* name downe, who was not bleſſed, & conceale the names of the two children that were bleſſed? *Anſwer.* If wee reade the Hiſtorie in Geneſis, we ſhall ſee the reaſon hereof. For, when *Ioſeph* heard that his Father *Iacob* was ſick; though he was a mighty Prince and a noble Potentate among the Egyptians, and his Father but a poore Pilgrime: yet hee comes to his ſicke Father before his death, and brings his two ſonnes with him, to haue his father to bleſſe them before he died; and therfore the holy Ghoſt here nameth *Ioſeph*, to ſhew vnto vs what reſpect hee had of his Fathers bleſſing: he made more account thereof, and did more eſteeme it, that ſo hee might haue his D ſonnes within the couenant, then of all the Kingdomes in the world: and therefore hee brings them both to his Father to be bleſſed, a little before his death.

Now looke what minde and affection *Ioſeph* beares, the ſame ſhould be in euery one of vs. Whatſoeuer our eſtate be, whether honourable, or baſe and meane; wee muſt with *Ioſeph* eſteeme more of Gods couenant, and to bee members of Gods Church, then of all the honour in the world beſides; and we muſt eſteem our place and preferments that we haue, or our children may haue, to be nothing in compariſon of the bleſſing of God, and his fauour. Yea, we muſt chuſe with *Ioſeph* rather to leaue our honours and dignities for a time, or (if it were) for euer; then to looſe the bleſſing of Gods A grace: and bleſſed ſhall thoſe Fathers bee with *Ioſeph*, who had rather haue their children bleſſed of God, then aduanced in the world. The ſecond action of *Iacobs* faith, is in theſe words; *And worſhipped on the end of his ſtaffe*: and it is a notable worke for the commendation of his faith. But before we come vnto it, there are certaine queſtions which may profitably be conſidered: As firſt, for the tranſlation; how the words ſhould be read. The Papiſts reade them thus: And adored the toppe of his Rod: that is (ſay they) the toppe of Ioſephs Scepter who came to viſit him. From whence they would gather and ground their abominable Idolatrie, in the Adoration of creatures, and namely of holy B things, as Crucifix, Reliques, Images, as alſo of God at & before ſuch holy things. But we muſt know that their tranſlation is falſe and erronious, and cannot be iuſtified, howſoeuer they may bring ſome mens witneſſe and teſtimonie for the ſame. For in reading it thus, *and adored the top of his Rod*; they leaue out a ſubſtantiall word of the text, to wit, this word *vpon*; wherby they corrupt the Text, & depraue the meaning of the holy Ghoſt.

Againe, their obſeruation and collection hence, is moſt abhominable: for, to worſhip an Image or other holy thing, or God himſelfe in or at the ſame, is flatly forbidden in the ſecond Commaundement, *Thou ſhalt not make to thy ſelfe any grauen Image, &c. Thou ſhalt not* C *bow downe to them.*

But our Tranſlation in this place is true and right, according to the words of the Text, and the meaning of the holy Ghoſt, *that he worſhipped vpon the ende of his ſtaffe.*

Yet further, there may be a queſtion mooued about the words, for if we reade the Hiſtorie in Geneſis, it is there ſaid, that *Iaacob worſhipped towards the ende or toppe of his bed*, Gen. 47. 31.

Now, there is great difference betweene theſe two, *To worſhippe on the toppe of his ſtaffe: and on the toppe of his bed.*

How therfore can they ſtand together? *Anſ.* They may ſtand well together, and bee both true: for when *Iacob* was about to giue vp the D Ghoſt, and was readie to die, hee raiſed vp himſelfe vpon his pillowe towards the beds head, and thereon reſted his body. Now becauſe his body was weake and feeble, he ſtaide himſelfe alſo vpon his ſtaffe: and thus comparing the places together, we ſee there is no repugnancie in them. Againe, this we muſt know, that the ſame ſentence of Scripture may be diuerſly read in diuers places of Scripture, without any impeachment to the truth, certaintie, or perfection of Scripture: for, when the holy Ghoſt ſpeaketh the ſame thing often, yet in different tearmes (as in this place) the diuerſity of words doth enlarge or open the ſenſe and meaning, but no way corrupt or depraue the ſame. And thus much for the words.

Now to come to the fact it ſelfe: in *Iacobs* worſhip, three circumſtances are to be conſidered: 1. The occaſion: 2. The time; 3. The manner of it.

The occaſion of *Iacobs* worſhip here ſpoken of (as we may reade, Gen. 47.) was this: when the time drew neere that *Iacob* muſt die, he called for his ſonne *Ioſeph*, and charged him deeply, That hee *ſhould not burie him in Egypt when he was dead, but that he ſhould carrie him thence, and burie him in the buriall of his fathers*; *Ioſeph* conſents vnto his Fathers requeſt; and yet *Iacob* for certaintie makes him to *ſweare* that he ſhall doe ſo, and *Ioſeph* ſware vnto him. Now vpon this iſſue that *Iacob* had with *Ioſeph*, the Text ſaith, *That Iſrael worſhipped towards the beds head*; that is, he praiſed God, and gaue thanks vnto him for this benefit that he ſhould be buried with his Fathers, *Abraham* and *Iſaac*. And yet this benefit did not ſo much concerne himſelfe as his children: for, the carying of his bones thither, was to be a token and pledge, and a certaine aſſurance vnto them, that the Land of Canaan ſhould be theirs, and that God would bring them thither againe.

In this circumſtance, obſerue a notable dutie belonging vnto Fathers & Maſters of families: they muſt in their life time haue care of their poſteritie, & vſe all meanes to helpe them, and benefit them in their faith; not onely while they are aliue, but alſo after they are dead, after the example of this holy Patriarch: and when they haue obtained this benefite for them, they muſt be glad in their hearts and reioyce, and thereupon take occaſion to praiſe the Lord, as *Iacob* did in this place.

2. Circumſtance. The *manner how hee worſhipped*: Which is ſet downe in theſe words, *on the ende of his ſtaffe*. This circumſtance is worth the marking: for, good *Iacob*, by reaſon of the weakeneſſe of his bodie and olde age, was not able to come forth of his bed, and kneele downe or proſtrate himſelfe; but raiſeth himſelfe vp vpon his pillowe towards his beds head: and by reaſon of feebleneſſe beeing not yet able to ſit vpright, he doth leane and beare himſelfe vpon his ſtaffe.

Here we learne, that wee muſt not onely worſhip God with our ſoules and hearts, but with our bodies alſo: for God hath created both, and therfore will be worſhipped in both, 1. Cor. 6. 20. Olde *Iacob* might haue excuſed himſelfe, that by reaſon of the weakeneſſe of his bodie, hee was not able to adore God with any bodily reuerence: but yet we ſee hee leanes vpon his ſtaffe; and ſo, making ſupply to his bodily weakeneſſe, adoreth God with his bodie.

Queſt. In what kind of geſture then muſt we worſhip God with our bodies?

Anſwer. The word of God doth not preſcribe any; by way of limitation. For ſometimes our Sauiour Chriſt prayed *kneeling*, Luk. 22. 41. ſometimes *groueling*; Matth. 26. 39. ſometimes *ſtanding*; Ioh. 11. 41. as alſo did the Apoſtles.

A And the Scripture approoueth the Publican, who ſtoode a-farre off and prayed, Luke 18. 13. *Elias* alſo, 1. King. 18. 42. is ſaid to pray *with his head betweene his legges*; ſo that we haue no certaine forme preſcribed vs: onely this, we muſt vſe that geſture which may beſt ſet forth and declare our humble heart, and holy affection vnto God.

Here then is confuted an opinion of thoſe, which thinke that a man may worſhip God with his heart, and yet worſhip images with his bodie; that hee may be preſent at Idolatrous worſhip, yet keep his heart vnto God. But *Iacobs* behauiour, in this place, doth both confute and condemne them: for, hee thought his bodie as due to God, as his ſoule; and therefore
B worſhipped God with both.

3. *Circumſtance*: *The time* when hee worſhipped God thus; namely, *when he was dying*, euen then he worſhipped God. In this circumſtance we may note diuers things.

Firſt, here behold the bad practiſe of the world; for, many men when they are dying, now-adayes, are ſo farre from following *Iacobs* example in worſhipping and praiſing God; that then they are faine to cal for men to teach them how they ſhould worſhip God: hauing ſpent the former part of their life careleſly, in regard of their ſoules; following worldly profits and pleaſures, neuer thinking of their dutie to God till they die. But what a fearefull courſe is this,
C that men ſhould thus brutiſhly goe on from day to day, not knowing how to worſhip God? Well, all ſuch as loue their owne ſoules, and would be like to godly *Iacob*; or (as our Sauiour Chriſt ſaid to *Nathaniel*) would be true *Iſraelites*, Ioh. 1. 47. the naturall ſonnes of old *Iſrael* indeed; they muſt haue care ſo to liue in this world, that they may worſhip God when they die; and therefore they muſt not deferre, but learne betime the knowledge and feare of God; that when death comes, they may be able to ſhewe forth, and practiſe the ſame. It is a lamentable thing, to conſider how the deuill bewitcheth mens hearts, ſo as they liue in the world, as though they ſhould neuer goe out of it; neuer caring for religion till the day of
D death come vpon thẽ: and then it is too late to learne. But this is to followe *Eſau* and not Iacob; who is therefore condemned by the holy Ghoſt.

2. Againe, in this that Iaacob worſhipped God at his death, we learne this; *That as men liue, ſo they die, for the moſt part*: Iaacob was brought vp in Gods worſhip, and therein liued all his life long; and looke as he liued ſo he died: for, when hee died, *hee worſhipped God, reſting his bodie on the ende of his ſtaffe*. This ſame truth is verefied now, and ſhall bee for euer; let a man worſhip God through the courſe of his life, and when he dieth hee ſhall be able to worſhip and praiſe God. On the other ſide (take notice of it) he that liues in couetouſnes, in profaneneſſe, in fornication, and wantonneſſe,

neſſe, for the moſt part ſo dies: Come to a couetous man at his death, and talke with him, and you ſhall finde nothing in him ordinarily, but rauing, and talking about his bargaines, his billes, and indentures, and other worldly things. And ſo we may ſay of other lewd liuers: looke what minde they had while they were liuing, and that ſhall you finde moſt in their mouthes while they are dying: which ſhewes plainely that as men liue, ſo they die.

But ſome will ſay, that oftentimes the godly man raues and ſpeakes lewdly, and (it may be) profanely, before his death: *Anſw.* It is true indeede: the beſt man is not freed from any kind of bodily ſickneſſe, but is ſubiect to them, as well as the wicked: as, to burning feuers, & ſuch like: by the violence and rage of which diſeaſes, they are often driuen to raue, to ſpeak fondly, and ſometimes lewdly; yea (it may be) profanely. But what is that to the purpoſe? for though a godly man (for the time of his fit) cannot expreſſe the grace of his heart, but rather corruption of his nature: yet when he hath recouered himſelfe, hee is ſorrie for the ſame, and is then readie and willing to praiſe God with all his heart. So that if we would die well, as Iacob did, praiſing God, then let vs lead our liues as he did, namely, by faith, and the direction of his word and promiſes. Then come death when it will, and how it will, wee may indeede be ſore aſſaulted by ſickeneſſe and temptatiõ; but yet we ſhall neuer be ouercome: for God is faithfull that hath promiſed an iſſue to his children in temptation, 1. Cor. 10. ver. 13.

Laſtly, whereas *Iacob worſhipped God at his death*; Here we learne, that *ſound zeale will neuer decaie*. Many men haue zeale indeede, but it comes onely from the ſtrength and ſoundneſſe of their bodily conſtitution: and look, as ſtrength decaies, ſo doth that kinde of zeale. But ſound zeale will not decaie and weaken with the bodie: but (as *Dauid* ſaith of the righteous. Pſal. 92. 13. 15.) will *flouriſh like a palme tree, and growe like a Cedar in Libanon, it ſhall ſtill bring forth fruite in a mans age*, *and flouriſh*. This wee ſee was true in Iacob; for, though hee were olde, and feeble with ſickneſſe, yet hee ſhewed forth ſound zeale in his heart, at the houre of his death. Euen ſo will it be with vs, that profeſſe religion: if zeale be found in our hearts, it will ſhew it ſelfe: and the older wee are, the more fruites of grace wee ſhall bring forth: and then ſhewe forth more true zeale, then in younger yeares. For, though bodily ſtrength decaie, yet ſounde zeale will neuer decaie: but when ſtrength faileth, then will zeale flouriſh (if it bee ſound) like to the palme tree, which will bud & ſprout, though the roots of it be cut off. Wherfore, if we would ſhew forth zeale in our age, we muſt get ſoundneſſe of it in our youth: for that will put forth it ſelfe in the time of death. And thus much of *Iacobs* example.

Ioſephs faith.

VERSE 22.

By faith, Ioſeph when hee died made mention of the departing of the children of Iſrael, and gaue commandement of his bones.

WEe haue heard in the former verſes the ſeuerall examples of the faith of the three Patriarchs, *Abraham, Iſaac*, and *Iacob*. Now in this verſe the holy Ghoſt ſetteth downe the example of Ioſephs faith. The words in this verſe are plain and eaſie, and neede no expoſition: They are a plaine and briefe ſumme of the ende of the 50. Chapter of Geneſis. Let vs therefore come to the points of doctrine, and inſtructions which are to bee learned and gathered forth of the words.

Firſt, note in generall, the great reſemblance of this example with the former: of Ioſeph a godly ſonne, with Iacob a godly father: for, both of them ſhew forth their faith when they die. For, it is ſaid of both, *By faith when he died*. So that in ground & circumſtance of time, they both agree.

Herein we may obſerue: firſt, that the good exãples of *Superiours* (whether they be Ciuill or Eccleſiaſticall) are of great force to bring other men on, and to make them forward in the duties of religion: their zeale (as *Paul* ſaith to the Corinthians in the caſe of Almes) prouoketh many. Iacob the father, a worthy Prophet and Patriarch, and giuing an holy and bleſſed example vnto Ioſeph and his children, doth ſhew forth at his death moſt notable behauiour: wherein, he worthily expreſſeth the truth of his faith. Now, his example works with Ioſeph, and he in his death behaues himſelfe in the ſame manner that his godly father did before him: and therefore *Superiours* muſt looke to all their ſayings and doings carefully, that they may be worthy examples to their *Inferiours*, to drawe them on in religion, and in the feare of God.

Secondly, hence inferiours alſo muſt learne to follow the godly, holy, & religious examples of their gouernours and ſuperiours (whether they be ciuill or Eccleſiaſticall:) as we may ſee in this place, Ioſeph doth imitate the godly example of his father Iacob. Hereof Saint *Paul* giueth ſtraite charge vnto the Philippians, ſaying: *Brethren bee followers of mee, and looke on* *them which walke ſo, as yee haue vs for an example*, Phil. 3.17. And in the next Chapter, exhorting them to honeſt conuerſation, hee biddes them *doe thoſe things which they had heard, receiued, and ſeene in him*. But are theſe duties practiſed among vs? bee the elder ſort teachers of good things to the yonger? and do the yonger follow their elders in well-doing? nay verily: but ſuch are our times, too many among vs, both thoſe that giue, and thoſe which follow good examples, are as *ſignes and wonders*, as the Prophet ſpeaketh; they are made a reproach, and a by-word among men, and are foully diſgraced by odious tearmes, Iſay 8.18. But this indeede is a practiſe of *Iſmael*, that mocked *Iſaac*, Gen. 21. ver. 9. And we againe, muſt vndoubtedly know, that vnleſſe it be reformed, that hand of God which hath beene ſtretched out againſt vs in many fearefull iudgements, will not be pulled backe, but ſtretched out ſtill, till it bring vs to deſtruction: for, God will not ſuffer his ordinance to be contemned, and his holy ones to be abuſed; he looketh for better fruites at our hands, and therefore we muſt learne of theſe godly Patriarchs, both to giue and to follow good examples.

In the example of *Ioſeph*, more particularly we are to obſerue two points: 1. *Ioſephs* faith: 2. The actions of his faith whereby it is commended.

For the firſt: it is ſaide, that *by faith Ioſeph when hee died, &c. Ioſeph*, for ought wee finde in Scripture, had not ſuch meanes to come by faith, as his Aunceſtors had before him. For the three Patriarches, *Abraham, Iſaac, and Iacob*, had otherwhiles the appearance of God vnto them, otherwhiles his holy Angels brought them meſſages from God, and ſometime they had his will reuealed vnto them by dreames & viſions; all which were notable helpes and meanes both to beginne and to encreaſe *faith* in them: but *Ioſeph* wanted all theſe meanes, or at leaſt many of them. For, reade his whole Hiſtorie, and you ſhall not finde, that either Angell appeared vnto him, or elſe that God by dreames and viſions ſpake vnto him; and no meruaile. For he liued out of the viſible Church where Gods preſence was, in ſuperſtitious and Idolatrous Egypt: and yet for all this, hee is here matched in the matter of faith, with the three worthy Patriarchs.

It is then a good queſtiō; how *Ioſeph* ſhould come by this faith.

Anſw. We muſt know this, that though he had not the like extraordinary meanes with the Patriarches; yet he wanted not all meanes: for, in his younger dayes, hee was trayned vp in his Father *Iacobs* family, and by him was inſtructed in the waies of God, and in the practiſe of religion; and in his latter dayes alſo, he had the benefit of his Fathers company and inſtructions in Egypt. Now *Iacob* was not an ordinarie Father, but a notable Patriarch and an holy Prophet; in whoſe family God had placed his viſible Church in thoſe dayes, wherein Iacob was the Lords Prophet and Miniſter. Now *Ioſeph*, both in his young age, and alſo after his Father came to Egypt, did heare and learne of him the wayes of God; and by that meanes came to that excellent faith, for which hee is ſo commended here, & matched with his Fathers the holy Patriarchs.

Here we learne, that the preaching of Gods word by his Miniſters (though extraordinarie meanes, as reuelations and viſions, be wanting) is ſufficient to bring a man to faith; yea to ſuch a faith as the three Patriarchs had. Indeed in the miniſterie of the word, he which ſpeaketh vnto vs, is but a man as others are; but yet the word which he deliuereth is not his owne, but the mightie word of God: and looke what is truly pronounced by him vnto vs out of Gods word, the ſame is as certainly ſealed vnto vs by his ſpirit, as if God himſelfe from heauen ſhould extraordinarily reueale the ſame. And howſoeuer in former times men had viſions & dreames, and Angels from God himſelfe to reueale his will vnto them: yet this Miniſterie of Gods word in the new Teſtament, is as ſufficient a meanes of the beginning & encreaſing of true faith, as that was then.

This plainly confuteth all thoſe that neglect or contemne the Miniſterie and preaching of the word, and looke for extraordinarie reuelations, and for viſions and dreames, for the begetting and encreaſe of faith and grace in their hearts. But our Sauiour Chriſt doth notably checke all ſuch in the Parable of the rich man, by the words of *Abraham* to *Diues*; ſaying, of *Diues* brethren, that they *had Moſes and the Prophets; if they will not heare them, neither will they beleeue though one ſhould come from the dead againe*, (verſe 31.): inſinuating, that if a man will not beleeue by the preaching of the word, there is nothing in the world will make him to beleeue; neither reuelations, nor viſions, no not the words of them that riſe againe from the dead.

Secondly, the conſideration of the ſufficiencie of Gods ordinance in the holy Miniſtery, to beget and to encreaſe true faith, muſt ſtirre vs vp to all care and diligence, not onely to heare the word of God preached vnto vs, but to profit by it both in knowledge and obedience: and thus much for the firſt point.

The ſecond point to be handled, is the commendation of *Ioſephs* faith by two actions thereof: to wit, 1. His *mention of the departure of the children of Iſrael out of Egypt*: 2. His *commaundement concerning his bones*. Of both which we will ſpeake briefely, becauſe the ſpeciall points herein were handled in the former verſe.

For the firſt: *Ioſeph when he died made mention of the departing of the children of Iſrael*, that is, *out of Egypt into Canaan*.

Here we may obſerue a moſt notable worke of *faith*: it makes a man to keepe in memorie the mercifull promiſes which God hath made vnto him. This is it which cōmēds *Ioſephs* faith for a liuely faith, That being about to die, hee remembreth this mercifull promiſe of God, made to his fore-fathers touching their poſteritie; to wit, that *after they had continued as ſeruants in a ſtrange Land* 400. *yeares, they ſhould then haue a good iſſue and a happie deliuerance, and bee brought into the Land of Canaan.* Gen. 15. 13. This is a notable worke of faith, as may appeare by two notable effects hereof in the life of a Chriſtian: For firſt, by this remembrance of Gods mercifull promiſes, the ſeruant of God in all times, and in all diſtreſſes and extremities doth finde comfort vnto his ſoule. This brings to his memorie the wonderfull goodneſſe and mercie of God, by which he is comforted. When *Dauid* was in a moſt deſperate caſe, ſo as hee cried out by reaſon of affliction and temptation, *Will the Lord abſent himſelfe for euer, and will hee ſhewe no more fauour? Is his mercie cleane gone? doth his mercie faile for euermore?* Pſal. 77. with ſuch like moſt fearefull ſpeaches: How did he then comfort himſelfe in this diſtreſſe? *Anſw.* Surely, by *remembring the workes of the Lord, and his wonders of olde, and by meditating on all his workes* and gratious acts which he had done for him. So likewiſe in another place in great anguiſh of ſpirit, he ſaith to his ſoule, *Why art thou caſt downe my ſoule, and why art thou diſquieted within me?* Pſalm. 43. 5. Yet in the next words hee thus ſtayes himſelfe; *Waite on God, for I will yet giue thankes vnto him: hee is my preſent helpe, and my God.* How came *Dauid* to ſay ſo, in this diſtreſſe? *Anſwer.* By meanes of faith, which doth reuiue and refreſh the death of man, by bringing to his remembrance the mercifull promiſes of God.

Saint *Paul* preſſed with corruption: cryed out: *O wretched man that I am, who ſhall deliuer me from the bodie of this death?* Rom. 7. 24. Yet in the next words he ſaith, *I thanke my God through Ieſus Chriſt our Lord: Then I my ſelfe in my minde ſerue the law of God, &c.* How com the latter words to follow on the former? *Anſ.* In the firſt words indeede, he is caſt down with the view and ſight of his naturall corruption, which drew him headlong into ſinne: but yet the latter words are a remembrance of the mercifull deliuerance from ſinne which God had wrought in him by *Chriſt*: and therefore he breaketh out to this ſaying, *I thanke my God through Ieſus Chriſt, &c.*

Secondly, the remembrance of Gods promiſes ſerueth to be a meanes to keepe a man from ſinne: for mans nature is as readie and prone to ſinne, as fire is to burne when fewell is put to it. But when by faith he calls to mind Gods mercifull promiſes, eſpecially thoſe which are made vnto him in Chriſt: then hee reaſoneth and ſtriueth againſt temptation, and layes the word as a ſhield vnto his ſoule, to keepe out the fierie darts of Satan; yea, hee A applyes the ſame word to his owne ſoule, as a corroſiue vnto corruption: whereupon it is ſaid, that faith purifieth the heart, Act. 15. 9. How? namely, beſide the applying of Chriſts blood, it brings to memorie Gods mercifull promiſes in Chriſt: which ſtay a man from committing ſuch things as would pollute and defile the hart. And therfore is *faith* ſaid to be *our victorie ouer the world:* 1. Ioh. 5. 4. becauſe by applying to our ſoules gods promiſes in Chriſt we doe not onely contemne the world, in regard of Chriſt; but alſo ſtand againſt the aſſaults thereof: ſo that it is a moſt notable and excellent worke of faith.

Laſtly, obſerue the circumſtance of time, when *Ioſeph* made remembrance of their departing. The text ſaith, *When hee was dying:*
B Hereof we haue ſpoken in the former verſe: yet this one thing may here againe be well remembred: *Ioſeph* cals to mind the promiſes of God at his death, which concerne the temporall deliuerance of his people: and we by his example, when we are dying, muſt learne to call to remembrance the gracious promiſes, which God hath made vnto vs in Chriſt, touching our eternall deliuerance from the ſpirituall bondage of the deuill. Oh! great will be the fruit hereof, not onely for inward comfort to our owne ſoules, and ioy to ſuch as loue vs: but alſo we ſhall hereby giue a worthy euidence to the world, that we haue beene ſound in the faith:
C wherein, we ſhall leaue a good preſident to thoſe that follow vs.

The ſecond fact of *Ioſephs* faith is this: *Hee gaue commaundement concerning his bones.* The meaning thereof is this: that *Ioſeph* lying on his death bead, gaue a ſolemne charge to his brethren, to haue ſpeciall care how and where they buried him: that his bones might not be loſt, but ſo preſerued while they ſtayed in Egypt, that at their departure they might be carried into the Land of Canaan, and their buried in the ſepulchre of his Fathers. The cauſes why *Ioſeph* gaue this commaundement were theſe: 1. Hereby to teſtifie vnto his brethren & poſteritie, that howſoeuer he liued a long time in the pompe and glorie of Egypt, yet his heart
D was neuer ſet thereon: but he had greater delight, and more eſteemed to be counted a true member of the Church of God, then to bee a noble Prince in the Land of Egypt. For, if he had loued and liked the pompe of Egypt, he would haue had his ſepulchre among them: but giuing commandement to the contrarie, it ſheweth plainely, that his heart was neuer ſet on that glorie and pompe in which he liued.

By whoſe example wee are taught, that in vſing the world, and the things thereof, wee muſt not ſet our hearts on them; but as the Apoſtle ſaith, 1. Cor. 7. 31. *Vſe them as though we vſed them not:* ſtill haue our affections ſet on heauen, which is our ſpirituall Canaan.

2. Hereby *Ioſeph* would teſtifie vnto his brethren, what he eſteemed his chiefe happineſſe:

namely, that in faith and hope hee was ioyned vnto his fathers, and auncestors, that beleeued in God, and that he was of their religion, and looked for a reſurrectiō & another life, as they did. And this he would haue knowen, not only to his brethren and poſteritie, but to the Egyptians alſo, among whom he liued.

3. *Ioſeph* hereby intended principally, to confirme the faith of his brethren and poſterity in Gods promiſe, for enioying and poſſeſſing the Land of Canaan after his death: and this was a notable way to ſtrengthen their faith. For, when they ſhould ſee or remember his corps, it was vnto them as a liuely ſermon, to ſhew them plainely, that howſoeuer they liued for a while in bondage in Egypt: yet the day ſhould ſhortly come, wherein they ſhould be ſet at libertie, and brought (as free-men) into the land of Canaan. And vndoubtedly, *Ioſeph* would therefore haue his bones kept among them, that they might be a pledge vnto them of their deliuerance.

Yea note further, the ſtory ſaith, (Gen. 50. 15.) that *Ioſeph* did not onely charge his brethren generally; but binds them by an oath to cary his bones: hereby ſhewing, that it was a matter of great waight which hee did inioyne them; euen a ſigne and pledge of the truth of Gods promiſe in their deliuerance. Whence we learne, that it is a matter of great moment, for euery Chriſtian, both carefully and reuerently to vſe the *Sacraments*, which God hath giuen as pledges of his couenant of grace, made with vs in Chriſt. For, ſhall *Ioſeph* cauſe his brethren and poſteritie to ſweare concerning his bones, that ſo they might more reuerently regard that pledge & ſigne of their outward deliuerance? And ſhall not we with all reuerence and good conſcience, both eſteeme and vſe thoſe holy pledges of our eternall deliuerance by Chriſt Ieſus?

The Papiſts, from this place, would iuſtifie their practiſe, in reſeruing and honouring the Reliques of Saints. Now by Reliques, they mean the parts of the bodies of ſaints departed; as the head of *Iohn Baptiſt*, the armes or bones of this or that Saint, the milke of the virgin *Mary*, and alſo the parts of the croſſe whereon Chriſt ſuffered, with ſuch like. *Anſw.* Firſt, let vs know, that their Reliques are nothing elſe but forged deuices of their owne, and no true Reliques of Saints; as by one inſtance may appeare. For, the parts and parcels of wood, kept in Europe, which they ſay are parts of the croſſe whereon Chriſt died, are ſo many, that if they were all gathered together, they would load a ſhip: which ſhewes plainely, that herein they vſe notorious forgerie, for it was no greater then a man may beare. And the like is their behauiour in the reſt. Secondly, the keeping of *Ioſephs* bones, was for a good end and purpoſe; namely, to teſtifie his owne faith, and to confirme theirs, in beleeuing Gods promiſe for their deliuerance out of the bondage of A Egypt: but their Reliques ſerue rather to extinguiſh faith in Chriſt, then to confirme it; for, they nouriſh men in fond deuices, and foule ſuperſtitions, and not in the truth of Gods promiſes. Thirdly, we doe not reade in all the Bible, that *Ioſephs* bones were euer worſhipped; and therefore from this place they haue no ground whereon to build their ſuperſtitious *worſhipping of Reliques.* And thus much of the example of *Ioſephs* faith.

B

Moſes Parents Faith.

Verſe 23.

By faith, Moſes when hee was borne, was hid three moneths of his parents, becauſe they ſaw hee was a proper child: neither feared they the Kings commandement.

IN this verſe the holy Ghoſt proceedeth further, and ſetteth downe vnto vs a notable C and worthy example of the faith of *Moſes Parents.* If we would ſee the hiſtorie at large, we muſt reade the 2. Chapter of Exodus; of which, theſe words are an abridgement, or briefe Epitome. Now, here the faith of *Moſes* parents is commended vnto vs by two notable actions: 1. The hiding of *Moſes* their child when hee was borne; 2. Their courage and boldneſſe in that action; in *not fearing the Kings commandement.* Of their hiding of him, we will firſt intreat generally, and then come to the circumſtance thereof. In generall, Their hiding of the childe was this: They kept him cloſe, and vnknowen to the D Egyptians for three moneths ſpace; becauſe the King had giuen commandement and charge to all his people, that they ſhould *drowne euery man childe borne among the Hebrewes.* Exod. 1. 22. In this action of their faith, we may obſerue ſome ſpeciall points.

Firſt, *Moſes* was to be a worthy Prophet, & Captaine, or guide vnto the people of Iſraell: and therefore howſoeuer other men-children were drowned vpon the cruell commaund of *Pharaoh*, yet the Lord prouides for him ſo ſoone as he is borne, that he ſhall be hid, and ſo preſerued frō the tirannie and rage of *Pharaoh.*

Whence we learne, that God in the middeſt of all perſecution, doth euermore preſerue the ſeede of his Church. There be two eſtates of Gods Church in the world: the firſt is quiet and peaceable, when the Goſpel is publikely profeſſed, taught, and receiued without hoſtile oppoſition, as by Gods great mercie it is in our Church at this day. The ſecond is an hidden eſtate, when as it cannot ſhew it ſelfe viſible, but the open profeſſion of the Goſpel is ſuppreſſed by the rage of the enemie the deuill, and by wicked and cruell men that be his inſtruments. Thus God ſuffered his Church ſometimes to be ſhadowed, and in theſe times many of his deere children to be ſlaine and put to death for the ſinnes of his Church, yet ſo, as that alwaies hee preſerues the ſeede of his Church. When *Iſay* had ſhewed the Iewes the fearefull deſolation of their Land; that the Cities ſhould be waſted without inhabitant, and their houſes without man; yet then hee ſaith, *There ſhall bee a tenth in it, and the holy ſeede ſhall bee the ſubſtance* or *vnderprop thereof*, verſe 13. God doth not deale with his Church, as he doth with the enemies thereof: hee but loppes off the branches in his Church, when as hee ſtockes vp the roote of the enemies, *Iſay*, chapter 27. verſes 7. 8. When he viſited Sodome and Gomorrah, he deſtroyed them vtterly out of the earth: but the Lord doth euer keepe faſt the ſeede of his Church, that when the ſtorme of perſecution is blowne ouer, his Church may ſpring and flouriſh afterward.

6.11.

Here ſome may ſay, Seeing God purpoſed to make Moſes ſuch a worthy mā ouer his people, why did he not by ſome wonderfull, powerful, and mightie manner preſerue him againſt the rage of *Pharaoh*? *Anſw.* God indeede was able to haue ſent a legion of Angels for his preſeruation, or to haue done it after ſome ſtrange viſible manner; but yet he would not: for we muſt knowe and remember, that it is Gods pleaſure to ſhew his power in weake meanes. He can preſerue euery ſeruant of his from all kinde of iniurie: but he will not alwaies doe ſo. When Chriſt himſelfe our Sauiour, was in his infancie perſecuted by *Herod*, God his Father was then able to haue preſerued him in Iudea, and to haue ouerthrowen his perſecutor by many legions of Angels; yet he would not, but onely vſeth the poore helpe of *Ioſeph* & *Marie*, with the ordinarie weake meanes of flight; and all this he did, that he might be glorified in the weakeneſſe of his ſeruants; for, when all means faile, then doth hee magnifie his power and prouidence in preſeruing thoſe that truſt in him. And thus much of this Action in generall.

The circumſtances to be conſidered in the hiding of Moſes, are foure: 1. The time when he was hid: the Text ſaith, *When hee was borne*. Moſes (as we ſaide) muſt be afterward a notable ſeruant, and a worthy inſtrument of God, whereby he would worke the deliuerance of his people, out of the bondage of Egypt: and yet we ſee, he is faine to be hid ſo ſoone as he is borne.

Hence we learne; that thoſe that be the ſeruants of God, & are in ſpecial fauour with him, muſt look for trouble and affliction in this life; from the cradle to the graue; from the day of their birth, to the houre of their death: Moſes is in danger of his life by *Pharaoh*, ſo ſoone as he is borne. And ſo was our Sauiour Chriſt by *Herod*, when hee was but a babe: whereupon his Parents fled with him into Egypt for his ſafety. And anſwerable to their infancie was the reſt of their life; full of danger, full of trouble. And as it was with them, ſo is it with others: 2. Tim. 3. 12. *Hee that will liue godly muſt ſuffer perſecution:* and he that *will be Chriſts Diſciple, muſt take vp his Croſſe euery day and followe him*, Luk. 6. 23.

This is a point which all of vs muſt marke; wee muſt not looke to haue eaſe and ioy in earth: It is inough for vs to enioy that after this life. If Chriſt himſelfe carie his croſſe out of the gate, we then with his diſciples *muſt take vp our croſſe and follow him euery day.*

The 2. circumſtance to be conſidered, is this, How long was Moſes hid? namely, *three months*. *Queſt.* Why was hee hid no longer? *Anſ.* Becauſe they could not; for it is likely, there was ſearch for him, and therefore they *made a basket of reede, and dawbed it with ſlime and pitch, and laide the childe therein, and put it among the bulruſhes by the riuers brinke.*

Exod. 2. 3.

Thus did the Parents aduenture the childes life, for the ſauing of their owne: wherein we may ſee a great want & weaknes in their faith; for they kept their child awhile by faith, but afterward committed him to the dangers of the waters, of wilde beaſts, and fowles of the aire. So that it is plaine their faith was weake, and mingled with feare and with ſome doubting. For in keeping the childe three moneths, they ſhewe forth liuely faith; but when as they expoſe him to danger for their owne ſafety, herein they bewray ſome want of loue, and weakeneſſe of faith: and yet we ſee they are here commended for their faith. Which ſheweth plainely, that if a man haue true and ſound faith, though it be but weak, yet God in mercy will take knowledge of it, and commend it, paſſing by the weakeneſſe of it; yea and vnto that faith will giue the promiſes of life euerlaſting made in Chriſt.

The third circumſtance to be conſidered, is this; Who it was that kept Moſes three moneths. In Exodus it is ſaid that *his mother kept him*; but here it is ſaid, *his parents kept him*: where the holy Ghoſt includes his father alſo. How can both theſe be true? *Anſw.* We muſt know, that the Mother was the chiefe doer, in this worke, and the Father, though he was not a doer, yet he gaue his conſent. Now we muſt remember, that conſent is a kinde of doing, whether it be in good things, or in euill: for, when *Saul* did but *keepe the perſecutors clothes that ſtoned Stephen*, (Act. 7. 58.) whereby hee ſignified his conſent; thereupon hee confeſſeth himſelfe to be *guiltie of his death*, Act. 22. 20.

Exod. 2. 2.

Laſtly, obſerue the Cauſe, or rather the *Occaſion* that mooued the Parents to ſaue their childe. It was a notable *comelineſſe* and *beautie*, which did appeare in the bodie of the childe, when hee was borne. This mooued them to reaſon thus with themſelues: Surely God hath giuen ſuch beautie and comelineſſe vnto this childe, that it is very likely hee will vſe him hereafter, to be ſome notable inſtrument of ſome great worke: we therefore will keepe him aliue. This point muſt be marked of vs: for, beſide their naturall affection, this alſo was a motiue to make the parents ſaue the child.

Hence wee may learne, that thoſe whome God will imploy aboue others in ſome ſpeciall ſeruice for his owne glorie, are vſually endowed with ſome ſpeciall gift aboue others; yea many times with outward grace and comelineſſe in the body. For, this beautie in *Moſes* bodie, mooued his parents to ſeeke to ſaue his life; they perſwade themſelues that God had not imprinted that in him for nought. *Saul* (we know) was made King ouer Iſrael: and it is noted, that the Lord had giuen him a goodly ſtature; 1.Sam.10.23. for hee was *higher then any of the people from the ſhoulders vpward*. So 1.Sam.16.12. *Dauid had a good countenance, and a comely viſage*: for the Lord purpoſed to make him king ouer Iſrael. Now as hee did excell his brethren in beauty & comelineſſe, ſo he was to be far aboue them in this ſpeciall ſeruice of God, in gouerning his people.

Hence we learne, firſt, that comelineſſe and beautie is a gift of God: Secondly, that thoſe which excell others in theſe gifts of nature, muſt looke alſo that anſwerably they excell them in holineſſe, and zeale in the ſeruice of God, and doing good vnto men, as Moſes and *Dauid* did. But alas, wretched is the practiſe of theſe times: for commonly thoſe which haue comelineſſe and beautie aboue others, doe vſe it as a bait and occaſion vnto all ſinne, and naughtineſſe; as to whoredome and laſciuiouſneſſe, that thereby they may more fully ſatisfie their owne wretched and Satanicall luſts: but this muſt carefully be looked vnto, of all ſuch as haue the gifts of nature in more excellent manner then others. For if they vſe them, or rather abuſe them to be meanes of ſinne, and to ſet forth the pride and vanitie of their hearts they haue much to anſwer for vnto God, at the dreadfull day of Iudgement. Hath God giuen thee beautie and comlineſſe? and doeſt thou vſe it as a baite to enſnare others for the ſatisfying of thy luſt? then looke vnto it thou euill ſeruant, for thou doeſt not hide, but conſume thy Maſters talent, imploying it to his diſhonour; therefore it ſhall be taken from thee: and in ſtead thereof, thou ſhalt haue vglineſſe and deformitie, & ſo in ſoule and body be tumbled into hell with vncleane ſpirits. And thus much of the firſt action of their faith, with the circumſtances thereof.

The ſecond action, whereby the faith of A Moſes Parents is commended vnto vs, is this; *They did not feare the Kings commaundement*. Theſe words muſt not bee vnderſtood abſolutely and ſimply, but with limitation. For many places of Scripture are ſpoken ſimply, which muſt be vnderſtood with reſpect; as when it is ſaid, Matth. 11. 18. *Iohn came neither eating nor drinking*, that is not, *eating nothing at all*, but *eating little*: and *Chriſt* ſaith, Matth. 10. 34. *Hee came not to bring peace, but the ſword*: that is (as *Luke* expounds it, Luk. 12. 51) *rather debate*, then *peace*. And ſo in this place, Moſes parents feared not the Kings commandement; that is, they did not feare it ouermuch, or wholly, or onely, or ſo much as others did in this like caſe.

B Here then firſt wee may learne, how farre forth we muſt obey ſuperiours and magiſtrates; we muſt obey them, not ſimply, but in the *Lord*: Epheſ. 6. 1. that is, in all their lawfull command: but when they commaund things euil and vnlawful, then we muſt ſtay our ſelues, leſt obeying them we rebell againſt God. For this, we haue ſufficient warrant in this place, as alſo in the Apoſtles; who beeing commanded (Act. 4. 18. 19.) that in *no wiſe they ſhould ſpeake or teach in the name of Ieſus*: anſwered, *Whether it be right in the ſight of God, to obey you rather then God, iudge yee*. And the *midwiues* of Egypt are commended by the holy Ghoſt, Exod. 1. 17. for ſauing the young children aliue, againſt the Kings commandement. And C the three men of the Iewes, *Shadrach*, *Meſhach* and *Abednego*, are renowned with all poſterity, for diſobeying the commaundement of *Nebuchadneſſar* (Dan. 3. 16. 17.) of worſhipping the golding Image. By which examples, wee may ſee plainely, that our obedience to men muſt be in the Lord onely. Neither is our refuſing to do their vnlawfull commaunds, any diſobedience indeede: becauſe the fifth commandement in this caſe ceaſeth to binde, and giues place to the commandements of the firſt table, which are greater; as we ſhewed before, v. 17

Secondly, ſee here this godly boldneſſe, in not ouermuch fearing the Kings commaundement, D is made a worke of faith: whence wee learne, that true faith in the promiſes of God, doth ſerue to moderate a mans affectiōs. There is no man, but if he be left to himſelfe, he will goe too farre in the ſway of his affections: experience ſheweth that many through anger, & ioy, haue loſt their liues; ſome for feare haue forſaken religion, and ſorrow hath coſt many a man his life: yea any affection if it be not moderated and ſtayed, will bereaue a man of his ſenſes, and make him a beaſt, and no man.

But behold the vſe and power of true faith: It ſerueth to mitigate a mans affection; ſo as if a man be angry, it ſhall be with moderation: and ſo we may ſay of feare, ioy, hatred, or any other affection; faith will aſſwage and ſtay the rage thereof. For vndoubtedly, Moſes parents

rents might haue beene ouerwhelmed with feare of *Pharaohs* tyrannie and crueltie, but that God gaue them faith, which did moderate this feare. There is none of vs, but if wee looke well into our ſelues, we ſhall ſee that we are exceſſiue in many affections, ſometime in feare, ſometime in anger, ſometime in ſorrow, and ſuch like. Now, would we know how to bridle theſe ſtrong paſſions? Then get true faith: it is the meanes whereby a man may moderate and ſtay the rage of his affections, ſo as they ſhall not breake out in extremitie. Is a man angry? why, if he haue faith, he wil bridle his anger. Is he ſorrowfull? yet it is in meaſure: and ſo for the reſt, faith will rule them all, and yet extinguiſheth none. Which, ſhould greatly prouoke vs to labour for true faith, ſeeing it is of ſuch vſe and power in the ſtay of our affections.

v. 24. By faith, Moſes when hee was come to age, refuſed to bee called the Sonne of Pharaohs daughter.

25. And choſe rather to ſuffer aduerſitie with the people of God, then to enioye the pleaſures of ſinne for a ſeaſon.

26. Eſteeming the rebuke of Chriſt greater riches then the treaſures of Egypt: For hee had reſpect vnto the recompence of reward.

Here the holy Ghoſt comes to the commendation of *Moſes* faith, and in theſe three verſes propounds a moſt notable example hereof.

By *Moſes faith*, in this place, we muſt vnderſtand *ſauing faith*; which is nothing elſe, but a gift of God, whereby *Moſes* receiued the promiſe of god touching ſaluation by the Meſſias, and of the promiſed Land, made to *Abraham* and to his ſeede after him, and applied the ſame vnto himſelfe particularly.

Now in the firſt entrance of this example, the holy Ghoſt ſetteth downe a wonderfull thing of *Moſes*; namely, that *Moſes* had faith, and by it did this great worke. This (I ſay) is ſtrange, becauſe hee was brought vp by *Pharaohs* daughter in the Court of *Pharaoh*; where was no knowledge of the true God, & indeed nothing but idolatry, wantonneſſe, and profaneneſſe. And yet here it is teſtified of him, by the ſpirit of God which cannot lie, that he had faith, which is a wonderfull thing. And the like is recorded of others in the word of God: As in *Ahabs* Court (who was a King that had *ſold himſelfe to worke wickedneſſe*) yet the ſpirit of God teſtifieth, that euen there was good *Obadiah a man that feared God greatly*. 1.King.8.3. And *Herod* was a moſt deadly enemie to Chriſt; and yet *Ioanna* the wife of *Chuza Herods* freind, miniſtred of her goods vnto Chriſt. And *Paul* ſaith, *The Saints which are of Ceſars houſhold ſalute you*. Where, by *Ceſars* houſe, is meant the Court of *Nero*, who was a moſt bloodie man, and a wicked perſecuter; and yet in his houſe were the profeſſours of Chriſts Goſpel. By theſe examples we learne, that Chriſt hath his children and ſeruants in the middle among his enemies: for, theſe three Courts, of *Pharaoh*, *Herod*, and *Nero*, may be called a kinde of hell; and yet there were ſome of Gods ſeruants in them all. Which ſheweth vs clearely the truth of Gods word, which ſaith of Chriſt, that hee *raigneth in the middle among his enemies*. Pſal.110.2. Howſoeuer they rage, and ſeeke to blot out his name, and roote out his kingdome, yet mauger their throats, he will rule in the middle of their kingdomes, and there haue thoſe which truely ſerue him and feare his name. Reuel. 2. 13. God had his Church in *Pergamus* where Satans throne was.

Againe, this fact of *Moſes* ſerues to checke many a man in this age, that is brought vp in the Church of God, and vnder godly Parents and gouernours, and yet is a hater and mocker of the religion of Chriſt. Surely *Moſes* in the day of iudgement ſhall ſtand vp againſt all ſuch, and condemne them. For he had faith, though he were brought vp in a moſt profane place: and they are voide of faith, nay, enemies vnto it: though they liue in the boſome of the Church.

But let vs come to the ſtrange fact which *Moſes* did, for which his faith is ſo commended. The Text ſaith of him firſt of all, That *when he was come to age, hee refuſed to bee called the ſonne of Pharaohs daughter*. How *Moſes* became her ſonne, we may reade at large, Exod. 2. where it is ſaid, that ſhee hauing found *Moſes* in the basket, preſerued him aliue, and brought him vp as her owne childe, purpoſing to make him her owne ſonne and heire. But this honour of hers hee would not accept: this hee refuſed by faith, and this is that notable and famous act, for which his faith is here commended vnto vs.

But ſome will ſay, This fact of *Moſes* may ſeeme rather worthy of blame then praiſe, as beeing a practiſe of great rudeneſſe, and ingratitude: for ſhee preſerued his life from death, & brought him vp as her own child, and vouchſafed him this ſpeciall fauour to make him her heire; and therefore *Moſes* ſhould not thus haue contemned her fauour. *Anſwer.* Indeede it had beene *Moſes* part to haue ſhewed himſelfe thankfull, in accepting this fauour at her hands, and alſo inioying the ſame, if hee might haue done it with the feare of God, and keeping a good conſcience. But, that he could not doe: for if hee had dwelled ſtill with her, and beene her ſonne and heire, he ſhould haue beene vndutifull vnto God. Now this is a rule to bee remembred and practiſed alwaies; that in duties of like nature, the Commaundements of the ſecond table doe binde vs no further then our obedience thereto may ſtand with obedience vnto the Commaundements of the firſt table: and when theſe two cannot ſtand together, then we are freed from obedience vnto the ſecond table; as, from performing honour and thankefulneſſe vnto men, when we cannot therewithall performe obedience and ſeruice vnto God. And this was *Moſes* caſe: becauſe he could not both ſerue God, and continue his thankefulneſſe to *Pharaohs* daughter (for in ſtaying with her, hee ſhould haue made ſhipwracke of true religion) therefore he forſaketh her fauor and honour; and for this cauſe is here commended vnto vs. The like did our Sauiour Chriſt, for when *the people would haue made him King, hee refuſed it, and fled from among them*, Ioh. 6. 15. becauſe it would not ſtand with that calling, for which hee was ſanctified and ſent into the world: therefore *Moſes* fact was commendable, & doth greatly ſet forth vnto vs his holy faith.

In this fact of *Moſes* thus generally conſidered, obſerue a notable fruite of true faith: It makes a man eſteem more of the ſtate of adoption to be the childe of God, then to bee the childe or heire of any earthly Prince. This is plaine in *Moſes* in this place. And the like we may ſee in *Dauid*: for though he were a King, yet he ſet all his royaltie & maieſtie at naught, in regard of Gods bleſſing of adoption; and therefore ſaith, *The Lord* (not the Kingdome of Iſrael) *is my portion.* Pſal. 16. And againe, when hee was kept from the Lords tabernacle, and the company of Gods Saints, through perſecution; he ſaith, *The Sparrowes and Swallowes were more happie then hee*, Pſal. 84. becauſe they had neſts where they might keepe their young and ſit, and ſing; but he could not come neere the Lords Altar. And yet more fully to expreſſe the earneſtneſſe of his affection this way; he ſaith, he had rather be a man of a baſe office, euen a *doore-keeper in the houſe of God*, then a man of renowne *in the tents of wickedneſſe*. But howſoeuer, theſe men were of one minde herein; yet come to our age, and ſeeke in Towne, Countrey, and people, and we ſhal ſee this fruit of faith is rare to bee found: for generally (though I will not ſay all) the moſt of thoſe that are borne of good parentage, as the ſonnes of Knights or Squires, and eſpecially of Nobles, are ſo bewitched with the pride of their earthly Parentage, that they haue ſcarce a thought after adoption in Chriſt. Gods heauenly graces will take no place in their hearts, but they vtterly contemne all other eſtates of life in regard of their owne. And this is the common ſinne of the whole world: for at earthly preferments men will ſtand amazed; but ſeldome ſhall you finde a man that is rauiſhed with ioy in this, that hee is the childe of God, as *Moſes* was. But this practiſe muſt be a preſident for vs to follow: wee muſt learne to haue more ioy in beeing the ſonnes of God, then to be heires of any worldly Kingdomes; and to take more delight in the grace of adoption through Ieſus Chriſt, then in the ſonſhip of any earthly Prince.

It is a great prerogatiue to be heire to a King or Emperour: but yet to be the child of God, goes farre beyond it: euen aboue compariſon. For, the ſonne of the greateſt Potentate may be the childe of wrath: but the child of God by grace, hath Chriſt Ieſus to bee his eldeſt *brother*, with whom he is *fellow heire* in heauen; hee hath the holy Ghoſt alſo for his *comforter*, and the kingdome of heauen for his euerlaſting *inheritance*. And therefore we muſt learne of *Moſes*, from the bottome of our hearts, to prefer this one thing, To be the childe of God, before all earthly things, either pleaſures, riches, or any other prerogatiues whatſoeuer.

Now more particularly in this fact of *Moſes* note two circumſtances: 1. The *manner* how: 2. The *time* when, he refuſed to be called the ſonne of *Pharaohs* daughter.

For the firſt; his refuſall was not in word, but in deede: for, if we reade the whole Hiſtory of *Moſes*, we ſhall not finde, that either hee ſpake to *Pharaoh*, or to his daughter, or to any other to this effect, that he would not be her heire, nor called her ſonne; but we finde that he did it indeede: for, when he came to age, he left the Court oftentimes, and went to viſite his brethren, to comfort them, to defende them, and to take part with them. And hence wee muſt learne not ſo much to giue our ſelues to know, and to talke of matters of religion, as to doe and practiſe the ſame both before God and men. This did *Moſes*. It is the common fault of our age, that we can be content to heare the doctrine of religion taught vnto vs; yea, many will learne it, and often ſpeake thereof: but fewe there bee that make conſcience to doe the things they heare and ſpeake of. But let vs learne of *Moſes* to put thoſe things in practiſe which we learne and profeſſe, and in ſilence doe them: for, the fewer words the better, vnleſſe our deedes be anſwerable. If any of vs were to walke vpon the top of ſome high mountaine, wee would leaue off talking, and looke vnto our ſteps for feare of falling. Behold, when wee enter the profeſſion of Chriſtianitie; we are ſet vpon an high mountaine: for the way of life is *on high*; and Chriſtianitie is the *high calling of God*. We therefore muſt be *wiſe as Salomon* ſaith, Prou. 15. 24. and looke well to our conuerſation, hauing a ſtrait watch ouer all our wayes through the whole courſe of our liues euen to the end of our dayes; & not ſtand ſo much on ſpeaking and talking, as on doing; *for the doer of his work ſhall be bleſſed in his deede*, Iam. 1. 25. This is the thing we muſt look vnto, as the onely ornament of our profeſſion, declaring that we haue the power of godlines; but if deeds be wanting, our religion is vaine, we are like the *Figtree* which Chriſt curſed, *hauing leaues and no fruit*.

The 2. circumſtance to be conſidered, is, the time when he refuſed this honour: namely, *when he came to bee a man of yeares and diſcretion*. A man in common reaſon would iudge thus of *Moſes* fact: *Moſes* hath rare fortune offered him, he might haue beene ſonne and heire to a Princeſſe: ſurely this is a raſh fact of his, and voide of conſideration, to refuſe it; vndoubtedly he farre ouerſhot himſelfe herein, either through raſhneſſe or ignorance. But to preuent ſuch carnall ſurmiſes, the ſpirit of God ſettes downe this circumſtance of time; ſaying, that he did not refuſe it in his youth: but when hee *was come to age, that is, to perfect yeares of diſcretion*, and by reaſon thereof muſt needes haue conſideration and iudgement to knowe what he did; then did he refuſe this honor, to be *Pharaohs* daughters ſonne and heire. In the ſeuenth of the Acts, we ſhall ſee that he was *fourtie yeare old* when he did this. And therefore this is true which is here ſaid, that *when he was come to age* and ſtaidneſſe: then he refuſed this honour: for, fourtie yeares is a time, not onely of ripeneſſe for ſtrength: but of ſtaiedneſſe in iudgement and diſcretion.

Out of this circumſtance wee learne two points. 1. That it is a common fault of young yeares, to bee ſubiect to inconſideration and raſhneſſe: for, *Moſes* did not refuſe the honour of *Pharaohs* daughter, when he was young, leſt it ſhould ſeeme to be a point of raſhneſſe: but *when he was come to age* (as the text ſaith): inſinuating, that if he had done it when hee was young, it might haue been eſteemed but a raſh part, and done in ſome haſtie paſſion of youth. Euery age of man hath his faults: and this is the fault of youth, to be headie and raſh in their affaires, for want of conſideration & experience. And therefore all young perſons muſt haue care of theſe ſinnes of youth, and watch the more againſt them, becauſe they are ſo incident to their yeares. Now the way to auoide them, is to followe Chriſts example, Luk. 2. 52. to labour to *growe, as in yeares, ſo in wiſedome and grace*: and to obey the counſell of *Paul* to *Timothy*, 2. Tim. 2. 22. to *flie the luſts of youth, following after iuſtice, faith, charitie, and peace, with all that call vpon the name of the Lord with a pure heart*.

Secondly, this circumſtance of time, noting *Moſes* deliberate ſtaiedneſſe in this fact, doth plainely aduertiſe vs, what is or ſhould bee, the vertue of old age, and the ornament of yeares: namely, *ſtaiedneſſe* and *diſcretion*: whereby I meane, not onely that naturall temper of affection, which old age bringeth with it: but ſuch religious diſcretion, whereby men of yeares doe all things in faith, ſo as their works may be acceptable and pleaſing vnto God. For, when a man is growne in yeares, and hath had experience and obſeruation in the Church of God, he muſt not onely haue a generall knowledge and wiſedome, but a particular wiſedome, whereby he may do in faith, whatſoeuer he takes in hād, and therein pleaſe God. But alas, this may bee ſpoken of old men in theſe daies, that in regard of this wiſedome they are very babes: a thing greatly diſgracefull to their condition. For, *Paul* biddes the Corinthians, 1. Cor. 14. 20. that *they ſhould not be children in vnderſtanding, but of ripe age*: yea, and he forbiddes the Epheſians, Eph. 4. 14. to bee *children ſtill, wauering and carried about with euery winde of doctrine*. Whereby wee may ſee, that aged perſons doe quite degenerate from that they ought to bee, when they are babes in knowledge, voide of ſpirituall wiſedome. Indeede, we muſt graunt that our aged perſons are worldly wiſe, and he muſt haue a cunning head, and (as we ſay) riſe early, that herein goes beyond them: But bring them to the book of God, and to giue a reaſon of their actions, that they are done in faith; herein, they are meere babes, and ignorant, neither can they tell what it is to do a thing in faith, ſo as it may be acceptable to God. Herein, many that are young in yeares, doe quite out-ſtrip them. What would we thinke or ſay of a child, that beeing ſet to a good ſchoole, ſhould ſtill be in the loweſt forme, though he had long continued at it? Surely we would iudge him either exceeding negligent, or deſtitute of ordinarie capacitie.

Behold the Church of God is the ſchoole of Chriſt: and if a man haue liued long therein (as twentie, or fourty yeares) and yet be no wiſer in religion, then a young child; is it not a ſhame vnto him? and ſhall wee not condemne him of great negligence? Wherefore, let all aged perſons here learne their dutie; which is, to growe to ripeneſſe in ſpirituall wiſedome, that ſo their *age may be to them a crowne of glorie, being found in the way of righteouſneſſe*, Prou. 16. 31.

VERSE 25.

And chooſe rather to ſuffer aduerſitie with the people of God, then to enioy the pleaſures of ſinne for a ſeaſon.

THe meaning of theſe words is this: *Moſes* caſt with himſelfe, that if he ſhould yeeld to become heire to *Pharaohs* daughter, he muſt liue with her, and pleaſe her in all things, and ſo altogether leaue Gods Church, and people and Gods holy religion; which thing to do, he abhorred in his heart: and withall, he must leaue and loſe the eternall bleſſedneſſe of Gods children, for the honours and ſinnefull pleaſures of the Court, which were but momentanie. Theſe things conſidered, he choſeth rather to bee in affliction and miſerie with the people of God, then vpon theſe conditions to liue in Pharaohs Court, and to become his daughters ſonne and heire.

And becauſe this may ſeem a ſtrange choiſe, the holy Ghoſt doth afterward render a reaſon hereof, which is this; Becauſe *Moſes* liked rather to inioy the prerogatiues of Gods Church (though it were in miſerie) then to inioy any honour in a wicked Court, ſuch as indeed *Pharaohs* was.

In this verſe therefore, wee are to note a ſecond fruit of *Moſes* faith, to wit, that he preferred the fellowſhip and communion of Gods Saints, before all other ſocieties in the world. The ſame alſo was *Dauids* practiſe, Pſal. 16.3. *All my delight* (ſaith he) *is in the Saints that dwell on the earth.*

This fruit of *Moſes* faith, doth diſcouer vnto vs a grieuous fault which raigneth in this age; to wit, the neglect and contempt of the communion and ſociety of Saints. There is a ſocietie and fellowſhip that is loued and magnified among vs: but what manner of ſocietie is that? ſurely of ſuch as giue themſelues to drinking, ieſting, ſcoffing, riot, mirth, gaming. This is the common and general good fellowſhippe: through which, God is greatly diſhonoured. For moſt men ſet their delight therein, and are neuer merrie but in ſuch company, wherein indeede they delight themſelues in their ſenſualitie. True it is, men pleade that this good fellowſhip is a vertue: But then, was *Moſes* farre ouer-ſeene: for in *Pharaohs* Court hee might haue had all kinde of ſuch good fellowſhip and companie; yet he likes it not, but rather chooſeth affliction and miſerie with the people of God, then to enioy ſuch fellowſhippe in *Pharaohs* Court. And as for the goodneſſe of it, it is neither ſo eſteemed, nor called by any, but by them that call good euill, and euill good. Wee ſee, *Moſes* a man of wiſedome and learning, Acts 7.22. no child, but a man of xl. yeares old, hates and abhorres this good fellowſhip, as the worſt eſtate in the world: rather chooſing the ſocietie of a miſerable and perſecuted Church, then the beſt of that fellowſhip which a Kings Court could yeeld. Let vs therefore learn more wiſedome out of his practiſe. Some ſay, this good fellowſhip is harmeleſſe; and ſuch men who thus merrily paſſe their times, do no ſuch hurt as many others doe. But I anſwer, men are borne to doe good. Againe, to miſſpend time, wealth, & wit, are not theſe euil and hurtfull, both in themſelues, and in the example? And which is worſt of all, it is no fellowſhip with God, nor any part of the communion of Saints, but rather a fellowſhip with Satan: therefore, let all that will, like true Chriſtians, haue true comfort in that article of their Creed, *the communion of Saints*, eſteeme the fellowſhippe of good and holy men aboue all other. For, by this cōmunion with Gods Saints, a man reaps great profit, when as the other brings to a man the ruine both of his bodie and ſoule. By the ſocietie of the godly, we are firſt made partaker of their gifts and holy graces; and ſecondly, of their prayers, and the bleſſings of God vpon them: which things, if there were no other, might mooue vs to embrace this bleſſed ſociety before all other. And yet further by being of this ſociety, a man avoids many of Gods iudgements; If there had beene tenne righteous men in *Sodome* they had all beene ſpared from deſtruction. Gen.18.32. Wherein we may ſee that they that cleaue to ſuch as feare the Lord in deede, neuer receiue harme, but rather much good; for, *for the elects* ſake it is, that the world yet ſtandeth; and if they were gathered, heauen and earth ſhould goe together; but for the calling of the Elect, the hand of God is yet ſtaied. Why then ſhould not *Moſes* example be our rule, Aboue all worldly pleaſure to reioyce in the ſocietie of Gods Saints?

Thus much in generall. Now, in the particular words, are many notable points of doctrine, which we will touch in their order. *And choſe rather, &c.*] Marke here a rare & ſtrange choiſe as euer we ſhall reade of. There are two things propounded to *Moſes*. The firſt is, honour and preferment in *Pharaohs* Court; to be ſonne & heire to *Pharaohs* daughter: wherwith he might haue enioyed all earthly pleaſures and delights. The ſecond is, the miſerable afflicted condition of Gods Church and people.

And of theſe two, *Moſes* muſt needs chooſe the one: well what chooſeth he? Surely he refuſeth the prerogatiues & dignity, that he might haue had in *Pharaohs* Court, and makes choiſe of the miſerie and affliction of Gods people in aduerſitie: that ſo he may enioy the priuiledges of Gods Church. A wonderfull choiſe, for which his faith is here commended, and he renowned to all poſteritie. The ſame choiſe hath God ſet, before all men in all ages. In former times God ſet before *Eſau* two things: A *meſſe of reddiſh broth*, and his birth-right: but profane *Eſau* chooſeth the worſer; he forgoes his birthright, ſo he may haue the broth. But far worſe did the Gadarens: there was ſet before them Chriſt Ieſus the Lord of life, and their hoggs and cattell: Now they preferre their hogs before Chriſt: A moſt miſerable and ſenſeleſſe choice. And is it not as ill with vs? There is ſet before vs on the one ſide heauen, and on the other ſide hell; but men for the moſt part chooſe *hell* and forſake heauen: Ciuill worldly men whoſe delight is all in riches, they prefer earth before heauen, the ſeruice of ſinne, which is the greateſt ſlauerie, before the ſeruice of God, which is perfect freedome, and glorious liberty of the Saints in light: and thus doe all men without Gods ſpeciall grace. Whereupon *Paul* prayes in his Epiſtles for the Churches, that God would giue vnto them the *ſpirit of wiſedome, that they may bee able to iudge betweene things that differ*. And this wiſedome we muſt labour for, that when theſe different things are ſet before vs, we may make a wiſe choice: otherwiſe, we ſhew our ſelues to be like bruit beaſts without vnderſtanding, & do quite ouerturne our own ſaluatiō. In the Miniſterie of the word we haue *life and death, good and euill*, ſet before vs, as Moſes ſaid to the people, Deut. 30.15.19. Let vs therefore endeauour our ſelues to chuſe life by embracing and obeying the word of God: and ſo ſhall we followe both his precept and practiſe.

To ſuffer aduerſitie with the people of God.

Here wee may obſerue what is the ordinarie ſtate and condition of Gods Church & people in this world: namely, to be in affliction and vnder the croſſe. Hence *Paul* ſaith, *That wee muſt come to heauen through manifold afflictions*, Acts. 14.22. The Lord knoweth what is beſt for his ſeruants and children: and therefore hee hath ſet downe this for a ground, that all that *will liue godly in Christ Ieſus, muſt ſuffer perſecution*, 2. Tim. 3.12.

Thus the Lord dealeth with his children for ſpeciall cauſes: for firſt, all croſſes, as loſſe of goods, friends, libertie, or good name, they are means to ſtirre vp and awake Gods people out of the ſlumbring fit of ſinne; for the godly are many times ouertaken this way. The wiſe virgins ſleepe, as well as the fooliſh. Now afflictions rouze them out of the ſleepe of ſecuritie. See this in Ioſephs brethren, who went on a long time without any remorſe for ſelling their brother: But when they were ſtaied in Egypt, then they are rouzed vp, and can ſay, Gen. 42. 21. *This trouble is come vpon vs for ſelling our brother*.

Secondly, afflictions ſerue to humble Gods children, Leuit. 26.41. So the Church of God ſpeaketh, *I will beare the wrath of the Lord, becauſe I haue ſinned againſt him*, Micha. 7.9.

Thirdly, they ſerue to weane the people of God, and to driue them from the loue of this world: for, if men might alwaies liue in eaſe, they would make their heauen vpon earth; which may not be. And herein God dealeth with his children like a Nurſe; when ſhee will wean her child, ſhe layes ſome bitter thing vpon the pappes head, to make the child to loath the pappe; ſo the Lord, to drawe our hearts from the world, and to cauſe vs to loue and ſeeke after heauen & heauenly things, he makes vs to taſte of the bitterneſſe of affliction in this world. Fourthly, afflictions ſerue to make Gods children to goe out of themſelues to ſeeke ſincerely vnto God, and to relie onely vpon him: which in proſperitie they wil not do. This, *Paul* confeſſeth of himſelfe and others; *We* (ſaith he) *receiued the ſentence of death in our ſelues, becauſe wee ſhould not truſt in our ſelues, but in God*; 2. Cor. 1.9. So good King *Iehoſaphat*, when he was compaſſed of his enemies, *He cryed to the Lord, and ſaid; Lord we knowe not what to doe; but our eyes are towards thee*: 2. Chron. 20. 12. Yea, the rebellious Iewes are hereby driuen to ſeeke the Lord, whom in proſperitie they forſooke; as we may ſee at large, Pſal. 107.6.12. 13.19.

Laſtly, afflictions ſerue to make manifeſt the graces of God in his children. The *Lord* (ſaith Iob) *knoweth my way and trieth mee*, Iob. 23.10. Deut. 8. 2. *Remember all the way* (ſaith Moſes to the Iſraelites) *which the Lord thy God ledde thee this fourty yeares, for to prooue thee and to knowe what was in thine heart*. Hence *Iames* calleth *temptations, the triall of faith*, Iam. 1.2.3. And *Paul* makes *patience, the fruite of tribulation*, Rom. 5.3. For looke as the ſhowers in the ſpring time cauſe the buds to appeare: ſo doe afflictions make manifeſt Gods graces in his children. Patience, hope, and other vertues, lie cloſe in the heart in the day of peace: but when tribulation coms, then they breake forth and ſhew themſelues.

Hence we learne that it is not alwaies a token of Gods wrath, To ſuffer affliction. If any man or people be laden with croſſes, it is no argument, that therfore they are not the children of God: for, as *Peter* ſaith, *Iudgements begin at Gods houſe*, 1. Pet. 4. 17. and any croſſe vpon a people, family, or particular parſons, if it bring forth the fruite of grace in them, is a true ſigne, they belong to God. Yea, when men wander from God by an euill way, theſe afflictions are meanes to call them home to God, Pſal. 119. 67. *Before I was afflicted, I went aſtray*. And they that forſake their ſinne & returne to God in the time of affliction, are certainely Gods people: for, the wicked man fretteth and murmureth againſt God when a croſſe commeth, and he cannot abide it. But the godly man is humbled thereby, and it makes him more obedient in all duties vnto God.

This we ſhould conſider: for by an outward profeſſion, we beare the world in hand, that we are Gods children, and therefore we come to heare Gods word, and to learne how to behaue our ſelues as beſeemeth his children. But if we would be knowne to be Gods children indeede, then when any of Gods iudgements doe befall vs, we muſt make this vſe of them; namely, labour thereby to be humbled for our ſinnes, and to forſake our ſinnes, and to make conſcience of all bad wayes for euer afterward; and then we ſhew our ſelues to be Gods children indeede: but if vnder the croſſe, or after the croſſe, we be as diſſolute as euer we were, and ſtill follow our olde ſinnes, then we cannot be iudged to be Gods people and children, but rather a wicked & ſtubborne generation, which the more they are corrected, the worſe they are; like a ſtithy, the more it is beaten, the harder it is. Let vs therefore by the vſe of Gods iudgements, ſhew our ſelues to be Gods children: ſo ſhall we ſay, with *Dauid* with much ioy and comfort, *It is good for vs that we haue beene in trouble*, Pſal. 119. 71.

Thus we ſee Moſes choiſe: now come we to the thing hee refuſed; *To enioy the pleaſures of ſinne for a ſeaſon.* By *pleaſures of ſinne*, we muſt vnderſtand the *riches and dignitie that* Moſes *might haue had in Pharaohs Court and Kingdome*. Which are called *the pleaſures of ſinne*, not becauſe they were ſo in themſelues; for, ſo they were the good gifts of God: but becauſe Moſes could not enioy them in *Pharaohs* court, without liuing in ſinne; for, he muſt haue refuſed the ſocietie of Gods Church and people, and ſo haue beene a ſtranger from the couenant which God made with *Abraham*, *Iſaac*, and *Iaacob*, and with his ſeede after them, if hee would haue beene ſonne to *Pharaohs* daughter.

Here then the holy Ghoſt ſetteth down two notable reaſons, which induced Moſes to refuſe theſe honours and dignities: Firſt, becauſe *they were the pleaſures of ſinne*; And ſecondly, becauſe he ſhould enioy them but *for a ſeaſon*.

Eccleſ. all ouer.

Tit. 1. 15.

The firſt reaſon affordeth vnto vs many notable points worthie our conſideration. 1. Here we learne, that riches, honour and dignity ſeuered from true religion, are nothing but the pleaſures and profits of ſinne. This was Moſes iudgement, as the holy Ghoſt here teſtifieth: and it is the plaine truth of God, as *Salomon* after lamentable experience diſputeth, and prooueth at large: concluding of riches, honor, pleaſures, and all earthly things ſeparated from the feare of God, they are nothing elſe but *meere vanity and vexation of ſpirit*. And *Paul* ſaith, *To the impure all things are impure*; his meate, drinke, and apparell, which in themſelues are otherwiſe the good gifts of God.

Math 19

The conſideration hereof is of great vſe: for, firſt it lets vs ſee what is the ſtate of theſe men which lay aſide religion and good conſcience, and betake themſelues wholly to the world, to get riches and preferment: moſt men are of this diſpoſition, and ſuch indeed are onely counted wiſe. For, let there be ſpeech tending to a mans commendation, vſually this is the firſt matter of his praiſe, that hee is a ſubſtantiall wealthy man; and one that lookes well to himſelfe: as though riches, or honour were a mans chiefe happineſſe. But, howſoeuer the world iudgeth of theſe men; yet hereby we may ſee and know that their caſe is miſerable. For, without religion and the feare of God, their riches and honours are but the pleaſures and profits of ſinne, & therfore the more they heape vp riches after this ſort, not regarding Chriſt, nor his Goſpel; the more they heape vp to themſelues the treaſures of ſinne, and conſequently the greater condemnation: for worldly treaſures ſeuered from religiō, are but the Mammon of iniquity, which cauſeth damnation. Hence Chriſt ſaid vnto his Diſciples (vpon occaſion of the young rich man) that it was *as eaſie for a great Camell to goe through the eye of a needle, as for a rich man to enter into the kingdome of heauen*; that is, ſuch a rich man as ſets his heart to get riches and honour, not regarding the religion of Chriſt. Whence alſo in another place he pronounceth this fearefull ſentence againſt them: *Woe be to you that are rich, for you haue receiued your conſolation*: Luk. 6. 24. They therefore that lay aſide religion, and giue themſelues wholly to ſeeke gaine and honour, are before God moſt wretched & miſerable: and the longer they continue in this courſe, the more miſerable they are; for the more ſinne they heape vp, and ſo the deeper ſhall be their condemnation. Wherefore if any of vs haue beene thus minded heretofore, let vs now leaue this courſe, as moſt dangerous to our ſoules: for what will it profit a man to gaine the whole world, if he looſe his ſoule?

Dan. 5. 5.

2. Hence we muſt all learne, eſpecially they that haue any meaſure of wealth more or leſſe, to ioyne with the vſe of our riches the feare of God, and the practiſe of true religion: for, ſeuer theſe aſunder, and riches are nothing elſe but ſinnefull pleaſures. It is a good conſcience which rectifieth the owner in the right vſe of his honour and treaſures: but without that, he pollutes the bleſſings of god which he enioyes, and they beeing polluted ſhall tourne to his greater woe. A man would haue thought that King *Belſhazzer* had beene an happie man, when he kept his royall feaſt, and dranke wine in golden bowls before a thouſād Princes that were vnder him, and before his Concubines; but the ende of all that his iollity may ſhewe vs the nature of ſuch proſperitie. For ſo ſoone as he ſaw the *fingers of a mans hand, writing vpon the wall*, hee became quite confounded in himſelfe: *his countenance was changed, and his thoughts troubled him; ſo that the ioynts of his loines were looſed, and his knees ſmote one againſt the other*. What comfort had he now from all his riches and pleaſures? So *Diues*, while he liued, might ſeeme for his wealth and riches to be happie: yet all this did him little good; for, *he had but his pleaſure for his life time*, Luk. 16. 25. and after this life, his ſoule went downe to hell. A wordly man would iudge the rich man in the Goſpel, a moſt happie man, that ſaid to his ſoule, by reaſon of his great aboundance of outward wealth, Luk. 12. 19. *Soule, ſoule, thou haſt much goods laide vp for many yeares, liue at eaſe, eate, drinke, and take thy fill*: yet becauſe herewith he wanted religion, a good conſcience, and the feare of God, this ſentence was denounced againſt him; *Oh foole this night will they fetch away thy ſoule: then, whoſe ſhall theſe things be?* Wherefore, vnleſſe we will wilfully caſt away our owne ſoules, let vs ſanctifie our intereſt in ell earthly bleſſings, by a ſincere endeauour in al things, to ſhew forth the feare of God, with the keeping of faith & a good con-

ſcience:& let vs begin with this, as Chriſt ſaith, *Firſt ſeeke Gods Kingdome and his righteouſneſſe*, Mat. 6. 33. Let vs hereby ſeeke to haue our hearts acceptable vnto God; and then all things ſhall be cleane vnto vs.

Thirdly, are riches and honour, being ſeuered from true religion, but thē pleaſures of ſinne? then vndoubtedly all recreations, all ſports, and paſtimes, ſeuered from religion and a good conſciēce, are much more the pleaſures of ſinne. This *Salomon* knew well: for, ſpeaking of ſuch mirth, he calls laughter *madneſſe; and to ioy (hee ſaith) what is it that thou doeſt?* Eccl, 2.2. Oh then how manifold be the ſinnes of al ſorts of men? for who almoſt doth not neglect religious duties for matters of ſport and pleaſure? Wherefore if we deſire ioy indeed in any worldly things, let vs firſt lay the foundation in our owne hearts, by getting and keeping true faith and a good conſcience.

Secondly, whereas *Moſes* refuſeth dignitie and honour onely for this, Becauſe they would be vnto him *the pleaſures of ſinne*; here we are taught in what manner and order we ought to enioy worldly riches and honour. *Moſes* practiſe here, muſt be our direction; we muſt enioy them and vſe them with thankfulneſſe to God, ſo farre forth as they will further vs in the courſe of religion and true godlines. But if the caſe ſtand thus, That we cannot enioy them both together, then we muſt follow *Moſes* example; chooſe religion and a good conſcience, and let honour and preferment goe. This is *Moſes* practiſe: and we may reſolue our ſelues, that if he might haue inioyed them together, he would haue refuſed neither; but becauſe he could not haue them both, therefore he preferreth the religion of Chriſt with a good conſcience, before the honour and wealth of Egypt.

Thirdly, note this, *Moſes* doth not onely refuſe the riches and pleaſures of Egypt, when they would become vnto him the pleaſures of ſinne; but rather then he will enioy them, he is content to ſuffer great miſerie and aduerſitie with Gods people. Where, behold a ſingular vertue in *Moſes*: He iudgeth it to be the greateſt miſerie, *to liue in ſinne*; and therefore he chooſeth rather to ſuffer any aduerſitie and reproach in this world, then liue and lie in ſinne: becauſe thereby, he ſhould diſpleaſe God, his moſt louing father in Chriſt. A moſt notable vertue in this ſeruant of God: & the like minde beare all thoſe, that haue the ſame graces of ſauing faith, and true repentance that Moſes had. S. *Paul* eſteemed the Temptations vnto ſinne, which Satan ſuggeſted into his minde, to be as *beatings and buffetting*, and as *pricks and thornes in his fleſh*, 2. Cor. 12. 7. And *Dauid* ſaith, Pſal. 119. 136. *His eyes guſh out riuers of waters, becauſe men breake Gods commandements.* Was *Dauid* thus grieued for other mens ſinnes? Oh! then what a griefe did he ſuffer, when he himſelfe brake Gods commandements, and thereby diſpleaſed God?

Now, look how theſe ſeruants of God were affected, ſo muſt euery one of vs, that profeſſe the faith and religion of Chriſt, labour to be affected towards ſinne; we muſt iudge it the greateſt miſerie and torment in the world, to doe any thing that ſhal diſpleaſe God. But alas come to our dayes, and the caſe is farre otherwiſe; for, to moſt men, it is meate and drinke vnto them to commit ſinne; ſo farre are they from counting it a miſerie. Yea if a man be ordinarily addicted to ſome ſpeciall ſinne, you then may as ſoone take away his life, as bereaue him of his ſinne; he will aduenture the loſſe of heauen for euer, for the pleaſure of ſinne for a time. But all ſuch, are farre vnlike theſe holy ſeruants of God; for they counted it the greateſt croſſe and miſerie that could be, to doe any thing that diſpleaſed God, and did checke and break the peace of a good conſcience. And if we look to enioy the like peace and comfort with them; we muſt ſtriue againſt our owne corrupt diſpoſition, and labour to find ſinne to be our greateſt ſorrow. Worldly miſeries may affect vs: but, in reſpect of ſorrow for ſinne, all worldly griefe ſhould be light vnto vs. Indeed, we are otherwiſe minded naturally: but herein, we muſt ſhewe the power and truth of grace, that to diſpleaſe God by any ſinne, is our greateſt griefe.

The ſecond reaſon, that moued Moſes to refuſe the honours and pleaſures of *Pharaohs* Court, was, becauſe hee ſhould haue enioyed them but *for a time*: for the time of his naturall life, was the longeſt that poſſibly he could haue enioyed thē. And the ſame reaſon muſt moue euery one of vs, to vſe this world, and al things herein (euen all temporall benefits) as though we vſed them not: beeing alwaies willing and readie to leaue thē whenſoeuer God ſhall call. This ſame reaſon doth Paul render when hee perſwades the Corinthians to the ſame duty, 1. Cor. 7. 31. *Vſe this world (ſaith he) as though you vſed it not; for the faſhion of this world goeth away.* As if he ſhould ſay, All things in the world laſt but for a time; and if a man would neuer ſo faine, he could but enioy them to the ende of his life: & therefore, vſe them as though you vſed them not. But pitty it is to ſee, how farre men are from the practiſe of this dutie; for, they ſet their whole heart vpon the world: and to get riches is their delight, & their god. This ought not ſo to be, God hath not laid downe theſe precepts and examples in vaine: vndoubtedly, if they draw vs not to the like practiſe, they ſhall riſe vp in iudgement againſt vs, at the laſt day. And thus much of *Moſes* choyſe, and refuſall.

Verse 26.

Eſteeming the rebuke of Chriſt greater riches, then the treaſures of Egypt; for hee had reſpect to the recompence of reward.

MOſes (as we haue heard) *refuſed* the honour and wealth of Egypt, and *choſe* to liue in affliction with Gods people. Now, becauſe this might ſeeme to bee a ſtrange choice, & a naturall man would ſoone condemne him of follie for his labour: therefore here the holy Ghoſt laies down a reaſon that mooued Moſes thus to doe: to wit, Moſes choſe rather to ſuffer affliction with Gods people, then to enioy the pleaſures and honours of Egypt: becauſe he was perſwaded, that *reproach for Chriſt his ſake, was greater riches, then all the wealth in Egypt.* So that hee refuſed not abſolutely riches, honour, and other comforts: but choſe the beſt riches and honour, and left the worſer, vpon a ſound iudgement betweene things that differ.

Hereby wee may obſerue in generall, how needfull a thing it is for euery Chriſtian, to haue ſound knowledge and vnderſtanding in the word of God. For, hee that would walke vprightly, and approoued of God, muſt be able to iudge between things that differ: not only between good and euil, but betweene good and good, which is the better: and ſo of euils, which is the worſer. Which no man can do, but he that hath a ſoūd and right iudgement in the word of God: for therein is attained the ſpirit of diſcerning. Many there be that by the courſe of their liues chooſe hell, and refuſe heauen: which, vndoubtedly, comes from their ignorance in the word. But ignorance will excuſe none. He that will come to heauen, muſt be able to diſcerne good from euill: & accordingly, to choſe the good, and to refuſe that which is euill; which, without diuine, and ſupernaturall knowledge, no man can do. And therefore all ignorant perſons, and all ſuch as are blinded through the deceitfulneſſe of ſinne, muſt ſhake off their ſecuritie, and get ſound knowledge in Scripture, with a good conſcience; that when things which doe differ are ſet before them, they may with *Moſes* chooſe the better.

But let vs come to *Moſes* iudgement more particularly. *Hee eſteemed the rebuke of Chriſt, &c.* that is, he was firmely reſolued, that reproach and contempt for Chriſt his ſake, was greater riches vnto him, then the treaſures of a whole kingdome. But ſome will ſay, This is a verie ſtrange iudgement: can it poſſibly bee true and good? *Anſ.* Yes vndoubtedly, it is moſt ſound iudgement, and worthy eternal remembrance of euery one of vs; that to ſuffer *reproach for Chriſt his ſake, is greater riches, thē al worldly wealth.* The truth hereof is proued by many reaſons out of Gods word. 1. God hath made a *promiſe of bleſſednes* to thoſe which ſuffer for Chriſts ſake. *Bleſſed are you (ſaith Chriſt) when men reuile you, and ſpeake all manner of euill ſayings againſt you for my names ſake, &c.* And S. Peter ſaith, *If ye bee rayled vpon for my names ſake, bleſſed are yee.* And leaſt any ſhould doubt how this can be, Chriſt ſhewes wherein this bleſſedneſſe conſiſts, ſaying; *Hee forſaketh houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my names ſake; ſhall receiue an hundred fold more, and ſhall inherit eternall life.* A moſt worthy promiſe, aſſuring vs that no man looſeth by ſuffering for Chriſts ſake; for he ſhall be rewarded an hūdred fold ouer. In ſtead of earthly friends, and worldly comforts, he ſhall haue the loue and fauour of God ſhed abroad in his heart; which will bee an ouer-flowing fountaine of comfort for ſoule and bodie for euer, far more worth then the wealth and treaſures of all the kingdomes in the world. A ſmall ſpringing fountaine (we know) is better to an houſe, thē a hundred Ciſterns full; becauſe of continuall ſupply from the ſpringing fountaine, when the Ciſterns will be ſpent. Behold the loue of God in Chriſt, with other ſpirituall graces, ſhall be in all that ſuffer for the name of Chriſt, as liuing ſtreames flowing vnto life eternall; when as the ciſterns of all worldly pleaſures and treaſures, ſhall be ſpent and dried vp. 2. By ſuffering affliction for Chriſts ſake, wee are made conformable vnto him in his humilitie; that ſo wee may bee made like vnto him after this life in glorie. So *Paul* ſaith, *Our light affliction cauſeth vnto vs, an eternall weight of glorie,* 2. Cor. 4. 17. And againe it is a true ſaying, *If wee bee dead with Chriſt, wee ſhall alſo liue with him: If wee ſuffer we ſhall alſo raigne with him,* 2. Tim. 1. 11. 12. This aſſurance can no worldly riches giue: and therefore we may boldy ſay, that the ſuffering of reproch for Chriſt his ſake, is greater riches then the treaſures of a whole kingdome. 3. To ſuffer for Chriſt his ſake, is a token of Gods ſpeciall loue: & therefore S. *Paul* bids the Philippians, *Not to feare their aduerſaries: which is a token of ſaluation vnto them, and that of God; becauſe it is giuen to you* (ſaith hee) *for Chriſt, that you ſhould not onely beleeue, but ſuffer for his ſake.* Wherefore if ſuffering for Chriſt haue a promiſe of bleſſedneſſe; if it make vs conformable vnto Chriſt, and be a ſigne of Gods ſpeciall loue; then it is to be eſteemed aboue the riches and honours of the whole world.

Matth.5.

1. Pet.4.14.

Moſes

Matth.19.

Philip.1.

Are afflictions for Chriſt to be eſteemed aboue the treaſures of a kingdom? then we muſt all learn to reioyce in the troubles and wrongs which we ſuffer for Chriſts ſake. So did the Apoſtles, Act. 5. 41. *They departed from the Councell, reioycing that they were counted worthy to ſuffer affliction for his name.* And Saint *Paul* brags thereof greatly, ſaying; *I beare in my bodie the markes of the Lord Ieſus,* Gal. 6. 17. And looke, as theſe ſeruants of God reioyced in their ſufferings for Chriſt: ſo likewiſe muſt we labour for the ſame heart and affections in the like caſe; for, who would not reioyce to be made partaker and poſſeſſor of the treaſures of a kingdome? Well, the rebuke of Chriſt is greater riches then the treaſures of a kingdome.

This leſſon is of great vſe: for howſoeuer many among vs come to heare Gods word, yet there be many alſo, that ſcoffe and mock at religion, and at the goſpel of Chriſt, and the profeſſours thereof; whereby the moſt are hindred in profeſſion, and many daunted, and quite driuen backe. But we muſt here learne, not to be diſcouraged by theſe mocks. Indeede we muſt take heede, wee giue them no iuſt occaſion to mocke vs; and then if we be ſcoffed at, we ſhal neuer be hurt by it: nay (though that be farre from their intent) yet in mocking vs, they doe vs great honour. For the word of God that cannot lie, is this, that to ſuffer affliction for Chriſts ſake, is greater honour and riches, then the treaſures of a Kingdome. And if Moſes iudgement be good, which God himſelfe doth here commend, then we are happy & bleſſed, in enduring theſe mocks and ſcoffes for Chriſt.

Secondly, we muſt here learne inſtruction for the time to come: We haue a long time, through the great goodnes of God, enioyed peace and wealth, with the Goſpel of Chriſt; but vndoubtedly, theſe daies of peace will haue an ende, they cannot laſt alwaies, Gods people muſt paſſe through the fierie furnace of affliction. Well, when this is come vpon vs, how ſhall we be able to beare it? Surely, we muſt now learne to be of this opinion that Moſes was of; we muſt iudge it to be the greateſt honour and riches that can be, to ſuffer affliction for Chriſts ſake: and this wil be the ground of all conſtancie, courage, and Chriſtian boldnes in the day of triall. For he that is of this minde, will neuer feare affliction, nor reproach for Chriſts ſake: nay, he will be ſo farre from fearing it, that he will reioyce and triumph therein.

Further, whereas it is ſaid, *Eſteeming the rebuke of Chriſt*; here marke, the rebuke of Gods Church & people is called *the rebuke of Chriſt*. The people of God in Egypt were laden with reproaches and rebukes: and behold, Chriſt accounts it his rebuke, and the holy Ghoſt ſo cals it. Where learne this, *That Chriſt eſteemeth the reproach and affliction of his Church, as his owne affliction.* When *Saul* went to perſecute the brethren at Damaſcus, Act. 9. 2. 4. Chriſt Ieſus cals to him from heauen, ſaying; *Saul, Saul, why perſecuteſt thou mee?* *Saul* went to perſecute the Chriſtians, and yet our Sauiour Chriſt taketh it vnto himſelfe. And after his conuerſion he ſaith 2. Cor. 4. 10. *Euery way we beare about in our bodies, the dying of the Lord Ieſus*: And againe, *Let no man put mee to buſineſſe: for I beare in my bodie the markes of the Lord Ieſus*, Gal. 6. 17. This is a point of ſpeciall vſe.

First, hence we learne, that Chriſt hath a ſpeciall care of his Church and children, in that he iudgeth their afflictions to be his owne afflictions; and therefore he can no more forget, or leaue off to helpe them in diſtreſſe, then denie himſelfe.

Secondly, here is a ſpeciall comfort for Gods children that be in affliction: their afflictions are not their owne alone, but Chriſts alſo; A he is their partner, and fellow ſufferer. This may ſeeme ſtrange, but it is moſt true; Chriſt puts (as it were) his ſhoulders vnder our afflictions, and takes them to himſelfe, as though they were his owne; then which, what can bee more comfortable? For, though thou thy ſelfe cannot beare it, yet truſt vndoubtedly, that Chriſt who beares with thee, will giue thee ſtrength to vndergoe it vnto victorie.

Thirdly, if the afflictions of a Chriſtian be the afflictions of Chriſt; then it is a fearefull ſinne for any man to mocke or reproach his brother, in regard of his profeſſion and religion: for, *mocking is perſecution*, Gal. 4. 29. with Gen. 21. 9. And that reproach which is caſt vpon a Chriſtian, is caſt vpon Chriſt, and Chriſt takes it as done vnto himſelfe: the perſecutor B wounds Chriſt Ieſus through the ſides of a poore Chriſtian; which is a fearefull thing. For in ſo doing he ſets himſelfe againſt the Lord Ieſus, he kickes againſt the prickes; and if he ſo continue, he muſt needes looke for ſome fearefull ende: *for who hath euer beene fierce againſt the Lord, and hath proſpered?* Iob. 9. 4. Wherefore, if any of vs be guiltie of any ſinne in this kind, let vs repent: for vnleſſe we turne, our condemnation will be remedileſſe.

Againe, the afflictions of the Iſraelites, are here ſaid to be their ſufferings for Chriſt; where note, that though Chriſt his comming were then a farre off, yet the Iſraelites then knew of Chriſt: for elſe they could not ſuffer for him.

This confuteth thoſe which hold, that euery C man may be ſaued by his owne religion, whatſoeuer it be, if hee liue ciuilly and vprightly therein. Their reaſon is taken from the Iewes, who (they ſay) had only the knowledge of outward ceremonies, and ſo were ſaued. But that opinion is here diſprooued: for the Iewes knew Chriſt, and profeſſed him, or elſe they would neuer ſuffer for him: and therefore they were ſaued by him, and not by their obedience to outward ceremonies. And thus much of the reaſon, which mooued *Moſes* to make ſuch a choiſe as he did.

Now in the ende of the verſe is added a reaſon, D why *Moſes* was of this ſtrange iudgement, to thinke the *reproach of Chriſt greater riches then the treaſures of Egypt*: namely, *becauſe hee had reſpect to the recompence of reward.* That is, he often ſet his eye to behold, and his heart to conſider, how God had made a promiſe of life euerlaſting after this life, vnto all thoſe that obeied him, and truſted in him after this life: for the enioying whereof, he preferred that eſtate wherein he might liue in the feare of God, though it were a ſtate of reproach, before all other whatſoeuer. Where we ſee, what it is wil bring a man to eſteeme affliction, with the feare of God, better then the treaſures and pleaſures of an earthly kingdome: namely, as we ſet the bodily eye to behold the affliction; ſo wee muſt lift vp the eye of the minde by faith, to behold the recompence of reward; that is, the ſtate of glorie in heauen prepared for Gods children. Thus did the Chriſtian Hebrewes in the Primitiue Church, Heb. 10.37. *They ſuffered with ioy the ſpoyling of their goods:* (a verie hard thing, but yet moſt true, for it is the word of God.) And the reaſon is rendred, *They knewe in themſelues how that they had in heauen a better and more enduring ſubſtance.* And our Sauiour Chriſt *endured the Croſſe, and deſpiſed the ſhame, for the ioy that was ſet before him*, Heb.12.1. that is, in conſideration of that ioy in glorie, whereto hee ſhould be aduanced himſelfe, and bring all his members. This we muſt make vſe of: for if we will liue godly in Chriſt Ieſus, we muſt ſuffer affliction. This fleſh and blood will not yeeld vnto: and therefore, to perſwade vs to ſuffer with ioy, we muſt with *Moſes haue reſpect to the recompence of reward.* We muſt ſay thus to our ſoules, The day will come wherein we ſhall haue euerlaſting life in the Kingdome of heauen, if we now ſerue and feare him: Shall we not then for his ſake bee content to ſuffer a ſhort affliction, ſeeing the greateſt of them are not worthy of the glorie that ſhall be reuealed? Rom.8.18.

Queſt. But why doth the holy Ghoſt call euerlaſting life, a reward? *Anſ.* It is not ſo called becauſe *Moſes* did procure it, and deſerue it at Gods hand by the dignitie of his workes in ſuffring: for ſure no man can merit any thing at Gods hands. The caſe is plaine; For, Chriſt as he is man (conſider his manhood a-part frō his Godhead) could not merit any thing at Gods hands: for he that would merit of God by any worke, muſt doe three things: 1. Hee muſt doe the worke of himſelfe, and by himſelfe: for, if he do it by another, the other meriteth, and muſt haue the reward and praiſe of the worke. Secondly, he muſt doe it of meere good will, and not of dutie: for that which is of dutie, cannot merit becauſe a man is bound to do it. 3. The worke done to merit, muſt be of that price and dignity, that it may be proportionable to life euerlaſting, which is the reward. Now, though Chriſt as he is man, be aboue all men and all Angels in grace and dignitie; yet conſider his manhood apart from his Godhead, and he could not doe a worke with theſe three properties. For firſt, the works done of the manhood were not done of it ſelfe, but from that fulneſſe of the ſpirit wherewith hee was endued. Secondly, Chriſt as man is a creature: and ſo conſidered, his workes are of duty to the Creator, and ſo cannot merit. Thirdly, Chriſts workes as man ſimply conſidered are finite, and ſo could not merit infinite glorie.

Queſt. How then did Chriſt merit at Gods hands? *Anſ.* Partly by meanes of Gods promiſes made in the Law, which was this; *Do this and thou ſhalt liue*: but properly and chiefely, becauſe hee was not a meere man onely, but (withall) true and very God; for, becauſe his obedience both in his life, and death (though A performed in his manhood) was the obedience of him that was God and man, euen from the infinite excellencie of the perſon whoſe it is, it becomes meritorious. In his manhood he obeied the Lawe, and ſuffered for our ſinnes: but the dignitie thereof came from the Godhead; for, he that did theſe workes for vs, was both God and man.

Moſes

Now, if Chriſt conſidered as man onely cannot merit; then much leſſe can any other man merit at Gods hands. And therefore *Moſes*, though he were a worthy man, yet becauſe he was but a man, and a ſinnefull man alſo, hee could not by any work deſerue life euerlaſting at Gods hands.

But life *euerlaſting* is called a reward in the B Scripture, becauſe it is the free gift of God, promiſed by God to his children in Chriſt; for this ende, to allure and drawe them on in obedience. And it muſt not ſeeme ſtrange that wee ſay a *reward* is a *free gift*: for ſo it may be, as we ſhall ſee by comparing two places of Scripture together; to wit, Matth.5.44. with Luk.6.32. For, whereas Matthewe ſaith, *If you loue them that loue you, what reward haue you*: Saint *Luke* repeating the ſame thing, ſaith, *What thanke haue you*, (or as the word ſignifies) *what fauour, or free gift haue you?* Secondly, there may be another cauſe rendred, why life euerlaſting is called a reward; to wit, not in regard of the worke done, but in regard of the worker conſidered in Chriſt: for Chriſts merit makes life euerlaſting to bee a reward. Now, euerie C true beleeuer that endeauours to doe the will of God, is in Chriſt: and ſo Chriſts righteouſneſſe with the merit thereof, is his, ſo far forth as ſerues to make his perſon acceptable to god. Whereupon, he hath a promiſe of reward made vnto him vpon his obedience; yet not for his worke, but for the worke of Chriſts obedience in whom hee is: And ſo muſt theſe words here be vnderſtood.

1. The conſideration of this reward of life eternall giuen, through Chriſt, to thoſe that ſuffer for his ſake, may make vs ioyfull and patient in our afflictions for righteouſneſſe ſake. A naturall man will endure much for a good recompenſe in the ende. Now Chriſt ſaith, *Great is your reward.* Matth.5.12. And therefore let vs D reioyce in ſuffering for Chriſt; *holding faſt our confidence, which hath ſo great recōpence of reward.* Heb.10.35.

Secondly, is life euerlaſting a *recompence*, that is, a giuing of a *reward*? Then here is condemned the deſperate practiſe of many a one, who ſpend their whole life in a greedie purſuit after the profites and pleaſures of the world: as it were running themſelues out of breath in the way to hell, without all regard of their ſoules, till death come; thinking, that if at the laſt gaſpe they can crie God mercie, and commend their ſoules to God, all is well. But all ſuch perſons for the moſt part deceiue their owne ſoules, not conſidering that life euerlaſting is giuen as a reward. Now, wee knowe that no reward is giuen to any man, till the worke be done which he is ſet about; hee muſt come worke in the Vineyard ſome part of the day that would haue his pennie at night: as for thoſe that neither ſtirre hand nor foote to doe the worke, what reward can they looke for? And yet this is the ſtate of carnall liuers, they addict thēſelues wholly to earthly things. But if wee looke for any reward at the day of death, we muſt labour in the workes of godlineſſe all the dayes of our life; for therefore were we redeemed, Luk. 1.74.75.

In the whole booke of God, wee finde but one man that liued wickedly, and repented at his ende: that is, the theife vpon the Croſſe. Which ſhewes that it is a moſt rare thing for a man to haue the reward of life euerlaſting after this life, that labours not in the workes of godlineſſe in this life.

Thirdly, the conſideration of this reward, muſt ſtirre vp all Gods children vnto all diligence in the duties of godlineſſe, and that with cheerefulneſſe, through the whole courſe of their liues. When we ſhall die, we will looke earneſtly for this reward; and therefore while we liue, we muſt diligently doe the works that God commaundeth: and then when death comes, we may aſſure our ſelues, that God will giue vs this reward; not becauſe we did deſerue it by our workes, but becauſe hee hath promiſed it in Chriſt, vpon our endeauour in obedience and true repentance. And thus much for the reaſon of Moſes choice.

VERSE 27.

By faith he forſoooke Egypt, and feared not the fierceneſſe of the King. For, he was couragious, as hee that ſawe him that is inuiſible.

IN this verſe the ſpirit of God proceedeth to another example of Moſes faith: and hereto alſo in the verſe following, hee addeth a third. Now he is thus large in the commendation of his faith, for this ende; to perſwade the *Hebrewes*, to whom this Epiſtle is ſent, that they were not to looke for any Iuſtification by the works of the law: and his reaſon is; becauſe if any man could be iuſtified by the works of the Law, it muſt be Moſes, who gaue the lawe to the people from the Lord, and did excell in obedience to both Tables, and therefore is a renowned Prophet vnto all poſteritie in *ſpeciall fauour with God*, Num. 12.7,8. But Moſes could not bee iuſtified by the workes of the Lawe; for here the holy Ghoſt prooues, that Moſes was iuſtified and ſaued by faith. The thing that commends Moſes and makes him ſtand before god, is not his works but his faith: and therefore the concluſion is; that as Moſes was not iuſtified by his works but by faith; no more muſt they ſtand vpon their workes to be iuſtified thereby, but labour for ſuch faith as Moſes had. Now, this faith of Moſes is a true ſauing faith, founded on theſe two promiſes of God: 1. On this great and maine promiſe made to *Abraham*; *I will be thy God and the God of thy ſeede*: 2. On another particular promiſe riſing from the generall, made vnto him when he was called to fetch the Iſraelites out of bondage; which was this; *I will bee with thee and guide thee.* And in this place Moſes is ſaid to haue faith, not onely becauſe hee *beleeued that God would be his God*, as he was the God of all Abrahams ſeede; but becauſe *hee beleeued particularly that God would bee his God, and defend and be with him in the deliuerance of the Iſraelites out of Egypt.*

Exod. 3.12.

To come particularly to this fact. *By faith Moſes forſooke Egypt*: *Moſes* departed from Egypt twiſe: Firſt, when he had ſlain the Egyptian, and fledde from Pharaoh vnto Midian, & there kept *Iethroes* ſheepe. Secondly, fourty yeares after when he ledde the people of Iſrael out of Egypt into the land of Canaan: and here ſome make it a queſtion, whether of theſe departures is meant in this place. *Anſw.* It is moſt like, that this place is to be vnderſtood of his ſecond departure, rather then of the firſt: And the reaſon is taken out of Exodus, ch. 14. 15. where we finde that the firſt time, *he fledde for feare*: for, ſo ſoone as hee heard that his ſlaughter of the Egyptian was knowen to *Pharaoh*, he fledde in ſuch feare, as that he durſt not returne againe of fourty yeares. Now theſe words are not to be vnderſtood of ſuch a flight: for here it is ſaid, *He departed, not fearing the Kings wrath or fierceneſſe.*

Here ſome will ſay, This is no commendation: for, malefactors and rebels doe flie their Country? *Anſ.* They flie indeed, yet not in faith, but in feare. *Moſes* fled in faith: and hereby his faith is commended, that he *fled not fearing the King*: but malefactors flie for feare of puniſhment. *Moſes* departed with courage & boldneſſe, add therefore fled not as a malefactor: for he feared not the King, as appeareth plainely in the Hiſtorie; for, though *Pharaoh* had ſaid vnto him, Exod. 10.28. *Get thee gone, ſee thou ſee my face no more: for when thou commeſt in my ſight, thou ſhalt die*: yet Moſes went once more, namely, the tenth time, and told him of the tenth plague, and ſaid, That *Pharaohs* ſeruants ſhould come downe vnto him, and *fall downe and pray him to get him out with the people and their cattell.* And when the Iſraelites murmured againſt him at the red ſea, when *Pharaoh* was at their heeles, and they had no way to flie, *Moſes* encourageth the people, ſaying, *Feare not, ſtand ſtill, and behold the ſaluation of the Lord which he will ſhewe you this day: for the Egyptians whome ye haue ſeen this day, ſhall ye neuer ſee againe*, Exod. 14. 13. Whereby, it notably appeares, that Moſes departed in faith without feare of Pharaoh.

Exod. 11.8.

But ſome will ſay; For a man to come into another mans Kingdome, and to carie away his Subiects without the Kings conſent, is a fact of rebellion and ſedition; and therefore worthie no commendation, but rather ſhame and puniſhment: And this did Moſes, hee comes from Midian, and caries away the Iewes which had beene a long time *Pharaohs* ſubiects; and for whoſe ſeruice he might plead poſſeſſion, and a long preſcription: therefore it ſeemes to be no fact of faith. *Anſ.* Indeede if Moſes had done this on his owne head, he might worthily haue beene thus cenſured. But when he came to Egypt, he had a calling immediatly from God to do as he did; & for the confirmation hereof, he had Gods promiſe of aſſiſtance in working ſtrange miracles: and when he carried the people out of Egypt, he did it by commandement from a King that was higher then *Pharaoh:* Neither yet did Moſes carie them away as a priuate man: for hee was a publike perſon, an high Magiſtrate, and no ſtranger, but one of themſelues: yea, he was a King, as may appeare in Gods word: for Deut. 33.5. he is plainly called a King: and Gen. 36.31. it is ſaide, *There were ſo many Kings in Edom, before there raigned any King ouer the children of Iſrael.* Now, the laſt of thoſe Kings raigned at that time when Moſes went with the Iſraelites out of Egypt: ſo that Moſes was their King, & had the authoritie & gouernment of a King ouer them from the Lord: and therefore it was no fact of rebellion in him, but a worke that did greatly commend his faith, beeing grounded vpon Gods commandement and promiſe.

Thus we ſee how we muſt conceiue of Moſes fact. Now we com to ſome particular points to be conſidered therein.

How came it to paſſe, that Moſes now had this courage, to depart from Pharaoh not fearing his commandement: whereas 40. yeares before, beeing called to *ſhew himſelfe vnto the brethren, as one whome they were to reſpect as their deliuerer*, Act. 7.23.25. he fled immediatly out of Egypt vpon the notice of one fact of defence in behalfe of the Iſraelites? why did he not ſhew as much courage when hee ſlew the Egyptian, as at his ſecond departure? *Anſw.* The cauſe of his courage at this latter time was this: God now renued his commiſſion, and confirmed his former calling. For when hee was firſt called, he did his dutie and reuenged their wrongs: but yet beeing in danger, and his calling beeing as yet but a ſecret inſtinct, he was fearefull, and fled. But now when God called him the ſecond time, and confirmed the ſame calling both by promiſe and commandement, and power to worke miracles, then fearefull Moſes becomes couragious and bold.

Here then obſerue, that there is a difference of Gods graces; there is a firſt grace, and a ſecond grace. The firſt, is that which God giues, to any man for any calling: the ſecond is that which God addes to the firſt, for the confirming thereof. And the firſt, is not effectuall without the ſecond; As here we ſee, Moſes firſt calling was not effectuall with him, till the ſecond came. And ſo Gods firſt grace is not effectuall till the ſecond come; by which the former is confirmed, ſtrengthened, and encreaſed. And the ſecond is confirmed by the third: and ſo we muſt goe on from grace to grace, if wee will be bold and couragious in any dutie, either of our generall or particular calling. This muſt be well conſidered; for that any man ſtands in grace, or encreaſeth therein, either reſpecting his particular calling, or his Chriſtian conuerſation, it comes from this, that God addes a ſecond grace vnto the firſt. And therefore whoſoeuer is enabled for any dutie, hath great cauſe to praiſe God: for, whether we continue in grace, or encreaſe therein, it comes from the goodneſſe of God, who addeth grace to grace: which if he ſhould not doe, we ſhould fall away, and not be able to go forward in the feare of God, and the duties of our calling; for the firſt grace would not ſuffice to ſtrengthen vs againſt temptation. And therefore howſoeuer God hath ſtrengthened vs for the time paſt, yet ſtill we muſt pray to God to deliuer vs from euill: which plainely imports, that our ſtanding is from his daily ſupplie of new grace.

2. Point. When went Moſes out of Egypt? The time is directly ſet downe, Exod. 12.41. *Euen the ſelfe ſame day when the promiſe of God was expired: for when the foure hundred and thirtie yeares were expired, they went all the hoaſt of the Lord out of Egypt*, neither before, nor after, but the very ſame day. Indeed Moſes was choſen to be their captaine 40. yeares before, and ſent vnto them by God: and S. *Steuen* ſaith, *Hee thought they would haue vnderſtood ſo much*. But then they would not take him for their guide. Yet now 40. yeares after, when Gods determinate time of 430. yeares was expired, he comes againe vnto them, to cary them out of Egypt; & then they acknowledge him, & follow him out, according to Gods commiſſion.

Hence we learne, firſt, that no creature can alter the rule of Gods prouidence. Fourtie yeares before, Moſes would haue deliuered the people; but hee muſt ſtay till the time of the Lords promiſe was accompliſhed, and then he caries them away. Secondly, this muſt teach vs, not onely to beleeue, that God both can and will keepe his promiſes; but alſo by faith to waite for the time, wherein he will accompliſh the ſame vnto vs. Moſes is faine to waite 40. yeares for the fulfilling of Gods promiſe. Whē *Daniel* vnderſtood how long the Iſraelites muſt be in captiuitie, he would not pray for the ſhortning of that time: but when he knew that the time of their returne drewe neere, then he praied vnto the Lord moſt earneſtly, waiting for the accompliſhment of Gods promiſe in their deliuerance. And *Dauid* thus waited on God for deliuerance in all his troubles. And their examples muſt we follow, for the fru-

Dan.4.

Pſal.40.1.

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tion of all Gods bleſſings.

3. *Point.* In what manner doth *Moſes* depart? The text ſaith, He went out, not *fearing the Kings commandement*: ſo that his departure was with courage. Whence we learne ſundrie inſtructions. Firſt, here is a notable preſident for the framing of our liues, which muſt bee a rule vnto vs. Wee muſt walke diligently in our callings, as *Moſes* did; and though croſſes meete vs, ſo that *Pharaoh* fall out with vs, if Kings become our enemies: yet we muſt not lay aſide the duties of our callings; but after *Moſes* example, goe on therein with courage. Moſes *without fearing the Kings wrath, went and lead all the people away.* And ſo muſt euery one of vs do; although dangers come, we muſt not feare, but ſtand faſt in our profeſſion, and goe on in the duties of our callings. Eccleſ. 10. 4. *If the ſpirit of him that ruleth riſe vp againſt thee, leaue not thy place.*

Secondly, hence we may learne, that Magiſtrates which are to gouerne the people, ought to be men of courage, in performing the duties of their calling. When too heauie a burthen lay on *Moſes*, in iudging all the congregation himſelfe; *Iethro* his father in lawe biddes him prouide *among all the people men of courage, fearing God, to be Rulers*, Exod. 18. 13. 21. Now their courage muſt not be a proud hautineſſe, or an indiſcreet crueltie, but a godly boldnes, which may inable them to the duties of their calling, without feare of man. To this ende, the Lord put off his ſpirit vpon the *ſeuentie*, which were to rule with Moſes, Num. 11. 17. Now the ſpirit of God, is not the ſpirit of feare, but of *power, and of loue, and of a ſound minde*; 2. Tim. 1. 7. Which ſhewes, that in a Magiſtrate muſt be courage to call, and (if neede be) to compel others to the duties of their callings, how great ſoeuer they bee. And it is a matter of great waight and moment in Gods Church: for the Miniſter may teach and ſpeake as much as hee will, or can; yet vnleſſe with the ſword of the ſpirit, there bee ioyned the temporall ſword of the Magiſtrate; to reforme mens liues, and to keepe them from open ſinne againſt the law of God, and to vrge them to the duties which the miniſter teacheth: ſurely, their teaching and preaching will be to ſmall effect.

Laſtly, Moſes went with courage out of Egypt. This departure of his, was a ſigne of our ſpirituall departing out of the Kingdome of darkeneſſe: for, ſo *Paul* applyeth it, 1. Cor. 10. And therefore after Moſes example, wee muſt with courage come euery day more and more out of the kingdome of darknes, marching forward with couragious faith & heauenly boldneſſe towards our bleſſed Canaan, the glory of heauen: wee muſt not leaue this to the laſt breath, and then thinke to haue heauen gates readie open for vs: but we muſt enter into gods Kingdome, in this life. Looke as Moſes by his faith did depart boldly out of Egypt, ſo muſt wee in heart by faith depart out of the Kingdome of ſinne. This we ſhall doe, when we vſe meanes to eſtabliſh the Kingdome of Chriſt Ieſus in our hearts, and doe forſake the workes of ſinne and darkneſſe. For, looke where there is no departing from ſinne, there is no faith: & therefore let vs ſhewe our ſelues to haue true faith, by departing more and more boldly and ioyfully out of the Kingdome of ſinne & Satan; that ſo it may appeare, we loue the light, and hate darkeneſſe. And in this iourney, let vs not feare any contrarie commandement, nor the furious wrath of ſpirituall *Pharaoh* the deuill, nor all the gates of hell: for Chriſt Ieſus is our guide.

Becauſe a man might thinke at the firſt, that it was a raſh and deſperate part in Moſes, thus boldly to take away the Iſraelites: not regarding *Pharaohs* commandement; therefore in the latter part of the verſe, the holy Ghoſt ſetteth downe a reaſon, that mooued Moſes to do ſo, in theſe words: *For he endured, or was couragious*, that is he tooke heart to himſelfe. Why ſo? *Becauſe he ſawe God that is inviſible.* That is, hee caſt the eie of faith vpon God, who had promiſed the euidence of his power and preſence, in their deliuerance. So that it was the worke of Moſes faith, laying hold on the promiſe of Gods preſence and protection from the rage of *Pharaoh*, that made him thus confident and bold.

Hence wee learne, that the true valour and manhood that was in Moſes, and is in all Gods children, like vnto him, is a gift of grace. Among many gifts of the ſpirit, powred vpon our Sauiour Chriſt, *the ſpirit of ſtrength, or courage, is one*, Iſay 11. 2. And *Iethroes* counſell to Moſes is notable this way; hee biddes him prouide for gouernours, *men of courage fearing God*, Exod. 18. 21. Inſinuating, that true courage is alwaies ioyned with the feare of God, and is a fruite of grace. But ſome will ſay, that many heathen men who neuer knewe the true God, nor what the gifts of the ſpirit meant, had that courage. *Anſ.* True it is, they had courage indeede: but it was nothing but a carnall boldneſſe (not worthy the name courage; beeing onely a ſhadowe of true fortitude) ariſing from ambition, pride, and other fleſhly humors; whereas Moſes his courage ſprang from the grace of faith, in the mercifull promiſes of God made vnto him concerning his deliueranec and ſafetie. And indeede, howſoeuer wicked men haue a notable ſhew of diuers vertues, yet in the triall they prooue but ſhaddowes; for, true valour, and other vertues doe alwaies accompany regeneration.

As he that ſawe him that is inviſible.

Here is the cauſe that made Moſes thus couragious: and this will make any man bold, if he can be perſwaded in his conſcience of Gods ſpeciall preſence with him, and prouidence and protection ouer him.

Here then obſerue a ſingular fruite of faith: it makes God who is indeede inuiſible, to bee after a ſort viſible vnto vs. *Moſes* by faith ſawe him that was inuiſible; for, by faith he was perſwaded of Gods prouidence, and ſpeciall protection in the deliuerie of his people, though *Pharaoh* ſhould rage neuer ſo much. So *Henoch* is ſaid to haue walked *with God*, becauſe he ſaw him by the eie of faith, in all his affaires. And when *Ioſeph* was allured to ſinne with his Miſtres, what ſtaied him? ſurely the feare of God, whom he ſaw by faith. *How can I doe this great wickedneſſe* (ſaith *Ioſeph*) *and ſo ſinne againſt God?* As if he ſhould ſay, I am alwaies where God is preſent; how then ſhould I doe ſo wickedly, and God ſee it? And the ſame is the ſtate of all true beleeuers; their faith makes the inſible God to be after a ſort, viſible vnto them: ſo as a faithfull man may ſay, God is preſent with me, and protecteth me. Whereby we may ſee, what little faith is in the world: for fewe can truely ſay, they ſee God: which faith inables a man to doe. Yea, moſt men care ſo little to ſee God, that hee is farre from their verie thoughts. Many haue made meanes to ſee the deuill: but where is he that labours for ſuch a meaſure of faith, that he may ſee the inuiſible God? If wicked men runne to Coniurers, to ſee the deuill, whome they ſhall once ſee to their ſorrowe; let vs labour for faith in the word & ſacraments, and this faith will make vs ſo to indure in all tribulation, as though wee ſawe God.

Gen.5.22.

Gen 39.9.

Furthermore, ſeeing *Moſes* by faith endured as he that ſawe God: we learne, that the ſeeing of God by faith, takes away feare and giues ſpirituall boldneſſe. This is a point of ſpeciall vſe: for naturally men are fearefull: ſome cannot endure the darke, nor ſolitarie places, for feare of the deuill: yea the ſhaking of a leafe, or the crawling of a worme doth terrifie others. Now howſoeuer ſome mens conſtitution may help forward this feare, yet many times it coms from an accuſing conſcience, as a fruit of ſinne. And the way to remooue it, is here to be learned: namely, to do as *Moſes* did: that is, labour to be reſolued of Gods preſence with vs, and prouidence ouer vs: and this will arme vs againſt all ſatanicall and fooliſh feare. For if god be on our ſide, who can be againſt vs, to do vs harme? Againe the Souldier, by his place and calling ought to be a man of courage; for elſe the ſtate of his life, and the thought of his enemies will much affright him. Now how may he become couragious? They vſe to ſound the drumme and trumpet for this ende: and it muſt be graunted they are good incitements and prouocations vnto battell: but, when it comes to the point of danger, they cannot giue heart. Others vſe againſt the battell to fill themſelues with wine, and to make themſelues valiant by ſtrong drinke. This indeede may make them ſenſleſſe and ſo deſperate. But the true way is, to become Chriſtian ſoldiers, knowing and fearing God: and with their bodily armor to bring alſo the ſheild of faith: whereby their hearts may be aſſured, that God hath called thē to that fight: and that he is preſent with them, to couer their heads in the day of battell. This will make them to take heart and courage to themſelues, and to become truely valorous: though by nature they bee weake and timorous.

Thirdly, who knows whether God wil bring vs to this triall: either to lay downe our liues, or forſake his truth: for he may iuſtly take from vs theſe golden dayes of peace, for our ingratitude. Now, if ſuch times come vpon vs, what ſhall we do? Shall we denie the faith of Chriſt? God forbid. But how ſhall we ſtand out in ſuch triall? Surely, we muſt follow *Moſes*, & *labour to ſee him that is inuiſible, by faith*. This will make vs couragious, and without feare in gods cauſe: remembring this alſo, that among thoſe which are reckoned to goe downe to hell, the *fearefull man* is one, (Reuel. 21.8.) who dares not ſtand to the truth of God, but for feare of men denies it. Let vs therefore now begin to ſettle our hearts in the aſſurance of Gods prouidence and protection: that ſo, when triall comes we may be bold in the caſe of God.

Him that is inuiſible.] That is God, who is a moſt ſimple eſſence, voide of all compoſition, or corporall ſubſtance: for, *God is a ſpirit*, Ioh. 4. 24.) and therefore inviſible, and not ſubiect to mans ſenſes. But ſome will ſay, God is ſaid to haue head, heart, hands, and feet, with other parts of mans bodie: and therefore he is viſible. *Anſ.* The holy Ghoſt ſo ſpeaketh in Scripture of God, by way of reſemblance of him vnto man: that we might the better thereby conceiue of his workes: for, therefore are the parts of mans bodie aſcribed vnto God in Scripture, that we might knowe he doth ſuch workes by his diuine power, as man doth by the parts of his bodie. Man ſheweth his ſtrength & valour in his arme, and by reſemblance vnto man, God is ſaid to haue an *Arme to note out his power and valiant acts*. And ſo God is ſaid to haue eyes, becauſe we ſhould conceiue that by his infinite wiſedome he ſeeth all things more cleerly, then man doth any thing at noone day, with his bodily eyes. And ſo of the reſt.

But *Moſes* is ſaid, *to talke with God face to face*, and, to ſee *his backe parts*, Exod. 33. 11. 23. *Anſwer*. This imports not, that he ſaw the ſubſtance of God; but onely that God did after a familiar manner, reueale himſelfe vnto him, and in ſome reſemblance ſhewe him his glorie, ſo farre forth as *Moſes* was able to behold it: for the text is plaine, *My face cannot bee ſeene. There ſhall no man ſee me and liue*, verſ. 20.

Here we learne, that when we pray to God, we muſt not conceiue of him by any forme or image in our mindes; for ſo we make an idol of God. *Queſt.* What then muſt we doe? for how (will ſome ſay) can I pray to him, and not thinke of him? *Anſ.* When we thinke of God, or pray vnto him, wee muſt conceiue of him in our mindes, as he hath reuealed himſelfe in Scripture: that is, by his workes and by his properties: we muſt thinke in our mindes of an *eternall eſſence*, moſt holy, *wiſe, &c. who made all things, and gouernes them by his mightie power*. For, euery image to reſemble God by, either to the minde, or to the eye, is a plaine lie; making him viſible, who is inuiſible: as ſaith the Prophet, Hab. 2. 18. *The image, what profiteth it, for it is a teacher of lies?* Which flatly ouerthroweth the opinion and practiſe of the Romiſh Church, who reſemble the true God, euen God the Father, and the holy Trinitie, in images: what elſe doe they herein, but make a lie of God?

But the Papiſts ſay, they deuiſe no image to reſemble God in, but onely ſuch whereby hee hath ſhewed himſelfe; as the Scripture teſtifies: as the *Father*, like an *olde man*; the Sonne, as he was incarnate; and the holy Ghoſt, *like a doue*, Matth. 3. 16. *Anſw.* We muſt not conceiue of thoſe formes, of an *olde man*, or of *a doue*, to haue beene euer any image of the Father, or of the holy Ghoſt: but onely ſignes and pledges for a time, whereby thoſe perſons did then manifeſt their preſence. Nowe, there beeing an expreſſe commandement againſt all repreſentation of God by images, not excepting thoſe very ſhapes, whereby it pleaſed God for a time to ſignifie his preſence; it muſt needs be idolatrous preſumption to make any image of God, or of the Trinitie. And indeede God being inuiſible (as the text ſaith) it is impoſſible to make any true image or reſemblance of him.

Verſe 28.

By faith, hee ordained the Paſſeouer, and the effuſion of blood: leaſt hee that deſtroyed the firſt borne, ſhould touch them.

IN the former verſes, the author of this Epiſtle hath ſhewed vnto vs, the notable faith *Moſes* by two worthy acts: 1. His *refuſing to be called the ſonne of Pharaohs daughter*. 2. His *departing out of Egypt*. Now, here in this verſe, he commends his faith vnto vs by a third action; which is, the ordination, or celebrating of the Paſſeouer. This verſe is the ſumme of the 12. Chap. of Exodus: the effect whereof is this: After that God had ſent nine ſeuerall plagues vpon the land of Egypt, which were occaſions to harden *Pharaohs* heart: at laſt he ſends *Moſes* to certifie *Pharaoh*, that vnleſſe he would let the people goe, hee would ſend a tenth plague, which ſhould bee more grieuous to them, then all the former: euen the *ſlaughter of all the firſt borne in Egypt, both of man & beaſt*. Yet *Pharaohs* heart was not ſoftned, neither did he let the people goe. Therefore *Moſes* A parted from him, & (according to Gods commandement) aſſembles the Elders of Iſrael together, and cauſeth them to kill euery man a lambe of a yeare olde, and to eate it, roſte with fire; and to take the blood, and ſprinkle it vpon the doore cheekes, and vpon the poſts of their houſes; for a ſigne vnto them, that the Angel of the Lord, (ſeeing the blood ſprinkled vpon their doores) ſhould paſſe ouer them, and touch none of their firſt borne, neither man nor beaſt. This is the ſumme and meaning of that hiſtorie. Now let vs come to the conſideration of this fact more particularly: and firſt, to the meaning of the words of this verſe, becauſe there is ſome difficultie in them.

Through faith he ordained the Paſſeouer.

B The *Paſſe-ouer* here named, may bee thus deſcribed; *It is one of the Sacraments of the olde Teſtament, ſeruing for a ſigne to the people of Iſrael, both of their temporall deliuerance from the bondage of Egypt, and from the ſlaughter of the firſt borne; and alſo of their ſpirituall deliuerance from euerlaſting death, by the ſacrifice of Chriſt Ieſus the immaculate Lambe of God.*

Touching this deſcription: firſt, I call it *one of the Sacraments of the olde Teſtament*: becauſe they had beſide this, *Circumciſion*, another ordinarie Sacrament. Next I ſay, It ſerued for a ſigne to the people of Iſrael, to ſhew that it was properly a Sacrament vnto them. For, it is of the nature of a ſacrament, to ſignifie and ſeale C vp ſome bleſſing of God to his people: now that the Paſſeouer did ſo, is plaine, where the Lord calls it a ſigne or token of deliuerance vnto them. But ſome will ſay, this Paſſe-ouer was a *ſacrifice*: for ſo it is called, *This is the ſacrifice of the Lords Paſſe-ouer*. Exod.12.27. And, *Thou ſhalt not offer the blood of my ſacrifice with leauened bread, &c.* Exod.23.18. *Anſ.* It is called a ſacrifice, becauſe it was killed, alſo the blood thereof was ſprinkled, and ſome part of it, as the *fat*, Leuit.3.4. with the two kidneies were burnt in ſacrifice to the Lord. For, when *Ioſias* kept that famous Paſſe-ouer with all the people, the Prieſts that ſlew the Paſſe-ouer, and ſprinkled the blood thereof, did *firſt take away that which was to* 2.Chr.35.12. D *be conſumed with fire, and then gaue to the people according to the diuiſions of their families, as Moſes appointed*. Now, in regard of theſe properties of a ſacrifice which were in the Paſſeouer, it is truly called a ſacrifice. And yet more properly it was a Sacrament, becauſe it was a viſible ſigne of ſpeciall bleſſings from the Lord.

But what did this Sacrament of the Paſſeouer ſignifie? *Anſ.* It did ſignifie a double deliuerance: one *temporall*, as well from the deſtroiing Angell, as alſo from the bondage of Egypt; The other *Spirituall*: from the curſe of the Law, and from the wrath of God. The firſt is plaine, where the Lord ſaith, *The blood beeing ſprinkled vpon the doore poſts, ſhall bee a token for you that I will paſſe ouer you*. Exod.12.13. And verſe 17. *Yee*

1.Cor.5.7.

ſhall keepe the feaſt of vnleauened bread: for that ſame day will I bring your Armes out of the Land of Egypt. And touching the ſecond, that it was a ſigne of a more heauenly deliuerance from the bondage of ſinne and Satan, Paul telleth vs plainely, when as hee ſaith, *Chriſt our Paſſe-ouer is ſacrificed for vs*: giuing vs to vnderſtand, that the Paſchall Lambe in the olde Teſtament, was vndoubtedly a true ſigne of the true Paſchall Lambe Chriſt Ieſus: to which purpoſe Iohn Baptiſt ſaith: *Behold the Lambe of God that taketh away the ſinnes of the world*: Ioh. 1. 29. Where he calleth *Chriſt the Lambe of God*, making there an oppoſition betweene him and the Paſchall Lambe of *Moſes*, which may be called the Paſchall Lambe of men; for herein alſo they differ. The Paſchall Lamb was ſeparated by men, though by Gods appointment; but Chriſt the true Lambe of God, was ſet apart before all worlds by God the Father. And thus we ſee briefly what this *Paſſe-ouer is*. It followeth.

Math.26.18.
Luk.22.7.11.
Math.26.28.
1.Cor.10.4.

Ordained the Paſſe-ouer. The word tranſlated, *ordained*, ſignifieth, *Hee made, or, did celebrate*: for the better vnderſtanding whereof, we muſt haue recourſe to the Euangeliſts. Matthew ſetteth downe Chriſts ſpeach to his Diſciples about the Paſſe-ouer, which hee kept with them a little before his paſſion, thus: *My time is come, I will make my Paſſe-ouer at thine houſe.* Now, S. *Luke* repeating the ſame Story, mentioneth, firſt the *killing*, and then the eating of it: by which two words hee explaneth what Chriſt meant by making (which here is tranſlated *ordaining*) the Paſſe-ouer; to wit, firſt, the killing and preparing of the Paſchall Lambe, and then the eating of it as the Lords Sacrament. But this is a ſtrange kinde of ſpeach (will ſome ſay) how can the Paſſe-ouer be killed or eaten? ſeing properly the Paſſe-ouer is nothing elſe, but the act of the Angell paſſing ouer the houſes of the Iſraelites, when hee ſmote the firſt borne in euery houſe of the Egyptians. *Anſ.* The phraſe is improper: yet it muſt not ſeeme ſtrange, becauſe it is vſuall in Scripture, entreating of the ſacraments, ſometime to giue the name of the ſigne to the thing ſignified: as 1. Cor. 5. 7. Chriſt is called our Paſſeouer; & on the other ſide, to giue the name of the thing ſignified to the ſigne: as in this place, *he ordained the Paſſeouer*; that is, the Paſchal Lamb, which was a ſigne of the Angells paſſing ouer their houſes. So, *This is my bodie*, that is, a ſigne of my bodie. *The rock was Chriſt*. The reaſon of theſe figuratiue ſpeeches, whereby one thing is put for another, is the Sacramentall vnion of the ſigne with the thing ſignified: which yet is not *naturall* according to place, either by change of the ſigne into the thing ſignified, or by including the thing ſignified in the ſigne, or faſtning it vpon it; but *reſpectiue* and analogicall, by reaſon of that agreement & proportion which is betweene the ſigne and the thing ſignified: which ſtands in this, that looke when the *outward ſigne* is preſented to the outward ſenſes, at the very ſame time the *thing ſignified* is thereby, as by certaine viſible words, preſented to the minde. And indeed looke what coniunction is betweene words, & the things ſpoken of, in the mind of the vnderſtanding hearer; the ſame is betweene ſacramentall ſignes, and the things ſignified, in the minde of a diſcerning receiuer. But when words of ſenſe are ſpoken to the eare, the vnderſtanding minde doth therwith apprehend the thing ſpoken of. And euē ſo the mind of the diſcerning receiuer doth inwardly apprehend the thing ſignified, & apply it to his ſoule, when the ſacramentall ſign is preſented to the outward ſenſe. And this coniunction ariſeth not from the nature either of the ſigne, or the thing ſignified; but from the inſtitution of the Lord. The meaning then of the holy Ghoſt here is this, That *Moſes* by faith did ordaine and appoint the killing and eating of the Paſchall Lambe, which was the ſigne of the paſſing ouer of the Lords Angell, when the firſt borne in Egypt were ſlaine.

It followeth: *And effuſion of blood*; that is, the ſprinkling of the blood of the Paſchall Lambe; which was a notable rite and ceremony vſed in this firſt Paſſe-ouer, after this manner; The blood of euery Lambe was put into a baſon, and ſprinkled with a bunch of Hyſope vpon the doore poſts of euery mans houſe among the Iewes. Now this rite did not continue alwaies, but was peculiar and proper to this firſt Paſſe-ouer kept in Egypt at the inſtitution thereof beeing then practiſed (but not after) in regard of that ſpeciall deliuerance then at hand, whereof, it was an aſſurance: for it ſignified vnto them, that the Angell of the Lord, comming to deſtroy the firſt borne of Egypt, & ſeeing that blood ſo ſprinkled, ſhould paſſe ouer their houſes, and touch none of their firſt borne, of man nor beaſt. This ende of the ſprinkling of this blood, is here likewiſe ſet downe in theſe words; *Leaſt he that deſtroyed the firſt borne, ſhould touch them. Hee:* that is the Angell of the Lord, who was ſent to deſtroy the firſt borne throughout all Egypt both of man and beaſt, ſaue onely of thoſe who had their doore poſts ſprinkled with blood. And thus much for the meaning of the words.

Firſt, obſerue what the holy Ghoſt ſaith of this fact of *Moſes*, in ordaining the Paſſe-ouer; namely, that *hee did it by faith*. Hence we learne, that the Sacraments of the new Teſtament muſt be celebrated in faith: for, herein we are to ſeek to be acceptable to God as *Moſes* was. The Lords ſupper in the new Teſtament ſucceedeth the Paſſe-ouer in the olde: for, that was a ſigne to the Iewes, that Ieſus Chriſt the immaculate lambe of God, ſhould afterward be ſacrificed for their ſinnes; and this is to vs a ſigne of Chriſt already ſacrificed. Now look as that was ordained and receiued vnder the law, ſo muſt this be adminiſtred and receiued vnder the Goſpel. But in the olde Teſtament *Moſes* *celebrated the Paſſe-ouer thorough faith*, and enioynes the Iſraelites ſo to doe; therefore accordingly muſt wee by faith celebrate and receiue the Lords ſupper vnder the Goſpel. *Cains* ſacrifice was fruitleſſe to him, and odious to God, becauſe he offered not *in faith*; and no leſſe were all other faithleſſe ſacrifices: euen ſo euery Sacrament & ſpirituall ſacrifice receiued or offered in time of the Goſpel, is vnprofitable to man, and vnacceptable vnto God, if it be not receiued in faith. In euery Sacrament we receiue ſome thing from God, as in euery ſacrifice wee giue ſomething to God. In the Lords ſupper, as the Miniſter giues the bread and wine into the hand of the receiuer, ſo the Lord God giues his ſonne vnto their hearts. Now if faith bee wanting, Chriſt crucified is not receiued: for, faith is the hand of the ſoule, without which, there is no receiuing of Chriſt, and his benefits; but contrariwiſe, a heauie and fearefull ſinne, heaping vp Gods wrath againſt vs. Hereby we learne, how ſundry ſorts of people ſinne moſt grieuouſly againſt God: for many come to receiue the Lords ſupper, who are altogether ignorant in the nature and vſe thereof, not knowing what the Sacrament meaneth, and yet becauſe it is a cuſtome in the Church, they will receiue at leaſt once a yeare, though they knowe nothing therein as they ought. Now ſuch perſons muſt knowe, they ought to *come in faith*, which they cannot doe becauſe they want knowledge: & therefore in receiuing it ſo, they commit a grieuous ſinne, and ſo indanger their own ſoules, becauſe they receiue it vnworthily. And this is not the fault of young ones only, but of many, whoſe yeares might ſhame them for their ignorance, if they were not paſt all feeling of ſpirituall wants. A ſecond ſort there are, who receiue the Lords ſupper, and ſay they will doe ſo, becauſe they haue faith. But theſe are like the former: for their faith is nothing but *honeſt dealing among men*; thinking that if they bring that to the Lords ſupper, though they haue no more, yet all is well. The greateſt ſort are of this minde, taking *fidelitie* for true faith: and it is a plaine point of poperie, ſo common, as almoſt in euery place men do embrace it. But theſe deceiue themſelues; for an other kind of faith is required of thoſe that receiue the Lords ſupper worthily, namely, ſuch a *faith* whereby we do not only beleeue the remiſſion of ſins in Chriſts blood, but alſo are aſſured, that the bread and wine receiued worthily, are ſignes and ſeales of the ſame bleſſing exhibited vnto vs by Chriſt. Hee that comes onely in a good meaning, deceiues himſelfe, and receiues to his condemnation. And yet alas, many euen of the auncient ſort, haue no other faith, but their good meaning.

A third ſort there are, who yet goe further; and knowing the vanitie of this opinion, that a mans fidelitie in his dealing with men, ſhould be his faith, to commend him vnto God, they hold and knowe, that true faith, is to beleeue A their owne ſaluation in the blood of Chriſt: & theſe are to bee commended in reſpect of the former. But herein they faile: that comming to receiue, they bring not with thē a liuely faith: for, it is not onely required in a communicant, that he profeſſe the faith of Chriſt aright; but a worthy receiuer muſt looke to his own heart, that his faith therein, be a liuing faith, ſuch as worketh by loue, and ſhewes it ſelfe by obedience. Now herein, many that haue good knowledge doe grieuouſly offend, That howſoeuer they make a ſhewe of faith, in an orderly and religious carriage of themſelues on the Cōmunion day: yet when that time is a litle paſt, they returne to their former ſinnes again, neuer elſe hauing any care (nay, not ſo much as making any ſhew) of laying away their ſins, B ſaue onely at the receiuing of the Lords ſupper. And thus doe too many of thoſe, who make a faire profeſſion. Theſe men bring faith in profeſſion, but yet their faith is dead; for, if it were a liuely faith, it would purifie their hearts, and cauſe a change in them from euill to good, and from good to better, euery day more and more. But bleſſed be God, by whoſe mercie it comes to paſſe, that there are ſome in his Church, who come with ſuch a faith, and thereby communicate acceptably to God, and fruitfully to themſelues. Yet we muſt confeſſe, they are but fewe in compariſon. But as for all the other three ſorts of people, they ſinne grieuouſly, becauſe they bring not the hand of a liuely faith, to receiue thoſe things which their God offereth vnto them. Wee therefore in this C example are admoniſhed, to celebrate and receiue the Lords ſupper in ſuch ſort, as *Moſes* did: namely, in faith: and that not in an idle or dead, but in a liuely faith: which may both before and after the receiuing of this ſacrament, bring forth good fruits, to the reforming of our liues, in continuall obedience, of Gods glory, and our owne comfort and ſaluation in Chriſt.

2. Obſerue further: *Moſes ordained and made the Paſſeouer*. Wee may not thinke, that *Moſes* killed all the Lambes that were to bee ſlaine at this Paſſeouer: but in his owne family D he killed his own lambe, and inioyned the people from God, to do the like in theirs. The like phraſe is often vſed in the Scripture, Ioſuah, 5. 3. *Ioſuah* is ſaid to *circumciſe the ſonnes of Iſrael*: which was almoſt a thing impoſſible for one man to doe: But the meaning thereof is this: that Ioſua inioyned and procured, that all the people ſhould bee circumciſed, and ſawe it done. And ſo wee muſt vnderſtand this place.

Now in this, that *Moſes* did in this manner celebrate this Paſſeouer, wee are taught this leſſon; that *Gouernours* and *ſuperiours* in their place, muſt procure, that thoſe which bee vnder their gouernement, doe keepe the commandements of God; and eſpecially thoſe, which concerne Gods worſhip. It is the commande-

ment of the Lord by *Moſes*, that the *King ſhould haue the law written; that hee may learne to feare his God, and keepe all the words of this lawe written, to doe them.* Now, how ſhall the King doe all the words of the lawe? ſeeing there be many commandements, that doe not concerne him, nor his place: but his ſubiects, and other particular men, of other callings. Surely thus: He muſt doe thoſe in his own perſon, that concerne him in his place, and then ſee that his ſubiects and ſeruants doe likewiſe ſuch duties, both towards God and man, as concern them in their places. This is a ſpeciall point concerning all Magiſtrates and Superiours whatſoeuer; and therefore Paul ſaith, Rom. 13. 4. *The Magiſtrate beareth not the Sword for nought, but for the wealth of Gods people:* that is, for their good; not in bodie onely, but principally, for the good of their *ſoules*. And therefore euery gouernour, either of towne or kingdome, and euery maſter of a family, within the compaſſe of his calling, is to ſee that thoſe which are vnder him keepe Gods commandements: eſpecially thoſe which concerne Gods worſhip. When a magiſtrate ſhall doe this, then the praiſe and honour of the whole is giuen to him; as here the killing of the Paſſeouer is aſcribed to *Moſes*, becauſe he ſaw that the people did it. So on the contrarie, if the Magiſtrate be negligent in his dutie, hee becomes the greateſt ſinner of all: for then the ſinnes that are committed through his default, are aſcribed to him. *Nehemiah* reproouing the *Rulers, tells them that they brake the Lords Sabbaoths*, Nehem. 13. 15. when as not onely they, but the people alſo brake them: yet there he chargeth the ſinne of the people vpon them, becauſe it came through their negligence. As, if any ſinne be committed in a familie, through the defect of the gouernour of the familie; it is not onely the ſinne of the particular partie, but the gouernours ſinne. And ſo, when any man ſinnes in breaking the Sabboth, it is not onely the ſinne of that particular man, but of the gouernours to whome he is ſubiect. And therefore gouernours muſt ſee that Gods cōmandements be kept of thoſe that be vnder their gouernment. But here ſome may obiect (as indeede ſome abuſe the place to this ende) that it ſeemes no man may be barred from the Lords Supper: for the like reaſon is in the Lords Supper, that was in the Paſſeouer: but *Moſes* kept the Paſſeouer himſelfe, and commanded all the people of Iſrael ſo to doe: therfore no man is to be put from Gods table. *Anſ.* It is true indeede, that in Egypt at the celebration of the firſt Paſſeouer, *Moſes* kept it himſelfe, and commanded euery maſter of a familie among the Iſraelites to doe the ſame: and the reaſon hereof was, becauſe at the firſt inſtitution, the Paſſeouer was both a ſigne and a means of a temporall deliuerance, beſides the ſpirituall: and therefore there was great reaſon then, why all the Iſraelites ſhould eat the Paſſeouer,
A & none be put backe; becauſe all of them were to eſcape the temporall puniſhment, which God was to inflict vpon the Egyptians. But afterward the Lord made a law, that if any were but *legally vncleane*, he might not eate the Paſſeouer, but muſt ſtay till the next moneth, and then come, and onely the cleane muſt eat thereof: ſo that the Lord himſelfe did inhibit ſome from that Sacrament: whereby it is plaine, that the celebration of the Paſſeouer is ſo farr from giuing warrant to this confuſion, and careleſſe admitting of all to the communion, that rather it prooueth that there muſt be a diſtinction made, and a ſeparation of the vnworthie from the Lords Table. Thoſe which are fitly prepared are to be receiued, but notorious offen-
B ders, who are morally and ſpiritually vncleane, are to be put backe, till by repentance they haue teſtified their worthineſſe.

3. Let vs conſider the ſignification of the *Paſſe-ouer*. For the *Paſchal Lambe* was a ſigne of Chriſt the true Lambe of God, ſhadowing out diuers things worthie our obſeruation: as firſt the Lambe, for the Paſſe-ouer was to be a Lamb of a yeare old, without ſpot or blemiſh: which ſignified vnto vs, that *Chriſt* was *that immaculate Lambe of God* and without ſpot, as *Peter* calleth him, 1. Pet. 1. 19. Secondly, the *Paſchal Lambe* when he was killed and eaten, had no bone of it broken: ſo was it commanded, Exod. 12. 46. and Numb. 6. 12. ſignifying, that Chriſt when he was crucified, ſhould not haue a bone of him broken, as Saint
C *Iohn* applieth the former Texts, Ioh. 19. 36. Thirdly, the *Paſchal Lambe* muſt be eaten with ſowre hearbs, Exod. 12. 8. ſignifying that no man can feele any ſweetneſſe in the blood of Chriſt, till he haue his heart full of bitterneſſe for his ſinnes: and, with *Hanna*, be *ſore vexed and troubled in minde, ſo as he can poure out his ſoule before the Lord*, 1. Sam. 1. 15. The want of this is the cauſe why ſo many doe heare Gods word, and receiue the Sacraments, and yet reape no benefit by them. Fourthly, before the *Paſchal Lambe* was eaten, all leauen muſt be remooued out of their houſes. This had a notable ſignification: which we neede not to gheſſe at, ſeeing the holy Ghoſt hath ſet it
D downe; namely, that we muſt remooue all old *leauen of corrupt doctrine* (Matth. 16. 12.) out 1. Cor. 5. 7.
of our hearts; and the *leauen of ſinne and wickedneſſe*, out of our liues, if we profeſſe communion with Chriſt. This is a point worth our marking: for, vnleſſe we doe ſo, we ſhall haue no benefit by the ſacrifice of Chriſt: for if we wil liue in this old leauen, we muſt neuer looke to receiue Chriſt into our hearts. Laſtly, euery perſon receiued the Paſſeouer *in haſt, with ſhoes on their feete, with ſtaues in their hands, and their clothes girt vp*, Exod. 12. 11. yet this wee muſt vnderſtand onely of the firſt paſſeouer in Luk. 22. 14.
Egypt; for Chriſt did eate it *ſitting*. Now this ceremonie vſed in the firſt paſſeouer, ſignified thus much; that if we looke to haue benefit by

Christ, we must be of this minde to be alwaies readie to leaue this world, and be prepared to goe when and whither God shall call vs. Wee must not haue our hearts glewed to earthly things, but alwaies ready to receiue gods commaund, and to goe at his call. These be the significations of the Passeouer: which we must remember to make good vſe of in the course of our liues. And thus much of the first branch of this act of *Moses* faith, *in ordaining the Passeouer.*

The second branch of this worke is this; *And the effusion of blood*: that is, the sprinkling of the blood of the Lambe vpon the posts of their houses, and vpon the doore cheekes; which was a token to the Israelites, that the destroying Angel should not strike the first borne of the *Israelites* either man or beast. In mans reason, this may seeme to be a weake and simple meanes; yet God ordaines it to preserue all the first borne among the Israelites. And thus the Lord vseth to deale, that his people, through the weakenesse of the meanes, might be brought to acknowledge God to be their protector and defender. When the *Israelites* were stung with the serpents, a man would haue thought it had been the best way for their curing, to haue giuen them cunning Sugeons; but the Lord ordaines onely a dead serpent of brasse, which they must looke vp vnto, and be cured. A weake meanes it was, and yet the Lord vseth it; because he would haue them to giue all the glorie vnto him; and not to aſcribe the same either to themselues or to the meanes.

Further, this *sprinkling of the blood* vpon the doore checks and the posts of their houses, had a notable signification: namely, of *the sprinkling of the blood of Christ* vpon the doores of our hearts, to which *Peter* alludeth, 1. Peter 1. 2. *Through the obedience and sprinkling of the blood of Iesus Christ.* And *Dauid*, when hee saith, *Sprinkle mee with Hysope, and I shall be cleane:* *Dauid* knew wel that the blood of beasts could not take away sinne, and therefore no doubt by his sauing faith, he had an eye to the blood of the Messias vnder legall teармes. Whence, we are taught this lesson: that as the *Israelites* with their bodily hands did sprinkle the blood of the *Paschall Lamb* vpon their doore cheeks, and the posts of their houses: so by the hand of *faith*, euery one of vs must sprinkle *the blood of Christ* vpon our owne hearts: which wee shall then doe, when wee doe not onely in generall beleeue that Christ is a Sauiour & Redeemer, but particularly that he is a Redeemer vnto vs; and that the merits of his death, and the benefit of his blood are ours.

Obiect. But some will say, If this be so, then all is well, for I doe beleeue this. *Ans.* Herein very many deceiue themselues, thinking that they haue faith, when indeede they haue none. For, looke vnto their wayes, and see into their hearts by their liues; and it will easily appeare,

A that they haue nothing in them but ignorance, securitie, and presumption in sinne. Now such men are deceiuers of their owne soules; for after this sprinkling followeth sanctification, and rising from dead workes to newnesse of life: so that they that liue in sinne, and yet say they haue faith, deceiue themselues. For, if a mans heart bee sprinkled with the blood of Christ through faith, it will change his life and conscience, and make him a newe creature; for, Christs blood is a cleansing & purifying blood; insomuch as where it is truely sprinkled, it certainely cleanseth: Heb. 9. 14. And thus much of this ceremonie of *sprinkling*.

Now followeth the ende of both these actions, in these words: *Least hee that destroyed the*
B *first borne should touch them.* Let vs examine the words in order: First, by the *destroyer*, is meant the Angel of God (as we may see in the Storie, Exod. 12. 19.) who at midnight smote all the first borne of Egypt both of man and beast. Where by the way we may take a viewe of the wonderfull power and streugth of Gods Angels, and also of their admitable swiftnesse and readinesse in doing the will of God, that in one night euen at midnight, one of them could passe through the Land of Egypt, and kill all the first borne of man and beast, in euery place of the Egyptians. The like wee may see in the destruction of *Senacharibs* host, by one Angel in one night.

C *The first borne*: that is, both of men and beasts. So it is in the Storie, Exod. 12. 29. But beeing so, it may not vnfitly bee demaunded, How this *Passe-ouer* could be a Sacrament, whẽ as euen the beasts of the Israelites had benefit by it; for they were spared by reason of this *sprinkling of the blood of the Paschall Lamb*? *Ans.* That hindreth not why it should not be a Sacrament. For wee must consider this *Passeouer* two wayes: First, as a meanes of temporal deliuerance, and so the beasts had benefit by it. Secondly, as a signe and seale of our spirituall deliuerance from hell by the sacrifice of the Lambe of God Iesus Christ, which is the thing signified; and so it is a Sacrament for mans sal-
D uation: and thus the beasts had no benefit by it. The water that flowed from the rocke in the wildernesse, was a Sacrament, and the beasts dranke of the water, but yet they did not partake of the Lords Sacrament: for we must consider that water two wayes; first as a meanes to quench thirst, and consequently as an outward benefit to preserue the life of the creature, and so the beasts had a benefit by it: but consider it as a signe and seale of the water of life, and so their beasts had no benefit by it, but onely the beleeuing people.

It followeth; *Should touch them.* Here is the very vse & end of both the former actions; *That the Angell might not hurt them*, but passe by the Israelites houses. Here consider a notable point, concerning Christ, the true Passeouer: namely, that they which haue their hearts ſprinkled with his blood, ſhall bee preſerued from euerlaſting damnation; and not onely ſo, but hereby they ſhall haue deliuerance, from all temporall iudgements in this life, ſo farre forth as they are curſes, and hurtfull vnto them. So we may reade, before the deſtruction came to the citie of the Iewes, the *angel* of God went thorough the citie *with a writers inkhorne, to ſet a marke vpon thoſe that did mourne and crie for their ſinnes.* Ezech.9.4. And *Dauid* ſaith, *the righteous man ſtandeth vpon a rocke, ſo as the floods of many waters ſhall not come neere him.* Pſal.32.7. This is a point of great vſe: and the conſideration hereof, ſhould mooue all perſons that haue been careleſſe in religion, now to become carefull and deſirous to haue their hearts waſhed in *the blood of Chriſt*: and thoſe alſo which haue any care, muſt haue double care hereof; for they haue freedome and ſecuritie, both in temporall, and eternall iudgements.

Obiect. But many of Gods deare children are taken away in common iudgements. *Anſw.* True: but yet they are neuer hurt thereby; but the iudgement and affliction is ſanctified vnto them, becauſe they haue their hearts *ſprinkled with the blood of Chriſt.* And as for thoſe whom God knoweth it good for, they are deliuered in generall iudgments, and preſerued for his glorie, and vſe of the Church.

But how did the *Angel* deſtroy the firſt borne in Egypt, both of man and beaſts? *Anſ.* By taking from them their temporall liues, by deſtroying or killing their bodies. That is the ſenſe and plaine meaning of the holy Ghoſt: & to this ſignification anſwereth the word in the originall. Now ſome doe abuſe this place, and ſuch like, for the ouerthrowing of the ancient cenſure of the Church in *excommunication*: for (ſay they) the practiſe of S. *Paul*, 1. Cor. 5. is the principall ground of excommunication: where *Paul* biddes that the inceſtuous man *be giuen to Satan for the deſtruction of the fleſh.* Now they that deny excommunication, would haue that place to be interpreted by this, becauſe the ſame word is there vſed: and therfore (ſay they) *Pauls* words muſt be vnderſtood, of deſtroying the inceſtuous mans bodie, and taking away his temporall life. This interpretation doth quite ouerthrow excommunicatiō: for, if nothing elſe be there vnderſtood, but onely the tormenting of the body, then excōmunication is not thence proued. But the truth is, that the cenſure which the Apoſtle vrgeth there, cannot be vnderſtood of the puniſhment of the bodie: which I prooue thus. In that place S. *Paul* oppoſeth the *fleſh and the ſpirit.* Now vſually, when he maketh this oppoſition, *Fleſh* ſignifieth the *corruption* of the whole man: and the *Spirit* ſignifieth the grace of God in the man: ſo that his plaine meaning is this, *Let him be deliuered to Satan for the deſtruction of the fleſh*; that is, for the deſtruction of his naturall corruption, and of the bodie of ſinne.

Further, where it is ſaid, *the firſt borne*; wee muſt vnderſtand it of the firſt borne among the Egyptians, both of man and beaſt. And whereas he ſaith, *ſhould touch them*; hee meaneth the Iſraelites, who were not touched in this deſtruction.

Hence we learne two points further. 1. The firſt borne of Egypt are deſtroyed, both of man and beaſts. This is remarkable: for the Egyptians in former times deſtroyed the Iſraelites children, and eſpecially their firſt borne; for they ſlewe all the males, leaſt they ſhould increaſe in their land: and now it comes to paſſe, that their children, euen the principall of them, their firſt borne are ſlain for the Iſraelites ſake, and when they are preſerued. Where we may obſerue a moſt righteous, and yet an vſuall kinde of iudgement with God. He doth often puniſh the wicked in their kind, with their own ſinnes: This is true euen in the beſt, ſo far forth as they are ſinnefull. The ſame iniurie which *Dauid* did to *Vriah*, was done vnto him by his own ſonne, euen by his ſonne *Abſalon*, 2. Sam. 10. 10, 11. and 16. 22. And this our Sauiour Chriſt teacheth vs, ſaying, (Matth. 7. 1.) *Iudge not, that yee bee not iudged.* We finde this true likewiſe by experience, that they that giue thēſelues to backe-biting, rayling, and ſlandering, by the iuſt iudgement of God, haue for the moſt part the ſame done vnto themſelues by others; ſo that men are often puniſhed in their owne ſinnes. For, God hath his ſtorehouſe full of iudgements, and hee can puniſh men what way he will. But he oft obſerueth this order, to puniſh men by their owne ſinnes, and to catch the wicked in their owne deuiſes.

This muſt be a motiue to make vs to looke vnto our ſelues, and to haue care againſt all ſinnes of the ſecond table: for looke wherein thou takeſt thy pleaſure to Gods diſhonour, therein thou ſhalt feele and ſee Gods iudgements vpon thee, to thy correction and confuſion, Pſal. 109. 17. *As he loued curſing, ſo ſhall it come vnto him: and as he loued not bleſſing, ſo ſhall it be farre from him.* This, *Adonibezek* felt and confeſſed, when his thumbes were cut off, Iudg. 1. 6, 7. *As I haue done, ſo God hath rewarded me.*

Laſtly, in that *the deſtroyer killeth the firſt borne of Egypt*, marke a ſtrange kind of Gods iudgements. King *Pharaoh* & his people ſinne, becauſe they will not let the Iſraelites goe; but the puniſhment of their ſinne, is laide vpon their children and cattell. The like we read of, 2. Sam. 12. 14. when *Dauid* had committed thoſe grieuous ſinnes of adulterie and murther, a part of his puniſhment was the death *of his child.* When he numbred the people, the plague light on them, 2. Sam. 24. Now we muſt not too curiouſly prie into the reaſon of Gods iudgements: for he is not bound to giue account of his actions, and yet in reaſon we may ſee the equitie thereof. For, we muſt conſider of kingdomes and ſocieties, and of townes and families, as of bodies: euery ſocietie is a bodie, and the particular perſons therein, are members of that bodie. Now looke, as it is in the naturall bodie, ſo it is in the bodie ciuill or politike. Oftentimes in the naturall bodie, when the ſtomach is ſicke, the head aketh; the braine is wounded, and the heart aketh; the foote is hurt and the head aketh; and the offence of the tongue may be puniſhed with ſtripes vpon the backe: Euen ſo it is in ciuil ſocieties, the Prince ſinneth, and the people are puniſhed; or, the people ſinne, and the Prince is puniſhed. This is no iniuſtice with God: for ſith Prince and people make but one bodie, and ſo Parents and children, God may iuſtly lay vpon any member the temporall puniſhment of ſinne committed by another. And thus much of this example; & of the faith of *Moſes* alone.

The Iſraelites Faith.

Verſe 29.

By faith, they paſſed through the redde Sea, as by drie land: which, when the Egyptians had aſſaied to doe, they were drowned.

Hitherto we haue heard the faith of *Moſes* alone, highly commended, in two examples. Now followeth a commendation of his faith with others: ſo that here is a new example of faith; to wit, of the *Iſraelites* together with *Moſes*. For, Moſes is here to be conſidered not onely as one of them, but as a principall agent in this worke of faith. And here their faith is commended vnto vs by a wonderfull ſtrange action, which they did, through the power and goodneſſe of God: namely, by their *paſſing through the red ſea*: not by paſſing ouer it; for, that might haue beene by Art; but *through it*: which is aboue nature and Art, and meerely miraculous. This fact of theirs is largely ſet downe, Exod. 14. And that it might appeare to be euery way wonderfull as it is indeede, the Author of this Epiſtle commends it by two circumſtances: which notably ſet forth vnto vs the ſtrangeneſſe hereof. First, by their *manner* how they paſſed through; namely, *as by drie land*. Secondly, by the time when: namely then, when *the Egyptians following them, were drowned.* Here firſt we will ſpeake of the fact it ſelfe, and then of the circumſtances.

The fact is ſet downe in the firſt words: *By faith they paſſed through the redde ſea.* The words are plaine of themſelues, and offer vnto vs ſundrie points worthy our obſeruation. And firſt, it may be asked, who they were that here paſſed through by faith? The anſwer is, *the Iſraelites.* But ſome will ſay, we reade in the Hiſtorie, that when the people came to the redde ſea, they were wonderfully afraid, and murmured againſt Moſes, ſaying, That *it had beene better for them to haue liued in the bondage of Egypt, then to come into the Deſart and there die.* Now, how can they murmure impatiently and fearefully, and yet *paſſe through by faith?* *Anſw.* At the firſt indeede they murmured, when they ſaw the danger they were in, hauing the huge armie of *Pharaoh* following them, and the redde ſea before them, and hills and mountaines on each ſide. But howſoeuer they murmured at the firſt, yet when Moſes ſpake words of comfort vnto them in the name of the Lord, bidding them *not to be afraid, &c.* & when he held vp his rod, and entred into the red ſea before them, then they followed him *by faith*: and hereupon the holy Ghoſt giues vnto them the title of true beleeuers.

Exod. 14. 11, 12.

Here we may learne, that true faith in Gods children, is mingled with vnbeleefe. The Iſraelites faith was true faith, but yet it was very imperfect and weake: for, if it had beene perfect and ſound faith, they would neuer haue murmured, nor haue beene impatient and fearefull. But looke as it is in nature, ſo it is in grace. In nature we cannot paſſe from one contrarie to another, but by the mixture of the contraries: as, in light and darkneſſe, the one doth not follow the other immediately: but firſt, there is a mixture of them both in the dawning of the day, and cloſing of the night: and ſo it is in other contraries, euen in thoſe which concerne the ſoule: vnbeleefe is a ſinne, faith is a vertue and grace contrarie to it. Now vnbeleefe cannot be expelled by faith, before there be a mixture of them both, and ſo when faith preuaileth, vnbeleefe decaieth: neither can faith be euer perfect, becauſe it is euer mingled more or leſſe with vnbeleefe.

This plainely ouerthrowes the opinion of the Church of Rome, who ſay, that after a man is regenerate, and beleeues, there is nothing in him that God can hate. For they imagine that he is ſoundly ſanctified, that there is nothing in him which may properly be called a ſinne: but here we ſee their doctrine is falſe, ſeeing faith and vnbeleefe are alwaies mingled together.

Secondly, as it falls out with faith, ſo it is with the reſt of Gods graces: looke as faith is not perfect, but mixed with vnbeleefe; ſo are all other graces of God whatſoeuer. The feare of God is not perfect in a man, nor the loue of God: for, the feare of God is mingled with the feare of men: and the feare of God for his mercie, is mingled with the feare of God for his iudgements. And hereby many are deceiued; for when they feare God for his puniſhments, they thinke themſelues to be moſt miſerable & voide of grace: but they deceiue themſelues. For there is no man vpon the earth that feareth God onely for his mercies, and doth not feare God alſo for his puniſhments in part: for Gods graces in this life are euer mingled with their contraries. And therefore to imagine that a man may feare God for his mercies onely, and not for iudgements alſo, is to conceiue of ſuch a man as none is, nor can be in this life; for the beſt feare that is in any man liuing, is a mixt feare.

Further, when *Moſes* had ſpoken words of comfort vnto them, the vnbeleeuing and fearefull Iſraelites, doe ſtirre vp their hearts to beleeue. So we accordingly muſt labour and ſtriue againſt that in-bred vnbeleefe which is in vs: for euery man hath innumerable ſinnes in him that reſiſt faith; and if they be not checked and ſuppreſſed, they will maſter his faith; but hee that would haue faith to continue and laſt, muſt ſtriue againſt naturall vnbeleefe, as the Iſraelites doe in this place; and as the man in the Goſpel, Mark. 9. 24. when he ſaith to Chriſt, *Lord, I beleeue, helpe my vnbeleefe*, knowing that his vnbeleefe did ſuppreſſe his faith. And ſo did the Diſciples of our Sauiour Chriſt, when they prayed, *Lord increaſe our faith*, Luk. 17. 5. And *Dauid*, beeing oppreſſed with deadneſſe of heart, ſtirres vp his faith, ſaying, *Why art thou caſt downe, my ſoule? &c. waite on God*, Pſal. 42. v. 11. For, he that hath faith, is troubled with vnbeleefe, & the more it troubles him, the leſſe he beleeueth, vnleſſe he ſtriue againſt it manfully.

2. *Queſt.* But how many of the Iſraelites beleeued, and went ouer by faith? *Anſ.* Not all: for *Paul* ſaith, *With many of them God was not well pleaſed: for they were ouerthrowne in the wilderneſſe.* 1. Cor. 10. 5. Which ſhewes, that all that paſſed ouer had not true faith; for, ſome beleeued: & by the force of their faith, all went ouer ſafely.

Hence we note this (which hath beene often taught vs) that an vngodly man receiueth many temporall benefits, by the ſocietie of Gods people which beleeue: as here the vnbeleeuing Iſraelits had this benefit, to go *through the redde ſea* ſafely, by reaſon of thoſe that beleeued. And in the former example, the brute beaſts were freed from killing by the Angell, becauſe they belonged to the hoſt of the Lords people. Now, ſhall a bruit beaſt haue benefit, by beeing with Gods people, and ſhall not a man much more? Yes vndoubtedly: for, ſo we may reade, that for *Pauls* ſake, all the Mariners and Souldiers that were in the Shippe, were ſaued from drowning, Act. 27. 24. This point muſt perſwade euery one of vs, to make choyce of the godly for our ſocietie, and company, with whome wee liue and conuerſe; for, by them wee reape many benefits, and freedome alſo from many heauie iudgements.

The third point is this: *When did the Iſraelites beleeue?* This circumſtance is worth the marking: They beleeued *when they paſſed through the redde ſea*; for, they beleeued not onely in generall, that God was their God, as hee had promiſed to their Fathers, but they beleeued, that God would bee with them, and giue them life in the middle of the redde ſea. A notable point. They beleeued (as it were) in the middle of their graues (for ſo might the redde ſea be well called) that God would giue them life euerlaſting, and preſerue them ſafely through the ſea, and from their enemies.

In their example we are taught the ſame dutie, to doe as they here did. The child of God in this life hath innumerable cauſes of deſperation: and ſometimes his owne conſcience will take part with Satan, in charging the ſoule to be in ſtate of damnation. In this heauie caſe, what muſt be done? Surely, at this time, when a man is a caſt-away in himſelfe, he muſt euen then beleeue; beeing in hell (as it were) hee muſt beleeue that God will bring him to heauen. It is nothing for a man to beleeue in proſperitie, and peace: but in time of deſperation to beleeue, that is a moſt worthy faith: and indeede, then is the right time for a man to ſhew his faith, when there is in himſelfe no cauſe of beleeuing. *Obiect.* But when a man is in this caſe, he cannot beleeue. *Anſ.* Indeede to beleeue then, is a wonderfull hard thing, and a miracle of miracles. But yet this is the property of true faith, ſo to doe; and if there be but one dramm of true faith in the heart that deſpaires, howſoeuer it may for a time lie hidde, as dead; yet at the length it will make him to hope, and waite for mercie and life at the hands of Almightie God. And therefore, if it ſhall pleaſe God at any time to lay a torment vpon our conſciences, ſo as we ſhall ſtriue with the wrath of God, thinking that he hath caſt vs away, yet for all that, then we muſt beleeue Gods promiſes, and ſet before vs his mercies, and therewith refreſh vs. And if this faith were not, the child of God many times were in a moſt miſerable caſe: the Lord therefore hath moſt mercifully prouided to helpe him, by the grace of faith. When a man is paſt all hope of life, hee muſt then beleeue and hope for life, as the Iſraelites did in the redde ſea, for preſeruation. And vndoubtedly, this is a comfortable ſigne of grace, if a man in the horrour of conſcience, can ſhew forth the leaſt ſparke of true faith.

Fourthly, note the effect & iſſue of this faith, *They paſſed through the red ſea.* Wee ſay vſually, that water and fire be vnmercifull creatures:

and therefore the naturall man feares them both: but the *Iſraelites faith* makes them not to feare the water; but it makes them bold, euen to paſſe *through the ſea.* The like we may ſee for fire, in the three children, Dan. 3. 16. 23. who were not afraid of the hot burning ouen, but were as bold in it, as out of it. Rauenous and wild beaſts are terrible vnto men; but faith makes a man not to feare them: and therefore *Daniel* feares not the Lyons, though hee were thrown into their denne to be deuoured, Dan. 6. 22. Great is the fruit and force of faith: it takes from a man the feare of thoſe creatures, which by nature are moſt terrible. And here we ſee a cauſe, why the holy Martyrs of God died moſt cheerefully. A man would thinke it ſtrange, that one ſhould go into the fire reioycing, as many of them did: but the reaſon is, Becauſe they had faith in their hearts, which taketh away the feare of the moſt fearefull creatures.

But if it be ſo (may ſome ſay) that the Iſraelites by *faith went thorough the redde ſea*, not fearing the water; why may not wee that beleeue, now doe the ſame? for we haue the ſame faith that they had. *Anſw.* We haue indeed the ſame faith, and yet wee cannot paſſe through waters as they did. For their faith reſted on two promiſes: firſt, on this made to *Abraham, I will be thy God and the God of thy ſeede*: ſecondly, on a particular promiſe made to *Moſes*. For, when he commanded him to goe through the redde ſea, withall he made a promiſe, to keepe and preſerue them: and this they beleeued, and ſo went through. Now, howſoeuer we haue iuſtifying faith, hauing the ſame general promiſe; yet wee haue not the like particular promiſe, That if we paſſe through the red ſea, God will be with vs and ſaue vs. And therefore, if any man ſhall aduenture to doe ſo, let him looke for nothing but death; for it is not an action of *faith*, but of *preſumption*. And therefore *Peter* ſunke, when he would needs walke vnto Chriſt vpon the ſea, hauing no ſuch hold vpon Gods ſpeciall promiſe, as here they had: and the Egyptians following preſumptuouſly were drowned. Wherefore, let vs here be warned, not to attempt to doe extraordinarie workes, without Gods ſpeciall warrant: for a particular faith, requires a particular promiſe beſides the generall promiſe of God in Chriſt.

Further, let vs here obſerue a wonderfull work of Gods mercie and power. When theſe ſeruants of God were brought into extremity of danger, ſo as they were in a deſperate caſe for their temporall life; yet then the Lord finds a way of deliuerance. And indeede, if a man conſider aright of it, he muſt needes acknowledge that theſe Iſraelites were in a pitiful caſe; for they had the red ſea before them, & mountaines on each ſide, and themſelues hindered from flight, by their bagge and baggage, and with their children, and the huge hoaſt of *Pharaoh* behinde them; ſo as to mans reaſon, there
A was nothing but preſent death to be looked
for: yet the Lord in mercie to ſaue them, makes
a way where there was no way, and opens
them a gappe to life, when naturall reaſon
could lay before them nothing but violent
death. Which ſhewes the wonderfull mercie
of God, to his owne people and ſeruants. And
the like thing we may read of in *Dauid*, when
he aboad in the wilderneſſe of *Maon*: for there
Saul followed him, and he and his men compaſſed
Dauid and his men round about, 1. Sam. 23. 26,
27. Now, what hope of deliuerance was there
for Dauid? *Anſ.* Surely this onely: Dauid was
the ſeruant of God, and the Lord preſerued
him, that he might rule his people after *Sauls*
death; and therefore he eſcapeth, though won-
B derfully: for a *meſſenger comes to Saul, and bids*
him haſt, for the Philiſtims inuaded the land: and
ſo Saul returned from purſuing Dauid, and went a-
gainſt the Philiſtims.

Hence we learne this generall rule, that in
the extremitie of all danger, God hath meanes
to preſerue and ſaue his owne children and
people. Which muſt teach vs, to commend our
caſe to God, and to reſt on him in all dangers:
for when our caſe is deſperate in our ſight,
then are we fitteſt for Gods helpe. Let vs
therefore in ſuch caſes, learne to practiſe our
faith; and then eſpecially to caſt our ſelues vp-
on God. This, *Iehoſaphat* did moſt notably: for,
beeing aſſaulted with the huge armies of the
Moabites, Ammonites, &c. he praied vnto the
C Lord moſt feruently, ſaying, 2. Chron. 20. 12.
Lord, there is no ſtrength in vs, we know not what
to doe: but our eyes are towards thee: and thus
doing, was preſerued: for, God will in no ex-
tremitie whatſoeuer forſake them that truſt in
him.

The redde ſea.] In many places of the Old
Teſtament, it is called *the ſea of ruſhes*, Pſalm.
106. 7. 9. or, *the ſea of ſedges*, Ier. 49. 21. It is a
corner of the Arabian ſea, that parteth Egypt
and Arabia. Thoſe which haue ſeene it in tra-
uell, ſay, it hath no other colour then all other
ſeas haue; Why then is it called *the redde ſea?*
Anſw. To omit many ſuppoſed cauſes hereof,
there be two eſpecially, for which it is ſo cal-
D led. 1. Becauſe of the red ſand: for both the
bottome of the ſea, and the ſhoare, are full of
redder ſand, then ordinarily is elſe-where. 2.
Some thinke it is called the red ſea, by reaſon
of the ſedges & bul-ruſhes, which grow much
at the ſea ſide, and be of a red colour: which, by
reflection, may make the ſame colour appeare
on the water. But this neede not to trouble a-
ny man: for the holy Ghoſt vſeth the ſame
name, which commonly the men of that coun-
trey gaue it. And thus much of their fact, that
they by faith paſſed through the redde ſea. Now
we come to the two circumſtances, whereby it
is commended.

The firſt circumſtance is, the *manner* of their
going through the red ſea: *they went through*
as on drie land. This muſt not be conceiued to

be, by helpe of bridge or ſhippe, nor by meanes which men vſe, as ſwimming, ſayling, or wading; but their paſſage was miraculous: for, the waters ſtood like walles on both ſides of them. And the channel of the ſea was as a *pauement or drie land*; Exod. 14. 22. which notably ſetteth forth the ſtrangeneſſe of this fact, ſhewing that it was a wonderfull worke of God. And this alſo confuteth certaine enemies of the Scripture: who haue cauilled at all the miracles which are recorded therin: accounting of *Moſes* but as a *Magician* and Sorcerer, and of the miracles which he did, as of illuſions: and for this miracle they make no account of it; for ſay they) *Moſes* beeing a great ſcholler, and a wiſe man, knowe the time of the riſe and fall of the waters, and knewe the fords and ſhallowe places: therefore he tooke his time, and found a place ſo ſhallow, that when the tide was paſt, the ſands were bare and drie (as the marſhes in England are) and then he led the hoaſt of Iſrael through. But *Pharaoh* and his hoſt following them, were drowned, becauſe they went thorough at the flowing of the ſea. *Anſ.* Whereas they ſay that this their paſſage was no miracle, here we ſee it is ouerthrowne by this circumſtance of the manner of their paſſing ouer: for, the bottome of the ſea was as a pauement, and as ground on which no waters fall. Now, in moſt places of the ſea, where the waters ebb & flowe, the ground is neuer fully *drie*, but waterie and full of moiſt places.

Exod. 14. 22.

Againe, the waters paſſed not away as at an ebbe, but *ſtood as walles on each ſide of the hoaſt of Iſrael, both on the right hand and on the left*: both which ſhewe plainely, there was no vantage taken by the ebbing and flowing of the water (as vngodly Atheiſts doe cauill, deriding Gods workes to their owne deſtruction) but a mighty and miraculous work of God, firſt making the waters ſtand like two walles, and then making the earth vnder it firme and drie, contrary to nature in them both.

The 2. circumſtance is, concerning the *time* when they paſſed through; euen then when the *Egyptians aſſaying to doe the ſame, were drowned.* Marke the words; for the thing is ſtrange. The *Egyptians* come armed after the *Iſraelites*, with a huge great Armie. Now, the *Iſraelites* they take into the ſea, & the *Egyptians* ſeeing them, ſtand not ſtill vpon the banke; but aduenture after them, not by ſhip, but the ſame way that the Iſraelites tooke before them: but yet without any warrant or commandment from God: ſo great was their malice againſt them; and yet a man would haue thought they durſt neuer haue aduentured into the ſea after them, eſpecially as they did.

Here, by this fact of *Pharaoh* and his men, we learne, that when God forſakes a man, and leaues him to himſelfe, he doth nothing els but run headlong to his owne deſtruction. *God* (as *Moſes* ſaith) *raiſed vp Pharaoh to ſhewe his power vpon him*: and now it pleaſeth God to leaue him to himſelfe, and he purſueth the Iſraelites to his owne deſtruction. And this is the courſe and ſtate of all thoſe that are forſaken of God. The conſideration whereof muſt teach vs a ſpeciall clauſe to be vſed of vs in our prayers: we muſt euer remember to pray for this, That God would neuer wholly forſake vs, nor caſt vs off. This condition is more fearefull then the eſtate and condition of any creature in the world beſides: for when God forſakes a man; all that he doth, is haſtening himſelfe to his owne deſtruction. *Dauid* knewe this well, and therefore he prayes, *Oh knit my heart vnto thee, that I may feare thy name*, Pſal. 86. 11. And againe, he prayeth that the Lord would not *forſake him ouer-long*, 119. 8. as if he ſhould ſay, if it bee thy pleaſure to try me by leauing mee to my ſelfe, yet, *O Lord, let it be but for a while, forſake mee not ouer-long*. This is the ſcope of the ſixt petition, *Leade vs not into temptation*: where wee are taught to pray, that God would not forſake vs, or leaue vs to our ſelues; or to the power of Satan; but that he would bee with vs, and ſhewe his power in our weakneſſe continually. And this may enforce vs vnto this petition: for, the conſideration, That men forſaken of God, do nothing but worke their own deſtruction, is many times a cauſe of great trouble of minde. For, ſome deſiring to ſee ſuch as hang or drowne themſelues, by beholding of them get this conceit in their heads, that God will likewiſe forſake them as he hath done theſe whom they behold, and ſo ſhal they make away themſelues: whence followeth great trouble, and anguiſh of ſoule for a long time. Now, how muſt a man or woman in this caſe helpe themſelues? *Anſ.* The beſt way is by prayer to craue at Gods hands, that hee would euer be with them, and neuer wholly forſake them. And further, this muſt bee remembred withall, that God will neuer forſake any of his ſeruants before they firſt forſake him: and therfore they that can ſay truly and vnfainedly, that they deſire to ſerue God, & to be his ſeruants, and ſeeke his bleſſing by praier, they may ſtand faſt on this ground, that God wil neuer forſake them, till they firſt forſake him. And therefore *Azariah* the Prophet ſaith notably to King *Aſa*, 2. Chron. 15. 2. *The Lord will bee with you while you bee with him; and if ye ſeeke him, he will be found of you: but if yee forſake him, hee will forſake you.* And *Iames* ſaith, *Drawe neere to God, and he will drawe neere to you*, Iames 4. 8. It was neuer heard that God did euer forſake any that did ſeeke him. And if the cauſes were knowne why men make away themſelue, it would prooue (generally) to be thus; becauſe they firſt by ſome fearefull ſinnes haue forſaken God, and then hee in his Iuſtice forſakes them. And therefore they that are troubled with this temptation, muſt pray earneſtly that they may ſticke faſt vnto God by faith and holineſſe: and ſo will hee neuer forſake them.

Secondly, in this circumſtance, that the *Egyptians following the Iſraelites, were drowned*, we haue a notable patterne of the ſtate and condition of all perſecutors of Gods Church. *In Pharaoh and his hoaſt* we may ſee their ende, which is vſually deſtructiō: that is their reward for perſecuting Gods Church. *Caine* ſlaies *Abel* that notable ſeruant of God: but his reward was this, hee was *caſt forth of Gods Church*, Gen. 4. 11. 13. and ſtriken in Gods iuſt iudgement with finall deſperation. *Saul* perſecuted *Dauid*: but his ende was to kill himſelfe *with his owne ſword*, 1. Sam. 30. 4. And *Ieſabel* ſhee perſecutes the Prophets and children of God: but her ende was this, *the dogges did eate her fleſh*. The whole ſtocke of the *Herods* were great enemies to Chriſt: but their name was ſoone rooted out; and *Herod*, called *Agrippa*, that ſlew *Iames* and perſecuted *Peter*, was eaten vp of wormes. Many great Emperours in the primitiue Church were perſecuters: but they died deſperately. And *Iulian*, for one, once a Chriſtian, died blaſpheming Chriſt: and, caſting his blood vp towards heauen, cried, *Thou haſt ouercome, O Galilean, thou haſt ouercome*. And to come neere theſe times; what reward from God the perſecuters of the Church haue had, we may read in the booke of Acts & Monuments, which was penned for that purpoſe. And to come to theſe our dayes, the whole band of thoſe that call themſelues leaguers, in *France, Italie, Spaine, &c.* like the *Tabernacles of Edom and the Iſmaelites, Moab, and the Agarims, &c.* Pſal. 83. 5, 6. they vow the deſtruction and perſecution of Gods Church: but yet Gods Church ſtands; and he ſo contriues the matter, that they draw ſwords againſt themſelues, and ſlay and poiſon one another. Herein doth God graciouſly make good his promiſe to his Church, that *the weapons made againſt her ſhall not proſper*. And Zachar. 12. 3. there is a prophecie of the Church in the new Teſtament: the Lord ſaith, *Hee will make Ieruſalem* (that is, his Church) *an heauie ſtone: for all people that lift it vp ſhall bee torne, though all the people of the earth be gathered againſt it*: where the Prophet ſetteth downe notably, what ſhall be the condition of thoſe that perſecute Gods Church: the more they perſecute her, the more they ſhal haue Gods hand againſt them to confound them. Dan. 2. 34. there is mention made of *a ſtone hewen out of a rocke without hands, which ſmote the Image vpon the feete, which were of yron and clay, and brake them to pieces*. By that ſtone, is meant the kingdom of Chriſt, which ſhall daſh in pieces the kingdomes of the earth, which ſet themſelues againſt Chriſt, and his kingdome. For Chriſt muſt raigne till he haue put all his enemies vnder his feete: ſo that deſtruction is the ende of the enemies of Gods Church. For, *the hand of the Lord ſhall be knowne among his ſeruants, and his indignation againſt his enemies*, Iſa. 66. 14. And thus much of the ſecond circumſtance.

Now, in this whole fact of the Iſraelites paſſing through the redde ſea, towards the land of Canaan, there is a notable thing ſignified, namely, *Baptiſme*. So *Paul* ſaith, *The Iſraelites were baptized vnto Moſes in the ſea*, 1. Cor. 10. 2. Yet we muſt remember, it was not ordinarie *Baptiſme*, but extraordinarie; neuer adminiſtred before, and neuer ſhall be ſo againe, for ought we know. The miniſter of this Baptiſme, was Moſes; an extraordinarie miniſter, as the baptiſme was extraordinarie. The outward ſigne was the *red ſea*, or rather the water of the red ſea. The departing of the children of Iſrael out of Egypt through the red ſea, ſignifieth the departing of the children of God out of the kingdome of darknes, from the power of ſinne and Satan. And the drowning of *Pharaoh* with all his hoſt in the red ſea, ſignified the ſubduing of the power of all ſpirituall enemies, with the pardon and death of ſinne; which ſtands partly in the aboliſhing of ſinne, and partly in newneſſe of life. And to this alludeth the Prophet *Micah*, ſaying, *He will ſubdue our iniquities, and caſt all their ſinnes into the bottome of the ſea*, Mich. 7. 19. As if he ſhould ſay; Looke as God ſubdued *Pharaoh*, and all his hoſt, in the bottome of the ſea; ſo will he caſt, and put away the ſinnes of his people.

From this we learne two points. 1. That the *Baptiſme of Infants* hath warrant in Gods word, howſoeuer ſome men be of a contrarie opinion: for, here we ſee all the Iſraelites were baptized in the ſea; and among them no doubt were many children. If it be ſaid, this baptiſme was extraordinarie, and is no ground for ours. *Anſ.* True: it was extraordinarie for the manner; but yet herein, the matter and ſubſtance, and the thing ſignified is ordinarie, and the ende all one with ours: and therefore the baptizing of Infants in the red ſea, is ſome warrant for the baptiſme of Infants in the Church now a daies.

Secondly, here we may learne another inſtruction. As the *Iſraelites* went through the redde ſea (as through a graue) to the promiſed land of Canaan; ſo we muſt know, that the way to the ſpirituall Canaan, euen the kingdome of heauen, is by dying vnto ſinne. This is a ſpeciall point to be conſidered of euery one of vs: we profeſſe our ſelues to be Chriſtians, we heare Gods word, and receiue the Sacraments, which are the outward badges of Chriſtians, and we perſwade our ſelues of life euerlaſting after death: well, if we would haue that to be the ende of our iourney, then wee muſt take the Lords plaine way in this life, which is, to die vnto all our ſinnes. So it is ſaide, *They which are Chriſts, haue crucified the fleſh with the affections and luſts thereof*: where, this dutie is inioyned to euery Chriſtian: he muſt crucifie the luſts & affections of the fleſh, and not liue in ſinne. For, a man cannot walke in ſinne, and ſo runne the broad way to hel, and yet wait for the kingdom of heauē; theſe two wil not ſtand together: and therefore, if wee would walke worthy the calling of Chriſtianitie, we muſt haue care that all our ſinnes, whether they be of heart or life, little or great, new or olde, may be mortified and aboliſhed. Many will for a time become ciuill, and ſeeme to be religious, eſpecially when they are to receiue the Lords ſupper; but when that time of the Sacrament is paſt, then they returne to their olde cuſtome in ſinning againe: whereby it appeares, that their change was but in ſhew, to blind the eies of men. And doe we not each Sabbaoth profeſſe our ſelues good Chriſtians, and ſeeme to glory in it, by keeping this day with ſuch ſolemnitie? But alas? as ſoone as that day is paſt, many (and ſome euen this day) runne into all ryot. This is not Chriſtianity; this is not the way to heauen: but if euer we thinke to come to Canaan, we muſt kill and bury our ſinnes, we muſt die vnto them; or elſe we ſhal neuer come to the end of Chriſtianity: namely, eternal life. And thus much of this circumſtance, and alſo of the example it ſelfe.

Ioſuahs Faith.

Verſe 30.

By faith, the walles of Iericho fell downe, after they were compaſſed about ſeauen dayes.

FRom the beginning of this chapter, to this 30. verſe, we haue heard two ſorts of examples of faith: the firſt, of beleeuers from the beginning of the world to the flood. The ſecond, of ſuch as were from the time of the flood, to the giuing of the Law in Mount Sina: and of both theſe, we haue hitherto intreated. Now here, and ſo forward, to the end of this chapter, is ſet downe a third order of examples of faith; namely, of ſuch as liued from the time of the giuing of the Lawe, to the time of the raigne of the Maccabees.

This 30. verſe containes the firſt example of this ranke; namely, the example of *Ioſuahs* faith, and of thoſe that went with him into Canaan. And their faith is commended vnto vs by a notable fact of theirs; *the cauſing to fall the walles of Iericho*: the Hiſtorie whereof we may reade at large, Ioſuah 6. The ſumme of it is this; Whereas the *Iſraelites* came vnto *Canaan*, and could not enter into the Land, by reaſon of the ſtrength of Iericho, by which they muſt needes paſſe, nor could winne it by reaſon of the huge walles of *Iericho*; the Lord promiſeth to deliuer *Iericho* into their hands: onely the people muſt doe this; they muſt *compaſſe-about the walls ſeauen daies*, and carrie the *Arke* of the Lord with them, ſounding with Rammes hornes, and ſhowte, and ſo the walls ſhould fall downe. Now, the Lord hauing made this promiſe vnto them; the Iſraelites, and ſpecially *Ioſuah*, obey his commaundement, and beleeue his promiſe: and thus doing, *by faith the walls of Iericho fell downe, after they were compaſſed-about ſeauen daies*. Indeede the power of God was the principall cauſe of this ruine of the walls; but yet becauſe vpon their beleeuing, God ſhewed this power, therefore is the downefall of them aſcribed to their faith.

Here are many notable points to be learned. 1. Whereas the text ſaith, *By faith the walls of Iericho fell downe*; we may obſerue the wonderfull power of true faith. *Ioſuah* and the Iſraelites beleeued Gods promiſes, that hee would ouerturne the *walls of Iericho*: and as they beleeued, ſo it came to paſſe. So our Sauiour Chriſt ſaith, Matth. 17.20. *If a man had but as much faith as a graine of muſtard-ſeede, hee ſhall ſay vnto the mountaine, remooue hence, and it ſhall remooue, and nothing ſhall be vnpoſſible vnto him*: ſignifying, that by the power of true faith, ſuch things as are impoſſible to a mans reaſon, ſhall be brought to paſſe, if God haue promiſed them: as wee ſee in this place, the mightie walls of Iericho fall downe by faith, which to mans reaſon is impoſſible. So, the Lord promiſeth to Abraham, *That he ſhould be the Father of many Nations*: yea, *that all the Nations of the earth ſhould be bleſſed in him*. This was ſtrange, but Abraham beleeued it: and as he beleeued, ſo it came to paſſe: for, many Nations deſcended from him: and after the time of Chriſts aſcenſion, when all the Nations of the world were called to the light of the Goſpel, they were bleſſed in Chriſt, the promiſed ſeede of *Abraham*: and therefore is he called *the Father of the faithfull* in all Nations. And to come vnto our ſelues: To miſerable men it may ſeeme a ſtrange thing, that the power of the deuill, and the ſtrength of the fleſh, ſhould be ouercome in vs: yet let a man beleeue this promiſe of God; *God ſo loued the world, that he gaue his onely begotten Sonne, that who ſo beleeued in him, ſhould not periſh, but haue euerlaſting life*, Ioh. 3.16. I ſay, let him beleeue this effectually, and hee ſhall finde by faith the kingdome of ſinne and Satan, in his heart and conſcience, weakned euery day more and more. And therefore Saint *Iohn* ſaith not without cauſe, *This is the victorie that ouercommeth the world, even our faith*, 1. Ioh. 5.4.

Ioſuahs faith.

Gen.17.5. and 18.1

2. Here obſerue, that among the cauſes of the change and ouerthrow of Townes, Cities, and Kingdomes, this is one; namely, *faith in Gods promiſes*. Many men haue written of the change of kingdomes, and doe giue diuers reaſons therof: But moſt of them omit the principall, and that is *faith*; by vertue whereof many

times Kingdomes and Townes are brought to ruine and ouerthrowe. God promiſed to *Abraham* and to his ſeede, that hee would giue them the land of *Canaan* for their inheritance: now, they beleeued this promiſe, and here we ſee it comes to paſſe as they beleeued; *Iericho by faith is ouerturned* and the reſt of their Cities, and the people of Canaan diſpoſſeſſed. So that we ſee, faith in Gods promiſes, is a meanes to Gods people, to ouerturne cities and kingdomes, that are enemies to Chriſt and to his Goſpel. God hath made a promiſe vnto his Church, that the whore of *Babylon*, Reuel. 18. 2. that is, the Kingdome of Antichriſt ſhall flouriſh for a while, but after it ſhall be deſtroied: yea, ſuch a ruine ſhall come vnto it, that the *Kings of the earth, and all great men and Merchants ſhall bewaile the deſtruction thereof.* Now, this promiſe beeing receiued by faith, and beleeued of Gods Church, ſhall vndoubtedly come to paſſe. It is in ſome part verified alreadie (for we ſee ſome Kingdomes and people haue renounced the curſed Doctrine and tyrannie of Rome; & many Chriſtian Princes haue alreadie ſhaken off the Popes yoke) yea, and this promiſe ſhal come to paſſe daily more and more. Let all the Kings of that ſort doe what they can, & let the people ſet themſelues neuer ſo much againſt Gods Church, yet *Babylon ſhall downe*: for God hath promiſed ſo to his Church, and his church beleeueth the ſame; and therefore by their faith it ſhall be brought to paſſe, in deſpite of the deuill.

Thirdly, here we learne, that when any city, Towne, or Kingdome, is to make warre either in defence of themſelues, or in lawfull aſſault vpon their enemies; a ſpeciall meanes for good ſucceſſe herein, is true faith. Chriſtian policie is a commendable thing in this caſe: but if policie be ſeuered from faith, it is nothing. Faith in Gods promiſes of protection and aſſiſtance, doth farre ſurpaſſe all worldly wiſedome. And therefore good King *Iehoſaphat*, when he was to fight againſt the huge Armies of the Moabites, and Ammonites, giues this counſell to his people, 2. Chron. 20. 20. *Put your truſt in the Lord your God, and yee ſhall bee aſſured: Beleeue his Prophets, and yee ſhall proſper*, giuing a moſt notable inſtruction, and ſhewing that the beſt helpe for our defence, is faith in God, whereby we reſt vpon his word and promiſe, that he will helpe vs: yet this taketh not away the vſe of meanes, but it giues the bleſſing and efficacie vnto them. *Faith* we knowe, is called *a ſheild*, among the ſpirituall armour of God, (ph.6.16.) whereby a man awards the blowes of Satan: and though that be the principall vertue of it, yet is it alſo a notable ſhield to defend men, euen againſt their outward viſible enemies, and a moſt ſtrong engine againſt them, to worke their ouerthrowe. Hence *David* ſaith, (l.3.6.) *Hee will not be afraid for ten thouſand of the people, that ſhould beſet him round about.* They therefore that would defend themſelues againſt their enemies (yea, and ouercome them in lawfull aſſault) muſt embrace and obey true religion; and with Chriſtian policie, ioyne faith in Gods promiſes: for, by faith we make God our Captaine; and through him wee ſhall doe valiantly, and beate downe our enemies on euery ſide.

Laſtly, here wee may learne, what a vaine thing it is to truſt in outward worldly meanes. *The walls of Iericho* were both ſtrong and high, and hard it had been to haue ouerthrowne the by ordinarie meanes: but yet we ſee, it proued but a vaine thing to truſt vnto them, as the men of *Iericho* did: for they found but little releife and defence in them: for, the Lord laies them flat to the ground; and ſo the people of Iſrael went ſtraight forward and tooke the Citie. (Ioſh.c.10.) So likewiſe it is a vaine thing to truſt to mans ſtrength, or in the ſtrength of an horſe, or in the number of men, or in riches, or in gifts of wiſedom and learning, or in any other outward meanes whatſoeuer: the reaſon is, becauſe God can ouerturne them with the leaſt breath of his mouth.

This muſt admoniſh vs, that howſoeuer we vſe ordinarie meanes of our preſeruation and helpe, yet euer we muſt caſt our whole care on God, and put all our confidence in him for help and ſafetie: for, without him all other outward meanes are nothing but vaine helpes; *For, vaine is the helpe of man.* And thus much for the fact it ſelfe.

Further, this fact is ſet out vnto vs by two circumſtances; to wit, by the means which they vſed, and by the *time* which they obſerued for this exploit. For the firſt: when they come to Iericho, this ſtrong Citie, which they muſt needes ſubdue (or elſe they could not this way enter and poſſeſſe the Land) they doe not goe about to ouerturne the Citie by vndermining, battering, or ſcaling the walls; but, according to Gods appointment, they goe one by one in order round about the Citie walls day by day for one weeke ſpace: and on the ſeaueuth day, they compaſſe it ſeuen times; during all which time they kept great ſilence, ſaue onely that ſeuen Prieſts ſounded vpon ſeauen trumpets of Rammes-hornes before the Arke, till *Ioſuah* bade them ſhout. Now, in common reaſon, a man would iudge this rather to bee ſome childiſh ſport, then a meanes to fling downe theſe great walls. Nay, conſider it well, and it may ſeeme a courſe tending rather to ouerthrowe themſelues, then the walles of Iericho: for they marched not in battell ray, as though they would pitch a field againſt the people of Iericho, or lay ſiege to their Citie; but they went in length one before another, ſo as they might compaſſe the Citie about. Now, if the men of Iericho ſhould haue come forth, and made aſſault vpon them, in all likellhood the Iſraelites had beene ouerthrowne; ſo weake and feeble were the meanes. And yet the Lord for waighty cauſes, preſcribes this courſe vnto them: to wit, Firſt, hereby to trie the faith of his people, whether they will beleeue his promiſes or no, when they are enioyned to vſe weake and feeble meanes, and in mans reaſon fooliſh.

Secondly, to make manifeſt in the weakeneſſe and inſufficiencie of the meanes, his own all-ſufficient power and wiſedome, for the furtherance of his glorie: for, *through weakeneſſe is Gods power made perfect*, 2. Cor. 12. 9. Hence, our Sauiour Chriſt, when he was to cure the man that was borne blinde, *tempers clay of ſpittle, and layes it to his eyes*, Ioh. 9. 6. A meanes in common reaſon, rather fit to make a man blinde, then to recouer his ſight: and yet Chriſt vſeth it for the furtherance of Gods glory, in the manifeſtatiõ of his diuine power, whereby the people might knowe he was able in himſelfe, to doe whatſoeuer he would.

Now look what courſe the Lord here takes for the battering of the *walles of Iericho*, the like he vſeth in ouerthrowing the kingdome of the Deuill, *the ſpirituall Iericho*; eſpecially in the newe Teſtament. For, after Chriſts aſcenſion, whẽ he intended to deſtroy the kingdome of darkeneſſe, vnder which all the nations ſate, hee ſets apart a fewe fiſher-men, ſimple perſons, wanting worldly wit and policy; neither did hee put a ſword of fleſh into their hands, but the word of God into their mouths; and thus ſent them to diſpoſſeſſe the deuill out of all the world, and to batter down the kingdome of darkeneſſe by their preaching. And now in theſe latter dayes, wherin the Antichriſtian kingdome of the Pope hath ſpread it ſelfe through all places almoſt, God vſed the ſame weake meanes to ouerthrowe it. For, he ſet apart a ſilly Monke, and indues him with gifts to preach the truth: by which meanes, the kingdome of Antichriſt receiued a greater wound, then if ten Princes had ſet themſelues againſt it. And ſtrange it is to ſee, how God ouerturneth all the ſtratagems deuiſed againſt his Church, and how hee vanquiſheth the power of ſinne, by the weake meanes of the Goſpell preached, and by the prayers of the Church; then which, to the world nothing ſeemes more feeble or fooliſh.

The conſideration hereof, is of ſpeciall vſe: for, it may be we ſhall ſee Kings and people of great power and number, to make reuolt from the Goſpel of Chriſt, and to fall to Antichriſt, embracing poperie: hereat indeed, we muſt be grieued, but yet withall, here is good cauſe of comfort vnto vs; for we muſt know, that Satãs kingdome muſt bee battered downe, not ſo much by the power of Kings, as by the breath of Gods mouth; not ſo much by the ſword of fleſh, as by the *ſword of the ſpirit*. So it is ſaide, that the *man of ſinne*, euen *Antichriſt muſt be aboliſhed*: not by the power of Princes; yea let all the Princes and Potentates of the world do their beſt for him, yet his kingdom muſt down in Gods good time; for *God will conſume him with the breath of his mouth, and aboliſh him by the* A *brightneſſe of his comming*, 2. Theſ. 2. 8. that is, by the preaching of the word, in the mouthes of his Miniſters, who are mẽ void of all worldly power and policie.

Yet further, obſerue the meanes. *They walke about the walles of Iericho ſeauen dayes together*. If men ſhould attempt the like enterpriſe at this day, in all likelihood it would coſt them their liues; for, now there are deuiſed ſuch inſtruments of war, I meane great ordinance, and field peices, that will kil afar off: & vndoubtedly, if there had been ſuch inſtruments of war in this citie, the Iſraelites could not ſo ſafely haue compaſſed the walles ſo many dayes together. Whereby it appeares more then probable, that in thoſe dayes there were no gunnes knowne; B no not amongſt the heathen, which at this day are ſo riſe amongſt Chriſtians. Whence may be gathered, that theſe latter dayes are perilous times; for now mens heads are ſet to deuiſe more hurtfull meanes againſt the life of man, then euer the ſauage heathen knew. For, beſide the inuention of gunnes, which put downe all euidence of proweſſe and valour, ſeene in ancient warres; our age exceedes in contriuing ſuch ſtrange kindes of poyſons, as were neuer knowne in former times. For men haue now deuiſed poyſon of that ſort, that will kill a man not preſently; but a weeke, or a moneth, or a quarter of a yeare after; as appeares by the confeſſion of thoſe, that haue giuen themſelues to ſtudie and practiſe ſuch hurtfull deuiſes. And it is worth the marking, that the principall C inuentors and practiſers of ſuch hurtfull inuentions, haue beene of the Romiſh religion.

The ſecond circumſtance to be obſerued, is the *Time* of this exploit. It was not on any of the ſixe daies, but on the ſeauenth; and that after they had that day compaſſed the citie about ſeuen times: then when the Prieſts blew the trumpets, and all the people ſhowted as *Ioſuah* bade them, the walles of Iericho fell downe: for this was the time which God had appointed for this exploit. The reaſõ why God appointed ſeuen daies, and ſeuen times compaſſing on the ſeuenth day, is not reuealed vnto vs in the word of God: & therfore we may not curiouſly prie into it, nor yet (as ſom do) hence gather, that ſeuen is a perfect number. But frõ D the conſideration of the very time wherein the walls fell downe, we may learne this; that if we would haue God to accompliſh his promiſes vnto vs, we muſt waite for that time and ſeaſon which he hath appointed: we muſt not thinke that god wil accompliſh thẽ when we appoint. But we muſt beleeue gods promiſe, & alſo wait his good leiſure, and then will it come to paſſe. The Iſraelites compaſſed about Iericho one day, and the walls neuer ſtirre: yea, they doe ſo ſixe daies together, and ſixe times more on the ſeuenth day, and yet they ſtand faſt: The reaſon is, becauſe Gods appointed time was not yet come. But on the ſeuenth day, when they had compaſſed them about the ſeauenth time all the people gaue vp the ſhowt, and then they fell downe; becauſe that was the particular ſet time, wherein God would accompliſh his promiſe.

Further, whereas they *compaſſe about the walles ſeauen dayes together*; it muſt needes be, that they went about thē on the Sabbath day, for that was one of the ſeauen. Now here a doubt ariſeth: for, this was a ſeruile worke vpon the Sabbath, contrarie to Gods commandement; which inioyneth ſo ſtrict a reſt vpon the Sabbath day, that they might not kindle a fire thereon: how then could they lawfully compaſſe the citie on the Sabbath day? *Anſw.* All Gods commandements in the morall law, muſt be vnderſtood with this exception; *Thou ſhalt doe thus and thus, vnleſſe I the Lord commaund thee otherwiſe*: for, God is an abſolute Lord, and ſo aboue the Law; and therefore may lawfully command that which the Lawe forbiddeth. In the ſecond commandement he ſaith, *Thou ſhalt not make to thy ſelfe any grauen Image, &c.* and yet *Moſes* by Gods ſpeciall appointment ſet vp a *braſen ſerpent*, which was a figure of Chriſt. Vpon ſuch a ſpeciall command, *Abraham* lawfully offers to kill *Iſaac*; the Iſraelites at their departure ſpoyle and rob the Egyptians: and *Ioſuah* with the people, here compaſſe the walles of Iericho on the Sabbath day.

Rahabs Faith.

VERSE 31.

By faith, Rahab the harlot periſhed not, with them which obeyed not, when ſhee had receiued the Spies peaceably.

IN this verſe the holy Ghoſt proceedes further, in declaring the power of faith; and for this ende, commends vnto vs the faith of *Rahab*. The words contain the ſumme and abridgment of the ſecond and ſixt chapters of *Ioſua*: the meaning of them is plaine.

The points herein to be conſidered, are three: 1. The perſon beleeuing; to wit, *Rahab*. 2. The reward of her faith giuen by *Ioſuah*: *Shee periſhed not, but was preſerued in the deſtruction of Iericho.* 3. The teſtimonie of her faith, ſo called by S. *Iames*, 2. 25. and ſet downe in the end of this verſe, *When ſhe had receiued the Spies peaceably.*

For the *perſon*: *Rahab* was a woman of Canaan, dwelling in Iericho, as we may read, Ioſuah 2. there ſhe liued and had her abode: ſhe was no *Iſraelite*, but a forrainer in regard of her birth, and a Stranger from Gods Church. How then comes it to paſſe, that ſhee is commended for her faith, and here put into the Catalogue of theſe renowned beleeuers? Why are not the reſt of the Cananites preferred to this honour as well as ſhee? *Anſw.* We muſt know this, that from the beginning of the world to the time of Chriſts aſcention, the Church of God was ſmall; ſometime ſhut vp in ſome fewe families, as, from the flood, to the giuing of the Law; and after limited to a ſmall Kingdome and people in the Land of Canaan, where the Lords people dwelt. During which time, all other Nations and people of the world beſides this little companie, were no people of God, but ſtrangers from the couenant of promiſe, and (as Paul ſaith) *Without God in the world.* And howſoeuer Gods Church was thus ſhut vp, as it were in a corner; yet now and then it pleaſed God to reach out his mercifull hand to ſome of the heathen, calling them into his Church, and receiuing them into his couenant: and they are called in the new teſtament, *Proſelytes. In Abrahams* family, his *bond-men and ſeruants were circumciſed*, and made members of the Church of God. And in *Moſes* dayes, *Iethro Moſes* father in Law, a Prieſt of Midian, obtained this at Gods hands, to be ioyned vnto Gods Church: and ſo was *Ruth* the Moabite, Ruth 1. 16. and *Naaman* the Aſſyrian, 2. Kings 5. 17. and as ſome thinke *Nebuchadonozer*, Dan. 4. 3. but that is not ſo certaine. And ſo was the *Eunuch of Ethiopia, Candaces the Queene of Ethiopias chiefe gouernour*, Act. 8. 27. Now, as God in mercie dealt with theſe, ſo did hee in like mercie call *Rahab* the harlot aboue all the people of Iericho: for, they truſted to their ſtrong walls, and therefore died: but *Rahab* beleeued, that the God of Iſrael was the true God, and ſo had mercie ſhewed vnto her. Now, after the time of Chriſts aſcenſion, God dealt more bountifully with the world: for hee ſent the light of his Goſpel into all Nations: and (as the Scripture ſaith) *their ſound went thorough all the earth, and their words to the ends of the world*, Rom. 10. 18.

Eph. 2. 12.

Gen. 17. 27.

Exod. 18. 11, 12.

The conſideration of this limited eſtate of the Church of God for ſo long a time, ſerues to diſcouer vnto vs the errour of thoſe, that maintaine and hold *vniuerſall calling* of all and euery man to the eſtate of grace and ſaluation: but if that were ſo, then in former ages the Gentiles would haue beleeued; whereas we ſee, that before the aſcenſion of Chriſt, the church of God was but a ſmall remnant, among the people of the Iewes only: and not one of tennie thouſand beleeued among the Gentiles. Now, if all men had beene effectually called, then all would haue receiued the promiſe of the Goſpel: but many Nations in former ages neuer heard of Chriſt: and therefore there was neuer in all ages a generall effectuall calling of all men.

Obiect. *Paul* ſaith, *God reconciled the world vnto himſelfe by Chriſt*, 2. Cor. 5. 19. and if that be ſo, then he called all men effectually. *Anſ.* We muſt vnderſtand the Apoſtle according to his meaning: for, Roman. 11. 15. hee expounds himſelfe, and ſhewes what hee meaneth by the *world*; ſaying, That *the falling away of the Iewes, is the reconciling of the world*, which cannot be vnderſtood of men in all the ages; but in the laſt age of the world after Chriſts aſcenſion, wherein God offered to all the world life euerlaſting by Chriſt.

Further, *Rahab* is here noted by a notorious vice, ſhe is called a *harlot*; whereby, ſhe was infamous among the men of Iericho. Certaine of the *Iewes* which are enemies to the new Teſtament, ſay, That the Author of this Epiſtle, and S. *Iames* doe great wrong vnto *Rahab* for calling her an *harlot*; for (ſay they) in *Ioſuah* ſhee is called but a *Tauerner* or *Hoſteſſe*.

Anſw. We muſt know that the word which is vſed in *Ioſuah*, ſignifieth two things; a *Tauerner* and an *harlot*. Now, take the word properly, as it is generally vſed in the olde Teſtament, and then moſt commōly it is put for an harlot. And therefore in the new Teſtament, *Rahab* hath no wrong don her by this title. For it is the thing that *Ioſuah* intended, to ſhew what a one ſhee had beene: and therefore in ſpeaking of her to the ſpies, he bids them go into *That harlots houſe*, Ioſ. 6. 22. vſing ſuch an Article as implyes, that ſhe had beene infamous and notorious in that kinde. And yet wee muſt not thinke that ſhe plaid the harlot, after ſhe had receiued grace to beleeue, but long before: for, *faith purifieth the heart*; neither will it ſuffer any ſinne to raigne therein. She is called a *harlot* therefore, in regard of her life paſt: for which, ſhe was infamous among the men of Iericho, before her calling to the faith.

Queſt. How could ſhee beleeue, beeing a harlot in former times? for it is ſaid, That *neither fornicators, nor adulterers, ſhall inherite the Kingdome of heauen*, 1. Cor. 6. 9. *Anſ.* That is true according to the Law: but the Goſpel giues this exception, *vnleſſe they repent*. And ſo are all legal threatning to be vnderſtood in the word of God.

In this circumſtance of the perſon, and in the qualitie of her ſinne, we may note the endleſſe mercie of God towards ſinners: for hee hath vouchſafed to cal moſt notorious and grieuous ſinners to the ſtate of ſaluation: as *Iſay* ſaith, *The Lord is very readie to forgiue*, Iſay 55. 7. yea, *with the Lord is plentifull redemption*, Pſal. 130. 7. This appeares, by vouchſafing mercie to *Rahab* a notable harlot: and as hee dealeth with *Rahab* here; ſo hath he ſhewed like mercie to other notorious ſinners. King *Manaſſes* had ſold himſelfe to *Idolatrie* and *Witchcraft*, *and had ſhed innocent blood exceeding much, and*

A *cauſed Iudah to ſinne*, 2. Kin. 21. 6. 16. for which he was led captiue: yet *when hee humbled himſelfe and praied, God was intreated of him*, 2. Chr. 33. 13. And *Paul* ſaith of himſelfe, *when he was a blaſphemer and a perſecuter, and an oppreſſor, he was receiued to mercie, though he were the head of all ſinners; that Chriſt might firſt ſhew on him all long ſuffering, vnto the example of them, which ſhall in time to come beleeue in him vnto euerlaſting life*, 1. Tim. 1. 13. 16.

The conſideration of this exceeding mercie of God towards ſinners, is of great vſe. Firſt, it armeth a poore ſoule againſt deſpaire: whereinto the deuill would draw it vpon the viewe of the multitude and greatneſſe of his ſinnes: for, many reaſon thus: My ſinnes are ſo hainous, ſo many, and ſo vile, that I dare not come to B God, neither can I be perſwaded of the pardon of them. But behold here the endleſſe mercie of God, in forgiuing ſinnes to them that repēt, though they be like crimſon and ſcarlet, & neuer ſo many. This muſt comfort the wounded ſoule, and encourage all touched hearts, to repent, and to ſue to the Lord for mercie and pardon.

Secondly, it muſt mooue euery one of vs now to begin to repent, if we haue not repented heretofore: and if we haue begun, to doe it more earneſtly: for God is moſt mercifull, and *with him is plentifull redemption*. Yet we muſt beware that we take not occaſion hereby to C liue in ſinne, becauſe God is mercifull: for this *is to turne the grace of God into wantonnes*; which S. *Iude* makes a brand of the vngodly, and a Iude 4. ſigne of the reprobate, who (as the Apoſtle their faith) *are appointed to condemnation*: yea, that is a *deſpiſing of the bountifulneſſe of God, which ſhould lead them to repentance*: and hereby they *heape vp vnto themſelues wrath againſt the day of wrath*, Rom. 2. 4. 5. Let vs therefore remember this counſell of Paul, *Shall wee ſinne that grace may abound? God forbid.* We muſt all, but eſpecially young men take heed of this courſe: for, if we bleſſe our ſelues in our heart, and ſay we ſhall haue peace, though we liue in ſinne, God will not be mercifull vnto vs, but his Deut. 29. 19. 20. wrath ſhall ſmoake againſt vs.

D Further note, that howſoeuer ſhe was a ſinner, and a moſt infamous harlot: yet when ſhe repents, God doth honour and grace her with the title of a beleeuer; & that among thoſe moſt renowned beleeuers that euer liued before *Chriſt*: euen to be one of that *cloud of witneſſes*, Heb. 12. 1. in whom faith is commended to the church for euer. Hence alſo it is, that S. *Matthew* reckons Matth. 1. 5. her in the *Genealogie of Chriſt*, to be one of his *predeceſſours*: when as *Amaſia*, *Achas*, and ſuch like, (who for ought we know) did neuer repent, are not once named. Herein we may ſee Gods wonderfull mercie in honouring ſinners, if they doe repent. The conſideration whereof muſt mooue vs, not only to learne the doctrin of Repentance, and to haue it in our mouthes, but to labour that it may be ſetled in our hearts: that wee may ſhewe forth the power thereof in our liues. All of vs deſire honour & reputation among men. Well: if we would be honoured indeede, wee muſt repent, and then God himſelfe will honour vs; neither haue our ſinnes made vs ſo infamous, as by our repentance God ſhall make vs honourable.

Further, concerning the partie: How could *Rahab* come by faith? ſeeing ſhe liued out of the Church, where the word was neuer preached vnto her.

Anſw. If we reade the Story, we ſhall finde that ſhee came to beleeue, *by a report* of Gods meruailous acts: for, when the Lord deliuered the *Iſraelites* out of *Egypt* through the red ſea, and drowned *Pharaoh* therein with all his hoſt; as they went further, he deliuered the Kings of the Nations into their hands: as *Og* the King of *Baaſhan*, with the Kings of the *Amorites* and *Amalekites*.

Now, the report hereof came to the people of *Iericho*; whereupon they were ſtricken with a wonderfull great feare. And howſoeuer the men of *Iericho* made no other vſe of it, but to arme and prepare themſelues to reſiſt and beat backe the Iſraelites, yet this report wrought further with *Rahab*; and therefore ſhe came to the Spies, whom ſhe had receiued, and hid vpon the roofe of her houſe, and there confeſſed the God of Iſrael to be the true God, in heauen aboue, and in the earth beneath.

Here we may note, that when ordinarie meanes faile, for the beginning and encreaſe of faith; as the word preached, and the Sacraments: then God can worke faith extraordinarily, euen by reports, and rumors. For thus *Rahab*, and many of the heathen came to beleeue. Wee ſay of the Church of Rome, that it is no true church, and that their religion cannot ſaue a man: Hereupon many that fauour that way, reply and ſay: Will you therefore condemne all your forefathers, that liued and died in time of Popery? Wee anſwer, no; we dare not giue ſuch cenſure vpon them: but rather iudge charitably of thẽ: yea, we haue great hope that many of them were ſaued. For though they wanted preaching & reading, yet God might work faith in them extraordinarily, and bleſſe euen good reports and ſpeaches vnto them, with the reading of other godly bookes; beſides Gods word, which ſome of them had. We neede not then giue ſo hard a cenſure of them: becauſe God is not tied to ordinarie meanes, but can ſaue extraordinarily, when meanes faile.

Further, concerning *Rahabs* faith, it may be demanded whether it was weake or ſtrong? becauſe before ſhe had done this fact of faith, her whole aboade was among the heathen. *Anſw.* Wee muſt knowe, that there is in the child of God a certaine ſeede, or beginning, or preparation to a true and liuely faith; which our Sauiour Chriſt in the Scriptures, doth honour with the title of a true and liuely faith: as when a man knowes no more but this, that *Chriſt Ieſus is the true Meſſias*; hauing withall, a care and conſcience to profit & increaſe in the true knowledge of the Goſpel, and to ioyne practiſe therewith, in his life & calling. Examples hereof, we haue many in Gods word: A certaine *Ruler* came to Chriſt, and beſought him to *goe downe and heale his ſonne*, Ioh. 4.49, 50. &c. Ieſus but ſaid vnto him, *Goe thy way, thy ſonne liueth; and the Ruler beleeued the word that Ieſus ſpake vnto him, and his ſonne liued.* Now, inquiring of the howre, and finding it to be the ſame when Ieſus ſaid, *Thy ſonne liueth*; the text ſaith, *He beleeued and all his houſhold.* Now what was this mans faith? Surely, he onely acknowledged, that Chriſt *was the true Meſſias*: and withall, reſigned himſelfe and his family to bee inſtructed further therin. And though they knew nothing particularly, of the meanes whereby Chriſt ſhould bee a Sauiour: yet for this willingneſſe in embracing Chriſt, and readines to be taught, the holy Ghoſt ſaith, *they did beleeue.* So in the ſame Chapter, ver. 29. the *woman of Samaria* (beeing conuicted in her conſcience, of the things that Chriſt told her) runnes to the towne, and ſaith; *Come ſee a man that hath told me all things that euer I did: Is not he the Chriſt?* Then the Text ſaith, *Many of the Samaritans beleeued, becauſe of the ſaying of the woman.* Now what faith had theſe *Samaritans*? Surely, they did onely acknowledge him to be the true Meſſias, and were willing to be further inſtructed in his doctrin; which they teſtified, by going to heare him in their owne perſons. So likewiſe, Chriſt giues a notable teſtimonie to the confeſſion of the *Apoſtles faith*, (Matt. 16.17. 18.) in the perſon of *Peter*, ſaying; *Thou art Peter, and vpon this rocke* (that is, vpon this your faith, which thou confeſſeſt) *will I build my Church*; and yet the *Apoſtles* were ignorant of ſome maine points of the Goſpel. For a little after, when Chriſt tels them of his going to Ieruſalem, and of his paſſion, for the redemption of them, and all the elect, *Peter* perſwades him to the contrarie, ſaying; *Maſter, ſpare thy ſelfe, theſe things ſhall not be vnto thee.* Whereby it appeares, that *Peter* did not know *how* Chriſt ſhould bee a Sauiour; neither did the Apoſtles particularly know Chriſt his *reſurrection*, till he was riſen againe: yea, at the verie time of his *aſcenſion*, they knew not the nature of Chriſts Kingdome; and therfore they asked him, *Lord, wilt thou now reſtore the Kingdome to Iſrael?* (Act. 1.6.) dreaming ſtill of a temporall Kingdome: for which Chriſt rebukes them. And notwithſtanding all theſe wants, Chriſt ſaith, they had true faith: yea, ſuch faith as the *gates of hell ſhould neuer preuaile againſt*. This then is a moſt comfortable truth, That if a man (in the want of meanes of further knowledge) doe hold Chriſt Ieſus to be the true Meſſias, and yeeld himſelfe willing to learne the doctrine of the Goſpel, & (withal) ioyne obedience to his knowledge, the Lord is willing for a time, to accept of this as of true faith.

Now, to apply this to *Rahabs* faith: Her faith was but a weake faith, or rather the ſeede and beginning of a liuely faith afterward. For, as we may reade, all that ſhe knewe was this, that the God of Iſrael was the onely true God, and Ioſh.2.11. that hee would certainely deliuer the Land of Canaan into the Iſraelits hands. This was a notable perſwaſion wrought by a report; and accordingly ſhe ioynes herſelfe to Gods people, & reſignes her ſelfe to obey the God of Iſrael: but whether ſhe knewe the particular doctrine of ſaluation by Chriſt, it is not here ſet downe; and it is very like, that as yet ſhe was altogether ignorant of it. For here are all things ſet down, that tend to her commendation. So that her faith was verie weake, and onely the ſeede of a liuely faith; and yet here the holy Ghoſt doth commend her for her faith, amongſt the moſt renowned beleeuers that euer were.

Hence we may learne many good inſtructions. Firſt, That God makes much account of a little grace: if he ſee in a man but the ſeedes of grace, he doth highly eſteeme thereof. When the young man came to Chriſt, and asked him *what he ſhould doe to bee ſaued*; Chriſt tells him, Mark.10.17. *hee muſt keepe the commaundements*: the young man anſwers, that hee *had kept them from his youth*: at which anſwer it is ſaid, *Chriſt looked vpon him, and loued him.* This hee did for the ſhewe of Grace, which appeared in his anſwer: much more then will hee like of that which is true grace indeede. So, likewiſe Chriſt reaſoning with the Scribe, concerning the firſt and great commandement, and perceiuing that hee had anſwered diſcreetly, hee ſaid vnto him; *Thou art not farre from the kingdome of God*, Mark.12.34. ſhewing hereby how deepely he tenders the ſparks and ſeedes of true grace: nay he makes much of a verie ſhew of grace: which if it be ſo, then if God haue giuen to any of vs but one ſparke of true grace, how ought we to tender it, and cheriſh it, and to reioyce therein with all thankfulneſſe to God for it? yea, wee muſt ſeek to increaſe the ſame; for according to our grace is our acceptance and reſpect with God in Chriſt.

Secondly, whereas *Rahabs weake faith* is thus commended, here is comfort for all thoſe that are willing to learne Gods word, and to obey the ſame. Many are willing to learne: but they are ſo wonderfully troubled with dulneſſe and want of memorie, that they cannot learne; and hereupon they growe to doubt much of their eſtate towards God. But theſe men muſt comfort themſelues: for though they haue but little knowledge, yet if they haue care to encreaſe in knowledge, & make conſcience of obedience to ſo much as they knowe, God will account of them as of true beleeuers: and in truth ſuch are to be commended aboue thoſe which haue much knowledge, and ſo ſeeme to haue much faith, and yet ſhewe forth no obedience anſwerable to their knowledge; for, they haue a ſhewe of godlines, but want the power of it.

Thirdly, this confuteth our ignorant boaſters, who ſay they haue as much knowledge as any man needs to haue: for, they knowe, that a man muſt *loue God aboue all*; and that *Chriſt Ieſus is the Sauiour of the world*; and this (ſay they) is enough; and hereupon they take vp their reſt for matters of religion, and ſeeke to goe no further. But theſe mē know nothing at all: for if they would adde to this which they know, though it be but little, a care to encreaſe in knowledge, and with their knowledge ioyne obedience, then it were ſomething. But whiles they haue no care neither to get more knowledge, nor to ſhewe forth obedience to that they knowe, they doe hereby ſhew plainly, that there is no drop of ſauing knowledge, nor true faith in their hearts.

Fourthly, ſeeing God commends the ſeedes of true faith, for true faith indeede; This muſt encourage all men to vſe all good meanes to come by true faith and repentance. For though as yet thou haſt but little knowledge, & therefore but little faith and repentance: yet if thou ioyne hereto an endeauour to get more knowledge, & haue alſo a care to practiſe that which thou knoweſt; then will the Lord encreaſe thy knowledge and thy ſmall faith, till thou haue ſufficient, and in the meane time accept of thee as a true beleeuer. And thus much for the meaſure of *Rahabs* faith.

The ſecond point to bee conſidered is, the *reward* which *Rahab* receiued at the hands of *Ioſhuah*, and the *Iſraelites* for her faith; *She periſhed not with them that obeyed not*: that is, ſhee with her family was preſerued aliue, when as *Ioſuah* deſtroyed all that liued in *Iericho*, young and olde, man, woman and child.

But ſome will ſay; The *Iſraelites* were the people of God, a religious people: now it may ſeeme to be a cruel part to deſtroy all; for what had the young Infants done? *Anſw.* In mans reaſon it may ſeeme ſo indeede: yet it could not be a cruell part, becauſe they did no more then that which God commaunded them. For it was Gods ordinance, that the Canaanites *ſhould bee rooted out, and that the Iſraelites ſhould ſhewe no compaſſion on them*, Deuter. 7. 3. Beſides, euen in reaſon the *Iſraelites* had ſome cauſe to deale thus: for, God gaue this charge to the *Iſraelites*, that when they came to any Citie or people, Firſt, they *muſt offer peace, and if they anſwered peaceably, then they muſt bee ſaued, and become their tributaries and ſeruants*: Deuter. 20. 10. but if they would not make peace, then *they muſt put them to the edge of the ſword*, (ver. 17.) man, woman, and child, beeing inhabitants of Canaan, or neere adioyning. And thus no doubt *Ioſhuah* dealt when he came to *Iericho*: firſt, he offered peace if they would become their tributaries: but they truſted to their ſtrong walls, and would not yeeld to become their ſeruants; for which cauſe hee put them all to the edge of the ſword: and therefore

fore it was no cruelty, because it was Gods commandement; for Gods will is the rule of iuſtice.

But was not this partiall dealing, to ſpare *Rahab* with her family, who were inhabitants of *Iericho* as well as the reſt? *Anſw.* There were two cauſes why ſhe ſhould eſcape: Firſt, becauſe ſhe yeelded her ſelfe to the the people of *Iſrael*, and ioyned her ſelfe vnto them, & was content to become one of their religion: and therefore the commaundement of putting all to death, did not take hold of her. Secondly, *Rahab* obtained this of the Spies, and bound them to it by an oath, that when they came to deſtroie *Iericho*, they ſhould ſpare her and her family: and therefore alſo did did ſhee eſcape.

In this preſeruation of *Rahab*, we may learne ſundry points: firſt, whereas ſhe is ſaued aliue, becauſe of the oath of the Spies, we ſee what ſpeciall care euery one ought to haue for the doing of thoſe lawfull things whatſoeuer they are, whereto he binds himſelfe by an oath. *Ioſhua* knowing this bond of the ſpies to *Rahab* (as we may reade) giues ſpeciall charge for her preſeruation. Hence *Dauid* ſaith, If a man binde himſelfe with an oath, he muſt keepe it, *though it be to his owne hinderance*, Pſal. 15.4. Euery ſingle promiſe binds a mans conſcience, if it be lawfull: But when an oath is adioyned, then there is a double bond. And therefore the Author to the Hebrewes ſaith, that *God, to make knowen the ſtableneſſe of his counſell promiſed, bound himſelfe with an oath: that by two immutable things* (to wit, Gods promiſe, and oath) *we might haue ſtrong conſolation*: ſo that an oath binds a man double to the performing of his promiſe. And that this conſcience is to be made of a lawfull oath, appeareth thus: If a man make a lawfull oath, and yet be induced to doe it by fraud; he muſt performe it, and not faile: as appeareth by *Ioſuahs* fact to the *Gibeonites*, Ioſ. 9.19. For, when they came to the *Iewes* craftily, as though they had beene men of a farre country, & had brought them to ſweare that they would not hurt them; though the hoaſt of Iſrael murmured at it, when they came to their cities; and though they might haue reaſoned thus, that they got it of them by fraud, and therefore they would not keepe it: yet, this is the anſwer of *Ioſuah* & the Princes vnto the people, That *they had ſworne vnto them, by the Lord God of Iſraell, and therefore they might not touch them*. And when king *Saul*, in zeale to Iſrael had broken this oath of *Ioſuah*, and the Princes, by deſtroying the *Gibeonites*, 2 Sam. 21. there came a plague vpon the Land, for three yeares ſpace; and was not ſtaied, till ſeauen of *Sauls* ſonnes were hanged, for *Sauls* fact. So that the breach of an oth is a moſt dangerous thing: & therefore, he that hath bound himſelfe thereby, muſt haue great care to keepe it.

Ioſ.6.22.

Heb.6.17,18.

Yet here ſome caſes may be propounded, worthie our conſideration. For firſt, what if a man haue taken an oath to doe an vnlawfull thing, muſt he then keepe his oath? *Anſ.* If his conſcience tell him, out of Gods word that the thing is not lawfull, then he muſt not keepe it: for an oath may not be the bond of iniquitie: the keeping of it is a doubling of the ſin. *Dauid* in his anger, had ſworne to *ſlay Nabal, and all the men of his family*, for denying releefe vnto his ſeruants, 1. Sam. 25. 22. This was a raſh oath, and therefore afterward, when he was preuented by *Abigails* good counſell, he bleſſeth God for it, and breaks his oath which he had made, ver. 32.

Queſt. 2. What if a man take an oath, and yet afterward in conſcience doubts of the lawfulneſſe of that which he hath ſworne to doe: what muſt be done in this caſe? *Anſ.* So long as he doubteth, he muſt defer the performance of it. For, he that doth a thing doubtingly, condemnes himſelfe in the thing he doth, *becauſe he doth it not of faith: & whatſoeuer is not of faith, is ſinne*, Rom. 14.23.

Queſt. 3. What if a man be vrged by feare to take an oath, muſt he afterward keepe it? As for example; a man is taken of theeues; now, wanting mony, they charge him on paine of death, to fetch them money, and they bind him hereto by an oath: what muſt be done in this caſe, conſidering there muſt ſuch great care be had in keeping an oath? *Anſ.* So long as the thing which he is bound by oath to doe, reſpecteth his priuate damage onely, he muſt keepe his oath: yet ſo as he declare his caſe to the magiſtrate, becauſe their courſe is againſt the common good: now the Magiſtrate hearing of it, is according to equity, to prouide for his defence, and for the ſafetie of his goods.

A ſecond point to be conſidered, in *Rahabs* preſeruation, is this; *Rahab* eſcaped a common danger (but not without al meanes) onely ſtaying her ſelfe on the bare promiſe of the Spies: but, as ſhe beleeued in the true God, ſo ſhe vſed meanes, whereby ſhe might be ſure of her preſeruation, and that is this; *She bindes the Spies by an oath*, to ſaue her life, and to ſpare her houſhold: alſo *ſhee keepes within*, and *ties the cord of red thread in her windowe*, according to the mutuall couenant. Thus ſhe vſeth meanes for her temporall ſafetie: and ſo haue other of Gods children done in like caſe. When King *Hezekiah* (2. Kings 20. 6.) was ſicke, he was certified by the Prophet from God, that hee *ſhould liue fifteene yeares longer*: yet hee neglected not the meanes wherby he ſhould be healed, and liue: for, he applyed dry figges to his byle: and vſed foode, and raiment for his bodily life, during the whole ſpace of thoſe fifteene yeares. So the Apoſtle Saint *Paul*, in his voiage by Sea to *Rome*, was aſſured by a viſion, *that none of them that were with him ſhould periſh, but all come ſafe to land*: and yet notwithſtanding, *when the Mariners would haue gone out, hee tells the Centurion, that*

Ioſh.2.18.21.

vnleſſe thoſe ſtaied in the ſhip (that ſo they might vſe ordinarie meanes) *they could not bee ſafe*. Now, as it fareth *temporally* for the ſauing of the bodie; ſo is it in the *ſpirituall* caſe, for the ſaluation of the ſoule; men muſt vſe meanes to come by grace, and ſo to ſaluation. But, many in this regard be great enemies to their owne ſoules: they ſay, God is mercifull, and Chriſt is a Sauiour, and I hope hee will ſaue mee; yet they will not vſe the meanes to come to ſaluation. But if we would be ſaued, then with our inward faith, we muſt ioyne the obſeruation of the outward ordinarie meanes wherby God vſeth to ſaue mens ſoules; as namely, the hearing of Gods word, calling vpon God by praier, and the receiuing of the Sacraments; that thereby our ſinnefull liues may bee amended, and our faith ſtrengthened. This muſt be remembred of vs: for, they that contemne or neglect the meanes, deſpiſe the grace and mercie of God offered therein: and therefore *Paul* ſaith of the Iewes, when they put the Goſpel from them, *that they did iudge themſelues vnworthy eternall life*, Act. 13. 46. It followeth,

With them that diſobeyed: That is, with the people of *Iericho*. *Queſt*. How did they diſobey? *Anſ*. Thus: When *Ioſhuah* and the people came vnto them, and offered them peace, if ſo be they would become their tributaries and ſeruants, the inhabitants of *Iericho* would not yeeld vnto them, but ſet themſelues againſt the people of *Iſrael*, and ſo againſt God, in that they would not vndertake that eſtate which God offered vnto them: and therefore they are here eſteemed diſobedient.

Hence we learne, that if it ſhall pleaſe God at any time to put vs out of theſe temporarie benefits which we enioy in goods and poſſeſſions; we muſt be contented with Gods will & prouidence, and ſeeke to obey God therein. The inhabitants of *Iericho* pay deerely for their diſobedience in this caſe: God ſets the *Iſraelites* as Lords ouer them: and becauſe they will not yeild to become their ſeruants, they die for it. *Dauids* practiſe was commendable in this caſe; for, when hee was put out of his owne Kingdome, by his owne ſonne, he murmured not, but ſaid thus; *If I ſhall finde fauour in the eies of the Lord, hee will bring mee againe: but if hee ſay thus, I haue no delight in thee; beholde, here I am, let him doe to me as ſeemeth good in his eies*, 2. Sam. 15. 25, 26. In other countries, we ſee Cities and Townes ſpoyled and ſacked: what muſt the people doe? *Anſ*. They muſt ſubmit themſelues to the Lords pleaſure, knowing that he permitteth it, who may doe what he will. And ſo, if it ſhall pleaſe God to bring vs into the like caſe: as to ſuffer our enemies to haue dominion ouer vs, and to diſpoſſeſſe vs of our places: we muſt ſubmit our ſelues to Gods good pleaſure, when we ſee no helpe by lawfull meanes; we muſt not murmure or rebell; for, that is but to diſobey, as the people of *Iericho* did: and ſo ſhall we be deſtroyed, as they were. And thus much for the ſecond point.

The third thing to be conſidered in this example, is the *teſtimonie of her faith, in receiuing the Spies peaceably*. This was a notable worke of faith, as Saint *Iames* noteth, Iam. 2. 25. and the more commendable, becauſe ſhee receiued the into her houſe, and entertained them; yea, ſhe preſerued them in danger of her owne life; for, ſhe did it contrarie to the pleaſure of the State vnder which ſhe liued. But againſt this may be obiected, firſt, that ſhe lyed in this fact; for, when the King of *Ierichos* meſſengers came to ſearch for the Spies, whom ſhe had hid in the top of her houſe, ſhee ſaid to the meſſengers, *they were gone another way*. Now, how can it be a good worke, which was don with lying; eſpecially to our Superiour, who hath power to aske vs, and to whom we are double bound to ſpeake the truth? *Anſw*. We muſt know that the worke was good which ſhe did; and a worke of mercie, to preſerue Gods people, although ſhe failed in the manner of doing it: ſhee receiued them by faith, though ſhee ſhewed diſtruſt, in lying for their ſafetie. It was a notable worke of *Rebecca*, Gen. 27. to cauſe her ſonne *Iacob* to get his fathers bleſſing; for ſo God had determined, and yet ſhe failed in the manner.

Queſt. But how could this worke be good, beeing faultie in the manner of doing it? *Anſ*. It might: for *Rebecca's* perſon ſtood righteous before God in Chriſt. Now, the worker being acceptable vnto God, the worke muſt needes be good alſo; and though the worker failed in the circumſtances; yet the euill of the worke, was couered in the obedience of Chriſt; and ſo the goodneſſe of it was approoued, and the fault thereof couered.

The vſe of this doctrine is two-fold: firſt, it ſheweth that the works of Gods children, are partly good & partly bad; euen the beſt works they doe are imperfect. Secondly, this ſheweth the true meaning of Saint *Iames*, when he ſaith, that *Rahab was iuſtified by her workes*: thereby he meanes, that by her works ſhe declared her ſelfe to be iuſt. For, that ſhe was not iuſtified by her workes, appeareth plaine; becauſe the worke which ſhe did, was faultie in the manner, and not perfectly good: and therefore could not be anſwerable to the perfect iuſtice of God.

But ſome will further ſay, that this concealing of the Spies, and lying to the Kings meſſengers, was a worke of treacherie againſt her own countrey; and therefore was a notorious fault, and ſo no worke of faith? *Anſ*. Treachery indeed, is a great vilany, as one man can practiſe againſt another; and therefore ought to be abhorred and deteſted of al men: but yet we muſt know, that *Rahab* in this place is no Traytor. For, ſhe had a plaine Certificate in her conſcience, that the Land of Canaan, and the citie *Iericho* were giuen by the Lord to the people of Iſraell, and that they were the right

Lords thereof, and ſhould enioy them: ſo that ſhe hid the Spies, not in treachery, *but in faith.*

Thus we ſee her fact. The duties which we learne hence, are theſe: Firſt, it is ſaid that this harlot *Rahab*, being by calling an Hoſteſſe and a Victualer, receiued the Spies peaceably. Hence, Inn-keepers are taught their dutie: firſt, if they will ſhew themſelues faithfull, they muſt haue ſpecial regard & reſpect vnto ſuch gueſts of theirs, as be the ſeruants of God, and feare him. This was the worke of *Rahabs* faith towards the ſpies of Gods people. *Dauid* makes this the propertie of euery godly man, *That in his eyes a vile perſon is contemned, but hee honoureth them that feare the Lord*, Pſal. 15.4. And therefore if Inn-keepers will ſhew themſelues godly, they muſt ſo doe. And to encourage each one hereto, our Sauiour Chriſt makes this notable promiſe (Matth. 10.41.) *He that receiueth a Prophet, in the name of a Prophet, ſhall receiue a Prophets reward: and he that receiueth a iuſt man in the name of a iuſt man, ſhall receiue a iuſt mans reward.* And, *if any ſhall giue, to one of theſe little ones to drinke, a cup of cold water onely, in the name of a Diſciple: Verily I ſay vnto you, he ſhall not loſe his reward.*

Alſo *Strangers* are here taught, that in ſeeking places for their abode, they muſt make choyce to be with thoſe that feare the Lord: ſo God directs theſe Spies to doe. And when Chriſt ſent his Diſciples to preach, hee bade them (Math. 10. 11.) when they entred into a Citie, *To enquire who is worthy in that Citie, & there to abide till they departed.* But alas, theſe duties are little performed; eſpecially the firſt. For, *In-keepers*, & ſuch as entertaine Strangers, do make moſt of thoſe that giue themſelues to riot & good fellowſhip: they are beſt welcome, that ſpend moſt in gaming, drinking, & laſciuiouſnes. Theſe might learne otherwiſe of *Rahab*, who did better, though ſhe had been an harlot.

Thirdly, *Inn-keepers* muſt here learne, that when a man comes into their houſe (if he be no malefactor) they muſt giue him protection. Thus, *Rahab* doth here to the Spies of the Iſraelites, euen with the danger of her own life. The like alſo we may reade of *Lot*; for, when two Angels in the likeneſſe of men came into his houſe, and the men of Sodome would haue had thē out; *Lot beſought them to let them alone*, Gen. 19.8. And his reaſon is, *becauſe they came vnder the ſhadow of his roofe.*

Againe, hence we may learne another generall dutie; to wit, that a Chriſtian man in the time of perſecution and danger, is not to diſcouer his fellow brethren, or to detect them; but muſt rather indanger his owne life by concealing them for their preſeruation. This was practiſed by good *Obadiah*: when *Ieſabel* killed the Lords Prophets, he hid them by fifties in a Caue; which if it had beene knowen, would haue coſt him his life. And ſo did the Apoſtles and brethren in the Primitiue Church; when the Iewes would haue ſlaine *Paul in Damaſcus, the brethren tooke him by night, and let him downe through the wal in a basket to ſaue his life*, Act. 9.25. And ſince thoſe times, in the Hiſtory of the Church vnder the Goſpel, we may find, that when the Chriſtians were vrged by perſecuters to reueale their brethren, they rather choſe to lay downe their owne liues, then to betray their brethren into their enemies hands. And this is true loue indeede, ſuch as the holy Ghoſt commendeth, *When a man will giue his life for his brother*, 1. Ioh. 3.16.

Laſtly, whereas *Rahab receiued the Spies peaceably*, we note that it is a ſpeciall fruite of faith, to be peaceable and kinde. The holy Ghoſt, repeating the fruits of the ſpirit, names *Peace and meekeneſſe among them.* Gal. 5.22. Now, this peace is, when a man is kinde and peaceable to all, but eſpecially to thoſe that be of the *houſhold of faith*. And vndoubtedly it is a fruite of faith, which the Prophet *Iſay* foretold ſhould be vnder the Goſpel, Iſay. 11.6. that then the *Wolfe ſhould dwell with the Lambe, and the Leopard lie with the Kid*: ſignifying, that howſoeuer men by nature were as ſauage as Wolues, yet beeing conuerted to the Kingdome of Chriſt, they ſhould become gentle as *Lambes*, beeing kinde and peaceable one to another. This peaceableneſſe is eſpecially to be ſhewed in the place and calling where a man liues: for, there did *Rahab* ſhew forth hers, whē the ſpies came vnto her. And, where this is truly in outward action, there is faith in the heart: it is a good token that a man is at peace with God, when he liues peaceably with men. Which being ſo; we muſt learne, not to giue place to our heady affectiōs, but muſt rather bridle the rage of malice and anger, & endeauour to liue peaceably with all, eſpecially with thoſe that bee members of Gods Church. And thus much of this example.

The Iudges Faith.

Verſe 32.

And what ſhall I ſay more? For, the time would be to ſhort for me to tell of Gedeon, of Barac, & of Samſon, & of Iephte: Alſo of Dauid, and Samuel, and of the Prophets.

Which through faith ſubdued Kingdomes, wrought righteouſneſſe, &c.

Hitherto, the Author of this Epiſtle hath ſet downe vnto vs examples of faith, more at large. But from this verſe to the ende of this Chapter, hee heapes vp briefly together many examples of faith, one vpon another. The reaſon whereof is; Firſt, becauſe the number of true beleeuers, which are mentioned in Scripture, is very great; and therefore he could not here ſtand to ſet them downe in order one by one. Secondly, by handling all the examples at large, which the Author propoundeth in this ſhort Epiſtle, hee ſhould haue ſeemed to haue reſtrained the name and title of faith to a very few: euen, all that are here named and commended for their faith, are but few, in compariſon of all that truly beleeued in the old Teſtament. And therefore he heapes vp the reſt together, to intimate that the number of beleeuers, was more then he could record. And this he doth, by a Rhetoricall preterition or paſſing ouer, called in Schooles, *Paralepſis*; whereby matters are briefly diſpatched and paſſed ouer, with the very naming onely.

What ſhall I ſay more?] That is, as if hee had ſaid, I haue propounded diuers worthy examples of faith: and, beſides theſe, there are alſo many more; but the time of writing an Epiſtle, will not ſuffer mee to handle them all at large.

Firſt, in this particular quicke diſpatch of beleeuers, by our Apoſtle, we may obſerue a difference betweene the infinite vnderſtanding of God, and the created vnderſtanding that is in mans minde. Man indeede vnderſtands the things that are reuealed to him of God; but yet in a manner and order, farre different from that which is in God: for man cannot conceiue in his minde all the things he knowes, at once, by one act of his vnderſtanding; but muſt haue diſtinct time to conceiue of them, one by one diſtinctly. For looke as he vtters them diſtinctly, one by one (as we ſee in this place,) ſo likewiſe doth he apprehend them in conceit, and vnderſtanding. But with God it is not ſo; for God at once, by one act of vnderſtanding, without diſtinction of time, doth conceiue of all things at once, both paſt, preſent, and to come: and ſo could vtter and expreſſe them, if any creature were able in conceit ſo to comprehend them.

Secondly, whereas the holy Ghoſt ſaith, *The time would be too ſhort, &c.* hee giues vs to vnderſtand, that the *number of beleeuers* is verie great, and that a long time would not ſerue to repeat them, or to write of them. This directeth vs vnto a good anſwer to a queſtion, which much troubleth our common people; to wit, How great is the number of them that ſhall be ſaued; whether it is greater then the number of them that ſhall be damned? *Anſw.* We muſt conſider the number of the Elect two waies: firſt, in compariſon of them that ſhall be condemned: ſecondly, in themſelues. If we compare the elect with the reprobate, the number of the Elect is but a ſmall number: for in moſt ages, the Church of God hath beene but a handfull, to the reſt of the world. And in the Church this likewiſe is true, *Many are called, but few choſen*, in reſpect of them they are called. But yet conſider the *Elect*, as they are in themſelues, and they are a huge great number; yea, innumerable, as Saint *Iohn* ſaith, ſpeaking of the Elect among the Gentiles, beſide the choſen Iewes: for all that doe truely beleeue ſhall be ſaued. Now, beleeuers are innumerable. This the Author of this Epiſtle would inſinuate vnto vs by his phraſe of ſpeach, *What ſhall I ſay more? &c.*

In handling theſe examples, we muſt obſerue the order here vſed by the holy Ghoſt: for in this 32. verſe he ſets downe the names of the perſons that beleeue, all ioyntly together, rehearſing them one by one: and in the 33. 34. 35. verſes, he laies downe briefly the fruits of all their faith; in number, tenne moſt notable actions, ſeruing all and euery one of them, moſt worthily to commend their faith. In handling of them, we will follow the order obſerued by the holy Ghoſt: and firſt ſpeake of the perſons; then of their actions.

The foure firſt are theſe: *Gedeon, Barac, Samſon, and Iephte*: theſe foure were *Iudges* in Iſrael: the fifth is *Dauid*, who was both a *Prophet* and a *King*: the ſixt is *Samuel*, both a *Iudge* and a *Prophet*: laſtly, the *Prophets* generally; by whom we muſt vnderſtand eſpecially theſe three, *Elias*, *Eliſeus*, and *Daniel*.

In ſpeaking of theſe perſons here commended vnto vs; firſt, we will intreat of them generally, and then in particular. In generall, let vs firſt obſerue the order which the holy Ghoſt here vſeth in naming them. *Gedeon*, for time, was after *Barac*; and yet here he is firſt named: ſo *Samſon* was after *Iephte*, and yet here hee is put before him. This, the holy Ghoſt would neuer doe, without ſome ſpeciall cauſe. We therefore muſt know, that the Scripture vſeth a two-fold order in reckoning vp of perſons: to wit, the *order of time*: when as he that liued firſt, is firſt named: and the order *of dignitie*; when the moſt worthie and excellent is named firſt, though he were later in time. Now the Scripture accounteth beſt of them that did excell in faith, and in the fruits thereof: ſo in this place whereas *Gedeon* is ſet before *Barac*, and *Samſon* before *Iephte*; the holy Ghoſt obſerues not the order of time, but the order of dignitie, according to the excellencie of their faith: naming them in the firſt place, that were moſt famous for this grace of faith, and did exceede the other in the fruites thereof.

Here we learne this ſpeciall point: That the more men excell in faith, and other graces of God, the more God will honour them: for, looke who moſt honour God, ſhal be moſt honoured of him: but the more a man excells in grace, the more he honours God. And for this cauſe is *Gedeon* preferred before *Barac*, and *Samſon* before *Iephte*; becauſe they were more plentifull in the fruites of faith. This muſt

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moue vs, not onely to ſeeke to haue faith, but to labour euery day more and more for the increaſe of faith, and of obedience: for, the more a man abounds in grace before God, the more wil God honour him, both here and in heauen. And thus much for the order wherein they are propounded.

Secondly, let vs conſider what manner of perſons theſe were, *Gedeon, Barac* and the reſt: They were extraordinary mẽ, in their time raiſed vp by God, for the ſpeciall good of his Church, and the common wealth of the Iewes; that they might helpe and defend them in diſtreſſe. And therefore, as their calling was extraordinarie, ſo God indued them with extraordinarie gifts of *wiſedome, ſtrength, zeale, and authoritie*; for which, they are here renowned in this Catalogue of moſt worthy beleeuers.

In their example we may obſerue this point: That whom god doth raiſe vp extraordinarily, for ſome ſpeciall good in his Church, them he endues with extraordinarie gifts to diſcharge that calling: and withall, hee giues them the ſpirit of grace, with a true and liuely faith. This (beſides the inſtance we haue in hand) appeares plainly in Chriſts Apoſtles; they were called by Chriſt to preach the Goſpell to all the world, and to plant his Church vniuerſally: and thervpon (howſoeuer they were ſimple mẽ before) were furniſhed with extraordinary gifts of wiſdome, zeale, and knowledge, and with this excellent grace of ſauing faith, which did ſanctifie their other gifts: for, howſoeuer *Iudas* was numbred among them, hauing beene a diſciple, yet he neuer came to the execution of the Apoſtleſhip, but went aſtray from that miniſtration, Acts 1.25. And in theſe latter dayes, whẽ God reſtored his Goſpel to light out of the darke miſt of Poperie, he raiſed vp extraordinarie men, whom he endued with wiſedome, zeale, & iudgement: which gifts alſo hee ſeaſoned vp in them by a liuely faith, which they teſtified by their pietie and godlineſſe in life and conuerſation. And this courſe he obſerueth vſually, in all thoſe whom he raiſeth vp extraordinarily for the good of his Church.

This we muſt obſerue, to acquaint vs with a ſpeciall difference, betweene thoſe whome god raiſed vp extraordinarily for ſpecial good, and all arch-heretiques and traytors that ſet vp themſelues, vnſent of God. For, many ſuch wretches haue excelled in wiſedome, in worldly policie, in zeale and authoritie: whereupon they haue pretended and perſwaded many, that they were called of God. But hereby eſpecially they are to be diſcouered, that they are void of this rare gift of true ſauing faith: for looke at their liues, and ordinarily for impietie they haue beene and are arch-deuils. So that though they wanted not authoritie, or outward zeale, and wiſedome: yet they wanted faith, which ſhould purifie their *hearts*; or elſe they would neuer haue liued in ſuch notorious lewdnes, as they were diſcouered to do. And this is the triA all which our Sauiour Chriſt directs vs vnto; ſaying, *Ye ſhall knowe them by their fruites*, Mat. 7.16. Let them therefore pretend what knowledge, what zeale, or authoritie ſoeuer they will; if the fruites of faith appeare not in their liues by obedience, they are not called of God, for the ſpeciall good of his Church.

Thus much of theſe men in generall: now we come to entreat of them ſeuerally, as they are propounded in the Text.

The firſt perſon here commended vnto vs, is *Gedeon*: the Hiſtorie of whoſe acts, is laid downe at large, Iudg. 6. In his example note one point eſpecially, to acquaint vs with the B manner which God vſeth in begetting and increaſing true faith in the hearts of his children. If wee reade the Storie wee ſhall ſee, that the Lord in the likeneſſe of an *Angel*, called *Gedeon*, once, twice, yea thrice to be a Iudge to his people. But *Gedeon* greatly doubts of his calling; and therefore deſires a ſigne of the *Lord*, which God gaue him: *For the ſacrifice which he offered, was burned vp with fire from heauen*: yet ſtill he doubted, and was in a greater feare then before, euen of death it ſelfe: but beeing confirmed by the Angel, and ſet a worke, he brake downe the Altar of *Baal*, and built one to the true God, and thereon offered ſacrifice as God commanded, though with ſome feare. And C when the *Midianites* and *Amalekites* came armed againſt Iſrael, he is ſtirred vp by the ſpirit of God for their defence: but yet ſtill he doubted of his calling, and therefore againe asked a ſigne at Gods hands, and had it; and after that asked another, which God alſo granted. Now hauing all theſe one in the necke of an other, at length hee knowes his calling, and ſo goes in faith, and defends Iſrael: ſo that hee got the aſſurance of his calling, by ſundrie particular ſignes and confirmations of his faith. And though he doubted greatly at the firſt: yet, after hee beleeues, not onely that he ſhould be a Iudge and Deliuerer of Gods people out of the hands of their enemies; but this principally, that God was his God, and would giue him euer- D laſting life.

Here then wee haue a notable preſident of the manner of Gods working true and ſound faith in the hearts of his children: They receiue not this grace at once, but by degrees; God worketh it in them by little and little. When a man is firſt called of God, he hath much doubting & feare; but then God ſends ſundry helpes to weaken his feare and doubting: and as they decreaſe, ſo is faith increaſed. No man beleeues ſoundly at the firſt, but weakely; euen as a child growes in yeares, ſo he muſt grow in faith: for the encreaſe of our faith is by continuance in the meanes, and by the experience of Gods loue and fauour. And indeede, the more faith encreaſeth, the more we vſe the means to grow therein, and the more wee delight in the meanes; and at length, after long experience of

Iudg. 6.12. 14.16.

Gods mercie, wee ſhall haue wrought in our hearts this gift of true and liuely faith, which ſhall bee able to preuaile againſt all feare and doubting. And thus much for the perſon of *Gedeon*.

The ſecond perſon commended vnto vs, is *Barac*; of whom we may read Iud. 4. His Storie is large and plaine enough: and therfore we will not ſtand vpon it.

The third perſon is *Samſon*; of whome wee may alſo reade Iudg. 13. 14. &c. Now touching *Samſon*, this queſtion may well be asked; how he can be iuſtly commended for his faith, ſeeing it may ſeeme he killed himſelfe? *Anſw.* *Samſon* did not kill himſelfe: for hee was called extraordinarily to be a Iudge ouer *Iſrael* for their defence and deliuerie out of the hands of the *Philiſtimes*. Now, when the Princes of the Philiſtimes were gathered together, being his enemies, and the enemies of God and his people, he caſt the houſe downe vpon their heads to kill them therein, becauſe (beeing blinde) hee could not purſue them in battaile. And therefore hauing them by Gods prouidence in his hands, hee deſtroyed them as his calling was: albeit, hee loſt his life in the ſame action.

Againe, *Samſon* in pulling downe the houſe purpoſed not directly and wilfully to kill himſelfe, but to aduenture his owne life, by taking iuſt reuenge vpon his enemies, and the enimies of God: and therefore as Gods ſeruant, he praied firſt vnto God: and ſo did no more then the Souldier in the field ought to doe: who, bearing a louing minde towards his Countrey, is content to aduenture his owne life for the deſtruction of his enemies, in the defence of his Countrie: and is reſolued, that if he die in that defence, he dieth in his lawfull place and calling, and dieth Gods ſeruant: yea, Gods Champion. This did *Samſon*, and therefore may iuſtly bee commended for his faith: neither is this fact of his any diſgrace, but rather a notable commendation of his faith, and an euidence of great zeale for Gods glorie, and of ſingular loue to his people.

The fourth perſon commẽded here, is *Iephte*, of whom wee may reade, Iudg. 11. *Iephte was the baſe ſonne of Gilead, borne of an harlot.* To be baſe borne, is noted in Scripture as a matter of reproach: and therefore the Lord forbad *a baſtard to enter into the congregation of the Lord, to beare any office, vnto the tenth generation*, Deut. 23. 2. So ignominious is this kinde of birth, by the iudgement of Gods ſpirit, vnto that partie on whome it falls. For, this ſinne of fornication doth not onely hurt the perſons committing it, but euen ſtaines the children baſe borne vnto the tenth generation. Yet howſoeuer *Iephte* was baſe borne, and ſo ſuffered for it great reproach, there we ſee, he is commended vnto us for his faith, among the moſt worthy beleeuers that euer were. Indeede, beſides *Iephte*, we ſhal not find the like example in Scripture. Yet in *Iephte* we may ſee, that howſoeuer it be a reproachfull thing, to be borne of fornication, yet that doth not hinder, but the partie ſo borne, may come to true faith, and ſo to the fauour of God, and to life euerlaſting. Such perſons as are baſe borne, vpon viewe of that reproach, which the Scripture faſteneth vpon them, might take occaſion to thinke miſerably of themſelues, euen that god hath reiected them: but, this example ſerues to ſhewe, that it hindereth not, but that they may come into the fauour of God, & by faith get honour of God, to counteruaile that diſcredit, which they haue by their baſe birth.

Further, whereas wee commonly ſay, that ſuch as are baſe borne are wicked perſons; here we ſee the contrarie in *Iephte*: and therefore, we muſt not for this cauſe condemne any for wicked or vngodly. Indeed, the Lord hath branded this eſtate with reproach, that men ſhould ſhunne the ſinne of fornication the more.

Againe, whereas *Iephte* is here commended for his faith; wee may probably gather, that their opinion is not true, who hold that *Iephte* ſacrificed and killed his owne daughter. For, beeing commended here for his faith, certaine it is, he had knowledge in Gods will & word: and therefore, we muſt not thinke, but that he knewe, God would neuer accept of ſuch a vowe; by the performance whereof he ſhould commit wilfull and moſt vnnaturall murther. This his faith ſhewes, that it was not his intent to kill the firſt perſon that met him out of his houſe; for, by the light of nature hee might knowe, that God would neuer accept thereof: and therefore it is not like he ſo made his vow; for this faith, and ſuch a vowe cannot ſtand together.

But ſome will ſay, the text is plaine (Iud. 11. 31.) *that hee vowed to offer for a burnt offering, the thing that came out of the doores of his houſe to meete him when he came home.* *Anſw.* It is ſo indeed, by ſome tranſlations: *It ſhall be the Lords, (ſaid he) I will offer it vp.* But the words in the originall, may as well be tranſlated thus: *It ſhall bee the Lords, (or) I will offer it*, &c. And this latter tranſlation is more ſutable to the circumſtances of the place; for, this was *Iephtes* meaning, that whatſoeuer met him firſt, hee would dedicate it to God: and if it were a thing that might, bee ſacrificed, then his purpoſe was to offer it vnto the Lord in ſacrifice.

Queſt. But if he did not kill her, why did hee mourne ſo much for her? *Anſw.* Becauſe, by his vowe, hee was to dedicate her to God; and ſo ſhe was to liue a Virgine all her life long: which muſt needs be a very bitter thing to him who had no child but her; it being ſo great a reproach, & in ſome ſort, a curſe in thoſe dayes, to want iſſue. I ſpeake not here, how well or ill *Iephte* did in making her a Nazarite. But, this thing may not be admitted, That beleeuing and godly *Iephte* ſhould deliberately kill his owne daughter. Vndoubtedly, he could not thinke, Lords therefore, and ſhould enioy them: ſo that ſhe hid the Spies, not in *treachery*, *but in faith*.

Thus we ſee her faith. The duties which we learne hence, are theſe: Firſt, it is ſaid that this harlot *Rahab*, being by calling an Hoſteſſe and a Victualer, receiued the Spies peaceably. Hence, Inn-keepers are taught their dutie: Firſt, if they will ſhew themſelues faithfull, they muſt haue ſpeciall regard & reſpect vnto ſuch gueſts of theirs, as be the ſeruants of God, and feare him. This was the worke of *Rahabs* faith towards the Spies of Gods people. *Dauid* makes this the propertie of euery godly man, *That in his owne eyes a vile perſon is contemned, but hee honoureth them that feare the Lord*, Pſal. 15.4. And therefore if Inn-keepers will ſhew themſelues godly, they muſt ſo doe. And to encourage each one hereunto, our Sauiour Chriſt makes this notable promiſe (Math.10.41.) *He that receiueth a Prophet, in the name of a Prophet, ſhall receiue a Prophets reward: and he that receiueth a iuſt man in the name of a iuſt man, ſhall receiue a iuſt mans reward. And, if any ſhall giue, to one of theſe little ones to drinke, a cup of cold water onely, in the name of a Diſciple: Verily I ſay vnto you, he ſhall not loſe his reward.*

Alſo *Strangers* are here taught, that in ſeeking places for their abode, they muſt make choyce to be with thoſe that feare the Lord: ſo God directs theſe Spies to doe. And when Chriſt ſent his Diſciples to preach, hee bade them (Math. 10. 11.) when they entred into a Citie, *To enquire who is worthy in that Citie, & there to abide till they departed.* But alas, theſe duties are little performed; eſpecially the firſt. For, *Inn-keepers*, & ſuch as entertaine Strangers, do make moſt of thoſe that giue themſelues to riot & good fellowſhip: they are beſt welcome, that ſpend moſt in gaming, drinking, & laſciuiouſnes. Theſe might learne otherwiſe of *Rahab*, who did better, though ſhe had been an harlot.

Thirdly, *Inn-keepers* muſt here learne, that when a man comes into their houſe (if he be no malefactor) they muſt giue him protection. Thus, *Rahab* doth here to the Spies of the Iſraelites, euen with the danger of her own life. The like alſo we may reade of *Lot*; for, when two *Angels* in the likeneſſe of men came into his houſe, and the men of Sodome would haue had thē out; *Lot beſought them to let them alone*, Gen.19.8. And his reaſon is, *becauſe they came vnder the ſhadow of his roofe.*

Againe, hence we may learne another generall dutie; to wit, that a Chriſtian man in the time of perſecution and danger, is not to diſcouer his fellow brethren, or to detect them; but muſt rather indanger his owne life, by concealing them for their preſeruation. This was practiſed by good *Obadiah*; when *Ieſabel* killed the Lords Prophets, he hid them by fifties in a Caue; which if it had beene knowen, would haue coſt him his life. And ſo did the Apoſtles and brethren in the Primitiue Church; when the Iewes would haue ſlaine *Paul in Damaſcus*, *the brethren tooke him by night, and let him downe through the wal in a basket to ſaue his life*; Act. 9.25. And ſince thoſe times, in the Hiſtory of the Church vnder the Goſpel, we may find, that when the Chriſtians were vrged by perſecuters to reueale their brethren, they rather choſe to lay downe their owne liues, then to betray their brethren into their enemies hands. And this is true loue indeede; ſuch as the holy Ghoſt commendeth, *When a man will giue his life for his brother*, 1. Ioh. 3.16.

Laſtly, whereas *Rahab receiued the Spies peaceably*: we note that it is a ſpeciall fruite of faith, to be peaceable and kinde. The holy Ghoſt, repeating the fruits of the ſpirit, names *Peace and meekeneſſe among them*. Gal.5.22. Now, this peace is, when a man is kinde and peaceable to all, but eſpecially to thoſe that be of the *houſhold of faith*. And vndoubtedly it is a fruite of faith, which the Prophet *Iſay* foretold ſhould be vnder the Goſpel, Iſay. 11.6. that then the *Wolfe ſhould dwell with the Lambe, and the Leopard lie with the Kid*: ſignifying, that howſoeuer men by nature were as ſauage as Wolues, yet beeing conuerted to the Kingdome of Chriſt, they ſhould become gentle as *Lambes*; beeing kinde and peaceable one to another. This peaceableneſſe is eſpecially to be ſhewed in the place and calling where a man liues: for, there did *Rahab* ſhew forth hers, whē the ſpies came vnto her. And, where this is truly in outward action, there is faith in the heart: it is a good token that a man is at peace with God, when he liues peaceably with men. Which being ſo; we muſt learne, not to giue place to our heady affectiōs, but muſt rather bridle the rage of malice and anger, & endeauour to liue peaceably with all, eſpecially with thoſe that bee members of Gods Church. And thus much of this example.

The Iudges Faith.

Verſe 32.

And what ſhall I ſay more? For, the time would be to ſhort for me to tell of Gedeon, of Barac, & of Samſon, & of Iephte: Alſo of Dauid, and Samuel, and of the Prophets.

Which through faith ſubdued Kingdomes, wrought righteouſneſſe, &c.

Hitherto, the Author of this Epiſtle hath ſet downe vnto vs examples of faith, more at large. But from this verſe to the ende of this Chapter, he heapes vp briefly together many examples of faith, one vpon another. The reaſon whereof is; Firſt, becauſe the number of true beleeuers, which are mentioned in Scripture, is very great; and therefore he could not here ſtand to ſet them downe in order one by one. Secondly, by handling all the examples at large, which the Author propoundeth in this ſhort Epiſtle, hee ſhould haue ſeemed to haue reſtrained the name and title of faith to a very fewer: for, all that are here named and commended for their faith, are but few, in compariſon of all that truly beleeued in the old Teſtament. And therefore he heapes vp the reſt together, to intimate that the number of beleeuers, was more then he could record. And this he doth, by a Rhetoricall preterition or paſſing ouer, called in Schooles, *Paralepſis*; whereby matters are briefly diſpatched and paſſed ouer, with the very naming onely.

What ſhall I ſay more?] That is, as if hee had ſaid, I haue propounded diuers worthy examples of faith: and, beſides theſe, there are alſo many more; but the time of writing an Epiſtle, will not ſuffer mee to handle them all at large.

Firſt, in this particular quicke diſpatch of beleeuers, by our Apoſtle, we may obſerue a difference between the infinite vnderſtanding of God, and the created vnderſtanding that is in mans minde. Man indeede vnderſtands the things that are reuealed to him of God; but yet in a manner and order, farre different from that which is in God: for man cannot conceiue in his minde all the things he knowes, at once, by one act of his vnderſtanding; but muſt haue diſtinct time to conceiue of them, one by one diſtinctly. For looke as he vtters them diſtinctly, one by one (as we ſee in this place,) ſo likewiſe doth he apprehend them in conceit, and vnderſtanding. But with God it is not ſo; for God at once, by one act of vnderſtanding, without diſtinction of time, doth conceiue of all things at once, both paſt, preſent, and to come: and ſo could vtter and expreſſe them, if any creature were able in conceit ſo to comprehend them.

Secondly, whereas the holy Ghoſt ſaith, *The time would be too ſhort, &c.* hee giues vs to vnderſtand, that the *number of beleeuers* is verie great, and that a long time would not ſerue to repeat them, or to write of them. This directeth vs vnto a good anſwer to a queſtion, which much troubleth our common people; to wit, How great is the number of them that ſhall be ſaued; whether it is greater then the number of them that ſhall be damned? *Anſw.* We muſt conſider the number of the Elect two waies: firſt, in compariſon of them that ſhall be condemned: ſecondly, in themſelues. If we compare the elect with the reprobate, the number of the Elect is but a ſmall number: for in moſt ages, the Church of God hath beene but a handfull, to the reſt of the world. And in the A Church this likewiſe is true, *Many are called, but few choſen*, in reſpect of them they are called. But yet conſider the *Elect*, as they are in themſelues, and they are a huge great number; yea, innumerable, as Saint *Iohn* ſaith, ſpeaking of the Elect among the Gentiles, beſide the choſen Iewes: for all that doe truely beleeue ſhall be ſaued. Now, beleeuers are innumerable. This the Author of this Epiſtle would inſinuate vnto vs by his phraſe of ſpeach, *What ſhall I ſay more? &c.*

In handling theſe examples, we muſt obſerue the order here vſed by the holy Ghoſt: for in this 32 verſe he ſets downe the names of the perſons that beleeue, all ioyntly together, rehearſing them one by one: and in the 33. 34. B 35. verſes, he laies downe briefly the fruits of all their faith; in number, tenne moſt notable actions, ſeruing all and euery one of them, moſt worthily to commend their faith. In handling of them, we will follow the order obſerued by the holy Ghoſt: and firſt ſpeake of the perſons; then of their actions.

The foure firſt are theſe: *Gedeon*, *Barac*, *Samſon*, and *Iephte*: theſe foure were *Iudges* in Iſrael: the fifth is *Dauid*, who was both a *Prophet* and a *King*: the ſixt is *Samuel*, both a *Iudge* and a *Prophet*: laſtly, the *Prophets* generally; by whom we muſt vnderſtand eſpecially theſe three, *Elias*, *Eliſeus*, and *Daniel*.

In ſpeaking of theſe perſons here commended vnto vs; firſt, we will intreat of them generally, C and then in particular. In generall, let vs firſt obſerue the order which the holy Ghoſt here vſeth in naming them. *Gedeon*, for time, was after *Barac*; and yet here he is firſt named: ſo *Samſon* was after *Iephte*, and yet here hee is put before him. This, the holy Ghoſt would neuer doe, without ſome ſpeciall cauſe. We therefore muſt know, that the Scripture vſeth a two-fold order in reckoning vp of perſons: to wit, the *order of time*: when as he that liued firſt, is firſt named: and the order *of dignitie*; when the moſt worthie and excellent is named firſt, though he were later in time. Now the Scripture accounteth beſt of them that did excell in faith, and in the fruits thereof: ſo in this place whereas *Gedeon* is ſet before *Barac*, D and *Samſon* before *Iephte*; the holy Ghoſt obſerues not the order of time, but the order of dignitie, according to the excellencie of their faith: naming them in the firſt place, that were moſt famous for this grace of faith, and did exceede the other in the fruites thereof.

Here we learne this ſpeciall point: That the more men excell in faith, and other graces of God, the more God will honour them: for, looke who moſt honour God, ſhal be moſt honoured of him: but the more a man excells in grace, the more he honours God. And for this cauſe is *Gedeon* preferred before *Barac*, and *Samſon* before *Iephte*; becauſe they were more plentifull in the fruites of faith. This muſt

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mooue vs, not onely to ſeeke to haue faith, but to labour euery day more and more for the increaſe of faith, and of obedience: for, the more a man abounds in grace before God, the more wil God honour him, both here and in heauen. And thus much for the order wherein they are propounded.

Secondly, let vs conſider what manner of perſons theſe were, *Gedeon, Barac* and the reſt: They were extraordinary mē, in their time, raiſed vp by God, for the ſpeciall good of his Church, and the common wealth of the Iewes; that they might helpe and defend them in diſtreſſe. And therefore, as their calling was extraordinarie, ſo God indued them with extraordinarie gifts of *wiſedome, ſtrength, zeale, and authoritie*; for which, they are here renowned in this Catalogue of moſt worthy beleeuers.

In their example we may obſerue this point: That whom god doth raiſe vp extraordinarily, for ſome ſpeciall good in his Church, them he endues with extraordinarie gifts to diſcharge that calling: and withall, hee giues them the ſpirit of grace, with a true and liuely faith. This (beſides the inſtance we haue in hand) appeares plainly in Chriſts Apoſtles; they were called by Chriſt to preach the Goſpell to all the world, and to plant his Church vniuerſally; and thervpon (howſoeuer they were ſimple mē before) were furniſhed with extraordinary gifts of wiſdome, zeale, and knowledge, and with this excellent grace of ſauing faith, which did ſanctifie their other gifts: for, howſoeuer *Iudas* was numbred among them, hauing beene a diſciple; yet he neuer came to the execution of the Apoſtleſhip, but went aſtray from that miniſtration, Acts 1.25. And in theſe latter dayes, whē God reſtored his Goſpel to light out of the darke myſt of Poperie, he raiſed vp extraordinarie men, whom he endued with wiſedome, zeale, & iudgement: which giftes alſo hee ſealed vp in them by a liuely faith, which they teſtified by their pietie and godlineſſe in life and conuerſation. And this courſe he obſerueth vſually, in all thoſe whom he raiſeth vp extraordinarily for the good of his Church.

This we muſt obſerue, to acquaint vs with a ſpeciall difference, betweene thoſe whome god raiſed vp extraordinarily for ſpecial good, and all arch-heretiques and traytors that ſet vp themſelues, vnſent of God. For, many ſuch wretches haue excelled in wiſedome, in worldly policie, in zeale and authoritie: whereupon they haue pretended and perſwaded many, that they were called of God. But hereby eſpecially they are to be diſcouered, that they are void of this rare gift of true ſauing faith: for looke at their liues, and ordinarily for impietie they haue beene and are arch-deuils. So that though they wanted not authoritie, or outward zeale, and wiſedome: yet they wanted faith, which ſhould purifie their *hearts*; or elſe they would neuer haue liued in ſuch notorious ſinnes, as they were diſcouered to do. And this is the triall

A which our Sauiour Chriſt directs vs vnto; ſaying, *Ye ſhall knowe them by their fruites*, Mat. 7.16. Let them therefore pretend what knowledge, what zeale, or authority ſoeuer they wil; if the fruites of faith appeare not in their liues by obedience, they are not called of God, for the ſpeciall good of his Church.

Thus much of theſe men in generall: now we come to entreat of them ſeuerally, as they are propounded in the Text.

THe firſt perſon here commended vnto vs, is *Gedeon*: the Hiſtorie of whoſe acts, is laid downe at large, Iudg. 6. In his example note one point eſpecially, to acquaint vs with the
B manner which God vſeth in begetting and increaſing true faith in the hearts of his children. If wee reade the Storie wee ſhall ſee, that the Lord in the likeneſſe of an *Angel*, called *Gedeon*, once, twice, yea thrice to be a Iudge to his people. But *Gedeon* greatly doubts of his calling; and therefore deſires a ſigne of the *Lord*, which God gaue him: *For the ſacrifice which he offered, was burned vp with fire from heauen*: yet ſtill he doubted, and was in a greater feare then before, euen of death it ſelfe: but beeing confirmed by the Angel, and ſet a worke, he brake downe the Altar of *Baal*, and built one to the true God, and thereon offered ſacrifice as God commanded, though with ſome feare. And
C when the *Midianites* and *Amalekites* came armed againſt Iſrael, he is ſtirred vp by the ſpirit of God for their defence: but yet ſtill he doubted of his calling, and therefore againe asked a ſigne at Gods hands, and had it; and after that asked another, which God alſo graunted. Now hauing all theſe one in the necke of an other, at length hee knowes his calling, and ſo goes in faith, and defends Iſrael: ſo that hee got the aſſurance of his calling, by ſundrie particular ſignes and confirmations of his faith. And though he doubted greatly at the firſt: yet, after hee beleeues, not onely that he ſhould be a Iudge and Deliuerer of Gods people out of the hāds of their enemies; but this principally, that God was his God, and would giue him euer-
D laſting life.

Iudg.6.12. 14.16.

Here then wee haue a notable precedent of the manner of Gods working true and ſound faith in the hearts of his children. They receiue not this grace at once, but by degrees; God worketh it in them by little and little. When a man is firſt called of God, he hath much doubting & feare; but then God ſends ſundry helpes to weaken this feare and doubting: and as they decreaſe, ſo is faith increaſed. No man beleeues ſoundly at the firſt, but weakely; euen as he growes in yeares, ſo he muſt growe in faith: for the encreaſe of our faith is by continuance in the meanes, and by the experience of Gods loue and fauour. And indeede the more faith encreaſeth, the more we vſe the means to grow therein, and the more wee delight in the meanes; and at length, after long experience of

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Iephtes faith.

Gods mercie, wee ſhall haue wrought in our hearts this gift of true and liuely faith, which ſhall bee able to preuaile againſt all feare and doubting. And thus much for the perſon of *Gedeon*.

The ſecond perſon commended vnto vs, is *Barac*; of whom we may read Iud. 4. His Storie is large and plaine enough: and therfore we will not ſtand vpon it.

The third perſon is *Samſon*; of whome wee may alſo reade Iudg. 13. 14. &c. Now touching *Samſon*, this queſtion may well be asked, how he can be iuſtly commended for his faith, ſeeing it may ſeeme he killed himſelfe? *Anſw.* *Samſon* did not kill himſelfe; for hee was called extraordinarily to be a Iudge ouer *Iſrael* for their defence and deliuerie out of the hands of the *Philiſtimes*. Now, when the Princes of the Philiſtimes were gathered together, being his enemies, and the enemies of God and his people, he caſt the houſe downe vpon their heads to kill them therein, becauſe (beeing blinde) hee could not purſue them in battaile. And therefore hauing them by Gods prouidence in his hands, hee deſtroyed them as his calling was: albeit, hee loſt his life in the ſame action.

Againe, *Samſon* in pulling downe the houſe purpoſed not directly and wilfully to kill himſelfe, but to aduenture his owne life, by taking iuſt reuenge vpon his enemies, and the enimies of God: and therefore as Gods ſeruant, he praied firſt vnto God: and ſo did no more then the Souldier in the field ought to do: who, bearing a louing minde towards his Countrey, is content to aduenture his owne life for the deſtruction of his enemies, in the defence of his Countrie: and is reſolued, that if he die in that defence, he dieth in his lawfull place and calling, and dieth Gods ſeruant, yea, Gods Champion. This did *Samſon*, and therefore may iuſtly bee commended for his faith: neither is this fact of his any diſgrace, but rather a notable commendation of his faith, and an euidence of great zeale for Gods glorie, and of ſingular loue to his people.

The fourth perſon commẽded here, is *Iephte*, of whom wee may reade, Iudg. 11. *Iephte was the baſe ſonne of Gilead, borne of an harlot.* To be baſe borne, is noted in Scripture as a matter of reproach: and therefore the Lord forbad *a baſtard to enter into the congregation of the Lord, to beare any office, vntill the tenth generation*, Deut. 23. 2. So ignominious is this kinde of birth, by the iudgement of Gods ſpirit, vnto that partie on whome it falls. For, this ſinne of fornication doth not onely hurt the perſons committing it, but euen ſtaines the children baſe borne vnto the tenth generatiō. Yet howſoeuer *Iephte* was baſe borne, and ſo ſuffered for it great reproach: here we ſee, he is cõmended vnto vs for his faith, among the moſt worthy beleeuers that euer were. Indeede, beſides *Iephte*, we ſhal not find the like exãple in Scripture. Yet in *Iephte* we may ſee, that howſoeuer it be a reproachfull thing, to be borne of fornication, yet that doth not hinder, but the partie ſo borne, may come to true faith, and ſo to the fauour of God, and to life euerlaſting. Such perſons as are baſe borne, vpon viewe of that reproach, which the Scripture faſteneth vpon them, might take occaſion to thinke miſerably of themſelues; euen that god hath reiected them: but, this example ſerues to ſhewe, that it hindereth not, but that they may come into the fauour of God, & by faith get honour of God, to countervaile that diſcredit, which they haue by their baſe birth.

Further, whereas wee commonly ſay, that ſuch as are baſe borne are wicked perſons; here we ſee the contrarie in *Iephte*: and therefore, we muſt not for this cauſe condemne any for wicked or vngodly. Indeed, the Lord hath branded this eſtate with reproach, that men ſhould ſhunne the ſinne of fornication the more.

Againe, whereas *Iephte* is here commended for his faith; wee may probably gather, that their opinion is not true, who hold that *Iephte* ſacrificed and killed his owne daughter. For, beeing commended here for his faith, certaine it is, he had knowledge in Gods will & word: and therefore, we muſt not thinke, but that he knewe, God would neuer accept of ſuch a vowe; by the performance whereof he ſhould commit wilfull and moſt vnnaturall murther. This his faith ſhews, that it was not his intent to kill the firſt perſon that met him out of his houſe; for, by the light of nature hee might knowe, that God would neuer accept thereof: and therefore it is not like he ſo made his vow; for this faith, and ſuch a vowe cannot ſtand together.

But ſome will ſay, the text is plaine (Iud. 11. 31.) that *hee vowed to offer for a burnt offering, the thing that came out of the doores of his houſe to meete him when he came home.* *Anſw.* It is ſo indeed, in ſome tranſlations: *It ſhall be the Lords, (And) I will offer it, &c.* But the words in the originall, may as well be tranſlated thus: *It ſhall bee the Lords, (or) I will offer it, &c.* And this latter tranſlatiõ is more ſutable to the circumſtances of the place; for, this was *Iephtes* meaning, that whatſoeuer met him firſt, hee would *dedicate* it to God: and if it were a thing that might, bee ſacrificed; then, his purpoſe was to offer it vnto the Lord in ſacrifice.

Queſt. But if he did not kill her, why did hee then ſo lament for her? *Anſ.* Becauſe, by his vowe, he was to dedicate her to God; and ſo ſhe was to liue a Nazarite all her life long: which muſt needs be a very bitter thing to him who had no child but her; it beeing ſo great a reproach, & in ſome ſort, a curſe in thoſe dayes, to want iſſue. I ſpeake not here, how well or ill *Iephte* did in making her a Nazarite: But, this may no way be admitted, That beleeuing and godly *Iephte* ſhould aduiſedly kill his owne daughter. Vndoubtedly, he could not thinke,

that

A that God would be pleaſed, with ſuch an abhominable ſacrifice. Thus much for theſe perſons: the reſt, I paſſe ouer, becauſe this ſtory is plaine and large in Scripture.

The Faith of the Iudges and Dauid.

VERSE 33, 34, 35.

B *Which through faith ſubdued Kingdomes, wrought righteouſneſſe, obtained the promiſes, ſtopped the mouthes of Lions,*

Quenched the violence of fire, eſcaped the edge of the ſword, of weake were made ſtrong, waxed valiant in battell, turned to flight the Armies of the Aliants.

The women receiued their dead raiſed to life.

IN theſe words, the Apoſtle propounds vnto vs tenne ſeuerall fruites of faith: the nine firſt whereof, are the particular actions of the parties ſpoken of in the former verſe: and they are here related for the commendation of their faith. The firſt is, *Subduing of Kingdomes*; which ſerues chiefly for the commendation of the faith of the foure Iudges there named, and of *Dauid*. For, as we may reade in the bookes of *Iudges*, and of *Samuel*, all theſe *ſubdued Kingdomes*, as, the *Canaanites*, Iudg. 4. the *Midianites*, Iudg. 6. the *Philiſtims*, Iudg. 15. and 16. 2. Sam. 8. 1. the *Ammonites*, Iudg. 11. *Moabites*, and *Aramites*, 2. Sam. 8. 2. 6. Now, how did they ouercome and ſubdue them? The text ſaith, *by faith*; which, we muſt not thus vnderſtand, as though onely by the very act of faith they ſubdued kingdomes: But the meaning of the holy Ghoſt is, that they beleeued the promiſes which God made vnto them, of *deliuering theſe kingdomes into their hands*; and according to their faith, God accompliſhed his promiſes vnto them: and ſo they ſubdued kingdomes by faith.

In this worke of faith, we may learne two things: firſt, that it is lawfull for Chriſtians in the newe Teſtament to make warre; for, that which may be done in faith, is lawfull for Gods ſeruants: but, warre may be made in faith: for, theſe ſeruants of God, ſubdue Kingdomes in warre, and that by faith: and therefore it is lawfull for Chriſtians, vpon iuſt cauſe to make warre. The *Anabaptiſts* of Germany ſay, It is not lawfull for a Chriſtian vnder the Goſpel to carry a weapon, or to make warre. But, this one place of Scripture (if there were no moe) is alone ſufficient to prooue the lawfulneſſe of warre vnder the Goſpel, if it be vſed according to Gods will and word. When the *Souldiers* came to *Iohn Baptiſt*, and asked him, *what they ſhould doe?* he bids them not leaue off their calling: but this: *Doe violence to no man, neither accuſe any falſly, and bee content with your wages*, Luk. 3. 14. And our Sauiour Chriſt reporteth of a *Centurion* (which was captaine of a Band) when he came to haue his ſonne healed; that *hee had not found ſuch faith in Iſrael*. And hee was not a Centurion, onely afore he beleeued; but euen afterward, when Chriſt commended his faith: yet did he not diſlike his calling. The like may be ſaid of *Cornelius*, Act. 10. All which, ſhewe plainely, that vpon iuſt cauſes, Chriſtians may lawefully make warre.

Matth. 8. 3.

C *Obiect.* 1. But to defend their opinion, they obiect ſome places of Scripture; as Matth. 5. 39. *Reſiſt not euill*, ſaith Chriſt: therefore (ſay they) a man may not weare a weapon, nor vſe a ſword, leaſt thoſe make him to reſiſt, and ſo to breake this commandement of Chriſt. *Anſw.* That place muſt bee vnderſtood of priuate reuenge: and ſo it maketh nothing againſt lawfull warre. For, what though a priuate man may not reuenge himſelfe, nor make warre; yet that hindereth not, but that a Magiſtrate who beares the ſword, may lawfully vſe it. Againe, it is friuolous to imagine, that reſiſting is onely by a weapon; for, the chiefe reſiſtance that God reſpecteth, is in the heart and affection. And a D priuate man may reſiſt, that is, breake this commandement, by vnlawfull reſiſtance, though he cary no weapons: & the publike perſon breake it not, though it make warre.

Obiect. 2. Secondly, they obiect the prophecy of *Iſay*, who ſpeaking of the kingdome of Chriſt, vnder the Goſpell, ſaith; That then *they ſhall turne their ſwords into ſithes, and their ſpeares into mattockes*: therefore (ſay they) there muſt be no warre vnder the Goſpel. *Anſ.* That Prophecie ſignifies, that in Chriſts kingdome, there muſt bee great loue, and peace, and wonderfull concord among all the true ſeruants of God. But, here they take aduantage, and ſay; If this be ſo, what then needeth any warre? *Anſ.* We muſt know, that as there be two kindes of Kingdomes, a ſpirituall kingdome, and a politicke; ſo, there be two kindes of peace, ſpirituall, and politicke. *Spirituall peace*, is inward, in the Church: and politicke peace, is outward, in the commonwealth. Spirituall peace, is begunne, and preſerued by ſpirituall meanes of grace in the miniſterie of the Church; but warre is an ordinarie meanes for the eſtabliſhing and preſeruing of politicke peace.

Secondly, hence we learne, that Gods people may make warre, not onely by way of defence; but alſo, in aſſault vpon their enemies, and that according to Gods word. For here is it ſaid, that *Gedeon, Samſon, Dauid*, and the reſt, by *faith ſubdued Kingdomes*, making warre againſt them by way of aſſault, and not in defence onely. Indeede, ſpeciall care ought to be had, that offenſiue warre, in aſſaulting an enemie, bee made vpon iuſt and good grounds: one ſpeciall ground or cauſe is here implied in this worke of faith; to wit, the recouerie of iuſt right in matters of importance; for, the Kingdoms of Canaan were giuen to the Iſraelites by God himſelfe, and for the recouerie of them, they made warre by way of aſſault. So Gen.14. when *Lot* was taken captiue by *Keder-laomer*, and the Kings of the Nations; *Abraham*, *Lots* kinſman, gathers his ſeruants together, and purſues the Kings, and ouertaking them, deſtroyed them for the recouerie of *Lot* and his goods. Other reſpects there be, for which offenſiue warre in aſſault may be made: but becauſe they are not here mentioned, I will not propound them.

The ſecond fruite of their faith is this; they *wrought righteouſneſſe*: that is, ſome of theſe men in their places wherein God had ſet them, *gaue to euery man his owne*. This *working of righteouſneſſe* conſiſts in two things; Firſt, in giuing rewards to ſuch as deſerued them. Secondly, in inflicting due puniſhment according to mens deſerts. In both theſe, the men before named did all excell; but eſpecially two of them, *Dauid and Samuel*. For *Dauid*, it is a wonder to ſee how *righteous* he was: for when he was anointed King in *Sauls* ſtead, and *Saul* reiected; how did he behaue himſelfe towards *Saul*? Did he ſeeke *Sauls* blood? No: But when *Saul* hunted him, *as the hunter doth the Partridge*, *Dauid* euen then gaue himſelfe to *ſtudie and practiſe righteouſneſſe*: yea, when *Saul* was fallen into his hands both in the *Caue* & *aſleepe in the campe*, 1. Sam. 24. 5, 6. &c. and 26. 7. 8. hee would not touch him, nor ſuffer others to doe him hurt, *becauſe hee was the Lords anointed*: yea, ſo righteous was *Dauid* towards *Saul*, that *his heart ſmote him for cutting off but the lappe of his coate*. Therefore *Dauid* is here commended eſpecially for this effect of faith, the *working of righteouſneſſe*.

To applie this vnto our times: If this bee a fruite of faith, thus to *worke righteouſneſſe*, then what may be ſaid of the Church of Rome, and of the Popiſh ſort among vs? They pretend the A auncient faith, and none muſt bee ſo good beleeuers and Catholikes as they: but how doe they ſhewe this their faith? Is it by the *practiſe of righteouſneſſe*? Doe they giue to euery one his due? Nay verily: but they ſet themſelues to worke the ruine of Kingdomes, that ioyne not with them in religion. This, witneſſe their manifold and deuilliſh plots againſt our ſtate from time to time. This did not *Dauid*, no not againſt *Saul*, though he were reiected of God, and alſo moſt vniuſtly ſought his death. But they haue many times ſought the death of the Lords anointed ouer vs: whereby they declare their ſtate to all the world, that they haue no ſparke of true faith at all: for, true faith will B make a man practiſe righteouſneſſe and innocencie. And therefore we may iudge of them, and all their adherents that be of this minde to allow ſuch practiſes, that they haue none other but the faith of deuills: which is, to beleeue the word of God to be true. This the deuills doe with trembling. And as their faith is deuilliſh, ſo are the fruits thereof; namely, treachery and falſhood, ſuch as the deuill moſt approoues. But we muſt learne, that true faith is eſpecially commended by theſe fruites, The ſtudie and practiſe of innocencie, and the maintaining of peace in Chriſtian eſtates: for, true faith, and C treachery, and contention, will no more ſtand together, then light and darkneſſe.

Secondly, *Samuel* alſo *wrought righteouſneſſe*: as appeareth by his proteſtation before all Iſrael, when he gaue vp his office of gouernment ouer them vnto *Saul*: 1. Sam. 12. 3. *Behold* (ſaith he) *here am I: beare record of mee before the Lord, and before his anointed: whoſe Oxe haue I taken? or whoſe Aſſe haue I taken? or whome haue I done wrong to? or whom haue I hurt? or of whoſe hand haue I receiued any bribe, to blinde mine eyes therewith? and I will reſtore it.*

Now, as theſe two, *Samuel* and *Dauid* were famous, for this fruit of faith in working righteouſneſſe: So likewiſe were the Iudges and Prophets, before named, in their places carefull of this vertue & did practiſe the ſame, partly in rewarding the good, and partly in puniſhing the wicked.

D But ſome will ſay; To worke righteouſneſſe, cannot be a worke of faith: for the very Heathen, which neuer heard of Chriſt, by the light of nature haue done Iuſtice, and are highly commended by Heathen Writers for the ſame. Now, that which the Heathen can doe by the light of nature, is not thus to be extolled as a fruite of faith? *Anſ.* True it is, the Heathen haue done many works of iuſtice: but we muſt wiſely conſider, that euery iuſt worke is not a fruite of faith, vnleſſe it be done by a *righteous perſon in obedience to God, and for his glorie*: But in all theſe, the Heathen failed in their workes. For, though the things they did were good in themſelues; yet ſeeing the Heathen were corrupt trees, remaining in the ſinnefull ſtate of corrupt nature, their works muſt needs be corrupt fruite; as comming from them. For an euill tree cannot bring forth good fruite. The heart is the fountaine of euery action: nowe, their hearts were corrupt, beeing deſtitute of faith which purifieth the heart: and therefore their workes muſt needes be ſinnefull. Againe, they did not their works in obedience: for they were guided onely by the light of nature, and knew not God aright, nor his cōmandements. And laſtly, they propounded not the glorie of God, as the end of their works, but the praiſe of men, their own profit, or ſome ſuch end. But theſe worthy perſons do not onely ſuch things as were iuſt in themſelues: but they do them in faith, in obedience, and for Gods glorie, and ſo pleaſe God.

Now, ſeeing theſe renowned Princes and Iudges, haue their faith commended vnto vs by their practiſing of righteouſneſſe; wee muſt learne to followe them, within the compaſſe of our calling, doing Iuſtice and righteouſneſſe in ſuch things as concerne vs. There bee many reaſons ſet down in gods word to perſwade vs hereunto. As firſt, for this ende hath God cauſed the Goſpel to be publiſhed. Tit. 2. 12. *The ſauing grace of God hath appeared:* but to what ende? *To teach vs, that we ſhould denie vngodlineſſe, and liue ſoberly and righteouſly:* that is, that wee might *doe Iuſtice.* Vnleſſe therefore wee worke righteouſneſſe, wee make the Goſpel a vaine word vnto vs. Secondly, we deſire to be counted iuſt before God and men; and it would grieue vs, if wee ſhould be otherwiſe thought of: but if we would be iuſt indeed both before God and man, then we muſt worke righteouſneſſe: for (as S. *Iohn* ſaith) *He that doth righteouſneſſe is righteous.* Thirdly, there is no man ſet ouer a family, but he either doth, or ought to endeauour to bring a bleſſing vpon his family. But this he cannot doe, vnleſſe he *worke righteouſneſſe,* and doe Iuſtice: for *Salomon* ſaith, *He that walketh in his integritie, is iuſt, and bleſſed ſhall his children be after him.* Laſtly, we doe all of vs deſire to eſcape hell; well, then we muſt remember to practiſe *righteouſneſſe,* for the Apoſtle ſaith, *no vnrighteous man,* that is, none practiſing vnrighteouſnes, *ſhall enter into the kingdome of heauen.* So that within the compaſſe of our calling, we muſt all endeauour to doe Iuſtice.

1.Ioh.3.7.

Prou.20.7.

1.Cor.6.9.

Here ſome will aske: How ſhall I do Iuſtice, and worke righteouſneſſe? *Anſ.* For doing of it, wee muſt remember to practiſe theſe rules that followe: 1. That which is both the word of God, and the rule of Nature; *We muſt doe to all men, as we would they ſhould doe vnto vs: this is the Lawe and the Prophets* (ſaith our Sauiour Chriſt.) Now, the ſquare for all our actions, muſt bee the word of God: and Gods word giues this direction: Do thou to thy neighbour as thou in thy reaſon and conſcience thinkeſt he ſhould do to thee, if thou wert in his caſe, & he in thine.

Matth.7.12.

The 2. rule, is that which *Paul* teacheth vs, ſaying, *Giue vnto euery man that which is their dutie: tribute to whom tribute belongeth, &c.* That which Gods word, and our conſcience, and the wholeſome lawes of the realme binde vs vnto, that we muſt giue vnto euery man.

Rom.13.7.

The 3. rule is this: *Euery man within the compaſſe of his calling, muſt not onely intend and labour for his owne good; but for the common good, in that Church and common wealth wherein hee liueth.* The blind would out of their carnal minds haue learned this for a rule, *Euery man for himſelfe, and God for vs all:* and this is many a mans practiſe, he will labour diligently in his calling, but all is for himſelfe. But, he that propoundeth onely this ende in his calling, to benefit himſelfe alone, dealeth vniuſtly, both towards the Church and common wealth, in which hee liueth, who ought to haue a part of his care with himſelfe.

The 4. rule is taught vs alſo by S. *Paul: Defraud or oppreſſe no man in any matter.* This rule concerneth our manner of dealing in common affaires. In all our trafficke and bargaines, as we would benefit our ſelues; ſo we muſt ſeeke to benefit thoſe with whom we deale. This rule is verie neceſſarie to be learned; for, this is the common practiſe of men in their traffique; To vſe all meanes whereby they may defraud others; ſo that they get vnto themſelues, they care not how it come. But in the feare of God, let vs remember, that the practiſe of iuſtice (to which we are all bound) ſtandeth in this; that wee defraud or oppreſſe no man in any thing. And thus much of this ſecond fruite of their faith.

The third fruite and effect of theſe mens faith, is this: *They obtained the promiſes.*] By *promiſes,* wee muſt not vnderſtand the maine promiſe, concerning the *Meſſias* comming; for that they obtained not as yet: for, (as it appears v. 39.) *they receiued not that promiſe;* for, Chriſt was not incarnate in their time. But by *Promiſes* are here meant certaine ſpeciall and particular promiſes, made vnto them alone, and not common to all: ſo that the meaning of theſe words is this: *They obtained the benefit and accompliſhment of thoſe* particular promiſes that God made vnto them. This effect is ſpecially to be vnderſtood of *Caleb,* and *Dauid:* for, *Caleb* entred into the Land of Canaan, and there enioyed his poſſeſſion, according to Gods promiſe made vnto him, Ioſh. 14. So, *Dauid* had a particular promiſe made vnto him, that hee ſhould be king ouer Iſrael; this he long waited for, and reſting herein he was not onely annointed King, but in due time actually made King ouer all Iſrael.

Whereas theſe worthy men, by *faith obtained theſe promiſes;* Hereby we may be directed, to ſee the true cauſe, why after ſo long preaching of the word, and often receiuing of the ſacraments, men reape ſo little profit; eſpecially, conſidering that God hath made a promiſe of grace and ſaluation, by meanes of his word and ſacraments. Hence therfore we muſt learne that the word of God preached, and the ſacraments receiued, are vnprofitable, not becauſe God altereth his wil, hauing promiſed his bleſſing in theſe meanes; for herein the will of God is vnchangeable; but the cauſe is, the great meaſure of vnbeleefe, in thoſe which heare and receiue. They therefore profit not, becauſe they receiue them without faith. For, howſoeuer men ſay they haue faith; yet the works of their liues, and their eſtate in ſinne, after long hearing, ſhewe plainely, they haue none at all. Take a veſſell that is cloſe ſtopped, and caſt it into a riuer, or into the ſea; yet it receiues no water, becauſe it hath no place of entrance: Euen ſo, bring a man that wants faith, to the word and ſacraments, wherein God hath promiſed the fulneſſe of his grace: yet he receiues none, becauſe his heart is cloſed vp thorough vnbeleefe. This is it which makes the heart like a ſtopped veſſell, which hath no entrance for Gods grace. We therefore in the feare of God, muſt labour to haue our hearts purged of this vnbeleefe and lip-faith; and to be endued with true ſauing faith; whereby we may profitably heare the word, and receiue the Sacraments, & ſo enioy Gods moſt excellent promiſes in Chriſt. Men may lie, and be deceiued; but God is truth it ſelfe, and cannot lie: and therefore, as he hath made his promiſe of life to beleeuers, and to no other: ſo wil he aſſuredly accompliſh the ſame to them, and to no other. Wherefore if we loue our ſoules, and deſire life, let vs get into our hearts the grace of faith. And thus much of the third effect of their faith.

The fourth and fift effects, which I will handle together, are theſe: *Stopped the mouthes of Lyons. Quenched the violence of the fire.*] For the fourth. Whereas ſome of theſe perſons are ſaid to haue ſtopped the mouthes of Lyons, it is to be vnderſtood of *Daniel*; as appeareth in the 6. Chap. of that booke. For, *Daniel* (thorough the malice of others that incenſed the Kings wrath againſt him) was caſt into the den of hunger-bit Lyons. But *Daniel* euen then beleeued in the Lord, and put all his truſt in God, and for this cauſe, *the Lord by his angel ſtopped the mouthes of the Lyons*, and (as it were) ſealed vp their pawes, that they could not hurt him.

The fift effect, *in quenching the violence of the fire*, muſt bee vnderſtood of *Shadrach, Meſhac, and Abednego*, the companions of *Daniel*: which three (as we may read, Dan. 3.) refuſed to worſhip the golden image, which *Nabuchadnezzar* had ſet vp. For which cauſe, they were caſt into an hot burning Ouen; but they put their truſt in God, and claue faſt vnto him in obedience, euen to the hazard of their liues. Wherupon, the Lord by his omnipotent power, did moſt miraculouſly preſerue them, by ſtaying the rage of the fire contrarie to the nature thereof, that it had no power ouer their bodies; nay, it did not burne the haire of their heads, nor cauſe their garments to ſmell. And therefore they are ſaid, to *haue quenched the violence of it*, becauſe it had no power ouer them, though it burned moſt fiercely; but was to them, as though it had beene quite put out and quenched.

Now, ioyne theſe two effects together, and they afford vs good inſtructions. Firſt, here we learne how to behaue our ſelues in time of danger, and at the point of death. Euen as theſe foure men did, ſo muſt we from the bottome of our hearts forſake our ſelues, and put all our truſt in Chriſt. This did *Daniel*, when he was in the *Lyons den*: and this did the 3. *Children*, in the hot fierie furnace. And this hath beene alwaies the auncient practiſe of Gods children in all ages; At the very point of death, and in the extremitie of all danger, they reſted themſelues wholly vpon the mercifull promiſes of the true God. The time will come vpon vs all, wherein we ſhall be called to the practiſe of this dutie: for, we muſt all paſſe the doore of death, and once lie in the pangs thereof. Now, what ſhall we doe when we lie halfe dead, gaſping and panting for breath, able to ſpeake to no man, nor to heare any ſpeaking vnto vs, when al comfort of the world failes vs? Surely, we muſt then, at that very inſtant, labour to leaue our ſelues and this world, and yeeld vp our ſelues by faith into the hands of God, and cleaue faſt vnto Chriſts Paſſion, from the bottome of our hearts, and he will ſurely deliuer vs from the danger; ſtopping the mouth of Satan that roaring Lyon, and quenching the fire of hell, that it ſhall not touch vs.

But ſome will ſay, if this be all we muſt doe, then all is well: for, this I can ſoone doe when time ſerues, and therefore I will take no care till then? *Anſw.* Beware of ſpirituall guile: for, it will be found a moſt hard matter, for a man to relie and caſt himſelfe wholly vpon Chriſt, in the houre & pang of death. For, then aboue all times, is the deuill buſie againſt vs: then will the conſcience ſtirre, if euer; and the bodie beeing tormented, the ſoule muſt needs be wonderfull heauie. This we may ſee by the ſtate of our Sauiour Chriſt, in his agonie and paſſion; and therefore we muſt not reckon ſo lightly of this dutie.

Queſt. But, if it bee ſo hard a thing, how could *Daniel* and the three children do it? *Anſ.* They were prepared for it: for, they reſted vpon God in the time of peace: and ſo were enabled to relie vpon him in time of perill. Euen ſo, if we would beleeue in God when we die, and then ſhewe forth our faith, wee muſt while we liue put our truſt in him, and ſhewe it by obedience: for rare it is to finde a man that liues in vnbeleefe, to ſhewe forth faith at his ende. And therefore while we haue health, ſtrength, and peace, we muſt labour to beleeue, and then ſhall we find the comfort of it in time of perill, and of death.

Secondly, from theſe two effects of faith, we obſerue further, that Gods diuine prouidence doth firmly rule and gouerne the whole world. Ordinarily God gouernes the world by ſecondarie cauſes, ſetting one creature ouer another, and ordaining one to doe this thing, and another that, and accordingly they worke: but we muſt not thinke that God is bound to any of theſe meanes, but is moſt free to vſe thē, or not to vſe them. Ordinarily hee executeth this or that puniſhment, by this or that creature, and ſo by meanes conuaies his bleſſings: but yet he can work without them, as here we ſee. For, he preſerues his creatures againſt the ordinarie meanes; as, *Daniel* from the Lyons, whoſe nature is to deuoure: and againſt the nature of fire, he ſaued *the three children* in the fire. So that God worketh by meanes, but yet freely; becauſe he can worke at his pleaſure either without or againſt meanes: and his powerfull hand, ſauing againſt meanes, ſhewes his ruling and diſpoſing prouidence ouer all things.

Thirdly, by theſe effects of their faith we learne, that Gods goodneſſe and mercie towards beleeuers, is farre greater, and more vnſpeakable then euer he promiſed, or they could expect. This point is carefully to be conſidered of vs all: for, it is of ſingular and extraordinarie vſe, eſpecially in time of perill and trouble: and yet wee ſee it is the plaine truth of God: and therefore *Paul* giues thanks and praiſe vnto God, *who is able to doe for vs exceeding abundantly aboue all that we aske or thinke.* Eph.3.20. *Daniel* put his truſt in the Lord, when he was in the lyons den; and what doth he obtaine for his labour? the Lord neuer promiſed to ſtop the lyons mouthes, neither did *Daniel* euer preſume vpon that deliuerance; and yet the Lord ſaued him. And ſo the three children, though they made no account of their liues, becauſe God had not promiſed to keepe them from burning, yet they come out in ſafety. For, God in mercy ſo quenched the heat of the fire vnto them, that though it burnt to death thoſe that caſt them in; yet did it not ſo much as burn their garments, or the haire of their heads, to cauſe the ſame to ſmell. And the like is his goodneſſe towards all his ſeruants. *Dauid* ſaith; Pſal.21.3. *The Lord preuented him with liberall bleſſings*; that is, when *Dauid* neuer asked ſuch bleſſings at Gods hand, euen then did the Lord beſtow his liberall bleſſings vpon him: as namely this, when *Dauid* was *following his fathers ſheepe*, & walking in his calling, he neuer dreamed of any Kingdome; yet thence the Lord tooke him to be King ouer his people Iſrael. So the Iſraelites hauing beene 70. yeares in captiuity, neuer thought of returne; and yet then were they deliuered: and their deliuerance was ſo ſtrange and miraculous, that they *were like them that dreame*, Pſal. 126. 1. When *Peter* Act.12.4. was caſt into priſon by *Herod*, and committed to foure quaternions of ſouldiers to be kept, the Angel of the Lord came and awoke him as hee ſlept, and ledde him out of priſon, paſt the watches, and through the iron gate, and then left him. Now, this deliuerance was ſo ſtrange vnto him, *that he knewe not whether it was true, but thought he had ſeene a viſion.* From hence it is that God hath made this gracious promiſe vnto his Church, *to anſwer before they call, and to heare while they ſpeake*, Iſay 65. 24. So endleſſe is his mercie, and his goodneſſe ſo vnſpeakeable towards his ſeruants, that if they cleaue vnto him vnfainedly, they ſhall find his bountie farre ſurpaſſing all that they could aske or thinke.

The conſideration hereof ſerues to ſtirre vp euery one of vs in our places, to cleaue vnfainedly vnto the true God, with all our hearts by faith, in due reuerence and obedience. If a ſeruant were to chooſe his Maſter, and among an hūdred ſhould heare of one, that beſides his wages, would giue vnto his ſeruants, gifts which they would not thinke of; this ſeruant would forſake all the reſt to com vnto this one. Behold, the Lord our god is this bountiful maſter: who doth not onely keepe couenant with his ſeruants, in full accompliſhment of his promiſes; but is exceeding gracious, preuenting them with liberall bleſſings, aboue all that they can wiſh for themſelues: wherefore let vs forſake all our bad Maſters, the world, the fleſh, and the deuill, in the ſeruice of ſinne: and reſigne our ſelues with full purpoſe of heart, to ſerue this our good God, to the ende of our dayes. There is no man liuing, that can haue ſuch true ioy in heart, as Gods ſeruants haue; for, God ſhewes more kindneſſe vnto them, then they can aske or thinke of. And take this for truth alſo: there be none that thus giue thēſelues to ſerue God faithfully with all their hearts, but before they die they ſhall finde this to be true, that God is a moſt mercifull God, and his goodneſſe endles towards them aboue their deſerts.

Secondly, this endleſſe mercie of God, muſt mooue vs all to repent vs of our ſinnes, and to truſt in him for the pardō of them, be they neuer ſo many or hainous: for they cā neuer reach to the multitude of his mercies. Though they be in number like the ſand of the ſea, they muſt not diſmay vs from comming vnto him: but cōſidering that his goodneſſe is endles, and his mercie is ouer all his works, we muſt come vnto him for the pardon of our ſinnes. For, God is mercifull to performe his promiſe: yea, and beyond his promiſe, to do for vs more then we can thinke of. Many indeede abuſe this mercie of God, by preſuming thereon to goe on in ſinne: but ſuch deceiue themſelues: *For, God will not be mercifull vnto them*, Deut. 29. 20. It is the penitent perſon that ſhall find mercie.

The ſixt effect of their faith, is in theſe words: *Eſcaped the edge of the ſword.* The words in the originall, are thus: *Eſcaped the mouth of the ſword*: which is the Hebrewe phraſe in the old

Teſtament, and here followed by the Penman of this Epiſtle: & before, where he calleth the word of God *a two mouthed ſword*, Heb. 4. 12. hereby meaning (as it is tranſlated) a *two edged ſword*. This effect muſt bee vnderſtood of two worthy Prophets, *Elias* and *Elizeus*: for *Elias* wee may reade, that when hee had ſlaine *Baals* Prieſts (1. Kings 19. 1.) *Iezabel* the Queene threatened to kill him: which he hearing, fled into the wilderneſſe, and thence was lead to Mount *Horeb*, and there eſcaped by meanes of his faith. And for *Elizeus*, wee may reade, that when he diſcloſed the King of *Syriah* his counſell to the King of *Iſrael* (2. Kings 6.) hee was compaſſed about in *Dothan*, the citie where he lay, with a huge hoaſt of *Aſſyrians*, but, praying to the Lord, the Lord ſmote the hoaſt with blindnes, and ſo the Prophet lead them in ſafetie to *Samaria*. So then, the meaning of this effect, is, that when theſe ſeruants of God were in diſtreſſe, and danger of death, they denied themſelues, and their owne helpe, and by faith relied vpon God vnfainedly, from the bottome of their hearts: and ſo found deliuerance with God, from the perill of death.

First, here we learne, that God prouides for the ſafetie and deliuerance of his ſeruants, in the extremitie of perill and danger, when both might and multitude are againſt them. This point we haue touched in diuers examples before, and therefore do here onely name it.

Secondly, in that theſe men in the extremity of danger beleeued, and ſo *eſcaped the edge of the ſword*: we learne, that when we are in greateſt danger, ſo as we ſee no way to eſcape, euen then we muſt put our truſt in the true God, and he will ſaue vs. This wee muſt doe, not onely for the ſafetie of our bodie; but more eſpecially, for the ſaluation of our ſoule. Put the caſe a man were in deſpaire of his ſaluation, & that he ſees *legions of deuills* compaſſing him about to take him away: what muſt this man doe in this caſe? *Anſw.* Looke what *Elias* and *Elizeus* did, the ſame thing muſt he doe; hee muſt not lie dead in deſperation, yeilding thereto; but, at the verie ſame time, when ſuch terrors oppreſſe him, hee muſt by faith lift vp his heart to God, and put his truſt and confidence in him, thorough Chriſt. And if hee can this doe, hee may aſſure himſelfe, that he ſhall certainely eſcape theſe fearefull terrors of conſcience, and the torments of hell, as *Elias* and *Elizeus* did the edge of the ſword: for, let a man put his whole truſt in God, & what ſoeuer his troubles be, God will deliuer him. *Great are the troubles of the righteous: but the Lord deliuers him out of them all*, Pſal. 34. 19. Indeede, we muſt not limit God, for time, or manner of deliuerance; but wait on God by faith, accounting his grace ſufficient, till deliuerance come. And thus much of the ſixt effect.

The ſeauenth effect of their faith is this: *Of weake were made ſtrong*. Or thus: *Of weake were reſtored to health*. This muſt bee vnderſtood of A *Hezekias*, a worthy king of Iudah, who (as we may reade, 2. Kings 20.) beeing ſore ſicke, euen vnto death, was reſtored to health, and obtained of God the lengthening of his dayes, for the ſpace of fifteene yeares. Which wonderfull recouery, hee obtained by meanes of his faith, which he ſhewed in time of his ſickeneſſe, by a prayer hee made vnto God, the ſubſtance whereof, ſtood in theſe two things: Firſt, beeing verie ſicke, he prayed for the pardon of his ſinnes. This appeareth by his thankſgiuing, vpon his recouerie, Iſay 38. 17. where he confeſſeth, that God *had caſt all his ſinnes behinde his backe*. Now, looke for what he gaue thankes; that (no doubt) he had before begged of God in prayer. Secondly, he made requeſt vnto god B for prolonging of his dayes, for ſome reaſons which did concerne himſelfe: and this hee alſo prayed for in faith. Now the reaſons mouuing him to pray for longer life, were theſe: Firſt, he had then no iſſue to ſucceede him in his Kingdome; and therefore he prayed for life, to beget a child, which might ſit vpon his throne after him. And the ground of this prayer was this: God had made a particular promiſe vnto *Dauid* and *Salomon*, 1. Kings 8. 25. *that they ſhould not want iſſue after them, to ſit vpon the Throne of Iſrael*, ſo that *their children tooke heed to their way, to walk before the Lord as Dauid did*. Now, King *Hezekiah*, knowing this promiſe, had regard hereunto: and building himſelfe hereon, his conſcience bearing him witneſſe, C that hee had walked before the Lord vprightly, hee praies for iſſue to ſucceede him: and for that cauſe, hee deſires ſtrength of bodie, and length of dayes. This appeareth notably by his praier, 2. King. 20. 3. *Lord* (ſaith he) *I beſeech thee now remember how I haue walked before thee in truth, and with a perfect heart*. The ſumme of his prayer is this: All the Kings ſucceeding *Dauid* and *Salomon*, which walke in Gods commandements, ſhall haue iſſue to ſit on their thrones after them. Now, from hence he praies thus: *O Lord, I haue walked before thee, in truth and ſinceritie of heart*: and hereupon the concluſion followes, *graunt me iſſue to ſit vpon my throne after me*: and therefore life and health to accompliſh the ſame.

D Secondly, hee prayed that he might liue to glorifie God, in that waightie calling, wherein God had placed him ouer his people. This appeareth likewiſe, by his thankſgiuing vnto the Lord, vpon his recouerie; where he ſaith, Iſa. 38. 20. *The Lord was readie to ſaue mee, therefore wee will ſing my ſong all the dayes of my life in the houſe of the Lord*. Thus by his worthy praier, hee ſhewed forth his faith notably; by vertue whereof, being ſicke vnto death, he obtained of the Lord, the prolonging of his daies, for the ſpace of fifteene yeares. And ſo we ſee, to whome this ſeauenth effect of faith is to bee referred.

Here we are taught a ſpeciall dutie, for the recouerie of our health, in the time of ſicknes;

to wit, before we vſe the ordinarie meanes of Phyſicke, we muſt (according to this example) firſt put our faith in practiſe, by humbling our ſelues for our ſinnes paſt, confeſſing them truly vnto God, and praying for pardon, from a reſolute purpoſe of heart, to lead a new life: and alſo, by intreating health of God, and his good bleſſing vpon the meanes which wee ſhall vſe for our recouerie. Thus haue other of Gods ſeruants done, beſide *Hezekias*. When *Dauid* was grieuouſly ſicke, the principall thing hee did, was this practiſe of faith; in humbling his ſoule before God for his ſinnes, and intreating earneſtly the pardon of them, as wee may ſee, Pſalm. 6. and 38. This is the principall thing, which in thoſe Pſalmes is propounded of *Dauid*. And ſo the Apoſtle counſells, Iam. 5. 14, 15. *Is any man ſicke among you? let him call for the Elders of the Church*: and what muſt they doe? ſurely, firſt pray for him; and then (as the cuſtome was in thoſe dayes) *anoint him with oyle, in the name of the Lord*. And the prayer of faith *ſhall ſaue the ſicke, and the Lord ſhall raiſe him vp againe: and if hee haue committed any ſinnes, it ſhall be forgiuen him*. And here we muſt be admoniſhed, to beware of the bad practiſes of the world in this caſe: the moſt men in their ſickeneſſe, firſt ſeeke to the Phyſitians; and if that faile them, they ſend for the Miniſter. This was King *Aſa* his practiſe, for which he is branded to all poſteritie, that beeing *diſeaſed in his feete, hee ſought vnto Phyſitians, and not vnto the Lord*, 2. Chron. 16. 12. though otherwiſe, he had good things in him, 1. King. 15. 14. And many doe farre worſe, who ſeeke to Witches and Inchanters, when they, or theirs are in diſtreſſe; but this is to forſake god, and to ſeeke helpe of the Deuill, like to *Ahaziah*, who ſent to *Baalzebub the God of Ekron, to knowe of his recouerie, when he was ſicke vpon a fall*, 2. King. 1. 2. This ſhould be farre from all Gods children: for, as *Ahaziahs* ſickeneſſe became deadly, through his ſending to *Baalzebub*; ſo vndoubtedly, many diſeaſes become incurable, by the bad and prepoſterous dealing of the Patient, who either vſeth vnlawfull meanes, or lawfull means diſorderly, or truſteth therein. Wee therefore, in this caſe, muſt remember our dutie in the practiſe of faith, as *Hezekiah* did.

The eight fruit of faith, is this; *Waxed valiant in battell*. This effect may well bee vnderſtood of all the *Iudges* before named, and of all the good Kings in Iuda and Iſrael. But yet there be two eſpecially, to whom we may more peculiarly referre it: to wit, *Samſon*, and *Dauid*. For *Samſon*, he by meanes of faith, came to be ſo mightie (Iudg. 15. 15.) that *with the iaw bone of an aſſe he ſlewe a thouſand Philiſtims*. And for *Dauid*, he likewiſe was ſo incouraged by faith, that with the ſame ſling, wherewith hee kept his fathers ſheepe (which was but a ſlender weapon for warre) he encountred with *Goliah* that huge Philiſtim, and hit him with a ſtone in the forehead, and ſlew him. Both theſe facts were the fruits of their faith, which made them bold to encounter with theſe mightie enemies.

In this effect of their faith, firſt, we may obſerue, that true fortitude and manhood, right valour and courage, comes from true faith. It muſt be graunted, that many heathen men had great ſtrength and courage, but indeede it was but a ſhadow of true valour; for right valour comes from a beleeuing heart. And, therefore it is ſaid, that theſe Iudges & Princes of Iſrael, *waxed ſtrong in battell by faith*.

Secondly, Doth true faith make men valiant in battell? Then ſhould the preaching of the word, be ſet vp, and maintained, as well in the Campe, and Gariſon, and among Souldiers on the Seas; as in Cities and Townes of peace. For the preaching of the word is the meanes of this faith which giues valour in battell, to them that fight in a good cauſe.

Hence it was, that the Lord enioyned by *Moſes*, that when the people of Iſrael went out to battell, *the Prieſt ſhould come forth, and incourage the people, that their hearts might not faint, nor feare, nor dread their enemies; becauſe of the powerfull preſence of God fighting for them*. The Papiſts obiect this (by way of reproach) againſt *Zuinglius*, who was one of the reſtorers of the Goſpel; That hee died in the field among Soldiers: But this indeede is no reproach, but rather a matter of great commendation vnto him: in that, for the increaſe of faith and knowledge, in them that were weake Chriſtians about him, he was content to hazard his owne life. And thus much of the eight effect.

Deut.20.2,3.

The ninth effect of faith, for which theſe worthy men are commended, is this; *They turned to flight the Armies of the Aliants*. This may bee vnderſtood of the moſt of the *Iudges*, and of the good *Kings* of Iudah and Iſrael. But I will make choiſe, eſpecially of two, *Gedeon*, and *Iehoſaphat*: for *Gedeon*, one of the Iudges, *with three hundred Souldiers* (Iudg. 6. 7.) altogether vnweaponed, onely with *light pitchers in their hands*, put to flight a mighty huge Armie of the *Midianites*. And *Iehoſaphat* a godly King, being aſſaulted with a mighty and great Armie of Moabites, Ammonites, and men of mount Seir, knewe that by force of armes hee could not withſtand them; and therefore by faith makes a worthie prayer vnto the Lord, and the Lord heard him, and ſet his enemies one againſt another, and ſo did he put them to flight, which he could neuer haue done by any ſtrength of his owne.

Here we may learne, how Kingdomes and people may become able to put to flight their enemies. The beſt way is, to put in practiſe their faith in God; by humbling themſelues truely for their ſinnes paſt, with vnfained confeſſion of them vnto God, praying withall earneſtly for the pardon of them; and for Gods aide, aſſiſtance, and protection againſt their enemies. The power of this meanes is euident in Scripture: and therefore when *Eliah* was taken vp, *Eliſha* cried, *My Father, my Father, the Chariot of Iſrael, and the horſemen thereof*, 2. King. 2. 12. giuing him this notable commendation, that he was as good to Iſrael, by meanes of his faith, as all their chariots and horſemen. *Queſt.* How could that poſſibly be true? *Anſ.* If we read the Storie wee ſhall finde it to bee moſt true, that by his prayers which hee made in faith, hee did as much or more then all the ſtrength of the land could doe. And ſo it ſhall be with all Chriſtian Kings and people: if they can ſhew forth their faith, by prayer vnto God, they ſhall doe wonderfull much hereby, in ſubduing of their enemies.

To apply this to our ſelues: Wee haue had many and dangerous aſſaults from Popiſh enemies, both domeſticall and forraine, who haue of long time, and no doubt ſtill doe purpoſe our ouerthrowe. Now, how ſhall we be able to withſtand their might, and to eſcape their malice? True it is, Chriſtian policie, and warrelike prouiſion muſt be vſed; yet our ſtay & reſt muſt not be thereon; but we muſt ſtirre vp our faith, both Magiſtrates and Subiects, Prince & people; and firſt of all humble our ſelues for our ſinnes, and ſhew forth our repentance by new obedience in time to come; and then pray for a bleſſing vpon the outward meanes which ſhall be vſed. This is the right practiſe of faith, in the caſe of danger by our enemies; which we ſhall finde (if we exerciſe it vnfainedly) to be a ſurer meanes of ſafetie and victorie againſt our enemies, then all worldly munition & policie. For hereby wee ſhall haue the Lord for our protection, and his bleſſing vpon the outward means, giuing ſtrength and good ſucceſſe thereunto; when as, omitting this dutie, the Lord will not be with vs, and then we ſhal find that vaine is the ſtrength or wit of man. Let vs not therefore betray our ſelues wilfully into our enemies hand; but by this practiſe of faith enable our ſelues againſt all our enemies whatſoeuer; otherwiſe we may iuſtly feare to be deliuered into their hands, for a pray vnto their teeth. And therefore, if we loue our owne ſafetie, and the wel-fare of our Land, let vs practiſe this dutie: *For, the praier of faith auayleth much with God, if it be feruent*; and therefore the Lord ſaith to *Moſes*, when he fell down before him, to turne backe the wrath that was broken in vpon the people, *Let mee alone*: as though Moſes had held, or bound the Lords hand by his praier, that hee could not ſmite his people. And thus much for the ninth fruit of faith.

The faith of the widowe and the Shunamite.

VERSE 35.

The women receiued their dead rayſed vp to life.

THis is the tenth and laſt fruite of their faith, which muſt be vnderſtood of theſe two women eſpecially; the *widowe of Zarephath*, and the *Shunamite*. The *widdow of Zarephath*, giuing entertainement to *Elijah* in the great famine, had this bleſſing vouchſafed vnto her for her faith, that her dead ſonne was reſtored to life by the Prophet: And the *Shunamite* that prouided lodging for the Prophet *Eliſha*, had her onely ſonne reſtored to life frō death by the Prophet through faith. Now here we muſt obſerue, that theſe two women did not onely beleeue in the true God; but more particularly, that God would vſe theſe his ſeruants, as meanes to reſtore to life their two children that were dead: as appeares by this that both of them made meanes to the Prophet, for the reuiuing of their children; which they did, by faith.

1.King 17.

2.King 4.

But ſome will ſay, This laſt effect of faith, may ſeeme to croſſe the Scripture elſe-where: which ſaith, that *Chriſt is the firſt fruits of them that ſleepe*. How then could theſe that were before Chriſts incarnatiō, be reſtored from death to life? *Anſw.* Saint *Pauls* meaning is this; that Chriſt is the firſt of all thoſe that roſe from death to life, to die no more, but to liue for euer. So, indeede, Chriſt is the firſt fruits of thē that ſleepe: for he roſe to liue for euer. As for theſe two, and ſome other, mentioned both in the olde Teſtament and in the newe, that were raiſed from death to life, they roſe not from the ſleepe of death, to liue for euer, but to die againe.

1.Cor.15.20

In this tenth fruite of faith, all Parents may learne their dutie towards their children, in the caſe of ſickeneſſe, or ſuch like. They muſt follow the example of theſe two godly women, & labour eſpecially to ſhewe forth their faith in ſuch duties as God requireth in ſuch a caſe; to wit, they muſt humble thēſelues for their own ſinnes, and for the ſinnes of their children and family: praying earneſtly to God for the pardon of them (for God may viſit the iniquitie of the Parents vpon the children in bodily iudgements) and entreating the Lord to reſtore them to health and libertie: and withall, they muſt vſe the ordinarie lawfull meanes of recouerie in phyſicke and ſuch like, praying to God for a bleſſing thereupon.

This is their dutie; but (alas!) the manner and practiſe of many Parents, is farre otherwiſe: for whereas they ſhould firſt ſeeke vnto the Lord, and come to his Prophet, they either runne firſt to the ordinary meanes of Phyſicke: or, beeing worſe diſpoſed, ſeeke helpe of wizzards and bleſſers by their charmes and ſorceries, res forſaking God, and running to the Deuill. Indeede, the vſe of lawfull meanes is not to be diſcommended ſimply; but this prepoſterous courſe is blame-worthy, and depriues many of Gods bleſſing in the meanes, That they ſeeke helpe of Phyſicke, before they haue ſought to the Lord, in this holy practiſe of faith.

Queſt. But how can the parents faith benefit the childe? *Anſ.* It cannot procure vnto it eternall life: for euery one muſt be ſaued by his owne faith in Chriſt. And, yet the childe receiues many a good bleſſing at Gods hand, by meanes of the Parents faith; as namely, the benefit of the couenant of grace in the ſeales thereof, beſides the fruition of many temporall bleſſings, as life it ſelfe in this place.

The conſideration hereof, muſt mooue all parents, aboue all things to labour for true faith: for, by the practiſe hereof, they ſhall be able to bring the greateſt bleſſing vpon themſelues and their children, and vpon the lawfull meanes which they ſhal vſe for their good. Say the Lord ſhall lay his hand vpon children and ſeruants in a family, what muſt Parents and maſters doe? Surely, the beſt way for helpe, is the practiſe of faith, in true humiliation for ſinne, and prayer to God for mercie, and for a bleſſing vpon the meanes which they ſhall vſe. In all ſocieties this is true, that by the faith of the gouernours, many curſes are remooued, and many bleſſings procured. God ſends his iudgements among vs daily, and we know not when other moe ſhall befall vs: but; for remoouall and preuenting of them; wee muſt giue our ſelues to true humiliation and prayer; and ſo ſhall wee finde the Lords mercie towards vs, as theſe two women did.

And thus much of this tenth fruite of faith; and of them all ſeuerally.

Now, from them all ioyntly together, obſerue this ſpeciall point; *That faith is ſuch a grace of God, as doth bring downe from heauen vpon euerie beleeuer, all Gods bleſſings that are needefull for him.* Who is hee that deſires not to be made partaker of Gods bleſſings needefull for him, both in ſoule and bodie? Well; the onely way and meanes hereto, is to get a true and a liuely faith, and to put the ſame in practiſe, in all ſuch duties as God ſhall require at our hands. The worthie men before named, obtained all the former moſt wonderfull bleſſings, by meanes of their faith: *By it they eſcaped the edge of the ſword, they quenched the violence of the fire, waxed mightie in battell, &c.* as we haue heard.

Now if faith bee ſuch a notable grace of God, then aboue all things in this world, let vs labour for it. We muſt not content our ſelues with lip-faith, and ſo preſume vpon Gods mercies; but we muſt labour for a true and a liuely faith in Chriſt, which may purifie our hearts, and bring forth fruite in our liues. Here are ſtrong motiues to perſwade vs hereunto: for, what doe we deſire? riches, honour, or fauour, and grace in the world? would we haue health, and ſtrength? nay, the fauour of God, which is all in all? then, looke to get true faith: for, in the practiſe thereof, thou ſhalt obtaine of God, all needfull bleſſings, both temporall and ſpirituall. Many toyle themſelues exceedingly, by worldly meanes to get temporall bleſſings, as health, wealth, honour, &c. and yet neuer attaine thereto, becauſe they ſeeke them not by faith. I confeſſe, naturall men get many good things: but to them they are no bleſſings; becauſe they want faith, both in getting, & keeping of them; for they lay all religion aſide, and toyle themſelues wholy in worldly means. This courſe the child of God muſt beware of. Say that a Prince bids one of his ſeruants go to his Treaſurie, and there inrich himſelfe with Iewels, with gold, and ſiluer, and with whatſoeuer he lacketh: what will this man do? Surely, firſt he will call for the keyes, whereby hee may vnlocke the doores and cheſts; for elſe he can get nothing. Behold, in the Miniſterie of his word, God ſhewes vs his full treaſurie, wherein we may enrich our ſelues, with all his bleſſings: Now, we muſt not with the foole, runne without the key, but labour firſt, for true faith; which is that key, whereby Gods heauenly treaſures are opened, vnto vs: and, wee muſt be ſure that we haue a ſound key; that is, a true and ſound faith, which may ſtrongly turn about the locks of Gods treaſurie. For, this is moſt certaine, he that doth vnfainedly beleeue, ſhall neuer want any thing, either in bodie or ſoule, that is good for him to haue. Euery one will ſay, he beleeues; but the truth is, that true faith is rare: for mens hearts are not purified, nor their liues changed; but they remaine as ſinnefull as euer they were, which cauſeth Gods iudgements to be riſe among vs. Wherfore, as we deſire our owne good both in ſoule and bodie; ſo let vs labour for true faith, and ſhewe forth the power of it in our liues. And thus much of theſe Iudges and Prophets, and of the fruits of their faith.

Beleeuers vnder the Maccabees.

Verse. 35.

Others alſo were racked, and would not bee deliuered, that they might receiue a better reſurrection.

Beleeuers vnder the Macc.be

IN theſe words, the Author of this Epiſtle proceedes to the fourth order of Examples of faith, contained in this Chapter; wherein (as in the former laſtly handled) he proceeds briefly, heaping vp in few words, many worthy examples of faith, concealing the names of the parties, and onely ſetting downe thoſe things for which their faith is commended vnto vs. And this fourth and laſt order of examples, comprehendeth ſuch beleeuers as liued vnder the regiment of the *Macchabees*, & afterward to the comming of Chriſt. For, of beleeuers in former times, it cannot be vnderſtood, becauſe there is a manifeſt diſtinction put betweene theſe beleeuers, and the former Iudges, Kings, and Prophets; in theſe words, *others alſo*: whereby it is plaine, that here he propoundes examples of beleeuers different from thoſe which hee mentioned before. And it is alſo plaine, that theſe beleeuers liued before the comming of Chriſt. For howſoeuer the Chriſtians in the Primitiue Church, were racked, ſcourged, and tormented after this ſort; yet of them this place cannot be vnderſtood, becauſe they enioyed the *promiſe of the Meſſias*: but, theſe here mentioned, enioyed *not that promiſe in their dayes*, but waited for it by faith, and therein died, v. 39. And indeede, in the time of the Maccabees, the church of the Iewes was wonderfully perſecuted by *Antiochus*, about two hundred yeares before Chriſt, as wee may ſee, 2. Macch. 4. and 6. Chapters.

Queſt. Where had the Author of this Epiſtle this large narration of theſe ſtrange perſecutions, ſeeing they are not regiſtred in the bookes of the old Teſtament?

Anſ. Wee may iudge, that he gathered it out of the Stories and Records of men: which (howſoeur they be not now extant) yet in his dayes in the Primitiue Church, were extant, knowne, and approoued. Neither muſt this ſeeme ſtrange vnto vs: for the ſpirit of God, in the olde Teſtament ſpeaking of men, hath oftentimes reference and relation therein to humane writings; as this phraſe (*The reſt of the acts of ſuch and ſuch, are they not written in the bookes of the Chronicles of the Kings of Iudah and Iſrael*) ſo often vſed in the bookes of Kings and Chronicles, doth euidently declare.

Now, thoſe *books of the Chronicles*, were not parcels of holy Scripture, but ciuill or Eccleſiaſticall Stories, like to our bookes of Martyrs and Chronicles. 2. Tim. 3. 8. S. *Paul* ſaith, *Iannes and Iambres reſiſted Moſes.* Now, in the booke of *Exodus*, we ſhall not finde the Sorcerers that withſtood Moſes, once named. And S. *Iude* maketh mention of *a prophecie of Enoch*, v. 14. which in all the old Teſtament is not recorded: and it is like, that Moſes was the firſt penne-man of holy Scripture. Whence then had theſe Apoſtles theſe things? *Anſw.* No doubt, the holy Ghoſt might reueale ſuch things vnto them, though they had beene vnknowne in thoſe times: but it is more probable, that the Apoſtles had them out of ſome Iewiſh writers, or records then extant, and approoued among the Iewes. So Paul, preaching to the Athenians, alleadgeth the ſaying of *Aratus* an Athenian Poet: *For, we are his generation.* And to the Corinthians, he propoundeth a ſentence of *Menander*; *Euill words corrupt good manners*, 1. Cor. 15. And to *Titus*, he alleadgeth *Epimenides*, a Cretian poet; *The Cretians are alwaies liers, euill beaſts, ſlow bellies*, Tit. 1. 12.

Act. 17. 28.

Now whereas the ſpirit of God taketh theſe ſentences out of the writings of men, we may learne, that to reade the writings of men is not vnlawfull, but a thing of good vſe to the ſeruants of God. But whereas ſome would hence prooue, that their authoritie may be alleadged ordinarily at euerie mans pleaſure in the publike miniſterie, it hath no ground in theſe places. For firſt, the Apoſtles were ſo guided by the holy Ghoſt in their publike Miniſterie, that they could not erre: but no Miniſters at this day haue ſuch a priuiledge. Secondly, the Apoſtles, alleadging or recording the ſayings of men in their Sermons or writings, did thereby ſanctifie them, and make them to become a part of holy Scripture. This, no ordinary Miniſter can doe: but let him alleadge a humane teſtimonie tenne thouſand times, yet ſtill it remaines humane, and is not Gods word. Thirdly, they that would warrant their practiſe, in alleadging humane teſtimonies in their ſermons, by the Apoſtles, ought to follow the Apoſtles in their manner of allegations. Now, the Apoſtles were ſo ſparing herin, that in many books we ſhall not finde one: for, there are onely three, in all the new Teſtament. Againe, the Apoſtles did it without oſtentation: for, the names of the Authors are concealed, whence they tooke their teſtimonies.

And laſtly, the Apoſtles did it vpon weightie cauſe and iuſt occaſion; to wit, when they were perſwaded in conſcience, that thoſe teſtimonies would conuince the conſciences of their hearers in thoſe things for which they alleadged them. Now, how farre many differ frō the Apoſtles in their allegations, let the world iudge.

Yet before we come to ſpeake of theſe examples of faith in particular, there are ſundrie generall points to be handled. In the three former verſes, the ſpirit of God hath ſet downe the proſperous ſucceſſe of beleeuers through faith: But here he comes to acquaint vs with a different eſtate of other beleeuers, vnder grieuous perſecutions and torments, euen vnto moſt cruell and bitter kinds of death.

From this which the Apoſtle here obſerueth, we may take a viewe of the ſtate of Gods Church and people here in this world. For, God vouchſafeth peace, and proſperous ſucceſſe to ſome, as a iuſt reward of faith and obedience; but others muſt want the comfort of outward peace and welfare, and vndergoe moſt grieuous trialls and perſecutions. Look, as there is a continuall interchange betweene day and night, and the one doth conſtantly follow the other, ſo as it is one while day, and another while night: ſo is it with the Church of God, and with true beleeuers in this world: ſometime they haue peace and proſperitie; and this continueth not alway: but another while they are in trouble, miſerie, and perſecution.

To make this point more plaine, becauſe it is of ſome importance; we may behold the truth of it, in the Church of God from the beginning. *Adams* familie was Gods Church, and therein was firſt notable peace: but when God accepted *Abels* ſacrifice, and refuſed *Caines*, then perſecution began, and *Cain* ſlew his brother *Abell*. *Abraham* is called the Father of the faithfull, and his family in thoſe dayes, was the true Church of God; wherein, we may notably ſee this changeable eſtate: for, God calls him out of *Charran*, to dwell in the land of Canaan, Exod. 12. 1. 10. But, within a while, the familie was ſo great in the Land, that he was faine to goe downe into Egypt, to ſoiourne there. And, there the Lord bleſſed him exceedingly, and enriched him ſo greatly, that hee became a mighty Prince, able to encounter with the Kings of thoſe nations in battell, after his returne to Canaan, Exod. 14.

The Iſraelites, Gods choſen people, were 400. yeare in bondage in Egypt; but, at the appointed time God gaue them a glorious deliuerance: and, yet they were tried in the wilderneſſe 40. yeares; after which time, they were planted ſafely in the fruitfull Land of Canaan, a Land that flowed with milke and hony. And there alſo, the Church of God was in this caſe: ſometime in proſperitie, and otherwhiles in aduerſitie; for, when it was ruled by Iudges (as in that booke appeares) for ten, twenty, thirtie, or fourty yeares together, the Iſraelits for their ſinnes, were in ſubiection and bondage to the nations round about them: as the *Moabites*, the *Philiſtims*, the *Ammonites*, &c. Yet then, when they cried to God, he ſent them ſome mighty Iudge to deliuer them, for ſo long time again. This was the interchangeable eſtate of the Church, all the time of the *Iudges*. And afterward, when it was gouerned by Kings, it was in the ſame caſe; for, one while God gaue them good Kings, who would aduance religion, and maintaine and cheriſh the Preiſts and Prophets of God; and for their time the Church proſpered. But otherwhiles, for their ſinnes, God would ſend them wicked Princes: which perſecuted the Prophets, and the godly in the land. This is plaine in the bookes of the Kings and Chronicles. After the raigne of good king *Ioſias*, came the captiuitie into Babylon, and 70. yeares expired, the Lord by K. *Cyrus* returned them againe. After their returne, they were one while in peace, and another while in diſtreſſe: as we may ſee in the bookes of *Ezra* and *Nehemias*: A but, aboue all other, that perſecution of *Antiochus Epiphanes*, was moſt notorious; which was foretold by *Daniel* in his prophecy, Dan. 11. 36. and is recorded in the books of the *Maccabees*.

To come to the time of the Goſpel: The Primitiue Church, after the aſcenſion of Chriſt, in the firſt 300. yeares, ſuffered ten moſt bloody and grieuous perſecutions: betwixt each of which, ſhe had ſome times of peace, and (as it were) reſpite to breath in. And, after the tenth perſecution ended, the Lord raiſed vp the good Emperour *Conſtantine*; who brought peace, & welfare vnto the Church. But, ſoone after him, the hereſie of *Arrius*, raiſed vp by the deuill, brought as grieuous perſecutiós on the church, B as euer the Pagans did; beeing a moſt blaſphemous hereſie, denying the eternall deity of Chriſt, and of the holy Ghoſt: and, it preuailed in the Church for 80. yeares. Not long after the ſuppreſſion of that hereſie, began the idolatrie and tyrannie of *Antichriſt* to preuaile in the Church, for many hundred yeares. And now, about ſome fourescore yeares agone, the Lord in mercie raiſed vp worthie inſtruments, by whoſe meanes hee deliuered his Church from that idolatrie and blindneſſe: yet ſo, as ſtill the Church hath felt the bloodie hand of *Antichriſt* in grieuous perſecutions. All which, ſhewes this to be moſt true: that the outward ſtate of Gods Church, is interchangeable, hauing one C while peace, and another while grieuous perſecution.

To applie this to our ſelues: God hath planted his Church among vs in this land, and for many years together, hath bleſſed vs with proſperitie and peace; which, in great mercie he hath giuen vs as a reward of the faith of his ſeruants which are among vs; and, during this time, we haue had great freedome and libertie in Gods holy miniſterie, for the word, praier, and ſacraments. But, we muſt know, that the ſtate of Gods Church, for peace and trouble is interchangeable, as day and night, for light and darkeneſſe. Wherefore we muſt be aduertiſed, to looke vnto our ſelues: for our eſtate in peace D muſt not laſt alwaies, theſe golden dayes will haue an ende, and troubles and afflictions will vndoubtedly come. Indeed, God onely knoweth, what kinde of afflictions ſhall befall, and the particular time thereof; but that they ſhall come in the time appointed of God, wee may reſolue our ſelues by the reaſons following.

First, the tenour of the Law, is this; that *the curſe doth follow the transgreſſion*: ſo that when any man, or family, or people, liue in the breach of Gods commandements, they muſt looke for Gods iudgements to be powred vpon them. Now, we may too truely aſſume, that this our nation and people abound with grieuous ſinne in all eſtates. For, in the ciuill eſtate (to omit the manifold practiſes of oppreſſion) where is iuſtice without briberie? or bargaining,

ning, without fraud and deceit? And in the miniſterie (beſide many abuſes) where is that care which ought to be for the building of Gods Church? And for the bodie of our people (beſide groſſe ignorance, and ſuperſtition) what fearefull blaſphemie, whoredome, ſwearing, and Sabbath-breaking, doth euery where abound? beſide fearefull Atheiſme, which is a mother of abhominations: whether we reſpect naturall Atheiſme, whereby many denie God by their works; or, learned Atheiſme in ſome, who diſpute againſt the truth of God, reuealed in his word. All theſe, and many other ſins among vs, crie loud for Gods iudgements vpon vs; euen for that fearefull iudgement, the remoouall of Gods kingdome in the Goſpel of peace.

Secondly, conſider what manner of perſons of place, and note, both in Church and Commonwealth, God takes from vs by death, euen in their beſt time: are they not ſuch as excelled among vs, for great wiſedome and learning, & for true pietie and good conſcience? now, howſoeuer this may ſeeme but a ſmall thing in the eyes of many, yet vndoubtedly, it is a forerunner of Gods iudgements: for *the righteous periſh, and no man conſidereth it in heart; and mercifull men are taken away, and no man vnderſtandeth that the righteous is taken away from the euill to come*, Iſa. 57. 1.

Thirdly, God hath ſent his fearefull iudgements among vs, about vs, warre and ſword in our neighbour nations; which alſo hath been oft ſhaken at vs: alſo, famine and peſtilence throughout our owne Land, by intercourſe and long continuance, Leuit. 26. Now this is the truth of God, that *when God ſends his iudgements vpon a people; if they doe not repent, one iudgement is but the forerunner of another more grieuous and terrible then the former*. But, little or no repentance appeares among vs; nay rather, we fall away more and more, and ſo ſtand ſtill in danger of more fearefull iudgements.

Laſtly, it is vſuall with God, thus to deale with his owne ſeruants: as he doth ſometime reward their faith and obedience with peace; ſo, otherwhiles he wil trie their faith by affliction. Thus he dealt with his ſeruant *Iob*, though there were none for pietie like him in his time, through all the world. Now, God hath his ſeruants among vs, for the triall of whoſe faith, we may perſwade our ſelues, ſome tribulation ſhal come vpon vs: *For, all that will liue godly in Chriſt Ieſus ſhall ſuffer tribulation*, 2. Tim. 3. 12.

This beeing ſo, that our peace ſhal be turned into trouble (as by the former reaſons, which directly faſten themſelues vpon our Church & ſtate, may euidently appeare) let vs then here learne our dutie.

First, we muſt caſt with our ſelues, what may be the worſt that can befall vs, when triall and perſecution ſhall come. This is the counſell of our Sauiour Chriſt to thoſe that would follow him conſtantly as good Diſciples: they muſt, as A *good builders*, conſider of the coſt, before they lay the foundation; and, like *good warriers*, conſider of their ſtrength, before they goe out into the field, leaſt they leaue off, and turne back, like fooles and cowards, Luk. 14. 28. &c. We by Gods mercie doe now profeſſe the true religion of Chriſt, with hope to be ſaued thereby: therefore, we muſt caſt with our ſelues, what our religion may coſt vs, and ſee beforehand, what is the worſt thing that may befall vs, for our profeſſion of Chriſt and his Goſpel. If we haue not done this in the beginning of our profeſſion, we muſt now doe it: for, better late, then neuer: leaſt going on ſecurely, without this account making, we ſhamfully forſake Chriſt when triall comes.

B In former times, the conſtant profeſſion of Chriſt, hath coſt men loſſe of freinds, loſſe of goods, and libertie; yea, the loſſe of their hearts blood: and the ſame caſe may befall vs. Wherefore, we muſt caſt with our ſelues, and ſee whether we be willing to ſuffer the loſſe of goods, and freinds; yea, the loſſe of our liues, for the defence of Chriſts true religion.

Againe, as this eſtate of the Church muſt mooue vs to make this account, for reſolution in ſuffering; ſo it muſt teach vs to labour for thoſe ſauing graces of Gods ſpirit, which may inable vs to ſtand faſt in all temptations, troubles, and perſecutions. We muſt not content our ſelues with blazing lamps, as the fiue fooliſh virgins did: but get the oyle of grace into the veſſels of our hearts. Knowledge in the C word, is a commendable thing: but not ſufficient to make vs ſtand in the day of triall. Wee therefore muſt labour for true ſauing graces; eſpecially for this, to haue our hearts rooted & grounded in the loue of God, through faith: whereby we are aſſured, that God is our father in Chriſt, and Ieſus Chriſt our Redeemer, and the holy Ghoſt our comforter and ſanctifier. This aſſurance of faith will ſtabliſh our hearts in all eſtates; come life, come death, we need not feare; for, nothing ſhall be able to ſeparate vs from this loue of God in Chriſt Ieſus.

And thus much of the coherence of this verſe with the former. Now to the words.

Others alſo were racked, &c. Here the holy Ghoſt begins to propound the fruits of faith, D for which this laſt ranke of beleeuers are commended vnto vs. And they are not ſuch famous exploits as the former, but *nine* ſeuerall kinds of ſufferings; vnto all which, we muſt remember to apply this clauſe *by faith*, from the 33. verſe: as thus, *Through faith, they endured racking, mocking*, and ſo for all the reſt.

Out of theſe effects in generall, we may learne two things: Firſt, a ſingular fruit of faith, for which it is here ſo highly commended in this laſt ranke of examples: to wit, that by it the child of God is inabled to beare whatſoeuer the Lord ſhall lay vpon him. The torments wherewith mans bodie may be afflicted, are many and terrible; and yet, be they neuer ſo many, nor ſo terrible, true ſauing faith will make the child of God to beare them all for the honour of Chriſt.

The effects of faith before ſet downe, were many and ſingular: but, vndoubtedly, this ſtrength of patience, which it giueth vnder the greateſt torments for Chriſts ſake, is one of the principall.

This, *Paul* doth notably teſtifie in this profeſſion, (Rom.8.38,39.) *I am perſwaded, that neither death, nor life, nor Angels, nor principallities, nor powers; nor things preſent, nor things to come; nor height, nor depth, nor any other creature, ſhall be able to ſeparate vs from the loue of God which is in Chriſt Ieſus our Lord.* B Oh ſingular power of faith! which ſo firmely vnites the beleeuer vnto Chriſt, that no torments in the world, no not all the power of Satan, and his angels, can ſeparate them aſunder.

Queſt. How doth faith worke this indiſſoluble power in cleauing vnto Chriſt? *Anſ.* After this manner: It is the propertie of faith, to perſwade the conſcience, of Gods loue and fauour in Chriſt; and vpon this perſwaſion, the heart beginnes to loue God againe. Now, by this *loue* doth faith worke, and make a man able to beare all torments that can bee inflicted for religions ſake: for, *Loue ſuffereth all things,* 1.Cor.13.7. C euen that loue wherewith one man loueth another: how much more then ſhal this loue wherewith wee loue God in Chriſt, make vs to ſuffer any thing for his names ſake? Hence it is, that *loue* is ſaid to *bee ſtrong as death: and the coales thereof are fierie coales, and a vehement flame; yea, much water cannot quench loue, neither can the floods downe it*; that is, grieuous perſecutions and torments cannot extinguiſh the ſame. Nay, ſuch is the power of loue to God when it is feruent, that it makes a man ſo zealous of Gods glorie, that if there were no other way to glorifie God, then by ſufferings; the childe of God would rather yeeld himſelfe to endure the torments of the damned, then ſuffer God to looſe his glorie. This wee may ſee in *Paul*, Rom.9.3. D *I would wiſh my ſelfe* (ſaith he) *to be ſeparate from Chriſt for my brethren that are my kinſmen, according to the fleſh*: that is, the Iſraelites; meaning for the aduancement of Gods glorie in their calling and ſaluation. Such zeale we may ſee in *Moſes*: for, thinking that God ſhould looſe his glorie, if the Iſraelites were deſtroyed, *hee prayes the Lord to pardon their ſinne: But if thou wilt not, then* (ſaith he) *raze me out of the book which thou haſt written.*

Cant.16

Exod.32.32.

This beeing the fruite of faith, To make a man able and willing to ſuffer any thing for Chriſts ſake; we muſt hereby be mooued to labour for true faith: for, tribulation may come; nay ſome affliction will come on euery childe of God, more or leſſe. Now, without faith we ſhall neuer bee able to glorifie God vnder the croſſe. *The Iuſt muſt liue by faith in* this eſtate, A Heb.10.38. as, here they endure racking, burning, hewing aſunder, &c. and all by faith.

Secondly, out of all theſe ſufferings here indured by faith, note the mind & diſpoſition of vngodly men towards Gods Church and people: they are moſt bitterly and bloodily bent againſt them: for, here they put in execution vpon Gods children, whatſoeuer crueltie the deuill could ſuggeſt into their hearts. And this hath been their diſpoſition and behauiour, not onely before Chriſts incarnation, but alſo euer ſince: as may appeare by the manifold ſtraunge tortures, deuiſed againſt Chriſtians in the Primitiue Church; and both then and ſince inflicted vpon them. Behold it in the Church of B Rome, eſpecially in their late Inquiſition: whereby, beſide the cruell racking of the conſcience by vniuſt inquiries, they put the Proteſtants to moſt cruell torments.

The conſideration of this cruell diſpoſition in the wicked, againſt the godly, is of ſpeciall vſe. Firſt, it prooues vnto vs, that the religion which by Gods mercie we profeſſe, contained in the bookes of the olde and new Teſtament, is no publique deuice of man, but the ſacred ordinance of the euerliuing god. For, if it were the inuention of man, it would ſo fit their humour, and accord with their nature, that generally it would be loued and embraced, and not one of an hundred would miſlike it. But, we ſee C it is generally deteſted; *This ſect is euery where ſpoken againſt,* Act.28.22. naturall men reiect it, and perſecute it, and the profeſſours of it vnto the death. This they doe, becauſe true religion is contrarie to their nature, as light is to darkeneſſe; and condemnes thoſe waies and courſes which they beſt like of. This reaſon ſhall iuſtifie true religion, to be Gods owne ordinãce, euen to the conſcience of the worldly Atheiſt: his deuilliſh malice againſt it, proues Gods diuine truth to be in it.

Secondly, doe the wicked hate the godly, becauſe of their religion and profeſſion? then on the contrarie, we muſt learne to loue religion, becauſe it is religion; and the profeſſours of it, for their profeſſions ſake. This is Chriſts D inſtruction, *to loue a diſciple becauſe he is a diſciple,* Matth.10. Indeede we muſt loue all men; but eſpecially thoſe that embrace the Goſpel of Chriſt, and be of the houſhold of faith: for, all ſuch are brethren, hauing one Father, which is God; and brethren ought to loue one another. But alas this leſſon is not learned: for, the world generally is giuen to mocking, and ſcoffing, and the matter of their mocking is religion, and the profeſſours thereof. This ought not to be ſo: for, howſoeuer men may faile both in knowledge and practiſe, yet the profeſſors of religion ſhold not ſo be deſpiſed. This abuſe is grown to ſuch a hight, that many refrain the diligent hearing of the word preached, leaſt they ſhould be mocked. But let theſe mockers know, that herein they ſhake hands with the deuill, and with the perſecuters of Gods Church: for, *mocking is a kind of perſecution.* Young Chriſtians ſhould not be ſo dealt with; but rather encouraged, for the aduancement of the Kingdome of Chriſt. Thus dealt our Sauiour Chriſt with thoſe that gaue any teſtimonie of the ſparks of grace: when the *young man* ſaid, *he had from his youth kept Gods commandements*, the Text ſaith, *Ieſus beheld him, and loued him*, Mark. 10.21. and, hearing a *Scribe* anſwer diſcreetly, he ſaide vnto him, *Thou art not farre from the kingdome of God*, Mark. 12. 34. Now, we muſt be followers of Chriſt, and walk in loue, iudging and ſpeaking the beſt of all profeſſours, accounting none for hypocrites; till God make their hypocriſie knowne. It is a note of a Chriſtian to loue a man, becauſe he loues religion: on the contrarie, to hate a man, becauſe he is a Chriſtian, is a note of a perſecuter, and an enemie to Chriſt. And thus much in generall.

Now we come in particular to the ſeuerall kindes of ſuffering, which theſe beleeuers endured by faith: the firſt whereof, is *racking*: in theſe words, *others alſo were racked*: or, as ſome tranſlate it, *And others were beaten with clubbes*. For, the worde in the originall will beare either tranſlation: and both of them fitly agree to this kinde of ſuffering. For, in theſe times, the enemies of Gods Church, vſed to ſet the bodies of them that were to be tormented, vpon rackes, and engines; whereon, they ſtretched out euery ioynt, and then did beat the whole bodie thus racked with clubs, til the partie were ſtarke dead. An example of this kinde of ſuffering, we haue in *Eleazer* a Iewe, 2. Mac. 6. who vnder *Antiochus* was firſt racked, & then beaten on euery part of his bodie, vnto the death, becauſe he refuſed to eat ſwines fleſh.

But ſome will ſay, This cannot be any commendation of faith, to be racked and beaten to death: for malefactors and traytors are ſo vſed. *Anſw.* To preuent this obiection, the holy Ghoſt addeth theſe words; *and would not be deliuered*; or, *would not accept deliuerance*: to ſhewe, that this ſuffering was a notable commendation of true faith. The meaning of the words is this; That whereas ſome Iewes in the old Teſtament, were condemned to death for their religion, by perſecutors; and yet, had life and libertie offered vnto them, if they would recant, and forſake their religion: This proffer of life they refuſed, *and would not be deliuered*, vpon ſuch a condition.

In this example of faith, we are taught to hold faſt true religion, and to preferre the enioying of it, before all the pleaſures and commodities in the world; yea, before life it ſelfe. This point, *Paul* vrgeth in ſundrie exhortations, ſaying, *Let him that thinketh he ſtandeth, take heede leaſt he fall*, 1. Cor. 10. 12. forbidding vs to preſerue our outward peace, by communication with idolaters. And againe, *Stand faſt in the faith*, 1. Cor. 16. 13. Yea, this A is one maine point that *Paul* vrgeth to *Timothy* in both his Epiſtles; *to keepe faith, and a good conſcience.* And our Sauiour Chriſt in one of his parables, Matth. 13.44. compares the kingdome of heauen, to a *treaſure hid in the field: which, when a man findeth, he hideth it, and goes home and ſels all he hath, to buy the field.* Whereby hee would teach vs, that euerie ones dutie, who would enioy the Kingdome of heauen, is this; In regard of it, to forgoe and forſake all things elſe, eſteeming them to bee droſſe and dongue, as *Paul* did, Philip. 3.8. What though a man had all the riches and pleaſures of the world, and all things elſe for this life, that his heart could wiſh? yet, if hee want religion, and a good conſcience, all he hath is nothing: for, ſo he wants the loue and fauour of God, B and ſhall looſe his ſoule; for the ranſom whereof, all the world can doe nothing. Wherefore, we muſt hereby be admoniſhed, to haue more care to get and maintaine true religion, and a good conſcience, then any thing in the world beſides.

Now, becauſe nature will iudge it a part of raſhneſſe, to refuſe life, when it is offered: therefore, to preuent this conceit, againſt theſe beleeuers, the holy Ghoſt ſets downe a notable reaſon of this their fact: to wit, They refuſed deliuerance, *That they might receiue a better reſurrection.* Many interpreters vnderſtand theſe words, of the reſurrection at the day of iudgement C ſimply, as though the holy Ghoſt had ſaid, Theſe Martyrs therefore refuſed to be deliuered from death, becauſe they looked to receiue, at the day of iudgement, a greater meaſure of glorie: euen for this, that in obedience to God, for the maintenance of true religion, they were content to lay downe their liues. This (no doubt) is the truth of God, that the more we humble our ſelues, in ſuffering for the name of Chriſt in this life; the greater ſhall our glorie be, at the generall reſurrection; *for our light affliction, which is but for a moment, cauſeth vnto vs, a farre more excellent, & eternall waight of glorie*, 2. Cor. 4.17. And yet (as I take it) that is not the meaning of theſe words; but, their *reſurrection* at the laſt day, is here tearmed *bet-* D *ter*, then the temporall deliuerance offered vnto them. For, beeing in torments on the racke, they were but dead men; and when life was offered vnto them, it was (as it were) a kinde of reſurrection, and in regard of the enemies of the Church, a good reſurrection: but, for that, they would not looſe the comfort of reſurrection to life, at the laſt day.

Here then, are two reſurrections compared together. The firſt, is a deliuerance from temporall death; the ſecond, is a riſing to life euerlaſting at the day of Iudgement. Now, of theſe two, the latter is the better; and that in the iudgement of Gods ſeruants, and Martyrs. So then, the true meaning of theſe words, is this: Theſe ſeruants of God, refuſed deliuerance from temporall tortures and puniſhments;

ments; becauſe their care and deſire was, that their bodies might riſe againe to life euerlaſting, at the day of iudgement: which riſing againe to life at that day, they iudged farre better, then to riſe to a temporall life, for a while in this world.

This reaſon, well obſerued, may teach vs theſe two ſpeciall duties; Firſt, to be carefull aboue all things, for aſſurance in our conſciences (as theſe ſeruants of God had) that our bodies ſhall riſe againe to life euerlaſting at the laſt day. True it is, we make this confeſſion with our mouthes, among the articles of our faith; but we muſt labour to be ſetled and reſolued effectually in our hearts, that theſe our bodies (be they neuer ſo miſerably tormented here) ſhall one day riſe to life and glorie, by Ieſus Chriſt. All the true Martyrs of Chriſt, knewe and were reſolued of this: and this it was, that made them ſo confident in their ſuffrings. And if we can attaine vnto it, we ſhall finde great vſe hereof, both in life and death. For our liues, this will mooue vs to embrace true religion from our hearts, and in all things to endeauour to keepe a good conſcience. This *Paul* teſtifieth, Act. 24. 15. 16. for, hauing made profeſſion of his hope in the reſurrection, both of iuſt and vniuſt, he ſaith, *And herein I endeauour my ſelfe to haue alwaies a cleare conſcience, both towards God, and towards men.* And for death, this perſwaſion alſo is of great vſe: for, it will notably ſtay the heart, againſt the naturall feare of death. It is a wonder to ſee, how terrible the thoughts of death are to many a one. Now, this feare ariſeth hence, that they are not in heart reſolued of their reſurrection, to life and glory at the laſt day: for, if they were, they would endeauour themſelues with patience and with comfort, to vndergo the pangs therof, though neuer ſo terrible.

Secondly, hence we muſt learne ſo to lead this temporall life, that when we are dead, our bodies may riſe againe to life eternall. Theſe Martyrs are a notable preſident herein vnto vs: for, they are [illegible] reſolute to hold that courſe of life, which hath the hope of glorie, that they will rather [illegible] temporall life, then leaue that courſe. And indeede this dutie is ſo neceſſarie, that vnleſſe we order well this temporall life, we can neuer haue hope to riſe to glory. *Queſt.* How ſhould we lead this temporall life, that we may riſe to glorie, after death? *Anſ.* This S. *Iohn* teacheth vs, Reuel. 20. 6. *Bleſſed and holy is hee that hath his part in the firſt reſurrection: for on ſuch the ſecond death hath no power.* We muſt therefore labour earneſtly to haue our part herein. The firſt reſurrection is ſpirituall, wrought in the ſoule by the holy Ghoſt, cauſing him that is by nature dead in ſinne, to riſe to neweneſſe of life: whereof whoſoeuer is true partaker, ſhall vndoubtedly riſe to glory. For, they *that are quickened in Chriſt from the* death of ſinne, *are made to ſit together in heauenly places in Chriſt Ieſus,* Epheſ. 2. 5. 6. Naturall death may ſeuer ſoule and bodie for a time: but it can neuer hinder the fruition of eternall life. Wherefore, as we deſire this life which is eternall when wee are dead, ſo let vs frame our naturall liues to die vnto ſinne while we are aliue.

Verſe 36. *And others haue beene tried by mockings, and ſcourgings: yea, moreouer by bonds and priſonment.* The ſecond kinde of ſuffering wherewith the ſeruants of God were then tried, is mocking. Touching the which we may obſerue diuers points; Firſt whence it came. No doubt it came from vngodly perſons, that were enemies to Gods Church, and true religion; for here it is made a part of the triall of Gods Church, by the enemies thereof.

Here, then behold the ſtate of mockers and ſcoffers at the ſeruants of God: they are here accounted wicked wretches, and enemies to God, and to his truth. So Saint *Iude*, ſpeaking of certaine *falſe Prophets*, which were crept into the Church, calls them *vngodly men*, Iude 4. which he prooues afterward, by their blacke mouths in *euill ſpeaking*, ver. 8. 10. And *Iſmaell* is accounted a *perſecuter*, by the holy Ghoſt, for *mocking Iſaac*, Gal. 4. 29. And *Dauid* reckoning vp the degrees of ſinners, makes the chaire of the ſcornefull, the third and higheſt, Pſal. 1. 1. All theſe places ſhew the haynouſnes of this ſinne: and therefore if any of vs, young or olde, high or low, haue beene ouertaken with it heretofore, let vs now repent and leaue it: for, it is odious in Gods ſight. Thou that art a ſcoffer, mayſt flatter thy ſelfe, and thinke al is well, let the matter prooue how it can, words are but winde. But know, thy caſe is fearefull; for, as yet thou wanteſt the feare of God, and art an enemy to Chriſt & his religion, and one day thou ſhalt be iudged, not only for thy wicked deeds, *but for all thy cruell ſpeakings*, Iude, v. 15.

Secondly, whereas theſe ſeruants of God *were tried by mockings*, it ſhewes that Gods Church in this world, is ſubiect to this affliction. It is not a thing newly begun in this age of ours, but hath beene alwaies in Gods Church from the beginning. Gen. 21. 9. *Iſmaell mocked Iſaac*; and *Iſay* brings in Chriſt complaining thus: Iſay 8. 18. *Behold, I and my children whom the Lord hath giuen me, are as ſignes and wonders in Iſrael.* And *Ieremie* ſaith, *I am in deriſion daily: euery one mocketh me*, Ier. 20. 7. Yea, our Sauiour Chriſt vpon the Croſſe, when hee was working the bleſſed worke of mans redemption, was euen then mocked by the ſpitefull Iewes, Mat. 27. 41. And *Paul* was mocked of the Athenians, for preaching Chriſt and the reſurrection. Act. 17. 18.

Now, if this haue beene the eſtate of Chriſt our head, and of his moſt worthie Prophets, and Apoſtles, to be mocked and ſcorned; then muſt no child of God at this day thinke to eſcape: for, if they haue done this to the greene tree, what will they doe to the dry? Wherefore, if we belong to Chriſt, we muſt prepare for it, and arme our ſelues with patience to vndergo this triall. *The Diſciple is not aboue his Maſter, nor the ſeruant aboue his Lord. If they haue called the Maſter of the houſe Beelzebub, how much more them of the houſe?* Matth. 10. 24, 25.

Thirdly, whereas theſe ſeruants of God were tried by mockings, and did endure the ſame, by faith; here we learne how to behaue our ſelues, when we are ſubiect to mocking and deriſion, eſpecially for religions ſake. We muſt not returne mock for mock, and taunt for taunt: but with meekneſſe of heart learne to beare the ſame. When Chriſt was vpon the croſſe, the Iewes moſt ſhamefully mocked him: yet euen then did Chriſt pray for them. And the ſame was *Dauids* behauiour, as wee may reade notably, Pſal. 38. 12. 13. 14. *When his enemies ſpake euill of him*, what did he? Did hee raile on them againe? No; *Hee was as a deafe man, and heard not: and as a dumbe man which openeth not his mouth: euen as a man that heareth not; and in whoſe mouth are no reproofes.* This was a rare thing in *Dauid*, that he could thus bridle his affectiõs in the caſe of reproach: but read the 15. ver. and we ſhall ſee the cauſe; *Hee truſted in the Lord his God*: alſo, hee conſidered the hand of God in their reproaches, as 2. Sam. 16. 10. and theſe things made him ſilent. This example we muſt looke vpon, and learn hereby with patience to poſſeſſe our ſouls vnder reproach.

The third kind of ſuffering, is *Scourging*. They were not onely *mocked* for religion, but alſo *whipped* and *ſcourged*. The fourth, is *Bonds and impriſonment*. The fifth is ſtoning, verſ. 37. *They were ſtoned*. The ſixt, is this, *They were hewen aſunder*. Theſe were all worthy fruits of faith, beeing endured for religions ſake: but the particular points that might here be obſerued, haue beene handled before; and therefore I paſſe them ouer.

The ſeauenth kinde of ſuffering, is this: they were *tempted*. Theſe words, by the change of a letter in the originall, may be read thus, *They were burned*. And ſome doe ſo tranſlate it; thinking, that they that writ or copied out this Epiſtle at the firſt, did put one letter for another. Their reaſon is, becauſe examples of grieuous puniſhments are mentioned both before and after this: and therefore they thinke this ſhould be *burning*, which is a ſore and grieuous death. But we may ſafely and truely reade the words thus, *They were tempted*: conceiuing hereby that they were enticed & allured by faire promiſes of life, to forſake their religiõ. So the ſame word is vſed by Saint *Iames*, ſaying; *Euery man is tempted, when hee is drawne away by his owne concupiſcence, and is enticed*, Iames 1. 14. If any aske, why this triall in *tempting*, ſhould be placed among ſuch cruell torments? I anſwere, becauſe it is as great a triall as any can be. For, it is as dangerous a temptation to ouerthrow religion and a good conſcience, as any puniſhment in the world. This appeares plainely in Chriſts temptations by the Deuill: for, in thoſe three, Satan bewraies his malice and craft againſt Chriſt and his Church moſt notably. Now Satan, not preuailing with the two firſt, makes his third & laſt aſſault from the glory and dignitie of the world: for, ſhewing vnto Chriſt *all the Kingdomes of the world, and the glorie of them*, hee ſaith, *All theſe will I giue thee, if thou wilt fall downe and worſhip mee*, Matth. 4. 9. Indeede, Chriſts holy heart would not yeeld vnto it: but, that it was a grieuous temptation, appeares by Chriſts anſwer. For, in the former temptations, hee onely diſputed with Sathan out of Scripture: but when this temptation comes, Chriſt bids him (as it were in Paſſion) *auoide Satan*; ſignifying thereby not onely his abhorring of that ſinne, but alſo the danger of that aſſault by the world. And indeed, theſe temptations on the right hand (as we may call them) will moſt dangerouſly creepe into the heart, and cauſe ſhipwracke of faith and a good conſcience. All *Dauids* troubles and perſecutions could not bring him to ſo grieuous ſins, as did a little eaſe and reſt. A huge great Armie cannot ſo ſoone giue entrance to an enemie into a Citie, as riches and faire promiſes: neither can bodily torments ſo ſoone preuaile againſt a good conſcience, as will worldly pleaſures & faire promiſes. In regard whereof, we muſt take heede that we be not deceiued by the world: for, the view of the glorie and pompe thereof, will ſooner ſteale from a man both religion and a good conſcience, then any perſecution poſſibly can do. And indeed, who do ſo oft change their religion when trialls come, as they that haue the world at will?

The eight example of ſuffering is this, *They were ſlaine with the ſword*. There can be nothing ſaide of this, which hath not beene ſpoken in the former examples; and therefore I omit it.

The ninth and laſt example of ſuffering is this; *They wandered vp and downe in ſheepe skins, and Goats skinns, beeing deſtitute, afflicted, and tormented*: That is, beeing either baniſhed, or conſtrained by flight to ſaue their liues, they wandered vp and downe in baſe attire, & were deſtitute of ordinary foode and comfort; and ſo in great affliction and torment.

Here we ſee theſe ſeruants of God, were driuen from their owne Country, freinds, and families, by perſecution. Whence we obſerue, that in time of perſecution, a Chriſtian man may lawfully flie for his ſafety, if he be not hindred by the bond of priuate or publike calling. For, theſe ſeruants of God, here commended for their faith, did flie when they were perſecuted; and that by faith: therefore the action is lawfull, as I might prooue at large, but that I haue ſpoken of it heretofore. When our Sauiour Chriſt knew that the Phariſies heard of

A the multitude of diſciples which he made, Ioh. 4.1.3. *he left Iudea*, where they had greateſt iuriſdiction, *and came into Galile*, for his ſafetie. The Prophets in the old teſtament did flie: as, *Elias* from *Iezabel*, 1. King. 19.3. And ſo did the *Apoſtles* in the new; and that by Chriſts direction, Matth. 10.23.

Obiect. 1. But ſome will ſay, Perſecution is the hand of God, and therefore no man may flie from it: for ſo he ſhould ſeeme to flie from God himſelfe. *Anſw.* We muſt conſider perſecution two waies: firſt, as it is the hand of god: ſecondly, as it is the worke of the wicked enemies of Gods Church. For, them God vſeth ſometimes as inſtruments, in laying his hand vpon his Church, either for chaſtiſment, or for B triall. Now, a Chriſtian beeing perſecuted for the truth, and hauing libertie to flie, cannot be ſaid to flie from Gods hand; vnleſſe he went away contrarie to Gods command, as *Ionas* did, beeing ſent to Niniue: and beſide, he knowes that is impoſſible. But, his intent is to flie from the wrath of his enemies, to ſaue his life, for the further good of Gods Church. Againe, the reaſon is not good, To ſay perſecution is the hand of God, therefore a man may not flie from it. For ſo might a man conclude, that none ought to flie from ſickneſſe, or from warre: both which, a man may doe with a ſafe conſcience, not beeing hindred by ſome ſpeciall calling.

Obiect. 2. But euery one is bound to teſtifie his faith and religion, before his enemies: and C therefore may not flie in perſecution. *Anſw.* True indeede: a Chriſtian man muſt ſo teſtifie his faith, if he be called thereto of God: but if God giue him libertie, & opportunitie to flie, then he will not haue him, at that time, to iuſtifie his religion by that meanes.

Obiect. 3. But, if it be lawfull to flie, how then comes it to paſſe, that ſome of Gods children, when they might haue fled, would not: but haue ſtood to iuſtifie their profeſſion vnto death. *Anſ.* We muſt iudge reuerently of them, and thinke they did it by ſome ſpeciall inſtinct and motion of Gods ſpirit; as appeareth by their patience and conſtancie in their greateſt torments. Examples hereof, we haue in our Engliſh Acts and Monuments, in men worthy D of notable commendations for their conſtancie, and zeale for the truth of the Goſpel.

Queſt. If flight in perſecution, may be an action of faith; Whether may not the miniſter of Gods word flie in perſecution?

Anſw. There be ſome caſes, wherein the Miniſter may lawfully flie: 1. When that particular church and congregation, ouer which he is placed, is diſperſed by the enemies; ſo as he hath no hope to gather and call them backe againe: then (no doubt) he may flie, till his congregation be gathered againe. 2. If the perſecutors doe ſpecially ayme at the Miniſters life, then with the conſent of his flocke, he may goe apart for his owne ſafetie, for a time. So it was with *Paul*: when the Epheſians were in an vproare about their *Diana*, *Paul* in zeale *would haue entered in among them; but the Diſciples ſuffered him not*, Act. 19.30. This they did for *Pauls* ſafetie, and the good of the Church; for they knew, thoſe Idolaters would haue beene moſt fierce againſt *Paul*. And ſo ought euery particular Church, to haue ſpeciall care of the life of the Miniſter. Other cauſes there be, in which he may flie: but I will not ſtand to recite all; becauſe there be ſo many circumſtances, which may alter the caſe, as well reſpecting his enemies, as himſelfe, and his people: making that vnlawfull at one time, and to ſome perſons, which to others, or at another time, may be lawfull.

Secondly, whereas it is ſaid, *Theſe ſeruants of God wandered vp and downe*: we doe learne, that a man may lawfully goe from place to place, and trauell from country to country; if ſo be, he goes in faith, as theſe men did. Againe, their going was to keepe faith and a good conſcience: and, for the ſame end, may a man lawfully trauel from place to place. But when men goe not in faith; nor yet, for this end, the better to keepe a good conſcience: there vndoubtedly their trauell is not lawfull.

By this then, we haue iuſt cauſe to reproue the bad courſe of many wanderers among vs: as firſt, of our common beggers, whoſe whole life is nothing elſe, but a wandering from place to place: though not in faith, nor for conſcience ſake: but they finde a ſweetneſſe in their idle kinde of life; and therefore they wander, becauſe they would not worke. Now, this their courſe (hauing no other ground, but loue of idleneſſe, and contempt of paines in a lawfull calling,) cannot but be greatly diſpleaſing vnto God: who enioynes, that euery man ſhould *walke in ſome lawfull calling, and eate his owne bread.* This they doe not; and therefore the curſe of God purſueth them: for, generally they are giuen vp to moſt horrible ſinnes of iniuſtice, and vncleaneſſe: they walke inordinately; for, they range not themſelues into any families, but liue liker bruite beaſts, then men: they are not members of any particular congregation, but excommunicate themſelues from all Churches; and ſo liue as though there were no God, no Chriſt, nor true religion. And, herein we may ſee Gods hand more heauie vpon them, that they take all their delight in that courſe of wandring, which in it owne nature is a curſe, and a puniſhment.

Secondly, we may here alſo iuſtly reproue the courſe of ſome others among vs, who will needes be trauellers: not for religion ſake (for that were commendable, if they had ſuch need) nor yet, by vertue of their calling (which were lawfull) but, onely for this end, to ſee faſhions, and ſtrange countries: and, they refraine not from ſuch places as Rome, Spaine, &c. wherein that cruell Inquiſition will hardly ſuffer any to paſſe, with ſafetie of a good conſcience. But

Beleeuers vnder the Macca

A ſhall wee thinke that this their trauell is commendable? No ſurely: for, the end of lawfull trauell, is the preſeruation of faith and a good conſcience; or, the bond of ſome lawfull calling. Now, theſe men trauelling vpon no ſuch grounds, but onely vpon pleaſure; how ſhall wee thinke they will ſtand to the truth, when they thruſt themſelues into ſuch needleſſe danger, and triall? The crazed conſciences of many at their returne, ſhew ſufficiently, the badneſſe of that courſe.

Further, note the ſtate of theſe beleeuers, for their attire; it was of *ſheep skins, and goates skins*. The like may bee obſerued, in other famous Prophets, and ſeruants of God: *Eliah* wore a garment of haire, and thereby was B knowen, 2. King. 1. 8. And ſo did *Iohn Baptiſt*, Matth. 3. 4. Yea, the falſe Prophets went ſo araied, that they might the rather be reſpected of the people, Zach. 13. 4. And, our Sauiour Chriſt ſaith, *The falſe Prophets ſhall come in ſheepes clothing*, like the true Prophets; when as indeede, *they are rauening Woolues*. Now, the true Prophets of God, went thus baſely attired: that not onely by word and doctrine, but alſo in life and conuerſation, they might preach repentance vnto the people. And indeede, euery Miniſter of the Goſpel, ought to be a light vnto his people, both in life and doctrine: and, he that preacheth wel, and doth not liue according to his doctrine, builds with the C one hand, and pulls downe with the other. Now, whereas theſe ſeruants of God, went vp and downe in ſuch baſe attire, as ſheepe skinnes, and goat skinnes: it was for pouerties ſake, beeing depriued of freinds, goods, houſe, and lands: and ſo, deſtitute of prouiſion for better attire.

In their example, we may note that Gods ſeruants and children may be brought to extreame pouertie, and neceſſitie; ſo as they ſhall want ordinarie foode, and raiment, and bee faine to couer themſelues with beaſts skinnes. This was the poore ſtate and condition of godly *Lazarus*. Yea, Chriſt Ieſus, for our ſakes, did vndergoe a meane eſtate; for, *hee had not a place* D *whereon to lay his head*: and at his death, hee had not ſo much ground of his owne, as might ſerue for a buriall place; but, was laid in *Ioſephs* toombe: which is a great comfort to any child of God in like diſtreſſe. For, why ſhould any be diſmaied with that eſtate, which Chriſt Ieſus and his deereſt ſeruants haue vndergone for his example.

Here ſome may aske, how this can ſtand with that ſaying of *Dauid, I haue beene young and am olde: yet I neuer ſaw the righteous forſaken, nor his ſeede begging bread*, Pſalm. 73. 25.

Anſ. Dauids ſaying may be taken two waies: firſt, as his owne obſeruation in his time. For, hee ſaith not, *The righteous is neuer forſaken*: but that *he neuer ſaw it*: and indeed it is a rare thing, to ſee the righteous forſaken.

Secondly, (which I take to be *Dauids* meaning) the righteous man is neuer forſaken, and his ſeede too. For, if God lay temporall chaſtiſment on any of his ſeruants, ſuffering them to want, yet he forſaketh not his ſeed after him; but reneweth his mercie towards them, if they walke in obedience before him: he may make triall of godly Parents by want, but their godly children ſhall ſurely be bleſſed: ſo that this hindereth not, but that the godly may be in want.

Further, whereas they are ſaid to goe vp & downe in *Sheepes skinnes and Goates skinnes*, we muſt vnderſtand, that they did it by faith: From whence we learne, that when all temporall bleſſings faile, then the child of God muſt by faith lay hold vpon Gods gracious promiſes of life eternall, and ſtay himſelfe thereon.

This point muſt be remembred carefully: for ſay we ſhould want all kind of temporall benefits, muſt we thereupon deſpaire, and think that God hath forſaken vs? God forbid: nay, when all meanes faile, and the whole world is againſt vs, yet thẽ we muſt lay hold vpon the promiſe of life eternall in Chriſt, and thereupon reſt our ſoules. Thus did theſe beleeuers in this place. And this faith did *Iob* notably teſtifie, when god had taken from him childrẽ, goods, health, yea, and all that he had, yet then hee ſaid, Iob. 13. 15. *Though he kill me, yet will I truſt in him*. And ſo muſt we endeauour to doe if that caſe befall vs: for, when all worldly helps and comforts faile vs, this promiſe of life in Chriſt, will be a ſweete and ſafe refuge for our ſoule.

Beeing *deſtitute, afflicted, and tormented*.] Here the Apoſtle amplifieth their miſerie in their wandring eſtate, by three degrees of croſſes, which did accompany the ſame. Firſt, they were *deſtitute* of temporall bleſſings: ſecondly, they were *afflicted* both in body and minde: thirdly, *tormented*, that is, euill entreated. Theſe are added for a ſpeciall cauſe; to ſhew that theſe ſeruants of God were laden with afflictions: They were *baniſhed* and driuen to extreme pouertie; they were *depriued* of all their goods, and of all ſocietie of men: they were *afflicted* in bodie and in mind, and euill entreated of all men: no man would doe them good, but all men did them wrong; whereby we ſee that euen waues of miſerie ouerwhelmed them on euery ſide.

Hence we learne that Gods ſeruants may be ouerwhelmed with manifold calamities at the ſame inſtant, beeing preſſed down with croſſes in goods, in bodie, minde, freinds, and euery way. This was *Iobs* caſe, a moſt worthie ſeruant of God; hee was afflicted in bodie, in freinds, goods, and children, and (which was greateſt of all) he wreſtled in conſcience with the wrath of God; Iob. 13. 26. *Thou writeſt bitter things againſt me, and makeſt mee to poſſeſſe the iniquities of my youth*. And the like hath beene the e-

A ſtate of many of Gods children: Pſal. 88. 3.7. *My ſoule is filled with euills: thou haſt vexed mee with all thy waues, &c.*

Queſt. How can this ſtand with the truth of Gods word, wherein are promiſes of all manner of bleſſings both temporall and ſpiritual, to thoſe that feare him: Deut. 28. 1.2. &c. *If thou obey the voice of the Lord thy God, all theſe bleſſings ſhall come vpon thee, and ouertake thee: bleſſings in the Citie, and in the field: in the fruit of thy bodie, and of thy ground and cattell.* Pſal. 34. 16. *They that ſeeke the Lord, ſhall lacke nothing that is good.* For, *Godlineſſe hath the promiſes of this life, and of the life to come,* 1. Tim. 4. 8. And therefore *Dauid* compareth the godly man *to the tree that is planted by the water ſide, which bringeth forth much fruite, and is greene and well liking,* Pſal. 1. 3. How then comes this to paſſe, that Gods owne ſeruants ſhould be thus oppreſſed, & laden not with one calamitie or two, but with ſundry and grieuous afflictions at the ſame time? *Anſ.* True it is, the Scripture is full of gracious promiſes of temporall bleſſings vnto Gods Children: but they are conditionall, and muſt be vnderſtood with an exception, to this effect; *Gods children ſhall haue ſuch and ſuch bleſſings, vnleſſe it pleaſe God by afflictions to make triall of his graces in them, or to chaſtiſe them for ſome ſinne:* ſo that the exception of the croſſe, for the triall of grace, or chaſtiſement for ſinne, muſt be applied to all promiſes of temporall bleſſings. And hence it comes to paſſe, that the moſt worthy and renowned ſeruants of God for their faith, are ſaid to be afflicted and in miſerie. For, his promiſes of temporall bleſſings, are not abſolute, but conditionall. *All things are theirs* (as *Paul* ſaith) 1. Cor. 3. 21. and they ſhall haue honour, wealth, fauour, &c. vnleſſe it pleaſe God to proue their faith, or to chaſtiſe their ſinnes by croſſes and afflictions.

Qu. How can Gods ſeruants be able to beare ſo many croſſes and grieuous at once, ſeeing it is hard for a man to beare one croſſe patiently? The anſwer is here laid downe; to wit, *by faith;* for many and grieuous were the miſeries that lay on theſe ſeruants of God: and yet by beleeuing the promiſe of life in the Meſſias, they were enabled to beare them all. This is a soueraine remedie againſt immoderate griefe in the greateſt diſtreſſe: and vndoubtedly the floods of affliction ſhall neuer ouerwhelme him, that hath his heart aſſured by faith of the mercie of God towards him by Ieſus Chriſt. This made *Dauid* ſay, *Hee would not feare euill, though hee ſhould walke through the vally of the ſhadowe of death,* Pſal. 23. 4. and *Paul* ſpeaking of *tribulation, anguiſh, famine, perſecution, yea, and death it ſelfe,* ſaith, *In all theſe we are more then conquerers through him that hath loued vs,* Rom. 8. 37. And from this faith it was, that he was able to endure al eſtates; *to be hungry, to want, &c.* Phil. 4. 12. 13.

If this be true, that Gods children may bee afflicted with manifold calamities at once; then the opinion of naturall and vngodly men is falſe, who iudge him and thinke him to be wicked and vngodly, whom God ladeth with manifold calamities. This was the iudgement of *Iobs three friends,* and the ground of all their diſputation againſt him; that becauſe God had laid ſo many croſſes vpon him, therefore hee was but an hypocrite. And this is the raſh iudgement of naturall men in our dayes; eſpecially vpon thoſe that make profeſſion of religion: when Gods hand of triall or correction lies vpon them, they preſently cenſure them for hypocrites: but this is a wretched opinion; for Gods deareſt children may be preſſed downe with manifold calamities.

B Secondly, ſeeing faith in Chriſt will ſupport the ſoule vnder manifold croſſes, be they neuer ſo grieuous; wee muſt labour in the feare of God, to haue our hearts rooted and grounded in this faith: and when afflictions come we muſt ſtriue to ſhew forth the fruite and power of it, by bearing them patiently.

And thus much of the ſeuerall branches of affliction, in this laſt example of beleeuers.

VERSE. 38.

C *Whome the world was not worthie of, they wandered in the wildernes, and mountaines, and dennes, and Caues of the earth.*

IN theſe words, the holy Ghoſt doth anſwer to a ſecret obiection or ſurmiſe, which a natural man might conceiue againſt the beleeuers ſpoken of before. For, it beeing ſaid, *That they* D *wandred vp and downe;* ſome man might thinke thus: no meruaile though they wandred vp & downe; for it may bee, they were not worthy to liue in the world. This, the holy Ghoſt doth flatly denie, and auoucheth the cleane contrary of them: to wit, *that they wandred vp and downe by faith:* and the Lord cauſed them ſo to doe, *becauſe the world was not worthy of them,* they were too good to liue in the world.

In this anſwer to this ſurmiſe, wee may obſerue what is the opinion of naturall men concerning the children of God, to wit, that they are not worthy to liue in the world; but the earth whereon they tread, is too good for the. This hath beene, is, and will bee the worlds eſtimation of Gods children, Matth. 24. 9. *To* *ſhall bee hated of all nations for my names ſake.* Ioh. 16. 2. *They ſhall excommunicate you; yea, the time ſhall come, that whoſoeuer killeth you, ſhall thinke hee doth God good ſeruice*, Act. 22.22. *Away* (ſay the Iewes of *Paul*) *with ſuch a fellowe from the earth: it is not meete that he ſhould liue.* And hence he ſaith of himſelfe, and the other Apoſtles, 1. Cor. 4. 13. *They were made the filth of the world, and the off-ſcouring of all things.*

In the time of the perſecuting Emperours in the Primitiue church, when any cōmon calamitie befell the people or State: as famine, dearth, peſtilence, or ſuch like, they ſtraight way imputed it to the Chriſtians: ſaying, That *they and their wicked religion, were the cauſe thereof.* B And though wee haue religion maintained among vs, yet the poore ſeruants of God finde the like welcome in the world: for, thus the wicked cenſure them euerie where, That they are diſſembling hypocrites, and none ſo bad and vile perſons as they are. Now, if any man aske, how comes it to paſſe, that the world ſhould ſlander them ſo, and thinke ſo vilely of them. *Anſ.* Firſt, becauſe *they be taken out of the world, in regard of ſtate and condition in grace,* Ioh. 15. 19. *therefore the world hateth them*, Ioh. 15. 19. Secondly, the *world knowes them not*, 1. Ioh. 3. 1. and therefore ſpeakes euill of them, Iude 10. Thirdly, the wicked meaſure others by themſelues; and therefore deſpiſe the godly, C that ioyne not with them, 1. Pet. 4. 3. Laſtly, there is a ſecret enmitie betweene the ſeede of the wicked, and the ſeede of the Church; (1. Ioh. 3. 12.) the wicked are of that *euill one* the *deuill*; and therefore, muſt needes hate the godly, who are borne of God. So that, when wee ſhall ſee or heare, that vngodly perſons ſhall in any ſuch ſort abuſe the children of God: wee muſt not maruell, nor bee troubled at it, for it is no newe thing, it hath beene from the beginning: but wee muſt pray that God would open their eyes, that they may turne from their ſinnes to repentance; and then (no doubt) they will change their conceite, and alter their behauiour towards them; as *Paul* did, Gal. 1. 13. 15. Acts, 9. 1. D 26.

To come to the words more particularly; the Holy Ghoſt ſaith, *The world was not worthy of them:* that is, the companie of vngodly liuers without Chriſt, and voide of grace, were not worthy the ſocietie of theſe holy ones; and for this cauſe, did the Lord take them from among them.

Here note a ſingular fruit of true faith; it brings a man to that eſtate, and giues him that excellencie, that he is more worth, then the whole world. I meane by the whole world, the eſtate of all thoſe that liue in the world, out of Chriſt. If then a man would haue true and ſtable dignitie, let him labour for true faith; for *faith* hath this priuiledge, to aduance a beleeuer to true honour and excellencie. And there- A fore our Sauiour ſaith, *As many as receiued him by faith, to them hee gaue power, or prerogatiue, to be the ſonnes of God.* Wee take it for a great prerogatiue, to be the childe of an earthly Prince; and ſo it is: but to be the ſonne of God (who is King of Kings) is a preheminence and dignitie aboue all dignities; and, no tongue can expreſſe the excellencie thereof. For, what more can a man deſire, then to bee heire of glorie in life euerlaſting? and yet true faith bringeth this to a beleeuer. It is an excellent dignitie, to be matched with Angels; and no Prince in the world, by all humane wit or power can attaine vnto it: but yet, the childe of God can, beeing ioyned to God by faith in B Chriſt; whereby (in ſome ſort) he is aboue the Angels themſelues: for, our nature in Chriſt, is aduanced aboue the nature of Angels.

Ioh. 1. 12.

Honours and dignities, in Politicke or ciuill eſtates, are the good gifts of God, and his own ordinances, whereby men are in higher places, and in account one aboue another: but yet, all the dignitie, honour, and pompe of the world, ſeuered from that dignity which faith bringeth to the beleeuer, is nothing worth. Indeed, if worldly preheminence be ioyned with faith, it is a great and excellent prerogatiue: for, faith makes it acceptable vnto God: but, ſeuer faith from worldly dignities, and what are they, but vanitie of vanities? which wil turne to the greater C condemnation of him that enioyeth them. If a man haue fauour in the Court, and yet wants the Kings fauour, it is nothing: and, ſuch are all temporall dignities, without Gods fauour; for, at his indignation they vaniſh away. Now, his fauour without faith, can no man haue; for, *he that commeth vnto God muſt beleeue*, verſ. 6.

Here, all theſe that are in place aboue others, either by birth, or ſpeciall calling, muſt learne aboue all things to labour for the dignity of faith. When we haue ſuch things wherein we delight, wee deſire continuance of them. Beholde, the dignitie of faith is euerlaſting: and beſides, it ſignifies all ciuill dignities, and makes the owners of them glorious, and accep- D table, both before God and man; when as otherwiſe, without faith, they are nothing: and they that haue them, can do nothing but abuſe them.

Againe, the holy Ghoſt ſaith, *The world was not worthy of theſe men*, for another cauſe; and that is this: Euery Chriſtian man by his faith, brings many bleſſings among thoſe parties, and to that place where he liued: now, the world deſerues no ſuch bleſſings; and therefore is vnworthy of the perſons by whome they come.

Queſt. How doe Chriſtians bring bleſſings to places where they liue? *Anſ.* Firſt, by their preſence: for, as God ſaid to *Abraham* the Father of the faithfull, *Thou ſhalt bee a bleſſing*, Gen. 12. 3. ſo is it with all beleeuers. *Laban* confeſſeth *that hee perceiued that the Lord had*

Beleeuers vnder the Maccabees.

bleſſed him for Iacobs ſake, Gen. 30. 27. And *Potiphar* ſawe that *Ioſeph* was a bleſſing in his houſe: For, *the Lord made all that hee did to proſper*, Gen. 39. 2. 3. While *Lot* was in Sodome, the *Angel could not deſtroy it*, Gen. 19. 22. And *if there had beene tenne beleeuers in Sodome, the Lord would haue ſpared all for tennes ſake*; Gen. 18. 32. Now bringing good things, and keeping backe Gods iudgements by their preſence, they are thereby bleſſings. Secondly, they are bleſſings by *their prayers*. *Abraham* prayed for *Abimelech*, Gen. 20. 17. 18. and, *God healed him and his family of barrenneſſe*. At *Moſes* prayer, Gods iudgements were taken from Egypt, Exod. 7. 12, 13. 30. and his wrath appeaſed toward his people, Exod. 32. 11. 14. And ſome thinke that *Stephens* prayer at his death for his perſecuters, was one meanes for mercie vnto *Saul*, that then conſented to his death, Act. 7. 60. & 8. 1. Thirdly, they bring bleſſings vpon a place, by their example: for, when men ſhall ſee godly perſons walking before them in the feare of God, and making cõſcience of all manner of ſinne, it is a ſpeciall meanes to cauſe others to turne from their wicked wayes, to newneſſe of life. And therefore *Peter* exhorts the Chriſtians to *haue their conuerſation honeſt among the Gentiles; that they which ſpeake euill of them as of euill doers, might by their good workes which they ſhall ſee, glorifie God in the day of their viſitation*. 1. Pet. 2. 12. And hee bids *godly wiues* ſo walke, that *their husbands may be wonne without the word, by beholding their pure conuerſation which is with feare*. 1. Pet. 3. 1. 2. And *Paul* bids the Philippians, to walke *blameleſſe in the middle of a wicked and crooked nation, as lights in the middle of the world*, Philip. 2. 15. that thoſe which were to be conuerted, by their good conuerſation might be wonne to the truth. God ſent a flood vpon the world for the grieuouſneſſe of mans ſinnes: Now, why doth hee not ſtill ſend more floods? are not men now as wicked as they were then? Yes vndoubtedly, man for his part deſerues it now, as well as they did then: and therefore our Sauiour Chriſt ſaith, as it was in the dayes of *Noah*, ſo ſhall it be in the dayes of the ſonne of man; ſo that euery day wee deſerue a newe flood; but yet the Lord ſtayes the execution of his Iudgements for a time, that his elect may be gathered and conuerted. And ſo ſoone as that is done, heauen and earth ſhall go together; and God will not ſtay one moment, for all the world beſides. So that euery nation and people in the world haue benefit by Gods children; becauſe for their ſakes doth the Lord ſtay his wrath, and deferre his iudgements, euen the great iudgement of fire, wherewith the world ſhall bee conſumed at the laſt day. Theſe things the world ſhould take notice of, as well to mooue them to repentance of their ſinnes, whereby they are made vnworthy the preſẽce of a godly man, as alſo to perſwade them to better behauiour, and cariage towards the godly by whome they are ſo many wayes bleſſed.

The holy Ghoſt addeth, that *wandred in wilderneſſes, and mountaines, and dennes, and Caues of the earth*. Theſe were deſolate places and not inhabited: and yet for the wickedneſſe of the world, God will haue theſe beleeuers here to wander. We muſt not thinke that they betooke themſelues voluntarily to this ſolitary life, but onely vpon neceſſitie beeing conſtrained by perſecution to flie into the wilderneſſe, for the ſauing of their liues, and the keeping a good conſcience.

This ſerues to deſcrie vnto vs the blinde errour of many ages afore vs, wherein it hath beene thought, and is by Papiſts at this day, to bee a ſtate of perfection, to liue a Monke or Hermite out of all ſocieties, in ſome deſert place, & there to ſpend the whole life in contemplation onely, and that voluntarily: and they magnifie this eſtate ſo much, that hereby they think to merit eternall life at the hands of God. But theſe beleeuers did neither voluntarily, nor with opinion of merit betake themſelues to this ſolitarie life, but on neceſſitie. And, indeed this kinde of life hath no warrant in Gods word: for, euery Chriſtian is a member of two Kingdomes; of Chriſts Kingdom of grace, and of that particular ſtate where hee dwelleth: and by reaſon hereof hath a twofold calling: a temporall, & a ſpirituall calling. In both of which, hee muſt walke diligently, ſo long as hee can, doing the duties both of a childe of God, and of a member of that common-wealth where he liueth. Now, when a man goes voluntarily to leade a ſolitarie life, he forſakes his temporall calling altogether, and performes the other but negligently: for, hee withdrawes himſelfe from many duties of pietie, whereby the people might be furthered to God-ward: which none can doe with a good conſcience.

Further, obſerue the places where they are conſtrained to wander; to wit, in *Wilderneſſes, Caues, and Dennes*; places where wild beaſts haue abode and recourſe: & yet here they liue, when as men will not ſuffer them to liue among them. Where note, that many times more mercie may bee found among wilde and ſauage beaſts, then with ſome men; ſo merciles are the wicked when God forſakes them, and leaues them to themſelues. The *Lyons* intreate *Daniel* better, then *Darius* Courtiers and ſeruants doe, Dan. 6. And *Lazarus* findes more kindneſſe with the dogges at *Diues* gates, then with him, and all his family beſides, Luke 16. 21. The conſideration whereof muſt teach vs to nippe ſinne in the head at the beginning, & not to ſuffer it to grow: for, if it get a head and raigne in vs, it will make vs worſe then bruit or ſauage beaſts, and cruell as the Deuil himſelfe: as wee may ſee in the worlds vſage of theſe beleeuers.

Thus we ſee the ſtate of true beleeuers, vnder many and grieuous miſeries; which wee muſt well obſerue, to arme our ſelues againſt the times of aduerſities, which God may ſend vpon vs. We muſt not iudge it a curſed eſtate to be vnder the Croſſe: for, here wee ſee, the faith of his ſeruants is commended for ſuffering *nine* ſeuerall kinds of miſeries. If we ſhal thinke that theſe were but a fewe; we muſt know, that in them they holy Ghoſt ſetteth down the ſtate of his Church vnto the ende; for, theſe things were written for enſamples vnto vs. And therfore if calamities come, and ſuch miſeries befall vs, as do driue vs toward diſtruſt, as though God had forſaken vs, wee muſt remember that God did not forſake theſe his children in their calamities; and therefore alſo will not forſake vs. And thus much for this laſt example.

VERSE 39.

And theſe all through faith obtained good report, and receiued not the promiſe.

THe holy Ghoſt hauing ſet downe at large a worthy and notable Catalogue of examples of faith in ſundrie beleeuers, that liued from the beginning of the world, to the time of the Macchabees, doth now for a further commendation of their faith rehearſe the ſame things that before hee had ſaid in the 2. and 13. verſes of this chapter. In ſaying, that by faith *they all receiued good report*; his meaning is, that they did beleeue in the true Meſſias, and looked for ſaluation in him alone; whereupon they were approoued of God himſelfe; who gaue teſtimonie hereof, partly by his word, and partly by his ſpirit in their conſciences, and partly by his Church; by all which they were commended, and aſſured to be Gods ſeruants. And yet not withſtāding this good report, *they receiued not the promiſe*: that is, the promiſe of Chriſts incarnation in their dayes. They receiued Chriſt truely by faith, and ſo ſaw his day; but his actuall incarnation in the fleſh, they liued not to ſee.

Whereas it is ſaid, That *by faith they obtained teſtimonie*; Here firſt obſerue, that there is nothing in man, that makes him acceptable to God, but faith onely. God regards no mans perſon: he accepts not of a man, becauſe he is a King, or becauſe he is wiſe, or rich, or ſtrong, &c. But, if a man beleeue, then the Lord is readie to giue teſtimonie of him, that he likes well of him. In regard whereof, we muſt all labour diligently, aboue all other things, to get true faith in Chriſt, that ſo we may haue approbation at Gods hands; without which, there is no ſaluation to be hoped for.

Secondly, here alſo learne the right way to get teſtimonie, approbation, and credit with men; a thing, whereof many are exceeding glad; and which, the childe of God muſt not contemne. Now, the way is this: He muſt firſt labour to get approbation at Gods hands; which indeede he cannot doe any other way, ſaue onely, by a true and liuely faith, as we haue heard before. Now, the Lord God approouing of him, he hath the hearts of all men in his hands, inclining them whether he will: and if it ſtand with his glorie, he will cauſe them to like, and to ſpeake well of him, that doth beleeue.

Many, indeede, get great applauſe in the world, which little regard true faith; but in the end, this their glorie and applauſe, will be their ſhame: for, *They that honour me, will I honour*, ſaith the Lord, *but he that deſpiſeth me, ſhall bee diſpiſed*, 1. Sam. 2. 30.

Laſtly, whereas the holy Ghoſt ſaith, That all theſe worthy men *obtained teſtimonie of God, and yet receiued not the promiſe*: We are hereby taught, that we which now liue in the Church, are much more bound in conſcience to beleeue, then they which liued in the olde Teſtament. For, we haue receiued the promiſe of Chriſts incarnation: They receiued it not, and yet beleeued. Wherefore, in the feare of God let vs labour for true faith. But ſome will ſay, What ſhould we heare ſo much of faith? wee doe all beleeue. *Anſw.* Indeede, wee ſay ſo with our mouthes: but it is a rare thing to find true and ſound faith in the heart; for groſſe & palpable ignorance abounds euery where, and yet men will needes be good beleeuers, which is a thing impoſſible: for how ſhould faith bee without knowledge? And as men are ignorant, ſo they haue no care to learn, nor to get knowledge, that ſo they might come by true faith. Their hearts are wholly taken vp with the world, for matters of profit and delight; that they can ſpare no time, to ſeeke for this precious gift of faith. Againe, many haue knowledge, with whome true faith is rare: for, faith purifies the heart, it is ioyned with a good conſcience, and ſhewes it ſelfe by obedience, thorough loue. Now, (to leaue the heart to God) where almoſt is the man that walkes anſwerable to his knowledge? May wee not truely ſay of many, that as the word cōmeth in at the one eare, it goeth out at the other? And, among thoſe which learne, and beare away ſomething, there is little care to practiſe it in life.

But, we muſt knowe, that if we would be approoued of God, we muſt beleeue. Now, ſo long as we remaine ignorant, or elſe hauing knowledge doe not ioyne practiſe therewith, in obedience from a good conſcience: vndoubtedly we haue no ſparke of true faith in vs. We may make a ſhewe of faith, and ſo beare the world in hand wee beleeue: but certainely, this will prooue a very dead faith; and in the ende, and finiſhing of all, appeare to be nothing, but bare lip-faith, and meere preſumption. Now, to conclude this point, we muſt know, that vnleſſe we get true faith, as theſe beleeuers had, (which we muſt ſhewe by good fruits, as they did) euen they ſhall riſe vp in iudgment againſt vs to condemne vs, at the laſt day. For they beleeued; though they had not the ground of faith ſo laid before them as we haue. Wherefore, let them that want knowledge, labour for it; & they which haue it, let them ioyne obedience with their knowledge, that the faith of their hearts, may be ſeene by the fruits of their liues: for, true faith cannot bee hid, but will breake out in good works.

VERSE 40.

God prouiding a better thing for vs, that they without vs ſhould not be made perfect.

BEcauſe ſome man might much meruail, that ſuch men as receiued teſtimony of God for their faith, ſhould not yet receiue the promiſe; therefore here the holy Ghoſt renders a reaſon thereof: the good pleaſure of God, appointing that Chriſt ſhould be incarnate at ſuch a time, as was moſt conuenient for the perfect conſumation of the whole Church, conſiſting of Gentiles, as wel as Iews. For, though theſe auncient beleeuers, were in time long before; yet God prouided Chriſts incarnation ſo fitly for vs, that they without vs ſhould not haue perfect conſummation in glorie.

The Expoſition. God prouiding a better thing for vs. The word in the originall, tranſlated *prouiding*, ſignifieth properly *foreſeeing*; wherein is likewiſe included, Gods decree and ordination. Now, this we muſt knowe; that it is a peculiar prerogatiue, belonging to the true God alone, to be able to forſee things to come: and that many 1000. yeares before: no creature of himſelfe can do it. And, yet it is true, that this propertie to *foreſee*, is aſcribed vnto God, not properly; but in regard of our capacitie: for if we ſpeake of God properly, God cannot bee ſaid to foreſee any thing; becauſe all things be preſent to him, whether paſt, or to come.

This preſcience, or foreknowledge in God, puts a difference betweene the true God, and all creatures: for, the true God foreſees all things that are to come; ſo can no creature do. Indeede, ſome creatures foreſee and foretell ſome things: yet herein, they come ſhort of the A diuine propertie; for, God forſees all things by himſelfe, without ſignes, and outward means. But creatures only foreſee ſome things not of themſelues: but, by meanes of ſignes, and outward cauſes, or by reuelation from God: otherwiſe can no creature foreſee things to come.

Now, as we ſaid before, this *fore-ſight* in God includes his decree and ordination: for, therefore did theſe things ſo come to paſſe, becauſe God ordained them. Whereby wee ſee, that Gods preſcience or foreknowledge is not idle, but operatiue, and ioyned with his will: for, Matth. 10. 29. 30. *an haire cannot fall from our head: nor a ſparrowe light vpon the ground, without his will.* As all things in time come to B paſſe; ſo God before all worlds *willed*, that is, decreed and appointed them. And vnder this large extent of Gods will or decree, wee muſt include the ſinnefull actions of men; for, God doth not barely foreſee them, but decree the beeing of them, and ſo will them after a ſort, though not to be done by himſelfe, yet by others. When *Iudas* betrayed Chriſt, and *Pilate* with the wicked *Iewes* condemned and reuiled him, they ſinned grieuouſly; & yet herein, *they did nothing, but that which Gods hand and counſell had determined before to be done.*

C This point well conſidered, confutes their opinion, who indeed inlarge Gods preſcience or foreknowledge ouer all things good and euill; but yet exclude ſinne from without the compaſſe of his decree, and ordination. But here we ſee Gods foreſight includs his decree; and nothing comes to paſſe ſimply without his will: howſoeuer many things be done againſt his reuealed will, yet without his abſolute will, can nothing come to paſſe. *Hee worketh all things according to the counſell of his owne will:* doing himſelfe thoſe things that be good, and willingly permitting euil to be don by others, for good ends.

But, what did God here prouide and foreſee for vs? *Anſ. A better thing*: that is, God in his eternall counſell prouided a better eſtate for his Church in the new Teſtament; then he did for beleeuers in the olde.

Hence we learne, that as God hath his generall D prouidēce, wherby he gouerneth al things; ſo alſo, he hath his ſpeciall and particular prouidence, whereby in all things, he prouides & brings to paſſ, that which is beſt for his church. For, in the old Teſtament, God prouided that for his Church, which was meete for it: But, conſidering that the Church in the new Teſtament (in ſome reſpects) was to haue a better eſtate then the church in the old teſtament had; therefore, he prouides for it a better ſtate. And looke, as in his eternall wiſedome he foreſeeth what is beſt for all eſtates and times; ſo in his prouidence doth he accompliſh and effect the ſame.

For vs.] That is, for the Church in the newe teſtament: where note, that Gods Church, and the ſtate thereof in the newe Teſtament, is better then it was in the old, before the comming Chriſt. The holy Ghoſt here ſpeaks this plainly; and therefore, wee neede no further prooſe thereof.

Queſt. How ſhould it bee better with the Church now, then it was then? *Anſ.* True it is, that God gaue the couenant of grace in the beginning, to our firſt parents in Paradiſe: the ſumme whereof was this; *The ſeede of the woman ſhall breake the Serpents head.* And this couenant did God renewe and reuiue vnto his Church, from time to time, in all ages, vnto this day. Both circumciſion and the Paſſeouer, were ſeales of this couenant; as well as our ſacraments bee: ſo that in ſubſtance they differ not; the free gift of grace in Chriſt belonged to them as wel as vnto vs. The beleeuing Iewes in their Sacraments, did eate the ſame ſpirituall meate, and drinke the ſame ſpirituall drink with vs (as the Apoſtle witneſſeth, 1. Cor. 10, 3.) and beleeuers then, obtained the ſame eternall life that we doe now by faith. And yet if wee regard the manner of adminiſtring the couenant of grace in Gods Church, vnto the people of God; herein doth the Church of the new Teſtament far ſurpaſſe the Church of God in the olde: and indeede, herein conſiſts the preheminence of the Church vnder the Goſpel; which ſtands in fiue things eſpecially.

Firſt, in the olde Teſtament, ſpirituall and heauenly were propounded vnto the Church, vnder temporall and earthly bleſſings. This is plaine by Gods dealing with the Patriarches, *Abraham, Iſaac, and Iaacob*; for, the Lord promiſed vnto them the temporall bleſſings of the Land of *Canaan*; vnder which he ſignified the gift of life euerlaſting, in the Kingdom of heauen. But in the new Teſtament, life euerlaſting is plainly promiſed to the beleeuer, without any ſuch type or figure.

Secondly, in the olde Teſtament Chriſt was ſhewed & ſignified vnto them in ceremonies, rites, and types; which were in number many, and in ſignification ſome of them darke and obſcure: but now theſe types and ceremonies are aboliſhed, the ſhadow is gone and the ſubſtance come: and in ſtead of darke ſignes and figures, we haue two moſt plaine and ſenſible Sacraments. More plainely, the couenant of grace in the old Teſtament, was ſealed by the blood of Lambes, as ſignes of the blood of Chriſt: but now to his Church in the new Teſtament, Chriſt himſelfe hath ſealed his Teſtament by his owne blood.

Thirdly, in the old Teſtament all the knowledge they had was in the Lawe: and their vnderſtanding in the Goſpel was obſcure and verie ſlender: but, in the newe Teſtament, not onely the Lawe is made manifeſt, but alſo the ſupernaturall knowledge of the Goſpell.

Fourthly, the Law was onely committed and publiſhed to one nation and people: but the A Goſpel is ſpred and preached to all the world.

And *laſtly*, the Church in the old Teſtament beleeued in Chriſt to come; but now the church beleeues in Chriſt, which is alreadie come and exhibited: in all which reſpects, the Church in the new Teſtament doth exceed the Church of the old.

Now, where the Text ſaith, *God prouided a better thing for vs*, wee muſt not vnderſtand it of all theſe prerogatiues, but onely of the fifth and laſt, touching the actuall exhibiting of Chriſt in the fleſh: as Chriſt alſo imports, Luk. 10, 23, 24. *Bleſſed are the eyes which ſee that yee ſee; for I tell you, many Prophets and Kings haue deſired to ſee thoſe things yee ſee, and haue not ſeen them:* Which things wee muſt vnderſtand of B the incarnation of Chriſt. And that this is ſuch a prerogatiue to the newe Teſtament, appeareth by olde *Simeon*, who when he had ſeene Chriſt in the Temple, as it was promiſed him, ſang vnto God this ſong (Luk. 2. 29.) *Lord, now letteſt thou thy ſeruant depart in peace, according to thy word; for mine eyes haue ſeene thy ſaluation:* as if hee ſhould ſay, I haue now Lord liued long enough; let me now depart in peace, ſeeing now I haue ſeene thy Chriſt my Sauiour (where we ſee he makes it a matter of ful contentment vnto his ſoule) which the beleeuers vnder the Law ſaw not.

Hence we muſt learne our dutie: for, if our ſtate bee now better then the ſtate of the olde Teſtament was, and if we enioy priuiledges C denied to Gods auncient ſeruants before and vnder the Law; then vndoubtedly wee ought to ſtriue to goe before them in grace and obedience; for euery mans accounts ſhall be according to his receits. He that receiues fiue talents, muſt make account to returne moe, then he that receiues two: where God is more abũdant in his mercie, there he lookes for anſwerable thankfulneſſe & obedience. We goe beyond the ancient Church in fiue things: and therefore we muſt ſtir vp our hearts to bee anſwerable in grace & obedience going beyond them. But if for all this, we come ſhort of them in theſe things, then ſurely our caſe is fearefull, and our puniſhment ſhall be greater: for they that had leſſe prerogatiue, ſhall be witneſſes D againſt vs, if they goe beyond vs in obedience.

That they without vs might not bee made perfect: that is, might not be fully glorified. Here is the reaſon why Chriſt was not exhibited in their dayes. Indeede all true beleeuers before Chriſt, were iuſtified, and ſanctified, and in ſoule receiued to glory before vs; yet perfected in ſoule and bodie both, they muſt not bee before vs: but we muſt all be perfected together. Now his will herein he bringeth thus to paſſe; All muſt bee perfected in Chriſt: But hee will not haue Chriſt to come and ſuffer, till the fulnes of time came, *in theſe laſt dayes*, Heb. 1, 2. (as the Apoſtle ſpeaketh) that the beleeuers liuing in theſe daies, might haue time of beeing in the Church to be called, iuſtified, and sanctified; that so they might bee glorified with them that liued before. For, put the case that Christ had suffered in the dayes of Abraham or Dauid, or thereabout; then the end of the world must needes haue come the sooner: for (as it was foretold, that Christ should come in the latter ages of the world, 1 Peter 1.20.) Now, if the world had beene sooner at an end, then had there not beene time of birth and calling for all the elect that now liue & shall liue: therefore for their sakes was Christs comming deferred, till the fulnesse of time. And this I take to be the meaning of the words.

(1) Now, in that the holy Ghost here saith, *The members of Christ in the newe Testament must be perfected with all the auncient beleeuers in the olde*; we must hereby be admonished, to conforme our selues vnto these auncient Fathers in the participation of grace and practise of obedience in this life. For how can we looke to be glorified with them after this life, if here we be not like them in grace? Christ tells his followers, that *many should come from the East and from the West, to sit with Abraham, Isaac, and Iacob in the kingdome of heauen*, Matth. 8. 11. 12. (because they were followers of these Patriarches in the faith) *but the children of the kingdome*, that is, many liuers by birth, borne in the Church, *should be cast out into darkenesse*. Now, if Christ denie to glorifie the children and posteritie of these auncient beleeuers, because they did not follow them in grace and in obedience; how can wee which are by nature sinners of the Gentiles, looke to be glorified with them, vnlesse in grace and obedience we conforme our selues vnto them? Thus much for these examples of faith; now something must be added out of the next chapter, because there the holy Ghost makes vse of all these worthie examples.

A COMMENTARIE VPON PART OF THE 12. Chapter to the Hebrewes.

VERSE 1.

Wherefore, let vs also, seeing wee are compassed with so great a cloud of witnesses, cast away euery thing that presseth downe, and that sinne that hangeth so fast on: let vs runne with patience the race that is set before vs.

IN these words, the holy Ghost propoundeth a worthy exhortation to the Christians of the newe Testament; that they should labour to bee constant in the profession of the faith: that is, in holding, embracing, and beleeuing true Christian religion. And his reason is framed thus; *The Saints of God in the olde Testament, were constant in the faith: and therefore you must likewise bee constant in the faith that liue in the newe Testament.* The first part of the reason is laid downe in all the examples of the former chapter. The conclusion or sequell is contained in this first verse. Wherein, wee may obserue two points: an exhortation vnto constancie in true religion; and the way or meanes to attaine thereunto. The exhortation is inferred vpon the former examples; which are all here applyed as presidents and directions vnto vs, for constancie and perseuerance in the faith; in these words, *Wherefore, seeing wee are compassed about with so great a cloud of witnesses*: that is, seeing *Abel, Enoch, Noah, Abraham*, and all the rest of the holy Fathers, who are a cloud of witnesses vnto vs (that is, lights, and leaders before vs) were constant in true religion (whether wee respect their faith in Gods promises, or obedience to his commandements) therefore, we also must be constant in the faith. The way or meanes hereunto, stands in three duties, in the words following; *Let vs cast away, &c.*

1. For the exhortation: First in generall, the very inferring of it from the former examples, teacheth vs this speciall dutie; That euerie one in Gods Church must apply vnto himselfe those

inſtructions, that are laid downe, either generally in doctrine, or particularly in example. And therefore the holy Ghoſt here ſaith not, Let the *Galatians*, or the *Corinthians* (which were renowned Churches) be conſtant in the faith; but, *Let vs*, that is, *you Hebrewes, with my ſelfe be conſtant in the faith*, following the example of your auncient Fathers. It is ſaid of the auncient Iewes, *that many of them heard Gods word; but it was not profitable vnto them, becauſe it was not mingled with faith in them.* What is it to mingle the word with faith? It is not onely to receiue it by faith, beleeuing it to be true; but alſo, by the ſame hand of faith, to apply it to a mans owne ſoule, to his heart and life. And vndoubtedly, Gods word thus applyed to a mans particular perſon, hath in it great power and fruite, whether wee regard information of iudgement, or reformation of life. But, it is a hard thing to do, and rare to finde a man that doth ſincerely apply vnto himſelf, either generall doctrines, or particular examples. We are all prone to ſhift it from our ſelues, & lay it vpon others, ſaying: *This is a good leſſon for ſuch a one, and ſuch a one, if hee were here, &c.* (as we commonly ſay.) In the meane while, what benefit reape wee to our owne ſoules? for, the word not applyed to our ſelues, doth vs no good: it is like Phyſicke not taken, or food not eaten. And hence it comes to paſſe, that though we heare much, yet we profit little by the miniſterie of Gods word. We muſt therefore learne to followe *Maries* example, *who pondered Chriſts words, & laid them vp in her owne heart*. When an exhortation is giuen, we muſt not poſt it off, and lay it vpon other mens ſhoulders; but apply it to our ſelues, and lay it to our owne hearts, ſaying, This inſtruction is for me. Hereby (no doubt) we ſhould feele greater bleſſing vpon the preaching of the word, then yet we do. And to mooue vs herevnto, let vs conſider, that Satan our vtter enemie (who ſeekes nothing but our deſtruction) is moſt buſie to hinder this application of the word, either by the miniſter, or by a mans own conſcience. As for example: when the Miniſter (by occaſion out of Gods word) ſhall confute, either errour in iudgement, or wickedneſſe in life; then, men that heare, and are guiltie thereof, ſhould ſay, *This is mine errour, or my fault, now I am confuted*, or reproued. And God (no doubt) if men would doe this, would make it effectuall vnto them at the length. But in ſtead of this applying *to our ſelues* (either through our owne corruption, or Satans ſuggeſtions, or both) we ſhift it from our ſelues, and ſay, Now he reproues ſuch a one, & ſuch a one, and ſpeakes againſt ſuch and ſuch; and indeede, Satan (by his good will) would neuer haue a man to apply the word rightly to himſelfe. Therefore, ſeeing Satan is ſo buſie, and this is his deſire to make a man ſhift off an exhortation or reproofe from himſelfe, and to lay it on others: we muſt be as carefull to apply it to our ſelues, and ſo lay it to our owne conſciences: and then (no doubt) wee ſhall find it to be a word of power, able to reforme both the miſdemeanour of our liues, and the errours of our mindes.

Heb. 4.2.

Now, to the reaſon more particularly. *Wee muſt be conſtant in the faith*, becauſe we are *compaſſed about with ſo great a cloud of witneſſes*. Here the auncient Fathers of the olde Teſtament, which in the former chapter were commended vnto vs for their faith, are compared to a *cloud*, and then to a cloud *compaſſing vs*. Laſtly, to a cloud of *witneſſes*.

They are compared to a cloude (as I take it) by alluſion to the cloude which directed and led the Iſraelites in the wilderneſſe: for, when they came from Egypt, and were 40. yeares in B the Deſert of Arabia, all that while, they were *directed by a pillar of a cloude by day*, Exod. 13.21. Now, like as that cloud guided the Iſraelites from the bondage of Egypt, to the Land of Canaan: ſo doth this companie of famous beleeuers, direct all the true members of Gods Church in the new Teſtament, the right way from the kingdome of darkeneſſe, to the ſpirituall Canaan the kingdome of heauen. And this is the firſt cauſe why theſe worthy beleeuers are compared to a cloud.

Marke further, they are called a *cloude*: but what a *cloud*? namely, *compaſſing vs*. *A compaſſing cloud* they are called, by reaſon of the great company of the beleeuers: ſo as which way ſoeuer a man turnes him, he ſhall ſee beleeuers on euery ſide: and they are ſaide to *compaſſe vs*, C becauſe they giue vs direction in the courſe of Chriſtianitie, as the cloud did the Iſraelites in the wilderneſſe.

Now, whereas the whole companie of beleeuers is called *a cloud compaſſing vs*; here is anſwered the common obiection of temporizers, which argue thus againſt religon: There are ſo many kindes of religion now a dayes, that no man can tell which to be of: and therfore it is good to be of no religion, till we bee certified, which is the true religion. This carnal reaſon is here anſwered; for howſoeuer in ſome things, there be varietie of opinions in Gods D Church, yet for the ſubſtance of religion all agree in one. For, the company of beleeuers in this world, reſembles a cloud that goes before vs, ſhewing vs the right way which we are to walke in, to the Kingdome of heauen. Secondly, in that theſe auncient beleeuers are called *a cloud compaſſing vs*, we are taught, that as the Iſraelites did follow the cloud in the wilderneſſe from the Land of Egypt to Canaan; ſo muſt we follow the examples of theſe ancient beleeuing Fathers and Prophets, to the kingdome of heauen. It is a ſtrange thing to ſee how the Iſraelites followed that cloud. They neuer went till it went before them: & when it ſtood ſtill, they ſtood ſtill alſo, though it were 2. yeares together: & when it began to moue, they moued with it. So in the ſame manner muſt we ſet before our eyes for a patterne of life, the worthy examples of beleeuers in the old Teſtament: *for whatſoeuer was written, was written for our learning*. We muſt therefore be followers of them in faith, obedience, and other graces of God: and ſo ſhall we be directed to life euerlaſting, in the ſpirituall Canaan the kingdome of heauen. And yet we muſt not follow them abſolutely. For, all of them had their infirmities; and ſome of them had their grieuous faults, whereby they were tainted, & their commendation ſomewhat blemiſhed: but, we muſt follow them in the practiſe of faith, and other graces of God. The cloud that guided the Iſraelites, had two parts; a light part, and a darke. The *Egyptians* who were enemies to Gods people, had not the light part before them, but the darke part: and ſo following that they ruſhed into the red ſea, and were drowned; whereas the Iſraelites following the light part went through, in ſafetie. Euen ſo theſe beleeuers had in them two things: their *ſinnes*, which be their darke part, which if we follow, we caſt our ſoules into great danger and deſtruction: and faith with other graces of God, which are their light part, which we muſt follow as our light: which if we doe carefully, it will bring vs ſafely to the kingdome of heauen. So *Paul* bids the Corinthians, *bee followers of him*, yet not abſolutely in euery thing, but *as he followes Chriſt*: and ſo muſt we follow the Fathers, as they went on in faith in Chriſt.

Further, they are *a cloud of witneſſes*: that is, a huge multitude of witneſſes. And they are ſo called: Firſt, becauſe by their owne blood they confirmed the faith which they profeſſed: Secondly, becauſe they did all confirme the doctrine of true religion, whereof they were *witneſſes*, partly by ſpeaches, and partly by actions in life and conuerſation. And ſo is euery member of Chriſt a witneſſe: as the Lord often calls the beleeuing Iſraelites, *his witneſſes*. *Queſt.* How came this to paſſe, that theſe beleeuers ſhould be Gods *witneſſes*? *Anſ.* Surely, becauſe they teſtified the truth, and excellencie of Gods holy religion, both in word and action, in life and conuerſation.

Now, ſeeing theſe in the olde Teſtament were Chriſts witneſſes; Firſt, hereby all ignorant perſons muſt be ſtirred vp to be carefull to get faith, and to learne true religion. If any thing will moue a man to become religious, this will: for out of all the world, God will chuſe faithfull men to be his witneſſes, to teſtifie his religion vnto others. If a man were perſwaded that ſome worthy mightie Prince would vouchſafe to call him to beare witneſſe of the truth on his ſide, hee would be wonderfull glad thereof, and take it for a great honour to him. How much more then ought we to labour for knowledge, faith, and obedience in true religion, that we may become witneſſes vnto the Lord our God? if it be a dignitie to be witneſſe to an earthly Prince; oh then what a A great prerogatiue is this, for a ſilly ſinfull man to become a witneſſe to the truth of the euerliuing God, who is King of kings, and whoſe word needes no confirmation? This muſt make vs all to labour for knowledge, and for faith, and for the power of religion: but, if we will remaine ſtill in our ignorance, and neuer labour for knowledge, then ſhall theſe ſeruants of God that beleeued in the old Teſtament, ſtand vp and witneſſe againſt vs at the day of iudgement: for they had not ſuch meanes as we haue, and yet they became moſt faithfull witneſſes.

Secondly, this muſt teach vs to be carefull, that as in word we profeſſe Chriſt, ſo in deede we may confeſſe him, expreſſing the power of his grace in vs. For, by this true confeſſion of B Chriſt, we are made his witneſſes: but when we confeſſe Chriſt in word onely, and yet in life and practiſe denie him, then we are vnfaithfull witneſſes: for, we ſay and vnſay. In an earthly court, if a man ſhould one while ſay one thing, and another while another thing, he would not be accepted for a witneſſe, but rather be excepted againſt, as altogether vnworthie; and ſo would procure a diſcredit to his friends cauſe, and a ſhame to himſelfe: ſo it is with vs in Chriſts cauſe; if we profeſſe in word, and denie indeed, we diſcredit Chriſt and his profeſſion, and ſhame our ſelues for euer. And therefore we muſt be carefull not onely in word & iudgement, but in life and conuerſation, to make a true and conſtant confeſſion of Chriſt and of C his truth. And thus much for this exhortation.

Now followeth the ſecond point to be obſerued in this verſe; namely, the *manner* how Gods Church and people may put in practiſe this worthie exhortation of the holy Ghoſt, To be conſtant in the faith. And this conſiſts in three duties: 1. They muſt *caſt away that which preſſeth downe*: 2. They muſt caſt away that *ſinne that hangeth ſo faſt on*: or, *ſinne which ſo readily doth compaſſe vs about*. 3. They muſt runne *the race that is ſet before them, with patience*. Whoſoeuer in Gods Church either Iew or Gentile, can performe theſe three things, ſhall be able no doubt to follow the counſell of the holy Ghoſt, and continue con- D ſtant in the faith vnto the end. Of theſe three in order.

The firſt thing then to be done, is this, *We muſt caſt away that which preſſeth downe*: or thus, *Caſt away the waight, or burthen* (for ſo much the word in the originall ſignifieth) euen that burthen which ſo preſſeth down the poore Chriſtian, that he cannot goe on forward in the courſe of godlineſſe and Chriſtianitie. By *burthen* or *waight*, here we muſt vnderſtand fiue things: Firſt, the loue of temporall life: ſecondly, Care for earthly things: thirdly, Riches & temporall wealth: fourthly, Worldly honour and preferments; fiftly, Worldly delights and pleaſures. All theſe are things which lie heauie on mans ſoule, as weightie burthens which preſſe it downe, eſpecially then when the ſoule ſhould lift vp it ſelfe to ſeeke heauenly things. So in the parable of the Sower, *riches, pleaſures,* and *cares* for the things of this life, are called *thornes, which choake the word of God in a mans heart*, and make it vnfruitfull. And, *ſurfetting and drunkennes*, are ſaid to be things which *oppreſſe the heart, and make it heauie.* And eaſie it were, to ſhew by many teſtimonies, that all theſe fiue things doe preſſe downe the heart; eſpecially then, when it ſhould be lifted vp in the ſeeking of heauenly things.

Now in this, that theſe fiue things are waighty burdens, we may learne; firſt, what is the cauſe, that in theſe our daies, euery where the Goſpel of Chriſt, beeing publiſhed, preached, and expounded, takes ſo little place in mens hearts; whether we regard knowledge and vnderſtanding, or affection and obedience. For, Gods word, is a word of power, mightie in operation: how comes it to paſſe then that the ground is barren, where it is caſt? why makes it not men learned and religious? *Anſw.* Surely, in euery place where the word of God is preached, eſpecially among vs, theſe fiue things poſſeſſe the hearts of men, and exerciſe all the thoughts of the mind, and affections of the heart. From whence it commeth to paſſe, that after long preaching, there is little fruite, or profit; either for knowledge, or obedience. for, where the heart is preſſed downe with the waight of theſe earthly things; there the word of God can take no place, nor bring forth fruit. And this is generally true among vs; though we heare Gods word from yeare to yeare, and thereby might increaſe in knowledge, and obedience, if we would; yet in many, there is little ſhew of either: and, the cauſe is in theſe worldly cares, which take place in our hearts. For, this is a moſt certaine truth, that ſo long as our hearts are addicted to the gredy ſeeking after theſe earthly things, honours, pleaſures, &c. ſo long will the ground of our hearts be barren. The good ſeed of Gods word may be ſowen therein; but little fruite ſhall come thereof, ſaue briers and weeds, which will increaſe our damnation.

Againe, whereas the loue of temporall life, and care of earthly things, &c. are *ſore burdens preſſing downe* a mans heart from heauen to earth, and making it heauie, and ſad, and dead in regard of all ſpirituall exerciſes and contemplations: hereby we are taught, oftentimes to giue our ſelues to eleuate and lift vp our minds and hearts to God, partly by meditation in his word, partly by inuocation on his name, and partly by thankſgiuing. And to doe theſe things the better, we muſt remember to ſet apart ſome ſpeciall time euery day, for this ſpeciall worke: ſo as we may ſay with *Dauid*, Pſal. 25.1. *Lord, I lift vp my heart vnto thee. Dauid* was well acquainted with this exerciſe, and ſo was *Daniel*: for both of them vſed this, as we may reade, Pſal. 55.17. *Euening and morning (ſaith Dauid) and at noone will I pray, and make a noyſe.* And *Daniel* vſed to pray vnto God three *times a day*: wherein, hee would heartily and vnfainedly call vpon God, with thankſgiuing. And, great reaſon we ſhould do ſo; for, we liue in the world, wherein are innumerable weighty things, which preſſe downe our hearts from looking vp to heauen: & therefore, we muſt often practiſe our ſelues in holy meditation and prayer vnto God, that ſo we may lift vp our ſoules vnto God, from the things of this world. To vſe a fit compariſon: We know, that thoſe who keepe clocks, if they would haue the clock ſtil going, muſt once or twice a day wind vp the plummets which cauſe the wheeles to goe about; becauſe they are ſtill drawing downward: Euen ſo, ſeeing our hearts haue plummets of lead, which are worldly cares and deſires, to preſſe them down from ſeeking vp to heauen; we muſt doe with our hearts, as the clock-keeper doth with his plummets, winde them vp vnto God euery day: and for this end, muſt ſet apart ſome particular time to doe the ſame, in holy duties. Why doth God command the ſeauenth day to be ſanctified, and ſet apart, from all bodily exerciſes, and worldly cares? vndoubtedly, it is for this ende; to cauſe men to eleuate their hearts from all worldly things, to ſeeke the things aboue: elſe, if the minde ſhould be alwaies preſſed downe with worldly cares, it could neuer attaine to heauens ioyes. He that hath not conſcience on the Lords day, to lift vp his heart to heauē, by praier, & hearing Gods word, with meditation theron; cannot poſſibly haue any ſoundnes in religion, nor his heart firmely ſetled on heauenly things.

Dan.6.10.

Thirdly, whereas the holy Ghoſt ſaith, that the Hebrewes muſt caſt away *the weight that preſſeth downe*; Here wee are taught, in what manner, and how farre forth we muſt vſe the things of this life; as *riches, honours,* and lawfull *pleaſures*; yea and all *temporall bleſſings* whatſoeuer: namely, ſo farre forth, as they will further vs in the courſe of religion, and in the exerciſes of godlineſſe, and vertue; and no further. But (finding by experience, that theſe temporall things be a burden vnto vs, preſſing vs downe, and making vs vnfit for ſpirituall exerciſes) we muſt leaue them, and abſtaine from them. This is that moderation, which we muſt vſe in temporall things: for, the maine end that euery man muſt propound to himſelfe in all things, is this; *That God may be glorified.* Now, that a man may glorifie God, it is neceſſarie that he ſhould walke in the wayes of godlines, and of true religion. Therefore, looke as riches and worldly commodities may further vs in Chriſtian religion, and godlines; ſo farre forth muſt we vſe them, & therin giue glory to God: but when they hinder vs therein, then we muſt leaue them, & caſt them off. The Mariner that is vpon the ſea in a great tempeſt, ſeeing his ſhip too ſore ladē, wil caſt out any of his cōmodites; firſt, that that is the heauieſt, & at laſt (if need be) the moſt precious iewels that be in his ſhip, before he will ſee it loſt: Euen ſo muſt we doe in the ſea of this world, when we ſee riches, honours, and lawfull pleaſures, to make vs vnfit and vntoward for the exerciſes of pietie, and religion; then away with them, we muſt caſt them off, how deare ſoeuer they be vnto vs. And thus much for the firſt duty.

The ſecond duty that we muſt performe, for conſtancie in religion, is this: we muſt *caſt away the ſinne that hangeth ſo faſt on*: or as the words will better beare, *We muſt caſt away the ſinne, that is ſo fit, or ſo ready to compaſſe vs about euery way.* By *ſinne* here, we muſt not vnderſtand *actuall ſinne*, the practiſing of vngodlineſſe in life and conuerſation: but, *originall ſinne*, which is the corruption of nature, in which men are conciued and borne. Now this originall ſinne, is ſaid to *be readie to compaſſe vs about*, becauſe (as *Paul* ſaith of himſelfe) *when a man would doe good, it cauſeth euill to bee preſent with him; ſo as that good thing which hee would doe, that he doth not: but the euill that hee would not doe, that doth he.* And it is ſaid, *to compaſſe vs about*; becauſe, whatſoeuer in heart a man doth deſire, or affect, or purpoſe to doe, this originall ſinne doth corrupt and defile the ſame vnto him: and, whatſoeuer in action a man would bring to paſſe, it doth likewiſe pollute it. By reaſon whereof, it comes to paſſe, that we may truely ſay, that all the thoughts, affections, wills, and purpoſes, yea and euery action of Gods children, are all mixed and ſtained with the corruption of this ſinne. So that this hinders Gods deare ſeruants and children, that they cannot goe on in the courſe of godlineſſe and chriſtianitie, as they would; but, either they fal in their iournie many times: or, if they ſtand, yet they do often ſtagger, and goe very faintly and haltingly forward.

From this that the holy Ghoſt ſaith, *Originall ſinne compaſſeth the beleeuer about*, we are to obſerue and learne ſundry points. Firſt, this ſerueth notably to confute ſome errours maintained and vpheld by the Church of Rome: for they ſay, that after a man is regenerate by Gods ſpirit, there is nothing in him that god can iuſtly hate: and they doe curſe all that holde the contrary. Now, to ratifie this their doctrine, that originall ſinne, after regeneration, is not ſinne properly; They ſay, that after regeneration, it is no more ſin, then Tinder is fire; which in it ſelfe is no fire, but very apt and fit vpon the leaſt occaſion, to be ſet on fire. But this opinion is here ouerthrowne, by this that the holy Ghoſt ſaith; That the beleeuing Hebrewes, that is, Gods Church *muſt caſt away this ſinne.* Where it is plaine, that after regeneration, whereby a man receiueth the ſpirit of ſanctification, and adoption, he hath ſinne in him; for this ſinne is moſt apt and readie to hinder him in the courſe of Chriſtianitie and godlineſſe. Now, if ſinne were not properly ſinne, it muſt loſe it owne nature and qualitie; and if it had
A loſt it proper qualitie, it would not be ſo readie to hinder a man in the courſe of godlineſſe, both in thought, words, and deeds. So that here it is manifeſt and plaine, that in a regenerate man, there is ſinne properly: And, howſoeuer he be free from the guilt and puniſhment of ſinne: yet the corruption remaineth ſtill in him, though greatly weakned through ſanctification.

Againe, here obſerue, that the opinion of many men concerning their ſanctification, is erroneous: for, ſome there be, who haue thought that a man might be perfectly ſanctified in this life, and haue originall ſinne quite aboliſhed. But this is moſt falſe: for this Church of the Hebrewes had as worthy men in it for
B godlineſſe and ſanctification, as any are in theſe daies; yea, and the author of this Epiſtle was (no doubt) a man that had receiued a great meaſure of ſanctifying grace: yet including himſelfe among them, he exhorts the Hebrewes thus; *Let vs caſt off the burthen, and ſinne, that is ſo readie te compaſſe vs about.* What? had the Apoſtle, and theſe Chriſtians ſin in them? Yes, or elſe the holy Ghoſt would neuer bid them caſt it off: for, it were a vaine thing, to bid them caſt off that which they had not. Therefore, they were not perfectly ſanctified; as indeede no man euer was, or ſhall be, in this life, Chriſt onely excepted. We muſt not maruell at this, that no man is perfect in this life: nay, we muſt rather maruell at this, that God hath giuen to any of vs, any droppe of ſound grace, beeing
C ſuch miſerable wretched ſinners as we are.

The Lord himſelfe hath giuen many reaſons why men ſhould not be perfect in this life. As firſt: If a man were perfectly ſanctified in this life, then were he perfectly iuſt and righteous in himſelfe before God, & ſo ſhould be ſaued: yet not by free grace & mercy alone in Chriſt; and thus ſhould Chriſt not be a whole and alone Sauiour, but onely a meanes to conuay into a man that ſauing grace whereby a man ſhould be ſaued. But Chriſt is our whole and onely righteouſneſſe, whereby we are iuſtified and ſaued; and this may our corruption teach vs, which ſtill remaines in vs, not quite mortified till the houre of death. Secondly, whatſoeuer grace we receiue of God, it comes by
D meanes of faith, which God worketh in vs. And looke how it ſtands with vs in regard of faith, ſo is it with vs for all other graces. But, faith in the beſt beleeuer is imperfect in this life, and mixed with much doubting; and therfore all other gifts and graces which come by faith, as righteouſneſſe, repentance, and ſanctification, are alſo imperfect in this life.

From this, that ſanctification in this life is imperfect, we learne (for the ouerthrowing of another errour of the Church of Rome) that no *man can ſtand at Gods tribunall ſeat, iuſtified by inherent iuſtice or righteouſneſſe.* For that which we call Sanctificatiō, the Papiſts call the *Iuſtification of a ſinner*; making two parts of iuſtification:

tion: the firſt, whereby a ſinner of an euill man is made good; by the pardon of ſinnes, and the infuſion of inward righteouſneſſe, ſtanding in hope and charity eſpecially: And the ſecond, whereby of a good man, one is made better, and more iuſt: and this they ſay, may proceede from the merit of a mans own works of grace; and hereby they hold a man ſtands righteous before God. But look how it ſtands with grace in vs in this life, ſo likewiſe ſhall it ſtand with the ſame graces at the laſt day: if they be imperfect now, and ſo not able to iuſtifie vs before God, they ſhall alſo be found imperfect then to that purpoſe and effect: But now they are imperfect, as hath beene ſhewed, and therefore cannot then ſtand for our righteouſneſſe; vnleſſe we will imagine that God will then accept of an imperfect Iuſtice. Wherefore, their Doctrine is erroneous, and a doctrine of all terrour and deſperation: for, who dare aduenture the ſaluation of his ſoule vpon his owne righteouſneſſe? We denie not, but that God accepteth of our ſanctification; yet not as the matter of our iuſtification vnto life: that onely is the obedience and righteouſneſſe of Ieſus Chriſt, accepted of God for vs, and made ours by faith; for, that alone is anſwerable to the rigour of the Law.

Thirdly, this alſo ſheweth the errour of thoſe, who hold that concupiſcence or original ſinne, is not a qualitie, but an *eſſence or ſubſtance liuing and ſubſiſting by it ſelfe*. For, here we ſee a plaine difference betweene a mans bodie & ſoule, and *originall ſinne, that compaſſeth them*; elſe the holy Ghoſt would not bid vs to caſt off this ſinne: for, that which is of the ſubſtance of man, cannot by man be caſt off. And to make this more plaine, we muſt know, that in man deſcending from *Adam*, there be three things: 1. The ſubſtance of his ſoule and body: 2. The powers and faculties in them both. 3. The corruption or bad diſpoſition in thoſe powers and faculties, whereby a man is vnconformable to the will of his Creator, and prone to that which is euill. And this third thing is it, which is here ſpoken of, different from mans ſubſtance and faculties; and ſo is not a ſubſtance in man, or mans nature corrupted, but an ill diſpoſition therein. Fourthly, hence alſo we learne, what a regenerate man doth moſt feele in himſelfe; namely, *originall ſinne, the corruption of his nature*: for, that hangs on faſt, and hinders him in the practiſe of all good duties. This *Paul* knew well; and therefore confeſſeth, that *hee ſawe another Lawe in his members, rebelling againſt the Law of his mind, and leading him captiue vnto the law of ſinne, which was in his members*, Rom. 7. 23. This cauſeth him *to leaue vndone the good which hee would haue done; and to doe the euill, which he would not doe*, v. 19. And *Dauid* felt the ſame thing when hee ſaide, *I will runne the way of thy commandements, when thou ſhalt inlarge my heart*. Why doth *Dauid* ſpeake of the *enlarging of his heart*? A Surely, hee felt in himſelfe this originall ſinne, which did ſtreicten his good affections, ſo as he could not put them forth ſo much as hee would towards the Law of God. And when he ſaith, Pſal. 51. 12. *Stabliſh mee oh Lord by thy free ſpirit*; he would giue vs to vnderſtand, that by originall corruption hee was reſtrained of his Chriſtian libertie, and hindred in all good affections, holy actions, and heauenly meditations: which cauſeth him to pray for libertie and freedome by the ſpirit. So that it is plaine, the ſeruant of God feeles this corruption, clogging and hindring him from all good duties.

This ſerues to admoniſh all ſecure perſons, which neuer felt ſinne to be a clogge or burden B vnto them, of their fearefull and dangerous eſtate. For, to euery childe of God, originall corruption is a grieuous burthen. Now, conferre with a naturall man, and aske him what imperfections and wants hee feeles in himſelfe: his anſwer is; hee neuer was hindered by any corruption in all his life, he neuer felt doubting or want of loue, either to God or to his brethren: hee feels no pride of heart, no hypocriſie, nor vaine glory, &c. If we take theſe men vpon their words, they are angels among men: but indeede they are blind and ignorant, and wonderfully deceiued by Satan: for, all Gods ſeruants in this life do continually bewaile the corruption of their nature, crying out againſt C originall ſinne, *that it hinders them in doing the good things which they would doe; and cauſeth them to doe that euill which they would not*. Theſe men therefore, that are neuer troubled with corruption, but (to their owne thinking) haue grace at will, are in a fearefull caſe, their mindes are ſtil blinded, and their hearts hardned; they are dead in ſinne, abiding in darkneſſe vnto this houre. And if they goe thus on to death, they ſhall find that ſinne will vnvizor himſelfe, and then they ſhall know what ſinne meanes, and find the terrour, and feele the burthen of it whē it is too late; like the fooliſh virgins that knew what the want of oyle meant, when the doores were ſhut.

D Secondly, this ſhewes vnto vs, what is the ſtate and condition of the child of God in this life; Hee is not here a Saint feeling no corruption, perfectly ſanctified and freed from all ſinne: but ſuch a one as feeles the burthen of corruption, hindring him in his Chriſtian courſe; vnder which hee ſighes and groanes, labouring by all good meanes to be disburdened, and to caſt it off. It is indeed a matter of great comfort for a man to feele Gods graces in himſelfe; as *faith*, loue, repentance, ſanctification, and ſuch like; but no child of God can alwaies or alone feele the comfort of grace; moſt commonly hee ſhall be troubled with ſinne, if he be Gods childe. Now, if feeling it, he diſlike himſelfe, and ſtriue to be eaſed of it, this is a ſure argument of his happy eſtate.

Fifthly, this commandement to *caſt away* *ſinne that preſſeth downe*, teacheth euery childe of God to labour earneſtly for the gouernment and direction of Gods ſpirit: for we haue within vs originall corruption, that like an armed man beſets vs about, and hindreth vs in euery good thing we take in hand. We muſt therefore pray vnto God daily, that he would guide vs by his good ſpirit: for, by reaſon of the corruption of our nature, and the deceitfulneſſe of ſinne, we ſhall vtterly faile, vnleſſe Gods ſpirit gouerns vs, both in the thoughts of our hearts, in the words of our mouths, and the actions of our liues. This *Dauid* knew well, and therefore prayeth to the Lord *for his good ſpirit, to leade him into the Land of Righteouſneſſe*, Pſal. 143. 10.

Laſtly, ſeeing we haue this corruption of nature in vs, we muſt *keepe our hearts with all diligence*, and ſet watch and ward about them. So *Salomon* ſaith, *Counterguard thy heart my ſonne*, Prou. 4. 23. Why doth *Salomon* giue this commaundement? Surely, for ſpeciall cauſe: for, euery man while he liues on earth, is compaſſed about with his owne corrupt nature; which like a home-borne traytor ſeeks to deliuer the heart into the poſſeſſion of Satan, & ſo to defraude God of his right. Againe, the heart is mans Treaſure, from whence comes all actions good and badde: now, if it be well kept and guarded, the Lord will dwell in thy heart, and thence will proceed the iſſues of life: but, if it be left open, for corruption to enter & and take place; then is it made an habitation for the deuill.

If a citie were beſieged about by bloody enemies, the inhabitants therof would ſet watch and ward in euery place, to keepe out the enemie; ſo, we hauing originall ſinne, as a fierce enemie compaſſing vs about, for to worke our deſtruction ſome way or other, muſt labour to haue our hearts guarded with a watch of grace; that our corruption may not let in Satan there to dwell, or to haue any abode.

But (will ſome ſay) how ſhal we get a watch that may thus keepe our hearts?

Anſw. Wee muſt labour that the word of God may dwell plentifully in our hearts; and there, as the ſcepter of Chriſt, to be held vp by the grace of faith, ruling our wills and affections, & bringing into ſubiection euery thought to the obediẽce of Chriſt. In ſuch a heart Chriſt dwels, who is ſtronger then Satan; and, here can neither corruption ſet open the doore to Satan, nor Satan enter; but all things are in ſafety. Alſo the actions, that proceede hence, ſhalbe the iſſues of life, beeing holy & pleaſing vnto God.

And thus much of the ſecond point.

The third dutie to be performed for our continuance in the faith, is this: *We muſt runne with patience the race that is ſet before vs.* In theſe words the holy Ghoſt borroweth a compariſon from the games of men that did runne a race: and thus we may conceiue it; The race A that the holy Ghoſt propounds vs to runne, is the race of *Chriſtian religion*: the parties that muſt runne in this race, are all *Chriſtians*, men or women, high or low; not one excepted: the *price* and crowne for which we runne, is *euerlaſting glorie*: the iudge of the runners is the *Lord himſelfe*, who hath appointed this race vnto euery Chriſtian in this life; who alſo, will giue the reward to euery one that runneth well.

In this compariſon, we may obſerue many good inſtructions. Firſt, in that *Chriſtian religion* is compared to a *race*; We are taught, that euery one that profeſſeth religion muſt go forward therein, growing in knowledge, faith, pietie, and in euery grace of God. He that runns B a bodily race, muſt neither ſtand ſtill, nor goe backward (for then he ſhal neuer get the price) but ſtill goe forward to the race end: So muſt euery Chriſtian go forward in grace, following hard towards the marke, for the price of the high calling of God. If we care not for eternall life, then we may take our eaſe, and let grace alone; but if we tender our owne ſaluation, we muſt goe on in the graces of religion, as a runner doth goe forward in his race. This beeing well obſerued, would rouze vp our drowſie Chriſtians, that make no progreſſe in religion.

Secondly, this reſemblance of Chriſtianitie to a race, teacheth vs all to ſtriue to goe one before another in knowledge, faith, and holy obedience: thus runners doe, that runne a bodily C race. Alſo in the world, the manner of men is, to labour and ſtriue to goe one before another in riches, preferment, in fine apparell, and in bodily delights: now, ſhall men ſtriue to be firſt in theſe tranſitorie things, and ſhall we neglect our dutie about theſe ſpirituall graces? wherein, the more we excell, the more acceptable we are to God, and ſhall be more glorious in the world to come.

Thirdly, ſeeing Chriſtianitie is a race, we muſt remember to be conſtant therein, till we come to the end of our faith; euen the ſaluation of our ſoules. It hath beene the manner of our people, to turne in religion with the State and Times; and yet, to this day many thouſands D come to our aſſemblies, that would turne to Poperie, if that abhomination ſhould be ſet vp againe; for (ſay they) It was a merrie world, when that religion was vp. But, this is not the propertie of good runners; If we would haue the crowne of life, we muſt hold true religion conſtantly vnto the death.

Laſtly, like good runners we muſt minde our way, and haue our hearts ſet vpon the end of our race; which is euerlaſting life. Each ordinarie traueller, is very inquiſitiue of his way, and all his care is to goe the neereſt way he can to his iourneys ende. Behold, we are trauellers, and our iourney is to heauen; we muſt therefore endeauour to goe the ſtraighteſt way we can, to come to life euerlaſting: neither muſt we make delaies in this way, but vſe all helpes to further vs herein; for the matter is of great importance whereabout we goe.

Here ſome will ſay, We like this well; but, true religion hath alwaies many enemies, and few hearty freinds: beſides, if a man runne this way, he muſt runne alone, and ſuffer many croſſes and reproaches. *Anſ.* This is moſt true: and therefore the holy Ghoſt addeth; That we muſt runne this race with *patience*: We muſt not be diſcouraged becauſe of theſe croſſes and afflictions; but labour with patience to beare that part of afflictions, what-euer it be, that ſhall light vpon vs in our iourney. This is Chriſts counſell to his Diſciples, Luk. 21. 19. *Poſſeſſe your ſoules in patience:* as if he ſhould ſay, If you would ſaue your ſoules, you muſt labour to beare all croſſes that fall on you, with patience. In the parable, Luk. 8. 15. *They that receiue* A *the ſeede in good ground, are they, which with an honeſt and good heart heare the word, and keepe it, and bring forth fruit.* But how? *with patience.* Euery one that heares Gods word, and makes conſcience thereof, will haue enemies to ſcoffe and mocke, and to afflict him; which the deuill ſets a worke, to hinder the growth of the word in his heart: but, muſt hee therefore ceaſe to bring forth fruit? no, he muſt bring forth fruit *with patience.* And ſo muſt we do in the race of true religion: for croſſes, afflictions, and mockings will come; but theſe ſtormes muſt not turne vs backe: nay, the more they beate vpon vs, the more muſt we arme our ſelues with patience, by which we ſhall be able to beare them all. And thus much for this third duty; as alſo B of the exhortation vnto Conſtancy in the faith, after the example of all theſe godly Fathers.

FINIS.

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A GODLY AND LEARNED EXPOSITION OR COMMENTARIE vpon the three firſt Chapters of the REVELATION.

Preached in Cambridge by that reuerend and iudicious
Diuine, M. WILLIAM PERKINS, Ann. Dom. 1595. firſt publiſhed
for the benefit of Gods Church by ROBERT HILL,
Bachelor of Diuinitie.

*The ſecond Edition reviſed, and enlarged after a more perfect
Copie, at the requeſt of M. PERKINS Executors, by THOMAS
PIERSON, Preacher of Gods word.*

Hereunto is prefixed an Analyſis of the Viſion in
theſe three Chapters.

PROV. 13. 9. *and* PROV. 4. 18.
*The light of the righteous reioyceth by encreaſe, ſhining more and more vnto the perfect day:
But the candle of the wicked ſhall be put out.*

Printed for WILLIAM WELBIE.
1613.

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BRITISH MUSEUM

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1613.

TO THE RIGHT VVORSHIPFVLL AND VERTVOVS Ladie, the Ladie ELIZABETH MOUNTAGU *of Hemington in North-hamptonſhire,*

Grace and Peace.

IVST *cauſe there was (Right Worſhipfull) as well in reſpect of the Reuerend Author, whoſe reſt is nowe in glorie, as alſo of the godly Reader, whoſe good herein claimes ſpeciall ſtroke; that ſome refining hand ſhould recommend vnto the Church of God, a more perfect copie of this godly Expoſition, then the firſt Edition hereof did affoard: and yet no cauſe I finde, why your worthy Children, who no doubt for the Authors ſake, did more gratefully accept the former dedication, ſhould by me be depriued of their right: Nay rather as they in heart (I am perſwaded) did highly honour the Author, for his double labour in Chriſts vineyard; ſo doe I reioyce this recompence is returned for their loue, That with this worke, their memorie with poſteritie ſhall long endure. And ſith my paines herein yeelds me this right, to make choice of ſome, to whome I alſo may commend the patronage hereof; I preſume to preſent the ſame vnto your Ladiſhip. If this be any kindneſſe on my behalfe, I confeſſe it is farre ſhort of your deſert, and of my deſire: ſome others (I knowe) may challenge me herein, as vnmindfull of their loue; yet becauſe God may offer me opportunitie hereafter, to giue them good content this way, I will entreate their patience for this time, that I may ioyne the Mother with the Children in this worke of loue, to affoard tuition to theſe godly labours of the dead. It fits you beſt (good Madam) in many reſpects; for neither will your children complaine of your admiſſion into the ſocietie of their right, nor you eſteeme the leſſer hereof, becauſe of their claime hereto by former poſſeſſion. They are your owne, and you theirs; this comes vnto you all, as vnto one, accounting your vnited loue farre greater ſafetie: and looke what grace it finds by your protection, like grace it yeelds by many a good instruction.* Salomon *ſaith,* [a] Good vnderſtanding maketh acceptable (*meaning to ſuch as feare God, for* [b] fooles hate knowledge) *how welcome then will this bee vnto you,* who [c] haue ſaide vnto Wiſedome, thou art my ſiſter, *and doe eſteeme the words of her mouth,* [d] The ioy and reioycing of your heart; *ſith herein you ſhall finde on euerie leafe, ſome pleaſant fruit of the tree of life: a taſt whereof I will here ſet before you, that you may iudge the better of the ſtore. When the Diſciples heartes were full of greiſe for Chriſts departure then at hand,* Philip *ſaid vnto him, in the name of all,* [e] Shew vs the Father, and it ſufficeth. *Loe*[1] *here, behold and you ſhall ſee, not the father alone, but with the* father, *the* ſpirit of grace, *and with them both the*[2] Sonne of God, *(ſo liuely deſcribed to your viewe, that you may truely ſay of this knowldge (God ſanctifying the ſame vnto your Soule)*[a] It is eternall life. *When Chriſt would hearten his Diſciples for the great worke of their miniſterie, hee doth it by the promiſe of his preſence, ſaying,* [b] Behold I am with you alway. *The euidence and fruite whereof, you ſhall*[3] *hereby ſo well perceiue, that hereupon I truſt, both you and many moe, will learne to ſay with* Dauid *in temptation,* [c] I haue ſet the Lord before me alway; for hee is at my right hand, therefore I ſhall not ſlide: *And with* Ieremie *in affliction,* [d] The Lord is with me like a mightie gyant, therefore my perſecutors ſhall be ouerthrown, & ſhall not preuaile.

a Prou.13.15
b Prou.1.22.
c Prou.7.4.
d Ier.15.16.
e Ioh.14.8.
1 Cha. 1.v.4.
2 verſ.5.
a Ioh.17.3.
b Mat.28.20.
3 verſ.13.
c Pſal.16.8.
d Ier.20.11.

What ſhall I ſay more? It would be too long to ſpeake of the dignitie of Chriſts Church and miniſterie here handled at large: and to inſtance in particulars, thorough the ſeauen Epiſtles to theſe ſeauen Churches of Aſia: onely this, in the Preface *of each Epiſtle, learne what* Chriſt is *in himſelfe, and to his Church; in the* Matter, *behold the ſtate of euery Church, and ſee what Chriſt approoueth, and what his ſoule deteſteth; In the* Concluſion, *ſee his bountie towards his children, and the dutie of all to him againe. The handling of theſe things will much delight your Chriſtian heart: for beſide the* [c] Plaine euidence of the Spirit, *in opening the text, which is beſt pleaſing vnto God, and moſt profitable to his Church (wherein this godly Author had a ſpeciall grace) the application is ſo fit and pertinent to our times, that I had welnigh ſaid, He did foreſee what wee now behold, and hath foretold, what we for our* lukewarmeneſſe, *and* decay in loue, *may iuſtly feare:* [f] Conſider what I ſay, and the Lord giue you vnderſtanding in all things. *Hold faſt that which you haue, be faithfull vnto death, and the Lord will giue you the crowne of life.* [g] For God is not vnrighteous, that he ſhould forget your workes and labour of loue, which you haue ſhewed toward his name, in that you haue miniſtred vnto the Saints, and yet doe miniſter. Now the God of hope, [h] fill you with all ioy and peace in beleeuing, *and increaſe your ioy by* the conſtant [i] walking of your children in the truth: *Yea the ſame Lord,* [k] make all grace ſo to abound towards you all, that alwaies hauing all ſufficiencie in all things, you may abound in euery good worke, [l] which is by Ieſus Chriſt vnto the praiſe and glorie of God; *vnto whoſe gratious protection both now and euer I humbly commend your Ladiſhip, with your godly family. London, December* 10. 1606.

c 1.Cor.2.4.
f 2.Tim.2.7.
g Heb.6.10.
h Rom.15.13.
i 3.Ioh.4.
k 2.Cor.9.8.
l Phil.1.11.

Your Ladiſhips to command,

Thomas Pierſon.

24 DE59

TO THE RIGHT VVORSHIPFULL SIR EDWARD MOUNTAGU, Sir Walter Mountagu, Sir Henrie Mountagu, & Sir Charles Mountagu, Knights, M. Iames Mountagu, Doctor of Diuinitie, Deane of his *Maieſties Chappell, and M. Sidney Mountagu, Eſquire, the Ladie Suſan Sandys, and the Ladie* Theodoſia Capel, children of that right worthy and religious Sir Edward Mountagu *of Boughton in the Countie of North-hampton Knight, and of the Ladie Elizabeth his* worthy Wife, Siſter to the right Honourable Sir IOHN HARINGTON, *Baron of Exton, and Father to the vertuous Ladie the Counteſſe* of Bedford, Grace and Peace.

***

RIght Worſhipfull, as the Patriarch *Iacob* had [a] twelue ſonnes, ſo Chriſt the *Meſſiah* had [b] twelue Diſciples: but as *Ioſeph* was beloued aboue [c] all thoſe ſonnes: ſo *Iohn* was beloued aboue [d] all the Diſciples: *Ioſeph* was apparelled better then the reſt, and *Iohn* was inſpired farre better then the reſt. [e] Had it not beene for *Ioſeph*, Egypt had wanted her food temporall, and had it not beene for *Iohn*, the Church had wanted her foode eternall. [f] The future ſtate of Egypt was reuealed to *Ioſeph*, and the future ſtate of the Church was reuealed to *Iohn*. The one was [g] exiled, becauſe his father loued him, and the other exiled, becauſe his maſter loued him. The place of his exile was into the [h] Iſland of Pathmos, beeing before by *Traian* put into a veſſel of [i] ſcalding oyle. But that God who ſhewed his viſions to [k] *Abraham* in the mount, to [l] *Iacob* in the field, [m] to *Ioſeph* in the ſtocks, [n] to *Moſes* in Midian, [o] to *Ieremie* in the priſon, [p] to *Daniel* in Babylon, [q] and to the Apoſtle *Peter* in the houſe of a Tanner, euen he ſheweth his viſions to *Iohn* in his exile.

Hee is not bound to perſons, he can aduance whome he liſt; he is not bounden to place, he can reueale where he liſt. For perſons he can preferre [r] *Abel* before *Cain*, [s] *Iacob* before *Eſau*, [t] *Dauid* before *Eliab*, [u] *Matthias* before *Iudas*. Hee can make [w] *Moſes* a Courtier, [x] *Iob* a Potentate, [y] *Samuel* a Iudge, [z] *Dauid* a King, [a] *Salomon* a Soueraigne, [b] *Eliſha* a plowman, [c] *Amos* a Neat-heard, [d] *Ieremie* Prieſt, [e] *Daniel* a Prince, [f] *Iſaiah* of the blood Royall, [g] *Matthewe* a Publican, [h] *Peter* a Fiſher, and [i] *Paul* a Tent-maker, to be penners and preachers of the word of God. For place, as no time can preſcribe againſt the King of a nation, ſo no place can preſcribe againſt this King of all nations. [k] *The winde bloweth where it liſteth, and the Spirit worketh where it liſteth.*

It pleaſed Chriſt, who is called in this Reuelation, that [a] *faithfull witneſſe*, that *firſt begotten of the dead*, that Prince *of the Kings of the earth*, [b] *Alpha and Omega, the firſt and laſt*, [c] *hee that hath the Keyes of hell and of death*, [d] *which hath that ſharpe ſword*, [e] *his eyes like fire, his* [f] *feete like braſſe*, [h] *the ſeauen Spirits of God, the ſeauen Starres in his hand*, [i] *the key of Dauid*, who is called here [k] *Amen*, *the beginning of the creatures of God*, and in Daniel, he that [l] *reuealeth ſecrets*, it pleaſed this Chriſt to reueale ſecrets to *Iohn*. Not by dreame, as to [m] *Iacob*; or apparition, as to [n] *Moſes*; or by voice, as to [o] *Adam*; but partly by viſion, and partly by voice, as he did when hee turned [p] *Saul* into *Paul*. This *Iohn* was *Legatus à Latere*, that Embaſſadour who leaned on his Lords breaſt. He writeth

Chriſts

a Gen.42.13.
b Mat.10.1.
c Gen.37.3.
d Ioh.21.

e Gen.41.48.
f Gen.41.25.
g Gen.37.4.
h Reu.1.9.
i *Faſciculus temporum.*
k Gen.22.2.
l Gen.28.
m Gen.40.
n Exod.3.
o Ier.38.
p Dan.2.
q Act.10.
r Gen.4.
s Mal.1.
t 1.Sam.16.
u Act.1.
w Exod.2.10.
x Iob 1.1.
y Act.7.
z 2.Sam.2.4.
a Prou.1.1.
b 1.King.19.19.
c Amos 1.1.
d Ier.1.1.
e Dan.1.6.
f Iſa.1.1.
g Matth.9.9.
h Matt.4.18.
i Act.18.3.
Nullum tempus occurrit Reg.
k Ioh.3.

a Reu.1.5.
b verſe 8
c verſe 18.
d verſe 16
e verſe 14
f verſe 15.
g Chap.2.1
h Chap.3.1.
i verſe 7
k verſ.14
l Dan.2.28.
m Gen.28.
n Exod.3
o Gen.3
p Act.9

Iohns Goſpel.
Iohns Reuelation.
q Amos 3.7.

The contents of the whole Reuelation.

Chriſts hiſtorie, there he ſheweth his loue to Chriſt: he writeth the Churches hiſtorie, there Chriſt ſheweth his loue to him; eſpecially in this, that he will doe nothing, which he doth not reueale to his q *ſeruant* the Prophet. For the Church in his time, wee may ſee how it ſtood, in the three firſt Chapters: and what condition it ſhould haue for the time to come, it is plainely ſet downe in the reſt of this booke. If we reſpect the generall eſtate of the Church, after *Iohn* had deſcribed the Authors of this Reuelation, which are God the Father, chap. 4. and Chriſt his Sonne, chap. 5. he commeth to the workes of God, which are predictions, chap. 6. obſignations, chap. 7. indignations, chap. 8, 9. Predictions of things to come, obſignations of ſuch as muſt be ſaued, and indignation on things to be deſtroyed. And for the more particular eſtate of the Church, hauing (chap. 10.) ſhewed his warrant to write, he commeth to her actions: firſt, in her Prophets; ſecondly, in her bodie. In her Prophets, their fighting, falling, riſing, chap. 11. In her bodie, comparing her to a woman cloathed with the Sunne, chap. 12. and deſcribing her by her combats, conqueſts, triumphs: her combats defenſiue, chap. 13. and offenſiue in Chriſt, by words, chap. 14. threatnings, chap. 15. and iudgements, chap. 16. her victories gotten againſt that r whore, chap. 17. and 18. the s Beaſt, chap. 19. and the t Dragon, chap. 20. And all that glorie which ſhee ſhall haue in the kingdome of God, is vnder the type of Ieruſalem moſt comfortably ſet downe, chap. 21, 22.

r The church of Rome.
s The Romane Empire.
t The deuill.

u Numb. 13.
* Gen. 3.
x Reuel. 1. 3.
y Reuel. 1. 1.
z Gen. 20.
a 1. Sam. 9. 9.
b 2. Pet. 1. 13.
c Iſa. 58. 1.
d Ez. 3. 1.
e 1. Cor. 3.
f Luk. 12. 42.
g Prou. 9. 4.
h Ezech. 47.
i Mat. 13. 14.
k 1. Pet. 5. 1.
l Mark. 9. 50.
m Dan. 12. 3.
n 1. Cor. 11. 10.
o Ezec. 34. 2.
p Naz. in orat. de paup.
q 2. Sam. 1. 21.
r 1. Sam. 1. 24.
s Gen. 19.
t Num. 12. 3.
u Exod. 4. 14.
x 2. Cor. 11. 23.
y 1. Sam. 12.

The things in this Booke were (I grant) very darke to them that liued in the dayes of *Iohn*, as the Prophecie of *Daniel* was to them who liued in the time of *Daniel*. But as that Propheſie beeing fulfilled, we can now tell what was foretold in it; ſo many things beeing fulfilled which were foretold in this booke, we may eaſily ſee what is meant by it; and the poſteritie to come ſhall better vnderſtand this booke then we doe, becauſe it may be all things are not yet fulfilled. Neither is this booke like the cities of the u *Anakims*, or the * *tree of knowledge*: which may not bee reached to: for x *bleſſed is hee that readeth the words of this booke*. But to come to theſe three Chapters written by *Iohn* ſurnamed the Diuine, and expounded by one a moſt worthy Diuine. The firſt Chapter is a Proeme or Preface to the booke: the two latter are Epiſtles dedicating this booke. The dedication is made to y ſeuen ſeuerall Churches, and by name to the Miniſters which are called *Angels*. In the word of God, Miniſters haue many excellent titles giuen them, (though nowe they are ſcarcely graced with titles) they are called z *Prophets*, a *Seers*, b *Remembrancers*, c *Trumpets*, d *Watchmen*, e *Husbandmen*, f *Stewards*, g *Maidens*, h *Fiſhers*, i *Leaders*, k *Elders*, l *Salt*, m *Starres*, n *Angels*, and o *Shepheards*. *Prophets* to teach, *Seers* to foretell, *Remembrancers* to put in mind, *Trumpets* to ſound, *Watchmen* to admoniſh, *Husbandmen* to plow vp, *Stewards* to diſtribute, *Maidens* to keepe pure the doctrine of truth, *Fiſhers* to catch men, *Leaders* to goe before, *Elders* to gouerne, *Salt* to ſeaſon, *Starres* to giue light, *Angels* to declare, and *Shepheards* to feede: to feed (I ſay) ſoundly by doctrine, liberally by charitie, and religiouſly by life. By doctrine: for *Sacerdos ſine doctrina, eſt nauis ſine velis*, a Prieſt without knowledge, is a ſhippe without ſayle. By liberalitie: for p *Nihil habet homo adeò diuinum quàm benefacere*, Man is in nothing more like God, then in doing good. By life: *Cuius vita deſpicitur, eius oratio contemnitur*, his words are not eſteemed, whoſe life is not approoued. And that it may be ſaid of them as it was of *Origen*, *Quale habuit verbum, talem habuit vitam*: as his words were, ſo were his workes. They muſt not be barren like mount q *Gilboah*, but r weaned as *Samuel* was, before they be offered vnto the Lord. They muſt be pure water if they will cleanſe others, and more then whetſtones, if they will ſharpen others. They muſt be in s integritie *Abrahams*, t in meekeneſſe *Moſes*, u in knowledge *Aarons*, x in paines *Pauls*, y and in praying *Samuels*: and remember, that as *Auguſtine* ſaid, *Manus pauperum ſunt gazophylacium Chriſti*, The hands of the poore are the treaſurie of Chriſt. I neede not ſpeake much of the dutie of a Miniſter: for euery one will teach him his dutie, that will not be ranged within any dutie himſelfe.

i 1. Chr. 11. 24.
k Reu. 2. 4.
l verſ. 10.
m verſ. 14.
n verſ. 20.
o Chap. 3. 1.
p verſ. 8.
q verſ. 16.
r Chap. 2. 21.

These Churches were then like i *Dauids* Worthies, excellent aboue all the Churches of the world: but becauſe they *loſt their firſt* k *loue*, l *were not faithfull to the death*, m *maintained the doctrine of Balaam*, n *ſuffered women to teach*: o *bare a name onely to liue*, p *had but a little ſtrength*, q *were neither whot nor colde*, and r *repented not as they ſhould haue* *done, of all their ſinnes*, they are reprehended by *Iohn*, threatned by Chriſt, and the *Candleſticke* of the Goſpell is now taken away from them: *Nunc ſeges vbi Troia fuit*: Now *Mahomet* rageth, where *Meſſiah* did raigne. Are they reprehended? let vs hearken: are they threatned? let vs feare: are they fallen? let vs labour to continue. From *Iohns* reprehenſion we ſee *that* (as one ſaid) *hereof our Elders haue complained, hereof doe we complaine, and hereof they which liue after vs will complaine, that men waxe worſe*, and liue not according to the doctrine of Gods word. From Chriſts threatning we ſee, that God is mercifull, [s] who firſt *offereth peace* before he fight againſt vs, that wee beeing forewarned, might be forearmed. And by the wofull downefall of theſe ſeuen Churches, *let* [t] *vs that ſtand take heede that we fall not*: for if God ſpared not the [u] olde *world* who deſpiſed *Noah*, the *Sodomites*, who vexed *Lot*, * *Ieruſalem* which abuſed the Prophets, [x] *Coloſſa, Hierapolis*, and *Laodicea*, who reiected *Paul*, and theſe Aſian Churches, who did not growe in righteouſneſſe as they did in riches, how ſhall we eſcape [y] *if we neglect ſo great ſaluation?* and for this cauſe theſe Sermons are moſt worthy to be conſidered of in this preſent age. O then let vs now [z] *conſider this ſeaſon*: [a] *redeeme the opportunitie*, [b] *not harden our hearts*, but regard the time of our preſent viſitation. As the day openeth and ſhutteth with the Sunne, ſo ſaluation openeth and ſhutteth with the Goſpel, [c] *whileſt it is called to day, let vs heare his voice*: [d] *He that laboureth in Summer is the ſonne of wiſedome: but he that ſleepeth in harueſt is the ſonne of confuſion.*

All things in the world doe take their time, the bird to build her neaſt, the *husbandman* to ſowe his ſeede, the *Mariner* to goe to ſea, the *Gardener* to ſet his trees, the ſicke *patient* to take phyſicke, the *Cooke* to ſeaſon meates, and the *Dreſſer* of the vineyard to gather his fruite. It will bee too late to build in Summer, to ſowe in harueſt, to goe to Sea when the ſhippe is launched, to tranſplant trees when they are olde, to take Phyſicke when we are dying, to ſeaſon meates when they are vnſauoury, and when Winter is come to gather fruite. The [a] fiue fooliſh virgines came too late, *Diues* [b] in hell repenteth too late, the time preſent is onely ours. Is the figge tree fruitleſſe? it ſhall heare that ſentence, [c] *Neuer fruit growe on thee any more. Get thee thine righteouſneſſe before thou come to iudgement: vſe Phyſicke before thou bee ſicke, and whileſt thou mayeſt yet ſinne, ſhewe thy conuerſion*, as the wiſe man exhorteth euery man. But alas, whereunto ſhall I liken this generation? We are like the *Epheſians*, we haue [e] loſt our firſt loue; or the *Laodiceans*, wee are [f] neither hote nor colde: or the *twilight*, neither day nor night: or the *Autumne*, neither faire nor foule: or one ſicke of an ague, one day well, another ill: or a man in a *Lethargie*, neither aliue nor dead: or *Hermaphroditus*, neither male nor female: or to thoſe creatures called *Ἀμφίβια*, which liue in water or on land: or the *Lioneſſe*, which the oftener ſhee breedeth, the fewer cubs ſhe beareth: or the *Mariner*, who is onely good in a ſtorme; or the *Marigold*, that ſhutteth and openeth with the Sunne: or the *Mermaides*, which are halfe fleſh, and halfe fiſh. I would to God we were either hote or colde: that as the hoteſt regions bring forth ſweeteſt ſpices, ſo moſt zealous people might be moſt fruitefull in good workes: that as the Sunne in the heauen is ſwifteſt at her ſetting, ſo the ſonnes of God might be beſt at their ending. But is it ſo? no: the more we are taught, the more ignorant are many; and the older we are, the colder in Religion. We haue indeed many of vs, as it was ſaid of *Ariſtogiton, Martem*, or rather *religionem in lingua*, religion in tongue: but when triall is made of vs, euery [g] *Phocion* can eſpie our halting, and then with [h] *Archilochus* we thinke it better *clypeum abijcere, quam interire*, euen to caſt off all religion, then to vndergoe the leaſt diſgrace for religion.

[i] The *Moone* deſiring to be apparelled as the reſt of the Planets, anſwer was made her, That her diuerſe chaunges could admit no kinde of habite: and we deſiring to be attired with the robes of Chriſtians, it is to be feared, that ſince wee *tread* [k] *not the Moone vnder our feete*, we ſhall neuer be cloathed as the Church was, with the [l] *Sunne*. [m] *Who is wiſe, and hee ſhall vnderſtand theſe things; and prudent, and he ſhall know them.* Let vs therefore labour to [n] *growe in grace*, to abound in knowledge, to be full of good workes, and to ouercome all the vnderminers of our future ſaluation. Then ſhall wee [o] *eate of the tree of life*, not be *hurt of the ſecond death*, *taſt of the hidden Manna, haue power ouer nations, bee clothed in white, made pillers in Gods Temple, and ſit with Chriſt Ieſus in the*

Seneca.

[s] Deut.20.10

[t] 1.Cor.10.12.

[u] 2.Pet.2.

* Matt.23.38

[x] Oroſius ſaith that theſe Cities for this cauſe, fell by an Earthquake.

[y] Heb.2.3.

[z] Rom.13.

[a] Rom.12.12.

[b] Heb 3.8. Pſal 95. Pſal.95.

[c] Heb.3.13.

[d] Prou.10.5.

[a] Mat.25.

[b] Luk.16.

[c] Luk.13. *Solum tempus preſens eſt noſtrum. Sen.*

[d] Eccl.18.18

[e] Apoc.2.

[f] Apoc.3.

[g] Plutarch in Phocion.

[h] Theatr. Phil.l.3.c.30.

[i] Treatiſe of Apoſtacie, cap. 2.

[k] Apoc.12.1. *That is, all earthly vanities.*

[l] Apoc.12.1. *That is, Chriſt the Sonne of righteouſneſſe.*

[m] Hoſ.14.10

[n] 2.Pet.3.19.

[o] See Reu. c.2.13.

throne of his Father. And though the [p] *ſonne of Iſhai* cannot make vs Captaines of thouſands, yet that *Sonne of Dauid* will [q] make vs the ſonnes of God. That we may doe ſoe, we muſt *beleeue the Goſpell, put on Chriſt Ieſus*, and be renewed by *repentance*. The firſt is neceſſary, the ſecond comely, the third profitable. To come to the firſt; it is neceſſary we ſhould beleeue: for [r] *hee that beleeueth not, is condemned alreadie*, hee is condemned in the counſell of God, in the Miniſterie of the word, and in his owne conſcience, and he ſhall be condemned in the day of iudgement; for [ſ] *the wrath of God abideth vpon him*. The more I conſider the fruites of faith, the more I ſee the neceſſitie of faith. [t] Thorough it we are *ſaued*: [u] by it we are *iuſtified*: [*] in it we *liue*. We are ſaued from Sathan, iuſtified before God, and liue in the Church. In the Church? nay, by it wee liue in heauen: for [x] *hee that beleeueth in the Sonne of God, hath euerlaſting life*. Faith is that which [y] *purifieth the heart*, maketh the whole man to [z] *runne the wayes of Gods commaundements*, [a] *giueth entrance to grace*, [b] *acceſſe to God in prayer*, [c] *made the Elders well reported of*, and each Christian to [d] *ſtand* to the profeſſion of Chriſt. It is that [e] *hand* by which we muſt apprehend Chriſt: that [f] *ſheild* by which we reſiſt all the fierie darts of the Deuill: and that [g] meanes by which we doe good to others. [h] By faith we *receiue the ſpirit*; [i] are *members of Chriſt*: [k] we are *riſen with him*: [l] *he dwelleth in our hearts*: [m] *we feede on him continually*: [n] *reſiſt Satan*: [o] *are the children of God*: [p] *and the word which we heare becommeth profitable*. And what ſhall I ſay? faith is of ſuch a qualitie, that it [q] *vniteth vs* to Chriſt, [r] maketh vs *certaine* of our ſaluation, [ſ] *bold* in our profeſſion, miniſtreth [t] *true ioy*, [u] giueth temporall *bleſſings*, [*] ſanctifieth our *gifts*, and maketh vs refuſe the [x] *pleaſures*, of this preſent world. In a word, no ſinne can condemne him who hath this true faith, and no vertue can ſaue him who wanteth it.

To come to the ſecond, which is Chriſt, the obiect of faith. The moſt comely garment that euer we can weare, it is to be couered with the [y] robes of Chriſts righteouſneſſe: [z] *Iacob* was bleſſed by *Eſaus* garments, and wee are bleſſed by Chriſts garments. What we ſee through a greene glaſſe ſeemeth all to be greene; and what God ſeeth through Chriſt, it is all amiable. We muſt put on this apparell, not as the Church in the Canticles; [a] *I haue put off my clothes, how ſhall* I *put them on againe?* or as a gowne, that we caſt off when we come to our home: but we muſt ſo put him on, that we neuer put him off againe. We, muſt put him on by imputation, imitation, infuſion, and profeſſion: by *imputation* of his righteouſneſſe, *imitation* of his vertues, *infuſion* of his ſpirit, and *profeſſion* of his name. Thus wee muſt labour to get Chriſt: for what though a man could command the earth with *Alexander*, the [b] ſea with *Moſes*, the [c] fire with *Eliah*, and the [d] Sunne with *Ioſuah*? What though hee were as rich as [e] *Salomon*, as wiſe as [f] *Achitophel*, as ſtrong as [g] *Samſon*, as ſwift as [h] *Ahimaas*, as beautifull as [i] *Abſalon*, as fortunate as [k] *Metellus*, and deſcended as [l] *Paul* was of the blood royall of Princes, yet hauing not Chriſt, he hath nothing. Yea, ſay a man had the abſtinence of *Ariſtydes*, the innocencie of *Phocion*, the holylineſſe of *Socrates*, the almes deedes of *Cimon*, the moderation of *Camillus*, the honeſtie, iuſtice, and faithfulneſſe of both *Catoes*, all theſe out of Chriſt, were but [m] *ſplendida peccata*, and to be eſteemed as [n] dung, in regard of Chriſt. For haue him, and haue all things, want him, and want all things; he is in, at, and after death *aduantage*. I come to the laſt, it is profitable to repent: for if we [o] *turne* to the Lord, hee will turne to vs: and that wee may turne, conſider his [p] *mercies* in forgiuing, his [q] *benefits* in giuing, his [r] *patience* in forbearing, and his [ſ] *iudgements* in puniſhing: The word preached, [t] *ſinnes* committed, and that *few* ſhall be ſaued: [u] the *ſhortneſſe* of life, [y] the *vncertaintie* of life, [z] and the *certaintie* of death: [a] the ioyes of Heauen, [b] the *torments* of Hell, the [c] *comfort* of the Elect, and that elſe we can haue no [d] *comfort* in death; [e] *pray* we cannot, vnleſſe wee repent, and [f] *periſh* we ſhall, vnleſſe we repent; but bleſſed ſhall we be if wee doe repent. But *manum de tabula, Magiſter adeſt*: this diſcourſe following will teach vs theſe things: and it am I bold to preſent to your Worſhips. *Iohn* ſent his Reuelation to many Churches; and I preſent his Epiſtles to many worthy perſonages: and to whome may I better preſent them then to you. *Iohn* was a Diſciple full of loue, and you are brethren full of loue. The Preacher of theſe *Lectures* was well knowne to many, but to none better then to many of you, eſpecially to thoſe who were in my time worthie

members

p 1.Sam.22.7.
q Gal.3.29.
r Ioh.3.18.
ſ Ioh.3.38.
t Eph.2.8.
u Rom.5.1.
* Heb.2.4.
x Ioh.3.16.
y Act.15.9.
z Pſal.119.32
a Rom.5.2.
b Heb.10.3.
c Heb.11.
d 2.Cor.1.24.
e Eph.3.17.
f Eph.6.16.
g Matt.8.13.
h Gal.3.7.
i Rom.8.1.
k Col.3.12.
l Ephes.3.17.
m Ioh.6.35.
n 1.Pet.5.8.
o Ioh.1.13.
p Heb.4.2.
q Col.2.7.
r 2.Cor.13.5. Rom.8.
ſ Tim.3.11.
t Phil.3.28
u Matt.15.28
* Luk.17.19.
x Heb.11.23.
y Rom.1.13.
z Gen.27.15.
a Can.5.3.
How Chriſt is to be put on.
b Exod.14.
c 2.King.1.
d Ioſ.10.
e 1.Kin.4.
f 2.Sam.16.23.
g Iud.16.
h 2.Sam.18.19.
i 2.Sam.18.
k Theatr. Phil.l.2.c.33.
l Phil.3.8
m *Auguſtine*
n Phil.3.10.
o Ier.4.1.
Reaſons of repentance.
p Rom.2.
q Gen.39.9.
r Rom.2.5.
ſ Tit.2.6.
t Act.17.30.
u 1.Pet.4.5.
* Luk.13.24.
x Eccleſ.
y Pſal.90.12.
z Heb.9.26.
a 1.Cor.2.9.
b Matth.25.46.
c Luk.23.10.
d Eccleſ.
e Iam.5.
f Luk.13.3. Act.2.40.

members of that moſt worthy [g] *Colledge* with him. And the rather I doe it, that times to come may reioyce in the Lord, that from one honourable roote haue iſſued ſo many profitable branches to the Church. You are ſixe brethren as pillars of your houſe, there were three ſiſters as fruitefull vines of the ſame: one is not, but is with the Lord, and her I knew a Ladie of admirable vertues: the other two are, and long may they be ſo. You are all brethren by *nature* of one venter, *nation* of one countrie, *grace* of one ſpirit, *affection* of one heart, *fortune* in great fauour, and of one hope by your holy behauiour. And [a] concerning brotherly loue, I neede not to write vnto you: *for you are taught of God to loue one another.* Your [b] *Scilurus* at his death neede not to teach you concord, by giuing to each of you a ſheafe of arrowes, which cannot well be broken whileſt they are conioyned: for you by your amitie make your ſelues inuincible. If [c] *Chilo* the Lacedemonian died for ioy to ſee one Sonne crowned at *Olympus*, and [d] *Diagoras Rhodius* did the like, when his three children got the garland at a wreſtling: and [e] *Iacob* ſo reioyced to heare of his ſonne *Ioſeph*, to bee aduanced greatly in the Kingdome of Egypt: how might that happie Father of yours reioyce, to ſee at one time, one Sonne ſitting as high *Sheriffe* of the ſhire, another *preaching* before the Iudges of Aſſize, and the third *pleading* as Councellor at the barre, and all the reſt of great expectation in the Kingdome? Thus [f] *wiſe Sonnes are a ioy to their Parents*, and all may [g] behold how good and comely *a thing it is for brethren to dwell together in vnitie. Ariſtotle* could ſay, that Parents were not bleſſed, vnleſſe they were after there death bleſſed in their children. And ſurely it is no ſmall part of a Fathers bleſſedneſſe, to ſee his children like to flouriſh when hee is gone. Nay of all monuments that Parents can leaue behind them, there is none (as one ſaith) like to a vertuous Sonne. But all Parents are not to be bleſſed. [h] *Adams* two ſonnes could not agree in one field, [i] *Abrahams* in one houſe, [k] *Iſacks* in one wombe, [l] *Dauids* in one pallace, nor [m] *two brethren* in the diuiſion of an inheritance. And though concord amongſt brethren (eſpecially ſuch as diuide the inheritance) bee very rare, yet doe you, euen in this, moſt comfortably agree. You are not as *Simon* and *Leui*, *Romulus* and *Remus*, *Eteocles* and *Polynices*, *Atreus* and *Thyeſtes*, *Æta* and *Perſeus*: but as *Caſtor* and *Pollux*, *Dauid* and *Ionathan*, *Ioſeph* and *Beniamin*; and (as a true freind is deſcribed to be) [n] one ſoule in two bodies. It ſeemeth that as *Agrippa* the brother of *Auguſtus* was beholding to *Saluſt* for that one ſentence; *Small things increaſe by concord, but periſh through diſcord*: ſo you haue all learned the ſame leſſon, as beeing perſwaded, that as the members of a bodie beeing once diſmembred, they cannot poſſibly be ioyned againe: ſo if naturall brethren be once vnnaturally diſioyned, no glue will conioyne them faſt againe. It were infinite to ſhew examples of brotherly loue and hatred, [o] and others haue eaſed me of this paines. Now that good God, who hath brought you from one roote, placed you in one countrey, aduanced you to like credit, & giuen you one heart, giue you alſo one inheritance in the kingdome of heauen. Thus right worſhipfull, I am bold to ſpeak vnto you, and the world knoweth I ſpeake the truth, and the Lord knoweth I deſire not to flatter. Go on therefore I beſeech you, continue in loue, be ſetled in the truth, and labour to honour him who thus honoureth you. Be not carried away with the [p] ſhewe of this world, but thinke religion the beſt nobilitie, and that as [q] *Prudentius* ſaid,

Generoſa Chriſti ſecta nobilitat viros,
Cui quiſquis ſeruit, ille verè eſt nobilis.
He noble is that comes of Chriſt his race:
who ſerues this Lord, he ſurely is not baſe.

And this made *Theodoſius* more to thanke God, that hee was a Chriſtian, then a King; conſidering that he muſt looſe the one, he could not looſe the other. Now as to one of you I am bounden in particular, and by him, beeing a Miniſter, the deſpiſed Miniſterie is not a little graced: ſo for him I pray, that he may be an [a] *Abraham* to our *Abimelech*, a [b] *Nathan* to our *Dauid*, a [c] *Iehoida* to our *Ioaſh*, [d] an *Ebedmelech* to *Ieremiah*, an [e] *Eliſha* to the widow of this Prophet deceaſed, a light in the Court, and a Trumpet in the Church, and that [f] *Ahaſhuerosh* may long hold out his golden Scepter vnto him: that by his meanes [g] *great men may not want ſuch as will tell them the truth*: no [h] earthly *Alexander* accounted a ſonne of *Iupiter*, and that no man bee more reſpected then a good [i] Paſtor: and that hee may euer remember that ſaying of wiſe *Salomon:* [k] *Hee that loueth pureneſſe of heart; for the grace of his lippes, the King ſhall be his freind.* His *Cyrus* will not be ſpoken to, *verbis biſſinis* in ſilken words, to his *Alexander* hee needeth not ſpeake ἢ ἥκιστα ἢ ὡς ἥδιστα. either ſweet words, or no words. For if one *Antiochus* might bee ſurnamed *Holy*, and another good Prince called the *Good King*: much more may hee, whoſe religious knowledge ſurpaſſeth all the Princes that haue beene of this nation: and whoſe humilitie is ſuch, that hee will haue his ſonne to remember [l] *that hee differeth not in ſtuffe, but in vſe from the reſt of his people, and that by Gods ordinance.* I am the bolder for that one, to make choyce of all in the Dedication of this booke: no man knew, loued, conuerſed with, and reſpected this *Author* more then hee. Hee reſorted to him in his health, viſited him in ſickneſſe, and preached a learned Sermon for him at his death. Concerning this Author, as he ſaid of *Carthage*, I had rather be ſilent, then ſay little, and his worthy labours doe ſpeake enough for him, by name, that his [m] Poſthume, dedicated to his excellent Maieſtie, by an [n] excellent Diuine. In a word therefore, whatſoeuer this man did, hee deſired to profit others by it; hee thought (as it is written [o] of *Bernard* in his life) that hee was not his owne man, but deputed to the ſeruice of others. Hee was neuer idle, but as [p] *Hieronius* reporteth of *Ambroſe*, and *Bernard* of himſelfe, he did either *read*, or *meditate*, or *pray*, or *conferre*, or *counſell*, or *comfort*, or *write*, or *preach*. And thus (as the [q] Embleme is of a faithfull Teacher) hee like a wax candle, in giuing light to others, in a ſhort time extinguiſhed himſelfe. Yet in this ſhort time of his, what Art was he not Maſter of? what vertue was hee not endowed with? He was a compleat Diuine, and hath his bleſſings in the Church, that no mans writings are read of all ſorts, and in all Countries with greater grace and profit then his. Hee was peaceable in the Church, patient of wrongs, and free from ambition. For as *Ierome* ſaid of *Nepotian, Aurum calcans, ſchedulas conſectabatur:* hee regarded not his purſe, but followed his booke: and as *Bernard* ſaid, hee liued *in terra auri ſine auro*, in a Kingdome of gold without gold. An excellent gift he had to *define* properly, *diuide* exactly, *diſpute* ſubtilly, *anſwer* directly, *ſpeake* pithily, and *write* iudicially: and how he preached, if theſe *Sermons* doe giue a teſtimonie, what witneſſe had they who often heard him themſelues? I haue publiſhed of his now two Diſcourſes, and I onely did it, that theſe his labours might not periſh: I haue no benefit by them, but exceeding great paines. And ſince I vnderſtand that his other labours are in the hands of his freinds, to make benefit for his children, I will eaſe my ſelfe of the like labour, and be a meanes that they may haue the benefit of the future impreſſion of this booke: the which, how faithfully I haue publiſhed, I appeale to the godly and indifferent Reader, and I hope no honeſt minded man will be hired to calumniate it. Thus as one deſirous to be *ſeruiceable* in my calling, *profitable* to the church, not *forgetfull* of my freind, and to teſtifie the happineſſe of your houſe, which was in your fathers time, and is now (as it is ſaid of *Aurelian* the Emperours,) *Referta piis, & Eccleſia Dei*, repleniſhed with the godly, and a church of God; and withall to leaue a monument of my dutie to you all, I haue as you ſee, publiſhed this expoſition of ſeauen Epiſtles vnder your eight names, nothing doubting but it will be as welcome to you, as by your countenance it may be profitable to the church. The God of heauen giue you all that bleſſing of bleſſings, which (if *Hieromo* ſay true) few men haue, that you may *tranſire à deliciis ad delicias*, go on from grace to grace, and be a long time happie in this life, and for euer happie in the life to come. *London:* Saint *Martins* in the fields, from my worſhipfull freind Maſter *Oldiſworths* houſe, by which familie (as *Paul* was by the houſe of *Oneſiphorus*) in the time of this late (and I wiſh I may ſay) the laſt viſitation, I haue receiued no ſmall refreſhing. *March.* 12. 1604.

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[g] Chriſts Colledge.

[illegible] Menander.
The Ladie Wray.

[a] 1.Theſſ.4.9.

[b] Which had eightie ſonnes. Plutarke.

[c] Theatr. Philoſ p.794.

[d] Aul.Gel. l.3.Nat.At.

[e] Gen.45.28.

[f] Pro.10.1.

[g] Pſal.133.1.

Lib.1.Eth.

[h] Gen.4.

[i] Gen.21.9.

[k] Gen.25.
Fratrum gratia rarum.

[l] 2.king.1.

[m] Luk.12.13.

[n] φίλος ἐστὶ μία ψυχὴ δύο σώμασιν ἐνοικοῦσα.

[o] See Fren. Academ.p.542.&c.

[p] *Ludimur heu blandâ fallentis imagine mundi.*

[q] Prudent. [illegible]

Hiſt.Eccleſ.
M.Doctor Mountagu.

[a] Gen.20.

[b] 2.Sam.12.

[c] 2.king.11.

[d] Ier.38.

[e] 2.king.4.1.

[f] Eſter 5.2.

[g] *Dictum regi: deeſt regibus qui verum dicat.*

[h] *Plutar.in vita Alex.reports,that Iupiters Prieſts called Alexander by the name of Iupiters ſonne.*

24 DE 59

Your Worſhips to command,

ROBERT HILL

Fellow of S. Iohns colledge in Cambridge.

i Bern. de pr. pag. 42.
k Prou. 22. 11.

l Bern. de pr. pag. 95. O dictum vere regium!

m Problema Theologicum.
n M. Samuel Ward, Fellow of Imm. Colledge.
o Autor vitæ Ber. lib. 1. cap. 4 & 7.
p Hieron. ad Marcellam.
q Alijs inſeruiens, meipſum conſumo.

Epiſt. ad Iulianum.

2. Tim. 1. 16.

To the Godly and Chriſtian Reader,
Grace and Peace.

I Am not ignorant (good Reader) how vngratefull a thing it is, to deale by way of Cenſure or reformation, in thoſe things wherein others haue gone before; and many times for the ſmart that followeth, doe men beſhrow their owne fingers. Yet the warrant of a good calling will breed peace in his conſcience, that herein ſhall endeauour the obſeruance of theſe rules of Loue, to wit, [a] Iudge the beſt of that which is done; *and* [b] referre his owne paines to the glorie of God in the good of others: *Hereto I aime in this ſecond Edition of this booke. For my calling to this worke, when mine accuſers ſtand forth, the executors of the dead ſhall anſwer for my diſcharge. And for mine indeauour to doe good; the ſmall gaine of this reuiſed worke, was truely returned to the right owners thereof: If thou therefore returne glorie to God, for good receiued to thy ſoule, in this behalfe I haue my deſire. Here onely reſts the doubt, how this ſecond Edition ſhould not be preiudiciall to his good eſtimation that publiſhed the former: I anſwer, well enough: For I hope he intended* [c] *the glorie of God in the good of his Church, and the credit of the reuerend Author of this worke. Now if any addition be brought hereunto, his intent is furthered, and wherein then can hee be grieued? If one man ſhould helpe poore Orphanes to ſome lands or liuing, he would not thinke himſelfe wronged by another, that ſhould enlarge their iuſt claimes, or ſettle their poſſeſſion in a better tenure: ſo I truſt it fareth in this worke; where thou ſhalt find vpon thy diligent view, in ſome doubtfull* [d] *things the Authors meaning truly cleared, his method rectified, many repetitions omitted, and the matter (ſpecially towards the latter end) ſomewhat enlarged. If any thing be diſſonant to the Authors iudgement in his liue-workes (which I hope thou ſhalt not perceiue) rather charge the fault on mee through ignorance, or miſunderſtanding, then entertaine in thy heart the leaſt conceit of wauering leuitie in ſo godly, learned, and iudicious a Diuine, who hath ſo well deſerued of thy loue, if thou loue the truth. Thus crauing thy fauourable acceptance of my helping hand, to doe thee good, I ende with him,* That is the beginning, and the ende: Let him that hath an eare heare what the Spirit ſaith vnto the Churches.

Thine in him, who is Lord of all,

Thomas Pierſon.

[a] 1 Cor. 13. 5. Loue thinketh not euill.

[b] It ſeeketh not her own things.

[c] See his Preface towards the ende.

[d] As touching the Images of the Trinitie. Pag 53 col. 1.

A GENERALL ANALYSIS OF the Viſion ſhewed to *Iohn.*

The three firſt Chapters conſiſt of a

- Preface, contai- ning the
  - Title of the booke, *viz. Apocalyps*, or *Reuelation*, deſcribed by ſeuen Arguments, *verſ.* 1, 2, 3
  - Inſcription of the viſion, wherin is *Iohns*
    - Dedication, *To ſeuen Churches.*
    - Salutation, including the
      - Bleſſings wiſhed for
        - Grace.
        - Peace.
      - Authors of them, *viz.*
        - 1. *The Father.* *verſ.* 4.
        - 2. *The holy Ghoſt.*
        - 3. The *Son*, who
          - Is deſcribed by
            - His offices.
              - Propheticall.
              - Prieſtly.
              - Kingly.
            - The execution of his office in 4. workes. (His offices; 1. and 2.: *verſ.* 5)
              - 1. Louing vs.
              - 2. Waſhing away our ſinnes.
              - 3. Making vs kings & Prieſts. *verſ.*
              - 4. Comming to judgement. *verſ.*
          - doth confirme the former deſcription. *verſ.* 8.
- A Viſion cõtaning
  - Circumſtances 4.
    - Perſon to whome, *Iohn.* *verſ.* 9.
    - Place where, *Iſle Pathmos.*
    - Manner how, *In a traunce.* *verſ.* 10.
    - Time when, *On the Lords day.*
  - Parts,
    - The entrance into it: containing,
      - The meanes of *Iohns* preparation, *viz.* a voice, ſet out by
        - The place whence it came. *verſ.* 10.
        - The greatneſſe of it.
        - The matter of it. *verſ.* 11.
      - Parts of his preparation.
        - Hearing, noted in the meanes, *verſ.* 10.
        - Turning himſelfe, *verſ.* 12.
    - Matter, *viz.* a repreſentation of Chriſt in maieſtie, ſet out by
      - The place where *Iohn* ſaw him, *verſ.* 13.
      - His forme or figure, in
        - His attire, *verſ.* 13.
        - The parts of his bodie, *verſ.* 14. 15.
        - The properties thereof, *verſ.* 16.
      - His actions.
        - 1. A confirmation of *Iohn* beeing ſore afraid, *verſ.* 17, 18
        - 2. A commandement to write, *verſ.* 19.
        - 3. The interpretation of the Viſion, *verſ.* 20.
        - 4. Seuen ſeuerall commandements, to write ſeuen Epiſtles to the ſeuen Churches. *Chap.* 2. and 3

A GODLY AND *LEARNED EXPOSITION OF THE* three firſt Chapters of the REVELATION.

REVELAT. 1.1.

The Revelation of Ieſus Chriſt, which God gaue vnto him, to ſhew vnto his ſeruants things which muſt ſhortly be done: which hee ſent, and ſhewed by his Angel vnto his ſeruant John.

BEfore we come to the words, wherein is contained ſingular matter fitte for this time and age, this queſtion muſt be handled; Whether this booke of the *Revelation* be Canonicall Scripture: For ſome haue heretofore, as alſo in our time, called the authoritie of it in queſtion. But we are without all doubt, to reſolue our ſelues that it is Canonicall Scripture, of equall authoritie with the reſt of Gods Booke. Our reaſons be theſe: Firſt, the doctrine contained in this book is Apoſtolicall, as any ſhal perceiue which ſeriouſly reads the ſame. Secondly, the ſtyle of this booke is Apoſtolicall, that is, plaine, ſimple, and eaſie, if we conſider that the matter thereof is Propheticall. Thirdly, this booke hath beene approoued and receiued for Canonicall, by the common conſent of Gods Church in all ages ſince the dayes of *Iohn*; and was neuer refuſed of any whole Church, but only of ſome priuate men. Fourthly, the things foretold in this booke, came to paſſe as they were foretold: as among the reſt (in one for al) may appeare by the Propheſie of the two beaſts, whereof one came out of the Sea, the other out of the earth, Chap. 13. the one prefigured the Romane Empire, the other the Hereticall Apoſtolicall Church of Rome: both which in all things are come to paſſe in theſe latter ages anſwerable to the Propheſie.

The contrarie reaſons brought to improoue the authoritie of this booke, are of no moment. 1. *Reaſon*. *Iohn* nameth himſelfe ſundrie times in this Booke; whereas in penning the Goſpel hee did not once mention his owne name, though he had iuſt occaſion ſo to doe: therefore, it was not penned by *Iohn*, but by ſome other, and publiſhed afterward in *Iohns* name.

Anſw. The reaſon is not good: for there is great difference betweene an Hiſtorie and a Propheſie. The Goſpel of *Iohn* is an hiſtorie of Chriſt: now there is no neceſſarie reaſon, why one man penning the hiſtorie of an other, ſhould name himſelfe. But this booke of the Reuelation is a Propheſie, in penning whereof, it is more requiſite the Prophet ſhould put to his owne name; ſo did the former Prophets: *Ieremie* mentioneth his name in his booke at leaſt an hundred times, ſo doth *Iſai*, and *Daniel* almoſt in euery chapter. Then ſeeing they doe it ſo often, it is no maruell if *Saint Iohn* repeat his name fiue ſundrie times in this whole booke.

2. They obiect, that this ſtyle in this booke is not the ſame with that hee vſed in the penning of the Goſpel. *Anſ*. The difference of the ſtyle ariſeth from the difference of the matter, ſeeing there he writes an hiſtory, here he pens a Propheſie. Againe, hee writes not his owne words, but thoſe which hee receiued frō Chriſt by particular reuelations.

3. They ſay, this booke hath been reiected,

A

in diuers ages, as not Canonicall. *Anſ.* It cannot be prooued that it was euer refuſed of any whole Church, but of ſome particular men. Now the diſallowing of any priuate man cannot make a whole booke to be reiected: for then the Epiſtles to the Hebrews, of *Iames*, and of *Iohn*, ſhould not be Canonicall; which yet be receiued of all Churches for the pure word of God.

Now come to the words, *The Reuelation of Ieſus Chriſt, which God gaue vnto him, &c.* Theſe three firſt chapters conſiſt of two parts: A Preface, and a Viſion. The Preface is an entrance to the Viſion, cōtained in the beginning of the firſt Chapter, from the firſt verſe to the ninth. The Viſion it ſelfe is ſet down in the reſt of theſe three Chapters.

B

The Preface hath two parts: Firſt, the title of the booke: Secondly, the inſcription thereof. The title in the three firſt verſes. The inſcription from the fourth to the ninth verſe. The title in theſe words, *The Reuelation of Ieſus Chriſt, &c.* A *Reuelation* is nothing elſe but a manifeſtation, or diſcouery of things ſecret in regard of men, for the common good of the Church: and ſo this word is taken in this place.

Reuelations from God in Scripture, were ſhewed three wayes: Firſt, by dreames: Secondly, by viſion: Thirdly, by created voice of God face to face, as we may ſee, *Num.* 12.6.8. Now this was not by dreame, nor by viſion, or voice alone; but is a mixt Reuelation, receiued partly by viſion, and partly by voice vttered in the viſion from the Lord.

C

In the three firſt verſes, this Reuelation is deſcribed by ſeuen arguments: Firſt, by the author; Secondly, the ende; Thirdly, the perſons to whom it was directed: Fourthly, the matter; Fiftly, the inſtruments: Sixtly, the manner of deliuering it: Seauenthly, the fruit of the Reuelation. Firſt, the Author is *Ieſus Chriſt:* It comes from him & it is called his Reuelation in theſe reſpects: Firſt, not to exclude the Father, and the holy Ghoſt, but to ſhew the ſpeciall office of Chriſt, the ſecond perſon in Trinitie; which is, to reueale, to publiſh, and to manifeſt the wil of God the Father to his Church: and for this cauſe he is called the [a] Angel of the Couenant, the [b] doctor of the Church, the [c] wiſedome of the father, and the [d] word of God.

D

[a] Mal.3.1.
[b] Matt.23.8.
[c] 1 Cor.1 24
[d] Ioh.1.

Secondly, it is called the Reuelation of Ieſus Chriſt, to teach vs to put difference betweene this, and all Satanicall Reuelations: For as God hath his true Reuelations, ſo Satan (who herein may be called Gods ape) hath his counterfeit viſions, and deliuers them in ſhewe like to Gods, but they differ much: *Firſt*, the Deuills Reuelations be for the moſt part ambiguous, doubtfull, and vncertaine in ſpeech and phraſe, ſo as a man cannot tel which way to take them: But the Reuelations which come from Chriſt, the Author of truth, who knoweth all things, and the reaſons of them, are certaine and in plaine tearmes deliuered. *Secondly*, the Deuill ſheweth his Viſions to none but to the wicked and bad men that be his inſtruments: But the Lord chuſeth the godly which feare his name, and to them he reuealeth his ſecrets, as to *Iohn* in this place. *Thirdly*, the deuils Reuelations euermore tend to ſet vp, and vphold hereſie, wickedneſſe, Apoſtacie, and Idolatry, *Deut*. 13. 1. 2. but theſe that come from God ſerue to erect & maintaine truth, according to godlines; euen pure Apoſtolical doctrine, and the ſincere worſhip of God.

Thirdly, it is called the Reuelation of Chriſt to ſhew vnto vs his ſpecial kingly office in heauen: for beeing aſcended, and exalted to the throne of Maieſtie, he ſitteth at the right hand of his Father, farre aboue all principalitie and power, might and domination; and there doth direct, rule, and gouerne his church vpon earth according to the good pleaſure of his will: for all theſe Viſions ſerue to direct his Church in their obedience to his command.

The vſe

Whereas Chriſt Ieſus is author of this Reuelation; and after his aſcention, and exaltation giues the ſame vnto his Church: We may obſerue his conſtant care ouer his Church in this laſt age of the world. Before his incarnation, euē from the beginning, he gaue vnto his people ſuch doctrine of faith and manners, as was needfull for their ſaluation, and ſtill from time to time reuealed ſuch propheſies of things to come, as were meete for them to know.

And now behold the continuance, or rather the encreaſe of this his care, in the new Teſtament; for beſide the perfection of the former propheſies, and the full manifeſtation of his bleſſed wil by his Euangeliſts and Apoſtles, for all things needefull to be beleeued, and done, vnto eternall life: Loe here is added the Reuelation of this worthie Propheſie concerning things to come, for the great good and comfort of his children to the end of the world.

Which God gaue vnto him. Theſe words be added to ſhew how this became the Reuelation of Chriſt: namely, by the gift of God, that is, of God the father the firſt perſon in Trinity: for this is a rule to be obſerued, *That where the title God, in any ſentence of Scripture, is oppoſed to Chriſt, there it importeth the firſt perſon the Father:* though this be alſo true, That ſundry times in Scripture, the Father alone is called *God*, without any addition of the other perſōs; becauſe he is the firſt in regard of order, & the fountaine of the deitie; for the ſonne receiueth the Godhead by communication from the father, & the holy Ghoſt receiueth it from them both; but the Father hath his godhead of himſelfe, and receiueth it not by communication from any other.

Here ſome will ſay, this ſeemes ſtrange, that any thing ſhould be giuen to Chriſt, ſeeing he is God, and hath all things of himſelfe. *Anſw.* We muſt conceiue of Chriſt two wayes; firſt, as God, ſecondly, as Mediator, and head of the Church. As Chriſt is God, the Father

ther giueth him nothing: for ſo he is of himſelfe the ſame with the father, and hath al things belonging vnto him that the father hath (excepting perſonall properties) and is no way inferiour to the father, neither receiueth any thing from him, but giueth all things as wel as the father doth. But yet as Chriſt is Mediator, he is no God ſimply, but God incarnate, or God made man: and ſo is ſaid to receiue of his Father, in reſpect of his manhood, as himſelfe confeſſeth, *All power is giuen to mee*, Matth. 28. 18. And *Paul* ſaith, *God gaue him a name aboue all names*, Philip. 2. 9. *Hee receiued of his Father the promiſe of the holy Ghoſt*, ſaith *Peter*, Acts. 2. 33. And, *God made him both Lord and Chriſt*, v. 36. and ſo God gaue him this Reuelation in this place.

If it be ſaid, this makes Chriſt inferiour to his father, for the receiuer is vſually inferior to the giuer. *Anſw.* As Chriſt is God, hee is equall with the father, but as he is Mediator, God incarnate, and made man: he is inferiour, & receiueth of him. So much himſelfe confeſſeth, *My father which gaue them me, is greater then all*, Iohn 10. 29. And in the ſame reſpect, *Paul* calleth God the Father, *The head of Chriſt*, 1. Cor. 11. 6. And as Chriſt now ſitteth at the right hand of his father, beeing Mediator, and ruler of his Church, he is inferiour to his father, and *receiueth his kingdome from his father, which hee muſt giue vp at the laſt day*, 1. Cor. 15. 24.

And here we muſt conſider in what manner God giues his Reuelation to his ſonne. Firſt, therefore Chriſt Ieſus, as hee is Mediator, is made Lord of this reuelation: ſo as he may ſay, it is his owne right, and royaltie, beeing a part of that Law, whereby his Church is now gouerned, whereof he is Lord and King. Againe, this Reuelation was reuealed vnto Chriſt as he is man, before it was euer knowne to any creature, man or Angel, by reaſon of the vnion of his manhood, with the Godhead.

In this which hath beene ſaid, we may obſerue, that this booke of the Reuelation is Chriſt his right, and belongeth vnto him as his owne royaltie and priuiledge. For as the lawes in any kingdome belong to the Prince thereof, and are called his lawes alone, and no man elſe: So this booke, beeing a part of that law whereby Chriſt gouerneth his Church, is his royaltie alone, for God gaue it him, and he hath by his Angel ſent it to his Church. And that which is here ſaid of this booke, muſt be vnderſtood proportionally of all other bookes of holy Scripture, Chriſt is made Lord of all, and they are al of them his royalties and poſſeſſions. And from hence will follow neceſſarily; Firſt, That no man in the world hath authority aboue this booke, or any other part of Canonicall Scripture; Indeed Monarchs and Princes haue great authoritie & preheminence in their dominions ouer all perſons, and ouer all cauſes of men; but in the Church they with all others owe homage vnto Chriſt; there hee hath the Canonicall Scriptures to be his lawes, whereto euery one muſt ſubiect himſelfe. This diſpenſation of the word, and the adminiſtration of the ſacraments, be his royal odinances, ouer which none may dare to claime rule or authoritie; for ſo ſhould the Scriptures haue been giuen vnto them for their prerogatiues, as they were to Chriſt; but God gaue them to him alone, and hee diſpoſeth thereof, as pleaſeth him. And therefore the Pope in taking vpon him to diſpence with the word, and ſo mangle the ſacraments, doth herein ſteppe into the roome of Chriſt, and ſo declare himſelfe to be that man of ſinne, by ſeeking to rob him of that princely royaltie which belongs to him alone.

Secondly, that the ſoueraigne power and authoritie of expounding ſcripture, belongeth to Chriſt alone, and to none other with him. True it is, that man hath a miniſterie committed vnto him, by vertue whereof hee may expound Scripture by ſcripture: but men haue no power of themſelues, to determine of the proper ſenſe of Scripture. And therefore the Popiſh practiſe in giuing to the Church abſolute authoritie, to determine of the ſenſe of Scripture, of themſelues without Scripture, is flat robberie againſt Chriſt: for therein they giue vnto men that ſoueraigne power which is proper to Chriſt.

Thirdly, herein we obſerue the excellencie of this booke, and of the whole Scripture of God; for all of it is the gift of the Father to the Sonne, and of the Sonne vnto his Church. The like cannot be ſaide of any writings of men whatſoeuer, be they neuer ſo excellent; herein the Scriptures ſurpaſſe them all. Whereby we are taught to eſteeme more reuerently of the Scriptures of God, then of all the writings of men in the world. Here then behold the ſinne of this age, which more delighteth to ſpeake and here the ſayings of men in the publicke miniſterie, then the glorious word of the euer-liuing God. Whereas the writings of men be full of darkeneſſe, of errour, and deceit; but this word of God is moſt holy and pure, and euery way perfect, proceeding wholly frō the father of lights vnto his beloued Sonne, who hath faithfully diſpenſed the ſame, for the good of his Church.

To ſhew his ſeruants things that muſt ſhortly be done. Theſe words contain the ſecond, third, and fourth Arguments, whereby this Reuelation is deſcribed, *viz.* the end of it, the perſons to whom it muſt be ſhewed, and the matter which it containeth.

Argu. II. The ende of this Reuelation is, *To ſhew*, that is, *to make knowne, and manifeſt things* (*to come, for the good of the whole Church*. Whereby we may obſerue) that the Papiſts erre exceedingly in debarring lay people (as they cal them) from the reading of the Scripture: for the ende of this booke is, *To make manifeſt to Gods ſeruants things to come.* And who are Gods ſeruants? Are the Clergie onely, and not lay people alſo? God forbid: the lay man is Chriſt his ſeruant, as wel as one of the Clergie. And therfore it is Gods will, that hee ſhould learne to know and vnderſtand this booke, like one of his ſeruants. And here conſider, that if this booke of Scripture, which is hard and difficult, muſt be learned of the layman, the much more muſt he ſearch into all other bookes of God, which be more plaine and eaſie, as the hiſtories of the Goſpell, Epiſtles, &c.

Arg. III. The perſons to whom it muſt be ſhewed; *viz. The ſeruants of Chriſt.* This Reuelation was not giuen of God for all men indefinitely, but for all his ſeruants, that is, ſuch alone as repent of their ſins, and truly beleeue in Chriſt for the pardon of them, and ſhewe forth the ſame by new obedience. So he teacheth elſwhere: *The ſecret of the Lord is with them that feare him, and his couenant to giue them vnderſtanding*, Pſal. 25. 14. The *Lord will reueale his ſecret to his ſeruants the Prophets*, Amos. 3. 7. And, *God will not keepe backe from Abraham the thing hee was to do vnto Sodome and Gomorrah, becauſe he knowes Abraham would doe his will, and teach his family after him*, Geneſ. 18. ver. 17. 19. The conſideration whereof ſhould admoniſh vs not to content our ſelues with the bare hearing of the word and outward participation of the Sacraments: but to labour principally to become Gods ſeruants, and to ſhewe the ſame by the practiſe of that which we heare. Hereby ſhall wee receiue inſtruction from the Lord, & growe in knowledge daily more and more: our vnderſtanding ſhall more eaſily conceiue the will of God; *for they that will doe the will of his Father, ſhall knowe his doctrine*, Ioh. 7. 17. Here then is the cauſe why moſt hearers after long teaching profit little, but remaine as blind and ignorant as euer they were, euen their owne impietie; they liue in their ſinnes, and labour not to become Gods ſeruants.

Secondly, in this argument we may obſerue that *Chriſt Ieſus is true God*: for here he is made the head of the Church; euery true beleeuer is his ſeruant, and he his Lord: the Angels of the Churches be his angels, as after wee ſhall ſee: which prerogatiue none can haue, but he that is true, and very God.

Thirdly, in this Argument are thoſe confuted, which hold, that God would haue all to be ſaued, and calls all men without exception. For if he called all effectually, then hee would offer the meanes to all, to wit, his holy word, that ſo they might bee called to the ſtate of grace. This he doth not: for as we ſee, this booke is giuen not to all, but to his ſeruants: and that which is ſaid of this booke, is true of the whole ſcripture. *The Lord ſheweth his word* (ſaith *Dauid*) *not to all the world, but to Iacob*, that is, his people with whom he made a couenant, *Pſal.* 147. 19. 20.

The fourth Argument whereby this Reuelation is deſcribed, is the matter thereof, *viz. things that muſt ſhortly be done*; that is, things to come. Whereby in generall we may obſerue a difference of this booke from the reſt of holy Scripture, which treates of things preſent, and paſt: this being a propheſie of things to come.

The matter of this book is deſcribed by two Argumẽts: firſt, by the neceſſity of theſe things to come, *They muſt bee done*: ſecondly, by the circumſtance of time when, *ſhortly, or quickly*.

For the neceſſitie of theſe things, they bee ſuch, as muſt needes *bee done*. So ſpeaketh the holy ghoſt elſwhere of ſundry things to come: of offences, *It muſt needs bee that offences ſhould come*, Matth. 18. 7. Of hereſies, *There muſt be hereſies in the Church*, 1. Cor. 11. 19. And of afflictions: *Through manifold afflictions we muſt enter into the kingdome of heauen*, Acts. 14. 22. And, *They that will liue godly in Chriſt Ieſus, muſt ſuffer perſecutions*, 2. Timoth. 3. 12. From whence I gather, That things which come to paſſe concerning Gods Church, and the enemies thereof, do come to paſſe neceſſarily. This doctrine muſt be well obſerued: for though it be the truth of God, yet the reaſon of man will not agree vnto it: for ſome will ſay, If all things come to paſſe neceſſarily, then in their actions and proceedings men haue no free will: for neceſſitie and libertie of will cannot ſtand together. *Anſ.* They may; indeede conſtraint and mans free will cannot ſtand together, but mans will and vnchangeable neceſſitie may well accord: As I ſhewe thus; In God there is a moſt abſolute freedome of will, yet hee doth many things of neceſſitie: as he willeth that which is good neceſſarily (for hee cannot poſſibly will that which is euill) and yet he willeth the ſame moſt freely. So Chriſt died neceſſarily, he could not but die, if we conſider the counſel of God, and yet he died moſt freely; *For hee laid downe his life of himſelfe, and no man tooke it from him*, Iohn 10. 18.

It will be ſaid againe, if things come to paſſe by neceſſitie, then it is in vain to vſe any means for the effecting of them, for Gods wil muſt be done, doe we what we will. *Anſ.* This is mans corrupt reaſon: theſe men muſt conſider, that as God hath appointed what things muſt come to paſſe, ſo he hath appointed the meanes how they ſhall be effected: & ſeeing the Lord hath appointed as well the meanes, as the ende, we ſhould by this neceſſitie rather bee induced to vſe the meanes, then any way mooued to neglect the ſame. To make this more plaine, we muſt knowe there is a double neceſſitie: one is *abſolute*; another in *part*. I call that *abſolute neceſſitie*, which cannot be otherwiſe poſſibly: as that God liueth, and cannot die, is omnipotẽt, infinite, &c. Neceſſitie *in part* is, when any thing done is neceſſarie onely, becauſe it depends on neceſſarie cauſes, as fire to burn is neceſſarie, in regard of that order which god hath ſet in nature by creation: yet this neceſſitie is not abſolute; for fire would not burne, if God ſhould pleaſe to chãge that order ſet in nature, as he did when the three childrẽ were caſt into the hot fierie ouen, *Dan.*3.27. Now, whereas we ſay, *Things to come muſt neceſſarily bee done,* it muſt be vnderſtood of neceſſitie in part, and not abſolute; for in themſelues they bee changeable and contingent, and neceſſarie onely in regard of Gods decree appointing them which is vnchangeable: in regard whereof all things to come are neceſſarie. And yet we may not thinke, that the vnchangeablenes of gods decree doth take away freedome from mans will, it onely inclines the ſame to one part: and ſo diſpoſeth, that man ſhould freely will that to be, which God eternally hath decreed.

The ſecond thing whereby the matter of this book is ſet out vnto vs, is the circumſtance of time when theſe things muſt be done, *Shortly*, muſt be well obſerued: and howſoeuer ſome things foretold were not to be done till many hundred years after, which ſpace of time might ſeeme very long, yet in two reſpects it is but ſhort. Firſt, in regard of God, *to whom a thouſand yeares are but as one day*, 2.Pet.3.8. Secondly, in regard of men, to whome a hundred or two hundred yeares ſeeme but a ſhort time when once they be expired, thogh before they ſeemed long.

This circumſtance of time is ſet downe for two cauſes. Firſt, to terrifie all carnall and careleſſe men: for this book foretelleth iudgments, plagues, and deſtruction for the enemies of Gods Church, which muſt ſhortly come vpon them; which is a thing worthie our carefull conſideration in this ſecure age of the world, wherein men bleſſe themſelues in their ſinnes, without feare of Gods iudgements, and ſay they ſhall haue peace, though they walke after the ſtubborneneſſe of their owne hearts, putting farre from them the euill day: ſaying, ſpare thy ſelfe, this thing ſhall not come vnto thee. But ſhall the Lyon roare, and the beaſts not tremble? yet the Lord threatneth his iudgmẽts, but men will not repent. Well, let vs conſider this whether we be young or old, high or low, that Gods iudgements are ſhortly to come: & let this be a motiue to raiſe vs out of the ſleepe of ſinne, and of ſecuritie. That which *Peter* ſaid of falſe teachers, is alſo true of all impenitent ſinners, vnleſſe they preuent the ſame by ſpeedie and vnfained repentance. *Their iudgement long agoe is not farre off, and their damnation ſleepeth not*, 2.Pet.2.3.

Secondly, this circumſtance of time ſerueth greatly to comfort the ſeruants of Chriſt, and to furniſh them with all patience, and long ſuffering vnder any aduerſitie, or diſtreſſe that may befall them in bodie or minde, or both. Indeede, many are brought to impatience and diſtruſt by afflictions and croſſes: But the child of God in ſuch a caſe muſt call to minde what the holy Ghoſt hath here ſet downe concerning the propheſies of this book, which foretel deliuerance for Gods Chrurch, and for euery member thereof: namely, *That they muſt ſhortly be brought to paſſe: yet a verie little while, and he* A *that commeth for* their deliuerance, *will come and will not tarrie*, Heb.10.37.

Thus much for the matter of this reuelation: now follow the Inſtruments wherby the Lord doth conuaie the ſame vnto his Church, which is the fiſt argument whereby hee is deſcribed, in theſe words, *which he ſent and ſhewed by his Angel to his ſeruant Iohn*. Where two points muſt be obſerued, firſt the action of Chriſt, which is the ground of their imployment: ſecondly, the perſons imployed therein as his inſtruments. For the firſt: *Chriſt ſent and ſhewed this Reuelation*. This action of Chriſt is noted by the holy Ghoſt for two ſpeciall cauſes, firſt, to ſhew that S. *Iohn* did not pen and publiſh B this booke raſhly, but by calling and warrant from Chriſt. This teacheth vs what muſt be our behauiour in all our actions whatſoeuer wee take in hand: we muſt looke we haue warrant from God for the doing of the ſame, by vertue of our calling, and without this we ſhould not dare to enterpriſe any thing.

If this dutie were practiſed, there would be more conſcience of the ſeruice and worſhip of God, and more juſt dealing with men, then there is in the affaires of this life.

Secondly, this action of Chriſt is noted to get more reuerent acceptance, and greater authoritie to this booke; for which cauſe alſo it was ſent by an Angel. If an earthly Prince ſhould write his letter to his ſubiect, and withall C ſend it by one of his guard, no doubt the ſubiect would receiue it moſt reuerently. Behold this booke is the Epiſtle and letter of Ieſus Chriſt, ſent by his Angell for the benefit of his Church. What reuerence therefore, and acceptation ought this to find? ſurely a thouſand fold more with euery one, then the writing of any earthly Prince whatſoeuer.

The ſecond point to be obſerued, is the perſons whom Chriſt imployeth about this Reuelation, and they be two. An holy Angel, and S. Iohn. For the firſt, It hath pleaſed God in all ages to vſe the miniſterie of Angels, as a meanes whereby he would conuay the knowledge of his will vnto his Church. The law in mount Si- D nai was giuen to *Moſes* by the miniſterie of an Angel, *Act.*7.38. *Gal.*3.19. And *Daniel* receiued the expoſition of ſundrie dreames and viſions by an Angel, *Dan.* 8.19. and 9.21. and 10.14. And the ſeuen viſions which containe the ſubſtance of this booke, were ſhewed to *Iohn* by an holy Angel. But here we muſt take heede, that we doe not like the Papiſts ground hereupon the inuocation of Angels, becauſe they be about vs, and bring vnto vs particular meſſages from the Lord: for before we may pray vnto them, we muſt haue from God a particular commandement ſo to doe, and alſo a promiſe to be heard in that wee aske, or elſe our prayer is not of faith: but the whole Scripture affords no word of command, or promiſe for any ſuch action, and therefore we cannot do it without ſinne.

The ſecond inſtrument here imployed by Chriſt, is *Iohn*. This *Iohn* was ſonne to *Zebedeus*, and ſo kinſman to Chriſt; a bleſſed Apoſtle, and Euangeliſt, which penned one of the Goſpels, and the three Epiſtles which beare his name. This was that Diſciple whome Ieſus loued. And to procure the more credit and reuerence to this booke, hee deſcribeth himſelfe by two arguments: Firſt, by a propertie, calling himſelfe *Chriſt his ſeruant*: Secondly, by an effect, or action, *in bearing record to gods word*, *verſ.* 2.

For the firſt, note that *Iohn* doth not cal himſelfe that Diſciple whome Ieſus loued, nor the kinſman of Chriſt, which he might haue done, beeing allied vnto him (for *Iohns* mother was ſiſter to *Ioſeph* Chriſts ſuppoſed father, & coſin german to the virgin *Mary*:) *Iohn* had learned of Chriſt himſelfe, *that the hearers and doers of the will of his Father, were eſteemed more deere and neere vnto him, then any bond of outward alliance could poſſibly make them*, Matth. 12. 50. Luk. 11. 28. But hee calls himſelfe *Chriſts ſeruant*, hauing yeelded vp himſelfe to do his wil: for herein ſtands the dignitie of a Chriſtian, to doe ſeruice vnto Chriſt. The bleſſed virgin had neuer found ſuch fauour with God to haue beene Chriſts mother, if ſhee had not withall become Chriſts ſeruant: She bare him in her heart by faith, as well as in her wombe by conception, or elſe ſhe had neuer beene ſaued by him. Hence we learne, that outward dignities, as blood royall, noble parentage, and ſuch like, will nothing further a mans ſaluation: he that would be acceptable vnto Chriſt, muſt become his ſeruant, by beleeuing his word, and doing his will, hauing caſt off the old man, which is corrupt, and put on the newe man, which after God is created in righteouſneſſe and true holineſſe. So *Paul* ſaith, *Circumciſion is nothing, & vncircumciſion is nothing, but keeping the commandements of God*, 1. Cor. 7. 19. *and henceforth knowe I no man after the fleſh, but if any man be in Chriſt, he is a newe creature*, 2. Cor. 5. 16, 17.

Againe, conſider in what regard *Iohn* is here called a ſeruant of Chriſt: not onely for that he beleeued in Chriſt, and obeyed his will, as all true Chriſtians doe, but more ſpecially becauſe he was an Apoſtle, and did ſeruice vnto Chriſt in the worke of his miniſterie, which was his particular calling. So *Paul* writing to the Romanes, calleth himſelfe an Apoſtle and ſeruant of Chriſt: *Cap.* 1. 1. And he rendreth a reaſon thereof, ver. 9. becauſe he did ſeruice vnto him in preaching the Goſpel. Hence we are taught, that we muſt not onely ſhew our ſelues Chriſts ſeruants in our generall calling of Chriſtianity: but eſpecially in our particular callings and offices, after the example of Chriſts bleſſed Apoſtles. It is a good thing to profeſſe ſeruice vnto Chriſt, by hearing his word, receiuing his Sacraments, and keeping his Sabbaths: but vnles therewithall we ſhewe the power of godlines
A in our particular callings, our outward profeſſion is flat hypocriſie. This Magiſtrates, miniſters, husband, wife, parents, children, maſters, ſeruants, buyer, ſeller, and euery one in his lawfull calling ſhould carefully obſerue: for vnles in the particular duties of their ſpeciall callings, (as the magiſtrate in the duties of a magiſtrate, &c.) they doe ſeruice vnto Chriſt, their publike duties in religion ſhall neuer commend them vnto God, be it neuer ſo glorious, *Mic.* 6. 6, 7, 8.

B

V. 2. Which bare record of the word of God, and of the teſtimonie of Ieſus Chriſt, and of the things that he ſaw.

Here is the ſecond argument whereby *Iohn* deſcribeth himſelfe; namely, by this action, or effect, in *bearing record to the word of God*: for partly by writing the Goſpel, and partly by preaching, he bare witneſſe, and teſtified that the word of God was true. And becauſe the word of God hath diuers parts, the Lawe and the Goſpell; he ſhewes in the next words, that he meanes eſpecially the Goſpel, adding, *and of the teſtimonie of Ieſus Chriſt*, that is, of thoſe things which Ieſus ſaid and did. And that no man might call into queſtion the truth of his
C teſtimonie, he profeſſeth himſelfe to haue been *an eye witneſſe of all thoſe things whereof hee bare record*, ſaying, *and of all thoſe things which hee ſaw*. And here he alledgeth his teſtimony to the Goſpell, to prooue himſelfe a faithfull penman of this booke, that ſo it might haue more reuerence: for he which was faithful in penning the Goſpel of Chriſt, the ſame is alſo faithfull in penning this Propheſie of the Church.

In this teſtimonie we may obſerue, that the doctrine of Gods word is an infallible marke whereby to knowe the true Prophet of God, and alſo to diſtinguiſh him from all falſe Prophets. God foretold his people, that *falſe Prophets ſhould come among them for their trial*, Deu. 13. But how ſhall they diſcerne them? ſurely
D by their doctrine: for though they ſhew wonders, yet if their doctrine tend to drawe men from the true God to Idolatrie, they are falſe Prophets, and ſhould die. When our Sauiour Chriſt was asked *By what authoritie he did thoſe things*, Luk. 20. 2, 3. he approoued his authoritie by the teſtimonie of *Iohn*, (*who bare witneſſe of him*, Ioh. 1. 15.) and confirmed the calling of *Iohn* by the truth of his doctrine, which (themſelues beeing witneſſes) *was from heauen*, Luk. 20. verſ. 4. 5.

Hereby then we ſee the error of the Papiſts, who teach, That the onely note of a true Prophet, is to confirme his doctrine by a miracle: and that he which cannot doe ſo, is a falſe Prophet. But this note of difference is not true: for falſe Prophets may cōfirme their lying vanities by ſignes & wonders, as we may ſee, *Deut.* 13.

And ſo doth Antichriſt, 2. *Theſſ.* 3.9.

The ſixt argument by which this Reuelation is deſcribed, is the order and manner of propounding it to the Church, and it ſtands in foure degrees: Firſt, *God the Father giueth it to Chriſt the Mediator, and head of the Church.* Secondly, *Chriſt giueth it to an Angel.* Thirdly, *the Angel conuaies it to Iohn the Apoſtle.* Fourthly, *Iohn directed and aſſiſted by the holy Ghoſt, deliuereth it to the Churches.*

Now as this particular booke was, ſo no doubt all other holy Scriptures were conueied to the Church: from whence we may obſerue, Firſt, the conſtant loue of God to his children, by this his ſpecial care in propounding and deliuering his will and word to his Church.

Secondly, that this booke, and ſo all other parts of holy Scripture, are in their kinde moſt perfect and excellent.

Thirdly, that the Church of Rome blaſphemeth in calling the written word of God a *dead letter, and dumbe Iudge, matching generall Councels with it for authorities*; and teaching, *that the vniuerſal conſent of the Church is aboue Scripture, for interpretation, and giues life and ſenſe thereto, which otherwiſe of it ſelfe were but an inckie letter, and dumbe word.*

v.3. *Bleſſed are they which read, and they that heare the words of this propheſie, & keepe thoſe things which are written therein: for the time is at hand.*

Here is the ſeauenth & laſt argument wherby this Reuelation is deſcribed, to wit, the fruit, effect, and the profit which comes of it, euen *true happineſſe*. This propheſie concerneth the preſent and future ſtate of the Church; the reading and hearing wherof ioyned with carefull keeping, bringeth with it *true bleſſedneſſe*, that is, fellowſhippe with God, and life euerlaſting.

In this Argument we may obſerue, Firſt, the ende of this booke, and ſo of all other books D of Scripture, viz. *to bring men to happineſſe, to fellowſhip with God, and life euerlaſting. Theſe things were written* (ſaith S. *Iohn*) *that yee might beleeue that Ieſus is the Chriſt, and ſo beleeuing, might haue eternall life*, Ioh. 20.31. Againe, he *declared to them the word of Chriſt, that by it they might haue fellowſhippe with God the Father, and with his ſonne Ieſus Chriſt*, 1. Ioh. 1.3. In which fellowſhip is true happineſſe. Chriſt himſelfe ſaith, *Search the Scripture, for in them you thinke to haue eternall life*, Ioh. 5.39. And in this they differ from all other bookes and writings of men; for mens writings bee penned either by the light of nature, and ſo be erronious, and miſſe the ende of true happineſſe; or els they A be penned by them which haue direction from the word, and ſo all the truth that they haue, leading to true happineſſe, is borrowed hence; when as the Scriptures of themſelues doe directly guide men thither.

From the conſideration of this bleſſed ende of holy Scripture, we may obſerue, firſt, That the opinion & practiſe of the Church of Rome is damnable, who barre the people of God frō reading and hearing the Scriptures in their vulgar tongue. For in depriuing them of this meanes (as much as in them lieth) they barre them of their ſaluation, and they doe directly croſſe the purpoſe of S. *Iohn*, who doth therfore pronounce him bleſſed, that ſhall heare & reade this booke, with conſcience to keep and B obey it, that he might allure and draw all men to doe it with delight.

Secondly, we are hereby admoniſhed with all care and diligence to reade and meditate in Gods word: That place before named is moſt excellent, *Search the Scripture*, Ioh. 5.39. euen as we would ſearch for gold; or ſome pretious thing which we would faine find (ſo the word imports:) And hee addeth the reaſon: *For in them yee thinke to haue eternall life.* The ſame is wiſdomes counſell, Prou. 2.4.

But ſome will ſay, I cannot read, I was neuer brought vp in learning, and therefore I cannot ſearch. S. *Iohn* cuts off his excuſe in the next words, ſaying, *Bleſſed is hee alſo which heares the words of this propheſie.* As if he ſhould ſay, though he cannot reade, yet if he heare, and C keepe it, he is bleſſed. Here then is the dutie of thoſe which cannot read the Scriptures, they muſt procure others to reade vnto them, and by hearing and keeping they ſhall bee bleſſed.

Thirdly, by this ſcope & end of Scriptures, wee muſt learne to carry in minde this plaine difference betweene the bookes of God, and writings of men: Gods word bringeth a man which keepes it, to happineſſe; but mans writings of themſelues cannot doe ſo, vnleſſe they haue light from the word of God. If this diſtinction were imprinted in our hearts, we ſhould not bee ſo delighted as many are, to heare or ſpeake the word of God mixed with the words of ſinnefull men, ſpecially in the publike D miniſterie. In former times the Lord forbad his owne people *to ſowe their field with mingled ſeed, or to make them garments of diuers things, as of linen and wollen*, Leuit. 19.19. And no doubt the ſame God doth miſlike, that the pure ſeed of his word ſhould bee mingled with the ſayings of erroneous and ſinnefull men, when the ſame is ſowne vpon the furrowes of mens hearts.

Secondly, in this ſeauenth Argument wee may obſerue the right manner and way of hearing & reading the Scriptures: a point worthie all ſerious conſideratiō. It ſtands in two things: Firſt, we muſt ſet downe with our ſelues a certaine ende, why we reade and heare the Scriptures,

tures, which is, that wee may attaine to true happines ſtanding in fellowſhip with God, & life euerlaſting. This end muſt be the motiue to induce vs to heare, and read the word of God, and when this takes place in our hearts, it will be of force to make vs read, & heare with care and conſcience, which beſeemeth Gods word. Secondly, wee muſt keepe in minde the things we reade, or heare, ſo ſaith the text: *And keepeth the things which are written*: which word imports, that by diligent obſeruatiõ, we would lay them vp in our hearts. This is a weighty dutie, and ſeriouſly commended vnto vs of God. *Binde vp the teſtimonie, ſeale vp the lawe among my diſciples*, Iſay 8.16. And *Mary* is therefore commended, *becauſe ſhee kept in her heart the words of Ieſus*, Luk. 2.19.51. It was *Dauids* practiſe: *I haue hid thy ſaying in my heart*, Pſal. 119.11. And hereto tendeth Chriſts encouragement, propounding them rather bleſſed, *which heare the word and keep it, then thoſe which bare Chriſt, and gaue him ſucke*, Luke 11.27, 28. And *Iames* calleth it, *the ingraffed word*, Iam. 1.21. becauſe it ſhould abide in our hearts like a ſyence in a ſtocke, and neuer bee remooued, but there growe and fructifie vnto life eternall.

Now becauſe this is a point of great difficultie, and the want hereof the cauſe of ſo little profiting after much hearing and reading, I will therefore ſhewe how (by Gods grace) in hearing and reading the word of God, a man may keepe the ſame in memorie.

Firſt, a man muſt learne the grounds or elements of religion, commonly called the Catechiſme, for they are the foundatiõ of all knowledge: without which a man ſhal neuer vnderſtand the Scripture to his comfort, nor keepe the ſame in memorie. The Apoſtle ſaith the Hebrewes were *dull of hearing* (the deep things of God in Chriſt) *becauſe they had not well learned the firſt principles of the word*, Heb. 5.11, 12. This all ignorant perſons ſhould well obſerue, ſpecially the aged, that they may find in themſelues the cauſe of their ignorance and dulnes, euen want of knowledge in the Catechiſme. They thinke it a diſgrace to be brought vnto it now they are old: but if they would not be euer learning, and neuer come to the knowledg of the truth, they muſt lay in themſelues this good beginning, and learne the principles of religion.

Secondly, we muſt not ruſh vpon Gods holy ordinance, but before wee either come to heare, or reade, with reuerence prepare our ſelues thereto. Moſt men at this day vſe to prepare thẽſelues before they come to the Lords Table; and ſo they ought to doe before they come to heare the word: for God ordained both for this end, to be meanes to bring men to true happineſſe; they differ only in this, that the Sacraments are the viſible, and the Scriptures the audible word of God. At the giuing of the lawe, *The people that muſt heare it, were* A *ſanctified three dayes before*, Exod. 19. And when they did offer ſacrifice or eate the Paſſeouer, both prieſts and people muſt be ſanctified: and the ſame thing for ſubſtance muſt wee performe before wee come to heare the word of God. This preparation ſtands in two things. Firſt, wee muſt put out of our hearts all by-thoughts, all delights, and cares of worldly affaires, and *ſet our hearts* (as *Ezra* did) *to ſeeke the Lawe of the Lord*, Ezra 7.10. Secondly, wee muſt make our earneſt prayers to God, that hee would open our eyes that we may ſee his will, ſoften our hearts, and make our ears attentiue, as *Lydiaes* were; and ſo giue vs grace to embrace his word, and keepe it: For Chriſt is the onely doctor of the heart by his ſpirit, without B whoſe inward teaching wee can neuer learne vnto ſaluation.

Thirdly, when we are about the holy exerciſe of Gods word, the frame of our hearts ſhould be thus diſpoſed.

I. *It muſt bee an humble heart*: for the Lord reſiſts the proud, and *giues grace to the humble*, Iam. 4.6. *Them that bee meeke, will hee guide in iudgement, and teach the humble his way*, Pſal. 25.9. A proud heart is ſo ſtuffed with ſelfe-loue, that there is no roome for the word of God to lodge in. But the heart that is lowly in it ſelfe, through the conſcience of ſinne, that is the heart in which the Lord by his graces will take vp his abode, Iſay 57.15.

II. It muſt be an honeſt *heart*: ſuch as hath C no manner of purpoſe to liue in any one ſinne whatſoeuer, but (though it feele corruption in it ſelfe) is reſolued to pleaſe God in all the waies of his commandements, and that continually: ſuch an heart haue the good hearers, reſembled by the good ground, Luk. 8.15. As on the contrary, that is a wicked heart, which reſolueth to cheriſh, though it be but any one ſinne whatſoeuer.

III. It muſt be a *beleeuing heart*. The olde Iewes heard the word, but it profited them not, becauſe *they mingled it not with faith in their hearts*, Heb. 4.2. where he compares the heart to a veſſell, in which there muſt bee both the word, and faith: theſe two muſt bee min- D gled together, and then it will bee a word of power, of life, and ſaluation. Therefore when wee heare the threatnings of the Lawe, or the promiſes of the Goſpel, we muſt labour to reſolue our hearts of the truth thereof. But incredulitie whereby men except againſt the word, as not pertaining vnto them, is the mother of forgetfulneſſe. *The olde world knew nothing of the flood, becauſe they did not beleeue*, Matth. 24.39.

IV. It muſt bee an *hearing heart*: ſuch as is pliable to the word: *Sacrifice and burnt offerings* (ſaith *Dauid*) *thou wouldeſt not, but mine eares haſt thou prepared*, Pſal. 40.6. As if hee ſhould ſay, beſide thoſe bodily ears which thou haſt giuen me by creation, thou haſt bored new eares in my heart, ſo as I can by thy grace attend

tend and liſten to thy word. And when God ſaith, *Seeke yee my face*, this hearing heart will anſwer, *I ſeeke thy face O Lord*, Pſal. 27.8.9.

Fourthly, after wee haue heard or read the word, *we muſt become doers of the ſame*, euen in the duties of our vocation. We ſee euery man more ſkilfull in the workes of his owne trade, by reaſon of his daily exerciſe therein: euen ſo the conſtant practiſe of Gods word will make vs expert in it, and cauſe vs to keepe it in perfect memorie. And theſe are the right means to become good hearers and readers of the word of God.

Thirdly, this benediction pronounced vpon them that heare, reade, and keep the propheſies of this booke, ſerues to induce euery child of God (as much as in him lyeth) to keepe in memorie the whole word of God, but eſpecially theſe propheſies of things to come, that concerne the ſtate of the Church; for therefore did God reueale them, that they might be remembred. When the Angel had told *Daniel* the ſtate of the Church, from his time to the comming of Chriſt; he bids him, *Shut vp the words, and ſeale the booke, till the ende of the time*, Dan. 12.4. meaning, that he for his owne comfort ſhould hide them in his heart. And Chriſt ſaith to his diſciples, *When yee ſee the abomination of deſolation, ſpoken of by Daniel the Prophet: let him that readeth, conſider it*, Matth. 24.15. *Beholde I haue tolde you before*, meaning things to come verſe 25. ſhewing, That hee would haue his children to marke, and remember thoſe weightie things that are foretold, concerning the ſtate of the Church.

For the time is at hand. Here is a reaſon of the former benediction, for ſeeing the time of the accompliſhing of this propheſie is at hand, and muſt ſhortly be fulfilled: therefore thoſe be bleſſed which reade and keepe the ſame in memorie. And it is an anſwer to a ſecret obiection; for they might haue ſaid, we need not to reade or remember this propheſie, ſeeing it ſhal not be fulfilled in our daies; but he addeth: *The time is at hand*, wherein they muſt be fulfilled, and therefore it muſt be marked. Theſe words for ſubſtance were in the firſt verſe; where it is ſaid, *The Reuelation was of things that muſt ſhortly be done.* And here they be repeated againe. Whereby hee would teach vs, that theſe propheſies contain waighty matter, to be deeply conſidered, and earneſtly thought on. And *S. Iohn* repeats the ſame for two cauſes: Firſt, to awake the members of the Church out of the ſleepe of ſecuritie, and make them ſtand vpon their watch continually: for though they cannot fall into the dead ſleepe of ſinne, yet the ſlumber of ſecuritie may ouertake them; the wiſe virgins ſlumber, as well as the fooliſh, Matth. 25.5. and the ſpouſe of Chriſt, the true Church, confeſſeth, That ſhe ſleepeth, though her heart waketh, Cant. 5.2.

Secondly, to confirme and hearten the Church, and all true members of Chriſt, againſt the afflictions to come; for herein is the common ſaying true, *Hee that is forewarned, is fore-armed.*

Now in theſe words (*The time is at hand*) Chriſt would teach vs to obſerue, That whatſoeuer thing may befall the members of Chriſt in this life, whether afflictions, temptations, death, or the laſt iudgement it ſelfe, all wil come ſhortly. This conſideration ought to take place in our hearts, beeing of great vſe in our liues: as to ſtay vs from many ſinnes, ſo to mooue vs to doe all things with good conſcience. And the want hereof is the cauſe of much euill. *The bad ſeruant beats his fellowes, becauſe hee thinkes his maſter doth defer his comming*, Matth. 24.48.49. *The olde world went on in ſinne, neuer regarding Noahs propheſie, and ſo knew nothing till the flood came and ſwept them all away*, Matth. 24.39. We ſhould lay theſe to our hearts, and alwaies thinke with *Paul*, *The Lord is at hand.* The rather, becauſe we haue had the Goſpel, & peace, with all temporall bleſſings theſe eight and thirtie yeares: now the ſtate of the Church is interchangeable, one while peace, and then trouble: ſo as it is like, this peaceable ſtate will not long continue, but we muſt be tried. And the time of our triall is at hand, for whatſoeuer muſt befall the Church will come ſhortly. We muſt therefore prepare for trouble, and ſo we ſhall finde it the leſſe grieuous.

Phil. 4.5.

V. 4. *Iohn to the ſeauen Churches which are in Aſia, Grace be with you, and Peace from him, which is, and which was, and which is to come, and from the ſeauen ſpirits which are before his throne.*

Here beginneth the ſecond part of the Preface, to wit, the inſcription of this viſion, and it hath 2. branches: Firſt, a dedication, in theſe words: *Iohn to the ſeauen Churches which are in Aſia.* Secondly, a ſalutation, in the next words: *Grace be with you and peace, &c.* to the 9. verſe. In the dedication obſerue firſt the penman, that dedicated this booke; ſecondly, the parties to whom it is ſent. For the firſt, the penman is *Iohn*, who here againe repeats his name, to ſhew and certifie euery reader of this booke, that he was without all doubt the true penman of the holy Ghoſt, in writing this Reuelation. But though hee repeats his name, yet he doth not adde any titles of honour, or commendation, as he did in the firſt verſe. Wherein he giues vs a true patterne of modeſtie and humilitie, which is neuer to ſpeake in our owne cauſe to our owne praiſe, but onely in caſes of neceſſitie when Gods glory may be aduanced, and the credit of our particular callings maintained.

This *Paul* practiſed, who often humbles himſelfe, and calls himſelfe [a] *the leaſt of all the Apoſtles, yea, the* [b] *chiefe of all ſinners*: yet when the credit of his Apoſtleſhip cam into queſtiō, then he ſets out himſelfe, ſhewing he was a true Apoſtle, one of the chiefe, and aboue thoſe which did falſely call themſelues ſo, as we may find in both of his [c] Epiſtles to the Corinthians.

Secondly, the perſons to whome he wrote, *were the ſeauen Churches in Aſia*: concerning them note two things: firſt, hee writes to Churches, ſecondly, to the Churches in Aſia. For the firſt: why writes he to the Churches, rather thē to the Church, ſeeing there is but one onely Catholicke Church? *Anſ.* The Church may be conſidered diuers wayes; firſt, as it is the whole companie of the elect, & ſo it is but one: ſecondly, as the ſame is parted into ſeueral branches and companies, one part being in one countrey, and another part in ſome other. Wherein alſo euery ſeueral congregation, profeſſing the Goſpel, is a particular Church. And ſo there may be many Churches, al of them being members of one Catholick Church: As the ſea is onely one, yet it conſiſteth of many parts, which taking their names of the Countries whereto they adioyne, are called ſo many particular ſeas; as the Engliſh ſea, the Spaniſh ſea, French, Italian, Scottiſh Seas, &c. And of particular Churches muſt *Iohn* be vnderſtood in this place.

Now *Iohn* chuſeth rather to write to Churches, then to particular men. Firſt, becauſe the matter of this booke, concerneth the Church being a Propheticall Hyſtorie, touching the ſtate of the Church to the end. Secondly, becauſe particular Churches, which be true members of the Catholicke Church, are the pillers and ground of truth. 1. Tim. 3. 15. And the Church is ſo called, not that her authoritie is aboue the word; but firſt, becauſe it is the treaſure houſe wherein the Scriptures are preſerued, from age to age, againſt the rage of Gods enemies. Secondly, becauſe the Church giues teſtimonie to the truth of Gods word. And thirdly, becauſe it publiſheth the truth of Gods word by vertue of that ordinarie miniſterie which God hath ordained therein.

Secondly, in the dedication of this booke, among al particular Churches God directs him to make choiſe of thoſe ſeuen in Aſia; no doubt for ſpeciall cauſe. Firſt, becauſe they were then moſt famous Churches, as the chapters following, and the Hyſtories of the Church do plainly ſhew. Secondly, that the calling of the Gentiles to the light of the Goſpel, which long before had bin foretold, might be more euident: for here the Iewes are paſſed by, & the Gentils ſent vnto.

Laſtly, we may here obſerue, That S. *Iohn* knew no prerogatiue of the church of Rome aboue other Churches: for if it were the mother Church, whereon all other Churches ſhould depend, as the Papiſts would haue it; I would know of them why *Iohn* paſſed by it in the dedication of this book, which containeth matter needfull for all Churches to know.

Grace bee with you, and peace from him which is, and which was, and which is to come: and from the ſeuen ſpirits which are before his throne. Here begins *Iohns* ſalutation of the vii. Churches. Salutations be of two ſorts, *Ciuill*, and *religious*. *Ciuill*, is that which men vſe ordinarily one to another, wiſhing health, welfare, and ſuch like. *Religious*, is that which is peculiar and proper vnto the Church, comprehending in it a benediction alſo. And ſuch is this here vſed by S. *Iohn*. It may alſo be called *Apoſtolicall*: becauſe it is ſo vſuall with them in their Epiſtles. And they vſed it the rather, becauſe it is ſo correſpondent to their miniſtery: which ſtood in two things: firſt, *in preaching*, which is the miniſterie of grace and reconciliation, the things here deſired: ſecondly, *in prayer*, whereto belonged the dutie of benediction, to pronounce a bleſſing vpon the people: as did the preiſts in their miniſtration vnder the law, Num. 6. 23. and our Sauiour Chriſt with his Apoſtles, when they preached the Goſpel; and as euery miniſter ſhould doe to his whole congregation, before they depart. And this is alſo included in this ſalutation: for hereby they bleſſed thoſe Churches to whom they did write.

But to come to the words, which be moſt excellent, and containe in them the ſumme of the Goſpel. *Grace*, in Scripture ſignifieth two things: firſt, Gods fauour: ſecondly, ſome gift of God freely beſtowed. Now here by *Grace* is meant not any particular gift of God, but the gracious fauour and good wil of God, wherby he accepts of ſome in Chriſt for his owne: for it is here oppoſed to peace, a gift of grace, and therefore cannot ſignifie the ſame thing.

Now marke, S. *Iohn* in this ſalutation begins with grace, becauſe it is the foundation of all happineſſe and of all Gods bleſſings; whatſoeuer we are, and all that we haue, is of grace, our election, redemption, vocation, iuſtification, and ſanctification; our faith and repentance, and our preſeruation in them, both proceede from this fountaine of Gods free grace. It is the beginning, and ende of all; yea it is all in all in the matter of our ſaluatiō: firſt we muſt haue this, and then we may looke for all other bleſſings.

And Peace. Peace is taken ſundry wayes in the Scriptures: firſt, for welfare and good ſucceſſe in things of this world by Gods bleſſing, Exod. 18. 7. *Moſes* and *Iethro* ſaluting, aske *each other of their peace*, that is, of his welfare; and ſo it is partly taken in this place. Secondly, for that vnitie and bleſſed concord which is in the kingdome of God among Gods children: and ſo it is eſpecially taken here. And in this ſence it hath ſix parts, euery one whereof is a moſt worthy bleſſing.

The firſt is peace with God: which is, when

we

[a] 1.Cor.15.

[b] 1.Tim.15.

[c] 1.Cor.9.1.2. 2.Cor.11.5.

we ſtand in the fauour of God, reconciled to him in Chriſt Ieſus, Rom. 5. 1. Secondly, peace with Gods Angels, for *they guard* ſuch as be in Gods fauour, and *carrie them* as a nurſe doth her child in her armes, *That they hurt not their foote at any ſtone*, Pſal. 91. 11. and they reioyce at our good eſtate. The third, is *peace with a mans ſelfe*, when his conſcience will not accuſe him, but excuſe and cleare him, beeing waſhed in the blood of Chriſt: This is that *Peace of God, which paſſeth all vnderſtanding*, Philip. 4. 7. The fourth is, *peace with Gods Church*, notably prefigured by the peaceable habitation of wild beaſts and tame together, *as the Lyon and the Calfe, the Wolfe and the Lambe, the childe and the Cockatrice, &c.* Iſay 11. 6. and plainely to be ſeene among the beleeuers, Act. 4. 32. *Who were all of one mind and heart.* The fiſt is, Peace with the enemies of Gods Church, ſo far as it is for the good of the Church, and the glory of God. So *Ioſeph had peace in Pharaohs court*: ſo *Daniel had peace in the court of Nabuchadnezzar*: for when the three children were caſt into the ouen, we muſt not think that he did reuolt vnto Idolatrie or hide himſelfe; but beeing in fauour in the court obtained priuiledge to be excuſed. The ſixt is, *Peace with all the creatures of God*: with the beaſts of the field, foules of the ayre, & fiſhes of the ſea. This the Lord promiſeth in the couenant that he wil make for them with all his creatures, Hoſ. 2. 18. yea, *The child of God ſhall tread vpon the Lyon and the Serpent, and they ſhall not hurt them*, Pſal. 91. 13. And this his peace ſtands herein, That by Gods bleſſed prouidence he ſhall find help, and comfort from all Gods creatures.

In this place, whether we take peace for outward welfare, or for the concord of Gods Church, yet it is placed after grace, becauſe it followeth as a fruit thereof: Firſt, a man muſt be in Gods fauour, and then come all the bleſſings of peace vnto him. This then is the meaning, *Grace be with you, and peace*: That is, I wiſh you the fauour of God in Chriſt, with peace, the bleſſed fruit thereof, euen all outward welfare, and eſpecially the concord of Gods Church, hauing peace with God, with his holy Angels, with his Church, with your owne hearts, with your enemies (as far as may bee for Gods glorie) and with all his creatures.

The vſe. Whereas Saint *Iohn* wiſheth grace vnto the Churches in the firſt place; he would teach vs, That the fauour of God is to be ſought for aboue all things: for the Apoſtles practiſe muſt be our precept. So did *Dauid*: *Many ſay, who will ſhew vs any good: But Lord lift thou vp the light of thy countenance vpon me*, Pſal. 4. 6. As if he ſhould ſay, Let the moſt of the world ſeeke what they will, as riches, pleaſure, &c. yet my deſire is of thy loue and fauour aboue all. And oftentimes he calleth *God his portion, his rocke and caſtle of defence, the thing that he longeth for*: to ſhew, that all his ioy was in Gods A fauour. And ſo it ſhould be with vs: but wee little practiſe this, becauſe we bring from our cradles naturall preſumption, which perſwades vs, that we be in the fauour and loue of God. But wee muſt caſt off this falſe perſwaſion and take a new courſe; and labour firſt to ſee, that we bee out of Gods fauour, loſt ſheepe, prodigall children in our ſelues, yea, the very firebrands of hell: and this, to ſee our owne want of grace, is the firſt ſteppe to grace. Secondly, feeling this want and miſerie in our ſelues, we muſt earneſtly deſire, and in our ſoules hunger and thirſt after the loue and fauour of God in Chriſt aboue all earthly things. Thirdly, wee muſt by the hand of true faith lay hold vpon B the grace and mercie of God in Chriſt, propounded in the promiſes of the Goſpell, and apply them to our ſelues particularly.

Secondly, after grace he wiſheth vnto them *Peace*: where note, the true order of ſeeking for the bleſſings of this life, we muſt not begin with welfare and proſperitie, but our firſt and cheifeſt care muſt be, to obtaine the grace and fauour of God. So Chriſt bids vs, firſt, to ſeeke the kingdome of God, and his righteouſneſſe: for when wee are in Gods kingdome of grace reconciled to him in Chriſt, then all things needefull ſhall bee miniſtred vnto vs, Mat. 6. 33.

The vſe. This diſcouers the bad practiſe of moſt men C euery where, who in ſeeking the bleſſings of God, begin at the wrong end. They will toile themſelues in their callings to get wealth, honour, pleaſures, and preferments; but the fauour of God in Chriſt is not regarded: which notwithſtanding is the true and right foundation of all outward welfare.

Here ſome will ſay, if God giue me wealth, honour, and reputation, then he loues me; for theſe be ſignes thereof. I anſwer, theſe be no ſure tokens of his fauour in Chriſt, for thoſe that be his enemies, may enioy them all, as Iob 21. 7. to the 14. This *Dauid* perceiued, *how the wicked might flouriſh in their outward proſperitie, hauing more then heart could wiſh*, Pſal. 73. 3. 7. *And yet they ſtood but in ſlipperie places.* D And therefore, let no man herewith deceiue himſelfe: he that wanteth Gods fauour in Chriſt, is but a curſed wretch, and a firebrand of hell, though hee had all the world, for outward things, at his command. For all earthly things, ſeuered from Gods ſpeciall grace, are but an heape of miſeries. The wicked mans peace is *no peace, ſaith the Lord*, *Iſay*, 48. 22. And the man that hath Gods grace in Chriſt, though he want all worldly benefits, yet he hath more thē all the world without it: for hereby alone he is truely bleſſed and happie.

From him which is, and which was, and which is to come: and from the ſeuen Spirits which are before his throne. Here is ſet downe the firſt cauſe and author of theſe two, *Grace and Peace*, to wit, *God himſelfe*, diſtinguiſhed into three perſons, *the Father, Sonne, and holy Ghoſt.* The

Father is noted in theſe words: *Which is, and which was, and which is to come.* The *holy Ghoſt* in theſe: *And from the ſeuen ſpirits which are before his throne.* The *Sonne* in the fift verſe: *And from Ieſus Christ, which is a faithfull witneſſe: and firſt begotten of the dead, and Lord ouer the kings of the earth, vnto him that loued vs, and waſhed vs from our ſinnes in his owne blood, &c.*

S. *Iohn* in the firſt place deſcribes the father, by a diſtribution, which expreſſeth the true nature of God in theſe words: *Which is, was, and is to come.* In which he alludes to that, Exod. 3. 14. 15. where *Moſes* demands of God, if the people ſhould aske who ſent him, what he ſhould anſwer? The Lord bids him ſay, *Ehieh, Iehouah hath ſent me*: which two names ſerue to one ende, namely, to expreſſe the nature of God. They are tranſlated, *I am*, and *the Lord*: but theſe Engliſh words doe not fully expreſſe their ſignification. Yet S. *Iohn* expounds them here, making *Ehieh*, to ſignifie *him which is, which was, and is to come.* Which words of *Iohn* alſo in the originall bee more full in ſenſe then our Engliſh tongue can wel expreſſe. And yet they may bee thus explained: *Grace and peace be from him, which is in himſelfe, and of himſelfe, a moſt perfect and abſolute ſubſtance, which was a moſt perfect ſubſtance, and which is to come, a moſt abſolute, perfect, ſimple ſubſtance and eſſence.* In theſe words are touched ſundry weightie points.

Firſt, touching the nature of God, namely, That *God is a moſt abſolute perfect ſubſtance and eſſence, which hath his beeing in himſelfe, of himſelfe, and from none other.* *Paul* ſaith, *An idoll is nothing*, 1. Corinth. 8. 4. that is, nothing ſubſiſting in nature, but a meere fond deuiſe of mans braine; But the true God is an eſſence ſubſiſting, and that of himſelfe alone perfectly; and herein differeth from all Idols and falſe Gods.

Secondly, hereby wee ſee a difference betweene God and all his creatures. Euery creature is a ſubſtance, as *Angels and Men*: likewiſe mans bodie and ſoule are ſubſtances: yet none of theſe haue beeing of themſelues, but from God, and of God. And yet wee muſt not conceiue, that the creatures are parts of God, though they haue their ſubſtances and beeing of him; for then each creature ſhould be god: for the communication of the diuine ſubſtance cannot be without the diuine nature: but gods ſubſtance is indiuiſible, and incommunicable to the creature. My meaning then is, that God made the creatures out of himſelfe of that matter which he created by his word; and preſerueth them beeing made. Which by the way ſhould teach vs to returne our bodies and ſoules by obediẽce vnto God, in lieu of thankfulneſſe, endeauouring his glory all the dayes of our life.

Thirdly, hence we learne, that the Lord is *Eternall* euerie way, without beginning or ending: for it is he *which is, which was*, and *which is to come.* Angels and the ſoules of men they be eternall; but not euery way: though they be eternall in that they ſhall neuer die, yet had they a beginning. Secondly, they are eternall, not abſolutely, but by participation; for God made them eternall: but the Lord is moſt abſolutely of himſelfe eternall.

Fourthly note, he ſaith not from him which ſhall be, but *from him which is to come*, that is, to iudgement: to giue vs to vnderſtand, That this eternall God is alſo a iudge of all his creatures, eſpecially men and Angels. A point of ſpeciall vſe, to mooue vs to walke before God, with all good conſcience. If any ſhall flatter himſelfe, thinking he ſhall be dead before that day come: I anſwer, it may be ſo. What then? thinkeſt thou thereby to eſcape his iudgement? No verily: for this God cõmeth to iudge thee particularly by death, and thereby to reſerue thee to the iudgement of the great day. Oh, that we would ſeriouſly think on this, it would bee a meanes to mooue vs to repentance, by breaking of the courſe of ſinne, and endeauouring to keepe a good conſcience in all things, *Act.* 24. 16. And ſo ſhall we be readie to meet him at his comming, whether by death or iudgement.

And from the ſeauen ſpirits which are before his throne. Theſe words commonly are expounded of ſeuen Angels of God which ſtand before the throne, and miniſter vnto him. But it cannot be meant of them: firſt, becauſe grace and Peace is here ſaid to proceede from theſe ſeuen ſpirits; but it cannot come from the holy Angels, which attend to miniſter before the Lord. Secondly, in this verſe, which is a benediction, or a ſalutatiõ of *Iohn* to the church, the ſeuen ſpirits, are ſet before *Ieſus Chriſt*, the ſecond perſon of the Trinitie; but there is no reaſon nor reſpect, for which the angels ſhould be placed before Chriſt. The words are rather thus to be expounded, *And from the ſeuen ſpirits, &c.* that is, from the holy Ghoſt. This expoſition is moſt agreeable to all the circumſtances of the text; and the holy Ghoſt may bee called by the name of the *ſeuen ſpirits* for two cauſes: Firſt, becauſe though hee be onely one in ſubſtance, yet he is *ſeuen*, that is, *manifold* in regard of gifts and operations which proceede from him. Secondly, S. Iohn here ſpeaketh of the Father, Sonne, and holy Ghoſt, as he ſawe them in viſion: (for here he ſetteth downe one viſion which he ſawe) now he beheld the holy Ghoſt in forme of ſeuen lights in a viſion, *Reu.* 4. 5.

Which are before his throne. This he ſpeakes by compariſon taken from earthly kings: which ſitting in their thrones, doe there ſhewe their glorie and maieſtie. So S. *Iohn* ſawe in viſion God the Father ſitting in his throne, & Chriſt at his right hand, and before the throne the holy Ghoſt. Which manner of appearance prooueth not, that the holy Ghoſt is inferiour to the Father and to the Sonne: but hereby is expreſſed the office of the holy Ghoſt: which is, to be ſent from the Father, and from the ſonne to Church, to inlighten the the members thereof.

This then is the meaning of the words, *And from the ſeuen ſpirits which are before his throne:* that is, Grace and Peace be with you from the holy Ghoſt, the ſpirit of the father, and of the Sonne, who from them both is ſent vnto the Church, to inlighten, to ſanctifie, and to gouerne the members thereof.

Firſt, hence we learne, that the holy Ghoſt is God: for looke from whome commeth grace and peace, that ſame is very God; but here grace and peace proceed from the holy Ghoſt: and therefore he is very God.

Secondly, we learne, that we may and ought to direct our prayers to the holy Ghoſt: for by whome grace and peace is giuen, to him we may direct our praiers: but grace and peace are giuen by the holy Ghoſt; therefore we may pray to him for them. This is the rather to be obſerued, becauſe there be ſome which doubt, whether we may pray to the holy Ghoſt: but they may as well doubt whether he be God. They ſay, we haue no example hereof in ſcripture. *Anſ.* It is not true: for in this benediction *Iohn* praieth to the holy ghoſt, (ſaying, *grace be with you, and peace from God the Father*, &c. For in ſubſtance it is as much as if hee had ſaid thus; *Thy grace & peace, O Father, and thy grace and peace, O holy Ghoſt, and thine, O Sonne, bee with thy Church.*

Thirdly, in this deſcription of the holy Ghoſt, by ſtanding before the throne of the Father, we may obſerue, That the holy Ghoſt is a perſon ſubſiſting, and not a qualitie. Some heretikes that acknowledge the Godhead of the Father, denied the Godhead of the Sonne, and of the holy Ghoſt: and concerning the holy Ghoſt, haue held, That he is nothing, but the vertue and qualitie of the father. But this is moſt falſe: for as the Father is a ſubſtance ſitting vpon the throne; ſo here we ſee the holy Ghoſt is a ſubſtance ſtanding before the throne.

Fourthly, here we learne, that the holy Ghoſt is a diſtinct perſon from the father and from the Sonne: for he ſitteth not in the throne as doth the Father, nor ſitteth at the Fathers right hand, as doth the Sonne: but ſtandeth before the throne apart from them both.

V. 5. *And from Ieſus Chriſt, which is a faithfull witneſſe, and firſt begotten of the dead, and Lord ouer the kings of the earth, vnto him that loued vs, and waſhed vs from our ſinnes in his owne blood.*

That is, grace and peace from Ieſus Chriſt. Where Chriſt Ieſus is ioyned with the father, and the holy Ghoſt, in beſtowing grace and peace on his Church. Here ſome may aske, Why is Chriſt the ſecond perſon in Trinitie placed after the holy Ghoſt, the third perſon? *Anſ.* For two cauſes. Firſt, in regard of his office; for Chriſt is to bee conſidered two waies: firſt, as hee is the ſonne of the Father: ſecondly, as he is the Mediator of the Church. As hee is the Sonne of the Father, he is the ſecond perſon in Trinitie, and ſo before the holy Ghoſt in order. But as he is Mediatour, ſo he is after the holy Ghoſt: Iſai. 61. 1. *The ſpirit of the Lord is vpon mee, hee hath ſent mee to preach.* Where Chriſt confeſſeth himſelf to be ſent by the holy Ghoſt, as he is Mediator, and in that reſpect he is ſet after him. Secondly, he is placed after the holy Ghoſt, for the fitter progreſſ of the hiſtorie: for the manner of them which penned the Scriptures, is, to ſet them in the laſt place, of whome they meane to ſpeake moſt; as Matth. 1. the Euangeliſt ſetting downe the genealogie of Chriſt from *Abraham* (though among them al was none ſo excellent as Chriſt) yet placeth him the laſt, becauſe he intended to goe on with the hiſtorie of his life and death. So *Iohn* placeth Chriſt the laſt, becauſe he purpoſed to make a large deſcription of the perſon and office of Chriſt, which he could not ſo fitly haue brought in, if he had placed him before the holy Ghoſt.

From this fift verſe, till the ninth, he deſcribes Chriſt at large: Firſt, by his offices: ſecondly, by the execution thereof. His offices are three; Firſt, his Propheticall office, in theſe words; *which is that faithfull witneſſe.* Secondly, his Prieſtly office; *The firſt begotten of the dead.* Thirdly, his Kingly office; *And that Prince of the Kings of the earth.*

The execution of all his offices is particularly ſet downe in the words following; *To him that loued vs, and waſhed vs from our ſinnes*, and ſo forth to the 9. verſe.

Touching his offices: In his Propheticall office we may note three things: Firſt, he is a witneſſe. Secondly, *a faithfull witneſſe.* Thirdly, *that faithfull witneſſe.* Firſt, *he is a witneſſe*: Iſa. 55. 4. *I gaue him to be a witneſſe to the nations.* By his witneſſe bearing, is ſignified two duties of his Propheticall office: Firſt, to reueale the wil of his Father to his Church: ſecondly, to certifie the Church of the certaintie of the ſame: & in theſe two ſtandeth his whole office Propheticall.

For the firſt, to reueale his Fathers will to the Church immediatly, is his office as he is a Prophet: *for no man hath ſeene God, but hee which came from the boſome of the father, and hee hath declared him*, Iohn 1. 18. Now Chriſt declares the father, by making knowne his will: & that he hath done not only in his owne perſon, while he liued on earth, but from the beginning by all the Prophets, and ſo will doe to the end by all true preachers; for in the Church the father doth all things by the ſonne. When the Lord raigned fire on Sodome, Gen.19.24. there *Iehouah the Father raigned downe by Iehouah the Sonne.* So when the couenant was made to our firſt parents, it was made in Chriſt the promiſed ſeede. It was renued to *Noah, Abraham,* and the Patriarchs, from the father by the ſon: for that *Iehouah,* which appeared to *Moyſes* in the buſh, Exod. 3. is by S. *Paul* called Chriſt, 1. Cor. 10. The Prophets and the Apoſtles wrote as they were inſpired by Chriſt, they were but his inſtruments to ſpeake and write that he put into them by the holy Ghoſt. The matter, and the ſtile, and phraſe of the ſcripture all came from Chriſt. Nay, when any particular man comes to vnderſtand the Scriptures, this is by the working of Chriſt, he opens his eyes. He gaue the diſciples vnderſtanding, as they went vnto Emaus to vnderſtand the ſcriptures. Luk.24.

The ſecond dutie of Chriſts propheticall office is, to certifie men in conſcience of the truth of his fathers will. This certificate is two fold generall, or particular: generall, when he certifieth men in conſcience, That the word written or ſpoken by man, is the word of God: neither nature, nor learning can doe this, but it is proper to Chriſts propheticall office. And for this he ſaith to his Diſciples, a *He will ſend them the comforter, which ſhall lead them into all truth:* that is, reueale Gods will vnto them, and aſſure their heart that the ſame is true. Vnto this aſſurance two things are required. The outward meanes, which is the word it ſelfe: and an inward cauſe, which is the principall, to wit the operation of the holy ſpirit.

a Ioh.16.13.

By this doctrine three points are reſolued. Firſt, this demaund of the Papiſts, How a man can come to know, that the ſcriptures read & taught, be the word of God. *Anſ.* We muſt here haue recourſe to this faithfull *witneſſe*, and deſire of him his ſpirit, whereby the mind muſt be enlightened, and made able to diſcerne the things of God: for no naturall man can doe it of himſelfe. Secondly, we muſt haue Chriſts teſtimonie of Scripture, in the ſcriptures themſelues: for in them he ſetteth downe his teſtimonie of the Scriptures.

But ſome will ſay, If Chriſts teſtimonie of Scripture be ſet downe in the ſcriptures, why doe not all men know this teſtimonie, and receiue it? I anſwer, the ſhining of the ſunne before a mans face is not ſufficient to cauſe him to ſee, vnleſſe he haue in his eyes the gift and ſenſe of ſeeing: Euen ſo, it is not ynough for a man to haue in Gods word the teſtimonie of Chriſt that Scripture is Scripture, but withall, he muſt haue in himſelfe the light of the ſpirit, reuealing that teſtimonie to his conſcience; and then in reading or hearing the Scripture, in marking the manner, and ſtyle, the maieſtie and power thereof, he ſhal be able to ſee in euery ſentence A the teſtimony of Chriſt, aſſuring his conſcience, that the ſame is vndoubtedly the word of God.

A ſecond doubt reſolued by this doctrine, is this, *How can a man know the true religion,* ſeeing the Turke, Papiſt, Iewe, and Proteſtant, haue their ſeuerall religions, and die in them? I anſwer, We muſt haue recourſe to Chriſt, this faithfull witneſſe: and looke whereto hee giues his teſtimonie, that we muſt hold for true religion. Now the ſcriptures be as a letter ſent from heauen to the Church, wherein Chriſt hath ſet downe his owne teſtimony of the true religion, which in triall ſhall be found to bee the religion of the Proteſtant, and not the religion of the Iew, Turke, or Papiſt.

B A third doubt to be reſolued by this doctrine, is, *How to know the particular truth in matters of religion, when as ſundry men profeſſing the ſame religion, bee of diuers opinions.* *Anſw.* Still wee muſt haue recourſe to this faithfull witneſſe and Prophet of the Church, he is the Iudge of all controuerſies in religion, and in the Scriptures, if we marke them, we ſhall ſee his iudgement. *Queſt.* But if there be diuers opinions about Scripture it ſelfe, and euerie one giue a ſeuerall ſenſe vnto it, who muſt then be Iudge? *Anſ.* In this diuerſitie of opinions, yea, of the Scriptures themſelues, we muſt ſtill haue recourſe to Chriſt, and that in the Scriptures alone: for though there were a thouſand diuers expoſitions of one place, yet by the ſcope and circumſtance thereof conferring C it with other like places of ſcripture, a man ſhal be able to find out the true ſenſe; for Chriſt in the Scripture expoundeth himſelfe.

The particular certificate of Chriſt belongeth alſo to his propheticall office: and that is, to aſſure men in their conſciences, that the promiſes of the Goſpel, with all the benefits therein contained, as Iuſtification, ſanctification, & life eternall, which in the word be generally expounded, doe belong vnto them particularly: as to *Peter*, to *Iohn*, &c. And this aſſurance (as the former) is principally wrought by the word, not barely read, but preached; for therein by the inward worke of the ſpirit, the generall promiſes be particularly applied. This *Paul* imports, ſaying, Yee haue the ſpirit of adoption D which teſtifies with our ſpirit, we be the ſonnes of God, Rom.8.15.16.

Hence we learne, that the doctrine of the Church of Rome, & of all others which hold, That men cannot be aſſured of their ſaluation by faith, is wicked and damnable: for hereby they cut off a part of Chriſts propheticall office, wherein the dignitie thereof doth conſiſt, that is, to aſſure a man particularly of the truth of Gods promiſes vnto himſelfe. And in this hee differs from all other Prophets and Apoſtles, which be witneſſes: for they can witneſſe onely outwardly to the eare; but hee can ſpeake and teſtifie to the conſcience: Neither can any of them certifie, any man particularly, though their miniſterie tend to that ende.

Secondly obſerue, Chriſt is not onely a witneſſe, but *a faithfull witneſſe*; and ſo hee is for theſe cauſes; Firſt, becauſe he teſtifies not his owne will, *but his which ſent him*; namely *his father*, Ioh.8.26. Secondly, hee teſtifies all his Fathers will, neither adding thereto, nor detracting from it, Ioh.17.4. Thirdly, becauſe hee teacheth his Fathers will ſincerely, in the ſame manner which hee receiued it; not altering, changing, or deprauing any part thereof: *As my Father taught mee, ſo I ſpeake theſe things*, Ioh.8.28.

Thirdly, Chriſt is called that *faithfull witneſſe*, to diſtinguiſh him from all other witneſſes. The Lord hath ſundrie faithfull witneſſes; as the Prophets, Apoſtles, the Church, nay the *Sunne and Moone*, Pſal.89.37. but Chriſt alone is that faithfull witneſſe: Firſt, becauſe his witneſſe is [a] authenticall, ſufficient of it ſelfe, and needes no other confirmation. The teſtimonie of the Apoſtles and Prophets is not of it ſelfe authenticall and certaine, but as it conſents with Chriſts witneſſe, and proceedeth from his ſpirit. Secondly, hee is that witneſſe, becauſe he is the Lord of that houſe, whereto he giues witneſſe, namely, the Church; but the Apoſtles and Prophets are but ſeruants there, Hebr.3.5.6. Thirdly, Chriſt his witneſſe is inward: it ſpeakes directly to the conſcience, and there giues vndoubted aſſurance: but the witneſſe of men, as of the Prophets and Apoſtles, is outward onely; it comes to the eares, it neuer binds and aſſures the conſcience of it ſelfe. And thus we ſee why hee is called here, *that faithfull witneſſe*.

a Ioh.8.14.

The vſe.

For, whereas Chriſt the Doctor and Prophet of the Church, is called that faithfull witneſſe, we learne, That all Miniſters of the Goſpel ought to be faithfull witneſſes: for euery Miniſter of the Goſpell, when hee preacheth Gods word, is in the roome of Chriſt, and ſpeaketh that vnto the Church which Chriſt would ſpeake. That they may be faithfull witneſſes, ſundrie things are required at their hands. First, they muſt deliuer the teſtimonie of Chriſt aboue all other things, and before all teſtimonies of man in the office of their miniſterie. This was meate and drinke to Chriſt, to [b] *teach his Fathers will. Eleazer, Abrahams* eldeſt ſeruant, ſhewed his fidelitie, in that he *would not eate or drinke till hee had done his maſters meſſage*, Gen.24.33. Much more ought the Miniſters of Chriſt to haue ſpeciall care of that weightie meſſage committed vnto them. Secondly, they muſt teſtifie all the will of God concerning matters of ſaluation, as faith, obedience, and a godly life among men, we count him a faithfull witneſſe, which teſtifies all the truth, and no more but the truth: ſo ſhould it be with all Miniſters, that be Gods witneſſes to his Church. Herein *Paul* cleared himſelfe, That hee was *free from all mens blood, ſeeing he* A *deliuered the whole will of God in matters neceſſarie for ſaluation, and kept nothing backe.* Thirdly, he muſt neither adde vnto, or take away, much leſſe in any caſe depraue the word of God. And this is the true marke of a faithfull witneſſe: For falſe prophets teach ſome truth, but withall they adde ſomething of their owne, or detract from Gods truth ſomething that they ought not. In the Church of Rome a man may heare things concerning morall vertues, handled ſoundly; but come to Iuſtification, and thereto they adde the merit of mens workes: and ſo they deale with Faith, and Repentance, matters of ſaluation: they take away one part, and adde another to the B Scriptures; they hold the Creede in word, yet indeede they denie the ſame, as by their doctrine may appeare, and ſo ſhew themſelues falſe witneſſes. Fourthly, a faithfull witneſſe muſt deliuer the teſtimonie of Chriſt in that ſpirituall manner which beſt beſeemeth the maieſtie of God, and which hee beſt approoueth; that is, in a plaine, eaſie, and familiar kinde of ſpeach, that the conſcience of the ſinner may be touched, and the vnderſtanding of the ſimple may be edified. When the word is otherwiſe deliuered, as in the entiſing words of mans wiſedome, or for oſtentation of witte, or much reading, though nothing be ſaid but the truth; yet he that ſo diſpenſeth it, is an vn- C faithfull witneſſe, becauſe hee corrupteth the word by his vaine deliuerie. And this is the ſinne of this age in many Miniſters, who teach the truth indeede, but yet in ſuch ſort, as it may appeare, they ſeeke themſelues, and not Gods glorie, reſpecting little the edification of the ſimple, ſo themſelues may be famous for wit, eloquence, and learning. But theſe men *make marchandiſe of the word*, like to hucksters, that by ſtarching, blowing, and ſpicing, ſet a gloſſe vpon their ware, to make it ſeeme that which it is not: which is a grieuous ſinne, and ſuch as will baniſh the Goſpel out of our land, vnleſſe it be reſpected.

Secondly, this title of Chriſt, *That faithfull witneſſe*, doth diſcouer vnto vs the damnable D practiſe of men in the ſinne of vnbeleefe: for Chriſt this faithfull witneſſe hath giuen teſtimonie to his word which is preached, that the ſame is true. And therefore [a] *they that beleeue it not, doe make Chriſt a falſe witneſſe, and a lyer*, then which, what can be more horrible? & yet this is the common ſinne of this age. For when the law is applied, who is afraid? and when the Goſpel is preached, *yet who beleeueth our report?* Gods miniſters may ſay with the little children, *We haue piped vnto you, but you haue not danced, wee haue mourned vnto you, but you haue not wept.* This deadneſſe of heart, whereby men are not mooued with the word preached vnto them, is an euident argument of this fearefull vnbeleefe, whereby they make Chriſt a falſe witneſſe. This therefore ſhould mooue vs to conſider

b Ioh.4.34.

Act.20.26,27.

a Ioh.5.10.

in our ſelues, the hainouſneſſe of this ſinne, that ſo we may ſtriue againſt it, and labour to giue free paſſage to the word into our hearts, trembling at the law, and reioycing in the Goſpel, that ſo each part thereof may haue his perfect worke in vs: for which ende alſo we may conſider, That amongſt thoſe which ſhall haue their portion in the burning lake, vnbeleeuers are ſet in the firſt ranke, *Reuelat.* 21. 8.

Thirdly, ſeeing Chriſt Ieſus is that faithfull witneſſe, which giueth teſtimonie to mens conſciences in particular of their ſaluation; we learne, That euery one which profeſſeth himſelfe to repent, is bound in conſcience to beleeue that the promiſes of the Goſpel, and the benefits therof, as Election, Redemption, Iuſtification, Sanctification, and Saluation, belong to him particularly. And though this be againſt al humane ſenſe and reaſon, yet ſeeing we haue a faithfull witneſſe, auouching the ſame, we muſt ſubmit our ſelues vnto his teſtimonie: for by vnbeleefe we greatly diſhonour our witneſſe-bearer, by denying truth vnto his record. Here then we ſee, it is no preſumption (as the Papiſts ſay) to beleeue our election and ſaluation in particular: nay, it is a horrible ſinne in euery one that repenteth, not to beleeue it; ſeeing Chriſt, a moſt faithfull witneſſe, teſtifies the ſame to our conſciences by his holy ſpirit. Hereto alſo ſerue the Sacraments inſtituted by God, to ſeale vp vnto euery worthy receiuer, Chriſt and all his benefits. The miniſters giuing of the bread and wine to them that truely repent, is as much as if Chriſt ſhould ſay, Beleeue thou, and life eternall belongs to thee.

And the firſt begotten of the dead. In theſe words is contained the ſecond office of Chriſt; namely, his *Prieſthood*: the principall actions whereof ſtand in dying, in riſing againe from the dead, and making interceſſion for vs. And here S. *Iohn* alludeth to the eſtate of the families among the Iewes, comparing Chriſt to the firſt borne: for as among them, he which was firſt borne, and eldeſt of the familie, had many priuiledges and preheminẽces aboue his brethren; as Lordſhip, right of the Prieſthood, and double portion, &c. ſo Chriſt he hath his priuiledges, yea euen Chriſt crucified, he hath his prerogatiues among the dead, aboue al that are dead. So *Paul* expoundeth this title, calleth him, *The firſt borne, and beginning of the dead, that he might haue in all things the preheminence,* Col. 1. 18.

The priuiledges of Chriſt dead, and buried among all the dead, are two: firſt, That he was the firſt that euer roſe from death to life, and ſo to glory. Some indeed haue riſen before Chriſt from naturall death to naturall life, as *Lazarus*, but it was to die againe. And *Moſes* and *Elias* aſſumed their bodies in the Mount with Chriſt in his transfiguration; but yet they laid them down again to the former miſerie of corruptiõ for a time. But Chriſt Ieſus roſe from death, to life eternall, neuer to die againe: And his reſurrection was the firſt ſteppe into his glorie. Secõdly, that by his own power he raiſed vp himſelfe, and by the vertue of his godhead quickned his manhood: The moſt godly man that is, or euer was, cannot doe ſo: but all the Saints of God are raiſed from death by vertue of Chriſts reſurrection, through that myſticall vnion which is betweene Chriſt the head, and all his members; by meanes whereof, the power of Chriſt his godhead, which raiſed vp his manhood, is conueied to all his members in their reſurrection from death to life. And therefore is Chriſt called [a] *The firſt fruits of them that ſleepe:* because as the firſt fruits of corne which was offered to God did ſanctifie the whole crop: ſo Chriſt his reſurrection, did make acceptable vnto God the reſurrection of all his members.

In this title is compriſed a notable comfort for all Gods children, againſt the immoderate feare of death. If *Iohn* had ſaid, *Chriſt is the firſt borne of the liuing,* it had been a great comfort: for then had he ſhewed, that the liuing Saints on earth were children in Gods family, hauing Chriſt for their eldeſt brother: but calling him the firſt begotten of the dead, here is a further comfort: the Lord ſheweth hereby, what ſpeciall regard he hath to the faithfull that be dead: for euen thẽ, when they be dead, they continue members of his family, and haue Chriſt Ieſus dead and buried, reckoned among them for their eldeſt brother. In regard whereof Chriſt hath a double right among the dead: firſt of a King, ſecondly of a Prieſt. The right of a king he hath, to command his members to riſe againe, and to enter into glorie after him. The right of a Prieſt, whereby hee offered vp himſelfe in death, a ſacrifice acceptable to God for the ſanctifying of the death of al his members: for by his death hee tooke away the ſting of death, and hath made vnto them a ſweete ſleep in the graue, as in a bed of downe, out of which they ſhall one day riſe to eternal life and glorie.

And Prince of the Kings of the earth. Here is the third title giuen to Chriſt, wherein his kingly office is expreſſed. He is called a *Prince of the kings of the earth,* in two reſpects: Firſt, as he is God, the ſonne of God, equall with the father, and ſo is king, together with the father and the holy Ghoſt, gouerning all things with them by the ſame diuine power, in heauẽ in earth, and in hell. Secondly, as he is Mediator and Redeemer, God and man, in two natures. In this reſpect he ſaith of himſelfe, *All power is giuen to mee in heauen and in earth,* Mat. 28. 18. And *Paul* ſaith, [a] *God gaue him a name aboue euery name, at which euery knee ſhould bow,* euen as he is Mediator. And in this ſecond reſpect he is called, *A Prince of the kings of the earth* in this place. Now Chriſt beeing a king, muſt needes haue a kingdome, which

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[a] 1.Cor.15.

[a] Phil.2.9,10.

is not of this world, ſtanding in the might and policie of a man, as earthly kingdomes do; but it is ſpirituall, directly concerning the hearts and conſciences of men, where hee ruleth by his lawes. And this is his priuiledge, which cannot be giuen to any creature, man, or Angel, to rule and raigne ſpiritually in the heart and conſcience. This ſpirituall kingdome of Chriſt is exerciſed not by dint of ſword, or force of armes, but by his holy word, through the worke of the ſpirit: for hee *is a King which carrieth his ſcepter in his mouth*, euen *his word*, Iſa.11.4. *That is the rod of his power, by which he rules the heart and conſcience, euen in the midſt of his enemies*, Pſal.110.2.

Now Chriſt is here intituled, *Prince of the Kings of the earth*, in two reſpects: Firſt, becauſe he (and he alone) as Mediatour, can giue lawes to binde the conſciences of men: yea, of the greateſt Monarch in the world. Secondly, becauſe hee hath ſoueraigne power ouer all Kings and Potentates, as well as ouer others, to ſaue, and to deſtroy: for not onely hath hee power to make a lawe to bind their conſciences; but alſo if they keepe it, to ſaue them: if they breake his lawe he hath power to deſtroy them, be they what they may be. *Hee hath the keyes of heauen, and of hell, to open, and to ſhut at his pleaſure*, Reu.3.7. He can, if he will, leade them to life, and ſaue them: or els leaue them to their own mind, and ſo deſtroy them. Hence ariſe ſundrie inſtructions.

Firſt, ſeeing our Sauiour Chriſt is a Prince of the greateſt Monarchs of the world, & is far aboue them; we muſt then with all feare and trembling reuerence his maieſtie. Great is that reuerence which men yeelde to earthly Princes: oh then what reuerence ſhould wee performe to him, which is Prince and Lord of all the Kings of the earth? We cannot conceiue, what honour we owe vnto him, which is aduanced in the throne of all maieſtie. And this our reuerence wee muſt ſhewe, by hearing his word, with *trembling and beleeuing hearts*, as *Iſay* ſaith, chap. 66. 2. Wee muſt not dare to thinke, or ſpeake of Chriſt, without great reuerence: *At his name euery knee muſt bowe*: that is, at the conſideration of the great maieſtie wherto he is now exalted, euery heart, euen of the greateſt monarchs, ſhould be touched with ſubmiſſion, awe, and reuerence. If this tooke place in mens hearts, the name of Chriſt would not be ſo prophaned and blaſphemed as it is; in ieſting ſports, in curſing and ſwearing, whereby men toſſe it like a ball, without all reuerence to ſo great a Prince as is the King of Kings.

Secondly, ſeeing he is King of Kings, wee muſt giue him abſolute obedience. Princes on earth muſt bee obeyed, ſo farre as they command in Chriſt, but he muſt be obeied without exception, not onely abſolutely, and perpetually in all his commandements, but moſt willingly and freely (as it is ſaide) *his people come freely in the day of aſſembling*, Pſal.110.3. Men will ſay; they beleeue in Chriſt, as he is their Sauiour, but that is not enough, they muſt obey him alſo, as he is the King of Princes. Many perſwade themſelues, they haue a good faith in Chriſt their Sauiour, which little regard obedience to him, as their King and Lord. But they deceiue themſelues: for none can haue Chriſt for their Sauiour, which haue him not for their Lord and maſter: neither doth that man beleeue in Chriſt, which will not ſtriue to do his will. And this our obedience muſt be ſhewed in performing thoſe duties which wee heare, and learne out of his holy word.

Thirdly, ſeeing Chriſt is *King of Kings*, all Princes muſt do him ſeruice: for they be all inferiour and ſubiect to him, Pſal.72.11. This is the counſell of the holy Ghoſt: [a] *Be wiſe nowe, O yee Kings, be learned yee Iudges of the earth: kiſſe the Sonne, &c.* that is, inwardly reuerence, and outwardly obey him. This their homage muſt be ſhewed, in all the affaires of their kingdomes; They muſt frame their lawes after the lawes of Chriſt Ieſus; they muſt ſhewe mercie, exerciſe iudgement, keep Courts, Aſſiſes, beginne, ende, and continue warre according to his commaundements. And ſo in euery thing, the direction of Chriſt ſhould bee their guide; as it was to Dauid, *Thy lawes, O Lord, haue been my counſellers*, Pſal.119.24.

Fourthly, if Chriſt be ſoueraigne King, then all earthly Princes are bound to plant, and eſtabliſh in their kingdomes the religion of Chriſt, elſe how can they ſhewe themſelues his loyall ſubiects? Many imagine, that earthly Princes may admit vnto their ſubiects any religion, for the peace of the ciuil State: but this is againſt the equity of Gods word in this place: for wherein can earthly Princes doe homage vnto Chriſt, if they maintaine not his religion? And their duty in this behalfe is ſignified plainely in the parable of the marriage. For when they that were bidden, did not come, the King ſent forth *his* [b] *ſeruants* (which may bee vnderſtood of Chriſtian Magiſtrates) *to compell men to come to the mariage*: for that is the Magiſtrates dutie, in reſpect of the outward profeſſion of true religion.

Fiftly, ſeeing Chriſt alone is Prince of the Kings of the earth: hence wee learne, that Kings on earth in their dominions, are ſoueraigne gouernours ouer all perſons, and in all cauſes next vnder Chriſt: he is King of Kings abſolutely, and they are vnder him alone, and haue no other head but him. Whereby we ſee the preſumption and arrogancie of the Pope, & Sea of Rome in claiming Supremacie aboue all Kings and Princes in the whole Church vpon earth. This is a deuiſe of the Deuill, and high treaſon againſt Chriſt: for hereby hee is robbed of this royall prerogatiue, to be the onely Prince of the kings of the earth.

Laſtly, ſeeing Chriſt is King of all kings, we muſt not be diſcouraged, whē we be called

[a] Pſal.2.10.11,12.

[b] Luk.14.23.

to ſuffer any affliction for his truth: let the tyrants of the earth rage and bend their force to hurt vs, yet we haue a king aboue them all, for whome we ſuffer: he is their king, he can ſtay & bridle them, and if hee pleaſe, confound and bruiſe them in peices. They cannot doe any thing, but that which he permits: for he *rules in the midſt of all his enemies*, Pſal. 110.2. he can break them in peices like a potters veſſel. Thus much of the offices of Chriſt.

The ſecond part of Chriſts deſcription is by the execution of his offices, which conſiſts in foure works. The firſt cõtained in theſe words, *Vnto him which loued vs*: the ſecond in theſe, *which waſhed vs in his blood*: the other two, in the two verſes which followe, *viz.* 6. and 7. For the firſt, *which loued vs*, that is, *Iohn* and the Churches of Aſia, and by proportion, all other churches being parts of the true church. The loue of Chriſt hath three degrees: the firſt is a general loue, whereby he loues all his creatures, approouing the ſame to be good as they be his by creation. The ſecond is the loue of mankind, in that he was content to become a Redeemer for mankind, after their fall, and not for any other creature; no not for the Angels, which fell as well as man: who therefore remaine without all hope of ſaluation. The third and principall, is that whereby hee loues his elect and choſen children; which is, *that ſpeciall fauour, whereby hee accepts of them to life euerlaſting*. This third degree hath two parts: Firſt, it is taken for his purpoſe to loue: as when he ſaith, *I haue loued Iacob, and hated Eſau*, Rom. 9.13. Secondly, for the act of louing; which is the declaration of his purpoſe by ſpirituall benefits, 1. Ioh. 3.1. *Behold what ſingular loue God hath ſhewed vnto vs, that we ſhould be called the ſonnes of God*: noting the declaration of his loue in the gift of adoption. So in this verſe, by the loue of Chriſt vnto his Church, is meant the actuall declaration of his ſpeciall fauour, in accepting them for his children, and beſtowing many ſingular bleſſings vpon them.

Whereas S. *Iohn* placeth this in the firſt place of all the benefits of Chriſt; *That hee loued vs*; he would teach vs, That this ſpecial loue is the very ground of mans redemption; which excludeth all foreſeene faith and workes from beeing motiues of mans election in Gods eternall counſels, & ſo proportionally, all foreſeen ſinnes from being motiues in God of mans reprobation.

It may be obiected, The loue of God as alſo of man, reſpects a thing as it is good: Firſt, the thing muſt be good, and then it is loued: and ſo in mans redemption God firſt foreſees their goodneſſe, and therefore chooſeth them. *Anſ.* There is great difference betweene the loue of the creature, and of the creator. The loue of the creature followes the goodneſſe of a thing: becauſe he ſeeth it is good, therefore he loues it. But God the creator firſt loues the creature before it bee good, and hence it comes, that it is good becauſe he loues it.

Secondly, whereas Saint *Iohn* and all the Churches of Aſia, as other true Churches doe beleeue, and are aſſured that Chriſt loues them (for that S. *Iohn* taketh for granted) this ſhould mooue all men to haue this care, to labour aboue all things to bee rooted and grounded in the loue of God, ſeeing he placeth that in the firſt place. This is a principall thing, wherein the Apoſtle would haue the Epheſians rooted and grounded: and therefore praieth, *That with all Saints they may bee able to comprehend, what is the bread th, and length, depth, and height, thereof*, Eph. 2.17, 18, 19. This we doe when we are aſſured in heart and conſcience, by the working of Gods ſpirit, that hee loues vs in Chriſt. So that hee which denies vnto vs the aſſurance of Gods loue in Chriſt, takes away the very ground of our ſaluation.

Now, that wee may haue this aſſurance of Gods loue, we muſt in all good duties to God and man drawe neere to God with our hearts, keeping a good conſcience in all things, and then will God draw neere to vs. *If any man loue mee* (ſaith Chriſt) *hee will keepe my word, and then my Father will loue him, and wee will come in vnto him, and dwell with him*, Ioh. 14.23. meaning by the holy Ghoſt; which ſhall *ſhedde this loue into our hearts*, Rom. 5.5. cauſing vs to increaſe in the feeling thereof, as wee growe in faith and obedience towards him.

And hath waſhed vs from our ſinnes in his blood. Here is the ſecond benefit and action of Chriſt to his church. Where firſt of all the very phraſe *hath waſhed vs*, doth import, that the ſinnes of men are as filthy ſpots in their ſoules: and that himſelfe and this church of God were touched with a ſerious conſideration of their vileneſſe, by reaſon of their ſinnes: for waſhing preſuppoſeth former filthineſſe and pollution. Thus did *Dauid* moſt ſenſibly feele his owne filthineſſe, and ſee his miſerable eſtate, when hee deſired the Lord to [a] *waſh him thoroughly*: confeſſing thereby, that his ſoule and bodie were ſo fouly ſtained, and polluted with ſinne, that once waſhing was not enough: but ſaith hee, Waſh me againe and againe, rince, bathe, and ſwill mee in the blood of Chriſt, till I be purged and cleanſed from all my ſinnes. And this ſame affection ſhould bee in euery one of vs: wee ſhould labour, that our hearts may bee touched with a liuely ſenſe of our vile eſtate by reaſon of our ſinnes, which make both bodie and ſoule moſt vgly and filthy in Gods ſight: & that the ſtaine hereof is ſo deepely ſet in our ſoules, that we can neuer bee cleanſed, but by the waſhing of Chriſt his owne hand, and that in his owne hearts blood: yea, that one waſhing will not ſerue, but wee muſt bee rinced and bathed therein. For till ſuch time as this conſideration doe in ſome meaſure take place in our hearts, it is not poſſible that wee ſhould loath ſinne as wee ought; or come to this comfortable aſſurance of Gods

loue,

[a] Pſal. 51.2.

loue, that hee hath waſhed away our ſinnes in his blood: for this humilitie in our ſoules by reaſon of our ſinnes, is the beginning of al true grace and comfort. Now this worke of Chriſt in waſhing vs from our ſinnes, doth comprehend a double benefit.

Firſt, the remiſſion of our ſinnes, whereby the guilt and puniſhment due to them is taken away. Secondly, the mortification of ſinne, whereby the corruption of ſinne is remooued and aboliſhed. And we muſt obſerue, that S. *Iohn* propounds this benefit generally without limitation, ſaying, *Which waſhed vs from our ſinnes.* That is, from all our ſinnes; to giue vs to vnderſtand, that if any beleeue truely in Chriſt he hath pardon of al his ſinnes without any reſtraint or limitation, either of number or qualitie, be they neuer ſo many, or neuer ſo great.

By his blood. How can blood waſh away filthineſſe? nay, it rather defiles a man. *Anſ.* This waſhing ſtands not in the ſubſtance of Chriſts blood, but in the merit thereof: for that ſubſtance of blood which was ſhed is loſt, and we know not what is becom of it, whatſoeuer the Papiſts ſay: but the merit therof remaineth ſtil. And Chriſts blood deſerues to purge away ſinne, rather then any other mans blood, as of *Peter, Iohn, &c.* becauſe his blood was *the blood of God* (not of the Godhead) but of him who was both God and man. For the manhood of Chriſt was receiued into the vnion of the ſecond perſon. And ſo it may be called the *blood* of God, as *Paul* ſaith, [a] *God redeemed his Church by his blood,* that is Chriſt, God incarnate. And ſo it beeing the blood of him, that is God, is more meritorious then the blood of any creature whatſoeuer. Beſides Chriſt was appointed by God to be a publicke perſon in the work of Redemption, and in his death and paſſion hee ſtood in the roome and ſtead of all his elect, ſo as when his blood was ſhed, their blood was ſhed, becauſe it was ſhed for them. But the blood of any other priuate men cannot anſwer for any beſide themſelues, becauſe it is ſhedde only for themſelues. Then damnable is the doctrine of the Papiſts, who hold the blood of Martyres, can merit for others, beeing applied vnto them: for ſeeing they be but priuate men, and ſuffered in their owne perſons onely, they cannot profit any other thereby.

[a] t.20.28.

By *blood* we muſt vnderſtand the paſſion of Chriſt, a part for the whole, and withall his fulfilling of the Law vpon the croſſe, for in his ſuffering he fulfilled the law, & in fulfilling the law he ſuffred. Theſe two cānot be ſeured, ſaue onely in thought. And ſo this word containes the whole obedience of Chriſt, whereby hee procured the remiſſion & mortification of our ſinnes. Here then we ſe two notable benefits of Chriſt vnto his Church; his loue, and the waſhing away of ſinnes; which S. *Iohn* ſets downe to mooue the Churches with reuerence and diligence to read, & delight in this book. All of vs will ſay, we are ſure God loues vs, and hath pardoned our ſinnes in Chriſt: why then doe we not ſhew our loue again to him by hearing and reading his word, ſet downe in this, or any other booke of Scripture, and by yeelding anſwerable obedience thereto? Why then do we not offer vp our ſelues ſoules and bodies, to ſerue him, as the Apoſtle requires, Rom. 12.1. by way of recompence for his mercies and loue ſhed out vnto vs? But alas, that is more common, which is moſt ſhamefull, to turne Gods grace into wantonnes: for when men ſay God loues them, and hath waſhed away their ſinnes yet they rebel againſt him: when as theſe two benefits are here recorded to be inducements of continuall loue, and obedience to his holy word.

v. 6. *And made vs kings and prieſts to God euen his father, to him bee glorie and dominion for euermore, Amen.*

In theſe words is ſet downe the third worke and benefit of Chriſt, beſtowed on his Church, and on euery true member therof. For the better vnderſtanding whereof, we muſt conſider in them foure points: Firſt, the dignitie and excellencie of all true members of Chriſt, *They are Kings and Prieſts.* Secondly, when they be made kings and prieſts in this life, noted by the phraſe of ſpeach, *hath made.* Wherein he ſpeaketh of the church on earth, and vſeth a word that ſignifieth the time paſt. Thirdly, the manner how they become Kings and Prieſts; they are not ſo borne, but Chriſt hath made them ſuch. Fourthly, to whom they be made ſuch, *to God euen the Father.*

For the firſt. The dignitie of all true beleeuers hath two heads; firſt, *They be kings,* ſecondly, *Prieſts.* They are called kings, not in regard of an earthly kingdom, for vſually the condition of moſt beleeuers on earth is baſe and contemtible: but in regard of a ſpirituall kingdom, the kingdome of heauen, whereto the Lord giues them right, title, and intereſt, in, and by Ieſus Chriſt. So our Sauiour Chriſt ſpeaketh to his Diſciples: [a] *Feare not little flocke, it is your Fathers will to giue you the kingdome.* And againe, *Behold I giue vnto you a kingdome.* Now the faithfull are kings in theſe reſpects; firſt, becauſe by Chriſt they be lords and conquerors of all theſe enemies, ſinne, Satan, the world, death, hell, and their owne fleſh. Secondly, becauſe in, and by Chriſt, they are partakers of the glorie of Chriſts kingdome and ſaluation: for they receiue of Chriſt grace for grace, and ſo anſwerably glory for glory, and felicitie for felicitie. Thirdly, becauſe they be made lords of all things in heauen and earth (except good Angels, and the Church.) *All things are yours,*

[a] Luk.12.31.

1.Cor.3.21, 22.

whether it be Paul, or Apollos, or Cephas, or the world, or life, or death, whether things preſent, or to come, euen all are yours, and yee Chriſts. *Queſt.* But if Chriſt be king, and all his members kings, how doe they differ? *Anſw.* In two points: Firſt, Chriſt is the ſonne of God by nature, and ſo a king by nature, hauing the right of the kingdome of heauen by inheritance: but the members of Chriſt are ſonnes of God by adoption in his ſonne, ſo that our right to that kingdome is not by nature, but by grace. Secondly, Chriſt is an vniuerſall King ouer the Angels in heauen, the Church on earth, and all other creatures whereſoeuer; his regiment is abſolute in the hearts and conſciences of men, and he can by his word bind all things: but true beleeuers be not vniuerſal Kings, for they haue no ſuperioritie aboue good Angels, and the Church. Neither are they abſolute kings as hee is, nor of themſelues; but by Chriſt Ieſus, and as they participate with Chriſt in his kingdome.

The ſecond part of the dignitie of true beleeuers ſtands in this, That they be prieſts conſecrate and ſet apart by Chriſt, to the worſhip and ſeruice of God here in this life in ſpirit and truth, and in the life to come, to ſerue and praiſe him eternally. Chriſt he is a prieſt, ſo are all his members; but yet there is difference. Firſt, Chriſt he is an eternall and reall prieſt of the new Teſtament, which offers vp a true, reall, and externall propitiatorie ſacrifice to God the Father for the ſinnes of mankind. As for beleeuers, they are not reall and externall prieſts, but ſpiritual, offering vp ſpirituall Sacrifice vnto God. As when any member of Chriſt giues an almes, hee offers a ſacrifice to God, not a corporall ſacrifice, though the thing giuen be a bodily ſubſtance: but it is euery way ſpirituall: for to offer a reall outward ſacrifice in the new Teſtament, is proper to Chriſt. Againe, our Sauiour Chriſt he is a perfect prieſt, and offers vp a perfect ſacrifice, but we beeing imperfect, doe offer vp imperfect ſacrifices, tainted, and blemiſhed with ſinne; yet accepted as perfect, for the worthineſſe of Chriſts ſacrifice.

The ſecond point to be conſidered, is the time when beleeuers be made kings & prieſts; namely, *in this life.* For as in the entrance into an earthly kingdome there be degrees: Firſt, to haue good right and title to it; ſecondly, to get poſſeſſion of it, which is more then title onely; and yet if a mans title be good, though he want poſſeſſion he may be called a king. So is it with Gods children, they haue the right giuen them of the kingdome of heauen in this life, and in that reſpect are kings. Further, in the poſſeſſion of a kingdom there be two degrees: firſt, the entrance vpon ſome part: ſecondly, the full and perfect enioying of all. Now euery true beleeuer begins to enter poſſeſſion of the kingdom of heauen in this life: for it ſtands [a] in *righteouſneſſe, ioy, and peace*: and they which haue theſe things in their hearts, haue the kingdome of God begun in them in this life. But the full fruition and perfect poſſeſſion of this kingdome, is reſerued to be giuen at the end of this life, and at the day of iudgement. And as true beleeuers be *Kings* in this world, ſo likewiſe be they *Prieſts*, in offering ſpirituall ſacrifice to God, and dedicating and conſecrating themſelues to his ſeruice all the dayes of their life.

a Rom.14.17.

The third point is, the manner how true beleeuers become kings and prieſts: they are not ſuch by nature, neither doth this dignitie come by deſcent in the blood or birth-right, or by any other priuiledge they haue from man, but onely from Chriſt Ieſus, who by diuine calling makes them ſpirituall kings and prieſts, like as vnder the law, by ſolemne election and ordination, ſome were made earthly kings and prieſts. Now in this calling of Chriſt, two things concurre: Firſt, Chriſt giueth his members right to his owne kingdome and prieſthood: yet not ſo that they can execute the regiment ſuſtained by Chriſt, or performe the office of his prieſthood; but becauſe they haue right in part to theſe offices, and the benefit of them both redoundeth to them wholly. And this right they haue, is brought to paſſe in the couenant of the Goſpel: wherein they are bound to beleeue in God through Chriſt: and God is bound againe to giue vnto them Chriſt withal his benefits: among which, theſe two muſt be accounted: for indeede, euery thing which belongs to Chriſt, as he is mediator, is conueyed in ſome ſort to euery true beleeuer. Secondly, in this diuine calling, Chriſt endues all his mẽbers with gifts and graces, whereby they are enabled for the duties of ſpiritual kings and prieſts vnto God. For as Chriſt is annointed, ſo are all his members. So the Pſalmiſt ſpeaking of Chriſt ſaith, *Hee is annointed with the oyle of gladneſſe aboue his fellowes*, Pſal. 45. 7. Therefore his fellows (that is, beleeuers) are annointed with the ſame oyle, though in leſſe meaſure. And Saint *Iohn* ſaith; *Yee haue receiued the annoynting*, 1. Iohn 2. 27. Yea God himſelfe chargeth wicked men *not to touch his annointed.* Pſalm. 105. 51. meaning not onely Patriarks, kings, and Prophets, but all true beleeuers, who are then annointed, when they are endued with the gifts of the ſame ſpirit, in ſome meaſure, wherewith Chriſt in his manhoode was filled aboue meaſure.

The fourth point: To whom hath he made them kings and prieſts? *Anſw. To God, euen the Father.* This is added for ſpeciall cauſe, to preuent that carnall libertie which mans nature might claime from this ſpirituall royaltie; for men might ſay, If all beleeuers be kings, then may they liue as they liſt: but theſe words (vnto God) doe ſhew, that the right of their kingdom, with the offices of their prieſthood, muſt all bee referred to the honour and praiſe of God, vnto whome they are made kings and prieſts.

verſ.6.

Laſtly, he addeth, *Euen his father*, by way of expoſition, to ſhew more particularly to which of the perſons they are firſt of all made kings & Prieſts: for the title God, muſt not here bee taken abſolutely for the diuine nature, but with reſtraint to the firſt perſon, the father: vnto whome all true beleeuers are made kings and prieſts in the firſt place, and from the father to the ſonne, and from them both, to the holy Ghoſt. And the firſt perſon in Trinitie is here named aboue the reſt, not as being aboue them in degree or honour, for ſo they be equall: but becauſe he is the firſt in order, & the fountaine of the Godhead, which is conuayed from him to the Sonne, and from them both to the holy Ghoſt.

Thus much for the meaning of the words: Now follow ſundry vſes, from the conſideration of theſe two dignities of beleeuers. And firſt their kingly dignitie affordeth matter both of inſtruction and conſolation.

Inſtruct. I. Whereas all true beleeuers are made true kings in this life; hereby euery one that profeſſeth Chriſtian religion is taught, to carry himſelfe as an enemy to all thoſe that are of the kingdome of darkeneſſe; as namely, to ſinne, and Satan, to the fleſh, and the world, euen through the whole courſe of his life: for by calling euery Chriſtian hath title to the kingdome of heauen. What affinitie then can wee haue with thoſe that bee both enemies of this kingdome, and of Chriſt himſelfe, that made vs kings? Now that we may ſo carry our ſelues, as enemies, wee muſt doe theſe three things; Firſt, haue care to keepe guard, and defend our ſelues, as kings againſt all our enemies, ſinne, Satan, our owne fleſh, and the enticements of the world. As kings protect their kingdomes, ſo muſt we labour to keep our ſoules & bodies, and euery facultie and part of them, our wills, affections, thoughts, and inclinations, frõ the power of ſinne: *He which is borne of God keepeth himſelfe* (as with watch and ward) *that the euill one, that is Satan, touch him not by the aſſaults of ſinne*, 1. Ioh. 5. 18. Secondly, wee muſt make warre continually againſt Sathan, ſinne, our owne fleſh, againſt all our ſpirituall enemies, & all the enticements of the world: we muſt make no truce with them, becauſe they will neuer be reconciled vnto vs, ſo long as we haue intereſt vnto the kingdome of heauen; and if we yeeld to them, we looſe our kingly dignitie, and become their vaſſals, and bondſlaues. Thirdly, we muſt labour to kill and deſtroy theſe our enemies as much as poſſibly we can, by that power we haue from Chriſt our head, and like valiant kings ſeek to haue the blood of theſe enemies, and from day to day ſtriue to vanquiſh Sathan, his power and might, to ouercome the world, and to weaken our owne corruption.

Inſtruct. II. If in this life we be kings, thẽ muſt we become Lords ouer our ſelues, and keepe in ſubiection vnto God our wills and affections, and the ſecret thoughts and inclinations of our ſoules. We muſt not looke for rule ouer earthly kingdomes; but herein ſtands our kingdome in this world, That wee can ſubdue our corrupt affections, and keepe our bodies & ſoules in obediẽce vnto God. If a man were Prince ouer the whole earth, and yet could not rule himſelfe, he were but a poore Prince, nay he were no Prince indeede. But though a man haue not ſo much as a foote of ground in this world, and yet can rule and maſter himſelfe, his thoughts and affections, this man is a valiant prince, and one whome Chriſt hath conſecrate to be king in heauen.

Inſtruct. III. Seeing we be kings, we muſt doe the dutie of iudges: for to him that is a king belongeth ſoueraigne iudgement. In the day of iudgement the [a] *Saints ſhall iudge the world, and Angels alſo*: but wee muſt be iudges in this world. And yet here wee can neither iudge men nor angels, but we muſt be our own Iudges. Wherefore, as Iudges ſummon, arraigne, condemne, &c. ſo muſt we examine our ſelues, call our ſelues to account, and as guilty perſons accuſe and condemne our ſelues for our ſinnes: acknowledging wee be worthy to be caſt into eternall damnation with the deuill & his Angels: And withall plead for pardon, and approach to the throne of grace, and forgiueneſſe in Chriſt: and in this we ſhew our ſelues vpright ſpirituall Iudges, and by this meanes wee ſhall bee free from the iudgement to come.

Inſtruct. IIII. If we be kings by Chriſt, we muſt carry our ſelues as Kings couragiouſly, & conſtantly in the afflictions & miſeries which wee ſhall ſuffer for Chriſts ſake. For herein among the reſt ſtands the royaltie of a king, that hee beares with a valour and courage all the troubles which befall him. Hence it is, that S. *Peter* exhorts vs to reioyce in *afflictions, becauſe we are partakers of Chriſts ſufferings*, 1. Pet. 4. 13. and ſo are made conformable vnto him that was conſecrate the Prince of our ſaluation through afflictions, Heb. 2. 10.

Inſtruct. V. Seeing we bee ſpirituall kings, wee muſt aboue all things labour and ſeeke to haue our part in the kingdom of Chriſt, and in his righteouſneſſe. A Chriſtian muſt not haue his heart glewed & faſt tied vnto the things of this world, it is againſt his calling; but he muſt ſo vſe this world, as though he vſed it not. If a king ſhould lay downe his crowne, and goe and become a ſhepheard or of ſome manuall trade, all men would meruell at it. So it fareth with them that profeſſe themſelues to be Chriſtians, and yet bend their wits and endeauours wholly for theſe worldly things: they doe as it were caſt aſide their kingly crowne, & abaſe themſelues to ſlauiſh bondage. But wee muſt euer after haue our hearts fixed in heauen, ſtriuing to come to our inheritance there.

Inſtruct. VI. Seeing all the true members of Chriſt be kings and princes: this ſhould be an inducement to all backward perſons to loue

[a] 1. Cor. 6. 2. 3.

and embrace true religion. In theſe careleſſe dayes Religion is counted preciſeneſſe, and the profeſſion thereof made matter of reproach. But this ought not to be ſo, ſeeing that by it we come to haue right and intereſt vnto the kingdom of heauen, & to be Lords of all creatures. And why ſhould wee not eſteeme the Goſpell preached as a moſt pretious iewell, ſeeing that we which are vaſſals of Satan, and firebrands of hell (as all men are by nature) become thereby the members of Chriſt, yea kings & princes to God? Yea verily, the conſideration of this ſhould make the miniſters of the Goſpel to ioy in their callings; and to take all pains to preach the word, ſeeing by it men become of vaſſalls of Satan, the true members of Chriſt, & heires of the kingdome of heauen. In this world it is counted great honour to conſecrate and eſtabliſh one in an earthly kingdome. What a bleſſed and honourable thing then is this, to conſecrate ſpirituall Kings for the kingdom of heauen? And this is done, when by the word preached men are conuerted and brought to vnfained repentance for their ſinnes, & to true faith in Chriſt Ieſus.

Thus much for the duties. Now follow the conſolations to euery true beleeuer onely. It is an heauie croſſe, which breeds much anguiſh to the ſoule, to be in pouertie and contempt among men; yet herein may the childe of God ſtay his heart, and leſſen his griefe, by conſidering that euen in this ſtate of miſerie, he is a King vnto God; though hee ſeeme baſe to the world: yet it appeareth not what he ſhall bee, for he is heire to the kingdome of heauen. If a man be in ſickeneſſe, he muſt conſider it is but Gods meſſenger, to call him out of this world to the full poſſeſſion of the ioyes of his kingdome. If he be in trouble of minde, hauing his owne conſcience tormented fearefully by Satan with his ſinnes: yet he muſt not deſpaire, the Lord will giue him an happie iſſue: he muſt remember he is a King, & therefore ſhall one day haue full conqueſt ouer ſinne, Sathan, and his owne corruption, yea, ouer all his enemies whatſoeuer. If he be in the heat of perſecution turmoiled and toſſed from poſt to pillar, which fleſh & blood cannot brook; yet then he muſt conſider his calling to be a ſpiritual king, whoſe property it is in the moſt violent afflictions, euen vnto death it ſelfe (as *Paul* ſaith) *to be more then conquerour*, Rom.8.37. Laſtly, in the very pang of death, when nature muſt needs be diſſolued, ſoule and bodie ſeparated, then muſt the childe of God remember that hee is a king in Chriſt, and this will ſtay his heart againſt the feare of death; for hereby ſhall hee ſee, that by death, as through a ſtrait paſſage, he ſhall enter into full poſſeſſion of his kingdome. And thus much in that wee are kings.

Rom.16.20.

From the ſecond dignitie of beleeuers, which is to bee Prieſts vnto God, wee are likewiſe taught ſundry duties.

Firſt, *to teach and inſtruct one another*. It was the office of the Prieſt vnder the law to teach the people the will of God: *The Prieſts lippes ſhould preſerue knowledge*, Mal. 2.7. And now vnder the Goſpel not onely the Miniſter, but euery true beleeuer is a ſpirituall Prieſt, and therefore ought to *teach and admoniſh one another*, Col. 3.16. When the Lord ſaith, *Touch not mine annointed, and do my Prophets no harme*, Pſal. 105.15. he calleth all his faithfull by the name of Prophets, becauſe they ought to haue the knowledge of his will, and be able alſo in due time and vpon iuſt occaſion to teach the ſame vnto others, that ſo the Goſpell of Chriſt may flouriſh. And as this dutie belongs to all men; ſo eſpecially to gouernours, as Parents and maſters, they muſt ſhew themſelues prieſts to their charges. *Abraham* did it, *Gen.* 18. *Dauid* did it, Prou.4. And *Bathſhebath* did it, *Pro.* 31. All muſt doe it, that deſire a holy generation to ſucceed after them. We teach them other things, why not religion?

Secondly, ſeeing we bee Prieſts wee muſt pray vnfainedly, not onely for our ſelues, *but* [a] *for all men*, eſpecially the members of Chriſt. The Prieſt in the old Teſtament muſt pray and make requeſt, not onely for himſelfe, but for the people alſo. And herein ſtands the praiſe of a Chriſtian, to pray for his brethren. Hence it is that *Paul* ſaith, *Pray for all the Saints, and for me*, Epheſ. 6.18. *Moſes* is highly commended for this dutie, eſpecially when he prayed for the *Iſraelites, and ſtood before the Lord in the gap, to turne away his wrath*, Exod.32. *Elias* for his power in prayer and propheſie, is called the *chariot and horſemen of Iſrael*, 2.Kin.2.12. And this is recorded for the praiſe of *Hezekias*, That when the people were vnprepared at the eating of the Paſſeouer, *Hee prayed to the Lord for mercie, and was heard*, 2.Chron.30.18. And ſo when we find any commended in Scripture for his gift in prayer, it is not ſo much for that hee prayed diligently for himſelfe, as for the whole Church of God.

[a] 1.Tim.2.1.

Thirdly, beeing Prieſts we muſt offer ſpirituall ſacrifice vnto God, that is, dedicate our ſelues, our ſoules and bodies, and all that is in vs, our wit, learning, knowledge, and euery gift of bodie or mind to Gods ſeruice. That we may doe all this to his glorie, wee muſt looke that euerie thing we take in hand haue his beginning from *a pure heart, a good conſcience, & faith vnfained*, and be directed to a good ende, *to Gods glorie principally, and the good of others, whom it may concerne*.

Fourthly, we muſt be full of bleſſings. The Prieſts in the olde Teſtament, *Num.* 6. vſed to bleſſe the people: ſo muſt we if we be Chriſtians, becauſe we are ſpirituall Prieſts. We muſt take heede of all curſed ſpeaking, of ſlaundering and backbiting, of ſwearing and forſwearing: and giue our ſelues to bleſſed and gracious ſpeeches to all men, and of all men, friends, or foes, Rom.12.14.

Fifthly, wee muſt ſeeke to haue God for our portion: The Leuites had no portion in the Land of Canaan, but the tenths onely, a *The Lord was their portion*. So wee beeing Prieſts to God, muſt be content with any eſtate in this world, for God is our portion. Wee muſt not ſeeke too much after any inheritance on earth, for then we cary not our ſelues like prieſts vnto God. The fauour of God in Chriſt muſt be the thing we long for, & therein muſt we reioyce.

To him bee glorie and dominion, for euermore, Amen. Theſe words are a thankſgiuing to god for the former benefits of Chriſt beſtowed on his Church; Which S. *Iohn* putteth in before he haue ended his record of the gracious workes of Chriſt for his church, as it were interrupting himſelfe, for the great deſire he had to the glorie of God. Whereby we are taught, that the conſideratiō of Gods benefits towards vs, ſpecially ſuch as concerne the kingdome of heauen, ſhould ſtirre vp our hearts to giue continuall praiſe and glory to God. This was *Dauids* affection, when he felt in his ſoule the pardon of his ſinnes, and therefore he breaks out into this thankſgiuing: *My ſoule praiſe thou the Lord, and forget not all his benefits*, Pſalm, 103. 1. And ſo did *Paul*, after the bleſſed memorie of Gods mercie in his vocation, 1. Tim. 1. 17.

Secondly, in this example of *Iohn* wee may learne, what is the true forme of giuing thanks to God, namely, to aſcribe vnto him all power glory, and abſolute dominion for euermore. But alas, it is too too manifeſt, that our corrupt nature will not doe this, but taking from God his due, beſtoweth it on creatures, yea, on our owne ſelues. It is a matter of grace to knowe what is due to God, and to aſcribe the ſame vnto him, and therefore we are charged *to giue vnto the Lord glorie and power*, which in the next words he calls *the glorie of his name*, Pſal. 96. 7, 8. So Chriſt he teacheth vs to aſcribe all power, glory, might, and dominion to God, when we ſay in the Lords prayer, *For thine is the kingdome, the power, and glorie*: that is, The kingdome of heauen is thine; all power in heauen and earth is thine; and therefore all glorie is thine; and from our hearts we doe aſcribe the ſame vnto thee.

Laſtly, S. *Iohn* addeth, *Amen*, that is, *So bee it*. Let all glorie and dominion bee giuen to Chriſt; which is the ſame hee ſayed before: Whereby he doth teſtifie his feruent affection, and ſtrength of deſire, after the glory of Chriſt, elſe hee would not haue doubled his thankſgiuing. And ſo it ſhould bee with vs, wee ſhould not freeſe in our thankſgiuing for Gods benefits, but labour to haue our hearts and tongues to double the ſame, that therby we may teſtifie our feruent and earneſt deſire after his praiſe and glorie.

V. 7. *Behold, he commeth with clouds, and euery eye ſhall ſee him: yea, euen they which peirced him through: and all kinreds of the earth ſhall wayle before him, Euen ſo, Amen.*

Theſe words are a declaration of the fourth action of our Sauiour Chriſt towards his Church; and that is, his ſecond comming to iudgement, to iudge both quicke and dead. Wherein we are to conſider ſundry points: firſt this note of attention, *Behold*: ſecondly, the action of Chriſts comming it ſelfe, *He cōmeth*: thirdly, the manner how, *with clouds*: amplified by the manifeſtation thereof, *Euery eye ſhall ſee him, euen they that peirced him*: fourthly, the effect of his comming: *All tribes of the earth ſhall waile*: Fiftly, the concluſion of this narration, with two notes of aſſeueration, *Euen ſo, Amen*, to confirme the ſecond comming of Chriſt to all people.

I. Point. *Behold*. Firſt, S. *Iohn* beginneth this narration with a note of attention. The ſpirit of God is accuſtomed, when any thing is of eſpeciall weight, and worth our carefull marking, to prefixe before it this note of attention, *Behold*, or ſuch like. Hence then we are taught this ſpeciall dutie, namely, often and euery day earneſtly and ſeriouſly to bethinke our ſelues of the ſecond comming of Chriſt to iudgement. This conſideration is a matter of great vſe, for it is a notable meanes to beginne and continue the conuerſion of a ſinner vnto God. When the Scribes & Phariſies, obſtinate enemies, came to the baptiſme of S. *Iohn*, hee vſed this as a meanes to make them to turne, and beleeue in Chriſt, ſaying, *Oh generation of vipers, who hath forewarned you that you ſhould flie from the vengeance to come?* Matth. 3. 7. So *Peter* vſeth this ſame Argument, to bring the Iewes to repentance: exhorting them to *turne that their ſinnes might be put away, when the day of refreſhing (that is) the day of iudgement ſhould come*, Act. 3. 19. *Paul* perſwades the Athenians to repentance, *Becauſe there is a day appointed in which the Lord will iudge the world by Ieſus Chriſt*, Acts. 17. 30. 31.

Secondly, this note of attention ſerues to ſtrike our hearts with a feare and reuerence of Chriſt Ieſus: for it giues vs warning that he ſhal come to bee our Iudge. Wee are touched with awe and reuerence toward earthly Magiſtrates, when we conſider that they haue authoritie to attach, apprehend, and to bring vs to their courts and aſſiſes: How much more ſhould this worke in vs a reuerend awe towards Chriſt, when we conſider, That one day we muſt all be brought before his Tribunall ſeat, and there be iudged of him.

II. Point. The comming of Chriſt himſelfe; *He comes*: that is, Chriſt locally deſcendeth frō the higheſt heauen, in his manhood, to that part of this world, where the clouds be, there to giue iudgement vpon all mankind quicke & dead. Here marke in what manner *Iohn* propounds his comming: he ſaith not, hee ſhall come, but in the preſent time, *hee commeth*. Whereby hee would teach vs: Firſt, that this ſecond comming of Chriſt is as certain, as if it were now preſent. Secondly, that it is not long to, or farre off, but will be quickly. Thirdly, that our duty is, to conſider of the cõming of Chriſt as of a thing preſent. This Saint *Iohn* learned, & ſo ſhold we by his example, for it is a matter of great vſe. For hence we are taught, to deſire and doe that euery day, which we would deſire and doe in the day of iudgement; and bleſſed is he that attaineth hereunto.

Now that wee may come to the practiſe of this dutie, wee muſt daily conſider of the comming of Chriſt, not as a thing to be delayed or farre off, but as a thing preſent. We muſt euery day call our ſelues to reckoning and account, and perſwade our ſelues this may bee the laſt day; and ſo ſhal we carry our ſelues euery day, as we would in the laſt day. Now wee would wiſh at the day of iudgement, that wee did repent and beleeue in Chriſt: and therefore euery day of our life, before the laſt iudgment come, we ought to repent and beleeue in Chriſt. If this dutie were practiſed, we ſhould finde leſſe corruption, and more grace in our hearts, and leſſe ſinne, and more obedience in our liues euery day then other: but grace is wanting, and ſinne abounds, becauſe this meditation takes no place in our hearts. Againe, in that he ſaith, *He commeth*, meaning in reſpect of his manhood; hence we gather, he is abſent from vs, in regard of bodily preſence; and the heauens muſt containe him vntill the day of iudgement. But if Chriſt were alwaies bodily preſet in the Sacrament, hee could not be ſaid to come, but onely to manifeſt himſelfe, beeing before preſent. And therefore the opinion of thoſe, which hold the bread to be really Chriſts body, to be in or about the bread of the ſacramẽt, is moſt falſe and friuolous, flat againſt that article of our faith, whereby we hold, That hee comes from heauen onely at the laſt day, in regard of his manhood.

III. Point. The manner of Chriſts comming, in two things: Firſt, *that hee comes with clouds*: Secondly, that his comming is *open, and viſible to euery eye*.

Pſal.18.97.

Firſt, *with clouds*: Here S. *Iohn* ſpeaketh after the manner of the Prophets, who to ſet out God in his maieſtie and glorie, ſay, *hee comes with cloudes, rides on the wings of the winde*: as though he had ſaide, hee comes in exceeding maieſtie and glorie. Theſe words are added to make a diſtinction betweene the firſt and ſecond comming of Chriſt. His firſt comming was in humilitie, borne of a poore virgin, entertained in a ſtable of an Inne: but his ſecond comming is with glorie, maieſtie and dominion A in the clouds. And the reaſon is, becauſe he came firſt to bee a redeemer, and a Sauiour by his ſuffering; and therefore came in the ſtate of a ſeruant. But his ſecond comming is to bee a Iudge of all men, yea, of his enemies; and therefore hee commeth with all might, maieſtie, and glorie, to ſhew himſelfe king and lord of all.

The vſes of this his ſecond comming, are ſet downe in the 97. Pſalm, to make the verie mountaines to tremble, to confound the wicked and vngodly, and to comfort the godly in that day.

Secondly, for his open appearance; *Euerie eye ſhall ſee him*, hee ſhall come in maieſtie and glorie: not ſecretly, but in viſible ſhewe to all B the world. All men ſhall ſee him with their own eyes: All I ſay, which were ſince the world began to his comming.

In theſe words hee toucheth three points: Firſt, he taketh it here for graunted, that euery man ſhall riſe frõ death to life, though their death were neuer ſo ſtrange, or neuer ſo long before. Secondly, that all men beeing raiſed againe, ſhal haue life, and motion, and their ſenſes reſtored to thẽ, as before they died. Thirdly, that all men, none excepted, ſhall come and ſtand before the tribunall ſeate of Chriſt, and there be iudged of him in the clouds.

The conſideration whereof is, Firſt, an exceeding comfort to Gods children, in that they beeing dead, and rotten in their graues, ſhall C riſe, and receiue their life, and motion, and ſee Chriſt their Sauiour, and iudge of all men. If a man when hee layeth him downe to ſleepe, ſhould bee tolde, that when he roſe he ſhould ſee his dead father and mother; or his deereſt friends, whom he ſaw not of long before; this would be a notable comfort to him, that now hee ſhould enioy them againe: but how farre greater comfort ſhall this yeeld to all the godly who haue bin dead and rotten in the graue, That they ſhall bee raiſed vp, and not onely meete with godly friends, but enioy Chriſt Ieſus the ſonne of God, which is the friend of friends; who ſhall giue them not onely life and motion, but eternall life with his owne maieſtie. This was *Iobs* comfort, that though he di- D *ed, yet hee beleeued hee ſhould ſee his redeemer with his eyes*. And this ſhould be our comfort againſt the feare of death, and laſt iudgement.

Secondly, this is a terror to the wicked, and to all impenitent ſinners, that they ſhall (will they, nill they) bee brought to the barre of Chriſts iudgement ſeate, and there look on him who is their iudge, whom they haue in their life contemned and deſpiſed. And this conſideration may ſeeme to mooue them to repentance which haue not begunne to repent, and to labour to become the members of Chriſt; as alſo to increaſe and further repentance in them, who haue by Gods grace begun the ſame. It may be ſome doe thinke when they die, all is done, & there is no further account to follow: but though we lie rotten in our graues a thouſand, or two thouſand yeares; yet we ſhall riſe and looke vpon our iudge with our owne eies. And if wee haue not in our life time repented, we ſhal heare him with our owne eares, giuing the dreadfull ſentence againſt vs, *Goe ye curſed into euerlaſting fire.* And therefore it is beſt for vs in this day of grace to preuent this danger, and now repent, and beleeue in Chriſt: that the we may riſe with ioy, and ſtand with boldneſſe before Chriſt Ieſus. No doubt if we were perſwaded that we ſhould thus appeare, it would mooue vs to repent.

Thirdly, *Euery eye ſhall ſee him:* that is, all men with their owne eyes ſhall looke on him. Hence it may be gathered, that thoſe who wãted their ſight in this life, ſhall haue it then reſtored. It is graunted of all Diuines, that the Elect ſhall haue all their ſenſes, & other defects reſtored, wherein they were wanting in this life: And it may alſo be added, that the wicked ſhall then haue ſome of their ſenſes reſtored, if they wanted the ſame in this life, as hearing, and ſeeing at the leaſt: for the deafe ſhall hear, the blind ſhall ſee this Iudge. And this can bee no glorie to them, ſeeing it is to increaſe their miſerie: for the more ſenſes they haue, the more puniſhment they ſhall feele, becauſe by ſenſe we apprehend miſerie.

Euen thoſe which peirced him. Here is added a further euidence of Chriſts manifeſtation of his comming, and that for three cauſes. Firſt, to ſhew that no power, or wiſdome in the world, can free any one from his appearãce. For if any could eſcape, in all likelihood it would bee thoſe Iewes and Gentiles who preuailed moſt againſt Chriſt, and put him to death. But none of thoſe can eſcape his iudgement: for euen *they which peirced him, they ſhall ſee this Iudge,* and bee ſummoned before his Maieſtie. For though they had power to kill him, yet none of them ſhall haue power to abſent themſelues from before his barre of iudgement at the laſt day.

Secondly, to ſhewe the caſe of all wicked men: namely, that ſuch woe and miſerie ſhall befall them as they neuer once thought of. The Iewes and Gentiles which crucified Chriſt, neuer dreamed of this; that he whome they then put to a temporall death, ſhould one day be a Iudge, and condemne them to eternall death, vnleſſe they had repented.

Thirdly, to ſhew the rufull & wofull eſtate of all impenitẽt ſinners; they ſhall riſe to iudgment, and haue their greateſt enemie their Iudge, who will ſhew rigor vpon them, & iuſtice without all mercie: for this peircing of Chriſt is meant not only of the Iew, which put him to death, but of all vngodly perſons: becauſe all ſuch do by their ſinnes, as with ſwords and ſpeares, wound him at the heart, as the ſoldiers did. Impenitent ſinners bee as the Iewes which crucified Chriſt, as *Iudas* which betraied him, and as the ſoldiers which goared his ſide: and vnleſſe they now repent, they ſhal one day be iudged as his enemies.

Euen they which peirced him. Out of theſe words ſome gather, that the bodie of Chriſt hath ſtill the wounds and ſkarres which were giuen him at his death, the print of the nailes in his hands and his feete, and that theſe ſhall be ſeene in him at the laſt day: adding withall, that it is no blemiſh to Chriſt to haue theſe, but rather an increaſe of his glorie. But this cannot bee gathered hence, for though it be ſaid, *They ſhall ſee him whom they peirced,* yet it followeth not, that they ſhall ſee him as he was perced: what though they ſee the perſon whome they wounded, ſhall they therefore ſee his wounds? Many ſhall ſee Kings and Queenes whom they crowned in this world, but it followeth not, that therefore they ſhal wear their crowns. So we ſhall ſee our fathers & mothers, but not as fathers and mothers.

IV. Point. The fruit and effect of his comming, eſpecially in the wicked in theſe words; *And all tribes of the earth, ſhall waile before him.* Where S. *Iohn* ſpeakes of the whole world according to the condition of the Land of Canaan: for onely that part of the world was diuided into tribes. And in like caſe our Sauiour Chriſt ſetteth out the iudgement of the whole world, according to the ſtate and manner of iudging the viſible Church, *Mat.* 25. So that his meaning is, that they which repented not, of what nation ſoeuer, of what ſtate, or condition ſoeuer they haue beene, ſhall waile, and mourne at that day. And he addes a reaſon of this their mourning, in theſe words, *for him, before him, or ouer him:* that is, they ſhall waile, and lament with exceeding lamentation, becauſe they beleeued not his word, but contemned him, and his doctrine, and therefore now they want all helpe to free them from the puniſhment of their vnbeleefe, and contempt of the Goſpell: for this time is the onely time of grace and mercie: afterward there is no worke, nor inuocation that can alter mans eſtate.

ἐπ' αὐτὸν.

Hence then we are admoniſhed, firſt, that in this world we labour aboue all things to be reconciled to God in Chriſt, to get our ſinnes pardoned, to beleeue and embrace his holy word; and vnleſſe we attaine hereunto in this life, we ſhall waile eternally: for when the laſt day is come, there is no hope of helpe, no way to eſcape, no time of grace to repent. Remember the fooliſh virgins, that ſought for oyle, when it was too late, and knocked when the doores were ſhut, *Matth.* 25. But if by Gods mercie we can in this life get his loue & fauour in Chriſt, then ſhall we enioy the ſame eternallie: yea, at this dreadfull day to all the wicked, we ſhal lift vp our heads, & our harts when we ſhall ſee Chriſt comming to our full redemption: all teares ſhall be wiped from our eyes, while the wicked ſhall crie and houle, woe and alas for euermore. The deuill knowing the worth of this admonition wil labour by all meanes to keepe it from our hearts. But this ſhall be our wiſedome, betime to ſue for grace, and ſo ſhall we defeat Sathan, and preuent eternall wailing.

Secondly, here ſee what an euill conſcience is: It lieth aſleep here while a man liues, and neuer troubleth him, and ſo it may doe in death alſo: but in the laſt day when hee ſhall ſee his Iudge with his eyes, then it will ſtirre, it will torment him, it will attach, accuſe, and condemne him, it will lay to his charge all his ſins, his contempt of Chriſt and his word, his vnbeleefe in the time of grace; and then it wil break his heart, beeing as good as a thouſand witneſſes to condemne him.

This ſhould cauſe all men to labour to get a good conſcience, waſhed and purged in the blood of Chriſt, which will not ſuffer vs to lie in any one ſinne; and vpon our repentance will aſſure vs we be in the fauour of God: Which if it doe in this life, then it will neuer make vs to waile at the laſt day, but it will excuſe vs, and make vs looke vp to our Redeemer, and to reioyce in him. But take heed when thy conſcience lieth aſleep, and accuſeth not for thy ſins, no not at death; that is an euill conſcience which will awake at the day of iudgement to torment and condemne thee.

V. Point. The meanes whereby he confirmeth the certaintie of the ſecond comming of Chriſt; that is, by a double note of aſſeueration: *Euen ſo, Amen*. One of theſe is taken from the Greekes, *Euen ſo*, the ſecond from the Hebrewes, *Amen*: beeing both as much as Amen, Amen, or verily, verily. In which phraſe Saint *Iohn* teacheth vs, how to confirme the things we auouch. There be three wayes whereby a thing may be auouched: Firſt, by a ſimple and bare affirmation, or negation; Secondly, by an earneſt aſſeueration: Thirdly, by an oath. Now Saint *Iohn* vſeth theſe two notes of aſſuring in this weightie matter of Chriſts ſecond comming, ſaying, *He commeth, euen ſo, Amen*; that is certenly, and without all doubt it is ſo. Hereby teaching vs, firſt, that an aſſeueration muſt not be vſed, but onely when the matter is of great weight and moment. Here then wee ſee that wretched is their practiſe, who vſe to bind euery word with an oath; which is a degree aboue this aſſeueration. Yea, they alſo are here iuſtly reprooued, who in their ordinarie communication, haue euer in their mouth ſome weightie aſſeueration. Our Sauiour often vſeth theſe words of aſſeueration, yet only in matters of weight and moment, and when the hearers were to be mooued to greater attention, and their harts were to be more fully ſetled in ſome truth of great importance.

Secondly, by theſe aſſeuerations *Iohn* would teach vs to hold againſt the practiſe of Atheiſts that the comming of Chriſt is moſt certaine and vndoubted. Which thing we ſhould more ſeriouſly obſerue; becauſe in our corrupt nature there is bred this falſe perſwaſion, That either we ſhal not be ſummoned to iudgement, or elſe that Chriſts comming is farre off; like to the euill ſeruant, who ſaith, *My maſter deferres his comming*: which euill ſeruant by nature is euery one of vs.

Thirdly, hereby *Iohn* giues vs to vnderſtand one ſpecial note and mark of the child of God: namely, to deſire and long after vnfainedly the ſecond comming of Chriſt to iudgement: for as theſe words bee an aſſeueration, ſo withall they containe a moſt earneſt deſire: *Euen ſo, Amen*, as if he ſhould ſay by way of anſwer to the proclaiming of his comming, *Lord graunt it be ſo, yea Lord, let it be ſo*. Hence it is that S. *Paul* deſcribes al thoſe, who muſt receiue the crown of righteouſneſſe, by this propertie, that they loue *his appearing*, 2. *Tim*. 4. 8. As for the vngodly it is not ſo with them, they (beeing not iuſtified nor ſanctified, and ſo not reconciled to God in Chriſt) cannot loue this appearing. Nay they could wiſh withall their hearts there were no hell, nor laſt iudgement. And by this one note we may well iudge of our eſtates; for if from our hearts wee deſire and long for this ſecond comming to iudgement, and wiſh hee would come [a] *quickly*, then it is a certaine token and ſigne we be reconciled to God in Chriſt, and ſhall receiue the crowne of righteouſnes. But if as yet we feele not this longing and hungring deſire in vs, then wee muſt ſuſpect our ſelues, and labour euery day to feele it: for it is the deſire of the Saints to ſay, [b] *How long Lord*. And with *Iohn*, *Euen ſo, Amen*.

V. 8. *I am Alpha and Omega, the beginning and the ende, ſaith the Lord, which is, which was, and which is to come, euen the Almighty.*

After S. *Iohn* had deſcribed Chriſt at large in the former verſes: he bringeth him ſpeaking of himſelfe by a figure, as may appeare by this clauſe (*ſaith the Lord*.)

The ende and ſcope of theſe words in this verſe, is to confirme that which was before ſpoken of Chriſt, being a proofe and reaſon thereof, after this maner to be conceiued. He which is the beginning and the ende of all, &c. hee is ſufficient to be a King, Prieſt, and Prophet to the Church, and is both able and willing to beſtowe on the all bleſſings which ſerue for their good. The firſt part of this argument is omitted; the ſecond part is contained in this eight verſe: But *I am the beginning and the ende*; and *therefore I am ſuffitient, &c.*

In this eight verſe are three points concerning Chriſt. Firſt, *hee is the beginning and the ende*. Secondly, *he is, was, and is to come*. Thirdly, *he is Almightie*. For the firſt: that Chriſt is the beginning, and end, S. *Iohn* expreſſeth by

a com-

[a] Reu.22.20.

[b] Reu.6.10.

a compariſon taken from the Greeke alphabet: and it ſtandeth thus. As in the *A, B, C,* of the Grecians, *Alpha* is the firſt letter, and therefore the beginning of all the letters; and *Omega* is the laſt, and therefore the end of all the letters: So (ſaith Chriſt) *I am the beginning of all things that are,* and the ende of all things. The firſt part of this ſimilitude is in theſe words, *I am Alpha and Omega;* that is, *I am as Alpha and Omega.* The ſecond part in theſe words, *The beginning and the ende.*

From this and ſuch like manner of ſpeaking the Papiſts gather, that it is lawfull to worſhip God in a ſtrange language: And that the ſcriptures are to be read and deliuered to the people in an vnknowne tongue. But their collection is friuolous: For though the vnlearned Engliſh man know not what Alpha, and Omega is, yet the Churches to whom this booke was written, being Grecians, knew generally what was meant hereby.

Againe, though the ſpirit of God vſeth here and there a ſtrange word or phraſe, yet we may not follow that practiſe in the whole ſeruice & worſhip of God, whereby neither the word, nor praier, ſhould be vnderſtood of the people as the Papiſts doe.

I am the beginning. Chriſt is ſaide to be the beginning for two cauſes. Firſt, becauſe he was the very firſt of all things: there was nothing before him, he had a beeing when all creatures were not; then was he the ſame that he is now: & for this ſaith S. *Iohn,* c. 1. 1. *In the beginning was the word,* that is, the Sonne of God, he had his beeing, and ſubſiſting when all other creatures wanted it, and began to be.

This prooueth the eternitie of Chriſt, becauſe he hath his being before any creature; he was a ſubſtance and eſſence begotten of the father before all worlds, not created as other creatures are, or made of any other.

Secondly, he is called the beginning, becauſe he giueth a beginning to all creatures: For all things which were created, and had a beeing, were created by him, and had their being from him. So ſaith the Apoſtle, *All things are from him,* Col. 1. 16. And hence we learne, that when we goe about any buſineſſe in word or deede, we muſt begin it with inuocation in the name of Chriſt: for Chriſt he giues the beginning & proceeding to all things. And without his help we cannot haue in any thing good ſucceſſe.

Secondly, the ſame Chriſt is the *ende* of all things, & that for two cauſes: Firſt, becauſe he is the laſt of all things, and after him is nothing in ſubſiſting, and beeing: for al creatures if they were left to themſelues, would come to nothing. And whereas ſome creatures be eternall, it is not of themſelues, but by him, and from him which is the ende. But though they all ſhould come to nothing, yet Chriſt would remaine the ſame he was for euer, namely, the eternall Sonne, and word of the Father. This then ſhould make vs with full purpoſe of heart to cleaue vnto Chriſt in all things, if we would enioy eternall happineſſe: for without him is nothing but changing; and vnleſſe we haue our ſtableneſſe from him, we cannot but come to an ende.

Secondly, he *is the ende;* becauſe all things in heauen and earth were made to ſerue him: *For him were all things created,* Col. 1. 16. that is, to ſerue for his glorie and praiſe.

The ſecond thing here ſaid of Chriſt is this, *Which is, was, and is to come.* Theſe words were expounded in the 4. verſe, where the very ſame are affirmed of the Father. The meaning is, that Chriſt is in preſent *a perfect ſubſtance, and eſſence or beeing, ſubſiſting in, by, and from himſelfe, and ſuch a ſubſtance he was in time paſt, from all eternitie, and ſuch as ſhall continue in time to come for euermore.*

Hence we learne three things. Firſt, that the ſecond perſon in the Trinitie is conſubſtantial with the father, that is, of one & the ſame ſubſtance and nature with him. The reaſon is, becauſe there can be but one onely ſubſtance or eſſence, which hath beeing in and by it ſelfe, and from it ſelfe alone: neither can we conceiue how there ſhould be two, or more, but onely one; as there cannot be two eternalls, or two infinities, two omnipotents & abſolute lords, which haue nothing one of another. Now in the 4. verſe it is ſaide of the Father, *That he is a ſubſtance of himſelfe, in himſelfe, and from himſelfe alone.* And here the ſelfe ſame thing is ſaid of the ſecond perſon, the ſonne. And therefore he is of the very ſame ſubſtance with the Father: for though they be diſtinct perſons in the Godhead, yet they haue but one and the ſame ſubſtance, one and the ſame diuine nature, and Godhead.

Secondly, hence we may gather, That Chriſt is *God of himſelfe,* becauſe as the Father is, was, and ſhall be; ſo the ſonne is, was, and ſhall be; and that in the ſame reſpects: So that as the Father is God of himſelfe, and from none other, ſo the ſonne is God of himſelfe, and from none other. Indeede as hee is the Sonne, the ſecond perſon, ſo he is of the Father, and hath his beeing from him by eternall generation: but as he is God, he is conſubſtantiall with the Father, and coequall with him, and hath his eſſence of, and in him alone. And the ſame is to be affirmed of the holy Ghoſt; as he is the third perſon he proceedes from the father and the Son, but as he is God, he is of himſelfe, and from none other.

αὐτόθεος.

Thirdly, hence we learne, that Chriſt is coeternall with the Father, being euerlaſting as the father is, & euery way coequal, hauing the ſame attributes of the godhead that the father hath.

The third point touching Chriſt is, that hee is *the Almightie.* There is in God, and ſo in Chriſt, a double power: Firſt, a Potẽtial: ſecõdly, an Actuall power. Potentiall is that, whereby he can doe many things moe then euer he did, or will doe: as he could raiſe children to

Abraham of the ſtones, but he would not: he could haue deliuered Chriſt from death, but hee would not. Now Chriſts omnipotencie is not to be vnderſtood of his potentiall power here principally, but rather of his actual power whereby he bringeth to paſſe without let and impediment whatſoeuer he decreeth, willeth, or promiſeth.

From this omnipotencie of Chriſt ariſeth a double comfort to his church: Firſt, that whatſoeuer he hath promiſed in his Goſpel, *is yea, and Amen*: that is, ſhall be brought to paſſe effectually without ſtoppe and let, as aſſuredly as he promiſed it. Now Chriſt hath promiſed in his Goſpell to all penitent ſinners remiſſion of ſinnes, mortification, iuſtification, and life euerlaſting: euery one whereof, ſhal in due time be done to euery true beleeuer, which is a ſingular comfort to them; for all men and Angels cannot giue one of theſe to any one man, but Chriſt he is omnipotent, and he both can and will effect them all to his elect.

The ſecond comfort; that Chriſt both can and will giue his Church ſufficient ſecuritie & protection through all the miſeries of this life: he can defend and guard her againſt all the fury and malice of Satan, and all her enemies: he is aboue them, and can bridle their might, when and how he pleaſeth.

Hence alſo, that Chriſt is Almightie, we are taught two duties. Firſt, vnder the croſſe and in tribulation to humble our ſelues vnder his mightie hand: for it is he which correcteth vs, who is Almightie, able to doe what he liſt, and more then hee will, reſiſtance or repining will doe vs no good. Secondly, this ſhould mooue vs to performe heartie obedience vnto Chriſt in all things, both in our generall & particular calling to walke vprightly before him; for he is Almightie, & ſeeth whether we walk ſincerely before him or not; if we doe not, he is able to puniſh vs. By this Argument God perſwadeth *Abraham* to walke vprightly before him, becauſe *he is Almightie*, able to correct & deſtroy thoſe which refuſe to obey him, Gen. 17. 1.

V. 9. *I Iohn, euen your brother, and companion in tribulation, and in the kingdome and patience of Ieſus Chriſt, was in the Iſle called Patmos, for the word of God, and for the witneſsing of Ieſus Chriſt.*

Hitherto we haue entreated of the Preface of this booke, containing the title and inſcription thereof. Now from this ninth verſe, to the ende of the third chapter, is contained one of thoſe ſeuen viſions which were ſhewed vnto *Iohn* and are ſet downe in this booke. In this
A first viſion two things are to be noted: firſt, the circumſtances: ſecondly, the parts thereof. The circumſtances in the ninth and tenth verſes: the parts, from thence to the end of the 3. chapter.

The circumſtances of this viſion are foure, firſt, the perſon to whom this viſion was ſhewed, namely, *Iohn*: The ſecond, the place where, at *Patmos*: The third, the manner how it was propounded; It was deliuered vnto him *being rauiſhed in the ſpirit*: The fourth, the time when, *on the Lords day*.

For the firſt: *Iohn* is the perſon to whom this viſion befel; who doth therfore name himſelfe, to ſhewe, that it was giuen him of the Lord; for as the Lord hath his viſions and reuelations (as hath beene ſaid) ſo the deuil hath his: but vers. 1.
they may be diſtinguiſhed by the perſons to
B whom they be giuen. God giueth his viſions not to all men, but vnto thoſe which are moſt fit for them; ſuch as be moſt holy men for life, endued with exceeding gifts of God, as knowledge, wiſedome, conſtancie, zeale, pietie, and religion. So in the old Teſtament he deliuered not them to all, but to his ſeruants the Prophets men of ſingular gifts and graces, and of exceeding holineſſe and pietie. Indeede the Lord reuealed ſom particular things by wicked men, as by *Baalam*, and *Cayphas*, but they neuer knew what thoſe things meant which were ſhewed vnto them. It is a propertie belonging to the ſeruants of God, to receiue a viſion, and to know the ſame to their comfort. And for both theſe was *Iohn* throghly qualified, he was
C a man of exceeding holineſſe of life (for Chriſt loued him) and of ſingular and rare gifts, full of zeale, loue, and pietie, and alſo had the knowledge of this viſion made knowne vnto him: but the deuil maketh no ſuch choiſe; his viſions befal men which are Heretickes, wicked notorious ſinners, who haue no ſuch rare and ſpeciall gifts as the other haue; ſo that we muſt eſteeme of this, as a ſingular gift of God to his owne Apoſtle S. *Iohn*.

Now *Iohn* hauing named himſelfe to be the receiuer of this viſion: for the greater credit hereof, hee deſcribes himſelfe by two modeſt tearmes: Firſt, *A brother*: ſecondly, *A companion*: Firſt, he calls himſelfe *their brother*; that is, of them who by faith were all members of the
D myſticall bodie of Chriſt. For the Church of God is a family, wherof God the father is head and houſe-holder, Ieſus Chriſt is the elder brother, and all beleeuers are fellow bretheren in and by Chriſt, beeing by faith the adopted ſonnes of God, members of that familie, and brethren each to other.

By this title (*your brother*) firſt he ſetteth out his humilitie, and great modeſtie. For he was a man at that time aboue all men which liued, in regard of his gifts and holineſſe of life, he was the laſt Apoſtle, and had the Apoſtolicall authoritie, beeing a moſt zealous and conſtant profeſſor, yet he calleth himſelfe a brother to all true beleeuers, and maketh himſelfe but

A quall with them, though they were farre inferiour to him. And so should we esteeme better of our brethren then of our selues, and make our selues inferiour to them.

Secondly, by this title we see he had his hart full of brotherly loue to all the members of the Church of Christ, he loued them as brethren. So we are bound to loue all men, euen our enemies, as they be of the same flesh with vs, but those that bee of the same faith and religion with vs, to these especially should we shew our loue and affection. So *Paul* saith to the Christian Romans, *Bee affectioned to loue one another with brotherly loue*, Rom.12.10. And great rea-
B son: for beleeuers are linked each to other with the neerest bond: they haue the same father, which is God, the same Redeemer, the same faith, hope, baptisme, and the same benefit by Iesus Christ, his death and obedience.

But this duty is not practised: there be that cal themselues brethren, who (as *Isai* saith) *hate them that tremble at the word, and mocke them euen for the profession of the same religion, whereby they thinke to be saued.* If any seem to make more conscience of their waies then others, they are reuiled & hated for the name of Christ: which ought not to be, for among all true Christians should be brotherly loue.

The second title, *Companion, or Copartner* in three things: in tribulations, in the kingdom, and in the patience of Christ. He calls himselfe *Copartner* with them in tribulations for two
C causes. First, because at that time when he wrot this vision, the whole Church was in persecution and tribulation, vnder that cruell tyrant *Domitian*, about fourscore or an hundred years after Christ, who banished *Iohn* into Patmos: where he was not vnmindfull of the afflictions of the Church, whereof he was a member: and therefore calls himselfe a partner with them in affliction.

By which hee shewes, what is the state of Gods Church in this world, namely, to be vnder the crosse: and the members thereof must not be companions of peace and ease, but copartners in affliction & tribulation. And therfore Christ teacheth those which will bee his Disciples, these lessons. First, to denie them-
D selues, to take vp his crosse daily, and to follow him. And because of this estate, the Church in this world is called *The militant Church*, beeing in continuall fight against the deuill & his instruments. The consideration whereof is of speciall vse: First, wee in this land haue had peace and quietnesse for many yeares without persecution; which we must acknowledge for speciall blessing vouchsafed to vs for this end; that now in the time of peace wee might prepare our selues against the day of triall. For seeing the estate of the Church is to be vnder afflictions; wee are all in dutie bound to waite continually when God wil call vs out to suffer for his sake. No man can define the time, or the manner of our triall: but yet that it will come, we must resolue; because of the vsuall estate of the Church. God hath for a long time sent forth labourers into his haruest, whereby no doubt many sheaues are gathered into the Lords barne. Now after this long gathering, there will come a day of fanning: The Lord will take into his hand the fanne of affliction, and put it into his corne, and thereby trie the chaffe from the wheat. It stands vs therefore in hand to prepare our selues in this time of peace that we may be found good corn in the Lords sieue, and not chaffe which must bee cast into vnquencheable fire.

Secondly, he calls himselfe their *copartner in affliction*; because his pitifull heart was mooued with the bowels of compassion, towards all his fellow members; when hee remembred their persecution and affliction vnder the cruell tyrant *Domitian*. And the same affection should be in euery one of vs towards thee poore afflicted seruants of Christ: seeing they be our fellow members, we should haue a fellow-feeling with them, weeping with them that weep, and shew our compassion in pittying them. If the foote be pricked, the head stoopes, the eye beholds and lookes on it, the finger pulls it out, the hand applies the plaister, the other foot is readie to runne for helpe, the tongue to aske for counsell, and all the members are readie to affoard their mutuall helpe in pittie and fellow-feeling: so when any members of the Church suffer affliction, be pricked with persecution for Christs sake; then should wee as members of the same bodie, be ready to do all the help we can to them, especially in shewing our fellow-feeling with them.

The second thing wherein he is this copartner is, *in the kingdome of Christ*, that is, the kingdome of heauen. Where obserue, that he placeth fellowship in affliction, before companion in the kingdome: to giue vs to vnderstand, that through afflictions and crosses for Christs sake, is the readie way to this kingdom. It is that way which is beaten and troden by the Prophets, Apostles, and the Saints of
God as the Apostle saith, [a] *Thorough manifold* a Act.14.22.
tribulations wee must enter into heauen. And, [b] b 2.Cor.4.17.
This momentarie affliction causeth to vs an infinite weight of glorie; not by deseruing it, but by shewing the plaine way thither. Whereby wee are taught not to thinke it hard, when trialls doe befall vs, but rather to count it a good thing, yea exceeding great gladnesse, when any affliction doth befall vs for Christs sake: for
hereby we are brought like wandring sheepe Iam.1.2.
into that beate path which leadeth to heauen. Nay, we must rather maruell when we professe the Gospell, and haue no affliction; thē we may
feare we be out of the way, seeing [c] *the Lord af-* c Heb.12.8.
flicts euery child which is his owne.

Thirdly, he is *Copartner in patience*, which he addeth; because it is a most worthie vertue, whereby we are made able to perseuere in affliction till we come to heauen. Afflictions are the beſten way, heauen is our ioyfull end, patience is the meanes to make vs goe on till wee come thither. *Whatſoeuer things are written, are written for our learning, that we through patience and comfort in the Scriptures might haue hope*: Rom. 15. 4. Where true hope to come to heauen is obtained by patience; which maketh a beleeuer to goe on in ſuffering till he come to life eternall. There is much fruit in the good ground, but not brought forth without patience, and the true beleeuer is ſaued by hope in this world, yet cannot come to heauē without patience, *Iam.* 5. for thereby he muſt poſſeſſe his ſoule. Matth.13.

Now becauſe men will ſay, patience is a hard matter, and ſo are diſcouraged from ſeeking for it; therefore to ſet an edge on their deſire, he addes, *It is the patience of Chriſt*: and it is ſo called, either becauſe he commaunds it, or becauſe it is his gift, and commeth from the ſpirit of Chriſt; or cheifly becauſe hee himſelfe ſuffereth in his members, and as their miſerie and ſuffering is his, ſo is their patience. The conſideration whereof is a ſingular motiue to induce euery child of God to patience, in bearing the croſſe for Chriſts ſake: for they haue Chriſt their fellow ſufferer, he takes part with them, and puts vnder his ſhoulder: Who would not then bee content to ſuffer with patience? And thus much of the branches of his fellowſhip ſeuerally.

Now conſider them ioyntly, & they containe a notable deſcription of the communion of Saints, which is a ſpeciall article of our faith, ſtanding in three things: In tribulation, In the kingdome of heauen, And in patience. And marke well, that this communion begins in tribulation, therein wee muſt be partners, and that with patience, before wee come to haue fellowſhip in the kingdom of heauen. That mā therefore that hath afflictions laid on him, muſt beare them patiently; and when the members of Chriſt are vnder the croſſe, he muſt in tender compaſſion be touched with their miſeries: & when he doth truly feele in his heart this Chriſtian patience and compaſſion, then may he aſſure himſelfe he is entred into this communion, and ſhall vndoubtedly with all Saints be partaker of the ioyes of heauen. But if patience and compaſſion be wanting, we perſwade our ſelues in vaine of this communion: and therefore let vs ſtriue againſt impatience, and againſt the deadneſſe and hardneſſe of our hearts; that we may neither murmure againſt God in our owne afflictions, nor yet want compaſſion towards our brethren that any where ſuffer affliction for the name of Chriſt. Thus much for the circumſtance of the perſon.

Was in the Iſle called Patmos. In theſe words is the ſecond circumſtance, namely, the place where this viſion was giuen to *Iohn*. This Patmos is one of thoſe Ilands, which the Geographers call Sporades, lying in the Weſt part of Aſia the leſſe, neere to the Churches to whom A *Iohn* writ, and by the ſea commonly called the Egean ſea. This Ilande was a ſmall, baſe, and poore Iſland, little or neuer a whit inhabited.

Saint *Iohn* had his viſion not at Ieruſalem, at Antioch, or Rome, but in Patmos, a baſe, poor, and little inhabited Iſland. By this we ſee, that in the newe Teſtament there is no reſpect of one place aboue another, in regard of Gods preſence, and our fellowſhip with him: he doth as well manifeſt himſelfe to Iohn by this viſion in Patmos, as to other his Prophets and Apoſtles in Ieruſalem the holy citie. In the old Teſtament there was differēce of places in regard of Gods ſolemne worſhip and preſence; as the Lord ſhewed his preſence, and tyed his worſhip eſpecially to his Tabernacle & Temple at Ieruſalem. This *Daniel* ſheweth by his geſture Dan.6.
B in prayer: for being in captiuitie, when he praied in his chamber, *Hee opened the windowe*, which was toward the Temple at Ieruſalem, & turned his face thitherward. But now in the newe Teſtament, that difference of place is aboliſhed in reſpect of Gods worſhip. And therefore *Paul* willeth, *That men pray euerie where, lifting vp pure hands vnto God*: and ſo for all the dutie of religion we muſt thinke the like. 1.Tim.2.8.

The vſe. I. Then away with Popiſh pilgrimage to Churches and Chappels of Saints, or to their reliques. This is meere ſuperſtition: for God is preſent euery where, and a man that wil worſhip God in ſpirit and truth, may haue fellowſhippe with him in one place as well as another.

C II. Alſo this may ſerue to correct a falſe conceite which many haue of our Churches and chappels: for whē they come to a dwelling houſe, they thinke it not their dutie, there to humble themſelues, to kneele downe, and call vpon God: but if they come into a Church or chappell neuer ſo often, vpon ordinarie affaires they fall down to prayer. The reaſon is, becauſe they thinke theſe places be more holy, & God more preſent there, and they ſhall ſooner bee heard in them then in their common houſes: which is vntrue; for in the newe Teſtament all ſuch diuerſitie of place is aboliſhed in regard of gods ſeruice & preſence: the dwelling houſe is as holy as the Church. Indeede Churches
D muſt be maintained, becauſe in them the people may more orderly and conueniently meete together to ſerue God publikely, in the word and prayer: for which time all due reuerence muſt be obſerued in them: but wee muſt not thinke that they are more holy thē other places.

More particularly, in this circumſtance of place note two things: Firſt, by what meanes S. *Iohn* came thither: Secondly, to what end, and for what cauſe. The meanes was *baniſhment* by the Emperour *Domitian*: the cauſe was for the *word of God*.

For the firſt, he came and abode in Patmos, beeing *baniſhed thither for the Goſpels ſake*. In this his baniſhment conſider many excellent things. Firſt, S. *Iohn* was a moſt worthy Apoſtle indued with rare gifts, a ſingular maintainer of the goſpel, and a famous founder of the church of God, and chiefe pillar thereof in thoſe daies when hee wrote this booke: and for this cauſe hated of the cruell perſecuter *Domitian*, and of the Romans. And yet obſerue, That whereas other true Chriſtians were put to the ſword, S. *Iohn* is not, but eſcapeth by baniſhment. The cauſe of this was Gods ſpeciall prouidence, by which he reſerued him for the benefit of the Church, that he might receiue this Reuelation, and commit it to writing, for the perpetuall good of all his children. And ſo though *Domitian* was a cruell tyrant, and wanted no malice towards *Iohn*, yet hee could not kill him. God ouerruled him, that he did but baniſh him and that into ſuch an Iſland, wherein he might quietly receiue theſe viſions, and pen the ſame for the good of the Church. By this we ſee the great care and prouidence of God ouer his Church, that he doth bridle and ouerrule the cruell mindes and might of bloodie perſecutors; that they cannot for their hearts doe any thing, but that which ſerueth for Gods glorie, and the good of his Church, though they intend the contrarie. For *Domitian* intended onely the hurt of *Iohn*, yet ſee, by his baniſhment into that Iſle, he had fit place to receiue theſe viſions for the good of the Church. So in the death of Chriſt, the Iewes and Gentiles, and all the people banded themſelues together, to put Chriſt to death, and the deuill he laboured to ſtirre them to practiſe their intended malice. Yet the ouerruling power of God, who bringeth light out of darkeneſſe, directeth and ordereth this their malice and wicked practiſe to the moſt excellent worke that euer was, euen the redemption of mankinde. So *Ioſephs* brethren intended no ſuch deliuerance as God wrought by him, in ſelling their brother. This conſideration ſhould comfort al Gods childrẽ in the time of any outward diſtreſſe, euen the remembrance of Gods ouerruling hand.

Secondly, in that *Iohn* went into baniſhment, when it was ſo appointed, we learne, That whē we are oppreſſed and perſecuted by tyrants for Chriſts ſake, we muſt not make reſiſtance, or offer violence, but ſuffer all iniuries with patience: for as one ſaith truly, *The Chriſtians weapons in perſecution, are onely prayers and teares.* And Saint *Iohn* often in this booke addeth this concluſion, after the foretelling of perſecution, *Here is the patience of Saints*, ſhewing that patience muſt be the compleat armour againſt all our bloodie enemies.

Preces & lachrymæ, arma Chriſtianorum.

Thirdly, here alſo obſerue, That *Iohn* came into this Iſland, not of his owne accord, as chuſing a ſolitarie life to be the moſt happie ſtate of perfection, but by violence and conſtraint. For if he had come into it voluntarily, beeing little or not inhabited, he could not haue done the dutie of his Apoſtleſhip in preaching the Goſpel, and laying the foundations of the Church. This then confuteth the Monkiſh life, which is no life of holy perfection (as Papiſts call it) but of glorious ſuperſtition and flat impiety before God: for hereby they forſake their callings, and vtterly diſable themſelues to doe thoſe duties which God requireth of them in Church, common wealth, or family.

Fourthly, whereas *Iohn* beeing baniſhed, receiued his viſions in a barren and baſe deſolate place: wee ſee, that thoſe which honour God ſhall be honoured of God, euen then when men ſeeke moſt to diſgrace them. For what greater diſgrace could they haue put vpon *Iohn*, then to baniſh him into ſo baſe an Iſland; Yet becauſe it was for Gods glory, euen there doth the Lord appeare vnto him, and honour him much in reuealing vnto him theſe viſions. So when *Ioſeph* was ſould of his brethren and moſt diſhonoured of them, then did God exalt him moſt of all. The ſame may be ſaid of *Daniel* in Babylon, whom God did moſt aduance when his enemies ſought his greateſt ruine: and the ſame is true of all Gods children, Them which honour God, will he honour.

II. Point. The cauſe for which he came into this Iſle, is expreſly ſet downe, *for the word of God*: that is, becauſe he was a publiſher & preacher of the word of God; for the performance of which dutie hee was baniſhed. By which we may note, That all naturall men (as *Domitian*, and his court, and all the Gentiles, without Gods ſpeciall calling) doe beare a deadly hatred towards Gods word. For S. *Iohn* was a moſt worthy Apoſtle, a famous man for gifts, a ſingular preacher of the word of God; yet is hated, nay baniſhed, not for his owne cauſe, but for the word of God. This hatred hath appeared in the heathen Emperors by their bloodie perſecutions againſt the preachers and profeſſors of this word: and yet though men hate it naturally, the ſame word winneth them, and taketh place in their hearts for their conuerſion, and cauſeth them to loue it: ſo as ſucceſſiuely it hath beene ſpread ouer all the world. Which ſhewes againſt the Atheiſt, That the word taught by the Prophets and Apoſtles, is indeede the true word of God, not the inuention of man: for mans word beeing hated, cannot win vnto it him which hateth it, but the word of God preuaileth by grace in the harts of thoſe who hate it by nature, which it could not doe, vnleſſe there were in it ſome diuine power.

Againe, ſeeing *Iohn* was baniſhed *for Gods word*, all miniſters are to caſt their accounts, and make this reckoning, that they may and muſt ſuffer trouble and perſecution, yea, ſometime baniſhment it ſelfe, for the Goſpels ſake, if they will be faithfull. For that which befell the principall founders and chiefe builders of the Church, cannot bee auoided of them which are ordinarie miniſters, if they will be faithfull. Chriſt acquainteth his diſciples with this, telling them, *That they are then accurſed, when*

Luk.6.26.

all men ſpeake well of them. Let none therefore thinke it ſtrange at this day, if for well doing, they heare and receiue euill: nay, let them feare the curſe, when all men praiſe them.

And for the witneſſing of Ieſus Chriſt. Here *Iohn* doth note more ſpecially the cauſe of his baniſhment, to wit, for teſtifying the hiſtorie and doctrine of the Goſpel, the ſumme whereof is this, That *Ieſus Chriſt the ſonne of Marie, is the ſonne of God, and redeemer of all that beleeue in him to the iuſtification of life.* This teſtimonie S. *Iohn* puts downe, to giue vs to vnderſtand, what part of Gods word that is, which is moſt hated of the world: and for the preaching whereof Gods miniſters are perſecuted and baniſhed, to wit, the Goſpel of Ieſus Chriſt eſpecially: for the law is in part naturall, but the Goſpel is ſupernaturall, and to mans reaſon abſurd; for the preaching whereof, men in all ages haue beene perſecuted. The reaſon hereof is this. God in the beginning made a couenant with man, promiſing, *That the ſeede of the woman ſhould breake the ſerpents head:* Now that Goſpel is that glad tidings, wherin is declared, that this promiſed ſeede is come; who hath indeed bruſed the head of the ſerpent. Hereupon the deuil maligneth the Goſpell aboue all parts of Gods word, and accordingly hath laboured by all meanes to ſuppreſſe the ſame; partly by perſecution, as he did in the firſt three hundred yeares after Chriſt; and partly by bringing into the Church damnable hereſies, which did deſtroy the Goſpel by deprauing the natures and offices of Chriſt, when by outward violence hee could not preuaile.

Gen.3.

Now ſeeing the deuill and his inſtruments doe thus hate the Goſpel, and labour to extinguiſh it: wee on the contrarie muſt labour to know, and to beleeue, to loue, and embrace the Goſpel, that ſo we may vphold and maintaine the ſame.

V. 10. *And I was rauiſhed in the ſpirit on the Lords day, and heard behind mee a great voyce, as it had beene of a Trumpet.*

In this tenth verſe are ſet downe the third and fourth circumſtances of this viſion. The third is the manner of receiuing and giuing this reuelation to *Iohn*, namely, *in a traunce*. The fourth is the time whē it was giuen, *on the Lords day.*

Touching the manner, it is noted in theſe words: *I was in the ſpirit.* That is, I was by the mightie and extraordinarie worke of the ſpirit of God caſt into a traunce. That this is to be ſo expounded, appeareth by comparing this phraſe with the like in the whole prophecie of *Ezekiel*, who vſeth to ſay, *I was in the ſpirit,* when he expreſſeth and ſignifieth that he was caſt into a traunce, and therein receiued ſome viſion by the ſpirit.

To vnderſtand this the better, conſider two things: firſt, what a traunce is: Secondly, the ende of it. Firſt, *a traunce is an extraordinarie worke or action of Gods ſpirit.* We muſt not thinke that traunces come from the vertue of the ſtarres, nor from the conſtitution of mans bodie, or by the ſtrength of imagination, as ſome haue fondly thought: but they are wrought by the holy Ghoſt. Secondly, it is not euery worke of the holy Ghoſt, but an *extraordinarie worke*, aboue the order of nature. It is alſo powerfull and mighty, wherein the whole man, both in bodie and minde is altered: which Saint *Iohn* here expreſſeth, ſaying, *I was in the ſpirit.* This extraordinarie worke of the ſpirit conſiſteth in two actions; one vpon the body, the other vpon the minde. Firſt, in procuring a traunce, the ſpirit of God caſteth the bodie of man into a dead ſleepe: whereby all the ſenſes, both inward and outward, are benummed: ſo Gen. 15.12. when God renewed his couenant with *Abraham, hee caſteth* him into *an heauie ſleepe:* that is, into a traunce, wherein all his ſenſes were benummed: onely his mind was waking. The action of the holy Ghoſt on the minde is, to draw it from fellowſhip with the bodie, and al the ſenſes, to haue a neere fellowſhip with God, that ſo the ſpirit of God may enlighten it with diuine light, that it may vnderſtand the things which are reuealed to it: as we may ſee in other extaſies and trances of the Prophets and Apoſtles. As in that of [a] *Peter*, when he ſawe the viſions of the beaſts cleane and vncleane. And thus we ſee what a traunce is, namely, *an extraordinarie powerfull work of the ſpirit vpon the whole man, caſting the bodie into a dead ſleepe, and making the minde fit to receiue the things which are reuealed vnto it of the Lord.*

[a] Act.10.11.

What a traunce is.

II. Point. The end of traunces. God for two cauſes reuealeth his will in traunces vnto his ſeruants, as to *Iohn* in this place. Firſt, that they might know, that the things reuealed were not inuented of themſelues, but giuen of God: *Iohn* herein had no vſe of his bodily ſenſes, he neither heard, ſaw, nor felt, but they were aſleepe. And therefore the viſion muſt needs be from God, and the glorie thereof wholly his.

Secondly, and chiefly that the things reuealed might take the deeper impreſſion in the vnderſtanding: for the minde beeing freed from fellowſhip with the bodie, and not hindered by any phantaſies of the ſenſes (they beeing all aſleepe, and quiet) doth then moſt liuely, and ſenſibly apprehend and retaine the impreſſion of things reuealed. Here then we ſee the great care of God, that his ſeruants might throughly vnderſtand, certainely beleeue, and conſtantly keepe in memorie the things he deliuered vnto them. The like care he ſhewed in reuealing his will to all the former Prophets, he would not haue their mindes troubled with the fellowſhip of the bodie, nor hindred of the ſenſes inward or outward; but wholly taken vp for the ſeruice of his ſpirit. And there is good reaſon of this, for if they muſt faithfully teach Gods will to others, to make them know and vnderſtand to beleeue and remember the ſame: is it not neceſſarie that they themſelues ſhould thoroughly vnderſtãd, ſoundly beleeue, and firmly keepe in memorie whatſoeuer God reuealeth?

This dealing of the Lord for this ende with his holy Prophets, teacheth vs, that the ordinary miniſters of the Goſpell at this day ought to imploy themſelues with all care and diligence, that they may throughly vnderſtand the will of God in his word, and withall beleeue it ſoundly, and remember it carefully. We muſt not now look for traunces and viſions, as they had, but wee muſt vſe continuall ſtudie in the word, which is the ordinarie meanes to come vnto this knowledge. This duty concerneth all ſtudents in diuinitie, and all others which deſire a good vnderſtanding in the word of God. And for their furtherance herein they muſt haue principall care to ſearch into the text of Scripture thoroughly: thereby ſhall they beſt cõceiue the proper meaning of the holy Ghoſt, and with greater facilitie keep the ſame in memorie. For one ſaith truely, That euerie good miniſter ſhould be a good text man. Whereby is deſcried a common fault of many ſtudents: who rather imploy themſelues in the auncient writings of men, then in the word of God: nay many ſpend their beſt time in the baſe writings of wicked and hereticall Monks and Friers. It can not bee denied, but many of the fathers were worthy members of Gods Church: but if the fountaine be left, the miniſterie will ſoone be tainted with the filthy puddles of mens inuentions.

Againe, in this dealing of God with *Iohn*, we may obſerue the truth of Chriſts ſaying, *to him that hath, it ſhall be giuen.* Mark.4.24. For though *Iohn* was indued with rare knowledg, and ſingular gifts, yet the Lord addeth more knowledge to his former. The Lord found him faithfull in the duties of an Apoſtle: and therefore reuealeth the knowledge of many ſecrets vnto him in moſt full manner: euen ſo it is in Gods Church at this day; all that haue care to knowe the will of God, and doe it, though their knowledge bee ſmall at the firſt, yet the Lord will helpe them, and adde daily to their knowledge. And the cauſe why many heare the word of God, & profit not, but wax worſe, or ſtand at a ſtay, is, becauſe they labour not to haue their knowledge increaſed, by putting in practiſe that which they know: for if they did, then to him which hath, ſhould more bee added, and hee ſhould haue abundance. As on the contrarie, when we be negligent to heare or knowe, and to obey the will of God; wee haue a ſpirit indeede ſent vpon vs, yet not Gods ſpirit, but the A ſpirit of ſlumber, of blindneſſe and ignorance; *ſo that we ſee, and ſee not; heare, and vnderſtand not*, Iſay 6.9.

On the Lords day. In theſe words is the fourth circumſtance, namely, the time when this viſion was ſhewed to S. *Iohn*. This day which is here called the Lords day, among the Iewes was the firſt day of the weeke, called by vs Sunday. It is called the Lords day for two cauſes: Firſt, becauſe on this day Chriſt roſe from death to life: for Chriſt was buried the euen of the Iewes Sabboath, which is our Friday; and he reſted in the graue their whole Saboath, which is our Saturdaie; and roſe the firſt day of the weeke early in the morning, which is our Sunday.

B Secondly, the firſt day of the weeke (according to the Iewes account) came inſtead of the Iewes Saboath, and was ordained a day of reſt for the New Teſtament; and ſanctified for the ſolemne worſhippe of the Lord. And for this cauſe eſpecially it is called *the Lords day*, the manifeſtation whereof (as ſome thinke) *Iohn* chiefly intended in this title. And touching this time, for our better vnderſtanding, let vs conſider three points: Firſt, who changed the Iewes Saboath: ſecondly, for what cauſe: thirdly, whether the Church hath now in the New Teſtament power to change the Saboath day wee now celebrate, to any other day of the weeke.

For the firſt, it is commonly thought that C the Iewes Saboath was changed into this *Lords day* by Chriſtian Emperours, long after the aſcention of Chriſt. But it is more conſonant to the tenour of the New teſtament, to hold, that Chriſt himſelfe was the author of this change. My reaſons are theſe: Firſt, that which the Apoſtles deliuered and enioyned the Church, that they receiued from Chriſt, either by voice or inſtinct; for they deliuered nothing of their owne head: But the Apoſtles deliuered, and inioyned this Saboath to the church, to be kept as a day of holy reſt to the Lord, as appeareth, 1. Corinth. 16. 1. where *Paul* ordained in the Churches of Galatia, and Corinth, *That the collection for the poore ſhould bee on the firſt day of D the weeke*: This he left not to the choyce of the Church, but appointed it by authoritie Apoſtolicall from Chriſt.

Now the day of the collecting for the poor (as appeareth in the hiſtories of the Church) was the Saboath day, when the people were aſſembled for Gods ſeruice. For this was the cuſtome of the Church for many yeares after Chriſt. Firſt, to haue the word preached, and the Sacraments adminiſtred, then to gather for the poore: and for this cauſe in the writings of the Church, the Lords ſupper is called a ſacrifice, an oblation, and the maſſe: not a reall ſacrifice as the Papiſts vſe it: but ſpiritually, becauſe therewith was ioined collection for the poore, which was a ſpirituall oblation, not to the Lord, but to the Church, for the releefe of the poore: and it was called the maſſe, becauſe the collected releefe thereat was ſent to the poore Saints abroad. A ſecond reaſon is this: The Apoſtles themſelues kept this day for the Saboath of the Newe Teſtament, Acts, 20.7. And it cannot bee prooued that they obſerued any other day for an holy reſt to the Lord after Chriſts aſcention, ſaue onely in one caſe, when they came into the aſſemblies of the Iewes, who would keepe none other but the olde Saboath of the law. A third reaſon is Ioh.20.19.26. *The ſame day whereon Chriſt roſe from the death, being the firſt day of the weeke, he appeared to his Diſciples, being* gathered together: & *taught them many things, which concerned the gouernement of his Church.* And *eight dayes after being the firſt day of the weeke,* he appeared vnto them for the ſame end. Now it is more then likely, that Chriſt in his own perſon gaue them an example to celebrate and keepe that day, wherein hee roſe againe, for a Saboath of the newe Teſtament.

II. Point. The Saboath of the Iewes was changed for two cauſes. Firſt, to maintaine the libertie of the Church of the new Teſtament, whereof this was a great part, that they were freed from the ceremonies of the Iewes: For when this day was chāged, the Church was no more tied to the Iewes Sabbath, neither had any ſuch regard of dayes and times.

Secondly, that there might bee a more fit time for the memorie of the worke of mans redemption: For God in the old Teſtament appointed the ſeuenth day to bee a day of reſt to remember the firſt creation: So in the new Teſtament it ſtands with reaſon there ſhould bee a day to celebrate this worke of redemption; which is a wonderfull creation: wherein (as *Iſay* ſaith) *are made a new heauen, and a new earth*, Chapter 66. And whereby *men become new creatures*, 2.Cor.5.17. Nay this redemption is a more glorious work then the creation; for in that creation *Adam* was the head, but in this redemption Chriſt Ieſus is our head. By the firſt creation wee receiued a temporall life; but by redemption we receiue life eternall. In the creation, *Adam* was eſpouſed to *Eue*, but in the worke of redemption euery Chriſtiā is eſpouſed to Chriſt Ieſus. By creation *Adam* had an earthly Paradiſe: in this redemption wee haue an heauenly kingdome. In the creation Gods power, and wiſdome did principally appeare: in this redemption with power and wiſdome he ſhewed mercie and iuſtice: Iuſtice in Chriſts paſſion, and mercie in our forgiuenes. By creation he made man of nothing, but by redemption hee made him of worſe then nothing, and better then he was. Therefore ſeeing this worke of our redemption is farre paſſing the creation; it was meete a day ſhould be ſet apart for the memory thereof: Now no day could bee more fit then the firſt day of the weeke, in which Chriſt roſe againe: whereby he confirmed the work of our A redemption: for he died for our ſinnes, and roſe againe for our iuſtification, *Rom.*4.25.

III. Point. Whether may the Church of the new Teſtament, change this Sabbath day to any other day of the weeke, as to tewſday, wedneſday, &c. *Anſ.* The Church hath no ſuch power, for time is the Lords, and the diſpoſing thereof is in his hands. Therefore Chriſt ſaith to his Diſciples, *It is not for you to know the times and ſeaſons, which the Father hath kept in his owne hands*, *Act.*7.6. As if he ſhould ſay, The Father hath kept times and ſeaſons in his owne power: and therefore it is not for you to know them. Now if that were a good reaſon, as no doubt it was, then is this alſo ſound and good: B If God haue the diſpoſing of times in his hāds, then it belongeth not to the Church to diſpoſe of them: but God hath the diſpoſing of al times in his hands: *ergo*. And it may be otherwiſe hence gathered thus: If that which is leſſe belong not to the Church, then that which is more doth not: but the knowledge of time and ſeaſons which God hath in his power belongeth not to the Church, which is leſſe then the diſpoſing of times and ſeaſons: And therefore the church hath not power to diſpoſe of them: & ſo by conſequent may not alter the Sabbath day. *Obiect.* In the Old teſtament the Iewes appointed feſtiuall dayes: as the feaſt of Dedication, which Chriſt kept holy, *Ioh.* 10.22. inſtituted by the Machabees, in token of thank- 1.Mach.4. C fulneſſe for their deliuerance and for reſtoring of religion and the Temple which *Antiochus* had pulled downe. And alſo *Mordecai* inſtituted the feaſt *Purim*, which was celebrated of the Iewes afterwards. Eſth.9.17.

Now if they had power to make holy-daies, then they might alter the Sabbath day: and ſo may the Church in the New Teſtament. *Anſw.* Theſe feaſts of the Iewes were no Sabbaths ſet wholly apart for the ſolemne worſhip of God: but were onely daies of the ſolemnitie appointed by the Church in token of ioy and thankefulnes for the repairing of the Temple, and deliuerance of Gods people. And were onely celebrated as they ſerued to put the people in D mind of theſe outward benefits. So that whereas ſome hold that the Church hath power to alter the Sabbath day; or to make two more Sabbath daies in a weeke, if it were conuenient: it hath no ground in Gods word. For that authoritie which doth alter this day, muſt not be leſſe then Apoſtolicall. And thus we ſee why this day was called the Lords day.

The vſe. Now if the firſt day of the weeke be the Lords day, ſet apart for his honour in the memorie of ſo great redemption, then here are three ſorts of men reprooued. Firſt, thoſe that make the Lords day a day of vain pleaſure and delight. This is the manner of all ſorts of men, but eſpecially of the yonger ſort and ſeruants, who ſpend this day in carnall reioycing, in ryot, gaming, and wantonneſſe, neuer thinking of the worſhip of God, which is then to be performed.

formed. But theſe ſinne greatly againſt the Lord: for hereby they peruert the ende of the Lords day: It ſhould be kept holy and glorious to the Lord, but they turne it to the worſhip and ſeruice of the deuil.

The ſecond ſort here reprooued, are thoſe which loue more ciuilitie then the former, but yet they thinke they may doe what they will on the Lords day; as to take their iourneys thereon, and imploy themſelues in their ordinary affaires; perſwading themſelues they may ſerue God with as good an heart when they are alone about their buſineſſe, as they doe who goe to the Church. But theſe men ſinne grieuouſly againſt the fourth commandement; for hereby they make their own day which is the Lords.

A third ſort here reprooued, though not ſo bad as the former, are thoſe who thinke it needfull to ſerue God at thoſe ordinarie times of the Saboath which the lawes of the Land inioyne vnto men, and therefore they wil come duly to morning and euening prayer, thinking that they are not bound beſide to heare the word of God preached, and that all the reſt of the day they may do what they wil pertaining either to their profit or pleaſure. Of this ſort are our ignorant people, and a great number euery where. But they ſin grieuouſly againſt God, for the Saboath day is called the *Lords day*, becauſe it is wholly conſecrated to his worſhip, but they part ſtakes with the Lord, and giue him but a part of his own day, and that the leſſer, taking the reſt vnto themſelues, which they miſpend vpon their luſts. Now as theſe vices muſt be abhorred, ſo on the contrarie, wee muſt with all conſcience keepe the Lords Saboth holy according to the fourth commaundement. And therefore wee muſt thereon ceaſe from all workes of ſinne, and from the workes of our callings; and ſanctifie this day wholly by applying it all to the honour and worſhip of God. And here we muſt remember, that there is a double ſanctification of the Saboath, publike, and priuate. Publike, when men aſſemble themſelues together publikely, to heare Gods word for the increaſe of faith and knowledge: and to call on Gods name for further graces; as alſo to giue him thanks for his mercies, and to receiue his ſacraments. Priuate, when men in their priuate places imploy themſelues in holy dueties of prayer, reading, meditation vpon Gods word and workes; whereby God is honoured, and their ſoules edified; and both theſe muſt be performed to the Lord euery Saboath day of euery man. For we may not abridge God of that time wherein glorie ſhould bee giuen to his name. If the officers ſhould take our ſeruants in the weeke day from our priuate buſineſſe, and imploy them in publike affaires, we would thinke much at it, though it were for the common good. And ſhall we not thinke that God wil take himſelfe diſhonoured of vs, when we ſhall take either whole or part of his holiday, and imploy it in our buſineſſe? A maine cauſe, why many profit little by the publike miniſterie, is want of priuate ſanctification of this day. Therefore we muſt learne to ſanctifie the Sabbath of the Lord, for elſe we ſhall neuer increaſe in faith, knowledge, or obedience as we ſhould: for the begetting & increaſe whereof this day hath bin ſet apart, & ſanctified from the beginning.

Obiection 2. Why did the Lord ſhew this viſion vnto *Iohn* rather on this day then any other? *Anſ.* Though *Iohn* were abſent from the Church in regard of bodily preſence: yet hee was preſent in ſpirit with all the faithfull, and therefore no doubt in this day he gaue himſelfe to prayer, & other duties which he could performe for the glorie of God in that ſolitarie place. Now it is the Lords manner when his ſeruants are thus humbled, then to come and reueale himſelfe vnto them in ſpeciall manner. So hee did vnto *Daniel*, Dan. 9. and to Cornelius, Act. 10. and to *Peter* praying alone in the houſe toppe, Act. 10. 11. And ſo doubtleſſe finding *Iohn* thus imployed this Lords day, hee reuealed his will vnto him touching the ſtate of the Church to the ende of the world.

Hence we learne ſundry inſtructions. Firſt, whereas *Iohn* beeing in a ſolitarie Iſland kept the Saboath: we may obſerue, that all perſons who are ſeuered from the aſſemblies of the Church: as the priſoners and thoſe which are ſicke of a dead palſie, or other great diſeaſes: as mariners though they be in the middeſt of the ſea, ſhould keepe holy the Lords Sabboath by performing ſuch duties as God requireth; as prayer, confeſſion of ſinnes, and thankſgiuing; whereby God may be glorified, though they cannot come to the publicke miniſterie of the word.

Secondly, in that *Iohn* receiued his viſion on the Lords day, when hee gaue himſelfe to prayer and holy duties: Hence ariſeth a conſideration to Gods Church, *that God draweth neere to them that draw neere to him*, as Iames 4. 8. And let vs humble our ſelues, and draw neere to the Lord by prayer, and thankſgiuing; and the Lord in mercie wil ſhew himſelfe ſundry waies, and draw neere vnto vs.

The cauſe why men haue ſo little taſt of Gods mercie and loue toward them, is becauſe they doe not draw neere vnto him, by doing thoſe duties which he requireth at their hands. For when men draw backe from God, is it not good reaſon he ſhould draw back from them?

This therefore muſt ſtirre vp our hearts, and mooue vs to come often to God by prayer and thankſgiuing: for by vſe in theſe duties ſhal we get acquaintance with the Lord. Thus much of the circumſtance of this viſion.

And I heard behind mee a great voice, as it had beene a trumpet. Firſt, here followeth the parts of the viſion, which are two. The beginning or entrance into it, in this v. the eleuenth and part of the twelfth. Secondly, the matter & ſubſtance thereof, from the twelft verſe to the ende of the third chapter.

The entrance into the viſion is a preparation; whereby the Lord maketh *Iohn* more fit to apprehend and receiue the things reuealed. In which preparation we muſt obſerue firſt, the meanes: ſecondly, the parts thereof. The means whereby God prepareth him, is a voice: *And I heard a voice.* The like manner of preparation hath God vſed in former times: whē he intended to make with *Adam* the couenant of reconciliation in the ſeede of the woman: Firſt, he prepared him by a voice ſpeaking vnto him before he appeared, and by this voice cauſed him to flie for feare. Then hauing rebuked him for his ſinnes, he made with him this couenant of grace. Gen. 3.

Exod. 19. and 20. And in mount Sinai before the Lord gaue the law, he firſt came downe in thundring and lighning, and with the ſound of a trumpet to terrifie the people: and then he vttered his law to *Moyſes* and to his people. So when the Lord would inſtruct *Samuel* touching the houſe of 1. Sam. 3. Elie, he awoake him by a voice, againe, and againe: and then ſpake plainely vnto him. And in all viſions vſually, and generally the Lord vſeth to prepare his ſeruants by voices, by ſignes and words, that they might be more fit to receiue ſuch things as he reuealed.

This dealing of God with *Iohn*, in preparing him to the worthy receiuing of this viſion, teacheth vs that we much more ſhould be prepared to heare and receiue the will of God; for we come farre ſhort of thoſe excellent gifts of God which were in *Iohn*, who yet muſt be prepared.

Our comming to heare Gods word, is to learne the ſame, for the increaſe of knowledge, faith, and obedience. Now the word of God is hard, and we dull to learne; we muſt therefore by all good meanes prepare our ſelues, that our minds and hearts may be fit to receiue the ſame with profit. The cauſe of ſo little profit after long hearing, is want of preparation: but hereof we haue entreated already vpon the third verſe.

The voice is here ſet out vnto vs three waies: Firſt, by the place whence it came: Secondly, by the qualitie of it: Thirdly, by the matter and ſubſtance, which it contained. For the place: it was vttered from *behind him:* which the Lord obſerued to ſtirre vp more attention in *Iohn*; for vſually men do more carefully marke thoſe things which come on a ſudden behind them, then thoſe which are ſpoken or done directly before their face.

Secondly, for the qualitie of it, this voyce was great, as is expreſſed further by a ſimilitude *Like the ſound of a Trumpet:* that is, full of maieſtie and power. Which alſo God added vnto it, to further attention in *Iohn*. For if it had beene an ordinarie voice, or ſmall, he would A not ſo much haue regarded it: but beeing ſo ſudden, ſo great, and full of maieſtie, it could not but make him verie attentiue.

Now ſeeing Chriſt is ſo carefull to prepare *Iohns* mind with attētiō & diligēce to receiue the things which ſhould be told him: this teacheth vs, that when we come to heare Gods word, we muſt vſe all meanes of attention; for if it were needfull to *Iohn*, then it is farre more neceſſarie for vs, who are farre inferior to him in all gifts of vnderſtanding and memorie. And here alſo is another cauſe of ſmall profit and little liking of Gods word, namely, want of attention in the heart. We muſt therefore like godly *Lydia*. Act. 16. ſtirre vp our dull and heauie ſpirits, and with all diligence mark the B things we heare. And here we muſt take heed of two enemies to attention: the firſt are bythoughts: as when the bodie indeed is preſent, but the mind wandereth from the word, and is wholly poſſeſſed with thoughts of pleaſure, or other worldly affaires: For theſe be thornes in the ground of our hearts, which choke the good ſeed of the word. Many will complaine they cannot mark and remember that which is taught: now the cauſe is in themſelues, their wādring thoughts, which hinder both vnderſtanding and memory: for the mind conceiuing other matters, cannot obſerue how one point dependeth on another, much leſſe remember them afterward.

C The ſecond enemie to attention, is dulneſſe and heauineſſe in bodie and ſoule: a common fault in many hearers, which ſheweth it ſelfe by drowſineſſe and ſleepineſſe in the time of preaching, when they ought to ſtirre vp their bodies and hearts to all attention. If a man ſhould be dull and heauie when his Prince is ſpeaking vnto him of ſom weightie matter that is for his good, it would be taken for a part of contempt and diſloyaltie towards his maieſty. What diſloialtie then is this vnto the King of kings, that we ſhould be dull and heauie, when himſelfe vouchſafeth to ſpeake vnto vs out of his word, the myſteries of our ſaluation? And ſurely, among other things this drowſineſſe is one cauſe of ſmall profit, by the miniſterie of the word. And therefore if we would increaſe in knowledge, and in the gifts of grace vnto D ſaluation, we muſt prepare our ſelues before we come, and in hearing caſt of al dulneſſe of fleſh and ſpirit, and with all might ſtirre vp our ſelues to attentiue hearing: ſo ſhall the word be bleſſed vnto vs; otherwiſe our hearing ſhall turne to our deeper condemnation.

V. 11. *Saying, I am Alpha and Omega, the firſt and the laſt: and that which thou ſeeſt write it in a booke, and ſend it vnto the ſeuen Churches which* *are in Aſia: vnto Epheſus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardi, and vnto Philadelphia, and vnto Laodicea.*

Theſe words containe the third deſcription of this voice, whereby *Iohns* heart was prepared, touching the ſubſtance and matter which was vttered: which conſiſteth in two things. The firſt, is a teſtimonie, in theſe words: *I am Alpha and Omega, the firſt and the laſt.* The ſecond, a commandement in the words following: *That which thou ſeeſt, write, and ſende, &c.*

I. Touching the teſtimonie, the ſubſtance thereof is ſet downe in the 8. verſe, where the words were handled, & the meaning ſhewed. They doe ſerue directly to prooue the Godhead, and eternitie of Chriſt, which Chriſt himſelfe doth here auouch, to giue vnto *Iohn*, and vnto the Church full aſſurance, that the things now vttered & deliuered, were from God: for ſaying, *I am Alpha and Omega, the firſt and the laſt*, is as much as if he had ſaide; *I which ſpeak vnto thee am God, and therefore the things I deliuer, are from God.*

In this teſtimonie, note Gods ſpeciall care in regard of his truth, he doth not content himſelfe with reuealing his will vnto his Church; but more ſpecially his care is, to certifie the Church of the truth thereof, that it is indeede from God. This hath been Gods care from the beginning. When *Peter* receiued a viſion from God, withall a Gods ſpirit aſſured him that the things reuealed therein were certen and ſure. And ſo when Chriſt preached the will of his father among men, he did withal work ſtrange miracles, to confirme and ſeale vp the truth of his doctrine, that it was from God.

a Act.10.19.

The vſe.

This ſpeciall care of God ouer his Church, doth firſt confute the Papiſts opinion touching Scripture. They hold the Scripture to be certen in it ſelfe, but not vnto man, till the Church giue teſtimonie thereunto. But this is falſe: for god euer had this care ouer his church not onely to reueale his will vnto them, but alſo to vſe meanes for the aſſurance of their conſciences, that that which was reuealed was his vndoubted and perfect will. And therefore the word of God is certen, and euer was, not onely in it ſelfe, but to the conſciences of beleeuers, and that without the teſtimonie of the Church: and ſo ſhould be, though the teſtimonie of the Church ſhould neuer come thereunto.

Secondly, hereby are confuted many carnal men, who will be of no religion; becauſe (ſay they) there is no certaintie in the matters of religion: mens opinions therein are ſo diuers, that ſo many men, ſo many mindes almoſt: and no A man can tell who ſpeakes the truth. *Anſ.* It may be that men in ſundrie matters hold ſundrie priuate opinions: yet in the Church of God, all the true members of Chriſt hold the ſame opinions touching the foundation of religion. But let it be granted, That all men on earth were of diuers opinions touching matters of religiō, ſhould religion therefore be vncerten? God forbid. For religion is certen vnto men, by the meanes that God hath appointed to certifie the conſcience of the truth thereof; and thereby might men come to the truth and certentie of religion taught by the Prophets and Apoſtles, though all men in the world were of diuers opinions touching the ſame. Thus much of the Teſtimonie.

B II. Point. The commandement giuen to *Iohn* in theſe words; *That which thou ſeeſt, write in a booke, and ſend it to the ſeauen Churches which are in Aſia.* This commandement hath two parts: Firſt, *to write the things ſeene in a booke:* ſecondly, *to ſend the booke to the ſeuen Churches here named.* And both theſe muſt *Iohn* doe, beeing now diſabled by his exile to preach theſe things vnto them perſonally, for theſe cauſes. Firſt, that theſe churches might be edified in the faith, and ſtrengthened in theſe moſt grieuous times of perſecution. Secondly, that they might become keepers of this booke for the good of others: for the Church of God is the *pillar of truth*; not onely, for C that it publiſheth Gods truth, but alſo becauſe it keepeth it, and giueth teſtimonie thereunto.

In this commandement note ſundry things. Firſt, that the word of God, written and penned by the hand of man, is a notable helpe to the Church of God, and a worthy meanes to edifie the ſame, elſe Chriſt would neuer haue commanded *Iohn* to haue written theſe viſions, and ſent them to the churches. Which ſerueth to confute the blind Papiſts which ſay the word written is but an *inkie letter*, and a *noſe of waxe*; becauſe the ſenſe thereof may be turned euery way as man will. This alſo confuteth the Anabaptiſts, which ſo much magnifie their Re- D uelation, and make no account of the word written. If the Lord had thought it beſt, hee would haue taught theſe Churches by Reuelation: but they muſt learne by the word written.

Secondly, that the reading of Gods word either publikely or priuately, is an ordinance of God: for the Lord commanding *Iohn* to write this booke, and ſend it to the Churches, hereby implieth, that they muſt read the ſame as they did other bookes of Scripture. The preaching of the word is indeede the moſt worthie inſtrument for the founding and confirming of Gods Church, whereby ordinarily iuſtifying faith is wrought in the heart: and yet reading muſt haue his due reuerence, as a meanes to confirme and increaſe true knowledge, faith, and repentance, where it is begunne.

Thirdly, here note, that a man may be vnder the croſſe, and in perſecution, and yet remaine in the ſpeciall fauour of God: for this baniſhment into ſuch a deſert place, was vnto *Iohn* a grieuous croſſe: and yet the Lord vouchſafed there to reueale himſelfe vnto him, & to make him the penman of this booke. Which honour he vouchſafeth not to all, but to them that are moſt deare vnto him. Which thing each one ſhould obſerue: for our nature is ſo corrupt, that when we are vnder the croſſe, it would perſwade vs, we are caſt out of the loue and fauour of God.

In the end of the verſe, the ſeauen Churches Epheſus, Smyrna, & the reſt are named. Which ſeuen places, were 7. famous cities in Aſia, wherein were planted the moſt famous churches that were in thoſe parts, and for their excellency are they named. And thus much for the meanes of *Iohns* preparation; now follow the parts thereof, which are two: firſt is hearing, folded vp with the former meanes: *And I heard a voyce*. Second is *Turning of himſelfe* to ſee the partie that ſpake vnto him, in theſe words;

V.12. *Then I turned backe to ſee the voyce which ſpake with mee: and when I was turned, I ſawe ſeuen golden Candleſtickes.*

That is, ſo ſoone as I heard this ſudden and mightie voice, I turned my ſelfe to ſee who it was that vttered the ſame. In this behauiour of *Iohn* we are to learne our dutie: ſo to diſpoſe our hearts towards God in the receiuing of his word, as *Iohn* diſpoſeth himſelf towards Chriſt in the receiuing of this viſion. So ſoone as the voyce ſpake, *Iohn* hearkened, and becauſe the ſound thereof came behind him, he turned himſelfe to looke on him that vttered it. Euen ſo muſt we doe, we are by nature ſtrangers with God, ſlowe to heare when hee ſpeaketh, and readie to turne our hearts from God, when we heare. Therefore when God ſpeaketh vnto vs in the miniſterie of his word, we muſt hearken: And though we be going another way, yet we muſt turne our ſelues from our euill waies, and encline our hearts to his voyce, that we may haue fellowſhip with him. S. *Iohn* had not ſeene this meruailous viſion, vnleſſe hee had turned himſelfe to behold him that ſpoke. No more ſhall we at any time feele true fellowſhip with the Lord, vnleſſe we turne our hearts vnto his word, and that betimes whiles he ſpeaketh vnto vs in the miniſtery thereof.

Thus much for the firſt part of the viſion, viz. the entrance thereunto. The ſecond part is the matter and ſubſtance of the viſion, containing a moſt worthy repreſentation of Chriſt in his maieſtie, as he is the Prophet, King, and Prieſt of his Church: ſet downe at large by a A deſcription of Chriſt, continuing from this twelfth verſ vnto the end of the third chapter; where *Iohn* ſheweth what hee receiued of Chriſt, partly by hearing, and partly by ſeeing. And firſt he beginneth his deſcriptiō of Chriſt, as he ſaw him repreſented in viſion: and ſo deſcribeth him by two arguments. Firſt, by the place where he ſaw him; Secondly, by his ſorm and figure wherein he appeared.

I. For the place. *Iohn* ſaw him *in the middeſt of the ſeauen golden candleſtickes*. Theſe ſeuen golden candleſtickes here ſeene, are the ſeuen Churches of Aſia: the particular Churches of God, beeing compared to candleſtickes, as Chriſt expoundeth himſelfe, v. 20. Now the particular congregations of Gods Church be B called candleſticks, for that reſemblance which is betweene them. For as the candleſticks ſerue to beare vp and hold forth the light that is ſet therein: ſo the particular Churches of God on earth, they beare vp and ſhew forth the light of the Goſpel vnto the whole world; partly in the miniſterie of the word, and partly in the profeſſion of the faith of Chriſt.

From hence ſundry things are to be learned; firſt obſerue, that the Churches are rather called *candleſtickes* then *candles*; To giue vs to vnderſtand, that they haue no light of themſelues or from themſelues, but onely are Gods inſtruments to beare vp and hold forth the light in the miniſterie of the word, and profeſſion of C the faith: for Chriſt Ieſus is the only true lampe and candle that giueth light to the heart and conſcience by his holy ſpirit in his word.

Secondly, hence euery one that profeſſeth himſelfe to be a true member of Gods Church, muſt learne his dutie, which is earneſtly to labour to become a ſhining and burning candle. Indeed this principally concerns the miniſters of the Church: and therefore *Iohn Baptiſt* is called a burning and a ſhining light, Ioh. 5. 35. but yet it muſt alſo be verified of euery member thereof, as S. *Paul* commaundeth: [a] *Shine* (ſaith he) *as lights in the world, in the middeſt of a naughtie and crooked nation: holding forth the doctrine of life*, that is, the Goſpel. *Queſt.* How ſhall euery member of the Church become a burning light? *Anſ.* Firſt, hee muſt haue his minde enlightened in the knowledge of Gods D will and word, and then as a candleſticke hold out and ſend forth the beams therof to others, partly by teaching within the compaſſe of his calling, and partly by example of an honeſt & blameles life and conuerſatiō. Thus we ſhould doe, if we would be anſwerable to our profeſſion. And to enduce vs hereunto, let vs obſerue the reaſons following.

First, it is Gods commaundement, *Shine as lights* (ſaith S. *Paul*) *in the world*, Philip. 2. 15. And, *walke as children of the light*, Epheſ. 5. 8. Secondly, conſider the fruite hereof, which is wonderfull great. For by godly inſtructiō in our places, & by anſwerable obedience in our liues we win many to the Lord; ſhewing forth ſuch

[a] Phil. 2. 15, 16.

A lights, whereby others may walke in this darke world to the kingdome of heauen, which is a most blessed light. In the winter season men thinke they doe others great pleasure, if in the night they hang forth a light to guide passengers a little way in an earthly walke. What a blessed thing then is this, that a man should alwaies hold forth that light which shall guide a sinnefull wicked wretch to leaue the wayes of death, and to walk in the paths of righteousnes to eternall life? But on the contrary, when men liue in Gods Church like candles put out by reason of the blindnesse of their minds, and the badnesse of their liues; hence commeth great hurt and danger to others with whome they liue: for they lead others that depend vpon them to the pit of destruction; B especially they who know the will of God, and yet make not conscience to shew forth the same by good example of a godly life. For as in an hauen towne, if any man in the night time doe remooue the sea-marke which guideth the ships in the right chanell, he doth as much as in him lieth to cast away all the shippes that are comming neere the shoare, by causing them to run on rockes and sands: euen so they that should giue light in the Church, if they giue either no light, or false light to such as depende vpon them, who are sayling in the sea of this sinfull world, hereby they lead and direct them to a wrong hauen, & instead of heauen bring their soules to eternall perdition: which must terrifie C vs from ignorance & euill works, & make vs labour to shine as lights in this world by good instruction and godly conuersation. Third reason. Consider the fearefull iudgements of God against such as liue in his Church as members thereof, and yet giue no light: they do incurre the fearefull wrath of Christ. In the Temple, the keeping of the lamps and lights belonged to the Priest, and therefore he had his snuffers, and other instruments to trimme the same: which notably figured the dutie of Christ in the Church of the new Testament: for he is our high Priest, who looketh to euerie light in the Sanctuarie, that is, to euery member of his Church, who ought to shine as a lampe; and D when they burne but dimmely and darke, hee hath his snuffers to trimme them, and make them giue a better light, both by godly life, and good instruction. But when he hath snuffed them againe and againe, if still they burne darke and dimme, and giue either no light, or else a false light, then surely he will either cast them out of the Temple, or else tread them vnder his feete. We graunt this libertie to euerie gouernour, when he hath light vp candles for his family, if any of them will not burne clearely, he may snuffe it; if that wil not serue, he may cast it into the fire, and set another in it place. And shall we denie to Christ Iesus the like authority in his church, which is his house, ouer men and women, who ought to shine as lights? God forbid. The minister therefore in this place, and euery other Christian in the compasse of his calling must labour to bee a shining candle, both for knowledge and godly life before all the world, that so he may escape Gods fearefull iudgements. In common reason wee ought to carrie our selues as shining lights before others. It is an vsuall thing in the winter time to hang forth lights for the guiding of mens bodies safe from place to place. Now if wee haue such care ouer their bodies, we ought to haue much more ouer bodie and soule both; that by the light of grace in vs, sinners and wicked men may be guided in the darke and dangerous way of this world to the kingdome of heauen.

Here then all ignorant persons and loose liuers, who abound in euerie place, must be admonished to reforme themselues, and labour to become lights in Gods Church. They stand as candles, but they are extinct & giue no light to others. Ignorant persons therefore must cast off their ignorance, and labour for knowledge: and wicked liuers must reforme their loosenes of life, and become obedient to the word of truth, that so they may shine vnto others. If a man haue a candle set vp in his familie, and shall assay to light it, and snuffe it once or twise, and cannot get it burne, then in displeasure he will trample it vnder his feete, or cast it into the fire: Euen so Christ Iesus seeking to enlighten the minds of these ignorant persons, and to reforme the liues of these loose liuers by the ministerie of the word; when he shall perceiue that they refuse the light, and will not be reformed, vndoubtedly in furie of his wrath, he will at length plucke[a] them from their places, and stampe them to pouder, and cast them into hell. Many be ignorant in euery place, and moe be prophane, and small is the number of good shining lights: but we must remember our dutie, and walke worthy our calling. If we hold forth the light of knowledg and obedience, we shall shine as the firmament in the world to come, Dan. 12.3.

Golden candlesticks. The Churches of God are not base candlesticks, but candlesticks made of gold. There bee two causes of this resemblance: First, because gold is the most excellent of all mettals: so Gods Churches here on earth are the most excellent of all societies. The companies and societies of men in families, townes, and kingdomes, and in other common affaires of this life, be the ordinance of God, and good in their kind; but yet the societie of Saints in the Church of God, doth farre surmount them all, and that in these respects; First, because in Gods Church saluation may bee obtained; but in other societies, as they are societies, though sundrie benefits arise from them, yet saluation is not to be had in them, vnlesse they bee either particular Churches, or members thereof. Secondly, the Church of God is the end of all other societies: & they are all ordained to preserue and cherish the Church, which

[a] Psal. 52.5.

is the ſocietie of the Saints. Thirdly, the church beautifies all other ſocieties: the principal dignitie of any towne, houshold, or kingdome is this, that they are either Churches of God, or true members thereof.

From this preheminence of the Church we are taught, aboue all things to labour to become true members of this ſocietie. Men haue great care to become members of incorporations and townes of greateſt priuiledges; but few there be that ſeeke for the priuiledges of Gods Church: And commonly thoſe that ſeeke moſt for priuiledges in cheife townes, haue the leaſt care to become the true members of Gods Church; which is a wretched practiſe, & ought not to bee among vs, ſeeing the Church hath priuiledges farre aboue all other ſocieties.

Secondly, hence wee are taught aboue all things to haue care to preſerue the ſocietie of the Church of God. True it is, the miniſter and magiſtrate muſt haue cheife care thereof, and yet euerie man in his place muſt do his beſt indeauour hereunto, becauſe it is the moſt principall ſocietie.

Thirdly, in that Gods Church is the moſt excellent ſocietie, giuing honour to all others, we are taught within the compaſſe of our callings, as much as we can, to bring all other ſocieties vnto this. Thoſe that are maſters of families, muſt labour to bring euerie one in their familie to bee good members of the Church: And ſo in ciuill ſocieties, men of gouernment muſt labour that the members of the ciuill bodie become alſo members of Chriſts bodie. Thus gouernours of kingdomes ſhould labour that the parts of their dominions may be particular churches of God. And there is good reaſon of this dutie; becauſe all other ſocieties without this are companions of men in the darke, ſitting in the ſhadowe of death, being ſpiritually blind, and without all ſound comfort in their ſoules. Secondly, the Church is compared to a candleſticke of gold, becauſe of all ſocieties among men it is moſt pretious and deere vnto God: and therefore it is reſembled to a [b] *ſeale on Chriſts heart, and a ſignet on his arme*: yea it is as deere vnto him as the *apple of his eye*, Zach. 2. 8. *The Church is the Queene that ſtands at Chriſts right hand in a veſture of gold*, Pſal. 45. 9. Yea that which ſurpaſſeth all, *Chriſt redeemed the Church vnto himſelfe by his owne blood*. Oh then how deere and pretious is ſhe in his ſight! And hereby alſo we are taught the ſame inſtructions that did ariſe from the former preheminence; namely, to haue ſpeciall care of Gods Church to preſerue the ſame, and to labour to become our ſelues, and to bring others to be members thereof. And thus much of the title of the Church.

[b] Cant. 8. 6.

Act. 20. 28.

Verſ. 13. Now it is added, that Chriſt the Meſſias is *in the middeſt of the ſeauen golden candleſtickes*: whereby is ſignified: Firſt, that Chriſt is preſent with his Church at all times. And ſecondly, that being preſent he hath care to gather his church: and being gathered to preſerue the ſame againſt the gates of hell, and all other enemies.

From hence we learne ſundry things: Firſt, that the ſupremacie of the Church of Rome, wherein one is made head of the militant Church, is needeleſſe: For Chriſt is preſent alwaies with his Church, hauing ſpeciall care to gather, guide, and preſerue the ſame, and hee needeth no vicar generall to ſupply his roome, for in the preſence of the Prince all commiſſions of vicegerencie doe ceaſe; though Chriſt had granted this ſupremacie to any, yet ſo long as Chriſt is preſent, their commiſſion muſt ceaſe: and it is as great pride, and greater, for any to preſume to bee head of all Churches in Chriſts preſence, then for a man to ſit vicegerent in the preſence of the Prince.

Secondly, ſeeing Chriſt is alwaies preſent with his Church, we are taught to walke with God, and before God, as *Enoch* did, Gen. 5. 22. Which dutie ſtands in theſe points: Firſt, whatſoeuer we ſay, or take in hand, wee muſt doe it as in the preſence of Chriſt. Secondly, we muſt continually depend vpon Chriſts prouidence, who is euer preſent with his Church, prouiding all things for the good of his Church, and of euery member thereof. Thirdly, we muſt doe all our actions as looking for approbation at the hands of Chriſt: for which ende wee muſt take direction for the ſame out of his word. The practiſe of this dutie is moſt excellent: for by walking with God we ſhall be enabled to many good duties; as namely, liue vnblameably in this wicked world, making conſcience of all ſinne, and approouing our ſelues both to God and man, in heart and life. And thus much for the place where *Iohn* ſaw Chriſt.

The ſecond argument whereby *Iohn* deſcribeth Chriſt, is his figure, or forme, in theſe words, *One like the ſonne of man*. Some thinke that theſe words are a deſcription of ſome Angel, not of Chriſt, becauſe he is ſaid to bee *like the ſonne of man*, not *the ſonne of man himſelfe*; but they are deceiued. For he which is here deſcribed, is before called *the firſt, and the laſt*, it *is hee which was dead, and is aliue*, which cannot agree to any but to Chriſt. Now the words may more ſignificantly be tranſlated thus, *One like to a ſonne of man*: for if it bee tranſlated *that ſonne of man*, then Chriſt muſt needes bee the reſemblance: for ſo he is called, *Act. 7. 56*. But here Chriſt is ſaid to be like to *a ſonne of man*, by the vſuall phraſe of the Olde Teſtament: whereby is meant that hee is like vnto a man. And Chriſt is not here called a man, but is ſaid to be like vnto a man, becauſe he appeared vnto *Iohn* not in his true manhood, which was then in heauen, but in the likeneſſe of his manhood. And note this, that as Chriſt here appeared to *Iohn* in this viſion, ſo did he alwaies appeare after his aſcenſion. *Stephen* [a] indeed ſaw his true manhood, but it was in heauen: & *Paul* heard his voice whe̅ he was [b] conuerted: & ſaw the Lord, 1. Cor. 9. 5. But no man can prooue

that

[a] Act. 7.

[b] Act. 9. 3.

that Chriſt appeared vnto him in his true manhood, vnles it were in heauen. And in all theſe viſions *Iohn* ſawe not his true manhood, but a reſemblance thereof. Now Chriſt appeared thus for ſpeciall conſideration. For man is too much addicted to his bodily preſence: this was the fault of his owne friends and Diſciples; Therfore Chriſt would hereby teach vs, not to ſeeke for his bodily preſence, but rather to lift vp our hearts to heauen, and therefore ſeeke to haue fellowſhippe with him by faith. For this cauſe he ſaide to *Marie* after his reſurrection, *Touch me not, I am not yet aſcended to my Father*; Ioh.20.17. This *Paul* had learned, *Though we had knowne Chriſt*, (ſaith hee) *after the fleſh*, *yet henceforth knowe we him no more*, 2.Cor.5.15. Now if Chriſt after his aſcention neuer appeared in his true manhood, it teacheth vs, that the defence of Chriſts reall preſence in the Sacrament is needleſſe. For if Gods Church haue ſpirituall fellowſhip with Chriſt by faith, it is ſufficient. Againe, whereas Chriſt appeareth in the ſhape & form of man after his aſcention, the Papiſts gather, that we may make images of Chriſt, and ſo anſwerably of the Father, and of the holy Ghoſt, in thoſe formes wherin they appeared: as of the holy Ghoſt in the forme of a doue [a]; and [b] of the Father in the likeneſſe of an old man. *Anſ.* It is not vnlawfull to make, or to haue an image of Chriſts mãhood, ſo that it be out of religious vſe (though it bee doubtful whether any now haue a true picture thereof:) but if it be to repreſent whole Chriſt, God and man, or be vſed to remember Chriſt thereby, or to worſhip Chriſt therein, it is an idoll. As for the formes of an *olde man*, or of a doue, they may be made for the manifeſtation of the hiſtorie of the Bible, whẽ it is painted or pictured: but then wee muſt conceiue, that theſe formes are no images of the Father, Sonne, or holy Ghoſt, but onely repreſentations of ſuch viſible appearances, as ſometimes were ſignes and pledges of the preſence of thoſe perſons. But now to abſtract thoſe formes apart from the hiſtorie, and to make them images of any perſon in the Trinitie, is flat againſt the ſecond Commandement; which doth generally forbid all images of God, not excepting thoſe verie ſhapes in which himſelfe took libertie to teſtifie his preſence for ſome time. And there being no exception againſt Gods commandement, it is in vaine to ſeek ſhifts and excuſes for a thing forbidden, ſpecially conſidering we may not meddle with God, beyond our commiſſion from God.

[a] Matth.3.
[b] Dan.7.9.

De Deo nil ſine Deo.

Cloathed with a garment downe to his feete. Here Chriſt is further deſcribed by his attire. The firſt part whereof is, *A long garment reaching to his feete.* The cauſes why he ſo appeared may be theſe. Firſt, to ſignifie that he is the high Prieſt of the new Teſtament, and ſo continueth, doing the offices of the high Prieſt for his Church after his aſcentiõ, in preſenting the merit of his owne onely ſacrifice, and making A intereceſſion to God the father for them. For the long garment was one of them wherewith the high Prieſt was cloathed in his miniſtration vnder the law.

Secondly, to ſignifie that he is the *Prince of peace*: for the long garment not onely in the Church of God, but among the heathen, hath beene alwaies a note of peace: and ſo Chriſt is called, Iſa.9.6.

Thirdly, to ſhew that *hee had in his breaſt the* [a] *treaſures of the wiſedome of the Father, and the* [b] *ſpirit of counſell.* For this long robe alwayes pertained to them that excelled in counſell and wiſedome: and ſo Chriſt is deſcribed, Iſa.11.2. Now in this example of Chriſt we may learne a dutie touching our attire; namely, that the outward garment of the bodie ſhould be ſuta- B ble to the good things that ought to bee in the heart: as to our wiſedome, knowledge, feare of Gods name; to our ſobrietie, modeſtie, tẽperance, humilitie, and all other vertues whatſoeuer. We muſt not onely in ſpeech and action, as in hearing Gods word, and receiuing the ſacraments, ſhew our ſelues to be burning lights; but euen by the geſture and attire of our body, both for matter and forme, ſhewe forth the grace of our hearts. But miſerable are theſe times, wherin mens attire is ſutable, not to the graces of God that ſhould bee in their hearts, but to the common corruption of the times. For ſuch it is generally, whereby a farre off (though he neuer had acquaintance with the partie) a man may ſee the vanitie and lightnes of his minde, the pride and follie of his heart C that weareth it.

[a] Col.2.3.
[b] Iſa.11.2.

The ſecond part of Chriſts attire is this; *Girded about the pappes with a golden girdle.* It hanged not looſe about him, but was girded cloſe to his bodie: whereby is ſignified, that he is a Mediatour, euery way readie prepared to doe the office of a Mediatour for his Church: for in all ages the [a] girding of the attire to the bodie hath beene a ſigne of care and diligence in the buſineſſe they haue in hand; and the contrarie, not girding, a ſigne of careleſneſſe, and negligence therein. When Chriſt was here on earth, hee was moſt pitifull to all penitent ſinners, he reiected no ſuch that came vnto him, but regarded them farre more then the Scribes D and Phariſies, that were the learned men among the Iewes. And ſince his aſcention hee hath not left off his care and diligence, but is alwaies readie, doing all ſuch duties which may pertaine to their ſaluation.

[a] Luk.12. 35.36.

The conſideration whereof, is a matter of excellent comfort vnto all ſuch as haue any ſparke of grace. Firſt, hereby wee learne, that when we truly humble our ſelues, Chriſt is readie to receiue our prayers, and in all our troubles and temptations ready to releeue, to comfort, and deliuer vs; & in our death ready to receiue our ſoules, yea at all times prepared to do whatſoeuer may further our ſaluatiõ. He is not like to *Pharaohs* butler, who promiſed to re-

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mēber *Ioſeph* while he was in priſon with him, [a] *but forgat him quite when he was aduanced to honour againe*. But hee is alwaies mindfull of vs, and euer readie to doe all the works of a mediator for vs. Whence we are taught anſwerably, to haue our loyns girded, as Chriſt commaundeth, Luk. 12.35. beeing euer readie to do all duties that concerne Chriſtianitie: as to call on Gods name, and to praiſe god, to practiſe faith, repentance and obedience, fit to die, and fit to liue: neuer ſuffering our ſelues to be vnfit for any thing that concernes our ſaluation, but at all times ſo ſtand vpon our watch; that whenſoeuer God ſhall call, we may be readie to enter into the kingdome of heauen. But alas the caſe with moſt men goeth farre otherwiſe: they fit thēſelues for the world at all times; but few ſeeke to prepare themſelues for the kingdome of heauen till death doe come.

This ought not to be: It is a treacherous part in any ſubiect to be vnprepared for the ſeruice of his Prince, and yet euer readie to receiue a common enemie. And it is no leſſe treaſon againſt God, to foreſlowe our preparation for the Lord, by fitting our ſelues for the world.

Further he is ſaid to be girded, not *about the loynes*, but *about the pappes and breaſt*. Whereby ſome ſay (& not vnfitly) is ſignified, that there is no defect, or aberration in any motion or affectiō in our Sauiour Chriſt, but euery thought and inclination of his heart is kept in order by the fulneſſe of the ſpirit which dwelleth in him bodily.

v. 14. *His head and hairs were white as white wooll and as ſnowe: and his eyes were as a flame of fire.*

In the third place, *Iohn* here deſcribeth Chriſt by the parts of his bodie. The *whitnes of his head and haires*, ſignifieth the eternitie *of Chriſt*. For howſoeuer as hee is man, he had a beginning; yet in regard of his godhead hee is eternall, and therefore is called, *The auncient of daies*, Dan. 7. and is ſaid to *haue beene in the beginning*, *Ioh.* 1.1. that is, to haue had a being before all other things had their beginning.

In this reſemblance of his eternitie, by head and haires as white as wooll and ſnow, hee giueth vs to vnderſtand, an honor & prerogatiue in the aged man, whereby hee excelleth the yonger ſort: to wit, the horeneſſe and whiteneſſe of his haire; for which cauſe in the word of God it is ſet forth by moſt worthy compariſons; as by the *white Almond tree*, *Eccleſ.* 12.5. And by a glorious *ſiluer crowne*, not made by man, but by the hand of god ſet vpon his head. And herein doth this excellencie of the aged conſiſt; that they beare the image of Gods eternitie before all that are of younger yeares. From whence all yonger men are taught to reuerence the aged by [b] *riſing vp before them*: acknowledging therby the preheminence of the hoare-head.

Againe, hereby the aged are taught to carry themſelues anſwerable to their eſtate and condition, they ought to excell all their youngers in knowledge, wiſedome, and experience of good things, 1. Ioh. 2.13. *I write vnto you fathers* (*that is aged men*, who by reaſon of years are fathers) *becauſe you haue knowne him who is euerlaſting*.

Alſo they muſt be holy, as he that is eternall is holy, whoſe eternitie they ſhew forth: And therefore *Salomon* ſaith; The white head is a crown of glory, when it is found in the way of righteouſnes: that is, in one that walketh in the way of righteouſnes, Prou. 16.31. for his white haire ſignifieth, that he hath ſpent much time and care about good duties. But it is no ornament vnleſſe it be ioyned with holines of heart and life. Which I ſay, becauſe many younger men excell the aged in the knowledge of god, and other vertues: which is a ſhame to the gray headed, for as they goe before others in years, ſo they ought to excell in pietie, knowledge, & all vertues. Ignorance and looſeneſſe of life is a foule vice in any; but in him that bears the ſiluer crowne, intollerable. For how can they looke for reuerence from the younger, when as they bee farre inferiour to them in gifts of grace? It is no excuſe for old men to ſay, Their wits are not ſo ripe as yong mens are; and their memories faile them. Their aged ignorance argueth that they ſpent the time of their youth looſely, and prophanely: For *they that be planted in the houſe of the Lord, ſhall bring forth fruite in their age*, Pſal. 62.13, 14. A plant is young, and therefore hee that would weare the crowne of glory in his age, muſt receiue the ſappe of grace in the houſe of God while he is young.

And his eyes were as a flame of fire, here *Iohn* proceedeth in deſcribing the parts of Chriſts bodie. In the handling whereof it is hard for any to ſet downe certainely, what the holy Ghoſt intendeth in euery particular. It ſhal be ſufficient for vs to followe that interpretation which is moſt probable & beſt agreeing with the tenour of Gods word.

In this deſcription of Chriſts eyes, are ſignified to vs two things: Firſt, that Chriſt the mediator and redeemer of his Church, is of moſt quicke, ſharpe, and peircing ſight, ſo as he beholdeth al things that are done vpon the earth: yea, he ſeeth into the verie ſecret thoughts of mens hearts: thither can the eyes of his godhead more eaſily peirce, then fire can doe into the ſubſtance of bodily things. And there is great neceſſitie it ſhould be ſo, for beeing head and gouernour of his Church, he muſt knowe all the parts and members thereof; he muſt behold their ſeuerall eſtates, and ſee the malice and practiſes of Sathan, and other enemies againſt them.

Now in that Chriſt our Sauiour hath this peircing ſight, we are taught to haue care, not

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[a] Gen. 40.23.

[b] Leu. 19.32.

onely of our words and actions, but alſo of the very ſecret thoughts, purpoſes, and deſires of our hearts: for the piercing eye of Chriſt ſeeth them all, therefore we muſt be ſure they be wel ordered. In the courts of men, thoughts & inward motions beare no action, but with God it is otherwiſe. Chriſt Ieſus hath a fierie eye, that ſeeth into all our thoughts, and there hee holdeth a court of Iudgement. Therefore we muſt keepe a godly watch ouer all the imaginations of our hearts, that they may be approued of Chriſt, leaſt for them we be iudged and condemned.

Secondly, this teacheth vs in matters of religion to be that in deede, which we ſeeme to be in profeſſion. For though we may deceiue men, which know not our hearts, yet we cannot deceiue Chriſt: for by his fierie eyes hee ſeeth whatſoeuer is in vs. And yet the common practiſe of the world is here to be reproued, who tearmeth them hypocrites that take vpon the any profeſſion for the name and religion of Chriſt. But herein men goe beyond their calling: it belongeth onely vnto the piercing eie of Chriſt, to iudge and looke at mens hypocriſie of heart.

Secondly, by theſe fierie eyes is ſignified, That Chriſt is full of anger, wrath, and iudgement againſt all ſinners, ready to take vengeance on all thoſe that will not yeeld ſubiection vnto him by turning from their ſinnes, and beleeuing in him: for Chriſt as he is a Sauiour, ſo is he a iudge; and therefore in the parable he ſaith, *Thoſe mine enemies that would not that I ſhould rule ouer them, bring them hither, and ſlay them before mee.* The conſideration hereof ſerueth to awake many an one out of the ſleep of ſinne. This age is miſerable, if we regard the practiſe of faith and repentance which God requireth; for men liue in ignorance without knowledge, they goe on in looſeneſſe of life without reformation; which is both ſcandalous vnto men, and odious vnto God: not one of an hundred turneth to god at the preaching of his word, renewing his waies by daily repentance. But vnto many it is meate & drinke to goe on in thoſe ſinnes wherin their hearts delight. But let theſe men conſider, that Chriſt is a righteous Iudge, beholding his enemies with fierce and fiery eies, alwaies ready to take vengeance on them that doe not repent: and therefore they muſt in time conſider their eſtate, for if they perſeuere in their euill waies as they haue begun, the truth is, hee ſtill beholdeth them with his fierie eyes, and though in his great patience he ſpare them for a time, yet at length he will put in practiſe the execution of his iudgement, and ſlay them for enemies; as it is in the parable, *Luk.* 19. 27. Let them remember what a fearefull thing it is to fal into the hands of God, if his wrath be kindled neuer ſo little. Pſal. 2. 12.

V. 15. *And his feete like vnto fine braſſe, burning as in a furnace, and his voyce as the ſounde of many waters.*

The word in the originall ſignifieth Braſſe that ſhineth; which for ſubſtance is pure and durable, a very choiſe and excellent kind of braſſe. And hereunto Chriſts feete are compared, to ſignifie vnto vs his inuincible power, wherby he is able not onely to encounter with ſinne, Satan, and death, but alſo that he hath already entred combat with them, and hath bruiſed the heads of theſe his enemies. Yea hereby is ſignified, that he hath not onely done theſe things in his owne perſon, but alſo will do the ſame in al his members, by his inuincible power, vnto the end of the world. Which is a matter of exceding great comfort to Gods church and people, neuer to be forgotten. If any man be exerciſed in any grieuous temptation of Satan, he muſt not be aſtoniſhed and confounded therewith: but remember, that Chriſt our Sauiour hath the braſen feete, wherewith he hath bruiſed the head of the ſerpent, and will (if hee ſeeke vnto him vnfainedly) bruiſe in him the ſerpents head: ſo by experience ſhall we find the benefit of his braſen feete.

If any be oppreſſed with the corruption of his nature, whether it be in thoughts or affections; let him come vnto Chriſt Ieſus, lay open his wants before him, ſhew his ſinnes, & make knowne the ſtrength thereof vnto him, and withall crie vnto him for helpe: and hee ſhall finde by ioyfull experience, though they were neuer ſo many, or mightie, That the power of Chriſt in him, will vanquiſh, and ſubdue them all.

Againe, doth any feare the terrours of death (as all men doe by nature) let him conſider, that Chriſt hath his feete of braſſe, wherewith he did encounter with death vpon the croſſe: and not content with that, went downe with him into his owne denne, and there did bruiſe his head, and ſubdue his power. Indeede if death were to encounter with vs in his full ſtrength, it were a matter of feare: but conſidering that Chriſt hath bruiſed his head, this muſt ſtay our hearts againſt ouermuch dread. And as it ſerueth to miniſter comfort to the godly, ſo it is a matter of all terrour and woe vnto thoſe that liue impenitent: for Chriſt hath feete of braſſe to bruiſe the head of all his enemies, and ſuch are all thoſe that goe on in ſinne: vnleſſe they turne, deſtruction will be their end. Let euery one therefore looke vnto his ſoule, that hath led a courſe in any ſinne. Let him forſake his old maſter Sathan, and the works of darkneſſe, and turne vnfainedly to Ieſus Chriſt in the practiſe of faith and true repentance, and by all obedience in the duties of his callings. For howſoeuer the patience of God may ſtay for a time the execution of his iuſtice & wrath, yet in the end they ſhall feele by woſull experience the deſtroying power of theſe his braſen feete.

Burning as in a furnace. Feete aſcribed to God and men in Scripture, doe oft time betoken their wayes: So here by Chriſts feete we may vnderſtand his workes and wayes. And whereas they are ſaid *to burne as in a furnace*; thereby is ſignified the perfection thereof. All the counſels of God, with the execution thereof in the creation & gouernment of the world with all his works therein, are all moſt holy & Pſal.111.7. pure, like fine braſſe purged in the furnace, *Pſal* 18. 30. *The wayes of God are vncorrupt*, yea, *he is holy in all his wayes*.

The conſideration whereof, muſt teach vs to conceiue and ſpeake reuerently of all the workes of God, euen of thoſe moſt ſecret and ſtrange iudgements, whereof we cannot comprehend a reaſon. Yet becauſe they proceede from God, we muſt acknowledge them pure and iuſt. In ſundry points of religion there is a learned ignorance, wherof this is not the leaſt, to hold our ſelues content, and to reuerence the workes of Chriſt, though we ſee no reaſon thereof; nay, though to vs they ſeeme againſt all reaſon: for all the wayes of God are vncorrupt. Though the blind eye of man cannot diſcerne the light of the Sunne, yet the Sunne is full of light: ſo though our blind eyes cannot behold the puritie of Gods workes, yet they are all done in iuſtice and equitie, yea they are iuſtice it ſelfe: for his will is the rule of iuſtice. And we muſt not thinke that God doth a thing becauſe it is good and right, but therfore is the thing good and right, becauſe God willeth and worketh it. Examples hereof we haue a Gen.20. in Gods word: a *God commanded Abimelech to deliuer Sarah to Abraham, or elſe hee will deſtroy him and his houſhold.* In mans reaſon this might ſeem vniuſt: for why ſhould *Abimelechs* ſeruants be puniſhed for their maſters fault? So b Ioſu.7. b *Achan ſinneth, and all the hoaſt of Iſrael is puniſhed.* c 1.Sam.12.18. *David* committed adulterie, c *and the childe which hee begat dieth. David* numbreth the people: *but all the people are ſmitten with the plague*, 2. Sam. 24. All theſe to mans reaſon may ſeeme vnequall: yet beeing the works of God, we are with all reuerence to iudge them Rom.9. moſt iuſt and holy. Againe, the Scripture ſheweth plainely, that God in his eternall counſell hath decreed to ſaue ſome, & to reiect others: and his reaſon moouing him thereto, is not any thing foreſeene in them, but his will and pleaſure alone. This in mans reaſon ſeemeth to be crueltie towards ſome: and therefore ſundry men diſclaime this doctrine, as charging God with iniuſtice & tyrany. But herein they greatly offend: for it is the manifeſt truth of God in his word: and therefore ought with reuerence to be acknowledged, though we can ſee no reaſon therof, *For who art thou, oh man, that pleadeſt againſt God. Rom.* 9. 20.

And his voyce as the ſound of many waters, The voyce of Chriſt is reſembled to the ſound of many waters for two cauſes. Firſt, to ſignifie the loudneſſe and greatneſſe of it: the ſound whereof hath bin heard through all the world in the miniſterie of the Goſpel. Secondly, to ſhew the power and efficacie thereof in the eares of his creatures: for ſuch power it is of, that when the creatures were not, *He but ſpake the word and they were made*, Heb. 11. 3. This powerfull voyce of Chriſt, brought d *Lazarus* d Ioh.11.4[illegible] 44. out of the graue *after hee had beene dead foure dayes bound hand and foote.* And by this voyce of Chriſt ſhall they that haue beene dead ſix thouſand yeares before, bee raiſed vp to life, *The houre ſhall come, in the which all that are in the graues ſhall heare his voyce: and ſhall come forth to iudgement*, Ioh. 5. 28. 29.

Hereby then we may ſee the great ſecuritie and the deadneſſe of mens hearts in this age. For though the powerfull word of Chriſt be daily ſounded into the eares of many; yet it entereth not into their hearts. They liue ſecurely in their ſinnes, though they be daily exhorted to repentance. But ſhall dead *Lazarus* ſtart out of his graue, when Chriſt ſaith, *Lazarus come forth*? Nay, ſhall they that were conſumed to duſt many thouſand yeares before, at the hearing of Chriſts voyce riſe out of their graues? And ſhall we which liue in bodie be no whit affected with it in our ſoules: Oh, fearefull death in ſinne? And yet this is that ſtate of all thoſe that will not be mooued to leaue their ſinnes by the miniſterie of the word. It may be the outward eare receiueth the ſound, but the dead heart receiueth no inſtruction. We muſt therefore apply our hearts to this powerfull voyce of Chriſt; and leaue the ſinnes wherein we haue lien dead, that ſo the quickning power hereof vnto ſaluation may appeare in vs.

V. 16. *And hee had in his right hand ſeauen ſtarres: and out of his mouth went a ſharpe two edged ſword: And his face ſhone as the ſunne ſhineth in his ſtrength.*

Here *Iohn* proceedeth further, to ſet out the parts of Chriſts bodie, and the properties thereof. By *ſeauen ſtarres* we are to vnderſtand *ſeauen Angels*: that is, (as Chriſt expoundeth them verſe 20.) the ſeauen miniſters of the ſeauen Churches of Aſia. And they are called ſtarres for theſe cauſes. Firſt, ſtarres giue light to men on earth: And ſo the miniſters ought to giue ſpirituall light to them that liue in the church, both by doctrine, and by an vnblameable conuerſation. Secondly, ſtarres haue their continuall abode in heauen, and deſcend not vnto the earth: So miniſters aboue all others ought to haue their conuerſation in heauen. This indeed is the dutie of euery Chriſtian; but eſpecially of the miniſter, in regard of his calling. And this heauenly conuerſation hee muſt expreſſe: firſt, by ſeeking the conuerſion of his owne ſoule: and then the conuerſion of others, that they may haue an eternall manſion in heauen. Thirdly, they are called ſtarres becauſe (if they be faithfull) they ſhall be honoured of God, & made *to ſhine as the ſtarres for euer and euer.* Dan. 12. 3.

It is added, that *they are in Chriſts right hand.* Whereby is ſignified that to him belongeth the regiment, and gouernment, and the whole diſpoſition of the miniſterie for matters that concerne the Church. From whence ariſe ſundry inſtructions.

I. That it is Chriſt who giueth to his church miniſters which preach the Goſpel. For, hee *a aſcended vpon high, and gaue gifts vnto men, ſome to bee Apoſtles, ſome Prophets, and Euangeliſts, ſome Paſtors and teachers for the gathering together of the Saints, and for the worke of the Miniſterie, and for the edification of the bodie of Chriſt.* And for this cauſe we ought to pray daily vnto Chriſt, b *that hee would thruſt forth labourers into his harueſt*; that the remnant of Gods elect may be gathered, and ſo we ſee an ende of theſe miſerable dayes wherein we liue.

a Ephe.4.11.

b Matth.9.

Secondly, in that Chriſt holdeth them in his right hand, we may gather that Chriſt giueth protection & defence vnto his miniſters, when they are faithfull and walke in their calling according to his wil; which is a matter to be conſidered of al that are called into this office: For they haue ſundry occaſions of diſcouragement as the negligence and backwardneſſe of their people; the ſlanders and mockings of the enemies: But this protection of Chriſt muſt comfort them againſt them all; ſeeing they are in Chriſts right hand, they muſt goe on with all godly boldneſſe.

Thirdly, this ſheweth the dignitie of this calling. Indeed it is deſpiſed and reputed baſe in the world; and hereby many are driuen from it. But let the wicked iudge what they will: Behold Chriſt honoureth it, for his faithfull miniſters are not onely preſent before him, which were no ſmall thing: but he holdeth them in his right hand, then which, what greater glorie can be done vnto them? This muſt be an inducement vnto al thoſe that are indued with gifts fit for this calling, to effect the ſame.

Laſtly, euery miniſter of the Goſpell muſt hereby learne to be faithfull in his calling, and holy in his conuerſation: for by vertue of his calling he is placed in Chriſts right hand. Now ſhall we thinke that Chriſt will long beare in his right hand any that are vnfaithfull, or prophane? Nay he will take them out of his right hand, and put them vnder his feete of braſſe, & there grind them to powder: For as they are honoured aboue others by their place, ſo ſhall their confuſion be the greater, vnleſſe they be faithfull. This we may ſee in *Nadab* and *Abihu*, *Leuit.* 10. 1. and *Hophni* and *Phinehas*, 1. *Sam.* 3. 13. And in the ſame reſpect ought all the people of God to be carefull to their wayes; for by their calling of Chriſtianitie they be members of Chriſt: Now if they be not faithfull and anſwerable to their profeſſion, he wil ſurely deale with them, as with vnfaithfull miniſters put them vnder his feete of braſſe, & confound them for euer. They muſt therfore make conſcience of al ſinne, and become not hearers onely, but doers of his will, ſo ſhall Chriſt protect them in this life, and ſaue them eternally.

And out of his mouth went a ſharpe two edged ſword. This *ſword* that came out of his mouth, is nothing els but the doctrine of the Law and the Goſpel, vttered and propounded in the writings and miniſterie of the Prophets and Apoſtles, Heb. 4. 12. *The word of God is liuely, mightie, in operation, and ſharper then any two edged ſword.* And it is thereto compared, becauſe as a ſword with a double edge entreth ſharply into the fleſh, and pierceth deeply into the bones, euen to the very marrow: So the doctrine of the Law and the Goſpell entreth ſharply, and pierceth deeply into the very marrow of the heart of euery man, to the diuiding of the thought and the ſpirit. This two edged ſword, the word of God hath a twofold operation. One vpon the wicked: Another in the elect. It woundeth the wicked at the very heart with a deadly wound, and therby brings them to eternall death, Iſay. 11. 4. *Chriſt ſhall ſlay the wicked with the breath of his lips*: that is, with his word, which is this two edged ſword. Herewith ſhall he conſume Antichriſt, 2. Theſ. 2. 8. viſit *Leuiathan*, and ſlay the dragon, that is, the greateſt enemies of his Church, Iſay 27. verſe 1.

Here conſider how the word of God ſhould kill an impenitent ſinner. There be three degrees of ſpirituall death. Firſt in this life, where an impenitent ſinner receiueth his deadly wound: The ſecond at the end of this life, when the bodie is laid in the graue, but the ſoule goeth to the torments of the damned; The third at the end of the world: when body and ſoule together goe to hell eternally. Now a ſinner receiueth in this life his deadly wound after this manner; Chriſt in the giuing thereof hath a threefold worke in the heart by the miniſterie of his word, which is the two edged ſword: Firſt, hereby he reuealeth vnto him his ſinnes, as hypocriſie, pride, and rebellion of heart, with all other his horrible and damnable tranſgreſſions againſt the firſt & ſecond table, 1. Cor. 14. 24. 25. *When all propheſie, and there commeth in one vnlearned, hee is reproued of all,* the Prophets by the word iudge him, and thereby lay open vnto him the ſecret ſinnes of his heart, with the ſinnes of his life. Secondly, Chriſt hereby reuealeth vnto him his indignation and wrath, which is the curſe of the law due vnto him. In which regard the law is called a [a] *killing letter*, ſhewing no mercie, but onely thundering out the fierce wrath of God vpon transgreſſors. Thirdly, hereby Chriſt awaketh his guiltie conſcience, ſharpneth the ſting thereof, and terrifieth him at the hearing of his word. Thus wicked *Felix* trembled when he heard *Paul* preach [b] of temperance, righteouſneſſe, and the iudgement to come. So when king [c] *Belſhazzer* ſaw the palme of the hand, writing things againſt him vpon the wall, his countenance was changed, his thoughts troubled him, his ioynts were looſed, and his knees ſmote one againſt another. And all theſe are wrought in the wicked without apprehenſion of mercie, or reformation of life. It may pleaſe God to recouer one that is thus wounded; but while he is in this eſtate, he hath receiued a deadly wound, and without vnfained repentance, is alreadie in the firſt ſtep towards eternall death: for theſe horrours of conſcience ſeuered from the apprehenſion of Gods mercy in Chriſt, are no grace, but the flaſhes of hell fire, and the beginning of eternall woe. And thus we ſee how Chriſt by his ſword woundeth his enemies.

[a] 2.Cor.3.6.
[b] Act.24.25.
[c] Dan.4.6.

Hence we are to learne ſundry duties. Firſt, how to carrie our ſelues towards them that after they haue heard the word preached vnto them, will rage and ſtorme againſt it, and the preachers thereof, becauſe it touched them. We muſt not deſpiſe or maligne them, but rather be mooued with compaſſion towards them. For this their behauiour is a token they are wounded with the ſword of Chriſt at the very heart, and theſe their ragings are nothing but ſtruglings before death eternall, vnleſſe the Lord in mercy recouer them of this deadly wound.

II. Hereby we are let to ſee and know the lamentable ſtate of the greateſt number in thoſe congregations wher the word hath long beene preached; for we ſhall find by lamentable experience, that in thoſe places fewe come to true knowledge, repentance, & obedience; but moſt remaine ignorant & impenitent: now this their condition is moſt fearefull. A terrible iudgement of God is vpon them: for when men haue long heard Gods word, and are not thereby bettered, for knowledge in mind, & obedience of life; they are thereby woũded vnto death.

This two edged ſword hath alwaies his work: it either cureth vnto life by working repentance, and other graces of ſaluation; or woundeth vnto death them that receiue it not. Wee muſt therefore lament the caſe of ſuch perſons as remaine ignorant and impenitent vnder the miniſterie of the word, for they are as yet dead men for ought we know, howſoeuer they may make a faire ſhew by their ciuill honeſty. If any man ſhould come into a field, & there behold many thouſands ſlaughtered, and guſhing out blood, ſome in the head, ſome in the ſide, &c. this ſight would make his heart to bleed. Well, this is true in Gods Church, though it be not ſeene with bodily eyes, the moſt men are wounded with this ſword of Gods word, and lie pitifully wallowing in the blood of their ſoules, while they continue in ignorance, in ſecuritie and want of repentance.

III. This muſt admoniſh vs all to labour earneſtly to haue further things wrought in vs, then a knowledge of our ſinnes, an apprehenſion of wrath, or horrour of conſcience, namely true faith and repentance, and ſound reformation of life: for without this, we haue nothing in vs but the deadly wounds of Chriſts enemies. And thus much for the worke of the Word vpon the wicked.

The ſecond worke of this two edged ſword is in Gods elect; in them it hath ſundry works, all which tend to their ſubiection. Firſt, it woundeth to the quick the corruption of their nature. This is one ſpecial cauſe why it is called a two edged ſword, becauſe it entereth deeply into the heart of Gods children, and giueth their corruption ſuch a deadly blow, as it ſhall neuer recouer againe: It killeth not the perſon, as it doth in the wicked; but quickening the ſoule, it woundeth his corruption. *Paul miniſtred the Goſpel*, [a] *that the offerings vp of the Gentiles might be acceptable*. Where reſembling Gods Church to a ſacrifice, he giueth vs to vnderſtand, that euery true Chriſtiã muſt be ſlain, though not in bodie and ſoule, yet in regard of ſinfull motions, corrupt affections, and rebellious actions, by this two edged ſword of the ſpirit. And this is his conuerſion whereby the root of corruption is ſtocked vp.

[a] Rom.15.16.

Secondly, after conuerſion, this two edged ſword ſerueth to cut off & pare away the remnants of vnbeleefe, doubting, impietie, anger, and other ſinnes that be in the elect: *Euerie branch* (ſaith Chriſt) *that bringeth forth fruit in mee, my Father the husbandman pruneth, to make it bring forth more fruit.*

Ioh.15.

Thirdly, it ſerueth to keepe Gods children in awe and ſubiection vnto him. In this viſion, Chriſt ſtandeth in his Church, holding vp the ſcepter of his kingdome, which he beareth in his mouth, for this endo, that though his enemies wil not be brought in ſubiectiõ vnto him, yet his owne children might hereby be kept in awe of him. Hee therefore that will not at the lifting vp of the two edged ſword tremble and feare before Chriſt, is but a rebellious ſubiect: If there be brawling in humane ſocieties, let the Magiſtrate but ſhewe himſelfe with the ſword of iuſtice, and ſtraightway euery one is quiet; if any reſiſt, he is taken for a rebell. Now ſhall this be effected in ciuil policie, and not be true in Chriſts ſpirituall gouernment? vnleſſe therefore we will ſhew our ſelues rebells againſt Chriſt, let vs ceaſe from ſinne, and tremble before him, ſeeing he holdeth out vnto vs the ſcepter of his word.

Fourthly, this ſword ſerueth notably for our defence and victorie in all temptations, *Eph.* 6. 17. *The ſword of the ſpirit, the word of God*, is one peice of the compleate armour of a Chriſtian. Herewith did Chriſt vanquiſh Sathan, *Mat.*4. And thus wee ſee how the word of God is a two edged ſword, in regard of the elect.

Hence we are taught, that when wee haue the doctrine of the Lawe and of the Goſpel preached vnto vs, wee muſt with all reuerence heare and receiue the ſame. Men will heare it while it is taught generally, but if it once touch their particular faults, then they cannot brook it. But we muſt ſuffer it to ranſacke our hearts, and bee glad thereof: for by this meanes our corruption is wounded, and ſinne ſlaine in vs: our ſoules are conuerted vnto God, & ſhall be ſaued. If any man were diſeaſed with a Fiſtula or any other dangerous ſore, he would willingly ſuffer the ſurgeon to ſearch and peirce into the ſame. Shall we doe this for our bodily health, and ſhall we not ſuffer the word of God to enter into our hearts to rippe vp our ſinnes, that they beeing wounded and ſubdued, wee may bee healed, and ſo our ſoules liue for euer? we cannot liue vnto god, til we die vnto ſinne: and we cannot die vnto ſinne, till the ſame be wounded in vs by this two edged ſword. Away therefore with all niceneſſe in diſliking the word, when it croſſeth our humour; and if wee loue eternall life, let vs then embrace it moſt willingly.

Saint *Iohn* ſaith further of this two edged ſword; that it came out of Chriſts mouth. Other kings carrie their ſwords and ſcepters in their hands; but Chriſt beareth his in his mouth, to teach vs this ſpeciall point, That we muſt receiue no doctrine from any man, which he hath not receiued from the mouth of Chriſt. For firſt, God reuealeth his will vnto his ſonne, and Chriſt deliuereth it vnto his Prophets and Apoſtles by the ſpirit, and to his miniſters in their writings. They therefore muſt deliuer nothing vnto Gods people, but that which they haue from Chriſt: if they deliuer ought elſe, they hold not forth Chriſts ſword; neither can it haue that powerfull effect either in the godly or in the wicked.

And his face ſhone as the Sunne ſhineth in his brightneſſe. Here is the laſt braunch of this deſcription of Chriſt; he is compared to the *ſhining of the Sunne*, and that in *his ſtrength*: becauſe Chriſt is vnto his church, as the Sunne is to the world. And looke what duties the Sunne performeth vnto the world, the ſame duties Chriſt performes vnto his Church in a more excellent manner, as their reſemblance will euidently declare.

Firſt, the Sunne in the world diſpelleth night and darkenes, and maketh the day by bringing light: ſo Chriſt the *Sunne of righteouſneſſe*, Malach.4.2. ſendeth downe the bright beames of knowledge and grace into his Church, whereby blindneſſe and ignorance is taken away, 1.Cor.4.6. And hereby euery one, of what ſort or place ſoeuer, is taught firſt, to labour for knowledge and the will of God. A great ſhame it is for any to be ignorant herein: when the day commeth wee ſet open our windowes to let in the light of the Sunne for our comfort: behold Chriſt Ieſus is euer a ſhining light in his Church: Why then ſhould wee not open our hearts, that the beams of light and knowledge, which deſcend from him, may enter into vs, & giue vs light? Secondly, we muſt hereby learn in our whole conuerſation among men, to walke by this light. Wee are here but pilgrims trauelling towards heauen: and the way of this miſerable world is full of darkneſſe: yet Chriſt Ieſus is in the middeſt of his Church, ſhining as the Sunne in his ſtrẽgth, to giue the light of knowledg, whereby we may ſee the right way thither. Without him there is nothing but darkeneſſe and wandering: his word is the light, and himſelfe the day ſtarre. We therfore muſt attend vnto him in all our affaires of this life: and in the particular duties of our lawfull callings take direction from the light which ſhineth from his face.

Secondly, the Sunne ſerueth moſt excellently to comfort and reuiue cold and dead ſtarued bodies; as experience in the ſpring time teacheth: So Chriſt Ieſus by the worke of his ſpirit conueieth ſpirituall life and heat into the dead and frozen heart of man: hee is of power to *comfort them that mourne, to giue life to the broken hearted, and to reuiue the ſpirit of the humble*, Iſay 57.15. and for this moſt excellent worke may well be called the *Sunne of Righteouſneſſe.* In regard whereof we muſt labour aboue all things to bee partakers of this life and ioy which commeth from Chriſt. In Winter time men vſe to ſtand in the ſunne to comfort and warme themſelues with the heate thereof. Behold Chriſt Ieſus is the Sunne of righteouſneſſe to his Church, which giueth heat and life to all the true members thereof. We therefore muſt ſeeke aboue all things to haue his bleſſed beames of grace to ſhine vpon our cold and frozen hearts, that by his ſpirituall heat we may be receiued vnto euerlaſting life. In this world nothing is ſo much regarded, as riches, honours, and pleaſures; *Who will ſhewe vs any good*, is the worldlings ſong. But with godly *Dauid* we muſt ſay, Pſal. 4. 4. *Lord lift thou vp the light of thy countenance vpon vs*, quicken thou vs with thy ſpirituall life, and comfort vs with the beames of mercie. *Queſt.* How may I get gracious beames of grace and life, to come from this Sunne of righteouſneſſe into my heart? *Anſw.* Before a man can liue by Chriſt, he muſt be killed in himſelfe. Men doe not kill thoſe whome they would reſtore to temporall life, but the Lord taketh that courſe. Thou therefore muſt ſuffer his two edged ſword to enter into thee, yea to be thruſt vp to the hilts into thy heart, that ſo thy vile ſinnes and corruptions may bee ripped vp, and the wrath of God deſerued thereby made known vnto thee, that in thy ſelfe thou mayeſt bee out of hope: and then and not before art thou fit to receiue comfort and life by Chriſt; as a man that is cold in bodie is moſt fit to receiue heat by cloathes and other meanes of warmeneſſe. Now beeing thus humbled in thy ſelfe, thou muſt vſe the meanes which God hath ordained, to wit, the hearing, reading, and meditating in his word, with earneſt prayer for grace and mercie; and then ſhalt thou perceiue the ioyful beams of life ſhining into thy ſoule. If a man had all the world, and wanted this grace of life and comfort by Chriſt, it were but a curſe vnto him: but though a man want all things elſe, yet by this life of grace in Chriſt he is bleſſed for euer: and therefore aboue all other things men ſhould labour for it.

Thirdly, the ſunne ſerueth to diſcouer all things. In the night nothing is diſcerned, but all things appeare in one forme: but when the ſunne commeth forth, all things are made manifeſt, euen the ſmall motes in the aire. Euen ſo Chriſt Ieſus the Sunne of righteouſneſſe, hee ſeeth all things, and can diſcouer the moſt hidden ſecrets of men: nothing is hid from the light of his countenãce, ſo infinite is his diuine wiſedome and knowledge. In regard whereof we muſt bee mooued to looke vnto all our wayes, both thoughts, words, and actions, that they bee ſuch as Chriſt approoueth; for though wee may deceiue the world by a falſe gloſſe, yet all that wee doe, ſpeake, or thinke, is naked and bare before him, he knoweth the ſame, and can and will reueale it.

If this were beleeued and remembred, it would be a meanes to ſuppreſſe much fraud & iniuſtice, and many grieuous ſinnes which are rife in the world. Men thinke if they can bleare the eyes of the world, all is well, they may doe what they wil: but we muſt think vpon the ſhining face of Chriſt, which diſcerneth and diſcouereth all ſecrets; and labour thereupon to make conſcience of all our wayes, yea of our ſecret thoughts, that God may approoue the ſame.

V. 17. *And when I ſawe him, I fell at his feete as dead: then hee laid his right hand on me, ſaying, Feare not, I am the firſt and the laſt.*

V. 18. *And I am aliue, but I was dead: And behold, I am aliue for euermore, Amen: And I haue the keyes of hell and of death.*

Here Saint *Iohn* deſcribeth Chriſt further by other Arguments: namely, by ſundry actions of his. The firſt whereof, is a confirmation of *Iohn* beeing ſore afraid, ſet downe in this and the next verſe. In which action note two things; Firſt, the occaſion therof: Secondly, the means of his confirmation. The occaſion was *Iohns exceeding feare*, ſet downe in theſe words: *And when I ſawe him, I fell at his feete as dead.* The meanes of confirmation, in the words following, *Then he laid his hands vpon me, &c.*

For the occaſion. *Iohns* feare was exceeding great, and that of death: as appeareth by Chriſt his confirmation: wherein he telleth *Iohn, That he liueth, and hath power ouer death.* In this his feare note ſundrie points; The cauſe, the effect, and the kind of this feare: For the firſt; The cauſe was Chriſt his appearance in glorie and maieſtie vnto *Iohn*, ſet downe in theſe words, *When I ſawe him.* Where we learne, that ſinnful men ſince *Adams* fall cannot abide the preſence of God. [a] *Adam* before his fall talked face to face with God without feare; but ſo ſoone as he had ſinned, [b] *hee fledde away at the hearing of his voyce, and hid himſelfe among the trees of the garden.* This feare commeth by reaſon of mans guiltines before God. Hence *Manoah* ſaid to his wife, [c] *We ſhall ſurely die, becauſe we haue ſeene God.*

a Gen.

b Gen.3.

c Iudg.13.22.

The vſe.

Firſt, by this, that no ſinnefull man can abide the preſence of God, wee are taught to labour to become newe creatures, to haue the image of ſinne defaced in vs, and the image of God reſtored in righteouſneſſe and true holineſſe. True happineſſe conſiſteth in fellowſhip with God; but wee can neuer haue true fellowſhip with him while we liue in our ſinnes, 1. *Ioh.* 1. 6. *If we ſay we haue fellowſhip with him, and walke in darkeneſſe, we lie.* We therefore muſt labour to be purged from our ſinnes, and ſo his preſence ſhall be our ioy.

Secondly, this feare of *Iohn* at Chriſts preſence in glorie, teacheth vs, That the ſight and preſence of Gods maieſtie is a moſt excellent meanes to humble a man, and to make him know himſelfe to be nothing in himſelfe. Whẽ *Abraham* talked with God, the more hee beheld the maieſtie of god, the more he humbled himſelfe, confeſſing at laſt, *that he was but duſt and aſhes*, Gen. 18. 27. And *Peter* by a great draught of fiſhes ſeeing but a glimmering of diuine maieſtie in Chriſt, could not abide it, but cried out, *Depart from mee for I am a ſinnefull man*, Luke 5. 8. And ſo the holy Angels when they ſtand before the maieſtie of God, are ſaid [a] *to couer their faces and their feete with their wings*: to ſignifie, that they are nothing in regard of the exceeding maieſtie of God, and in themſelues vnable to behold his glorie.

a Iſa.6.3.

Thirdly, hereby wee are taught to acknowledge Gods great goodneſſe towards vs in the miniſterie of the word; wherein hee vouchfaſeth to ſpeak vnto vs, not in his own perſon, as he did in mount Sinai, which wold be ſo terribut that none could abide it: but fauourably & familiarly by the miniſtery of men that are like vnto our ſelues. Many abuſe this mercie of God, and deſpiſe the word becauſe of the meſſenger; but we muſt learne by this bountie of God, to receiue the word with all reuerence as from the Lord.

Laſtly, in this exceeding feare of *Iohn*, who was an Apoſtle and a very godly and righteous man; we learne that the moſt holy man that is will be aſtonied euen to death with the preſēce of Gods glorious maieſtie. And if no man, be hee neuer ſo holy, can ſtand before Gods preſence, much leſſe can the moſt righteous works of any man endure the triall of his iudgement: if his perſon cannot abide his preſence, his works will neuer beare his iudgement. For the perſon muſt firſt be approoued, before the workes be accepted. Therfore damnable is the doctrine of the Church of Rome, which teach that ſuch as in themſelues are ſinnefull men muſt ſtand before Gods iudgement ſeat, bringing with them works of grace, as meanes of their iuſtification, and part of ſatisfaction to Gods iuſtice. It is a doctrine of deſperation: for how can our works be perfectly holy, ſeeing our perſons are but ſanctified here in part? And who can think that the infinite iuſtice of god can be ſatisfied by the imperfect righteouſnes of man.

II. Point. The effect of this feare in his body. *Hee fell downe as dead at his feete*; This was no ſmall feare, but exceeding great, aſtoniſhing his ſenſes, and laying him downe as dead. Phiſitions ſay, and that truely, the mind followeth the temperature of the body. But hence we may as truely ſay, That the body followeth the diſpoſition of the minde; for the affections of the ſoule wil work vpon the body like vnto ſtrong diſeaſes. *Iohns* feare caſteth his bodie into a ſoune: And ſo horrour of conſcience when the heart is colde will make the bodie hot, and the intralls to roule in the body. The ſame may be ſaid of anger: 1. *Reg.* 21.4. whē *Ahab* could not obtain *Naboths* vineyard, he laid him down on his bed in diſpleaſure, & was almoſt dead: euen ſo will other affections work vpon the body.

Hence we learne that the bodies of men being diſeaſed, muſt not alwaies be cured by bare Phyſicke, but ſometimes by curing of the minde and ordering of the affections: for when the diſtemper of the body ariſeth from the diſorder of the minde, then till the mind be well compoſed and ſetled phiſicke will little auaile.

III. Point. The kind of this feare is inſinuated in theſe words, *hee fell at his feete*: whereby the holy Ghoſt giueth vs to vnderſtand, that this was *a religious reuerent feare*, which he bare to Chriſt: For this kind of proſtrating the body betokeneth humilitie; and argueth a reuerent eſtimation of the thing feared.

Hence we are taught, when we come into the preſence of Chriſt, to proſtrate our ſelues as *Iohn* did, and looke that wee be ſtricken with a religious feare of his maieſty. If any ſhal think that Chriſt is now aſcended into heauen, and therefore we cannot now fall down at his feete as *Iohn* did. I anſwer, though Chriſt be now in heauen, yet hath he his feet vpon earth at which we muſt fall downe. In the old teſtament the mercy ſeat was the pledge of Gods preſence: and therefore it is called Gods footſtoole, *Pſal.* 99.5. before which the Iewes were to fall downe. Well, though the mercie ſeat be now taken away, yet ſome thing is in inſtead thereof: For whereſoeuer Gods people aſſemble themſelues in the name of God, there is his footeſtoole: and therefore in the aſſemblies of Gods ſaints, we muſt caſt downe our liues before Chriſt Ieſus, and doe all duties vnto him with all feare, awe, & reuerence of his maieſty.

This feare of *Iohn*, though it was holy, yet is it tainted with ſome ſinne & corruption: for it was immoderate feare of death which made him thus aſtoniſhed and affright. Whence we learne that the moſt holy affections of righteous men are not perfectly holy, but mixed with imperfection according to the meaſure of their ſanctification, which is alwaies in part in this life. Whereby it apppeares that no man hath in him a filial feare of God alone, but ſome ſeruile feare (wherby we feare god for his iudgemēts) is mixed therewith. And thus much for *Iohns* feare which is the occaſion of his confirmation.

Now followeth the meanes of his confirmation in theſe words, *Then hee laid his right hand vpon mee, ſaying, feare not, I am the firſt and the laſt; and I am aliue, but I was dead: and behold I am aliue for euermore, Amen: and I haue the keyes of hell and death.* Here note two things, firſt, the time when Chriſt vſed the meanes for *Iohns* confirmation: ſecondly, the meanes themſelues. The time is noted in this word, *then*, that is, after his preſence had ſtroken a feare in my heart, which made me as dead, then the Lord vſed means to comfort me. The means of comfort and confirmation are then vſed when the partie is humbled. And thus the Lord dealeth with all his ſeruants in the matter of their ſaluation: Firſt, hee bruſeth their ſtonie hearts, and woundeth their ſinnefull ſoules, before hee powreth in the oyle of grace. Firſt, a man muſt be a loſt ſheep, and then Chriſt findeth him and layeth him on his ſhoulders and bringeth him home. And indeede they that would finde ſound comfort by Chriſt, muſt firſt be humbled in themſelues. And the reaſon why men reape ſo little comfort either by the word or ſacraments, is the want of true humiliation before they come, whereby the ſoule is fitted for grace and conſolation.

II. Point. The means vſed by Chriſt to confirme *Iohn*, and they are two. Firſt, a ſenſible ſigne, *Hee laid his right hand vpon mee*. Secondly, comfortable words, *Feare not*.

Here firſt obſerue in generall Chriſts gracious dealing with *Iohn*: he vſeth not one means apart, but in great mercy, that he may throughly confirme *Iohn*, hee giueth him both a ſigne and words. And ſo he hath alwaies dealt with his ſeruants: When he called *Moſes* to be a deliuerer of his people; Firſt, he gaue him his word, ſaying, *I wil be with thee:* and then a ſigne, ſaying, *Vpon this mountaine ſhall ye ſerue God*, Exod. 3. 12. So when he would confirme the heart of [a] *Ahaz* againſt his enemies, he firſt giues him a promiſe of deliuerance, v. 7. then biddeth him aske a ſigne, v. 11. And for this cauſe Chriſt in the publiſhing of his Goſpel, addeth ſignes & miracles vnto his word, that the truth thereof might be fully confirmed. And ſo in the worke of our ſaluation, beſides his mercifull promiſes which were ſufficient in reſpect of his fidelitie, he giueth vs further ſignes and ſeales to ſupport our weakenes, and to confirm our faith in the aſſurance thereof, euen the vſe of the holy Sacraments.

This teacheth vs, that Chriſt hath a ſpeciall care ouer his Church and people, in that hee doth ſo condeſcend and abaſe himſelfe vnto their weakeneſſe, adding vnto his word, which of it ſelfe were ſufficient, ſignes and tokens, that by both he might more euidently giue that aſſurance which by one alone our weakeneſſe would not ſo well conceiue.

Againe, in this meanes of confirmation note the order which Chriſt vſeth: Firſt, he giueth him the ſigne of his preſence; *Laying his hand vpon him*, to aſſure him of protection from all danger of death. Then he giueth him his word, bidding him not to *feare*. Hence we may learn, that the aſſurance of Gods preſence and protection, is a ſoueraigne remedie againſt all feare. When *Moſes* feared the great calling hee was ſent about, to take away that feare, the Lord ſaith, [b] *I will be with thee*. Hence, *Dauid* ſaith, [c] *Hee will not feare though he walke thorough the valley of the ſhadowe of death, becauſe God is his ſtay and comfort.* Wherefore it concerneth vs to labour to be aſſured not onely of Gods preſence, but of his prouidence & ſpecial protection: And ſo in all dangers both of life and death we ſhall haue ſtay and comfort for our ſoules.

The Lord hauing vſed theſe two meanes to confirme *Iohn*, both a ſigne and his word; doth yet further condeſcend vnto *Iohns* weakeneſſe, and eſtabliſheth his own word by two reaſons. The firſt, in theſe words, *I am the firſt and the laſt.* Chriſt is *the firſt*, becauſe nothing was or could be before him: *The laſt*, becauſe nothing is or can be after him. Theſe two titles are giuen vnto Chriſt, to expreſſe his Godhead & eternitie, as before we haue heard, v. 8. Now here they are againe ſet downe, to giue vs to vnderſtand, that he hath in his owne power the beginning and end of all things; and therefore is able to protect his ſeruants from all dangers, and from death; and wil make good vnto them all his promiſes vnto eternall life.

V. 18. *And Am he that liueth, but I was dead, and behold I am aliue for euermore, Amen: And I haue the keyes of hell and of death.*

Theſe words contain the ſecond reaſon to cōfirme *Iohn*. And it may thus be framed by way of a diſtinction, *Although I was dead, yet I am hee that liueth*, (for ſo the words are) *and behold I am aliue for euermore, Amen:* yea I haue power ouer death and hell. This diſtinction containeth three parts. Firſt, *Though I was once dead, yet I am hee that liueth.* Secondly, *Though I was once dead, yet I liue for euermore.* Thirdly, *Though I was once dead, yet I haue the keyes of death and of hell.* Of theſe in order.

I. Part. *And Am hee that liueth, though I was dead.* Here *life* is aſcribed to Chriſt in a ſpeciall manner: For Chriſt liueth in a peculiar ſort different from the life of other creatures. For firſt, he hath ſufficient life in himſelfe, and from himſelfe: Secondly, he giueth life to others. For the firſt, that we may better conceiue it, we muſt know that life is twofold, vncreated, and created. Vncreated life is the life of God whereby God liueth: This life is eternall and infinite in it ſelfe, and from it ſelfe. Now as Chriſt is God he liueth this vncreated life; which is all one with the godhead. Againe, created life is twofold. The firſt is naturall, preſerued by meanes of meate and drinke. The ſecond is ſpirituall, both begun and continued by meanes of the immediate operation of Gods ſpirit, whereby we haue fellowſhip with God. And this ſpirituall life is more perfect then the naturall. Now Chriſt liueth not the naturall life, but as he is God liueth the vncreated life: and as he is man he liueth the ſpirituall life, his body and ſoule hauing al their ſubſiſting and ſuſtentation in the ſecond perſon in Trinitie: and therefore he hath in himſelfe moſt abſolute and perfect life and ſo liueth of himſelfe.

Secondly, Chriſt is here ſaid to liue, becauſe he *giueth life vnto men:* & that two wayes: Firſt, as he is God; & ſo he giueth life to al good and bad; For *in him euery thing liueth, mooueth, and hath his beeing*, *Act.* 17. 28. Secondly, as hee is mediator god and man; & ſo he giueth ſpiritual life vnto his church and people. Hence hee ſaith to his Diſciples, *Becauſe I liue, yee ſhall liue alſo*, Ioh. 14. 19. For looke as Chriſt died not for himſelfe, but for vs, that we might not die eternally: So he liueth now in heauen the ſpirituall life, not for himſelfe alone, but for vs, that we might liue that ſpirituall life in and by him eternally. And therefore our life is ſaid, *To bee hid with God in Chriſt*. And for this cauſe in the Sacrament, we doe eat the bodie and drink the blood of Chriſt really by the mouth of faith, that we might know that our life is to be fetched from him. For as we receiue grace from his grace; ſo we receiue life from his life.

Hereby we are taught to ſeeke for this ſpiri-

tuall

[a] Eſai 7.

[b] Exod. 3. 12

[c] Pſal. 23. 4.

tuall life at Chriſts hands: that we may ſay with *Paul, I liue not now, but Chriſt liueth in mee,* Gal. 2. 21. and that *our life is hid in Chriſt,* as in a head and roote. For he liueth in heauen that we might liue by him: our care muſt not be ſo much for our temporall life, which is but a vapour, and like a fleeting ſhadow, as for this ſpirituall life which is eternall. But the practiſe of this dutie is rare to be found, though the omiſſion of it be a grieuous ſinne. Mens whole care is for temporall life: few thinke on this, how to procure to themſelues this ſpirituall life by Chriſt; though he haue ſaide, *I liue that you may liue in mee.* This appeareth by their common practiſe: They will goe tenne, twenty, yea an hundred miles to prouide meanes for their bodily preſeruation, and yet will ſcarſe go one or two miles to prouide the meanes of their ſaluation for euer. The cauſe thereof is, the hardneſſe of mens hearts, which are not touched for their ſinnes, nor feel the ſmart & weight thereof. This we may ſee plainly in the woman of Samaria: For when Chriſt ſate at the well of *Iacob* talking with her, and telling her that hee *was the well of life, of whoſe water whoſoeuer dranke ſhould neuer thirſt*; ſhe did nothing but cauill with him: But when he laid to her heart her principall ſinnes, then ſhe left off cauelling, and in reuerence, and ſome beginning of faith, *acknowledged him to be the Meſſias.* Euen ſo let the miniſter ſay vnto his people, hee can bring them to the water of life; they will nothing regard, but cauill at the doctrine of the Goſpell, till their ſinnes be touched, and their ſoules humbled by the ſight thereof. Wherefore if we would haue our hearts fit to receiue ſpirituall life by Chriſt; wee muſt firſt labour to haue a ſenſe of our ſinnes, & to feare Gods wrath due vnto vs for the ſame. Hereby we ſhall be weaned from the dãgerous loue of earthly things, and our ſoules ſhall be rauiſhed with deſire of Chriſt Ieſus. Hee is the well of life: and if once we could feele a parching heat in our ſoules, by reaſon of our ſinnes, then would we thirſt and neuer be at reſt till we had drunke our fill, and diued our ſelues in his ſauing merits. This naturall life is but vaniſhing, and therefore wee muſt labour for this ſpirituall life by Chriſt which is eternall. This will comfort vs in all diſtreſſe: and take from vs the feare of death, of hell, and all danger.

The ſecond part of the diſtinction: *Though I was dead, yet behold, I liue for euermore, Amen,* This point is vttered and propounded by two notes to be obſerued. Firſt, by a note of certentie, *Amen.* Secondly, by a note of attention, *Behold.* The note of certentie, (*Amen*) ſerueth to aſſure vs that this is an infallible truth which Chriſt affirmeth of himſelfe: ſaying, *I liue for euermore.* The note of attention which is prefixed, *Behold,* ſerueth to ſtirre vp *Iohns* minde, and the minde of euery one of vs, to a ſerious conſideration of this which Chriſt ſaith, *I liue for euermore.* And becauſe it pleaſeth Chriſt to propound this point in this manner, A let vs a little ſtand thereon, and herein conſider two points: Firſt, in reſpect of what nature Chriſt is ſaid to *liue for euer.* Secondly, for what end hee liueth for euer. For the firſt. No doubt as Chriſt is the Mediatour of the Church, *he liueth for euer:* and therefore this muſt be vnderſtood of Chriſt, in regard of both his natures, Godhead and manhood. In reſpect of his Godhead, he his coeternall with the father and with the holy Ghoſt, liuing of himſelfe that vncreated and eternall life, which is all one with the Godhead, beeing eternal, without beginning or ending. Secondly, he liueth for euer as he is man: for after his death hee aſcended vp to heauen, where in full glorie he enioyeth immediate fellowſhip with B the Godhead: for in him dwelleth the fulneſſe of the Godhead bodily; his manhood beeing wholly & immediatly ſuſtained by his godhead.

II. Point. The ende for which Chriſt liueth for euer, is to giue eternall life to his Church, and to euery true member thereof. So S. *Iohn* ſaith, *This is* [a] *the teſtimonie of God, euen the Father, that hee hath giuen vs life euerlaſting, & this life is in that his Sonne.* And here Chriſt muſt be conſidered of vs, as the head of his Church, as the roote and ground of our ſaluation, and the fountaine of all our happines. For as the roote of a tree liueth not for it ſelfe, but for the bodie and for all the branches: euen ſo Chriſt Ieſus he hath eternall life in him, not for C himſelfe alone, but that hee may conuey the ſame to all his members. Yea, we muſt conſider Chriſt as the common treaſurie and ſtorehouſe of all true felicitie: wherein life eternall is laid vp for all the members of his church. For which cauſe he ſaith, [b] *His fleſh is meate indeede: and whoſoeuer eateth his fleſh, and drinketh his blood, ſhall liue for euer*; to giue vs to vnderſtand, that his manhood hath quickning vertue in it: yet not of it ſelfe, or by it ſelfe, but as it is the manhood of the Sonne of God. For from the godhead it receiueth this quickning power; to giue eternall life vnto the Church. And here the meanes muſt be conſidered, by which Chriſt giueth life vnto his Church: namely, by vertue D of that myſticall vnion which is betweene him and euery member of his Church. Which vnion is thus cauſed: God the Father giueth Chriſt vnto his Church, and to euery one that is to be ſaued by Chriſt; and that really and truly according to the tenor of the couenant, in which hee hath promiſed to giue Chriſt with all his benefits to euery one that beleeueth. The manner and order of this gift is this: Whole Chriſt God and man is giuen to euery beleeuer; euen as he is Mediatour. And yet the Godhead of Chriſt is not giuen with the manhood, but onely the vertue and operation of the Godhead in the manhood; by which the manhood is made able to merit for the beleeuer. But the manhood of Chriſt is giuen both for ſubſtance, and in regard of all benefits that are conueyed to man by it, as iuſtification and re-

[a] 1.Ioh.5.11

[b] Ioh.6 54, 55.

demption; as truely as lands and goods are giuen of man to man. And when God giueth Chriſt to any, hee doth withall giue vnto the ſame partie the ſpirit of Chriſt: for he that hath part in Chriſt, hath part in his ſpirit: and this ſpirit createth in his heart the inſtrument of faith, by which Chriſt giuen of the father, is receiued and apprehended; both his bodie and blood, and the efficacie and the benefits thereof. Chriſt is not receiued in imagination, as men receiue things by conceit in the braine: but as he is giuen of the father; namely, in the word and ſacraments really and truely, though ſpiritually. And the ſame ſpirit that worketh this faith, doth knit the beleeuer vnto Chriſt really, though myſtically, making him one in Chriſt; ſo as Chriſt is the head, & the beleeuer a mēber. And thus is this myſtical coniunction wrought from whence proceedeth this eternall life.

The benefits that come from this myſticall coniunction are theſe.

I. Hereby a beleeuer begins in this world to liue eternall life: for by the worke of his ſpirit, Chriſt maketh that man that is thus vnited vnto him, to begin to die vnto al ſinne, and to liue vnto him ſpiritually, as himſelfe liueth.

II. Hence commeth the reſurrection of the bodie, for this coniunction beeing once begun remaineth eternall, and is neuer wholly broken off, no not from the bodie, while it is conſumed to duſt and aſhes. Looke as in the winter ſeaſon the ſappe returneth to the roote of the tree and then all the branches ſeeme as they were dead: but when ſpring time commeth, by vertue of the ſunne the ſap aſcendeth, and maketh them freſh and greene againe: euen ſo, the bodies of Gods children haue their winter ſeaſon while they lie dead and rotten: but yet by vertue of their vnion and coniunction with Chriſt at the laſt day ſhal life be conueied from Chriſt Ieſus vnto them, whereby they ſhall be raiſed to life.

III. Hence commeth eternall life to euery beleeuer: that is, glorie and bliſſe in body and ſoule in heauen for euer & euer: ſo beeing once begun (as it is in this world) it is neuer diſſolued. And thus we ſee how Chriſt conueyeth eternall life vnto his members.

The words bearing this ſenſe doe containe in them the foundation of two maine articles of our beleefe, namely, the reſurrection of the bodie, and life euerlaſting: for both theſe are effected to vs, by vertue of our vnion with Chriſt; for hee *liueth for euer to giue life to vs*. And this is the ground of all true ioy: as wee may ſee in *Iob*, who in the middeſt of his miſerie ſtaied himſelfe on this, That he *knew his Redeemer liued, and that hee ſhould riſe againe, and behold him with thoſe ſame eyes, wherewith hee ſawe other creatures*, Iob. 19.25.26.

2. Againe, if Chriſt liue in heauen to giue vnto vs eternall life, then muſt we learne to haue our conuerſation in heauen with Chriſt; for where our life is, there ſhould our conuerſation bee. A Now that our conuerſation may be with him, we muſt often ſeriouſly conſider with our ſelues of this euerlaſting life which Chriſt there keepeth in ſtore for vs; and for this cauſe principally doth Chriſt here ſay, *Behold I liue for euer.*

3. This alſo muſt mooue vs to put all our affiance in him, and to place all our ioy and reioycing in him. Men haue moſt regard to that part of their bodie, by which the whole bodie and euery member liueth. Well, we profeſſe our ſelues to be members of Chriſt, and in him is hid our ſpirituall life; we therefore muſt ſet our hearts and affections on him eſpecially.

The third part of the diſtinction is this: B *Though I was dead, yet I haue the keyes of death and of hell.* Here we muſt not imagine that hell is a bodily place kept with locke and key and dores, as mens dwelling houſes are: that cannot be prooued by any place of Gods word. Neither yet that the torments thereof are bodily, ſuch as be inflicted in this world: but rather they are ſpirituall, beeing the apprehenſion and feeling of Gods wrath and vengeance, whoſe iealouſie burnes like fire. But Chriſt in this phraſe borroweth a compariſon from ſtewards of great houſes, who at their inſtalling into their ſtewardſhips, haue the keyes of all things giuen vnto them. Which giuing of the keyes is a token of regiment and authoritie beſtowed vpon them. C And the meaning is this, That Ieſus Chriſt though he once died, yet by his death did vanquiſh hell and death, and hath obtained full power and dominion ouer them both for euermore.

Hence ariſe ſundry inſtructions; firſt, that power and authority to forgiue ſinnes properly belongeth onely vnto Chriſt. No meere creature hath this power; for hee that can forgiue ſinnes, muſt be able to take away the puniſhment of ſinne, namely, hell and death, which none can doe but Chriſt alone, who hath the keyes thereof. And to ſay, that a man can properly forgiue ſinnes, is to ſay, that a man hath power in himſelfe ouer hell and death. And therfore the prieſthood of the church of Rome D is full of blaſphemie, who take vpon them properly to pronounce vnto men the pardon of their ſinnes of themſelues: and they deride the cuſtome of reformed Churches, who from God pronounce the pardon of ſinnes vnto them that repent.

Secondly, hereby we are taught to reuerence Chriſt, and to performe vnto him all due honour and royall obedience. If we neuer haue done this heretofore, we muſt now begin; and if we haue done it, we muſt endeauour to doe it more. For Chriſt hath the keyes of hell and death, he can open the gates therof at his pleaſure, and caſt thither whom he will. Many deceiue themſelues through their falſe conceit of Chriſt, they thinke not of him as of a Iudge, but as a Sauiour onely: they make him all of mercie and pittie, and thereby they take occaſion to goe on in ſinne. But we muſt conſider, that Chriſt is likewiſe a righteous iudge, who hath the power of hell and death in his hands, and therefore wee muſt not flatter our ſelues in our euill wayes, but ſtriue to pleaſe him continually with feare and trembling, leaſt by our ſinnes we ſtirre vp his wrath againſt vs, and cauſe him to caſt vs into hell, whence is no redemption.

Thirdly, this is a matter of great comfort vnto all thoſe in Gods church, that in this life vnfainedly cleaue vnto Chriſt: & eſpecially in time of affliction and temptation, and at the houre of death; for Chriſt hauing the keyes of hell & death, is able to keep them from hell, and from the ſting of death. And this he will do becauſe they truſt in him, for he hath promiſed it. If this were alwaies ſounding in our eares, it would miniſter endeleſſe ioy vnto our ſoules againſt the ſeruile feare of hel and death.

v.19. *Write the things which thou haſt ſeene, and the things which are, & the things which ſhall come hereafter.*

Here S. *Iohn* propoundeth a ſecond action of Chriſt. For hauing confirmed *Iohn* againſt his great feare, he giueth him a commaundment to *write the things which hee had ſeene, &c.* This commandement was giuen to *Iohn* in the eleuenth verſe, and is here againe repeated for theſe cauſes: Firſt, that *Iohn* might ſee the ſpeciall care of Chriſt ouer his Church, that he ſtill continueth a prouident head thereof, for their good eſtate after his aſcention. Secondly, that Gods Church in all ages may vnderſtand, that it is neceſſarie men ſhould knowe the eſtate of the Church to bee ſubiect vnto troubles, that thereby they may better arme themſelues againſt the euils to come. Thirdly, that *Iohn* might be fully aſſured of his calling, to write and publiſh this booke. Fourthly, that Gods Church in all ages might be out of doubt, that this booke is no deuiſe of man, but a booke of God, and part of holy Scripture reuealed from Chriſt to *Iohn* for the good of his Church. If it be ſaid: though Chriſt did faithfully reueale his will, yet *Iohn* might erre in publiſhing it. *Anſ.* As Chriſt deliuered this to *Iohn*, ſo he receiued and publiſhed it faithfully, without all fault either in matter or manner: for wee muſt make a difference betweene the Prophets and Apoſtles and all other teachers. As the Prophets in former times, ſo the Apoſtles in the newe Teſtament were called immediatly by Chriſt, and had ſuch ſpeciall aſſiſtance of Gods ſpirit, that they could not erre, when they propounded by preaching or writing any doctrine of Chriſt vnto the Church, of God: this appeareth by the promiſes of Chriſt made vnto them, Luk. 10.16 *He which heareth you, heareth me, and hee which refuſeth you, refuſeth me; aud hee which refuſeth*
A *me, refuſeth him that ſent me.* Againe, Matth. 10. 20. *It is not you which ſpeake, but the ſpirit of your Father ſpeaking in you:* Ioh. 14.26. he promiſeth to ſend his ſpirit to be their comforter, *which ſhall teach them all things:* yea, *to lead them into all truth,* Ioh. 16.13. Which promiſe ſome applie to all Gods Miniſters; but if we marke the circumſtances thereof, we ſhall ſee that properly it agreeth to the Apoſtles: for though in others the certaintie hereof cannot be affirmed, yet in them it may: for which cauſe, in the Councell at Ieruſalem thus they write vnto the Churches; *It ſeemeth good to the* [a] *holy Ghoſt, and to vs;* as beeing aſſured of the certaine direction of the holy Ghoſt: which no Miniſters euer ſince could ſay, beeing ſubiect to errour
B both in ſpeaking and writing. This diſtinction muſt be held for the certaintie of our faith in the points of Religion, and for our aſſurance of the faithfull penning and publiſhing of this booke. And thus much of the cauſes of this repetition.

In the words of this commandement is contained the diuiſion of this whole booke, *Write the words which thou haſt ſeene:* that is, ſet downe what I haue ſhewed thee in this viſion. *And which are;* that is, all things which I reueale vnto thee touching the preſent eſtate of the Church, *And which are to come hereafter:* that is, thoſe things which concerne the future eſtate of the Church to the ende of the world, as I will reueale vnto thee. Thus then is the whole
C booke diſtinguiſhed. I. It containeth things touching the preſent eſtate of the Church in *Iohns* daies. II. It entreateth of things which concerne the future eſtate thereof from *Iohns* time, to the ende of the world.

The vſe.

Hence obſerue the lawfulneſſe of the art of Logicke: for diuiſions are lawfull, (elſe the holy Ghoſt would not here haue vſed them) and ſo by proportion are other arguments of reaſoning: and therefore that art which giueth rules of direction for the right vſe of theſe arguments, is lawfull and good. Thoſe men then are farre deceiued, who account the arts of Logicke and Rhetoricke to be friuolous and vnlawfull, and in ſo ſaying, they condemne the
D practiſe of the holy Ghoſt in this place.

v. 20. *The myſterie of the ſeauen ſtarres which thou ſaweſt in my right hand, and the ſeauen golden candleſtickes is this: The ſeauen ſtarres are the ſeauen Angels of the Churches, and the ſeauen candleſtickes which thou ſaweſt, are the ſeuen Churches.*

[a] Act.15.28.

This is the third action of Chriſt: namely, the interpretation of the Viſion in the principall parts thereof; which he expoundeth for theſe cauſes: Firſt, *Iohn* in this buſineſſe was to ſhew himſelfe a Prophet of God, by declaring the preſent and future eſtate of Gods Church. Now the principall part of a Prophet is to expound viſions or dreames reuealed either to himſelfe, or to others; as we may ſee in *Daniel* and the reſt of the Prophets. Secondly, that *Iohn* might be encouraged in the publiſhing of this booke, and of the things reuealed vnto him: For *Iohns* calling reſpected the Church of God. And when he ſhould perceiue theſe viſions to concerne the Churches; this would ſtirre vp his diligence, in obſeruing, and penning the things reuealed.

Now Chriſt expounded not the whole Viſion, but two principall things therein; namely, what was meant by the ſeauen ſtarres; to wit, *the ſeauen Angels, or the ſeauen Miniſters of the Churches*. And what was meant by the ſeauen golden candleſticks; namely, *The ſeauen Churches themſelues*. The reaſons why both were ſo called, we haue ſhewed before, with the vſe thereof. Here onely I will obſerue theſe three points: Firſt, why Chriſt in the interpretation of his viſion doth not expound the whole, but onely two principall parts thereof. This he doth for theſe cauſes: Firſt, becauſe he hath giuen vnto his Church the gift of interpretation, which hee would haue them to exerciſe about this viſion: For if he had expounded euery part himſelfe, then he had left herein no matter to his Church, whereabout ſhe might exerciſe her gift. Secondly, to prouoke Gods miniſters eſpecially, with other members of his Church, vnto all diligence in ſtudying this and other parts of Scripture. For if all things were eaſie and plaine, then men would grow careleſſe in reading and ſearching out the knowledge of Gods word. Thirdly, to ſtirre vp in euery Reader of this booke an earneſt and hearty deſire to vnderſtand the ſame. Fourthly, to excite all his ſeruants to prayer and inuocation vpon God for his grace, that they may with reading the Scripture vnderſtand the true meaning thereof.

II. Point. Note here, the Miniſters of the Churches are called Angels. What theſe Angels are, appeareth in the chapters following, to wit, the Paſtors and Miniſters of theſe ſeuen Churches of Aſia. So Matth. 11. 10. *Iohn Baptiſt* is called Chriſts Angel or meſſenger, wherby we haue good light for the expounding of a place in *Paul*, 1. Cor. 11. 10. ſaying, *That the woman ought to haue power ouer her head*, that is, be couered *becauſe of the Angels*. Where, by Angels may well be vnderſtood the Preachers and Miniſters of the Goſpel. And the reaſon of that precept may be this: Among the Corinthians the couering of the head was not as it is with vs, a token of preheminence and ſuperioritie, but a ſigne of ſubiection. And therefore the Apoſtle would haue the women of Corinth, when they came into the congregation, to haue their heads couered according to the cuſtome of their country in other aſſemblies, to ſignifie their ſubmiſſion and reuerence vnto the miniſterie of the Goſpel.

The vſe.

Whereas Miniſters are the Lords Angels & ambaſſadours: hence wee gather that euery miniſter of the Goſpel muſt carry himſelfe as the meſſenger of the Lord. Meſſengers haue regard of two things: of the matter of their meſſage, and of their manner of deliuerie, that they ſpeake all which they are commanded; and in ſuch order as their Lord and maſter would haue it ſpoken, or ſpeake it himſelfe if he were preſent: and he that faileth in either of theſe, may iuſtly bee challenged of vnfaithfulneſſe. The miniſter therfore being Chriſts meſſenger, muſt deliuer the whole will of Chriſt alone vnto his people: as alſo in that manner which Chriſt approoueth, and would himſelfe obſerue if he were preſent. Now can we once imagine, that Chriſt would deliuer his will, partly in Engliſh, partly in Latine, and other languages, or intermingle with the teſtimonies of the prophets and Apoſtles the ſentences of Fathers, of Philoſophers, Poets, and other writers? Thoſe therefore that in this ſort diſpenſe Chriſts Goſpell, doe hereby bewray vnfaithfulneſſe in their deliuerie. Indeed this is counted the learned kind of preaching: But it is not that manner which Chriſt approoueth. And beſides, if this kinde of reaching may take place, it will bring in as great Barbariſme, in regard of true Diuinitie, as was among the Schoolemen, when Gods word was wholly turned vnto needleſſe diſputation, yea it would ſhortly baniſh the Goſpel out of this land.

III. Point. Note the phraſe which the holy Ghoſt vſeth; he ſaith not, The ſeuen ſtarres ſignifie the ſeuen Angels, but are the ſeuen angels: and the ſeuen candleſtickes *are* the ſeauen Churches; giuing to the ſigne the name of the thing ſignified. Wherein we haue a good warrant for our expoſition of that phraſe in the Sacrament: *This bread is my bodie: this cuppe is my blood:* Which the Papiſts vnderſtand properly of the very bodie and blood of Chriſt by reall tranſmutation. But as theſe ſeauen ſtarres are ſaid to be ſeuen miniſters, becauſe they did ſignifie the ſeuen Miniſters; ſo is the bread called the bodie of Chriſt, becauſe it ſignifieth and repreſenteth his bodie, and the cup his blood. And as it is abſurd to ſay, the ſeuen miniſters were indeed ſeuen ſtars, becauſe they are ſo called: ſo it is abſurd to hold the bread in the Sacrament to be really Chriſts bodie, or the wine his blood, becauſe it is ſo called. And thus much of the third action of Chriſt in the interpretation of this Viſion.

CHAP. 2.

Verſ. 1. ***Vnto the Angel of the Church of Epheſus write: Theſe things ſaith hee that holdeth the ſeuen ſtarres in his right hand, and walketh in the middeſt of the ſeuen golden candleſticks.***

IN this Chapter and in the next, is contained the fourth actiō of our Sauiour Chriſt: wherein hee giueth ſeuen particular commandements to *Iohn*, to write vnto the ſeuen Churches of Aſia, and to ſende vnto them ſeuen letters or Epiſtles. The firſt of which commandements is expreſſed in the beginning of this firſt verſe: *Vnto the Angel of the Church of Epheſus write*: Then after followeth the Epiſtle, *Theſe things ſaith hee, &c.* continuing to the eight verſe. Firſt, for the commandement: the partie to whom *Iohn* muſt write, is the *Angell*: which word may be expounded two wayes: either to ſignifie the miniſter or paſtor of the particular Church of Epheſus, and ſo it is commonly taken of the moſt: or els it may betoken the company of the miniſters, teachers and gouernours of the Church of Epheſus: for therein were many paſtors and gouernours, as appeareth Act. 20. 28. where *Paul* calleth together the Biſhops (as the word ſignifieth) and giueth them charg ouer their particular flocks. Now in ſcripture the name of one perſon taken collectiuely, oftentimes ſignifieth the whole multitude, as Exod. 4. 22. *Iſrael is my ſonne, euen my firſt borne.* Where the whole body of the people of Iſrael is called by the name of on man. And ſo though Antichriſt be not one particular man, but a ſtate and company of men in the ſucceſſion of the Popes: yet is that whole eſtate noted by the ſpeciall name of one man: *as that* [a] *Antichriſt; that man of ſinne, and ſonne of perdition.* Thus we ſee how the word *Angell* may be taken: and whether we vnderſtand it of one man, or of the whole company of elders, it is not much materiall.

In this particular commandement note two points: Firſt, that Chriſt his intent is to write to the whole Church of Epheſus, as appeareth Chap. 1. 11. where *Iohn* is commanded to write in a booke, and ſend to the Churches: as alſo by the concluſion of this Epiſtle, where it is ſaide, verſ. 7. *Let him that hath an eare to heare, heare* A *what the ſpirit ſaith vnto the Churches*: and yet he directeth his epiſtle not to the whol church; but particularly to the angel or paſtor thereof. This he doth for two cauſes: Firſt, to intimate vnto this Miniſter his dutie, which ſtood in two things: In teaching the contents of this Epiſtle vnto the whole Church: and in becomming a patterne and example to them al, of doing the things therein required. Secondly, becauſe either much good or much euil comes to euery particular Church by the miniſters thereof; ſuch is the efficacie of his place and calling. If he be faithfull, he bringeth great good to the Church: if vnfaithfull, exceeding great hurt; as may eaſily be prooued by many examples in all ages. Now Chriſt writeth to the Angel of B this church that he might be a meanes of much good vnto them all, by exciting them to the practiſe of al good duties required in this Epiſtle.

II. Point. Among all the Churches of Aſia, Chriſt writeth firſt to the Church of Epheſus: not for that this church had authority ouer the reſt (for they were all candleſtickes, and all of gold) but becauſe Epheſus was the mother city farre exceeding the reſt in riches and eſtimation. Whereby Chriſt giueth vs to vnderſtand, that his will is, that thoſe people, townes, and cities which excell others in eſtimation and wealth, ſhould alſo goe before them in knowledge, obedience, and other graces of God. And ſo anſwerably ſhould it be with particular C perſons: They which excell others for outward reputation and temporall bleſſings, ought to go before them in ſpirituall graces, as godlines and religion. Thoſe which ſhal faile herein, and ſuffer others that are farre their inferiours to go before them in ſpirituall graces, ſhall finde it true to their ſhame before men, but eſpecially at the tribunall ſeat of Ieſus Chriſt.

Thus much for the commandement. Now followeth the Epiſtle it ſelfe, which containeth three parts (as al ordinary Epiſtles doe.) A preface, a propoſition, and the concluſion. The preface in theſe words: *Theſe things, ſaith hee, that holdeth the ſeuen ſtarres in his right hand,*

[a] 2. Theſſ. 2.

and walketh in the middeſt of the ſeauen golden candleſtickes. The propoſition and concluſion, in the verſes following. The preface is borrowed from the former chapter, v. 16. and 13. where alſo it was handled. The intent of Chriſt herein is to draw this Church to a reuerent adoration of his perſon: and to cauſe in them a greater care to embrace and obey his admonition. This appeareth by that twofold action which hee auoucheth of himſelfe, to wit, his holding the ſeuen ſtarres in his right hand, and his walking in the midſt of the ſeauen golden candleſticks: by the firſt whereof is ſignified his power in protecting and gouerning his miniſters: and by the ſecond is noted his preſence in the midſt of his Church, guiding and bleſſing his miniſters with all the members thereof. As if he had ſaid; If I be he that haue power to protect and gouerne, that am preſent alſo to bleſſe and direct both miniſters and people; then my admonitions are to be reuerenced and obeyed.

In this preface note two ſpecial points. Firſt that Chriſt here againe repeateth that which was before deliuered, touching his preſence in his Church, and his mightie power and prouidence ouer the ſame in protecting, guiding, & bleſſing both miniſter and people. By which repetition he would giue vs to vnderſtand, the ſpeciall weight and moment of this point, to wit, that it ought to be ingrauen in the hearts of euery one in Gods Church. And indeed till we be perſwaded thereof, we ſhall neuer learne religion ſoundly. The ground of true religon is this: To take the true God for our God: and Chriſt Ieſus for our Redeemer: and it conſiſteth not in a ſwimming motion hereof in the braine, but in the ſure perſwaſion of the heart, which wee neuer haue till wee be reſolued both of Chriſts preſence with vs, and of his prouidence ouer vs, for our bleſſing and defence.

II. Point. In this preface alſo note, that the perſwaſion of Chriſts preſence & ſpeciall prouidence in his Church, is a notable meanes to draw vs on to all good duties: for thereby Chriſt would perſwade both the Miniſters and people of Epheſus, to receiue and embrace this his Epiſtle. And no doubt hee that is indeed perſwaded hereof, cannot but be mooued to walke before God in all holineſſe and obedience: as did *Enoch, Abraham*, and all the godly Patriarks. Thus much for the preface.

V.2. *I know thy workes, and thy labour, and thy patience, and how thou canſt not forbeare them which are euill, and haſt examined them which ſay they are Apoſtles and are not, and haſt found them lyers.*

Here beginneth the ſecond part of this Epiſtle, to wit, the propoſition; containing the ſubſtance and matter of the whole Epiſtle. This propoſition hath two points. Firſt, a commendation of this Church, in the ſecond and third verſes. Secondly, a rebuke and reprehenſion, in the 4. verſe. The commendation is firſt generall, in theſe words; *I know thy workes.* Then more particular, for ſpeciall duties and actions, in the words following, *and thy labour, and patience, &c.* For the firſt, *I know thy workes:* many doe expound this of workes of mercie and liberalitie: but that will not ſo well ſtand: for he ſaith to euery Church, *I know thy workes*; and yet ſome of them are blamed for want of theſe good workes. By *workes* then is meant, the *wayes*, that is, the practiſes and dealings of the whole Church: as wel of miniſters as people, in all their affaires. Alſo by *knowledge* here we muſt vnderſtand, a *knowledge* that goeth with approbation, as may appeare by comparing this with the fourth v. whither it hath relation: for thus they muſt goe, *I know thy workes, and approoue of them: and yet I haue ſomething againſt thee.* So that his meaning is, *I know thy workes*, that is, *all thy wayes and dealings in thy life and conuerſation are manifeſt vnto mee, and I doe generally approoue of them.*

Here firſt in this teſtimonie of his knowledge, Chriſt miniſtreth a remedie againſt ſecret ſinnes and offences. The theefe, the murtherer, and adulterer waite for the night wherin to attempt their ſhamefull practiſes: The tradeſman in ſecret falſifieth his weights, and mingleth his wares: among moſt men, fraud, oppreſſion, and iniuſtice doe abound: and all becauſe they thinke, that if men ſee not, all is well: as *David* ſaith, the wicked man ſaith, *God ſhall not ſee, hee will not regard.* Pſal.94.7. But if men could thinke and be perſwaded of this, that Chriſt *ſeeth and knoweth all their waies*, it would cauſe them to make conſcience not onely of groſſe ſinnes, but euen of their hidden and ſecret offences.

Secondly, whereas this knowledge is ioyned with approbation, it may be demanded, how this can ſtand with the iuſtice of God, to approoue of that which is not anſwerable to the tenour of his law, as the beſt works of the moſt righteous man are not, beeing ſtained with ſome corruption, Iſa.64.6. *Anſ.* The Goſpell, which is another part of Gods will, reuealeth more vnto vs then euer the Law could doe: namely, that if a man be in Chriſt, to him there is no condemnation, and that God will accept his true deſire and endeauour to pleaſe him, for the deede it ſelfe, 2.Cor.8.12. And thus according to the tenour of the Goſpel, Chriſt approoueth of their workes in this place, though they were not able to abide the rigour of his law. But a Papiſt will here reaſon thus: If a righteous mans workes be approoued of God, then they are no ſinnes (for God will not approoue of any thing that is ſinnefull) and if his workes bee no ſinnes, then hee may fulfill the lawe; and ſo be iuſtified by his workes. *Anſw.* That which Chriſt approoueth ſimply, hath no ſinne in it; but here hee onely approoueth of their workes in part, namely, ſo farre forth as they came from the work of his ſpirit in them: but as they proceede from the will of the worker, which is in part corrupt, they are not free from the ſtaine of ſinne; and ſo he approoueth them not. Againe, works of grace are approoued of Chriſt with the pardon of ſinne; for accepting of the perſon, he remitteth the faults that bee in his good workes, and ſo onely approoueth his owne worke in him. And ſo here wee muſt conceiue of his approbation of their works, to wit, as proceeding from his ſpirit, and hauing the faults thereof remitted in his owne merit.

The ſpeciall commendation of this Church is for particular actons: The firſt whereof is *diligent labour*: which is an excellent worke eſpecialy in a miniſter of Gods word to be painfull in his particular calling, for the faithfull inſtruction and godly regiment of his particular charge. Hence *Paul* ſaith, 1. Tim. 5. 17. *Hee that laboured in the word and doctrine, is principally wort by double honour*. And herein *Paul* matcheth, yea preferreth himſelfe before other Apoſtles, *That he laboureth more abundantly in the mininiſterie of the Goſpel, then they all*, 1. Cor. 15.10. The vſe. Hence we learne that the worke of the miniſterie, if it be done as it ought, is a worke full of great paines and labour, contrary to the common opinion of men, who thinke that the life of the miniſter is full of eaſe, and his calling a matter of nothing, ſuch as may bee done with the turning of the hand: but here the iudgment of Chriſt is otherwiſe, who vſeth not thus to approoue a light or idle worke.

Secondly, this commendation of diligence in the miniſter, muſt admoniſh all Chriſtians that deſire to be approoued of Chriſt, to giue all diligence to learne and knowe the will of God, that they may doe the ſame. And here a common fault is to bee reproued; many will heare, but where is their labour to growe in knowledge and in grace? that is wanting: which is the cauſe of ſuch fruitleſſe hearing as is common in the world. For earthly things men refuſe no paines; but Gods heauenly knowledge and graces are not regarded. What a ſhame is this that men ſhould beſtowe their ſtrength and wit about baſe and tranſitorie things, and yet neglect the maine good which concernes their ſoules for euer.

Thirdly, the miniſters diligence in teaching, muſt prouoke conſcience of obedience in the hearers; that is the ende of his worke, without this he ſpends his ſtrength in vaine, and therefore with the Apoſtle they muſt indeauour in al things to keepe a good conſcience before God and all men, Act. 24. 16.

The ſecond thing which Chriſt here commends, is patience in bearing the croſſe, which doth vſually accompanie the Goſpel of Chriſt. And this indeed is praiſe worthy in the Angell of this Church; for herein hee goeth before ſundry worthy Prophets: *Ieremie* was marueilous impatient, for the mocking of the people: And though *Ionas* had beene ſchooled in the Whales belly, yet when all things went not according to his minde in the deſtruction of Niniuie, he became exceeding diſcontent.

a Ier.18.14, 15.

The vſe. Herein muſt all the Miniſters of the Goſpell become followers of the Angel of this Church. While they labour in the Goſpel of God, they muſt poſſeſſe their ſoules with patience; and make knowne to all men their meeke and milde ſpirit. Yea euery Chriſtian in the profeſſion of religion muſt learne to practiſe this dutie, Luk. 8. 16. The good ground receiueth the ſeede, and bringeth forth fruite: but how? *with patience*: Neither can wee poſſibly attaine to eternall life, vnleſſe we arme our ſelues with patience to beare the croſſe: for whoſoeuer will liue godly muſt ſuffer afflictions, 2. Tim. 3. 12. *Through many tribulations we muſt enter into heauen*, Act. 14. 22.

II. Againe, here obſerue how Chriſt ioyneth labour and patience together: this he doth for two cauſes. Firſt, to let vs ſee the fruit of ſinne which God hath ſet on the labour of mā. Before the fall, the labour of mans calling was practiſed without all trouble or paines; but ſince mans fall, the beſt callings haue their croſſes and vexations, which are the puniſhments of mans tranſgreſſion. Secondly, to ſhewe the malice of Sathan againſt the good progreſſe of the Goſpell. *Paul* ſaith to the Theſſalonians, *He would haue come to them, but Sathan did hinder him.* Hee ſeeketh the trouble and ſorrowe of the miniſter, not onely by ſtirring vp perſecution, but by keeping his people from profiting by his miniſterie; and therefore euery miniſter had need to take pains with patience in his calling.

1. Theſſ. 2. 18.

And as Chriſt ioyneth together labour and patience in the worke of the miniſterie; ſo ſhould euerie Chriſtian after this direction ioyne patience with his paines in the duties of his particular calling, whether it be in Church, commonwealth, or family. For look what is the eſtate of the miniſter in his place, ſuch ſhould bee the eſtate of euerie childe of God in his. This therefore they muſt doe: firſt ſeeke to know the duties of their particular callings, & therein labour and take paines with all good conſcience: Then conſidering the croſſe doth accompanie godly diligence, they muſt labour to ioyne patience with their diligence, for their continuāce in weldoing euen vnder the croſſe. And for attaining of this patience, they muſt ſet before them the promiſes of Gods bleſſing and protection while they ſo continue: not ſuffering themſelues to bee diſmaied by any affliction. And if wee ſhall thus walke in the duties of our particular places painefully and with patience, we ſhall haue our commendati-

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A on of Chriſt Ieſus and his bleſſed reward, which farre ſurpaſſeth the praiſe of men, and their rewards. But on the contrarie, if we walke in our callings negligently, or elſe forſake them becauſe of afflictions: or bee impatient in labour, we ſhall looſe our reward, and vndergo the rebuke of Chriſt, which is worſe then all outward euils that can befall vs.

The third ſpeciall worke for which Chriſt commendeth this Church is, ſeueritie ſhewed againſt wicked men; in theſe words, *And howe thou canſt not beare them which are euill.* By *euill men*, he meaneth ſuch as liued offenſiuely, and maintained manifeſt errors and hereſies. Theſe ſhee could not beare, but iudged them as burdens: B & therefore ſought to diſburden her ſelfe of them.

The vſe. Hence we may gather, that it is a neceſſarie thing for euerie Church to bee purged of euill men. The Church of God in all ages hath put in practiſe this worke. So ſoone as *Caine* had ſlaine his brother *Abel*, [a] *God caſt him out from his face*, as appeareth by his owne complaint, to wit, from that particular place where *Adam* & his family worſhipped God. When falſe Prophets and Idolaters did riſe among the Iſraelites, the Lord commaundeth [b] *That they ſhould bee killed and taken from among them.* And therefore hee ſaith to *Ieremie*, [c] *If thou turne and repent, I will bring thee againe, and if thou take away the precious from the vile, thou ſhalt bee according to my word.* 1. Cor. 5.4.5. C *Paul* commaundeth in the name of Chriſt, that *the inceſtuous man bee deliuered vnto Sathan*, the Church purged of that olde leauen, and that wicked man be put from among them, verſ. 13. Beſides the euidence of theſe teſtimonies, ſome reaſons may be added to prooue the neceſſitie of this ſeparation. Firſt, God will be worſhipped in an holy manner; and they that worſhip God muſt be purged and ſanctified; but euill men defile Gods worſhip, and therefore they ought to be ſeuered from the Church. Secondly, leaſt the whole Church be infected with the contagion of their doctrine, or the infection of their life: for as leauen ſowreth the whole lumpe, ſo will euill men defile the whole Church. Thirdly, they are burdens to the D Church, and therefore muſt bee caſt out. For, the Church ſhould bee eaſed of euerie burden.

[a] Gen.4.14.

[b] Deut.13.7.8.

[c] Ier.15.19.

This doctrine is the truth of God, and ought to be practiſed of Gods Church. Whereby we may ſee a common fault in the moſt congregations among vs; wherein all that will are admitted not onely to the hearing of the word, but alſo vnto the Lords table, hand ouer head without reſtraint, as though euerie man were a good and ſound Chriſtian: Whereas experience ſheweth, that many bee ignorant, many contemners of the Goſpel, many Sabbath breakers, drunkards and blaſphemers, all which ought to be barred from the Sacraments: and in that reſpect ſeuered frō the church as burdens.

Secondly, hence we my gather, that Chriſt hath giuen to his Church a power iudiciall, to ſuſpend euill men from the Sacraments, and to excommunicate them from the outward fellowſhip of the Church: for elſe he would not haue commended this miniſter with his church for the execution of this power. The reaſōs alleadged to the contrarie, are of no force. I. Say they, the parable, *Matth.* 13. 30. alloweth the growing together of tares and wheate till harueſt; and therefore euill men muſt be ſuffered in the Church without ſeparation. *Anſw.* In that parable Chriſt ſpeaketh not of any particular purging of the Church by Eccleſiaſtical iuriſdiction; but of the vniuerſall purging of his whole Church by his holy angels in the end of the world: for there the field doth not ſignifie any particular Church, but the whole world: and the ſeruants are not men, but Angels, that muſt gather together all both good and bad in the ende of the world, to the laſt iudgement. Againe, they alleadge, *Luk.* 14.23. *Compell them in the high wayes to come in to the ſupper.* Here (ſay they) all muſt be brought in, but none muſt be excluded the ſocietie of the Church. *Anſw.* Chriſt ſpeaketh not of compelling men vnto the Sacraments, but vnto the miniſterie of the word, whereto men muſt be cauſed to ſubiect themſelues; which hindereth nothing why the vngodly ſhold not be debarred from the Sacraments, which are the ſeale of Gods mercie in Chriſt, ordained onely for ſuch as repent and beleeue. *Queſt.* Seeing this ſeparation muſt be made, how farre forth may wee conuerſe with thoſe that are openly euill and offenſiue either for life or doctrine? *Anſ.* Euill men muſt be conſidered diuerſe wayes: firſt, as they be members of ſome commonwealth, of ſome citie, and incorporation: ſecondly, as they are members of ſome particular Church by toleration. In the firſt regard, it is lawfull for vs to conuerſe with them. I. for outward dealings and ciuill affaires, as bargaining, buying and ſelling, &c. II. we may maintaine outward ciuill peace with them: So *Paul* commandeth the Romanes [a] *to haue peace with all men as much as in them lay*: that is, ſo farre as it would ſtand with faith and good conſcience. III. In this ciuill conuerſing with the wicked wee muſt performe all duties of outward courteſie and loue vnto them, ſo farre forth as it doth not diſhonour God, or hinder the good of the Church. And therefore Paul commandeth vs to be [a] *ſoft and courteous, ſhewing all meekenſſe vnto all men*; euen to euill men, as the reaſon following ſheweth: *For we our ſelues were in time paſt vnwiſe, diſobedient, deceiued, &c.* and then were we euill.

[a] Rom.12.18.

[a] Tit.3.2. verſ.3.

Secondly, conſider them as dwellers in the Church, and members by permiſſion: and ſo we may liue with them in it: for we muſt not make a ſeparation from the Church becauſe wicked men are permitted therein. Chriſt liued among the Iewes, though their teachers and rulers were both hereticks and hypocrits: and yet we muſt remember, that liuing among them, and beholding their wicked conuerſation, we muſt not approoue of their vngodlines, but be grieued for the ſame, as righteous *Lot* was for the abhominations of Sodome, 2. Pet. 2.7. Further, if it fall out by the negligence of the gouernours, that euill men be admitted to the Sacraments, we muſt not for their company refuſe to communicate: for our Sauiour Chriſt liuing among the Iewes, communicated with them in their Sacraments and ſeruice of the Temple, though many of them were notorious both for wicked life and falſe doctrine. The reaſon is, for that another mans euil conſcience doth not defile our good conſcience: but we may keepe a good conſcience in that action wherein the wicked is defiled. Now though we may thus conuerſe with euill men, yet theſe two caueats muſt be obſerued: I. To haue no priuate company with known and open euill perſons. This *Paul* expreſſely forbiddeth, ſaying, *I haue written vnto you, that you companie not together*: that is, in priuate and familiar manner. II. We muſt not ſhew ſpeciall familiaritie to euill perſons. God will not take the wicked by the hand, *Iob* 8.20. and we ſhould be followers of God. Therefore S. *Iohn* ſaith, *If any man come vnto you and bring not this doctrine, receiue him not into houſe, neither bid him God ſpeede*, 2. Ioh. 10. which muſt be vnderſtood of ſpeciall familiaritie: for thereby we doe not onely performe outward dutie to the perſon, but alſo giue countenance to their ſinnes: which in any caſe we muſt not doe. And thus we ſee how to conuerſe with euill men.

Cor.5.10.

The vſe. Hereby all thoſe are iuſtly blamed which fit themſelues for the humors and diſpoſitions of all companies. This ought not to be. If any be knowne to be openly wicked, either for life or opinions, we muſt not keepe priuate companie with them, or affoard them our ſpeciall familiarity; but by withdrawing our ſelues from them, eaſe vs of ſuch burdens.

Our Sauiour Chriſt hauing commended this Church for her ſeueritie againſt the wicked, in that ſhe could not endure them, doth prooue the ſame to be true by two arguments. The firſt whereof is contained in theſe words, *And haſt examined them*, &c. to the ende of the third verſe. The ſecond, in the 6. verſe. For the firſt, it is taken from the ſharpe and round dealing of this Church againſt euill men; and it hath two parts. Firſt, her diſcouerie of falſe Apoſtles, *And haſt examined them which ſay they are Apoſtles, and are not, and haſt found them liars.* Secondly, her oppoſing her ſelfe againſt them, beeing diſcouered, in the third verſe, *Thou haſt ſuffered, and haſt patience, &c.*

In their diſcouerie of theſe falſe Apoſtles note two ſpeciall points: firſt, that God hath giuen to particular Churches the ſpirit of diſcerning. This appeareth by ſundrie teſtimonies of Scripture, 1. Cor. 2. 15. *The ſpirituall man, that is, he which is endued with Gods holy ſpirit, diſcerneth all things*: And [a] *Paul* aſſumeth, That the faithful Corinthians did diſcerne the Lords bodie: that is, ſee and put a great difference betweene the bread and wine in that Sacrament, and other common bread and wine: which none that want the ſpirit of God can doe. Againe, he biddeth them [b] *prooue themſelues whether they be in the faith or not*: to giue vs to vnderſtand, that they had a gift of diſcerning, whereby they did knowe their owne eſtate, whether they were vnder the curſe, or vnder grace. And S. *Iohn* biddeth the Church [c] *trie the ſpirits*: that is, thoſe doctrines which men pretending the gifts of the ſpirit, did teach. And in this place this Churches diſcouering of falſe Apoſtles, declareth plainly, that ſhee hath a gift to diſcerne who be ſent of God to teach his church, and who not. And hence the godly learned in the church are ſaid to *haue their ſenſes exerciſed to diſcerne both good and euill*, Hebr. 5.14. And in this regard, the Churches of God differ from all other companies of men. For vnleſſe men be of Gods Church, they want this gift of diſcerning ſpirituall things that differ, as true Apoſtles and falſe, good and bad, truth and falſhood, &c.

[a] 1. Cor. 11. 29.

[b] 2. Cor. 13. 5.

[c] 1. Ioh. 4. 1.

The vſe. Hence we may gather; that the Church of God hath a gift to diſcerne which is a true Church, and which is not: for the Church can diſcerne whether a man be a true Apoſtle, or not, and by the ſame gift it may diſcerne the ſtate of any particular Church. Whence alſo it followeth, that we may eaſily ſee whether the Church of England be a true Church, or not: It pleaſeth ſome to call it into queſtion, as it now ſtandeth; and they auouch, That it is no Church of God, that there are no true Miniſters, no true preaching, or right adminiſtration of the Sacraments in it; and that theſe things with vs are illuſions of Sathan, and our Church his ſynagogue. But that ours is a true Church of God, is thus prooued. The Churches of Germanie, Fraunce, Scotland, and Italie, that haue receiued the Goſpel, are the churches of God: and they haue the gift of diſcerning which is a true Church of God, and which is not. Now they giue the right hands of fellowſhip vnto vs, and reuerence our Church as the church of God. To whoſe teſtimonie wee muſt rather cleaue, then to the opinion of a fewe priuate men, and ſo reſolue our ſelues, that we are the true Church of God.

Secondly, hence we may gather, that the church of God hath a gift to diſcerne Scripture from that which is no Scripture. The Papiſts ſay the church indeede hath this gift: but it is by counſell and commiſſion from the church of Rome: which is a meere forgerie. For the church of Epheſus, which could diſcerne of falſe Apoſtles, could no doubt by the ſame gift diſcerne of the bookes of God, and that without counſell from the church of Rome: for at this time when *Iohn* writ, it was a more famous Church then the church of Rome, and therefore went not thither for counſell.

II. Point. In what things this diſcerning of falſe Apoſtles doth conſiſt. It is a iudiciall action of the Church, conſiſting in two things here noted; Firſt, in examination of falſe doctrine and falſe teachers; ſecondly, in condemnation afterward. The examination of them is ſet downe in theſe words; *And haſt examined them that ſay they are Apoſtles, and are not.* Their condemning or ſentence giuing, in the words following; *And haſt found them lyars.*

For the firſt; examination is a gift of God to his Church, and was here vſed for the triall of falſe Apoſtles. *Queſt.* How may any church trie a falſe teacher? *Anſ.* This is a point of large diſcourſe; but the heads of true examination are theſe.

Firſt, that Church, or that man that would rightly examine a falſe teacher, muſt prepare himſelfe thereunto after this manner; hee muſt looke that he haue a meeke ſpirit and a humble heart; for God reuealeth his will, not to the proud, but to the meeke and lowly; and as *Iſay* ſaith, to them that are of a contrite ſpirit, Iſay 57, 15. And in this humbling of himſelfe, a man muſt renounce his owne naturall wit and reaſon, and become nothing in himſelfe but euen a foole, in reſpect of his owne conceit. Alſo he muſt vnfaincedly pray to God, that he would reueale vnto him his truth. *Aske* (ſaith Chriſt) *and it ſhall be giuen you, euen* [a] *the holy Ghoſt, vnto them that deſire of the Father.* And S. *Iames* ſaith, [b] *If any man lacke wiſdome, let him aske of God, which giueth to all men liberally.*

Secondly, after preparation, he muſt labour to know throughly what the falſe teachers are, and what bee their opinions, with the grounds and foundations thereof; wherein they agree, and wherein they differ from the truth of God, maintained by the Church: for it is a foule ouerſight to miſconceiue the ſtate of the aduerſaries queſtion, by propounding it otherwiſe then they hold, as it falleth out with many in the handling of controuerſies.

Thirdly, due proofe muſt be made, whether the aduerſaries doctrine bee of men or of God. This is Gods commaundement, 1. Ioh. 4. 1. *Prooue the ſpirits, whether they bee of God, or not.* And for triall herof, we muſt haue recourſe vnto the word of God; it muſt be Iudge in this cauſe, Iſa. 8. 20. *To the law, and to the teſtimonie, if they ſpeake not according to this word, it is becauſe there is no light in them.* Ioh. 5. 39. *Search the Scriptures, for in them ye looke to haue eternall life, and they are they which teſtifie of mee.* Who ſo fit to iudge in the matters of God, as God himſelfe? and ſo hee doth in his written word, of all doctrine and opinions in religion. The Scriptures ſhew whether the doctrine examined bee directly gathered thence, and by iuſt conſequent, or not.

a Luk. 11. 13.

b Iam. 1. 5.

Fourthly, ſerious conſideration muſt be had of the faith and liues of the teachers examined: for a falſe teacher by Gods iuſt iudgement is vſually a wicked liuer. And therefore Chriſt ſaith: [a] *yee ſhall knowe them by their fruits*: if they be throughly examined, ſuch they will appeare, howſoeuer for a time they may blear the eyes of men: as the hyſtories of the Church in many famous heretikes doe plainly declare.

The ſecond braunch of this diſcouerie, is ſentence giuing, in theſe words: *And haſt found them lyers.* The Church here giueth out a ſharpe and ſeuere ſentence againſt them, ſhee calleth them falſe Apoſtles, and lyers; and yet ſhe ſinneth not, for Chriſt commendeth her for it. Though to raile or taunt cannot beſeem any, yet Magiſtrates & miniſters in their places may giue out ſeuere ſpeeches againſt offendors in token of deteſtation of their ſinnes, and not offend. Thus *Iohn* called the Scribes and Phariſies a *generation of vipers*, Matth. 3. 7. and our Sauiour Chriſt called *Herode a foxe*, Luk. 13. 32. and *Paul* called the *Galathians fooles*, Gal. 3. 1. And in this place the Church calleth theſe falſe teachers lyers, which is very much: for therein ſhe accuſeth them of three things: Firſt of teaching that which was falſe indeed: Secondly, that they knewe it to bee falſe, and ſo ſinned of knowledge: Thirdly, that they did it of malice, with intent to blind the eyes of the Church, and to deceiue the people.

a Mat. 7.

In this diſcouerie, we may obſerue the iuſt accompliſhment of *Pauls* prophecie, Acts, 20. 29, 30. namely, that there ſhould riſe vp among the Epheſians greiuous wolues and men ſpeaking peruerſe things; and ſuch were theſe falſe Apoſtles, who after examination were found lyers.

Againe, ſeeing in the dayes of this Apoſtle *Iohn*, men durſt preſume to claime Apoſtolicke authoritie, and call themſelues Apoſtles, when they were not: no maruell if the Pope of Rome ſix hundred yeares after did challenge to himſelfe to be *Peters* ſucceſſour, and to haue Apoſtolicke authoritie: and that they dare now auouch ſome bookes to bee Scripture which are not; as alſo bring in their traditions and vnwritten verities to bee receiued and obeyed equally with Gods word.

V. 3. *Thou haſt ſuffered, and haſt patience, and for my Names ſake haſt laboured.*

Here our Sauiour Chriſt declareth how this miniſter & church of Epheſus opposed themſelues againſt falſe teachers after their diſcouerie. The manner we ſhal ſee in handling the points particularly as they lie in order. *Thou haſt ſuffered,* or, Thou haſt born a burden: for the word ſignifieth to *be preſſed downe vnder a great burthen.* This burden was the troubles which falſe Apoſtles brought vpon them after they were diſcouered, partly by open affliction and perſecution, partly by the ſpreading of their hereticall and ſchiſmaticall doctrine. Theſe falſe teachers were *Ebion*, *Cerinthus*, *Marcion*, and ſuch like, who in the daies of *Iohn* troubled this Church, as Hiſtories doe ſhew.

Here wee may obſerue, that it is Gods will, that the beſt Churches ſhould bee troubled by wicked men, and hereticall teachers, who both by falſe doctrine, and perſecution, become grieuous burthens. This the Lord permits for weightie cauſes: I. That true beleeuers may be excited more conſtantly to embrace the ſincere doctrine of the Goſpel: and therefore [a] *Iude* moſt worthily exhorts the Chriſtians in his time, to *fight for the common faith.* II. That profeſſors may be tried whether they ſoundly hold the doctrine of the Goſpel, or not: 1. Cor. 11. 19. *It is meete* (ſaith *Paul*) *that there ſhould be hereſies in the Church, that they which are ſound in the faith and approoued may bee knowne.* III. That God may execute his iudgements vpon wicked men and hypocrites that haue not loued his truth, reuealed vnto them: 2. Theſſ. 2. 10, 11. *God gaue them vp to ſtrange illuſions to beleeue lyes, becauſe they haue not loued his truth,* For many knowe the word that loue it not.

This muſt teach vs to take heede of a common ſcandall in the world, which is to bee offended at religion, becauſe there bee in the Church ſchiſmes and hereſies: which come not from the Goſpel, but from the malice of Satan, who ſoweth his tares among the Lords wheat. Wee muſt conſider, that it is the will of God there ſhould be ſuch euills in his Church; and therefore ſhould labour to be ſo farre from offence, that hereby we be rather prouoked with more cheerefulneſſe and courage to loue and embrace religion.

And haſt patience and for my name haſt ſuffered, &c. Here is ſet downe the dealing of this Church againſt theſe falſe Apoſtles in all their perſecutions. But firſt note the coherence of this vertue with the former: *Thou haſt ſuffered trouble, and haſt had patience.* Queſt. How can theſe ſtand together? It is againſt mans nature in trouble to be patient: for troubles and afflictions make men diſcontent, and to fret againſt God and man. *Anſ.* They ſtand not by nature but by grace; Rom. 5. 4. *Tribulation bringeth forth patience:* namely to all thoſe that haue receiued to beleeue in Chriſt; for to them God giueth the ſpirit of meekeneſſe in their troubles, ſhedding his loue into their hearts, wherby they are enabled to ſuffer any thing for his name, euen with ioy.

And haſt patience. This is the firſt meanes whereby this Church oppoſed her ſelfe againſt the falſe Apoſtles: they troubled her two waies: by perſecution, and by falſe doctrine. Now by patience this Church oppoſeth her ſelfe againſt their perſecutions. And indeed that is the moſt excellent meanes for any man or any Church to oppoſe themſelues againſt their enemies, and to vanquiſh them; for hereby they ſhall ſtoppe their mouths, and if it be poſſible, winne them to their faith and religion.

The vſe.

In this their practiſe we haue an example for our direction, how to oppoſe our ſelues againſt wicked men, with whome we liue; or any enemie that ſhal trouble vs, either by oppreſſion, or hereticall doctrines: Wee muſt not render taunt for taunt, and abuſe for abuſe; but labour for patience, not in bearing with their ſinnes (that may not be) but in a meeke enduring of their iniuries and wrongs wherby they trouble vs. Thus ſhall we ſtoppe their mouths and ſooneſt ouercome them.

And for my Names ſake haſt laboured. Here Chriſt ſetteth downe the ſecond meanes wherby this Church oppoſeth her ſelfe againſt the ſpreading of falſe doctrine by theſe falſe Apoſtles, which was the ſecond way whereby they became a burthen vnto her. The meaning of the words is this, that they had taken much paines to maintaine the glorie of God, and the true doctrine of Chriſt Ieſus, labouring therin as much as the falſe Apoſtles did to broach their damnable hereſies.

Here we are taught a ſecond dutie, how we are to oppoſe our ſelues againſt all hereticall and ſchiſmaticall teachers: namely, as they labour to publiſh their falſe doctrine: ſo muſt we endeauour to maintaine the glorie of God and his true religion. Hereunto a twofold labour is required, partly of the Miniſter, and partly of the people. The labour of the Miniſter, ſtands in theſe things principally: I. He muſt endeauour by reading and ſtudie to furniſh himſelfe with the true knowledge of the foundation and ſubſtance of the Goſpel and true religion, that hee may bee able ſoundly and plainely to teach the ſame. For this cauſe Saint *Iohn* is commaunded to *eate the little booke*, Reuel. 10. 9. 10. which was as it were by ſtudie and meditation to haue the ſame digeſted and ſetled in his heart. Hence *Malachie* ſaith, [a] *The Prieſts lips ſhould preſerue wiſedome, and thither ſhould the people come for inſtruction.* And euery Scribe taught of God, muſt haue *ſtore in the treaſurie of his heart, like a good houſholder*, Matth. 13. 52. Secondly, hee muſt deliuer the whole will and counſell of God, concerning ſaluation, truly and diſtinctly vnto his people, as it is propounded in the bookes of the Prophets and Apoſtles. This *Paul* commendeth by his owne example, Acts, 20. 27. teſtifying vnto this Church that *hee had taught them all the will of God, and kept backe nothing which he was commaunded to deliuer vnto them.* III. Hee muſt labour to diſcerne and be able to diſcouer falſe teachers vnto the people; that he may not only know them himſelfe, but alſo cauſe the Church to take notice of them: Tit. 1. 9. *Paul* requireth that the teacher in the Church, *Bee able to conuince the gainſayers to his truth.* In this diſco-

[a] Mal 2. 7.

uerie he muſt doe two things. Firſt, detect the hereticall doctrines. Secondly, their wicked manners. Thus dealt our Sauiour Chriſt in his owne perſon liuing in the Church of the Iewes, with the Scribes & Phariſies: he did detect vnto the people their falſe interpretations of the law, *Matth.* 5. 21. to the end. And alſo their wicked liues and damnable hypocriſie, *Matth.* 23. 3. 4. &c. to the ende. And S. *Paul* in all his Epiſtles, laboreth to diſcouer the wicked liues, and to confute the hereticall opinions of the falſe Apoſtles. IV. He muſt endeauour that the doctrine of the Goſpell thus publiſhed, may edifie. This is the end of all teaching, as *Paul* ſheweth, 1. *Corinth.* 14. throughout the whole chapter. Now it doth edifie, when it is ſo applyed to the hearers, that thereby they are wonne to Chriſt, ſuffering themſelues to be reformed by it in heart and life, and ſo made fit for the kingdome of God. V. He muſt be carefull in his owne perſon to become a patterne of the doctrine of the Goſpel which he teacheth, that ſo the people may haue a double light to follow. This is a notable meanes in the miniſter to make men to loue the Goſpell, and the neglect thereof cauſeth many to contemne and deſpiſe the ſame. VI. Laſtly, hee muſt be diligent in praying for his owne and other particular churches of God, that they may knowe, beleeue, and obey the ſame doctrine which is taught them out of Gods word. Thus did *Paul* as we may ſee in his particular Epiſtles pray for euery Church: that by the bleſſing of the ſpirit, they might embrace and obey the Goſpel of Chriſt, *Phil.* 1. 4. 9, 10. *Col.* 1. 9, 10, 11.

The people alſo for the name of Chriſt and his religion, muſt vndergoe a threefold labour. I. Euery one muſt ſee that himſelfe knowe and beleeue the true and ſincere doctrine of the Goſpel. This Chriſt inioyneth to all, in this commaundement, *Repent and beleeue*, which none can do vnleſſe they firſt know and vnderſtand the doctrine thereof; and therefore euery one muſt doe as *Marie* did, for which Chriſt ſo commends her: namely, lay aſide matters of leſſer moment, and giue our ſelues to heare and learne the doctrine of Chriſt, Luk. 10. 39. 42. II. Euery one muſt vſe all good meanes that knowledge of religion which himſelfe hath receiued, be conuaied to others. And indeede, if we truely beleeue, wee cannot containe our ſelues, but we muſt needes teach others. For, as Chriſt ſaith, *He*[a] *that drinketh of the water of life, out of his bellie ſhall flow riuers of water of life*, ſtreaming out for the good of others. *Queſt.* How ſhould priuate men conuey their knowledge vnto others? *Anſ.* I. All maſters and gouernours of families are bound in conſcience to teach thoſe that are vnder them the maine points and grounds of true religion: his place requireth gifts, and God looks for encreaſe. For euery chriſtian family ſhould be a little church, as it is ſaid of the houſe of *Aquila* and *Priſcilla*, 1. Cor. 16. 19. II. Euery man in his place muſt labour to conuay that knowledge he hath vnto his neighbour, yea to his enemies. *The Iewes*[b] *would compaſſe ſea and land to make a man a proſelyte*: And Idolaters at this day will trauel farre and neere to make a man of their profeſſion. Much more therefore muſt all true Chriſtians labour to conuey their knowledge to others, ſo to winne them vnto Chriſt. III. Euery man is to edifie thoſe that be members of the ſame Church, in theſe three things; faith, hope, and loue, as *Iude* notably exhorteth in the end of his Epiſtle, *Edifie one another in your moſt holy faith*, v. 20. *haue compaſſion of ſome in putting difference, and others ſaue with feare, in pulling them out of the fire*, v. 22. 23. IV. Euery priuate man muſt profeſſe and defend the true religion of Chriſt againſt all the enemies thereof: 1. Pet. 3. 15. *Be readie alwaies to giue an anſwer to euerie man that asketh you a reaſon of the hope that is in you.* And this confeſſion muſt bee, not only in word, but in deede. For by a blameleſſe and holy conuerſation euerie Chriſtian holdeth forth the word of life, Philip. 2. 15, 16.

a Ioh. 7. 38.

b Matth. 15.

The vſe.

Seeing the maintenance of true religion is ſo excellent a worke: we muſt be admoniſhed euery one in our place to take paines in all the duties that belong vnto vs, that by vs Chriſts religion may be furthered. For Gods Church is not called the pillar of truth, onely becauſe the miniſter thereof maintaineth Gods truth: but alſo becauſe euerie member of the Church is as a pillar in his place to maintain and profeſſe the true doctrine of Chriſt for his glorie. Beſides, this is a dutie of the firſt Table, and therefore we muſt haue more ſpeciall care for the performance thereof. And thus we ſee the two means whereby the Church of Epheſus oppoſed her ſelfe againſt falſe teachers.

And haſt not fainted. Here Chriſt ſetteth downe in what manner this Church laboured to maintaine his true religion, and thereby his honour and glorie: namely, by conſtancie and perſeuerance in labour. This is an excelent vertue, and an notable example for vs to folow: for we through Gods goodnes haue the true religion of Chriſt among vs, and for many yeares ſundry among vs haue maintained the ſame againſt all enemies, though not without ſome trouble and danger. Now this which hath been done is nothing, vnles we hold on in our good courſe conſtantly, and labour vnto death in the maintenance thereof. This exhortation is the more neceſſarie, becauſe wee knowe not how long we ſhall enioy the goſpell with peace; for vſually after long peace God trieth his by perſecution: neither knowe wee by what meanes of triall God will exerciſe vs. Therefore as we now profeſſe the Goſpel, ſo let vs continue conſtant therein, and not turne with time or ſtate: for then we looſe our commendation at Chriſts hands. And thus much for the commendation of this Church for her vertues.

v.4. Neuertheleſſe I haue ſomewhat againſt thee, becauſe thou haſt left thy firſt loue.

Theſe words contain the ſecond part of the propoſition of this Epiſtle, to wit, a ſharpe and ſeuere reproofe of this Church for decay in grace; as will appeare in the opening of the words. *Neuertheleſſe I haue ſomewhat againſt thee:* Here Chriſt ſpeaketh as a Iudge vnto this Church, and to the miniſter thereof, and laieth this action vnto their charge; that they had left their firſt loue, that is, that loue which they bare to God, and his religion, and to their brethren, at that time when they were firſt called vnto the profeſſion of the Goſpell. This loue they are ſaide *to haue left*, not as though they had quite loſt it, but onely becauſe they ſuffered it to decay, & to waxe cold in good works. But ſome will ſay, they are before commended for their zeale and labour for Gods glorie, and for their ſeueritie againſt falſe teachers; how then had they left their firſt loue? *Anſ.* At this time when Chriſt doth thus reprooue them, their loue was commendable; but yet it was nothing in regard of that which they had at their firſt conuerſion.

The vſe. If Chriſt haue ſomething againſt this church for leauing her firſt loue; then no doubt he hath ſomething againſt the Church of England, and againſt vs at this day: howſoeuer we may perſwade our ſelues that we be high in his fauour, yet we are in the like, or a worſe eſtate then this Church now was: for a great part of the bodie of our Church hath left off their firſt loue; and the greateſt part hath no loue at all. That many haue left their firſt loue is too too euident. For ſuch as in Queene *Maries* time were content to ſuffer for the Goſpel, as the hiſtories of our Church do ſhew, after they inioyed a little quietneſſe became meere worldlings, as their liues haue teſtified afterward. And in ſuch congregations where the word hath long been preached, this is too apparant, that men who for the ſpace of twentie, of ten, or ſeuen yeares, haue ſhewed feruent loue to Chriſt and his Goſpel, and to their brethren, doe now fall away, and ſhew none at all. Hee that hath but halfe an eye, may ſee many for a yeare or two very forward and zealous in religion, who ſoone after ſuffer pleaſures, profits, or preferments, to draw them quite away: ſome I confeſſe through the mercie of God are free from this decay. But there is yet a more grieuous fault amõg vs: for the greateſt part of our people haue no loue at all. Theſe are the daies whereof Chriſt said, *loue ſhould waxe colde:* and whereof *Paul* ſaide, Men ſhould be louers of themſelues: for take the moſt congregations where the Goſpel hath beene long preached, yet you ſhall finde that the hearers are neither bettered for knowledg, nor for obedience, but A remaine ſtill as ignorant and prophane as euer they were. This argueth that they haue no loue of God in their hearts, though they haue a formall profeſſion of his name in their mouth; for where the loue of God is, there muſt needs be increaſe in knowledge, in grace, and in obedience. Againe, ſee how men generally walke in their callings, and therein behold a meere defect of loue. All the paines they take is for their priuate gaine and pleaſure; no regard is had of Gods glorie, of the maintenance of true religion, and of the good of their brethren: herein their owne conſciences ſhall be the witneſſes. So that generally this may be ſaid, We haue no loue at all. What an action then ſhall we think hath Chriſt againſt vs? It muſt needes be B grieuous; and ſo our caſe fearefull and dangerous. If an earthly Prince and potentate had an action againſt vs, and his caſe were good, it would make vs looke about vs, yea to tremble and quake, and to be at our wits end. Behod, not a worldly Prince, but the King of heauen and earth hath a matter againſt vs, iuſt and grieuous: oh how ſhould this mooue vs to ſearch our ſelues, to trie our eſtate, and to humble our ſelues vpon the knees of our hearts before his maieſtie. We may not imagine that this charge of Chriſt doth not concerne vs: the concluſion of this Epiſtle ſhews it belongs to all that haue eares to heare. And therefore we ſhould labour to preuent Gods iudgements, by iudging our ſelues for our decay and want of loue.

a Matth.24.12.

b 2.Tim.3.2.

C Againe, this rebuke of Chriſt for decay of loue, ſhould teach vs to labour for increaſe in loue to God and to our brethren; adding grace to grace in our hearts, as we adde day vnto day in our liues, that ſo our loue may abound: read 1. Theſſ.4.9.10. where *Paul* vrgeth this dutie at large: hee confeſſeth they did loue one an other, and yet beſeecheth them to increaſe therein. Phil.3.13.14. in *Pauls* perſon we haue a worthie preſident, which we muſt follow, if we thinke to come whither he is gone before: though he had gone farre in the loue of God, yet he laboured to perfection; and therefore conſidered not that which was paſt, as reſting in it, but rather how farre he was too ſhort, that ſo he might vſe meanes to increaſe in loue, and D in all other good graces, till he come to perfection. A Chriſtian mans life is a way that leadeth to heauen, wherein we once ſetting foote, muſt euer goe forward, and not ſtand ſtill or turne backe, leaſt we neuer come there. The ſtate of a Chriſtian is like vnto a child, which ſtill groweth till it come to a perfect ſtrength: and ſo muſt euery child of God labour to grow in the graces of God, till they be perfect men in Chriſt: For if they ſtand ſtill, Chriſt hath ſomething againſt them.

The Rhemiſts in their annotations abuſe this place, to prooue that a man may quite fall away from grace. Therefore to cleare this text, & to confirme our hearts in the truth of Gods word, this queſtion muſt be ſcanned, *Whether a*

A *many may quite fall away from grace? Anſw.* Grace in Scripture is taken two waies: Firſt, for that fauour of God whereby he accepteth of ſome for his children in Chriſt. This is the firſt grace and the fountaine of all other: and taking grace in this ſenſe, I ſay, that the ſigns of grace and the ſenſe thereof in the heart, may be loſt: But the fauour of God it ſelfe cannot be loſt of them that truely beleeue. When an earthly father is diſpleaſed with his child for ſome notorious crime, he will turne the ſignes of his fauour into ſignes of diſpleaſure, and ſhew the ſame partly by words, and partly by ſtripes; and yet he ſtill continueth his Father, and holdeth him for his ſonne without any purpoſe to diſinherite him: B Euen ſo God dealeth with his children; for their ſinnes and corruptions, he will turne away his louing countenance from them and change the ſignes of his fauour into anger and diſpleaſure; when as yet the good purpoſe of their adoption is not altered, but remaineth firme for euer: and God is ſtill their father, though an angrie father through the prouocation of their ſinnes. Secondly, grace in ſcripture is taken for *the gifts of grace which are beſtowed on them that beleeue in Chriſt.* Theſe gifts of grace be of two ſorts, ſome more principal, of *abſolute neceſſitie vnto ſaluation*, without which none can be ſaued; as faith, and alſo hope and loue, which proceed from faith. There be others alſo leſſe principall, which be very profitable and requiſite, C yet not abſolutely needfull vnto ſaluation: As the feeling of Gods fauour, alacritie in prayer, and ſenſe of ioy and comfort in the holy Ghoſt. Theſe leſſe principall graces alſo may be loſt. The principall graces alſo may be decayed, leſſened, and couered in regard of operation, euen in Gods children: but quite extinguiſhed they cannot be; for God vpholdeth them by perſeuerance: where faith, hope, and loue are once truely wrought by Gods ſpirit, they are neuer wholly or finally taken away, but onely in part, and in ſenſe and feeling for a time. This anſwer is agreable to this text, for the church of Epheſus is here blamed, not for quite looſing her loue, D but becauſe ſhe had left her firſt loue, ſuffring it to decay and waxe leſſe then it was at their firſt conuerſion.

And becauſe this doctrine is oppugned earneſtly, not onely by the church of Rome, but alſo by ſome churches & ſchooles of the Proteſtants: I will firſt ſhew the truth thereof out of Gods word, and then ſcan their chiefe reaſons that are brought againſt it. *That grace cannot bee wholly and finally loſt*, theſe reaſons prooue: I. Matth. 16.18. The promiſe is made to *Peter*, and in him to all the faithfull: *That vpon that faith which hee profeſſed, Chriſt would build his Church, and the gates of hell ſhould not preuaile againſt it.* Which laſt words muſt be marked, for they intimate, that the deuill with his adherents would ſhew much force and violence againſt the faith of the elect, but yet they ſhould neuer get the victory or ouercome it wholly. II. *Mat.* 24.24. Chriſt foretelling that falſe Prophets ſhould come, ſaith; *They ſhould ſeduce, if it were poſſible, the verie elect.* Where he taketh this for graunted, that the elect, albeit they may be aſſaulted grieuouſly, yet they can neuer be wholly or finally drawne away from their faith. III. *Iohn* 10.27.28. *My ſheepe heare my voyce* (ſaith Chriſt) *and I knowe them, and they follow mee, and I giue vnto them eternall life, and they ſhall neuer perriſh.* To this they anſwer, It is true they ſhall neuer periſh, ſo long as they remaine the ſheepe of Chriſt. But that cauill is cut off in the next words: *Neither ſhall any plucke them out of my hand: my Father which gaue them mee: is greater then all, and none is able to plucke them out of my fathers hands:* And therefore neither the deuil nor the world, nor the fleſh, can by any temptation draw the ſheep of Chriſt from their faith, and make them no ſheep. IV. *Reaſon* Ioh. 3.36. *Hee that beleeueth in Chriſt hath eternall life.* They ſay hee hath it in hope, and no otherwiſe. I anſwer, If they haue it in hope, they ſhall neuer perriſh: [a] *For hope maketh not aſhamed* V. *Reaſon.* Rom. 8.30. *Whom hee predeſtinate, them alſo hee called: and whom hee called, them alſo hee iuſtified, and whom he iuſtified, them alſo hee glorified.* Thoſe which are elected, called and iuſtified by faith, muſt needs be glorified, and therefore cannot fall away finally: for ſuch ſhall neuer be glorified. And in the end of the chapter, v. 38. he addeth, *That neither death, nor life, Angels, principallities, nor powers, nor any thing elſe can ſeparate vs*, viz. the faithfull, *from the loue of God, which is in Chriſt Ieſus our Lord.* But if the faithfull might fall away finally, thẽ they might be ſeuered from the loue of God. VI. *Reaſon.* Rom. 11.29. *The gifts of Gods calling* (that is, the peculiar gifts that pertaine to ſaluation) *are without repentance.* They ſay it is true, God indeed neuer repenteth him of his gifts: bur yet a man may periſh and fall away, becauſe he may refuſe and reiect Gods grace giuen vnto him. This anſwer is friuolous maintaining this abſurditie: that the powerfull will of God ſhould be brought vnder the ſilly will of the creature: if a man could repell Gods grace giuen vnto him, then ſhould mans will take place, and Gods will be made fruſtrate & void. VII. *Reaſon.* 1. Ioh. 3.9. *Whoſoeuer is borne of God ſinneth not, becauſe his ſeede remaineth in him; neither can hee ſinne, becauſe hee is borne of God.* How is that true, for chap. 1.10. *Hee that ſaith hee hath not ſinned, maketh God a lyar, and his word is not in him? Anſ.* The place muſt be vnderſtood thus: *Hee that is borne of God ſinneth not*, that is, with full conſent, and with all his herrt. Sinne doth not raigne in him for the regenerate man conſiſteth of two parts: fleſh & ſpirit; he ſinneth not as he is ſpirit, that is regenerate; but as hee is fleſh and ſinnefull. His will ſinneth not as it is ſpirituall, but as it is carnall. The Papiſts ſay, Indeede he ſinneth

[a] Rom.5.

not, ſo long as he continueth to bee borne of God. This ſhift is cut off by the word of the text, *Neither can he ſinne*, becauſe the ſeede of grace, euen the word of God abideth in him. This place plainly prooueth, euen in the judgment of the Papiſts, that the child of God cannot wholly or finally fall from grace. They ſay it is an hard place, and indeede they cannot anſwer to it. VIII. *Reaſon.* If a man may finally fall from grace, then may he be wholly cut off from Chriſt: for grace is neuer wholly loſt, till a man be quite cut off from Chriſt. But it cannot be, that a member of Chriſt can bee quite cut off: for then it ſhould follow, that one and the ſame man muſt be often ioyned to Chriſt; namely, ſo often as hee falleth by ſinne, if hee would be ſaued. Whereupon this would alſo followe, that one and the ſame man muſt be often baptized: for Baptiſme is the Sacrament of inſition, the meanes of admiſſion into the Church, and the ſeale of our vnion with Chriſt. But Rebaptization may not be admitted. The Church of God denieth it vpon this ground, becauſe a man is onely once borne of God. IX. *Reaſon.* Chriſt teacheth vs to pray thus, *Leade vs not into temptation*: that is, ſuffer not Sathan and ſinne wholly to vanquiſh vs. This petition beeing taught by Chriſt, muſt needes bee lawfull and according to Gods will: and therefore hereunto, as to euerie lawfull petition, belong theſe two things: Firſt, Gods commaund to make it: Secondly, his promiſe to aſſure vs it ſhall be graunted. Whereby this is euident, That there is in Gods word a promiſe, aſſuring euery child of God, that he ſhall neuer wholly be conquered of the deuill; and therefore hee can neuer wholly or finally fall from grace; for if he might, then were he wholly ouercome in temptation.

The contrarie arguments be of three ſorts; places of Scripture, Examples, and Reaſons. For the firſt, Exod. 32.32. when the Iſraelites had ſinned that great ſinne of Idolatrie, *Moſes* prayeth God to forgiue them; *If not* (ſaith he) *blot mee out of thy booke.* Hence they gather, that a childe of God may bee blotted out of Gods booke of life, and ſo finally periſh. *Anſ.* That place muſt bee vnderſtood with this condition, *If it be poſſible*: as in the like prayer it is expreſſed by Chriſt, *Father, if it bee poſſible let this cuppe paſſe from me.* This condition muſt needes be added: for elſe we muſt ſay, that *Moſes* prayed for that which he knew was impoſſible; namely, that one priuate man ſhould ſuffer eternall puniſhment for the ſinnes of others; though in temporall puniſhment ſuch a thing may be, yet in eternall it is impoſſible. Againe *Moſes* in this prayer doth principally ſhew his exceeding affection and zeale for Gods glory, and for the ſafetie of his brethren; both which he preferred before his own life; as if he ſhould ſay, Lord pardon them, and rather then thy name ſhould looſe glorie, blot me out of thy booke. The like affection was in *Paul*, when he ſaid,[a] *Hee could wiſh himſelfe to bee ſeparate from Chriſt for the loue of his brethren the Iewes.* They further vrge the Lords anſwer to *Moſes*, v.33. *Whoſoeuer hath ſinned againſt mee, I will put his name out of my booke.* But as the Lord therein anſwereth to *Moſes* prayer, ſo muſt it be vnderſtood, with the like exception.

II. *Obiect.* Ezek. 18.24. *If the righteous man turne away from his righteouſneſſe, and commit iniquitie, and doe according to all the abhominations that the wicked man doth, ſhall he liue? All his righteouſneſſe that hee hath done ſhall not bee mentioned: but he ſhall die in his ſinne.* Here (ſay they) it is plaine, that a man may fall from grace. *Anſw.* Righteouſneſſe is twofold: of the outward action, and of the perſon. So Paul diſtinguiſheth, when he *deſireth to be found*[b] *not in his owne righteouſneſſe, which is of the lawe*; that is, ſuch as was in him while he was a Phariſie: *but in the righteouſneſſe of Chriſt.* The righteouſnes of the action is, when a man for outward actions keepes the lawe of God. The righteouſneſſe of the perſon is that, whereby a man is accepted righteous before God. And anſwerable hereunto, there be two kinds of righteous men: one that is outwardly righteous before men, though not indeede: the other, that is truly righteous before God. Now of the former of theſe two, muſt that place bee vnderſtood; for the Lord there pleadeth with ſuch as did eſteeme and avow themſelues to be righteous, ſaying, *Their fathers had eaten ſowre grapes*: that is, had ſinned, and they were puniſhed for their fathers offences, though they were righteous: And the holy Ghoſt ſpeaking according to their owne conceit and opinion of themſelues, calleth them righteous: and of ſuch it is true they may turne from their righteouſneſſe.

III. *Obiect.* Luk. 8.13. *Some beleeue for a time and in time of temptation goe away.* *Anſw.* There be three kinds of faith, Hiſtoricall, Temporarie, and ſauing faith. In Hiſtoricall faith, is knowledge of the word of God, with aſſent vnto it. In temporary faith are three things: knowledge of the Word, Aſſent, and Approbation alſo, with ſome ioy. In ſauing faith, there are foure things: Knowledge, Aſſent, Approbation, and apprehenſion: that is, in applying of the promiſes of God vnto a mans ſelfe; whence proceedeth ioy. And anſwerably, there are three kinds of beleeuers: I. ſuch as know the word of God, but yet haue no loue thereof: II. ſuch as know it, aſſent vnto it, and reioyce in it alſo for a time. The third are ſuch as apprehend the promiſes, and apply them to themſelues. Now the two firſt kinds of faith may be loſt, and the two firſt kindes of beleeuers may fall away, whereof Saint Luke ſpeaketh: But hence it followeth not, that ſauing faith may be loſt; for hee that is endued therewith can neuer fall away. But faith (ſay they) is onely one, Ephes. 4.5. *There is but one faith, one God, one hope, and one Baptiſme.* *Anſ.* By one faith is there meant the

[a] Rom. 9.3.

[b] Phil. 3.4.

religion, and doctrine of ſaluation: as elſwhere is vſuall by the name of Faith), 1. *Timoth.* 1. 19.

Their ſecond kind of arguments are *Examples:* which are chiefly two: one of *Adam*, the other of *Dauid*. For *Adam*; they ſay he was created righteous, and yet he fell wholly from grace: and therefore any beleeuer nowe, may much more fal away, who haue farre leſſe grace then he had. *Anſ.* This argument is not good: for though *Adam* had a greater meaſure of grace then we now haue, yet our grace hath a greater priuiledge then his had: his grace came by creation, ours is by redemption and regeneration. *Adam* had the firſt grace, to be able to obey; but he wanted the ſecond, to be ſure to perſeuere: becauſe God would permit his fall, to make a way both to manifeſt his iuſtice and mercie in our redemption by Chriſt. But the child of God after his conuerſion, wherein he hath the firſt grace to repent and beleeue, hath alſo an infallible promiſe, That he ſhall receiue the ſecond grace to abide in that faith. And therefore *Paul* ſaith: [a] *I am perſwaded, that hee which hath begun this good worke in you, will performe it vntill the day of the Lord Ieſus Chriſt.* And againe, [b] *The Lord is faithfull, who will ſtabliſh you, and keepe you from euill.*

[a] Phil. 1.6.

[b] 2. Theſ. 3. 3.

Secondly, *Dauid* (ſay they) by his two grieuous ſinnes fell wholly from grace. *Anſ.* Hee fell indeede grieuouſly, but not wholly: for after his fall he contemned not Gods word, hee hated not God, nor deſpaired of mercie; which hee muſt haue done, if he had fallen wholly. And therefore he had remorſe for his ſinne, ſo ſoone as the Prophet *Nathan* came vnto him. But (ſay they) he prayeth God to create a new heart in him, therefore he had then no grace: For creation is a making of that which hath no beeing. *Anſw. Dauid* then ſpeaketh not as hee was before God, but as hee was in his owne ſenſe and feeling: for by his ſinnes Gods graces were ſore decayed. But (ſay they) he repented not for the ſpace of one whole yeare: Nowe, where there is no repentance, there is no faith, and conſequently no grace nor pardon. *Anſw.* In repentance there be two things: the gift of repentance, and the act and practiſe thereof. The gift of repentance was in the heart of *Dauid* when hee yet lay in his ſinnes: but the act lay hid, and he wanted the ſhewing thereof all that time. Againe, *Dauid* had the pardon of his ſinnes paſt, though he had not the pardon of thoſe two ſinnes, till he repented of them. Neither was his repentance loſt, but decayed onely, he wanted not the power of it ſimply, but the practiſe of it onely in the act.

Their third kind of arguments are drawne from equitie and reaſon.

I. He that is a member of an harlot and of the deuill, ceaſeth wholly to bee a member of Chriſt: but a child of God truely beleeuing, may become the member of an harlot and of Sathan, as *Dauid* did. *Anſ.* There be three kinds of members; dead, decaied, and liuing members: a dead member is that which is onely in ſhew a member: as a legge of wood, or braſſe in a mans bodie. A decaied member is a true member, though weake, as is a legge or arme that is taken with a palſie, or ſore wounded. But a liuely member is that which doth mooue and doe all it functions perfectly. So in the Church there be ſome members dead, and onely in ſhewe; others feeble and weake, that by reaſon of ſome grieuous ſinnes are not able to doe their duties. And there be liuely members which ſerue God with an vpright and perfect heart. Now, though a member of an harlot cānot be a liuely member of Chriſt, becauſe by his ſinnes he weakneth and woundeth the graces of God (for euerie adulterer and fornicator doth as much as in him lyeth cut himſelf off from Chriſt) yet he may be a decayed member of Chriſt. And this may the rather ſtand, becauſe a man is made the member of Chriſt one way, namely, ſpiritually; and the member of an harlot another way, namely, bodily.

II. *Reaſon.* If a man cannot fall from grace, then preaching, prayer, the Sacraments, and all meanes of perſeuerance are needeleſſe. *Anſw.* Nothing leſſe: for they haue all their good and neceſſarie vſe vnto them which haue grace; euen to make them conſtant in grace. For where the Scripture teacheth the certaintie of ſaluation, it implyeth the vſe of the means of perſeuerance. *Paul* in his iourney to Rome was certaine they ſhould come all ſafe to Land [a] by the promiſe of God: yet when the mariners would haue gone out of the ſhip, *Hee telleth the Captane, vnleſſe* [b] *theſe ſtay in, wee cannot bee ſaued:* becauſe they were the meanes to bring them to land. So when *Iſay* had told *Ezechias* from the Lord that he ſhould liue fifteene yeares longer, he was thereby aſſured of recouerie, and yet he vſed [c] *a bunch of figges* as a meanes thereof, as alſo food and raiment to preſerue his life afterward.

[a] Act. 27.24.

[b] verſ. 31.

[c] Iſa. 38.21.

III. *Reaſon.* This doctrine of certaine perſeuerance maintaineth men in ſecuritie. *Anſw.* Securitie is twofold, carnall, and ſpirituall: carnal, when a man regardeth not at all the means of his ſaluation, but giueth himſelfe wholly to the profits & pleaſures of this world. Spirituall, when a man relieth on God for his ſaluation, by beleeuing his promiſes: and this ſecuritie it maintaineth, but not the carnall ſecuritie: For it teacheth the vſe of the meanes of perſeuerance, as prayer, hearing, and reading of the word, and receiuing the Sacraments. And thus I conclude this queſtion, That the true child of God, who truely beleeueth when he ſinneth, doth neither wholly nor finally fall away, neither can doe.

Laſtly, if this were true of this famous Church of Epheſus, which was founded and preſerued by the Apoſtles, that ſhe ſuffered her firſt loue to decay; then how can it bee otherwiſe with vs, but that we ſhould ſuffer our firſt loue as well towards God as man, to leſſen and diminiſh? and that this is ſo, our conſciences will tell vs, if we looke to that loue and zeale we had at our firſt calling: and though we haue not felt this decay, yet we muſt know we be in danger of it continually. And therefore we muſt take heed that we ſuffer not our good affections in religion to diminiſh. Water that hath beene once hot, will afterward be moſt cold, and freeſe the hardeſt: euen ſo, when our hearts haue beene once heated with the fire of the Lords Altar, as true loue, and other graces of the ſpirit, if we ſuffer them to decay, we ſhall become more frozen in iniquitie then any others. The hawke while ſhe is quicke to take her prey, is ſet vpon the hand of Kings & nobles, but if ſhe waxe weake and die, ſhe is caſt of to the dunghill. Euen ſo we while we are hot and cheerefull in loue towards God and his Church, we are carried as it were on Gods owne hand: but if we faint and decay in loue, we ſhall be caſt lower then if we had neuer beene ſo exalted. This loue of God in vs is like a little flame of fire, for the maintaining whereof we muſt doe three things: Firſt take heede of all manner of ſinne, which quencheth loue and other graces of the ſpirit, as water quencheth fire. In the old teſtament the prieſts kept fire burning vpon the altar day and night, to be alwaies readie to ſacrifice vnto the Lord: and ſo muſt we keepe a flame of loue and other graces continually burning in our hearts, that thence we may offer vp acceptable ſacrifices of praiſe and thankſgiuing vnto the Lord. Secondly, wee muſt ſtir vp the gifts of grace that are in vs, as *Paul* ſaith to *Timothie*, 2. Tim. 1. 6. vſing a compariſon from the fire, which burneth more bright and cleare when it is ſtirred vp. Laſtly, we muſt exerciſe our ſelues in the duties of pietie, as faith, repentance, loue, and ſuch like: and ſo ſhall they not decay. And thus much for the ſinne of this Church.

v. 5. *Remember therefore whence thou art fallen, and repent, and doe thy firſt works: or elſe I will come againſt thee ſhortly, and will remooue thy candleſticke out of his place, except thou amend.*

Our Sauiour Chriſt the faithfull Phyſition of our ſoules, hauing ſharpely rebuked this Church, doth here preſcribe vnto them a ſoueraigne remedie againſt their ſinne of decay in loue. From whence we may learne, that the law whereby ſinne is reprooued is to be taught, but with this qualification, that withall the doctrine of the Goſpel bee ioyned thereunto, that the ſinnes which are ripped vp by the law may be cured by the Goſpel. This is Chriſts manner of preaching in this place, whoſe practiſe is a moſt worthy platforme for all his miniſters: for we haue no warrant at this day to preach the law barely, which onely maketh the wound, without the goſpel which alone ſheweth the remedie.

This remedie here preſcribed is of ſpeciall vſe, and worthy our conſideration: generally, by it we haue direction to anſwer to two neceſſary queſtions of practiſe, which often fall out in the life of man. Firſt, a man is effectually called to profeſſe the Goſpel, and yet after his conuerſion, either through the corruption of his nature, or by the temptation of the deuill and the world, falleth into ſinne againe: what muſt this man doe for his recouerie? *Anſ. Hee muſt remember whence hee is fallen, and repent of thoſe his ſinnes, and do his firſt works.* The ſecond queſtion is this: A man that hath all his life long liued in ignorance and ſinne, is now touched in conſcience for his looſe life; how ſhall this man eſcape the wrath of God, and become reconciled vnto him? *Anſ.* Hee muſt firſt remember whence hee is fallen by *Adams* ſinne, and by his owne tranſgreſſions: Secondly, hee muſt repent of his ſinne: Thirdly, endeauour to doe the firſt workes, whereto he his bound by the law of creation, and ſo ſhall he eſcape the wrath of God, and be receiued into his loue and fauour.

In particular, this remedie hath three parts: The firſt, *Remember whence thou art fallen*: The ſecond, *And repent*: The third, *And doe thy firſt workes*. Theſe words following, *Or elſe I will come againſt thee, &c.* are a reaſon of this remedie to perſwade them to doe the duties preſcribed.

For the firſt, *Remember whence thou art fallen*; The words beare this ſenſe; Examine thy ſelfe throughly, and ſee in thy ſelfe the decay of thy former loue: and then ponder the ſame in thy heart ſeriouſly and throughly. Here Chriſt inioyneth to his Church two duties. I. *Examination*, whereby ſhee muſt deſcend into his owne heart, and ſearch out her owne wants eſpecially the want of her loue to God, to his word, and to her brethren. II. *Conſideration*, whereby ſhee muſt often thinke of theſe her wants, and lay the ſame to her heart vnfainedly.

This courſe which Chriſt taketh with this Church, teacheth vs firſt, that it is a dangerous thing for any perſon in Gods Church not to be acquainted throughly with his owne eſtate, and that ſo being ſearch out his owne wants, and deeply conſider of the ſame. For this very thing *Ieremie* blamed the people in his time, that no man ſaid with himſelfe, [a] *what haue I done*. And Chriſt layeth this ſinne to the charge of the people of the old world, that they were ignorant of their eſtate, [b] *They knewe nothing till the flood came, and tooke them all away.* And this is the common ſinne of this age: no man almoſt doth examine himſelfe and conſider in his heart his own eſtate, by reaſon of his ſinnes and wants. Nay, men are growne to this, that they count it a meanes to breed melancholy, & therefore do flie the practiſe of this dutie, and ſo muzzell themſelues in their fearefull ſecuritie.

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[a] Ier. 8. 6.

[b] Matth. 24. 38. 39.

Secondly, here we learne that it is a ſpeciall dutie for them that liue in Gods Church, to be throughly acquainted with their owne eſtate: to examine and ſearch out their owne ſinnes: and often to conſider ſeriouſly of their particular wants. *Zephanie* preaching the doctrine of repentance vnto the people, beginneth thus: *Search your ſelues, ſearch your ſelues O nation not worthy to bee beloued.* Where the word tranſlated *ſearch*, ſignifieth ſuch a ſearch as a man would make for ſome ſmall thing in a great heape of chaffe. This is the Lords counſell, Hag. 1. 7. Conſider your owne wayes in your hearts: and it muſt be our practiſe if wee would be ſaued. This dutie is the beginning and ground of true repentance, and therefore Chriſt here giueth it the firſt place; for no man can truely repent before he be acquainted with his own infirmities, and with his owne fearefull and damnable eſtate, by reaſon of his ſinnes. And therfore *Dauid* ſaith, c *I firſt conſidered my wayes, and then I turned my feete into thy teſtimonies.* The cauſe why ſo fewe in the world doe truly repent, is want of conſideration from whence they are fallen, and what be their ſinnes, and the dreadfull iudgements thereby deſerued. For till the minde doe truly conceiue her own miſerie, the heart can neuer rightly hunger after mercie: Sinne muſt be our greateſt woe, before Chriſt become our chiefeſt ioy. The ſecond part of this remedie is *Repentance it ſelfe:* for after a man is well acquainted with his wants, and hath throughly conſidered of his owne miſerie, then he commeth to repent. In handling hereof fiue points are to be obſerued. I. What repentance is. II. How it is to be practiſed. III. Who commaundeth it. IIII. To whome it is commaunded. V. For what they muſt repent.

Chap.2.1.

c Pſal.119.59.

For the firſt, Repentance properly is in the minde, as the word in this place doth import: for it ſignifieth thus much, After ſome folly or ouerſlip to be better aduiſed. Repentance then in the mind is a change from euill to good, or a turning from ſinne vnto God, Act.27.20. *Repent and turne to God.* Which latter words expound the former, and plainely ſhew what repentance is. And this change in the minde ſtandeth in this reſolution, whereby a man by Gods grace purpoſeth to leaue all his former ſinnes, and to cleaue vnto God in holy obedience vnto all his commandements. And when this reſolution is in the minde, therewithall followeth a turning of the whole man in will, in affections, and in all the actions of his life. This appeareth by that deſcription of the practiſe of repentance, which *Paul* reduceth to ſeauen heads, viz. *Care, clearing of themſelues, indignation, feare, great deſire, zeale, and reueng,* 2. Cor. 7. 11. whereof ſome are renewed affections, and ſome reformed actions.

Hereby appeareth that their deſcription of repentance is not ſo fit and proper, which ſay it ſtandeth in theſe three; contrition, faith, and new obedience. For contrition is not a part of repentance, but a cauſe thereof, and ſo is faith, as Chriſt teacheth vs in his well known ſermon a *Repent, and beleeue the Goſpell,* where they are plainely diſtinct. And indeed a man muſt firſt beleeue in Chriſt, and then followeth repentance, and for newe obedience it is not a part of repentance, but a fruite thereof. Others make regeneration and repentance all one, but that cannot ſo wel ſtand: for regeneration goeth before, and repentance followeth after as a fruite thereof: for godly ſorrow which is a part of regeneration, cauſeth repentance. The minde therefore muſt firſt be renewed, and then it turneth it ſelfe vnto God, and withall turneth the whole man. And thus we ſee what true repentance is.

a Mark.1.15.

II. Point. How muſt repentance be practiſed? The practiſe of it ſtandeth in two things: in true humiliation, and true reformation. In *humiliation* a man humbleth himſelfe vnder the hand of God, making true confeſſion of all his ſinnes, from a ſorrowfull heart, condemning himſelfe for the ſame, and earneſtly crauing pardon for them, at the hands of God in Chriſt. *Reformation* is a change of all bad actions into good: and if caſe require, a making of ſatisfaction vnto others for iniuries done vnto them: Example hereof we haue in *Dauid*; who hauing committed thoſe two great ſinnes of whoredome and murder, when he was reproued by *Nathan*, repented, confeſſing his ſinnes, and made the one and fiftie Pſalme, and (as it is thought) the 32. Pſalme, therein notably ſhewing both his humiliation in heart, and reformation of life. So *Manaſſes*, when hee was conuerted, b *hee repented, humbling himſelfe before God, and praying for the pardon of his ſinnes, God heard him.* And thus came the prodigall child vnto his Father, ſaying, c *Father I haue ſinned againſt heauen, and before thee, I am not worthie to be called thy ſonne, make mee one of thine hired ſeruants.* And ſo in all the Pſalmes of repentance, we may ſee theſe duties of humiliation and reformation, ioyntly practiſed, as Pſal. 6. and 38. and 77. and 130. 143.

b 2.Chron. 33.12.

c Luk.15.18.

Here then conſider the fearefull practiſe of the Church of Rome in their doctrine of repentance, receiued generally for many hundred yeares: Repentance with them ſtandeth in three things: In contrition, in confeſſion of all his ſinnes to the Prieſts, and in ſatisfaction to God by good works. But all theſe things may a wicked man doe: For *Iudas* was grieued for betraying his maſter; he confeſſed his ſinnes; and alſo gaue againe the money wherewith hee was hired. A ſecond abuſe is, that they make contritiverſ. 5.

on a part of the practiſe of repentance; by contrition wee muſt vnderſtand remorſe of conſcience for ſinne; which is no grace of it ſelfe, though it may be an occaſion thereto in Gods elect. A third abuſe is, that they preſcribe a confeſſion of all a mans ſinnes vnto men; which is a gibbet for any mans conſcience; wherein they require more then God doth. A fourth abuſe is, that they require ſatisfaction to Gods iuſtice by mans good workes; whereby they ouerthrow ſatisfaction by Chriſt, and exact that of men which none is able to performe. Wee therefore muſt reiect their wicked doctrine, brought by the deuill into Gods Church, and imbrace that ſauing repentance which ſtandeth in true humiliation and reformation.

III. Point. Who is it that commandeth repentāce vnto his Church: namely, Ieſus Chriſt. Many, not onely Papiſts but Proteſtants, gather vpon this and ſuch like commandements, That God giueth to euery man ſufficient grace to repent if he will: For els (ſay they) he ſhould but mocke them, in bidding them repent: conſidering that without his grace it is as impoſſible for any man to repent, as for a man to riſe and walke that is faſt bound hand and foote. *Anſw.* This collection is vnſound: For the manifeſtation whereof, I will firſt lay downe the grounds of the true anſwer; and then apply the ſame, Firſt, this commandement to *Repent*, is not giuen to euery man, but onely to the Church of God, or to that people which is to be a Church: and God giueth it to them for this ende, that hee may gather among them his elect. In Gods Church there bee two ſorts of men; Elect, and Reprobate; both which are mingled in this life. Now when the commaundement to *beleeue and repent*, is giuen out in Gods Church, it is directed properly to the elect; and to the other whom God hath refuſed onely by conſequent, becauſe they are mingled with the elect. Againe, theſe commandements bee giuen to the elect for two cauſes. I. To teach them, not what they are able to doe of themſelues; but what they ought to doe. II. To be an outward meanes to bring them to repent and beleeue. For with the commaundement Chriſt is preſent by his ſpirit to worke in the elect grace to repent and beleeue, Phil. 2. 12. *Worke out your ſaluation in feare and trembling:* rendring this reaſon in the next words, *For God worketh in you both the will and the deed.* In the Church there be ſome reprobates who haue the ſame commandement giuen vnto them; but for other vſes; as I. To keep them in outward order. II. To teach them their owne impotencie. III. and principally, that God in his iuſtice may make them voide of all excuſe at the laſt day. From hence I anſwer thus: This propoſition is not true, to wit, *If God commaund men to repent, then hee giueth them grace to repent*, vnleſſe it be thus qualified; *That God commaund them to repent, for this end, that they may practiſe repentance.* For God giueth out his commaundements for diuers ends: Some that they may bee practiſed; and others, to take from men all excuſe in their diſobedience. Thus he commaunded *Pharaoh* to let the people goe: that by his diſobedience his heart might be more hardened, and God more iuſtly manifeſt his glorie in his deſtruction. So he commanded *Iſay* to goe and preach vnto the people: not for their conuerſion, but to [a] *blind their eyes, and to harden their hearts.* And ſo he commaunds the reprobate to repent; but neither directly, as he doth his children, in whom hee intends the practiſe of repentance; but by conſequent, becauſe they liue among his children: nor yet with intent they ſhould obey, but rather to harden them, and to make them inexcuſable, becauſe of their ſinnes. And therfore in them his commandement cannot import any abilitie to obey.

[a] Iſa. 6.

IV. Point. Who be commanded to repent? namely, *The Church of Epheſus*, that is, the miniſter with the whole bodie of the Church. This may ſeeme ſtrange, that hee ſhould command them to repent, ſeeing they had alreadie repented at their conuerſion. Here therfore we muſt learne that there bee two degrees in the practiſe of repentance: Firſt, the beginning of repentance: Secondly, the renewing of the ſame. And in theſe two conſiſteth the whole ſtate of a Chriſtian mans life. He muſt begin to repent when hee is receiued to mercie: hee muſt renew that repentance for his daiely offences.

The vſe.

If God therefore haue giuen vs grace to repent, we muſt not content our ſelues with that good beginning, but adde more repentance daily vnto it. For no man liueth that hath receiued grace to repent, but he ſeeth in himſelfe contitinual cauſe of renewing the ſame, by reaſon of his daily falls and wants; for euerie ſinne decayeth grace, which muſt bee repaired by a newe practiſe of repentance. This dutie muſt needes bee practiſed. It is the moſt dangerous caſe that can be for any man to lie in ſinne, for ſinne makes a man liable to all gods iudgments. And it is not ſo much the act of ſinne, as the lying in ſinne that bringeth damnatiō. For this cauſe *Paul* 2. Cor. 5. 20. ſpeaking to thoſe that were reconciled to God, doth ſtill moſt earneſtly *beſeech them to be reconciled vnto him*, ſaying, *We beſeech you in Chriſts ſtead, as though God did beſeech you through vs, that yee bee reconciled to God:* Intending thereby to prouoke them to the daily renewing of their repentance, that thereby they might get a more full aſſurance of their reconciliation.

V. Point. For what muſt they repent? namly, *for the decay of their loue:* not for the want thereof, but for that they ſuffered it to waxe leſſer, both towards God and his word, and towards their brethren. The ſame thing is ſpoken to vs daily in their miniſterie of the word: that whereas our firſt loue is gone, many hauing fallen from it, and moe hauing none at all, we ſhould vnfainedly repent, of this our decay and want: that if we haue had loue, & now waxe cold, we may renew it; and if we neuer had it, we may labour for it; that ſo wee may be anſwerable to his bleſſed deſire. And here obſerue, that Chriſt enioyneth vs a ſtrait repentance. It is not enough for men to repent them of groſſe ſinnes, as whoredome, theft, drunkenneſſe, and ſuch like; but they muſt repent them of their wants of grace, as of the knowledge, & feare, and loue of God, and of brotherly loue, & of decay in any grace, be it neuer ſo little. Wee haue many iuſticiaries in conceit, that bee Phariſaically minded, thinking too well of themſelues, that they neede no repentance, becauſe they liue ciuilly, and are not tainted with groſſe ſinnes: But theſe conſider little what God doth here require; euen repentance for our ſecret wants and decayes. And great reaſon it ſhould be ſo, for els to what ende ſhould we examine our ſelues of our ſecret wants, vnleſſe wee ſhould repent vs of them, hauing found them in vs.

Againe, if this Church muſt repent for her wants; then what great cauſe haue we to repent in this laſt age of Atheiſme, a groſſe and common ſinne: of outward pride in apparell, a ſinne flat againſt Gods word: and for contempt of the Goſpel; a ſinne that enlargeth it ſelfe more and more among vs; and for crueltie and want of mercie and compaſſion, all which are rife in our Church: & may more eaſily remooue the candleſticke from vs, then want of loue could remooue the candleſticke from this Church. And thus much for the ſecond part of this remedie.

The third part of this remedie, is, *to do their firſt workes*: that is, ſhewe the like zeale and feruencie of loue to God, to his word, and to their brethren, that they did at the firſt time of their conuerſion. This dutie Chriſt addeth to the former; becauſe true repentance neuer periſheth in the hart, but alwaies breaketh out into action in the life.

Here then is an excellent leſſon for vs to learne and put in practiſe: we muſt ſearch our owne hearts, and ſee what good things haue beene in vs; what good motions and deſires, or good affections. We muſt alſo call to minde our former wayes, & ſee what good things we haue done: and if in heart or life we find decay, we muſt recouer our loſſe, and ſeeke to doe our firſt workes, and ſtriue to continue ſo doing to our liues end, that ſo we may eſcape this heauy charge of decay in grace. Thus much of the parts of this remedie.

If not, I will come againſt thee ſhortly, and remooue thy candleſticke out of his place, except thou amend.

In theſe words Chriſt laies downe a reaſon to perſwade the Church of Epheſus to the practiſe of the former remedie: eſpecially for repentance. This reaſon containeth three parts. I. A generall commination in theſe words, *If not, I will come againſt thee ſhortly.* II. A particular threatening of a particular iudgement, *And remooue thy candleſticke out of his place.* III. The condition of them both: *except thou amend.*

I. Point. *If not, I will come againſt thee ſhortly*, that is, if thou doe not practiſe this remedie, and the duties therein preſcribed, eſpecially the dutie of repentance; then I will come againſt thee ſhortly. The words may as well be read thus, *If not, then will I come to thee ſhortly*: For ſo they are in the originall, and doe containe in them ſufficient and profitable inſtruction: God is ſaid to come to any people two wayes, in mercie, and in iudgement. In mercy, when hee teſtifieth his preſence by workes of mercie: As when Chriſt in ſpirit went vnto the old world, and preached vnto them in the perſon of *Noah* an hundred and twenty yeares before the flood, 1. Pet. 3. 19. 20. Secondly, God commeth in iudgement, when he teſtifieth his preſence by iudgements. In the ſecond commaundement God ſaith, *He will viſit the ſinnes of the fathers vpon the children*, that is, he will make inquirie among the children for the fathers ſinnes, and if he finde them to liue in the ſame ſinnes that their fathers did, then will he puniſh them, that is propetly to viſit. So in this place, *If thou repent not, I will come vnto thee*, and teſtifie my preſence, not in mercie, but in iudgement.

The vſe.

In this generall threatning we may obſerue, that when a Church or people decay in loue to God, to his word, or to their brethren; or elſe lie in any ſinne: then God prepareth himſelfe to come vnto them in iudgement, *Amos* 4. 12. *Becauſe I will doe thus and thus vnto thee*, for thy ſinnes, *therefore prepare to meete thy God, O Iſrael*, meaning that becauſe they lay ſtill in their ſinnes, therefore hee would make knowne his preſence by more fearefull iudgements: This doctrine according to Chriſts direction is to be applyed to vs, and to our Church: for the ſinnes that were in the Church of Epheſus, are the ſinnes of our church and people. They decayed in loue to God, to his word, and to the brethren, ſo doe we. Nay generally there is no loue at all in vs, as hath beene ſhewed: and beſides theſe wants, there be many groſſe ſinnes wherin our church and people do lie; as in Atheiſme both in iudgement and practiſe; in contempt and neglect of gods worſhip and true religion; in crueltie, oppreſſion, and want of mercie: and that which is more, though God ſummon men to repent by his daily iudgements, yet fewe or none by true humilitie prepare to meete God, and to preuent his iudgements Security ſpreads it ſelfe ouer the whole body of our people. And this beeing our caſe and ſtate, it muſt needes be that God hath beene long ſince in comming to vs by his iudgements, and at this day he his ſtil comming, becauſe we ſtill decay in our loue and other graces, and more and more go on in ſinne. So that if we thus continue, the truth is he will come ſhortly vnto vs, and that by moſt fearefull iudgements. For this was written to the Church of Epheſus, to be a direction not onely vnto them, but to all Churches to the end of the world, that be in the like or worſe caſe. What ſhall we then doe?

Our duty is taught vs in theſe words (*If not*) that is, if thou repent not. We muſt preuent the Lords comming in iudgement by vnfained repentance: euery man and euery family apart muſt repent priuatly, and the whole Church openly and publickely: no way elſe we haue, to ſtay the Lords comming againſt vs by his fearfull iudgements.

The ſecond part of this reaſon, is a more particular threatning then the former: *And will remooue thy Candleſticke out of his place.* Where he ſheweth with what particular iudgment he will puniſh his Church: namely, by *remoouing away the candleſticke.* The meaning whereof may be gathered out of the former chapter, where particular Churches were called candleſtickes; therefore here he threatneth to remooue his Church from the citie of Epheſus: to take away the Miniſterie of his Goſpel, and the profeſſion thereof; and in his iuſt iudgment to ſend among them, Ignorance, Apoſtaſie, and hereſie, in ſteed of the knowledge of his truth. This particular iudgement muſt be referred to the firſt words, *If not*; that is, if thou repent not, this will I doe; I will make thee to bee no Church, and take my Goſpell from thee.

In this particular threatning, three points are to be obſerued; one concerning the Miniſter: the ſecond concerning the whole body of the Church; the third concerning euery priuat man. Touching the Miniſter note this; If hee ſhall decay in loue to God, to his word, or to his brethren, or if he lie in any one ſinne known to himſelfe, it is a meanes to depriue him either of his calling, or of Gods gifts beſtowed on him; for this threatning is here directed eſpecially vnto the Angel of this Church of Epheſus. When *Ieremie* had beene wanting in deliuering the Lords wil vnto the people, partly for feare, and partly through impatience; thẽ the Lord becomes a Prophet vnto him, ſaying, *If thou* [a] *returne, I will bring thee againe, and thou ſhalt ſtand before mee.* Whereby he would giue him to vnderſtand, that if he returned not he ſhould ceaſe to be a Prophet vnto him. The ſame thing is true of all Gods miniſters; if they decay in loue, faile in their dutie, or lie in any ſinne, they muſt ſpeedily renew themſelues by repentance, or elſe God wil depriue them either of their calling, or of the gifts thereof. True repentance and the renewing thereof is needefull vnto all Chriſtians: but eſpecially to Gods miniſters, if they would continue in his fauour, and ſtand before him, becomming his mouth vnto the people.

[a] Ier.19.15.

The ſecond point concerneth the whole body of a Church; to wit, if a Church or people decay in loue to God, to religion, and to their brethren; or doe lie in any common ſin, they procure hereby the remouing of the goſpel from thẽ, & the aboliſhing of true religion. [b] *The Prophet is a foole* (ſaith the Lord) *and the man of the ſpirit is madde*: This was a great and fearefull iudgement: but marke the cauſe; *All is for thine iniquitie*: that is, for the ſinne of the whole Church doth God ſend fooliſh miniſters. If this be ſo, then we haue iuſt cauſe in our Church to feare the remoouing of the Goſpel from vs, for there is a general decay of loue in many, and in the moſt no loue at all. Many ſcorne and contemne true religion, and hate the profeſſors thereof. In regard whereof, wee may wonder at the great patience of God, that yet continueth his Goſpel among vs: *For* [a] *God giueth men vp to ſtrong deluſions, to beleeue lyes, becauſe they loue not the truth.* Wherefore being in this danger, our dutie is, to vſe all good meanes to preuent this iudgement of God: which can no other way be done, then by true and vnfained repentance by the whole Church in generall: and by euery man apart, and euery family apart. For when God ſhall ſpeake ſuddenly againſt a nation or kingdome, to roote it vp, and to deſtroy it: if that people repent of their wickedneſſe, the Lord will repent of the plague and iudgement which hee thought to bring vpon them, *Ierem.* 18.7.8.

[b] Hoſ.9.7.

[a] 2.Theſ.2.13.

The third point concerneth euery priuate man; and it is this: If any man decay in loue, or want loue to God and to his brethren, or lie in any ſinne knowne to himſelfe: This is a meanes to remooue the candleſticke from him; to depriue him of his knowledge & other graces of God. The affection of loue in the heart is like the watch of the clocke: if the watch ſtand, the wheeles ſtand; as the watch goeth faſt or ſoftly ſo goe the wheeles anſwerably. And ſo it is in man: if his loue to God and to his Goſpel doe encreaſe, then doth his knowledge and other graces of God encreaſe in his heart: but if this loue decay, then other graces decay; and if loue be gone, then farewell all pietie and true religion. If we would know the cauſe of ſuch palpable ignorance as is in many that haue long heard the Goſpel preached, it is nothing but want of loue. Hebr. 3.12.13. the holy Ghoſt ſheweth by what degrees men come to fall away from God. Firſt, ſinne deceiues them, by drawing them to commit it: then their hearts are hardned by the cuſtome of ſinning. Thence followes vnbeleefe in many points of religion: and ſo they make Apoſtacie from God, and ſet themſelues againſt his truth. Take heed therefore of lying in any ſin, for that is the high way to finall Apoſtacie: rather ſtriue to encreaſe in loue vnto God and vnto his word, and ſo ſhall al his good graces encreaſe in thine heart.

Out of this particular threatning ſome gather, That a man may be cut off from Chriſt, and fal away finally from true faith and repentance. For (ſay they) if a whole Church may be cut off from Chriſt, and become no Church: then may any one member of the Church be cut off and become no member: But a whole Church may be cut off, as here we ſee, and therefore may any one man. *Anſw.* This reaſon is not good: there is great difference betweene the ſtate of a whole Church, and of one man that is a true member of Chriſt. For a particular Church is a mixt company of true profeſſours and diſſemblers: like vnto a field wherein are good corne and tares; and like vnto a barne floore, wherin is wheat and chaffe mingled together; and yet all are reputed beleeuers, becauſe they profeſſe the Goſpel outwardly. Now by reaſon of this mixture, it may come to paſſe, that a particular viſible Church may fall away, and become no Church: either when the godly are taken away, and hypocrites and diſſemblers made manifeſt; or els when true beleeuers waxing few, are not able to maintaine the publike profeſſion of the truth againſt the might and multitude of the enemies, which may daily encreaſe. But the caſe is not ſo with a particular member of Chriſt, he cannot finally fall away, as hath bin ſhewed at large, ver.4. And thus much for the ſecond part of this reaſon.

The third part of this reaſon, is the condition of both the former threatnings, in theſe words; *Except thou amend*, that is, I will come in iudgement vnto thee, and take my Goſpel from thee, vnleſſe thou preuent my comming by true repentance.

Here note, that all the threatnings of the olde and new Teſtament are conditionall: *Ionas* commeth to Niniue, and crieth, *yet fortie dayes and Niniuie ſhall be deſtroyed.* He ſaid no more; but yet that threatning muſt be vnderſtood with this exception, *vnleſſe they repent.* Why (will ſome ſay) are the threatnings in Gods word propounded conditionally? *Anſw.* Gods whole will and pleaſure is one alone in it ſelfe: and yet it may be thus diſtinguiſhed, to be partly ſecret, and partly reuealed. Gods ſecret wil is touching thoſe things which he hath not made manifeſt vnto men. His reuealed wil is touching thoſe things which are manifeſted in Scripture, or do fal out euery day. Now gods ſecret will is without condition; for as euery thing commeth to paſſe, ſo God willed it: whē good things come to paſſe, them he willeth ſimply: when euil things fall out, them he permitteth to be done. And to make Gods ſecret wil conditionall, is to bring Gods will vnder the power of man, and to ſubiect the Creator vnto the creature. But Gods reuealed will is conditionall; becauſe it containeth the matter of mās ſaluation: and this manner of propounding it, is a moſt effectuall way to bring the ſame to paſſe, for it keepeth men more in aweſull obedience, then if it were abſolute.

In this condition note two things, that Chriſt repeateth it twice, both in the beginning of this reaſon, *If not*; and in the ende, *Except thou amend.* Hereby he would giue vs to vnderſtand. That when men commit ſinne, and lye therein: or when they decay in any grace, then haue they moſt neceſſary cauſe to repent, if they would eſcape Gods fearefull iudgements. And ſeeing our eſtate is like to the ſtate of this Church, or elſe worſe by much (for we lye in ſinne, and thereby cauſe God to come to vs in iudgement) as we tender our owne good both in this life, and after death, let vs turne from our ſinnes and repent, euery man apart, euery family apart, and the whole Church publickly: for repentance is moſt needfull, els would not the Lord haue doubled this condition.

v. 6. But this thou haſt, that thou hateſt the workes of the Nicolaitans, which I alſo hate.

Theſe words are a ſecond reaſon to prooue that which was ſet downe in the ſecond verſe: namely, That *this Church could not abide them that were euill.* In the ſecond verſe this was made manifeſt, by their diſcouerie of the falſe Apoſtles; & here he proueth it by their affectiō of hatred, towards the works of the Nicolaitans. Theſe Nicolaitans were certaine heretickes in the primitiue Church that held theſe two opinions: Firſt, that adulterie and fornication were no ſinnes; Secondly, that men might communicate with the ſacrifices of idolaters in their Idoll temples; and according to their opinions were their practiſes. Theſe hereticks (as it is thought) came of one *Nicholas*, one of the ſeauen deacons mentioned Act. 6. who though for a while hee did faithfully diſcharge his dutie outwardly; yet after fell away, and became the head of this hereticall ſect.

But this thou haſt. This Particle, *But*, hath reference to the former verſe. As if hee ſhould ſay, Though this be thy fault, that thou faileſt in thy firſt loue; yet for this I commend thee, that thou hateſt the works of the Nicolaitans.

The vſe. This practiſe of Chriſt diſcouereth the common ſinne of this age: which is, to ſet out in their colours mens faults and infirmities, to their greateſt diſgrace; and yet by ſilence and obliuion to burie all their vertues, which are praiſe worthy. This ought not to be ſo: wee muſt follow Chriſts example, who with iuſt reproofe adioyneth due deſerued praiſe. If our freind or our foe haue a fault, when we are called thereunto, we may ſpeake of it, and we muſt reprooue them: but yet withall wee muſt commend the good things that be in them. Secondly, Chriſt here teacheth vs. That it is not ſufficient to any mans good eſtate before God, that he haue good things in him; for that a man may haue, and yet be in danger to bee cut off from Chriſt. *Saul* had good things in him at the firſt entrance into his kingdome, but what was he afterward? *Iehu* was very zealous for Gods glorie in killing all the Idolatrous preiſts,

2. King.10. 15.31.

A priests, but he would not depart from the ſins of *Ieroboam*. And *Iudas* no doubt had many good gifts while hee was with Chriſt, but his ende was moſt fearefull: And this Church had many good things in her; yet is ſhe in daunger of beeing cut off from Chriſt: And ſo many among vs haue excellent gifts: ſome for knowledge, ſome for mercie and conceiuing of praier; and yet for all theſe they may be cut off from Chriſt. Therefore we muſt not content our ſelues with theſe, but labour for the principall, which is true, heartie, and vnfained repentance, which we muſt daily renew for our continuall falls. And this will keepe vs in Gods fauour, and from his iudgements.

More particularly Chriſt here commendeth B this Church, for *hating the errours of the Nicolaitans*. Whereby he would teach vs our dutie if we be Chriſtians; namely, to take knowledge of the ſinnes and errours of our times, and to hate the ſame vnfainedly. Yet note, hee commendeth them for hating *their workes, not their perſons*: giuing vs direction how to temper our hatred in the world. We muſt ſet it againſt the ſinne, not againſt the perſon of any man. Some will ſay, the Prophets prayed againſt the perſons of the wicked. And *Dauid* profeſſed hatred of the men, Pſal. 139. 21. Doe not I hate them that hate thee? *Anſ. Dauid* was an extraordinarie Prophet, and had no doubt this reuealed vnto him, that thoſe his enemies were C obſtinate, and would not repent. Againe, imprecations of the Prophets in Scripture, muſt be vnderſtood as prophecies of Gods iudgement to come vpon thoſe againſt whome they prayed. But we which want that extraordinarie ſpirit, muſt keepe our ſelues to our ordinarie rule: Hate the ſinnes, and loue the perſons.

Further, obſerue the workes here hated: namly, Idolatrie, and Adulterie, which are ioyned together in theſe Nicolaitans. Adulterie is the puniſhment of Idolatrie; and Idolatrie the puniſhment of Adulterie. Spirituall Adulterie is puniſhed with bodily adulterie. This was verified in the olde Iewes; when they fell a whoring after ſtrange gods, God gaue them D vp to vncleane luſt. And it is palpable in the Church of Rome: they beeing fallen to idolatrie, doe abound in all vncleanneſſe: for they tolerate Stewes for fornication: and adulterie and Sodomie are common among them.

Againe, ſundrie men may here be well admoniſhed, who will be of no religion, becauſe there are many ſects and ſchiſmes among the profeſſors thereof. Theſe men ſhould conſider, That in the beſt Churches planted by the Apoſtles, there were ſects and hereſies, euen in the Apoſtles times, as here in Epheſus. And therefore no maruell, if there be ſects and ſchiſmes among vs at this day. This offence ſhould not mooue any to diſlike the Goſpel, but rather cauſe them more firmely to cleaue vnto the truth.

Which I alſo doe hate. This Chriſt addeth to encourage them to goe forward in the vertue for which he commended them, in hating euill workes: for what could more prouoke them to zeale and conſtancie therein, then to know they did that which Chriſt himſelfe did? And here we ſee, that Chriſt would haue euery member of his Church to be like minded, and like affected vnto him, as he was man. We muſt loue thoſe things which Chriſt loueth, and hate thoſe things which Chriſt hateth, reioyce wherein Chriſt reioyceth, and mourn for thoſe things for which Chriſt mourned. And great reaſon it ſhould be ſo: for we profeſſe our ſelues to be members of Chriſt, bone of his bone, and fleſh of his fleſh, for out of his blood ſprung the Church: and there muſt be conſent and conformitie betweene the head and the members. *Queſt.* If Chriſt hated theſe wicked men, why did he ſuffer them to liue, and not cut them off from troubling his Church? *Anſ.* Becauſe hereby hee would manifeſt his loue to his Church, and his iuſtice vpon the wicked: for he can bring light out of darkeneſſe, and good not onely out of good, but out of euill.

V. 7. *Let him that hath an eare, heare what the ſpirit ſaith vnto the Churches: To him that ouercommeth, will I giue to eate of the tree of life, which is in the middeſt of the paradiſe of God.*

Theſe words containe the concluſion of this Epiſtle: the ſcope whereof, is to excite this Church to the more carefull performance of the duties before preſcribed. This concluſion hath two parts: a commandement, and a promiſe. The commandement in the beginning of the verſe; *Let him that hath an eare, heare what the ſpirit ſaith vnto the Churches*. In this commandement note three points, I. who are commanded, *Thoſe which haue eares*. II. The dutie commanded, *They muſt heare*. III. What they muſt heare, namely, *What the ſpirit ſaith vnto the Churches*.

I. Point. The parties commanded are thus ſet forth, *He which hath an eare*: who theſe be, Chriſt doth more fully expound, Math. 13. 9. when hee ſaith, *Let him that hath an eare to heare, heare*. Where he maketh this diſtinction of hearers; that ſome are deafe hearers, ſome hearing hearers. The deafe hearers are thoſe that bring with them to the miniſterie of the word their outward eares onely, but their hearts are not affected with it; neither doe they care to learne, to beleeue, or obey, that which is taught them. The hearing hearers are all ſuch as beſide their bodily eares, haue eares pierced in their hearts by the ſpirit of grace, whereby they do not onely heare the word outwardly, but their hearts are alſo affected with it, and made pliable vnto it; ſo as they beleeue it, and bring forth obediēce vnto it. This hearing eare is ſet forth by *Dauid*, when he ſaith: [a] *Sacrifice and burnt offerings thou wouldeſt not haue: but mine eares haſt thou opened and prepared; and then I ſaide, Loe I come.* Hereof *Iſay* ſaith, *Thou* [b] *openedſt mine eares, and I was not rebellious.* And this hearing eare *Lydia* had giuen her, when God [c] *opened her heart whereby ſhe became attentiue to the word of God preached by Paul.*

a Pſal.40.6.
b Iſa.50.5.
c Act.16.14.

By this diſtinction of hearers which Chriſt maketh, we may learne, that Gods grace vnto ſaluation is not vniuerſall, that is, God giueth not vnto all men ſuch meaſure of grace, whereby (if they will themſelues) they may beleeue, repent, and be ſaued: For in Chriſts time, and euer ſince there haue been in the Church theſe two kinds of hearers: whereof the deafe hearer doth not receiue nor beleeue the Goſpel vnto ſaluation. Neither is it true, that God giueth grace ſufficient vnto all, whereby they might be ſaued, if they by their malice and ſinne did not aboliſh the ſame. For though he admit all ſorts into his Church, yet not all, but ſome onely haue eares pierced by the ſpirit of grace that they can heare. And therefore when the Diſciples asked Chriſt, [d] *Why he ſpake in parables?* he anſwered thus, *To you it is giuen to knowe the will of God, and the ſecrets of his kingdome: but to others it is not giuen.* Shewing plainely that the gift of hearing to ſaluation is not giuen to all, and in ſome made void by their owne willfulneſſe: but to ſome it is giuen, and they haue hearing eares: and to ſome it is not giuen, and their eares are deafe.

d Math.13. verſ.11.

Secondly, ſeeing this commandement is directed to the hearing hearers; we muſt hereby be admoniſhed to vſe all good meanes to become good hearers of Gods word; bringing with vs not onely the bodily eares which we haue by creation, but the ſpirituall eares of the heart, which we haue by regeneration. For it is not ſufficient to our ſaluation to receiue the word into the outward bodily eares, vnleſſe the inward eares of the heart be opened, that our ſoule may be affected with the word, and fitted to receiue, to beleeue, and obey the ſame. Thus did good king *Ioſias* heare the law read, the text ſaith, [e] *His heart melted within him.* And thus did *Dauid* heare when the Lord ſaid to the Church, [f] *Seeke yee my face: his heart anſwered, I ſeeke thy face O Lord.* And as we muſt be carefull to get ſpirituall eares; ſo we muſt take heed of deafe eares. Which is when a man commeth and heareth the word of God, but yet hath no care in his heart to learne, beleeue, or obey the ſame. This deafe eare is a fearefull iudgement of God, whereof we may read, Iſay. 6. 9. where the Prophet is ſent, *To make their eares heauie, and their hearts fatte, that they might not heare, nor beleeue: leaſt they*
A *ſhould turne and be ſaued.* And this the rather we muſt looke vnto, becauſe it is a iudgement of God vpon many among vs at this day. The greateſt part of hearers are deafe hearers: which appeareth by this, that after long teaching they neither increaſe in knowledge, nor in faith, nor in obedience: but remaine the ſame for blindneſſe of minde, hardneſſe of heart, and profaneneſſe of life, that they were at the firſt hearing of the word: theſe muſt knowe that Gods iudgement is on them; and if they would be ſaued, they muſt labour to come out of this eſtate, and endeauour ſo to heare with their hearts, that they may be turned vnto God both in minde, heart, and life.

e 2.Chr.34.27.
f Pſal.27.8.

B II. Point. The dutie commanded: namely, *to heare.* Hearing in Scripture is not onely to liſten with the bodily eare: but to be attentiue to that which is taught, and with attention to bring faith, conuerſion, and obedience euery way. Eph. 4. 21. 22. the hearing of Chriſt is notably deſcribed: It is not ſo much to conceiue the doctrine of Chriſt in our minds, & to be able to vtter it, *as to die vnto ſinne, and to the luſts of the fleſh, and to riſe to neweneſſe of life.* And indeede, a man doth heare and learne no more of Gods word, then he doth beleeue and practiſe. From whence we are againe to be admoniſhed, that we ſo heare with attention, that by hearing we ſuffer our ſelues to be changed;
C and that with our change we ioyne care to beleeue, and conſcience to obey. This is that ſauing hearing which bringeth eternall life: all other hearing doth encreaſe our ſinnes to our further condemnation. Whereby alſo appeareth the fearefull ſtate of many, who lend onely the outward bodily eare to heare the word, but their hearts be not mooued, nor their liues changed thereby.

III. Point. What is to be heard? namely, *That which the ſpirit ſaith vnto the Churches.* Which words muſt be referred to that which went before, and not to that which followeth: for this commaundement belongs to the matter of the Epiſtle which went before. The promiſe following rather concerns the perſons
D themſelues then the matter. The things then that are to be heard, are theſe; Chriſt his ſharp reproofe for ſinne: his threatenings of puniſhment: a remedie preſcribed, and motiues to practiſe the ſame, eſpecially repentance: for of all theſe Chriſt ſpake before.

From this, that Chriſt bids them heare theſe things which concerned their eſtate in ſinnes, and amendement by repentance, we learne two things. Firſt, that it is a moſt neceſſarie thing for euery Church of God, and euery member thereof, to know and conſider their own wants and ſinnes; and alſo the iudgements of God that hang ouer them for the ſame. Secondly, that after any man, or any Church hath conſidered of their ſinnes and of Gods iudgements; it is a moſt neceſſarie thing, to turne vnto God by true repentance, if they haue not repented:

Thes.

and if they haue repented, to renew the ſame daily, and do it more: that ſo Gods iudgements both priuate and common may be auoyded. We therefore muſt hereby be mooued to ſearch into our owne waies, to find out our own ſinnes, and to conſider of Gods iudgements thereby deſerued, that by true repentance we may turne vnto God, and ſo eſcape his fearefull iudgements.

Further, theſe words, *What the ſpirit ſaith vnto the churches*, containe two reaſons to mooue euery man to heare. I. Becauſe they are ſpoken by the ſpirit, that is the holy Ghoſt. II. becauſe they are not ſpoken to one man, or one church alone, but to all Churches. For the firſt: It may be demanded ſeeing Chriſt ſpake theſe words, How can it be ſaide that the ſpirit ſpeaketh them? *Anſ.* Both may ſtand: firſt, becauſe all the outward actions of any perſon in Trinitie are common to the reſt: But to teach the church is an outward action of Chriſt, and therefore it agreeth to the father, and to the holy Ghoſt, As when the Father created things in the beginning, the ſonne alſo created, and the holy Ghoſt created them. So here when the ſonne teacheth, the Father teacheth, and the holy Ghoſt teacheth: For as the three perſons are one in nature, ſo muſt they be ioyned in all outward actions. Secondly, Chriſt ſaith the ſpirit ſpeaketh, becauſe hee now ſitting at the right hand of the Father, doth not teach his church in bodily preſence, but by his ſpirit, which after his aſcenſion he ſent to be their comforter and inſtructor.

Here then obſerue that the holy Ghoſt ſpeaketh to the Church in Scripture. The church of Rome appoints a Iudge to ſpeake vnto men in matters of controuerſie, which is the Church: becauſe (ſay they) a Iudge muſt ſpeake: and Chriſt is abſent from his Church: and the word is a dumbe letter, and cannot ſpeake: Therefore the Church muſt needs be iudge. But they erre groſſely: The church cannot be iudge. It is but Chriſts miniſter to put in execution that which he commandeth. Chriſt therefore muſt bee Iudge vnto his church by Scripture, which is not a dumbe iudge; for therein his ſpirit ſpeaketh plainly and ſufficiently for the reſoluing of any point in controuerſie, that is needefull in Gods church.

The ſecond reaſon to attention is, becauſe theſe things are ſpoken to all *Churches*. Where we ſee that things ſpoken to one church agree to all, From whence we muſt learne this ſpeciall dutie in reading and hearing Gods Holy word; namely, to read and heare with application. We muſt not reſt in a flouriſhing knowledge of the ſtorie, but apply euery precept and example vnto our ſelues. If it be an example of vertue, we muſt apply it to our ſelues for imitation; if it be an example of vice, we muſt apply it to our ſelues to mooue vs to eſchew and auoid the like. For God would haue all to learne that which hee ſpeaketh vnto one. And this

A much of the commandement.

To him that ouercommeth will I giue to eate of the tree of life, which is in the middeſt of the paradiſe of God. Theſe words containe the ſecond part of this concluſion, to wit, a moſt excellent promiſe: wherein conſider two points. Firſt, to whom it is made: Secondly, what is promiſed. For the firſt. The promiſe is made to *him that ouercommeth:* That is, to him that in fighting, preuaileth againſt all the ſpirituall enemies of his ſaluation, ſinne, Satan, hell, and condemnation. There be three things requiſite to make a man able to ouercome theſe enemies. Firſt, he muſt be borne anew in Chriſt, of water, and of the ſpirit, 1. Ioh. 5. 4: *Hee that is borne of God ouercommeth the world*, ſo by B generation he is freed from the bondage of hell, death, ſinne, and Satan. Secondly, he muſt haue true ſaith, by vertue whereof he muſt deny and renounce himſelfe, and be whatſoeuer he is in the death, paſſion, and obedience of Chriſt. Therefore S. *Iohn* ſaith in the ſame place: *This is the victorie which ouercommeth the world; euen your faith.* For when a man is in Chriſt, by faith he is made partaker of Chriſt his victory vpon the croſſe, and by it receiueth power to ſubdue his owne corruptions, the world, and the deuill. Thirdly, hee that would ouercome muſt keepe faith, that is, true religion, and a good conſcience, ſtanding out in life & death againſt all aduerſarie power whatſoeuer.

The vſe.

In this, that life euerlaſting is promiſed to C them that ouercome. Firſt, we obſerue, that the doctrine of vniuerſall grace, affirming that the promiſes of the Goſpel for life and ſaluation, belong to all and euery man whatſoeuer, vnleſſe he will reiect them, is a deuice of mans braine. For life eternall is not promiſed to euery man as he is a man comming of *Adam*; but to a man as he is in Chriſt by faith, and a new creature. The promiſes of the Goſpel be vniuerſall indeede to all that ouercome: but that is a propertie which reſtraines them wholly to true beleeuers. Secondly, hereby we are taught ſo to liue, that we may ſay truly in the teſtimonie of a good conſcience, we haue ouercome al our ſpirituall enemies, and doe continually ſtand conquerours ouer them. This is a matter D of endleſſe ioy and comfort, which will cheere the ſoule in great diſtreſſe. But to liue and die in ſinne, is or will be a hell to the conſcience. What auaile the treaſures and honours of this world to any man, while his conſcience ſhall tell him he is a vaſſall to ſinne and Satan? for while he continueth in that eſtate, he is out of the fauour of God, and hath no part or portion in the kingdome of heauen. Therefore it ſtandeth vs vpon to labour to feele in our hearts the certen euidence of the victorie ouer our ſpirituall enemies, by the ſure teſtimonie of the ſpirit of grace.

The ſecond point is the thing promiſed, to wit, life euerlaſting, noted by this gift, *To eate of the tree of life.* And it is ſet out vnto vs by two circumſtances. Firſt, by the cauſe of it: Secondly, by the place where it is to be found. The cauſe is Chriſt Ieſus: *I will giue to him to eate of the tree of life.* Where hee maketh an oppoſition betweene himſelfe and the firſt *Adam*. The firſt *Adam* ſinned; and thereby caſt himſelfe and all his poſterity out of the earthly paradiſe, and loſt the benefit of the tree of life: But Chriſt the ſecond *Adam* commeth and ſuffereth for ſinne: and thereby openeth the way to a better paradiſe, then the firſt *Adam* loſt: and to all that ouercome he giueth liberty to enter in, and to eate of the tree of life. The tree of life properly, was a tree placed in the middeſt of the earthly paradiſe: and it was ſo called, firſt, becauſe it was a pledge and ſacrament vnto *Adam*, that he ſhould liue for euer, if he continued in obedience to God: ſecondly, becauſe it had in it (as may be prooued) vertue and power, whereby it would haue preſerued him from death and olde age for euer, if he had ſtood in his innocencie.

The earthly tree of life was a figure and ſigne of Chriſt our Sauiour and mediator; who liueth an eternall ſpirituall life, not onely as hee is God, but as he is mediatour, and that not for himſelfe alone, but for this end, that he may conuey quickning ſpirituall life to all that beleeue in him: and for this cauſe he tearmeth himſelfe the tree of life. Further he ſaith, *Hee will giue hereof to eate*: *To eate*, ſometime ſignifieth to beleeue, Ioh.6.50. but it cannot here be ſo taken; For faith endeth with this life, and hath no vſe afterward. Therefore *to eate*, in this place ſignifieth to haue immediate fellowſhip with Chriſt in heauen: where Chriſt ſhall be vnto him a tree of life to make him liue for euer.

In this promiſe note two points. I. In what things eternall life conſiſteth: namely, in immediate fellowſhip and communion with Chriſt in heauen. Secondly, that life eternall ſtandeth not in outward meanes, as meate, drinke, clothing, phyſicke, recreation, ſleepe, and ſuch like: but in an immediate partaking with Chriſt in all his bleſſings. So that when Chriſt is all in all vnto vs immediately, then doe we eate of the tree of life, and thereby ſhall liue eternally.

II. *Circumſt.* The place where eternall life is to be had is in the paradiſe of God. This paradiſe of God is the third heauen, a place wherein the Lord doth maniſeſt himſelfe in his glorious maieſtie, and which he hath prepared for the glorie of all his elect. Hereof Chriſt ſpake to the theefe on the croſſe, ſaying, *This day ſhalt thou be with mee in paradiſe*, Luk. 23. 43. and hither was *Paul* rapt in viſion and *ſaw and heard things that cannot be vttered*, and he calleth it *the third heauen*, in reſpect of the heauens vnder it, for the place wherein we breath is the firſt heauen, the ſtarrie firmament is the ſecond heauen, and the paradiſe of God is the third: which is therefore called paradiſe, becauſe it is a place of endeleſſe ioy and pleaſure. And

2.Cor.12.

the adding of the name of God, doth not onely put a difference, betweene it and *Adams* earthly paradiſe, but alſo ſheweth it to be a great and moſt excellent place. So *Rahel* ſaith, *I haue wreſtled with my ſiſter* [a] *the wreſtlings of God*, that is, ſtrong wreſtlings. And in the Pſalmes; *the mountaines of God*, doe ſignifie high and mightie mountaines. And that this paradiſe is ſuch an excellent place, appeareth at large, Reuel.22. For therein muſt come none vncleane thing, but the Saints and Angels doe there enioy the preſence of God, and behold his glorie ſo much as the creature is able to comprehend: There God communicateth himſelfe to all the elect, and becommeth all things vnto them immediately; ſo that this muſt needs be a place of all ioy and comfort.

[a] Gen

The conſideration whereof muſt admoniſh vs to ſeeke the things that be aboue, that we may haue a place in this heauenly paradiſe. For why ſhould we ſet our hearts vpon the vaine glorie of this world, which paſſeth away as a ſhadowe and commeth to nothing, and in the ende is but labour and ſorrowe, when we haue all that the world can affoord? But the ioyes and glorie of this paradiſe of God be endeleſſe and vnſpeakeable: Let vs therefore denie our ſelues, depend vpon Chriſt, and in all things keep faith and a good conſcience vnto the end. And thus much for the firſt Epiſtle.

v. 8 *And vnto the Angel of the Church of the Smyrnians, write theſe things ſaith hee that is the firſt and the laſt, which was dead and is aliue.*

In this verſe and the reſt that followe to the twelfth, is laid downe the ſecond letter or Epiſtle of Chriſt to another Church of Aſia, called Smyrna. Before the Epiſtle Chriſt giues a ſecond particular commaundement vnto *Iohn*; touching the writing hereof vnto this Church, in theſe words, *And vnto the Angel of the church of the Smyrnians write*: Which is prefixed to this Epiſtle, that this Church and all other churches of God might be aſſured, that *Iohn* had ſufficient warrant and calling for the writing hereof: Which thing is neceſſarie to euery penman of the holy Ghoſt, that the Church need not to doubt of the authority of ſcripture but receiue the ſame as the pure word of God.

The vſe.

Hence we may gather, that all ordinary Miniſters of the Goſpel muſt haue warrant and calling for euery doctrine which they teach in Gods Church; for the Apoſtles, that were extraordinary men, of more excellent gifts, might doe nothing without warrant. Of the parts of this commandement we ſpake in the firſt verſe of this chapter.

The Epiſtle it ſelfe followeth, contayning three parts, a Preface, a Propoſition, and a

Concluſion. The Preface containeth a preparation to the matter of the epiſtle in theſe words; *Theſe things ſaith hee, that is the firſt and the laſt: which was dead, and is aliue.* In this Preface he ſheweth in whoſe name this Epiſtle was written vnto this Church, namely, in Chriſts name: which he ſetteth downe for two cauſes. Firſt, to ſtirre vp the people in this church to a religious attention, and a reuerent care of receiuing the things therein written, as the pure words of Chriſt Ieſus. Secondly, becauſe no commandement in the matter of Gods worſhippe and religion is to bee receiued from any creature, but from Chriſt alone. And therefore this Epiſtle concerning the true worſhip and religion of God, is propounded in his name alone. In this Preface Chriſt is deſcribed by two notable Arguments: Firſt, *To be the firſt and the laſt:* ſecondly, that hee was *dead, but is aliue.* The meaning of them both was ſhewed in the 17. and 18. verſes of the former chapter, whence they are borrowed. By the firſt, Chriſt would ſignifie, that he is euerliuing God, without beginning or ending, before all creatures, and after them. By the ſecond, that hee is true man, and aſſumed mans nature to ſuffer death for our ſinnes, and roſe againe to life for euer, and to giue to man eternall life.

In this deſcription two points of doctrine are expreſſed.

I. That Chriſt is a perſon, conſiſting of two natures, Godhead and Manhood: *He is the firſt and the laſt*, and therefore God: *He was dead, and is aliue*, and therefore is true man. If any aske how one perſō can conſiſt of two natures? *Anſ.* As bodie and ſoule concurre to make one man: ſo the Godhead and manhood of Chriſt concurre to make one Chriſt, and therefore are vnited.

II. *Doct.* Here is the foundation of all true comfort vnto Gods Church and people, in any miſerie and affliction. Which ſtandeth in two points: firſt, that Chriſt is able to helpe them in any miſerie, either by freeing them quite from it, or eaſing them in it, ſeeing he is *God, the firſt and laſt.* Secondly, that as he is able, ſo hee is willing and readie to helpe them: for he is man, who tooke on him our nature, died for vs, and roſe againe vnto life, to giue to vs eternall life. This is the very ſcope and end for which Chriſt thus deſcribeth himſelfe to this Church that was in affliction. Here then we haue direction, where and whence to ſeeke for true comfort in any tribulation of this life: namely, wee muſt haue recourſe to Chriſt, and in him conſider both his abilitie and his willingneſſe, to eaſe all his children in affliction. And by theſe wee muſt arme our ſelues againſt deſpaire, and againſt immoderate griefe and ſorrow vnder the croſſe.

v. 9. I knowe thy workes, and tribulation, and pouertie, (but thou art rich) and I know the blaſphemie of them which ſay they are Iewes and are not, but are the Synagogue of Sathan.

Here beginneth the Propoſition of this Epiſtle, containing the matter and ſubſtance of the whole Epiſtle. This propoſition hath two parts: a commendation of this Church, and counſell how to behaue her ſelfe in the time to come. The commendation is in the 9. v. wherewithall are mingled ſome comforts vnto this Church, beeing in affliction.

I knowe thy workes. Theſe words were handled in the former Epiſtle. The meaning briefly is this: I know all thy dealings, and thy wayes, I know the whole tenor of thy life; and I doe withall well like and approoue of them. Here Chriſt ſetteth downe an excellent propertie touching himſelfe: namely, that he ſeeth and knoweth all things whatſoeuer, nothing is hid from him, and that this Church might be reſolued hereof, he repeateth this vnto them; *I know thy workes.* Neither is it any vaine repetition, beeing indeede the ground of all true pietie, and ſincere obedience.

Wee therefore in all our affaires are here taught to labour to be fully reſolued in our conſciences, that Chriſt is with vs, and ſeeth vs, and knoweth the whole tenour of our wayes in thoughts, words, and deeds: *Dauid* had learned this, when as he ſaid, [a] Thou knoweſt my ſitting and my riſing, thou vnderſtandeſt my thoughts a far off. Thou compaſſeſt my pathes, and my lying downe, and art accuſtomed vnto all my wayes: there is not a word in my tongue, but thou knoweſt it wholly. This perſwaſion is verie neceſſarie: for it will mooue a man to make conſcience of euery thought, word, and action, and of his whole behauiour; but where this perſwaſion is wanting, there is no religion in the heart, nor good behauiour in the life. When this takes place, Religion beginneth and encreaſeth with it; ſo doth good conſcience & true obedience; for hee that hath the Lord alwaies before him, wil not greatly fal, Pſal. 16. 8.

And tribulation. Marke here how workes, that is, a godly conuerſation, and tribulation goe together. Hence we learne, that God will haue tribulations ioyned with his grace; where he beſtowes his graces, there alſo he layeth tribulation: and that for weightie cauſes; as to humble them for their ſinnes paſt, to make trial of their faith and other graces, and to preuent in them ſinnes to come. The conſideration whereof muſt mooue all Gods children in this our Church to looke for ſome tribulation: for God hath beſtowed among vs plentie of his graces, with long peace, and many outward bleſſings: and his will is that trouble and

[a] Pſal. 139. 2, 3.

affliction ſhould accompanie the ſame.

Further, Chriſt ſaying, *I knowe thy tribulation*, would hereby comfort this Church: as if he ſhould ſay, True it is thou art in great trouble, but it commeth not by chance, but by the ſpeciall prouidence of my father; and I doe know, and regard the ſame, *Pſal.* 113.6.7. The raiſing vp of the poore & needie, is made a fruit of Gods beholding the things that are done vpon the earth. This is an excellent comfort for any church or people that be in affliction: for when they ſhall knowe, that beſide the hand of God therein, Chriſt Ieſus regardeth their ſorrowes: this muſt needes arme them with long ſuffering and ioyfulnes. We in this Church (as hath beene ſhewed) may perſwade our ſelues, that God will ſend tribulations among vs: now when they come, what ſhall we doe? Shall we ſinke vnder them? No, but we muſt now forecaſt to vſe the meanes whereby we may ſtay our hearts vnder the ſmart and burthen of them; that is, by ſetling our hearts in this perſwaſion, that Chriſt ſeeth our affliction, and withall hath ſpeciall care to comfort or deliuer vs, as hee ſeeth moſt for his glorie, and the good of our ſoules.

In the next words Chriſt ſetteth downe two kinds of tribulations in this Church, *Pouerty*, and *Reproach*. By *Pouertie* he meaneth want of temporall things to maintaine this naturall life. Where obſerue ſundry things: I. that true religion and pietie will not free any from outward pouertie. The religion of this Church was excellent, and yet they were in want: and therefore let no man thinke, becauſe he is godly, he ſhal be rich, or not fal into pouerty. If it be ſaid, *Godlineſſe hath the promiſe not onely of the life to come, but alſo of this life*, that is, of earthly bleſſings and riches: I anſwer, it is true; but yet with difference: Eternall bleſſings onely are promiſed abſolutely; and temporall bleſſings with reſtraint, namely, if they ſerue for Gods glorie, and the good of his children: otherwiſe they muſt want as this Church did. II. The Lord would comfort this Church in her pouertie, by ſaying that he knewe it and regarded it. Where wee ſee a meanes to comfort all thoſe that bee in want of outward bleſſings: They muſt conſider, that Chriſt ſeeth and obſerueth their want whatſoeuer; and if they bee his ſeruants, he will free them from it, ſo it be for his glorie and the good of their ſoules; or els arme them with patience to beare it, if they pray vnto him. III. Chriſt here approoueth of workes, where he acknowledgeth pouerty; ſo that good works and pouertie may ſtand together. And therefore good workes doe not conſiſt only in large almes; as the Church of Rome would haue it; though theſe haue due reward and praiſe in their place. But euery work of a mans lawfull calling, done in obedience to God, with an honeſt heart, from a good conſcience, and for Gods glorie, is a good work, be the calling neuer ſo baſe. Thus may the ſhepheard praiſe God in his calling, as well as the Magiſtrate or

1.Tim.4.8.

A minister. For it is not the matter of the worke that commends it to God, but the manner of doing.

But thou art rich. Here Chriſt intendeth both to praiſe and to comfort this Church: as if he ſhould ſay, Notwithſtanding thy outward pouertie, yet thou art rich in God, as *Luk.* 12.21. Men are rich in God in two reſpects: I. when they are reconciled to God in the merits of Chriſt, 2. Cor. 8.9. Chriſt became poore for our ſakes, that we through his pouertie might bee made rich, that is, that we might haue the pardon of ſinne, and be receiued into Gods fauour. Hereupon *Dauid* calls the Lord his portion and his cup: and *durable riches and righteouſneſſe are with wiſedome*, Prou. 8.18.

B II. When they receiue his grace, whereby they are enabled to bring forth good workes, both in duties to God and man. Of this *Paul* ſpeaketh when he exhorteth rich men to bee *rich in good workes, and to lay vp for themſelues a good foundation againſt the time to come*, 1. Timoth. 6. 16.

In this commendation ſundry duties are to be learned: I. poore men are here taught, ſeeing God denieth vnto them earthly riches and wealth, to labour to bee rich in God, to bee reconciled vnto him in Chriſt, and to get ſuch grace, that they may doe good duties both vnto God and man, in faith and with a good conſcience. II. Rich men, on whom God beſtoweth

C outward wealth, muſt hereby be admoniſhed to embrace *Pauls* charge, 1. Tim. 6.17. 18. Aboue all things ſeeke for true riches in the liuing God; and not ſuffer theſe outward bleſſings to puffe vp their minds; but vſe them as a meanes to make them rich in God, by getting Gods grace, doing good workes, and diſtributing to the poore. This admonition is moſt neceſſarie, for though the promiſes of Gods grace be not denied vnto the rich, yet ſure it is, riches doe choake the ſeede of grace in the heart, and hinder the care men ought to haue for ſpirituall riches. And hence it commeth, that more of the poorer ſort receiue and obey the Goſpell, then of the rich. III. Herein behold the madneſſe of the world. For the moſt mens greateſt labour and cares is after worldly wealth and honour: neuer regarding the true treaſures of Gods

D grace which will commend them vnto God, when the other muſt periſh & the wicked owners thereof. Let vs therefore iudge as Chriſt doth of true riches, and accordingly labour to be rich in his ſight.

The ſecond part of their tribulation is the reproach and blaſphemie of their enemies, in theſe words; *I knowe the blaſphemie of them which ſay they are Iewes, and are not, &c.* that is, I knowe the grieuous ſlanders and reuilings which thine enemies faſten vpon thee. For blaſphemie ſignifieth not only ſpeches of diſgrace againſt God, but againſt men: As *Naboth* was accuſed, 1. Kings, 21.10. to *haue blaſphemed God and the King*. And of this *Paul* ſaith, *When we are reuiled, we bleſſe: when we are blaſphemed, we pray*, 1. Cor. 4. 12. 13.

Hence we learne, that all Churches and men that deſire truely to ſerue God, and to keepe good conſciences, muſt looke for ſlanders and reuilings: Neither muſt this ſeeme ſtrange vnto them; for Chriſt hath ſaid, it muſt be ſo. Nay, rather they might maruell, if they ſhould ſuffer no reproaches for Chriſts ſake, ſeeing he hath ſaid, *Curſed are you, when all men ſpeake well of you*, Luk. 6. 26. It is indeed a grieuous thing, to be ſo euill rewarded for well doing; but this muſt be their comfort and ground of patience, That Chriſt heareth and knoweth euery reproach, and will in his good time reuenge the ſame.

The perſons which blaſpheme this Church are thus deſcribed: *Which ſay they be Iewes and are not, but are of the Synagogue of Sathan.* As in other famous cities, ſo in Smyrna dwelt ſome of the Iewes, who had their Synagogue, that is, ſuch places of aſſemblies, where they ſerued God after their manner: and though they denied Chriſt, yet they thought themſelues to be the onely true worſhippers of God in all the world; and therefore did blaſpheme and rayle vpon the Chriſtians that beleeued in Chriſt. And of theſe Chriſt ſaith, though by birth they were Iewes, yet indeed they were not the Iſrael of God, nor his true worſhippers, as they accounted themſelues. Whereby in generall we may ſee, from whome come ſayings and reproaches on Gods ſeruants: namely from thoſe which ſay they are true worſhippers of God, and are not; *For hee is not a Iew, that is one outward*, Rom. 2. 28. He therefore that ſlandereth the truth, and the profeſſors thereof, is an enemie to Chriſt, as well as to his ſeruants: for no friend of Chriſt can poſſibly ſpeake euill of his goſpel and religion. This ſhould be conſidered for the comfort of the godly, becauſe they that endeuour to ſerue God in ſinceritie, are of all men moſt ſubiect to reproach: *Hee that refraineth from euill, maketh himſelfe a prey*, Iſay 59. 15.

Touching theſe Iewes, two points are to be conſidered: I. What they are in their owne opinion. II. What they are in the iudgement of Chriſt. For the firſt, becauſe they were Iewes, by birth deſcending from *Abraham, Iſaac,* and *Iacob*, Gods auncient ſeruants, therefore they thought themſelues the onely true worſhippers of God, as their forefathers were. And this is the manner of all wicked men, *to bleſſe*[a] *themſelues in their wickedneſſe*, and whatſoeuer they do, yet ſtil to ſay and think, God wil bleſſe them. Take an hereticke, who ouerthrowes the truth of God by his errours, and hee will ſay he teacheth that which in conſcience he is perſwaded is the truth, for which he will ſhed his blood, and whereto he would haue all men yeeld. So take a profeſſed witch, man or woman, they will ſay, all that they doe is by the power of the good Angels, and by ſome ſpeciall gifts giuen vnto them aboue others; but they will not be brought to acknowledge, that they doe any thing by vertue of their league with the deuill, from whence indeed commeth all they doe. And ſo the carnall Proteſtants of our time, they looke for Gods bleſſings in this life, and for eternall life by Chriſt after death, and yet walke in the broad way to deſtruction, in ſinne and profaneneſſe. Thus they bleſſe themſelues in their euill wayes, and make Chriſt a packhorſe for their iniquities. But in the example of theſe Iewes we muſt learne to lay downe all preſumptuous thoughts of our owne goodneſſe, and vaine perſwaſions of Gods fauour, without his true grace; and rather looke vnto our ſinnes, and be humbled for them, that God may lift vs vp. II. Point. Chriſts iudgement of them is this; *They are not Iewes, but a Synagogue of Sathan*; that is, a company of men that ſeemed to ſerue God after the Iewiſh manner, but did indeede worſhip the deuill. Herein are many things to be conſidered. I. How this could be true of any company of the Iewes, who were the choſen people of God? *Anſ.* Election is twofold: ſpeciall, and generall. Gods ſpeciall election is, when in his eternall counſell he chuſeth a man to life eternall; and this befell not all the Iewes, but ſome onely: Gods generall election is, when hee vouchſafeth any people to become his viſible Church, to haue and carry the outward ſignes and priuiledges of his couenant: and thus was the nation of the Iewes elect, and therefore were circumciſed, and receiued the paſſeouer. From this generall election a Church and people may fal, as the Iewes did, and ſo became the Synagogue of Sathan; beeing indeed neuer within the particular calling, from which a man cannot fall away: for *Gods election remaineth ſure*, 2. Tim. 2. 19. *His calling is without repentance*. Rom. 11. 29.

II. Point. At what time did the Iewes begin to be a Synagogue of Sathan? *Anſ.* Not at the crucifying of the Lord of life, (though that were a moſt hainous ſinne) for though ſome therein ſinned of malice, yet many did it of ignorance. This *Peter* confeſſeth, Act. 3. 17. and therefore in his firſt Sermon after Chriſts aſcenſion telleth them, *that the promiſe belonged to them and to their ſeede that were afarre off*, Act. 2. 39. But when the Apoſtles had a long time preached Chriſt vnto them, and conuinced their conſciences out of the old teſtament, that he was the true Meſſias, and yet they remained obſtinate, reiecting and perſecuting both them and their doctrine; then they ceaſed to be a Church of God, and became a Synagogue of Sathan; for this cauſe *Paul* and *Barnabas ſhooke off the duſt of their feete againſt them, and turned to the Gentiles*. Wherby we ſee when a Church of God becommeth no Church, namely, not ſo ſoone as they hold an hereſie; for the Church of the Galatians held iuſtification by workes, yet thereupon ceaſed

a Pſal. 10. 3.

Rom. 11.

Act. 13. 46. 51.

not to be a Church; but when they embrace an hereſie againſt the foundation of religion, and be conuicted of it, not by priuate men, but by Apoſtolicall authoritie, or by publike iudiciall ſentence of the Church from the authoritie of Gods word.

Hence we may learne, firſt what we are to thinke and iudge of the church of the Papiſts, of the Libertines and Anabaptiſts, familie of Loue, and ſuch like: namely, that they are no churches of God: for they hold hereſies againſt the foundation, which the Church long agone condemned by Apoſtolical and iudicial authoritie. Againe, here we learne what to iudge of this our Church of England: many there be that ſay we haue no Church among vs, becauſe ſome priuate men haue reprooued the ſame for ſome things that are amiſſe, & yet they are not reformed. But this is a fond and fooliſh reaſon. For firſt, the errour muſt be againſt the foundation, and yet that maketh not a Church to be no Church, vnleſſe it be obſtinately maintained after ſufficient reproofe & iudiciall conuiction by the word of God. But no ſuch thing can be affirmed of vs, and therefore we remaine the true Church of God.

III. Point. How became the Iewes a Synagogue of Sathan? *Anſw.* Through their vnbeleefe: as it is plainely prooued, Rom. 11. 20. *Obiect.* But they held the word of God, and defended the bookes of the old Teſtament, for which we are beholding vnto them. *Anſw.* Indeede they held the letter: but if we regard the true meaning of the Prophets, and the ſubiect of the old Teſtament, which is Ieſus Chriſt, that they raced out and denied. And ſo though they held the letter, yet worſhipping God out of Chriſt, they worſhipped an Idoll, and not that God which would giue vnto them eternal life: For out of Chriſt there is no ſaluation. And ſo we may ſay of the Church of Rome: though they hold the bookes of the Olde and Newe Teſtament, with the Creede of the Apoſtles, (whereupon ſome ſay we ought not to depart from them,) yet the truth is, that indeede they hold them not. The Chriſt of the Papiſts is but a fained Chriſt; for they take from him both his nature (eſpecially his humanitie) and his offices: and therefore we haue iuſt cauſe to ſeparate from them.

This example of the Iewes, that were once a moſt famous people, but are now become the ſynagogue of Satan, muſt be ſet before our eies continually. For when all the world were reiected, they ſtood high in Gods fauour; but now for their vnbeleefe they are caſt off from God, and are become the Synagogue of the deuill. Which muſt admoniſh vs, *Not to be high minded, but to feare.* Rom. 11. 20. For if God ſpared not the naturall branches, them that were his firſt choſen people, he will not ſpare vs that are but wilde oliues graffed into the true vine. We muſt therefore take heed of vnbeleefe, and labour for true faith, which we muſt teſtifie by obedience in our liues and conuerſations.

V. 10. Feare none of thoſe things which thou ſhalt ſuffer: Behold, it ſhall come to paſſe that the Devill ſhall caſt ſome of you into priſon that yee may bee tried, and yee ſhall haue tribulation tenne dayes. Bee thou faithfull unto the death, and I will giue thee the crowne of life.

Here followeth the ſecond part of the propoſition of this Epiſtle, to wit, that heauenly and ſpirituall counſell which Chriſt giueth to the Church of of Smyrna: which I call *counſell*, becauſe in the next chapter our Sauiour Chriſt calleth ſuch kind of inſtruction by the name of counſell. Firſt, here note that Chriſt commendeth this Church, and giueth her counſell, but doth not at all rebuke her for her faults, as hee did the Church of Epheſus. Hence the Papiſts gather, that Gods Church, and ſo the members thereof, may liue without ſinne, and fulfill the law. But they are deceiued: Chriſt therefore abſtaineth from reproofe of this Church, not for that he had not any thing againſt them, but for theſe two cauſes eſpecially. Firſt, becauſe this Church of Smyrna did truly repent and beleeue, and did not decay in grace as the Church of Epheſus did; and therefore had the pardon of her ſinnes, and was in Gods loue & fauour. Secondly, this Church did indeuour to obey Chriſt, and to teſtifie her faith and loue thereby. Now God accepteth the deſire and will of obedience in his children, as obedience it ſelfe; and therefore did not reproue them for any fault that was among them.

Seeing this Church beeing in affliction is ſo farre forth accepted, that Chriſt reproueth nothing in her, we are taught, it is profitable for Gods Church and people ſome time to bee in affliction: for thereby are the gifts and graces of God preſerued, as Faith and Repentance; and many grieuous ſinnes preuented, which otherwiſe Gods children might fall into.

The counſell it ſelfe containeth three parts. A precept. A propheſie. And a precept againe. The firſt precept is in theſe words, *Feare none of theſe things which thou ſhalt ſuffer.* This precept may ſeeme to be againſt other places of Scripture, as Phil. 2. 12. *Worke out your ſaluation in feare and trembling.* And Rom. 11. 20. *Bee not high minded, but feare.* *Anſw.* There bee three kinds of feare. I. Naturall feare. II. feare proceeding from grace. III. a diſtruſtfull feare proceeding from vnbeleefe. The naturall feare is a declining and eſchewing of death and thoſe things that tend thereto: this feare is in all men, in as much as euerie thing deſireth to preſerue it ſelf: this was in Chriſt, who in his agony feared death, as it was a ſeparation of ſoule and bodie a ſunder: yet this was no ſinne in him, but onely an infirmitie without ſinne. The ſecond kind of feare, is that which commeth from grace, Mal. 1.6. *If I be a father, where is mine honour: If I bee a maſter where is my feare.* This feare is a reuerent awe towards God in regard of his mercie and iudgements: and this is a vertue and no ſinne. The third is diſtruſtfull *feare*, when men for affliction forſake religion and obedience to God, ſtanding more in feare of men then of God: and this is that feare which Chriſt in this place forbiddeth, beeing a ſinne that draweth men from God vnto perdition.

In this commaundement Chriſt doth two things. Firſt, hee giueth them and vs to vnderſtand, what is the ſinne in which euery man is conceiued, and the ſeed whereof remaineth ſtil in the children of God; namely, diſtruſtfull vnbeleefe; whereby men feare the authoritie of the creature more then the glorious maieſtie of the eternall God: which proceedeth from this, that men conſider not of God as he extendeth his prouidence ouer all things, and as hee is a mighty iudge taking reuenge vpon all ſinne and wickedneſſe.

Secondly, here Chriſt deſcribeth the means whereby Gods people may arme themſelues againſt all perills and troubles whatſoeuer, to wit, *Chriſtian fortitude*: which is a gift of God proceeding from true faith, inabling a man to lay aſide all feare, and with courage to vndergo all dangers whatſoeuer, that he may in life and death maintain faith, & a good conſcience. This vertue God preſcribed to the Prophets when they were to enter into their calling, and our Sauiour Chriſt to his Apoſtles, & to his church of Smyrna. And it were to bee wiſhed, that all the miniſters of the Goſpel might ſpeake vnto their people as Chriſt ſpeaketh vnto this Church, *Feare not*. But the truth is, if they deale faithfully they muſt change their note, &
a Ioel 1.13. 15. ſay with *Ioel*, [a] *Waile and howle yee Prieſts and people, lying in ſackecloath and aſhes, becauſe the day of the Lords vengeance is at hand.* For it is lamentable to ſee the ſtate of the whole bodie of our people, of whom we may generally ſay,
b Hoſ.4.1. with the *Prophet*, [b] *There is no knowledge of God in the Land.* And where knowledge is, there is little conſcience to liue thereafter. Conſider alſo how the moſt are carnall minded, dead in ſinne, they ſauour not the things that pertaine to Gods kingdome, but their hearts are wholy poſſeſſed with earthly deſires and delights, and ſpirituall things affect them not. Yea in all places we ſhall ſee that as naturall ſleep wrappeth vp the ſences of the bodie: ſo a ſpirituall ſlumber benummeth their minds and hearts. For though God preach daily vnto vs by his iudgments, yet like the olde world wee knowe nothing of the euill day; we neuer call to minde the iudgement to come. And if hereunto wee ioyne the common crying ſinnes of this land, as ſwearing, curſing, oppreſſion, ſabath-breaking, drunkenneſſe, whooredome, and all vncleanneſſe, yea Atheiſme it ſelfe the ground of all; How can wee ſay with Chriſt, Feare not? yea rather we muſt cal men to repentance in ſackecloath and aſhes. For God is iealous for his glorie, neither will hee alway be chiding, nor winke at our iniquities, he hath whet his ſword and bent his bowe, and vnleſſe we repent, the day of hauock will come ſhortly, wherein he will take vengeance vpon all our iniquities. And although this be the common ſtate of the land, yet Chriſt hath his remnant among vs who doe mourne for the ſinnes and abhominations of the times, and doe endeauour to keepe faith & a good conſcience in all things: and to theſe it may be ſaid, *Feare not*, but take to your ſelues Chriſtian courage, and arme your ſelues therewith; lay aſide all diſtruſtfull feare, and glorifie God in your hearts, ſtriue to keep the faith in a pure conſcience vnto the ende, and ſo
ſhall Chriſt appeare to your ioy, when the wicked Iſa.66.5.
ſhall bee aſhamed. And to mooue Gods children to this Chriſtian fortitude, firſt let them conſider what a iudgement of God is due vnto them that are diſtruſtfully feareful, when they ſhould ſuffer any thing for the name of Chriſt, Reuel. 21.8. *They muſt haue their reward in the lake that burneth with fire & brimſtone among the damned.* Secondly, let them obſerue the Lords preſence and his gracious promiſe of protection in di-
ſtreſſe, *Hee will cauſe his Angels to pitch their* Pſal.34.6.
tents about them, that no perill ſhall hurt them. 2. King 6. when a mightie armie came againſt *Eliſha*, his ſeruant was ſore afraid: but marke
how he comforted him, [a] *Feare not* (ſaith he) a verſ.16.
for they that bee with vs are more then they that bee with them: And ſo it is with Gods children. Thirdly, let them conſider that it is a moſt honourable eſtate to ſuffer any thing for the name of Chriſt. And therefore the Apoſtles reioyced exceedingly when they had beene beaten,
That they were counted worthie to ſuffer any Act.5.41.
thing for Chriſts ſake. Gal. 5. 14. *The croſſe of Chriſt is Pauls whole reioycing.* And if hee would boaſt of any thing, it ſhould be herein, 2. Cor. 12.9,10. Thus were Gods ſeruants affected: and therefore they that repent and beleeue, need not to feare what fleſh can do vnto them.

The ſecond part of Chriſts counſell is his propheſie: which is a prediction of that particular affliction which this Church of Smyrna ſhould ſuffer; and firſt he prefixeth this note of attention, *behold*; then hee ſetteth downe the propheſie it ſelfe, *The deuill ſhall caſt ſome of you into priſon. Behold*, hereby he would teach vs an excellent leſſon: that wee muſt often conſider before hand of the day of our viſitation, wherein God wil try vs, leaſt we periſh therin;

our Sauiour Chriſt comming towards Ieruſalem [b] *wept ouer it*, and when he came to it hee foretold the finall deſtruction of that citie: which therefore came vpon them, becauſe they conſidered not the day of their viſitation, neither the things therein foretold that did concerne their peace. And the like deſtruction wil come vpon vs in this land, if we conſider not the daies of our viſitation: let vs therefore now in the dayes of peace forecaſt what is to come, and prepare our ſelues againſt the day of the Lords triall; and ſo ſhall we eſcape the fearefull and finall deſtruction that ſhall come vpon the wicked. *It ſhall come to paſſe that the deuill ſhall caſt ſome of you into priſon, that yee may be tried, and ye ſhall haue tribulation tenne dayes.* Theſe words contain Chriſts propheſie; wherein he ſheweth himſelfe to be true God; for as *Iſay* in many places ſheweth, it is the propertie of God alone to [c] foretell a particular affliction that is contingent. But ſome will ſay, others can foretell certain things to come: as the Phyſition, the ſicke mans death; and the Aſtronomer the time of the eclyps; how then is this proper to God? *Anſw.* The Phiſition foretelleth the ſicke mans death, onely by vertue of cauſes preſent, in which the future death is to him apparant: And the Aſtronomer foretelleth the eclyps by the conſideration of the naturall and ordinarie courſe of the heauens in preſent, and by that can come to foretell it in time to come. So that ſimply none can foretell a thing contingent, except he ſee it preſent in the cauſes; but Chriſt foretelleth things to come ſimply of himſelfe, though no cauſe be preſent, as appeareth in this place.

b Luk.19.41.

c Iſa.44.7.

In this propheſie Chriſt deſcribeth this affliction by ſundry arguments. Firſt, by the cauſe thereof, which is the deuill. Secondly, by the parties that were to be afflicted, *Some of you of the Church of Smyrna.* Thirdly, by the kinde of puniſhment, *Impriſonment.* Fourthly, by the end thereof, *their triall.* And fiftly by the time of it continuance, *for tenne dayes.*

I. *Argument.* The cauſe of their affliction is the deuill. *Queſt.* How can that be, for being a ſpirit he cannot offer violence to mens bodies to caſt them into priſon? *Anſw.* True, but hee is the god of the world that ruleth in the hearts of the wicked; he inclineth their wills to hate Gods children, hee ſtirreth them vp to perſecute, and maketh them his inſtruments to caſt Gods ſeruants into priſon.

In this that the deuill cauſeth the afflictions of Gods Church, we may learne ſundry points. I. What manner of men thoſe bee that perſecute the Church of God: namely, wicked men, ſuch as are inſpired by Sathan and wholly guided in minde, will, and in affection by him: this made *Paul* ſay, [a] *Hee was the head of all ſinners*: becauſe in perſecuting the Church of God hee was guided by the deuill, and made his miniſter: which muſt teach vs to take heede how we perſecute the Church of God, or any member therof, either in word or deed: for he that doth ſo is the vaſſall of Sathan in that action, and while he holdeth that courſe, he ſheweth himſelfe to bee no better then one that is wholly guided by the deuil: for the deuill is the principall agent in perſecutions, & wicked men be his inſtruments.

a 1.Tim.1.15.

II. Hereby we are taught to take pitty vpon all perſecutors, be they kings or monarchs, or whatſoeuer. Yea we muſt pray for them though they be our enemies: becauſe they are poſſeſſed and guided by the deuill, and in their perſecutions do his will, and become his ſeruants and vaſſals.

III. Here we learne with what weapons we are to defend our ſelues in time of perſecution: namely, with ſpirituall weapons of prayers & inuocation, wherein we muſt ſhew our faith in Chriſt, our repentance and true obedience; for our principall aduerſarie is a ſpirit, and hereby we ſhall beſt defend our ſelues againſt him, and get the cheifeſt victorie. *Elias* for his prayer is called [b] *The Chariot and horſemen of Iſrael.* Nothing doth ſo much preuaile in troubles & perſecutions, as prayer from a penitent and beleeuing heart. And if God ſhould ſend a forrain nation againſt vs, howſoeuer the weapons of the ſouldier muſt bee vſed, yet our principall weapons muſt be prayer and faſting: for therby we ſhall ſooneſt foyle our principall aduerſary Sathan, who feareth not the ſpeare nor ſword, and yet will flie before theſe ſpirituall weapons.

b 2.King.2.12.

II. *Argument.* The parties that muſt be afflicted, were ſome of the Church of Smyrna, not all.

III. *Argu.* The kind of their affliction was impriſonment.

IV. *Argu.* The ende of their affliction was the triall of their faith, hope, loue, & patience, with other graces of God, and the manifeſtation of the ſame, firſt to their owne conſcience, and then vnto the world. In theſe three arguments note firſt a ſpeciall point touching Gods prouidēce, to wit, that it is the firſt cauſe of all, aboue all cauſes ruling and diſpoſing them all. God in gouerning the world by his prouidence vſeth inſtruments of two ſorts: good, or euill. The good inſtruments are good Angels, and regenerate men; by whome commeth no diſorder, for God worketh both in them and by them. Wicked inſtruments are the deuill and wicked men, and though God vſe them wel, yet from them is much diſorder and ſinne: for he worketh not in them, but onely by them, permitting their ſinnes and diſorders, that thereby he may ſhewe forth his iuſtice, mercie, and power: which herein do notably appeare in vſing theſe inſtrumētes which be euil in themſelues, that notwithſtanding their malice hee cauſeth wonderfull order: firſt by his prouidence he reſtraineth their furie and rage, ſo as they cannot ſhew it to the full as they deſire. See this in the deuills perſecution againſt this Church: hee cannot kill the members thereof, but onely caſt them into priſon: he cannot impriſon them all, but ſome onely: neither can he keepe them in priſon alwaies, but for a ſhort time. Secondly, by his prouidence he turneth all that they doe, to the good of the Church: the deuill afflicteth the Church for the deſtruction and damnation of their ſoules; but God turneth it vnto their good, to make their faith manifeſt, and to preuent many ſinnes in them. Theſe things we ſhould often thinke of, and bleſſe Gods name for euer, that by his prouidence he doth maſter Sathans power and malice: and ſo diſpoſe of all actions of the wicked, that they tende to the good of his Church. This muſt alſo teach vs to renounce our ſelues, and to put all our truſt and confidence in Chriſt his prouidence, making that our comfort, our ſtay and protection in all diſtreſſe.

Againe, whereas the ende of afflictions in Gods Church is the triall of faith, and other graces, hence we are taught many things. Firſt, to labour to haue in our hearts the power of godlineſſe in true faith and vnfained repentance; and not content our ſelues with the forme and ſhew thereof in a naked profeſſion onely. For we muſt be caſt into the fierie triall of afflictions, to ſee what is in our hearts. In the day of triall, ſhewes will not ſerue the turne, nor ſtand vs in ſtead. Trialls and afflictions will conſume them, as the fire doth droſſe and ſtubble. Secondly, to be ioyfull and glad, when the Lords will is to call vs to ſuffer for his ſake: becauſe this is a meanes to make known good graces in our hearts. Iam. 1. 2. *Brethren, count it exceeding great ioy, when ye fall into diuers afflictions, knowing that the triall of your faith bringeth forth patience.*

V. *Argument*. The time of their continuance in affliction is *for tenne daies*. By which ſome vnderſtand *a long time*: according vnto that which *Iacob* ſaith to *Laban*; *Thou haſt changed my wages tenne times*, that is, often. And ſo the Iſraelites are ſaid to ſinne, [a] *tenne times againſt the Lord*: that is, many times: but this expoſition will not ſo fitly ſtand in this place: for Chriſt intendeth to comfort this Church. But what comfort could this be, to ſay they ſhould be ſo long in affliction? Others expound *tenne daies* to be *tenne yeares*. And ſo the word *daies* is ſometime vſed to betoken yeares: for in the Scripture there be yeares of daies, as well as yeares of weekes. But though this expoſition may well ſtand with the words, yet none can ſhew by true record, That this Church was afflicted onely for tenne yeares, and no longer. Therefore a third expoſition is this, That by *tenne daies* is meant ſome ſhort ſpace of time: & ſo I vnderſtand this place, becauſe it is moſt ſutable to all circumſtances. For here Chriſt intendeth to comfort this Church, which is moſt fitly done, by foretelling a ſhort time of their affliction.

Gen.31.41.

a Numb.14.22.

In this circumſtance of time, Chriſt ſetteth A downe two things; Firſt, that the afflictions of Gods Church & people are for a certaine time decreed of God, which cannot bee changed, lengthened, or ſhortened. Particular proofes hereof we haue in Scripture. So God foretold *Abraham*, That the afflictions of his people ſhould be 430. *yeares*: which time they were afflicted, eſpecially in Egypt: but at the ſame night when thoſe yeares were expired, they were led out of Egypt, & their afflictions ceaſed, Exod. 12. 46. And the 70. yeares captiuitie were well knowne vnto *Daniel* to be determined of the Lord: And therefore hee armed himſelfe with patience during that time, and prayed not for deliuerance, vntill it ſhould bee expired.

B The conſideration hereof muſt mooue vs to arme our ſelues with patience when God ſhall ſend affliction, becauſe we cannot deliuer our ſelues before the time which god hath appointed: for the continuance of our afflictions is ſet downe by God, and cannot be changed by vs. Secondly, here Chriſt ſheweth, that the afflictions of his Church are but for a ſhort time: & therefore *Paul* [a] calleth them *momentanie*, in regard of the eternall weight of glorie which ſhall be reuealed at the end of this life, and neuer haue ende. Which is a ſingular ground of comfort vnto the childe of God in any diſtreſſe.

a 2.Cor.4.17.

Thus wee ſee the parts of this propheſie; yet C in the words there is a further thing intended, for euery word containeth a reaſon to comfort this Church: as firſt from the cauſe of their perſecution, which is the deuill; and therefore they muſt not feare, for if he caſt them into priſon, their caſe is good, he is Gods enemie, and ſo the Lord is on their ſide, who then can bee againſt them to doe them hurt? Secondly, not all your whole Church, but onely ſome (ſaith Chriſt) muſt be afflicted. Thirdly, Sathan cannot kill you, but onely caſt you into priſon. Fourthly, his impriſonment ſhall not tend to your damnation, but make for the trial of your grace. And laſtly, it is but for a ſhort time. In all which you may ſee the power of Gods prouidence ouerruling your enemie, and *turning his rage vnto* your ſaluation; and therefore take comfort and courage vnto your ſoules, lay aſide D all feare and all dread, and keep faith, and good conſcience to the end.

The third part of this counſell, is a moſt bleſſed precept, containing moſt heauenly aduice: *Bee thou faithfull vnto death, and I will giue thee the crowne of life.* Gods ſeruants are called faithfull, in regard of their fidelitie which they owe to God, and that is in two reſpects: I. Euery member of Chriſt is baptized, wherein God for his part promiſeth Chriſt, with life euerlaſting; and the partie baptized promiſeth vnto God againe, that he will denie himſelfe, and caſt himſelfe wholly vpon God in life and death, and keepe faith and a good conſcience. Which promiſe is called *the ſtipulation*

tion of a good conſcience, 1. Pet. 3. 21. And when a man keepeth this promiſe made to God, then is he faithfull, and when he breaketh it, he is vnfaithfull. II. God giueth vnto his children many good gifts and graces, as knowledge, faith, repentance, and care to keep a good conſcience, which he would haue them in all things to keepe and preſerue. And therefore *Paul* biddeth *Timothie*, [a] *keepe that thing which is committed vnto him of truſt*. Now a man is faithfull vnto God, when hee maketh good vſe of the gifts and graces of God, and ſtill preſerueth the ſame, vſing them for Gods glorie, and the good of his owne ſoule, and of his brethren: like as wee are counted faithfull with men, when we keep that thing ſafe which is committed vnto vs of truſt. The meaning then of Chriſt is this: Thou haſt made a promiſe vnto me in baptiſme, to renounce ſinne and Sathan, and to keep faith and a good conſcience vnto death; therefore performe this thy promiſe: and for thoſe gifts which I haue committed of truſt vnto thee, ſee thou keepe them well, and vſe them to my glorie in the good of thy brethren.

[a] 1.Tim.6.10

Againſt this precept three ſorts of men offend, and be vnfaithfull vnto God. I. Thoſe that beeing baptized, do yet liue in ignorance and ſecurity; neuer ſeeking to know God, or to vnderſtand his will, no not ſo much as for their owne vowe in baptiſme; although none will brag more of fidelitie vnto God, then theſe men doe. II. Thoſe that haue knowledge and vnderſtanding in Gods will, and yet make no conſcience to liue accordingly. III. Thoſe that for a time ſhewe forth many good things, as care to get knowledge, and to keepe faith and a good conſcience, but after ſuffer themſelues to be intangled and drawn away with the profits & pleaſures of the world, or els to be driuen backe by trialls and perſecution. And of theſe three ſorts be moſt men generally; whoſe caſe is fearefull and dangerous, for they ſhall neuer haue the crowne of life, if they continue thus vnfaithfull.

To induce men to fidelitie, Chriſt addeth a moſt forcible reaſon: promiſing thereunto, *The crowne of eternall life*. Hence the Papiſts conclude, that Martyrs by ſuffering martyrdome, doe merit the kingdome of heauen; becauſe it is called a crowne, therefore ſay they it is a reward. Whereunto I anſwer two wayes: I. The kingdome of heauen is called a crowne onely in reſemblance, becauſe as with men after the race is run, they receiue the garland; euen ſo after men haue fought the good fight of faith, and kept a good conſcience in this life, then in the life to come they receiue the crown of glory. For the keeping of faith and good conſcience is not the cauſe, but the antecedent of eternall life. Secondly, the reward is promiſed not to the martyrdome, but to the martyr: and yet not for his ſufferings, but becauſe hee is a member of Chriſt, and by ſuffering death hath ſhewed his faith in Chriſt; for whoſe merit alone he is ſo rewarded. And ſo muſt this, and all other promiſes of like ſort be vnderſtood: for the Papiſts do foulely erre when they apply the promiſes vnto the workes, which are made vnto the workers. By this promiſe, we all that haue made our vow to God in baptiſme, muſt learne to become faithfull in keeping the ſame vnto the ende. It is a ſhame for a man to bee vnfaithfull vnto men, much more with God. And the more fearefull is this ſinne, becauſe onely the faithfull ſhall inheritte eternall life. Secondly all ſuch as haue made a ſhew of good things heretofore, and now do ſuffer the ſame to decay, muſt call to mind from whence they are fallen, and become faithfull keepers of the graces of God, holding faſt true religion and good conſcience, and walke conſtantly in obedience: and then ſhall they haue the crowne of life, though not for their deſerts, but onely for the merits of Chriſt.

V. 11. ***Let him that hath an eare, heare what the Spirit ſaith vnto the Churches: hee that ouercommeth, ſhall not bee hurt of the ſecond death.***

Theſe words containe the laſt part of this Epiſtle: namely, the Concluſion. Wherein obſerue generally, as alſo in the two next verſes, that Chriſt repeateth the ſame things which he ſpake before in this and the former chapter, yea in the verie ſame words. This muſt be conſidered, becauſe it is done by Chriſt, who is the doctor of his Church; whoſe example both for matter and manner of teaching muſt bee our rule and precept. The like did the Apoſtles; *It grieueh not Paul to write the ſame things*; Phil. 3. 1. And *Peter* ſaith vnto the diſperſed Church, [a] *That hee will often put them in minde of the ſame things before his departing, wherin they had knowledge and were eſtabliſhed*. Hereby all Miniſters of the Goſpel in their miniſterie haue warrant, often to teach and repeat the ſame points of doctrine, euen in the ſame words. Yea, Gods faithfull Miniſter may preach the ſame Sermon oftentimes, if he doe it not for eaſe to himſelfe, but for the benefit of the people. And therefore if any hearer of Gods word ſhall at any time marke the miniſter to deliuer the ſame things often; he is not curiouſly to finde fault with his miniſtery, for by that reaſon they may find fault with Chriſt, who ſeauen times repeateth the ſame things vnto theſe Churches.

[a] 2.Pet.1.12.

This Concluſion hath two parts: a Commaundement, and a Promiſe: The words of this commaundement haue beene expounded in the ſeauenth verſe, with the doctrines and vſes thereof; yet here is to bee obſerued what the ſpirit commendeth thus ſeriouſly to our hearing. The things are three, which were handled in the former verſes. Firſt, touching Gods prouidence, that he ſeeth and regardeth the tribulations of his Church. The ſecond, touching triall, that Gods Church and people ought beforehand to conſider of the day of viſitation, and thereby arme themſelues with courage againſt all afflictions, that they ſuffer not themſelues to be ouermuch daunted with any feare. The third touching faithfulneſſe; Gods people muſt conſider what promiſes they haue made to God in baptiſme, namely, to keepe faith, true religion, and good conſcience vnto the end; and theſe they muſt performe vnto death. Theſe things beeing ſo carefully commended vnto vs by Chriſt, we muſt labour to haue them engrauen in our hearts, that wee may practiſe them in our liues. And to incite vs hereunto, wee muſt marke the two reaſons contained in the words. Firſt, *becauſe the ſpirit of Chriſt ſpeaketh vnto vs.* Secondly, becauſe they *concerne all Churches*, (though principally they were ſpoken to the Church of Smyrna) and therefore none may ſeeke excuſe to exempt himſelfe from learning and obeying theſe things.

The promiſe, *Hee that ouercommeth ſhall not bee hurt of the ſecond death.* Of the meanes of ouercomming, we haue ſpoken in the ſeuenth verſe. By ſecond death is meant the condemnation of the ſoule and body for euer and euer. For there bee two kinds of death mentioned in Scripture: The firſt is the ſeparation of bodie and ſoule aſunder at the ende of this life: The ſecond is, when ſoule and body both are ſeuered for euer from Gods comfortable preſence, Reu.21.8. The ſecond death is expounded to bee *an abode in the lake that burneth with fire and brimſtone.* The meaning therefore of the promiſe is this, that they which ouercome, though they may ſuffer the firſt death, yet they ſhal neuer ſuffer damnation; their ſoule and body may be ſeuered one from the other for a time, but neither ſoule nor bodie ſhall euer bee ſeuered from God, to goe into that lake that burneth with fire and brimſtone. Which is a moſt gracious and happie promiſe.

Here firſt marke to whome this promiſe is made, namely, *To them that ouercome.* Where learne, that it is not ſufficient for a man to profeſſe and approoue, or to teach the doctrine of the Goſpel; but withall he muſt ioyne a fight againſt himſelfe, againſt ſinne, the world, the deuill, and againſt all the enemies of his ſaluation, and not ſuffer them to raigne ouer him, but ſo fight, as by Gods grace hee may ouercome; and then ſhall the ſecond death neuer hurt him. It is nothing to profeſſe, if wee ſtill liue in ſinne: and therefore wee muſt not content our ſelues with knowledge, but labour to feele in our hearts ſuch power of grace, as will make vs truely to ſay we are conquerours ouer our ſpirituall enemies. This is that bleſſed ſtate of all thoſe, vnto whome life euerlaſting belongeth, who ſhall neuer taſte of the ſecond death.

Secondly, here is anſwered a great queſtion, which euery mans conſcience will mooue vnto him; namely, How may I ſcape the ſecond death, that lake that burneth with fire and brimſtone? *Anſw.* Thou muſt in this life truely turne vnto God from all thine euill wayes, renounce thy ſelfe, and put all thine affiance in Chriſt his death and paſſion: and euermore labour to keep true religion, faith, and good conſcience vnto death in all eſtates. This doe, and though thou taſt of the firſt, yet the ſecond death ſhall neuer touch thee.

Thirdly, hereby Chriſt giueth vs to vnderſtand, that of the two deaths the ſecond is the worſer. The bodily death is terrible vnto nature, but the ſecond is the proper death indeed, the deſtruction of the creature in ſoule and bodie eternally. And yet behold the madneſſe of man, who feareth greatly the firſt death, and regardeth nothing the burning lake; like vnto little children that feare their owne ſhadowes, and yet are not afraid of fire and water, that will burne and drowne them. This is mans miſerable eſtate, through the blindnes of his minde, and the hardneſſe of his heart.

V. 12. *And to the Angell of the Church which is at Pergamus write, This ſaith he, that hath that ſharp ſword with two edges.*

Here is the third particular commandement which Chriſt gaue to *Iohn*, whereof we haue ſpoken before in the firſt verſe: ſhewing there what is meant by Angel: and why this particular commandement was giuen vnto *Iohn*. This third Epiſtle of Chriſt, as the former, hath three parts: a Preface in this verſe. The propoſition of the Epiſtle, verſ. 13. and ſo forward vnto the 17. And the Concluſion in the 17. verſ.

I. Part. The Preface ſheweth in whoſe name this Epiſtle is written, namely in Chriſts name. The cauſes whereof we haue ſhewed before in the firſt verſe. Chriſt is here ſet forth by an action of his Kingly office, borrowed from the former Chapter, verſe 16. *Theſe things ſaith he that hath the ſharpe two edged ſword*: that is, Hee who is not onely Prieſt and Prophet of his Church, but the king thereof, to guide and gouerne the ſame. The ſword which he hath in his hand, or in his mouth (as *Iſay* ſaith) is that two edged ſword, yea that ſharp two edged ſword, thereby is ſignified the whole word of God, the Law and Goſpell; which is ſo called, by reaſon of the operation thereof, as it is, Heb. 4. 12.

Christ is thus deſcribed to comfort this Church of Pergamus. For hereby three things are ſignified: Firſt, his wonderfull power in ſlaying originall ſinne and corruption by his word, in all them that beleeue in him: ſo as there is no hope of recouerie for ſinne, after it is once wounded. Secondly, that he wil ſtrengthen and preſerue his Church, and all the true members thereof, by the ſame word, againſt all their enemies. This it doth after this manner: The whole word of God both law and goſpel, muſt be knowne, and beleeued; then whenſoeuer any temptatiõ commeth, faith maketh the ſame word powerfull in vs to repel the temptation, and to ſtrengthen vs in affliction: for it is that ſword of the ſpirit, whereby we wound all our enemies. But if it be not beleeued, it is but as a ſword in a ſheath, and will nothing helpe vs. Thirdly, hereby he ſignifieth that he deſtroyeth all their enemies: this is the cheiſe end why he ſo deſcribeth himſelfe in this place. How Chriſt woundeth his enemies herewith, we haue ſhewed in the former chapter, and the ſixteenth verſe, with the vſes thereof.

verſ. 13. I knowe thy workes, and where thou dwelleſt, euen where Sathans throne is: and thou keepeſt my Name, and haſt not denied my faith, euen in thoſe dayes when Antipas my faithfull Martyr was ſlaine among you, where Sathan dwelleth.

Here beginneth the ſecond part of this Epiſtle; to wit, the Propoſition: which containeth two parts: A commendation of this Church, in this verſe; and a Reproofe, ver. 14. 15. The commendation is twofold: Firſt, generall, in theſe words: *I know thy works*; then ſpeciall, in the words following, *I know where thou dwelleſt*, &c. Of the generall commendation we haue ſpoken in the former Epiſtles, v. 2. and 9. This yet muſt be obſerued, that Chriſt herewith beginneth the matter of all his epiſtles: intending no doubt, hereby to ſettle the perſwaſion of his preſence deepely in euerie one of our hearts: for it is indeede the ground of the holy feare of God, which is the beginning of all true religion and godlines. And here Chriſt giueth the preſident for his miniſters: namely, that the firſt thing they muſt teach their people, is to bee perſwaded of this preſence of Chriſt; whereſoeuer they are Chriſt is with them, and whatſoeuer they doe he ſeeth them. This will cauſe them make conſcience of all their wayes, and it is impoſſible that any ſhould euer haue ſound knowledge or good conſcience, till he bee perſwaded hereof. *Abraham* A knewe well that in *Abimelechs* court they would make no conſcience of murther, becauſe *they wanted this feare of God*: to feare God and keepe his commandements is the whole man: and therefore wee ſhould giue all diligence hereunto. It is indeede a hard leſſon for vs to learne, and of our ſelues we cannot learne it: but if we vſe the meanes, Gods bleſſing will be vpon our endeauour, and then ſhal we haue knowledge vpon knowledge, and grace vpon grace, with the comfort of a good conſcience.

The particular commendation of this church is, for her conſtancie in maintaining the doctrine of the Goſpel, in theſe words, *I knowe where thou dwelleſt, euen in a place where Sathans throne is, and yet for all that thou keepeſt my name*: B that is, thou holdeſt ſtill my true religion and doctrine. The throne of Sathan is any place where ſuperſtition, idolatrie, or profaneneſſe is maintained without controlement, and from whence wickedneſſe is conueied to other places. For the deuill is the God of the world, and he hath his thrones among men. Pergamus was a great citie of the Gentiles which maintained Idolatrie, and perſecuted the Goſpell, from whence alſo iniquitie was deriued to other townes and places: therefore it is called the deuills throne.

Herein we may obſerue ſundrie points of great importance. Firſt, the exceeding policie of Sathan: he hath his kingdome in this world: and for the eſtabliſhment thereof, he muſt haue his thrones where wickedneſſe and idolatrie is C maintained without controlment; and whence ſinne is deriued to other places. In all ages it hath beene thus, and will continue ſo to the ende. In the olde world he had his thrones among *Cains* poſteritie: In the church of the Iewes, euen in the dayes of the Kings of Iſrael, the high places and groues, where the people ſacrificed to their idols, were the deuills thrones; the oracles of the Gentiles where the deuills gaue anſwer vnto men, were his cheife thrones: in the daies of Poperie, euery church and chappell were thrones of Sathan, wherein were erected images and holy roods for the worſhip of Saints: whether the people came to worſhip from country to country. In moſt ſchooles of D learning for many huundred yeares the deuill had his thrones; For therin was nothing taught but errours, hereſies, and moſt abhominable idolatries. In theſe our dayes the deuill hath his throne among vs, where any wizzard dwelleth or cunning perſon (as they are caled) for thither whole countries doe flocke for helpe, and for counſell, and ſo yeeld homage to Sathan. All dicing, and all brothell houſes, wherein abhominable wickedneſſe is freely committed, are Sathans thrones. Yea all thoſe familyes are the deuils thrones, where men liue without loue or practiſe of religion, in blindneſſe and in ignorance, in blaſphemie, drunkennes, whoredome, iniuſtice, or any ſuch impieties.

And in reaſon it muſt needes be thus; for the deuill beeing a Prince of this world, will haue his throne in ſome parts thereof.

The vſe.

* Hereby wee ſee it is moſt needefull in euerie Christian kingdome, there ſhould be thrones of Iuſtice in ciuill courts, for the maintenance of equitie, the reward of vertue, and for the repreſſing of iniuſtice and iniquitie. And alſo thrones of Eccleſiaſticall iuriſdiction for the reprehending and puniſhing of all thoſe ſinnes which the ciuil court reacheth not vnto. And it is neceſſarie that in theſe thrones iuſtice ſhould bee adminiſtred without partialitie, that Gods throne may be erected, which is oppoſite to the throne of Sathan.

Againe, the deuills cunning appeares notably in the choiſe of the place where he ſetteth vp his throne; it was no pettie towne or village, but a cheife and famous citie, which had beene the ſeate of many Kings. This hath been his practiſe in all ages, to choſe the cheifeſt places for the ſeate of his throne. Great Babylon in Scripture is called, *A citie of iniquitie*, that is a throne of the deuill. And Rome that was once a famous Church, is now, and hath beene long that ſpirituall Babylon, the throne of the deuill. Yea, in Ieruſalem the citie of the great King, had the deuill got vp his throne, whē Christ called the temple a den of theeues. And in our dayes the people of great townes & cities are generally more backeward in embracing the Goſpel, then in little villages. The cauſe hereof is, the malice of the deuill, who will haue his throne in chiefeſt places, for the greater hinderance of religion: there he much preuaileth by choaking the word with pride, profit, and pleaſures, cauſing them to content themſelues with a forme of godlineſſe, when as they want the power thereof. And thus he dealeth in greater townes, that thence impietie may be deriued to the countrie round about, as tradeſmen doe their wares from place to place. And therefore the people of great towns eſpecially, muſt labour not onely to know the Goſpel, but to beleeue and obey the ſame. Euery man muſt reforme himſelfe, and euery family themſelues, that Gods throne may be eſtabliſhed, and the deuills throne battered downe among them.

Secondly, whereas this Church dwelleth where the deuills throne is, we may obſerue, whence the Church of God is gathered, namely, out of Satans kingdome. Gods Church is a companie of men ordained to ſaluation, taken from vnder the power of the deuill: though after their calling they be Gods peculiar flocke, yet they are by nature the children of wrath. Thus *Paul* ſpeaketh of all the Gentiles, Act. 26. 18. And particularly of the Church of Coloſſa, Coloſſ. 1. 13. *That God deliuered them from the power of darkeneſſe, and tranſlated them into the kingdome of his deare Sonne.*

The vſe.

Hence we learne, I. That no man is to ſtand vpon his gentilitie, or glorie in his parentage for nobilitie and great blood, but onely reioyce in this, that he is drawne out of the kingdome of darkeneſſe, and from vnder the power of Sathan, and placed by Chriſt Ieſus in the kingdome of grace. For what will it profit a man to weare about his necke a chaine of gold, if ſo be his heart, will, and affections, be chained to the deuills ſeruice? and what auayleth it Princes to ſit vpon their ſtately thrones, if they themſelues be in ſubiection vnto Satan, and doe homage vnto his throne? yea, what will all the treaſures, honours, and pleaſures of the world auaile to him that is debarred from the riches of Gods loue in Chriſt, and deſtitute of the treaſures of his grace, and ſo led captiue by Sathan at his will and pleaſure? Secondly, ſome do think that a man may be ſaued by any religion, the Iew by his religion, the Turke by his, the Papiſt by his, &c. yea it is the common receiued opinion of our ignorant people, that euery one ſhall be ſaued by his good meaning. But all theſe are meere dotages of mens braine; for a man may hold his good meaning, and yet ſerue the deuill at his throne. It is not ſufficient to hold this or that religion, or to practiſe ciuill vertues, as iuſtice, temperance, &c. vnleſſe a man be one of Gods Church, ſeuered from the companie of them that ſerue Satan. Thirdly, here all Gods ſeruants haue a notable meanes of ſtay and comfort in afflictions. If they bee perſecuted, and caſt into moſt darke dungeons for the name of Chriſt, they muſt call to minde, that they are taken out of the deuills priſon in the kingdome of darkeneſſe, and placed in the glorious kingdome of Ieſus Chriſt, and made members of his Church, and ſhall bee inheritours of his glorie. Fourthly, hence we learne, that the preaching of the Goſpel hath in it a diuine power; no creatures, except the good Angels, haue power comparable to the deuills; and yet the preaching of the Goſpel is ſtronger then all the power of Sathan, for it gathereth a church where the deuill hath his throne, deliuers men from vnder the power of Satan, and placeth them in the glorious liberty of the ſonnes of god: although therefore it be preached by ſinnefull man, yet it muſt be reuerenced as the power of God, & his owne arme to ſaue his Elect. Fiftly, hence wee gather that God will haue his people to dwell with wicked and vngodly men; for the Church of Pergamus dwelleth where Satans throne is. This he doth for good cauſes: I. That their faith, obedience, and repentance might bee exerciſed, and they preſerued from many ſinnes which otherwiſe they ſhould fall into. *Moſes* telleth the Iſraelites, that the Canaanites muſt not bee all caſt out at the firſt entrance, but dwell among them, leaſt wilde beaſts did growe vp which would deuoure them; and ſo the wicked muſt dwell among the godly to exerciſe gods graces in them, leaſt they fall into ſinne and ſecuritie. II. That they might ſhine forth as lights vnto the wicked by their vngodly conuerſation, Philip. 2.15. *That yee may be blameleſſe and pure, the ſonnes of God without rebuke in the middeſt of an naughtie and crooked nation, among whome yee ſhine as lights in the world, holding foorth the word of life.* And thus the godly muſt doe, that by their vnblameable life, others might be wonne to the faith: for godly example is a notable meanes to draw men to loue and embrace faith and true religion, 1.Pet.3.1. III. That God may ſhew on the godly tokens of his ſpeciall loue and fauour: which he doth when hee ſendeth iudgements vpon the wicked, and ſpareth his children. Hence it was, that when the Lord would bring a common iudgement vpon the Iewes, he cauſed thoſe that mourned for their owne ſinnes and for the abhominations of the people, [a] *To be marked in the forehead that they might bee ſpared.* So that if any godly perſon dwell among ſuch as hate religion, and be prophane, he muſt content himſelfe knowing it is Gods will his Church ſhould be vexed and troubled by the ſocieties of the wicked and vngodly. Sixtly, hence it appeareth that Gods people may lawfully dwell among wicked and vngodly men, alwaies remembring that they communicate not with them in their ſinnes and rebellions againſt God: For ſo *Lot* dwelt in Sodome, and this Church of Pergamus where the deuill had his throne. 1.Cor.7. 1. This queſtion is anſwered: a maſter is a heathen man, and his ſeruant is conuerted to the faith; whereupon hee thinketh he is free from ſeruing his maſter. but *Paul* telleth him he muſt doe externall ſeruice ſtill, ſo farre forth as hee keep good conſcience, and be not conſtrained to renounce true religion. Laſtly, hence wee haue direction to anſwer a queſtion much vrged againſt vs by the Papiſts, to wit, Where our Church was fourſcore yeares ago, when *Luther* firſt began to preach: they intend hereby to prooue our church to be but of fourſcore yeares continuance, and ſo our religion to be newe. We anſwer by the like, Where was the Church of Pergamus, when the deuills throne was in that citie? Surely it was there where the deuill had his throne. And ſo when Antichriſt that man of ſinne, had ſpread poperie ouer all Europe, at that verie time was Gods church in Europe where Poperie was profeſſed, mingled with the Papiſts: which to be thus appeareth by this, that in all ages there haue been ſome, who openly haue oppugned poperie, more or leſſe, partly by writing, and partly by ſpeaking, as the records of all ages do teſtifie and make manifeſt: ſo that though iniquity had the vpper hand yet our Church had his beeing in the midſt of poperie.

And thou keepeſt my name, That is, though thou dwell in a place where the deuill hath his throne, yet thou holdeſt faſt my name, ſo as neither force nor fraud of the aduerſarie can take my name from thee; ſo much the words import. By *Chriſts name* wee muſt vnderſtand the doctrine of the Goſpel: ſo *Paul* is ſaid to be [a] *A choſen veſſel to carrie Chriſts name among the Gentiles:* That is, to publiſh among them the doctrine of the Goſpel.

Here this Church of Pergamus is particularly commended for her conſtancie, in holding faſt true religion againſt all aduerſarie power whatſoeuer. Hence we learn that it is not ſufficient to teach, or knowe and beleeue the doctrine of the Goſpel in time of peace: but wee muſt bee conſtant in holding it faſt againſt all gainſayers, and not be turned about with euery winde of doctrine, but in life and death keepe ſure the truth, that neither fraud nor force of any aduerſarie power drawe it from vs, or vs from it. Matth. 13. *The kingdome of heauen is compared to a treaſure hidde in the field, which when a man findeth, hee goeth and ſelleth all hee hath to buy the field.* The ſcope of that parable is this. If any man ſhould come into any of our fields, and by ſearching finde a gold mine, he would not make it knowne to any, but couer it cloſe, and goe his way, and ſell all that he had to buie that field, that thereby he might inrich himſelf: euen ſo hauing found this, that the Goſpel reuealeth the way to life euerlaſting, though we muſt not conceale the ſame from others, yet we muſt bee like this man herein, that wee could be content to part with all that wee haue, that ſo we might make the Goſpel ours. 1.Tim.3. 9. Deacons muſt haue this propertie, *To haue the miniſterie of faith in a pure conſcience.* There a good conſcience is compared to a ſure treaſure houſe, which cannot be robbed by any aduerſarie power; and faith, that is, true religion is the treaſure there ſafely laid vp: ſuch a ſtorehouſe muſt we get for the preſeruation of the faith. Any thing elſe we may loſe, but if we part with true religion, ſaluation is gone and all is loſt. And therefore in life and death we muſt keepe faſt faith.

Further, Chriſt amplifieth the praiſe of their conſtancie by two arguments: Firſt, that they held Chriſts name without deniall: Secondly, that they kept the faith in the time of bloodie perſecution. For the firſt in theſe words, *And haſt not denied my faith.* This is an excellent commendation, for many will hold the doctrin of the goſpell for a time, and yet after denie the ſame by apoſtaſie: but this church held faſt true religion, without any reuolt at all. Their practiſe muſt we followe, and ſo hold faſt true religion, that therein we neuer make reuolt; for if we ſhall once denie religion, we knowe not whether God will giue vs the grace of repentance, that we may profeſſe it againe; which if he doe not, we periſh eternally. Conſider *Eſaus* example, who ſold his birthright for a meſſe of redde broath, and after loſt the bleſſing, which when he would haue recouered, he was reiected: [a] *and found no place to repentance, though hee ſought it with teares.* Therefore to preuent the fearefull danger of not repenting after reuolt; we muſt ſtill hold faſt true reli-

gion

[a] Ezek.9.4.

[a] Heb.12.17.

gion without deniall.

Here in this place *the faith of Chriſt*, is all one with *Chriſts name*, that is, with the true doctrine of the Goſpel. And it is called Chriſts faith: Firſt, becauſe Chriſt with the Father and the Spirit, is the author thereof: Secondly, becauſe Chriſt reuealeth the ſame from the boſome of his Father: for God reuealeth his Goſpel vnto men by his ſonne Chriſt Ieſus: Thirdly, becauſe Chriſt is the ſubſtance and matter of the Goſpel: for indeed Chriſt Ieſus is the principall ſubiect of the whole Bible, beeing the ende of the Law, and the ſubſtance of the Goſpel.

The ſecond argument of their praiſe for conſtancie, is taken from the circumſtance of time; they held faſt true religion in the time of bloody perſecution: *Euen in thoſe dates* (ſaith Chriſt) *when Antipas my faithfull martyr was ſlaine among you where Sathan dwelleth.* Who this *Antipas* was, is not knowne, neither certenly recorded in any hiſtorie: it is thought he was the miniſter of this Church, who oppoſed himſelfe againſt Idolatrie and Gentiliſme in this citie of Pergamus.

In this argument note two points. I. That Chriſt commends *Antipas*, calling him his faithfull martyr. Whereby we ſee, that in Gods Church it is lawfull to honour Saints and Martyrs. For that which Chriſt doth, his Church may doe. This their honour muſt ſtand in two things: In due deſerued praiſe and commendation, and in a carefull imitation of their good vertues and godly liues: and for this ende doth Chriſt commend *Antipas* vnto his Church, that they might follow his good conuerſation: but as for Popiſh honour of inuocation and adoration, it hath no ground in Gods word. Againe, in calling him faithfull Martyr, he commendeth more the cauſe of his death, then the death; to ſhew that the cauſe maketh a martyr, not the death: For an heretike may be put to death for his damnable opinions. Therefore *Antipas* is a martyr, not becauſe hee was ſlaine, but becauſe he was faithfull vnto death for the maintenance of Chriſts true religion.

II. Point. In the ende of the verſe Chriſt ſheweth who were the authors of *Antipas* his death; namely, ſuch among them in whome Satan ruled: for he was ſlaine (ſaith Chriſt) *among you, where Satan dwelleth.* Which words he repeateth, to giue vs to vnderſtand, that all perſecuters let them carrie what face they wil, are in truth ſuch, in whom the deuill ruleth, where he hath his hold, and keepes poſſeſſion. *Queſt.* Why did Satan more dwell there then in other places? *Anſ.* Becauſe many in this place were gentiles, who contemned and mocked the Goſpel & maintained idolatrie, whereby they became the holds of Satan. And by proportion we may gather, that all contemners of religion, and all that walke in their owne wicked waies, are indeed the ſtables and holds of the deuil; though they ſhould be the Temples of the holy Ghoſt. And ſo many families as there are, where religion is mocked, Gods name blaſphemed, iniuſtice and impietie practiſed; ſo many holds of Satan there are where the deuill ruleth: and ſuch they continue till they reforme themſelues of their impieties, and embrace the Goſpel ſincerely. And therefore all maſters of families eſpecially ſhould loue the Goſpel, and ſee that in their families religion be taught, embraced, and obeyed, that ſo the deuil may haue no hold in their families. *Queſt.* Whether might not *Antipas*, beeing Paſtor of this Church, haue fled for the ſafety of his life? *Anſ.* There be two kinds of perſecution, one that is directly intended againſt the Paſtor principally: the other againſt the whole Church equally. In the perſecution directed againſt the Paſtor, this muſt be conſidered, Whether God gaue him opportunitie and libertie to flie, or not: if God gaue him libertie and opportunitie, he may flie and the Church is to aſſiſt him, & to vſe meanes for his preſeruation; but if God denie him meanes to eſcape, then he muſt iudge himſelfe to be called of god, to ſuffer death for his name and ſo he may not flie. And ſuch was the cauſe of *Antipas* in this Church. But if the perſecution be directed againſt the whole Church equally, then the Paſtor may not flie, but take part in their ſufferings, that he may be a meanes to ſtay and comfort his brethren.

A B C

V.14. *But I haue a few things againſt thee, becauſe thou haſt there them that maintaine the doctrine of Balaam, which taught Balac to put a ſtumbling blocke before the children of Iſrael, that they ſhould eate of things ſacrificed vnto Idoles, and commit fornication.*

D Here followeth the reproofe of this Church of Pergamus, which is firſt generally propounded in theſe words, *I haue a few things againſt thee:* Secondly, in particular, for want of zeale, *in ſuffering among them ſuch as maintained the doctrine of Balaam.* Thirdly, he ſetteth downe a reaſon or confirmation thereof in the end of the 14. v. and in the 15.

The general reproofe is the ſame which was giuen out againſt the Church of Epheſus, verſ. 4. Whereby he would teach vs a ſpeciall dutie: namely, that euery man muſt ſeriouſly conſider with himſelfe, what ſinnes he hath in him, which Chriſt may haue to lay vnto his charge. For this very cauſe doth Chriſt rehearſe it vnto this Church. And therefore wee muſt call our ſelues to reckoning, and examine our ſelues not by our owne wits, but by the rule of Gods word, and ſearch out all our thoughts, words, and actions; and ſee how many things Chriſt may haue againſt vs, that ſo making a forehand reckoning, and ſeeking to be cleared by true repentance, we may not be condemned for them at the laſt day: for if we would iudge our ſelues we ſhould not be iudged. This is a neceſſarie dutie, and the practiſe of it is the ground of all grace, and conſcionable obedience: as on the other ſide, the want hereof is the cauſe why many that liue in the Church doe perriſh eternally. For a day of accounts wil come, wherein we ſhall neuer eſcape, vnleſſe by a forehand reckoning in the practiſe of true repentance from dead workes, and by faith in Chriſt Ieſus we preuent the ſame. Lamentable and fearefull is the ſtate of all thoſe, that neuer call themſelues to this account: it cauſeth them to goe on in ſinne without remorſe, Hoſ. 7. 2. Hereof *Ieremie* complained, [a] *That no man ſaid what haue I done.* And for that cauſe he denounceth fearefull iudgement againſt the people. This was the ſinne of the olde world: [b] *men knew nothing till the flood came and deſtroyed them all.* This ſecuritie bringeth mens ſoules to hell, before they wot where they are: and therfore *Dauid* crieth out, Pſal. 50. 22. *Oh conſider this* (meaning the account that God will take with them) *leaſt God teare them in pieces, and there be none to deliuer them.* The ende of preaching and hearing Gods word, is to bring the ſoule to eternall life and ſaluation: but the want of this account maketh the holy ordinance of God to be of none effect to many a one. For how ſhould men embrace with comfort the word of reconciliation, till they feele in themſelues their enmitie with God, and deſert of condemnation.

[a] Ier.8.6.

[b] Matth.24.

II. Point. *Becauſe thou haſt them that maintaine the doctrine of Balaam, &c.* Here is the particular reproofe of this Church for want of zeale, in that they entertained and ſuffred hereticall Miniſters to liue among them which maintained the doctrine of *Balaam*. This ſhewed, that though they loued the Goſpel, and embraced it, yet it was very coldly, & without that feruent zeale which they ought to haue ſhewed againſt ſuch hereticks.

The vſe.

Here firſt Chriſt teacheth this Church to ſhew forth zeale in excommunicating and caſting out ſuch heretiks, as by damnable doctrin did trouble them. This place is a ſufficient ground for the practiſe of that Eccleſiaſticall cenſure. When men hold hereticall opinions, the Church after two or three admonitions is to excommunicate them and caſt them out. So did *Paul* to *Hymeneus* and *Alexander*, 1. Tim. 1. 20. Secondly, Chriſt reproouing this church for entertaining ſuch hereticks and wicked men, doth giue vs to vnderſtand, that euery member of Gods Church ſhould haue a great diſlike of all perſons, that hold not the doctrine of Chriſt in truth; but maintaine errours againſt the tenour of Scripture, and the profeſſion of the Church. For this cauſe *Paul* chargeth *Timothie* to [a] *ſeparate himſelfe from ſuch as teach otherwiſe then hee had giuen direction, and conſent not vnto the wholeſome words of our Lord Ieſus Chriſt, and to the doctrine which is according to godlineſſe, beeing puffed vp and knowing nothing.* This then muſt be our carefull practiſe: we haue by Gods mercie true religion among vs, which we muſt maintain with zeale: and if any bring in other doctrine we muſt reiect it, and ſhewe forth deteſtation to him that bringeth it, not bidding him God ſpeed, 2. Ioh. 10. Wee muſt rather looſe our liues, then ſuffer the truth of God to be defaced. Thirdly, that which Chriſt laieth to the charge of this church, may in ſundry reſpects be charged vpon our churches and congregations at this day: namely, *want of zeale againſt ſinne, and ſeueritie againſt ſinners:* for though the gouernours of our Church repel the hereſies of Poperie, Anabaptiſts, and family of Loue, and ſuppreſſe all doctrines that race the foundation, which are commendable things; yet in the middeſt of our congregations be aboundance of Atheiſts, who by deede and conuerſation deny Chriſt Ieſus; for many know nothing in the matters of religion, and moe be profane: who both think & ſpeake moſt baſely of religion, and of the teachers and profeſſors thereof. Yea, we haue flat Epicures permitted to liue in our Church, ſuch as make their bellie their God; who giue themſelues wholly to eating, drinking, ſports, and delights, without all regard either of the generall duties of Chriſtianitie, or the particular duties of their calling. We haue alſo among vs many cruel and mercileſſe perſons, that in their affaires abound in the practiſes of fraud, wrong vſurie, and oppreſſion, [a] *whoſe treading is vpon the poore* in the pride of their couetouſneſſe, whereby alſo they *eate the fleſh of Gods people, and flea of their ſkinne from them, and breake their bones, and chop them in pieces as for the pot, and as fleſh within the cauldron*, Mich. 3. 6. And yet all theſe, becauſe they ſubmit themſelues to the ciuill authoritie, are permitted without controlement to be partakers of the priuiledges of Gods church, euen to the receiuing of the ſeales of Gods couenant, beeing themſelues flat enemies to the grace of God. Yea many of theſe are greatly countenanced and graced for wiſedom and reputation; when as ſuch as feare God, and make conſcience of their wayes are counted vile. All which, as it argueth exceeding want of zeale in ſeueritie againſt ſinne: ſo it cannot chuſe but prouoke the Lord to come againſt vs in iudgement, as hee did againſt this church. The meanes wherby this euill is to be reformed, doth follow afterward.

[a] 1.Tim.6. 4.5.

[a] Amo.5.

III. Point. The reaſon or confirmation of the former reproofe, whereby the Lord would mooue his Church to deteſt theſe falſe teachers, is taken from the effect of their doctrin, and it is layed downe in this ſimilitude. As *Balaam* the falſe Prophet taught *Balac* to put a ſtumbling blocke before the children of Iſrael, to cauſe them to eate of things ſacrificed to Idols, and to commit fornication; ſo this Church maintained among them Nicholaitans, who taught, it was lawfull to eat things ſacrificed at Idol feaſts, and to commit fornication. The firſt part of this ſimilitude is in the end of this 14. verſe; *which taught Balac to put a ſtumbling blocke, &c.* The ſecond part is in the 15. verſe.

Touching the doctrine of *Balaam* we are to obſerue three points: Firſt, What a ſtumbling block, or an offence is. Secõdly, what it is to caſt a ſtumbling blocke. Thirdly, by what meanes king *Balac* did caſt a ſtumbling blocke before the children of Iſrael. For the firſt, a ſtumbling blocke is properly any thing, as wood, or ſtone, or ſuch like, that is caſt in a mans way, to hinder him in his gate, and to cauſe him to trip or fall: And by reſemblance in this place, an offẽce is any thing that cauſeth a man to ſinne againſt God, and ſo to ſlip or fall, or to goe out of his way that leadeth to life. Further, an offence is twofold; either giuen, or taken. An offence giuen is any ſpeech or deede, whereby a man is prouoked to ſinne: and ſo was *Peter* an offence vnto Chriſt, though he tooke it not, Matth. 16. 23. An offence taken, is when any man taketh occaſion to fall and ſinne, by that which is well done by others: ſo were the Phariſies offended at the ſacred preaching of our Sauiour Chriſt. II. Point. The caſting or putting of a ſtumbling blocke, or giuing an offence, is the doing or ſaying of any thing, whereby a man is occaſioned to ſinne; and this is done, either about things euill in themſelues, or in things indifferent. Things euill are ſuch as Gods word forbiddeth: and they are twofold, either perſwaſions, or examples. Bad perſwaſions are falſe doctrine, and euill counſel. Bad example is alſo a giuing of offence becauſe it doth embolden euill men in their ſinne, and drawe the godly to euill. Againe, in things indifferent, as meate, drinke, apparell, &c. may offence bee giuen, when as they are vſed vnſeaſonably, not in fit time and place, and before fit perſons. And of this *Paul* ſpeaketh, ſaying; *If I knewe my eating did offend my brother, I would not eate fleſh while the world ſtandeth.* The offence here ſpoken of was an offence giuen in euill things, for it was an euill act done by *Balaam*, and accordingly receiued and taken of the Iſraelites, for he vſed outward prouocations to allure them vnto ſinne. III. Point. The meanes whereby king *Balac* did caſt a ſtumbling blocke before the children of Iſrael, is ſet downe in the end of the verſe, *by prouoking them to eat of things ſacrificed to Idols, and to commit fornication.* That we may vnderſtand this fully, reade Numb. 25. The ſumme of the hiſtorie is this: When *Balaam* had aſſayed ſundry wayes to curſe the children of Iſrael, and could not, he gaue *Balac* counſell to vſe meanes to cauſe them to ſinne. At his counſell *Balac* ſent foorth the moſt beautifull women in his kingdome into the campe of Iſrael, to intice them to the ſeruice of their Idols, and to banquet with them at their Idol feaſts, that ſo they might drawe them to fornication; whereunto the Iſraelites condeſcended, and ſo ſinned againſt God. Thus much of the meaning of the words.

The vſe.

2. Firſt, here obſerue a ſpeciall propertie of falſe teachers; namely, to caſt offences before men, to cauſe thẽ to fall in the way that leadeth to ſaluation. By this Chriſt intendeth to make knowne vnto this Church the falſe doctrine of *Balaam*. *Paul* in his Epiſtles [a] calleth the doctrine of the Goſpell *a truth according to godlines*; becauſe the intent of the Goſpel is, *to leade men to true godlineſſe*. On the contrarie, the doctrine of Antichriſt is called [b] *the myſterie of iniquitie*; becauſe the ſcope thereof is, to drawe men to all iniquitie and abhomination. Here then we haue a rule, whereby wee may iudge betweene true doctrine and falſe, euen by looking into the end & ſcope thereof: if it ayme at true piety and ſincere obedience, we may iudge it to be good; but if it tend to drawe men to idolatrie and ſinne, then it is a falſe doctrine. Thus we might ſcan all falſe religions, as the religion of the Turke and Iewe at this day. But becauſe wee are more troubled with the doctrine of Poperie among our common people, who call it *The olde religion*, therefore let vs a little examine the ſame by this rule.

The ende of Poperie is to pull downe the kingdome of Chriſt, and to diſanull his lawes; as will appeare by a ſhort viewe in euerie commaundement: and therefore it cannot bee the true religion. The firſt commaundement teacheth vs, *To chooſe and acknowledge the true God for our God alone*. But the Church of Rome teacheth to make more gods then one, and to acknowledge the creature to bee God; for by their doctrine men are to pray vnto Saints, whereby they make them gods in giuing this diuine propertie vnto them to know the heart. Their doctrine alſo aſcribeth vnto Saints *power to merit*; which is a propertie of God: for none cã merit but he that is god. The humane nature of Chriſt could not haue merited any thing, vnleſſe it had been ioyned to the godhead. Yea, they make the wood of the croſſe to bee god, for in their maſſe booke at this day they call (not Chriſt crucified on the croſſe) but the verie croſſe it ſelfe, our *onely hope*: yea, the virgine *Mary*, who is but a creature, they place as Queene in heauen, giuing her power ouer Chriſt to command him in the matter of ſaluation, and ſo they diſanull the firſt commandement. The ſecond commaundement they reuoke, in teaching it to be lawfull to make images of the Trinitie, according as they ſhewed themſelues in the old and newe Teſtament: the father like an old man, the ſonne as

[a] 1.Tim.6.3. Tit.1.1.

[b] 2.Theſſ.2.

he liued, and the holy Ghoſt like a doue; and therein to worſhip them. Againe, they teach that men may adore the Images of Saints; which is flat againſt the ſecond commandement. The third commandement they diſanull, in teaching it to be lawfull to ſweare by Saints, & not by God onely. The fourth they diſanull, by making the feſtiuall dayes of Saints, equall with the Lords Sabbath, and to bee kept holy vnto God as ſolemnly as the Lords day. Whereby alſo they take away the libertie of the Church in the lawfull vſe of ſixe daies, for honeſt labour in a mans calling. The fifth they diſanul, in giuing freedome and immunitie to their clergie from ſubiection to ciuill authoritie: and in diſpenſing with ſubiects for their loyaltie and allegeance to their lawfull Princes: and with children and ſeruants from yeelding due helpe, ſeruice, and obedience, to their Parents and Maſters. The ſixt, by their houſes of refuge which they call *Sanctuaries*, wherein murderers may be in ſafety, and by maintaining Ignorance in religion, through which they murder many a ſimple ſoule. The ſeauenth, by tolerating of ſtewes, and allowing of inceſt; for by their law it is lawfull for the great vncle to marrie his neece, deſcending from his brother or ſiſter, (ſo it bee without the fourth degree) which is againſt nature. The eight, by making ſale of all things, of heauen, hell, of earth, of pardons, & deliuering men from purgatorie: which is flat robberie, & moſt groſſe deceit and couſenage. The ninth they diſanull, by falſifying the canon of Scripture, for they make that canonicall which is no Scripture: and beſides in their doctrine practicall they defend a lie; for when a man hath confeſſed his ſinnes to the Prieſt, if the magiſtrate aske the prieſt what ſinnes the man confeſſed, they teach the Prieſt to ſay, *I knowe not*, that is (ſay they) *to tell it to thee*: which is a flat lie. And whereas they would defend this by an expoſition of Chriſts words when he ſaith: [a] *The day of iudgement is not knowne to the Sonne of man*: that is, (ſay they) to reueale it vnto others; they doe but deceiue the ſimple by an expoſition which is not fit. The laſt commandement they diſanull, by holding concupiſcence before conſent to bee no ſinne, when as we knowe by Gods word, that the firſt euill motions in vs bee ſinnes. So that hereby wee may ſee that Poperie is but a falſe religion, though it haue falſely among our common people the name of *The old religion*; and therefore we muſt abhorre the ſame as vngodly.

[a] Matth.24. Mark.13.32.

Now whereas ſome do charge the doctrine of our religion to be ſundry wayes ſcandalous, they may be eaſily anſwered. Firſt, they ſay, it is a doctrine of deſperation, because it imports, that God created men ſo, as he will ſaue but a fewe, making them for this ende, to caſt the greateſt number to hell. To this I anſwer two things: Firſt, touching the number of them that are to be ſaued: of which little is

A ſayd in Scripture, and therefore I will not ſay much: yet this may be auerred, The number of the elect in it ſelfe is [b] *a great companie*, but being compared with them that ſhall be damned, it is but ſmall. II. touching the ende of mans creation, our doctrine is not, that God created men for this ende, to caſt them to hell: but this we teach, that God created all men to manifeſt his glorie in them: in ſome, by their iuſt and deſerued damnation for ſinne. We teach not that men are otherwaies condemned then for their ſinnes, and therfore he that is condemned hath his iuſt reward. II. *Charge.* They ſay further, our doctrine is a doctrine of blaſphemie; for that wee teach God to haue decreed the fall of man, and ſo make God the author of mans ſinne. *Anſ.* We teach indeed that God decre-

B ed *Adams* fall, but thence it followeth not, that hee is the author of mans ſinne. For Gods will is twofold, generall, and ſpeciall. Gods generall will is, to permit that which is euill, not ſimply, but becauſe with God euill hath ſome reſpect of good, and in this reſpect we ſay God decreed *Adams* fall. Gods ſpeciall will, is his approouing will; whereby hee taketh pleaſure and delight in that which is good: and in this regard God nilled *Adams* fall, and mans ſinnes: And yet in ſome reſpect he may bee ſaid to will them. A magiſtrate, though he take no comfort or delight in the death and execution of a malefactor, yet he decreeth and appointeth it, and ſo may be ſaid to will it. Euen ſo God who out of darkeneſſe can bring light, permitteth euill,

C becauſe with him it hath ſome reſpect of good, and ſo may be ſaid to will it. III. *Charge.* They ſay alſo that the doctrine of our church is a doctrine of ſecuritie; becauſe we teach, that a man may be certaine of his ſaluation, and of perſeuerance in the faith vnto the ende. *Anſ.* This is not a doctrine of carnall ſecuritie; becauſe we doe impoſe neceſſarily the vſe of meanes to them that would be certaine of their ſaluation, and perſeuere vnto the ende, as namely, deniall of themſelues, & humbling themſelues in continuall prayer, with hearing and meditating in the word of God and receiuing the Sacramẽts for the increaſe of faith, and renewing of their repentance: All which wil rather make a man fearefull and carefull then ſecure. For with the

D meanes, is certaintie of ſaluation, both attained and preſerued: ſo that our doctrine is not a doctrine of offences, but a true doctrine that beateth out the plaine way that leadeth vnto life.

[b] Rev.7.9.

Secondly, Chriſt his deteſtation of this doctrine of *Balaam*, muſt admoniſh vs to bee ſo carefull of our behauiour euerie way, that wee giue no offence vnto any; for if we doe, we are *Balaams* ſcholers. This is a point of ſpeciall obſeruation; we muſt looke to our communication, that it be voide of railing and bad ſpeeches, and to our conuerſation that it be holy and vnblameable. In euerie thing we muſt haue care not to hinder others in the way of life, *Woe*

Matt.18.6.

bee to them (ſaith Chriſt) *that giue offences: it were better that a huge milſtone* (ſuch as an aſſe can but turne about, as the word imports) *were tied about his necke, and that hee were caſt into the ſea.* The reaſon is, becauſe when a man by any meanes giueth his brother offence, he doth as much as in him lyeth, to plunge his brothers ſoule into the pit of deſtruction, and therefore we muſt flie offences as hell it ſelfe; yea rather on the contrarie, we muſt helpe our brethren forward in the way of ſaluation, and remoue from them all ſtumbling blockes that cauſe them to fall. If this dutie were practiſed, our Church would abound with graces and godlineſſe: but this dutie is wanting, and hence it comes that we haue ſo ſmall increaſe after long labour in preaching, for example & euill counſell do quench the graces of the ſpirit in mens hearts.

Thirdly, hereby we muſt learne to haue ſpeciall care againſt offences giuen by euill counſell, or bad example. For if it be the propertie of a falſe Prophet to caſt ſtumbling blocks before others, then it is a dangerous thing to fall vpon them when they are laid before vs. While we liue in this world we ſhal ſee many offences giuen: but we muſt take heed we take them not. And therefore Chriſt biddeth vs b *If thy foote offend thee, or thine hand, cut it off, or thine eye, plucke it out:* Teaching vs to forgoe the deareſt thing that can be vnto vs, if it would cauſe vs to ſinne againſt God. And to moue vs hereto, marke the Iſraelites example in the wilderneſſe: while they kept a good conſcience, and obſerued the true worſhip of God, all *Balaams* curſes were turned into bleſſings; but when they fell to Idolatrie and fornication with the Moabitiſh women, then was Gods wrath kindled againſt them, and his plague ſeized vpon them. Euen ſo, if our Church be carefull to keepe it ſelfe to the true religion, which by Gods mercie we inioy, and withall haue care to keep a good conſcience, in becomming a penitent & obedient people vnto God; then may *Balaam* curſe, and all our enemies ſpit their venom, yet we ſhall be ſafe. But if we let goe true religion and good conſcience, and fall to ſinne then we muſt looke for Gods heauie iudgements to fall vpon vs in his wrath, as they did vpon his owne people. Fourthly, when *Balaams* curſing would not preuaile, then did faire women, and banqueting draw them to Idolatrie and fornication. Hence we learne, that temptations on the right hand, that is, taken from profit, pleaſures, and preferments, are moſt dangerous, and ſooneſt preuaile to draw men from God. The ſtate of a chriſtian is like a beſieged citie, when a huge armie cannot ſacke it, then ſiluer and gold will open the gates thereof: euen ſo, when aduerſitie canot make a man to forſake religion and good conſcience, then by proſperitie, eaſe, and pleaſure hath the deuill ſtollen away his heart. Thoſe therefore that haue eaſe, pleaſure, and outward bleſſings at will, are in a farre more dangerous caſe in reſpect of ſinne, then others; vnleſſe God vouchſafe vnto them ſpeciall grace to watch againſt theſe pleaſing temptations. This made godly *Iob* a *To ſanctifie his children euery day when they feaſted each other at their houſes: leaſt any one then ſhould haue blaſphemed God in his heart.* Becauſe hee knew the deuill by pleaſures would ſooneſt winde himſelfe into their hearts.

b Matt.18.8.

a Iob 1.5.

Laſtly, note the order of theſe ſinnes: Firſt, they are drawne to ſit at Idol feaſts, and then to commit adulterie: where we ſee that theſe two goe together, Spirituall adulterie, that is, Idolatrie; & bodily adultery, one is the plague and puniſhment of the other; that people which giue themſelues to Idolatry, will God giue vp to bodily adultery. As this was true in theſe Iſraelites, ſo is it to be ſeene among the Turkes, and with the Papiſts at this day, who maintaine fornication, in tolerating ſtewes, and further it much by their vow of ſingle life, wherewith they bind the conſcience, though the partie want the gift of continencie.

v. 15. *Euen ſo haſt thou them that maintaine the doctrine of the Nicholaitans, which thing I hate.*

Here followeth the ſecond part of the compariſon, where Chriſt ſetteth downe two things: Firſt, what the Nicholaitans were. Secondly, how hee was affected towards them. What they were is expreſſed in the firſt words, *Euen ſo*, which is a note of reſemblance or compariſon, hauing reference to the words going before. They may be thus deſcribed: The Nicholaitans were a ſect in the Church of Pergamus, that maintained two damnable opinions according to the doctrine of *Balaam*. I. That it was lawfull to eat things offered to idols in the honour of idols, ſitting in the idols temple. II. that fornication was no ſinne: but that a man might lawfully commit it. It may ſeeme ſtrange, that in the daies of the Apoſtles there ſhould be men profeſſing the name of Chriſt, & yet hold ſuch damnable opinions; but the truth is hereby euident, that there were ſuch in this Church. And that we doe not conceiue a liking of their wicked opinions, let vs examine their reaſons, whereupon they might ſeeme to bee grounded.

For the eating of things ſacrificed to Idols, they would plead thus. I. From the doctrine of Chriſtian libertie; *Things indifferent may bee lawfully vſed. Things offered to idols are things indifferent, as meates and drinkes: and therefore may lawfully bee vſed.* *Anſ.* Meats and drinks, if they be conſidered in themſelues, are things indifferent, and may lawfully be vſed: yea after they haue beene offered to idols, if they be ſold in the market, they may be lawfully bought and euen in priuate houſes, if it be done without offence of the weake, as *Paul* teacheth at large, 1. Cor. 10.25. 29. But if theſe meats be conſidered as they are offered to Idols, and eate in the Idols temple in the honour of Idols, they be vnlawfull. And yet the Nicholaitans held this to be lawfull.

II. *Reaſon.* An idoll is nothing, 1. Cor. 8.4. and therefore we ſinne not in eating meats offered vnto them. *Anſ.* An idol is nothing, that is, in nature ſubſiſting: nothing created or ordained of God, it hath no propertie of the godhead; but yet an Idoll is ſomething in mans imagination, which giueth to it the honour of God, and reputeth it as God, making it a God vnto himſelfe.

b 2.King.5.18.

III. *Reaſon. Naaman* the Syrian[b] went into the Temple of the God Rimmon, and there kneeled downe; Euen ſo may Chriſtians go eat in idols temples? *Anſ.* When *Naaman* went in thither, he did not kneele down to the idol, but to the king, performing a ciuill dutie vnto his Prince, who vſed to leane on *Naamans* ſhoulder and worſhip his falſe god. And though *Naaman* were preſent at Idol-worſhip & ſeruice, yet it was with proteſtation againſt it: for being cured of his leproſie, hee promiſed to worſhip no god but the God of Iſrael; and thereupon he laded two mules with the earth of the Land of Iſrael, in token of his publike profeſſion of thankfulneſſe to the true God for his cleanſing. If theſe in Pergamus whome Chriſt diſliketh, had gone as *Naaman* did into idolls temples, they had not ſinned as they did. And at this day if men proteſt againſt the idolatrie of the maſſe, they may enter into thoſe congregations where maſſe is ſaid: for this proteſtation is a flat condemning of their falſe worſhip.

The ſecond opinion of theſe Nicolaitans was, That men might lawfully commit fornication. This opinion they would thus iuſtifie: Firſt, from the practiſe of *Lot, who offered to the men of Sodome his daughters, when they called for the ſtrangers that were come into his houſe.* Which thing (ſay they) *Lot* would neuer haue done, if fornication had beene a ſinne. *Anſ.* It ſeemeth that *Lot* cannot be excuſed in that action, though his purpoſe was by a leſſer euill to preuent a greater; but God hath plainely taught, *That no man may doe the leaſt euill for the procuring of the greateſt good that can be,* Rom. 3.8.

Gen.19.8.

II. *Reaſon.* The Lord (ſay they) commanded *Hoſea, to take a wife of fornication, and children of fornication,* Hoſ. 1.2. It is not therefore vnlawfull. *Anſ.* There be diuers interpretations of that place. Some ſay, that was onely in viſion, and not a fact done. Others ſay, it was in ſpeach onely, becauſe he propheſied vnto the people that he himſelfe was a man of fornication among them. Theſe expoſitions may well ſtand. Yet others hold, that the Lord commanding him this, it was to be done, and was done indeed. And ſundry circumſtances ſeeme to prooue that it was a fact done; for the womans name is ſet downe to be[b] *Gomer, and her Fathers name Diblaim.* Secondly, a thing in viſion or in ſpeach onely, doth not ſo much preuaile with wicked people, as that which is done indeede. Thirdly, the auncient opinion of beſt diuines that liued neereſt to the Apoſtles times auouch it was a fact done. *Obiect.* But this maintaineth fornication, againſt good manners and the expreſſe law of God. *Anſ.* It were ſo indeed if the Prophet had done it on his owne head, but hee did it by Gods ſpeciall appointment, who is Lord of his owne law, and may diſpenſe with it at his pleaſure. God in his law forbiddeth to kill, yet *Abraham is commanded to kill his ſonne*; which if he had done, he had not ſinned, becauſe he had a ſpeciall commandement for it, which a man muſt obey, though it be againſt a morall precept. Againe, *Hoſea* tooke a wife of fornication, not to maintaine her in her ſinne, but to make her a chaſt womã: And whereas hee was commanded alſo to take vnto him children of fornication: it muſt not be vnderſtood of children begotten by him, but borne of her in fornication: As if he ſhould ſay, Take a wife with her children which ſhee brought forth in fornication. So that this place which way ſoeuer we take it, doth nothing maintaine their wicked errours.

b vers.3.

III. *Reaſon.* Acts. 15. The Apoſtles charge the Churches, *To abſtaine from that which is ſtrangled, from blood, and from fornication:* There (ſay they) fornication is reckoned among things indifferent, and therefore may be vſed lawfully. *Anſ.* It is there reckoned among things indifferent: Firſt, becauſe it was ſo accounted of among the Gentiles: Secondly, becauſe the Gentiles did ioyntly by theſe three things offend the Churches of the Iewes. But hence it followeth not that it is indeed a thing indifferent.

II. Point. The affection of Chriſt towards theſe men is noted in theſe words: *Which thing I hate.* This hatred muſt be referred not to the perſons of the Nicolaitans, but to their opinions, liues, and practiſes.

Hereby Chriſt would inſtruct vs in ſundry needfull duties. Firſt, if we will follow him, we muſt hate all honour and approbation that may be giuen to idols, be it neuer ſo little. Theſe Nicholaitans might ſay, they abhorred idols, and worſhipped them not, onely they went with their friends into their Temples, & ſate downe to eate meate before them; now euen this dealing Chriſt hateth. Wherin he doth notably condemne the practiſe of the Romiſh church, which ſay, they worſhip not Idols, but the true God: and yet they doe that which Chriſt hateth; for they kneele downe before them, and adore them, and light candles vnto them, and offer vnto them rich Iewels, and much ſumptuous attire, which is a great deale more then the Nicolaitans did: And therefore they are much more to be condemned, & their practiſe alſo hated of vs. Secondly, Chriſts hatred of the leaſt honour of Idols, doth affoord a ſpeciall caueat to ſuch men as giue themſelues to a trauelling life; as into Italy, Spaine, and other Idolatrous places; they ſhould content themſelues within the precincts of the church, and not proceed further without warrant of a ſpeciall calling, whereby they may aſſure themſelues of Gods gracious protection. For hereby they giue occaſion to themſelues to doe that which Chriſt hateth, though they ſay they hate idolatrie: For if a man eſcape to be preſent at their abhominable ſeruice, yet he cannot auoid the going to their Temples, where he is to offer ſome gifts, or performe ſome ceremonie after the cuſtome of the countrie; whereby he ſhall giue ſome approbation at the leaſt of their idolatry; whereas he ought to hate the leaſt appearance thereof, euen the garment ſpotted with the fleſh. Thirdly, by this his affection Chriſt would teach vs to grow to an hatred of all familiar ſocietie with idolaters: for though we may haue ſocietie of concord with them, yet ſocietie of amitie, which is a ſpeciall liking betweene man and man, we muſt not maintain with them.

Fourthly, Chriſt hateth not onely their idolatry, but their fornicatiō alſo. Hereby teaching vs to growe to a hatred of fornication, which the rather muſt be deteſted, because [a] *the bodies of euery man and woman be not their owne, but Chriſts*: and therefore ought not to bee imployed in the honour or ſeruice of the deuill, but of Chriſt: Againe, the bodies of euery Chriſtian man and woman are the members of Chriſt; now it is an vnſeemely thing to take the member of Chriſt, and make it the member of an harlot. Thirdly, their bodies are temples and dwelling places; not for earthly Princes, but for the holy Ghoſt: and therefore muſt be furniſhed with Gods graces, and adorned with charity and other gifts of Gods ſpirit, that they may bee fit manſion places for ſo worthie a gueſt. But by fornication they are made the ſties and ſtables of the Prince of darkeneſſe.

a 1.Cor.6.19.

v. 16. *Repent thy ſelfe, or elſe I come vnto thee ſhortly: and will fight againſt thee with the ſword of my mouth.*

Chriſt hauing laid downe the ſinnes of this Church, and the errours of the Nicholaitans, doth here propound vnto this Church, Firſt, a remedie for her recouerie: Secondly, a reaſon to inforce the practiſe of the remedie. The remedie is in theſe words: *Repent thy ſelfe.* In it conſider theſe points: Firſt, what it is to repent: Secondly, why Chriſt ſo often vrgeth thereunto: Thirdly, to whome Chriſt preſcribeth this remedie. Of the firſt, we haue ſpoken in the

A firſt verſe of this chapter; Briefly therefore, Repentance is a change of the minde from euill to good, and a turning from ſinne vnto God. Here repentance muſt be taken more largely, for all the duties that accompany repentance in the practiſe thereof: as I. *Humiliation* of a man by confeſsing of his ſinnes vnto God; and condemning of himſelfe for the ſinne. II. *Prayer*, whereby a man doth earneſtly intreat the Lord for the pardon of the ſame ſinnes. III. *Reformation*, whereby a man in heart purpoſeth, and in life indeuoreth to leaue all his former ſinnes, & for euer after to doe all things in obedience vnto God: vnto all theſe doth the holy Ghoſt exhort them in this place.

II. Point. Why doth Chriſt ſo often preſcribe this dutie of repentance, and ſo much

B vrge it? *Anſ.* Not for that it is a cauſe or a meritorious meanes to procure remiſſion of ſinnes and life euerlaſting, as the Papiſts doe falſly & damnably teach; for that nothing can doe but the obedience and paſſion of Chriſt: but firſt because it is a token of Gods fauour procured, and a moſt excellent fruit of faith, ſuch as maketh a man ceaſe to doe euill, and mooueth him to doe good; II. becauſe it is a way wherein men muſt walke vnto the end, that would haue remiſſion of ſinnes, and life eternall.

III. Point. To whom is this remedie preſcribed? *Anſ.* Firſt to the Church of Pergamus, and then to the Nicholaitans in that Church, though they were moſt wicked. Touching the Church of Pergamus; they were before com-

C mended for moſt worthy graces, for they had repentance: and yet note, Chriſt ſaith ſtill vnto them, *Repent thy ſelfe.* Herein teaching vs a moſt worthy leſſon, which euery one ought to learne and practiſe; namely, that the life of a Chriſtian is a continuall practiſe of repentance. When a man hath once repented, that is not ſufficient; but euery new day muſt haue a new repentance for his daily ſlips. *Wee* [a] *are Gods Embaſſadours* (ſaith *Paul*) *for Chriſt: beſeeching you in Chriſts ſteed, that you would be reconciled vnto God.* Now they were reconciled to God before, for they are called [b] *the Temple of the liuing God.* His meaning therefore is, That they ſhould ſtriue more and more after reconciliation with God; both in regard of their further

D aſſurance, and alſo for their particular ſinnes wherein they daily offended. Euery Chriſtian muſt daily wreſtle with his owne corruptions, which he feeleth in himſelfe, that the longer he liueth, the more he may grow in diſlike with himſelfe. And in this diſtaſt of himſelfe he muſt daily proceed, that he may euery day more and more grow vp in Chriſt. And leaſt any ſhould thinke, that this was ſpoken to this Church alone and not to vs: conſider, that we are in the ſame caſe with them; their ſinnes are our ſinnes, as we haue prooued: We want zeale and ſeueritie againſt ſinne and ſinners. Now beeing in the ſame fault with them, wee muſt therefore practiſe the ſame remedie, and renew our

a 1.Cor.5.16

b Cap.6.16.

repentance, though we haue repented heretofore.

Secondly, he preſcribes this dutie to the Nicolaitans; they held two damnable errours, and no doubt liued accordingly in thoſe ſinnes: and yet Chriſt barres them not from his kingdome; but bids them repent. Where note, that great and grieuous ſinners are not barred from Gods mercie, if they will repent. Excellent is that ſaying of *Iſay*, *God is much in ſparing*: and that of *Dauid* alſo, *With God is plentifull redemption*. Pſal.130.7. This point is ſeriouſly to be conſidered; for we haue in our congregations many that are well ſpoken of in the world; and yet for knowledge of God, and practiſe of life, are flat Atheiſts. We haue alſo among vs Epicures, blaſphemers, murtherers, and fornicators, with theſe Nicolaitans. Now to all theſe and ſuch like, this doctrine appertaines, not to embolden them in ſinne, but to aſſure them there is mercie in ſtore for them with God, if they will truely repent. They muſt not turne the grace of God into wantonneſſe, and make his mercie a bolſter to their iniquitie; for this is deſpiſing of Gods bountie, whereby they heape vp vnto themſelues wrath againſt the day of wrath: but if with *Iob* they humble themſelues in duſt and aſhes, and crie to heauen for mercy from a broken heart that carrieth a reſolute purpoſe to leaue all ſinne; then, though their ſinnes were neuer ſo many, they ſhall all be drowned in the bottomleſſe ſea of Gods mercie; though they were as crimſon and ſcarlet, which will take no other die, yet in Chriſts blood they ſhall be made as white as woll and ſnowe: yea, though they haue fallen often into the ſame ſinnes which is moſt fearefull and dangerous, yet vpon this vnfained repentance they ſhall be reſtored to mercie: for the fountaine thereof cannot be dried vp; but ſee they doe repent; for whoſoeuer looketh for Chriſts merits, muſt knowe, that he looketh for true repentance. Thus much for the remedie.

II. Point. The reaſon whereby Chriſt would ſet an edge vpō the former remedy, containeth a twofold threatning or commination; the firſt, againſt the whole Church in theſe words: *If not, I come vnto thee ſhortly.* The ſecond againſt the Nicolaitans in theſe words; *And will fight againſt them with the ſword of my mouth.* For the firſt, *If not, I will come vnto thee ſhortly*, theſe words were expounded in the fift v. The meaning is this: If thou repent not, I will come vnto thee, and teſtifie my preſence by taking puniſhment vpon thee, for thy want of zeale, and ſeueritie againſt ſinne and ſinners. To this effect the Prophet *Iſay* ſaith, *Chap. 30. 27. The name of the Lord ſhall come from far, to take puniſhment vpon the Aſſyrians.*

In this threatning the phraſe is to be noted. Chriſt ſaith; *If not, I come vnto thee:* expreſſing a thing to come, by a word of the time preſent. To giue them to vnderſtand, that his comming vnto them by iudgements was as certaine, as if A it were preſent, vnleſſe they did repent. Where this generall rule is to be obſerued of all; namely, that when a Church or people doe not repent, the Lord will come vnto them to execute his iudgements vpon them. Yea, though they haue before repented; if for particular ſinnes and wants they do not renew their repentance, he will ſurely come to puniſh them. This might be prooued at large by teſtimonies of the Prophets and Apoſtles: but it is ſo euident in this text, that I omit all further proofe; onely I will apply it to this our Church, of which this may be truely ſaid; Thou doeſt not repent, nor renewe thy repentance for thy daily ſinnes. For albeit there be ſome among vs, that by Gods grace repent, and ſet themſelues daily to the B exerciſe thereof; yet take the greater part of our congregations, and they are ſo farre from renewing their repentance, that they doe not repent at all; for either they haue no knowledge of Gods will; or if they haue knowledge, yet they want care and conſcience to put the ſame in practiſe. This being our caſe and condition, what man may not be a Prophet againſt our Churches and congregations, being thus directed by this portion of Scripture, to ſay and that truely, *That God will come vnto vs in iudgements to plague and puniſh vs for our ſinnes and iniquities?* We may ſooth our ſelues in hope of mercie ſtill; but the ſtate of our church continuing as it is, nothing can be expected but C iudgements from the Lord. This then muſt be a motiue to perſwade vs to repent, euery perſon apart, and euery family and congregation apart, we muſt humble our ſelues in duſt and aſhes for our ſinnes paſt, entreating the Lord to be reconciled vnto vs, and purpoſe fully in our hearts, and ſtriue in our liues to obey God in all his commandements: yea though we can ſay we haue repented, yet for our daily wants and ſinnes we muſt renewe our repentance. Thus doing, we ſhall ſtay the Lord when he is comming againſt vs. But if we goe on in blindneſſe, ignorance, and rebellion, following the luſts of our owne hearts, then nothing but vengeance and iudgements are to be expected; for this concluſion muſt ſtand with all churches & D people, *If they repent not, God will come in iudgement againſt them.*

The ſecond threatning or commination is directed vnto the Nicolaitans, in theſe words: *And will fight againſt them with the ſword of my mouth*; that is, I will bee at enmitie with them, and teſtifie the ſame by waging battell againſt thoſe among you, that maintaine the lawfulneſſe of eating things ſacrificed to Idols, and of fornication. Thus I ſay will I fight againſt them with the ſword of my mouth; that is, with the preaching of my word, the law, and the Goſpel.

In this commination Chriſt alludeth ſtill to the ſtorie of *Balaam*; for when he was ſent for by *Balac* to curſe the people of God, the Lord ſtood againſt him in the way with a naked ſword,to keepe him frō going: & when his eies were opened, that he ſaw the angel of the lord withſtand him in that ſort;he fell down & adored the Angel,for it was the Lord: yet becauſe he ceaſed not from his wicked couetouſnes,but gaue bad counſel againſt the Iſraelites,when he could not curſe thē to cauſe thē to ſinne: therefore he was ſlain with the edge of the ſword among the Midianites by the children of Iſrael. Numb.31.8. Euen ſo Chriſt dealeth with the Nicholaitans, becauſe they go on in their bad coūſel,perſwading the lawfulnes of eating things ſacrificed to Idols,& alſo of fornication;therfore firſt he wil fight againſt thē with the ſword of his mouth, the miniſtery of his word,therby to reclaim thē from their wicked waies, if it be poſſible; but if that will not ſerue, he will ſtil fight againſt thē, and with the ſame ſword deſtroy them for euer.

The vſe. First,here marke,Chriſt ſaith not,I wil kil thē, but fight againſt thē; for he intended not at the firſt to deſtroy theſe Nicolaitās,but his purpoſe was to withdraw them frō their wicked waies; yet ſo,as afterward if they would not be reclaimed by his word, he would therewith deſtroy thē. Wherin we may behold the exceeding patience of Chriſt Ieſus toward lewd & grieuous ſinners,that maintained the lawfulnes of idolatrie & fornication,& gaue thēſelues thereunto. *So the Lord* [a] *in ſpirit ſtroue with the old world,and ſpared them* 120. *yeares to withdrawe them from their wickedneſſe by the preaching of Noe.* So likewiſe he ſpared the Ammonites [b] *till their ſinnes were come to the full*; and the Egyptians alſo for many 100 yeares, though they were moſt cruel perſecutors of his owne people. And though the Iewes moſt malitiouſly crucified the Lord of life;yet he ſpared thē fifty years,before he cut thē off frō being a people. Yea,daily experience teacheth vs this his long ſuffring:we may heare moſt bloodie & bitter oathes frō blaſphemers, whereby they daily crucifie Chriſt with their tongues. The like may be ſaid of the adulterers, & all cruell perſons,& yet he forbears the ſame; yea, in our owne ſelues we daily taſt of this his patience;for ſo ſoone as we were borne,we deſerued to be caſt into hell , and yet in mercie he vouchſafeth vnto vs, to ſome twentie , to ſome thirtie,and to ſome moe years,for a time of repentance;when as euery day he might in iuſtice condemn vs. This therfore muſt admoniſh vs in the feare of God,not to abuſe this his long ſuffering any lōger,but now while the day of mercie laſteth,to humble our ſelues and turne vnto him by true repentance. Theſe are the dayes of grace, but how long they will laſt, God onely knoweth:for when death once comes,he ſhews no more mercie. The old world becauſe they abuſed the long ſuffering of God [c] *were deſtroyed, and are now in hell in priſon for it* , as *Peter* teacheth: and vndoubtedly the ſame priſō wil be our portiō,if we take the ſame courſe that they did.

Secondly, in this threatning we may obſerue, that all irrepētant ſinners haue God for their enemy,to fight againſt thē with a drawn ſword. A For this cauſe ſinne in Scripture is called rebellion,and euery ſinner is a rebell againſt God. A fearefull thing it is to haue God for an enemie: & yet this is the condition,not onely of ſuch as did neuer repent, but of all thoſe that hold the name of Chriſt in profeſſion, & yet continue in any one ſin, without renuing their repentance. This alſo muſt ſerue to induce euery man that hath not repented,now to begin:& if they haue begū, to repēt more,daily renuing the ſame for their daily ſlips,& ſo ſhall they be the friends of Chriſt,as [d] *Abrahā was*,& as his [e] diſciples were.

Thirdly,in theſe two thretnings Chriſt ſhews himſelfe to be the true doctor of his church: for he will fight againſt theſe Nicolaitans,when as he will onely come vnto his church. B Where we ſee he diuideth his word aright; wherein conſiſteth the principal wiſedome of a true Prophet, giuing cōforts to whom comfort belongeth,& threatning iudgements to whom iudgement is due;& making difference of iudgements according to the ſtate of the perſons againſt whome they are threatned. For the heauy iudgemēts of God muſt not be threatned againſt all perſons, but againſt the impenitēt. And becauſe there be degrees of iudgements,temporall,and eternal; therefore temporall iudgments muſt be threatned to thoſe to whom they belong,and eternal iudgements denounced againſt thoſe to whom they belong; obſeruing the circumſtances of time, place, and perſons , according to Chriſts C example in this place and elſwhere. So likewiſe the benefits of the goſpel are not to be propounded to euerie perſon hand ouer head without difference, but with reſtraint to ſome onely , as Gods Prophets haue done. It is often a great offence in the Church,when the benefits of the Goſpel are propounded to all,& the threatning of the law denounced againſt al, without limitation or reſtraint. The cōditions therfore of repentance,& impenitēcy,of faith & vnbeleefe,& alſo the degrees of thē all,muſt carefuly be obſerued in the diſpenſation of the law & goſpell.

Fourthly,the end of Chriſts fighting muſt be conſidered: for the firſt he intends to reclaime them from their euill wayes,but if they wil not D be reclaimed,then to cauſe the ſame word to be an occaſion of their deeper cōdemnation. This muſt be deepely weighed of vs all, who haue had by gods grace for many years the plentiful preaching of the Goſpel , by which God hath continually rebuked & checked the ſinnes that be among vs,as ignorance, blaſphemy, & filthines,cruelty,and all iniquities whatſoeuer,& the ſame thing the Lord yet continues to doe vnto vs. We therefore muſt think, that all this while the lord is fighting againſt vs: whē ignorance is reprooued in the miniſtery of the word,the ignorant perſon muſt thinke the Lord is fighting againſt him,& ſo al Atheiſts,blaſphemers,adulterers, oppreſſors,& cruell perſons, when their ſinnes are reprooued,they muſt knowe that the Lord ſtands face to face againſt them with the ſword of his mouth , ſeeking to reclaime them

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a Gen.6.3.

b Gen.15.16.

c 1.Pet.3.19, 20.

d Iam.2.23.

e Ioh.15.15.

from theſe iniquities, as he did to *Balaam* in his way. And when any mans ſinnes be thus touched, he muſt not rebell, but humble himſelfe, as *Balaam* fell before the Angel: conſidering it is the Lord, that wageth battell againſt him. When wee heare, that forraine nations ſhake their ſwords againſt vs, how are wee mooued, both high and low? Shall we feare the ſworde of mortall man, and ſhall we not tremble when we heare that the ſword of the euerliuing God is ſhaken againſt vs? Thoſe therefore whoſe hearts are guilty of any one ſinne, muſt humble themſelues by true and ſpeedie repentance, there is no withſtanding of the Lord: if his ſword doe not cure vs, it will cutte vs in peices: if his word doe not conuert vs from our ſinnes, it will be an occaſion to caſt our ſoules deeper into hell. Thus he dealt with *Balaam*, when he would not be reſtrained from giuing bad counſell, he was ſlaine among the Midianites. Fewe thinke on theſe things; from whence commeth ſuch great contempt of Gods ordinance in the miniſterie of the word, as wee ſee at this day: but they muſt knowe, that either death or life come by the ſtroke of this ſword, and therefore they muſt repent.

Fiftly, note the title giuen to Gods word; it is called, *The ſword of Chriſts mouth*: not onely becauſe it was once deliuered by himſelfe, from his owne mouth; but becauſe it doth daily proceede from his mouth: for the Miniſters of the Goſpel, which bee truely called, are the verie mouth of Chriſt, from which Gods people receiue his word. [a] *If thou ſhalt returne* (ſaith the Lord to *Ieremie*) *and ſhalt ſeparate the precious from the vile, then ſhalt thou ſtand before mee, and be according to my word*. 2. Cor. 5. 19. We are the embaſſadours of Chriſt, beſeeching you in his ſteed: which is an high and wonderfull honour. The conſideration whereof is a ground of ſundrie duties.

[a] Ier.15.19.

First, all ſtudents that are in the way of preparation to higher callings, muſt hereby learn to conceiue a good opinion of the miniſterie of the Goſpell, and to affect the ſame aboue other callings. For though the blind world count it a baſe calling, yet Chriſt wee ſee maketh the miniſter his owne mouth: which honour is not giuen either to the Lawyer or to the Phyſitian.

Secondly, hereby euery Miniſter of the goſpel is taught to deliuer nothing in his publike miniſterie, but the pure word of God, ſo farre forth as Chriſt ſhall enable him; and that alſo in ſo pure a manner, as in the perſwaſion of his own conſcience he thinks Chriſt would ſpeak, if he were there preſent: like vnto faithfull embaſſadours, who ſpeake onely the will of their lord and Prince, and in that maner which their lord and prince doth beſt approoue. If this were weighed, we ſhould not haue ſuch preaching as is commonly vſed, conſiſting of a mixture of teſtimonies; partly diuine, and partly humane, conſidering that neither Chriſt nor his Apoſtles ſo preached.

A Thirdly, the people alſo are hence taught their dutie: when they heare a ſinnfull man like vnto themſelues ſpeake vnto them in the miniſterie of the word, they muſt not deſpiſe gods ordinance, becauſe it is deliuered by man, but receiue the ſame, as from the mouth of Chriſt, and as the pure word of God, ſo farre forth as it conſenteth with holy ſcripture. In this behalf *Paul* bleſſed God for the Theſſalonians, *That they receiued the word from him, not as the word of man, but as it is indeede the word of God*, 1. Theſ. 2. 13.

Sixtly, where Chriſt ſaith, *I will fight againſt thee with the ſword of my mouth*; Wee may obſerue, that the kingdome of Chriſt is ſpirituall, B and not of this world: for if it were worldly, then a ciuil ſword weilded by the hand of man, ſhould belong vnto him. But he hath no ſuch ſword, he gouernes his Church and people by the ſword of his mouth, his holy word. Whereby appeareth, that the primacie of the ſea of Rome is from hell, not from heauen: for the Pope ſaith he is Chriſts vicar, and yet hee will bee armed with both ſwords: when as Chriſt dealeth not with the ciuill ſword, but onely vſeth the ſword of his mouth.

C *Verſ.* 17. *Let him that hath an eare heare what the ſpirit ſaith vnto the Churches: To him that ouercommeth will I giue to eate of the Manna which is hid, and will giue him a white ſtone, and in the ſtone a newe name written, which no man knoweth, ſaue he that receiueth it.*

Theſe words are the concluſion of this Epiſtle, which containeth two parts; a commande- D ment, and a promiſe. The commandement in theſe words, *Let him that hath an eare heare what the ſpirit ſaith vnto the Churches*. The promiſe in the words following, *To him that ouercommeth, &c.* The commandement ſerueth to ſtirre vp Gods church to attention, in marking that which Chriſt deliuereth vnto them, as hath beene ſhewed before, verſ. 7.

In this commaundement of Chriſt note two things: Firſt, that all men in Gods Church are bound in conſcience to frequent Sermons, whereby they may come to the knowledge of thoſe things that God preſcribeth vnto them. At the natiuitie, Eaſter, and ſuch good times as they are called, ignorant people will come to the Church: but it may bee not once more of a mōth after, or a quarter of a yere. But Chriſt ſaith, *my ſheepe heare my voice*. So that he

Ioh.10.27.

that will not come to heare the voice of Chriſt, is none of his ſheep. Matth. 16. 19. Chriſt ſaith to Peter, *I will giue thee the keyes of the kingdome of heauen.* There the preaching of the Goſpel, is the key of the kingdome of heauen: So that looke how neceſſarie it is for a man to haue his ſoule ſaued and to enter into heauen, ſo behouefull it is for him to heare Sermons: for that is the turning of the key whereby wee enter into this kingdome. 2. Cor. 5. 12. the preaching of the Goſpel is the doctrine of reconciliation: and therefore looke how neceſſary it is for a man to be reconciled to God; ſo needefull it is for him to heare the word preached. *He that is of God, heareth Gods word: and hee that heareth it not, is not of God,* 1. Ioh. 4. 6. But men haue many excuſes to exempt themſelues from hearing Sermons; Some ſay, if God himſelfe would preach, or Chriſt, or an Angell from heauen, then they would heare; but ſo long as ſinnefull man preacheth, it is no great matter, though they abſent themſelues. *Anſw.* This is a preſumptuous reaſon; for the preaching of the Goſpel by man, is Gods owne ordinance; and that for theſe cauſes: Firſt, ſince *Adams fall* man cannot abide the voice of God: ſo as if man ſhould heare God ſpeake, hee would cry out with the Iewes, Exod. 20. 19. *Let not God talke with vs leaſt wee die.* And with *Peter,* [b] *Depart from mee, I am a miſerable ſinner.* Secondly, God ſpeaketh by man to trie the obedience and humilitie of men; to ſee whether they would be content to receiue and beleeue his word, beeing propounded by ſinneful man that is like vnto themſelues. And thirdly, to maintaine loue betweene man and man, by mutuall conuerſing in this holy ordinance. Others doe ſay, they may well enough keepe themſelues in their families, for there they haue their Bible wherein be the Sermons of Chriſt, and of his Prophets & Apoſtles, then which no miniſter can preach better. *Anſ.* It is Gods ordinance that theſe Sermons of Chriſt, of the Prophets and Apoſtles, ſhould be againe handled, preached, and expounded in his Church, and therefore euery man is bound in conſcience to come into the congregations, and there to heare with reuerence Gods holy word. Others will not come to the Church, for (they thanke god) they can ſerue God with as good a heart on horſe-backe, or on their iourneys, as thoſe that come vnto the Sermons. *Anſ.* Theſe perſons are blind and ignorant, a ſeduced heart beguileth them, and therefore they deſpiſe the ordinance of God; but let them heare what *Salomon* ſaith, [c] *Hee that turneth away his eare from hearing the lawe,* that is, *the doctrine of God: euen his prayer ſhall bee abhominable.* God ſpeaketh to vs in the miniſterie of his word, & if we refuſe to here him there, ſhall we thinke he will heare vs when we pray? Know therfore, if thou refuſe his word, he wil refuſe thy praier: neither indeed can any without the word pray aright. Such people deceiue themſelues, their A prayers in their needeleſſe iourneys ſhall bee their iudges to condemne them; for therein they confeſſe God is to bee worſhipped, and yet in practiſe they reiect his direction for the ſame. Laſtly, others ſay they haue knowledge enough, the miniſters can teach them no more then they knowe; and therefore they need not goe heare ſo much preaching. *Anſ.* Theſe that pretend ſuch perfect knowledge, are commonly the moſt ignorant, not knowing the ende of this ordinance of God; for preaching ſerueth not onely to teach men to knowe God, and his will; but alſo to increaſe in knowledge, and to yeeld obedience to that which they knowe. If therefore thou haſt knowledge, it is well: but that is not enough, if thou wouldeſt be bleſſed B thou muſt doe that which thou knoweſt, Ioh. 13. 17. And for this cauſe the moſt learned man that is, muſt ſtill frequent the hearing of Sermons, to further himſelfe in obedience: becauſe a man may knowe much, and yet want conſcience to obey.

Secondly, in this commaundement men are inioyned the reading of the word, and hearing of it read, not only publikely, but alſo priuately in their families: that thereby alſo they may come to the knowledge of that thing which Chriſt propoundeth vnto them. Luk. 10. 26. *Chriſt ſaith to one of the Scribes; what is written? how readeſt thou?* taking it for graunted, that men muſt reade the Scriptures priuatly. And the C Lord ſaith, [a] *My people goe into captiuitie becauſe they haue no knowledge:* yea, they periſh, Hoſ. 4. 6. But wofull is the defect of this dutie; for many haue not the Bible in their houſes for their priuate exerciſe in the word: and in many familyes it is ſet vp for a ſhew, or lieth couered with duſt, when as cards and tables are worne with vſe. It is not amiſſe for men to get ſtatutes of the Land into their houſes, & to read therein for the knowledge of mens laws: but yet herein they are blame-worthy, that either they haue not, or elſe regard not the book of God, whereby they might be acquainted with the ſtatutes of the Lord, for the better guiding of their vnruly affections. Other things in this commandement haue beene obſerued before.

D The ſecond part of this concluſion, is an excellent promiſe made to him that ouercommeth, which for ſubſtance hath beene handled in the concluſion of the former Epiſtle. Here onely ſome ſpeciall bleſſings are particularly promiſed: In the handling whereof two points are to bee conſidered: Firſt, the perſons to whome the promiſe is made, *To him that ouercommeth:* whereof entreatie was made before verſ. 7. Secondly, the bleſſings promiſed, compriſed in this threefold gift of God: Firſt, *To eate of the Manna which is hidde:* Secondly, *To receiue a white ſtone:* Thirdly, *A new name written in the ſtone.* All which three ſignifie in effect, *The election, vocation, iuſtification, and glorification of Gods people.* But I will handle the in particular. The 1. benefit is, *The giuing of*

b Luk. 5. 8.

c Prov. 28. 9.

a Iſa. 5. 13.

the hidden Manna to eate. Manna properly ſignifieth that foode which God gaue from the clouds to the people of Iſrael, which for the excellencie of it, is called, *The* [b] *wheate of heauen: The* [c] *foode of the ſtrong, or the foode of Angels.* In forme it was like [d] *Coriander ſeede, and in colour white; in taſte it was pleaſant and ſweete.* Herewith God fed his people in the wildernes 40. yeares: to teach them, [e] *That man liueth not by breade onely, but by euerie word that proceedeth out of the mouth of God.* This is thought to bee the ſame white Manna which is vſed in ſhops at this day: but I will not diſpute thereof, ſeeing it is doubtfull. That Manna did repreſent a more excellent food: and therefore *Paul* calleth it, [f] *A ſpirituall meate*, becauſe it repreſented vnto them the ſpirituall food of the ſoule, Chriſt Ieſus the true Manna, [g] *The liuing bread that came downe from heauen*: as wee may ſee at large, Ioh. 6. And ſo in this place by Manna, we muſt not vnderſtand the Manna of the people of Iſrael: But Chriſt himſelfe the true food of life eternall. How Chriſt doth become vnto vs our ſpirituall Manna, and the true food of life, I will ſhew by theſe concluſions. I. He is this foode, not in regard of his doctrine, or of his miracles, nor yet onely in regard of the bleſſings of his death and paſſion: But Chriſt himſelfe God and man is true food of life as is ſhewed at large, Ioh. 6. And in Chriſt himſelfe are his death and paſſion, and the benefits thereof, food vnto the ſoule. II. *Concluſ.* Chriſt is this food, not as he lay in the manger, or as hee now ſetteth in heauen at the right hand of his Father: but as he ſuffered the wrath of God & pangs of hell vpon the croſſe, and as he died and was buried: for our life commeth out of Chriſts death. III. *Concl.* He is this food not in regard of his godhead: for that no creature can receiue or apply to his iuſtification, or ſanctification: but in regard of his manhood, ſubſiſting in the perſon of the ſonne of God. Chriſts fleſh profiteth nothing, ſeuered from the godhead: but yet his bodie & blood haue this vertue, to bee true ſpirituall food, becauſe they are the fleſh and blood of that perſon which is God. IV. *Concl.* Chriſt is not a bodily food to be receiued with the hād, eaten with the mouth, and digeſted in the ſtomacke; but he is a ſpirituall food, to bee receiued, applyed, and digeſted by faith: And being ſo receiued, he doth preſerue the ſoule vnto eternall life. This faith is that whereby a man is enabled to beleeue that Chriſt crucified is his Chriſt. And thus doth he become our ſpiritual Manna, when by true faith we aſſure our ſelues that he ſuffered for our ſinne, and roſe again for our righteouſneſſe.

b Pſal.78.24.
c verſ.25.
d Exod.16.31.
e Deut.8.3.
f 1.Cor.10.3
g Ioh.6.51.

The vſe.

Is Chriſt crucified, the true bread of life, and our ſpirituall Manna? then ſhould we long after him, with a true ſpirituall hunger in our very hearts, as truely as any man longeth after meat and drinke. When a man is famiſhed, for the ſtaying of his hunger he will pull his owne fleſh from his bones, and eate it; Euen ſo, for the ſatisfying of our hungry ſoules with Chriſt Ieſus this food of life, we muſt forſake the deareſt thing in all the world, though it bee our owne fleſh; For that which we will doe for our bodies, we muſt doe much more for our ſoules. *Queſt.* How ſhall we attaine to this true ſpirituall hunger? *Anſw.* It is with the hunger of the ſoule, as it is with the hunger of the bodie. In bodily hunger be two things: A great paine in the ſtomack for want of nouriſhment: And a ſtrong and earneſt appetite, which continueth till the ſtomacke be filled. Euen ſo we ſhould feele a paine in our hearts, riſing from a ſenſe of the wrath of God for our ſinnes; And then we muſt labour to haue a greedy appetite, and earneſt deſire to be filled with Chriſt crucified; and neuer be at reſt till we be ſatiate with the merit of his paſſion, which only can free vs from Gods wrath, and fill vs with true ioy. But wofull be theſe times: for there is in moſt mens hearts a deadneſſe of ſpirit, whereby they are made inſenſible of inward wants and miſeries: They are like vnto full men that feele no paine for want of food. There is indeede an hunger, nay a greedie worme in many after the profits, pleaſures, and honours of this world: but few or none doe hunger after Chriſt. But if wee would haue a part [a] *in the feaſt of the Lambe*, we muſt labour to haue this longing appetite after Chriſt: If we be full ſtomacked, we ſhall haue no refreſhing from his merits. *Mary* ſaith truely in her ſong, [b] *God filleth the hungrie with good things, but the rich and full goe away empty.* Which is a moſt fearefull curſe, whē the ſoule is debarred from the foode of life: But [c] *bleſſed are wee if we hunger after Chriſt and his righteouſneſſe*, for then wee ſhall be ſatisfied: Chriſt will giue vnto vs our fill of the water of life freely, Reu. 21.6.

Secondly, here we may take a viewe of the profane madneſſe of the world: For though this bread of life Chriſt Ieſus, be the moſt excellēt food of all, farre ſurpaſſing the Iſraelites Manna, the food of Angels; yet it is nothing or little deſired. Men are like the fooliſh Iſraelites that had more regard to *leekes and onyons, and to the fleſh pots of Egypt, then to the Angels foode which God gaue them from heauen.* They ſpend their wits, and their ſtrength, by day and by night that they may ſatiate themſelues with the fraile riches and vaine pleaſures of the world: And yet theſe men haue the name to be the onely men, whereas indeed they are profane *Eſaus*, and wicked Iſraelites. As therefore this practiſe is damnable: ſo muſt wee learne to deteſt it. And on the contrarie, ſeeing Chriſt Ieſus is the true Manna, our principall care and deſire muſt bee to be fedde therewith. We muſt thinke it is a great diſgrace to Chriſt Ieſus, which he cannot endure without reuenge, that we ſhould haue leſſe regard to him the true bread of life, then to earthly foode which periſheth.

Thirdly, here we may ſee that which is vſuall in the Scripture intreating of the Sacraments, to wit, the name of the ſigne giuen to the thing ſignified: for Chriſt here promiſeth them Manna, meaning thereby not the Iſraelites foode, but himſelfe, whereof their Manna was a ſigne, a ſeale, a pledge; as appeareth plain, becauſe *Paul* calleth it *ſpirituall meate*, 1. Cor. 10. 3.

Further, Chriſt is not onely called *Manna*, but *hidden Manna*, to put a difference betweene himſelfe and the Manna of the Iſraelites, which was viſible that euery man might ſee it. And Chriſt is called hidden Manna for two cauſes: firſt, becauſe no man by nature knoweth this foode, or deſireth it: ſecondly, becauſe God doth not reueale this foode to all men effectually, as may appeare, Matth. 11. 25. *I giue thee thanks (O Father) that thou haſt hidden theſe things*, (that is, the doctrine of the Goſpel, and the myſteries of the kingdome of heauen) *from the great and wiſe men of the world, and haſt opened them vnto babes.*

Vſe.

Is Chriſt hidden Manna? then firſt here learne to take knowledge of the ſtate of men in the world. They know not Chriſt, neither doe they feele in themſelues any want of this food, and therefore they know not what it meaneth: for meate and drinke is neuer knowne, till a man be hungrie. Yea, to many that liue in the Church this Manna is hidden; for though men heare the doctrine of Chriſt, yet not one of an hundred feel in themſelues any want of Chriſt: let the conſcience ſpeake, and this will prooue true. Ignorant people bleſſe themſelues, and ſay all is well, Chriſt is a Sauiour: when as indeede to them Chriſt is hidden. Nay, which is yet more lamentable, to many which teach and preach Chriſt, Chriſt is hidden Manna: for many of them neuer felt in their hearts and conſcience, that they had neede of Chriſt for the pardon of their ſinnes, and the ſaluation of their ſoules. It is not the knowledge in the braine that maketh Chriſt knowne to man; but knowledge in the conſcience, when a man feeles in his heart and ſoule, that hee ſtands in neede of the blood of Chriſt, and all the benefits of his paſſion for his redemption and ſaluation. And ſeeing this is the condition of the world, we on the contrarie muſt labour to feele in our ſelues that we ſtand in need of Chriſt, and of all the benefits of his paſſion, to free our ſoules from the gulfe of hell, and the wrath of God. Away with bare mentall knowledge: for till wee haue this true ſenſe of our owne wants, wee can neuer get into our hearts any ſound grace.

Secondly, is Chriſts hidden bread not reuealed to all? Then calling effectuall to ſaluation (ſo as if he will, euery man may be ſaued) is not vniuerſall: for then ſhould Chriſt not bee hidden, but reuealed to all: which is not ſo. Election therefore and effectuall vocation is definite and particular. And thus much of the firſt

A branch of this gift.

The ſecond gift is a white *ſtone*. Here Chriſt borroweth a compariſon from the cuſtome and manner of the Gentiles, to whome the Epiſtles are directed. A white ſtone was of great vſe among them: For firſt, the Iudge in giuing ſentence, vſed white ſtones, and blacke ſtones: the giuing of a white ſtone, was a token of abſolution; the giuing of a blacke ſtone, a ſigne of condemnation. Here then the giuing of a white ſtone, may ſignifie *abſolution from Chriſt of all a mans ſinnes and treſpaſſes*. Againe, when the Gentiles would know, which were lucky dayes (as they ſpeake) and which were vnluckie; they vſed to caſt lots with white and black ſtones, and that day which light on a white
B ſtone, was iudged to be a luckie day, that which light on a blacke ſtone was iudged to bee vnluckie. This practiſe they vſed as might bee ſhewed by ſufficient records. And though this practiſe haue no warrant, yet may Chriſt allude vnto it, to ſignifie vnto them that he will giue them good ſucceſſe in all their actions: yea happie dayes, and a bleſſed life full of all ioyes and pleaſures. Others doe expound it of giuing victorie, whereof the giuing of a white ſtone was a ſigne: but this is not ſo fit, neither can it be ſhewed by true record that they had ſuch a practiſe. I rather take it Chriſt alludeth to the firſt, and here promiſeth to him that o-
C uercommeth, the true remiſſion of all his ſinnes and full abſolution; not in regard of ciuill puniſhment, but in reſpect of guilt and puniſhment before God, which is eternall damnation.

Here note one infallible token of the pardon of ſinne, namely, to ouercome, that is, to renounce our ſelues, and by faith relie wholly on Chriſt, teſtifying this faith by maintaining good conſcience, & true religion vnto the end: And therefore if any deſire to knowe whether God haue abſolued him of his ſinnes, let him labour thus to ouercome, and then ſhall this aſſurance be ſealed vp vnto him.

The third gift, is a newe *name written in the ſtone*. What this newe name ſhould bee S. *Iohn*
D expreſſeth in his firſt Epiſtle, chap. 3. ver. 1. ſaying, *Behold what loue the Father hath ſhewed to vs that we ſhould bee called the ſonnes of God.* This new name therefore is to be *the ſonne and heire of God in Chriſt*. And becauſe it is giuen of God himſelfe, therefore we muſt not thinke it is an idle name, or a bare title onely: but withal God giueth him a new conditiō, whereof this name is a token and title. God chaunged *Abrams* name, and called him *Abraham*: but it was when he had changed his eſtate, and made him the Father of the faithfull. And there was a change in *Iacob*, when God called him *Iſrael*. This newe name then ſignifieth the giuing of a newe eſtate to a man or woman, which they had not before: namely, their regeneration, whereby they are made to die vnto ſinne, and to liue vnto God: for therewith goeth

A the bleſſing of adoption, whereby they become the ſonnes of God, and heires with Chriſt, and ſo haue heauen and earth for their poſſeſſion; and all miſeries and croſſes, yea ſinne it ſelfe turning to their good; they haue alſo the protection of Gods holy Angels in this life, and at the laſt gaſpe death to bee no death, but a ſtrait paſſage to eternall life.

Further, this newe name is ſaid to bee *written in the white ſtone*: that is, in the pledge of abſolution; which ſheweth the vnion of theſe two: Abſolution, and Regeneration. So that whome the Lord of his mercie abſolues from their ſinnes, them in his bountie he brings to a newe eſtate and condition. He that is in Chriſt B is a newe creature, 2. Cor. 5. 17. A point to be obſerued, as yeelding ſpeciall aduiſe to reforme the groſſe and common abuſe of Chriſt. Men perſwade themſelues, that Chriſt is their Sauiour, and wil pardon their ſinnes, for he is mercifull: and thereupon they take occaſion to liue as they liſt. But let no man herewith deceiue himſelfe: for they that haue abſolution, haue regeneration alſo: a newe condition of life goes with the fruition of Gods mercy in Chriſt: they that goe on in ſinne, haue not the pardon of ſinne: the corruption of ſinne muſt be aboliſhed where the guilt of ſinne is abſolued; and their liues are reformed that haue their ſinnes remitted. Here ſome man may ſay, Why are not thoſe C called by this new name, to whom Chriſt giues it; for vſually men are called after their names? The anſwer is made in the end of the verſe: *Becauſe no man knoweth that name but hee that rereceiueth it*: that is, in that manner and certentie as hee that receiueth it. And therefore the children of God muſt not be much offended when they are reuiled for their profeſſion, becauſe the world knowes not their eſtate.

Here wee may obſerue diuerſe points: Firſt, that hee which is the child of God, and hath this newe name giuen him, knowes that hee is Gods child, iuſtified and ſanctified. Neither is this knowledge by probable coniecture onely, and good hope, as the Papiſts would haue it; but certaine and infallible: for els others ſhould D know it as well as he that receiueth it: which is here denied. Each one is bound in charitie to be perſwaded, that godly profeſſors are the ſonnes and daughters of God: But the man himſelfe that hath receiued this new name and new eſtate, he knowes it otherwiſe, and therefore certainely and infallibly.

Secondly, if no man knowe this name but he that receiueth it; then can none beſide God and the conſcience, know from within the man, his particular faith and adoption. And hereby we are to be admoniſhed, to beware of charging the euill and hard cenſure of hypocriſie vpon any that liue in the church: in ſo doing we ouerſhoot our ſelues: this iudgment belõgs to god, not to man, ſaue onely to the man himſelfe: for we cannot diſcerne the good within the man properly, but by effects. *Queſt.* How farre forth may a man iudge of another mans election? *Anſ.* There be two degrees of iudgment, iudgement of certaintie, and iudgement of charitie. Iudgement of certaintie, is when a man can ſet downe certainly, ſuch a man ſhall bee ſaued: This is a peremptorie iudgment belonging vnto God, and to ſome men onely, ſo farre forth as the Lord reuealeth it vnto them: as he did the eſtate of ſome men, to *Dauid* and to ſome Prophets. Whereupon *Dauid* ſometimes prayes for the finall deſtruction of his enemies: but this is not giuen ordinarily, no not to Gods miniſters. The iudgement of charity is that, which binds a man to iudge the beſt of another: and herein be two degrees. Firſt, touching the vnregenerate, charity binds vs, not to deſpaire of ſuch as yet liue profanely; but to hope that God will in good time call them. And touching the regenerate, who haue giuen good teſtimonies of their vocation, charity binds vs to bee perſwaded without doubt that they be the children of God. And this we may do without repugnãce to this place: for though we cannot from within the man knowe his eſtate, yet by the fruites wee may; which is the higheſt degree of iudgement that charitie can exerciſe.

Thirdly, here we ſee the Church of Rome is deceiued, who make *Viſibilitie* the marke of Gods Church: for Gods Church is a companie of men which beleeue: the groũd of the church is Gods election and adoption, and mans faith, which none other can ſee but the parties that haue them. The ſignes thereof may be ſeene, but properly the Church cannot bee ſeene. It comes to bee viſible by the fruits of election, and by the outward works of loue, which proceede from faith. We therefore hold farre better, that we beleeue there is a church, and not that we ſee the Church.

Laſtly, if others know not the name of gods children, then what maruell is it, if the wicked miſcall them? 1. *Ioh.* 3. 2. *The world knowes them not.* Gods children therefore muſt not be daunted at the reproaches of the wicked, but pray with Chriſt, *Father forgiue them, they knowe not what they doe*, Luk. 23. 34.

V. 18. *And vnto the Angel which is at Thyatira write, Theſe things ſaith the ſonne of God, which hath his eyes like to a flame of fire, & his feet like fine braſſe.*

Here followeth the fourth particular commaundement of Chriſt vnto *Iohn*, as alſo the fourth particular Epiſtle. The commandement in theſe words: *To the Angell which is at Thyatyra write*; of the ſubſtance of this commandement I haue ſpoken before: only remember the

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ende thereof, which is to certifie this church of Thyatira, that *Iohn* had a calling and commandement from God to write this Epiſtle vnto them: and further to certifie the whole church of God, to the end of the world, of his calling to write this booke of the Reuelation.

The Epiſtle it ſelfe containeth three parts: a Preface, a Propoſition, and a Concluſion. The Preface in theſe words: *Theſe things ſaith the ſonne of God, which hath his eyes like vnto a flame of fire, and his feete like fine braſſe*: all which things almoſt haue beene handled in the beginning of this chapter, and in the former from whence they are borrowed. 1.14.15. In the Preface, firſt is ſet downe in whoſe name the Epiſtle is written, to wit, in Chriſts name: the cauſes thereof we haue ſhewed before. Then Chriſt is deſcribed by three arguments: Firſt, *To be the ſonne of God*: Secondly, *To haue eyes like a flame of fire*: Thirdly, *To haue feete like fine braſſe*. For the firſt, in the former chapter he was called *the ſonne of man*; but here he is called *the ſonne of God*: where by *God* we muſt not abſolutely vnderſtand the Godhead of the whole Trinitie, but the perſon of the father, who beeing oppoſed either to the ſonne or to the holy Ghoſt, is vſually called God: not that hee is God more then the ſonne, or then the holy Ghoſt; but becauſe hee is the firſt in order, and becauſe he is that perſon from whom the godhead is communicated to the ſonne & to the holy Ghoſt. So that here Chriſt is called the ſonne of the father: which myſterie we cannot fully vnderſtand, for the word hath not reuealed the ſame; neither can we find it elſwhere out of the word. But yet for the better conceiuing thereof, remember theſe two rules. I. That Chriſt is the ſonne of the father, not in reſpect of his godhead, but in reſpect of his perſon: For the Godhead of the Sonne is the ſame with the Godhead of the Father: The Godhead of the Father doth not beget, neither is the Godhead of the Sonne begotten. II. *Rule*. Chriſt is the ſonne of the Father, not by creation, as the Angels and *Adam* were; nor by adoption, as euery beleeuer is; but by nature, in that he is begotten of the ſubſtance of his father before all the world; for the father communicates from himſelfe the whole godhead that is in himſelfe vnto his ſonne.

The vſe. Chriſt is here called the ſonne of God, to ſtirre vp reuerence, attention, and care in this Church, in marking and obeying the things that follow in this particular Epiſtle. And in their example Chriſt alſo teacheth vs: that when we heare the word of God preached or read vnto vs, we ſhould receiue it with feare, and trembling, and reuerence: becauſe he that ſpeaketh vnto vs out of his word, *is the ſonne of God*. When *Pilat* was about to condemne our Sauiour Chriſt, he heard it ſaid that *Chriſt was the ſonne of God*; and thereupon hee trembled, and was the more afraid, Ioh. 19. 8. Shall a ſilly heathen man that knowes not Chriſt A tremble towards him when he heares his name; and yet we that profeſſe our ſelues to beleeue in him, be nothing mooued with reuerence towards him, when hee ſpeakes vnto vs in his word? At his preſence the hils melt, and at his voyce the rocks cleaue in ſunder: and therefore if our hearts ſhall not melt and cleaue aſunder with a reuerent feare when he ſhall ſpeake vnto vs, we are worſer then theſe ſenceleſſe creatures.

Secondly, Chriſt is ſaid, *To haue eyes like a flame of fire*: which we muſt not conceiue literally. The words are borrowed from the former chapter, verſe. 14. where Chriſt is deſcribed not as hee is in truth, but as hee appeared to B *Iohn* in viſion. We haue ſhewed before what is ſignified by theſe fierie eyes: namely, Chriſts infinite wiſedome in himſelfe, and vigilant zeale ouer his Church. The end wherefore he ſo deſcribed himſelfe to this Church, is, to giue them to vnderſtand, that hee can ſee and diſcerne their verie ſecret ſinnes: for ſundrie among them were giuen to priuate offences, as to fornication and idolatrie, as we ſhall ſee afterward.

Here then we haue an excellent remedie againſt ſecret ſinnes: ſhame and feare of puniſhment reſtraine ſome from open ſinnes, but yet the ſame men when they are in ſecret, doe without feare commit priuie ſinnes againſt the firſt and ſecond table. But theſe men muſt remember, that beeing withdrawne from the C preſence of men, they are yet in the preſence of Chriſt, for hee hath *fierie eyes*, wherewith hee ſeeth theſe moſt ſecret ſinnes, which they hide from the world. For though we may make faire weather with men, yet we can neuer bleare the eyes of Chriſt. If fornicators, wantons, vſurers, and blaſphemers, would remember this, by Gods grace it would be a notable meanes at leaſt to reſtraine them from their ſecret ſinnes, if not to mooue them vnto the practiſe of true repentance.

Thirdly, Chriſt is ſaid to haue *feete like fine braſſe*. Whereby is ſignified (as hath beene ſhewed) his infinite power and ſtrength, whereby he doth ſubdue ſinne, Sathan, and all his enemies, firſt vnto himſelfe, and then vnto his D members. And Chriſt is thus deſcribed vnto this Church, to terrifie certaine wicked men among them, that gaue themſelues to fornication, idolatrie, and other ſinnes: as alſo to affright this whole church, who by their wicked companie were almoſt drawne away to the ſame ſinnes.

The vſe. Here wee haue a notable remedie againſt looſeneſſe of life: namely, to conſider that Chriſt, whome we call our Sauiour, walketh continually, in his Church, with feete of braſſe to tread Satan and all his enemies vnder his feet: and ſuch are all that will not ſubmit themſelues to the regiment of his word, Luk. 19. 27. If the blaſphemer could conſider this, it would ſtop his mouth; and when the adulterer, the theefe, or any ſinner goeth about his wicked deuices, this by Gods grace would be a notable meanes to make him breake of his wicked purpoſe. When *Benhadad* heard, that the King of Iſrael would come againſt him in battell, a *Hee ſent his men with ropes about their neckes to craue peace*, and ſo he humbled himſelfe: Shall men be thus afraid of the fury of man, & ſhall not we tremble and feare at the fury of Chriſt, who hath theſe feet of braſſe to trample in peeces all his enemies? The want of this conſideration is one mayne cauſe why ſinne doth abound.

a 1.King. 20.31.

V. 19. *I know thy workes, and thy loue and ſeruice, and faith, and thy patience, and thy deedes, which are moe at the laſt then at the firſt.*

Here begins the ſecond part of this Epiſtle, to wit, the Propoſition, which containeth the ſubſtance and matter thereof: and it hath two parts; a commendation of this Church, and a rebuke thereof. The commendation in the 19. verſe; the rebuke or diſpraiſe in the 20. verſe, and thence that followeth almoſt to the end of the chapter. The commendation is twofold; generall in theſe words, *I know thy workes*. This hath beene handled before, verſ. 2. The particular commendation ſtandeth in fiue notable works; to wit, *Loue, Seruice, Faith, Patience, and Encreaſe in godlineſſe*.

For the firſt, by *Loue* wee muſt vnderſtand *Loue to man*: for afterward they are commended in duties to God, in faith and patience; but loue and ſeruice are duties of man to man. Touching loue note three points; What this loue is; What is the propertie of this loue; and how it is to be practiſed. Firſt, *Loue to man is a gift of the ſpirit of God, whereby a man is well affected to his neighbour for Gods ſake*. That loue is *a gift of the Spirit*, is plaine, Gal. 5.22. where it is reckoned among the gifts of the ſpirit. Next I adde, *That hereby a man is well affected to his neighbour*. To be well affected to another, is to reioyce at his good, and to deſire and ſeek the ſame; and withall to be grieued at his miſerie, and to beare the bowels of compaſſion toward him, beeing readie to releeue and helpe him to our vttermoſt. By *Neighbour* we muſt not vnderſtand onely thoſe that are neere vnto vs in habitation, but euen all thoſe that are of the ſame nature with vs, euen any of mankind. He is thy neighbour, that is a man as thou art, and ſo bearing the image of God as thou doeſt, be he friend or foe, neere or ſtranger vnto thee; and to him muſt thou be well affected. Laſtly, I ſay, *For Gods ſake*. For God is firſt and principally to be loued for himſelfe, and man in God and for God, becauſe he is the creature of God, and beareth his image. The loue we beare to man, is a ſigne of our loue vnto God; for this commandement we haue of him, That he that loueth God, ſhould loue his brother alſo, 1.Ioh. 4.21.

II. Point. The propertie of this loue is, *To be feruent*; and that for two cauſes. Firſt, if need require, euery man is bound within his calling to teſtifie his loue b *by giuing his life for his neighbour*, though he be our enemie or a ſtranger; which we ſhall neuer doe vnleſſe our loue be feruent. Secondly, there is much ingratitude, hatred, emulation, and many iniuries in the world: Now the perſons from whom theſe come, muſt be loued: the vnworthineſſe of the partie muſt not quench our loue, but it muſt burne when the waters of mens iniuries and malice would quench the ſame.

b 1.Ioh.3.17.

III. Point. The practiſe of our loue muſt be ſquared by this rule, *The loue of our ſelues*; as we wiſh our owne good heartily, ſo we muſt wiſh our neighbours good. This is the law of Nature, *To doe as a man would bee done vnto*. And it is the law of God, *Thou ſhalt loue thy neighbour as thy ſelfe*. Example: A man of ſome trade is to make a bargaine, and if hee will lie, or vſe falſe weighes and meaſures, he may aduantage himſelfe. This the deuill and his own corruption will ſuggeſt vnto him, while hee is about the bargaine: hee therefore muſt call to minde this rule of loue, and examine his owne heart, whether he would haue another man to deceiue him by lying, by falſe weighes, &c. The ſame thing muſt men doe, when they are tempted to oppreſſion or crueltie, let them thinke whether they would haue others to wrong or oppreſſe them; and ſo ſhewe forth loue by this rule, doing as they would be done vnto. It were to be wiſhed, that our Church might haue the deſerued praiſe of this vertue of loue. But Chriſt foretold of theſe our dayes, *That loue ſhould waxe colde*, Matth. 24.12. *And* a *that men ſhould bee louers of themſelues*. And ſo it is, for euery man now is for himſelfe, no man ſeekes anothers good. Goe through townes, markets, and faires, and rare it is to finde a man that in his affaires ſeeketh the common good, as well as his owne. For this is the common rule, *May I not make of mine owne what I will?* But hee that hath the grace of loue, *Seeketh not his owne onely, but the good of others alſo*, 1. Corinth. 13.5.

a 2.Tim.3.2.

The vſe.

Here then wee muſt learne to practiſe this vertue, that we may haue Chriſts commendation with this church. Euery man in the generall calling of a Chriſtian will make great ſhewe of loue; as when he comes to the Lords table, and in prayer: But in their particular affaires fewe ſhew forth true loue, nay many by lying, oppreſſion, crueltie, *Flea the skinne from the fleſh, and the fleſh from the bone of the poore, and breake the bones within the fleſh, and chop them as for the pot*, as the Prophet ſpeaketh. Theſe little conſider this rule, or that account which the Lord will take of them, who hath ſworne

Mich.3.2,3.

neuer to forget theſe workes, Amos 8.7. Learne therefore in thy particular calling to ſhew forth loue: and imploy thy commodities, not for thy ſelfe alone, but for the good of thoſe with whom thou liueſt: herein is loue, and hereby ſhalt thou be known to be the *ſeruant of Chriſt*, Ioh. 13.35. and the childe of God, *Tranſlated from death to life*, 1. Ioh. 3.14.

The ſecond thing for which this church is commended, *is ſeruice*. To omit the diuers ſignifications of the word, here it betokeneth a worke of loue, whereby a man within the compaſſe of his calling becomes a ſeruant vnto euery man for that mans good. Read *Hebr.* 6.10. where this is both commended and deſcribed. Gal. 5.13. *Doe ſeruice one to another in loue.* 1. Cor. 13.5. *Loue ſeeketh not her owne, but maketh her ſelfe ſeruant vnto all, to doe them good.* And Chriſts commandement is, *Let him that would be as the chiefe among you, be as the ſeruant*, Luk. 22.26. Now the principall part of this ſeruice is, when a man is readie with his goods, according to his abilitie, to helpe the poore, eſpecially thoſe that be godly. This is a fruite of loue, and therefore it is here ſet after it, as alſo in the places before named, Heb. 6.10. Gal. 5.13.

The vſe.

It were to be wiſhed that our Church and people might haue the like praiſe for this vertue. But the richer ſort ſpend their ſubſtance and wealth vpon haukes and hounds, buls, and beares, vpon coſtly attire, and banqueting: ſo as when the poore that are in need come for releife, they haue nothing to ſpare; and if any thing be giuen, it is drawn as hardly from them as a ribbe out of their ſide: Men wil giue frankly to delight themſelues with plaies and paſtimes, and ſuch like vanities; but the poore that be their owne fleſh, may die in the ſtreets for want of that which men giue to their dogs. But if we reſpect the commendation of Chriſt Ieſus, let vs abandon theſe vanities which hinder vs in the practiſe of this vertue of *ſeruice* for the good of our brethren. And to induce all men hereto, let them conſider, 1. how the church of the old teſtament was charged with giuing the firſt fruites of their wine, corne, and oyle, and likewiſe with many ſacrifices and ceremonies which belonged to the temple: Theſe things indeede be ceaſed, and yet we may not miſpend thoſe goods which hereby are ſpared; for in the new teſtament the poore are in ſtead of the altar, and they muſt haue that which the altar had among the Iewes. Againe, Iſay 58. 18. *Hee that powreth forth his ſoule to the hungrie*, that is, he that ſeeing the poore in miſery, hath the bowells of compaſſion mooued towards him, and from his pitifull heart releeueth their wants, according to his abilitie, his light ſhall neuer be put out, but ſhal ſpring out of the darkeneſſe, and his darkeneſſe ſhal be as the noone day. This is pure religion & vndefiled before God, to viſit the fatherleſſe, and the widdowe in their aduerſitie. Remember this *Hee that hath mercie vpon the poore, lendeth vnto the Lord*, Prou. 19.17. So that when the poore come for releefe, God commeth to borrow of vs ſome of that which he hath giuen vs. The poore are the Lords collectors, now when the Lord would borrow of vs, ſhall we make deniall, and ſend him emptie away? Thirdly, conſider that Chriſt himſelfe comes in the perſon of the poore that is hungrie, ſicke, naked, or in any want; and therefore if we would eſcape the fearefull ſentence of condemnation at the laſt day, *Away from mee yee curſed into euerlaſting fire, for I was an hungrie, and yee gaue mee no meate, &c.* then we muſt haue regard vnto the poore, and ſhew our bountie in their releefe, who are our owne fleſh: ſo ſhall we make God our debtor, and be commended with this Church by Chriſt himſelfe in this world, and at the day of iudgement heare that bleſſed voyce of his approbation, *Come ye bleſſed*, Mat. 25.34.

The third vertue for which this Church is commended, is their *faith*; By *faith* here we are to vnderſtand *fidelitie*; which is a vertue whereby a man is faithfull to God in keeping that vowe and promiſe which he made to him in his baptiſme: which was to renounce and denie himſelfe, and wholly to giue vp himſelfe to acknowledge one God in three perſons; and accordingly to beleeue in, to worſhip and obey the ſame God all his life long. In this ſenſe is faith taken of *Paul* when hee ſaith, *That younger widdowes haue damnation, becauſe they haue forſaken their firſt faith*: and in the former Epiſtles of Chriſt vnto theſe Churches, where he commands them *to be faithfull*. 1.Tim.5.12.

The vſe.

It were to be wiſhed that our churches and congregations, might in like manner be commended for their fidelitie to God; but that cannot truly be done of vs generally. It is a common thing for men to ſweare by their faith; but it is a rare thing to finde a man to keepe his faith; as will appeare by this ſhort ſuruey of our people: For firſt, the greateſt part in all places are ignorant of God, of his word, and of their vowe in baptiſme; and alſo voide of care to attaine hereto. Now all theſe are vnfaithfull vnto God. Others, though they haue knowledge, yet they haue no loue, nor care of good things, which concerne the kingdome of heauen, but all their delight is in eating, drinking, gaming, and in paſtimes and pleaſures: Herein they ſpend their time and ſtrength, and theſe alſo haue denied their firſt faith, and their caſe is dangerous: for as yet their bellie and their pleaſure is their God, and their end will be damnation. A third ſort are tearmed wiſe men of the world: but if we regard their fidelitie to God, there is nothing in them; they are worldly perſons and earthly minded, ſuch as ſpend both wit and ſtrength to get wealth, like vnto the mole, who is alwaies in the earth. Theſe alſo are vnfaithfull vnto God, in regard of their vowe in baptiſme. For as they account gaine godlineſſe, ſo gold is their God, and they ſay to the wedge of gold, Thou art my confidence. Seeing then all theſe be vnfaithfull vnto God, we muſt be admoniſhed to remember what we haue promiſed in our baptiſme: And withall haue care to performe the ſame as we tender the ſaluation of our ſoules. For if we be vnfaithfull, as *Paul* ſaid of the younger widdowes, damnation belongs vnto vs.

The fourth vertue for which this Church is commended, is *patience.* Of this I haue ſpoken before verſ.2. Here onely note, that it is ioyned with *loue to men,* with *fidelitie to God,* and with *ſeruice both to God and men in the dutie of loue.* Whereby Chriſt would ſignifie that no good thing can be done by any man, without patience. Loue is no loue without patience: neither is faith any faith without patience: for when a man loueth another, for his loue he ſhall ſometime receiue hatred. Now vnleſſe he haue patience to beare that hatred, his loue wil ſurceaſe. And ſo if a man haue care to be faithfull vnto God, in the world he ſhal be ſure to haue much contempt: ſo that vnleſſe he haue patience to beare the ſame, his faithfulnes wil faile. *Patience bringeth forth experience, and experience hope,* *Rom.* 5.4. and 15.4. No comfort of the Scriptures, nor hope without patience. And therfore in the parable of the ſower, [a] *The good ground bringeth forth fruits with patience:* though a man haue neuer ſo good gifts, yet without patience he cannot put them in practiſe. This therefore we muſt ioyne with all the good graces wee haue: as *Peter* counſelleth vs, 2. Pet. 1. 6. When a man is in temptation, and apprehendeth the wrath of God, which is the ſoreſt thing that can be, without patience he will deſpaire: Without patience a man will be weary of wel-doing, but in duties to God and man, and to his owne ſoule. Hence the Apoſtle ſaith, *yee haue neede of patience,* Heb. 10. 39.

[a] Luk.8.15.

And thy workes. Here Chriſt repeateth his generall commendation of this Church, which we muſt not thinke to be done in vaine, but hereby he would let vs ſee, how exceeding wel he did approoue of their works. The cauſe why hee liked them ſo well, was their encreaſe in wel-doing; whereof we ſhall intreat afterward.

The vſe. Chriſt repeateth his approbation of their works after ſome worthy vertues, to ſhew vnto vs, what things are required in the doing of any worke that ſhall be acceptable to God; Namely, theſe foure things, faith, loue, ſeruice, and patience. Faith is neceſſarie, becauſe in wel-doing a man muſt teſtifie his fidelitie to God, which he ſhall beſt doe, if firſt he learne out of the word, whether God haue commanded that worke to be done or not, that ſo hee may be ſure to doe or not to doe that which God will haue him: for it is not ſufficient to haue a good intent in the doing of our workes, as is commonly thought, though falſly; but our workes muſt be done in faith, that is, in a ſure A perſwaſion out of Gods word, that the things we doe are approoued of God; for *whatſoeuer is not of faith, is ſinne.* Secondly, loue is neceſſarie in euery good worke we goe about, *For faith worketh by loue.* Gal. 5.6. Hence the Apoſtle ſaith, 1. Cor. 13. 3. *If a man ſhould giue his bodie to bee burned, and beſtowe all his goods in almes vpon the poore, yet if hee did not theſe in loue, it would not pleaſe God.* Thirdly, ſeruice to man is required in our good workes. This muſt be carefully marked: for the end of mans life is in his calling to ſerue man, and by that to ſerue God. Col. 3. 24. Seruants muſt obey their maſters, and in their perſons doe ſeruice vnto Chriſt. And that which is there ſpoken of ſeruants muſt be referred to the works of euery man in his calling: they muſt be don for the B good of men, ſo as God may be ſerued in them. This ouerthrows the fooliſh conceit of the Papiſts, which think that the moſt excelent works of all are faſting, pilgrimage, wearing of rough attire, and whipping of their bodies: For good workes muſt be done in faith and loue, to benefit men, either in ſoule or bodie: but theſe workes of theirs are not done in faith, neither doe they profit the dooers nor any others: Faſting hath it place, yet it is no good worke, but a thing indifferent in it ſelfe. Laſtly, patience is neceſſarie in euery good worke, that men faint not in doing that which is good: for they that doe any good thing, ſhall be ſure of many croſſes, partly from men, and partly from Sathan, as alſo by Gods prouidence. Now when theſe befall a man in wel-doing, without patience C they will ſtay his proceeding: And therfore it is truely ſaid, *That the good ground bringeth forth fruit with patience.*

The vſe. Theſe beeing the vertues that make a worke acceptable to God: we muſt labour in euery action of our lawfull calling whatſoeuer it be, to practiſe the ſame in faith, loue, ſeruice, and patience. Wee muſt not tie good workes to church matters onely, as hearing the word, and giuing almes; but the practiſe of any worke of a mans lawfull calling, be it neuer ſo baſe, with theſe vertues is a good worke, and approoued of God in it kind, as well as the beſt worke that is: not for the worke it ſelfe, but becauſe D therein doth appeare faith, loue, ſeruice, and patience: and becauſe this church ſo performed their works, therfore doth God double his approbation.

The laſt vertue for which this church is commended, is increaſe in godlines, in theſe words *And that they are moe at the laſt then at the firſt.* The church of Epheſus was before reprooued for decay and loſſe of the graces of God: but this church did growe and increaſe in graces, and therefore are her works more approoued, then the workes of any other Church.

The vſe. It were to be wiſhed, that our congregations might be commended for their increaſe in godlineſſe, in faith, obedience, and other good works; but that cannot iuſtly be done, for the number of our people is increaſed, but their growth in grace doth not appeare. Many liue in ignorance, and though they heare much, yet they profit little, ſo as as it might be ſaid of them, as the author to the Hebrewes ſaith, [a] *Whereas concerning the time yee ought to bee teachers, you haue need againe that we teach you the firſt principles of the word of God.* And as *Paul* ſaith of certaine women, [b] *They are alwaies learning, and neuer come to the knowledge of the truth.* Others alſo, though they knowe ſomething, yet they practiſe leſſe then they which know nothing. And which is worſt of al many that heretofore haue had good beginning in them, by their bad conuerſation, and the greedie cares of the world haue loſt the ſame againe, and goe backward in knowledge, in obedience, in faith, and loue. Rare it is to finde thoſe that are like to this Church of Thyatira, whoſe workes are better at the laſt then at the firſt. A fearefull caſe it is, to be ignorant of Gods will, and a great iudgement of God, to decay in loue, and other graces: and therefore that we may preuent Gods iudgements, wee muſt haue care to get knowledge, and to increaſe therein, and with knowledge to ioyne obedience in all good duties to God and man. Some plead for themſelues by reaſon of age, want of memory, and capacitie: but theſe muſt learne to ſhew forth better affections, and more ſincere obedience.

The younger ſort alſo muſt imploy their wit and ſtrength to get knowledge, & with knowledge ioyne obedience, that they may increaſe in grace as they grow in dayes. Yea euery one that hath any good beginning, muſt endeuour to make it more; For to him that hath ſhall more bee giuen, and he ſhall haue abundance; but from him that hideth his gift, or abuſeth the ſame, ſhall be taken away that which hee ſeemeth to haue, Luk. 8. 18.

v. 29. *Notwithſtanding I haue a fewe things againſt thee, that thou ſuffereſt that woman Ieſabel, which calleth her ſelfe a Propheteſſe, to teach and deceiue my ſeruants, to make them to commit fornication, and to eate meat ſacrificed to Idols.*

Here is Chriſts reproofe of this Church of Thyatira; and it is twofold: Firſt, of the whole Church, in this 20. verſe. Secondly, of a woman in that Church, verſe 21. In the reproofe of the whole Church note two things: The reproofe it ſelfe; And the reaſon thereof. The reproofe it ſelfe is contained in theſe words, A *Notwithſtanding I haue ſomething againſt thee;* that is, though I haue praiſed thee for many worthy works, yet there be ſome things which I doe not approoue. This reproofe hath beene handled in the former Epiſtles. The reaſon of the reproofe followeth in theſe words, *That thou ſuffereſt the woman Ieſabel, who calleth her ſelfe a Propheteſſe, to teach and ſeduce my ſeruants.*

This reaſon of her reproofe containeth ſundry points worthy our conſideration. I. From the phraſe & forme of the words, we may conſider the large power that God gaue to his Church: which was, beſides the power to preach the word, and adminiſter the Sacraments, a further power to appoint who ſhould B preach among them, and who ſhould not preach; and alſo a power to repreſſe euill men and euill women, and ſo keepe them in order. The like power was giuen to the Church of Epheſus, as we haue ſeene in the Epiſtle to that Church: they had power to diſcerne falſe Prophets, and Apoſtles, and to reſtraine the ſame. The like power did God giue to all Churches, as wee ſhall ſee if we read the hiſtories of the Church; and great cauſe there is hereof: for without this authoritie no Church could long ſtand and be a Church.

II. Here note that it is not ſufficient for a Church to haue the preaching of the word, but it muſt haue ſeueritie and ſharpe gouernment, whereby wicked people may be reſtrained. This C Church is therefore diſcommended, for that ſhee vſed not that ſeuere authoritie, which God had giuen her in ſuppreſſing of ſinne. And in our congregations the like fault is to bee found; where much preaching is, yet ſinne abounds, adulterie, blaſphemie, vſurie, and crueltie; and the cauſe is, for that this ſeuere execution of gouernment in reſtraining ſinnes, is not ſo ſtraitly put in practiſe as it ought to be.

Againe, in this reaſon of his reproofe Chriſt doth charge them with two faults: Firſt, for ſuffering a woman to teach: Secondly, for ſuffering a woman to ſeduce his people. For the firſt, the word tranſlated *teach*, is in the new teſtament commonly put for publike teaching in D the miniſterie. Their fault then was this, that they ſuffered a woman to teach openly: and it is againſt the word of God, 1. Tim. 2. 12. *I permit not a woman to teach.* And, 1. Cor. 14. 34. 35. *Women ought to keepe ſilence in the congregation, and be ſubiect to their husbands, and learne of them at home.* *Obiect.* But *Deborah* was a Propheteſſe, Iud. 4. 4. And *Hulda* propheſied, 2. Kin. 22. 4. For *Ioſiah* ſent to her for counſell, 2. Chr. 3. 4. And therefore women may propheſie. *Anſw.* Theſe women had extraordinarie gifts and calling: and therefore vpon their example we may not make an ordinarie rule. II. *Obiect.* But it may ſeeme *Paul* alloweth it, when he ſaith, *A woman praying, or prophecying vncouered, diſhonoureth her head,*

1. Cor.

A 1. Cor. 11.5. *Anſw.* Hereto ſome doe anſwer thus, that in the infancie of the Church ſome women were extraordinarily indued with that gift, and did indeede propheſie. Others iudge it to haue beene a fault in that Church, and therefore ſay, in the 14. chapter, the Apoſtle reprooueth it, commanding women to keepe ſilence in the Churches. Thirdly, a women may be ſaid to pray, when ſhe giueth her aſſent to the prayer of the miniſter, by ſaying, *Amen:* And ſhe may be ſaid to propheſie, when ſhee *ſingeth Pſalmes*, or *readeth the Scriptures:* For ſo the word is vſed in Scripture, 1. Chron. 25. 1. *Aſaph and his company propheſied with harps and vialls:* that is, (as it is tranſlated) they ſung propheſies, and plaid thereunto vpon their B inſtruments.

From the rebuke of Chriſt againſt this church we gather that it is not warrantable by Gods word for a woman to adminiſter the ſacrament of baptiſme. For baptiſme is a ſeale of the couenant in the publicke miniſterie, and ſo a part thereof, and muſt goe with the preaching of the word, and may not be adminiſtred by women, who are not allowed to preach, no not in the time and caſe of neceſſitie when men are wanting. And although they may not teach publikely, yet they may teach at home, and in the abſence of their husband it is her dutie to teach her children. *Prou.* 31. *Lemuel*, that is, *Salomon* is taught many worthy things of his mother. And *Timothie was brought vp a child in the Scriptures by his grandmother Lois, and his* C *mother Eunice*, 2. Tim. 1.5.

Hence ſome would gather, that as a woman may not teach publikely, ſo ſhe may not publikely gouerne in a Common-wealth. But this conſequence is not good: For publike teaching is flatly forbidden to a woman; ſo is not publike ciuill regiment. Ther is a ſpecial reaſon why ſhe may not publikely teach; for it is the will of God, that as Chriſt was a man, ſo they that ſtand in his roome and ſtead in the publike miniſterie, ſhould alſo be men. But the regiment of a kingdome is a ciuill thing, and ſo may lawfully be adminiſtred by a woman when ſhe commeth vnto it by lawful ſucceſſion to her father whoſe whole patrimonie in the want of D ſonnes ſhe may rightly enioy. *Obiect.* But the woman muſt be in ſubiection vnto the man. 1. Cor. 14. 34. *Anſ.* So ſhe may, and yet haue ſoueraigntie in the kingdome. *Obiect.* But the man is the head of the woman. 1. Cor. 11. 3. *Anſ.* That is, the man in that hee is a man is a perſon more excellent then the woman as ſhe is a woman: Yet the perſon that in regard of ſexe is inferiour, may haue more excellent gifts, and ſo likewiſe may exerciſe authority and rule and we finde by good experience, that the gouernement of a woman is a happie gouernement; no records of time can ſhew a more happie regiment for bleſſings temporall and ſpirituall vnder any man, then we haue long enioyed vnder our noble Queene.

The ſecond fault of this Church is, that they ſuffered a woman *to ſeduce and teach falſe doctrine*, and thereby to ſeduce Gods people. That this is a fault, Chriſts reproofe ſheweth euidently, and therefore I will not ſtand to prooue it.

Hence we may gather, that euery man is not to be left to his owne conſcience, to teach and hold what doctrine hee will: but all ſuch men or woman as teach erronious doctrines, by the gouernours of the Church are to be reſtrained. It is a grieuous fault in any Church not to reſtraine the authors and maintainers of ſects and falſe doctrines, and of opinions which ſtand not with the truth of Gods word: and on the contrary, it is a vertue and a good gift in any Church, when they reſtraine the authors & fauourers of ſects & falſe doctrine. And in this regard our Church is to be commended and approoued, and the commonwealth likewiſe, for making lawes to reſtraine both Popiſh recuſants, and ſome Proteſtants, who depart from this our Church, as beeing no Church of God, but a member of Antichriſt and of Babylon.

Now that Chriſt might aggrauate theſe their offences: hee deſcribeth the woman, firſt, by her propertie, in this name *Iezabel*, that is, one like *Iezabel:* ſecondly, by her action, *which calleth her ſelfe a Propheteſſe:* her teaching is deſcribed in the ende of the verſe. Touching her property, Chriſt calleth her *Iezabel* for two cauſes: Firſt, for that ſhe was like to *Iezabel*, and in her perſon reuiued the manners and opinions of *Ieſabel*. For as *Ieſabel* brought among the Iſraelites the falſe worſhip of the Idol *Baal:* ſo this woman laboured to bring into this Church of Thyatira, Idolatrie, and other ſinnes.

Againe, *Iezabel* was giuen to fornication, as the Scripture recordeth of her by the mouth of *Iehu*, 2. Kings 9. 22. and ſo was this woman giuen to fornication. Thirdly, *Iezabel* was a woman of authoritie and by her place and dignitie did countenance and maintaine Idolatry, & other wicked ſinnes: ſo it is like, that this woman was of ſome place and authoritie, and did thereby countenance her wicked opinions and damnable ſinnes.

The vſe. In this reaſon of her name, note firſt a notable practiſe of Sathan for the furtherance of his kingdome, which is this: In ſucceeding ages he laboureth to reuiue the erroneous opinions & wicked vices of vngodly perſons of former times. This we ſee plaine in this place: for long after *Iezabels* death (the wife of *Ahab*, a wicked woman) euen in the Apoſtles time, he raiſed vp another woman like to *Iezabel* both for wicked life and doctrine. And the like practiſe hee vſeth at this day. In all ſuch as follow the rules and counſell of *Machiauel*, is reuiued the craft of *Achitophel*, in the Papiſts are reuiued the opinions and manners of the wicked Scribes and Phariſies; in the recuſant Proteſtants is reuiued the ſect of the Donatiſts, and the ſect called Audiani. The familie of Loue reuiues the opinions and manners of the Valentinians and the Montaniſts, and many other damnable errours. Now this the deuill doth, becauſe he knowes by experience the great hurt that theſe opinions and ſinnes haue formerly done vnto Gods Church.

Secondly, Chriſt calleth this woman *Ieſabel*, that he may prouoke this Church to a greater deteſtation of her in regard of her damnable wayes: and that ſhe might be in as great diſgrace with them, as was *Ieſabel* in the olde Teſtament to the people of God, that ſo they might better eſchew her wicked ſeducement. And herein we haue a good direction for our profitable reading of the bookes of the olde and newe Teſtament: namely, that when we meet with examples of wicked men and wicked women, we muſt thereby take occaſion to be vnlike them. And if we finde our ſelues like them any way, either in wicked opinion, or in practiſe, we muſt thereupon growe to a diſlike with our ſelues. Againe, finding the examples of good men or good women, we muſt labour to conforme our ſelues thereto, and become like them: and in this regard approoue our ſelues, when we ſee our ſelues conformable vnto the godly in any vertue and grace.

The ſecond argument whereby Chriſt deſcribeth this woman, is her action: *She calleth her ſelfe a Propheteſſe*; that is, ſhe challengeth her ſelfe to be one that doth teach Gods will by the inſtinct of his ſpirit. And herein ſhe became a notable patron of the damnable ſect of the Nicolaitans: for ſhe held the lawfulnes of fornication, and of eating things ſacrificed to Idols. And for the maintenance hereof, ſhee ſaith ſhe is a Propheteſſe, one that ſpeaketh nothing but as ſhe is taught by Gods ſpirit. This is the practiſe of heretickes, vnder pretence of the ſpirit to maintaine their damnable deuices, as might eaſily be prooued by induction of particular heretikes, in former ages.

First, hence then we are taught to labour to haue the ſpirit of diſcerning, whereby we may trie the ſpirits whether they be of God or not. Many will be of no religion, becauſe there be ſo many falſe teachers, and ſuch diuerſitie of opinions in religion. But herein they bewray their profaneneſſe; they ought the rather to labour for this gift of diſcerning, whereby to know what is from God, and what is not.

Secondly, hence we are taught, that when we are vniuſtly ſlaundered, diſgraced, or iniured, we ought not to fret and fume, but by patience to content our ſelues: for we ſee that wicked men to maintaine their wicked opinions and manners, will not ſticke to abuſe God himſelfe, and make his bleſſed ſpirit the author and patron of their errours and ſinnes. We by our ſinnes deſerue diſgrace & reproch; but the ſpirit of God hath done nothing amiſſe. And therefore we muſt be patient, beeing in the ſame condemnation, as *Luk.* 23. 40. 41. and

A rather reioyce, in as much as we are partakers of the ſufferings of the ſpirit, 1. Pet. 4. 3.

Againe, here obſerue how ſhe approoued herſelfe to be a Propheteſſe, namely, by her owne teſtimonie onely, *She calleth her ſelfe ſo*. Where we may ſee the note and mark of a falſe Prophet; to wit, their owne bare word and teſtimony. A true Prophet or Propheteſſe hath ſundry teſtimonies, beſides their owne word, to prooue the lawfulneſſe of their callings: as in the Primitiue Church, they had the gift of ſpeaking diuers languages without ſtudie, and of working miracles: they had alſo puritie of doctrine, ioyned with integritie of life; & laſtly, many excellent gifts of God, as zeale, courage, and conſtancie to maintaine the ſame.

B Chriſt hauing deſcribed this woman, for her further diſgrace, as alſo to aggrauate the fault of this Church in ſuffering her, proceedeth to deſcribe her doctrine. And firſt he ſheweth the ende and ſcope thereof, namely, to ſeduce and to deceiue. Wherein he giueth vs a further note of a falſe Prophet or Propheteſſe, to wit, to teach ſuch doctrine as drawes men to ſinne againſt the firſt or ſecond Table. True doctrine is according vnto godlineſſe, and leadeth men thereto; but the ende of falſe doctrine is impietie againſt God and man: as was ſhewed by the doctrine of *Balaam*, verſ. 14. and ſuch was the doctrine of this woman.

The vſe.

C Sundry ſtudents now adayes are marueilouſly affected with the ſermons, commentaries, and poſtils of Monks and friers. Theſe they preferre before the writings of other godly and ſound Diuines, which is a lamentable caſe: for they are in their kind *Ieſabels*; the ſcope of their doctrine is to drawe men to errours and tranſgreſſions againſt the law of God; yea to bring men from heauen to hell. And therefore this exceeding approbation of them is no ſmall offence: beeing in truth the right way to bring in againe errours, Atheiſme, and Poperie. For turne a Papiſt from a morall point (wherein he often erreth) and his doctrine and ſermons are nothing but falſe and erronious: and therefore as Chriſt would haue this Church to hate the doctrine of this woman, becauſe it did deceiue, ſo muſt we labour to grow to diſlike with the commentaries and poſtils of Monks and fryers,
D which tend to that end.

Secondly, Chriſt ſetteth forth the end of her doctrine by two arguments: Firſt, by the perſons deceiued, *his ſeruants*: ſecondly, by the meanes whereby they are deceiued: to wit, *by cauſing them to commit fornication, and to eate meats ſacrificed vnto Idols.*

Touching the perſons. Whereas ſhe deceiued not all men, but the ſeruants of God (for here is a plaine diſtinction of men) this encreaſeth her fault, becauſe they beloged vnto God. But here two queſtions may be mooued? Firſt, why ſome men are the ſeruants of God, and ſome are not. Secondly, whether the ſeruants of God may be ſeduced by falſe teachers. To the firſt ſome anſwer, that God would haue all men to be his ſeruants, and for his part doth all things needfull vnto all men, to make them his ſeruants; redeeming them, and giuing them ſufficient grace hereunto; yet ſome are not his ſeruants, becauſe they themſelues wil not, but wilfully reiect his grace that is offered vnto them. But this doctrine is againſt common reaſon, and doth much derogate from the glorie of God; for hereby they make euery man an Emperour, and God an vnderling ſubiect vnto man; they make Gods good pleaſure to depend vpon mans pleaſure, and the accepting of his grace to depend on mans will. But God is the firſt cauſe of all things, he will ouerrule mans will: and therefore it is abſurd to ſay, ſome men are not Gods ſeruants becauſe they themſelues will not. The true cauſe hereof is Gods good pleaſure, electing ſome, and they alone become his ſeruants, becauſe he hath choſen them. But God did neuer chuſe al men firſt to grace, and then to glorie: and therefore as *Luke* ſaith, [a] *ſo many as were ordained to euerlaſting life, beleeued.* So we may ſay; ſo many as are elected of God to grace and ſaluation, they become his ſeruants.

a Act.13.48.

The ſecond queſtion. Whether may Gods ſeruants be ſeduced by falſe Prophets? *Anſw.* There be two ſorts of ſeruants of God: ſeruants in appearance, and ſeruants in truth. Seruants in appearance, are ſuch as outwardly onely embrace the word, and receiue the ſeales of Gods couenant; and the greateſt part of particular churches are ſuch ſeruants. Now theſe may fall away, and that wholly: and hence it commeth that whole particular Churches may fall away, as did the Church of Galatia, and many others and theſe are called ſeruants, becauſe we muſt in charitie iudge, that all which make profeſſion of true religion in Gods Church, are the ſeruants of God. But the true ſeruants of God, though they may be ſeduced in part, and for a time, yet they can neither wholly nor finally fall away: for the promiſe of Chriſt is to the contrary, [b] *Thou art Peter, and vpon this rocke,* that is, the faith which thou profeſſeſt, *will I build my Church: and the gates of hell ſhall not preuaile againſt it.* Which laſt word (*preuaile*) inſinuateth, that the deuill ſhall ſhewe great malice and ſtrength to vanquiſh their faith, but yet ſhall neuer wholly ouercome it. And Mat. 6. 13. we are taught to pray, *Lead vs not into temptation.* To lead into temptation, is wholly to be ouercome in temptation, which beeing a lawful petition, muſt needs haue Gods promiſe to graunt the ſame belonging vnto it. And therefore though Sathan may aſſay to ouercome the child of God, yet hee ſhall neuer get finall victorie ouer him: for true faith purifieth the heart, and cannot ſtand with a purpoſe to continue in any one ſinne; theſe two baniſh each other, ſinne brings the child of God vpon his knees, but true faith doth raiſe him vp again

b Matth.16. 18.

II. Point. The meanes whereby ſhe ſought to ſeduce them, *was by drawing them to commit fornication, and to eate things ſacrificed to Idols.* Whereby it is plaine, ſhe was a fauourer of the ſect of the Nicholaitans; whereof entreatie was made in the fourteenth verſe. And thus much for the reproofe of the Church.

V. 21. *And I gaue her ſpace to repent her of her fornication, and ſhee repented not.*

Here Chriſt reprooued this woman for her obſtinatie and hardneſſe of heart, whereby ſhe went on in ſinne without repentance. By *ſpace to repent,* we are to vnderſtand, libertie to liue: for though by her ſinnes ſhee deſerued preſent death, temporall and eternall; yet God of his mercie gaue her libertie to liue, that ſhe might repent.

In her example we are taught what to iudge of that ſpace of time which God giueth vs to liue in this world: namely, that it is a time of repentance; for before a man be borne, and after this life, can none repent: but the time we now liue, or haue liued, or ſhall liue, is the onely time allotted for repentance. This point ought ſeriouſly to be conſidered of all eſtates, for it doth plainely rebuke the ſhamefull practiſe of many at this day, who lead not their life as a time of repentance, but ſpend it wholly in another courſe: ſome in following their vaine pleaſures, as carding, dicing, &c. ſome in heaping vp riches, ſeeking nothing but temporall profits: others in good fellowſhip, (as they cal it) that is, in company keeping, in eating & drinking. God in iuſtice might haue cut off theſe men ſo ſoone as they were borne, and yet in mercie he giues them time to repent, to ſome twenty, to others thirtie, fortie, or fifty yeares: but they abuſe this mercie of God, and in ſteed of repenting imploy themſelues in ſuch works as are contrary thereunto. Their caſe is moſt fearefull, they treaſure vp to themſelues wrath againſt the day of wrath, and declaration of the iuſt iudgement of God; like vnto a man that euery day for ſome certaine time, carrieth a faggot for his owne burning in the end.

The vſ

Secondly, from this end of life, all that haue not repented, muſt learne not to deferre their repentance, but now beginne while it is called to day, and in the exerciſe thereof ſpend the whole time of their life. The ende of all our endeuours while wee liue, ſhould be this, to get a roome in the kingdome of God, which we can neuer haue without repentance.

Next conſider, who it is that giues this time of repentance: neither man nor Angel hath this time in his hands, but the power of appointing it belongs vnto Chriſt alone.

Hereby then al perſons whatſoeuer are to be admoniſhed, without delay to repent. The young man will take his pleaſure in his youth, and repent when he is old: but hereby he robbeth Chriſt of his honour, who onely hath power to point out the time of repentance. Vſe therefore the time preſent while thou haſt it, and deferre not repentance; for how knoweſt thou that thou ſhalt liue to be old? And though thou doeſt, yet how canſt thou tell whether God will giue thee repentance, conſidering thou didſt refuſe, while he called for it? Men thinke, that if they die quietly and peaceably, all is well, they goe to heauen ſtraight: but herewith many are deceiued; for vnleſſe they haue truely repented, they goe ſtraight to the deuill, let their manner of dying bee what it will. A quiet death is a comfortable thing, but no ſure ſigne of grace, becauſe it may come by reaſon of ſome eaſie lingering ſickeneſſe. Conſidering therefore wee haue no title vnto this grace of repentance, to claime it at our pleaſure, it beeing the rare gift of God, nor any leaſe of our life, but bee meere tenants at will; let vs ſeeke to turne vnto God with full purpoſe of heart, while it is called to day: and if we haue begun, let vs daily renew this grace to the ende of our life.

Thirdly, conſider to whome God giues ſpace of repentance: namely, to a *wicked woman*, as wicked as *Iezabel*. Wherein behold the endleſſe mercie of God, that vnto ſuch a wicked perſon, who blaſphemed god, in fathering her ſinnes vpon the ſpirit of grace, and diſhonoured God by ſeducing his ſeruants, doth yet vouchſafe a time of repentance. This hath beene and is the dealing of God with moſt grieuous ſinners: *Manaſſes* was one that ſold himſelfe to worke wickedneſſe, giuing himſelfe to Sorcerie and Idolatrie, and yet vpon his heartie repentance God receiued him to mercie. And *Salomon* fell moſt fearefully, but yet before his death, wee may perſwade our ſelues he repented and was receiued to mercie; for he was a pen-man of Scripture, all which were holy men of God, as *Peter* ſaith, 2. Pet. 1. 21. The Iſraelites were a *people of Sodome, and of Gomorrha*, as bad as thoſe who are condemned in hell, and yet mercie is offered vnto them vpon their true repentance and conuerſion.

Hereby no man muſt take occaſion to liue in his ſinnes: but thoſe that feele themſelues laden with the huge burden of their tranſgreſſions, haue here a comfort to keepe them from deſpair: for if they can humble themſelues, and turne vnto Chriſt, and pray for the pardon of their ſinnes, there is yet with the Lord mercy in ſtore that they may be ſaued.

Laſtly, Chriſt ſaith, *Hee gaue her ſpace to repent of her fornication*. No doubt ſhee had many other ſinnes whereof ſhe was to repent, for no ſinne goeth alone, but euery capitall ſinne draweth many with it; Chriſt his meaning therefore is not that ſhee ſhould let paſſe other ſinnes without repentance: but he nameth this one ſinne of fornication, becauſe it was a principall ſinne in her: for ſhee both practiſed it in her owne bodie, and ſo made her ſelfe the ſtable of the deuill, who ſhould haue beene the Temple of Gods holy ſpirit: and alſo maintained this ſinne, and ſo drew others thereto. Now ſpeciall and principall repentance muſt bee of principall ſinnes.

The vſe. Here then is a patterne for all ſinners how to practiſe repentance. They muſt beginne with their capitall ſinnes, which burthen their conſcience, and whereto they are moſt addicted, and repent of them. For the man that truly repenteth of one ſinne, repenteth of all: for true repentance maketh the heart alike affected to all ſinnes: And that heart which is brought to hate his ſpeciall ſinnes, will neuer approoue of pettie ſinnes. This leſſon ought carefully to bee learned and put in practiſe: For the repentance of moſt men is onely in generall, to ſay we are all ſinners, Lord haue mercy vpon me, or God forgiue me. But this confuſed repentance is not good, it ſtands with a purpoſe to ſinne againe. In particular therefore we muſt ſearch our conſciences, and ſee wherein we haue moſt diſhonoured God, and what ſinne hath neereſt plunged our ſoules to the pit of hell; and with that wee muſt beginne to bring our ſoule to heauen, by repenting truely for the ſame, and turning from it with all our hearts.

Hence the Papiſts gather that man hath free will to doe that which is truely good before God, as namely to repent: for, ſay they, *God gaue Iezabel ſpace of time to repent*, and therefore ſhee had power to repent, or elſe the giuing of that time vnto her had beene in vaine. *Anſw.* The reaſon is naught: it followeth not because God gaue her time to repent, therefore ſhee had power of her ſelfe to repent: as will eaſily appeare, if we conſider the ends for which God giues men ſpace and time of repentance, and commandement ſo to doe. The endes are two, I. That in that time of repentance which he allotteth to men, hee may giue his children grace, whereby they may bee enabled to obey his commandement and to repent: for the Lord vſeth the commandements and threatnings of the Lawe, and the promiſes of the Goſpel, as outward meanes of giuing grace vnto men by the worke of his ſpirit. II. He giueth commandement and time to repent, that men may ſee what they ſhould doe, not what they can doe: and that the wicked may be without excuſe at the day of iudgement, and bee aſhamed of their ſlauerie and bondage vnto ſinne in this life.

And ſhee repented not. Here the ſinne of Iezabel is expreſſed, namely, her *impenitencie and hardneſſe of heart*: Whereby without remorſe ſhee liued in her fornication and idolatrie. For the vnderſtanding of this her ſinne, two points are to bee handled. I. Where this ſinne of impenitencie is forbidden in Gods word. II.

What is the greatneſſe of this ſinne. For the firſt, there be two parts of Gods word, the law, and the Goſpel, which muſt not be confounded, but diſtinguiſhed, or elſe wee ſhall ouerturne many points of Chriſtian religion. The Law giues commaundement touching things that were by nature in *Adam* before his fall, forbidding thoſe things which are contrarie to thoſe vertues which were in his perfect nature. But the Goſpel commands, and forbids things that are aboue nature, and in that part of Gods word, is the ſinne of impenitencie forbidden; for the Law condemnes no more then it reuealeth, but it neuer reuealed repentance, & therefore it doth not forbid or condemne the want thereof. Secondly, for the greatneſſe of this ſinne, it may appeare, becauſe hereby men heap ſinne vpon ſinne, and [a] *wrath vnto themſelues against the day of wrath.* Some to aggrauate the grieuouſnes of this ſinne, ſay that impenitencie is the ſinne againſt the holy Ghoſt: and that opinion is auncient, but yet falſe and erroneous, for the ſinne againſt the holy Ghoſt is a *blaſphemie*, Matth.12.31. but this is not a blaſphemie. Againe, the ſinne againſt the holy Ghoſt is in this life, but finall impenitencie is neuer before the ende of this life.

[a] Rom.2.5.

The vſe.

Hence alſo the Papiſts gather free will to good by nature; ſhee did not repent, therefore ſhee had free will and power to repent if ſhee would. *Anſ.* This reaſon is not good: thus much may hence be gathered, that ſhee had freewill not to repent, and to ſinne: for euerie man ſinneth freely, but yet it followeth not, that they haue the ſame power to ceaſe from ſinne, or to repent without Gods ſpeciall grace, without which no man can will or do that which is truly good before God.

Againe, the ſame ſinne which is reprooued in this wicked woman, may bee laide to the charge of the greateſt number in our Churches and congregations. God hath giuen vnto men a long time of repentance, to ſome ten, to ſome twentie yeares, but they repent not, as their liues doe plainly teſtifie: for ſome liue in irreligion and prophanenes, ſome in Sabbath-breaking, ſome in fornication and adulterie, ſome in idleneſſe, ſome in couetouſneſſe and extortion, giuing themſelues wholly and ſpending all their time in ſeeking the things of this life, neuer regarding with reuerence the things of God.

v.22. Behold I will caſt her into a bed, and them that commit fornication with her into great affliction, except they repent them of their workes.

Chriſt hauing reprooued this Church and this woman for their ſeuerall faults, doth here giue ſpeciall counſell and direction vnto them both, whereby they may auoide and eſcape the grieuous iudgements due vnto them for their ſinnes, both in this life, and in the life to come. This counſell of Chriſt hath two parts: Firſt, to *Ieſabel* and her companie, v.22. The ſecond to the Church of Thyatira, v.24.25. The ſumme of Chriſts counſel to *Ieſabel* is, *to repent*: which is not expreſſed, but in ſtead thereof, the reaſon to mooue her to repentance is propounded. And it may be framed thus; *If thou repent not I will puniſh thee with ſundry iudgements*: But thou wouldeſt not bee ſo puniſhed, and therefore repent.

This reaſon hath two parts: A threatning, and an expoſition thereof. The threatning in theſe words, *I will caſt her into a bed, and them that commit fornication with her into great affliction.* And before this threatning, Chriſt prefixeth a word of attention (*Behold*:) whereby he would teach them and vs, that we ought ſeriouſly to conſider of the threatenings that are propounded in Gods word againſt ſinne and ſinners. When *Ioſias* heard the booke of the Law read, *his*[b] *heart melted*, which it could neuer haue done, vnleſſe it had firſt trembled at the iudgements therein denounced. And the pricking that was wrought in the hearts of the Iewes, by [c] *Peters* firſt Sermon, was nothing elſe but a compunction wrought in them vpon conſideration of the iudgements and condemnation due vnto them for crucifying the Lord of life. The cauſe why ſinne is ſo riſe in euery eſtate and condition of men at this day is, for that men ſet light by the threatnings of Gods word. If men would tremble when they heare of Gods iudgements, it would make them crie out, *Men and brethren, what ſhall we doe?* but becauſe God is mercifull, therefore men feare him not, Iſa.57.11.

[b] 2.King.
19.

[c] Act.2.37.

This threatning hath three ſeuerall parts according to the three ſeuerall ſorts of perſons whome it concerneth. The firſt is againſt *Ieſabel* her ſelfe, who was the chiefe of them all, in theſe words, *I will caſt her into a bed.* The meaning whereof may be gathered out of the like words of *Ionadab* to *Ammon*, bidding him *lie downe* [a] *on his bedde, and make himſelfe ſicke.* So that Chriſts meaning is, that he will ſtrike her with ſome grieuous ſickeneſſe: the place for the ſicke perſon beeing put for the ſickenes it ſelfe: As if he ſhould ſay, *Iezabel* takes her pleaſure in fornication, & thereto abuſeth the bed, I wil therfore ſend on her ſome great ſicknes which ſhall caſt her into her bed.

[a] 2.Sam.13.

The vſe.

Here note Gods dealing with ſinners: In thoſe things which they abuſe for the furtherance of their ſinnes, will the Lord plague and puniſh them. *Ieſabel* abuſed her bed with fornication, and thither ſhee muſt bee caſt with ſickeneſſe: *Diues* in his life time abuſed his tongue and taſt by gluttonie, and therefore is he now in hel, therein moſt of all plagued and tormented, as his crying b *for a droppe of water to coole his tongue*, doth import: gameſters take their pleaſures in carding & dicing, which many times God turneth to their woe: for thereby they are vſually brought to extreame want and miſerie. *Ahab* ſhed *Naboths* blood to get his vineyard, and for that ſinne muſt c *his blood, the blood of Iezabel, and his childrens, bee ſhedde.* And now in theſe dayes the couetous for their gaine do ſuck the blood of the poore, but that blood will haue blood from them againe; *The Lord will ſpoyle the ſoule of him that ſpoyleth the poore, Prou.* 22.23. This muſt make vs to beware how we abuſe any creature of God to ſerue vs for any ſinne: for the Lord will cauſe that to be a meanes of woe and puniſhment vnto vs, which we miſuſe vnto our luſts.

Againe, note here who is the author of grieuous ſickeneſſes, namely, Chriſt himſelfe: For he ſaith, *I will caſt her into a bed.* Sickeneſſes come not by chance or fortune, but from the hand of God. This wee muſt learne to beleeue, and it will cauſe vs to make better vſe of ſickneſſes then vſually we doe: If men did beleeue this, it would make the hardeſt heart to repent in time of ſickeneſſe: for this they would ſay: Hath god caſt mee downe with ſickeneſſe? no doubt it is to humble me for ſome of my ſinnes, to make me knowe them, to leaue them, and to turne vnto him. This vſe the ſeruants of God haue made hereof: d when the Prophet came to *Hezekias, and told him hee ſhould die, hee turned his face to the wall and wept*, as for other things, ſo for his ſinnes eſpecially. And *Iaacob* beeing to die, e *leaned on his ſtaffe, and by faith worſhipped towards the beddes head*: lifting vp his bodie to doe reuerence vnto God, thereby teſtifying his humilitie, faith, and hope. And the like ought we to doe, which if we could, we ſhould find our ſickeneſſe would become a bleſſing vnto vs.

The ſecond part of Chriſts threatening is the puniſhment of her followers, which receiued her doctrine, and committed fornication with her. *They muſt be caſt into great affliction.*

Firſt, this muſt teach all perſons, that it is a deuilliſh ſpeech to think and ſay, that fornication is but a *tricke and ſlip of youth*: for great affliction is the puniſhment of this ſinne, which notably argueth the hainouſneſſe thereof.

Secondly, hence we may gather ſome of the cauſes, why townes and kingdoms are afflicted with grieuous warres, famine, and peſtilence: among the reſt theſe are two, fornication, and embracing of errours and ſuperſtition. Sodome for fornication & other ſinnes was burnt with fire and brimſtone from heauen: the Iſraelites f for this ſinne ſuffered moſt grieuous afflictions. And among the Corinthians, for comming to the Lords table in this ſinne, among others g *many were ſicke, many weake, and many ſlept.* And this land of ours hath beene afflicted with famine, and peſtilence, as for other ſinnes, ſo for fornication; which in time of peace is multiplied, and ſo will continue till it draw vpon vs bloodſhed alſo and great afflictions: For that which is ſaid of the followers of *Iezabel*, muſt be verified of all that liue in the like ſinnes.

The ſecond part of the reaſon is, the exception of theſe comminations: *except they repent them of their workes.* Where we may ſee: Firſt, that all the threatenings of Gods iudgements and of eternall deſtruction, muſt be vnderſtood with the exception of repentance. Whence alſo this followeth, that men of yeares liuing in the Church, are not ſo much condemned for other particular ſinnes, as for liuing in their ſinnes without repentance: euery ſinne makes a man ſubiect to damnation, but it is this impenitencie that brings vpon them actuall damnation. Want of repentance for ſinne is more dangerous then the ſinne it ſelfe; The conſideration whereof, muſt teach vs not to lie in ſinne, though wee haue committed it, but turne to God by ſpeedie repentance; for it is the continuance in ſinne without repentance that caſteth the ſoule to hell. When thou ſhalt turne from thy ſinne by true repentance, thou art free from the threatening and the curſe of ſinne: For they admit the exception of true repentance, *Ierem.* 18.8.

Further obſerue, how this exception of repentance is placed betweene two threatenings of iudgments, which ſheweth how God mingleth his iudgements with mercie, he ſheweth not wholly either iuſtice or mercie, but tempereth them together in all the workes that concerne mans ſaluation.

Thirdly, here note that repentance preuents not onely eternall damnation, but alſo temporall iudgements, as grieuous ſickeneſſes, and other plagues and afflictions. This point may haue ſpeciall vſe among vs: We haue by Gods mercie enioyed his goſpell with long peace, but for our abuſe thereof we may iuſtly feare it ſhall be taken from vs; and if we would eſcape that iudgement we muſt repent both high and low.

Of their workes. That is, of their idolatrie and fornication, where hee ſheweth of what things true repentance muſt be, namely, of bad workes in particular, whereto men giue themſelues: euery man that would truly repent muſt conſider of his particular faults: The drunkard in particular of his drunkenneſſe, and the couetous man of his couetouſneſſe: and inſtead of iniuries and hard dealing ſhewe mercie to the poore. The common repentance of the world that is done in generall, is nothing but a vizard of repentance, and yet it is all that is vſed of the greateſt part of our people: for they will come to heere the word, and to receiue the ſacraments, and in generall confeſſe themſelues to bee ſinners, and then they thinke they haue done enough: But true repentance is of particular ſinnes: As *David* Pſalm. 51. cried out of blood-guiltineſſe.

V. 23. *And I will kill her*

children with death, and all the Churches ſhall know that I am hee which ſearcheth the reines and harts: and I will giue vnto euery one of you according to his workes.

Here is the third part of Chriſts threatning againſt *Iezabels* children: by children we are to vnderſtand properly thoſe which are borne of her, and were of her houſhold, and not her followers, for they were threatned with grieuous afflictions in the former verſe. It had beene ſufficient to haue ſaid, I will kill her children: But to note the certaintie and grieuouſneſſe of this puniſhment, he ſaith, I will kill them (with death.) *Queſt.* How can this ſtand with the iuſtice of God, to puniſh the offences of the parents in the perſon of the children? *Anſ.* God dealeth ſo, for temporall puniſhments, not for eternall.

And though wee could not perceiue the iuſtice of God in ſo doing, yet we muſt reuerence the ſame blaming our owne ignorance. Albeit, euen in reaſon we may conceiue of the equitie of this courſe: for ſocieties, as church, commonwealth, and familyes, are Gods ordinance, and the parties in them muſt bee conſidered, as members of thoſe ſocieties: ſo God conceiueth of them when he inflicteth the puniſhment deſerued by one vpon another, as of the Prince vpon the people, of the Parents vpon the children. This he may iuſtly doe by reaſon of that neere bond which is betweene the members of the ſame ſocietie, like as in the naturall bodie when the ſtomack is diſtempered, the head aketh: and when the head is wounded, the ſtomack is ſicke, and the bodie may be ſmitten for the errors of the tongue. Thus when *Dauid* ſinned the child died, and when he numbred the Iſraelites, the people were plagued. And thus is the child ſtained in blood for the fathers treaſon againſt earthly Princes: and ſo God puniſhed this woman in her children, that ſhe might know the greatneſſe of her ſinnes, he ſmote her children with death.

The vſe.

Hence parents are taught to make conſcience of euery ſinne: For thereby they may bring iudgments vpon their children and familie euen to death. Now what bloodie hearted parents are thoſe that will make no conſcience of doing that whereby they bring vengeance vpon their owne children? And by the ſame reaſon muſt euery man that liues in any ſocietie be admoniſhed to take heede of ſinne: becauſe thereby a man (eſpecially if he be a principall member of a ſocietie) may bring deſtruction vpon many: As *Dauid* did by numbring the people: And *Achan* by his couetous ſtealth, *Ioſu.7.* And *Ahab* vpon his poſteritie. So that impenitent perſons which will not be reformed but goe on in ſinne, ought to be baniſhed both church and commonwealth, as hurtfull members, yea enemies to all good ſocieties.

That theſe threatenings might take place in the hearts of *Iezabel* and her followers, Chriſt remoueth two carnall conceits, whereby they might thinke to delude or eſcape theſe iudgements threatned. The firſt is this; *Iezabel* and her companie might thinke that their practiſes were ſecret, not knowne to the world, & therfore they were not in danger of Gods iudgements: This is a wicked imaginatiō that comes into the minds of all ſinners; but this Chriſt cuts off ſaying, *And all the Churches ſhall knowe that I am hee which ſearch the raines and the hearts.* As if he ſhould ſay to *Iezabel* and her companie: you may perſwade your ſelues that becauſe your ſinnes are ſecret, therefore my iudgements ſhal not befall you. But know, that I will diſcouer your ſecret ſinnes and practiſes in ſuch ſort, as all Churches ſhall know by experience in your perſons, that I do ſee and diſcerne the moſt hidden thoughts of mans heart.

Firſt, here obſerue to whom Chriſt will diſcouer their ſinnes; not to all the world, but to the Church of God, *All Churches ſhall knowe*. This Chriſt doth to terrifie *Iezabel* and her companie: For as it is an excellent honour to be well eſteemed of with the Churches of god, ſo it is a moſt ſhamefull diſhonour to be in diſgrace with the Churches of God: For a *whatſoeuer is bound or looſed by the Churches on earth, the ſame is bound or looſed in heauen.* And therefore by true proportion it followeth, that they which are in diſgrace with Gods Churches on earth, are alſo in diſgrace with God himſelfe in heauen.

a Math.

The vſe.

Hence wee are taught that howſoeuer wee muſt (ſo much as in vs lieth) endeauour to approoue our ſelues to the whole world, yet eſpecially wee muſt labour to be in good account with the Churches of God, and the members thereof: And on the contrary, we muſt continually avoide the doing of all ſuch things as may iuſtly bring vs into diſgrace with the church of God. Rom. 16. 16. *The Churches of Chriſt ſalute you.* And 1. Cor. 16. 19. *All the Churches of Aſia ſalute you.* Where the Apoſtle meaneth not, that they did by word of mouth ſend greetings vnto them: But hereby he would ſignifie that all Churches did approoue of them, which he ſaith for their great comfort. *Paul* receiued *Timothy* into the company *becauſe the Churches gaue him a good report*, Act. 16. 2. 3.

But what is the thing that all Churches ſhould knowe by experience in the perſons of *Iezabel* and her companie; namely, that Chriſt is hee which doth indeed ſearch the reines and the hearts: where, by *Reynes and hearts* we muſt vnderſtand the ſame things, namely, the thoughts & affections of men; for in that ſenſe thoſe words are often vſed in the olde Teſtament. *Qu.* How can reines ſignifie the thoughts and affections, ſeeing the thoughts are ſeated in the braine, and the affections in the heart? *Anſ.* The reynes are put for the thoughts and affections, not becauſe they are ſeated therein, but for that reſemblance & analogie that is betweene them; for as the reynes are ſeated in the moſt ſecret part of the bodie, ſo the thoughts and affections are ſeated in the moſt ſecret place of the ſoule: & the heart is put for the thoughts and affections, firſt, becauſe the affections are there ſeated; Secondly, becauſe the thoughts, though they bee ſeated in the braine, yet they haue their operation in the heart; for ioyfull thoughts make a merry heart, and fearefull thoughts an heauie heart. Againe, the word (*Search*) ſignifieth a moſt narrow ſearch, and ſuch a one as goeth with finding; thereby ſhewing that nothing is ſo ſecret in man, but the Lord both can and doth ſee & diſcern the ſame.

The vſe.

Hence we learne firſt, that Chriſt our Sauiour is not onely man, but verie God, one perſon ſtanding of two natures. That Chriſt is man, heretickes denie not: but whether he be God or not, there is the queſtion. Which yet is here euidently prooued; for he that hath in him the particular properties of God, muſt needes be God: But Chriſt hath in him the true properties of God, he can ſearch and diſcerne all the thoughts and all the affections of the hearts of all men, which none can doe but God onely, Ier. 17. 9. 10. *The heart is deceitfull and wicked aboue all things; who can know it? I the Lord ſearch the heart, and trie the reines.* And therefore Chriſt is true and very God.

Secondly, hereby we are taught to be ware and take heede of hypocriſie in all things, but eſpecially in the matters of religion. Hypocriſie is, when a man ſeemes outwardly to be that which hee is not inwardly. But we muſt haue care to be truely in heart that which wee appeare to be in life and profeſſion: we muſt come as neere Chriſt in thought and affection, as in our outward action: for Chriſt knowes as well the whole ſtate of euery mans reynes & heart, as he doth their ſpeeches and their deeds.

Thirdly, hereby wee muſt learne to ſuſpect our ſelues of our vnknowne ſinnes, as of our vnbeleef and preſumption: not contenting our ſelues with an acknowledgement of our knowne ſinnes, for we can neuer diſcerne the depth of our corrupt heart, and yet God knoweth them. This was *Dauids* practiſe, a after due examination of himſelfe hee yet cryeth: *Lord cleanſe mee from my ſecret ſinnes.* As if he ſhould ſay, I haue O Lord ſearched my heart, but I cannot ſufficiently know my owne corruptions, therefore do thou O Lord helpe to cleanſe mee from them. If this were practiſed, true religion would flouriſh: for many iuſtifie themſelues, when as they know not what is in their hearts, little conſidering what Chriſt ſaith vnto the Phariſies, b *You are they* which iuſtifie your ſelues before men, but Chriſt knoweth your hearts.

a Pſal.19.12

b Luk.16.15

And I will giue to euery one of you according to your workes. Here Chriſt proceedeth to remoue a ſecond wicked conceit, whereby they might ſeem to illude Gods iudgements threatned. For they might ſay, Let the Lord ſend iudgements and plagues vpon vs, yet we ſhall eſcape them; as *Iſay* ſaid of the wicked in his time, That *they made a league with death and hell, and ſaid the iudgements of God ſhall paſſe ouer them,* Iſay 28. 15. But to cut off this vaine conceit, Chriſt threatneth a iuſt reward to euery one, according to his workes. As if hee ſhould ſay; You may ſooth vp your ſelues, and falſly thinke, that you ſhall eſcape my iudgements: but know it, that I will reward euerie one of you partly in this life, and principally at the day of iudgement, according to your workes, be they good or bad. For theſe words muſt eſpecially be vnderſtood of the day of iudgement as they are vſed, Rom. 2. 6. Reu. 20. 12.

The vſe.

Hence the Papiſts gather, that men are ſaued not onely by faith in Chriſt, but alſo by workes; for thus they reaſon; By that whereby we muſt be iudged, muſt we be iuſtified and ſaued; but by workes we muſt be iudged, and therefore ſaued. *Anſ.* The Propoſition is falſe: There is great difference betweene iuſtifying and iudging: for iudging is onely the declaration of a man to be iuſt; but iuſtification is the making of a man iuſt. And becauſe the declaration of a man to be iuſt, is by works, therefore is iudgement by workes. Againe, it is not ſaid, I will giue to you for your workes, but *according to your workes.* If he had ſaid, I will giue to euery one of you for your works, then it might haue ſeemed they had beene iuſtified by them; But here Chriſt doth only make works an outward ſigne or rule, whereto he will conforme and ſquare the laſt iudgement.

Secondly, whereas euery man muſt be iudged, that is, ſaued or condemned according to his workes; hence we may gather, that good workes are neceſſarie to ſaluation, yet not as cauſes thereof, either efficient, or helping any way, but onely as a way or meanes to come vnto ſaluation: For faith is neceſſarie, and good workes are the tokens and fruits of faith, and ſo are neceſſarie.

Thirdly, here we muſt be admoniſhed to be carefull to abound in good workes; not to win heauen by them, but to get aſſurance of ſaluation in our ſelues. And theſe good workes are the doing of the duties of pietie vnto God, and of charitie vnto our brethren, euen the duties of the Morall law; or more plainely, the doing of the generall duties of a Chriſtian, and the particular duties of a mans calling; for if theſe be done in obedience to God and to his glory, proceeding from faith and loue vnto our brethren, though the calling be neuer ſo baſe, they are good workes. And on the contrarie, this muſt admoniſh vs to make conſcience of euery euill way; for ſinnes be the markes of condemnation; and ſo many wicked workes as we commit, ſo many markes and brands doe wee ſet vpon our ſelues of our iuſt and deſerued condemnation, vnleſſe we repent.

Laſtly, hence we may gather, that there be degrees of ioy in heauen, and of torments in hell. For iudgements and rewards goe according to mens workes. And therefore they that teſtifie their faith by grace and many good workes, ſhall haue great reward: they that teſtifie their faith by leſſer and fewer works, ſhal haue leſſer reward: and ſo for ſinnes, the more haynous they be, the deeper condemnatiō they doe procure.

V. 24. *And to you I ſay, the reſt of them of Thyatira, as many as haue not this learning, neither haue knowne the deepeneſſe of Sathan (as they ſpeake) I will put vpon you none other burden.*

25. *But that which you haue alreadie holde faſt till I come.*

Here Chriſt commeth to a ſecond part of his counſell, which concernes the Angel, and the better part of this Church of Thyatira: and firſt he beginneth with the preface of this counſell; wherein we may obſerue two points: Firſt, who ſpeaketh: Secondly, to whom he ſpeaketh. For the firſt, hee that ſpeaketh is Chriſt. *I ſay*; hereby Chriſt challengeth vnto himſelfe the abſolute and all-ſufficient authoritie of the ſupreame Doctor of his Church, in that he ſpeaketh in his owne name. Whereby he putteth a plaine difference betweene himſelfe and all other his miniſters, either Prophets, Apoſtles, or ordinarie teachers; for they muſt not propound any thing vnto Gods people in their owne names, but in the name of Chriſt. But Chriſt teacheth in his owne name; beeing the fountaine of all diuine knowledge & vnderſtanding that is reuealed in the word of God. And thus Chriſt himſelfe ſpeaketh in his owne name, to ſtrike the hearts of the Angell of this Church and the better part thereof, with reuerence, and to mooue them to receiue and obey the counſell following, conſidering it comes immediately from Chriſt, the Doctor of the Church.

II. Point. The parties to whom he ſpeaketh, *To you*, that is, the Angell and the better part of this Church: for ſo Chriſt expounds it in theſe words following, though firſt hee ſay in generall *To you*: that is, *The reſt of them of Thyatira.*

When as Chriſt will behaue himſelfe as the doctor and chiefe Angell of this Church, note that hee maketh a diſtinction of the perſons in the Church, and alſo diuideth his counſell, giuing one doctrine and one iudgement to one part, and a diuers doctrine and iudgement to another.

The vſe. This giueth vs good direction for ſundrie actions; for ſome may aske, how muſt doctrine bee deliuered in a mixt congregation, where ſome are Papiſts, ſome Proteſtants, ſome are hardened, others deſpaire? *Anſw.* The perſons muſt be diſtinguiſhed after the example of Chriſt, and ſutable doctrines diuided for them; that euery one may haue his due. Impenitent ſinners muſt be terrified, and threatnings deliuered againſt them, with exception of them that repent; Comforts muſt be propounded and applied to them that deſpaire, with reſtraint from all impenitent perſons that goe on in ſinne.

If any demaund more particularly who theſe be whom Chriſt calleth *The reſt of them of Thyatira*, Chriſt anſwers directly (as the words import) *to as many as haue not this learning, neither haue knowne the deepeneſſe of Sathan.* Where Chriſt giueth two notes whereby to diſcerne who be the reſt of them of Thyatira; The firſt is, the not receiuing or maintaining of the falſe doctrine of *Iezabel*, whereof entreatie hath beene formerly made: The ſecond note is, ignorance in the deepeneſſe of Sathan, *neither haue knowne the deepeneſſe of Sathan*, that is, neither haue acknowledged nor approoued the doctrine of *Iezabel*, which is the deepe and profound learning, as themſelues do iudge.

In this obſerue a moſt wicked practiſe of *Iezabel* and her followers: they eſteemed highly of their owne opinions, calling them profound and deepe learning: but for the doctrine of the Prophets and Apoſtles in the olde and new Teſtaments, in it there was no ſuch matter. This in all ages hath beene the practiſe of wicked perſons, highly to eſteeme their owne conceits, and baſely to neglect the word of God. The teachers of the Iewes do hold to this day, That the Lord gaue to *Moſes* a moſt plaine and eaſie law which he deliuered to his people; but the moſt ſecret and profound doctrine was vnwritten, ſhewed to *Moſes* by reuelation, and by him deliuered to the Prieſts and Leuites, which they keepe ſtill in their Cabbala. And of the like iudgment touching Scriptures are the Popiſh Churches: The word written is but an inkie word, a dead letter, or a noſe of waxe: but the moſt perfect Scripture is vnwritten; which is, the conſent of faith and of doctrine in the hearts of all Catholikes. And by ſuch great teames the Anabaptiſts, Libertines, and Arrians, maintaine their doctrine, and abuſe ſcripture, calling the written word milke for euery nouice, but the conſent of heart among themſelues with reuelations, that is the ſtrong meats. Yea, this opinion hath crept in among vs in theſe daies; men thinke baſely of Scripture, and preferre other mens writings before it. For let a man preach plainly the bare word of god, and deliuer doctrines and exhortations out of the ſame; this is but plaine preaching: But let another come and vtter his minde partly in Latine, and partly in Greek, and other languages, alledging withall the teſtimonies of Fathers, Councels, and other Writers: that is the learned preaching. And thus doe moſt men abaſe ſcripture, and exalt the writings of men aboue it. But ſeeing this is the practiſe of *Iezabel* and wicked men, let vs on the cōtrarie learne to reuerence the written word, and giue place thereto aboue all the teſtimonies and ſayings of men whatſoeuer.

The deepeneſſe of Sathan. As if hee ſhould ſay: They count it deepe learning; but it is the learning of the deuill, wherein you may ſee his profound craft and pollicie. Where note, that when Chriſt will alleadge the ſpeech of *Ieſabel* and her followers, he doth it with diſgrace vnto them: for they counted their doctrine deepe learning; but Chriſt repeating their opinion, calleth it the *deepeneſſe of Sathan.*

The vſe. Hence I gather, that Chriſtians cannot ſafely act and play the Comedies of heathen men: for they are full of many blaſphemous ſpeeches and oathes flat againſt the word of God; which they ought not to repeat, but with diſgrace vnto them. For Chriſts practiſe muſt be a patterne for our imitation: he would not repeat ſo much as one word of a wicked woman, without ſome note of diſgrace. If it be ſaid: they repeat theſe ſpeeches with diſgrace and diſlike: I anſwer, it is not ſo: for if they did, that would take away the whole Comedie, beeing full of ſuch bad ſpeeches. And this I take to be the equitie of Gods word, thus to reaſon from Chriſts example.

As they ſpeake. Theſe words Chriſt addeth: Firſt, to ſhewe that the words going before were not his owne, but the words of *Ieſabels* followers touching her doctrine. Secondly, to ſhewe the proud and preſumptuous minds of heretickes, in maintaining their wicked opinions. Thus haue falſe teachers vpheld their errours, *by proud and ſwelling words*, as *Iude* the 16. and 2. Pet. 2. 18. The pure word of God is not ſo maintained; but in the humilitie and lowlineſſe of ſpirit, and in the practiſe of pietie from an humble heart: for God teacheth the lowly his wayes, and giueth grace to the humble, Pſal. 25. 14. And therefore this is a note of falſe doctrine, by ſwelling words to maintaine the ſame.

Hitherto we haue ſpoken of the Preface before Chriſts counſell: now followeth the counſell it ſelfe in this ſentence: *Though I lay no other burden vpon you, yet I would haue you to hold faſt that which you haue alreadie, till I come.* This ſentence is a diſtinction, containing two parts: Firſt, in theſe words, *I will lay no other burden vpon you, then that which you haue alreadie*: that is, howſoeuer I threaten my iudgements vnto *Iezabel* and her followers, yet I will lay none other puniſhment vpon you but my reproofe onely, for ſuffering *Ieſabel* among you with her falſe doctrine and followers.

This braunch of this diſtinction containeth a moſt comfortable inſtruction: namely, that all thoſe that giue themſelues to maintaine puritie of doctrine and ſinceritie of life ſhall be ſafely preſerued in the time of common iudgements, vnder the bleſſed protection of God, ſo farre foorth as it is for Gods glorie and their good. And conſidering this mercie is offered to the godly; we muſt hereby learne to become followers of this Church of Thyatira: that is, we muſt endeauour to maintaine the pure truth of Gods holy word, and withal haue care to ſhewe forth ſinceritie of manners: in making conſcience of euery ſinne, and endeuouring our ſelues to walke in all the wayes of Gods commandements with cheerefulneſſe. Hereby wee ſhall get protection from common iudgements, when they are laid vpon the wicked: but if we partake with the wicked in their ſinnes, wee ſhall receiue part in their plagues.

Verſ. 25. The ſecond part of this diſtinction is in theſe words: *But that which you haue alreadie, hold faſt till I come*: that is, mine Apoſtles haue deliuered vnto you the pure & ſound doctrine of ſaluation; now I charge you that you hold that faſt, & maintaine it vntill I come to iudgement. Here is a plaine and moſt excellent commandement, containing ſpeciall inſtructions meete for this Church of Thyatira, and all Churches. Before our Sauiour Chriſt had commended this Church for not approouing the doctrine of *Ieſabel* and her company: but here he giueth them another commandement, To hold faſt the true doctrine of Chriſt, taught them by his Apoſtles. Wherby he would teach them, and in them all Churches, to content themſelues with the pure doctrine of the Apoſtles, and not to affect or approoue any other doctrine beſides, whatſoeuer: According as *Paul* biddeth the Galatians, [a] *though we, or an Angell from heauen, preach vnto you any other doctrine then that which wee haue preached vnto you, let him be accurſed.*

The vſe. By the light of this commandement we are directed in ſundry duties. Firſt, not to regard vnwritten traditions, which the Church of Rome doth ſo highly magnifie, for it cannot be prooued that the Apoſtles euer taught them.

Secondly, not to regard the doctrines of men, which ſome bring vnto vs vnder colour of Reuelation from God ſince the Apoſtles times.

Thirdly, hereby we learne what to thinke and iudge of the three great religions of the Turkes, the Iewes, and Papiſts at this day. The Turkiſh religion is not to be regarded: for it had beginning ſixe hundred yeares after the Apoſtles time, with whoſe doctrine onely we

[a] Gal. 1. 8.

wee muſt content our ſelues. Alſo the Iewiſh religion we muſt not regard, for they reiect the doctrine of the Apoſtles. And the religion of the Papiſts we muſt renounce, becauſe it is not of the Apoſtles teaching, but had it beginning by little and little long after their times. If this commandement were ſafely kept, which is laid on this Church, men would not be of ſo many religions; but all would be of one religion, cleauing faſt to the doctrine of the Apoſtles, and contenting themſelues with it, which is the true rule for reformation of life, and the right way to attaine ſaluation.

Laſtly, here is a rule and direction for thoſe which will be of no religion, becauſe of the diuerſitie of opinions touching the ſame. They muſt haue recourſe to the doctrine of the Apoſtles, and content themſelues therewith, nothing regarding new doctrines, be they neuer ſo glorious.

Till I come. Here Chriſt ſheweth how long the doctrine of the Apoſtles muſt be held faſt; namely, not for a ſhort time, but till his ſecond comming to iudgement. Whereby we learne, that it is the dutie of Gods Church to preſerue and maintaine the puritie of true religion vnto the end of the world. This is no ſmal matter: but a moſt needfull dutie enioyned vnto vs by ſpeciall commaundement, and withall a matter of great conſequence: for the puritie of religion is the foundation and marke of the Church, & the right way to direct mens ſoules to eternall life. For this cauſe *Paul* chargeth *Timothie*, a *To keepe the true patterne of wholeſome words and to continue in the things which hee had learned.* And in regard of this dutie the Church is called, *The pillar and ground of truth*. And Chriſt for this cauſe gaue to his Church both Paſtors and Teachers; Paſtors to inſtruct in righteouſneſſe, for the maintenance of puritie in manners; and Teachers to maintaine the puritie of doctrine in ſoundneſſe of iudgement. This therefore muſt admoniſh vs, that we haue care not onely to learne religion in our owne perſons, but alſo to conuey the ſame to ages following, that the puritie thereof may be preſerued to the comming of Chriſt. This dutie eſpecially concernes the preachers of the Goſpel, they ſhould teach the truth, and confute errour, and beat down falſe doctrins, which poyſon the truth of God. If in the night ſeaſon a man ſet vp a falſe light in the hauen, all the ſhips that are comming to land are in danger of ſhipwracke. So in Gods Church, if the bright light of pure religion be not ſet vp and aduanced, the ſoules of men are caſt into the gulfe of hell. The want of care in performing this dutie, is the cauſe why God ſends hereſies and Apoſtaſies into his Church. Thus came in the Apoſtaſie of Antichriſt, 2. Theſſ. 2. 10. 11. *Becauſe men loued not the truth.* And ſo no doubt wil the Lord deale with vs, if we haue not care to maintaine the puritie of Apoſtolical doctrine.

a 2.Tim.1.13.& 3.14.

1.Tim.3.15.

Eph.4.11.

verſ.26.

V. 26. *For he that ouercommeth and keepeth my works vnto the end, to him will I giue power ouer nations.*

27. *And he ſhall rule them with a rod of yron, and as the veſſells of a potter ſhall they be broken,*

28. *Euen as I receiued of my Father, ſo will I giue him the morning ſtarre.*

29. *Let him that hath an eare heare what the Spirit ſaith vnto the Churches.*

Here is the concluſion of this Epiſtle, which containeth two parts: Firſt, a promiſe, verſ. 26. 27. 28. Secondly, a commandement, verſ. 29. In the promiſe note two things: the parties to whom it is made; and the benefit promiſed. The parties to whome, are euery one that ouercommeth; whom Chriſt deſcribeth by a propertie of ſincere obedience, *To keepe his workes vnto the ende.*

Here then we haue a deſcription of true obedience. Firſt, the forme thereof conſiſteth *in obſeruing the workes of Chriſt:* which wee muſt not vnderſtand, of doing them according to the rigor of the law, but of a purpoſe & endeauour to keepe them. For this is a priuiledge belonging to all that are in Chriſt, that God accepteth their wils and indeauors of obedience, for perfect obedience it ſelfe. This wee muſt know and hold for truth, for many haue but little knowledge, and thereupon are driuen to deſpaire: yet they muſt know for their comfort, that if they haue care to get more knowledge, and make conſcience to obey that which they knowe, then they are keepers of the workes of Chriſt, and ſhall haue the reward promiſed.

Secondly, obedience is here deſcribed by the obiect or matter thereof, to wit, *the workes of Chriſt*: that is, all ſuch workes as Chriſt hath ordained in his word, and thoſe whereof he is the author by his ſpirit in his members.

The vſe.

Hereby we learne: firſt, that he that will obey God in Chriſt Ieſus, muſt not thinke his owne thoughts, ſpeake his owne words, nor doe his owne deeds; but he muſt think, ſpeake, and doe that which Chriſt would haue him. Secondly, that no worke is, or can be acceptable to Chriſt, but that which is ordained by him. *Iſay* a complaineth of them that *would teach the feare of God by mens commaundements*: ſo

a Iſa.29.13.

that there is no true feare of God, but that which is taught by Gods commaundements; and the like may be ſaid of all other our obedience. This rule ouerthroweth all other religions beſides the true religion, as of the Iewes, Turkes, and Papiſts: For almoſt all their works are of mens inuenting, and were neuer ordained by Chriſt: ſuch are moſt points in Popery, as ſaying of Maſſe, going on pilgrimage, faſting, vowing, and praying to Saints, &c.

Thirdly, whereas hee ſaith, *my workes*, meaning not one or two, but all his workes; wee learne, that true obedience conſiſteth in doing all the workes of Chriſt: For Chriſt and the deuill will neuer part ſtakes, God muſt either haue all our workes or none: And therefore *Dauid* ſaith, *I ſhall not bee confounded, becauſe* b *I haue reſpect vnto all thy commaundements.* And good king *Ioſiah* is commended, *For that hee turned to the Lord according to* c *all the Lawe of Moſes.* This point muſt bee learned of all: For many think if they do many good things with d *Herod*, all is well; and for this cauſe many a man abhors couetouſneſſe and pride, and yet is a contemner of the Goſpel: But true obedience muſt be in all things.

b Pſal.119.6.

c 2.King.23.25.

d Mark.6.20.

Vnto the ende. Here is the fourth braunch of true obedience, it is conſtant. That obedience which Chriſt will reward muſt not be for a day or a yeare: but from time to time through the whole courſe of our life to the end of our daies. And thus we muſt iudge of obedience, not by ſome particular actions, but by the whole tenour of a mans life. Put caſe a man hath made conſcience of all his wayes, thorough the whole courſe of his life, and yet in ſickeneſſe by reaſon of the extremity thereof is diſtracted and raueth, blaſpheming God, and ſo dyeth; What muſt we iudge of this man? Surely wee muſt not cenſure him by his behauiour in his ſickeneſſe, but conſider what hath been the tenour of his life: if that haue beene vpright, then his obedience was good, and ſhall bee rewarded.

Verſ.27.

II. Point. The benefits promiſed: and they are two. The firſt is, power to rule, verſ. 27. *And he ſhall rule them with a rodde of yron: And as the veſſels of a potter ſhall they bee broken: euen as I receiued of my Father.* The ſecond is the morning ſtarre, ver. 28. where note by the way, that theſe words, *Euen as I haue receiued of my Father*, are referred amiſſe in our Engliſh tranſlation, to the giuing of the morning ſtar, when as they properly belong to the former words in this ſenſe. As I haue receiued power ouer nations of my father, ſo will I giue to him that ouercommeth, power to rule with the rod of Iron, &c. Now come to the benefits.

Firſt, here is promiſed by Chriſt, *A power to rule ouer nations*: Chriſts power as he is mediator is very great: and here it is ſet forth by three arguments, borrowed from the ſecond Pſalme verſe 8. 9. Firſt, by the largneſſe of it, it reacheth not to one countrie alone, but to all countries, and to all men, in all nations. Secondly, by the Soueraigntie of it: Chriſts power is abſolute in ruling and ouerruling. And this his Soueraigntie conſiſteth in two things: Firſt, in making lawes vnto the conſciences of men; ſo as if they bee not kept, he may iuſtly condemne them: and in ouerruling the wills of all men, conforming them to his will, will they nill they: which is ſignified by this, *He ſhall rule them with a rod of yron.* Secondly, in that he hath this abſolute power in himſelfe to ſaue & to deſtroy; and therefore is ſaid to haue a *The keyes of Heauen and Hell.* Which is ſignified in the next words, *And as the veſſels of a potter ſhall they be broken.* Thirdly, by the fountaine of it; Chriſt receiueth this power from his father. Indeed as Chriſt is God he is equall with his Father, and hath this power of himſelfe: But as he is mediator, his power is giuen him of his Father, Matth. 28. 18.

a Rev.1.18.

For the better vnderſtanding of this place, two queſtions muſt be handled. Firſt, how farre foorth doth Chriſt giue this his power vnto men? *Anſw.* Chriſts Soueraigne and generall power ouer the whole world is not indeed giuen to any creature, nay it is incommunicable, and cannot be conueyed from the perſon of any creature man or Angel: this truth we muſt hold of all Chriſts offices, they are onely in the perſon of Chriſt, and cannot paſſe from him to any other. II. *Queſt.* How then doth Chriſt ſay truely, that he will giue him that ouercommeth power ouer nations? *Anſw.* Not that his Soueraign power is actually giuen to the creature; but becauſe the creature beeing in Chriſt, hath the fruite and benefit of this power in his ſaluatiō. And this power is in them two waies: Firſt, hereby Chriſt makes all his ſeruants (being his members) partakers of his glorie in heauen, whereas the whole world beſides is condemned in hell; and therefore wee are ſaid b *to be raiſed vp together, and made to ſit together in the heauenly places in Chriſt Ieſus.* And againe he ſaith, *The* c *Saints ſhall iudge the world*, not in giuing ſentence vpon them; but as witneſſes and approouers of Chriſt his ſentence: For the elect ſhal firſt receiue the ſentence of abſolution, and then being taken vp into the clouds ſhall ſit with Chriſt, and there approoue of the iuſt condemnation of all the wicked. Secondly, by this power he enableth thoſe that be his, in their owne perſon to ouercome all the enemies of their ſaluatiō. His meaning then is this; as if hee had ſaid, Howſoeuer my Soueraigne power ouer all creatures in my ſelfe, cannot be deriued to any other; yet by vertue of this my power, I will exalt them that ouercome, to partake of my glorie: and will giue them power in themſelues ouer their ſinnes, ouer death, hell, the world, and all the enemies of their ſaluation.

b Eph.2.6.

c 1.Cor.6.2.

Here then behold vnto what exceeding dignitie euery true ſeruant of God is aduanced, not in himſelfe, but in Chriſt: He hath rule ouer nations, and victorie ouer all the enemies of his ſaluation; yea hee is made partaker of Chriſts glorie.

Hence we are taught to make conſcience of euery ſinne whatſoeuer; for the priuiledge of euery Chriſtian is to haue power to iudge the wicked with him. Now as it is a ſhame for a iudge that ſhall iudge and condemne a murtherer or a theefe, to bee a theefe or a murtherer himſelfe; ſo is it for any Chriſtian to liue in any one ſin, ſeeing hee himſelfe muſt condemne the world of those ſinnes. Neither can wee thinke that Chriſt will euer aduance him that liues in ſinne, to condemne the ſame in others, vnleſſe he firſt reforme it in himſelfe.

Secondly, the conſideration of this priuiledge of a Chriſtian, muſt be hid in our minds againſt the time of aduerſitie and affliction, and of the pangs of death. For he that hath kept faith and a good conſcie͂ce all his life, is a Prince in Ieſus Chriſt, and ſhall rule ouer all his enemies. And therefore though now hee bee afflicted and wronged by his enemies, yet in Chriſt hee is their iudge, and ſhall one day condemne them that doe him wrong. And as for death, it is ſubdued in Chriſt, and ſhall be no death vnto him, 1.Cor. 15.55.

Againe, the words in the originall are thus, *Hee ſhall feede and rule the nations, as a ſhepheard ruleth and feedeth his lambs with his hooke*. The Papiſts vpon the words of Chriſt to *Peter*, Ioh. 21.16. *Feede my ſheepe*, that is, feed and rule my ſheepe, would gather *Peters* ſupremacie ouer the Church in all the world. But their groſſe abuſe of that place will appeare, by comparing it with this promiſe of Chriſt, to euery one that ouercommeth: for if their collection bee good, then hence will follow, that euery Chriſtian man ſhould haue the like ſupremacie, and bee a Pope: which how abſurd it is, euery man may iudge. Therefore that place of *Iohn* muſt not be vnderſtood of any ſupremacie: for there Chriſt teacheth *Peter* the faithfull diſcharge of his office and dutie. From this firſt gift of Chriſt the Papiſts gather two things: I. That the ſeuerall Saints in heauen are patrons of countries and kingdomes, as Saint *George* for England, Saint *Denis* for France, Saint *Patricke* for Ireland, &c. Secondly, that wee may pray vnto Saints, for the Saints rule the Nations, and therefore know all Nations; and if they know them, then they muſt be prayed vnto. But they ſwarue from the meaning of this text: for firſt, it is not ſaide, that the Saints ſhall haue power, one ouer one countrie, and another ouer another; but euerie Saint hath power ouer all Nations: Secondly, they haue power ouer all nations, not becauſe they rule them actually, but becauſe they haue the fruite and benefit of Chriſts power, whereby they are ruled. And for their ſecond collection: we muſt by nations vnderſtand not all Churches but vnbeleeuers, for the wicked are they that muſt be broken like potters veſſels. Now the faithfull haue no power ouer the Churches, but ouer infidels: and therefore both their collections are abſurd.

I will giue him the morning ſtarre. Here is the ſecond benefit promiſed by Chriſt to him that ouercommeth. The morning ſtarre properly ſignifieth that bright ſtarre which riſeth a little before the Sun, ſome time of the yeare, which the heathen call Venus. And hereby is meant Chriſt himſelfe, as Reu.22.16. *I am the bright morning ſtarre.* Chriſt is called a ſtarre: Firſt, becauſe he illuminateth all men with the light of vnderſtanding, and his Church with the knowledge of the will of his Father, and that ſufficiently in all matters that concerne ſaluation. Secondly, to ſhewe that the propheſie by *Balaam* touching Chriſt whom hee calleth the a *ſtar of Iaacob*, is now fulfilled, when as Chriſt by his Apoſtles hath plentifully reuealed himſelfe to all nations.

Vers.28.

a Num.24.17.

Further, hee is called a *morning* ſtarre, for that ſpeciall reſemblance which is betweene him and it; for the morning ſtarre riſeth not in the beginning or middle of the night, but in the end of the night towards the beginning of the day when the ſunne is about to riſe, and then it ſhineth brighter then all other ſtarres. Euen ſo Chriſt, he came not in the beginning or middſe of the darke time vnder the lawe, but in the laſt age of the world; wherein after his incarnation hee did ſhine moſt fully to all nations, for there was no ſuch light or knowledg before his comming as hath beene ſince. This *Peter* verifieth when he ſaith, b *Wee haue a moſt ſure word of the Prophets, to which ye doe well that yee take heede, as vnto a light that ſhineth in a darke place, vntill the day dawne, and the day ſtarre ariſe in your hearts.* Where the time of the Lawe and Prophets is called a time of darkenes, and their preaching there, as a candle light: but the preaching of Chriſt vnder the Goſpell, is as the day ſtarre which ſhineth moſt brightly; hee is not called the morning ſtarre, becauſe he ſhineth to all the world in all times as the morning ſtarre doth, but becauſe hee ſhineth vnto men in the laſt age of the world.

b 2.Pet.1.19.

It is further ſaid, *I will giue him it.* Where is promiſed fellowſhip and participation with Chriſt, as hee is the day-ſtarre. And herein are two benefits compriſed: Firſt, perfect illumination, whereby ignorance ſhall be wholly taken away after this life, when as men ſhall knowe God fully, ſo farre forth as a creature can know the Creator. Secondly, the light of perfect glorie, for by fellowſhip with Chriſt we ſhall bee made *to ſhine as the ſtarres*, as *Daniel* c ſpeaketh: yea, we ſhall become d *Saints in light*, as the Apoſtle ſaith.

c Dan.12.3.
d Col.1.12.

The vſe.

Whereas Chriſt compares himſelfe to the morning ſtar: Firſt, we ſee the groſſe errour of many among vs, who liue in blindneſſe of mind and ignorance, walking in their wicked luſts and pleaſures, without care of keeping faith or good conſcience, and yet perſwade themſelues that they haue part in Chriſt, and ſhall be partakers of his light and glorie. But they are deceiued: for all ſuch as liue in blind ignorance, and in ſinne, are meere darkenes, and ſo can haue no fellowſhip with Chriſt, who is that bright morning ſtar: for what fellowſhip can bee betweene light and darkeneſſe? This bright morning ſtarre ſerueth onely for them that receiue the light thereof, and walke by it: but thoſe that walke in the darkeneſſe of their ſinnes haue no benefit by it.

Secondly, ſeeing Chriſt is this morning ſtarre, we muſt haue care to learn *Peters* inſtruction: namely, *Labour that this bright ſtarre may riſe and ſhine in our hearts.* This wee ſhall feele, when we vſe thoſe meanes whereby the beams of this ſtarre may ſhine vpon vs, not onely for the enlightening of our minds, but alſo for the heating and reuiuing of our frozen and dead hearts. For as the Sunne in the Spring time quickneth by it warme beams ſome things that lie dead all winter: ſo Chriſt Ieſus this morning ſtarre by the beams of his grace doth enlighten our mindes, and reuiue our dead and frozen hearts. And till ſuch time as wee feele theſe things wrought in vs, we cannot ſay, that this *morning ſtarre* is riſen vnto vs, or hath ſhone into our hearts.

Thirdly, whereas Chriſt appeareth in the morning, when darkenes is paſt; we are hereby taught to lead our liues in godlines, righteouſneſſe, ſobrietie, and in all manner of vpright and godly conuerſation, *For the night is paſt and the day is come*, wherein wee may ſee to walke vprightly, *And therefore we muſt caſt off the vnprofitable workes of darkenes*, as the Apoſtle exhorteth vs, Rom.13.12. And know this, That thoſe who in this light doe not walke accordingly, but delight in ſinnes the works of darkenes, ſhall one day haue their fill: He that loueth the darke, *for the hiding of his talent*, muſt be caſt for his reward into *vtter darkeneſſe*.

Matth.25.30.

Let him that hath an eare to heare, heare what the ſpirit ſaith vnto the Churches. Here is Chriſts commandement, the ſecond part of this concluſion: But hereof we haue ſpoken before.

Vers.29.

CHAP. 3.

Verſ. 1. *And write vnto the Angel of the Church that is at Sardis, Theſe things ſaith he that hath the ſeuen Spirits of God, and the ſeuen ſtarres, I know thy workes, for thou haſt a name that thou liueſt, but thou art dead.*

THeſe words containe the fift particular commaundement of our Sauiour Chriſt vnto *Iohn*, wherein he is inioyned to write and ſend a ſpeciall Epiſtle to the Church of God in Sardis: of this commaundement we haue ſpoken before. The Epiſtle it ſelfe, is contained in the ſixe firſt verſes, and hath three parts: A Preface, the matter of the Epiſtle, and the Concluſion. The Preface in theſe words, *Theſe things ſaith he which hath the ſeuen Spirits of God, and the ſeuen ſtarres.* In this Preface, firſt is ſet downe in whoſe name this Epiſtle is written, to procure authoritie vnto it: it is in Chriſts name, whoſe ſoueraigntie is deſcribed by two royalties: that is by two prerogatiues or priuiledges belonging vnto him as he is a ſoueraigne king of his church: the firſt is, The *hauing of the ſeuen Spirits of God.* The ſecond, his *hauing of the ſeauen ſtarres.* For the firſt royaltie: In the firſt Chap. verſe 4. I ſhewed that by *ſeuen ſpirits*, were meant the *holy Ghoſt*; from whome proceede all the gifts and graces that any men enioy: and therefore whereas Chriſt is ſaide to haue the *ſeuen ſpirits of God*, the meaning is that hee hath the holy Ghoſt. And this is a royaltie of Chriſt, as he is the King and head of his Church. If it be ſaid, that other ſeruants of God, as *Dauid*, *Peter*, and *Paul*, had the holy Ghoſt. *Anſ.* It is true: but not in the ſame manner with Chriſt; for he hath the holy Ghoſt two wayes: in regard of his diuine nature, & of his manhood: as Chriſt is God, he is the beginning of the holy Ghoſt: for the holy Ghoſt is a perſon in the Trinitie, proceeding from the Sonne as well as from the Father, in regard of which proceeding, Chriſt is ſaid to *ſend the holy Ghoſt*, and to doe whatſoeuer he doth by the holy ghoſt, as to ouercome death by the eternall ſpirit, and to riſe from death to life.

Secondly, as Chriſt is man hee hath the holy Ghoſt: becauſe the holy Ghoſt powred into him the perfection of all graces and gifts whatſoeuer. And for this cauſe he is ſaid to be [a] *anointed with the oyle of gladneſſe aboue his fellowes*, and to bee inriched with the perfection of all graces, and that two waies: both for number and degrees. For number: with men, ſome haue ſome graces, and ſome men others; but Chriſt hee hath the graces of all men, and all Angels: more graces in number then all men and all angels haue. And as they are in number perfect, ſo they are perfect in degree: for in meaſure they exceede the graces of all creatures, men or Angels: and therefore the Father is ſaid to haue *giuen the ſpirit vnto his Sonne* [b] *without meaſure*: and thus much is meant by this firſt royaltie of Chriſt. Now the ende why Chriſt is ſaide to haue the holy Ghoſt, is to ſhewe that he is a moſt liuely head of his Church, who is filled with plentie of all ſtore of graces, whereby he is able to enrich his Church, and to reuiue the members thereof, who are dead in their ſinnes; and ſuch indeede was the ſpeciall eſtate of this Church.

[a] Pſal.45.7.

[b] Ioh.3.34.

The vſe. First, hence we learne, no man can haue true fellowſhip with the holy Ghoſt but by Chriſt; it is manifeſt, that none can haue fellowſhippe with the Father but by Chriſt. And here the ſame is yet verified touching fellowſhip with the holy Ghoſt, eſpecially for the obtaining of thoſe graces that concerne eternall life. This ſerueth for our ſpeciall inſtruction, for among the Papiſts there are many, that haue worthie and excellent gifts of God, as knowledge, memorie, &c. And yet in them bee wanting the ſpeciall gifts of the ſpirit, as faith, which iuſtifieth, and regeneration: for touching aſſurance of theſe in themſelues, they profeſſe themſelues to be ignorant. And whence commeth this, but onely from their want of Chriſt: for the Chriſt of the Papiſts, as they teach him, is an Idol Chriſt; and therefore wee are not to maruell, though we ſee the moſt learned among them to ſcoffe and mocke at our doctrine of aſſurance of faith, and certentie of election. II. We haue many among vs that will ſay, they looke to be ſaued by Chriſt, and to haue their ſinnes pardoned by him, and yet you ſhall perceiue in them no grace of knowledge or conſcience of true obedience. But theſe things cannot ſtand together, to wit, looſeneſſe of life, and forgiuenes of ſinnes: and therefore theſe men deceiue themſelues, for if they had Chriſt, they ſhould haue his ſpirit, and the graces thereof purging their hearts, for Chriſt & his ſpirit are neuer ſeuered: he that hath the ſpirit of Chriſt working in him faith and good conſcience, hath an infallible token that Ieſus Chriſt is his. This muſt admoniſh vs to labour for true vnion with Chriſt Ieſus our head, to become fleſh of his fleſh, and bone of his bone; that in him wee may haue fellowſhip with the Father and with the holy Ghoſt, for till wee be vnited vnto Chriſt, we ſhall neuer haue the graces of ſaluation wrought effectually in our hearts.

The ſecond royaltie of Chriſt is, that he *hath the ſeuen ſtarres*: that is, the ſeauen Paſtors of the ſeauen Churches of Aſia: they are called *ſtarres*, becauſe in their miniſterie they inlighten men in the way that leadeth vnto life. And Chriſt is ſaid to *haue them*, becauſe he is a ſoueraigne Lord ouer them, & they be his ſeruants. For he appointeth that perſon that ſhall bee his miniſter among men, he giueth him gifts meete for his calling, he preſcribeth alſo vnto him his office and duties. But the Paſtors of Churches (will ſome ſay) are made by the Church? *Anſ.* The right of ordaining Paſtors belongs to Chriſt, as his royaltie: the office of the Church is to teſtifie, ratifie, and according to the word of God to approoue of them whom Chriſt maketh and indueth with gifts: & for that cauſe is the Church ſaid to call and ordaine Miniſters.

The ende why Chriſt is ſaide to haue ſoueraigntie ouer the miniſters, is to ſtrik the heart of the miniſter of this Church of Sardis with conſcience of his former negligence, and to ſtirre him vp to diligence and carefulnes in his place. And indeed the conſideration of Chriſts ſoueraigntie ouer them is an excellent motiue to ſtirre vp all miniſters to bee diligent in their place, and ſo likewiſe all Chriſtians. For conſidering that they are Chriſts, and the gifts they haue come from him, this muſt mooue them to make conſcience of all good duties, for beeing Chriſts, they muſt giue themſelues wholly to doe the will of Chriſt, whoſe they are. If he would haue vs liue, we muſt be thankefull becauſe hee is the Lord of life: if our death will glorifie him, we muſt be content, becauſe wee are his. Thus much of the Preface.

The matter of this Epiſtle containeth two parts: A reproofe of a vice, with the remedie thereof, verſ. 1, 2, 3. And a praiſe or commendation, verſe 4. The reproofe in theſe words, *I knowe thy works*, that is, *I knowe all thy workes, they are all manifeſt vnto mee, and I miſlike them.* So muſt theſe words bee vnderſtood in this place, as may appeare by the reaſon of this reproofe in the words following, *Thou haſt a name that thou liueſt, but thou art dead.* Wherein is ſet downe the fault of this Church, namely, *Hypocriſie*: for that they pretended Chriſtian religion in outward profeſſion, but yet wanted the life of Chriſtianitie, and the power of godlineſſe: for the meaning of the reaſon is this: *Thou haſt a name that thou liueſt*: that is, Churches round about thee iudge and ſpeak of thee; as of a Church that is borne a newe in Chriſt, and is guided by his ſpirit (for by life we muſt vnderſtand *ſpirituall life*, not corporall) but yet for all this thou *art dead*: that is, thou wanteſt true ſpirituall life by regeneration, and art indeede dead in thy ſinnes: this is a great and a ſharpe reproofe.

That which is here ſaid of this Church of Sardis, may bee truely verified of diuers churches

ches in this age. As firſt, of the great Church of Rome, who are guided by the Pope as by their head. That Church hath a name to be aliue, and in their own pretence it is the only true church of God in the world, but in truth and before God it is dead. So it is as a bodie full of diſeaſes, and whoſe ſtrength is quite gone, yet the heart panteth, and life remaineth therein. But we may ſay, it hath no ſigne of ſpirituall life, but lieth ſtarke dead as a carkas in the graue. The reaſon which ſome alleadge for their proofe is of ſmall moment: firſt, ſay they, it hath the Sacraments of Baptiſme, which is a note of a true Church: and therefore it hath ſome life. *Anſw.* Firſt, Baptiſme is not alwaies a note of a true church: for circumciſion in the Iſraelites dead congregation, and baptiſme was a Sacrament, vſed of the Samaritans, when they were no people of God, and ſo no Church of God. Againe, Baptiſme without the true preaching of the Goſpel, is no infallible ſigne of a Church: it is but a ſeale pulled from the writing, or ſet to a bare paper to no vſe and purpoſe, ſo outward baptiſme, without inward baptiſing, is no note of a Church: but ſuch is baptiſme in the Church of Rome, it hath not inward baptiſme ioyned vnto it, neither the true preaching of the word; for the doctrine which they teach, is a quite ouerturning of Chriſt and his Goſpell: and therefore outward baptiſme may bee where there is no church. Secondly, I anſwer that Baptiſme in the church of Rome, is a Sacrament not to their Synagogue, but to the hidden Church of God among them. For God had his Church among them euen in the middeſt of Poperie. There were alwaies ſome among them that renounced their religion, whome God calleth home vnto himſelfe by the meanes which were among them; as the vſe of this Sacrament, the Apoſtles Creede, and of other bookes of holy Scripture. For as God ſaid to *Elias* in *Ahabs* time, *I haue reſerued ſeuen thouſand that neuer bowed the knee to Baal:* So it may be ſaid of many among the Papiſts, God hath there his ſecret Church, who neuer yeelded to the Popes gouernement and doctrine.

Second reaſon. Antichriſt (ſay they) *ſitteth in the Temple of God.* Now the Temple of God, is Gods Church; and therefore the Church of Rome is Gods Church. *Anſ.* He ſitteth there, not as a member thereof, but as an vſurper and deceiuer. For in the Church of Poperie is the hidden Church of God: they are therein mingled, as a little wheat with much chaffe, and as little gold with much droſſe. So that though the Church of God bee where Antichriſt ſitteth, yet the Church whereof hee is head, is no Church of God; for, whether wee regard their doctrine or worſhip of God, there is no meanes to beget or preſerue ſpirituall life in their church. Further, this which Chriſt ſaith of Sardis, may bee ſaid not only of the Papiſts, but of the churches of the Proteſtants, as of this our Church of England, and of the moſt congregations in the great townes thereof, though not for doctrine, yet in regard of mens conuerſation: for the bodie of our people ſeeme to be aliue by their outward profeſſion, but indeede they are dead in reſpect of the power of godlineſſe; for by occaſion of outward peace theſe ſinnes abound, fulnes of bread, pride both inward in heart, and outward in attire, vſurie, crueltie, couetouſneſſe, and carnall ſecuritie, like as it was in *Noahs* time. Now where theſe ſinnes raigne, there the power of godlineſſe is wanting: men content themſelues with an outward profeſſion, but the ſpirituall life of grace is not to be ſeene. And yet this doth not preiudice the ſtate of our Church, to nullifie it from being the Church of God: for God hath his choſen among vs in all places, who liue indeed a ſpirituall life, though the bodie of our people be dead in ſinne, & ſo will cōtinue while peace abideth; the threatnings of the miniſters, will not awake men out of the ſleepe of ſinne: it muſt be the rod of correction that muſt put into them the power of religion. Men are like to little children, who beſides admonition, muſt feele the ſmart of the rodde to bring them to their dutie.

Further, in this Church of Sardis, whome Chriſt calleth dead, though they had a name to liue, note the ſtate of the Church of God; for this was a true Church of God, who among the reſt was waſhed in the blood of Chriſt, *c.* 1. 5. and yet Chriſt ſaith, it *is dead in ſinne:* that is, in part, not wholly. And therefore a Church that is in a very corrupt ſtate both in regard of outward conuerſation, and of ſundry erroneous opinions, may yet remaine the true church of Christ; if ſo be they erre not in the foundation. Which ſerueth for anſwer to thoſe, that thinke our Church to be no Church, because it maintaineth not that outward order which they thinke ſhould be in it. And therefore though we muſt preferre Church before Church, yet wee muſt not condemne a Church to be no Church for ſome corruptions that bee therein. A true bodie may haue ſome blemiſh, & a true church ſome wants.

Againe, the Churches of God ſay, this is a Church; yet Chriſt ſaith, they are dead. How can theſe two ſtand? *Anſ.* The Churches about Sardis iudged this to be aliue, according to the rule of charitie, becauſe of their outward profeſſion of true religion: for as infants are not indeede all holy, as experience ſheweth, yet till we ſee the ſame made manifeſt, we are in charitie to iudge them to be holy, that are born of faithfull parents: euen ſo ought the miniſter & euerie one in Gods church, to thinke the beſt of euery one in Gods Church, till God make manifeſt what hee is. *Paul* following this rule, calleth whole Churches holie.

But thou art dead. Here are two iudgements; one of neighbour Churches, the other of Chriſt; and Chriſts iudgement is preferred. We muſt therefore regard ſpecially the iudgement of Chriſt, and labour to approoue our ſelues & our conuerſations vnto Chriſt, rather then to men: for let men ſay what they will of vs, it is Chriſt that muſt ſaue and condemne: this made a Paul to ſay, *I paſſe little to be iudged of you or of mans iudgement: why ſo? for hee that iudgeth mee is the Lord.*

a 1.Cor.4.3,4.

And indeede, without Chriſts commendation the iudgement of men is nothing: for Chriſt may condemne vs, when men thinke well and ſpeake well of vs: therefore he ſaith, *Woe bee to you when all men ſpeake well of you*, Luk.6.26

V. 2. *Bee watchfull, and ſtrengthen the things that remaine, that are readie to die: for I haue not found thy works perfect before God.*

There be two degrees of hypocriſie: firſt, when men profeſſe that which is not in their heart at all. The ſecond, when men make profeſſion of more then is in their heart. This ſecond kind of hypocriſie oft befalleth the children of God; and it is that which Chriſt reprooueth in this Church of Sardis, in the former verſe. After which reproofe, here hee propoundeth a remedie to their vice, and a reaſon to mooue them to vſe the ſame. The remedy is in the beginning of the verſe, where are two duties preſcribed: *To be watchfull*, and to *ſtrengthen* or *confirme the decayed graces of God in them.* For the firſt, *Bee watchfull:* to be *watchfull*, here is a moſt worthie and excellent dutie, it is not bodily, but ſpiritually: and it is practiſed when any man hath a circumſpect care and diligent heede in reſpect of the ſaluation of his ſoule. This dutie of watchfulneſſe concerneth two things; ſinne, and death. Watchfulneſſe againſt ſinne ſtands in two duties; Firſt, a man muſt daily, and continually bethinke himſelfe beforehand of all ſinnes and vices into which he may happily fall: & for the doing of this, he muſt conſider in himſelfe two things: his Nature, and his Calling. Touching his Nature, he muſt conſider, that in him remaines the ſeede and roote of all ſinne, and therefore that he may fall into any ſinne whatſoeuer. Againe, a man conſidering his nature, ſhall find himſelfe more inclined to ſome ſinnes, then to others; and thoſe he muſt eſpecially marke and obſerue. Secondly, for his calling: a man muſt marke the ſins thereof; for ſince the fall of man, euery calling hath his eſpeciall ſinnes, whereunto men that walke therein are more incident. The Magiſtrate hath his ſins, the Miniſter his, the Lawyer his, the Phyſitian his, and the Trades-man his. And touching theſe, a man muſt conſider vnto what vices and abuſes men are moſt ſubiect, that walke in that calling wherein he liueth: and ſo ſhall he haue a foreſight of the ſinnes that hee may fall into. Secondly, after this foreſight of ſinne, he muſt watch his hart with all diligence, that though it be tempted and aſſaulted, yet it be not tainted with any one ſinne; as the wiſeman counſelleth, b *Keepe thy heart with all diligence*, that ſo the fountaine of all thy actions may be kept holy and pure. The ſecond part of this watchfulneſſe reſpecteth death, or the ſecond comming of Chriſt. In this two things muſt be practiſed: firſt, a man muſt euerie day bethinke himſelfe of his ende, and of the comming of Chriſt, either in generall to all the world, or particularly vnto him by death: and in this conſideration he muſt eſteem and iudge of euerie day as of the day of his death, or the day of iudgement. Secondly, hee muſt prepare himſelfe againſt death, and againſt the day of iudgement, euery day, euen this preſent day, as though he ſhould now die, or meete Chriſt in iudgement; and the next day doe the like, and ſo goe on continually to the day of his death. And for our furtherance in this Chriſtian watch, wee muſt be mindefull of temperance & ſobrietie, that we keep mediocritie in the vſe of the creatures of God, and of the things of this life. For when men plunge themſelues, either in the cares of this world, or in earthly delights, they quite forget both ſinne and death, and the day of iudgment; and thus we ſee what Chriſt meaneth by watchfulneſſe.

b Prou.4

The vſ

As Chriſt preſcribeth this dutie vnto this Church: ſo are wee in the name of Chriſt to be enioyned the ſame Chriſtian watchfulneſſe, both againſt ſinne and death, and the day of iudgement. And to mooue vs hereto conſider theſe reaſons. Firſt, wee are watchfull for the preſeruation of the things of this life: as if a towne bee in danger of ſacking or burning, there is watch and ward kept continually: and if a mans houſe be in danger of robbing, he will ſit vp night and day to ſaue his goods: yea euery man is very painfull and watchfull to heape vp to himſelfe, the things of this world. Now, what a ſhame is it, that men ſhould bee watchfull in temporall things, and yet haue no care of their ſoule that muſt liue for euer? Againe, want of watchfulneſſe is the forerunner of death, and eternall deſtruction. 1. Theſſ. 5.3. *When men ſay peace and ſafetie, then ſhall come vpon them ſudden deſtruction.* When the rich man had enlarged his barns vpon the increaſe of his ſubſtance, he promiſed to himſelfe eaſe and ſecuritie, ſaying, a *Soule, ſoule, take thy reſt, &c.* but it was ſaid vnto him, *Oh foole, this night ſhal thy ſoule be taken from thee.* b *And the old world knewe nothing, till the floud came & deſtroyed them all.* Now, if the want of watchfulneſſe bee the forerunner of deſtruction, how great a cauſe haue wee to watch.

a Luk.12.19, 20.

b Matth.24. 39.

The ſecond dutie inioyned, is to confirme the graces of God decaied in them, *Strengthen the things which remaine that are readie to die:* as if hee ſhould ſay; Sundrie bee the graces which I haue beſtowed on you: but many are loſt and gone: and thoſe which remaine are about to periſh, vnleſſe you confirme them; therefore ſee now you ſtrengthen and repaire the ſame.

In this dutie, Chriſt teacheth this Church and vs an excellent leſſon, that whoſoeuer hath receiued any gift of god, muſt haue care to preſerue it, and to make the ſame gift ſtrong in him by continuall increaſe. If a man haue receiued knowledge, faith, and repentance, or any other gift of grace, he muſt not ſuffer the ſame to lie dead in him, but ſtirre vp, increaſe, and confirm it daily, that he may be a perfect man in Chriſt. For the gifts which men haue are not their owne, but Gods alſo, who looketh to receiue his owne with aduantage. And therefore men like good Stewards muſt ſo vſe the gifts receiued, that they may returne them to God with increaſe. Thus *Paul* perſwadeth *Timothie*, [c] *Stir vp the gift of God which is in thee:* for elſe the receiuer is an vnfaithfull ſeruant, and ſo ſhall be rewarded. And for the better performãce of this dutie, we muſt often read the word of God and meditate therein: we muſt heare it often preached, and with due reuerence and preparation receiue the ſacrament: and pray continually, ſtriuing earneſtly againſt the corruptiõs that be in vs; & daily ſtirre up our heart to all good duties. Thus did *Dauid* check the corruption & deadneſſe of his heart; [d] *Why art thou ſo caſt downe O my ſoule?* and alſo ſtirre vp the ſame vnto all good duties, ſaying, *I haue applied my heart to fulfill thy ſtatutes alway euen to the ende*, Pſal. 119.112.

Hereby are reprooued the common ſort of profeſſors and hearers of the word, who ſtand at a ſtay, and goe not forward in grace. This is a great fault, for as we haue receiued grace, ſo we ought to ſtirre vp the ſame, that we may confirme and encreaſe it daily.

Further, Chriſt addeth, *Which are about to die*; where hee anſwereth to a queſtion that is mooued by ſundry at this day, namely, whether graces that cõcerne ſaluatiõ may be vtterly loſt or no? Chriſt anſwereth by a diſtinction, that ſome graces that pertain to ſaluatiõ, may be loſt quite: and others may be decaied ſo as they are about to die. For the graces of God that pertain to ſaluation, be of two ſorts: ſome be abſolutely neceſſarie, ſo as without them a man of yeares cannot be ſaued; and ſuch are *faith* and *regeneration*. Others be leſſe neceſſarie, which ſometime goe with faith, but not alwaies; ſuch are, *A plentifull feeling of the fauours of God, ioy in the holy Ghoſt, and boldneſſe in prayer*; theſe may be loſt wholly for a time in the ſeruants of God. Yea, faith and regeneration themſelues, may decay grieuouſly, and be readie to die, as this text ſaith. Secondly, conſider faith and regeneration in themſelues, and they may be wholly loſt, for nothing in it ſelfe is vnchangeable, but God. The ſtate of the elect Angels by nature is changeable; for they ſtand by the power of God. Thirdly, theſe graces may periſh and decay finally, vnleſſe they be confirmed. *Queſt.* Why then doe not the elect finally fall away after their calling? *Anſ.* Their ſtanding commeth not from the conſtancie of grace or faith, but from the promiſe of God made vnto them, and to their faith; ſo Chriſt ſaith to *Peter*, [a] *Thou art Peter, and vpon this rocke*, that is, vpon thy faith which thou haſt profeſſed, *will I build my Church, and the gates of hell ſhall not preuaile againſt it*: that is, though they may aſſaile it, and grieuouſly weaken it, yet they ſhal neuer be able finally to ouercome it.

a Math.16.16.

The vſe.

Seeing ſundry graces of God may bee loſt, & the moſt neceſſarie graces greatly decay, yea of themſelues quite die: we that haue receiued from God any grace, either of faith or repentance, are hereby taught not to be preſumptuous, or ouer confident in our ſelues, but with feare and trembling worke out our ſaluation.

Phil.2.13.

The reaſon to enforce the former remedie, is this: *For I haue not found thy workes perfect before God*: and therefore watch, and confirme the decaied graces of God that be in thee. In this reaſon, Chriſt giueth them and vs to vnderſtand, that he maketh a ſearch in his church of all the workes that men doe in the ſame, that he may accordingly reward them: for not finding doth preſuppoſe a ſearch. And ſo the Scripture ſpeaketh of God vſually. Before the old world was deſtroyed, it is ſaid; *The* [b] *Lord ſaw that the wickedneſſe of man was great vpon the earth*, as if he had looked from heauen vpon the earth, and beheld that it was corrupt, ſpeaking after the manner of men, to ſignifie that ſearch which hee maketh into mens actions. And ſo he is ſaid to come downe from heauen, at the building of Babell, Gen. 11. and before hee deſtroyed Sodome and Gomorrah, [c] *hee came downe to ſee whether they had done according to their crie, which was come vp to him*. And ſo before the Lord puniſhed the wickedneſſe of the Iſraelites, [d] *Hee made a ſearch into their waies*: and the ſecond Commandement is this, *God will viſit the ſinnes of the Fathers vpon the children*: that is, hee will make a ſearch, whether the ſinnes of the fathers be among the children, and if they be, he will puniſh them.

b Gen.6.5.

c Gen.18.21

d Ier.8.12.

Seeing Chriſt makes this ſearch into al mens actions, wee are taught in all things to haue care to conform our ſelues to the wil of Chriſt, and to ſet our ſelues to the doing of all good duties, according to his word: If we knew a magiſtrate would come to make ſearch in our houſe, we would be ſure to ſet all things in order againſt he came: Shall we be thus circumſpect to prepare for the comming of an earthly man? and ſhall we not much more prepare our ſoules againſt the ſearch of our Sauiour Chriſt the euerliuing God, from whom nothing can be hid?

I haue not found thy workes perfect. Workes are perfect two waies: by the law, or by the goſpel, ſpell. By the law, when in our workes we doe all that the law requireth: and thus are no mans workes perfect in this life. By the Goſpel, our workes are perfect when they proceede from a beleeuing heart, that hath a care to pleaſe God in all things: and theſe works are perfect not in themſelues, but in the acceptation of Chriſt. Here by *perfect workes*, Chriſt meaneth not the perfection of the law, but of the Goſpel, as if he had ſaid, I haue ſearched into your waies; you doe many works in ſhew, but they proceede not from ſincere faith, nor from a heart that hath care to pleaſe God in all his commandements, and a full purpoſe not to ſinne againſt him: you haue a ſhew of godlineſſe, but you want the power thereof.

Here obſerue that Chriſt condemneth this Church, not becauſe their works were not outwardly conformable to the will of God: but becauſe they proceeded not from a beleeuing heart, that had a ful purpoſe to forſake all ſinne, and to pleaſe God in all things.

The vſe.

We therefore muſt take heede of all hypocriſie by the example of this Church: and labour to be of *Dauids* minde; and pray with him, [e] *That our hearts may bee vpright in the ſtatutes of the Lord:* That we may ſay with *Hezekias*, [f] *Behold Lord how I haue walked before thee with an vpright minde*: for this is a notable token of grace, and an infallible badge of him that is the child of God.

[e] Pſal.119.80.

[f] Iſa.38.3.

Before God. Some may ſay, Chriſt here diſtinguiſheth himſelfe from God, and therefore he is not God. *Anſ.* By (*God*) in this place we muſt vnderſtand not God ſimply, but God the Father. For Chriſt here ſpeaketh of himſelfe, not as he is God, but as hee is mediatour God and man; in which reſpect, euen as he is now glorified, he is inferiour to his Father.

Where note, that Chriſt beeing now glorified in heauen, carrieth himſelfe as Mediatour; whence we gather that wee may lawfully, and with our preſumption pray vnto Chriſt, without the meanes or interceſſion of Saints or Angels. The Church of Rome denie this; and ſay, becauſe Chriſt is now in full glorie in heauen, therefore we muſt vſe vnto him the mediation of Saints: But Chriſt being now in heauē, marks our works in particular: and therefore we may without preſumptiō come vnto him by praier.

V. 3. *Remember therefore how thou haſt receiued and heard, & hold faſt, and repent: If therefore thou wilt not watch, I will come on thee as a theefe, and thou ſhalt not know what houre I will come vpon thee.*

A When Chriſt hath reprooued them for their ſinne of hypocriſie, and preſcribed them a remedie with a reaſon thereof; he doth as a good Phyſitian and paſtor, ſhew them the way how they may practiſe that remedie. For they might ſay; we are commanded to watch, and to renew our decaied graces, but how ſhall we doe this? Chriſt anſwereth, by doing three things: I. by remembring that which thou haſt receiued by hearing: II. by holding faſt: III. by repenting of thy ſinnes.

For the firſt, *Remember therefore*, that is, call to minde the doctrine of ſaluation which thou haſt beene taught by mine Apoſtles. This remembrance is a moſt excellent meanes to B mooue a man to ſubiection to Gods will, to repent, and to practiſe all good graces. *When Dauid ſaw the proſperitie of the wicked, his feete had almoſt ſlipt:* but his remedie againſt that temptation was his going [b] *to Gods Sanctuarie, and their calling to minde the ende of thoſe men.* Againe, [c] *I haue remembred thy name, O Lord, in the night, and haue kept thy law. Peter* denied his maſter, when he forgot his word: but when he was put in minde thereof by the looke of Chriſt, and the crowing of a cocke, *hee then repented, and wept bitterly*, Luk.22.61,62. Sinnes cōmitted by men of ignorance, are many and grieuous: and therefore all ſinnes are called *ignorances*, Heb.9.7. but if men would by faith keepe in minde the word of God, it would be a notable means to keep them from ſinning.

[b] Pſal.7

[c] Pſal.1 55.

The vſ

C Here then we haue a ſoueraigne remedie againſt ſinne: namely, whereſoeuer we are, or whatſoeuer we doe, we muſt call to minde the word of God, and the promiſes of God: and thoſe will be a lanterne vnto our ſteps, and a light vnto our pathes. The deuill laboureth aboue all things, to bring vs to forget the word, for then he knowes he can eaſily draw vs into any ſinne. *Queſt.* How ſhall we keepe in mind the word and promiſes of God? *Anſ.* That is a grace of God, and for the attaining vnto it, we muſt firſt, labour to haue our hearts affected with the loue of Gods word and promiſes: for a man can neuer keepe in minde that, whereof he hath no liking. Secondly, we muſt labour to D beleeue the word of God: For faith giues it rooting in our hearts, Coloſſ.2.7. The cauſe why ther is ſo little remembring of that which is taught, is, for that it is not mixed with faith in thoſe that heare it.

Againe, the thing to be remembred is, *How thou haſt receiued and heard*: that is, looke what doctrine thou haſt receiued by hearing, and that remember. Where we ſee Chriſt ioyneth receiuing and hearing together. Whence we may gather, that teaching and receiuing of the word of God by hearing, is the preſcribed generall meanes, whereby God reuealeth his wil, counſell, and purpoſe touching the ſaluation of mankind, neither is there any other meanes appointed hereunto in the word of God.

The vſe.

This ſheweth, that their opinion is falſe, who teach that God calleth all the world effectually vnto ſaluation; for how can they be called, that neuer heard of the word of God? but all in all ages neuer heard of the word of God; albeit ſince the comming of Chriſt, their ſound hath gone forth into all nations. Secondly, this ſheweth the fondneſſe of their opinion, who defend the doctrine of *vniuerſall* grace: that God ſhould giue grace pertaining to ſaluation, vnto euery man in the world, ſo as hee may bee ſaued if he will: for the meanes to receiue grace is the hearing of the word, which all men in all ages neuer had vouchſafed vnto them.

The ſecond dutie preſcribed, is the *holding faſt of this doctrine*. To hold faſt here ſignifieth two things: firſt, to maintaine the doctrine of the goſpel receiued and taught by the Apoſtles. Secondly, to put the ſame in practiſe in a godly life; of theſe we haue ſpoken before, cap. 2. 25.

The third dutie is to *repent*: whereby repentance is not meant the beginning of repentance: but the renewing and *reſtoring of the ſame*; for their hardneſſe and deadneſſe of heart, whereby they did ſlackly and coldly practiſe the good duties which they did profeſſe.

Hereby we are taught not to content our ſelues with the beginning of repentance, but we muſt renew the ſame continually, and that not for groſſe ſinnes onely, but euen for the wants that be in *vs*, as for our dulneſſe and deadneſſe of heart, and for our hypocriſie, and decay in Gods graces.

And becauſe this Church was very dead and dull of heart; therefore Chriſt addeth a reaſon to moue them to the practiſe of this dutie: which is a moſt terrible threatening, in theſe words, *If thou wilt not watch, I will come on thee as a theefe, and thou ſhalt not know what houre I will come vpon thee.*

Here marke Chriſts order and dealing: hauing preſcribed a remedie for the fault, he giueth them a direction to practiſe the ſame; and after addeth a moſt terrible threatning to driue them thereunto: as if he ſhould ſay, If thou wilt not watch againſt ſinne, and againſt death, and for that end remember my word, hold faſt the faith, and repent: then looke as a theefe comes vpon a man on a ſudden, and ſpoiles his goods, and cuts the throat of his children; ſo will I come on thee on a ſudden, and powre vpon thee my wrath, whereby I will euen cut the throat of thy ſoule, and thou ſhalt haue no meanes to eſcape my puniſhment.

Here Chriſt threatneth ſuddaine and ſpeedie deſtruction, though with condition and limitation of repentance. Now becauſe we be like this Church (as hath beene ſhewed) by reaſon of the long peace which we enioy; wee may alſo vſe the ſame reaſon and threatning at this day, to ſtirre vp our dead hearts. We muſt watch againſt all ſinne, and againſt death: and for this end we muſt haue in memorie the word of God, and hold faſt the faith vnto the end; and repent continually of all want: but if we doe not this, then are the vengeances, and eternall puniſhments of God, to be powred vpon vs without meaſure, and that ſuddenly, when we cannot preuent them. If a man haue but a ſparke of grace, the conſideration hereof will moue him to repentance, and to watchfulneſſe: but if this will not awake a man out of his ſinnes, then nothing remaineth but a fearefull expectation of the wrath of God, which ſhall be vnquenchable, and endure for euer. Indeed if a man had ſome thouſand yeares allotted for the puniſhment of his ſinnes, there were ſome cauſe why he might continue in them: but ſeeing this puniſhment is eternall, and when many thouſand yeares are expired, they are as farre from the ende of their woe as euer they were; therefore it muſt ſtirre vp all dead and drowſy hearts vnto repentance, & cauſe them to ſhake off ſecuritie, ignorance, and coldneſſe in religion, and to breake off the courſe of their ſinnes.

a Rom. 11.4.

The vſe.

V. 4. *Notwithſtanding thou haſt a few names yet in Sardis, which haue not defiled their garments, and they ſhall walke with me in white: for they are worthy.*

Here beginneth the ſecond part of the matter of this Epiſtle; namely, *the praiſe and commendation* of ſome part of this Church. This words doe thus depend vpon thoſe which went before; whereas Chriſt had ſaid, that this Church was dead in ſinne, and had onely a name to liue; ſome man might aske, how it could be a true Church? To this Chriſt anſwereth in the begining of this verſe, That though the greateſt part in this Church were dead in their ſinnes, yet ſome few there were among them that were aliue in Chriſt, and did teſtifie the ſame by true and ſincere obedience.

In this coherence we may obſerue two inſtructions. I. that a particular congregation on earth is made a Church of God, and ſo called in regard of Gods elect therein, who doe truely beleeue. For the priuiledges of a Church belong vnto particular congregations, onely by reaſon of the faith of the elect among them. The Catholike Church is the whole company of the elect truly beleeuing in Chriſt; and particular congregations are members thereof, ſo farre as they doe truely beleeue: the reſt that doe not truely beleeue, are no members of the Church before God; but onely in the iudgement of men: like vnto ſuperfluous humors which are in the bodie, but no parts thereof. This confuteth the doctrine of the Church of Rome, who teach that wicked men that are reiected in Gods decree, may yet be true members of the Church of God.

Secondly, in this coherence Chriſt noteth vnto vs a diſtinction betweene man and man in this Church; for all that were in this Church, were men called, profeſſing Chriſt and his Goſpel: and yet of them ſome were dead in their ſinnes, and others were aliue in Chriſt. Touching this diſtinction betweene them, wee muſt ſearch the cauſe thereof, it muſt not bee aſcribed to any power or will in man, but to the good pleaſure of God, as the Scripture teacheth; for when Eliah did complaine that Iſrael had giuen themſelues to idolatrie, the Lord ſaith, a I haue reſerued ſeuen thouſand which haue not bowed the knee to Baal. What was the cauſe why they did not fall like to the other Iſraelites? ſurely nothing in the will of man [illegible] but the true reaſon, it was the good pleaſure of God, which had preſerued and kept them, & called them to repentance.

a Rom.11.4.

The vſe.

By this is confuted the common and falſe diuinitie of Papiſts & others, who aſſigne the cauſe of this diſtinction betweene man and man, to be the will of man being renewed by grace, ſaying, That God giues to euerie man ſauing grace, by vertue whereof, hee may repent and beleeue if he will; but yet becauſe the will of man doth ſtill remaine ſinnefull, hence it commeth that he hath libertie to obey, or not to obey. And therefore the cauſe why ſome men be dead in ſinne, is, becauſe they ſet their will to refuſe the grace of God; and the cauſe why ſome men liue in Chriſt is, becauſe they incline their will to embrace the grace of God. But this doctrine doth greatly diminiſh the grace of God, in that it maketh the acceptation of the grace of God to depend on the pleaſure and will of man: whereas the power of almightie God determining his will, is the true cauſe thereof, leauing ſome to themſelues, who doe fall, and enabling others to ſtand by his grace.

Now follow the wordes of this commendation. *Notwithſtanding thou haſt a fewe names yet in Sardi, which haue not defiled their garments.* That is, There be yet in this Church a few perſons knowne vnto me by their names (for by *Names*, we muſt vnderſtand perſons named,) *which haue not defiled their garments*. Here (to omit many expoſitions) is an alluſion to the ceremoniall lawe, wherein God ſet downe a diſtinction betweene things cleane and vncleane, not in themſelues, but by his appointment: and among the Iewes, if any man had but touched an vncleane thing with his hand, or with his garment, hee was thereby defiled, & his garment defiled legally; and ſo alſo his garments were reputed vncleane: whereupon they had a ſpeciall care not to touch the things that were defiled, no not with their garments. Now this ſignified an other thing vnto them, namely, That they ought to abſtaine, not onely from the outward ſinnes of the morall lawe, but alſo from all occaſions, intiſements, ſhewes, and appearances of euill. And in this place, this is meant hereby, that ſome in this Church of Sardi, had ſo farre made conſcience of ſinne, that they would not meddle with verie occaſions and appearances of euill.

Hereby wee ſee, that the ſeruants of God are but fewe in number: for the bodie of this people were dead in ſinne, and a fewe onely in this great place liued in Chriſt. So Chriſt ſaith to his Diſciples, *The flocke to whom the Father will giue the kingdome of heauen, is but a little flocke.* b The Prophet Iſaiah is ſent, a *To harden the hearts of the bodie of the people for their iniquities*; and b *the tenth part onely muſt bee ſaued*: and in the Goſpel it is ſaid, c *The way to hell is broad, and many there bee that walke therein: but the way to heauen is ſtraight, and fewe there bee that enter into it.*

b Luk.12.32.

a Iſa.6.9.

b verſ.13.

c Matth.7.13,14.

The vſe.

Hereby then wee are taught not to followe the example of the multitude, but of the fewer and better ſort. It is a foule ſinne that keepes many from religion, and brings them to deſtruction, when they will liue after the manner of the world, and as their forefathers haue done. This is a falſe rule, and a dangerous courſe.

Thou haſt a fewe names. That is, perſons whoſe names I know, and haue recorded. They are called names, becauſe Chriſt obſerues and knowes them by their names. Where note, that thoſe that are the true ſeruants of God, are particularly knowne vnto Chriſt. d *The haires of your head are numbred* (ſaith Chriſt to his Diſciples) much more were their names knowne. Againe, hee biddeth them, e *Reioyce that their names were written in heauen*. And Chriſt the good *Shepheard knoweth his ſheepe, and calls them by their names*, Iohn 10.3.

d Luk.12.7.

e Luk.10.20.

This is a matter of endleſſe comfort vnto the people of God, for what can cauſe a man more to reioyce, then to knowe that his name particularly is knowne to the King of Kings, & that accordingly he hath ſpeciall regard vnto him? When the Lord would comfort *Moſes* and put courage into him in doing the duties of his calling, hee telleth him, f *That hee was knowne vnto him by his name.* Yea, this is the foundation of mans ſaluation, g *The Lord knoweth who are his.*

f Exod.33.12,13,14.and 17.

g 2.Tim.2.19

Which haue not defiled their garments. Here they are commended for vprightneſſe and ſinceritie of life and conuerſation, in that they kept themſelues from the very ſhewes and appearance of euill, when the moſt of this church was dead in ſinne.

In their example Chriſt preſcribeth vnto vs a patterne of ſincere pietie, how we ought to carry our ſelues in the Church of God on earth: wee muſt not content our ſelues with a bare profeſſion of Religion, and keepe our ſelues from groſſe ſinnes onely, but abſtaine from the verie ſhewes of euill. Yea more particularly, here are three things taught vs, touching ſin. Firſt, that we ought to make conſcience of euery ſinne in our own perſon. Secondly, that we ought to keepe our ſelues from the contagion of ſinne in others, either by giuing conſent vnto them, or furthering and allowing them any way therein. Thirdly, that we ought to abſtain from the very occaſions, and ſhewes, and appearances of ſinnes. So *Paul* teacheth vs, to *abſtaine from all appearances of euill.* Eph. 5.3. Hee will not haue ſundry ſinnes, as fornication, vncleanneſſe, &c. ſo much as once named, thereby to giue the leaſt approbation vnto them. We muſt therefore looke on this example, lay it to our hearts, and conforme our liues vnto it: ſo ſhall we be good ſeruants of God, and haue the ſame commendation with theſe few: for true religion ſtands not in knowledge, but in obedience, and this is true obedience, to make conſcience of euery ſinne in our owne perſons; to take heede of the infection of ſinne in others, and to abſtaine from the appearance of euill. A happy Church ſhould we haue, if theſe things were practiſed: but this is the ſhame and reproach of our profeſſion, that we haue no care of true obedience in our ſelues and others, whereby we ſhould glorifie God, and grace our holy Religion.

The Church of Rome hence gather, that a man after baptiſme, may liue without mortall ſinne. For theſe ſewe perſons in this church in their baptiſme, put on Chriſt, and after kept themſelues from all occaſions of ſinnes, ſo as they had not committed any mortall ſinne. But their collectiō is vnſound. For firſt, though they had to this time abſtained from all mortall ſinne, yet how can they proue that they ſinned not afterward? Secondly, they are ſaid not to *haue defiled their garments*, not for that they had not committed any ſinne, but becauſe they endeuoured to keepe themſelues from the appearance of all ſinne; and ſo muſt the obedience which is aſcribed to Gods children in ſcripture be vnderſtood: namely, of their ſincere purpoſe and endeauour to obey, and ſo among vs, thoſe that haue a ſetled purpoſe and reſolution to make conſcience of euery ſinne, and in all things to doe the will of God, they are reputed for the keepers of the law. For God in his children accepts the will for the deede. *And they ſhall walke with me in white.* After the commendation of theſe fewe, Chriſt addeth a promiſe of liuing with him in glorie. For ſo white garments haue alwaies beene vſed to ſignifie *ioy, happineſſe, life, and glorie,* Eccleſiaſt. 9.8. *At all times let thy garments be white,* that is, take the delight and pleaſure in vſing the creatures of God. So that here theſe few haue a promiſe to be freed frō all want, and to liue with Chriſt in all glorie, ioy, and pleaſure.

This benefit, hath beene in effect further vrged in the former Chapter: here onely I will note one Doctrine: namely, That they which liue in the world among the wicked, & do not communicate with their ſinnes, ſhall not partake with them in their puniſhments; for the A bodie of this Church muſt haue Chriſt to come amongſt them as a Theefe, but the godly muſt walke with Chriſt in white in glorie. [a] *Lot* was freed from the deſtruction of the Sodomites, becauſe hee partaked not with them in their ſinnes: and among the Iſraelites, [b] *Thoſe that mourned for the ſinnes of the people, are marked in the forehead, that when Iudgements came vpon the wicked, they might be ſpared.*

[a] Gen.19.

[b] Ezek.9.4.

This point muſt be remembred, for by reaſon of long peace and proſperitie among vs, many ſinnes abound, as Ignorance, Atheiſme, contempt of Religion, and prophaning of the Lords Sabbath, with innumerable ſinnes of the ſecond Table. All which call for Iudgements from heauen, and no doubt they will be puniſhed, partly in this life, and partly in the life to B come, vnleſſe our people doe repent. Thoſe therefore that would not partake of the common Iudgements that are to come, muſt now beware that they communicate not with the common ſinnes that doe abound, and ſee that they keepe faith and a good conſcience, hauing their righteous and zealous hearts grieued, for the abhominations among which they liue.

After the promiſe, is adioyned the reaſon thereof, *For they are worthy.* Hence the church of Rome doth cōclude, that a man by his works may merit Heauen, becauſe they be worthie of reward. A moſt blaſphemous concluſion, and a manifeſt abuſe of the word of God. Gods children indeede *are worthie of life euerlaſting;* but not by the merit of their workes, for then C they ſhould be done according to the rigour of the Law: but for the worthineſſe of their perſon, when as they ſtand righteous before God in Chriſt; for when God will ſaue any man, he giues Chriſt vnto that man truely and really, ſo as he may ſay, Chriſt is mine. And with Chriſt God giues his ſpirit which worketh in his heart true ſauing faith, whereby hee doth receiue Chriſt: and ſo Chriſt and his righteouſneſſe belongs vnto that man really, and by vertue thereof he is worthy of life euerlaſting; and this is the worthineſſe which Chriſt meaneth in this place, and not any worthineſſe of their works; ſo that this doth helpe them nothing at all, and yet it is the moſt probable place of Scripture, D to prooue and iuſtifie the Doctrine of mans merites.

Two kinds of worthineſſe.

V. 5. He that ouercommeth ſhall be clothed in white array, and I will not put out his name out of the Booke of life: but I will confeſſe his name before my Father, and before his Angels.

V.6. Let him that hath an eare heare what the ſpirit ſaith vnto the Churches.

Here is the concluſion of this Epiſtle, and it containeth two parts, a promiſe and a commandement. The promiſe is in the fifth verſe, and the commandement in the ſixt. In the promiſe note two things; firſt, the parties to whom it is made, *To him that ouercommeth*, whereof we haue ſpoken c before. Secondly, the thing promiſed, to wit, glorie and eternall happineſſe, which is expreſſed three wayes: Firſt thus, *Hee ſhall be clothed in white array*: that is, he ſhall haue euerlaſting life and happines, ſo much is ſignified by white rayment, as we haue already ſhewed.

c Chap.2.7.

The vſe. Hence the Church of Rome concludeth, that a man may doe good workes reſpecting a reward. *Anſw.* In ſome ſort it is true; for ſo it is recorded of *Moſes*, Heb. 11.26. *He had reſpect to the recompence of reward.* But yet the recompence of reward, muſt not be the principall end of our good workes: for chiefly we muſt therby intend to teſtifie our faith, and our obedience vnto God, and withall that we may haue reſpect to euerlaſting life.

The ſecond thing promiſed; *And I will not put out his name out of the booke of life.* For the vnderſtanding of this, two queſtions muſt be ſcanned: Firſt, what this booke of life is: Secondly, whether a man may be blotted out of this Booke. For the firſt; this booke of life is nothing elſe, but Gods predeſtination or eternall decree of Election, whereby he hath choſen ſome men vnto ſaluation vpon his good pleaſure. And this is called a *Booke*, becauſe it is like vnto a Booke. For as the Generall in a Campe hath the names of all his ſouldiours that fight vnder him, in a Booke; and as the Magiſtrate of a Towne hath the name of euery free man in the towne inrolled; ſo God in the book of his Election, hath the names of all that ſhall be ſaued.

For the ſecond Queſtion. A man may be written in the booke of life two waies: either truly before God, or in the iudgement of men onely. Thoſe whoſe names are truly before God written in this booke, cannot be blotted out: For Gods counſell touching the eternall ſtate of euery man, is vnchangeable. This the golden chaine of Gods decree, doth plainely ſhewe: a *For whom hee hath predeſtinated, them hee alſo called, and whom hee called, them alſo he iuſtified, and whom he iuſtified, them he alſo glorified.* Others there be that haue their names written in this Booke, onely in the iudgement of men; and thus are all men written in the Booke of life that profeſſe the Goſpel of Chriſt in his Church: for ſo charitie binds vs to iudge of them: and theſe may haue their names blotted out. In this ſenſe doth the Scripture often ſpeake: as when the Prophet wiſheth, b *That they may be blotted out of the Booke of life* (meaning thus principally) his meaning is, that it might be made manifeſt, his name was neuer written therein. This then is the meaning of this promiſe: that they who doe auoid the occaſions of ſinne, and haue care to keepe faith and good conſcience vnto the ende, haue their names written in the booke of life, and they ſhall neuer be blotted out.

a Rom.8.30.

b Pſal.69.28.

Hence I gather two things: Firſt, that the number of the elect, in reſpect of God is certaine: for the names of thoſe which are to be ſaued, are as it were written in a booke, and being once written in, they remaine there for euer. Some doe teach, that all may be ſaued, if they will: but this is a meere fancie of man, for what ſhould there neede any booke of life, if that were ſo? Secondly, hence I gather that this number can neither increaſe, nor be diminiſhed, as Iohn doth witneſſe, ſaying; *If they had beene of vs, they would haue continued with vs*, 1 Ioh. 2. 19. *All that thou haſt giuen mee I haue kept, and none of them is loſt*, Ioh.

The vſe. Whereas a man may be written in the booke of life; to wit, in the iudgement of men, and yet be blotted out: hereby we are to be admoniſhed, to looke vnto our ſelues, and to make conſcience of euery ſinne, and to auoid and ſhunne the very occaſions thereof. For ſo long as we profeſſe the Goſpel, and obey the ſame, our names be in the booke of life: but when we commit any ſinne, we do as much as in vs lieth, make a penne, and reach it vp to heauen to blot our names out of that booke: and they that keepe a courſe in ſinning, doe plainely ſhewe that they were neuer truly written therein.

Secondly, conſidering that the number of the elect is certaine, it muſt be a motiue to euery man to labour for ſome aſſurance of election, that we may truly ſay, we haue our names written in Gods booke. But here ſome bad perſon will ſay, ſeeing the number of the Elect is vnchangeable, I will liue as I liſt: for if my name be in the booke of God, it ſhall neuer be blotted out; and if it be not in, it can neuer be added. *Anſw.* Theſe men deceiue their owne ſoules: for they that haue their names written in the booke of life, ſhall liue as theſe few did in this Church of Sardis, in true faith and holy obedience. For he that is ordained for glorification, is ordained to iuſtification and ſanctification: and it is impoſſible for him that ſhall be ſaued, to liue alway in ſinne, and therefore theſe men muſt rather labour to repent and beleeue, and to get ſome ſignes of their election, that they may know that their names are written in the booke of life.

The third benefit is this: *I will confeſſe his name before my Father, and before his Angells.* That is, in the day of iudgement I wil acknowledge and profeſſe him to be mine, one of my elect, that keepeth faith and good conſcience vnto the ende. I will take him from the company of the wicked world, and ſet him on my right hand, and aduance him to glorie, pronouncing vpon him the bleſſed voyce of abſolution, *Come, thou bleſſed of my Father*, Matth. 25.34. The end why this benefit is thus propounded, is to draw this Church to profeſſe the name of Chriſt in this world: for if they would profeſſe Chriſt before men, he will acknowledge them for his owne at the laſt day.

The vſe. This ſame reaſon here propounded, muſt induce vs to make a true confeſſion of Chriſt, againſt the world and all Chriſts enemies: which to doe is a very hard matter: A man of himſelfe cannot ſtand out; but yet the conſideration of this, that Chriſt will confeſſe him at the laſt day, will be a notable motiue and meanes to inable him thereto. If an earthly Prince ſhould come to a man among a great company, and call him by his name, ſpeaking kindly vnto him hee would eſteeme it a great honour vnto him: and for that hee would not ſticke to die in the Princes cauſe. O then, what honour is this, that Chriſt Ieſus will in the laſt day vouchſafe to all thoſe that in this life doe ſincerely confeſſe him, and ouercome. He will confeſſe them to be his, and receiue them to his owne glorie. But on the contrarie, thoſe that will not confeſſe him here, but diſgrace him; either by falſe doctrine, or profaneneſſe of life, will Chriſt at the day of iudgement vtterly diſgrace, by denying them to be his, and there pronounce vpon them the fearefull ſentence of condemnation, *Goe yee curſed, &c.* Which if we would then eſcape, and alſo procure vnto vs the ioyfull voyce of abſolution: we muſt here labour to hold the truth of Chriſts doctrine, and alſo keepe a good conſcience vnto the end. But if we onely profeſſe him in iudgement, and not in the practiſe of an holy life, ſurely Chriſt will profeſſe that he knowes vs not, and then giue vs our portion with the deuill and his Angels.

The Commaundement followeth: verſ.6. *Let him that hath an eare heare, &c.* of which we haue ſpoken.

v. 7. And vnto the Angell of the Church which is of Philadelphia, write: These things ſaith hee, which is holy and true: which hath the key of Dauid, which openeth and no man ſhutteth, and ſhutteth and no man openeth.

Here beginneth the ſixt particular Epiſtle of our Sauiour Chriſt, from this verſe to the 14. And before (as to the reſt) is prefixed a ſpeciall Commaundement vnto *Iohn*, whereby he is inioyned to write this Epiſtle vnto the church of Philadelphia; the end of which commaundement, A is to warrant the calling of *Iohn* to write this Epiſtle: but of this we haue ſpoken before.

The Epiſtle it ſelfe containeth three parts: a Preface, the matter of the Epiſtle, and the Concluſion. The Preface in this verſe, *Theſe things ſaith hee, &c.* Wherein is ſet downe, in whoſe name this Epiſtle is ſent; namely, *in Chriſt*: where (as in the former Epiſtles) he is excellently deſcribed, for the winning of more credit vnto this Epiſtle; and that, firſt by his properties: *Holineſſe and truth*: Secondly, by his Kingly office, in the words following.

For his properties. Firſt, Chriſt is ſaid *to be holy*. *Queſt.* How can Chriſt be ſaid to be holy as he is man, conſidering he deſcended from B *Adam*, who conueyed his ſinne and the guilt thereof, to all his poſteritie? The common anſwer is this: That indeede Chriſt deſcended from *Adam*, as he is man: but his ſubſtance was ſanctified by the holy Ghoſt in the wombe of the Virgin, and thereby he was freed from *Adams* ſinne. This anſwer is true, but not ſufficient: for men beſides the corruption originall, take from *Adam* the guiltineſſe of that ſinne which *Adam* committed. Now ſanctification taketh away the corruption of ſinne, but not the guilt thereof, therefore a more full anſwer is this: That all which come of *Adam* by naturall generation, doe receiue by that order which God ſet in nature at the creation, ſaying, *increaſe and multiply*, both the nature of *Adam*, C and the ſinne and guilt thereof. But God for the preuenting of this in the Incarnation of Chriſt, ordained that Chriſt ſhould not come of *Adam* by naturall generation, but by a miraculous conception of the holy Ghoſt: whereby hee tooke the nature of man with the infirmities thereof, without the ſinne of mans nature, or the guiltineſſe thereof. And thus is Chriſt free from ſinne as he is man.

Further, Chriſt is holy two wayes: In himſelfe; and in regard of his Church. In himſelfe, he is holy ſundry waies: Firſt, in regard of his Godhead, for his diuine nature is holineſſe it ſelfe. Secondly, as he is man; for his manhood was not only free from all manner of ſinne, by reaſon of his miraculous conception, but it was D alſo inriched and filled with holineſſe, and that in greater meaſure then all men and angels, for he receiued the gifts of the holy Ghoſt without meaſure. And againe, as he is man, Chriſt is holy in regard of his obedience and actions, for liuing on earth he did actually as our ſuretie fulfill the law for vs. Secondly, Chriſt is holy in regard of his Church. Firſt, becauſe hee is the author of that holineſſe, which is in euery member of his Church. Yea, hee is holy in regard of men in a further reſpect; namely, as the roote of all mens holineſſe, as hee is Mediatour. For looke as from *Adam* is actually conueyed originall ſinne to euery one of his poſteritie that commeth by naturall generation; ſo from Chriſt is righteouſ-

The vſe.

neſſe and holyneſſe conueyed to all that beleeue in him: and for this cauſe he is called [a] our righteouſneſſe and ſanctification: and in this ſence eſpecially is Chriſt ſaid to be holy in this place.

[a] 1.Cor.1.31

The vſe. Whereas Chriſt is ſaid to be holy not only in himſelfe, but for vs: here we muſt marke what is the principall thing in Chriſtian Religion: namely, to haue care to be ingraffed into Chriſt, that from him we may receiua grace to become new creatures, & feele in vs his power to kill our corruptions, and daily to renew his own Image in vs, in righteouſneſſe and true holyneſſe, and that as truely, as we feele in vs *Adams* corruption. It is not ſufficient for vs to plead, that Chriſt will be our Sauiour, and will free vs from all ſinnes; but we muſt labour to haue Chriſt conuey holyneſſe into vs, and that as ſenſibly as we ſee the root conuey ſappe into the branches; and this holyneſſe we muſt make to appeare in our liues, as the branches by their fruit, & leaues do ſhew they receiue ſappe from the root.

Secondly, here note, Chriſt propounds himſelfe vnto vs and to all Churches, as a notable patterne to be followed; giuing vs to vnderſtand, that all that beleeue in him, and look to bee ſaued by him, muſt be holy as hee is holy, making conſcience of euery euill way; for Chriſt is holy to make vs holy. Let vs therfore behold Chriſt, and ſee wherein hee expreſſeth himſelfe to be holy; and therein let vs follow him. So *Iohn* ſaith; *Hee that hath this hope, purifieth himſelfe as hee is holy*: that is, vſeth all good meanes to conforme himſelfe to Chriſts holineſſe.

Thirdly, hereby we learne, that the common title giuen to the Pope, whereby he is called (Holineſſe) is a blaſphemous title: for to be holy, is here made a propertie of Chriſt. And yet more is giuen to the Pope, then to Chriſt in this place, for hee is called Holineſſe, which is a title of God alone.

The ſecond propertie, whereby Chriſt is deſcribed, is *Truth*: Chriſt is ſaid to be *true*, in three regards: Firſt, becauſe he is without all errour or ignorance, knowing euery thing as it is. Truth is in Chriſt properly; and in the creatures onely by meanes of him. Secondly, becauſe whatſoeuer he willeth and decreeth, he doth it ſeriouſly, without fraud, deceit, change, or contradiction, as the whole tenure of ſcripture doe ſhew, wherein euery part is ſutable and agreeable to another. Thirdly, becauſe hee maketh good euery promiſe made in the word, for in him all the promiſes of God are *yea, and Amen*, 2.Cor.1.20.

The vſe. Whereas Chriſt is ſaid to be *true*, yea *Truth it ſelfe*: Firſt, we learne a full difference betweene him, and all falſe wicked ſpirits; for they are ſpirits of errour and falſhood; for the deuill is the father of lyes, and the author thereof.

Againe, whereas Chriſt is *true in all his wayes*, we ought without all doubting to beleeue his word, and all promiſes made therein, that concerne our ſaluation. If Chriſt could erre or lye, and men be deceiued by him, then they might iuſtly doubt of the truth of his word: but ſeeing he is true in all his promiſes, we muſt beleeue in him: and in all our deſtreſſes either of bodie or minde, depend vpon him: for hee hath made a promiſe to helpe, and he wil neuer faile them that reſt on him.

Thirdly, in this propertie, hee propounds himſelfe an example, to be followed of his Church and of vs, that as Chriſt is ſerious in his decrees, and conſtant in his promiſes; ſo muſt we purpoſe euery good thing ſeriouſly, & alſo make good whatſoeuer good thing we promiſe. For, *Lyers muſt be deſtroyed*, Pſal. 5. 6. *They that loue, or make lyes, muſt neuer come into heauen, but be ſhut out thence, and caſt into the burning lake of fire and brimſtone*, Reuel. 22.15. But it is a note of a man, that is a good member of Gods Church in this world, and that ſhall be inheritor of Chriſts kingdome in heauen, to *ſpeake the truth from his heart*, Pſal. 15. 22. And lying is a note of the child of the deuill, Ioh.8.44.

Secondly, Chriſt is deſcribed by his kingly office, *Which hath the keyes of Dauid, which openeth and no man ſhutteth, and ſhutteth & no man openeth.* Where firſt, let vs ſee the meaning of the words: for which purpoſe we muſt haue recourſe to Iſay 22.22. whence theſe words are borrowed, beeing there ſaid of *Eliachim*. The circumſtances of the text will eaſily ſhewe the meaning of the words in this place: *Shebna*, who had been an auncient Steward to many of the Kings of Iſrael, was Treaſurer alſo vnto King *Hezekias*: And becauſe he was an hinderer of reformation intended by *Hezekias*, the Lord threatned to caſt him out of his office: and further, the Lord ſignifieth that *Eliachim* ſhall come in his roome and haue the ſame office: now to expreſſe this thing, the Lord ſaith, *The keyes of the houſe of Dauid ſhall be laid vpon his ſhoulders*: That is, *Eliachim* ſhall be made a Steward of the houſe of *Dauid*, euen of the kingdome of *Dauid*, whereof *Hezekias* was gouernour: (for ſo the houſe of Iuda, and the houſe of Iſrael, are often put for the whole kingdome of Iuda and Iſrael.) And the giuing of a key was an auncient token of placing and inueſting men in chiefe rule aud authoritie; ſo that the meaning of this place, is this, that God hath giuen vnto Chriſt ſoueraigne power and authoritie of gouerning his Church. *Queſt.* But why is Chriſt ſaid to haue the key of *Dauid*, for *Dauids* kingdome was a temporal kingdome, but Chriſts kingdome is not of this world, Iohn 18.36. And yet it is ſaid, *The Lord God ſhall giue vnto him the throne of his Father Dauid: and he ſhall raigne ouer the houſe of Iaacob*. Luke. 1.32.33. *Anſw.* Chriſt may be ſaid to haue the keyes of *Dauid* two waies: Firſt, properly; for when he was borne of the bleſſed virgin *Mary*, he was borne King of the

Iewes, by right diſcent from his father *Dauid*, as his Genealogie plainely ſheweth, Luke 3. And alſo the queſtion of the wiſe men at Ieruſalem, ſaying; *Where is the King of the Iewes that is borne?* Matth. 2.2. And therefore when the Publicans asked tribute of him, he pleaded the priuiledge of a kings ſonne: albeit, to auoid offence, he was content to yeeld of his right, and to pay tribute; Thereby ſhowing, that he had right to the kingdome of Iſrael, though he would not take it vpon him, and therefore came in ſuch a time when the kingdome was taken of the Romane Emperour. Secondly, he may bee ſaid to haue the key of *Dauids* kingdome typically; for *Dauids* kingdome was a figure of Chriſts kingdome, and *Dauid* himſelfe a type of Chriſt: as it is moſt excellently deſciphered in the Prophets, Ieremie 23.5,6. Hoſea 3.5. where Chriſt is planely called *Dauid*, by the name of him that was his type, ſigne, and figure. *Queſt.* Why were not as well the kingdomes of *Nebuchadnezzar*, and *Pharaoh*, types of Chriſts kingdome, as *Dauids*? *Anſ.* Becauſe *Dauids* kingdome, was a kingdome of light and pietie; but theirs were kingdomes of ſinne and iniquitie. And he is ſaid to haue the key of *Dauids* kingdome, becauſe his kingdome and the righteouſneſſe thereof, was figured by the pietie in *Dauids* kingdome. And this kinde of ſpeaking is iuſtifiable by Gods word. So Mat. 2.23. Chriſt is called a Nazarite: which place hath relation to that which is ſaid properly of c *Samſon*, who was a moſt excellent figure of Chriſt, and did moſt notably repreſent him in his death, wherein he killed more then in his life. Now Chriſt is called a Nazarite, not becauſe he obſerued their rites and orders (for that he did not; he dranke wine, ſo did not the Nazarites:) but becauſe hee was the truth and ſubſtance of that order: for in him was fully accompliſhed that holineſſe, which was figured by that order; for he was perfectly ſeuered from all ſinne and pollution. And ſo here hee is ſaid to haue the key of *Dauid*, becauſe he had the ſoueraigntie which was figured by *Dauids* kingdome.

Which ſhutteth and no man openeth, and openeth and no man ſhutteth. Here Chriſts kingdome is compared to a houſe, which can be opened and ſhut, by none but Chriſt; whereby is ſignified, that none hath power aboue Chriſt in his kingdome, and that his power therein, is ſoueraigne and abſolute. So that hereby is meant, that Chriſt Ieſus ſitting in heauen, hath ſoueraigne power & authoritie ouer the whole Church of God, to gouerne the ſame. That we may the better vnderſtand this ſoueraigne power of Chriſt, we muſt know, it hath three parts. I. To preſcribe. II. To iudge. III. To ſaue, or deſtroy. In Preſcribing, Chriſt hath abſolute power, and that in ſundry things: as firſt, in preſcribing doctrines of faith, and religion vnto his Church, to bee beleeued and obeyed, and that on paine of damnation. This A power he puts in execution, when in bookes of the olde and newe Teſtament, he preſcribeth the doctrine of the Lawe and the Goſpel to be obeyed and beleeued. And none but hee can make an Article of faith, or a lawe to binde the conſcience: and therefore *Paul* ſaith, *Whoſoeuer ſhall teach any other doctrine, then that which yee haue receiued of vs, let him bee accurſed*, Gal. 1.8. Secondly, for regiment; he hath abſolute power to preſcribe how he will haue his church gouerned, and by whom: and therefore *Moſes* when he was to make the Tabernacle, d *did all things according to the patterne that the Lord gaue vnto him*. So *Dauid gaue to Salomon patternes of all things that were in him by the ſpirit, touching the building of the houſe of God*, 1. Chron. 28.12. Thirdly, he hath abſolute B power to appoint the time of keeping his Sabbath; for as the ordaining of a Sabbath belongs to Chriſt, ſo doth the changing thereof; he that preſcribeth worſhippe, muſt preſcribe the ordinarie ſet time thereunto, which is to continue to the ende. And therefore it is but an opinion of men, to holde that the Church may make two or more Sabbath dayes in a weeke, if they will. Fourthly, In *preſcribing the Sacraments*: and therefore e *Paul* ſaith, *What I haue receiued of the Lord, that deliuer I vnto you*: ſpeaking of the Lords ſupper. For hee that giues grace, muſt alſo appoint the ſignes and ſeales of grace.

The ſecond part of Chriſts ſoueraigne power, *Is power of iudgement*; which is a ſoueraigne power to determine of his owne will, without C the conſent of others, or ſubmiſſion to men or Angels. And in determining, Chriſt hath two priuiledges. Firſt, to expound Scripture: the abſolute power of expounding the law, belongeth to the Law-giuer, and his expoſition is authenticall. Secondly, to determine of all queſtions and controuerſies in Scripture. And therefore it is a wicked opinion of the Church of Rome, which hold; that the principall Iudge of interpreting Scripture, and deciding controuerſies, is the Church.

The third part of Chriſts ſoueraigne power, is to *ſaue, and deſtroy*. This is expreſſed in theſe words: *Hee openeth and no man ſhutteth, and ſhutteth and no man openeth*: and for this cauſe D he is ſaid f *to haue the keyes of hell and of death*. Whereby is ſignified; firſt, that he hath power to forgiue ſinnes: for that hee procureth at his Fathers hands. Secondly, that hee hath power to condemn; for whē men beleeue not his word he hath power to hold them in their ſinnes, for which he can caſt them into hell. The ground of this threefold power of Chriſt is this, becauſe he is ſoueraigne Lord ouer his church, and the members thereof.

The Church of Rome ſay, That this key of *Dauid*, hath more in it then ſoueraigntie ouer his church: to wit, a power to make and depoſe kings that bee in his Church. This they teach, that they might prooue the Pope to haue ſuch

d Exod.39. 42.43. Heb.8.5.

e 1.Cor.11. 23.

f Rev.1.18.

in ordaining and depoſing of Kings by vertue of the keyes. But they erre groſſely: for though Chriſt as he is Mediatour, bee aboue all Kings, yet in that regard he neither maketh nor depoſeth any Kings: and therefore he ſaith plainely, [a] *My kingdome is not of this world.* This cauſed him to refuſe to take vpon him the office of an earthly Iudge or Prince, *to* [b] *diuide an inheritance betweene two brethren.* Hence it was, *that hee* [c] *refuſed to giue ſentence of the adulterous woman.* And yet as Chriſt is God, hee maketh or depoſeth earthly Kings: ſo the wiſeman ſpeaketh of him in the perſon of wiſedome, [d] *By me Kings raigne.*

a Ioh.18.36.
b Luk.12.14
c Ioh 8.11.
d Prov.8.15.

The power of the keies.

For the further clearing of this, wee muſt handle another point, which is deliuered hence concerning the power of *the keyes:* which is a power whereby the power of the keyes of *Dauid* is put in execution. This *power of the keyes* is mentioned, Matth.16.19. when Chriſt ſaith vnto *Peter, I will giue vnto thee the keyes of the kingdome of heauen, and whatſoeuer thou ſhalt binde vpon earth, ſhall bee bound in heauen: and whatſoeuer thou ſhalt looſe on earth, ſhall bee looſed in heauen.* This *power of the keyes, is a miniſterie granted to Gods Church, to open and ſhutte the kingdome of heauen.* Firſt, I call it a *miniſterie:* that is, a ſeruice, becauſe whatſoeuer the Church doth in Chriſts name, is nothing but the dutie of ſeruants vnto their Lord: from whence it is, that the moſt worthy members and officers that euer were in the Church, as the Prophets and Apoſtles, were but the Miniſters of Chriſt. That this is a ſeruice, I ſhew more plainely thus: When *Adam* fell, in his ſinne all mankinde fell with him, and thereby were all barred from the kingdome of heauen. Now ſince that fall, Chriſt became man, and in his manhood ſatisfyed the iuſtice of God for mans ſinnes. And this ſatisfaction of Chriſt, is properly that key whereby heauen is opened, beeing oppoſite to mans ſinne whereby it was ſhut. And Gods Church and Miniſters cannot properly open heauen by any power they haue, but onely reueale vnto men what Chriſt hath done for them; and with all apply vnto them, the doctrine of Chriſts ſatisfaction which is reuealed. And in this regard they are ſaide to open and ſhut the kingdome of heauen, not as Lords, but as Miniſters and ſeruants.

Next I adde, that this power *is giuen to the Church:* that is, to the companie of true beleeuers called to ſaluation by Chriſt, and to none other: & therfore it is ſaid of them, [e] *Whatſoeuer ye bind on earth, ſhall be bound in heauen, &c.*

e Mat.18.18.

Thirdly, I adde the end of this power of the keyes: *To open and to ſhutte heauen.* How the Church doth this, Chriſt that gaue this power knoweth beſt, and hee hath ſet it downe, Ioh. 20.23. *Whoſoeuers ſinnes yee remit, they are remitted: and whoſoeuers ſinnes yee retaine, they are retained.* The Church therefore opens heauen, when it pardons mens ſinnes: and it ſhuts the ſame, when it lawfully retaines their ſinnes, and holdeth them vnpardoned: beſides this, there is no opening and ſhutting of heauen commited to the church. *Queſt.* Can the church pardon ſinne, or retaine the ſame? *Anſw.* Yes, for theſe are the words of Chriſt: but let vs ſee how. It is one thing to giue ſentēce of the pardon of ſinne, & an other to pronounce the ſame ſentence giuen. To giue the ſentence of the pardon of ſinne, is onely proper to Chriſt the head of the Church; no Saint, nor angel, hath that priuiledge: but yet the Church pronounceth the ſentence of pardon giuen by Chriſt. If we ſhould ſay, the Church ſhould pardon ſinn, we ſhould rob Chriſt of his honour, for that is a priuiledge of his Godhead. Thus we ſee what the power of the keyes is.

The right vſe of this power, is when the Church doth vſe the ſame for the opening and ſhutting of heauen: Firſt, in the name of Chriſt alone, as a ſeruant; Secondly, according to the rule of Gods word, not after mens affections or inuentions: Thirdly, for this ende, to bring ſinners to repentance, and to continue them therein that they may bee ſaued: and to the Church thus vſing this power, Chriſt hath promiſed, that *Whatſoeuer they bind in earth, ſhall be bound in heauen; and whatſoeuer they looſe in earth ſhall be looſed in heauen,* Matth.18.18.

Further, this power of the keyes, hath two parts: the miniſterie of the word, and ſpirituall iuriſdiction. The key of the miniſterie of the word, is ſet downe and eſtabliſhed by Chriſt, Mat.16.19. *I will giue vnto thee the keyes of the kingdome of heauen, &c.* This miniſterie of the word is a key, becauſe it opens and ſhuts heauen; this it doth two wayes. Firſt, by teaching and explaning the ſubſtance of religion, the doctrine of ſaluation, whereby men muſt come to heauen; and in that regard, is called *the key of knowledge,* Luke.11.52. Secondly, by applying the promiſes of the Goſpel, and the threatening of the Law: For when in the miniſterie of the word, the promiſes of remiſſion of ſinnes and life euerlaſting, are applyed to beleeuers that repent, then the kingdome of heauen is opened: and when as in the ſame miniſterie of the word, the curſes of the Law are denounced againſt impenitēt ſinners, then is the kingdome of heauen ſhut. Yet touching the miniſterie of the word, this diſtinction muſt be remembred; that otherwhiles the Church is certaine of the faith and repentance of ſome men, or ſome congregation; and then they may pronounce remiſſion of ſinnes abſolutly: but otherwhiles they are vncerten of their faith and repentance, or of their impenitencie: and then they muſt accordingly remit or retaine mens ſinnes, that is, conditionally; pronouncing the remiſſion of ſinnes to all that repent: and denouncing damnation to all that repent not. And thus is the word to be publikely handled in Gods Church at this day, becauſe our Congregations are mixt companies, conſiſting of ſome that repent and beleeue; and of others that doe not truely repent nor beleeue.

The ſecond part of this power of the keyes, is *ſpirituall iuriſdiction*. I call it *ſpirituall*, to diſtinguiſh it from that outward iuriſdiction whereby the common-wealth is gouerned. That this ſpirituall iuriſdiction is a key, may appeare, Matth. 18. 16, 17, 18. *If thy brother offend thee* (ſaith Chriſt) *admoniſh him priuately; if hee heare thee not, yet take with thee two or three: and if hee heare not them, tell it vnto the Church; and if he refuſe to heare the Church, let him be vnto thee as an heathen man, and as a Publican.* Then followeth the promiſe, *Verily I ſay vnto you, whatſoeuer ye binde on earth ſhall be bound in heauen, and whatſoeuer ye looſe, ſhall be looſed in heauen.*

This ſpirituall iuriſdiction, is a power whereby the Church pronounceth ſentence vpon the obſtinate offenders in the Church, and puts the ſame in execution. And it hath two parts; Excommunication, and Abſolution. Excommunication is an action of *the Church in Chriſts name ſecluding an obſtinate offender that is a profeſſor of the Goſpel, from all the priuiledges of the Church, and from the kingdome of heauen.* So *Paul* commaundeth the inceſtuous man to *bee committed to Sathan*: that is, not onely put out of the kingdome of Chriſt, but alſo after a ſort made ſubiect vnto Sathan, to be outwardly afflicted by him. And therefore Chriſt ſaith: *If he heare not the Church, let him bee vnto thee as an heathen man*: that is, as one that hath no title to the kingdom of heauen. Here may ſome ſay, Can the Church thruſt any man out of the kingdome of heauen? *Anſw.* It is Chriſt onely that receiueth men thither, and it is he alone that muſt thruſt them out: the Church doth not properly either receiue men in, or put them out; but onely pronounce and declare what Chriſt doth in this behalfe. As if a man that liues in the church, be a common drunkard, the Church finding in Gods word that *no drunkard can inherit the kingdome of heauen*, which is the ſentence of Chriſt, may pronounce the ſame againſt him, and ſo exclude him from the kingdome of heauen. *Obiect.* The true childe of God may be excommunicated, but hee can neuer be excluded from the kingdome of heauen. *Anſ.* The true childe of God may for a time, and in part be excluded the kingdom of heauen. In part; as a man that hath freedome in any incorporation, may lie in priſon for ſome treſpaſſes, and ſo want the vſe of his freedom, though he be a freeman: ſo the childe of God, for committing ſinne may want the vſe of this libertie and freedome which he hath in Gods kingdome; and for a time, while hee liueth in ſinne without repentance; yet wholly and for euer he cannot: but ſo ſoone as he repents, hee ſhall be receiued certenly againe: for no man is to be barred either from heauen or the church, any longer then he remaineth impenitent.

1.Cor.5.5.

Matth.18.17

1.Cor.6.10

The vſe.

Whereas this ceſure is ſuch, as doth exclude a man both from the kingdome of heauen and the liberties of the Church till he repent: wee may here ſee, that this cenſure ought to be vſed with great reuerence, feare, and conſideration: euen ſuch or greater, as wee would vſe in cutting off a member from the body. The abuſing therefore of this ſentence in ſmall matters, cannot but be a grieuous ſinne, and a breach of the third commaundement, wherein one of Gods moſt weighty ordinances is taken in vaine.

Further, one ſpeciall degree of Excommunication is *Anathema*: which is when one is pronounced to be condemned, whereof *Paul* ſpeaketh, 1. *Cor.* 16. 22. But this is not pronounced vpon any, but on thoſe that ſinne againſt the holy Ghoſt; and therefore it is ſeldom vſed, becauſe that ſinne is hardly diſcerned: conſiſting not ſo much in the ſpeech, as in the malice of the heart againſt Chriſt.

The ſecond part of this ſpiritual iuriſdiction, is abſolution: which is, when a malefactor vpon his ſufficient repentance is approoued to be a member of the Church, and is admitted to the kingdome of heauen. And yet here the Church receiues him not into the kingdome of Chriſt, but onely declareth vpon his repentance what Chriſt doth: and thus we ſee wherein Eccleſiaſticall iuriſdiction conſiſteth; and what be the parts of the power of the keyes.

For the better diſcerning of this power of the keyes, wee muſt remember foure ſpeciall abuſes hereof that haue taken place in Gods Church for many hundred yeares. The firſt is this: that in former ages the Church hath giuen this power of the keyes to *Peter* alone, debarring the ſame from all other, euen from the reſt of the Apoſtles, as though they had onely the vſe, not the right of this power. But the caſe is plaine, this power belongs to euery miniſter of the Goſpell, though they be not Apoſtles, as well as it did to *Peter*; for in the promulgation of this power, Matth. 16. 19. though Chriſt direct his ſpeech to *Peter*, yet he ſpeaketh vnto all, as the circumſtances of the place doe plainly ſhewe; for Chriſts queſtion (*Whom ſay yee that I am*) was made to all: now becauſe it would haue been great diſorder in this holy companie, for all of them to haue ſpoken; therefore *Peter* beeing both more auncient and bold of ſpeech ſpeaketh for all, and the reſt anſwered in his perſon: and ſo accordingly Chriſt ſpeaking to *Peter*, doth make a graunt of this power vnto all his diſciples in his perſon. And therefore *Ioh.* 20. 23. he giues this power to all, ſaying plainly, *Whoſoeuers ſinnes ye retaine, they are retained, &c.* So that the word of God is plaine in this point, to ſatisfie the conſcience of any that is not wilfully addicted to the Popiſh religion. *Queſt.* Whence haue the miniſters of the Goſpell this power? *Anſ.* By ſucceſſion from the Apoſtles: for Chriſt ſaith, Matth. 28. 19. 20. *Goe and preach, I will be with you to the ende of the world.* Where hee cannot meane the Apoſtles onely; but with them all miniſters that did preach and baptiſe, after them, making this promiſe to the Apoſtles, not as they were Apoſtles, but as they were miniſters and preachers of his Goſpel.

The ſecond abuſe is, that the Church of Rome hath turned the power of the keies into a ſupremacie ouer the Church, making it to be a ſoueraigne authoritie, whereby *Peter*, and his ſucceſſors the Popes, haue libertie to make lawes, canons, and conſtitutions which binde the conſcience: as alſo to make kings, and to depoſe the ſame. A moſt notorious abuſe of this power, which is no ſuperiority, but a miniſtery: the chiefe power whereof, conſiſteth in the diſpenſation of the word, and will of Chriſt. For Chriſt ſaid not to *Peter*, I will giue thee the keyes of the kingdome of men, but *of the kingdome of heauen*. The third abuſe hereof is, that the Church of Rome, hath thereby for a 1000 yeares almoſt, barred Kings, Queenes, and Emperours from beeing gouernours ouer the Churches of God: an error flat againſt Scripture: for when as good King *Ioſias* intended the reformation of religion, and the abandoning of Idolatrie, he made a couenant with the Lord for the accompliſhment of the ſame: and it is ſaid to [a] *haue cauſed all that were in Ieruſalem, and Beniamin to ſtand to the couenant which he made*. Now ſhall wee ſay, *Ioſiah* did euill in cauſing them ſo to doe? God forbid: It is recorded of him by the holy Ghoſt for his commendation. *Obiect.* But Gods Paſtors and teachers haue the power of the keyes, and Princes haue not? *Anſ.* True, but yet they haue a ciuill power whereby they rule ouer Gods Church: for there is a ciuill power and a ſpirituall power. Princes rule not by any ſpirituall power, but ciuilly: and thereby they haue power to compell all their ſubiects to the outward meanes of Gods worſhip, and to forſake Idolatrie, and may alſo puniſh thoſe that obey them not. *Obiect.* By this power of the keyes, Kings and Queens are brought vnder Paſtors. *Anſ.* In Paſtors and Miniſters we muſt conſider their perſons and goods, and their office and word which they bring: Princes are ouer their perſons and goods, and yet may be vnder their word and miniſterie; becauſe therein they ſtād in Chriſts ſtead. Yet all this ſheweth nothing why Princes in Gods church ſhould be ſo robbed of their right as the Church of Rome doth.

The fourth abuſe is, that the Church of Rome for ſome 800. yeares, hath turned the power of the keyes vnto the Prieſts in their Sacrament of Pennance: for whereas by Gods word, the Miniſters power is onely to pronounce the abſolution of Chriſt: with them euery Prieſt ſits as a Iudge, and the people come vnto him as to a Iudge, making knowne vnto him all their thoughts, words, and deedes, (as neere as they can) wherein they haue broken any commandement: which done, the Prieſt inioins him to bewaile his ſins, & after contrition, doth properly giue ſentence of pardon, euen as Chriſt himſelfe doth: and then after appoints him workes of ſatisfaction to be done for the temporal puniſhment of his ſinnes, which done, his ſinnes are pardoned in heauen. Where behold a moſt deuilliſh practiſe, as may appeare by the manifold errours contained therein. As firſt, the confeſſion of all mens ſinnes, which hath no warrant in Gods word. Secondly, that the Prieſt ſhould giue ſentence of pardon, is a moſt iniurious practiſe, whereby Chriſt is robbed of his honour: for the Phariſies could ſay, *None can forgiue ſinnes but God*, that is, properly, Mark. 2. 7. Which Chriſt approueth, and it is moſt true: for hee that can forgiue ſinnes properly, muſt make ſatisfaction for ſinnes. Thirdly, they abſolue from the fault, but they wil not forgiue the puniſhment: and thereby they robbe others to inrich themſelues. Fourthly, they inioyne ſatisfaction to God by men for their ſinnes: whereby they do nothing elſe but ouerturne the al-ſufficient ſatisfaction of Chriſt, and inioyne that to man which is impoſſible. All theſe are moſt horrible abuſes of this power, which ought to bee knowne and conſidered, beeing a ſufficient warrant vnto vs, that the Church of Rome is no true Church of God: for though the Pope carrie in his armes the *keyes*, yet they are not *the keyes of heauen, but of hell*. For hee hath made moe places of reſt and woe then euer God did: as *Limbus Patrum*, and *Purgatorie*: and therefore muſt needes make moe doores thither, and ſo moe locks and keyes.

By this doctrine touching the *keyes of Dauid* giuen to Chriſt, and the power of the keyes in the Church deriued thence, we may learne ſundry things. Firſt, that Chriſt, who hath the keyes of *Dauid* to open and ſhut, doth not open to all, but to ſome only. The reaſon hereof is this: *Adam* beeing created in integritie, was in the fauour of God: but by his ſinne he loſt the fauour of God, and ſo barred himſelfe both out of the earthly and heauenly paradiſe and all his poſteritie by the ſame ſinne, and by their owne actuall ſinnes are likewiſe debarred: for [a] *ſinne is a partition wall betweene vs and God, and a* [b] *cloud betweene our prayers and God himſelfe*, as *Ieremie* ſpeaketh: ſo that ſinne is the cauſe of this excluſion: and ſo many ſinnes as a man committeth, ſo many bolts and barres he maketh to exclude himſelfe from the kingdome of heauen. The conſideration whereof, ſhould moue euery one to take a narrow view of his miſerable eſtate in himſelfe, through *Adam*: for by originall ſinne wherein wee were borne, and by our actuall tranſgreſſions wherein we liue, we barre our ſelues from the kingdome of heauen. It is lamentable to ſee how the whole world lieth in ſinne, and how the deuill bewitcheth men to conceale or diminiſh their ſins, making great ſinnes ſmall, & litle ſins none at all: when as the leaſt ſinne which they commit (without repentance) is ſufficient to barre them for euer out of the kingdome of heauen. Againe, ſeeing euery ſinne doth bar vs

a 2.Chron. 34.32.

out of heauen, this muſt be a motiue to induce euery one of vs, to repent of all our ſinnes, to bewaile the ſame, and to pray earneſtly for the pardon of them in the death of Chriſt: and continually to labour to turne vnto God from all ſinne, becauſe if wee liue but in one ſinne, it will be a mightie barre ſufficient to exclude vs the kingdome of heauen eternally. Thirdly, ſeeing Chriſt keepes the keyes of heauen, hereby wee are taught to come vnto Chriſt, and to ſeeke by him to enter into the kingdome of heauen. For Chriſt by his death hath opened heauen: as hee ſaid vnto *Nathaniel* and *Philip*, [a] *Verily, Verily, I ſay vnto you, hereafter ſhall yee ſee heauen open*: meaning by the miniſterie of the Goſpel: and ſeeing it is open, wee muſt ſtriue to enter into it, as the men in *Iohn Baptiſts* time did, Matth. 11. 12. This wee doe by endeauouring to become good members of Gods Church on earth: for that is the doore and ſuburbs of the kingdom of heauen, which euerie one muſt enter into that would come to heauen it ſelfe; euen as a man that would goe into an houſe muſt needes come to the doore. Now, in the Church there is the true doore which is Chriſt himſelfe, and the key thereof which is his word, and the miniſterie of the word, which doth locke and vnlocke the ſame. *Queſt.* What ſhall wee doe to become true members of the Church? *Anſ.* Wee muſt doe two things; Firſt, humble our ſelues for all our ſinnes, praying vnto God for the pardon of them, and beleeuing the ſame thorough Chriſt. Secondly, endeauour and purpoſe by Gods grace euery day to leaue the ſame ſinnes. This doing, we are at the doore of heauen, and if wee would haue our ſoules enter into heauen when we die, this wee muſt doe while we liue. But if wee enter not into the doore of grace, by the key of knowledge in the miniſterie of the word while wee liue, wee ſhall neuer come to the gate of glory after death.

[a] Iohn.1.51.

v. 8. *I knowe thy workes: behold, I haue ſet before thee an open doore, and no man can ſhutte it, for thou haſt a little ſtrength, and haſt kept my word, and haſt not denyed my name.*

In this verſe, and ſo forward to the twelfth, is contained the matter of this Epiſtle, which may be reduced to three heads: a Praiſe, a Promiſe, and a Commandement. The Praiſe in this eight verſe. The promiſe in the ninth and tenth. The Commandement in the eleuenth. For the firſt, the praiſe of this Church is firſt ſummarily propounded: *I knowe thy workes*: which hath beene expounded, and the vſe thereof, with the vſes in the former Epiſtles. Then he addeth the reaſon of his commendation, wherein are two things to bee obſerued. I. The ſigne of Chriſts approbation, in theſe words: *I haue ſet before thee an open doore.* II. Their conuerſation, or the works which Chriſt approoued in the words following; *Thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my name.* Both theſe may bee vnderſtood, either of the Angel or Miniſter of this Church, or of the whole Church alſo. I take it to bee meant of both. Beeing ſpoken of the Miniſter of this Church the words beare this ſenſe; *Behold I haue ſet before thee an open doore, &c.* that is, behold and conſider, I haue vouchſafed vnto thee opportunitie and libertie to preach the Goſpel, and thereby to conuert men vnto me. So much S. *Paul* meaneth by the *doore of vtterance*, 1. Cor. 16. 9. *For thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my name*: That is though thou be indued but with ſmall meaſure of gifts pertaining to thy calling, yet thou haſt maintained my Goſpell, and haſt not denied my name.

These words beeing thus expounded, doe affoard vs theſe inſtructions. Firſt, from the ſigne of his approbation, we learne that it is a great priuiledge for a Miniſter to haue libertie to preach the Goſpel, and thereby to conuert men vnto Chriſt: ſo much the word of attention *behold* importeth, which may alſo further appeare by this, that the moſt famous and worthy Prophets of God, were not alwaies vouchſafed this fauour, as *Iſay* and *Ezechiel*, who were ſent ſometime to harden [b] *the people*. And Chriſt himſelf complaineth of the want of this priuiledge, ſaying, [c] *I haue ſpent my ſtrength in vaine*, and in regard of this priuiledge, the Miniſters of the Goſpel are called [d] *Sauiours*. And by reaſon of this libertie, they haue title to the promiſe *of ſhining as ſtarres in glorie*, Dan. 12. 3. This therefore is an vnſpeakeable mercie, and ſo ought to be eſteemed of all Miniſters which haue the ſame vouchſafed vnto thẽ, they ought highly to magnifie the name of God for it, and to value it more worth then al earthly bleſſings whatſoeuer.

[b] Iſa.6.9.

[c] Iſa.49.4.

[d] Obad.21. 1.Tim.4.16.

Secondly, from the works which Chriſt approoueth in the Angel of this Church we may obſerue, that Miniſters endued with ſmall meaſure of gifts may be able, to doe great ſeruice vnto God in his Church, this thing is plaine in the Miniſter of this Church: and might alſo bee ſhewed by manifolde examples of ſuch men in all ages: but to come to our times. In the dayes of Queene *Marie* when Religion was in baniſhing, this our famous Schoole of the Prophets, had many learned men in it, yet not one of them ſtood out for the defence of the Goſpell: when as a poore ſecular Prieſt not three miles off, who was farre behind them

Cambridge.

in gifts of learning and knowlledge, yet hauing the truth reuealed vnto him, did ſtand out for the maintenance of the ſame; euen to the ſealing of it with his blood. And at this day many men of ſmaller gifts in the miniſterie, doe more further the goſpel, by the increaſe of the knowledge of Chriſt crucified and true obedience, then thoſe that are inriched with farre greater gifts of knowledge both in tongues and Arts: ſo as though they bee many hundred degrees ſhort in regard of ſchoole-learning, yet they goe as farre before them in benefiting Gods Church.

If this be ſo (will ſome ſay) then it is needeleſſe for men to bee brought vp ſo much in the ſchooles of learning? *Anſ.* Not ſo, for as much as may bee, Gods Miniſters ought to haue knowledge of Schoole-learning, both in Arts and tongues. And yet for all this, it oft commeth to paſſe by Gods prouidence, that the greateſt Clerks for learning, are leſſe profitable to the Church then men of ſmaller gifts. This God doth to humble the learned, that they be not proud in themſelues; and to magnifie the work of his ſpirit in the weaker inſtrumẽts.

Further theſe words muſt alſo be vnderſtood of the whole Church: and then they beare this ſenſe; *I haue ſet before thee an open doore:* that is, I haue vouchſafed vnto thee a ſpeciall priuiledge, euen libertie to enter into the kingdom of heauen. From whence we obſerue, *That libertie to life euerlaſting is a ſpeciall priuiledge belonging not to all men, but onely to the Church of God, and the true members of Chriſt.*

This point hath ſundrie vſes. I. to confute this erroneous opiniõ; That Chriſt did effectually redeeme all and euery man. Which is flat againſt Gods word, and this text: for thoſe that are effectually redeemed, haue libertie to enter into the kingdome of heauen: but all men haue not that libertie, for then it were no priuiledge of Gods Church alone to haue heauen opened vnto them.

II. Seeing this is a priuiledge which God vouchſafeth vnto his Church, to haue heauen gate opened vnto them. Hereby we are taught to take the benefit of this libertie while the doore is open; and in time to ſtriue to enter therein. For as Chriſt telleth *Nathanael*, the Church of the newe Teſtament, *ſhall by faith ſee heauen open.* We muſt not therefore neglect this opportunitie. But it is our common ſhame, that wee be ſlacke in ſeeking the kingdome of God, and the righteouſneſſe thereof, ſuffering our ſelues to be clogged with heapes of ſinne, and worldly luſts, that we can neither walke in that ſtrait way, nor enter into that doore that leadeth vnto life; for ſinne is an heauie burden, like a great packe that will not ſuffer a man to enter into ſo ſtrait a doore. We muſt therefore caſt off all ſinne, that we may ſo enter in, and walke in the way of life.

Ioh 1.51.

And no man can ſhut it. Here is the continuance of the former benefit, againſt all aduerſarie power whatſoeuer. And this againe confuteth an other opinion of the ſame kinde with the former: to wit, That Chriſt died for euerie man, but yet ſome are not ſaued becauſe they will not: they ſhut heauen doore againſt themſelues. But this opinion cannot ſtand: *for none can ſhut heauen doore againſt them*, to whome Chriſt hath ſet it open effectualy, neither ſinne, Sathan, nor the world, no not man himſelfe, nor all their power together. For herein is the wil of man ruled by the will of God: and looke whom God wil haue to enter into heauen, thẽ doth he incline to wil their owne ſaluation: and alſo make vnwilling euer to ſhut this doore againſt themſelues. *For thou haſt a little ſtrength, and haſt kept my word, &c.* that is, thou art indued with ſome meaſure of grace, as of faith, hope, and righteouſnes: and according to that meaſure thou haſt maintained my word, & not denied my name.

Hence we learne, that a man indued with a ſmall meaſure of Gods grace, may doe works pleaſing vnto God, and by the ſame grace come to life euerlaſting. Chriſt ſaith to his Diſciples, a *If your faith were as much as a graine of muſtard ſeede, by it ſhould you bee able to remoue mountaines.* Now, that which is here ſaid of the faith of miracles, may in like ſort be ſaid of all faith, and ſo of iuſtifying faith, if a man haue neuer ſo ſmall a meaſure thereof, yet thereby he ſhall do workes acceptable to God: for as *Paul* teacheth *Gods children receiue* not the tenth, but b *the firſt fruits of the ſpirit*; that is, a ſmall meaſure of grace in this life, which is onely a pledge of that which they ſhal fully receiue in the world to come: for this cauſe is *Rahab* commended for her faith, c although it was but ſmall and weake, as we ſhall ſee if we read the whole hiſtorie, *Ioſh.* 2. For God accepteth of man, according to that he hath receiued. It is not ſo much the meaſure of grace that ſaueth a man, as the truth of grace before God.

a Matt.17

b Rom.8

c Heb.11

The vſe.

This ſerueth notably for the comfort of thoſe that haue care to keepe faith and good conſcience: Such are moſt diſmaied by reaſon of their wants and corruptions: but they muſt knowe that God approoueth of their grace, though it be but ſmall, if ſo be they haue care to increaſe in grace, and doe ſtriue to pleaſe God in all things, according to the meaſure of grace receiued. II. Hereby euery one muſt bee incouraged to embrace and obey true Religion. Many be diſmaied herein, by reaſon of the great meaſure of obedience, which they thinke God requireth; and therefore they leaue off all obedience. But this ought not to be ſo: for God approoueth of a man in Chriſt, according to that grace which he hath, bee it more or leſſe; and not according to that which by the law he ought to haue. And yet none of all this muſt make vs ſlacke and negligent in vſing thoſe meanes which God hath vouchſafed vnto vs for the increaſe of grace, that ſo wee may alſo increaſe in true obedience.

And haſt kept my word, and haſt not denied my name. Here he ſetteth downe two workes, for the which he commendeth this church. Firſt their faithfull keeping of the word of Chriſt. Secondly, the profeſſion of his name in the time of perſecution. This behauiour of this Church, muſt be a patterne and a looking glaſſe for vs to ſquare our conuerſation by. For theſe words: *Thou haſt kept my word, and haſt not denied my name,* though the words be few, they containe much in them; ſignifying, that this Church hath ſpeciall care of keeping Gods word in euery Commaundement, both legall, and euangelicall. Happie were our Church if the ſame might truely be ſaid of vs, that we had care of obedience vnto God, and of the true profeſſion of his name. But generally we faile in practiſe, though in outward profeſſion we make ſome ſhew thereof. Thus much of the praiſe of this Church.

v. 9. *Behold, I will make them of the Synagogue of Sathan, which call themſelues Iewes, and are not, but doe lie: behold, I will make them, that they ſhall come and worſhip before thy feete, and ſhall knowe that I haue loued thee.*

Here followes the ſecond part of this Epiſtle; namely, the promiſes of Chriſt, which are two. Firſt, concerning the conuerſion of certaine Iewes, verſ.6. Secondly, concerning the deliuerance of theſe *Philadelphians* in the time of temptation, verſ.10. For the firſt of theſe promiſes: In all likelihood, there was in this Citie of *Philadelphia*, a Synagogue of the Iewes, which bare an outward ſhewe, that they were the true worſhippers of God: albeit they denyed the name of Chriſt, and perſecuted his Church. Yet Chriſt here promiſeth, that he will conuert them, and make them members of his Church, and cauſe them to worſhip him in the congregation before this Church of *Philadelphia*.

In this promiſe, note three points touching the conuerſion of theſe Iewes. The Author thereof: The partie conuerted: and the fruit of their conuerſion. For the firſt, (ſaith Chriſt) *Behold, I will make them.* The words are very ſignificant: beeing doubled; and they make Chriſt the whole and ſole author of their conuerſion.

Hence wee learne, that in the conuerſion of a ſinner, God hath the whole and ſole worke: true it is, that a man willeth his conuerſion in the act thereof, but yet it is God that worketh that will in him, it is not of himſelfe. This confuteth the erronious Doctrine of freewill in the Church of Rome, whereby they teach, that a man can diſpoſe himſelfe to worke out his ſaluation, beeing onely helped by Gods grace. Like vnto a ſicke man, who though he be weake, yet beeing holden vp by another, can goe of himſelfe. *Anſ.* But Saint Paul teacheth vs, That a man by nature is not ſicke, or weake with ſinne, but ſtarke [a] *dead in ſinne*; and can no more mooue himſelfe in the worke of his conuerſion, then a dead man in the graue, in the worke of his reſurrection. But they ſay, by this we make a man like vnto a blocke. *Anſ.* Not ſo, for though he cannot turn himſelfe vnto God, yet he hath his will and vnderſtanding free to vſe in ciuill and outward actions; and beſides there is a poſſibilitie in his nature to be conuerted by grace, which is not in a blocke.

[a] Eph.2.1.

Againe, whereas Chriſt ſaith, *I will make them come, and they ſhall come.* Here is plainely confuted the Doctrine and opinion of ſome, which hold, That a man beeing effectually called, may come vnto Chriſt or not come at his pleaſure; when God hath giuen grace, man may receiue it, or refuſe it, if he will. This is flat againſt this text, for *God will make them come*, and mans will muſt be plyable to Gods will in this matter.

But they alleadge, Matth. 23.37. *O Ieruſalem, Ieruſalem, how oft would I haue gathered thee, as an hen, &c. but thou wouldeſt not.* *Anſw.* Chriſt there ſpeaketh not of the will of his good pleaſure, for that cannot be reſiſted, but of his ſignified will in the miniſterie of his Prophets, and himſelfe as he was a Prophet, and the Miniſter of circumciſion vnto the Iewes; for ſo he might will their conuerſion, and yet they will it not. Obiect.2. Act.7.51. *Yee ſtiffe necked Iewes, yee haue alwaies reſiſted the holy Ghoſt.* *Anſ.* That muſt be vnderſtood of the Miniſterie of the Prophets and Apoſtles, who ſpake by the ſpirit of God, and not of the ſpirit himſelfe.

II. Point. The parties conuerted, namely, *Them of the Synagogue of Satan: Such as called themſelues the only true worſhippers of God, and yet indeede and in truth, were no better then the ſlaues of Sathan.*

This is to be obſerued: for hereby we may ſee, that not onely ſinners which commit ſmall ſinnes, are conuerted vnto God: but euen grieuous and auncient ſinners: ſuch as haue long continued the ſlaues of Satan. Chriſt died not for painted ſinners, but for grieuous ſinners: & therefore *Paul* chargeth *Timothie* and the Miniſters with him, [b] *To waite for the conuerſion and repentance of them that were taken in the ſnare of the Deuill, and that according to the Deuills owne will.* Rom.1.28. *Paul* ſpeaketh of ſome Gentiles that *were giuen vp to a reprobate ſenſe*: which was a fearefull caſe, and yet no doubt, many of them were after turned to beleeue the Goſpell: for ſuch are they that are

[b] 2.Tim.2.26.

taken in the ſnare of the deuil, and yet there is repentance to be waited for of them.

The vſe.

This Doctrine muſt not be abuſed to liberty in ſinning: for that is the right way to caſt our ſoules into the pit of deſtruction. But yet ſeeing Chriſt will bring home into his kingdome moſt grieuous ſinnes, we muſt hereby take occaſion not to be diſcouraged, either by the greatneſſe or multitude of our ſinns from comming vnto Chriſt. For marke, Chriſt onely raiſed three that were dead to life: *Iayrus* daughter that was new dead, the widdowes ſonne that lay on the herſe: and *Lazarus* that lay ſtinking in the graue. This is a notable figure of conuerſion of ſinners: he will not onely call to repentance ſmall and young ſinners, but euen great and old ſinners, that lye rotting and ſtinking in the graue of ſinne, as *Lazarus* did in the graue of death. Hee came to call ſinners to repentance, and to ſaue the loſt ſheepe, which are readie to be deuoured by Woolues & wild beaſts. We muſt all bleſſe the name of Chriſt for his large mercie, and in time lay hold vpon it, and repent.

III. Point. The fruit of their conuerſion in theſe words: *They ſhall come and worſhippe before thy feete, and ſhall knowe that I haue loued thee.* Theſe words may be fitly expounded by another place of Scripture, 1. Cor. 14. 24. 25. *If all propheſie, and there come in one that beleeueth not, or one vnlearned, hee is rebuked of all men, and iudged of all, ſo as the ſecrets of his heart are diſcloſed, and hee will fall downe on his face, and worſhip God, and ſay plainely, God is in you indeede*: ſo that the meaning of theſe wordes is this: I will cauſe them to come to the congregation of Gods people, and at their feete to fall downe and worſhip the true God.

Here are ſet downe two notable fruits of the conuerſion of a ſinner. Firſt, concerning God: The ſecond, concerning the Church. The fruit of conuerſion that reſpecteth God is; *The true worſhip of God*, noted in theſe words; *I will make them come and worſhip*; that is, *In ſpirit and truth with bodie and ſoule, to adore the true God.* This truth no man can bring forth til he be conuerted: *For* [a] *the wicked and naturall man calles not vpon God.* True it is, they will acknowledge there is a God, and that the ſame God is to be worſhipped, and therfore they will come outwardly, and heare the word, and receiue the elements of the Sacraments: but the true worſhip of God, is in ſpirit and truth from the heart; which a naturall man cannot performe vnto God. This is the fruit of true conuerſion, which when a man receiueth he doth heare the word of God with reuerence, tremble at Gods iudgements, and mingle the Doctrine of the Goſpel with faith in his heart: and in calling vpon God he feeles his ſinnes, and therfore by praier doth earneſtly deſire the ſupply of grace and the remiſſion of his ſinnes, hauing his heart alſo beleeuing that hee ſhall receiue A mercie. And in thankſgiuing his heart is filled with ioy, and the grace of thankfulneſſe; ſo as beeing conuerted, all his worſhip vnto God is in ſpirit and truth.

Pſal.14.4.

In the worſhip of theſe Iewes, are noted three properties required in Gods ſeruice. Firſt it muſt be willing and cheerefull; ſo did theſe Iewes worſhip God, For they are ſaid, not only to worſhip God, but *to come and worſhip God*: thus doe all Gods children worſhip him. Iſai. 56. 7. Thoſe whome God bringeth to his mountaine, hee maketh *ioyfull* in his houſe of prayer, Pſal. 110. 3. *They ſhall come willingly in the day of aſſemblies.* By this propertie, wee may ſee a great number at this day euery where come farre ſhort in the true worſhip of God; for moſt men neuer regard the preaching of the B word, but content themſelues with morning and euening praier: which they frequent to auoid the penaltie of the lawes of the Magiſtrate and the ſhame of the world. But theſe are miſerable worſhippers of God, his worſhip ought to be free and willing.

The ſecond propertie; The worſhip of God, muſt be expreſſed with ſeemely, meet, and conuenient geſture. The word tranſlated *Worſhip*, ſignifieth *doing of reuerence, with bowing of the bodie and knees*: and therefore it is not an indifferent thing, but neceſſarie, to vſe conuenient geſture in Gods worſhip, that thereby the grace and humilitie of the heart may be expreſſed. The [b] *Angels that ſtand before the throne of God, haue two wings to couer their feet, and two to couer their face*: thereby teſtifying C their reuerence to Gods Maieſtie. In this point alſo many come ſhort; for as the common complaint is, the manner is to lie ſnorting and ſleeping vnder mens elbows at ſermons, and in the time of prayer to ſit vnreuerently with their heads couered. Theſe things ought not to be: for God is Lord of bodie and ſoule, and ought to be worſhipped with both.

b Iſa.6.2.

The third propertie. All that wil truely worſhip God, muſt firſt be humbled for their ſins, and haue the pride of their hearts brought downe, and be ſtricken with a feare of Gods glorious Maieſtie. So theſe Iewes *did proſtrate their bodies at the feete of the congregation, when they came to worſhip God.* The Iaylor that D impriſoned *Pauls* and *Silas* ouer-night, and put their feet in the ſtockes, would then haue verie little regarded *Paul* doctrine, beeing ſo cruell and rigorous to their perſons: Yet when hee he was about to haue killed himſelfe with his ſword, (ſuppoſing the priſoners had been gon, becauſe he ſaw the doores open) he was glad & ioyfull to here the voyce of *Paul*, who called vnto him, that he ſhould do himſelfe no harme, for they were all there: then beeing humbled by that ſtrange and wonderfull worke of God, he comes in vnto them, humbles himſelfe, and falls downe before them, crauing them to tell him what he muſt doe to be ſaued. In like manner, ſo long as men haue not their proud hearts

Act.16.29.

A beaten downe, they will neuer worſhip God in ſpirit and truth. Would we therefore knowe why the moſt part worſhip God formally? ſurely it is becauſe they haue not beene humbled with a feare of Gods maieſtie, and a terrour of hell. Neither can it be hoped, that we ſhall euer worſhip God ſincerely, till our hearts be thus broken within vs, and we touched with a feare of Gods iudgements. The want hereof is the cauſe why men and women content themſelues with a bare mumbling ouer of the words of the *Lords prayer*, the *Creed*, and *ſome Commandements*, neuer ſeeking in the ſinceritie of their heart cheerefully, and willingly, both with ſoule and bodie, to doe worſhip vnto God.

B The ſecond fruit of true conuerſion concerneth man, and that is, *a reuerence of the true worſhippers of God*, noted in theſe words, *Before thy feete*. Theſe Iewes when they were conuerted, did not thinke themſelues worthie to be members of this congregation, but ſubmitted themſelues to be foote-ſtooles vnto them. This reuerence ſhewes it ſelfe in this one thing which is the ground thereof; namely, a baſe opinion which euery true conuerted perſon hath of himſelfe, by reaſon of his owne vnworthineſſe. This was in *Paul*, cauſing him to call himſelfe *the* [a] *chiefe of all ſinners*. And the ſame ought to be in euery one of vs; for this is true C grace and a note of true repentance, when a man or woman can truly abaſe themſelues beneath all Gods people; ſo as if the queſtion were who is the vileſt perſon in the Church? the conſcience of euery man ſhould anſwer, *I my ſelfe*. The proud and Phariſaicall heart, is farre from true conuerſion; but the humble heart is pleaſing to God.

[a] 1.Tim.1.15.

And ſhall knowe that I haue loued thee: Theſe words containe a reaſon of the former ſubmiſſe behauiour of the Iewes; for it might be asked, why ſhall theſe Iewes come to ioyne themſelues with Gods people, and be content to make themſelues foote-ſtooles vnto them? The anſwer is, becauſe *Chriſt will make them know, that hee hath loued his Church*.

D Here marke and ſee the ground of all true reuerence, *Gods loue and fauour*. Sundrie perſons both in Church and Common wealth, haue reuerence due vnto them, as Maſters from their ſeruants; parents from their children; and all ſuperiours from their inferiours. Now if theſe men would attaine to true reuerence indeede, firſt, they muſt ſeeke to be in the loue and fauour of God, and of his children; and ſo they ſhall procure vnto themſelues true reuerence; for when men ſee their hearts to feare God, then will God turne the hearts of men to reuerence them. This ought to be thought vpon of thoſe that be great in birth and wealth; They muſt not ſtand on theſe things, but looke to the foundation of true reuerence; namely, the fauour of God, which they muſt ſeeke for, and getting that, God will get them reuerence, euen of wicked men. The cauſe why many in high place, as Magiſtrates, Maſters, &c. want due reuerence, is for that they care not for the fauour of God, the ground thereof.

V. 10. *Becauſe thou haſt kept the word of my patience, therefore will I deliuer thee from the houre of temptation, which will come vpon all the world, to trie them that dwell vpon the earth.*

Theſe words containe the ſecond promiſe of Chriſt vnto this Church, concerning their preſeruation in time of moſt bloodie perſecution: for this Epiſtle vnto this Church, as alſo this booke, was written by *Iohn*, after the aſcention of Chriſt in the dayes of *Domitian* the Emperour of Rome; after whom ſucceeded *Traianus*, who when he was ſeated in his Empire, raiſed vp grieuous perſecution againſt Gods Church in all places of his Dominion, wherein he put to death innumerable thouſands of Chriſtians for the ſpace of foureteene yeares. Of this perſecution our Sauiour Chriſt fore-tells this Church, calling it, *The houre of temptation*; & withall he promiſeth to preſerue this church in the time of this bloodie perſecution: adding a reaſon thereof, *Becauſe they had conſtantly and ſincerely profeſſed his Goſpel*.

In this promiſe of preſeruation, note ſundry points; I. The occaſion thereof, *The keeping of the word of his patience*. II. The thing promiſed, *deliuerance vnder Traianus*. III. A prediction of this perſecution, *That it ſhall come vnto the world for this ende*, to trie them.

I. Point. *The word of Chriſts patience* ſome expound to be, Chriſts commandement of patience. but that expoſition is too ſtraite; here it ſignifieth the whole Doctrine of ſaluation by Chriſt; which is called the word of patience; firſt, becauſe it teacheth patience. Secondly, becauſe it is the inſtrument of patience; for when a man knows ſaluation by Chriſt, and alſo beleeues the ſame to belong to him, that will make him patient in all the miſeries of this life. Thirdly, becauſe it cannot be profeſſed and holden vnto death without patience; but as it is ſaid of the good ground, *It bringeth forth fruite with patience*, ſo muſt euery one doe that profeſſeth this Goſpel.

In this occaſion of Gods promiſe obſerue, that Gods grace well vſed, is rewarded with increaſe. Thoſe which haue receiued but ſmall meaſure of grace at the firſt, by becomming faithfull therein, haue receiued increaſe: which ſerues to moue vs to be faithfull in the vſe of thoſe talents, which we haue receiued: For hereby we ſhall receiue increaſe, whereas thoſe which hauing receiued good gifts from God, as knowledge, and ſuch like, becauſe they haue not beene faithfull in the vſe thereof, haue bin depriued of the ſame. Wherefore whoſoeuer hath begun to know the will of God, to beleeue, and to repent; let the ſame parties proceede to vſe thoſe gifts ſtill to Gods glorie, and the good of his Church and people, among whom they liue, and they ſhal ſee the Lord wil double and treble; and greatly increaſe the ſame vnto them.

Againe, note the doctrine of the Goſpel is a *Doctrine of Patience*. This ſheweth how good and meete it is for euery one to learne the Goſpel in the dayes of peace; for euery one in times of triall, would wiſh for ſtrength and patience: & we know not how long theſe dayes of peace will laſt. Againe, each man in his calling, is ſubiect to many croſſes and miſeries; *for in the ſweat of our face muſt we eate our bread*. And who is free from paines and diſeaſes, yet who can ſcape death it ſelfe? Now in all theſe, and in all other troubles, we haue neede of patience. And therefore in the time of health and eaſe, let vs hide in our hearts the ſeedes of this grace, to wit, the Doctrine of the Goſpel, and then in due time, we ſhall reape the fruit of patience, which will make vs contented in all diſtreſſes both of life and death. And if we would know why moſt men are ſo impatient in afflictions: it is becauſe they haue ſo little knowledge and faith in the goſpel of this grace.

Secondly, ſeeing the Goſpel is the word of patience, hereby all perſons that looke to be ſaued by the Goſpel, muſt learne to put on patience, keeping a moderation in all their thoughts, wills, and affections; for when we be impatient any way, we are not ſutable to the doctrine of our ſaluation.

Thirdly, this word of patience is called Chriſts (*The word of my patience*) becauſe Chriſt is the author of it. This is added to beat downe the pride of this Church; for when God doth praiſe them for their obedience, their hearts might haue beene puffed vp with pride. But to preuent this euil in this Church, whom he now priſed, hee calleth it *his patience*, that they might not thinke this good thing was of themſelues. And the ſame conſideration muſt checke the proud thoughts that riſe in our hearts; namely, to remember that no good thing we haue is our owne, but Chriſts. What haſt thou which thou haſt not receiued? Why then ſhouldeſt thou boaſt? 1.Cor.4.7.

II. Point. The thing promiſed, is *preſeruation and deliuerance in the bloodie perſecution vnder Traianus*: in which for the ſpace of foureteene yeares innumerable Chriſtians were put to death, *I will deliuer thee from the houre of temptation*.

Here firſt obſerue, that God hath appointed certaine ſet houres and times for the trial of his Church, as well for the gifts of his grace, as of their wickedneſſe and hypocriſie. Thus he led the Iſraelites [a] *fortie yeares in the wilderneſſe to ſee whether they would obey him*, and hee ſent [b] *falſe Prophets among them, to trie whether they would turne from the true God or no.* And as God thus dealeth with his Church, ſo he hath appointed particular times and houres, wherein he will trie particular perſons. [c] *God bid Abraham kill his ſonne, and that was his tryall.* And [d] *Hezekiah* was left vnto himſelfe, *That the Lord might ſee all that was in his heart.* And ſo for euery Chriſtian, God hath a ſet time of trial, wherein he will either make manifeſt his grace, or diſcloſe their hypocriſie.

The vſe. This point ought to be well weighed; for herein the Lord dealeth like the worthy founders of great ſchooles, who haue appointed certaine ſet times of poſing, for the triall of their Schollers, to ſee what euery ones proceeding is, that they may be accordingly rewarded. And as it is a ſhame for one to haue beene long in a good Schoole, and to haue made no proceedings in learning; ſo it is for any one, that hath liued long in the Schoole of Chriſt, and hath not profited in grace. This therefore muſt teach vs thoſe duties: Firſt, to trie our ſelues, and that ſtrictly concerning our progreſſe in knowledge, faith, repentance, and obedience, for God himſelfe wil trie vs, whoſe eyes we can neuer blind though we may deceiue man. He will lay open our hearts, and make knowne what is in vs, whether it be true grace, or falſe hypocriſie. Let vs not couer our ſelues with figge leaues, for God will ſtrip vs naked; but rather let vs ſearch our ſelues, touching our ſinnes & Gods graces: and neuer reſt contented, till we haue found in our ſoules the good gifts of grace, which wil abide his tryall.

Secondly, hereby we are admoniſhed, as neere as we can to conforme our hearts & liues vnto the word and will of God, for he wil trie vs. Wonderfull it is to ſee how common the reproach of preciſeneſſe is, and if it were not well knowne that the world is full of Atheiſts, that might diſcourage many a Chriſtian. But the remembrance of this triall, wherein hypocriſie will vaniſh as the ſtubble before the fire, muſt mooue vs to labour for ſinceritie. When we haue done our beſt, we ſhall be farre ſhort of that we ought to be. And therefore through the reproach of the world, let vs hold on our good endeuour, and labour to haue the maine graces of true faith, and a good conſcience, with a reſolute purpoſe not to ſinne: that ſo we may ſtand in the day of tryall. But if we want theſe, and liue looſely, we ſhall be found like the fooliſh Virgins, that haue onely the blaſing lamps of an outward profeſſion, and want the ſauing oyle of grace, which may make vs acceptable vnto God at his appearing. Wee haue beene trained vp in the ſchoole of Chriſt, what a ſhame will it be, if when Chriſt comes to prooue vs, we be then found barren and void of ſound grace? *Dauid* bethinking himſelfe of this triall of the Lord, doth conforme himſelfe

[a] Deut.8.

[b] Deut.13.

[c] Gen.22.2.

[d] 2.Chron. 32.31.

vnto the will of God: and therefore offereth himſelfe vnto this tryall, ſaying *Lord proue me*: meaning in regard of the truth and ſinceritie of a good conſcience, not of the perfectneſſe of his own wayes. And hereunto muſt we indeuour, not ſuffering any ſinne to raigne in vs.

Queſt. But how was this promiſe verified touching their deliuerance from perſecution, ſeeing no Church was free from it? For euen the Churches of Aſia, whereof this in Philadelphia was a principall one, were perſecuted by *Traianus*. *Anſ.* This and ſuch like promiſes of deliuerance to Gods children from tryals and afflictions, muſt be vnderſtood not ſimply; but with condition: to wit, ſo farre forth as they may be hurtfull vnto them, and in the leaſt meaſure hinder their ſaluation: and indeed they are promiſes of deliuerance from the euill of temptation and perſecution; not from perſecution and temptation it ſelfe. Pſal. 91. 10. The Lord promiſeth to him that truſteth in God, *The plague ſhall not come neere his dwelling*: and yet by experience we know that Gods children in generall plagues, are taken away as well as others; and therefore that promiſe muſt be vnderſtood of deliuerance, not from the plague it ſelfe, but from the hurt thereof; ſo as it ſhall not hinder the good or ſaluation of any in the godly mans houſe. We pray, *Lead vs not into temptation*; which we muſt not vnderſtand of freedome from all temptation; for it is the will of God we ſhould be tried: but therein we are taught to pray, that God would not forſake vs in our temptations, or giue vs vp wholly to the power of the deuill; but that it may tend to our profit, and not to our hurt, as well in reſpect of grace, as of ſaluation. And ſo farre forth was this promiſe accompliſhed to this Church.

The vſe. The due conſideration whereof, is moſt comfortable to Gods Church and people; teaching them not to feare the croſſe in any temptation. God will haue his church tryed, but the faithfull therein neede not to be diſmaied; for God by his promiſe hath taken away the euill and poyſon of all tryall and temptations, to them that haue care to keepe faith and a good conſcience, though they ſuffer a thouſand croſſes in this world neuer ſo long; yea though they die vnder the croſſe: which may put comfort into the heart of any diſtreſſed ſoule whatſoeuer, and reuiue thoſe that are oppreſſed with temptations.

Againe, in that this promiſe is not made ſimply and abſolutely, but with reſtraint: hereby we are taught, that the petitions of thoſe perſons which pray ſimply and abſolutly to be freed from all temptation and aduerſities, are not according to Gods will and word: For euery petition muſt depend vpon ſome promiſe of God: but we haue no abſolute promiſe of freedome from all tryalls & temptations: but onely ſo far forth as they be euil. And therefore in praying againſt temptation, we muſt qualifie our petitions for temporal deliuerance, according to the tenor of the promiſes of Chriſt: that is, ſo far forth as may moſt aduance Gods glorie, and beſt further our ſaluation.

Queſt. How can this great perſecution be called but *an houre of temptation*, ſeeing it laſted foureteene yeares? *Anſw.* In diuers reſpects it may be ſo called: Firſt, in regard of God [a] *with whome a thouſand yeares are but as one day*: and therefore 14. yeares with God are but as one houre. Secondly, in regard of that puniſhment which euery man by his ſinnes deſerueth in hel eternally. Thirdly, in the affection of Gods people which were tried. When *Iacob* ſerued *Laban* ſeauen yeares for *Rahel*, his affection made him thinke *it was but a ſhort time*. Gen. 29. 20. So when Gods children ſuffer for the name and Goſpel of Chriſt, the conſideration thereof will make them thinke long afflictions to be but ſhort. This affection cauſed *Paul* to wiſh to himſelfe eternall perdition for the glory of God, in the ſaluation of the Iewes, Rom. 9. 3.

The ende of this phraſe touching the ſhortneſſe of time, was to comfort this and all other churches in the time of this grieuous perſecution: for the conſideration of the ſhortneſſe of the time, is a meanes to eaſe any affliction; and to arme an impatient man with ſome meaſure of contentation.

III. Point. The propheſie or prediction of this affliction, is in theſe words: *Which will come on all the world to trie them that dwell vpon the earth.* Here Chriſt foretelleth a thing which was to come, ſimply by himſelfe, and from himſelfe: not by the helpe of any cauſe, or any man or Angell. And hereby he prooues himſelfe to be true God: for it is a propertie and priuiledge of the true God, of himſelfe, and by himſelfe, to foretell a thing to come, before it can be ſeene either in it ſelfe, or in the cauſes thereof: no man nor Angel, can ſo abſolutely foretel that which is to come: but in their predictions they firſt ſee the things preſent in their cauſes, vnleſſe they be reuealed vnto them from God. But ſome may here demand, Whether Chriſts foreknowledge and prediction, were the cauſe of this grieuous perſecution. *Anſw.* Not ſo, for things come not to paſſe becauſe of Gods foreknowledge thereof, but becauſe they would come to paſſe, therefore God foreſeeth and foretelleth them: there is a higher cauſe of all things, then preſcience and prediction, to wit, the good will and pleaſure, and decree of God. So Chriſt is ſaid [c] *to be deliuered to be crucified, by the determinate will and counſell of God*: and from the ſame eternall counſell did this perſecution vnder *Traian* originally proceede: for the firſt cauſe of the euent of euery thing is Gods decree, either ordaining or diſpoſing the ſinne. It will be ſaide, if this be ſo, then is God the authour of ſinne. *Anſw.* God forbid: For the manner of Gods will and decree is diuers: ſome things he decreeth to cauſe

[a] 2.Pet.3.8.

[c] Act.2.23.

and effect of himſelfe, and by himſelfe, as all good things: ſome other things God decreeeth to be effected by others, as ſinne. And ſo euill things though they be not according to his reuealed will, yet they come in ſome ſort from his will and decree: for if he ſimply nilled them, they could neuer be. Beſide, in Gods decree are ſet downe, not onely the things to be done, but alſo the meanes and circumſtances thereof; as we may ſee in the perſecution, the place and ende are plainely noted. This we muſt remember, and on the contrarie, take heed of the opinion of ſome Proteſtants, which hold and teach, that ſundrie things come to paſſe, God onely foreſeeing them, and no way decreeing or willing them: as namely ſinne. But to giue vnto God a bare fore-knowledge without a decree, is to put vpon him an idle prouidence, which the nature of God will not admit.

The ende why Christ alleadgeth this Propheſie, is to expound his former ſaying: For it might be asked, Why doth Chriſt call this perſecution, *the houre of temptation?* Chriſt anſwereth, becauſe it will certeinly come, to trie them that dwell on earth. Where we may note what is the propertie of afflictions and perſecutions, be they publicke or priuate; namely, they ſerue to diſcouer the ſtate of mens hearts; either by making manifeſt their faith, repentance, and feare of God: or by detecting their impatience and hypocriſie.

V. 11. *Behold, I come ſhortly: hold that which thou haſt, that no man take thy crowne.*

Here is Chriſts commandement to this Church; wherein conſider firſt what he inioyneth them: then the reaſon thereof. The thing he inioyneth is this, *Hold faſt that which thou haſt*; that is, hold, as it were with both hands that little meaſure of faith and grace which thou haſt receiued from me, and in no wiſe part with the ſame. This commandement hath bin before expounded, Chap. 2. v. 25.

The reaſons to enforce this commandement are two: One going before it in theſe words, *I come ſhortly*: that is, either in the generall iudgement, or by death vnto thee particularly. Before this reaſon is put a note of attention, *Behold*; to giue vs to vnderſtand, that the ſpeedie comming of Chriſt vnto vs, either by death in particular, or in iudgement generall, is a matter of great moment neuer to be forgotten, but laid vp and treaſured euen in the bottome of our hearts. Herein we muſt not flatter our ſelues, and ſay with the bad ſeruant, Matth. 24. 48. *My maſter doth ſure ſlow his comming*: for that is the cauſe of ſo much wickedneſſe and impenitencie as is in the world; but rather with an auncient Father, thinke we euer heare the ſound of his trumpet.

Ierome.

This daily perſwaſion of the ſpeedie comming of Chriſt, is of notable vſe. For firſt, it will daunt the moſt deſperat wretch that is, and make him to tremble in himſelf, & reſtrain him from many ſinnes. And if a man belong to God and be yet a looſe liuer, this perſwaſion will rowze him out of his ſinnes, and make him turne vnto God, by vſing the meanes of repentance; for who would not ſeeke to ſaue his ſoule: if he were perſwaded that Chriſt were now comming to giue him his finall reward? Secondly, if a man haue grace and haue repented, and doe beleeue, this perſwaſion is a notable meanes to make him conſtant in euery good dutie, both of pietie to God, and of charitie towards his brethren. Thirdly, this ſerueth to comfort any perſon that is in affliction; for when he ſhall beleeue this which Chriſt hath ſaid, *I come ſhortly*; hee cannot but thinke but his deliuerance is at hand: for at his comming, hee bringeth perfect redemption to all his Elect.

The ſecond reaſon is ſet after the commandement; *that no man may take thy crowne*; that is, *the crowne of thy glorie, euen euerlaſting life*. This muſt not be reſtrayned to the miniſtery of this Church, taking it onely for the crowne of his miniſterie, though it be alſo vnderſtood of him; but the ſame muſt be referred to the whole Church; as if our Sauiour Chriſt ſhould ſay; If thou hold not faſt thy faith and other graces, thou wilt looſe the crowne of glory that is ordained for thee.

Hence ſome gather, that a man ordained to life may finally periſh, becauſe another may haue that crowne which was ordained for him. But this is a flat abuſe of this and ſuch like texts of Scripture: for the words are not abſolute, that a man may looſe his crowne; but conditionall: *Hold faſt, or elſe thou ſhalt periſh, and looſe eternall life, though it be ordained for thee*. Now the vſe of ſuch ſpeeches, is not to ſignifie falling from grace, but to ſhew vnto vs our owne weaknes in our ſelues; that we might acknowledge, that if we were left of God wholly to our ſelues, we could not but periſh. Therefore they ſerue to ſtirre vp the child of God to humble himſelfe in the acknowledgement of his owne weakeneſſe; vnto a carefull vſing of the meanes to come to ſaluation. Like as a Father that takes his child and ſets him on a horſe, guiding the horſe with one hand, and holding him with the other; and then ſaith to the child, *take heede leaſt thou fall*: Not meaning thereby that the child ſhall fall, but intending to make him ſit faſter; and let him know that if hee ſhould leaue him he would fall.

Secondly, Chriſt vſeth ſuch ſpeeches, that thereby he may make his Church perſeuere in grace vnto the ende; for all exhortations and threatnings in Gods word, are inſtruments of perſeuerance in grace vnto Gods children; becauſe as God hath appointed who ſhall be ſaued certeinely; ſo he hath ordained certaine meanes to bring the ſame to paſſe: part whereof are exhortations and threatnings, which doe not import any finall relaps, but ſerue as means and cauſes of perſeuerance: and for this ende, doth Chriſt here bid this Church, *hold faſt, leaſt another take her crowne.*

In this threatning we may note, that when God withdraws his grace from one man, or his bleſſing from any one people for the abuſe thereof, he hath others readie to beſtow the ſame vpon, who will vſe the ſame well: when *Iudas* was cut off from the Apoſtleſhip, *Matthias* was choſen in his roome: and when the Iewes by infidelitie fell away from God, he had the Gentiles in ſtore to ingraffe in their ſteads: for the arme of God is not ſhortned. When any one people ſhal abuſe his goſpel, he can giue it to other that will bring forth the fruit thereof, Matth. 21. 43.

The vſe. This muſt be thought vpon, for by Gods mercie we are now Gods people, and doe inioy his Goſpell; but we muſt not flatter our ſelues herewith, for if we abuſe the ſame, we muſt know, that he hath another Nation in ſtore, whom we now contemne, whither he can ſend his goſpell, and cauſe them to bring forth the plentifull fruits thereof. We therefore muſt imbrace and hold faſt this bleſſing of God which now we enioy, and ſhew foorth the power of obedience, or elſe God will take it from vs. And we know not how neere this iudgement is, ſeeing other particular iudgements haue not brought vs to repent. And what els meane the rumors of warres? are they not Gods warnings, bidding vs hold faſt his Goſpell, or elſe it will be taken from vs? Although therefore we looſe all other things: as honours, riches, lands, or life it ſelfe; yet let vs hold faſt our crowne: When the Arke of God is gone, no glorie is left, 1. Sam. 4. 21.

V. 12. *Him that ouercommeth, will I make a pillar in the Temple of my God, and hee ſhall goe no more out: and I will write vpon him the name of my God, and the name of the Citie of my God, which is the newe Ieruſalem, which commeth downe out of heauen from my God, and I will write vpon him my newe name.*

V. 13. *Let him that hath an eare, heare what the ſpirit ſaith vnto the Churches.*

These words are the concluſion of this Epiſtle, which containeth two parts. Firſt, a promiſe in the twelfth verſ. Secondly, a commandement the 13. For the promiſe: In it we are to obſerue two points; The partie to whom it is made; and the thing promiſed. The partie is, *he that ouercommeth*, of whom we haue ſpoken before: for this promiſe hath been propounded ſixe times, for ſubſtance the ſame, though in other tearmes. Yet here the verie word *Ouercommeth*, doth giue vs to vnderſtand, that he that would haue his ſeruice plaſing, muſt diſpoſe himſelfe to a battell or combate, (for ouercomming preſuppoſeth a fight.) The enemies which he is to fight againſt, are ſpirituall: to wit, his owne corrupt nature, the wicked world, & the deuil: & in this ſpiritual combate a man muſt be a good ſoldier, before hee can be a good Chriſtian: for all theſe enemies will ſeeke to draw him backe and hinder him, ſo ſoone as he ſhal any way endeauour to pleaſe God. Indeede God could haue freed his ſeruants from all temptations, but he will not; it is Gods pleaſure by temptations to haue his ſeruants tried. Wherein it is manifeſt that they are deceiued, that imagine the ſtate of a Chriſtian to be a freedome from all miſeries and temptations, or a ſtate of eaſe wherein is no ſtrife or trouble to diſquiet the minde: nay it is a Souldiers condition, in which hee that would ouercome, muſt wage a perpetuall battell againſt all his enemies; both within him, and without him, and that vnto death.

The thing promiſed. *Will I make a pillar in the houſe of my God, and he ſhall goe no more out.* Here Chriſt doth moſt notably expreſſe the ſtate and condition of eternall life; In the deſcription wherof he doth allude to the cuſtome and practiſe of men, who minding to preſerue the memorie of their names after their death, vſed to erect durable pillars of wood, or ſtone, in ſome towne, valley, or mountaine, with their names ingrauen or written thereon. This practiſe is common in humane hyſtories: and [a] *Abſalon* wanting iſſue, *ſet vp a pillar with his owne name vpon it, in the Kings dale, thereby to continue his remembrance with poſteritie.* The meaning then is; as if Chriſt had ſaid, Others for the continuing of their memory after their death, do in ſome ſpeciall place erect ſome durable pillar of wood or ſtone, with their own names written or engrauen theron. But to him that *ouercommeth*, I wil not ſet vp ſuch a pillar, but euen make him a pillar durable and euerlaſting, whoſe memorie ſhall alwaies continue.

He addeth further, hee ſhall be a pillar *in the Temple of my God*: as if he ſhould ſay, Other ſet vp their pillars in valleis and mountaines, or ſuch places where ſome notable exploit hath bin wrought; but the place which I will chooſe

[a] 2. Sam. 18. 18.

(ſaith Chriſt) is the temple of my God: that is, the Church triumphant, which was figured by the Temple in Ieruſalem, and by the Tabernacle, as we may ſee, Heb. 9. 9. and Reuel. 21. 3. for thoſe were two places where Gods people worſhipped him; and where God teſtified his preſence in a ſpeciall manner vnto his people. And ſo in the true temple, the kingdome of heauen, Gods Saints and Angels doe worſhip him immediately: where God is preſent with them in moſt glorious and comfortable manner. This then is Chriſts meaning: he ſhal not onely be a part of that Temple, but an excellent part, euen a pillar in the triumphant Church in heauen. And to ſhew what is meant by this Temple, Chriſt calleth it *the temple of his God*: thereby noting the higheſt heauen. Where obſerue, that God is called Chriſts God: which argueth inferioritie, and therefore it muſt be vnderſtood of Chriſt, as he is man, and as he is mediatour: in which reſpect he receiueth from his father all his offices, and power to execute the ſame. But as Chriſt is God, hee is equall with his Father, and receiueth nothing from him.

And to inſtruct vs yet further herein, (Chriſt ſaith) *Hee ſhall goe no more out*. When men erected pillars for their memoriall, in proceſſe of time they would weare away: and therefore they cauſed them to be renewed, or elſe their remembrance thereby would not continue; but he that is once made a member of the triumphant Church, ſhall there remaine for euer and euer: and no time ſhall euer come, wherein he ſhall ceaſe to be a pillar in the ſame.

Further, in the pillers erected by men, their names were written or engrauen: And to this practiſe Chriſt alludeth, ſaying, That he that is made a pillar in the triumphant Church, ſhall haue names written on him; theſe names are three, I. *The name of my God*; that is, I will make it manifeſt, that this man is indeede the ſonne of God, and that God is all in all vnto him. The ſecond name is: *The name of the Citie of my God*: By Citie, he meaneth not the triumphant Church, but the place where the triumphant Church ſhall be; to wit, the higheſt heauen: as it is taken Reuel. 21. 10. So that hereby Chriſt would teach vs thus much, that he which ouercommeth, ſhall be knowne to be a citizen of heauen, and that the priuiledges of that kingdome belong vnto him.

And leaſt any ſhould doubt, what is meant by the citie of God, Chriſt here deſcribeth it: firſt, by the reſemblance thereof, calling it *Ieruſalem*: becauſe that citie, in regard of the temple eſpecially, was a figure of the kingdome of heauen. Secondly, he calleth it *the new Ieruſalem*: that is, the place of the triumphant church, euen the higheſt heauen: which is not called new in reſpect of being, for it was from the beginning; but in reſpect of the manner of reuealing and manifeſting it: for in the old Teſtament the new Ieruſalem was reuealed to the Iewes A onely, and that obſcurely: but vnder the kingdome of Chriſt, it is more fully reuealed not only to the Iewes, but to all the world. Thirdly, he addeth that it doth now deſcend out of heauen from his God. Therein anſwering to an obiection; for it might be ſaid, this temple of God in heauen is ſo farre off, that we cannot aſcend or attaine vnto it, how then ſhall wee come thither? Chriſt anſwereth, that this new Ieruſalem, commeth downe from God out of heauen. *Queſt.* How (will ſome ſay) can heauen come out of heauen? *Anſw.* As *Paul* ſaith of Chriſt, that he was crucified among the Galatians before their eyes, becauſe his crucifying was ſo liuely repreſented vnto them in the miniſterie of the Goſpel: So here heauen may be B ſaid to come downe from God out of heauen, in regard of the preaching of the goſpel, which doth moſt viſibly repreſent and ſet open heauen vnto vs, that Gods people may enter therein: by the faithfull embracing whereof, we become citizens with the Saints, and of the houſhold of God, Eph. 2. 19.

The third name which ſhall be written on him, is *Chriſts new name*: whereby is not meant any title of Chriſt, as *Ieſus*, *Mediator*, *&c.* but the dignitie, power, and glorie of Chriſt. *Queſt.* How can that be called new, ſeeing hee had power and glorie from all eternitie? *Anſ.* It is called new, becauſe it is receiued of Chriſt, as hee is Mediatour, God incarnate; beeing that C which was giuen to him after his death and paſſion; ſtanding in his *riſing againe*, *in his aſcenſion*, *and ſitting at the right hand of his Father*. Hereof *Paul* ſaith, Phil. 2. 9. *God gaue him a name aboue euery name*; that is, dignitie, power, and glory: as it is expounded, Heb. 2. 7. And this glorie, power, and dignitie, will Chriſt giue to them that ouercome. And thus we haue eternall life ſet out vnto vs by the authour of life himſelfe. The ſumme whereof is this; That he which ouercommeth ſhal be made a true member of the tryumphant church, and there continue for euer: and ſhall haue three Names written on him; *The name of God*, hauing this made euident, that he is the child of D God: *The name of Gods Citie*: being made partaker of the priuiledges of Gods kingdome of heauen; *The new name of Chriſt*, communicating with Chriſt in his glorie and maieſtie.

And Chriſt doth thus deſcribe life eternall vnto vs for ſpeciall cauſes; which may be theſe. I. To comfort them which haue care to keepe faith and a good conſcience; and to encourage them againſt all hinderances and miſeries of this life; for what can more harten a man in good duties, then to ſet before him his recompence and reward? Whereby we learne, that in all miſeries and troubles that may befall vs for the maintenance of true religion and good cõſciẽce, we muſt comfort our ſelues & not faint, And to encourage vs herein, we are carefully to propound and ſet before vs the due conſideration of life eternall; for this it was that cauſed

Moſes

[a] *Moſes to deſpiſe worldly honour, and to chooſe affliction with the people of God.* We muſt alſo looke vnto Chriſt [b] *Who for the ioy that was ſet before him, endured the croſſe, & deſpiſed ſhame.* Souldiours that are vncertaine of any reward, are yet content vnder their Generall to aduenture their liues at his command; how much more then ought Chriſtian Souldiours to fight manfully, and ſtand faſt in all troubles for Chriſts ſake, who hath ſet before them ſuch a great reward.

Secondly, it is thus deſcribed, to bring Gods people to a view and taſt of life eternall, that thereby they may the more affect it. Many caſt off al care of religion and good conſcience, for the preſent delights of earthly things; they can ſee no goodnes nor pleaſure in ſpirituall things: The ſweetneſſe of earthly pleaſures puts mens mouthes out of taſt, in regard of any relliſh of life eternall; but this muſt not be ſo with vs; we muſt be of *Moſes* minde, who deſired to ſee the land of Canaan when he was not permitted to enter into it; and thereupon God tooke him vp into Mount Nebo, and ſhewed it vnto him: So conſidering Chriſt hath thus largely deſcribed this kingdome vnto vs, we muſt labour to comprehend in our vnderſtandings, and in our hearts to poſſeſſe by faith, ſomething of life eternall, though we cannot as yet fully inherit the ioyes and pleaſures thereof.

Thirdly, it is thus deſcribed, to teach vs to practiſe *Pauls* rule, 1. Tim. 6. 12. Namely, *to paſſe through all the miſeries and troubles of this world, and to take hold of eternall life.* This is a moſt neceſſarie dutie, but yet little practiſed: men with both hands lay hold vpon the things of this world, vpon riches and pleaſures; but who conſidereth that is prepared by Chriſt in heauen for them that ouercome? and who laboureth to hold thereon, and to keep that ſure, though he looſe all things els.

Laſtly, this deſcription of eternall life, here ſerueth to make the people of God to feare no death, though it were moſt cruell and terrible; for death is but a ſtrait doore, whereby the child of God muſt paſſe to all glorie and happineſſe, when hee ſhall be made a pillar in Gods temple. Thus much generally of the thing promiſed: Now followe in particular the parts thereof.

Firſt, whereas Chriſt promiſeth to make them that ouercome, pillars and chiefe members in the church tryumphant: Hereby we are taught to labour to become true members of Gods church in this life. For life eternall muſt begin here, and they that would be pillars in his church tryumphant, muſt now become members of his Church militant: for not onely miniſters and teachers are pillars in Gods church, though they be chiefe pillars therein; but euery one young and old, man and woman, that is a true beleeuer. And thus ſhalt thou become a pillar in Gods Church on earth, by maintaining and vpholding the Goſpel of Chriſt: which thou muſt doe, partly by teaching thoſe, whome thou art bound to teach within the compaſſe of thy calling; and partly by good example of life and conuerſation; and chiefly by a true and bold profeſſion thereof, not onely in time of peace, but euen in the greateſt trials and afflictions.

Secondly, hee addeth, Hee will make him a pillar *in the Temple of God*: that is, in the Church tryumphant: for in the new Teſtament we haue no other temples, but Gods Church triumphant and millitant. Herby then we muſt learne to renounce that ignorant opinion of the world, who iudge euery materiall Church to be the Temple of God, and as holy as the Church in Ieruſalem was. But the diſtinction of place and place in regard of holineſſe, which was vnder the Law, is taken away by Chriſt. The houſe is now as holy as the Church; churches indeede muſt be regarded and maintained, not for holineſſe, but for order ſake: now men may euery where offer the calues of their lips, and lift vp pure hands from a pure heart vnto God.

Thirdly, *I will write vpon him the name of my God*; that is, whereas God the Father is my God firſt, I will alſo communicate vnto him the ſame name of God; and he ſhall haue God euen my God, to be his God alſo. By this it is plaine that no man can haue fellowſhip with God but by Chriſt: we muſt not looke to haue immediate fellowſhip with God of our ſelues, or by any other, but by Chriſt. God heares not, God helps not, God ſaues not, but by Chriſt; nay, God is no God vnto vs out of Chriſt. For firſt, he is a God vnto Chriſt, and then in him and by him vnto vs. Therefore if we would call vpon God, we muſt call on him through Chriſt; if we would giue him thanks, it muſt be in and by Chriſt: for in him onely are we heard. If we would know God, it muſt be by Chriſt, for he is the very engrauen Image of his Father, in whom is manifeſted the wiſedome, iuſtice, and mercie of God, in him dwelleth the fulneſſe of the godhead; and to conceiue of God out of Chriſt, is to make God an idol in the braine. Laſtly, if we would receiue any temporall bleſſing from God, it muſt be in and by Chriſt, as meate, drinke, and cloathing. For if we receiue them from God out of Chriſt, we are but vſurpers of them, and the vſe thereof ſhall turne to our further condemnation.

Fourthly, he ſaith, *I will write on him the name of the citie of my God*: that is, he ſhall haue the priuiledges of the kingdome of heauen. We doe all deſire and looke for the inheritance of Gods kingdome after this life; therefore here we muſt liue as citizens of Gods kingdome; conforming our ſelues to Gods commaundement, abandoning all ſinne, and ſo liuing in faith and a good conſcience vnto the ende, that after this life we may aſſuredly perſwade our ſelues, we ſhall be made partakers of the priuiledges of this kingdome.

Fifthly it is ſaid: this Citie of God, it the *new Ieruſalem, which commeth downe out of heauen from God*: that is, by the preaching of the goſpel. Hereby we are taught more carefully to ſeeke to attaine to the kingdome of God; for behold Gods endleſſe mercie herein: our ſinnes ſhut heauen gates againſt vs, but by the blood of Chriſt he hath opened them; and by the Miniſterie of the Goſpel, he makes heauen come downe vnto men; God therefore would not ſee vs damned; he hath made open a way, euen a new and liuing way, whereby we may come to heauen and eſcape hell. God hath brought downe heauen among men, we muſt therefore with the people in *Iohn Baptiſts* time, *violently enter into this kingdome, and ſtriue to take it by force*, Matth. 11. 12.

Laſtly hee ſaith; *I will write my new name on him*: that is, I will make him partaker of that glorie and dignitie wherewith I my ſelfe am glorified ſince my death and reſurrection. Marke this: All that after this life muſt haue Chriſts new name, muſt in this life become new creatures; So *Paul* ſaith, [d] *If any man bee in Chriſt, he is a new creature.* And againe, [e] *Neither circumciſion nor vncircumciſion auaileth any thing, but a new creation.* Would we then partake with Chriſt in his glorie? we muſt here be partakers of his grace: herein ſtandeth true religion to become new creatures, and not in bare knowledge and profeſſion. *We muſt therefore put off the olde man which is corrupt with ſinne, & be renewed in the ſpirit of our minds, putting on the new man, which after God is created in righteouſneſſe and true holineſſe.* [f] But if we content our ſelues with the image of the olde man wherein we were borne, we ſhall neuer partake of Chriſts glory; for this new name muſt be giuen to the new creature, olde man and it cannot agree together.

d 2.Cor. 5. 17.
e Gal.6 15.
f Eph.4.23. 24.

V. 13. *Let him that hath an eare, heare what the Spirit ſaith vnto the Churches.*

This concluſion hath beene handled in the former Epiſtles.

V. 14. *And vnto the Angell of the Church of the Laodiceans write: Theſe things ſaith Amen, that faithfull and true witneſſe, that beginning of the creatures of God.*

Here followeth the ſeaventh and laſt Epiſtle to the Church of the Laodiceans; whereto is prefixed a commandement vnto *Iohn*, whereby hee is authoriſed to pen the ſame, in theſe words: *And vnto the Angel of the Church of the Laodiceans write*, which hath beene handled before.

The Epiſtle it ſelfe hath three parts, a Preface, the ſubſtance or matter of the Epiſtle, and the concluſion. The Preface, in this 14. verſ. wherein is ſet downe, in whoſe name this Epiſtle is written, to wit, Chriſts: who is here deſcribed by two arguments: I. Hee is called, *Amen, which is that faithfull and true witneſſe*: II. *Hee is the beginning of the creatures of God.*

For the firſt (*Amen*) is an Hebrewe Aduerb of aſſeueration, ſignifying as much as *verily, truely, or certainely*. This title is giuen to Chriſt, and the reaſon thereof is expreſſed in the words following, which are a full expoſition of the ſame. *Amen, is that faithfull and true witneſſe*: So that Chriſt is called *Amen*, to teſtifie that he is a *witneſſe, a faithfull witneſſe, and a true witneſſe*, which title was giuen to Chriſt in the fifth verſe of the firſt Chapter; where it was expounded, and reaſons rendred why he is ſo called. Vnto which title is here added, that he is *a true witneſſe*; becauſe hee ſpeakes the truth, according as euery thing is in it ſelfe, without errour, deceit, or falſhood, for that which hee receiueth from his Father, is the will of his Father, which is the Rule of all truth.

That we may come to the right vſe of this Argument; we muſt firſt ſearch out the endes, for which Chriſt is here called *Amen*, that is a faithfull and true witneſſe, which by the contents of the Epiſtle, we may eaſily geſſe to be theſe. Firſt, to ſet forth himſelfe vnto the Angell of this Church, an example and patterne of fidelitie to his Miniſterie; in the duties whereof he had beene ſlacke and negligent: Chriſt therefore by his owne example, would teach him without reſpect of perſons, to inſtruct the Church of God truely and faithfully. How this dutie is to be performed, hath beene ſhewed before, Chap. 1. 5. And not onely to the angell of this Church of Laodicea, but alſo to all the church, and to all them that profeſſe themſelues to be his members, doth Chriſt propound himſelfe an example of two moſt worthie vertues: Faith and Truth. For the firſt: *Faith* is a vertue, whereby a man makes good all his lawfull words, promiſes, oathes, leagues, compacts, and bargaines whatſoeuer, ſo as his word is as ſure as an obligation, as we vſe to ſpeake. *Truth* is another vertue, whereby a man without fraud lye, or deceit, ſpeaketh the truth from his heart, that is neceſſarie to be knowne for his owne good, the glorie of God, and the good of others.

We muſt therefore ſet before our eyes this preſident of our Sauiour Chriſt: As he is a *witneſſe*, yea *a faithfull and true witneſſe*, without any faining or falſhood, ſo let vs labour to ſhew our ſelues faithfull in all lawfull promiſes, and true in all our ſpeeches; that ſo by theſe vertues we may be knowne to be like vnto Chriſt, through [illegible] whole liues and conuerſations.

Secondly, Chriſt is here called *Amen*, to induce this church of Laodicea, to apply vnto her ſelfe effectually the word of God, whether threatenings or promiſes; This church had beene negligent in the duties of Religion, which came for want of applying Gods word vnto themſelues. The right manner of applying Gods word is this: In Gods word we are to conſider the Law and the Goſpel. In the Law, there are Commandements and threatenings: now a man muſt apply to his owne perſon and life Gods commandements particularly, that thereby he may come to know his particular ſinnes; then hee muſt alſo apply the threatnings of God vnto himſelfe, that thereby hee may be humbled through the ſight of his miſerie, and ſo made fit and capable of Gods grace. Thus the prodigall ſonne applyed the law vnto himſelfe, when he ſaid, a *I haue ſinned againſt heauen, and againſt thee, and am no more worthie to be called thy ſonne.* So did b *Daniel*, and c *Ezrah*, by applying the law vnto themſelues, humble themſelues and their people: for this is the way to humble any man, and to make him fit to receiue grace: *for the Law is our ſchoolemaſter to bring vs to Chriſt*, Gal. 3. 24. and the want of this ſpeciall application of the Law, was a cauſe of the dulneſſe of the Laodiceans, and is alſo of our ſlacknes in Religion at this day.

a Luk.15.21.
b Dan.9.
c Ezr.9.

Secondly, the Goſpell alſo muſt be applied: not onely by beleeuing it to be true, as the Papiſts teach: but alſo by applying vnto our ſelues particularly the promiſes of righteouſneſſe and life euerlaſting by Chriſt. According as *Paul* ſaith, d *I deſire to win Chriſt, and to be found in him, not hauing mine owne righteouſneſſe which is of the law, but that which is through the faith of Chriſt. Let vs* (ſaith he) *as many as be perfect be thus minded*, teaching euery one this ſpeciall dutie of particular application. For as Saint *Iohn* ſaith, *hee that by faith* doth not apply the promiſes of the Goſpel particularly to himſelfe, e *makes God a lyer.* And the want of this application is the cauſe of negligence in Religion, and of ſo many lukewarme Goſpellers as be at this day. For it is not ſufficient to know the goſpell to be true, or to be able to teach it vnto others, vnleſſe we can thus apply it to our ſelues. This then ſerues to prooue that iuſtifying faith muſt not onely be a bare aſſent to the truth of the Goſpel, but a ſpeciall faith which doth apply vnto a man, thoſe promiſes which are propounded concerning righteouſneſſe & life euerlaſting by Chriſt.

d Phil.3.8, 9,10.
e 1.Ioh.5.10

The ſecond [illegible] and title whereby Chriſt is deſc[illegible] this; *That hee is the beginning of the* [illegible] *of God.* The meaning whereof is, [illegible] is he that is the Creator of all Gods [illegible] that were created: ſo it is ſaid, f *By h*[illegible] *things were created in heauen and in earth*: [illegible] though this be true, yet I doubt not b[illegible] that Chriſt is here called *the beginning of* [illegible] *creatures of God*, for a further

f Col.1.16.

A reſpect, namely, becauſe he is the beginning of the newe creature in regeneration, ſo it is ſaid, g *We are the workemanſhip of God, created in Chriſt vnto good workes.* So that euery regenerate perſon is a new creature; to which purpoſe it is ſaid of Chriſt, h *When he ſhall giue his ſoule an offering for ſinne, hee ſhall ſee his ſeede, &c.* Becauſe Chriſt is the roote and ſeede of all that are borne againe. How is Chriſt (will ſome ſay) the beginning of a new creature? *Anſw.* Two waies. I. As he is the author of regeneration; for he is the cauſe wherby a man is regenerate; in which reſpect he is called *the Father of eternitie*, Eſay. 9. 6. And againe he ſaith, *Behold* i *I and the children whom thou haſt giuen mee.* Secondly, becauſe he is the matter and roote, out B of which a newe creature doth ſpring; and ſo the Church is called k *bone of his bone, and fleſh of his fleſh*: alluding vnto *Adam* and *Eue*, who were a type of Chriſt and his Church. For as *Eue* was taken out of *Adams* ſide, ſo the church and euery member thereof ſprang of the blood that iſſued out of Chriſts ſide, which was of infinite merit, beeing the blood of him that was God.

g Eph.2.10.
h Eſa.53.10.
i Eſa.8.18.
k Eph.5.30.

The ende why Chriſt in this Epiſtle is called the beginning of Gods creatures (as we ſee by the contents thereof) is to meete with this common vice of this Church, that they had more care to ſeeme to be religious, then to be religious indeede; now Chriſt would by this his title giue them to vnderſtand, that their C chiefeſt care muſt be, to become new creatures indeede. And no doubt this is the fault of our daies; our care is leſſe for the power of godlineſſe, then for the name thereof; we more reſpect ſhew, then ſubſtance, and ſhadow, then truth it ſelfe. Which ought not to be, for if we would be in Chriſt, we muſt become new creatures. To exerciſe our ſelues in the word, and Sacraments, & Prayers are good in their kind; but without this new creation, they are not ſufficient to ſaluation.

Secondly, hereby he would meete with this ſpeciall pride of theirs, whereby they did boaſt themſelues *to be rich, and to want nothing.* But Chriſt tells them, that there was no dignitie in D any thing out of this, whereby in Chriſt they are made new creatures. Wherefore we muſt learne by them, not to be puffed vp with outward priuiledges of nobilitie, wealth, ſtrength, or ſuch like, as many doe: but he that would reioyce, muſt reioyce in this, that he is a new creature in Chriſt Ieſus.

Further, by calling himſelfe *the beginning of the creatures of God*, Chriſt would teach them and vs, that he doth loue his Church, and preſerue the ſame. *Eue* was created by the hand of God, not apart from *Adam*, but of his ribbe, for this end, that he might loue & protect her and that ſhee might reuerence and ſerue him; Euen ſo euery new creature ſpringeth out of Chriſts hart blood, which god hath ſo wrought that we might know how Chriſt hath loued vs, and that wee ought to magnifie and honour him: *Adam* was not the author, but the matter onely, whereof *Eue* was made: but Chriſt is both the author, and the matter of our regeneration; wherein appeareth his exceeding loue vnto vs. And looke as the roote ſpends it ſelfe for the preſeruation of the branches; ſo did Chriſt ſpend his own blood for the ſaluation of his Church.

Fourthly, whereas he is called, *The beginning of his generation*; hence we may gather that the doctrine of the church of Rome is erronious, which teach, that a man in his firſt conuerſion, hath vſe of his naturall free will, & can diſpoſe himſelfe in the act of his regeneration. But the creature of God cannot diſpoſe himſelfe in his creation; now euery man that is regenerate, is the *new creature of God*, and therfore hath no power to diſpoſe himſelfe in his new creation.

V. 15. *I know thy workes: thou art neither cold nor hot, I would thou wereſt colde or hot.*

V. 16. *Therefore because thou art lukewarme, and neither cold nor hot: it will come to paſſe, that I ſhall ſpew thee out of my mouth.*

In theſe words, and ſo forward to the 21. verſe, is containd the ſubſtance or matter of this Epiſtle: and it hath two parts. A diſpraiſe, verſ. 15. 16. 17. And Counſell, verſ. 18. 19. 20. They are diſpraiſed for two vices: firſt, for luke-warme-neſſe, v. 15. 16. ſecondly, for their pride, verſ. 17.

I knowe thy workes. This is a generall reproofe, ſignifying thus much: *All thy workes are knowne vnto mee, and I vtterly diſlike them.* Then followeth the reaſon of this diſlike, *Thou art neither cold nor hot*; which is a compariſon borrowed from waters, whereof there be three ſorts: hot, cold, and luke-warme. Now hot & cold waters doe not ſo much annoy the ſtomacke, as luke-warme water doth: they are ſometime comfortable to the ſtomacke, but luke-warme water doth diſquet it, till it be caſt vp: and to theſe three kinds of waters, he compareth three ſorts of men. By *cold water*, he vnderſtandeth ſuch as are enemies to religiō: as at this day are the Iewes & Turks, and other barbarous people. By *hot water*, he vnderſtandeth men that are earneſt & zealous of the truth. So that when he ſaith of this church, *Thou art neither cold nor hot*, his meaning is, thou art neither an open enemie, nor truly zealous of my Goſpel.

A *I would thou wereſt cold or hot*: Chriſt wiſheth not ſimply, that they were enemies vnto him; but onely in reſpect of that eſtate of *luke-warmnes*, in which they were: as if he ſhold ſay, I had rather thou wert either cold or hot, then thus luke-warme as thou art. For if we would vnderſtand it ſimply, we ſhould make Chriſt to deſire that men ſhould be his enemies. By *luke-warme men*, he vnderſtandeth a people, who are in ſhew Gods Church, but in truth want the power of godlines, & the zeale of the ſpirit. *Becauſe thou art ſuch* (ſaith Chriſt to this Church) *therefore I will ſpew thee out of my mouth*: that is, looke as he that hath drunke luke-warme water, cannot abide it on his ſto-B mack, but muſt needs ſpew it vp againe; ſo am I wearie of this thy ſecuritie, I cannot abide it, & therefore wil I caſt thee off from all fellowſhip with me, and make thee which art a Church in ſhewe, to be no Church.

Thus we ſee their fault, namely, luke-warmneſſe; the greatneſſe whereof, he aggrauats, firſt by comparing it with the extreams, cold & hot, both which he preferreth before it, as may appeare by his wiſh and deſire: And ſecondly, by the puniſhment thereof, namely, vtter reiectiō.

The vſe. Hereby we muſt examine our ſelues, whether this fault may not iuſtly be charged vpon vs: after due triall, it will appeare, that we are guiltie of this ſinne. The which that it may the better appeare, I will note the ſeuerall kinds of luke-warme Chriſtians.

C The firſt luke-warme profeſſor, is the Papiſt; as the tenor of his religion, and the manner of his worſhip of God, doth plainely ſhew: for he doth part ſtakes with Chriſt in the matter of ſaluation, affirming that hee receiueth from Chriſt to worke out his owne ſaluation, and ſo aſſumeth part of Chriſts glorie to himſelfe.

Secondly, all *time-ſeruers* are luke-warme Goſpellers; that is, all ſuch as alter their religion with time and ſtate: and of this ſort are the bodie of our people, who profeſſe themſelues to be of the ſame religiō the Prince is of: which ſheweth euidently, what they will doe in time to come, namely, turne with the time as their forefathers haue done.

D The third ſort, are the followers of *Nicodemus*, who came to Chriſt by night only: that is, ſuch as ſay and think that they may go to maſſe with their bodies, if they keep their hearts vnto God: theſe halt betweene two opinions, and neither ſerue God nor *Baal*.

Fourthly, all *Mediatours*: ſuch as will make pacification betweene the religion of the Proteſtant and the Papiſts, ſo holding our religion, as not caring to embrace theirs alſo, becauſe they thinke they differ not in ſubſtance, but in circumſtances onely. Let them pretend what they will, they are in heart Laodiceans.

Fiftly, all *Worldlings*, which as Chriſt ſaith, Luk. 16. 13. *Serue God & Mammon*, God & the world, by ſetting their heart vpon riches. Theſe men abound euery where, for though they heare God in the miniſterie of his word, and as it were touch him in the Sacrament, yet their hearts are farre from him, running after their couetouſneſſe, *Ezech.* 33. 31. and who are ſuch their conſciences will witneſſe: yea, their behauior proclaims it to the world: for though they will heare the word, yet their witte and ſtrength is ſpent vpon the world, & the things thereof.

Sixtly, thoſe that profeſſe Chriſts religion in outward actions of his worſhip, but yet in their liues, giue themſelues to the common ſinnes of the time, ſome to drunkenneſſe, to fornication, to couetouſneſſe, or crueltie: ſome to this ſinne, and ſome to that. To this ſort we muſt referre thoſe, that in the word approoue Religion, and yet their harts delight is, in garniſhing thẽſelus with the monſtrous, bruitiſh, and irreligious formes of ſtrange and forraine attire: Theſe ſpend their time & their wit in decking of their bodies, and ſo ſuffer their ſouls to go to wrack: when as apparell ſhould be an occaſion to put vs in mind of a ſhame through ſinne; & by modeſt attire, wee ſhould expreſſe the vertues of the heart; but theſe hereby profeſſe the vanity of their minde.

Now though we be not intangled with theſe groſſe ſinnes, yet we cannot excuſe our ſelues from this ſinne of luke-warmneſſe. For the want of zeale of Gods glorie, of loue to his truth, of care to obey his commandements, and to keepe good conſcience, the want of hatred of ſinne, what argue all theſe but luke-warmneſſe? Herein we muſt lay our hand vpon our mouth with *Iob*, for we cannot plead with god no not for this common ſinne. But that we may be out of all doubt, that this ſinne of luke-warmneſſe hath infected our congregations as it did this Church of Laodicea, I will make it plaine by the ſignes thereof, which are common among vs, that ſo we may the better know our fearefull eſtate.

The firſt ſigne is, *Negligence in the duties of that true Religion which we profeſſe.* This appeareth ſundry wayes: for firſt, howſoeuer we com to the aſſemblies where the word is preached, yet fewe doe profit there, by encreaſe in the knowledge of that Religion which is taught; and in the amendement of life. This may any man ſee to bee true, that hath halfe an eye to looke into the ſtate of our aſſemblies, and mens owne conſciences will herein witneſſe againſt them. Againe, where Gods word is ordinarily heard, there are very fewe that ſpend any time in ſearching out, and trying whether the things be ſo or not which are taught them. Nay men will not bee at coſt to buy a Bible: and if they haue one, yet they will not take paines to reade the ſame, at leaſt in ſuch a conſtant courſe as they ought to doe. Thirdly, the Lords Sabbath is broken, for though moſt men at ſet times wil come into the congregation; yet there is not that priuate ſanctifying of the Sabbath after the congregations are diſſolued, which gods word requireth; but men betake themſelues to their owne affaires, and to outward delights; to omit thoſe that haue no care at all of ſanctifying the Sabbath in any ſort. Now theſe perſons muſt needs want both knowledge, obedience, and all ſound grace, that will not ſet apart ſome time, wherein they ſhould imploy themſelues in Gods word: And by theſe ſignes it is euident, that there is a grieuous diſeaſe of negligence in the duties of Religion, that infects our congregations. Now where this negligence is, though coldneſſe be not, there cannot be zeale, and ſo luke-warmeneſſe muſt needes abound.

II. *Signe of luke-warmeneſſe*; The Religion of moſt men is this; In the generall calling of a Chriſtian they ſhewe religion; but in the affairs of their particular callings where is religion? In the Church they are good Chriſtians, but in practiſe of the duties of their particular callings who ſheweth his religion? For when as men ſhould practiſe their callings, according to Gods word and true godlines, they follow the deſires of their owne hearts. Little conſcience is made of lying and oppreſſion: that loue and plaine dealing, which ought to bee betweene man and man, is wanting: which prooueth them plainely to be luke-warme Goſpellers.

III. *Signe*. There bee many that profeſſe themſelues to bee luke-warme, neither hot nor colde. For though all generally come to the hearing of the word, and the receiuing of the Sacraments, yet many when they ſee ſome make conſcience to become anſwerable in ſome meaſure to the word which they heare, and the Sacraments which they receiue, doe take vp in their mouthes this ſlaunder of precizeneſſe againſt them; mocking thẽ for doing that which in the word and Sacraments thẽſelues profeſſe ſhould be done. Theſe men will not be enemies to the religion of Chriſt; and they profeſſe themſelues not to bee zealous, by reproaching zeale in others: Therefore they doe more then theſe Laodiceans did, euen profeſſe themſelues to be luke-warme. For he that reproacheth another for zeale in religion, brandeth himſelfe with this ſinne of luke-warmeneſſe. And who knowes not how many of this ſort are euerie where? I dare ſay with good conſcience, our congregations generally conſiſt of ſuch. Now marke what followeth hereupon.

Firſt, that our common profeſſors of religion are in worſer caſe then heathen men, Iewes and Turkes, that know not Chriſt. This Chriſt teacheth in preferring colde perſons before luke-warme: as if he ſhould ſay; I had rather thou wereſt a Pagan, then a profeſſor without zeale. And [a] S. *Peter* to this purpoſe ſpeaking of ſuch, ſaith; *It had beene better they had neuer knowne the way of truth, then after they haue knowne it, not to obey the commaundements of God.* So that vnles there be further matter in vs then knowledge and bare profeſſion, our caſe is worſe then the caſe of Iewes and Turkes. Religion knowne will not make thee better then them,

[a] 2.Pet.2.21.

but it is zeale and obedience that muſt preſerue thee before them.

Secondly, from the conſideration of our eſtate, I gather that we are in danger to be ſpued out of the mouth of Chriſt, as luke-warme water out of the ſtomacke. This is the puniſhment here threatened, which was written for our inſtruction, that wee might knowe where luke-warmneſſe takes place, there this puniſhment will followe. We may flatter our ſelues as the men in the olde world did, and thinke all is well, neuer regarding till the iudgement come: but the truth is, that in regard of this ſinne, we are in danger to be cut off from the Church, & from true ſocietie with Chriſt; God can doe this ſundrie waies, either by bereauing vs of his Goſpel, and making vs as the heathen: or by ſending the enemie among vs, to deſtroy and roote vs out of this land: & euen in our neighbour countries and townes, he ſets ſpectacles before vs, that by them wee may ſee how hee can ſpew vs out, and cut vs off from beeing a people. And thus much of the firſt fault, namely luke-warmeneſſe.

v. 17. *For thou ſayeſt, I am rich, and made rich, and haue neede of nothing, and knoweſt not how thou art wretched and miſerable, and poore, and blinde, and naked.*

Here is the ſecond ſinne of this Church, namely, ſpirituall pride. The words depend vpon the former, as a reaſon thereof: before hee charged them with deadneſſe in religion, and here he pointeth out the cauſe thereof: namely, ſpirituall pride of heart. As if hee ſhould ſay, Thou thinkeſt thus within thy ſelfe, *I am rich*; for it is the manner of the Scripture to expreſſe the thoughts of men by their ſpeeches: becauſe the thoughts of men are as euident to Chriſt, as any mans ſpeeches can be to another.

The vſe. In that Chriſt doth expreſſe mens ſecret thoughts, and propound the ſame in this book; we may hence gather, that it is a part of Canonicall Scripture, for it is a priuiledge of the Scriptures to ſet downe the thoughts of Churches, and of particular men, euen as they conceiue them. This can no man doe in any book of his owne deuiſing. And hence we may gather an argument againſt Atheiſts, That Scriptures are the word of God, becauſe they reueale mens ſecret thoughts.

Now followeth the thought it ſelfe of the Angell and people of this Church, *I am rich*, that is, I haue many excellent gifts and graces of Gods ſpirit: by this effect he expreſſeth their ſpirituall pride, in ouerweening their eſtate before God. This is a common ſinne in the world, and euer hath beene. Chriſt ſaid, [a] *He came not to call the righteous, but ſinners to repentance*; by righteous meaning ſuch as thinke themſelues righteous. And [b] the proud Phariſie in his prayer, which he conceiued in his heart, thought himſelfe *farre better, then the poore Publican, or other men*. And [c] *Paul* bringeth in the Corinthians thinking proudly of themſelues, ſaying, *we are full, and made rich*, &c. This ſinne takes place in the Papiſts at this day; who perſwade themſelues, that they can ſatisfie Gods iuſtice by temporall workes, and fulfill the law of God, and merit for themſelues, and for others.

To come to our ſelues: this ſame proude thought hath place among vs. Firſt, we thinke we are rich, in regard of knowledge: both yong and old ſcorne to be catechized, becauſe they would not ſeeme to be ignorant; ſome ſticke not to profeſſe this pride by bragging thus, that they knowe as much for ſubſtance as any man can teach them, whereas indeed they know nothing, but that which nature will teach a man. II. men plead that they haue a moſt firme faith, ſo as they neuer doubted of Gods mercie: which is nothing but the preſumption of a proude heart; for true faith is troubled with doubting. Thirdly, men will profeſſe, that they are rich in loue, both towards God and their neighbours; when as they loue the world, and the pleaſures thereof, more then Chriſt; and ſo haue no true loue of God in their hearts. IIII. (to make more plaine, that this ſpirituall pride raigns in mens hearts) marke this; let any bodily calamitie be made knowne to a man, that is newly befallen him, oh how is he preſently perplexed! but let Gods Miniſter out of his word, make knowne vnto him his inward fearefull eſtate: that by reaſon of ſinne, he is in danger of Gods iudgements, and a firebrand of hel, he is not afraid. Worldly newes doth affright men much, when as the threatnings of the word mooue them nothing. What argueth this, but that their hearts are foreſtalled with this falſe conceit, *I am rich*. The drunkard in his drunkenneſſe, the filthie perſon in his vncleannes, and euery man in his ſin ſootheth himſelfe with this, *God is mercifull, I am rich, and in his fauour, he will not condemne me*. Well, it beeing thus manifeſt that ſpirituall pride is our common ſinne; wee muſt labour to ſee it in our ſelues, and vſe all good meanes that it may be remooued. The meanes follow afterwards.

And increaſed with goods: or, *am made rich*, ſo the words are: theſe words are added onely for amplification, to ſhew that this Church had not any ſmall portion, but an exceeding meaſure of ſpirituall pride. The doubling of the words, ſheweth the ſtrength of this conceite. What's the cauſe, that this Church was grown to ſuch an height of pride? *Anſ.* It may be it was knowledge, wherewith no doubt the angell of this Church, and many therein did abound:

a Luk.5.32.

b Luk.18.9, 10.

c 1.Cor.4.8.

bound: now the holy Ghoſt ſaith,[a] *That knowledge puffeth vp.* This is true in all places: great knowledge (without ſpecial grace) great pride. This is the ſinne of the Schooles of learning. Where knowledge abounds, there pride of heart aboundes, and men are puffed vp according to the meaſure of their gifts, vnleſſe by his grace, and the ſight of their ſinnes, God doe humble them.

And haue neede of nothing. This is a further ſigne of their great pride, that they thought they needed not the helpe of any thing, or any perſon beſide themſelues: And all ſuch as thinke they haue no neede of the blood of Chriſt for the waſhing away of their ſinnes, do ſurfet and abound with this ſpirituall pride of heart. This ſerues further to conuince our congregations of this damnable ſpirituall pride. If any one be ſick in bodie, he ſtraight ſendeth vnto the Phyſition; but not one of a thouſand ſeeketh to the Miniſter till the pangs of death draw neer. The ſoules diſeaſe by ſinne is not felt; there is no complaint for want of the blood of Chriſt. But if we would be emptied of this pride, we muſt labour to ſee that we ſtand in neede of Chriſt, and euery droppe of his blood; till ſuch time as we feele that in vs, there is no goodneſſe in our hearts: We are but the proud Laodiceans, and our caſe is wretched and damnable.

And knoweſt not how thou art wretched, and miſerable, and poore, and blind, and naked. Chriſt intending to ſtrike this ſinne of pride to the very heart, doth here ſet downe the true cauſe thereof, to wit, *Ignorance*: as if he ſhould ſay, Thou knoweſt not thine owne naturall eſtate, as thou art borne of *Adam* out of Chriſt, and therefore thou art proud, and thy pride maketh thee luke-warme. Then hee ſheweth whereof they were ignorant, namely, of their naturall eſtate.

For the firſt, Chriſt making Ignorance the cauſe of their pride, teacheth vs that pride is not the firſt ſinne that euer was in the world, as many both Papiſts and others haue thought. True it is, pride is a great and mother ſinne, and the cauſe of many foule iniquities: but yet ignorance is another ſinne, whereof pride ſpringeth. The cauſe why any perſon ſwelles with pride in himſelfe, is ignorance of his owne naturall eſtate. By this then wee are taught to learne to knowe our owne eſtate, what we are by nature in our ſelues without Chriſt; for that is the way to pull downe our hearts. For this cauſe the Prophets of God vſed to call men, *To a ſearching of themſelues*, Zeph. 2. 1. when they would bring the people to humility and grace, that men ſeeing their eſtate by reaſon of their ſinnes to be damnable, might be humbled and cauſed to forſake themſelues, and come vnto Chriſt. And ſurely till ſuch time as men bee humbled for their ſinnes, they will neuer get ſound grace, but be as the proud Phariſie, hypocrites and diſſemblers, though they haue much knowledge. But when a man hath ſearched his naturall eſtate, then beſides knowledg of himſelfe come other moſt excellent graces; as humilitie, the feare of God, and true obedience with good conſcience. And therefore firſt of all, let vs labour to be acquainted with our owne eſtate in our ſelues, and with our perſonall ſinnes, and with Gods iudgements due vnto vs for them. For this is the ground of true grace. The ſpots and blemiſhes of our bodies wee can ſoone eſpy, and wipe away: and why ſhould we be leſſe carefull of our ſoules, which be farre better?

That Chriſt might fully make knowne vnto them their ignorance of themſelues, it pleaſeth him to deſcribe to them their naturall eſtate, and ſo proportionally the naturall condition of all Churches, and of all people: which is the ſtate of mans miſerie. This he propoundeth two wayes: firſt, generaly in theſe words, *And knoweſt not how thou art wretched and miſerable*: then by the parts thereof, which bee three, *pouertie, blindnes, and nakedneſſe.*

For the firſt. The word tranſlated *wretched*, ſignifieth one ſubiect to calamities, griefes, and in a word, to all miſeries. And that wee may know who is thus wretched, I will enter into a deſcription of mans miſerie: whereof that wee may conceiue aright, two things are to be conſidered: Firſt, the roote and fountaine thereof, for therein wee ſhall beſt ſee what miſerie meaneth. This roote is *originall ſinne*; and it hath two branches: Firſt, that particular tranſgreſſiō whereby *Adam* ſinned, which was not onely the ſinne of his perſon, but alſo of the whole nature of man, ſpreading it ſelfe to al his poſteritie, Chriſt excepted. Secondly, the defacing of Gods image, and the corrupting of mans heart, which by reaſon of the fall of our firſt Parents, hath in it a proneneſſe vnto all ſinne, both in will, affection, and in all the faculties of the ſoule. In theſe two ſtands originall ſinne; and in them, and with them muſt we conceiue of mans miſerie, as in the roote thereof. Secondly, wee muſt conceiue of mans miſerie vnder the forme of puniſhment, hauing relation to the firſt ſinne of *Adam*, and to the corruption of each mans nature thereby receiued. The puniſhment of ſinne, muſt be conſidered ſundrie wayes, acording to the diuers kinde of mans beeing: either in this world, or after. For it is either in this life, or at the ende of this life, or after this life. And ſo accordingly is miſery to be conſidered.

Now of the puniſhments in this life, ſome concerne the whole man, ſome the parts of man, ſome his eſtate. Puniſhments concerning the whole man, be of two ſorts: The firſt, is ſubiection to the wrath of God, whereby a man ſince *Adams* fall is made the childe of wrath: a miſerie of all miſeries, and yet the more grieuous, becauſe without ſome grace, a man cannot diſcerne and ſee the ſame. The ſecond is *a bondage vnder the Deuill*, whereby a man in his minde, will, and affections, is ſubiect euery way to the will of the deuil, which though we cannot deſcribe, yet wee may thus conceiue of it. The regenerate man ſaith, *I ſinne, but I would not ſinne*: The naturall man ſaith, *I ſinne, and I will ſinne*: It is my nature to ſinne, and my delight; and this was the ſtate of this Church.

Puniſhments concerning the parts of man, be either miſeries of his ſoule, or of his bodie: the miſeries of his ſoule be theſe. *Firſt*, in the vnderſtanding, ignorance of gods will. And in ſundry, madneſſe, and fooliſhneſſe; and in all men, pain and difficultie, both to learne and remember whatſoeuer is good, which was not in man by creation. In the conſcience alſo, be accuſations, ſecret feares, and terrours. In the will, is rebellion to Gods will. In all affections, peruerſneſſe. All which are miſeries of the ſoule.

The bodie alſo hath theſe miſeries. I. It is ſubiect to all infirmities, ſickneſſes, diſeaſes, & aches; which are ſo many, as all the bookes of Phyſitians neither do nor can record the ſame. II. Mans bodie is mortall, and ſubiect to temporall death; which no man can poſſibly auoid or preuent by all the art and skill in the world.

Puniſhments of mans eſtate, concerne either his goods, or calling. In goods there be theſe miſeries; want of things neceſſarie: for by reaſon of ſinne it is a puniſhment, and in it owne nature a curſe: and all the hurts that come by the creatures: for their enmitie towards man, and toward one another; as alſo their ſubiection to vanitie; all theſe be miſeries and the puniſhments of mans ſinne. In mans calling there is miſerie: for therein man is ſubiect to troubles, to loſſes, and ſorrow; which come as a puniſhment of mans firſt ſinne. And all theſe bee the miſeries of man in this life.

At the ende of this life, comes *bodily death*, the ſeparation of ſoule & body aſunder; which in it ſelfe is a moſt fearefull curſe, for ſo, it is the verie gate of hel.

But after this life, is the accompliſhment of all miſeries, and that is *eternall deſtruction and condemnation in hell fire*, which to be the end of all miſeries, appeares by this, becauſe it is a ſeparation of mans perſon from the ſocietie and preſence of God: and an enduring of Gods wrath in the whole perſon, euen in the place of the deuill and damnable ſoules, and that not for a time, but for euer and euer eternally. And thus we ſee what puniſhment is, and anſwerably what miſerie is, whereby we may ſee what it is to be *wretched*, namely, in a word *to be ſubiect to all miſeries, whether we conſider them in the roote thereof, originall ſinne; or under the forme of puniſhment, in this life, in the whole perſon, and in ſoule & bodie ſeuerally, in goods and calling, at the end of this life, and in the world to come.*

The proper ende that mooues Chriſt to ſay to this Church, *ſhe knew not that ſhe was wretched*, is this; to teach this Church, and in them vs, and all Churches to learne to know their owne miſeries, to feele the ſame, and to be touched in conſcience for them. We therefore muſt learn not to flatter our ſelues with hope of our good ſtate: but labour to ſee our miſerie both in ſinne and the puniſhment thereof. And ſeeing it, ſtriue to be touched with it, that we may crie with the Iewes, a *What ſhall wee doe to bee ſaued?* for till ſuch time as this in ſome meaſure bee wrought in vs, we ſhall be but luke-warm profeſſors, hauing a ſhew of godlineſſe, but wanting the power thereof. The true ſight of our miſerie is the gift and grace of God, but yet we muſt vſe all good meanes, that we may come to ſee the ſame, & to be touched with it, that ſo we may haue hearts hereby fit to receiue the goſpel, which contains the remedy of this our miſerie.

And *miſerable*, that is, *worthie to bee pittied*: that is added, not to ſet downe another thing; but to expreſſe the greatneſſe of their miſerie; as if he ſhould ſay, Thy miſerie is not ſmall, but ſo great and ſo grieuous, as in deede thou art in that regard to be pittied of all men.

Hence we learne, that wee muſt not deſpiſe parties miſerable by reaſon of their ſinnes, or ſcorne and contemne them. But contrariwiſe lament and pittie them. When *Dauid* ſaw men ſinne, and ſo pull heapes of miſeries vpon them, b *hee ſhed riuers of teares.* The Lord makes it a good mans propertie c *to mourne for the abhominations of the people.* *Ieremie* d for the ſinnes of the people *wiſhed his head were full of water.* And iuſt *Lot* e grieued *his righteous heart for the abhominations of Sodome.* It was the fault of the Corinthians, which *Paul* reproueth, that when the inceſtuous man had ſinned that grieuous ſinne, f *they were not humbled, but puffed with contempt againſt the partie.* And it is a fault in ſundrie men at this day, that they are not humbled in themſelues when they ſee other men ſinne. We muſt not doe ſo, but ſhew the grace we haue aboue others, in beeing grieued for the miſeries which men without grace by their ſinnes pull daily vpon them. Thus much of their miſerie in generall.

The parts of their miſerie are three, which Chriſt noteth particularly; that if it were poſſible, he might cauſe this Church to lay aſide this damnable pride; for theſe in all men are maine miſeries. The firſt is pouertie: *And poore:* that is properly one that hath not a rag to his back, nor bread to his mouth, vnleſſe hee begge the ſame of others. But here it is taken for one that is ſpiritually poore: which pouertie wee ſhall better conceiue, if we doe vnderſtand what be true ſpirituall riches. True riches be Gods grace and fauour in Chriſt: as the pardon of ſinne, and life euerlaſting. The poore man therefore is he, that wanteth Gods fauour for the remiſſion of his ſinnes, and the gift of eternall life: & hath in him no good thing that is acceptable to God, but in regard of his ſoule, is as ſilly and poore, as any begger in regard of his body.

The end why Chriſt calleth this church poor, is to beat downe the proud conceit of her own good eſtate, and to cauſe her to feele her ſpirituall pouertie, and ſo become poore in ſpirit. And wee in them are likewiſe taught to labour

a Act.2.37

The vſe.

b Pſal.119.136.

c Ezek.9.4.

d Ier.9.1.

e 2.Pet.2.8.

f 1.Cor.5

to feele our owne pouertie, how by nature there is no goodneſſe in vs; but we are vtterly deſtitute of the grace and fauour of God, that ſo we may go out of our ſelues, and in regard of our ſelues euen deſpaire of our ſaluation: for till this pouertie of ſpirit be wrought in vs, we may make a ſhewe in profeſſion, heare the word, and receiue the Sacraments, but we ſhal neuer haue ſound grace. And bleſſed were our eſtate, if we could lay aſide that deuilliſh pride, which puffeth vp our hearts, and become poore in ſpirit; then were we in the right way to receiue the Goſpel, and the graces thereof: but till we be beggers in our ſelues, we neuer begin to be rich in Chriſt.

How can Chriſt truely charge this Church with pouertie; for the Laodiceans were a rich people, and had great ſtore of wealth? *Anſ.* True it is, they were rich in wealth as hiſtories ſhew, and yet poore to God. For all honour and wealth in the world is nothing without the grace & fauour of God in Chriſt. *Paul* ſaith [a] *We are compleat in Chriſt*: forth of him therefore we haue nothing. To the Corinthians he ſaith, [b] *All things are yours, and you are Chriſts, and Chriſt is Gods.* But nothing is ours till wee haue Chriſt, and Chriſt vs.

Col.2.10.

1.Cor.3.

The vſe.

As it was with this Church, ſo it is with all other. Euery perſon and all people are but poor and beggerly, if they want Chriſt: and therefore if God haue giuen any man riches and wealth, he muſt lay this good foundation; vſe them as helpes to further his ſaluation: for by them hee may attaine to the meanes of ſaluation, and alſo ſhewe forth the fruits of faith. But they that haue wealth and vſe it otherwiſe, ſhall finde it turne to their deeper condemnation.

The ſecond part of their *miſerie* is *blindneſſe*. *Queſt.* How can they bee ſaid to be blind; for they had a learned teacher no doubt, that both was able and did teach the will of God; and the people likewiſe knew the points of religion, and beleeued the Goſpel? *Anſ.* They had knowledg indeed, but yet they were blind: firſt because they knewe not their owne eſtate. If a man had all skill in all arts & ſciences, and great knowledge in the word: yet if he knowe not himſelfe in ſome meaſure: he is but a blind man. Secondly, becauſe they did not knowe God in Chriſt: They knewe no doubt, that there was a God, and that Chriſt was a Sauiour, but they could not apply it to themſelues, to bee able to ſay, God is my God, Chriſt is my Redeemer, and the holy Ghoſt my ſanctifier. Thirdly, becauſe they could not diſcerne of things that did differ; as betweene good and euill, between euill and euill, betweene temporall things and eternall bleſſings: This ſpirituall diſcerning, is a gift of Gods grace.

The vſe.

In that Chriſt ſaith, *They were blind*, though they had knowledge: wee may learne, that all knowledge is but meere ignorance before god, to thoſe perſons that know not themſelues, & God to be their God in Chriſt. For want hereof Chriſt calleth the Angell of this Church *blind*, though otherwiſe he were a very learned man. Which muſt teach vs not to reſt content with any humane learning, no not with the literall knowledge of the Goſpell, but wee muſt labour further to knowe our ſelues, and to know God in Chriſt, and Chriſt our redeemer: and bee able in ſome good ſort to diſcerne betweene things that differ. *Dauid* a moſt worthie Prophet intituleth the 32. Pſal. *his learning.* What learning ſheweth he there? *Anſ.* Surely nothing but the knowledge of the pardon of his ſinnes. And indeede that is it which ſeaſoneth all our learning; and therefore aboue all things we muſt labour for it.

The third part of their miſerie, is *Nakedneſſe.* Nakedneſſe is twofold; to the eye of man, and to God. Nakedneſſe to the eye of man is bodily, and that is alſo twofold; either that which was before the fall in the bodies of our firſt parents, whereby their bodies being vncouered, appeared verie glorious without ſhame; or that which is after the fall, whereby the bodie beeing naked and bare, appeares full of ſhame; which is ſo exceſſiue by reaſon of mans ſinne, that if neceſſitie would permit, the whole body both face and hands ſhould be couered. Nakedneſſe before God, is when any man lies before God a deformed ſinner. In this caſe *Moſes* ſaw the Iſraelites, [a] *when they had made a golden calfe*: for thereby they depriued themſelues of Gods Image, and were guiltie of that moſt grieuous ſinne of Idolatrie. This is a miſerie of all miſeries, and the greateſt nakednes that can be; And this is the nakednes of this church in this place. *Queſt.* Why doth Chriſt call them naked? *Anſ.* To mooue them, and in their perſons all profeſſors to haue care not to flie from God, [b] *and to hide their ſinnes with Adam*, but to bring themſelues into his preſence, and there lay open their ſinnes, that they may obtaine a couering for them by Chriſt. It is the practiſe of the world, to hide their ſinnes from men, but neuer to care how bare and naked they be in the ſight of God, who yet ſeeth them all as plainely as wee the ſores of any poore lazer that ſhewes the ſame to mooue our pitie towards him; which if we could ſee, wee ſhould be aſhamed not to ſeek to couer our ſinnes before God. Wee muſt therefore labour in our owne conſciences to ſee the nakedneſſe of our ſoules before God, and ſeeke to be touched & humbled for the ſame, that ſo we may earneſtly intreat for the righteouſneſſe of Chriſt, to be a couering to cloath our ſoules. This was *Dauids* practiſe, for when hee ſaith, *Bleſſed are they whoſe ſinnes are couered*, Pſal. 32. 1. hee would giue vs to vnderſtand, that hee vſed to vncouer his ſinnes, and lay them open before God; that at his hands in Chriſt, he might get a couer for them.

a Exod.32. 35.

b Iob 31.33.

The vſe.

These are the particular parts of a mans miſerie, which euery man muſt labour to feele in himſelfe, if he would be partaker of the righteouſneſſe of Chriſt: for this hath Chriſt both in generall and in particular, ſet downe the miſerie of this church; that he might prepare them to receiue the bleſſed comfort which followeth in the next verſe.

V. 18. *I counſell thee to buy of mee golde tryed by the fire, that thou maieſt be made rich: and white raiment that thou mayeſt be cloathed, and that thy filthie nakednes do not appeare: and annoint thy eyes with eye-ſalue, that thou mayeſt ſee.*

Here beginneth the counſell of Chriſt vnto this Church. Wherein, firſt he propoundeth a notable remedie for her miſerie before noted. In this remedy, we are to conſider three things: the manner of preſcribing it; the remedie it ſelfe; and the meanes whereby it is obtained.

For the firſt, this remedie is propounded; not in any ſharpe commaundement, but a milde and gentle aduiſe, *I counſell thee.* And herein Chriſt doth take to himſelfe the office of the Counſeller of his Church. For as God hath his Church and people, ſo he hath his Counſellers, by whom in mercie he hath reuealed his counſell vnto his Church. The principall Counſeller is Chriſt, ſo he ſaith in the perſon of Wiſedom, Prou. 8. 14. *Counſell is mine.* And *Iſay* ſaith; *To vs a Childe is borne, and hee ſhall call his name, Wonderfull, COVNSELLER, the Mightie God, the euerlaſting Father, the Prince of peace:* Eſa.9.6. yea, hee is both King and Counſeller to his Church. This office Chriſt challengeth to himſelfe, for theſe cauſes: firſt, becauſe he aduiſeth his Church, touching the way whereby they muſt eſcape euerlaſting death, and come to eternall life. Secondly, becauſe he teacheth them how they may practiſe euery buſineſſe, ſo as it may pleaſe God. Thirdly, becauſe he teacheth them how they may in grieuous dangers & diſtreſſes, finde a good iſſue, or elſe be able with patience to beare them. Theſe things he worketh daily in his Church, not by extraordinary meanes, but ordinarily by his word and ſpirit; and therefore may iuſtly chalenge this honour, to be called *the Counſeller of the Church.*

The vſe. From this office of Chriſt, wee learne two things. Firſt, to doe all the honour and reuerence wee can vnto his Maieſtie; for hee is our profeſſed Counſeller, who imployes himſelfe for the good of his Church. Counſellers of the State and of the Law, are highly honoured and reſpected of all ſorts, euen for their counſell in worldly matters, though often it faile: how A much more ought wee to honour Chriſt our heauenly Counſeller, whoſe counſell leadeth vnto glorie, and is ſtable and ſure for euer. Looke how much his counſel excelleth theirs, ſo much ought he to be honoured aboue them all. Secondly, in all diſtreſſes and grieuous temptations, and dangers either of ſoule or bodie, we muſt take counſell and aduiſe from Chriſt Ieſus: for to this ende doth he reueale himſelfe to be a counſeller, that men in diſtreſſe comming to him, by his aduiſe might be comforted and eaſed. When *Moab, Ammon*, and *Mount Seir* banded themſelues againſt *Iuda*, the people were in great diſtreſſe and danger; but marke what good king *Iehoſaphat* did, he betooke himſelfe to the Lord his counſeller, B ſaying, *Lord we know not what to doe, but our eyes are towards thee*, 2. Chron. 20. 12. that is, direct thou vs in this dãger, for of our ſelues we know not how to eſcape. This practiſe ought to be followed of all men, eſpecially in time of any danger; ſuch as theſe dayes are by reaſon of ſinne. The counſell of Wizards, Sorcerers, and Aſtrologians, ought not to be ſought after; but by prayer we ought to humble our ſelues, and call onely and continually on this our only true Connſeller.

II. Point. The remedie it ſelfe: which hath relation to the former Verſe; for there hee ſets down the miſerie of his Church in three parts; which were all great miſeries. And here hee ſo propoundeth his remedie, that it is anſwerable C to their miſeries in the ſeuerall parts thereof. For firſt, here is gold to make them *rich*, anſwerable to their pouertie; Secondly, *rayment* to hide their *nakedneſſe*; Thirdly, *oyntment* to take away their *blindneſſe*.

For the firſt; by *gold* according to the Analogie of the Scripture we are to vnderſtand the *graces of Gods ſpirit*: as *true faith, repentance*, the *feare of God, loue of God*, and the *true loue of man*: 1. Pet. 1. 7. *Faith is compared to gold in the triall thereof*: and ſo may all other gifts of the ſpirit be hereby vnderſtood. Secondly, by *gold*, wee are to vnderſtand *Chriſts merits*, yea, *Chriſt himſelfe*, as the fountaine of all grace.

This *gold* is further ſaid, to bee *tryed by the* D *fire*: that is, moſt pure and precious *gold*, purged from all droſſe, as fine as can be made by the art of man. This is added to expreſſe the propertie of Gods graces and gifts, namely, that they are more precious vnto God then *gold*; Yea, then *gold tried by the fire*, as *Peter* ſaith.

The vſe. By this euery perſon is taught, how to beautifie himſelfe both in ſoule and bodie: It is the common blind opinion of the world, that forraine attire and rich Iewels doe adorne the bodie; and indeede in ſome caſes the body may be adorned with pearles and Iewels: but the right way to adorne any perſon indeede is, to furniſh the ſoule with theſe graces of the ſpirit, which vnto God be more precious then fine gold. Our bodies and ſoules ought to bee the dwelling places of the *Holy Ghoſt*; and therefore

fore we muſt adorne them, and make them fit for ſo worthy a Gueſt: which muſt be done by the good grace of the ſpirit, and not by ſtrange & forraigne attyre, which no good man could euer abide.

Secondly, theſe graces haue a further effect then to beautifie; and that is, to *make rich.* Here then ſee the common folly, yea the ſpirituall madneſſe of men in this world; who ſpend all their time, wit, and ſtrength; to furniſh their houſes with treaſure, & to enrich their bodies, and in the meane time leaue their ſoules vngarniſhed. What a madneſſe is this, that men ſhould neglect the true riches, and follow after that which is nothing elſe but counterfeit copper? Seeing therefore Gods graces be the true treaſure which fadeth not, let vs ſeeke after them, as Wiſdome counſelleth: Pro. 8. 10. 11. *Receiue mine inſtruction, and not ſiluer: and knowledge rather then fine golde: For wiſedome is better then precious ſtones.* The ſecond part of this remedie is, *a white garment*; that is, *Chriſt himſelfe, and his righteouſneſſe imputed.* So *Paul* ſaith, [a] *All that are baptized into Chriſt, haue put on Chriſt*; There Chriſt is made a garment, whom euery one that beleeueth in him, doth put on. Againe the fruits of the ſpirit are a garment; and therefore we are commaunded to [b] *put on tender mercie, kindeneſſe, humbleneſſe of minde, meekeneſſe, and long ſuffering.* Further, Chriſt ſheweth the ende of this garment; namely, to couer *the nakedneſſe of our ſoules, leaſt the filthineſſe thereof, which we by our ſinnes haue brought vpon vs, doe appeare.* The third part of this remedie is, *annoynting with eye ſalue*: where, by *eye ſalue*, we muſt vnderſtand the *ſpirit of Illumination and knowledge wrought in the minde by the holy Ghoſt, whereby men knowe themſelues and their eſtate*: for as eye-ſalue ſharpens the eyes and cleares the ſight, where it was by ſome occaſiō dimmed, ſo doth Chriſt by the Illumination of the ſpirit, make a man know God in Chriſt, & to diſcerne betweene good and euil, and betweene things temporall, and bleſſings eternall.

Thus wee haue the meaning of the words: whereby we may ſee, that by all theſe three, we can vnderſtand nothing els but Chriſt himſelfe and his merits. Now one and the ſame thing in Chriſt, is ſignified by diuers tearmes to ſhewe that there is in Chriſt the fulneſſe of all grace, and plentifull redemption, yea, ſtore of ſupplies for all our wants. The *Laodiceans* were poore, but Chriſt was their riches; they are naked, but Chriſt was their garmēt: & laſtly, they were blind, but Chriſt was their eye-ſalue. So that what wants ſoeuer be in vs, there is a ſtore of ſupply thereof in Chriſt. This muſt the more diligently be marked, becauſe the Papiſts make Chriſt but halfe a Sauiour, in putting our merit vnto his: and ſo diſgrace him in his glorious worke, wherein he is a moſt abſolute Sauiour, and Redeemer.

III. Point. The meanes whereby theſe worthy gifts of God may be gotten, is by buying and bargaining: ſo Chriſt ſaith, *I counſell thee to buy of mee.* Where he alludeth to the outward ſtate of this Citie, for it was rich, and alſo giuen to much trafficke, as Hiſtories record: and therefore hee ſpeakes to them in their owne kind, as if he ſhould ſay; you are a people exerciſed in much trafficke, and delighted with nothing more then buying and ſelling: well, I haue wares that will ſerue your turne; as *gold, garments, and oyle,* therefore come *and buy of me.* Theſe words muſt not be vnderſtood properly; for ſo we can buy nothing of Chriſt; becauſe there is nothing that is good in any, but it proceedeth from the free gift of God in Chriſt. This is onely ſpoken by way of reſemblance to buying and ſelling; which ſtands in theſe points which are the principall things in bargaining. Firſt, a man ſees his want, and deſires to haue it ſupplyed; and therefore goes to the place wher ſuch things are to be ſold. Secondly, hee ſeeth the thing, and he liketh it. Thirdly, he prizeth and valueth it. Fourthly, he maketh exchange for it, by money or money worth. Fiftly, if it be a great ſumme, he giueth earneſt. So in the getting of Chriſt, there is a kind of reſemblāce to all theſe. Firſt, a man muſt feele himſelfe to ſtand in neede of Chriſt and his merits; becauſe men ſee want of bread, meate, and drinke in their houſes, therefore doe they goe to buy the ſame. Now looke how ſenſibly any man feeles theſe worldly wants; ſo euidently ſhould we feele our want of Chriſt, and his merits. For this is the firſt beginning that cauſeth vs to ſeeke to receiue Chriſt Ieſus. Secondly, feeling our wants we ſhould hunger and long after Chriſt, that we might be made partakers of him and the vertue of his merits: as a man that is to buy a thing doth take liking thereof, which doth ſtir vp a deſire in him to buy, ſo muſt we labour to haue a liking of Chriſt, which will mooue vs to ſeeke vnto him. Iſay. 55. 1. *Hoe, all they that thirſt, come and buy*: ſo that none makes this bargain, but he that thirſteth. Thirdly, we muſt prize and value Chriſt aboue all things in this world, euen at ſo high a rate that we account all things in regard of him to *be but loſſe, yea, euen droſſe and doung*, [a] as *Paul* did. Fourthly, we muſt make exchange. How? we can giue Chriſt nothing but his owne? *Anſw.* Properly there is no exchange, and therefore he ſaith; Iſay. 55. 1. *Hoe, come and buy without money, for nothing.* *Simon Magus* is heauily checked and accurſed, for offering to buy the gifts of the holy Ghoſt, Act. 8. 20. And yet there is an exchange to be made, *Wee muſt giue him our ſinnes, and receiue his righteouſneſſe*; and therefore he is ſaid, 2. Cor. 5. 21. *To be made ſinne for vs, that we ſhould bee made the righteouſneſſe of God in him.* See a moſt bleſſed exchange; for our ſinne and ſhame, we receiue his bleſſed grace and righteouſneſſe. *Queſt.* How is this exchange made? *Anſw.* In the practiſe of faith and repentance, for when we humble our ſelues

The vſe.

[a] Gal. 3. 27.

[b] Col. 3. 12.

[a] Phil. 3. 8.

and confeſſe our ſinnes, praying earneſtly for remiſſion, and beleeue our reconciliation by Chriſt, then is he our righteouſneſſe. Laſtly, though we can giue nothing vnto Chriſt, yet he giueth vnto vs an earneſt in this bargaine; to wit, ſome portion of Gods [b] ſpirit, and ſome ſmall meaſure of his graces: as grace to bewaile our ſinnes, to humble our ſelues, and to pray for the pardon of them, with purpoſe not to ſinne againe, theſe be the earneſts of this bargaine: And thus is heauen bought and ſould between Chriſt and vs; the receiuing of his true ſauing graces, be they neuer ſo ſmal, euen as a penie, is a ſufficient earneſt for a bargaine of a hundred pounds.

The vſe. Here we ſee we are commaunded to buy Chriſt, and to make a bargaine with him, whereby we may haue right to him and his merits. But how goes the caſe with the world? ſurely many come where this bargaine is offered, but few there be that buy. We are like to Paſſengers on the ſea, who ſee many goodly bildings, ſumptuous cities, and fruitfull Iſlands, but they make no purchaſe of them; they onely praiſe them, as they behold them, and ſo paſſe by; ſo we come and heare the doctrine of Chriſt and his merits, and approoue of the ſame: but where is the partie that maketh this bargaine? Come to particular points, as it will appeare, that few bargaine for Chriſt. For who feeles his owne miſerie as he ought? Who perceiues himſelfe to ſtand in ſuch need of Chriſt as he doth? worldly wants we feele, and are affected with them, but in regard of ſpirituall wants, we are ſenceleſſe; and yet till we truly feele our miſery, we neuer come to make this bargaine with Chriſt. Againe, come to our deſire and hungring after Chriſt: In bodily thirſt and hunger, we can ſay; *I hunger, or I thirſt*: but who can ſay, I hunger & thirſt after Chriſt and his righteouſneſſe? Alas, our hearts are full, we feele no want: nay they are dead, we feare none euil; and as for our valuing and eſteeming of Chriſt, we are plaine *Gadarens* and *Eſawes*, we preferre the world and the baſeſt things therein before Chriſt. And for the exchange, we are loath to part with our ſinnes, and to put on Chriſts righteouſneſſe, Which plainly ſhewes we make no exchange, and though we be willing to lay heapes of ſinnes on Chriſt, yet who takes Chriſts righteouſnes and declares the ſame by the fruits thereof. And laſtly, for the earneſt of the ſpirit, though ſome there be that haue receiued it, yet the bodie of our people, as their conſcience can tell them, haue not receiued it: for they want knowledge, faith, and other graces.

By al theſe, it is more then manifeſt, that this bargaine is not made: And yet true it is, that for worldly and baſe bargains hee muſt riſe early that muſt goe beyond them. But what a ſhame is this, that we ſhould be ſo expert in vile earthly things and haue no regard of this excellent and heauenly bargain? Wherfore ſeeing Chriſt

A calleth vs hereunto, let vs make this one bargaine with him, and that preſently; which we ſhall teſtifie by doing the fiue former duties; let vs neuer be at reſt, till we may ſay each one for himſelfe, I haue bargained with Chriſt, and receiued his earneſt. Yea, our care ſhould be, that this bargaine be made not with vs alone, but with our children. Many are forward to bring vp their children in good trades, wherin they may buy and ſell for their liuing, wherein they doe well, but withall they ought to be as carefull to teach them to make this bargaine with Chriſt, and then they doe farre better. For this is the cheapeſt and the chiefeſt marchandize that euer was ſet to ſaile, which we may

B buy without money, and yet it wil make vs rich for euer. Many labour in trafficke and take great paines, and yet often looſe thereby: but make this bargaine once, and then thou ſhalt neuer looſe it, nor any thing thereby, but continue for euer rich in God.

V. 19. *As many as I loue, I rebuke and chaſten: be zealous therefore, and amend.*

Becauſe our Sauiour Chriſt hath ſo ſharpely rebuked this Church, they might thereby take occaſion to diſtruſt, and deſpaire of his fauour and mercie; here therefore it pleaſeth him, to take away all occaſion of doubting, after this

C ſort. *If I vſe to rebuke and chaſten all thoſe whome I loue, then you are not to deſpaire of my mercie, by reaſon of my ſharpe reproofe, whereby I haue threatned to ſpew you out of my mouth, for your ſinne of luke-warmeneſſe. But thus I vſe to deale with all thoſe whome I loue; and therefore in this regard you neede not to doubt of my loue and fauour.*

The meaning. *As many as I loue*; Chriſt loues the creatures two waies; as he is *Creator*, and as he is *Redeemer*. As he is the *Creator*, he loues all his creatures, with a common and general loue, whether they be liuing or dead; reaſonable or vnreaſonable. As he is *Redeemer*, he loues his creatures with a ſpecial & a peculiar loue; which is not common to all, but proper

D to that part of mankind, which is choſen to ſaluation before the world was. And of this peculiar loue he ſpeaketh here. *I rebuke*: The word in the originall which is tranſlated *Rebuke*, is more ſignificant then can fitly be expreſſed in any one Engliſh word; thus much is meant thereby, as if Chriſt had ſaid; Firſt, *I will conuince them of their ſinnes, and after reprooue, admoniſh, and checke them for the ſame. And chaſten*: This muſt be vnderſtood of a kind of correction, which a father vſeth of his child, called *nurturing*: which is correction to breake the child of his fault and bad manners, and to teach him his dutie. This then is the meaning: All thoſe whom I beare ſpeciall fauour vnto, doe I conuince of their particular faults,

Ἐλέγχω.

b Eph.1.13. 2.Cor.1.22.

and then checke and reprooue them & nurture them, as a Father doth his child: to make them leaue their particular vices, and to walke in obedience. And to aſſure vs that this is the true meaning, read Prou. 3. 12. whence the words are taken, and Heb. 12. 5. where they are more fully explaned.

Here then Chriſt ſets downe his ordinarie dealing with them, whom he taketh and chooſeth to be his diſciples and members; namely, he conuinceth them of their faults; he reproueth and chaſteneth them for this very end, to breake them of their ſinnes, and to bring them to reformation. And this dealing of Chriſt, belongeth to euery ſeruant and member of Chriſt without exception; yea, Chriſt laieth rebukes and chaſtiſements on all his children, and that in diuers meaſure, according to the nature of their ſinnes, and the diſpoſition of the parties. Such as are hardly broken of their ſinnes, he laieth on them more heauy iudgements and chaſtiſements, that they may be brought to deeper humiliation, and ſo to true repentance. And therefore euery one that would be a Diſciple and member of Chriſt, muſt looke to goe vnder his correction, and his ſharpe and ſeuere rebuke; according as they are in heart diſpoſed vnto ſinnes either more or leſſe; *Hee muſt paſſe vnder the rod, that would come into the bond of the couenant*, Ezech. 20. 37.

The vſe of this doctrine is twofold, ſet down Prou. 3. 12. The firſt thus; *My ſonne deſpiſe not the correction of the Lord, for the Lord correcteth whom hee loueth, his chaſtiſements are tokens of his loue*: that is, whenſoeuer the Lord either in the miniſtery of his word reproueth thy ſinnes, or by any affliction chaſteneth thee, deſpiſe it not, neither ſet light by it, but make good vſe thereof vnto thine owne ſoule. The ſecond vſe is, *Faint not when thou art corrected*: that is, let not the greatneſſe of it daunt thee, but arme thy ſelfe with patience; becauſe hee vſeth to correct all thoſe whome hee loueth, making his chaſtiſements tokens of his loue.

Secondly, Chriſt here ſetteth before all gouernours, an example to follow, eſpecially to fathers and maſters: his example is this; *On euerie child that hee loueth, hee laieth corrections, for this ende to breake them of their ſinnes*: So anſwerably, Gouernours muſt ſhew tokens of loue towards thoſe that are vnder them, by due reproofe and correction: that ſo they may be broken of their miſdemeanor, and brought vnto obedience to God. It were to be wiſhed, that both Parents and Maſters would follow Chriſt in this example, and to ſeek the reformation of thoſe that be vnder them; but more lamentable is the caſe: Parents and Maſters doe think is ſufficient for them, if they prouide for their children and ſeruants, food, and raiment, and neceſſaries for the body: and ſo altogether neglect the good of their ſoules, which is the cauſe of many ſinnes, and ſo of many iudgements; both which ought to mooue them to put in practiſe this dutie.

Thirdly, the very order of Chriſts words, doth miniſter vnto vs neceſſarie inſtruction, touching his mãner of correcting his ſeruants. For firſt, hee propounds a direct end of all his corrections vpon them; to wit, their nurturing and reformation; then, that hee may attaine thereto, he proceedeth thus: Firſt, he doth conuince their conſciences of their ſinnes, then by reproofes he rebukes and checks them, and laſtly, correcteth them, by laying chaſtiſements on them. A moſt excellent and bleſſed order, in vſing correction for the good of the partie chaſtiſed, which ought to be followed of all Gouernours, parents, and maſters eſpecially. Firſt, they muſt propound a good end of ther corrections, euen the amendment and ſaluation of the partie: and that they may then proceed aright, they muſt firſt conuince their conſcience of the fault, then reprooue, checke, and admoniſh them: and if that take not place, they muſt proceede vnto meete and conuenient bodily correction: all which muſt be done not for reuenge, but to bring them to amendement, and to make them obedient to the will of God. Wherby we ſee how far many parents and gouernours ouerſhoot themſelues, when as they make their corrections matters of reuenge and choller; wherein they ſeldome intend the reformation of the offender: which is a fault flat againſt the word of God; and therefore to be conſidered of euery good Chriſtian.

Be zealous therefore and repent. In the former verſe hee propoundeth a remedie againſt their *Spirituall pride*: In theſe words he doth directly propound a remedie againſt their *luke-warmeneſſe*. But firſt obſerue the coherence of theſe words with the former. Chriſt had ſaid, *Whom I loue, I rebuke and correct, according as their fault is*: therefore ſaith he to this Church, *becauſe I haue rebuked and corrected thee by ſeuere threatnings, for thy luke-warmeneſſe, therefore now become zealous and amend.*

Here ſee the proper ende of all reproofs and corrections: namely, the reformation and amendment of mens faults and miſdemeanors whatſoeuer, that ſo they may be more careful of their wayes, and more zealous in good duties then euer they were. Whenſoeuer therfore we are reprooued by the word of God; or when the Lord ſhall viſit any in body, mind, or goods by any kind of croſſe, we muſt remember to take occaſion thereby to repent and amend, knowing that by all theſe, as by ſo many Sermons, the Lord calls vs to amendment.

Now come to the remedie of their *luke-warmeneſſe*; *Be zealous*. That we may vnderſtand this commandement, we are to handle ſome points touching *zeale*. Firſt, what is *zeale*? *zeale* is a burning affection in regard of Chriſtian religion, and the true worſhip of God. This *zeale* is compounded of two affections: of loue, and anger or indignation: ſo that in this commandement are two duties enioyned vnto this church. Firſt, that they ſhould loue Chriſt and his Religion aboue all things. Secondly, that they ſhould be grieued eſpecialy for this, that Chriſt was diſhonoured, his worſhip prophaned, & his doctrine not imbraced, but inſtead thereof falſe worſhip, and falſe doctrine entertained: when both theſe concurre, then *zeale* is in the hart. A moſt notable example hereof we haue in Chriſt: Pſal. 69.9. where the Prophet *Dauid* in his perſon ſaith, *The zeale of Gods houſe had eaten him vp.* Whereby thus much is ſignified, that the heat of his loue for the maintaining of his Fathers glorie, had euen conſumed him: and that his indignation was ſo great, becauſe his fathers name was diſhonoured, and his worſhip profaned; that it did euen eat him vp. This we ſhall ſee to be true in Chriſt, if we read the hiſtorie of his life, John.2.17. yea he profeſſeth of himſelfe, *that it was meate and drinke vnto him, to doe his Fathers will,* Joh. 4.34. That thing he preferred before his owne life or ſafetie: nay, for the accompliſhment thereof, he was content to ſuffer the pangs of hell. The like *zeale* was in *Elias*, when all Iſraell was fallen to Idolatrie; *his heart was zealous for the Lord of Hoſts*, 1. King. 19. 14.

II. Point. The kinds of *zeale*. *Zeale* is either good or bad: In good zeale are theſe things required. I. True faith, as the roote thereof; 1. Tim. 1.5. *The ende of the commandements is loue out of a pure heart, and of a good conſcience, and of faith vnfained.* Now, one part of *zeale* is loue, and therefore as loue proceeds from true faith, ſo muſt true zeale alſo; and that which is not grounded on faith, is rather raſhneſſe and fierceneſſe of nature, then *true zeale*. II. Repentance; 2. Cor. 7.11. There are ſeuen fruits of repentance recited, whereof *zeale* is one, that is good *zeale*; Euen a burning loue of true Religion, and a godly indignation when falſe religion is embraced. There may be *zeale* in a man that hath no repentance; as was in *Iehu*, 2. King. 10.16. *Come with me* (ſaith he) *and ſe the zeale that I haue for the Lord.* Yet hee wanted repentance, for verſe. 29.31. it is ſaid, *Iehu regarded not to walke in the Law of the Lord God of Iſrael with all his heart: for hee departed not from the ſinnes of Ieroboam, which made Iſraell to ſinne:* and therefore he had not in him the *true zeale* that is here commanded. III. *zeale* muſt come from *knowledge*: for without *knowledge* it is but raſhneſſe and bold-hardineſſe, ſuch as the Iewes had, Rom. 10. 2. *Whoſe zeale was without knowledge.* And ſuch as *Paul* had before his conuerſion; Phil. 3.6. *In zeale hee perſecuted Gods Church*: Knowledge therefore in Gods word, muſt be the guide and conductor of our *zeale*.

III. Point. The fruits of zeale muſt be conſidered for the better diſcerning of true zeale. Firſt, true zeale conſtraineth a man in euery thing to ſeeke to pleaſe God: *Whether*

A *we be out of our wits, we are it vnto God: or whether we be in our right minde, we are it vnto you. For the loue of God conſtraineth vs.* So whereſoeuer this true zeale is in any meaſure, it offereth violence to the heart; ſo as a man cannot but endeauour to doe his dutie, for the loue he beareth vnto Chriſt. *Elihu* ſaid, *The grace of God was in his heart as new wine in a veſſell, which muſt needes vent out*, Iob. 32. 18. 19. Secondly, true zeale makes a man endeuour to ſerue and pleaſe God with all his heart, power, and ſtrength. So good king *Ioſiah* hearing the words of the Law read, hee turned not ſlackly or neligently, *but with all his heart, and all his ſoule, and with all his might, according* B *to all the law of Moſes: ſo as like him was no King before, neither after him aroſe there any like him.* Pſal. 51. *Dauid* humbling himſelfe for his ſinnes, prayes for the pardon of them with ſuch maruellous zeale as no tongue can vtter: *Deſiring God to remember him according to the multitude of his mercies*, often repeating the ſame thing in diuers tearmes, that in ſome ſort he might expreſſe the earneſt deſire of his heart: And in giuing God thanks for his benefits, hee putteth all the ſtrength of his heart thereto, crying out; *My ſoule praiſe thou the Lord, and all that is within mee*, Pſal. 103.1. And thus we ſee what a thing it is to be zealous; whence true zeale ariſeth, & what it worketh in mans heart.

1.King.2 25.

The

Seeing wee (as hath beene ſhewed) are C tainted with this ſinne of *Luke-warmeneſſe*, and *coldeneſſe in Religion*; let vs here learne how to redreſſe this vice. We muſt become zealous, hauing in our hearts a feruent loue of true religion, and vehement indignation when the ſame is diſgraced, and falſe worſhip takes place. Let Religion therefore take place in our hearts; and let vs be feruent and ſhewe that ſame in our liues by zealous obedience. Away with all ſlackeneſſe and luke-warmeneſſe; it were better to be Iewes and Turkes, and to hold no Religion, then to be lukewarme in the true profeſſion. And thus much for zeale.

The ſecond part of this remedie is, to *Re-* D *pent, or amend.* This they are alſo enioyned, becauſe zeale without repentance is nothing but raſhnes. *Iehues* zeale was no true zeale, becauſe he wanted repentance, euen then when he was zealous. But wherefore was this Church enioyned to repent? Namely, for *luke-warmeneſſe*: not for that ſhe had committed any horrible ſinne, but becauſe ſhee was ſlacke in good duties.

Here then we haue a good leſſon for the ignorant ſort, that challendge Gods mercie vnto themſelues, becauſe they are no notorious malefactors; as murtherers, and adulterers, they hate no man, but doe good vnto all; but here they are taught to reforme this their blindneſſe & ignorance: For repentance muſt be for want of good duties, yea for ſlackneſſe therein: therefore let no man ſooth himſelfe in his ignorance with a falſe perſwaſion that all is well if he liue not in groſſe ſinnes. This is the enchauntment of the deuill, whereby he rocks many a ſleepe in their ſinnes, till he carrie their ſoules to hell. A good meaning will not ſerue the turne; God requires zeale in well doing.

V. 20. *Behold I ſtand at the doore, and knocke. If any man heare my voyce, and open the doore, I will come in vnto him, and will ſup with him, and hee with mee.*

Here Chriſt, to keepe his Church from deſpaire, miniſters vnto them the ſignes and tokens of his loue and fauour: and before the ſame ſets downe this note of attention, *Behold*, hereby intending to make them more attentiuely to marke the tokens of his loue, that plainely ſeeing the ſame, they might not doubt thereof.

Hereby in generall we are taught; that if we would arme our ſelues againſt deſperation and diſtruſt in any diſtreſſe, we muſt both often and ſeriouſly conſider and marke the tokens of Gods loue vnto vs, and that will fortifie our faith: Read Pſal. 23. In euery verſe ſaue the laſt, he ſets downe tokens of Gods loue and fauour towards him; and then in the laſt concludeth thus; *Without doubt, kindeneſſe and mercie ſhall followe mee all the dayes of my life, and I ſhall remaine a long ſeaſon in the houſe of the Lord.* Our harts are naturally filled with doubting, which will bewray it ſelfe in any diſtreſſe. But to preuent and cut off all hurt that may come thereby, let vs marke the good dealing of our God towards vs, and obſerue the tokens of his loue and mercie in his ordinarie prouidence: and theſe wil notably ſtrengthen vs againſt diſtruſt. And ſurely no perſon is ſo full of deſpaire, but if hee could looke backe into the mercies of God, from the beginning of his dayes, and lay them to his heart, they would miniſter comfort vnto him in regard of his loue and fauour at that inſtant.

More particularly; Chriſt miniſtring comfort vnto this Church, doth expreſſe his meaning by a borrowed ſpeech, comparing euery man vnto a houſe, his heart vnto a doore, whereby entrance is made, and himſelfe vnto a gueſt or ſtranger deſiring to come and enter in, not ſo much to finde courteſie, as to ſhew fauour and kindneſſe.

In the words of this verſe, there be two ſignes of his loue ſet downe. Firſt, a hearty deſire of their conuerſion, which he earneſtly ſeeketh: Secondly, a promiſe of mutuall fellowſhip, after their conuerſion. The firſt in theſe words; *Behold, I ſtand at the doore and knocke:*

A In this deſire Chriſt expreſſeth two things; Firſt, that this Church (if we regard the greateſt part therof) had no true fellowſhip with Chriſt, nor Chriſt with them; for he ſtands at the doore of their hearts, which were cloſed vp againſt him. This may ſeeme ſtrange, but the caſe is euident: for though they had in them many good things; as knowledge of Gods will, and did profeſſe the Goſpel, and were partakers of the ſignes and ſeales of the Couenant of grace; yet they are tainted with this notorious ſinne of *lukewarmeneſſe*, which cloſed vp the doore of their heart againſt Chriſt, and barred him out.

Here then we are carefully to obſerue, that a B man may haue in him many good things, and yet by liuing in one ſinne, be quite cut of from all true fellowſhip with Chriſt. *Iudas* had many excellent gifts: hee forſooke all, and followed Chriſt, he preached the Goſpel, and adminiſtred the Sacraments; and yet by couetouſneſſe the doore of his heart was quite barred againſt Chriſt. So *Herod* reuerenced *Iohn*, and heard him gladly, and did many things at his inſtruction, Mark. 6. 20. yet by the ſinne of inceſt, his heart was ſo cloſed, that he had no fellowſhip with Chriſt. And ſo it is with vs: It is good that we know the will of God, approoue the ſame, and profeſſe the Goſpel, and alſo receiue the ſeales of the Couenant: But yet for all theſe our caſe may be ſuch, as wee ſhall haue no true fellowſhip with Chriſt. For if we nouriſh, C though but one ſinne, and liue therein, that will make a ſeparation betweene Chriſt and vs, be the ſinne what it will; as couetouſneſſe, adulterie, profaneneſſe, or ſuch like. Hereby then, all that deſire to haue true fellowſhippe with Chriſt, are to be warned to purge their liues from all ſinne, ſo as their hearts be not tainted with nouriſhing any one ſinne; for euen one ſinne, whatſoeuer it be, is a ſtrong barre, that will keepe Chriſt from comming into vs.

Secondly, whereas he ſaith, *I haue ſtood at the doore*: (for ſo the words are) Here he ſpeaketh to this Church, as he vſed to ſpeake by his old Prophets. As by *Ieremie*, [a] *I haue ſent vnto you all my Prophets, riſing early euery day, and ſending them.* And by *Eſay*; [b] *I haue ſpread out my* D *hands all the day vnto a rebellious people, which walketh in a way that was not good: euen after their owne imaginations.* So here, *I haue ſtood at the doore*; That is, long, euen till night; as the word *ſupping* importeth.

Hereby Chriſt would ſignifie his great patience, in waiting for the conuerſion of this people of Laodicea. In iuſtice he might long agone haue caſt them to the pit of deſtruction for their ſinnes, and yet in mercie he waiteth for their conuerſion; and complaines that he hath waited long. Here then we haue iuſt occaſion to take a view of Gods patience in waiting for the conuerſion of a ſinner. And that which hee ſaith to this Church, he may as iuſtly ſay vnto

Ierem.

[a] Ier. 7. 25. and 13.

[b] Esa. 65. 2.

A vs; for he hath ſtood verie long at our doores, euen 36. yeares and vpward, and yet ſtill continueth knocking, ſo as he may iuſtly complain of his long waiting. Let vs then here learne to know the day of our viſitation, which is then to any people, when Chriſt ſtands at their doores and knocks, and vnto vs this day is preſent: We haue the miniſterie of the Goſpel; and therefore we muſt be perſwaded, that this is the time of our viſitation, and hereupon learne the dutie which Chriſt teacheth the Iewes: namely, *acknowledge the day of our viſitation*; which if we doe not, we muſt looke for like vengeance which fell vpon the Iewes, becauſe they regarded not when God ſent his owne Sonne from his boſome to knocke at the doore of their B hearts.

And knocke. Here is a further ſignification of his deſire of their conuerſion: wherein we may behold his grace and vnſpeakeable mercie towards this Church, and in them towards all other his children. This Church hath bard out Chriſt by their ſinnes; and yet he purſues them, he *knockes*; hee vſeth meanes to enter for their good, and vouchſafes them mercie, euen then whē they refuſe it. Thus whē *Adam* had ſinned and fled, and hid himſelfe, did the Lord ſeeke in the garden, and make with him the couenant of grace. And therefore it is truly ſaid in [a] *Iſay, The Lord is found of them that neuer ſought him.* Luk. 15. 4. 5. *Chriſt fetcheth the loſt ſheepe that was gone aſtray.* All which ſhew C and ſet out vnto vs, the vnſpeakeable greatnes of Gods mercie in Chriſt vnto miſerable man, who then ſhewes mercie vnto him when he neuer ſeeketh it. This his mercie is verified in all Churches, and vnto vs; Which muſt be an occaſion to enlarge and ſtirre vp our hearts to bleſſe the name of Chriſt for this vnſpeakeable mercie, in vouchſafing vs fauor when we neuer ſought it, but refuſed it.

Queſt. How doth Chriſt knocke?

Anſw. The words going before, whereto theſe haue reference, giue light vnto the queſtion. Before Chriſt had threatned this Church, euen to *ſpew her out of his mouth for her lukewarmeneſſe*; and after hee counſels her to *buy of him gold, and other remedies.* D Now, vpon this grieuous threatning, the Church might deſpaire of his mercie; But Chriſt to comfort her, tells her here, that theſe reprooſes and rebukes, were but knockings at the doores of our hearts to make them open: For when Chriſt knocketh at the hearts of any people, when he vouchſafes them meanes to ſee their ſins, & threatens them for the ſame; and withall giues them coūſel wherby they may eſcape the fearful puniſhments thereby deſerued.

Here then note the ſtate of any people that haue the miniſterie of the Goſpel vouchſafed vnto them; they haue Chriſt among them; ſtanding at the doore of their hearts, and knocking to come in, by exhortations, admonitions, threatnings, and by promiſſes which is a great and endleſſe mercie.

Firſt, ſeeing we haue Chriſt knocking at our doores, there ought not to be in vs ſuch dulneſſe and deadneſſe of heart in hearing him knocke. If a man of any account come and knocke at the doore of our houſe: oh what a ſtirre will wee make to let him in quickely! What a ſhame then is it, that we ſhould bee dead-harted when Chriſt Ieſus the king of heauen knocks at the doors of our hearts? ſecondly, this muſt admoniſh vs with all ſpeed to turne vnto God by true repentance; for we know not how long he wil cōtinue knocking; and if we doe not heare, and turne before hee withdraw himſelfe from vs, we periſh eternaly. For if we refuſe when he knocketh at the dore of our hearts, he will refuſe when we knock at the doore of his mercie, Prou. 1, 25. 26. Mat. 25. 11. 12.

Note further, this knocking is not ordinarie but it is ioyned with crying: For he ſaith, *If he heare my voyce*, ſo that hee both knockes and cries. It is then the knocking of one that would enter: we therefore ought anſwerably, with ſerious regard to receiue the threatnings of the law, and the promiſes of grace, and ſo be as earneſt in receiuing and embracing him, as he is in knocking to come into vs.

The ſecond token of Chriſts loue, is a gracious promiſe of fellowſhip with them, in theſe words: *If any man heare my voyce, and open the doore, I will come in vnto him, and will ſuppe with him, and hee with mee.* Theſe words haue beene much abuſed, and therefore I will ſtand to ſet downe the true vſe and meaning of the ſame. Marke, the forme of ſpeech is ſuch, as giues vnto a mans wil and ſoule an action in his conuerſion, whereby he comes to Chriſt and receiues Chriſt.

This may ſeeme ſtrange, but it is for iuſt cauſe vſed by the holy Ghoſt, for in the conuerſion of a ſinner, there be three workes; the holy Ghoſt, the word, and mans will. The holy Ghoſt is the principall Agent inlightning the mind with true knowledge, ſoftning the heart, and changing the will from euill to good. The word is the inſtrument of the holy Ghoſt; for now hee worketh not by reuelation or ſpeciall inſtinct, but ordinarily in & by the word, when a man is reading, hearing, or meditating either publikely or priuatly; for the word preached is the power of God to mans ſaluation from faith to faith. Thirdly, mans will, though by nature it be euill and dead vnto grace, yet beeing renewed by the holy Ghoſt, in the firſt act of cōuerſion mooueth and ſtriueth to be turned. It is not like a peece of waxe onely paſſiue, which without any action receiueth impreſſion. But as fire, ſo ſoone as it is fire doth burne; and ſo ſoone as it burneth it is fire: ſo the will, though by nature it mooue not, yet beeing renewed by grace it mooueth, and ſo ſoone as it mooueth it is renewed. And hereupon it is, that the holy Ghoſt aſcribeth action vnto a

[a] Iſa.65.1.

ſinner, that is to be conuerted: which argueth not, that by themſelues men can haue a will to be conuerted, but that beeing renewed, they may will their conuerſion. And for this cauſe is the Goſpel preached in theſe tearmes, *Repent and beleeue*: not to ſhew that man by nature can repent or beleeue; but that God in mans conuerſion, doth giue him grace to will and deſire the ſame.

Hence then it followes, that this text hath beene diuers waies abuſed: Firſt, by the Papiſts, who hence would gather *free will of conuerſion in a ſinner by nature.* True it is, a man hath free will in his conuerſion; yet not by nature, but by grace, neither can any more be gathred hence, for here it is onely ſaid, *If any man heare and open when I knocke.* Nay, hence we may rather gather, that a man by nature cannot heare, nor open, becauſe the counſell is giuen to ſuch as are poore, and blind, and naked by nature.

Secondly, they alſo abuſe this text, that hereby would prooue a *flexible free will by grace* to be in man, which is this: Sundry men thinke, that after the fall of *Adam*, all beeing wrapt vp in ſinne, God gaue a generall grace, wherby a man might will, and receiue that which is good: and this grace, though it diſpoſe the will in ſome part to that which is good, yet it takes not the corruption away, but that remaines ſtill; whereupon if hee will, hee may receiue Chriſt by that generall grace: or if he will not, he may refuſe Chriſt by his naturall corruption which yet remaineth in him. It is ſaid, this may be gathered from this text: But the truth is, here is no foundation for *flexible free will*: all that can here be gathered is, that man hath free will in his conuerſion, yet not by a general, but by Gods ſpeciall grace. Nay, Chriſts miniſtery ſerues for this ende, that thoſe which before could not turne of themſelues, might by grace be conuerted. This flexible grace is againſt Gods word; Chriſt ſaith, a *Euery one that hath heard, and hath learned of the Father, commeth vnto mee*; He ſaith not, may come if he wil, but peremptorily *commeth*: For mans will cannot diſpoſe and ouerrule the worke of God; but the work of God ouerrules the will of man: though man be vnwilling, yet when God calleth effectually he cannot but come: For the creature cannot reiect or reſiſt the wil and calling of his Creator.

a Ioh.6.45.

If any man open vnto mee, I will come, &c. The proper intent of Chriſt in this conditional promiſe, is to prouoke them that be dull and heauie, to liſten diligently to Chriſts words, & to receiue the doctrine of ſaluation from him gladly.

In the example of this church we are taught our dutie. Seeing Chriſt in the miniſterie of his word knocks both by threatnings, by promiſes, and good counſell: therefore we muſt all of vs liſten vnto the words of Chriſt, and open the doores of our hearts, and receiue him into the ſame. But alas the practiſe of the world is farre otherwiſe: men are churliſh Nabals vnto Chriſt, who though he come freindly, yet they repell him; making no account of ſuch a gueſt. Nay, we are Bethlemites, which haue no roome for Chriſt in the Innes of our hearts, if Chriſt will needs lodge with vs, he muſt lie among the beaſts in the filthie ſtable. Nay, many ſend him out of their gates with the Iewes, and crucifie him with their ſinnes. But let vs abandon this grieuous ſinne, for it is the right way to plunge our ſoules into the pit of deſtruction.

Queſt. How muſt a man open his heart to receiue Chriſt? *Anſ.* By doing two things. Firſt, he muſt labour to ſee his owne vileneſſe; that hee is vnworthie to receiue ſo bleſſed a Gueſt; then he muſt humble himſelfe, and acknowledge that his vnworthineſſe. Euen as the Ruler did when he ſaid vnto Chriſt; *Lord, I am not worthy thou ſhouldeſt come vnder my roofe.* This humiliatiō is the beginning of grace. This done, he muſt by true faith lay hold on Chriſt; that is, beleeue that Chriſts death and paſſion is for the pardon of his ſinnes, and for the ſaluation of his ſoule: For as Chriſt dwelt in mens hearts by faith, ſo by faith, he muſt be receiued into their hearts. Here ſome will ſay, if this be to receiue Chriſt, then all is well. But take heed thou deceiue not thy ſelfe with a vaine imagination of thine owne braine in ſtead of faith. Looke therefore that thy faith be true and ſound: if it be true faith, it will worke by loue, euen a true loue of Chriſt and his members, which will appeare by keeping his Commandements. Ioh.14.23.

Matth.8.8.

I will come in vnto him, and ſup with him and he with mee. Here is the thing promiſed; to wit, mutuall cōmunion and fellowſhip with Chriſt. This is the principall token of Chriſts loue, being indeede the very ground of all true happineſſe, ioy, and comfort, and therefore it is added to mooue them to *open* vnto Chriſt. This ſocietie, is here propounded in two parts. Firſt, the ſinner beeing conuerted, makes a feaſt vnto Chriſt; *I will come in vnto him, and ſup with him.* Secondly, Chriſt makes a feaſt vnto him; *And he ſhall ſup with me.* And in theſe two conſiſts the ſumme of *Salomons* ſong of ſongs; where Chriſt entertaineth the Church, and the church againe feaſts Chriſt.

For the firſt, ſome may aske, how can a poore ſinner make a feaſt for Chriſt? *Anſ.* Can. 4.16. The Church or euery Chriſtians ſoule, calleth Chriſt vnto a feaſt *in his Garden to eate his pleaſant things.* This feaſt conſiſteth of theſe things. Firſt, of the fruits of true repentance. Pſal. 51. 17. *A broken and contrite heart*, is a daintie diſh *acceptable vnto God.* Secondly, of an heart beleeuing the word and promiſes of God, for without faith it is impoſſible to pleaſe God. Heb. 11. 6. Thirdly, the penitent ſinner muſt a *giue vp himſelfe in ſoule and bodie, a holy and acceptable ſacrifice vnto God*, by ſeruing God faithfully, not onely in the duties of piety, but alſo in the faithfull performance of

a Rom.12.1.

the duties of his particular calling: theſe be the delightfull diſhes wherewith Chriſt is fed.

The ſecond feaſt is made by Chriſt, *and hee ſhall ſup with mee.* Chriſt comes not to be entertained onely, but to entertaine; And the feaſt which hee makes is his owne bodie and blood: b Ioh.6.53. b *For his fleſh is meate indeede, and his bodie is drinke indeede.* The veſſels whereon theſe meats are carried, are the *Word* and *Sacraments.* And al that be his welcome gueſts, are true penitent ſinners, which haue hungring and thirſting hearts after his bodie and blood, Luke 1. 53. And from this feaſt ariſe theſe bleſſings; c Rom.14.17 c *Righteouſneſſe, peace of conſcience, and ioy in the holy Ghoſt.*

The vſe. Seeing this fellowſhip with Chriſt is here promiſed to *thoſe that open and receiue him into their hearts:* Firſt, hereby we are taught to renounce all earthly and carnal pleaſures, and not to addict our ſelues to drinking and quaffing or ſumptuous fare; for here is a better feaſt ſet before vs, whereupon we muſt ſet our hearts, turning our eyes from all worldly pleaſures. We know by experience how freinds entertain each other; but we muſt labour to know how to entertaine Chriſt, and to feaſt him with his owne graces, that he may ſup with vs, and we with him, and ſo haue true fellowſhip with him.

Againe, by this we may ſee a notable abuſe of many that come to the Lords table; for here we ſee is required an interchange of feaſting, betweene Chriſt & a Chriſtian: but many there be that will come to the Lords table, and feaſt with Chriſt, that will neuer feaſt Chriſt againe: And yet we ought to be as careful to feaſt him, as to feaſt with him. It is a ſhame to ſup often with Chriſt, and yet like vngratefull *Nabals*, neuer to haue one good diſh of grace, and holy obedience to ſet before him, wherwith indeed we ſhould feaſt him daily. Others will ſeeme to giue him good entertainement, for that day whereon they feaſt with Chriſt; but ſoone after they giue him gal to eate, and vinegar to drink, A by their daily ſinnes.

v. 21. ***To him that ouercommeth, wil I graunt to ſit with me in my throne, euen as I ouercame, and ſit with my Father in his throne.***

v. 22. ***Let him that hath an eare, heare what the ſpirit ſaith vnto the Churches.***

B Here is the concluſion of this Epiſtle, and it hath two parts. A promiſe, verſ. 21. & a Commaundement, verſ. 22. In the promiſe, note two things. Firſt, to whome it is made, *To him that ouercommeth.* Hereof we haue ſpoken. Secondly, the thing promiſed; that is, fellowſhip with Chriſt in glorie: *I will graunt to ſit, &c.* whereby is not meant equalitie of glorie and honour; for that is not poſſible for any creature to receiue: but a participation only of ſome part of his glorie; ſo much as ſhall ſuffice for his perfect happines. And becauſe it might be thought no great matter; therefore it is illuſtrated by a C compariſon, *as I ouercame, and ſit with my Father in his throne.* As if he ſhould ſay; I will aduance them that ouercome their ſpirituall enemies, into the participation of my glory, euen as my father (when I had ouercome) aduanced me into the felowſhip of his glory. Now Chriſt as he is Mediator, is inferiour to his father, and in that regard is not aduanced to equall glorie with his Father, though he ſit with him: So the members of Chriſt, beeing inferiour vnto him, may ſit with him in his throne, though their glorie be vnequall. Theſe things for ſubſtance haue beene handled, Chap. 2. ver. 25. 28.

The ſecond part of this concluſion, *Let him that hath an eare, heare, &c.* hath alſo beene handled before.

The fruit of the righteous is as a tree of life: And hee that winneth ſoules, is wiſe. Prou. 11. 30.

F I N I S.

24 DE59

THE COMBATE BETWEENE CHRIST AND THE *Deuill diſplayed:*

OR,

A COMMENTARIE vpon the Temptations of CHRIST:

Preached in Cambridge *by that reuerend and iudicious Diuine* M. W. PERKINS.

The ſecond Edition much enlarged by a more perfect copie, at the requeſt
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Hereunto is prefixed an Analyſis or generall view of this Combate.

ROM. 16. 20.
The God of Peace ſhall tread Satan vnder your feete ſhortly.

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Printed for E. EDGAR. 1613.

THE COMBATE BETWEENE CHRIST AND THE Deuill diſplayed:

OR,

A COMMENTARIE vpon the Temptations of CHRIST:

BRITISH MUSEUM

Preached in Cambridge by that [illegible] and iudicious
Diuine M. W. PERKINS.

The ſecond Edition much enlarged by a more perfect copie, at the requeſt
of M. PERKINS Executors, by Tho. Pierſon Preacher
of Gods word.

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TO THE RIGHT HONOURABLE SIR WILLIAM Ruſſell, L. Ruſſell, Baron of *Thornhaugh*;

with the vertuous Ladie his wife:

Grace and Peace.

VPon that ſtrange [a] battell in heauen, betweene *Michael* [b] *the great Prince*, and Satan that old Serpent, was heard a loud voice ſounding forth *ioy* and *woe: ioy to the heauens, and to them that dwell therein: becauſe* [c] *the accuſer of the brethren is caſt out thence*: but *woe to the inhabitans of the earth and of the ſea*, (that is, to the ſonnes of men in this vale of teares) *for the Deuill is come downe vnto them with great wrath, knowing that hee hath but a ſhort time.*

In this voice (right Honourable) are two things affirmed, touching Sathan; firſt, that his caſting out of heauen is ioyfull to the Saints; next that his comming downe on earth is woefull vnto men. Is the matter of our woe, ioy to the Saints? Nothing leſſe; but that the Deuill might be knowne to be an euill gueſt where euer hee comes, the heauens doe reioyce for his departure, and ſea and earth ought to mourne for his approaching; ſo that hee is, or at leaſtwiſe ought to bee, no where welcome, except it be in hell; and all ſuch perſons may well perceiue themſelues, not heauenly, but plainly helliſh minded, as giue more kinde welcome vnto Satan in their cheerefull practiſe of the works of darkeneſſe, then they doe vnto Ieſus Chriſt, *who* [d] *knockes at the doore of their hearts, promiſing to come in and ſuppe with them, if they will heare his voice and open vnto him.*

But what doe the heauens gaine by Satans caſting downe? And how doth his deſcending to the earth worke man ſuch woe? *Anſw.* For heauens gaine, [e] *they are well rid of the malitious accuſer of the brethren.* Who would know more, muſt ſtriue to get to heauen, and if more be needefull, there his information ſhall be certen. As for mans woe by Sathans companie here on earth, who ſo doubts hereof, may well ſuſpect himſelfe to haue alreadie receiued of him that deadly hurt, in blindneſſe of mind and hardneſſe of heart, whereof none ſaue Ieſus Chriſt the good Phyſitian of our ſoules, by the *eye* [f] *ſalue, and* [g] *anointing of his ſpirit*, can worke the cure. Is it not woful to the flockes and to the heards, when rauenous beaſts doe frequent their paſtures? then woe to man becauſe of Sathan: for the perill of the lambe from the wolfe, of the kidd from the leopard: of the fat beaſt from the lyon: and of the ſucking childe from the Aſpe, is nothing comparable to the danger of man from this olde Serpent, who in craft and crueltie, yea in euery hurtfull propertie goes beyond them all. Other deuouring creatures keepe their circuits, and obſerue their times: they are ſometime wearie, and not alwaies hungrie: ſome are wont for the darke, and others afraid of the light, whereby their ſilly pray gets ſome reſpite: but Sathan is *a prince* [h] *of the darkeneſſe of this world*, who yet for his aduantage [i] *can transforme himſelfe into an Angell of light*, ſo as the day and night are to him both alike for the the working of our woe: he is euer greedie, and neuer wearie, and therefore alwaies ſeeking: and if we dreame of any reſtraint to him for time or place, we deceiue our ſelues, for he was a [k] *murtherer from the beginning*, and ſo will continue till time ſhall be no more: and he [m] *compaſſeth the whole earth, walking to and fro*, euen [n] *like a roaring lyon, ſeeking whome hee may deuoure.* With other creatures woe is ended, when the pray is once deuoured: but to Satans pray it is not ſo, for vnleſſe his ſnare be broken and they deliuered in this life, their woe continues eaſeleſſe,

a Reu.12.7.
b Dan.12.1.
c Reu.12.10.
d Reu.3.20.
e Reu.12.10.
f Reu.3.18.
g 1.Ioh.2.27.
h Eph.6.12.
i 2.Cor.11.14.
k Ioh.8.44.
m Iob.1.7.
n 1.Pet.5.8.

endeleſſe, and remedileſſe after naturall death. Indeede the naturall man doth not perceiue the working of Sathan which doth procure his woe: it may be he hath ſeene the plaiers and the painters Deuills, ſome blacke horned monſter with broad eyes, crooked clawes or clouen feete: and till ſome ſuch thing appeare vnto him, hee neuer feareth hurt by Sathan: little doth he thinke that ignorance in the Scriptures, neglect of Gods worſhip, profaning Gods Sabbaths, with greedy affecting the wealth, pompe, and pleaſures of this world doe giue aduantage vnto Sathan againſt his ſoule: and therefore while the matters of this life doe anſwer his deſire, hee can ſing to himſelfe this pleaſant *requiem: ſoule, ſoule, take thy reſt.* But *our voyce from heauen cries woe* to all ſuch inhabitants of the earth becauſe of Sathan: for they are of this world, and hee is [p] *their Prince*, and *their* [q] *God*, who hauing blinded their mindes, [r] *working in their hearts*, and ſo keepes them ſure in his poſſeſſion: Indeede like a ſeeming freind he ſuffereth *all* [ſ] *things to be in peace:* but woefull peace, like to *Abſolons* wine which he gaue to *Ammon*, that [t] *when his heart was moſt merrie therewith, his leaſt ſuſpected deadly wounde might light vpon him.* Euery one [u] *by nature is the childe of wrath*, and ſo of himſelfe full of all miſerie: but mercileſſe Sathan ſeekes the increaſe hereof, by cauſing the roote of mans corruption to ſpread foorth the branches of all tranſgreſſions: indeede hee is not the beginner of euery ſinne, for much impietie flowes from mans inbred impuritie: yet ſo ſure a freind is Sathan to corruption in the workes of darkeneſſe, that if nature do but ſtretch forth the hand, Satan will thruſt at the elbow: Doth *Caine hate Abell?* then will ſatan bring this hatred from the heart to the hand, and cauſe [x] Caine to kill Abel: Is *Iudas* couetous? then will ſatan for the ſatisfying of that deſire [a] *make him traiterous*: let him find but a ſparkle, hee will ſoone kindle it to a flame: ſo that woefull is his comming to all naturall men.

o Luk.12.19.
p 2.Cor.4.4.
q Ioh.14.30.
r Eph.2.2.
ſ Luk.11.21.
t 2.Sam.13.28.
u Eph.2.3.
x Gen.4.8.
a Ioh.13.2.

But doth the childe of God eſcape his hands? no verily: Sathan is a profeſſed deadly foe to all ſuch, hee is their [b] *aduerſarie* and [c] *accuſer*: that which ſhould procure them good, he ſeekes to hinder: and what euer may worke them woe, he will be ſure to further: if they fall into ſinne, he ſeekes to bring them to deſpaire; and when they endeauour to doe good, hee moues them to be proud: they are no ſooner conuerted to the Lord, but he hath ſome [d] *Elymas* to turne them backe to the world: and though they ſtand againſt that aſſault, yet he will purſue them ſtill, by troubles without, and terrours within: by raging foes, and flattering freinds, ſo as in regard of Sathan aduantaged by their fleſh and his world, they ſhall finde this to be true, [e] *while their fleſh is vpon them, they ſhall bee ſorrowefull: and while their ſoules bee in them they ſhall mourne*: Sathan is a mightie [f] *Prince*, and a wilie [g] *Serpent*, and if either force or fraud may worke them wo, no child of God ſhall eſcape his hands: he ſpared not the greene tree, what then will he doe to the dry.

b 1.Pet.5.8.
c Reu.12.10.
d Act.13.8.
e Iob.14.22.
f Ioh.12.31.
g 2.Cor.2.11.

But is there no remedie for man for all this woe that comes by Sathan? Yes, bleſſed be our God who hath not left vs for a praie vnto his teeth, but to ſhew the exceeding riches of his grace and loue to the world, [h] *hath giuen his onely begotten ſonne* to be our Prince and our deliuerer: who in no ſort *tooke the Angels, but the ſeede of Abraham*: and *becauſe they were partakers of fleſh and blood, hee himſelfe tooke a part with them, that he might deſtroy through death him that had the power of death, that is, the Deuill.* For the euidence and application of which deliuerance, hee hath ordained in his Church an holy Miniſterie, whereby naturall men are brought [k] *from darkeneſſe vnto light, and from the power of Sathan to himſelfe*: and his owne children doe [l] *growe vp into Chriſt their head*, and be *edified* [m] *in their moſt holy faith*, through [n] *which they are kept by the power of God vnto ſaluation.* Yet we muſt ſo conceiue of this deliuerance, that as Iſrael beeing brought out of Egypt, was not preſently ſetled in the land of Canaan, but for the ſpace of fourtie yeares was exerciſed with ſundry temptations in a barren and drie wilderneſſe, where they met with [o] *fierie Serpents*, and were encountered with many and ſtrong enemies, who ſought to debarre them from the promiſed land: ſo the children of God though redeemed by Chriſt, are not preſently tranſlated from the bondage of corruption, to the full inheritance of perfect glorie in the heauens: but muſt paſſe through this vale of teares, and in the wilderneſſe of this world meete with that crooked Serpent the Deuill, who will ſeeke to ſting their ſoules to death, and alſo ſtirre vp many

h Ioh.3.16.
i Heb.2.16.
i verſ.14.
k Act.26.18.
l Eph.4.15.
m Iud.20.
n 1.Pet.1.5.
o Num.21.6.

an [p] *Amelec* to entrap them in the way, that either through diſobedience or vnbeleefe they may be depriued of their heauenly Canaan. True it is, this match is farre vnequall, for fleſh and blood to fight againſt ſpirituall powers; yet here is comfort, that we haue him for our Captaine who in his [q] deepeſt humilitie ſpoyled our ſtrongeſt aduerſarie, and is now [r] *crowned with glorie and honour*, beeing *highly exalted* [s] *far aboue all might and domination at his Fathers right hand*, where he muſt [t] *raigne till hee hath put all his enemies vnder his feete:* yea till hee hath [u] *troden Satan vnder the feete of all his members:* onely this hee requireth that we ſhould be *valiant and* [x] *quit our ſelues like men in the power of his might*, knowing that the battell is the Lords, and ſo the victorie ſure before we ſtrike a ſtroke. Now for the manner of our fight (a matter indeede of great moment, becauſe a [y] *ſmooth ſtone out of Dauids ſling will foile to the ground great Goliah*) we haue in this combat betweene Chriſt and the Deuill, ſo pregnant direction ſet before vs, that vnleſſe we doe wilfully ſhut our eyes againſt the light, in this behalfe we cannot be ignorant of our dutie: [z] *whatſoeuer was written aforetime, was written for our learning:* and therefore the recording of this combat is as much as from Chriſt to euery Chriſtian, as the ſpeech of Gideon to his ſouldiers, [a] *looke on me and doe likewiſe; euen as I doe, ſo doe yee:* for Chriſt left himſelfe an example that we ſhould follow his ſteps, though not in his miraculous faſt, yet in his couragious fight againſt ſinne. The view hereof hath formerly beene preſented to your Honours, by *Maſter Robert Hill*, bachelor of Diuinitie vnder this title, *Satans Sophiſtrie anſwered by our Sauiour Chriſt.* And now at the intreatie of M. *Perkins* executors, I haue publiſhed it againe, yet vnder a new title, & more at large almoſt by one third part. Mine endeauour hath beene that this poore Orphane might imitate his brethren, who were the meſſengers of loue vnto our Church, while their happie Father liued among vs. What is wanting herein, or may deſerue a iuſt reproofe I willingly take to my ſelfe, *me me adſum qui feci, &c.* What I haue beene able to doe, I humbly commend to the Church of God vnder your Honourable protection. If herein I ſeeme preſumtuous, becauſe I am vnknowne vnto you, I humbly craue this fauourable conſtruction; that I choſe rather by preſuming to wrong my ſelfe, then to alienate this booke from your Honours, who had right hereto by former dedication. When your Honourable imployments in time paſt required your wiſedome and courage, for the iuſt defence of our Soueraignes right, I make no queſtion, but as well the meſſengers of victorie ouer rebels, as the counſellers of peace were alwaies welcome to your Honour: why then ſhould I doubt whether this enſuing diſplay, beeing as well a counſeller of peace with God, as an Herauld of tryumph through Chriſt ouer Sathan, the Arch-enemie of our ſoules, will be gratefull vnto you, who haue learned long ſince, that whoſoeuer will keepe *a good conſcience towards God or man, muſt endure many a conflict with Satan.*

Now the God of peace who is able to doe exceeding aboundantly aboue all that we can aske or thinke, graunt vnto your Honours according to the riches of his mercie, ſo to fight the good fight of faith on earth, that you may receiue the crowne of glorie in heauen. Cambridge, Emmanuel Colledge, 25. of Iune. 1606.

Your Honours in the Lord to be commanded,

Tho. Pierson.

[p] 1. Sam. 15. 2.

[q] Col. 2. 15. Heb 2. 14.

[r] Heb 2. 7.

[s] Eph 1. 20.

[t] 1. Cor. 15. 25.

[u] Rom. 16. 20.

[x] Eph. 6. 10.

[y] 1. Sam. 17. 49.

[z] Rom. 15. 4.

[a] Iudg. 7. 17.

Aeneidos.

TO THE RIGHT HONOURABLE SIR WILLIAM Ruſſell, L. Ruſſell, Baron of *Thornbaugh;*

younger ſonne to that moſt Chriſtian and Honourable Earle,
Francis Earle of Bedford; with the vertu-
ous Ladie his wiſe, *Grace and Peace.*

Matth.3. Matth.4.1. RIGHT Honourable, as Iohn the Baptiſt was in one deſert, ſo our Sauiour Chriſt hee was in an other: but as theſe two differed in their beeing in the world; ſo did they not accord in their beeing in the wilderneſſe. Iohn was with ſome men, Chriſt with none; Iohn was with wilde men, Chriſt with wild beaſts; Iohn was preaching, Chriſt praying; Iohn was baptizing, Chriſt fighting; Iohn was feeding, Chriſt faſting; Iohn was encountering with Deuills incarnate, Chriſt did encounter with the Prince of thoſe Deuils. From Iohn preaching in the deſert, learne we diligence in our callings; from Chriſt tempted in the deſert, ſee we troubles at our calling; a Pſal.34.19. [a] Many are the troubles of the righteous, but the Lord deliuereth them out of all.

If it pleaſe you to giue theſe after-lines the reading, you ſhall ſee ſet downe that monomachie or ſingle combate, which was hand to hand betwixt Chriſt and the Deuill. And as for Chriſt Ieſus, you ſhall ſee him faſting, fighting, conquering. Faſting and an hungrie, to ſhew hee was man; fighting and encountring, to ſhew hee was Meſſiah; and conquering and tryumphing, to ſhew he was God. And as for the Deuill, you ſhall ſee him obiecting, anſwering, flying. b Matt.4.3. c Matt.4.6. d Matt.4.11. Obiecting, that [b] Chriſt might deſpaire; [c] anſwering, that hee might preſume; and [d] flying, when hee could not ouercome.

e 1.Pet.2.21. f 1.Pet.5.8. g Ioh.15.20. h 1.Cor.12.26. i Ioh.15.20. k Act 14.21. l Heb.2.10. m Luk.24.26. In Chriſts temptations we ſee the eſtate of the [e] Church; in Satans aſſault, we ſee his malice to the [f] Church. Is Chriſt tempted? thinke it not ſtrange if we fall into [g] temptations. For the griefe of the head, is the griefe of the [h] members; and the temptations of Chriſt, ſhew the temptations of [i] Chriſtians. It is true of Chriſt, that [k] by many tribulations hee did enter into the kingdome of God: that our [l] High Prieſt was conſecrated by afflictions, that ſo he muſt ſuffer and enter into his [m] glorie.

a Matt.2.14. b Matth.3.16.4.1. c Ioh.7.1. d Luk.11.15. e Ioh.12.27. f Ioh.18.28. g Luk.23.11. h Luk.23.24. i Matt.27.27. k Matth.27.39. l Matt.28.15. m Luk.21.26. n Act.9.4. Hee is no ſooner borne into the world, but hee is [a] hunted by Herod: baptized at Iordan, [b] but Satan ſet on him: a Preacher for repentance, but the [c] Scribes proſcribe him: to [d] worke miracles, but the Phariſies ſlaunder him. Hee is no ſooner to ſuffer, but [e] the Deuill aſſaults him; apprehended, but the [f] Iewes deliuer him: deliuered, [g] Herod derides him: derided, but [h] Pilate condemnes him: condemned, but the ſouldiers [i] abuſe him. *Is* he on the croſſe? the [k] people will not pitie him; is hee riſen? the high Prieſts will belie [l] him. *In* a word, is he vpon earth, he is tempted in his [m] perſon; is he in heauen? hee is [n] tempted in his members. Thus the life of Chriſt was a warfare vpon earth, and the life of Chriſtians muſt be a warfare vpon earth. We liue here in a ſea of troubles: the ſea is the world, the waues are calamities, the Church is the ſhip, the anker is hope, the ſailes are loue, the Saints are paſſengers, the hauen is heauen, and Chriſt is our Pilot. When the ſea can continue without waues, the ſhippe without toſſings, and paſſengers not be ſicke vpon the water, then ſhall the Church of God be without trialls. We beginne this voiage ſo ſoone as we are borne, and we muſt ſaile on till our dying day.

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We doe reade in Gods word of many kinds of temptations: *God*, *Sathan*, *Man*, the *world*, and the *Fleſh*, are ſaid to tempt. *God* tempteth man to trie his obedience, *Satan* tempteth him to make him diſobedient: *Men* doe tempt men to trie what is in them: and *man* tempteth God to trie what is in him. The *world* is a tempter, to keepe man from God: and the *fleſh* is a tempter, to bring man to the Deuill. So *God* tempted Abraham[a] in the offering of his ſonne: *Satan*[b] tempted Iob in the loſſe of his goods: a [c] *Queene* tempted Salomon in trying his wiſedome: *men*[d] tempted God by diſtruſt in the deſert: the *world* tempted Demas,[e] when he forſooke the Apoſtles: and the *fleſh* tempted Dauid,[f] when he fell by adulterie. Doth God tempt vs? take heede of hypocriſie: doth Satan tempt vs? take heede of his ſubtiltie: doth man tempt man? take heed of diſſembling: doth man tempt God? take heed of inquiring: doth the world tempt man? take heed of apoſtaſie: doth the fleſh tempt man? take heed of carnalitie. But doe we ſo? are we warie of theſe tempters? No, we are not, and therefore we fall. We fall on the right hand, by temptations in proſperitie, and we fall on the left, by temptations in aduerſitie. Of the one it may be ſaid, it hath ſlaine[g] thouſands: of the other, that it hath ſlaine ten thouſands.

a Gen 22.1.
b Iob 1.18.
c 1.Kin 10.1.
d Exod.17.3.
e 1.Tim.4.10
f 2.Sam.11.4.
g 1.Sam.18.

When we come and ſee cities diſpeopled, houſes defaced, and walls pulled down, we ſay, the ſouldier hath beene there: and when we ſee pride in the rich, diſcontent in the poore, and ſinne in all, we may iuſtly ſay, the Tempter hath beene there.

Now of all other temptations, it pleaſeth God to ſuffer his Church to be tempted with afflictions. It is neuer free either from the ſword of Iſhmael; which is[a] a reuiling tongue: or the ſword of Eſau, a[b] perſecuting hand. Neither was there yet euer Chriſtian man found, who had not his part in the cup of affliction. We muſt drinke of the[c] ſame cup our maſter did: [d] the Diſciple is not aboue his maſter.

a Gen.21.9.
b Gen.27.41.
c Matt.20.23
d Mat.10.24.

The reaſons why God doth viſit vs thus with afflictions, are; 1. To humble vs. 2. To weane vs: 3. To winnow vs. 4. To preuent vs. 5. To teach vs. 6. To enlighten vs, 7. To honour vs. 8. To cure vs. 9. To crowne vs. 10. To comfort vs. 11. To protect vs. 12. To adopt vs. And laſt of all, to teach and comfort others. To[e] humble vs, that we be not proude: [f] to weane vs, that we loue not this world: [g] to winnowe vs, that we be not chaffe: [h] to preuent vs, that we doe not ſinne: [i] to teach vs, that we be patient in aduerſitie: to[k] enlighten vs, that we ſee our errours: to[l] honour vs, that our faith may be manifeſt: to cure vs, that we [m] ſurfet not of ſecuritie: to [n] crowne vs, that we may liue eternally: to[o] comfort vs, that hee may ſend his ſpirit: to[p] protect vs, that hee may guide vs by his Angells: to[a] adopt vs, that we may be his ſonnes, [b] and to teach others, that they ſeeing how ſinne is puniſhed in vs, they may take heede it be not found in them: that they[c] ſeeing our comforts in troubles, may not be diſcouraged in the like trialls.

Reaſons why God doth afflict his children.

e Ec.3.10.
f Pſal.119.67
g Luk.22.31.
h Pſal.119.71
i Pſal.39.9. 40.1.
k Gen.42.21.
l Iam.5.11.
m Deut.32. 15.
n 2.Tim.4.7.
o Ioh.6.33.
p Act.12.7.
a Heb.12.7.
b 2.Pet.2.5.
c 2.Cor.1.6.

Thus a Chriſtian mans diet is more ſowre then ſweete: his phyſicke is more aloes then hony: his life is more a pilgrimage then a progreſſe: and his death is more deſpiſed then honoured. This if men would thinke of before, afflictions would be as welcome to the ſoule of man, as[d] afflicted Ruth was to the fielde of Boaz. But becauſe we looke not for them before they come, thinke not on Gods doing when they are come, and doe deſire to be happie both here and hereafter: therefore we can away with the name of Naomi, but in no caſe would be called[e] Mara. We[f] ſee the Sea, not the Whale: the[g] Egyptian, not the ſaluation: the[h] Lyons mouth, not him that ſtoppeth the Lyons mouth. If we could ſee God in our troubles, as[i] Eliſha did in his, then would we ſay: There are more with vs, then there are againſt vs. But becauſe we doe not, therefore at euery aſſault of the Aſſyrians, we ſay, as the ſeruant to[k] Eliſha did: Alas Maſter, what ſhall we doe? and with the Diſciples:[l] Careſt thou not Maſter that we periſh? Yet it is good for vs to ſuffer affliction:[m] Bleſſed is the man that endureth temptation: for when he is tried, hee ſhall receiue the crowne of life, which the Lord hath promiſed to them that loue him. It is[a] commanded by God,[b] practiſed by Chriſt,[c] yeelded to by the Saints,[d] aſſigned by Gods prouidence, and good for vs each way. We are Gods[e] trees, we ſhall growe better by pruning: Gods pomanders, ſmell better by rubbing: Gods ſpice, be more profitable by bruſing: and Gods conduits, wee are the better by running. Let vs ſuffer afflictions, they are[f] momentanie

d Ruth.2.8.
e Ruth.1.20.
f Ioh.1.15.
g Exo.14.11.
h Dan.6.16. 22.
i 2.King 6.16
k 2.King.6.15
l Mar.4.38.
m Iam.1.12. Iob.5.17.
a Pro 3.11.
b Math.4.2.
c 2.Tim.3.12
d Pſal.119. 71.
e Pſal.1.4.
f 2.Cor.4.17.

in reſpect of time: [g] fauours, if we reſpect Gods loue, and a meanes to bring vs to the kingdome of God. If they did conſume vs, we might wiſh them an ende: but they doe purge vs, let vs be content. They [h] are Gods fan, we are Gods wheate, they are Gods boulter, we are Gods meale: they are Gods [i] flame, we are Gods buſh, they are Gods [k] cords, we are Gods ſacriſice: they are Gods fournace, wee are Gods gold. The wheat will not be good without the fanne, nor the meale without the boulter, nor the buſh without the flame, nor the ſacriſice without the cords, nor the gold without the fornace: they are trialls, not puniſhments, if we be ſonnes: puniſhments, not trialls, if we be ſlaues. Let vs then beare them, [l] they will haue an ende: ioy [m] will follow them: they [n] ſhew vs our weakeneſſe, they [o] mooue vs to pray: they [p] ſhew wee are in the path way to heauen: and [q] make vs contemne this preſent world. By them we [a] learne to repent vs of ſinne paſt, [b] to take heede of ſinne preſent, and to foreſee ſinne to come. By them we receiue [c] Gods ſpirit: [d] are like to Chriſt: are acquainted [e] with Gods power, haue [f] ioy in deliuerance: know benefit of proſperitie, made more hardy to ſuffer, and haue cauſe to practiſe many excellent vertues. They cauſe vs (as one ſaith) to ſeeke out Gods promiſe, the promiſe to ſeeke faith: faith to ſeeke prayer, and prayer to finde God. [h] Seeke, and yee ſhall finde; [i] call, and he will anſwer; [k] waite, and hee will come. I am to write an Epiſtle, I muſt not be long. Iobs [l] meſſengers came not ſo faſt on him: but Iobs afflictions may come as faſt vpon vs. Hath Dauid ſlaine [m] a Beare? he ſhall encounter with a Lyon: hath he killed a Lion? [n] he muſt fight with Goliah: hath he ſubdued Goliah? he muſt make a rode vpon the Philiſtims: are the Philiſtims conquered? [o] Saul will aſſault him. Remember Dauids troubles, and foreſee what may be our troubles. The more righteous we are, the more manifold are our troubles: and the better we are, the better we may indure them.

g Phil.1.29.
h Act.14.21.
1.Pet.1.5.
i Exod.3.
k Gen.22.9.
l Pſal.37.37.
m Pſal.126.5.
n Iſay.38.10.
o Hoſ 5.15.
p Luk 24.26.
q Ecc.1.2.
a 2.Sam 24.17.
b Gen.39 9.
c Act.2.2.
d Phil.3.10.
e Dan.3.17.
f Exod.15.1.
g 1.Pet.1.
h Matth.7.7.
i Iob.21.27.
k Hab.2 3.
l Iob 2.
m 1.Sam.17 37.
n 1.Sa.18.27.
o 1.Sam.21.

But as our troubles are many, ſo are our deliuerances many: God will deliuer vs out of all. He that deliuered [p] Noah from the flood, [q] Lot from Sodome, [r] Iacob from Eſau, [ſ] Ioſeph from Potiphar, [a] Moſes from Pharaoh, [b] Iſrael from Egypt, [c] Dauid from Saul, [d] Eliah from Achab, [e] Eliſha from the Syrians, [f] Naaman from his leproſie, [h] Hezekiah from the plague, [h] the three children from the fire, [i] Daniel from the Lions, [k] Ioſeph from Herod, the Apoſtles [l] from the Iewes, [m] and Chriſt from the Deuill: he, euen he will deliuer vs from trouble, or comfort vs in trouble, or mitigate troubles when they come vpon vs.

He, [n] he hath promiſed to doe it, and he that hath promiſed, is able to doe it. And this he doth ſometimes by no meanes, ſometimes by ſmall meanes, and ſometimes by ordinarie meanes, ſometimes by extraordinary, ſometimes contrary to all means. By no [o] means he cured a creeple at Betheſda: by [p] ſmall meanes he fed fiue thouſand in the deſert, by [q] ordinarie meanes he was brought from the pinacle, [r] by meanes extraordinary he was prouided for in hunger, and contrary to all meanes were the [ſ] three children preſerued in the fornace of fire.

p Gen.7.
q Gen.19.
r Gen 33.
ſ Gen.41.14.
a Exod.9.
b Exod.12.
c 1.Sam.19.
d 1 King.21.
e 2.King.6.
f 2.Kin.5.
g Iſa.38.
h Dan.3.
i Dan.6.
k Matth.6.
l Act 5.
m Mat 4.
n Rom.4.21
o Ioh.5.9
p Ioh.6.12
q Mat.4.7
r Mat.4.11
ſ Dan 5.

I haue good cauſe to thinke of Gods gracious deliuerance, ſeeing my ſelfe deliuered from a great trouble. Since the time I was diſmiſſed from my poore charge, where I would haue continued, if malice had not hindered mee, I haue liued in an ende of this Citie: dangerouſly in reſpect of the ſickeneſſe; poorely in regard of maintenance; and painefully, in reſpect of my Miniſterie, yet vntill this time hath the Lord deliuered mee; and as Paul ſaid, [a] he will deliuer mee, if that hee ſee it be beſt for me.

Saint Andrewes in Norwhich.
a 2.Tim.1.18

Let man therefore [b] comfort himſelfe in the Lord: [c] after two dayes hee will reuiue vs, and the third day hee will raiſe vs vp againe, [d] Heauineſſe may endure for a night, but ioy will come in the morning. [e] Doubtleſſe there is a reward for the righteous: verily, [f] God retaineth not his wrath for euer. Could he ouercome the world, and can he not ouercome many troubles in the world? Yea, let one plague follow another, as one quale ſings to another: yet as the [g] viper leaped on Pauls hand, and forthwith leaped off againe, ſo one trouble ſhall leape vpon the righteous, and anone leape of againe, [h] though he fall, he ſhall riſe againe, the righteous ſhall not be forſaken for euer.

b 1.Sam.30.6
c Hoſ.6.2.
d Pſal.30.5.
e Pſal.58.11.
f Mich.7.8.
g Act.28.3.
h Pſal.37.24.

If he hath deliuered vs from the guilt of our ſinnes, hee will deliuer vs from the puniſhment of our ſinnes. Let vs then therefore be patient in trouble, conſtant in hope, rooted in loue: let vs waite, and he will come, call, and he will heare, beleeue, and he will performe, repent vs of our euill committed againſt him, and he will repent of his euill intended againſt vs. Hee is ouer vs by his prouidence, about vs by his Angells, in vs by his ſpirit, with vs by his word, vnder vs by his power, and vpon vs by his ſonne. In him is our helpe, from him is our comfort, by him is our victorie, and for him is our trouble. [a] In thee haue I truſted, ſaith a King: [b] who euer was confounded that truſted in the Lord, ſaid a freind: and as Elkanah was to [c] Hannah inſtead of many ſonnes, ſo God is to his in ſtead of many comforters. Of other comforters, we may ſay as Iob did of his freinds; [d] Silly comforters are you all. They will leaue vs; as mice doe a ruinous houſe: but the Lord (like [e] Ruth to Naomi) will neuer leaue vs; nor forſake vs. Eſpecially in the houre of death, [f] which is in remembrance bitter to great men: in that houre of death he will be with vs, and command his [g] Angels to take charge of our ſoules, the [h] earth to be as a bed for our bodies: that ſo the one [i] may go into glory, the other reſerued in hope of like glorie, [k] and be made one day like vnto the glorious body of Chriſt Ieſus. Thus, right Honourable, you haue ſeene the righteous in affliction; as [l] Iſrael was in Babylon: and the Lord like [m] Zorobable is ready to deliuer them. Though in troubles Chriſt ſeemes as in the [n] ſhip to ſleepe, yet in deliuerance he awakes as a man out of ſleep, and as a Gyant refreſhed with wine. He will rebuke the waues and winds of troubles and perſecution, and they ſhall flie before him as Syſera did before [a] Debora, and the [b] Philiſtims before Ionathan and his ſeruant. And as Chriſt asking the woman of her accuſer, ſhe anſwered. There was none: ſo in the end aske a Chriſtian of his trouble, and he wil ſay, There are none. He is a buckler for our left hand, and a ſword in our right: hee is an helmet on our head, and harneſſe for our body. We ſhall looke vpon troubles, as [d] Iſrael did vpon the Egyptians, as the Iewes [e] did on Goliah, & as the Grecians did on Hector, to tryumph ouer them: and as the Angel ſaid to Ioſeph, [f] They are dead that ſought the childs life; ſo the Spirit ſhall ſay to the afflicted, They are dead that did ſeeke your life. A day of deliuerance, a yeare of Iubile will come, and then [g] Ioſeph ſhall be out of priſon, [h] Iacob out of ſeruitude, and [i] Iob ſhall lie no more in the duſt of the earth: [k] Let vs comfort our ſelues with theſe words.

I haue exceeded an Epiſtle, eſpecially to ſuch a ſmall booke. If the walls ſeeme too great for this citie; *abundans cautela non nocet.* It is vſuall for ſtudents not onely to preſent their owne labours, but alſo other mens to great perſonages, eſpecially ſuch Workes wherein they haue beene either Tranſlators or ouerſeers. It were infinite to inſtance this point. I am bold to doe the like to your Honour at this time. This Copie it was brought vnto my hand, I haue conferred it with another, I haue peruſed it at the Preſſe, I heard diuers of the Sermons, I haue added nothing of mine owne: and I deſire, that of theſe [a] many baskets full of moſt delicate diet, which this worthy man hath now left behind him, there may not ſo much as any one be loſt. If any ſuch come vnto my hand, ſurely they ſhall not be loſt. By his life had I much comfort, and I will ſeeke to honour him after he is dead. I was twentie yeares acquainted with him: I at his requeſt made the firſt fruits of his labours to ſpeake Engliſh. And now I am bold to preſent this his poſthume to your patronage. Your honourable Nephew, his vertuous Lady, your worthy ſiſter, haue heretofore accepted the labours of this man. If it ſhall pleaſe your good honour to doe the like, this Preface of mine ſhall remaine, as a perpetuall teſtimony of my duty to you: and the booke following as fully armed againſt all ſuch aduerſaries as ſhall ſpeake againſt it. The God of heauen, who hath made you honourable in your moſt honourable Progenitors, make you thrice honourable in your future ſucceſſor: that the memoriall of the righteous may be euerlaſting, when as the name of the wicked ſhall rot.

London, Saint Martins in the fields. Ian. 12. 1604.

Your Honours at commandement, ROBERT HILL,

Fellow of S. Iohns Coll. in Cambridge.

[a] Pſal.25.
[b] Iob.5.
[c] 1.Sam.1.8.
[d] Iob 16.2.
[e] Ruth 1.16.
[f] Ecc.41.1.
[g] Luk.16.26.
[h] Iſa.57.2.
[i] Luk.23.
[k] Pſal.3.20.
[l] Pſal.137.
[m] Zach.4.6.
[n] Math.8.24.
[a] Iud.17.4.
[b] 1.Sam.14.
[c] Ioh 8.
[d] Exod.14.
[e] 1.Sam.17.52.
[f] Mat.2.20.
[g] Gen.41.
[h] Gen.31.
[i] Iob 41.12.
[k] 1.The.4.18
[a] Ioh.6.12.
The golden chaine.
The Earle of Bedford.
The Counteſſe of Bedford.
The Counteſſe of Cumberlād.
Prou.10.7.

A GENERALL VIEW OF *the strange Combate betweene our Sauiour* CHRIST and Satan.

The Description of this Combate betweene Christ and Satan containeth

- *A Preface or Preparation, consisting of*
  - *Christs going forth to the place of Combate,* Vers. 1.
  - *Christs abode and conuersing in that place,* Vers. 2.
- *The Combat it selfe consisting of three great conflicts:*
  - *First, tending to bring Christ to vnbeleefe: and it consisteth of*
    - *Satans preparation thereto,* Vers. 3.
    - *The temptation it selfe,* Vers. 3.
    - *Christs repulse thereof,* Vers. 4.
  - *Second, tending to bring Christ to presumption: containing*
    - *Satans preparation,* Vers. 5.
    - *The assault or temptation,* Vers. 6.
    - *Christs repulse and answer,* Vers. 7.
  - *Third, tending to bring Christ to Idolatry: containing*
    - *Satans preparation,* Vers. 8.
    - *The assault or temptation,* Vers. 9.
    - *Christs repulse and answer,* Vers. 10.
- *An happie issue and euent thereof, consisting of*
  - *Satans departing from Christ,* Vers. 11.
  - *The Angels ministring vnto Christ,* Vers. 11.

Resist the Deuill and hee will flee: Draw neere to God, and hee will draw neere to you, *Iam.4.7,8.*

The true grace of faith enables vs to both: for

- *1. Pet. 5.9.* **Whome resist stedfast in the faith.**
- *Heb. 10. 22.* **Let vs draw neere with a true heart in assurance of faith.**

24 DE 59

Your Honours in commandement, ROBERT HILL

Fellow of S. Iohns Coll. in Cambridge.

THE COMBATE BETWEENE CHRIST AND THE *Deuill expounded.*

MATTH. 4. 1.

Then was Jeſus lead aſide of the ſpirit into the wilderneſſe to be tempted of the Deuill.

THe eleuen firſt verſes of this chapter do conteine a briefe deſcription of Chriſts temptations, whereof I haue choſen to intreat, hauing formerly handled the doctrine of *Conſcience*, becauſe all that endeuour either to get or keepe a good conſcience, are moſt of all ſubiect to temptations: Now here we haue the ſpeciall temptations of the Deuill wherewith he aſſaulted our Sauiour Chriſt, and in Chriſts example the beſt way to auoid the ſame. This deſcription conſiſteth of three diſtinct parts: Firſt, A Preface or preparation to a Combate betweene Chriſt and the Deuill, verſ. 1. 2. Secondly, The combate or conflict it ſelfe, ver. 3. 4. 5. 6. 7. 8. 9. 10. Thirdly, The iſſue or euent of this combate, verſ. 11.

I. *Part*. The Preparation to the combat hath two parts: Firſt, Chriſts going foorth to that place where the combat was to be fought, ver. 1. Secondly, his abode and conuerſing in that place, ver. 2. 1. Chriſts going forth to the place is ſet out by ſundry circumſtances of the Euangeliſts: as, The *time* when he wẽt; The *author* of his going; The *manner* how he went furniſhed; the *place* whither he went: And the *end* wherefore.

I. *Circumſtance*. The *time* when Chriſt went forth to be tempted is noted in this word *Then:* what time this was, we ſhall ſee in the end of the former chapter, where is ſet down the baptiſme of our Sauiour Chriſt by *Iohn* in the riuer Iordan; as alſo the great honour and maieſtie wherewith he was there renowned: for it pleaſed Chriſt for ſpeciall end and purpoſe to be baptized, not as we are, to put off ſinne, for he had none; but to be ordained a Mediatour for vs, that putting on our ſinne he might beare the burden thereof in our ſtead. Againe, in his baptiſme he was diſtinctly proclaimed *The doctour of his Church:* for immedialtly thereupon, *The Holy Ghoſt deſcended vpon him like a doue*, and a voyce came from heauen, ſaying, *This is my welbeloued ſonne in whom I am well pleaſed.* Now ſo ſoone as Chriſt was thus ſolemnly inaugurated into his office, and proclaimed from heauen to be the ſole Doctor and Prophet of Gods Church, euen *then* immediately without any delay was he driuen forth, as Marke ſaith, chap. 1. 12.

The vſe. In that Chriſt is no ſooner baptized, but hee is preſently tempted, we learne; that all thoſe who are truely baptized into Chriſt, muſt make account to be tempted, and prepare for a combate with the Deuill, euen through the whole courſe of their liues: for if Sathan durſt be ſo bold as to encounter with Chriſt Ieſus the head of the Church after his baptiſme, then doubtleſſe he will not ſpare any of his members who are but weake and ſinnefull men. Againe, in baptiſme a man giues vp his name vnto God, promiſing therein for euer to renounce all ſeruice to the Deuill, the fleſh, and the world; and contrariwiſe to beleeue in God, and to ſerue him, and this vow beeing thus made, it is the will of God hee ſhould be tempted, that in the ſchoole of temptation he might learne to practiſe his baptiſme. But here moſt men will ſay, they neuer felt by experiẽce in themſelues the truth of this doctrine; for they haue not perceiued any ſuch combate in themſelues, though they haue beene baptized many yeares agone. *Anſ.* Such men whatſo-

Euery Chriſtian muſt looke to be tempted.

euer they be, haue indeed the outward baptiſm of water, but they neuer yet receiued the inward baptiſme of the ſpirit; they weare Chriſts liuerie, but as yet they doe ſeruice vnto Satan; And though they haue beene made partakers of the ſeales of the couenant, yet ſtill they abide within the kingdome of darkeneſſe; for Chriſt here teacheth by his owne example, that all thoſe who haue receiued the inward baptiſme of the ſpirit, whereby they haue effectually put off ſinne, and put on the Lord Ieſus, are as ſure to be tempted by Satan as himſelfe was; therefore let ſuch perſons as neuer yet felt in themſelues this ſpirituall conflict, now begin to reforme their liues, and to performe their vow of baptiſme, and they ſhall vndoubtedly finde in themſelues the truth of this doctrine, *That all that are baptized into Chriſt, ſhall bee tempted of the Deuil.* So long as the children of Iſrael continued vnder Pharaohs bondage, they were not purſued by his army; but when they ſet their faces toward the land of Canaan, then preſently he makes after them, with all his might and malice; euen ſo, while men liue in ſinne, & ſubmit themſelues to Satans ſpirituall bondage, he will ſuffer all things to be in peace with them; but if once they ſet their hearts on the heauenly Canaan, and giue themſelues ſincerely to Gods ſeruice, then will hee with all his force purſue them, and meete them with armies of temptations to turne them back into their old way of ſinne againe. The ſilly bird that is in the ſnare, or vnder the net, ſo long as ſhe lieth ſtil, feeles no harme; but when ſhe ſtirs and offers to get away, then begins her paine, and the more ſhee ſtriues, the more ſhe finds her ſelfe enſnared: So fareth it with ſilly men, while they liue in ſin ſecurely, they are not troubled with Sathans temptations; but when they begin to leaue their badde courſes, and ſettle themſelues to ſerue the Lord, then preſently the Deuill ſeeks to ſpread his net to intangle them in the ſnare. The conſideration whereof muſt teach vs, to *watch and pray that we enter not into temptation*; and (as *Paul* ſaith) *to put on the whole armour of God, that we may be able to ſtand againſt the aſſaults of the Deuill*, Eph. 6. 11.

Men ſet apart for ſom ſpeciall calling muſt looke for temptatiõs.

Secondly, in that our Sauiour Chriſt after his ſolemne inauguration into his mediatorſhip, was immediately to go to be tempted; we learne, that all thoſe that are ſet appart by God to any ſpeciall calling, euen at their verie entrance thereinto muſt looke for temptations. This befel the head, and therefore all the members muſt reckon for it. When Moſes was firſt called to be the guide and conducter of Gods people out of Egypt, [a] hauing ſlaine an Egyptian in defence of one of his brethren, vpon knowledge of the fact he was faine to flie from Pharaohs court into the land of Midian, and there to liue a ſhepheards life for many yeares with his Father in law Iethro. And *Dauid* was no ſooner appointed by God to be king ouer his people Iſrael, but [b] Saul began to perſecute him, and ſo continued all his dayes. And our Sauiour Chriſt, hauing called his Apoſtles to their office of preaching his kingdome, [c] tooke them ſoone after to the ſea, and there falling aſleepe ſuffered their ſhip to be ſo toſſed with waues in a great tempeſt, that they looked for nothing but preſent drowning, ſo as they cried out, *Maſter ſaue vs, we periſh*. And this the Lord doth in great wiſedome for the good of his children, firſt to teach thẽ, that no man is able of himſelfe to cary himſelfe in any acceptable courſe of his calling without Gods ſpeciall aſſiſtance and grace. Secondly, to ſtirre vp in them thoſe good gifts and graces which he hath formerly beſtowed on them; as the feare of his name, the loue of his maieſtie, the gifts of prayer, faith, patiẽce, & many other which he would haue tried in the entrance of their callings, and exerciſed in the cõtinuãce therin vnto the end.

1. Reaſon why.

2

Miniſters ſpecially muſt looke for temptations.

Thirdly, ſeeing Chriſt begins his propheticall office of teaching his church, with temptations; This ſhould admoniſh al miniſters of the word that howſoeuer all Gods people muſt prepare themſelues againſt Satans temptations, yet they muſt doe it aboue the reſt; for looke as in a pitched field, the enemy aimeth principally at the ſtanderd-bearer; euen ſo Satan and his inſtruments, doe among all Gods people, bend their greateſt forces againſt the miniſters of Chriſt which hold vp his ſcepter, and diſplay his banner in the preaching of the Goſpell. *When Iehoſhuah the high prieſt ſtood before the Lord, Satan ſtood at his right hand to reſiſt him*, Zak. 3. 1. And when *Ahab* went to fight againſt the king of Syria, Satan became a lying ſpirit in the mouth of 400. Prophets & moe, 1. King. 22. 22. This is that *great red dragon, that with his taile drew downe the third part of the ſtarres of heauen*, that is, of the Miniſters and Preachers of the word, *and caſt them to the earth*, Reuel. 12. 3. 4. This is hee *that deſired to winnow the Diſciples as wheate*, Luk. 22. 31. And as the king of Aram ſaid of Ahab, *fight not againſt ſmall nor great, but againſt the king of Iſrael onely*, 1. King. 22. 31. So Sathan fighteth not againſt any ſo much as the Prophets of Iſrael, the miniſters of the Church.

It is good for Miniſters to be tempted.

Fourthly, in that Chriſt is tempted before he go to preach, we learne that it is good and profitable for Gods miniſters to be exerciſed with temptation euen of Satan himſelfe, and that for ſundry cauſes; firſt that they may know [c] what temptations meane; Secondly, that they may [d] be the more able to miniſter help and comfort to thoſe that are tempted; Thirdly to make the vnderſtand the word of God aright; for many places of ſcripture cãnot ſo wel be vnderſtood by bare ſtudy onely, as by *temptations* [e] *there-withal*: & it is true which one ſaith wel, *Reading, meditation, prayer, & temptation, make a diuine.*

II. *Circumſt.* The author or efficient cauſe of Chriſts going forth; to wit, *the holy Ghoſt*, noted in theſe words, *was led by the ſpirit*. The word *led*, in the originall ſignifieth thus much, that

[a] Exod. 2. 15.

[b] 1 Sam. 18. 9. 11.

[c] Mat. 8. 23. 24.

[c] 2. Cor. 2. 11.

[d] 1. Cor. 1. 4.

[e] Act. 5. 24. 25.

ἀνήχθη.

that Ieſus was carried apart by the ſpirit; which muſt not be vnderſtood of any locall tranſportation of his bodie from the riuer to the wilderneſſe, as [a] Elias was carried from earth to heauen; or as [b] Philip was taken away from the Eunuch, and carried to Azotus; but it was a motion of the holy Ghoſt, wherewith Chriſt was filled aboue meaſure, and made willing to encounter with Satan in that combate: for ſo are the words by S. Luke, [c] *beeing full of the holy Ghoſt hee returned from Iordan, and was led by the ſpirit into the wilderneſſe*, that is, by the inward motion and inſtinct of Gods ſpirit. Againe, S. *Marke* ſaying, [d] *the Spirit droue him into the wilderneſſe*, giueth vs further to vnderſtand, that this motion in Chriſt from the ſpirit, was a peculiar motion, not forced or conſtrained, but voluntary, and yet *very ſtrong and effectuall*.

a 2.King 2.11
b Act 8.39.
c Luk.4.1.
d Mark.1.12.

Againe, by the *ſpirit* here is not meant the Deuill or an euill ſpirit, but *the holy ſpirit of God*: he it was that mooued Chriſt to goe into the wilderneſſe; ſo that the meaning is this: After Chriſt was baptized in Iordan by Iohn, he willingly tooke his iourny into the wildernes, being mooued thereunto by a ſpecial & ſtrong inſtinct of Gods holy ſpirit, wherewith he was filled aboue meaſure. If any aske, how Chriſt could be *led* by the ſpirit, ſeeing hee ſends the ſpirit: *Anſ.* Theſe two may well ſtand together: for Chriſt muſt be conſidered two waies; firſt, as man in the forme of a ſeruant; ſecondly, as God, euen the ſonne of God, yea God himſelfe: Now as Chriſt was man, he was ſubiect to Gods prouidence, and ſo was led and guided by the holy Ghoſt: but as hee is God, he is not ſubiect to prouidence, but is the author thereof, and is not himſelfe led or ſent, but together with the father ſendeth the ſpirit.

The holines of Chriſts manhood.

The vſe. In this circumſtance we may obſerue: firſt the exceeding holineſſe of Chriſts manhood, in that he mooued not from one place to another, without the ſpeciall inſtinct and direction of the ſpirit of God. By which example we are taught to ſuffer our ſelues to be ordered and guided by the ſpirit of God in euery thing we take in hand; yea in all our thoughts, words, and deeds; for this is the true note of euery childe of God, *to be led by the ſpirit*, Rom. 8. 14. where the Apoſtle vſeth the ſame word that S. Luke doth, ſpeaking of this leading of our Sauiour to be tempted: we muſt therefore labour to be of Dauids diſpoſition, to haue our hearts pliable to al Gods teſtimonies; when God ſaid, *Seeke yee my face, Dauids* heart anſwered; *I ſeeke thy face, O Lord.* Pſal. 27. 8. and thus doing we ſhall ſuffer our ſelues to be directed and guided by the holy Ghoſt, for he teacheth and guideth men by the word.

Temptatiõs come not by chance.

e Iob 1.12.

Secondly, from this that Chriſt was led vnto temptation by the ſpirit of God; we learne, that temptations come not by chãce, nor yet by the wil and pleaſure of the Deuil only: for he could not touch Iob, or ought hee had, [e] *till God gaue him leaue*: or enter into the heard of ſwine, till Chriſt ſaid, [f] *go*; but temptations come by Gods moſt iuſt permiſſion, and not without his ſpeciall prouidence and appointment. This combate of Chriſt with Satan was decreed of God by his ſpecial appointment in his eternal counſell. And therefore was Chriſt led by the ſpirit to encounter with the Deuill, that he might performe this one worke of a mediator, namely in temptation ouercome him, who by temptation ouercame all mankind. And as God appointed this combat of our Sauiour, ſo hath he alſo ordained the temptations of euery Chriſtian, and the circumſtances thereof. The theater or place of this combate is this preſent euill world: the actors are ſatan and euery Chriſtian; the beholders are men and Angels, 1. Cor. 4. 9. The vmpire and iudge is God himſelfe, who ouerruleth Sathan, ſo as the iſſue cannot but be happy and bleſſed to thoſe that fight manfully; *for hee caſteth away none that be mightie and valiant of courage*, Iob. 36. 5. *hee will giue an iſſue with the temptations*, 1. Cor. 10. 13. from whence we learne ſundry good inſtructions.

f Mat.8.32.

Firſt, when we are toſſed and tried by manifold temptations, we muſt not thinke it ſtrange, but *rather count it exceeding great ioy*, Iam. 1. 2. becauſe it is Gods bleſſed will and ordinance that Satan and euery Chriſtian ſhould enter combate and conflict, for the triall of his graces in them.

Secondly, we are hereby taught to labour with patience to beare all trials and afflictions, not vſing vnlawful meanes to winde our ſelues out of them, becauſe they come by the ſpeciall prouidence of the Almighty.

Thirdly Chriſt went not to be tempted till he was led by the ſpirit; therefore no man muſt wittingly put himſelfe into danger without a calling from God, leſt therein he tempt God; indeed a man may be moued extraordinarily, to offer himſelfe into places of danger; thus [a] *Paul went bound in the ſpirit to Hieruſalem*, that is, he willingly followed the motion of the holy Ghoſt, which inwardly enforced him to goe thither. And the ſame may be ſaid of many holy Martyrs, who though they might haue eſcaped by flight, yet did willingly offer themſelues into the hands of their perſecutors, and endured the violence of their torments, which we muſt think they did by a ſpeciall motion of the holy Ghoſt; otherwiſe, for a man to offer himſelfe into danger without al warrant frõ God is to ſwarue frõ the practiſe of Chriſt in this place.

a Act.20.22.

Fourthly, Chriſt beeing ledde by the ſpirit, did not ſeek to ſhrowd himſelf from this combate; ſo likewiſe if a man follow his calling according to Gods wil, & thereupon fal into troubles and temptations, he may not ſeeke to eſcape them by neglecting his dutie, but with courage and patience muſt inure himſelfe to beare them, wayting on the Lord by weldoing for his deliuerance. Here it may well be asked, whether a mã can lawfully & with good con-

Queſt. Of aboad in places haunted by ſpirits.

ence abide in thoſe places which are certainely knowne to be haunted with euill ſpirits? *Anſ.* Some indeede are ſo venturous and bold, that they feare nothing: yet the truth is, no man ought on his owne head abide or lodge in ſuch places, vnleſſe it be within the compaſſe of his calling, or elſe haue a true extraordinarie motion of Gods ſpirit ſo to doe; we are therefore rather to auoide them, then wittingly and willingly thruſt our ſelues into the danger of ſuch places; for if God haue giuen libertie vnto ſatan to poſſeſſe ſuch places as haue beene conſecrated to Idolatry, or defiled by oppreſſion and blood, or ſuch like abhominations, why ſhould we without warrant from God, put our ſelues into his hands? This alſo may ſerue to reprooue thoſe men who preſume ſo much vpon their ſtrong faith, that they neuer ſticke to thruſt themſelues into moſt lewd company: but let ſuch perſons beware, for places of bad company are places of danger, by reaſon of that power and liberty which Satan hath among them, for there he hath a *throne*, Reuel.2.13. How then can it be, that they ſhould cleane eſcape the infection of ſinne, who do vſually conuerſe with thoſe that commit it without controlement? [b] *Hee that walketh with the wiſe* (ſaith *Salomon*) *ſhall bee wiſe: but a companion of fooles ſhall bee made worſe*: ſo the words ſignifie: and therefore his counſell is, [c] *not to conſent when ſinners entiſe vs*: not to [d] *make freindſhip with the angrie perſon, nor to goe with the furious, leaſt we learne their wayes, and receiue deſtruction to our ſoules.*

b Pro.13.20.
c Prou.1.10.
d.Pro.22.24.

Fiftly, in this leading of Chriſt by the ſpirit, we learne a further thing; ſo long as Chriſt was a priuate man, he liued with Ioſeph and Mary a priuate life; but being baptized, and therby inſtalled in his office of Mediator, hee returnes not to Bethlem or Nazaret where he was born and brought vp, but gets him preſently into the wilderneſſe, there to encounter with Satan, and that by the motion of the ſpirit: wherin we may ſee, that all that are appointed and ſet apart by God for any ſpecial calling, are in ſome ſort changed by his ſpirit, and as it were made other men. When Saul was anointed to be king the text ſaith, *God gaue him another heart*, 1.Sam.10.9. And when [e] Dauid was made of a ſhepheard a king, hee was furniſhed for that place, as his behauiour ſhewed, which was ſuch as did beſeeme a king. Thus the Apoſtles of our Sauiour Chriſt, of poore fiſher men, altogether [f] *vnlettered, by the* gift of Chriſts calling, [g] *were made able Miniſters of the New Teſtament*, and ſo became indeed *fiſhers of men*, Mark.1.17. Which ſerues to confute ſuch men as plead extraordinarie callings, as many haue done: ſome ſaying they were Elias, ſome Iohn Baptiſt, &c. For if theſe were ſuch men, and had receiued ſuch extraordinary callings, thẽ ſhold they withal haue bin endued with extraordinary gifts fit for thoſe callings; but no ſuch thing befalleth them, nay it is plain, they remaine the ſame men they were before, without any chãge at all in reſpect of gifts fit for ſuch perſons as they pretend themſelues to be. And to apply this to our ſelues; we are all by nature the children of wrath, and enemies vnto God; but by grace we are made kings, Prieſts and Prophets: Kings to rule ouer the world and the Deuill, in reſpect of their prouocations vnto ſinne, as alſo to ſubdue in our ſelues our owne euill luſts & affections: Prieſts, to offer vp ſpiritual ſacrifices vnto God, as prayers and prayſes for his daily bleſſings; and Prophets, to inſtruct our ſelues and others in the wayes of God, according to our gifts and calling. Now then it behoueth vs all to become new men, and to lead new liues fitting and ſutable to our holy calling, giuing our ſelues wholly to the honour and ſeruice of God, ſhewing herby that we are hereunto called by his ſpirit of grace and holines, ſo ſhal we [h] *walke worthy of the Lord, and ſhewe* foorth the vertues of him that hath called vs, 1.Pet.2.9.

e Pſal.78.71.72.
f Act.4.13.
g 2.Cor.3.6.
Vſe.
h Col.1.10.

III. *Circumſtance.* How Chriſt went furniſhed into this place of combate: which though our Euangeliſt Mathew hath omitted, yet hath S. Luke plainely noted, ſaying, *Hee was filled with the holy Ghoſt*. Luk.4.1. If any ſhall ſay, this ſeemes to import that Chriſt wanted the fulneſſe of the ſpirit all the former part of his life, if now only after his baptiſm he were filled therewith. I anſwer; This fulneſſe of the ſpirit is aſcribed vnto Chriſt after his baptiſme, not as though he formerly ſuſtained any want of the ſpirit, but becauſe at his baptiſme he receiued a greater meaſure of the ſpirit thẽ he had before: for this we muſt know, that Chriſt was alwaies filled with the ſpirit: beeing an infant he had a full meaſure of gifts fit for his infancie, and ſtill as his growth in yeares required moe graces of the ſpirit, hee increaſeth therein, hauing in his youth and in his riper yeares full meaſure of gifts fit for his eſtate in thoſe times. And at his baptiſme beeing inaugurated into his Mediatourſhip, he receiued ſuch fulneſſe of the ſpirit, as was behoouefull for ſo high an office, which becauſe it was farre greater then before hee needed, therefore is hee now ſaide *to be filled with the holy Ghoſt*: ſo that though Chriſt were alwaies full of grace, yet he increaſed therin as his eſtate and calling did require.

The vſe. This ſerues to confute the Papiſts, who teach that Chriſt had all fulnes of ſpirit in his infancy, euen from his conception & birth; and did not grow in grace at all, ſaue only experimentally, as he had occaſiõ to manifeſt the ſame more and more in practiſe. But *S. Luke* ſaith plainly, that *Ieſus increaſed in wiſedome, & ſtature, and in fauour with God and men*, Luke 12.52. Againe, Chriſt was like vnto man in all things, *ſin only excepted*, & therfore did increaſe in grace as man doth in gifts from time to time.

Further, Chriſt goeth thus furniſhed to this combate, that he might be able to encounter with Satan hand to hand, and at the ende giue

him

ath. 4.
1.

him the finall ouerthrowe. Thus hee furniſhed *Moſes* [a] for his ambaſſage vnto Pharaoh; and [b] *Dauid* for his combate with Goliah; *Aholiab* and [c] *Bezaliel* for the worke of the Tabernacle; and euery one whom God imploieth about any ſpeciall worke, is furniſhed and fitted therto of God with ſpeciall gifts: whereby in euery age we may ſee whom God placeth in any calling, for they are well qualified for the duties thereof; and therefore thoſe that want gifts meete for their callings, doe thruſt in themſelues thereto, and are not placed therein of God.

IV. *Circumſtance.* Whither was Chriſt led to be tempted? namely, *into the wilderneſſe*, that is the place choſen of God for this combate. There be diuers opinions touching this place; ſome thinke it was a little wilderneſſe between Ieruſalem and Iericho; ſome the deſert of Paleſtina; others, the great deſert of Arabia, where Elias faſted fourty daies and fourty nights; and where the Iſraelites wandered fourty years. But ſeeing the holy Ghoſt doth not define what wildernes this was, we are not curiouſly to inquire after it, but onely know it was a deſert and ſolitarie place. Let vs rather ſearch into the reaſons wherefore hee choſe a deſert place for this combate; and they are diuers: First, 1 becauſe he was to worke our redemption in great humilitie, euen in the baſe and low eſtate of a ſeruant, for the ſatisfying of Gods iuſtice in that nature which had ſinned, therefore hee would not goe to Ieruſalem there to ſhew his glory and God-head, as a little before he was proclaimed in his baptiſme; but he gets himſelfe to a deſert place voide of all pompe and glorie, where he meant to begin this great worke for vs by encoũtering with our chiefeſt aduerſary. 2 Secondly, he choſe this place for the more eaſie encounterings with our aduerſary ſatan, whom he was to ouercome for vs: for if Chriſt after his baptiſme ſhould haue ſhewed the glorie of his Godhead, Satan durſt not haue medled with him: therfore as the fiſher hides the hooke, and ſheweth the bait to entiſe the fiſh, ſo our Sauiour Chriſt with the vaile of his fleſh in this baſe eſtate and ſolitarie place did couer the glorie of his Godhead, that Sathan ſeeing him only in this low degree, might be the more eager and bolde to ſet vpon him. 3 Thirdly, Chriſt was willing to giue vnto his aduerſarie the aduantage of the place, that therewithall he might giue him the greater ouerthrow: for the Deuill delights [a] in deſert and forlorne places, and there he would chuſe to practiſe his temptations, becauſe in ſuch places men want thoſe helpes and comforts which in ſociety they may finde: hence Salomon ſaith, [b] *Woe be to him that is alone*: yea God himſelfe ſaid of man in the ſtate of his innocencie, [c] *It is not good for man to bee himſelfe alone.* And that Sathan takes aduantage of ſuch ſolitarineſſe, appeares by his tempting of Eue, when ſhe was apart from her husband, Gen. 3. 1. 4 Fourthly, the praiſe and honour of this victory ouer Satan, was peculiar to Chriſt, and not communicable to any creature: and therefore Chriſt choſe a deſert place for this combate apart from all humane ſociety; that no man might challenge any part of this glorie to himſelfe, but that it might be wholly Chriſts, as of right it was. 5 Fiftly, he went into a deſert place for a time, that afterward he might thence returne with more credit, reuerence and authoritie to exerciſe his prophetical office: for we ſee by experience that when a man hath bin abroad for ſome time, he is receiued with more reuerence at his returne.

The vſe. From hence the Church of Rome would fetch a ground & warrant for their monaſticall life; ſaying, that as Chriſt went apart into this deſert, ſo may men ſequeſter thẽſelues from ordinarie ſocieties, and liue as Monks and Heremites in cloiſters, woods and deſerts. But this collection is abſurd, as may appeare by theſe reaſons: Firſt, Chriſt went not thus apart on his owne head, but by the inſtinct and motion of the ſpirit of God: but the Papiſts admit and vndertake the ſtate of Hermitical and Monaſtical life without any warrãt in Gods word. Secondly, Chriſt did thus ſequeſter himſelfe but once for a certaine time: but with them, an Hermiticall eſtate is ordinarie and perpetuall for their whole life. Thirdly, our Sauiour Chriſt faſted truely all the while he abode in the wilderneſſe: but Papiſts in their Cloiſters and Hermitages doe plentifully inioy the wealth of the world in great eaſe and libertie. And therefore howſoeuer ſolitarineſſe for a time may be commendable in ſome caſes, as *to meditate on* the workes or word of God, as *Iſaac* did, Gen. 24. 63. or for the exerciſe of [d] *prayer* and faſting in more earneſt manner; yet the Heremites life beeing a perpetuall forſaking of humane ſocieties, is neither warrantable by Gods word, nor commendable in Gods child.

V. *Circumſt.* The *ende* why Chriſt went into the deſert; namely, to be tempted of the deuill: wherein obſerue three points; *How hee was tempted; wherefore, by whome.* For the firſt; To *Tempt*, in Scripture is aſcribed to God, to man, and to the Deuil; *God* tempteth man, when he *prooueth* him: that is, when he maketh manifeſt what is in his hart for ſinne or grace, which before were hid to the world: thus God tempted Abraham in the offering vp of his ſonne, Gen. 22. 1. and Chriſt, the Ruler, Luk. 18. 22. *Man* tempteth God, when he prooueth by vnlawfull meanes whether God be ſo powrefull, iuſt, and mercifull as the Scriptures doe affirme him to be: and thus the Iſraelites tempted God, when *they required meate for their luſt*, and ſaid, *can God prepare a table in the wilderneſſe?* Pſal. 78. 18. 19. The *Deuill* tempteth when he allureth vnto ſinne, by inward ſuggeſtions or outward obiects: and hereof muſt we vnderſtand Chriſts tempting in this place: to wit, that he was led into the wildernes for this end, that Satan might aſſault him: and vſe what meanes

od. 4.
am. 17.
od. 35.

y Chriſt
de a de-
for this
bate.

a Mark. 5. 5.
b Eccleſ. 4.
c Gen. 2. 18.
d Luk. 5. 16.

he could not bring him vnto ſinne. If any ſhal think it was too much derogatory to the dignitie of Chriſt to be thus tempted. I anſwer; If it had ſo pleaſed him, Chriſt could haue cõfounded the deuil with the leaſt word of his mouth: for as he is Creator of heauen and earth, ſo Satan had no power to tempt him, *for God cannot bee tempted with euill*, Iam. 1. 13. But here Chriſt ſtood in our roome and ſtead (as he did vpon the croſſe) encountring with ſatan for vs, as if we in our own perſons had bene tempted. This therefore muſt be vnderſtood as a part of Chriſts humiliation in his manhood, whereto he ſubiected himſelfe for our ſakes, otherwiſe the Deuill could not haue tempted him. *Obiect.* This ſtands not with the holyneſſe of Chriſt as he is man to be tempted of Satan? *Anſ.* Yes, he might be tempted of Satan with out ſinne, as our firſt parents were before their fall: this will plainely appeare by comparing Chriſt with other men in their temptations.

The Deuill in tempting a man to ſinne, firſt conueyes into his minde, either by inward ſuggeſtion, or by outward obiect, the motion or cogitation of that ſinne which he would haue him to commit. Thus hee tempted Iudas, by a caſting into him this euill thought, *Iudas betraie thy Maſter*. And ſo dealeth hee with Chriſt in this temptation, hee conueyeth to his mind or apprehenſion, the vnrighteous cogitations of vnbeleeſe, idolatry, and couetouſneſſe; yet ſo as Chriſt receiued them not, but withall power of grace repelled them. Secondly, as Sathan conuayes euill ſuggeſtions into mens mindes, ſo the ſame are ful of trouble, ſorrow, and vexation, at leaſt to the godly: for when Satan preſſeth vpon man his temptations the whole man is diſquieted, his thoughts and affections are troubled, and his heart is vexed. And this alſo was in Chriſt, he felt ſorrow and moleſtation in himſelfe through theſe temptations, as appeareth by his *Auant Satan* vpon his laſt aſſault. And thus farre was Chriſt tempted like vnto men. Thirdly, in temptations vſually be corrupt motions; for though a man doe not approoue, neither entertaine with delight, the deuills temptations, yet ſhal he hardly keep himſelfe from the ſtaine and taint of ſinne, becauſe the imaginations of his owne heart are naturally euill. Now herein Chriſt differeth from all men in temptation; for beeing perfectly holy in his humane nature, he did not in the leaſt meaſure receiue any corruption into his minde, but by the power of grace did repell them more ſtrongly then they were offred. Put a burning match to tinder or gunpowder, and it will kindle preſently, but put it into water, & that wil quench it ſtraight; ſo it fareth in temptations; our corrupt hearts like tinder do eaſily ſuffer corruption to kindle in vs; but Chriſts moſt holy heart did preſently like water quench the euill of Sathans motions. And thus we ſee how Chriſt was tempted, and yet without ſinne.

a Ioh,13.27.

Similitude.

The Vſe. Hence we may obſerue a good directiõ for their comfort that are troubled with blaſphemous thoughts. Among other temptations that befall men in Gods Church, the Deuill doth mightily aſſault ſome men by caſting into their minds moſt fearefull motions of blaſphemie againſt God the Father, the Sonne, and the holy Ghoſt, whereby he doth greatly aſtoniſh them, and bring them to deſpaire. Now the ground of their ſtay and comefort hence is this: There be incident to the minde of man two kinds of euil thoughts: Firſt, ſuch as ariſe frõ the fleſh, that is, from our corrupt nature; and the very firſt motions of theſe are ſinnes, forbidden in the tenth commaundement. Secondly, there be others that riſe not inwardly from the fleſh, but are from without conueyed into the mind by the Deuill; as theſe moſt horrible blaſphemies againſt God, which would make a godly heart to tremble & quake once to thinke vpon. Now theſe are our heauy croſſes indeede, when we be aſſaulted with thẽ, but the Deuils ſinnes wholly, and become not ours, till we receiue them by ſome degree of delight or aſſent, as may hence appeare; for Chriſt was tempted to infidelitie, couetouſneſſe, and Idolatry, yet his holy heart receiued them not, and ſo they neuer became his ſinnes.

The ſecond point to be conſidered in this circumſtance is, wherefore Chriſt was tempted: for it may ſeeme ſtrange that Ieſus Chriſt the ſonne of God, yea very God, equall with the Father, ſhould be tempted. The reaſons therefore that moued him to be tempted are theſe; 1 Firſt, that he might foile the Deuil at his owne weapon; for the Deuill ouercame the firſt Adam in temptation, therefore Chriſt the ſecond *Adam* would in temptation ouercome him. 2 Secondly, that in his example hee might giue vs direction whereby to know the ſpeciall temptations wherewith the Deuill aſſaults the Church, as alſo how to withſtand and repel the ſame: for this cauſe no doubt hath the ſpirit of God ſo diſtinctly ſet downe Chriſts victory ouer them all: which plainely confuteth the common opinion of ignorant people, who thinke thoſe that are tempted by the Deuill to be moſt vile and wicked men, ſuch as haue forſaken God, and therefore God hath forſaken them; but behold Chriſt Ieſus the moſt holy perſon that euer was, *euen the holy one of God*, was tempted of Satan, and that exceeding ſore, hauing the ſame troubles and vexations therby ariſing in his mind, that we haue, inſomuch as the Angels came to miniſter comfort vnto him, verſ. 11. Gods deareſt children therefore may and muſt be tempted, for that is no token of a childe of wrath, vnleſſe we will ſay, that Chriſt Ieſus was the child of wrath, which once to thinke were moſt blaſphemous. 3 Thirdly, Chriſt was tempted that he might be a *mercifull high prieſt, vnto them that are tempted*, Heb. 2. 17. 18. for himſelfe knowing the trouble and anguiſh of temptation, muſt needes in a more com-

Reaſons w Chriſt was tempted.

compaſſionate fellow-feeling of their miſeries be readie to helpe and comfort his members when they are tempted.

The third point is, the author of Chriſts temptations, to wit, *the Deuill:* the name *Deuill* ſignifieth a cauiller, a ſlanderer, and an accuſer. He is an accuſer three waies: he accuſeth *God* to *man*; man to *God*; and *man* to man. Firſt, *God* to man: as when he told Eue, they ſhould not die, though they did eate of the forbidden fruit, Gen. 3.4. which was as much as if he had ſaide, God doth but deceiue you with that threatning, ye ſhall not die at all. Secondly, he accuſeth *men* to God, and therefore is called the [b] *accuſer of the brethren:* and *our* [c] *aduerſarie who goeth about like a roaring lyon:* which word *aduerſarie* ſignifies one that enters plea or ſuit againſt vs: thus he dealt with godly Iob by the Lords owne confeſſion, Iob 2.3. Thirdly, he accuſeth *man* to man, by ingendring vngodly and vncharitable ſurmiſes, and ſuſpitions, in one man againſt another, and in cauſing one man to ſlaunder and iniurie another: and for this cauſe is he ſaide to *worke in the children of diſobedience*, Eph. 2.2. and their wiſdome is ſaid to be *deuilliſh*, who haue *bitter enuying and ſtrife in their hearts*, Iam. 3.14.15.

Apoc.12.9.
1.Pet.5.8.

The vſe. 1 From this very name we are to be admoniſhed of two things. Firſt, to beware of falſe-accuſing, tale-bearing, and ſlaundering: for in theſe practiſes we put on the deuils name, and ſhew forth the infection of his nature: Paul telling Timothie, [d] that a *miniſter* muſt not be a *nouice, leaſt he be puffed vp, and fall into the condemnation of the deuill*, vſeth ſuch a word for the deuills name as ſignifieth a falſe *accuſer* or ſlanderer, to ſhew vnto vs that ſuch a one is a deuill incarnate. And yet this is the common ſinne of this age, to ſpeake euill, and to backebite, when they ſpeake one of another. 2 Secondly, hereby we are taught to beware, how at any time, or any way, we diſſwade any one from embracing or obeying true religion: for herein we ſhew our ſelues to be the children of the deuill. When Elymas the ſorcerer would haue turned away Sergius Paulus from the faith, Paul [e] calls him, full of all ſubtiltie & miſchiefe, *the child of the deuill.* And this I doe the rather obſerue, becauſe it is an vſuall thing to draw others backe from the power of godlineſſe; though not in plaine tearmes, yet partly in reproaches, and partly by bad example of life. Now all ſuch had need to looke to their eſtate, for the children of the deuill are like to haue their portion with the deuill & his angels. And thus much for the author of Chriſts temptations; as alſo for the firſt part of Chriſts preparation to this combate.

d 1.Tim.3.6.

e Act.13.10.

V.2. *And when he had faſted fortie daies and fortie nights, he was afterward hungrie.*

Here is the ſecond part of Chriſts preparation to this combate, namely his abode in the wilderneſſe, which is ſet out vnto vs by foure arguments: I. by his faſting fourty dayes and fourtie nights, noted in the words of this verſe. II. by his aboad with wilde beaſts, noted by S. Mark. chap. 1.12. III. by his enduring of temptations within the ſpace of theſe fourtie dayes and fourtie nights, *Luk.* 4.2. though in particular thoſe be not ſet down by any Euangeliſt. IV. by his hunger after fourty daies faſting, in the ende of this verſe. Of theſe in order.

I. *Circumſtance. Chriſts faſting fortie daies and fortie nights.* There be three kinds of faſts, if we take the word in a generall ſenſe: 1 firſt, the *daily faſt of temperance and ſobrietie*, whereby we vſe Gods creatures for our ſuſtenance with that moderation and abſtinence, that we rather giue leſſe to natures appetite, then that which it deſireth; This Chriſt enioyneth to euery Chriſtian, [f] *take heede leaſt at any time your hearts be oppreſſed with ſurfeting and drunkenneſſe.* 2 The ſecond kind of faſt is, the religious abſtinence of Gods church from all meates and drinkes for a time, for the furtherance of their praiers, when they humble themſelues vnto God for the preuenting or remoouing of ſome heauie iudgement: thus the Iewes faſted, [g] ſometime for one day, ſometime for three dayes and three nights, as *Heſter* 4.16. yea ſometime for [h] ſeauen dayes together, but then it is like they receiued ſome ſuſtenance in the euening: for ſo *Daniel faſted for three weekes of dayes, eating no pleaſant things*, *Daniel.* 10.2, 3. but of neither of theſe muſt Chriſts faſt here bee vnderſtood. 3 The third kinde of faſt is *miraculous*, done by the power of God reſtraining the appetite for many dayes together without meate or drinke, beyond the power of nature: Thus [i] Moſes faſted fourty dayes and fourtie nights in mount Sina, where he enioyed the preſence of God ſo long. And ſo did Elias [k] faſt in mount Horeb, and our Sauiour Chriſt in this wilderneſſe. We reade indeed, that *Paul* in his conuerſion *faſted three dayes and three nights eating nothing*, *Act.* 9.9. So did the Iewes with *Heſter* and her maides, *Heſter*, 4.16. And experience teacheth that a ſicke man may liue ſeuen or nine dayes together without meate or drinke, yea (as ſome learned Phyſitians write,) foureteene dayes: And Pauls companions ate very little or nothing at all for *fourteene dayes*: for the words are plaine, [l] *eating nothing*: And it may bee ſo, ſith the like hath been found true by experience in our age. And this is the longeſt that a man can faſt and liue, to wit, foureteene, or fifteene, or ſeuenteene dayes: for ſo much is recorded of ſome, that after ſo long abſtinence haue liued, though with ſome weakeneſſe of nature; but for a man ordinarily, beeing of good conſtitution of bodie, to faſt fourtie dayes and fourtie nights together, it is impoſſible. Indeede it hath beene

Three kinds of faſts.

f Luk.21.34.

g Iudg.20.26 1.Sam.7.6.

h 1.Sam.31. 13. 1.Chron. 10.12.

i Exod.34.28.

k 1.Kin.19.9.

l Act.27.33.

auouched [m] that a man might faſt moneths, yea a whole yeare together without meate or drinke, and yet liue; but we may perſwade our ſelues it is not true. Now our Sauiour Chriſt, which is yet more, during this faſt felt no faintneſſe nor weakning of his bodie as we ordinarily doe with a little abſtinence, ſo that his faſt was not ordinarie, but miraculous altogether.

[m] Iubart. Parad.2.decad.1.

Reaſons why Chriſt faſted fortie daies.

The reaſons why Chriſt faſted thus long in
the wilderneſſe, may be theſe; Firſt, that he
1 might performe his miniſterie, which now he
was to begin, with more reuerence aud authoritie:
for this cauſe would God haue *Moſes* to
faſt fourty dayes and fourtie nights before hee
deliuered the lawe written in the two tables of
ſtone vnto the people of God; and ſo muſt *Elias*
doe, before he did reſtore religion in his
dayes: Secondly, that it might appeare he was
2 no whit inferiour to Moſes and Elias: & third-
3 ly, that he might ſhewe his full conſent with
them. *Queſt.* Seeing Chriſt did excell Moſes and Elias, why did he not exceede them in the length of his his faſt, for threeſcore dayes, or a whole yeare? *Anſ.* He did it not through want of power to haue faſted longer, but becauſe he would not giue occaſion thereupon that any ſhould call into queſtion the truth of his manhood, which might eaſily haue happened, if he had faſted a whole yeare together.

The vſe. Hereon the Church of Rome would build their Lent faſt; but verie fondly: for firſt Chriſt did not thus faſt to giue vs example to followe him herein, but to prepare himſelfe to the great worke of his miniſtere; ſecondly, there is great difference betweene Chriſts faſt and theirs; Chriſt faſted thus but once, and that by the inſtinct of the holy Ghoſt; they keepe their faſt yearely, and that on their own heads: Chriſts was a true faſt, without all meate or drinke; but theirs is a mocke-faſt, for they eate the fineſt fiſhes, and other dainties, and drinke wines, wherein is as much nouriſhment to the bodie, and as good, as in fleſh: neither can they iuſtly build it on the practiſe of the Primitiue Church, for they vſed to faſt (at leaſt in ſome places) but two or three dayes before Eaſter: & their Lent faſt was not ordained nor impoſed till many yeares after Chriſt; * ſo as euery one might chooſe whether he would faſt, or not.

Ante paſchale Ieiunium.

* Zanch. de redempt. l.1. c.19 in theſi de quadrag. Ieiunio.

II. *Circumſtance.* S. Marke doth further ſet out Chriſts abode in the wilderneſſe by his being and conuerſing with wild beaſts, *Mark.* 1. 13. which ſome thinke Chriſt did for this end, that wild beaſts might come to him and doe him homage due to their Creator and Gouernour: but this is a deuiſe of man without likelihood of truth; for howſoeuer Chriſt in himſelfe deſerued all homage and reuerence of all creatures; yet becauſe hee abode among wilde beaſts to be abaſed and humbled in the low eſtate of a ſeruant, therefore it is not like hee went to receiue homage from them. The true cauſe rather is this; we finde in Scripture that among the Iewes were two ſorts of deſerts; one in part peopled and inhabited, hauing here and there cities and villages; in ſuch a deſert was Iohn Baptiſt borne, and did baptize & preach; that the prophecie of [a] *Iſai* might be fulfilled, *The voice of a crier in the wilderneſſe, make ſtrait the way of the Lord.* The other not inhabited at all by men, beeing a place of aboad onely for wild beaſts, as Lyons, Beares, Tygers, woolues, &c. which liued therein continually: Now in ſuch a deſert as this, was our Sauiour Chriſt lead by the ſpirit, and made his aboad among ſuch wild beaſts; which circumſtance is therefore noted, to giue vs to vnderſtand that in this combate, our Sauiour had no aide, protection, ſuccour, helpe, or comfort from any man, or other creature whatſoeuer: for by nature his companions were ſo farre from being an helpe and comfort vnto him, that they would rather ſeeke to deuoure him. Whereby we plainly ſee that the praiſe of victorie in this combate, is proper to Chriſt alone, and not communicable to any creature whatſoeuer.

[a] Iſa.40.3.

The vſe. In this eſtate of Chriſt in the wildernes, we may behold the cōdition of Chriſts militant Church; to wit, that it is in this world as in a wildernes, and deſert of wild beaſts: for during their aboad on earth, Gods childrē liue with men, who in diſpoſition and affection are like *Woolues, Beares, Tygers, Lyons*, and *Cockatrices*, vntill ſuch time as the holy Ghoſt by grace ſhall turne their hearts, as we may plainly ſee, *Iſai* 11. 6, 7, 8. in regard whereof they muſt arme themſelues with patience againſt manifold aſſaults and vexations, comforting their hearts with this conſideration, that Chriſt their head hath vndergone this eſtate before them.

III. *Circumſtance.* S. Luke [b] obſerueth, that while Chriſt aboad in the wilderneſſe, within the ſpace of thoſe fourtie daies and fourtie nights, he was tempted of the Deuill, before the three great temptations: the wordes are plaine, *And was there fourtie daies tempted of the Deuill: And when they were ended, then the Deuill ſaid, &c.* what theſe temptations were either for matter or forme, the holy Ghoſt hath not ſet downe; and yet we may probably thinke they were more milde and gentle temptations then thoſe three which are ſet downe; the deuill making them as it were an entrance to his ſtrongeſt and moſt dangerous temptations: for his manner is, when it makes for his aduātage, not to ſhew his violence and extremitie at the firſt, but to proceede by degrees, and by little and little to inſinuate himſelfe till he haue gotten his beſt aduantage, and then will he ſhew the ſtrength of his malice. Thus he dealt with Cain, firſt he prouokes him to anger and malice againſt his brother, becauſe his brothers ſacrifice was accepted, and his reiected; then hauing ſetled hatred in his heart, he neuer leaues till he had cauſed him in his rage to ſlay his brother: and yet he ſtaies not there, but

[b] Luk.4.2.

after brings him to deſpaire of Gods mercy, in ſo much as he cried out, [c] *my ſinne is greater then I can beare.* Thus alſo he dealt with Iudas; firſt he caſt this euill thought into his heart, *Iudas betraie thy Maſter*, and when he had gotten entertainement for that (for doubtleſſe Iudas would not yeeld to ſo vile a thought at the firſt motion) then he cauſeth him to put it in execution, wherupon in feareful deſpaire he brought him *to hang himſelfe.* This is the ſubtiltie of the old ſerpent; firſt he conuaies one claw or talant into a mans heart, and then another; after that he gets in his head, and ſo at length windes in all his bodie. Thus he aſſaied to do with Chriſt, and ſo will he continue towards all Gods children. Which ſhould teach vs to labour to be ſtrong in the Lord, and wiſe in his word, that ſo we may ſtand againſt all his aſſaults: Yea, this muſt mooue vs to a ſpeciall watch through the whole courſe of our liues againſt the occaſions of ſinnes, that we may cut off temptations in the beginning, becauſe it is Satans craft, not to ſpit his venom at the firſt, but to ſugar his temptations at the beginning, that no danger may appeare till he haue conueied into vs the bane and poiſon of our ſoules.

4.13.

IV. *Circumſtance.* Chriſts abode in the wilderneſſe is further ſet out by his *hunger*, in the end of this verſe; *He was afterward hungry:* that is, after he had faſted fourtie dayes and fourtie nights by the power of his Godhead, then he began to waxe hungrie. But ſome will ſay, this ſtands not with the glory and maieſtie of the ſonne of God to be hungrie, for *his fleſh is meat indeede, and his blood is drinke indeede.* *Anſwer.* Chriſt was content to lay aſide his glorie and maieſtie, and to take vpon him our baſe and fraile nature, becomming like vnto vs in all things ſaue ſinne; now in this his abaſement & humility he had not onely a true ſoule & body, but the true faculties thereof, as vnderſtanding, will, memorie, &c. and though his bodie was free from perſonall infirmities, as paulſie, gout, dropſie, or ſuch like, yet he was ſubiect to ſuch infirmities as agree to the nature of man, as hunger, thirſt, wearineſſe, &c. Yea this was one part of his humiliation, to become not onely man, but man with infirmities: and therefore though he could by the power of his godhead haue preſerued himſelfe fourtie yeares without meate or drinke, as wel as fourtie daies; yet that he might abaſe himſelfe to the loweſt degree of a ſeruant, he was content to ſuſtaine the infirmitie of his humane nature in beeing an hungred: And that for theſe cauſes.

6.55.

ons why
Chriſt was
an hungred.

Firſt, to confirme vnto vs the truth of his manhood; for ſome man might ſay, it was an eaſie thing for him to faſt fourtie days & fourty nights, ſeeing he had not a true body, but onely the ſhew and ſhadow of a bodie; therefore to ſhew that hee was true man, and had a true naturall bodie as wee haue, hee was content to ſuſtaine hunger, as we doe, and that truely. Secondly, that thereby hee might caſt an obiect before the Deuill, to cauſe him to bee the more eager and violent in his temptations, and to ſhew his malice in full meaſure againſt him; for by vertue of his office whereto he was now called, Chriſt was to encounter with Satan our common enemie, and therefore giues him not onely the aduantage of the place, but alſo the opportunity of eſtate, that Satan perceiuing his infirmitie of bodily hunger, might thereby be emboldened to giue the more violent aſſault vpon him. And thus much of the ſecond part of Chriſts preparation to his combat.

v. 3. *Then came to him the Tempter, and ſaid, If thou be the Sonne of God, command that theſe ſtones may be made bread.*

Here beginnes this ſtrange combate betweene our Sauiour Chriſt and the deuill, conſiſting of three great conflicts: The firſt wherof is contained in this verſe and the next, beeing indeede the greateſt of them all, as after ſhall appeare. In this temptation obſerue theſe three things: firſt, Satans *preparation* to this conflict: ſecondly, the *temptation* it ſelfe: thirdly, Chriſts *anſwer* and repulſe made thereunto.

Satans preparation.

I. *Point.* The deuills preparation is in theſe words: *Then came to him the Tempter, and ſaid:* herein obſerue foure things; firſt, the title giuen to Sathan the author of this temptation, *the Tempter:* So Paul calleth him, 1. Theſſ. 3. 5. *I ſent to know of your faith, leaſt the Tempter had tempted you in any ſort:* And Sathan is called the *Tempter*, becauſe his continuall ſtudie and practiſe hath beene and is, by all means to tempt all men; he omits no times, neither ſpares any paines day or night, but by all meanes ſeekes to draw men from God, and to bring them to deſtruction; the conſideration wherof ſhould moue vs to the practiſe of theſe duties.

Vſe 1.

Firſt, to be watchfull in all manner of praiers and ſupplications againſt ſatan, for the gratious protection of God againſt his aſſaults: If any of vs had our dwelling among Lions, Beares, or Tigers, which were hungerbit, and therefore would ſeeke greedily for their pray, we would be ſure neuer to goe out of our dwelling houſes without preparation for reſcue and defence, whereby we might auoid their danger. Well, though we haue no ſuch wild beaſts to endanger our bodies; yet our ſoules are daily aſſaulted by a more deadly enemie, euen the Deuill, whoſe continuall ſtudie and practiſe is by temptation to deuoure vs, 1. Pet. 5. 8. and therefore we muſt alwaies be watchfull againſt temptations, putting vpon vs the whole armour of God, that we may be able to ſtand againſt his aſſaults.

2

Secondly, as it is the Deuils practiſe alwaies

A to tempt, and to ſeeke to draw men from God, ſo becauſe we muſt be vnlike him in all things, we muſt draw neere to God in the practiſe of all good duties, Iam. 4. 7. 8. *Reſiſt the Deuil and he will flie: draw neere to God, and he will draw neere to you;* the coniunction of theſe two duties ſhewes, that the neerer we come to God, the more we oppoſe our ſelues to Satan: now *hee that commeth vnto God muſt beleeue*, Heb. 11. 6. and therefore by faith we [a] *exerciſe our ſelues vnto godlineſſe*, as *Paul* exhorteth *Timothie*: and vnleſſe we thus ſtriue to be vnlike him, we ſhall neuer be able to withſtand his temptations.

a 1.Tim.4.7.

3 B Thirdly, we muſt hence learne to beware of the practiſe of the ſeducers, in ſeeking to draw backe others from the loue or practiſe of religion, or in hindring the good means, whereby religion is begunne and furthered in men: for if either by endeauour in action, or by bad example we ſhal doe thus, doubtleſſe we become tempters and the children of the Deuil: for to tempt and draw to ſinne is the propertie of Satan, and he that in tempting fulfills the *luſts of Satan*, muſt needs be his *child*, Ioh. 8. 44. hence it was that our Sauiour Chriſt cals Peter *Satan*, when he went about to diſſwade him from that worke, for which his Father had ſanctified him and ſent him into this world, ſaying *Get behind me Satan*, Matth. 16. 23. And when Elymas ſought to turne away the Deputie from the faith, *Paul* calls him *enemie to all righteouſneſſe, full of all ſubtiltie, and child of the Deuill*, *Act.* 13, 10.

C The ſecond thing in this preparation is, the *time* when Satan began to tempt our Sauiour Chriſt in a more ſtrong & violent manner, noted in this word *Then*, that is, when Chriſt had now faſted fourtie dayes and fourtie nights, & was an hungred: when the Deuill ſaw Chriſt not onely to be alone in the wildernes, but alſo perceiued that he was afflicted with hunger, & ſo the more weake, beeing in the low eſtate of a miſerable man, *Then* he prepares to aſſault Chriſt with a moſt violent temptation.

Satans policie in tempting.

D *The vſe.* This diſcouereth vnto vs the deepe policie of Satan in making choiſe of the fitteſt time for his aſſaults: he will not tempt all men at all times, neither alwaies with the greateſt temptations: but he forecaſts for the time of mans greateſt weakenes, and thereto he reſerueth his ſtrongeſt aſſaults. Now vſually a man is moſt weake, when he is vnder ſome grieuous affliction, either in bodie, minde, or both; or when he lieth in the pangs of death: theſe times doth Satan obſerue, and keepe his ſtrongeſt temptations againſt they come, as doth notably appeare by his dealing with Chriſt, not onely at this time when he was an hungred, but alſo and eſpecially at his paſſion: for the Scripture ſaith, *Hee* [b] *ſpoiled principalities and powers vpon the croſſe*: whereby is apparent, that the Deuil with his greateſt power did then aſſault him, thinking either then or neuer to giue him the

b Coloſſ.2. 14.15.

A foile, when as he did ſuſtaine the wrath of God due vnto the ſinnes of man; and ſo will he handle all the members of Chriſt; in their greateſt extremities they ſhall be ſure to feele Sathans deepeſt malice, vnles God reſtraine his power. Which muſt teach vs in the day of peace and ſtrength, to prepare againſt the day of weakeneſſe by any affliction or by death it ſelfe, that ſo we may by Gods grace be able to ſtand againſt the rage of Satan: for then he will be ſure moſt eagerly to ſeeke our ruine, and vnleſſe we prepare before hand, we ſhall neuer be able to ſtand. Now our beſt preparation is to come to *heare the words of Chriſt, and to doe the ſame*, for then, *though the winds blow, the raine fall, the*

B *waues beate*, and Satan doe his worſt, yet being built vpon the *rocke Chriſt Ieſus*, we ſhall neuer fall, Matth. 7. 24. 25.

The third thing in this preparation, is the occaſion of Satans onſet at this time, namely, *Chriſts bodily hunger*, as the knitting of this verſe to the former will plainely ſhewe, for *Chriſt beeing an hungred, Satan came vnto him and tempted him*. He could not find in Chriſts moſt holy manhood any blemiſh of ſinne, or inclination thereto, wheron to build his temptation; yet ſuch is his malice, that rather then Chriſt ſhould eſcape his hands, he will take occaſion from the infirmitie of his nature in bodily hunger to prouoke and allure him vnto ſinne.

Satangro his tempt ons on ſo thing in v

C Herein wee learne a ſpeciall point; namely, that the Deuill will haue ſome ground in vs for thoſe temptations wherewith hee doth aſſault vs; for as we may ſee by his dealing here with Chriſt, he obſerues not onely the inclination of mans heart and ſoule, but the ſtate and conſtitution of the bodie, that if either bodie or mind will affoard him the leaſt aduantage, thereon he will be ſure to take occaſion to tempt. If we regard the ſeed and roote of ſinne, it is true that euery man hath all ſins in him, but yet through the worke of God, reſtraining corruption in ſome, and renuing grace in others, it comes to paſſe, that each man is more inclined naturally to ſome ſins then to others, which thing Satan doth obſerue moſt diligently; and as an enemie that beſiegeth a citie will go about it and eſpie where the wall is weakeſt and moſt fit for his

D entrance, and there will be ſure to giue his ſtrongeſt onſet; and as a man that would ſtrike fire with a flint, will turne it about in his hand, to ſee what part is fitteſt; euen ſo the deuill, he goes about a man, and as it were turnes him to and fro, to ſpie out his weakeneſſe, and to what ſinnes hee is moſt inclined, and there hee will he be ſure to trie him often, and to aſſault him with the greateſt violence. *Example:* If a man be impatient of pouertie, hee will ſeeke to carrie him to picking and ſtealing: If a man be prone to couetouſneſſe, hee will prouoke him to fraud and oppreſſion: If hee be enclined to ambition, Satan will puffe him vp with pride and vaine-glory: nay which is farre more, Satan will take occaſion from the very conſtitution of a mans body to draw him vnto ſinne; if choller be predominant in him, Satan will labour to ſtirre him vp to wrath, anger, and furie, and if he can to bloodſhed and murther; If a man be of a ſanguine complexion, Satan will ſeeke to carry him to immoderate mirth, and to exceſſe in paſtimes, pleaſures, and delight, that if it be poſſible he may drown him therein, whether they be good or bad: If a man be melancholike, Satan will ſometime take occaſion by that humour to ſtrike him with exceeding ſadneſſe, with terrours and feares; and otherwhile to intoxicate his brain with ſtrange fantaſies and deluſions, cauſing a man to thinke himſelfe to be Elias, Iohn Baptiſt, Chriſt, &c. So as it is true which an auncient Diuine ſaith of this humor, that it is the Deuils baite wherewith he ſports himſelfe. See the experience hereof in the a *lunatike perſon*, whoſe diſeaſe was, to be exceedingly troubled certaine times of the moneth, by reaſon of melancholy oppreſſing the braine. Now Satan (as it there appeares) tooke aduantage of that humour to abuſe him moſt fearefully; not onely in making him deafe and dumbe, but alſo cauſing him to caſt himſelfe into fire and water. So that looke how many ſinnes and infirmities we haue in vs, ſo many darts we carry about vs, wherewith Satan will ſeek to wound vs. He taketh ground or occaſion from vs of al the aduantage he hath againſt vs; his temptations are like fire and bellowes, and our infirmities and corruptions are wood and fewell.

a Matth. 17.

The vſe. I. Here then we may behold our miſerable eſtate by reaſon of ſinne; for thereby it comes to paſſe that we beare about vs thoſe darts, wherewith the deuill doth wound vs. And ſith Satans craft and malice is ſuch to take aduantage from vs, for to worke our woe, we muſt labor the more diligently, to be throughly acquainted with our naturall diſpoſitions & inclinatiōs, yea with our bodily infirmities, for the Deuill will ſearch vs: and when we haue truely found out our owne eſtate, we muſt ſet a ſtrong watch and guard about our owne hearts in reſpect of our infirmities, and ſo ſhall we be the better able to breake the necke of Satans temptations.

The fourth thing in this preparation is, Satans comming to Chriſt; *The Tempter came vnto him*: By which phraſe it is probable, though not certaine, that the Deuill tooke vpon him the forme of ſome creature, and ſo appeared vnto Chriſt; thus he came to Eue in Paradiſe, abuſing the ſerpent to further his aſſault againſt the firſt Adam; And it is like, that in his combat with the ſecond Adam, hee came in the ſhape of ſome creature, for otherwiſe he could not properly be ſaid to come and ſpeake. Some indeede thinke that theſe temptations were inward in minde onely, and by viſion; others think they were altogether viſible and done actually; but the ſafeſt way is to hold that they were in part actually done in bodily manner, and partly ſhewed in viſion. And thus much for the preparation to the conflict.

II. *Point. The temptation it ſelfe*: conteining matter of great importance, beeing indeed the maine temptation of all, in theſe words *If thou be the Sonne of God command that theſe ſtones bee made bread.* The Deuill beeing well prouided for time and place, and aduantage alſo by Chriſts bodily hunger, doth here aſſault our Sauiour Chriſt like a cunning Sophiſter, and frame his argument Syllogiſtically, thus:

Satans Sophiſtrie.

If thou be the ſonne of God, thou canſt make theſe ſtones bread.
But thou canſt not make theſe ſtones bread:
Therefore thou art not the ſonne of God.

The ground of this temptation is this: It is no reaſon that the Sonne of God ſhould ſtarue for want of food; but thou muſt ſtarue vnleſſe thou canſt make theſe ſtones bread: and therefore vnleſſe thou canſt doe ſo, thou maieſt perſwade thy ſelfe it was but a falſe voyce which thou heardeſt from heauen; *This is my welbeloued Sonne, &c.*

The ſcope and drift of Satan in this temptation ſtands in two things; Firſt he labours to ouerthrow the faith of Chriſt. Secondly, to bring him to a practiſe of vnbeleef. For the firſt, By *faith* I meane, a gift or grace in Chriſt, whereby as hee was man, hee beleeued his Fathers words to be true, which ſaid, *This is my beloued Sonne in whom I am well pleaſed*: wherby we may ſee, what the Deuill aimes at principally in his temptations againſt Gods children; for theſe his aſſaults againſt our Sauiour Chriſt are ſet down for our inſtruction in this behalfe. Satans maine drift then in temptation is to ouerthrow our faith, whereby we beleeue euery part and parcell of Gods word to be true: See this in his tempting of Eue; firſt he labours to weaken her faith in the truth of Gods threatning, which done, he eaſily brought her to actuall diſobedience in eating the forbidden fruite. The ſame courſe he holdeth at this day; firſt he will ſeeke to nuzzell men in ignorance, that he may keepe them in vnbeleefe: if he faile that way, then will hee endeauour to plunge their ſoules into ſome damnable errour and hereſie: and by one of theſe meanes doth he deſtroy the faith of many; for while a man remaines in ignorance he can haue no faith, and if he miſſe of the truth of God, he wants ground for his faith Now the reaſon why the Deuill labours ſo much againſt our faith, is becauſe we cannot truly relie vpon Gods mercy, nor depend vpon his prouidence, nor yeld any acceptable obedience to his commandements, vnles we beleeue his word.

Satan ſeekes the ruine of our faith.

More particularly wee are to obſerue that ſpeciall branch of Gods word which the Deuill would haue Chriſt not to beleeue; euen that voice of his Father, which a little before Chriſt heard from heauen at his baptiſme; *This is my welbeloued Sonne in whome I am well plea-*

ſed; And this hath the holy Ghoſt recorded in great wiſedome and mercie to Gods Church; for hereby doth appeare a maine drift of Satan againſt Chriſts members in his temptations, namely, to make them doubt of their adoption, and to deſtroy this perſwaſion in them, that they are the ſonnes and daughters of God: for if herein he ſpared not the head, doubtleſſe the members ſhall not eſcape his hands. This appeares by his vſuall aſſault againſt them, ſpecially when God ſhal lay vpon them any lingring croſſe or affliction, either in mind, in body, or in goods; then the Deuill will ſuggeſt this into their minds If thou wereſt the child of God, he would neuer lay his hand vpon thee ſo long a time, and in ſo grieuous manner; neuer was any child of God in this caſe that thou art in: But God laies his hand thus heauie on thee; and therefore thou maiſt perſwade thy ſelfe that thou art not the child of God.

Satan ſeekes to depriue vs of aſſurance of adoption.

The vſe. The conſideration hereof muſt mooue vs aboue all things to labour for aſſurance of our adoption, euen to haue our conſciences aſſured out of Gods word, that we are the ſonnes and daughters of God in Chriſt. The Deuils drift is to ouerthrow this perſwaſion in vs, and therfore our endeauour muſt be, to confirme and ſettle our hearts herein. This is the charge of the holy Ghoſt vpon euery child of God, 2. Pet. 1. 10. *Giue all diligence to make your calling and election ſure*, that is, get the aſſurance thereof ſealed vp in your hearts, by the ſauing graces of Gods ſpirit, *ioyning vertue with your faith, and with your vertue knowledge, with your knowledge temperance, and with temperance patience, and with patience godlineſſe, and with godlineſſe brotherly kindneſſe, and with brotherly kindeneſſe loue*, v. 5. 6. 7. And indeed if we would haue true peace and comfort in euery eſtate, whether aduerſitie or proſperitie, let vs labour for the knowledge of our adoption. This will be our ioy in want, in wealth, in bondage, in freedome, in ſickeneſſe, in health, in life, & in death. Herein *is that ioy of Chriſt which neuer can be taken from vs*, Ioh. 16. 22. We cannot doe the Deuill a greater pleaſure, then to neglect the getting of this aſſurance; for hereupon he will take occaſion (ſpecially in time of diſtreſſe) fearefully and daungerouſly to ſeek to breake the necke of our ſoules; he cares not much otherwaies what men profeſſe, and what knowledge and other common gifts of the ſpirit they haue, ſo that they want this bleſſed aſſurance: and therefore with the Apoſtle *Paul*, we muſt account all other things to be but *droſſe and dung in reſpect of this excellent knowledge of Chriſt*, to be our Sauiour and Redeemer. True it is, that vnto many this exhortation will ſeeme needeleſſe; for ignorant perſons that haue nothing in them but meere preſumption, will bragge moſt of this perſwaſion; but they that haue felt the ſmart of this temptation doe know what it is that will ſtand vs in ſtead, euen that aſſurance onely which is rightly founded vpon the word of God: and therefore forſaking the vaine conceits of our ignorance, let vs with all diligence vnfainedly endeauour to get this reſolution; if we cannot of our ſelues attaine vnto it, we muſt vſe the direction and helpe of Gods faithfull Miniſters: for howſoeuer it pleaſeth ſome to thinke otherwiſe, yet this is the vndoubted truth of God, that a man in this life may ordinarily be reſolued and aſſured of his ſaluation.

Phil. 3. 8.

The ſecond thing which the Deuill aimed at in this temptation, was to bring Chriſt to a practiſe of vnbeleefe, namely, in want of bread to turne ſtones into bread, for the preſent ſatisfying of his hunger; for the Deuil would needs perſwade our Sauiour Chriſt that he muſt haue bread to ſaue his life, and therefore in the want of bread would haue brought him to this diſtruſtfull courſe, to turne ſtones into bread.

Satan wo bring Ch to a prac of vnbele

And as the Deuill here deales with Chriſt, ſo he aſſaies to doe with all his members; as he labours to worke vnbeleefe in their hearts, ſo he ſeekes to bring them to the practiſe of vnbeleefe in their liues. See the truth hereof in the courſe of this world; Is a man oppreſſed with outward want and pouertie? the Deuill will tell him, he muſt needes liue, and therefore wil perſwade him to robbe and ſteale and to filtch for his liuing. If a man be ſicke, and want preſent helpe in lawfull meanes, or elſe be afflicted ſomewhat extraordinarily, then will the deuill mooue him to ſeeke to Wizards and Witches, ſuggeſting this into him by one meanes or other, that they can doe more good in ſuch a caſe then all the Phyſitians in the world. This is a moſt vile practiſe of vnbeleefe, and yet too common in the world, wherein men for the remoouall of ſome outward euill, will not ſticke to hazard the loſſe of their ſoules. We therfore muſt labour to be acquainted with theſe wiles of Satan, and by the practiſe of faith in our liues, labour to expreſſe the power of faith in our hearts, as in all manner of godly conuerſation, ſo eſpecially in vſing onely lawfull meanes for our releeſe in the time of miſerie and diſtreſſe.

But to come more particularly to the words of this temptation; *If thou be the Sonne of God command theſe ſtones, &c.* It may be demanded why the Deuil ſhould make choiſe of this queſtion wherewith to tempt our Sauiour Chriſt, rather then any other? *Anſ.* The reaſons hereof may be theſe: Firſt, hee knew well, that if Chriſt were the true and proper ſonne of God, then he muſt needs be the true Meſſias; and if he were the annointed of God, then alſo he it was that muſt accompliſh that old and auncient promiſe made to our firſt Parents a *for the bruiſing of the ſerpents head*. This was the thing that of all other the deuill was moſt afraid of, and could not endure to heare; and therefore by mouing this queſtion he intends to infringe, yea and (if he could) quite ouerthrow our Sauiour Chriſt in the right of this title. Secondly,

a Gen. 3. 15.

ly, The Deuill ſince his fall, beares an vnſpeakable deadly hatred againſt God himſelf, and according to his nature, as occaſion ſerues, hee cannot but ſhew the ſame. Now in this queſtion he doth notably bewray his malice & ſpite againſt God; for, whereas in Chriſts baptiſme a little before, God had proclaimed him *to be his beloued ſonne in whom hee was well pleaſed*, Hereby the Deuill goes about to prooue the cleane contrary, and ſo as much as in him lieth, ſeekes to make God a lyer; which, becauſe it fitteth his nature ſo well, he makes choiſe of at this time.

The vſe. I. In this practiſe of the deuill we may learne what to iudge of ſundry falſe teachers; for as well in the primitiue Church as alſo ſince that time, there haue beene ſundry men of great fame for wiſedome and learning, as *Ebion, Corinthus, Carpocrates, Samoſutenus, and Arrius*, who haue all laboured ſeuerally to prooue, that Ieſus Chriſt the Sonne of Marie was not indeede the Sonne of God, very God but onely a worthy Prophet. Now of them we may ſafely think with the church of God in former times, that they were falſe Prophets, heretikes, and ſeducers, yea the profeſſed enemies of Chriſt, guided by the ſpirit of Satan, for herein they doe directly tread in his ſteps.

II. In this his practiſe we may obſerue the malitious and contradicting ſpirit of Sathan againſt God himſelf, for here he labours to conclude that Chriſt was not the ſonne of God, notwithſtanding God himſelfe had a little before auouched that he was. And this is his continued practiſe vnto this day; for where God in his Church pronounceth grace, mercie and loue, there on the contrary will the deuill pronounce a curſe, hatred and damnation. Againe, where God denounceth his curſe & iudgment, there will the deuill ſeek to perſwade a conceit of grace and fauour. If a man be the child of God, and haue receiued the ſeale of grace for his aſſurance thereof; the Deuill will ſeeke to weaken this aſſurance, and perſwade him if he can that he is the child of wrath. And if a man be void of grace, and ſo indeed the child of the Deuill, then will Sathan ſuggeſt into his heart preſumptuous thoughts, and make him thinke he is the child of God; ſo that euery way, hee ſhewes himſelfe contrarie to God.

Satans policie in tempting.

Yet marke the deuils words a little further; *If thou bee the ſonne of God, commaund theſe ſtones, &c.* that is, doe but ſay the word, and bid theſe ſtones to become bread, and it wil be done. And here in the very propounding of this temptation we may obſerue the deepe policie of Satan; for in theſe few words (the better to effect his purpoſe) hee toucheth three moſt true and notable points in Diuinitie: *Firſt*, that hee that is the Sonne of God by nature, is alſo true and very God: for here he aſcribeth vnto the ſon of god the true prerogatiue of god himſelfe; a point wherein the Phariſies withſtood our Sauiour Chriſt, and which many heretikes ſince haue denied. *Secondly*, that the true God can without paine or labour, yea without all meanes at his very becke doe whatſoeuer he will; and by his word onely make ſtones become bread. *Thirdly*, that to worke a miracle of himſelfe, is a propertie and prerogatiue of him alone that is true God; as to turne ſtones into bread in this place. Now when the Deuill acknowledgeth all this, a man would not think that herein he ſhould intend any hurt to Chriſt or to his Church; but in very truth his drift herein is, to deſtroy the faith of Chriſt in that word of his Father which ſpake from heauen, & to ouerthrow the foundation of the church, by proouing that Ieſus Chriſt the ſonne of Marie, was not true God.

Satan ſpeaks ſome truth to ouerthrow an other truth thereby.

Here then obſerue a tricke of the Deuills cunning; when he ſpeaks a truth, he doth it not to confirme the ſame as louing it, but indeede his meaning is to ouerthrow the truth thereby: which muſt admoniſh vs, that when Satan ſhall any way aſſault vs in temptation, we neuer giue credit vnto him, no not then when he ſpeaketh the truth, because therein his purpoſe is to deceiue vs, and to deſtroy the truth: hence it was that Chriſt forbad the [a] vncleane ſpirits to teſtifie of him, though they acknowledge him to *bee the holy one of God*; hence alſo Paul was grieued at the teſtimony of the foule ſpirit that was in the maide, though in it ſelfe a moſt worthy truth, to wit, [b] *that they were the ſeruants of the moſt high God, which ſhewed vnto men the way of ſaluation.*

Further, in comparing our Euangeliſt Matthewe with S. Luke, there may ſeeme ſome difference betweene them in propounding this temptation, for in *Matthew* the words are thus, *commaunde theſe ſtones, &c.* And in [c] *Luke* thus, *commaund this ſtone.* But they are reconciled thus; *Matthew* ſets downe this temptation as the Deuill firſt propounded it: and S. *Luke* ſhewes how the Deuill vrged it: for firſt the deuill comes to Chriſt and bids him, if hee be the ſonne of God, command al the ſtones which he ſaw round about him to be made bread; this S. *Matthew* ſets downe: or if that ſeemed too much, command one ſtone to be made bread and it ſhould ſuffice; and this S. *Luke* noteth.

The vſe. By this comparing of the Euangeliſts we may obſerue, that when the Deuill hath once begun to tempt a man he will not eaſily leaue off, but will ſet an edge vpon it, and enforce and vrge it by all the meanes he can, that if it be poſſible he may preuaile. Which ſhould teach vs on the other ſide, to be moſt earneſt and reſolute in reſiſting Satans temptations; he will take ſmall aduantage before he leaue; we therefore muſt not [d] *giue place*, nor yeeld one iot vnto him: [e] *Reſiſt the Deuill and hee will flie.* This muſt euery member of the Church doe: the miniſter by ſound and through-applying of euery part of Gods truth to the heart, whereby it may be armed againſt the enemie; and the people by faithfull embracing and obeying of

[a] Mark.1.24,25.

[b] Act.16.17.18.

[c] Luk.4.3.

[d] Eph.4.27.

[e] Iam.4.7.

the ſame, as alſo by earneſt praier vnto God for the aſſiſtance of his grace in all aſſaults.

V. 4. But hee anſwering, ſaid, It is written, [a] Man ſhall not liue by bread onely, but by euery word that proceedeth out of the mouth of God.

[a] Deut.8.3.

The words containe Chriſts gratious anſwer, whereby he repelled the Deuils temptations: and in it we may obſerue three points: First, that Chriſt did anſwer: Secondly, whence hee borrowed his anſwer: Thirdly, the very words of his anſwer.

For the firſt, that Chriſt did anſwer, is noted by the holy Ghoſt in plaine words, *And Ieſus anſwering, ſaid*; Whereby he would giue vs to vnderſtand, that Chriſt Ieſus our Sauiour beeing in the wilderneſſe, was not onely willing and ready to encounter with Sathan, but alſo able to withſtand him, yea and to vanquiſh Satan without receiuing any ſoile at his hands. Which is a point of ſingular comfort to Gods Church and children; for was Chriſt Ieſus able in this lowe and baſe eſtate of a ſeruant, beeing diſaduantaged alſo by a deſert place, and bodily hunger, was he then (I ſay) able to encounter with Sathan, and to ouercome him in his moſt violent and ſuttle aſſaults? Then how much more is he now able euen in all his members to giue Satan the foile, hauing ſpoiled him in his death? ſeeing he is aduanced to the throne of maieſtie and glorie, and ſet at the right hand of his father, hauing a name aboue all names giuen vnto him, at which euery knee ſhall bow, both of things in heauen, and in earth, and vnder the earth? We therefore may now ſay with *that loud voice*; [f] *Now is ſaluation in heauen, and ſtrength, and power, and the kingdome of our God, and the power of his Chriſt: for the accuſar of the brethren is caſt downe.*

[f] Reuel.12.10.

The ſecond point here noted is, whence Chriſt borroweth his anſwer, namely, from the Scriptures; *It is written*: It had beene an eaſie thing for Chriſt beeing the ſonne of God, to haue confounded the Tempter with the breath of his mouth, or to haue commanded innumerable legions of holy angels to haue driuen him away; but he betakes himſelfe to the written word for his defence. And this he did eſpecially for our inſtruction: namely, that we might know, *that the written word of God*, rightly welded by the hand of faith, is the moſt ſufficient weapon for the repelling of Satan and the vanquiſhing him in all his temptations; hence *Paul* calleth it [g] *the ſword of the ſpirit*, becauſe it ſerues not onely for our defence, but alſo to wound Satan, and to put him to flight.

The written word our beſt weapon againſt Satan.

[g] Ephes.6.17.

The vſe. 1. This fact of Chriſt doth diſcouer and condemne the damnable practiſe of the Church of Rome, who locke vp the word of God from their people in an vnknown tongue, and commend vnto them for their defence againſt ſpirituall enemies other deuices of their owne, as *holy water, croſſing, croſſes, &c.* which they highly commend as meanes of ſpeciall ſtrength and force to vanquiſh the Deuil; when as indeede the word of God is the onely true and truſtie weapon, whereof while they depriue their people, they ſend them foorth naked and vnarmed to encounter with Satan.

Secondly, here alſo behold the miſerable eſtate of all thoſe that either through couetouſneſſe or any other profaneneſſe are drawne to neglect or contemne the written word of god: their caſe is moſt fearefull; for they caſt away thoſe weapons whereby they ſhould defend themſelues againſt the deuill, and quench all his fierie darts, and ſo betray their owne ſoules into his hands; And doubtleſſe all contemners and neglecters of the word are guiltie of their owne damnation, becauſe God hath giuen vs his word for our defence, and for the confounding of Sathan, ſo as without guilt of wilfull murther not of our bodies, but of our ſoules, we cannot neglect this heauenly weapon.

Thirdly, hereby we may ſee the cauſe why ſin ſo much abounds in all eſtates euery where, namely, want of loue vnto, and knowledge in the word of God, whereupon the moſt are ignorāt of it, or elſe know not how to handle this ſpirituall weapon, whereby Satan is reſiſted and foiled: Hoſe. 4. 2. The Lord complaineth of *lying, ſwearing, killing, ſtealing, and whoring yea of blood touching blood*; and the cauſe is laid downe in the firſt verſe, *There is no knowledge of God in the Land:* This *Dauid* knew well, and therefore ſaid, *Hee hid Gods ſayings in his heart that hee might not ſinne againſt him*, Pſal. 119. 11. For as *Sauls* ſpeare ſtood in readineſſe at his head euen *when hee ſlept*, ſo ſhould Gods word, which *is the ſword of the Spirit*, be euer in our hearts, as it were ready drawne, that to what ſinne ſoeuer the Deuill allures vs, we may be able to ſay for our defence, *It is written*: through want hereof it comes to paſſe, that the Deuill at his pleaſure leads men captiues into all impieties.

1. Sam.26.7.

Laſtly, this excellent vſe of the word vnderſtood, beleeued, and obeyed, muſt mooue al ignorant perſons to labour for knowledge herein & withal endeauor after growth in knowledge by holy obedience, to ſhew forth their faith: If we had an enemie that had ſworne our death & vowed to ſee our blood, how careful would we be, for our natural life, both to get vs weapons, and alſo ſome knowledge to vſe the ſame, not only for our defence, but alſo for the annoyance of our deadly foe? Oh then how careful ſhould we be for the ſafety of our ſoules to put vpon vs the whole armour of God, and to learne to vſe aright *this ſword of the Spirit*, that when we meete with Satan our irreconcilable enemie, in the field of temptation; which is this miſerable world, we may be able both to award his blowes, and to wound his head! It is lamentable to ſee how ignorāt people will bleſſe themſelues in their ignorance, and ſay they defie the Deuil, and ſpit at him in defiance, and yet they know not how they are intangled in his ſnares of their owne ſinnes; he little regards ſuch defiance, ſo long as their ſoules lie naked and bare before his daily darts: let two men meete that be at enmitie, the one armed, the other naked, what will it auaile for the naked man to defie his enemy with bigge words, while in the mean time his armed enemy takes away his life? Lo, ſatan is this ſtrong man armed, & ignorant perſons are poore naked caitiffs, they defie the deuil, and ſpit at him with their mouth, but in the meane time the deuil wounds their ſoules vnto death. They will ſay they feele no ſuch wounds, and therefore they feare him not: but they muſt know, that the leſſe they feele, the more cauſe they haue to feare; for Satans wounds are moſt deadly when they are leaſt felt.

Word in Scripture notes diuers things.

Gods powerfull word diſtinguiſhed.

The third point is Chriſts Anſwer it ſelfe: *Man ſhall not liue by bread onely, but by euery word that proceedeth out of the mouth of God*: This anſwer is borrowed from *Deuterom.* 8. 3. And it is that leſſon which Moſes ſought to teach the children of Iſrael, after the Lord had fed them with food from heauen in that barren wilderneſſe where they were afflicted with hunger. The words are ſomething hard, and therefore I will ſhew the meaning of them. *Man ſhall not liue*; that is, ſhall not preſerue his temporall life in this world; for of eternall life, neither Moſes nor Chriſt did intend to ſpeake. *By bread onely*, that is onely by ſuch ordinarie meanes as food and raiment, ſleepe, phyſicke, &c. which God hath appointed in his prouidence for the ordinarie preſeruation of naturall life. *But by euery word that proceedeth out of the mouth of God.* This title *word* betokens diuers things in Scripture: I. The *ſubſtantiall word of God*, the ſecond perſon in Trinity, Ioh. 1. 1. *In the beginning was the word, and the word was God.* II. It is vſually taken for the *written word* contained in the booke of the old and new Teſtament, 1. Pet. 1. 25. Thirdly, it is ſometime taken for Gods will and decree, and it is called his *good pleaſure*: ſo Heb. 1. 2. *Chriſt ſuſtaineth all things by the word of his power*, that is, according to his will and decree, by his powerfull appointment: and by his word were all things made in the beginning, & hereby haue they beene preſerued euer ſince; that is that word that melteth the Ice, Pſal. 147. 18. And in the laſt ſence muſt we vnderſtand *word* in this place; meaning that man doth not preſerue this natural life by ordinarie meanes onely, but withall, by Gods good pleaſure, wil and decree, ſanctifying the meanes for his good. Note further that it is ſaid *by euery word*, and therein lieth the ſubſtance of this ſentence; for the vnderſtanding whereof we muſt know, that this powerfull and working word of God may be diſtinguiſhed according to the mater whereabout it is occupied: Thus, ſometime God will haue men to liue by *bread* the ordinarie food of naturall life; and this is his *ordinarie word*. Sometime his will and appointment is that man ſhal liue by exatrordinarie meanes; as the Iſraelites did in the wilderneſſe while they liued vpon Manna; and this is his *extraordinarie word*: Otherwhiles hee ordaines that men ſhall liue without all meanes, as Moſes did in Mount Sina, Elias in Mount Horeb, and our Sauiour Chriſt in this wilderneſſe, for the ſpace of fourty dayes and fourty nights together: And laſtly he ordaines ſometime, that man ſhall liue againſt means and contrarie to the courſe of nature; Thus Daniel liued in the Lyons denne, and the three childrē in the fiery furnace; both which laſt may be called gods *miraculous word*. So that we ſee good reaſon of this clauſe *euery*: for hereby we learne, that man doth not preſerue his life onely by ordinarie meanes ordained of God; but likewiſe by *euery word proceeding out of the mouth of God*, that is, by euery appointment and decree of God, whether *extraordinarie*, aboue the vſuall meanes, or *miraculous* without all meanes, or againſt the courſe of nature: this we muſt labour to knowe and be perſwaded of. Nature teacheth that man liueth by Gods bleſſing and appointment in ordinarie meanes; But nature knowes not this, that God preſerueth mans life by his word, aboue meanes, without meanes, yea and againſt meanes. The beleeuing heart will hardly yeeld to this, which Moſes would teach the Iſraelites; and therefore we muſt take the more paines to be reſolued of it. If any ſhal thinke hereupon, that a man may liue by the written word without meate and drink, he is deceiued; for Chriſt meaneth not that euery word that God hath ſpoken ſhall preſerue naturall life, but that whatſoeuer way hee hath appointed whereby man ſhall liue, whether by ordinarie, or extraordinary means, whether without means, or againſt meanes, the ſame ſhall be effectuall for mans preſeruation: Thus much for the meaning.

The applying of this teſtimony to the Deuills temptation, is thus to be conceiued; the Deuils temptation was this, *If thou be the ſonne of God, then commaund theſe ſtones to bee made bread: But thou canſt not make theſe ſtones to become bread: Therefore thou art not the ſonne of God.* To this Chriſt anſwers, by denying the propoſition or firſt part of this argument, the ground whereof was this (which the deuill tooke for graunted) that when a man is hungry he muſt needs haue bread, or elſe hee cannot liue: and this our Sauiour Chriſt doth flatly deny, ſaying: *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God*: And this application is moſt excellent, teaching vs that thing, for the learning whereof the Iſraelites were trained vp fourty yeares in the wilderneſſe, and fedde with Manna from heauen, and with water out of the rock; to wit, that God by his word can preſerue the life of man without ordinarie meanes, euen what way ſoeuer hee appointeth for that purpoſe; and if we ſhould ſpend our liues in learning hereof, no doubt the time were not miſpent.

The vſe. Firſt, hereby we are taught to conſider aright of all creatures whereby our life is preſerued, as meate, drinke, apparell, &c. and that is thus, beſides the bodily ſubſtance of the creature, we muſt labor to ſee a further matter, euen the bleſſing of God in the creature proceeding from his word, decree, and appointment, whereby it is made fit and able to yeeld ſuſtenance and nouriſhment. The Scripture calleth this, the [a] *Staffe of bread*, and ſo it is indeede, for as an aged and impotent man falleth to the ground if his ſtaffe be plucked frō him, ſo the beſt creature that ſerues for our vſe, without Gods bleſſing becomes fruiteleſſe vnto vs. This, reaſon may teach vs, for how ſhould that thing of it ſelfe preſerue and further life, which in it ſelfe is voide of life? And how ſhould that giue heat and warmenes to our bodies, which of it ſelfe is void of heate? let vs therefore confeſſe that it is not the ſubſtance of foode, that doth refreſh vs, not the matter of our raiment that keepes vs warme, but the bleſſing of him that by his word hath ordained them for theſe ends, if he withdrawe his bleſſing, the *ſtaffe & [b] ſtay is gone*; men may *eate* (as *Haggai* [c] ſaith) but they ſhall not haue *enough*; *drinke*, and yet not be *filled*; they may *cloth* themſelues, and not be warme; It is Gods bleſſing that makes Gods creatures doe vs good: how elſe ſhould it come to paſſe, that the poor mans child which is barely clad, and homely fedde, ſhould bee as healthfull, comely, and well liking, as the child of a Prince, but that God bleſſeth aſwell the homely food of the poore, as the daintie fare of the richeſt.

a Leu.26.26.
b Iſa.3.1.
c Hag.1.6.

Secondly, hereby we muſt learne *Sobrietie and Temperance*, in the vſe of all gods creatures: when we vſe our food and raiment it is Gods bleſſing alone that makes them doe vs good, the Lord as it were ſtands by vs to put his bleſſing vpon euery morſell that we eat, and euery draught that we drinke, and vpon our raiment when we put it on; how then dare wee abuſe them in ſurfetting and drunkenneſſe, in pride and wantonnes? may we not feare in ſo doing, that while the meate or drink is in our mouths, the wrath of God will fall vpon vs, as *Pſal.*78. 30.31.

Thirdly, hence we muſt learne to ſanctifie Gods creatures as, food and raiment which we vſe for our comfort, by inuocation on the name of God: for we doe not liue by the creatures ſimply, but by the word and appointment of God bleſſing them vnto vs; and therefore wee muſt not bee like bruite beaſts which receiue Gods bleſſings, but yet neuer looke vp to heauen from whence they come: or like to the ſwin that gathereth vp the maſt, not looking vp to the tree from which it falleth.

Fourthly, hereby we ſee the common errour of the world, who place the ſtaffe and ſtay of their life in the aboundance of outward bleſſings, whereupon they labour to inrich themſelues herwith as much as poſſibly they cā; theſe men doe little conſider that mans life ſtandeth not in aboundance, neither doth he liue by bread, but by the bleſſing of God, which is and may be as well vpon a little, as vpon the treaſures of a kingdome. This was the practiſe of the *rich foole*, [a] who ſpake peace to his ſoule for *eaſe and paſtime*, becauſe *he had much goods laid vp for many yeares*. But ſith Chriſt teacheth vs, that man liueth not by bread onely, it muſt needs be a flat note of vnbeleefe, to carke and care immoderately for the things of this life.

a Luk.12.1

Fiftly, hereby we are alſo taught, not to entangle our ſelues ouermuch with the cares of this world, nor to ſuffer our harts to be oppreſſed with deſire of food, raimēt, lands or liuing: becauſe our life and welfare conſiſteth not in theſe things, but in the bleſſing of God on whatſoeuer hee ſends be it more or leſſe: the gripple minde after much is a deadly [b] *ſnare*, wherewith many a ſoule is intangled to *perdition and deſtruction*; this choakes the heart in ſuch ſort, as the ſeede of grace can take no root, nor bring forth any ſauing fruite: this made Paul to lay a charge vpon Timothie for rich men, that *they ſhould truſt in the liuing God, and not in vncertaine riches*, 1. Tim. 6.12. Let vs therefore be content with food and raiment, and rather ſeek the kingdome of God and his righteouſneſſe, and then all thoſe things whereof we ſtand in neede ſhall be giuen vnto vs, in the moderate vſe of lawfull meanes. Indeede the worldlings excuſe is, that food and raiment is his liuing, which he muſt needs looke vnto: but we muſt ſtill remember, that our life ſtandeth not in theſe things, for when death comes, theſe cannot ſaue vs from the graue: it is Gods bleſſing by which we liue, he can preſerue vs aboue meanes; nay without means, and againſt means, and therefore we muſt neuer giue place to ſuch thoughts and cares as ſhew diſtruſt in God.

b 1.Tim.6.

Sixtly, hence we muſt learne contentation and patience in extreame pouertie, and in all other miſeries of this life; If God ſhould deale with vs as he did with his ſeruant Iob; if for our religion he ſhould bring vpon vs the loſſe of goods, of children, of health, and all that we haue, with baniſhment alſo from our friends and country; yet then muſt we labour to ſhewe the fruite of patience, and not ſuffer our hearts to be ſwalowed vp of ouermuch griefe: becauſe our life ſtands by Gods word, and not in any of theſe things: indeede, if in theſe outward miſeries a man ſhould be depriued of the comfort of Gods prouidence, then might he ſorrowe without meaſure: but ſeeing all ſuch as feare God, do ſtill enioy the bleſſing of God in their greateſt calamities (for Gods bleſſing is not locked vp in bread, but aboue meanes without meanes and againſt meanes can he manifeſt his power and goodneſſe in their preſeruation) therefore in the extremitie of euill muſt we comfort our ſelues *in the Lord our God*, as c *Dauid did in great ſorrow*, hauing loſt his two wiues, and beeing in danger to be ſtoned of his ownes followers: and learne to ſay with Iob, d *Though the Lord kill me, yet will I truſt in him.* What if the Lord ſhould ſend a famine among vs, as hee may iuſtly doe for the ſinnes of this land? ſhould we then deſpaire, or vſe vnlawful meanes for our releefe? nay then we muſt learne Moſes leſſon, *that man liueth not by bread only*, and labour to depend on him that can increaſe e *the oile in the poore widows cruſe, and the meale in the barrell*, till plenty come.

c 1.Sam.30.6
d Iob.13.15.
e 1.Kin.17.14

Seauenthly, this muſt teach vs moderation of our affections in all eſtates that doe befall vs; in health and plentie we muſt not be puffed vp with pride; in weakeneſſe and in want we muſt not be oppreſſed with ſorrow; for mans life ſtandeth not in theſe things, neither can we hereby know loue or hatred; he that is in want may haue as good a portion in Gods bleſſing as the wealthieſt in the world, herein hungry f *Lazarus* full of ſores, went farre beyond the *rich glutton* in all his riot.

f Luk.16.19.

Laſtly, ſeeing our life depends vpon Gods word, we muſt hereby learne to acknowledge Gods prouidence, and to relie thereupon in all eſtates. In the daies of peace, wherein (as g Iob ſpeaketh of himſelfe) *men waſh their paths in butter, and haue the rockes to power them out riuers of oyle*, men will ſoone be brought to ſay ſo much; but we muſt labour to ſee and feele the bleſſing of his prouidence euen then when we tread (as it were) the winepreſſe of his wrath: as well in ſickeneſſe as in health: in want as in plenty: in the deapth of diſtreſſe as in the height of all proſperity: this is the counſell of the holy Ghoſt, h *rolle thy workes vpon the Lord. Caſt all your care vpon him, for he careth for you*, 1.Pet.5.7. It is a brutiſh property onely to looke vpon the creatures wheron they feed, and therefore our eies and our hearts muſt be fixed on him who *feedeth the young rauens that crie vnto him; and beareth vp all things by his mighty word*: we muſt not content our ſelues with a bare ſpeculation herof in our heads, but labour to feele the comfort of it in our hearts, & to expreſſe the power of it in our liues. And thus much for the firſt conflict.

g Iob.29.6.
h Prou.16.3.

v. 5. *Then the Deuill tooke him vp into the holy city, and ſet him on a pinnacle of the Temple.*

6. And ſaid vnto him, if thou be the ſonne of God, caſt thy ſelfe downe: for it is a *written, that hee will giue his Angels charge ouer thee, and with their hands they ſhall lift thee vp, leaſt at any time thou ſhouldeſt daſh thy foote againſt a ſtone.*

a Pſal.91.11, 12.

7. Jeſus ſaid vnto him: it is written againe, thou ſhalt not tempt the Lord thy God.

* Deut.6.16.

Theſe words containe the ſecond conflict of Satan with our Sauiour Chriſt: for howſoeuer by Saint Luke this is put in the third place, which Matthew here placeth in the ſecond, yet this breedeth no difference between the Euangeliſts, who tie not themſelues to a ſtrict obſeruation of time, place, & order how euery thing was done which they relate; as in the ſtorie of this conflict, Saint Luke reſpects the ſubſtance of it onely, but S. Matthew obſerues the order of it alſo. Now in this ſecond conflict we are to obſerue three points: I. Sathans preparation thereto: II. The aſſault it ſelfe: III. Chriſts anſwer and repulſe thereof.

I. *Point.* *Satans* preparation to this conflict is contained in the 5. verſe: wherein we are to note, both the *time* and the *parts* thereof. The *time*, in the firſt word *Then*: that is, ſo ſoone as the Deuill had receiued a foile of Chriſt in his firſt aſſault, preſently he addreſſeth himſelfe vnto a ſecond.

Herein behold, the exceeding malice of Satan, in that the end of one temptation with him is but the beginning of another: he ceaſeth not with one aſſault, but as he is a deadly foe to the Church of God, ſo he ſhewes himſelfe by his continuall ſeeking whome he may deuoure; he will neuer make truce with any child of God, vpon any cōdition leſſe then the hazard of his ſoule; neither is he weary of his worke, but day & night is either plotting or performing ſome miſchieuous attempt againſt the child of God. The conſideration wherof muſt teach vs, vpon our victory and conqueſt ouer one temptation, preſently to prepare for a new. This was the ſtate of the ſonne of God our head, and we his members may not looke for better; our life in this vale of teares is a continual warfare againſt the enemies of our ſoules; we muſt not therefore here looke for reſt and eaſe, but euer keepe watch and ward againſt their aſſaults. If this dutie were well learned and put in practiſe, it would preuent much impatience, and become the ground of much peace in our ſoules: mans nature cannot brook the doubling and renuing of ſorrowes; when one euill lights in the neck of another, oh then he thinketh neuer any was in his caſe; but look vnto Ieſus the author and finiſher of thy faith, he endured no leſſe; and herein he is an example that thou ſhouldeſt follow his ſteps. If therefore thou wilt be his diſciple, prepare to take vp thy croſſe [a] *euery day & follow him.*

a Luk.9.23.

The parts of Satans preparation are two; Firſt, he conuaies Chriſt from the wildernes to Ieruſalem; ſecondly, hee placeth him on a pinnacle of the Temple. For the firſt, in theſe words, *The deuill tooke him vp into the holy city,* that is, into Ieruſalem, as Luke expoundeth it, chap. 4. 9. This the Deuill might doe three waies; In viſion; or leading him vp the ordinary way; or carrying him through the aire. I. It might be in viſion; for that was vſuall with the Prophets: ſo [b] Ieremie went to the *riuer Perath;* and Ezekiel was carried from Meſopotamia to [c] *Ieruſalem*: but Chriſt was not thus tranſported: for then Satans perſwaſion vnto Chriſt, *To caſt himſelfe downe,* could haue bin no temptation. II. Chriſt might be led of the Deuill the ordinarie way from the wilderneſſe to Ieruſalem, ſo much the words will beare: but (as I take it) he went not ſo: for if Chriſt were led by the deuill, it was either willingly of his owne accord, or by the Deuils perſwaſion: but of his owne accord he would not goe; for hee came into the wildernes to be tempted, which as yet was not fully accompliſhed, and therfore would not willingly depart thence, before that worke for which he came was ended. Againe, he would not depart thence vpon the Deuills perſwaſion: for Chriſt would neuer gratifie the Deuill ſo much, as to do ought himſelfe, which the Deuill would haue him, as in all his temptations doth appeare; for this is a rule to be obſerued, we muſt not doe any thing which the Deuill perſwades vs to in his temptations, though in it ſelfe the thing be lawfull and good. III. The Deuill might carry the body of our Sauiour Chriſt thorow the aire, by his power through Gods permiſſion. This is the moſt likely way, & ſo thought to be of the beſt diuines: and the words following confirme it much, for it is ſaid, *the Deuill ſet him on a pinnacle of the Temple:* Now if he had power to ſet him there, why might hee not alſo carry him thither, God ordaining this as wel as his temptation.

b Ier.13.4.
c Ezech.8.3.

Rule. Doe nothing Satan perſwades thee to in temptation.

The vſe. By this we ſee, that men may be tranſported by the Deuill from place to place, as the records of all ages doe report: this one thing yet obſerued (wherein the common opinion faileth) that the Deuill cannot conuey a man aliue ſo farre in a little time, as many men thinke; as a thouſand or two thouſand miles in an houre; for no man is able to endure ſuch violent motiō, & yet liue, as experience teacheth: let a man fall from ſome high ſteeple, and his breath wil be gone & he dead before he come at the ground, by reaſon of the violence of his motion. Indeed the Deuil can carrie a man very ſwiftly, but yet for the ſafety of mās life he muſt prolong his time farre more, then otherwiſe of himſelfe he needs to doe.

A

Secondly, hence we learne that by Gods permiſſion, the Deuill may haue power ouer the bodies of Gods owne children which are true beleeuers, to tranſport them from place to place; for dealing thus with the head Chriſt Ieſus, why may he not doe ſo with any of his members? beſides, we finde (that God permitting him) hee hath done more then this to the Saints of God; he may poſſeſſe their bodies, as he did the woman of Canaans daughter, Math. 15. 22. He may torment them long, as he did exceeding grieuoſly bow the body of a daughter of Abraham eighteene yeares, Luk. 13. 16. Yea he may kil the body, as he did to Iobs children, who no doubt were holy perſons, Iob. 1. 19. And therefore much more may he tranſport them from place to place.

Satans p
er ouer
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B

Here this queſtion may fitly be anſwered: whether a true beleeuer may be bewitched. *Anſ.* He may: ther are none vpon earth ſo faithfull and holy, but if God permit, Satan can afflict their bodies grieuouſly, and therefore alſo they may be bewitched. It is but the fancie of preſumptuous perſons, when they ſay, their faith is ſo ſtrong, that all the witches in the world cannot hurt them: for if God permit, Sathan can grieuouſly afflict mans bodie, as he did the body of Iob; yea hee can kill the bodie, as hath beene ſhewed. Salomon, ſpeaking of outward things ſaith truly, [a] All things come alike to al, and the ſame condition is to the iuſt and to the wicked: now the wicked man may be bewitched, as all will grant; why then may not the godly alſo, ſeeing it is but an outward euill? This therefore muſt abate their pride that ſtand ſo much on their ſtrong faith: behold this fact of Satan to the holy body of Chriſt, and hereby learne for thy humiliation, that if God permit, Satan is able to bring vpon thy body great affliction.

a Eccl.9.2.

C

Further obſerue the place whither Sathan caries our Sauiour Chriſt, *into the holy city,* that is, *Ieruſalem. Queſt.* Why is it called *holy,* ſeeing now it was a polluted place full of ſinnefull people? *Anſ.* It is called *holy* for theſe cauſes. 1. becauſe here was the lords temple the place of his ſolemne worſhip, wherein were the holy rites and ceremonies preſcribed for Gods worſhip. Secondly, in Ieruſalem, as alſo in all the ſynagogues of Iudea, was Moſes chaire, the law and the Prophets were read and expounded. Thirdly, Ieruſalem was the mother Citie of all the world in reſpect of religion; here God ordained that his Church ſhould firſt be planted, and from hence muſt religion be deriued to other nations.

D

The vſe. Hence we may obſerue, that at this time Ieruſalem was the true Church of God: indeed it was very corrupt both for doctrine and manners, as Chriſts ſeuere reproofe of both doth plainely ſhewe, Matth. 5. 21. &c. and Matth. 23. 13. 14. &c. and yet a true Church, elſe the holy ghoſt would not haue called it the *holy citie.* Now if Ieruſalem at this time were the true Church of God then, then may we well ſay, that in England God hath his true Church: for, let the corruptions of our Church be as they are; yet ſhall it match Ieruſalem in the prerogatiues of Gods Church. They had the law and the Prophets read and expounded; ſo haue we, and the Goſpel alſo which is the power of God to mans ſaluation. They had the Sacraments and ceremonies of the Law; anſwerable thereto we haue the ſacraments of the Goſpell, and alſo a true and holy forme of ſeruing God. Their Ieruſalem was a mother city; and though we cannot ſay ſo much in that behalfe, yet hath our Church beene a nurce to neighbour Churches in *Germany*, *Fraunce*, and other places round about, for many yeares: in regard whereof, the Lord, no doubt, hath beſtowed many bleſſings vpon vs. And therefore though our ſinnes and abuſes be many & grieuous, yet in regard of Church prerogatiues we may be called a holy nation, and a true member of the Church of God: ſo that as our Sauiour Chriſt and his Diſciples ioyned themſelues to the congregation of the Iewes in their legall ſeruice, and forſooke them not til they became no Church: ſo ought it to be among vs, till we ſeparate from Chriſt, none ſhould ſeuer themſelues from our Church miniſtery and ſeruice of God. Thoſe therefore that make a ſeparation from our Church becauſe of corruptions in it, are farre from the ſpirit of Chriſt and his Apoſtles. If any ſhall ſay, this makes well for the Church of Rome, if ſo corrupt a place as Ieruſalem, in regard of Church prerogatiues were an holy citie, for they haue as many prerogatiues for religion, as the Iewes then had, and therefore are the Church of God, and ſo we do not well to ſeparate from them. *Anſ.* Some indeede that are no Papiſts, ſay the Church of Rome is the Church of God: but the truth is, the preſent Church of Rome is ſpirituall *Babylon*, the mother of abhominations, no ſpouſe of Chriſt, but a ſtrumpet. But they plead their prerogatiues: as firſt, their ſucceſſion from Peter: Secondly, true baptiſme for ſubſtance according to the firſt inſtitution: Thirdly, the Apoſtles Creed which they hold and beleeue; Fourthly, the word of God, in the writings of the Prophets and Apoſtles: And laſtly, that theirs is the mother Church. *Anſw.* All this is nothing when the truth appeares: for firſt, ſucceſſion in perſon, without ſucceſſion in doctrin, is no note of a Church; now let them ſhewe ſucceſſion in the Apoſtles doctrine, and we yeeld. Secondly, their baptiſme alone, though for ſubſtance true baptiſme, cannot prooue them a true Church: Circumciſion was the Sacrament of Gods Church, yet Samaria and Colchis were not the Church of God, though they vſed it: Againe, the theife may ſhew the true mans purſe, but that prooueth him not to be true & honeſt; no more doth baptiſme iuſtifie the Church of Rome to be a true Church. Laſtly, though they haue outward baptiſme, yet indeede they ouerthrow inward baptiſme, the life of that Sacrament, to wit, imputed righteouſnes & renued holines, which in Gods Church muſt goe together with the outward element, elſe it is nothing. Thirdly, for the Apoſtles Creed, they haue it in word, but they deny it in deede; for though they ſay, *they beleeue in God the Father*, and *in Ieſus Chriſt*; yet in effect they deny both God and Chriſt. For the God of the Papiſts is an Idol-god, and the Chriſt of the Papiſts a falſe Chriſt, as we haue ſhewed in handling of the Creed. Fourthly, for the Scripture; we muſt know the word of God ſtands not in bare words and letters, but in the true ſenſe and meaning of the holy Ghoſt contained in the Scripture of the Prophets and Apoſtles. Now though they haue the bookes of Scripture, yet in ſundry maine grounds of religion, they ouerthrow the foundation of the Prophets and Apoſtles. Againe, they keepe the Scriptures as a lanterne holdes a candle, not for it ſelfe, but for paſſengers; ſo is the Scripture with them, not for their Synagogue, but for Gods ſecret ones among them, for euen in the midſt of Poperie hath God euer had ſome of his elect, who haue not embraced their curſed doctrine. Laſtly, for their plea to be the *mother Church*, we muſt diſtinguiſh betweene the ancient Church of Rome, and the ſtrumpet that now is; the auncient Church of Rome to whom Paul writ, was a true and famous Church, and a mother Church: but ſhe is now dead and buried; and the now Roman Church is no mother Church, no ſpouſe of Chriſt, but the *whore of Babile*, the *mother of abhominations*, from which we are commanded to depart, Reu. 18. 4.

2. *Vſe.*

Secondly, in that Chriſt is brought to Ieruſalem, that holy citie, there to be tempted, we learne, that no holyneſſe of place on earth can debarre the deuill from his temptations; hee brings Chriſt from the wildernes, to tempt him in the holy Citie, euen vpon the holy temple, he wil thruſt himſelfe [a] on *Iehoſhuahs right hand to reſiſt him*, though Iehoſhua ſtand before the Angell of the Lord to miniſter to the Lord. And therefore the follie of Papiſts is egregious, that thinke the ſigne of the croſſe, holy water, reliques, and ſuch Maſſing inchantments haue vertue in thẽ to free their houſes, or their bodies from the aſſaults of Satan.

Laſtly, hereby we ſee that change of place is but a ſillie cure for a troubled minde; indeede change of aire may much further bodily cures; but a troubled mind hath conflict with the deuil, who will not leaue for change of place, Ieruſalem will fit his turne as well as the wilderneſſe.

The ſecond part of the Deuills preparation to this conflict is this, *and ſet him on a pinnacle of the temple*: The word tranſlated *pinnacle*, ſignifieth properly a *wing* of the temple; whereby, ſome take to be meant, the ſharpe brouches & ſpires on the toppe of the Temple; where-

[a] Zak. 3. 1.

of there were diuers; but theſe (as I take it) are not here meant; for ſuch a ſpire cannot well be called a wing: others take it for ſome part of the battlement, made on the top of the Temple, which was flat, as the Iewes vſed to build, to keepe men from falling: others take it for any top corner of the Temple; and whether of theſe it was, we cannot certenly define; but this we muſt hold, that it was ſome dangerous ſteep downe place on ſome corner of the Temple, or on the battlements, from which a man might eaſily caſt himſelfe: whereby we ſee the Deuil will omit no aduantage that may further his temptations; which ſhould make vs the more carefull of our ſtanding againſt him.

v. 6. *And ſaid vnto him, If thou be the Sonne of God, caſt thy ſelfe downe: for it is written, that he will giue his Angels charge ouer thee, and with their hands they ſhall lift thee vp, leaſt at any time thou ſhouldeſt daſh thy foote againſt a ſtone.*

These words containe the ſecond maine point in this conflict: to wit, Satans aſſault vpon Chriſt: wherein we are to obſerue, firſt his temptation: then the reaſon whereby hee doth enforce it. His temptation here is framed as the former was, in a kind of reaſoning, thus:

If thou be the Sonne of God, then ſhew the ſame by caſting thy ſelfe downe from this pinnacle of the Temple:

But as I ſee thou art certainely perſwaded, that thou art the Sonne of God:

Therefore caſt thy ſelfe downe, and thereby declare it.

Seeing this is a diſtinct temptation from the former, I doubt not but it muſt be thus framed with this concluſion; for if it had the ſame concluſion with the former, it ſhould be the ſame temptation. Satans meaning then is this, as if he had ſaid; I haue made triall to ſee expreſſely whether thou be the ſonne of God or not, and it ſeemes thou doeſt vndoubtedly beleeue that voice of thy Father to be true, which ſaid, *This is my welbeloued Sonne in whome I am well pleaſed.* Now if this be ſo indeede, it is conuenient thou ſhouldeſt confirme the ſame by ſome miracle, and the fitteſt place thou canſt doe it, is this; therefore caſt thy ſelfe down headlong from this pinacle, and yet preſerue thy ſelfe in ſafetie without all hurt in the fall.

The drift of Satan in this temptation was, to bring our Sauiour Chriſt to a vaine confidence in his Fathers protection, and indeede to flat preſumption vpon his extraordinarie prouidence in the neglect of lawfull ordinarie meanes, as by Satans concluſion, and the anſwer of Chriſt will eaſily appeare. And hereby we may obſerue that one maine drift of Sathan in his ordinarie temptations in Gods Church, is to carrie men to preſumption, and vaine confidence in the loue, fauour, and mercie of God; this appeares by the ſtrange reaſonings for libertie in ſinne which many frame to themſelues, and ſome are not aſhamed to vtter; as firſt God is mercifull, and Chriſt ſhedde his blood for their redemption, and therefore they will not be ſo ſtrict and preciſe in hearing ſermons, and reading and conferring about the word as many are, but they will take the pleaſures and ſeeke the profits of this life. Thus reaſoned ſome in the Apoſtles daies: [a] *Let vs continue in ſinne that grace may abound*: of ſuch *Iude* complaineth, ſaying, [b] *They turne the grace of God into wantonneſſe.* Such there haue beene euer ſince, and at this day they doe euery where abound. Secondly, ſome ſay, they are either ordained to ſaluation or damnatiõ: now if to ſaluation, they are ſure of it how euer they liue; and if to damnation, they cannot eſcape it, though they liue neuer ſo holily; for Gods decree is vnchangeable; and therefore they will take their pleaſure and liue as they liſt. Thirdly, other ſay, they haue euer found Gods goodneſſe towards them, and they are perſwaded hee will neuer ſee them want, and therefore they will not toile themſelues with labour and care as others doe, but take their eaſe and pleaſure while they may haue it; and ſo neglect their charge and calling, and giue themſelues wholly to their ſport and pleaſures, to companie keeping, or ſuch like. Yea, by this temptation to preſumption, Sathan oft preuailes with the better ſort; for if a man fauour the truth, and giue himſelfe to know religion in any ſort, the Deuill will ſtraight way goe about to perſwade him, that that which he doth is ſufficient to his ſaluation, and thus will keepe him from vſing further meanes to come by the certaine knowledge of his election, and full aſſiance in Chriſt Ieſus, to become a perfect man in Chriſt, which is the ende of Gods holy miniſterie, Eph. 4. 13. whereunto we ſhould giue all diligence, 2. Pet. 1. 10. See the truth hereof in the fiue fooliſh virgins, who carried [a] *burning lampes, but tooke no oyle with them,* neuer minding that till it was too late; and ſo doe moſt men content themſelues with the blaſing lampe of an outward profeſſion, neuer looking for the oyle of grace, till the time of grace be paſt.

The vſe. Hereby then wee are taught, in ſpeciall manner to beware of preſumption: this is the common ſnare of the Deuill wherein he intangles many a ſoule. It is true indeede that he oft preuailes by bringing men to deſperation, but a thouſand periſh through preſumptiõ, almoſt for one by deſperation: for deſpaire is a

painfull

Satan see
to carie
to pre
tion.

a Rom.

b Iude 4.

a Math.
1,2,&c.

painefull thing to fleſh and blood, and as the Deuill knowes well, doth ſometimes turne to a mans more ſound conuerſion; but to preſume is ſweete and pleaſant to the fleſh, and moſt agreeable to mans corrupt nature; in regard whereof we ought to keepe our heart with all watch and ward, as Dauid prayeth, *Keepe thy ſeruant from preſumptuous ſinnes, Pſalm.* 19. v. 13.

Againe, obſerue the order of Satans temptations by cõparing this with the former. There he ſought to ouerthrow Chriſts faith, and to bring him to diſtruſt the truth of Gods word vttered from heauen; but finding he could not that way preuaile, here he takes the cleane contrarie courſe, and ſeekes to bring him to preſume.

atans cun-
ing in tẽp-
ing.

This ſerues to diſcouer vnto vs, the deepe guile and ſubtilty of the Deuill, that can ſo cunningly turne himſelf from one extream vnto another. And looke as he dealeth here with Chriſt the head, ſo doth he continue towards all his members, if he cannot bring them to one extreame, he will aſſay them hard in the other. If he cannot bring a man to couetouſneſſe, and keepe his heart to the loue of mony, then let him beware of riot and prodigality. Is a man giuen to pleaſures and delight, and at length is depriued of them? then let him beware the deuill ſwallow him not vp with ouermuch griefe, as he ſought to doe with the [a] *inceſtuous perſon* of Corinth. Doth a man come to loue religion, that formerly was giuen to looſeneſſe of life? then if it be poſſible the deuill will carrie him to ſchiſme and hereſie. The deuill cannot abide that a man ſhould keepe the meane according to Gods word, Iſay. 30. 21. Hee would haue our firſt parents to be *Gods*, or no body, Gen. 3. 5. And ſo ſtill he laboureth to bring a man to ſome extreame. We therefore in all eſtates during life, muſt labour to keepe the golden meane, as Chriſt here did, neither doubting on the one hand, nor preſuming on the other, but retaining ſtill that bleſſed faith, whereby his bleſſed heart was firmly ſetled in theſe aſſaults. Thus much for Satans drift. Now come to the words of this temptation.

a2. Cor. 2. 7.
11.

If thou be the Sonne of God, then caſt thy ſelfe downe: that is, ſhewe by this miracle that thou art the ſonne of God. Marke here, the Deuill perſwades him not, to ſhew himſelfe to be the ſonne of God by doctrine in the execution of his miniſterie; but *Caſt thy ſelfe downe*; ſhewe a miracle: wherein we may behold the very liuely image of that naturall diſpoſition which is in all impenitent perſons; they affect Chriſts miracles, but they care not for his doctrin. Herod longed to ſee *Chriſt*, [b] *and was glad of his comming*, when Pilate ſent him; yet not to heare his doctrin, for that he could not endure; elſe he would not haue impriſoned Iohn, and alſo put him to death; but *hee hoped to ſee a miracle*. The wicked Iewes deſire a ſigne, that put Chriſt to death for his doctrine; yet *if hee will come downe from the croſſe*, and ſo miraculouſly ſaue himſelfe, then *they will beleeue*. Mark. 15. 32. And this venome of the old ſerpent hath poiſoned the hearts of many ſtudents in the Scriptures, who care not at all to ground themſelues in the fundamentall points of religion, as faith and repentance; and yet are wonderfull eager after quiddities and difficulties, wherein may appeare ſome outward ſhew of wit and learning; like the hypocriticall *Phariſies*, that would *tithe mint and rue, and yet paſſe ouer iudgement and the loue of God, Luk.* 11. 42. And the cauſe hereof is the want of ſound grace, for naturall men indeede cannot fauour the things of the ſpirit of God; the knowledge of Chriſt crucified ſeemes fooliſhneſſe vnto them.

b Luk. 23. 8.

Secondly, the Deuill tooke occaſion of his former temptation from Chriſts infirmitie of hunger; but perceiuing Chriſts ſure faith in his fathers word by his gratious anſwer to that aſſault, here hee borrowes his temptation from that profeſſion of his faith; as if he ſhould ſay, thou ſeemeſt to be reſolued of the truth of thy fathers word that thou art the ſonne of God: and if that be true indeed, then ſhew it by this miracle, *Caſt thy ſelfe downe*.

Here then behold another tricke of Satan; if he cannot preuaile by aſſaults drawne from our infirmities, then will he aſſay vs by temptations drawn from Gods good gifts and graces in vs; If he cannot keepe a man in ignorance that hath good gifts of wit and memorie, then will hee ſeeke from his knowledge to puff him vp with pride, and ſo mingling his poiſon with Gods good gifts, doth cauſe many a one to become a baine to Gods Church, that otherwiſe might haue prooued an excellent inſtrument therein; as might eaſily be ſhewed in ſundrie particulars.

Satans malice reſtrained.

Thirdly, here marke how Sathans malice is reſtrained, and his power limited: By Gods permiſſion he is able to carrie Chriſt from the wilderneſ to Ieruſalem, and there to ſet him in a moſt dangerous place on a wing of the temple; the thing he now deſireth is his deſtruction by caſting him downe headlong, but that he cannot doe, and therefore perſwades Chriſt to caſt himſelfe downe: wherein we ſee the ſpeciall prouidence of God ouer Chriſt Ieſus in all theſe temptations, reſtraining his enemy in the thing he moſt deſired. And the ſame prouidence doth he ſtill cõtinue ouer his church for the effectuall preſeruation of Chriſts members in all their temptations. The deuills vnwearied deſire and drift is, to bring contentions, hurliburlies and ruines into all ſocieties in Church and Commonwealth: therefore the peace and tranquillitie of theſe, is, and ſo muſt be acknowledged, a notable fruite of Gods bleſſed prouidence, reſtraining the ſpite and malice of Satan. Againe, hence it is euident, that in temptation Sathan cannot goe beyond the permiſſion of God; he can tempt Chriſt, yea traſport his body, and ſet him in a daungerous place, for thus farre God permits him to goe; but to caſt Chriſt downe from the pinnacle hee cannot, therein comes Gods reſtraint. So it fareth with gods children; for the triall of his graces in them, & to chaſtiſe them for ſome ſinnes, he ſuffers Satan to buffet them; but yet one iotte of his malice beyond Gods permiſſion he cannot ſhewe, as in Iobs affliction by him may notably appeare. Which we muſt carefully remember for our ſpeciall comfort in our moſt grieuous aſſaults; Gods will permitting Satan ſo farre muſt make vs patient, and yet his power reſtraining Satan from doing worſe, muſt giue vs comfort. Thus much for the temptation it ſelfe.

The reaſon whereby Sathan enforceth his temptation is taken from a teſtimony of Scripture: *For it is written, hee ſhall giue his Angels charge ouer thee, &c.* Sathan hearing Chriſt alledge Scripture for his defence againſt the firſt aſſault, comes now vpon him with his owne weapon, that if it were poſſible he might foile him after this ſort: *Thou ſheweſt thy ſelfe to bee the Doctor of the Church, by thine allendging of Scripture, and that, it ſeemes, thou makeſt the rule of thine actions: well then thou maieſt well and ſafely caſt thy ſelfe down hence if thou be the ſonne of God, for it is written, hee ſhall giue his Angels charge ouer thee, and with their hands they ſhall lift thee vp, &c.*

From this dealing of Satan, we are taught, not to embrace an opinion in religion, becauſe a ſhew of proofe by teſtimony of ſcripture may be giuen for it. But *we muſt trie the ſpirits,* that is, the doctrines of men, *whether they be of God, or not,* 1. Ioh. 4. 1. For the Deuill can alleadge Scripture to mooue Chriſt vnto preſumption, and it is his vſuall practiſe, when he carries men into ſchiſmes, errors, & hereſies. Reaſon with a man that minds to liue in ſinne, and tell him of that dangerous ſtate, by reaſon of the ſhortneſſe and vncertainty of this life: will he not tell you ſtraight, he will doe as he does, and repent when he is old; for it is written, [a] *At what time ſoeuer a ſinner doth repent him of his ſinne, I will put all his wickedneſſe out of my remembrance, ſaith the Lord:* And ſome thinke three or foure good words at a mās laſt end wil ſerue his turne: for the thiefe on the croſſe ſaid no more, but [b] *Lord remember mee when thou commeſt into thy kingdome.* And al ſuch as are trained vp in the ſchoole of Sathan, can eaſily alleadge Scripture to further them in euill.

[a] Ezec.18.27

[b] Luk.23.42.

But let vs come to the Scripture which the Deuill doth notoriouſly abuſe by his allegatiō: it is written in the 91. Pſal. v. 11. In the alledging whereof he would ſeeme very carefull and preciſe, at the firſt not omitting ſo much as this particle [*for*] which might haue beene left out, and yet nothing haue beene wanting to the force of his reaſon: But herein is the deepenes of his policy, to cauſe Chriſt not to ſuſpect any falſhood afterward; for towards the ende, hee leaueth out that, on which the promiſe is grounded of beeing kept by the Angels, to wit, to *keepe thee in all thy wayes,* that is, in all the good duties of thy lawful calling wherein thou ſhalt glorifie God, and do good to others; to ſuch as ſo walke in their waies doth that promiſe belong.

Satans mincing of the word of God.

Here then behold Satans notable fraud and craft, that cā ſo cunningly leaue out that which makes not for his purpoſe, and ſo peruert the true meaning of ſcripture; this is his vſuall practiſe, in enmity againſt the word to deprave the true meaning by cutting off ſome part, whē he cannot vtterly ouerthrow the whole. The like is the dealing of all heretiks, who by cutting off and leauing out, play legerdemaine with the Scripture. The Arrian holds the Bible for the word of God: but ſuch places as ſerue to prooue the Godhead of Chriſt, he doth notably abuſe and peruert. The family of Loue alſo doth hold the Bible for the word of God; but come to the true meaning of it, therein they faile, turning all into Allegories, euen moſt true hiſtories, as the fall of our firſt Parents, & ſuch like, which are maine grounds of religion in their naturall ſenſe: & the Apoſtaticall Church of Rome, doth hold with vs the bookes of the olde and new Teſtament; but yet they put in and take out at their pleaſure, and take from it all ſenſe and meaning which agrees not with the determination of their holy Father the Pope; and thereby they ouerturne the word of God, and ſtrongly maintaine their myſterie of iniquitie.

This dealing of Satan and his wicked miſcreants with the Scripture, muſt make all Gods childrē willing to ſpend their ſtrength in ſearching out the Scripture; for that is the onely way to deſcribe their fraud in deprauing of it. This cauſed Chriſt to bid the people in his time to ſearch the Scriptures, to learne to knowe him to be the true Meſſias, which the Iewiſh teachers did then deny. In regard whereof we muſt ſay with [a] Moſes, *oh that all the Lords people were Prophets, and that the Lord would put his ſpirit vpon them!* oh that all could reade and vnderſtand the word of God! This is it, wherein all that either be, or intend to be miniſters muſt labor eſpecially, euen to get ſound knowledge and iudgement in the text of Scripture. The Miniſter muſt not onely be able to teach the truth, but alſo to diſcerne, to diſcouer, and to confute errors & hereſies, which he can neuer ſoundly doe without good vnderſtanding in the text it ſelfe. The deuill knows the whole Scripture, and he will ſpare no text therein if he can corrupt it; therefore to reſcue Gods truth out of his hands who is the father of lies, the Miniſter muſt ſhew himſelfe a good ſouldier of Ieſus Chriſt, as Paul exhorteth Timothie, giuing ſuch attendance to the word that all men may ſee his profiting therein; yea with Ieremie, the Miniſter muſt eat the bookes of God, & digeſt them in his vnderſtanding, & reioice therein, labouring to feele them the ioy of

[a] Num.11.29

of his heart. The deuill knowes that Scripture truely vnderſtood and wel applied, is the onely engine for the battery of his kingdome; and therefore, euen from the beginning, but ſpecially ſince the comming of Chriſt, he hath laboured by all meanes to keepe men from the knowledge and true vnderſtanding of them: he it is that hath brought men from the reading of the Scriptures, to betake themſelues to the writings of men, as ſchoolemen, Fathers, and ſuch; by this meanes he hath for many yeares euen to this day in the Church of Rome, locked vp the ſcripture in an vnknowen tongue: yea euen in Gods Church the deuill workes mightily this way, by ſtealing away the affections of yong ſtudents from the Bible, and rauiſhing them with delight in the writings of men; for thus hee keepes them from the fountaine of truth, that they either fal into error themſelues, or be leſſe able to diſcerne and confute it in others. And hence come diſſentions and errours into the ſchools of the Prophets, which cannot be auoided while men leaue the text of Scripture, & addict themſelues ſo much to the writings of men, for therby he can more cunningly conuey ſtrange conceits into mens minds; and therefore euery one that would maintaine the truth in purity and ſyncerity, muſt labour painfully in the text.

Secondly, Gods miniſters muſt hereby be admoniſhed, to be carefull in alleadging any text of Scripture, that the ſame be fit and pertinent; for to wreſt the ſame from the proper meaning of the holy Ghoſt to ſerue their own conceit, is the practiſe of Sathan, which euery ſeruant of God muſt be farre from, and therefore muſt not do it hand ouer head. Which alſo may ſerue for a good aduertiſement to thoſe that vſe to heape vp manifold allegations of Scriptures in the doctrine of a Sermon, for as [c] *in many words there cannot want iniquitie*, as *Salomon* ſaith; ſo in affected multiplicity of quotations can the abuſe of Scripture be hardly eſcaped. If we deliuer but a mans teſtimony, honeſty will compell vs as neere as we can to keepe both his words and his meaning; much more ſhould conſcience mooue vs in alledging the teſtimony of the Lord, to haue carefull reſpect to the euidence of truth: and therefore that ſparing courſe is very commẽdable, whereby in quoting of Scripture men make ſure to keepe themſelues to the Lords true meaning, leſt by deprauing his word they become followers of Satan; And thus much for the manner of Satans allegation.

The truth and proper meaning of that text is now briefly to be diſcuſſed. The *ninety-one Pſalme*, from whence it is alleadged, is a moſt heauenly part of ſcripture, penned for the comfort of Gods people in the time of ſome grieuous plague or ſickeneſſe; and it containes a notable preſeruatiue againſt the plague, and by conſequent againſt any iudgement of God, to wit, *true affiance and confidence in the Lord*, that is the ground of al comfortable ſafety; thereto, among many other, is [a] this gratious promiſe made of the protection of Gods holy Angels (which the Deuill doth here alleadge) who ſhall be as carefull for the ſafety of Gods children in common calamities of famine, plague, peſtilence, &c. as the nurce is ouer her tender child to hold it in her hands, and beare it vp in her armes, leaſt it ſhould fal and hurt it ſelfe; alwaies prouided that the child of God keepe himſelfe in his waies, that is, in obedience to Gods commandements, and in the duties of his lawfull calling. It is true indeed, *that iudgement begins at the houſe of God, & the righteous are taken away from the euill to come*, yet many times the ſame outward iudgement lights vpon the good, that doth vpon the bad: yet this taketh not from Gods child the comfort of this protection in common calamities, for all promiſes of temporal bleſſings muſt be vnderſtood with the *exception of the croſſe:* as here, Gods Angells ſhall guard his children in time of plague, famine, and peſtilence, vnleſſe it pleaſe God herewith to chaſten them for ſome ſinne paſt, or to preuent ſome ſinne, or greater euil to come, or to make triall of their faith and patience: in which caſes alſo the child of God doth greatly differ from the wicked: for through the fruition of Gods loue in Chriſt, the euill of the puniſhment is taken away, and the outward ſmart thereof [b] ſanctified to the greater good of his ſoule: but out of this caſe their protection is certaine: ſee Exod. 12. 23. Pſal. 105. 16. 17. and Ezek. 9. 4. 6.

The vſe. The conſideration of this gratious protection of Gods Angels ouer ſuch as keepe themſelues in their wayes, muſt mooue euery one to labour to know & practiſe the duties of his calling, both generall of Chriſtianitie, and particular for the ſtate of his life, in al good conſcience: ſo doing let come what will, in al dangers he ſhal haue ſafety: for Gods Angels pitch their tents about him, they are as watchful ouer him as a nurce ouer her child: but if we forſake our waies, we loſe the cōfort of their protection, & expoſe our ſelues to all Gods iudgements.

V. 7. *Jeſus ſaid vnto him, Againe it is written, Thou ſhalt not tempt the Lord thy God.*

Here is the third generall point in this conflict; to wit, Chriſts anſwer and repulſe made to Satans aſſault, taken as the deuils temptation was, from a text of Scripture; for he ſaith, *Againe it is written*; where yet he meaneth not to oppoſe Scripture to Scripture, but to confute the abuſe of Scripture by Scripture; after this ſort, as if he had ſaid to Satan. It is true indeed that God hath made many worthy promiſes of aide and protection to his children in his word, yet they ſhall not bee performed

[a] verſ.11.

1.Pet.4.17.

[b] See Iob 23.10. Pſal. 119.71.

[c] Pro.10.19.

to thoſe that preſume to *tempt God*, as thou wouldeſt haue me to doe.

Scriptures are ſufficient to expound themſelues.

From this dealing of Chriſt with Satan, we may obſerue; that the Scriptures of God are ſufficient in themſelues, truely to interpret and expound themſelues. The Deuill alleadging Scripture, did wreſt it from the true ſenſe: this our Sauiour Chriſt ſheweth by alleadging another text out of [a] Moſes, which beeing applied to the place which the Deuill abuſed, doth ſhewe the true meaning thereof. So Ezra, expounding the law vnto the Iewes, *read diſtinctly in the law of God, and* (as the words doe ſignifie) [b] *gaue the ſenſe by Scripture, and cauſed the people to vnderſtand*: much more then at this day may the Scriptures be thought ſufficient for the expounding of themſelues, ſith to the Canon thereof ſince *Ezra* his time there is added the whole new Teſtament by the hand of God, wherein the deepe things of God are plainly reuealed.

a Deut.6.16.

b Neh.8.8.

The Church of Rome cannot away with this, that Scripture ſhould be ſufficient to expound it ſelfe. And therefore againſt it they reaſon thus: *That which muſt expound Scripture, muſt haue iudiciall power to determine of the ſenſe thereof: but the Scriptures haue no ſuch Iudiciall power*, for they are but a dumbe letter: and therefore no ſufficient iudge to determine of their owne ſenſe and meaning. *Anſ.* The Scriptures haue iudiciall power to determine of their owne true ſenſe and meaning: for they ſpeake euidently, to all that are inlightned by Gods ſpirit, and thereby made able to knowe what the Scripture ſaith: we know a man may ſpeak to his friend not only by word of mouth, but alſo by letter, and therby expreſſe his meaning ſufficiently: euen ſo, though God ſpeake not now vnto his Church by created voice, yet by his written word he ſpeakes ſufficiently for the cleare manifeſtation of his wil and pleaſure concerning them: and therfore it is a ſhamefull ſlander & blaſphemie againſt the Scriptures to call them an *inkie letter, and dumbe iudge*. And let them ſhew, if the Scriptures be not, where is that ſpeaking iudge who hath power iudiciall to expound the Scripture. Indeed their anſwer is, that the Church is this Iudge, and that we muſt conſult at her mouth for the true meaning of the Scripture. *Anſ.* The Church hath a miniſterie and diſpenſation committed vnto her, in the execution whereof ſhe deliuereth the meaning of the Scripture vnto Gods people; but that is not from any iudiciall authority committed vnto her, to determine of the ſenſe of ſcripture of her ſelfe; but onely by comparing Scripture with Scripture, and expounding one place out of another; euen as the Lawyer giues the ſenſe of the law, not from any iudiciall power giuen vnto him aboue the law, but by obſeruing the words with the ſcope and circumſtances of the law. But here I would know, if the Church muſt needes be iudge, by what meanes muſt ſhee determine? They anſwer, by the *rule of faith*, the *conſent of Councels and Fathers*; and if theſe faile, then *by the Pope*. *Anſw.* By their rule of faith, they vnderſtand, *vnwritten traditions*, that is, ſuch truth beſide Scripture, as hath beene kept by tradition from hand to hand ſince the primitiue Church. But theſe are meere forgeries, & ſhame it were to ſubiect the truth of God to the deuice of man: if theſe be made iudge of Scripture, then ſhall the faith of the Church depend vpon the *wiſdome of man*, and not vpon the *power of God*, a thing abhorred of the Apoſtle, 1. Cor. 2. 5. The onely rule of faith is the Scripture, and true faith will admit no other iudge beſide the Scripture to determine of that whereon it muſt depend. Secondly, for their conſent of Fathers and Councels, that is no ſufficient meanes to determine of the true ſenſe of Scripture: for their ſeuerall errours and contradictions one to another, and many times to themſelues, ſhew, that they wanted the immediate aſſiſtance of the Spirit. And the ſame is true of the Pope, as might eaſily be prooued at large, by their groſſe ignorance and errors. And therefore it remaines that the true iudge and expounder of Scripture, is Scripture it ſelfe, as Chriſt himſelfe by his practiſe ſheweth in this place.

Deut.6.16.

The place alleadged by Chriſt, is this commandement of God vnto his people, *Thou ſhalt not tempt the Lord thy God*. For the vnderſtanding whereof, we muſt ſearch out three things: firſt, what the *tempting of God* ſignifieth: ſecondly, the *manner* how God is tempted; and thirdly, the *cauſe and root* thereof. For the firſt, to tempt God ſignifieth, to make triall and experience of God, and to prooue whether he be ſo true, iuſt, merciful, prouident, and powerfull as his word reporteth him to be. Thus did the Iſraelites often tempt God, as the Lord ſaith, [a] *When your fathers tempted me, prooued me, and ſaw my workes*: which latter words ſhew what it is to tempt God, euen to ſeeke to haue proofe by his workes whether he be ſuch a one as his word ſaith he is. If any ſhall ſay, we are commanded *to taſt and ſee how gratious the Lord is*, Pſ. 34. 8. yea the Lord bids his people *prooue him*, Malach. 3. 10. *Anſw.* Thoſe places doe ſufficiently expound themſelues: for Dauids taſte and ſight is by the grace of true faith and affiance, for in the ſame verſe he pronounceth ſuch bleſſed: and in Malachie the Lord biddes them prooue him, but yet in their way of obedience in prouiding for his Sanctuarie according to his ordināces. Therfore we muſt know for the ſecond point, that euery triall of God is not ſimply euill, but that which is needeleſſe, when without warrant from his word, we preſume vpon him beyond the meanes of his ordinarie prouidence. Thirdly, the roote of this ſinne, is an vnbeleeuing heart, whereby a man doubts of the truth of Gods word, of his power, preſence, and prouidence. Pſal. 78. 18. *The Iſraelites tempted God in their hearts*; there is this ſinne: the manner how followeth, *in requiring*

To tempt God.

a Pſal.95.9.

meate for their luſts, &c. not contenting themſelues with Gods preſent prouidence; the root and ground whereof is ſet downe, ver. 22. *becauſe they beleeued not in God, and truſted not in his helpe.* When a man doubts of the fidelitie of his ſeruant, he will lay ſomething in his way, as a peece of ſiluer, his purſe, &c. to trie him withall; ſo when a man beginnes to doubt of Gods goodneſſe and fidelitie toward him, he will eaſily be brought to make needleſſe triall of him by ſome worke of God beſide his ordinarie prouidence. The meaning then is this, *Thou ſhalt not tempt the Lord thy God,* that is, thou ſhalt not make any needeleſſe triall of Gods goodneſſe, mercy, power, or prouidence, from a diſtruſtfull heart in the truth of his word.

Here yet further for our inſtruction we are to knowe, that God is tempted fiue wayes, as the word of God doth manifeſt: 1 firſt, when a man ſhall appoint vnto God, either the *time* when, the *place* where, or the *manner* how God ſhall helpe him, and performe his word vnto him; herein he ſeekes experience of the truth and power of God. Thus the Iſraelites tempted God in the wilderneſſe, when they wanted water; ſaying, *Is God among vs or no?* God had promiſed to be with them in all their iourney to Canaan, but that they will not now beleeue, vnleſſe he will ſhewe his preſence by giuing them water in that place. And ſo likewiſe they tempted him in the want of food, Pſal. 78. 19. *Can God prepare a table in the wilderneſſe?* The conſideration whereof muſt teach vs in all our petitions which we make vnto God for the accompliſhment of his promiſes vnto vs, to beware of b *limiting God,* as the Iewes did, by preſcribing vnto him time, place, and manner for the accompliſhment thereof; but wait with patience his good pleaſure. For hee that beleeueth will not make haſt, but will *commit his way to the Lord,* Pſal. 37. 5.

2 Secondly, God is tempted when men require a ſigne at his hands. Thus the Phariſies tempted Chriſt: Matth. 12. 38. *Maſter we would ſee a ſigne of thee:* meaning thereby to be certified whether he were the Meſſias: and Luke ſaith, *they tempted him, Luk.* 11. 16. And thus doe all those tempt God, which refuſe to embrace the doctrine of the Goſpel, becauſe they cannot ſee the miniſters thereof confirme the ſame by miracles. Thus doe many Papiſts plead againſt our religion, embracing rather the myſterie of iniquitie, becauſe it is confirmed vnto them by lying wonders; not conſidering that the truth which we profeſſe was once ſufficiently confirmed to be the truth of God, by his owne teſtimony thereunto in ſignes and wonders through the hands of his Apoſtles. *Queſt.* Is euery asking of a ſigne a tempting of God? for *Gedeon* asked a ſigne when hee was to be a Iudge and deliuerer of Gods people, Iudg. 6. 17. And ſo did *Hezekiah* to be aſſured of the lengthning of his daies, 2. King. 20. 8. And yet we read not that God charged them with tempting him, but did condeſcend to their requeſts. *Anſw.* There be two cauſes in which we may require a ſigne of God, and not tempt him: firſt, when God commands a man to aske a ſigne at his hands: ſo might Azah haue asked a ſigne of God, for his aſſurance of the victory according to Gods promiſe, yea he is c blamed for not asking it when the Lord commanded him. Secondly, a man may aske a ſigne of God, when it ſerues for the neceſſarie confirmation of an extraordinarie calling, or ſome ſpeciall promiſe of God made to man: in this caſe did Gediō aske a ſigne of God for the further confirmation of his extraordinary calling to be a deliuerer vnto Gods people. And ſo did Hezekiah for his further aſſurance in the lengthning of his life, by an extraordinary promiſe, fifteene yeares. But out of theſe caſes to aske a ſigne of God, is to tempt him; as the Phariſies did, who would preſcribe vnto God what kind of miracle they would haue, euen a ſigne from heauen, not contenting themſelues with thoſe miracles which Chriſt did ordinarily worke among them.

c Iſa. 7. 11, 12, 13.

3 Thirdly, a man tempts God when hee goes on in any ſinne againſt Gods commandements, for hereby he makes needeleſſe triall of Gods iuſtice, mercie, and patience. The Lord ſaid of his people, *they* d *tempted him tenne times, and haue not obeyed his voyce.* Mal. 3. 15. *The people murmuringly ſay, they that worke wickedneſſe are ſet vp, and they that tempt God are deliuered;* where working wickedneſſe and tempting of God are all one. Which ſerues to admoniſh vs, that with all ſpeed we breake off the courſe of our ſinns by repentance, for while we continue in ſinne we tempt God, and ſo lie open to all his iudgements, depriuing our ſelues of the guard and protection of Gods holy Angels, nay they will become our enemies, and inſteed of protection, execute Gods heauie vengeance vpon vs.

d Num. 14. 22.

4 Fourthly, they tempt God, that impoſe vpon Gods people, the religious obſeruation of legall ceremonies aboliſhed by Chriſt: Act. 15. 10. *Why tempt yee God* (ſaith *Peter*) *to lay a yoake on the Diſciples neckes, which neither our Fathers, nor we were able to beare?* This is to make triall of Gods power in the ſauing of his people. Whereby we may ſee how wicked & damnable the Romiſh religion is, which wholly ſtands in the obſeruatiō of ceremonies, partly heatheniſh, and partly Iudaicall, whereto when men ſubmit themſelues, they do nothing elſe but tempt God.

5 Fiftly, they tempt God, that refuſe or neglect the ordinary and neceſſary meanes of their preſeruation, either for bodie or ſoule: as he that beeing to goe ouer a water, will leaue the bridge which is the ordinarie way, and aduenture dangerouſly through the water: for herein he ſeekes a needeleſſe experience of Gods power: ſo doe they alſo that neglect or contemne

tempt Gods holy ordinance for the ſauing of mens ſoules in the miniſterie of the word. Now to this kind of tempting God, doth Chriſt apply this commandement in this place; as if he ſhould ſay, when God hath afforded vnto men an ordinarie meanes for their helpe and ſafety, they are not to refuſe the ſame, and to ſeeke for ſafetie from God extraordinarily. I am now in a dangerous place I confeſſe vpon this pinnacle, yet there is ſome ordinarie way to get down, as ſtaires, or ladders; and therfore vnleſſe I would *tempt the Lord my God*, I may not caſt my ſelfe downe, and thereby ſeeke for extraordinary preſeruatiō, as thou perſwadeſt me. Thus alſo they ſinne that goe into places of great danger without a calling: ſo Peter ſinned in thruſting himſelfe into Caiphas hall, a place of temptation, as by lamentable experience hee found too true. Thus Dauids *three Worthies* ſinned in aduenturing vpon their enemies hoſt, for the fetching of a little water out of the well of Bethlehem; & therfore when it was brought vnto him, *Dauid would not drinke thereof, but powred it out for a ſacrifice vnto the Lord*, 2. *Sam.* 23. 16.

Here ſome may aske, whether they doe not tempt God, that adventure to climbe on high places, to ſtand on ſpire ſteeples, or runne on the ridge of high houſes, and to goe on ropes a great height from the ground. *Anſ.* Men may doe ſuch things in a twofold eſtate, either hauing a lawfull calling thereto, as Carpenters and Maſons, who are to work vpon high buildings; now they without tempting of god may climbe and ſtand on high & dangerous places; or elſe hauing no lawful calling thereto, as they who vſe to doe ſuch things to make knowne their actiuitie, or onely to affoord delight and admiration vnto others, for their priuate gaine and advantage; and ſuch tempt God fearefully; for Chriſt was better able to haue caſt himſelfe downe from this pinacle, and haue preſerued himſelfe without hurt, then theſe men are to ſaue themſelues in their aduentures, and yet he refuſed ſo to doe, becauſe he would not tempt the Lord his God. Thus much for the meaning of this commandement.

The doctrine for inſtruction hence, is to be gathered from this commaund applyed to the text which the Deuill alleadgeth; and it is this: *Whoſoeuer looketh for the accompliſhment of Gods promiſes vnto him, muſt bee carefull to walke before God in the wayes of his commandements, and in the workes of his calling with all good conſcience.* God indeede hath made many gratious promiſes in his word, of bleſſings temporall and eternall, but they that tempt God ſhall not find the comfort of them; mens ſinnes hinder theſe things from them; Gods goodnes is to be ſeene and taſted in the wayes of faith and obedience. God hath promiſed the guard of his Angels to his children while they keepe themſelues in their wayes: if therefore thou wouldeſt haue this protection, thou muſt keep thy ſelfe in thoſe waies that God would haue thee to walke in. And in the riches of his loue God hath made a promiſe of euerlaſting life with freedome from eternal perdition, to thoſe that beleeue in Chriſt, Ioh. 3. 16. Thou therfore that woldeſt enioy the comfort of this promiſe to thine immortality and life, muſt get true faith into thy heart, and thereby liue all the daies of thy life. The ſame may be ſaid of euery promiſe of God pertaining either to ſoule or bodie; the fruition of them both depend vpon the practiſe of ſome part of obedience; which if thou doeſt neglect, thou doeſt but preſume in making title to the promiſe; *Peter tells Simon Magus* plainely, *hee had no part with them in the gifts of the ſpirit*, while his heart retained a purpoſe to liue in ſinne, Act. 8. 21. Breake of therefore the courſe of ſinne, and inure thy ſelfe to the practiſe of obedience, ſo ſhall Gods promiſes be ſweete vnto thine heart; and the more thou proceedeſt in obedience, the more comfort thou ſhalt find in Gods gratious promiſes: but if thou doe lay hold on ſinne, the comfort of the world will depart from thee. And thus much for the ſecond temptation.

v. 8. ***Againe the Deuill tooke him vp into an exceeding high mountaine, and ſhewed him all the kingdomes of the world, and the glorie of them:***

9. ***And ſaid vnto him, all theſe will I giue thee, if thou wilt fall downe and worſhippe mee:***

10. ***Then ſaid Ieſus vnto him, auoid Sathan, for it is written, thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue.***

Theſe words containe the third conflict betweene our Sauiour Chriſt and Satan: wherein conſider three points: I. Satans preparation; v. 8. II. Sathans aſſault vpon Chriſt; v. 9. III. Chriſts anſwer thereto; v. 10. For the firſt, before we come to the hādling of it in particular, we are to conſider that vnto euery aſſault the Deuill prepares himſelfe afreſh: which ſhould teach vs to labour to furniſh our hearts euery day afreſh to be able to repulſe his new aſſaults. Now particularly, this preparation hath two parts: firſt *Sathan takes Chriſt into an exceeding* *high mountaine*: ſecondly, *he ſheweth him all the kingdomes of the world, and the glorie of them all.* For the firſt, it may be demaunded, what way Satan tooke vp Chriſt into this *high mountaine*? *Anſ.* He might doe it two wayes; either by viſion, or by reall and locall tranſportation of his body from the temple to ſome high mountain. Some thinke this was done by viſion onely in Chriſts minde, as [a] *Ezechiel* was carried by the Lord from Babylon to an exceeding high mountaine in the land of Iſrael. But I rather thinke that Chriſt was really and locally tranſported by the Deuil in bodie from the Temple to ſome high mountaine; for Chriſts temptations were not imaginarie, but true and reall. Againe, the words import a true and reall tranſportation without any mention of a viſion.

[a] Ezec.40.2.

The reaſons why the Deuil carries Chriſt to an high mountaine may be theſe: firſt, the deuill hath a great deſire to imitate God in his glorious workes, that ſo he may diſgrace the workes of God, yea and God himſelfe as much as he can. Now we reade [b] that God tooke vp Moſes into mount Nebo, from whence he ſhewed him all the land of Canaan; ſo Satan, that he might ſeeme to goe beyond God, takes vp Chriſt into an exceeding high mountain to ſhewe him all the kingdomes of the world and the glorie of them. Secondly, he did it for the furtherance of this laſt aſſault wherewith hee tempted Chriſt, for he meant to entice Chriſt with the glorie of the world, and therefore brings him where he might take the faireſt view thereof.

[b] Deut.13. 4. &c.

…tan may …ue power …er the bo- …s of Gods …dren.

Now in that Sathan tranſports the bodie of our Sauiour Chriſt this ſecond time, we ſee that by Gods permiſſion, Satan may haue power ouer the bodies of Gods children, to tranſport the ſame from place to place, or otherwiſe to vexe them, and that not once onely, but ſundry times. This we muſt obſerue, and remember carefully as a ſtay and prop againſt diſtruſt and deſpaire, if God ſhould ſuffer Satan to vexe vs, by ſuch tranſporting of our bodies from place to place, or by any outward calamities; and that not once or twice, but diuers times; for that which befell the head Chriſt Ieſus, may well befall any of his members.

The ſecond part of the Deuils preparation is this: *hee ſhewes vnto Chriſt all the kingdomes of the world, and the glorie of them.* This he could not doe actually, for there is no mountaine ſo high in all the world, whereon if a man were placed he could ſee one halfe or one quarter of the kingdomes of the world, as they are ſeated and placed vpon the face of the earth; nay if a man were ſet in the ſunne, and from thence could looke vnto the earth, yet he could not ſee paſt the halfe thereof. And therefore wee muſt knowe that the deuill did this in a counterfeit viſion, for herein he can frame an imitation of God.

Of Diaboli- call viſions.

Now the Deuils viſions be of two ſorts; either in the outward ſenſes, or in the minde and vnderſtanding. His viſions in the outward ſenſes be deluſions, wherby he makes men beleeue they ſee that which indeede they doe not ſee; this might eaſily be prooued by manifold examples recorded in the Hiſtories of all times, but that one ſhall ſuffice, of his counterfeit reſemblance of [a] *Samuels* forme & attire to the witch of Endor for the deluding of Saul; when as indeede Samuels true body was in the graue, and his ſoule with the Lord.

[a] 1.Samu.28. 14.

Secondly, the deuil hath viſions whereby he deludes the vnderſtanding, Zak. 13. 4. The Lord ſaith hereof, *The Prophets ſhall bee aſhamed euery one of his viſion.* Theſe viſions the deuill ſhewes to men ſometime ſleeping, ſometime waking: euen as the Lord doth ſhewe his viſions to his owne ſeruants. The viſions of Satan ſhewed to men ſleeping are called *dreams*, *Deut.* 13. 1. *the falſe Prophet hath his dreame.* His viſions ſhewed to men waking, are to ſuch as haue crazed braines, whome he perſwades ſtrange things of themſelues: as ſome that they are Kings or Princes; others, that they are Chriſt, Iohn Baptiſt, and ſuch like; examples hereof in all ages are many. Now touching this viſion of Satan to Chriſt; ſome thinke it was inward in Chriſts minde, but I rather take it to haue been in his outward ſenſes onely, as the words of the text doe import; the deuill by his art did cunningly ſet forth and repreſent vnto the eies of Chriſt a notable ſhew and repreſentation of all the kingdomes of the earth, and the glorie of them.

Herein the Deuill ſheweth great power and skill, in that he can repreſent vnto the eie in his counterfeit viſions ſuch ſtrange and admirable ſights. And it teacheth vs that the practiſes of Sorcerers & Magicians, vndertaking to repreſent vnto the eie, partly in the aire, and partly in glaſſes, either the perſons of men that liued long ſince, or actions done in farre countries, or long before, are not meere fancies as ſome thinke, who denie altogether that ſuch things can be ſhewed; for the deuil can reſēble things done long ſince and a farre off; for if he could ſet ſuch a ſight before the eie of our Sauiour Chriſt in viſion, as the view of the whol world and the glory thereof, then much more can he repreſent vnto the eie of man ſtrange and maruellous things.

The Deuills drift in this reſemblance vnto Chriſt is this; hereby he intended moſt cunningly to inſinuate himſelfe into the heart of our Sauiour Chriſt; for before he propounds this third aſſault, he ſhewes vnto Chriſt all the kingdomes of the world, & the glory of them, that Chriſt might take a liking of them, and ſo deſire them, and at length accept of them vpon Satans offer. Thus he dealt with our firſt Parents; [a] vpon their firſt communication hee ſhewes vnto Eue the outward beautie of the forbidden fruite, *that it was faire to looke vpon*, and tells her of the good eſtate they ſhould attaine vnto by eating of it, and ſo at length

[a] Gen.3.6.

brings her to yeeld to his temptation.

Looke well to ſeeing & hearing.

Hence wee muſt learne to haue ſpeciall care in the good ordering of all the outward ſenſes of our bodie:, ſpecially the two ſenſes of learning, *ſeeing and hearing*: for by them the deuill can cunningly conuey his temptations into our hearts: the ſenſes (ſpecially theſe two) are the windowes of the heart and ſoule, and if wee keepe them not well, Satan will be ſure to cõuey ſome euil into vs. We muſt therefore obey Salomons counſell, [b] *keepe thy heart aboue all watch and ward*; this we cannot doe, vnles we looke well to our outward ſenſes, for they are the doores of the heart. This made Dauid to pray, [c] *Lord turne away mine eyes from beholding vanitie*: and Iob [d] to make a couenant with his eies. And ſo muſt we make conſcience of hearing and looking, leaſt hereby we giue aduantage to the Tempter.

b Pro.4.23.
c Pſal.119.37.
d Iob 31.1.

Further, in this fight obſerue the deep policy of the Deuill: there are in the kingdomes of the world beſides glory & dignity, many troubles, hurliburlies and vexations; now theſe the deuil conceales from Chriſt, and ſhewes him onely the glory, pompe, wealth, and dignity, of the world, that ſo he might the more eaſily winde his temptation into the heart of our Sauiour Chriſt. And this ſame courſe he ſtill obſerueth in tempting men to ſinne; he hides from their eyes all the miſeries, plagues, and puniſhments which are due to ſinne, and that will followe vpon it; and ſhewes them onely all the profits and delights that they may reape thereby: thus he ſugars ouer the poiſon of his temptations, that men neuer feele the bitterneſſe of them, til their ſoules be thereby deadly infected: but thẽ he takes a cleane contrarie courſe, and ſhewes to the wounded ſoule all the woes and terrours of Gods wrath, that if it bee poſſible he may bring a man to deſpaire. And therefore we muſt be moſt watchfull of beeing inſnared with the deceitfulneſſe of ſinne in falſe ſhewe of profit and pleaſure.

Temptatiõs frõ the right hand moſt dangerous.

Secondly, the Deuills pollicie doth notably appeare in reſeruing this temptation for the laſt place: for hee knowes full well how forcible with man be the temptatiõs of profits, pleaſures and honours. From whence we may alſo learn, that temptations fetched on the right hãd from honour, pleaſure, and commodity, are the moſt dangerous, and do ſooneſt creep into the heart of man, preuailing farre more then temptations on the left hand, which are taken from aduerſity. The Deuill foiled [e] Dauid worſe in the time of peace and eaſe, then euer he could do during the time of Sauls grieuous perſecution againſt him. And he preuailed more againſt the Church by errours and hereſies vnder Conſtantine and other Chriſtian Emperors, then he could do by moſt bloodie perſecution for the ſpace of three hundred yeares before. Yea in theſe our dayes worldly hopes haue drawn thoſe from the ſinceritie of religion, whome outward violence could not moue: proſperitie is a ſlippery path wherein a man doth ſoon catch a fall, and therfore we muſt learne to bee moſt watchfull ouer our owne hearts when we haue faireſt weather with the world.

e 2 Sam.11.2.

Laſtly, S. Luke [d] addeth this circumſtance of time, that the Deuill ſhewed all theſe things vnto Chriſt in as ſhort a time as might be, euen in a *moment or point of time*: whereby wee may perceiue the Deuills great celeritie and ſpeede in doing any thing he takes in hand, herein he goes beyond all men in the world; for beeing a ſpirit he is able to worke wonders, & though hee cannot goe beyond the ſtrength and compaſſe of nature, becauſe his power is finite, yet by reaſon of his agilitie and ſpeede he can goe beyond the ordinarie courſe of nature in the mãner of working the things he takes in hand. And this exceeding quick ſpeed the Deuil here vſeth, to ſtirre vp in Chriſt a more eager deſire after thoſe ſtrange and goodly things whereof he had but as it were a glimpſe, that ſo by degrees he might worke in Chriſt a liking of thẽ; for the nature of man doth more eagerly affect ſtrange things when they bee ſudden, and the eie of man doth more wiſtly behold them. And this alſo, as the former, muſt make vs watchfull againſt all Satans craftie wiles, that wee be not beguiled by him. Thus much for Satans preparation.

d Luk.4

Satan wo
bring Chr
to idol

The ſecond point in this conflict, is the tẽptation it ſelfe, in theſe words; verſe 9. *And ſaid vnto him, all theſe will I giue thee, if thou wilt fall downe and worſhippe me.* The drift of Sathan in this aſſault (which we muſt carefully obſerue) is to drawe Chriſt to commit idolatry by the hope of worldly kingdomes and the glorie of them: herewith he prooues him when he could neither weaken his faith by his firſt temptatiõ, nor worke preſumption in him by the ſecond. And looke how he dealeth here with Chriſt, ſo doth he commonly in the world; many an ones conſcience and religion doth he quite ouerthrow by worldly hopes of riches, pleaſures, & preferments: hereby not onely ordinarie profeſſors, but miniſters and Preachers of the goſpel haue beene drawne to abiure and renounce that truth which formerly they haue taught, & to betake themſelues as the Popes vaſſals to profeſſe and maintaine his blaſphemous idolatries: hereby alſo Proteſtant merchants, are drawne to become very ſeruiceable to the Popiſh Churches, by tranſporting among them wax and ſuch like merchandize, which ſerue as neceſſarie helps and furtherances to their Idolatrous ſeruice. And what els is it that makes the people generally to change religon with the times and ſtates, but becauſe they would ſtill enioy their worldly commodities? And the more men do poſſeſſe in the world, ordinarily the leſſe courage and reſolution they haue for the religion of God, as experience in Queene Maries daies hath ſhewed; which in generall may admoniſh vs how dangerous an enemy the world is to the power of true religion.

A This temptation hath two parts, A promiſe made to Chriſt; and the condition thereof. The promiſe in theſe words, *All theſe will I giue thee:* he ſaith not, I will procure God to giue them vnto thee, but *I will giue thee them:* where we may ſee, that Satans drift is to cauſe Chriſt to take him for his Lord, to depend and waite on him for his kingdome, and to acknowledge him to be the giuer thereof; which notably bewraies his egregious boldneſſe, that dares thus challenge to himſelfe the Lords owne right, euen in the preſence of him who was true Lord and King of heauen and earth. Let no man therefore thinke, that Satan will looſe ought for want of aduenture; but in regard thereof be better armed againſt him.

B Now that which the Deuill aimed at in Chriſt, doth he commonly effect in the world, he makes men beleeue that he is the giuer of all things and ſo brings many a one to relie vpon him. Indeede with their lips men will confeſſe that God giues them their daily bread, euen all things they haue; but their dealings and practiſes ſpeake aloud that the deuill is gouernour and giuer of all; for how doe many men get their liuings? Is it not by lying, fraud, and oppreſſion? Doe not moſt men hereby ſeeke to inrich themſelues? Well, the iuſt Lord neuer approoueth ſuch means: the Deuill ſetteth ſuch courſes a flote, and him they ſerue, and on him they relie that walke therein.

ans de-
ne againſt
Chriſts ſpiri-
uall king-
dome.

C Secondly, note a further reach of Satan in this promiſe of theſe earthly kingdomes, euen to ouerthrowe Chriſts ſpirituall kingdome. Satan knew wel that if Chriſt were the true Meſſias, he ſhould be a King, and haue a kingdom, though not earthly, yet ſpirituall in the hearts and conſciences of men, which ſhould be the ruine of his kingdome; and therefore hee labors with Chriſt to entertain an earthly kingdome, that ſo his ſpirituall kingdome might not be looked after. And looke as he ſeekes to deale with Chriſt the head, ſo hee perſeuers againſt the Church which is his bodie; for gods church hath a miniſterie, which in it nature is a ſoueraigntie, to be exerciſed in the diſpenſation of the word: now the Deuil hath laboured D by all meanes to bring this miniſterie wherein the Churches ſpirituall ſoueraigntie doth conſiſt, to become an earthly lordſhip and dominion, that by this meanes he might ouerturn it, & make it fruiteleſſe in the building and vpholding of Chriſts ſpirituall kingdome: and how he hath preuailed this way the church of Rome doth ſhew to all the world.

Thirdly, obſerue the largeries of the Deuils promiſe; *he will giue to Chriſt all the kingdomes of the world, and the glorie of them:* but this is more then he meant to our Sauiour Chriſt, at leaſtwiſe more then he could performe; for all theſe were not in his power. Now becauſe in all things we muſt be as vnlike the deuil as may be, hence we muſt learne to be wary and watchful to our promiſes, that therin we bee not like vnto Satan, promiſing that which we neuer mean to performe, or neuer can performe though we meant it. In all our promiſes therefore we muſt looke to two things; First, whether the thing we promiſe be in our power; Secondly, whether it be lawful and meete for vs to performe. This fidelity in keeping promiſe is a fruit of the ſpirit, called by the Apoſtle, *faith*, Gal.5.25 & a propertie of him that muſt *reſt in Gods holy mountaine*, Pſal. 15. 4. not to change from a mans lawfull oath or promiſe, though the performance of it tende to his great hinderance.

Fourthly, in this promiſe of Satan we may obſerue, that he knowes all the kingdomes of the world, elſe he could not haue ſhewed them to him which here he offers to giue: yea his offering of them, with the glorie of thē all which he could ſo ſpeedily repreſent, doth ſhew vnto vs that he is moſt expert in the polycies and regiment of ſtates and kingdomes: he goes not to and fro for naught compaſſing the earth, Iob. 1. 7. And his promiſe of them to Chriſt, was made to inflame his heart with ambition after thoſe kingdoms & glories, that he might enioy ſome of them at the leaſt. Wherein wee may note that one ſpeciall practiſe of the deuill is to ouerturne ſtates and kingdomes, by putting ambition into mens hearts after earthly kingdomes and glories: his ſtudie is to doe miſcheife, and in the ruine of kingdomes he ouerthrowes many, and therefore hereunto he endeauours himſelfe with might and main. Hence come inſurrections and rebellions in kingdoms which no time nor age could euer eſcape: looke as he ſtirred vp the Chaldeans and Sabeans to inrich themſelues by the ſpoyling of Iob, ſo dealeth he by ambitious and couetous perſons in all eſtates, as true records of time doe fully teſtifie. We may ſee the truth hereof in our own land, in the manifold complots and treaſons both at home and abroad that haue beene conſpired and attempted againſt our * Prince and State, by profane men ſtirred vp by the Deuill through ambition and diſcontent: howſoeuer by Gods mercie themſelues haue beene taken in the ſnare that they laid for others. In regard whereof we are all bound to yeeld all praiſe & glorie to God for his gratious preſeruation & defence both of our Prince and State; and to ſhew forth our thankefulneſſe by all holy obedience vnto that God who hath brought to nought the deuiliſh conſpiracies & treacheries of the ambitious inſtruments of Satan. Secondly, we muſt pray vnto God continually for the preſeruation of our Prince and State; crying aloud vnto God as the people did at the coronation [a] of *Salomon*, for the ſafetie of our Prince: yea we muſt daily intreate the Lord to bring to nought the counſell of Achitophels, and of all that thinke euil againſt the Lords annointed among vs. *Queſt.* But how comes it to paſſe that any Prince or State can ſtand, if the deuil haue ſuch malice againſt them? *Anſ.* Through the

* Q. Elizabeth, and it may fitly be applied to our preſent State.

[a] 1.King 1. 39.

the good prouidence of God, who giues his Angels charge to guard and defend, not onely his children in particular, but alſo whole kingdomes and States. And one part of their office is for the good of Gods Church, to repell the rage of Satan and his inſtruments, yea to ſtand with Gods Church in the execution of iudgements vpon the enemies thereof. In the ſiege of Iericho an heauenly b captaine of the Lord of Hoſts came to helpe Ioſhua: and when the king of Syria ſent a mightie hoſt to take the Prophet Eliſha that was in Dothan, the Lord ſent for his defence c *horſes and chariots of fire, which filled the mountaines.* And in the dayes of Hezekiah, for his comfort, and the ioy of gods people, an Angel of the Lord ſlew in the hoaſt of Zenacherib, that came againſt Ieruſalem, *an hundred fourescore and fiue thouſand in one night.* And we want not ſure teſtimonie of this good prouidence of God in the ſtrange diſcoueries of many deuilliſh conſpiracies.

b Ioſh.5.14.
c 2.kin.6.17.
Iſa.37.36.

Fiftly, Satan ſaith, *all theſe will I giue thee.* This is the voice of the great red Dragon: and the ſame is the voice of the Pope of Rome, both regiſtred in their canons, and daily attempted in practiſe, to diſpoſe of all the kingdomes of the earth; wherby he ſhews euidently, that he is that d *beaſt comming out of the earth hauing two horns like the Lambe, but he ſpake like the Dragon.* For the Lambs horns he ſhews in calling himſelfe the ſeruant of ſeruants; and the voice of the Dragon, that is of the deuil, in taking vpon him to diſpoſe of the soueraignties of theſe earthly Kingdomes.

d Reu.13.11.

Laſtly, Saint Luke recordeth a reaſon, which the Deuill addeth to his promiſe, to preuent all conceit of impoſſibility in him to performe the ſame: to wit, For that e *the power and glorie of all the kingdomes of the world is deliuered to him, and to whomſoeuer hee will, hee giueth it.* Wherein obſerue in Satan two notorious ſinnes: firſt, a groſſe lie; for Daniel ſaith, f *that it is Iehouah the moſt high God, who beareth rule ouer all the kingdomes of men, and giueth them to whomſoeuer hee will.* Secondly, arrogant and ſhameleſſe boaſting, to vaunt himſelfe euen to the Lords owne face, as though he were ſoueraigne lord of that which belongs to God alone. The conſideration whereof muſt mooue vs, who in all godly conuerſation muſt be contrary to Satan, to renounce all lying, & to make conſcience to ſpeake the truth from our hearts. And alſo to abandon all vaine boaſting of our ſelues what we are, or what we can do, yea rather to ſpeake baſely of our ſelues, that ſo God in all good things wee doe may haue the glorie. Lying and bragging are the properties of Sathan, and therefore cannot beſeeme the tongue and heart of the children of God.

e Luk.4.6.
f Dan.4.21.

The ſecond point in this temptation, is the hard condition which Satan would haue Chriſt to yeeld vnto for this gift; *If thou wilt fall downe and worſhippe me:* euen to commit moſt abhominable idolatrie in worſhipping the Deuill himſelfe. A Herein we may obſerue ſundry things:

Firſt, that it is a principall part of the Deuils endeauours againſt Gods Church, to ſeeke the ouerthrowe of true religion, and the pure worſhip of God, by ſowing therein the ſeede of hereſies, and idolatries; for if he dares be thus bold with Chriſt the head, as to ſeeke to drawe him from the worſhip of his Father to ſuch abhominable idolatry, what will he not attempt with ſilly and ſinnefull men? The Scriptures are plentifull in ſhewing his indeauours this way. *Michaiah ſawe in a viſion* a *an euill ſpirit offering* himſelfe vnto God to become a lying ſpirit in the mouth of all *Ahabs Prophets*, euen foure hundred at one time. When *Iehoſuah* b the high Prieſt ſtood before the Lord, *Satan ſtood at his* B *right hand to reſiſt him*, he ſough to hinder the building and worſhippe of the materiall temple; much more therefore will hee ſeeke to hinder the building of the ſpirituall temple, euen the worke of the miniſterie in conuerſion of ſoules, whereby they are pulled out of Sathans kingdome, and made pillars in the temple of the liuing God. Satan is *that* c *enuious man that ſoweth tares* of errors and hereſies in the church of God, which is the field of the *good husbandman.* He hindred d Paul from comming to the Theſſalonians, whereby it appeares, that he did his indeauour to hinder the courſe of the Apoſtolicall miniſterie. In the Curch of Smyrna, e *he caſt ſome into priſon*, ſtirring vp wicked men C ſo to doe, thereby to hinder the embracing of the Goſpell. f *Iohn ſawe three vncleane ſpirits like froggs come out of the mouth of the Dragon, and out of the mouth of the beaſt, and out of the falſe Prophet. Theſe are ſpirits of the Deuils, working miracles, and going to the kings of the earth:* thither they go for the ſtoppage of the Goſpel; for if Kings oppoſe themſelues, they become greateſt hinderers to the goſpel of all other. And theſe frogges by the common conſent of all Catholike expoſitors, are the rable of Popiſh Friers, Prieſts, and Ieſuites, who ſeeke the infection of States through all the world. By all which, the deuills enmitie againſt the Church is moſt apparent.

a 1.Kin.22.
b Zach.3.1.
c Math.13.
d 1.Theſſ.2.18.
e Reu.2.10.
f Reu.16.13.14.

The vſe. I. This ſhewes what care and diliD gēce Gods Miniſters ſhould ſhew for the building of Gods Church, and the furtherance of the Goſpel: for they ſhould ſeeke to the vttermoſt of their power to countervaile the enuious practiſe of Satan againſt the Church.

II. Euerie Chriſtian muſt hence learne, to pray not onely for their owne good eſtate, but alſo for the welfare of Gods Church euerie where, in the free paſſage of the Goſpel, in the eſtabliſhing of true doctrine, and in the continuance of conſtant obedience thereunto. For Satans endeauour is to ſubuert and corrupt the truth; and to drawe men from obedience; and vnto him Gods children muſt euer oppoſe themſelues, the rather becauſe their welfare ſtands in the good of Gods Church.

Secondly, in this cōdition of Satans offer to

Chriſt, we may obſerue that his endeauour is to bring men to worſhip him : for if he durſt attempt a demaund hereof at the hands of Chriſt, who ſhal thinke to eſcape this aſſault when opportunitie ſerues him? And howſoeuer men thinke it impoſſible, that Satan ſhould thus far preuaile with any, as to bring them to worſhip him; yet doubtleſſe (though he could not preuaile with Chriſt) herein he attaines his purpoſe in the world, and that with the greateſt part therof: for the three religions of the Iew, Turk, and Papiſt, doe at this day ouerſpread the greateſt part of the face of the earth; and in them all, ſuch a worſhip of God is propounded vnto men, wherein God is not worſhipped but the Deuill. For the euidence whereof marke theſe two rules; Firſt, *that all doctrines deuiſed by man in the matter of religion, which either directly or by iuſt conſequence oppugne the word of God, are doctrines of Deuills:* 1. *Tim.*4. 1. 3. Doctrines repugnant to the word, touching marriage, and meates, are doctrines of Deuills; and ſo by proportion are all ſuch like. Secondly, *all deuiſed worſhip of God by man, againſt Gods word, is no worſhip of God, but of the Deuill:* 1.Cor. 10.20. *The things which the Gentiles ſacrifice, they ſacrifice vnto Deuills, and not vnto God.* Doubtleſſe, the Gentiles intended to worſhip God in their images, but becauſe that worſhip was not according to Gods will, the Apoſtle reſpects not their intent, as a thing that could nothing auaile in this caſe, but ſaith peremptorily, their worſhip was done vnto the Deuil. And in reaſon it muſt be ſo, for why ſhould we think, that God ſhould accept that for his worſhip, which is not agreeable to his will, but deuiſed by man, according to the wil of the deuill?

From theſe two rules it will follow, that the beſt of the three forenamed religions, is no worſhip of God, but of the Deuill: for all of them haue ſuch worſhip as is deuiſed by man, and not of God; The Iew worſhips God out of Chriſt; and ſo doth the Turke: yea and the Papiſts worſhip God, but yet out of the true Chriſt; for (as hath beene ſhewed elſe-where) the Chriſt of the Papiſts is a counterfeit Chriſt. And in many other points of their religion, there is apparant repugnancie to the word of God; yea of their *ſacrifice of the Maſſe*, we may as truely ſay as the Apoſtle did of Heathen idol worſhip, that they ſacrifice not vnto God, but to the deuil: for therein is as vile, accurſed, and abhominable Idolatry, as euer was deuiſed by man. So that it is plaine, the Deuill doth mightily preuaile in cauſing men to worſhip him. Yea hee preuaileth thus not onely in the world, but in Gods church; for all ſuch as (notwithſtanding their outward profeſſion) haue their hearts ſet vpon the world, more eagerly affecting the honors, profits, & pleaſures thereof, then God and his word, do indeed & truth worſhip the Deuill; for he *is the God of this world*, ruling in the heart of the children of diſobedience, by the baits of honour, profit, & pleaſure: he ſteales mens hearts from God, and ſo herein they doing the will of the Deuill, muſt needs worſhip him; for looke *wheron a man ſetteth his heart, that hee maketh his God.*

Thirdly, here obſerue that the Deuil would faine make a couenant with Chriſt; for worſhip at Chriſts hands, he will giue Chriſt the glorie and riches of the world; hereto is nothing wanting but Chriſts conſent. Whereby we ſee that it may be true which ſundry times we heare of, and many hiſtories doe record, to wit, that ſome perſons doe make a league with the Deuill, wherein the Deuill couenanteth to be ſeruiceable vnto them in procuring them honour, riches, pleaſures, or great renowne for ſome ſtrange actiuities, whereto he will enable them, vpon condition that they for their parts giue vnto him, their bodies, their ſoules, or their blood. Some indeed are of minde, that ſuch things are meere forgeries and deluſions of the Deuil, and that no league can be made between him and man: but they are deceiued, for he attempted in effect ſuch a thing with Chriſt: what will he not therefore doe with ſilly and ſinnefull men, eſpecially when he findes them caſt down with diſcontents? And thus much for the deuils aſſault.

Some make a league with the deuill.

The third point in this conflict is Chriſts anſwer, v. 10. *Then Ieſus ſaid vnto him, Auoid Sathan; for it is written, thou ſhall worſhip the Lord thy God, and him onely ſhalt thou ſerue.* This I wil handle as the words doe lie in order.

Before his anſwer he propoundeth a ſpeech of indignation and deteſtation both of the deuill and his offer, *Auoid Satan:* as if hee ſhould ſay, I haue heard thee Satan ſpeake iniuriouſly againſt my fathers word, and againſt my ſelfe; and now again, thou vttereſt blaſphemy againſt my father, wherein thou goeſt about to diſhonour him greatly; but I abhorre thee Satan, and theſe thy temptations, therefore hence, auoid, and haue no more to doe with me.

In this deteſtation of Chriſt towards Satan, for vttering blaſphemie againſt his father, in his chalenge to haue power to diſpoſe of all the kingdoms of the world, as beeing his owne: we are taught not onely to greeue at ſuch blaſphemies as we ſhall heare vttered againſt God, but to teſtifie our deteſtation and indignation towards them. The world is full of black-mouthed Rabſhekaes, who will not ſpare to blaſpheme the glorious name of our God, and to ſcoffe and deride his ſacred word: now when we meet with ſuch we muſt not be like Stoicks without affection, but in Chriſtian wiſedome from bleeding hearts for the reproach of God, ſhew forth godly zeale and indignation, for the reſcue of his glorie. The hypocriticall practiſe of wicked Iezabel [a] in proclaming a faſt vpon the falſe accuſation of Naboths blaſphemie againſt God and the King, may teach Gods Church to be zealous indeed againſt all blaſphemers. When Rabſheka railed on the God of Iſrael, [b] good king *Hezekiah rent his clothes*,

How to behaue our ſelues towards blaſphemers.

[a] 1.Kin.21. 9.10.

[b] 2 Kin.19.1.

and humbled himſelfe in great meaſure for that reproach againſt his God. *Teares* [c] *were Dauids meate day and night, while* the Heathen among whome hee was conſtrained to liue, *ſaid vnto him, where is thy God? And iuſt Lot* [d] *vexed his righteous ſoule from day to day with the vnlawfull deedes of the filthie Sodomites, liuing among them.* The practiſe of theſe godly men muſt be a preſident for vs to follow, that we heare no blaſphemie againſt God without deteſtation. And as all Gods children muſt practiſe this dutie, ſo eſpecially Maſters of familes; Dauid [e] would not ſuffer a *lyer or a ſlanderer to come in his ſight, or abide in his houſe*; much leſſe would he haue endured a blaſphemer of God, or a ſlanderer of his word. The law commanded that the [f] *blaſphemer ſhould bee ſtoned to death,* who wittingly and willingly ſpake a word againſt God: & no doubt this law is perpetuall. Let a man but ſpeake a word of diſgrace againſt an earthly Prince, and it coſts him his life, and that iuſtly: how much more then ſhould he die the death though he had a thouſ& liues, that ſhall blaſpheme the king of kings: Shall one that hath beene baptized into the name of Chriſt, ſay there is no God, and that the Scriptures are but a deuice of man, and yet liue? God forbid: for this helliſh ſinne defiles a kingdome. And therefore the magiſtrate with the ſword of iuſtice muſt cry out againſt ſuch wretches, *Away from vs blaſphemers.*

Secondly, in this *Auant* of Chriſt giuen to Satan, we learne how to behaue our ſelues againſt entiſers from religion and the obedience of God; we muſt hold them as limmes of the Deuill, and in that regard haue nothing to doe with them, but with Chriſt bid them auoid from vs. The [g] Lord commanded that in this caſe, *Parents ſhould not ſpare their owne children, nor children ſpare their Parents, if they were enticers to Idolatrie, but their owne hands muſt bee firſt vpon them to put them to death:* Our Sauiour Chriſt would not ſpare Peter whē he gaue him bad counſel, to ſpare himſelfe from ſuffering that which God hath ordained for him, but ſaith vnto him, [h] *get behind me Satan.* So that we are without excuſe if we ſhal reiect this counſell of Salomon, [i] *Heare no more the inſtruction, that cauſeth to erre from the words of knowledge.*

Thirdly, hereby we alſo learne how to behaue our ſelues towards Sathan when hee is violent and importunate in his temptations and aſſaults, to wit, that howſoeuer we may reply to them out of Gods word when they are more milde, yet when Satan beginnes therein to ſhew his force and violence we muſt not reaſon with him: for Chriſt would not endure his blaſphemie, though he anſwered his temptations. In ſchooles of learning it is counted a ſimple part to hold alwaies to the concluſion: but in the ſchoole of Chriſt when the conſcience is to deale with Satan, the ſafeſt way is by both hands of faith to lay faſt hold of the concluſion; cleaue faſt to Chriſt, let the Deuill ſay what hee will, be not drawen thence one iot.

After Chriſt hath ſhewed his deteſtation to Satans blaſphemie he anſwers his temptation: ſaying, *It is written, thou ſhalt worſhip the Lord thy God, &c.* And whereas hee ſaith the third time, *it is written,* taking his anſwer from the Scripture; it teacheth vs that Scripture of it ſelfe is of power ſufficient to vanquiſh the Deuill. This the Church of Rome will not admit; for they make Scripture to be of two kinds: *inward* and *outward*; By *inward Scripture* they meane, the vniuerſall conſent of all Catholikes in all ages. And by *outward Scripture,* they vnderſtand the written word contained in the Bible. Now they ſay, inward Scripture is the more excellent; for the outward Scripture, they call *a dead letter, of little or no power*; and they make general coūſels equall with them for ſubſtance of doctrine. If this were true, Chriſt would not haue alledged outward ſcripture, as they call it; but he knew the written word was the powerfull weapon, ſufficient to vanquiſh the Deuill. And therefore herein they doe ſhamefully blaſpheme the truth of God, and ſo God himſelfe.

Secondly, this allegation of Chriſt teacheth vs, how to behaue our ſelues againſt al enemies to the truth, that would allure vs to hereſie, as to Popery, Anabaptiſme, or ſuch like; namely, to ſticke faſt to the text of Scripture, and not to ſuffer our ſelues by any meanes to be drawen from it. It may be thou art vnlearned and thine enemie both learned and eloquent; yet here is thy refuge, cleaue the faſter to this written word, and if thou haue one text for thy truth, make more account thereof, then of all the teſtimonies of counſels, fathers, or men whatſoeuer. This inſtruction is needfull, for it may be God will ſuffer ſeducers to try his children, and then, vnles they keep ſure this ground of faith, they ſhall ſurely be ſeduced.

The text which Chriſt alleadgeth for his anſwer, is taken out of Deutr. 6. 13. where the words are thus read; *Thou ſhalt feare the Lord thy God, and ſerue him.* At the firſt, it may ſeeme that Chriſt miſalleadgeth that text, and corrupteth it: for where Moſes ſaith, *Thou ſhalt feare the Lord thy God*: Chriſt ſaith, *Thou ſhalt worſhip the Lord thy God*; and to the latter part Chriſt addeth the word *onely*; ſaying *him onely ſhalt thou ſerue*, for that which Moſes ſaith, *and ſerue him.* But the truth is, here is no corruption, but a moſt worthy allegation, as we ſhall plainely ſee, if we conſider two things: firſt, that Chriſt and his Apoſtles in alleadging the ſcriptures of the old teſtament, did not ſo much reſpect the words, as the true and proper meaning of the place. Secondly, that they oft expound the places which they alledge, & thereupon do ſometimes vary in word, but ſtil retaine the true ſenſe and meaning. So it is in this text alledged: Moſes ſaith, *Thou ſhalt feare the Lord thy God,*

vnder-

c Pſal.42.3.
d 2.Pet.2.8.
e Pſal.101.7.
f Leu.24.14.
g Deut.13.6.9.
h Math.16.23.
i Pro.19.29.

vnderſtanding by *feare, religious awe and reuerence.* And Chriſt ſaying *thou ſhalt worſhip or adore the Lord thy God,* vnderſtandeth by worſhip, outward adoratiō in bowing of the body, whereby we teſtifie the inward awe and reuerence of the heart, as when we humble our ſelues to call vpon God by prayer. And this change of words by Chriſt, ſerues for excellent vſe in this place, to wit, to let vs more cleareſly ſee what this feare of God is. *To feare God* in that place, is from a reuerent awe of the heart towards God, to humble a mans ſelfe in proſtrating his body before the Lord, either to praiſe God for benefits receiued, or to pray vnto him for gifts and graces needfull. Againe, for the word which he addeth, therin is no fault at all, for the ful ſenſe and true meaning of Moſes text muſt needs include ſo much, as the Prohibition annexed in the verſe following doth plainely ſhew: for ſaying *thou ſhalt feare the Lord thy God, and ſerue him:* and adding, *Thou ſhalt not walke after other Gods,* v.14. is it not all one, as if he had ſaid, *thou ſhalt ſerue him onely?* ſo that we haue iuſt cauſe to bleſſe God for the true and plaine explaning of the words, and not to ſurmiſe the leaſt corruption in the alledging of them.

ſ.13.

Now then for our further inſtruction in this text alleadged, conſider two points: firſt, what worſhip and ſeruice is: ſecondly, to whom it belongeth. Firſt, *worſhip* general betokeneth, *the exhibiting and giuing of reuerence and honour to another.* This worſhip is twofold; Ciuill, or Diuine; Ciuil worſhip is that outward reuerence and honour which one man giues to another, as by proſtrating the body, bowing the knee, &c. The end of Ciuill worſhip is, to teſtifie & acknowledge ſuperiority & preheminence in another, either for authoritie and office, as the ſubiect worſhips his king and gouernour; or for gifts and graces, or for olde age; as inferiours in gifts and yonger in age by due reuerenc muſt acknowledge. In this Ciuill manner did *Iacob bow himſelfe ſeauen times to his brother Eſau,* thereby acknowledging him for his ſuperiour and better, Gen. 33. 3. Thus alſo did *Abraham bow himſelfe before the Hittites,* Gen. 23. 7. And *Lot vnto the Angells that came into Sodome,* taking them to be but men, Gen. 19. 1. And in this ciuill manner it is lawfull to kneele before Kings and Princes, to teſtifie our ſubiection vnto them, and loyall acknowledgement of their preheminence ouer vs vnder God.

orſhip in enerall.

ill worſhip.

Diuine worſhip is the aſcribing of Diuinity to the thing we honor, wherby we make it vnto vs ſome diuine thing aboue the order of any creature. A man may aſcribe Diuinitie vnto a thing 4. waies: firſt, by attributing the Godhead vnto it, or giuing vnto it ſuch honour whereby he acknowledgeth the ſame to be God. *Secondly,* by aſcribing vnto it the attributes of God, as omnipreſence, omnipotencie, to be moſt iuſt, to know all things, &c. *Thirdly,* by accepting & acknowledging it to be the Creator and Gouernour of all things. *Fourthly,* by acknowledging it to be the giuer of all good things, the defender and deliuerer from all euill. And to whatſoeuer thing in worſhip a man aſcribes any of theſe, to the ſame doth he aſcribe Diuinitie. This diuine worſhip doth principally conſiſt in religion and piety; for by religion, which indeede is Gods worſhip, and by pietie, doe men aſcribe vnto a thing diuine and religious honour.

iuine worſhip.

Diuine worſhip is twofold; Inward in the mind; or outward in the body. Inward diuine worſhip is, when a man giues his heart and ſoule to any thing, deuoting thereto the affections of his heart, as loue, feare, ioy, hope, faith, and confidence, and that becauſe he conceiueth it to be God, hauing diuine properties, as omnipotencie, infinite wiſedome, iuſtice, mercie, &c. or beeing the Creator and Gouernour of all; or the giuer of all good things vnto him, and his preſeruer from all euill. This deuoting of the heart and ſoule vnto God with the faculties and affections thereof, is the ground and ſubſtance of all diuine worſhip, and indeede can be giuen to nothing but to that which is God, or conceiued of as God. Outward diuine worſhip is, when a man ſhal any way bow, proſtrate, or caſt downe his bodie to any thing, thereby to teſtifie, that his minde and heart are deuoted to it: as that he holds it to be God, to be omnipotent, &c. Creator and gouernour, and his preſeruer, and therefore he doth repoſe his truſt and affiance therein, ſet his loue, ioy, and feare thereon aboue all other things. And here we may obſerue a difference betweene Ciuill worſhip and Diuine. By outward ciuill worſhip we onely acknowledge preheminence and ſuperioritie in another, in regard of authoritie, of gifts, age, or ſuch like. But by outward diuine worſhip we acknowledge diuinity to be in the thing whereto we bow or proſtrate our ſelues. Againe, we muſt here alſo remember, that outward diuine worſhip ſerues onely to teſtifie the inward, euen to make knowne what thing it is which we conceiue to be God, and whereto we haue deuoted the affections of our hearts.

Difference betweene ciuil worſhip and diuine.

Thus we ſee what worſhip is, and the kinds thereof. And here we muſt vnderſtand our Sauiour Chriſt to meane, *outward diuine worſhip,* as if he ſhold ſay, thou ſhalt religiouſly ſubmit, bow, or proſtrate, thy body vnto God in praier and thankſgiuing, thereby teſtifying that thou haſt deuoted thy heart and ſoule vnto him, not onely conceiuing him to be the diuine eſſence, omnipotent, infinite, &c. but alſo that thou doeſt reſt and relie on him as on thy Creator, who doth bleſſe thee with all good things, and preſerue thee from all euill.

Beſides this worſhip, Chriſt doth mention a *ſeruing of God,* which beeing diſtinguiſhed from worſhip muſt needs import ſome other thing. *Seruice* in generall, is nothing elſe but the giuing and performing of obedience to the com-

Seruice.

Abſolute.

commandement of another. This ſeruice is twofold; *abſolute*, or *in part*. *Abſolute* ſeruice is, when a man obeyes the commandement of another without any condition or exception, & that not onely in body outwardly, but in ſoule and conſcience, in thought, will, and affection. And this abſolute ſeruice is proper to God alone, for we muſt neuer call his commaundements into queſtion, but looke what God commands, and as he commands it, ſo muſt we ſimply and abſolutely yeild obedience thereto, not onely outwardly in body, but inwardly in ſoule and ſpirit with the powers and faculties therof, and in all the affections of our heart. *Seruice in part*, is that which is due to gouernours and ſuperiours from their inferiours in the Lord; for God hath giuen power to magiſtrates here on earth, to make lawes for the good of ciuill eſtates, in yeelding obedience thereunto, their inferiours muſt doe them ſeruice, yet not abſolutely, but with reſtraint, to wit, in the Lord, ſo farre forth as their commands agree with the will of God, and croſſe not his command. Againe our obedience vnto them is in body & outward conuerſation: indeede we muſt from the heart yeeld ſeruice and obedience vnto them: but yet the conſcience properly cannot be bound by mens lawes, they onely concerne the outward man in ſpeech, geſture, and behauiour. Now of theſe two kinds of ſeruice, our Sauiour Chriſt ſpeaketh here, of ſimple and abſolute ſeruice, whereby both ſoule and bodie with all the powers and parts thereof yeild abſolute obedience and ſubiection to the will and commandement of God.

In part.

We ſee what worſhip and ſeruice is here required: Now we muſt obſerue the perſon to whom the ſame is to be giuen, in theſe words: *The Lord thy God*. Diuine worſhip whether inward or outward, and abſolute ſeruice of the whole man, muſt be giuen to no creature, Angel nor man, be they neuer ſo excellent, but to the true God alone. The ſcope and drift of the firſt and ſecond commandements, is to bind euery man to giue ſo much to his God, and to beware of giuing the ſame to any other beſides the Lord. And the practiſe of the good Angel that talked with [a] Iohn, doth ſhew the ſame thing, for when Iohn fel before his feet to worſhip him, the Angel ſaid, *ſee thou doe it not:—worſhip God*. Where we ſee the good angels do ſtriue for the furtherance of Gods right in theſe duties, howſoeuer this wicked ſpirit tempting Chriſt, doth herein ſeeke Gods great diſgrace. And thus we may perceiue that Chriſts applying of this text againſt Sathans temptation is moſt pregnant; for Satan requiring of Chriſt the proſtrating of his bodie before the Deuil, in token that he did worſhip him as the giuer of thoſe kingdoms which he offered vnto Chriſt, is iuſtly repulſed by this text, which bindeth euery man to giue outward diuine worſhip, wherby the inward worſhip of the heart is ſignified, to God alone, and not to any creature.

[a] Reu.19.10.

Math.
verſ.10.

Vſe.
No creat
muſt haue
uine worſ

Here then we may learne, that it is not lawfull to giue to Saint or Angell, or any creature whatſoeuer, outward diuine worſhip or adoration, whereby the inward deuotion of the heart is teſtified. This text is plaine to the contrarie, and the reaſon we haue heard, becauſe diuine proſtrating of the body to any thing is a teſtification that we aſcribe diuinitie vnto it ſome way; which without the guilt of idolatrie cannot be done to any creature: for let a man worſhip Saint or Angel by prayer or thankſgiuing, and therein hee doth aſcribe vnto them ſome proprietie of the diuine nature; as, to know the heart, to be able to heare, to helpe, or ſuch like. The Papiſts here ſay, they doe not thinke the Saints to whom they pray, to be God, neither doe they worſhip them as God. But this will helpe them little; for the Deuill moouing Chriſt to yeeld vnto him outward diuine worſhip, neuer meant, that Chriſt ſhould adore him for God, but onely deſired, that by this outward adoration of proſtrating his bodie before him, Chriſt would acknowledge him to be the giuer of theſe kingdomes (for he durſt not be ſo bold as abſolutely to deſire to be worſhipped for God) and yet Chriſt tells him, that outward diuine worſhip, euen in reſpect of the acknowledgment of ſuch a gift, is proper to god alone. And yet the Church of Rome doe giue vnto Saints, that which the Deuill demands and Chriſt denies by appropriating it vnto God: for they make ſeuerall Saints deliuerers and protectors from ſeuerall diſeaſes and dangers: as the Virgin Mary [a] from ſhipwracke; S. Roch [b] from the peſtilence; Raphael [c] from ſore eies; [d] Apollonia from the tooth-ach; And [e] Catharine for all manner of afflictions. Yea they make them patrons and protectors of whole countries and kingdomes, as Saint *Iames* for *Spaine*; *S. Denis* for *Fraunce*, Saint *Patricke* for *Ireland*, *&c*. Now ſith many a one may giue a kingdome, that cannot defend it, let all men judge, whether they doe not giue more vnto Saints, then Satan demanded to be acknowledged vnto him by our Sauiour Chriſt: yea they make them interceſſors for the procuring of the fauour of god, & life euerlaſting: they cal the *Virgin Mary, the Queene of Heauen*, and pray to her that by the authoritie of a mother, ſhe would commaund her ſonne to heare their prayers; which is to make Chriſt a puny and vnderling vnto her; which are greater matters then the diſpoſing of earthly kingdomes. Here they ſay, that they may doe that to the glorious Saints in heauen, which is done to earthly Princes; for men adore them, and in their abſence fall down before their chaires of eſtate. *Anſ.* The adoration giuen to Princes, is but a ciuil acknowledgment of their preheminence: and kneeling before the chaire of eſtate, is onely a teſtimony of loyaltie and ſubiection; it is not directed to the Princes perſon beeing abſent, but onely ſerueth to teſtifie his ſubiection to that authoritie and power which is ſet ouer him in the

Lord;

[a] Breuiari
miſſa que
de B.Mari.
[b] Miſſale &
Breuiar. Sa-
risbur. in m
ſa de Sanct
Rocho.
[c] Alan.Cop
dial.3.20.
[d] Kem.exam
concil.Trid.
part.3.cap.
de inuoc.
ſanct.
[e] Iac.de Vo
rag. aur.leg.
c.167.

Lord; there is no diuine propriety aſcribed by either of theſe vnto the perſon or authority of the Prince. But now in bowing downe to pray to Saints, there is religious adoration giuen them, for therein be aſcribed vnto them theſe diuine properties, that they can know the hart, heare, and helpe afarre off, pray for them in particular, and ſuch like; by all which God is robbed of his honour.

And though we condemne the Papiſts for giuing to Saints diuine worſhip, yet we muſt beware of deſpiſing the Saints of God in Heauen: for there is due vnto them a threefold honour: firſt, thankſgiuing to God for them, who inabled them by his gifts and graces, to be in their times, ſpeciall inſtruments of good vnto Gods Church. Secondly, we are to carrie a reuerent eſtimation of them beeing now in heauen, as of the freinds of god, and temples of his holy ſpirit. Thirdly, we are to follow the example of their godly cōuerſations in the duties of godlineſſe: But from giuing vnto them diuine worſhip we muſt carefully abſtaine.

Againe, if the diuine worſhip of Saints be here condemned, then much more is the worſhipping of their reliques: then alſo is their inſtituting and obſeruing faſting dayes and holy dayes vnto their Saints here iuſtly reprooued. Neither can our Church herein be condemned with them, though we retain the names of ſuch daies among vs, becauſe it is for another ende; our faſts are meerely ciuill on ſuch dayes; and our holy dayes turned from the adoration of Saints to the ſeruice of God, whereon alſo our conſcience knows her liberty giuen of God for honeſt labour in a lawfull calling as neede requires.

Further, obſerue how Chriſt here ioynes the *worſhip of God* and the *ſeruice of God* together: teaching vs not to content our ſelues with doing the duties of Gods worſhip, but withall we muſt yeeld vnto him abſolute ſeruice and obedience. Men commonly thinke they haue done enough, if on daies appointed they come to the Church, and there performe outward worſhip vnto God in hearing the word, in prayer, and receiuing the Sacraments; theſe, I confeſſe be worthy workes, if they be well performed: but herein is the common errour, that when they haue performed this outward worſhip, they make no conſcience of *abſolute ſeruice*, the thing which Chriſt here ioyns to worſhip; they think that in their callings they may liue as they liſt, either idle or vniuſtly, by fraud and diſſembling: but feuer not thou ſeruice from worſhip, which Chriſt hath ioined together, leſt God ſay vnto thee for thy worſhip as he did once to the Iewes, a *My ſoule hateth your new moones, and your appointed feaſts, they are a burden vnto mee, &c.* What, doth God hate that worſhip himſelfe appointed? no, but he hates the ſeuering of it from ſeruice and obedience, wherein they ſhould ſhewe foorth to their brethren, loue, iuſtice, and mercie; hee reiects all ſeruice at their hands, becauſe *their hands were full of blood, v.15. Read Micha 6. v. 6. 7. 8.* The offering of ſacrifice was a ſpeciall part of worſhip vnder the Law, and yet though a man ſhould bring for his ſacrifice *thouſands of Rammes, or tenne thouſand riuers of oyle*, nay though he brought his *firſt borne, the fruite of his bodie for the ſinne of his ſoule*, yet all is nothing without *iuſtice, mercie, humbling himſelfe, and walking with his God*, verſ.8. Let vs therefore ſerue god ſincerely in our conuerſations, as we ſeeme to honour him in duties of religion; let vs ſhew the feare of God in our liues; for worſhip without ſeruice, is like the *cutting off of a dogs head, or offering ſwines fleſh, &c.* as Iſai. 66. 3. which is an abhomination to the Lord.

Thirdly, obſerue that Chriſt addeth *onely* to Moſes words, for the better clearing of Moſes meaning; which may ſerue for our iuſt defence againſt the Papiſts; they blame vs greatly for teaching that a man is iuſtified by faith *only*, ſaying the word *onely*, is not in any place aſcribed to iuſtification by faith. We anſwer, in all the teſtament this word *onely* is not ioyned to this command, *Thou ſhalt worſhip the Lord thy God, and ſerue him*, and yet Chriſt ſaith, *it is written, him onely ſhalt thou ſerue*, becauſe the reſtraint and inhibition annexed, from giuing this worſhip and ſeruice to any other, doth in effect include *onely*; euen ſo, though in letters and ſyllables we doe not finde this word *only*, adioyned to this ſentence, *man is iuſtified by faith*; yet becauſe of the excluſion of works vſually annexed to that phraſe, as that, *we are iuſtified by faith without the workes of the Law*, Rom. 3. 28. *and are iuſtified freely by his grace, v. 24. and that a man is not iuſtified by the workes of the Law, but by faith*, Gal. 2. 16 hereupon I ſay we may hold and teach, and that truely, according to the true ſenſe thereof, following Chriſts example in this place, that the Scripture ſaith, *a man is iuſtified by faith onely*.

Laſtly, from this commandement we muſt learne our duty touching gods ſeruice: in word we will all acknowledge our ſelues to be his ſeruants, but if herein we will approoue our ſelues, to be his ſeruants, we muſt reſolue and labour to yeeld vnto him abſolute obedience, as well in heart, mind, will, and affection, as in outward conuerſation. The end of the miniſtery of the word is not onely to reforme the outward man, but to a *caſt downe the* inward *holds* of ſinne in the Imagination; *and to bring into captiuitie euery thought to the obedience of Chriſt*. And this is done when after true repentance a man endeuoureth to yeeld vnto God totall obedience, and that from the whole man in ſoule and body and ſpirit, not for a time, but continually.

a 2.Cor.10. 4.5.

V. 11. ***Then the Deuill left him, and behold the Angells came and miniſtred vnto him.***

Chriſts happie iſſue in theſe temptations.

Theſe words containe the third part of this deſcription of Chriſts temptations; to wit, the happie euent and iſſue thereof, in Chriſts glorious victory ouer the Tempter; which is the principal part, wherein conſiſts the maine comfort of Gods church; for as in temptation Chriſt ſtood in our roome and ſtead, ſo is this victorie not his alone, but the victory of his Church. This iſſue containes two parts. Firſt, Satans departing from him. Secondly, the miniſtery of good Angels vnto him.

For the firſt, *then the deuill left him:* that is, after that by teptations he could nothing preuaile, then he betakes himſelfe to flight. In this appeares the vnſpeakeable mercie of God vnto his Church, in mitigating, and in due time putting an end vnto the afflictions and temptations thereof; for the caſe of Chriſt the head in this conflict, is the caſe and condition of all his members. Now here we ſee what a gratious iſſue the Lord put to theſe aſſaults of Sathan; in due time his enemie flies: and ſo will the Lord deale in all the miſeries of his Church, ahd children: God promiſeth to Dauid concerning Salomon, [a] that *if he ſinne, he will chaſtiſe him with the roddes of men, and with the plagues of the children of men:* that is, with ſuch puniſhments as he ſhall be able to beare, *but his mercie he will not take from him.* The Prophet Habacuck in his complaint againſt the wrong & violence of the wicked done to the iuſt, is ſomewhat *impatient towards God for his delay*, Heb. 1. 2. 3. Therefore in the viſion afterward ſhewed vnto him, hee is bid to waite *for deliuerance, for though it tarry, yet it ſhall ſurely come, and ſhall not ſtay*, Chap. 2. 3. Thus Paul comforteth the Chriſtian Corinthians, *God is faithfull, and will not ſuffer you to be tempted aboue that which yee are able to beare, but will giue an iſſue with the temptation, that ye may be able to beare it*; 1. Cor. 10. 13. *The bodies of the two Prophets who were ſlaine for the teſtimonie of the Lord Ieſus, are ſuffered to lie in the ſtreetes vnburied, for three dayes and an halfe*, that is, for ſome ſhort time; which beeing expired, *the ſpirit of life comming from God ſhall enter into them, and reuiue them; then feare ſhall take their enemies, but they ſhall aſcend vp to heauen, and their enemies ſhall ſee it.* All theſe doe plainly manifeſt Gods great mercy, in giuing a gratious iſſue to the troubles of his children, yea by good experience we may ſee the truth hereof in the happy iſſue that the Lord hath put to the moſt fearefull temptations of ſundry in our time, who haue beene exerciſed therein, ſome for a yeare or two, other for longer time euen many years together, and yet in the end haue ſung the ſong of ioyfull deliuerance: it may be ſome of Gods children beare the Croſſe to their dying day, yet the Lord ſuſtaines them in it by his grace, and in the end ſhewes them mercy and peace.

[a] 2.Sam.7.14.

[a] Rev.11.8.9.10.

Secondly, in this departure of Satan from Chriſt, we may obſerue a notable difference betweene the firſt Adam, and the ſecond. The firſt Adam was tempted and ouercome therein; Sathan preuailed in that conflict, and brings him captiue into his kingdome, hauing ſpiritually taken poſſeſſion of him. The ſecond Adam is tempted alſo, but the Deuill can finde no meanes wherby to preuaile with him: *the prince of this world commeth, but hath nought in mee*, ſaith Chriſt, Ioh. 14. 30. But after his aſſault is faine to flie away.

Further in this departure frō Chriſt note two circumſtances: *when* Satan departed, and for *how long* a time. Firſt, *when* hee departed is noted in this word *then*, that is after the third temptation; when Chriſt in indignation for his blaſphemy againſt God, had ſaid, *Auoid Satan*; & withall had anſwered his tēptation out of the written word; then he departs. Hence we learn,

Giue Sata no grou

Firſt, that the beſt way to vanquiſh Satan is to giue him no ground, but to withſtand him manfully at the firſt: Iam. 4. 7. *Reſiſt the Deuill and hee will flie.* Now Sathan is reſiſted, when from our hearts we caſt our ſoules on the promiſes of God conteined in his word, and in the whole courſe of our liues pray for ſtrength of grace to ſtand againſt his aſſaults; whereby we may ſee the great error and deceit of thoſe, who accompt of Satans temptations as of fits of melancholie, and think they may be remooued by muſicke, merrie company, and ſuch like; but theſe are no weapons to driue away the Deuill. Secondly, this alſo ſhewes their dangerous courſe who yeeld to Sathans temptations for a time, taking their pleaſure in their youth, purpoſing to reſiſt him when they are old, and the to repent; too many take this courſe, but it is fearefull: for thus doing, they ſet open all the doores of their heart to the Deuill, and ſuffer him to take quiet poſſeſſion, little conſidering that it is beyond their power to diſpoſſeſſe him at their pleaſure: For indeed hereby they become like to a man that is ſicke of the dropſie, who the more he drinks, the more he deſires: ſo he that willingly giues place to Satans temptation, the more he ſinnes, the more he may; for the longer he is tempted, the more by yeelding is he weakened, and the greater is the danger of his endleſſe confuſion: therefore learne of Chriſt to reſiſt betime.

Satans obedience is n commendable.

Secondly, in this circumſtance, note that when Chriſt rebuketh Satan & bids him auoid, he departs, and is preſently gone. Was this any vertue in Satan that he doth thus readily depart at Chriſts command? no verily, though he obey, it is not praiſe-worthy: for obedience is two-fould, voluntary, and conſtrained; voluntary, when the creature doth Gods command without compulſion, thus Adam did before his fall, and all holy ones that are iuſtified and ſanctified doe thus in part in this life. Conſtrained obedience is, when the creature is made to obey God, wil he nil he. This is like to the obedience of rebels, who beeing attached and arraigned for their treaſons, in ſuffering are made to obey the Princes lawes. And ſuch was this obedience of Satan, forced vpon him by the powerful command of Chriſt, who is prince and Lord of all creatures. And this is to be marked, that when Chriſt giues forth his powerfull command, then Satan muſt obey whether he will or not. This is euident by his manifold diſpoſſeſſions of the vncleane ſpirits, who came forth at his command, though they accompted him as their tormenter. Now that which here befalls the deuill, ſhall one day be verefied of al wicked men; if they will not now obey God willingly, while in the miniſterie of the word he bids them *repent and beleeue the Goſpel*; they ſhal one day be cōpelled, euen at the dreadfull day of judgement, will they nill they, to obey that wofull voice of Chriſt, *Depart from mee ye curſed into euerlaſting fire*, Mat.25.41. In regard whereof, we muſt euer be carefull, now in the day of grace, to yeeld vnto Chriſt voluntary & cheerefull obedience, vnto all his commandements both of the Law and Goſpell, leaſt one day we be conſtrained to obey in going to our endeleſſe woe: Sathan who is a thouſand-fold ſtronger then man, could not reſiſt his power, how then ſhall we that are but duſt and aſhes ſtand before ſo great a God?

Luk.4.13.

This circumſtance of time is more fully noted by S. Luke, ſaying, *and when the Deuill had ended all the temptation, hee departed from him:* whereby thus much is ſignified, that look what knowledge, craft, or power the deuil had, that did hee imploy to the vttermoſt in theſe temptations before he left our Sauiour Chriſt. Whereby it appeareth that Chriſt was tempted in the higheſt degree and meaſure that Sathan poſſibly could attain vnto: herein did the deuil ſhew the extremitie of his fraude and malice againſt Chriſt; which further appeares by this, that the Angels of heauen came and miniſtred vnto him for his comfort; ſo as though Sathan could not taint the ſacred heart of our Sauiour Chriſt with the leaſt ſpot of ſinne; yet in theſe temptations, Chriſt was troubled with the ſame ſorrowes, griefes, and vexations which Gods children vſually feele in their temptations: The conſideration whereof ſerues for ſpeciall vſe.

A good ground againſt deſpaire.

Firſt, to keepe all Gods children from deſpaire in the greateſt extremity of their temptations, euen when they ſhal feele their conſcience (as it were) ſet on an Iron racke, and the flaſhings of hell fire already kindled in their ſoule: for Chriſt Ieſus the head of the Church was tempted by Satan in the higheſt degree, ſo as the Angells came to miniſter comfort vnto him, and yet he ſtill remained the welbeloued ſonne of God; and ſo may any of Gods children remain Gods deere elect, euen then when the violence of Sathan ſhall ſeeme moſt to preuaile againſt them.

Secondly, this teacheth vs to ſuppreſſe all raſh iudgement in our ſelues, of all ſuch as ſhall be exerciſed by Satan in extreame temptations: for oft it will fall out that the conſcience of Gods child ſhall be ſo exceedingly tormented in temptation, that he ſhall crie out, he is forſaken of God, and ſhall be damned; when as indeede he ſtill remaines the deere child of God, as Chriſt our Sauiour did Gods welbeloued in the deepeſt aſſaults of Satan. And therefore the relation publiſhed of Francis Spira his deſperation, doth inconſiderately taxe him for a caſtaway; conſidering that nothing beſel him in the time of his deſperation but that which may befall the child of God: yea our owne land can afford many examples which match Francis Spira, whether we regard the matter of his temptation, or the deepeneſſe of his deſperation, who yet throgh the mercy of God haue receiued comfort. And therfore in this caſe, chriſtian charity muſt euer bind vs to thinke and ſpeake the beſt.

Fr. Spira.

Laſtly, Satans departing vpon the ending of theſe three temptations, giues vs to vnderſtand that howſoeuer the deuil abound with temptations of all ſorts, yet theſe three are the ground of all, and the moſt principall temptations that Satan hath; for in this combate he did his worſt, and ſhewed the violence of his rage and wrath. And therefore it will be needfull for vs to take ſpeciall notice of them, as alſo of Chriſts repulſes giuen vnto them, that ſo we may be the better armed againſt them and the like. Thus much for the time when Satan departed.

The ſecond circumſtance touching his departure is, for how long the deuill left him, noted by Saint Luke, not for euer, but *for a ſeaſon*. Some may ſay, we do not find that Satan tempted Chriſt euer after this, ſaue onely vpon the croſſe, where *hee ſpoiled principalities and powers*, *Coloſſ.* 2.15. *Anſw.* The Deuill tempts men two waies; ſometime by himſelfe, as he did our Sauiour Chriſt in this place, and vpon the croſſe, and our firſt mother Eue in the garden, Gen.3.1. ſometime by men whom he vſeth as his inſtrumēts; thus he tempted Adam by Eue, and Iob by the Chaldeans and Sabeans that robbed him, and by his freinds who ſought to drawe him from his integritie, Iob.27.5. now though Chriſt were not often after this tempted immediately by the Deuil, yet by Satans inſtruments hee was many times ſore aſſaulted to the grief of his heart, as by the *Iews*, the *Scribes*, and *Phariſies*, *Herod*, and *Pontius Pilat*, who required ſigns of him, mocked & perſecuted him.

Luk.4.13.

The ſtate of Gods church on earth.

Here we may ſee a notable patterne of the ſtate of gods church and children in this world, for looke as Chriſt their head is ſore tempted, and then let alone, and yet but for a ſeaſon, being tempted againe by Satans inſtruments; ſo fareth it with them, one while they are exerciſed with outward temptations, and another while with inward aſſaults; then through Gods mercy they haue freedome for a ſeaſon; but afterward Satan comes vpon them againe, either by himſelfe or by his inſtruments: which muſt teach vs wiſedome in regard of the ſtate of our owne Church in particular, to wit, that we muſt not dreame of a perpetuall freedome from trialls and temptations, howſoeuer through Gods mercie we haue inioyed admirable peace and tranquilitie for many yeares together; for beeing a part of Chriſts myſtical body, we muſt looke for the ſame condition with our head Chriſt Ieſus, who being ſore tempted of Satan, was left but for a ſeaſon, and after tempted againe; and therefore we muſt reſolue our ſelues vndoubtedly that trialls will come; what way, God onely knoweth; but the winter of affliction will followe our harueſt of ioy and peace: and the yearely viſitations, by plagues and famine, are ſymptoms, that is ſignes and forerunners of more heauy iudgements, vnleſſe we prepare to meete our God in the practiſe of ſpeedie and vnfained repentance. And as this is the ſtate of our Church in generall, ſo is it the particular condition of euery Chriſtian, whoſe life is a continual intercourſe of trouble and peace, and therefore euery child of God muſt be watchfull againſt ſecuritie, and with the end of one aſſault, ioyn his preparation for a new: This was the ſtate of Chriſt, and the ſeruant muſt not looke to be aboue his maſter. And thus much for the Deuils departure.

The ſecond part of the Iſſue of this conflict is the miniſterie of the Angels vnto Chriſt; *And behold the Angels came and miniſtred vnto him.* In ſaying *Behold*, the Euangeliſt commends vnto our conſideration the view of a great wonder, to wit, that that perſon whom the deuill would haue had to haue worſhipped him, is here worſhipped and ſerued of the holy Angels of God. Let no man therefore iudge of himſelfe, by that which Satan would perſwade him to in temptation; Chriſts eſtate doth now appeare farre different from that which Sathan would haue brought him to, and ſo ſhall all Gods children finde it to be with them after temptation, if therein they fight manfully after the example of Chriſt.

Touching the miniſterie of theſe Angels, here obſerue three points. Firſt, the bond that cauſeth the good Angels to miniſter vnto Chriſt. Secondly, their number. And thirdly, the time of their miniſtery.

I. Point. The bond of their Miniſterie, is Chriſts ſoueraigntie ouer the Angels, not onely as he is God their creator, but as he is mediator God and man, euen the man Chriſt, (I ſay not the manhood of Chriſt) but Chriſt (as I may ſay) the man-God, is the Lord of all Angels, & they doe him homage and ſeruice. And though the man-hood of Chriſt be not Lord of angels, yet beeing receiued into the vnitie of his Godhead, it is thereby exalted aboue all Angels by many degrees. Wherein we may behold the endeleſſe goodneſſe of God, in aduancing our nature, which by ſinne was made more vile then all earthly creatures, far aboue the Angels in degree, by reaſon of this coniunction which it hath with the nature of God in the perſon of Chriſt.

Now as by this bond the Angels are made miniſters vnto Chriſt, ſo by vertue of the ſame they become miniſters to all his true members. Iacobs ladder is thus expounded by our Sauiour Chriſt; *verily, verily, I ſay vnto you, hereafter ſhall yee ſee heauen open, and the Angels of God aſcending and deſcending vpon the ſonne of man. This ſonne of man is Chriſt*, who beeing God & man reacheth from heauen to earth, and from earth to heauen; to him the Angels miniſter, and by him they deſcend to miniſter to all the ſaints of God here on earth.

Ioh.1.51.

The vſe. 1. This teacheth vs to admire the endeleſſe goodneſſe of God vnto his Church and children, not only in beſtowing heauen and earth vpon them, but euen in giuing his glorious Angels to become miniſtring ſpirits for their protection, defence, and comfort. II. This their miniſterie, muſt admoniſh vs to carry our ſelues reuerently and holily in al maner of conuerſatiō. If we were in the preſence of an earthly Prince, oh how carefull would we be to our behauiour both for words and actions? Much more then ſhould the preſence and attendance of Gods glorious angels, who pitch their tents about vs if we be Gods children, make vs circumſpect to all our wayes; and the rather, becauſe their miniſtery is for our comfort & protection, while we keep our ſelues in the ſtraight waies of God.

II. *Point.* Their *number*. It is not ſaid one *Angell*, but *Angels* came and miniſtred vnto him. Indeede when he was in his Agonie in the garden a little before his paſſion, [a] *one Angell came and miniſtred comfort vnto him:* ſo that ſometime one, ſometime moe attended on him, euen as the euill ſpirits come to tempt, ſometime one alone, as Satan did here to Chriſt, and ſometime moe, as they did when he was vpon the Croſſe. And as it befell Chriſt, ſo doth it to Gods children, they haue ſometime one good Angel to attend vpon them, and ſometime many: ſo likewiſe haue they ſometime one euill ſpirit to aſſault them, and ſometimes many, as the man in whom the legion was. And hereby falleth to the ground this common opiniō, that euery man hath one good Angell and one bad attending vpon him, the one to protect him, the other to tempt him. But this opinion doth not well ſtand with the tenour of the ſcripture, which thus ſets out the ſtate of man in regard of his attendance by Angels, that there are ſometimes moe about him, and ſometime fewer; whether we ſpeake of good Angels, or of euill ſpirits.

[a] Luk.22.43.

III. *Point.* The *time* when theſe good Angels came and miniſtred vnto Chriſt, is noted in this word *Then*: that is, when the deuill had done all hee could againſt our Sauiour Chriſt: they came not in the times of his aſſaults, but when Satan had ended his temptations & was gone. There is no doubt, but the good Angels were alwaies about our Sauiour Chriſt, attending on his bleſſed perſon, but at this time it is like they tooke vpon them ſome viſible ſhape, that ſo their miniſterie might be the more comfortable vnto him: as it is like, the Deuil appeared in ſome ſhape for Chriſts greater terrour in his temptations.

In this circumſtance of time, we may obſerue a worke of Gods prouidence which he pleaſeth to exerciſe in the time of temptation vpon his owne children: to wit, for a time to hide his mercie from them, withdrawing the ſenſible feeling of his fauor. Thus he dealt with his beloued ſonne Chriſt Ieſus, during the time of Satans violent temptations, he concealed frõ him the ſenſible aſſiſtance of the miniſterie of his Angels, they ſhew not themſelues till Satan is departed. And ſo fareth it many times with Gods deere children, vpon whom he beſtowes the good graces of his ſpirit; as a nourcing-mother to try the affections of her child, will ſometime hide her ſelfe from it, leaue it alone, and ſuffer it to take a knocke or a fall: ſo will the Lord leaue his children to themſelues and conceale from them the ſignes of his fauour, ſuffering them to be buffeted in temptation for a time, that they may finde thereby what they are in themſelues without Gods grace, & by feeling the bitternes of that eſtate, the more to hunger and thirſt after his grace and fauour, the more ioyfully and thankfully to embrace it when it is reneued, and the more carefully to keepe it all the dayes of their life. What made Dauid to accompt ſo highly of the courts of Gods houſe, as that he eſteemed the ſilly [a] *birds happy that might build their neſts by Gods altar*, but his baniſhment thence, by the perſecution of Saul, wherein he was conſtrained to remaine in [b] *Meſhech, and to dwell in the tents of Kedar?* And ſo when the people of god were in Babel, *remembring Zion they wept*; oh then, [c] *let my right hand forget to play, if I forget thee O Ieruſalem; let my tongue cleaue to the roofe of my mouth, if I preferre not Ieruſalem to my chiefe ioy.*

But vnto many, this doctrine of temptations will ſeeme to ſmall purpoſe, nay altogether needleſſe, for that they neuer felt any ſuch conflicts with the Deuill, they defie him from their hearts, and they truſt to God neuer to be troubled with him: this is the common eſtate of moſt men (thoſe onely excepted who haue felt how hard a thing it is truely to repent and beleeue) thus to bleſſe themſelues in a carnall peace; but ſilly ſoules, they know not their own hearts, nor the feareful caſe in which they ſtand; for all the true members of Chriſt muſt be made conformable vnto their head; now *he was conſecrated the Prince of their ſaluation through afflictions*, Heb. 2. 10. his ſoule was heauie vnto the death, before he could finiſh the worke of our life: yea he is tempted by Satan before he is comforted by the Angels; thoſe therefore that were neuer tempted, haue yet no fellowſhip in his afflictions, they haue not begunne any conformitie with Chriſt, ſo as it is like they are ſtill bondſlaues vnto Satan, for if they had eſcaped out of his ſnare, they ſhould feele his aſſaults to get them in againe: in regard hereof the child of God is conſtrained to buckle hard with Satan in temptation, and to pray many a time to be deliuered from his buffeting. And indeede howſoeuer for the preſent this be not ioyous, yet they *may count it exceeding great gladneſſe*, as the [c] *Apoſtle ſaith*, not onely for this triall of their faith which bringeth forth patience, but alſo becauſe herein they become like vnto Chriſt in his humiliation, which may giue them aſſurance that they ſhall be like him in glorie: [d] *for if wee be dead with Chriſt, we ſhall alſo liue with him, and if we ſuffer, we ſhall alſo raigne with him.* Adde further that theſe men that neuer felt the aſſaults of Satan, are as yet vnder a moſt fearefull iudgement of God in *hardneſſe of heart.* When Chriſt feed fiue thouſand men with fiue loaues and two fiſhes, [e] *hee diſtributed it by the hands of his diſciples*; But after it is ſaid, *they perceiued not this matter of the loaues*, and this reaſon is rendred, *becauſe their hearts were hardned, verſ.* 52. And ſo it is with them that neuer feele the temptations of Satan, for he goeth about continually, like a roaring Lion ſeeking whom he may deuoure, as they whoſe hearts are not hardned do well perceiue. To conclude therefore, let theſe men who yet neuer felt in themſelues theſe aſſaults of Satan, vnfainedly endeuour to change the courſe of their liues, by the practiſe of true repentance in eſchewing euil and doing good; let them giue themſelues ſincerely to the exerciſe of prayer for the remoouall of their ſtonie hearts, and the renuing vnto them hearts of fleſh, let them heare the word, and doe the ſame; and then they will ſhortly ſing another ſong, to wit, *that whoſoeuer will liue godly in Chriſt Ieſus, muſt ſuffer temptations, and be aſſaulted by the Deuill*; and then will they finde that this doctrine is needfull, yea they wil bleſſe god for this work of his ſpirit, that cauſed theſe temptations of Chriſt to be ſo particularly recorded, with his happy iſſue and victory ouer them all, not onely for himſelfe, but for all his members, that in their temptations they may looke vnto Ieſus, leaſt they ſhould faint in their minds, for *in that hee ſuffered, and was tempted, hee is able to ſuccour them that are tempted*, Heb. 2. 18.

Rom. 16. 20.

The God of peace ſhall tread Satan vnder your feete ſhortly. The grace of our
Lord Ieſus Chriſt be with you. Amen.

FINIS.

oh.1.51.

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[a] Pſal.84.1, 3.

[b] Pſal.120.5.

[c] Pſal.137.1, 5,6.

[c] Iam.1.2.

[d] 2 Tim.2. 11,12.

[e] Mar.6.41.

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A
FAITHFVLL
AND PLAINE EXPO-
SITION VPON THE TWO
firſt verſes of the 2. Chapter of *Zephaniah*:

By that late Reuerend Preacher of Gods word,
M. WILLIAM PERKINS.

Containing.

A powerfull Exhortation to Repentance: as alſo the
manner how men in Repentance are to ſearch
themſelues.

Preached at Sturbridge Faire, in the field; taken from his
mouth: and afterwards diligently peruſed; and now publiſhed
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the word.

PROV. 28. 13.

Hee that hideth his ſinnes, ſhall not proſper: But hee that confeſſeth and
forſaketh them, ſhall finde mercie.

Printed for W. WELBIE. 1613.

A FAITHFVLL AND PLAINE EXPOSITION VPON THE TWO firſt verſes of the 2. Chapter of *Zephaniah*:

By that late Reuerend Preacher of Gods word,
M. William Perkins.

Containing

A powerfull Exhortation to Repentance: as alſo the
manner how a man in Rep[illegible]*h*
them[illegible]

Preached at Sturbridge Faire, in the field; taken from his
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BRITISH MUSEUM

TO THE RIGHT WORSHIPFULL, MY VERIE worthie and Chriſtian friend, Syr *William Gee*, Knight, one *of his Maieſties Honourable Counſell in the North, Recorder* of the Townes of *Beuerly* and *Hull*, and one of his Maieſties Iuſtices of Peace *in the Eaſt-riding of the Countie of* Yorke, *a true friend of learning, and* pietie; and to the vertuous, and religious Ladie his wife:

Grace and Peace from God, &c.

AMongſt the many reaſons (Worſhipfull Sir,) which haue perſwaded mee that Poperie cannot be the true Religion, this is not the leaſt: the inſufficiencie of their doctrine of faith and repentance: which two things though they be the cheife and principall points in Religion, and ſo neceſſarie, that he, who doth not, both know, and practiſe them aright, can neuer be ſaued: yet I dare auouch, that the faith and repentance of the Romiſh Church, as they are taught by many of the beſt approoued Papiſts, are no better then ſuch a repentance as an hypocrite, and a verie reprobate may attaine vnto. Indeede, to inſiſt vpon repentance onely (they make many faire flouriſhes) they call it pennance, they make it a Sacrament, and ſay it is a board that ſaues a man after ſhipwracke, and write many great volumes of it, and of *confeſſion*, and of *Caſes of conſcience*, (as you good ſir in your owne reading know better then I) and yet alas, when all is done, it is but a ſhadowe of repentance: and indeede how can they teach aright the doctrine of repentance, which erre ſo fowly in ſetting down the iuſtice of God, and the vileneſſe of ſinne? which two points a man muſt knowe, elſe he will neuer repent: but Poperie miſconceiuing the iuſtice of God, teaching it not to be infinite, in as much as it needes not an infinite ſatisfaction, and miſconceiuing the nature of ſinne, teaching euerie ſinne not to be damnable, nor to offend Gods infinite iuſtice, erring (I ſay) in theſe two, how is it poſſible they ſhould conceiue aright the nature of repentance? by which a man ſeeing his ſinnes, their foulneſſe, their puniſhment, and his owne miſerie by them, confeſſeth them, bewailes them, fearing Gods iuſtice, flieth from it, and craues forgiueneſſe of his mercie, and laſtly purpoſeth, and endeauoureth to leaue them all, and to leade a newe life. The ſerious conſideration hereof, hath often made me wonder, why many Popiſh treatiſes, beeing in ſome ſort exhortations to repentance, ſhould be ſo accounted of as they are by ſome: for though I confeſſe, there are ſome of them, good and wholeſome meditations, and many motiues to mortification, and good life; yet would I gladly learne of any man but this one thing, how thoſe exhortations can be pithie, or powerfull, ſound, or any way ſufficient to mooue a man to repentance, when as, not thoſe bookes, nor all Poperie is able to teach a man ſufficiently what true repentance is.

Canitius in Catechiſmo.
Coſterus in Enchir.

Corradus.
Navarrus.
Loper Sairus.
Hallus.
Graffus, and many others.

If any man reply; I will therefore learne the doctrine out of the Proteſtants bookes, and vſe the Papiſts for Exhortation onely: I then anſwer, is it not a more compendious, and conuenient, and a leſſe ſcandalous courſe, to ſeeke exhortation out of ſuch writers, as doe teach the doctrine aright? nay, I doubt how it is poſſible to finde a powerfull exhortation to repentance in any Papiſt, who erres in the doctrine: the reaſon is manifeſt, becauſe Doctrine is the ground of exhortation; and if the doctrine bee vnſound, how can the exhortation be any better? Let vs therefore leaue theſe muddie puddles, and ſet our water at the fountaine: the water of life, at the fountaine of life; I meane the doctrine of faith, and repentance, at the written word of God, and at ſuch mens writings as are grounded thereupon, and agreeable thereunto.

Deering, Greenham, Bradford, and many others.

Now, amongſt thoſe many inſtruments of God, who haue laboured with profit in this great point of Religion; namely repentance, drawing their doctrine out of the two breaſts of the two Teſtaments of Gods booke, I may well ſay (to ſay no more,) that this man of God M. Perkins, deſerues to haue his place: whoſe labours, whileſt hee liued, and his yet liuing labours, what they deſerue, I had rather others ſhould proclaim, then I once name: who profeſſe my ſelfe to be one of thoſe many, who may truly ſay, that by the grace of God, and his good meanes principally, I am that I am. But leauing him in that glorious manſion, which Chriſt the Lord of the harueſt hath prepared for him, and now giuen him, I returne to my ſelfe, and doe humbly praiſe the Lord of heauen, who gaue mee my time in the Vniuerſitie, in thoſe happie dayes, wherein (beſides many worthy men of God, whereof ſome are falne aſleepe, and ſome remaine aliue vnto this day) this holy man did ſpend himſelfe like a Candle, to giue light vnto others.

The ſcope of all his godly endeauours was to teach *Chriſt Ieſus*, and him crucified, & much laboured to mooue all men to repentance, that as our knowledge hath made Poperie aſhamed of their ignorance; ſo our holy liues might honour our holy profeſſion. And as repentance was one of the principall ends, both of his continuall preaching and writing; ſo eſpecially and purpoſely hath he twiſe dealt in that Argument.

Firſt, in his Treatiſe of Repentance, publiſhed 1592. wherein briefly (as his manner was) but ſoundly, pithily, and feelingly, hee layeth downe the doctrine, and the verie nature of Repentance; and after the poſitiue doctrine, he toucheth ſome of the principall controuerſies and difficulties in that doctrine, but afterwards thinking with himſelfe, that he had not ſeriouſly and forcibly enough, vrged ſo great and neceſſarie a leſſon as Repentance is, therefore ſhortly after, beeing deſired and called to the dutie of Preaching, in that great and generall aſſemblie at *Sturbridge Faire*, he thought it a fit time, for this neceſſarie and generall exhortation to repentance: to the intent, that as we were taught the doctrine of repentance, in the former treatiſe; ſo in theſe Sermons we might be ſtirred vp to the practiſe of it. And certainely (good Sir) I iudge there could haue beene no matter, more fit for that aſſembly, then an Exhortation to Repentance: for as the audience was great and generall, of all ſorts, ſexes, ages, and callings of men, and aſſembled out of many corners of this Kingdome; ſo is this doctrine generall for all; ſome doctrines are for Parents, ſome for children; ſome for ſchollers, ſome for tradeſ-men, ſome for men, ſome for women, but repentance is for all; without which, it may be ſaid of all, and euery one of age, not one excepted; No Repentance, no ſaluation.

Theſe Sermons beeing in my hands, and not deliuered to me from hand to hand, but taken with this hand of mine, from his owne mouth, were thought worthie for the excellencie, and fit for the generalitie of the matter, to bee offered to the publike viewe.

M. Perkins but fourtie yeares olde at his death.

And now theſe firſt fruites of my labours in another mans vineyard, as alſo all that hereafter doe or may follow, I humbly conſecrate to the bleſſed Spouſe of *Chriſt Ieſus*, the holy Church of God on earth, and namely to the Church of *England*, our beloued mother, who may reioyce that ſhe was the mother of ſuch a ſonne, who in fewe years did ſo much good to the publike cauſe of Religion, as the wickedneſſe of many years ſhall not bee able to weare out. But firſt of all, and eſpecially, I preſent the ſame vnto you (my very Worſhipfull and Chriſtian friends) who (I muſt needes ſay) are verie worthie of it in many reſpects.

1. For the matter it ſelfe, which is repentance, my ſelfe beeing able to teſtifie, that you are not hearers, but doers, ripe in knowledg, and riſe in the practiſe of repentance, inſomuch as I dare from the teſtimonie of my conſcience, and in the word of a Miniſter pronounce of you, that as you haue heard and knowne this doctrine of repentance, ſo bleſſed are you, for you doe it.

And 2. for him who was the Author hereof (whoſe mouth ſpake it from the feeling of his ſoule, and whoſe ſoule is now bound vp in the bundle of life) I knowe, and cannot in good conſcience conceale the great delight, you haue alwaies had in the reading of his bookes, the reuerend opinion you had of him liuing, and how heauily and paſſionately, you tooke his death and departure: therefore to cheare you vp in want of him, I ſend you here this little Booke, his own child, begotten in his life time, but borne after his death: obſerue it well, and you ſhall find it not vnlike the Father: yea, you ſhall diſcerne it in the fathers ſpirit, and it doubts not, but to finde entertainment with them, of whom the father was ſo well reſpected.

And for my ſelfe, I ſpare to rehearſe what intereſt you haue in me, and all my labours, it is no more then you worthily deſerue, and ſhall haue in me for euer: you are the faireſt flowers in this garden, which in this place I after others haue planted for the Lord (or rather God by vs:) And two principall pearles in that crowne, which I hope for, at the laſt day from the Lord my God, whoſe word at my mouth you haue receiued with much reuerence, and with ſuch profit, as if I had the like ſucceſſe of my labours in others, I ſhould then neuer haue cauſe to ſay with the Prophet, I haue laboured in vaine, and ſpent my ſtrength in vaine, but my iudgement is with the Lord, and my worke with my God.

And if I knew you not, to be ſuch as take more delight in doing well, then in hearing of it, I would prooue at large, what I haue ſpoken of you: yet giue me leaue to ſay that, which without open wrong, I may not conceale, that beſide your rare knowledge, & godly zeale in religion, and other duties of the ſtrfi table to God himſelfe, your charitie and pitie to the needie diſtreſſed Chriſtians at home and abroad, your mercifull dealing with them, who are in your power, your beneuolence to learning, and namely to ſome in the Vniuerſitie, doe all proclaime to the world thoſe your due praiſes: which I (well knowing your modeſties) doe ſpare once to name: neither would I haue ſaid thus much, were it not for this cold and barren age wherein we liue, that ſo, when our preaching cannot mooue, yet your godly examples might ſtirre vp. Pardon me therefore I praie you, and thinke it no wrong to you, which is a benefit to Gods Church: but goe forward in the ſtrength of the Lord your God, and hold on in that happpie courſe you haue begunne, be faithfull vnto the ende, the Lord will giue you the crown of life: faithfull is he which hath promiſed, who will alſo doe it: proceede (good Syr) to honour learning in your ſelfe and others, and religion eſpecially, which is the principal learning; and proceede both of you, to practiſe religion in your owne perſons; and in your family, hold on to ſhine before your familie, and amongſt the people where you dwell, in zeale and holineſſe: hold on hereby, ſtill to ſhame Poperie, to ſtoppe your enemies mouthes, and to honour that holy religion, which you profeſſe, to gaine comfort of good conſcience to your ſelues, and aſſurance of eternall reward: and laſtlie, to encourage me in thoſe painefull duties which lie vpon me: for I openly profeſſe that your religious zeale and loue of the truth, with manie other good helps, are principall encouragements in my Miniſterie, and eſpeciall motiues vnto me, to vndertake the charge of publication of ſo manie works of this holie man deceaſed, as may not in better manner be done by others. But I keepe you too long from this holy Exhortation following; I therefore ſend you to it, and it to you, and from you to the Church of God, for I dare not make it to be priuatelie yours and mine, wherein the whole Church hath intereſt, as well as we. It was preached in the field, but it is worthy to be admitted into our hearts. I found it in the open field, but vpon diligent view, finding it to be Gods corne, and a parcell of his holy & immortall ſeede, therefore I brought it home, as good corne deſerues: And as it is Gods corne, ſo in you, I deſire all holie Chriſtians to lay it vp in Gods garners, that is, in their hearts and ſoules.

Pſal.11.16.
Apoc.2.10.
1.Theſſ.5.24.

And thus committing this little volume to your reading, the matter to your practiſe; you and yours, to the bleſſed fauour of that God, whome you ſerue: and my ſelfe and my endeauours, to your heartie loue, and holy praiers, I take leaue: From my ſtudie. *Auguſt.* 7. 1605.

Tours in Chriſt Ieſus, euer aſſured,

William Craſhawe.

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AN EXHORTATION TO REPENTANCE.

Zephaniah, 2. v.1,2.

Search your ſelues, euen ſearch you O nation, not worthy to be beloued: before the Decree come forth, and you be as chaffe that paſſeth on a day.

THe Prophet in the firſt chapter of this propheey rebukes the *Iewes* of three notable crimes, Idolatrie, fraud, and crueltie. In this ſecond he exhorts them to repentance, and withall reprooueth ſome of their ſpeciall ſinnes. In the three firſt verſes hee propoundeth the Doctrine of Repentance, and addeth ſome ſpeciall reaſons to mooue and ſtirre them vp to the practiſe of it. In propounding the Doctrine of Repentance, he directs it to two ſorts of men: Firſt, to the obſtinate & impenitent Iewes, in the firſt and ſecond verſes. Secondly, to the better ſort of thē, in the third, So that the ſumme and ſubſtance of theſe two firſt verſes, is a briefe and ſummarie propounding of the doctrine of Repentance to the obſtinate Iewes. The words containe in them fiue ſeuerall points, touching the doctrine of Repentance.

1. The dutie to be performed, *Search*, 2. Who muſt be ſearched: *your ſelues*. 3. Who muſt doe it; the *Iewes*: who are further deſcribed to be a *nation*, not *worthie to be beloued of God*: theſe are in the firſt verſe 4. In the ſecond verſe, the time limiting them, when to repent, *before the Decree come forth*; that is, before God hath put in execution the iudgements which are alreadie decreed and appointed for them. 5. A forcible reaſon vrging them to doe it, which lieth hid, and is neceſſarily implied in the fourth point; namely, that there *is a Decree againſt them*, which wants nothing but execution: which alſo ſhall come vnleſſe they repent, whereby they ſhall be fanned: and if they ſhall be found to be chaffe, they ſhall flie away with the winde of Gods iuſtice. Of all theſe points in order.

For the firſt, the holy Ghoſt ſaith, *Search your* A *ſelues*. The words are commonly read thus; *Gather your ſelues*: which though it be good, for that in repentance a man gathereth himſelfe, and all his wits together, which afore were diſperſed, and wandered vp and downe in vanity: yet I rather allow their tranſlation, who read thus, *Search, or fanne your ſelues*: but either of Iunius. them may ſtand, becauſe the word in the original doth comprehend both ſignifications: yet it ſeemeth that to ſearch, or ſift, fits this place better, conſidering the ſame manner of ſpeech is afterwards continued in the word *chaffe*: ſo that the meaning of the holy Ghoſt ſeemeth to be this; Search, trie, and fanne your ſelues, leaſt B you be found light chaffe, and ſo flie away, and be conſumed before the iuſtice of God.

Concerning this dutie of ſearching, let vs obſerue, firſt, that the holy Ghoſt vrging the Iewes to repent, vſeth not the word Repentance) but biddes them ſearch themſelues: yet meaning, he would haue them to repent: giuing vs to vnderſtand, that no man can haue true and ſound repentance, but he who hath firſt of all ſearched and examined himſelfe: and this ſtands with good reaſon: For no man can repēt, who firſt of all doth not know himſelfe, and his owne wretchednes: But no man can ſee into himſelfe, nor know himſelfe, but hee that doth diligently C ſearch himſelfe: ſo that the beginning of all grace, is for a man to ſearch, and trie, and fanne himſelfe, that thereby he may know what is in himſelfe: that ſo vpon the ſearch, ſeeing his fearefull and damnable eſtate, he may forſake himſelfe, and his owne waies, and turne to the Lord. Thus ſpeaketh the holy Ghoſt in the hearts of holy men; *Let vs ſearch and try our wayes*: and marke what followeth; *and turne againe to the Lord*: as though there were no turning againe to the Lord, but after a ſearching of our ſelues. With this teſtimonie of the holy

Ghoſt, agreeth the teſtimonie of all holy mens conſciences, who all know, that the firſt beginning of their turning vnto the Lord, was a ſearching of themſelues. Let any repentant ſinner aske his conſcience, and call to minde his firſt calling and conuerſion, and he will remember that the firſt thing in his repentance was this; that he ſearched into himſelfe, and looked narrowly into his waies, & finding his waies dangerous, and his caſe fearefull, did thereupon reſolue to take a new courſe, and turne to the Lord for pardon and mercie, and for grace to enter into more holy, and more comfortable courſes.

The man that paſſeth vpon ridges of Mountaines, and ſides of hils, or that goeth ouer a narrowe bridge, or ſome dangerous and ſteepe rocks at midnight, feareth not, becauſe he ſeeth no danger: but bring the ſame man in the morning, and let him ſee the narrowe bridge, hee went ouer in the night, vnder which runnes a violent ſtreame, and a bottomeleſſe gulfe, and the dangerous Mountaines, and rocks he paſſed ouer, and he will wonder at his own boldneſſe, and ſhrinke for feare to thinke of it, and will by no meanes venture the ſame way againe: for now he ſeeth the height of the mountaines; the ſteepeneſſe of the Hilles, the cragginеſſe of the Rocks, the fearefull downefall, and the furious violence of the ſtreame vnderneath, and thereby ſeeth the extreame danger, which afore hee ſawe not: therefore he wondreth and reioyceth that he hath eſcaped ſo great a danger; & will by no meanes be drawne to goe that way in the day, which he went moſt careleſly in the darknes of the night, but ſeeketh another way (though it ſhould be farre about:) So a ſinner in his firſt eſtate, which is naturall and corrupt (as we are bred and borne) hath a vaile before his face: ſo that he ſeeth nothing: The wrath of God, and the curſe due for ſinne, Hell and damnation ſeeking to deuoure him, he ſeeth them not, although (liuing alwaies in ſinne,) he walketh in the very Iawes of Hell it ſelfe, and becauſe he ſeeth not this fearefull danger, therefore he refuſeth no ſinne at all, but ruſheth ſecurely into all manner of ſin; the night of impenitencie, & the myſt of ignorance ſo blinding his eyes, that he ſeeth not the narrowe bridge of this life, from which if he ſlide, he falls immediately into the bottomeleſſe pit of Hell.

But when as Gods ſpirit hath by the light of Gods word opened his eyes and touched his hart to conſider his eſtate, thē he ſeeth the frail bridge of this narrow life, and how little a ſtep there is betweene him and damnation; then he ſeeth Hell open due for his ſinnes, and himſelfe in the high way to it: ſinne beeing the craggy Rocke, and Hell the gaping gulfe vnder it; this life beeing the narrow bridge, and damnation the ſtreame which runneth vnder it: Then he wondreth at his miſerable eſtate, admireth the mercy of God in keeping him from falling into the bottome of Hell, wondreth at the preſump- A tuous boldneſſe of his corruption, which ſo ſecurely plodded on towards deſtruction, & being aſhamed of himſelfe, and theſe his wayes, hee turnes his heart to the God that ſaued him from theſe dangers; and ſets himſelfe into more holy waies, and more comfortable courſes, and confeſſeth that ignorance made him bold, and blindneſſe made him ſo preſumptuous; but now he ſeeth the danger, and will by no meanes go the ſame way againe: and thus the ſearching & ſeeing into the fouleneſſe of ſinne, and the danger thereof, is the firſt beginning of repentance and the firſt ſtep into grace.

This doctrine teacheth vs what faith and repentance is generall in the world. All men ſay, B they beleeue, and haue repented long agoe; but trie it well, and we ſhall find in the bodie of our Nation, but a lippe faith, and a lippe Repentance; for euen when they ſay ſo, they are blinde and ignorant of their owne eſtate, and knowe not themſelues, but preſume of themſelues, that becauſe they are baptiſed and liue in the Church, therefore they are in Gods fauour, and in very good eſtate, when as they neuer yet were reconciled to God: and are ſo far from it, that they neuer yet ſaw any ſinnes in themſelues whereof they ſhould repent. As a man trauelling in the night, ſeeth no danger, but ploddes on without feare: So the moſt part of our common people, in the night of their ig- C norance, thinke and preſume they loue and feare God, and loue their neighbour; and that they haue euer done ſo: Nay, it is the common opinion that a man may doe ſo by nature, and that hee is not worthy to liue, who doth not loue God with his heart, and beleeue in *Ieſus Chriſt*: But alas poore ſimple ſoules, they neuer knewe what ſinne was, neuer ſearched nor ſaw into their owne hearts with the light of Gods law, for if they had, they ſhould haue ſeene ſuch a Sea of corruption, that then they ſhould confeſſe it to be the hardeſt thing in the world, to loue God, and to beleeue in Chriſt, and forſake ſinne: it is therefore manifeſt, that they haue not yet begun to beleeue or repent, nor haue entred into the firſt ſtep of grace, which D leadeth to repentance, for that they haue not learned this leſſon, which the Prophet teacheth that is, to *ſearch themſelues*.

Furthermore, let vs in the ſecond place, obſerue better the ſignification of the word; it ſignifieth to Search narrowly, as a man woud doe for a peece of Gold, or a precious Iewel, which is loſt in a great houſe: Or as a man may ſearch for gold in a Myne of the earth, and but very little gold Oare.

Hence we may learne, that in true Repentance & conuerſion, we muſt not ſearch ſo only, as to finde the groſſe and palpable ſinnes of our liues; but ſo as we may finde thoſe ſinnes which the world accounts leſſer ſinnes, and eſpie our ſecret faults and priuie corruptions. Some corruptions ſeeme more neere a kinne of our nature, and therein men hope to be excuſed, when they forſake many other greater ſinnes: But a true penitēt ſinner muſt ſearch for ſuch, ſo as a good Magiſtrate ſearcheth for a lurking traytor which is conveied into ſome cloſe and ſecret corner, and he muſt ranſack his heart for ſuch corruptions, as wherein his heart takes ſpeciall delight, and muſt thinke that no ſinne can be ſo ſmall, but it is too great to bee ſpared, and that euery ſinne great or little, muſt be ſearched for, as beeing all Traytors to Gods Maieſtie.

But alas, the practiſe of the world is farre otherwiſe, great ſinnes are little ſinnes, little ſins are no ſinnes: Nay, after a little cuſtome, great ſinnes are alſo little or nothing, and ſo at laſt men make no bones of groſſe & grieuous ſins: and for the moſt part, men ſearch ſo ſuperficially, that they ſcarſe finde any thing to be ſinne: ſuch excuſes are made, ſuch diſtinctions are deuiſed, ſuch mitigations, ſuch qualifications, ſuch coulours are caſt vpon all ſinnes; as nowe vp and downe the world, groſſe ſinnes are called into queſtion whether they be ſinnes or no: and the great tranſgreſſions of the lawe, are counted ſmall matters, neceſſarie euills or inconueniences, tollerated to auoide other euills: and what is he counted but a curious and preciſe foole, which ſtands vpon them: Ignorance after fiue and thirtie yeares preaching is counted no ſinne: blinde deuotion in Gods ſeruice no ſinne: lip-labour in praying, vaine and cuſtomable ſwearing, mocking of religion, and the profeſſors thereof, no ſinne: prophaning of the Sabbath, contemning of preachers, abuſing of parents, no ſinne: pride in apparell, ſuperfluitie in meats, beaſtly and ordinarily drunkenes, fornication, no ſinnes. Nay, deceits, coſonages, oppreſſing vſurie, notorious briberie, & couetouſnes, that mother ſinne; theſe are counted no ſinnes: theſe beames are made but moats by profane men, and they are ſo minced and carued, or there is ſome ſuch neceſſitie of them, or ſome ſuch other flouriſh or verniſh muſt be caſt vpon them, as that they are little or none at all. Alas, alas, is not that a ſimple and ſilly ſearch where ſuch blocks as theſe are, lie vnſpied? what are molehils, when ſuch mountaines are not ſeene? Moates will be little regarded, where ſuch beames are not diſcerned: but it is cleare, that therefore there is no true trial nor diligent ſearch made: for a true conuert will ſearch his heart for all, and will ſpare none: He deales in ſearching his owne heart, as a good Iuſtice of Peace in ſearching for traytors or Seminarie Prieſts. He ſeekes not ſuperficially, but moſt exactly, and leaueth neuer a corner vnſought; and he thinkes great ſinnes to be infinite, and little ſinnes great, and iudgeth no ſinne ſo ſmal, but that it deſerueth the anger of God, and therefore hee wonders at the mercie of God, which throwes vs not all down to hel in a moment: and he cryeth out with holy *Ieremie: It is the Lords mercie that we are not all conſumed.* Away then with this ſuperficiall and hypocriticall ſearch where ſo many ſinnes are ſpared and not found out. It is Phariſaicall, for euen ſo the Phariſie, when he came into the Temple to reckon with God, and to tell what Traytors hee had found, that is, what ſinnes vpon good ſearch he had eſpied, he returns his precept, all is well; hee hath found neuer an one, but beginnes to thanke God that he was ſo good and ſo good, and not ſo ill, and ſo ill, nor yet like the Publicane. The world is full of Phariſies; not only the Popiſh Church, but euen our Church ſwarmes with theſe ſuperficiall teachers; who cannot (becauſe they will not,) finde any ſinne to preſent vnto God. Men thinke in the Countrie, a Church Officer hazards his Oath, if hee preſent all well, and findeth no fault in his Pariſh, to preſent as puniſhable to the Ordinary: for men thinke it vnpoſſible, that there ſhould be none in a whole pariſh: then how doth that man hazard his owne ſoule, who beeing made ouerſeer and ſearcher of his heart, findes nothing in it to preſent to the Lord. For it is not more eaſie to eſpie outward and actuall tranſgreſſions in a whole pariſh, then it is to finde a heape of corruptions in a mans heart, if a man will ſearch into the bottome of it with the light of Gods law. Therefore when the Lord comes and keepes his viſitation, what ſhall become of ſuch a man, but to vndergo the ſtrict and ſeuere ſearch of the Almightie, becauſe he would not ſearch himſelfe?

Lam. 3.22.

Our bodies and liues are free from the Spaniſh inquiſition, (which is one of the laſt props which Satan hath lent the Pope, wherewith to vphold his declining kingdome) and the Lord graunt we may be euer free from it. But in the meane time, that might put vs in minde howe to deale with our corrupt hearts, and vnmortified affections, euen to erect an *Inquiſition* ouer them, to lay in waite for them, to ſearch them narrowly, and to vſe them roughly: yea to ſet our hearts vpon the racke of Gods lawe, that ſo it may confeſſe the ſecret wickedneſſe of it; for the Papiſts do not thinke vs Proteſtants greater enemies to their ſuperſtition, then the inward corruptions of our owne hearts, are to our ſaluation: therefore it may be a godly policy for euerie man, euen to erect an *Inquiſition* ouer his owne heart and conſcience, and not to ſpare his moſt ſecret and deereſt ſinnes, & ſuch as are neereſt allyed to his owne nature: for that is the true ſearch here commanded by the Prophet, and practiſed by all godly and holy men, when a man purpoſeth to finde all that are, and to eſpie euen all his ſinnes: for a godly man is neuer ſatiſfied in his ſearch, but ſtill, the more he finds, he ſuſpects the more are ſtill behind; and therefore he continueth ſearching his own heart all his life long: Therefore let euery profeſſor look to it betwixt god and his conſciēce, that he dally not with himſelfe in this caſe: for if he doe, then, when God comes with his priuie ſearch, his hypocriſie ſhall be diſcouered, and his nakednes ſhall be laid open in the view of of men, and Angels, to his eternall confuſion.

Thirdly, *Search* ſaith the Prophet, but not ſo content, he forceth it againe, *Euen ſearch you.* In thus repeating and vrging this exhortation, the holy Ghoſt giues them and vs to vnderſtand, that the true ſearching of a mans heart, and life, is a dutie of great moment, and ſpeciall neceſſity: therfore he leaues it not after once naming it, but inforceth it the ſecond time, as beeing no matter of indifferencie, but of great neceſſitie: thereby ſhewing, that it is a principall duty in repentance, euen the beginning & foundation of all true grace.

And further, it is a meanes alſo to preuent Gods iudgements, for when men ſearch not themſelues, then God ſends the fire of afflictions, and croſſes to trie and ſearch them: but when they ſearch themſelues, then God ſpareth to ſearch them by his iuſt iudgements.

Now in that this dutie of ſearching, is both the beginning of all true grace, and the meane to ſtay Gods iudgments, and therefore is ſo pithily, and ſo forceably vrged by the holy ghoſt, it muſt teach vs all a neceſſarie leſſon: namely, to make great conſcience of ſearching our ſelues. Firſt, becauſe God hath ſo commanded, & we are to make conſcience of obedience to euerie commaundement. Secondly, becauſe thereby we ſhall reape two ſo great commodities, as firſt thereby wee ſhall lay a ſure foundation for the good worke of grace in vs, and ſecondly, ſhall ſtay the hand of God, and his iudgements from being executed vpon vs. Let vs therefore hearken to this counſell of the holy Ghoſt, let vs take the fan of the lawe, and therewith ſearch and winnowe our hearts and liues. Our hearts, for ſecret and hidden corruptions. Our liues, for committing of euill, and omitting of good. Doe with your hearts as men doe with their wheate: they will not ſuffer their corne to lie long in the chaffe, leaſt the chaffe hurt it, but commit it to the fanne, that the wind may ſeparate them: So the graces of God in our hearts are pure corne, our ſinnes and corruptions are chaffe: looke well, and thou ſhalt finde in thy ſelfe much chaffe, and but little corne: let not then the chaffe lie too long mingled with the corne, leaſt it corrupt the corne. Let not thy ſinnes lie mingled with the grace of God in thee, if thou doe, they wil choake it in the end, and ſo depriue thee of all grace: therefore rip vp thy heart, and looke into thy life, and when thou haſt ſinned, enter into thy ſelfe, aske thy conſcience what thou haſt done, and be not quiet till thou haſt found out thy ſinne, and the foulenesse of it: & neuer thinke that thou knoweſt any thing in religion, till thou knoweſt what is in thine owne heart, and what are thy ſpeciall and priuieſt corruptions, and looke into thy owne faults, not with a partiall eye, but with a cenſorious, and a ſtraight iudgment: ſpare ſinne in no man, but eſpecially condemne it in thy ſelfe.

But alas theſe times of ours, cry out of an- A other ſtate, for euen *Ieremies* caſe is ours: We may complaine as he did, *No man repents him of his wickedneſſe, ſaying, what haue I done?* the ſame is the ſore of our people, and the ſickenes of all Nations, that euery man runnes on in his ſinnes, from ſinne to ſinne, careleſly, euen as the barde horſe into the battaile. But how rare a thing is it, to finde a man, that daily ſearcheth himſelfe, and examines how he liues, and how the caſe ſtandeth betwixt God and himſelfe; & that when he hath done amiſſe, entereth into the cloſet of his heart, and ſtrikes himſelfe vpon the breaſt, and diſputes the caſe with himſelfe, ſaying, *What haue I done?* O what is this, that I haue done againſt God, againſt his Church, and B againſt mine owne ſoule?

The want of this is that which the Prophet complaineth of in that place: not as though it were ſufficient thus to doe, in a mans own conſcience; but becauſe it is a good beginning, and a ſteppe to further grace. For if a man did ſeriouſly thus deale with his conſcience after his ſinne, his conſcience would ſhape him ſuch an aunſwer, and would tell him ſo roundly what he *had done*, that he would take heede how hee did the ſame againe, and looke more narrowly, and warily to himſelfe all the dayes of his life. Seeing therefore it is ſo neceſſarie a duty, let euery one of vs indeauor the practiſe of it, namly, to rip and ranſacke our hearts, and to ſearch our waies vnto the bottome.

Now for your better inſtruction, and furtherance C in the performance hereof: you muſt knowe, that this *Search* is to bee made by the Law of God, for nothing elſe but Gods law can helpe vs, & let vs ſee that which we muſt ſearch for: for if we ſearch by any other meanes, wee may ſeeke and ſearch long enough, ere we find any thing that will bee matter of repentance. Aske the Deuill, he will tell thee all is well, and that thou art in an excellent eſtate; and God loues thee, and thou art ſure of Heauen; this ſong the deuill alwaies ſings for the moſt part till a man comes to die, for then hee appeares in his colours; but till then, he labours to ſing, & lull all men aſleepe in the cradle of ſecuritie. Aske our owne fleſh, and our owne hearts and natures, and they wil anſwer, and ſay, that all is D well and ſafe, and that we haue beleeued, and loued and feared God all our dayes. Aske the world, and men in the world: and they will anſwer all is well; and they will ſay further, that thou art a right good fellowe, and art worth twenty of thoſe curious fooles that ſtick vpon points, and ſtand vpon circumſtances, as ſwearing, and drinking, and good fellowſhippe, and gaming, and ſuch other nice and circumſtantial points: thus will worldly men anſwer; for thy prophane courſe is acceptable to them, becauſe thereby thou approoueſt the ſame in them. Nay goe further and aske all humane learning in the world, and it cannot tel thee what one ſinne is, nor what it is to offend God: ſo that there remaines only the lawe of God, the light whereof [God's] will diſcloſe the darkeneſſe of our hearts, & the iuſtice whereof will reueale the vnrighteouſneſſe and the peruerſneſſe of our natures: therefore to the law of God muſt we fly to help vs in this ſearch.

And yet for our better helpe in this duty, & that there may be nothing wanting to that ſoule that ſeeketh God, therefore we are further to know, that if we will ſearch our ſelues by the lawe profitably, we muſt marke three rules, the truth whereof vnleſſe we know, acknowledge, and feele, we ſhall neuer ſee our owne eſtate, nor profit by this *Search*, but plod on from ſinne to ſinne, vntill we plunge into hell.

The firſt Rule is, that euery man that came from *Adam*, ſinned in the ſinne of *Adam*: thou muſt therefore knowe, that his ſinne in eating the forbidden fruit, was thy ſinne and thou ſinnedſt therein, as well as he (though thou waſt then vnborne) and that thou art giltie of it before God, and muſt anſwer for it to Gods iuſtice, vnleſſe Chriſt doe it for thee. The reaſon hereof is, becauſe we are his ſeede and poſteritie, we were then in his loines, he was the father of vs all: and was not a priuate man as we are now, but a publike perſon, the pledge of all mankind, and bare the perſon of vs all at the time: therefore what he did then, he did it for himſelfe, and for vs: What couenant God made with him, was made for himſelfe and vs: what God promiſed him, and hee to God, hee promiſed for himſelfe, and for vs; what he receiued in his Creation, hee receiued for himſelfe, and for vs: and what he gained or loſt by his fall, hee gained and loſt for vs, as for himſelfe. He loſt the fauour of God, and originall puritie: therefore hee loſt it for all his poſteritie: guiltineſſe, and Gods anger, and corruption of nature which he gained, he got for vs all, as well as for himſelfe. If we doubt of this point, it is prooued by the Apoſtle: where the holy Ghoſt ſaith; *Sinne entred by one man, and death by ſinne: and that ſinne went ouer all, and that it went ouer all them, which ſinned not in the like tranſgreſſion with Adam* (that is, euen our children) who as they are borne, are borne not onely tainted with originall corruptions but guilty alſo of *Adams* ſinne. This is a moſt certaine truth, though it ſeeme ſtrange, for few men thinke of it, that euer they ſhall anſwer for *Adams* ſinne: and therefore if any obiect, what reaſon is there that I anſwer for another mans ſinne? I anſwer, true, if it had been *Adams* ſinne alone: but it was his and thine alſo: for he was thy Father, and ſtoode in thy roome; and thou alſo ſince thou waſt borne, haſt confirmed what he did. Now therefore though not one of many thinks ſeriouſly thereof; namely, that he ſhould ſtand guiltie of a ſinne committed more then fiue thouſand yeares before he was borne, yet ſeeing it is moſt true, both in Scripture and good reaſō: let euery man ſubſcribe in his conſcience to this truth. And let this be thy firſt reſolution in this ſearch, that thou ſtandeſt guilty of *Adams* tranſgreſſion.

*Ro. 5.14.

The ſecond rule to be knowne is, that in euery man are all ſinnes, more plainly, that in euery man by nature are the ſeedes of all ſinnes: and that not in the worſt, but in the beſt natured men; make choyce of the beſt man & the greateſt ſinne, & that worſt ſinn is to be found in that beſt man. If any doubt of this, let him conſider what originall ſinne is, namely, a corruption of the powers of our ſoules: and that not of ſome, or in part, but of all, and wholly. This corruption hath two parts. Firſt, a want, not of ſome, but of all good inclination, a want of all goodneſſe. Secondly, a deprauation, and proneneſſe, not to ſome, but to all euill: and not a proneneſſe onely, but originall ſinne infuſeth into euery mans heart, the ſeede of all corruption.

Many men ſtand much vpon their good meaning, and vpright heart, and bragge of a good nature: but they are fouly deceiued: for take the ciuileſt man vpon the earth, and the ſeedes of all ſinnes in the world are in him by nature. But to explane this point fully, obſerue theſe two clauſes.

Firſt, I ſay not the *practiſe* of all ſinnes, but the *ſeedes*; for all men practiſe not all ſinnes: the ſeedes are in their natures: but the practiſe is reſtrained, ſometime by education, ſometime by good and wholeſome laws, ſometime the conſtitution of mens bodies deny the practiſe of ſome ſinnes, ſometime the Countrey a man dwelles in, or calling a man liues in, keeps him from the practiſe of ſome ſinnes: and alwaies a generall and limitting grace of God, reſtraines the natures of all men, from running into many ſinnes: which hand of God, if God ſhould take away, and leaue euery man to his nature, we ſhould ſee that euery man would practiſe any ſinne in the world: yea, euen the greateſt ſinnes that euer we heard to be done in the world. All men which know themſelues, know this to be true. And the more a man knowes his owne heart the more he ſeeth that his heart is a ſea of al wickedneſſe and that it is the mercie & grace of God, that he hath not fallen into the mightieſt and moſt monſtrous ſinnes in the world.

Secondly, I ſay, by nature. For I know by good education, and by grace, it is otherwiſe; grace rectifieth nature, but that is no thankes to nature: for it is as euill and corrupt ſtill, being ſeuered from grace: and therefore nature muſt be fully aboliſhed, afore man come to heauen. And yet (though all this be true) I ſay not that ſinne breaks out in all natures alike, though al natures be alike corrupt: for the courſe of nature is reſtrained in ſome more then others, by the meanes aforeſaid; but this is the truth, that whereas ſome are not ſo angrie, ſome not ſo wanton, ſome not ſo cruell, ſome not ſo couetous, ſome not ſo ambitious, &c. as others; that comes not from any goodneſſe of nature in them, aboue the other originall, but from

Gods hand, which tempereth, reſtraineth, and moderateth euery mãs nature as he ſeeth good.

And if God did not thus moderate and reſtraine the natures of men, but ſuffer them to breake out to the full: there would then be no order but all confuſion in the world; therefore (as eſpecially for his Churches quietneſſe, ſo alſo for the preſeruation of publike peace, & the vpholding of ſociety in the world, betweene man and man) the Lord holdes a hand ouer euery mans nature, and keeps euery one in a certaine compaſſe limitted by the wiſdome of his power, which reſtraining hand of his, if the Lord ſhould take away, all ſocieties and common wealthes, would be turned vpſide downe, becauſe euery man by the vniuerſall corruption of his nature, would break out into euery ſinne. I end this point with appealing to the teſtimony of the conſciences of all men, and eſpecially of the beſt and holieſt men, of whom I would aske this queſtion, whether they finde not in their natures an inclination, euen to the fowleſt ſinne in the world; if ſhame, or feare, or elſe the grace of God reſtrained them not; ſo that the beſt men do know well enough, what a doe they haue with their corrupt natures, to keepe them within the compaſſe of Obedience.

Nay, I yet adde further, the nature of men, and of all men is ſo corrupt ſince *Adam*, that euen the ſeede of the ſinne againſt the holy Ghoſt, and a proneneſſe to it, is in the nature of euery man (though not one man amongeſt many thouſands do commit that ſinne) for ſeeing in that ſinne, there is a heape or ſea of all ſinnes gathered together, he therefore that hath in his nature the ſeed of all ſinnes, hath alſo the ſeede of it. And againe, ſeeing all euill tendes to a perfection, as well as grace doth; what reaſon therefore is there, but we may ſafely think that the Deuill would hale euery one to that height of ſinne: if it were not that the powerfull hand of God preuented him; who will neither ſuffer wicked men, nor the deuill himſelfe to be ſo wicked as they could and would bee.

The vſe of this ſecond Rule, is notable. For in this ſearching of our ſelues, it ſheweth vs what we are, without all colours or deceit, and fully diſcouers vnto vs, the vglineſſe of our natures; and it may teach vs all how to thinke and eſteeme of our ſelues, when we heare of *Caines* vnnaturall murther, *Pharaohs* vnnaturall cruelty, the *Sodomites* vnnaturall luſts, *Achitophels* deuilliſh pollicy, *Senacharibs* horrible blaſphemie, *Iudas* monſtrous treaſon, *Iulians* fearefull Apoſtacie. When we heare of the fearefull murthers, treaſons, periuries, ſinnes againſt nature, blaſphemies, Apoſtacies, witchcrafts, and other the horrible ſinnes of the world: let vs then returne into our ſelues, and looke homewards, euen into our owne hearts, and confeſſe euery one that theſe ſhould haue been euen thy ſinnes alſo, if Gods grace had not preuented thee.

Gen.4.
Exod.1.
Gen.8.
2.Sam.15. and 16.
Esa.38.

This wil humble thee, and make thee thinke vilely & baſely of thy ſelfe, and ſo conſequently bring thee to repentance and true amendment: and the very reaſon, why men repent not, nor amend their wayes, is, becauſe they are Phariſies by nature, and thinke highly of themſelues, and of their owne natures, and their naturall inclinations: this will be a harſh and a ſtrange Doctrine in them: O, they haue excellent natures, and they cannot endure ſuch and ſuch ſinnes, and they thanke God, they are not ſo ill as others; but let all ſuch men know, they muſt ceaſe magnifying nature, and learne to magnifie Gods grace. Let them know that nature in them, is in the Roote as much corrupt, as in the worſt man in the world, and euery mans heart is a bottomleſſe fountaine of all ſinne; therefore praiſe not thy nature, but Gods grace and mercie in giuing the ſo good a nature, or rather ſo well reſtraining and rectifying thy nature; and ſtay not there, but deſire of the Lord, that as he hath giuen thee a better tempered nature, then to other men: ſo alſo he would beſtow on thee his ſpeciall and ſauing grace: and as hee hath kept thee from the fearefull ſinnes of others (thou being as ill naturally as they) ſo he would alſo lead thee into the way of ſaluation, which elſe the beſt nature in the world, can neuer attaine vnto.

The third rule to be knowne and practiſed by him, who will truely ſearch himſelfe, is, that euery man borne of *Adam*, is by nature, the child of wrath, and Gods enemie: this is true of all without exception: High, and low, rich, or poore, noble or ſimple, borne in the viſible Church or without. And further, by being enemy of God, he is therefore borne ſubiect to hell, to damnation, and to all other curſes: ſo that looke as a Traytor conuicted, ſtands thereby in his Princes high diſpleaſure, and is ſure of death, without a ſpeciall pardon: ſo ſtands euery man when he is borne, conuicted of high treaſon againſt God, in his high diſfauour; and is in danger of Hell, which is the fulfilling of the wrath of god. Thus *David* cõfeſſeth of himſelf, *I was borne in iniquitie, and in ſinne hath my mother conceiued mee*: If in ſinne, then in Gods wrath, and vnder the danger of damnation. If any aske, how, or why this is ſo. I anſwer, the truth, as alſo the equity of this third rule depends on the two former: for, becauſe euery man is borne guilty of *Adams* great ſinne, and alſo tainted originally with all corruption, and a proneneſſe of all ſinne: therefore it followeth in equitie and iuſtice, that euery man is borne vnder the wrath and curſe of God. This point is a plaine and euident truth: yet men in the world thinke not ſo, and it is the cauſe, why men repent not of their ſinnes; for moſt men thinke that by nature, they are in Gods fauour: and therefore they need not ſo ſue for it in humiliation and repentance: but onely liue ciuilly, and doe no open wrong, and all is well: whereas (alas) there is no condemned Traitour, more out of his Princes fauour, nor more ſure of death without a pardon, then all we are out of Gods fauour, and ſure of damnation, vnleſſe we procure Gods fauour again, by faith and repentance.

For the better opening of this third rule, and the manifeſting of the truth, let vs know further that the curſe of God, vnder the which we are all borne, is three-fold.

The firſt, is a bondage vnder Sathan: It is a certaine truth that euery man as he is borne of his Parents, and till he repent, is a ſlaue of Satan: man or woman, high or low, Sathan is his Lord & Maſter. He ſittes as Iudge in his heart: and in this ſence Sathan is the King of the Nations, and God of the world. Men will in words defie Satan, & not name him without defiance, and ſpit at him; and yet (alas,) hee is in their hearts: they ſpit him out of their mouthes, but he is lower; they ſhould alſo ſpit him out of their hearts: and that is true defiance indeed for alas, he lodgeth in thy heart, & there he makes his throne, and raignes vntill the ſpirit of regeneration diſpoſſeſſe him: and till then, no ſeruant is ſo ſubiect to his maſter, no ſlaue to his Lord, as is the heart of man by nature vnto Sathan, the prince of darkeneſſe. Nay, our bondage is more fearefull, then the ſlauerie of any pore Chriſtian, in the Spaniards, or in the Turks Gallies: for their bodies are but in bondage, & at command, and vnder puniſhment; but our beſt part, our heart, our conſcience, our ſoule it ſelfe is captiuated vnto him, and vnder his command, who is the king of crueltie, and confuſion, and Lord of hell, whoſe commandements are Iniuſtice, whoſe ſeruice is ſin, & whoſe hire is damnation.

The ſecond part of the Curſe, is the *firſt death*, or the death of the bodie: that is, a ſeparation of the ſoule and body aſunder for a time, namely, til the laſt iudgement. This death is duly and iuſtly the puniſhment of any one, or the leaſt ſinne: therefore, how due and iuſt a puniſhment vpon that horrible heape of ſinfulneſſe, which is in euery mans nature? and it is a moſt terrible curſe. For it is the very gate of hell, and the downefall of damnation, vnto all men, but ſuch, as by faith and repentance doe get their death ſanctified by the death of Chriſt; vnto ſuch men indeede it is no curſe, but a gracious and glorious bleſſing, for it is altred by Chriſt his death. But vnto all men by nature, & which repent not, it is the heauie curſe of Gods wrath, and the very downefall into the gulfe of hell.

The third part of the curſe, vnder which euery man is borne, is, the *ſecond death*, the death of ſoule and bodie; which is the eternall want of Gods preſence, and the accompliſhment of his wrath: and an apprehenſion and feeling of that wrath, ſeazing on bodie, ſoule, and conſcience. The firſt curſe, was a ſpirituall death; the death of the ſoule. The ſecond a temporarie death, the death of the bodie. The third is an eternall death, a death both of ſoule and A bodie together, and for euer. This eternal death is the curſe of all curſes, the miſerie of all miſeries, and torment of all torments; and I ſhew it thus. Often when thy tooth aketh, and ſometime when thy head aketh, or in the paine of the ſtone or chollicke, thou wouldeſt giue all that thou haſt in the world to be eaſed of that paine: Nay, in the extremitie of ſome fittes, many will wiſh themſelues euen out of the world. Now if the paine of one tooth, can ſo farre diſtemper minde and bodie, that it cannot be releeued with all the pleaſures of this life; O then, what a torment ſhall that be! when not one kind of paine, but the whole viole of Gods wrath ſhall be powred, not on one member, but on the whole ſoule, bodie, and conſcience; and B that not for a time, vnder hope of better; but eternally without hope of releefe: and that not in this world, where there are comforts, helpes, and remedies; but in that vgly and darkſome place of torments: and that not amongſt liuing men, which might mittigate thy paine, or elſe bemoue thee, and bewaile it with thee; but with the Deuills, and damned ſpirits, which will now laugh at thy deſtruction, and ſolace themſelues in this thy miſerie, and will reioyce, as thou diddeſt ſerue them in earth, ſo now in hell to be thy tormenters. It may be therefore (by the way) good warning and wiſdome to vs all, when we feele the extremity of ſome bodily paine, to conſider with our ſelues, and ſay: O C then, what ſhall be my miſery and torment if I repent not; when not one member, but ſoule, bodie, and conſcience, ſhall be racked and tormented in the feeling and apprehenſion of the anger of the Lord of hoſtes.

In theſe three points, ſtands that curſe and wrath of God, vnder which a man is borne. And theſe doe anſwer to the three degrees of ſinne, which are in vs: for as the two firſt Rules taught vs, there is in euery man by nature, till he repent, a threefold guiltineſſe. Firſt, a guiltineſſe of *Adams* ſinne. Secondly, the taint of originall and vniuerſall corruption. Thirdly, a pollution by many outragious actuall ſinnes. In the firſt of theſe, euery man is equally guiltie. In the ſecond, euery man is equally corrupt. But in the third, euery one keepes that compaſſe, D within which the Lord will keep them, by his limitting power.

Now as in our guiltineſſe of *Adams* ſinne, ſinne hath his beginning: in originall ſinne, his continuance: in actuall ſinne, his perfection: So anſwerable hereunto, the wrath of God (which alwaies ſtandeth oppoſite to ſinne) is begun in leauing vs by nature to the ſlauerie of Satan, is continued by death, & is accompliſhed in damnation.

And now theſe three Rules, I commend to the carefull and Chriſtian conſideration of you all; certifying you from God, that as you can neuer be ſaued, vnleſſe you repent: nor repent, vnleſſe you Search your ſelues (as here the Prophet biddeth,) So, that you can neuer ſearch

your

A your ſelues aright, till you be perſwaded, and reſolued of theſe three Rules, and of the truth of them all, euen in your heart and conſciences: namely, Firſt, that thou art guiltie of *Adams* ſinne. Secondly, that thou art prone by nature to al euil in the world. Thirdly, that for theſe thou art ſubiect to the wrath of God, and to all the curſes of his wrath: but when thou art in heart and conſcience reſolued that theſe are true, thē thou art a Scholler for this Leſſon of the Prophet, *Search thy ſelfe.* For when thou goeſt, thus prepared vnto this Search, and eſteemeſt of thy ſelfe, as theſe three Rules haue deſcribed thee: then if thou ſearch into thy ſelfe, thou wilt finde thy ſelfe, and thy eſtate to be ſuch, as will cauſe thee to repent, returne, and take a
B new courſe: therefore, what the Prophet ſaid to thoſe *Iewes*, I ſay vnto you alſo, my brethren of this Realme of *England*, who are here now gathered together out of many countries, and quarters of this Realme; yea in the name of the ſame God, I cry vnto you, *Search, O Search your ſelues:* and thinke it not a matter indifferent to doe, or not to doe it: but know it, that God commands you, as euer you will come to ſaluation; *Search your ſelues.* And the rather becauſe by theſe three Rules you ſee how much chaffe of corruption is in your nature, and what neede therefore it hath to be ſearched into, and fanned by Repentance. Be well aſſured thou man, whatſoeuer thou art, there is ſo much
C Chaffe in thee, that if thou ſearch not, and fanne it not out, thou wilt prooue nothing but Chaffe at the laſt day, and ſo be blowne away with the winde of Gods iuſtice into hell. Take hold therefore of this exhortation, and deferre it not.

Thou wilt not ſuffer thy Wheate to lie too long in the chaffe, for feare of hurting it; Is it then ſafe to ſuffer the chaffe of thy ſinnes and corruptions to lie cankering and rotting in thy heart? Be ſure that that little portion of grace, which thou attaineſt vnto, by liuing in the Church, and vnder the Miniſtrie of the word of God, will be putrifyed, and cleane corrupted with the Chaffe of thy ſinnes: therefore againe and againe, I exhort you to make conſcience of this dutie: Search into your ſelues fan, out this
D Chaffe, this preſumption of ours, & high eſteeming of our own nature, and conceits of Gods fauour before we haue it, that ſo this Chaffe being blowne away, the Lord may then beſtow vpon vs ſoundneſſe of grace, and the foundation of all goodnes, which is a holy and humbled heart:

Saluation is ſuch a building, as the foundation thereof had need to be ſure and ſtrong; Ignorance, blindneſſe, and preſumption, are not ſufficient foundations for ſuch a building: therfore as no man will build a ſtrong houſe vpon any earth, but will firſt ſearch it, leaſt it prooue Sandie, and ſo ouerthrow all: So a wiſe Chriſtian will not build his ſaluation, vpon fancies and conceits, and naturall preſumptions: but will *Search*, and looke into his heart: and finding theſe to be ſandie, and rotten, and therefore too weake for the foundation of ſo glorious a building, will refuſe them all, and labour to furniſh his heart with ſuch ſound grace, as whereupon he may truſt ſo weightie a worke, as the Saluation of his ſoule. Againe, if thou wilt ſtand in the day of trial, then ſearch thy heart betimes and diſcerne betwixt Chaffe and Wheat: thou ſeeſt that chaffe flyeth away before the winde; but the good corne indures the fanne, and the fury of the winde; ſo in the day of triall, temptation, ſickenes, or open perſecution, the chaffe of naturall preſumption, and outward formality in Religion, will flie away: and it muſt be the penitent, humbled, and beleeuing heart, which muſt then abide it out, and endure the fan of temptations and perſecutions.

And to conclude, Let not the Deuill deceiue thee, in making thee imagine or hope to pleaſe God, and yet to let thy corruptions lie vnſeene, and thy ſinnes vnſearched out, leaſt thereby thou marre all; for thou vſeſt not to lay vp wheat in thy garners, vntill it be purged from the Chaffe: ſo thinke not to ſtore vp any ſauing knowledge, or any other grace of God in thy heart, vntill the Chaffe of vanitie be firſt blowne away, that ſo the holy graces of God, may be laid vp in the garners of thy ſoule. And therefore queſtionleſſe (to ſpeake one word to touch our common profeſſors, in the very ſore of their ſoules,) all knowledg that is ſtored vp in theſe impure and vnſearched hearts, is euen as wheat laid vp in the Chaffe, which is a thouſand to one ſure to be eaten vp by the chaffe, ſo that, when the winnowing time of trialls and perſecutions comes, I feare, that ſuch men will (for all their knowledge) ſhrinke aſide, and betray the truth; their knowledge then prouing no better then chaffe, becauſe it was laid vp in an vnholy heart. If therefore thou wouldeſt ſtand and endure when Poperie or perſecution, or temptations come, if thou wouldeſt abide the fury of the fanne of temptations: now then exerciſe thy heart with the fanne of Gods law, Search and ranſacke it, purge out the chaffe of corruption, and ſtore vp knowledge in an holy heart, and a good conſcience, and that will abide the violence of all temptations; yea when God ſuffers the Deuill to doe with vs as he did with *Peter*, to winnow vs like wheate, to ſift and trie vs as he did *Iob*, with the furious wind of all his malice; the knowledge will prooue Wheate, that will abide the winde, and gold that will abide the fire: thus glorious will it be in the ende, if we follow this holy Prophets counſell, and Search our hearts.

And thus much for the firſt point (namely) the dutie of Searching here commanded, in which we haue ſtayed the longer, becauſe it is the foundation of all the reſt: and this beeing wel laid, the whole building wil goe vp the faſter.

Now we come to the ſecond generall point here laid downe: that is, whom we muſt ſearch? A the Prophet anſwereth, *your ſelues*; not other men, but your ſelues. This ſearch ſo vrged and inforced by the Prophet, muſt not be of other mens hearts and liues, but of our owne: our owne are our charge, and not other mens; and therein is the ſaying true, which elſe is moſt falſe; *Euery man for himſelfe*; for as euery ſoule muſt be ſaued by it ſelfe, ſo muſt it beleeue, Repent, and ſearch it ſelfe.

The dutie therefore here commanded, is, for euery man that would haue his ſoule to be ſaued, to Search it, and reforme it, and leaue others to be ſearched by themſelues. Here the holy Ghoſt meets with the common corruptiō of this world, (and that is) that men are Eagle B eyed, to ſee into the liues of other men, but to looke into their own hearts, and liues, they are blinder then Moles: they can ſee moates in other mens liues, but diſcerne not beams in their owne; whereby it comes to paſſe, that they ſtumble and fall fowly: for the eies of moſt men are ſet vpon others, and not vpon themſelues: and thereupon it is, that an euill man ſeeing other men, and not himſelfe, thinks beſt of himſelfe, and worſt of other men; but contrariwiſe, a good man ſeeing himſelfe, and not other men, thinkes worſt of himſelfe, and better of other men: an euill man lookes outward, and iudgeth other men; but a good man lookes homeward and iudgeth himſelfe: and in iudging, C condemnes himſelfe, farre aboue other men: and that becauſe by ſearching into his owne heart and waies, hee knowes that by himſelfe, which he knowes not by any man in the world beſides.

So then we muſt ſearch, not other men, but our ſelues: our owne hearts and our owne liues are our charge, and burthen: the liues of other men concerne vs not, beeing priuate men, further then either to follow them beeing good, or take heede of them beeing euill: but to ſearch, or to be inquiſitiue into them, is no dutie commanded vs, but rather a foule and a baſe vice forbidden of God. Indeed Magiſtrats in their people, Paſtors in their congregations, and houſholders in their families are to ſearch: D but they can ſearch only for criminall cauſes, or open actuall ſinnes: but this ſearching muſt be of our hearts, which no man can ſearch, but our ſelues onely. Fewe men haue a calling to enquire into other mens liues, but euery man hath a calling to ſearch into himſelfe: but (alas) men doe farre otherwiſe, they ſuffer themſelues to rotte in their owne ſinnes, and erect an Inquiſition ouer other mens liues: and it is to be ſeene in daily experience, that thoſe men, who are the great Searchers and priers into other men, are the neglecters and forgetters of themſelues: And contrariwiſe they who do narrowly Search themſelues and their owne wayes, and look into the corners of their owne hearts, doe finde ſo much worke to doe with themſelues, that they little buſie themſelues with other men. And thus much may ſuffice for that point.

It followeth; *O nation not worthie to be beloued*.

The third point: *Who muſt ſearch?* the Iewes, who are here tearmed a Nation, not worthy to be beloued: and yet for all that, they are bid to ſearch themſelues, that ſo vpon their Repentance, they might be beloued. Where we may ſee the vnſpeakeable loue of God, and his wonderfull mercy, offering grace vnto ſuch men, as are altogether vnworthy of it. Gods children are by nature like other men, and God findes nothing in them, why to reſpect them aboue others: but euen of his own mercie, makes them worthy, who of themſelues are not: therefore how worthy is that God, to haue all the loue of our hearts, who loued vs, when we were not worthy to be beloued.

But let vs examine more particularly, why God doth call the Iewes a Nation not worthy to be beloued: I anſwer, God had bleſſed them aboue other Nations: He gaue them his Couenant of grace, and thereby made them his people, and committed to their truſt, his holy word and Oracles, but he delt not ſo with other Nations, neither had the Heathen knowledge of his lawes. Beſides all this, they had a better land then others about them, it flowed with Milke, and Honie, (that is, with all commodities, and delights) and though their Countrie was but little, yet thēſelues ſo populous, and ſo powerfull, that whileſt they pleaſed God, no enemie durſt ſet vpon them.

Thus for ſoule and bodie, they were euery way a Nation bleſſed of God, a people beloued of God aboue all others. Now how did this people (thus beloued of their God) requite this his loue, which they had no more deſerued, thē any other Nation? Certainly, as they deſerued it not afore they had it: ſo they requited it not when they had it; but requited this loue of god with ſinne, with rebellion, and with diſobedience. They tempted him, they prouoked him to wrath, they preſumed of his mercie, and prooued a moſt ſtubborne and ſtifnecked people, a froward generation: *Moſes* partly ſawe this in his owne experience, and better diſcerned it in the ſpirit of Propheſie: and therefore wondring at this their wickedneſſe, hee cried out; *Doe you thus requite the Lord, O fooliſh people, & vnwiſe? thus*, that is, with ſinne, and diſobedience, which is the onely means to diſpleaſe the Lord, and to prouoke him to wrath: for this cauſe, they are worthily called a fooliſh & vnkind people by *Moſes*, and here by the Prophet, *A Nation not worthie to bee beloued*: namely, for their vnthankfulneſſe, and vnkindneſſe; which was ſuch, as they not onely were ſlacke, and careleſſe in performance of ſuch duties as God required, but euen multiplyed their ſinnes, and committed thoſe foule rebellions, which his ſoule hated.

And amongſt many, the Prophet here in this

Chapter, noteth three of their great ſinnes; for which they were a Nation not worthy to be beloued, *Couetouſneſſe, Crueltie,* and *Deceipt,* all which were the more hainous, and intollerable, becauſe they were the ſinnes of their Princes, their Rulers, and their Prieſts, who ſhould haue beene lights and examples to the reſt.

Now though euery ſinne in it ſelfe, is of that ill deſert, as it is able to caſt vs out of Gods fauour, and depriue vs of his loue; yet, behold, here God complaines, not vpon a little cauſe, but for wonderful and exceeding vnthankefulneſſe, and vnkindneſſe in them, who of all other ſhould haue loued the Lord.

As a man cares not for hard vſage from him, whom he eſteemes not: but a little vnkindnes doth greatly grieue a man, from him who is loued and reſpected: ſo is it with the Lord our God; he loued not the Gentiles, as he did the Iewes, neither was he ſo bountifull vnto them: Pſal. 147. and therefore (as we may ſee) though they liued alwaies in ignorance, and continued alwaies in Act. 17.30. diſobedience, yet the Text ſaith, the time of that ignorance God regarded not: but when as the Iewes his owne people, whom hee choſe out of all people, and beſtowed his loue vpon them, and made his Couenant of grace with them, when they became vnkind, vnthankfull, forgetfull, ſtubborne, and rebellious, that cauſed the Lord euen to complaine of the indignitie, and to crie out by *Moſes*, *Doe you thus requite the Lord, O fooliſh people and vnwiſe?* And here by the Prophet, *O Nation, not worthy to be beloued:* and therefore there is no man, but if he be asked what he thinkes of this Nation of the Iewes; he will anſwer, that they are a moſt vile and wicked people, a froward generation, and that they are worthy to taſt deepely of al Gods plagues, who ſo farre abuſed his loue and mercie.

But what doth this belong to them alone? and is *Iſrael* onely a Nation not worthy to be beloued? nay, I may cry out with as good cauſe, O England, a Nation not worthy to be beloued. For God hath beene as good a God to vs, as he was to them: and we haue been as vnkind a people to him, as they were to him. But that I may be free from diſcrediting our Nation, and from defiling my owne neſt: let vs prooue both theſe points, and lay them open to the viewe of the world.

1. Firſt therefore, the ſame mercies and farre greater; haue beene powred and heaped vpon vs: he hath called vs out of the darkeneſſe: Firſt of Heatheniſme, and then of Poperie: his couenant of grace and ſaluation, hee hath confirmed with vs, his treaſures of his word and Sacraments, he hath imparted vnto vs, his holy word neuer better preached, and the myſteries thereof neuer more plainely opened, ſince the time of the Apoſtles: and as we haue religion, ſo we haue it vnder a religious Prince, whereby it comes to paſſe, that theſe bleſſings of ſaluation, A we inioy not in ſecret, or by ſtealth: but we haue it countenanced by authoritie: ſo that religion is not barely allowed, but euen as it were thruſt vpon men. Beſides all this, we haue a land alſo that floweth with milke and hony, it is plentifull in all good things: we haue libertie and peace vnder a peaceable Prince: and the companions of peace, proſperitie plentie, health, wealth, corne, woole, golde, ſiluer, aboundance of all things, that may pleaſe the heart of man: thus hath God deſerued the loue of England.

2. But now England, how haſt thou requited this kindneſſe of the Lord? certainely euen with a great meaſure of vnkindneſſe: that is, B with more and greater ſinnes then euer *Iſrael* did: ſo that if *Moſes* ſpake true of them, then may our *Moſes* muſt more truely cry out againſt England: doeſt thou thus requite the Lord thou fooliſh people? And if this Prophet ſaid thus of *Iſrael* for three ſinnes, then may it be ſaid of England for 300. ſinnes (O England) a Nation not worthy to be beloued; for thou haſt multiplyed thy tranſgreſſions, aboue theirs of *Iſrael*; euen as though thou hadſt reſolued with thy ſelfe, the more Gods kindneſſe is heaped on thee, the more to multiply thy ſinnes againſt him. For thou England, as thou haſt requited the Lord with ſinnes; ſo not with a few ſinnes, or ſmall ſinnes, or ſinnes, which hardly could haue beene preuented: for that had beene a matter of ſome excuſe, or not of ſo great complaint. But thy ſinnes are many, and C grieuous, and capitall. And which is worſt of all, wilfull and affected, euen as though God had deſerued euill of vs: and that therefore we ought malitiouſly to requite him.

If any man make doubt of this, and therefore thinke I ſpeake too hardly of our Church: I will then deale plainely, and particularly, and rip vp the ſores of our Nation, that ſo they may be healed to the bottome.

The common ſinnes of England, whereby the Lord is requited, are theſe. Firſt, ignorance of Gods will and worſhip, (I ſpeake not of that compelled ignorance in many corners of our Land, which is to be pittied becauſe they want the means) but wilfull, and affected ignorance. Men are ignorant, euen becauſe they will be ignorant. D Meanes of knowledge were neuer ſo plentiful, and yet neuer more groſſe ignorance; is not he wilfully blinde, who will not open his eyes in the light? and can there be any darknes at noone day, but it muſt be wilfull? But our Nation is darke and blinde in the Sunne-ſhine of the Goſpell, and groſſely ignorant when the Goſpel beates their eares, and light ſhines round about them: ſo as if they cloſed not their eies, and ſtopped not their eares, they could not but both heare and ſee. Who would looke for ignorance after thirty fiue years preaching, and yet, many are as ignorant, as if they had beene borne and brought vp vnder Poperie: ſo that our people are as euill as thoſe in the daies of Chriſt, of whom the holy Ghoſt ſaith; *Light is come into the world, but men loue darkeneſſe more then light.* So knowledge is come into *England:* but many Engliſhmen loue ignorance better then knowledge. Alas, how many thouſands haue we in our Church, who knowe no more in religion, then they heare in common talke of all men, and which is worſe, they thinke it ſufficient alſo, and which is worſt of all, whereas they might haue more, they wil not, but care not for it.

2. The ſecond maine ſinne of *England, is Contempt of Chriſtian Religion.* Religion hath beene among vs this fiue and thirty yeares; but the more it is publiſhed the more it is contemned, and reproached of many; in ſo much, as there is not the ſimpleſt fellowe in a Countrie towne, who although he knows not one point of religion, yet he can mocke, and ſcorne ſuch as are more religious then himſelfe is: this is one of the moaths of *England*, that eates vp religion, this is greuous in whoſoeuer, but moſt intollerable in two ſorts of men. Firſt, in them who are altogether ignorant, that they ſhould mock they know not what. A pittifull thing to heare one, who himſelfe cannot giue the meaning of one petition in the Lords prayer, to vpbraid other men, becauſe they are too forward: but it is the worſt of all, when men of knowledge, and ſuch as liue ciuilly; and would be counted good Chriſtians, and indeede of the better ſort, cannot abide to ſee others go a little before them: but if they doe, preſently they are hypocrites and diſſemblers. Thus not prophaneſſe, nor wickedneſſe, but euen Religion it ſelfe is a by-word, a mocking ſtocke, and matter of reproach; ſo that in England at this day, the man or woman that begins to profeſſe Religion and to ſerue God, muſt reſolue with himſelfe to ſuſtaine mocks and iniuries, euen as though hee liued among the enemies of Religion, and not among profeſſors; and as religion increaſeth and ſpreadeth it ſelfe, ſo doth the number of theſe mockers. O what a curſed ſinne is this? to contemne the greateſt fauour that God can giue vs, that is his holy religion: for the which we ſhould rather praiſe him all the dayes of our liues. All that God can giue a man in this world, is his goſpel, what then can God giue to be regarded, when his Goſpel is contemned?

This ſinne was neuer amongſt the *Iewes*; they indeed regarded it not ſo as it deſerued, but who did euer make a mocke and ſcorne of it but England? O England, how canſt thou anſwer this? God ſends thee the moſt precious Iewell, that he can ſend to a Nation; and thou ſcorneſt it, and them that bring it, and them that receiue it: euen as though it were no bleſſing, but a curſe: ſo that as Chriſt ſaith to the *Iewes*, *for which of my good workes doe you ſtone me?* So may the Lord ſay to England, I haue giuen thee a fruitfull land, a bleſſed Prince, gold and ſiluer, peace and liberty, plenty and proſperitie; for which of theſe (O England) doeſt thou contemne my religion? The leaſt of theſe deſerue loue; but England hath a better then all theſe; that is, his Goſpell, and word of ſaluation: and yet, that alſo is contemned (as beeing nothing worth) & thoſe which confeſſe it, and thoſe that bring it, and conſequently God himſelfe that gaue it. If England had no more ſinnes but this: this deſerues, that it ſhould be ſaid of vs, that we are a *Nation vnworthy to bee beloued* aboue all Nations, for ſome Nations would haue religion, that they might loue it, but they cannot haue it: ſome haue it, and loue it not: but in no Nation is it made a mocking-ſtocke, but in England. And where are thoſe men, but in England, who (like the dog in the manger) will neither entertaine religion themſelues, nor ſuffer them that would: let vs in time take heed of this ſinne, as a ſinne that crieth to God, to reuenge ſo vile a diſhonour don to his maieſtie: neither is there any ſinne that more certainely foreſhewes, and more forceably haſtens the remoouing of the Goſpell from vs. For high time is it to leaue louing, where loue procures diſdaine: And to ſtay giuing, where gifts are ſcorned.

10.32.

Carry home this leſſon to your great townes & cities where you dwell, for in theſe populous places are theſe great mockers, for where God hath his profeſſors, the deuil hath his mockers; and repent betimes of this ſinne, for hold on in mocking, and be ſure that God (who will not be mocked) will remooue his Goſpel from you; but if you leaue this ſinne, and entertaine the Goſpell (as it worthily deſerues) then be ſure of it, God will continue his Goſpell to you, and your poſteritie after you, in the face of all your enemies round about you.

There were then preſent Inhabitants of the chiefe Cities and townes of the Land.

3. The third common ſinne of England, is *Blaſphemie*, many wayes, but eſpecially in vaine ſwearing, falſe ſwearing, and forſwearing, and the abuſe of all the names and titles of the Lord God. This ſinne is generall, euen ouer the whole land, eſpecially in Fayres, and Markets where men for a little gaine, will not care to cal the Lord of Hoſts to be witneſſe to a lie, and the God of truth, to teſtifie an vntruth.

And which is worſt of all, Gods holy name is vſed in vaine oathes, and ordinary talk, when men haue no cauſe to ſweare at all: ſo that it is moſt lamentable to ſee and obſerue, that the name of any man of honour, or worſhip, is vſed more reuerently, and leſſe abuſed, then that fearefull and glorious name, *the Lord our God.*

4. The fourth generall and great ſinne is, *Prophanation of the Sabbath*. A common ſinne euery where, and yet ſo great a ſinne, that where it raignes, in that Countrie, congregation, family, man or woman, there is no feare of God, nor any true grace in them: for the keeping of the ſabbath, is the maintaining, increaſing, and publiſhing of religion.

5. The fift ſinne of our Nation, *is vniuſt dealing in bargaining betwixt man and man.* How

hard is it to finde an honeſt, ſimple, plaine dealing man: and that euen in ſuch great aſſemblies as this is, I feare preſent experience will teſtifie: you are now many thouſands gathered together, ſome to buy, ſome to ſell, ſome to exchange: Remember that I haue told you, an honeſt hearted and plaine dealing man is hard to finde: therefore labour to approoue your ſelues ſincere hearted men; remember the counſell of the holy Ghoſt; *Let no man oppreſſe nor defraud his brother in bargaining: for the Lord is the auenger of all ſuch things.* Theſe ſinnes are generall and vniuerſall as a canker: And ſo are the ſinnes of the *6. 7.* and 8. Commaundements; (though they be not altogether ſo common as theſe be) *Murthers, Adulteries, Vſuries, Briberies, Extortions, Coſonages,* they are a burthen vnder which our earth groanes; and they crie againſt vs to heauen, ſo that vpon as good or much better cauſe may it be ſaid to vs, as to the Iewes; *O Nation not worthy to be beloued.*

Looke at the outward face of our Church, at the ſignes of Gods loue, which are amongſt vs, and at Gods dealing with vs; and behold we are a moſt beautifull Church, a glorious Nation, a Nation to be admired, and wondered at; but look at the liues of our ordinarie profeſſors, looke at our ſinnes, & at our requiting of Gods loue; and we are a people of *Sodome,* as full of iniquities as they were, whoſe ſinnes are ſo many, ſo riſe, and ſo ripe, that at the laſt they will euen bring downe fire and brimſtone, or ſome other ſtrange iudgement vpon vs, if repentance doe not preuent it, or the cries and prayers of holy men ſtay not Gods hand. So then let vs all here aſſembled, grant and confeſſe, that we are a Nation ſo far from beeing worthy to be beloued, as that we are moſt worthy to be hated, and to haue all the wrath of God powred vpon vs.

Now then, are we ſo? and ſhall we continue ſo ſtill? Nay that is worſt, and moſt wretched of all; then let euery one of vs learne this duty, enter into our ſelues, ſearch our hearts and liues, that they may lie open to our own ſight, to the confuſion of vs in our ſelues, that in God by repentance we may be raiſed vp.

Our ſinnes lye open before the face of God, and ſtinke in his preſence, and cry for vengeance; and before the face of Gods Angels, who bewaile them, & before the face of the deuill, who reioyceth in our confuſions: and ſhall they lie hid only to our ſelues? Now then, if we would haue them hid from God, and ſtop the crie that they make againſt vs, and keepe them from Satan, who accuſeth vs for them; we muſt ſo ſearch our ſelues, that they may lie open to our own hearts: Remember thou thy ſinnes, & God will forget them: lay them open before thy owne face, and God will hide them from his: Write them vp for thy owne ſelfe, and God will blot them out of his remembrance: but if contrariwiſe thou hideſt them, then aſſure thy ſelfe the more thou hideſt, and burieſt them, the more open doe they lie in the face of God: and then what will followe, but that they will all be diſcloſed at the laſt day, to thy eternall confuſion. Therefore againe, and again, I exhort you in the name of God, Search your ſelues, find out your ſinnes, confeſſe them to God freely, and ingenuouſly; confeſſe their deſert to be Hell and damnation, humble your hearts to God, cry, and call for pardon as for life and death, purpoſe and promiſe to leaue them, begin a new courſe of life, beleeue ſtedfaſtly, and doubt not of pardon and forgiueneſſe in the blood of Chriſt, continue in that faith and that new courſe of life. So may *England* preuent Gods iudgements, and quench that great action of vnkindneſſe, which God hath againſt them, and become a *Nation as worthy* (vpon their faith and repentance) in Chriſt *to be beloued*, as for their peace and proſperitie, they haue beene of all Nations of the earth admired.

Hitherto of the third generall point.

4. The fourth generall point in this exhortation, is the time limitted them when they ſhould ſearch. *Before the Decree come forth, &c.* As though the Prophet ſhould ſay, *Iſrael,* repent, before God execute his iudgements on thee. For behold the gracious dealing of God, Man ſinneth, his ſinnes deſerue plagues, but God preſently plagueth not, but deferres it, he puts a time betwixt the ſinne and the puniſhment (ordinarily:) this he doth to ſhewe his mercie vnto mankind, becauſe that he would not deſtroy them, if they would amend. Therefore, after the ſinne he ſmites not preſently, but puts off his puniſhment, that in the meane time man may repent. Here the Prophet compares the Lord to a mother, for as ſhe conceiues the fruite in her wombe, and beares it a long time, ere ſhe bring it out: ſo the Lord after a mans ſinnes, or a peoples ſinnes, conceiues, that is, ordaines, and decreeth a iudgement for it, but he keepes it vp, and all that while he beares it; But as ſhe when her time is come, and trauailes and brings forth; ſo when the time that God hath appointed is come, and ſtil ſinne is not repented of: then his iuſtice trauailes to be deliuered of that iudgement, which Mercie hath kept vp ſo long a time. Thus the old world had an hundred and twenty yeares giuen them for time of repentance; all that while God was in conceiuing, at laſt when their ſinnes were ripe, and no hope of amendment: then God traueiled, and brought forth a fearefull birth, namely, the vniuerſall flood, to waſh away, and take reuenge vpon the vniuerſall iniquities of thoſe times. So many hundred yeares hee gaue vnto the *Iewes*, long he was in conceiuing their deſtruction, and oftentimes he had it at the bringing forth, as in the captiuitie of *Babylon*, and vnder *Antiochus*; yet his mercie ſtaied it, and ſtill he trauelled longer: tells them here by the prophet, and yet the decree is not come forth, (though it be conceiued:) but at laſt when *Iſ-*

rael would not Repent, but grew worſe and worſe, (as in Chriſt his time) then he could containe no longer, but trauelled indeede though with griefe, yet he hath brought forth: and what? a moſt fearefull birth, euen an vtter deſolation of that kingdome and country, of their Citie, and Temple, and a diſpertion of their Nation ouer all the world: but as a woman at laſt is deliuered with danger and difficultie, with paine and ſorrow: ſo the Lord long conceiues, but at laſt brings forth his iudgements: yet it is with griefe and vnwillingneſſe, and he is loath (as it were) and much grieued to execute his moſt iuſt iudgements on thoſe, who haue profeſſed his name: he often touched the Iewes a little, and as beeing vnwilling to ſmite them, he drew backe his hand againe: but at laſt when their ſinnes did ſo increaſe, and were ſo ſtronge, that they euen did wringe out by violence his plagues from him, then with much bewailing of their great miſerie (as we may ſee in Chriſt weeping for them,) he executed his iudgements on them. But as they are long a comming: ſo, when they come forth, they are the heauier; as a child, the more fulneſſe of time it hath, is the greater, the liuelier, and the ſtronger: ſo Gods iudgements, the longer God deferreth them, & is in conceiuing them, the heauier are they, when they come: that is manifeſt in the *Iewes*, once his own people, for he had deſtroyed their land with an irrecouerable deſtruction, and ſmitten their poſteritie with a blindneſſe of mind to this houre; ſo that to this day, when the olde teſtament is read, the vaile is ouer their eies, that they cannot ſee the light of Chriſt Ieſus, but plodde on in fearefull and palpable blindneſſe.

This Doctrine hath ſpeciall vſe to this our Church, to teach vs to looke to our ſelues betimes, and try our owne wayes, and turne to the Lord, for we cannot tell how far off his iudgements are: in reaſon they muſt needs be neere, they haue beene ſo long deferred, and ſo iuſtly deſerued of vs. Certainely God hath long bin in conceiuing iudgements and plagues for the ſinnes of *England*, and often hath Gods hand beene vpon vs, by warre, famine, peſtilence, inundations: and yet it hath beene puld backe againe; and his ſword hath beene put vp into his ſheath, and God hath ſtayed his birth euen in the very trauell, and we haue eſcaped, euen as a man, whoſe necke hath been vpon the blocke, and the Axe holden vp to ſtrike: ſo then yet the day is not come, yet we haue time: happie we that euer we ſaw this day, if now we haue grace to repent, *and ſearch our hearts*, for then we ſhall ſtay this iudgement decreed, that it ſhall neuer come forth againſt vs: but if we deferre to repent, and put off from day to day, and lie rotting ſtill in our ſinnes: then knowe and be aſſured, that as the decree is eſtabliſhed, ſo it muſt needs come forth: and then when iudgement is come forth, and the ſtroke ſtriken repentance is too late: therefore what he ſaid to the Iewes, I ſay vnto vs, *Search thy ſelfe O England*, (a Nation not worthy to be beloued) *before the decree come forth*, which is alreadie paſt againſt thee. Thus much for the fourth point.

5. Now followeth the laſt point, the reaſon of all. *Why ſhould we ſearch our ſelues?* The reaſon is included in the fourth point: *For there is a Decree come forth againſt thee.* And though the execution be deferred, and though God be vnwilling to take it out, yet without repentance, it is moſt certaine, it ſhall come forth, and be executed at the laſt. In one word this is the reaſon. Repent, or elſe certainely God will take vengeance. But (will mans heart ſay) is this true? Or rather theſe be but words to feare men, and to keepe them in awe. I anſwer, for the proofe and experience hereof, neuer goe further then this place, and preſent example we haue in hand: the prophet bids them *Search, Search, and Repent*, elſe as certainely as there was a iudgement conceiued, ſo certainely it ſhould be executed vpon them: they would not heare, nor ſearch, nor repent; but what followed; let all men iudge whether God is not true of his word to them or no: yea alas, who ſeeth not that God hath trauelled indeede, and hath brought foorth a fearefull iudgement on them, and hath made them for theſe thouſand yeares and a halfe, the gazing-ſtock, the by-word, and the amazement of all the world.

Thus was it threatned to the Iewes, and thus it is performed: and certainely thus hath it beene threatned, and thus ſhall it be performed to thee, O *England*, except thou preuent the iudgements that are comming; O happie *England*, that I may ſay to thee, it is yet but comming. For as for the miſerable Iewes, vpon them (alas) it is come alreadie: to thoſe poore ſoules it can be ſaid no more, *Repent before the decree come forth*; for it is now paſt: but thou art happie, for thy day is not yet come: yet I may ſay to thee, *Repent before the decree come forth*: and O happie *England*, that thou maieſt heare this word (*Before*) ſounding in thine eares. Therefore my beloued brethren, who are here aſſembled out (almoſt) of euery corner of this kingdom, heare my words, and carry them home with you into all countries. God is the ſame God ſtill, as iuſt, and as iealous, as euer hee was, our ſinnes are as ill, nay, much viler then the Iewes were; how can it be then but that muſt fall to vs that fell to them; therefore the zeale of Gods glory, and my deſire of your ſaluations make me, that I dare not flatter, but tell you the truth: that is, that out of all queſtion, if we ſearch not our ſelues and repent, there is a generall iudgement in preparing for vs: certainely the *Decree is out*, and what can ſtop the *execution* of it, but *Repentance*; God hath long ſpared, and hee hath beene long in trauelling, therefore (though nothing can be ſaid in way of propheſie) I am in my conſcience

Perſwaded to feare, and that out of infallible grounds of the word of God, that a plague, and a iudgement, and that moſt fearefull, hangs ouer *England*: and that it is alreadie pronounced vpon this Nation, and ſhall be as certainely executed, without a viſible reformation: and becauſe I may ſeeme to ſpeake ſomewhat at large, giue me leaue to giue you the reaſons inducing me hereunto.

1. Firſt, the Goſpell hath beene preached theſe fiue and thirty yeares: and is daily more and more; ſo that, the light therefore neuer ſhone more glorioully, ſince the Primitiue Church: yet for all this, there is a generall ignorance, generall of all people, generall of all points, yea, as though there were no preaching at all: yea, when Poperie was newly baniſhed, there was more knowledge in many then is now in the bodie of our Nation: and the more it is preached, the more ignorant are many, the more blind, and the more hardened (euen as a ſtithie the more it is beaten vpon, the harder it is) ſo they, the more they heare the Goſpell, the leſſe eſteem they it, and the more they contemne it: and the more God calls, the deafer they are; and the more they are commanded, the more they diſobey. We preachers may cry till our lungs flie out, or be ſpent within vs, & men are mooued no more then ſtones. O alas, what is this, or what can this be, but a fearefull ſigne of deſtruction? Will any man endure alwaies to be mocked? then how long hath God beene mocked? Will any man endure to ſtand knocking continually? If then God hath ſtood knocking at our hearts fiue and thirty yeares, is it not now time to be gone, vnleſſe we open preſently?

1.Sam.2.13.

But if we will know what this argueth, to contemne the Goſpel, and not to repent, when the word is ſo abundantly preached: reade the Story of *Ely* his wicked ſonnes. He ſpake vnto them, and gaue them godly counſell, *but they hearkened not vnto the voyce of their Father*: But will ſome ſay, that is no great matter, not to heare their Father is a common thing: but marke what followeth; *They would not heare their Father, becauſe the Lord would deſtroy them*: a fearefull thing. Euen ſo it is with a nation, or people: are they taught, and are they worſe and worſe? take heede: If *Elyes* ſonnes obey not, it is becauſe God will deſtroy them.

If therefore *Elie*, and many *Elyes*, haue ſpoke to *England*, and *England* heares not, *England* obeyeth not, *England* repents not; take heede the Lord in heauen ſay not, *England will not heare the voyce of the Prophets; becauſe I will deſtroy it.* Let no man ſay, we take vpon vs to propheſie; we onely giue warning, and ſhewe the danger, by example of the like.

2. My ſecond reaſon is this. One iudgment executed, and not working repentance, is alwaies a fore-runner of another: that Rule is certaine, and an euident truth, and needs no prouing. Now, we haue beene viſited with Famines, A Earth-qaues, peſtilence, inundations, Thunder and lightnings, in winter, and moſt ſtrange and vnſeaſonable weather: but alas, all theſe haue taken no effect; where is the humiliation, repentance, and reformation which they haue wrought? therefore it muſt needs be, there remaines behind a greater iudgement. Men may be ſo madde to thinke theſe to be ordinarie things, and to come by courſe of Nature, and ordinarie cauſes: but certainly they are the ſhaking of the Rod, and forerunners of a greater iudgement, vnleſſe Repentance cut off their courſe. For looke as one cloud followeth another, til the Sunne conſume them; ſo one iudgement haſtens after another, and repentance onely is the Sunne, which muſt diſpell them.

B 3. Thirdly it ſtands with the iuſtice of God, according as hee hath reuealed it in the Scripture, eſpecially in Deut. 28. out of the whole Chapter, it muſt needes be gathered as a Rule; *I will curſe that people which breake my lawes*: now we may not deny, but this land of ours, is for abundance of ſinne, a people of *Sodome*: all kinds of ſinnes, in all eſtates of men, rage and raigne euery day more and more; therefore I conclude, that vnleſſe we repent, and ſo diſſolue this cloud of iudgement, that hangs ouer our heads: it cannot be but a moſt fearefull tempeſt is to come at the laſt, and when it is come, it will be too late to wiſh they had done it. Therefore in the bowells of Chriſt Ieſus, C let this be to intreate and to exhort you all, to ſearch and looke into your ſelues, that ſo repenting and changing your waies, you may get the ſword againe into his ſheath, which is alreadie drawne out, but yet hath not ſtricken home, and may quench the wrath which is alreadie kindled, but yet burnes not out as it will doe, if by repentance we quench it not: and doe this euery one, as you tender the ſaluation of your owne ſoules, and the continuance of the Goſpell to this glorious Nation, and the peace and proſperous ſtate of this Church and common wealth. For let men make what cauſes they wil, it is certainely ſinnefulneſſe that ouerturnes kingdomes, and changeth ſtates, as all theſe kingdomes and ſtates haue felt, who haue continued finally to contemne the Goſpel.

D It followeth; *And you be as chaffe, that paſſeth on a day.*

The Prophet proceedeth, and deſcribeth more plainely the manner and ſtate of that plague, which God will ſend vpon them; the meaning was partly opened before, to be in effect thus much; Search your ſelues, leaſt God take his fanne and try you, becauſe you would not try your ſelues, and finding you vpon the triall, not ſound wheat, but light chaffe, blow you to hell with the winde of his wrath: the *Metaphor* which the Prophet vſeth is this, he compares the Lord to a husbandman, great & rich, the whole world is his corne field; ſeueral natiōs, (as this of ours for one) are his heaps of corn: but theſe heaps of corne be ful of chaff, that is, theſe particular Churches, are full of hypocrites: now a wiſe husbandman letteth corne and Chaffe lie together no longer, then till the winde doth blow, and then he appoints his fanning time to ſeuer his corne from his chaffe, and to blowe away his chaffe, and lay vp his corne: ſo God, the great and wiſe husbandman, will not let the Chaffe lie for euer amongſt the Wheate, he hath therefore appointed his fanning times, when to blow the chaffe into hell, and to gather his wheat into heauenly garners.

Now Gods winnowing times are two; the one is at the laſt day, after this life, and that is Gods great winnowing day of all his Corne, (that is of al men) when the bad ſhal be ſeuered from the good for euer, neuer to be mingled againe with them, but by the ſtrong and powerfull fanne of his laſt and finall iudgement to be blowne into hell: the wind of whoſe wrath, at that day, ſhall be ſtronger to blow them all away, then all the winde in the world to blow away one handfull of light Chaffe.

2. Gods other fanning time, is in this world; and that is alſo double. The one is, when the word is preached: *the preaching of the word is one of Gods fans:* For when the Goſpel is preached to a Nation or Congregation, it fannes them, and tries them, and purgeth them, and ſo ſeuers them, that a man may ſee a manifeſt difference of the chaffe and the wheat, that is, of the godly man, and the wicked man: this preaching of the Goſpell doth *Iohn* the *Baptiſt* expreſly call a fanne: where the holy Ghoſt purſueth this whole *Metaphor* moſt plainly ſpeaking of Chriſt, he ſaith, *Whoſe Fanne is in his hand, and hee will throughly purge his Floure, and gather his wheat into his garner, but the chaffe he will burne with fire vnquenchable.* The winde of this fanne of the word preached is ſo ſtrong, as that it ſeuers the Chaffe from the Wheate, that is, good profeſſors from hypocrites in the viſible Church, and blowes ſo ſtrongly vpon the wicked, that it brings them to the beginning of hell euen in this world, for it ſo worketh vpon the conſciẽce, as if it cannot conuert them, it ſtrikes them with feare, terrour, and torment, either in life or at death, which tormẽt of conſcience is the very flaſhes of hel fire.

Math. 3.

But, when this firſt Fanne of the word, will not ſerue to bring men to repentance, (for the word preached, doth not confound a man actually, but onely pronounce the ſentence, and thereby ſtrike the conſcience) then God hath another fanne, and that is the *fanne of his iudgement:* and that fanning or winnowing time is, when he executes his vengeance and his iudgements on a Nation: this is his latter fanne, when the firſt will not preuaile, this is his powerfull and ſtrong fanne driuen about with the winde of his wrath: this fanne went ouer the olde world, and ſwept them all away, and went ouer the nation of the *Iewes*, and we ſee they are no more.

1. Theſe three fannes of God, make a threefold ſeparation of the Chaffe from the Wheat; that is, of the wicked frõ the elect; with the fan of his word, which is powerfull, he ſeuers them in affection and diſpoſition, and makes a diſtinction of them, ſo as generally the Wheate is knowne to be Wheat, and Chaffe diſcerned to be Chaffe, by the preaching of the word: but though the tares be known to be tares, yet both growe together, ſo that the word onely ſeuers them in affection, and ſets ſeuerall notes of diſtinction vpon them both.

2. But then the ſecond fanne of his iudgements is more violent: for thereby he ſeuereth thẽ aſunder in ſoule, gathering the ſoules of the godly as his wheat into the heauens, and blowing the ſoules of the wicked into hell: but yet the bodies of them both lie together, as partakers of the ſame iudgement, ſo ſubiect to the ſame corruption, and are all lodged in the ſame graue of the earth, and death hath like dominion ouer them all.

3. But afterwards at the laſt day, at Gods great harueſt, and great winnowing time, he then with the wind of his power, ſeuereth them aſunder in ſoule and bodie, Wheate from the Chaffe, Sheep from the Goates, and ſeparateth them, neuer to be mingled againe for euer and euer: and then with the wind of his wrath, he blowes the Chaffe into fire vnquenchable, and with his louing fauour gathereth his wheat into the euerlaſting and glorious garners of heauen.

So then, the firſt ſeuereth them in affection, The ſecond, in ſoule, for a time. The third, actually in ſoule and bodie for euer and euer.

Now of theſe three winnowing times, the holy Ghoſt ſpeaketh here properly of the ſecond: namely, *the fanne of Gods iudgement:* ſo that the meaning of the *Metaphor* is this: ſearch your ſelues and repent betimes, leaſt God come vpon you with ſome fearefull *Iudgements*, becauſe you haue ſo long contemned *the fanne of the word*, and finding you too light to abide the tryall, doe take you away in the iudgment, and caſt you into hel: for as ſure as the fanne of the word hath made difference of you, which are chaffe, and which are Wheat, ſo ſure ſhall the fan of his iudgements blow away the chaffe to hell & damnation. Thus much for the meaning.

Now for the vſe, for vs in *England*, the caſe ſtands thus: Our Church doubtleſſe is Gods corne field, and we are the corn heape of God: and thoſe *Browniſts* and *Sectaries* are blind and beſotted, who cannot ſee that the Church of *England* is a godly heape of Gods corne: but withall we muſt confeſſe, we are full of chaffe: that is, of prophane and wicked Hypocrites, whoſe hearts and minds abound in ſinnes and rebellions: and many of our beſt profeſſors are alſo too full of chaffe (that is) of corruption, and doe giue themſelues too much libertie in many ſinnes; but alas, the pure wheat, how thin is it ſcattered? how hard to find a man (at leaſt a family) which dedicate themſelues to the

Lord, in holy and ſincere obedience, and labour to make conſcience of all ſinnes: now therefore ſeeing we are Gods corne field, and we haue ſome pure wheat amongſt much chaff, therefore God wil winnow vs to finde out the corne, if he haue but one corne of wheate in a handfull of chaffe, but one good man of many, he will ſtirre all the heape for thoſe few cornes; he will not care to blow all the chaffe to hell, to finde out thoſe fewe cornes of weate, to lay them vp in heauen: ſo that out of all queſtion, *England* being ſo full of chaffe, muſt look to be winnowed.

Now for the firſt Fanne of his word, it hath beene vſed in this land theſe fiue and thirtie yeares, and that as powerfully and as plentifully as any where in the world, & yet (alas) many are more God-leſſe, more ignorant, more prophane then euer they were, yea wickedneſſe groweth, and the chaffe increaſeth aboue the Wheat; be ſure therefore, that God will bring his ſecond Fanne vpon vs; becauſe we will not ſuffer the firſt, the milde and *gentle fanne of his word to trie* and ſearch vs; therefore hee will bring the *fearefull fanne of his iudgement, and* with it, he will blow ſoule and bodie into hell, with thoſe our ſinnes and corruptions, which we would not ſuffer the fanne of Gods word to blow from vs. The firſt hath ſo long blowne in vaine, that the ſecond muſt needs come vpon vs, and it hath alreadie begun to blow; three or foure blaſts haue blowne ouer vs, famine, peſtilence, earthquakes, fire, water, wind, theſe haue ſo blowne ſome of vs, that they haue taken away a great number of vs. For vs that remaine, this onely remaines, that we ſtrengthen our ſelues by grace, to be able to ſtand againſt the next blaſt, for come it will, and when it comes, no wealth nor worldly thing can inable vs to endure it, onely faith and repentance, and the grace of God will ſtand at that day. Now therefore, in that ſo fearefull a fanning abideth vs; ſeeing it is ſo neere (as appeareth by the blaſt already paſt ouer vs, which are nothing but the forerunners of a greater tempeſt:) what ſhould be our care (except we care not to be blowne bodie and ſoule into hell) but to labour to eſchewe this fearefull fanne of Gods wrath: or at leaſt, if it come vpon vs, that it may not blow vs to hell, but haſten vs to heauen. If thy heart be touched to aske how this may be: I anſwer thee, only to follow the Prophets aduice in this place, by *ſearching and trying our ſelues*. The way to eſcape Gods triall, is to try thy ſelfe: and to eſcape Gods iudgement, to be a iudge to thine owne ſoule, and ſo the way to eſcape the fearefull fanne of God, is to fanne thine own heart by the law of God. For whomſoeuer the firſt fanne (that is the word of God) doth work vpon: theſe men are neuer blowne away with the fan of Gods iudgements. O then, entertain the word of God into thy heart, ſubmit thy ſoule vnto it, let it pierce, and try, and ranſacke thy heart, and lay before thee thy wretched eſtate by thy ſinnes, and when thou ſeeſt thy nakedneſſe and miſerie, confeſſe it, bewaile it, be humbled for it, cry and call for mercie and forgiueneſſe; pray againſt thy ſpeciall ſinnes, ſtriue to purge them out, as the poiſon of thy ſoule, craue grace from God againſt thy ſinnes, and if thou ſeeſt any ſinnes more welcome to thy nature, more deere vnto thee, and which more preuaile againſt thee, then others doe, pray againſt theſe ſinnes, and ſtriue againſt them aboue all: and endeauour, that by the fanne of Gods word, they may be blowne away from thee. When thou haſt done this, then marke what will come of it; when thou haſt fanned thy ſelfe, God will not fan thee: but when the fan of his iudgment comes, & blowes ſo ſtrongly vpon the wicked, then the Lord finding thee already fanned, and clenſed by his word, will ſpare thee, and his iudgement ſhall either blow ouer thee, and paſſe by thee vntouched (as ouer *Lot* in the deſtruction of *Sodome*) or elſe ſhall fan out all thy corruptions, and blow thee vp to heauen, to be laid vp as pure wheat in the heauenly garners, and manſions of glory which Chriſt aſcended to prepare for thee.

In the plague at London, there died ſome weeke almoſt 2000. a weeke in 92. but in 1603. there died 3300. in a weeke.

Now then amongſt thoſe many buſineſſes, with which this world doth comber euery one of vs (all which ſhall periſh with the world it ſelfe) let vs good brethren, ſpare ſome time for this great buſineſſe. *Martha* may be combred about many things, but *this is that one thing which is neceſſarie*; therefore whatſoeuer is done, let not this be vndone. Once a day put thy ſelfe and thy life vnder the fanne of Gods law, try thy ſelfe what thou art, & thy life, how thou liueſt. Once a day keepe a Court in thy conſcience, call thy thoughts, thy words, and deeds to their tryall: let the ten Commandements paſſe vpon them, and thy ſinnes and corruptions which thou findeſt to be chaffe, blow them away by repentance, ſo ſhalt thou remaine pure and cleane wheate, fit for the houſe and Church of God in this world, and for his kingdome in heauen. But, if we will not doe this, then alas, what will follow? my heart grieueth to vtter: but I muſt, vnleſſe I ſhould be a falſe Prophet: And therefore I will. Our long peace, plenty, and eaſe haue bred great ſinnes, ſo great, that they reach to heauen, and prouoke Gods Maieſtie to his face, and ſo ſtronge, that they will violently draw downe iudgements from God vpon vs: which when they come, they will be ſo powerfull, and ſo violent, that they will blow vs away like chaffe, and bring this kingdome to ſome miſerable ruine. O therefore how happie are we, if we can entertaine this doctrine, and practiſe it: for in ſo doing, we ſhall preuent Gods iudgements, we ſhall continue the Goſpell to this Land, and preſerue this glorious Nation from beeing deſtroyed or diſpeopled, by ſome fearefull iudgement.

At Sturbridge faire.

Beloued, you come hither to this place, purpoſely to buy and ſell, and thereby to better your eſtates in this world: how happie then are you, if beſides the good markets you make for your bodies and eſtates, you learne alſo how to make your ſelues abide the triall of Gods iudgements, and how to be made pure corne, fit to repleniſh the garners of heauen, & how to continue Gods fauour and the Goſpell to this Nation. If thou goe away with this leſſon, thou haſt a Iewel more worth, then if thou ſhouldeſt goe home poſſeſſed of all the great riches of this Faire: you call this and ſuch like times, *Faire times:* but if thou learne this leſſon right: then thou maiſt ſay, that this was the faireſt day indeed, that euer ſhone vpon the, ſince thou waſt borne. This precious Iewel which I haue ſpoken of all this while, I here offer vnto thee. Euery one brings hither ſomething to be ſolde, this is the marchandize that I bring, and ſet to ſale vnto you: what euer commodity any of you bring, it is from ſome quarter of this land, but all is from the earth, but this that I bring, it is from heauen: and all the earth cannot yeeld it: and as it is from heauen, ſo it is of a heauenly vertue, and will worke that which all the wealth in this faire is not able to doe: therfore caſt not to buy the baſeſt, and let paſſe the beſt of all: & neuer alleadge that it is aboue thy compaſſe, and being a Iewel, it is too deere and coſtly for thee: for I offer it freely vnto you, & to euery one of you: I pronounce vnto you, from the Lord, that here this bleſſed doctrin is offered vnto you all, in his name, *freely, and that you may buy it without mony.* Happie is that day when thou comming ſo farre to buy things for thy bodie, & paying ſo deere for them, doſt meete with ſo pretious a Iewell, the vertue whereof will ſaue thy ſoule, and payeſt nothing for it. Thou maieſt hereafter reioyce, and ſay; I went to buy and ſell, and to helpe my bodie: but I haue alſo learned to ſaue my ſoule. I went thither to helpe to maintaine my own eſtate: but I haue learned to helpe to maintaine *England* in proſperity: for aſſuredly, if we would all of vs learne this leſſon, and practiſe it, wee might aſſure our ſelues of the glorious proſperity of *England*, to continue from generation to generation: whereas alas, if we continue and go forward in our ſinnes, and impenitency, it is greatly to be feared, that neither the Goſpell, nor this peace, will reach to our poſteritie. Therefore now to make an ende; I once againe, and laſtly commend this doctrine to you al, and euery one of you, (for this marchandiſe that I bring, is of that nature, that though ſome take it, yet there is alſo inough for euery one) and I commend it vnto you, euen from the very mouth of God himſelfe: thinke of it I charge thee, as euer thou lookeſt to appeare before the face of Chriſt Ieſus the great Iudge, at the laſt day; & if thou wouldſt eſcape the rigor of that iudgement, enter now into iudgement with thy ſelfe, and ſearch thy ſelfe: if thou now wilt not receiue this doctrine, then ſhall it at the laſt day be a bill of Enditement againſt thee, for if it ſaue thee not, it ſhall condemne thee, thinke of it therefore ſeriouſly, as a matter that concernes thy ſoule and bodie: yea, and thy poſteritie, and this whole Realme, all which ſhall ſmart for it, if we repent not. And if the bodie of our people, and thoſe, whoſe hearts are wedded to the world, will not entertaine this doctrine; then I turne vnto you that feare the Lord, & to you I direct my laſt warning: Search O ſearch, and try your hearts and liues, renewe and reuiue your faith and repentance, that if iudgement doe come and blow vpon this Nation, and driue the Goſpel from it, and it to hel; that yet you may haue a teſtimony to your conſciences, that you did not pull downe this generall calamitie, but for your parts laboured to haue preuented it, by your earneſt prayets and hartie repentance: that ſo, the poſteritie enſuing may not curſe you, but ſpeak reuerently of you, and praiſe God for you, and wiſh that all had done as you did; for then they had enioyed this goodly land, and all Gods bleſſings with it, as we their forefathers did before them: & ſo ſhal our names not rot, but flouriſh amongſt the poſteritie to come, which ſhall be partakers of the deſolation: And when we haue renued our repentance, let vs then euery one of vs, deale with the Lord by earneſt prayer for this church and Nation, that the Lord would ſhew his mercie vpon it, and continue vnto it this peace and the Goſpell: it is nothing with the Lord to doe it, his powerfull hand is not ſhortned, he can continue our peace, when the Papiſts look for hurli-burlies, he can continue the Goſpel, when they hope to ſet vp their *Idolatry* againe: let vs therefore plie the Lord with our prayers, and with *Moſes* ſet our ſelues in the breach, and pray for the ignorance of the multitude, and bewaile their ſinnes, who bewaile not their owne. So did *Noah, Daniel and Iob*, in their ages, and praied for the people in generall calamities: let vs all be *Noahs, Daniels, and Iobs* in our generations; If we doe thus, then when Iudgements come, we ſhall either turne them away from our Nation, or at the leaſt, we ſhall deliuer our owne ſoules.

ai 55.

Ezek 14.13, 14.

Let vs now turne to the Lord in prayer, and becauſe it cannot be hoped, but that this our generall ſinfulneſſe muſt needs ende with ſome heauy iudgement; let vs deſire the Lord ſtill to ſpare vs, and giue vs time and leiſure to repent: that ſo, we entring into our ſelues, and ſearcing our hearts, and turning to the Lord; hee may turne away his imminent iudgements: and that when his wrath doth burne out indeed, we may then be connted worthy in Chriſt, to eſcape thoſe things which muſt needs come vpon the world. Amen.

Lament. 3.

Let vs ſearch and trie our waies, and turne againe to the Lord.

Trin-vni Deo gloria.

24 DE 59

OF THE CALLING OF THE MINISTERIE,

Two Treatiſes:

DESCRIBING
THE DVTIES AND DIGNITIES
of that calling.

DELIVERED PVBLIKELY IN THE VNIVERSITIE of CAMBRIDGE, by M. W. PERKINS.

Taken from his mouth, and now diligently peruſed and
publiſhed, by a Preacher of the Word.

1. Cor. 4. 1.
Let a man ſo thinke of vs as of the Miniſters of Chriſt,
and diſpoſers of the ſecrets of God.

Printed for W. W. 1613.

TO THE RIGHT WORSHIPFVLL SIR EDWARD COOKE, Knight, his Maieſties Atturnie Generall and Sir *Thomas Heskith*, *Knight*, *Atturnie of his Highneſſe* Court of Wards and Liueries, and one of his Maieſties Honourable *Counſell in the North*, *Grace and Peace* from IESVS CHRIST.

RIght Worſhipfull, giue me leaue to put you both in *one* Epiſtle, whome *one* ſeruice, *one* place, *one* profeſſion, *one* order, *one* Religion haue ſo neerely combined: as you are *Brethren* many wayes, and eſpecially in the profeſſion and practiſe of one Religion; ſo vouchſafe to bee *ioynt Patrons* of this little after-birth, this *fœtus poſthumus*, of that worthie man M. *Perkins*, now deceaſed. I ſend you here one of the *ſhorteſt*, and one of the *ſweeteſt* of his Treatiſes: had it beene as well brought foorth *by mee*, as it was begot by *him*, it had beene a *childe* not vnworthie of ſo great a *Father*: but ſeeing it is now a *Fatherleſſe* child, be you the *Tutor* to this Orphane, at whoſe handes Orphanes and *wards* haue been well vſed. The *Father* whileſt he liued was a ſhining light to this our Church, and beeing dead, is a ſhining ſtar in heauen, for *he turned many to righteouſneſſe*, and his doctrine will ſhine in Chriſtian Churches, whileſt the Sunne ſhineth vpon the earth. The ſubiect of this Treatiſe is *the Miniſterie*, whereof are laid downe the *duties and dignities*. And well doth he couple theſe two together: for ſome can challenge the *dignities* of the Miniſterie, and cunningly caſt the *duties* from their ſhoulders: others performe the *duties*, but are kept from the *dignities* duly belonging to that calling: but as hee that will do the *duties*, may iuſtly challenge the *dignities*; ſo he, that will expect the *dignities*, muſt doe the duties of a Miniſter: therefore in this building, theſe *two* beames are in great wiſedome well ſet together by this wiſe *Maſter builder*, and ſo cloſely coupled, as the idle or ambitious man cannot looke at the *dignities*, but he muſt withall behold the *duties*, nor the painfull and laborious man ſee his *dutie*, but withall ſhall ſee the *dignitie* thereto belonging.

And ſurely (Right Worſhipfull) none might better haue written of this ſubiect then he: for who may more worthily deſcribe the *dignities* of the Miniſterie, then hee, who neither by doctrine nor conuerſation, was euer the leaſt diſgrace vnto his Miniſterie? Or who may better challenge the honour of his calling, then he, who was euer an honour to his calling? And who might better teach the *duties* of the Miniſterie, then he, who ſo diſcharged them, as Enuie it ſelfe cannot iuſtly reprooue, and the Enemies themſelues cannot but [a] commend? And who may better teach them to others, then hee that carefully practiſed them in his owne perſon? And as none could bee a fitter Author of this diſcourſe then hee, ſo not many fitter Patrons then your ſelues: nor many in your profeſſion better ſchollers, nor any that better loues ſchollers then your ſelues: and you are ſome of thoſe fewe in this wicked age, who willingly yeeld all *dignities* and due reuerence to ſuch Miniſters, as you ſee willingly to diſcharge the *duties* of good Miniſters. Well would it bee with the Miniſterie of England, (and the better with it, the better with England) if all as great as you, were as

[a] Anſwer to PERKINS his reformed Catholike, by B. a prieſt.

good friends to it as you. And if the Papiſts except, and ſay how can this be, for that you haue been perſecuters of their Prieſts? Let me anſwer once for you, who often anſwer for many diſtreſſed men: they perſecute you with ſlander, that ſay you perſecuted them, (but be content to beare your part in Popiſh ſlanders, with our Prince and State, our Counſellours and Clergie, our Parliaments and Lawes, for none of theſe haue eſcaped theſe viperous tongues) for though you haue executed the Lawes vpon ſome of them, in your ſeuerall places, yet not with ſharpeneſſe nor ſeueritie, but with mercifull iuſtice, and that alſo not as they were Prieſts, but Plotters, Practiſers, ſubuerters, and ſeducers: and as they were Prieſts, you ſought their reformation, not their ruine. And if they, who can hardly diſcharge themſelues from beeing Prieſts of *Baal*, haue had but Iuſtice, and that alſo tempered with Mercie, it ſhewes how good regard you haue, and how much you eſteeme all good and faithfull Miniſters, which are Gods Interpreters. In a word, if all our Miniſters were ſuch as this treatiſe deſcribeth, or came but as neer it as the Author hereof did, and if all our great ones did vſe and eſteeme good Miniſters as you doe, we ſhould then ſoone pull the Miniſterie from vnder that foote of contempt, with which this prophane age doth daily tread vpon it. The Church of *Rome*, who are farre wiſer in their kinde then the children of light, haue taken other and ſtrange courſes to magnifie the Cleargie. They teach, that the ſtate Eccleſiaſticall, is ſo far more excellent then the Ciuill, as the Sunne is then the Moone, and that not in ſpirituall only, (for that we denie not) but in temporall power, pompe, and eſtate: and that therefore the cheife of their Cleargie, is as farre aboue the mightieſt Emperour, as the Sunne is aboue the Moone; and as the Moone borroweth her light from the Sunne, ſo doth the Emperour his ſtate and power from the Pope.

They teach, that the Cleargie is a ſtate ſo diſtinct, and ſo abſolute of it ſelfe, as it hath not to doe with the Ciuill ſtate, yea they exempt their Cleargie, from beeing any way ſubiect to the temporall Magiſtrate. And though their crimes, be neuer ſo many or monſtrous, yet the Prince or Ciuill authoritie, hath nothing to doe to take notice thereof, much leſſe to puniſh them: and hereupon great volumes are written, and many Acts and decrees are made in their Canon Law, *De exemptione Clericorum*. They extoll their Cleargie aboue the Temporaltie, allowing the Prieſts both bread and wine in the Sacrament, but leauing the *Laitie* bread alone. They make them in their Maſſe, mediators betwixt Chriſt and God the Father, and creators of their Creator and Redeemer, when and as often as themſelues liſt. And finally, they ſend for the moſt part, all their Cleargie immediately to heauen without let, whereas all the Temporaltie (except Martyrs) muſt paſſe by Purgatorie. Here are great buildings, but on a ſandie foundation, goodly Caſtles, but built in the aire; if theſe deuiſes were of God, they would certainly ſtand, but their long tottering, threatens a ſudden fall.

Contrariwiſe, our Church, or rather the corruption of our Church, by avoyding this *Scilla*, haue fallen into *Charibdis*, by auoiding one extremitie, haue fallen into the other, by taking too much *dignitie* and authoritie from our Miniſterie, and by laying too much pouertie, contempt, and baſeneſſe vpon it. It were a worke worth the labour of the wiſeſt heads, to put downe the true meane betweene both extreames, and worth the labour of our Noble King, to take order that the meane be kept, without riſing to the right hand, or falling to the left. This ſhort Treatiſe may happe to giue ſome light and directions therein, or at leaſt may incourage and ſtirre vp their hearts, in whoſe hands it is to doe it: Vnder your worthie names would I haue it ſee the world, not ſo much for that I am bound to you both in many priuate and particular reſpects, (though that bee much) as for that I knowe you both to bee of ſo right and reformed a iudgement in this caſe; as you would haue none Miniſters but of ſufficient gifts, and vnblameable liues, nor thoſe Miniſters put to their penſions, or vncertaine ſalaries, but to haue certaine and ſufficient maintenance proportionable to their charge, and beſeeming the honour of a Chriſtian Church: God continue you both ſtill in that minde, and make many more of the ſame with you, ſo ſhould wee haue as flouriſhing a Church as any Chriſtendome hath ſeene. Goe forward in that and other your religious reſolutions, it is the true way to honour, both here and in a better world: ſtand firmely for the truth, and boldly againſt the Popiſh enemies thereof, as hitherto you haue done: Religion had neuer more cauſe to thanke you, and all that doe ſo, then now it hath, for her enemies were neuer ſo inſolent ſince they were our enemies: but if you and others hold on, as in your ſeuerall places you haue well begun, and others take the like courſe, there is hope their inſolencies will be eaſily (if timely) repreſſed, and themſelues neereſt the fall, when they imagine they are in the full. The Lord bleſſe and aſſiſt you in your painefull places, and make you on earth Inſtruments of his glorie, to the good of his Church, ſo ſhall you be veſſels of glorie in the kingdome of Heauen. And thus commending this little Treatiſe to your reading, and my ſelfe to your fauour, I take leaue, and will euer reſt, 1605.

Your Worſhips in the Lord,

W. CRASHAVV.

A TREATISE OF THE DVTIES AND DIGNITIES of the Miniſterie.

Iob 33. 23, 24.

If there bee with him a Meſſenger, an Interpreter, one of a thouſand to declare vnto man his righteouſneſſe:

Then will he haue mercie on him, and will ſay, deliuer him that he goe not downe into the pit, for I haue receiued a reconciliation.

The coherence of theſe words with the reſt.

IN this Chapter, and the former, *Elihu* a holy, learned, nimble, and wiſe young man, had conference with *Iob* in matters of high and excellent Diuinitie: the points of his conference are theſe: From the firſt verſe of this Chapter, to the ſeuenth verſe, is a Preface to his ſpeech. From thence to the 13. he repeateth certaine propoſitions of *Iob*, & reproueth them: from thence to theſe words, hee inſtructeth *Iob* in certaine points touching Gods dealing with ſinners; & thoſe are two.

The parts of this Chap.

1 How God *preſerueth* a ſinner from falling.

2 How God *reſtoreth* a ſinner beeing falne.

1. The means whereby God *preſerueth* a ſinner, are ſet downe to be two principally.

1 By Admonitions in *dreames and viſions.*

2 By *ſcourges and chaſtiſements*, when the firſt will not preuaile. And theſe are laid down from the thirteene verſe, vnto theſe words.

2. Then followeth the 2. point, namely the *reſtoring* of a ſinner when both the meanes formerly ſpoken of, haue not preuailed with him, but that thorough his corruption hee is fallen: and concerning this point, hee handleth theſe particulars.

1 The *remedie and meanes* of his reſtoring.

2 The effect that followeth thereupon.

1 The *remedie* is laid downe in theſe words now read vnto vs; then followeth the *effect*, which is, that when a ſinner is reſtored by repentance, then the graces of God are plentifully powred vpon him, both for ſoule and bodie: from theſe words, to the end of the chapter.

The intent then of this Scripture, is that god vſeth meanes in his mercie to preſerue ſinners from falling into ſinne, but if they doe, then he in much greater mercie affordeth them meanes and helps to riſe againe. And this is the ſumme and ſubſtance of the words. Now, that meane and remedie, is the matter I purpoſe to ſpeake of, out of theſe words: The meanes then to reſtore a ſinner after a fall, is to raiſe him by *repentance* to a better eſtate then he was before, and that is incluſiuely, and by implication taught in this text. But the *inſtrument* by whome that great worke is to be wrought, is here in plaine tearmes laide downe to bee a *Miniſter of God*, lawfully called and ſent by God, and appointed by his Church to that great dutie. So that theſe wordes containe a worthie *deſcription* of a true *Miniſter*, and he is here deſcribed;

The ſumme and ſcope of this Text is a deſcription of the Inſtrument by whome God raiſeth a ſinner into the ſtate of grace and ſaluation: namely, a Miniſter of his word, & he is deſcribed.

1 By his titles, which are two *An Angell. An Interpreter.*

First, by his titles.

2. By his rareneſſe, *One of a thouſand.*

3. By his office: which is, *to declare vnto man his righteouſneſſe.*

4. By the bleſſing that God giueth vpon the labours of this true Miniſter: which is, *then God will haue mercie vpon the ſinner.*

5. By his Commiſſion and authoritie in the laſt words: God will ſay, *Deliuer him that hee goe not downe into the pit, for I haue receiued a reconciliation.* Let vs ſpeake of them in order as they lie in the text, and firſt of his titles.

1. The firſt title of a Miniſter of God is, he is called a *Meſſenger*, or an *Angel*: and not here alone, but elſewhere in the Scripture. Malac. 2. 7. *He is the Meſſenger of the Lord of Hoſtes.* And in the Reuelation, the Miniſters of the ſeuen Churches, are called the Angels of thoſe Churches. So that it is apparant, a true Miniſter is an

1. Title, an Angel.

Reuel. 2. and 3. chap.

He is Gods Angel & the Churches.

Angel of God in one place, and in the other place, the *Angel of the Church*. He is an Angel or Meſſenger, ſent from God to his Church.

Vſe 1. for Miniſters.

This conſideration affords matter of much vſe. And firſt for Miniſters themſelues.

a This Sermon was preached in the Vniuerſitie Church, to the bodie of the Vniuerſitie.

The moſt of vs in this place a are either Prophets, or the ſonnes of the Prophets.

1. Vſe for Miniſters. They muſt preach Gods word, as Gods word.

If thou be a Prophet, thou art *Gods Angel.* If a ſonne of the Prophets thou entendeſt to be, then marke thy dutie, Prophets and Miniſters are Angels in the verie inſtitution of their calling. Therefore thou muſt preach Gods word *as Gods word*, and deliuer it, as thou receaueſt it, for Angels, Embaſſadors, and Meſſengers, carry not their own meſſage, but the meſſage of their Lords and Maſters who ſent them, and miniſters cary the meſſage of the Lord of hoſts, therefore they are bound to deliuer it *as the Lords*, and not their owne.

For they carie not their own meſſage but Gods.

In the firſt Epiſtle of *Peter* 4. 11. we are bid, *If any man ſpeake, let him ſpeake*, not onely the *word of God*, but as the *word of God*. Gods *word* muſt be ſpoken, and *as Gods word*: then ſhew thy faithfulneſſe to the Lord, in diſcharging thy hands ſincerely of that meſſage, which he hath honoured thee to carry: Gods word is pure, therefore purely to be thought vpon, and to be deliuered. Then let all that are Gods *Angels* and would be honoured as his *Angels* and Embaſſadors, thinke it no leſſe reaſon to doe the dutie of Gods *Angels*, leaſt (as many men marre a good tale in the telling) ſo they take away the power and maieſty of Gods word, in the maner of deliuering it.

2. Vſe for Miniſters. They muſt preach Gods word in the euidence, & demonſtration of Gods Spirit.

The ſecond vſe concernes the Miniſters alſo: are they *Gods Angels*, therefore they muſt preach Gods word in *euidence and demonſtration of the ſpirit of God*: for he that is Gods Angel, the ſpirit of that God muſt ſpeake in him. Now to ſpeake in the demonſtration of Gods ſpirit, is to ſpeake in ſuch a *plaineneſſe*, and yet ſuch a *powerfulneſſe*, as that the capacities of the ſimpleſt, may perceiue, not man, but God teaching them in that *plaineneſſe*, and the conſcience of the mightieſt may feele, not man, but God reproouing them in that *powerfulnes.* That this is ſo, appeares by S. *Paul. If a man propheſie aright*, (ſaith the holy Ghoſt) *the vnlearned or vnbeleeuing man comes in, he thinkes his ſecret faults are diſcloſed and laid open, he thinks all men ſee his nakedneſſe, and doe reproue him for it, hee therefore falls downe, and ſaith, Surely God ſpeaks in this man.*

1. Cor. 14. 24. 25.

This is done Firſt, by teaching plainly.

In which words, obſerue an admirable *plaineſſe*, and an admirable *powerfulneſſe* (which a man would thinke could not ſo well ſtand together.) Firſt, plaineneſſe, for whereas the vnlearned man perceiueth his faults diſcouered, it followeth neceſſarily he muſt needs vnderſtād, and if an vnlearned man vnderſtand it, then conſequently it muſt needes be plaine. Secondly, powerfulneſſe, in that his conſcience, is ſo conuinced, his ſecret faults ſo diſcloſed, and his verie heart ſo ript vp: that he ſaith, *Certainely God ſpeakes in this man.* This is the euidence and demonſtration of Gods ſpirit: It is thought good commendation before the world, when men ſay of a Preacher, Surely, this man hath ſhowne himſelſe a proper ſcholler, of good learning, great reading, ſtrong memorie, and good deliuerie, and ſo it is, and ſuch commendation (if iuſt) is not to be contemned: but that that commends a man to the Lord his God, & to his owne conſcience is, when he preacheth ſo plainely to the capacitie, and ſo *powerfully* to the conſcience of a wicked man, as that hee thinkes doubtleſſe God is within him. Art thou therefore an Angel of God, then magnifie the ſpirit of God, and not thy ſelſe in the preaching of his word.

Secondly, powerfully in that plaineſſe.

Miniſters muſt magnifie Gods ſpirit, and not themſelues in preaching.

The next vſe is for the hearers, and they are here taught, that if their miniſters bee *Angels* ſent them from God, then they are to heare them gladly, willingly, reuerently, and obediently: gladly and willingly, becauſe they are Ambaſſadours: reuerently, and obediently, becauſe they are ſent from the high God, the King of Kings, and doe deliuer his Embaſſage. God ſaith, the *people muſt ſeeke the Lawe at his mouth*: and good reaſon, for if the Law be the reuealed will of God, and the Miniſter the *Angel* of God, then where ſhould they ſeeke the will of God, but at the mouth of his *Angel*? The reaſon therefore followeth well in that place: they ſhould *ſeeke the Lawe at his mouth, for hee is the meſſenger of the Lord of hoſtes*: and this muſt all Chriſtians doe, not onely if their Doctrine be pleaſing vnto them, but though it croſſe their corruptions, and be quite contrary to their diſpoſitions, yea though it be neuer ſo vnſauoury and hard vnto nature, yet inaſmuch as it is a meſſage from thy God and King, and the teacher *the Angel or Meſſenger* of that God, therefore both he and it, muſt be receiued with all reuerence, and with the very obedience of the heart and ſoule. And this is the cauſe why a conuenient reuerence and honour is to be giuen of all good Chriſtians, euen to the perſons of Gods Miniſters (eſpecially when they adorn their high calling with a holy life:) euen becauſe they are Angels *of God*. Saint Paul teacheth *that women ought to bee modeſtly attired in the congregation, becauſe of the Angels*: it is not onely, becauſe the *holy Angels are preſent*, and alwaies beholders of our ſeruice of God, but euen becauſe the Miniſters which are *Angels* & Meſſengers ſent from God, are there, deliuering their Meſſage and Embaſſage receiued from God. And thus wee haue the firſt title giuen to the Miniſter: he is an *Angel*.

The 2. vſe for hearers. They are to receiue them and their doctrine willingly and reuerently.

Malach. 2.

For it is Gods meſſage, though they be not that being

1. Cor. 11.

2. Title, an Interpreter, and that two waies.

An Interpreter.

Secondly, he is an *Interpreter*: that is, one that is able to deliuer aright, the reconciliation, made betwixt God and man: I ſay not, the *Author* of that *reconciliation*, for that is the Godhead it ſelfe: not the *Worker* of this *reconciliation*, for that is the ſecond perſon, Chriſt Ieſus; nor the *Aſſurer* or *Ratifier*, for that is the holy

Ghoſt: nor the *Inſtrument* of it, for that is the glad tidings of the Goſpel; but I ſay hee is the *Interpreter* of it; that is, firſt one that can open and *explaine* the couenant of grace, and rightly lay downe the meanes how this reconciliation is wrought. Secondly, one that can *rightly and iuſtly* apply meanes, for the working of it out.

Gods Interpreter to Church.

Thirdly, one that hath authoritie to publiſh and declare it when it is wrought: and by theſe three actions, he is Gods *Interpreter* to the people.

Then hee is alſo the peoples *Interpreter* to God, by being able to ſpeake to God for them, to lay open their wants and nakedneſſes, to confeſſe their ſinnes, to craue pardon and forgiueneſſe, to giue thankes in their names for mercies receiued, and in a word, to offer vp all their ſpirituall ſacrifices vnto God for them: & ſo euery true Miniſter is a double *Interpreter*, Gods to the people, and the peoples to God. In which reſpects, hee is properly called *Gods mouth* to the people, by preaching to them from God, and the peoples mouth to God, by praying for them to God: & this calling ſheweth how great and glorious a calling this Miniſterie is, if it be rightly conceiued. Now then for the vſe of it.

Vſe. Miniſters muſt haue the tongue of the learned.

Firſt, if euery true Miniſter muſt be Gods *Interpreter* to the people, and the peoples to God, then hence we learne, that euery one, who either is or intends to be a miniſter, muſt haue that *tongue of the learned*, whereof is ſpoken in Eſay. 50. 4. where the Prophet ſaith (firſt in the name of Chriſt, as hee that is the great Prophet and Teacher of his Church, and ſecondarily, in the name of himſelfe, and all true Prophets, while the world endureth.) *The Lord God hath giuen mee a tongue of the learned, that I ſhould know to ſpeake a word in ſeaſon to him that is wearie*, where note the *weary ſoule*, or troubled conſcience, muſt haue a word *in ſeaſon* ſpoken to him for his comfort, and that cannot be ſpoken without the *tongue of the learned.* And laſtly, that tongue of the learned muſt be *giuen of God.* Now to haue this *tongue of the learned*, which Eſay ſpeakes of, what is it but to be this *interpreter*, which the holy Ghoſt here ſaith a Miniſter muſt be: But to be able to ſpeake with this tongue is, Firſt, to be *furniſhed with humane learning*. 2. *With diuine knowledge*, as it may by outward meanes be taught from man to man; but beſides theſe, hee that will ſpeake *this tongue* aright, muſt bee *inwardly learned*, and taught by the ſpirit of God: the two firſt he muſt learne from men, but the third from God: a true Miniſter muſt be inwardly taught by the ſpiritual ſchoole-maſter the holy Ghoſt. Saint *Iohn* in the Reuelation muſt take the booke, that is the ſcripture, and eate it, and when he had eaten it; *then* (ſaith the Angel) *he muſt goe preach to Nations, tongues, people, and to Kings*; which was done, not that Saint *Iohn* had not eaten that booke, in the comming *downe of the holy Ghoſt*, the very ende of whoſe comming was to teach them ſpiritually; but that in him Chriſt might teach his Church for euer, that no Miniſter is ſo fit to Preach, to Nations and to Kings, *vntill they haue eaten the booke of God*: that is, till after and beſide all the learning that man can teach them, they be alſo taught by the ſpirit of God himſelfe, and this teaching is it that makes a man *a true interpreter*, and without this he cannot be: for how can a man be Gods *interpreter* to his people, vnleſſe hee know the minde of God himſelfe; and how can he *know the minde of God, but by the teaching of the ſpirit of God*? For as no man knoweth the thought of a man, but the ſpirit of man that is in him: So the things of God knoweth no man, but the ſpirit of God. Indeede we may be mans *interpreter* by humane teaching, and may interpret the Scriptures truely and ſoundly as a humane booke or ſtory, for the increaſe of knowledge; but the *diuine and ſpirituall interpreter*, which ſhall pearce the heart, and aſtoniſh the ſoule of man, muſt be taught by the inward teaching of the holy Ghoſt.

1. He muſt be furniſhed with humane learning. 2. With Diuinitie. 3. He muſt be inwardly taught by Gods ſpirit.

Reuel. 10. 8.

Act. 2.

This is to eat the booke of God.

1. Cor.

Let no man thinke I here giue the leaſt allowance to Anabaptiſticall fancies, and reuelations, which are nothing, but either dreames of their owne, or illuſions of the Deuil, for they contemne both humane learning, and the ſtudy of the Scripture, & truſt wholly to reuelations of the ſpirit; but Gods ſpirit worketh not but vpon the foundation of the word: onely I teach this, that a Miniſter muſt be a *diuine interpreter*, an *Interpreter* of Gods meaning. And therefore he muſt not onely *reade the booke*, but *eate it*, that is, not onely haue the knowledge of Diuine things flowing in his *braine*, but ingrauen in his heart: and printed in his *ſoule*, by the ſpirituall finger of God, and therefore for this end, after all his own ſtudy, meditation, conference, Commentaries, and after all humane helps, he muſt pray with Dauid, *Open thou mine eyes that I may ſee the wonders of thy lawe.* The diſcerning of thoſe wonders requires a *ſpirituall illumination*, and the opening of them requires the *tongue of the learned.* Therefore after all the ſtudie which fleſh and blood, and humane reaſon can yeeld, pray with the Prophet, *Lord giue me the tongue of the learned*, that I may be a *right Interpreter* of thy holy will.

This is no approbation to Anabaptiſts, who depend onely on reuelations, and neglect all meanes.

Pſal. 119. 18.

Furthermore inaſmuch as Miniſters are Interpreters, they muſt labour for ſanctitie, and holineſſe of life. In Eſay, *the kingdome of Aſſiria* is ſaid to be *ſanctified* or ſet apart, *to deſtroy Gods enemies.* If there be a certaine kind of *ſanctification*, neceſſarie for the *worke of deſtruction*, then how much more is true *ſanctification* neceſſarie for this great and glorious worke *of the edification of Gods Church?* A Miniſter is to declare the reconciliation betwixt God and Man, and is he himſelfe not reconciled? Dare he preſent another man to Gods mercy for pardon, and neuer yet preſented himſelfe? Can he commend the ſtate of grace to another, and neuer felt the ſweeteneſſe thereof in his owne ſoule? Dare he

2. Vſe for Miniſters. Eſay 13. They muſt be holy and ſanctified men: and ſo be firſt of all interpreters to themſelues.

come to preach ſanctification with polluted lips, and out of an vnſanctified heart? *Moſes might not ſtand vpon the Mount in Gods preſence, till hee had put off his ſhooes from off his feete,* Exod. 3. and dare any man preſume to come into this moſt high & holy preſence of the Lord, vntill he haue mortified his corruptions, & caſt off the vnrulines of his affections?

Exod.19.22.
Leuit.10.3.

In Exodus, the Prieſts are bid to *ſanctifie the people*, and in Leuiticus it is ſaid, that *God will be ſanctified in all that come neere him*, but who come ſo neere vnto him as the Miniſters do? So that it is apparant, *Miniſters* doe *ſanctifie the people*, and in ſome conſtruction, *God himſelfe*: Now, ſhall they one way be *ſanctifiers of the people*, and no way of *themſelues*? Surely if it be ſo, they are but lame Interpreters. And this is the reaſon doubtleſſe, why vnſanctified Miniſters, and ſuch as are of a looſe conuerſation, beſtow ſuch fruitles labours in the Church: many want no learning, no abilitie to interpret, and yet how few ſoules doe they bring to God? Some it may be are conuerted by their Miniſterie, that God may ſhew, the efficacie is not in the perſon of the man, but in the ordinance of God, but few doubtles (for ought that we can ſee:) to teach vs, how God hateth him which will take in hand to reconcile others to God, himſelfe being vnreconciled. Seing then *Miniſters are Gods Interpreters* to the people, *to declare* and publiſh *their reconciliation* with God, & that they cannot be reconciled, vnleſſe they be ſanctified, and can ſo hardly be ſanctified by the miniſterie of an vnſanctified man: let therefore all true Miniſters of God, firſt, be *Gods Interpreters* to their owne conſciences, and their own ſoules *Interpreters* to God, then ſhall they know more perfectly how to diſcharge the office of true *Interpreters* betwixt God and his people.

For els they will hardly doe good to others.

And thus we haue the true titles of a true Miniſter.

Now it followeth in the Text, *One of a thouſand*.

2. Part of the deſcription is the rareneſſe of a good Miniſter. He is one of a thouſand.

Here is the ſecond part of this deſcription, which is by *the rareneſſe, or ſcarceneſſe of good Miniſters*: which is laid downe in a very ſtrange phraſe, namely, that a true *Miniſter*, one that is a right Angel, and a true interpreter, is no common or ordinarie man, but thin ſowne, one of many, *Nay one of a thouſand*.

The meaning.

The meaning hereof is to be conceiued either properly, or figuratiuely: in the figuratiue ſenſe, it is ſpoken in relation to Miniſters themſelues: in the proper ſenſe, it hath a compariſon with all men; the figuratiue and hyperbolicall ſenſe is, that of all the Miniſters in the world, not one of many is a right Angel, and a true Interpreter: the plaine and proper ſenſe is, that amongſt the men of this world, there is not one of a thouſand which prooues a true Miniſter. For this point let vs examine three points; the truth of it, the reaſons of it, and the vſe of it.

1. The truth hereof.

The truth hereof is manifeſt, by the experience of all ages, wherein it is ſtrange to obſerue, *how fewe men* of any ſort, eſpecially of the *better ſort*, affect the calling *of a Miniſter*: and which is more ſtrange, how few of thoſe that are miniſters in name & title, doe deſerue theſe honourable names of an *Angel*, and an *Interpreter*: and the truth is too manifeſt in common practiſe, to inſiſt much vpon it: rather therefore let vs ſee the reaſons of it, & they be theſe principally.

2. The rea-
ſons hereof
1. Reaſo
the contem
of it: it be
ing hated b
wicked me

First, the *Contempt* that lyeth on that calling, it beeing alwaies hated, by wicked and prophane men, becauſe it diſcouers their filthineſſe, and vnmaskes their hypocriſies, and their doctrine ofttimes is a fretting corraſiue to their conſcience, that they cannot welter, and wallow ſo quietly, and ſecretly in their ſinnes, as otherwiſe they would, therefore is it that they ſpurne both againſt the calling, and the men, and watch them narrowly, & take hold of their leaſt infirmities, thereby to diſgrace them; iudging that to caſt contempt on that calling, is to remoue ſhame from their own ſhamefull courſes: nor is it poſſible, but that they ſhould thus *hate this calling*, in aſmuch as they *hate* ſo deadly both *that Law, and Embaſſage* which they bring, *and that God*, whoſe Embaſſadors they are.

Ier.15.10.

This hatred & diſgrace in the wicked world, was that that cauſed *Ieremie* to crie, *woe is mee*, and made him in the ſeeming of his natural reaſon, *curſe the time that euer hee was a Prophet*, for ſaith hee, *I am a man of contention*, euery man is at ſtrife and at enmitie with me.

2. Reaſon,
the difficu
tie of di-
charging t
duties.

The next reaſon is, *The difficultie of diſcharging the duties* of his calling: to ſtand in Gods preſence, to enter into the holy of holieſt, to goe betwixt God and his people, to be Gods mouth to the people, and the peoples to God: to be the Interpreter of the eternall law of the olde Teſtament, and the euerlaſting Goſpel of the New: to ſtand in the roome, and to beare the office of *Chriſt* himſelfe, to take the care & charge of ſoules: theſe conſiderations are ſo many amazements to the cōſciences of ſuch men, who do with reuerence approach, and not with raſhneſſe ruſh vnto this ſacred ſeate: this made Saint *Paul* cry out, *who is ſufficient for theſe things*. And if *Paul* ſaid, *Who is?* no marueill though many a man ſay, *I am not ſufficient*, and do therefore draw their neckes from this yoake, and their hands from this plough, vntill God himſelfe or his Church doe preſſe them to it.

2.Cor.2.1

3. Reaſon,
want of
maintenāce.

The laſt reaſon is more peculiar to this age of the new Teſtament, namely, *want of maintenance and preferment*, for them that labour in this calling: men are fleſh and blood, and in that reſpect muſt be allured, and wonne to embrace this vocation, by ſome arguments, which may perſwade fleſh and blood: the world hath in all ages been negligent herein, and therefore God in his law took ſuch ſtrict order *for the maintenance of the Leuites*, but eſpecially now vnder the Goſpel, this calling is vnprouided for, when

Deut.10.9.
& 18.2.
Num.18.26.

it deſerues beſt of all to be rewarded: certainely it were a worthy Chriſtian policy, to propound good preferments to this calling, that thereby men of the worthieſt gifts might be wonne vnto it, and the want thereof is the cauſe why ſo many young men of ſpeciall parts, and greateſt hope, *turne to other vocations*, and eſpecially to *the Law*, wherein at this day the greateſt parts of the *fineſt wits of our kingdome* are imployed, and why? But becauſe they haue all the meanes to riſe, whereas the miniſterie for the moſt part yeeldeth nothing, but a plain *way to beggerie*: this is a great blemiſh in our Church, and ſurely I wiſh the Papiſts, thoſe *children of this world*, *were not wiſer in their kinde, (in this point) then the Church of God*: the reformation hereof is a worke worth the labour of *Prince* and people: and ſpeciall care is to be had in it, elſe it will not bee reformed, for doubtleſſe had not God himſelfe in the old Teſtament, taken ſuch ſtraight orders for the liuings of the *Leuites*, they had beene put to no leſſe extremities, then is the miniſterie of this age. And this reaſon added to the other, makes them perfect; and all put together make a reaſon infallible: for who will vndergoe *ſo vile a contempt*, and *vndertake ſo great a charge for no reward*: and where there is ſo great *contempt*, ſo heauie *a burthen*, and ſo meane a reward; what maruell, if a good Miniſter be *one of a thouſand?*

Now let vs make vſe of this doctrine: The vſe is manifold, & yeelds inſtructions to many ſorts of people: Firſt, *Rulers and Magiſtrates* are here taught, if good Miniſters be ſo ſcarce, therefore to maintaine and increaſe; and do all good they can to the *ſchooles of the Prophets*, to Vniuerſities, Colledges, and Schooles of good learning, which are the *Seminaries of the Miniſterie*: herein the example of *Samuel* is very worthy to be followed, in whoſe dayes the ſchooles of the Prophets flouriſhed, and euen *Saul* himſelfe, though he did much hurt in *Iſrael*, yet when he came to the ſchooles of the Prophets, his hard heart relented, he could do them no hurt, nay, *hee put off his robes and prophecied amongſt them*. So ſhould all Chriſtian Princes and magiſtrates aduance their ſchools, and ſee them both well maintained and well ſtored, the reaſon is euident and forcible, *A good Miniſter is one of* 1000. If therefore they would haue the number increaſed, let them maintaine the Seminaries. And againe, *if Antichriſt* to vphold his kingdome, the kingdome of Satan, be ſo carefull herein, to erect Colledges, and indowe them with liuing, to be Seminaries for his Synagogue, and vſe ſo great meanes to ſowe his tares in the heads of young men, that ſo they may ſowe them in the hearts of the people abroad: ſhall not *Chriſtian Princes* be as carefull, or rather much more zealous, for the increaſing of the number of godly miniſters? ſhall *Baal haue his 4. hundred Prophets, and God haue his* Elias *alone*? great ſhame muſt it be to *Ahab*, or to any *King*, whoſe kingdome is in that eſtate.

The Ieſuites diligence is ſuch in teaching, and the readines of ſome of their nouices ſuch in learning, (the deuil himſelfe doubtleſſe putting to his helpe withal) that in three yeares (as ſome of them ſay of themſelues) they proceede in humane learning, and in the fourth, in Diuinitie: which if it be ſo, then it may be a good Leſſon, for theſe our ſchooles of learning, and an inducement to mooue all that haue the gouernment thereof, to labour to aduance learning by all good meanes, and to giue it more ſpeedie paſſage: And it may ſhame ſome that ſpend ſo many yeares in the Vniuerſitie, and yet alas for all that prooue not one of a 1000. In theſe our ſchooles are by Gods mercy many young trees planted by the riuer ſide of this goodly orchard, which by good ordering and dreſſing, may prooue goodly trees in the Temple of God, & ſtrong Pillars in the Church: but they are like tender plants, and muſt be cheriſhed, Princes and great men, by *allowing maintenance*, and the *Gouernours* by *eſtabliſhing good orders*, and looking carefully to their execution, muſt ſee that theſe plants haue ſufficient *moiſture to grow ſpeedily* to perfect ripenes, and that then they be *tranſplanted* in due time, into the church and common wealth: theſe be the trees ſpoken of in *Ezekiel, which growe by the ſides of the riuer, which floweth out of the ſanctuarie*: Waters out of the Sanctuarie muſt nouriſh them, and ſo they growe vnto their perfection: but take away theſe waters, take away the liberality of *Princes*, and good diſcipline from the *Vniuerſities*, and theſe trees muſt needs decay and wither: which if they do, then the ſmall number of good Miniſters will be fewer and fewer; and of one of a 1000, there will not be one of 2000.

And the Ieſuits to continue their late-founded Hierarchie.

1. In the next place, *Miniſters* themſelues are here taught: Firſt if good miniſters be ſo ſcarce; then let euery man feare to make them fewer then they be: euery man therefore for himſelfe, labour *firſt for abilitie*, then for conſcience to diſcharge his dutie: namely, to be an *Angell* to deliuer faithfully Gods Embaſſage, and a true *Interpreter* betwixt God and his people: this if thou doeſt, then howſoeuer, the number of good Miniſters is ſmall, yet it ſhall be nothing ſmaller for thee.

2. Vſe for Miniſters. 1. Let euery man feare to make them fewer.

2. If there be ſo few, labour to increaſe them; for the more they are, the leſſe burthen lieth vpon each particular man, therefore let euery Miniſter by his teaching, and by his conuerſation labour ſo to honour his calling, that he may thereby allure and drawe others to a loue and liking thereof.

2. Labour to encreaſe the by winning others to it.

3. Are good Miniſters ſo thinne ſowne? are there ſo fewe of them? then let all good and godly miniſters *giue the right hand of fellowſhip* one to another, and ioyne together in loue, and by that meanes arme themſelues againſt the ſcorne and contempt of the world: were they

Galat.2.9. 3 Let them one loue another and ioyne together.

that are of a kindred, or a brotherhood, or any kind of ſociety, the fewer they are, the more cloſely doe they combine, the more firmely do they hold together againſt forraine force: ſo ought Gods Miniſters to doe, becauſe their number is ſo ſmall: if they were many, leſſe danger in their diuiſion. But ſeeing they are ſo fewe, the more it concerneth them to cut off contentions, and all occaſions of debate, and to ioyne hand in hand againſt theſe common aduerſaries.

3. Vſe for Students.
1. To conſecrate themſelues and their ſtudies to that calling.

In the third place, *young Students* are here taught, ſeeing a true Miniſter is but one of a thouſand, that therfore they bend their ſtudies, and their thoughts to the Miniſterie, for they well know it is an old Prouerbe, *the beſt things are hard to come by:* and certainely there are ſo fewe good Miniſters, becauſe the holy miniſtery in it ſelfe is ſo high and excellent a calling, and as it is a *ſhame to the men* that there are ſo *fewe good Miniſters*, ſo it is a *commendation to the calling:* whoſe honour and excellencie is ſuch, that as we ſee here ſcarſe one of a thouſand attaines vnto it, therefore men of the moſt excellent gifts, are here inuited to dedicate themſelues vnto the moſt excellent vocation, yea, very reaſon it ſelfe would vrge a man to be *one of a thouſand.*

To furniſh themſelues with the true ornaments of a Miniſter.

And further, as they are to intend this calling as the moſt rare and excellent; ſo this muſt teach them likewiſe, to haſten to furniſh themſelues with all good helpes and meanes, that they may become *true Miniſters and able Interpreters*, and not too long to ſticke in thoſe ſtudies, which keepe a man from the practiſe of this high function; for it is not to liue *in the Vniuerſitie*, or in the Colledge, and to *ſtudie*, though a mā neuer ſo faſt deuoure vp learning, but to be a *good Miniſter*, is that that makes a man *one of a thouſand.*

4. Vſe for hearers.
1. To reuerence the perſon and receiue the doctrine.

Math. 5.13.

Galat. 4.16.

In the laſt place, *Hearers* are here taught their dutie, firſt to *reſpect* with reuerence the *perſon*, and to *receiue* with reuerence the *Meſſage* of euery true Meſſenger, ſeeing it is ſo *rare* a thing to finde *a true Miniſter*; for as nothing is more *vile and baſe* then an *euill and lewde* Miniſter, (whom Chriſt compares to *ſalt which hath loſt his ſauour, which is good for nothing but to be caſt out, and troden downe of men:*) ſo is there none worthy of more *loue* and *reuerence* then a holy Miniſter: for as *Eſay* ſaith, *their very feet are beautifull which bring glad tidings*, and we ſhould *kiſſe their feete which bring newes of peace:* therefore all good Chriſtians are to receiue and vſe *a good Miniſter*, as S. *Paul* ſaith the Galathians did him, *euen as an Angell of God.* Haſt thou then a godly paſtor? runne to him for conference, for comfort, for counſell, vſe his company, frequent his ſermons, accoũt him worthie of *double honour*, thinke it no ſmall or ordinarie bleſſing, for thou haſt *one of a thouſand*, and bleſſe God for beſtowing his mercie on thee, which hee hath denied to ſo many others: for ſome haue no *Miniſter*, ſome haue a *Miniſter*, but yet alas, he is not one of a *thouſand.*

2. Fathers to dedicate their ſonnes to the Miniſterie.

And further, all men that are *Fathers*, may here learne to conſecrate their children to God in the ſeruice of the Miniſterie, conſidering that it is *ſo rare* and excellent a thing to be a good miniſter: nay, that man ſhould think himſelfe happie, and honoured of God, who may be father to ſuch a ſonne, as ſhal prooue one of a *thouſand.*

5. Vſe for all men.
Pray that God would encreaſe the number.

2.Reg.2.9.

In a word to conclude this point, all men muſt here learne, ſeeing good Miniſters are ſo *ſcarce, to pray the Lord of the harueſt, to thruſt out more labourers into the harueſt:* and for thoſe that are called already, that God would make them faithfull in that high function. And as *Eliſha* craueth of *Elias*, that the good *Spirit may be doubled and trebled vpon them*, ſo that the number may be increaſed. And thus we haue the *truth, the reaſon*, and the *vſe* of this, that a a good miniſter is *one of a thouſand.*

It followeth, *To declare vnto man his righteouſneſſe.*

3. Part of the deſcription by his office, that is, to declare vnto man his righteouſneſſe.

The meaning.

Here is the third part of the deſcription of a miniſter, that is, by his office *to declare vnto man his righteouſneſſe:* that is, when a poore ſinner, by his ſinnes (the fouleneſſe whereof hee ſeeth, and the burthen wherof he feeleth) is brought downe, as it were to the very gates of hell, when this ſinner by the preaching of the Law, is brought to a true *ſight of this miſerie:* and again by preaching the Goſpel, is brought *to lay hold on Ieſus Chriſt:* Then is it the proper office of a Miniſter, to *declare vnto that man his righteouſneſſe.* Namely, that though in himſelfe he be as ill, and as foule as ſinne can make him, and as the law can diſcouer him to be: yet *in Chriſt hee is righteous*, and iuſt, and by Chriſt ſo iuſtified, as he is no more a ſinner in the preſence and account of God: this is the *righteouſneſſe of a Chriſtian man*, this is the iuſtification of a ſinner. And to *declare this righteouſneſſe* to him that repents and beleeues, is the proper dutie of a true *Miniſter.*

Act.20.21.

It comprehendeth theſe points.

1. He muſt declare where true righteouſneſſe is.

1.Ioh.2.

In the *Acts Paul* ſaith of himſelfe, that hee *witneſſed to the Iewes, and to the Gentiles, the repentance towards God, and faith towards our Lord Ieſus Chriſt.* In which words is laid down the compleat duty of a Miniſter (as hee is a publique *Angell or Interpreter*,) firſt, to Preach *repentance*, which a man muſt performe to God, whom by his ſinnes he hath grieuouſly offended: ſecondly, to preach *faith in Chriſt*, and free forgiueneſſe, and perfect ſaluation through that faith in Chriſt, to all that ſhall truely beleeue in him. And after both theſe followeth that which is here ſpoken of, which comprehendeth both the former; namely, to *declare vnto man his righteouſneſſe.* So that in theſe words, are incluſiuely laide downe, theſe points of a miniſters calling: Firſt, a true Miniſter may and muſt declare vnto a ſinnefull man *where righteouſneſſe is to bee found*, namely in *Ieſus Chriſt* the righteous. Secondly, how that righteouſneſſe may be *obtained*, namely, by doing two duties: Firſt by denying & diſclaiming his own righteouſneſſe, and that is done by repentance; Secondly, by clayming and *cleauing* to Chriſts righteouſnes, & that is done by faith. Thirdly, a true miniſter may & muſt *declare this righteouſnes to him*, that is, firſt publiſh and proclaime, that it is ready to be beſtowed on euery ſinner, which will thus apprehend it, and that it is able to iuſtifie and ſaue him: ſecondly, beſides a bare publication of this iuſtification, he muſt (as Paul did) *witneſſe and teſtifie* it to the conſcience of the ſinner, that it is as certainly true, as God is true. For as a *witneſſe* in doubtfull caſes is called, that by his Teſtimonie he may *cleere the truth*, ſo when the conſciences of poore ſinners are *wauering* and doubtfull what to beleeue, when they *doubt* of this righteouſneſſe, then is a true miniſter as a *faithfull witneſſe* of God to auerre and *teſtifie the truth*, from his own conſcience, knowledge, and feeling of the infallible certaintie of Gods promiſes, vnto the doubtfull and diſtreſſed conſcience of the ſinner.

Thirdly, beſides *declaration* and *teſtification*, he is to *maintaine* this truth, and this *righteouſneſſe*, (if the ſinners conſcience be yet not quiet) againſt all gaineſayers, againſt the power of darkeneſſe, and all the gates of hell: that this is true and perfect righteouſneſſe to him that apprehends it, as afore is laid downe: and this is ſo infallible to euery ſoule that repents and beleeueth, that the Miniſter may aſſure it to the conſcience of the ſinner in the word of truth, and in the name of God, and may call to witneſſe all Gods Saints, and all his holy Angels, and may pawne vnto him *his owne ſoule* vpon it, that it is moſt true, that this is *true, perfect, and all ſufficient righteouſneſſe*.

Thus we ſee in ſome meaſure, what it is to *declare unto a man his righteouſneſſe*. And this is the peculiar office of a Miniſter of God, and this is the height and excellencie of his office. In the want of godly miniſters, I confeſſe that godly Chriſtian men may one helpe another in the performance of theſe duties, and that with profit, but it is the *proper function* of a godly miniſter to doe it, and the *promiſe and bleſſing* belong properly to him: as the conſciences of al penitent ſinners, will teſtifie in this caſe; let *Dauids* ſerue for many, who when he was caſt downe euen to the mouth of hell, by that fearefull diſobedience of his two hideous ſinnes by *Nathans* Preaching: and when the faith of his ſoule beganne to wreſtle againſt Hell, and ſtriue againſt deſpaire, and to apprehend the mercie of God in Chriſt: then I ſay, could not the teſtimonie of all the men in the world haue giuen him that ioy, comfort, and aſſurance, that *Nathan* did, when he ſaide in the word of a Prophet, and of a true miniſter, *God hath taken away thy ſinne, thou ſhalt not die*: what did *Nathan* here, but *declare vnto man his righteouſneſſe*? what did *Nathan* here but the duty of euery true Miniſter?

1 Vſe for Miniſters.

If this be the office and dutie of a Miniſter; and if ſuch be the height and excellencie of his office, let vs ſee then what vſe we may make of it.

First, for the Popiſh Miniſterie, they doe inſufficiently declare it.

Firſt, concerning the miniſtery: It firſt diſcouereth how nakedly, weakely, and inſufficiently, the *Popiſh Church* doth *declare vnto man his righteouſnes*, who wil let a mã ſeek it in himſelf, where alas it is not: for *Paul* himſelfe teſtifieth, that his deſire is, that he may be found *out of himſelfe*, and in Chriſt; and yet certainely, if euer man had righteouſnes of his *owne*, worth truſting to, *Paul* had: this is the cauſe why ſo many of that Religion find not that *righteouſneſſe*, which wil pacifie and ſatisfie their conſciences, when they come to die; and why ſo many of them, when it comes to the pinch, doe then goe out of *themſelues*, and with vs do ſeek for this righteouſneſſe in *Chriſt*, where both aſſuredly, and ſufficiently is it to be found.

Philip. 3. 8, 9.

Secondly, our owne.

Then for our owne Miniſterie, here they are taught; firſt the true manner of teaching, and *declaring righteouſneſſe*, namely this, not to preach the law alone, or the Goſpel alone, as ſome vnaduiſedly doe (but both without profit) but both the *Law and the Goſpell*; the *law* to breede *repentance*, the *Goſpel* to worke *faith*: but in order; *firſt* the law to breed repentance, and then the Goſpel to work faith and forgiuenes, but neuer before.

Both the Lawe & the Goſpel.

2. To be holy men themſelues.

Secondly, they are taught to be *holy*, to be ſanctified and reconciled themſelues: for is it thy office to *declare vnto man* his righteouſnes, and not thy *owne* to thy ſelfe? and how canſt thou be a *true witneſſe* to teſtifie betwixt God and the ſoule of a ſinner, when thy owne ſoule knoweth not, nor feeleth the truth of it? certenly ſuch men are lame witneſſes betwixt God and the ſinners ſoule. *Dauid* ſaith to the ſinner, *I will inſtruct thee in the way wherein thou ſhalt goe*; but he firſt of all in the ſame, ſets downe his own experience in a large ſtorie of his own repentance, and of Gods mercie on himſelfe. And though God ſometime doe ſatisfie, and ſaue the poore diſtreſſed ſoule of a ſinner, by the teſtimonie of ſuch men, to teach vs that the vertue is not in the men, but in the truth of Gods couenant; yet alas how few are they, to teach vs, how pleaſing it is vnto him, when a Miniſter is a *declarer of that righteouſneſſe to others*, which he firſt *hath himſelfe*; and is a witnes of the truth to others, which he firſt knoweth in his *owne experience*.

Pſal. 32.

For els they wil conuert but fewe.

3 Vſe to Miniſters; not to care for the contempt of the world.

Thirdly, the conſideration of this high excellencie of their calling, muſt *arme* all true miniſters againſt the *ſcorne* and contempt of the world, which by wicked men is caſt like duſt and myre in the face of miniſters; let this ſuffice them, they are the men that muſt *declare vnto man his righteouſneſſe*, euen hee *that ſcornes* and contemnes the miniſterie, *he hath no righteouſneſſe* in him, vnleſſe it be by the *meanes of a poore Miniſter*: then doe thou thy dutie, and he

2. Vſe for Students. To conſecrate themſelues to that high calling.

that mockes thee, hath cauſe to honour thee. And let this encourage Students to conſecrate themſelues to the miniſtery, for *what calling* hath ſo high an office, as this, *to declare vnto man his righteouſneſſe?* And aſſuredly how euer in this wicked world, thou art little accounted of (for if it did not ſo, it were not wicked:) yet thou art honoured in the hearts of al Gods children, and euen in the *conſcience* of ſome, whoſe *tongues* doe ſmite thee: & the ſoules of thouſands, *when they die* ſhal bleſſe thee, who in *their liues* cared not for thee: and the deuil himſelfe doth enuie, & the holy Angels themſelues doe *wonder* at the excellencie of thy calling, in that thou haſt power to *declare vnto man his righteouſneſſe.*

3. Vſe for hearers. Seeke righteouſneſſe both in the Law and the Goſpel.

In the next place, *hearers* may here learne; firſt if *their righteouſneſſe be thus to be declared* as afore, then if they will haue it, they muſt ſeeke it as it may be found, namely, *both in the Law, and in the Goſpel,* and not in the Goſpel alone; and firſt in the law, then in the Goſpell: for he muſt neuer looke to taſte the ſweetneſſe of the Goſpel, which hath not firſt ſwallowed *the bitter pills of the law:* if therefore thou wouldeſt *bee declared righteous* by the Goſpel, be content firſt to be pronounced *miſerable* by the law: if thou wouldeſt be *declared righteous in Chriſt*, then be content firſt to be pronounced ſinfull and vnrighteous in thy *ſelfe*. Secondly, all men may here learne, how they are to eſteeme of Gods *Miniſters*, and what reuerence and obedience is due to their perſons, and their doctrine: theſe are they which muſt *declare vnto thee thy righteouſneſſe*, if thou haſt any; Art thou beholding to him, who when thou haſt *loſt a Iewell* (which was all thy wealth) can tel thee where it is, and helpe thee to it againe? or to him, who, when thy *cauſe* is in triall at the bar, will pleade it for thee? or to him, who, when *thy health* is loſt, can tell thee how to get it againe? then behold how thou art beholden to a *godly Miniſter*, who, when *Adam* had loſt both for himſelf and thee, that *Iewel of righteouſneſſe*, which was, and is the whole wealth of thy ſoule, can truly tell thee where it is, and how it is to be had againe: and who, when the deuill haleth thee to the barre of Gods iuſtice, to receiue triall for thy ſinnes, can drawe thee there ſuch a *declaration*, as the deuill himſelfe ſhall not be able to anſwer? and who, when thy *ſoule* is ſicke to death, and euen to damnation, can *heale* the deadly wounds thereof. A good miniſter therefore is *worthy* (as the Apoſtle ſaith) *of double honour*, whoſe dutie, we ſee is to *declare vnto man his righteouſnes.* And to conclude this point alſo, the conſideration of the height of this office of a miniſter, may encourage fathers to dedicate their ſonnes to this holy calling: for the *Phyſitians* care for the bodie, or the *Lawyers* for thy cauſe, are both inferiour duties to this of the Miniſter. A good Lawyer may be one *of tenne*: a good Phyſitian *one of twentie*, a good man *one of* 10. but a good Miniſter is one of 1000. A good Lawyer may declare the true *ſtate of thy cauſe*: a Phiſitian may declare the true ſtate *of thy bodie*: No calling, no man can declare *vnto thee thy righteouſneſſe*, but a true Miniſter. And thus we ſee the office or function of a Miniſter. Now followeth the bleſſing.

2. What to eſteeme of Gods Miniſters.

4. Vſe for Fathers to make their ſonnes Miniſters.

Then will hee haue mercie vpon him.

4. Poin
bleſſing
then will
God hau
mercie on
the ſinner.

The fourth generall part of this deſcription, *is the bleſſing* which God giueth to the labours & function of a true Miniſter: then, that is, whē a man by the preaching of the law, is brought to true humiliation and repentāce, & by the preaching of the goſpel, to true faith in the Meſſias; *then will hee* (that is God) *haue mercie on him*, (that is, on the penitent and beleeuing ſinner.) Behold here the admirable ſimpathy, and the cooperation of God, and the Miniſters office. Man preacheth, and God bleſſeth: Man worketh on the heart, and God *giues grace*: a Miniſter *declares vnto man his righteouſneſſe*, and God ſaith *ſo be it, hee ſhall be righteous*: a Miniſter *pronounceth mercie* to a penitent ſinner, and forthwith *God hath mercie on him.* Here we ſee the great and glorious account which God *makes of the word* of his miniſters, by them truly taught and rightly applied; namely, that hee as it were tieth his bleſſing vnto it; for ordinarily till a man knowe his righteouſneſſe, by the meanes of an *Interpreter*, God hath not mercie on him, but aſſoone as he doth know it, then as we ſee here, *God will haue mercie on him, and wil ſay deliuer him, &c.* This is no ſmall honour to Miniſters, and to their Miniſterie, that God himſelfe giues a bleſſing vnto it, and worketh when they worke, and as it were ſtayeth waiting, when they declare vnto man his righteouſnes, and *then hath he mercie on him*: ſo powerfull, and ſo effectuall, is the word ſpoken by a Miniſter of God. This is that which Chriſt avoucheth, *Whatſoeuer you looſe in earth, ſhall be looſed in heauen.* Will you know the meaning hereof? Reade Saint Iohn, *Whoſe ſinnes ſoeuer you remit, they are remitted; whoſe you retaine, they are retained*: will you haue the meaning of both? read Eſay, *God deſtroyeth the tokens of Soothſayers, and makes wizards, and Aſtrologers fooles, turneth worldly wiſe men backeward and makes their knowledge fooliſhneſſe, but he confirmeth the word of his ſeruants, and performeth the counſell of his meſſengers.* Thus God *bindeth and looſeth with them, remitteth, and retaineth with them, by confirming their word, and performing their counſell.*

God and hi
Miniſter
worke toge
then.

Matth.16

Ioh.20.23.

Eſa.44.25.

For example.

A true Miniſter ſeeth a ſinner *hardened in his ſinnes*, and ſtill rebelling againſt the wil of God, he therefore *declareth vnto him his vnrighteouſneſſe*, and his ſinne, and denounceth vnto him the miſerie and curſes of Gods iuſtice, as due vnto him for the ſame: here he *bindes on earth*, here hee *retaines on earth*, this mans ſinnes are likewiſe bound and retained in heauen. On the other ſide, hee ſeeth a man *penitent and beleeuing*

beleeuing

looſing, he pronounceth forgiueneſſe of ſinnes and happines vnto him for the ſame: *hee looſeth* him from the band of his ſinnes, by declaring *vnto him his righteouſneſſe*; this mans ſinnes are likewiſe looſed and remitted in *heauen*, & God himſelfe doth pronounce him cleare in heauen when the Miniſter doth on earth. Thus God *confirmeth the word of his ſeruants, and performeth the counſell of his meſſengers.*

The vſe of this doctrine is, Firſt, for *Rulers* and great men of this world: this may teach them to be *nurſing Fathers, and nurſing Mothers* vnto the Church, whoſe authoritie they ſee is ſo great ouer them; as that their decree ſtands ratified in heauen: Therefore though their place be great, and they bee Gods *vpon earth*, yet muſt they withall acknowledge, that in iuſtifying a ſinner, in interpretation, in *declaring vnto man his* righteouſneſſe, in binding and looſing, *their power* alſo is *immediate from God*, and aboue theirs, and they themſelues, as they are men, muſt *ſubmit* themſelues to this powerfull word of the Miniſters, to bee taught by it, and to be reconciled by meanes of it, and highly muſt they reſpect it; for though a man ſpeak it, yet it is the word of God: this is to licke the duſt of *Chriſts feete*, which the Prophet ſpeaketh of: not as the Pope would haue it, to hold the ſtirrop, and leade the horſe, and holde the water to the Pope, to kiſſe his toes, to hold their kingdomes of him, as tenants at will, or by curteſie, but reuerently to acknowledge the ordinance to be Gods, the function and dutie to be high and excellent, to acknowledge the power of their keyes and cenſures (beeing rightly applyed) their promiſes and their threatenings to be as from God, and to ſubmit to them accordingly.

Secondly, *Miniſters* themſelues here muſt learne, when they take the word of reconciliation into their hands and mouthes, to call to minde whoſe it is, euen the Lords, and that he worketh with them, and that therefore they muſt vſe it in holly manner, with much feare and reuerence: *It is not their owne, they may not vſe it as they liſt.* And laſtly hearers are here taught, firſt to ſee how madde ſuch men bee, which careleſly, and ſeldome heare Sermons, but vpon any occaſion flie to Wizzards and Charmers, which are the deuils prophets: for ſee the difference of theſe two, the wizzard & charmer hath ſocietie with the deuill, the Preacher with God: the charmer hath his calling from the deuill, the Preacher his frõ God: the charmers charme, *is the deuills watch-word*, (when he charmeth the deuil doth the feate) the Preachers doctrine is Gods *watchword*, when he truely applyeth it, God himſelfe ratifieth & makes it good; therefore let all men feare to haue thus to do with the deuil, by ſeeking to his ſlaues, and let them drawe neere to God, by entering into fellowſhip with his holy Prophets and godly miniſters.

And further, if when they preach, and thou

A beleeueſt, *then God hath mercie on thee*, then learne what reuerence they and their word is worthie of, which is thus accompanied with Gods mercie and forgiueneſſe: and then learn to heare the word of God with feare and trembling, for it is Gods word, and not theirs: and when a true miniſter ſaith vnto thee, on a true ground, I denounce thee a ſinnefull man, or vnder the curſe, or I declare *thee to bee righteous, and a child of grace*, it is all one, as though God from heauen had ſaid ſo vnto thee. If any man aske, But is it not *as good*, if another man pronounce forgiueneſſe vnto mee vpon my repentance? I anſwer, yes vndoubtedly, if it bee *in extraordinarie* times, or places, when there are no Miniſters: for otherwiſe, certainely this bleſſing is principally tied vnto the Miniſters calling: for it is not ſaid of any priuate mẽs calling, any where in the Scripture, as it is B here ſaid of the Miniſters, If *an Angel, an Interpreter* come to a man *& declare vnto him his righteouſneſſe, then* (marke the connexion) *will God haue mercie on him, and will ſay, Deliuer him, &c.*

Whence comes this bleſſing? from this promiſe of God. If therefore other callings will challenge ordinarily the ſame bleſſing, then muſt they haue the ſame promiſe. Beſides, other Chriſtians beeing priuate men, though they be ſanctified, & haue a good meaſure of knowledge, yet haue they not the ſame *ſpirit of diſcerning* that godly Miniſters haue: nor can ſo fully and truely *iudge* when a man hath repented, when not, and therefore cannot ſo truely C *pronounce* the ſentence of the Law or Goſpell; nor haue the *abilitie* ordinarily by their good conference and Chriſtian counſell, to conuert a ſoule, but to *confirme* one conuerted: but that power ordinarily belongs to the publike miniſterie of the word; therefore it followeth, that ordinarily they haue not the power to pronounce the ſentence of binding or looſing vpõ any man: I confeſſe, in times, or places where no miniſter can be had, God bleſſeth the labours of priuate men, that haue knowledge, ſometimes euen for the conuerting of a man to god, and for *comforting* him at the houre of death: and giues a vertue and power to that ſentence which they ſhal pronounce one vpon anothers D repentance: but as this is extraordinarie, and in the want of ordinarie Miniſters, ſo in that caſe a *priuate man* of knowledge and godlineſſe *is made a Miniſter for that time* to himſelfe, or to another, euen as a *priuate man* in caſes of extreame danger, when *no Magiſtrate* is preſent, is made a *Magiſtrate* himſelfe to defend his owne life. So then as in want of a Magiſtrate, the *ſword of the Magiſtracie* is put into the hands of a priuate man: So in the want of miniſters, the *keyes of the miniſterie* are committed and put into the hands of priuate men, (as in the dayes of perſecution) that then they may with comfort admoniſh & aduiſe: & with power pronounce mercie, and forgiueneſſe one

1. See the dignitie and prerogatiue of the Miniſters calling.

Obiect. But may not another Chriſtian doe it?

And not ordinarily.

1. For they haue not the ſame promiſe.

2. They haue not the ſame power to diſcerne.

In extraordinarie times and in want of Miniſters they may.

vnto another, vpon their true repentance. Yet alwaies remember that in ſo doing, a priuate man is as a *Miniſter for that time and in that caſe:* but ordinarily (and alwaies in ſetled Churches) this power pertaineth *to the Miniſterie*, and is theirs alone by ordination; and to them belongeth the promiſe and the bleſſing, that when he hath *declared to a man his righteouſnes, then God will haue mercie on him.* And thus wee ſee alſo the bleſſing of God vpon the function of the Miniſterie, and annexed thereunto by the mercifull diſpenſation of God. It followeth,

And will ſay: Deliuer him, that he goe not downe into the pit: for I haue receiued a reconciliation.

5. Part. the Commiſſion, which is, Deliuer the penitent man from hell.

The fift and laſt part of this deſcription is, *the Commiſſion* and authoritie giuen vnto him, which is ſo great, as neuer was giuen to any creature, and is this, when a Miniſter of God hath *declared vnto a man his righteouſneſſe*, hath brought him to the ſtate of grace, and God in his fauour hath had mercie on him; then God ſaith to the Miniſter, *Deliuer that ſoule from hell, for I haue pardoned him in Chriſt, I am reconciled to him.*

How a Miniſter is a Redeemer.

In which words, authoritie is giuen to a Miniſter of God, *to redeeme* a man penitent from hell, and damnation: not that he is the meanes of working out this redemption, for that wholly and onely is Chriſt himſelfe: but he is *Gods inſtrument, and Chriſts inſtrument:* Firſt, *to apply* thoſe meanes vnto him: Secondly, *to pronounce* his ſafetie and deliuerance when theſe meanes are vſed. Here is the principall honour of all, belonging to that calling: and it is the greateſt that euer was vouchſafed to any creature, Man or Angel: for it is a plaine Commiſſion, *to goe and deliuer ſuch a man from the power of hell*, and to redeeme him into the ſtate of Gods children, and to make him heire of Heauen: Angels neuer had this Commiſſion, they are *Meſſengers ſent out for the good of theſe whom Miniſters haue redeemed*, & they haue brought many comfortable meſſages vnto them: but it was neuer ſaid to any Angel, *Deliuer that man that he goe not downe into the pit*, as it here is ſaid vnto a miniſter, nor any but Miniſters haue this Commiſſion. To ſome callings God ſaith, *worke thou for man, build* him houſes, *prouide* him ſuſtenance; to the Phyſition, *heale* that man: to the Lawyer, *doe that man iuſtice:* to the ſouldier, *fight* for him: to the magiſtrate, *defend him:* to the King, *gouerne him*, and ſee that euerie one doe his duty: to none but to the Miniſter doth he ſay, *Deliuer him that he goe not downe into the pit.*

More then Angels.

Heb. 1. vlt. More then any other calling of men.

1. Vſe for Miniſters. Ergo, they muſt pray & preach diligently.

If this be ſo, then for the vſe, firſt Miniſters muſt learne here, that if they will haue the honour of Redeemers, then muſt they doe the dutie of Redeemers, they muſt pray earneſtly for the people, for that is one meanes whereby they redeeme men.

They muſt ſay with *Samuel*, *God forbid that*

A *I ſhould ceaſe to pray for you:* They muſt mourne for the impenitent, when they will not turne to God. So did *David*, *his eyes guſhed out with riuers of water, becauſe men kept not Gods Lawe.* And *Ieremie*, who *wiſhed a fountaine of waters in his eyes, that he might weepe for the ſinnes of the people.* They muſt priuately *conferre, adviſe, admoniſh, and rebuke*, and principally they muſt *preach*, and that in ſuch good manner, and in ſo diligent meaſure, as they may redeeme and win ſoules; and the ende that they muſt aime at, muſt be to winne ſoules. Some preach for *feare* of the Lawe, to auoide cenſure or puniſhment: ſome for *faſhion ſake*, that they may be like others: ſome for *oſtentation* ſake, to winne credit B and praiſe: ſome for *ambition*, to riſe in the world; all theſe forget their Commiſſion which is, *Deliuer a man from hell.*

This ſhould be the ende of their preaching, to *deliuer a ſoule from Hell:* and what ſhould Commiſſioners doe, but execute their Commiſſion? *High Commiſſioners* are worthie to be *low* Commiſſioners, or rather no Cõmiſſioners, if they wil not put this in execution. It is therefore lamentable to ſee, that ſome by not preaching: ſome by vaine preaching, ſhewe that they intended any thing, rather then the *winning of ſoules to God.*

Let then all good Miniſters ſo preach, as they may ſay with *Eſay*, *Behold Lord, here am I,* C *and the Children whome thou haſt giuen me.* And that they may returne their Commiſſion thus: *Whereas thou O Lord gaueſt mee this people, and badſt mee deliuer them, that they goe not downe into hell, I haue done it: it is the thing my ſoule aimed at with all my deſire and endeuour: and by thy mercie I haue effected it accordingly.*

And the rather muſt all Chriſtian Miniſters ſeriouſly intend the *ſauing* of ſoules, inaſmuch as Antichriſt doth ſo earneſtly ſeeke the *deſtruction* of ſoules, by winning them to his Synagogue. The *Turke* ſpares no labour, no coſt, to infect young childrẽ of Chriſtians with his impure and blaſphemous ſuperſtition. The *Pope* and his vaſſals (eſpecially *Ieſuits*) vſe all meanes, deuiſe many ſtratagems, ſpare no coſt, nor la- D bour, to ſeduce and inveagle young men, and the beſt wits. Surely their care & pollicie herein is admirable: and yet alas, when (like the Phariſes) they haue compaſſed *ſea and land to make a Proſelyte*, they make him like themſelues *the childe of hell.*

And they are ſo farre from hauing any *Commiſſion* from God to doe this, or any bleſſing promiſed, as contrariwiſe God forbids them, & *his curſe lyeth* vpon them for ſo doing.

Shall they be ſo diligent *to deſtroy ſoules without a Commiſſion*, and incurre *Gods curſe* for their labour? & ſhall not Chriſtian Miniſters be much more diligent *to ſaue and redeeme ſoules*, hauing ſo large a *Commiſſion for this purpoſe*, and ſo great a bleſſing promiſed thereunto?

[illegible]

it deſerues beſt of all to be rewarded: certainely it were a worthy Chriſtian policy, to propound good preferments to this calling, that thereby men of the worthieſt gifts might be wonne vnto it, and the want thereof, is the cauſe why ſo many young men of ſpecial parts, and greateſt hope, *turne to other vocations*, and eſpecially to *the Law*, wherein at this day the greateſt parts of the *fineſt wits of our kingdome* are imployed, and why? But becauſe they haue all the meanes to riſe, whereas the miniſterie for the moſt part yeeldeth nothing, but a plain *way to beggerie*: this is a great blemiſh in our Church; and ſurely I wiſh the Papiſts, thoſe *children of* this world, *were not wiſer in their kinde, (in this point) then the Church of God*: the reformation hereof is a worke worth the labour of *Prince* and people: and ſpeciall care is to be had in it, elſe it will not bee reformed, for doubtleſſe had not God himſelfe in the old Teſtament, taken ſuch ſtraight orders for the liuings of the *Leuites*, they had beene put to no leſſe extremities, then is the miniſterie of this age. And this reaſon added to the other, makes them perfect; and all put together make a reaſon infallible: for who will vndergoe *ſo vile a contempt*, and *vndertake ſo great a charge for no reward*: and where there is ſo great *contempt*, ſo heauie *a burthen*, and ſo meane a reward, what maruell, if a good Miniſter be *one of a thouſand*?

Now let vs make vſe of this doctrine: The vſe is manifold, & yeelds inſtructions to many ſorts of people: Firſt, *Rulers and Magiſtrates* are here taught, if good Miniſters be ſo ſcarce, therefore to maintaine and increaſe, and do all good they can to the *ſchooles of the Prophets*, to Vniuerſities, Colledges, and Schooles of good learning, which are the *Seminaries of the Miniſterie*: herein the example of *Samuel* is very worthy to be followed, in whoſe dayes the ſchooles of the Prophets flouriſhed, and euen *Saul* himſelfe, though he did much hurt in *Iſrael*, yet when he came to the ſchooles of the Prophets, his hard heart relented, he could do them no hurt, nay, *hee put off his robes and propheciеd amongſt them*. So ſhould all Chriſtian Princes and magiſtrates aduance their ſchools, and ſee them both well maintained and well ſtored, the reaſon is euident and forcible.

A good Miniſter is one of 1000. If therefore they would haue the number increaſed, let them maintaine the Seminaries. And againe, if *Antichriſt* to vphold his kingdome, the kingdome of Satan, be ſo carefull herein, to erect Colledges, and indowe them with liuing, to be Seminaries for his Synagogue, and vſe ſo great meanes to ſowe his tares in the hearts of young men, that ſo they may ſowe them in the hearts of the people abroad: ſhall not *Chriſtian Princes* be as carefull, or rather much more zealous, for the increaſing of the number of godly miniſters? ſhall *Baal haue his 4. hundred Prophets, and God haue his* Elias *alone*? great ſhame muſt it be to *Ahab*, or to any *King*, whoſe kingdome is in that eſtate.

The Ieſuites diligence is ſuch in teaching, and the readines of ſome of their nouices ſuch in learning, (the deuil himſelfe doubtleſſe putting to his helpe withal) that in three yeares (as ſome of them ſay of themſelues) they proceede in humane learning, and in the fourth, in Diuinitie: which if it be ſo, then it may be a good Leſſon, for theſe our ſchooles of learning, and an inducement to mooue all that haue the gouernment therof, to labour to aduance learning by all good meanes, and to giue it more ſpeedie paſſage: And it may ſhame ſome that ſpend ſo many yeares in the Vniuerſitie, and yet alas for all that prooue not one of a 1000. In theſe our ſchooles are by Gods mercy many young trees planted by the riuer ſide of this goodly orchard, which by good ordering and dreſſing, may prooue goodly trees in the Temple of God, & ſtrong Pillars in the Church: but they are like tender plants, and muſt be cheriſhed. Princes and great men, by *allowing maintenance*, and the *Gouernours* by *eſtabliſhing good orders*, and looking carefully to their execution, muſt ſee that theſe plants haue ſufficient *moiſture to grow ſpeedily* to perfect ripenes, and that then they be *tranſplanted* in due time, into the church and common wealth: theſe be the trees ſpoken of in *Ezekiel, which growe by the ſides of the riuer, which floweth out of the Sanctuarie*: Waters out of the Sanctuarie muſt nouriſh them, and ſo they growe vnto their perfection: but take away theſe waters, take away the liberality of *Princes*, and good diſcipline from the *Vniuerſities*, and theſe trees muſt needs decay and wither: which if they do, then the ſmal number of good Miniſters will be fewer and fewer, and of one of a 1000, there will not be one of 2000.

And the Ieſuits to continue their late founded Hierarchie.

Ezek.47.1.&c.

1. In the next place, *Miniſters* themſelues are here taught: Firſt if good miniſters be ſo ſcarce; then let euery man feare to make them fewer then they be: euery man therefore for himſelfe, labour *firſt for abilitie*, then for conſcience to diſcharge his dutie: namely, to be an *Angell* to deliuer faithfully Gods Embaſſage, and a true *Interpreter* betwixt God and his people: this if thou doeſt, then howſoeuer, the number of good Miniſters is ſmall, yet it ſhall be nothing ſmaller for thee.

1. Vſe for Miniſters. 1. Let euery man feare to make them fewer.

2. If there be ſo few, labour to increaſe them; for the more they are, the leſſe burthen lieth vpon each particular man, therefore let euery Miniſter by his teaching, and by his conuerſation labour ſo to honour his calling, that he may thereby allure and drawe others to a loue and liking thereof.

2. Labour to encreaſe thē by winning others to it.

3. Are good Miniſters ſo thinne ſowne? are there ſo fewe of them? then let all good and godly miniſters *giue the right hand of fellowſhip* one to another, and ioyne together in loue, and by that meanes arme themſelues againſt the ſcorne and contempt of the world: we ſee they

Galat.2.9. 3 Let them one loue an other and ioyne together.

that are of a kindred, or a brotherhood, or any kind of ſociety, the fewer they are, the more cloſely doe they combine, the more firmely do they hold together againſt forraine force: ſo ought Gods Miniſters to doe, becauſe their number is ſo ſmall: if they were many, leſſe danger in their diſvnion. But ſeeing they are ſo fewe, the more it concerneth them to cut off contentions, and all occaſions of debate, and to ioyne hand in hand againſt theſe common aduerſaries.

3. Vſe for Students. 1. To conſecrate themſelues and their ſtudies to that calling.

In the third place, *young Students* are here taught, ſeeing a true Miniſter is but one of a thouſand, that therfore they bend their ſtudies, and their thoughts to the Miniſterie, for they well know it is an old Prouerbe, *the beſt things are hard to come by*: and certainely there are ſo fewe good Miniſters, becauſe the holy miniſtery in it ſelfe is ſo high and excellent a calling, and as it is a *ſhame to the men* that there are ſo *fewe good Miniſters*, ſo it is a *commendation to the calling*: whoſe honour and excellencie is ſuch, that as we ſee here ſcarſe one of a thouſand attaines vnto it, therefore men of the moſt excellent gifts, are here inuited to dedicate themſelues vnto the moſt excellent vocation, yea, very reaſon it ſelfe would vrge a man to be *one of a thouſand*.

To furniſh themſelues with the true ornaments of a Miniſter.

And further, as they are to intend this calling as the moſt rare and excellent; ſo this muſt teach them likewiſe, to haſten to furniſh themſelues withall good helpes and meanes, that they may become *true Miniſters and able Interpreters*, and not too long to ſticke in thoſe ſtudies, which keepe a man from the practiſe of this high function: for it is not to liue *in the Vniuerſitie*, or in the Colledge, and to *ſtudie*, though a mā neuer ſo faſt deuoure vp learning, but to be a *good Miniſter*, is that that makes a man *one of a thouſand*.

4. Vſe for hearers. 1. To reuerence the perſon and receiue the doctrine.

Matth. 5.13.

Galat. 4.16.

In the laſt place, *Hearers* are here taught their dutie, firſt to *reſpect* with reuerence the *perſon*, and to *receiue* with reuerence the *Meſſage* of euery true Meſſenger, ſeeing it is ſo *rare* a thing to finde a *true Miniſter*; for as nothing is more *vile and baſe* then an *euill and lewde* Miniſter, (whom Chriſt compares to *ſalt which hath loſt his ſauour, which is good for nothing but to be caſt out, and troden downe of men*:) ſo is there none worthy of more *loue* and *reuerence* then a holy Miniſter: for as *Eſay* ſaith, their *very feet are beautifull which bring glad tidings*, and we ſhould *kiſſe their feete which bring newes of peace*: therefore all good Chriſtians are to receiue and vſe a *good Miniſter*, as *S. Paul* ſaith the Galathians did him, *euen as an Angell of God*. Haſt thou then a godly paſtor? runne to him for conference, for comfort, for counſell, vſe his company, frequent his ſermons, accoūt him worthie of *double honour*, thinke it no ſmall or ordinarie bleſſing, for thou haſt *one of a thouſand*, and bleſſe God for beſtowing his mercie on thee, which hee had denied to ſo many others: for ſome haue no *Miniſter*: ſome haue a *Miniſter*, but yet alas, he is not one of a *thouſand*.

2. Fathers to dedicate their ſonnes to the Miniſterie.

And further, all men that are *Fathers*, may here learne to conſecrate their children to God in the ſeruice of the Miniſterie, conſidering that it is *ſo rare* and excellent a thing to be a good miniſter: nay, that man ſhould think himſelfe happie, and honoured of God, who may be father to ſuch a ſonne, as ſhal prooue one of *a thouſand*.

5. Vſe for all men. Pray that God would encreaſe the number.

2. Reg. 2.9.

In a word to conclude this point, all men muſt here learne, ſeeing good Miniſters are ſo *ſcarce*, to *pray the Lord of the harueſt; to thruſt out more labourers into the harueſt*: and for thoſe that are called already, that God would make them faithfull in that high function. And as *Eliſha* craueth of *Elias*, that the good *ſpirit may be doubled and trebled vpon them*, ſo that the number may be increaſed. And thus we haue the *truth, the reaſon*, and the *vſe* of this, that a a good miniſter is *one of a thouſand*.

It followeth, *To declare vnto man his righteouſneſſe*.

3. Part of the deſcription by his office, that is, to declare vnto man his righteouſnes.

The meaning.

Here is the third part of the deſcription of a miniſter, that is, by his office *to declare vnto man his righteouſneſſe*: that is, when a poore ſinner, by his ſinnes (the fouleneſſe whereof hee ſeeth, and the burthen wherof he feeleth) is brought downe, as it were to the very gates of hell, when this ſinner by the preaching of the Law, is brought to a true *ſight of this miſerie*: and again by preaching the Goſpel, is brought *to lay hold on Ieſus Chriſt*: Then is it the proper office of a Miniſter, to *declare vnto that man his righteouſneſſe*. Namely, that though in himſelfe he be as ill, and as foule as ſinne can make him, and as the law can diſcouer him to be: yet *in Chriſt hee is righteous*, and iuſt, and by Chriſt ſo iuſtified, as he is no more a ſinner in the preſence and account of God: this is the *righteouſneſſe of a Chriſtian man*, this is the iuſtification of a ſinner. And to *declare this righteouſneſſe to* him that repents and beleeues, is the proper dutie of a true *Miniſter*.

Act. 20.21.

It comprehendeth theſe points.

1. He muſt declare where true righteouſnes is.

1. Ioh. 2.

In the *Acts Paul* ſaith of himſelfe, that hee *witneſſed to the Iewes, and to the Gentiles, the repentance towards God, and faith towards our Lord Ieſus Chriſt*. In which words is laid downe the compleate duty of a Miniſter (as hee is a publique *Angell or Interpreter*,) firſt, to Preach *repentance*, which a man muſt performe to God, whom by his ſinnes he hath grieuouſly offended: ſecondly, to preach *faith in Chriſt*, and free forgiueneſſe, and perfect ſaluation through that faith in Chriſt, to all that ſhall truely beleeue in him. And after both theſe followeth that which is here ſpoken of, which comprehendeth both the former; namely, to *declare vnto man his righteouſneſſe*. So that in theſe words, are incluſiuely laide downe, theſe points of a miniſters calling: Firſt, a true Miniſter may and muſt declare vnto a ſinnefull man *where righteouſneſſe is to bee found*, namely in *Ieſus Chriſt* the righteous. Secondly, how that

righ-

2. How it may be obtained.

3. He muſt declare it to him, that is, 1. Shew that it is readie for him if he beleeue and repent.

righteouſneſſe may be *obtained*, namely, by doing two duties: Firſt by denying & diſclaiming his own righteouſneſſe, and that is done by repentance; Secondly, by clayming and *cleaning* to Chriſts righteouſnes, & that is done by faith. Thirdly, a true miniſter may & muſt *declare this righteouſnes to him*, that is, firſt publiſh and proclaime, that it is ready to be beſtowed on euery ſinner, which will thus apprehend it, and that it is able to iuſtifie and ſaue him: ſecondly, beſides a bare publication of this iuſtification, he muſt (as Paul did) *witneſſe and teſtifie* it to the conſcience of the ſinner, that it is as certainly true, as God is true. For as a *witneſſe* in doubtfull caſes is called, that by his Teſtimonie he may *cleere the truth*, ſo when the conſciences of poore ſinners are *wauering* and doubtfull what to beleeue, when they *doubt* of this righteouſneſſe, then is a true miniſter as a *faithfull witneſſe* of God to auerre and *teſtifie the truth*, from his own conſcience, knowledge, and feeling of the infallible certaintie of Gods promiſes, vnto the doubtfull and diſtreſſed conſcience of the ſinner.

2. He muſt teſtifie, and aſſure him of it.

3. He muſt maintaine it, and auerre it againſt all doubts and temptations.

Thirdly, beſides *declaration* and *teſtification*, he is to *maintaine* this truth, and this *righteouſneſſe*, (if the ſinners conſcience be yet not quiet) againſt all gaineſayers, againſt the power of darkeneſſe, and all the gates of hell: that this is true and perfect righteouſneſſe to him that apprehends it, as afore is laid downe: and this is ſo infallible to euery ſoule that repents and beleeueth, that the Miniſter may aſſure it to the conſcience of the ſinner in the word of truth, and in the name of God, and may call to witneſſe all Gods Saints, and all his holy Angels, and may pawne vnto him *his owne ſoule* vpon it, that it is moſt true, that this is *true, perfect, and all ſufficient righteouſneſſe*.

This duetie is ordinarily peculiar to Miniſters.

Thus we ſee in ſome meaſure, what it is to *declare vnto a man his righteouſneſſe*. And this is the peculiar office of a Miniſter of God, and this is the height and excellencie of his office. In the want of godly miniſters, I confeſſe that godly Chriſtian men may one helpe another in the performance of theſe duties, and that with profit, but it is the *proper function* of a godly miniſter to doe it, and the *promiſe and bleſſing* belong properly to him: as the conſciences of al penitent ſinners, will teſtifie in this caſe; let *Dauids* ſerue for many, who when he was caſt downe euen to the mouth of hell, by that fearefull diſcouerie of his two hideous ſinnes by *Nathans* Preaching: and when the faith of his ſoule beganne to wreſtle againſt Hell, and ſtriue againſt deſpaire, and to apprehend the mercie of God in Chriſt: then I ſay, could not the teſtimonie of all the men in the world haue giuen him that ioy, comfort, and aſſurance, that *Nathan* did, when he ſaide in the word of a Prophet, and of a true miniſter, *God hath taken away thy ſinne, thou ſhalt not die*: what did *Nathan* here, but *declare vnto man his righteouſneſſe*? what did *Nathan* here

2.Sam.12.

A but the duty of euery true Miniſter?

1 Vſe for Miniſters.

If this be the office and dutie of a Miniſter; and if ſuch be the height and excellencie of his office, let vs ſee then what vſe we may make of it.

Firſt, for the Popiſh Miniſterie, they doe inſufficiently declare it.

Firſt, concerning the miniſtery: It firſt diſcouereth how nakedly, weakely, and inſufficiently, the *Popiſh Church* doth *declare vnto man his righteouſnes*, who wil let a mā ſeek it in himſelf, where alas it is not: for *Paul* himſelfe teſtifieth, that his deſire is, that he may be found *out of himſelfe*, and in Chriſt; and yet certainely, if euer man had righteouſnes of his *owne*, worth truſting to, *Paul* had: this is the cauſe why ſo many of that Religion find not that *righteouſneſſe*, which wil pacifie and ſatisfie their conſci-

B ences, when they come to die; and why ſo many of them, when it comes to the pinch, doe then goe out of *themſelues*, and with vs do ſeek for this righteouſneſſe in *Chriſt*, where both aſſuredly, and ſufficiently is it to be found.

Philip.3.8,9.

Secondly, our owne.

Then for our owne Miniſterie, here they are taught; firſt the true manner of teaching, and *declaring righteouſneſſe*, namely this, not to preach the law alone, or the Goſpel alone, as ſome vnaduiſedly doe (but both without profit) but both the *Law and the Goſpell*; the *law* to breede *repentance*, the *Goſpel* to worke *faith*: but in order; *firſt* the law to breed repentance, and then the Goſpel to work faith and forgiuenes, but neuer before.

Both the Lawe & the Goſpel.

2. To be holy men themſelues.

C Secondly, they are taught to be *holy*, to be ſanctified and reconciled themſelues: for is it thy office to *declare vnto man* his righteouſnes, and not thy *owne* to thy ſelfe? and how canſt thou be a *true witneſſe* to teſtifie betwixt God and the ſoule of a ſinner, when thy owne ſoule knoweth not, nor feeleth the truth of it? certenly ſuch men are lame witneſſes betwixt God and the ſinners ſoule. *Dauid* ſaith to the ſinner, *I will inſtruct thee in the way wherein thou ſhalt goe*; but he firſt of all in the ſame, ſets downe his own experience in a large ſtorie of his own repentance, and of Gods mercie on himſelfe. And though God ſometime doe ſatisfie, and ſaue the poore diſtreſſed ſoule of a ſinner, by the teſtimonie of ſuch men, to teach vs that the vertue is not in the men, but in the truth of

D Gods couenant; yet alas how few are they, to teach vs, how pleaſing it is vnto him, when a Miniſter is a *declarer of that righteouſneſſe to others*, which he firſt *hath himſelfe*; and is a witnes of the truth to others, which he firſt knoweth in his *owne experience*.

Pſal.32.

For els they wil conuert but fewe.

3 Vſe to Miniſters: not to care for the contempt of the world.

Thirdly, the conſideration of this high excellencie of their calling, muſt *arme* all true miniſters againſt the *ſcorne* and contempt of the world, which by wicked men is caſt like duſt and myre in the face of miniſters; let this ſuffice them, they are the men that muſt *declare vnto man his righteouſneſſe*, euen hee *that ſcornes* and contemnes the miniſterie, *he hath no righteouſneſſe* in him, vnleſſe it be by the *meanes of a poore Miniſter*: then doe thou thy dutie, and he

that

2. Vſe for Students. To conſecrate themſelues to that high calling.

that mockes thee, hath cauſe to honour thee. And let this encourage Students to conſecrate themſelues to the miniſtery, for *what calling* hath ſo high an office, as this, *to declare vnto man his righteouſneſſe?* And aſſuredly how euer in this wicked world, thou art little accounted of (for if it did not ſo, it were not wicked:) yet thou art honoured in the hearts of al Gods children, and euen in the *conſcience* of ſome, whoſe *tongues* doe ſmite thee: & the ſoules of thouſands, *when they die* ſhal bleſſe thee, who in *their liues* cared not for thee: and the deuil himſelſe doth enuie, & the holy Angels themſelues doe *wonder* at the excellencie of thy calling, in that thou haſt power to *declare vnto man his righteouſneſſe.*

3. Vſe for hearers. Seeke righteouſneſſe both in the Law and the Goſpel.

In the next place, *hearers* may here learne; firſt if *their righteouſneſſe be thus to be declared* as afore, then if they will haue it, they muſt ſeeke it as it may be found, namely, *both in the Law, and in the Goſpel,* and not in the Goſpel alone; and firſt in the law, then in the Goſpell: for he muſt neuer looke to taſte the ſweetneſſe of the Goſpel, which hath not firſt ſwallowed *the bitter pills of the law:* if therefore thou wouldeſt *bee declared righteous* by the Goſpel, be content firſt to be pronounced *miſerable* by the law: if thou wouldeſt be *declared righteous in Chriſt,* then be content firſt to be pronounced ſinfull and vnrighteous in thy *ſelfe.* Secondly, all men may here learne, how they are to eſteeme of Gods *Miniſters,* and what reuerence and obedience is due to their perſons, and their doctrine: theſe are they which muſt *declare vnto thee thy righteouſneſſe,* if thou haſt any; Art thou beholding to him, who when thou haſt *loſt a Iewell* (which was all thy wealth) can tel thee where it is, and helpe thee to it againe? or to him, who, when thy *cauſe* is in triall at the bar, will pleade it for thee? or to him, who, when *thy health* is loſt, can tell thee how to get it againe? then behold how thou art beholden to a *godly Miniſter,* who, when *Adam* had loſt both for himſelf and thee, that *Iewel of righteouſneſſe,* which was, and is the whole wealth of thy ſoule, can truly tell thee where it is, and how it is to be had againe: and who, when the deuill haleth thee to the barre of Gods iuſtice, to receiue triall for thy ſinnes, can drawe thee there ſuch a *declaration,* as the deuill himſelfe ſhall not be able to anſwer? and who, when thy *ſoule* is ſicke to death, and euen to damnation, can *heale* the deadly wounds thereof. A good miniſter therefore is *worthy* (as the Apoſtle ſaith) *of double honour,* whoſe dutie we ſee is to *declare vnto man his righteouſnes.* And to conclude this point alſo, the conſideration of the height of this office of a miniſter, may encourage fathers to dedicate their ſonnes to this holy calling: for the *Phyſitians* care for the bodie, or the *Lawyars* for thy cauſe, are both inferiour duties to this of the Miniſter. A good Lawyer may be one *of tenne:* a good Phyſitian *one of twentie,* a good man *one of* 10. but a good Miniſter is one of 1000. A good Lawyer may declare the true *ſtate of thy cauſe:* a Phiſitian may declare the true ſtate *of thy bodie:* No calling, no man can declare *vnto thee thy righteouſneſſe,* but a true Miniſter. And thus we ſee thee office or function of a Miniſter. Now followeth the bleſſing.

2. What to eſteeme of Gods Miniſters.

4. Vſe for Fathers to make their ſonnes Miniſters.

Then will hee haue mercie vpon him.

4. Point, the bleſſing: then will God haue mercie on the ſinner.

The fourth generall part of this deſcription, *is the bleſſing* which God giueth to the labours & function of a true Miniſter: then, that is, whē a man by the preaching of the law, is brought to true humiliation and repentāce, & by the preaching of the goſpel, to true faith in the Meſſias: *then will hee* (that is God) *haue mercie on him,* (that is, on the penitent and beleeuing ſinner.) Behold here the admirable ſimpathy, and the cooperation of God, and the Miniſters office. Man preacheth, and God bleſſeth: Man worketh on the heart, and God *giues grace:* a Miniſter *declares vnto man his righteouſneſſe,* and God ſaith *ſo be it, hee ſhall be righteous:* a Miniſter *pronounceth mercie* to a penitent ſinner, and forthwith *God hath mercie on him.* Here we ſee the great and glorious account which God *makes of the word* of his miniſters, by them truly taught and rightly applied; namely, that hee as it were tieth his bleſſing vnto it; for ordinarily till a man knowe his righteouſneſſe, by the meanes of an *Interpreter,* God hath not mercie on him, but aſſoone as he doth know it, then as we ſee here, *God will haue mercie on him, and wil ſay, deliuer him, &c.* This is no ſmall honour to Miniſters, and to their Miniſterie, that God himſelſe giues a bleſſing vnto it, and worketh when they worke, and as it were ſtayeth waiting, when they declare vnto man his righteouſnes, and *then hath he mercie on him:* ſo powerfull, and ſo effectuall, is the word ſpoken by a Miniſter of God. This is that which Chriſt avoucheth, *Whatſoeuer you looſe in earth, ſhall be looſed in heauen.* Will you know the meaning hereof? Reade Saint Iohn, *Whoſe ſinnes ſoeuer you remit, they are remitted; whoſe you retaine, they are retained:* will you haue the meaning of both? read Eſay, *God deſtroyeth the tokens of Soothſayers, and makes wizards, and Aſtrologers fooles, turneth worldly wiſe men backeward and makes their knowledge fooliſhneſſe, but he confirmeth the word of his ſeruants, and performeth the counſell of his meſſengers.* Thus God *bindeth and looſeth with them, remitteth, and retaineth with them, by confirming their word, and performing their counſell.*

God and his Miniſter worke together.

Matth.16.16.

Ioh.20.23.

Eſa.44.25.26.

For example.

A true Miniſter ſeeth a ſinner *hardened in his ſinnes,* and ſtill rebelling againſt the wil of God, he therefore *declareth vnto him his vnrighteouſneſſe,* and his ſinne, and denounceth vnto him the miſerie and curſes of Gods iuſtice, as due vnto him for the ſame: here he *bindes on earth,* here hee *retaines on earth,* this mans ſinnes are likewiſe bound and retained in heauen. On the other ſide, hee ſeeth a man *penitent and be-*

leeuing

leauing, he pronounceth forgiueneſſe of ſinnes and happines vnto him for the ſame: *hee looſeth* him from the band of his ſinnes, by declaring *vnto him his righteouſneſſe*; this mans ſinnes are likewiſe looſed and remitted in *heauen*, & God himſelfe doth pronounce him cleare in heauen when the Miniſter doth on earth. Thus God *confirmeth the word of his ſeruants, and performeth the counſell of his meſſengers.*

Vſe for
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The vſe of this doctrine is, Firſt, for *Rulers* and great men of this world: this may teach them to be *nurſing Fathers, and nurſing Mothers* vnto the Church, whoſe authoritie they ſee is ſo great ouer them, as that their decree ſtands ratified in heauen: Therefore though their place be great, and they bee Gods *vpon earth*, yet muſt they withall acknowledge, that in iuſtifying a ſinner, in interpretation, in *declaring vnto man his* righteouſneſſe, in binding and looſing, *their power* alſo is *immediate from God*, and aboue theirs, and they themſelues, as they are men, muſt *ſubmit* themſelues to this powerfull word of the Miniſters, to bee taught by it, and to be reconciled by meanes of it, and highly muſt they reſpect it; for though a man ſpeak it, yet it is the word of God: this is to licke the duſt of *Chriſts feete*, which the Prophet ſpeaketh of: not as the Pope would haue it, to hold the ſtirrop, and leade the horſe, and holde the water to the Pope, to kiſſe his toes, to hold their kingdomes of him, as tenants at will, or by curteſie, but reuerently to acknowledge the ordinance to be Gods, the function and dutie to be high and excellent, to acknowledge the power of their keyes and cenſures (beeing rightly applyed) their promiſes and their threatenings to be as from God, and to ſubmit to them accordingly.

al. 8.

Vſe for
iniſters.

Vſe Gods
word reue-
ntly.

Vſe for
earers.

Heare
Gods word
often and
reuerently.

Secondly, *Miniſters* themſelues here muſt learne, when they take the word of reconciliation into their hands and mouthes, to call to minde whoſe it is, euen the Lords, and that he worketh with them, and that therefore they muſt vſe it in holly manner, with much feare and reuerence: *It is not their owne, they may not vſe it as they liſt.* And laſtly hearers are here taught, firſt to ſee how madde ſuch men bee, which careleſly, and ſeldome heare Sermons, but vpon any occaſion flie to Wizzards and Charmers, which are the deuils prophets: for ſee the difference of theſe two, the wizzard & charmer hath ſocietie with the deuill, the Preacher with God: the charmer hath his calling from the deuill, the Preacher his frõ God: the charmers charme, *is the deuills watch-word*, (when he charmeth the deuil doth the feats) the Preachers doctrine is Gods *watchword*, when he truely applyeth it, God himſelfe ratifieth & makes it good; therefore let all men feare to haue thus to do with the deuil, by ſeeking to his ſlaues, and let them draw neere to God, by entering into fellowſhip with his holy Prophets and godly miniſters.

And further, if when they preach, and thou A beleeueſt, *then God hath mercie on thee*, then learne what reuerence they and their word is worthie of, which is thus accompanied with Gods mercie and forgiueneſſe: and then learn to heare the word of God with feare and trembling, for it is Gods word, and not theirs: and when a true miniſter ſaith vnto thee, on a true ground, I denounce thee a ſinnefull man, or vnder the curſe, or I declare *thee to bee righteous, and a child of grace*, it is all one, as though God from heauen had ſaid ſo vnto thee. If any man aske, But is it not *as good*, if another man pronounce forgiueneſſe vnto mee vpon my repentance? I anſwer, yes vndoubtedly, if it bee *in extraordinarie* times, or places, when there are no Miniſters: for otherwiſe, certainely this bleſſing is principally tied vnto the Miniſters B calling: for it is not ſaid of any priuate mẽs calling, any where in the Scripture, as it is here ſaid of the Miniſters, If *an Angel, an Interpreter* come to a man *& declare vnto him his righteouſneſſe, then* (marke the connexion) *will God haue mercie on him, and will ſay, Deliuer him, &c.*

2. See the dignitie and prerogatiue of the Miniſters calling.

Obiect. But may not another Chriſtian doe it?

And not ordinarily.

1. For they haue not the ſame promiſe.

Whence comes this bleſſing? from this promiſe of God. If therefore other callings will challenge ordinarily the ſame bleſſing, then muſt they haue the ſame promiſe. Beſides, other Chriſtians beeing priuate men, though they be ſanctified, & haue a good meaſure of knowledge, yet haue they not the ſame *Spirit of diſcerning* that godly Miniſters haue: nor can ſo fully and truely *iudge* when a man hath repented, when not; and therefore cannot ſo truely C *pronounce* the ſentence of the Law or Goſpell, nor haue the *abilitie* ordinarily by their good conference and Chriſtian counſell, to conuert a ſoule, but to *confirme* one conuerted: but that power ordinarily belongs to the publike miniſterie of the word, therefore it followeth, that ordinarily they haue not the power to pronounce the ſentence of binding or looſing vpõ any man: I confeſſe, in times, or places where no miniſter can be had, God bleſſeth the labors of priuate men, that haue knowledge, ſometimes euen for the conuerting of a man to god, and for *comforting* him at the houre of death: and giues a vertue and power to that ſentence which they ſhal pronounce one vpon anothers D repentance: but as this is extraordinarie, and in the want of ordinarie Miniſters, ſo in that caſe a *priuate man* of knowledge and godlineſſe *is made a Miniſter for that time* to himſelfe, or to another, euen as a *priuate man* in caſes of extreame danger, when *no Magiſtrate* is preſent, is made a *Magiſtrate* himſelfe to defend his owne life. So then as in want of a Magiſtrate, the *ſword of the Magiſtracie* is put into the hands of a priuate man; So in the want of miniſters, the *keyes of the miniſterie* are committed and put into the hands of priuate men, (as in the dayes of perſecution) that then they may with comfort admoniſh & aduiſe: & with power pronounce mercie, and forgiueneſſe one

2 They haue not the ſame power to diſcerne.

In extraordinarie times and in want of Miniſters they may.

vnto another, vpon their true repentance. Yet alwaies remember that in ſo doing, a priuate man is as a *Miniſter for that time and in that caſe:* but ordinarily (and alwaies in ſetled Churches) this power pertaineth *to the Miniſterie*, and is theirs alone by ordination; and to them belongeth the promiſe and the bleſſing, that when he hath *declared to a man his righteouſnes, then God will haue mercie on him.* And thus wee ſee alſo the bleſſing of God vpon the function of the Miniſterie, and annexed thereunto by the mercifull diſpenſation of God. It followeth.

And will ſay: Deliuer him, that he go not downe into the pit: for I haue receiued a reconciliation.

5. Part. the Commiſſion, which is, Deliuer the penitent man from hell.

The fift and laſt part of this deſcription is, *the Commiſſion* and authoritie giuen vnto him, which is ſo great, as neuer was giuen to any creature, and is this, when a miniſter of God hath *declared vnto man his righteouſneſſe*, hath brought him to the ſtate of grace, and God in his fauour hath had mercie on him; then God ſaith to the Miniſter, *Deliuer that ſoule from hel, for I haue pardoned him in Chriſt, I am reconciled to him.*

How a Miniſter is a Redeemer.

In which words, authoritie is giuen to a Miniſter of God, *to redeeme* a man penitent from hell, and damnation: not that he is the meanes of working out this redemption, for that wholly and onely is Chriſt himſelfe: but he is *Gods inſtrument, and Chriſts inſtrument*: Firſt, *to apply* thoſe meanes vnto him: Secondly, to *pronounce* his ſafetie and deliuerance when theſe meanes are vſed. Here is the principall honour of all, belonging to that calling: and it is the greateſt that euer was vouchſafed to any creature, Man or Angel: for it is a plaine Commiſſion, *to goe and deliuer ſuch a man from the power of hell*, and to redeeme him into the ſtate of Gods children, and to make him heire of Heauen: Angels neuer had this Commiſſion, they are *Meſſengers ſent out for the good of thoſe whom Miniſters haue redeemed*, & they haue brought many comfortable meſſages vnto them: but it was neuer ſaid to any Angel, *Deliuer that man that he goe not downe into the pit*, as it here is ſaid vnto a miniſter, nor any but Miniſters haue this Commiſſion. To ſome callings God ſaith, *worke thou* for man, *build* him houſes, *prouide* him ſuſtenance; to the Phyſition, *heale* that man: to the Lawyer, *doe that man iuſtice*: to the ſouldier, *fight* for him: to the magiſtrate, *defend him*: to the King, *gouerne him*, and ſee that euerie one doe his duty: to none but to the Miniſter doth he ſay, *Deliuer him that he goe not downe into the pit.*

More then Angels.

Hebr.1.vlt. More then any other calling of men.

1. Vſe for Miniſters. Ergo, they muſt pray & preach diligently.

If this be ſo, then for the vſe, firſt Miniſters muſt learne here, that if they will haue the honour of Redeemers, then muſt they doe the dutie of Redeemers, they muſt pray earneſtly for the people, for that is one meanes whereby they redeeme men.

They muſt ſay with *Samuel*, *God forbid that* A *I ſhould ceaſe to pray for you*: They muſt *mourne* for the impenitent, when they will not turne to God. So did *Dauid*, *his eyes guſhed out with riuers of water, becauſe men kept not Gods lawe.* And *Ieremie*, who *wiſhed a fountaine of waters in his eyes, that he might weepe for the ſinnes of the people.* They muſt priuately *conferre*, *viſit*, *admoniſh*, *and rebuke*, *and* principally they muſt *preach*, and that in ſuch good manner, and in ſo diligent meaſure, as they may redeeme and win ſoules, and the ende that they muſt aime at, muſt be to winne ſoules. Some preach for *feare* of the Lawe, to auoide cenſure or puniſhment: ſome for *faſhion ſake*, that they may be like others: ſome for *oſtentation* ſake, to winne credit B and praiſe: ſome for *ambition*, to riſe in the world; all theſe forget their Commiſſion which is, *Deliuer a man from hell.*

1. Sam.12.

Pſal.119.

For ſo doi they are r deemers.

Idle Mini ſters are n redeemers.

This ſhould be the ende of their preaching, to *deliuer a ſoule from Hell*: and what ſhould Commiſſioners doe, but execute their Commiſſion? *High Commiſſioners* are worthie to be *low* Commiſſioners, or rather no Cōmiſſioners, if they wil not put this in execution. It is therefore lamentable to ſee, that ſome by not preaching; ſome by vaine preaching, ſhewe that they intended any thing, rather then the *winning of ſoules to God.*

Let then all good Miniſters ſo preach, as they may ſay with *Eſay*, *Behold Lord, here am I,* C *and the Children whome thou haſt giuen me.* And that they may returne their Commiſſion thus: *Whereas thou O Lord gaueſt mee this people, and badſt mee deliuer them, that they goe not downe into hell, I haue done it: it is the thing my ſoule aimed at with all my deſire and endeauour: and by thy mercie I haue effected it accordingly.*

And the rather muſt all Chriſtian Miniſters ſeriouſly intend the *ſauing* of ſoules, inaſmuch as Antichriſt doth ſo earneſtly ſeeke the *deſtruction* of ſoules, by winning them to his Synagogue. The *Turke* ſpares no labour, no coſt, to infect young childrē of Chriſtians with his impure and blaſphemous ſuperſtition. The *Pope* and his vaſſals (eſpecially *Ieſuits*) vſe all means, deuiſe many ſtratagems, ſpare no coſt, nor la- D bour, to ſeduce and inueagle young men, and the beſt wits. Surely their care & pollicie herein is admirable: and yet alas, when (like the Phariſies) they haue compaſſed *ſea and land to make a Proſelyte*, they make him like themſelues *the child of hell.*

Turkes a Ieſuits, are carefull to ſeduce ſoules.

And they are ſo farre from hauing *any Commiſſion* from God to doe this, or any bleſſing promiſed, as contrariwiſe God forbids them, & *his curſe* lyeth vpon them for ſo doing.

Shall they be ſo diligent *to deſtroy ſoules without a Commiſſion*, and incurre Gods curſe for their labour? & ſhall not Chriſtian Miniſters be much more diligent *to win* and redeeme *ſoules*, hauing ſo large a *Commiſſion* for the purpoſe, and ſo great a bleſſing promiſed thereunto?

In the next place, this doctrine hath vſe to the

1 [illegible] for hearers. 1. To ſee the excellencie of this calling.

the hearers. Firſt, to let them ſee the excellency of this calling, which hath a commiſſion and power to redeeme them from hell and damnation, and what honour is due vnto it: and to let the wicked man ſee (which any way abuſeth either the perſons, or the function) how baſe and vnthankfull men they are, to recompence euill for good, and therefore no maruell though *euill doe neuer depart from the houſes and families of ſuch men:* and further, to encourage all men to giue themſelues to God in this calling; for ſee here what they are, euen the *high Commiſſioners of God.* We haue in our State, a power deligated to certaine men of worth, and it is called the *high commiſſion*, becauſe they haue power to doe great things, and that man thinks himſelfe happie who can bring his ſonne to this, to be thought fit to be one of this *Commiſſion*; but behold here a *higher Commiſſion*, *a Commiſſion from God, to redeeme Soules from the power of hell, and the Deuills clawes:* this is indeede a high Commiſſion, & ſo high as this was neuer granted out of the Court of heauen to any Creature, but to Miniſters: they therefore are the *High Commiſſioners of the high God.* Is it not then an honour and happineſſe vnto thee, to bring thy ſonne to this eſtate?

Miniſters are Gods high Commiſſioners.

2. Hearers; Ergo, muſt ſubmit thẽſelues to be redeemed.

And laſtly, this muſt teach all *hearers*, their duty to Gods word: namely, to ſubmit themſelues vnto it; for if the Miniſter haue a commiſſion to redeeme thy ſoule, it muſt be by the word and holy diſcipline. Therfore thy duty is to heare Gods word patiently, to ſubmit thy ſelfe vnto it, to be taught and inſtructed, nay to be checked and rebuked, and to haue thy ſinnes diſcouered, and thy corruptions ript vp. If thou wouldeſt haue thy cauſe ſucceede well, thy *Lawyer* muſt diſcouer the weakeneſſes of it: If thy bodie to be cured, thy *Phyſitian* muſt purge the corruption of it. So if thy ſoule be to be redeemed, *thy Miniſter* muſt ſee the weakeneſſe, and purge the corruption of it; and though his doctrine be harſh, & hard vnto thy nature, and the diſcipline of the Goſpell ſeeme rough vnto thee, yet muſt thou not rage and rebell againſt it, nor hate him, nor raile at his perſon, but ſubmit thy ſelfe vnto it, for it is the meſſage and Miniſterie of thy ſaluation: If otherwiſe, thou doeſt indeed a great wrong to the Miniſter, for thou *fruſtrateſt his commiſſion*, but alas, a farre greater to thy ſelfe, for thou fruſtrateſt *thine owne ſaluation*.

FINIS.

24 DE59

THE SECOND
TREATISE OF
THE DVTIES AND DIGNITIES of the Miniſterie.

By that late reuerend Diuine, M. W. PERKINS.

Dan. 12. 3.

They that turne many to righteouſneſſe, ſhall ſhine as the ſtarres, for euer and euer.

Printed for W. WELBIE. 1613.

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TO THE RIGHT WORSHIPFULL

AND REVEREND IVDGES, SIR IOHN SAVILE,
Knight, one of the Barons of his Maieſties Exchequer, and Sir CHRISTOPHER
YELVERTON, *Knight, one of the Iudges of his Maieſties Court of Kings Bench,*
and *Sir Edward Phillips, Knight*, his Maieſties Sergeant at Law, now
or late the worthie Iudges of our Northeren Circuit,
The Spirit of wiſedome, zeale, and courage,
be multiplied.

Right Worſhipfull, it is ſaid in other Nations, and written in ſome of their bookes, that there are three diſgraces of the Engliſh Nation: The Ignorance, or (that I may ſo call it) the vnlearned of our Gentrie and Nobilitie, the beggerie of our poore, and the baſeneſſe of the bodie of our Miniſterie. The firſt blot our Nobilitie and Gentrie haue well wiped off, ſince the firſt dayes of our bleſſed Queene ELIZABETH, *partly by ſtudie at home, partly by trauell abroad, and I hope they will doe it more and more. The ſecond hath beene well leſſened by good Lawes of late, and would bee more, if the execution were as good as our lawes be, and it were much honour to our nation, and more to our Religion, if it were quite taken away: for he that tells vs,* there ſhall be poore euer with vs; *ſaith alſo,* there ſhall not be a begger amongſt vs; *If there were no poore, what ſhould become of Charitie? for it is Charitie, to releeue pouertie, not to maintaine beggerie: Pouertie may be a Croſſe, but it is no Curſe: But Beggerie is a fearefull curſe, threatened on the enemies of God:* and Dauid *ſaith not, he neuer ſawe a righteous mans child poore, but that he neuer ſawe him begge his bread. The daily cryes in our ſtreetes, cry yet for further reformation hereof, that the impotent poore may be ſufficiently prouided for, that he neede not, and the Sturdie begger compelled to worke, that he may not be ſuffered to begge. Happie you, or whoſoeuer can haue a hand in effecting this bleſſed worke: we who can do little elſe, ſhall pray for it, and for them that labour in it. But now for the third, I feare none but the very hand of God, can wipe out that ſtaine from our Church: The baſeneſſe of the generall bodie of our Miniſterie, whence is it but either from the vnworthineſſe, or pouertie thereof: and the vnworthines, whence is it, but from the pouertie and baſe maintenance of our Miniſterie, which was once robbed by the Abbies, and after by ſome in our owne State, which was then Popiſh: and Poperie that ſtands ſo much vpon* Non dimittitur peccatum niſi reſtituatur ablatum, *yet for all that, would not reſtore vnto the Church her tenths againe. But as Popiſh Abbies ſtole them, ſo a Popiſh ſtate kept them, and to their ſhame ſome of the good Profeſſors of our Religion, haue of late reſtored ſuch as were in their hands, and there is hope that all Profeſſors, (vnles they care not to be accounted hypocrites) will make ſome conſcionable reſtitution. We do not craue that they would with* Zacheus *reſtore fourefold, (though it is apparant, that the tenths were got from vs in the old time, by moſt falſe and forged Cauillations) we onely craue our owne, we would aske no more, nor willingly take leſſe: for our whole dutie is ſtill required: then why ſhould not our whole due be paide? And yet that the world may learne of vs contentedneſſe, as wel by our practiſe, as our doctrine, we would for the preſent take in good part, and reſt contented with a part of our own: And ſome competent portions out of the Impropriations, (proportioned to the quantitie of the charge impoſed, and the gifts and paines required) would for a time be a reaſonable ſatiſfaction in our Miniſterie, vntill our ſtate found it ſelfe, either better enabled or more ſtraightly tied in conſcience to full reſtitution. But as I ſay, this is a worke of God himſelfe, for if a man could doe it: ſo many Parliaments would not haue ſlipt it, but ſome of them would haue eternized it ſelfe, with this honourable name to all poſterities. The Parliament that reſtored Impropriations; But till that, or ſome other courſe (as good) bee taken, it is both vnſeaſonable and vnreaſonable to complaine of the Ignorant, or to craue a learned Miniſterie.* For ſhall the Oxes mouth bee mouſled, which treads out the corne? *or* ſhall a man goe to warre at his owne coſt?

Matth.26.11.
Deut.15.

Pſal.109.10.
Pſal.37.35.

Luk.19.8.&c.

1. Cor.9.7.9.

The East-riding of the Countie of Yorke.

coſt? *and hath not God ordained (marke, it is his* Ordinance*) that* thoſe which teach the Goſpell, ſhall liue of the Goſpell? *But alas, how ſhall the Miniſterie of England liue of the Goſpel, when my ſmall experience can ſhewe, that in one corner of one Countie of this Kingdome, wherein there are ſome 105. Pariſhes, or parochiall Chappels, almoſt a 100. of them, (if not a full 100.) are impropriate: and amongſt them, I can ſhewe the moſt pariſhes haue but 10. pound, or thereabouts, ſome 8. li. ſome foure pounds, ſome not 4 pounds yearely liuing for the Miniſter, and thoſe impropriations worth ſome 300. li. many 200. li. almoſt all 100. li. per an. yea there is one worth 400. pound per an. where there were but 8. li. left for the miniſter, vntill of late with much adoe, 10. pound more was obtained for a Preacher, and ſo there is out of 400. 8. pound ſhared for a Miniſter, and 10. pound earned for a Preacher, in that Pariſh where there are 2000. Communicants. Of all the reſt, the Crowne hath ſome 100. pound rent, or not ſo much, and the remainder of 280. pound (beeing a rich liuing, for a worthy learned Miniſter, a competent liuing for 2. and more then ſome 7. painfull and able Miniſters haue) I knowe not what becomes of it, vnleſſe it goe to the feeding of Kites and Cormorants. Are not theſe goodly liuings for learned men? and may not we expect a learned Miniſterie, where there is ſuch maintenance? and I heartily wiſh that other Countries, be not able to ſhowe the like preſidents. I haue the rather made relation hereof, that our high Court of Parliament, may ſee how great cauſe they haue to goe forward with that motion alreadie by them made, for the eſtabliſhing of a learned Miniſterie.*

But if they bring it not to paſſe, what then remaineth, but to hope that the great God of heauen, will put it into the heart of the God on earth, our noble King (into whoſe hands he hath put the ſword of ſoueraigne authoritie) an irreuocable and vnreſiſtable reſolution to execute his ſupreme power, for the reformation of this euill, which (as Maſter Perkins *ſaith in this Treatiſe) may well be called the Kings euill, for it will hardly be healed, but by the will and power of a King. In the meane time, this Treatiſe of that worthy man, may be a motiue to our zealous profeſſours, who haue any impropriations in their owne hands, to excite and prouoke them to a conſcionable reſtitution, in whole or in part, as their ſtate may beare, or their conſcience ſhall mooue them. For herein are laid downe and mixed together, both the* duties *to be done by faithfull Miniſters, and the* Dignities *due vnto them for their* Duties: *and ſo ſeeing the* Dignities *of that calling to bee moſt honourable, and the* Duties *ſo chargeable, it cannot but grieue their Christian hearts to ſee the maintenance ſo miſerable.*

This Treatiſe I firſt of all ſend to you, and vnder your names to the world, and to you firſt, for as I am ſure you loued the Author, and honoured thoſe excellent gifts of God in him, ſo you cannot but accept this after-birth of his (as a fatherleſſe child for the Fathers ſake.) And for my ſelfe, to conceale all perſonall and priuate reſpects, in the names of many thouſands in the Northeren *Countries, I praiſe God for the good done in thoſe parts, by your painfull courſes, and religious care, not doubting, but if your ſelues, or the like be imployed there, to aſſiſt our honourable and Religious Lord Preſident, that the multitude of Popiſh Prieſts there lurking, will bee daily leſſened, the number of Preachers augmented, Poperie put downe, and the Goſpel maintained more and more. Which bleſſing, God graunt to that and all other Countries of this kingdome, for his mercies ſake, and giue vnto you, and all others in your place, the ſpirit of courage and conſtancie, in theſe declining dayes, that beeing faithfull in your great charges, vnto the ende, you may receiue the Crowne of life: for which he heartily prayeth, who will euer reſt, yours to command,*

24 DE59

W. Craſhawe.

THE SECOND
TREATISE OF
THE DVTIES AND DIGNITIES
# of the Miniſterie.

Eſai 6. 5,6,7,8,9.

Then I ſaid, Woe is me, I am vndone: for I am a man of polluted lippes, and dwell in the middeſt of a people of polluted lippes: for my eyes haue ſeene the King and Lord of hoſts.

Then flew one of the Seraphins vnto me, with a hote coale in his hand, which he had taken from the Altar with the tongs:

And hee touched my mouth, and ſaid; Loe, this hath touched thy lips, and thine iniquitie ſhall be taken away, and thy ſinne ſhall bee purged.

Alſo I heard the voice of the Lord, ſaying, Whom ſhall I ſend? and who ſhall goe for vs? Then I ſaid, Here am I, ſend me.

And he ſaid, Goe, &c.

The Coherence.

IN the fiue former Chapters are contayned ſuch Sermons, as the Prophet had made vnder *Vzziah*, King of *Iudah*. At this Chapter begin ſuch as hee preached in the raigne of *Iotham*, and ſo forward: But before he either preach or prophecy of any thing, in King *Iothams* dayes or his ſucceſſors, the Lord in this chapter giues a new confirmation to this calling; the old king, in whoſe dayes *Eſaiah* was firſt called beeing now dead, and an other ſucceeding him, God with the newe King renueth the calling and commiſſion of the Prophet: wherein God doth not giue him another calling, for one calling to the office of the Miniſterie is ſufficient: but he confirmeth the calling formerly giuen, by repeating, and ratifying it. And this God did to *Eſay*, not as he was an ordinarie, but an extraordinarie Prophet: for ordinary Miniſters need no renouation of their calling, nor any newe ſignes of confirmation, but extraordinary Prophets, who came in extraordinarie manner, and to doe many extraordinarie works, God in his wiſedome will haue their calling confirmed, againe and againe, and that by very extraordinarie meanes. Out of which practiſe of the Lord, we learne, how great cauſe we haue to doubt theſe men, to be either fantaſticall or worſe, who pretend extraordinarie callings in theſe daies, & yet ſcarſe can ſhew vs any good ſignes of an ordinarie, much leſſe of an extraordinarie motion: for if in thoſe dayes when ſuch courſes were more common, God will haue his extraordinary Prophets calling to bee renued and confirmed againe and againe, then certenly in theſe dayes we may iuſtly require, more & more wonderfull ſignes of an extraordinary calling afore we beleeue it: and if God himſelfe was ſo careful to ſatisfie his Church in thoſe dayes of the vocatiō of his Prophet, ſurely the Church in theſe dayes hath much more cauſe to doubt in ſuch caſes, and to require many and extraordinarie ſignes, afore it acknowledge any ſuch extraordinary calling: Theſe mē therefore offer much wrong to the Church, & deſerue both the cenſure thereof, & the ſword of the magiſtrate, who dare ſo boldly offer & obtrude to the Church their owne fancies and dreames, as extraordinarie motions of Gods Spirit. This is the occaſion and coherence.

With a new King, God giues the Prophet a newe Commiſſion,

Ergo, extraordinarie.

Callings or motions in theſe dayes are not eaſily to be beleeued.

A

B

The parts of the Chap.

This chapter hath two parts, firſt, the means of his confirmation, from the beginning to theſe words: ſecondly, the confirmation it ſelfe from theſe words to the end: the meanes of his confirmation is a *viſion* he ſaw from *heauen*, of certaine holy Angels appearing & ſpeaking to him, in the firſt foure verſes. In the confirmation, which followeth in theſe words, are three points.

The parts of the text

1. The *effect of the viſion*, which is wrought in the Prophet, it cauſed him feare, it aſtoniſht him, and caſt him downe: in the fifth verſe.

2. His *Conſolation*, and raiſing vp againe, after his feare, in the 6. and 7. verſes.

3. The *renuing of his Commiſſion* againe, from thence to the end.

The feare and aſtoniſhment of the Prophet, is deſcribed.

1. By ſignes, of which are two.

1. A note of exclamation, *Woe is mee,*

2. By a note of extream deiection in himſelf, *I am vndone,*

2. By the cauſes of it, which are alſo ſet down to be two.

1. He was a *man polluted, and dwelt amongſt people polluted.*

2. *Hee had ſeene the Lord.*

Then ſaid I, woe is me, I am vndone.

1. Point is the feare of the Prophet.

The firſt point in order is, the *feare and extaſie* into which the Lord droue his holy Prophet, which the Lord did not in his anger, but in his loue vnto him, not for a puniſhment of ſinne, but as an euidence of his further loue: for the intent and purpoſe of God in ſtriking this feare into him, was to inable him to be a true Prophet, and a fit meſſenger for himſelfe. It may ſeeme a ſtrange courſe, which God taketh to confirme and raiſe vp his ſeruant in zeale & courage, to ſtrike him into an extreame feare, euen to aſtoniſh and amaze him, and yet we ſee it is the courſe which the Lord taketh: out of which practiſe of the Lord, we learne this doctrine: That all true Miniſters, eſpecially ſuch as are deputed to the greateſt works in his church muſt be firſt of all ſtriken into a great feare, in conſideration of the greatnes of their function, yea, into an amazement and aſtoniſhment, in the admiration of Gods glory and greatneſſe, whoſe roome they occupy, and whoſe meſſage they bring, and the more they are afraid and ſhrinke, ſo it be vnder the contemplation of Gods Maieſtie, and their owne weakneſſe, the more likelier it is that they are truely called of God, and appointed for worthy purpoſes in his church: but he that ſteps to this functiō without feare, he may thruſt in himſelfe, but it is doubtfull whether hee be cald of God, as here the Prophet was: Nor is it ſo here alone, but euery where when God called any of his ſeruants, to any great worke, he firſt droue them into theſe feares and amazements, as is euident [a] in *Moſes* in [b] *Ieremie*, in [c] *S. Paul*, and others. The reaſon of this dealing of the Lord is plaine: namly becauſe mans nature is alwaies readie to take enough and too much, vpon it ſelfe, God therfore in his wiſdome puts a bridle vnto the corrupt nature of man, and aſtoniſheth it, leaſt it preſume too much, and take too much vpon it ſelfe. Againe, a Miniſter is to preach vnto the people, feare and reuerence of the Lord: but how can he doe ſo to others, when he hath not tyed that bond in his own conſcience, nor was euer caſt downe in admiration of Gods glorie and Maieſtie: And laſtly, the miniſterie is an high and excellent calling (eſpecially the office of extraordinary Prophets in the old teſtamēt) and is therefore ſubiect to pride, and to be puft vp with ſelfe conceit, and therfore teacheth the Apoſtle to *Timothy*, that *a Miniſter may not be a young ſcholler, leaſt hee be puft vp and fall into the condemnation of the wicked*, giuing vs to vnderſtād, that it is the peculiar dāger of that calling to haue high conceits of thēſelues, becauſe of the height & dignity of their function. Therfore to preuent this incōuenience, God in mercie appointeth that all his true Miniſters ſhall haue ſome meanes or other, to be caſt downe euen to nothing in themſelues, and ſhall be driuen into ſuch feares and amazements, at ſight of their owne wickedneſſe, as they ſhal throw downe themſelues at Chriſts feete, and denying themſelues wholly, ſhall acknowledge that they are in him whatſoeuer they are: and doe relye, and truſt onely on his grace and helpe.

Doct. Beſt Miniſters moſt amazed at their entrance.

a Exod. 3. 11. & 4. 10. 13.
b Ier. 1. 6, 7.
c Act. 9. 6. &c.

1. Tim. 13.

Vſe. Ergo Miniſters, eſpecially i the Vniuerſities, labou to be humled in ſight of Gods greatnes, & their owne meaneneſſe.

The vſe of this doctrine, as it is for all Miniſters, ſo ſpeciallly for vs which liue in the Vniuerſity: we liue as it were in a Seminarie: we many of vs are hereafter by Gods grace to be framed to the Miniſterie, as ſome of vs alreadie are. Now here we haue many occaſions to be puft vp in ſelfe conceit: we ſee our ſelues grow in time, in degrees, in learning, in honour, in name and eſtimation: and to many of vs God giues good portions of his gifts; what are all theſe, but ſo many baites to allure vs to pride, and vaine opinions of our owne worths? but let vs remember the end we aime at, is not humane nor carnall: our purpoſe is to ſaue ſoules, *Then the weapons of our warre muſt not bee carnall*, as pride, vaine-glorie, and ſelfe-conceit. If therefore we euer look to be made inſtruments of Gods glorie in ſauing of ſoules, then at the firſt ſet we not before our eyes the *honour*, but *the danger* of our calling, and *humble we our ſelues vnder the mightie hand of our* God, *that hee may exalt vs in his due time*: and let vs be content that God giue any occaſion or meanes to pull vs downe, either by outward croſſes or inward temptation: and let vs reioyce, when we are thereby ſo farre caſt downe, that we cry out in the aſtoniſhment of our ſpirits, as the Prophet here; *Woe is me, I am vndone*: but otherwiſe if we will needs follow the ſwing of our proud natures, and truſt in our owne abilitie, gifts, and learning, let vs know, we vſe *carnall weapons in a ſpirituall warfare*; & let vs be aſſured the Lord will worke no great worke in his Church by our Miniſterie: we may raiſe our ſelues in worldly eſtimation, and work out our

2. Cor. 11. 4.

owne

A owne purpoſes, but we ſhall doe little in the ſaluation of ſoules: for thoſe men doe pronounce the moſt powerfull bleſsings on other mens ſoules, and ſpeake the beſt wordes of comfort to other mens conſcience, which ofteneſt ſay vnto themſelues: *Woe is mee, I am vndone.*

2. Doctr. Ergo, the Prophets hold not the opinion of the interceſſion of Angels.

Furthermore, whereas the Prophet at this viſion and Reuelation of Gods glory vnto him, cryeth out of himſelfe, *Woe is me, I am vndone*: beeing words of extreame feare and aſtoniſhment, and of ſo low a deiection as is a degree towards deſperation (if it had gone forward) let vs learne, that the Prophet helde not in his iudgement, the doctrine of Interceſſion of angels and Saints for particular men, for if he had, B hee needed not at the ſight of Gods maieſtie, foorthwith to haue cried out, *Woe is mee, I am vndone*: but hee might haue ſtaied himſelfe a while in this cogitation, I will deſire *Moſes, Samuel, or Dauid*, to pray to this glorious God for mee, or here are holy Angels of the Seraphins preſent, they ſee in what fearefull caſe I am, I will pray to them to ſpeake to this glorious and mightie Lord for me, that I periſh not in this feare: but he inſtantly ſeeing the Lord appeare in maieſtie, and fearing his iuſt wrath (beeing guiltie of his owne corruptions) without any hope or expectation, or (as he ſeemes) without the leaſt cogitation of helpe or aſſiſtance from any creature cryeth out, *I am vndone.* C

3. Doctr. Ergo, the calling to the Miniſterie is a work like vnto the calling of a ſinner to the ſtate of grace.

Vſe Ergo. much muſt be required to qualifie a man for the Miniſterie.

Laſtly, whereas he exclaimeth, *Woe is mee, I am vndone*: beeing words of a ſoule humbled and deiected, and here by ſhewed himſelfe to be in that caſe, which a poore ſinner is, when the preaching of the Law hath humbled him, by ſhewing him his ſinnes, and his extreame danger by them: We may learne, that to be called to the miniſterie, is to be as it were conuerted and regenerate: and that when a man is called thereunto, it is a worke little leſſe then that wherby God calleth a ſinner from his ſinne, to the ſtate of repentance: for as God firſt caſteth downe the ſinner, before he giue him grace, or any feeling of his loue in Chriſt: ſo here he firſt abaſeth and caſteth downe the Prophet in the D ſight of Gods Maieſtie, and his own miſerie, afore hee honour him with a Commiſſion to preach his word vnto his people. Which I note againſt thoſe men, which holde it ſo ordinary a matter to enter into the Miniſterie, as many do, which take it vpon them in worldly and politique purpoſes. And ſome of better Rancke, which thinke if a man haue Learning, degrees, age, he is ſufficiently qualified for that calling. But alas, this is not all; there is a greater worke to be wrought then ſo, he muſt be humbled & caſt downe in ſight of the greatneſſe of that calling, of that Maieſtie of that God, whoſe roome hee is to execute, and of the vnworthineſſe of himſelfe to ſo great a worke: hee muſt be reſolued, that to call a man to the Miniſterie, is the greateſt worke that God worketh in his Church, but the conuerting of a ſinner, and calling him to the ſtate of grace: nay it is a worke euen like vnto it: for as a ſinner in his *conuerſion*, ſo he at his *Vocation* to that place, is often to crie out in the amazement of his ſoule, *Woe is mee, I am vndone.* As therefore they are fouly deceiued, which thinke any holyneſſe or ſanctification, can ſufficiently qualifie a man without learning, ſo are they no leſſe which thinke all outward complements to be ſufficient without this work, which here was wraught in the holy Prophet. Thus we ſee the feare and aſtoniſhment of the Prophet. It followeth,

For I am a man of polluted lippes.

Cauſes of his feare, 2. 1. Cauſe pollution of himſelfe and his people. 1. His owne. He was a mã of polluted lips.

And he was a polluted man.

And he complaineth not of capitall ſinnes.

But of the corruption of his nature.

2. Of ſome omiſſion in his calling.

Doctr. Ergo, Miniſters muſt be men of tender conſcience.

Now followeth the cauſes of his feare, which are two. The firſt is, *his owne pollution* and ſinfulneſſe, and the ſinnefulneſſe of his people: his owne he freely confeſſeth in theſe words; *I am a man of polluted lippes*: that is, I am a miſerable and ſinneful man, and therefore I feare & tremble to ſtand in Gods preſence: nay, I dare not looke vpon the Lord, for my ſinnes. But it may be demanded, how could the Prophet ſay thus truly? for hee was a holy man, and iuſtified in Gods preſence, by his true faith in the *Meſſias*, and ſanctified by repentance? can a man iuſtified & ſanctified ſay, he is a man polluted? I anſwer. It is doubtleſſe he was ſo, hee therefore complaineth here not of any great and enormous ſinnes, which hee had committed to the publike ſcandall of the Church, but firſt of the corruption of his nature, which in him, as in all men, is a very ſea of iniquitie, & which alwaies appeares the more, the nearer a man comes to God, and therefore did now moſt apparantly diſcouer it ſelfe in the Prophet, when he was in the preſence of the Lord himſelfe. Secondly, he complaineth of ſome actuall ſinnes of his life; & it is more likely of ſome ſinnes of omiſſion, then of commiſſion: for we finde not that the Prophet was euer touched with any great ſin, and where we know it not, we are in charitie not to imagine it. So that it is moſt probable, he complaineth of ſome ſmaller faults, or negligences in his miniſterie: as not preaching to the people at ſome time when hee ought, or not preaching ſo willingly or cheerefully as hee ſhould, or deſire to leaue preaching, becauſe the people were ſtubborne & diſobedient, or ſome impatience in his Miniſterie, when the people were rebellious and reſiſted his doctrine, which paſſion might the rather vex him (as we reade it did *Ieremie*) the *Iewes* were ſo ſtubborne and ſtifnecked a people: or it may be ſome want of zeale or forwardneſſe, theſe, or ſome ſuch were the cauſe of his feare; And the conſcience of theſe makes him here cry out that hee cannot ſtand in the ſight of God. Where we learne, firſt, what a tender conſcience godly Miniſters muſt haue aboue all men: namely, that they muſt make conſcience, not of the great and groſſe ſinnes onely, but euen of the loweſt and leaſt ſinnes: and he muſt endeauour in his calling, not onely to be cleare of great crimes, And make conſcience of the leaſt ſinnes.

And be moſt carefull in his miniſterie both publikely & priuately.

but as farre as may be, to be free from the leaſt appearance of euill, and from the leaſt negligences in his place, for a ſmall fault in other men is great in them, and that which may be ſome waies pardonable in other men, is no way in them: they muſt therefore watch ouer themſelues moſt carefully, and take heed to all their waies: and for this end is it that a Miniſter in godly wiſedome muſt often depriue himſelfe euen of many things (which it may be, lawfully he might vſe) leaſt his libertie be an occaſion of euill to others; and muſt abſtaine from the leaſt ſinnes, leaſt euen they be blemiſhes to his calling, & burthens to his conſcience. And hence is it, that a miniſter cannot be too carefull in his calling, in his words, diet, company, recreation, apparell, geſtures, and in his whole carriage, becauſe little ſinnes are ſo great in him. Eſpecially Miniſters muſt here learne the Apoſtles leſſon, to be *inſtant in ſeaſon and out of ſeaſon: to preach and exhort, to comfort, and rebuke, publikely and priuately*: to good, to bad, when it is well taken, when it is ill taken, when they willingly receiue it, and when they ſtubbornly reſiſt it; when they commend him, and reward him, and when they raile at him, and perſecute him for it: thus muſt he be diligent in ſeaſon & out of ſeaſon, for the leaſt negligence in his dutie, or omitting the leaſt opportunity of doing good, will when God viſits his conſcience, be a burthen and vexation to him, as it was here to the Prophet.

Vſe. Ergo Miniſters for great ſinnes ſhould be greatly humbled.

And furthermore, if theſe ſmall ſinnes thus afflicted the Prophet, then alas what is to bee thought of thoſe Miniſters who make no conſcience of foule and ſcandalous ſinnes? how ſhal Symonie, Incontinencie, Vſury, Inhoſpitality, Couetouſneſſe, Ignorance, Idleneſſe, careleſſe Nonreſidency, how ſhall theſe (I ſay) and other like grieuous crimes oppreſſe & burthen the ſoule, when as the ſmalleſt ſinnes doe ſo affright this holy man? Surely, when God ſhall viſite them, their ſtates will be moſt fearefull, nor ſhall any mans caſe be ſo miſerable, as an vnconſcionable Miniſters; And though now ſuch looſe and licentious Miniſters ſeeme to liue in iollitie, and without any feare, yet when God ſhall appeare vnto their conſcience, then will they cry out in feareful anguiſh, *Woe is me, I am vndone.*

And for great negligence in their calling, elſe they haue no conſcience.

And againe, if theſe ſmall faults ſo affrighted this holy Prophet, and burdened his conſciēce; then what pitiful conſciences haue thoſe miniſters, whoſe daily negligence, and vnconſcionable careleſſeneſſe in their places is ſuch, as all men ſpeake of, and yet they are not touched: ſurely theſe men are not of ſo tender conſciences as the Prophet was: and either the Prophet here was much more nice then needed, or elſe theſe men will prooue to be in a miſerable eſtate.

Good and faithfull Miniſters not to be diſcouraged, though they haue ſome wants, for ſo the Prophets had, but let them complaine of them as here the Prophet doth.

Laſtly, let Miniſters of care and conſcience, be here comforted in the example of the Prophet: who is there, but may finde imperfections and blemiſhes in himſelfe, which will often make him crie out, *Woe is mee?* but let not that diſcomfort them, but rather reioyce, that they can ſee their owne weakeneſſe, as the Prophet did here: If they haue cauſe to exclaime againſt themſelues, they are not alone, it was this, and all other holy Prophets caſe before them. In hauing imperfections in themſelues, they are no more miſerable then the Prophet was: but let them labour to be as bleſſed in ſeeing and complaining of themſelues as he was: And let euery miniſter aſſure himſelfe, that the more hee makes conſcience, euen of the leaſt ſinnes of all, the more hee reſembleth the auncient holy Prophets, and the more likely is he to worke effectually in his miniſterie. For his dutie is to worke in his people a conſcience, not of great ſinnes onely, but euen of all: but how can he do that in them, if hee haue not firſt of all done it in himſelfe? hence it is therefore, that godly miniſters finde fault with themſelues when other men cannot, and cry out againſt themſelues for their *polution*, (with the Prophet here) when no other man can accuſe them of the leaſt crime: nay, when other men do magnifie God for his graces on them, and praiſe their gifts, and commend their good liues, euen then doe they condemne themſelues, and exclame againſt their owne corruptions: and their owne ſmalleſt negligences, or omiſſions, are great wounds to their conſciences: and their leaſt ſinnes, and their moſt pardonable infirmities, are ſore burdens vnto thē; for of all men in the world, a Godly miniſter is a man of a moſt tender conſcience.

Godly Miniſters finde fault with themſelues when the world cannot.

Hitherto hath the Prophet complained generally of his pollution.

Particularl he compl neth again the polluti on of his lip

Particularly, he exclaimeth againſt the *pollution of his lippes.* But why will ſome ſay, complaines he of the *pollution of his lippes*, rather then of his heart, or his hands, or any other part of him, were they not polluted? yes, all in ſome meaſure: and was not he grieued at them all? yes aſſuredly, we muſt grant that alſo. But the reaſon is he was a Prophet, his duty was to vſe his tongue: for a miniſter is an interpreter as he is called, Iob. 33. 23. that is, *the peoples to God by prayer, and Gods to the people by preaching*: hee is Gods mouth, and the peoples mouth; ſo that the tongue of a miniſter is that part of his body, which is to be vſed as a principall inſtrument of Gods glorie, and more to the ſetting forth of his honour then any other: Now euery man is to be tried what he is by his calling, rather then by any other collaterall courſes: therefore the honour or diſhonour of a miniſter, is the vſe or the abuſe of his tongue, and his comfort or diſcomfort, is the wel vſing, or not vſing of it. The Prophet therefore here affrighted at Gods preſence, and therefore retyring into himſelfe, preſently his conſcience checkes him for his moſt proper ſinnes: namely, for ſome fault or negligence in his miniſterie (which is the proper ſinne of that calling) and

For a Prophets dutie conſiſts in the vſe of his tongue.

His ſmalleſt negligence in teaching, checkes his conſcience.

therefore is it that he exclaimeth againſt the *pollution of his lippes:* out of which practiſe of his we may learne,

Firſt, the vanitie of the Papiſts, who magnifie the Merits of holy mens workes: for if this holy Prophet, a man truely iuſtified, and extraordinarily ſanctified, yet durſt not ſtand before God in this little appearāce of his glory, notwithſtanding all his zeale, and courage, and conſcience, and paines, & ſufferings in his function, but was caſt downe ſo farre, from a conceit of his owne worth, that he cryed out, *Woe is me, I am vndone:* How then can we who are no better, but much worſe then he, ſtand before God in the day of Iudgement, in the great appearing of his infinite iuſtice and glorie? Rather doubtleſſe, as here the ſmalleſt *pollution of his lippes*, and negligence in his calling, droue him out of all conceit of merit, when once he came into the preſence of God; ſo the due conſideration of our ſo many & foule pollutions about his, ſhould beate downe all proud conceites of our owne goodneſſe, when we appeare before God. It is therefore to be feared that the Papiſts, who thus magnifie their owne merits, doe ſeldome or neuer enter into ſerious conſideration of their owne infirmities, do ſeldome preſent themſelues in the preſence of Gods Maieſtie. For if they did, then doubtleſſe the leaſt ſight of their leaſt pollution, would make them farre from euer thinking of their owne merits.

They alſo tel vs, of works of ſupererogation, but it ſeemes here this holy Prophet had none of them. And they teach, a man may in this life perfectly fulfill the Law, but who can doe it, if not Miniſters? And what miniſters, if not extraordinarie Prophets? And yet *Iſaiah* (the firſt & cheife of them) exclaimeth here in pitifull manner againſt his pollutions: Doubtleſſe, if the Papiſts would ceaſe flattering themſelues, and not examine their conſciences by their owne pleaſing corruption, but preſent themſelues in the face and preſence of Gods maieſtie, they would be farre from theſe conceits.

In the next place, wheras the Prophet complaineth of the *pollution of his lips*, as of the peculiar ſinne of his place: Miniſters are here taught, to avoide that ſinne aboue all other; & to labour in that dutie aboue any other: for the doing of it, is his moſt comfort; the want of it, is his moſt vexation: his tongue is the inſtrument giuen him to honour God, if he vſe it wel it yeeldes him comfort, more then any other duties.

But if he vſe not, or abuſe his tongue, the pollution of his lippes will be the heavieſt burthen of all: they therefore are greatly deceiued, who thinke a miniſter to diſcharge ſufficiently his dutie, though he preach not, if he keepe good Hoſpitalitie, and make peace amongſt Neighbours, and performe other works of charitie and good life: for if a miniſter haue not this vertue, he hath none: If he Preach not; *If he abuſe his lippes:* or if he open them not, he hath no conſcience, nor can haue any comfort, for that is the principall dutie of a Miniſter; (though all the other bee required to make him compleate;) the want of them may condemne him before men, but it is the pollution of his lippes which preſently checkes him before God, as wee ſee here in this holy Prophet: the concluſion then is to euerie Miniſter, that if he had all the vertues and good properties, that can commend a man in the world, yet *if his lips bee polluted*, either by not preaching, or by negligent, idle, or careleſſe preaching, this pollution will ſo ſtaine his conſcience, and ſo burthen him in the preſence of God, that the time will come (notwithſtanding all his other good qualities) hee will crie out in farre more pitifull manner then here the Prophet doth, *woe is mee, I am vndone, becauſe I am a man of polluted lippes.* It followeth,

And I dwell in the middeſt of a people of polluted lippes.

2. His peoples pollution. He complaines of it to teach

The Prophet not onely complaines of his owne pollution, but of his peoples alſo amongſt whom he liued, & this he doth for theſe cauſes: Firſt, to teach vs, that it is the Miniſters dutie to confeſſe not only his owne ſins, but the ſinnes of his people, and to complaine of them to god: for as he is the peoples *Interpreter* to God, hee muſt not thinke it enough to put vp their petitions, to vnfold their wants, and craue releefe for them at gods hand, but he muſt further take knowledge of the ſinnes of his people, and make both publike and priuate confeſſion of them to God: and the more particularly he can doe this, the better: and this he is to do, both for the peoples good, and for his owne alſo, becauſe it cannot be but the ſinnes of his people, are in ſome ſort his: for this is the peculiar danger of the Magiſtrates and Miniſters calling, that generally the ſinnes of their people are theirs: I meane that they are acceſſarie to the ſinnes of their people, either by prouoking the by their euill example, or by not reproouing, or not hindering or ſuffering, or winking, or couering and concealing, or not puniſhing them, or not carefully enough vſing meanes to preuent them: by all which meanes and many more, it comes to paſſe, that the peoples ſinnes are the Miniſters by communication: ſo that as well for his owne ſake as theirs, he is to confeſſe to God their ſinnes as well as his owne.

For generally he is acceſſarie to his peoples ſinnes.

Now if a miniſter muſt confeſſe his peoples ſinnes, then it followeth conſequently, that he muſt know them, and take notice of them: for elſe hee cannot confeſſe them. And this is one cauſe why the holy Ghoſt commaunds a Paſtor *to knowe his flocke.*

1. Vſe. Ergo, a Miniſter muſt know his peoples ſinnes.

Prou. 27. 23.

He muſt not onely *haue a flocke*, and *knowe* which is *his flocke:* or haue a generall eye ouer it, but hee muſt haue a particular and diſtinct knowledge of the ſtate of it, and the more particular the better.

And if the miniſter ought to knowe and confeſſe his peoples ſinnes, then it followeth,

Ergo, it is beſt for a Miniſter to be with his people.

Firſt, that it is beſt for a Miniſter to bee preſent with his people, that ſo he may the better know them and their ſtate: and certainely if it bee a Miniſters dutie to confeſſe to God the pollutions of his people, then wilfull and careleſſe Non-reſidencie, and all abſence, without iuſt & conſcionable cauſes, muſt needes bee a foule and fearefull ſinne. For how could *Iſaiah* haue confeſſed, *that his people were a people of polluted lips*, but that he dwelt amongſt them. Nay ſaith the Prophet, he dwelt in the *middeſt* among them, indeed wel may he *know and confeſſe* his peoples pollutions, that *dwelles* in the middeſt among them.

2. Vſe. Ergo, people muſt cōfeſſe their ſinnes, and reueale thē to their miniſter.

Not Popiſh, but voluntarie. And of ſuch ſinnes as diſquiet the cōſcience.

Againe, if the Miniſter bee to confeſſe his peoples ſinnes, and therefore muſt needs know them, then it followeth alſo that they muſt diſcouer and confeſſe them vnto him, or elſe it is not poſſible he ſhould perfectly knowe their eſtate: the want of this is a great fault in our Churches: for how euer we condemne Auricular confeſſion, as a verie pollicy in the deuiſers, and a racke to the conſciences of poore Chriſtians, yet we not onely allowe, but call and cry for that confeſſion, whereby a Chriſtian voluntarily at all times may reſort to his Paſtor, & open his eſtate, and diſburthen his conſcience of ſuch ſinnes, as diſquiet him, and craue his godly aſſiſtance, and holy prayers: great bleſſing and comfort doth doubtleſſe followe them that vſe this godly practiſe, and the want of it, is cauſe that a Miniſter cannot diſcerne the ſtate euen of his owne flocke, nor can complaine to God of their pollutions, and confeſſe their ſinnes ſo particularly, as would bee good both for him and them.

2. To teach vs that people make their Miniſter more or leſſe polluted alſo.

Secondly, the Prophet couples together his owne pollution, and the pollutions of his people, as the adiuvant, or helping cauſe and the effect: For the pollution of a people, helpes forward the pollution of a Miniſter, and the worſe people they are, the worſe do they make him, though hee be otherwiſe neuer ſo good: For euen the Prophet, though called of God himſelfe, and iuſtified, and ſanctified, and a man of extraordinarie grace, yet dwelling in the middeſt of a people ſo ſtubborne and diſobedient, as the Iewes were, was ſomething touched with their pollutions: Miniſters (euen the beſt) are men, and this comes to paſſe by reaſon of the corruption of their nature as they are men, the nature of which corruption is to apprehend any euill where euer it findes it, and to partake with it: regeneratiō qualifieth & abats this corruption, but takes it not away perfectly in this life: whereby it comes to paſſe, that a miniſter liuing amongſt euil people, cannot but be ſomwhat ſtained with their pollution, of what ſort ſoeuer they be: inſomuch as it is often ſeene, that one knowne to bee otherwiſe diſpoſed of himſelfe, is found to be diſpoſed to this or that euill, by liuing amongſt a people ſo diſpoſed. And againe, that a miniſter in ſuch a place, and amongſt ſuch people, free from ſuch and ſuch ſinnes, remooued to another place, is there found more or leſſe tainted with them, becauſe they abound amongſt the people: and yet further, that a Miniſter, knowne to be faithfull, painefull, and zealous, and comming to a diſobedient, and ſtubborne, froward, or prophane, and diſſolute people, his faith is weakened, his zeale and courage abated, Gods graces in him dulled, and much decayed: godly Miniſters do daily complaine hereof, and experience euerie where ſhewes it too true. Out of this we may learne ſomething both for our inſtruction, and for our conuerſation.

A wicked people d and deca Gods gra in good niſters.

Vſe doubl

1. For inſtruction.
1. See ho corrupt nature is.

For our inſtruction, it here appeares how wicked and wretched the corruption of our nature is, which cannot but receiue ſome contagion from the pollution of thoſe with whome we liue, for this is ſo, not onely in them who carry a looſe hand ouer themſelues, but euen in ſuch as looke moſt narrowly vnto their ſteps: as we ſee here in this holy Prophet, who was a man of more then ordinarie ſanctification: how little cauſe therfore hath any man to extol nature? and how much leſſe cauſe the ſchoolemen and ſome other Papiſts, to giue the leaſt commendations to our *pure naturalls*: for if nature rectified by grace, bee ſo hardly kept with in compaſſe, alas how outragious & peruerſe is it, when it raignes without controlment?

2. What a creeping ture ſinne hath.

It wil cree from Mini ſters to pe ple, & fr people to Miniſters.

And for our further inſtruction, here we may ſee of what a creeping & inchroaching nature *ſinne* is, which like a ſecret venome in the *naturall* bodie, ſo it in the *politique* bodie reſtes not in the place or partie poiſoned, but cloſely creeps and diffuſeth it ſelfe into euery part and member of the whole: it creeps from man to man, yea from an euill man to a good, from the worſt man to the beſt: from prophane men, to godly Miniſters: & as from publike perſons (as Magiſtrates & Miniſters) it deſcendeth viſibly, and the example of their euill life is palpably ſcandalous: ſo from the people to the Magiſtrate, or Miniſter, it creepeth cloſely, and aſcendeth in more ſecret and inſenſible manner, yet in effect it is too ſenſible, for it is alwaies ſeene, that they are ſome thing touched with their peoples pollutions: ſinne is not onely as a poiſon ſpreading from the heart to all parts, from the Miniſter to the people: but as a gangrene, if it beginne in the foote, will without ſpeedie preuention ſpread priuily to the heart: ſo ſinne ſhewes it ſelfe, euen from the people to the miniſters: So great cauſe is there for all men to ſtoppe ſinne in the beginning, to breake it in the egge, *to giue water no paſſage, no not a little*: for let this gangrene beginne at the feete, it will not reſt till it bee in the heart.

Ergo, ſtopp ſinne in the beginning.

2. For our conuerſation.

1. Miniſters: Ergo, labour to liue amongſt a good people

For our conuerſation wee are here taught, firſt, if a miniſter, by reaſon of the corruption of his owne nature, and the creeping nature of ſinne, is in ſuch danger to bee ſtained with the peoples pollutions, then let all Miniſters deſire, and vſe all good meanes to dwell with a people *as little polluted as* may be: otherwiſe let him aſſure himſelfe to be polluted with them, which is both a great diſcomfort to his owne conſcience (as here it was to the Prophet) and diſgrace to his profeſſion; for if it be a dutie of euery good profeſſor of religion, to *keepe himſelfe vnſpotted of the world,* then how much more is it the Miniſters dutie ſo to doe? and how foule a ſtaine is it to the honour of his calling, to be polluted in the common polutions of the people?

Iam.1.27.

It may be therefore good counſell to all godly Miniſters in the placing and diſpoſing of themſelues, not to enquire onely how good a liuing ſuch & ſuch a place is, how wel ſeated, how healthfull, & beneficiall it will be, (which are alas the common and almoſt the only queſtions now a dayes,) but principally, to regard what a people they bee, and how affected, amongſt whom they are to liue: if godly & well diſpoſed, or at the leaſt tractable and gentile, and willing to be taught, then leſſe to regard other incommodities: but if wicked, and prophane, or (which is worſe) ſtubborn, froward, and vntractable, then leſſe to regard the greateſt commodities: and certainely if this point be well conſidered of, and how bitter it hath been in the end, to many who haue not regarded it, it will appeare, that this is the beſt encouragement or diſcouragement, the greateſt commoditie or diſcommoditie, and the beſt reaſon, either to winne a man to a place; or to draw him from it, how good ſoeuer it be other waies: they that neglect this dutie, and are led (or miſled rather) with carnall and worldly reſpects, how iuſt is it vpon them when they are made to crie in the ſorrowe of their ſoule, *Woe is me, I dwell in the middeſt of a people of polluted lippes?*

And in diſpoſing thēſelues, rather regard it, thē other commodities.

And here ſuch Miniſters as haue *poore liuings but good people*, let them not faint nor bee diſcouraged, they haue more cauſe to bleſſe God, then to be greiued, for doubtleſſe they are far better then thoſe who haue *great liuings* and *an euill people.*

A poore liuing with good people, better then a great liuing and euill people.

But as for thoſe to whome God hath beene ſo good, as to beſtowe vpon them competent liuings, & a willing and well diſpoſed people, let them thinke themſelues double bleſſed of God, and treble bound to honour God, and to doe good in his Church: and if ſuch men goe not before their brethren in all Miniſterial care and dutie, their fault is aboue all men, and they make themſelues vnworthy of ſo great mercies.

Againe, if that a polluted people pollutes ther Miniſter, here is a good warning for all miniſters to be warie and choiſe of their companie, with whom they wil priuately conuerſe; for as on the one ſide they may not retire themſelues into any ſolitarineſſe, nor ſequeſter themſelues from all ſocietie with their people, (which is rather a Cinnicall and fantaſticall, then any way a religious practiſe:) ſo of all men A are they to be moſt carefull, that they doe not looſely and lauiſhly beſtowe themſelues on all companies, as too many doe in our Church, to the great ſcandall thereof, who care not with whom they conuerſe, but all companies, all places, all times, all ſports & recreatiōs, all meetings, all occaſions, are one with them: but alas what maruell, though ſuch men keep *not themſelues vnſpotted of the world*, but prooue too offenſiue to their calling: for ſeeing the beſt mē cannot liue with the beſt people, but they ſhal receiue ſome contagion frō them, how carefully ought ordinary miniſters to make difference of men and meetings, times and places, & not diffuſedly and careleſly to thruſt themſelues into all. So doing ſhall they keep their calling B from much reproach, and preſerue themſelues from much pollution, which otherwiſe from their polluted people, they ſhall be ſure to receiue.

2. Ergo, Miniſters muſt take heede of their cōpanie.

All companies, and all recreations are not for Miniſters.

And here people are to be admoniſhed, not too ſharpely to cenſure their Miniſter, though he be not ſo ſociable with them all, as it may be many would expect, for it concerns no man to be ſo warie of his company and his ſports, as it doth the Miniſter: and if they would haue comfort and honour by their miniſter, let them be carefull into what recreations and company they draw or deſire him: for the more polluted the people are amongſt whome he liues, the more carefull muſt he bee to keepe himſelfe C cleare from their pollutions.

And people muſt not draw their Miniſters too much into companie.

Laſtly, here people are taught, not to bee too ſharpe condemners of thoſe Miniſters, whoſe conuerſations are not ſo vnblameable as were to be wiſhed: for as they liue ill, generally the cauſe is, becauſe they liue amongſt an ill people.

3. People muſt not cōdemne too ſharply ſuch Miniſters as are faultie in their liues, for thēſelues are the cauſe of it, beeing of euill liues themſelues.

Why then ſhould they ſo much condemne them, for ſuch faults wherein themſelues haue made them faulty? I ſay not, but our Church & ſtate, and Miniſterie, are to cenſure ſuch men, (and it were good they did it more) but it is againſt all reaſon the people ſhould doe ſo, whereas themſelues are the cauſe of it: For alas if this holy *Prophet was a man of polluted lippes because hee dwelt with a people of polluted lippes*, what maruell then, though ordinary Miniſters D bee polluted with the common and vniuerſall pollutions of their people? People therefore, are firſt of all to ſee that themſelues bee well ordered and godly, and then iuſtly may they complaine, if the liues of their Miniſters be not agreeable: but otherwiſe, it is not poſſible without very ſpeciall grace of god, but that a miniſter ſhall be more or leſſe touched with thoſe crimes which are the common faults of his people. And lamentable experiēce daily lets vs ſee, that where a people in a towne is giuen to *drunkenneſſe*, there the Miniſter, is either ſo for companie, or at the leaſt too good a fellowe: where a people are giuen to contention, there the Miniſter hath too many ſuites: where the people bee *Popiſh*, there the Miniſter

Looke what ſinne abounds in any place, and there generally the Miniſter is tainted with it.

A is too ſuperſtitious; where the people are *ignorant*, there the miniſter is no great clark, where the people are giuen to any great ſinne, there the Miniſter generally is not free from the ſame pollution; and it is ſeene, that the beſt Miniſters, and moſt carefull of all, doe complaine bitterly of the pollutions of their people; for that howſoeuer it may bee they eſcape partaking with their ſinnes: yet they alwaies finde at the leaſt a dulling & decaying of Gods graces in themſelues, where the people are vntoward and diſobedient. If therefore a Miniſter liues with ſuch a people, his caſe is pitifull and dangerous, for he walkes in the midſt of nets, & ſnares, which are laid for him on euery ſide, and if he eſcape them (I meane, if he keep himſelfe vnſpotted, in the middeſt of a ſpotted & B polluted people) his care and his conſcience is worthy both admiration and imitation, and himſelfe is worthy double honour, as beeing both a zealous Miniſter & an holy man. But he whom God hath bleſſed with a good and tractable people, and wel affected with the word, and yet himſelfe liueth looſely and ſcandalouſly amongſt them, a heauie burden and a hard account lyeth on that Miniſter, and no rebuke is too rough, no puniſhment too great, no cēſure too ſharpe for him. And, if this holy Prophet feare ſo much the preſence of God for his ſmal pollutions, & yet liued amongſt ſo wicked and polluted a people, then what heauines and C horror, ſhall be heaped on his ſoule, who cares not with how foule pollutions his life be ſtained, and yet liueth amongſt a godly and well diſpoſed people? And, thus wee haue the firſt cauſe of his feare, his owne, and his peoples pollutions.

But ſuch miniſters as liue with a good people and yet are looſe, they are not worthie to be miniſters, but to be depriued.

It followeth, *And mine eyes haue ſeene the King, and Lord of Hoſtes.*

2. Cauſe of his feare, he ſawe the Lord. How? in a viſion.

The ſecond cauſe of the Prophets feare and aſtoniſhment is, *He ſawe the Lord*, who then appeared in glorie vnto him: not that he ſawe the ſubſtance of God (for that is inuiſible and incomprehenſible) but his glorie. Nor the fulneſſe of his glorie, for that cannot be endured, but a glimpſe of it: nor that with the eyes of his bodie in ordinarie manner, but in a viſion; D wherein how farre the eyes of his body were vſed, neither the Prophet expreſſeth, nor wee can well conceiue. The meaning then is; In a viſion he ſawe ſuch glorie and Maieſtie, as he knewe there was an extraordinarie preſence of the Lord of Hoſts, who is the king of glorie, at whoſe ſight, and thought of his preſence, inſtantly his conſcience is ſmitten with feare, for his owne infirmities, and the pollutions of his people.

Wherein let vs firſt of all obſerue the connexion & dependance of theſe two cauſes one vpon another: for as they are both ioyntly the cauſe of his feare, ſo one of them is in a ſort the cauſe of another; he feareth, becauſe *of his owne and his peoples ſinnes, and becauſe he ſawe the Lord*: but why is he *afraide to ſee the Lord*? the cauſe thereof *is his owne and their ſinnes*, without which, hee would neuer haue beene afraid, but rather haue gloried to ſee the Lord: but his conſcience checking him, for ſome defect of dutie in his calling, therefore he trembleth at the leaſt glimpſe of Gods glorie. Here let vs marke the ground of his reaſon, which is this: *That man that is in his ſinnes, is not able to ſtand in the preſence of God*: this is a generall and certaine truth, and the reaſons of it are; Firſt, the contrariety betwixt God, and the nature of ſinne; it beeing the onely thing which offends him, and which prouokes his wrath & iuſt diſpleaſure: therefore as a ſubiect cannot but be much amazed, if he hap to come into the Kings preſence with any thing about him which the King hates, or cannot abide to ſee: ſo a man cannot but be extreame aſtoniſht, if he knowe himſelfe to bee in Gods preſence with his ſinnes, which Gods ſoule hateth.

Doctr. The man that is in his ſinnes endures not Gods preſence.

1. For God hates ſinne, aboue all things.

Secondly, ſinne makes a man indebted to God: for as the law tieth him firſt to *obedience*, ſo if he ſinne, and faile in that, it binds him to *puniſhment*: and the more a man ſinneth, the deeper is he in Gods debt. If then in this world a man willingly endures not the ſight of him, in whoſe debt he is; what maruell, though a poore ſinner tremble at the preſence of God, to whom he hath forfaited ſoule and all?

2. Sin makes a man a debter to God.

Thirdly, ſinne is that which prouoketh God to wrath: therefore a ſinnefull man feareth the preſence of God, as a traytor the face of the Prince, or a malefactor of the Iudge. For theſe cauſes, a wicked man endures not Gods preſence.

3. Sinne is that, that makes God angrie.

Now Gods preſence hath diuerſe degrees: Firſt, God is preſent to our conſcience, when we thinke of him. 2. He is preſent, when wee name him, or heare him named or mentioned by others, and theſe are the furtheſt off. Thirdly, God is neerer vnto vs in the preſence of his Ordinances, as his Word and Sacraments, and publike ſeruice in the Congregation. Fourthly, there is a moſt apparent and ſenſible preſence of God, which ſhall be at the laſt Iudgement, whē all men ſhal ſtand before him in his immediate preſence, to receiue their iudgment. Now all theſe preſēces of God, are hatefull to a wicked man: for the firſt, a wicked man by his good will neuer thinkes of God, and if ſometime a thought of god (like lightening) flaſhes in his minde, preſently hee quencheth it, as beeing a moſt vnwelcome and burthenſome thought vnto him: therefore ſaith *David*; *The wicked is ſo proud, hee careth not for God, neither is God in all his thoughts*; Nay, God himſelfe is ſo little thought on by them, that they will willingly thinke of nothing, that might bring God into their thoughts; as namely gods great workes, of his wonderfull iudgements: of whome the ſame Prophet ſaith, in the ſame place, *Thy iudgements are farre aboue, out of his ſight*: as if hee had ſaid, hee labours to ſet them farre from the eye of his minde, that

Degrees of Gods preſence.
1. To our thoughts.
2. To our naming him.
3. Neerer in his ordinances.
4. Neereſt at the laſt day.

A ſinnefull man feares all theſe.
1. He neuer, or vnwillingly, thinks of God.

Pſal. 10. 4.

Pſal. 10. 5.

he may neuer haue occaſion to thinke of them, nor on God by them. That this is true for his thoughts, I haue endeauoured thus to prooue by Gods owne teſtimonies, becauſe thoughts cannot be diſcerned by man. But alas, for the ſecond, that is, for his words, that is too apparent in the ſight of all men. For obſerue it, & you ſhall neuer ſee a wicked man, by his good will haue God in his mouth, (vnleſſe it be to abuſe his name, by ſwearing or blaſphemie) nor willingly doth hee heare any other man talke, or diſcourſe largely of God, or of his greatneſſe and his iuſtice; but ſuch talke is tedious and comberſome vnto him: & if he cannot breake it off, with other diſcourſe, then he ſits as mute as a fiſh, & inwardly either frets with anger, or is tormented with feare. All this is true in *Felix* the Gouernour: who whileſt Paul *diſcourſed of righteouſneſſe, temperance, & iudgement to come:* the text ſaith in the meane time he trembled.

neuer ſpokes of God, vnles it to abuſe maieſtie.

[illegible]

And for the third, we ſee daily wicked men endure not Gods preſence in the Church: for nothing is more troubleſome vnto them, then many Sermons, often praying, and much receiuing of the Sacrament: & therefore they neuer come to the church, nor receiue ofter then the Lawe layes vpon them: But further then that, as the Pſalmiſt ſaith, *they neuer call vpon God.* But as for the laſt, that they feare and abhorre aboue all, they wiſh in their heart it may neuer be. And therefore S. *Paul* makes it a token of a true beleeuer, and a holy man, *to loue, & looke for the appearing of Ieſus Chriſt.* Whereupon it followeth, that euen ſo it is a ſigne of a wicked man, to feare the laſt iudgement, and to wiſh it might neuer be: And when it comes indeed and they ſee they cannot eſcape it, what then doe they? Euen *crie to the mountaines, fall vpon vs: and to the Hils, couer vs, and hide vs:* from what? *from the preſence of God:* ſo fearefull and ſo hatefull is *Gods preſence* to a ſinnefull man.

3. They loue the word Sacraments.

Pſal.14.4.

4. They wiſh Chriſtwould neuer come to iudgement.

2.Tim.4.8.

6.16.

Beſides theſe, there is another way, wherby God ſheweth his preſence: & that is by extraordinarie reuelation of his glorie immediately: which was vſuall in the old Teſtament, as here to the Prophet, but now it is not to bee expected. But how terrible that is to the ſinfull nature of man, appeares in this place: for if the Prophet a moſt holy man, whoſe conſcience accuſed him but of a fewe ſmall ſinnes, yet thus cryes out amazed and affrighted, at the reuelation of ſome part of Gods glorie: alas how would they be terrified with it, whoſe conſciences are burdened with great and grieuous ſinnes, and that without repentance? Thus we ſee the ground of this reaſon, how true it is, that a man in his ſinne, cannot cheerfully come nor boldly ſtand in Gods preſence. The vſe of this doctrin: Firſt of all, let vs ſee the monſtrous preſumption of ſuch Miniſters as dare venture raſhly into the miniſtery, to tread vpon the holy ground of God with vncleane feet; to handle A the holy things of God with vnwaſhen hands: For what is it to enter into the miniſterie, but to enter into the chamber of preſence of the great King? and ſhould not a man look about him, afore he come there? Therefore if god rebuked *Moſes*, for ſtepping too haſtily towards the buſh, where his preſence was, & ſaid; *Come not too neere, for the place where thou ſtandeſt is holy ground:* then how will God rebuke and checke the conſciences of ſuch carnall men, as careleſly and carnally ruſh into the Pulpit, and to Gods holy table, where God is preſent in a farre more excellent manner then he was in the Buſh? And if they be ſo to be blamed, who enter into this calling without feare and reuerence, B then how much more faulty are they, who beeing Miniſters, dare venture to preach or miniſter the holy Sacraments, without holy and priuate preparation, and ſanctification of themſelues: but ruſh vpon them, as vpon cōmon and prophane actions? Whereas God is preſent there, in a moſt holy and glorious manner: theſe men ſure will ſay, the Prophet here was of too nice a conſcience: but fearefully & terribly ſhall God appeare at the laſt vnto ſuch men, as care not how they appeare in his holy preſence.

xtraordinarie apparitions of Gods maieſtie, a ſinfull man cannot endure.

e 1.vſe miniſters. rgo, let the not enter into that calling in their ſinnes.

For it is into Gods preſence chamber.

Exod.3.4.

Not come to doe the dutie of that calling, without repentance, and holy preparation.

Secondly, this ſheweth the reaſō of the practiſe of all Chriſtian churches: who vſe to pray before the Sermon and after: namely, not for C *Decorum* onely, and to grace the action, but to ſanctifie and to humble our ſelues, *becauſe then we come before Gods preſence:* they therefore do not thinke reuerently enough of God and his preſence, who doe by their practiſe in any ſort make way to the contrarie.

2. Ergo, they are to pray before and after Sermō.

Thirdly, we may here learne, the pitifull caſe of thoſe Miniſters, who are ſo preſumptuous, as to exerciſe that holy function, and yet remaine in their ſinnes without repentāce; what doe theſe men? they approach to the *burning Buſh, with their ſhooes on their feete:* that is, *into Gods preſence in their ſinnes:* what ſhall come of it in the ende? ſurely, that *burning fire* ſhall conſume them: The leaſt ſinne, & ſmalleſt negligences affrighted the holy Prophet, when he ſhould goe into Gods preſence: But theſe D men dare come into the Sanctuarie of God; yea dare *take Gods word in their mouthes*, and *yet hate to bee reformed:* and *doe caſt the Glorious word of God behinde their backes*, which they preach to others with their mouths: theſe men may wonder at this holy Prophets niceneſſe, or els all the world may wonder at their prophaneſſe. A little pollution of his lips, feared him to come into Gods preſence: but theſe dare doe it, with eyes, eares, lips, feet, hands, heart, and all polluted: their eyes polluted with careleſſe looking at all vanities: their eares with hearing; and their lips with ſpeaking wanton and wicked talke: their feet with running into wicked companie: their hands with practiſing, and their hearts, with deuiſing and conſenting to all wickedneſſe.

The 3.vſe. Ergo, ſuch men are extreamely deſperate, who dare come to preach, & miniſter Sacraments in their ſinnes.

Pſal.50.16.

Such mens labours are fruitleſſe.

This is the cauſe, why the labours of ſuch men are moſt vnprofitable; becauſe they dare come into Gods preſence in their ſinnes. In many places of our land, there is by Gods bleſſing much teaching; yet there is little reformation in the liues of the moſt: but contrariwiſe ſome fall to Atheiſme, ſome to Papiſme: ſome into foule ſinnes, not to be named amongſt Chriſtians.

And their looſeneſſe doth more hurt, then their doctrine good.

By Gods ſecret iudgement.

Where is the cauſe? ſurely not in the goſpel, nor in our doctrine, nor in the teaching of it; but one very principall cauſe is, many Miniſters come into Gods preſence vnſanctified, and in their ſinnes: not caring how looſely they liue, in the face of their people: and therefore God in iuſtice, though he inſtantly ſmite not them, with viſible vengeance for their preſumption: yet he ſmites the people with ſpirituall blindneſſe, that they regard not their doctrine, but looke at their liues, and doe rather followe the prophaneneſſe of the one, then the holineſſe of the other. Miniſters are ſuch, in whome God will be ſanctified, therefore becauſe they doe not ſo, but diſhonour him, by comming into his preſence in their ſinnes: therefore he cannot abide them; nor giue any bleſſing to their labours.

Good words are vaine, where there is no good life.

All miniſters therefore, as they would ſee any fruite of their miniſterie, let them firſt ſanctifie themſelues, and cleanſe their hearts by repentance, before they preſume to ſtand vp, to rebuke ſinne in others: elſe let them not think that their golden words ſhall do ſo much good, as their leaden liues ſhall doe hurt: and they may happe to confirme men, that alreadie are conuerted, but hardly ſhall any ſuch men, conuert any ſoule from Poperie or prophaneneſſe. And it is a vaine conceit for men to imagine, there is any force in eloquence, or humane learning, to ouerthrowe that ſinne in others, which ruleth and raigneth in themſelues. Our Church, and all reformed Churches may make vſe of this doctrine: for it is the glory of a Church to haue their doctrine powerfull, and effectuall for the winning of ſoules, therefore it concerneth them to take order, as well that their miniſters be godly men, *as good Schollers*, and their *liues be inoffenſiue*, as well as their doctrine *ſound*: or elſe they will finde in woful experience, that they pull downe as much with one hand, as they build vp with the other.

But moſt neerely this doctrine toucheth Miniſters themſelues: who muſt knowe their caſe is moſt fearefull of all mens, if they come into Gods preſence in their prophaneneſſe: for as no man is more honourable then a learned and holy Miniſter, ſo none more contemptible in this world, none more miſerable for that to come, then hee that by his looſe and lewde life doth ſcandalize his doctrine: and let him aſſure himſelfe, that for his preſumption, in ruſhing into Gods preſence in his ſinnes, he ſhall in this world, be caſt out *as vnſauourie ſalt and troden downe of men*, with the foote of contempt: and in the world to come, he ſhall aboue all men crie out in moſt extreame torment of conſcience; *Woe is me that my eies muſt ſee the King and Lord of hoſtes*: and ſo becauſe hee would not in this world, come into Gods preſence in ſanctification and holineſſe: he ſhall therefore in feare & horror, be haled into the preſence of Gods glorie, at the laſt day: there to receiue the iuſt ſentence of his condemnation.

Matth.5.13.

The 4 vſe for Miniſters: Ergo, good miniſters muſt not flie fro Gods preſence, becauſe of their ſinnes, but repent, and ſo approach to his dutie.

Laſtly, all painful & godly miniſters may receiue comfort, not to be diſcouraged or driuen from Gods preſence, becauſe of their corruptions or infirmities; for we ſee it was the Prophets caſe: but let them ſtill approach in feare and reuerence, and be ſo farre from beeing driuen from their dutie, becauſe they beeing ſinfull men, dare not come into Gods preſence, without much feare; as let them contrariwiſe be aſſured, that the more they tremble at gods preſence here, the leſſe ſhall they feare it at the laſt day: and when prophane and vngodly men, who in this world feared not to ſtand in Gods preſence in their horrible ſinnes, ſhall crie to the *Mountaines fall vpon vs, and to the hills, couer vs, and hide vs from the preſence of God*: then ſuch miniſters as in this world in feare and trembling, and alwaies in repentance, did approach into Gods preſence, ſhall then looke vp *and lift vp their heads*, and ſhall ſay to the holy Angels and all the powers of heauen, helpe vs, and haſten vs to come into the glorious preſence of our God and Sauiour.

And thus wee ſee the manifolde vſe of this Doctrine to our Church and miniſterie.

The ſecond vſe againſt the Papiſts.

Secondly, In as much as here the Prophet in a conſcience of his corruptions, feareth and crieth out at *the leaſt apparition of Gods glorie*: The vanitie and falſe dealing of the Church of *Rome*, is here diſcouered, in whoſe *Legends* and ſtories of their Saints, nothing is more common then apparitions from heauen, of Saints departed, of glorious Angels, of the *Virgine Marie*, (and that ſo familiarly, as ſometime ſhe ſang with them in their Cell, kiſſed ſome of them, and let them ſucke her breaſts.) Nay, of God himſelfe; and eſpecially of our Sauiour *Chriſt Ieſus*: who they ſay appeared (I knowe not how oft,) to one man Saint *Francis*: and appeared as he was crucified with his wounds, and imprinted thoſe wounds of his in *Francis* his bodie, which they ſay he bare all his life, & that they bledde whenſoeuer hee would ſuffer them, which hee alwaies did on *Good Fridaie*, thet he might be like to Chriſt. This, and many more ſuch, may you ſee in the fabulous and blaſphemous booke, of the conformities of S. *Francis*.

Ergo, the a- paritions God, and Chriſt, wh they mak ſo ordina are but colluſions.

But for the matter: Are apparitiõs from heauen ſo ordinarie in the Popiſh Church? how then came it to paſſe, that the greateſt and holieſt men in the olde Teſtament, were ſo amazed at the verie apparition but of an Angell, as wee may ſee in the whole courſe of the Storie? Some ranne away, and hidde themſelues: ſome couered their faces, ſome fell flatte on the ground; and the Prophet here cryed out; *Woe is mee, I am vndone*; my eyes haue ſeene the King and Lord of Hoſtes. But in the church of *Rome*, looke the ſtories: that Saint or Monke is no bodie, that hath not had ſome apparition, either of the *Virgin Mary*, or ſome of the Apoſtles, or an Angell, or Chriſt Ieſus appearing and talking with him: and yet alas, *Peter, Iames,* and *Iohn, thoſe three great pillars*, they were as good *as beſide themſelues*, at the appearing of *a little part of the glorie of Chriſt* in his tranſfiguration.

Mark.9.
Matth.17.6.
Luk.9.33.

Reaſons.
1. Apparitions of God cannot be more common in the new, then they were in the old Teſtament.
2.Cor.12.
2. No man in his fleſh can endure gods glorie.

Either therefore muſt it follow, that theſe men haue no ſinne in them, which dare & can behold Gods glory ſo eaſily, and ſo ordinarily, (which is impoſſible) or rather, which indeed is truth, it appeares that theſe are but deceitfull fancies and forgeries of their own deuiſe, to deceiue the world, and to magnifie themſelues, before the eies of the common people: for it is firſt of all moſt *falſe*, that apparitions are ſo common as they make them; for if they were, then are they more ordinarie in the new Teſtament, then in the Old. For whereas the Scripture hath one, their Legends haue twentie: and whereas one, namely, Saint *Paul, was once rapt into heauen*, they haue 20. that were rapt thither: And as that is falſe, ſo is it *impoſſible* that any man clothed with fleſh, can endure any extraordinarie apparition of Gods glory, without extreame amazement, as is plaine here in the prophet: who I hope was as holy a man, as the holieſt Monke that euer was. I haue noted this, that young Diuines may be occaſioned to looke a little into their fabulous legends, that ſo they may diſcouer the falſe trickes, & iuggling caſtes of that Religion; which euill ſhiftes it needed not, if it were of God.

Vſe to the people: they may ſee Gods mercy to them, in teaching them by men like themſelues, and not by apparitions from heauē.

Thirdly, the people may here learne, *Firſt*, in that *Gods preſence is ſo glorious and fearefull to mans nature*, how mercifully God hath dealt with them, in teaching them not by himſelfe, or by his Angels from heauen, which they could neuer endure; but by men who are like themſelues: and how vaine and fond theſe men are, who would be taught *from heauen*, and not *by men*, who are ſo full of wants. In the old Teſtament, when the people receiued the law from Gods owne mouth, it is ſaid, they ran away, & cried out, *Why ſhould wee die? if we heare the voyce of God any more, we ſhall die: for what fleſh euer heard the voyce of the liuing God, and liued*: therefore they ſay to *Moſes*, *Goe thou neare, and heare all that the Lord ſhall ſay, and declare thou vnto vs what God ſaith to thee, and wee will heare it, and doe it.* And then ſaith the text, *the Lord ſaid, I heard the words of this people, they haue ſaide well in all that they haue ſpoken.* And ſo, from that day forward God ordinarily taught his Church by men like themſelues: and we ſee, that the beginning of it was not in iudgement, but in mercie vnto them. It is therefore the dutie of all men, both to acknowledge this mercy of God, in due thankfulneſſe, and withall to remember, when they ſee infirmities in Miniſters, that they are but men; and that, if they had not the Miniſterie of men, how heard it would goe with them: conſidering, that the leaſt meaſure of Gods *owne preſence, cannot be endured, by any man.*

Deut.5.25.
26.27.28.

2. Vſe. Ergo, they muſt prepare themſelues, before they come to the word, or Sacraments.

2. Inaſmuch as *Gods preſence, is ſo glorious* in it ſelfe, and fearefull to our nature, all men are taught to *prepare themſelues* by holy prayer, by humiliation, and confeſſion of their ſinnes, and vnworthineſſe, afore they come to Gods Word or Sacraments: for they come at that *time into Gods preſence*: they therefore are not to come in their ſecuritie, nor in their ordinary ſinns vnrepented of, leaſt God ſtrike their conſciences, with a ſenſe of his fearefull diſpleaſure, and make them cry out, vpon far greater cauſe, then here the Prophet did.

3. Vſe, ſee the different natures of ſinne, and holines. Sinne draws a man from Gods preſence.

Thirdly and laſtly, we learne here the different natures and properties of ſinne & holines: Sinne, euen the leaſt ſinne, nay, a very ſinfulneſſe of nature makes a man afraid of Gods preſence: That ſinne vnrepented of doth ſo, appeares in *Adam*, who as in his integritie, hee ſpake and conuerſed euen in a familiar ſort with God: ſo no ſooner had he ſinned, but he ran from God, and hid himſelfe; and that euen the leaſt ſinnes not repented of, doe ſo alſo, appeares in this Prophet, who beeing a holy man, yet his conſcience being priuie to it ſelfe of ſom ſmall omiſſions or negligences in his calling, he crieth out, *hee is vndone, becauſe hee ſeeth the Lord of hoſtes.* But contrariwiſe, the ſtate of perfect holineſſe, and the want of all ſinne, makes a man bolde in Gods preſence, and rather *deſirous*, then afraide to behold Gods glorie, which ſhall be moſt apparant at the laſt day: for when the wicked ſhall deſire rather to be *couered with the hilles, and ground to duſt by the mountaines*, then to appeare before the face of God: then ſhall the godly, whoſe holineſſe ſhall then be perfect, *looke vp, and lift vp their heads, becauſe their redemption is ſo nigh.* And *Iob* teſtifieth of himſelfe, that hee *knoweth his Redeemer liueth*, And that he ſhall *ſtand before him, and looke vpon him with his eyes.* Thus as *guiltineſſe* driues a man from the Kings preſence, but *innocencie* makes him bold before him; So *ſinfulnes* makes a man auoid Gods preſence, but *holines* makes him draw neere vnto God, and to reioyce in his preſence.

Holineſſe inuites a man into Gods preſence.

Reu.6.16.
Luk.21.28.
Iob 19.25,
26,27.

Vſe. Ergo, if a man would haue boldnes with God, he muſt be a holy man.

Then for a concluſion of this point, let all men here learne the way to true courage and boldneſſe before God: namely, *to repent* daily of their ſinnes, and labour *to growe* in true holineſſe: wealth nor wit, learning nor authoritie, can doe this for thee, but onely a *good conſcience*, which muſt be made good by grace, & by repentance, then ſhalt thou *reioyce in Gods preſence* in this world, & delight to think of God, to ſpeake of God, to pray vnto him, to meete him in his word and Sacraments, and at the laſt day ſhalt thou ſtand with confidence before the throne of his glory.

Hitherto of the feare & aſtoniſhment of the Prophet, & of the cauſes thereof. Now followeth *his conſolation.*

Then flew one of the Seraphims, &c.

2. Generall points. His conſolation, wherin are 2. points.

In theſe two verſes is laid downe the ſecond generall point: namely, *the conſolation* of the Prophet: concerning which, there are two points in the text:

1 Circumſtances of it. Circumſtances are many. 2. The groũd of it.

1. The ground and matter of his conſolation, *that is the forgineneſſe of his ſinne.*

2. Diuers *circumſtances* of that conſolation.

1. The time; *Then.*

2. *The* Miniſter by whom it was done: *an Angell, one of the Seraphims.*

3. The manner how he did it, ſpeedily, *Hee flewe,*

4. The inſtrument or outward ſigne, *a coale from the altar.*

5. The outward action or application of it; *Hee touched his lippes.*

The matter of the conſolation is laſt in order: Let vs therefore firſt ſpeake of the circumſtances.

1. Circumſtance, the time, that is, after his feare.

The firſt circumſtance is, the time when this prophet was comforted and raiſed from his feare. *Then,* ſaith the text: that is, after his feare and aſtoniſhment, but not afore. Thus dealt God alwaies with all his Saints, hee beſtoweth no *graces* on them pertaining to ſaluation, but after he hath by ſome meanes or other brought them to true *humiliation* in themſelues, and to ſorrow for their ſinnes: Humiliation is the preparatiue for grace; for when by ſight and ſenſe of their ſinnes, and their owne miſerie by ſinne, hee hath euen driuen them quite out of themſelues, finding nothing in themſelues, but cauſe of feare and aſtoniſhment, then powres he the oyle of grace, and of ſweete comfort into their hearts, and refreſheth their weary ſouls with the dew of his mercie: this point needes no further proofe, for looke into the ſcriptures, and we ſhal finde, God neuer called any man to the ſtate of grace, or to any notable worke or function in his Church, but hee firſt humbled them, and then brought them out of all conceit with themſelues, and then wrought *in them, & by them,* his wonderfull workes.

Doct. No conſolation, but after humiliation.

Vſe 1. to all men: Ergo, eſteeme of afflictions.

The vſe of this doctrine, is firſt of all to teach *all men* to eſteeme aright of the afflictions that God layeth vpon them in this world: commonly men take them impatiently, and our nature grudgeth againſt them: but let a Chriſtian man conſider with himſelfe, how God hath alwaies dealt with his children, and he hath cauſe not to thinke ſo: for doth God lay ſome great affliction on thee? it may be hee hath ſome mightie worke of his grace to worke in *thee,* or ſome great worke of mercie to be wrought *by thee* in his Church, and hereby *prepareth* thee for the ſame. Say therefore with the holy Prophet, *I helde my tongue, O Lord, and ſpake nothing, becauſe it was thy doing:* and what God may intend in his doing to thee, thou canſt not tell: and therefore in ſilence, *and patience poſſeſſe thy ſoule.*

Pſal.39.9.

2. To men diſtreſſed in conſcience, that their ſtate is not deſperate as they imagine, but moſt comfortable.

Againe, here is a *comfort* to all ſuch as are *diſtreſſed* in minde, in ſenſe of their ſinnes, and ſight of Gods wrath: their ſtate is not miſerable, much leſſe deſperate, for they are in the high way to grace & fauour. God *iuſtifieth* not, but him that *repents;* God *exalts* not, but him that is *humble:* God *comforts* not, but him that is *diſtreſſed:* God *hath mercie* on none, but ſuch as both knowne and feele they *want it:* and know alſo, that they know not where to haue it, but at his hands. Happy therfore is that ſoule, that feeles the waight and burden of ſinne, for to him wil Chriſt bring moſt eaſe and comfort. Gods miniſters therefore are hereby to comfort diſtreſſed conſciences, to aſſure them, that if with this Prophet they be ſo deeply touched with ſight of their ſinnes, and Gods iuſtice, as that they crie, *Woe is mee, I am vndone; Then,* euen *Then,* are they moſt capable of comfort, and beſt prepared to receiue it, as here it fell out to the holy Prophet. Thirdly, here is the way taught vs *how to attaine* to any excellent graces of God, either for their own ſaluatiõ, or the good of the Church, namely to labour for a ſenſible feeling of the want of them in our ſelues: for God vſeth to beſtow no gifts on any man, but ſuch as doe in humility and lowlineſſe, confeſſe to God, and acknowledge in themſelues, the want of them. So the bleſſed *Virgin* ſignifieth, *God filleth the hungry with good things, but the rich hee ſends emptie away:* And ſo the Pſalmiſt, *God ſatisfieth the hungrie ſoule, and filleth the emptie ſoule with goodneſſe.* So then if thou be rich in thy conceits, God hath not for thee: but if thou be *hungrie,* hee is readie to fill thee with good things: and doſt thou acknowledge thy ſoule empty, thẽ behold treaſures of goodneſſe, to feede and *fill thee:* & art thou *caſt downe* with the Prophet, and is thy ſoule *emptie* of hope, and fraught with feare, *then* behold, *euen then,* God and his Angells are readie to raiſe thee vp, and to fill thee with conſolation. Thus much for the *time* of his conſolation: now for the Miniſter, by whom it *was.*

Vſe 3. The way to get excellent graces at Gods hand, is to labour to feele the want of the.

Luk.1.53.

Pſal.107.9.

One of the Seraphims.

2. Circumſtance of the Miniſter an Angel, a Seraphim.

The 2. circumſtance of his conſolation is the Miniſter by whome it was done: An Angell, one of the Seraphims: that is *an Angell* of that order ſo called: out of which we learne;

Doct.1. Ergo there are ſeuerall degrees of Angels, that we know not.

Firſt, that there are diuers degrees and ſeuerall orders of Angels, though we know not the true diſtinction thereof: nor thinke it lawful to imagine them to be 9. nor to ſet them downe particularly, as the Church of Rome doth, who make many of their owne deuiſes, which they call traditions of equall authoritie with the Scriptures. Secondly, that *thoſe holy Angels* are the glorious guard of God, and doe continually ſtand about the throne of his glory, and attend his holy will, both in heauen and in earth.

Doct 2. That they are Gods guard.

Thirdly,

Pſal.34. Hebr.1. Doct.3. That they are the guard of Gods children.

Thirdly, that they are alſo by the mercifull appointment of God, *the guard of Gods children*, and miniſtring ſpirits ſent out, as it were with a commiſſion, *of the good of the Elect.* All theſe points becauſe they are plain in the ſcripture, and doe leſſe concerne our generall ſcope, which is touching the Miniſterie, I paſſe them ouer.

Doct.4. That they haue ſpeciall charge and care of godly miniſters.

Fourthly, here it is apparant, that as the Angels are ſent out for the helpe and ſeruice of the elect, ſo *eſpecially of Gods miniſters*, as is plaine in this place, where the Prophet beeing affrighted, *a holy Angell* is readie to giue him comfort: and ſo ouer the whole courſe of the Prophets: and at this day, their protection and comfortable aſſiſtance, is no leſſe preſent to the godly Miniſters of the new Teſtament, though not in ſuch ſenſible ſignes, and ſuch viſible manner, as in the olde: for if they be miniſtring ſpirits, ſent out for the good *of them which ſhall bee ſaued*, how much more for their good, which ſhall be *both ſaued themſelues, and ſaue others alſo?*

Vſe to Gods Miniſters. 1. Let them be content with their calling, though it be full of croſſes, and contempt: for it is honoured of the Angels, aboue others.

A doctrine of great comfort, and much good vſe to all Miniſters; who firſt of all may here learne contentment in their calling: for howſoeuer no calling hath *more croſſes*, ſo none againe hath *more comfort*: and howſoeuer none be more diſgraced *by euill men*, yet none is more honored *by the holy Angels*: and howſoeuer in this world they aboue any calling, are *ſeruants to all men*, yet none hath the *ſeruice* and attendance of *Angels* ſo much as they: for though we haue them not to help vs to do the outward actions of our Miniſterie with vs, or for vs, (as ſome popiſh Doctors teach, that in their Maſſe, *Amen* is not ſaid to one collect, becauſe the Angels ſay *Amen* to it) yet doubtleſſe they are preſent alwaies, as at all holy exerciſes and lawfull actions, ſo eſpecially at the publike ſeruice of God, performed by the Miniſters: and beſide that, they are *witneſſes thereto*, and of the paines, and diligence, and faithfulneſſe of a good Miniſter, they alſo *doe miniſter* vnto them oftentimes, bodily ſtrength, and aſſiſtance, and many comforts in their troubleſome trauels, which they know not how by any naturall meanes they come vnto them. And as this doctrin doth thus yeeld them contentment againſt the contempt, ſo alſo *courage* againſt the daunger of this calling. For what though thou haſt mighty *men* of this world *againſt thee*, when thou haſt *Angells for thee?* and what though thou fighteſt *againſt principalities* and powers, when thou haſt *Cherubins, and Seraphims on thy ſide?* godly Miniſters haue many enemies, but if by the *eye of faith* they can ſee as well who are with them, as with the *eye of reaſon* who are againſt them, they will confeſſe *with Eliſha there are more with vs, then againſt vs.* The ſtories of all ages doe affirme, and the comfortable experience of theſe dayes of ours doth verifie the truth hereof. Miniſters that liue in places verie prophane, or very popiſh, it is admirable to ſee how many dangers they haue eſcaped, and what plottes they haue auoyded, which by their enemies, (or rather the enemies of their doctrine) haue beene laide for their liues: which their deliuerance, and many other comforts in their miniſteries, whence are they but from Gods protection, by the miniſtery of his Angels?

2. Ergo, let them haue courage: for though men be againſt them, angels are with thē.

Before we learne this point, two queſtions may be asked, not amiſſe briefly to be reſolued.

1. Queſtion 1. Ergo, Whence is it that Angels attend Miniſters more then other men. Anſ. 2. reaſons. 1. Frō God, he will haue it ſo, becauſe they worke his worke more then other callings. Pſal.91.11.12.

Firſt if any aske whence comes it that Angels performe more ſeruice to good *Miniſters* then to other men: I anſwer, the reaſon is partly from God, partly from the *Angels*: firſt, God hath a principall care of them aboue all other men, becauſe they worke his worke aboue al other callings: for their labours immediatly concerne the good of mens ſoules: whereas others doe firſt concerne the body, and conſequently the ſoule: therefore, whereas *hee hath giuen his Angels charge ouer all his elect, to keepe them in all their good wayes*, they haue a *ſpeciall* charge doubtles ouer all *godly and faithful Miniſters*, whoſe waies are Gods in a ſpeciall manner.

2. From the Angels thēſelues.

Againe, Angels themſelues as they willingly performe any ſeruice to the Church, or to any part thereof, ſo moſt willingly of all are they imployed for the good of godly miniſters, and that for two cauſes.

Becauſe thei are fellow-labourers. 1.Cor.4.1. Heb.1.14. Mal.2.7. Reuel.2.& 3.chap.

Firſt, becauſe they are their fellow-labourers, both for that the Angels & good Miniſters are both called *Gods embaſſadors*, & Gods own *ſeruants or officers*, in a more peculiar manner then any other calling: and for that their ſeruice is ſo like, that their names are common, one to the other. *Angels* beeing called *Miniſters*, and *Miniſters Angells*, as though they were almoſt all one.

Becauſe thei conuert ſoules, which delighteth the Angels aboue any thing in this world. Heb.1.14. Luk.15.10.

Secondly, becauſe the *Miniſters* dutie is, to conuert and ſaue ſoules, beeing a worke, which (next to the glorifying of God, and doing his will) the *Angels* do take moſt delight in, aboue any other; for if they *be ſent out for the good of them which ſhall be ſaued*, how much more willingly for their good, *by whome they are ſaued*, which ſhall be ſaued? and if the *Angels reioyce at the conuerſion of a ſinner*, ſurely they much loue him, and deſire to doe him good, by whom the *ſinner is conuerted*: and in theſe reſpects, Angels and Miniſters haue the *ſame names*; and are both imployed in the ſame great *worke*; namely, doing good to the Elect.

Reuel.19.10. & 22.9.

Therefore is it, that the *Angell* calls *himſelfe S. Iohn the Euangeliſts fellow* in the Reuelation: If then they be *fellows*, euen fellow ſeruants, and fellow-labourers, in a more ſpeciall manner then any other, what maruell though the *Angells* be moſt willingly imployed in doing any ſeruice of help or comfort to godly miniſters?

2. Queſtion. What duties then are good Miniſters to performe to Angels. Not worſhip thē ſo as the Papiſts doe.

In the ſecond place. If any aske, if it be ſo, then what duties are Miniſters to performe to *Angells*, for this their ſo carefull ſeruice, and eſpeciall attendance vpon them, aboue other men?

A Papiſt would anſwer; *Miniſters* muſt therefore worſhippe them, and keep their faſting, holy-dayes, and ſay their ſeruice, and pray vnto them, as to their keepers and Mediators. But alas, cannot the Kings Meſſenger or officer be honoured, vnleſſe he be ſet vpon the Kings *throne?* will nothing ſerue him, but the *Crowne and Scepter?* ſo cannot Angels be honoured, vnleſſe they be made *Gods, or Sauiours, or mediators?* But I anſwer therefore, we dare not go ſo farre, leaſt we remember the ſeruant ſo much, that we forget the maſter: but rather we anſwer thus; ſeeing Angels are thus ſerniceable to gods miniſters, it ſhould firſt of all teach all men to honour that calling, with all due reuerence: For they cannot but pleaſe the *angels*, in honouring good *Miniſters*, whom they eſteeme their *fellowes*.

As all men ſhould therefore honour that calling.

Secondly, it ſhould teach all Miniſters, not to content themſelues with the name and title, but to labour to be good and faithfull. For ſo doing, they are fellowes to the Angels, and it is a diſgrace to the Angels, when thoſe that are their fellows are vnfaithfull.

1. So Miniſters ſhould labour to be faithfull in their calling.

And it ſhould further teach them to adorne their calling with a holy life, for as ſinn is that, that grieues the *Angels*, and driues them away, ſo it is grace & holines, which makes them delight in the fellowſhip of men.

2. To adorne it with a holy life.

And it may alſo encourage any man, to take paines in that holy calling, wherin he is ſure to haue *Gods Angels*, in a ſpeciall manner to attend him, to aſſiſt him, to protect him, and to be a witneſſe of his faithfulneſſe: & who would not work cheerefully in that labour, wherin he hath the Angels to be in a ſort, *fellow-workers* with him?

3. To be painfull in their calling.

To doe theſe three duties, is to *honour good Angels*: and that *Miniſter* that conſcionably performeth them, the Angels will take themſelues ſufficiently honoured of that man.

Thus to doe, is to honour them.

And if beſide this *honour*, we would *reioyce Gods Angells*, and Miniſter matter of *ioy* vnto them, then in the fourth place, let all *Miniſters* propounde to themſelues aboue all things, *the conuerſion of ſoules*, rather then their owne praiſe or liuing, or pleaſing of men, and ſo endeuour it both in teaching, and all their other courſes, that the *Angels* may ſee it, and be witneſſes of it: for if they reioyce at the *conuerſion of a ſinner*, (as Chriſt ſaith they doe,) then thoſe men make them ofteſt *reioyce*, which doe moſt ſeriouſly aime at the *conuerſion of ſinners*.

And if a Miniſter would reioyce thẽ, let him labour ſeriouſly, ſo to preach as he may winne ſoules.

And thus we ſee, both the ſeruice of Angels to Gods miniſters, and the duties they are to performe to them in that regard. The due conſideration of this point, may raiſe the *world* to a better conceite of this Calling, and perſwade *fathers* to dedicate their ſonnes to it, and ſtirre vp *young ſtudents* to conſecrate themſelues thereto, and turne their ſtudies to that end: for no man in no calling hath ſo ſpeciall attendance and aſſiſtance of Gods Angels, as godly *Miniſters* haue: At leaſt, if it worke not this *in the world*, yet it may yeeld comfort and contentment to all faithfull Miniſters in their painefull calling.

But let vs ſee how the *Angell* performed his ſeruice to the Prophet: not vnwillingly, not lingringly, but *ſpeedily*: ſo ſaith the Text,

Hee flewe.

Which is not ſo to be vnderſtood, as though the *Angell* had wings: for they haue no *corporall* nor ſenſible bodies, but *ſpirituall* and inſenſible *ſubſtances*, the actions whereof are performed with ſuch nimbleneſſe and agilitie, as cannot fall within the compaſſe of outward ſenſe. But the phraſe is vſed for our capacities, to ſhew how readily and *ſpeedily* the *Angell* went about to miniſter comfort to the *Prophet*. For as nothing moueth ſo quickly to our ſenſe, as doth the creature *that flyeth*; and as we ſay, that man doth flie about his buſineſſe, which doth it *quickly and diligently*: ſo here the holy Ghoſt ſets downe the willingneſſe and quickneſſe of the Angell, to comfort this holy *Prophet*, and to doe the will of God. Where we learne;

Firſt, what excellent ſeruants of God the holy Angels be, which ſo readily, willingly, and ſpeedily execute the will of their Lord. This muſt teach all Gods ſeruants to doe the like, and to imitate them in this excellent obedience: And the rather, becauſe we pray daily to God; *Thy will be done in earth as it is in heauen*: In earth *of vs*, as it is in heauen *of the holy Angells*: but they doe it moſt cheerefully, and without all lingring, therefore ſo ought wee. *Magiſtrates* in their places, and *Miniſters* in theirs, and euery man in his function, is to apply this to himſelfe, and to be ſtirred vp thereby to a cheerfulneſſe and quicknes in their duties, for therein they reſemble the bleſſed Angels, & then their *deeds* accord with their *praier*: but contrariwiſe, he that doth his dutie vnwillingly and vnreadily is like the Deuil: which indeede doth *Gods will*, and yet againſt *his will*: and ſurely vnto ſuch obedience there belongeth no reward. But as *God loueth a cheerefull giuer*, ſo doubtleſſe loues he a cheerefull worker.

Secondly, we ſee here how great loue Angels beare vnto Gods children, eſpecially vnto godly Miniſters, how *willingly* they are imployed to doe them good. *Willingneſſe*, and readineſſe to doe good to any man, muſt needes come from loue: and yet alas all men, euen the beſt, and all Miniſters, euen the beſt, are creatures far inferior to the *Angels*.

Here *Magiſtrates* and *Miniſters*, muſt learne to be farre from *contempt* of their inferiours: & to doe their duties of *ruling and teaching* carefully, though the people be far their *inferiours*: it is the nature of *loue* to make any man doe ſeruice moſt *willingly*, to him that he loues, though he be far meaner then himſelfe.

If therefore *Princes* loue their ſubiects, they will not ſpare any care, coſt, nor paines, nay, they wil reioyce to do them good, and they wil labour to be like the *Angels*, who are far grea-

ter

ſelues: ſome couered their faces, ſome fell flatte on the ground; and the Prophet here cryed out; *Woe is mee, I am vndone;* my eyes haue ſeene the King and Lord of Hoſtes. But in the church of *Rome*, looke the ſtories, that Saint or Monke is no bodie, that hath not had ſome apparition, either of the *Virgin Mary*, or ſome of the Apoſtles, or an Angell, or Chriſt Ieſus appearing and talking with him: and yet alas, *Peter, Iames,* and *Iohn, those three great pillars*, they were as good *as beſide themſelues*, at the appearing of a *little part of the glorie of Chriſt* in his transfiguration.

Either therefore muſt it follow, that theſe men haue no ſinne in them, which dare & can behold Gods glory ſo eaſily, and ſo ordinarily, (which is impoſſible) or rather, which indeed is truth, it appeares that theſe are but deceitfull fancies and forgeries of their own deuiſe, to deceiue the world, and to magnifie themſelues before the eies of the common people: for it is firſt of all moſt *falſe*, that apparitions are ſo common as they make them, for if they were, then are they more ordinarie in the new Teſtament, then in the Old. For whereas the Scripture hath one, their Legends haue twentie: and whereas one, namely, Saint *Paul was once rapt into heauen*, they haue 20. that were rapt thither: And as that is falſe, ſo is it *impoſſible* that any man clothed with fleſh, can endure any extraordinarie apparition of Gods glory, without extreame amazement, as is plaine here in the prophet: who I hope was as holy a man, as the holieſt Monke that euer was. I haue noted this, that young Diuines may be occaſioned to looke a little into their fabulous legends, that ſo they may diſcouer the falſe trickes, & iuggling caſtes of that Religion; which euill ſhiftes it needed not, if it were of God.

Thirdly, the people may here learne. *Firſt*, in that *Gods preſence is ſo glorious and fearefull to mans nature*, how mercifully God hath dealt with them, in teaching them not by himſelfe, or by his Angels from heauen, which they could neuer endure; but by men who are like themſelues: and how vaine and fond theſe men are, who would be taught *from heauen*, and not *by men*, who are ſo full of wants. In the old Teſtament, when the people receiued the law from Gods owne mouth, it is ſaid, they ran away, & cried out, *why ſhould wee die? if we heare the voyce of God any more, we ſhall die: for what fleſh euer heard the voyce of the liuing God, and liued:* therefore they ſay to *Moſes, Goe thou neare, and heare all that the Lord ſhall ſay, and declare thou vnto vs what God ſaith to thee, and wee will heare it, and doe it.* And then ſaith the text, *the Lord ſaid, I heard the words of this people, they haue ſaide well in all that they haue ſpoken.* And ſo, from that day forward God ordinarily taught his Church by men like themſelues: and we ſee, that the beginning of it was not in iudgement, but in mercie vnto them. It is therefore the dutie of all men, both to acknowledge this mercy of God, in due thankfulneſſe, and withall to remember, when they ſee infirmities in Miniſters, that they are but men; and that, if they had not the Miniſterie of men, how heard it would goe with them: conſidering, that the leaſt meaſure of Gods *owne preſence, cannot be endured, by any man.*

2. Inaſmuch as *Gods preſence, is ſo glorious* in it ſelfe, and fearefull to our nature, all men are taught to *prepare themſelues* by holy prayer, by humiliation, and confeſſion of their ſinnes, and vnworthineſſe, afore they come to Gods Word or Sacraments: for they come at that *time into Gods preſence:* they therefore are not to come in their ſecuritie, nor in their ordinary ſinns vnrepented of, leaſt God ſtrike their conſciences, with a ſenſe of his fearefull diſpleaſure, and make them cry out, vpon far greater cauſe, then here the Prophet did.

2. Vſe. Ergo, they muſt prepare themſelues before they come to the word or Sacraments.

Thirdly and laſtly, we learne here the different natures and properties of ſinne & holines: Sinne, euen the leaſt ſinne, nay, a very ſinfulneſſe of nature makes a man afraid of Gods preſence: That ſinne vnrepented of doth ſo, appeares in *Adam*, who as in his integritie, hee ſpake and conuerſed euen in a familiar ſort with God: ſo no ſooner had he ſinned, but he ran from God, and hid himſelfe; and that euen the leaſt ſinnes not repented of, doe ſo alſo, appeares in this Prophet, who beeing a holy man, yet his conſcience being priuie to it ſelfe of ſom ſmall omiſſions or negligences in his calling, he crieth out, *hee is vndone, becauſe hee ſeeth the Lord of hoſtes.* But contrariwiſe, the ſtate of perfect holineſſe, and the want of all ſinne, makes a man bolde in Gods preſence, and rather *deſirous*, then afraide to behold Gods glorie, which ſhall be moſt apparant at the laſt day: for when the wicked ſhall deſire rather to be *couered with the hilles, and ground to duſt by the mountaines*, then to appeare before the face of God: then ſhall the godly, whoſe holineſſe ſhall then be perfect, *looke vp, and lift vp their heads, becauſe their redemption is ſo nigh.* And *Iob* teſtifieth of himſelfe, that hee *knoweth his Redeemer liueth*, And that he ſhall *ſtand before him, and looke vpon him with his eyes.* Thus as *guiltineſſe* driues a man from the Kings preſence, but *innocencie* makes him bold before him; So *ſinfulnes* makes a man auoid Gods preſence, but *holines* makes him draw neere vnto God, and to reioyce in his preſence.

3. Vſe, ſee the different natures of ſinne, and holines. Sinne drawes a man from Gods preſence.

Holineſſe inuites a man into Gods preſence.

Reu.6.16.
Luk.21.28.
Iob 19. 25, 26, 27.

Then for a concluſion of this point, let all men here learne the way to true courage and boldneſſe before God: namely, *to repent* daily of their ſinnes, and labour *to growe* in true holineſſe: wealth nor wit, learning nor authoritie, can doe this for thee, but onely a *good conſcience*, which muſt be made good by grace, & by repentance, then ſhalt thou *reioyce in Gods preſence* in this world, & delight to think of God, to ſpeake of God, to pray vnto him, to meete him in his word and Sacraments, and at the laſt day ſhalt thou ſtand with confidence before the

Vſe. Ergo, if a man would haue boldnes with God, he muſt be a holy man.

throne of his glory.

Hitherto of the feare & aſtoniſhment of the Prophet, & of the cauſes thereof. Now followeth *his conſolation*.

Then flew one of the Seraphims, &c.

2. Generall points. His conſolation, wherin are 2. points.

In theſe two verſes is laid downe the ſecond generall point: namely, *the conſolation* of the Prophet: concerning which, there are two points in the text:

1. The ground and matter of his conſolation, *that is the forgiueneſſe of his ſinne.*

2. Diuers *circumſtances* of that conſolation.

1 Circumſtances of it. Circumſtances are many.
2. The groũd of it.

1. The time; *Then.*

2. *The* Miniſter by whom it was done: *an Angell, one of the Seraphims.*

3. The manner how he did it, ſpeedily, *Hee flewe.*

4. The inſtrument or outward ſigne, *a coale from the altar.*

5. The outward action or application of it; *Hee touched his lippes.*

The matter of the conſolation is laſt in order: Let vs therefore firſt ſpeake of the circumſtances.

1. Circumſtance, the time, that is, after his feare.

The firſt circumſtance is, the time when this prophet was comforted and raiſed from his feare. *Then*, ſaith the text: that is, after his feare and aſtoniſhment, but not afore. Thus deals God alwaies with all his Saints, hee beſtoweth no *graces* on them pertaining to ſaluation, but after he hath by ſome meanes or other brought them to true *humiliation* in themſelues, and to ſorrow for their ſinnes: Humiliation is the preparatiue for grace; for when by ſight and ſenſe of their ſinnes, and their owne miſerie by ſinne, hee hath euen driuen them quite out of themſelues, finding nothing in themſelues, but cauſe of feare and aſtoniſhment, then powres he the oyle of grace, and of ſweete comfort into their hearts, and refreſheth their weary ſouls with the dew of his mercie: this point needes no further proofe, for looke into the ſcriptures, and we ſhal finde, God neuer called any man to the ſtate of grace, or to any notable worke or function in his Church, but hee firſt humbled them, and then brought them out of all conceit with themſelues, and then wrought *in them, & by them*, his wonderfull workes.

Doct. No conſolation, but after humiliation.

Vſe 1. to all men: Ergo, eſteeme of afflictions.

The vſe of this doctrine, is firſt of all to teach *all men* to eſteeme aright of the afflictions that God layeth vpon them in this world: commonly men take them impatiently, and our nature grudgeth againſt them: but let a Chriſtian man conſider with himſelfe, how God hath alwaies dealt with his children, and he hath cauſe not to thinke ſo: for doth God lay ſome great affliction on thee? it may be hee hath ſome mightie worke of his grace to worke in *thee*, or ſome great worke of mercie to be wrought *by thee* in his Church, and hereby *prepareth* thee for the ſame. Say therefore with the holy Prophet, *I helde my tongue, O Lord, and ſpake nothing, becauſe it was thy doing*: and what God may intend in his doing to thee, thou canſt not tell: and therefore in ſilence, *and patience poſſeſſe thy ſoule.*

Pſal.39.9.

2. To men diſtreſſed conſcience that their ſtate is not deſperate they imag but moſt comfort

Againe, here is a *comfort* to all ſuch as are *diſtreſſed* in minde, in ſenſe of their ſinnes, and ſight of Gods wrath: their ſtate is not miſerable, much leſſe deſperate, for they are in the high way to grace & fauour. God *iuſtifieth* not, but him that *repents*; God *exalts* not, but him that is *humble*: God *comforts* not, but him that is *diſtreſſed*: God *hath mercie* on none, but ſuch as both knowne and feele they *want it*, and know alſo, that they know not where to haue it, but at his hands. Happy therfore is that ſoule, that feeles the waight and burden of ſinne, for to him wil Chriſt bring moſt eaſe and comfort. Gods miniſters therefore are hereby to comfort diſtreſſed conſciences, to aſſure them, that if with this Prophet they be ſo deeply touched with ſight of their ſinnes, and Gods iuſtice, as that they crie, *Woe is mee, I am vndone*; *Then*, euen *Then*, are they moſt capable of comfort, and beſt prepared to receiue it, as here it fell out to the holy Prophet. Thirdly, here is the way taught vs *how to attaine* to any excellent graces of God, either for their own ſaluatiõ, or the good of the Church, namely to labour for a ſenſible feeling of the want of them in our ſelues: for God vſeth to beſtow no gifts on any man, but ſuch as doe in humility and lowlineſſe, confeſſe to God, and acknowledge in themſelues, the want of them. So the bleſſed *Virgin* ſignifieth, *God filleth the hungry with good things, but the rich hee ſends emptie away.* And ſo the Pſalmiſt, *God ſatisfieth the hungrie ſoule, and filleth the emptie ſoule with goodneſſe.* So then if thou be rich in thy conceits, God hath not for thee: but if thou be *hungrie*, hee is readie to fill thee with good things: and doſt thou acknowledge thy ſoule empty, the behold treaſures of goodneſſe, to feede and *fill thee*: & art thou *caſt downe* with the Prophet, and is thy ſoule *emptie* of hope, and fraught with feare, *then* behold, *euen then*, God and his Angells are readie to raiſe thee vp, and to fill thee with conſolation. Thus much for the *time* of his conſolation; now for the Miniſter, by whom it was.

Vſe 3. The way to ge excelle graces at Gods han is to labo to feele th want of th

Luk.1.53.

Pſal.107.9.

One of the Seraphims.

2. Circumſtance of the Miniſter an Angel, a Seraphim.

The 2. circumſtance of his conſolation is the Miniſter by whome it was done: An Angell, one of the Seraphims: that is *an Angell* of that order ſo called: out of which we learne;

Doct.1. Ergo there are ſeuerall degrees of Angels, that we know not.

Firſt, that there are diuers degrees and ſeuerall orders of Angels, though we know not the true diſtinction thereof: nor thinke it lawful to imagine them to be 9. nor to ſet them downe particularly, as the Church of Rome doth, who make many of their owne deuiſes, which they call traditions of equall authoritie with the Scriptures. Secondly, that *theſe holy Angels* are the glorious guard of God, and doe continually ſtand about the throne of his glory, and attend his holy will, both in heauen and in earth.

Doct 2. That they are Gods guard.

Thirdly, that they are alſo by the mercifull appointment of God, *the guard of Gods children*, and miniſtring ſpirits ſent out, as it were with a commiſſion, *of the good of the Elect*. All theſe points becauſe they are plain in the ſcripture, and doe leſſe concerne our generall ſcope, which is touching the Miniſterie, I paſſe them ouer.

Fourthly, here it is apparant, that as the Angels are ſent out for the helpe and ſeruice of the elect, ſo *eſpecially of Gods miniſters*, as is plaine in this place, where the Prophet beeing affrighted, *a holy Angell* is readie to giue him comfort: and ſo ouer the whole courſe of the Prophets: and at this day, their protection and comfortable aſſiſtance, is no leſſe preſent to the godly Miniſters of the new Teſtament, though not in ſuch ſenſible ſignes, and ſuch viſible manner, as in the olde: for if they be miniſtring ſpirits, ſent out for the good *of them which ſhall bee ſaued*, how much more for their good, which ſhall be *both ſaued themſelues, and ſaue others alſo?*

A doctrine of great comfort, and much good vſe to all Miniſters; who firſt of all may here learne contentment in their calling: for howſoeuer no calling hath *more croſſes*, ſo none againe hath *more comfort*: and howſoeuer none be more diſgraced *by euill men*, yet none is more honored *by the holy Angels*: and howſoeuer in this world they aboue any calling, are *ſeruants to all men*, yet none hath the *ſeruice* and attendance of *Angels* ſo much as they: for though we haue them not to help vs to do the outward actions of our Miniſterie with vs, or for vs, (as ſome popiſh Doctors teach, that in their Maſſe, *Amen* is not ſaid to one collect, becauſe the Angels ſay *Amen* to it) yet doubtleſſe they are preſent alwaies, as at all holy exerciſes and lawfull actions, ſo eſpecially at the publike ſeruice of God, performed by the Miniſters: and beſide that, they are *witneſſes thereto*, and of the paines, and diligence, and faithfulneſſe of a good Miniſter, they alſo *doe miniſter* vnto them oftentimes, bodily ſtrength, and aſſiſtance, and many comforts in their troubleſome trauels, which they know not how by any naturall meanes they come vnto them. And as this doctrin doth thus yeeld them contentment againſt the contempt, ſo alſo *courage* againſt the daunger of this calling. For what though thou haſt mighty *men* of this world *againſt thee*, when thou haſt *Angells for thee?* and what though thou fighteſt *againſt principalities* and powers, when thou haſt *Cherubins, and Seraphins on thy ſide?* godly Miniſters haue many enemies, but if by the *eye of faith* they can ſee as well who are with them, as with the *eye of reaſon* who are againſt them, they will confeſſe *with Eliſha there are more with vs, then againſt vs.* The ſtories of all ages doe affirme, and the comfortable experience of theſe dayes of ours doth verifie the truth hereof. Miniſters that liue in places verie prophane, or very popiſh, it is admirable to ſee how many dangers they haue eſcaped, and what

A plottes they haue auoyded, which by their enemies, (or rather the enemies of their doctrine) haue beene laide for their liues: which their deliuerance, and many other comforts in their miniſteries, whence are they but from Gods protection, by the miniſtery of his Angels?

Before we learne this point, two queſtions may be asked, not amiſſe briefly to be reſolued.

First if any aske whence comes it that Angels performe more ſeruice to good *Miniſters*, then to other men: I anſwer, the reaſon is partly from God, partly from the *Angels*: firſt, God hath a principall care of them aboue all other men, because they worke his worke aboue al other callings: for their labours immediatly concerne the B good of mens ſoules: whereas others doe firſt concerne the body, and conſequently the ſoule: therefore, whereas *hee hath giuen his Angels charge ouer all his elect, to keepe them in all their good wayes*, they haue a *ſpeciall* charge doubled ouer all *godly and faithful Miniſters*, whoſe waies are Gods in a ſpeciall manner.

1. Queſtion. 1. Ergo, Whence is it that Angels attend Miniſters more then other men. Anſ. 2. reaſons, 1. Frō God, he will haue it ſo, becauſe they worke his worke more then other callings. Pſal. 91. 11.

Againe, Angels themſelues as they willingly performe any ſeruice to the Church, or to any part thereof, ſo moſt willingly of all are they imployed for the good of godly miniſters, and that for two cauſes.

2. From the Angels themſelues.

First, becauſe they are their fellow-labourers: both for that the Angels & good Miniſters are both called *Gods embaſſadors*, & Gods own *ſeruants or officers*, in a more peculiar manner then C any other calling: and for that their ſeruice is ſo like, that their names are common, one to the other. *Angels* beeing called *Miniſters*, and *Miniſters Angells*, as though they were almoſt all one.

Becauſe they are fellow-labourers. 1. Cor. 4. 1. Heb. 1. 14. Mal. 2. 7. Reuel. 2. & 3. chap.

Secondly, becauſe the *Miniſters* dutie is, to conuert and ſaue ſoules, beeing a worke, which (next to the glorifying of God, and doing his will) the *Angels* do take moſt delight in, aboue any other; for if they *be ſent out for the good of them which ſhall be ſaued*, how much more willingly for their good, *by whome they are ſaued*, which ſhall be ſaued? and if the *Angels reioyce at the conuerſion of a ſinner*, ſurely they much loue him, and deſire to doe him good, by whom the *ſinner is conuerted*: and in theſe reſpects, Angels and Miniſters haue the *ſame names*; and are D both imployed in the ſame great *worke*; namely, doing good to the Elect.

Becauſe they conuert ſoules, which delighteth the Angels aboue any thing in this world. Heb. 1. 14. Luk. 15. 10.

Therefore is it, that the *Angell* calls *himſelfe S. Iohn the Euangeliſts fellow* in the Reuelation: If then they be *fellows*, euen fellow ſeruants, and fellow-labourers, in a more ſpeciall manner then any other, what maruell though the *Angells* be moſt willingly imployed in doing any ſeruice of help or comfort to godly miniſters?

Reuel. 19. 10. & 22. 9.

In the ſecond place. If any aske, if it be ſo, then what duties are Miniſters to performe to *Angells*, for this their ſo carefull ſeruice, and eſpeciall attendance vpon them, aboue other men?

2. Queſtion. What duties then are good Miniſters to performe to Angels. Not worſhip them ſo as the Papiſts doe.

A Papiſt would anſwer; *Miniſters* muſt therefore worſhippe them, and keep their faſting, holy-dayes, and ſay their ſeruice, and pray vnto them, as to their keepers and Mediators. But alas, cannot the Kings Meſſenger or officer be honoured, vnleſſe he be ſet vpon the Kings *throne?* will nothing ſerue him, but the *Crowne and Scepter?* ſo cannot Angels be honoured, vnleſſe they be made *Gods, or Sauiours, or mediators?* But I anſwer therefore, we dare not go ſo farre, leaſt we remember the ſeruant ſo much, that we forget the maſter: but rather we anſwer thus; ſeeing Angels are thus ſerniceable to gods miniſters, it ſhould firſt of all teach all men to honour that calling, with all due reuerence: For they cannot but pleaſe the *angels*, in honouring good *Miniſters*, whom they eſteeme their *fellowes*.

As all men ſhould therfore honour that calling.

Secondly, it ſhould teach all Miniſters, not to content themſelues with the name and title, but to labour to be good and faithfull. For ſo doing, they are fellowes to the Angels, and it is a diſgrace to the Angels, when thoſe that are their fellows are vnfaithfull.

1. So Miniſters ſhould laboure to be faithfull in their calling.

And it ſhould further teach them to adorne their calling with a holy life, for as ſinn is that, that grieues the *Angels*, and driues them away, ſo it is grace & holines, which makes them delight in the fellowſhip of men.

2. To adorne it with a holy life.

And it may alſo encourage any man, to take paines in that holy calling; wherin he is ſure to haue *Gods Angels*, in a ſpeciall manner to attend him, to aſſiſt him, to protect him, and to be a witneſſe of his faithfulneſſe: & who would not work cheerefully in that labour, wherin he hath the Angels to be in a ſort *fellow-workers* with him?

3. To be painfull in their calling.

To doe theſe three duties, is to *honour good Angels*: and that *Miniſter* that conſcionably performeth them, the Angels will take themſelues ſufficiently honoured of that man.

Thus to doe, is to honour them.

And if beſide this *honour*, we would *reioyce Gods Angells*, and Miniſter matter of *ioy* vnto them, then in the fourth place, let all *Miniſters* propounde to themſelues aboue all things, *the conuerſion of ſoules*, rather then their owne praiſe or liuing, or pleaſing of men, and ſo endeuour it both in teaching, and all their other courſes, that the *Angels* may ſee it, and be witneſſes of it: for if they reioyce at the *conuerſion of a ſinner*, (as Chriſt ſaith they doe,) then thoſe men make them ofteſt *reioyce*, which doe moſt ſeriouſly aime at the *conuerſion of ſinners*.

And if a Miniſter would reioyce thē, let him labour ſeriouſly, ſo to preach as he may winne ſoules.

And thus we ſee, both the ſeruice of Angels to Gods miniſters, and the duties they are to performe to them in that regard. The due conſideration of this point, may raiſe the *world* to a better conceite of this Calling, and perſwade *fathers* to dedicate their ſonnes to it, and ſtirre vp *young ſtudents* to conſecrate themſelues thereto, and turne their ſtudies to that end: for no man in no calling hath ſo ſpeciall attendance and aſſiſtance of Gods Angels, as godly *Miniſters* haue: At leaſt, if it worke not this *in the* A *world*, yet it may yeeld comfort and contentment to all faithfull Miniſters in their painefull calling.

But let vs ſee how the *Angell* performed his ſeruice to the Prophet: not vnwillingly, not lingringly, but *ſpeedily*: ſo ſaith the Text,

Hee ſlewe.

3. Circum-ſtance, the manner: he ſlew.

Which is not ſo to be vnderſtood, as though the *Angell* had wings: for they haue no *corporall* nor ſenſible bodies, but *ſpirituall* and inſenſible *ſubſtances*, the actions whereof are performed with ſuch nimbleneſſe and agilitie, as cannot fall within the compaſſe of outward ſenſe. But the phraſe is vſed for our capacities, to ſhew how readily and *ſpeedily* the *Angell* went about B to miniſter comfort to the *Prophet*. For as nothing moueth ſo quickly to our ſenſe, as doth the creature *that flyeth*; and as we ſay, that man doth flie about his buſineſſe, which doth it *quickly and diligently*: ſo here the holy Ghoſt ſets downe the willingneſſe and quickneſſe of the Angell, to comfort this holy *Prophet*, and to doe the will of God. Where we learne;

That is ſpedily, ſpeedi-ly, willingly.

Firſt, what excellent ſeruants of God the holy Angels be, which ſo readily, willingly, and ſpeedily execute the will of their Lord. This muſt teach all Gods ſeruants to doe the like, and to imitate them in this excellent obedience: And the rather, becauſe we pray daily to God; *Thy will be done in earth as it is in heauen*: In earth *of vs*, as it is in heauen *of the holy Angells*: but they doe it moſt cheerefully, and C without all lingring, therefore ſo ought wee. *Magiſtrates* in their places, and *Miniſters* in theirs, and euery man in his function, is to apply this to himſelfe, and to be ſtirred vp thereby to a cheerfulneſſe and quicknes in their duties, for therein they reſemble the bleſſed Angels, & then their *deeds* accord with their *praier*: but contrariwiſe, he that doth his dutie vnwillingly and vnreadily is like the Deuil: which indeede doth *Gods will*, and yet againſt *his will*: and ſurely vnto ſuch obedience there belongeth no reward. But as *God loueth a cheerefull giuer*, ſo doubtleſſe loues he a cheerefull worker.

Doctr. See what excel-lent ſeruants of God An-gels are.

The fourth petition.

Vſe. We muſt to ſerue God in our places.

2. Circumſt.

Secondly, we ſee here how great loue Angels beare vnto Gods children, eſpecially vnto godD ly Miniſters, how *willingly* they are imployed to doe them good. *Willingneſſe*, and readineſſe to doe good to any man, muſt needes come from loue: and yet alas all men, euen the beſt, and all Miniſters, euen the beſt, are creatures far inferior to the *Angels*.

Doctr. What good friends they are to good men, eſpecially to good Miniſters.

Here *Magiſtrates* and *Miniſters*, muſt learne to be farre from *contempt* of their inferiours: & to doe their duties of *ruling and teaching* carefully, though the people be far their *inferiours*: it is the nature of *loue* to make any man doe ſeruice moſt *willingly*, to him that he loues, though he be far meaner then himſelfe.

1. Vſe. Eu ſuperiou loue thei inferiour contemn them not.

If therefore *Princes* loue their ſubiects, they will not ſpare any care, coſt, nor paines, nay, they wil reioyce to do them good, and they wil labour to be like the *Angels*, who are far greater

And ſhew it by doing th good.

ſet then men, as they are then their ſubiects.

A

And if *Miniſters* loue their people, they will forget their own dignitie, which oft-times they might ſtand vpon, and will make themſelues euen *ſeruants to all, that they may winne ſome.*

Cor.9.19.

Vſe. Ergo, Miniſters

And ſeeing *Angels* do *flie* ſo faſt to giue help and comfort to good *Miniſters:* this muſt teach them further,

First, euery one to labour to be a *good Miniſter*, for then are they ſure of the loue of angels, and then moſt *willingly* doe the *Angels* any ſeruice to them. Againe let it teach them to *flie* as faſt to the diſcharge of their duties to Gods Church, as the Angells flie to doe them ſeruice, ſo ſhall Gods Angells thinke their diligence and carefull ſeruice well beſtowed vpon them.

Be faith-

Painfull.

B

Laſtly, this *diligence* of the *Angels*, and their willingneſſe, proceeding from *loue*, muſt ſtirre vp all Chriſtians, to performe all duties of godlineſſe to God, and of loue vnto his *Church*, with alacritie and cheerefulneſſe; ſo doe Gods *Angels*. We looke to be like the *Angels* in glorie in the world to come, then be like the *Angel in glorie*, in this world. The wiſe man ſaith, *Hee that is ſlothfull in his buſineſſe is good for nothing: but the diligent man ſhall ſtand before the King.* And ſurely, he that is willing and diligent in the duties of Chriſtianitie, ſhall ſtand before the *King of kings* in heauen. And let this ſuffice for the Angels ſeruice, and his diligence in his ſeruice. Now let vs ſee what *inſtrument* the angel vſed;

Vſe. Ergo, men ſerue God cheerefully: If we like Angels, therein ſhall euer like thē glorie. Pro.22.29.

C

A coale from the Altar.

The fourth Circumſtance of this conſolation, is the *Inſtrument* which it pleaſed God, the *Angell* ſhould vſe to miniſter comfort to the *Prophet*, a ſtrange *inſtrument* for ſo great a worke, *coale of fire*. Here let humane reaſon *hide* it ſelfe, and worldly wiſedome be *confounded*, to ſee the wonderfull workes of the Lord: God could haue healed the *Prophets* infirmities, and giuen him comfort againſt his feare, & courage in his calling, *without meanes*, but hee will vſe meanes: and what? a *weake meanes:* nay, a means that ſeemes contrary; *A coale of fire* muſt touch his lips: that which in all reaſon would haue made him *ſpeake worſe*, by Gods appointment, and the power of his word, ſhall make him *ſpeake better*. Out of which practiſe of God, we learne many points.

4. Circumſtance, the Inſtrument a coale of fire. A ſtrange & nderfull meanes.

And which ſeemes contrarie to reaſon.

D

First, ſee how God magnifieth *meanes:* hee can worke without them, and ſo he did in the Creation, giuing *light* to the world, diuers daies *before there was Sunne:* but ſince the order of nature was eſtabliſhed, hee *generally* vſeth meanes, not onely in his *ordinarie*, but euen in his *miraculous* actions: and though hee vſe not alwaies the *ordinarie* and direct *meanes:* yet *meanes* hee generall vſeth, though they ſeeme *contrarie*, as here in this place; and the ſame will be found true in almoſt all the miracles, both of the olde and new Teſtament.

Doctr.1. See God commendeth the vſe of meanes. Gen.1.from 4.to 19. Seeing himſelfe alwaies with them.

This therefore commends vnto all men, the vſe of ſuch good *meanes*, as Gods prouidence haue ordained of any duties, or effecting of any thing, that doth belong vnto vs to doe: and not to depend vpon *immediate* helpes from *Heauen*, as many fond and fantaſticall men do, who are therefore oftentimes iuſtly forſaken of God, & left deſtitute of all helpe; and ſo expoſed to ſhame and reproach.

Vſe. Ergo we are to vſe the meanes appointed in all our purpoſes.

Secondly, ſee here the mightie power of Gods *ordinance*, how it appeareth in *weakeneſſe*; ſuch are all his great workes; In the *Creation*, he brought *light* out of *darkeneſſe*; In our *Redemption*, he brought vs *life* out of *death*; In our *conuerſion*, he works vpon vs by his *word*, & by it he draws *vs to him*, which in all reaſon would driue vs *from him:* and by it *confounds* the wiſedom of the world, which is ſtarke *fooliſhneſſe* to the wiſdome of the world.

Doctr.2. See how Gods power doth ſhew it ſelfe in weaknes.

And ſo here, hee cleanſeth the Prophet by a *Coale of fire:* which would rather defile him, and *ſeaſoneth* his mouth with it, which in reaſon ſhould haue *burned* him: ſo great, ſo admirable, and ſo powerfull are the *ordinances* of God, though they ſeem ſo contrary, or ſo weak in themſelues, or in their meanes.

Let this teach all men not to contemne the Sacraments, though the outward Elements, Bread, Wine, and Water, be weake and common, and dead creatures in themſelues: nor the Miniſterie of the *Word*, though it be exerciſed by a weake man, mortall and miſerable as others are: for that God, which can ſeaſon the Prophets mouth, and cleanſe his heart by a *coale of fire*, no maruell though he worke vpon the conſciences of men, by his word & Sacraments.

Vſe. Ergo, God can worke by his word and ſacraments, & mans miniſtery, though neuer ſo baſe.

And againe, when we ſee *Grace and Holineſſe* conueyed into mens hearts by the *Word and Sacraments*; let vs learne, not to aſcribe it to the dignitie, either of the *Miniſter*, or the *Elemēts*, but to the ſupreme power of the mighty God, who can purge the Prophet, by *a coale from the Altar*.

Neither is it altogether without *Miniſterie*, that God here ſanctifieth the *Prophet*, by touching his lippes with a *fierie coale:* for it *ſignifieth*, that the apt and ſufficient *teacher*, muſt haue a *fierie tongue*, and to that ſame purpoſe, *the holy Ghoſt came downe vpon the Apoſtles in fierie tongues*, and it may be that the one is a tipe of the other. Certaine it is, that they both teach vs thus much, that all true and able Miniſters, muſt pray and endeauour to haue a *tongue* full of power and force, euen like *fire*, to eate vp the ſinnes & corruptions of the world. For though it be a worthy gift of God to ſpeake mildely, & moderately, ſo that his ſpeach ſhall fall like deawe vpon the graſſe: yet it is the *fierie tongue* that beates down ſinne, & workes ſound grace in the heart: It may be there are *ſome*, which neede the *fierie tongue*.

Doctr.3. The apt teacher muſt haue a fierie tōgue.

Act.2. That is a powerfull tongue, to reprooue & burne vp ſinne.

This ſhewes apparantly, that thoſe *Miniſters* neuer had their lips touched with a *coale from Gods Altar:* that is, their ſoules with a *coale from Gods Altar:* that is, their conſciences neuer

Ergo, ſuch Miniſters are faultie, who reproue not ſinne.

uer touched, nor their ſoules ſeaſoned with the ſanctifying grace of *Gods ſpirit*, which ſit ſtill and ſee great and grieuous ſtaines in a Church and corruption in a State, and can be content neuer to reprooue them, as though *Miniſters* were perſwaders onely, and not reproouers.

But when this comes to be waied in the ballance of a good conſcience, it will be found, that not the *pleaſing* tongue, but the *fiery tongue* is the principall grace of a good *Miniſter*.

But to goe further: *whence* came this *Coale*; *Taken from the Altar*.

Whence came this coale? from the Altar: which fire came from heauen. Leuit. 10.1,2.

This *coale of fire* was taken by the *Angell* from the *altar of God*, where was a fire which neuer went out: and this fire was that, that *came from heauen*, ſent downe by God, at the dedication of the Temple by *Salomon*. And this fire kindled by god neuer went out: for no man could kindle the fire, but all other was counted ſtrange fire; As *Nadab and Abihu*, *tried in woefull experience, which they would needes offer with it*.

Doctr. The fire & zeale of the Miniſter muſt come from Gods ſpirit, Act. 1.5. Math. 3.11. Not from carnall affections.

Now the Prophet muſt be cleanſed with the *fire* which came from *Heauen*; teaching vs, that the Miniſter muſt haue his *fierie tongue* frō the *holy Ghoſt*: As the Apoſtles were ſaide to be baptiſed with the *holy Ghoſt and with fire*. A *fierie tongue*, is a ſpeciall ornament of a Miniſter, but that *fire* muſt come from heauen: that is, his zeale muſt be a godly and *heauenly zeale*; but he that hath a rayling, a lying, a ſlanderous, malitious, or a contentious *tongue*, hee hath a *fierie tongue* indeede: but this is kindled of the fire of hell, as S. *Iames* ſaith; *The vnbridled tongue, is a world of wickedneſſe, and defileth the whole bodie, ſetteth on fire the whole courſe of nature, and is ſet on fire of hell.*

Iam. 3.6.

For that is from hell, not from heauen.

So then, a ſpitefull and malitious tongue we ſee, is a *fierie tongue*, but that *fire* is taken from *hell*, and not from Gods *altar*.

And hee that ſtands vp to preach with *this tongue*, God will neuer ſuffer any great worke to be done by him in his Church, though his tongue be neuer ſo fierie, and his ſpeech neuer ſo powerfull.

As therefore *Miniſters* muſt abhorre the *flattering* and pleaſing *tongue*, and muſt haue a *fierie* tongue: ſo on the other ſide, this fire muſt be from *Gods altar*: that is, the fire of their zeale muſt be kindled by Gods ſpirit, and not by the ſpirit of *diſcord and diſſention*. Ambitious humors, turbulent and proud humours, new opinions, priuate quarrels, al theſe, nor any of theſe are for the pulpit.

Theſe may make a man *fierie tongued*, but this *fire*, was neuer taken from *Gods altar*, as the Prophets was: this *fierie tongue* neuer came from heauen, as the Apoſtles did. It followeth,

And touched my lippes.

5. Circumſtance, the Application of the remedie to his lippes which were polluted.

This fifth and laſt circumſtance, is the *Application of the remedie*. The coale which is the medicine, is applyed by this Angell to his *lippes*, that is, to that part which was polluted: and as he formerly complaineth of the *pollution* of his lips, ſo the medicine, is applied to *his lippes*: Here the Angell, which in this caſe is made Gods miniſter doth teach all Gods Miniſters, a great point of wiſdome, in heauenly Diuinity, namely, to apply their doctrin to their audience in ſuch manner, as the circumſtances of place, times, or perſons, doe require: ſome *Miniſters* come to an ignorant and vnhumbled people, and teach them the *Goſpell*, which neuer knew the *Law*: here the *fierie coale* is vſed, but the *lips* are not touched, that is, *good doctrine* taught but not well *applyed*; for that the lawe ſhould firſt be laid to their conſciences: others beate al vpon the *Law*, when it may be their hearers are people ſufficiently caſt downe, and haue more neede to be raiſed vp with the ſweete comfort of the Goſpell: other vſe to lay open the nakednes of the Court, in the country, & to reprooue the faults of Princes and great magiſtrates before the common people, who haue more need of the *Catechiſme*: others bring the Catechiſme or points of ordinary inſtruction into the *court*, where the duties of *Kings and Counſellours* ſhould be taught in all plainneſſe and ſincerity: others bring their new opinions, or controuerſall points vnto *popular* audiences, which indeede are fit for the ſchooles: other buſie themſelues about *ceremonies*, when the *ſubſtance* is in danger to be loſt: All theſe (haue it may be) the *Coale of fire*, but it is miſapplied, and not *applied to the polluted lippes*. Let all Miniſters therefore learne this point of wiſedome of the *Angell*, to *apply* the medicines of their doctrine to the times, perſons, and places, which are infected, ſo ſhall they be ſure not to take paines in vain. And thus much of the circumſtances of his conſolation.

Doctr. Ergo, Miniſters muſt applie their doctrine fitly.

It followeth in the text, *Loe thine iniquitie ſhall be taken away, and thy ſinnes purged.*

2. Point, the ground of his conſolation, which is the forgiueneſſe of his ſinnes. Doctr. Forgiueneſſe & the meanes are annexed together.

After the *Circumſtances*, followeth the ground and matter of his conſolation, and that is the *forgiueneſſe of his ſinnes*; where firſt, let vs marke how it and the inſtrument are annexed together: Loe, ſaith the Angell, this *coale* hath touched thy lippes, and thy *iniquities* ſhall be *forgiuen*, and thy *ſinnes purged*, as though he had beene clenſed by the *Coale*; where we may note, how greatly God magnifieth the meanes which himſelfe ordaineth, euen true remiſſion and ſaluation to the right and holy vſing of them, though it come not from them, but from his owne mercie, and power of his ordinance. It is therefore no maruell, though God ſanctifieth the child by the Miniſterie of water in baptiſme, and feede our ſoules in the *Lords Supper*, by feeding our bodies with bread and wine: & no maruell though the *careleſſe neglect* of either of them, be damnation to them that deſpiſeth them, ſeeing they are Gods inſtruments ordained by him to conuey his grace vnto vs. And yet for all this, we are to knowe, that remiſſion or ſaluation, is no more tyed to the very elements, or the actions, then here the Prophets

Vſe. Ergo, vſe the meanes with reuerence, and deſpiſe them not.

forgiueneſſe to the *Coale of fire*.

But the maine point is, that for the Prophets *conſolation*, the Angell tells him his *iniquities* ſhall be taken away, and *his ſinnes purged*, as if thereby he had ſaid, thy *ſinnes* were the cauſe of thy *feare*, therefore that thy feare may be taken away, thy *ſinnes ſhall* be forgiuen.

Where wee learne, that as *feare* comes by *ſin*, ſo all true comfort comes from the *forgiueneſſe of ſinnes*: this is that, that onely pacifieth the conſcience, and ſatisfieth the ſoule. When *Dauid* had ſinned againſt the Lord in his two great ſins, and thereby prouoked Gods wrath againſt him, and wounded his own conſcience, if the *Prophet* had told him he had made him *King of tenne kingdomes more*, hee had not ſo reioyced his heart, as when he told him, after his repentance, *thy ſinnes are forgiuen thee, thou ſhalt not die*: So when this Prophet was extreamely affrighted at Gods preſence, becauſe of ſome ſinnes & negligences in his calling, it had been no comfort to his poore ſoule, to haue beene told, thou ſhalt haue a more eloquent tongue, and a more powerfull ſpeech, thou ſhalt haue better acceſſe to the Court, and audience before the King: all theſe, and all ſuch like, would haue beene no better then *guilded poiſon* vnto him, beeing in this caſe; but the happie anſwer that refreſheth his wearie ſoule more then all the world, was this, *Loe thy iniquitis are forgiuen, and thy ſinnes purged*.

All faithfull Miniſters muſt here learne the true way of comforting troubled and diſtreſſed conſciences, namely, firſt to drawe him vnto a *ſight* of ſome particular ſinnes, then to ſummon him into Gods peſence, and there to arraigne him for thoſe ſinnes, vntil the view of the foulneſſe of his ſinnes, and the glorie of Gds iuſtice haue ſufficiently *humbled him*, and then to labour to perſwade his conſcience vpon good groundes of the pardon of thoſe ſinnes by Chriſt Ieſus, this is the way that God vſed and deuiſed, this is the ſure way, that cannot faile.

Some thinke that all trouble of minde is nothing but *melancholy*, and therefore thinke nothing needes but Phyſicke and outward comforts: but he that conſiders in what caſe the *prophet* here was, or *Dauid* when he made the 6. the 32. or the 51. *Pſalmes*, will be of another mind, and will finde that nothing can properly trouble the minde but ſinne; therefore as the wiſe *Phyſition* in his cure, firſt ſearcheth out the *cauſe*, and then endeauours to take it away: ſo the *good Phyſitian* of thy ſoule, muſt firſt of all ſearch into the cauſe of his ſickeneſſe, that is his *ſinnes*, and muſt take them away: which if they doe not, then all their labour is loſt: for all the companie, muſicke, recreation, wine, dice, nay worldly comforts and delights, if it were the aduancement to a kingdome, cannot ſo much comfort the diſtreſſed ſoule of a ſinner, as this voice *of a Miniſter* ſpoken from God vpon good groundes; *thy ſinnes are forgiuen thee*.

Now to lay down what be thoſe true and good groundes, whereupon a Miniſter may ſafely and comfortably pronounce pardon of ſinnes to a ſinner, belongs properly to another place.

This is done by the Author in his Caſes of conſcience.

Doct.5. True qualification of a miniſter, is to be humbled, and to repent.

In the next place: Let vs here obſerue how the Lord afore he renew the *Prophets* commiſſion, or ſend him to preach to the people, firſt, *humbles* him for his ſinnes, and then vpon his repentance, giues him pardon: teaching vs, that no Miniſter is well qualified to the holy duties of the *Miniſterie*, vnleſſe he haue truely repented of his ſinnes, and haue obtained pardon and mercie in the Meſſias.

Miniſters labour for *qualifications*, but the true Miniſter of God will labour for this *qualification* aboue all other: for doubtleſſe he ſhall *pronounce* moſt powerfully the pardon of ſinnes to others, to whoſe conſcience God hath pronounced pardon *of his owne*.

Doct 6. True Prophets & Miniſters ſhall haue helpe and comfort in their labors, els Angels ſhal come to comfort thē.

In the laſt place, let vs obſerue how the Prophet beeing to be comforted before he go this newe Embaſſage, the Lord is ſo carefull for him, that rather then he be not comforted (if there be no man to doe it), An *Angel ſhall* be ſent to be his comforter, and (if there bee not another *Prophet* to doe it) An *Angell* ſhal pronounce vnto him the pardon of his ſinnes.

Let this be an incouragement for all *Paſtors and Miniſters* of Gods Church, to labour painfully & faithfuly in their places, for the goodnes of the Lord will neuer faile them: nor ſhall they want comfort, when euer they ſtand in neede thereof; Yea rather ſhall *Angels* from heauen be helpers and comforters, then faithfull Miniſters ſhall be left deſtitute.

Hitherto of the ſecond generall point, namely, of the Prophets conſolation.

Generall points, the renuing of his commiſſion, which containeth 3. points.

The third and laſt generall point is, the *renouation of the Prophets commiſſion*, in the eight, and part of the ninth verſes,* and it containeth three parts, 1. A queſtion or inquirie made by God; *Whome ſhall I ſende, and who ſhall goe for vs?*

2. The anſwer of the Prophet; *Here am I, ſend mee.*

3. The commiſſion renued vnto him; *The Lord ſaid. Goe, and ſpeake vnto this people.*

1. Gods queſtion. Whom ſhall I ſend.

The firſt part is a *queſtion* made by God, by way of proclamatiō, wherein he enquireth who ſhall goe preach vnto this people.

Alſo I heard the voice of the Lord, ſaying, Whome ſhall I ſend? and who ſhall goe for vs?

Not as though God had none to ſend, or knew not whome.

In which Proclamation, and *inquirie* of the Lord, we are not to imagine, that the Lord was either vnprouided of ſuch as *ſhould* execute his will, or knew not who were *able*, or who were *willing* to goe preach his word: For as the Apoſtle ſaith, in the matter of *Election*; *The Lord knoweth who are his*: ſo much more in particular *vocations*, *The Lord knoweth who are his*, and neede not to aske, *whome ſhall I ſende, or who ſhall goe?* But then it may bee demaunded why the Lord ſaith ſo? I anſwer, not for his owne ſake, but for ours; whome hereby

2.Tim.2.19.

But to our conceits and for our ſake, to teach vs many good doctrines.

he would inſtruct, in diuers points of holy doctrine.

Doct. 1. How hard to find a good Miniſter.

First, hereby he would giue vs to vnderſtand, how hard a thing it is to finde an able and *godly Miniſter*: for if there were not a great *ſcarſitie* of ſuch men, the Lord needed not aske this queſtion. But ſome will obiect againſt this, that there are in many Chriſtian Churches ſo many *Miniſters*, as they cannot all bee maintained, but ſome goe vp and downe vndiſpoſed, and vnprouided for. I anſwer, this is too true in all ages: there were *wandring Leuites* in the Olde Teſtament, which went vp and down and offered their ſeruice, and ſerued for 10. *ſhekels of ſiluer, and a ſuite of apparell, and meate and drinke*: but this calamitie was vpon the Church of the Iewes, (neuer but then,) when *there was no king in Iſrael, and euerie one did that which was good in his owne eyes*. If therefore there be any in *our Church*, and in Chriſtian nations, which go vp and down, and offer their ſeruice at ſuch rates, it is much more miſerable, ſeeing now there *are kings in Iſrael*: and therefore it is no reaſon that euery man rob the Church, as it ſhall pleaſe his couetous minde. But ceaſing to enquire whether this be ſo or no: and if it bee ſo, leauing the reformation therof to thoſe Churches and States whom it may concerne: I anſwer for the matter in hand, that this may bee ſo, and yet the Lord may complaine as here hee doth; Whom ſhall I ſend? for the Lord meaneth not ſuch as beare the name of *Leuites or Prieſts* in the olde, or of *Miniſters* in the newe Teſtament (for there were alwaies enough of them: who, ſome for preferment ſake, ſome for their eaſe, and ſome for a refuge how to liue, are willing to enter that function, and accordingly in that calling, ſeek not the lord, but themſelues and their owne ends.)

Ob. There are too many miniſters, for ſome go vp & downe.

Anſ. 1. Then it is a diſorder in a Church.

Iudg. 1.9.1,8. and 17.8.6.

Iudg. 17.6.

Anſw. 2. He ſeekes not for any.

But here the Lord enquireth for ſuch men, as firſt, *purely doe ſeeke* and vndertake that function, therein to honour god, and to gather his Church, and then in all their labours and miniſteriall duties, truely and faithfully endeauour to the ſame ends; Preaching *Gods word*, and *as Gods word*, diligently reproouing, exhorting, and admoniſhing and ſhining before their people in good works: for ſuch men, it is no maruell though the Lord light a candle at noone day, and make open Proclamation to ſeeke for them, ſaying: *Whome ſhall I ſend*? for ſuch a man is as *Iob* ſaith, *One of a thouſand*: for ſome want abilitie to diſcharge their duties, as Paul ſaith, *Who are ſufficient for theſe things*? And ſome want willingneſſe to vndertake the labour, as God here complaineth; *Who ſhall goe for vs*? Now to make vſe of this doctrine vnto our Church.

But for good Miniſters.

Iob 33.22.

2. Cor. 2.16.

Good Miniſters ſcarce, euē in theſe daies.

It were to be wiſhed, that in theſe dayes, and for our Chriſtian Churches, the Lord had not as great cauſe to cry out in the want of able, faithfull, and godly Miniſters, *Whome ſhall I ſend, and who ſhall goe for vs*? But alas, this want is too apparent, and this blemiſh is too notorious, and it is a worke worthy the labour of Kings and Princes to reforme it: and is a *Kings euill*; not to bee healed but by the power of a King: for as long as there are ſo fewe and meane preferments for painefull Miniſters, there will neuer want aboundance of ſuch Miniſters as do want either conſcience or abilitie to diſcharge their duties.

In the meane time, till God put into the hearts of *Parliaments and Princes*, to looke to this great and needefull worke; let vs *Miniſters* learne our duties: and firſt, we who are in the *Vniuerſities*, are here admoniſhed to looke to our ſelues. By Gods bleſſing we are many, and daily growe more and more: let vs therefore ſo furniſh our ſelues, as that when God or his Church ſhall ſay, *Who ſhall goe for vs, and whome ſhall I ſend*? then he may finde *many* amongſt vs, whom he may ſende to that great worke of the *Miniſterie*: and let vs feare to be ſuch, as that God may affirme of vs, as he did in the dayes of *Iob*, that hee cannot finde *One of a thouſand*.

Vſe 1. To Miniſters.

1. They in the Vniuer ſities fra themſelue to the Mi ſterie.

Secondly, all *Miniſters* learne here not to content themſelues with the name and title of Miniſters, but labour for the ſubſtantiall ornaments thereof, nor to be willing to take *the honour and liuings*, and to refuſe *the burthen and duties* of the Miniſterie.

2. Labou be worthi Miniſters.

For elſe let them know, God hath no neede of them: for had the Lord pleaſed or contented himſelfe with ſuch kinde of men, as *ſeeke* to bee Miniſters for themſelues and not for his ſake: or beeing Miniſters, doe feede themſelues, and not their flocke: or Preach themſelues, and not Chriſt: then had hee not needed to haue made this Proclamation, for Ages haue yelded ſtore of ſuch. But contrariwiſe, he that is painfull and faithfull in this function, let him knowe, that God and his Church hath neede of him.

For God hath vſe them, bu none of conſiſti ble of Miniſters

Laſtly, here the *Romiſh Cleargie* are iuſtly to be taxed, whoſe number is infinite: but it is lamentable to ſee how fewe among them bee ſuch as the Lord here ſeeketh for. Their Orders of *Regulars* are exceeding many, beſide all their *Secular Prieſts*, and it is almoſt incredible, how many thouſands there be of *Dominicans* or *Frāciſcans*, or in ſome one of their orders: and yet amongſt the many millions of their Monkes, there is ſcarce to be found one of many, who for his learning & other gifts, is fit to be ſent to the worke of God: nay, their ignorance was palpable and ridiculous to the world, vntill of late being by *Luther*, and others of our Church made aſhamed thereof, they haue laboured (eſpecially the *Ieſuites*) to become learned. How foule a thing is it that amongſt ſo many, the Lord ſhould haue cauſe to complaine; *Whome ſhall we ſend*? The *Ieſuites* indeede, many of them, are learned, but for other qualities: they are fitter to be plotters and practiſers in Statematters, Spies, or Intelligencers, reconcilers, ſeducers, and ſubuerters, then *Miniſters*: and fitter to be inſtruments of *policie* to euill kings, then

3. Vſe. To Cleargie Rome. A ſhame to them, th beeing ſo many, the are ſo few them fit fo God to ſe

Moſt of a their Prie and Monk are ignora drones.

The Ieſui haue lear ning, but conſcienc and are ra ther State men, then Diuines.

then miniſters of the *Goſpel* vnto God. But take away them, and ſome fewe ſelected Monkes (and thoſe but a fewe out of many thouſands) and then euen for learning God may cry, and call, and proclaime in their Monaſteries, *whome ſhall I ſend?* And if it be a ſhame and miſerie to a Church to want ſuch as God may ſend, or to haue but a fewe, then the *Romiſh Church* is ſhameleſſe, which ſhames not to haue ſo many, and yet amongſt them all, whom God may ſend, almoſt none.

In the next place. By this inquirie, and queſtion made by God, *Whom ſhall I ſend, and who ſhall goe for vs?* The Lord would teach vs, that no man is to vndertake this function, vnleſſe God *call and ſend him*: therefore here are condemned, the profane fancies of the *Anabaptiſts*, and all like them, who thinke that any man vpon a priuate motion, may ſteppe forth and vndertake the duties of a Prophet, to preach and expound, &c. Oh but ſay they, theſe *motions* are from Gods ſpirit: ſurely they can ſay little for themſelues, who cannot ſay ſo much: but that cannot ſerue their turne: for if we ſay, contrariwiſe nay, but they are from the deuill, or at leaſt from your owne vanitie and pride, how can they diſprooue it? Againe, might not the *Prophet* haue aleadged that with a better pretence and colour then they? yet hee ſtaieth till God here call him: euen ſo all good Miniſters are to ſtay Gods calling.

If any aske, how ſhall hee know when *God calles him?* I anſwer, God calleth ordinarily by his *Church*, her voice is his: therefore whenſoeuer the *Church* of God, ſaith vnto thee, thou ſhalt be ſent, and thou ſhalt *goe for vs*, euen then doth the Lord *call* vs out to this holy function.

Thirdly, let vs obſerue how the Lord ſaith: *whom ſhall (I) ſend, and who ſhall goe for (vs?)* Some Interpreters gather out of this Chapter, an argument for the trinitie of perſons, as namely, out of the third Verſe, where the Angells ſing: *Holy, Holy, Holy, Lord God, &c.* But it is not ſound enough to ouerthrow our ſtubborne enemies the *Iewes*, and therefore it ſeemes thoſe Diuines are of a ſounder and wiſer iudgement: who ſeeing we haue other places pregnant and plaine enough, therefore thinke it no good diſcretion to vrge this or any ſuch place which may probably admit another Interpretation, leaſt that the *Iewes* finding the weakeneſſe of the Argument, doe iudge all our proofes to be as weake: and ſo take occaſion to perſiſt the rather in their blindneſſe, by that which wee brought to haue conuerted them. And as for this ſong of the *Angells* in the third verſe, when they aſcribe holineſſe to the Lord three times: that their repetition ſignifieth nothing elſe, but the continuall ioy and delight which the holy *Angells* take in praiſing of God, who cannot ſatisfie themſelues in honouring his name: teaching vs in their example, neuer to be wearie of prayſing God by prayers & holy hymnes, and of *honouring* him in our liues and callings.

But to prooue out of the words, *Holy, Holy, Holy*, the three Perſons in Trinitie, ſeemes to be no fit nor ſound collectiõ. Rather in my opinion, we may ſafely collect and conclude out of theſe words (I and vs) that there are more perſons in the *Trinitie* then one: for firſt, God the Father, or the whole Deitie ſaith: *Whom ſhall I ſend?* and then changing the number, he ſaith: *Who ſhall goe for vs?* For howſoeuer God may imply in the word (*Vs,*) that hee that is ſent to Preach, is ſent as well for the good of the Church, as for his owne glorie, yet can he not be denied, but that the plurall number here, and elſe where, aſcribed to the Deitie, muſt needes argue a certaine pluralitie of perſons in that Deitie: as in Geneſis it is written, that god ſaid, *Let vs make man*: and here, *Who ſhall goe for vs.*

But here may be proued a pluralitie of perſons.

Gen.1,26.

Out of the euidence of which places, ſeeing the enemies of this doctrine muſt needes grant a pluralitie, namely, that there are more then one: then we ſhal ſufficiently proue out of other places, and by other arguments, that theſe are three.

In the laſt place, let vs marke what God ſaith Whom ſhall I ſende, and who ſhall goe *for vs*; God ſends a Miniſter to preach, and he goeth *for God*. Then behold here, what is the trade & profeſſion of a Miniſter, hee is the ſeruant of *God*. So ſaith God here, hee goeth *for mee*: and ſo ſaith the Apoſtle of himſelfe and all other good Miniſters, *that they are Gods Labourers*.

Doct. 4 Miniſters are Gods ſeruants, they go for God.

And in another place, the Angell of God appeared, *whoſe I am, and whom I ſerue*. But if any man thinke that either God ſpeaketh too fauourably of them, or S. *Paul* too partially of themſelues, then let the Deuill himſelfe bee iudge in this caſe, who plainly and freely confeſſeth (though he did it not in loue to the truth or them,) (*Theſe are the ſeruants of the moſt high God, which teach vnto vs the way of ſaluation.*) Let therefore either God bee beleeued, who is for them, or the deuill who is againſt them. But what kinde of ſeruants are they? what place of office haue they? They are his *Meſſengers or Embaſſadors*, that is their profeſſion, and their place.

1.Cor 3.9. Act. 27.23.

Confeſſed euen by the deuill himſelfe. Act.16.16,17

Queſt. What place is it they hold? R. His Embaſſadors. Iob 33.23.

Now then for the vſe thereof.

If they be *Gods ſeruants*, then are they not *their owne* Maſters, they haue a Maſter, euen God whoſe they are, and *for whom*, and from whom they come: they may not therefore pleaſe themſelues, nor ſerue their owne pleaſures, nor ſeeke the ſatisfying of their owne carnall luſts: either in matter of pleaſure, credite, or profite: if they do, then wil he call them to a heauy account, whoſe ſeruants they are.

Vſe 1. Then they muſt ſeeke to pleaſe God their maſter, not themſelues.

Againe, if they be Gods ſeruants, then let them doe their ſeruice to God, and expect their reward from God: ſome Miniſters will expect the reward, and honour of Gods ſeruants, but will doe no ſeruice that beſeemes [illegible] ſeruants;

Vſe 2. Then let them do their ſeruice [illegible] & expect their reward aſſuredly.

let ſuch men remember *for whom* they come, euen from that God, who as he can giue reward, ſo he will expect ſeruice.

Though the world doe not, yet God will, for they are his Embaſſadors.

And as for ſuch men as painfully do their ſeruice, but are not regarded, nor rewarded of men as they deſerue, let them be content, and continue in their faithfulneſſe, for they are *Gods Embaſſadours*: and we know Embaſſadors may haue *gifts* giuen them of thoſe to whom they are ſent; but they expect their *maintenance* from the Kings their owne Maſters: So the *maintenance* which the world ſhould giue Miniſters, is like *gifts*, giuen to Embaſſadors: if it come, it is no more then they deſerue; if it come not, yet will faithfull Miniſters doe their dutie, and expect their payment from their king and Maſter, *God*, whoſe they are, and whom they ſerue.

3. Vſe. Let no man therefore wrong thē, for God will not ſuffer his Embaſſadors to be abuſed. No king ſo poore that ſuffered it.

Thirdly, if they be *Gods Embaſſadors*, ſent by him, and come from and for him, then let all ſuch as either condemne, or any way iniury them, be aſſured, that as God is mightie and powerfull, ſo he will mightily reuenge it.

There was neuer king ſo poore or weak, but thought himſelfe ſtrong inough to reuenge any wrong offered to his Embaſſador. And ſhall God ſuffer ſo foule a wickedneſſe to lie vnpuniſhed? Nay, they and their poſterities ſhall ſmart for it: let *Ahab, and Iezabel, and Iulian,* ſay if it be not ſo: and all ages or ſtories ſhewe the contrarie if they can, that euer any contemner and abuſer of godly Miniſters, eſcaped the viſible vengeance of gods reuenging hands on him or his.

1. King. 22. 27, 28, 34.
2. king. 9. 33. &c.
Act. 12. 1, 2. and 23.

4. Vſe. Ergo, they muſt not be ſeruants of mē: that is, men pleaſers: but his that ſent them.

Fourthly, ſeeing they are *Gods Meſſengers and ſeruants*, they muſt not be the ſeruants of men, to pleaſe, or flatter, or ſatisfie humours, this is not for them that are Gods ſeruants: they therefore that will be ſlaues to the perſons, pleaſures, and humours of men, they forget that they are Gods ſeruants, and came *for him*: yea, they muſt not endeuour the pleaſing of themſelues, nor the bringing of their own purpoſes to paſſe, but in euery motion, either made to them by others, or ſuggeſted from their own hearts, they muſt forth-with call to minde, *Who ſent mee hither, and for whom am I come?* Euen from and for God: therefore they are to yeelde to nothing, nor ayme at any thing, but which may be both to the will, & for the glorie of him that ſent them.

Great men muſt not thinke to haue Gods ſeruant at their command.

And if the great men of this world, doe thinke it wrong that any man ſhould command their ſeruant againſt their will, or expect any ſeruice from him againſt their owne honour; then let them thinke it reaſon that Gods *Miniſters* ſhould not be commaunded any thing contrarie to Gods will, or againſt his honour.

5. Vſe. Ergo, they muſt regard the glorie of God, their maſter, both in life & doctrine.

And further, if Miniſters be *Gods ſeruants*, then let them regard their maſters glorie, and be aſhamed to do any thing, either in their doctrine or liues, which may diſhonour him: that ſeruant is vnworthy of a *good Maſter*, who ſeekes not his maſters credit in all his courſes.

6. Vſe. Erg
they muſt
deliuer G
Embaſſag
not their
own, as th
receiued

A Laſtly, if they be Gods Embaſſadours, then muſt they not deliuer their owne fancies, or inuentions, but that meſſage they receiued; and as they receiued it, ſo muſt they deliuer it. And if they doe their duties faithfully, this doctrine is comfortable vnto them, they may take paines with ioy, they haue a maſter will reward them; they may *ſpeake freely*, (ſo it be with diſcretion) they haue a maſter will make it *good*: they may *ſtand boldly* in the face of their enemies, they haue a maſter wil *defend them*. And euery faithfull *Miniſter* may ſay to himſelfe, I will doe my dutie, and deliuer my Embaſſadge; *Hee whom I ſerue, and whoſe I am: He who ſent mee, and for whom I come*, will beare me out. B And thus much of the enquiry which God makes, and the meanes of it.

Now let vs ſee the anſwer which the Prophet makes, in theſe words.

Then I ſaid, Here am I, ſend mee.

2 Point. Th
Prophets
anſwer: He
am I, ſend
me.
Doctr. 1. He
whoſe ſin
are forgiu
comes bold
ly to God:
and to his
dutie.

The Prophet after he was comforted by God, and had his ſinnes forgiuen, then anſwereth; *Here am I, ſend mee.* Firſt, marke here, what a great change is wrought on the ſuddaine: hee who a little before feared and ſhrunke at the leaſt appearance of Gods glorie; now ſtands forth boldly, as ſoone as he is called, and anſwereth; *Here am I, ſend mee.* So great a matter is it for a Miniſter to haue his ſinnes forgiuen, and to feele the fauour of God to his ſoule and conſcience. Here therefore we haue an anſwer to two great queſtions, often moued in the C world.

Vſe 1. Here
is the true
way to pe
of conſci
ence, & q
etnes of
minde.

Firſt, many would haue quietneſſe of minde, and peace of conſcience, and cannot attaine vnto it; If they aske how they might, to them I anſwer, Here is the way; ſeeke it not in worldly wealth, carnall pleaſures, nor humane learning, in company, nor recreations: but ſeeke it in the fauour of God, and pardon of thy ſinnes; and thou ſhalt not miſſe of it. Thus ſhalt thou haue comfort in thy owne conſcience, courage before men, and boldneſſe toward God.

Vſe 2. To
Students.
1. If they
would be
Miniſters, re
pent and
pardon of
their ſinnes.

Secondly, many Students in Diuinitie, would gladly be *Miniſters*, and doe much honour to the calling; but they finde a feare and ſhrinking in themſelues, and thereby an vnwillingneſſe to venture vpon it. If they aske how they D may amend this: I anſwer, or rather the example of this *Prophet* anſwereth (for me:) Let that man ſet himſelfe in Gods preſence, enter into himſelfe, ſearch his conſcience, finde out his ſinnes, confeſſe & bewaile them to God, craue pardon in *Chriſts blood*, and leaue them, and ceaſe not till he heare the voice of Gods ſpirit ſounding in his conſcience; *Thy ſinnes are forgiuen thee.* Then when God ſhall aske whom ſhall I ſend; thou wilt anſwer readily, and with ioy, *Here am I, ſend mee.*

2. If they
would be
encouraged
againſt the
contempt
and wrongs
of the world
be aſſured of
Gods fauour
in the par
don of thy
ſinnes.

And againe, many are driuen from this Calling, beholding the contempt and reproach, & dangers which belong vnto it. But let thoſe men marke here the phraſe of this holy Prophet, when God asked, *Whom ſhall I ſend?* Hee might haue anſwered; Lord I would goe: but ſuch diſgraces & diſcouragements accompanie this function, as I deſire to be excuſed: but he caſting aſide all ſuch conceits, anſwereth peremptorily, *Here am I, ſend mee.* How came this to paſſe? for certainely the Prophet was as ſenſible of theſe wrongs as any of vs all, for he was nobly borne and brought vp, and was of the blood royall: ſurely, becauſe he ſaw he was in Gods fauour, he had him and his commiſſion on his ſide, and he held this for a ſure ground: *If God be on my ſide, who can be againſt mee?*

Therefore doubtleſſe, thoſe men who are driuen backe by theſe diſcouragements, were neuer ſetled in aſſurance that their ſinnes *were forgiuen*; nor ſatisfied ſufficiently, that *God is on the ſide of all good Miniſters*, and that their calling, as it hath its authoritie from God, ſo likewiſe, allowance, bleſſing, aſſiſtance, and defence of God, aboue any other calling: for if they were, they would ſcorne the ſcorne, and contemne the cōtempt of the prophane world, and with much courage and comfort ſet their hand to Gods Plough, and ſay with the Prophet; *Here am I, ſend mee.*

Secondly, let vs obſerue, how the Prophet when God askes the queſtion ſends him not to *others*, nor commends *others* to that ſeruice, as is to be thought hee might haue done many in the Churches of the Iewes, but offers himſelfe, *Here am I.*

It controlles the carnall courſes of many amongſt vs in the Vniuerſities, who think it ſufficient to liue there and ſend out other men, and giue teſtimonies and Letters of commendations to other men, but themſelues ſtirre not. When queſtion is made, *Who ſhall goe to ſuch a place? or who ſhall be ſent to ſuch a Pariſh?* they ſay not, *here am I*, but either it is *too little* a liuing, *or too great a charge, or ill ſeated*, or ſome fault it hath, that they will not be ſent to it: but will anſwer God and his Church, there is ſuch a man, and giue him letters of teſtimonie, or commendation, and ſo all is well: but for themſelues, they liue too ſweete and eaſie liues, willingly to vndertake the contempt and burthen of the Miniſterie.

Let ſuch men therefore learne, when God and his Church giue them a calling, to anſwer with the Prophet, *Here am I, ſend mee.*

And let all ſuch, as are *Students* of Diuinitie in the *Vniuerſities*, marke here the Prophets anſwer, not I *will* be readie, but *here am I*; Why takes hee no longer time? becauſe hee was nowe ſufficiently qualified. Where let them learne, not to linger and lie loytring too long in their *ſpeculatiue* courſes: but when they are competently furniſhed with learning, & other qualities befitting that calling: let them ſhewe themſelues willing & ready to yeeld their ſeruice to the Church, when they ſhall be called. For as an apple may as well hang too long on the tree, as be puld too ſoone, and both make it vnfit for vſe: ſo many men as wel ſtay too long, as goe out too ſoone, and both waies are made vnprofitable, or at leaſt leſſe profitable to the Church.

Doctr. 3. The Prophet will not goe till he be ſent.

And to conclude this ſecond point, It is not vnworthy to be noted, that the Prophet ſaith not, *Here I am*: and I runne on my owne head, but *Send mee.*

He willes the Lord to ſend him: then where are they who dare bragge of their priuate motions, and wil runne when they are not ſent?

And that not by priuate motion onely, but in expreſſe words.

The Prophet might haue ſaid: Oh nowe I feele a motion from the ſpirit, therefore I will goe and preach: but he ſtaieth till *hee be ſent* in expreſſe tearmes: Let no man therfore preſume to preſſe into this function, till he be fully reſolued in his conſcience, that God and his Church hath ſaid vnto him, *Goe.*

Men therefore are to offer themſelues, but not to goe till they be ſent.

And though a man be neuer ſo wel qualified with all manner of ſufficiencie, yet let him ſit ſtill and ſtay Gods leyſure, and let him ſay, *Here I am, ſend mee*; and ſo reſt contented vntil he be ſent. If any man ſay it is vnfit that a man ſhould ſay ſo of himſelfe: I anſwer; let him not ſay ſo in words, but in deeds; let him therefore make proofe of himſelfe, and giue the Church tryal of his gifts. Vpon which experience of his gifts, if he be found ſufficient, that practiſe of his is all one and much more then if he had ſaid, *Here I am, ſend mee.*

Thus we ſee the Prophet would not ſtirre til he were ſent, and therefore in the next word he is bid to *Goe.*

And hee ſaid, Goe, and ſpeake vnto this people.

3. The Commiſſion receiued.

Here is the third and laſt point, Namely, the *eſſentiall words of his Commiſſion.* Wherein (after God had ſought for one to go, and the Prophet had preſented himſelfe, and offred his ſeruice) God both giues him leaue to goe, and further doth furniſh him with authoritie, both to *goe and ſpeake.*

Doctr. 1. No man is to preach without a Commiſſion.

Wherein the principall point is, that the authoritie of the Prophets calling, is deriued from *God himſelfe* in plaine and euident words; *Goe and ſpeake:* and till *then* the Prophet went not. So in the new *Teſtament*, the Apoſtles went not into the world to preach, till they had their Commiſſion, *Goe and teach all Nations.* And after them. S. *Paul* preached not till it was ſaid vnto him, *Ariſe, and goe.*

Math. 28. 19. Act. 9. 6. &c.

In all which is diſcouered and condemned the pride and preſumption of thoſe who dare runne on their owne heads, and will not ſtay till the Lord ſay vnto them, *Goe, and ſpeake.* Theſe men are bolder, then either the extraordinarie *Prophets* of the olde Teſtament, or the *Apoſtles* which are the extraordinarie Miniſters of the new: who alwaies had their warrant with them when they went. And if any man aske why it is neceſſarie they ſhould haue ſo; I anſwer, the reaſons are many.

This is ſo, for theſe cauſes.

First, all *Prophets and Miniſters*, are Gods deputies and Commiſſioners, it is therefore reaſon that they haue authoritie from their Lord and Maſter.

Reaſon 1. Commiſſioners haue no power but from the King.

Reaſ.2.Elſe what they doe,is without vertue or bleſſing.

Reaſ.3:Elſe their perſons haue no protection.

Secondly, their words nor deedes beare no credit, nor haue any power in them, vnleſſe they be ſpoken by *vertue of a Commiſſion*: nor haue their laboures any bleſſing, vnleſſe God giue it.

Thirdly, their perſons haue no protection, nor ſafetie, vnleſſe they be Gods *Embaſſadours*: and how are they ſo, vnleſſe they be called and ſent by God, and haue authoritie giuen of God. For theſe cauſes, no man is to thruſt himſelfe into the miniſterie, without a calling from God: and therefore no marvell, though thoſe men who will be *Chuſers*, and *Callers* of themſelues, and run when they are not ſent, be in their perſons, ſubiect to all daungers; becauſe they are out of Gods protection, & their labours without profit, becauſe no bleſſing, nor promiſe of God was giuen vnto them: for God may iuſtly ſay vnto them: Let *him that ſent you*, protect your perſons; *let him that ſent you*, bleſſe your labours.

Obiect.How may I know if God bid me goe?

An. We muſt not expect Gods voice from heauē.

But it will then be demaunded, how may I know if God bid me goe? for God ſpeakes not now from heauen as in old time, and as to this Prophet: I anſwer, It is true, we are to looke for no ſuch *viſions, nor apparitions* from heauen, for ordinarily there are none ſuch, and the *Popiſh Church* doth but deceiue themſelues, and cozen the world, who tells vs of ſo many apparitions that happen to their *Monkes and Friers*, for now ordinarily, God ſpeaketh in another manner to his Church: for in generall duties God ſpeaketh to vs out of his word and holy Scriptures, and in particular and perſonall duties, (where the word in plaine tearmes ſerueth not) he ſpeaketh to a man by his own conſciẽce and by the voice of his *Church*.

But he ſpeaketh to man two waies, generally in his word.

1.Cor.4 1.
Iob 33 23.
Act.16.17.
Prou.29.18.

Out of his word, God ſheweth thee the *dignity and excellencie* of this calling, to be a Miniſter of the word: Namely, they are his *Meſſengers and Embaſſadors*, *&c.* that ſo hee may winne them to loue and affect it. And againe, the *neceſſitie* of it, that it *teacheth the way to ſaluation*; that without it ordinarily Gods Church is not regarded, nor mens ſoules ſaued, and this may ſtirre thee vp *to vndertake* the burthen: this is *generall*. But now *particularly* for thy ſelfe: Wouldeſt thou know whether God would haue thee *to goe or* no? then thou muſt aske thy owne conſcience, and aske the *Church*, for if thou be heartily *willing*, and be fully and *worthily qualified*, then God bids thee go. Now thy conſcience muſt iudge of thy *willingneſſe*, and the Church of thy *abilitie*: and as thou maiſt not truſt other men, to iudge of thy *inclination* or affection; ſo thou maiſt not truſt thy owne iudgement, to iudge of thy *worthyneſſe* or ſufficiency. If therefore thy owne *conſcience* tell thee vpon true examination, that thou doeſt not loue and affect this calling aboue any other, then God ſends thee not: and if thou enter with ſuch a teſtimonie, not God, but ſome worldly & ſiniſter reſpect doth ſend thee, & put thee forward, for though thou doſt deſire it, yet if the Church of God haue not allowance of thy ſufficiencie, God doth not ſend thee; But if contrariwiſe, thy conſcience doe truly teſtifie vnto thee, that thou deſireſt to doe ſeruice to God and his church, in this calling aboue any other: And if withall, vpon ſignification hereof to the Church, and vpon triall made of thy gifts and learning, the Church (that is, many learned, wiſe, and godly, and ſuch as the church hath publikely appointed for that purpoſe) doe *approoue* of that thy deſire, and of thy ſufficiencie to doe God ſeruice in his *Miniſterie*, and thereupon by a publike *Calling*, bid thee goe, then aſſuredly God himſelfe hath bid thee *goe*. And it is as effectuall a calling, as if thou heardeſt the voice of God from heauen: For as in repentance, If thy conſcience tell thee thou haſt truly repented, and if thou canſt make that knowne to the Church by ſo good euidence, as thereupon a *Miniſter* of God pronounceth the pardon of thy ſinnes vnto thee: If thou reſt herein, and knoweſt it to be as effectuall, as if God from heauen had told thee, *thy ſinnes are pardoned*: So it is here, if thou haſt the teſtimonie, firſt of thy conſcience, and then of the Church, thou art to reſt therein, as in the voice of God: And this is the *calling* that we are to looke for in theſe daies.

2.Particularly God ſpeaketh 1.by the voice of his conſcience for his inclination. 2.by the voice of his Church for his gifts.

Vſe 1.Agai
them tha
runne, a
crie they
ſent.
2. Again
ſuch as a
called by
both voic
and yet w
not goe.

By which doctrine, as thoſe are iuſtly condemned of foule *preſumption*, who dare runne vpon priuate motions, and carnall reſpects, and are iuſtly left without *bleſſing or protection*: ſo they on the other ſide, doe offer great *wrong* to God and his *Church*, who when they cannot denie, but they affect the miniſterie aboue any calling, and haue approbation of their giftes from the Church of God, yet will not beleeue the Teſtimonie of the Church herein, but their owne priuate *Iudgements*, which in this caſe is no way a cõpetent Iudge, either for, or againſt. Let ſuch men knowe, that they oppoſe themſelues euen againſt God himſelfe: it beeing certaine, that where the *inward* calling of the conſcience, and the *outward* calling of the Church do concurre, there *God himſelfe* calleth and biddeth that man *goe, and ſpeake*.

Doctr. 2. S
the authori
tie of a tru
Miniſter i
mediate fr
God him-
ſelfe.

Vſe 1. Ergo
let no man
wrong the

Vſe 2. Ergo, let Miniſte
be comforted in doing their dutie, for if God ſend them, he wil neuer faile them.

Now then (to drawe to an ende) let vs obſerue in the laſt place, with what authoritie a Miniſter of God comes vnto vs, and executes his Function: euen with immediate authoritie and Commiſſion from God: whereby he is bid, *Goe and ſpeake*. If it be ſo, let it perſwade *the world*, to feare to doe any wrong, either to that calling, or to thoſe perſons who come with ſo faire a commiſſion from *God himſelfe*. But if it doe not perſwade the prophane world, at leaſt let this be a comfort & incouragment to all true *Miniſters*, for if God bid them *goe*, he will *goe* with them *himſelfe*, *If hee ſend* them, he will not forſake them, but *aſſiſt* them, and *bleſſe* them, & open their mouthes, and enlarge their hearts, & harden their foreheads, and giue power vnto their words to conuert his children, & to confound and aſtoniſh the hearts of his enemies. If he ſend them, hee will *defend* and *protect* them, A ſo that *one haire of their heads ſhall not fall to the earth, without his prouidence.* If he ſend them he will *prouide* for them, and ſufficiently *reward* them: and will *honour* them in the hearts of his owne people, and *magnifie* them in the faces of their enemies. And laſtly, if he ſend them, he will pay them their wages, euen an eternall waight of comfort here, and of glorie in heauen. And as they are here bid *goe*, ſo once they ſhall be bid *Come;* and that not onely with the generall call of all the Elect; *Come yee bleſſed of my Father, inherite the kingdome prepared for you:* but euen with that particular *Call*, which eſpecially belongs to them that are faithfull in this ſeruice: *Come thou good and faithfull Seruant, enter into thy Maſters ioy.*

Matth:25.34.

Math:25.21.

Pſal. 118. 26.

Bleſſed be hee that commeth in the Name of the Lord.

Dan. 12. 3.

They that turne many to righteouſneſſe, ſhall ſhine as the ſtarres for euer and euer.

1. Cor. 4. 1.

Let a man ſo thinke of vs, as of the Miniſters of Chriſt, and diſpoſers of the ſecrets of God.

FINIS.

24 DE59

A FRVITFVLL DIALOGVE CONCERNING THE ENDE OF THE VVORLD.

Written many yeares agoe, and then publiſhed
by
M. W. PERKINS.

Peruſed and reviſed.

Printed for W. WELBIE. 1613.

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BRITISH MUSEUM

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TO THE RIGHT HONOVRABLE THOMAS LORD SCROOPE, of the noble order of the Garter: and of *his Maieſties Honourable Counſell in the North.*

Right Honourable, this little Treatiſe was the firſt fruits of the labour of that great and reuerend Diuine M. *Perkins*, many yeares agoe ſet out by himſelfe: and now (all his Workes beeing to be put together) held fit to be ioyned with the reſt: for though it were written in his young yeares, yet did theſe firſt fruites giue aſſurance of that plentifull harueſt of Inſtruction and Conſolation, which the Chriſtian world haue ſince reaped and receiued from the hand and mouth of that holy man: and in this very beginning did that bleſſed Spirit beginne to ſhew it ſelfe, which afterward was ſo mightie and powerfull in his tongue and penne. It was firſt written againſt couetous hoarding vp of corne (amongſt other ſinnes,) and was publiſhed in a yeare of dearth, the fitter therefore to be now againe reprinted, ſeeing our ſinnes haue brought vpon vs a dearth, and (which is more lamentable) a dearth without ſcarſitie.

Hauing peruſed and reuiſed this Treatiſe, I doe humbly preſent it to your Lordſhips reading, and from you to the worlds view; the honourable conceit your L. hath vouchſafed to hold of mee and my poore labours, deſerue at my hand more ſeruice and dutie, then yet I can performe to your L. till I can, giue mee leaue thus to ranke your L. amongſt the religious and honourable Patrons of M. *Perkins* his Workes. Honour and al true happineſſe be multiplied vpon your Lordſh. from God the Father in Ieſus Chriſt. *Amen. Iune. 4. 1609.*

Your good L. in Chriſt to be commanded,

William Craſhawe.

To the Chriſtian Reader.

IT is not vnknowen vnto thee (*Chriſtian Reader*) that Sathan is the deadly enemie of mankinde, and that hee goeth about continually like an hunger-bitten Lyon, ſeeking whom he may deuoure. For this cauſe, he vſeth infinite ſleights, and conueyances; hee layeth innumerable ginnes, and ſnares, to entrap men, and to bring them into eternall bondage vnder him. Of this point thou maiſt haue a plaine view in the people of this Land. Same of them neither regarding Gods prouidence, nor his iudgements which hee may ſend vpon them for their ſinnes, ſtand agaſt at the ſignes of heauen, at the coniunctions which ordinarily befall: and at this preſent, their mindes are greatly occupied with fooliſh dreames of the yeare next enſuing. Some others (and they peraduenture of a better ſort) are profeſſors of the Goſpell, and yet liue ſecurely, ſtill weltring in their olde corruptions, and in very truth, not returning to the Lord. For they thinke they haue done their dutie, and are perſwaded they are truly faithfull, if they doe not oppoſe themſelues againſt the Goſpell, but giue an outward reuerence to it, and to the Miniſters of it. As the fooliſh virgins contented themſelues with their lampes, neuer ſeeking for oyle vntill it was too late: ſo theſe men content themſelues with outward ſhew, and profeſſion of godlineſſe, neuer regarding to feele the power of it in themſelues. Others there are, which no doubt, might receiue profit by the word which they heare preached; but they cannot abide that the word of God ſhould be applied aright to their conſciences. For they themſelues neuer thinke of any thing, but of the promiſes of the Goſpell: and cannot abide the threatnings of the Law. Yea, they like the Miniſtery of the word, when generall doctrine is deliuered: but if the two edged ſword of Gods word pearce into the marrow of their bones, and ranſacke the ſecret affections, and luſtes of the fleſh, then they are forth of order, and ſtorme as furious and madde men. Againe, ſome there are, which partly by reaſon of the tenderneſſe of their owne conſciences, partly by their owne ignorance in the word of God, are euer and anon diſquieted and troubled with manifold temptations. In all theſe ſorts of men, thou maiſt eaſily perceiue, how buſie Sathan is, to deceiue and bewitch men, and to keepe them ſtill vnder his dominion, that his kingdome may not be diminiſhed. Now, for the preuenting of theſe euills, I haue drawne this little Treatiſe: Read it at thy leaſure, and accept in good part this my endeauour: I truſt by Gods bleſſing, it ſhall not be vnprofitable vnto thee. W. P.

24 DE59

A FRVITFVLL DIALOGVE BETWEENE THE CHRISTIAN AND the Worldling, concerning the *ende of the World.*

Christian.

WELL ouertaken honeſt man: how farre trauaile you this way?

Worldling.

As far as Cambridge, God willing.

Christian. What haue you a loade I pray you?

Worldl. As good wheate as euer grewe on Gods earth, I would I had as good a price, as I could wiſh for it.

Chriſt. Why would you ſo?

Worldl. Alas, I haue great ſtore of corne in my houſe at home, and I feare me it will rotte vpon the floares before I ſhall be able to ſell it, becauſe I cannot get almoſt any thing for it: & they which offered me foure markes for a quarter of wheate, will not at this preſent giue mee foure nobles, and ſcarce *twenty ſhillings.*

Chriſt. Truely I perceiue, that you are a hard-hearted man, voide of any compaſſion to the poore: you haue beene one of thoſe, that haue brought our countrie into ſuch miſerie. And to you the Prophet Amos ſpeaketh after this manner; *Heare this, O yee that ſwallowe vp the poore, that ye may make the needie of the land to faile, ſaying: when will the newe moneth be gone that we may ſell corne? and the Sabbath: that wee may ſet forth wheate, and make the Epha ſmall and the ſhekel great, and falſifie the weights by deceipt? that we may buy the poore for ſhooes: yea and ſell the refuſe for wheate? the Lord hath ſworne by the excellencie of Iacob, Surely, I will neuer forget any of thy workes.* And euen now at this time God hath beene mindfull of his promiſe, for he hath fruſtrated the deſires of all ſuch couetous men as you are, and of his mercie he hath heard the cries of the poore, and hath now giuen vs plentie in this land.

Worldl. I meruaile why you ſhould ſpeake againſt me, and all ſuch as I am. I tell you plainly neuer any man ſpake ſo much to me as you haue done nowe. In the pariſh where I dwell, I am taken for an honeſt man, I doe no man any

A hurt: I vſe not to goe to the Ale-houſe and Tauerne, as many naughtie men doe: and I haue a care to prouide for my ſelfe and for my familie, and I hope you will not condemne me for doing ſo.

Chriſt. Did you neuer heare ſo much before? doubtleſſe more is the pitie, and now ye ſhall heare more, euen of me. For all theſe hoarders vp of corne (among which you are one) are as bad, as the vileſt raſcalls that be in the land? you ſay ye doe no man harme: doe you not? and what good euer did ye? ye ſtoppe your eares at the crie of the poore, and ſay vnto them; Goe thy way thou ſtranger, God ſend thee thou ſtranger meate, drinke, and clothing, as *Sirach* ſaith: yee play the glutton in the Goſpel, yee doe not ſhew ſo much fauour vnto poore *La-* Luk.16.21.

B *zarus* crying vnto you for releeſe, as the dogs *did which licked his ſores.* The richer ſort of you, if a man in any neede come to begge or buie ſomething for his ſuſtenance, ye crie out, away with this begger, goe whippe this ſlaue, to the ſtocks with this ſtinking raſcall, ſtand further off for filling vs with thy vermine, thou louſie wretch. Contrariwiſe, ye which are of the poorer ſort, ſay, God helpe thee poore man, I haue not for thee: I haue a great charge, and am a poore man my ſelfe: thou wouldeſt haue corne of me, but thou wilt not goe to the price of it: thus deare it is now, I cannot bate a farthing of it: therefore goe thy waies and trouble me not.

C And yet forſooth, ye doe no man any harme, ye would be ſorie to be charged with any diſhoneſtie. But in truth ye are murderers, becauſe many are famiſhed by your hoarding vp of corne: ye are thieſes, becauſe ye keepe back that which belongeth to the poore, vpon a reaſonable price: ye are curſed Idolaters, becauſe you ſet your harts vpon your riches: & in one word, ye are very Atheiſts in the world, ye diſtruſt Gods prouidence, ye loue him not, ye feare him not: ye are ſtarke rebels vnto God, bowing the knees of your harts before the prince of the world Sathan. You are the rich men of which it is ſaide, *to be an impoſſible thing for them to enter*

1.Ioh.2.
Coloſſ.2.

Math.19.

into the kingdome of heauen: and except with ſpeed ye repent, ye ſhall ſinde it to be ſo.

Worldl. What meane you thus to rayle on vs? what doe we but that we may lawfully do? I pray you for all your skill, is it not lawfull for vs to doe with our owne what we will? and to make as much of it as we can? you tell vs (mee thinkes) that wee cannot be ſaued, but I will alwaies put a good faith in God, ſay you what you will, and I hope to bee ſaued as well as you.

Chriſt. It is a pitifull thing to ſee how the world taketh many things for lawfull, which are flat againſt the word of God. As for example: it is thought no fault to raiſe the market, and to take for a mans owne whatſoeuer he can get, and to ſell of any price: but this is reprooued in the place of the Prophet Amos before alleadged, Where he denounceth Gods iudgments againſt thē that wait for a time, in which they may make the meaſure ſmall, and the price great, and take for their corne according to their couetous deſires: you ſay you haue a good faith to God-ward, but alas you deceiue your ſelfe with a phantaſie: for if you had true faith indeede, you would loue God with all your heart, and louing God, you would alſo loue your poore brother in whom Gods image appeareth: and if you had a loue of your brother, you would be ful of pitifull compaſſiō towards him, you would no more ſing this ſong, may I not take for my owne what I can get? nay, you would rather doe as the faithfull did, in the primitiue Church, who ſold their poſſeſſions, and tooke money, and diuided it to the poore as they had neede. And as the Churches of Macedonia did, which beeing in extreame pouertie, yet did ſend plentifull releefe to the Church at Ieruſalem, farre diſtant from them. And you would rather ſee your ſelfe in miſerie and pouertie, then your poore brother, for whome Chriſt hath ſhedde his blood: yea, you would be content to fare hardly, & to pinch your ſelfe, that you might releiue your neighbours. For (as Paul ſaith) loue is bountifull, loue ſeeketh not her owne, loue ſuffereth all things, and endureth them.

1.Cor.13.4. 5.7.

World. For mine owne part, I could haue beene content to haue ſold my corne all the yeare through for a leſſe price, if other would haue done ſo: but other men were ſo hard, that they would ſticke for a pennie. Theſe men indeede were they that did raiſe the market: I tooke nothing but that which was offered me: and for my part, I hope God will haue mee excuſed.

Chriſt. The vileſt miſer, and moſt couetous Carle that is amongſt you, can ſay ſo much. And how can you looke for any fauour at gods hands, when by your own confeſſion you haue done as others haue done, and giuen conſent to their wickedneſſe? In Sodome and Gomorrha no doubt all were not drunkards, and whoremaſters, ſome were ciuill, and did abſtaine from this filthineſſe: yet becauſe they hated not theſe ſinnes, but approoued the doers of them, nothing diſliking their filthie behauiour, as Lot did, whoſe righteous heart was vexed at their wickedneſſe, behold God deſtroyed them all alike: and Paul maketh him to be a couetous man that fauoureth & giueth conſent to the doings of a couetous man.

Gen.18.19.

Rom 1.

Worldl. How if I ſhould haue ſould my corn cheape all this yeare, and no bodie elſe, what good would this haue done?

Chriſt. You ſhould haue done great good: for in regard of your ſelfe you ſhould not haue beene guiltie of the great oppreſſion of this land, and your doings would haue condemned the deuilliſh practiſes of other men, and it might haue pleaſed God by your enſample, to haue mooued other men to deale more charitably in their bargaining: and the Scripture is plaine, that the good workes and Chriſtian cōuerſation of any man, *ſhining as light before the eyes of the world, make many men to glorifie Gods name.*

Matth.5.

Worldl. You ſay like an honeſt man: and I am perſwaded, if you will ſpeake your conſcience, you that haue ſpoken ſo much againſt vs, cannot but ſpeake ſomething in our behalfe. You ſee euery where what incloſing there is, and you cannot be ignorant, that gentlemen, & Landlords they haue large conſciences, they make nothing of it to take great fines, and to double and treble their rents; now if the poore tenants ſhall not be ſuffered to ſell their corne of a dearer price, how ſhall they be able to liue? how ſhall they pay their fines and their yearely rents? I tell you plainely, if this may not be ſuffered, we ſhal haue beggers inough within this land: yea, euen they which are now ſubſtantiall men, will ſhortly come to vile beggerie.

Chriſt. Indeede I doubt not but theſe rackers of rents, and theſe incloſers, they are vnmercifull men: ſurely they eate the bread of oppreſſion: and the verie *ſtones in the walles*, and the *beames of their faire* buildings crie vnto God for vengeance againſt them: but what then? they deale vniuſtly with you, they robbe you, will you deale therefore vniuſtly, and rob others? it is very like that God doth vſe them as meanes to chaſtiſe you, to make you knowe your ſelues, to know God, and to depend vpon his prouidence. You muſt not therefore in any wiſe vſe vnlawfull meanes to auoide this croſſe which God layeth vpon you by theſe wealthie oppreſſors, but rather you are to beare it with patience, till ſuch time as God ſhall deliuer you: praying to God (if it be his will) to ſoften the hearts of theſe hard harted men, who regard nothing but their owne pleaſure and eaſe.

Heb.

Worldl. Yea, we ſhould doe ſo indeede: but who are they which doe ſo? I would faine ſee you doe ſo.

Chriſtian. This is the manner of you all. You thinke theſe be dreames which I ſpeake of, and that no man euer did them: but it is a moſt infallible truth, that all they whoſoeuer haue receiued the ſpirit of God, their mindes are ſo enlightened, their hearts and affections ſo reformed, and brought in order, that they cannot but doe theſe things: but you are a worldly carnall man, you can ſhift in the world and make a bargaine for your owne aduantage: but as for the will of God in his word, and the performance of it, it ſeemeth fooliſhneſſe vnto you, you know not the meaning and the reaſon of it. To let this paſſe: I maruell why you dare trauel abroad from your owne houſe, you ſeem to be ſicke, and verie lowe brought with ſickeneſſe, and in my iudgement, you hazzard your life: you doe not well, you haue ſmall care of your ſelfe.

Worldl. I am brought lowe indeede, but (I thanke God) I haue no ſickeneſſe; that I can tell of.

Chriſt. What is the matter then I pray you, if a man may be ſo bold as to enquire of you?

Woorldl. As I told you, I haue great ſtore of corne, and I hoped to haue enriched my ſelfe by it: well: on the ſuddaine, the price of corne fell verie much: I tell you it ſtroke mee to the heart, and it made me at my wits ende. If I had not beene a ſtrong hearted man, and borne out my greiſe, I had not been here now. For when I ſaw I ſhould haue a great loſſe, and be almoſt vndone, I had thought to haue made away my ſelfe, but I hope I ſhall beare it out nowe, and becauſe there is no other remedy, I am content: truely the world is come to that paſſe, it will not laſt alwayes.

Chriſt. You in your talke doe verifie the ſaying of Saint Paul, that they that will be rich, doe fall into tentations and ſnares, and into many fooliſh and noyſome luſts, which draw men into perdition and deſtruction. And he addeth, that the deſire of monie is the roote of all euil, which while ſome luſted after, they erred from the faith, & pearced themſelues through with many ſorrowes: all which you haue done.

Worldl. But I am in better caſe nowe then I haue beene: and I comfort my ſelfe as well as I can, for I ſee there is no remedie, and I ſhall not be alwaies in this miſerie, for the world wil laſt but a while.

Chriſt. Theſe are ſily comforts indeed: you ſhould rather cut off this vice of couetouſnes, and then you might haue found comfort. But how commeth this into your minde, that the world cannot laſt long?

Worldl. How? why I am ſure you knowe as much as I: they ſay euery where, that the next yeare eightie eight, Doomes day will be.

Chriſt. They are flying tales.

Worldl. Nay I promiſe you: I haue ſome skil, and I haue read bookes of it that are printed, & talke goes, that there be olde propheſies of this yeare found in olde ſtone walls.

Chriſt. I tell you plainely they are verie lies.

A *Worldl.* It ſeemeth that you haue skill this way; we haue yet a good way to go before we come to our iourneys ende: I pray you let mee heare your iudgement of it. And what do you ſay to theſe verſes which euerie man hath in his mouth,

When after Chriſts birth there be expired,
of hundreds fif-teene, yeares eightie eight,
Then comes the time of dangers to be feared,
and all mankind with dolors it ſhall freight.
For if the world in that yeare doe not fall,
if ſea and land then periſh ne decay:
Yet Empires all, and kingdomes alter ſhall,
and man to eaſe himſelfe ſhall haue no way.

Chriſt. For my part I make as little accompt
B of theſe verſes as of Merlins drunken propheſies, or of the tales of Robinhood. They import thus much in effect, that either the ende of the world, ſhall be the next yeare, or if the ende of the world be not then, yet that there will bee great troubles and ſubuerſions of kingdomes in the world. And for the ſatiſfying of your deſire, I will ſhew you my iudgement between you and mee: firſt, of the ende of the world; ſecondly, of the troubles which (as men ſuppoſe) ſhall befall vs this next yeare.

Worldl. I pray you then what is your iudgement of the ende of the world? ſhall it not bee this next yeare.

Chriſt. My iudgement is this, that it is not poſſible for any to finde out the time of the end of the world; and if it were poſſible to appoint
C that time, yet it were not lawfull.

Worldl. Euery bodie thinketh that vnto learned men it is both poſſible and lawfull; for my part I cannot tell, I would be glad to learne, and vntill I heare what you ſay, I will ſay as moſt doe ſay.

Chriſt. That we may ſpeake of this point in ſome order, firſt let vs conſider whether it bee poſſible by any meanes to ſet downe the ende of the world; and for a ground of all that I ſhall ſpeake hereafter, this I will propound as a principle, that *No man can define or truely coniecture, the houre, the day, the weeke, the moneth, the yeare, or the age in which the ende of the world ſhall be.*

Worldl. I thinke not ſo: how can you prooue
D it by any good reaſon.

Chriſt. The word of God is the ground of this my aſſertion. In a viſion Daniel ſeeth one Angel asking another Angel clothed in linnen, when ſhould bee the ende of the miſeries and troubles of the Church: the anſwer was, that it ſhould be after a time, two times, and halfe a time. Now marke the words of Daniel. Then I heard it (ſaith he) but I vnderſtood it not: and then I ſaid, O my Lord, what ſhall be the ende of theſe things? and he ſaid go thy way Daniel, for the words are cloſed vp & ſealed til the end of the time. If Daniel could not tell the time, & when an anſwer was made concerning the end could not vnderſtād it, what means can any man liuing vſe to coniecture at the day, or the year,

Dan.12.5 8 9

or at the hundred yeare in which the world ſhall ende. Againe, when the Diſciples of our Sauiour Chriſt asked him whether he would at his aſcention reſtore the kingdome to Iſraell, this anſwer was giuen them: It is not for you to know the times, or ſeaſons, which the Father hath put in his owne power. Which anſwer maketh verie much for me. For it prooueth alſo that the ſpeciall times in which the ende of the word ſhall happen, are vnknowne to man and hidden from him: God keepeth them to himſelfe. And in the Apocalyps, the ſoules of them that were killed for the word of God, longing for a full deliuerance, crie with a loud voice, how long Lord holy and true? In the anſwer which they receiue from the lambe, there is no ſpeciall time mentioned of their deliuerance: But it is told them that after a little ſeaſon whe their fellow-ſeruants and brethren ſhall be killed as they were, that then they ſhall ſee the ende. In my iudgement theſe proofes are ſufficient to confirme that I ſaid before.

Act.1.6,7.

Apoc.6.9. 10,11.

World. For my part I haue no ſkill in the Scriptures as you haue: you may ſoone deceiue me. But if this be true which you ſay, then belike all the propheſies which goe of the end of the world are falſe?

Christ. All propheſies are not of God, and from his ſpirit: many are from the phantaſies of wicked men, and from the ſuggeſtion of the Deuill.

World. I pray you therefore ſhewe me how I may diſcerne of propheſie, whether it bee from God, or the deuill, and ſo whether it ought to bee regarded as true, or deſpiſed as falſe?

Christ. I will to my power doe what I can to ſatisfie your requeſt: and here I wil ſet down certaine notes, by which you, or any man elſe may diſcerne of any propheſie. First, if the 1
Prophet bee inſufficient it is a ſtrong ſuſpition that he is not of God: but it argueth that his propheſies come from ſome other cauſe. The ſufficiencie or inſufficiencie of a Prophet may be perceiued by theſe markes.

1. If he maintaine hereſies, and doe not embrace the Chriſtian religion.

2. If his iudgement bee raſh and inconſtant in other matters.

3. If he be giuen to ſome notorious vice, as couetouſneſſe, or pride; for then it may be ſuſpected, that he ſeeketh by his propheſies to winne either ſome gaine, or ſome glorie vnto himſelfe.

4. If his complexion and the temperature of his bodie be ſtrange; for thē he may be thought to haue ſome diſeaſe which hindereth the reaſonable part: he may haue the weakenes of the braine, the phrenſie, or ſome ſuch like. And it is certaine that in all ſuch Satan hath great power, and doth trouble them with dreames and viſions: and many ſtrong phantaſies and terrors of minde.

5. If he deſpiſe other mens iudgements and counſels, and ſticke to his owne opinion; Paul, which was rapt vp in the third heauen, and ſaw ſtrange viſions, was for all that moſt humble, 2. Cor.12.3.

6. Laſtly, if the Prophet bee a young man, not an old: if a woman, and not a man: if babling and talkatiue, not ſilent with wiſedome: if vnruly and diſordered, not quiet: ſuſpicion may be gathered, that the propheſie is an illuſion of Sathan. For in the weaker ſort he moſt preuaileth.

2 Secondly, if it be againſt the word of God, or any circumſtance of it: and if it reueale that particularly, which the word of god foretelleth in general manner, not laying downe the place, the time, the perſons, the manner of doing it, it may be taken for a falſe propheſie.

3 Thirdly, if the propheſie be vttered in ambiguous words, or in ſpeaches, which are inſolent, and ſtrange, not vnderſtood of them which heare them, and neuer vſed in the Scriptures, or of the Church: it is like to bee ſome ſleight, for the ſpirit of God ſpeaketh plainly, & if it vtter things which are not to be known, miſtically, yet euermore it ſpeaketh like it ſelfe, as appeareth in the propheſies of the olde and newe Teſtament.

4 Fourthly, if the end of the propheſie be gods glory, and the profit of Gods Church, it is to be regarded: but if this be the drift of it to put ſome men into a fooliſh feare, to make diſquietneſſe in the Church and commonwealth; if it be a platforme to bring ſome to promotion, it is not to be regarded. For exāple, this is a flying propheſie: Canterburie was, London is, & Yorke ſhall be. This propheſie; if men will regard it, tendeth to ſtrife, contention, and ſedition: and it may bee a meanes of wicked attempts, if hereafter time and place doe ſerue: the deuill oftentimes ſoweth his ſeede a long time before he can haue it growen vp.

In the no they ſay, Lincolne was.

5 Fiftly, if it concerne ſome priuate men, and ſome priuate familie, it is to be ſuſpected, for the propheſies which come from Gods ſpirit are commonly generall, and tend to the profit of the whole Church.

If it be falſe in any one little point, or in any circumſtance, accompt it of no value. For thoſe propheſies which are of god, are in no iot falſe: for God is truth it ſelfe.

By theſe notes and many other, we may iudg of the propheſies of Merline, of the propheſies of thoſe that tearme themſelues Elias, of Anabaptiſticall reuelations, of dreames, of theſe flying tales of the ſecond comming of Chriſt.

World. I knowe more nowe then euer I knewe in all my life: and I promiſe you for this I will not beleeue all propheſies, which I ſhall heare, but as well as I can I will trie them out: But in the meane time let me heare your iudgment of ſome ſpeciall propheſies which concerne Domes day? What ſay you to Elias propheſie: *Two thouſand vaine, two thouſand the Lawe, two thouſand Chriſt: And for our ſinnes* *which are many and maruelous, ſome yeares which are wanting ſhall not be expired.*

Chriſt. Some men there are, which make great account of this prophecy, but in truth it is not to be regarded. And if we ſhall examine it by the former notes, it will appeare to be but a fooliſh propheſie.

Firſt, who is the author of this propheſie? not Elias the Thisbite, whoſe hiſtorie wee reade in the olde Teſtament: but a fond Iewe of the ſame name, and the words of the propheſie are found no where, but in the Iewiſh Thalmud.

Secondly, it is againſt the word of God: From the beginning of the world, to the publiſhing of the Law were two thouſand yeares, ſaith Elias: two thouſand fiue hundreth and thirteene yeares ſaith the Scripture. From the giuing of the Law to the paſſiou of our Sauiour Chriſt, were two thouſand yeares, ſaith Elias: from the giuing of the law to the paſſion of our Sauiour Chriſt were onely one thouſand, fiue hundred fortie two yeares, ſaith the Scripture. Now ſeeing two parts of this propheſie are againſt the Chronologie which is laid downe in the word of God: why ſhould I beleeue, that Elias ſaith the truth in the third part which is not yet fulfilled?

Thirdly, this propheſie is a plaine viper, it eateth out the guts of the Iewes Thalmud, and confuteth them for ſaying that Chriſt is not yet come: For Elias maketh but foure thouſand yeares, from the beginning of the world to the death of Chriſt: and now almoſt ſixe thouſand years are paſt ſince the beginning of the world: ſo that the Iewes, if they will maintaine their propheſie, they muſt graunt that Chriſt is alreadie come, which they denie.

Worldl. You ſpeake too ſore againſt this propheſie, ſome learned men doe ſay, that it is agreeable to the word of God. For in the 4. of Eſdras, whereas Eſdras demaundeth of Vriel the angel, whether the time paſt be greater then the time to come? the Angel doth anſwer by two ſimilitudes: and doth ſhewe vnto him a burning fornace, and afterward a watery cloud, and ſaith: marke whether the fire do ouercome the ſmoake, and the ſhowre the droppes, or otherwaies. To whom Eſdras ſaith, I ſee Lord, that a verie great ſmoake doth paſſe away, I ſee alſo a verie great ſhowre to come powring downe: but afterward I perceiue the flame to ouercome the ſmoake, and the droppes the ſhoure. Then ſaith the Angel, nowe iudge of the continuance of the world. Euen as the firſt ſmoake vanquiſheth the fire, and the drops the ſhoure: ſo the yeares of the time paſt ſhall exceede the time which is to come. But now according to the computation of yeares, it is euident that Eſdras liued about the third thouſād and fiue hundred yeare after the worlds creation, and a while after Cyrus death: from which time about two thouſand yeares are conſumed. Wherefore we do ſee, that this propheſie doth maruelouſly agree with that of Elias, and the ende of the world to be nigh at hand.

Ch. I perceiue that you haue read ſome books of this matter: but doubtles your reaſon is of no force: for that booke is not canonicall, and the place which you alleadge may be otherwiſe anſwered. For the angel by his ſimilitudes, doth not ſo much compare the time paſt with the time to come, as the eſtate, and the infidelitie of the time paſt, with the eſtate and infidelitie of the time to come. For as the ſmoke vanquiſheth the fire, and the droppes the ſhowre: ſo ſhall (ſaith the Angel to Eſdras) the wickednes of the time to come be increaſed more then thou haſt ſeene nowe, or haſt heard in times paſt. And this is that which the Angel principally meaneth in his anſwer to Eſdras.

The very popiſh Church doe hold it not Canonicall.

Worldl. Let vs goe on further in this point. What ſay you to the propheſie of the Poet Orpheus? I cannot ſay his words, but the meaning is this, that in the ſixt age, or ſixt thouſand yeare, God ſhall deſtroy the world.

Chriſt. You ſay true, I remember ſuch a thing indeede, alleadged by the auncient Philoſopher Plato. But if the propheſie of Elias is not to be regarded (as in truth it is not) who is ſo madde as to giue any heed to the ſaying of a fabling Poet? But leaue your propheſies, let vs heare what you can ſay elſe? for it ſeemeth that you haue read ſome bookes of the ſecond comming of Chriſt.

Worldl. I Remember ſuch a reaſon as this drawne from the creation. God was ſixe daies in making the heauen and the earth, and he reſted the ſeauenth day: now euery day is a thouſand yeares, as S. Peter ſaith: therefore about ſixe thouſand yeares the end of the world ſhall bee.

2.Pet.3.8.

Chriſt. You doe abuſe the place of Scripture which is in Saint Peter, for his meaning is this, that the greateſt time and the ſmalleſt, differ not in reſpect of God, to whome all times are preſent. And if your reaſon were good, I will make an other as good forth of the ſame place againſt you, after this manner. Saint Peter which ſaith that one day is as a thouſand years, ſaith alſo in the ſame place that a thouſand yeares are but as one day. Out of which words I frame my reaſon thus. A thouſand yeares are but as one day: the world ſhall laſt ſixe thouſand yeares, as you ſay, therefore the world ſhall laſt but ſixe dayes. Moreouer, your owne reaſon may be retorted againſt you thus: You thinke that the ende ſhall be of all things, this next yeare 88. But, as God was ſixe dayes in creating the world, and hee did not reſt in the ſixt day, but in the ſeauenth: ſo in like manner (If the ſixe dayes of the creation reſemble the ſixe thouſand yeares of the continuance of the world, as you ſuppoſe) the ende of the world cannot bee before the ſixt thouſand yeare bee expired: as the reſt was not before the ſixt day of the creation was expired: And ſo neither you nor any other haue any cauſe to feare the yeare next inſuing.

Worldl. You are too ſubtill for me. I haue not been at the Vniuerſitie as you haue bin, though I trauaile that way now. But becauſe you are ſo friendly in talke, I will be bold with you a little more yet. Are not theſe times in which we liue called the laſt houre, and the laſt times? I know you will graunt it: for the Scripture ſaith, that our Sauiour Chriſt was once offered in the end of the world: and S. Peter ſaith, that Chriſt was made manifeſt in the laſt times, and if then were the laſt times when our Sauiour did ſuffer, the end of the world muſt be looked for euery houre.

Heb.9.26.
1.Pet.1.

Chriſt. You muſt vnderſtand, that the whole time of the continuance of the world, is diuided into the olde time, which continueth from the beginning of the world vnto the cōming of Chriſt: and into the latter dayes or laſt houre, which is the whole ſpace of time from the comming of Chriſt vnto the ende of the world: as may appeare in the Epiſtle to the Hebrewes. So then your reaſon prooueth nothing. For theſe may be the latter dayes ſtill, and the laſt houre, and the world may for all that continue an hundred yeares, or two hundred yeares longer, for any thing we know. Is not the comming of our Sauiour Chriſt, compared to the comming of a *theiſe*, for this cauſe: that as no man is able truely to coniecture the comming of a theiſe before he begin to breake into the houſe: ſo no man can truely coniecture the cōming of Chriſt before he ſee him in the clouds, and then he may certainely determine that the end of the world is preſent?

Heb.1.1.2.
Reu.16.15.

Worldl. All the ſignes of the comming of Chriſt are paſt; Oh, what earthquakes haue their been? what famine? what warres and hurliburlies among men? what ſignes in the Sunne and Moone? what flaſhing in the ayre? what blaſing ſtarres? ſurely, ſurely, the world cannot laſt long: there is ſome cauſe that ſo many men ſo long agoe haue ſpoken of theſe times, and ſpecially of the next yeare. I ſee you doe not feare, but I promiſe you I am afraid.

Chriſt. Some men there bee, that thinke that all the ſignes of the comming of our Sauiour Chriſt are paſt. And what if they be paſt, as you ſay: what then? muſt of neceſſitie the end immediatly follow them? what ſhould hinder that the comming of Chriſt ſhould not be two or three hundred yeares after the ſignes which ſignifie his comming? You haue nothing to ſhew but your owne imaginations. But now if the ſignes of Chriſts comming be not all paſt? what will you ſay then? aſſuredly verie godly and learned men are of this mind.

Worldl. I pray you ſhew me how all the ſignes are not yet fulfilled which goe before the ende of the world.

Chriſt. According to that meaſure of knowledge which God hath giuen me, I will do my endeauour to ſhew this point vnto you. The ſignes of the comming of Chriſt are of two ſorts: for either they goe with the comming of Chriſt, or before it. Of the firſt ſort ſpeaketh our Sauiour Chriſt in the Goſpell of S. Luke, ſaying: then there will be ſignes in the Sunne and Moone, and in the ſtarres, and vpon the earth trouble among the nations, with perplexitie; the ſea and the waters ſhall roare: all theſe ſignes ſhall bee fulfilled at the verie comming of Chriſt, when as the heauens ſhall paſſe away with a noiſe, and the elements ſhall melt with heat, and the earth with the workes that are therin ſhal be burnt vp. The other ſort of ſignes that goe before our Sauiours comming are very many.

Luk.21.
2.Pet.3.

1. The firſt ſigne is the preaching of the goſpel, as Chriſt ſaith: and this Goſpel of the kingdome ſhall be preached throughout the whole world, for a witneſſe to all nations, and then ſhall the ende come: and this ſigne is euery day more and more accompliſhed.

Matth.24

2. The ſecond is, the ſpreading abroad of errors, hereſies, and ſchiſmes: as S. Paul ſaith, that in the laſt dayes ſome ſhall depart from the faith, and giue heede vnto ſpirits of errors, and doctrines of Deuils: and our Sauiour Chriſt ſaith, that many falſe Prophets ſhall come, and if it were poſſible, euen deceiue the elect: we and our anceſtors haue ſeene this ſigne fulfilled.

1.Tim.4.1.

3. The third is a generall ſecuritie of men in euery calling, and in euery place. Which now is euident. When was there euer more Atheiſme? more contempt of Gods holy Miniſterie? more ſhameleſſe hypocriſie; then is in theſe times in which we now liue?

Luk.17.26,
27,28,29,30

4. The fourth ſigne is the Apoſtaſie, and the reuealing of Antichriſt, which now is knowne of all men to be the Pope, and his Church, and they themſelues, if they were not paſt ſhame, would graunt, that the ſecond beaſt comming forth of the earth, hauing the lambes hornes, but the dragons mouth, they (I ſay) would graunt, that this beaſt ſhould be the Pope their Father.

2.Theſſa.2.
&c.

5. The fift ſigne is the afflictions and miſeries of the world by earthquakes, warres, peſtilence, famine, and ſuch like.

6. The ſixth ſigne, is the conuerſion of the Iewes vnto that religion which now they hate: as appeareth in the 11. to the Romanes: and this ſigne which goeth immediately before the cōming of Chriſt to iudgement, is not yet fulfilled for any thing I can tel. Theſe only be the cheiſe ſignes, of which Gods word maketh any mention: Of theſe, ſome are preſent, ſome are to come: ſo that for any thing I can tell, there is no cauſe why we ſhould thinke that the end of the world ſhall be the next yeare.

Rom.11.26.

Worldl. I cannot tell whether all the ſignes of the comming of Chriſt be paſt, or not, but ſure I am that wonderfull things are come to paſſe in theſe dayes: and the world is come to that paſſe for naughtineſſe, that it cannot laſt long.

Chriſt.

A

Chriſt. That is your olde ſong, but if the world be naught, it is the worſe by you that are ſo couetous: and if you thinke that the end of the world wil be ſhortly, euen the next year, what a madde man are you to be ſo couetous? will you heape vp riches which you know you ſhall neuer inioy? And will you hoard vp treaſure for many yeares, when the world is not to continue one?

Worldl. Well, well, my couetouſneſſe is an eieſore to you, you are alwaies harping vpon it: take no care, it ſhal neuer hurt you, you ſhal anſwer for your ſelfe, you ſhall not anſwer for mee: if you will not talke quietly with me in good neighbourhood, I will hold my tongue.

B

Chriſt. I muſt needes admoniſh you of this vice which raigneth in you. What if you ſhould ſee a man caſt into a water, ſwimming, and readie to be drowned, would you not with all ſpeede ſeeke to ſaue his life? and were it not a wicked part in him to be angrie with you for your good will?

Chriſt. Your caſe is the very ſame: You are

Worldl. Yes.

plunged ouer head & eares in this ſinne of couetouſneſſe: it preſſeth downe your ſoule to the bottome of hell, and by it you are in feareſull danger of eternal death; it pitieth me to ſee you in this caſe, I would with all my heart doe any thing to bring you forth of danger. Yet for all my good will thus I am rewarded.

C

Worldl. It is but your minde that I am in ſuch danger of hell fire. I would be ſorie, if I had not a good heart to God-ward, and I ſerue him truly morning and euening, as well as God will giue me grace. And if I were ſo bad a fellowe as you would make me, good Lord! what a miſerable caſe is the world in? For I doe nothing but that which euery body doth. I pray you heartily let vs goe on in our former talke.

Chriſt. Well, goe too, I will follow your humor, ſay what you can.

Worldl. You reiect all propheſies of the ende of the world, and all other coniectures, you account them as friuolous, and not to be regarded: yet the Aſtronomers are men that are gaily learned, and can tell many things, which the world knoweth not: I thinke you dare ſay nothing againſt them.

D

Chriſt. Aſtronomers that take vpon them to prognoſticate of things to come are bablers, and there is no heede to be giuen to their ſayings. There is many of them in this Land, that make a liuing by telling of fortunes, and things that are loſt, and ſtolne: but in truth they are verie thieſes, and the good ſtatutes that are made againſt Coſiners, might better be vrged againſt them, then many others.

Worldl. Me thinkes you are very raſh, before euer I tell you what they ſay, you inueigh bitterly againſt them; they write, that about eighty eight, the end of the world ſhall be, or at the leaſt great ſubuerſions of Kingdomes, warres, confuſions, &c.

Chriſt. In a word, they are all Liers and deceiuers, they are not able truely to coniecture theſe things, and I will ſhew it you plainely: The Egyptians, and Chaldeans, of al other men, were moſt giuen to the ſtudie of the ſtars, & neuer any were ſo skilfull in that matter, as they: Yet for all that, the Lord by the Prophet Eſay, laieth this in their teeth, that for all their skill, yet they were not able to foretell their owne deſtruction, which was at hand. Wher are now (ſaith the Prophet) thy wiſe men, that they may tell thee, or may know what the Lord of hoſts hath determined againſt Egypt? And vnto Babylon, he ſaith: thou art wearied in the multitude of thy counſels: let now the Aſtrologers, (Eſa.47.11 12,13.) the ſtarre-gaſers, and prognoſticators ſtand vp, and ſaue thee from theſe things that ſhall come vpon thee: behold they ſhall be as ſtubble: the fire ſhall burne them, they ſhall not deliuer their owne liues from the power of the flame: there ſhall be no coales to warme at, nor light to ſit by: thus are they with whom thou haſt wearied thy ſelfe, euen thy marchants that haue beene with thee from thy youth: euery one ſhall wander to his owne quarter: none ſhall ſaue thee.

Worldl. The prophet in theſe places ſpeaketh againſt the vnskilfull, not againſt the arte of Aſtronomie.

Chriſt. Yea, if you marke and conſider the places wel, you ſhal find they are againſt the art it ſelfe, and againſt the moſt wiſe, and skilfull in all Egypt and Chaldea: the ſpirit of God here confuteth their arrogancie, and threateneth reuengement on them, for that they profeſſe to fore-ſhew thoſe things which God hath hid in his ſecret counſell, and cannot be perceiued by the ſtarres.

World. Doe you thinke, that God would make the Heauens, and the ſtarres in them for no ende? no doubt, God hath made them for ſome great vſe.

Chriſt. The beautifull frame of the heauens, was created for mans vſe and profit. As to be ſignes of the ordinarie and natural courſe of all (Gen.1.14.) things in the world, as of the time of ſowing corne, of reaping, of planting, lopping, &c. Againe, they haue this vſe, to diſtinguiſh, and to make the ſeaſons of winter, ſommer, ſpring, harueſt: they make day and night, and the naturall courſe of yeares is by them: In a word, they are made euen as an henne to foſter and cheriſh the creatures here below: and therefore doe giue heate, and cauſe raine and moiſture in the ſeaſons of the yeare. As the Prophet Dauid (Pſal.19.6.) ſaith, nothing is hid from the heate of the Sunne. And the Prophet Oſeah ſaith: And in (Oſea.2.21,22.) that day I will heare (ſaith the Lord,) I will heare the heauens, and they ſhall heare the earth, and the earth ſhall heare the corne, and the wine, and the oyle, and they ſhall heare Iſrael. Now God did not make the ſtarres to be meanes of foretelling things to come, and that men ſhould learne of them good and euill ſucceſſe: they that referre the ſtarres to this ende abuſe the ſtarres, and breake the third commandement, by taking Gods name in vaine. And therefore God threatneth them by his Prophet Eſay, that make ſignes of things to come in the heauens, and ſaith: I deſtroy the tokens of the Soothſayers, and make them that coniecture fooles, & turne the wiſe men backward, and make their knowledge fooliſhneſſe. And to thinke, that by the ſtarres and their courſe, a man may coniecture the end of the world, is fooliſhnes, or rather madneſſe. For either the ſtarres muſt be the cauſes of the ende of the world, or bare ſignes. Cauſes they cannot be, for this is a propertie in nature, that euery thing laboureth to preſerue it ſelfe; and therefore it is not like, that by the heauens ſhall be cauſed the end of the world: for then they ſhould be cauſes of their owne ruine. And againe, the courſe of the ſtarres cannot be a token or ſigne of the ende. *Dionyſius Ariopagita*, when hee ſaw the Sunne to be eclipſed at the full moone, beeing ſore afraid, ſaid, that either the end of the world was then, or that the God of nature did ſuffer. And no maruaile, for the extraordinarie eclipſe of the Sunne, was a ſigne of ſome ſtrange wonder: but that the naturall, and ordinarie courſe of the ſtarres in the heauens, ſhould ſignifie ſtraunge and extraordinarie things, (ſuch as are ſubuerſions of kingdomes, and the ende of the world) that by no reaſon can be ſhewed. And yet this is that which Aſtronomers maintaine, and take as graunted. Againe, the power and vertue, and the operation of the ſtarres is vnknowne to man: and if it were knowen, yet by the ſtarres no man could gather what was to come: which I will ſhewe you by this ſimilitude. Suppoſe twentie egges of twenty diuers birds, ſet vnder one henne, let her ſit on them all, and communicate her heat vnto them all, can you, or any other, by knowing the properties of the hen, and by feeling of her heate, tell mee of euery egge what chickins ſhee will hatch? whether crowes, or partriges, or what other fowles: and can you tell by the ſame meanes when the hen ſhall die?

Isa.44.45.

Worldl. I tell you, my wife hatches many chickens in the year, but this paſſeth al my skill, and hers too.

Chriſt. Very well. The heauens are as an henne, foſtering and cheriſhing theſe earthly things vnder them: and you can not by the vertues of the ſtarres, if you knew them neuer ſo well, you can not, (I ſay) coniecture either the euent of things vpon earth, or the diſſolution of the world: except you could therewithall know the ſecret purpoſe of God, and the particular cauſes of euery particular thing.

Worldl. You ſhew mee your minde plainely, and me thinkes it ſhould be true you ſay: but euery where there is great talke of Coniunctions of planets, and you would wonder to ſee, how ſimple men (ſuch as I am) liſten after ſuch

A things: and ſome men haue beene readie to ſell away all their goods, for feare of coniunctions. I pray you is there no ſuch things? and if there be ſuch things, what are they?

Chriſt. Indeede, Aſtronomers haue written of ſtrange coniunctions, and among others, one *Cyprianus Leouitius*, a Bohemian: and becauſe you are ſo earneſt on me in this point, I will repeate ſome of his words. In the yeare of our Lord (ſaith he) 1583. in the moneth of May, there ſhal happen a great coniunctiõ of planets in the laſt end of *Piſces*, after which, ſtraightwaies, in the yeare eightie foure, ſhall enſue a wonderfull mixture of all the Planets in *Taurus* about the end of March, and beginning of Aprill. And which is more, a little after that, B ſhall be ſeene an eclipſe of the Sunne, in the twentie degree of *Taurus*, about the head of Algol, a moſt cruell and hurtfull fixed ſtarre, gouerned by Venus, which ſhalbe linked to fiue planets in *Aries*, tending toward the twelft degree. Here we muſt watch (ſaith he:) and I think it meet that all earthly cogitations be caſt of, leaſt we be deſtroyed beeing vnreadie: for this great coniunction, is of all the laſt which ſhall happen in the ende of the waterie Trigon: and the waterie Trigon ſhall haue an end, and be turned into the fierie Trigon. Neither ſhall there be any more in the ſpace of 800. yeares: the end of the waterie Trigon ſhal be nigh. But becauſe about the end of the waterie Trigon this Monarchie did begin: it is likely, that the ſame C alſo, in the ende of the ſame Trigon ſhall haue an ende: ſith the Sonne of God himſelfe, Ieſus Chriſt our Lord, euen in the ende of the waterie Trigon, tooke vpon him the nature of man. For ſixe yeares before his moſt glorious natiuitie the ſame very coniunction in the ende of *Piſces*, and in the beginning of *Aries*, happened. Neither came the like ſince that time, but when Charles the great held his Empire, which was in the yeare of our Lord ſeauen hundred eightie nine: and now the ſecond time, ſuch a ſtrange and great coniunction ſhall come, which * VNDOVBTEDLY doth foreſhew the other comming of the Sonne of God and man, in maieſtie of his glorie: at which time, we D muſt render an accompt of our life and conuerſation.

* Procul- bio.

Worldl. I remember that I haue reade theſe words in an Engliſh booke of the ſecond comming of Chriſt, and I would deſire your iudgement of them. It ſeemeth, that the man which writ theſe words, was deeply learned in Aſtronomie.

Chriſt. You ſhall heare as much as I am able to tell you, and I can ſay ſome-what, becauſe I haue laboured in theſe matters. Firſt therfore know this much, that this *Leouitius* doth not truely account the motions of the ſtarres, but is farre deceiued, as by the moſt exact tables of *Eraſmus Reinholdus*, and *Stadius*, may appeare. And whereas he ſaith, that in the yeare of our Lord 1583. in the moneth of Maie there ſhall happen a great coniunction of the ſuperiour planets in the ende of Piſces: in truth there is no ſuch thing. For Iupiter and Saturne are almoſt three degrees aſunder, when they are both in the end of Piſces in May: but in Aprill, the month going before, they are in coniunction: and what ſtrange thing can this be, which hath happened ſo oft ſince the beginning? To wit, euery 240. yeares once in the ſame Trigon (as they ſay.) As for that hee ſaith, that in the yeare 1584. there ſhall be a mixture of all the planets in Taurus, about the end of March, ther is no ſuch thing: but in the beginning of Aprill, Saturne, and Mars are in coniunction, and then Iupiter is about twelue degrees diſtant from them: other mixture of planets to be regarded I ſee none. *Meſſahala* maketh the greateſt coniunction of planets to be, when the three ſuperior planets are ioyned altogether in aries, which ſhall not be either in the yeare 83, or 84. But be it, that there had bin then ſuch ſtrange coniunctions of the planets, as *Leonitius* ſpeaketh of, what then? what ſhould follow? forſooth the end of the world. And why ſhould this be, conſidering, that all theſe coniunctions are naturall, and come of the naturall and ordinarie motions of the heauens? and there haue beene ſince the beginning of the world 270. coniunctions of the ſuperiour planets, Mars, Iupiter, and Saturne? heretofore they haue portended no ſuch daungers, as the effects declare: but there is no remedie, now they muſt needs ſignifie ruines of kingdomes, and the end of the world; *Leonitius* will haue it ſo: for he ſpeaketh very confidently, as from an Oracle: No doubt (ſaith he) this great and ſtrange coniunction doth foreſhow the other comming of the Sonne of God and man, in maieſtie of his glorie: but no doubt, God will deſtroy the ſignes, and confounde the phantaſies of theſe men, as hitherto in all ages hath bin ſeene. *Albumazar*, hee propheſied, that in the yeare of our Lord 1460, an end ſhall be made of Chriſtian religion: and yet euen then the Goſpell began moſt of all to flouriſh. And a Iewe propheſied, that in the yeare 1364. Meſſias ſhould come, who ſhould deliuer the reſt of his owne nation, out of ſeruitude vnder the Chriſtians: how true this is, let they themſelues iudge.

World. You are too ſore an enemie vnto Aſtonomers, you are now neare the Vniuerſitie, if you were there, you durſt not ſay ſo much, he is a wiſe man indeed that is neuer deceiued, and theſe men, though they are deceiued ſometime, yet they often tel the very truth.

Chriſt. That is nothing: for it is no maruaile, if a man vnskilfull in ſhooting, often hit the marke, if he continue in ſhooting. But I would haue theſe propheticall Aſtronomers ſhew a reaſon, why the great coniunction of planets foreſhow the end of the world: belike they wil ſay, that they know it to be ſo: if they know it, then their knowledge commeth either by experience, or without any experience; If they ſay that they know it without experience; then truely they deceiue vs: for all good knowledge in humane learning is builded vpon experience: If they know it by experience, then they muſt needes haue obſerued this, that the deſtruction of the world hath followed ſuch coniunctions: if they haue ſeene this, then they were either in the world, or forth of the world. If they were in the world, how did they eſcape when the world was deſtroyed? If they were forth of the world, where ſtood they? But I wil here ceaſe to ſpeake of Aſtronomers, leauing to them their vanities, till ſuch time as it ſhall pleaſe God to make them acknowledge them, and loath them, as the Epheſians did: who beeing giuen, not vnto wicked and deuilliſh arts, but vnto ſuch vaine and friuolous conceipts, as theſe of the Aſtronomers are, after that they were wonne to the Religion of Chriſt, brought their curious bookes, and openly burned them. And I would haue you that are an ignorant mã, to remember the ſaying of the Prophet Ieremy: Be not afraid of the ſignes of heauen, though the Heathen be afraid of ſuch: for the cuſtomes of the people are vaine.

Act.9.19.

Ier.16.3.

Worldl. I haue heard you hitherto, ſhewing that no man by any probable coniecture can tel the ſpeciall time of the end of the world: now ſhew me, that it is not lawfull for any to ſearch out the end of the world.

Chriſt. Indeede, I thinke it is not lawfull to be curious to ſearch out the time, in which the end ſhall be; it is a thing in which Chriſtians are not to meddle. For it is the will of God, that this ſhould not be known; therefore whoſoeuer ſearcheth this time, doth againſt the wil of God; to this purpoſe it is ſaid in the Actes, *It is not for you to knowe the times and ſeaſons.* Moreouer, God hath kept the knowledge of this ſecret vnto himſelfe: and neither the Angels, nor Chriſt as hee is man, knoweth this time: wherefore, it ſhall be pride and vanitie in man, to occupy himſelfe in ſearching it out. 3. Laſtly, the Apoſtles, and Daniell the Prophet, when they were curious, and deſired to knowe the end, and asked this queſtion: when ſhall theſe times be? they had the repulſe, and neuer receiued any anſwer: which declareth, that non ought curiouſly to inquire of that time.

Act.1.6.

Worldl. But why is not the will of God, that this time ſhould be knowne?

Chriſt. The ſame cauſe that mooued God to conceale from vs the houre of death, the ſame alſo made him hide from vs the houre and time of his comming: to wit, that we might alwaies watch and pray, and haue our loynes girt round about vs, and our lampes in our hands burning, as though we euery houre did wait for the comming of Chriſt. And this is the reaſon which our Sauior Chriſt vſeth. For after he had ſhewed the vncertaintie of the time of his comming, and yet that his comming was moſt certaine, and very ſodaine: he addeth an exhortation, Math. 24. 41. ſaying: *Watch therefore, becauſe yee know not when the Sonne of man will come.* And indeed becauſe the time is vnknowen, it ſtirreth vs vp to perpetuall watchfulneſſe: The Maſter of a family, if he knew the houre in which the thiefe would come, he would watch onely the ſame houre: but becauſe he knoweth that hee will come, and is vncertain of the houre in which he wil com, therfore he watcheth the whole night throughout.

World. I thanke you (ſir) heartily, for that you haue ſhewed me your opinion ſo willingly and ſo courteouſly, of the end of the world: but yet I would make bold with you a little more in this matter. I often come among my neighbours, & now and then we talke of theſe matters, and euery man will haue his own ſaying, and peraduenture we are all deceiued. You ſay it is neither poſſible, nor lawfull to ſearch the comming of Chriſt by any meanes: how then may a man frame his talke wiſely, and ſpeake the truth in theſe matters?

Chriſt. It is a good queſtion you demand, and I will be carefull to make you an anſwer. Therefore, when you ſpeake with any man of the ende of the world, frame your talke after this manner.

1. That the ende of the world is moſt certaine.

2. That the time of the end of the world is vncertaine to man; and that he muſt not be curious in this matter.

3. That God would haue this time to be vnknowne, that men might liue in the feare of his name, and not deferre their repentance.

4. That euery man muſt long to ſee this day, in which an end ſhal be made of ſinne and wickedneſſe.

5. That God may come ſooner to iudgement then we are aware of, or the world doth imagine; as the parable of the wicked ſeruant ſheweth.

6. That if god ſeem to deferre his comming, it is, that by his long ſuffering he might bring vs to repentance.

7. That though God wil not end the world, yet he may euery moment cut of the life of man If you ſhall ſpeake of any of theſe points, you cannot ſpeake amiſſe.

Worldl. Surely my memorie is naught, and now you doe me pleaſure, in that you tell mee your whole mind ſo briefly and plainely. I pray you let me make bold to conferre with you of the other part of the propheſie: which is, that if the end of the world be not this next yeare, yet there ſhall be great troubles, & ſubuerſions of kingdomes. If I knew your opinion of this, I would ceaſe to trouble you.

Chriſt. Not to make long diſcourſes, my opinion is this: *that there muſt bee great troubles in the world, but they are not to bee looked for, more in the yeare* 88. *then any other yeare.* And this I will briefly declare vnto you, and then we will end this matter.

A *Worldl.* Shew me firſt of all, that there ſhal be many troubles in the world: for I would very faine know that.

Chriſt. Doubtleſſe, the reaſons of this thing are moſt euident. Firſt, Gods word threatneth plagues, and puniſhments, to the diſobedient, and the tranſgreſſors of his commandements. If (ſaith *Moſes*) thou wilt not obey the voice of the Lord thy God, to keepe and doe all his Deut 28, 16,20. commandements, which I command thee this day: then all theſe curſes ſhall come vpon thee, and ouertake thee. Curſed ſhalt thou be in the towne, and curſed in the field, &c. The Lord ſhall ſend vpon thee curſing, trouble, & ſhame, in all that which thou ſetteſt thy hand to doe, vntill thou be deſtroied and periſh quickly, &c. And the Lord ſhal make the peſtilēce to cleaue B vnto thee, vntill he haue conſumed thee forth of the land, whether thou goeſt to poſſeſſe it: the Lord ſhall ſmite thee with a conſumption, and with the feuer, and with a burning ague, & with feruent heat, and with the ſword, and with blaſting and mildue. The heauen, that is ouer thy head, ſhall be braſſe, and the earth that is vnder thee, Iron: the Lord ſhall giue thee for the raine of thy land, duſt and aſhes, euen from heauen ſhall it come vpon thee, till thou be deſtroyed. And the Lord ſhall cauſe thee to fall before thine enemies, &c. Amos.9.8 Alſo *Amos* the Prophet ſpeaketh thus; Behold, the eyes of the Lord, are vpon the ſinfull nation, and I wil deC ſtroy it cleane out of the earth: neuertheles, I wil not vtterly deſtroy the houſe of Iacob, ſaith the Lord: and in the third chapter hee ſpeaketh Amos.3. of the houſe of Iſrael, thus: They know not to doe right (ſaith the Lord,) they ſtirre vp violence, and robberie in their palaces: therefore thus ſaith the Lord God, an aduerſarie ſhall come euen round about the Countrie, and ſhall bring down the ſtrength from thee, & thy palaces ſhall be ſpoiled. And the Prophet *Iſaiah* pronounceth a fearefull curſe againſt Iſrael for Iſa.24.1. her ſinnes; Behold, (ſaith he) the Lord maketh the earth emptie, and he maketh it waſt: he turneth it vpſide down, and ſcattereth abroad, &c. Wel, to the purpoſe: theſe are the tims in which euen through all nations ſinne and wickednes D moſt aboundeth. Theſe laſt times are compared to the daies of Noah, and of Lot, in which there was nothing but eating, and drinking, & marying, & building, and a generall ſecurity 2.Tim.3.1.2 3.4. poſſeſſeth all mens hearts. And Paul ſpeaketh of theſe daies thus; Thus know alſo, that in the laſt dayes there ſhall come perilous times: for men ſhal be louers of their owne ſelues, couetous, boaſters, proud, curſed ſpeakers, diſobedient to parents, vnthankfull, vnholy, without natural affection, truce breakers, falſe accuſers, intemperate, firce, deſpiſers of thē that are good, traitors, heady, high minded, louers of pleaſures, more then louers of God, hauing a ſhew of godlines, but hauing denied the power therеof. Wherefore ſeeing God threatneth his curſe to the diſobedient, and we knowe, that now the whole world is giuen to diſobey God in outragious manner, and Athiſme neuer more abounded: who can not be a Prophet, and make his concluſion of theſe times, that there muſt needes bee plagues and puniſhments in the world, and great troubles? for God is not changeable: but as he threatneth plagues to the diſobedient; ſo his immutable iuſtice wil require the ſame.

2. Secondly, becauſe theſe are the laſt times, and Satan ſeeth, that he hath but a ſhort time to continue, therefore hee beſtirreth himſelfe, his deſire is to bring confuſions, & to make hauock of al: it is a death to him to ſee gods kingdom to be aduanced, the preaching of his word to haue free paſſage, his name to be glorified in the congregations of his Saints, the clouds of ignorance to be diſpelled, and men that haue long ſat in darkeneſſe, and in the ſhadow of death, nowe to walke in the true light, and to warme themſelues at the comfortable ſunneſhine of his Goſpell. He doth euen as tenantes doe with their farmes: when their leaſes drawe neere an end, then they vſe to rack all things to the vttermoſt, to make monie of euery thing, and to ſcrape vnto themſelues by hooke and by crooke whatſoeuer they can, that afterward they may haue wherewith to maintaine themſelues. Euen ſo fareth it with the Deuill: this is the laſt houre, therefore now he will play reaks euery where, he ruſleth it apace, as though he were wood, he ſtirreth ſeditions, conſpiracies, tumults, warres, and by all meanes with violence he laboureth to ouerlarge his own kingdome.

3. Thirdly, the Church of God hath alwaies beene ſubiect to the croſſe, and none muſt meruaile if it be: how can the world loue them that hate it, and haue little acquaintance with it, and are on the earth as pilgrimes, wayting euery day for happie paſſage through the troubleſome ſea of this life, to their owne home, euen to the heauenly citie of Ieruſalem. And how can the prince of the world Sathan loue the faithfull, that hateth God? and how can he ſhew fauour to the members, that bitterly deteſteth the head Chriſt Ieſus? And ſurely, it is the bleſſed will of God, that his children ſhall welter and languiſh vnder afflictions, that they may learne to deſpiſe the world, to know themſelues, to loue God, to ſeeke vnto him, and to ſet their affections, not on things on earth, but on the things that are aboue. He letteth the worldlings haue their hearts eaſe, hee letteth them feed themſelues with the pleaſures of this world, and fat themſelues as oxen againſt the day of ſlaughter. With his own childrē he dealeth after another manner. He taketh them as it were by the heeles, he flingeth them into a ſea of melting glaſſe, ther he lets them for a time to ſeeth and boile, and in great perplexitie to ſhift for themſelues: at length he draggeth them to the ſhoare, and giueth them eaſe of their former miſeries. And all this is for this end, to ſanctifie and purifie them & to clenſe them of the filthie droſſe of ſinne, and to make them with ioy of heart to praiſe and magnifie his name, for which end they came into this world. And experience teacheth, that as there is a perpetuall intercourſe between day and night: ſo there is in the Church of God, not any perpetuall quietnes, but trouble and quietneſſe; affliction and eaſe, doe continually ſucceed one another. So that it is verified of the Church: *Though ſorrow come in the euening, yet ioy ſhall be in the morning.* In the beginning, the Church was in *Adams* family; and albeit for a time they had proſperity, yet through the malice of Satan, *Abel* was ſlaine, Adams onely child which feared God.

Esa.13.2.

Pſal 30.

Before the flood, when Giants were vpon the earth, what miſery was the Church in? how was religion prophaned? what corruption of manners was there when the ſonnes of God married the daughters of them that came of wicked Cain? though the Lord preſerued Noa, and his family, yet pitifull is it, to ſee the daungers in which they were after this: Abrahams family, how was it now at reſt? now in trouble? he beeing oppreſſed with famine, was faine to go downe into Egypt, & there he was in daunger of his life, when he deceiued the King ſaying of Sarah, ſhe was his ſiſter. But afterward, beeing very poore, he was made rich, and the land of Canaan was promiſed him, and he got victory of fiue Kings. The propagation of gods Church was to be preſerued in Iſaac: And ſee now to what a ſtraight it is brought; Iſaac is bound, and layed vpon the altar, Abraham ſtretcheth forth his hand, and taketh the knife to kill his onely ſonne; where now is the Meſſias? where is the promiſed ſeed? a man would haue thought, that God would heere haue made an end of his Church: but this was to ſhowe what ſhall be the eſtate of the Church, that though in miſeries to mans iudgement it may ſeeme to be deſtroyed, yet God will preſerue it, and gouerne it for euer. This intercourſe of quietnes and afflictions may be ſeene in Iacob, in the children of Iſrael being in Egypt, in the wilderneſſe, and in the land of Canaan. But to let paſſe other times, this thing is apparant, when the Iſraelites were gouerned by Iudges and Kings: The Iſraelites for the ſpace of eight yeares were in bondage vnder Chuſan King of Aram: by Othoniel afterward they were reſtored to their liberty, for the ſpace of fourty yers. Againe after this 18. yeares togither they were in bondage vnder Eglon King of Moab, and were giuen to filthy Idolatry: after his deceaſe, Ehud gaue them reſt for 80. yeares together. And ſo vnto the time of Samuel, they were other-whiles in peace, and other-while in trouble: ſo it might be ſhewed through al hiſtories, euen till this day. And therefore no doubt, the Churches of God at this time, if they enioy peace, yet are they continually to looke for troubles and afflictions, and calamities in this world.

Iudg.1.8.
Iudg.3.12.

world.

And as all Churches muſt put this in their accounts: that they cannot be free from the Croſſe: ſo, aboue all other muſt this our church of England. We haue had long peace vnder our gracious Deborah, and no doubt, in Gods good time we muſt drinke of the cup of afflictions: the Prophet Amos ſaith: will a Lyon roare in the forreſt, when he hath no pray? or will a Lions whelp cry out of his den, if he haue taken nothing? And againe, will the Fowler take vp the ſnare from the earth, and haue taken nothing at all? or ſhall a Trumpet be blowen in the City, and the people be not afraid? Manifold & great are the dangers which our Prince hath eſcaped, many aſſaults haue bene made againſt our country. It hath bin in great perill by enemies at home, & enemies abroad: a lingring famin hath a long time afflicted vs. What are all al theſe things, and many more: but the roaring of the Lion forth of the forreſt? and the ſounding of the Trumpet? theſe things are no doubt forerunners of greater iudgements, and except we in England with ſpeede repent, the roaring of the Lion will not be in vaine: aſſuredly, the Lion will haue his pray. And thus much ſhall ſuffice to declare this point, that in theſe daies we muſt look for manifold afflictiōs in euery country and kingdome.

Amos 3.4. 5.6.

Worldl. It is well ſaid of you, I con you thanke, I promiſe you, I thinke a man cannot ſpeake a truer word then this that you haue ſaid? for the world is euery where ſo bad, that ſcarce there can be any quietneſſe, or good-fellowſhip among men. Well, I am ſatisfied for this matter: but one thing I will aske you, doe you thinke that there is no more daunger to be feared the next yeare, then any other yeare?

Chriſt. As I ſaid, ſo I now ſay againe: that afflictions, hurly burlies, ſubuerſions of Kingdomes, are no more to be feared this next year, then any other yeare.

Worldl. What reaſon mooueth you to ſay ſo?

Chriſt. This mooueth me to thinke ſo, becauſe I can find no cauſe of the troubles of this yeare, more then of any other yeare.

Worldl. Nay, there you are deceiued, the ſtrang coniunctions of planets will ſhew their operation this next yeare: and though you wil not graunt that they are ſignes of the ende of the world, yet you wil confeſſe that they are the cauſes of plague, peſtilence, famine, warres, ſubuerſions of kingdoms, & ſuch like: & by this means, wiſemen haue propheſied before of this yeare.

Iſa. 41.21, 22.

Chriſt. Your ſpeach is full of impietie. For to diuine of things to come, belongeth to God alone, and none muſt be ſo bold as to chalenge this to himſelfe: as the Prophet Eſayah ſheweth. Stand to your cauſe (ſaith the Lord) bring forth your ſtrong reaſons, ſaith the king of Iacob, let them bring them forth, and let them tel vs what is to come: let them ſhew the former things what they be, that we may conſider thē and knowe the latter end of them: either declare vs things for to come. Alſo it is a wicked part to attribute warres & alterations of kingdoms to the ſtarres, which onely belongeth to God. And Daniel ſaith: God he changeth times and ſeaſons; he taketh away kings, he ſetteth vp kings, &c. And to make warres and peace, is not from any coniunctions of the ſtarres, except the ruling of mans heart may come from the ſtarres, which neuertheleſſe is proper to God: as Salomon ſaith, the heart of the king is in the hands of the Lord, as the riuers of waters, and hee turneth it whether ſoeuer it pleaſeth him. Furthermore, betweene the heauens and things below: there is a great ſimpathy and conſent, and the ſtarres oftentimes make tempeſts, whirlewindes, drought, continuall raine, and ſo they may be cauſes of ſome diſeaſes, of ſcarſitie and of plentie: but we muſt accompt them onely as inſtruments, which God vſeth to bring to paſſe his counſaile: and this not alwaies, but onlyat ſome times: For example, whē Dauid was bidden to chuſe of threee diuers things which hee would ſuffer, hee choſe the plague, now, there is not any man (I think) that will attribute this plague to the ſtarres. And the famine which was in Iudea in the daies of Elias, and the want of raine, was not from any conſtellations. Nay rather all theſe things befall vs by reaſon of our ſinnes, and our wickedneſſe is the cheefe cauſe that prouoketh God to powre theſe puniſhments vpon vs, as that bleſſed martyr Maſter *Hooper* ſheweth, whoſe words I will recite. The prognoſtications (ſaith he) of theſe blind prophets, are good to bee borne in a mans boſome, to know the day of the moneth. The reſt of their practiſes is not worth an haw, as Moſes teacheth Deut. 28. Leuit. 26. and Malach. 2. whereas yee may ſee all theſe euills, and many more then the Aſtronomers ſpeake of, come vnto vs for ſinne, and the tranſgreſſion of Gods commandements. It is neither Sunne, nor moone, neither Iupiter, nor Mars, that is the occaſion or matter of wealth or woe, plenty or ſcarſitie, war or peace. Neither is peſtilence cauſed by the putrifaction of the aire, (as *Galen* writeth:) but contempt of gods commandement is the cauſe, as thou maiſt reade in the places before alleadged. The aire, the water, nor the earth haue any poiſon in themſelues to hurt their Lord and maſter, man: but firſt man poiſoneth himſelfe with ſinne, and then God vſeth theſe elements, ordained for the life of man, to be the occaſion of his death. Reade the places, and know, that good health is numbred among the bleſſings of God, and appertaineth to thoſe that feare and keepe Gods commandements, and not to thoſe that be deſtined to liue long by the fauour and aſpects of planets. And the euill of what kind ſoeuer it be, is the malediction of god againſt ſin. The Phiſitiās ſay, that the chiefeſt remedy againſt the peſtilence, is to flie from

Dan. 2.21.

Prou. 21.1.

2. Sam. 24.

Hooper vp on the 3. Command.

the place where the ayre is corrupt: Gods lawe ſaith, flie whither thou wilt, the Lord ſhal make the peſtilence cleaue and aſſociate thee, till it conſume thee from the world. Againe, in the ſame Chapter, the diſeaſe or ſickeneſſe ſhall be faithfull, that is to ſay, ſticke faſt to thee, vſe what medicines thou wilt. *Galen* ſaith, that the chiefe remedie to preſerue from peſtilence, is to purge the bodie from ſuperfluous humours, to haue a free and a liberall winde, and to auoid the aboundance of meate and drinke. God ſaith, nothing preſerueth, but the keeping of his commandements. If we offend, the beſt remedie is, repentance and amendment of life. It maketh no force how corrupt the aire be, ſo the conſcience of man be cleane from ſinne. Though there die a thouſand on the one ſide of thee, and ten thouſand on the other ſide, thou ſhalt be ſafe, Pſal. 90. &c. And now to make an ende, I hope I haue ſatisfied your minde, concerning the yeare next enſuing 88, though I know, I am not able to ſatisfie the learned, neither was it euer my purpoſe or my thought.

Worldl. Yea, ſir, you haue indeede: I thanke you for it: I hope I ſhall be the better for your talke as long as I liue: I warrant you I ſhall remember you when you think little on me. And becauſe you are now come to Cambridge, if you will, I will beſtow the courteſie of the towne on you, euen with all my heart.

Chriſt. I thanke you heartily: but the beſt courteſie you can ſhew to me, is this, to releeue the poore, wherein you haue beene faultie.

Worldl. Alas man! what ſhould we doe? the world is hard: but I ſhall not forget you: your ſayings will make me doe more then euer I had thought to haue done. Well ſir, if it doe not pleaſe you to take the curteſie of the towne at my hands, I will take my leaue of you.

Chriſt. The Lord be with you, and with all them that feare his name. Amen.

FINIS.

24 DE 59 Y

A GODLY AND LEARNED EXPOSITION VPON THE WHOLE EPISTLE of IUDE, containing threeſcore and *ſixe Sermons:*

Preached in Cambridge by that reuerend and faithfull man
of God, M. W. PERKINS.

And now, at the requeſt of his Executors, publiſhed by Thomas
TAYLOR, Preacher of Gods Word.

WHEREVNTO IS PREFIXED A LARGE
ANALYSIS, containing the ſumme and order of the whole Booke,
according to the Authors owne method.

REVEL. 3.11.
Behold, I come ſhortly: hold that which thou haſt, that
no man take away thy crowne.

Printed for THOMAS MAN. 1613.

BRITISH MUSEUM

TO THE RIGHT
HONOURABLE WILLIAM LORD
RUSSEL, Baron of Thornehaugh: Grace and all
good bleſſings from God our Father, and our Lord
IESUS CHRIST.

Right Honourable, as it cannot be but true, which Truth it ſelfe hath vttered: [a] *Him that honoureth me, I will honour*; no more can it be but ſure paiment which ſuch a creditor hath vndertaken, and not by any ſuretie, but by himſelfe to bee performed. Bootleſly had the world beene betruſted with ſuch a charge; which by ſuffering ſome to walke thorough diſhonour, and by powring out contempt vpon others, vnwittingly ſuiteth the condition of the ſeruants to the caſe of the Sonne, who ſaid: [b] *I honour the Father, but yee diſhonour me.* Well then is it with vs, that hee whoſe bare word is aboue all bonds, hath ſaid, *I will honour*: not thoſe who by treading downe his honour, honour themſelues, neither whome men honour, nor who honour men; but thoſe who *honour him*: by [c] *louing him* as a *Father*, and *fearing him* as a *Lord*. Not that any man can enlarge his honour: the [d] infinite perfection whereof is in it ſelfe vncapable of any acceſſion: nor that any can of himſelfe expreſſe this honour: ſeeing himſelfe [e] *worketh both ſuch willes and deedes alſo, of his owne good pleaſure*: neither that if any could, hee might merit the returne of honour: for all *that* [f] *were but his dutie*: nor that if any could and would, hee ſhould thereby profit God, to whome [g] *mans goodneſſe is not extended*: nor laſtly, if any could and would not, God ſhould thereby be diſprofited: for [h] *if one be wicked, hee hurteth not him*: but becauſe the Lord, who delighteth to be the portion of *Iacob*, is pleaſed to accept the broken and homely ſeruice of his children, as an high *honour* done vnto himſelfe: and themſelues as honourers of him, and ſuch as hee (by crowning his owne worke in them) cannot but *honour*.

But [i] *what ſhall bee done to the man whome this King will honour?* Anſ. If [k] *Beltazer* King of Babel were to promiſe his higheſt honours: if [l] *Haman* were to aduiſe *Ahaſhueroſh* King of 27. Prouinces, in the beſtowing of what honours himſelfe could wiſh or hope, if [m] *Pharaoh* ſhould call againe his Nobles to conſultation, how to enlarge *Ioſephs* aduancements: no more could bee either promiſed expected or performed, then that ſuch an one ſhould be arrayed with royall attire, as cloath of purple, and fine linnen, with a golden chaine about his necke, the Kings Ring on his hand, his princely Diadem ſet vpon his head, and withall by proclamation publiſhed the third man or Viceroy in the kingdome. Which indeede were ſingular aduancements: but yet the higheſt of theſe farre inferiour to the leaſt and loweſt honour, which this King of Kings vouchſafeth to beſtowe. For euen thoſe kings whileſt they enriched and inueſted other with ſuch royalties as belonged to a kinde of externall happineſſe, themſelues were exceeding poore and deſtitute of the things truely good; the which (beeing of an higher ſtraine, and of nature internall and eternall) are incomparably and onely the beſt bleſſings. In a word then, *thus ſhall it bee done*, yea [n] *this honour haue all his Saints*: that beeing borne of God, their deſcent is from the King of glorie, all of them Kings ſonnes, all brothers to Chriſt, the firſt borne among many brethren: all younger brothers indeede, but (which is admirable) all [o] Princes apparant, and to the ſame incorruptible crowne of glorie. Tell me now: was it not almoſt the higheſt ſtaire of earthly honour to which *Moſes was* mounted, when hee was called the ſonne of *Pha-*

[a] 1.Sam.2.30.
[b] Ioh.8.49.
[c] Mal.1.6.
[d] Iob 11.7.
[e] Phil.2.13.
[f] Luk.17.10.
[g] Pſal 16.2.
[h] Iob 35.6.7
[i] Eſter 6.6.
[k] Dan.5 7.
[l] Eſter 6.8.
[m] Gen.41.43.
[n] Pſal.149.9.
[o] Reu.5.10.

raohs daughter? and yet juſtly [p] *refuſed* he, nay deſpiſed he the title, that he might bee called but the *ſeruant of God.* But [q] *behold what loue the Father beareth vs, that we ſhould be called* (not ſeruants any more, but friends, Ioh. 15. 15. nay more) *the ſonnes of God.* Was it ſuch an aduancement that *Dauid* ſhould become the ſonne of *Saul*, a wicked King of Iſrael? and [r] *can it ſeeme a ſmall thing to become* the ſonnes of the holy one the God of Iſrael? Is it to be reputed a great grace to be nobly deſcended from great men, and backed with the alliance of the mightie? who then can deeme it other, then the top and tower of trueſt Nobilitie, to be (as the beleeuer) ſo neerely allied vnto Chriſt, who ſprouted out of the moſt honourable ſtocke that euer the great field of the earth bare vpon it? vnto which their deſcent if you adde their whole ſutable eſtate, they will appeare ſo abſolutely glorious, as it ſeemeth no further honour here below can befall them. Whoſe [s] garments are the white and vnſtained robes of Chriſts innocencie and righteouſneſſe; their chaine is the golden chaine of their ſaluation, the linkes whereof are deſcribed, Rom. 8.24.. their [t] Ring or ſignet is the ſpirit of God, pledging and ſealing vp in their hearts the aſſurance of their ſaluation: their Iewels and [u] ornaments are the graces of the ſpirit, as *Humilitie, Knowledge, Faith, Loue, Hope, &c.* their diet more choiſe then that Manna, which was but a ſhadowe of this [x] *bread which commeth from heauen:* their miniſters are all the creatures; their attendance are the Angels, not only going before them and at their heeles, but as a guard [y] *pitching themſelues round about them*; their Diadem is that [z] *crowne of righteouſneſſe, which the righteous Iudge ſhall giue to all them that loue his bleſſed appearing.* This is ſuch a honour as darkeneth all the honour of the world, as the bright ſhining of the Sunne obſcureth the light of the leſſer ſtarres, this cauſeth the heart that hath it to contemne the contempt of the world, and quiet it ſelfe in the holding hereof, as in a choiſe inheritance and a pretious purchaſe.

Now (my Lord) by all that hath been premiſed, you may behold what *goodly grounds* your Lordſhips lines are fallen into: whome the Lord hath not onely thus inwardly honoured by putting his feare in your heart, (whereof I might truely relate more then either your Lordſhip would be willing to reade; or my ſelfe (hating euen the ſuſpition of the baſe ſinne of inſinuation) am heartened to write) but alſo in your whole outward eſtate: a great honour is it to be the ſonne of ſo noble and worthie an Earle, as was your father of famous and perpetuall memorie: but that the ſame loue of religion, zeale to the truth, practiſe of pietie, wiſe care of your Countrie, noble and valiant reſolution, bountifull hoſpitallitie and liberallitie ſhould be ſo eminent, and that the beſt part of his better part and vertues ſhould ſo ſeate themſelues in your perſon; this is it which maketh your Lordſhip honourable, not in him ſo much, as in your ſelfe; neither in your ſelfe alone, but (as [a] *Samuel* was) *in the hearts of all the people.* Theſe (my Lord) eſpecially of the former kind, are qualities well beſeeming [b] *Nebuchadnezzars* Nobles. For who are ſo fitted to ſtand before earthly Kings, as they who are often in the preſence of the great King, to whom all Kings are to be countable? or who are ſo worthie to ſtand in the preſence of our earthly Gods, as thoſe whome the God of heauen hath vouchſafed to ſet in his ſight, and gratious acceptance? Whereunto when I haue added how God hath honoured your Lordſhip to be the husband of a vertuous and religious Ladie, the Father of an hopefull heire, the brother of three ſo worthie and religious Counteſſes, (two of whom of late haue receiued the end of their faith, euen their glorie with God, the poſſeſſor of a goodly reuenewe:) I may well ſay, [c] not *many thus noble.* Now becauſe to whom *much is giuen, much is of them required*, and where the Lord ſoweth liberaly there he expecteth a plentifull crop: let your Lordſhip be pleaſed to giue me leaue by *writing to ſtirre vp and warne your pure mind*, by calling to your remembrance that dutie, which you religiouſly receiued from my mouth (& that not ſeldome) thoſe diuerſe yeares I employed my paines and poore talents in your Honours houſe, namely, that as either you tender the continuance of the honour which the Lord hath alreadie powred vpon you; or expect any acceſſe thereunto, ſo you faithfully proceede in the wayes wherein honour may redound to the higheſt: perſiſting to honour him with your [d] *heart*; by *giuing it* vnto him: with your *life*; by [e] *adorning the doctrine of* God: with your *countenance*; by [f] incouraging the practiſes of pietie: with your [g] *riches* and *encreaſe*; by releeuing the poore members of Chriſt: ſeeing that in all theſe your large receits, God hath made

your

p Heb.11.24.
q 1.Ioh.3.1.
r 1.Sam.18.
s Rom.13.14
t Rom.8.16.
u Ezec.16.11
x Ioh.6.50.
y Pſal.34.7.
z 2.Tim.4.8.
a 1.Sam.9.6.
b Dan.1.17.
c 1.Cor.1.26.
d Pro.23.26.
e Tit 2.10.
f Pſal.101.6.
g Prou.6.9.

your Lordſhip his Steward, and requireth your faithfulneſſe. Theſe be the paths beaten by the feete of the faithfull, wherein they are well experienced of the Lords faithfulneſ. In theſe ſtandeth the whole dutie of a man: vpon performance whereof, and no other condition, the Sonne of God himſelfe made challenge of the glorie of his Father: [h] *I haue glorified thee on earth, and now glorifie me with thy ſelfe.*

h Ioh 17.5.

Among other furtherances of your Honour hereunto, may your Lordſhip be pleaſed to receiue this booke, and giue it the reading; after what time I hope you will not denie it your protection, in regard of it ſelfe: although neither your Honours affections to the Author himſelſe whileſt he liued; neither his loue towards your Honours houſe made knowne to the world, in the dedication of ſundrie of his workes vnto the ſame; neither yet my owne dutie (which in many regards as your Lordſhip may iuſtly challenge, ſo my ſelfe am ſtraightly bound alwaies to tender) could ſuffer mee elſewhere to ſeeke the ſhelter of this Orphane Commentarie. My heartie deſire of the Lord is, that as he hath directed it vnto your Lordſhip, ſo he would alſo direct your Lordſhip by it, and make it as fruitfull vnto your Lordſhip, as it is in it ſelfe, in leading you into all the waies of Gods honour: that as his faithfulneſſe hath honoured you, ſo your faithfull heart may out of a ſetled reſolution ſay in it ſelfe: *Him that hath thus honoured mee, I will ſtill honour*; and ſo he who is firſt and laſt in mercies: *who* [i] *giueth to his grace and glorie*, ſhall (after your Lordſhip haue many good dayes through his grace been found faithfull before him and your Soueraigne) decke your ſoule with perfect righteouſneſſe as a Robe, cloth your bodie with immortalitie, crowne your head with glorie, and (*in a word*) ſhall be all in all vnto you and all his: who beyond all times be bleſſed for euer, *Amen.*

i Pſal.84.11.

Your Honours to commaund,

Tho. Taylor.

24 DE 59

TO THE CHRISTIAN READER, MVCH PEACE AND PROSPERITIE,

from the Author thereof, euen the Prince of peace the Lord Ieſus Chriſt. *Amen.*

SInce it pleaſed the God of light by chaſing away the blacke miſts of Popiſh darkneſſe to reſtore the cleare and ſunne-ſhine light of his glorious Goſpell vnto theſe parts of Europe, hee hath neuer beene wanting in raiſing vp moſt faithfull and furniſhed inſtruments, who as golden trumpets haue ſounded out, and like golden Candleſticks haue held forth before his people that great light, euen the word of truth which wee preach, wherewith they haue beene mighty through God both by voice and penne, by word and writing; not onely to diſcouer and to detect that Antichriſt, but to ouerthrowe and caſt downe his ſtrongeſt holds: yea and haue by the power of the ſame ſpirit in their mouthes, which out of Chriſts owne mouth ſhall moſt powerfully aboliſh that man of ſinne at the brightneſſe of his appearing, giuen the beaſt alreadie his deadly wound: yea and by the light haue driuen away that former Egyptiacall darkeneſſe and blind barbariſme wherein men ſate, and could not for many dayes, yea hundreds of yeeres before ſtirre out of the place wherein the corruption of their nature had ſet them. Witneſſe this truth with mee can thoſe incomparable lights of Germanie *(that I may begin where the Lord beganne)* Luther, Melancthon, Bucer, Oecolampadius, *&c.* France *iuſtly glorieth of her three Worthies,* Calvine, Beza, Marlorate: *and of her three Nobles,* Sadeel, Morney, *and* Iunius. *How happie hath Heluetia beene in her fruitfull gardens, whence ſo many ſweete flowers, ſuch as* Bullinger, Lauater, Zuinglius, *and others not a few haue ſprowted? Yea* Italie *her ſelfe whoſe ſoyle is a ſtepmother indeede to ſuch plants, hath yet beene ſo farre manured by the hand of the good huſbandman, that euen from thence two faire branches, neither of them inferiour to the former,* Martyr, *and* Zanchius *haue ſprung vp, that as out of the mouth of two witneſſes from among themſelues, their ſentence might bee ſealed againſt them. But among the nations glorious art thou* Great Brittaine *in this thy greatneſſe, which as thou haſt ſtripped all theſe thy neighbour nations in other externall beauties: ſo no whit art thou inferiour to them in this honour: yea herein is thy trueſt triumph ouer them, that as peace and truth haue kiſſed each other within thy walls, and as the ſcepter of the Prince of peace hath beene almoſt full fiftie yeares vpheld by the ſcepters of peaceable Princes: ſo thy Seas and Seminaries haue not beene deſtitute of their* Iewel, Whittakers, Fulke, Reynolds, Rolocke, Sutliffe, Willet, *and their late* Perkins, *whom alone I make mention of, not becauſe either they are alone, or alone worthy: but partly that I may bee moderate, and not (as I might) infinite in recitall: and partly for that theſe haue moſt valiantly like* Dauids *worthies broken through theſe Philiſtims forces, and brought vnto vs in deſpight of them the pure water of the well of life: among whom this our Author laſt named was not the leaſt, nor of ſo ſmall note through the Chriſtian world, that I can thinke by my penne to adde any moment vnto his: whoſe writings ſo ſauorie and ſo innocent haue ſufficiently proclaimed his profound knowledge in all learning, his prudent zeale, his mature iudgement, with an admirable dexteritie and facilitie, yea I may ſay felicitie, (for herein he raigned, that I may vſe the phraſe of the reuerend Deane of his Maieſties Chappel, properly applyed vnto him at his funeralls, which with ſingular approbation he performed) in the direct reſoluing the obſcureſt doubts of Diuinitie, and the accute looſing and diſſoluing the hardeſt knots of Papiſts, ſo briefly and ſo perſpicuouſly, as that his moſt polemicall writings, beeing firſt by himſelfe in our vulgar tongue publiſhed, could ſcarce meet euen amongſt our common people, with ſuch an vncapable reader (if any whit chatechized) into whom they might not conuey ſome competent conceit and vnderſtanding of the deepeſt and darkeſt difference between the Papiſts, thoſe Patrons and defenders of darkeneſſe, and our ſelues. But beſide theſe, ſuch a* tongue of the learned had the Lord giuen him, *that he knewe to miniſter, and miniſtred ac-*

Reformed Catholike.

Iſay. 50.4.

cording to knowledge a word in due time to him that was wearie: *the which moſt waightie dutie of the Miniſterie was ſo familiar vnto him, that he made it his holydayes excerciſe (as his recreation) to reſolue caſes* of conſcience. *In his ordinarie Miniſterie how powerfull was hee? which of his hearers cannot confeſſe that* he ſpake as one hauing authoritie? *Adde now vnto theſe his labours, an holy and harmeleſſe life: for why ſhould I disioyne them, ſeeing they were ſo happily combined in him? betweene which two (both of them conſpiring to the glorie of God, and his cauſe) was ſuch a ſweete harmonie and concent, that in reading his writings any man might ſee the manner of his life, and in ſeeing his life hee might alſo therein reade his writings: for his life ſpake what his penne writ, and his perſon was the preſident of his written precepts. But when theſe vnweariable labours had quickely worne out ſuch a candle, who ſo freely ſpent himſelfe to giue others light; ſuch a life was not ſhut vp, but by a proportionall, euen a religious and Chhriſtian death: of the which when God made (with ſome others) my ſelfe a beholder, I could not but conceiue him* a meſſenger one of a thouſand, *ſingled out by God to giue directions to others, both* how to liue, and that well, *as alſo in* the right manner of dying well, *who himſelfe was ſo trained to a bleſſed death, by a holy life, whereby he became both in life and death a moſt happie and bleſſed man, for whoſe written precepts concerning both, the whole Church is bound to bleſſe God with vs: but eſpecially we his ordinarie hearers in* Cambridge, *who beſides were alſo the beholders of both, cannot be but ſo much the more ſtrengthened and confirmed (our owne heedeleſſe ingratitude not reſiſting nor withſtanding vs) by how much the eye is quicker then the eare, and the ſight a more certaine ſenſe then can be the hearing. But we will leaue him with God, and omit thoſe worthie workes which himſelfe whileſt he liued (according as the relaxation both from the weekly labours of his calling, and the daily weakeneſſe of his bodie would permit) did publiſh, not onely for the watering of this famous Seminarie where he liued, but euen out of his aboundance and full buckets, to the refreſhing of all the heritage of God, and come to our owne purpoſe. It is not nowe to be wiſhed; but bewailed rather, that all his workes were not finiſhed by himſelfe before his owne courſe, ſeeing the Orphane writings of the learned publiſhed by others are commonly leſſe poliſhed: for ſometimes the Authors minde is not taken, and ſometimes his matter is miſtaken, otherwhiles his forme is inuerted, and not ſeldome either his owne elegancies and proprieties,* which are like goads, *are neglected, or ſomething beſides his owne is iniuriouſly inſerted: but yet the Lord hauing looſed him from his labours, the Chriſtian care of his executors commendeth it ſelfe to the Church herein, that before it ſhould be depriued of any part of his paines ſo profitably employed, deſirous they are to communicate them, if not altogether in ſuch exact manner as they would, yet as perfectly as they can, contented rather to hazzard the due regard of the author himſelfe, by committing vnto his ſchollers hands the publiſhing of his labours, then that the Church ſhould want them by their holding and hiding them with themſelues. As for my ſelfe, my wiſh was to haue beene ſpared in theſe paines, both becauſe of myne owne weekely employments, and that in this place wherein the buſineſſe might haue beene committed to diuers others farre better furniſhed with gifts, and fitted with opportunitie then my ſelfe: but eſpecially ſeeing how ſafe and wiſe a thing it is to ſit ſilent where a man neede not ſpeake, and that in theſe dayes, wherein euerie mans oare is in euery mans boate, and moſt men are become left-handed in receiuing things which are reached vnto them with the right; too like the ſeauen hundred left handed* Beniamites, *whoſe ſole commendation ſeemeth to ſtand in this, that they can throwe ſtones and darts againſt others at an haire breadth and not faile: yet notwithſtanding conſidering my calling hereunto, as alſo beeing after a ſort reared vp by the Poets rule, not doubting but that the matter following is farre better then ſilence, I was contented at the inſtant intreatie of the Authors executors, to vndertake the publiſhing of this Epiſtle, which himſelfe had in his heart (if God had giuen him longer time) to haue with his owne hand ſet and ſent out in it owne natiue beautie and perfection: wherein what my paines haue beene, they onely knowe who haue fathered other mens poſthumous writings. I haue not troden in their ſteps who make the grounds of the Authors ſerue their owne diſcourſes (for ſo ſhould I haue made this expoſition containing in it the ſumme of 66. Sermons, exceede the meaſure euen of a tedious Commentarie) but in the authors owne, who was wont to trranſcribe out of the notes of ſome of his hearers, the heads and marrowe of things more largely in publike deliuered, explaining the points which were more obſcure, and with a ſecond hand poliſhing and perfecting things ſo explained. Tea herein imitating not onely the Author of the Commentarie, but euen of the text, and Epiſtle, the Apoſtle* Iude *himſelfe: who perceiuing the men of his dayes quickly waxing wearie of hearing or reading Sermons or Epiſtles, if extended to any length or prolixitie, con-*

Iudg. 20. 6.

ἢ λέγε σιγῆς κρεῖττον ἢ σιγὴν ἔχε. Euripid.

diſcen-

deſcended ſo farre to their infirmitie as to contract, and abridge much matter into a verie ſhort and ſummarie Epiſtle. Vpon the ſame conſideration alſo haue I ſtudied breuitie, ſo farre as in ſuch multiplicitie of matter I might avoide obſcuritie: hauing herein employed my beſt paines, that it might appeare that though I may haue failed in other complements, yet ſo farre as my endeauour could erect me, not in faithfulneſſe to the Author either of the text or Commentarie. The fitneſſe and ſeaſonableneſſe of this expoſition may ſeeme to pleade for the more gracious acceptance of it: which beeing breathed out by the Apoſtolicall ſpirit againſt the heretikes and hereſies which were to infect, and infeſt the laſt ages of the world, may by Gods bleſſing in the due reading hereof, ſtrengthen the people of God in the land, in diſcerning and reſiſting both the wicked ſeducers themſelues daily ſent in amongſt vs: thoſe Popiſh inſtruments, *(I meane) who (like ſo many deuills compaſſing the earth) are ſo diligent to compaſſe ſea and land to make carnall Proteſtants Popiſh Proſelytes, and ſo ſeauen-fold more the children of the deuill then they were before; as alſo their diabolicall doctrines which euery where it meeteth withall. Let them out of their malice (as that foule mouthed Franciſcane* Feuerdentius, *who hath not throughout his booke paſſed many lines without ſome egregious lie or other) applie the ſcope of the Epiſtle to blacke the doctrines and liues of thoſe moſt excellent inſtruments of God the reſtorers of true religion,* Luther, Caluin, Beza, &c. *yet as a milſtone rolled vp a mountain, or as a ball toſſed againſt a braſen wall; ſo returneth and recoyleth it vpon themſelues, as this graue Diuine hath thorough this Expoſition in particular diuinely prooued. Reade it (Chriſtian Reader) with diligence, faithfully conſider and remember what thou readeſt, and the Lord giue thee vnderſtanding in all things, and build thee vp further vpon thy moſt holy faith. From my houſe in* Cambridge, *May* 24. Anno. 1606.

Out of BELSACIVS a runnagate Frier.

Thine in the Lord Ieſus,

Thomas Taylor.

24 DE59

Pag. 479.

v 3

1. Salutation, wherein are consider

Motiues exciting the

Propounde

2. Exhortation, wherein are considered.

Matter.

A briefe viewe of the whole Epiſtle, drawne according to the Authors owne method.

v 3

The Epiſtle containeth three parts:

- 1. Salutation, wherein are conſidered the
  - Perſon ſaluting, deſcribed by his
    - Name: *Iude.*
    - Office: *a ſeruant of Ieſus Chriſt.*
    - Alliance: *brother of Iames.*
  - Perſons ſaluted, members of the militant Church, *which are*
    - *Called,*
    - *Sanctified of God the Father,*
    - *Reſerued to Ieſus Chriſt.*
  - Forme of ſalutation, *viz.* a prayer for
    - Bleſſings,
      - *Mercie,*
      - *Peace,*
      - *Loue.*
    - Increaſe of bleſſings: *be multiplied.*
- 2. Exhortation, wherein are conſidered.
  - Motiues exciting the Apoſtle, *vz.*
    - 1. His Loue. *Beloued.*
    - 2. His Readie minde: *Gaue diligence*, enlarged by three arguments
      - 1. *All diligence.*
      - 2. *To write vnto you* (when he could not ſpeake.)
      - 3. Of moſt weightie matters: *Of the common ſaluation.*
    - 3. The preſent neceſſitie: *It was needefull for me.*
  - Matter.
    - Propounded, *vz.* to *maintaine the faith*; wherein are conſidered the
      - 1. Parties
        - Maintaining: Saints.
        - Oppugning: Seducers.
      - 2. Meanes of maintenance, *vz.* By *fight*: the
        - 1. Kinde: Spirituall.
        - 2. Weapons.
          - 1. Doctrine.
          - 2. Confeſſion.
          - 3. Example.
          - 4. Prayer.
    - Confirmed by
      - 1. The ſtate of the Church in his time peſtered with enemies, deſcribed by their
        - 1. Hypocriſie: *Crept in.*
        - 2. State before God: *Ordained of old to this condemnation.*
        - 3. Religion: *Vngodly men they are.*
        - 4. Doctrine: *which turne the grace of our God into wantonneſſe.*
        - 5. Liues: *and denie God the onely Lord, and our Lord Ieſus Chriſt.*
      - 2. A prolepſis anſwered in a perfect forme of ſyllogiſme; conſiſting of a
        - 1. Propoſition, *vz.* Whoſoeuer taketh libertie to ſinne ſhall be *deſtroied:* prooued by example of
          - Men. Here conſider the
            - *Perſons deſtroied: the people, vz.* the Iſraelites.
            - Time: *after he (God) had deliuered them out of Egypt.*
            - Cauſe: *which beleeued not.*
          - Angels, here conſider the
            - 1. Perſons ſinning: the *Angels.*
            - 2. Sinne it ſelfe, and in it the
              - 1. Author ſet downe
                - Negatiuely: not God.
                - Affirmatiuely: but themſelues, *they left.*
              - 2. Parts
                - Negatiue: *which kept not their firſt eſtate.*
                - Affirmatiue: *but left their owne habitation.*
              - 3. Meaſure of their fall: A totall defection.
            - 3. Puniſhment in two degrees.
              - 1. Cuſtodie: *Reſerued in chaines vnder darkenes.*
              - 2. Full puniſhment: *vnto the iudgement of the great day.*
          - Cities with their
            - 1. Names: *Sodome and Gomorrha, and the cities about them.*
            - 2. Sinnes,
              - 1. According to
              - 2. Againſt
                - Nature
                  - 1. *Committed fornication.*
                  - 2. *Followed ſtrange fleſh.*
            - 3. Puniſhment: wherein.
              - Vſe, *ſet forth for example.*
              - Matter, *ſuffered vengeance of eternall fire.*
        - 2. Aſſumption, *vz.* But *theſe* ſeducers take liberty to ſin: prooued by enumeration of their ſins, in their
          - 1. Ground or fountaine
            - *Dreamers.*
          - 2. Kindes.
            - 1. Vncleannes: *They defile the fleſh.*
            - 2. Contempt of Magiſtracie.
              - 1. Prooued from their
                - Affection or iudgement: *They deſpiſe gouernement.*
                - Speech or practiſe: *ſpeake euil of them that are in authoritie.*
              - 2. Amplified three waies.
                - 1. They *blaſpheme glories* and dignities.
                - 2. By compariſon from the greater, thus: Michael *durſt not rayle:* enlarged by the
                  - 1. Perſons *contending*
                    - 1. *Michael the Archangel.*
                    - 2. *Satan.*
                  - 2. Cauſe: *about the bodie of Moſes.*
                  - 3. Speech of Michael: *The Lord rebuke thee.*
                - 3. They *ſpeake euil of a thing they know not.*
            - 3. Intemperance in it, the
              - Cauſe: *naturall knowledge.*
              - Worke: *corrupt themſelues as beaſts without reaſon.*
            - 4. Crueltie againſt Gods people, comparatiuely called *Cains way.*
            - 5. Couetouſneſſe by ſimilitude from *Balaam* with the
              - Meaſure: they are powred out, or *caſt away.*
              - Ground: Hope of reward, or *wages.*
            - 6. Ambitious *gaineſaying* of the truth, illuſtrated by
              - Compariſon: with that of *Core.*
              - The ende of that: *Periſhed* in it as he did.
            - 7. Riotouſneſſe; prooued by example and inſtance from Loue-feaſts, in which
              - 1. Sin: *Fed themſelues* with neglect of the
                - Poore.
                - Miniſterie.
              - 2. Ground of it: *without feare*, vz. of God.
              - 3. Fruit of it: makes them *ſpots in their feaſts of Charitie.*
            - 8. Vnprofitablenes in their places: *Clowds without water.*
            - 9. Vnconſtancie: *Carried about with euery winde*, as light clouds.
            - 10. Barrennes in themſelues, illuſtrated by a compariſon, and deſcribed by foure degrees of naughtineſſe. *vz.*
              - 1. *Corrupt trees*, that is, without good fruit.
              - 2. Altogether fruitleſſe, that is, *without* any *fruit.*
              - 3. Hopeleſſe of fruit: *twice dead*, that is, certenly.
              - 4. Hopeleſſe of life it ſelfe: *Plucked vp by the rootes.*
            - 11. Impatience: *raging waues of the Sea, foaming out their owne ſhame.*
            - 12. Vnſtablenes in doctrine; *wandring ſtarres.*
            - 13. *Murmuring.*
            - 14. *Complaining*, which proceedes from
              - Diſcontentment with their outward preſent eſtate.
              - The frowardneſſe of their owne diſpoſition.
            - 15. *Walking after their owne luſts.*
            - 16. *Proud boaſting.*
            - 17. *Admiration of mens perſons.*
            - 18. Couetouſnes: for *aduantage.*
        - 3. Concluſion, inſerted in verſes 13, 14, 15. *vz.* Therefore theſe ſeducers ſhall be deſtroyed. This concluſion is
          - Propounded, verſ. 13. *For whom is reſerued blacke darkeneſſe.*
          - Confirmed ver. 14, 15. and that by an ancient teſtimonie, in it conſider the
            - 1. Author. *Enoch.*
              - not the fourth,
              - but the *ſeauenth*
                - *from Adam*
                  - *Caines* ſonne.
                  - of *Seth.*
            - 2. Preface. He *propheſied of ſuch, ſaying.*
            - 3. The teſtimony it ſelfe, wherein
              - 1. *The Lords comming to iudgement.*
              - 2. His iudgment being come, which is
                - Generall, to *iudge all men.*
                - Speciall
                  - Perſons, *all vngodly.*
                  - Manner, *rebuke or* conuince.
              - 3. Cauſe of this iudgement twofold.
                - Deedes deſcribed by
                  - Qualitie *wicked.*
                  - Manner of doing: *vngodlily.*
                - Words ſet out by two properties.
                  - *Cruell.*
                  - Vttered *againſt him*, that is, God.
      - 3. An Apoſtolical teſtimonie that ſuch there ſhould be, in it,
        - 1. A preface: *But ye beloued remember*, &c. verſ. 17.
        - 2. The teſtimonie it ſelfe, and in it are two things.
          - 1. The time when theſe wicked men ſhall abound: *in the laſt times.*
          - 2. What manner of perſons they ſhall be, deſcribed by two properties.
            - 1. *Mockers*
            - 2. *Fleſhly, walking after their owne luſts.*
        - 3. The application of it to theſe perſons, who are indeed
          - 1. Mockers, common to *makers of Sects.*
          - 2. *Fleſhly, hauing not the ſpirit.*
      - 4. A direction in ſome meanes tending to this maintenance of faith in fiue rules, concerning
        - 1. Faith, on which as vpon a foundation they muſt build *vp themſelues*, inforced by
          - A motiue: *moſt holy faith.*
          - The meanes: *praying in the holy Ghoſt.*
        - 2. *Loue of God*, in which they muſt *keepe themſelues.*
        - 3. Hope: *looking for the mercie of God, &c.* and in it three things, the
          - 1. Perſon on whome the Saints muſt waite by hope, vz. *Our Lord Ieſus Chriſt.*
          - 2. Thing for which they muſt waite, *vz.* Gods mercie in Chriſt.
          - 3. Ende of their hope: *Eternall life.*
        - 4. Chriſtian meekenes in recouering weake offenders, in which conſider the
          - 1. Way to begin this recouerie: *In putting difference.*
          - 2. Manner of performance: *Haue compaſſion of ſome.*
        - 5. Chriſtian ſeueritie in gaining of obſtinate ſinners: in it the
          - 1. Rule it ſelfe: *Others ſaue with feare.*
          - 2. Manner of it: *Pulling them out of the fire.*
          - 3. Caueat for better obſeruation of it: *and hate euen the garment which is ſpotted by the fleſh.*
- 3. Epilogue or concluſion, conſiſting on a praiſing of God; wherein three things.
  - 1. Perſon praiſed: Chriſt Ieſus
  - 2. Inducements moouing to praiſe him, drawne from
    - 1. His power.
      - Propounded here; *To him which is able, &c.*
      - Amplified by foure effects.
        - 1. *Keeping* the Saints *that they fall not.*
        - 2. *Preſenting* them *faultleſſe*, that is, iuſtifying them.
        - 3. Preſenting them in the iudgement day *before the preſence of his glorie.*
        - 4. Poſſeſſing them *with ioy* euerlaſting.
    - 2. His wiſedome: *To God onely wiſe.*
    - 3. The worke of our redemption: *our Sauiour.*
  - 3. Forme of praiſe, where in foure things.
    - 1. What things are aſcribed to God, vz. *Glorie, maieſtie, dominion, power.*
    - 2. That theſe belong to Chriſt *onely.*
    - 3. The circumſtance of time, *now and for euer.*
    - 4. The affection of the heart euer needefull in the worſhip of God; in the word, *Amen.*

24 DE 59

A GODLY AND LEARNED EXPOSITION VPON the Epiſtle of IUDE, explaned in publike Lectures by that reuerend man of God, M. W. PERKINS, and now publiſhed for the vſe of the Church of God.

Verſ. 1. *Iude (or Iudas) a ſeruant of Ieſus Chriſt, and brother of Iames, to them which are called and ſanctified of God the Father, and reſerued to Ieſus Chriſt.*

A THe generall ayme and ſcope of this Epiſtle, is partly to declare the dutie of all Chriſtians, and partly to ſet out the corruptions of thoſe, and theſe dayes and times; in both which euery one may receiue edification, who are deſirous either to follow the former, or auoid the latter. In which generall conſideration, note three things concerning this Epiſtle, before we come to ſhew the parts of it in particular.

First the *Authoritie*, Secondly the *Superſcription*, Thirdly the *Argument* or ſubſtance of it.

B First concerning the Authoritie, two queſtions are to be anſwered.

The firſt queſtion, whether this Epiſtle be Canonicall Scripture.

And ſecondly, how we may know the certentie of it.

Concerning the former: Luther and others, who acknowledge it to be a profitable writing, denie it to be Canonicall Scripture, and alleadge foure reaſons.

Obiect. 1. First they ſay, *Iude* calleth himſelfe a ſeruant of Ieſus Chriſt, and not an Apoſtle: but all the new Teſtament was penned, or approoued by C ſome Apoſtle.

Anſ. This hindreth not but that he was one of the Apoſtles, who alſo called themſelues ſeruants of Ieſus Chriſt: as *Paul*, Rom. 1. 1. and *Peter*, 2. Pet. 1. 1. Secondly, by this reaſon the Epiſtles to the *Philip.* and *Philemon*, as alſo of *Iames*, *Iohn*, *&c.* might be reiected.

Thirdly, he calleth himſelfe as much as an Apoſtle.

A Obiect. 2. *Iude* writeth of ſuch things as the Apoſtles themſelues had formerly foretold, v. 17. Therefore he was no Apoſtle.

Anſ. *Iude* liued after the Apoſtles *Paul* and *Peter*, who with *Iohn* were the laſt of the Apoſtles, & liuing after their deceaſe (who were the principall) might very well put them in mind of thoſe things they had foretold.

Obiect. 3. In the ninth verſe, he bringeth in a profane Author, concerning the ſtrife and diſputation betweene *Michael the Archangel, and the deuill, about Moſes bodie*, which cannot be found in Canonicall Scripture; as alſo of *Enoch the ſeuenth from Adam*, out of profane writers.

Anſ. By this reaſon, neither ſhould the Epiſtle of B *Titus* be Scripture, ſeeing *Paul* makes mention of the profane Poet *Epimenides*, Titus 1. 12. nor the Epiſtle to the Corinths, where is brought in the ſpeech of *Menander*, 1. Cor. 15. 33. nor the Acts of the Apoſtles, where *Aratus* the Poet is cited, Act. 17. 21.

Obiect. 4. This Epiſtle is taken out of Saint *Peter*, from whome this Author hath borrowed both the matter and manner. Therefore this *Iude* was no Apoſtle, but ſome ſcholler of theirs.

Anſ. If this were ſufficient to prooue this Epiſtle not authenticall, then the whole bookes of C *Samuel*, the Kings, and Chronicles ſhould be caſt out of the Canon by the ſame reaſon, which take the matter from Ciuill Chronicles: Now if it be lawful to take matter out of Ciuil Chronicles, why may not one Scripture be taken out of another? we muſt therfore (notwithſtanding theſe weake allegations) eſteeme this Epiſtle to be the Canonicall Scripture, and the eternall word of God, as our Church, and the Church in all ages hath receiued it. And now in the ſe-

A cond place ſee how we may come to be reſolued that it is ſo to be allowed: which we may in this reſemblance. An Indenture betweene man and man is knowne to be ſufficient two waies. Firſt by the matter and contents therein, which plainly ſhewes an acte paſſed, and done: ſecondly, adding and annexing thereunto certaine outward ſignes and teſtimonies, as the hands and ſeales of the parties, the hands and names of the witneſſes corroborating and ſtrengthening the ſame: the firſt is good in it ſelfe (though not ſo confirmed to the parties) without the ſecond: but the ſecond is nothing without the firſt: but if both theſe ſhall concurre and be ſpecified in the Indenture, then it is abſolutely authenticall, both in it ſelfe, and vnto the parties. If this be applied to the Scrip-
B ture, it ſhall be apparant to be no leſſe ratified then ſuch an Indenture. For firſt conſider but the *Contents* & matter it ſelfe of it, it will ſpeak the certentie and truth of it: read ouer the Epiſtle, you ſhall finde the whole matter agreed vpon by the Prophets and Apoſtles: and for the *teſtimonie*, the Catholike and common conſent of the Church, or greateſt part ſince the Apoſtles daies, hath ſet to her hand and ſeale that it is the truth of God, no leſſe aſſured then other bookes of the Canon: which aſſent of the Church, though it cannot make vs, yet may mooue vs accordingly to entertaine it. Beſides, if we conſider the *ends*, as alſo the *effects* of this *Scripture* (which are the ſame with any part of
C the Canonicall) we cannot but confeſſe that it is the holy and ſacred truth of God, all of it conſpiring with all the other to the aduancing of Gods glorie, and furthering of mans ſaluation. So much of the authoritie of this Epiſtle.

The ſecond point is the *Superſcription*, which is in theſe words; *The Catholique Epiſtle of Iude.* This title ſeemes to be prefixed rather by ſome Scribe afterwards, then by *Iude* himſelfe: firſt, becauſe this title *(Catholique)* was not heard of in the Church whilſt the Apoſtles liued; ſo as it is not ſo ancient as the Epiſtle.

Secondly, the title ſeemes to be vnfit for this and other Epiſtles intitled after the ſame man-
D ner, and may be well forborne; as the Epiſtles of *Peter* are called Canonicall, which are no more Canonicall then others.

Thirdly, moſt of the Poſt-ſcripts are vncerten, if not falſe: as of that after the ſecond Epiſtle to *Timothie*, in which *Timothie* is called an *elect Biſhop of Epheſus*, and yet commaunded to doe the worke of an Euangeliſt, 2. Timoth. 4. 5. which cannot ſtand together, to be the Biſhop of one place, and alſo vniuerſally to preach vnto the whole world following the Apoſtles, as the Euangeliſts dutie was: and ſo of others. This title then was not added by the Apoſtle, but by ſome Scribe that copied out the Epiſtle: it is not therefore holy Scripture as the Epiſtle is.

The third point concerning the Epiſtle in generall, is the *argument*: which doth exhort all Chriſtians to conſtancie and perſeuerance in their profeſſion of the Goſpel. Secondly, to beware and take heede of falſe teachers, and deceiuers, which craftily creepe in among them. And thirdly, theſe deceiuers are liuely ſet out in their colours; and with them their deſtruction.

Now concerning the Epiſtle it ſelfe, and the ſpeciall parts of it.

Of it there be three parts: Firſt, a *Salutation*, in the 1. and 2. verſes: Secondly, an *Exhortation*, from the 3. v. to the ende of the 23. Thirdly, a *Concluſion*, from that to the end of the Chapter. In the Salutation, conſider three things.

Firſt, the perſon that wrote this Epiſtle, *Iude*.

Secondly, the perſons to whom he wrote: to *thoſe which were called, ſanctified of God the Father, and reſerued to Ieſus Chriſt*.

Thirdly the prayer, ordinarie in Apoſtolicall ſalutations; *mercie vnto you, &c.*

Concerning the firſt, namely, the writer of this Epiſtle, obſerue three things: firſt, his name *Iude*: ſecondly, his office, a ſeruant of Ieſus Chriſt: thirdly, his allyance, and brother-hood, beeing of the kinred of Chriſt himſelfe.

Firſt, of his name, *Iude* or *Iudas*, which was the name of two of the Diſciples of Chriſt: the firſt was *Iudas* the ſonne of *Alpheus*, the brother of *Iames*, and ſo neere allyed vnto Chriſt: who was the writer of this Epiſtle. The other was *Iudas Iſcariot*, or *Iudas* the traytor, the ſon of *Simon*, who could not write this Epiſtle, becauſe he died before Chriſt.

In this name conſider two things. Firſt, the occaſion of it, and ſecondly the varietie of his name. The occaſion of this name is ſet downe with the reaſon of it in the 29. of Gen. 35. When *Leah* had borne 3. ſons vnto *Iacob*, ſhee conceiued again and bare a forth ſonne, ſaying, *Now I will praiſe the Lord*, therefore ſhee called his name *Iudah*, which ſignifieth praiſe or confeſſion: ſo no doubt did *Alpheus* the father of this *Iude*, at his birth giue him ſuch a name as might mooue not onely himſelfe, but his child after him to thankfulnes & confeſſion of Gods goodneſſe. So ought euery father in impoſing his childrens names with *Alpheus*, and euery mother with *Leah*, make ſuch choiſe of names, as themſelues and their children may be put in minde, yea and ſtirred vp to good duties, euen ſo often as they ſhall heare or remember their owne names. The ſecond point in his name, is the varietie of the names of *Iude*, he was called *Thaddeus*, Marke 3.18. and *Lebbeus*, Matth. 10. 3. all which ſignifie the ſame thing, and all put in minde of the ſame dutie. Here two queſtions may be asked. Firſt, why was he called by ſo many names? Some thinke he had all theſe names giuen him by the people and multitude, as ſignifying all one thing: others (which is more probable) that he was thus called by the Apoſtles themſelues, rather then by his owne name, that the horrible fact of *Iudas* in betraying his Maſter ſhould be vtterly with his name forgotten.

Queſt. 2.

A ſecond queſtion is, whither may a man change his name, or no?

Anſwer.

If the change thereof be no preiudice to any man; much leſſe hurtfull to the Church or common-weath, nor offendeth the faithfull, but wholly tendeth to the glorie of God, and good of men, it may be altered and changed: As *Saul* a great perſecutor, beeing called to be a publiſher and patron of the goſpel, changed his name into *Paul*: as alſo *Salomon* was at the firſt called by his Mother, *Iedidiah*: *Peter*, at firſt called *Simon Barionas*, Chriſt afterward gaue him a newe name, and he accepted it. Yet hence the too common practiſe of the world cannot bee warranted, who for fraud and deceite doe alter their names: which when it is not intended may warrantably be done: as in time of perſecution in the raigne of King *Edward* the ſixt, *Bucer* changed his name, and both called himſelfe, and ſuffered others to call him *Aretius Felinus*, ſo did diuerſe other worthy men in thoſe dayes ſeeking no other then the glorie of God, and good of the Church in their owne ſafetie: and that the Papiſts not knowing their names might reade their writings without preiudice.

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II. The ſecond thing in the perſon writing is his office: beeing called [*a ſeruant of Ieſus Chriſt*] which is not ſo generally to bee vnderſtood as meant of euery profeſſor of Chriſt and beleeuer, who is a ſeruant of the Lord Ieſus: but of a ſpeciall ſeruice, namely of Apoſtleſhip, to which he was deputed.

Wherein conſider two things. Firſt, that he was called to bee an Apoſtle and ſeruant of Chriſt to plant the Church of the Gentiles: Secondly, that he did faithfully execute his function, and performed his ſeruice.

Firſt, he pleades his calling; for two cauſes: firſt, in regard of others: and ſecondly in reſpect of himſelfe. Firſt, that his doctrine might with more attention, and reuerence be receiued of others, ſeeing he run not vnſent but was called, and that to an Apoſtleſhip; and therefore hee ſpake not of himſelfe, but wholly and immediately directed by God.

Secondly, for the confirming and comforting of himſelfe, that the Lord who had called him would ſtand by him, both in protecting his perſon, and proſpering his worke in his hand.

Vſe. Seeing the Apoſtle *Iude* before he writeth laieth downe his calling: ſo ought all Miniſters to make their calling the foundation of all their proceedings, containing themſelues within the compaſſe thereof: euen as they are to teach the ſame dutie vnto all ſorts of men, that they tempt not the Lord, by paſſing the bouds and limits of their calling.

Secondly, in that *Iude*, though he was of the ſame Tribe, yea of neere allyance vnto Chriſt, yet hee paſſeth by all theſe reſpects which he might haue ſtood vpon, and contenteth himſelfe with the title of a [*ſeruant of Chriſt*:] We learne to make more account, and eſteeme it a greater priuiledge to be a ſeruant of Ieſus Chriſt then to be of the kinred of Kings, and allyed to the greateſt Monarchs of the world: Chriſt himſelfe ſhewes vs, what kindred ſhould take vp our cheife delight, when he turned himſelfe from his Mother, and Brethren, and beholding his hearers ſaid, thoſe were his mother, ſiſters, and brethren that heare the word of God, and keepe it; this alliance in the faith was neerer and dearer vnto him then that in the fleſh. If then thou ſtandeſt vpon thy preferment, ſtriue to be the ſeruant of Chriſt, which is more honourable then to be the ſonne of a King; to be a follower of Chriſt, is more then to goe before the Rulers of the earth. But if thou aske how ſhall I come to this preferment? Himſelfe anſwereth thee, thou muſt giue vp thy ſelfe to heare his word, and do it, that is, learn to know, and obey his will, this is the maine dutie of a ſeruant: endeauour to pleaſe the Lord in keeping faith, and good conſcience, thou art in the way of preferment, and art admitted a ſeruant of Chriſt.

Thirdly, if we be admitted the ſeruants and followers of Chriſt, we muſt ſerue no other maſter, but keepe our ſelues from beeing intangled either with the offences, or affaires of the world, as to be vaſſals thereto: no man can ſerue two, much leſſe more maſters of ſuch contrarie commands. Let none pretend to be the ſeruant of Chriſt, who by louing pleaſure more then God, or ſeeking earth more then heauen, diſgrace ſuch a profeſſion.

III. The third thing in the perſon writing, is the allyance [*Brother of Iames*] of which name there were two, firſt, *Iames* the ſonne of *Zebedeus*, whoſe death is mentioned in the 12. of the *Acts* by *Herod*: the ſecond was the ſonne of *Alpheus* here mentioned:

Firſt, that he might diſtinguiſh himſelfe from the other *Iudas* the traytour. Secondly, that he might win further credit and attention to his doctrine, ſeeing he was no vnknowne perſon, but one that came of the worthieſt ſtocke that was vpon the face of the earth: & for this cauſe he mentioneth his brother *Iames*, who was better known, as being the Preſident of the Counſill at Ieruſalem, & a choiſe pillar of the church in his time, Act. 15. 13. not to credit himſelfe, but this Scripture (which otherwiſe is in it ſelfe ſufficiently powerfull) by the mention of him.

Now followes the ſecond thing in the Salutation: that is, the perſon to whome *Iude* wrote, in theſe words [*vnto thoſe who are called, and ſanctified by God the father, and preſerued by Ieſus Chriſt:*] that is, the militant Catholike Church, which is liuely deſcribed to be the number of beleeuers diſperſed through the face of the whole world; who are effectually called, & ſanctified, and preſerued vnto life euerlaſting. Out of which deſcription note:

The Scriptures writtē properly for the Church, that it might be gathered and ſtrengthened thereby.

Firſt, who and what they be that are members of this Church: namely, no wicked or profane perſons, but onely the elect, ſuch as are choſen vnto life euerlaſting, who after receiue their calling vnto holineſſe, and therein are aſſuredly preſerued vnto life: which priuiledges no wicked perſon, no vnrepentant ſinner can be partaker of, but onely the Church of the *firſt borne*, as Heb. the 12. whoſe names are written in the booke of life, and who receiue daily ſpirituall increaſe: for howſoeuer in the Catholike Church there bee two ſorts of men profeſſing religion: the one of them that doe vnfainedly beleeue, and are ſanctified; the other of them who make a ſhew of faith, but indeede beleeue not, but remaine in their ſinnes: of the former doth the Catholike Church conſiſt, and not of the latter, who are no members ſet into the head of this bodie, though they may ſeem ſo to bee.

Secondly, this confuteth the Romiſh Church, who teach and hold that a reprobate may be a member of this Church.

Thirdly, that none can bee the head of this Church and Catholike congregation but only Chriſt, for he onely knoweth them, who and where they be through the face of the whole earth: not the Pope or any other creature hath any headſhip ouer this companie who are giuen and properly appertaine vnto the Son of God.

Fourthly, that this Catholike Church is inuiſible and cannot by the eye of fleſh bee diſcerned; for what eye (except of faith) can ſee or diſcern the depth of gods election, or whom he hath effectually called? yea and who can infallibly determine of the things that are within a man? and therefore this is a matter of faith, not of ſenſe, an Article of our beleefe, not the obiect of our ſight, ſeeing faith is an *euidence of things not ſeene*: which againe ouerthroweth that Romiſh doctrine, which teacheth that the Catholike Church is viſible and apparent on earth, and ſo deſtroy that Article of our faith.

Fiftly, that this Catholike Church beeing preſerued by God the Father to life euerlaſting cannot vtterly periſh and be diſſolued: all other congregations and particular Churches beeing mixed, and the greateſt part not predeſtinate, may faile, yet this cannot be ouercome, Rom. 11. 7. this *election of God ſhall obtaine, though the reſt be hardened*. The gates of hell ſhall not preuaile againſt the faith of the Church, becauſe faithfull and true is he that hath ſpoken, & who will preſerue in this Church a ſucceſſion of wholeſome and ſound doctrine, and heauen and earth ſhall ſooner be diſſolued, then one iot of the ſame ſhall faile and periſh.

Obiect. But though that faile not, the Church may fall from that, and ſo faile.

Answer. That particular Churches, and of them the moſt famous, haue been ruined, yea, and fallen away, and ſo may doe, is euident by the Churches of Epheſus, Corinth, Galatia, &c. and no maruell, ſeeing theſe conſiſted euer of mixed perſons; but the Catholike Church conſiſting onely of a number elected and called, though it alſo (not beeing as yet without wrinkle) may erre and faile in ſome ſmaller points: yet beeing preſerued by God to life, cannot poſſibly faile in the maine and foundation.

This doctrine affordeth ſtrong conſolations to the elect of God, both in regard of their frequent falls and infirmities, whereby they might ſeaſe to caſt themſelues quite out of fauour; as alſo in regard of the manifold aſſaults and bickings, which in the world they do and ſhall endure, whereby they might ſeem to the outward view to periſh: yet the truth is, neither of both need diſmay them, but that their faith and hope may ſtill be reuiued and ſtrengthened, ſeeing they are preſerued to ſaluation.

Sixtly, here are better notes of a true church then the Papiſts Antiquitie, Succeſſion, Multitude, &c. which can be no notes. Firſt, for Antiquitie: In the beginning was a true Church, but no Antiquitie. Secondly, ſucceſſion failes; for what men ſoeuer are called and ſanctified, are the Church: Thirdly, multitude no note: for if there bee a calling and ſanctification of men, there is a Church, be there many or fewe. But the true notes are the meanes of calling to the faith by the doctrine of the Prophets and Apoſtles, and obedience thereunto, proceeding forward in ſanctification, euen vntill death; without which notes none can truely ſay they are of the Catholike Church: By which we may know the Church of England to be the true viſible Church of God, called and ſanctified in the truth, Ioh. 8. 31.

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Now to proceede, we are in the next place to intreate of the order which God obſerueth in bringing men by degrees to life euerlaſting: And firſt of the calling mentioned; which is a worke of God, who of his meere fauour and grace calleth vile and miſerable men out of the world, and inuiteth them to life euerlaſting: to vnderſtand which, wee muſt knowe that the calling of God is twofolde. The firſt is *generall* when God calles a whole Nation, kingdome, and countrie, that is, when he offers them ſaluation in the meanes; as when he ſends his word amongſt them, affoards them the Sacraments to ſeale the couenant, giues leaue to approach him in prayer, and all this in the Miniſterie of man, that man might call man; yea when he vouchſafeth priuate meanes farre inferiour to the former, yet often ſeruing for a generall calling, as is the reading of the Scriptures, yea of mens writings, and ſometime reports, as in *Rahabs* example, and the woman of Samaria: by theſe meanes the Lord generally calleth men, offering, but often not giuing grace offred, in great iudgement turning away from a froward people.

Obiect. If God offer, but giue not grace, it is a deluding of men.

Answer. No, for firſt a man was once able to receiue it: ſecondly, hereby he maketh them without excuſe whom he will deſtroy: thirdly, hereby he keepes the wicked in outward order.

Vſe: Conſidering to be called of God is the firſt ſtep to life euerlaſting, & we in this Church of England are thus called, it remaines that euery man ſhould anſwer this calling.

How ſhall this be done? Frame thy heart to anſwer God, as *Dauid* did when God bad him ſeeke his face; *Thy face O Lord will I ſeeke*: ſee alſo Marke 9.23.24. of the father of the poſſeſſed child, and Pſal. 40.6.7. when *Dauids* eare was pearced, hee anſwered, *Lord, I come*: this ought to be the Anſwer of our hearts to the Lords voyce ſounding in the Miniſterie.

The ſecond calling is more ſpeciall, when grace is not onely offered, but giuen alſo by God, through the effectual working of his ſpirit in our hearts: which is the beginning of grace in vs, he himſelfe laying the firſt foundation of it: by giuing power to receiue the word to mingle it with faith, and bring forth the fruit of new obedience; for the better conceiuing of the nature of it conſider ſixe points.

Firſt, the *ground* and foundation of it, namely Gods eternall free election of vs vnto life euerlaſting, as 2. Tim. 1.9. when I ſay *free*, I exclude not onely whatſoeuer man can imagine within himſelfe as vaine in procuring ſuch good vnto himſelfe, as not of works, ſaith *Paul*, leaſt any ſhould boaſt; but alſo placing the ground, of all our good out of our ſelues in the counſell of God, which the Apoſtle calles, *his good purpoſe*, Rom. 8.28. yea to ſhewe the freenes of this grace, it is thence denominated and called the *election of grace*.

Secondly, the *meanes* of this calling, which in the Lords hands are diuers; whereof ſome prepare to calling, otherſome are inſtruments of it; as firſt the reading of the Scriptures, ſeruing to beget a generall hiſtoricall faith. Secondly, afflictions in body, goods, name, freinds or otherwiſe tending to humble a man and prepare his heart as ſoft ground. Thirdly, the denouncing of Gods iudgements, and threats of the Lawe which ſends to hell, but giues no grace: theſe are generall preparatiues: others are inſtruments to effect the inward calling, as the preaching of the glad tidings of the Goſpell, which is the moſt principall and effectuall meanes of this ſpeciall and effectuall vocation, and to this *Paul* aſcribes it, as 2. Theſſ. 2.14. whereunto he called you *by our Goſpell*: that this is true, conſider a two-fold worke of this Miniſterie, when it is powerfully applyed to the hearts of men. Firſt it openeth the very heart of a man, and laies him out to the beholding of himſelfe, ſhewing him that by his deteſtable ſinnes hee hath made himſelfe more vgly in Gods eyes, then any Toade can be in mans; whereby he is prepared not to lie aſleep in this eſtate, but vnto the ſecond worke, which is to apprehend and apply the blood and merits of Chriſt (exhibited in the Goſpell) for the waſhing and bathing of his ſinnefull ſoule, that ſo he may be ſaued from wrath.

Thirdly, the *perſons* that are called: thoſe are mentioned, Rom. 30. namely, thoſe whom he *had before predeſtinate*, thoſe he called: which ſeemes to be expounded in Act. 13.48. *So many as were ordained to life euerlaſting beleeued*. that is, were called vnto the faith: all therefore are not called.

It pleaſeth ſome to teach another doctrine; namely that God for his part calles all men effectually, and giues them a power to beleeue if they will; but the difference, ſay they, is in the will of man; to prooue which they bring this compariſon. The Sunne ſhines on waxe and clay equally, the waxe is ſoftened, but the clay is hardened. But this is not true out of the ſcriptures: for it is *not giuen to all* to vnderſtand the myſteries of the kingdome, Matth. 13.11. theſe things *are hid* from moſt of the wiſe of the world, and reuealed vnto babes, Matth. 11.25. Knowledge is giuen to ſome, not to others, and conſequently faith: for they which haue not knowne cannot beleeue.

Fourthly, the *time* of this calling. The particular time of any mans calling is not reueiled, but laid vp in the ſecret counſell of God, in whoſe hands times and ſeaſons are: yet the extent of the time is large enough though ſtinted, euen the time of this life, ſome at the *ſixt houre*, ſome at the *ninth*, & others at the *eleuenth*, &c. but not after, becauſe that then all meanes of calling of men ceaſe. Now becauſe men know not the date of their dayes; it behooues them out of hand to ſtriue to enter, not to deferre from day to day, alleadging that ſome were called at the twelfth houre, but accept of the lords call, while it is yet the acceptable time. If the Lord now ſay, Seeke my face, let thy heart anſwer as an Eccho which takes the word out of the mouth, *Thy face O Lord I will ſeeke*, Pſal. 27.8. ſuch a pleaſant harmony God is delighted with. If he ſay (as the Prophet ſpeaketh) *Behold now my people*, they are preſently ready to anſwer: *Behold now our God*; and the rather becauſe the lord wil be free, & not ſtinted by thee, that either he ſhal call thee in thy croked yeers, or not at all: he will not be preſcribed extraordinarily to cal thee at the twelfth houre, as he did the theefe on the croſſe, when thou howleſt vpon the bed of thy ſorrow, & gaſpeſt vpon thy death-bed. Therefore while it *is called to day* let vs heare the voice & harden our harts no more.

Queſtion.

Fiftly, wherin doth this effectual calling ſtand?

Anſwer.

Both in the outward and inward calling, becauſe the former is often in the meanes giuen to Nations, people, men, at leaſt to make them without excuſe: but the ſecond beeing ſecret and inward, whereby the Lord makes a mans hart inwardly anſwer the outward calling, poſſeſſeth him with a willing minde ſtedfaſtly to beleeue in the Lord Ieſus, and with an endeauour to pleaſe the Lord in all things; thus is the hart pearced, Pſal. 40.6. the heart of ſtone changed into an heart of fleſh, that is, made tractable

Vocantur Electi vel foris per prædicationem externā vel intus efficaci operatione Spiritus.

and pliable, Ezech. 11. 19. and an heart which is a ſacrifice accepted of God; ſuch a heart was *Lydias*, Act. 16. 15. when God had opened it, it was heedefull and attentiue to the words of *Paul*: this heart can reliſh the ſweete promiſes of the Goſpel, and no other.

Sixtly, the excellencie of this calling: which we ſhall perceiue by theſe conſiderations. Firſt, in that it is a great worke, as was the creation of man at the firſt, Rom. 4. 18. ſo the Apoſtle maketh it, 2. Cor. 4. 6. he that at the beginning called light out of darkeneſſe, the ſame hath ſhined in our hearts, &c. that as God calls the firſt time and dead creatures come forth to life: ſo with no leſſe powerfull voyce the Lord calls the heart of man dead in ſinne, and it is quickned with the life of God.

Secondly, this effectuall calling goes beyond the worke of our creation: for here a man is taken out of the firſt *Adam*, and ſet into the ſecond, and at the ſame inſtant power is giuen to beleeue, beeing in time both together, though in order faith is firſt, and then ingrafting, wherein is not onely a bare priuation as in the creation when God called things *that were not*, as though they were: but here is a plaine reſiſtance & rebellion, God calling not onely things that are not, but things that would not and refuſe to be. Thus to raiſe a man out of the blood of Chriſt, is more then to raiſe *Eue* out of *Adams* ſide; to raiſe a dead ſoule from the death of ſinne farre more glorious and powerful then to raiſe a dead bodie from bodily death; to raiſe a man to ſupernaturall life, farre greater then to a naturall onely.

Thirdly, this calling ratifies al our couenants with God. Men in their baptiſme enter couenant with God, but often ſtart from it, and will not ſtand to it, ſo as the couenant is only made: but when as a man is effectually called, the couenant is not onely made but truely accompliſhed, and that on mans part.

Vſe. Seeing we are called of God himſelfe in the miniſterie of the word, (for *Paul* calles it Phil. 4. 14. an high calling) we muſt labour to ioyne the inward calling with it which is higher then that, by hauing firſt a griefe becauſe we cannot beleeue: ſecondly, a readie minde: thirdly, an endeauour to beleeue: fourthly a ſorrowe becauſe we beleeue no more, and faile ſo much in the ſeruice of God; which if we want we muſt labour for them; and if we haue them be thankefull vnto God for them.

2. *Vſe.* Learne the duty laid downe by the Apoſtle, Epheſ. 4. 1. that we ſhould walke worthie of our calling. To doe which, firſt we muſt look that we frame our liues holily, beeing *holy in our conuerſation as he that hath called vs is holy*. Secondly, there muſt be the ſame ende of our liues which is of Gods calling, that is, to bring us to heauen. The ende of our beeing in the world, is to be called out of the world, and (as *Abraham*) to obey God, as looking for a city in heauen not made with hands.

Sanctifica
on fol
eth effect
calling

Now we proceede to the ſecond ſtep of life eternall, which is *ſanctification*: this name is taken from the Latines, and by it is vnderſtood Regeneration, renouation, new creation, and to be ſanctified is to be made holy and be borne anew. That we may the better know this grace conſider ſundrie points.

Firſt, what *Sanctification is*; It is an inward change of a man iuſtified, whereby the image of God is reſtored in him. For the opening of which deſcription, marke that firſt I call it a *change of a man*, to put a difference betweene it and ciuill conuerſation, which is a gift of God likewiſe as this is, but farre different from it; becauſe this onely reſtraineth the corruption of the heart, whereas ſanctification reneweth the heart: and thus the gifts of God are of two ſorts: firſt, reſtraining, which doe keepe in the wickedneſſe of the heart, ſuch as are all ciuill vertues. Secondly, renuing or altring the mind, which not onely repreſſeth, but aboliſheth corruption; of this kind is ſanctification.

Secondly, I call it an inward *change*, namely in the minde, will, affections; as working vpon the inward corruptions & luſts of the heart: to diſtinguiſh it from outward ſanctificatiō which a wicked man may haue, whereby he reformeth his outward man and carriage by the miniſterie of the word, ſuch are they whom the Apoſtle ſpeakes of Heb. 10. 27. which *tread vnder their feete the blood of Chriſt, whereby they were ſanctified*, namely externally: this is of another kinde working the inward change of the heart.

Thirdly, I adde *of a man iuſtified*; for two cauſes: firſt to ſhew that iuſtification and ſanctification are two diuers giftes of God, and their difference may appeare in three things: firſt, in that iuſtification is out of a man; ſanctification is within him. Secondly, iuſtification abſolues a ſinner, and makes him ſtand righteous at the barre of Gods iudgement; ſanctification cannot doe this. Thirdly, iuſtification brings peace of conſcience; ſo doth not ſanctification, but followeth that peace.

Thus the Apoſtle hath them diſtinct, 1. Cor. 6. 11. *Ye are waſhed, ye are iuſtified and ſanctified*: as alſo 1. Cor. 1. 30. Chriſt is made to vs *righteouſneſſe* and *ſanctification*. Secondly, becauſe iuſtification goes with ſanctification, though iuſtificatiō be before in nature, yet they are wrought at the ſame time. For when God accepts a mans perſon, then is he made iuſt, who is alſo ſanctified. Fourthly, I ſay *the image of God is hereby reſtored*, the which that we may know wherein it conſiſteth, conſider the threefolde eſtate of man; the firſt of innocencie, the ſecond after the fall, and the third vnder Chriſt. Firſt, in innocencie man had three things: firſt, ſubſtance of bodie and ſoule; ſecondly, the faculties of ſoule, as reaſon and vnderſtanding: thirdly, the image of God ſtanding in the conformitie of the whole man, to the will of God. Secōdly, in the ſtate after the fall, man hath two of theſe: firſt, ſubſtance of bodie and ſoule: ſecondly, faculties as before. But the third is wanting, ſtanding in righteouſneſſe and holineſſe, and in ſtead of it is originall ſinne, which diſtempereth and diſordereth the whole man, his minde will and affections, and carieth him againſt the will of God. In the third condition vnder Chriſt we haue three things: firſt, ſubſtance of bodie and ſoule: ſecondly, faculties of the reaſonable ſoule: thirdly, a new created holineſſe and righteouſneſſe, before loſt, but now reſtored by grace aboue nature; and this is a renewed conformitie to the wil of God, and the image of God againe reſtored.

Where note that ſanctification is ſuch a gift of God, as changeth the man, not the ſubſtance of bodie, or the faculties of the ſoule, but the corruption, diſorder, and ſinnefulneſſe of man, it rectifieth, but aboliſheth not affections: if a man be of ſad diſpoſition, it neither increaſeth nor taketh away, but moderates his ſorrow and keepes it in order: ſo if a man be of merrie diſpoſition, it depriues him not of his mirth, but corrects it that it exceed not: ſo in Choler, and other complexions. Then thoſe that feare to labour in their ſanctification, becauſe then they muſt be ſolitarie. ſad, and cannot be merrie, and thoſe that thus obiect againſt thoſe who endeauour ouer their owne reformation, may ſee themſelues deceiued, ſeeing it onely tempereth the affections to ſuch moderation as becometh holineſſe.

The ſecond point is, *Whence haue we our ſanctification?* whether from our Parents, or from what originall.

No it cannot flowe from the parents, no although they bee holy; *Ioh. 1. 13. the newe birth is not of blood, nor the will of fleſh, nor of man: for parents muſt bee conſidered two wayes: firſt, as they are men, children of *Adam*. Thus they bring their children, and conuay no more to their children then *Adam* did, which is nature, together with the corruption of it.

Holy parents haue no ſinne, for it is mortified in them, therefore they cannot driue it to their children.

Notwithſtanding their ſanctification they conuaie the nature and ſinne of *Adam*: which comes thus to paſſe. God in the beginning gaue this lawe, that whatſoeuer *Adam* receiued, hee ſhould receiue it for himſelfe and his poſterity, and whatſoeuer he loſt, he ſhould looſe it from himſelfe and his poſteritie: by vertue of which law parents ſanctified bring forth children vnſanctified, which may appeare by this compariſon. Take wheate, and make it as cleane as you can, ſowe it, and it will come vp not as it was ſowne, but in ſtalk blade and eare, and it brings vp as much chaffe as euer it did, though none were ſowne with it; what is the reaſon hereof, but only the order ſet in nature by God at the firſt? So parents, let thē be neuer ſo holy, by vertue of the former law bring forth vnholy children.

A Secondly, parents muſt be conſidered as holy men, ſon of the ſecond *Adam* by a ſecond birth: and thus they produce not their children, nor deriue their holines into them, although their holineſſe may be a meanes to bring them within the couenant.

Whence note that the ſoule of the childe is not deriued from the ſoule of the father, as the bodie is from his bodie, for then ſhould they haue the ſame properties with the ſoule of the parents; ſo euery regenerate man ſhould deriue a regenerate ſoule vnto the infant, which is falſe not only in many examples, but in that original ſinne infecteth euery infants ſoule, aſwell of the beleeuing as vnbeleeuing parent.

Queſtion.

But if ſanctification be not from the parent, whence is it?

Anſwer.

B From Chriſt, who is made *of God vnto vs ſanctification*, 1. Cor. 1. 30. Col. 1. 19. In him are *hid all the treaſures* of it, of whoſe fulnes we receiue grace for grace, Ioh. 1. 16. wherein two further points are to be knowne: firſt, what thing in Chriſt is the roote of our ſanctification: namely Chriſt his holineſſe as he is man, euen as *Adams* vnrighteouſnes is the roote of our corruption.

Secondly that ſeeing hee is the roote of our ſanctification, it is neceſſarie there be a coniunction and vnion between him and vs, before we can partake of his holineſſe, and it is the bond of faith which knits vs as members vnto him the head; in which regard the Apoſtle ſaith, he is made of God our ſanctification, 1. Cor. 1. 30. C that is, the root and author of it.

A third point is, the *meaſure of our ſanctification*, which is but in part giuen vs in this life, the moſt regenerate man beeing partly fleſh and partly ſpirit, appearing in this compariſō: Take a veſſell ful of water, let a portion be taken out and an equall portion of hot water be put in, it becomes luke-warme all of it, partly hot and partly cold: euen ſo euerie man is a veſſell of water filled with corruption to the brim, if a part of his corruption be taken away, and a proportionall part of holineſſe put in ſteede of it, the whole man becomes partly holy, and partly vnholy: of which we haue an example in *Moſes*, Numb. 20. 8. 9. who in ſmiting the rocke ſo as D the water guſhed out, bewrayed the mixture of faith with vnbeleefe in the ſame action, he takes the ſtaffe therein he obeyed God, but he ſtrikes the Rocke twiſe, beeing commanded onely to ſpeak to it, and therein he diſobeyed, for which the Lord was angrie.

A fourth point is, touching the *parts of ſanctification*, which may bee deuided two waies: firſt it is diuided into mortificatiō & viuificatiō.

The firſt diuiſion of ſanctification.

Mortification is a part of ſanctification, whereby the power, tyrannie, and ſtrength of originall ſinne is weakened, and alſo by litle & litle aboliſhed, which be conſidered to be not in one part onely, but throughout; ſo as when one part of originall ſinne decaieth, ſo doth alſo the reſt, the ground of which is the vertue and efficacie of Chriſts death, which if any aske what it is, and what power it can haue ſince it is ended: I anſwer, it is that power of his godhead whereby on the croſſe hee ſuſtained his Manhood, and ſo made his death a ſatisfaction to the iuſtice of God for mans ſinne.

Queſtion.

It will be further asked, how come we to be partakers of this vertue of Chriſts death, and to feele the power of it in our hearts.

Anſwer.

So ſoone as any man by faith beginnes to be vnited vnto Chriſt, his death is applyed vnto him, ſo that by meanes of our coniunction with Chriſt, we as truely partake of that power of his, as he himſelfe was on the croſſe ſuſtained by it, then he feeles ſinne wounded in him and dying daily, to which he cannot liue as before.

The ſecond part of ſanctification, is viuification, or quickning, and it is when Chriſt dwels and raignes in our hearts by his ſpirit; ſo as we can ſay, we henceforth liue not, but Chriſt in vs: the foundation of which is the vertue of Chriſts reſurrection: which is nothing elſe but the power of his godhead raiſing his manhood, and freeing him from the puniſhment and tyrannie of our ſinnes: this power is conuaied frō him, vnto all his members, who beeing myſtically conioyned with him, are thereby raiſed from the graue of his ſinnes.

The ſecond diuiſion.

The ſecond diuiſion is taken from the faculties of man: which are ſeauen in number: 1. The Minde: 2. Memorie: 3. Conſcience: 4. Will: 5. Affections: 6. Appetite: 7. The life it ſelfe. In all which this grace of God muſt appeare.

Minde.

1. The *Minde* is that part of man which frameth the reaſon, this *Paul* calleth, Epheſ. 4. 5. the ſpirit of our minde, which muſt be renued the ſanctification of which is called, Revel. 3. the eie-ſalue: for it is a grace clearing the darke minde and dimme vnderſtanding: containing in it theſe three things. Firſt, ſauing knowledge, 1. Cor. 2. 12. whereby *wee knowe the things giuen vs of God.* Some will ſay what be they? *An.* This knowledge may be referred to two heads. The firſt is the knowledg of God. The ſecond is the knowledge of our ſelues. The former of theſe hath two branches: firſt that knowledge of the true God, which is life euerlaſting, Ioh. 17. 3. Secondly, to know the mercie of God in Chriſt to my ſelfe in particular, Eph. 3. 18. This is to knowe the *height, length, and depth* of the *loue of God* to me in ſpeciall; as that God the Father is my Father, God the Sonne my Sauiour; God the holy Ghoſt my Sanctifier: this is the ſauing knowledge of God.

The ſecond head of this ſame knowledge is to know a mans ſelfe, when hee ſees the ſecret corruptions of his heart againſt the firſt and ſecond Table: to ſee and to feele this is a worke of grace, and an argument of an heauenly light enlightening the ſoule.

The ſecond thing in the ſanctification of the minde (is after the knowledge of theſe) to approoue the things of God: that is, to minde and meditate on things ſpirituall, Rom. 8. 5. to *ſauour the things of the ſpirit*, namely, things pertaining to the kingdome of God. Contrarie to the practiſe of them whoſe glorie is their ſhame, yea whoſe ende is damnation, Phil. 3. 19. *who minde earthly things.*

The third thing is a ſetled purpoſe in the minde, not to offend God in any thing, but to endeauour the doing of his will, and the pleaſing of him in all things: this is called the turning of the minde, and is the ſubſtance of true repentance.

Memorie.

2. The *Memorie*: the ſanctification of it, is an aptnes by grace to keep good things, ſpecially the doctrine of ſaluation, by which *Dauid* was preſerued from ſinning, Pſal. 119. 11. & *Mary pondred* things concerning Chriſt, and *laid them vp in her heart*, Luk. 2. 15.

Conſcie

3. The ſanctification of the *Conſcience* is an aptneſſe to teſtifie alwaies truely that a mans ſinnes are pardoned, and that he preſerueth in his heart a care to pleaſe God. 2. Cor. 1. 12. This teſtimonie was *Pauls reioycing*: and *Hezekias* comfort on his death-bed was the teſtimony of his conſcience of his vpright walking before God: yea this conſcience is apt alſo to checke and curb vs when we encline vnto euil: ſo *Dauid* ſaith, Pſal. 16. his *reines* did correct him in the *night ſeaſon*: and to ſtirre vs vp to good as the voice behind vs ſaying; *Here is the way walke in it*, Eſay 30. 21.

Will.

4. The *Will* is ſanctified when God giues grace truely to will good; as to beleeue, feare, obey God, when a man can ſay, that though he finde not to performe that which is good, yet to will *good is preſent with him*, Rom. 7. 18. This is much accepted of God: for where the mind & other faculties faile in their dutie, then comes this will and ſupplies this want, which beeing willing to doe much more then it can, the Lord of his mercie accepts it for the deede it ſelfe.

Affection

5. For the *Affections*, ſome of them concerne God, ſome our neighbour, and ſome our ſelues. Sanctified affections concerning God, are firſt feare of God, when a man ſtands in awe of Gods preſence, and in regard of his Commandements. Secondly, a contentment and quietneſſe of mind in all conditions of life, when a man at all times can ſubmit his will vnto the wil of God, Iob. 1. The Lord hath giuen and taken away, bleſſed bee his name: and *Dauid* Pſalm. 39. 2. *I helde my tongue and ſaid nothing, becauſe thou Lord didſt it.* Thirdly, loue to God in Chriſt, and to Chriſt in man, 2. Corinth. 5. 14. Rom. 9. 3. Fourthly, an high eſtimation of Chriſt and his blood aboue all things in the world, Phil. 3. 8. *I count all things dung for Chriſt.*

Secondly, the affections towards our Neighbour is to loue him, becauſe he is Gods child in my iudgement, 1. Epiſt. Ioh. 3. 14. and in Chriſt my brother.

Thirdly, concerning our ſelues, to haue a baſe eſtimation of our ſelues in regard of our known ſinnes and corruptions: *Paul* cryeth out that he was the head *of all ſinners:* ſo the prodigall ſonne: *I am not worthy to call the Father*: *David*, Haue mercie on me according to the *multitude of thy mercies*.

6. The ſanctification of *Appetite* ſtands in the holy ordering of our deſires in meate, drinke, apparell, riches, &c. and in the practiſe of three main vertues: firſt, Sobriety: ſecondly, Chaſtity: thirdly, Contentation: by which the appetite muſt be gouerned.

7. Sanctification of life ſtands principally in three things: firſt, in an endeauour to doe the will of God, that herein we may teſtifie our thankfulneſſe. Secondly, in teſtifying our loue to God in man. Thirdly, in deniall of our ſelues: which is, firſt, when we hold God to be wiſer then we are, that ſo we ſhould be both directed and diſpoſed of by him. Secondly, when we account him more carefull for vs, then we our ſelues can be, & ſo reſt well ſatiſfied with what condition of life ſoeuer he ſets vs in. Thus are we to practiſe this grace through our whole conuerſation: for we may not meaſure it, nor iudge of it by one action good or bad, but look to the whole courſe of life, if that be good, the heart is ſanctified.

The fifth point is, how ſanctification is here aſcribed to God the Father, ſeeing all outward workes are common to the whole Trinitie. Anſ. Sanctification is attributed and that truely to al the three perſons, who haue all ſtroke in the worke of it, but diuerſly. The Sonne ſanctifieth by meriting ſanctification: the holy Spirit ſanctifieth by working it and by creating a new heart; the Father ſanctifieth by ſending his Son to merit and giuing his ſpirit to worke it. And here the worke is thus aſcribed vnto him, as being the ground and firſt author of it.

Vſe. Labour for the ſpeciall grace of God. The meanes we are to vſe is laide downe in Rom. 6.1. to the 14. verſe, namely, to beleeue that we were crucified with Chriſt, buried with him, yea and roſe againe with him; becauſe he was vpon the croſſe, in the graue, as alſo in riſing from thence in our ſtead and roome, ſuſtaining our perſons vpon him: that is the foundation of our holineſſe. Some will aske how this can be a ground of our holineſſe? I make it plaine in this compariſon: As a Traitour arraigned, and hanged according to law, is then freed from his fact, the Iudge ceaſeth to puniſh him, and he ceaſeth to be a Traitour, committeth no more miſdemeanour: ſo the ſinner beeing arraigned at the barre of Gods iuſtice, and attainted of high treaſon, is according to Gods lawe condemned and executed in Chriſts condemnation and execution, is now as a dead man vnto ſinne, and cannot thenceforth liue thereunto any more.

Now followes the third degree of life eternall, in theſe words [*and reſerued to Ieſus Chriſt*.] The meaning of which words is plain in the 1. Epiſt. of *Peter*, the 1.5. where he ſaith, that the elect are *kept by the power of God vnto ſaluation*: in the adding of which words to the former, we are taught that with the gifts of true faith calling and ſanctification, is ioyned vnſeparably the grace of perſeuerance vnto the end: of which truth we will conſider foure maine grounds.

4. Grounds to proue the perſeuerance of the Elect.

The firſt ground, is the *election* of God: that is, his decree whereby hee ſetteth ſome apart to life. This decree is as vnchangeable as God himſelfe is: and as election is vnchangeable, ſo is the fruite of it in vs, in reſpect of the ground: & hence followeth it that faith and ſanctification are vnchangeable. Rom. 8.3. the predeſtinate are glorified. Matth. 24.24. the exception ſheweth it impoſſible the elect ſhould be deceiued.

The ſecond ground is the *promiſe* of God in the Euangelicall couenant which is largely propounded in Ierem. 32.40. where is promiſe made of two things: firſt, the Lord promiſeth that hee *will not turne from them to doe them good*, which is a promiſe of eternal mercy, ſhewing the pardon of ſinne, being once giuen, is giuen for euer. Secondly, that he will *put his feare into their hearts*, there is promiſed continuance of faith and ſanctification, for they ſhall not *depart from it*.

The third ground, is the *office of Chriſt*: in it conſider firſt his Prieſthood, ſecondly, his kingly office. Firſt, he was a Prieſt, partly to offer ſacrifice, partly to make interceſſion for euery beleeuer, for ſo he did for *Peter*, Luk. 22.32. that *his faith might not faile*, and not onely for him, but as appeares in that worthy prayer recommended in Ioh. 17. for all the Diſciples, & not for them onely, but for *all beleeuers* through their word. The ſame requeſt is in that chapter repeated thrice. Secondly, for his kingdome, as he is the head of his Church, his office is 1. to keepe all that are giuen him vnto life, Ioh. 10.28. *I giue vnto them life; and none can plucke them out of my hands.* 2. To giue ſpirituall life to his members, Rom. 6.8,9. If Chriſt the head died *but once*, and liueth for euer, then all his members die but once to ſinne, & after alwaies liue to righteouſneſſe: for this life admits of no corruption neither in nor out of temptation.

The fourth ground is the *qualitie of grace*, as of faith, ſanctification, &c. whoſe nature is to endure to life euerlaſting; for he that once beleeues, remaines euer a beleeuer, 1. Ioh. 3.9. *Hee that is borne of God ſinneth not, becauſe the ſeede remaineth in him.* Now if that remaine whereby he is borne of God, himſelfe muſt alſo ſtill remaine borne of God, vpon which foure grounds we may perſwade our ſelues of the gift of perſeuerance.

Obiect. It is alleadged, nothing is vnchangeable but God, and therefore grace is vnchangeable.

Anſwer. Euery gift is changeable in it ſelfe, ſo that man in himſelfe conſidered may fall away: but God hath promiſed a ſecond grace confirming the firſt, by vertue whereof a man cannot fall away.

Obiect. It will be further ſaid, that the child of God when he falleth into a grieuous ſinne (as *Dauid* did) is guiltie of death, & therefore is not iuſtified, and conſequently falleth away.

Anſwer. When *Dauid* fell he was guiltie of death, but onely in regard of that ſinne into which he was now fallen, all his former ſinns being pardoned: yea that ſinne alſo was pardoned (though not actually to him before his repentance) yet in Gods counſell: ſo as that ſinne beeing on Gods part pardoned, he remaines ſtill in the fauour of God.

Obiect. But in time of perſecution many fall away.

Anſwer. If any fall quite away they neuer had true faith; which ſtands in three things; 1. Knowledge: 2. Aſſent: 3. Apprehenſion of Chriſt. The two former they might haue, but the third was wanting vnto them. Againe, thoſe that fal off in perſecution, if they haue true faith, they fall not wholly, becauſe the ſeede of God remaines in them; nor finally, becauſe in time they ſhall returne vnto the Lord againe.

Obiect. But this Doctrine leads men to ſecuritie.

Anſwer. No, it leades a man from ſecuritie vnto a new life and watchfulneſſe: ſeeing grace is added vnto grace to keepe vs in the ſtate of grace.

Vſe. Firſt, in that the gift of perſeuerãce is ioyned with true faith; I gather that the doctrine of the Papiſts is not of God, but a doctrine of deuils, which teacheth that he which is choſen of God, who hath true faith, and is iuſtified, may in regard of his preſent right fall away: for how can that be if he that be choſen be called, ſanctified, and preſerued vnto life?

Secondly, it is falſe that a man truely iuſtified may loſe his grace, ſeeing with iuſtification is ioyned preſeruation: neither that which teacheth, that a true beleeuer may fal wholly, though not finally is true.

Thirdly, thoſe alſo are deceiued who thinke that mans ſaluation is pinned vpon his owne ſleeue, and hangeth vpon his owne will; for God would haue all ſaued, Chriſt died for all, the holy Ghoſt giues grace to all; why then are ſome ſaued, ſome not? It is (ſay they) from their owne will; grace in ſome preuailes againſt fleſh, and they are ſaued; but fleſh againſt grace in the other, who therefore are damned: but this Scripture ſhewes that to be but a deuice of man, ſeeing whoſoeuer are once elected, are called, ſanctified, and preſerued to life; and what malice is able to reſiſt this will of God?

2. *Vſe.* Note here the vnſpeakable goodneſſe of God in the worke of Regeneration, in that hee not onely giues a newe life, but preſerues it in vs. *Adam* once had this life of grace betruſted vnto him, & had it in keeping, but he quickly loſt it from himſelfe and his poſteritie. Now God hath reſtored this life againe to beleeuers; but that they might be ſure of it hee will now keepe it for them himſelfe.

And reſerued vnto Chriſt] that is, to be preſented and ſet before Chriſt, and that partly in the day of death, partly in the day of iudgement holy and without blame, Epheſ. 5. 27. Whence note: firſt, beleeuers neede not feare the day of death or iudgement; nay rather they may reioyce in it, as the day of their redemption, yea and of triumph. What an honour was it for *Pharaohs* daughter to be preſented to *Salomon*, and *Heſter* to becom the ſpouſe of *Ahaſuerosh*? much more glorie is it for the faithfull thus to ſtand before Chriſt at that day.

Secondly, we muſt, all our life long prepare & fit our ſelues to be preſented as pure ſpouſes to our Bridegrome: both the duties are laide downe, Reuel. 19. 7. *Be glad and reioyce, for the marriage of the Lambe is come, and his wife hath made her ſelfe readie.* This preparation ſtands in two things: firſt, we muſt betroth our ſoules to Chriſt: this is done when God giues Chriſt, and we receiue him by faith, cleaue vnto him alone, depend on him as the ſpouſe vpon whom her ſoule loueth. Secondly, we muſt beautifie our ſoules hauing giuen them to Chriſt: this is done when the holy ghoſt ſanctifieth the ſame, & we daily labour in the renewing of our own hearts.

Thirdly, we muſt hence be ſtirred vp to prayer for this gift of preſeruatiõ to life euerlaſting, and reſeruation to Chriſt, hungring for grace after grace, to be ſtrengthened in temptation, eſpecially in this laſt and declining age, wherein the Goſpel takes little place in our hearts.

V. 2. *Mercie vnto you, and peace, and loue be multiplied.*

In theſe words is laide downe the third point in the ſalutation; namely, the *prayer* vſuall obſerued in Apoſtolicall ſalutations. In which firſt hee prayeth for three things; *mercie, peace, and loue.* Secondly, that theſe may be *multiplied*; that is, continued and encreaſed in and vpon them. Firſt, of the multiplying of mercie: The mercy of God towards the creature is taken in Scripture two waies; generally, and ſpecially: Gods general mercie is that, whereby he is inclined to helpe the creature in miſerie, Luk. 6. 36. Gods ſpeciall mercie (called *riches of mercie, whereby he will haue mercie on whom he will*, Rom. 9. 15.) is that by which is granted pardon of ſinne, and acceptance in Chriſt to life euerlaſting; and for this he prayeth in this place. Now becauſe this *ſpeciall mercy* cannot be multiplied in it ſelfe, beeing infinite in God, as himſelfe is infinite, therefore by mercie we muſt vnderſtand the fruits and effects thereof. And for our better inſtruction herein, three things are to be conſidered.

Gods mercy in Chriſt as ſet in the firſt place, ſo to be ſought for aboue all things in the world.

Firſt, that *mercie* is asked in the *firſt place*, before *peace and loue*: teaching vs, that the mercy of God in Chriſt is to be ſought for aboue all things in the world. Pſal. 4. 6. *Many ſay, who will ſhew vs any good? but, Lord lift thou vp the light of thy countenance vpon vs.* Pſal. 119. 77. *Let thy tender mercie come vpon mee, that I may liue.* This is the foundation of all bleſſing.

Secondly, note the *perſons* for whome hee thus prayeth, *To you:*] that is, as in the firſt verſ. to thoſe who were *called, ſanctified*, and *reſerued to Chriſt*; not for vnbeleeuers, vnrepentants, and Apoſtatates: whence we learne, firſt, that a A man iuſtified, ſanctified, and made heire of life, cannot merit any thing at Gods hands: for merit and mercie cannot ſtand together, and hee that ſtill ſtands in neede of mercie, can neuer merit: which doctrine muſt bee maintained againſt the Romane Church, which teacheth, *that a man may put his truſt in the merit of his works, ſo he do it ſoberly.* Secondly, that men effectually called and ſanctified, becauſe they ſtill ſtand in neede of mercie, muſt be in their owne eyes ſtill vile and miſerable. *Abraham* being to ſpeake to God, tearmes himſelfe *duſt and aſhes.* B *Iacob* acknowledged that hee was *leſſe then the leaſt mercie. Iob* cries out that he was *vile*, and *abhorres himſelfe.* After theſe examples we muſt euer keep our hearts as emptie veſſels, ready to receiue more mercie.

Thirdly, note the meaſure *of mercie* asked; he prayes for continuance and increaſe of mercie to thoſe who had alreadie the riches of mercie. Whence we learne, firſt, that all the good we haue or can doe, is of meer mercie; not onely for the beginning and continuance, but alſo for the encreaſe thereof: as grace is no grace, vnleſſe it be euery way grace; ſo alſo of mercie. Which takes away all conceit of merit, ſeeing mercie filleth vp all the roome, and leaues no C place for merit. Secondly, that the Apoſtle here alſo confirmeth the former grounds of our perſeuerance: for by this prayer, grace is to be added to the former graces, yea multiplied: ſo the Lord dealeth, not giuing ouer when hee hath giuen one grace: for firſt, hee giues his ſeruant *power to beleeue*: ſecondly, he giues an *execution* of this power. Neither there giues ouer, but by a third grace giues continuance of that power: yea, and addes a fourth, which is an execution of that continuance. Thus he deales with all true beleeuers, not onely in reſpect of faith, but of obedience alſo: Phil. 2. 13. *God worketh both the will and the deed.* Phil. 1. 6. *He that hath begunne this good worke in you, will performe it vntill the day of Chriſt.* So as this may well be called *a multiplication of grace*, ſeeing euery beleeuer D hath one grace more then *Adam* had: hee had power to obey; ſo the renewed haue. Secondly, he had the act of obedience; ſo they alſo haue. Thirdly, he had power to perſeuere, which they likewiſe haue: but he had not the act of perſeuerance, which they hauing, therein farre excel him.

The ſecond thing deſired in the prayer is *peace*; namely the peace of God, whereof he is the author: and it is the *vnitie and concord of man with God and with the creatures.* Touching this peace, note three things; the foundation of it, which is Chriſt the ſecond *Adam*; euen as the firſt *Adam* was the author of diſcord and enmitie, Eph. 2. 14. Secondly, the manifeſtation of it; this peace is offered in the preaching of the Goſpel, which therefore is caled the *glad tidings of peace*, Rom. 10. 15. and the Miniſters of it, the *Embaſſadors of peace*, 2. Cor. 5. 20. Thirdly, the kinds of this peace, it is two fold: firſt, betweene perſon and perſons: ſecondly, betweene perſon and things. The former hath ſixe heads: I. Peace betweene man and God, the Father, Sonne, and holy Ghoſt, properly called *reconciliation*, whereby God in Chriſt is at one with man, and man through Chriſt at one with God, of which when man is once perſwaded in his heart, then comes this peace, Rom. 5. 1. from which ſprings another, namly, tranquillitie of minde, when the minde is quieted in all things that befall, without grudging or impatience, and that becauſe it is the reuealed will of God, Phil. 4. 11. II. Peace with the good angels, Eph. 1. 10. for men beeing at peace with God, the Angels are become ſeruants and miniſtring ſpirits vnto them, Heb. 1. 14. III. Peace with a mans ſelfe, conſiſting in two things: firſt, when the conſcience ſanctified ceaſeth to accuſe, and in aſſurance of Gods fauour beginneth to take his part, to excuſe, and ſpeake for him before God. Secondly, when the will, affections, and inclinations ſubmit themſelues to the enlightened minde, of which if either be wanting, man is at warre with himſelfe, and the peace of God ruleth not in his heart, Coloſſ. 3. 15. IV. Peace of true beleeuers among themſelues, who before they beleeued were as Lyons, and cockatriſes, Eſa. 11. 6. but now in the kingdome of Chriſt, haue put off that ſauage nature, and become peaceable; as Act. 4. 32. *the number of beleeuers were all of one heart.* V. Peace of the faithfull with profeſſed enemies, namely, when they endeauour to haue peace *with all men*, Rom. 12. 17. 18. not requiting euill with euill. VI. Concord of the enemies themſelues, with the true Church: for often the Lord reſtraineth the malice and rage of his enemies, and enclines them to peace. Thus *Iacob* and *Ioſephs* family were preſerued in Egypt, and *Daniel* was brought in fauour with the cheife Eunuch, Dan. 1. 9.

The ſecond branch of this peace, is when all things, and creatures conſpire and agree for the good of the godly. This is called good *ſucceſſe*, promiſed Pſal. 1. 3. *Whatſoeuer the righteous man doth, it ſhall proſper.*

Vſe. Firſt, in that mercie is firſt asked and then peace, we are by the order taught that peace and good ſucceſſe are grounded on mercie: ſo as men for the moſt part, take a prepoſterous courſe, who would haue good ſucceſſe in health, wealth, peace, honour, learning, &c. in that they ſeeke it out of aſſurance of mercie in the pardon of ſinne: whereas this ground muſt firſt be laid as the foundation of all bleſſing and good ſucceſſe.

Secondly, we muſt endeauour that this peace grounded vpon mercie, may haue place in our hearts, that wee may haue boldnes in regard of God, A God, comfort in our conſciences, peace with our brethren, quietneſſe and contentedneſſe in all conditions of life, &c. This peace ſhall *preſerue our hearts in all things*, Phil. 4. 7. This was *Dauids* ſecuritie in the middeſt of his enemies, and danger of death; he would now *lie downe in peace, becauſe the Lord did ſuſtaine him*, Pſalm. 4. verſ. 8. This grace preſerueth the heart vndanted in many afflictions, euen as a ſouldier that takes the enemies Enſigne, cares for no blowes or woundes ſo hee may carrie away the Enſigne: ſo hee that preſerues the peace of God in his heart, makes light of afflictions, ſeeing he holdeth that which counteruaileth all of them.

The third grace deſired in the prayer is *loue*, which is a moſt excellent vertue, preferred B [a] before faith and hope, in ſome reſpects, and made [b] *the ende of the Commandements*. Loue is diuerſly taken in the Scripture; ſometimes it ſignifieth the *loue of God to the creature*: and ſometimes, *the loue of man to God and man*; and ſo it is taken in this place, beeing ſet after *mercie* and *peace* as a fruite of them.

[a] 1. Cor. 13.
[b] 1. Tim. 1. 5.

In the handling of this vertue conſider theſe points in generall, before we come to the ſpeciall parts of it: Firſt, *What this loue is*; *The loue of God and man is a certaine diuine and ſpirituall motion in the heart, cauſing it to be wel pleaſed in the thing loued*, and mouing it to affect communion therewith; in theſe two conſiſts the nature of the true loue to God and C man.

Secondly, *Whence hath loue his beginning?* A. Not from nature, for the [c] *wiſedome of the fleſh is enmitie with God*: yea, there is in euerie mans nature a diſpoſition to hate God and man when occaſion is offered; let the naturall man ſay neuer ſo often he loueth God, herein hee lieth and deceiueth himſelfe: for vrge him to frame and conforme himſelfe vnto the word wherein he ſhould teſtifie his loue, here his wicked hart hating to be reformed, reſiſteth plainly, ſaying, *I will not haue this man to rule ouer me, I deſire none of his waies*. This loue then comes from grace, 1. Ioh. 4. 7. *Loue commeth from God*, Tim. 1. 5. it hath his beginning from a D *pure heart, true faith and good conſcience*. Which muſt be maintained againſt the Papiſts, who ſay that nature affoardeth the inclination, but grace the practiſe; whereas indeed grace giueth both.

[c] Rom. 8. 7.

Thirdly, *conſider the uſe of loue*; It is the inſtrument and companion of true faith, which *worketh by loue*, Gal. 5. 6. The proper worke of faith is to lay hold on Chriſt, this faith as a hand can of it ſelfe doe; but when it commeth to the practiſe of morall duties, it can no more work without the grace of loue then a hand (which can lay hold alone and of it ſelfe receiue and retain) can cut anything without any inſtrument. Whence it appeareth, that faith in iuſtification is alone, but in the life of man it worketh by loue: and whereas it hath bin taught for many hundred yeares that *loue is the life of faith*, that is vntrue, for it onely teſtifieth that faith hath life. It is alleadged, that as *the bodie without the Spirit is dead, euen ſo faith without workes is dead*: therefore workes are the ſoule, and giue life to faith. But this conſequence from this compariſon is not good, becauſe the ſoule is not properly the ſoule of the bodie, but of the man, and ſo it prooueth not that loue is the ſoule of faith. Againe, the word *Spirit* there betokeneth the *breath*, without which the bodie is dead, and thus is the compariſon to bee returned; that as breath maketh not a man liuing, but ſheweth him to bee aliue, ſo loue maketh not faith liuing, but teſtifieth it ſo to bee; yea indeed is the fruite and effect of faith, as breath is of life.

Iam 2. 26.

More particularly this grace of loue is twofold: firſt, that whereby man loueth God: Secondly, that whereby man loueth man. In the former note two points: firſt, what it is; namely, *a motion of the heart, whereby it is affected to God, cauſing it to bee well pleaſed in God, and his workes for himſelfe; as alſo to ſeeke fellowſhippe with God ſo much as it can*. Secondly, note the meaſure of this loue, which in Scripture is double: firſt that which the law requireth, and that is the ful meaſure of loue, loue in the higheſt degree, when man loueth God with all his ſoule, with all his ſtrength, and all the powers of the whole man, ſo as in man no loue can be aboue it, vnto this all men are bound, yet no man ſince the fall can attaine. Secondly, that which the Goſpel deſcribeth, ſtanding in an vnfained will, and true endeauour to loue God, with all the heart, all the ſtrength, and all the powers; which is a ſmaller meaſure than the former, yea and a qualification and moderation of it, yea to none but thoſe that are in Chriſt. Whereby wee come to the right vnderſtanding of diuers places of Scripture; as 2. King. 23. 25. of *Ioſiah*; 2. Chron. 15. 15. all Iudah *ſought the Lord with their whole heart*. Theſe and ſuch other places muſt be vnderſtood as they are qualified by the Goſpell, in that they willed and endeauoured by all good meanes to ſeeke God; yea this text alſo muſt be vnderſtood of this ſecond meaſure, ſeeing the former beeing in the higheſt degree, cannot be multiplied, no not if men were glorified.

The ſecond kinde of this loue is that *whereby man loueth his neighbour*: which is a certaine diuine and ſpirituall motion, cauſing the heart (as the former) both to bee well pleaſed in man for God, (that is, becauſe he is Gods image and his owne fleſh,) as alſo to powre out it ſelfe and communicate goodnes to his neighbour, in wiſhing, ſpeaking, and hoping the beſt of him. Wherein by the way obſerue a plain difference betweene faith and loue: faith is an hand, but to pull Chriſt to our ſelues: loue is a hand alſo, but opening it ſelfe and giuing forth vnto others.

In this loue of the neighbour conſider theſe three things: Firſt, the order of it: The order that hath beene taught for many hundred yeares is, that firſt we muſt loue our ſelues, and then others, from this ground, *Thou ſhalt loue thy neighbour as thy ſelfe;* for the rule (ſay they) muſt go before the thing ruled. But this is not ſound, ſeeing worthy men haue beene commended in Scriptures for louing others as well, yea and better then their owne ſelues: ſo *Dauid loued Ionathan*, 1.Sam.20.17. Chriſt loued his enemies better then himſelfe; theſe began not with themſelues: yea indeed the right beginning of loue is in God, and then as a man is a more principall inſtrument of Gods glorie, he muſt be for God preferred in our loue aboue our ſelues. Thus euery man is bound to loue and preſerue the life of his Prince aboue his owne; ſee the perfect rule of direction herein, Ioh.13.34. Secondly, note the manner of it, ſet downe in that precept: *Thou ſhalt loue thy neighbour as thy ſelfe:* that is, as we are cheerefull, and free to practiſe the duties of loue to our ſelues, ſo muſt we doe it to others: for this precept aimeth at the manner, rather then the rule of our loue to man: for that is, *as Chriſt hath loued vs.* Thirdly, the kinds of it: it is two-fold: firſt *ſingle*, when men loue others, but are not repaid with loue againe; yea when a man loues his enemie, but is not loued againe. The ſecond is *mutuall loue*, that is, when loue is requited with loue, called in Scripture *brotherly loue*; ſee Phil. 2.2. 1.Cor.1.10. when men are of one *iudgement, like minded, ſpeake one things*, and one ſoule is as it were in many bodies.

The ſecond point is the *multiplication of loue* which the Apoſtle prayeth for vpon good ground; becauſe it ioyneth man to God, and man to man, and ſo becommeth as it is called *the bond of perfection*, the bond of the Church, Common-wealth, and of all ſocieties. 1.Cor. 13. *Loue edifieth*, that is, it helpeth to build the kingdome of God, yea it conſtraineth men to all good duties in their particular callings. *Queſt.* But how ſhall this loue be multiplied? *Anſ.* By continuall meditations, and practiſes. The *meditations* are many; firſt on Gods commandement; *Be feruent one to another in loue*, Gal.5. 13. Secondly, of Gods image, which all men ſhould beare in loue; 1.Ioh.3.10. Thirdly, of the fellowſhip of the faithfull, hauing all one father, one brother, one ſaluation, all tied by one ſpirit. Epheſ.4.4. Fourthly, of the loue of God, Ioh.13.35. which hereby wee ſhall be aſſured of, 1.Ioh.3.14. The *practiſes* alſo are diuers: firſt, we muſt labour to be aſſured of Gods loue to vs, and encreaſed vpon vs, Epheſ. 5.2. Secondly, the law of nature muſt teach vs to doe as we would be done vnto. Thirdly, our care muſt be more to loue, then be loued: for to loue is a vertue in our ſelues, to be loued is the vertue of another. Fourthly, pray daily for multiplication of loue towards God and man, yea towards our enemies: ſeeing the more this is multiplyed the happier is our eſtate, yea and the condition of the Church vpon earth.

v. 3. *Beloued, when I gaue all diligence to write vnto you of the common ſaluation, it was needefull for mee to write vnto you that yee ſhould earneſtly contend, for the faith which was once giuen vnto the Saints.*

Here begins the ſecond part of this Epiſtle, which is *the Exhortation*, reaching to the end of the 23. verſe. In this verſe two things are contained. Firſt, the cauſes which moued the Apoſtle to write the Epiſtle. Secondly, the matter of his exhortation. The cauſes of his writing are three. Firſt, his *loue*, noted in the word *Beloued*. Secondly, his readie and willing minde of himſelfe noted, in the word *diligence*, which ſignifieth a carefull endeauour and ſtudie to do the Church good, and it is enlarged by three arguments: firſt, in that hee gaue all *diligence*, and not ſome part onely, to further the Church. Secondly, when he could not ſpeake to the Catholike Church, hee gaue diligence to write. Thirdly, he writeth not of ſmall matters, but of things moſt weightie, ſuch as concerne their *ſaluation*: againſt which ſeeing it might be obiected, that hee was not able to write of ſuch a weightie matter, he therefore calles it *common ſaluation* to cut of that ſurmiſe, as alſo to ſhewe that it is common to himſelfe and the whole church, of which therefore hauing a ſhare that he is not ignorant.

The third cauſe in the word [*needfull*] neceſſitie was laid vpon him in that he was called to be an Apoſtle, and ſo bound to further the ſaluation of the Catholike Church.

Out of theſe three motiues which cauſed the Apoſtle to write, obſerue; Firſt, that euery Miniſter that would deliuer the word faithfully muſt haue three things to moue him thereunto: firſt; *loue* towards the Church, to which hee is called. Secondly, a *readie minde* to further the ſaluation of their ſoules. Thirdly, *the bond of his calling*, ſtirring him vp to faithfulneſſe and diligence. All theſe three concurred in *Paul*: firſt, his *loue* appeared, 2.Cor.12.14. Secondly, his *readie minde* was not wanting, Phil.1.17. Thirdly, for his *calling* that vrged him, ſee 1.Cor.9.

Note hence alſo, that whoſoeuer would heare the word, or reade it to ſaluation, muſt bring three things in his heart: firſt, a loue to the word deliuered; This cauſed *Dauid* often to muſe thereupon, Pſal.119.97. Secondly, a readie and diligent minde to receiue and retaine it; this was in the Bereans, Act.17.11. And in the Galathians, when they *receiued Paul as an Angel of God*, Gal. 4. 14. Thirdly, a conſideration of the great neceſſitie of hearing, and reading the word; Prou. 29. 18. *Where viſion failes, the people periſh.*

3 Thirdly, in this example of the Apoſtle, all Paſtors muſt learne diligence in all good means for the furtherance of the ſaluation of their flock: for which cauſe they are called *Watchmen*, becauſe they are to watch ouer their ſoules. Yea *Sauiours*, Obadiah 12. to put them in minde, that they are to be the meanes of ſauing men. They had not neede then be entangled with many charges, and other buſineſſes.

4 Fourthly, as the Apoſtle writeth of the [*common ſaluation*] of which he hath good experiēce; ſo euery Miniſter muſt ſee that he haue experience in himſelfe of that he teacheth others: and haue a taſt of that in his owne heart which he would haue others ſeaſoned withall, elſe his teaching ſhall be colde.

The ſecond part of this verſe is the exhortation: the whole matter and ſubſtance may be reduced to three heads. Firſt, that faith is a *notable treaſurie*, which hath many enemies. Secondly, that the *Saints* are the keepers of it. Thirdly, that the office of euery member of the Catholicke Church is to hold and *maintaine* this treaſure. For the firſt, that faith is a treaſure, appeareth 2. Pet. 1. 1. where it is called *precious faith*: 2. Cor. 4. 7. *a treaſure in earthly veſſels*; and by this, that a fight is here inioyned againſt the enemies of it. For the clearing of which, conſider two things: firſt, what it is: ſecondly, who be the enemies of it, againſt whom we muſt fight; and them we ſhall ioyntly obſerue with the ſeuerall grounds of faith. For the firſt, this faith is nothing els but the wholeſome doctrine of the Goſpel, called by *Paul* to *Titus* 1. 1. the *truth* according to godlineſſe. So 1. Tim. 4. 1. this faith, which many ſhall denie, is oppoſed to the doctrine of Deuils. Now for our more orderly proceeding, we muſt conſider that this doctrine of faith admitteth a diſtinction, which *Paul* himſelfe maketh 1. Cor. 3. 11. 12. Some doctrines are of the *foundation*, without which religiō cannot ſtand, ſuch as are ſet downe Heb. 6. 1. Others pertaine to the foundation but are not of it, as *gold* and *ſiluer* built vpon the foundation. It ſhall not be amiſſe here to ſtand a while to ſet downe the wholeſome doctrine of ſaluation which is fundamentall, reduced by the Apoſtle to two generall heads, *Faith* and *Loue*. The wholeſome doctrine of faith, containes things needfull to be beleeued. The wholſome doctrine of loue containes things neceſſarie to be practiſed. And both theſe are expreſſely ſet down in ſcripture, as we ſhall ſhew in order. 2. Tim. 1. 13.

Grounds of doctrine to be beleeued.

1. Ground. First, *that all doctrine of the Prophets and* A *Apoſtles is giuen by diuine inſpiration*: 2. Tim. 3. 16. *All Scripture is giuen by diuine inſpiration*: that is, all the doctrine both for matter, ſtyle, and words of Scripture is deliuered by the inſpiration of the holy Ghoſt. Hence it followeth that all Scripture is authenticall, as hauing the authority from God, yea & muſt be beleeued as if God from heauen ſhould ſpeake, without diſputation, or calling any part of it into queſtion. This ground muſt firſt be laid. If it be ſaid the Scripture may be proued by reaſon, and by the generall conſent of the Church. *Anſ.* That is vntrue, for reaſon cannot ſettle the conſcience to beleeue in any point. But Scripture telleth there is a God, which reaſon prooueth. *Anſ.* Reaſon out of nature teacheth there is a God, but by B the word of God onely I doe beleeue it: inducements to faith may be brought out of nature, but Gods word onely cauſeth true beleefe. Secondly, for the authority of the church; I beleeue not becauſe the Church ſaith ſo, but becauſe the Scripture ſaith it: and the Church I beleeue ſo farre as ſhe conſents with the word, and ſpeaketh out of it.

Obiect. Answer. Obiect. Answer.

The aduerſaries of this ground againſt whom we muſt fight.

First, the *Turkes*, and *Turkiſh religion*, who denie Scripture to be giuen by inſpiration, and denie the bookes of the Prophets and Apoſtles, C and in ſtead of them ſtand to there Alcaron. Secondly the *Iewes*, who refuſe the bookes of the new Teſtament. Thirdly the *Atheiſts*, who will beleeue nothing of all this. Fourthly, the painted aduerſarie the *Papiſt*, who vndermines this ground; firſt, ſaying that the Hebrew & Greeke text is corrupted, ſo as we may not build vpon it, that thereby they might bring their Latine Bible into credit as moſt authenticall, and yet (that they might make the ſentence of their Church the rule of faith) the moſt learned of that Church hold that the Latin Bible is alſo corrupt; ſo indeed they couertly renounce all Scripture, that the ſentence of the Church may haue the chiefe ſtroke. Secondly, in teaching that the authoritie of the Church in regard of vs, is aboue the Scriptures, D becauſe we knowe not the ſenſe thereof, but by the Church: & thus putting downe the true and principall ground of Scripture, that they might more eaſily ſet vp their owne [illegible].

Papiſts enemies to Hebrew and Greeke.

2. Ground The ſecond ground concerneth the ſufficiencie of Scripture, and is thus: *The Scriptures of the Prophets and Apoſtles is a perfect rule of faith and manners*: it is of all men to be beleeued and done to ſaluation. 2. Tim. 3. 16. *The Scripture is profitable to teach, improoue, correct, inſtruct in righteouſneſſe, to make the man of God abſolute, yea perfect in euery good worke.* If it make him perfect in all kind of teaching, it is alſo able much more to make euery man perfect to all the duties of his calling. Gal. 1. 8. If an *Angell ſhould teach otherwiſe*, that is, diuers or beſides,

though not contrary to that which is taught *he ſhall be accurſed*, many doctrines indeed of Arts and other things are diuers and beſides it; but the meaning is, that no doctrine of ſaluation muſt be brought, no not beſides it, therefore the bookes of the Prophets and Apoſtles containe a perfect rule. Many things which cannot be found in Scripture may be ſupplied by tradition. *Anſ.* Traditions can neuer ſetle the conſcience, for though diuerſe of them are found in the writings of the Fathers, yet they were ſubiect to errour, and ſo might and did erre in them.

Aduerſaries of this ground to bee contended with.

Firſt, all men by nature; Iob. 22. 14. *Who ſay to the Almightie, Depart from vs, for wee deſire not the knowledge of thy wayes*: yea our common Proteſtants, who in iudgement acknowledge this rule, yet in their life they leaue it, & take the leade rule of natural reaſon, ſenſe, ſight, and feeling, and fewe there be that liue by faith.

Secondly, the Romiſh Church, for firſt, they make the written word a thing ruled by ſetting vp another Rule: ſaying, that there are two kindes of Scripture: The firſt is inward, written in the heart of all Catholikes, which is the vniuerſall conſent of the Church: The ſecond is outward, written by the Prophets & Apoſtles, an inken Scripture (ſay they) and a dead letter without the former. Whereas the cleane contrarie is true, the true rule beeing the Scripture of the Prophets and Apoſtles: and the other in the heart in this life, but an imperfect patterne drawne according to the former. Secondly, they ouerturne the ground, in ioyning to the written word *vnwritten traditions*; ſo making it but halfe a rule, and indeed as good no rule: but where are theſe traditions? In the writings of the Fathers they ſay: But how ſhall we know them to be Scripture? Becauſe the Fathers ſay ſo: But how ſhall we know they ſay true? Here muſt they flie to man, whereof yet no man can aſſure vs. Thirdly, in teaching that the true ſenſe of Scripture cannot be found without the churches determination, and ſo indeede make it no rule, becauſe a right rule both ruleth it ſelfe, & is plaine to rule other things alſo.

The third ground is: *There is one true God.* By *one*, I meane one in number, not two: 1. Cor. 8. 6. *To vs there is but one God*, that is, to the Church, to vs that looke to be ſaued: which is plain by this reaſon, for there can be but one infinite, and if there were two or moe Gods, ther ſhould be two or moe infinites, which is impoſſible.

Aduerſaries to this ground.

Firſt, the *common Proteſtants*, Who in iudgement holdeth one God, yet in heart and life he ſetteth vp two or moe: ſome riches, ſome pleaſure, ſome one ſinne or other: for where a mans heart is, there is his God. *Paul* ſaith, ſome make their *bellie their God*: and that the *Deuill is the God of the world.*

Poperie a monſter of many heads ſetteth vp many gods.

Secondly, the maine Enemie is the *Popiſh Church*, which in word holdeth one God, but diuers waies ſet vp diuers Gods. As firſt the *Pope himſelfe*, who (by their reformed Canon law) is to iudge all, and to be iudged of none. Who maketh himſelfe a forgiuer of ſinnes and that properly: yea, a maker of lawes to binde conſcience aſwell as Gods laws, which is horrible blaſphemie. Secondly, the *Virgin Mary*, whom they make a Goddeſſe as Chriſt a God: as Chriſt a King, ſo her a Queene; as he a Lord, ſo her a Ladie: yea they ſet Chriſt below her, whom they deſire *to commaund her Sonne by the right of a mother*: yea and in ſome of their reformed Seruice bookes, they truſt in her for ſaluation.

Thirdly, the *Saints* whom they pray vnto; wherein they attribute vnto them the knowledge of the ſecrets of mens hearts, and omnipreſence, for they muſt alſo bee in all places; which are things proper vnto God alone.

4. Ground.

The fourth ground is, that God *is all-ſufficient in himſelfe*, Gen. 17. 1. *I am all-ſufficient*: that is, he hath in himſelfe all perfection; for firſt, he taketh beeing from none, but giueth beeing to all. Secondly, for ſubſtance he is a ſpirit of perfect nature. Thirdly, euery way infinite, in regard of time, place, attributes. This may well be called a ground, for whoſoeuer placeth any want or imperfection in God, denieth God & maketh him no God.

Aduerſaries hereof.

First, the common people, who conceiue a God made all of mercie without his iuſtice.

Papiſts rob God of his mercie and iuſtice.

Secondly, the Papiſt, who robbeth God of his perfection two waies: firſt, they attribute an imperfect iuſtice vnto him, namely, ſuch a one as may be ſatisfied by mans ſatisfaction. Secondly, an imperfect mercie, whereof our own merits muſt take a ſupplie: teaching that indeede Chriſt muſt make vs iuſt: but wee muſt make our ſelues more iuſt and merit ſaluation.

5. Ground.

The fifth ground is: *There bee three in heauen, the Father, Sonne, and holy Ghoſt, and theſe three are one God*, 1. Ioh. 5. 7. How can it be that three are one God? *Anſw.* It is a myſterie, which the ancient church anſwereth thus; They be three in perſon and one in ſubſtance; ſo we alſo ſay they be three in manner of ſubſiſting, but one in nature and Godhead: Three they be diſtinguiſhed in perſon, the Father not beeing the Sonne, nor the holy Ghoſt, and ſo in other perſons, three ſubſiſtences in one nature, Ioh. 17. 2. *This is life euerlaſting, &c.* This is a

Queſtion.

Anſwer.

ground becauſe we muſt worſhip one God in three perſons, neither can we aright thinke of God out of the Trinitie.

Aduerſaries of this ground.

First, Heretikes innumerable whoſe memorie is accurſed; as Arians of former and latter times, denying the Godhead of Chriſt. Secondly, the Turke and Iew, who hold an abſolute God out of the perſons. Thirdly, our common people, who pray to ſuch a God in their owne names out of the Sonne and holy Ghoſt. Fourthly, the Popiſh Church, which denieth by their doctrine the three perſons: for hee that *denieth the Sonne, denieth the Father and holy Ghoſt*, 1. Ioh. 2. 23. Now they denie the Sonne both in his natures aboliſhing his Manhood in their doctrine of the Sacrament, as alſo his offices of King, Prieſt, and Prophet, for which we muſt vtterly ſeparate from them.

Papiſts become Antitrinitaries.

6. Ground.

The ſixth ground is: *That nothing commeth to paſſe without the ſpeciall decree, will, and prouidence of God*, Matth. 10. 23. *A ſparrow falleth not to the ground without his will.* *Obiect.* Sinne is againſt Gods will, and therefore commeth to paſſe without his will. *Anſ.* That which is againſt the will of God is not without his will. *Queſt.* How can this be? *Anſ.* No ſinne commeth to paſſe but God decreeth the permitting and beeing of it, now to permit ſinne and the beeing of it, is neither the cauſing of ſinne, nor the doing of it, but the not hindring of it, to which he is not bound. This ground being denied chaunce wil be brought in, and God himſelfe denied.

Obiect.

Anſwer.

Queſtion.

Anſwer.

7. Ground.

The ſeauenth ground is, That *God hath choſen ſome men before the world was, to be partakers of the riches of his mercies, and paſſed by others becauſe it was his will*, Rom. 9. 18. *Hee will haue mercie on whome hee will*, Epheſ. 1. 4. 1. Pet. 2. 9. Some are a *choſen* generation, and therefore ſome are not choſen. Againe, *whome hee will hee hardeneth*; he hideth the myſteries of the kingdom from ſome: why? becauſe his *pleaſure was ſuch*, Matth. 11. 25. And of this there is good reaſon, for in nature the firſt cauſe ordereth the ſecond cauſes, and not the ſecond the firſt. Now Gods will is cauſe of all cauſes; which therefore muſt rule all as the ſupreame, and not bee ruled by any other. That this is a ground appeareth, 2. Tim. 2. 19. *The foundation of God remaineth ſure, the Lord knoweth who are his:* and indeed none other can bee the ground of grace and happineſſe vnto vs, then the counſaile of God in electing vs, called therfore of the Apoſtle a *foundation.*

Aduerſaries hereof.

First, our common people that thus abuſe this doctrine; *If I bee choſen to ſaluation, I ſhall bee ſaued, therefore I may liue as I liſt.* They might as well reaſon thus; The tearme of my life is ſtinted, none can lengthen or ſhorten it, I will therefore neither eate nor drinke, nor vſe Phyſicke, nor other meanes of prolonging my daies: which what were it elſe but to murther the bodie? So theſe from the ſame ground become murtherers of their ſoules; whereas men choſen to the end, will preſſe after the meanes and conclude otherwiſe, and ſay, *I will vſe meanes that I may come to life.* Secondly, others more learned are aduerſarie to this ground, who teach, that God for his part hath choſen all men to life; and for his part would haue all ſaued, and that Chriſt for his part hath redeemed all, and the holy Ghoſt giueth or offereth grace to all. If we aske, why then are not all ſaued? They anſwer, becauſe God foreſaw thoſe who would beleeue, whome he appointed to ſaluation; hee foreſawe alſo others who would not beleeue, and adiudged them to damnation. But by this doctrine ſhall Gods will hang on the will of man, and be ruled by it, ſeeing he would haue men ſaued, but man will not; and ſo this ground is in part raiſed.

8. Grou

The eight ground is: That *God made the heauens and the earth, and all things that haue beeing in them*, Col. 1. 16. *By him were created all things which are in heauen and in earth.* This is a principle; for if creatures had no beginning, then they are become Gods; which would ouerthrow the Godhead. But all things were not made beſides God. For the higheſt heauen the Throne of God is eternall as God himſelfe is. *Anſw.* The Throne of God is a creature as well as the reſt: Hebr. 11. 10. Hee looked for a Citie hauing a foundation, *whoſe builder and maker is God.* In the world are many euills, which could not be from God, the foundation of all goodneſſe. *Anſw.* Euill is of three ſorts: firſt *naturall*, which commeth by nature corrupted, as ſickeneſſe, diſeaſes, plagues, and death it ſelfe. Secondly, *materiall* euills, as hurtfull beaſts, poiſons in trees, plants, beaſts; theſe are created, and the very poiſon of them is a creature. Thirdly, *morall* euills, which be tranſgreſſions againſt the Morall lawe and Commaundements of God. Of the two former God is the author & cauſe: Eſay 45. 7. *I create euill*: that is, naturall and materiall; but of the third, that is, morall euills which be ſinne, God is no cauſe. *Obiect.* But God is the cauſe of all things, and ſinne is ſome thing. *Anſ.* Sinne is no creature, but the deſtruction of Gods image which is a creature, effected by the creature: for though the creature cannot make a creature, yet it can deſtroy a creature.

Obiect.

Anſwer.

Obiect.

Anſwer.

Obiect.

Anſwer.

The aduerſarie to this ground is the Atheiſt, who holdeth the creatures to haue bin from euerlaſting, and ſo by denying one God, he maketh many thouſands.

9. Grou

The 9. ground is, that *God made man according* *to his owne image*, Gen. 1. 27. For by creation man had three things: Firſt, the ſubſtance of bodie and ſoule. Secondly, in them the powers and faculties of minde, will, affections, &c. Thirdly, an excellent conformitie of all theſe to the will of God: This is the image of God, called in the Scripture *righteouſneſſe and holineſſe*. This is a ground: for the image of God is the ſubſtance and bodie of the Law; he therefore that denieth this, denieth the Law, the fall from it, and the reſtoring vnto it by Chriſt.

The 10. ground is, that by *Adam, ſinne and death entred into the world, and in him all meere men ſinned*, Rom. 5. 12. To the conceiuing of which we muſt know, that the firſt ſinne of *Adam* was eating the forbidden fruite: the next was, the putting out of Gods image, in ſtead of which corruption of heart tooke place ſo farre, as (the ſeede of all ſinne beeing within him) hee was prone and readie to euery ſinne. Now *Adam* beeing a publicke perſon, and hauing receiued whatſoeuer hee had for himſelfe and his poſterity either to hold for, or loſe from both; hence is it that both thoſe ſinnes are become the two firſt ſinnes in our conception, he ſinning we ſinned, and with him haue the ſeeds of all ſinne within vs by nature, no ſinne excepted, no not the ſinne againſt the holy Ghoſt. Yea no otherwiſe is it with vs thē with a noble man practiſing treaſon, whoſe whole blood is thereby ſtained. *Obiect.* But Chriſt came of *Adam*, therefore he in *Adam* ſinned. *Anſw.* God made this law with *Adam*, that all who came of him by ordinarie generation ſhould be guiltie of his ſinne: but Chriſt was extraordinarily conceiued by the holy Ghoſt, and tooke of *Mary Adams* nature, but not *Adams* ſinne. Againe, Chriſt came of *Adam* but from him as a beginning, and not by him as by a father; whereas all other men are both from *Adam* and by him. This is is a maine ground of our religion, without which there coulde bee no redemption.

Aduerſaries hereof are;

Firſt, our common people, who ſay they euer kept Gods lawe, and loued him with all their heart, and their neighbours as themſelues, and thinke hence all is well: but were it ſo as they dreame, they had neuer fallen in *Adam*, and ſo *Adams* ſinne had not gone ouer all men.

Secondly, the Popiſh Church: firſt, in teaching that the Virgine *Marie* (who came of *Adam* by ordinarie generation) was conceiued without ſinne: notwithſtanding ſhee was ſaued, not by her bearing of Chriſt in her wombe, but by beleeuing on him with her heart. Secondly, in that they teach, that men are not wholly dead in ſinne, but in part, or halfe dead, yea that beeing a little holpen, they can keepe the law: as though by ſinne men had not been wholly depriued of the glorie of God.

11. Ground.

The 11. ground is, that *the Law and Goſpell are two parts of the word of God, and are diuers kindes of doctrine.* By the *Lawe* I vnderſtand that part of Gods word which promiſeth life to the obeyer. By the *Goſpell* that part which promiſeth to the beleeuer. Theſe I ſay are diuers kinds of doctrine; to the cleering of which conſider firſt, their conſent and agreement. Secondly, their diſſent and difference. Firſt, the Law and Goſpel conſent: firſt in the Author of both, which is God. Secondly, in their generall matter, for both require iuſtice and righteouſneſſe to ſaluation. Thirdly, in their end, namely the glory of God. Secondly, they diſſent in ſixe things: Firſt, the Morall law is written in nature by creation; yea and ſince the fall we haue ſome remainder of it in vs, Rom. 2. 15. The *Gentiles ſhew the effect of the law written in their hearts:* but the goſpel is not in nature, but aboue the reach of nature created, much more corrupted. The ground of the Law is the image of God; but the ground of the Goſpell is Ieſus Chriſt. Secondly, the Law will haue vs doe ſomething that we may be ſaued by it, and that is to fulfill it. The Goſpell requireth no doing of vs, but onely beleeuing in Chriſt. *Obiect.* But beleeuing is a worke to be done. *Anſ.* The Goſpell requireth it not as a worke, but as it is an inſtrument, and the hand of the ſoule to lay hold vpon Chriſt, Rom. 4. 5. and 3. 21. and 10. 5. Hence is it that the Law requireth righteouſneſſe inherent; but the Goſpell, imputed. Thirdly, the law is propounded to the vnrepentant ſinner to bring him to faith; but the Goſpel to the beleeuer to the begetting and increaſe of faith. Fourthly, the law ſheweth ſinne, accuſeth and reuealeth iuſtice without mercie; but the Goſpell couereth ſinne, and is a qualification of the rigour of the Law. The Law ſaith, *Curſed is euery one, &c.* The Goſpel qualifieth that, and ſaith, *Except hee beleeue and repent, euery man is accurſed.* Thus the Law which manifeſteth iuſtice is moderated by the goſpel, which mingleth mercie and iuſtice together: iuſtice vpon Chriſt, mercie vnto vs. Fiftly, the law telleth vs what good workes muſt be done: the Goſpel, how they muſt be done: the former declareth the matter of our obedience, the latter directeth vs in the manner of obeying; the former is pleaſed with nothing but the deede, the latter ſignifieth that god is pleaſed to accept the wil and vnfained endeauour for the deed it ſelf. Sixtly, the law is no worke of grace and ſaluation, no not inſtrumentally, for it is the miniſtery of death; the goſpel preached worketh grace only, though the law may be a hammer to break the heart and prepare the way to faith and repentance.

Obiect.

Anſwer.

Aduerſaries hereof are;

The Papiſts who holde that they are one

doctrine onely, but herein differing, that the Law is more darke, the Goſpel more plaine, the former more hard to fulfill, the latter more eaſie; that is as the roote of a tree, this as the bodie and branches: by which premiſes they would conclude Chriſt to be no Sauiour: but an inſtrument rather for vs to ſaue our ſelues by, he giuing vs grace to keepe the Law: for a ſinner muſt needs be ſaued by workes, if there be no difference between the Law and the Goſpell, and if the Law which requireth workes were not moderated by the Goſpell, which requireth not workes but faith.

12. Ground.

The 12. ground is, *The word was made fleſh*, Ioh. 1.14. This is a maine ground, as in 1. Ioh. 4. 3. *Euery ſpirit, that doth not confeſſe that Chriſt is come in the fleſh*, that is, euery doctrine in which Chriſt is denied to be come in the fleſh, *is not of God, but of Antichriſt*. Now by [*Word*] I vnderſtand the eternal ſonne of God, the ſecond perſon in Trinitie, the very ſubſtantiall word of the Father. It is added [*was made*] not as though the ſonne of God was turned into fleſh, and ceaſed to be gods ſonne, but as Heb. 2. 16. in *that hee tooke not the ſeede of Angells, but of Abraham*. The meaning then is, that the ſonne of God * abiding ſtill the word, *tooke*, (that is) receiued into his perſon our nature: Phil. 2. 7. *Hee tooke vpon him the forme of a ſeruant*. The word [*fleſh*] ſignifieth firſt mans nature which Chriſt tooke vnto him, namely a true nature of man, not phantaſticall or apparant onely. Secondly, the whole nature of man conſiſting of true and perfect ſoule and bodie, with all things that belong to the entire nature of man; for if he had taken mans nature onely in part, hee had redeemed it but in part. Thirdly, the properties of man in ſoule, minde, will, affections; in bodie, breadth, length, circumſcription, &c. Fourthly, the infirmities and frailties of mans nature without ſinne; where muſt be noted, that Chriſt tooke not all infirmities of mans nature, as ſinne and corruption, neither euery perſonall infirmitie of euery perſon, as blindneſſe, gowte, or this and that particular diſeaſe. Here by the way it may be asked whether Chriſt had obliuion in his agonie, as ſome haue thought? To which may be anſwered: That euen when hee vttered thoſe words [*Father, if it be thy will let this cup &c.*] it is not fit to attribute obliuion vnto him, which properly is a forgetfulneſſe of thoſe things which we are bound to remember, for thus we ſhould draw ſinne vpon him: but rather to aſcribe it to ſuſpending of the memorie; which is, when a man neither forgetteth nor remembreth. For as in the will be three things, 1. willing, 2. nilling, 3. ſuſpending of the will, which is neither of the former; ſo alſo is it in memorie, which remembreth, forgetteth, and ſuſpendeth memory for a time. Now the ſumme of the whol ground is; That the ſonne of God, the ſecond perſon, and ſo abiding, tooke vnto him the perfect nature of man, in all things beeing like vnto vs, ſinne onely excepted: for the further cleering of which, cōſider theſe foure concluſions: firſt, The Sonne of God made man is not two perſons diſtinct, but one alone. *Queſt*. How can this be? for as hee is the Sonne of God hee is a perſon; and as he is a man he is a particular perſon, as euery ſeuerall man is, and therefore hee is two perſons. *Anſ*. Euery particular man is a perſon, becauſe he ſubſiſteth of himſelfe; but the manhood of Chriſt ſubſiſteth not in it ſelfe, but in the ſecond perſon onely, ſo that Chriſt God and man is but one perſon; for euen as bodie and ſoule make one man, ſo Godhead and Manhood make but one Chriſt. Secondly, this one perſon cōſiſteth of two diſtinct natures, the Godhead, and the Manhood ſtanding of body and ſoule. Thirdly, theſe two natures are vnited and ioyned into one perſon, for the Godhead doth take the Manhood and ſupport it. Fourthly, theſe two natures after coniunction remaine diſtinct, the Godhead is not the Manhood, neither on the contrarie: but ſtill diſtinguiſhed, firſt in regard of themſelues: Secondly, of their properties; for the properties of the one are not the properties of the other: Thirdly, of their actions; for the actions of the Godhead are not communicated to the Manhood, neither is the worke of one nature the worke of another.

* μένων ὃ ἦν ἀναλαβὼν ὃ οὐκ ἦν.

Queſt

Anſwer

Aduerſaries hereof are;

Firſt, Heretikes innumerable which are not knowne to all; but knowne enemies are: firſt, Iewes, who deny Chriſt to be come in the fleſh. Secondly, ſome Iewiſh Arrians compounded heretiks, who haue withſtood Chriſts incarnation; ſome of which haue ſuffered amongſt vs. Thirdly, the Papiſts, the ſubſtance of whoſe doctrine robbeth Chriſt of his humane nature, though they confeſſe him incarnate: for ſince his death (they teach) his bodie is become inuiſible, and in innumerable places at once; ſo they aboliſh the Manhoode of Chriſt, and turne it into the Godhead, ſeeing it is become infinite and vncircumſcribed. *Obiect*. They alleadge, God can make it to be in many places at once. *Anſw*. We muſt not diſpute what God can doe, but what he will doe; ſo farre as hee hath reuealed. Secondly, it ſtands not with the power of God to doe ſome things, as thoſe which imply contradictions to be true at the ſame time. Of which nature this is, to make a true bodie to be in many places at once, yet to be in heauen, and alſo euery where on earth.

But his body is glorified, & therfore may be in many places at once. *Anſ*. The words [*this is my bodie*] were ſpoken before his glorification. Secondly, glorification taketh away the corruption; but not the true properties of his bodie, as length, breadth, thickneſſe, and circumſcription. *Obiect*. But things ioyned together muſt bee in the ſame place, and can-

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Obiect.

Anſwer.

Obiect.

Anſwer.

Obiect.

not be ſeuered; and therefore his Manhoode being ioyned to his Godhead, muſt needs be euery where. *Anſ.* The antecedent is falſe; for things ioyned together may be the one in one place, the other in another; as the bodie of the Sunne is ioyned with his beames, and light, and yet the bodie of the Sunne is in heauen, but the beames and light in the earth alſo.

The 13. ground is, *that Ieſus is Christ.* 1. Ioh. 2. 22. *Who is a lier but hee that denieth that Ieſus is Chriſt, the ſame is the Antichriſt.* From which place we may gather two things: Firſt, That Ieſus is Chriſt. Secondly, That it is a ground ſuſteyning our whole ſaluation. For whoſoeuer denieth it is Antichriſt; ſee 1. Cor. 3.18. The meaning of the ground, by *Chriſt* vnderſtand the annointed Sauiour and Redeemer; who is a King, Prieſt, and Prophet. Firſt, as he is a King his power manifeſteth it ſelfe in three things; Firſt, in ſauing and deſtroying not the bodie onely as other Kings, but the ſoule alſo. Secondly, in pardoning ſinnes or reteining them. Thirdly, in making lawes to bind conſciences. Secondly, his Prieſtly office ſtandeth in two things: Firſt, in a power to offer ſacrifice propitiatorie for the ſinnes of whole mankind. Secondly, in making interceſſion to God for mankind. Thirdly, his Propheticall office conſiſteth in three things: Firſt, in reuealing to man the will of his father. Secondly, in enlightning of the minde to vnderſtand that will reuealed. Thirdly, in framing of the heart to performe obedience vnto it, together with the ſetling of it in the truth. Thus he is the Chriſt, that is, the annoynted of God.

But we muſt yet here go further and vnderſtand by *Chriſt* a perfect Chriſt, a perfect Redeemer, without any partner, fellow, or deputy: for if he haue a partner, he is but halfe a Redeemer, and if he haue a fellow or deputie, how is hee omnipotent, or omnipreſent? This is plaine by teſtimonie of Scripture; There is *none other name, Actes,* 4. 12. therefore there is no fellow or partner. There is *one Mediatour,* that is but one, 1. Tim. 2. 3. yea *by himſelfe hee purged our ſinnes,* Heb. 1. 3. without fellow or deputy: whoſe Prieſthood is ſuch as *cannot paſſe from* himſelfe to another. Heb. 9. 24. *Obiect.* But Miniſters haue power to *remit and retaine ſinne,* hauing the keyes giuen them. *Anſw.* The keyes are not giuen to Miniſters to pardon men properly, but Miniſterially to pronounce and declare that God in heauen doth pardon them. *Obiect.* The *Saints ſhall iudge the world,* and therefore not Chriſt onely. *Anſw.* They ſhall not iudge by pronouncing a ſoueraigne ſentẽce of abſolution or condemnation, which is proper to Chriſt the Iudge: but by aſſiſting him (as Iuſtices vpon the bench) both by witneſſing and aſſenting vnto that righteous iudgement. *Obiect.* Pſal. 45. 7. *Hee is annoynted with oyle of gladneſſe aboue his fellowes:* therefore hee hath fellowes. *Anſw.* All that beleeue in Chriſt are the fellowes of Chriſt: but in his annointing, that is in grace, though not in office. *Obiect.* But Miniſters are Chriſts deputies. *Anſw.* Miniſters are properly no deputies; but inſtruments to declare the will of God, and can go no farther then to teach the eare; for it is Chriſt himſelfe that enlighteneth the minde. But it will be ſaid that Kings are Chriſts deputies on earth. *Anſwer.* They are his deputies as hee is God equall to his Father, not as hee is Mediatour.

Obiect.

Anſwer.

Miniſtris vtitur Chriſtus non Vicarijs. Bucer de regno Chriſti.

Obiect.

Anſwer.

Aduerſaries of this maine ground are;

The Romiſh Church, who rob Chriſt of all theſe 3. offices. For firſt, his kingly office they giue part of it to the Pope, in making him to remit ſinnes properly: to make laws, to bind conſcience properly, as Gods lawes doe, which is a power equall to Chriſts; and ſo they make him check-mate with Chriſt. Secondly, his Prieſtly office is giuen to the Maſſe-prieſt, who by their doctrine hath power to offer a propitiatorie ſacrifice for the ſinnes of the quicke and dead: yea euery Papiſt hath a peece of it, becauſe euery one of them may ſatisfie the iuſtice of God for his ſinnes by his owne merit. And for his interceſſion, the ſecond worke of his Prieſthood, that is dealt among the Saints (among whom the Virgin *Mary* hath the greateſt part) who are inuocated as interceſſors, not onely by their prayers, but by their merits in heauen. Thirdly, his Propheticall office is beſtowed likewiſe vpon euery Pope, who is without ſcripture to determine infallibly, by an inward aſſiſtance of the Spirit locked vp in his breſt, of all matters concerning faith and manners, which is the proper office of him who is the proper Doctor of his Church. Therefore this Romiſh doctrine eſtabliſhed by the Councel of Trent, is an hereticall and Antichriſtian doctrine, making God an Idoll-God, which is concluded out of this place alleadged, thus: *Hee that denieth Ieſus to be Chriſt, is Antichriſt.* And againe, *Hee that hath not the Sonne, hath not the Father.* But the Romiſh Church denie Ieſus to be Chriſt, and hath not the Sonne, becauſe it ouerturneth his perſon and oppugneth all his offices: and therefore neither haue they the Father, but an Idoll-God, and conſequently their doctrine is Antichriſtian and hereticall. For which cauſe the reformed churches haue iuſtly ſeparated from them, & ought euer ſo long as they denie this ground ſo to doe.

Papiſts worſe then the ſoldiers in parting Chriſts garment.

The Romiſh Church deny Ieſus to be Chriſt.

14. Ground.

The 14. ground is: *Hee that beleeueth in Chriſt ſhall not periſh, but haue life euerlaſting,* Ioh. 3. 16. *God ſo loued the world, &c.* For the better handling of it conſider firſt for the meaning, what this faith is. Secondly, that it is a maine ground of true religion. Thirdly, the enemies of it. For the firſt, In this faith are two things: firſt, knowledge. Secondly, application of the thing known. The knowledge is of Chriſt & his benefits: of which ſome meaſure muſt be had, or elſe there can be no faith, Eſay 53.11. *By his knowledge ſhall my righteous ſeruant iuſtifie many.* Ioh. 17.3. *This is life eternall, &c.* And this ſtands with reaſon: that the thing to be beleeued muſt firſt be knowne: for faith without knowledge is fancie. The Romiſh Church hath then erred, which teach that there is a faith to ſaluation whereto knowledge is not required, ſuch a one that ſtandeth onely in an aſſent to the faith of the Church. The ſecond thing in faith (which is the more principall) is an application of things knowne, namely, of Chriſt and his benefits vnto our ſelues in particular. And herein ſtandeth the very ſubſtance of true faith, which is not cauſed by any naturall affection of heart, or action of will, but by the ſupernaturall action of the minde enlightened by the ſpirit of God, reſoluing vs that Chriſt and his merits belong vnto vs in particular. That this true particular application is required in true faith, is proued by theſe reaſons: Firſt, that which we lawfully aske by prayer, we muſt beleeue by a ſpeciall faith: but in prayer we lawfully aske the pardon of our ſinnes in particular, and life euerlaſting by Chriſt: therefore we muſt beleeue the pardon of our ſinnes and life euerlaſting by Chriſt. The aduerſaries can denie nothing but the firſt part of this reaſon, which is the word of God it ſelfe, Mark. 11.24. *Whatſoeuer yee deſire when you pray, beleeue that ye ſhall haue it, and it ſhall be done vnto you.* Where, in euery petition of prayer our Sauiour requireth two things: firſt, a deſire of things promiſed: ſecondly, a particular faith of things deſired, ſtanding in aſſurance that they ſhall be granted. Secondly, whatſoeuer the holy Ghoſt doth infallibly teſtifie to vs particularly, that we muſt beleeue particularly: but the holy Ghoſt doth particularly teſtifie by infallible teſtimony to euery beleeuers conſcience, his owne adoption and pardon of ſinne, and acceptance to life euerlaſting; and therefore it muſt be particularly beleeued.

The caſtle of Romiſh faith hangeth in the ayre without foundation.

Obiect.

Here the Papiſt excepteth and ſaith, that this teſtimonie of the ſpirit of God, is not certaine, but probable onely, and a man may be deceiued in it.

Anſwer.

But the Apoſtle Rom. 8.16. anſwereth this allegation: The ſpirit of God *teſtifieth with our ſpirits* that we are the children of God; and cleereth this teſtimonie of fearefulneſſe & weakenes in the former words, where he ſaith, it is *not the ſpirit of feare* which we haue receiued, but ſuch a ſpirit as maketh vs *crie Abba, Father,* and with a ſtrong voice: yea and for the further aſſuring vs in this teſtimonie, it is called the * *ſeale* and *earneſt penny* of the ſpirit in our hearts, then which things what are more ſure and certaine ratifications among men, whoſe teſtimonie (though it be but of two men, but much more of three) ſeale, or earneſt, if it be ſufficient confirmation vnto men, how much more ſure is the teſtimonie, ſeale, and earneſt, of the ſpirit of God vnto vs? Thirdly, that which God offereth & giueth vs particularly, we muſt particularly receiue: but God offereth & giueth vs Chriſt and all his benefits particularly in the word, and ſacraments, and therefore we muſt haue particular faith to receiue him.

[illegible]

* 2.Cor.1.22.

Obiect.

It will here be ſaid, we grant all this, we muſt receiue Chriſt and his benefits in ſpeciall; but we doe it by hope, as the Papiſts teach to hope well.

Anſwer.

Anſw. It is a worke of faith alone: Ioh. 1.12. *As many as receiued him, &c.* Who were they? The next words ſhew, *euen they that beleeued in his name.* Againe, in the Sacrament of the Supper, Chriſt is offered as the bread and water of life to euery one in particular; and therefore euery beleeuer muſt haue ſomething in his ſoule proportionall to a hand and mouth, for the receiuing and feeding vpon him; which is nothing elſe but faith ſpecially applying Chriſt and his benefits; ſee Ioh. 6.35. Fourthly, the example of beleeuers in the ſcriptures proue the ſame truth: *Abraham* beleeued by a particular faith, *which was imputed to him for righteouſneſſe,* Rom. 4.23. So alſo *Paul,* Gal. 2.20. *I liue by the faith of the Sonne of God, who loued mee, and hath giuen himſelfe for mee.* Now both theſe are patternes and preſidents for vs to follow, that as they beleeued, and particularly applyed Chriſt to themſelues, ſo muſt we: ſee Rom. 4.14. 1. Timoth. 1.16. Now from theſe two, namely knowledge and application, followeth *Confidence,* whereby we truſt and relie our ſelues vpon Chriſt and his merits thus knowne and applied vnto ſaluation; which becauſe it inſeparably followeth faith, is often in the ſcripture put for faith it ſelfe: I diſtinguiſh it from faith, becauſe it hath beene ſaid (though falſely) that it is a part of faith, which indeede is a fruite and follower of faith: and the Apoſtle Epheſ. 3.12. doth manifeſtly diſtinguiſh them: *By whome we haue boldnes and entrance with confidence by faith in him.*

The ſecond point in this ground is the weight of it. That it is a maine ground of Religion, appeareth thus: *If the inheritance of life* (ſaith Paul) *be not by faith, it is not ſure,* Rom. 4.15. For if it were intitled by workes, the promiſe ſhould not be certain: he then that oppugneth this ground of particular faith, ouerthroweth the Goſpel, as which cannot aſſure a man of ſaluation. Secondly, in the Catechiſme of the Primitiue Church, faith in God is made one ground, Heb. 6.1. Thirdly, this ground beeing the moſt maine promiſe of the Goſpel, whoſoeuer ouerthroweth it, he depriueth men of all comfort of religion.

Aduerſaries.

The aduerſaries of this ground are, firſt the *common people,* who for the moſt part profeſſe that they are not certaine of the pardon of their ſinnes; they hope wel, becauſe God is mercifull; but to be certaine they thinke it impoſſible: as though there can be hope & confidence where is no aſſurance: but ſpeciall hope alwaies preſuppoſeth ſpeciall faith. Secondly, the *Papiſts,* for they condemne ſpeciall faith for theſe reaſons: Firſt, where is no word, there (ſay they) can be no particular faith; but there is no word that ſaith, thou *Cornelius, Peter, Iohn,* giuen shall be saued. Ans. It is true indeed, there is no particular faith where there is no particular word, or which is proportionall: but the Minister truely applying the generall promise to this and that particular man, it is as much as if a mans name were registred in the Scripture. Secondly, wee haue in substance a particular word, in that God who hath giuen the promise hath giuen also the commandement, to euerie beleeuer to apply the same vnto himselfe, 1. Ioh. 3.23. *This is his commandement, that we beleeue in the name of his sonne Iesus Christ*; which is equiualent to a particular word. As a King giues a pardon to a thousand men, but nameth neuer a one of them: yet euery of them truely applying the pardon, according to the Kings intention, haue the benefit of it as surely as if all their names had beene set therein.

II. *Obiect.* Many that apply the generall promise to themselues, are deceiued and faile; yea, euery wicked man saith he beleeueth in the sonne of God, wherein he is deceiued.

Ans. Many indeede faile in their speciall application, but it is onely vnbeleeuers; but they must prooue that none truly can apply the promise specially, which all true beleeuers doe.

III. *Obiect.* They say: In regard of God we must beleeue, but in regard of our selues wee must doubt.

Ans. Yea in regard of our selues we must not onely doubt but despaire: yet beleeuers being found not in themselues but in Christ, may *prooue themselues whether they be in the faith or no*, 2. Cor. 13.5. For whosoeuer repenteth, knoweth that he doth repent: *We know we are of God*, 1. Ioh. 5.19. *Obiect.* But all men in the world are full of doubting, and how can doubting stand with the certaintie of saluation? *Answ.* Consider faith first as it is in it selfe, so it is certaine. Secondly, as it is in vs, and so it is mingled with much doubting, which is not of the nature of faith, but contrarie vnto it; and yet these may and must stand together in the beleeuer, for doubtings may disturbe, but not destroy true faith, for the Lord (notwithstanding them) accepteth our weake faith as perfect, and our will to beleeue for beleefe it selfe, where he seeth griefe conceiued for doubtings, strife against them, and endeauour to haue our faith encreased. *Ob.* But to beleeue pardon for our sinnes is to enter into Gods counsell. *Ans.* That is false, because pardon of our sinnes is reuealed. *Ob.* But your Church (say they) abhorreth reuelation. *Ans.* Neither the Scripture, nor our Church condemneth reuelations contained in Scripture, but those that are without, beside, or against Scripture: Ephes. 1.7. The spirit is called the spirit of *Reuelation*: see also 1. Cor. 2.12. As for this reuelation of pardon of sinne to the beleeuer it is contained in the scripture, and is no more a prying into Gods counsell, then it is for a Traytor to beleeue that he is pardoned when certaine newes of his pardon is brought vnto him from the King, of whom none can say he entreth into the kings counsell. Hence we conclude, that seeing the doctrine of the Papists ouerthroweth this maine ground, we must take heed of ioyning our selues vnto them.

15 Ground.

The 15. ground is, That *a sinner is iustified by faith, without the workes of the lawe*, Rom. 3.28. Wherein consider first the meaning: secondly, the weight: thirdly, the aduersaries. For the meaning, three things must bee knowne. First, what it is to be iustified. Secondly, what it is to be iustified by faith. Thirdly, what workes are to be excluded from iustification. Concerning the first, In iustification there be three distinct actions of God; first, the freeing of a sinner from his sinnes for the merits of Christ: Act. 13.39. *From all things from which they could not be iustified by the Lawe of Moses, by him euery one that beleeueth is iustified*: that is, acquited from them. And opposeth it thus to condemnation, Rom. 8.33. which is nothing else, but the binding of a man to iust punishment. The second action is, the reputing and the accepting of a sinner as iust for the merit of Christ. Esay 5.23. *Wo vnto him that iustifieth a wicked man*: that is, not to make but accept him as iust; and the gospell, *Wisedome is iustified of her children*, that is, approoued and acknowledged. The third is, the acceptation of a sinner to life euerlasting in Christ. For after that God hath absolued a sinner, and reputed him as iust, there must follow this acceptation to life, which is therefore called the *iustification of life*, with the reason rendred in the same place: for that like as *Adams* sinne is imputed vnto all, by which death entred, so Christs obedience imputed to beleeuers, bringeth life and iustification. Out of which three actions we may gather a true description of iustification, to wit, *It is an action of God the father, absoluing a sinner from his sinnes, for the merit of Christ, accounting him as iust, and accepting him to life euerlasting.*

Rom. 5.18.

II. Point. What it is to be iustified by faith. For the cleare vnderstanding of this waightie point, we must answer 2. questions. First, what is the very thing for which a sinner is iustified? *Ans.* It is the obedience of Christ the Redeemer and Mediatour, passiue and actiue: the former standing in suffring the death of his bodie, and the paines of the second death in his soule; the latter, in fulfilling the Law. The truth of this answer appeareth thus: Since our fall we owe to God a double debt: we breake the law, and thereby are bound to make satisfaction. Secondly, being creatures we must fulfill the rigour of the lawe, and performe what it requireth; neither parcell of which debt, seeing we (beeing bankerupts) are able to pay, we flie to our surety who must pay both for vs: the former he doth by his death, beeing made *a curse for vs, and so redeemed vs from the curse*, Galat. 3.13: the latter by perfect obedience vnto the lawe: that so in him we doing these things, might *liue in them*, vers. 12. The second question is: Seeing the obedience of Christ is the matter of our iuſtification, and it is out of our ſelues; how commeth it to be made ours? *Anſ.* To make it ours, First, God muſt giue it, ſecondly, we muſt receiue it. First, God giueth it vnto vs, when he giueth vs Chriſt himſelfe; for it is giuen with him, and is made ours, when God in mercie eſteemeth, iudgeth, and accounteth it to be ours, for it is ours by imputation; which appeareth by theſe two reaſons: First, as Chriſt is made our ſinne, ſo we are made his righteouſneſſe, 2. Corinth. 5. 21. but he is made our ſinne by imputation, and therefore his iuſtice beeing inherent in him, is made ours by imputation. Secondly, as the firſt *Adams* diſobedience is made ours, ſo Chriſt the ſecond *Adams* obedience is ours, Rom. 5. 17, 18. but that is ours by imputation, and therefore Chriſts obedience alſo. Secondly, to make this obedience ours, we muſt receiue it, and that can be onely by faith, which is the hand of the ſoule receiuing into it the things that are giuen vs of God: where note by the way, that a ſinner is not iuſtified by the dignitie of his faith, but as it is an inſtrument whereby Chriſts obedience is applyed vnto the ſoule.

Note.

III. Point. What workes are excluded from iuſtification. *Anſ.* The workes of the Morall & Ceremoniall law, workes of nature and grace. That euen workes of grace are excluded, appeareth by theſe reaſons. First, a ſinner muſt ſo bee iuſtified, that all cauſe of *boaſting* may be cut off, Rom. 3. 27. But if a man were iuſtified by works of grace, he might boaſt ſtill, yea though he acknowledge the workes to be of God: ſee the Phariſies example, Luk. 18. Secondly, if a man were iuſtified by the workes of the lawe, then our iuſtification ſhould ſtand by *the lawe*; but that it doth not, Rom. 4. 14. for then the promiſe were made voide; yea the tenour of that whole Chapter prooueth, that *Abraham* hauing ſtore of good workes, was yet iuſtified by faith without the workes of the Lawe; the which thing alſo that obiection in Chap. 6. 1. witneſſeth: *What then, ſhall we continue in ſinne?* drawne out of the fiue former chapters thus: If a man may be iuſtified by faith without works, we may continue in ſinne: which obiection were no obiection, if that had not been the intent of the Apoſtle, to prooue iuſtification by faith onely, without the workes of the lawe. Thirdly, *Paul* was not iuſtified by any works: 1. *Cor.* 4. 3. *I know nothing by my ſelfe, yet am I not thereby iuſtified*: where he noteth two things of himſelfe; firſt that he had a good conſcience within him: ſecondly, that he was not thereby iuſtified, where he debarreth al works of grace. Forthly, we are ſaued by grace without works: theſe workes excluded are workes of grace, for they are all ſuch as God hath prepared to walke in, Epheſ. 2. 8. Fiftly, a man muſt firſt be iuſtified before hee can doe a good worke: and therefore workes followe iuſtification, and cannot cauſe it. Yea and as all works are excluded, ſo all vertues alſo excepting faith are here reiected. For as in a man that ſtandeth to receiue a gift, no part doth any thing to receiue it but the hand, yet hauing receiued it, all other parts teſtifie thankefulneſſe, the tongue, the feet, and all the bodie: euen ſo we receiue the matter of our iuſtification by faith alone, not by hope, or loue; but after the receiuing of Chriſt, theſe with the other graces worke and ſhewe themſelues.

The ſecond point in this ground is the weight of it, appearing herein, that he that ouerthroweth it, ouerthroweth the faith. Rom. 4. 14. *If they of the lawe bee heires of life, faith is made voide, and the promiſe of none effect.* And Gal. 2. 21. *If we be iuſtified by workes, Chriſt died in vaine.*

Aduerſaries.

Aduerſaries hereof. First, the home-aduerſarie is the common ſort of ignorant people and all naturall men, who with the young man ſay, *What ſhall I doe to bee ſaued?* They ſay they will be ſaued by faith in Chriſt, but when it commeth to the point, they will bee doing ſomewhat, & ſtand much vpon their good meaning, and righteous dealing. Secondly, the forreine enemie is the Popiſh doctrine and Romiſh religion, which teacheth that there be two iuſtifications. First, when a man of an euill man is made a good man: this is by grace of the holy Ghoſt put into the heart: the latter is, whereby a man is made of good, better, which is by good workes. But what Church ſoeuer holdeth this, is fallen from grace. This is a peremptorie ſentence (will ſome ſay) and no generall Councell hath ſo determined. *Anſ.* The more is the pity. But Gods word hath peremptorily determined it: Gal. 5. 4. *They are aboliſhed from Chriſt, and fallen from grace, whoſoeuer will bee iuſtified by the Lawe*, as the Romane Church at this day. They ſay our doctrine maintaineth looſeneſſe of life, by excluding all works from iuſtification. *Anſ.* Though wee exclude the beſt workes from iuſtification, yet we debarre them not from Chriſtian conuerſation, but therein require them as fruits of the ſpirit plentifully. *Ob.* But it is abſurd (ſay they) that one man may be iuſtified by the righteouſneſſe of another. *Anſ.* *Adams* ſinne is made ours, and they meruaile not at it; what greater abſurditie is it, that the ſecond *Adams* obedience, anſwering to the firſt *Adams* ſinne, ſhould bee ours in like manner.

The Popiſh Church fallen from grace.

Obiect.

Anſwer.

Obiect.

Anſwer.

16. Ground.

The 16. ground is this: *Except a man be borne anewe, of water and of the holy Ghoſt, he cannot enter into the kingdome of God.* Ioh. 3. 5. In which obſerue firſt the meaning, ſecondly, the weight, thirdly, the aduerſaries. In the firſt cōſider two points; firſt, what it is to be borne againe: ſecondly, of what neceſſitie it is. For the former, we muſt knowe, that there muſt bee in him that is borne againe three things; firſt a reall change from one to another. Secondly, there muſt be a roote from whence this change may ariſe. Thirdly, newe life. Firſt, the change is, when a man of a meere naturall man is made a newe man: not in regard of his bodie or ſoule, or powers of them, all which a man retaineth the ſame after regeneration, but in regard of Gods image reſtored and renewed by Chriſt, Epheſ. 4. 24. This is the reſtoring of that newe qualitie of righteouſneſſe and holineſſe loſt in *Adam*, for ſo the Apoſtle deſcribeth this newe birth in the place alleadged. This change is attributed to *water* and the *holy Ghoſt*, wherein [*by water*] our Sauiour alludeth to ſome ſpeeches of the olde Teſtament; as Ezec. 36. 25. where the Prophet ſpeaketh of the cleanſing of the Church, by *powring cleane water vpon it*: that is, infuſing newe graces into the heart, which take place of the olde corruption. And by the *holy Ghoſt*, he ſheweth that this cleanſing of vs is by the inward working of the holy Ghoſt. *Obiect.* But it will be ſaid, if a man be a newe man, he muſt haue a newe ſoule. *Anſ.* This newe qualitie of righteouſneſſe is as it were a newe ſoule, for in a regenerate man, there is a bodie ſoule, and beſides the ſpirit, which is the grace of ſanctification oppoſed to fleſh, and corruption of nature, Rom. 8. 10. This is as it were the ſoule of a ſoule renewed.

Secondly, that a man may come to this eſtate, there muſt be ſome root and beginning whence this change may ariſe, and that is no other then Chriſt crucified, the Redeemer and Mediatour, of whoſe bodie beleeuers are members; of his fleſh and of his bones, Epheſ. 5. 30. for looke as *Eue* was made of the ſide of *Adam*, ſo is euerie beleeuer of the blood of Chriſt; and as euery man, ſo far as he is a ſinnefull man, ſpringeth from the firſt *Adam*, ſo doth euerie man ſo farre as hee is renewed, ſpring from the ſecond *Adam* Chriſt Ieſus. Now that a man may ſpring out of Chriſt, he muſt firſt (beeing taken out of the wilde Oliue the olde *Adam*, Rom. 6. 5.) be ſet and ingrafted into the ſecond *Adam* as a newe ſtocke, and that by faith wrought in the heart by the ſpirit of God: by which inciſion hee receiueth from Chriſt two things; firſt, in regard of his ſoule, holineſſe: ſecondly, in regard of bodie, incorruption, ſeeing that the whole man is vnited vnto Chriſt, and ſo both ſoule and bodie receiue immortalitie and glorie.

Thirdly, in this newe birth there muſt bee a newe life, by which if any liue not, he is not borne againe: for the diſtinct knowledge of which life, we muſt diſtinguiſh of life: life is vncreated, and created: vncreated life is the life of God, yea God himſelfe, of which kind this is not. Created life, is either natural or ſpirituall: Naturall, is that which wee liue by naturall meanes, as meate, drinke, ſleepe, phyſicke, &c. of which kind this newe life, is not: but this is that ſpirituall life, whereby a man in this life is ruled by the ſpirit of God according to the word; and it ſtandeth in two things: Firſt, when the ſpirit dwelleth in the heart; Secondly, when the ſpirit ruleth the heart: or more plainly, this life hath two degrees: Firſt, when a man beginneth to ſauour, affect, and will ſpirituall things, looueth them, and chiefly affecteth thē, Rom. 8. 5. when they haue ſome ſauour and reliſh vnto him. Secondly, when a man in all eſtates liueth by a iuſtifying faith, and ordereth his life thereby. The *iuſt man* (ſaith *Abacuke*) *liueth by faith*, and this is, as it is truly called, *life eternall*: the beginning and firſt degree of which euery beleeuer hath poſſeſſion of, euen in this life.

The ſecond point in this ground is the *weight* of it: for which obſerue the neceſſitie of the new birth, in the former words where it is ſaid, that without is a man *ſhall neuer ſee the kingdome of God*, much leſſe enter into it. No man is in Chriſt (and ſo conſequently out of the ſtate of ſaluation) who is not a *new creature*, 2. Cor. 5. 17. No outward prerogatiue can bring a man in requeſt with God, vnleſſe he be a new creature, Gal. 6. 15. It is a conſtant truth of Chriſt, Ioh. 13. 8. *If I waſh thee not, thou haſt no part in me.*

Aduerſaries.

The third point is, The Aduerſaries: who are firſt, euery man by nature, the wiſedome of whome herein is enmitie with God. For euery one naturally is willing to yeild vnto God ſome external ſeruice, and ceremoniall worſhip; as in the Church, to draw neere to God with their lippes: but when they ſhould come to their renuing, and the mortifying of their luſts, O then they ſtorme and ſwell, and caſt off this yoake, becauſe they ſay it abridgeth them of their eaſe, libertie, and pleaſure, and they cannot be their owne men for it. Secondly, the Romane religion which for many hundred yeares hath ſtood in ceremoniall & bodily actions, rites, geſtures, apparell, and moſt of all in outward penance, borrowed partly of the Iewes, and partly of the Heathens: but all this doctrine of the newe birth, of mortifying hidden luſts and deniall of a mans ſelfe, is dead and buried among them: little hereof is ſpoken or written in the great volumes of their greateſt Clerks. But the doctrine which is from God is ſpirituall, as God himſelfe is, and moſt concerneth the inner man. Secondly, they are great aduerſaries hereof, in teaching that man (though captiue to ſinne) hath a power in his nature, whereby, if the holy Ghoſt free him, he can of himſelfe will and doe that which is good: which if it were ſo, then he is but in part new, and ſo is no new man. Secondly, a regenerate man muſt be a new creature: now creation is a framing of ſomething out of nothing, not of ſomething into ſomething. Thirdly, thus a man ſhould be but halfe dead, & ſo could not be borne againe, but onely ſtrengthened, ſuch as a man in a ſwoune, of whom we cannot ſay properly he is reuiued; becauſe he was not dead, but recouered.

Romane religion leadeth not to the newe birth, and therefore goe not to heauen.

17. Ground.

The 17. ground is out of Gal. 5. 1. *Stand faſt in the libertie wherewith Chriſt hath made you free.* For the meaning of which we muſt know, that Chriſtian libertie which we are exhorted to maintaine, ſtandeth in a double freedome : Firſt, from the Morall lawe : ſecondly, from the Ceremoniall. From the Morall lawe two waies: firſt, from the *curſe* of the law, Rom. 8. 1. *There is no condemnation to them that are in Chriſt:* Secondly, from the rigour of it, which requireth perſonall and perfect obedience : this rigour is moderated by Chriſt ; whence followeth a freedom from iuſtification by works, Rom. 5. 1. Gal. 5. 4. The ſecond freedome is, from the Ceremoniall law, which hauing an ende put to it by Chriſt, bindeth no man : but our libertie is procured to vs in meates, drinks, and all things indifferent with good conſcience, ſeeing *to the pure all things are pure*, Tit. 1. 25. Where we are commanded to *ſtand faſt*, we ſee the weight of it to be ſuch as may not be departed from, nor forſaken, for then we become debters againe to the whole law, and ſo are fallen from Chriſt.

Aduerſaries.

Poperie maketh moe ſinnes then euer God made.

Obiect. **Anſwer.** **Obiect.** **Anſwer.**

Aduerſaries hereof, are firſt the *Libertines*; as the *Family of loue*, who beeing (as they ſay) deified, are ſo carried by the holy Ghoſt, that they cannot ſinne, no though they ſhould commit fornication : but no man is freed from obedience to the law by Chriſt, although he be from the curſe and rigour of it. Secondly, all that take libertie to ſinne, becauſe they ſay, *God in Chriſt is mercifull:* but Chriſt freed from ſinne, not vnto it. Thirdly, the *Romane Church*, holding that the Pope hath power to make lawes binding conſcience properly, preſcribing ſuch things to be don; the obſeruing of which is the worſhip of God, & meritorious ; as on the Popiſh faſting dayes, yea and Wedneſdayes and Frydayes, not to eate fleſh, euen this law bindeth the conſcience of a Papiſt : and ſuch abſtinence (they ſay) is a worke of merit, and a worſhip of God. But it will be ſaide, that Princes and Magiſtrates makes ſuch Lawes of meates, drinkes, apparell, and muſt be obeyed. *Anſw.* Theſe lawes binde not conſcience, but the outward man. Secondly, they doe not abrogate our libertie, but moderateth the ouer common vſe for the common good: but Popiſh doctrine accounteth the breach of any of theſe mortall ſinne. *Obiect.* Yea but they forbid fleſh for temperance ſake, becauſe it ſtirreth vp luſt. *Anſ.* But they forbid not the hoteſt wines, ſpices, conſerues, and ſuch meates and drinkes, which more ſtirre vp luſt then fleſh ; and therfore this is but a ſhift.

18. Ground.

Obiect. **Anſwer.** **Obiect.** **Anſwer.**

The 18. ground is in Matth. 18. 18. *Whatſoeuer the Church bindeth in earth, is bound in heauen : and whatſoeuer it looſeth in earth, is looſed in heauen.* In which ground obſerue firſt the meaning, ſecondly the moment, thirdly the aduerſaries. Firſt, to know the meaning, two things are to be handled : firſt, what is this power of binding and looſing, which the Church hath. Secondly, what is the ratification and efficacie of this power out of theſe words, *is bound and looſed in heauen.* Concerning the former : This power of *binding and looſing*, is that authoritie giuen by God to his Church on earth, whereby it pardoneth or retaineth vnpardoned the ſinnes of men: for mens ſinnes are *cords and bands* which binde them, Prou. 5. 22. and *chains of blacke darkeneſſe*, wherein men are reſerued vnto damnation, 2. Pet. 2. 4. and hence fitly when mens ſinnes are pardoned, are they ſaide to be looſed, and bound if they bee not. This power is called Matth. 16. the power of *the keyes of the kingdome of heauen*, for mens ſinnes are as lockes, yea bars and bolts ſhutting vpon them the doores of Heauen : and hence alſo when the Church pardoneth ſinnes, the doores of heauen are ſaid to be opened, and when it retaineth them, heauen is ſhut againſt the ſinner. Indeede pardon of ſinne is properly granted & giuen by God ; but yet men are truely ſaide to pardon and retaine ſinne, when miniſterially they pronounce that God pardoneth or doth not pardon. *Ob.* It will be ſaid, that men vpon earth know not whoſe ſinnes God wil pardon, and whoſe he will not. *Anſw.* It is poſſible for man to know whoſe ſinnes God will pardon, and whoſe he will not : for God hath generally made knowne that he wil remit the ſinnes of all beleeuers and repentant ſinners, but will retain their ſinnes, who goe on in the ſame. Now we may knowe particularly who theſe bee that do repent and beleeue ; for the tree is knowne by the fruite, according vnto which the Church may pronounce a true ſentẽce. Further to know more diſtinctly what this power is, the parts of it are to be conſidered, and they be two ; for it ſtandeth partly in the miniſterie of the word, and partly in the iuriſdiction of the Church vpon earth. The miniſterie of the word is either publike or priuate. Firſt, the publike miniſterie of the word is called the preaching of it ; in which is this binding and looſing, opening and ſhutting, it beeing an ordinance of God, in which miniſters are called of god to pronoũce in the name of God pardon of ſinne to the penitent, and condemnation to the obſtinate: and here muſt be noted, that this binding and looſing, in the publike Miniſterie is generall vnto all, but with exception of faith and repentance. *Ob.* But ſeeing it is generall it is of no great force. *Anſ.* It is : for euerie hearer muſt apply this generall doctrine to his owne perſon, and ſay with the Virgin *Mary*, applying to her ſelfe the Angels ſpeach, *Be it vnto me according to thy word*; this maketh it forcible in the conſcience. The priuate Miniſterie ſtandeth in two things : firſt, priuate admonition : ſecondly, priuate comfort. Priuate admonition is Gods ordinance, whereby the Miniſter in Gods name bindeth a man to iudgement for his ſinne, except he repent : thus Peter dealt with *Simon Magus*, Act. 8. 21, 22. Priuate comfort is, when vpon true repentance the miniſter pronounceth vpon the beleeuer pardon of ſinne without condition. Thus dealt *Nathan with Dauid*, 2. Sam. 12. 22. *Dauid* ſaid, *I haue ſinned*, *Nathan* hereupon telleth him *his ſinnes are forgiuen*. Secondly, concerning the Iuriſdiction *of the Church*; It is a power giuen of God to the Church, whereby it vſeth correction vpon open ſinners for their ſaluation, and it ſtandeth in excommunication and abſolution. Excommunication is a ſentence excluding open and obſtinate ſinners out of the kingdome of God, and conſequently from the ſocietie of the Church: for this followes the former, *If he wil not heare the Church, let him be a heathen.* *Paul* calleth this ſentence a giuing vp of man vnto Sathan. *Ob.* But no man can exclude an other from the kingdom of God. *Anſ.* The Church excludeth not properly, but by declaring that God hath excluded ſuch. *Ob.* But the true child of God may bee excommunicated, and yet is not ſhut out of heauen. *Anſ.* In ſome ſort and for a time he may bee ſaid to be ſhut out of heauen, but conditionally and vntill repentance. The contrarie hereof is *publike abſolution*, when open ſinners repenting, are by the Church openly declared to be members of the kingdom of heauen, and ſo admitted and receiued againe into the church. This power of the Church diffreth from the power of the Ciuill Magiſtrate in foure things: Firſt, the power of the Church is ordred only by the word, but Ciuill power by other Ciuill lawes alſo. Secondly, the former correcteth onely by voice, in admonition, ſuſpenſion, and excommunication; the latter by real and bodily puniſhments. Thirdly, all ſpirituall correction, as excommunication it ſelfe, ſtandeth at the repentance of a ſinner, and proceedeth no further; but the puniſhments of Ciuill power ſtay not at repentance, but proceede on euen to the death of the malefactor (notwithſtanding his repentãce) if he be a man of death. Fourthly, in the Ciuill power be three degrees of proceeding: firſt, the knowledge of the cauſe. Secondly, the giuing of the ſentence. Thirdly, the execution of the puniſhment. In Eccleſiaſticall are the two former, but the laſt belongeth to God alone.

The ſecond thing in the meaning is, to know what the ratification of this power is: namely, to be *bound and looſed in heauen*; that is, when the Churches iudgement following the iudgement of God, doth acquit, or condemne a ſinner, God in heauen hath done it alreadie and ratifieth it. For in abſolution (as alſo in the other) pardon of ſinne is firſt giuen in heauen: ſecondly, the Church pronounceth this according to Gods will: and thirdly, God ratifieth it thereupon in heauen, and confirmeth it as ſure as if on earth he had pronounced the pardon.

The ſecond point. The weight of this groũd may appeare, Matth. 16. 18. where the maine promiſe of the Goſpell for the ſtabliſhment of the Church is contained: *Vpon this rocke I will build my Church, and the gates of hell ſhall not preuaile againſt it:* and the ground of our aſſurance thereof, is added verſe 19. *I will giue thee the keyes of the kingdome.* This maketh the Church preuaile againſt the gates of hell, becauſe it openeth and ſhutteth heauen. Secondly, hereby the word and Sacraments are preſerued from pollution and prophanation, the ſoules of men pulled out of the ſnares of the Deuil, and Gods kingdome ſet open vnto them: which beeing taken away there will be no difference left betweene the kingdom of God and the kingdom of the Deuil. Which power of the keyes in opening and ſhutting heauen by the miniſtery of the word, ſeeing we haue eſtabliſhed by the lawes of the Land, we haue the ſtate of a true Church, and therfore no man can in good conſcience ſeparate from vs as no Church and people of God: indeede if it had not the power to open heauen vnto men, it were time to ſeparate from it.

3. The aduerſaries of this ground, are firſt the ignorant people, who Popiſhly thinke that this power is onely giuen to *Peter*, whoſe office is to open and ſhut heauen. But this power was giuen to all the Apoſtles as well as *Peter*, and in them to all Miniſters, Churches, and Congregations: yea, and it is not exerciſed in heauen, but in earth. Secondly, all Atheiſts and Epicures that contemne and ſcorne the Word, Sacraments, and all holy things, yea euen the power of the Church it ſelfe. Thirdly, all Papiſts and the Romiſh religion, who aboliſh all binding and looſing in the publike Miniſterie, and haue brought all to a priuate ſhrift, and abſolution, which in truth is nothing elſe but a racke and a gibbet to the conſcience: for firſt, men muſt ſeek for it at the hãds of the prieſt: ſecondly, they muſt confeſſe all their ſins to the Prieſt: thirdly, they muſt make ſatisfaction to the iuſtice of God, euen ſuch as the Prieſt ſhall inioyne them. But all this is directly contrary to the word: for firſt, Miniſters muſt offer pardon of ſinne before it be ſought for. Secondly, in Chriſt pardon is offered freely, we neede no ſatisfaction of our owne. Thirdly, they impoſe a heauier yoke, than euer Chriſt or his Apoſtles did vpon men, when they enioyne them to an enumeration of all their ſinnes, before they can be pardoned: the depth of which pollicie hath beene ſounded. Secondly, that Religion hath turned this power Eccleſiaſticall to a Ciuill power, whereby they take vpon them to excommunicate Kings and Emperours, not onely out of the Church, but alſo out of their kingdomes and Empires, whome (they ſay) they may ſet vp and depoſe at their pleaſure, as hauing power to wreſt the ſcepter out of the hãds of whatſoeuer Monarch ſhall not ſtoope vnder their Popes authoritie. Theſe bee the maine enemies of this ground, againſt whom we muſt for euer contend.

In ſtead of the 2. keyes, Poperie hath deuiſed the picklock of Shrift.

That in nothing the Pope ſhould be vnlike the deuill, he ſaith with him, Al theſe are mine, & I giue them to whom I will.

19. Ground.

The 19. ground of faith is, *There is, hath been, and euer ſhall bee a Church out of which is no ſaluation.* This is an Article of our faith, and a maine ground of religion: for if there bee not euer a Church of God, Chriſt is ſometime no Redeemer, no King, becauſe there ſhould be no people redeemed, nor ſubiects to the rule of his word and ſpirit. Of which conſider two things: firſt, what this Church is: ſecondly, who be the aduerſaries of this ground. For the firſt: *The Church is a companie of men, choſen to ſaluation, called, vnited to Chriſt, and admitted into euerlaſting fellowſhippe with him.* See Heb. 12. 23. and 1. Pet. 2. 9. Compare theſe two places, and this deſcription will eaſily bee gathered. The properties of this Church are theſe ſixe which follow. First, being the Spouſe of Chriſt, ſhe is one onely indeede, although diſtinguiſhed in regard of time, as the Church of the olde Teſtament and of the newe. Secondly, of place as of *England, Scotland, &c.* Thirdly, of condition, as the Militant and Triumphant: all theſe make but one bodie of Chriſt. Secondly, it is inuiſible, not to be ſeene but beleeued; for election, vocation, redemption, can only be B beleeued; yet ſome parts of it are viſible, as in the right vſe of the Word and Sacraments appeareth. Thirdly, to this aſſemblie and no other belong all the promiſes of this life, and the life to come, eſpecially forgiuenes of ſinnes, and life euerlaſting. Fourthly, it conſiſteth onely of liuing members, quickened by the ſpirit of Chriſt, not of any hypocrites or wicked perſons. Fiftly, no member of it can be ſeuered or cut off from Chriſt, but abide in him and with him for euer. Sixtly, it is the ground and pillar of truth; that is, the doctrine of true Religion is alwaies ſafely kept and maintained in it. *Ob.* The Churches in earth are true Churches, and yet in theſe are many hypocrites & Apoſtataes, who fall from their profeſſion. And therefore al are not liuing members. *Anſ.* In viſible Churches are two ſorts of men: Iuſt men and hypocrits; who although they be within the Church, yet the Church is not ſo called of them, but in regard of them onely who are truely ioyned vnto Chriſt, who are the better part, although not the greater: Euen as an heape of wheate and chaffe together is called an heape of wheate, or a Corne heape, of the better part.

Sixe properties of the Church.

Aduerſaries.

Papiſts here take their markes amiſſe.

Aduerſaries herof are Papiſts, who frame not the Church by theſe true properties, but by other deceitfull markes, as ſucceſſion, multitude, antiquitie, and conſent; for when the Church firſt began there could be none of thoſe, at leaſt not the three former, and yet was there a true Church. Secondly, all theſe agree to Heretikes, as among the Iewes what was more chalenged then theſe? and yet Chriſt ſaith, they were blind leaders of the blind. But the true marke is the doctrine of the Prophets and Apoſtles, truely taught and beleeued. A note of Chriſts ſheepe is the hearing of his voice, Ioh. 10. 27. And, *Yee are in the Father and the Sonne, if yee abide in the word which yee haue heard from the beginning,* 1. Ioh. 2. 24. See Epheſ. 2. 20.

20. Ground.

The 20. ground is: That there *ſhall bee a reſurrection of the dead in the ende of the world.* This was one of the ſixe grounds of catechiſme in the dayes of the Apoſtles; Heb. 6. 2. *Hymeneus and Philetus* deſtroyed the faith of certaine; in teaching that the *Reſurrection was alreadie paſt.*

Aduerſa

A Aduerſaries hereof, are the Family *of loue*, who hold that there is no Reſurrection but onely in this life.

21. Gro

The laſt ground of doctrine is: *There ſhall be a generall iudgement of all fleſh.* It is one of the grounds. Heb. 6. 2. In which iudgement euery mans works ſhall be tried, and euerie man accordingly ſhall receiue ſentence of life or death eternall.

Aduerſa

The aduerſaries hereof, are firſt the Atheiſt, who denieth God himſelfe, and conſequently his iudgement: Secondly, the drowſie Proteſtants, who in iudgement denie not the laſt iudgement, but yet plainely ſhew in their liues that they are not perſwaded of it, for thē would B they make more conſcience of ſin, and pleaſing God in all things. Theſe are the maine grounds of beleefe, vnto which all other may be reduced: Now follow the grounds of obedience and practiſe.

1. Groun

Act. 26. 20.

The firſt ground of practiſe is, *Luke.* 13. 3. *Except yee repent yee ſhall periſh.* In which two things are to be obſerued. Firſt, the duty required, that is, *Repentance*, the neceſſitie of which appeareth, in that *without it men periſh.* Secondly, the aduerſaries. Concerning repentance two things muſt be taught; firſt what it is: ſecondly, what is the vſe of it. For the firſt, *Repentance* (as *Paul* deſcribeth it) is a *conuerſion whereby a ſinner turneth himſelſe vnto god, and bringeth forth fruites worthy amendement of life.* There be two kinds of conuerſion of a ſinner: Firſt, that C whereby God turneth man. Secondly, that whereby a man beeing turned by God, turneth himſelfe by grace: the former is no repentance properly; but the latter, Iere. 31. 18. *Conuert thou mee, and I ſhall be conuerted. Surely after that I conuerted I repented.* *Queſt.* In what part is this conuerſion made? *Anſ.* It beginneth in the minde, but it is of the whole man, the minde laying off all purpoſe of ſinning, the conſcience calling back from ſinne, the will not ſeeking to fulfill the luſts of it; but the whole man endeauouring to pleaſe God through his whole conuerſation: further repentance is attended with diuers fruites, worthy newneſſe of life. Theſe are the duties of the Morall lawe; performed in faith and truth without hypocriſie, which be- D cauſe they proceede from the ſame beginning, are approoued of God as repentance is; The ſecond point in this dutie is, the vſe of repentāce, and that is not to be a *cauſe* of ſaluation, but onely *a way*, wherein men muſt walke to life euerlaſting. We are ſlaundered by the Popiſh Church, while they exclaim that our doctrine requireth nothing but faith to be ſaued by, and ſo we become enemies to all good workes. But this is not our doctrine, for we hold the workes of repentance to be the way of ſaluation. Indeede when we ſpeake of the inſtrument whereby we lay hold vpon Chriſt, that we ſay is faith onely, not hope, loue, or any workes; but when wee ſpeake of a way to life, then faith is not alone, but repentance is required, hope, the feare of

God, and euerie good worke. So women are ſaid to bee *ſaued through bearing of children*, 1. Tim. 2.15. namely, as a way wherein they practiſe their faith and obedience. Thus *Abrahams* faith and workes went together, Iam. 2.22.

Secondly: The Aduerſaries of this ground, are profeſſors of Religion, who content themſelues with a fained repentance; for moſt men being pricked and ſtung with the ſenſe of their ſinnes, for a while will hold downe their heads like a bulruſh, breake off their companie, come to Church, pray, heare the word, and performe other duties: but when the remorſe is once paſt, they returne to their former courſe of licentiouſneſſe, and this is thought a ſufficient repentance: whereas it is but ceremoniall, and a figleafe whereby men ſeeke to couer themſelues: for true repentance changeth the minde, will, affections, conſcience, yea all the actions of life.

Secondly, the *Romiſh Church*, which for many hundred yeares hath ouerturned this doctrine; as firſt in general aboue theſe 500. years, penance and publike confeſſion of perſons excommunicated, hath bin by them taken & deemed to bee repentance it ſelfe; any other hath beene ſcarſe taught or knowne in theſe parts of the world. Secondly, repentance is by them turned into a iudiciall proceeding and ſentēce of the court, wherein the Miniſter muſt bee Iudge, the ſinner muſt come vnder confeſſion: the Miniſter muſt paſſe ſentence, and the other muſt make ſatisfaction accordingly; which is an high abuſe of this doctrine. Thirdly, they hold the works of Contrition, Confeſſion, and Satisfaction, to merit, yea and to conferre pardon of ſinne, and ſo aboliſh the merit and ſatisfaction of Chriſt. Secondly, the world hath beene by that church deceued in diuers particulars cōcerning this doctrine; as namely, firſt it hath been taught that repentance for the original of it, is partly from nature, partly from grace; partly from God, partly from our ſelues: which is a falſe foundation, ioyning light with darkeneſſe, it beeing wholly from grace. Secondly, remorſe of conſcience (which the verie deuills may haue) is made a part of repentance; *Saul* himſelfe, nay *Iudas* wanted not this contrition, which is no grace, but a preparation vnto it. Thirdly, they make *Auricular Confeſſion*, wherby euery man is bound to confeſſe all and euery one of his ſinns, with their circumſtances in the Preiſts eare, ſo neceſſarie vnto repentance, as without which he cannot haue pardon; which is a very gibbet to the conſciēce. Fourthly, they turne their Canonicall ſatisfaction into ſatisfaction of Gods iuſtice for ſinne, wherein blaſphemouſly they ouerthrow the moſt perfect ſatisfaction of the Son of God. We are therefore to praiſe God, who hath taken from our neckes this yoke of the Romane church, which neither we nor our Fathers were able to beare.

The ſecond ground of practiſe is concerning the exerciſe of repentance, Luk. 9.23. *If any man will come after mee let him denie himſelfe, and take vp his croſſe, and followe mee.* In which ground we will conſider three things: firſt, the meaning, ſecondly the moment, thirdly the aduerſaries againſt whom we muſt contend. For the meaning: *If any man will followe mee*] that is, will be my Diſciple, (for Diſciples vſed to followe their Maſters and teachers) he muſt learne three duties: firſt, *Let him denie himſelfe*: ſecondly, *take vp his croſſe*: Thirdly, *followe me*: To the deniall of our ſelues three things are required: Firſt, we muſt for the magnifying of the grace of God, abaſe our ſelues euen to nothing. An example whereof we haue in *Paul*, 1. Cor. 3. 7. *I haue planted, Apollo hath watered: but neither is he that planteth any thing, neither he that watereth, but God that giueth increaſe*: If the planter bee nothing, much leſſe the planted. We are not able as of our ſelues to thinke a good thought. And againe, *All our ſufficiencie is of God.* Secondly, we muſt renounce our owne reaſon & will, and bring them vnder ſubiection to the will of God, wee muſt not ſtriue to haue wills of our owne, but let Chriſts will bee ſufficient for vs, his wiſedome muſt be our reaſon. Thirdly, we muſt eſteeme all things as for Chriſt, and preſerue within vs a readineſſe to leaue and forſake friends, riches, honours, yea our libertie, and life it ſelfe (if need be) for his ſake and a good conſcience.

The ſecond dutie is, *To take vp our croſſe dayly*; vnto which two things are required: firſt, euery member of the Church muſt make reckoning of, and looke for daily croſſes, priuate and particular in his calling and in his profeſſion. Secondly, when the Croſſe commeth it muſt be taken vp cheerefully, and born with reioycing. Matth. 5.12. *Reioyce and be glad, namely, euen when men reuile and perſecute you*: Rom. 5.3. Iuſtified perſons are able to *reioyce in tribulations*: according to the exhortation, Iam. 1. 2. *Count it an exceeding ioy*. An example of the Saints, Heb. 10. 34. who *ſuffered with ioy the ſpoyling of their goods*.

The third dutie of a Diſciple is: after the two former to *followe Chriſt*. For when Chriſt ſaith, *And followe me*, it is as though hee had ſaid: I goe before bearing my croſſe, let my Diſciples follow me ſtep by ſtep in bearing of this croſſe. This containeth in it the maine duties of Chriſtian religion; to the performing of which two things are to be done: firſt, we muſt beare the croſſe in obedience, as Chriſt did, who moſt willingly abaſed himſelfe to the death, euen the death of the croſſe, in obedience to his Fathers will. *Queſt*. But wherein ſtood this obedience of Chriſt? *Anſ*. In the practiſe of three ſpeciall vertues: firſt, *Meekeneſſe*, hee opened not his mouth, he reuiled not beeing reuiled, reuenged not when he might. Secondly, *Patience*, hee grudged not to ſuffer thoſe bitter torments for his very enemies. Thirdly, *Loue*, he prayed for thoſe that peirced him, and ſhedde his heart blood: in all which it is our part to imitate him.

Secondly, we muſt be conformable vnto Chriſt beeing our head; which conformitie conſiſteth in crucifying our body of corruption, euen as he was crucified vpon his croſſe. We muſt arme our ſelues with *Peters* exhortation, 1. Pet. 4.1. *to ſuffer in the fleſh as Chriſt ſuffered in the fleſh*. Which whoſoeuer doth, he *ceaſeth from ſinne*: he liueth not henceforth *after the luſts of men*, but after the will of *God*, verſ. 2. The learning of this dutie helpeth forward our obedience vnder the croſſe, which many cannot attaine vnto (who in time of their peace are in ſome ſort obedient) becauſe they beare not about in their bodies the *dyings of Chriſt daily*, 2. Cor. 4.

The ſecond point. The moment and weight of this ground appeareth, Luke 9.24. *Hee that will ſaue his life, ſhall looſe it*, that is, that wil not take vp his croſſe to followe Chriſt, ſhall neuer be ſaued. Againe, Baptiſme is a maine ground, Heb. 6.1. namely, as it is ioyned with inward baptiſme; for elſe outward baptiſme may bee wanting, ſo it be without contempt; but both together are a maine ground, eſpecially in regard of that ſtipulation we make, and that profeſſion which we receiue vpon vs therby, of forſaking euer our ſelues, and following of Chriſt, without which can be no ſaluation: which beeing the matter and ſubſtance of this ground, ſheweth euidently the importance of it.

The third point. Aduerſaries of this ground are, firſt among our ſelues, ſuch as are content to make Chriſt a Sauiour and Redeemer, but not a patterne and example of imitation in his vertues: but Chriſt will not bee made a packe-horſe onely to beare ſinnes, ſeeing he hath propounded himſelfe a preſident to be followed of thoſe who look for ſaluation by his ſufferings; they muſt firſt be his diſciples before he be their Redeemer. Secondly, a more wicked enemie withſtanding this doctrine is the Church of Rome, in exalting nature, and extenuating the grace of God; as firſt, holding that all ſinnes deſerue not death, but may bee done away by a little knocking on the breaſt, or ſuch light ſorrowe. Secondly, that by nature man hath free will in his conuerſion, and being helped by the holy Ghoſt, can mooue himſelfe vnto ſaluation. Thirdly, that after iuſtification there is nothing in a man that God can hate. Fourthly, that a man may merit life, and performe workes of ſatisfaction to God; which deuilliſh doctrines what elſe do they but make the heart ſwel with pride, ſo as it can neuer be brought to the deniall of it ſelfe.

Popiſh doctrine ſuffereth not a man to ſet one foote forward towards Chriſt, becauſe it reſiſteth deniall of a mans ſelfe.

3. Ground.

The third ground is taken from the Morall law: *thou ſhalt haue no other Gods before my face.* The ſcope and meaning of which lawe is, to direct vs in chuſing the true God onely to be our God; which is done, firſt, when we knowe and acknowledge him as he hath reuealed himſelfe in his word: ſecondly, when we giue our hearts vnto him, according to that precept, *My ſonne giue me thy heart*. Now the heart is giuen to god when hee is loued and feared aboue all, when hee is alone truſted in, relied on in danger, when we aſcribe all power vnto him, beleeue in him, ſubiect our ſelues vnto him in our very conſciẽce; for whatſoeuer hath theſe is become our God. Secondly, that this is a ground cannot be doubted: for whoſoeuer taketh not the true God for his God, is out of all way to ſaluation, ſeeing there is no couenant betweene God and him, and beeing out of the couenant, can haue no part nor inheritance in Gods kingdome.

Thirdly, Aduerſaries of this ground are, firſt the *Romiſh doctrine*, which committeth high treaſon againſt God, in giuing his honour to other things; as to Saints and dead men, whom they make Gods, by teaching inuocation to be due vnto them, and ſo attributing an infinite power, wiſedome, or preſence vnto them, which are Gods properties. Secondly, in teaching that men can merit, they make them Gods. For if Chriſt himſelfe had beene a meere man, he could not haue merited. Thirdly, in aſcribing to dead creatures the vertue of the holy Ghoſt; as to water, the power of ſanctification, driuing away deuils, and waſhing away ſins. Fourthly, in ſetting vp the woodden Croſſe for a God, which muſt bee worſhipped with the ſame worſhip and affection as God himſelfe is. The Virgine *Mary* they make a Goddeſſe and Queene of heauen, whome they pray to command her ſonne. And laſtly, the Pope, to whom they giue power to pardon ſinne properly, and to make lawes to binde conſcience, as properly as Gods lawes doe.

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to our ca
ly Gods.

The ſecond aduerſarie, is the common *Proteſtant*, who carrieth an outward profeſſion of Chriſt, but in his heart ſetteth vp many Gods; as the bellie, wealth, pleaſure, yea the Deuill is the God of many men, as Phil. 3.19. 2. Cor. 4.4. others ſet all their hearts and ſtudie for the accompliſhment of their ſinnes; now ſinne hauing the hold in their hearts, is become their God. Yea and it is a common practiſe of many Proteſtants in their croſſes to put off their cõfidence in God, and betake themſelues to cunning men and Southſayers; ſo leauing the liuing God, and truſt for their helpe in the deuill himſelfe.

4. Ground.

The fourth ground of practiſe concerneth the worſhip of God: Exod. 20.5. *Thou ſhalt not make to thy ſelfe any grauen image*, &c. The firſt point. The meaning: This Commandement hath two parts: the former forbidding the *making of Images*: the latter, the *worſhipping of them*. The former in theſe words, *Thou ſhalt not make vnto thy ſelfe, &c.* In which is not ſimply forbidden the making of Images, as if they bee for politicall or hiſtoricall vſe, but the making of them in way of religion or conſcience, to put vs in remembrance of God, or to worſhip God in, by, or at the ſame. The latter in theſe words, *Thou ſhalt not bowe downe, &c.* that is, thou ſhalt not ſo much as bowe downe thy bodie before ſuch an Image made by others, neither to worſhip it, nor the true God in it: which expoſition becauſe it is oppugned by a great part of the world, I will prooue by ſome reaſons: Firſt, that which was the ſinne of the Iſraelites in making Images, is here forbidden: but their common ſinne in the vſe of Images was to make them repreſentations of the true God, and to worſhippe the true God in them, as appeareth, Exod. 32. 4.5. The Iſraelites hauing made a golden Calfe ſaid, *Theſe bee thy Gods, O Iſrael, which brought thee out of the Land of Eygypt:* that is, this is a repreſentation of that God who brought thee out of Egypt: for they ſhould haue bin worſe then mad men, if they had called that Calfe which was but one day old, that God which brought them many daies before out of Egypt: beſides that, Images true or falſe are vſually called by the name of Gods, as being ſo in the reputation of the worſhippers. Further, *Aaron* ſaid, *To morrowe ſhall be the holy day of the Lord:* ſignifying that the Calfe was made to repreſent the true God, whome in the Calfe they were to worſhippe. Againe, Iudg. 17.3. *Michaes* mother ſheweth that her intent was to worſhippe God in the Image, when ſhe ſaith, that ſhe had dedicated eleuen hundred ſhekels of ſiluer to the *Lord*, to make a grauen and a molten Image; and hauing made the Image, ſhe ſaith, *Now will the Lord bleſſe mee:* though this fact was groſſe idolatrie, yet he ſheweth that he worſhipped the Lord in the Image, whoſe bleſſing hee boaſted of. Eſay 40. 18.. *To whom will ye liken God*? whence it is plaine: they made Images of the true God to worſhip him in. Iudg. 2. 21. The Iſraelites were ſore afflicted for ſeruing *Baal and Aſhteroth*, that is, Idols fetched from the Heathen: but herein their intent was to worſhip the true God in them, as appeareth Hoſea 2. 16. *Thou ſhalt call mee no more Baali, but Iſhi.* Yea the verie Heathen themſelues worſhipped the true God in their Images, Rom. 1. 23. *They turned the glorie of the true God, into the ſimilitude of a corruptible creature*; much more then the Iſraelites who tooke their idolatrie from them: and therefore in the ſecond Commandement is forbidden the making of Images of the true God, and not of falſe onely, as the Papiſts would falſely teach vs. The ſecond reaſon is in Deut. 4.15.16. where *Moſes* making a Commentarie vpon this Commandement, and forbidding to make any repreſentation of any figure, addeth this reaſon: *Yee ſawe no Image in the day that the Lord ſpake out of Horeb*: and therefore *Moſes* vnderſtood the Cōmandement as we do, namely, not to make any Image of the true God. The third reaſon is in the words, *Thou ſhalt not make the Image of any thing that is in heauen aboue, &c.* Seeing then that God is in heauen aboue, as alſo the Saints and Angels, we muſt make no Image to repreſent them: for euen Images of the true God, are Idols, hated of God, and condemned in the Scriptures: ſo the golden Calfe is called an *Idoll*, Act. 7.41.

A The ſecond point is, the weight of this grou͂d ſtanding herein, that whoſoeuer ouerthroweth this ground, ouerthroweth this religion. For firſt, whoſoeuer reſembleth God in any Image, and worſhippeth him therein, he denieth the true God, Rom. 1. 25. The wiſeſt of the Heathen worſhipping God in their Images, *turned the truth of God into a lie*: ſo whatſoeuer men may beleeue of worſhipping the true God in an Image, the truth is, it will prooue no better thē a lie vnto them. The Apoſtle affirmeth, that whatſoeuer the Gentiles ſacrificed to Idols, *they ſacrificed it vnto Deuils, and not vnto God.* Some may aske, how can this be, ſeeing their intent was to ſacrifice vnto God? I anſwer, that by offering to an Image, they denied God, and B ſo not ſeruing him, they became ſacrificers to the Deuill: for whoſoeuer conceiueth of God, otherwiſe then he will bee conceiued of, conceiue an Idol, and not God; and he that wil remember him in things wherein he will not bee remembered, forgetteth him, as the Iſraelites, Pſal. 106. 21. Secondly, profeſſed Idolatrie maketh a ſeparation between God and his people, as adulterie doth betweene man and wife. For as a wife that ſeeketh to ſtrangers, denieth her proper husband; ſo the Church, which is the ſpouſe of God, going a whoring after Images and ſtrange Gods, denieth God her husband, and procureth the Bill of diuorce: ſee Hoſeah 2. and Ier. 3.8.

1.Cor. 10.20.

C Thirdly, the Aduerſaries of this ground are, the profeſſed Papiſts: firſt, in allowing making of Images for Religions ſake; as the Image of Chriſt crucified, which they call the *Crucifix*; and of Chriſt glorified, which they call *Agnus Dei*: alſo Images of the Virgin *Marie*, and other Saints; yea curſing and condemning all thoſe that forbid the making of them, and ſo curſe euen the Lord himſelfe: yea and moſt blaſphemouſly in former times they were wont to make Images of the Trinitie, picturing the Father like an old man, the Sonne like a child, the holy Ghoſt like a Doue, and yet much more blaſphemouſly then that, otherwiſe: But they are now aſhamed of ſuch wicked pictures. Secondly, they maintaine, yea and command the worſhip of Chriſt in an Image, and condemne D them who denie the worſhipping of Images, whether they be Images of God, or of Saints, Angels, or dead men. Thirdly, they teach that a man is to worſhip the Crucifix religiouſly, yea with the ſame worſhippe and deuotion with which Chriſt himſelfe is worſhipped, wherewith alſo they worſhippe their breaden-God.

If the Pope had bin with Moſes in the Mount, he would haue demurred vpon the admittance of the ſecōd Commandement.

In former times their conſciences ſecretly checking them of their Idolatries, cauſed them to leaue out the whol ſecond Commandement, and diuide the laſt into two, to fill vp the number: but of later-dayes, ſeeing they are conſtrained to retaine the Commandement, they haue found out ſome ſhift, which we will examine. Firſt, they ſay, there is a difference be-

Obiect. 1.

tweene an Idoll and an Image, as the one is a Greeke word, the other a Latin: the former is a repreſentation of the true God, the latter of falſe gods. Answer. *Anſw.* The difference is but in the word, for indeede they be both one, Act. 7.41. The Calfe was an Image and an Idoll too. Obiect. 2. *Ob.* They make difference alſo of worſhip, which they ſay is of two ſorts: the firſt is *Latreia*, λατρεία. this is a worſhip and reuerence due to God onely: the ſecond is *Dulia*, δουλεία. and this is a ſeruice due vnto Saints, to the Crucifixe, &c. Anſwer. *Anſw.* But beſides that the Scripture make theſe both one, they herein bewray their follie, in that if either be greater, it is *Dulia*, which is a kinde of ſeruice moſt ſubmiſſe, and that properly which vaſſals were wont to yeild their lords who had taken them in warre, and yet this muſt be giuen to Saints, and the wooden Croſſe, beeing the greateſt ſubiection. Obiect. 3. *Obiect.* 3. But they intend to worſhip not the image of the Croſſe, but Chriſt in it. Anſwer. *Anſ.* No intention of man can inſtitute a true worſhip of God, without warrant from God himſelfe, who neuer authorized men to worſhip him in Images. Obiect. 4. *Obiect.* 4. Engliſhmen kneele downe to the Chaire of Eſtate, the King not beeing in preſence, and therefore we may much more to Saints and Angels. Anſwer. *Anſw.* Firſt, this is a ciuill and politike worſhip, teſtifying the ſubiects alleageance; but kneeling to Saints is religious. Secondly, the King appointeth his Chaire of Eſtate to be a ſigne of his preſence, and willeth it; but no Papiſts can prooue that euer Chriſt appointed a Crucifixe to be a ſigne of his preſence: or that God willeth their Images to be ſignes of his preſence. Thirdly, the Chaire of Eſtate is a ſigne onely in the Kings abſence: for himſelfe beeing preſent, the ciuill worſhip is performed to himſelfe: but Chriſt is neuer abſent from his Church, & yet in his preſence they ſet vp an Image to remember him by. Thus that Church beeing an open Idolater muſt not be ioyned with: for ſhee is not ioyned to Chriſt any longer, but is a profeſſed harlot: neither is it ſo indifferent (as ſome thinke) to finde ſaluation there as wel as by our Religion.

5. Ground. The fifth ground is, Matth. 4.10. *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue.* That this is a cheefe ground, needes no proofe; and therefore we will conſider, firſt the meaning; ſecondly the aduerſaries againſt whome we muſt contend. To knowe the meaning, the words going before will affoard vs ſome direction; wherein Satan hauing mooued Chriſt to fall downe and worſhippe him with bodily worſhippe onely, and requiring not the maine worſhip due to God, but a little bowing of the bodie; betokening that he was the diſpoſer of the kingdomes of the world: this Chriſt denieth him with this reaſon ratified by Scripture, that it is a worſhip and ſeruice proper to God, and to be tendred to him onely. Secondly, the words themſelues are to be weighed: Προσκύνησις. By [*worſhip*] is properly ſignified bodily worſhip in a bodily geſture: the meaning then is, thou ſhalt with thy bodie adore the Lord, for ſo it is ſutable to Sathans demand. The word [*ſerue*] ſignifieth all worſhip due to God both inward and outward. [*Onely*] This word appertaineth to both the members, and ſo to the whole ſentence: for els there ſhould be no direct deniall of Satans temptation, requiring onely the former and not the latter. Obiect. But ſome will ſay, we may ſerue men lawfully; how then is ſeruice proper to God onely? Anſwer. There be two kinds of worſhip; Religious, and Ciuill. Religious, is an action or actions of reuerence & ſubiection, whereby a man doth acknowledge the Godhead it ſelfe, or the properties thereof, either in God himſelfe truly, or in the creature falſely. Theſe properties of God are, firſt, to be an abſolute Lord. Secondly, to be Almightie. Thirdly, to be preſent in all places at all times. Fourthly, to heare all men in all places at all times. Fiftly, to know all things paſt, preſent, and to come, yea, and the hearts of men. Sixtly, to be a giuer of all good things, and the preuenter of all euil. Now any action of reuerence in ſignification of any of theſe properties, is a religious worſhip; the very intent of the minde in religious worſhip, beeing to aſcribe either God-head, or diuine properties to the thing worſhipped. Ciuill or politik worſhip is, when men performe actions of reuerence and ſubiection vnto others, as acknowledging thē to be preferred aboue themſelues in gifts or authoritie. Thus bowing of the bodie is ſomtime religious, when it is done to God, in acknowledging his properties; and ſometime ciuill, performed to a man in reſpect of his eminencie in gifts and gouernment. But theſe words of Chriſt are meant onely of the former, and not of the latter which belongs vnto man. This ground thus truely conceiued, affoardeth vs theſe two maine points of religion: firſt, that *God is to be worſhipped with a religious worſhip.* Secondly, *that all religious worſhip is proper to God, and due to him alone.* Now religious worſhip is two-fold: firſt, *inward* ſtanding in two things; faith and inward obedience. Secondly, *outward*, when this inward worſhip is outwardly teſtified; conſiſting of three principall parts: firſt, in preaching, hearing, and reading the word: ſecondly, in receiuing the two Sacraments: thirdly, in praier and thankſgiuing publike and priuate.

Aduerſaries Catholiks, the Catholike deprauers of Gods worſhip. The Aduerſaries hereof are the Papiſts, who pretend the Catholike Religion, but indeede ouerthrow it, deprauing the outward worſhip of God, wherein the inward is teſtified. The firſt part whereof ſtanding in the *preaching, hearing*, and *reading* of the *word*, they depraue: firſt, by mingling the pure word of God with mans word and writings; and authoriſing bookes Apochryphall as Canonicall Scripture. Secondly, by making vnwritten Traditions Apoſtolicall and Eccleſiaſticall (as they ſay) of equall authoritie with the Scripture.

A Thirdly, in that they teach in their catechiſmes, that the worſhip of God doth ſtand in obeying the Commandements of the Church, as wel as the Commandements of God themſelues, and are neceſſarily to be practiſed vnto ſaluation, and ſo they worſhip God in *vaine*, Mat. 15. 9. Fourthly, in that they allowe no Bible to be authenticall, but onely the Latin tranſlation of *Ierome*, renouncing both the Hebrew and Greek fountaines: and yet learned Papiſts confeſſe that their Latin text is corrupted, and that therefore the true ſenſe is to be fetched frō the Popes determination and from Councels, and no other ſenſe to be admitted. Fiftly, in that they make Images Laymens bookes & teachers, & debarre the people of the Scriptures publikely and priuately B in the vulgar tongue, and ſuffer it onely to be read by them and vnto them in the Latin tongue vnknowne vnto them.

The ſecond part of outward worſhip ſtanding *in adminiſtration of Sacraments*, they likewiſe corrupt and aboliſh: for howſoeuer Baptiſme is preſerued for the ſubſtance of it in the Romiſh Church, which (as a lanterne carrieth the light) it retaineth not for it owne, but for the hidden Churches ſake within it; yet haue they aboliſhed the Lords Supper for the ſubſtance of it: firſt, of a Sacrament they haue made it a reall ſacrifice. Secondly, they haue turned the Communion into a priuate Maſſe, where the Prieſt alone receiueth all, and the C people nothing. Thirdly, although in a Sacrament there muſt be diſtinction betweene the ſigne and the thing ſignified, yet they make none, but ouerthrowe all ſuch ſignification of the ſignes by their tranſubſtantiation. Fourthly they haue turned the bodie of Chriſt into a breaden God, which they carrie about in boxes and worſhip, which is as vilde an Idolatrie as euer was among the Heathen, not inferiour to the worſhipping of Cats and Bulls as gods among the Egyptians. Fiftly, they haue added to Chriſts inſtitutiō fiue Sacraments, viz. *Penance, Confirmation, Orders, Matrimonie, and Annoynting*. But indeede Baptiſme is a Sacrament of Penance: the Lords ſupper of Confirmation: and further they are deceiued in the other.

D The third part of outward worſhip concerneth *Prayer and thankſgiuing*, this they ouerthrowe likewiſe: firſt, they mocke God in praying in an vnknowen tongue, not knowing what they aſke, much leſſe ſeriouſly addreſſing thēſelues vnto the dutie which euen earthly kings would diſdaine. Secondly, in prayer muſt be brought ſenſe of want and contrition of heart, this they cannot bring who are taught that they merit by prayer. Thirdly, prayer muſt be made in particular faith, but this they make preſumption. Fourthly, they allow praying to creatures, and the mediation of Saints, and ſo denie the very ſubſtance of prayer, which is to make requeſt to God onely in the alone mediation of Chriſt.

The ſecond maine point of Religion out of this ground is this; *That Religious Worſhip is due to God alone*; for we may not giue appearance of religious worſhip to creatures. *Cornelius* is reprooued for giuing to *Peter* exceſſe euen of ciuill worſhip, Acts 10. 25. for he knew *Peter* to be a man of God, and ſo ſeemed to mingle a kind of Religious worſhip with ciuill. This is a maine ground alſo, which whoſoeuer denieth he holdeth not the head Chriſt, Col. 2. 18. 19.

Aduerſaries. Popiſh praiers fitter to be preferred to dead men then the liuing God.

The Aduerſaries of this ground alſo are the profeſſed Papiſts, who worſhip Saints and Angells, not onely by kneeling before them, but praying alſo vnto them; which cannot be denied to be a religious worſhip, ſeeing it attributeth vnto them to heare the prayers of all men, at all times, in all places, yea and to knowe the hearts of men vpon earth. Secondly, they maintaine religious worſhip of Images, they go on pilgrimage vnto them, offer incenſe, creep vnto them, and kneel before them. Yea they worſhip the Crucifixe with the ſame worſhip whereby they would adore Chriſt, if it were liuing vpon earth, as alſo the reliques of Saints. Out of all which we ſee what to thinke of that Church which only hath the name of a Church, ſhe holdeth not the head Chriſt, ſeeing for ſo many hundred years ſhe hath diſplaied her fornication in worſhipping Saints, angels, Images, & the *Virgin Marie*, ſo as her Bill of diuorcement is iuſtly giuen her, 2. Theſſ. 2. 10. Reuel. 13. 8. from whome we muſt ſeparate, if we would not partake with her in her plagues.

6. Ground.

The ſixth ground of practiſe is, Eſai. 8. 13. *Sanctifie the Lord of hoſts*: which words containe the ſubſtance of the third Commandement; in which conſider firſt the meaning, ſecondly the weight, thirdly the Aduerſaries. For the meaning: A thing is ſaid to be ſanctified two wayes; either when it is made holy; or whē it *is acknowledged to bee made holy*. Now this latter muſt be here vnderſtood, for Gods name cannot be made holy, which is holineſſe it ſelfe, and the firſt cauſe of all holineſſe, but it is ſanctified of vs, when we acknowledge it holy: and this our ſanctification of God, either reſpecteth God himſelfe, or the gifts of God. Our ſanctification of God himſelfe (the thing intended in this ground) is done two waies: firſt, when in our mind we acknowledge and praiſe him in his attributes, of wiſedome, mercie, louing kindneſſe, power, prouidence, and ſuch like, 1. Pet. 3. 15. *Sanctifie the Lord God in your hearts*; that is, acknowledge him in his wiſedome, power, and other his attributes: Looke as good ſubiects ſpeaking of, and mentioning their Prince, will put off their hats in reuerent opinion of him; ſo we religiouſly ſhould thinke and ſpeake of theſe. *Iob* fearing onely & but ſuſpecting, that his ſonnes in their feaſtings had diſhonoured this name of God, ſanctified them. When *Ezekias* heard the blaſphemies of *Rabſheka* againſt God, he hūbled himſelfe, rent his clothes and put on ſackecloath, 2. King. 19. 1. Yea wicked *Ahab* hauing heard (though falſely) that *Naboth* had blaſphemed God, he rent his cloathes, and proclaimed a faſt; which ſheweth (whatſoeuer his fact was,) the vſe and manner of holy men in his time, when Gods name was diſhonoured and blaſphemed. Secondly, we ſanctifie God himſelfe, when we with reuerence acknowledge his titles, as *God, Lord, Iehouah, Father, Chriſt, Ieſus, Holy Ghoſt*; and not without religious and obedient affection ſpeaking or thinking of them. Our ſanctification of Gods gifts, which are many, as the *Word preached, Prayer, Sacraments, Meate, Drinke,* and all things ſeruing for the good of body or ſoule, is not by giuing or adding any holineſſe vnto them, which in themſelues are all holy; but when we acknowledge them holy by preparing our ſelues to a holy vſe of them, and vſe them accordingly with good conſcience; for euery creature of God hath a double vſe: Firſt, a lawfull vſe when God permits a generall vſe of his creatures, thus all may vſe meate, drinke, apparell, &c. Secondly, a holy vſe, when a creature in his lawfull vſe is vſed in a holy manner, for this includeth the former, though that may be without this. For example, all the Iewes kept the Paſſeouer *lawfully*, but onely thoſe celebrated it *holily*, who prepared thẽſelues according to the cõmandement: which holy vſe is obtained by the word and prayer, 1. Tim. 4. The word directeth vs to vſe theſe gifts of God in obedience; and prayer obtaineth grace to vſe them according to the word: vnto which holy vſe of Gods creatures we are to be moued by theſe reaſons: firſt, we muſt diſtinguiſh our ſelues from the bruite beaſts: the ſwine in the forreſt catcheth vp the maſte, but looketh not vp to heauen, no not to the tree whence it falleth. Secondly, becauſe we haue loſt our title to all the creatures in *Adam*, which onely is in this vſe reſtored. Thirdly, becauſe they are the gifts of God, we muſt thus acknowledge them to be his, and in him learne to vſe them. Fourthly, that we may auoide the common abuſe of them, whereby he is prouoked to diſpleaſure.

The ſecond point is the weight of this ground: which may appeare in the contrary, ſeeing the blaſphemer doth what he can to ouerthrow the Godhead it ſelfe; whence euery ſuch one is called by ſuch a name as ſignifieth *a piercer of God*, or one that thruſteth God thorough: and therefore the ſanctification of God is a ground of moment. Secondly, the firſt petition of the Lords Prayer is, *ſanctified be thy name*: wherein we are taught to preferre and pray for the halowing of gods name before our owne ſaluation. Thirdly, the ſcope of the third Commandement is the ſame, which whoſoeuer obſerueth not, reuerſeth both the former. And laſtly, the Lord is ſo iealous of his glorie, that he will be ſanctified of all them that *come neere him*, elſe he will ſanctifie himſelfe in their confuſion. Leuit. 10. 3.

Leuit. 24. 14. 16.

Aduerſ

Thirdly, The Aduerſaries of this ground are firſt, though (by Gods mercie) the religion of the Church of England is no aduerſarie vnto it, yet the liues of the moſt fight againſt it; for although when we mention earthly princes, we can vſe all reuerence, yet Gods name is moſt fearefully abuſed, and toſſed in wicked mens mouthes by oathes and curſed ſpeakings; beſides that, many abuſe the ſame to Charmes, and Spells in their ſorceries, and men thinke all is well, becauſe herein they vſe good words: but the truth is, the better the words be, the greater is the ſinne: yea it is noted to be a ſigne of a low & baſe ſpirit not to ſweare & blaſphem vpon any occaſion: many ſouldiers thinke they cannot be couragious enough vnleſſe they peirce god and rent Chriſt by deteſtable oaths, ſuch as would cauſe wicked *Ahab* himſelfe to rend his cloathes at the hearing.

Secondly, the great aduerſarie is the Papiſt, and that diuers waies; firſt, in that they teach that the very doing of ſome worke is a ſanctification of God; as the outward worke of Baptiſme, yea in it the very action of the Miniſter is a worſhip of God, and doth conferre grace, *ex opere operato*; this was their old doctrine, which nowe they colour with this addition: *If the partie bee well and rightly diſpoſed*: but beſides the vſe, yea the lawfull and common vſe, there is by this ground required an holy vſe of any thing to make it acceptable to God, or rightly profitable to the doer himſelfe. Secondly, their hallowing of Water, Bells, Palmes, Aſhes, Spettle, is a mere mockery of God, ſeeing they haue neither word nor promiſe from God, that theſe creatures ſhould be thus hallowed to preſerue from euill, bodie or ſoule. Thirdly, they erre in the foundation of religion diuers wayes: euery which ſuch errour is blaſphemie. Fourthly, that Religion oppugneth the ſanctification of Gods name in the vſe of a lawful oath, teaching firſt that the Pope hath power to diſpenſe with an oath. Secondly, that men may ſweare by the Maſſe, and ſo doing make it a God. Thirdly, euen the learned among them with one conſent hold, that a man may ſweare ambiguouſly, euẽ whẽ he knoweth the thing to be otherwiſe.

Popiſh hallowing of the creatures, diſhonoureth the Creator.

7. Ground.

The ſeauenth ground is, Gal. 5. 15. *The whole lawe is fulfilled in this one word, Thou ſhall loue thy neighbour as thy ſelfe.* The meaning is not that we ſhould loue our neighbour equally with our ſelues, and with no leſſe affection, or degree of loue; but that with the ſame cherefulneſſe, and willingneſſe, and truth of heart that we performe duties of loue to our ſelues, ought we alſo to reach them out vnto others. The weight of this ground appeareth, in that not onely Chriſt ſaith, *It is like the great Commandement*, but alſo in that it is the *ſumme of the whole lawe*: for the firſt Table muſt be practiſed in the ſecond, and the loue of God teſtified in loue to men.

Aduerſaries.

The Aduerſaries of this ground be the Popiſh Church, who thus expound it: Firſt, loue thy ſelfe, and then thy neighbour; making the loue of our ſelues the foundation of the loue of others: but ſometime we may loue our neighbour aboue our ſelues; as *Ionathan* loued *Dauid* more then his owne ſoule, and Chriſt loued his enemies more then his owne life. Secondly, it teacheth that a man muſt not loue particularly his particular enemie, nor ſalute him in particular, but generally, as if he ſalute a whole companie together, his enemie beeing there.

Ground.

The eight ground: Exod. 20. 12. *Honour thy father and thy mother, &c.* In the words two things are to be conſidered: firſt, an ordinance of God: ſecondly, the meanes to preſerue it. The ordinance is, that all men muſt not be equall in degree, but there muſt be orders of men, of whō ſome are to be in higher degree, as ſuperiours; ſome in lower condition, as inferiours: the former are aboue others in regard of power to command, and to puniſh; the latter are in ſubiection vnder others, by whoſe diſcretion and will they are to be gouerned. This ordinance is deſcribed, Rom. 13. 1. *Let euery ſoule be ſubiect to the ſuperiour power*: that is, be content to be vnder others which are aboue him in power: ſo here, ſome muſt be as fathers, & mothers, ſome muſt be ſubiected vnto them. The meanes to preſerue this ordinance, is the yeilding of honour vnto whō it belongeth, which ſtandeth in three things: firſt, in *reuerence* towards the perſons of ſuperiours. Secondly, in *obedience* to their iuſt commandements. Thirdly, in *thankefulneſſe* for their paines in gouerning: thus is that golden ſentence to be expounded, Matth. 22. *Giue vnto Ceſar the things that are Ceſars*; that is, giue him reuerence, obedience, thankefulneſſe; according to that, Rom. 13. 7. *Giue feare vnto whom feare belongeth, honour to whome honour, tribute to whome tribute.*

The weight of this ground is plaine, becauſe without it can be no practiſe of true religion: for firſt, by it ſtand the three things, the *Family*, the *Church*, and *Common-wealth*; all which are maintained by gouernment, and ſubiection: wherefore the Lord ſet this Commandement the firſt of the ſecond Table, as whereupon he would found all humane ſocieties. Secondly, gouernours in any of theſe ſocieties, are the keepers of both Tables, without whoſe helpe and authoritie Gods kingdome could haue no abiding on the earth.

Aduerſaries. Such is the carriage of the Romane Cleargie, as they had neede keep the ciuill magiſtrate off them, and be their owne Iudges.

Aduerſaries of this Commandement, are the Papiſts, who weaken the authoritie of the Magiſtrate, in exempting their Clergie from all Ciuill power of Magiſtracie, in cauſes both iudiciall, (that is, matters controuerſall) and criminall, that is, matters of treſpaſſe; although the Apoſtle ſaith, *Let euery ſoule be ſubiect*. Secondly, that Church hath ſet vp a power to bring into order and ſubiection all the Kings vpon earth, namly, the power of the Pope, who challengeth to himſelfe to ouerrule, yea and to depoſe at his pleaſure Kings and Queenes, who in their dominions are aboue all, and onely vnder God. Thirdly, that religion leſſeneth the power of parents: for in the Councell of Trent they eſtabliſh, firſt, *Mariages*, and *Contracts* made by children without conſent of parents: Secondly, *Vowes* alſo made by children vnder age, and without conſent of parents, are held lawfull, and not to be broken.

9. Ground.

The ninth ground is, Mich. 6. 8. *He hath ſhewed thee, O man, what is good, and what the Lord requireth of thee, ſurely to doe iuſtly, to loue mercie, to humble thy ſelfe, and to walke with thy God.* The meaning. Three vertues are here required: firſt, *Iuſt dealing*: ſecondly, *mercie*: thirdly, *Humilitie*. Touching the firſt, we are commanded to *doe iuſtly*: and this execution of iuſtice betweene man and man, hath fiue ſubſtantiall parts. Firſt, to giue honour to whome honour is due. Secondly, by thought, word, and deede to preſerue the bodie and ſoule of our neighbour, that is, his life ſpirituall and temporall. Thirdly, his chaſtitie, which is the honour of bodie and ſoule in ſingle life and Matrimonie. Fourthly, his worldly eſtate. Fiftly, his good name. This is the ſcope of all the Commandements of the ſecond Table.

Now becauſe the due execution of iuſtice muſt be tempered with mercie, therefore is mercie required of man in the ſecond place, which is a readineſſe to releeue the miſerie of the diſtreſſed. And thirdly, becauſe iuſtice and mercie without godlines are but ciuill vertues, we are in the laſt place commanded to *walke in humilitie with our God*, which containeth the ſumme of the firſt table, and ſtandeth in three things: firſt, we muſt acknowledge our ſinnes: ſecondly, intreat for pardon: thirdly, purpoſe not to offend God any more, but endeauour to preuent ſinne to come.

Concerning the weight of this ground, it appeareth in Mich. 6. 7. where the Lord teſtifieth himſelfe to be more delighted with the practiſe of loue and mercie, then with oblations of *thouſands of Rammes, and tenne thouſand riuers of oyle*: and elſewhere, *I will haue mercie, and not ſacrifice.* Yea, Tit. 2. 12. this is made the ende of the appearing of the grace of God, that we ſhould liue *ſoberly* in regard of our ſelues, *iuſtly* in regard of others, and *godlily* in regard of God. Theſe vertues are ſo reſpected of God, that they are ſaide to goe immediatly *before his face*, Pſal. 89. 14. and ſo neceſſarie among men, that without them no ſocietie can be preſerued.

Aduerſaries.

The aduerſaries hereof are, firſt, the liues of moſt men, who ſeeke their owne things, and not to maintaine the liues, goods, name, chaſtitie of others: yea too many preferre their priuate gaine before the common good of men in Church and Common-wealth. Secondly, the maine aduerſarie is the Roman religion, which defendeth the greateſt iniuſtice that can be, by eſtabliſhing a Monarchie among themſelues, not only controlling the ſoueraigne authoritie

Romiſh religion an open enemie to all iuſtice.

A of Princes in their owne kingdomes, but alſo exempting their ſubiects frō their allegeance at their pleaſure. Of which vſurped power debar them once, and that counterfeit Religion will fall with it, becauſe it is onely vnderpropped by it. Secondly, that Religion ouerthroweth iuſtice in chaſtitie: for firſt, it giueth power to the Pope to diſpenſe with mariages within degrees of nature; it licenſeth the brother by that diſpenſation to marrie his brothers wife, and ſo is a patrone of horrible inceſt. Secondly, it defendeth the tolleration of Stewes. Thirdly, by ſolemne decree it forbiddeth mariages to ſundrie orders of men, which *Paul* calleth a doctrine of deuils, 1. Tim. 4. Yea they binde certaine men and women from mariage, and yet call it a Sacrament. Fourthly, the laſt Councell B of Trent affirmeth, that all marriges not ſolemnized by a Maſſe Prieſt, and in the faith of the Romiſh Church, are of none effect. Thirdly, that Religion teacheth, that to ſteale a ſmall thing, is a veniall ſinne; whereas the thought of ſtealing deſerueth the curſe of the law. Secondly, it defendeth begging: yea and placeth holineſſe in it; whereas the word teacheth that *ther ſhould be no begger in Iſrael*. Fourthly, it teacheth that a ſporting lie, or a beneficiall lie are veniall ſinnes flat againſt the ninth Commandement. Laſtly, againſt the tenth Commaundement it teacheth iniuſtice, namely, that hurtfull motions intended againſt our neighbour (if there be no conſent of will) are no ſin. Whence we may ſee what to thinke of that Religion; yea Chriſt himſelfe ſheweth, Matth. 5. 19. *Whoſoe*C*uer breaketh the leaſt of theſe Commandements, & teach men ſo to doe, he is the leaſt in the kingdome of heauen*, that is, he hath no part therein. But the Romane Church breaketh them, yea and teacheth men to doe ſo, and therefore it is not of God, and the peremptorie teachers thereof haue no part (without repentance) in the kingdome of heauen.

10. Ground.

The 10. ground is, 1. Cor. 7. 20. *Let euery man abide in that calling in which he was called.* Firſt, the meaning. The ſcope of the words ſheweth, that among the Corinths ſome who were ſlaues & ſeruants, but conuerted to the faith (their maſters ſtill remaining Infidels) thought that now they were free frō their Maſters, & might relin- D quiſh their ſeruice, and hence tooke occaſion to liue as they liſt; againſt which conceit of licentiouſneſſe, the Apoſtle *Paul* oppoſeth himſelfe, and wiſheth that this may be reformed, & that thoſe who beeing called to the faith vnder vnbeleeuers, abide in that ſame calling wherein they were called. In which verſe two things are contained: Firſt, that euerie man that would liue religiouſly, muſt haue a double calling; firſt, the generall calling of a Chriſtian: ſecondly, ſome particular vocation and calling whereto conuerſe. Secondly, that euery man muſt abide in his particular calling: which that a man may doe, firſt hee muſt bee contented and well pleaſed with his calling. Secondly, he muſt walke diligently in the duties thereof; for theſe reaſons: firſt, the commaundement of God, Gen. 3. 19. *In the ſweate of thy face, ſhalt thou eate thy bread*: which words though they be a threatening, yet they include a commaundement bounded with a promiſe of bleſſing, Pſal. 128. 2. *The man that feareth God, ſhall eat the labour of his owne hands, and bleſſed ſhall he be.* Exod. 20. *Sixe dayes ſhalt thou labour*, enforced by Gods owne example, for in *ſixe dayes* the Lord made heauen and earth. *Queſt.* May wee not vſe recreation in the ſixe dayes? *Anſ.* Yea, ſo it bee moderate, and helpe to make vs fitter for our callings; for labour it ſelfe beeing commaunded, euery thing alſo which vpholdeth it, is commaunded. Such commaundements are vſuall in the Newe Teſtament alſo: Epheſ. 4. 28. *Let him that ſtole ſteale no more, but rather let him labour with his hands the thing that good is.* So, 2. Theſſ. 3. 12. men are commaunded to eate their owne *bread*. Secondly, Examples in the Scripture: God enioyned *Adam* in the ſtate of innocencie this double calling: firſt, to ſerue him: ſecondly, to dreſſe the garden. The ſecond *Adam* Chriſt himſelfe while he lead a priuate life till his baptiſme, which was the ſpace of thirtie yeares, liued in his father *Ioſephs* calling. The Angels themſelues are *miniſtring ſpirits* for the good of the godly, and aſcend and deſcend vpon the ſonne of man, and liue not out of their calling. Thirdly, it is the ordinance of God that men ſhould be his inſtruments for the commō good of the ſocieties wherein they liue; euen as euery member in the bodie endeauoureth it ſelfe not onely for it owne good, but for the benefit of the whole. So ſhould euery member of the bodie politique.

This ground is of great weight for the maintaining of three maine ſocieties; for neither family, Church, or Common-wealth can ſtand without diſtinction of particular callings & labour in the ſame: for which cauſe the Apoſtle *would not haue him to eate, that will not labour*, 2. Theſ. 3. 3.

Aduerſaries.

The aduerſaries hereof are, firſt, many amongſt vs, as thoſe who ſpend their liues in gaming, and they who ſpend their wealth in bezeling and drinking: and they alſo who beeing ſtrong to labour ſpend their time in begging: all which are vile courſes of life, and enemies to all good ſocieties. Secondly, the Romane religion; firſt in maintaining a monkiſh life, whereby a man cutteth himſelfe off from all ſocietie, and liues in praier & faſting: but we are taught not only to practiſe duties of the firſt table, but of the ſecond alſo, and without the ſpeciall calling the generall is nothing. Secondly, In maintaining looſeneſſe of life and idleneſſe, for God hauing appointed 52. Sabbaths in the yeare, wherein men are to lay aſide their ordinarie callings, and no moe, they haue added (as may appear in their callender) fifty two mo, which they cal holy daies, & ſo ſpend more thē a quarter of a yeare in reſt and idlenes, wherby they become aduerſaries of this ground.

The eleuenth ground is, 1. Tim. 1. 19. *Keepe faith and good conſcience.* The meaning. By *faith* we muſt vnderſtand the wholeſome doctrine and religion, deliuered in the writings of the Prophets and Apoſtles: further, this faith muſt not goe alone, but muſt haue his companion, which is a good *conſcience*; the propertie of which is to excuſe and iuſtifie a man in all callings before God and man: and it is knowne by a twofold teſtimonie: firſt, of the life paſt: ſecondly, of the life preſent and to come. The teſtimonie of the life paſt is, that a man hath repented him of all his ſinnes paſt, and is turned vnto God. The teſtimonie of the life preſent and to come is, firſt, that a man hath a purpoſe neuer to offend God, but endeauours to pleaſe him in all things. Secondly, that when he hath ſlipped and ſinned againſt God, it was not wittingly and willingly, but of humane infirmity. Thirdly, that a man hath his generall teſtimonie which is required to a good conſcience. Pſal. 119. 6. *I ſhall not bee confounded, when I haue reſpect to all thy Commaundements.* Iam. 2. 5. *Hee that breaketh one Commandement, is guiltie of all:* that is, he that wittingly and willingly againſt the knowledge of his conſcience, breaks one of the Commandements of God, wil, if occaſion be offered, willingly and of knowledge breake them all: ſo as a good conſcience muſt teſtifie on a mans ſide concerning all ſinnes and all obedience. Examples whereof we haue in *Hezekiah, Eſai.* 38. 3. *Remember, Lord, how I haue walked before thee with a perfect heart.* And in *Paul*, 1. Cor. 4. 4. *I know nothing by my ſelfe.* The weight of the ground apppeareth in the words following, where the Apoſtle ſaith, that while *ſome put away good conſcience, they haue made ſhipwracke concerning the faith*: where he compareth our conſcience to a ſhip, our religion and faith to our treaſures laid in it. Now as a hole in the ſhippe looſeth the treaſures by ſinking the ſhippe: ſo cracke the conſcience, and the treaſures of religion ſuffer ſhipwracke: whence it is that *Timothie* is willed to *keepe the myſterie of faith in pure conſcience*, 1. Tim. 3. 9.

The Aduerſarie of this ground is the Romiſh Religion, who ouerthroweth true teſtimony of conſcience, which is euer ioyned with true humiliation, and repentance for ſinnes paſt; in teaching, that many ſinnes are in themſelues veniall, or no ſinnes, as thoſe luſts againſt the laſt Commandement, which killed *Paul* himſelfe: and in extenuating mans corruption, and extolling nature, wherby (they ſay) a man may work his ſaluation, beeing holpen by the holy Ghoſt: whereas indeede no true peace of conſcience is to be found till nature be wholly debaſed, and grace take the whole place. Secondly, they teach that a man cannot be certen of his ſaluation in this life, but may coniecture and hope well; which is the very racke and torment of the conſcience. Thirdly, while they teach that a man muſt merit his ſaluation by his workes, they torture the conſcience, and leaue it deſtitute of this teſtimonie; for how can the conſcience quiet it ſelfe, when it knows not how many workes wil ſerue the turne, nor when it hath ſufficiently ſatisfied the iuſtice of God? and this is to be marked, that the chiefeſt of that religion, whatſoeuer they hold in their life time; yet when they lie on their death-bed, they flie from their owne merits to the merit of Chriſt. Notable is that ſpeech of *Stephen Gardiner* at his death to conuince it, who hauing beene a great perſecutor, and beeing much perplexed on his death-bed, by a friend of his viſiting him, was put in minde of that iuſtification which is by the meere mercie of God in Chriſt: to whome he anſwered; You may tell me, and thoſe who are in my caſe of this doctrine, but open not this gappe to the people: So as they are glad to entertaine our doctrine for the true peace of their conſcience, which in their owne doctrine they can neuer finde.

And Sir Chr. Blunt at his execution.

Thus haue we ſhewed in part that faith is a moſt precious treaſure, beſet with many enemies, againſt whom we muſt alwaies contend, which we ſhall yet more cleerely ſee in beholding the vſe of this treaſure, which is two-fold: firſt, to reueale from God vnto man all things needefull vnto ſaluation concerning doctrin or manners: wherein it excelleth al mans learning: for firſt, all the lawes and learning of men reueale the Morall law only in part, and mingle it with ſuperſtitions, and ceremonies; but they reueale no part of the Goſpel; onely this doctrine of faith reuealeth in the full perfection both the Law and Goſpel. Secondly, the Laws and learning of men know nothing (much leſſe reueale) of mans miſerie, neither the cauſe nor the remedie thereof; but this doctrine of faith knoweth and reuealeth both: namely, the firſt cauſe to be the ſinne of our firſt parents, and the proper and perfect remedie to be the death of Chriſt. Thirdly, mens lawes and learning ſpeake at large of temporall happineſſe; but know nothing of eternall; but this doctrine not onely knoweth the true happineſſe of men, but teacheth and deſcribeth the readie way thereunto. The ſecond vſe of this doctrine of faith is, that it is a moſt perfect inſtrument of the holy ghoſt for the working of all graces in the hearts of men; I meane not the letters and ſyllables, but the doctrine of the Prophets and Apoſtles taught, and beleeued. *Paul* calleth it the *power of God to ſaluation*: and Chriſt himſelfe ſaith, that his word *is ſpirit and life*, that is, the inſtrument of the ſpirit, whereby life eternall is procured: for which two notable vſes it is a moſt precious treaſure. Whence we learne, firſt to be *ſwift to heare* this doctrine, taught in the publike Miniſtery, as *Iames* counſelleth, chap. 1. 19. becauſe in it God openeth his treaſure to diſpence the ſame vnto vs. Secondly, it beeing a precious treaſure, we muſt hide the ſame in the coffers of our hearts: Pſal. 110. 11. *I haue hid thy word in my heart.* It muſt be an *ingrafted word* in them, Iam. 1. 21. And this duty we practiſe firſt, when we haue care to know it: ſecondly, to remember it: thirdly, when we ſet the affections of our hearts vpon it, as men doe vpon their treaſures. Thirdly, if it be the treaſure of the Church, then it bringeth to the poſſeſſors of it, wealth, honour, and pleaſure, as other treaſures doe. For as the houſe of *Obed-edom* was bleſſed for the Arke; ſo is that heart which holdeth true wiſedome within it: ſee Prou. 3. 13. 14. &c. We in this land haue good experience of this truth, who by Gods bleſſing haue aboue fourtie yeares enioyed wealth, peace, honour, and aboue all, Gods protection; and whence haue theſe flowed, but from the true faith and religion ſet downe in the Prophets and Apoſtles, maintained & defended amongſt vs? which if we would haue continued, we muſt alſo continue to hold and affect this truth as a treaſure vnto the end.

The true treaſure of the Church committed to the Saints is the true doctrine of ſaluation, & not Relikes or merits of dead men.

The ſecond point or head of the Exhortation is, that the *Saints are the keepers of this treaſure of faith,* to whom it *was once giuen.* Whence we may learne, firſt that it is an infallible note of the true Church of God, to keepe, maintain, and defend the wholeſome doctrine of Religiō, deliuered by the Prophets and Apoſtles. It was noted to be the cheefe prerogatiue of the Iews, that to them the *Oracles of God were committed,* Rom. 3. Hence 1. Tim. 3. 15. the Church is called the *ground* and *pillar* of truth, becauſe in her publike Miniſterie ſhee maintaineth and preſerueth the ſame: Cant. 3. 7. asketh Chriſt where ſhe ſhall be ſure of him, and not miſſe of finding him in her neceſſitie: he maketh anſwer, ſhee ſhall be ſure of him in the *Tents of ſhepheards.* Whence may be truely concluded, that neither are the aſſemblies of Turkes nor Heretikes the Churches of God, becauſe they fight againſt the truth; neither is the Church of Rome a true Church of God, becauſe the truth of doctrine is for ſubſtance reuerſed amongſt them. As alſo we may be confirmed that our Churches are the true Churches of Chriſt by this infallible note: A Regiſter is knowne by his Records; ſo our Church is knowne to be Gods Regiſter, becauſe it keepeth faithfully the records of the Prophets and Apoſtles. Secondly, that it ſtands vs in hand to whom this treaſure is now committed, ſo faithfully to keepe it, that it be not taken from vs, and giuen to others who wil keep it better; which we ſhall doe by making this vſe of it, that we bring forth the fruites of it in amendement of life, elſe our vnthankfulnes ſhall iuſtly bereaue vs of it. Concerning that circumſtance in the text [*once giuen*] & not often, it may beare a double ſenſe; firſt, it was giuen (as we ſay) once for all, that is, perfectly, ſufficiently, as neuer after needing any alteratiō or additiō. Whence we note, firſt, that all reuelations in matter of ſaluation and religion giuen ſince, are friuolous and ſuperſtitious; for there is but one edition of true faith, & no after edition of Reuelation beſides or without the word; ſuch as the Papiſts haue deuiſed, to confirme their Purgatorie, praier, and almes for the dead, Maſſe, &c. ſeeing all neceſſarie doctrine to ſaluation was once giuen perfectly. Secondly, that all Church traditions in matter of religion and doctrine of ſaluatiō, are meere prophanations of true doctrin, and argue it to be vnperfect; as thoſe of the Maſſe; of receiuing the Communion in one kind; of the Popes ſupremacie; of workes of ſatisfaction, and many moe. Secondly, it may be thus vnderſtood, *Once giuen to the Saints,* that is, not in writing, but in the hearts of the Saints, when they are truely enlightned: and therefore if after enlightening it be quite loſt, it is not giuen the ſecond time, and conſequently cannot be recouered. Heb. 6. 4. *If a man who hath bin once enlightened and taſted of the good word of God, fall away, it is impoſſible that hee ſhould be renewed againe* by repentance. From which we muſt learne, to beware of Apoſtacie, and falling from the faith: yea and of all ſteps and degrees leading thereunto, as of declining from our grounds of religion: for better had it been for vs neuer to haue knowne the way of truth, then after the knowledge of it to forſake the holy Commaundement. 2. Pet. 2. 22. Which is the more to be remembred, becauſe religion hath beene more cheriſhed then now it is, and the declining from it a great deale leſſe. If it be asked, how may we preuēt Apoſtaſie? I anſwer, neuer cal any ground into queſtion. Here *Cyprians* rule is to be learned, that diuine matters admit no deliberation.

The third point of the Exhortation is, the office of the Church of God and euery member of it: and that is to maintaine, yea to * *fight for the maintenance* of this treaſure; and this is not a bodily fight by ſtrength of arme or bow, but a ſpirituall fight by ſpirituall duties, which euery member of the Church muſt take vp; and namely by foure duties. Firſt, by doctrine; for euery man in his place and calling muſt be a Prophet; as Ioel. 2. 28. and muſt teach all vnder him: the father muſt teach the children, the Maſter his ſeruants, and thus keepe out Sathan and all Satanicall doctrines. Secondly, by confeſſion; euery man beeing called muſt ſtand againſt the gates of hell, by conſtant witneſſing of the truth. 1. Pet. 3. 15. Sanctifie God in your hearts, and be readie *alwaies to giue an account of the hope that is in you.* Thirdly, by example of a good life and vnblameable, ſutable to the doctrine. Philip. 2. 15. This maketh men *ſhine as lights* in the world. Fourthly, by prayer, that the Lord would ſende foorth labourers into his harueſt to withſtand all falſe doctrines and hereſies, that ſo the faith and religion wherewith hee hath honoured vs theſe many yeares, may be maintained vnto vs, and continued vnto ours for euer.

* The word is not [illegible] but [illegible] ſignifying, a[illegible] inſtant contention.
The weapons of our warfare are not carnall, 2. Cor. 10. 4.

V. 4. *For there are certaine men crept in, which were of olde before ordained to this condemnation: vngodly men they are which turne the grace of our God into wantonneſſe, and denie God the onely Lord, and our Lord Ieſus Chriſt.*

Here the Apoſtle proceedeth to confirme his exhortation, by a reaſon drawn frõ the ſtate of the Church in his time, & it is thus briefly framed. There be certaine men which ſecretly ſeek to vndermine & ouerthrow the faith, therefore you ought the more earneſtly to contend for it. And that theſe aduerſaries lurking amongſt them might the better be deſcried, he deſcribeth them by fiue ſeuerall adiuncts: firſt, by their hypocriſie; in *creeping in.* Secondly, by their eſtate before God, *they are of olde ordained to this condemnation.* Thirdly, by their religion; *vngodly men they are.* Fourthly, by their doctrine; *they turne the grace of our God into wantonnes.* Fiftly, by their liues; *they denie the onely Lord.* For the firſt, *There are certaine men crept in*] That is, there be men who ſecretly haue inſinuated themſelues into your ſocietie, profeſſing themſelues to be teachers of the true faith, but are indeede the deſtroyers and diſturbers of it. In which words two ſinnes are laide to their charge; firſt, that they cunningly ioined themſelues vnto the Church, pretending themſelues to be the ſeruants of Chriſt, and of the Church, and yet were enemies to both. Here marke the ſubtilty of Satan, who cauſeth prophane men to ioyne themſelues to the ſocieties of the Saints, that by this meanes mingling his inſtruments with the members of the Church, he may by degrees corrupt the faith, and ouerthrow the Church. The Parable, Matth. 13. ſheweth, that whereſoeuer the good husbandman ſoweth his good ſeed, this malitious man ſcattereth his teares. In *Abrahams* houſe ſhall be an *Iſmael*; in *Iſacks*, an *Eſau*; in the Arke, a curſed *Cham*; in Chriſts family, a *Iudas*. In the Primitiue Church the deuil raiſed vp of al ſorts of Heretikes great numbers. In our owne Church the Deuill ſtirreth vp daily troopes of Atheiſts and Papiſts, to the corrupting and deprauing of true faith and Religion.

1 *Vſe.* Firſt, we muſt not take offence when we ſee vngodly men in the Church, much leſſe cut our ſelues from it by ſeparation: but rather conceiue of the policie of Satan, who for the hindrance of the faith thruſteth them in. When the Iſraelites entred into the land of Canaan, they muſt not dwell alone, but be mingled with the Cananites the enemies of the Church, leaſt the land beeing too much diſpeopled, wilde beaſts A ſhould preuaile & deuoure the people of God: So the Lord (ordering the malice of Satã to the good of the Church) ſuffereth ſeducers in the Church, both to exerciſe the faith and patience of his, and alſo to preuent greater dangers, which they might in their ſecure condition fall into. 2 Secondly, hence we ſee that ſuch hypocrites as theſe be, though they be in the Church, yet are they not of it; they are no members of that body (as the Romiſh church teacheth) for they onely *creepe* into it.

The ſecond fault that is laid to their charge is, that they are intruders, thruſting themſelues into the office of teaching, not beeing called thereto, but *creepe* into the calling. Whence B we note, that it is moſt neceſſarie that thoſe who are to teach publikely in the Church, ſhould be firſt called thereunto. Reaſons. Firſt, beſides the auoiding of this ſinne of creeping into the Church, it is the order that God hath ſet in the ſame; *that hee that is to teach ſhould firſt be ſent*: Rom. 10. 14. And, *No man taketh this honour* (that is lawfully) to himſelfe, *except hee be called as Aaron was.* Secondly, the Miniſtery is Gods, and not mans, becauſe the Miniſter ſtandeth in Gods roome, and ſpeaketh in his name; which he can neuer doe truely, vnleſſe God ſende him, and depute him in his ſtead. Thirdly, the Miniſter muſt maintaine that which hee teacheth; vnto which he had neede (as in all the parts of his calling) of Gods ſpeciall protection; for the which he muſt be al- C waies inſtant in prayer, which he can neuer be aſſured of, if he be not perſwaded of the truth of his calling. Fourthly, the people cannot heare with comfort and profit, if they be not perſwaded that God hath called the teacher to inſtruct them: Rom. 10. 14. *How can they heare, &c.* This truth extendeth it ſelfe alſo to all other offices as well Ciuill as Eccleſiaſticall; all which are to be welded and executed by men lawfully called vnto the ſame. All entrance then into any office in Church or Common-wealth by money, fauour of men, or any vnlawfull meanes, is intruſion; and ſuch are not called of God, but are to be ranged among theſe ſeducers, who creep into places, and come not in by Gods call or approbation.

παρεισέδυσαν. Quaſi aliud agendo ingreſſi.

D The ſecond adiunct whereby the ſeducers are deſcribed, is their eſtate before God; being *men of olde ordained to this condemnation*] that is, they were before all times, lotted, enrolled, or billed vnto condemnation, euen as though their names had beene ſet downe in a booke. By *condemnation* is meant *iudgement*, as the particle *This* doth plainly ſhew: which maketh this the plaine meaning: They were of old ordained to this iudgment in this life, to trie, to exerciſe, and moleſt the Church of God, and ſo conſequently to procure vnto themſelues at length their own iuſt condemnation.

προγεγραμμένοι.

In which words wee are taught: firſt, that God keepeth his bookes of Regiſtrie and Records, in which all things are ſet downe, the perſons, behauiours, and eternall eſtate of all men; which bookes are of three ſorts: firſt, the bookes of his *Prouidence*, containing all particulars of things paſt, preſent, and to come, in which the Lord ſaw the members of *Dauid* when hee was yet vnformed; Pſal. 139. 16. In the ſame booke, *the number of the haires of our head, and the falling of ſparrowes to the ground*, are recorded. The ſecond booke, is of the laſt iudgement; in which the perſons and ſinnes of all men are enrolled. Dan. 7. 9. 10. *The thrones were ſet vp, the ancient of daies did ſit: thouſand thouſands miniſtred vnto him, and tenne thouſand thouſands ſtoode before him: the iudgement was ſet, and the bookes opened.* Reu. 20. 12. *I ſaw all great and ſmall ſtand before God; and the bookes were opened, and another booke was opened.* The third is *the booke of life*, in which are written the names of thoſe who are to be ſaued; Phil. 4. 3. *Paul* ſaith of *Clement* and other his fellowe-labourers, that their *names were written in the booke of life.* Now by theſe bookes we may not groſſely conceiue materiall bookes, ſuch as men note what they would remember in: but the counſell, election, prouidence, pleaſure, and knowledge of God, wherein all theſe things are ſo certainly ſet downe, as if any man ſhould write them in a booke.

Out of which we note two things: firſt, that in regard of god there is no chance, neither any euent by it; in regard of men indeed who know not the cauſes of things, many chances may be: but Gods prouidence, and chance are contrary; he hauing all things written before him with their cauſes. Secondly, that nothing comes to paſſe without the decree of God, no not the wicked actions of men. Which God not onely foreſeeth, but decreeth: for this *Iude* inſinuateth ſaying, *they were ordained to this iudgement*; and euen that which is againſt the will of God, commeth not to paſſe without his will, God willing the beeing of that which he willeth not to effect; and though he eſteeme not euill to be good, yet he accoũteth it good that euil ſhould be.

Predeſtination then is not onely to be referred to the Elect.

For her, where he ſaith [*ordained of olde to this condemnation*] we learne, that as God hath before all worlds decreed the electing of ſome to ſaluation: ſo he hath decreed the refuſall and reiecting of others to condemnation. 1. Pet. 2. 8. *Many were diſobedient: vnto the which they were euen ordained.* 1. Theſſ. 5. 6. *God hath not ordained you to wrath, but to obtaine ſaluation through Chriſt:* ſhewing that ſome are ordained to wrath, who are not to obtaine ſaluation through Chriſt. Rom. 9. 22. God is compared to a potter, framing veſſels of *honour* and *diſhonour*, veſſels of mercie, & veſſels of wrath. In the ſame place, *I haue loued Iacob, and hated Eſau*; that is, I haue decreed ſo to doe. For the whole Ch. ſpeaketh of Gods counſell & vnchangeable decree.

Obiect.

Obiect. If this be ſo (will ſome ſay) then God dealeth vniuſtly, that abſolutely ordaineth ſome men to condemnation & perdition.

Anſw.

Anſ. We muſt know, that we are creatures, & may not preſume to preſcribe a law of iuſtice to the Creator, whoſe will is iuſtice it ſelfe (whatſoeuer we may conceiue) and maketh the thing willed good, becauſe it is willed, and not willed becauſe it is good. Secondly, though God refuſe & reiect men, yet he doth it in moſt wiſe order & iuſt proceeding in theſe two degrees: firſt, he vouchſafeth to ſome men the riches of his grace, ſending to life euerlaſting, which ſpeciall abundant grace hee denieth to ſome other, paſſing by them, who, left vnto themſelues, fall into ſinne. Secondly, for ſinne God decreeth iudgement and condemnation, ſo as he doth not ſimply & abſolutely ordaine his creature to hel, but in regard of ſinne: not that ſinne is a cauſe of the decree mouing him vnto it, but that he decreeth not condemnation without reſpect of ſinne & relation vnto it: which ſpeech we need not feare to ſpeake becauſe the holy Ghoſt ſo ſpeaketh.

Homo non damnatur propter decretum, ſed propter peccatum.

Vſe. Firſt, if ſome men be paſſed by of God, we muſt humble our ſelues vnder his mightie hand, and with feare and trembling worke our ſaluation. Rom. 11. 20. *Some are cut off, thou ſtandeſt by faith; bee not high minded, but feare.* Secondly, we may not be offended when we ſee the Goſpel not receiued, yea hated of men, and the profeſſors of it perſecuted: for many are of olde ordained to be vnderminers of the truth, euen to this condemnation, which by diſobedience they haſten vpon themſelues. *If the Goſpel bee hid to any, it is to them that periſh.* Thirdly, many Diuines ouerſhoot themſelues, that ſeeke to obſcure or ouerthrow this doctrin of reprobation, teaching that God for his part electeth all, and that man himſelfe is the cauſe of reprobation; ſo as man is either the ſauiour or damner of himſelfe, by receiuing or refuſing grace offered; whereas the Scripture ſpeaketh otherwiſe; and here teacheth vs, that ſome men were enrolled to certen iudgement by God before all worlds. The darkning of this doctrine breedeth ſecuritie of ſpirit, wherein grace is made ſo large, and ſaluation ſo eaſie, that if men will they may be ſaued: whereas our doctrine leadeth to the feare of God, and a care to walke as in his preſence continually.

Laſtly, in that it is added, they were *preordained of olde*, note firſt the time of the reiection of ſome men: namely, before all worlds. Secondly, the proper cauſe of the decree of God, which muſt needs be in himſelfe becauſe it was before the creature was. Rom. 9. 11. Before *they had done good or euill*: that is, before he conſidered of their good or euill in his decree, he decreed to *loue the one and hate the other*. So Epheſ. 1. 9. whom *hee chuſeth, hee chuſeth* in himſelfe. Not informing his iudgement, nor framing his counſels as man doth from outward reſpects, he goeth not out of himſelfe for any motiue to chuſe or refuſe, but as Mat. 11. 25 *becauſe his good pleaſure was ſuch.* This confuteth the popiſh error, which affirmeth that God did decree according to his foreſight of faith or infidelitie, the ſauing of ſome, and refuſing of other: but this cannot ſtand, ſeeing Gods decree is in order and time before the creature; which beeing the latter, cannot be the cauſe of the former.

The third adiunct or propertie of theſe ſeducers is, their *want of religion.* [*Vngodly men they are*] Vngodlines is a ſinne much ſpoken of, but not ſo well knowne, and therefore it is requiſite to ſhew the nature of it, that we may know who an vngodly man is: the rather becauſe it is a grieuous ſinne, much greater then any of the ſeauen deadly ſinnes of the Papiſts, beeing the ground of them all. Secondly, becauſe it is rooted in the bottome of the heart, and cannot be ſo eaſily diſcerned as others, though as dangerous as any. Thirdly, becauſe it is a ſinne more ſpirituall against the firſt Commandement of the firſt table, directed againſt God himſelfe, robbing him of his due honour. For the cleere knowledge of which, conſider three main parts or properties of vngodlines: Firſt, that it denieth God the honour due vnto him, and that 3. waies: firſt, by ignorance it cauſeth the vngodly man to robbe him of his honour, in that he acknowledgeth not the Godhead, but in his heart he inwardly denieth the prouidence, the preſence, the iuſtice, mercie, power, and the other attributes of God. Pſal. 14.1. *The thought of the heart of the foole*, that is, *of euery vngodly man, is, that there is no God*: not that in conſcience he is not conuinced of the contrary, but by reaſon of his wicked heart, vpon occaſion offered he is willing to acknowledge none. Secondly, by not ſubiecting the conſcience and life to the written wil and word of God, but reiecting and renouncing ſubiection thereunto. Thus *Iob* bringeth in the vngodly man, ſaying to the Almightie, *Depart from vs, wee will haue none of thy waies*: which is too outragious to be the ſpeech of the tongue, but of the heart caſting off the Lords yoke. To whom the King ſhall ſay; *Thoſe mine enemies that would not haue mee to raigne ouer them, bring* them hither, *and ſlay them before mee*, Luk. 19. 29. Thirdly, by not lifting vp the heart by inuocation of God for bleſſings needful, and in thankſgiuing for benefits receiued; the propertie of the vngodly man is, that *hee calleth not vpon God*, Pſalm. 14. 4. This point of Atheiſme maketh a man like a beaſt, which looketh not vp from whence his food falleth.

The ſecond propertie of vngodlines is, to attribute and giue this honour, which it denieth God, vnto ſome thing elſe then God; as when the vngodly man ſetteth his loue, ioy, feare, or any other affection vpon any thing beſides God. Thus the couetous man becommeth an Idolater. And 2. Tim. 3. in the laſt times men ſhal be louers of pleaſures more then of God.

The third propertie of it is, when it giueth God his due honour, to deny him the true manner; which cauſeth the vngodly man to content himſelfe with a forme and ſhew of godlineſſe, outwardly bearing himſelfe as godly, but inwardly wanteth the power of it; the heart is not ſingle, but full of fraud, of doubling & deceit before God, who looketh into it, and delighteth not with the approaching of the lips, when the heart is remooued. By which we ſee the practiſe of the vngodly man, ſundry waies robbing God of his due honour, which one ſinne entertained, breedeth and nouriſheth ſinnes of all ſorts: and ſo much we are giuen to vnderſtand in the placing of it here, as the firſt ſinne of the ſeducers producing a great number of ſinnes more, noted in them through the Epiſtle; neither can any other be looked for but that the life ſhould be plentifull in all ſinnes, where the heart is poſſeſſed of this vngodlines. Rom. 1. 26. The Gentiles acknowledged not God, and therefore he gaue them vp to *vile affections*, and this was the ground of all thoſe ſinnes reckoned there, aboue twentie in number. *Abraham* thought not amiſſe that hee might eaſily be ſlaine for *Sarah* his wife (whom therefore he durſt not confeſſe) if the *feare of God* were not in *Abimelechs* Court, Gen. 20. giuing vs to know, that where the feare of God is not in the heart, there is no bones made of any ſinne in the life, no not of murther it ſelfe.

2. Tim 3.5.

Vſe. 1. We are hence taught to ſpie out in our ſelues this hidden and ſecret ſinne, and heartily to bewaile it aboue all other ſinnes, as the mother ſinne of the reſt. But ſome may ſay: We are not tainted with this ſinne, we abhorre to be counted vngodly. *Anſ.* It is too common a ſinne among all ſorts: we haue indeede an outward forme of Godlineſſe: we come to heare the word, to pray, to receiue the Sacraments, but the moſt want power of it in their hearts; for firſt the lawes binde our outward man to this outward forme: but the hearts of men remaine ſecure, ſeldome thinking of their ſinne and damnable eſtate by it, and ſeldome ſorrowing for the ſame, and ſaying, *What haue we done?* Secondly, many haue the forme of godlineſſe, whoſe harts are filled with the cares of this life, which choke vp the power of godlineſſe, and will not ſuffer it to ſeate it ſelfe there, ſeeing the loue of the world and the loue of God cannot ſtand together. Thirdly, many hauing this forme cannot abide to ſubiect their hearts & liues vnto the lawes of God; yea they would exempt their ſpeeches and affectiōs from ſuch ſtrictnes and count it too much preciſenes; theſe are all fruits of the vngodly heart, of which the fewer we can ſee in our ſelues, the more they be, and the more to be bewailed.

2. *Vſe.* Further, hence we are to take out that leſſon which the Apoſtle teacheth, 1. Tim. 4. 7. to exerciſe our ſelues vnto godlineſſe: for if vngodlineſſe be ſuch a mother ſinne, we muſt endeauour our ſelues to the contrary. For which purpoſe, we muſt firſt prepare our ſelues thereunto (elſe we ſhall faile in the whole exerciſe) by learning to acknowledge Gods prouidence, preſence, mercie, and iuſtice in euery thing. Gal. 4. 8. When the Galathians *knew not God*, they worſhipped them which by nature were no gods; no godlineſſe can ſtand with the ignorance of God, neither can it be exerciſed in particular actions, vnleſſe we behold him thus in the particulars. Secondly, to this exerciſe of godlineſſe we muſt firſt inwardly worſhip God in our ſpirits, ſoules, hearts and affections, not in lips onely, ſpeeches, and outward actions: *For the* [a] *right worſhippers, worſhip him in ſpirit and truth*: Paul [b] *ſerued God in his ſpirit*. *Queſt.* How ſhall a man doe this? *Anſ.* True inward worſhip ſtandeth in two things: firſt in faith, ſecondly, in the actions of faith. *Faith* is that whereby a man generally beleeueth the whole word of God, containing the Lawe and the Goſpell, to be the truth of God it ſelfe; & particularly concerning himſelfe three things: firſt, Gods mercy in the forgiuing of his own ſinnes. Secondly, his preſence in all his actions. Thirdly, his prouidence ouer all euents good or bad that befall him. The actions of faith are two; firſt, *ſubiection of the heart vnto God*, in three reſpects: firſt, to Gods iudgement, that ſeeing he paſſeth ſentence againſt our ſinnes, we alſo ſhould call our ſelues to account for them, confeſſe them, condemne our ſelues for them, and intreate for mercie. Secondly, to his *word* and lawes of both Tables, by heartie and conſcionable obedience willingly taking vp his yoke, and ſuffering our ſelues to be directed by all his lawes. Thirdly, to the good pleaſure of God knowne by the euent, whether ſickneſſe or health, want or abundance, in departing from our owne wills, and patiently yea thankefully ſubmitting them vnto his bleſſed will. The ſecond action of faith is, the eleuation or lifting vp the heart vnto God inceſſantly, both in ſuing for his grace and aide in the ſeaſonable ſupplie of our neceſſities; as alſo in bleſſing him for bleſſings receiued. In theſe ſtand the practiſe of the true worſhip of God in the ſpirit, which is true godlineſſe: vnto which we may be incited by thoſe reaſons: firſt, becauſe this godlineſſe hath the promiſe of this life and the life to come, 1. Tim. 4. that is, the godly man hath title to all bleſſings of all kindes. Secondly, Godlineſſe is great gaine, 1. Tim. 6. Euery man affecteth gain, but if any man would attaine it, let him be godly. Men are often croſſed in the world, and things ſucceede not with them, they doe not proſper in their callings and duties of it, and ſeeing no reaſon of it, maruell why they ſhould not thriue as well as others; whereas indeede beeing vngodly men they want that which ſhould bring in their gain. Thirdly, let the conſideration of the laſt iudgement ioyned with the diſſolution of heauen and earth moue vs hereunto: 1. Pet. 2. 11. *Seeing all theſe things ſhall bee diſſolued, what manner of perſons ought wee to be in holy conuerſation and godlineſſe?* As though he had ſaide, ſeeing nothing elſe ſhall ſtand vs in ſtead but godlineſſe, how are we to frame our ſelues to the practiſe of it. Fourthly, the appearing of grace teacheth vs to denie all vngodlineſſe, and to liue godlily in this preſent world, Tit. 2. 11. If this be the end of the Goſpels appearing, and we haue beene they to whom it hath appeared with peace and proſperitie about forty yeares, how can we be but vnexcuſable and ſpeechleſſe before God, if we remaine vntaught in this duty, and continue ſtil in the waies of vngodlineſſe.

The fourth adiunct whereby the ſeducers are deſcribed, is *their doctrine*, in theſe words; *They turne the grace of God into wantonneſſe.* In which conſider two points; firſt the ſinne or vice here condemned. Secondly, the dutie or contrarie vertue commanded. Before we can knowe the former, we muſt ſearch out the meaning of the words. And firſt by [*grace*] is meant the doctrine of the Goſpel, called in the former verſe by the name of *faith*; ſo it is called, Tit. 2. 11. *The grace of God hath appeared, teaching vs, &c.* becauſe it teacheth vs that remiſſion of ſinnes, and life euerlaſting are obtained onely by the meere grace of God in Chriſt. By *wantonneſſe*] is properly vnderſtood that ſinne whereby men addict themſelues wholly to intemperancie, incontinencie, and vnlawfull pleaſures; but here it muſt be taken generally for a licentious prophane kinde of liuing and libertie of ſinning. *Turne*] that is, they diſplace the grace of God, applying it from a right to a wrong ende, and that not onely in practiſe of life, but in propounding of doctrine tending thereunto. As though he had more plainely ſaid that whereas the doctrine of grace in the Goſpell, teacheth men free iuſtification by faith in Chriſt without the workes of the Lawe, theſe men peruert this gratious doctrine, and teach that therefore men may liue as they liſt, and ſo themſelues doe alſo; by which ſame ſinne ſuch ſeducers are elſewhere noted in the Scripture. Rom. 3. 8. Some gathered from *Pauls* doctrine the ſame libertie, ſaying; *Why doe we not then euill that good may come of it?* And 2. Pet. 2. 19. ſome ſuch are mentioned, who beguiled diuers with wantonneſſe through the luſts of the fleſh, *promiſing vnto them libertie*. Eccleſiaſticall hiſtories mention many ſuch who ſprung vp after the Apoſtles daies; as the *Libertines*, *Simon Magus*, and his diſciples, who taught that men might lawfully commit fornication. So alſo the diſciples of *Baſilides*, *Eunomius*, and the *Gnoſticks*, Heretiques, who taught that men might liue as they liſt, ſeeing now ſuch liberty was procured them, being freed from being vnder the law any longer; which ſinne died not with thoſe curſed heretikes, but the Deuil hath in theſe laſt dayes reuiued it, eſpecially in foure ſorts of men: firſt, the Libertines of this age; who hold with the former, that beeing vnder grace, we are free from the obedience of the Law. Secondly, the Anabaptiſts, who vpon the conſideration of abundant grace & peace in the

new

[a] Ioh. 4. 23.

[b] Rom. 1. 9.

We muſt cõdemne our owne ſinnes, leaſt God condemne vs for them.

new Teſtament, and of the liberty obtained by Chriſt) teach, that Ciuill iuriſdiction and Magiſtracie is vnlawfull: as alſo to make war, & to take an oath before a Magiſtrate; which ſort of men are not ſo well knowne here as in other Churches, but are dangerous enemies whereſoeuer both to the grace of God, and good of man; for where the ciuil ſword doth ceaſe, there can no ſocietie ſtand in ſafetie. Thirdly, another kinde of Libertines are the Papiſts, and the Popiſh Church, with the whole Romane Religion, themſelues being open enemies vnto the grace of God, & their whole religion turning it into wantonnes, and libertie of ſinning, and that diuers wayes. Firſt, God hauing of his grace giuen vnto the church a power of the keyes to open and ſhut heauen, that Religion hath turned it into an inſtrumēt: firſt, of *prophaneſſe*, in ſetting vp a new Prieſthood to abſolue and looſe mens ſinnes properly, in offring a ſacrifice for the quicke and dead, ſo aboliſhing the ſacrifice of Chriſt. Secondly, of *iniuſtice*: for by it they depoſe Kings and Princes, they free ſubiects from their alleageance, they ſtirre them vp and encourage them to conſpiracies, rebellions; and maintaine in other ſtates, factions, ciuill warres, and ſeditions, and all by vertue of their power. Thirdly, of horrible *couetouſnes*: for by it they ſell pardons for thouſāds of yeares, the which ſales haue brought to the Church of Rome the third part of the reuenues of all Europe: which one practiſe, if there were no more, prooueth plainely, that that Church turneth the grace of God to the libertie of ſinne.

Secondly, their whole Religion is a corrupted Religion, and maketh the receiuers of it the children of Sathan more then before: for firſt it maketh men hypocrites, requiring nothing but an externall, bodily, and Ceremoniall worſhippe, without any inward power of it; as in faſting, it requireth onely a ſhewe of it, as to abſtaine from fleſh and white meates, but they may vſe moſt delicate fiſhes, the ſtrongeſt wines, and ſweeteſt ſpices, and in other parts their religion is no leſſe hypocriticall. Secondly, it maketh men proud and arrogant, teaching the freedome of wil vnto good, if the holy Ghoſt doe but a little helpe it; that a man can merit by his workes; that he can ſatiſfie Gods iuſtice by ſuffering for ſin; yea that he can performe ſome workes of ſupererrogation: who can hold theſe things and be humble? Thirdly, it maketh men ſecure, teaching that they may haue full pardō of all their ſins by the power of their keies for mony; and that though they haue no merits of their owne, they may buy the merits of other men: yea although in their death they faile of repentāce, yet for ſom mony he may be eaſed in Purgatory. What ſhal any rich man now care how he liue or die, ſeeing all ſhall be well with him for a little mony? Fourthly, it maketh men in their diſtreſſe deſperate, teaching that no man can be aſſured of A his ſaluation without ſome reuelation. Fiftly, it reuiueth the old ſin of theſe ſeducers, teaching that diuers men & women may not marry, that were adulterie; and yet openly tolerating ſtues and vncleanneſſe. Which what is it elſe but to maintaine wantonneſſe? wherby the chiefe teachers of that Church witneſſe themſelues the right ſucceſſors; not of the Apoſtles (as they pretend) but of theſe ſeducers and other wicked heretikes old and new.

The fourth ſort of Libertines are carnall and formall Proteſtants; who firſt turne the counſell of Gods election into wantonneſſe, by reaſoning thus: If I be elected to ſaluation, I ſhall be ſaued, let me liue as I will; or if not, I cannot be ſaued, doe what I will or can; becauſe Gods counſails are vnchangeable: and thus conclude B to ſpend their daies in all wantonnes. Secondly, they turne the mercie of God into wantonneſſe, thus reaſoning in their hearts; Becauſe God is mercifull, therefore I will deferre my repentance as yet; for what time ſoeuer a ſinner repenteth, God will put away all his ſinnes out of his remembrance? what, young Saints, olde Deuils. Thus the timely acceptance of Gods mercie offered, is become a reproach: beſides many moe, who, becauſe the Lord deferreth puniſhment, ſet their hearts to doe euill. Thirdly, others vnder pretence of brotherly loue, miſpend all that they haue in wantonnes, riot, exceſſe, companie keeping, gaming, to the beggering of themſelues, and vndoing of their owne families, vnto which they ought to ſhew C their loue in the firſt place. Fourthly, others vnder pretext that the Iewiſh Sabbath is abrogated, and that Chriſt hath brought ſuch libertie as hath aboliſhed diſtinctions of times, take libertie to keepe no Sabbath at all; whence many tradeſ-men will doe what they liſt on this day, and diſpatch thoſe buſineſſes, which they can find no time for in the weeke daies. Fiftly, ſome becauſe they would humble themſelues, commit diuers ſinnes, and continue in others; theſe ſay in themſelues, Let vs continue in ſinne, that grace may abound; all theſe ſorts of men turne the graces of God into wantonnes, and practiſe the vice here condemned.

The 2. thing to be conſidered is, the contrarie vertue; and that is to make a godly and holy D vſe of the *grace of God*, and to applie it to the right ende for which God vouchſafeth it vnto vs, to wit, that we might be thankfull vnto him, and teſtifie the ſame in obedience to all his lawes. Which appeareth, firſt, by teſtimonie of Scripture, Luk. 1.74.75. *We are deliuered out of the hands of our ſpirituall enemies, to ſerue him in holineſſe and righteouſneſſe.* Rom. 6.16. *We are vnder grace, therefore let vs giue vp the members of our bodies, weapons of righteouſneſſe.* Tit. 2.11. *The grace of God hath appeared, teaching vs to denie vngodlineſſe.* Secondly, the ende of all Gods graces is, that we ſhould be furthered in holineſſe of life; we are *elected* that we might be holy: the ende of our *calling* is, that we may be

Chriſt hath not merited the life of glorie for any who firſt liueth not the life of grace.

Saints: Iuſtification freeth from puniſhment of ſinne; *Sanctification* from corruption and ſinne it ſelfe; *Faith* purifieth the heart; *Loue* containeth vs in obedience; he that hath hope purgeth himſelfe; and ſo of all other graces. Thirdly, Chriſt is a Mediatour two wayes: Firſt, by merit, to procure life and worke our ſaluation; ſecondly, by efficacie, that is, wherby his death is powerfull to cauſe vs to die to ſinne, and his reſurrection to raiſe vs from the graue of ſinne to a newe life, and hee is no Mediatour by his merit to thoſe who are deſtitut of this efficacy.

Vſe. We haue in this land been many yeares partakers of this grace of God, our dutie then is to make a holy vſe of it, and walk thankfully before God. Rom. 12. 1. *I beſeech you by the mercie of God* (which hee had in the former chapter mentioned) *that ye giue vp your ſelues a holy ſacrifice to God:* no more forcible argument can be vrged to ſtirre vp men to thankefull obedience then this, for if gods mercie in Chriſt cannot mooue, what will? Let this then perſwade vs likewiſe; If wee beleeue God to bee our Father, that is a great grace, let this grace mooue vs to walke as children before him; let the grace of our redemption mooue vs to walk as redeemed ones, reſcued out of ſuch captiuity wherin we were enthralled to ſinne and Sathan, ſeeing it were a madnes to return to ſuch bondage againe. If Chriſt be dead for vs, let that grace mooue vs to die to ſinne; if he beeing riſen againe ſit at Gods right hand, that wee might ſit there with him, let that grace mooue vs to walke as thoſe that are riſen with him, and haue our conuerſation in heauen, ſeeking (euen while we are below) the things that are aboue; and ſo of the reſt.

Further, the Apoſtle to make thoſe ſeducers more odious, ſaith not ſimply they turne the grace of God: but [*of our God*] into wantonneſſe, which noteth the indignitie of their fact, in which conſider three things; firſt, by what meanes God becomes *our God:* and that is not by any merit of ours, but by means of the gracious couenãt propounded in the Goſpel, promiſing pardon and remiſſion of ſinne in and by Chriſt. Ier. 31. 31. this is called the *newe couenant* which the Lord contracteth with his people, where writing *his law in their inward parts, he becommeth their God, and they his people.* Secondly, what muſt we do to ſay truly and in aſſurance that *God is our God?* *Anſw.* Wee muſt, for our parts make a couenant with him, vnto which is required a conſẽt on either partie; firſt on Gods part, *that he will be our God;* which we ſhall finde, not in any reuelation beſides the Scriptures: but generally in the word, and more ſpecially in the miniſterie of the Goſpel, and adminiſtration of the Sacraments, annexed as ſeales vnto the couenant: in which God doth as ſurely couenant with vs, as if he ſhould from heauen ſpeake vnto vs. Secondly, on our part is required conſẽt, of which ther be two degrees: firſt whẽ we make an outward profeſſiõ of faith, heare the word, receiue the Sacraments, Baptiſme, and the Lords ſupper, which ſerue to diſtinguiſh vs from Iewes, Turkes, &c. this is ſomewhat, but not ſufficient to make God our God, ſeeing it is commõ to the very hypocrits themſelues. Secondly, ſeeing he is not a Iewe which is one outwardly, but which is a Iewe within, there is required in our conſent a further degree, which ſtãdeth in an outward conſent of the heart, whereby a man taketh God for his God; which is then begun, when firſt a man acknowledgeth and bewaileth his ſinnes. Secondly, when he endeauoureth to be reconciled to God. Thirdly, when he purpoſeth neuer to ſinne againe; when this couenant is thus concluded by conſent of both parties, a man may ſafely and truely ſay that God is his God.

Now ſeeing we know theſe things, our dutie is, to labour to be ſetled and aſſured in our conſcience that God is our God: for firſt in this aſſurance is the foundation of all true comfort; all the promiſes of God are hereupon grounded, and herein accompliſhed, that God is our God: ſee Iſay 41. 10. *Bee not afraid, I am thy God:* yea Chriſt being vpon the Croſſe, hauing the pangs of hell vpon him, herein ſtayed himſelfe, *My God, my God;* ſo *Dauid,* Pſalm. 22. 1. and beeing readie to be ſtoned to death, *comforted himſelfe in the Lord his God,* 1. Sam. 30. 6. And not onely is it the foundation of all our comfort in this life, but of all our happines after death it ſelfe, beeing the ground of thoſe two maine Articles of our faith, *the reſurrection of the bodie, and the immortalitie of the ſoule:* for by vertue of this Couenant alone ſhall we riſe againe after death to life, glorie, and immortalitie; as Chriſt himſelfe diſputing againſt the Sadduces, from hence prooueth the reſurrection, in that, *God is the God of Abraham, Iſaac, and Iaacob.* Secondly, it is the ground of all obedience; Pſal. 95. 7. the Prophet exhorting men thereunto, vſeth this as a reaſon: *For he is the Lord our God, and wee are the people of his hands:* the Preface of the morall law enforcing obedience laieth the ſame ground, *For I am the Lord thy God, which brought thee out of the land of Egypt:* ſee alſo Pſal. 50. 61. and whoſoeuer is truely perſwaded that God is his God, cannot but obey him.

The fifth propertie of theſe ſeducers is, *That they denie God the onely Lord, and our Lord Ieſus Chriſt.*] Thus are they deſcribed by their manners. The tranſlators of this Epiſtle were (as it ſeemeth) of opinion, that theſe words are properly ſpoken of God the Father, and of god the Sonne alſo; but by the tenour of the words in the original, it ſeemeth that they are all to be vnderſtood of Chriſt, and not of the Father; & are thus to be read; *Which denie the onely Ruler who is God and our Lord Ieſus Chriſt.* Againe, the tenour of the words being borrowed from the Epiſtle of *Peter,* may thence be rightly expounded: now *Peter* ſpeaking of the ſame ſinne of theſe ſeducers, applyeth it only to be a deniall of Chriſt, 2. Pet 2. 1. *They denie the Lord that bought them.* In the words then conſider two things: firſt, the ſinne here condemned, namely, to *denie Ieſus Chriſt.* Secondly, a deſcription of Chriſt. For the firſt, *To denie Ieſus Chriſt*, is to renounce and forſake Chriſt, and ſo much as in a man lieth to make his death voide and of none effect. Now becauſe this deniall preſuppoſeth a redemption (as *Peter* mentioneth) *they denie the Lord that bought them*; this queſtion is to be cleared, how theſe men being reprobats, can be ſaid to be redeemed by Chriſt? *Anſ.* We muſt not thinke that they were in Gods decree euer redeemed, for thē had they beene ſaued: (*hee doing whatſoeuer hee willeth*, Pſal. 115. 3.) but it is to be meant in regard of themſelues and other men: for both in their owne conceit and iudgement they were redeemed, as alſo in the iudgement of others, who are to be led by the rule of charitie in paſſing their iudgement vpon men, and to account of thē as redeemed, leauing all ſecret iudgements to God. Secondly, *the deſcription of Chriſt*, by three things: firſt, that he is a *Ruler*, yea an onely *ruler*, a *Lord* and *ruler* ouer all things in generall, in heaven, earth, and hell: and more ſpecially a *Lord* ouer his elect onely: and in that he is ſaid to be an *onely ruler*, it muſt not be meant as excluding the Father and holy Ghoſt, but all falſe gods, and falſe Chriſt; as Ioh. 17. 3. the *Father is called the onely God*, for all outward actions of the Trinitie are common to al the perſons. Secondly, that he is a *God*:] which is a notable place againſt al Arrians to prooue the Godhead of Chriſt. Thirdly, hee is ſaid to be *our Lord*: *Ours* in two reſpects eſpecially; firſt, of the free donation of his father, who gaue to him a people to be Lord and King ouer before all worlds. Secondly, in regard of his worke of redemption which he wrought for them, who were of the Father giuen vnto him.

Out of that which hath beene here ſaid, we may note theſe two points: firſt, how theſe ſeducers denie Chriſt; namely, not openly and plainely, for then the Church ſhould haue eſpied them; neither in word nor ſpeech, for in word they profeſſed him: but in their deedes denied him, liuing after their luſts, and encouraging others in the ſame courſe, Titus 1. 16. And this ſinne is reuiued and renewed in this our age, wherein too many outwardly and in word profeſſe Chriſt, come to the Word and Sacraments; but couertly and in their deedes denie him, whoſe liues are very full of Epicuriſme, and earthlineſſe, and mouthe filled with blaſphemies and reproaches againſt true obedience, which of them is counted *too much niceneſſe, and preciſeneſſe.* Theſe are the Diſciples of the olde Heretiques, whom (without repentance) the like fearefull iudgements awaite, which befell them. Secondly, we may obſerue in what regards they denie Chriſt; namely, firſt in regard of his Godhead, by withſtanding the meanes of that power of Chriſt, whereby (hauing redeemed them) hee would ſanctifie their hearts to obedience. The merit of his redemption is welcome to them, but they will none of the efficacie of it, which ſanctifieth and reneweth the inner man, ſubdueth ſinne, and quickneth the life of God in them. Secondly, in regard of his Lordſhip, by denying him obedience, which as to a Lord is due vnto him: A *Redeemer they* would haue him, but not a *Lord*; ſo euery man would haue portion in Chriſts redemptiō, but their luſts muſt be their Lords, and they ſeruants to ſinne and Satan; but theſe be thoſe *enemies that will not that hee ſhould raigne ouer them, who ſhall be brought and ſlaine before him.* Our part then is (if euer we would finde comfort in Chriſt) to make him our Lord: his counſell is, that thoſe that are laden ſhould come vnto him for eaſe; but the next words are, *take my yoke vpon thee: and if we would haue him our iuſtification,* let him become alſo our *ſanctification.*

We eaſily acknowledg Chriſt Ieſus, but hardly a Lord.

Luk. 19. 27.

Matth. 11. 29.

V. 5. *I will therefore put you in remembrance, for as much as yeee once knew this, how that the Lord after hee had deliuered the people out of Egypt, deſtrcyed them afterward which beleeued not.*

The Apoſtle hauing propounded his principall exhortation to contend and fight for the faith, v. 3. with the reaſon thereof, v. 4. doth here begin to anſwer a ſecret obiection which might be made againſt that reaſon, thus: Theſe ſeducers profeſſe Chriſt, and looke for ſaluation by him, what danger then can redound if we ſhould ioyne our ſelues vnto them? This obiection is anſwered from this fifth verſe vnto the twentieth; in all which verſes he diſputeth at large that there is great danger herein, ſeeing their ende ſhall be deſtruction, the ſumme of which diſputation is contained in this reaſon: *All ſuch perſons as giue themſelues libertie to ſinne, ſhall be deſtroyed; But theſe ſeducers giue themſelues libertie to ſinne; and therefore ſhall be deſtroyed.* The former part of which reaſon is contained in the 5, 6, 7. verſes; and the latter from the 8. vnto the 20. The former propoſition is not plainely ſet downe in ſo many words, but the proofe of it onely by an induction and enumeration of all examples of ſinners, which haue beene deſtroyed; & they be three in number: firſt of the *Iſraelites*, in the 5. verſe: ſecondly, of the Angels in the 6. verſe; thirdly, of *Sodome* and *Gomorrah*, in the 7. verſe.

In this 5. ver. are two things to be conſidered; firſt the Preface, in theſe words: *I will therefore put you in remembrance, for as much as* *you once knewe this.* Seconldy, the firſt example whereby the point in hand is prooued in the words following. The Preface ſerueth to preuent an obiection which might be made by the Church reading theſe examples; that *Iude* teacheth them nothing but things which they knewe wel enough before: to which he anſwereth, that his intent is not to teach them any newe thing, or any vnknowne thing, but to bring knowne things to their remembrance: & in it three things are to be obſerued; Firſt, the Apoſtles practiſe: *I will therefore put you in remembrance.*] Where note the office of all Paſtors and teachers, which is not onely to teach things vnknowne, but to repeate and to bring into remembrance things knowne before. This was *Peters* care, 2. Pet. 1. 12. *though they had knowledge to put them in remembrance:* and chap. 3. 1. *To ſtirre vp and warne their pure mindes;* giuing vs to vnderſtand, that knowledge in the minde lieth as embers vnder aſhes, and needes daily ſtirring vp. Which admoniſheth al hearers not to be offended if they heare the ſame thing often, ſeeing it is the dutie of Miniſters to teach the ſame thing often. Yea hearers which haue vnderſtanding in the ſcriptures muſt be content if they heare nothing but that which they haue beene out of the ſcriptures acquainted with before, ſeing the Apoſtle thinketh it meet to teach nothing elſe.

Secondly, in this preface obſerue the propertie of the Church, which is to know the hiſtories and examples of Scripture. Chriſt commanded his hearers to *ſearch the Scriptures:* the Apoſtle wiſheth that the Scriptures *dwel plentiouſly in men;* which exhortations (no doubt) ſtirred them vp to haue the Scriptures familiar vnto them, euen as *Timothie knew the Scriptures of a child.* The ſtate of our times is farre otherwiſe; for Miniſters cannot ſay as *Iude* ſpeaketh, for as much as you know theſe things, I will put you in remembrance: but our people plead and profeſſe ignorance, yea that the knowledge of the Scriptures belongeth not vnto them (they being not book learned) but to ſchollers & miniſters that liue by it. But we ought to account it a propertie of euery Saint of God, who is iuſtified and ſanctified, to know the Scriptures, which onely are able to make them wiſe vnto ſaluation.

The third point in the Preface is a ſecond propertie of the Saints, namely that they *once knowe*] that is, they knowe certainely, vnchangeably, and once for al, neuer to reuoke or alter this knowledge; which firſt informeth vs what to thinke and iudge of thoſe men, who becauſe of diuerſitie of opinions, will be of no religion nor beleeue anything vntil it be determined by ſome generall Counſell; theſe want this propertie of the Saints, and are plaine Atheiſts. Secondly, it teacheth vs to hold our religion certainely, receiuing it once for all vnchangeably. In humane things we may often without danger chaunge our mindes and deliberate; but

A grounds of religion muſt be out of all queſtion, and admit no deliberation.

Now followeth the firſt example, whereby the firſt part of the former reaſon is prooued, and that is of the Iſraelites, who wittingly and willingly ſinning againſt God were deſtroyed, as appeareth Num. 14. In which example conſider foure things, firſt, who were deſtroyed, [*the people*]. Secondly, the time when [*after that he had deliuered them out of Egypt*]. Thirdly, for what cauſe, [*which beleeued not*]. Fourthly, the manner of the ſpeach. For the firſt, the perſons who were deſtroyed were *the people*; by which word is meant a ſpeciall people, a peculiar and choſen people, the ſeede of *Abraham, Iſaac,* & *Iacob*, a people priuiledged aboue all people B of the earth; to whom belonged the couenant, ſacrifices, worſhip, of which Chriſt came according to the fleſh, Rom. 3. 2. and 9. 4. notwithſtanding all which prerogatiues the Lord deſtroyed them. If it had beene a Heathen people againſt whome this deſtruction had preuailed, it had beene worthie obſeruation, but much more when it is againſt Gods owne people.

Here then we learne, that no outward priuiledge can auaile vs; nor any outward meanes of ſaluation be effectuall or fruitfull to our good, out of their right vſe in faith and repentance. Rom. 2. 25. *Circumciſion is nothing vnleſſe thou keepe the law.* Gal. 6. *Neither Circumciſion* C *auaileth, nor vncircumciſion, but a newe creature.* *Iudas* had many great priuiledges, and yet periſhed. This made Paul, though he had many priuiledges, to account them all *as dung*, in regard of the knowledge of Chriſt, Phil. 3. 8. We muſt not then content our ſelues with the meanes of ſaluation in the Word and Sacraments, but vſe them aright in faith and repentance; otherwiſe they (beeing out of their holy vſe enioyed) ſhal turne to our deſtruction and greater condemnation, as they did to this people who (notwithſtanding them) were deſtroyed.

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The ſecond thing in this example is, the *time* when the Iſraelites were deſtroyed, that is, *after their deliuerance out of Egypt.* God had diuerſly teſtified his loue to this people, hauing choſen them out of all the people of the earth, he cal- D led himſelfe their God, and he gaue them many pledges of his loue; but eſpecially in that their great deliuerance out of the bondage of Egypt by ſuch an outſtretched arme: yet for all this not long after they ſinned againſt him, he deſtroyed them. Whence learne that after many great bleſſings, men not walking worthie of them, but prouoking the Lord by their ſinnes, commeth a great vengeance. The whole booke of the Judges is a worthy proofe of this truth, where we ſhall ſee the people ſtill forgetting their deliuerance, and are fourthwith left to Tyrants to be afflicted for tenne, twenty, fourty years together. The ſame appeareth in the commonwealth of Iſrael vnder the Kings. In the dayes of *Salomon* the ſtate was

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moſt flouriſhing and glorious, enioying a moſt happie peace: but *Salomon* once forgetting the Lord and his Commaundements, and falling to the Idolatrie of his outlandiſh wiues, their followed moſt feareſull accidents; as the diuiſion and rent of the tenne Tribes from Iudah, a long diſſention and hot warre between *Rehoboam* & *Ieroboam*, whoſe Idolatries brought much euill vpon their ſeuerall lands, and at laſt vtter deſolation; the ten Tribes beeing carried into *Syria* captiues, and there ended their dayes; the other two Tribes into *Babylon*, and there remained 70. yeares, which iudgements ouertooke them aboue 400. yeares after. *Iacob* when he went ouer Iordā made a vow to the Lord, that if god would bleſſe him, and giue him but foode and raiment, he would in way of thankefulneſſe returne to the Lord the tenth part of his goods, Gen. 28. 22. God bleſſeth him ſo farre as hee became a mightie man, hauing the ſubſtance of a Prince: in this aboundance he ſorgat his vow, or neglected it: but what followed of it? was there no horrible confuſion in his family? *Dinah* was deſlowred; *Ruben* aſcended to his fathers bed, *Hamor* was ſleine, and the Lord is glad to call to minde his vow, Gen. 35. 1.

Vſe. This doctrine concerneth vs neerely, in this land, who by Gods mercie haue enioyed many of his beſt bleſſings in this our long peace, hauing beene deliuered from the Egypt of Rome, and haue ſat vnder the Lords protection all the day long: but as our bleſſings haue beene and are many and great, ſo haue beene & are our rebellions raging amongſt vs, eſpecially that ſinne of falling away from our firſt loue, ſo as leſſe loue of God and religion is to bee ſound amongſt vs then heretofore; beſides that our peace cauſeth mē to make their heauen vpon earth, and to embrace and affect things below: theſe ſinnes vnrepented of, will bring vpon vs dayes of affliction, we hauing no more priuiledge then this people had, who after their deliuerance were deſtroyed.

The third point in this deſtruction, is the cauſe of it; namely, becauſe they beleeued not: here firſt obſerue what kind of vnbeleefe this was. To the anſwer of which, we muſt know, that firſt God had promiſed to *Abraham*, that after 430. yeares he would giue to his poſterity the land of Canaan for their inheritance: this promiſe they all knew well inough. Secondly, it was often repeated, and renued, and namely, to *Moſes*, vnto whom the Lord promiſed, that he ſhould be their guide, yea and that himſelfe would protect them in their iourney, and ſafely conduct them thither. Thirdly, God ſealed this promiſe by many and ſundrie ſignes & miracles, both in Egypt, at the red ſea, and in the wilderneſſe: yet for all this they beleeued not, that God would accompliſh theſe promiſes vnto them; to bring them to that good Land: and further, ſeeing the Land of Canaan was a type of that heauenly Canaan, they beleeued not that God would bring them to heauen, and A giue them inheritance in that eternall reſt by meanes of the *Meſſias*. This vnbeleefe then of the promiſes of God was the cauſe of their deſtruction.

Secondly, why are they deſtroyed for vnbeleefe, rather then for their murmuring, fornication, and diuerſe other ſinnes which we read of to haue beene riſe among them? *Anſw.* Although they murmured, blaſphemed, tempted God, reuiled their guides, &c. yet this ſinne of vnbeleefe was the foundation and ground of them all; the which doth the more, diſpleaſe God, in that it was the firſt ſinne that euer was in the world, and the mother of tranſgreſſion. Secondly, this ſinne in a more ſpeciall manner diſhonoureth God in making him a lyer, and ſo B toucheth his honour more neerely.

Thirdly, what was this deſtruction? *Anſ.* It was the deſtruction of their ſoules and bodies, for their carkaſſes were left in the wilderneſſe where they fell; and their ſoules haue their portion in the lake prepared for vnbeleeuers, Reu. 21. For the further hatred of this ſinne, ſee 2. Kings 7. 19. the Prince who would not beleeue the word of the Lord was troden to death: and *Moſes* not waiting, but falling in his faith, was barred the land of Canaan, and onely ſawe it a farre off.

Vſe. Seeing deſtruction followeth vnbeleefe, we muſt labour to ſee our vnbeleefe, and take out that exhortation, Heb. 3, 12. *Take heed* C *leaſt there bee in any of vs an euill heart of vnbeleefe, to depart away from the liuing God:* which place well conſidered ſheweth what are the degrees of falling away, which are ſtudiouſly to be declined: as firſt, when a man is deceiued by ſinne, and giueth himſelfe libertie thereunto. Secondly, when the heart is hardened, and made an *euill* heart. Thirdly, when *infidelitie* taketh poſſeſſion of the heart to rule it, and cauſe it to call in queſtion Gods promiſes and prouidence. Fourthly, then followeth apoſtaſie & *departure frō God*: now we muſt beware of the leaſt & loweſt of theſe degrees of this defection and departure from God. Secondly, if they were deſtroyed for vnbeleef, we muſt on the contrarie exerciſe our faith daily, and inure it in the daily apprehenſion of gods prouidence, power, D protection, iuſtice, & mercie; and thus walking vndiſmaid, we which haue thus beleeued ſhall enter into the reſt prepared for the people of God, when as many ſhall not enter for vnbeleefes ſake, Heb. 4. 3. and 6. Euen as *Caleb* and *Ioſua* onely entered into that good Land, becauſe they beleeued that God could and would bring his people thither. Thirdly, this muſt teach vs obedience: for vpon this ground that they were deſtroyed for vnbeleefe, *Dauid* inferreth this conſequent; Pſalm. 95. To daie therefore if ye will heare his voyce, harden not your hearts; which *Moſes* alſo maketh the ground of this exhortation to the people to feare the Lord, becauſe theſe men were deſtroied for vnbeleefe, Deut. 1. 32. &c. Fourthly, in

The wretched hart of vnbeleeuers, is the Witch that afflicteth them.

in that deſtruction of bodie and ſoule followes of vnbeleefe, let ſuch perſons as (when iudgements are vpon themſelues, wiues or children) runne to Witches, and Wizzards for eaſe, as though they were bewitched, and make that the ground of their harmes, be enformed that their owne wretched hearts haue bewitched them; which beeing full of vnbeleefe, bring plagues of all kinds, not onely vpon their bodies, but their ſouls alſo. Art thou ſtrangely diſeaſed? the witch that hath brought it vpō thee is thine own wicked heart, which knoweth not to relie it ſelfe on Gods promiſes and protection. Fiftly, were they deſtroied becauſe of their vnbeleefe? let not vs iudge of our ſinnes by the crooked rule of our owne reaſon, but by the law of God; we can iudge murder, theft, and adulterie, great ſinnes, but wee neuer eſpie the mother ſinne of all, which is our infidelitie, the maine ſinne of the firſt table, and the nurcerie of other ſinnes; we neuer bewaile it, wee account lightly of it, and therefore the Lord taketh the reuenge of this ſinne into his owne hands, and puniſheth it with deſtruction both of ſoule and bodie; ſo odious it is in his eyes, and ought therefore to be as hainous in ours alſo.

Hab. 3. 2.

The fourth thing in the example is the manner of the ſpeech, which at the firſt ſeemeth to be generall, as though all they had bin deſtroyed which beleeued not; whereas indeede it is ſpeciall; for all that beleeued not were not deſtroyed; ſeeing that all vnder twentie yeares were exempted and ſaued, Numb. 14. 19. who were reſerued that God might ſtill haue his Church among them, and that there might bee of them a people left to poſſeſſe the good land, according to the promiſe: where note that to be true which *Habacuck* aſcribeth to God, *that in his iuſtice he remembreth mercie*: by which mercie the younger ſort are here ſpared; which warranteth vs to pray in common iudgements, that the Lord powre not out his whole wrath vpon vs; neither in our temptations vtterly forſake vs, and giue vs ouer to Satans malice, ſeeing he hath manifeſted ſuch goodnes towards his Church, that in iudgments he hath remembred his mercie. But here it may be asked, how this can ſtand with equitie, that euen theſe men ſhould bee deſtroyed, for it ſeemeth that they repented of this ſinne? Numb. 14. 40. yea they confeſſed it, and mourned for it, and offered to paſſe into Canaan, yea and were verie readie to haſten into the land? *Anſw.* They repented indeede, but fainedly, it was farre from true and ſincere repentance and ſorrowe; for euen in the verie ſame place it appeareth that they diſobeyed god; for when he had paſſed ſentence againſt their ſinne, commaunding that they ſhould returne into the wilderneſſe of Arabia, verſ. 25. and there abide fortie yeares, and die there; they would not ſubmit themſelues to that ſentence, but in all haſt they would goe forward to Canaan, according to the promiſe although againſt a particular commandement: yea *Moſes* himſelfe could not ſtay them: but that brought on their neckes a more ſpeedie deſtruction, as appeareth in the ende of the chapter. Whence note the wicked nature of the deceitfull heart of man, which in diſtreſſe when Gods hand is ſtretched out againſt it, can faine a falſe repentance and counterfeit humiliation: which cauſeth many a man in ſickeneſſe to vowe amendment of life, if euer God raiſe him againe; and yet as ſoon as the ſcourge is ouerpaſſed, he forgetteth the hand of God, his owne vowes and promiſes, and falleth backe into the ſame badde courſes again: which conſideration may mooue vs to watch ouer our hearts, and ſuſpect them of this deceit, whereby they can frame & faine a falſe repentance, when indeede there is nothing leſſe then ſoundneſſe in it.

Vnbeleefe vnmasked in many particulars.

The fifth point in this iudgement is the generall vſe of it; namely, that wee ſhould frame our ſelues to repentance for this particular ſin of vnbeleefe, vpon which wee behold ſuch a fearefull deſtruction in Gods owne people. To the practiſe and performance of which we muſt doe foure things: firſt, lay aſide the common perſwaſion of the fulneſſe of perfection of our faith; we muſt come to the diſcerning of this ſinne in our ſelues, which is the firſt ſtep to repent of it, and the rather becauſe it is our mother ſinne. Now becauſe this ſinne is ſo inward and ſecret, and ſo hardly to bee diſcerned, for our helpe herein ſome directions may be giuen for the eſpiall of it in ſome ſignes and fruites thereof; which euery man may finde in himſelfe leſſe or more. For firſt, we beleeue not as we ought the particular preſence of God in all places and times towards vs: for wee are aſhamed to doe and ſpeake many things in the preſence of men, which in the preſence of God (mē not being by) we make no bones of, either to ſpeake or doe; ſo as mans preſence keepeth vs in ſome awe, which gods preſence cānot do.

Secōdly, we beleeue not the particular prouidence of god, watching ouer vs; but either not regard it at all, or not as we ought; which appeareth by theſe three things: firſt, if we haue health, wealth, freinds, fauour and meanes, we are well contented, we can thinke our ſelues verie well, and can relie our ſelues on God; but if God take theſe away, oh then we are troubled, much diſquieted and diſcontented: the reaſon whereof is, becauſe the heart is not ſetled in the perſwaſiō of gods ſpecial prouidēce: which if it haue a pledge of God, can truſt him: otherwiſe not at all: but as the Vſurer truſteth not the man but his pawn; ſo men relying thēſelues on the pledges, truſt neither God himſelfe, nor for himſelfe. Secondly, in any diſtreſſe let our friend promiſe vs helpe, we are well cheered: but let God in his word promiſe ſupply of all good, and eaſe in our troubles, we reape little or no comfort from thence: this is a manifeſt ſhew of inbred vnbeleefe. Thirdly, in ſickeneſſe or any iudgement, any meanes is vſed

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A ſore eaſe & freedome; yea there is too common running & riding to Witches, Charmers, Cunning men, and women: for men waite not on God, nor expect the ſame hand in healing them, which hath ſmitten them. Hee that beleeueth maketh not haſt (ſaith the Prophet) which if it be true, then this haſtines to be disburdened of the hand of God, is a token of diſtruſtfulneſſe of God, and want of faith. Nay, this practiſe argueth not onely want of a true faith, but a preſence of a falſe and Sataniſcall faith: for if there be no faith in the Charme, it will not worke.

Thirdly, we beleeue not the Lord to be the Lord of bodie and ſoule, as one hauing ſoueraigne Lordſhip and power, to ſaue and deſtroy: for let any ciuill man be preſſed by temptation vnto ſinne, hee will be eaſily brought to B make no bones of very dangerous ſinnes: what other is the reaſon hereof, but that he eſteemeth not the Lord to be his Lord? and accounteth of his commandements but as dreames, not ſerious or giuen in earneſt? whereas if Gods Lordſhip were rightly acknowledged, ſinne would not be ſo ripe and riſe as it is.

Fourthly, we beleeue not the mercie of God in the pardon of our ſinne as we ought: for howſoeuer in our peace we thinke our faith ſtrong enough for any incounter, yet let a temptation aſſault vs, then we begin to doubt whether we be the children of God or no, and are full of impatiencie. Example hereof we haue euen in *Iob* himſelfe, who before his triall thought himſelfe ſafe in his neſt; but when C Gods hand was heauie vpon him, then he brak forth in ſpeaches full of impatience: as that God was his enemie, & did write bitter things againſt him: wherein he bewraied his want of faith, and his crooked and cankered incredulitie: and the ſame weakneſſe may the deareſt & ſtrongeſt of Gods children one time or other eſpie in themſelues.

Fiftly, we know not as we ſhould the agonie and paſſion of Chriſt; he ſuffered the firſt death, and the paines of the ſecond death for our ſinnes, they were the ſpeares that pierced his heart: but we carrie vp our heads and can take delight in them, as though there were no daunger in them: whereas the remembrance of them D ſhould make our hearts to bleede, and faith in the heart ſhould cauſe vs to die to ſinne, ſeeing *thoſe who are Chriſts are crucified with him:* but becauſe men will not depart from their ſinnes, which are not killed, but liue and are ſtrong in them, and no man ſaith, what haue I done? it is a plaine euidence that the life of faith is not to be found in the liues of moſt men.

Sixtly, we beleeue not that we did riſe with Chriſt, and aſcended with him into heauen: becauſe in this our long peace, our thoughts are ſet vpon the world, & we minde earthly things ſtill; whereas if we were riſen with Chriſt, we would *ſeeke the things that bee aboue*, Coloſſ. 3. 1.

Seauenthly, we doe not beleeue as we ought the laſt iudgement: becauſe we are not ſmitten with feare and reuerence in ſpeaking and meditating of it. *Paul* ſpeaking of it, calleth it, the *terrors of the Lord*, 2. Cor. 5. 11. and this made him ſo forward in all good duties, yea this ſame conſideration of the laſt iudgement, made him endeauour to keepe a good conſcience before God and all men: but men make no conſcience of their waies.

Eightly, we beleeue not aright our owne death and reſurrection in the laſt day: for men commonly deferre their repentance & amendement of life, till the laſt day of their daies, and then they crie and call on the bed of their ſorrowes; which argues a counterfeit faith: for if a man did beleeue his death, it would driue him to the daily amendement of his life. By theſe notes we may eaſily diſcerne this ſecret ſinne of vnbeleefe within our ſelues.

Secondly, when we haue thus found out this ſinne, we muſt bewaile it, and mourne for our vnbeleefe, as being the mother of al our ſinnes, confeſſe it before God, and craue *increaſe of faith*, as the man in the Goſpell, *Lord I beleeue, helpe my vnbeleefe:* and with the Diſciples, *Lord increaſe our faith.*

Thirdly, we muſt ſet before our eyes & acquaint our ſelues with the promiſes of the pardon of ſinne, and life euerlaſting by Chriſt: alſo all other dependant promiſes, whereof ſome concerne our proſperous ſucceſſe in our waies, and Gods protection in our labours & callings, and others concerne afflictions, promiſing happie iſſue & deliuerance therefrom, with ſtrength in temptation, to the which all promiſes may be referred; which we muſt alwaies haue in our eie, that our faith may ground it ſelfe vpō them.

Fourthly, we muſt truely relie and reſt our ſelues in theſe promiſes, ſetle and content our hearts in them: that looke as the earth hangeth without proppe or pillar in the middeſt of the world, onely by the word of God; ſo muſt our harts be ſtaied in the ſame word and promiſe of God; yea if he ſhould ſee nothing but deſtruction before our eies, our faith muſt then be our ſubſiſtence: and when our vnbeleefe would vnlooſen our hold, and make vs giue backe, let our faith in theſe promiſes make reſiſtance: as *Dauid*, Pſal. 42. 5. *My ſoule, why art thou ſo diſquieted within mee? truſt ſtill in God:* eſpecially ſeeing we haue promiſes which aſſure vs in our troubles, either of their mitigation or remouall: after all theſe followeth the *ſubiection of faith*, when the heart and life are conformed to the obedience of all the Commandements of God. And thus we purging our hearts of vnbeleefe, ſhall eſcape ſuch fearefull iudgements, as this firſt example hath put vs in minde of.

v. 6. The Angels alſo which kept not their firſt eſtate, but left their owne habitation, hee *hath reſerued in euerlaſting chaines vnder darkenes, vnto the iudgement of the great day.*

These words comprehend the ſecond example, whereby the firſt part of the former reaſon is confirmed; namely, that whoſoeuer giue themſelues libertie to ſinne, ſhall be deſtroyed; here prooued by this example of the Angells themſelues. In which cōſider three points: firſt, the perſons that ſinned, *The Angells.*] Secondly, the ſinne or fall of the Angels; *which kept not their firſt eſtate, but left their owne habitation.*] Thirdly, their puniſhment; *hee hath reſerued in euerlaſting chaines.*] In the perſons ſinning, we haue ſundrie conſiderations; as firſt, that it pleaſeth the ſpirit of God to chuſe this example of the Angels to prooue his purpoſe, and that moſt fitly: becauſe they are the excellencie of all creatures, for ſo the Scriptures euery where ſpeake of them; as when the higheſt praiſe that belōged to the inferiour creatures is attributed vnto them in Scripture, the ſpeach is drawne from the glorie of Angels. Gen. 33. *Iacob* commending the fauourable countenance of *Eſau*, beeing reconciled vnto him, ſaith hee ſaw his face as *the face of an Angell.* So Manna is called *Angells foode:* that is, a moſt excellent food, that if thoſe excellent creatures ſhould neede foode, they could wiſh for no better. 1. Cor. 13. 1. *Though I ſhould ſpeake with the tongue of men and Angells;* ſignifying that if Angells had tongues, they muſt needes be moſt admirable, diuine, and excellent. *Dauid* ſpeaking of the glorie that man once had, and in admiration of it, beeing not able to containe himſelfe, breaketh out into a ſpeech full of paſſion: *O Lord, what is man that thou art ſo mindefull of him! thou haſt made him little inferiour to the Angells;* ſhewing that the chiefe glorie of men in their beſt eſtate, is inferiour to the excellent condition of Angels. Yea further, it is a part of the glorie of God to be attended of them, and a part of our glorie after the reſurrection to be like them. Whence note the ſcope of the Apoſtle, which is hence to teach vs, that no glorie, beautie, or excellencie of the creature, can exempt it from the puniſhment of ſinne, when it falleth thereinto: nay, the more glorious the ſinnefull creature is, the more grieuous puniſhment may expect it, if ſinne be found therein; as the Angels here: which may inſtruct thoſe who are in theſe ſchooles of the Prophets, in which many men excell in rare gifts, of whom in regard of their wiſedome and knowledge, may be ſaide, as the woman of Tekoah ſaide of *Dauid*, 2. Sam. 24. 17. *My Lord is as an Angell of God,* to heare good and bad. And they are the *Angels of the Lord of hoſtes,* Malac. 2. 7. Yet for all this let them not be puffed vp hereby, but walke in feare and trembling, not emboldening themſelues to ſinne: for be it they were as the Angels in gifts; yet if they ſinne, they ſhall be as Angels in puniſhment alſo.

Pſal. 78. 25.

Pſal. 8. 5.

Secondly, hence note that Angels are ſubſtances though inuiſible, hauing beeing, life, ſenſe, and vnderſtanding, & are not onely qualities; for pure qualities neither can ſinne, nor be capable of puniſhment, as the Angels are here ſaid to be. *Ob.* It will be ſaid, ſeeing they are capable of puniſhment, they muſt be bodily ſubſtances. *Anſw.* No: it is ſufficient they be ſubſtances to be capable of puniſhment, though ſpirituall; for the puniſhment of hell is ſpirituall. Where we ſee the Sadduces and others euen of our daies are deceiued, who thinke Angels to be nothing but motions and melancholy paſſions: and the Libertines alſo, who thinke they are nothing but good and bad ſucceſſe.

Thirdly, the name Angell is not a name of nature, but of office: which ſignifieth that their office was to be the meſſengers of God, who were to ſtand round about him as attendants, readie to be ſent forth at his pleaſure for the execution of his will, in all the parts of the world. In which function of theirs they are propounded as patternes to vs and examples for our imitation: who ought accordingly to ſet our ſelues in the preſence of God, as preſt and readie to performe his will: for ſo we pray daily, *Let thy will be done in earth as it is in heauen;* that is, giue vs grace with cheerfulnes and readines to performe thy will here on earth, as the Angels in heauen doe: for whoſoeuer would be like the Angels in heauen, muſt be herein like them firſt in earth. Now in that this name is here giuen to the Deuils and wicked ſpirits, it ſheweth two things: firſt, what their office was in the creation, vnto which they were fitted & deputed. Secondly, the iuſtice of their puniſhment for the neglect of the execution of the ſame.

λειτουργικὰ πνεύματα εἰς διακονίαν. Heb. 1. 1

Fourthly, obſerue the diſtinction of Angels; of which ſome kept their firſt eſtate, others (of which he here ſpeaketh) left their firſt cōdition: ſome ſtood, and ſome fell; the ground of which diſtinction *Paul* mentioneth 1. Tim. 5. 21. *I charge thee before God & his elect Angels.* Some therfore are elected, and (becauſe election preſuppoſeth a refuſall) others are reiected; no other cauſe of this diſtinction is known to man, but the wil of God, and his good pleaſure. *Ob.* If any man ſay, it was becauſe God foreſaw that ſome would fall, and others would ſtand, I anſwer, that is no cauſe: for God did not onely foreſee the fall of ſome, but decreed alſo before all worlds to confirme ſome in their ſtate, and to paſſe by others in his iuſtice; ſo as the cauſe ſhall euer reſt in his good will, which willing the ſame maketh it moſt iuſt, not giuing vs any leaue otherwiſe to diſpute of this doctrine, or curiouſly to ſearch out the ſecrets of it, but rather to ſtand in admiration, & ſay with *Paul*, *O the depth of the riches both of the wiſedome and knowledge of God! how vnſearcheable are his iudgements, and his waies paſt finding out!*

Rom. 11. 33.

Now followeth the ſecond point, namely, *the fall of the Angels*; in which obſerue three points: firſt the cauſe, ſecondly, the parts, thirdly, the meaſure of the fall. The cauſe of their fall in theſe words, *which kept not their firſt eſtate, but left their habitation*; themſelues were the cauſe of their owne fall; which is thus proued: Either God muſt be the cauſe of their ſin, or man, or themſelues; but neither God nor man, and therefore themſelues. Firſt, god cannot be the cauſe: for that were iniuſtice to condemne them for that which himſelfe cauſed: how vnrighteous were it, firſt to cauſe them to fall, and then to puniſh them for falling? *Obiect.* But it will be ſaid, that God did foreſee their fall, and might haue preuented it, and ſo not hindring it, he ſeemeth to be a cauſe of it. *Anſ.* Whoſoeuer foreſeeth an euill, and hindreth it not when he may, is acceſſarie vnto it, ſo be he be bound to hinder it: but God was not bound to hinder it, beeing a moſt abſolute Lord, not bound to any of his creatures further then hee bindeth himſelfe. *Obiect.* But God did not confirme thẽ in that grace which he gaue thẽ, whereupon they fell: whereas if he had confirmed them they had ſtood; whence carnall reaſon concludeth God to be the cauſe of the fall. *Anſw.* God gaue them grace in creating them righteous, but confirmed them not therein; he gaue them a power to will to perſeuere, but gaue them not the wil nor perſeuerance it ſelfe, & yet he is not to be blamed, becauſe he would not doe it. *Queſt.* Why would he not? *Anſw.* I anſwer with the Apoſtle, *What art thou O man that diſputeſt with God?* Let vs without further reaſoning ſtay our ſelues in theſe two concluſions: firſt, that God is an abſolute Lord: neither bound to any action, neither to giue reaſon of any: ſecondly, that hee doth all to the glorie of his name, in the manifeſtation of his mercie and iuſtice. Secondly, as god is no cauſe, or author of this fal of Angels, no more is man, for the Angels fell firſt, and were the cauſe of mans fall, and therefore themſelues were the proper cauſe of their owne fall. *Queſt.* How can this be? *Anſ.* The Angels had in themſelues the proper cauſe, and beginning of their own fall, and that was a free and flexible will, whereby for the preſent they willed that which was good, and might will to perſeuere in it: but that will beeing mutable, they might alſo will euill, and ſo fall from God, this beeing the ſame will that *Adam* had in the ſtate of innocencie.

Obiect. Good trees cannot bring forth euill fruite: therefore the Angels being good, could not ſinne of themſelues. *Anſ.* A good tree remaining good bringeth forth good fruite; but beeing changeable may bring forth euill. So much of the cauſe of the fall of Angels.

The ſecond thing in their fall is the parts of it, which here are two: firſt, *They kept not their beginning.* Secondly, *They left their owne habitation.* Firſt, they fell from their firſt eſtate: which A words are expounded Ioh. 8.44. *they ſtood not in the truth.* By this *truth* is meant the Image of God in righteouſneſſe and true holineſſe, Eph. 4.24. and this image is truely called (*truth*) becauſe it neuer deceiued men as vnrighteouſnes doth; which maketh a glorious ſhew of pleaſure, or profit, but indeede it deceiueth men, who finde nothing leſſe therein. Secondly, becauſe herin is no hypocriſie, it maketh no ſhew or appearance of other, then indeede it is, as the manner of falſhood is. The ſenſe then is, that the angels voluntarily departed from their originall condition, & ſtood not in that image of God wherin they were created. The ſecond part of this one ſinne is, that they left *their habitation*; which a man might eſteeme but a ſmall matter, but the ſinne is not ſmall; for God in B the beginning appointed moſt excellent places for his ſeuerall creatures; wherein they were to performe their ſeruice and homage vnto God; as heauen was the proper place aſſigned to Angels: to man Paradiſe in his innocencie: as after his fall the families of the Patriarches: before, and in Chriſts time the Temple: ſince that time, the ſocieties and congregations of the faithfull are theſe places appointed for man to ſet out the ſpecial praiſes of the creator in. Now the Angels leauing their place incurred two grieuous ſinnes: firſt, they left the preſence of God: ſecondly, their office & calling in which they ought for euer to haue beene employed in, the glorifying of God. *Obiect.* But do not the C Deuils keepe in the aire? *Anſ.* Some of them doe by Gods permiſſion, but not as in their proper place, or firſt habitation, for that was in the comfortable preſence of God in heauẽ. The third point in this ſinne is the meaſure of it; *They left*: that is, wholly and totally [*their condition*,] they quite forſooke God, his image, heauen it ſelfe, and that office which therein they were aſſigned vnto. *Obiect.* Here it may be obiected: If the Angels in their innocencie & excellencie fell wholly & vtterly from God, much more may ſinnefull men, although beleeuers, wholly fall from God, and vtterly cut thẽſelues by ſinne from Chriſt. *Anſ.* But hereunto I anſwer, that there is not the ſame reaſõ of the D grace of creation, as is of the grace of regeneration: for that commeth farre ſhort of this, by the former the creature hath a power either to ſtand or fall, to abide with God, or depart from him, and this power is in it ſelfe: but by this latter grace of regeneration, ſuch feare of God is put into the hearts of the regenerate, that they ſhall not depart from God, Ierem. 32.40. and this power of not falling is in them indeed, but not from themſelues: neither is it ſtrange that there ſhould bee ſuch difference betweene the ſtate of nature, and that which is aboue nature. Againe as the grace of creation and regeneration is different; ſo there is a difference of the will created, and regenerate. *Created will hath a freedome to will that which is good: ſo hath the will regenerate alſo. Secondly, crea-

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* So called, not becauſe the other is not alſo created, but becauſe this is in the ſubiect by creation, as the other is not.

ted wil hath a power to wil to perſeuere in that which is good: ſo alſo hath the wil regenerate. The created will hath not the will it ſelfe, neither the act of perſeuerance; wherein it differeth frō the will regenerate, which hath both theſe. Here the Schoolmen deceiued themſelues and others, in that they taught that in the conuerſion of a ſinner the will hath a freedome to receiue grace, or not to receiue it; ſo placing it in the will of man, and putting it in his own hand and power to beleeue, or not beleeue. But the truth is, that in the firſt conuerſion of a ſinner the will rebelleth and reſiſteth: *For none commeth to the Sonne, vnleſſe the Father drawe him:* it is not the will it ſelfe, but the conuerſion of it that frameth it to willingnes; making it of vnwilling, willing to entertaine that which is truely good. It is vntrue that the will of man is now as the will of Angels was before their fall, hauing a power to fall, or not fall.

Vſe. Firſt, in that the Angels were cōdemned for forſaking their firſt beginning, we muſt bewaile this ſame ſinne in our ſelues, for we alſo had the ſame firſt beginning with them; the ſame image of God was ingrauen vpon vs, which we haue willingly departed from, & thus remaineth for vs to doe, which belongeth not to them; to vſe all meanes to obtaine our firſt beginnings againe, that this image may be reſtored vnto vs, & renued vpon vs: vnto which three things are required; firſt, that our ſpirituall vnderſtanding be cleered and enlightened: ſecondly, that a good heart and conſcience be gotten & preſerued; thirdly a ſubiection in our whole conuerſation vnto all the laws and commaundements of God.

Secondly, though we haue the ſame beginning by creation, which is loſt by our fall; yet we haue another beginning, by a new birth & regeneration, which they want: we haue been borne, baptiſed, and brought vp many years in the true faith, and profeſſion of Chriſt; nowe our dutie is to bee more wiſe then before, to be warie leaſt we fall from this beginning, as we haue done from the former; but cleaue to our faith, & ſtand to our vow made in our Baptiſme; for otherwiſe our eſtate becommeth as remedileſſe as the condition of the Angels themſelues, who are ſhut vp in the chaines of condemnation for euer.

Thirdly, we ſee how far the Scriptures may be ſaid to be ſufficient to cleere all doubts and determine all controuerſies, ſeeing here it onely propoundeth a generall ſinne of Angels, and nameth no particular, as *Peter* alſo ſaith, *they ſinned*; and *Iohn*, that *they ſtood not in the truth.* Thus contenting it ſelfe with generall tearms, without particularizing the proper ſinne deſeruing this iudgement; and determineth not that great queſtion controuerted amongſt Diuines, of whome ſome ſay it was a ſinne in thought; others, that it was actuall; others, that it was enuie: ſome pride, &c. which maketh the Papiſts ſay, that the Scriptures are not ſufficient to determine all hard queſtions. But wee muſt not imagine the Scriptures to bee ſuch a Iudge as decideth all doubts, which the curioſitie of mans braine may caſt within it ſelfe, whereof there are innumerable amōg the ancient Schoolmen, ſuch as this is by Scripture indeterminable: nay of purpoſe the holy Ghoſt cutteth off all cauſe of ſuch curioſity by ſilence in ſuch vnneceſſarie matters, that we might the rather attend to more neceſſarie: yet is the Scripture a Iudge ſufficiently able to reſolue any ſpirituall minded man concerning conſcience, or in any matter concerning ſaluation; all which it is the ſole and proper determiner of: now as for the particular ſinne of Angels, it is not neceſſarie to ſaluation to know it; but ſeeing the Scripture concealeth it, it is a ſafe and learned ignorance to be reſted in, without further deſire to knowe that which the Lord hath hid in ſecret with himſelfe.

We ought rather to be ſerious in conſideration of our owne fall, then curious in theirs.

Fourthly, we are hence taught to ſeeke to enter into our habitation & true reſting place, which is not the earthly *Paradiſe*, for that was our dwelling place before the fall; but *Heauen* it ſelfe, which ſince the fall is aſſigned and prepared to be a *reſt for the people of God*: this was the citie which *Abraham* looked for, Hebr. 11. ſo the Saints departed are ſaide to bee at *home* with the Lord beeing in heauen. Chriſt tells his Diſciples he goeth to prepare them theſe *dwellings in heauen*, Ioh. 14. which elſewhere hee calleth *euerlaſting habitations*. *Make you friends of vnrighteous Mammon, &c.* Now for our better practiſe hereof, this muſt bee marked, that howſoeuer this our habitation be in heauē, yet the ſuburbs & the gates of it are here on earth; for all the aſſemblies of the people of God are the *doores and gates* of heauen it ſelfe, yea the very entrie into it; Iacob when he ſawe the teſtimonies and tokens of Gods preſence and fauour, built an altar in the place for his worſhip, and called it *Bethel*, and ſaid it was the very *gate* of heauen, Gen. 28. 17. and therefore we muſt while we liue here ſeeke to enter, if we would be admitted within that glory hereafter. *Queſt.* But what meanes may wee vſe to helpe vs forward herein? *Anſ.* Theſe two. Firſt we muſt alwaies endeauour to bee found readie to enter into that heauenly habitatiō; for which purpoſe our hearts muſt be at this our home, yea our whole conuerſation muſt be in heauen, whileſt our ſelues are vpon earth, our walking muſt be in the path of life euerlaſting, ſtil cōtaining our ſelues in the wayes of repentance, obedience & daily mortificatiō, wherby we denie our ſelues, take vp our croſſe and follow Chriſt. Secondly, we muſt loue the aſſemblies of Gods people, & ioyne our ſelues vnto them in the holy vſe of the Word and Sacraments, whereby we drawe neere vnto heauen it ſelfe: yea and keepe at the gates of this Citie, and with *Dauid* thinke it a ſpecial priuiledge to be a doore-keeper in *the houſe of God*, Pſalm. 84. *Moſes* chooſe *rather to ſuffer with the people of God* great affliction,

2. Cor. 5.

The gate of heauen is ſet open here vpon earth.

fliction, that to enioy the treaſures and honours of *Pharaohs* court: yea euen wicked *Cain* himſelfe thought of this as the greateſt part of his puniſhment, and which hee moſt complained of, that hee was *caſt out from the face of God*, that is, out of *Adams* family, where Gods face was to bee ſeene in his worſhip. Thirdly, we muſt weane our affections from our earthly inheritances, which are but Tents, that they may be fixed vpon this ſure habitation in heauen; without the aſſurance of which, all earthly reuenewes and treaſures can adde but little comfort to the heart. *Cain* built a Citie, hee had beſides great lands and faire poſſeſſions; but yet euen then the holy Ghoſt brands him with the name of a *vagabond*; becauſe hee was cut off from Gods people, and cared not to ioyne himſelfe vnto them againe by repentance. Fourthly, we muſt euery day addreſſe and prepare our ſelues to our death, ſeeing our death is a meanes to bring vs home to this habitation: euery new day muſt occaſion vs to renew this our preparation: and this will cauſe vs neither to feare our owne, nor exceſſiuely to ſorrow at the departure of our faithfull freinds, ſeeing they haue paſſed theſe firſt things, and are onely gone before to their longed-for habitation. Fiftly, if God call vs hereunto, we muſt be contented to leaue and forſake goods, freinds, natiue country, and all for the aſſurance of inheritance in this our country; and if we cannot finde the doores hereof in our owne country, we muſt ſeeke them elſwhere, where we may enioy them, making light reckoning of all things for this one thing of higheſt account.

The laſt vſe of this doctrine is, to teach vs from this ſinne of the Angels our contrarie dutie: they by their office were to doe homage vnto God, and performe al dutie and reuerence as children to their Father: for ſo *Iob* calleth them *the ſonnes of God*; but this office they departed from; we now beeing by adoption the ſonnes and daughters of God, beeing called vnto hollineſſe, are to take great heed of this ſinne of forſaking our calling; yea on the contrarie to walke worthie thereof, as the ſonnes of God, approuing our faithfulneſſe vnto him. And it ſtandeth vs in hand ſo to doe, ſeeing the contrarie hath ſuch vengeance attending vpon it, as now in this example we are in the next place to behold.

The third point in this example, is the puniſhment of the Angels, which hath two degrees. Firſt, their cuſtodie, in theſe words; *He hath reſerued them*,] namely in durance. Secondly, their full puniſhment: *vnto the iudgement of the great day.*] The former is ſet forth in two things: Firſt, in that they are reſerued in *chaines*. Secondly, *vnder darkeneſſe.* By theſe *chaines* are ſignified, firſt that mightie power of God, which bridleth and reſtraineth the might and malice of the Deuils themſelues; as Reuel. 20. the old Dragon *was bound for a thouſand yeares*: the power of God was the chaine that curbed and ouermaſtred him; and this is one part of his preſent puniſhment. Secondly, the chains ſignifie alſo that guiltines of the angels, which by the tenour of Gods iuſtice bindeth them ouer to deſtruction; theſe bonds be vpon the conſcience of the wicked Angells, they knowe they are adiudged to damnation for their ſinne; ſo as let them be where they will, in the earth or ayre, or whereſoeuer, theſe chaines of guiltie conſciences binde them ouer to iudgement: where we are taught two things, firſt, to beware of guiltie and accuſing conſciences; for theſe are Gods chaines binding bodie and ſoule vnto euerlaſting vengeance: and therefore for time paſt, if thy conſcience accuſe thee, ſeeke in due time to be looſed and freed by Chriſt, that thou maiſt be able to ſay with Saint *Paul*; *I know nothing by my ſelfe*: and for time to come, beware of ſinne, euen ſmall ſinnes as well as great: for ſo many ſinnes as thou committeſt, are ſo many chaines binding thee ouer to iuſt damnation. Secondly, hence we alſo learne, that the ſeruice of God is a moſt happie and ſweete libertie, any libertie elſe is ſtraight bondage: men thinke that to be tied to the daily ſeruice of God, is a yoke and bondage intolerable, and they muſt needes haue libertie to ſinne; but they deceiue themſelues, for while they ſeek for libertie, by this meanes they plunge themſelues into captiuitie, and lay chaines vpon themſelues, yea bolts which hold them in eternall bondage. The libertie which is ſweet vnto thoſe who are freed by Chriſt is, that they can walke before God in the cōpaſſe of their callings, without thoſe accuſing conſciences, which continually vexe and torment the wicked men and Angells themſelues. Further, theſe chaines are called here *eternall*,] becauſe the wicked Angels ſtand guiltie for euer without hope of recouerie or redemption; ſeeing Chriſt *tooke not vpon him the ſeede and nature of Angells* to redeeme them, but *Abrahams ſeede*: where note Gods infinite mercie to mankinde, who beeing fallen, haue found a meane of redemption publiſhed in the miniſterie of the word: whereby Gods people (beeing bound before) are looſed from their chaines; but the Angels thoſe glorious creatures, beeing fallen, found no Sauiour nor any meanes giuen by God to looſe them, for their chaines are eternall: which infinite mercie towards vs, ſhould ſtirre vp our dead hearts to thankefulneſſe, and continuall praiſe of Gods free mercie, who hath giuen vs the blood of his Sonne to looſe theſe chaines; when we as little deſerued it, as the Angells vnto whom ſuch fauour was denied.

Chriſts yoke is eaſie, and Gods ſeruice is perfect libertie.

The ſecond part of their cuſtodie is, that they are kept vnder *darkeneſſe*: which darkneſſe ſignifieth the wrath and anger of God, and want of the bleſſed fauour which *Dauid* prayed for: and calleth it by the contrarie name, *the light of his countenance*, Pſalm. 4. And as theſe Angels are ſaid to be in darknes: ſo the Saints are ſaid to be *in light*, Col. 1. 12. that is, in Gods fauour. *Obiect.* But the wicked are not wholy caſt out of Gods fauour, for they haue faith, and therefore ſome fauour and grace of God. *Anſ.* The Deuils indeed beleeue, but they haue not their faith by the gift of illumination as men haue, but it riſeth of the remnant of naturall light & vnderſtanding left in them ſince their fal: wherby they can perſwade themſelues of the truth of the word of God: ſo as their faith is not from any grace ſince their fall, neither common nor ſpeciall. Beſides, this reſerued light lighteneth not nor eaſeth, but increaſeth their torment.

Vſe. Seeing the miſerie of the Angels is, to be kept vnder darknes, which is to be caſt out of Gods fauour; we learne to place all our happineſſe in the fruition and enioying of this fauour of God, and inſtantly to pray that the Lord would ſtill lift vp the light of his countenance vpon vs; in that our whole felicitie muſt be placed in the apprehenſion of Gods mercie, in the pardon of ſinne, and life euerlaſting.

The second degree of their puniſhment is, that they are reſerued *vnto the iudgement of the great day*, wherein the fulneſſe and extremity of their torment is expreſſed; for by *iudgement* is meant that fearefull and finall condemnation and torment which they are adiudged vnto, which abideth them, and is reſerued for them. Where we ſee that howſoeuer the deuills are alreadie entred into diuers degrees of their puniſhment; yet their full puniſhment, and the full wrath of God is not powred vpon them till the laſt iudgement: this themſelues know, as Matth. 8. *Art thou come to torment vs before the time.* That time is called here the [*great day*] becauſe the greateſt workes of God ſhal be accompliſhed in that day. For firſt, an aſſemblie of all men and Angels ſhall be made by the ſound of a Trumpet, who ſhall be cited before Gods iudgement ſeate, though they were reſolued into duſt many thouſand yeares before. Secondly, all the workes and intentions of men good or bad, ſhall be in that day reuealed, Eccleſ. 12. 14. Thirdly, another great worke is, the giuing of a moſt vpright ſentence vpon all men: of *Abſolution* vnto the godly, and of *condemnation* vpon the wicked, Angells and men. Fourthly, the reward ſhall be giuen to euery man according to his worke: to the godly, free reward of life and glorie: to the wicked, deſerued condemnation. Fiftly, then ſhall Chriſt God and man giue vp his kingdome vnto his Father, and ſhall ceaſe to raigne, not as God, for he ſhall be ſtill equal to his Father; but as Mediatour; for an ende ſhall be put to all families, ſocieties, Ciuill, and Eccleſiaſticall diſtinctions and gouernments, ſo as in regard of outward gouernment and adminiſtration this his kingdome ſhall ceaſe.

The great works which ſhall be performed on the great day.

Vſe. Let the remembrance of this great day ſtrike vs with feare and reuerence of it. Shall euery worke be brought vnto iudgement? Then let vs *feare God, and keepe his commandements*; it is the vſe that *Salomon* maketh, Eccleſ. 12. and conſidering thoſe *terrors of the Lord*, what manner of men ought we to be in all holy conuerſation? ſaith the Lord. Yea the Deuils themſelues beleeue and tremble in remembrance of this terrible and great day: but how many Atheiſts be there worſe then the Deuills themſelues that make a mocke of theſe great works, not fearing nor acknowledging the Scriptures, Heauen, Hell, God, Deuil, nor this great iudgement day, but experience ſhall teach ſuch fools, who in the meane time might learne ſo much of the Deuil himſelfe (but that God hath giuen them into his hand to be led by his will) to tremble at the remembrance of this dreadfull day; and let all that loue the Lord ſhake off ſecuritie, and ſtand in awe, and feare with another feare; let their hearts be ſmitten with a reuerent feare, that this day ouertake them not vnawares.

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V. 7. *Euen as Sodome and Gomorrah, and the cities about them, which, in like manner as they did, committed and followed ſtrange fleſh, are ſet forth for an example, and ſuffer the vengeance of eternall fire.*

In this verſe is laid downe the third and laſt example, prouing the firſt part of the former reaſon, and it is the firſt part of a ſimilitude. The words [*Euen as*] ſignifying that the holy Ghoſt here inſtituteth a compariſon, the former part or propoſition whereof is in this verſe, & the reddition or ſecond part in the two next following. In the example cōſider three things: firſt, the *people* who were deſtroyed. Secondly, the *ſinne* for which they were deſtroyed. Thirdly, the *deſtruction* or puniſhment it ſelfe. Firſt, the people deſtroyed, were *Sodome and Gomorrah*, and the reſt of the cities about them; which cities are named, Deut. 29. 23. *Admah* and *Zeboim*: the reaſon of whoſe deſtruction is noted by the Apoſtle; becauſe they followed the ſinnes of Sodome and Gomorrah, *They ſinned in like manner*; ſo as they beeing found in the ſame ſinnes, they were wrapped vp in the ſame iudgements. Here firſt marke that the holy Ghoſt mentioneth not the perſons who were deſtroyed, but their *Cities*, to ſignifie an vniuerſall deſtruction, an vtter ruine, and a totall ouerthrow of them; the which heaping vp of ſo many words, expreſſing the ſame thing, giueth vs likewiſe to vnderſtand that place in 2.Pet.2.6. he *turned* their cities into aſhes, *condemned* them, and *ouerthrewe* them. Whence we may note, that there is a difference betweene the people of God, & thoſe who will not bee obedient to his word, theſe meete with vtter deſtruction. Gods people may be deſtroied indeed, but not vtterly: for we muſt alwaies beleeue the Catholike church vpon earth. *Elias* in his time could not behold it; but yet there were ſeauen thouſand reſerued from that generall Apoſtaſie of thoſe dayes. When the Lord viſiteth his owne houſe in iudgement, his manner is to leaue ſome remnants whome he ſaueth, leaſt their deſtruction ſhould be like this of *Sodome* and *Gomorrha*. So *Iſaiah* acknowledgeth: Except the Lord of hoſts had reſerued vnto vs euen a ſmall remnant, we had beene like *to Sodome*, and *the people of Gomorrha*.

Vſe. This may teach euery one of vs true humilitie in regard of our owne deſeruings, and true thankefulneſſe in regard of Gods gratious dealing with vs: both of which muſt be often acknowledged of euery member of the church, and euery man muſt confeſſe and ſay with the Church, Lam. 3. *It is the Lords mercies that wee are not vtterly conſumed.* Secondly, in theſe people obſerue the iuſtice of God, and his ſeuerity in ſuch an vniuerſall deſtruction, ſparing none, but deſtroying euen the childrē with the parents, who ſinned not in following ſtrange fleſh as their fathers did, which maketh this a ſtrange & vnſearcheable iudgment: whence the atheiſts condemn theſe books of *Moſes* (whēce this iudgement is fetched) as attributing to God crueltie, and iuſtifying in him iniuſtice. But herein to cleere the iuſt proceeding of the moſt righteous God, wee are to knowe, firſt that the child is gods creature, and the life of it is Gods (he beeing the Lord of life) ſo as hee may take it away when he pleaſeth, hauing power to *doe with his owne what he will.* Secondly, children are parts of the parents, and therefore the Lord may iuſtly infold them in the puniſhment of their fathers ſin, to manifeſt his greater deteſtation of it. Thirdly, children are born in originall ſinne, and therefore God may iuſtly inroll them with their parents, not onely in temporall puniſhments, but in euerlaſting condemnation alſo.

Thirdly, in this people who are made examples, note that as wicked a people as theſe haue had mercie offered them. Iſa. 1. 10. The Prophet calls the Iewes Princes, the Princes of Sodome, and their people the people of Gomorrha; that is, ſuch Princes and people as matched Sodome and Gomorrha themſelues in wickedneſſe; and yet he inuiteth them vnto repentance, with proffer of mercie and promiſe of pardon: yea though their ſinnes were as *redde as ſkarlet*, he would then make them *white as ſnowe*, verſ. 18. Whence we may learne, that the mercie of God euery way matcheth his iuſtice; in iuſtice he ouerthroweth Sodome and Gomorra, and in mercie ſaueth thoſe who were euery whit as wicked as they; his free grace bringeth thoſe to heauen, who by their ſinne equalled themſelues to thoſe whom his iuſtice had detruded into hell. Yea it offereth & giueth repentance to them which are *holden in the ſnare of the deuill, and ruled at his will*, 2. Tim. 2. 25. *Manaſſeh* himſelfe who broke off his couenant with God, by making league with the deuill, found mercy with God vpon his repentance.

2.Chron.33.

Vſe. Let not the greatneſſe of our ſinnes diſmay vs from ſeeking the Lord, thy ſinnes are not aboue the ſinnes of Sodome and Gomorrah, for which mercie hath beene obtained; vſe thou alſo meanes to turne vnto God, and there is mercie in ſtore: but ſee thou abuſe not this mercie vnto ſinne.

Fourthly, note that in the ſame time this people of Sodome and Gomorrah was deſtroyed, *Lot* eſcaped, though he was in Sodome: for at the time of the execution the Angell led him out from among them, and not before. Which teacheth, that although the Lord ſeeme ſometime to neglect his deare children & ſeruants, and leaue them in tribulation: yet the inſtant time of their neceſſitie ſheweth his gracious & ſeaſonable regard and remembrance of them. The Iſraelites had a promiſe, that after foure hundred and thirtie yeares they ſhould be deliuered from bondage in Egypt; which promiſe the Lord was not vnmindfull of, neither for the ſubſtance nor circumſtance of time; for *in the very ſame night* that the time was expired; their deliuerance was wrought according to the promiſe. Our dutie hence is to learne in the middeſt of our affliction, with quiet hearts to reſt and relie our ſelues vpon God, waiting his time wherein hee will come in mercie vnto vs.

Fiftly, note that with this people of Sodom and Gomorrah, the *other cities* Admah and Zeboim, becauſe they followed their ſinnes were likewiſe deſtroyed. Where we learne to auoid the wicked maners and faſhions of the world, not imitating theſe leſſer Cities, which imitated the greater in their wicked manner; but on the contrarie, follow the example of *Dauid* in ſhedding riuers of teares when hee beheld men not keeping the laws of God. We ſhould not with drie eyes behold mens impieties: yea, for this end our hearts ſhould be like vnto *Lots* when wee ſee the ſinnes of our people breake out as the ſinnes of Sodome and Gomorrha, our righteous hearts ſhould be vexed within vs in the daily *ſeeing* & *hearing* of ſuch vncleanneſſe. And thus much of the people puniſhed.

Follow not the multitude to doe euill: neither let the common error preiudice the truth.

Now followeth the ſecond point in the example: namely, *the ſinnes for which Sodom and Gomorrha were deſtroyed*, in theſe words: *They committed fornication, and followed ſtrange fleſh*. Firſt, they committed fornication. Secondly, they committed ſinnes againſt nature it ſelfe, following *ſtrange fleſh*. To vnderſtand the vileneſſe of theſe ſinnes conſider two things: firſt, the cauſe and occaſion of them: & that was aboundance of proſperitie, and plentifulneſſe of Gods bleſſings. For Sodom was as a *Garden of God*, enriched with varietie of profits and pleaſures: this cauſed *Lot* to chuſe Sodome to dwel in. This ground nouriſhed foure bitter roots, from which theſe ſinnes of fornication and following ſtrange fleſh did ſpring, reckoned vp by *Ezechiel*, chap. 16. 49. The ſins of thy ſiſter Sodome were firſt *Pride*, by reaſon of proſperitie. Sceondly, *fulneſſe of bread*: that is, they gaue themſelues to eating & drinking exceſſiuely; for ſo ſaith Luk. 17. 28. Thirdly, *Idleneſſe*, which was the daughter of their ſecuritie. Fourthly, *Vnmercifulnes, and contempt of the poore*, and theſe muſt needes nouriſh all ſinnes of vncleanneſſe: vnto which adde a fifth ſinne, mentioned Gen. 19. 9. and 14. that is, contempt of heauenly admonition and inſtruction, for they ſcorned *Lot* while he warned them of their danger.

The ſecond thing in their ſinne is the meaſure of it, *They ſinned in like manner, &c.* The originall ſignifieth & implyeth not only a bare committing of ſinne, but a giuing of themſelus ouer to commit their filthie luſts, and that impudently and ſhameleſly; which the Prophet *Eſay* noted alſo chap. 3. 9. *They declare their ſins as Sodome, they hide them not*: ſhewing that they were paſt all ſhame in theſe moſt ſhamefull ſinnes. Yea they boaſted and gloried in them; both which may be gathered in Geneſ. 19. 5. and 9.

ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας.

Doct. 1. By theſe ſinnes we are taught to take a view of theſe laſt times, vnto which that of *Ezekiel* vnto Ieruſalem may be properly applyed: *Thou haſt iuſtified thy Siſters* (namely Samaria and Sodome) *in all their abhominations*. So theſe laſt times iuſtifie Sodome in her abominations which I prooue thus: Firſt, the Church of Rome is that Sodome wherein the two Prophets were ſlaine, Reuel. 11. 8. It is there ſo called, becauſe it matcheth Sodome in her ſinnes, in that it teacheth the ſinnes of Sodome in making lawes to inhibite lawfull mariage in ſundrie ſorts of men, to tollerate fornication, and ſuch filthineſſe; yea not onely by the Scriptures, but in many other ſundrie, auncient, and ſome of their owne records, it is manifeſt, that Rome is a Sodome. Whence we ſee not onely the dutie of euery *Lot*, and righteous perſon, namely, to haſten out of her, but alſo the ende and deſtruction that abideth her to bee euerlaſting fire. Secondly, againe in theſe times it muſt be verified, and is alſo, which was applyed by Chriſt vnto them of his age, Luk. 17. 28. It is in theſe latter times as it was in the dayes of *Lot*, men eate and drinke, buy and ſel, marie, and giue in marriage, and thinke of nothing; & ſuch is the wonderfull ſecuritie of many profeſſors, that many Cities in the middeſt of the Church herein may match, if not exceede euen Sodom & Gomorra themſelues. Thirdly, whoſoeuer (ſaith Chriſt) ſhall not beleeue and obey the doctrine of the Goſpel, it ſhall be eaſier for *Sodome and Gomorrah* in the day of iudgement, then for them. Which ſentence might mooue moſt men to tremble, who whileſt they take themſelues freed from Sodoms ſinnes, fornication, and following ſtrange fleſh, they nouriſh a ſinne within them, which maketh them as far off their ſaluation as Sodome it ſelfe is, and that is, the not receiuing of the goſpel as they ought: moſt men content themſelues to liue ciuilly, & out of danger of humane laws, but as for the doctrine of religion, and yet much more the power and life of it, it lieth horribly neglected. But Sodome her ſelfe ſhal be ſaued before ſuch men.

Math.

Doct. 2. In that fornication and following ſtrange fleſh are the ſinnes of Sodome; we are taught to avoide this ſinne of fornication & all ſinnes of vncleannes. For firſt, the heauie curſe of God is paſſed not onely againſt Sodom and Gomorrah for theſe ſinnes; but whereſoeuer they be found they be ſinnes that *burn to deſtruction*, Iob 31. 21. they ſet familyes on fire, and deuoure them vtterly, waſt & conſume thẽ. Againe, no *fornicators, adulterers, wantons, buggerers*, ſhall euer be admitted into the kingdome of heauen: and in verſe 13. the ſame Apoſtle propoundeth ſixe reaſons why wee ſhould flie fornication: firſt our bodies are the Lords, and muſt be ſeruiceable vnto him. Secondly, wee looke they ſhould be raiſed to glorie in the laſt day, and therefore we muſt in the meane time keepe them honourable. Thirdly, they are the members of Chriſt, we may not then make thẽ the members of an harlot. Fourthly, whereas all other ſinnes are without the body, this directly is againſt the bodie. Fiſtly, the bodie is the tẽple of the holy Ghoſt, and theſe ſinnes make it the deuils ſtie & ſtewes. Sixtly, our bodies are bought with a price, and it is ſacriledge not to glorifie God in the bodie, aswel as in the ſoule, ſeeing both are alike his. Now if any man bee ſolicited by temptation vnto theſe ſinnes, and would knowe how he might ouermaſter them, he muſt begin with his heart, and obtaine and retaine within it the feare of God, which onely is able to ouerrule him. This grace alone preſerued *Ioſeph*, beeing daily enticed by *Potiphars* wife: *How ſhould I do this wickedneſſe and ſinne againſt God?* Gen. 39. 9.

1.Cor.

The third point in this example is the *puniſhment* it ſelfe; in which three things may be noted: firſt, the matter of it; *they ſuffered the puniſhment of eternall fire*: by *fire*, we muſt not vnderſtand our fire, nor ſuch materiall and bodily fire as ours is, but an *eternall fire*: that is, the endleſſe and comfortleſſe apprehenſion of Gods wrath for ſinne eternally burning, that is, alwayes terribly tormenting the ſinner, called fire, becauſe as burning of fire is the moſt horrible & ſenſible torment vnto nature, ſo much more terrible is this torment: which elſewhere is called by other names, as the worm that neuer dieth, &c. Where in the fearefulneſſe of the puniſhment marke the grieuouſneſſe of this ſinne: it were therefore to be wiſhed that whoredome might be puniſhed with death. The theefe doth not more, if ſo much harme againſt families and Common-wealths, as ſinners of this kinde and qualitie. The ſecond thing is *the time* of their puniſhment, namely when they gaue themſelues wholly to fornication, and were come to the height in their ſinnes. Where note, that though the Lord be very ſlow to wrath, yet he recompenſeth that ſlowneſſe with the heauineſſe of it when hee commeth; ſeeing he commeth not till he muſt needes, and that is not till ſinne be at the height, and muſt of neceſſitie be taken downe: as appeareth in thoſe foure hundred yeares allotted for the filling vp of the Amorites ſinnes. Let vs then beware of abuſing Gods patience, by adding to our ſinnes; for then he is adding vnto, and heaping his iudgements, and we ſhall finde that though hee come ſlowly, yet hee will ſtrike ſurely, if we giue not ſuch a ſtroke to our ſinnes by repentance, as in due time his iudgements might be preuented. The third thing noted here is the vſe of his puniſhment; namely, herein they were made an example to the whole world. Which teacheth vs that Gods iudgements are ſo many reall ſermons againſt the ſinnes of the ſonnes of men: for God teacheth not only vocally by his word in the miniſterie of it, but really alſo by his workes in the execution of his iudgements. *Iob* ſaith that God ſpeaketh to men *once or twice*, therein teaching that corrections are the ſpeeches of God in mens eares; ſo as no perſon or people can go cleere away with that plea, that they wanted all meanes of inſtruction, ſeeing the whole earth is filled with the iudgments of God.

v. 8. *Likewiſe notwithſtanding theſe dreamers also defile the fleſh, and deſpiſe gouernement, and ſpeake euill of them that are in authoritie.*

Now the Apoſtle commeth to the proofe of the ſecond part of the former reaſon: namely, *that theſe ſeducers are they which take libertie to ſinne*: and therefore they ſhall be deſtroyed. This is prooued in this, and ſome verſes following, by a particular rehearſall of certaine ſinnes apparant in theſe men.

In this verſe three things are offered to be conſidered of vs: firſt, the ſetting downe of two vices vnto which theſe men were addicted: firſt *they defile the fleſh*: ſecondly, *they deſpiſe gouernment*. Secondly, the fountaine of thoſe and other their ſinnes in this word *dreamers*.] Thirdly, the manner of their ſinnes, in theſe two words; *Likewiſe notwithſtanding*; namely in two things: firſt, as Sodome and Gomorrah ſinned, ſo ſinned theſe likewiſe, no otherwiſe then they. Secondly, they did not onely ſinne as they of Sodome did: but notwithſtanding they knew what had befallen Sodome and Gomorrah, they not beeing afraid of thoſe iudgements ruſh into theſe ſinnes: and hereby they are conuinced to be dreamers: ſeeing they ſleepe ſecurely in the midſt of ſuch iudgements.

In handling the words we will firſt ſpeak of the fountaine, becauſe it is firſt in nature, and then ſecondly, of their ſins flowing from thēce. The originall of theſe ſinnes is, that they are *dreamers*; which word leadeth vs to a double cauſe of them; firſt that they are ſleepers made heauie with ſleepe: and ſecondly, in this ſleepe of theirs they are deluded with dreames. Wee are then to vnderſtand firſt what this ſleepe is: and in the next place what be the dreames which in their ſleepe delude them. This ſleepe is not that naturall ſleepe which oppreſſeth the bodie; but a ſpirituall ſleepe, like vnto that in diuers things going ouer the ſoule, binding vp the faculties of the ſame, and bringing a heauineſ or deadneſſe rather into all the powers of man; ſo farre forth as they ought to moouing in ſpirituall actions and affaires. It cauſeth the minde neuer to thinke ſeriouſly of God, or a mans owne eſtate: the conſcience neuer or ſeldome to accuſe for ſinne committed: the will neuer or ſeldome to will that which is truely good; the affections neuer or ſeldome to be mooued at Gods word or workes. This it goeth ouer the whole ſoule, and caſteth it in a dead ſleepe, ſo as it is altogether vnfit to goe about the actions of an heauenly life. Example hereof we haue in the old world, they ate and dranke, &c. and knew nothing till the flood came: they dreamed continually of many other things, but neuer of their owne deſtruction. *Diues* alſo was caſt on ſuch a ſleepe; hee *fared deliciouſly euery day*, he neuer thought of heauen; for he was neuer to come there; nor of hel fire till he felt the flames. This ſpirituall ſleepe is three-fold; firſt, the naturall ſleepe of heart by which euery one is ouertaken; ſo as by nature no man can ſo much as mooue himſelfe to the leaſt good, till God awake him, and ſay to him, *Awake thou that ſleepeſt, and ſtand vp from the dead*. The ſecond ſleepe is a ſlumber, and indeede the *remainders* of this naturall ſleepe in the children of God beeing awakened out of their dead ſleepe: for euen they are ouertaken often with a ſpirituall ſlumber, by reaſon of remainders of ſinne in them. So the ſpouſe acknowledgeth, Cant. 5. 2. *I ſleepe, but my heart waketh*. The

ἐνυπνιαζό-μενοι.

Eph. 5. 14.

third ſleepe is the *increaſe of that naturall ſleepe* and deadneſſe of heart by the cuſtome of ſinne, when as the heart is made paſt feeling, and altogether ſenſeleſſe through continuance in ſinne, Epheſ. 4. 19. This laſt kinde is that which is attributed here to theſe deceiuers, for ſo the word [*notwithſtanding*] importeth: for although they knewe the iudgements of God againſt ſinne, yet they are ſenſeleſſe and careleſſe in the middeſt of them.

Now in the next place let vs ſee what theſe *dreams* are here ſpoken of, and they be nothing elſe, but wicked, carnall, and vaine imaginations ariſing from an impure heart, & conceiued in a corrupted mind, which in the end deceiue, and delude men no otherwiſe then a dreame, which while a man ſleepeth ſeemeth to haue ſome truth in it, but as ſoone as one awaketh, it vaniſheth away, and indeede hath in it nothing leſſe. An example whereof we haue in the rich man, Luke 12. 19. who in his fulneſſe & increaſe of riches, dreamed of all happineſſe and continuance in it many yeares, when that night his ſoule was taken away. The Angell of the Church of Laodicea dreamed that he was rich, encreaſed with wealth, and ſtood in neede of nothing; whereas hee knew not that he was blinde, poore, miſerable, and naked, Reuel. 3. 17. So the Phariſie dreamed that he was another manner of man then the poore ſinfull Publicane; but it was a meere dreame, for the other departed away iuſtified.

Dreames of men waking.

Doct. Hence we may note the cauſe why ſo few entertaine the doctrine of the Goſpell, ſo fewe forſake their ſinnes and turne vnto God, and that is becauſe men are dreamers, beeing caſt and lulled a ſleepe in their ſinnes, and therein deluded with many falſe imaginations which drawe them from God. As firſt, ſome plead that they were neuer booke-learned, they could neuer write nor read, therefore they muſt be excuſed in their ignorance, as not beeing bound to know the word of God; they need not frequent ſo many ſermons, or if they doe, they are not greatly to care to carrie them away. Secondly, others dreame that becauſe they haue liued thus long, and yet had neuer any ſuch croſſe, as they ſee befall others, therefore they are moſt happie men, and God loueth them; they finde the bleſſing of God vpon them in euery thing, and therefore they ſerue God well enough, or ſo much as ſerueth their turne. Thirdly, others haue learning and knowledge, and begin to dreame that therefore they want nothing, they bleſſe themſelues in their naked knowledge, & neuer haue care in their hearts to receiue Chriſt. Fourthly, others are prophane & dream that the Maſter wil not com yet; god wil not yet cal them, they ſhal haue time enough to repent in; for they craue but one houre on their death-beds, and that they ſhall haue; in the meane time they giue themſelues ouer to riot and exceſſe, neuer regarding though all the world cry ſhame vpon them, vntil their Maſter take them vnawares. Laſtly, it is a common dreame amongſt men, that the promiſe of eternall life is but a dreame, and ſo many make but a dreame of the whole word of God, and all religion; that looke as *Sarah* did not ſo much regard the promiſe as ſhe ought to haue done, becauſe ſhe tooke it for a dreame, and made a matter of laughter of it, Gen. 18. 12. and as thoſe who were reduced from the captiuitie of Babylon, entertained the promiſe of their returne but as a dreame, by their owne confeſſion, Pſal. 126. and *Peter* when he was deliuered by the Angell out of priſon, could not be perſwaded that it was ſo, but that hee had ſeene a viſion, or dreamed a dreame, Act. 12. 9. Euen ſo, men hold the doctrine of the Goſpell but as a dreame, ſeeing they can hold it in opinion, but neuer endeauour to reforme their liues by it: but ſuch dreames diſappoint men commonly of ſaluation; which while men bring to the hearing of the word, it is no maruaile if we haue ſuch iuſt cauſe of complaint for want of profiting vnder it, as appeareth euery where at this day. The moſt powerfull Miniſtery ſhall little preuaile, ſo long as men come with their hearts full fraught with their carnall imaginations, and with ſuch heauineſſe of ſpirit. Secondly, in that theſe dreames are made the cauſes of all ſinnes, we are taught to learne the leſſon of the Apoſtle, Epheſ. 5. 14. *Awake thou that ſleepeſt, and ſtand vp from the dead.* And, 1. Theſſ. 5. 6. *Let vs not ſleepe as others doe:* which that we may doe, conſider firſt, the reaſons, and meanes which may be effectuall to awaken vs; and ſecondly, the notes to know when we are wakened. For the former, conſider firſt the infinite iuſtice and wrath of God againſt the leaſt ſinne, which made the Apoſtle ſay, *It is a fearefull thing to fall into the hands of God.* Secondly, the greatneſſe of our ſinnes, and the nūber which is like the ſand vpon the ſea ſhore. Thirdly, the vncertaintie of the day and houre of our death, which as it leaueth vs, ſo ſhall the laſt iudgement find vs. Fourthly, our vowe in Baptiſme; wherein we promiſe to forſake the Deuill, and all our owne luſts. Fiftly, Chriſts paſſion and his bloody ſweate, not for his own but our ſinnes, which made him crie, *My God, my God, why haſt thou forſaken mee?* Sixtly, that the *night is paſt*, and it is *nowe day*, the ſunne is vp, euen the ſon of Righteouſneſſe is riſen vpon vs; and therefore we are to be raiſed out of our ſleep, and *walke as children of the light*, Rom. 13. 12. 13.

Moſt me
dreame,
the doct
of the G
ſpel is b
dreame.

Heb.10.31

Secondly, if a man would know whether he begin to be awakned, let him obſerue whether his heart haue begun to mooue in ſpirituall actions or no. For that body is wakened out of bodily ſleepe, which can mooue it ſelfe in bodily actions. *Queſt.* When doth the heart begin thus to mooue it ſelfe, and how ſhall I know it? *Anſw.* When thou beginneſt to turne thy eyes inwardly into thy ſelfe, and canſt finde, and eſpie the priuie corruptions which lurke within thee. Secondly, when thou art inwardly and heartily diſpleaſed with thy ſelfe, and grieued for thy ſinnes. Thirdly, when thou canſt humbly and heartily ſue to God for pardon, & canſt hunger and thirſt after Chriſt and his merits aboue all earthly things. Fourthly, when thou beginneſt to endeauour to do the will of God, and pleaſe him in all things; then aſſure thy ſelf thou art wakened out of thy ſleep of ſinne, and not before.

Thirdly, if dreaming be the fountaine of all ſinne, we muſt learn the contrarie vertue, namly, that being once awakned, we ſtriue to watch and be ſober, 1. Theſſ. 5. 6. For the practiſe of which dutie theſe rules are to be marked: firſt, we muſt daily & diligently obſerue our ſelues, our hearts, and ſinnes; and ſeeing what ſinnes we are moſt prone vnto, there muſt wee double our care and watchfulneſſe: for otherwiſe where we are weakeſt, Satan ſooneſt maketh a breach, for there he makes his greateſt aſſaults. Secondly, we muſt daily looke for an euil day, ſo as we forecaſt euery day to endure the worſt that it can bring forth againſt vs and our profeſſion: out of which forecaſt in vaine ſhall any man purpoſe to keepe faith and a good conſcience. We may crie peace, peace; for then commonly ſuddaine deſolation commeth vpon vs. Thirdly, we muſt eſteeme of euery day as our laſt day, that ſo we may bee daily prepared to our death: daily liuing as though we were daily dying, carrying our ſelues in the midſt of our affairs, as though we were caſt vpon our death beds: the good ſeruant expecteth ſtill the comming of his Maſter, whereas the euill ſeruant his propertie is to deferre it.

Laſtly, ſeeing we are all by nature ſuch ſleepers as theſe were, and our harts as ready to be deluded by ſuch dreames, our care muſt be that the word of God may dwell plentifully in thee, which alone can take vp the roome of them, and keep out theſe dreames and falſe imaginations, without which care our own hearts (being full of guile) can doe nothing but deceiue vs: yea our naturall reaſon is nothing but a dream, vpon which we may not rely our ſelues, for then we deceiue our ſoules; but onely vpon the ſure word of the Prophets and Apoſtles, & the directions thereof.

The ſecond point is, the inductiō of the two ſinnes, which are laid to the charge of theſe deceiuers: the firſt is *filthines of the fleſh*: the ſecond *contempt of Magiſtracie*. The former is in theſe words [*Theſe alſo defile the fleſh*:] that is, they abuſe their bodies by fornication, and ſinnes of that kinde, euen as Sodome did, of which we haue ſpoken in the ſeauenth verſe, and therfore paſſe this ſinne ouer without further handling. Onely, let this one thing be here remembred, that ſeeing it is a ſinne of Sodome to defile the body with the ſinnes of the ſeauenth commandement, our dutie is to reſerue within vs that ſpeciall care wherby our bodies may be preſerued in holines and honour, 1. Theſſ. 4. 3. 4. This

A is the will of God: The bodie muſt be giuen vp as an *holy ſacrifice* to God, elſe it ſhall not bee acceptable, Rom. 12. 1. Wouldeſt thou haue thy bodie riſe vp vnto glorie and fellowſhippe with God and Chriſt at the laſt day? then let thy care be to lay it downe in the graue in honour, by preſeruing it a pure member of Chriſt: for without holineſſe, *no man ſhall euer ſee God*, that is, haue fellowſhip with him beeing a moſt holy and chaſte ſpirit; yea the contrarie things ought not to be *named* in the Church of God, Eph. 5. 3.

The ſecond ſinne followeth in theſe words, [*and deſpiſe gouernment, and ſpeake euill of thoſe that are in authoritie.*] In which words their contempt of authoritie is ſet downe in two branches. Firſt, in their *iudgement* and opinion, B [*they deſpiſe*] that is (as the word ſignifieth) they refuſe and put away, yea and ſo farre as they can put down all Lordſhip, gouernement, ciuil power, and dominion. Secondly, in their *practiſe they ſpeake euill, &c.* Firſt, in their *iudgement* they put down gouernment, by teaching (for otherwiſe they could not) & maintaining that after men were conuerted to the faith, beeing now become Chriſtians and beleeuers, they were no longer to be vnder Magiſtracie or authoritie; but their necks were to be eaſed from that yoke: and this errour was dangerouſly ſowne by the malitious man in the Primitiue church, & called ſome trouble and labour vpon the Apoſtles themſelues in their times; as appeareth 1. Cor. 7. 21. where the Apoſtle anſwereth C this caſe, which ſeruants themſelues were bold to call in queſtion beeing conuerted: *Art thou called a ſeruant? care not for it*: So Tit. 3. 1. *Put them in remembrance that they be ſubiect to principalities and powers.* So as it was a leſſon not well learned in thoſe firſt ages of the Goſpel. This was the iudgment and opinion of the falſe Teachers, which euen the word [*deſpiſe*] implieth and preſuppoſeth. Now whereas ſome might ſay, that they muſt needes (will they nill they) be vnder authoritie: for Rulers and Princes would and did keepe them vnder: The Apoſtle addeth, [*and ſpeake euill, &c.*] that is, although they cannot ſhake off gouernment ſo eaſily as they would, yet they can eaſily manifeſt their malice againſt it, in reuiling them that are in D authoritie.

κυριότητα δὲ ἀθετοῦσι.

The authoritie of the Magiſtrate and Miniſter farre different.

Firſt, then we are to ſpeak of their doctrine, and then of their practiſe. In the former conſider three things: firſt, what is this rule or gouernment which they deſpiſe: ſecondly, vpon what ground refuſe they to be vnder authoritie: thirdly, vpon what ground doth *Iude* condemne them for this refuſall. Firſt, to knowe what this authoritie is, we muſt diſtinguiſh all gouernment into diuine and humane: The Apoſtle *Peter* acknowledgeth this diſtinction, 1. Pet. 2. 13. Submit your ſelues to *euery humane ordinance*: Diuine gouernment is the abſolute power of God, whereby he maketh lawes to binde the conſcience, and that vnder paine of life and death eternall. This is the power of all the Trinitie; but the adminiſtration of it is giuen to the Sonne. This power is not here meant; for had they denied this they could not haue carried a face or ſhewe of Chriſtians. The other (which here is vnderſtood) is humane or ciuill rule and dominion, whereby man is ſet ouer man, which may be thus deſcribed: Ciuill gouernement is a ſtate of ſuperioritie, conſiſting in the power of commaunding, and in the power of the ſword for the common good of mankind. That it is a ſtate of ſuperioritie appeareth, Rom. 13. 1. *Let euery ſoule be ſubiect to the higher powers.* Further, I ſay it conſiſteth in a double power; firſt of commaunding, that is, of making edicts and lawes, of calling and conuening. Secondly, of the *Sword*, and that in foure things: firſt, in arreſting; ſecondly, impriſoning; thirdly, putting to death; fourthly, making war in way of protection or otherwiſe. This ſecond power, namely of the Sword, is added: firſt, to put a difference betweene the authoritie of the Magiſtracie and Miniſterie; which difference ſtandeth in three things: firſt, the Magiſtracie hath a power in it ſelfe, whereby the Ciuill Magiſtrate may commaund in his owne name. The Miniſterie hath power only to pronounce what God commaundeth, & that in his name. Secondly, the authoritie of the ciuill Magiſtrate is in himſelfe; the authoritie of the Miniſter not in himſelfe but in Chriſt: ſo as the Ciuil Magiſtrate may command obedience to himſelfe, but the Miniſter commaundeth it to God. Thirdly, the Ciuill gouernement hath an abſolute power to compell, and enforce the outward man; but the Miniſterie hath a power onely to counſell, perſwade, exhort. Secondly, this power of the Sword is added to diſtinguiſh it from all priuate power, as in Schooles, families, which haue a power of commanding, but not of the Sword. Laſtly, I adde for the common good of mankind, Rom. 13. 4. The Magiſtrate is the miniſter of God, *for thy wealth*, that is, procuring the welfare of ſoule and bodie: which ſtandeth in two things: firſt, true Religion: ſecondly, ciuill iuſtice; both which are by Magiſtracie maintained. It may bee here demanded, but how farre doth this Ciuill gouernement extend it ſelfe? *Anſ.* It extendeth it ſelfe to two things: firſt, ouer *all cauſes*, things & words of men Ciuil & Eccleſiaſtical; for temporall cauſes there is no queſtion: that it extendeth it ſelfe alſo to the cauſes of the Church, appeareth, in that the Kings muſt haue *the book of the Lawe before them*, Deut. 17. 18. hee muſt *reade it, and execute it accordingly*: yea he muſt doe all the Lawe, that is, ſee it to be done. *Ioſiah* kept the Paſſeouer himſelfe, *and gaue commandement* concerning the preparation and performance of the ſame, 2. Chron. 35. and ſawe it done. But here two differences in this authoritie muſt be marked: Firſt, that ciuil authoritie doth not after the ſame manner order cauſes eccleſiaſticall as ciuill: for in ciuill cauſes it ordereth all, and executeth all likewiſe; but in Eccleſiaſticall it hath power to order all, but not to execute them. The Magiſtrate indeede ordereth and preſcribeth in all; but the Miniſter is hee that executeth in Eccleſiaſticall cauſes. Secondly, that ciuill authoritie hath power ouer all the things of men, but not ouer the things of God; as the Word and Sacraments, faith, conſcience, the graces of God in the heart: Ciuill power hath no rule ouer theſe; concerning which Chriſt commanded to giue *vnto God the things of God, and vnto Caeſar Caeſars*. Secondly, the authoritie extendeth it ſelfe to all perſons, as well Eccleſiaſticall as Ciuill, but ſo, as it ſtretcheth onely vnto the outward man, to the bodie, life, conuerſation, and outward things; but not to the ſoule and conſcience, of which God is the only Lord and gouernour. If it be asked what are the kinds of this power? I anſwer, it is of three ſorts: firſt, in one perſon man or woman, which is a Monarchie; ſecondly, in moe, when the gouernement is in a few ſtates and Peeres: thirdly, in the bodie of the people, which is a popular gouernement: by one of theſe three is euery Common-wealth gouerned. Theſe are the Gouernements deſpiſed by theſe ſeducers.

[illegible]

The authoritie of the Magiſtrate and Miniſter farre different.

The ſecond point followeth, namely, vpon what grounds they deſpiſed gouernment? *Anſ.* Their grounds may bee knowne by the Hereticks of this time the Anabaptiſts, who are giuen vp to the ſame errour: and they may bee reduced to theſe foure heads: Firſt, ſubiection (ſay they) came in with ſinne; and therefore Chriſt hauing taken away ſinne, hath taken away ſubiection alſo. The former they prooue out of Gen. 1. 26. Man in innocencie was to rule ouer the *fiſh of the ſea*, the *fowles* of heauen, ouer the *beaſts*, the earth, & all *creeping* things, but not ouer man: but after the fall *Eue* is put vnder ſubiection to *Adam*, Geneſ. 3. *Anſw.* There bee two kindes of ſubiection: the firſt, *Seruile*: the ſecond, *Ciuill*. The former is the ſubiection of a ſlaue or vaſſall, who is onely to ſeeke the proper good of his Lord and Maſter. The latter whereby one man is ſubiect to another for the common good. The former came in by ſinne: the latter was before ſin, in innocencie. *Eue* was ſubiect to *Adam* in innocencie: thus the Apoſtle reaſoneth, 1. Tim. 2. 12. *Let the woman bee ſubiect to the man*: for ſhee was taken out of the man. Againe, in innocencie it was ſaid, *Increaſe and multiply*; and therefore in the light of nature it is a plaine diſtinction betweene the father and ſonne, and an inequalitie.

The firſt place is miſalleadged, Gen. 1. 26. becauſe it was ſpoken not of man alone, but of all mankind, euen women as well as men, who haue alſo dominion giuen ouer the vnreaſonable creatures. As for the ſecond place, Gen. 3. 15. *Hee ſhall rule, and thou ſhalt bee ſubiect*: It is not ſpoken becauſe the ordinance of

God ſimply conſidered in it ſelfe was not before the fall: but becauſe now the ſubiection was ioyned with feare, griefe, and ſorow, which it wanted in innocencie: for then it was a pleaſure, and this makes ſubiection a curſe in ſome reſpect; but it is not ſo (no not ſince the fall) in it ſelfe conſidered.

Secondly, they reaſon thus: Euery beleeuer is in the kingdome of heauen, euen in this life: Now in heauen there is no King but God, and therefore no beleeuer is to to be ſubiect to any but God and Chriſt. *Anſw.* There be two kinds of gouernments vpon earth; one ſpirituall and inward, this is the kingdome of heauen and of Chriſt within man, ſtanding in peace of conſcience, and ioy in the holy Ghoſt: in regard of which regiment of Chriſt, there is no diſtinction of perſons, no difference of bond or free, Maſter, ſeruant, father, ſonne; but all are one in Chriſt. The other is a ciuill regiment, wherein orders and diſtinctions of men muſt be maintained; as ſome muſt be Princes, ſome ſubiects, ſome fathers, ſome childrē, ſome maſters, ſome ſeruants. Whence it is that euery man ſuſtaines vpon him two perſons; and is to be conſidered firſt as a beleeuer, and as a member of the kingdome of Chriſt: thus is he equall to any beleeuer, and any beleeuer equall to him. Secondly, as a member of the Common-wealth wherein he liueth; thus he is either a ſuperiour or inferiour. Their reaſon were ſomewhat, if euery beleeuer were onely in the kingdome of heauen; but euery of them liuing here in earth is alſo a member of ſome Commonwealth.

Thirdly, Ciuill gouernment is full of crueltie, which hauing the power of the ſword deſtroyeth the bodies and ſoules of offenders, in not giuing them time of repentance: and therefore is intolerable among Chriſtians. *Anſw.* *Moſes* and the Leuites by Gods commaundement ſlew 3000. of the Iſraelites for worſhipping their golden calfe, and neuer gaue them ſpace to repent. Secondly, the malefactour that is not mooued to repentance at the ſentence of preſent death, there is little hope euer he would repent after if hee had longer time. Thirdly, Gods wiſdome and commandement muſt take place of mans reaſon; he commanded that the malefactour ſhould die, and thereby that the euill be taken away; better it is that one ſhould be deſtroyed then an vnitie; better that one be remooued, then a multitude by the contagion of his example infected.

Fourthly, they plead libertie by ſome places and teſtimonies of Scripture: Gal. 5. 1. *Stand faſt in the libertie wherein Chriſt hath ſet you free.* *Anſ.* The libertie which Chriſt hath procured vs is libertie of conſcience, fredome from the power of ſinne, Satan, death, hell, and condemnation; and therefore ſpirituall: but not from temporall and ciuill ſubiection.

Obiect. Rom. 13. 8. *Owe nothing to any man but loue:* therefore not obedience. *Anſ.* There be two kinds of debt; firſt, a ciuill debt, occaſioned by contract and bargaining betweene man and man: the ſecond is a debt to which we are bound by Gods law and couenant; the place is meant of the former, ſo farre as it lies in our power: but we are bound ſtill to obedience and ſubiection by the latter.

Obiect.
Anſwer.

Obiect. Math. 17. 16. *The Kings ſonnes are free from tribute;* and therefore from ſubiection. *Anſ.* Chriſt ſpeaketh that of himſelfe, who by his birth was heire to the Crown and kingdom of the Iewes; and therefore by right was to pay none; neither did but for auoiding of offence: what is this to free other men from obedience to the Magiſtrate?

Obiect.
Anſwer.

Obiect. 1. Cor. 7. *Yee are bought with a price, be yee not the ſeruants of men.* *Anſ.* The meaning is, that ſeruants ſhould not ſubiect themſelues to men as to abſolute Lords; for we muſt doe ſeruice one to another for Gods ſake; and not onely for God but in God.

Obiect.
Anſwer.

Obiect. Beleeuers are able to gouerne themſelues euery way, and need not any gouernment of man. *Anſ.* One thing it is what we doe, another that we ought to doe, we ought indeede ſo to liue, as not to neede gouernours, but we do not; yea and if beleeuers could, yet were the reaſon naught, for the Church containes as wel bad as good, hypocrites as wel as ſincere Chriſtians; and therefore the beſt Churches neede Magiſtracie for the puniſhment of the euill doers, and the praiſe of them that doe well. Yea the Church lying open to the malice of Satan and the wicked, ſtandeth euer in neede of Magiſtracie to protect it by force and warre, or otherwiſe.

The third generall point is; vpon what ground doth the Apoſtle here blame and condemne theſe ſeducers for deſpiſing ciuill gouernment? *Anſw.* The ground is, becauſe it is a ſolemne ordinance of God; called therefore by *Peter* a *creation* or *creature*, which bindeth euery ſoule vnto ſubiection to the higher powers, Rom. 13. 1. and that for conſcience ſake, which reſpecteth not ſo much the rule it ſelfe, as Gods commandement, ſubiecting not onely ciuill but all Eccleſiaſticall perſons thereunto. Chriſt himſelfe taking vpon him mans nature, was ſubiect vnto authoritie, ſubmitting himſelfe vnto *Caiphas* and *Pilate*, yea to apprehenſion, arraignement, condemnation, and execution, Matth. 26. *Paul* himſelfe whoſe Apoſtolicall authoritie and ſpirituall weapons, were able to bring downe euery oppoſition; yet acknowledged that he muſt be iudged by Cæſar, Act. 25. 11.

Obiect.
Anſwer.

Obiect. Ierem. 1. 10. I ſet thee ouer Nations and kingdoms to plant and plucke vp; the Prophets therefore and their ſucceſſors are not to be ſubiect vnto ciuill Magiſtracie. *Anſw.* The Prophet is ſet ouer nations and kingdomes not to gouerne by the ciuill ſword, but the ſword of the Spirit in his mouth; and he is to plant and plucke vp kingdoms no otherwiſe, then by declaring that god would plant or pluck them vp

Ob.

Obiect. Anſwer.

Obiect. Eſay 60. 10. Kings ſhall come and ſerue the Church in the new Teſtament; and therefore the Church is not to be ſubiect vnto Princes, but they vnto it. *Anſ.* In the Church are two things: firſt the perſons of men: ſecondly the things of God. Now Kings are ſubiect to the Church; but how? not to the perſons of beleeuers, but to the things of God, namely the Word, Sacraments, faith, &c.

Regni mundi & regni Chriſti eſt mutua ſubiectio. Bucer.

Obiect. Anſwer.

Obiect. Kings and Magiſtrates are as ſheepe; Miniſters are Paſtors and ſhepheards; therefore they are vnder the Miniſters, as the flocks vnder the ſhepheards. *Anſ.* In the Prophets, Paſtors, and Miniſters conſider two things: firſt their perſons; ſecondly, their miniſterie. In regard of their perſons all of them are ſubiect to their owne Princes, & that for conſcience ſake: but in regard of their Miniſterie, Princes, and Magiſtrates are to be ſubiect thereunto, as when the Word is taught and Sacraments adminiſtred: euen as a meane man beeing a Sergeant, may arreſt a Baron, Earle, or Duke, who may not reſiſt him, becauſe hee commeth with the Princes authoritie, vnto which hee muſt yeeld himſelfe, though not vnto the perſon of the ſergeant: ſo muſt Magiſtrates to the Miniſters comming not in their owne, but in the name of God. For this alſo muſt be marked, that Magiſtrates are not ſimply ſubiects to the Miniſterie, but ſo farre as the word is rightly taught, and ſacraments dulie adminiſtred; for elſe they haue power either to reforme, or diſpoſe ſuch Miniſters as ſhall faile in their adminiſtration: for euen in this regard theſelues are ſhepheards As Iſay. 44. 1. *Cyrus* is called a *ſhepheard*, though otherwiſe he be a ſheepe, ſo farre as he is truly taught and directed by the Miniſter. So much of the ground.

The Pope the arch-rebell of the world.

Vſe. By this doctrine we may diſcouer the wickedneſſe and horrible rebellion of ſundry perſons in this age. Firſt, of the Biſhop of Rome that moſt auncient Rebell, who hath for many hundred yeares taken vpon him an vſurped ſupremacie ouer al ciuil gouernment in the earth; which is the higheſt rebellion which euer the world hath heard of, ſeeing there is not a ſoule which muſt not be ſubiect to the higher power. *Obiect.* Yea but that place is meant of thoſe that are to be ſubiect, but the Popes themſelues are exempted. *Anſ.* But beſides that the text commandeth euery ſoule to be ſubiect, it is made a note of Antichriſt, to exalt himſelfe aboue God, and all that is called God; that is, all Magiſtrates.

Obiect. Anſwer.

Obiect. But they alledge the example of *Vzziah* the King, 2. Chron. 26. 20. who taking vpon him preſumptuouſly the office of the Prieſt, *Azariah* the Prieſt reſiſted him, caſt him out of the Temple, and depoſed him from his kingdome. *Anſ.* *Azariah* reſiſted the King not by force or violence, but by word onely & admonition, whereby he cauſed him to depart the Temple; neither did hee depoſe him from his gouernment; but beeing by God ſtricken A with a leproſie, hee was by the lawe ſhut out from the companie and ſocietie of men, and ſo diſabled to gouerne; althoug the right of it ſtill belonged vnto him.

Obiect. Anſwer.

Ob. They alleadge likewiſe the example of *Iehoiadah* the high Prieſt, who depoſed Queen *Athaliah* from her kingdome, and ſet vp young *Ioaſh* to be King, 2. Chron. 23. therefore the Pope hath authoritie to depoſe Kings and Emperours. *Anſw.* *Iehoiadah* the high Prieſt was next to the King in blood, 2. Chron. 22. 11. and was one of the ſtates of the Land; who depoſed her not alone, but by common conſent of all the ſtates and Peeres of the Land; as cha. 23. 1, 2. He indeede is chiefely named becauſe he was the chiefe of them in blood; neither did he ſet vp *Ioas*, but helped to maintaine his right B which was vſurped by *Athaliah*: in a word, he protected the right heire, but could not himſelfe, nor did not diſpoſe the kingdome vnto him. And of this kind are all their allegations: which yeeld no patronage at all to that vſurped Papall authoritie, but euen the Pope himſelfe ought to be ſubiect to his Emperour, if hee would auoid his moſt iuſt title of a moſt vniuſt vſurper.

Obiect. Anſwer.

Vſe. 2. Hence alſo may be obſerued that the exemption or immunitie of the Clergie from the authoritie of the Ciuill Magiſtrate, is wicked, and a kind of rebellion: and this is the condition of the whole Romane Clergie. *Ob.* They pleade that Kings and Princes of their bountie haue graunted theſe priuiledges vnto C them. *Anſw.* The lawe of nature acknowledgeth a ciuill ſubiection; the Law of God ſtraitly enioyneth it, and no lawe of any man may offer violence, or derogate from either of theſe.

Thirdly, the Pope vſurping a power to free ſubiects from their alleageance and their oath of obedience, hath beene for many hundred yeares a moſt wicked inſtrument of rebellion, as the kingdoms of Europe haue had too woefull experience of. If here they ſay, the Pope may diſpenſe with the lawes of kingdomes, I anſwer, were it ſo that he could diſpenſe with humane lawes of kings and Princes in their Countries and Prouinces, (which is groſſe vſur D pation) yet with what face dare he challenge to diſpenſe with the lawes of God and nature?

Popiſh religion vrgeth men to forſweare the honour of the King.

Fourthly, we ſee hence what we are to eſteeme of the Romane Religion: namely as of a Religion to be abhorred, as are theſe ſeducers themſelues, becauſe it is cleane contrary to Chriſtian Religion: which teacheth to feare God and honour the King; but Romane Religion, pretendeth to teach men to feare God, but putteth downe the honour of the King: nay he that profeſſeth that Religion, muſt ſweare the flat contrary to the Kings honour.

Fifthly, we are hence directed what to think of that oath of the ſupremacie vnto the Biſhop of Rome, namely to be ſuch a one as fighteth directly againſt the law of God and nature: ſeeing it giueth all Eccleſiaſticall gouernement vnto the Pope, which belongeth properly to Kings and Princes in their ſeuerall dominions.

Sixtly, if euerie man muſt be ſubiect to the power of the Magiſtracie for conſcience ſake, then all wandring beggars and roagues, that paſſe from place to place, beeing vnder no certaine Magiſtracie or Miniſterie, nor ioyning themſelues to any ſet ſocietie in Church, or Common-wealth, are plagues and banes of both, and are to be taken as maine enemies of this ordinance of god: and ſeeing a moſt excellent lawe is prouided to reſtraine them, it is the part of euery good ſubiect or Chriſtian to ſet themſelues for the executing, ſtrengthning and vpholding of the ſame.

And ſpeak euil of them which are in authoritie.] In theſe words the Apoſtle ſheweth how theſe falſe teachers pull downe authoritie by their practiſe, as in the former they did by their iudgment: for when they cannot quite put downe all authoritie and Magiſtrates, they ſpeake euill of them, and *blaſpheme* thoſe that exerciſe the ſame: that is, (as the word ſignifieth) thoſe that are in dignities and glories: for that is his meaning when he calleth Princes by the name of *Glories*. Here two things are to bee conſidered: firſt, their ſinne, [*ſpeake euill.*] ſecondly, the amplification of their ſinne, partly in this verſe, and partly in the next. The ſinne is mentioned and condemned in Exod. 22. 28. *Thou ſhalt not ſpeake euill of the Ruler of thy people.* Eccleſ. 10. *Curſe not the king, not in thy heart, for the birds of the aire ſhall bewray it.* Which ſinne we ſhould be ſo farre from, as that we ſhould not receiue any accuſation againſt any *Elder* vnder two or three witneſſes, 1. Timoth. 5. If we may not receiue ſlanders againſt rulers, much leſſe may we raiſe them.

Vſe. 1. See here as in a glaſſe the common ſinne of theſe dayes, wherein the common practiſe, yea and table talke of men, is the cenſure of the doings of the Magiſtrate, and the doctrine of the Miniſter. *Paul* when he called *Ananias* a painted wall; beeing reprooued, anſwered, that he knewe him not to be the high Prieſt, for then he would not haue reproached him: that is, hee acknowledged him not, but knew him rather to be an vſurper, which made him vſe that boldneſſe. Secondly, if a man may not ſpeake euill of a Ruler, then much leſſe may any priuate man take a ſword in hand to take away the life of a Prince or Magiſtrate. *Dauid* knew that he was to ſucceede *Saul* in the kingdome, and that *Saul* ſought his life daily, and yet his heart ſmote him when finding *Saul* at aduantage hee cut off but the lappe of his garment, whereas he might as eaſily haue taken away his life: the ground of his griefe was, becauſe he was the *Lords annointed*. Where take notice of the ſpirit that leadeth & ruleth thoſe Romiſh vaſſals, who are ſent out into Chriſtian lands with Commiſſion to take away the liues of the Lords anointed ones, who will not ſtoope to that Antichriſtian tyrannie. Inſtruments of Satan they are, inflamed by Diabolicall furie; fighting for their Babylon with the weapon of moſt monſtrous and vnnaturall crueltie. Thirdly, we are on the contrarie taught hence to bleſſe our Magiſtrates, eſpecially the Lords annointed ouer vs; as alſo other inferiour Magiſtrats; who although their perſōs may be mean, yet are vnder the ſupream, as he vnder God is a Steward and Deputie for our wealth. The Apoſtle *Paul* willeth that prayers be made for all men, but eſpecially *for Kings and Princes*, and thoſe that are *vnder them in authoritie, that we may lead a quiet and peaceable life in all godlyneſſe and honeſtie*. *Ieremie* willeth the people in captiuitie to pray for *Nebuchadnezzar* an Heathen King, *that vnder him they might haue peace*. Hence is that good order cōmēded vnto vs, whereby in our publike praier we make ſolemn mention of our lawfull Magiſtrates, teſtifying both our deſire of their good, and our thankfulneſſe for their gouernement.

Romiſh vaſſals authoriſed to take away the liues of the Lords annointed ones, the lappes of whoſe garments they ought not to touch.

1 Tim. 2. 1.

Secondly, the amplification of their ſinne ſtandeth partly herein, that they ſpeake euil of *Dignities, Glories, Maieſties*, that is, of thoſe whom God hath adorned with theſe; in detracting and detaining from them their due honour.

It may be here asked, why doth the Holy Ghoſt call Magiſtrates by the names of glorie and dignitie? *Anſ.* For two cauſes: firſt, becauſe the Lord hath ſet them in his owne roome and place, and accordingly honoureth them with titles befitting the ſame, Pſal. 82. 1. God *ſtandeth in the aſſemblie of Gods*, that is, of Magiſtrates; called Gods, not onely becauſe he hath ſet them in his place; but alſo becauſe they haue receiued a particular charge and commaundement, and therewith a power of executing his own iudgments amongſt men vpon earth as his deputies. 2. Chron. 16. 6. *They execute not the iudgements of man, but of the Lord.* Secondly, theſe titles are giuen them, becauſe the Lord doth vſually furniſh them with worthy & peculiar gifts (though not alwaies of ſanctification) yet of regiment & gouernmēt to be anſwerable to their former deſignement, as of wiſedome, courage, zeale, &c. 1. Sam. 10. 9. when *Saul* was made King, the Lord gaue him ſuch princely gifts, as it is ſaid, *God gaue him another heart*, his heart was changed in regard of other gifts, then formerly hee had: ſo when *Dauid* was annointed King, and when *Samuel* had powred the horne of oyle vpon his head, it is ſaid, 1. Sam. 16. 13. that the *ſpirit of God came vpon him*, which furniſhed him with gifts both of regeneration & regiment alſo. In like mãner the Lord tooke off the ſpirit of *Moſes*, and put it on the ſeauentie Elders, Num. 11. 17. whereby they were furniſhed with gifts of gouernement, and enabled to beare rule, and iudge iuſtly, as *Moſes* was: ſuch titles therefore as theſe are not aſcribed vnto them without iuſt cauſe.

Yea,how can they be fitlier called then *Glories?* ſeeing there is no greater glorie in earth then to ſupply Gods roome, and to be enabled with gifts for the ſufficient diſcharge of it.

Hence learne,that it is lawfull for Princes to beare an outward pompe, in diet, buildings, coſtly apparell,and troopes of men:for they are dignities,and their dignitie beeing outward in regard of men, they may maintaine it by outward pompe, to procure more reuerence and Act.25.23. awe of men thereunto. So *Agrippa* and *Bernice* came with great *pompe, and entered into the common hall:* which pompe is not there diſcommended,but rather approued,as by the circumſtances of the text appeareth.

Secondly,Magiſtrats ought eſpecially to honour God, becauſe hee eſpecially honoureth B them; this muſt they doe by diſcountenancing and puniſhing vice, & by ſetting vp and maintaining true religion and vertue.

Thirdly, beeing in Gods place, they are to execute iuſtice, without corruption or partialitie in the face & feare of God.2.Chro.9.7.Seeing the *iudgement is the Lords*, let the feare of God be vpon you, take heede and doe it. Deut. 1.17. *Ye ſhall haue no reſpect of perſons in iudgement, but ſhall heare the ſmall as well as the great: yee ſhall not feare the face of man, for the iudgment is Gods:* and herein ſtands a great part of their glorie.

Fourthly, we are in all lawful things to yeeld free ſubiection and obedience vnto our Magiſtrates and gouernours, euen as vnto God C himſelfe, whoſe roome they are in; which duty the child oweth alſo to his father, the ſeruant to his Maſter, becauſe they alſo are ſet ouer them in Gods ſtead.

Fiftly, hence alſo is it lawfull for vs to giue to Princes the titles of Maieſtie and Grace,becauſe it hath pleaſed the holy Ghoſt to aſcribe them vnto them, & by their titles to commend their perſons and places vnto vs; yea and to furniſh them with ſuch gifts of Magiſtracie, as that they become not onely naked titles, but iuſt ſignifications of the true honour which God hath graced them withall.

v. 9. Yet Michael the Archangel, when hee ſtroue D againſt the Deuill, and diſputed about the bodie of Moſes, durſt not blame him with curſed ſpeaking, but ſaid, The Lord rebuke thee.

In this verſe is laid downe another reaſon, amplifying the ſinne of theſe ſeducers, by a compariſon from the greater to the leſſe: and thus it ſtandeth: *Michael* the Archangel durſt not ſo much as rayle on the Deuill himſelfe, A much leſſe may theſe vpon Magiſtrats who are Gods; and conſequently their ſinne is hainous, who dare open their mouthes to reuile Princes and Magiſtrates. Here one queſtion is mooued; namely, whence the Apoſtle had this hiſtorie of the diſputation betweene *Michael* and the Deuill,concerning the bodie of *Moſes*, ſeeing it is not to bee found in the Scriptures? I anſwer, the ſubſtance of it is in the Scripture, although not the circumſtances. For in Deut. 34.6. is ſaid, that *the Lord buried Moſes, but no man knoweth of his ſepulchre till this day.* There is the ground of the hiſtorie; the other particular concerning the contention of the Archangel and the Deuill, with this manner of rebuking, is not found in the olde Teſtament. *Queſt.* Where then had he this? *Anſ.* Either from ſome book then extãt amongſt the Iews, which is not now to bee found: or elſe from ſome tradition which paſſed among the Iewes from hand to hand, as many things did; as that 2. Timoth.3.8. where the Apoſtle ſaith, that *Iannes and Iambres withſtood Moſes*; the hiſtorie of which is not found in the olde Teſtament.

Hence the Papiſts conclude, that the word written is not ſufficient and perfect in and of it ſelfe, vnles the vnwritten word be added vnto it, that is, that word which is giuen by tradition:both which(ſay they)make a perfect word, but neither is perfect or ſufficient alone; groũding their opinion hence, that *Iude* alleadgeth an example out of a tradition which is not found in Scripture. But that is an hereticall doctrine and vntrue, ſeeing the perfection of things is not to be meſured by euery thing that is wanting vnto it, but by the perfect ende of it:for perfection is taken from the end. Whẽce I reaſon thus: If the written word be perfect & ſufficient to the end for which it is ordained, it is euery way perfect: But it is perfect and ſufficient to that end:namely,to the glorie of God, in working out perfectly the faith and ſaluation of man: and is in nothing wanting for the atcheiuing of this end, but ſufficiently teacheth all things to be beleeued and done, and giueth perfect directions concerning faith & mãners. Ioh.20.51.*Theſe things are written that ye might beleeue,and beleeuing might haue life thorough his name.* Rom. 15.4. *Whatſoeuer things are written, are written for our learning, that wee through patience and comfort of the Scriptures might haue hope:* and therefore the word written is euery way moſt ſufficient, and abſolutely perfect, and need no addition or tradition to help forward this end.

Ob. This place is a tradition and not written, and many other true traditions were neuer written: beſides that the church may make traditions. *Anſ.* We graunt many true traditions are not in Scripture, but ſuch they are as a man may be ignorant of,and not preiudice his ſaluation. Againe, the Church hath a power, and hath had priuiledge to make conſtitutions and lawes, which were to be known and receiued: but theſe are ſuch as onely concerne the orderly gouernement of the Church, and are not neceſſarie to ſaluation.

Ob. But ſome traditions are neceſſary to ſaluation, which are not contained in the written word; and they alleadge two: firſt, in Rom. 12. 6. that Gods word muſt be tried by the *rule of faith*, and ſo alſo by the ſame rule expounded. This rule of faith is nothing elſe (by their expoſition) but a generall conſent in the hearts of all true Catholikes, together with the Pope aſſenting with them, which of neceſſitie wee muſt beleeue; and yet (ſay they) it is not in the Scripture: and therefore ſome things muſt of neceſſitie bee beleeued which are not in the Scripture. *Anſ.* The rule of faith is not ſuch a crooked rule as they would thruſt vpon the world by their wicked expoſition; but the right rule of faith is the plaine word of God, euery way abſolutely directing in all points of faith and loue. 2. Tim. 1. 5. *Paul* wiſheth *Timothie* to keep *the true patterne of wholeſome words in faith and loue:* which is nothing elſe but the teſtimonie of Scripture, in points of faith and loue, compriſed in the Decalogue and Apoſtles Creede. The rule of faith therefore in expounding Scripture is Scripture it ſelfe. The ſecond thing neceſſarie by their doctrine to be beleeued, not contained in Scripture, is, that the canonicall Scripture is Gods word: which truth is abſolutely neceſſary to ſaluation to be beleeued, but cannot otherwiſe be knowne or beleeued but onely by the tradition of the Church. *Anſ.* As euery other Art and Science hath certaine principles of truth to prooue all other precepts by, but themſelues are to be prooued by none; ſo alſo hath Diuinitie the cheife of all other Sciences: of which kind this is one principle, that Canonicall Scripture is Gods word; which not granted, inferreth a deſtruction of al other diuine rules: this is a truth therefore confirmed, not a thing teſtified from ſome other, but as a ground of it ſelfe. Secondly, in diuine matters faith goeth before knowledge, which in humane things is cleane contrary: for if a man would knowe whether fire be hot, let him put his hand vnto it, he ſhall haue experience of it, and thē he ſhall beleeue it: but in diuine things firſt a man giueth credit, and yeeldeth conſent to the word, & then hath experimentall knowledge: for although faith hath his knowledge, yet experimentall knowledge followeth faith. *Abraham* beleeued aboue hope, here faith went before knowledge. Ioh. 7. 27. If yee do the will of my father, ye ſhall knowe whether the doctrine be of God or no. This then wee may conceiue it, the tenour of the word of God is this, *Thus ſaith the Lord.* If the queſtion now be whether the Lord ſay thus or no: I anſwer, to beleeue the Church herein before God is ſacriledge: but herein we are firſt to yeeld aſſent vnto God, and then after this experimentall knowledge will follow, that Canonical Scripture is the word of God. Thirdly, we know that Scripture is Gods word, by Scripture, and not by the Church: out of which beeing in humilitie taught and acquainted with the excellent matter of it, and manner of writing, the ende the glorie of God, and our owne ſaluation; we cannot but haue ſufficient perſwaſion of the author of it, and that it can proceede from no other but God himſelfe. Thus notwithſtanding the allegations of the aduerſaries, the written word retaineth that perfection, which needeth no traditions to ſtrengthen or further it in that ende to which it is appointed. Now to the reaſon it ſelfe, amplifying this ſinne in this verſe, which containeth three points to be conſidered. Firſt, the *perſon* that durſt not rayle. Secondly, the *goodneſſe of his cauſe*, which was very iuſt, and yet he durſt not rayle vpon the Deuill himſelfe. Thirdly, the manner of his ſpeech, *The Lord rebuke thee.*

The perſon that durſt not rayle was *Michael* the Archangel, whom ſome affirme to be Chriſt himſelfe: others, that he is ſome chiefe, arch and principal Angel; which opinion is more probable. For firſt, the Apoſtle ſpeaketh of him as in ſubiection, and ſtanding in awe, not daring to breake the lawe of God, for he durſt not reuile the Deuill. Secondly, in 1. Theſſ. 4. 16. the Lord Chriſt ſhall come to iudgement with the ſound of a Trumpet, and the voice of an Archangell; where is a plaine diſtinction betweene Chriſt, who ſhould come in the clowdes, and the Archangel. Thirdly, *Peter* explaineth it ſpeaking the ſame thing, and ſaith, *The Angels* giue not rayling iudgement againſt them, 2. Pet. 2. 11. It is more probable then, that by *Michael* was meant a principall Angell, rather then Chriſt.

Doctr. Firſt, from the perſon we learne that there bee diſtinctions and degrees of Angels; there be Angels and an Archangell. *Queſt.* Is there but one Archangell? *Anſ.* The Scripture ſpeaking of Archangels vſeth alwaies the ſingular number, neuer mentioning more thē one: and where the Scripture reſolueth not, we are not to determine: yet I condemne not thoſe who haue probably helde that there are more then one. Secondly, we haue here an example of Angelicall meekeneſſe and modeſtie. Titus, 3. 2. Put them in remembrance that they be ſubiect to principalities, and ſpeake euill of no man, but ſhewe *all meekeneſſe vnto all men:* the contrarie practiſe of rayling, ſlandering, and obtrecting is a propertie of the Deuill, whence hee hath his name, Reuel, 12. 10. the *Accuſer* of the brethren: and the *Aduerſarie*, 2. Pet. 5. 8. who is euer readie with one accuſation or other to ſtand vp againſt euerie man: the malitious man, whoſe malice cauſed him to ſtand vp againſt *Iob*, and falſly accuſe him of hypocriſie vnto Gods owne face. Let ſlaunderers and backebiters of their brethren ſee hence whome they imitate, and moſt liuely reſemble.

In theſe conflicting daies of ours not men onely but the Angels haue their combats.

Secondly, conſider the goodneſſe of *Michaels* cauſe, which was this: It was the will of God that *Moſes* bodie ſhould be buried in a ſecret place vnknowne to any man, to preuent and avoide all occaſion of ſuperſtition and idolatrie among the Iewes. The deuill on the contrarie would diſcouer it, that ſo the Iſraelites might fall to Idolatrie before it; herein the Archangell reſiſted him, and ſtroue with him for the performance of the will of God, and the maintenance of his true worſhip; and yet in this good cauſe *Michael* durſt not reuile the Deuill himſelf. In this cauſe conſider two things. Firſt, the *fight* and contention betweene *Michael* and the Deuill: Secondly, the *cauſe* and occaſion of it about *Moſes* bodie. In the former wee may obſerue that there is a ſharp & ſerious contention betweene good and bad Angels; in which the good Angels labour to defend all that are in Chriſt, againſt the rage and furie of the Deuill and his Angels. As Pſal. 34. 8. *The Angels of the Lord pitch their tents round about thoſe that feare him.* And on the contrarie, the Deuill and wicked ſpirits caſt about how to deſtroie the bodies and ſoules of men: 1. Pet. 5. *Our aduerſarie the Deuill goeth about continually ſeeking whome he can deuoure.* This combate concerneth and is conuerſant about either firſt the perſons, or ſecondly the ſocieties of men. The fight about the perſons concerneth either infants, or men of yeares. Firſt, for infants the deuill ſeeketh how to ſpoyle and deſtroy them (eſpecially thoſe of elect and faithfull parents) in regard of their weaknes and tendernes both of mind and bodie: but the Angels of the Lord haue charge giuen thē to defend them againſt this malice of Satan. As Pſal. 91. 12. *They ſhall beare thee vp in their armes*, that is, they ſhall be as nurces to beare them in their armes, preſeruing them from danger: Matth. 18. 10. Deſpiſe not one of theſe little ones: *for their Angels alwayes behold the face* of my father which is in heauen. Secondly, concerning men in yeares, the Deuill and his Angels ſtriue to driue them out of their waies and callings, and to lead thē into croked paths; as he would haue had Chriſt to *haue leapt off from the toppe of the pinnacle*, although he had an ordinarie way to goe down: and *haue made ſtones bread*: but the good Angels on the other ſide are giuen vs to *keep vs in all our waies*, Pſal. 91. and ſo vnder the protection of the Almightie. The ſecond ſtrife, namly, about ſocieties, cōcernes either firſt families, ſecondly, Churches, or thirdly, Commonwealths: all which the Deuill ſtriueth to ouerturne: as the good Angels to preſerue and maintaine them. Firſt, the Deuills endeauour is vtterly to ouerthrow all families, of Chriſtiā mē eſpecially; he robbed *Iob* of all his ſubſtāce, ſlew his ſeruants, and children: but the good Angels guard and defend them. *Iacob* had the *Angels of God defending* him and his family frō the furie of *Eſau*, Gen. 31. 1. Pſalm. 91. 10. when the plague and peſtilence preuaileth againſt the vngodly, the good Angels keep it off from *comming neere the tabernacles* of the righteous. Secondly, in Churches and congregations, the wicked Angels ſtriue to corrupt the word, Sacraments, and all the Miniſterie; or to make it fruitles, euery way to their power hindring the good ſucceſſe thereof. The Deuil offereth himſelfe to be a *lying ſpirit* in the mouth of all *Ahabs* Prophets: Zach. 3. 1. *He ſtandeth at Iehoſhuah his right hand*, to withſtand him in his office. *He ſoweth tares* in the field where the good ſeed of the word is ſowne, Math. 13. Hence are thoſe falſe doctrines of *forbidding meats, and mariages, called the doctrine of Deuils*, 1. Tim. 4. 1. He hindred *Paul* once or twiſe frō his iourney to the Theſſalonians to confirme them, 1. Theſſ. 2. 18. He raiſeth perſecution againſt the Church: for hee is ſaid to caſt ſome *of the Church of Smyrna into priſon*, Reuel. 2. 10. The good Angels on the contrary fight againſt them for the good of the Church, the furtherance of the Goſpel, and preſeruation of the true worſhip of God. The lawe was giuen by their miniſterie, Gal. 3. The tidings of ſaluation and the doctrine of the Goſpel was firſt preached by angels, Lu. 2. 9. The angel brought Philip to inſtruct the Eunuch, Act. 8. 26. as alſo to baptiſe him, verſ. 38. deliuered *Peter* out of priſon, Act. 12. 11. Thirdly, the wicked Angels ſeeke to ſupplant Common-wealths and kingdomes. Satan mooued *Dauid* to number the people, by which ſinne he waſted 70000. of his people. The good Angels fight in their defence. The angel told *Daniel* that hee fought againſt the Prince of the kingdom of Perſia for the Iewes, Dan. 10. 13. The Angel ſmote of *Zenacheribs* armie in one night, *an hundred fourescore and fiue thouſand*; who were enemies to the Church, 2. King. 19. *Obiect.* How can the Deuill thus furiouſly fight againſt perſons and ſocieties, ſeeing he was neuer ſeene, neither can this fight be perceiued of vs? *Anſ.* As he is a ſpirit, ſo his fight is ſpirituall, not eaſily diſcerned by the eie of fleſh: for we fight not againſt fleſh and blood, but againſt principalities, and ſpirituall wickedneſſes. Againe, he fighteth not onely in his owne perſon, but by his inſtruments and complices, whom he daily raiſeth vp againſt the perſons of men, & all humane ſocieties: and this fight we may in part perceiue.

1.King

Eph. 6. 12.

Vſe. Firſt, note hence the dignitie of euerie beleeuer, who haue the Angels, yea and as here the Archangels, to put themſelues in gariſon for their defence: for frō Chriſt it is. Secondly, we are with all thankefulneſſe to acknowledge Gods prouidence and protection eſpecially in this land, whoſe peace & proſperitie hath been ſo long eſtabliſhed vnto our perſons and ſocieties, our families, Church, & Commonwealth; whereas if Sathan had might to his malice, not one of theſe ſhould ſtande a moment. Thirdly, in all daungers our comfort muſt hence be raiſed, that though Satans crueltie be

A neuer ſo great, yet we haue the guard and defence of the good Angels to keepe vs in all our wayes; and theſe are too many and too ſtrong for him, and all the power hee can raiſe againſt vs. Thus was *Eliſhaes* ſeruant comforted: *There bee more with vs, then againſt vs*: the good Angels are more powerfull for our good, then the wicked are to harm and hurt vs. Fourthly, heere learne to make conſcience of euerie ſinne in thought, word, and deede; for admitting and committing any ſinne, we trecherouſly turne againſt thoſe that fight for our defence, and doe what we can to grieue and driue them away from vs, and ſo put our ſelues in the power of Sathan to be led at his pleaſure into ſinne, as alſo into the dangers of it.

B The ſecond point in this cauſe of contention is, the occaſion of it, namely, it was about *Moſes* bodie. *Michael* would not ſuffer the deuill to reueale where *Moſes* bodie was laid, ſo to ſowe the ſeedes of Idolatrie, whereby Gods true worſhip might be ouerturned: for he cared not for the bodie of *Moſes*, but to bring Idolatry by the meanes of it. Hence note that the wicked angels fight not ſo much againſt the bodies of men, as againſt their ſoules; nor contend ſo much to ouerthrowe them in their outward eſtate, or to depriue them of their goods, meate, drinke, &c. as in their inward, to wreſt from them their ſpirituall things, namely, Gods true worſhip, and the things and means which tend to the maintaining and preſeruing of the ſame. C We haue to fight *againſt principalities, and powers, and ſpirituall wickedneſſe* in high places, Eph. 6. 12. But it may as well bee read in ſpirituall things: for therein bend they their principall forces. The drift of the Deuill is to blinde the *mindes* of infidels, that the light of the glorious Goſpel of Chriſt ſhould not ſhine vpon them. 2. Cor. 4. 4. This ſame ſerpent that beguiled *Eue* through his ſubtiltie, ſeeketh how to corrupt *mens mindes* from that ſimplicitie which is in Chriſt, 2. Cor. 11. 3.

Vſe. Firſt, we muſt keepe that which is committed vs. 1. Tim. 6. 20. The treaſure which god hath put into our hãds is his true worſhip, ſound doctrine, right vſe of the Sacraments; all which ſeeing Sathan moſt deſireth to break off D or corrupt, we ought accordingly to ſtriue how we may preſerue them to our ſelues, and haue them cõtinued in their puritie to our poſterity. Secondly, in that Sathan ſeeketh to depriue the ſoule of ſpirituall things, wee muſt watch our graces, and become more vigilant in maintaining, and adding alſo vnto our knowledge, faith, loue, hope, and other our graces; ſeeing Sathan will *ſift* vs to make vs as chaffe, we muſt watch and pray continually that our *faith faile not*.

Thirdly, marke who is the author of Idolatrie, namely the Deuill himſelfe, and of that eſpeciall part of it, which then he could not effect; but hath now obtained in that Idolatrous Church of *Rome*, namely in worſhipping of Images, ſtockes and ſtones, relikes of Saints, and of the wodden Croſſe, yea, armes, legges, hands, feete, and fingers of Martyrs: whence is all this but from the Deuill himſelfe, who for the ſame purpoſe would haue reuealed where *Moſes* bodie was buried by God? Yea ſo farre haue they gone on in this deluſiõ, that they are become ſpectacles of folly to the whole world; for if *Iohn Baptiſt* had had ſo many heads as the Papiſts brag of, he had beene a monſter of men: beſides, though the Croſſe whereon Chriſt was crucified was no greater then an ordinarie man might beare; yet ſo many ſeuerall peeces thereof they pretend themſelues to haue in ſeuerall places, as would loade a ſhippe. *Obiect.* They ſay they had all theſe relikes by reuelation from heauen. *Anſ.* Theſe reuelations are but diabolicall illuſions to maintaine Idolatrie: beſides that now (the word beeing a moſt perfect rule in all matters to be beleeued or done) vnwritten reuelations are no proofes of doctrine, but are iuſtly to be ſuſpected.

The deuill hath preuailed with the Papiſts, and drawne the to that idolatrie which he could not bring among the Iewes.

The third thing in the verſe is the manner of his ſpeech, in which obſerue three things: firſt, what ſpeech the Archangel would not vſe, *He would not ſpeake euill*. Secondly, what ſpeech he vſed; *The Lord rebuke thee*. Thirdly, the reaſon or cauſe of both; becauſe *hee durſt not ſpeake euill*.

Firſt, of this cauſe, as beeing firſt in nature, which is ſaid to be *feare*. Now to knowe what kinde of feare it was, conſider that there is a threefold feare: firſt, from entire nature: ſecondly, from the corruption of nature: thirdly, frõ grace. The firſt is a naturall propertie, whereby the creature ſeekes to preſerue it ſelfe, and to ſhun danger; which feare is no ſinne in it ſelfe; for it was in Chriſt when he ſaide his ſoule *was heauie euen vnto death*: and, *if it be poſſible, let this cuppe paſſe from me*: but this is not here meant. The ſecond feare proceeding from corruption of nature in men and Angels, is that ſeruile feare when the creature feareth nothing but due and deſerued puniſhment, the conſcience beeing guiltie vnto it ſelfe, and accuſing for ſinne, and the heart deſtitute of faith and loue of God, which if it were preſent would caſt out this ſlauiſh feare; which is no other then the feare euen of the Deuils themſelues, *who beleeue and tremble*, Iam. 2. 19. but neither was this the feare of the angel. The third feare is from grace, and it is a gift from the ſpirit of God (who therefore is called the ſpirit of feare) working in men and Angels a care to pleaſe, and a feare of diſpleaſing God in all things: this is the feare here meant which was in the Angel. In which conſider three things further, firſt, the beginning of it, which is faith euen in the Angels themſelues; whereby they beleeue the power, iuſtice, ſoueraigntie, and Lordſhip of God ouer them; and that they muſt be ſubiect and obedient thereunto: but in man it is a faith, apprehending the mercie and fauour of God reconciled by Chriſt: this feare in Angels and Men therefore is the fruite of their faith. Secondly, the propertie of it, which is to make the ſubiect of it to feare the offence of God as the greateſt euill in the world, to feare ſinne properly, and firſt of all; becauſe by it God is diſpleaſed: and in the next place it breedeth a feare of iudgement conſequently, but not in the firſt place. Pſalm.119. 12. *My fleſh trembleth for feare of thee, and I am afraid of thy iudgements.* This was the religious feare of *Dauid*: firſt a fearing of Gods offence, and then a ſtanding in awe of his iudgments: thirdly, the vſe of it; which is to make man & Angel make conſcience of ſin: Exod. 1. it made the Midwiues *ſpare the Hebrewe children*; it will not ſuffer the Angel here to reuile the Deuill. The feare of God (ſaith *Salomon*) cauſeth *to ſhunne euery euill way*: yea it frameth to obedience, *and is pure*, becauſe it keepeth the heart from defiling it ſelfe. Our dutie hence is to pray that the Lord would put into our hearts this religious feare, which may containe vs in awe of his Maieſtie, and ſo keep vs from offences, wherein wee may reſemble this Angel: as alſo to be a *welſpring of* life vnto vs, not onely to eſcape the ſnares of death, but to quicken and prouoke vs in the wayes of life euerlaſting. Secondly, we muſt auoide the ſinne which the Angel was afraid of, namely, the boldneſſe of ſinning, eſpecially in theſe dayes wherein men aduenture and ruſh vpon ſinne without feare or ſhame.

Prou.14.17.

Pſal.19.9.

The ſecond point herein is, what ſpeach the Archangel would not vſe, that is, *curſed ſpeaking, or rayling iudgment.* Which to know what it is, obſerue the differences of iudgement; which is two-fold, either publike or priuate. Publike iudgement is, when a man is called by god to iudge the creature; and this is two-fold; firſt, of the Magiſtrate; ſecondly, of the Miniſter. The Magiſtrate is called by God to ſeeke out the miſdemeanours of men, and according to the offence to pronounce a righteous ſentence, euen to the taking away (if the cauſe ſo require) of the temporall life it ſelfe. The Miniſter is alſo in the name of God to pronounce the curſe of the Lawe vpon vnrepentant ſinners; and the promiſe of the Goſpell vnto the penitent. Secondly, priuate iudgement is, when one creature paſſeth iudgment againſt another without calling from God, but vpon priuate grudge, anger, ſtomacke, and reuenge; this is here called railing *iudgement*; and it is practiſed three wayes: Firſt, in ſpeaking falſehoods and vntruthes againſt others. Secondly, in ſpeaking truth, but with intent of ſlandering and detracting from the good name of others. Thirdly, in miſconſtruing mens ſayings and doings to the worſt part, when they may be taken in the better: this railing ſpeech the angel durſt not vſe.

Hence we learne to make conſcience of this ſinne of ſlandering, reproaching, and reuiling others, frō which the Archangel abſtained dea- A ling euen with the Deuil himſelfe: but many of vs who can vtter the prouerb, *That it is a ſhame to belie the Deuil*, are contented, yea and readie to belie, and detract from the children of God our brethren by this railing iudgement. Some will ſay, what may wee neuer vſe this kinde of iudgement? *Anſw.* Neuer, no not againſt the Deuil: but if we would take vp iudgment againſt any creature, let it bee againſt our owne ſelues for our ſinnes; here we may paſſe ſentence freely, and ſo eſcape the iudgement of God: as for others we are to iudge by the iudgment of loue, which hopeth, ſpeaketh, thinketh, and ſuſpecteth the beſt, and couereth the worſt euen a multitude of ſinnes.

The third point is the ſpeech which the Archangell vſed in theſe words; *The Lord rebuke thee.* B Which words are a forme of praier, in which he commendeth and remitteth reuenge vnto God, deſiring the Lord, to whom iudgement belongeth, would reſtrain, correct, and repay the Deuill for his malice. Here it may be asked: what ſhall wee doe when wee are wronged. *Anſ.* Learne of the Angel not to requite & repay euill for euil, neither in action, ſpeech, or affection, but leaue all reuenge vnto the Lord. *Zachariah* being ſtoned to death vniuſtly, deſired no reuenge, but ſaid, *The Lord ſee and require it*: Chriſt himſelfe beeing accuſed before *Pilate*, *anſwered nothing*, & when he died hee prayed for thoſe that crucified him, Matth. 17. Againe, when a man will needes reuenge himſelfe of a wrong done againſt him, hee takes vpon him the perſon of the accuſer, C witnes, iudge, and executioner, which is againſt all iuſtice and equitie: beſides that the Lord challengeth this as his owne prerogatiue; *Vengeance is mine, and I will repay.*

Obiect. But did not *Elias* pray for fire from heauen in way of reuenge whereby he deſtroied his enemies? *Anſ.* He did: but by inſtinct from God, which is as much as a commandement.

Obiect. But Chriſt when he was ſmitten, ſaid *If I haue well ſaid, why ſmiteſt thou me?* *Anſ.* We muſt put a difference betweene lawfull defence of our ſelues in our good cauſe, and the offence of our aduerſaries. Farre was Chriſt herein from reuenge, and ſo muſt we.

D *Obiect.* But this is hard and impoſſible vnto fleſh and blood. *Anſ.* Yea but we profeſſe our ſelues to be children of our Father in heauen, and therefore wee are to haue more then fleſh and blood in vs; euen that grace of God which carrieth beleeuers further in Chriſts ſchoole, then fleſh and blood can lead them. *Vſe.* Schollers and learned men that are to defend Gods cauſe and the truth of religion, yea euen againſt very heretikes, muſt abſtaine from reuiling ſpeeches; if we be reuiled by the pen of the aduerſarie, we muſt commit the iniurie to God. Secondly, people that goe to law with others, for moſt part herein offend, that they doe it in way of reuenge, and to wrecke their malice vpon their aduerſary: whereas the right vſe of ſuit in law, is only to defend a mans right, all reuenge laid aſide. Thirdly, hẽce men of valour are taught not to take a chalenge into the field; it is an honour not to accept of it, ſeeing reuẽge is to be left vnto God, let the wrong be neuer ſo great. Fourthly, when men be at oddes and difference, it is not lawfull to chide, braule, contend, crie, and lift vp the voyce in threatnings, ſeeing all theſe are degrees and kindes of reuenge, which we muſt leaue vnto God. *Queſt.* What muſt a man doe that is to encounter with the Deuill, either by temptation, poſſeſſion, or otherwiſe? *Anſ.* Hee muſt follow the practiſe of the Archangell, euen to flie to God by prayer, and intreate him to rebuke him. The like practiſe muſt be taken vp by thoſe who are to deal with heretikes, who ſeek the ouerthrow of religion; The Lord muſt be intreated to reſtraine the malice of the Deuill, that hee may not in himſelfe or inſtruments preuaile to corrupt or repreſſe, much leſſe ſuppreſſe or ſupplant the truth.

V. 10. *But theſe ſpeake euill of thoſe things which they know not, and whatſoeuer things they know naturally, as beaſtes which are without reaſon, in thoſe things they corrupt themſelues.*

In the former part of this verſe is laid downe a third argument, which amplifieth the ſinne of theſe deceiuers; thus framed: For a man to giue ſentence, and condemne that which he knoweth not, is a point of great iniuſtice and raſhnes: But theſe men condemning Magiſtracie, condemne a thing they know not: and therefore are iuſtly accuſed of raſhneſſe and iniuſtice. The like ſinne of theſe ſeducers hath been too vſuall in all ages. In the daies of the Apoſtles themſelues, the Gentiles accounted the doctrine of the Goſpel but fooliſhneſſe; the Iewes, an offence; and yet neither of them knew what it was. The ſame raſhnes is at this day to be deſcried in the Church of Rome, who haue denounced the ſentence of excommunication againſt our Churches, and condemne the Proteſtants for heretikes, when the moſt of them neuer knew our doctrine, nor euer heard what we could ſay for our ſelues; yea moſt iniuriouſly they miſtake vs in ſundry maine points of doctrine; as when we teach that workes doe not iuſtifie a man before God, they cry out and ſay we condemne all good workes. The ſame fault is exceding rife amongſt vs in theſe daies: for let a man make conſcience of his waies and endeuour to pleaſe God, he is preſently brãded with names of reproach, by thoſe whoſe tongues are nimble to ſpeake euill of things they neuer knew; who are to know that a man cannot be too preciſe in keeping the commandements of God, and that themſelues haue made a promiſe in Baptiſme to walke in no other waies, and ought to renew the ſame ſo often as they come to the Lords table.

And whatſoeuer things they know naturally.] In the reſt of this verſe is ſet downe the third ſinne of theſe deceiuers, which is the ſinne of intemperance, ſtanding in the immoderate vſe of meate and drinke, apparell, &c. Touching this ſinne two things are propounded: firſt, the proper cauſe of it, that is naturall knowledge, in theſe words: *Whatſoeuer they know naturally.*] Secondly, the ſinne it ſelfe, or the propertie of it: *In thoſe things they corrupt themſelues.* The cauſe is, becauſe they are guided with a naturall knowledge, like the bruite beaſts which are without reaſon. There be three kindes of knowledge incident vnto the creature; firſt, *naturall knowledge*, ariſing from the inſtinct of nature common to man and beaſt, and conſiſting in the ſenſes of ſight, taſte, touching, &c. by the benefit whereof the beaſt it ſelfe, can diſcerne what is foode fitte for it ſelfe, and what is not: what is profitable, and what is hurtfull and vnprofitable for it; vnto which is ioyned an naturall appetite, by the benefit of which the creature can chuſe or refuſe his foode and meate in ſeaſon. The ſecond is reaſonable *knowledge*, proper to man, and is nothing elſe, but the light of vnderſtanding, whereby hee reacheth farre higher, and diſcerneth meate, drinke, apparell, and reſt, to be Gods good gifts, and knoweth the ciuill vſe of them; with the which is ioyned election of will, whereby he can chuſe or refuſe the ciuill or vnciuil, honeſt, or diſhoneſt vſe of them. This knowledge is in all men, for euen the Gentiles themſelues *doe by nature the things contained in the law*, Rom. 2. 14. that is, ciuilly and outwardly: thus many of the Heathen haue excelled in ciuill carriage, and practiſe of iuſtice, temperance, and other ciuill vertues. The third is *Spirituall knowledge*, not proceeding either from naturall inſtinct, or reaſon it ſelfe; but from the enlightening of the ſpirit of God; and it hath ſundry fruits. Firſt, it enableth men to know theſe things in their *right cauſes*, as that theſe gifts of meates, drinks, and ſuch like proceed from God, not as he is the God of nature onely; but as by grace in Chriſt he is our God, yea our Father, and ſo they become pledges of his ſpeciall mercie; ſeeing they are now reſtored againe to the beleeuer, hauing bin formerly loſt in *Adams* fall. Secondly, this knowledge cauſeth men to know them in the due *meaſure* of their goodneſſe and excellencie, rightly diſcerning them from ſpirituall bleſſings: ſo as the heart ſhall not be ſet vpon them in the firſt place, but vpon the other as of farre higher eſteeme; yea, they ſhall be counted as dung in regard of theſe. Thirdly, it inſtructeth men in the *right vſe of them*, namely, when it worketh this perſwaſion in their harts, that til their perſons pleaſe God, they can neuer vſe them well; and then onely he is pleaſed in their vſe of theſe, when as their perſons firſt pleaſe him. *Queſt.* What is the thing then condemned in theſe ſeducers? *Anſ.* The very ſinne condemned is, that in the vſe of the creatures of God they are not guided by reaſonable, much leſſe this ſpirituall knowledge, but onely by nature, ſenſe, and appetite, as the beaſt is, and no otherwiſe, which is the cauſe of all intemperance.

Hence note the proper cauſe of the abuſe of all Gods bleſſings vnto couetouſnes, pride, ſurfeiting, drunkennes, and other ſinnes of that kinde: namely, becauſe though men haue by nature the vſe of reaſon; yet in the vſe of theſe things they lay it aſide, and follow their owne ſenſe and appetite: ſo farre are they from beeing guided by that higher knowledge which is wrought by the ſpirit of God.

Secondly, from the reprehenſion we are taught to labour for ſpiritual knowledge, whereby we may be led into the right vſe of theſe temporall things; for then and not before ſhall we vſe them as pledges of Gods mercie in Chriſt vnto vs (as the beaſts cannot) and ſhall hardly be drawne to their abuſe in riot and intemperance, as theſe ſeducers were.

Thirdly, in that they are ſaid to be guided onely, as the beaſt which is without reaſon, that is by nature, ſenſe, and appetite: note the practiſe of the Deuill, which is to keep men (if he can) in their naturall knowledge, and will not ſuffer them to attaine to that which is ſpiritual: yea and which is more, he corrupteth alſo that natural knowledge which men haue. A notable experience hereof we haue in the Church of Rome; which of a famous Church is become hereticall, and ſchiſmaticall; the reaſon of it is, becauſe the Deuil hath turned all their religion and doctrine into a natural doctrine and religion: the maine points whereof are grounded vpon naturall reaſon, and the learning and Philoſophie of the Heathen and Gentiles. As iuſtification by workes, merits, Purgatorie, with the reſt. Others, not a few amongſt our ſelues alſo are deluded by this ſubtilty of Satan; who ſuffereth many men to liue ciuilly and honeſtly among their neighbours, but will not brooke that they riſe higher, they muſt content themſelues to liue by naturall knowledge: Hence many men plead they know enough, namely, to loue God aboue all, and their neighbour as thẽſelues: and that God is mercifull, &c. which is nothing but a ſlight of the Deuill ſtill to hold them in their naturall knowledge, and ſo within his owne power.

The ſecond point is the ſinne it ſelfe, and propertie of it, *In thoſe things they corrupt themſelues.*] This ſinne of intemperance cauſeth men in the abuſe of meate, drinke, and apparell, to corrupt themſelues: here then are two things to be ſpoken of, wherein the whole nature of intemperance is ſufficiently compriſed. Firſt, of the abuſe of the creatures: ſecondly, of his corruption that thus abuſeth them. Concerning the former, the abuſe of the creatures is foure waies: firſt in *exceſſe*, when men vſe them beyond their calling, habilitie, or that which nature requireth; *this maketh the heart heauie*: forbidden by Chriſt Luk. 21. 34. Secondly, in *curioſitie*, when men are not content with ordinarie meate, drinke, apparell, but deuiſe new faſhions of apparell, and new kinds of waies of ſtirring vp and whetting of appetite. Thirdly, in *affection*, when men ſo addict themſelues to meates and drinkes, as they cannot be without them. The Miniſter muſt not be one that loueth to ſit at the wine, nor *giuen to wine*. The affection is here condemned, when he cannot ſit without the pot at his elbow; for elſe it is indifferent, & for his health ſake he may drinke a little wine. *Paul* willeth that the ioy in the creature be as no ioy. Thoſe alſo are reprooued that drinke not for ſtrength, but *for drink ſake*: for although they neither are drunke nor ſurfet, yet this very affection is a ſinne. Fourthly, in *time*, when theſe good creatures are vſed vnſeaſonably. Eccleſ. 10. 16. *Woe be to the land whoſe Princes riſe early to eate.* A woe is alſo denounced againſt thoſe, *that riſe early to drinke wine.* Iſai. 5. 11. that is, out of ſeaſon. The rich man for that he was clad in purple, and fared deliciouſly euery day, is branded with a note of intemperāce, in not obſeruing this diſtinction of times. Theſe be the wayes whereby the creatures are abuſed.

The ſecond point is, how intemperate perſons in theſe things *corrupt themſelues*: namely, foure waies: firſt in regard of their bodies, vpon which by their ſinne of intemperance they call ſundrie ſickneſſes, diſeaſes, yea and haſten their death. Secondly, they deface Gods *image*, making themſelues worſe thẽ the beaſts themſelues. Thirdly, they deſtroy their *ſoules*; for no drunkard, or riotus perſon ſhall inherit heauen, 1. Cor. 3. Fourthly, they ouerthrow their families, in waſting their ſubſtance to the maintaining of their intemperance, & ſo bring ruine to the places where they liue.

Vſe. In theſe ſeducers we haue a glaſſe, wherin to behold the ſtate of our daies and times; in which intemperance hath taken place not only in prophane houſes, but euẽ in religious places, and where reformation is profeſſed. A common practiſe it is to drink with glaſſes, without feet, which muſt neuer reſt; alſo by the bell, the die, the douzen, the yard, & other meaſures, & then vſe Tabacco or other means to ſharpen appetite ſtil: an horrible ſin exceeding this ſinne of theſe ſeducers themſelues. Secondly, ſeeing intemperance bringeth iuſt corruption, and in the ende deſtruction vpon the offenders, we muſt make conſcience of ſobrietie and temperance; this is the end of Gods grace which hath appeared, to

1.Tim

1.Cor

Eccleſ

teach vs to liue ſoberly, Tit. 2. 12. And whoſoeuer cannot obtaine thus much of himſelfe to denie the abuſe of creatures, will neuer attaine to the denial of himſelfe for Chriſt his ſake, and is as yet a man of no religion.

But for the defending of this murthering ſinne, ſome things are alleadged.

1. *Ob.* Gen. 43. vlt. *Ioſeph* and his brethren did eate and drinke, *and were drunke together.* Hagge 1. 6. The people are threatened to drink *but not to drunkenneſſe:* wherefore drunkennes is not vnlawfull; yea it is a curſe to drinke and not to be drunk. *Anſ.* Theſe places may indeed be thus tranſlated; but then drunkenneſſe is taken two wayes: firſt, for exceſſe in drinking: of which the places alleadged ſpeak not. Secondly, for liberall and plentifull drinking; and this may be done in an holy manner. So *Ioſeph* with his brethren ate and dranke liberally and plentifully, but not exceſſiuely: ſo the people were threatened in Hagge to drinke, but not to ſatietie and plentifulneſſe.

2. *Ob.* Ioh. 2. It is ſaid that the gueſts had well drunk; yet Chriſt turned water into wine ſtill, and commaunded the Miniſters to drawe forth. *Anſ.* This onely ſheweth what we may doe, namly, vſe the creatures of God in plentifull and liberall manner, vpon ſuch occaſions as this; but iuſtifieth not intemperance, or exceſſe in the vſe of them.

3. *Ob.* It is an auncient rule, that in ſome old & lingring diſeaſes it is good to be drunk; therefore it is lawful vpon ſome occaſion to be drunke. *Anſ.* This cannot bee done in good conſcience beeing an vnlawfull meanes to cure any diſeaſe, though old and vſed.

4. *Ob.* But ſome ſay they can drinke and neuer be drunke, they can beare more away then two or three. *Anſw. Woe vnto them that are ſtrong to drinke wine and ſtrong drinke*; there is a curſe of God againſt them who vſe needeles drinking, though they neuer ſurfet nor bee drunke. *Queſt.* For what ends may wee vſe the creatures, and in what manner? *Anſ.* The lawfull ende of their vſe is twofold; firſt for neceſſitie to preſerue life and health: ſecondly, for our lawfull and honeſt delight. Pſalm. 104. 14. God giueth *bread to ſtrengthen the heart, and oyle alſo to make his countenance glad.* Chriſt ſuffered a woman to poure a boxe of pretious oyntment vpon his head: himſelfe was at a feaſt in Galely, and forbad not the vſe of wine. Secondly, for manner and meaſure we muſt know that one man cannot herein bee a rule to another, one mans ſtomacke and health craueth more, another mans leſſe. But euery man muſt obſerue this rule of ſobrietie: that he haue alwaies an eye to ſpirituall exerciſes; as prayer, hearing of the word, meditation, as alſo to the workes and duties of his ſpeciall calling; and ſo much as fitteth a man vnto theſe is his meaſure: and when a man by the creatures maketh himſelfe heauie and vnfit for theſe, he hath exceeded his meaſure.

A V. 11. *Woe vnto them, for they haue followed the waie of Caine, and are caſt away by the deceit of Balaams wages, and periſh in the gaineſaying of Core.*

In the former words of the verſe, [*Woe vnto them*] is laid downe the concluſion of the principall argument of the Epiſtle, namely, that theſe ſeducers ſhall be deſtroyed: hauing taken vnto themſelues libertie of ſinning; which hee hath alreadie prooued by a particular enumera-
B tion of the ſinnes, vnto which they were addicted: and further amplifieth that ſecond part of the reaſon, by the reckoning vp of diuers other ſinnes, both in this verſe, and in the reſt vnto the twentith. Firſt, of the concluſion; *Woe vnto them.*] Here firſt it may be demaunded, why or how the Apoſtle dare pronounce ſuch a peremptorie ſentence againſt them; and that of euerlaſting condemnation, ſeeing the Archangell durſt not paſſe iudgement againſt the deuil himſelfe? *Anſw.* There be two grounds of this practiſe: firſt, God giueth to all Prophets, Apoſtles, and Miniſters, the power of the keyes; whereby they retaine and binde vp ſome mens ſinnes to deſtruction, as alſo to remit and looſe the ſinnes of ſome others: in both which they pronounce iudgment generally. Secondly God
C gaue yet a further power vnto Prophets & Apoſtles (which is denied now to ordinarie Miniſters) wherby reuealing vnto them his ſpecial iudgements againſt particular perſons, he made them his inſtruments to pronounce theſe his iudgements againſt men, euen in particular. Thus *Dauid*, Pſal. 109. curſed particular perſons, *Paul* curſeth *Alexander* the copperſmith, 2. Tim. 4. and Gal. 5. 12. *Would to God they were euen cut off that trouble you:* and by the ſame ſpirit of reuelation the Apoſtle diſcerned this woe moſt certenly to befall theſe ſeducers. *Vſe.* Hence the Papiſts conclude, that Prophets, and Apoſtles, and conſequently the Popes, may make lawes to binde the conſcience, becauſe
D they haue power ouer it; it beeing lawfull for them to curſe bodie and ſoule. *Anſw.* A creature may be curſed two waies: firſt, by impoſing a curſe and inflicting it vpon the body, ſoule, or conſcience: this is the peculiar curſe of God, reſting in his power alone, and is not committed to Prophets, Apoſtles, or Miniſters: for it argueth ſuch a power ouer the ſoule as may ſaue or deſtroy it. Secondly, by foretelling & pronouncing a curſe to come, which God will inflict; and this is that which belongeth to Prophets, Apoſtles, and Miniſters: but this argueth no power at all ouer the cōſcience. Secondly, ſome hence conceiue that they haue warrant hence to curſe other creatures, mā or beaſt, ſeeing the

Chriſtian meekeneſſe muſt be tempered with Chriſtian zeale.

Apoſtle vſeth it. *Anſw.* This practiſe of the Apoſtle (hauing an extraordinarie ſpirit of reuelation) is no rule for any man, no not for the Miniſter ordinarily called. Our rule left vs by Chriſt is to *bleſſe and not curſe*, Matth. 5. 44. Rom. 12. 14. which muſt be vnderſtood of particular perſons, for otherwiſe the Miniſter hath authoritie to accurſe impenitent ſinners in generall; but not this or that particular perſon; no not in Gods cauſe: for hee knowes not what ſhall be the future eſtate of this or that man in particular: much leſſe may priuate men in priuat cauſes vſe curſings or imprecations againſt others; which condẽneth their wicked practiſe, who in their anger and impatience breake out into curſing of their children, ſeruants, friends, yea or enemies; our contrarie dutie muſt be to *bleſſe*, as wee are called vnto *bleſſing*. Thirdly, mark the Apoſtles diſpoſitions; they were thẽſelues moſt meeke in dealing with men, who called others vnto meekeneſſe; their owne patient mindes were knowne vnto all men in all the matters of men: but when Gods glorie was called into queſtion, and the ſaluation of men likely to be hindred, they lay aſide their meeknes, and put on ſeuerity & roughnes, their zeale in Gods matters would not admit ſuch lenitie and patience, as towards men in mens matters they were willing to exerciſe. They had an *Apoſtolicall rod*, which in ſuch caſes they vſed againſt offenders. *Moſes* the meekeſt man vpon the earth, when he ſawe the Iſraelites worſhip the golden Calfe, was ſo incenſed with wrath, that hee brake the Tables which were in his hands, and tooke his ſword, and together with the Leuites ſlewe three thouſand of them the ſame day, Exod. 32. 27. Chriſt himſelfe though he would not breake a bruiſed reede; yet dealing with the Scribes and Phariſies who had corrupted the whole lawe, laded them with woes and curſes, Matth. 23. *Paul*, who otherwiſe was all things to all men; yet when Gods glory was impayred by *Elymas* his withſtãding of him, he ſtroke him blinde: and curſed *Alexander* out of a rightly ordered and holy zeale: all which examples teach vs the religious affection, that when Gods honour is in hazzard, our zeale ſhould be inflamed; when mans ſaluation is likely to be hindred, our meekeneſſe muſt be for the time ſet aſide, that the zeale of Gods houſe may euen conſume vs, Pſal. 69. 9. as it did Chriſt himſelfe when he ſawe his Fathers houſe diſhonored, and of a houſe of prayer made a denne of theeues, vnto whom wee are daily to be conformed.

They haue followed the way of Caine.] In theſe words the Apoſtle returneth to the former part of the reaſon, whereby he hath alreadie by three forenamed ſinnes prooued that theſe ſeducers are they which take libertie to ſinne; and vnto them addeth this fourth: That *they haue followed the way of Caine.* In which, firſt we will ſhew the meaning of the words; and then obſerue the doctrines. In the former conſider 2. things: firſt, what is the way of *Cain*: ſecondly, why they are ſaid to walke in this way of *Caine*. *The way of Caine* is that courſe of life which *Caine* tooke vp to himſelfe, in following the luſts of his owne heart againſt the will of God. It is deſcribed in Gen 4 of which way there be ſeauen ſteps or degrees, but euery one out of the right way. The firſt ſtep was his *hypocriſie*, he worſhipped God by offering ſacrifice as *Abel* did, but his heart was not a beleeuing heart as *Abels* was; his worſhippe was outward and ceremonious, but not in ſpirit & truth, for his heart was *an euill heart of vnbeleefe.* The ſecond his *hatred* of his owne, onely, and naturall brother, proſecuting him with wrath and indignation, teſtified by the caſting down of his countenance vpon him; the reaſon of all which was *becauſe his owne workes were euill, and his brothers good*, 1. Ioh. 3. 12. ſo as (his brothers offering beeing accepted and his reiected) hee feared that *Abel* might get the birthright, and become the Prieſt, Prophet, and King in the family, and euerie way (as hee deſerued) be preferred before him: for thus much is ſignified in theſe words, Gen. 4. 7. that if hee did well, *Abels affection ſhould bee ſubiect* vnto him, and he ſhould hold his rule ouer him. The third, his *murther* whereby hee ſlewe his righteous brother. The fourth, his lying vnto God, ſaying, *he knew not* where his brother was, hauing ſlain him; and extenuating his ſinne denied himſelf to be his brothers *keeper*. The fifth, his *deſperation*, after that God had conuicted him, and pronounced ſentence againſt him: for beeing curſed for his ſinnes he cutteth off himſelfe from the mercie of God, in ſaying, *My puniſhment is greater then I am able to beare.* The ſixth, his *ſecuritie*, and carleſneſſe; he regardeth not his ſinne, nor the conſcience of it, but buſieth himſelfe in building a Citie, and calleth it after the name of his childe: that ſeeing his name was not written in heauen, he might yet preſerue his name and memorie in the earth. The ſeauenth and laſt, which was the higheſt ſteppe of his way, was his *prophanenes*: for from thenceforth he caſt off and contemned all the care and practiſe of Gods worſhip; which appeareth, Gen. 4. 26. *Then men began to call vpon the name of the Lord.* Which words haue relation to the whole Chapter concerning *Caine* and his poſteritie, who had vtterly reiected the ſeruice of God, and betaken themſelues to other affaires: *Caine* himſelfe to his building; *Lamech* to his luſt, beeing the firſt founder of Polygamie; for he tooke vnto him two wiues: *Iabal* to the framing and pitching of Tents: *Iuball* to Muſique: *Tubal-Cain* to other curious workes. But when *Enoch* was borne, then men began to affect better things, to call vpon the name of the Lord; then the true worſhip of God (formerly neglected) began to be reſtored. This is the path wherein *Caine walked.*

The ſecond point is in what regard theſe ſeducers are ſaid to follow *Cains* way, and that is in regard of all theſe ſeuen ſinnes: but eſpecially in the hatred & cruelty which he practiſed againſt his brother; for as he was bloodily, and maliciouſly minded towards his brother, though he gaue him good words, till hee ſaw his time conuenient to execute his conceiued malice; ſo is it with theſe ſeducers, they may ſeeme for the ſeaſon otherwiſe affected, yet indeed, they carrie a hatefull affection to the Church of God, & againſt thoſe alſo that endeauour in the building vp of the ſame.

Doct. Hence firſt note that the way of *Cain* is the high and broad way of the world. The Turkes and Iewes follow *Caines* footeſteps in the profeſſion and practiſe of all prophanenes, in that they denie and deſpiſe the Meſſias the Sonne of God, yea and perſecute with a deadly hatred all Chriſtians, and are neuer ſatiſfied with the ſpilling of their blood. The way of the Papiſts alſo is the way of *Caine*, carrying within them the ſame heart towards Proteſtants, which *Caine* did towards *Abell*; without any conuiction of them either of hereſie, or of wickedneſſe; and (no otherwiſe then *Caine*) they now carrie themſelues quietly and ſilently till opportunitie may ſerue them: which if it were offered, we ſhould feele and haue fearefull experience of the fruits of a Cainiſh heart in them, as *Abell* did. Beſides, the doctrine of the Romiſh Church teacheth the way of *Caine*, for it ſtandeth wholly in outward Ceremonies, borrowed partly from the Iewes, partly from the Heathen; yea it traineth vp men to be hypocrites, becauſe it is onely a dumbe and dead ſhew, without any power of life of godlineſſe. Againe, it teacheth deſperation, in that by it no man ought to be aſſured of his ſaluation, (for that were preſumption) as alſo that a man muſt ſatisfie the iuſtice of God for his ſinnes, and can neuer obtain pardon without confeſſion of all his ſinnes in the eare of the Prieſt. And to come nearer home euen among our ſelues, this way of *Caine* is not vnbeaten; our hypocriſie, lying, malice, but aboue all, our prophanes will conuince vs hereof. Do not men go backward in religion, as thoſe that ſhake off the waies of God? Is not the Goſpel of farre leſſe reckoning among vs, then it hath beene heretofore? Is that wholſome doctrine not leſſe reſpected now, then it was twentie yeares agoe? and much leſſe therefore obeyed? which is a manifeſt argument that *Caines* way is generally the beaten way of this age.

2. *Doct.* Secondly, we muſt be warned to turne out of the way of Caine, into the waies of God. *Queſt.* Which is the way of God that we may walke in it? *Anſ.* It is altogether contrarie to the way of *Caine*: for firſt in Gods way is *ſinceritie*. God is worſhipped in the ſpirit, & not in hypocriſie. Secondly, loue of God and men, teſtified in word, & deed, oppoſed to *Cains* hatred. Thirdly, in Gods way is *faith*, which reſteth vpon Gods mercie & prouidence, euen A againſt feeling, both in life and death; oppoſed to *Caines* deſperation. Fourthly, *wiſedome*, whereby the heart is ſtirred vp to ſeeke Gods kingdome, peace of conſcience, inward ioy; and in the ſecond place for the things of this life. Fifthly, in Gods way is *faithfulneſſe* and conſtancie; men that begin in the ſpirit end not in the fleſh, but are faithfull to the death; whereas the way of *Caine* is to begin with ſacrifice, but ende in profaneneſſe. This is the way of God, in which we muſt walke: vſing all good meanes whereby we may be both ſet and contained therein; eſpeciall the word preached, and the Sacraments; which meanes the very Phariſee himſelfe could acknowledge, when hee ſaid to B Chriſt, *Maſter, thou teacheſt the way way of God truely.* So the Prophet *Eſay* ſaith, Ye ſhall heare a voyce behind you, ſaying, *This is the way, walk in it*: this voyce is nothing but the voyce of the ſpirit in the miniſterie of the word.

3. *Doct.* Thirdly, note what theſe ſeducers are blamed for, namely, for two things: firſt for making choiſe of *Caines* way: for walking and going on forward in it; which is a propertie of the wicked. It is true that the child of God by the frailty of the fleſh may ſlip into *Caines* way, as *Dauid* did in ſlaying *Vriah*; but he doth not ſtand, goe on, and keepe a courſe in that way, as the wicked doe, beeing branded to be ſuch, as *ſtand in the way of ſinners*, Pſal. 1. C We on the contrarie muſt preſerue a care to recouer our ſelues out of the way of *Caine*, if at any time we ſhall be miſled into; that, if we cannot keepe from all ſinne, yet we may be kept from a courſe & trade in ſinning. Let this Chriſtian care preſerue our pathes in the way of God, and returne vs vnto the obedience of his will, when through many weakeneſſes and ſlips we are often turned aſide: and the rather becauſe *Caines* ende attendeth *Caines* whole courſe; who was haunted with an euill and accuſing conſcience, whoſe ſinne lay at the dore as a wilde beaſt readie to teare him, and pull out the throate of his ſoule: beſides that he was accurſedly caſt out from the preſence and face of God: that howſoeuer hee was a Prince, and mightie amongſt men, yet he was a vagabond D and runnagate on the face of the earth: which curſes let them not looke to auoide, whoſoeuer will follow his way, no more then *Caine* himſelfe could.

And are caſt away by the deceit of Balaams wages.] In theſe words is ſet downe the fifth ſinne of theſe ſeducers: the meaning of which is firſt to be knowne. *Caſt away*: The word ſignifieth they are powred out, or powred away, which forme of ſpeach is taken from water, the which diſtilleth not out of a veſſell drop by drop; but is powred out in abundance, till all is quickely ſpent. Whereby the Apoſtle would giue vs to vnderſtand, that in the affection of their hearts they were violent, and euen carried headlong to commit their wickedneſſe. *By the deceit of Balaams wages*: that is, they

ἐξεχύθησαν.

are thus forcibly carried to doe euil vpon hope of wages, of which hope notwithſtanding they are diſappointed and defeated, as *Balaam* was. So as this fifth ſinne is *couetouſnes*, propounded in a ſimilitude or compariſon, of which there are two branches: firſt, as *Balaam* was carried headlong to curſe the people of God in hope of wages; ſo theſe wicked men vpon hope of reward are ſet to falſifie and corrupt the doctrine of the Prophets and Apoſtles. Secondly, as *Balaam* was deceiued and fruſtrated of the reward hoped for, as Numb. 31. 8. hee loſt his reward, yea & after his life (for returning home he was ſlain with the Midianits) ſo ſhall theſe loſe their reward which they expect, for falſifying that doctrine which they teach: And ſo much for the meaning.

2.Pet.2.3.

The craftie conueiance of Poperie detected.

Thus which was the ſinne of theſe ſeducers, is the ſinne of theſe times of ours, wherein that propheſie of *Peter* is accompliſhed; where is foretold that falſe teachers ſhould come in the latter times, *who through couetouſnes*, with fained words ſhould make merchandiſe of mens ſoules. *Queſt.* But where ſhall we finde theſe couetous teachers? *Anſw.* They are too eaſily found euery where, but eſpecially within the precincts of the Church of Rome. The Biſhop of Rome and the guides of that Church are the Arch-ſeducers, who through couetouſnes make merchandiſe of mens ſoules, teaching firſt that a man muſt confeſſe all his ſinnes, or elſe he cannot be forgiuen; and when he hath reckoned vp all, he muſt ſatisfie for them in that manner as they will preſcribe: who commonly enioyne men to beſtow ſo much land, or ſuch a ſumme or penſion of money vpon this or that Church, or Abbey, that ſo they may buie out a pardon. By which wicked doctrine through couetouſneſſe they haue (by encroching vpon countries and kingdomes) enriched themſelues, or rather craftily conueyed to themſelues the greateſt part of the reuenewes of all Europe. Secondly, they through couetouſneſſe maintaine the diſtinction betweene mortall and veniall ſinnes; betweene the fact and the puniſhment, and hold that the ſinne may be remitted, but not the puniſhment: for which purpoſe the fire of hell is changed by them into a milder fire of Purgatorie, to bee ſuffered after this life; of which the Pope is Lord and King, indulgent to whome hee pleaſe, eſpecially to thoſe that can pay well for the merits of others, or maſſes of their owne. This painted fire hath a long time kept the fire of the popes kitchin ſo bright burning, which if it ſhould goe out, his ſtate were ſhaken. Thirdly, through couetouſneſſe they forbid many degrees of men frō marriage, which God forbiddeth not, that ſo they may the oftner diſpenſe with thoſe degrees which themſelues haue forbiddē: for the more diſpenſations, the more wealth haue they cōming in. And thus is their whole religion contriued and plotted for gaine, compacted of falſhood and couetouſnes. So as *Peters* prediction is moſt fully accōpliſhed in theſe Balaamites of Rome; but eſpecially herein the Pope is become a ſecond *Balaam*, in that as *Balaam* curſed Gods people for gaine; ſo to maintaine his owne pompe & ſtate, by his Buls and thunderbolts hath he aſſaied to curſe euen Kings and Princes, and ſome whole kingdomes, yea all ſuch as haue ſhaken off his intollerable Antichriſtian yoke. The ſame accuſation may be iuſtly intended againſt very many that profeſſe godlineſſe and true religion; for theſe be the laſt daies and perilous times, wherein men ſhall be louers of themſelues, couetous, &c. 2. Tim. 3. 2. Such as *Ieremie* complained of, Iere. 6. 13. *From the leaſt to the greateſt euery one is giuen to couetouſneſſe; from the Prophet vnto the Prieſt they deale all falſely.* The vſuries, oppreſſions, iniuſtice, the common and cuſtomable deceit in all trades, crie out of this ſinne of couetouſneſſe in all eſtates. But ſome will perhaps here ſay; Yea but you wrong Chriſtians to charge them thus deepely with *Balaams* ſinne, for they haue better things in them. *Anſ.* But it is no iniuſtice, for *Balaam* had ſome as good things in him as many Chriſtians: for when he was firſt ſolicited of *Balaak* to curſe the people of God, he would not till he asked leaue of God; and when God had denied him leaue, he anſwered him that he would not goe with him, if he would giue him his houſe full of gold and ſiluer. Further he deſired earneſtly to die the death of the righteous, and that his ende might be like his. *Iudas* alſo had many good things in him, hee left all to follow Chriſt; hee became a Preacher of the truth; none of the Diſciples could accuſe him, or could eſpie any thing in him, and yet was carried away with couetouſneſſe: ſo let no man obiect the good things in many Chriſtians, which I graunt they may haue, and yet too eagerly hunt after the world, yea and be powred out alſo after filthy lucre no otherwiſe then *Balaam* was.

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Ioſh.7.

Now for the auoiding of this ſinne, let vs obſerue three things, which the Apoſtle admoniſheth in the words. Firſt, in that hee ſaith they *are powred out*, we are giuen to vnderſtand that the affection of couetouſneſſe is a moſt violent headſtrong affection, carrying a man headlong to ſinne euen againſt conſcience, as it did *Balaam*: and cauſing him to powre out his heart vnto wickedneſſe. *Achans* couetouſneſſe could not be curbed, no not by Gods ſpeciall commandement, the wedge of gold and the Babyloniſh garment did ſo ſway with him. *Ahab* was ſicke of couetouſneſſe, no phyſicke could recouer him, but *Nabeths* vineyard and life. *Iudas* for thirtie peeces of ſiluer was carried againſt all ſenſe to the betraying of his maſter, & that after diuers admonitions. *Ananias* and *Saphira* to ſaue but a little money, make no bones of lying vnto the holy Ghoſt. What is the cauſe of all treacheries, and thoſe moſt cruell murthers, of fathers, of mothers, of ſeruants, & ſtrangers, but the couetous heart ſet vpon the bootie, ſaying to it ſelfe; by this fact, this houſe, that land, ſuch a ſumme of money ſhal be mine? which obiect in the eye putteth out al the light of religion, reaſon, and ſometime of nature it ſelfe. Thus the heart is eaſily powred out vnto euill, when as firſt it is poſſeſſed with couetouſneſſe, which *Paul* calleth the *roote of all euill.*

Secondly, the Apoſtle would haue vs conſider how hard a thing it is to be recouered from this ſinne, ſeeing ſuch a ſinner is *powred out and caſt away* by the deceit of it: and indeede little hope is thereof the repentance of a couetous man, of whom Chriſt was bold to ſay, *that as eaſie it is for a Camell to goe through the eye of a needle, as a rich man to enter into heauen*; the reaſon is, becauſe his couetous cares choke and hinder the word from taking place in his heart, and ſo hee fruſtrateth all meanes of his ſaluation. Againe, hee hath renounced the true God, and ſet vp another God in his heart. The Idols in our Church are defaced and deſtroyed by the Magiſtrate; but the Deuill ſetteth vp Idols ſtill in the hearts of men, which ought to be Gods temples, euen Riches the god of greedie men.

Thirdly, obſerue that in Gods iuſt iudgement the couetous man is diſappointed of his hope, his wages are *the wages of deceitfulneſſe*: for either hee atchieueth not, or retaineth not the thing expected, as in the former examples: of *Achan*, who for the wedge loſt his life with it; ſo neither *Ahab* himſelfe, nor his poſteritie euer enioyed *Naboths* vineyard. *Iudas* brought backe the thirtie peeces of ſiluer, and hanged himſelfe. *Ananias* and *Saphira* deſirous to keepe a part of their poſſeſſion, loſt with the poſſeſſion both their liues; or elſe if he retaine the bootie, and get and keepe alſo wealth fraudulently gotten and heaped vp by oppreſſion; yet hauing the thing, he hath not the vſe of it; his couetous heart keepeth the key of it, and locketh it from his comfortable vſe: yea, and be it that he haue ſome vſe of it, yet his gaine is ſmall for which he looſeth his ſoule; *Thou foole this night ſhall they fetch away thy ſoule.*

We are all hence admoniſhed, eſpecially aged and rich perſons, to beware of this dangerous ſinne. It becommeth Saints not to haue couetouſneſſe once named among them, Eph. 6. Our practiſe is to varniſh it with tearmes of thriftineſſe and good husbandrie, and the worſt it heareth of vs is ſcarſe a ſmall diſlike: ſo as when we ſpeake of a wretched worldling, we ſay he is an honeſt man, but ſomewhat hard or worldly: ſo as this ſinne is in no diſgrace amongſt the moſt, as it deſerueth beeing both ſo odious vnto God, and hurtfull vnto the ſinner himſelfe. But let vs conſider firſt that it eaſily draweth a man vnto perdition, and enwrappeth him in the Deuills ſnare. 1. Tim. 6. 9. *Thoſe that will bee rich fall into many temptations and ſnares.* Whereſoeuer it ruleth, that man reſpecteth not commandement, reaſon, conſcience, no nor common honeſtie it ſelfe. Secondly, we profeſſe our ſelues to be members of Chriſt, the ſonnes and daughters of God; now ſuch a baſe ſinne beſeemeth not ſuch an high profeſſion: for a Noble man or a Prince apparent to ſpend and trifle away his time in buying & ſelling pins & points were a madneſſe; what a baſe follie were it for vs that hope to be heires of the kingdom of glorie, to be ſtill poring on earth and earthly things? whoſe hearts and affections ſhould be raiſed vp higher, and taken vp with heauenly meditations, vſing weanedly this world as though we vſed it not. Thirdly, Nature is contented with a little, and is ſurfetted with abundance: and yet grace is pleaſed with leſſe: and therefore if we haue foode and raiment for vs and ours, let vs be *therewith contented*, 1. Tim. 6. 8. *Queſt.* But what ſhall we doe then? do not all men thus, and may not we ſeeke wealth as others doe? *Anſ.* The rule of the word muſt be our direction herein, and not the manner of the world: and that aduiſeth vs to make God our portion: which leſſon God himſelfe taught *Abraham*, Gen. 15. 1. *I am thy buckler, and thy exceeding great reward.* *Dauid* had learned this leſſon, Pſal. 16. *The Lord is my portion.* This is done by ſetting our loue, our ioy, our principal care, yea our hearts and affections vpon the Lord, as men doe vpon their treaſures. By which meanes if riches increaſe, our hearts muſt not be ſet vpon them, for they are not our portion; & if we be pinched & preſſed with aduerſitie, want, or loſſes, yet ſhall we not be oppreſſed: for we want nothing but that we may well be without, and haue not as yet loſt any part of our portion.

Further, in the phraſe which the Apoſtle vſeth; *They are powred away*,] note a difference betweene the child of God, and a wicked man; when both of them are found in the ſame ſinne; but the one powreth out himſelfe to wickedneſſe, giueth himſelfe leaue to ſinne with full conſent, without reſtraint, yea with greedineſſe; the other ſinneth with conſent, but not ful conſent: for beeing regenerate he is not all fleſh as the wicked man, but partly fleſh, and partly ſpirit, and therefore partly willeth and conſenteth to ſinne, partly nilleth and conſenteth not, he is not powred out without reſtraint, as the other is, but at length recouereth himſelfe by repentance, and obtaineth reconciliation with God. Secondly, we muſt beware of powring out our ſelues to wickedneſſe, but rather with *Anna* powre out our ſoules before the Lord in humble confeſſion of ſinne, and petition for pardon, that ſo the Lord may powre forth his mercie vpon vs, and ſhed his loue abroad in our hearts. Thirdly, we may not content our ſelues with a fewe or ſome good things: for the heart may notwithſtanding be powred forth to ſinne, as *Balaam* and *Iudas*: but ſeeke carefully to haue our hearts truely ſeaſoned with grace, with the loue and feare of God, which for the preſent will cauſe vs to decline euery euill way; yea to deteſt and hate euery ſinne, and for time to come with a reſolute and conſtant purpoſe, and endeauour neuer to offend God againe: for otherwiſe a ſhew of ſome good things may often deceiue and delude vs, and we may periſh for all them, as *Balaam* did. Laſtly, we are hence taught neuer to giue reines to our affections, and deſires, but curbe, crucifie & mortifie them carefully: for if once they get head, and be yeelded vnto, they will not eaſily be ſubdued, nor ſuffer a man quiet till hee haue powred foorth himſelfe vnto all wickedneſſe, and ſo brought him into the high way of perdition.

And are periſhed in the gaineſaying of Core. In theſe words the Apoſtle laieth downe the ſixth ſinne of theſe ſeducers; to vnderſtand the meaning whereof, conſider two things: firſt, the hiſtorie it ſelfe: ſecondly, the application of it. The hiſtorie is recorded in Numb. 16. wherein *Moſes* mentioneth three things concerning *Corah*: firſt the cauſe of his ſinne; which was ambition and pride: for *Core* (beeing a Leuite) affected the Prieſthood of *Aaron*: and *Dathan* and *Abiram* (beeing heads of the tribe of *Ruben*) ſtroue to take the gouernment of the people out of *Moſes* his hand, who was appointed by God as King ouer the Iſraelites, Deut. 33. 5. Secondly, the ſinne it ſelfe, namely in this their diſcontentment, they enterpriſed an inſurrection againſt *Moſes and Aaron*: they ſtood vp againſt them, contradicted and gainſaid them in their offices; and charged thē firſt that they vſurped authoritie, and tooke too much vpon them, and lifted vp themſelues aboue the congregation without the Lord, verſ. 3. and therefore they would not obey *Moſes* commandement, verſ. 12. and ſecondly, that *Moſes* had dealt deceitfully with the people; & (onely in policie to make himſelfe a King) had promiſed them a Land flowing with milke and honie, whereas they ſaw no ſuch matter; nay rather he had brought them out of Egypt to deſtroy them in the wildernes, verſ. 13. 14. Thirdly, their puniſhment for their ſinne, which was an horrible deſtruction vpon them, & their company, beeing all of them partly ſwallowed vp of the earth; partly deuoured by fire from heauen, ver. 32. 35.

Secondly, the hiſtorie of *Corah, Dathan*, & *Abiram*, is applied to theſe falſe teachers by way of compariſon, and they are compared in two things. Firſt, as *Core* and his companie moſt ambitiouſly and proudly gaineſaid *Moſes* and *Aaron*; ſo doe theſe falſe teachers the doctrine of the Prophets and Apoſtles. Secondly, as they were deſtroyed for their ſuch reſiſtance; euen ſo ſhal theſe periſh in their gainſaying of the truth. Thus the meaning of the words is made plaine. This Epiſtle was written for a warning vnto the laſt times, euen vnto vs vpon whom the ends of the world are come: & therfore that which is affirmed of theſe men, is verified in ſundrie in this age. For example; firſt, the Biſhop of Rome is the next follower of *Core*: for looke as *Core* gaineſaid *Moſes* and *Aaron*, in regard of their lawfull authoritie; ſo doth the Pope gaineſay Chriſtian Kings and Princes, in ſtriuing to take out of their hands all their power and authoritie in cauſes Eccleſiaſtical within their own dominions: nay, herein he goeth beyond *Core*, in that he vſurpeth that power ouer them which the Lord hath put in their owne hands, and ſo (beeing inueſted in their owne perſons) moſt rightfully belongeth vnto themſelus. Secondly, his ſhauelings, & Maſſe-prieſts, not only gainſay and contradict Chriſt in his doctrine, but alſo attempt to vſurpe his office, in offring a reall and proper ſacrifice of attonement for the ſins of the quicke and dead: yea, and (wherein they ſtrip *Core*) they take vpon them to become mediatours betweene Chriſt and the father, in praying the Father that he would accept the ſacrifice of the ſonne, as hee did the ſacrifice of *Abel*. Thirdly, of this ſort are all Traytors and Rebels, either Prieſts or Ieſuits, or other traiterouſly minded men at home or abroad, who (no otherwiſe then *Core*) gainſay the ordinance of God, and ſtand out in deniall or reſiſtance of their lawfull and naturall Prince, whome the ſame puniſhment ſhal aſſuredly find out, which conſumed *Corah* and his companie in the ende of their conſpiracie. Fourthly, many amongſt vs who profeſſe the Goſpell, yet walke in the gaineſaying of *Core*, of whom ſome will openly ſay they care not what the Miniſters ſpeake, whatſoeuer it is they will withſtand it; yea many wretched creatures who come to the Lords Table, will not ſticke to ſay, that they hope to ſee the day when they ſhall be hanged; which argueth them to be abetters in the wicked conſpiracie of *Core*. Laſtly, it were to be wiſhed that ſome of our ſtudents euen of Diuinity, had not a ſpice of this ſinne of *Core*: for within this ſixe or ſeuen yeares, diuers haue addicted themſelues to ſtudie Popiſh writers, and Monkiſh diſcourſes, deſpiſing in the meane time the writings of thoſe famous inſtruments and cleare lights, whom the Lord raiſed vp for the raiſing and reſtoring of true religion; ſuch as *Luther, Calvin, Bucer, Beza, Martyr, &c.* which argueth that their mindes are alienated from the ſinceritie of the truth: becauſe the writings of theſe (ſoundeſt expoſitors of the Scriptures raiſed ſince the Apoſtles) are not ſauourie vnto them: yea ſome can reuile theſe worthie lights themſelues, which is a ſpice of *Core* his ſinne.

The Pope the fore-man of Cores companie.

2. *Doct.* Secondly, hence we are taught to beware of ambition, and ſtudie to be contented with that condition of life wherein God hath placed vs, not ſeeking things beyond our eſtate. *David* would not meddle with things *beyond his reach*, Pſal. 131. 1. *Paul* had learned in euery eſtate to be content, *to bee abaſed* as well as to be exalted. Our firſt parents in the ambitious conceite of further highnes, fell from a moſt happy condition, and brought ruine vpon themſelues, and vs their poſteritie. The vertue of contentation is indeede neceſſarie

Philip. 4.

for all men, but eſpecially let ſtudents ſeeke it at the hands of God; and the rather, becauſe that within theſe few yeares diuers of thē (not poſſeſſing the benefit of this vertue) beeing fruſtrated here of their expected preferments, which they thought were due to their gifts, haue departed away diſcontented, and haue growne to reſolution in hereſie, Papiſtrie, treaſons, and moſt deſperate attempts. Now that euery man may learne to be contented with his condition, be it better or worſe, let him thinke well vpon theſe two conſiderations: firſt, that the preſent eſtate and condition of life, wherin euerie man is ſet by God, is the beſt eſtate for him: health is beſt in time of health, & ſicknes in time of ſicknes: riches when they are inioied, pouerty and want when the Lord changeth his hand: life whileſt he liueth, yea and death it ſelf is the beſt when as that change befalleth: and all this is, becauſe the Lord ſo ordereth and diſpoſeth vnto euery man out of his wiſe prouidence, which we for our parts muſt in all our thoughts be ſubmitted vnto. Secondly, that in regard of our ſinnes we are leſſe then the leaſt of Gods mercies; vnworthy to draw breath in the common aire, or to treade vpon the earth: and therefore (beeing ſo vnworthie) if we haue but ſmall and few bleſſings, we may well content our ſelues: for by our deſerts wee cannot chalenge ſo much as we haue. *Iacob* herein ſtaied himſelfe in his want that he was *vnworthy of the leaſt mercie of God*: the baſeſt calling is too good for the beſt man, if he looke at his deſert. *Obiect.* But euery man is preferred before mee, and yet I deſerue as well as they, or ſome of them. *Anſ.* Herein content thy ſelfe, God hath called them to ſuch condition; ſtay till he call thee; diſtract not thy thoughts herewith, but reſt in his reuealed will.

3. *Doct.* Thirdly, it may ſeeme ſtrange that *Core* and his companie ſhould gainſay *Moſes* and *Aaron*, and their authoritie, eſpecially beholding all the miracles whereby their calling was confirmed, the one to be Prince, the other the high Prieſt; & yet we ſee it to be ſo: for his affection had blinded his conſcience: he knew verie well that they were called by God: he ſaw their whole religious courſe, the great miracles in their hands: but yet the diſordered affections of his heart were they which blinded the vnderſtanding of his mind. In like manner, men may meruel that ſo many learned Papiſts, otherwiſe ſo wiſe & prudent ſhould maintaine ſo many groſſe errours, and hereſies, and thoſe againſt the foundation of religion: but the caſe is with them as it was with *Core*; for let thē be neuer ſo learned, graue, and wiſe, yet their wicked hearts and ambitious affections ouercaſt their iudgement and knowledge, and ouercarie them againſt conſcience: yea and often reaſon it ſelfe: they reade the Bible the word of truth, but ſee not the truth therein contained, becauſe the clowd of corrupt affections hath ouerſpread and darkened their vnderſtandings. Whence we may learne, that if at any time we would with fruit here, read, ſtudie, or learne the word of God, we muſt bring with vs not onely quicke vnderſtandings, ſharpe conceits, and firme memories, but honeſt hearts, calme and tempered affections: without which it ſhal be with vs as with the Iewes, who ſaw indeed, and yet perceiued not.

Fourthly, here Magiſtrates and Miniſters muſt learne, not to be diſcouraged if they bee gainſaid and contradicted by ſuch as *Core, Dathan*, and *Abiram* who were great men in their Tribes; it was *Moſes* and *Arons* lot. Chriſt himſelfe was a rock of offence, and many ſtumbled at him; he was made a wonder of men, and few of the great beleeued his doctrine; yea few there were that did not gainſay it: it is not well with men, when all men ſpeake well of them: meeke *Moſes* ſhall haue his patience tried by very many ſuch in the world.

Fiftly, Students eſpecially of Diuinitie, muſt take heede of this ſpirit of contradiction and gainſaying, wherby no whollſome doctrine can eaſily pleaſe them: which was *Cores* ſinne: and content themſelues with that truth of doctrine and thoſe ſound grounds of Diuinitie, which are propounded in the writings of thoſe famous and excellent inſtruments aforenamed, who were the reſtorers of pure religion; preferring them before all Popiſh writers & corrupt poſtillers (in whom a man ſhall meet with nothing ſooner then errour and vnſoundneſſe) & reading ſeriouſly their workes and writings, as the ſoundeſt and beſt grounds of Diuinitie, and expoſitions of the Scriptures, which haue beene ſet out ſince the dayes of the Apoſtles.

The worſt kind of diſcontentment is in things concerning mans ſaluation.

Sixtly, let inferiours hence learne obediēce, and ſilent ſubiection vnto ſuperiours; the ſeruant or ſubiect muſt not be a gainſayer, nay not an *anſwerer againe*, Tit. 3. This cutteth off all diſputation betweene the Maſter and ſeruant, father and childe, prince and ſubiect: for the very appearance of Cores ſinne muſt be auoided.

Seuenthly, *Core* gainſaieth both *Moſes* and *Aaron*; the one in regard of his Magiſtracy, the other of his Prieſthood. Theſe two ſinnes goe hand in hand: hee that oppoſeth himſelfe to *Moſes*, deſpiſeth *Aaron* alſo; he that honoureth not the King, feareth not God; he that careth not for the word, is not loyall to his Prince: a rebell to God, is a rebell to his Prince. Seeing then loyaltie towards God and the King are ſo linkt together in themſelues, let vs not ſunder them, but rather conioyn them in our practiſe, as the Apoſtle hath coupled them in one precept, commaunding vs to *feare God and honour the King*.

Whoſoeuer reſiſteth Moſes deſpiſeth Aaron alſo.

Eightly, it may be here demanded, whether haue we done wel in gainſaying and contradicting the Church of Rome, ſeeing our Church before the time of King *Henry* the 8. was a member of that Church? *Anſ.* When two are at ſtrife, both are not to be blamed, but the party in whom the cauſe is conuinced to be: we haue indeed departed frō them; but the cauſe of our departure was not in vs, but in themſelues: we haue departed from them, as the Iſraelites by Gods commandement from the Tents of *Core*: they haue firſt a long time gainſaid Chriſt, and therefore we haue well done to gainſay them: we are not therefore the ſchiſmatikes, neither blame worthie; but they in whom the cauſe of ſchiſme is: no more then *Moſes* was here to be blamed, the cauſe reſting in *Core*.

We haue departed frō the Papiſts as the Iſraelites from the tents of Core by Gods commandement.

Numb.16.22.

Laſtly, it will be asked, what did *Moſes* all this while that he was gainſaid? *Anſ. Hee fell on his face, and prayed vnto the Lord.* Wherein hee became a fit preſident for vs in this land, who haue beene aboue fortie yeeres aſſaulted by Popiſh *Cores*, enemies and rebels, without and within vs, from whom we haue beene defended, not ſo much by the ſword, as by Gods protection, obtained by the prayers of his ſeruants: which teacheth vs for time to come to turne vs to this moſt readie courſe, of ſubduing all gainſayers & enemies of our peace: for the direct way to diſcouer conſpiracies, to ſubdue treaſons, and rebels, and to purchaſe tranquilitie to a Church and land is to commend the ſafetie thereof vnto the Lords fauourable protection, whoſe eyes are euer watchfull ouer his people. And thus much of *Core* his ſinne.

The laſt point is their puniſhment; in which it may be asked how they periſhed? *Anſ.* It is commonly thought that *Core*, *Dathan*, and *Abiram* were ſwallowed vp of the earth; but I take it, that all the men of *Core*, all his ſubſtance and his Tents; *Dathan* alſo and *Abiram* were ſwallowed vp of the earth: but that *Core* himſelfe was burned with fire from heauen; with the 250. men that offered incenſe, verſ.35. for in the hiſtorie, Numb.16.27.32. it is ſaid that *Dathan*, and *Abiram*, & the men of *Core* were ſwallowed vp; but *Core* himſelfe is not mentioned: ſo Deut.11.6. and Pſal.106.17. In both which places *Dathan* and *Abiram* are ſaide to be ſwallowed vp with their houſholds; but in neither place is *Core* mentioned. Secondly, *Dathan*, and *Abiram* were in their Tents, and ſo were the men of Core alſo, when the earth opened and ſwallowed them, ver.17. But *Corah* and the two hundred and fifty men were at the dore of the tabernacle with their Cenſers, fire, and incenſe, and were deuoured with fire from heauen, v.19. *Ob.* Num.26.10. The earth opened her *mouth and ſwallowed them* (that is, *Dathan* and *Abiram*) *with Core*. *Anſ.* The learned expound that place not of *Cores* perſon, but his ſubſtance and retinue.

Marke here the iuſt iudgement of God: *Corah* had abuſed himſelfe (beeing a Leuite) his office, and thoſe ſacrifices which he offered by fire; and the Lord deſtroyed him by fire. The ſame was the dealing of God with *Nadab* and *Abihu*, Leuit.10.2. Looke in what things men ſin & diſhonour god, by thoſe for the moſt part the Lord reuengeth himſelfe vpon them: ſo men glorie in abuſing the creatures of God, as meates, wine, and ſtrong drinke, the Lord in the meane time ſecretly turneth the ſame to their owne deſtruction; that thoſe which are his good gifts, and ordained for the preſeruation of nature, beeing by men abuſed through Gods iuſt iudgment are turned to the choking and ouerthrowing of nature.

Note.

Secondly, hence learne the wiſe counſell of *Salomon*, Prou. 24.21. *Feare God, honour the King, and meddle not with the ſeditious*, or with them that make alterations. For although it be lawfull for a ſubiect (beeing called) to ſhew his minde, what he thinketh meete for the Church or Common-wealth; yet for a priuate man to attempt vpon his own head to alter any thing, ſtanding by Gods & the Princes law, is no better then ſedition, and is a branch of *Corah* his ſinne.

Priuate may no tempe control publike ſtitution

Thirdly, although *Corah*, *Dathan*, and *Abiram* are deſtroyed for this ſinne, yet *Cores* children are not deſtroyed, but ſpared, Numb.26.11. God in iuſtice remembring his mercie, his care for the Miniſterie was ſuch as could not ſuffer the Leuites race to bee rooted out, but preſerued for the vſe of the Tabernacle. Let Gods care teach vs our dutie in this behalfe, namely to apply our beſt endeauours for the maintaining and preſeruing of the Schooles of learning, for the vſe and ſeruice of the Church. Commendable hath beene the care of many Kings and Princes in this behalfe, whome we ſhould imitate in preſeruing theſe ſeed plots of the Miniſterie: for herein they imitate the great King euen God himſelfe.

v.12. Theſe are ſpots in your feaſts of loue, when they feaſt with you, without all feare feeding themſelues.

In theſe words the Apoſtle ſetteth downe the ſeauenth ſinne of theſe ſeducers: to knowe the meaning whereof the better, conſider foure things; firſt, what is meant by *feaſts of loue* and charitie. *Anſ.* In the Primitiue Church it was a cuſtome and manner to haue a feaſt before the Lords Supper, made by the Communicants; vnto which ſome brought honie, ſome bread, ſome wine, ſome milke, and euery one according to their abilitie contributing ſomething thereunto. Theſe were here meant and called *Loue-feaſts*, becauſe they were herein to teſtifie their mutuall loue among themſelues: as alſo to the poore, who here by were releeued; and to the Miniſterie it ſelfe, which was by theſe feaſts partly ſuſtained. Secondly, what is meant whē theſe ſeducers are called *ſpots in theſe feaſts*, or rocks; for the word ſignifieth either, and more properly the latter; they are rockes, becauſe as rockes are perceiued a farre off by the ſeafaring men; euen ſo the infectiō of theſe wicked men ſpreads it ſelfe very farre: and againe, as rockes are dangerous & troubleſome to them; ſo are theſe as rockes and ſtumbling blockes to the weake, hindring them from the profitable progreſſe in godlines: they are alſo rightly called *ſpots*, becauſe as a ſpot defaceth the countenãce ſo their preſence is an eye ſore and a diſgrace vnto theſe Loue-feaſts. The third thing is the cauſe why they are thus called; that is, becauſe in theſe Loue-feaſts they feede themſelues: for laying aſide all care of the poore, and of the Miniſtery for whoſe ſake this contribution was made, they pampered and fed themſelues, riotouſly waſting the goods of the Church. The fourth is the cauſe of this their riot, [*without feare*] that is, becauſe they haue caſt off the feare of God and man. In theſe words therefore the Apoſtle chargeth theſe falſe teachers not onely with intemperance in generall, but alſo with a ſpeciall kind of riot in miſpending and waſting the contribution pertaining to the pores maintenance, and the ſuſtaining of the Miniſterie.

Vſe. That which is ſpoken of theſe men, may be applied to theſe laſt times, wherein diuers men riotouſly abuſe the goods ſpecially prouided for the maintenance of the Miniſterie and poore: as firſt the Romiſh Clergie, thoſe Locuſts that come forth of the mouth of the beaſt; idle bellies, and ſlow backes, the moſt of which want learning, and are vnable to teach people; yet feede themſelues without feare, ſo as their eyes are *ſwollen with fatneſſe:* wealth they want not, hauing craftily conueyed vnto themſelues the third part of the reuenues of Europe; but with it doe nothing but pamper themſelues. Secondly, ſuch Patrons are here included as feede themſelues with Church-liuings, appointed for the releeuing of the poore, and maintenance of the Miniſterie: in ſuch ſort as Gods people cannot be faithfully and ſufficiently taught they can be cõtent to depart from ſome ten pounds a yeare to ſome vnable man, ſo as they may of the reſt feede themſelues without feare, or elſe (as ſome doe) ſerue their luſts, in miſpending the Churches reuenewes vpon Hawkes, Hounds, and other vnprofitable rauenous creatures. Thirdly, ſuch Students whether Fellowes or Schollers of or in Colledges as miſpend their time in idleneſſe, gaming, or other improfitable exerciſes, come alſo within the compaſſe of the Apoſtles reprehenſion, as feeders of themſelues with that ſalarie or liuing which was giuen for the maintenance of the Miniſterie.

Here a queſtion may be demanded: namely, whether thoſe whome we call lay men, hauing Church lands and liuings impropriate vnto them, may be ſaid with theſe ſeducers to feede themſelues without feare; or whether can any man impropriate any Church goods or liuings, without ſacriledge? *Anſ.* The anſwer hereof is two-fold: firſt, though no good member of the Church can in good conſcience ſeek the harme and preiudice of the ſame, yet the plaine truth is, that the Church goods and lands may be ſometimes vpon ſome occaſions alienated; the ground of which anſwer is this rule; namely, that the gouernours of the Church are to content themſelues with things neceſſarie. For when the people had brought ſufficient for the building of the Tabernacle, *Moſes* biddeth them bring no more, ſeeing (ſaith hee) there is enough: ſo as when the Church hath too much and exceſſe (as the Romiſh Church and theſe Churches of Europe gotten by maſſes, Purgatorie, Dirges, Sacrament of Penance, &c.) there may be admitted alienation and impropriation of Church goods and lands; but ſo as two conditions muſt be neceſſarily obſerued, firſt, there muſt be iuſt cauſe: and that which is ſo alienated muſt bee imployed to ſome good vſe in the Church or Commonwealth; and this is foure waies: firſt, in caſe of preſent neceſſitie; for tenths haue bin in ſome caſes of neceſſitie lawfully paied in way of tribute, and otherwiſe neither Church nor Commonwealth could haue bin preſerued. Secondly, in way of exchange when the alienation of ſome lands ſhall be rather more conuenient both to the Church it ſelfe, and to whom ſuch lands are alienated. Thirdly, when as ſome great profit ſhall enſue vnto the Church and Common-wealth: vpon which ground King *Henrie* the 8. of famous memorie moſt iuſtly alienated moſt of the Church lands called Abbey lands; that Monks, Friers, Abbots, and ſuch like idle Drones ſhould neuer haue more footing in this our land. Fourthly, in way of reward: for Kings and Princes that are the Patrons and protectors of the Church, may alienate Church lands (where there are exceſſe) vnto ſuch as haue bin faithfull in the defence of Church or common-wealth, and that in way of requitall and reward of their ſeruice. The ſecond condition is, that ther muſt be reſerued a ſufficient releife for the poore, and maintenance for an able Miniſterie. Some there are which teach otherwiſe, and they reaſon thus: Tenths (ſay they) ſtanding by gods lawe are not to be alienated: but the goods and lands of the Church ſtand chiefly in tenths, and therefore admit no alienation. *Anſw.* In England tenths ſtand not by Gods laws, but by the poſitiue lawes of the Land; ſo as if it pleaſe the King hee may appoint eights, or more or leſſe as well as they: which if it were not ſo, no Miniſter were to meddle with the tenth of his Pariſh: for by Gods lawe tenths were brought to the ſtorehouſe of the ouerſeers, and diſtributed by them to the Leuites, according as euery man had need; but the Leuites themſelues neuer medled with them. Againe, if tenths ſtood now by the lawe of God, then the poore ſhould haue euery third yeare all the tenths of the earth: for ſo it was among the Iewes while they ſtoode in force by Gods Law. Secondly, they obiect that in the Prouerbs, chap. 20. 25. *It is a ſnare to deuoure tenths.* *Anſw.* The place is to be vnderſtood of tenths then ſtanding

Exod.30.6.7.

in force by Gods law, not of ours which ſtand by mans. Thirdly, they alledge that ſome decrees were made in the Primitiue Church, that the alienation of Church lands ſhould become ſacriledge. *Anſ.* But thoſe decrees concerned priuate perſons who might not, nor may not on their own heads impropriate the church goods; as alſo they debarred the taking away of neceſſaries from the Church, for then the Church was farre from that ſuperfluitie which ſithence it hath obtained: ſo that for a lay man to holde lands impropriate, the former conditions obſerued, is no ſacriledge. Now if the queſtion be concerning the impropriations of Colledges, whether they lawfully hold them or no: then I anſwer ſecondly, that I take it, they hold them by a more ſpeciall right; for they beeing giuen at the firſt vnto the Church, they are not (being impropriate to Colledges) generally and wholy alienated from the Church; but remaine in this ſpeciall vſe of the Church for the maintaining of the Seminaries of it, without which the Church muſt needs decay: and this ſeemeth a ſufficient cauſe of reſeruing vnto them this maintenance, ſo as care be had of the people and poore for their releefe and inſtruction. Secondly, whereas the Primitiue Church firſt feaſted and then receiued the Lords Supper, we note firſt the lawfulneſſe of feaſts, ſo as the poore be regarded, ſuperfluity & riot auoided, and the right end intended, which is the praiſe and glorie of God expreſſed in thankfulnes for the abundance of his good bleſſings. So after the ſacrifices and offerings, *Aaron* and the Elders of Iſrael came to *feaſt with Iethro before God*, Exod. 18. 12. So Ezra, 8. Goe your waies, *eate the fat, and drinke the ſweete, and ſend part to them for whom none is prepared; for this is the day of the Lord.* Secondly, the Papiſts are deceiued, who teach it neceſſarie to come to the Sacraments of the Supper faſting, for theſe feaſted before it. Thirdly, in the Primitiue Church, & in the Apoſtles dayes, there was no priuate Maſſe in which one Prieſt ſhould eate vp all alone, but there were feaſtings, which cannot be performed by one man alone, but the whole congregation. Fourthly, hence we may note the ende of the Lords Supper to be the increaſe of our fellowſhip and communion with Chriſtian men, as well as our vnion with God; and that we are to come together in loue and Chriſtian vnitie: for the teſtifying of which charitable affection, the auncient beleeuers in the Apoſtles daies had theſe feaſts of loue before they came to the Lords table.

Further, in that theſe ſeducers are called [*ſpots in theſe feaſts*] I note firſt that open offenders ſhould be hindered and repelled from the Sacraments, beeing as ſpots in the face; which becauſe they are blemiſhes, muſt bee waſhed away: ſo ought theſe by the cenſure of excommunication to be (vntil their repentance) cut off from the face of the congregation. Secondly, that euery one that profeſſeth the faith is not a true member of the Catholike Church, as the Papiſts erroniouſly hold: that let a man bee what he will, if he profeſſe the faith, it is ſufficient to make him a member of the Catholique Church. Whereas open offenders are to bee accounted as ſpots, which no man will ſay are true parts of the bodie, but blemiſhes to be pared away, that their bodie may bee the more perfect and entire.

Feeding themſelues without feare.] In feaſting we are to preſerue feare within our hearts, which is two-folde: firſt of God, ſecondly of man. The former is ſeene Exod. 18. 12. The men of Iſrael, feaſted *before the Lord. Iobs* feare was, leſt his ſonnes ſhould caſt this feare of God out of their hearts in their feaſting, & ſo offend God. The latter is preſcribed, Prou. 23. 1. 2. When thou ſitteſt to eate before a Ruler, put thy kniſe to thy throte; that is, bridle thine appetite: haue reſpect not to paſſe the limits of ſobrietie, temperance, and moderatiō. And as we are to eate and drinke, ſo alſo to ſeaſon all other our actions with the feare of God and men; which one grace will cut off many graceleſſe practiſes euery where raigning amongſt men. But a ſpeciall thing here aimed at is, that we ſhould neuer come to eat the Lords Supper without feare and reuerence: which becauſe the Corinths wanted, *Paul* complaineth that one came hungrie, another drunke, and ſo prophaned that holy inſtitution, 1. Cor. 11. 21. *Obiect.* But in that place it ſeemeth *Paul* condemneth theſe Loue-feaſts, which *Iude* here diſpraiſeth not, where hee ſaith, *euery man eateth his ſupper before.* verſ. 21. 22. *Anſ.* Theſe Loue-feaſts were indifferent, and might bee vſed or not; *Paul* condemneth the great abuſe of them in Corinth, becauſe ſome were made by them drunke, and vnfit for the Lords Supper, and the riche deceiued the poore; but *Iude* commendeth them, becauſe they were in other Churches rightly and religiouſly vſed.

Clowdes they are without water, carried about of winds.] Theſe words containe the eight and ninth ſtones of theſe wicked men: which the better to know what they are, let vs a little conſider the meaning of them.] *Clowdes they are without water.*] It pleaſeth the Spirit of God in many places of the olde Teſtament, to compare Prophets and Teachers vnto clouds; and their doctrine vnto the dropping and diſtilling of the raine and ſweet ſhowers falling from theſe clowdes. So the Prophet *Ezechiell* is commanded to ſet his face towards the way of Teman, and *drop his word toward the South*, and his propheſie towards the forreſt. Deut. 32. 2. My doctrine ſhall drop *as the raine*, and my ſpeech ſhall *diſtill as the dewe, as the ſhower vpon the herbs, and as the great raine vpon the graſſe.* Mich. 2. 7. and 11. The word tranſlated *propheſie*, ſignifieth properly to drop or diſtill. The reaſon of which compariſon is rendered, Iſa. 55. 10. 11. Becauſe *as the raine falleth vpon the earth,*

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Ezech.2

and returneth not in vaine, but moiſteneth it, and maketh it bring forth and budde, that it may giue ſeede to the ſower, and bread to him that eateth: ſo the word in the mouth of the Miniſters returneth not voide, but accompliſheth the Lords will, and proſpereth in the thing whereto it is ſent; in becomming the ſauour of life to the ſaluation of ſome, and of death vnto the death of them that periſh. The words then ſtanding vpō this ſimilitude beare this ſenſe; Though the propertie and vſe of clowdes is to carrie water and raine for the vſe of the earth, yet ſome clowds are without water: euen ſo though all Teachers ought to be fitted & filled with ſtore of wholſome doctrine, to powre it out for the vſe of the Church; yet theſe ſeducers are vtterly deſtitute thereof. And again, as thoſe clouds without water are light, and fitter for nothing then to be carried about with winde: ſo theſe are altogether variable & vnconſtant, carried about with euerie blaſt of ſtrange doctrine. The former of theſe ſimilitudes condemneth their ſinne of barrenneſſe and vnfruitfulnes: the latter their ninth ſinne of inconſtancie and variableneſſe.

Concerning the former, ſeeing that the Apoſtle taketh it for granted that the clouds are naturally ordained to containe water; it may be demanded how it can bee conceiued that the clowds aboue being heauie with water ſhould not fall to the earth; ſeeing euerie heauy thing naturally deſcendeth and tendeth downward? *Anſ.* The clowdes are heauie indeed, for euen winds themſelus (being by many degrees lighter then they) haue their waight, Iob 28. 25. No man therefore by wit or reaſon can reſolue this doubt, but onely from the word of God: which teacheth that it is by vertue of Gods commandement giuen in the creation, that the clowdes fall not. Gen. 1. 6. *Let the firmament ſeparate the waters from the waters:* by force of which commaunding word, the water hangeth in the clowdes, and the clouds in the aire, and neede no other ſupporters. *Iob* ſetting out the Maieſtie and greatneſſe of God in his workes, here beginneth; That he hangeth the earth vpon nothing, he bindeth the waters in the clowdes, and the cloud is not broken vnder them. Philoſophie is too defectiue to yeeld the true reaſon of this great work of god, which commonly attributeth too much to nature, and too litle to the God of nature; whoſe prouidence and power is herein to bee acknowledged, in that by his word he ordereth all his creatures, vnto which he ſpeaketh the word and they obey.

Secondly, hence we learne to conceiue the right meaning of that place; Gen. 1. 7. *Let the firmament ſeparate the waters that bee beneath, from the waters that be aboue.* By the *firmament* is meant the aire, or the diſtance betweene the earth and the ſtarrie skie: by the *waters vnder this firmament* are meant the ſeas and floodes; and the *waters aboue*, are the waterie clowdes, which are diuided by the firmament or ayre in which wee breath, called the firmament of heauen: for it is the loweſt of the three heauens, which the Scripture maketh mention of, teaching to the ſtarres; the ſecond beeing the ſtarry heauen, the third being the heauen of heauens, the ſeate of God, where he reuealeth his glorie to his Saints and Angels. Thoſe then are deceiued, who out of this place dreame of a waterie heauen aboue the ſtarres.

Now further in that theſe ſeducers are called *Clowds without water*, becauſe they are deſtitute of wholeſome doctrine, we learne firſt that miniſters ought to bee ſuch as are able to teach wholeſome and ſound doctrine, 1. Tim. 3. Mal. 2. 7. *The Prieſts lippes ſhall preſerue knowledge:* otherwiſe they are as cloudes without water, keeping the field of God barren and fruitleſſe: which abilitie ſuppoſeth, yea and impoſeth the performãce of diligence herein; or elſe whether they haue knowledge or not, they come vnder the ranke of them whome Eſay 56. 10. calleth *dumb dogs*, which cãnot, or do not bark. In former ages I grã indeed there were readers appointed in the Church, who could not otherwiſe teach: but yet none were called for teachers into the Church, but ſuch as had this abilitie of watring Gods Church by doctrine more or leſſe, vntill hereſie and ſchiſme came in. Secondly, Miniſters ought ſo to teach as they drop and inſtill the graces of faith, repentance, and obedience into the hearts of the hearers: euen as the clowds drop water vpon the drie earth, which ſinketh into the ſame. This was *Pauls* deſire to ſee the Romanes that hee might beſtowe ſome ſpiritual grace vpon them, Rom. 1. 11. This is the right handling and diuiding of the word, when men ſhewe not words but power: 1. Cor. 4. 14. That Teacher ſheweth learning that ſheweth men Chriſt, and can bee meanes to diſtill Gods graces into their ſoules: let this be the ſcope of thoſe who are ſet apart vnto this holy Miniſterie, elſe they ſhall be as vnprofitable as clowds which containe no water in them at all. Thirdly, if the Miniſters muſt be as clowds hauing water in them; then muſt the people be as drie ground; not in regard of barenneſſe, but of thirſt and deſire after theſe drops and deawes of grace diſtilling from the Miniſterie. Pſal. 143. 6. *My ſoule deſireth after thee, euen as a thirſtie land:* vnto which diſpoſition we are to preſerue two things within vs: firſt, looke as in drie land parcht with the heate of the Sunne, there is a great want of moiſture, ſo in our ſoules muſt be retained a ſenſe of the want of the graces of God, with an heartie ſorrowe of our want. Our heartes muſt bee perſwaded that in vs, and of our ſelues there is no good thing that God can take delight in: yea and the griefe conceiued muſt not bee ſmall, but we muſt feele our ſelues euen dryed and parched with the heate of his wrath due vnto our ſinnes, vntill theſe ſweet waters flowing from vnder the threſhold of the Sanctuary haue graciouſly refreſh-

Ioh. 4.

Clowdes without water keepe Gods field fruitleſſe & barren.

Men muſt be as dry groũd, not in barrẽnes, but in regard of their thirſt after the drops of grace.

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Luk.1.53.

Matth.15.24.

ed vs. *Mary* ſaith, that God *filleth the hungrie with good things*: by the *hungrie* are meant thoſe who feele themſelues voide of grace, yea as it were pined and ſtarued for want of it. Chriſt telleth the woman of Canaan that he came to the loſt *ſheepe of the houſe of Iſrael*: that is, he that knoweth himſelfe not a wandring ſheepe, but quite loſt, euen in the lyons pawe readie to be deuoured: ſuch doth Chriſt take vpon his neck, and like a good ſheepheard bring backe to his fold. For he was ſent to preach the acceptable yeare; not to the mightie & ſtates of the world, but to priſoners *and captiues*; that is, ſuch as could grieue and mourn for their captiuitie. Secondly, as drie land parched with drought gapeth and openeth it ſelfe wide, as if it would ſwallowe vp the clowdes for raine: ſo muſt our harts preſerue within them an earneſt appetite, and inſatiable deſire after Chriſt & his merits, aboue al the things in the world: more hũgring after him, then after wealth, gold, ſiluer, honours, health, or whatſoeuer is delightfull and higheſt prized among the ſonnes of men. And this will follow of the former: for if we be once at the point, that we are out of all cõceit of our owne goodneſſe, we wil ſeek earneſtly for it at the hands of him, who is the fountaine of all goodnes: if we feel our ſpirituall pouertie once, we cannot but couetouſly hunt after thoſe true treaſures which onely inrich our ſoules to all eternitie. The woman of Samaria did but prattle with Chriſt till he had told her of her ſin, & of her husbands, and that he which was nowe her husband was none of hers: then could ſhe humble her ſelfe, and confeſſe him to be a Prophet, and quickly after came to acknowledge him the Meſſiah, and all her cauilling was laid aſide; ſo till we be humbled we doe but cauill at the word, and receiue it not as dry land doth the ſhowres, which fall; but let the heart once be touched, it is turned preſently vpſide down, and we are become other manner of men then before.

Gal.1.6.

The ninth ſinne blamed in theſe ſeducers is, that they are inconſtant & vnſtable, carried like light clowdes with the windes of ſtrange doctrine; whence Teachers muſt learne to holde conſtantly the doctrine of ſaluation, Titus 1.9. *holding faſt the faithfull word*: people alſo muſt not reuolt or depart from it, nay not be vnſtable, or ſoone *remooued to another Goſpel*: Eph. 4.14. Be no more children *wauering and caried about with euery* winde of doctrine: but both Teachers and hearers muſt beware leaſt we (being by gods bleſſing freed from the ſpiritual Egypt, where we were many hundred yeares detained) now after fourtie yeares and moe, looke backe againe, and fal from that fiath into which we haue beene baptiſed.

Beware of looking behinde thee toward Sodom, out of which thou art eſcaped.

Corrupt trees and without fruit, twice dead, and plucked vp by the rootes.] In theſe words is the tenth ſinne of theſe ſeducers ſet down, and that is their *incurable hypocriſie*; illuſtrated and amplified by a compariſon or ſimilitude, from bad A and barren trees: containing foure ſteps or degrees of naughtineſſe, euerie one worſe then other. The firſt ſtep, they are *corrupt trees*; which muſt be vnderſtood not in regard of their ſubſtance, but in regard of their corrupt fruites: for the word tranſlated * *corrupt*, properly is applyed to trees that beare no fruit, but in the fall of the leafe, which with the leaues fall off, being neglected and wither away, neuer comming to any good or gathring. The ſecond degree, they are without *fruit*; which words are a correction of the former; for they are not only without good fruite, but vtterly deſtitute of any fruite at all. Thirdly, *they are twiſe dead*: that is, certainely dead, hopeleſſe of any fruite. Fourthly, they *are plucked vp by the rootes*, that B is, vtterly without hope, not of fruite, but of life it ſelfe; they are paſt liuing, and much more paſt fruite. This ſimilitude then chargeth theſe ſeducers (to whom it is fitly applyed) firſt that all their workes are but hypocritical. Secondly, that they are vtterly deſtitute of al good works which truely are good. Thirdly, that they haue no heauenly and ſpirituall life or ſappe in them. And fourthly, that they are out of Chriſt, not rooted in him, but plucked vp: and therefore they are moſt hopeleſſe of euer bearing fruite vnto life, beeing proceeded ſo farre in the high way vnto perdition. So much of the meaning.

Doct. In that theſe falſe teachers are iuſtly condemned for this ſinne of beeing *corrupt trees without fruite*: we on the contrarie muſt C ſtriue to become good trees of Gods delight; Iſa. 5.7. Iudah is the plant *of my delight*; trees of righteouſneſſe; Iſai.60.21. *The planting of the Lord*, laden with the fruites of righteouſneſſe: which that we may be, foure things are required of vs, firſt that we may be wel rooted: ſecondly, that we liue in the roote: thirdly, that we beare fruite: fourthly, that we beare good fruite.

Firſt, we muſt be rooted. In this rooting two things are required: firſt, there muſt be a root: this roote is Chriſt. Ioh.15.1. He is the vine, wee the branches: Rom.5.6. If we bee *planted* in him. Col. 2. 7. rooted in him. Here wee muſt conſider Chriſt not as God alone, or D man alone, or the Sonne of God alone, but as God-man; as God made man; as an Immanuel, God with vs, euen our Mediatour and redeemer. Thus he is our roote, in whome are *hid the treaſures of graces*, Col. 2. 3. and of whoſe *fulneſſe we all receiue grace for grace*, Ioh. 1. 16. The ſecond thing in this rooting is ingrafting: for trees of righteouſneſſe grow not by nature. Pſalm.1. A good man is as a *tree planted*: for by nature the beſt men are but wilde oliues, and muſt be tranſplanted from the firſt *Adam* into the ſecond. The author of this ingrafting is god himſelfe, who doth it by two actions: firſt, he giueth Chriſt truly and really in the word & ſacraments, not out of the word, but in and by it. So 1. Cor. 3. *Paul planteth, Apollo watereth*;

that is, god by their miniſtry ingrafted the Corinthians into Chriſt. Secondly, when on his part he giueth Chriſt, he giueth alſo a power to the Beleeuer to apprehend him, and receiue him with his merits vnto ſaluation, and that by the onely hand of faith. *Ob.* But this can be no ingrafting, ſeeing Chriſt is in heauen, we are on earth. *Anſ.* It is not indeede a naturall ingrafting, which cannot be but by the fit applying of two bodies one to the other, but ſpirituall, yet as ſure and as ſtraight as that is. We ſee in nature, the minde is preſent and ioyned with the thing it thinketh of, although it be diſtāt many thouſand miles: if this can be true in nature, then much more in faith, which is a worke ſupernatural, and farre aboue the reach of nature. Againe, a man hath land giuen him in Spaine, Turkie, or America, many thouſand miles off him, he was neuer at it, he neuer ſaw it, and yet is truly the Lord of it, and may ſay of it, it is his owne, by vertue of the donation. Euen ſo God in his word giueth Chriſt and his merits to the beleeuer, who as he hath receiued him by faith, ſo he retaineth him by Grace: by vertue of which donation, and acceptation, a man may as truly ſay, Chriſt is his, as though he were now in heauen alreadie with him; yea ſo firme and certen is this ingrafting, that it once beeing made, can neuer be diſſolued, but is euerlaſting: for the roote liuing and abiding for euer, ſo alſo doe the branches, beeing ſet into the ſame, and that by the hand of the good *husbandman* God himſelfe.

The ſecond thing required in a tree of righteouſneſſe *is life*, which is not the naturall life of other plants, but ſpirituall and eternall; for eternall life beginneth in this life, Gal. 2. 20. Now *I liue, yet not I now, but Chriſt liueth in mee*: and this life is by the *faith* in the Sonne of God, and then wrought in vs, when the ſame *minde* which was in Chriſt whileſt he was vpon earth is alſo in vs, Phil. 2. 5. for he conueyeth his owne diſpoſition into his members in part, who are daily made conformable vnto him: of which conformitie the Apoſtle maketh two parts, Rom. 5. 6. First, a conformitie vnto him in *his death*; that looke as he *died for ſinne*, ſo ought his members *vnto ſinne*: and as he by his death ſubdued ſinne, and obtained victorie ouer it; ſo ought they daily to be nibbling in the aboliſhing, and mortifying of that ſinne which *preſſeth them downe*, and hangeth ſo faſt vpon them, vntill the day of their full conqueſt and finall deliuerance. Secondly, a conformitie vnto him in his *Reſurrection*; that as he roſe againe from the graue, ſo ſhould they from the graue of their ſinnes; and as he roſe to liue for euer, ſo ought they by vertue of his reſurrection to liue to God in newnes of life, as thoſe that looke to liue for euer with him. Thirdly, the tree of righteouſneſſe muſt bring forth fruits, to teſtifie the life of it, called Gal. 5. 22. *fruits of the ſpirit*, and there reckoned vp; *Loue, Peace, ioy, long-ſuffering, gentleneſſe, goodneſſe, faith, meekeneſſe, temperance.* Phil. 1. 11. *Paul* prayeth that the Philippians might be filled with the *fruits of righteouſneſſe*, that is, the duties of the Moral law cōtained in the firſt & ſecond Table. Fourthly, a tree of righteouſneſſe muſt bring forth good fruits, ſuch as are pleaſing vnto god. *Queſt.* How ſhall a Chriſtian bring forth good fruits? *Anſ.* Firſt, good fruit muſt come from a good heart, an heart penitent, and truely turned to God. Matth. 3. *Bring forth fruites worthy amendment of life.* 1. Tim. 1. 5. Loue out of a *pure heart.* Secondly, it muſt be brought forth with intention, will, purpoſe, and endeauour to obey God in his commandements, which the heart muſt reſpect. Thirdly, the ende of this fruit muſt be the glorie of God, not ſeeking our ſelues but Gods honour. In Leuit. 19. 23. God requireth that the trees ſhould be circumciſed, which was thus performed: The three firſt yeares the fruit was to be caſt, or fall away; the fourth it was to be dedicated to the Lord, and the fifth yeare the Iſraelites might eate of the fruit: euen ſo we muſt firſt caſt away in reſpect of our ſelues our fruits, and dedicate them vnto the Lord, ſo he ſhall taſte of them with delight, and not before. Fourthly, it muſt be brought forth to the good of others; as trees beare fruits not for themſelues, but for men: ſo our fruits muſt be intended not ſo muſt for our priuate good, as the common good of the Church and Commonwealth.

Trees of righteouſnes muſt circumciſe their hearts, ſeeing trees were to bee circumciſed by the lawe.

Doct. 2. Seeing the faithfull are not ſuch corrupt trees, but of Gods owne planting, they haue here firſt a ground of comfort in the middeſt of ſorrow, ſicknes, yea and death it ſelfe; for beeing ingrafted into Chriſt, the whole man is preſerued ſafe and ſound in him: yea the dying body, nay the dead bodie, and that which is rotting in the graue, is planted into him, and is to liue againe in him, who alwaies liueth, and will raiſe it to life eternall at the laſt day. Trees in winter are dead to mans ſenſe; yet becauſe the rootes of them liue, and haue in them ſappe and moiſture, in the ſpring they ſhal bud, bloſſome, and beare fruite againe: euen ſo the rotten bodie at the time of refreſhing ſhall reuiue againe and become a glorious plant, putting off mortalitie and corruption, no more to be ſubiected thereunto againe, then the roote into which they are ſet; who hath for his members chaſed them away. Secondly, ſeeing we muſt be planted, and cannot attaine this growth by nature: we muſt deteſt, and abhorre our ſelues in duſt and aſhes; renounce, & bewaile our natural condition, and be at no reſt till we feele our ſelues ſet into Chriſt, by hauing the life of the Sonne of God: *For know we not that Chriſt liueth in vs, except we be reprobates?* Thirdly, our Church hath herein reſembled *Iudah*, hauing beene for many yeares a plant of Gods delight, who hath hedged and fenced it by his fauourable protection: but many, yea the moſt branches are barren, bearing no fruit: others beare leſſe fruit then they haue done, beeing

ing withered and fallen backe: what will be (think we) the end hereof? Surely the axe being alreadie laid to the roote of the tree, ſhall cut downe whatſoeuer branches beare not foorth good fruit, and they ſhall be caſt into the fire. It ſtandeth vs then in hand to become more fruitfull before we be cut downe. Fourthly, hence let euery man learn ſubiection vnto God in all his croſſes and afflictions; we are trees or branches at leaſt, of the Vine, the Father is the husbandman, and looke as the husbandman loppeth, cutteth, and pruneth, yea and almoſt cutteth downe his trees to make them more fruitfull: ſo dealeth the Lord with his children, who therein are to reſt well contented; for he chaſteneth them for their good; and although no chaſtiſement ſeemeth *ioyous for the preſent*, yet it bringeth afterward the *pleaſant fruite of righteouſnes* to thoſe that are exerciſed thereby.

Twice dead and plucked vp.] Some hence gather this, that we are once dead in *Adam* by originall ſinne; and ſecondly after regeneration or ingrafting into Chriſt by ſome grieuous ſinne wounding the conſcience to death: and hence conclude that a man regenerate may die againe, and fal from grace: vrging for their purpoſe that in Rom. 11. 20. *Through vnbeleefe they were broken off, and thou ſtandeſt by faith; be not high minded, but feare.* But this cannot be ſo vnderſtood: for by *twice dead*, is meant dead certenly; or *dead twice*, once in *Adam* by originall ſinne, and the ſecond time dead by their owne actuall ſinne. As for that place in Rom. 11. I anſwer, there are two kinds of planting: firſt, outward: ſecondly, inward. The outward is, when God giueth the word vnto a people without other his ordinances, and they publikely profeſſe it. The inward is, when God giueth true faith, whereby men are ſet into Chriſt. Now the Iewes whome the Apoſtle ſpeaketh of, were implanted by the former onely, and therefore might be broken off: the other is euerlaſting, 1. Ioh. 2. 19. *They went out from vs, but were not of vs: for if they had beene of vs, they ſhould haue continued with vs.* Further, where it is ſaid, *Plucked vp.*] hence is gathered by ſome that they were once in the roote, and therefore a man rooted and ſet in Chriſt may periſh finally. *Anſ.* But we muſt know that this phraſe in the ſcripture, ſignifieth a manifeſtation of the things to be done, rather then the doing of them: they are therefore ſaid to be plucked vp, whome God manifeſteth neuer to haue beene rooted: as alſo men are ſaid to be blotted out of the booke of life; not that they were euer written therein, but in that God manifeſteth and maketh knowne to men that they were neuer written in it.

v. 13. ***They are raging waues of the ſea, foaming out their owne ſhame: they are wandring ſtarres, for whome is reſerued the blacke darknes for euer.***

The Apoſtle in this verſe proceedeth on in the further diſcouerie of theſe wicked men by ſundrie other ſinnes; ſet downe after the ſame manner as the former by way of ſimilitude and compariſon. And firſt he compareth them to the *raging waues of the ſea*; and ſecondly to *wandring ſtarres*. And in the ende of the verſe, *For whome, &c.* the concluſion is againe repeated, of which we haue ſpoken in the 11. verſe. The former compariſon hath three expoſitions: for ſome will haue their groſſe hypocriſie hereby ſignified; and then the compariſon ſtandeth thus; Looke as the waues of the ſea rage and ſwell, riſing vp towards the heauens, as though they would ſwallow and ouerthrow the earth, which they ſeeme to threaten: but drawing to the ſhore, they are broken to a little foame: ſo theſe ſeducers make a great ſhew of godlines, and pietie, as though they onely would goe to heauen; yet is the matter nothing ſo, all is but froth, ſeeing they want the power and practiſe of religion, and godlines in the middeſt of ſuch pretenſes. Secondly, others hereby expreſſe their vnprofitableneſſe and deceitfulneſſe in their doctrine, thus: As the waues of the ſea riſe very huge and high, eſpecially beeing ſtirred by the windes, and yet their effect is nothing but a little foame and mire, which they caſt vp: ſo theſe lewd men beeing puffed vp in themſelues, promiſe great matters to their followers: as much libertie, many bleſſings, and great good things; and yet the effect, of all their ſhowes is but to make men much more the ſeruants of ſinne then before. And thus *Peter* ſpeaketh of them: *In ſpeaking ſwelling words of vanitie they beguile with wantonneſſe, through the luſts of the fleſh, them which were cleane eſcaped from them.* This was truely ſpoken of them, and may as truely be applied vnto diuers of our times; as firſt the Libertines and Familiſts, fondly aſſuring their Diſciples that they ſhall be illuminate and deified, ſuch great matters they promiſe; whereas they make them the children of the deuill ſeuen fold more then they were before. Secondly, the Romiſh Clergie haue beene as large in their promiſes vnto their hearers teaching them that they ſhal be able to ſatiſfie the iuſtice of God for their ſinnes, yea and merit life euerlaſting, and that many of them can performe works of ſupererrogation, which the Lawe of God bindeth them not vnto: but what is this but to foame out durt and mire, and to teach men that for a little money they may breake all Gods commandements? The third expoſition is this; As the Sea ſtirred by the windes and weather rageth, & from the foundation caſteth vp nothing but froth: ſo theſe men ſtirred and mooued by the hand of God correcting them, amend not, nor profit thereby: but rather vnder the ſame, diſ-

2. Pet.

Romiſ caſteth nothin foame mire.

diſcouer the wickednes and vnbeleefe of their hearts; which is the moſt agreeable and fitteſt expoſition; explained in Iſa. 57. 20. *The wicked are like the raging ſea that cannot reſt, whoſe waters caſt vp mire and dirt.* From this ſenſe conſider theſe things; firſt, a work of God: ſecondly, a practiſe of man. Firſt, the will, worke, and appointment of God is, that men ſhall be troubled, ſtirred, mooued, and ſet out of quiet, and haue within them ſuch diſquietneſſe, as if the raging waues of the ſea were within their ſoules. The mindes of men both godly and wicked, their wills and affections are often ſo diſtempered, as is the ſea when it is troubled with boiſterous windes and tempeſts. Iere. 46. 23. *The Lord ſhall trouble Damaſcus, ſo ſhee ſhall become as a fearefull ſea that cannot reſt.* Ioſ. 7. *Ioſhua* ſaid to *Achan; Thou haſt troubled Iſrael, and the Lord ſhall trouble thee.* Iob ſaith, *The Almightie troubled him*, chap. 23. 16. Yea Chriſt himſelf, although he was without ſinne, had his ſoule troubled in his agonie, in which his minde, will, and affections were diſturbed; and this trouble God bringeth on men diuerſe wayes; ſometimes by thoſe of a mans owne houſe, as *Iacobs* ſonnes troubled him, Gen. 34. Sometimes they of his companie, as *Achan*, Ioſh. 7. Sometimes by the Lords withdrawing of himſelfe, Pſal. 30. 7. *Thou didſt hide thy face and I was troubled.* Sometimes a mans owne heart and conſcience will rage againſt him, as *Baltazer* ſeeing the hand writing vpon the wall, was troubled, and there was no life in him, Dan. 5. What then will ſome ſay, is there no difference betweene the godly and the wicked herein? *Anſ.* Yes, for euery little croſſe vnto the wicked is a tẽpeſt breaking the rocks which maketh them to ſtorme and rage, and ſend forth foame and mire: but the croſſes of the godly, are as calme winds, a little ſhaking them indeede, and for a little time: but are blowne ouer when they haue a little exerciſed their faith and graces, ſo as they are bettered, yea and furthered by them: 1. King. 19. *Elias* ſtanding on Mount Horeb, there paſſed by him a mightie tempeſt which rent the rocks; and then an earthquake, then fire, but God was not in any of theſe; afterward there came a ſtill and ſoft voyce, and God was in the voyce. Afflictions are like that tempeſt, earthquake, and fire, namely, to the wicked, againſt whom the Lord commeth to ſhake & conſume them; but to the godly are as a ſtill voice to teach and inſtruct them: vnder which they quietly content themſelues, becauſe God is in that ſtill voice, namely by his grace and preſence ſupporting and ſuſtaining them euen in the midſt of their troubles.

Secondly, the practiſe of a wicked man is, when he is troubled and ſtirred by God to foame out his owne ſhame; euen as the ſea his froth. Experience teacheth, that if a wicked man haue any wrong or diſgrace offered him, preſently he diſcouereth the corruption of his heart, and breaketh out into raylings, curſing reuiling, and all manner of reuenge: ſo if gods hand be vpon him by ſickeneſſe, or vpon his family, he conuinceth his want of loue of God, he cannot hide the infidelitie of his heart: for he betakes himſelfe the next way to the Sorcerer, Figure-caſter, or the next Wizzard, ſo flyeth from God as faſt as his feet will carrie him: and euery way the ſame violent affections bewraie themſelues, which theſe ſeducers are charged withall.

As Adam fled from God vpon his ſinne: ſo many a one flieth to the deuill vpon the puniſhment of it.

Vſe. Seeing this is the propertie of a wicked man being troubled, to foame *out his owne ſhame*, let the child of God in his trouble quiet himſelfe, reſtraine and bridle his corruptions; yea let him ſhewe forth his faith, obedience, meekeneſſe, and ſubiection vnto God by prayer: as *Ieboſaphat* being in a great ſtreight on euery ſide turned his eyes vnto the Lord, ſaying, *I know not what to do, but our eyes are towards thee.* And *Dauid* flying from *Abſalom* his ſonne, reuiled him not, nor ſtormed againſt him, but turned to the Lord, ſaying: *If I pleaſe thee not, Lord here I am, doe with mee euen as thou pleaſeſt.*

2. Chr. 20. 12.

The ſecond compariſon followeth in theſe words; *They are wandring ſtarres.* By which words wee may not vnderſtand the planets in the heauens: neither the fixed ſtarres, which keepe a direct and conſtant courſe: but ſuch as we call ſhooting, falling, or gliding ſtarres; which haue ſome light, but it is ſoon obſcured. The ſimile then is, that which was before mentioned, namely, their falſe and inſtable doctrine, which can neuer direct men to heauen, no more then thoſe ſhooting ſtarres can direct either ſailers by ſea, or trauellers by land. Hence learne two things: firſt, that all true teachers muſt be *ſtarres*: Secondly, they muſt be *fixed*, and not wandring ſtarres: firſt, they muſt be ſtarres. *Ob.* This cannot be, ſeeing they haue no light of their owne. *Anſw.* Chriſt is the light which enlighteneth euery man that commeth into the world; called therfore the Sun of righteouſnes, and the day ſtarre, from whom all Miniſters receiue their light. Againe, they may be fit inſtruments to carie light vnto others (which is their office) although they haue none of their owne, ſaue that onely which is conueied from Chriſt vnto them: as a lanthorne hath no light in it ſelfe, but what men put into it.

Doct. Firſt, all true Teachers muſt firſt haue the Sun of righteouſnes to ſhine in their owne hearts; before they can enlighten others with his light: for as *Paul* was himſelfe comforted that he might be able to comfort others, 2. Cor. 1. ſo no man can teach others, till himſelfe firſt be taught. Secondly, if they be ſtarres, they muſt ſhine to ſomewhat, and that is to the hearts of men: ſo as the principal care of Miniſters ought to be herein placed, that they may inlighten the minds, conſciences, wills, and affections of men, ſo becomming the meanes of the riſing of the Sunne of righteouſneſſe in mens hearts,

Miniſters as ſtarres muſt ſhine to mẽs hearts, and not onely ſound to the eare.

not

A not that they may fill the eare with words, but the heart with light, comfort, and refreſhing. This was the ſcope of *Pauls* preaching, 2. Cor. 4.2. in the declaration of the truth to approoue himſelfe to euery mans conſcience in the ſight of God: ſo as if his Goſpel were yet hid, it was not his fault; but of thoſe men whoſe eyes the God of the world had blinded, that the light of the glorious Goſpel of Chriſt ſhould not ſhine vnto their hearts.

Vſe. This teacheth that all men by nature are the children of darkeneſſe, without the knowledge of God; as vnto whom God hath appointed Teachers to be as ſhining ſtarres to enlighten them. We need not goe far to prooue this truth, for euen our own country witneſſeth that in the dayes of former Princes, our forefathers B wanting this light and theſe ſtarres, ſowed and reaped their fields, brought home their corne, baked their bread: which ſerued them partly for foode and partly to make a breaden god of; a more palpable darkeneſſe then that of Egypt which might haue beene felt. Secondly, ſeeing that darkeneſſe is chaſed away, and we haue the light and many bright ſtarres to direct vs, take the exhortation, Epheſ. 5.8. *Yee are now light, walke as children of the light*, namely, by accepting, entertaining, and embracing of the light. That wee may doe this, firſt we muſt know the light and behold it with the loue and affection of our harts vnto it; that as when the ſunne ſhineth, euery man openeth his doores and windowes to receiue the comfort of it: C ſo we ſhould open the doores of our hearts to entertaine, and retaine the light of Chriſt, to haue them filled therewith: for then Gods fauourable countenance is ſhining vpon vs. Secondly, hauing the light, *we muſt doe the workes of the light*, that is, of obedience: when the Sun is vp and ſhineth, euery man walketh in his calling, and whileſt our Sunne of grace is ouer our heads, we are to walke as becommeth the calling of Chriſtianitie, to make conſcience of all ſinne; a ſhame is it at noone day to ſtumble and fall, and ruſh into a pit: ſo now is it for Chriſtian men in ſuch a ſunſhine of the Goſpell, to betake them to euerie worke of darkeneſſe, and be betaken with euery ſnare of ſinne, as though they had no light to direct D them, but were left in darkeneſſe.

Open the doore of thy heart, that the Sun of righteouſnes may ſhine into the houſe of thy ſoule.

Secondly, true Teachers muſt not onely be ſtarres, but *fixed ſtarres*, that is, conſtant and ſtable in the doctrine which they teach, and deliuer out of the Prophets and Apoſtles: for if the ſtarres and Sea markes ſhould change their places, and remooue to and fro, the poore paſſengers that looke for conſtant direction by them, are likely to be carried and caſt vpon the quicke ſands and rockes, and ſo to bee ouerthrowne and drowned; in like manner if Teachers be variable, and changelings in their doctrines, the ſoules of all their hearers (not knowing where to haue ſure direction) are as likly to ſuffer ſhipwrack & ſinke into the pit of hell.

Vſe. People ought to haue their hearts ſtabliſhed, and ſetled vpon the doctrine of religion taught, and prooued vnto them out of the word: by the direction whereof they are to bee paſſed vnto the hauen of happineſſe. If this bee learned of the bodie of this land, our peace and proſperitie ſhall bee ſtable within our walles and palaces; yea Gods protection ſhall bee a wall of fire round about vs. So much of that verſe.

V. 14. *And Enoch alſo the ſeuenth from Adam propheſied of ſuch, ſaying: Beholde the Lord commeth with thouſands of his Saints.*

The Apoſtle hauing in the latter part of the former verſe repeated the concluſion of the reaſon, which is, that theſe ſeducers ſhall bee deſtroyed, (*the blackenes of darkenes being reſerued for them*) he confirmeth that concluſion by a worthy teſtimony of Enoch; who prophecied that the Lord would giue iudgment againſt all vngodly men: and therfore theſe vngodly men verſe 4. muſt needs be deſtroyed. In this teſtimonie conſider two things: firſt, the preface before it: ſecondly, the teſtimonie it ſelfe. In the preface he nameth the Author; who was *Enoch*: and commendeth him in that he was the ſeauenth from *Adam*. Here two queſtions are to be anſwered: firſt, whence had Iude this hiſtorie, ſeeing it is no where recorded in the Scriptures? and how knew he it to be *Enochs*? I anſwer two wayes: firſt, he either had it and learned it to bee his by ſome tradition which went from hand to hand: (or elſe written by ſome Iew) or ſecōdly, he learned it out of ſome book which went vnder *Enochs* name then extant in the dayes of the Apoſtles, though now loſt: it is certaine that one of theſe wayes hee had it.

Hence the Papiſts gather, that the Iewes had vnwritten traditions, and conſequētly all their traditions are to be obſerued. *Anſ.* We denie not all vnwritten traditions, of which ſome are true and profitable: but we renounce and deny all thoſe traditions which are made Articles of faith, and rules of Gods worſhip, neceſſary to ſaluation. (for all ſuch doctrines are written in the bookes of the Prophets & Apoſtles, which containe perfect direction and rules concerning faith & manners) of which kinde the Roman church holdeth their traditiōs to be: this is of another kind, it being no article of faith, nor neceſſary to ſaluation to know, whether *Enoch* writ this propheſie or no. Againe, from the ſecond anſwer others who are no Papiſts, conclude that ſome bookes of Canonicall Scripture are periſhed and loſt. But this is vntrue; for then firſt the fidelitie of the Church, which is the keeper of theſe Oracles, ſhould be called in queſtion: and ſecondly, in the bookes of canonicall extant, not one ſentence, or title, no not the ſenſe of any ſentẽce is loſt: how then ſhould whole bookes come to be loſt?

It is alleadged that the bookes of *Salomon* are moſt of them loſt. *Anſ.* The bookes of *Salomon* which were loſt, were bookes of humanitie and Philoſophie: for hee writ of all beaſts, birds, trees, euen from the Cedar in Libanus to the hyſſop vpon the wall: the books of humane truth might faile, but no part of Canonicall Scripture.

Ob. Mencion is made in the Scripture of the books of the Chronicles of the Iewes or kings of Iudah; but theſe are periſhed. *Anſw.* They were politique hiſtories, as are the Chronicles of England, or other Countries.

Ob. The bookes of *Nathan*, *Gad*, *Iddo*, *Shemaiah*, and other Prophets are periſhed. *Anſw.* All theſe (as is thought by the learned) are contained in the books of the Kings, Chronicles, & Samuel.

Ob. This booke of *Enoch* is loſt. *Anſ.* Firſt, it is doubted whether it was a booke or no, or went by tradition. Secondly, if it was a booke, it was no part of Scripture: for *Moſes* was the firſt penman of Scripture, who liued long after *Enoch*.

The ſecond queſtion: why doth the Apoſtle make choiſe of this teſtimonie of *Enoch* rather then ſome other Prophet? *Anſw.* Himſelfe giueth two reaſons. Firſt, hee was the *ſeauenth from Adam*: it is therefore an auncient teſtimonie, to be receiued and reuerenced for the antiquitie; but withall it ſheweth what is true antiquitie; namely, when a doctrine of religion can be prooued from ſome Prophet or Apoſtle: for this teſtimonie was a prophecie; and therefore that antiquitie which the church of Rome challengeth to her religion and doctrine is but counterfeit; becauſe they are not able to iuſtifie the maine points thereof from any Prophet or Apoſtle: yea in theſe wherein they diſſent from vs, they cannot bring their proofe and deſcent from within the firſt hundred yeares after Chriſt. It is then a vaine plea and falſe pretence of them to boaſt of the antiquitie of their religion. The ſecond reaſon is in the word *propheſied*: for *Enoch* ſpoke not this of his own head or motion, but from God; for no creature, Angell, or man, can foretell things to come; beeing in a prerogatiue properly belonging vnto God. *Ob.* Yes, but the learned Phyſition can truely foretell the death of the patient to come. *Anſw.* Hee doth not properly herein foretell a thing to come; for the death of the partie is preſent in the ſignes and cauſes of it. *Ob.* But the Deuill could foretell Sauls death, 1. Sam. 28. 19. *To morrowe ſhalt thou be with mee and thy ſonnes.* *Anſ.* The Deuill could not properly foretell it, but might ſee it in the cauſes, and ſignes. Againe, he might ſpeake ſo to *Saul*, becauſe God had made him an inſtrument for the execution of that iudgement and deſtruction; ſo as God onely properly foretelleth that which is ſimply to come, and no man or Angell.

The ſecond point is the teſtimony it ſelfe, *Behold the Lord commeth, &c.*] In which obſerue three points: firſt, the *comming* of the Lord; ſecondly, the *iudgement* of the Lord: thirdly, the cauſe of it in the 15. verſe: To giue *iudgement againſt all men*, &c. Firſt of the partie comming: *Behold the Lord commeth.*] Where the Apoſtle ſpeaketh in the time preſent, which is put for the time to come: which forme of ſpeach ſheweth the certaintie of Chriſts comming to iudgement; who ſhall as certainly come, as if he were nowe alreadie comming. Concerning which certaintie, it may be demaunded firſt, whence commeth this comming of Chriſt to be certaine? *Anſ.* From the vnchangeable will of God, which hath certainely decreed the ſame. For hee hath appointed *a day in the which hee will iudge the world in righteouſneſſe.* And thus are all other the articles of our faith moſt certaine, in that they are grounded on the vnchangeable will and word of God.

Act. 17. 31.

Secondly, how or from whence may we know this will of God to be ſo certaine? *Anſ.* From the manner of propounding the doctrine of it; wherein the euidence of the ſpirit plainly appeareth, ſaying peremptorily; *the Lord commeth*; euidently expreſſing the certaintie as if it were now preſent. And the ſame may be ſpoken of the whole Scripture, which in it ſelfe is moſt ſure and certaine, becauſe it is the moſt vnchangeable will of God: But how do we know it ſo to be wil ſome ſay? I anſwer, by the euidence of the ſpirit, the authoritie, puritie, maieſtie, effect and ende of the doctrine; it need not ſeeke euidence elſewhere then from it ſelfe, not from man or the Church it ſelfe. The Romiſh Church confeſſeth it is of it ſelfe, and in it ſelfe ſufficiently certaine, but not to me or thee, except the Church ſay ſo; but this is a falſe poſition. The Scripture is certaine both in it ſelfe and vnto vs, and we know it ſo to be, though neuer a man would acknowledge it; the heart ſeaſoned with grace will make the mouth confeſſe it.

Secondly, the Apoſtle ſpeaking in this forme, hee *commeth*, for *hee will come*: we learne to ſet before our eyes the comming of our Lord Ieſus to iudgement, and to make account of euery preſent day as the day of his comming: the Scriptures euery where commend watchfulnes vnto vs, which is to doe nothing elſe but to make reckoning continually of this day. But ſome will ſay we cannot make account daily of it for we ſee it commeth not: neither may we enquire into the time of it. *Anſw.* Although we cannot exactly make account of that day of generall iudgement, yet we may reckon vpon the day of our particular iudgement, and the day of our owne death, that ſo we may be fitted thereto: For as this ſhall leaue vs, ſo that ſhall find vs. A neceſſary doctrine and duty to be enforced

forced in theſe drowſie daies, wherin euery mã almoſt putteth off the euill day, and maketh league and couenants with death and hell: the young man preſumeth of length of daies: the old man dreameth he may liue one yere longer: both of them defer hereupon their repentance, in that they both are of one minde, namely, that their maſter will yet *defer* his comming. Thirdly, we muſt not onely carrie within vs a conceit & opinion of this day, but alſo muſt be inwardly affected with it, that we may walke in awe and reuerence before God in regard of it. 2. Cor. 5. 11. *Knowing therefore the terrour of the Lord, we perſwade men, &c.*

Now in the latter part of this verſe, the attendants of the Lord in his comming are mentioned in theſe words; *With thouſands of his Saints:* which muſt be vnderſtood not onely of Angels, but men alſo, 1. Theſſ. 3. 13. at the comming of the Lord Ieſus Chriſt with all his *Saints. Queſt.* How can this be, and how ſhall the Saints come with him? *Anſ.* All men ſhall riſe with their owne bodies, good and bad, at the ſound of the Trumpet; then ſhall the Saints be taken vp into the clowdes to meete Chriſt, and ſhall be made a part of his attendance: but the wicked ſhall ſtand vpon the earth, wiſhing the mountaines and hils to fall vpon them, and hide them from the preſence of the Iudge. Which affoardeth a moſt ſpeciall comfort vnto all them who know themſelues to be the members of Chriſt, they ſhall not neede to be diſmaied at that day, nor feare the face of the wicked, ſeeing they ſhal be receiued in the clowds into fellowſhip with Chriſt before the iudgement begin; which manner of proceeding the Apoſtle hauing deſcribed, concludeth with the ſame: *Wherefore comfort your ſelues one another with theſe words, verſ.* 18. Here alſo may be noted the power, maieſtie, and omnipotencie of Chriſt in his ſecond comming; although his firſt comming was baſe and in the forme of a ſeruant; now he ſhall come with many millions of Angels and Saints; whom all creatures cannot reſiſt: let no wicked man thinke then either to abſent himſelfe, or eſcape his feareful wrath: the onely way to auoide it is in thy life time to meete him by repentance.

1. Theſſ. 4. 16, 17.

v. 15. *To giue iudgement againſt all men, and to rebuke all the vngodly among them, of all their wicked deeds, which they haue vngodlily committed: and of all their cruell ſpeakings, which wicked ſinners haue ſpoken againſt him.*

The ſecond point in the teſtimonie, is the iudgement of the Lord, which together with the cauſe is in this verſe deſcribed. Concerning the iudgement we muſt knowe, that it is either generall or ſpeciall: both of them here mentioned: the former in theſe words: *To giue iudgement againſt all men*; the latter in theſe words following: *And to rebuke all the vngodly among them.* In the generall iudgement it may be asked, how Chriſt can bee ſaide to giue iudgement againſt all men, ſeeing the Saints ſhall come with him, and hee will paſſe no ſentence againſt them. *Anſ.* The meaning is, he will giue iudgement vpon all men; for the godly ſhal receiue & heare a ſentence, but of abſolution: and amongſt all men he will rebuke the vngodly: all perſons ſhall come vnto iudgement without exception, of what age, ſexe, or ſtate ſoeuer they be. This vniuerſall iudgement teacheth vs, firſt, to redreſſe before this day come whatſoeuer within vs would when it commeth confound vs; for euery man muſt appeare in his owne perſon: no Proctor ſhall be allowed to ſpeake or ſolicite for any man; the ſecrets of all hearts muſt be diſcloſed, and euery man ſhall receiue accordingly to that he hath done. It ſtandeth men therefore in hand to reforme things amiſſe before hand, for they ſhall appeare nakedly, euen as they are. *Queſt.* How ſhall this be done? *Anſ.* 1. Cor. 11. 21. *Iudge thy ſelfe* before hand, and thou ſhalt not be iudged of the Lord; araigne, examine, caſt and condemne thy ſelfe, ſue for pardon as for life and death, and thou ſhalt eſcape that fearefull iudgement: For he that confeſſeth his ſinnes and forſaketh them, ſhall finde mercie, Prou. 28. 13. Thus doe and mercie belongeth vnto thee. Vpon the ſame ground *Paul* raiſeth the ſame dutie, admoniſhing all men euery where to repent, becauſe hee hath appointed a day in which he *will iudge the world in righteouſneſſe*, Act. 17. 30. 31. Secondly, ſeeing there is a day of vniuerſall iudgement, ſeeke in the meane time to ſtop the mouth of thy conſcience, that it may then ſtand with thee to excuſe and acquit thee, and neuer dare to offend againe and wound it, for it is a deputy iudge vnder God: which if it condemne thee, much more ſhall God the great Iudge, beeing greater then thy conſcience. Thirdly, hence in all actions our care ſhould be to approoue our hearts vnto God; eſpecially in hearing and ſpeaking the word, prayer, vſe of the Sacraments, yea and all other endeauours ſhould be to pleaſe and obey him who one day will giue an vpright ſentence vpon them all. Thus the conſideration of the iudgement to come, made the Apoſtle *Paul* endeauour to to approoue all the actions of his life vnto God, 2. Cor. 5. 11. So *Peter* 2. Epiſt. 3. 11. ſeeing all theſe things ſhall be diſſolued, *What manner of men ought we to bee* in holy conuerſation and godlineſſe, looking for the haſting vnto the comming of the day of the Lord?

The ſpeciall iudgement is laid downe in the next words, and they containe two things: firſt, the perſons who ſhall be iudged; *All the vngodly among men.* Secondly, the manner of their iudgement in the world, *rebuke or conuince.* The perſons are ſet out by their propertie of *vngodlineſſe*, which is a ſinne directly againſt God: and the vngodly man is he who denieth God the honour due vnto him: of whom (that we might the better know him) the Scripture hath giuen fiue notes or properties: as firſt, that he knoweth not, or acknowledgeth not the tru God aright according to his word. Pſal. 10. 4. All their *thoughts bee that there is no God*, that is, they acknowledge him not, in his preſence, prouidence, iuſtice, or mercie. Secondly, he ſubiecteth not his bodie, ſoule, and conſcience to the laws of God in all things: but taketh libertie to liue as he liſt, Iob. 21. 14. *They ſay to the Almightie, Depart from vs, wee will none of thy waies.* Pſal. 50. 16. *They hate to bee reformed.* Thirdly, in heart and life he dependeth not himſelfe vpon the wil, power, prouidence, & good pleaſure of God; but on ſomething out of God in himſelfe, or ſome other creature: Abac. 2. 4. whereas the iuſt man liueth by faith, the wicked *man exalteth himſelfe*, and is puffed vp as bearing himſelfe vpon ſomething beſides the creator. Fourthly, he worſhippeth not from his hart the true God, he lifteth not vp his ſoule in praier, or thankſgiuing; but as a beaſt receiueth bleſſings contenting himſelfe within himſelfe, neuer looking higher to the hand reaching them out vnto him. Iob. 21. 15. *Who is the Almightie that we ſhould ſerue him, and what profit is it to call vpon him?* Pſal. 14. *Hee neuer calleth vpon God.* Fifthly, he hateth the Church and people of God, and when occaſion ſhall ſerue, he will teſtifie it by perſecuting the ſame. For he that loueth not God, loueth not his adherents. Pſal. 44. 5. They ſmite down thy people, O Lord, *and trouble thine heritage.* Theſe be the notes of them againſt whom ſentence ſhall paſſe when they ſhall be iudged: from whence two duties are to be learned. Firſt, to denie all vngodlines, and to put farre from vs all the properties thereof. Secondly, to exerciſe our ſelues vnto godlines and all the duties thereof: as firſt to learne to know God aright, both in his own attributes, and alſo in his affection to vs ward, neuer quieting our ſelues till we know him to be our Father, our Redeemer, our Sanctifier: and this knowledge of him is life eternall. Secondly, to ſubiect our ſelues, our liues, wills, affections, ſpeeches, and actions, to all his laws: for to ſhake off the yoke of obedience to any part of his word is rebellion. Thirdly, to go out of our ſelues, as beeing nothing in our ſelues; and in our hearts depend vpon the wil & good pleaſure of God, liuing by faith, making him our rocke, our tower, our fortreſſe, and ſtrong defence in all eſtates, yea in life and in death our aduantage. Fourthly, to worſhip him not onely outwardly (as hypocrytes may doe) but to ſerue him in our ſpirits, giuing him our whole hearts. Fifthly, to loue all men, but eſpecially Gods Saints, and the houſehold of faith; affecting the particular congregations, & chiefly delighting in the Saints vpon earth, that excell in vertue. Thus walking with God, as *Enoch* did, we ſhall eſcape this moſt woefull ſentence which ſhal bee pronounced againſt the vngodly ones of the earth.

The ſecond thing in this ſpeciall iudgement is the manner of it, in the word *rebuke.*] God rebuketh two waies: firſt in mercie, when as in iuſtice, he remembreth mercy, Hab. 3. Secondly in iuſtice, yea in anger and wrath: Pſal. 6. 1. *O Lord rebuke mee not in thy wrath:* and this latter is here meant. So as thus much is here ſignified, that the Lord will powre out his fury, and his wrathfull indignation vpon all the vngodly of the earth. This wrathſul rebuke hath two parts: firſt the conuicting of the vngodly in their own conſciences, of al their wicked thoughts, words and workes, and this the word alſo ſignifieth, Reu. 20. The bookes ſhall be opened, *and all mens ſinnes ſhall be laid open:* that is, they ſhall be ſo diſcouered, as they (beeing conuinced) ſhall not be able to denie them. Secondly, the puniſhment that ſhall follow that conuiction. So *Dauid* prayeth, Pſal. 6. *Neither chaſtice me in thy heauie diſpleaſure.*

Doct. Hence we learne that al things are fully and perfectly knowne vnto God; and all things are open before him: Heb. 4. 13. yea they are *naked*, and as it were vnquartered before his eyes: for the Apoſtle alludeth to the cutting vp of a beaſt, or the anatomizing of the creature, wherein men are curious to finde out euery little veine or muskle, though they lie neuer ſo cloſe; euen ſo the Lord ſhall find out euery tranſgreſſion, although neuer ſo ſecretly conceiued & concealed, and that in ſuch ſort as he ſhall conuince the vngodly man, whoſe mouth ſhall be ſhut ſo ſoone as euer his book is open: which ſhould teach vs, firſt, in matter of religion to auoide all diſſembling and hypocriſie. Be that in deede what thou ſeemeſt to be: for though thou mayeſt delude men, thou canſt not deceiue the Almightie, but hee ſhall conuince thee. Secondly, let thy dealing before men be plaine, ſimple, without fraud, conin or deceit; for though thou maieſt gloſe with men, who cannot conuince thee, yet the righteous Lord ſhall rebuke thee for want of righteouſneſſe in thy dealings. Thirdly, humble thy ſelfe before God alwaies for all thy knowne ſinnes; yea and for vnknowne ſinnes alſo: for though they be vnknowne to thy ſelfe, yet they are knowne vnto him, who will one day conuince thee of them all, except thou preuent him by thy repentance.

Be as thou ſeemeſt, or ſeeme as thou art.

The third thing propounded in the teſtimony, is the cauſe of the iudgemẽt in theſe words: *Of all their wicked deedes which they haue vngodlily committed, and of all their cruell ſpeakings, which wicked ſinners haue ſpoken againſt him.*] The cauſe is two-fold, the deedes and words of men: the deedes are diſtributed, firſt, by

Notes of an vngodly and vnrepentant heart.

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The third ſinne; [*walking after their owne luſts*] is fitly expounded in Eccleſ. 11. 9. where the young man is ironically willed to walke in the waies of his owne heart, and in the ſight of his owne eyes, &c. euen ſo theſe men liue in their ſinnes, according to the leeding and luſting of their owne corrupted hartes: which ſinne is before in the fourth verſe touched; and ſomewhat alſo is further to be ſpokē of it in the reſt of the Epiſtle. Our contrarie dutie is twofolde: firſt, if at any time by frailtie we fall into any ſinne, neuer to goe on in the ſame, but breake it off, and returne vnto God: for to walke after his owne hearts luſts, is a note of a wicked perſon and an enemie of God. Pſal. 68. 2. Surely, God will wound the head of his enemies, and the *hairie pate of him that walketh on in ſinne*. Secondly, we are to frame our liues cleane againſt the luſts and inclinations of our own hearts; waging battell continually againſt them, euer croſſing and thawrting them: Ro. 13 14. *Take no thought to fulfill the luſts of the fleſh*. Gal. 3. They that are Chriſts *haue crucified the fleſh, with the luſts thereof*: for whoſoeuer beleeueth truly the pardon of his ſinns by Chriſts death, cānot but mortifie the luſts of his wicked heart; beſides that the whole courſe of Chriſtianity is nothing elſe but a continual conuerſion and turning vnto God.

The fourth ſinne. *Whoſe mouthes ſpeake proud or ſwelling things*,] that is, they boaſt themſelues of knowledge, holines, and things not to be found in them. The ſame with the deuils ſinne, the propertie of them, beeing *works of vngodlineſſe*. Secondly, by the manner of performing them, they are *vngodlily committed*. By vngodly workes are meant all ſinnes againſt any part of the law of god, whether in the firſt, or ſecond Table: for euery ſinne (though it be directly againſt man) hath in it a defect, and a withdrawing of ſome dutie due to God. Secondly, for the manner, theſe workes beeing vngodly and falling againſt the law are done after an vngodly manner: and that worke is done vngodlily which proceedeth from an vnrepentant heart, and a minde addicted and deuoted to vngodlineſſe, which is known and diſcerned to be ſuch a one by three notes: firſt, becauſe it purpoſeth to commit ſinne before hand. Secondly, in the committing of ſinne it is delighted, and taketh pleaſure in it. Thirdly, after ſinne it walketh in the ſame courſe, yea runneth on in the ſame waies without remorſe or repentance: and this clauſe ſeemeth to be added to put a difference betweene the godly and wicked, who both of them may commit vngodlineſſe, and be found in vngodly actions; but not both committing them in an vngodly manner: for the childe of God before he ſinne he purpoſeth it not, yea he hath a purpoſe not to ſinne; ſo as he may ſay it is not onely beſides but againſt his purpoſe. Secondly, in his ſinne he hath a reſiſting, and ſtrife againſt it, and is not wholly ſwallowed vp in the pleaſure of it. Thirdly, he lyeth not in it, but reneweth and recouereth himſelfe againe by faith and repentance: ſo as though he doe wickednes, yet he doth it not wickedly, but weakly, beeing ouercome and foyled by corruption. And hence is it that this wicked worke beeing found in the hands of Gods children, though it deſerue death: yet through grace it ſhal be no cauſe of his condemnation.

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Gods will muſt be obeyed in beeing both done and ſuffered of vs.

Iſai. 11. 16.

The third ſinne; [*walking after their owne luſts*] is fitly expounded in Eccleſ. 11. 9. where the young man is ironically willed to walke in the waies of his owne heart, and in the ſight of his owne eyes, &c. euen ſo theſe men liue in their ſinnes, according to the leeding and luſting of their owne corrupted hartes: which ſinne is before in the fourth verſe touched; and ſomewhat alſo is further to be ſpokē of it in the reſt of the Epiſtle. Our contrarie dutie is twofolde: firſt, if at any time by frailtie we fall into any ſinne, neuer to goe on in the ſame, but breake it off, and returne vnto God: for to walke after his owne hearts luſts, is a note of a wicked perſon and an enemie of God. Pſal. 68. 2. Surely, God will wound the head of his enemies, and the *hairie pate of him that walketh on in ſinne*. Secondly, we are to frame our liues cleane againſt the luſts and inclinations of our own hearts; waging battell continually againſt them, euer croſſing and thawrting them. Ro. 13 14. *Take no thought to fulfill the luſts of the fleſh*. Gal. 3. They that are Chriſts *haue crucified the fleſh, with the luſts thereof*: for whoſoeuer beleeueth truly the pardon of his ſinns by Chriſts death, cānot but mortifie the luſts of his wicked heart; beſides that the whole courſe of Chriſtianity is nothing elſe but a continual conuerſion and turning vnto God.

The fourth ſinne. *Whoſe mouthes ſpeake proud or ſwelling things*,] that is, they boaſt themſelues of knowledge, holines, and things not to be found in them. The ſame with the deuils ſinne, Luk. 4. *All this will I giue thee, for they are mine; and I giue them to whome I will:* wherein hee ſheweth himſelfe the father of lying and boaſting. It is noted alſo to be the propertie of Antichriſt, as to whome was giuen a mouth which ſpake *great things* and blaſphemies, Reuel. 13. 5. which was meant of the Emperour indeed, but ſo as the ſecond beaſt, which is that Antichriſt, ſhould doe all things which the firſt beaſt could doe before him, ver. 12. It is alſo the noted vice of all heretikes & ſeducers, 2. Cor. 10. 12. to exalt and praiſe *themſelues.* The contrary duties are firſt, In common ſpeech neither to praiſe, nor diſpraiſe our ſelues, for vanitie lurketh in both: beſides that modeſtie wil not ſuffer the former; and the latter is to occaſion others to praiſe vs, which is but vanitie. Secondly, when in ſpeach we compare our ſelues with others our equals, we muſt euer thinke and ſpeake better of them then our ſelues. Phil. 2. 3. *Let euery man eſteeme other better then himſelfe. Paul* comparing himſelfe with the Apoſtles, ſaid *hee was the leaſt of them all;* becauſe he had beene a perſecutor, 1. Cor. 15. 9. Thirdly, if any ſpeake of his owne want, when iuſt occaſion is offered, he muſt ſpeake euen the moſt againſt himſelfe. As *Paul* that he was the *head and chiefe of all ſinners.* Fourthly, if a man vpon iuſt occaſion be mooued to commend himſelfe, firſt he muſt do it in all humility and modeſtie; ſo *Paul* ſpeaketh of himſelfe in another perſon: 1. Cor. 12. 1. *I knew a man in Chriſt which was taken vp into Paradiſe, &c. And in nothing was I inferiour vnto the very chiefe Apoſtles, though I be nothing,* verſ. 11.

The fifth ſinne. *Hauing mens perſons in admiration.*] The word *perſon* in Scripture ſignifieth the face and outward appearance of a man, and conſequently the things belonging vnto the perſon, as riches, honours, dignities, for the which theſe falſe teachers haue men in admiration. *Queſt.* Is it not lawfull to admire a Prince, or other Potentates at all? *Anſw.* Yes: but when men admire them onely for their perſon, riches, honours, nobilitie, without reſpect of the feare of God, or true vertue, this is vnlawfull, and the ſinne of theſe men: wherein is alſo included the contempt of the religious poore, yea and alſo of the rich themſelues: if they truely feare God. Iam. 2. 1. *My brethren, haue not the faith of our Lord Ieſus Chriſt in reſpect of perſons:* teaching vs that it will not ſtand with true Religion, nor with the faith of Chriſt to honour men onely becauſe they are rich or noble.

First, note here that no man carrieth ſo baſe a minde, and ſuch ſlauiſh affections, as the proud ambitious perſon; he magnifieth the great man, and is ſeruilly addicted vnto him euen for outward reſpects, not eſteeming him for that which is indeed worthie to be reſpected. Secondly, the condition of great men (for the moſt part) is miſerable, who haue many to admire them, but fewe to admoniſh them: rich

A great miſerie of great men to be moſt admired, but leaſt admoniſhed.

A men are admired for wiſedome, whereas the ſame men, if they were poore, would carrie away no praiſe thereof. *Ahab* had foure hundred falſe prophets, who thus admired his perſon, but onely one *Micha* who faithfully admoniſhed him. Thirdly, our dutie is to honour them that feare God, rich or poore, high or low it beeing a note of a child of God *to contemne a vile perſon,* that is a wretched ſinner, but to honour them *that feare the Lord,* bee they neuer ſo baſe: and yet the honourable much more, if they be found in the waies of religion.

Pſal. 15.

The ſixth ſinne. *Becauſe of aduantage.*] That is, for profits ſake; where their couetouſneſſe which before was touched, is here againe taxed: B the effect of which affection is to blind the minde that it cannot iudge aright of perſons or things: it maketh a man account an enemie of God rightly honourable, and to deeme the things below of higheſt regard. Let vs weede out of our hearts this bitter roote of couetouſneſſe, which otherwiſe will ſo blind vs, as wee cannot truely diſcerne the people and things of God, but take Egyptians for Iſraelites, and accept of the red pottage in ſtead of the bleſſing.

V. 27. *But, ye beloued, remember the words which were ſpoken before of the Apoſtles of our Lord Ieſus Chriſt.*

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In theſe words the Apoſtle goeth about to anſwer an obiection that might be made by the Church after this manner: We cannot be reſolued that theſe men againſt whom ye write, are ſo vngodly as you would make them; The anſwer whereto is framed in the 17. 18. and 19. verſes. The effect of which is, that in the laſt times there ſhall be mockers, and theſe be no other thē the men of whom he writeth: & leaſt they ſhould yet doubt of the truth of that hee ſpake, hee bringeth in the teſtimonie of the Apoſtles in the confirmation of the ſame: ſo as his doctrine was no other then that which was before by them deliuered. Where three things D are to be conſidered; firſt, a preface to the teſtimonie, verſ. 17. Secondly, the teſtimonie it ſelfe, v. 18. Thirdly, the amplifying of it, v. 19.

For the Preface, *But, yee beloued, remember &c.*] Firſt, the Apoſtle *Iude* ſetteth out his own dutie and practiſe, in that whatſoeuer he ſpeaketh it proceedeth of loue: & he is not caried away in ſpeaking or writing with ſiniſter affections; and therefore hee calleth them *Beloued.* This ought to be the practiſe of all Teachers, who out of their inward loue to Gods people committed vnto them, are to vtter whatſoeuer they teach: yea and no man in any other calling may lay aſide this affection in the diſcharge of the duties thereof, ſeeing it is the end of all the Commandements.

In the ſecond word *remember.*] is laid downe the dutie of the Church and faithfull people of God, which is to remember the words ſpoken by the Apoſtles of the Lord Ieſus Chriſt. Which we alſo in this age are to be exhorted vnto for very weighty reaſons: firſt, it is a notable remedie againſt all ſinne, and eſpecially the forenamed ſinnes: Pſal. 116. 11. *In my haſte I ſaide all men are liars*; that is, when I remembred not the word of God: but forgat my own duty, and was carried away with the ſtreame of my owne affections againſt faith, then I failed and was foiled. Pſal. 119. *I haue hid thy teſtimonies in my heart, that I ſhould not offend againſt thee.* Secondly, this remembrance is a notable remedie againſt hereſies, and ſchiſmes, and all falſe doctrines, & is of much vſe in theſe our daies, wherein we are in danger to be ſeduced, partly by Atheiſts, partly by Papiſts, and partly by carnall Goſpellers; againſt all whom we had need to be well fenced, and armed by the reading, knowing, beleeuing, and remembring the words of the Prophets and Apoſtles, which onely are as *Dauids* ſling to ouerthrow the great Goliahs. Thirdly, it is an excellent meanes to ſettle the conſciēce in the truth by perſwading the ſame: and the rather to be enforced, becauſe many alleadge that there are ſo many Religions and opinions, that they will be of none, for they knowe not which to betake themſelues vnto. But if theſe were diligent in the words of the Prophets & Apoſtles, in reading, ſearching and ſifting out the truth in humilitie, they ſhall find wherein to ſettle themſelues.

Secondly, by his ſecond word all teachers are to take notice of their dutie, which is to whet the word of the Apoſtles vpon the hearts, minds and memories of their hearers, ſo as they may learne and remember them: and the rather, becauſe in former ages religion was deſtroyed, & ſuperſtition preuailed, becauſe that men laid away the Scriptures out of their hands, and betooke themſelues to the expoſition of other mens writings; and to gloſſe vpon the ſayings of their anceſtors: whereby they brought a black darknes ouer theſe parts of the world. The Prophets and Apoſtles giue another direction. *Malachy* the laſt of the Prophets referreth vs vnto *Moſes* and the former Prophets; and *Iude* the laſt of the Apoſtles vnto former Apoſtles, ſhewing what ought to be the ſcope of all teachers that would follow their ſteps.

Thirdly, hence all Students of Diuinitie are taught what they muſt moſt remember, namely the words and writings of the Apoſtles: for theſe are the key of the olde Teſtament and of the whole Scripture; which dutie if it were well obſerued, Poperie, ſuperſtition, and Atheiſme could not ſo farre preuaile, but fall downe to the ground, as Dagon before the Arke.

Thirdly, he nameth the authors of the teſtimonie, who were the Apoſtles *of our Lord Ieſus Chriſt*, implying their authoritie, and taking it for granted, that whatſoeuer they ſpake or writ muſt be receiued as an infallible truth; and may not be contradicted. Now the better to know both what the Apoſtles were, and what this Authoritie is, conſider three points; firſt, their *calling*, and the greatneſſe thereof: They were called by Chriſts owne mouth, Ioh. 20. 21. *As the Father ſent mee, ſo I ſend you*: by which compariſon he deſigneth them to a particular & waightie calling, ſtanding in theſe points: firſt, as Chriſt was immediately called by the Father, ſo were the Apoſtles immediatly called by himſelfe. Secondly, as Chriſt was ſent from the Father to preach to the whole world, beeing the great Prophet and Doctor of his Church; ſo Chriſt ſendeth them into the whole world, for the whole world was their charge. Thirdly, as Chriſt was ſent to reueile his Fathers wil, which before was hid to the greateſt part of the world; ſo they were ſēt by Chriſt to reueile the Fathers wil, partly in making things more fully knowne, which were before but daily ſhadowed; and partly in foretelling things to come, they all being Euangelicall Prophets. In theſe three ſtandeth that compariſon: in regard of which manner of their ſending they are aboue euen the Angels themſelues, nay the Angels were as it were but their ſchollers. Eph. 3. 10. *Now vnto principalities and powers in heauenly places is made knowne by the Church the manifold wiſedome of God*, that is, by the miniſterie of the Apoſtles, the myſteries of God, concerning mans redemption, haue bin reuealed to the Angels themſelues.

Secondly, conſider their *Authoritie*, which was moſt authenticall, ſeing that neither in teaching or writing they could erre, beeing ſpecially priuiledged therefrom; Matth. 10. 19. *It ſhall be giuen you in that houre what yee ſhall ſay.* The peculiar promiſe of direction belonging to the Apoſtles is recorded in Ioh. 16. 13. *The ſpirit of truth ſhall leade you into all truth*; in which regard they were bold to ioyne themſelues with the holy Ghoſt; *It ſeemeth good to the holy Ghoſt and vs*, namely, in ordering the Church affaires: yet here that diſtinction which is falſely applied to the Pope, is true in the Apoſtles, by reaſon of this aſſiſtance; that as they were priuate men, and in other cauſes they might, and did erre, but not as Apoſtles in performing their office apoſtolicall.

Act. 15. 28.

Thirdly, their *worke* or office, they were Maſter builders of the Church of the new Teſtament, yea founders thereof, both by teaching doctrines, and informing the manners of men: farre paſſing all Euangeliſts, Paſtors, Teachers, or ordinarie Miniſters ſince their daies, 1. Cor. 3. 10. *As a ſkilfull Maſter builder, I haue laid the foundation, and another buildeth thereon.* For the furthering of which great work in their hands, they had giuen them, firſt a power to worke miracles for the confirming of their doctrine. Secondly, of giuing the holy Ghoſt by impoſition of hands. Thirdly, an Apoſtolicall rod to ſtrike, and correct obſtinate offenders; by the which *Peter* ſmote *Ananias* and *Saphira* with preſent death; and *Paul Elymas* with blindnes.

Vſe. Marke that now the Pope claiming authoritie Apoſtolicall from *Peter*; it is but a falſe challenge: for that authoritie ceaſed with that office, and ſerued onely to lay the foundations of the Church withal, beeing both extraordinarie as the calling was: and perſonall, ceaſing with the perſons of the Apoſtles. So as if the Pope ſucceeded *Peter* in any thing, it is in the denying of Chriſt: it cannot be in founding the Church, which was done to his hand ſo many hundred yeares before him.

The Pope ſucceedeth Peter onely in deniall of Chriſt.

V. 18. *How that they tolde you that there ſhould bee mockers in the laſt time, which ſhould walke after their owne vngodly luſts.*

This verſe containeth the teſtimonie it ſelfe, the preface of which was laid down in the former: wherein two things are to be noted: firſt, the time when wicked men ſhall abound in the Church: *in the laſt time.*] Secondly, what manner of perſons they are; namely deſcribed by two properties: firſt, they are *mockers*: ſecondly, *fleſhly.*

For the time: It is called the *laſt time:* which is the time from the Aſcenſion of Chriſt vnto the ende of the world. It may be asked, how could this be called the laſt time, ſeeing it is ſixteene hundred yeares ago? *Anſ.* It is ſo called for two cauſes: firſt, becauſe it goeth next before the end of the world, and ſhall be cloſed vp of the laſt day; 1. Cor. 10. 11. To admoniſh vs vpon whom the *endes of the world are come.* Secondly, in regard of former times, according to the ſeuerall ages of it, in which God altered the condition of his Church, and renewed his couenant from time to time vnto the ſame: as firſt plighting it with *Adam*, and afterward renewing it to *Noah*: thirdly to *Abraham* often repeating it: fourthly, to *Dauid*: fifthly, at the returne out of the Babyloniſh captiuitie: ſixthly, at the comming of Chriſt. But now Chriſt beeing come, and that fulneſſe of time wherein the former prophecies are fulfilled and accompliſhed, the ſhadowes and ceremonies are aboliſhed, and the new couenant of grace eſtabliſhed; there remaines no renuing thereof, neither any other alteration of it, but as Chriſt hath already appeared in his humility by his firſt comming; ſo nothing is to bee expected now but his ſecond comming in glorie; and this is the proper and principall cauſe why this is called *the laſt time.*

Secondly, concerning the perſons of the vngodly men they are deſcribed, firſt to be *mockers.* Theſe are deſcribed by *Peter*, 2. Epiſtle. 3. 3. In the laſt times ſhall *come mockers, which will walke after their luſts,* and ſay, Where is the promiſe of his comming; that is, thoſe that ſhall ſcorne all religion, and make a mocke of God, godlines and godly men: then which there is not a greater height of wickedneſſe: of whom *Salomon* ſpeaketh as beeing ſo farre gone, that they are paſt all admonition, and therefore would not haue them admoniſhed; and *Dauid* maketh this the higheſt degree of a wicked mans proceeding in his ſinne, to ſit him downe in the *chaire of ſcorners.* Pſal. 1. 1.

Prou.

Vſe. This part of the teſtimonie is moſt truly verified in our age. Firſt, in the Romiſh church, whoſe religion ſetteth vp a plaine mockerie of God, and of Chriſt, of Scripture and of true religion. Firſt, for Chriſt they make but a mocke of him; the true Chriſt is a King, and ſo they ſay, but the Pope muſt controule him both in making lawes of his owne to bind the conſcience, as alſo in adding and detracting from Chriſts laws what he will: the true Chriſt is a Sauiour; but they make euery man a ſauiour of himſelfe, by meriting ſaluation: for they teach that Chriſt merited, that we might merit our owne ſaluation: yea the true Chriſt is a mediatour, but yet Saints muſt be interceſſors: and his Mother, whome they intitle the Queene of Heauen, muſt commaund her ſonne by the right of a Mother, to heare their prayers, and forgiue their ſinnes; what is this but to make his Mother Mediatour in his ſtead? Secondly, as for the Scriptures, they renounce the originall Bible, and the Greeke and Hebrew text as corrupt, and will admit of none as authenticall, but the Latin tranſlation; yea and of that allow no ſenſe, but that which the Pope authoriſeth, and ſetteth downe: what is this els but to make a mockerie of the ſcriptures? no Bible, no ſenſe will ſerue, nor muſt ſtand, but the Popiſh ſenſe, which is indeede to reduce all ſcripture to the Popes will and determination.

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Secondly, if we come home to our ſelues, we ſhall finde this Scripture verified among the ſwarmes of Atheiſts, which make but a ſcorne of the word and Religion: tell any man almoſt of his dutie, hee will be readie to ſay; How know you theſe to be *Moſes* writings? and theſe to be the Apoſtles writings which go vnder their names, and may not falſehood be written as well as truth? Theſe are moſt prophane and blaſphemous ſcorners: but ſuch as were prophecied of before by the Apoſtles themſelues.

Againe, among thoſe that profeſſe religion are many ſcorners; that let a man make but a ſhew of goodneſſe, and begin to make conſcience of his way, if hee will not baſpheame and ſweare as he was wont: if hee will not drinke with the drunkard: if he refuſe ſuch companie as he converſed with afore, or will not doe as others do, he is preſently condemned for a preciſe foole, or with ſuch reprochfull tearmes; how then is not this prediction of the Apoſtle accompliſhed, when euen the performing of morall duties, yea and ſuch as ſtand by the laws of God and the land is ſcoffed at, as a blemiſh? When ſcorners are ſo riſe and bold euen in the face of the Church? when where God hath his little flocke, the Deuill hath a large kingdome? let vs not be offended too much, whē we heare and ſee theſe ſcorners: but then acknowledge the accompliſhment of this propheſie, and contrarily loue and reuerence the word of God as a moſt precious treaſure.

The ſecond ſinne whereby theſe vngodly men are deſcribed, is that they *walke after the luſts of their owne hearts*, wherein two things are included: firſt, that theſe vngodly men ſhall haue their harts filled with *vngodly luſts*. Secōdly, that they ſhal walk after theſe luſts. Concerning the former ſundry things ar to be known; Firſt, what this luſt or concupiſcence is. *Anſ.* In the Scripture it is of two ſorts, either originall, or actuall; or it may be conſidered two wayes: firſt, as it is the fountaine or offſpring of all other ſinnes; or ſecondly, as it is a fruite of the corruption of our hearts. The former is an impotencie of the heart, whereby it is inordinately diſpoſed to the deſire of this or that euill: of which *Iames* ſpeaketh, Chap. 1. 14. *Euerie man when hee is tempted, is drawne away by his owne concupiſcence:* hence is the whole corruption of the heart, or originall ſinne called *luſt*, becauſe it principally ſheweth it ſelfe in theſe luſts. The latter is actuall luſt, that is, euery inordinate and euill motion of the inner man againſt the Lawe of God, which proceedeth as a branch or fruit from the former roote, Rom. 6. 12. *Let not ſinne raigne in your mortall bodies, that yee ſhould obey it in the luſts of it:* where by *luſts*, are meant the flames & motions of luſts ſpringing from the former fountaine. This luſt I call, firſt an inordinate *motion*, to diſtinguiſh it firſt from a holy luſting in the regenerate. *Dauid* luſted after and deſired the cōmandements of God, yea aboue gold and ſiluer; and there is a luſt of the ſpirit againſt the fleſh, as well as of the fleſh againſt the ſpirit. Secondly, from a naturall luſting, which is an appetite after meate, drinke, &c. which in it ſelfe is no ſinne. *Lazarus* deſired without ſinne the crummes vnder *Diues* his table. Theſe luſts then are not to bee condemned, but onely luſts inordinate. Secōdly, I ſay, *euerie euill motion*; becauſe luſt in the Scripture comprehendeth all thoughts & motions againſt Gods law, ſo is the cōmandement to be vnderſtood: *Thou ſhalt not luſt*: Eph. 2. 3. among whome alſo we had our conuerſation in times paſt, *in the luſts of the fleſh, in fulfilling the will of the fleſh, and of the minde.* Where the Apoſtle inlargeth it to all motions, inclinations, paſſions, and perturbations of the heart, mind, will, or affections: ſo farre as they are not directed by the lawe of God. This text muſt be vnderſtood of actuall luſt: of which there be two degrees: for ſometime it is ſudden, and ſometimes voluntarie; the former is the firſt motion of the minde conceiued, but without conſent. The latter is the motion conceiued, but with conſent, purpoſe, and deliberation; which may be made plaine in this ſimilitude. The eye is ſometimes caſt vpon an obiect on the ſuddaine, without any purpoſe or intention of the minde: but ſometimes purpoſely and ſteadily vpon the ſame: and as in the twinckling of the eye it is often ſhut without thought or purpoſe; but ſometimes againe of purpoſe and deliberation to preuent ſome hurt: ſo is it in the minde; the heart is a furnace of luſt, the flames whereof ariſe ſometime vpon the ſudden, and ſometimes vpon leiſure and deliberation; both theſe degrees muſt here be vnderſtood. Concerning which luſts there be three things further here to be conſidered: Firſt, the qualitie and nature of theſe luſts; in that they are ſaid to be vngodly *luſts*: ſuch as their root is, ſuch are the branches; and therefore are in their nature properly ſinnes, yea principall and maſter ſinnes, yea and ſinning ſinnes, cauſing men to goe on in ſinne. *Queſt.* If they be ſinnes, what Commandemēt of the tenne condemneth them? *Anſ.* Sudden luſt before conſent of will is condemned in the tenth: but voluntarie with conſent is condemned in all the nine former. If this diſtinction be not held, we cannot make tenne Commandements. For in all the commandements luſt is forbidden; neceſſarie then it is that luſt ſhould be thus diſtinguiſhed and alſo referred, as wee haue ſaide. *Queſt.* Some may aske: In what Commandement is original ſinne condemned? *Anſ.* Some ſay it is forbidden in the whole law which is not vntrue; but yet it ſeemeth to bee directly condemned in the firſt and laſt Commandements: for theſe two concerne properly the heart of man: the firſt reſpecting the heart directly ſo farre as it concerneth God: the laſt ſo farre as it concerneth man, whether himſelfe, or others.

Vſe. This teacheth vs to deteſt the Popiſh error, which teacheth vs that inordinate luſts be no ſins, if conſent of will be not added: but that is falſe; for if they be cōceiued in the mind, they are the ſinnes of the minde, condemned in the tenth Commandement. *Ob.* But they ſay there can bee no ſinne properly produced without conſent of will. *Anſ.* In ciuill matters the reaſon is good, that none can bee acceſſarie vnto ſinne, vnleſſe conſent of will be added: but in diuine matters, and in Court of Conſcience it is farre otherwiſe.

Secondly, in the luſts note the propertie of them, in theſe words; *Which walke after*: their property is to raigne in men, and to cauſe men to giue attendance vpon them; yea and to walk after them. Where they are not reſiſted and repreſſed, they make that man a vaſſall and ſlaue vnto them. Rom. 6. *Let not ſinne raigne in your mortall bodis, to obey the luſts of it.* Where the Apoſtle inſinuateth ſo much that they force and compell men to the obedience of them, the whole order and courſe of which regiment is liuely deſcribed, Iam. 1. 14. 15. by fiue degrees:

firſt, *luſt tempteth*, and that two wayes: firſt, by withdrawing the heart from God: ſecondly, by inticing and intangling the minde with ſome delight of ſinne. Secondly, *luſt conceiueth*, when it causeth the will to conſent, and reſolue vpon the wickednes thought vpon. Thirdly, it *bringeth forth*, when it forceth a man to put in execution the things conſented vnto and reſolued vpon. Fourthly, it perfecteth the birth of ſinne, vrging a man to adde ſinne vnto ſinne, vntill he come to a cuſtome, which is a ripenes and perfection in ſinning. Fiftly, *it bringeth forth death*, that is, euerlaſting vengeance and deſtruction: in all which he alludeth vnto the beginnings, proceedings, and ende of a man; who after he is paſt his ful ſtrength, decaieth againe, and dieth: by theſe degrees the luſts of the heart riſe vnto this raigne and regiment in the heart of euery wicked and naturall man, where grace ouercommeth not nature.

Thirdly, obſerue the number of theſe luſtes. *After vngodly luſts.*] Where he ſpeaketh in the plurall number as of many: for originall concupiſcence is the ſeede of all ſinne in euery man: & look how many ſinnes their be in the world, ſo many luſts there are in the harts of men: ſo as ſeeing there is no number of the euills in the world, euen ſo are the luſts of the heart innumerable. Therefore truely wee may conclude, that vngodly men haue their hearts filled with vngodly luſts.

The ſecond point in the words is, that theſe vngodly men ſhall *walk* after their luſts; which is then done, when men firſt ſuffer their hearts to be withdrawne from God by euill luſts and motions; ſecondly, giue aſſent thereto: thirdly, practiſe them; fourthly, keepe a courſe and trade in ſinning; which is the perfection of it. Thus a man denieth the true God, and excludeth him out of his hart, and ſetteth vp the deuill, yea his owne luſts for his God, vnto which hee becommeth a ſlaue; ſo as this is no ſmall ſinne.

Doct. Hence note a difference between the regenerate and the reprobate: for if the childe of God be entiſed and drawne away from God he grieueth for it, and giueth not readie conſēt vnto the temptation. Secondly, if through frailtie he be ouercarried to giue conſent, yet it is not full conſent; but he doth it againſt his will and purpoſe, for his purpoſe is not to ſinne. Thirdly, if he put luſts in execution, hee lieth not in them, he will not walke after them; but recouereth himſelf, becauſe he is incorporated into Chriſt: he hath the roote of grace, which ſhall not vtterly die in him, the ſeed abideth in him which at laſt ſhall ſproute vp to repentance and amendment of life: and hereby may a man know whether he be the childe of God or no.

Vſe. Firſt, whereas all men good and & bad haue innumerable luſts in them, we are to take notice of the vileneſſe and vncleaneſſe of our nature, which is common to the good & bad, betweene whom there is no difference but by A grace: our endeauour muſt be to ſee more and more theſe luſts ſtirring & moouing themſelues againſt God and man. Secondly, to mourn and bewaile them. Thirdly, to pray that god would burie them all in the death and graue of his Sonne, that they ſtand not vp in iudgement againſt vs; being euery of them ſufficient to procure our eternall deſtruction.

Secondly, we muſt not ſuffer ſinne to raigne in vs, for this is the part of an vngodly perſon: true it is that luſts will be in the heart whileſt a mā is in the fleſh: but they muſt be reſiſted, that they may not raigne & rule in the heart. *Queſt.* How ſhall we keep vnder the luſts of the heart from raigning ouer vs? *Anſw.* Seeing ſinne raigneth in the minde by euill thoughts, our thoughts on the contrarie muſt bee framed B according to the word, and ordered by the coūſell thereof: according to the Apoſtles aduice, Phil.4.8. *If any thing bee honeſt, vertuous, of good report, we muſt thinke of theſe things*, Coloſſ. 3. 16. *Let the word of God dwell plentiouſly in you.* Againe, luſt raigneth in the memorie, by remembring vanities, wrongs, and wicked ſpeeches and actions: we muſt therefore remember our ſinnes, the number and greatneſſe of them, the curſe of the lawe againſt them, the day of our owne death, and the generall iudgement; the remēbrance of which ſhall be able to keep out, or at leaſt to keepe vnder theſe vngodly luſts. Further, ſeeing it raigneth in the affections of pride, reuenge, hatred, &c. wee muſt C learne the exhortation, Phil.2.5. *Let the ſame minde bee in you that was in Ieſus Chriſt*; that looke as Chriſt was milde, meeke, humble, patient, full of loue towards God and man, ſo ought our vnruly affections to be conformed vnto his. And laſtly, ſeeing it raigneth in the bodie by idleneſſe, eaſe, ſleep in exceſſe, which make the bodie an inſtrument of ſinne, we muſt alwaies diligently inure our ſelues to the dutie of our callings; vſing faſting, watching, and prayer: by which meanes well obſerued, the luſts in the heart may ſtill trouble and moleſt vs; but they ſhall not rule and raigne ouer vs.

Sinne will dwell in v while we dwel in th fleſh, bu may not raigne as commande in vs.

Vſe. If it bee the propertie of a wicked man to followe after vngodly luſts, we ought to D purge our ſelues from all the luſts of *the fleſh and ſpirit*, 2.Cor.7.1. leaſt theſe defile the bodies and ſoules in the powers and parts of thē: to do which the better, remember that *bleſſed are the pure in hart*: ſecondly, to inure our ſelues vnto the feare of God, ſeeing the feare of God *is cleane*, Pſal.19. that is, it cleanſeth the heart, and breaketh the necke of all noiſome luſts.

Matth.5.8.

v. 19. Theſe are makers of ſects, fleſhly, not hauing the ſpirit.

This verſe containeth the application of the former teſtimonie vnto the particular perſons whome it concerneth; ſetting downe who they be that are ſcorners and followers of their luſts: namely, ſcorners are they that *make ſects*, ſeparating themſelues from the people of God: and followers of their luſts be thoſe who are *fleſhly, and without the ſpirit*: which words being applied to theſe ſeducers, faſten two ſinnes more vpon them. The firſt whereof is, that they are *makers of ſects*. The ſecond, that they haue *not the ſpirit*. For the former, the word ſignifieth a ſingling and ſeparating of thēſelues from the church and people of God, & conſequently the making of ſects to themſelues: neither may this ſeeme ſtraunge that there ſhould be ſuch perſons that make ſuch ſeparation; ſeeing it is the nature of euery ſinner to flie from the preſence of God, as *Adam* did: and *Peter* when he had ſeene a part of the glorie of Chriſt, bad him *depart from him* for hee was a ſinner. The prodigall ſonne muſt haue his *portion* apart, and will not be perſwaded to liue with his father; and euery vngodly man *withdraweth* himſelfe vnto perdition, Heb. 10. 38.

Doct. Firſt, it is a great ſinne for a man to ſeparate himſelfe from the aſſemblies of Gods people: becauſe firſt it is a flying from God and his preſence, whoſe face euery one is commanded to ſeek; ſeeing he preſenteth himſelf in the Word and Sacraments, and whereſoeuer two or three are aſſembled in his name, &c. Secondly, it is a contempt of Gods ordinance, which whoſoeuer deſpiſeth, deſpiſeth God himſelfe. Thirdly, out of the Catholike Church is no ſaluation: the ſaying is true, Whoſoeuer will not haue the Church for his Mother, ſhall not haue God for his Father. Fourthly, the congregation of Gods people on earth are the ſuburbes and gates of the kingdome of heauen; whoſoeuer therefore ſhutteth the gates of this kingdome of grace againſt himſelfe here, ſhal neuer enter into the gates of the kingdome of glorie hereafter.

Vſe. Our dutie hence is, to ioyne our ſelues to the aſſemblies of the faithfull, not *forſaking the fellowſhip* that we haue among our ſelues, Heb. 10. 25. but *keeping the vnitie* of the ſpirit in the bond of peace, Eph. 4. 3. beeing like minded one towards another, Rom. 15. 5. ſpeaking one thing as thoſe that are knit together in one minde and one iudgement, 1. Cor. 1. 10. And if we would ſeparate our ſelues, then let vs depart from the Atheiſts and Papiſts in their corrupt doctrines and wicked conuerſation. Secondly, ſuch are iuſtly reprehended who ſeldome come to heare the word, receiue the Sacraments, and to call vpon God in the congregation: for ſo much as they can, they cut themſelues from the kingdome of God, in reiecting the meanes of their ſaluation. *Obiect*. They alleadge for themſelues, that if they ſhould come, they ſhould heare but a weake man like themſelues ſpeake vnto them; and if Chriſt himſelfe or ſome Angel ſhould preach vnto them, they would heare willingly. *Anſw*. Lay aſide all diſputing, and yeeld vnto the wiſdome of God, whoſe ordinance it is that men ſhould be taught by men, and not otherwiſe. *Obiect*. They ſay further, that they haue the Bible, and the Sermons of Prophets and Apoſtles at home, and none can make better Sermons then they; and againe, that they can get knowledge enough to ſaluation by themſelues: and ſome ſay they haue knowledge enough and neede no more. *Anſ*. Firſt, Gods ordinance muſt be acknowledged, and reuerenced in the publick miniſterie, and in the midſt of the aſſemblies: and priuate duties muſt giue place to publike. Secondly, the word is not onely to be known, but affected: now although knowledg may be gained priuately; yet the affections muſt be wrought and mooued in the publike Miniſterie. Thirdly, thoſe that know the moſt, know but in part; and the miniſtery is inſtituted not onely to initiate and begin men, but to confirme them in grace, and lead them to perfection: for which ende the Lord hath giuen Paſtors and Doctors of the Church to teach men, vntill they come vnto a ripe *age in Chriſt*, which is not till death.

Now for the further clearing of this point, two queſtions are to be reſolued. 1. *Queſt*. Seeing it is a ſinne for a man to ſeuer himſelfe from the Church of God; where and what Church is that to which a man may for euer ioyne himſelfe with a good conſcience? *Anſw*. That people which heare, beleeue, and obey the doctrin of the Prophets and Apoſtles, are the true people and Church of God, vnto which a man may ſafely ioyne himſelf. Diuers notes there be, but the infallible notes of the true Church are, knowledge, faith, and obedience vnto that doctrine; theſe were the notes of the primitiue Church next after Chriſt: Act. 2. 42. Firſt, they continued in the Apoſtles *doctrine*. Secondly in *fellowſhip*, wherein the duties of loue are comprehended. Thirdly, in *breaking of bread*, that is, the adminiſtration of Sacraments; for the celebration of the Supper, is put for both. Fourthly, *in prayer*, that is, inuocation of God, with thankeſgiuing. In that commiſſion of the Apoſtles giuen for the gathering together of the Church of God, they are enioyned firſt to *teach all Nations*: that is, to make them Diſciples, namely, by the doctrine Propheticall and Apoſtolicall. Secondly, to *baptiſe them*, that is, to bring & admit them into the houſe of God. Thirdly, to teach them to *performe all things* which they were commanded. In which Commiſſion two of theſe notes are expreſſed, Eph. 2. 19. The Church *is founded vpon the doctrine of the Prophets and Apoſtles*. Ioh. 8. 31. *If yee abide in my word, yee are truly my Diſciples*, Ioh. 10. 27. *My ſheepe heare my voice and followe mee*. Pſal. 147. 19. *Hee ſheweth his lawes to Iaacob, and his ſtatutes to Iſrael, hee dealeth not ſo with euery nation*. Hence we note, that we may not ioyne our ſelues with the Iewes or Turkes, who renounce the words of the Prophets and Apoſtles: neither yet with the Papiſts; for

Math. 28. 19.

though in word and ſpeech they holde this word, yet indeede and in ſenſe they corrupt it, euen in the foundation.

The ſecond queſtion. But what if there be errors in the church, or things amiſſe, may we not then ſeparate our ſelues? *Anſ.* Things that may be amiſſe in the Church muſt be diſtinguiſhed: for ſome faults concerne the matter of religiō: ſome the manner: the former reſpecteth doctrine principally: the latter the maners of men. Firſt, for things amiſſe in the manners of men, wee may not ſeparate; but with Lot haue our righteous hearts vexed, and grieued with the wicked conuerſation of thoſe among whom we liue. The Scribes and Phariſies ſitting in *Moſes chaire*, teaching *Moſes* doctrine, muſt be heard, howſoeuer the corruptions of their manners be ſuch as they may not be imitated, Math. 23. 1. Yet here obſerue further, that although we may not ſeparate our ſelues from ſuch corrupt perſons in the publike aſſemblies, yet in priuate conuerſation wee may abſtaine from them, 1. Cor. 5. 11. If any that is called a brother bee a *fornicatour*, or *couetous*, or an *idolater*, or a *railer*, or a *drunkard*, or an *extortioner, with ſuch an one eate not:* that is, eate not priuately. Secondly, if the church erre in matter of religion, then muſt we conſider whether the errour bee in a more weightie and ſubſtantiall point, or in matter of leſſe importance. If it be in ſmaller points (the foundation beeing kept) we may not ſeparate our ſelues. 1. Cor. 3. 15. *If any mans work burn, he ſhall loſe, but himſelfe ſhall bee ſafe, yet as if it were by fire.* Now if the error of the Church be in ſubſtance of doctrine, or in the foundation, thē we muſt conſider whether it erre of humane frailtie, or of obſtinacie: if of frailtie, we may not ſeparate. The Church of Galatia was through frailtie quickly turned to another goſpel, and erred in the foundation, holding iuſtification by workes: yet *Paul* writeth vnto it as vnto a Church of God. So likewiſe the church of Corinth erred greiuouſly, and ouerthrew the Article of the Reſurrection; and yet *Paul* behaued himſelfe accordingly vnto it. But if the Church erre in the ſubſtance of religion obſtinately, then with good conſcience ſeparation may be made, 1. Tim. 4. 5. *If any man teach otherwiſe, and conſent not to the wholeſome doctrine, from ſuch ſeparate thy ſelfe.* An example hereof, we haue in Act. 19. 9. when *Paul* had preached in the Synagogue of the Iewes, and could not preuaile with them, but they beganne *to blaſpheme and ſpeake euill of the wayes of God, then he withdrewe himſelfe* and ſeparated from them. 1. Chron. 11. 14. 16. when *Ieroboam* had ſet vp the two Calues to be worſhipped, many of the beſt diſpoſed Iewes *departed from him, and came to Rhehoboam, and ioyned themſelues with Iudah and Ieruſalem* in the true worſhip of the God of their Fathers. Whence we ſee, that no man may with good conſcience ſeparate himſelfe frō the Church of England; ſeeing it teacheth, beleeueth, and obeyeth the doctrine of the Prophets and Apoſtles.

Whome we may not ſeparate from in publike aſſemblies, we need not priuately conuerſe with.

Further, conſider the manner of the ſeparation of theſe wicked mē; there be three ſorts of ſeparation: Firſt, *by apoſtaſie*, when a man falleth wholly from his religion, from the Church, and from common grace. Heb. 6. 4. It is impoſſible that they which were once inlightened, *if they fall away, &c.* Secondly, by hereſie, when men erre in the ſubſtance of doctrine and religion, and that of obſtinacie. Thirdly, by *Schiſmes*, and that is when men hold the ſame faith and foundation, and yet diſagree and ſeparate in regard of order and ceremonie. Theſe ſeducers ſeparated themſelues by *hereſies:* their hereſies were theſe: firſt, that men being in Chriſt might liue as they liſt, and ſo they were Libertines. Secondly, that among the people of God there ought to be no ciuill Magiſtracie, and ſo they became alſo Anabaptiſts. Here obſerue that euē in the Apoſtles time & daies were many heretikes; among whom was *Hymeneus* and *Philetus:* 2. Tim. 2. 17. and many woulues *entred euen in their dayes* who ſpared not the flock. Which may ſerue to ſtabliſh our mindes againſt the Papiſts, who obiect that our religion is the foūdation of all hereſies: as at the riſing of which many hereſies were reuiued; in ſo much as they call all our relligion hereſie, and the profeſſors of it heretikes: by which reaſon they might as ſtrongly prooue, that the doctrine of the Apoſtles themſelues was hereſie, & that the Primitiue church in the Apoſtles time was hereticall and no Church: for in the firſt hundred yeares after Chriſt, the church ſwarmed with hereſies, ſowne by Sathans inſtruments, to the choaking of that holy doctrine which was ſowne by the Apoſtles and their ſucceſſors in the field of the church: nay rather we conclude our religion to bee Apoſtolicall, becauſe the ſame hereſies which aroſe vp in the Apoſtles times againſt their doctrine, now reuiued again vpon the renuing of our religion.

The ſecond ſinne of theſe ſeducers in this verſe is, that they are *fleſhly*, or naturall men. For ſo it is explaned in the laſt words [*not hauing the Spirit*] wherein conſider two things: firſt, who is a naturall man: ſecondly, that it is a ſin to be a naturall man, for it is noted as a main ſinne in theſe ſeducers. Touching the former a *naturall man* is he, who liuing a naturall life is endued with a reaſonable ſoule, & is gouerned by nature, reaſon, and ſenſe onely; without grace or the ſpirit of God; which may appeare firſt by the word natural, which ſignifieth ſuch a man, as in whom the beſt thing is nature, and in whom there is nothing more excellent then his reaſonable ſoule, though corrupted. Secōdly, by the expoſition, or rather oppoſition in the words, wherein it is oppoſed *vnto the ſpirit*, who is wanting vnto ſuch a one to leade him in the way of a heauenly life. Further, that yet we may know this matter the better, there be three things to bee found in a naturall man: 1. Hee hath a bodie and ſoule vnited together in one perſon. 2. In his ſoule he hath excellent powers and faculties, as will, vnderſtanding, affections. 3. He hath all the ornaments of man, yet ſo as without grace: ſuch as are, ſtrength of bodie, and minde, memorie, knowledge of Arts and Sciences, ciuill policie and vertues, as Iuſtice, Prudence, Temperance, diſcretion to diſcerne what is meete to be done, what not; theſe are ornaments incident to corrupt nature, ſeruing not to aboliſh, but to reſtraine and bridle corruption, and containe men in order, for the preſeruation of humane ſocietie. Now he that hath theſe three and nothing elſe, is but a meer naturall man.

The ſecond point is: Here it may be asked, how it commeth to paſſe that a natural man offendeth God? *Anſ.* There be two things in euery natural man to be diſtinguiſhed: firſt, there is nature: ſecondly, the corruptiō of nature: the former is from God: the latter from mans fall: which two mãy be indeede diſtinguiſhed, but cannot now be ſeparated: the one is not the other, but the one is not without the other; this corruption is that ſin which preſſeth vs down, and hangeth ſo faſt on, Heb. 12. 1. which corrupted the whole man, ſo as the whole frame of man, that is, his whole diſpoſition and inclination is corrupted & euill from his youth, Gen. 8. 21. his *wiſedome* is enmitie to God, that is, euen the beſt thing that is, or can be in the fleſh is hatefull to God, Rom. 8. 5 *himſelfe is dead in* ſinnes and treſpaſſes, Eph. 2. 1. hauing no more abilitie to mooue to any thing truely good, thē hath a dead man to beſtirre himſelfe in and about the actions of life.

For the cleerer beholding of this corruption of mans nature, marke that there bee two degrees of it: the former whereof is a want of that goodneſſe and righteouſnes which at the firſt was, and now ought to be found in our nature. The latter is a proneneſſe and diſpoſition vnto all euill, which carrieth the heart on euery occaſion thereunto: this corruption muſt be conceiued as an ocean ſea, ſending out into euerie channel and veine of the ſoule, and whole man, ſtreames and floods of wickedneſſe: for looke into the principall powers of the ſoule, ye ſhall neede to goe no further for the finding of this truth. For firſt, in the *minde* is ſuch an impotencie, as whereby it is vnable to thinke or approoue of any thing that is truly good. 2. Cor. 3. 5. *We are not ſufficient of our ſelues to thinke of any good, but all our ſufficiencie is of God.* 1. Cor. 2. 15. The naturall man *perceiueth not* the things of God; which is moſt manifeſt thus: firſt, he knoweth not God himſelfe aright; for although he may know God as an infinite and eternall beeing, or in ſome other attribute, yet he cannot knowe him as a father vnto himſelfe. Secondly, he knoweth not, neither conceiueth the corruption of his owne nature, nor his ſins originall and actuall in the ſtaine and danger of them. Thirdly, he conceiueth not of the remedie of ſinne, the death of Chriſt: but accoūteth

A it fooliſhnes that life ſhould be brought out of death. Secondly, as his minde is blind, ſo a naturall mans will is rebellious, and is not ſubiect vnto the will of God, neither indeede can be. Ioh. 6. 44. *No man can come to Chriſt, vnleſſe the Father drawe him:* inſinuating our withdrawing of our ſelues, and reſiſtance of his cal, vntill he turne vs, and make our wills of vnwilling wills, to will that which is truely good; whence the Apoſtle ſaith, that to *will*, namely, that which is truely good, is not of our ſelues, it is the gift of god. Now hence we may reſolue that queſtion: why it is a ſinne to be a naturall man? not becauſe a man hath nature in him: but becauſe his whole nature is tainted with originall ſinne. B

Ob. The naturall man may pleade that hee cannot helpe it: he was borne ſinfull: why then ſhould he be blamed? *Anſ.* Rom. 5. 12. *In Adam we all ſinned*; for when hee ate the forbidden fruit, we euen ate it in him, and are no leſſe blameworthie then he was. *Obiect.* But it will be ſaid; it is no reaſon that we ſhould be ſaid to ſinne in him, ſeeing then we were not? *Anſw.* *Adam* was a publike perſō repreſenting all mākind, and euery particular perſon deſcending from him; and therefore what he did, all and euery man did in him: Euen as a Burgeſſe in the Parliament giuing his voyce and aſſent, all the countrie or ſhire is ſaid to giue their voyces, though they be abſent, and not preſent otherwiſe then in his perſon. God then giuing a C prohibition vnto *Adam*, he gaue it vnto all vs in him; and threatning him, he threatned vs and all mankind; this onely is the difference, that he beeing the root or ſtocke, and wee the branches ariſing from him, he ſinned actually, and we by relation and imputation. If then the naturall man ſtill pleade hee was no cauſe, but was borne ſo, the anſwer is cleere, that himſelfe is a cauſe, although not in himſelfe, yet in *Adam* before he was born he procured that he ſhould be borne a naturall man.

The naturall man procured that ſo he ſhould be borne in Adam, and is therefore excuſeleſſe.

Secondly, it may be pleaded againe: If I be a naturall man, I am gods creature as I am; why then ſhould I be blamed? *Anſ.* The former diſtinction betweene nature and corruption of nature muſt be here retained: for by the former D the naturall man is Gods creature, and not in reſpect of the corruption of nature: for this he created not, as the other: but ſuffred it to paſſe by generation from man to man, for the execution of the puniſhment of the firſt ſinne.

Queſt. Why did not God ſtay this corruption in *Adams* perſon? *Anſw.* God could haue done it; why he did it not, the reaſon is neither knowne nor to be enquired: a ſecret it is, but yet a iuſt iudgement of God ſilently to bee, with reuerence reſted in, and not with curioſitie to be ſearched out.

Vſe. Firſt, ſome may hence gather, if a man be iuſtly blamed for being onely a natural man, and not hauing the ſpirit of God; then euerie one hath power to receiue the ſpirit of God.

Anſ. This is no good reaſon, but is all one, as if becauſe a bankerout is blamed for not diſcharging his debts to his creditors; another man ſhould conclude, that ſurely he is therfore able to pay them. But theſe wicked men were blamed here: firſt, becauſe they profeſſed Chriſt, but yet had not his ſpirit: ſecondly, becauſe that in *Adam* they were the cauſes that they were borne without the ſpirit of God, and ſo made themſelues vnfit to receiue him.

Secondly, if naturall men be iuſtly condemned, much more thoſe that are worſe then they, as atheiſts, prophane perſons, thoſe which contemne the aſſemblies, and neglect the means of their ſaluation, and yet looke for ſaluation as wel as others. The Gentiles who were without the lawe, *doe the things of the lawe by nature*, Rom. 2. 14. and yet many that profeſſe the name of Chriſt, and liue vnder the Goſpel, goe not ſo farre as thoſe naturall men in doing the things of the lawe: ſo as euen thoſe Heathens and naturall men ſhal riſe vp in iudgement, and condemn many a profeſſor of Chriſt; of whom euen many come ſhort of the Deuill himſelfe, who beleeueth and trembleth; and yet not a fewe profeſſors neither knowe what the deuill beleeues; neither through hardnes of heart can tremble at the iudgements of God as hee can doe.

Thirdly, thoſe come farre ſhort that thinke themſelues in ſtate good enough, becauſe they liue ciuilly and deale iuſtly and neighbourly, as they ſay: for the naturall man can doe this, and yet ſhall be condemned: no plea ſhall ſtand at the great day of the Lord, but that which aſſureth of the pardon of ſinne, ſealed vp with the blood of Chriſt. Let a mans outward and ciuill righteouſneſſe be neuer ſo great, yea if it could be equall to the righteouſneſſe of the Scribes and Phariſies, which for outward appearance was without all exception; yet if hee bring not a righteouſneſſe exceeding that, he can neuer be ſaued.

Fourthly, in that the naturall man is blamed for beeing a natural man, this ouerthroweth all merits of congruity, which the Papiſts boaſt of; becauſe a mans perſon not being accepted before God, all his workes are ſinnes: the worke neuer pleaſeth God till the worker firſt pleaſe him.

Fiftly, euery profeſſor of Chriſt muſt ſtrip the naturall man, & become a ſpirituall perſon, that is, ſuch as the ſpirit of God dwelleth in: for firſt, as the Father worketh our ſaluation, by giuing Chriſt and his merits; ſo muſt the holy Ghoſt by applying the ſame vnto vs, elſe can we looke for no ſaluation. Secondly, as the ſoule giueth life to the bodie, which elſe were dead; ſo the ſpirit of God is the ſoule of our ſoules, & quickneth them with new life being dead in ſinne. Thirdly, wee can neuer knowe that we are in Chriſt, or belong vnto him, but by the preſence of the ſpirit in our harts; 1. Ioh. 3. 24. *Hereby we knowe that he abideth in vs, euen by the ſpirit that he hath giuen vs.*

Queſt. But how ſhall a man know whether he hath the ſpirit or no? *Anſ.* Let him examine himſelfe, firſt, whether he inwardly loue and feare god in his word of promiſe & threatning: ſecondly, whether he ſubiect his heart and life vnto him: thirdly, whether his heart be continually lift vp in inuocation and thankeſgiuing. All theſe are the workes of the ſpirit of God: & they which be of the ſpirit thus fauour and affect the things of the ſpirit, Rom. 8. *Queſt.* But I feare I haue not the ſpirit, how ſhall I obtaine it? *Anſw.* By vſing the meanes of reading the Word, meditation, and prayer eſpecially. Luk. 11. 13. *Your heauenly Father giueth the Holy Ghoſt to them that deſire him.* Pſal. 143. 5, 6. *I meditate in all thy workes; and ſtretch foorth my hands vnto thee.*

V. 20. *But yee beloued, edifie your ſelues in your moſt holy faith: praying in the holy Ghoſt.*

In this verſe vnto the ende of the 23. are ſet downe ſome means whereby all beleeuers may be fitted to the maintenance of the faith and true religion, vnto the which the Apoſtle hath in the former part of the Epiſtle perſwaded. Theſe meanes are contained in fiue rules here preſcribed: firſt, concerning *Faith*: ſecondly, *Loue*: thirdly, *Hope*: fourthly, *Meeknes*: fiftly, *Chriſtian ſeueritie*: the firſt of which is contained in this twentieth verſe, which is, that they *ſhould build themſelues* vpon their faith; which is not barely propounded, but inforced and vrged: firſt, by a motiue in this word, *moſt holy faith*:] ſecondly, by the meanes of it, which is *prayer; praying in the holy Ghoſt.*] In the rule note two things: firſt, that faith is a foundation: ſecondly, that the dutie of beleeuers is to build vp themſelues vpon this foundation. Concerning the former: firſt, it may bee demaunded what is here meant by faith? *Anſ.* Here by faith is not ſo much meāt the gift of faith, as the matter of it, namely, the doctrine of faith and religion comprised in the writings of the Prophets & Apoſtles; in which ſenſe it is ſaid that the Epheſians were *built vpon the foundation of the Prophets & Apoſtles*, that is, vpō their doctrine, Epheſ. 2. The ſame was the rock cōfeſſed by *Peter*, vpon which Chriſt promiſed to *build his Church*; and yet in the ſecond place we muſt not exclude the gift it ſelfe: for although the doctrine be a foundation in it ſelfe, yet it is not ſo to vs, vnles we beleeue it, and apply it to our ſelues by this gift. If any man aske what doctrine is this? I anſwer the ſumme of it may be reduced to three heads: the firſt whereof concerneth mans *miſerie* by his ſinne, originall and actual: as alſo the dangerous fruits thereof. The ſecond the redemption of man from this miſerie, and his freedome by Chriſt. The third *the thankefulnes* which man oweth for this deliuerance, and ought to teſtifie and expreſſe in newnes of life.

Hence learne firſt what is the infallible mark of the true Church, whereby it may be diſcerned from the falſe and Apoſtatical Church, and that is the doctrine of the Prophets and Apoſtles; for this beeing the very foundation of the Church, where it is, there the Church muſt needes be: and this note of it ſelfe is ſufficient to point out the true Church wheresoeuer. Secondly, ſeeing faith is the foundation of the Church, and not the Church the foundation of faith, beware hence of a damnable doctrine of the Popiſh Church, which teacheth that there can be no certaintie of the points of religion, no nor of the Scriptures themſelues, but onely by the iudgement of the preſent Church of Rome, and that Church muſt giue what ſenſe ſoeuer ſhe pleaſeth to the Scriptures, elſe hath it none: wherein they play the part of prepoſterous builders, laying the foundation in the top of the building. Thirdly, it may be demanded, how any doctrin becommeth a foundation vnto the ſaluation of men? *Anſ.* Properly to ſpeak, God and Chriſt is our foundation and rocke, Pſal. 18.1. but becauſe God reuealeth himſelfe and the meanes of our ſaluation in the word, it becommeth hence a foundation: as alſo ſecondly, becauſe Chriſt, who is the proper foundation, is the ſumme of the doctrine therein contained.

Vſe. Firſt, let no creature drawe vs from Chriſt, for then we are drawne from our foundation. Secondly, the affections of our heart towards Chriſt muſt exceede all affections of any thing beſides; our loue, feare, hope, confidence and truſt, muſt ſettle themſelues vpon him as vpon a foundation.

The ſecond thing in this firſt rule is the duty of euery beleeuer, which is to *build himſelfe vpon his faith*; which that a man may doe ſixe things are required: firſt, hee muſt haue in his heart a deepe ſenſe and feeling of his miſerie in ſuch ſort, as not finding in himſelfe wheron to be founded, he may feele himſelf to be founded vpon God and Chriſt: euen as in laying ſtrong and ſure foundations men digge deepe; and if they find ſure ground proceede on in their purpoſe. So this wiſe builder laieth his foundation *on a rocke*, Luk. 6.48. Secondly, he muſt haue *knowledge* of this doctrine of the Prophets and Apoſtles; for vnleſſe it be knowne it can be no foundation. Thirdly, a holy *memorie* to lay vp the word of God in their heart as in a ſtore-houſe: for he that remembreth not the doctrine of ſaluation, can neuer build vpon it. Fourthly, *faith*, whereby not onely we beleeue the truth of it, but apply it vnto our ſelues; this knitteth vs vnto the foundation, without which the word ſhall be no more profitable vnto vs then the Iewes, who mingled it not with faith, Heb. 4. 2. for this onely applyeth it vnto our hearts, Iam. 1. 12. Fifthly, the doctrine beleeued and applyed muſt take a *deepe rooting* in the heart; it muſt deſcend into the affections, & there be imbraced vntill it hath wrought out an experience of the ſweete comfort of it. Sixtly, there muſt be an *vnfained obedience* vnto the whole word of God: *Not euery one that ſaith Lord, Lord: but hee that doth the will of my Father*, Matth. 7. 21. This man buildeth wiſely vpon the rocke. *Queſt.* But what is that which muſt be done of vs? *Anſ.* Whatſoeuer is to be done of vs may be reduced to three heads: firſt, *faith* whereby the beleeuer truely reſteth himſelfe vpon God, cleaueth vnto Chriſt for the pardon of ſinne, and renounceth all other meanes in heauen and earth: Secondly, *repentance*, whereby he truely turneth from all ſinne vnto God. Thirdly, *new obedience*, whereby he endeauoureth to obey God in all his Commandements.

Vſe. Firſt, here is reprooued the carnall Proteſtant, who holdeth his religion but for forme and faſhion, or for feare of lawes, he is altogether without foundation, & in a pitifull condition: ſeeing when the great day of the Lord ſhall approach, whoſoeuer ſhall want Chriſt their foundation ſhal fall before him. Secondly, we muſt neuer ſuffer our ſelues to be drawne from our faith and religion; nor looſe our hold of the doctrine of godlineſſe, though we ſhoud ſuffer loſſe of lands, liuings, liberties, yea our life it ſelfe: if this be once wreſted from vs, we are fallen from the foundation, & haue loſt our holde of happineſſe and life it ſelfe. Thirdly, we may not take any reſt till we be builded vpon this foundation, it beeing the foundation & ground-worke of all our ſafetie and ſecuritie: for Chriſtian men are as houſes built vpon the ſea ſhore, who muſt looke for the waues and billowes of afflictions one in the necke of another: euen as one ſurge in the ſea ouertaketh another; how ſhould they hold out when this raine falleth, theſe floods come, theſe windes blowe and beate vpon their houſe, vnleſſe they be founded vpon this rocke? how elſe ſhould not their fall be great? but this ſure foundation eſtabliſheth the heart againſt all calamities of this preſent life, yea in the houre of death alſo, which otherwiſe is the downefall to hell, yea and in the day of iudgement the ſentence ſhall paſſe on their ſides, who are laid on this foūdation: they ſhall be found worthy to ſtand before the Lambe, when the deuill and his angels, with all ſinners and ſinne it ſelfe ſhall be caſt into the bottomleſſe lake. Now as euery particular Chriſtian man is to be a practiſer of this duty in his owne perſon, ſo alſo may it be fitly applied to the ſtate of the whole land, which by Gods bleſſing hath had for many yeares this foundation laid within it, through the which it hath beene able to withſtand, yea and ſubdue many rebellions, treaſons, forces, and powers, intended againſt it: and beſides hath had ſecuritie and ſafetie vnder God protection, with much peace and proſperitie. Would we now know the way how this peace and ſecuritie continued to vs & ours? the way is to continue and abide vpon this foundation, not looking backe to Poperie or ſuperſtition, but taking out the wholſome counſell of good King *Iehoſhaphat: Put your truſt in the Lord, and yee ſhall be aſſured; beleeue his Prophets, and yee ſhall proſper.*

2.Chr.20.20.

In this dutie of beleeuers marke further, firſt how the Apoſtle aſcribeth power to the beleeuer to build himſelfe: for although by nature men want this power (for the naturall man cannot of himſelfe ſo much as thinke one good thought) yet the regenerate whom the lord by his ſpirit hath mooued, haue a power giuen them to mooue themſelues, and build themſelues: that which was before to nature impoſſible, is made poſſible by grace.

Secondly note further the force of the word *build vp*] which requireth not onely a building, but a going on, and encreaſing in building: as if he had ſaid, *Build vp your ſelues more and more.* A dutie which neerely concernes men in theſe dayes, wherein men decline to Atheiſme, and Poperie, (which alſo is but a painted Atheiſme) when men can content themſelues to goe backe, and fall from their former loue, and are afraid to be found either hot or cold. This diſeaſe of our daies hath this Apoſtle forewarned vs of in this Epiſtle, beeing one of the laſt farwels of the Apoſtles to the church. Let vs then take notice of our declinings, and doe our firſt workes, and go on forward to perfection, building vp our ſelues daily, leaſt it come to paſſe that the lord come againſt vs, ſpue vs out of his mouth, remooue our Candleſticke with his other bleſſings, & leaue vs vnto our too late and vntimely repentance.

ἐποικοδομοῦντες.

The motiue wherby this rule is inforced vpon the Church, is drawne from a porpertie of faith, which is that it is is *moſt holy*. Wherein (to vnderſtand it) we will ſhew firſt what holineſſe is properly: ſecondly, that faith is moſt holy. For the former, in this holines there be two things: firſt, a freedome from all fault and blame: ſecondly, an excellencie or perfection conſiſting of many diuine vertues. Holineſſe thus vnderſtood is two-fold: *vncreated*, or *created*. *Vncreated* is the holines of God, which is nothing elſe but the perfection of his properties and attributes: this holines is incomprehenſible, & infinit, yea the fountain of al other holines. *Created* holineſſe is a certaine gift of God, which by ſome proportion reſembleth this vncreated holineſſe of God; the ſubiect whereof are Angels, man, & Gods ordinances, eſpecially the written word: ſo as this holineſſe of faith is this deriued holines, and not the former.

Secondly, how is the doctrine of religion moſt holy? *Anſ.* Firſt, *in it ſelfe*, being without all fault and errour, and hauing ſundrie excellencies, beeing full of diuine wiſedome and truth, and the onely inſtrument whereby Gods infinite wiſdome and goodnes is made known vnto vs. Secondly, in regard of the effect and operation, which is to make the creature, but eſpecially man holy: Ioh. 17. 17. *Sanctifie them in thy truth, thy word is truth.* It ſanctifieth men inſtrumentally, in that it maketh them reſemble God in many graces: by this *Dauid* became wiſer then his Teachers, Pſal. 129. and ſo reſembled God in wiſdome. Iam. 3. 17. This wiſdome which is from aboue (of which the word is the inſtrument) is *pure, peaceable, eaſie to be intreated, full of mercie and good fruits, without iudging*, and without hypocriſie. Thus we ſee how it maketh men reſemble God in all theſe, yea and in all other vertues. Thirdly, it is *moſt holy*, becauſe it ſanctifieth all inferiour creatures to the vſe of man, ſo as he may vſe them with good conſcience: 1. Tim. 4. 4. Euery creature of God is *good, ſanctified by the word and praier*. Where (by the way) may be noted the ſuperſtition of the Romiſh Church, which haloweth Bread, Salt, Water, Palmes, &c. for the curing of diſeaſes, caſting out Deuills, and working wonders; which practiſe of theirs is nothing but the defiling and prophaning of the creatures, by ſuperſtitious prayer ſeeming to halow them, yet without any word or warrant, either of promiſe or commandement: which is the principall inſtrument of ſanctifying the creatures vnto their lawfull ends and vſes.

Papiſts count t word ſu fluous i ſanctify the cre tures.

Hence learne firſt, that the doctrine of the Prophets and Apoſtles is from God; becauſe it is full of wiſdome, without any follie, full of truth, voide of all falſhood; as alſo moſt holy both in it ſelfe, and in operation and effect, and in the author, as proceeding from him who is the fountaine of all holineſſe: it is not of men, word beeing moſt holy, it muſt dwell in our neither needeth the euidence of men; by this propertie onely (if he had no more) it carrieth with it, and containeth within it ſufficient euidence againſt the gates of hell, that it is from God, and holy as himſelfe is. Secondly, the hearts plentifully, and our care muſt be that it may be written in the tables thereof, that it may be an ingrafted word, bearing rule ouer our wills and affections, yea ouer our whole liues: for where it ruleth it ſanctifieth the whol man. Thirdly, the doctrine of true faith ſanctifieth vs; but as it is receiued, beleeued, and applied by faith, and no otherwiſe, when it taketh place in vs then it ſanctifieth vs: it is not the rehearſing of the articles of it, nor the knowledge of it, nor carrying about with vs the words of it, that can worke grace, but the hiding of it, and mingling it with faith in the heart: from which we gather that it is a foule errour of the Papiſts, to teach that the Sacraments conferre grace, by the worke wrought, and that as the penne writeth by the hand of the writer, and that of it ſelfe, the hand mouing it; ſo the Sacraments of themſelues ſanctifie, beeing adminiſtred by the Miniſter: but this is erroneous, for the Word and the Sacraments are both of one nature, the Sacraments beeing none other but the word made viſible: but the word read or vttered

ſanfieth not by the worke done, but by beeing beleeued and applied by faith; therefore no more doe the Sacraments by beeing adminiſtred, but by apprehending Chriſt in them; grace muſt be conferred by the ſpirit of grace, and not by the vertues of any action in the Sacraments.

The laſt point in this firſt rule, is the meanes whereby beleeuers are to build vp themſelues in their moſt holy faith, and that is prayer [*praying in the holy Ghoſt*.] Wherein euerie member of the church is put in mind of a principall dutie, namely, that whenſoeuer we feare, or foreſee a falling, and defection from the faith, by reaſon either of weakeneſſe within, or perſecution without, thē time it is to repaire vnto god by the prayer of faith, crauing at his hands ſtrength, and power not onely to be preſerued from reuolt, but alſo to bee confirmed in the faith and doctrine wherein we ſtand. The Apoſtle hauing exhorted the Epheſians to ſtand faſt and be ſtrong in the Lord, and hauing preſcribed ſome meanes tending to that purpoſe; in the 18. verſe he concludeth the principall of the reſt to be praier: *praying alwaies with all praier and ſupplication of the ſpirit*: and that it is ſo, appeareth by two reaſons: firſt by prayer faith is exerciſed, yea and increaſed, according to the increaſe whereof, the other graces of zeale, hope, patience, & conſtancie are likewiſe confirmed and animated. Secondly, faithfull praier hath a faithfull promiſe made vnto it, *Ask & ye ſhall haue, ſeeke and ye ſhall finde, knocke and it ſhall be opened vnto you*: theſe promiſes we muſt lay hold vpon, and apply vnto our ſelues, for the ſtirring vp of continuall prayer, and ſtrengthning of grace, eſpecially in time of temptation, and in ſenſe of frailtie, and then God will bee good in hearing and helping, as his promiſe is.

Now in the meanes obſerue the manner of making prayer in theſe words, *In the holy Ghoſt*, which are added for foure cauſes: firſt, to giue vs to vnderſtand, that although a man be regenerate, yet he cannot pray as he ought, vnleſſe he be ſtill mooued, helped, and ſtirred by the holy Ghoſt. God giueth ſundrie graces in the conuerſion of a ſinner: firſt, a preuenting grace, which yet is not at all effectuall, vnleſſe it bee ſeconded and helped with a ſupply of a ſecond grace: for that is true euen of the regenerate, *without mee ye can doe nothing*, Ioh. 15. God giueth *firſt the will and then the deede*, Phil. 2. 13. yea and the continuance of the doing of that which is truely good: *Hee that hath begun the good worke, will performe or finiſh it*, chap. 1. 6. Here let grace be euerie way grace, leaſt it bee no grace at all; let God who is all in all haue the glorie of all; as for the doctrine of mans merit and humane ſatisfaction, which robbeth God to enrich man, it here falleth to the ground. The ſecond is, becauſe prayer is a ſingular and eſpeciall worke of the holy Ghoſt in vs; who ſtirreth vp in vs theſe grones and ſighs which we cannot expreſſe, Rom. 8. & maketh vs cry Abba Father, Zach. 12. 10. this *ſpirit of* A *grace* and compaſſion is promiſed to be *powred out vpon the houſe of Dauid and inhabitants of Ieruſalem*: and from hence a man may examine & find whether he be the child of God or no; for if he haue the ſpirit of God he is his, and if he haue theſe holy motions and deſires to pray, and can ſende out theſe cries vnto God vnfainedly, he hath the preſence of the Spirit; and he that hath not this ſpirit in theſe bleſſed fruits of it, is none of his. Thirdly, theſe words are added, to teach vs, that when we pray, we muſt doe it from our hearts: for where the ſpirit of God dwelleth, thence muſt prayer proceede, but his abode is in the heart, & therfore prayer (that god may acknowledge it to proceed from B the ſpirit) muſt be heartie: and ſo of all other ſpirituall duties; Coloſſ. 3. *ſinging with grace in your hearts*: Rom. 1. *whome I ſerue in my ſpirit*: where the Apoſtle expreſſeth a reaſon why prayer ſhould proceede from the heart, becauſe prayer is of the ſame nature with faith, and the ſpirituall worſhip of God, yea indeede is a part of it anſwerable vnto God himſelfe who is a ſpirit: but all theſe are ſeated in the heart and ſpirit, and conſequently prayer it ſelfe ought to be: neither is it the outward action or words which is ſimply the worſhip of God, but ſo farre as they conſent and proceede from the heart. Which teacheth vs, that whatſoeuer religious duty we are to turne our ſelues vnto, we C are firſt of all therin to approoue our harts vnto God. Fourthly, that there may be a diſtinction made betweene the true beleeuer and the hypocrite and carnal man. The hypocrite he praieth outwardly for forme and faſhion; the naturall man in affliction prayeth of compulſion, as a man that is racked and tormented; without any loue of God at all; both of them without any inward ſenſe, or rectified diſpoſition of the heart: but the beleeuer he prayeth in the heart and in faith, the ſpirit of God diſpoſing his heart aright vnto prayer.

Queſt. How doth the holy Ghoſt direct the heart. *Anſ*. By fiue wayes or meanes: firſt, by *illumination*, wherby he reuealeth God to man, as alſo his owne eſtate; both of them in part. Secondly, by *conuerſion*, whereby he turneth D the heart vnto God once made known. Thirdly, by direction, whereby he directeth the hart to deale as with God himſelfe, taking it from outward meanes. Fourthly, by feruent & *conſtant deſires* for things ſpirituall or temporall. Fiftly, by *faith*, whereby we can reſt on God for the accompliſhment of the things wee haue heartily deſired.

Queſt. Whether may we not pray to the holy Ghoſt, ſeeing here it is ſaid, praying in or by the holy Ghoſt? *Anſ*. We may not onely pray in or by him, but vnto him: for although wee haue no particular example herof in the Scripture, yet we haue ſufficient warrant: for the three perſons being vndiuided in nature, muſt be alſo vndiuided in worſhip, and one beeing worſhipped all muſt be worſhipped. Secondly, wee are baptized into the name of the holy Ghoſt, as well as of the Father and Sonne; and therefore he is to be prayed vnto, euen as they are. *Obiect.* But we are not commanded to pray any where by the Father or Sonne, as here by the holy Ghoſt, which argueth that the Holy Ghoſt is not the author of our prayers, as they are. *Anſ.* The Apoſtle here would haue vs obſerue an order in the working of the Trinitie, for all the three perſons are authors of our praiers; the Father and Sonne make vs to pray, but by the holy Ghoſt; the holy Ghoſt maketh vs pray, but more immediately, for he is the immediate author of our prayers: which teacheth that when we pray, it is not of our ſelues, but from the ſpirit which ſtirreth and ſendeth vp heauenly requeſts for vs: herein then we muſt renounce our ſelues, magnifie the grace of god within vs, and ſhew our ſelues thankefull by entertaining carefuly ſuch holy motions of this moſt holy Spirit.

V. 21. *And keepe your ſelues in the loue of God, looking for the mercie of our Lord Ieſus Chriſt vnto eternall life.*

These words containe the ſecond rule of the Apoſtle tending to the preſeruation of faith, and true religion concerning loue, and it is indeede of ſpeciall vſe, and direction for the framing of our liues: Chriſt caleth the loue of god and men the ſumme of the whole lawe: *Paul* calleth it the end of the Commandments. This cauſed *Paul* to keep faith & good conſcience: 2. Cor. 5. 14. *The loue of Chriſt conſtraineth vs.* Now for the better informing of our vnderſtādings, & our furtherance in obſeruing this rule fiue things are to be conſidered: firſt, what is meant by the loue of God? *Anſ.* We are to vnderſtand by the loue of god a diuine vertue in the hearts of the beleeuers, whereby they loue God & Chriſt, properly and ſimply for himſelf, reſt in him, and cleaue vnto him as the moſt abſolute good; for by Gods loue in this place is not meant that loue wherby God loueth man, but whereby man loueth God. *Qu.* Why doth the Apoſtle here omit the loue of man? *Anſ.* Becauſe the loue of man to man is included and to be vnderſtood in the other as a fruite neceſſarily flowing from it: for firſt, when a man loueth his neighbour, herin after a ſort he loueth God: for then God is loued not onely whē our affection of loue is directed vnto himſelfe, but alſo when his ordinances, his creatures, image, & other things pertaining vnto him are loued. Secondly, the Apoſtle *Paul* calleth the loue of the neighbour *the fulfilling of the lawe*; which cannot be vnleſſe we include alſo therein the loue of God, or rather it within Gods loue, & ioyne them together. Now if the loue of man be the fulfilling of the lawe, how much more is the loue of God, which by the ſame reaſon muſt include the other? Thirdly, it is a true rule in diuinitie, that the firſt Commandement muſt be included & practiſed in all the nine following, as being the foundation of them all. Now the maine dutie of the firſt Commandement, is the loue of God, which muſt goe with the practiſe of all the other, ſo as all the duties of the other Cōmandements are included in the ſame.

Gal. 5. 14.

The ſecond point is, whether this loue of God be in man by nature, or giuen by grace? *Anſ.* It is not from nature, but a gift of grace, following faith, and iuſtification. Ioh. 14. 14. *If yee loue mee, yee will keepe my commandements;* both which proceede from one beginning: as no man then can by nature keepe the commandements, ſo no man can by nature loue God aright, Rom. 8. 5. *The wiſedome of the fleſh* (that is mans beſt things, his beſt thoughts and affections) *is enmitie to God*, therefore can there be no true loue of God in nature. 1. Tim. 1. 5. *The ende of the Commandement is loue out of a pure heart, and of a good conſcience and faith vnfained.* Againe, we muſt firſt beleeue that wee are loued of God, before we can loue him, 1. Epiſt. Ioh. 4. *We loue him becauſe he loued vs firſt.* It will be obiected here, Luk. 7. 47. Many ſins are forgiuen her, for *ſhee loued much:* where it ſeemeth that loue is the cauſe of forgiuenes of ſinnes. *Anſw.* I anſwer, this word (*for*) doth not ſignifie here *a cauſe*, but a reaſon drawne from the ſigne, as it is alſo elſewhere vſed; this then is the ſenſe, many ſinnes are forgiuen her, and hereby ye ſhall know it, becauſe or in that ſhe loued much.

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Note hence firſt that doctrine of the church of Rome to be falſe, whereby they teach that before iuſtification there muſt be a diſpoſition and aptitude in a man thereunto, ſtanding in a feare of hell, loue of God, &c. for by this doctrine the loue of God in man ſhould goe before iuſtification, which is a fruit and follower thereof. Secondly, that is as falſe, that loue is the ſoule and life of faith, for though in time they bee both together, yet in order of nature loue followeth after faith, and therfore cannot be the forme and ſoule thereof. Thirdly it hath been the opinion of ſome, that faith apprehendeth Chriſt by loue, , and not by it ſelfe; but this is alſo erroneous: for loue in order followes apprehenſion of Chriſt, and therefore Chriſt is not apprehended by loue. Firſt, we beleeue, and beeing knit vnto Chriſt by faith, then our harts are knit vnto God by loue.

The third point is, what is the meaſure of loue whereby we muſt loue God and man. *An.* Acording to the two diſtinct parts of the word of God, are preſcribed two diſtinct meaſures of loue. The meaſure of the lawe is to loue God without meaſure, for it requireth that we loue God with all the powers of our bodies and ſoules, and *with all the ſtrength of* all theſe powers. Luk. 10. 27. This meaſure is not nowe

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our power to performe, no not although we be borne anew, for being ſtill fleſh in part, ſome of the powers of our ſtrength are withdrawne from the loue of God. The Goſpel is a qualification of the lawe, and moderateth the rigour thereof; it freeth a man not from louing God, but excuſeth not this loue in the higheſt meaſure and degree, but accepteth with a meaſure: it ſtandeth in 3 things; firſt in beginning truly to loue God: ſecondly, in the daily increaſe in this loue: thirdly, in beeing conſtant in the ſame vnto the ende: this meaſure the Lord accepteth for perfect loue, in thoſe that be in Chriſt, in whom the imperfection is couered; Deut. 30.6. *The Lord thy God will circumciſe thine heart, that thou maiſt loue the Lord thy God, with all thine heart, and all thy ſoule*, that is, as if the Lord had ſaid, I will engraft the true loue of my ſelfe in your hearts which you will increaſe in, and conſtantly proceede in the ſame, and then I will account and accept of it, for the full meaſure of loue that my lawe requireth: which diſtinction is the rather to be conſidered, becauſe the Papiſts teach, that the loue which the Lord requireth of Chriſtians, is the ſame for *ſubſtance* and *meaſure* which the lawe preſcribeth: and for the perfection of our loue, they ſay a man may doe more then the law bindeth him vnto; as if hee giue all his goods to the poore, it is more then euer God in his law hath commaunded: and if we loue God aboue all creatures (which they ſay a man may do though imperfectly) it is the loue which the lawe preſcribeth. But all this is moſt falſe, and ſo the Apoſtle, Gal. 3.10 concludeth it, *as many as are vnder the workes of the Law are accurſed.* If all men be condemned by the law, then is no man able to performe the loue and duties which it requireth: but he taketh the former for granted: for elſe his argument could not holde, & therefore that none can performe the loue which the lawe enioyneth is true. Secondly, the common opinion of men is, that they euer loued God with all their heart, and it is pitie hee ſhould liue that doth not ſo; but it is a meere deluſion; for if it were ſo, what needed any qualification or moderation of the lawe by the Goſpell.

The fourth point is, wherein ſtandeth the loue of God? *Anſ.* 1. Epiſt. Ioh. 5.3. *This is the loue of God, that yee keepe his Commandements*; Ioh. 14.21. Hee that keepeth my Commandements, is hee that loueth mee: the reaſon whereof is this, hee that loueth God, loueth his word, and he that loueth his word will bewray his loue, in yeelding anſwerable obedience thereunto; and in one word this keeping of the commandements ſtandeth in theſe three things: firſt in *faith*, for it muſt be the worke of a true beleeuer: ſecondly, in *conuerſion* vnto God: thirdly, in new *obedience*; which ſheweth many a man how miſerably he hath beene heretofore deluded by Sathan: for euery man profeſſeth and pretendeth the keeping of the Commandements, and yet the moſt are ſo farre from doing them, that they know them not, neither care to know them.

The fifth point is, how a man ſhould cheriſh in him the loue of God and of man? *Anſ.* Firſt, the meanes whereby man may preſerue himſelfe in the loue of God is twofold; firſt, that he muſt labour daily ſo to touch his heart with the ſenſe of Gods loue towards himſelfe: for the more he ſhall feele Gods loue confirmed vnto him, the more ſhall his loue be inflamed and increaſed towards God againe; euen as the more we feele the heat of the Sunne, the warmer we are. Secondly, we muſt keepe a daily obſeruation of Gods bleſſings ſpirituall and temporall, which is a ſpeciall meanes not onely to confirme and augment our loue, but preſerue it conſtantly to the end. Pſal. 18.1. *I will loue thee dearely O Lord.* Why, what made Dauid thus reſolue himſelfe? the reaſon is rendred in the next words: The Lord *is my rocke, my fortreſſe, my ſtrength*, and he that deliuereth mee. Secondly, men muſt vſe the meanes whereby they may preſerue their loue to man; and theſe are of two ſorts, for ſome ſtand in meditation, other in practiſe. The meditations are foure. The firſt is the conſideration of the ſpirituall and neere coniunction of all thoſe that are true beleeuers, of which number we profeſſe our ſelues all to bee, who haue all one Father, God, one Mother, the heauenly Ieruſalem the Catholike Church; all begotten of the immortall ſeede, the Word of God, all liue by one faith in Chriſt, and all are heires of eternall life and glorie. This was Pauls motiue perſwading him hereto; Epheſ. 4.3.4. *There is one Lord, one faith, one baptiſme, one God and Father of all.* ſee Phil. 2.1.2. The ſecond meditation is, that the duties of loue which man ſheweth to man, eſpecially the faithful, God accepteth as done to himſelfe; ſo ſaith the wiſe man: *Hee that giueth to the poore, lendeth vnto the Lord.* And Matth. 25. *When I was hungrie ye fed me, &c.* namely, in my members vpon earth. The third meditation is the conſideration of that curſe, which is due to them that neglect duties of loue to man when occaſion is offered; Matth. 25. *Depart yee curſed, I was hungrie ye fed mee not*: to auoid this curſe, we muſt embrace the Apoſtles counſell to walke *in loue*. The fourth is, to conſider that the loue of man to man is a grace of God, which leadeth a man by the hand to the firſt degree of happineſſe; 1. Iohn 4.16. *Hee that dwelleth in loue, dwelleth in God, and God in him*; that is, hee hath entred the firſt degree of happineſſe, for hee hath fellowſhippe with God: and verſe 12. If we loue one another, Gods loue is perfect in vs. Now as nature it ſelfe can tell vs a happines is to be ſought for; ſo let this grace leade vs to the degrees and beginnings of it.

The ſecond ſort of meanes ſtand in practiſe, and the rules of practiſe be ſixe. The firſt is the practiſe of the Law of nature, beeing the ſumme of the law and the Prophets, by Chriſts owne teſtimonie: *whatſoeuer yee would that men ſhould doe vnto you, doe you the ſame vnto them.* The meaning of which golden rule is this; Looke what we would haue other men to thinke, ſpeake, and doe to vs, that muſt we thinke, ſpeake, & doe vnto them, and no worſe: and on the contrarie, conſider what we would not that men ſhould thinke, ſpeake, or do vnto vs; that we muſt abſtaine to ſpeake, or thinke, or doe vnto them. The practiſe whereof would cut off many wrongs, contentions, frauds, & iniuries both in word and deede.

The ſecond rule of practiſe is in Gal. 5. 13. *Doe ſeruice one to another by loue*; that is, let euery man in his place and calling become ſeruant to another, & ſo preſerue loue by the duties of loue. The reaſon hereof is, becauſe God (although he might if he had pleaſed preſerued man without man) would haue man preſerued by man, and that euery man ſhould be his inſtrumēt for euery mans good in regard both of body & ſoule. For which end he hath furniſhed men with ſeuerall artes, ſciences, trades, and callings that one mā might ſtand in need of the help of another. Secondly, we are placed in the world that here we might ſerue God indeede, not in ſpeculation onely, but alſo in our whole practiſe in our ſtandings and callings, he wil be ſerued of vs in our ſeruing of mā, for theſe two muſt go together, and as it were ſtand in hand, the ſeruice of God, and the ſeruice of man.

God will be ſerued of vs in our ſeruing of man.

Whoſoeuer therefore imploy their callings principally for the purchaſing of their profits, pleaſures, honours, and not for the good of men, they abuſe their callings, prophane their liues, and miſtake the proper ende of them: as though they were borne onely to liue vnto themſelues, and ſerue themſelues, and neither God nor man beſides; from which too common a practiſe hath that deuilliſh ſpeech ſprung, and by Sathan put into the mouthes of many men: *Euery man for himſelfe, and God for vs all.* A ſpeech well beſeeming thoſe who are at opē enmitie with the duties of true loue.

The third rule is in Phil. 4. 5. *Let your moderate minde be knowne vnto all men.* Wherein is commended that meekenes of mind, whereby we can with moderation and equity beare with men for the preſeruation of loue; ſee Phil. 2. 3. This moderation ſtandeth in foure actions: firſt in bearing with defects & infirmities of nature, as haſtines, frowardnes, deſire of praiſe, ſlownes and ſuch weakneſſes: it is the part and property of an equall minde, not to be ſeuere, or haſtie againſt theſe, but rather to paſſe by them, as *Salomon* ſaith: *It is the glorie of a man to paſſe by an infirmitie.* Secondly, in couering many, yea a multitude of ſinnes: yea and if a man be called to reueale and diſcouer them by way of teſtimonie, it cauſeth a man not to aggrauate the crime, but equally to ſpeake euen as the thing is. Thirdly, in conſtruing mens meanings, words, and actions (if it be poſſible) in the better part: euen ſo farre as the word of God giueth vs libertie: for it is a fruite of malice to miſconſtrue them, to take an offence where it is not giuen, or not to be taken, and that, ſo long as the wickednes is not apparent. Fourthly, in reſtoring him that is fallen into a fault, by the ſpirit of meekenes, courteſie, and humanitie: euen as a Surgeon dealeth with a broken arme or legge, not with roughneſſe, or anger, but with mildnes, yea and pitty towards the offender, ſo ſetting him as it were in ioynt again.

The fourth rule is in Rom. 12. 10. *Be affectioned one towards another with brotherly loue.* How may that be done? *Anſw.* In the next words, *in giuing honour goe one before another*, not in taking honour as our nature is; but in preferring others before our ſelues: and here we muſt not conceiue of this honour as a meere ceremonie, ſtanding in ſome outward geſture; but it is a reuerent opinion conceiued inwardly in the heart, whereby euery man thinketh better of another then of himſelfe, and accordingly yeelds him more honour. But ſome wil ſay here this is hard to do, to eſteeme of euery man better then our ſelues, & how may we attaine vnto it? *Anſ.* Whoſoeuer iudgeth this ſo hard a leſſon, let him enter into the ſerious examination of his owne heart, without partialitie, let him looke narrowly into himſelfe, and he ſhal eſpie ſuch a bodie of ſinne for meaſure or manner, as he cannot finde in any man beſides; ſo as in the true ſenſe of his eſtate he can neuer abaſe any man ſo farre as he can himſelfe, whereby hee ſhall come to iudge euery man worthy to bee preferred and honoured before himſelfe.

The fifth rule is in Epheſ. 4. 26. *Let not the Sunne ſet vpon your wrath.* A very neceſſarie rule; for ſeeing we be but men, we cannot be without many ſinnfull motions, and eſpecially of reuenge vpon occaſion; but here we are counſelled forthwith to ſtay and repreſſe them, yea and to breake them vtterly off: that although anger, wrath, & reuengeful thoughts will ariſe vp in our hearts, yet we muſt extinguiſh them, and not ſuffer them to continue with vs, no not for the ſpace of a day. The ſame Chriſt himſelfe hath taught. Mat. 11. 25. *When yee ſtand to pray, forgiue, if yee haue any thing againſt any man.* So often then as we are to pray (which is at the leaſt daily,) ſo often we are to forgiue iniuries offered to vs, for we pray to be forgiuen as our ſelues doe forgiue others: men content themſelues to carry their wrath a whol yeare together: if they forgiue once a yeare at Eaſter, or at the receiuing of the Sacramēt once a quarter, it is as much (they thinke) as they need to doe: but they forget that the Sunne muſt not goe downe vpon their wrath.

The ſixt rule, Rom. 15. 2. *Let euery man pleaſe his neighbour.* Some will ſay, how can this be, for ſome will neuer be pleaſed, if we condiſcend not to their corrupt and wicked deſires? *Anſ.* The next words expound the Apoſiles meaning *is for good*: What is that? *As* For his edification: ſo as the generall commaundement admitteth this limitation: that men muſt be pleaſed, but onely *ſo farre* as it tendeth to Gods glorie, their own good, and edification. So, Rom. 12.18. *Haue peace with all men*; but yet with a double limitation; firſt, *if it be poſſible*: ſecondly, if it *lie in you*: or ſo much as lyeth in you: wee muſt not carrie croſſe and thwart mindes, as beeing enemies vnto peace, but apply our ſelues to the preſeruation of it in our ſelues and others: thus ſhal we teſtify our ſelues to be admitted into Gods kingdome, *wherein the Lyon and the Lambe play together*, and the young childe and the Cokatriſe, Iſai. 11. Wherby thus much is ſignified, that men once conuerted ſhall be ſo chaunged and altred, that if they were neuer ſo fierce and cruell againſt the church, and one againſt another before, yet now they ſhall be framed to a peaceable and meeke diſpoſition towards all men.

Now to perſwade vs to the practiſe of theſe rules, conſider firſt that theſe are the laſt times, wherein moſt men are *louers of themſelues*, and louers of men for their owne aduantage, euen ſo farre as by them they may attaine and retaine their wealth, pleaſures, and pompe; but fewe are they that loue men for god, or his graces in them: now ſeeing the times more call for theſe duties let vs be the more carefull in them. Secondly, loue amongſt men is the bond of ſocieties; for what els linketh man to man but loue? which therefore the Apoſtle calleth the *bond of perfection*, and truely, for it maketh them ſpeak and thinke one thing, & perfecteth their ſocietie. Seeing then Chriſtian ſocieties are gods ordinances and preſerued by loue, wee are to labour the more in the preſeruation of it. Thirdly, the office and action of loue is moſt excellent, for the manifolde gifts and graces which God beſtoweth on men for the vſe of the Church and Common-wealth, are all hereby made profitable thereunto, all ordered hereunto aright, and all hereby applyed to their right ends and vſes: the gifts of knowledg, tongues, arts, wiſedome, and ſuch like, without loue they puffe vp, *but it is loue that edifieth*, 1. Cor. 13. and which cauſeth man to applie and vſe theſe gifts to the good of man.

The third rule for the maintenance of faith concerning *Hope*, in the next words, *looking for the mercie of our Lord Ieſus Chriſt vnto eternall life.*] Wherein is contained a deſcription of hope, which is this: Hope is a gift of God, wherby we wait for the mercie of Ieſus Chriſt to eternall life. For the better conceiuing of which grace, cōſider in the words thre things: firſt, the perſon on whom we are to waite by hope, namely, our Lord Ieſus Chriſt, together with the properties of this waiting, which are foure, firſt, it muſt be certaine without doubting: for the Apoſtle aſcribeth full perſwaſion and aſſurance vnto our hope as well as vnto our faith, Heb. 6.11. neither doth hope make a man aſhamed by diſappointing him of the thing hoped for, Rom. 5.5. Secondly, it muſt be againſt hope, that is, againſt all humane hope, reaſon, ſenſe, & whatſoeuer may be grounded vpon theſe. Thus *Abraham* beleeueth againſt hope, Rom. 4.18. Thirdly, it muſt be a patient waiting on Chriſt: Rom. 8.25. *If wee hope for that we ſee not, we doe with patience abide for it*: for otherwiſe the thing hoped for, deferred, maketh our waiting painful & tedious. Fourthly, it muſt be grounded vpon the word and promiſes of life, Pſal. 130.5. My ſoule hath waited, and I haue truſted in his word. Heb. 6.18. the ground & anchor of our hope is made not onely the promiſe, but the oath of God who cannot lie, although hee ſhould not ſweare, *that wee might hold faſt the hope that is ſet before vs*.

The ſecond point is, the thing for which we muſt waite, which is not for gold, ſiluer, honours, pleaſures, but onely for the mercies of God in Chriſt vnto life eternall: by which wee muſt not vnderſtand the beginning of mercie, for theſe wee alreadie here enioy, and hauing the preſent hold thereof, need not hope for the ſame, but for the full meaſure and accompliſhment of Gods mercies hereafter to be inioyed. The like manner of ſpeech hath *Paul*, Rom. 8. 23. *Wee waite for our adoption and redemption*, not that we are not already adopted and redeemed; but that it is not as yet fully finiſhed and accompliſhed in vs, as hereafter it ſhall be.

The third point is, the fruite and profit of this waiting; and that is life eternall, and therefore it is added, vnto *life eternall*, giuing vs to vnderſtand, that our waiting ſhal bring vs vnto and ſet vs in the poſſeſſion of this life. So as the deſcription ſtandeth in ſetting downe two effects of hope, deſcribed firſt, that it cauſeth to waite on Chriſt for mercie: ſecondly, that it doth not faile nor make a man aſhamed, for he waiteth vnto eternall life, and in this expectation is put in poſſeſſion of the ſame. From the former effect, we learne firſt to put a difference betweene hope and confidence: firſt by hope we waite on Chriſt, but by confidence we reſt vpon him, and quiet our hearts in him. Secondly, hope is of things to come, & confidence of things preſent, at leaſt made preſent by faith, Matth. 9.2. *Haue confidence, and thy ſinnes are forgiuen thee.* Whence we may diſcerne an errour in Popiſh religion. They teach with vs, that a man is to haue confidence in Chriſt, but they include it vnder hope, and will not permit that it ſhould be referred to faith, becauſe then they ſhould be drawne to grant a ſpeciall faith. But that is erroneous, ſeeing confidence is not of things to come as hope is, but of things preſent: and therefore although confidence goeth with hope, yet it is no braunch of it but proceedeth frō faith. Secondly, ſeeing this waiting is a certen expectation of Chriſt: hence I gather that there is a ſpeciall faith: for if there be a ſpeciall hope, there muſt needes be a ſpeciall faith

We muſt waite for mercie, and not for iuſtice, as the Papiſts teach by their doctrine of merite.

to ground this ſpeciall hope vpon: for we can neuer certenly waite for that, whereof we are vncertaine whether it belong vnto vs or no. He that hath receiued the earneſt, may certainly wait for the whole ſumme: but it is faith that receiueth the earneſt of the ſpirit, from whence our hope is raiſed, Heb. 11. 1. *Now faith is the ground of things hoped for*: for which cauſe it is that hope alſo hath his full aſſurance aſcribed vnto it as well as faith. And hence we may further take knowledge of another of their errors, whereas they teach that hope indeed is ioyned with a certaintie, but they diſtinguiſh of certaintie, which is (they ſay) either of the will or vnderſtanding: hope they graunt hath the certaintie of will, but not of iudgement & vnderſtāding: but this is falſe, ſeeing the Apoſtle Heb. 12. *commaundeth to reioyce in hope*; which no man can doe, vnleſſe the iudgement be certain and ſetled; hee that is not certaine of mercie, can neuer hope certainely for mercie. Thirdly, we learne hence to waite by our hope in Chriſt for life euerlaſting euen to the death, that muſt be the white which muſt euer be in our eye, at which we muſt continually direct our aime. We haue many examples of holy men who haue gone before vs in this dutie; *Iacob* when he was making his wil, inſerteth and as it were interlaceth this ſpeech; *O Lord, I haue waited for thy ſaluation*, Gen. 49. 18. *Moſes had his eye euer vpon the recompence of reward*, Heb. 11. 26. *Iob* will truſt in the Lord, *yea although he ſhould kill him*, Iob 13. 15. *Dauid* was much and often in this expectation of the Lords mercy, Pſalm. 40. 1. *In waiting I haue waited on the Lord*, that is, I haue inſtantly waited; *& mine eyes haue failed mee whiles I haue waited for my God*: Pſalm. 69. 3. and Pſalm. 16. 9. *My fleſh ſhall reſt in hope*: his hope was that his fleſh ſhal riſe againe vnto life euerlaſting. *Obiect.* But how can we nouriſh this hope (will ſome men ſay) ſeeing wee are ſo toſſed and perplexed with ſo many miſeries & grieuances in this life? *Anſ. Paul* meeteth with this obiection, Rom. 5. 3. *Wee reioyce in tribulation. Queſt.* How can we doe ſo? *Anſ.* When wee ſubiect our ſelues vnto God in affections, *hee ſheddeth abroad his loue in our hearts*, and this breedeth *patience*, which bringeth forth experience, and experience *hope*, which maketh not aſhamed; beeing the helmet of ſaluation, and our anchor which ſtaieth our ſhip in the troubleſome ſea of this life. Fourthly, if we muſt by our hope waite on Chriſt: then in all our requeſts and petitions vnto God we muſt abide the Lords leiſure, not limiting him, or preſcribing the time vnto him of hearing: for herein our hope muſt exerciſe it ſelfe.

We muſt waite for mercie, and not for iuſtice, as the Papiſts teach by their doctrine of merits.

Further, from the obiect of this waiting, which is the mercie of God, we may learne diuerſe points: firſt that there is no ſuch merit of works as the Papiſts dreame of, for then might we waite for iuſtice, and of due lay claime to life eternall. But here we haue another leſſon read vs, namely, that the Saints of God iuſtified, ſanctified, and ſo continuing (for to ſuch *Iude* wrote as verſe 1.) muſt wait for the mercy of God vnto life eternall. Yea let a man keepe all Gods Commandements he ſhall merit nothing, hee doth but his dutie. In the ſecond Commandement the Lord ſaith he *ſheweth mercie on thouſands*: but who are they? *euen to them that loue mee and keepe my Commandements*. If *Adam* had ſtood in innocencie, hee could not haue merited any better eſtate than hee was in; how much leſſe can we ſince the fall: nay Chriſt as he was man alone, could not merit, nor did not, but in regard of perſonall vnion. But the Papiſt wil here ſay, that life eternal is promiſed vpon condition, and if we can keepe the Commaundements wee may merit. I anſwer, If we keep the condition of our ſelues wee may merit indeed; but this is impoſſible; for euen our keeping of the condition were of mercie; and mercie and merit will neuer meet and ſtand together. Secōdly, if we wait for mercie in Chriſt then we muſt altogether deſpaire in regard of our ſelues for euer attaining life euerlaſting, for hope ſendeth a man out of himſelfe, and cauſeth him wholy to reſte himſelfe vpō Chriſt. Thirdly, if we muſt waite for the accompliſhment of mercie, which tendeth to life euerlaſting, then much more muſt we in our dangers or troubles wait for Gods mercie in our deliuerance. If we muſt wait for the greater, we may for the leſſe, Hab. 2. 3. *At laſt the viſion ſhall ſpeake, and not lie: though it tarrie, waite.* And Iſai 28. 16. *He that beleeueth maketh not haſt.* This meeteth with mans corruption, who in preſent trouble will haue preſent helpe, or elſe he will fetch it from hell it ſelfe, from Satan and Sorcerers: but ſuch neuer learned to waite on Gods mercy for ſaluation; for then could they waite his leiſure in leſſer matters for health, and eaſe, and with more comfort make farre leſſe haſt.

Wicked in preſe troubles muſt ha preſent help, tho from Sat himſelfe.

Secondly, from the ſecond effect or fruit of hope, namely, that deceiueth not, nor diſappointeth him that hopeth; note firſt a difference betweene humane or carnall, and religious or Chriſtian hope. The former often deceiueth men, at leaſt when death commeth all ſuch hopes periſh: but the ſecond neuer deceiueth a man in time of neede, no not in death it ſelfe. Secondly, hence a man may and muſt beleeue his owne perſeuerance in grace, for where this hope is, ſuch a man cannot fall wholly from Chriſt, for thē his hope ſhould diſappoint him; neither from his owne ſaluation, becauſe this hope laies hold on the mercie of God vnto eternall life: and herein can neuer fruſtrate his expectation, or make him aſhamed. Thirdly, if our hope bring vs to the fulneſſe of happineſſe, and to the accompliſhment of mercy hereafter, that it bringeth vs to the beginning of this happines euen in this life: for the beginning of life eternall is in this life, & ſtandeth in the cōuerſion of ſinners vnto God, and in amendmēt of life: and whoſoeuer hath true hope, hee is thereby ſtirred vp vnto daily repentance & reformation of life: 1. Ioh. 3. 3. *Hee that hath this hope, purgeth himſelfe, euen as hee is pure.* Now there is none of vs but we ſay we hope for life eternall, and looke to be ſaued by the mercie of God in Chriſt: it ſtandeth vs then in hand to trie the truth of this hope within our ſelues, and manifeſt the truth of it vnto others, and both theſe by this note, namely, that we finde it to purge our hearts and liues, and that it conforme vs vnto Chriſt: for if we hope to be like him after this life, we muſt labour to reſemble him euen in this life, by beeing in ſome meaſure pure, holy, innocent, meeke, louing, &c. euen as he was: for otherwiſe if our liues be not in ſome reformation of our ſelues, and conformitie to our head ſutable to the profeſſion of our hope, it is but pretence of hope, and wil make men in the ende aſhamed.

v. 22. *And haue compaſſion of ſome, in putting difference:*

23. *And others ſaue with feare, pulling them out of the fire, and hate euen that garment which is ſpotted by the fleſh.*

Theſe words containe the two laſt rules tending to the preſeruation of the faith, both of them teaching how we may and are to recouer, and reſtore thoſe who are fallen or declining from faith or good conſciēce. For the better vnderſtanding whereof, conſider in the words two things; firſt, the way to beginne this recouerie, which is in the end of v. 22. *By putting difference.* Secondly, the manner how they are to be recouered; expreſſed in both the rules: the former concerneth Chriſtian meekneſſe, *Haue compaſſion on ſome:*] the latter concerneth Chriſtian ſeueritie; *and other ſaue with feare.* Concerning the former: the way of this recouerie is to *put a difference*] that is, by Chriſtian wiſedome to diſtinguiſh betweene offenders. For our direction wherein, we muſt know that men erre and offend two waies; firſt, in opinion and iudgement: ſecondly, in practiſe & life. Againe, thoſe that erre in opinion are alſo diuerſly to be diſtinguiſhed, according to the diuerſitie of their errors: for ſome erre in the foundation of religion, and matters of greateſt importance, as the Papiſts at this day, when they teach inuocation of Saints, iuſtification by workes, a reall ſacrifice for the quicke and dead in the Supper, with other falſe doctrines raſing the foundation: others may hold the foūdation, but erre in the ſmaler points of leſſer importance. As for example, the Anabaptiſts holding that warre is not to be made, nor othes to be taken, erre groſſely: but yet herein (though in other points they doe) they raſe not the foundation. Theſe ought wiſely to bee diſtinguiſhed, for he that erres in the foundation, ouerturneth his faith and religion: but he that holdeth the foundation, and erreth in ſmaller points, doth not. 1. Cor. 3. 12. *If any man build on the foundation hay or ſtubble, his worke ſhall burne, but himſelfe may be ſafe.* One thing it is to beate downe a wall, to pull downe a window, yea ſome one ſide of a houſe; and another to plucke vp the foundation: for this deſtroyeth all. Which difference if it had bin made and minded, many which haue ſeparated themſelues from the Church of England, had ſtil remained members of it. Secondly, of thoſe that erre in opinion, ſome erre of ignorance and blind zeale, ſeeing no other truth thē that they holde: as the Iewes did, Rom. 10. 2. who *had the zeale of God, but not according to knowledge:* others erre of malice, who know they are deceiued, and yet perſiſt obſtinately in their error and falſe opinion: leſt they ſhould looſe their credit, as Heretikes. Now between theſe alſo a difference is to be put; Tit. 3. 10. *An Heretike after once or twice admonition reiect; for ſuch a one is condemned of his owne ſelfe.* But if the error be of ignorance, *Paul* ſpeaketh; *If any bee otherwiſe minded, the Lord will reueale it,* Philip. 3. 15. But here wee muſt alwayes remember, that ſeeing we can hardly diſcerne the ground of mens errours whether they proceede of ignorance or malice, we are euer to condemne their errour, but haue reſpect to their perſons, and not paſſe ſentence raſhly againſt them. For the error of the vbiquitie of Chriſts bodie hath beene held and maintained by many both godly, and learned Proteſtants; their error we are alwaies able to condemne, but we may not condemne their perſons, no not although they haue defended it of malice, or out of the pride of their hearts, ſeeing the Lord might giue them repentance before or at their death. Thirdly, againe thoſe that do erre of ignorance muſt be diſtinguiſhed: for ſome of them are miſled of ſimple ignorance, as thoſe who haue no meanes, or very ſmall meanes to come to knowledge: others erre of affected ignorance, which is when men are *willingly ignorant,* heauing meanes of knowledge, but refuſe the ſame. As about fourty years agoe the people of this land erred of ſimple ignorance, becauſe they had not the meanes (which yet did not excuſe them) but now their ignorance is wilfull, and affected, neglecting at leaſt, if not fearefully deſpiſing ſo great ſaluation; and therefore as the ſinne of this land is greater, ſo the more fearefull is the iudgement like to be, if it be not ſeaſonably preuented by repentāce. Fourthly, there is alſo wiſe difference to be put betwene the authors of ſects and hereſies, and thoſe who are by them ſeduced. The Sect-maſters and leaders to be vſed with much ſeueritie,

The ignorance of this land more fearefull then it was fourtie yeares agoe.

ritie, and ſinne more grieuouſly: Rom. 16. 17. *Obſerue them which cauſe diuiſions among you*; as in a wiſely ordered Common-wealth, the heads of conſpiracies and authors of treaſons are moſt aimed at.

Secondly, errors in practiſe or action, is any actuall ſinne, or offence in word or deede; and men that offend in theſe are not all to be ranged in one ranke, but to be diſtinguiſhed. For of theſe, firſt ſome ſin of ignorance, not knowing what they doe; as *Paul perſecuted the Church of God ignorantly*, and through a blind zeale. Now ignorance is twofold; firſt, generall ignorance, when the thing is vtterly knowne: ſecondly ſpecial, when the equitie of a particular fact, or ſome ſpeciall action is vnknowne; as oppreſſion & vſurie in generall are vnknown to be euill; but many particular actions vnder this kind are vnknowne to many ſo to be: & ſometime theſe two ignorances are ioyned both together, acording vnto which we may put difference betweene the faults and offences of men. Secondly, ſome ſinne of infirmitie, who know what they doe, but yet are ouercarried by ſudden and violent paſſions of anger, feare, ſorrow or ſuch like vnto euill. Thus *Peter* denied his Maſter vpon ſudden feare of danger. Thirdly, ſome ſinne of malice, beeing carried vnto euill by the malice of their owne will, not of ignorance, or paſſion as the former; of this the Apoſtle ſpeaketh, Heb. 10. 26. *If we ſinne willingly, after wee haue receiued the knowledge of the truth, there remaineth no more ſacrifice for ſinnes.* Now of this malice of the will, there be two degrees: firſt particular, when a man wittingly and willingly ſinneth againſt ſome particular Commandement; as Act. 7. 51. the Iewes were ſtiffe-necked, and *alwaies reſiſted the holy Ghoſt*: that is, the miniſterie of the Prophets in ſome things, not in all. Secondly, generall malice, when a man is carried wittingly and willingly to oppugne all the law of God, yea Chriſt himſelfe, true religion, and ſaluation by Chriſt, and ſo reuerſeth all the Commandements. This is the ſinne againſt the holy Ghoſt, and of this degree the Apoſtle ſaith, *there remaineth no more ſacrifice for ſinne*: this beeing an vniuerſall and generall Apoſtacie. Now offenders according to theſe differences muſt be diſtinguiſhed.

Further, of thoſe that actually offend, ſome ſinne ſecretly, when it is knowne but to ſome one onely; and priuately, when it is knowne but to ſome few, and the ſcandall is the ſmaller. Some ſinne publikely, when the ſinne is notorious and the offence giuen great. If the offence be ſecret, the Apoſtle ruleth the caſe, ſaying; that loue couereth a multitude of ſuch ſins. For the ſecond, if the offence be priuate, then muſt thou admoniſh the partie betweene thee and him; if he heare thee, thou haſt ſaued and won him; if not, but he perſiſt in offending, tel the Church. But he that offendeth publikely, muſt be publikely reproued, that others may feare, 1. Tim. 5. 20. By theſe differences obſerued, a notable way is made for the recouerie of thoſe that are ſliding or fallen from the faith, in matter either of doctrine, or practiſe.

Hence we learne firſt, that it is our duty to obſerue one another in our ſpeeches and actions; or elſe we can neuer put any difference in them, the end of which obſeruing muſt be (not as the manner of many is, to imitate others in their euills, or traduce or floute men) but that of the Apoſtle, Heb. 10. 24. *Let vs conſider one another, to prouoke vnto loue and good workes.* Secondly, for the making of this difference betweene offenders, we ought to haue in vs a Chriſtian wiſdome, wherby we may diſcerne aright of perſons and things, and not to iudge of all alike. Our head Chriſt was a notable preſident vnto vs herein: for though many profeſſed him, and beleeued in him, yet would he not commit himſelfe vnto them, *becauſe hee knew* what was in man, Ioh. 2. 24. Loue indeed muſt hope all things, beleeue al things, ſuffer al things; 1. Cor. 8. 7. but yet this Chriſtian loue muſt be ordered by Chriſtian wiſdome.

Chriſtian
loue mu
goe hand
hand wit
Chriſtian
wiſedome

The ſecond point concerneth the manner of reſtoring offenders, ſtanding in two rules: firſt of compaſſion: ſecondly of ſeueritie. In the former conſider two things: firſt, on whom compaſſion is to be ſhewed; the Apoſtle ſaith, *on ſome*, that is, on thoſe that erre of ignorance, or infirmitie: on thoſe alſo who are carried away with the violence of ſome ſuddē paſſion, if they repent, yea or giue any hope of amendment: all ſuch muſt be reſtored with the ſpirit of meeknes, Galat. 6. 1. Secondly, the manner of ſhewing the compaſſion, which is not by winking at, or ſoothing men in their ſinnes, but by admonitions, and exhortations ſeaſoned with compaſſion: Matth. 18. 15. *If thy brother treſpaſſe againſt thee, goe and tell him his fault betweene thee and him: if hee heare thee not, take yet with thee one or two.* This is the meanes firſt to conuince the offenders, and then to bring them to repentance with all mercie and meeknes, and confirme them therin. Thus God himſelfe dealt with *Adam*, firſt conuinced him, and then in much mercie made that gratious promiſe, that the *ſeede of the woman ſhould bruiſe the Serpents head.* Thus *Chriſt looked on Peter*, & mercifully reſtored him. Thus *Paul* reſtored the Galathians, beeing fallen from the faith, by mercifull admonitions.

Obiect. But if we admoniſh men before witnes, according to the rule of Chriſt, wee may draw our ſelues into danger, for they may take ſuch admonitions for ſlanders, and vſe them as witneſſes thereof againſt vs.

Anſ. If therefore the fault be ſecret, we muſt onely admoniſh our brother alone; and if that will not ſerue to reclaime him, leaue him to God to turne him: and if it be priuate, that is known to ſome few, it is Chriſtian wiſdom to admoniſh him before ſome two of thoſe that can teſtifie of this ſinne, that ſo the partie admoniſhed may be conuinced, and the admoniſher cleared from all ſhewe and appearance of ſlaunder.

Vſe. 1. By this rule is condemned the rigour and auſteritie of many in too ſeuere cenſuring offenders and offences. This was a fault and blemiſh in the auncient Church; which ſometime for no faults would enioyne penance, as if a man had married the ſecond time; yea for ſmall and light offences were wont to enioyne a penance for two, fiue, yea and ſometime of ten yeares. This is the ſinne alſo of thoſe that are departed from our Church, condemning vs (for ſome wants) vtterly as no church, nor people of God, refuſing to heare the word of God, to pray, and to ioyne in other religious duties with vs. It is alſo the ſinne of many of the Lutherans, who becauſe we diſſent from them in ſome opinions, condemne vs and our Churches to hell, and ſpeake and write that we are limmes of the Deuill. Which were too great ſeueritie, if we held not the truth againſt them in the things wherein we differ.

Vſe. 2. We ought on the contrarie to put on the bowels of compaſſion towards offenders, if there be any hope of amendment; following herein the footeſteps of Chriſt himſelfe, who was very tender ouer Ieruſalem, ſo as hee wept ouer it. *Moſes* when the Iſraelites had ſinned in making them their golden Calfe, he mourned for them, faſted fourtie daies and fourty nights for them, and would not depart from God till he was intreated of him in their behalfe. Men cannot but be compaſſionate towards ſicke, & dangerouſly diſeaſed, or wounded bodies; but a rare thing it is to be ſo tender ouer the ſicke ſoules of our brethren. *But bleſſed is he that iudgeth wiſely of the poore*, whether afflicted in body or minde.

The ſecond rule of reſtoring offenders, concerneth Chriſtian ſeueritie: and it is the laſt of the fiue, laid downe in the verſe 23. In it the Apoſtle layeth downe three things; firſt, the rule it ſelfe, *to ſaue with feare.* Secondly, the reaſon of the rule, or manner of it; *pulling them out of the fire.* Thirdly, a caueat for the better obſeruing it: *And hate euen the garment ſpotted by the fleſh.* In the rule it ſelfe conſider two things: firſt, who are to be ſaued by feare? namely, thoſe who otherwiſe are incurable, which is manifeſt in the oppoſition of theſe words with the former, ſome are to be cured with mercie and compaſſion, as thoſe which ſinne of ignorāce and infirmity: but thoſe who are hardly curable muſt be terrified, affrighted, and ſo ſaued by terrour and feare. Secondly, what this feare is? namely not a bodily feare, as neither the meanes cauſing it are: but a ſpirituall feare, and that of euerlaſting deſtruction. The means of feare are either ciuill or ſpirituall. The former is the power and authoritie of the Magiſtrate, who carrieth not the ſword *in vain* againſt offenders; but that thoſe that doe *euill might feare*, Rom. 13.4. but neither is this feare nor the meanes of it meant. The ſecond meanes are ſpirituall, directly reſpecting the ſoule, not the bodie; and they are reduced to three kinds or heads: firſt, *admonition*, with denunciation of Gods iudgements againſt the partie not repenting. Secondly, *ſuſpenſion*, whereby offenders are debarred from the Lords Table. Thirdly, *excommunication*, whereby men are deliuered vp to Satan, and caſt out of the ſocietie of Gods people. Of theſe three this laſt is here moſt properly meant. *Ob.* But ſome will ſay, Excommunication is of no force, it is lightly regarded, & therfore can be no great meanes of feare to offenders. *Anſ.* This cenſure vſed according to the word of God, cannot but be full of horror, and terrour, and the moſt forcible (as the laſt) meanes of this feare. Math. 18. 17. *If hee heare not the Church, let him bee to thee as an Heathen.* What will mooue a man if this will not; that the whole Church ſhould account of him as a Pagan or Heathen? The inceſtuous perſon, 1. Cor. 5. 5. thus cenſured, is giuen vp to Sathan, and deliuered into the deuils power: then which what can be more fearefull? Both theſe places, the enemies of this cenſure, ſeeke to elude, that they might make it leſſe forcible: for that in Matth. 18. they interpret of ſeeking ciuill remedie, againſt ciuill harme or wrong, as though the ſenſe were thus; If thy brother iniurie thee, admoniſh him firſt priuately; and if he refuſe to heare thee, bring him before the Magiſtrate, thou maieſt goe to law with him, and vſe him as a Heathen man, in calling him before the heathen magiſtrate. But this expoſition cannot ſtand, for to ſhew that it is no direction of the manner to reuenge ciuill wrongs, but appertaineth vnto the conſcience, it is added euen in the very next words, verſe 18. Whatſoeuer they bind on earth, ſhall be bound in heauen; and whatſoeuer they looſe in earth ſhall be looſed in heauen. For the other place, 1. Cor. 5. they expound it of an extraordinarie puniſhment, which might be executed in thoſe daies by Satan vpon the bodies of ſuch offenders; *Deliuer him to Sathan:* that is ſay they, that he may torment his bodie. But this cānot be a bare bodily puniſhment, but an excluding of the ſinner from the Communion & fellowſhip of the Church, and muſt be done in the face of the Church, by the conſent of the whole Church, which appeare to be ſo verſ. 2. and 4. Againe, if it had beene meant of ſome ſuch extraordinary puniſhment, *Paul* by his Apoſtolical Rod could haue done that alone, & needed not haue troubled the whole Church with it.

The cenſure of excommunication not to be inflicted but in moſt deſperate caſes.

The ſecond point is the reaſon of this rule, taken from the danger of the delay of it; *Pulling them out of the fire.* They are in perill of preſent danger, they muſt therfore preſently be ſaued: euen as things that are in the fire muſt be preſently pulled out violently, or elſe they are preſently conſumed; ſo muſt theſe offenders be preſently preſerued & pulled out of the fire of hell. Out of theſe two former points we learne diuers inſtructions.

Firſt, that their cenſure of excommunication is an ordinance of God, and no inuention of man: for euen in this verſe we may obſerue, firſt that obſtinate offenders are to be ſaued by terrible meanes, ſome muſt be ſaued by feare. Secondly, violent and ſudden meanes muſt be vſed, they muſt be as it were *ſnatched out of the fire.* Thirdly, they muſt be ſeparated from in regard of ſocietie, in the next words; all which three things cannot agree to any thing but only to excommunication.

The cenſure of excommunication not to be inflicted but in moſt deſperate caſes.

Secondly, note the end of excommunicatiō, which is to plucke men out of the fire of hell with violence; and therefore this deſperate remedie is onely to bee vſed in deſperate caſes, when there is no other way to ſaue the ſoule, and not for trifles, The Surgeon cutteth not off armes and legges, vntill the life be diſparaged: neither the Phyſition preſcribeth ranke poiſon but in moſt deſperate diſeaſes. Againe, if this be the end of it, then it reſpecteth the ſpirituall eſtate of men, and not the temporall; the ſoule properly; and not the bodie. Wickedly then doth the Pope (for the vpholding of his eſtate) excommunicate Kings and Princes, to depoſe them from their Crownes, and depriue them of their ſcepters, and by it free their ſubiects from their allegeance: this is no end of this cenſure warranted in the word. And thirdly, if ther be ſuch a neceſſarie end and vſe of it, it were to be wiſhed that in this ende it were more vſed againſt open and notorious ſinners, whome the word cannot preuaile with to their ſaluation; ſeeing many go on euery where obſtinately in their ſinnes without amendment, to the great ſcandall of others.

Thirdly, hence we learne that many be ſo wedded and addicted to their wicked wayes, that although they be in the mouth of hell, yet they feare nothing; neither God nor Deuil: nor care neither for heauen nor hell; elſe what need were there of ſuch a cenſure as this is? *Ahab* was ſo addicted to *Naboths* vineyard that hee was ſicke for it: beſides, hee ſold himſelfe to worke wickedneſſe. *Manaſſes* ſold himſelfe to Satan, nothing could returne him but fetters & captiuitie. Fruitful of ſuch hath beene, & is our barren age.

Fourthly, when gentle meanes will not ſerue to reclaime men, it is the will of God that terrible meanes ſhould be vſed, if by any meanes they may be pulled out of the fire: and thus the Lord vſed to deale with his owne people of the Iewes, proceeding with them according to that order in Rom. 2. 4. firſt by patience, by long ſuffering, calling them to repentance: but when they hardened their heart againſt theſe meanes, then he hoarded and treaſured vp wrath for them againſt the day of wrath. The ſame hath beene his dealing with vs in this land; for theſe fourty yeares and more he hath hedged vs in with peace and proſperitie, together with the liberties of his glorious Goſpel, ſtill expecting our further fruitfulneſſe, anſwerable to ſuch meanes; but we become ſtill more barren, and leſſe fruitfull; hee hath often taken in hand his pruning knife, and lopped vs by famine, peſtilence, and other his iudgements, and yet behold we abound with bitter fruites of blaſphemies, iniuſtice, prophanenes, contempt of the Goſpel, which was more embraced and eſteemed of twentie yeares agoe, then now it is in theſe daies, which make no end of declining: that ſurely we cannot now but expect that the Lord ſhould open vpon vs the treaſures of his wrath, and ſtorehouſes of iudgements, vnleſſe we vſe meanes to preuent them, and that in due time. Some will aske, what be they? *Anſ.* Remember 2. rules, firſt the counſell of *Amos*, chap. 5. 12. *Prepare to meete thy God O Iſraell.* Meanes in this land are prepared to meete our Enemies, and it is wel don, but we muſt firſt prepare to meete our God by vnfained repentance, and forſaking of ſinne; for that is it which maketh the breaches of our land, and ſtrengtheneth our enemies againſt vs. Secondly, the practiſe of *Iehoſaphat*, 2. Chro. 20. 12. *We know not what to doe, but our eyes are towards thee, O Lord.* Depend vpon him alone, and nothing beſides him; make him thy *hiding place* in life & death, ſhroud thy ſelfe vnder the wings of his protection, and thou ſhalt be ſafe vnder his feathers.

Againſt
Iriſh Re

Now followeth the third point in this laſt rule, that is, the caueat tending to the obſeruing of it, in theſe words; *And hate euen the garment ſpotted with the fleſh:* that is, keepe no company, haue no fellowſhip or ſociety with them: which precept is propounded in a dark compariſon or ſimilitude, taken from the ceremoniall pollutions of the lawe: that looke as men were then made vncleane, not onely by conuerſing with perſons legally vncleane; but alſo by touching (though it was vnwares) their houſes, veſſels, and garments, as appeareth Leui. 15. 4. and Num. 9. and therefore did not onely auoide ſuch perſons, but hated euen their garments: ſo muſt we vnder grace deal with obſtinate offenders, auoide their perſons, ſinnes, yea and ſocieties, as occaſions thereof. Firſt, then in the former part of the compariſon two queſtions may be demanded. The former is this:

Why ſhould any mans fleſh be vncleane, or his garments ſpotted, and ſo deteſtable and to be hated, ſeeing they are the good creatures of God? *Anſ.* There be three kinds of vncleaneneſſe; 1. Naturall, 2. Morall, 3. Ceremoniall. *Naturall* vncleannes is, whereby the creature becommeth by his corrupted nature vnclean for mans vſe: I ſay by *corrupted nature*, becauſe this vncleannes cannot riſe from created nature, but from mans ſinne and Gods curſe; as the Serpents are now to mans vſe *vncleane*, that is, noiſome, and full of hurt and poiſon. *Morall* is, when any creature is vſed againſt Gods Law and commandement, ſeparating it from the vſe of man: as to marrie within any of the degrees prohibited, Leu. 19. commeth within this vncleannes. Thus a man borne of vnclean ſeed is vncleane, Iob. 14. *Ceremoniall* is when the creature being cleane in it owne nature, yet in ſome other reſpects by vertue of Gods prohibition, becommeth vncleane. Thus were certaine beaſts, and fowles, and dead bodies vncleane, not in their nature, but in ſome reſpects, which eſpecially were three: firſt, in regard of touching: ſecondly, of taſting: thirdly, of ſacrificing: in which reſpects they might not be vſed. Now the creature might be hated, not in regard of it ſelfe, or as it is a good creature of God; but as farre as this ceremoniall vncleaneneſſe was faſtened vnto it, beeing prohibited in this or other reſpects by God.

2. *Queſt.* But why ſhould any man hate the fleſh, or garments of another, ſeeing this ceremoniall vncleanneſſe was no ſinne; yea to burie the dead corps was a duty to be performed neceſſarily: & ſo neceſſarie was it to touch them: & for garments they were naturall, and no more ſin to touch them then to eat or drinke? *An.* Although legall defilement was not alwaies a ſin, yet it was alwaies an euill, and prefigured the defilement of men by originall ſinne: and beſides vpon Gods prohibition was to bee hated. Secondly, although the defilement it ſelfe were no ſinne; yet hee that wittingly without cauſe did touch or meddle with the thing defiled, did ſinne, becauſe God commanded the contrarie.

Secondly, out of the ſecond part of the ſimilitude, in that we are to *hate* the companie of obſtinate offenders, it may be demanded whether we may keepe any companie, or haue any fellowſhip with an obſtinate ſinner? *Anſ.* The familiar company with ſuch is forbidden, but all companie is not abſolutely forbidden: for in two caſes it is lawfull to accompany with ſuch a one, firſt, to doe him good with conference, inſtruction, or admonition: an heretike muſt bee *once or twice admoniſhed,* and if he bee not then reclaimed, he muſt be auoided, Tit. 3. 10. Secondly, when a man is bound to ſuch a one by the bond of ciuill ſocietie: as for example, if a man were by the Church excommunicated, yet a wife muſt performe the dutie of a wife; the childe of a childe; the ſeruant of a ſeruant; for theſe diuine ordinances aboliſh not, but eſtabliſh ciuill ſocieties. Then I ſay familiar companie muſt be denied to ſuch obſtinate ſinners, but not all companie; as when by the ſame we can either reclaime them, or elſe to performe ſome ciuill dutie towards them.

Vſe. Firſt, wee ſee here what was the end of ceremoniall vncleanenes: and that was to repreſent that ſpirituall vncleaneneſſe in the whole man, by originall and actuall ſinne in thought, word, and deede. *Zach.* 13. 1. In that day ſhall there be a fountain opened to the houſe of *Dauid,* & to the inhabitans of Ieruſalem, *for ſin & for vncleanenes:* whereby is ſignified ſuch an vncleannes, whereby not onely our ſelues are defiled wholly, but whatſoeuer we touch & meddle withal, which is infected by reaſō of that dwelling ſin in vs, euē as it was which in the law was touched by a polluted and vnclean perſon. This conſideration ſhould cauſe vs to looke into the filthineſſe of our hearts; which if we could, or did ſee, as it is both in it ſelfe, and in the vile fruites which without intermiſſion it ſendeth out, it would make vs humble our ſelues; and neuer be at reſt vntil this fountain of the blood of Chriſt were ſet open vnto vs, and wee euen plunged into it, & ſo clenſed from this vncleanneſſe; whereof the vncleanneſſe of the fleſh was but a figure and ſhadowe.

2. *Vſe.* We learne how to vnderſtand the Commaundements of the Morall lawe, namely, not onely according to the letter, and bare words in which they are propounded, which mention the maine ſinnes onely againſt God and man; but by a *Synecdoche* in the mentioned ſins, all of that kind, as all occaſions, alſo motiues, and inducements thereunto, as here the Apoſtle wiſheth the ſaints to hate the fleſh, yea the garments ſpotted; ſo we are to hate the ſinne it ſelfe, yea and all the kindes, and all the occaſions of the ſame.

3. *Vſe.* Hence we haue a direct way wherin all beleeuers are to walke: firſt, wee muſt hate the company and ſocietie of manifeſt and obſtinate ſinners, who will not bee reclaimed. Secondly, all their ſinnes, not communicating with any man in his ſinne, we muſt haue no fellowſhip (as with the workers, ſo) with the vnfruitfull workes of darkeneſſe. Thirdly, all occaſions and inducements vnto theſe ſinnes. Fourthly, all apparances of wickedneſſe, 1. Theſ. 5. 22. that is, which men in common iudgement account euill; and all this muſt proceed from a good ground, euen from a good heart hating ſinne perfectly, that is all ſinne, as *Dauid* Pſal. 139. *I hate them with a perfect hatred:* and not as ſome who can hate ſome ſin, but cleaue to ſome other; as many can hate pride, but loue couetouſneſſe, or ſome other darling ſinne: but we muſt attaine to the hatred of all, before wee can come to the practiſe of this precept; beſids that all ſinnes are hatefull euen in themſelues. A needefull dutie to bee heedfully regarded in theſe dayes, wherein are ſo fewe haters of the fleſh, and ſo many haters of thoſe that hate it; ſo many that are ſo farre from hating the appearances of euill, that many ſinnes themſelues are ſwallowed vp and made no bones of, horrible blaſphemies muſt now credit mens ſpeeches: the breach and violating of the Sabbath in iourneying is as good a ſeruice of God on horſebacke as neede bee, or as hee requireth; raylings, alſo fightings, and ſuch workes of the fleſh, are notes of valour and ſpirit: and ſo in other. Thus men who profeſſe religion in word, denie it in deede; ſeeing true religion ſtandeth not onely in the hatred of the ſinns themſelues, but euen of all occaſions and appearances of them: becauſe God hath commanded them to be hated.

4. *Vſe.* As the Iewes (beeing not to come neere the houſes nor touch the vnclean) if they did touch any ſuch thing, they were vncleane and polluted: & for that cauſe muſt waſh their bodies, and change their garments, yea if they did but ſuſpect that they had defiled thẽſelues, they were preſently to be purified; ſo we beeing defiled with any knowne ſinnes, or ſuſpecting any vnknowne: our next courſe muſt bee to the blood of Chriſt the Lauer of the church, ſuing vnto God by prayer that our ſinnes may be therewith waſhed away: we muſt put off our garments, that is, the olde man with his luſts, and put on the wedding garment, that is, Chriſt Ieſus with his righteouſneſſe, daily proceeding in the duties of ſanctification; for he that hath waſhed himſelfe, had neede ſtill *haue his feete waſhed*, that is, daily renewe his repentance, and bring daily fruites worthy amendement of life.

v. 24. Now vnto him that is able to keepe you that you fall not, and to preſent you faulteles before the preſence of his glorie with ioy. 25. That is to God only wiſe, our Sauiour, be glorie, and maieſtie, and dominion, and power, both nowe and for euer. Amen.

In theſe words are contained the third part of the Epiſtle, namely, the concluſion of it, and it is nothing elſe but a lauding and praiſing of God: wherein three things are to be noted: firſt the perſon praiſed, which is *Chriſt* the ſecond perſon in the Trinitie, the Sonne of the eternall Father; this appeareth by two reaſons in the words: firſt, becauſe he is here deſcribed to be a Iudge that doth *preſent* all men *before himſelfe*, which is proper to the Sonne of God. Secondly, becauſe he is called our *Sauiour*, which is the title of Chriſt, according to the name Ieſus. And yet here muſt be noted that in this praiſing of the Sonne, the Father and the holy Ghoſt are not excluded: for as the nature of the three perſons is all one, ſo is their worſhip all one alſo. The ſecond point be the reaſons or inducements moouing vs to praiſe Chriſt, which be three. The firſt drawne from his power: *To him which is able, &c.* The ſecond from his wiſdom: *to God onely wiſe.* The third from the worke of our redemption and ſaluation: *Our Sauiour.* The third point is the praiſe it ſelfe, in theſe words: *Be glorie, and maieſtie, and dominion, and power, both now and for euer, Amen.* Of theſe points in order. And firſt of the perſon to whom this praiſe is giuen.

Firſt, note how the Apoſtle concludeth his epiſtle with the praiſe of Chriſt as the Iudge, as alſo the Sauiour of mankind; in whoſe example we are taught with willing minds to ſpend our dayes in the honour of Chriſt: for that which the Saints doe in heauen, that muſt we doe while we liue vpon earth; for ſo wee pray in the Lords prayer: but they in heauen doe continually caſt downe their Crownes at the feete of the Lambe, Reu. 5. 11. as *worthie to receiue all honour, and glorie, and praiſe, and power*; wee muſt therefore be readie vnto this dutie. Againe, he hath ſubiected himſelfe to exceeding diſhonour and abaſement, yea to the death, and that of the croſſe: and all that we might firſt honour him, and then be honoured by him: how therefore ought we in way of thankefulneſſe for the great worke of our redemption, glorifie him, and aduance his honour? But inſtead hereof many euen of thoſe that profeſſe Chriſt diſhonor him, vſing him as a packehorſe to lay vpon him all their ſinnes, and ſo lade him with their ſinns paſt, aud crucifie him againe with daily newe ſinnes, and yet they look he ſhould be their Sauiour to bring thẽ to honor & immortal glory.

The inducements follow. The firſt of which is taken from the power of Chriſt, *vnto him who is able, &c.* That we may know the force of this reaſon, wee will firſt conſider what this power of Chriſt is. The power of Chriſt is twofold; Firſt, abſolute: ſecõdly, actuall. By abſolut I vnderſtand that power of his, whereby he is able to do euẽ that which he will neuer do; of which *Iohn Baptiſt* ſpeaketh: *God is able euen of ſtones to raiſe vp ſeede to Abraham.* By this power God could haue made many thouſand worlds, wheras he made but one; & by the ſame Chriſt could haue commaunded a legion *of Angels* to haue deliuered him from the hands of the Iewes, but would not. This abſolute power goeth beyond his actuall power or will, yet is not greater then his will: for as what God doeth, that he willeth: ſo what he can doe, he can alſo will: but this power is not here meant. The ſecond, namely, the actual power of Chriſt, is, whereby he doth and effecteth what ſoeuer hee willeth, and it is of two ſorts: firſt his generall power which tẽdeth on his prouidence, whereby he ordereth all things both in heauen and earth: Pſal. 115. 3. *Our God is in heauen and doth whatſoeuer hee will.* Secondly, a more *ſpeciall* power which accompanieth his grace, and alwaies goeth with it; of which *Paul* ſpeaketh, Epheſ. 1. 19. *That we may knowe what is the exceeding greatneſſe of his power towards vs that beleeue, according to the working of his mightie power.* Of this power, working life and grace to them which beleeue, *Iude* here ſpeaketh. Concerning which obſerue three concluſions.

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Firſt, that this power is giuen to Chriſt in time, Matth. 28. *All power is giuen to mee in heauen and in earth.* Act. 2. 36. *He is of God made Lord and Chriſt*, importing that this power is giuen him to be a Lord. Indeede the Sonne of God as god, is of equal power with the Father, and that from all eternitie: in which regard no power can be giuen him: but if we reſpect his office of mediation, to the performance of which he muſt lay aſide his power, and become as a ſeruant ſubiecting himſelfe to the death: thus this power may be ſaid to be giuen him againe, namely, when by his riſing from the dead, and aſcending into heauen, he was mightily declared to be the Sonne of God: ſo that in Pſal. 2. *Thou art my Sonne, this day haue I begotten thee*, is in *Acts* 13. applied to the reſurrection of Chriſt: as if he had ſaid; This day haue I made manifeſt by thy powerfull reſurrection that thou art my ſonne, and that I haue begotten thee before all worlds.

The ſecond concluſion is, that this power is manifeſted in Chriſt the head eſpecially: namely, when it cauſed him ſo victoriouſly to ouercome death in ſuffering it; to riſe from the graue, aſcend to heauen, and ſit at the right hand of God his Father. *Paul* prayeth that the Epheſians might know the greatneſſe of this power, *which raiſed Chriſt from the dead, and ſet him at Gods right hand in heauenly places*, Eph. 1. 20.

The third concluſion: That this power conueyeth it ſelfe from Chriſt the head to all his members, Eph. 3. 20. *To him that is able to doe abundantly aboue all that we aske or thinke, according to the power that worketh in vs.* Coloſſ. 1. 29. *I alſo labour and ſtriue according to his working, which worketh in me mightily*. Now beeing conueyed vnto the members of Chriſt, it is not idle in them, or vnprofitable, but worketh proportionably in them all, as it did in Chriſt himſelfe: for as it cauſed Chriſt to die for our ſinnes, ſo it maketh vs die to our owne ſinnes; as this power made him to liue againe to his Father, ſo it maketh vs his members to liue vnto God; that as he by vertue hereof roſe againe, ſo it cauſeth vs to riſe to a new life in this life, and to our eternall life in the life to come.

Further, this power is commended here by foure effects: firſt, it is able *to keepe them that they fall not*, namely, into manifeſt ſinnes ioyned with obſtinacie: for of ſuch ſinnes and ſinners he had ſpoken in the former words; and cannot be meant of euery kind of fall, ſeeing the children of God fall daily, but of ſuch as *Dauid* prayed againſt, Pſal. 19. laſt. *Keepe thy ſeruant from preſumptuous ſinnes, let them not reigne ouer me.* The ſecond effect is, to *preſent you faultleſſe*, that is, firſt to iuſtifie beleeuers: ſecondly, to ſanctifie them here in part while they liue, and in death to finiſh and perfect that inchoate ſanctification. The third effect, in the day of iudgement to *preſent them before the preſence of his glorie*. The fourth effect, *with ioy*, that is, to poſſeſſe them with ioy euerlaſting.

Vſe. 1. In that Chriſt is able to keepe them that beleeue, we may note that this his power doth order the wils of beleeuers both in and after their conuerſion. In their conuerſion it frameth and turneth their wills: Ioh. 6. *No man commeth vnto the Sonne, except the Father draw him*: that is, except he incline and turne mans will vnto his owne, and make it of an vnwilling will a willing will. Againe, after conuerſion it is not an idle power in them: 1. Ioh. 3. 9. *He that is borne of God, ſinneth not*: that is, addicteth not himſelfe, nor letteth himſelfe to the practiſe of ſinne: and the reaſon is giuen, becauſe the *ſeede of God remaineth in him*, which is all one with this power, which is able, and accordingly keepeth him. Whereby that Popiſh errour is detected, namely, that in the conuerſion of a ſinner it is in mans power and will, either to receiue or reſiſt the grace of God; and that mans will can either apply it ſelfe to grace offered if it will; or elſe refuſe it: but if this were true, the power of God ſhould not order mans will, but mans will ſhould order Gods grace, yea and ouercome this omnipotent power of God. Againe, this ouerthroweth the diſtinction of grace into ſufficient and effectuall: for ſufficient grace is effectuall, ſeeing that this power of Chriſt waiteth vpon it to make it effectuall.

Gods power ſhall not order mans will, if the diſordered doctrine of Poperie may obtaine.

Secondly, hence wee ſee that this power of Chriſt in his members, is a continued power, neuer wholly interrupted; for it keepeth them in this life *that they fall not* into preſumptuous ſinnes. Secondly, it iuſtifieth them, and ſanctifieth them imperfectly in life, and perfectly in death. Thirdly, after death it preſenteth them vnto their glorie. Fourthly, after the laſt iudgement, it poſſeſſeth them *with vnſpeakable ioy*. Thus the righteous man by vertue of this power, becomes like a tree *whoſe leafe neuer faileth nor fadeth*, Pſal. 1. 3. And hence is it that hope is ſaid to be a *ſure anchor*, Hebr. 6. verſ. 19. for this propertie hath it, not from it ſelfe (as alſo loue and faith in themſelues are changeable, and nothing indeede is in it ſelfe vnchangeable but God) but the power of Chriſt is it that maketh it an anchor ſure and ſtedfaſt. By which conſideration, thoſe two vncomfortable errours are confuted: firſt, that the child of God being regenerate may fall malitiouſly, and euen wholy away. Secondly, that he may fall finally: ſeeing God putteth his hand vnder, and this power of Chriſt is able to keepe them that they fall not (though fearefully they may) yet neither wholly nor finally.

Thirdly, we muſt labour to haue experience of this power of Chriſt in our ſelues, working in our harts the death of our ſinnes, and quickning them againe vnto the life of grace and of God: for this power of Chriſt conſiſteth not in any fancie, but in an effectuall feeling, in the heart of euerie true beleeuer. *Paul* prayed that the Epheſians might feele in themſelues this proportionall power to Chriſt his power in his death & reſurrection, Eph. 1. 19. himſelfe counted all things dung in compariſon of the knowledge of this power, Phil. 3. 10. & that he might haue experience hereof, hee will reioyce in his owne weakeneſſe, 2. Cor. 12.9. And what will this power be profitable vnto vs (be it neuer ſo powerfull in it ſelfe) vnleſſe we find our ſelues thus ſtrengthned in grace and godlineſſe by it?

Fourthly, wee may not content our ſelues with a forme and ſhew of godlineſſe, but ſtriue to attaine the power of it; or elſe let vs neuer profeſſe Chriſt, and pleaſe our ſelues onely in ſuch a profeſſiō: for whoſoeuer is truly Chriſts, in him this power worketh mightily in ſubduing ſinne, in ſtriuing againſt temptations, in ſtirring vp zeale of Gods glorie, and in a word in making men fruitfull and abundant in all well doing: yea it can no more hide it ſelfe where it is, then can the Sunne at noone day, but it will cauſe men to ſhine as lights in the middeſt of a froward generation: which fruites and effects, if a man cannot finde in himſelfe, let him ſuſpect himſelfe that hee is not as yet knit vnto Chriſt, for then he would be by vertue of this power in ſome proportion conformable vnto him.

Fiftly, this doctrine miniſtreth a ſtay and prop to our faith and hope, ſeeing that Chriſt hath ſuch a working power as this is, whereby he is able to make good, and accompliſh whatſoeuer he hath promiſed, cōcerning our ſaluation: thus he ſtrengthened his Diſciples, Ioh. 17. But bee of good comfort, *I haue ouercome the world*; and thus *Abraham* beleeued aboue hope, becauſe hee *knew that God was able to performe what* he had promiſed, Rom. 4. 21. teaching all the ſonnes of faithfull *Abraham* vpon what prop they are to leane, and ſtay vp themſelues while the promiſes are delayed. Here the Papiſt teacheth that in regard of God indeede & his promiſe, we may beleeue our own ſaluatiō; but in reſpect of our ſelues, & in regard of our owne indiſpoſition we muſt ſtil doubt, and it is preſumption (ſaith he) to beleeue it. *Anſ.* But this is falſe, for we muſt not doubt in regard of our owne indiſpoſition, but muſt certainely by faith lay hold on our owne ſaluation, ſeeing that Chriſt by his power correcteth, yea and aboliſheth in his members this indiſpoſition, fitting them (notwithſtanding it) and keeping them vnto life eternall.

Sixtly and laſtly, wee muſt ſtriue to become like vnto Chriſt, ſeeing the ſame power that was in him is conueied and deriued from him into euery one of his members, that as he liued in obedience vnto his Father, both doing and ſuffering whatſoeuer his Father enioyned and willed; euen ſo ought we: looke what was his diſpoſition and conuerſation whilſt he conuerſed here vpon earth, ſo ought we to be diſpoſed and conuerſe, reſembling him in meekenes, humilitie, patience, loue towards Father, and brethren, yea and towards our enemies: and as he was minded, the ſame minde ought alſo to be in vs, Phil. 2. 6. So much for the firſt reaſon mouing vs to the praiſe of Chriſt, drawn from his power.

The ſecond motiue is in the verſe 25. *To God onely wiſe*, drawne from his wiſedome; wherein three things are to bee obſerued: firſt, that Chriſt is *God*: ſecondly, that he is *wiſe*: thirdly, that he is onely *wiſe*. For the firſt, this is a notable teſtimonie, and to bee obſerued againſt the Arrians and Atheiſts, to confirme the diuinitie of Chriſt, who like dogges moſt blaſphemouſly with blacke mouths barke againſt their creator, affirming him to be one of the great ſeducers of the world: againſt whom (that we may bee the better armed) I will firſt propound one or two euident reaſons, and then anſwer their allegations. The firſt argument: Conſider that whoſoeuer haue taken vpon themſelues to be called Gods; the iuſt iudgement and vengeance of God hath befallen them, and they haue beene deſtroyed by the hand of God. *Adam* and *Eue* becauſe they would haue beene but like God, or as *Gods*, were grieuouſly puniſhed in themſelues, and all their poſteritie. *Herod* becauſe he was contented that the people ſhould call him God, the hand of God was inſtantly vpon him, and the Angel of God ſmote him, and he was eaten vp of lice. But Chriſt profeſſed himſelfe to bee God, yea and diſputed, Ioh. 7. againſt the Phariſies that hee was the ſonne of God, and yet no harme befel him: nay he proued manifeſtly by his doctrine, and miracles, by his death & glorious reſurrection, that he ſpoke true when he ſaid he was God and the Sonne of God.

The ſecond reaſon, Chriſt wrought miracles, which could not be done either by naturall or Satanicall power; as to raiſe the dead, to make them which were borne blind to ſee; and theſe by a diuine and omnipotent power, not as an inſtrument, but as an author of them; & therefore hee was true God. Now if they alleadge here, that we haue no proofe hereof, but out of the newe Teſtament, which they reiect as they doe the other Scriptures: I anſwer, that many of the ſame things in effect are extant alſo euen in Heathen writers themſelues. *Obiect.* But they alleadge againſt the Diuinitie of Chriſt, that Chriſt is inferiour vnto God: Ioh. 14. 18. *The Father is greater then I*: 1. Cor. 11. 3. *God is the head of Chriſt*, as the man is the womans head: and Chapter 15. 18. *The Sonne ſhall bee ſubiect vnto him that ſubdued all things vnder him*. But, as none is aboue God, ſo God is inferiour to none, and therefore Chriſt is not God. *Anſw.* The two former places muſt be vnderſtood of Chriſt as he is man and Mediatour: which hindereth not but that as hee is God he is equall to the Father. The third place 1. Cor. 15. 28. muſt be thus vnderſtood: that the Sonne is made eternally ſubiect vnto the Father, not as he is god, but in regard of his humanitie. Secondly, of his myſtical bodie; that is, the church: ſo as this ſubiection and inferioritie of Chriſt, is nothing elſe but a manifeſtation of the difference of Chriſt as he is Man & as he is God, & of the inferioritie of his mãhood to the

Godhead: which ſhall be eſpecially reuealed at the day of iudgement. The ſecond obiection: Acts the 20. 53. *It is a more bleſſed thing to giue, then to receiue*; But Chriſt receiueth wiſedome, life, yea and his ſubſtance from his father, and ſo the Father is more bleſſed then he? *Anſ.* That place ſpeaketh of ſuch a receiuing, as preſuppoſeth want, which is more miſerable then to be able to giue, which argueth plenty and abundance; but Chriſt receiueth not thus his ſubſtance, wiſedome, and life, for he neuer wanted them: when he receiued them he had them; and hauing them he receiued them, and both had & receiued them before all worlds, and ſo that allegation is to no purpoſe. The third obiection: Chriſt is a Mediatour and prayeth vnto God, and ſo he is not God, for nothing prayeth to it ſelfe. *Anſ.* Chriſt is directly a Mediatour to the Father the firſt perſon in Trinitie: now becauſe the perſons haue all one nature and will, therefore he is alſo Mediator euen to himſelfe as the ſecond perſon, as alſo to the holy Ghoſt. Let vs be ſtill armed againſt theſe wicked hellhounds, and deteſt their Satanicall deluſions and ſuch damnable doctrines, derogatorie to the honour of the Sonne of God.

The ſecond point in this ſecond reaſon is, that Chriſt is *wiſe*. This wiſdome of Chriſt is a propertie common to him with the Father and holy Ghoſt, whereby he perfectly knoweth all things as they are. Concerning which, remember theſe eight things: firſt, that this wiſdom of Chriſt is of it ſelf, & hath the beginning from it ſelfe, and not from any other: for though he receiueth it from the Father, yet it is all one with the Fathers, and therefore it is not begotten nor proceedeth from any, but is the fountaine of all wiſdome in the creatures, men or Angels. Secondly, we by our wiſedome conceiue things by formes and appearances, preſented to our mindes; but Chriſt he knoweth al things by the things themſelues, and not by any repreſentations thereof; he needed no helpe from the thing it ſelfe to conceiue of it as we doe. Thirdly we know and conceiue of things by ſenſe and diſcourſe, but Chriſt doth this by one ſimple act of vnderſtanding. Fourthly, this wiſedome of God is all one with God himſelfe, for his wiſedome is his ſubſtance. In men and Angels it is not ſo, but a qualitie diſtinct from their ſubſtances. Fiftly, this wiſedome is infinite, for hereby God knoweth both himſelfe and all other things paſt, preſēt, or to cōm; things good and bad, things that are, and things which are not; yea the very motions and thoughts of the heart. Sixtly, this is alwaies a certaine and infallible knowledge; neuer coniecturall as ours is. Seuenthly, it is moſt perfect, both becauſe it doth not onely know ſome things, but there is nothing which it knoweth not; as alſo becauſe nothing can bee added vnto it, nor detracted from it, in all which it differeth from ours. Eightly, it is a diſtinct wiſedome, ſeeing God knoweth not in groſſe and confuſedly all things; but diſtinguiſheth euery particular thing and action, euen as they are; he knoweth euery haire of our heads, and the places thereof, euery lighting of a ſparrow vpon the ground. The conſideration of which points, ſheweth the admirable greatneſſe of this wiſedome of Chriſt.

The third point is, that he is *onely wiſe.*] Where is not excluded the wiſdome of the Father and holy Ghoſt, but all the wiſdome of all creatures, as Ioh. 17. This is life eternal to know thee the *onely God*; where the Sonne and holy Ghoſt may not be excluded. *Ob.* But ſome will ſay, the creatures haue wiſdome, and ſo the Sonne is not onely wiſe. *Anſ.* The wiſdome of the creatures is but a created wiſdome: God is onely wiſe by a wiſdome vncreated, theirs is but an image and ſhadow of this: yea compared thereunto, it is no wiſdome at all; ſo as ſtill God may be ſaid to be onely wiſe.

Vſe. 1. Seeing Chriſt is affirmed to be God, note that his death, although it was but momentanie and ſhort in time, yet it was of endleſſe merit. *Queſt.* But how can this be that a ſhort death of ſo few houres ſhould counteruaile the eternall torment due to ſinne? *Anſw.* The perſon that died beeing God, the dignitie of the perſon counteruaileth the eternitie of the puniſhment; ſo as the Sonne of God ſuffering, although it was not for halfe a day; it was as much as if all men had died for euer; ſo infinite and endleſſe it was (though not in time) yet in merit and efficacie.

2. *Vſe.* Seeing Chriſt hath ſuch an abſolute wiſdome diſtinctly knowing all things, we are taught to feare and tremble before him, doing all things as in his preſence; he beholdeth vs with all our actions, there is *not a word in our tongue but he knoweth it wholly*, yea *he vnderſtandeth our thoughts, and that a farre off*. See Pſal. 139. 2, 3.

3. *Vſe.* Such as are in diſtreſſe, reſting themſelues vpon Gods mercie in Chriſt, may herein ſtay and vphold themſelues with this comfort, that Chriſt is God and able to releeue them, yea he is the onely wiſe God, & therfore he knoweth al their miſeries diſtinctly, he knoweth how farre forth it is good for them to ſuffer, how to turne their *ſufferings vnto the beſt* vnto them, as alſo the beſt and fitteſt time when to deliuer them ſeaſonably out of their trouble: and therfore patiently commit thy ſelfe into his hand, and relie thy ſelfe vpon him as on a mercifull redeemer.

Our wiſdom muſt be fetched from Chriſt, who is only wiſe.

4. *Vſe.* If Chriſt be *only wiſe*, then muſt we take counſell of him, and learne wiſedome of him: *Learne of me.* If it be asked, how ſhall we learne of him ſeeing he is in heauen? I anſwer, he hath left his word with vs in the Scriptures, there we may learne his wiſdome, there we may haue his directions. If it be asked, what is the ſumme of that counſell there contained? I anſwer, it ſtandeth in the hearing and doing of his Commaundements, to which three things are re-

quired: firſt, to beleeue on him and depend vpon him alone for ſaluation. Secondly, to turne vnfainedly with all our hearts vnto him. Thirdly, to obey him in our liues and conuerſations. This is the right wiſedome: for the teaching of which, Wiſedome her ſelfe vttereth her voice, and calleth to the children of men, Prou. 8. 4.

The third reaſon is taken from the worke of our redemption, in the words *Our Sauiour.)* The which reaſon that we may rightly vnderſtand, foure points are to be propounded. Firſt, what kind of Sauiour Chriſt is? *Anſw.* Hee muſt be conceiued, firſt a perfect Sauiour, ſauing perfectly all that are ſaued. Heb. 7. 25. *He is able to ſaue perfectly all that come vnto him*; yea he perfectly ſaueth by himſelfe (and not by any other creature) whoſoeuer attaine to ſaluation, for this is alſo required vnto his perfection: Rom. 3. 25. *Whom God hath ſet out to bee a reconciliation through faith in his blood.* Hebr. 1. 3. *By himſelfe hee hath purged our ſinnes.* Where note an error in the Church of Rome; which teacheth that Chriſt did by his death merit, that we might by our own works merit ſaluation: but this is falſe, Chriſt ſaueth not man by man, or by any creature, but by himſelfe; yea he ſhould not ſo be a Sauiour, but an inſtrumẽt, by whom we muſt ſaue our ſelues. Secondly, hence we learne to acknowledge him an alone Sauiour, without any fellow, partner, or deputie: Act. 2. *There is no other name vnder heauen giuen to ſaue vs, but the name of Chriſt*; and if he haue any partner, hee is but halfe a Sauiour. Hence we ſee that the Romane Religion, although in word it honour Chriſt, yet in deed it denieth him, in ioyning to Chriſts all-ſufficient ſatisfaction, others ſatisfactions; and ſo likewiſe they ioyne to his ſacrifice vpon the croſſe, their ſacrifices in ther Maſſe; to his meritorious interceſſion, the interceſſion of the virgin Mary and other Saints, and that not by way of requeſt, but of the merit of their interceſſiõ. Thus they ſet vp many Sauiours in ſtead of this our perfect and *alone* Sauiour.

Popiſh doctrine admitteth not that Chriſt ſhold be a Sauiour, but an inſtrument whereby we muſt ſaue our ſelues.

The ſecond point is, from what danger doth he ſaue vs: *Anſ.* Saluation euer implieth endles deſtruction, which is the thing from which hee doth ſaue vs. In which endleſſe perdition note firſt the *foundation* of it, that is our ſinnes: noted in the expoſition of his name, Matth. 1. *He ſhall ſaue his people from their ſinnes.* Secondly, the *degrees*, which are three: firſt, in this life a ſubiection to all kindes of miſeries inward & outward; in ſoule, bodie, goods, name, in our ſelues and others. Secondly, in the ende of this life, death, beeing in it ſelfe a curſe, and an entrance into hell. Thirdly, after the firſt, the ſecond death, which is euerlaſting deſtruction in hell fire for euer. Now Chriſt is a Sauiour to ſaue and free vs both from this foundation, our ſinnes themſelues; as alſo from the degrees, frõ the bondage to Satan by ſinne: ſecondly, from the firſt death ſo far forth as it is a curſe: thirdly,
A from the ſecond death and euerlaſting deſtruction.

The third point is: How doth Chriſt ſaue men? *Anſ.* According to that order which God hath ſet downe in the couenant: not of works but of grace: wherein God promiſeth to giue Chriſt with all his merits and graces to euery beleeuer. Now according to the tenour of this couenant, firſt Chriſt with his merits is giuen vnto the beleeuer, hee againe is giuen vnto Chriſt: by vertue of which donation a man may ſay Chriſt is mine, his benefits are mine alſo, as truly and as certainly as my land is mine owne. Herevpon to make this mutuall donation effectuall, followeth a ſecond thing, which is the vnion of vs with him by the bond of the ſpirit,
B and this is a myſtical but a true vnion, whereby he that is giuen vnto Chriſt is made one with him. After this commeth a third thing, which is a communication of Chriſt himſelfe & all his benefits vnto beleeuers. This is don two waies, firſt, by way of imputation, which is an accounting and accepting of his obedience and ſufferings as ours, for the diſcharge of our ſins and acquiting vs from them. Secondly, by a kinde of propagation, wherby grace is deriued from his grace, and infuſed into thoſe that are ſet into him: For as many candles receiue light from one great Torch or light, and as many ſtreames flowe from one fountaine or headſpring, and as from one roote proceede many
C branches; euen ſo all his members drinke of his fountaines, are enriched by his treaſures of wiſedome and knowledge; yea indeed & liue by no other life, then that which by his ſpirit he inſpireth into the faces of their ſoules: & hereby he ſheweth himſelfe to be a roote, euen that *roote of Ieſſe*, and that ſecond *Adam* conueying vnto all his branches righteouſneſſe and life, as the firſt *Adam* (beeing a roote alſo) deriued corruption from himſelfe to all his poſteritie ſpringing and ariſing from him: ſo is that place 1. Cor. 1. 30. to be vnderſtood, *Hee is made of God to vs wiſedome, righteouſneſſe, ſanctification and redemption*; becauſe he is the roote and fountaine of all theſe graces vnto vs, of whoſe fulneſſe we receiue them.

The fourth point is: Of whom is Chriſt a
D Sauiour? *Anſ. Our Sauiour,*] that is, a Sauiour of the Catholique Church: Epheſ. 5. 23. *The Sauiour of his bodie*; that is, his Church. More plainly the perſons that are to be ſaued by him, are ſuch as truely beleeue in him, and teſtifie their faith by their conuerſion vnto God, and forſaking their ſinnes. For the euidence whereof conſider two things:

Firſt, that it is moſt neceſſarie, that the perſon that is to be ſaued ſhould be thus qualified, if he be of yeares (for with infants it is otherwiſe) for marke the order preſcribed to be obſerued in the Word and Sacraments, in which God requireth in the firſt place repentance and faith, and then afterwards maketh promiſe of ſaluation by Chriſt. Luk. 24. 47. *That repentance*

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and remiſſion of ſinnes ſhould bee preached in his name. Repentance for ſinne muſt go before remiſſion of ſinne: Act.2.38. *Repent and be baptized,* there is the firſt: *for remiſſion of ſinnes,* there is the ſecond. This is the rather to be obſerued, becauſe many goe prepoſterouſly to work, beginning there where God endeth: comforting themſelues in their Sauiour, and in the promiſes of life by his meanes, but let goe faith and repentance, at leaſt deferre them. This is the cauſe of much wickedneſſe, and a falſe comfort, not fetched from that order which is appointed by God.

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cepted.

Secondly, thoſe who bring the beginnings of faith and repentance (if ſo be the beginning be true) conſtant and ſtill encreaſing, to theſe Chriſt becommeth a Sauiour: Matth. 9. *Chriſt came not to call the righteous, but ſinners to repentance:* that is, thoſe who acknowledge themſelues to bee ſinners, confeſſing and forſaking their ſinnes, and not ſuch as preſume of their owne righteouſneſſe: Matth. 25. *I am ſent to the loſt ſheepe of the houſe of Iſrael:* euen thoſe who in their owne iudgement are loſt, who are in the mouth of the lyon, and in all mens iudgment loſt. Iſa.45.1. The well of water of life is promiſed to *all thoſe that thirſt*: that is, ſuch as want water, and long after the welſprings of it, and wiſh after nothing ſo much: Iſa.42.3. *A bruiſed reede he will not breake, the ſmoaking flax hee will not quench*; euen ſmall beginnings of grace, be they neuer ſo weak nor feeble, ſo they be true, he deſpiſeth not. Thus are the perſons to be qualified vnto whom Chriſt will become a Sauiour. Now becauſe all men are not thus diſpoſed, it followeth that redemption, and the worke of ſaluation is not vniuerſall.

Vſe. Firſt, the multitude of our people are iuſtly blamed as enemies of Chriſt: for if they be asked how they looke to be ſaued; they anſwer, by their good ſeruing of God, and their iuſt and honeſt dealing among men. Now this their ſeruing of God, is but to repeat ouer the tenne Commaundements, the Creede, and the Lords prayer: and their good dealing is but to deceiue no man, or not to offer them open iniurie, and here they ſtay themſelues; not all this while euer looking after Chriſt, as men not ſtanding in need of him, or of his righteouſnes, but ſet vp themſelues for their owne Sauiours, and knowe not any other way to life then their owne, which carrieth them from Chriſt. Secondly, we are taught to cōceiue of Chriſt as of our Sauiour, which we ſhall doe, if we be touched with the ſenſe of our ſinne, and daunger by it, and with the need we haue of his moſt pretious blood, which will cauſe vs to prize it aboue the moſt pretious things which the world can containe. When our hearts are thus affected, then we conceiue of him as we ought. Thirdly, we muſt carrie our ſelues as perſons ſaued alreadie by Chriſt; for he is a Sauiour vnto vs euen in this life, and our ſaluation is begunne and is in part here. This wee doe when we ioyne with the profeſſion of faith a true conuerſion vnto God. Reaſons hereof: Firſt, becauſe regeneration although it be no cauſe, yet is it a part of our ſaluation: for by it a man is freed from the corruption of his ſinne in part, which whoſoeuer looketh for remiſſion of ſinnes muſt attaine vnto. Secondly, whomeſoeuer Chriſt ſaueth from hel, he firſt ſaueth them from their ſinnes: he redeemeth men not onely from deſerued cōdemnation, but alſo their vaine conuerſation. If then thou wouldeſt know whether Chriſt hath ſaued thee from hell or no; looke into thy ſelfe, and trie whether his death hath wrought the death of ſinne in thee or no: for if thou art not turned from ſinne, thou art not ſaued from hel. Thirdly, to whomſoeuer Chriſt is a Sauiour by merit, to him hee is a Sauiour by efficacie alſo, for he is a Sauiour both theſe wayes: by the former he procureth pardon of ſinne; by the latter he turneth the heart of the ſinner from ſinne vnto God: this if it be wanting, there can bee no true aſſurance of the other. Laſtly, the ſaluation of a ſinner ſtandeth not in the fruition of riches, honours, wealth, or diliuerance from the miſeries of this life, but properly in righteouſneſſe, and life eternall, the recompence of the ſame: which fruite whoſoeuer would reape, he muſt ſow the ſeeds thereof in righteouſnes, and ceaſe from henceforth to bee the ſeruant of ſinne.

He that is not by Chriſts death turned from ſinne, is not by it ſaued from hell.

The third generall point in this concluſion is, the praiſe of Chriſt it ſelfe in the laſt verſe: *Be glorie, and Maieſtie, and dominion, and power, both nowe and for euer, Amen.* Which words containe the forme of the praiſe of God and Chriſt: where foure things are to be conſidered: firſt, what be the things that are here aſcribed to Chriſt? and they be foure; firſt, *Glorie*: by which we are to vnderſtand an infinite and incomprehenſible excellencie, whereby Chriſt excelleth all things that euer were, are, or euer ſhall be. Now as there bee in God two things diſtinct: firſt, eſſence, which is the God-head it ſelfe ſimply conſidered, Secondly, perſon, as Father, Sonne, and holy Ghoſt: ſo accordingly the glorie of God is two fold: firſt, the glorie of eſſence: ſecondly, the glorie of perſon. The glorie of eſſence is the Godhead it ſelfe, or God himſelfe, who is glorie it ſelfe, or the excellencie of the diuine attributes is the glorie of God: Rom. 1.19. That which may be *knowne of God is his wiſedome, glorie, power, iuſtice, and mercie.* And verſ. 23. *The turned the glorie of the incorruptible God, &c.* Whatſoeuer therefore that may be known of God is a part of his glorie; Exod.33.19 *Moſes* deſireth the Lord that he would let him ſee his glory; the Lord anſwered him, Thou canſt not ſee my face *and liue.* Where to ſee the face of God and his glorie is all one, and ſo of all diuine attributes.

The glorie of the perſons is diſtinct from the other, as the perſons themſelues are by their perſonall properties, as the Fathers glorie is to beget the Sonne, the Sonnes glorie is to be begotten of the Father, the holy Ghoſt is to proceed from them both. Thus Heb. 1. 3. Chriſt is called the *brightneſſe of the glorie*, and the ingrauen *forme of his Fathers perſon*. Ioh. 1. 14. We *ſawe the glorie thereof, as the glorie of the onely begotten Sonne of the Father*. Both theſe are here to bee vnderſtood; both which are incomprehenſible, & therefore our care muſt be to walk by faith, whereby we may attaine vnto it, rather then more curiouſly to ſeeke to comprehend the knowledge of it.

The ſecond thing attributed to Chriſt is *Maieſtie*. Whereby we are to vnderſtand that highneſſe and greatneſſe of God and Chriſt, whereby he is in himſelfe, in his workes, and euery way wonderfull, Luk. 6. 43. When Chriſt had wrought a famous miracle of caſting out a Deuil, it is ſaid they were *amazed at the mightie power of God*.

The third thing is *dominion*; which word properly ſignifieth power and authoritie, & by conſequent dominion, as the ſecond word tranſlated power ſignifieth properly dominion; but it commeth all to one. By *dominion* is meant an abſolute power and ſoueraigntie in gouerning and commanding all creatures.

The fourth thing is *power*; which ſignifieth that abſolute might of God, whereby he doth whatſoeuer he will. Here by the way wee muſt obſerue that of theſe foure, *Glory* is the cheifeſt, the other three are but as pars of his glorie, and added to make a deſcription of his glorie. For the glorie of God is herein manifeſt, in that he is full of Maieſtie, dominion, and power.

The ſecond thing to bee obſerued is, that theſe foure are giuen to Chriſt alone; for the word *onely* muſt be referred to the whole ſentence, the Father and holy Ghoſt not being excluded thereby, but all falſe and Idoll gods.

The third thing is the time of praiſe; *Now and for euer*: for there is no time wherin it is not to be expreſſed.

The fourth thing is the *Affection*, which is euer to be vſed in the praiſing of Chriſt, in the word *Amen*, that is, verily, or ſo be it: ſignifiing that the affection of the heart muſt euer be ioyned with this religious action of the praiſe of God.

Vſe. Firſt, wee learne hence, that wee are bound to giue praiſe and glorie to God and Chriſt: Pſal. 65. 1. *O God praiſe waiteth for thee in Sion*, it is one of his rights, properly due vnto him: 1. Cor. 5. *Whether wee eate or drinke, or whatſoeuer wee do let all be done to his glorie*. Secondly, looke what is Gods principall ende in all his actions, that ought to be ours in our actions. But his principall ende of all his actions is his owne glorie: Prou. 16. 4. The Lord made all things for himſelfe, that is, for his glories ſake; which ende wee alſo muſt ayme at in all our actions. Thirdly, the ende of all Gods bleſſings is to mooue vs to ſet out the *vertues* of God, 1. Pet. 2. 9. which is then done of vs, when with our mouthes wee confeſſe, and in our liues we expreſſe his mercie, wiſedome, power, and ſuch other his properties. Fourthly, that we may not thinke that this is an arbitrarie dutie left to our owne libertie, or put in our owne power whether we wil performe it or not; wee muſt knowe that it ſitteth neere, or ought to ſit neere vs, and is a caſe of neceſſitie to preferre the glorie of God before our liues, yea before the ſaluation of our ſoules. In the Lords prayer we are taught firſt to pray for the glorie of God ſimply without any reſpect to our ſelues, and afterwards come to the petitions concerning our ſelues and others. *Ob.* But here it will be ſaid, God is the fulneſſe and perfection of all glorie, how can we then adde any glorie vnto him? *Anſw.* The glorie of God is taken two wayes; firſt, for that infinite glory which is in himſelfe, or rather which is himſelf, to the perfection of which nothing can bee added, neither can any thing be detracted from it to make it leſſe perfect. Secondly, for that glorie of his which is in, and from vs, the which is nothing els but the acknowledging, confeſſing, and praiſing of this his glorie, in which ſenſe we may be ſaid to giue him glorie, or not to giue it. *Ob.* But it may bee alleadged, that God beeing the perfection of glorie in himſelfe, hee needeth not glorie or praiſe from vs; and therefore the dutie is not ſo abſolutely neceſſarie. *Anſ.* Our praiſe of God is not needefull in regard of God: Pſalm. 16. 2. *O Lord my goodneſſe extendeth not vnto thee*, but it is needfull in regard of our ſelues beeing creatures, and in this reſpect bound to honour and glorifie our Creator. Secondly, becauſe (although it is not his happines) yet it is our cheif good & happines to praiſe him. Thus are we to take knowledge of our main dutie, and on the contrarie of our main ſinne, who herein haue ſo often failed, diſhonouring the Lord by our wicked thoughts, ſpeeches, and actions, and that continually, and ſo haue robbed him of his glorie, for whoſe glorie alone we were created.

2. *Vſe.* In this forme of praiſe, obſerue the foundation of all diuine and religious worſhip, all which may bee referred vnto foure heads: Firſt, *adoration*, the ground whereof is Gods Maieſtie and glorie: for it followeth wel, if God be full of Maieſtie and glorie, then we muſt adore him, we muſt ſubmit our ſelues before him, wee muſt ſubiect our conſciences to his lawes, wee muſt beleeue all his promiſes, and tremble at all his threatenings. Secondly, *faith*: the ground of which is Gods *dominion*, and *power*: for if he be the ſoueraigne Lord of life and death, if hee haue ſuch abſolute power to ſaue and deſtroy, then muſt wee place all our faith in him for our ſaluation. Thirdly, *prayer*: and fourthly, *thankeſgiuing*, both haue their grounds and foundation in his *power*, *dominion*, and *glorie*: ſo in the Lords Prayer after the petitions, is added as a ground of prayer the reaſon of all the requeſts, for thine is *kingdom, power, and glory*.

3. *Vſe.* Hence we muſt learne to adore and reuerence the iudgements and works of God, howſoeuer they ſeeme vnto vs, and may be harſh in our ſhallow reaſon; for hee is glorie it ſelfe, Maieſtie it ſelfe, power it ſelfe, and hee worketh that for his owne glorie which we cannot comprehend. If God therefore loue *Iacob* and hate *Eſau*, for nothing ſeene in themſelues, but becauſe he will ſo doe; which might ſeme to be the eye of fleſh a thing vniuſt and partial, let vs ſtop our mouthes at this moſt righteous iudgement of God; for he is al power and dominion, hauing ſoueraignty and abſolute Lordſhip ouer all his creatures, to make ſome veſſels of honour, and ſome of diſhonour; ſome of mercie, and ſome of wrath; all men being as the clay in the hand of the potter: and therefore the Apoſtle Rom. 9. ſo ſoone as hee had propounded this famous and memorial example, to ſhut the mouthes of men which otherwiſe would haue beene opened againſt this iuſt and incomprehenſible proceeding of God, he brought them preſently to the conſideration of the power and ſoueraigntie of God, verſ. 17. 19. We our ſelues thinke it no iniuſtice to kill the creatures, becauſe God hath giuen vs a Lordſhip and dominion ouer them; and ſhall we deny it to be iuſt in God to deſtroy likewiſe his creature, ouer which he hath infinitly more ſoueraigntie then man hath ouer them?

4. *Vſe.* We are to be afraid to ſinne againſt God; we muſt reſigne our wil vnto his, whatſoeuer it is, and ſimply ſubiect our ſelues vnto the obedience of the ſame, fearing in the leaſt thing to offend him; and all this becauſe of his *Maieſtie, power*, and *dominion* ouer vs; for this is the liuing holy and acceptable ſacrifice which he requireth of vs, Rom. 1. 12. *euen our reaſonable ſeruing of him.*

Further, whereas all theſe are to be giuen to God alone, note firſt, that the wicked Aſtrologer with his Art is here condemned, ſeeing all glory is properly belonging vnto God; but the Aſtrologer arrogateth to himſelfe that part of Gods glory which conſiſteth in the foreknowledge of things to come, in that by erecting a figure and the aſpect of the ſtarres, he takes vpon him to foretell things meerely caſuall and contingent, as of life and death, woe, or wealth, peace or warre; wherein he entreth vpon Gods poſſeſſions, Iſa. 41. 23. Beſides that, the ſtarres neither by creation, nor by any ordinance of God, can be any meanes to foretell things to come. Secondly, deteſtable is the Romiſh doctrine, which giueth the glorie and power of God to Saints, as of hearing the prayers of all men in all places, and knowing the hearts. Secondly, it giueth to the Pope power to make lawes to binde the conſcience. Thirdly, it aſcribeth to the Pope and his Shauelings, power to forgiue ſinnes properly; all which be incommunicable properties of the Godhead.

Now for the time *for euer.*] Learne that it is the dutie of euery childe of God to dedicate himſelfe vnto the praiſe of God, and that continually, Pſal. 119. 117. For this ſhall be the eternall calling and condition of thoſe who ſhall poſſeſſe the kingdome of glorie, and it muſt be begun euen in this life.

Laſtly, from the affection in the word *Amen.*] Note that whatſoeuer we are to performe in the ſeruice of God, it muſt be not of faſhion; but with the earneſt affection of our hearts: Pſ. 103. 1. *My ſoule praiſe the Lord, and all that is within mee praiſe his holy name.* It is ſaid of *Ioſias* that he turned to God with *all his ſoule, & all his heart*, according to *all the lawe of Moſes*; ſo we in like manner in our conuerſion to God, in our prayers, praiſe, or whatſoeuer holy worſhip & ſeruice we tender vnto him, muſt beware leaſt in drawing neere him with our lippes, we withdrawe our hearts from him: which we ſhall the better performe, if we carry in minde his owne commandement, *My ſonne giue mee thy heart.*

FINIS.

Laus Chriſto neſcia finis.

THE PVBLISHERS
POST-SCRIPT.

MAny excellent points might I, as
gemmes and pearles, in this Com-
mentarie, commend vnto thy Chri-
ſtian conſideration (Chriſtian Rea-
der:) but that one ſhal ſuffice to giue notice of,
and direct thee vnto, as worthieſt of my pen-
ning and thy peruſing; which, as it is moſt ioy-
ned with the ſcope of this whole Epiſtle; ſo
moſt ſeaſonably is it fitted to our preſent con-
dition, and moſt diligently traunſed by this our
Author, namely, that *The ſeducers of the laſt
age, eſpecially here aymed at by the ſpirit of God;
deniers of the maine grounds of Religion in do-
ctrine, and practiſe, are the Papiſts and the pre-
ſent Romiſh Church.* The neceſſarie conſequent
whereof is directly prooued, namely, *That we
may neuer ioyne with them in their religion: but
for euer contend againſt them for the faith once gi-
uen to the Saints:* which we can neuer doe, if we verſ. 3.
auoide not their doctrines, as the rockes on
which we ſhall neceſſarily ſuffer ſhipwrake, or
death in ſelfe, vnto which they cannot but car-
rie the profeſſours. The antecedent or former
part ſeemeth (by the way) to be a direct and na-
turall anſwer vnto a Popiſh pamphlet, alreadie
by three learned men ſufficiently confuted:
wherein *H. T.* by twelue triuiall articles (in
compariſon) goeth about the buſh to prooue,
that Proteſtants haue neither faith nor pietie,
religion nor good life. To whom our author in
the expoſition of the third verſe reioyndeth,
and (doubling the number of thoſe articles with
aduantage) in the ſame order prooueth the Ro-
miſh faith to be aduerſarie in ſixe and twentie
ſeuerall, ſolid, and maine grounds vnto Chriſti-
an faith and practiſe. I will no longer ſtand on
this part then I haue ſhewed who theſe Papiſts
be, meant by the Author from whom we muſt
depart; and that for this ende, that the ſequell
of our ſeparation from them may be acknow-
ledged moſt iuſt and neceſſarie. By ſuch a Papiſt
we vnderſtand not euery one who in ſome
things may be Popiſhly affected, for true faith
may ſtand with ſome errors, and in the ende of
that faith be the ſaluation of mens ſoules: ſo be
the partie aberring be framed to theſe two
rules: firſt, he muſt of *neceſſitie holde the foun-
dation*, namely, that in Ieſus Chriſt alone, and
in no other name, either in Angel or man, him-
ſelfe or others, ſaluation is to be ſought for. If a
man vpon this foundation build ſome woode,

A hay, ſtubble, or chaffe, though theſe ſhal be bur-
ned, yet himſelfe ſhal be ſaued, notwithſtanding 1. Cor.
as it were through fire. Secondly, *theſe errors
muſt not be ioyned with either a willing, or wilfull
ignorance*, for ſuch errors are deſperate & bring
ſwift damnation. And thus where God reueales 2. Pet.
no more but naked Chriſt, and where there is a
ſubiection of the heart to the word, cauſing it to
depend on the Miniſterie for further and more
full inſtruction, the acknowledgement of euery
diuine truth is not of ſuch abſolute neceſſitie
to ſaluation, but that true faith may ſtand with
ſome (euen Popiſh) errors. The Ruler is ſaide
to beleeue, and that was by a iuſtifying faith,
when as yet he was onely ouercome by the Ma-
ieſtie of Chriſt, appearing in the miracle of rai- Ioh. 4. 53.
B ſing his ſonne, to aſſent vnto and acknowledge
the maine truth that Chriſt was the Meſſiah:
but ſo, as himſelfe and his houſhold de-
pended on his mouth for further inſtruction,
and became his Diſciples. Yea euen the Diſci-
ples themſelues were long after their calling &
conuerſion very ignorant in no ſmall points of
Chriſtianitie. *Philip*, of the firſt perſon in Trini- Ioh. 14. 8.
tie: *Lord ſhew vs the Father*. Others of them
conceiued of Chriſt as a worldly King: whence
two of them *deſire to ſit the one at his right* Math. 20.
*hand, and the other at his left, when hee came to
his kingdome*. Others of them (euen after his re-
ſurrection) harping on the ſame ſtring, and
hearkning after temporalities *expect it*. Others Luk. 24. 21.
aske him when he would reſtore it to Iſrael. *Pe-* Act. 1. 6.
ter himſelfe held not as he ought the doctrin of Math. 16.
C the paſſion, ſeeing he diſſwaded Chriſt from it.
Wherin marueilous ignorance deſcrieth it ſelfe
in them beeing true beleeuers: but ſo much the
more tolerable, in that firſt Chriſt reuealeth
no more vnto them, either not opening the
things, or their vnderſtandings to apprehend
them, till afterwards that hee ſent the ſpirit of
truth. And ſecondly, this ignorance (the mother
of their errors) was accompanied with a de-
ſire of knowledge: for they were euer queſtio-
ning with him, deſiring him to open vnto them
his parables, and reſolue their doubts, inſtantly
liſting vnto the gratious words of his mouth,
and in a word were bleſſed *euen in hungring
and thirſting after righteouſneſſe*. The perſons Note well.
then here aimed at, are abſolute and perfect Pa- Perk. Proll.
piſts, againſt whō alone this graue Author dea- p. 1. operum. vlt. edit. p. 367.
leth in al ſuch places of this or other his works, & p. 741.

wherein he may ſeeme ſeuere againſt them: as himſelfe here and there thorough his writings hath deſcribed them, to be ſuch as acknowledge the Pope their head: hold and maintaine the doctrines and deuices of the Councell of Trent, and therein are become ouerturners and raſers of the foundation of Chriſtian religion; members of Babylon, Idolaters, not onely outwardly towards Saints and Images, but Inwardly ſacrificing to their owne nets; theſe zealous Papiſts, eſpecially the Teachers among them, are the deceiuers ſo liuely deſcribed throughout the Epiſtle.

The ſecond point is our conſequent dutie, ſtanding in our ſtanding out with theſe aduerſaries of Gods grace and Goſpel: neuer offering to communicate with them in their cup of fornications; not once bethinke vs of leaguing ſuch abhorring natures as are light & darknes; and truth (which is of an vnſtained nature) with moſt foule and deformed falſehood. *For we cannot drinke of the cup of the Lord and of Deuills.* Which point let me with good leaue a little further declare; not that I loue to kindle or keepe in any coales of contention, the Lord put farre from mee ſuch vnpleaſant thoughts) but calmely to ſhew the ouerſight of mediatours, attempting to reconcile ours with the preſent religion of the Romiſh Synagogue: eſteeming it to be too much peremptorines ſo far as we do to depart from them: yea cenſuring it, either as wilfulneſſe on the one hand, or ſcrupuloſitie on the other, to be ſo oppoſit vnto them as we are: reputing it a matter of no difficultie to frame both ſides to a meane, either ſide (as they ſay) yeelding a little: nay it is buzzed out, into the eares, by the tongues of common men, that there is no ſuch diſcrepance and difference betweene vs in matters of moment, as is made; but that the ſubſtance of both our Religions is not farre from the ſame: ſo as many are in a mãmering whether way may be better: whereunto (after the Hebrew *ὑστέρωσις*, imitated alſo by the Greeks and Latins, that I may begin with the laſt for the helping of memorie) firſt we may bewaile, in beholding in what a fearefull (if not deſperate) degree of declining many are alreadie come: that after ſo many yeares profeſſion of the truth, powerfully both publiſhed, and protected, they ſhould not onely admit a dangerous *deliberation*; but euen call the very maine grounds thereof into queſtion: whereas if it be in a motion to Idolatrie, they ought inſtantly to ſay with *Sidrach*; *We are not carefull what to anſwer in this matter.* But this iudgement of God is iuſt vpon them, that whereas they neuer receiued the truth in loue of it, they ſhould loſe of their ground, and be left vnto further deluſion. Good cauſe haue we all to lament the remembrance of our ruine, thorough this Satanicall ſtratageme: If the woman will needes be ſo vnwiſe as (not needing) to enter parley with Satan, whom ſhe ought to haue reſiſted: and that in matter of ſuch moment, as wherein Gods truth, his glorie, and her owne glorious eſtate muſt be queſtionable: moſt iuſtly muſt ſhe be left of God, ſnared by Sathan, foyled through her owne follie, throwne from her eſtate, (though of innocencie) and diſpoſſeſſed (not alone we all knowe) euen of Paradiſe it ſelfe. Beſides, how farre ſhort come theſe men in zeale to the truth, not onely of our aduerſaries the Papiſts themſelues, among whom no doubts or queſtions in their grounds and principles are tolerable; but euen of the Iew, who will admit of no diſpute againſt his Religion; yea of the barbarous Turke himſelfe, who inflicteth death on whomſoeuer they conuince to haue called a word of their Alcaron into queſtion.

2 Secondly, concerning thoſe who cannot diſcerne ſuch eſſentiall differences betweene our Religions, both of vs (as they ſay) profeſſing ſaluation by the ſame Chriſt; and all the articles of the ſame faith; I wiſh them no worſe then that their eyes were cleared with the eye-ſalue, that they might ſee, that he that ſeeth not ſuch a Papiſt as is mentioned to profeſſe a falſe Chriſt, and a falſe faith, ſeeth in Religion ſcarſe any thing at all: neither doubt I but (to whom malice, or ignorant ſuperſtition ſhutteth not their eyes) to ſhew plainly in few words, that whatſoeuer in words thy confeſſe with vs, yet in doctrine and deed they altogether reuerſe it & diſſent from vs, in caſes wherein we may neuer conſent vnto them. And firſt, ſeemeth it a ſmall matter of difference, that in generall they charge our whole doctrine of noueltie, whence ordinarily they tearme the teachers therof *Nouators*? and in ſpeciall, firſt, that our doctrine of iuſtification by faith alone (for this ſtriketh at the head, and vnbowelleth all their ſhifting deuices) is but a new deuice of ours? as appeareth in their Champians challenge. But confounded herein was he, his cauſe and abetters: our learned men at the conference with him in the Tower not only mightely by the Scriptures conuincing; but out of Greeke & Latin Fathers alſo, who liued aboue a thouſand yeares agoe, oppreſſing him with thoſe very formall words, *that faith onely iuſtifieth*; ſo driuing him to ridiculous ſhifts, and newly coyned diſtinctions (ſo neere the Mint was he) before vnheard of: euen as in this controuerſie beeing much ſtraitned, they were forced to caſt about for that as falſe as new diſtinction of iuſtification into the firſt and ſecond, neuer heard of for the ſpace of a thouſande and fiue hundred yeares after Chriſt.

2. Let mee adioyne hereunto the challenge of our Englands *Iewell*, who vndertooke, and performed the proofe, that in ſeuen and twenty points (none of thẽ trifles) the Papiſts are diſſerent, not onely from ours, but from the doctrine of the Primitiue Church; and that neuer one of thoſe their new deuices was once heard of, or receiued in the Church of God, for the ſpace of ſixe hundred yeeres after Chriſt. If

See *Perkins* practiſe of a reformed Catholike.

Campian.

See the firſt and fourth daies conference extant.

Biſh. Iewel againſt Harding.

Antiquiſſimū veriſſimum, adulterinum quod poſterius.

then they challenge our doctrine of Noueltie: and we haue prooued (they not improouing) that theirs is of no auncient, and not neere Apoſtolicall authoritie: I hope this cannot ſeeme a circumſtance betweene vs; for there can be but one truth, and that is moſt auncient.

Heb.9.25.26.

3. Againe, can it ſeeme ſo ſmall a moate in the eye of any man of ſight, that the ſacrilegious Synod of Trent teacheth, (curſing the contrarie minded) that on their Romiſh Altars, ſacrifices propitiatorie *are daily, properly, and truely offered* for the ſinnes of the quicke and the dead? ſeeing that this doctrine vtterly derogateth from, yea and abrogateth that moſt *perfect* and onely *once* for all offered, whereby their ſinnes are expiated, that ſhall ſee the Lord in the holy of holies.

De Eccl.Rom. Idolat.

Concil.Trid. ſeſſ.14. cap.7. Bellar.de pontif.Rom.l.5. cap.8. Stapleton ſaith that the Popes ſupremacie muſt be held in paine of damnation. See 5. and 6. concluſions.

4. Further let any indifferent and ſingle eye behold, and conſider whether thoſe be but trifling differences which our reuerend *Reignolds* hath worthily diſputed, both againſt *Bellarmine* in his bookes intituled, *The Idolatrie of the Romane Church*; as alſo againſt *Hart*, both in the two principal queſtions concerning *Peters* and the *Popes* ſupremacie: (by which their doctrine they would make Kings and Princes but vaſſals and feodataries vnto the Pope; to whom they aſcribe abſolute power to excommunicate Kings; to diſcharge their ſubiects from their obedience, and allegeance: to diſpenſe with their oathes of loyaltie, and faithfull ſubiection; and diſpoſe of their Crownes at his pleaſure: which no good ſubiect (much leſſe Chriſtian) can ſay is a triuiall point, or a little to be yeelded vnto) as *alſo in thoſe ſixe concluſions* annexed, wherein he hath ſubſtantially and learnedly determined, that the faith profeſſed by the preſent Church of Rome is not the Catholike faith. That their Church is ſo far from beeing the Catholike Church, that it is no ſound member of the Catholike Church, and conſequently that the reformed Churches of Great Brittane, France, Germany, &c. haue lawfully, that is, by warrant of Gods word ſeuered themſelues therefrom.

1. Booke, 2. chap. pag. 51.

5. Neither may we yeeld that to be a circumſtantiall queſtion diſcuſſed betweene our learned *Whitaker* and *Stapleton* concerning the *Authoritie of the holy Scriptures*, which they ſo farre debaſe and ſubordinate to their church: ſeeing through that great booke of his (neuer like to be anſwered by them) he grauely prooued, that the *foundation of Papiſticall faith is laid vpon man, and not vpon God*; and ſo it is *an humane faith*, and not diuine; vnto which their whole ſeruice is ſutable, according to *Durandus* his deſcription in his *Rationale*. And laſtly, none but inconſiderate men would auerre either that the moſt learned Proteſtants of *Europe* haue ſpent their ſtrength, and beaten their braines only for the beating of the ayre in matters immateriall: or that thoſe who haue as yet vncontroleably publiſhed, that the Popiſh Teachers haue reuerſed the whole Decalogue, with A the moſt of the Articles of the Creede, and Petitions of the Lords Prayer, haue differed & ſquared in points not eſſentiall: or that ſo many zealous Martyrs, many of them of very profound knowledge ſhould giue their liues and moſt innocent blood, for matters of ſhadow (as is pretended) rather then of ſubſtance: for thus to impeach the labours of the former, or the ſufferings of the latter, would ſcarſe beſeeme any but either a Papiſt, or ſome ſpeciall fauourite of theirs.

3

Thirdly, to ſuch as are of minde that a harmleſſe mediation may be made; me thinks it no other but the feeding of a fancie: beſides that, it is not harder to make them preſerue, and yet neither without preiudice. In which point, as I would not ſeeme too rigorous or auſtere, B well knowing how ſweete is the name, and yet more pleaſant is peace it ſelfe; ſo would I chooſe an honourable warre, before a diſhonourable peace; a free and iuſt diſſention, before a baſe and ſlauiſh agreement, ſuch as theirs would be: *For Nahaſh the Ammonite will make no concord with Iabeſh Gilead, vnleſſe euery man ſuffer his right eye to be pulled out, that ſo he may bring ſome ſhame vpon Iſrael.* And firſt it ſeemeth to me a matter harder to be brought about, then I out of my ſhallow reach can expect euer to ſee effected, both in regard of our ſelues, as alſo of them: for if the truth be with vs (as we are bound to confeſſe, both in reſpect of it ſelfe, & the [a] law whereby it is eſtabliſhed) [b] *then our turnings backe muſt not reproue vs*; but hauing C found the old way we are to walke in it, (without turning aſide) that we may in it finde reſt for our ſoules. The Lords counſell to his Prophet muſt be our direction in this caſe: *Sonne of man, goe not thou to them, but let them come to thee*: for to looſe our hold of the truth, much leſſe to leeſe any part of it, as in exchange with falſhood, were not onely a wrongfull betraying of it ſelfe, but a wilfull wronging of our ſelues and poſterities; whome Gods bleſſings for the preſent hath made able to hold it it entire, not onely without danger, but with encouragement, power and protection. But more hopeleſſe or impoſſible rather in reſpect of them ſhall our meeting in the midway ſeeme to be, to whomſoeuer with iudgement ſhall perpend D theſe foure ſubſequent conſiderations.

Non omn
concordia
naſcit da
num legio
cors, nec
latronum
ſpiratio, M
in Matth

[a] Articles
Religion
out *Ann.*
1562. and
Parliamen
approoue
*Elizab.*13.
[b] Ier.2.19
& 6.cap.16

Firſt, that their faith beeing not [c] Apoſtolicall, their Religion, a [d] falſe Religion, their Church a [e] falſe Church, and their worſhip a falſe worſhip; it will prooue not a matter of repairing (as requiring leſſe coſt and labour) but of founding their faith, before they can be raiſed vnto vs: which how hard it is for them to be brought vnto, who are ſo ſetled in their lees & dregges for ſo many hundred yeares, they can not be ignorant, who know how difficult it is *for a Blackemoore to change his skinne, or a Leopard his ſpots*: for ſo hard is it for thoſe who are *accuſtomed to euill*, to be drawne to good.

[c] *Sadeel*
aſſert.
Poſuan.c.9.
[d] His Maieſties late Proclamation & ſpeech at the Parliament.
[e] *D. Willet*
Iude by 25. notes.
Perkins in Matth 4.v 5. *& operum p.* 741.

Secondly, that ſo long as the Pope holdeth his headſhip ouer the Church, with that erroneous poſition, *that he cannot erre*; (which he is likely to lay downe with his Crowne and Croſier, (for ſooner to lay them downe were a fowle error) if by much ſweate ſome indifferent parley were compaſſed (himſelfe ſtill remaining both partie and Iudge, as he was in the Councell of Trent) improbable, yea impoſſible it were that any concluſion could on their part be paſſed, (if on any at all propounded) which any way may bee derogatorie to his vſurped power, and pretended ſupremacie.

Thirdly, their cautelous circumſpection, leaſt by any meanes the knowledge of our doctrine might perhaps be ſcattered among them, argueth an vtter auerſation in them for euer acknowledging it, which appeareth in ſundrie their practiſes: 1. In that they bind the conſciences of all Catholikes, to a perpetuall ſeparation from all Eccleſiaſticall aſſemblies in religious publike duties, which is the groũd of all Recuſancie; to which purpoſe they teach it to bee a ſinne to heare our ſermons, for that were a [f] participation with blaſphemies: and for prayer with vs ſo ſtraite laced are they, as they may not ſay Amen in publike or priuate, (ſuppoſe at their tables) if any Proteſtant bee preſent. 2. In that they cenſure moſt ſeuerely all their ſubiects that trauell or trafficke into Proteſtant Countries, blaſting them with excommunication. 3. In that they haue erected in their Cities an Inquiſition to examine vpon oath any forrainer or ſtranger, whereby they ranſacke not onely all his carriages, but euen his conſcience alſo, leaſt hee ſhould bring any opinion within him; or inſtrument without him, that ſtandeth not with their mindes and liking: wherein not onely ſome little eſcape, but euen ſuſpition it ſelfe prooueth often capitall. 4. In their warineſſe, leaſt any of our bookes, eſpecially of our tranſlations of the Bible ſhould bee had, or read among them: whence it is that no bookes, which paſſe not the Inquiſition, may be ſold in Italy: to which purpoſe alſo ſtudiouſly they teach it to bee a ſinne againſt the firſt Commandement to read any of their prohibited bookes, of which they haue a large Index verie common, and conſequently beeing ſuch a mortal ſinne, it muſt neceſſarily be confeſſed at time of ſhrift: yea as men euery way foreſeeing what way our doctrines may be induced among them, to ſhutte vp ſurely euery cranny & entrance, they ſcarſly ſuffer to ſee, or be ſeen in the light their owne greateſt Writers; ſuch as *Bellarmine*, *Gregorie de Valentia, &c.* that our poſitions, allegations, and anſwers (though anſwered by themſelus) in thoſe books may not be made known: leaſt perhaps it ſhould befall others of them as it did *Pighius*, who reading ouer *Calvins Inſtitutions*, with purpoſe of refuting it, was (ere he was a ware) wonne to the defence of the doctrine of iuſtification by free imputation according to the Apoſtle. So as *Spaine* maketh not a more diliget annuall ſearch that the *Iewes* among them haue no armes in their houſes, then both *Spaine* and *Italy* vigilantly ſecure themſelues in this behalfe: and no maruaile if our bookes bee ſo auoided, ſeeing that they inhibite men from the reading of the Scriptures themſelues leaſt they ſhould become heretikes: condemning it, and [g] bringing men in danger of their liues for reading them as for an hereticall practiſe. In a word at this day ſuch a night doe theſe Owles delight to liue in, that among themſelues euen their Regulars (much leſſe their Laicks) may not without licence from the Pope or their Prelates, reade the Bible; no not in the Catholike tranſlation.

Fourthly conſider their irreconciliable hatred againſt ours, far aboue all other (although moſt hereticall and damnable) religions: for why elſe can they content themſelues, with ſo ſtudious preuention of the Proteſtants profeſſion onely; whereas both *Iewes* and *Grecians* euen in Rome it ſelfe the Popes ſea, are ſuffered with their Ceremonies, Synagogues, Seruices, yea & Circumciſion it ſelfe adminiſtred to the dead as well as to the liuing? which lowdly proclaimeth, that farre they are from iudging, and deeming ſo indifferently of our differences, as ſome among our ſelues ſeeme to doe; and that they would ſooner bee wonne to the *Iewes* or *Turkes* in poſeſſion then the Proteſtants: which [h] one of them ſaith is in nothing better then that of the Alcaron; & in many things farre worſe and more deteſtable. And good reaſon (me thinkes) they haue of ſuffering among them the forenamed Sectes and Heretikes, as from whome together with the heathen, the whole bodie of Poperie is peecemeale patched together, and yet the name of a Proteſtant is as much deteſted of them as Iewes names were of the Heathen Kings. For which cauſe *Daniel* and his fellowes muſt haue all their names changed before they may bee brought into the preſence of *Nebuchadnezzar*; whence their ordinarie practiſe proceedeth, that in their writings, their bitternes and diſdaine ſuffer them not to name, but in moſt reproachfull tearmes, the firſt reformers and reſtorers of our Religion; calling them vſually; *Caluiniſts*, *Puritans*, *Innouators*, and *Heretikes*: neither doth this inbred malice of Papiſts againſt our Religion ſtay it ſelfe here, but hath broken out into moſt barbarous butcheries, and moſt cruell bloodſheddings, which yet they could neuer account ſufficiently ſauage: not of their owne ſubiects onely, and within their owne Teritories: but within other dominions: not of priuate onely, but of publike perſons: not of meane, but of moſt noble, yea Royall diſcent: and not of perſons only, but of Cities, States, Kingdomes, and Countries. But where ſhould I beginne, or if I ſhould, where ſhould I make an end of inſtancing their moſt

[g] *Fox*, Acts & Monuments

[h] *Renaldus*.

matchleſſe and endleſſe tyrannie? (euer a note of falſe Religion, and inſeparable to the Romiſh,) whoſe curſed rage (like that of *Simeon* and *Leui*) Gen. 34.39. & 47.7. euen fierce and cruell, *cauſing them to ſtinke among the inhabitants of the earth*, hath made the ſtreetes of infinite Cities (which either their force, or fraude and falſe arts could caſt open) to runne with the blood of Proteſtants, as did once *Ieruſalem* with the blood of the Saints which *Manaſſeh* ſhed like water. What ſhall I need to ſpeake of that notorious bloody inquiſition in *Spain* and *Italy*, the cheiſe ſeates of it? what of the many miſerable maſſacres, Canibal-like conſpiracies, and tragicall murthers in *Fraunce and the lowe Countries*? In our owne country, who but ſtrangers at home are ignorant what fiercenes, feares, and fires, were raiſed to conſume the innocent bodies of the Saints liuing and dead: in ſuch ſort as euery corner of the Land ſeemed as hot as *Nebuchadnezzars* furnace, euen ſeuen times hotter then it vſed to bee: wherein were to be caſt whoſoeuer would not fall downe, & worſhip the Image which the Romiſh *Nebuchadnezzar* had erected? Neither yet were thoſe fires thought furious enough for ſuch: as might haue appeared, if the Lord had not taken the rod out of thoſe wicked hands in that ſeaſon when he did: and ſince that time, what a number of diuilliſh plots and conſpiracies were attempted againſt the noble perſon of her late Maieſtie of bleſſed memorie, by *Arden*, *Somervile*, *Babington*, *Parry*, *Lopez*, *Squire*, and others? and thoſe ſtratagems not performed by perſons exorbitant, but with the priuitie of the Pope, and Principals of their religion, backing the ſame not only with their doctrin, to which it is moſt ſutable (as appeareth by ſundry their ſeditious poſitions lately collected by M. *Morton*) but with pardons, promiſes, payes to particular [k] perſons; and commandements generally to all ſubiects whoſoeuer, as appeareth by the Popes Bull againſt her late Maieſtie: *Volumus & iubemus vt aduerſus Elizabetham, &c. ſubditi arma capeſſant*. And yet (as though all were well) they can couer all the ill bearing of ſuch traiterous practiſes, vnder the name of Catholike pretences: for the furthering of which intentions, what may not and muſt not be attempted? Now to theſe purpoſes maintaine they innumerable Catholike intelligencers and inſtruments (I meane their *Prieſts and Ieſuites*,) ſent out by them not onely as eyes to ſearch out the ſecrets of ſtates and countries, and watch their beſt aduantages; but as hands (full of blood) to execute whatſoeuer miſchiefe vpon any of the Lords annointed ones, not onely oppoſing themſelues to the Papall power; but which is more, if they bee but ſuſpected not ſo firme to the Pope as they wiſh; or (which is moſt of all to be marked) though they be their owne dead ſure; yet if they ſhew not themſelues as readie to execute the Popes bloodie deſignes, as hee to command: which was the caſe of the late King of France, ſlaine trecherouſly for no other cauſe by a *Iacobin*. What argument then can be brought to perſwade vs of their euer according with vs in whole or part in our religion? of which they deeme no other, then as of a peccant humour neceſſarily to bee purged out euery fewe yeares, either by murther, if it preuaile in the head: or by maſſacre, if in the bodie of any countrie; and rather then it ſhould not, they will not ſticke with *Blaſius* at the commaundement of their great *Gracchus* to ſet on fire, or blowe vp euen the Capitol it ſelfe: although nature and Gentiliſme condemne ſuch graceleſſe deuotednes. The late moſt diabolical and furious attempt againſt his Maieſtie and the whole ſtate that euer was inuented (the like whereof both in the contriuing and whole carriage could neuer be ſhewed, no I thinke if there were Annals and Chronicles kept in hell it ſelfe) cryeth out againſt them long ere this time in all the corners of Chriſtendome. God almightie ſtill deliuer his Highneſſe and Royall race from them: and by his Maieſties meanes, vs and our land from them. For how much better had it beene, that his Maieſtie had beene mooued to haue baniſhed theſe vipers out of his Realmes, then thoſe who profeſſe the ſame Lord Ieſus, and labour (though with acknowledgement of too much weakeneſſe and wants,) to be found faithfull before the Lord and their Soueraigne? But not to depart from our purpoſe: Theſe be the wayes wherein the Popiſh Balaamites would meete vs, and with vs, if the Lord ſhould not meete with them, comming againſt them in euery corner. While then they walke in theſe wayes of *Caine*, what booteth it vs to ſpeake of a peace with them? *for while we ſpeake of peace, they are bent to warre.*

Furor etiam poſt fata

Stories deuice of an iron cage againſt Proteſtants turned into an hurdle and halter againſt himſelfe.

i According to his Maieſties moſt wiſe obſeruation, his laſt ſpeech at Parliament.

k Parrie. Lopez.

Bulla Pij V.

Cicero.

Pictures

fine.

But be it ſome peaceable conſent and agreement were on their part promiſed, yet that one conſideration of the treacherie in compacts, would keepe any iudicious man from ſetling his conceite, and affection vpon any iudicious concluſions with them: which treacherie is not onely practiſed by the perſons of faithleſſe Papiſts; but it is preſcribed as a maine precept of that moſt infidel doctrine of theirs; nay which euē infidels themſelues would bluſh at in this behalfe: for doth not their doctrine make it lawfull for them to vſe any *Æquiuocations*, or *reſeruations* (as they tearm them) with their aduerſaries, almoſt vpon any aduantage? yea and that (leſt they ſhould not come to the height of impietie) in giuing anſwer not onely on their words, but vpon oth before the lawfull Magiſtrate, though not their liues, but their leſt liberties only be touched? Which doctrine till it bee reuerſed, how dare we take their words or any aſſumpſit from them in any thing wherein we would not be ouerreached? But ſuppoſe againe ſuch peaceable concluſions were not promiſed only, but purchaſed; what yet were we better then before? what billes or bondes would or could they lay in ſure enough for our ſecuritie, ſo long as their doctrine ſtandeth in force publiſhed in word and writing, that *fides hereticis non eſt ſeruanda*; and that *Leagues* with them are more honourable in breaking then in making? how long can wee conceiue, would the continuance of our peace laſt longer, then by it they could with aduantage vndermine vs.

But becauſe I muſt ſhut vp many matters in fewe words, let vs ſee the preiudice which would enſue vpon ſuch pretended mediation, in matter of Religion: and firſt ſeeing they are a ſeede of the wicked, corrupt children, hauing forſaken the Lord, in whom from the ſole of the foote to the crowne of the head, there is nothing but wounds and ſwellings, & ſores full of corruption, and ſeeing themſelues are become open Idolaters, their Cities cages of Idolatrie, their ſeruices all Idolatrous, hauing thus forſaken the couenant of their youth; ſeeing filthineſſe appeareth on their skirts, and finally ſeeing by ſeeking their iuſtification by the workes of the lawe, *they are aboliſhed from Chriſt, and fallen from grace*: (the which particulars haue beene clearely prooued by many our vnanſwered and vnanſwerable books) to communicate with them by accepting, yea not abſtaining from the leaſt appearance of any of theſe euills, were no other but to expoſe and lay our ſelues open and naked to all manner of daunger, of infection of our ſoules, defection from our God, and in the end of deſtruction both of bodie and ſoule. It was a dangerous diſeaſe which *Iſrael* brought out of *Egypt*, hauing through their long continuance there by reaſon of thoſe mariſhes, and the Riuer *Nilus*, (to which *Lucretius* in a diſtich appropriateth this diſeaſe) contracted the ſame vpon them; for the proouing, and purging whereof, the Lord inſtituted ſo many ceremonies and ſeparations: but farre more fearefull was that inward leproſie, euen that abhominable Idolatrie which they brought forth with them, and which coſt them ſo deare both in the wilderneſſe, and in the land of *Canaan*: yea ſo habitual and inbred was the infection, that although the Lord vſed moſt wiſe preuentions euery way, yet preſently vpon their deliuerie out of the ſea will it burſt foorth, and become in the ende their vtter ouerthrowe. It cannot bee but the ſtrangers which come with *Iſrael* out of *Egypt*, beeing accuſtomed to the Egyptian faſhion & diet, will ſtill be harping on their cucumbers, leekes, onyons, and garlicke: and draw the Iſraelites to the ſame luſtings, though with the loathing of *Manna* it ſelfe; but ſuch an exceeding plague ſhall proceede from the Lord, that in perpetuall memorie thereof, the place ſhall bee called *the graues of luſting*: and if the daughters of *Moab* may haue free acceſſe to *Iſrael* in *Sittim*, *Iſrael* will eaſily bee ioyned to *Baal Peor*, till the wrath of the Lord bee kindled, and there fell in one day, three and twentie thouſand. The certaine perill and ineuitable danger whereof, the Lord well perceiuing, did not onely charge his people to haue nothing to doe at all with the Heathen, leaſt by any meanes they ſhould bee ſnared: but alſo that they ſhould be ſo opoſite vnto them, that they ſhould in all appearances and circumſtances (and yet none wil ſay the Lord herein was too ſeuere & ſtrait) be vnlike vnto them both in religious and ciuill exerciſes: for if they look toward the Eaſt in their Temples in the honour of the Sunne, his people ſhall in his Sanctuarie and Temple contrarily looke to the Weſt, and in the Weſt ſhall the *Sanctum Sanctorum* be ſet. If they offer ſacrifices vnto Oxen, Sheepe, Doues, Goates, &c. as vnto Gods: the Lord in deteſtation hereof, will haue his people to conſume and burne theſe creatures before him in ſacrifice: and hence was it that euery ſheepheard was an abhomination to the Egyptians, with whom they might not eate nor conuerſe, becauſe they did kill, eate, and ſacrifice thoſe beaſtes, whome the other worſhipped as Gods. If they vſe to eate almoſt none but Swines fleſh, and yet neither that before they haue ſacrificed of the kind to the Moone, or *Bacchus*: the Lord eſpecially prohibiteth this meate of all other to his people, they ſhall not meddle with it, it ſhall bee an abhomination vnto them. If their Prieſts [n] make their pates balde, ſhaue the locks off their beards, and make cuttings in their fleſh, as *Baals* Prieſts did; the Prieſts of the Sonnes of *Aaron* may not doe ſo. If they make glorious Altars, and plant Groues about them; the Iſraelites may not do ſo, (eſpecially in the wilderneſſe) but either Altars of earth, which preſently vpon the remoouall might be demoliſhed and caſt downe, leaſt the remainds ſhould bee abuſed to ſuperſtition; or if of ſtones, they muſt be rough and rude, vnhewne and vnpoliſhed, leaſt any beautie of them ſhould ſollicite their preſeruation: as for Groues, ſee *Deut*. 16. 21. If they ſhall in way of ſuperſtition, or worſhip, reſerue any portion of their ſacrifices: the Lord rather then hee will haue any portion of the Paſcall Lambe preſerued till the morrowe, will haue it burnt with fire: neither ſhall *Moſes* bodie bee knowne where it is buried, leaſt they ſhould make an Idoll of it. Nay which is more, and as worthie the noting, wee may obſerue how the Lord euen in ciuill things draggeth his people from their ſocietie and fellowſhip: for firſt, *Iſrael* is charged, that they ſhould go no more backe to Egypt that way, ſo as the daunger was (if any) by their neighbours, whoſe countries were adiacent vnto them: the which the Lord vſeth all meanes to preuent: both in that hee willeth his people to nouriſh a perpetuall enmitie with the Moabite and Ammonite, *the peace and proſperitie of whome they may neuer ſeeke all their dayes*: as alſo to barre them from preſſing into his peo-

Gen 46.34. & 43.32.

[n] Romiſh Balaamites make their pates bald, and ſhaue their beards: Leuit.21.

Exod.20.

Romaniſts reſerue of the bread in the Maſſe, & Reliques of men ſuperſtitiouſly. Exod.12.10. Deut.34.6.

Deut.23.6.

vers. 3.

ple, he chargeth that *neither of them euer enter into the congregation of the Lord, to the tenth generation:* intending hereby that they ſhould not riſe to preferment, authoritie or Magiſtracie among them. And as for the other ſtrangers, though *Iſrael* ſeemed in priuate reſpects to be, if not ſomewhat obliged & indebted to diuers of them, yet as it were bound to peace, and to

vers. 7.

hold their hãds from open hoſtilitie; yet might they not be admitted into the congregation of God, *vnto the third generation.* Beſides this, foreſeeing that the next and moſt direct way, whereby the heathen might league and lincke in themſelues with his people, might be by mariages and contracts: the Lord is very ſtudious that all ſuch meanes be cut off; and therefore would haue the diſtinction of tribes obſerued; with ſtraite prohibition, that no Iewe (except the Leuite) ſhould marrie out of his own tribe, much leſſe without his owne people: whereof although I acknowledge other more maine cauſes (as the diſtinction of the Tribe of the *Meſſiah* from the reſt: the cleare acknowledgement of his race: the execution of the Lords whole regiment Eccleſiaſticall and Ciuill in that pollicie, fitted according to that diſtinction to their ſeuerall offices, and poſſeſſions) yet I thinke this is one included reaſon not to bee neglected, eſpecially ſeeing they had ſtraite charge againſt it. Againe, in caſe a ſeruant Iew would marry a ſtranger into his Maſters houſe, hee was not at his departure to carrie his wife and children, for they were to bee his Maſters: but if hee would abide ſtill with her, hee was then ſhamefully to come before the Magiſtrat, and for euer renounce his libertie, vntill the Iubile releaſed him: by which ſtraite lawes the Lord would reſtraine euen ſlaues and ſeruants (who for the moſt part are neglected) from matching themſelues with ſtrangers. Such another law to this purpoſe is recorded, Deut. 21. 10. that if an Iſraelite in warre, ſhould ſee a beautifull woman taken captiue, whom he did affect for his wife, it was ordered by God, that firſt all means ſhould be vſed for the alienating of his affection, as that he muſt haue her home a moneth before, and not mary vpon any ſuddaine motion. Secondly, ſhee muſt ſhaue her head to make her as ill fauoured in his eyes as might be. Thirdly, ſhe muſt nouriſh her nailes to make her yet more ſordid. Fourthly, ſhee muſt put off the garment wherein ſhee was taken, and put on baſe, and neglected garments fit for a penſiue captiue. Fiftly, ſhee muſt bewaile her Father and mother a whole moneth, to ſhewe how hardly, and ſorrowfully ſhee was brought from her Fathers houſe, into the power of ſtrangers; and then if by all theſe meanes the man could not bee drawne from her loue, it was permitted to him to marrie her for his wife: which lawe letteth vs ſee how hardly the Lord endureth, and is drawne to admitte the leaſt libertie in this behalfe. Howe many ciuill things might I inſtance in wherein the Lord ſtraitned his people, that they might be vtterly vnlike the Gentiles in habit, manner of liuing, behauiour, and other like circumſtances, otherwiſe in themſelues very indifferent? which I had here inſerted, but that I muſt conſider that I write an addition, not a booke; an admonition, and not an expoſition; and if yet theſe ordinances of God himſelfe, ſeeme in ſome mens opinions too ſtraite, and not to bee imitated of vs in regard of the Papiſts, towards whome we are not to be ſo ſeuere, as ſo farre to ſeuer our ſelues; that is but the ſeeking of a knot in a ruſh, and to bee acute in diſtinguiſhing, where God hath not diſtinguiſhed; and in effect to affirme, either that the Idolatrie of the Romiſh Church is not ſo vile and groſſe, as is that of other Idolaters: or elſe (ſeeing our people conuerſe with them, more then with any other Idolaters) that to communicate with their Idolatrie, is nothing ſo dangerous now, as it was for Gods people to participate with the Idolatry of the heathen againſt Gods expreſſe commandement. But if with any ſuch the teſtimonie of man, bee greater then the teſtimonie of God (as it is commonly, with the Popiſh minded, who flie from the Scriptures vnto men, becauſe their doctrine is from belowe) let them looke vnto thoſe moſt auncient Councels, which were the purer, ſixe hundred yeares after Chriſt; and they ſhall finde that the Church would haue her children diametrally oppoſed euen on lawfull things, to the Iewes, and heathen of whom they were in daunger to bee corrupted. Thoſe were more famous, of *Nice*, y which decreed that the feaſt of Eaſter ſhould not be kept of Chriſtians, at that time, and in that manner that the Iewes did: that in nothing they might agree with them. That alſo of *Bracara* z decreed, that Chriſtians ſhould not decke their houſes with bay-leaues and greene boughes, (then which what can bee more indifferent?) neither reſt the ſame day from their callings wherein they did: not keep the firſt day of euery moneth as they did: It would be too tedious, and argue forgetfulneſſe of my ſelfe, and no remembrance of my reader, to recite the teſtimonies of other councels, Fathers, and our owne principall Writers in this behalfe: which otherwiſe eaſily had I beene carried vnto by the tenacitie and ſtiffeneſſe of many in this argument. But to end as our Sauiour wiſhed his hearers, *Beware of the leauen of the Phariſies*; ſo let euery man beware of the leauen of the Papiſts: for what is Popiſh doctrine elſe, but a Phariſaicall leauen, alwaies to bee purged out of Churches, and ſtates; as the Iewes vpon ſome occaſions were to purge all leauen out of their houſes. Let no man ſay, it was but a little, and ſuch a difference which may bee tollerated: for euen the Phariſies doctrine was much of it more true, then this Phariſaicall doctrine of theirs; yet was their leauen hid in it, (as

Coniugia extera Deus & reipub. cauſa, & conſcientiæ vetuit. Iuni in Deut. 21.
Exod. 34. 16.
Exod. 21. 4.

y An. Do
315.

z An Do
610. Tom.
Can. 73

in this) the nature whereof is (though it be but little) yet to ſowre the whole lumpe. In a word, as *Caleb* and *Ioſhua* ſaid of *Canaan*, the land is a very good land; *If the Lord loue vs, he will bring vs vnto it*: euen ſo if the Lord loue vs, he will expell theſe Gyants from vs, and giue vs ſecuritie in our owne land from the Anakims: or if not, if any of theſe ſtrangers abide with vs, our faithfull prayer and hope is, that as *Salomon* nūbring all the ſtrangers in the Land, ſet them to worke in his temple, euen a hundred three and fiftie thouſand and ſixe hundred: ſo our wiſe & peaceable *Salomon* and Soueraigne will continue, to ſet euen thouſands of theſe to worſhip with vs in the Temple: yea and in this one circumſtance paſſe *Salomons* wiſedome, in not chuſing ouerſeers of themſelues, to cauſe them to worſhip. The Lord Ieſus ſtrengthen his highneſſe heart, vnto this and many mo honourable works, and make vs happie in his long and proſperous Raigne, to his renowne and glory in this life, and fruition of the bleſſed Crowne of righteouſneſſe at the peaceable ende of his through-comfortable dayes. *Amen.*

verſ.18.

FINIS.

A
DISCOVRSE
OF THE DAMNED ART
OF WITCHCRAFT; SO FARRE
forth as it is reuealed in the Scriptures, and
manifeſt by true experience.

FRAMED AND DELIVERED BY
M. WILLIAM PERKINS, IN HIS ORDINARIE COVRSE
of Preaching, and publiſhed by THOMAS PICKERING *Batchelour*
of Diuinitie, and Miniſter of Finchingfield
in Eſſex.

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BRITISH MUSEUM

TO THE RIGHT HONOVRABLE SIR EDVVARD COOKE Knight, Lord chiefe Iuſtice of his Maieſties *Court of Common Pleas*;

Grace and Peace.

RIght honourable: The word of God that onely Oracle of truth, hath pointed out the Enemie of mankinde, by his proper Characters, in ſundrie places. Our Sauiour tearmes him, the [a] *Prince of this World*, and a [b] *Murtherer from the beginning*. Peter compares him to [c] *a roaring Lyon*, that rangeth abroad in the earth, *ſeeking whom hee may deuoure*. His attempts in regard of their qualitie, are called [d] νοήματα, ſubtill and deepe deuiſes; yea [e] μεθοδείας, plots exquiſitely contriued, and orderly framed, as it were in Methode. The meaning of the holy Ghoſt in theſe and ſuch like attributes, is, to expreſſe that meaſure of policie and power, which Sathan hath reſerued vnto himſelfe euen in the ſtate of his Apoſtacie, improoued by long experience, and inſtantly practiſed vpon the ſonnes of men, that he might ſet vp in the world, a ſpirituall regiment of ſinne, as a meane to encounter the kingdome of grace, and, if it were poſſible, to bring the ſame to ruine. To forbeare inſtances of open force made againſt God and his Church by other courſes, for the compaſſing of his deſires; how skilfully he workes his owne aduantage, by ſecret opposition, in the exerciſe of that curſed Art, which is the ſubiect of the preſent Diſcourſe, is a point not vnworthie your Honourable conſideration.

The Power of this Prince of darkeneſſe, beeing aboue the might of all ſenſible Creatures, and euery way ſeconded by the greatneſſe of his knowledge and experience, maniſeſteth it ſelfe herein, for the moſt part, by workes of wonder, tranſcendent in both ſexes, ſometime in matter of Diuination, ſometime by Inchantment, ſometime by rare ſleights and deluſions, otherwhiles by hurting, by curing, by raiſing of Tempeſts, by ſpeedie conueyance and tranſportation from place to place, &c. and all to purchaſe vnto himſelfe admiration, feare and faith, of the credulous world, which is vſually carried away with affectation and applauſe of ſignes and wonders. His Policie, appeareth in a wiſe and exquiſite manner of framing and conceiuing both his practiſes and grounds; the one to procure credit and intertainment, the other that he may not faile of his purpoſe, but proceede vpon certainties.

Touching the manner of his practiſe. He ſtands reſolued, that the world hath taken notice of him to be [f] *a lyar, and the father thereof*: and therefore if he ſhould offer to ſpeak in his owne language, or informe an Art by Rules of his owne deuiſing; he might hapily incurre ſuſpicion of falſhood. Hereupon he compoſeth his courſes μιμητικῶς, by way of counterfait and imitation, not of the actions and dealings of men, but of the order of Gods owne proceeding with his Church; holding it a ſure principle in politie, That actions will be much more effectuall, when they be framed vnto the beſt preſidents, then when they are ſuted to the direction of meaner examples. To this purpoſe, as God hath made a Couenant with his Church, binding himſelfe by promiſe to be their God, and requiring of them the condition of faith and obedience; ſo doth Sathan indent with his Subiects by mutuall confederacie, either ſolemnly or ſecretly, whereby they bind themſelues on the one part to obſerue his Rules, and he on the other to accompliſh their deſires. Againe, God giues his Word, the Interpreter of his will, and his Sacraments, the

ſeales

[a] Ioh. 12. 31.

[b] Ioh. 8. 44.

[c] 1. Pet. 5. 8.

[d] 2. Cor. 2. 11.

[e] Eph. 6. 11.

[f] Ioh. 8. 44.

ſeales of his promiſes, to which being rightly adminiſtred and receiued, he hath tied his owne preſence, and the worke of his grace in them that beleeue. Anſwerably to this, the Deuill giues a word of direction to his inſtruments, and addeth vnto it, Charmes, Figures, Characters, and other outward Ceremonies, at the vſe whereof he hath bound himſelfe to be preſent, and to manifeſt his power in effecting the thing deſired. Furthermore, God hath reuealed his will to the Patriarchs, Prophets, and Apoſtles, by familiar [a] conference, by [b] dreames, by [c] inſpiration, by [d] Trances: In the ſame manner, Sathan hath his Diuiners, and Soothſayers, his Pithoniſſes, his Caſſandraes, his Sibylles, to whom he maketh knowne things to come, by familiar preſence, by dreames, &c. To conclude, God had in the Olde Teſtament his Temple at Ieruſalem, yea his [e] Oracle, from whence he ſpake, and gaue the anſwer vnto Moſes: So of auncient times, the Deuill erected his Temple at * Dodona, and Delphos, whence he gaue his anſwers, for the ſatisfaction of the ſuperſtitious Heathen. Yea and at this day, as the Miniſters of God doe giue reſolution to the conſcience, in matters doubtfull and difficult; ſo the Miniſters of Satan, vnder the name of Wiſe-men, and Wiſe-woman, are at hand by his appointment, to reſolue, direct, and helpe ignorant and vnſetled perſons, in caſes of diſtraction, loſſe, or other outward calamities.

Now the Grounds whereupon hee buildeth his proceedings for certaintie, are cunningly gathered from the diſpoſition of mans heart, by naturall corruption, and that in three ſpeciall inſtances. First, he knowes that Man naturally out of the light of grace, hath but [f] *a meere ſoule*, indued onely with ſome generall and confuſed notions, and as for matters of deeper apprehenſion touching God and heauenly things, there is a vaile of ignorance and blindneſſe drawne ouer the eyes of his minde. Whereupon, though he be apt to know and worſhip a God, and learne his will, yet for want of information by the word, he is prone to erre in the practiſe of his notions. Here Satan applyes himſelfe to mans meaſure, and at his owne will, drawes the minde into errour, by his deluſions and impoſtures. This made the [g] Samaritans in the Old Teſtament, and the ſuperſtitious [h] Athenians in the New, to worſhip *an vnknowne God*, that is, the [i] Deuill. Hence it was, that the greateſt Clarks of *Greece*, [k] Thales, Plato, and the reſt, for want of a better light, ſought vnto the Wizzards of Egypt, whom they called Prophets, men inſtructed by Satan in the grounds of Diuination. And of this ſort were Iannes and Iambres mentioned in the [l] Scriptures. Hence it was alſo, that the auncient Heathens hauing [m] *no lawe and Teſtimonie from God*, inquired at Soothſayers and murmuring Enchanters; others betooke themſelues, in matters of doubt and difficultie, to the olde Oracles of [n] Iupiter Ammon in Libya, of [o] Iupiter Dodonæus at Dodona in Epirus, of [p] Apollo at Delphos, of [q] Iupiter Trophonius in Bœotia, and the reſt, where the Deuill gaue them anſwer, ſometimes one way and ſometimes another. Secondly, Sathan by obſeruation perceiueth, that man vpon a * weake and ignorant minde, is prone ſuperſtitiouſly to dote vpon the creatures, attributing ſome diuine operation or vertue to them, without any ground of Gods word, or common vnderſtanding; and conſequently diſpoſed to worſhip God in ſome worke of man, or to ioyne to the ſame worſhip the inuentions of man, which he hath not commanded. Vpon which ground he made the Heathen to dote vpon their wiſemen, *to regard* [h] *Soothſayers, and them that wrought with Spirits*; [i] The Chaldean Philoſophers renowned for their ſuperſtitions and Magicall courſes, to make the Heauens, *fatalium Legum Tabulam*, aſcribing that to the vertue of the Starres, which was knowne and done by Satanicall operation; The Magicians of Perſia, to adioyne corruptions to their auncient good learning, and to giue themſelues, vpon the reading of the fabulous writings of the Chaldean Sorcerers, to the ſtudie of vnlawfull Arts inuented by himſelfe, both before and after the times of Daniel the Prophet. Laſtly, the auncient Romans vpon a ſuperſtitious dotage, neuer to vndertake any buſineſſe of waight, *niſi auſpicato*, vnleſſe they had luckie conſent and warrant from the Colledges of their Augurors erected by *Romulus*. Thirdly, there is a naturall Diſtemper in the minde of man, ſhewing it ſelfe in theſe particulars; That he cannot indure to ſtand in feare of imminent danger; That he ſwells in an high conceit of his owne deſerts, eſpecially when he is in lower eſtate then he would be; That he will not beare a wrong done, without reuenge; That he reſts not ſatisfied with the meaſure of knowledge receiued, but affecteth the ſearching

of

a Gen.18.17.
b Num.12.6.
c Amos.3.7.
d Act.10.10.

e Exo.25.22.
Num.7.8.9.
*Herodot. Euterp.

f 1.Cor.2.14. ψυχικὸς.

g 2.kin.17.29 Ioh.4.22.
h Act.17.23.
i 1.Cor.10.20.
k Diog.Laert. lib.1.in Thaletis epiſt. ad Phericid.& l.3. Strabo Geogr.l.17.
l 2.Tim.3.8.
m Iſa.8.19.20
n Diod Sic. l.17.Plin.l.5. c.5.
o Herodot. Euterp. Strab.Geog. l.16.ex hom. Odyſſ.
p Pauſan.in Phocicis. Herod.Euterp. Strabo Geogr.l.9.& l.16.
q Pauſan.in Bœoticis. Strabo Geogr.l.9.
* Omnis ſuperſtitio imbecilli animi atq; anilis eſt.Cic.de Diuin.
h Leu.19.31.
i Clem.Al. στρωμ. l.6. Strabo Geogr.l.15. Dan.2.2. Math.2.1.

of things ſecret, and not reuealed. When the minde is poſſeſſed with theſe troubled paſſions, with care to helpe it ſelfe; then comes the Deuill, and miniſtreth occaſion to vſe vnlawfull meanes in the generall, and forceth the minde by continuall ſuggeſtion, to determine it ſelfe in particular vpon his owne crafts. It was the caſe of [k] Saul, and of [l] Nebuchadnetſar. It cauſed many of the Heathen Philoſophers, to goe from Athens to Memphis, from Grecia to Syria, from men on earth to wicked Spirits in hell, to get more illumination at the hands of the Prince of darkeneſſe. It mooued ſundrie mal-contented [a] Prieſts of Rome, to aſpire vnto the chaire of Supremacie, by Diabolicall aſſiſtance; yea [b] to exerciſe Magicall arts, when they were Popes: and thereby to maniſeſt indeed, that they were not the true Succeſſors of Simon Peter, but heyres of the vertues of Simon that *Magus*, who bewitched the People of Samaria, and profeſſed to doe that by the great power of God, which hee wrought by the ayde and aſſiſtance of the Deuill.

[k] 1. Sam. 28.
[l] Dan. 2. 1. 2.
[a] Platina in Sylv. 2. &c. Faſcic. temporum.
[b] Benno Cardinal. de Sylveſt. 3. & Gregor. 6.
Act. 8. 9.

If any doe thinke it ſtrange, that Sathan ſhould in this ſort oppoſe himſelfe to the kingdome of God, and maintaine his owne principalitie, by ſuch vngodly arts and exerciſes; They muſt know, that this and all other euills come to paſſe euen by the will of God, who hath iuſtly permitted the ſame: To puniſh the wicked for their horrible ſinnes: as Saul for his wickedneſſe; To auenge himſelfe vpon Man for his ingratitude, who hauing the truth reuealed vnto him will not beleeue or obey it: To waken and rouze vp the godly, who are ſleeping in any great ſinnes or infirmities: Laſtly, to try and prooue his people, whether they will cleaue to him and his word, or ſeeke vnto Satan and wicked ſpirits.

Auguſt. Enchirid. cap. 95. & 95.
1. Sam. 28.
2. Theſſ. 2. 10. 11, 12.
Deut. 13. 3.

Now from the conſideration of the premiſſes, we conclude it a neceſſarie thing for the Church and people of God, to be acquainted with the dealing of Satan in this kind, that knowing his ſubtile deuiſes, they may learne to auoid them. For which purpoſe this Treatiſe was firſt framed, and now exhibited to your Lordſhip. The iuſt commendation whereof, aboue others formerly divulged touching this Argument, appeareth herein, that it ſerueth to the full opening and declaration of Satans Methode in the ground and practiſes of Witchcraft. Wherein among many other remarkable points, it may pleaſe you to take ſpeciall notice of theſe particulars. I. That they doe groſſely erre, who either in expreſſe tearmes denie that there be Witches, or in effect, and by conſequent; auouching that there is no league betweene them and the Deuill; or affirming they can doe no ſuch miraculous workes as are aſcribed to them. The former iſſueth plainly out of the bodie of the Diſcourſe. And for the latter; That there is a Couenant betweene them, either explicite in manner and forme, or implicite by degrees of ſuperſtitious proceeding in the vſe of meanes inſufficient in themſelues; is plainly taught and confirmed in the ſame. That Witches may and doe worke wonders, is euidently prooued: howbeit not by an omnipotent power, (as the [*] gainſayer hath vnlearnedly and improperly tearmed it) but by the aſſiſtance of Sathan their Prince, who is a powerfull ſpirit, but yet a Creature, as well as they. And the Wonders wrought by them, are not properly and ſimply *miracles* but *workes of wonder*, becauſe they exceede the ordinarie power and capacitie of men, eſpecially ſuch as are ignorant of Satans habilitie, and the hidden cauſes in nature, whereby things are brought to paſſe. II. That the Witch truely conuicted, is to be puniſhed with death, the higheſt degree of puniſhment; and that by the Law of Moſes, the equitie whereof is perpetuall. Yea euen the better witch of the two in common reputation, becauſe both are equally enemies to God, and true religion: and it is well knowne by true experience, that all profeſſed Sorcerers, are guiltie of many groſſe monſtrous impieties. III. That the Miracles of the Popiſh Church at this day, are indeed either no Miracles, or falſe and deceitfull workes. Touching corporall preſence in the Sacrament, which they affirme to be by miracle: If it were true, then miracles were not yet ceaſed, but ſhould ſtill be as ordinarie in the Church, as are the ſacraments. A point not onely confuted in the latter part of this Treatiſe, but alſo by the teſtimonie of purer Antiquitie. Auguſtine ſaith, *That miracles were once neceſſarie to make the world beleeue the Goſpell: but hee that now ſeekes a ſigne that hee may beleeue, is a wonder, yea a monſture in nature.* Chryſoſtome concludeth vpon the ſame grounds, *that there is now in the Church no neceſſitie of working Miracles;* and calles him *a falſe Prophet, that now takes in hand to worke them.*

[*] Reginald Scot. epiſt. ad Lectores.

Mira vel miranda, non Miracula.

them. Againe, if there be a miracle in the ſacrament, it is contrarie to the nature of all thoſe that were wrought, either by Moſes and the Prophets, or by Chriſt, and his Apoſtles. For they were apparant to the eye, but this is inſenſible: and therefore neither of force to mooue admiration, nor to conuince the minde of man, and make him to beleeue. As for thoſe, which are pretended to be wrought by ſaints, in that Church; if we make recourſe to the Primitiue times, wherein God gaue the gift, to breede faith in the Gentiles; we ſhall finde that the power of producing ſuch workes, was neuer actually inherent in the Apoſtles, but diſpenſed by them *in the name of Chriſt.* Neither was it in their libertie, to worke miracles, when they would, but when it pleaſed God, vpon ſpeciall cauſe, to call them thereunto. And if neither the power nor the will was in them, much leſſe is it likely to be found in any of the ſaints. And for their Reliques, of what name ſoeuer, ſo greatly magnified and reſorted vnto: we denie there is any ſuch vertue in them. For they may not be thought to be more effectuall then the hem of Chriſts garment, from which the power of healing the woman did not proceede, but *from himſelfe:* Or, then the Napkin of Paul, which did not cure the ſicke, *but the power of God onely,* diſpenſed by *the hands of Paul.* Miracles therefore, auouched by them, to be wrought at the Tombs and Statues of ſaints, and by their Reliques and Monuments, are but meere Satanicall wonders, ſeruing to maintaine Idolatrie and ſuperſtition: and are in truth, no better then the wonders of the Donatiſts in S. Auguſtines time, *aut figmenta mendacium hominum, aut portenta fallacium ſpirituum.* IV. That the light of the Goſpel purely preached, is a ſoueraigne meane, to diſcouer and confound the power and policie of ſatan in Witch-craft and Sorcerie. The word of God preached, is the *weapon* of the Chriſtians *warfare,* and *is mightie through God to caſt downe* ſtrong *holdes.* At the diſpenſation of it by the Diſciples of Chriſt, *Satan fell from heauen as lightening.* After the aſcenſion of Chriſt into Heauen, in the times of Claudius Cæſar, * the Deuill ſtirred vp ſundrie perſons, who in regard of the admirable workes which they did, by the helpe of Magicke and Sorcerie, were accounted as Gods, and their Statues erected and worſhipped with great reuerence. Amongſt the reſt one *Simon,* called by a kind of eminencie, *Magus,* practiſing his trade with ſucceſſe, to the admiration of the multitude, was holden to be *the great power of God.* Whoſe dealing was firſt diſcouered by the light of the word, ſhining in the Miniſterie of the Apoſtles, and himſelfe conuicted, with ſuch euidence of truth, to be an Inſtrument of ſatan, that he was forced at length to flie out of Samaria into the weſterne parts, as *Euſebius* recordeth in his Eccleſiaſticall Hiſtorie. By this, Chriſt the true Angell of the Couenant, *locked and bound vp Satan for a 1000. yeares* after his aſcenſion, that hee might not be ſo generally powerfull in ſeducing the Gentiles, as hee had beene before his incarnation. But toward the expiration of thoſe yeares, when corruption beganne to creepe into the Papacie: when the Biſhops affected that *Sea,* and aſpired vnto it by Diabolicall Arts: when the Canons, Decrees, Sentences, Synodalls, Decretalls, Clementines, Extrauagants, with other Lawes and Conſtitutions, preuailed aboue the ſcriptures: then began Satan again to erect his kingdom, and thoſe works of iniquitie to be ſet abroach.

Act.3.12.16.

Luk.8.46.
Act.19.11.12.

Aug.l.de vnitat.eccl. cap.16.
2.Cor.4.4.

2.Cor.10.4.

Luk.10.18.
* Iuſt.Mart. Apol.ad Anton.

Act.8.10.

Euſeb Eccl. hiſt. lib.2. cap.12.
Reuel.20.2.

Theſe points together with the whole worke enſuing, I humbly commend to your Honourable Patronage, that vnder your protection they may freely paſſe to the common viewe of the world. Wherein if I ſeeme ouer-bold, thus to preſſe vpon your Lordſhip vnknowne: my anſwer is at hand; That all by-reſpects ſet a part, I haue beene hereunto induced many wayes. Firſt, vpon a reuerent opinion of thoſe rare gifts of knowledge and pietie, wherewith God hath beautified your perſon, and thereby aduanced you to high place, and eſtimation in this Common-wealth: Whereof thoſe your graue and iudicious ſpeeches, euen in the weightieſt matters touching God and Cæſar, as alſo thoſe many learned Law-writings, haue giuen large teſtimonie. From which hath iſſued the greatneſſe of your name, both in the preſent iudgement of the world, and in future expectation. Next, out of a reſolued perſwaſion of your honourable diſpoſition, as in generall to the whole houſe of Leui, ſo particularly to thoſe, whoſe labours haue fruitfully flowed out of the Schooles of the Prophets, amongſt whom the *Author* of this booke, in his time, was none of the meaneſt. Laſtly, by the conſideration of the Argument, ariſing out of a Law Iudiciall, agreeable to the calling and qualitie of a Iudge.

A Law penall in reſpect of the offence, and therefore ſutable to his proceedings, whoſe office is to heare with fauour, and to determine with equitie, to execute iuſtice with moderation. A law of the higheſt and greateſt waight, immediately concerning God and his Honour, and therefore appertaining to him, that *ſits in the place of God*, to maintaine his right, *that he may bee with him in the cauſe and iudgement.*

By ſuch Motiues, I haue encouraged my ſelfe, vnder aſſurance of your Lordſhips pardon, to preſent you with that, wherein you are moſt deſeruedly intereſſed; further intreating of your fauourable interpretation and acceptance, both of the qualitie of the Worke, and of the paines of the publiſher. And thus heartily wiſhing to your Lordſhip increaſe of grace & honour, with a daily influence of bleſſing and direction from heauen, vpon your graue conſultations and employments, I humbly take my leaue, and commend you to the grace of God, *by whom doe rule all the Iudges of the earth.* Finchingfield. Octob. 26. 1608.

Your L. in all Chriſtian dutie

to be commanded,

TH. PICKERING.

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A DISCOVRSE OF WITCHCRAFT.

Exod. 22. 18.

Thou ſhalt not ſuffer a Witch to liue.

THis Text containeth one of the Iudiciall Lawes of *Moſes* touching the puniſhment of Witchcraft: which argument I haue choſen to entreate of, for theſe cauſes:

Firſt, becauſe Witchcraft is a riſe and common ſinne in theſe our daies, and very many are intangled with it, beeing either practitioners thereof in their owne perſons, or at the leaſt, yeelding to ſeeke for helpe and counſell of ſuch as practiſe it.

Againe, there be ſundrie men who receiue it for a truth, that Witchcraft is nothing elſe but a meere illuſion, and Witches nothing but perſons deluded by the deuill: and this opinion takes place not onely with the ignorant, but is holden and maintained by ſuch as are learned; who doe auouch it by word and writing, that there be no Witches, but as I ſaid before.

Vpon theſe and ſuch like conſiderations, I haue beene mooued to vndertake the Interpretation of this Iudiciall law, as a ſufficient ground of the doctrine which ſhall be deliuered. In handling whereof, two things are diſtinctly to be conſidered. The firſt, what is a Witch. The ſecond, what is her due and deſerued puniſhment. And both theſe beeing opened and handled, the whole meaning of the law will the better appeare.

For the firſt. To giue the true deſcription of a Witch, is a matter of great difficultie, becauſe there be many differences and diuerſities of opinions touching this point: and therefore that we may properly, and truly define a Witch, we muſt firſt pauſe a while in opening the nature of Witchcraft, ſo farre forth as it is deliuered in the bookes of the Old and New Teſtament, and may be gathred out of the true experience of learned and godly men.

Touching Witchcraft therefore I will conſider three points.

A I. What Witchcraft is.

II. What is the ground of the whole practiſe thereof.

III. How many kinds and differences there be of it.

CHAP. I.

Of the Nature of Witchcraft.

TO begin with the firſt: According to the true meaning of all the places of holy Scripture which treat of this point, it may be thus deſcribed:

Witchcraft is a wicked Art, ſeruing for the ‘‘
B working of wonders, by the aſſiſtance of the ‘‘
Deuill, ſo farre forth as God ſhall in iuſtice per- ‘‘
mit.

Sect. I.

I ſay it is an *Arte*, becauſe it is commonly ſo called and eſteemed amongſt men, and there is reaſon why it ſhould bee thus tearmed. For as in all good and lawfull arts, the whole practiſe thereof is performed by certaine rules and precepts, and without them nothing can bee done: ſo Witchcraft hath certaine ſuperſtitious grounds and principles wherupon it ſtandeth, and by which alone the feats & practiſes thereof are commonly performed. C

If it be demaunded, what theſe rules be, and whence they had their beginning, conſidering that euery Art hath reference to ſome author, by whome it was originally taught and deliuered? I anſwer, that they were deuiſed firſt by Satan, & by him reuealed to wicked & vngodly perſons of auncient time as occaſion ſerued: who receiuing them from him, became afterward in the iuſt iudgement of God, his inſtruments to report & conuey them to others from hand to hand.

For maifeſtation whereof, it is to be conſidered, that God is not onely in generall a Soueraigne Lord and King ouer all his creatures, whether in heauen or earth, none excepted, no not the deuils themſelues; but that hee exerciſeth alſo a ſpeciall kingdome, partly of grace in the Church militant vpon earth, and partly of glorie ouer the Saints and Angels, members of the Church triumphant in heauen. Now in like manner the Deuill hath a kingdome called in Scripture the kingdome of darknes, whereof himſelfe is the head and gouernor, for which cauſe he is tearmed [a] *the Prince of darkenes*, [b] *the God of this world*, ruling and effectually working in the hearts of the children of diſobedience.

a Eph.6.12.
b 2.Cor.4.4.

Againe, as God hath enacted Lawes, wherby his kingdome is gouerned, ſo hath the Deuil his ordinances, wherby he keepeth his ſubiects in awe and obedience, which generally & for ſubſtance, are nothing els but tranſgreſsions of the verie lawe of God. And amongſt them all, the precepts of Witchcraft are the verie chiefe and moſt notorious. For by them eſpecially he holds vp his kingdome, and therefore more eſteeme the obedience of them, then of other. Neither doth he deliuer them indifferently to euery man, but to his owne ſubiects the wicked: and not to them all, but to ſome ſpeciall and tryed ones, whom he moſt betruſteth with his ſecrets, as being the fitteſt to ſerue his turne, both in reſpect of their willingneſſe to learne and practiſe, as alſo for their abilitie to become inſtruments of the miſchiefe, which he intendeth to others.

If it be here asked, whence the Deuill did fetch & conceiue his rules? I anſwer, out of the corruption and deprauation of that great meaſure of knowledge he once had of God, and of all the duties of his ſeruice. For that being quite depraued by his fall, he turnes the ſame to the inuenting and deuiſing of what he is poſsible able, againſt God and his honour. Hereupon, well perceiuing that God hath expreſsely commanded to renounce and abhorre all practiſes of Witchcraft, hee hath ſet abroach this art in the world, as a maine pillar of his kingdome, which notwithſtanding is flatly and directly oppoſed, to one of the maine principall lawes of the kingdome of God, touching the ſeruice of himſelfe in ſpirit and truth.

Ioh.4.24.

Againe, the reaſon why hee coueies theſe vngodly principles and practiſes from man to man is, becauſe hee findes in experience, that things are far more welcome and agreeable to the common nature of mankind, which are taught by man like vnto themſelues, then if the Deuill ſhould perſonally deliuer the ſame, to each man in ſpeciall. Hereupon, hee takes the courſe at firſt to inſtruct ſome fewe onely, who beeing taught by him, are apt to conuey that which they know to others. And hence in probabilitie this deuilliſh trade, had his firſt originall and continuance.

Sect. II.

In the ſecond place, I call it a *wicked Art*, to diſtinguiſh it from all good and lawfull arts, taught in ſchooles of learning, which as they are warrantable by the word of God, ſo are they no leſſe profitable and neceſſarie in the Church. Againe, to ſhew the nature and qualitie of it, that it is a moſt vngracious & wicked art, as appeareth by the Scriptures. For when Saul had broken the expreſſe commandement of God, in ſparing Agag & the beſt things; Samuel tels him, that rebellion and diſobedience is as the ſin of Witchcraft, that is, a moſt horrible and grieuous crime, like vnto that wicked, capitall, and mother ſinne, 1. Sam.15.23.

Sect. III.

Thirdly I adde, *tending to the working or producing of wonders*, wherein is noted the proper ende of this art, whereby I put a further difference betweene it, and others that are godly and lawfull.

Now if queſtion be mooued, why man ſhould deſire by witchcraft to work wonders? I anſwer, the true and proper cauſe is this; The firſt temptation, whereby the Deuill preuailed againſt our firſt parents, had incloſed within it many ſinnes: for the eating of the forbidden fruite, was no ſmall or ſingle offence, but as ſome haue taught, contained in it the breach of euery Commaundement of the Morall law. Amongſt the reſt, Satan laboured to bring them to the ſinne of diſcontentment, whereby they ſought to become as Gods, that is, better then God had made them, not reſting content with the condition of men. This ſinne was the learned, and could neuer ſince be forgotten, but continually is deriued from them to all their poſteritie, and now is become ſo common a corruption in the whole nature of fleſh and blood, that there is ſcarſe a man to be found, who is not originally tainted therewith as he is a man.

This corruption ſhewes it ſelfe principally in two things, both which are the maine cauſes of the practiſes of Witchcraft.

Firſt, in mans outward eſtate; for he beeing naturally poſſeſſed with a loue of himſelfe, and an high conceit of his owne deſeruing, when he liues in baſe and lowe eſtate, whether in regard of pouertie, or want of honour and reputation, which he thinkes by right is due vnto him: he thẽ grows to ſome meaſure of griefe and ſorrow within himſelfe. Hereupon, hee is mooued to yeeld himſelfe to the Deuill, to bee his vaſſall and ſcholler in this wicked art, ſuppoſing that by the working of ſome wonders, he may bee able in time to releiue his pouertie, to purchaſe to himſelfe credit and countenance amongſt men.

It were eaſie to ſhewe the truth of this, by examples of ſome perſons, who by theſe means haue riſen from nothing, to great places and preferment in the world. In ſtead of all, it appeareth in certaine Popes of Rome, as Syluester the ſecond, Benedict the eight, Alexander the ſixt, Iohn 20. and the twentie one, &c. who for the attayning of the Popedome (as hiſtories record) gaue theſelues to the Deuill in the practiſe of witchcraft, that by the working of wonders, they might riſe from one ſtep of honour to another, vntill they had ſeated themſelues in the chaire of Papacie. So great was their deſire of eminencie in the Church, that it cauſed them to diſlike meaner conditions of life, and neuer to ceaſe aſpiring, though they incurred thereby the hazard of good conſcience, and the loſſe of their ſoules.

tina de
t. Pont. in
a Silv. 2.
leus in
d Rom.
Pont. lib. 5.
lib. 6.

ſt. con-
l. 10. c. 35

The ſecond degree of diſcontentment, is in the minde and inward man; and that is *curioſitie*, when a man reſteth not ſatisfied with the meaſure of inward gifts receiued, as of knowledge, wit, vnderſtanding, memorie, and ſuch like, but aſpires to ſearch out ſuch things as God would haue kept ſecret: and hence he is mooued to attempt the curſed art of Magicke and witchcraft, as a way to get further knowledge in matters ſecret & not reuealed, that by working of wonders, he may purchaſe fame in the world, and conſequently reape more benefit by ſuch vnlawfull courſes, then in likelihood he could haue done, by ordinarie and lawfull meanes.

Sect. IV.

Fourthly, it is affirmed in the deſcription, that Witchcraft is practiſed *by the aſſiſtance of the Deuill*, yet the more fully to diſtinguiſh it from all good, lawfull, and commendable Arts. For in them experience teacheth, that the Arts-maſter is able by himſelfe to practiſe his art, & to doe things belonging thereunto, without the helpe of another. But in this it is otherwiſe; for here the worke is done by the helpe of another, namely, the Deuill, who is confederate with the Witch. The power of effecting ſuch ſtrange workes, is not in the art, neither doth it flowe from the skil of the Sorcerer, man or woman, but is deriued wholly from Satan, and is brought into execution by vertue of mutuall confederacie, between him and the Magician.

Now that this part of the deſcription may be more clearely manifeſted, we are to proceede to a further point, to ſhewe what kind of wonders they be which are ordinarily wrought by the miniſterie and power of the deuill.

§ 1. Wonders therefore be of two ſorts; either true and plaine, or lying and deceitfull.

A true wonder is a rare worke, done by the power of God ſimply, either aboue, or againſt the power of nature, and it is properly called a *miracle*. The Scripture is plentifull in examples of this kind. Of this ſort, was the deuiding of the red ſea, and making it drie land by a mightie eaſt wind, that the children of Iſrael might paſſe through it, Exod. 14. 21. For though the Eaſt wind be naturally of great force to mooue the waters, and to drie the earth; yet to part the ſea aſunder, & to make the waters to ſtand as walls on each ſide, and the bottom of the ſea as a pauement, this is a worke ſimply aboue the naturall power of any wind, and therefore is a miracle. Againe, ſuch were the wonders done by Moſes and Aaron before Pharaoh in Egypt, one whereof, in ſtead of many, was the turning of Aarons rodde into a ſerpent, a worke truly miraculous. For it is aboue the power of naturall generation, that the ſubſtance of one creature ſhould be really turned into the ſubſtance of another, as the ſubſtance of a rodde into the ſubſtance of a ſerpent. Of the like kinde, were the ſtanding of the Sunne in the firmament without moouing in his courſe, for a whole day, Ioſh. 10. 13. the going backe of the ſunne in the firmament tenne degrees, 2. King. 20. 11. the preſeruation of the three men, Shadrach, Meſhach, and Abednego, in the midſt of the hoat fierie fornace, Dan. 3. 25. and of Daniel in the Lyons den, Dan. 6. 22. the feeding of fiue thouſand men, beſide women & children, with fiue loaues and two fiſhes, Matth. 14. 20. 21. the curing of the eyes of the blinde man with ſpittle and clay tempered together, Ioh. 9. 6. 7. &c.

Now the effecting of a miracle in this kind, is a worke proper to God onely; and no creature, man, or Angell, can doe any thing either aboue or contrarie to nature, but hee alone which is the Creator. For as God in the beginning made all things of nothing, ſo he hath reſerued to himſelfe, as a peculiar worke of his almightie power, to change or aboliſh the ſubſtance, propertie, motion, and vſe of any creature. The reaſon is, becauſe he is the author & creator of nature, and therefore at his pleaſure, is perfectly able to commend, reſtraine, enlarge, or extend the power and ſtrength thereof, without the helpe or aſſiſtance of the creature.

Againe, the working of a miracle is a kinde of creation, for therein a thing is made to be, which was not before. And this muſt needs be proper to God alone, by whoſe power, things that are, were once produced out of things that did not appeare. The concluſion therefore muſt needs be this, which Dauid confeſſeth in the Pſalme: *God onely doth wondrous things*, Pſal. 136. 4. that is, workes ſimply wonderfull.

But it is alleadged to the contrarie, that the Prophets in the olde Teſtament, and the Apoſtles in the new, did worke miracles. I anſwer, they did ſo, but how? not by their own power, but by the power of God, beeing onely his inſtruments, whom he vſed for ſome ſpeciall purpoſe in thoſe works; and ſuch as did not themſelues cauſe the miracle, but god in & by them. The ſame doth Peter and Iohn acknowledge, when they had reſtored the lame man to the perfect vſe of his limmes, *that by their power and godlineſſe, they had not made the man to goe*, Act. 3. 12.

Again, it is obiected, that our Sauiour Chriſt in his manhoode wrought many miracles, as thoſe before mentioned, and many more. *Anſ.* Chriſt as he was man did ſomthing in the working of miracles, but not all. For in euery miraculous worke there be two things; the worke it ſelfe, and the acting or diſpenſing of the worke: the worke it ſelfe, beeing by nature and ſubſtance miraculous, conſidering it was aboue or againſt the order of naturall cauſes, did not proceede from Chriſt as man, but from him as God; but the diſpenſation of the ſame, in this or that viſible manner, to the viewe of men, was done and performed by his manhood. For example: The raiſing vp of Lazarus out of the graue, hauing been dead foure dayes, was a miracle, to the effecting whereof, both the Godhead and manhood of Chriſt concurred, by their ſeuerall & diſtinct actions. The manhood onely vttered the voice, and bad Lazarus come forth; but it was the godhead of Chriſt that fetched his ſoule from heauen, and put it againe into his bodie, yea which gaue life and power to Lazarus to heare the voice vttered, to riſe and come forth, Ioh. 11. 43. In like manner, when he gaue ſight to the blind, Matth. 20. 34. he touched their eyes with the hands of his manhood, but the power of opening them, & making them to ſee, came from his Godhead, whereby he was able to doe all things. And in all other miraculous workes which he did, the miracle was alwaies wrought by his diuine power onely, the outward actions and circumſtances that accompanied the ſame, proceeded from him as he was man.

Now, if Chriſt as he is man, cannot worke a true miracle, then no meere creature can doe it, no not the Angels themſelues, & cōſequently not Sathan, it beeing a meere ſupernaturall worke, performed onely by the omnipotent power of God.

§ 2. The ſecond ſort of wonders, are lying and deceitfull, which alſo are extraordinarie workes in regard of man, becauſe they proceed not from the vſuall and ordinarie courſe of nature; and yet they be no miracles, becauſe they are done by the vertue of nature, & not aboue or againſt nature ſimply, but aboue and againſt the ordinarie courſe thereof: and theſe are properly ſuch wonders, as are done by Satan & his inſtruments: examples whereof we ſhall ſee afterwards.

If any man in reaſon thinke it not likely that a creature ſhould be able to work extraordinarily by naturall meanes; he muſt remember that though God hath reſerued to himſelfe alone the power of aboliſhing and changing nature, the order whereof he ſet and eſtabliſhed in the creation, yet the alteration of the ordinarie courſe of nature, hee hath put in the power of his ſtrongeſt creatures, Angels and Deuills. That the Angels haue receiued this power, and doe execute the ſame vpon his command or permiſſion, it is manifeſt by Scripture, and the proofe of it is not ſo neceſſary in this place. But that Satan is able to doe extraordinarie workes by the helpe of nature (which is the queſtion in hand) it ſhal appeare, if we conſider in him theſe things.

Firſt, the deuil is by nature a ſpirit, & therfore of great vnderſtanding, knowledge, and capacitie in all natural things, of what ſort, qualitie, and condition ſoeuer, whether they be cauſes or effects, whether of a ſimple or mixt nature. By reaſon wherof he can ſearch more deeply & narrowly into the grounds of things, then all corporall creatures that are clothed with fleſh and blood.

Secondly, he is an auncient ſpirit, whoſe skil hath beene confirmed by experience of the courſe of nature, for the ſpace almoſt of ſixe thouſand yeares. Hence hee hath attained to the knowledge of many ſecrets, and by long obſeruation of the effects, is able to diſcerne and iudge of hidden cauſes in nature, which man in likelyhood cannot come vnto by ordinarie meanes, for want of that opportunitie both of vnderſtanding and experience. Hereupon it is, that whereas in nature there be ſome properties, cauſes, and effects, which man neuer imagined to be; others, that men did once know, but are now forgot; ſome, which men knowe not, but might know; and thouſands which can hardly, or not at all be knowne: all theſe are moſt familiar vnto him, becauſe in themſelues they be no wonders, but onely myſteries and ſecrets, the vertue and effect wherof he hath ſometime obſerued ſince his creatiō.

Thirdly, he is a ſpirit of wonderfull power, and might, able to ſhake the earth, and to confound the creatures inferior vnto him in nature and condition, if he were not reſtrained by the omnipotent power of God. And this power, as it was great by his creation, ſo it is not impared by his fall, but rather increaſed and made more forcible by his irreconcilable malice hee beareth to mankinde, ſpecially the ſeede of the woman.

Fourthly, there is in the deuill an admirable quicknes and agility, proceeding from his ſpirituall nature, whereby he can very ſpeedily & in a ſhort ſpace of time, conueigh himſelfe and other creatures into places far diſtant one from another. By theſe foure helps, Satan is enabled to doe ſtrange workes. *Strange* I ſay to man, whoſe knowledge ſince the fal is mingled with much ignorance, euen in naturall things; whoſe experience is of ſhort continuance, and much hindered by forgetfulneſſe; whoſe agilitie by reaſon of his groſſe nature, is nothing, if he had not the helpe of other creatures; whoſe power is but weakneſſe and infirmitie in compariſon of Satans.

Yet if there be any further doubt, how Satan can by thoſe helps worke wonders, we may be reſolued of the truth thereof by conſidering three other things. Firſt, that by reaſon of his great knowledge and skill in nature, he is able to to apply creature, to creature, & the cauſes efficient to the matter, & thereby bring things to paſſe, that are in common conceit impoſſible.

Secondly, he hath power to moue them, not onely according to the ordinarie courſe, but with much more ſpeed and celeritie.

Thirdly, as he can apply and mooue, ſo by his ſpirituall nature hee is able, if God permit, to conuey himſelfe into the ſubſtance of the creature, without any penetration of dimenſions, and beeing in the creature, although it be neuer ſo ſolide, he can worke therein, not onely according to the principles of the nature thereof, but as far as the ſtrength and abilitie of thoſe principles will poſſibly reach and extend themſelues. Thus it appeareth, that the deuill can in generall worke wonders.

§ 3. Now more particularly, the Deuils wonders are of two ſorts, Illuſions, or reall actions.

An illuſion is a worke of Sathan, whereby he deludeth or deceiueth man. And it is twofold, either of the outward ſenſes, or of the minde. An illuſion of the outward ſenſes, is a worke of the deuill, whereby he makes a man to think that he heareth, ſeeth, feeleth or toucheth ſuch things as indeede he doth not. This the deuill can eaſily doe diuerſe waies, euen by the ſtrength of nature. For example, by corrupting the inſtruments of ſenſe, as the humor of the eye, &c. or by altering and changing the ayre, which is the meanes whereby we ſee, and ſuch like.

Experience teacheth vs, that the deuill is a skilfull practitioner in this kinde, though the meanes whereby he worketh ſuch feats, be vnknowne vnto vs. In this manner Paul affirmeth that the Galatians were deluded, whē he ſaith, *O fooliſh Galathians, who hath bewitched you?* Gal. 3. 1. Where he vſeth a word* borrowed from the practiſe of Witches and ſorcerers, who vſe to caſt a miſte (as it were) before the eies, to dazle them, and make things to appeare vnto them, which indeede they doe not ſee; and the ground of Pauls compariſon, is that which he takes for a granted truth, that there be ſuch deluſions, whereby mens ſenſes are and may be corrupted by ſatanicall operation.

Thus againe the deuill by the Witch of Endor deceiued Saul in the appearance of Samuel, 1. Sam. 28. making him beleeue, that it had beene Samuel indeede, whereas it was but a meere counterfeit of him, as ſhall appeare hereafter. Againe, the deuill knowing the conſtitutions of men and the particular diſeaſes whereunto they are inclined, takes the vantage of ſome, and ſeconded the nature of the diſeaſe by the concurrence of his owne deluſion, thereby corrupting the imagination, & working in the mind a ſtrong perſwaſion, that they are become, that which in truth they are not. This is apparant in that diſeaſe which is termed *Lycanthropia*, where ſome, hauing their brains poſſeſſed & diſtempred with melancholy, haue verily thought thēſelues to be wolues, & ſo haue behaued thēſelues. And the hiſtories of mē in former ages, haue recorded ſtrange teſtimonies of ſome that haue beene thus turned into wolues, lyons, dogges, birds, and other creatures, which could not be really in ſubſtance, but onely in appearance, and phantaſie corrupted, and ſo theſe records are true. For God in his iuſt iudgment may ſuffer ſome men ſo to be bewitched by the deuill, that to their conceit they may ſeeme to be like the bruite beaſts, though in a deede they remaine the true men ſtill. For it is a worke ſurmounting the deuills power, to change the ſubſtance of any one creature, into the ſubſtance of another. By this kind of deluſion the Church of Rome, in the times of blindneſſe and ignorance, hath taken great aduantage, and much encreaſed her riches and honour. For there be three points of the religion of that Church, to witte, *Purgatorie, Inuocation of Saints, and honouring of Reliques*, whereby ſhe hath notably inriched her ſelfe, al which had their firſt foundation from theſe, and ſuch like Satanicall impoſtures. For the onely way whereby they haue brought the common ſort to yeeld vnto them, both for beleefe and practiſe, hath beene by deluding their outward ſenſes, with falſe apparitions of ghoſts and ſoules of men, walking and ranging abroad after their departure, and ſuch like; whereby ſimple perſons, ignorant of their fetches and deluſions, haue beene much affrighted, and cauſed through extremitie of feare and dread, to purchaſe their own peace and ſecuritie, by many and great expenſes. And indeed theſe were the ſtrongeſt arguments that euer they had, and which moſt preuailed with the common people, as is manifeſt in ſtories of all nations and ages, where ſuch deceits haue taken place, though oftentimes by the iuſt iudgement of God, they were taken in their craft, & their feats reuealed.

The ſecond kinde of illuſion, *is of the minde*, whereby the deuill deceiues the minde, and makes a man thinke that of himſelfe which is not true. Thus experience teacheth, that he hath deluded men both in former & later times, who haue auouched and profeſſed themſelues to be Kings, or the ſonnes of Kings. Yea ſome haue holden themſelues to be Chriſt, ſome to be Elias, ſome to be Iohn the Baptiſt, and ſome extraordinarie Prophets. And the like conceits haue entred into the minds of ſundry witches, by the ſuggeſtion and perſwaſion of the deuill. To whom, when they haue wholly reſigned their ſoules and bodies, they haue beene moued to beleeue things impoſſible touching themſelues, as that they haue indeed beene changed into other creatures, as cats, birds, miſe, &c. The inquiſitions of Spaine and other countries, wherein theſe and ſuch like things are recorded touching Witches really metamorphoſed into ſuch creatures, cannot be true; conſidering that it is not in the power of the deuill, thus to change ſubſtances into other ſubſtances. And thoſe conuerſions recorded by them, were onely Sathans illuſions, wherewith the minds of Witches were poſſeſſed, and nothing els; which though they were extraordinarie (as the reſt of this kind are) yet they went not beyond the power of nature.

The ſecond ſort of the deuils wonders, are *reall workes*, that is, ſuch as are indeede that which they ſeeme and appeare to bee. Theſe, howſoeuer to men that know not the natures of things, nor the ſecret and hidden cauſes thereof, they may ſeeme very ſtrange & admirable, yet they are true miracles, becauſe they are not aboue & beyond the power of nature.

If it be here alleadged, that the deuils works are not reall and true actions, becauſe the holy Ghoſt calleth them *Lying wonders*, 2. Theſſ. 2. 9. I *anſwer*, that they are called *Lying wonders*, not in reſpect of the works themſelues, for they were wonders truely done and effected; but in regard of the deuills ende and purpoſe in working them, which is to lie vnto men, and by them to deceiue. The truth of which point wil appeare in the view of ſome particular exãples.

Iob. 1. 16.

verſ. 27.

Firſt, we read in the Hiſtorie of Iob, that Satan brought downe fire from heauen, which burnt vp Iobs ſheepe and ſeruants; and cauſed a mightie winde to blow downe the houſe vpon his children, as they were feaſting, to deſtroy them. Againe, he ſmot the bodie of Iob with botches and boyles. All theſe were true and reall workes, very ſtrange and admirable, and yet no miracles, becauſe they exceeded not the compaſſe of nature. For firſt, when hee caſt downe the fire from heauen, he did not create the fire of nothing, for that is a worke proper to God alone, but applyed creature to creature and thereof produced ſuch a matter as was fit to make fire of. If it be demanded, how he is able to doe this? we muſt remember, that his knowledge in naturall cauſes is great, & therefore he was not ignorant of the materiall cauſe of fire, which beeing throughly knowne and found out, Satan brought fire vnto it, and ſo putting fire to the matter of fire, he brought it down by his power and agilitie from heauen, vpon the cattell and ſeruants of Iob. Againe, the winde which blewe downe the houſe, where his ſonnes and daughters were eating and drinking, was not created by the deuill, but he knowing wel the matter whereof winds are generated naturally, added matter to matter, and thence came the winde; whereunto he ioynes himſelfe, beeing a ſpirit of a ſwift and ſpeedie nature, and ſo makes it for his owne purpoſe, the more violent and forcible. Thirdly, he ſmote Iobs bodie with ſore boyles, from the crown of his head to the ſoale of his foote. Now this may ſeeme ſtrange that hee ſhould haue ſuch power ouer mans bodie, as to cauſe ſuch diſeaſes to breed in it. Therefore we are further to vnderſtand, that his knowledge extendeth it ſelfe to the whole frame and diſpoſition of mans bodie, whereby it comes to paſſe, that the cauſes of all diſeaſes are well knowne vnto him, and he is not ignorant how the humors in the bodie may be putrified, and what corrupt humors will breede ſuch & ſuch diſeaſes, and by what meanes the aire it ſelfe may be infected: hereupon preparing his matter, and applying cauſe to cauſe, he practiſed vpon the bodie of Iob, & filled him with grieuous ſores.

Another example of Satans reall workes is this. By reaſon of his great power and skill, he is able to appeare in the forme and ſhape of a man, and reſemble any perſon or creature, and that not by deluding the ſenſes, but by aſſuming to himſelfe a true bodie. His power is not ſo large, as to create a bodie, or bring againe a ſoule into a bodie, yet by his dexteritie and skil in naturall cauſes he can worke wonderfully. For he is able, hauing gathered together fit matter, to ioyne member to member, and to make a true bodie, either after the likeneſſe of man, or ſome other creature; and hauing ſo done, to enter into it, to mooue and ſtirre it vp and downe, and therein viſibly and ſenſibly to appeare vnto mã; which though it be a ſtrange work, & beſides the ordinary courſe of nature, yet it is not ſimply aboue the power thereof.

For a third inſtance. The deuill is able to vtter a voice in plaine words & ſpeech, anſwerable to mans vnderſtanding in any language. Not that he can take vpon himſelfe, beeing a ſpirit, an immediate power to ſpeake or frame a voyce of nothing without meanes, but knowing the naturall and proper cauſes and meanes by which men doe ſpeake, by them he frames in himſelfe the voyce of a man, and plainely vtters the ſame in a knowne language. In this manner he abuſed the tongue and mouth of the ſerpent, when in plaine words he tempted Eue to eate the forbidden fruit. Now it is to be remembred here, that when the deuill ſpeakes in a creature, it muſt be ſuch a creature, as hath the inſtruments of ſpeach, or ſuch whereby ſpeach may be framed and vttered, not otherwiſe: for it was neuer heard that he ſpake in a ſtocke or ſtone, or any created entity, that had not the meanes and power of vttering a voice, at leaſt in ſome ſort, it beeing a worke peculiar to the Creator, to giue power of vtterance where it is not by creation. Againe, when he frameth a voyce in a creature, he doth it not by giuing an immediate power to ſpeake, for that he cannot doe, and the creature abuſed by him, remaineth in that regard, as it was before. But it beeing naturally fitted and diſpoſed to vtter a voice, though not perfectly to ſpeak as a man, he furthereth and helpeth nature in it, and addeth to the facultie thereof a preſent vſe of words, by ordering and ruling the inſtruments to his intended purpoſes. And to conclude this point, looke what ſtrange works and wonders may be truely effected by the power of nature, (though they be not ordinarily brought to paſſe in the courſe of nature) thoſe the deuil can doe, and ſo farre forth as the power of nature will permit, he is able to work true wonders, though for a falſe and euill end.

Here a queſtion is mooued by ſome, whether the deuil can chãge one creature into another, as a man or a woman into a beaſt? for ſome, notwithſtanding the doctrine alreadie taught, are of opinion, that he can turne the bodies of Witches into other creatures, as hares, cattes, and ſuch like. *Anſ.* The tranſmutation of the ſubſtance of one creature into another, as of a man into a beaſt of what kind ſoeuer, is a work ſimply aboue the power of nature, and therefore cannot be done by the deuill, or any creature. For it is the proper work of god alone, as I haue ſaid, to create, to chãge, or aboliſh nature.

It is obiected, that ſuch changes haue beene made. For Lots wife was turned into a pillar of ſalt, Gen. 19. 26. *Anſ.* It is true, but that was done by the mightie power of God, neither can it be prooued that any creature, angel, or other was euer able to doe the like.

But it is further ſaid, that king Nabuchadnezzar was turned into a beaſt, and did eate graſſe with the beaſts of the field, Dan. 4. 30. *Anſw.* There is no ſuch matter: his ſubſtance was not changed, ſo as his bodie became the bodie of a beaſt indeed, but his conditions onely were altered by the iudgment of God vpon his mind, whereby he was ſo farre forth bereaued of humane ſenſe and vnderſtanding. Againe, for his behauiour and kind of life, hee became altogether brutiſh for the time, and excepting onely his outward forme and ſhape, no part of humanitie could appeare in him: but that he retained his humane bodie ſtil, it is euident by his owne words, verſ. 31. when he ſaith, *And mine vnderſtanding was reſtored to mee*; which argueth plainly that the hand of God was vpon him in ſome kinde of madneſſe and furie, and therefore that there was not a change of his bodie & ſubſtance, but a ſtrange and fearefull alteration in his minde and outward behauiour. And though ſuch a tranſmutatiõ ſhould be granted, yet it makes nothing for the purpoſe, conſidering it was the worke of God onely, and not of the deuill. And thus we ſee what kind of wonders the Deuill can bring to paſſe. The meditation of which point may teach vs two things.

Firſt, that the working of wonders is not a thing that will commend man vnto God, for the deuil himſelfe, a wicked ſpirit, can worke them: and many ſhall alledge this in the day of iudgement, that they haue by the name of God caſt out deuills, and done many great workes, to whome notwithſtanding the Lord will ſay, *I neuer knewe you; depart from mee yee workers of iniquitie*, Matth. 7. 22. 23. It behooueth vs rather to get vnto our ſelues the precious gifts of faith, repentance, and the feare of God, yea to go before others in a godly life and vpright conuerſation, then to excell in effecting of ſtrange workes. When the ſeauentie Diſciples came to our Sauiour Chriſt with ioy, and tolde him, that *euen the deuills were ſubdued vnto them through his name*, Luk. 10. 17. he counſels them not to reioyce in this, that wicked ſpirits were ſubdued vnto them, but rather, becauſe their names were written in heauen, verſ. 20.

Indeed to be able to worke a wonder, is an excellent gift of God, and may miniſter matter of reioycing, when it proceedeth frõ God: but ſeeing the deuill receiued this power by the gift of creation, our ſpeciall ioy muſt not be therein, but rather in this, that we are the adopted ſonnes of God, in which priuiledge the deuill hath no part with vs. And therefore the Apoſtle, 1. Cor. 13. making a compariſon of the gifts of the ſpirit, as of ſpeaking diuers tongus, of propheeying, and working miracles, with loue: in the ende, wiſheth men to labour for the beſt gifts, which are faith, hope, and loue, becauſe by theſe we are made partakers of Chriſt, on whom we ought to ſet our hearts, & in whom we are commãded alwaies to reioyce. Phil. 4. 4.

Secondly, we learne from hence, not to beleeue or receiue a doctrine now or at any time, becauſe it is confirmed by wonders. For the deuill himſelfe is able to confirme his errours and Idolatrous ſeruices by ſtrange and extraordinarie ſignes, by which vſually hee laboureth to auouch & verifie the groſſeſt points of falſehood in matter of religion. On the contrarie, we muſt not reiect or contemne a doctrine, becauſe it is not thus confirmed. This was a main fault in the Iewes, who would not receiue the word preached by Chriſt, vnleſſe hee ſhewed them a ſigne from heauen. Indeed in the primitiue Church it pleaſed God to confirme that doctrine which the Apoſtles taught, by great ſignes & miracles, but now that gift is ceaſed, and the Church hath no warrant to expect any further euidence of the religion it profeſſeth & enioyeth by arguments of that kind; yea rather it hath cauſe to ſuſpect a doctrin taught for the wonders ſake, wherby men labour to auouch it.

Sect. V.

The laſt clauſe in the deſcription, is this; *ſo farre forth as God in iuſtice ſuffereth*: which I adde, for two cauſes. First, to ſhew that God, for iuſt cauſes, permitteth the Arts of Magicke and Witchcraft, and the practiſes therof. Now this he doth in his prouidence, either for the triall of his children, or for the puniſhment of the wicked.

Auguſt. de Trin. 13. c. 7.

Firſt, therefore God permits theſe wicked arts in the Church, to prooue whether his children wil ſteadfaſtly beleeue in him, & ſeek vnto his word, or cleaue vnto the deuil, by ſeeking to his wicked inſtruments. This Moſes plainely forwarned the church of God, in his time, Deu. 13. v. 1. *If there ariſe among you a Prophet, or a dreamer of dreames, and giue thee a ſigne or wonder, v. 2. and the ſigne and wonder which hee hath told thee, come to paſſe: ſaying, Let vs goe after other gods, which thou haſt not knowne, and ſerue them, v. 3. thou ſhalt not harken to the words of that Prophet, &c.*

Againe, God ſuffereth them for the puniſhment of vnbeleeuers and wicked men: for oftentimes God puniſheth one ſinne by another, as the antecedent ſins by the conſequent. This *Paul* plainely ſheweth (ſpeaking of the daies of Antichriſt) *that becauſe men receiued not the loue of the truth, therefore God would ſend vpon them ſtrong illuſions, that they ſhould beleeue lies.* And we may reſolue our ſelues, that for this very cauſe, God ſuffereth the practiſes of Witchcraft, to be ſo riſe in theſe our dayes, to puniſh the ingratitude of men, who haue the truth reuealed vnto them, and yet will not beleeue & obey the ſame, but tread it vnder their feete, *that all they might be condemned which beleeued not the truth, but tooke pleaſure in vnrighteouſneſſe.*

2. Theſſ. 2. 10. 11.

ver. 12.

Secondly, this laſt clauſe is added, to ſhew that in the practiſes of ſorcerie and Witchcraft, the Deuill can doe ſo much onely as God permits him, and no more. Doubtleſſe, his malice reacheth further, and conſequently his will & deſire; but God hath reſtrained his power, in the execution of his malicious purpoſes; whereupon he cannot goe a whit further, then God giues him leaue and libertie to goe. The Magicians of Egypt did ſome wonders, in ſhew like vnto the miracles wrought by Moſes and Aaron, and that for a time, by changing a rodde into a ſerpent, and water into blood, and by bringing frogs through the ſlight and power of the Deuill; but when it pleaſed God to determine their practiſes, and giue them no further libertie, they could not doe that, which in likelihood was the meaneſt of all the reſt, the turning of the duſt of the land into lice; and themſelues gaue the true reaſon thereof, ſaying, *That this was the finger of God*, Exod. 8. 19. When the Deuill went out and became a falſe ſpirit in the mouth of all Ahabs Prophets, to entiſe him to goe to fall at Ramoth Gilead, he went not of his owne will, but by the authoritie of God, who commanded him to goe to entiſe Ahab, and ſuffered him to preuaile, 1. King. 22. 22. and the act was not the act of Sathan, but of God, whoſe inſtrument he was; and therefore the holy Ghoſt ſaid by Micaiah, *The Lord hath put a lying ſpirit in the mouth of all theſe thy Prophets, and the Lord hath appointed euill againſt thee*, v. 23. Hence alſo it was, that the deuills, beeing caſt out of the man that had an vnclean ſpirit, asked leaue of Chriſt to enter into the heard of ſwine, and could not enter in till he had permitted them; Mark. 5. 12, 13. And we reade oftentimes in the Goſpel, that our Sauiour caſt out many deuils by his word onely, thereby ſhewing that he was abſolute Lord ouer them, and that without his permiſſion, they could doe nothing.

Exod. 8. & 8.

And thus much touching the generall nature of this Arte.

CHAP. 11.

The Ground of Witchcraft, and of all the practiſes thereof.

THe Ground of all the practiſes of Witchcraft, is a league or couenant made betweene the Witch and the Deuil: wherein they doe mutually bind themſelues each to other. If any ſhall thinke it ſtrange, that man or woman ſhould enter league with Satan, their vtter enemie; they are to know it for a moſt euident and certaine truth, that may not be called into queſtion. And yet to cleare the iudgement of any one in this point, I will ſet downe ſome reaſons in way of proofe.

Firſt, the holy Scripture doth intimate ſo much vnto vs in the 58 Pſal. v. 5. where, howſoeuer the common tranſlation runneth in other tearmes, yet the words are properly to be read thus: *which heareth not the voyce of the mutterer ioyning ſocieties cunningly.* And in them the Pſalmiſt layeth downe two points. Firſt, the effect or worke of a charme, muttered by the Inchanter; namely, that it is able to ſtay the Adder from ſtinging thoſe which ſhall lay hold on him, or touch him. Secondly, the maine foundation of the charme; ſocieties or confederacies cunningly made, not betweene man and man, but (as the words import) betweene the Inchanter and the Deuill. The like we reade Deut. 18. 11. where the Lord chargeth his people when they come into the land of Canaan, that amongſt other abominations of the heathen, they ſhould beware leaſt any were found amongſt them, that ioyned ſociety, that is, entred into league and compact with wicked ſpirits.

A ſecond reaſon may be this: it is the practiſe of the deuill to offer to make a bargaine and couenant with man. Thus he dealt with our Sauiour Chriſt in the third temptation, wherewith he aſſaulted him, promiſing to giue vnto him all the kingdomes of the earth, and the glorie of them, (which he ſhewed him in a viſion) if Chriſt for his part would fall downe and worſhip him. The offer was paſſed on the behalfe of Sathan, and now to make a perfect compact betweene them, there was nothing wanting but the free conſent of our Sauiour vnto the condition propounded. Whereby it is maniſeſt, that the deuill makes many couenants in the world, becauſe he findeth men and women in the moſt places, fitted for his turne in this kind, who will not let to worſhip him for a farre leſſe matter then a kingdome. And it is not to be doubted, that thouſands in the world, had they beene offered ſo faire as Chriſt was, would haue beene as willing to haue yeelded vpon ſuch conditions, as the deuil to haue offered.

Math. 4. 9.

Thirdly, the common confeſſion of all Witches and Sorcerers, both before and ſince the comming of Chriſt, doth yet more fully confirme the ſame. For they haue confeſſed with one conſent, that the very ground-work of all their practiſes in this wicked art, is their league with the deuill. And hence it appeareth, how and wherupon it is, that Sorcerers and Witches can bring to paſſe ſtrange things by the helpe of Satan, which other men ordinarily canot do; namely, becauſe they haue entred a league with him, whereby he hath bound himſelfe to them, for the effecting of rare and extraordinarie workes, which others not ioyned with him in the like confederacie, are not able either by his helpe, or any power or pollicie of their own to bring to paſſe. Hereupon it was, that the witch of Endor ſhewed vnto Saul the appearance of Samuel, which neither Saul himſelfe, nor any in all his court could doe. There was no great vertue in the matter or frame of her words, for ſhe was ignorant and had no learning. By power ſhe could not effect it, beeing a weake woman; neither was it like that ſhee had more cunning and pollicie then any of the learned Iewes in thoſe times had for ſuch purpoſes. The maine reaſon was her league made with Sathan, by vertue whereof ſhe commanded him to appear in the likeneſſe of Samuel, which neither Saul, nor any of his companie could do, by vertue of ſuch couenant, which they had not made.

The ende why the Deuill ſeeketh to make a league with men, may be this; It is a point of his pollicie, not to bee readie at euery mans cōmaund to doe for him what he would, except he be ſure of his reward; and no other meanes wil ſerue his turne for taking aſſurance hereof; but this couenant. And why ſo? that hereby he may teſtifie both his hatred of God, and his malice againſt man. For ſince the time that he was caſt downe from heauen, he hath hated God & his kingdome, and greatly maligned the happy eſtate of man, eſpecially ſince the couenant of grace made with our firſt parents in Paradiſe. For he thought to haue brought vpon them by their fall, eternall and finall confuſion, but perceiuing the contrarie by vertue of the couenant of grace, then manifeſted, and ſeeing man by it to be in a better and ſurer eſtate then before, he much more maligned his eſtate, and beares the ranker hatred vnto God for that his mercie beſtowed vpon him.

Now that hee might ſhewe forth his hatred and malice, he takes vpon him to imitate God, & to counterfeit his dealings with his Church. As God therefore hath made a couenant with his people, ſo Satan ioynes in league with the world, labouring to bind ſome men vnto him, that ſo, if it were poſſible, he might draw them from the couenant of God, and diſgrace the ſame. Againe, as God hath his word and Sacraments, the ſeales of his couenant vnto beleeuers, ſo the deuill hath his words and certaine outward ſignes to ratifie the ſame to his inſtruments, as namely, his figures, characters, geſtures, and other Satanicall ceremonies, for the A confirmation of the truth of his league vnto them. Yea further, as God in his couenant, requires faith of vs to the beleeuing of his promiſes: ſo the deuill in his compact, requires faith of his vaſſalls, to put their affiance in him, and rely on him for the doing of whatſoeuer he bindes himſelfe to doe. Laſtly, as God heares them that call vpon him according to his will; ſo is Satan readie at hand vpon the premiſſes, endeauouring to the vtmoſt of his power (when God permits him) to bring to paſſe whatſoeuer he hath promiſed. And ſo much of the league in generall.

More particularly, the league between the Deuill and a Witch, is twofold: either expreſſed and open, or ſecret and cloſe.

B The expreſſe and manifeſt compact is ſo tearmed, becauſe it is made by ſolemne words on both parties. And it is not ſo expreſſely ſet downe in Scriptures, as in the writings of learned men, which haue recorded the confeſſions of Witches, and they expreſſe it in this manner. Firſt, the Witch for his part, as a ſlaue of the deuill, bindes himſelfe vnto him by ſolemne vowe and promiſe to renounce the true God, his holy word, the couenant he made in Baptiſme, and his redemption by Chriſt; and withall to beleeue in the Deuill, to expect & receiue aide and helpe from him; and at the ende of his life, to giue him either bodie, or ſoule, or both; and for the ratifying hereof, he giues to the deuill for the preſent, either his owne hand wri- C ting, or ſome part of his blood, as a pledge and earneſt pennie to bind the bargaine. The deuill on the otherſide, for his part promiſeth to bee readie at his vaſſals command, to appeare at any time in the likenes of any creature, to conſult with him, to aide and helpe him in any thing he ſhall take in hand, for the procuring of pleaſures, honour, wealth, or preferment, to goe for him, to carrie him whether he wil; in a word, to doe for him, whatſoeuer hee ſhall commaund. Many ſufficient teſtimonies might be alleadged for the proofe hereof, but it is ſo manifeſt in daily experience, that it cannot well be called into queſtion.

But yet if it ſeeme ſtrange vnto any, that D there ſhould be ſuch perſons in the world, that make ſuch fearefull couenants with the deuill, let them conſider but this one thing, and it wil put them out of doubt.

The nature of man is exceeding impatient in croſſes, and outward afflictions are ſo tedious vnto mortall mindes, and preſſe them with ſuch a meaſure of griefe, that ſome could be contented with all their hearts to be out of the world, if thereby they might be releaſed of ſuch extremitie, and hereupon they care not what meanes they vſe, what conditions they vndertake to eaſe and helpe themſelues. The deuill finding men in theſe perplexities, is readie to take his aduantage, and therefore perceiuing them now fitted for his purpoſe to work vpon; he inſinuates and offers himſelfe to procure them eaſe and deliuerance, if they will vſe ſuch means, as he ſhall preſcribe for that purpoſe: and to a naturall man there is no greater mean then this to make him ioyne ſocietie with the deuill. Hee therefore, without any further doubting or deliberation, condiſcendes to Satan, ſo as he may be eaſed and releeued in theſe miſeries.

Again, we are to conſider, that in theſe caſes the deuill getteth the greater hold of man, and mooues him to yeeld vnto his ſuggeſtions the rather, becauſe that which he promiſeth to do for him is preſent and at his commaund, and therefore certaine; whereas the thing to be performed on the behalfe of the partie himſelfe, as the giuing of bodie and ſoule, &c. is to come ſundrie yeares after, and therefore in regard of the particular time, vncertain. Now the natural man not regarding his future and finall eſtate, preferes the preſent commoditie before the loſſe and puniſhment that is to come a farre of, and therby is perſwaded to yeeld himſelfe vnto Satan. And by theſe & ſuch like antecedents are many brought to make open league with the deuill.

The ſecret and cloſe league betweene the Witch and Satan is that, wherein they mutually giue conſent each to other, but yet without a ſworn couenant conceiued in expreſſe words and conference. Of this there be two degrees. Firſt, when a man vſeth ſuperſtitious formes of prayer, wherein hee expreſſely requireth the helpe of the deuill, without any mention of ſolemne words or couenant going before. That this is a kinde of compact it is plaine, becauſe herein there is a mutuall vnder-hand conſent, betweene the partie and the deuill, though it be not manifeſt. For when a man is content to vſe ſuperſtitious formes of inuocation, for help in time of neede; by the very vſing of them, his heart conſenteth to Sathan, and he would gladly haue the thing effected. When therefore the deuill hath notice of them, and indeauoureth to effect the thing prayed for, therin alſo he giues cōſent; ſo as though there be no expreſſe words of cōpact outwardly framed on both parts, yet the concurrence of a mutuall conſent for the bringing to paſſe of the ſame things, makes the couenant authenticall. For according to the receiued rules of equity and reaſon; mutuall conſent of partie with partie, is ſufficient to make a bargain, though there be no ſolemn courſe or forme of words to manifeſt the ſame to others.

The ſecond degree is, when a man vſeth ſuperſtitious meanes to bring any thing to paſſe, which in his owne knowledge, haue no ſuch vertue in themſelues to effect it, without the ſpeciall operation of the deuill.

Superſtitious meanes I call all thoſe, which neither by order of creation, nor by the ſpeciall appointment and bleſſing of God ſince, haue any vertue in them, to bring to paſſe that thing for which they are vſed. For example; A charm, conſiſting of ſet words and ſyllabes, both rude, barbarous, and vnknowne, vſed for the curing A of ſome diſeaſe or paine, is a ſuperſtitious meanes, becauſe it hath no vertue in it ſelfe to cure, either by the gift of God in the creation, or by any ſpecial appointment afterward in his word or otherwiſe. And therefore when this meane is vſed by man, which he knoweth hath no ſuch vertue in it, for the effecting of that worke for which it was vſed, there is a ſecret league made with the Deuill.

Yet here I adde this clauſe, *in his owne knowledge*, to put a difference betweene men, which vſe ſuperſtitious meanes, to bring ſome things to paſſe. For ſome there be which when they vſe them, know they are meerely ſuperſtitious, yea weake and impotent, hauing no vertue in themſelues for the purpoſe whereto they are B vſed; as the repeating of certaine formes of words; the vſing of ſignes, characters, and figures; which in effect are meere charmes, no whit effectuall in themſelues, but ſo farre forth as they ſerue for watchwords vnto Satan, without whoſe aide nothing is done by them. A plaine argument that the vſer hereof hath in his heart ſecretly indented with Satan, for the accompliſhment of his intended workes. A ſecond ſort there is, which vſeth them for ſome ſpeciall ende, beeing perſwaded that there is vertue in the means thēſelues to bring the thing to paſſe, & yet not knowing that either they be ſuperſtitious, or haue their efficacy by the power and worke of the deuill. Such perſons haue made as yet no league with Satan, but they are C in the high way thereunto. And this courſe is a fit preparation to cauſe them to ioyne with him in couenant. I ſhew it by an example. A man is fallen into ſome extremitie, and finds himſelfe bewitched; his paine is great, and hee deſires with all his heart to bee cured and deliuered: Hereupon he ſendeth for the ſuſpected Witch, beeing come, he offers to ſcratch him or her, thinking by this meanes to bee cured of the Witchcraft. His reaſon is no other, then a ſtrong perſwaſion, that there is ſimply vertue in his ſcratching to cure him, and diſcouer the Witch, not once ſuſpecting that the helpe commeth by the power of the Deuill, but from the action it ſelfe. This doing, he may be healed: but the truth is, he ſinneth and breakes D Gods commaundement. For the vſing of theſe meanes is plaine Witchcraft, as afterward wee ſhall ſee. And yet for all this, the partie cannot be ſaid in preſent to haue made a league with Satan, becauſe he thought, that though he yeilded to the vſe of ſuperſtitious meanes for his curing, yet there had been in the ſaid meanes a vertue of healing, without any helpe or worke of the deuill.

CHAP. III.

Of the kindes of Witchcraft,

and firſt of Diuination.

Witchcraft is of two ſorts; *Diuining*, or *Working*. For the whole nature of this art, conſiſteth either in matter of Diuination and coniecture, or in matter of practiſe. And in both theſe it is to be remembred, that nothing can be effected, vnleſſe the partie haue made a league with the Deuill, expreſſe or ſecret, or at the leaſt, a preparation thereunto, by a falſe and erroneous opinion of the meanes.

Sect. I.

Diuination is a part of Witchcraft, whereby men reueale ſtrange things, either paſt, preſent, or to come, by the aſſiſtance of the Deuil.

If it be here demanded, how the deuil beeing a creature, ſhould be able to manifeſt and bring to light things paſt, or to foretell things to come: I anſwer, firſt generally, that Satan in this particular work, transformes himſelfe into an Angell of light, and takes vpon him the exerciſe of theſe things in an ambitious (though falſe) imitation of diuine reuelations and predictions, made and vſed by God in the times of the Prophets and Apoſtles. And thus he doth (as much as in him lieth) to obſcure the glorie of God, and to make himſelfe great in the opinion of ignorant and vnbeleeuing perſons. Again, thogh Satan be but a creature, yet there be ſundry wayes whereby he is able to diuine.

Firſt, by the Scriptures of the Old and New Teſtament, wherein are ſet downe ſundry prophecies concerning things to come. In the Old Teſtament are recorded many prophecies concerning the ſtate of Gods church, from the firſt age of the world, till the comming of Chriſt. In the new Teſtament likewiſe are recorded others, touching the ſelfe ſame thing, frō the cōming of Chriſt in the latter dayes, to the ende of the world. Now the deuill beeing acquainted with the hiſtorie of the Bible, and hauing attained vnto a greater light of knowledge in the prophecies therein contained, then any man hath; by ſtealing diuinations out of them, he is able to tell of many ſtrange things, that may in time fall out in the world, & anſwerably may ſhew them ere they come to paſſe.

For example; *Alexander* the great before hee made warre with *Darius* King of *Perſia*, conſulted with the Oracle, that is, with the Deuill, touching the euent and iſſue of his enterpriſe. The Oracle anſwered him thus; *Alexander ſhall be a Conquerour*; vpon the prediction of the Oracle, *Alexander* wages warre with *Darius*, and inuades *Aſia*, and hauing conquered him, tranſlated the Empire from Perſia to Greece, according as the Oracle had ſaid. Now if queſtion be made, how the deuill knew the euent of this warre, and conſequently made it knowne to *Alexander*? The anſwer is, by the helpe of a prophecie in the Olde Teſtament; for this thing was particularly ſet down before hand by the Prophet *Daniel*, Dan. 11. 3. where he ſaith; *That a mightie King ſhall ſtand vp, and ſhall rule with great dominion, and doe according to his pleaſure*, & this was *Alexander* the great. Satan therefore knowing the ſecret meaning of the Angels words vnto *Daniel*, framed out of them a true and direct anſwer, whereas he was not able of himſelfe to define certainly of the euent of things to come in particular.

Plutarch.in
ta Alex.

ep.8.po-
tis.

The ſecond meanes, whereby the Deuill is furniſhed for this purpoſe, is his own exquiſite knowledge of all naturall things; as of the influences of the ſtarres, the conſtitutions of men, and other creatures, the kinds, vertues, and operations of plants, rootes, hearbs, ſtones, &c. which knowledge of his, goeth many degrees beyond the skill of all men, yea euen of thoſe that are moſt excellent in this kind, as Philoſophers, and Phyſicians. No maruelle therefore, though out of his experience in theſe and ſuch like, he is able aforehand to giue a likely geſſe at the iſſues and euents of things, which are to him ſo manifeſtly apparent in their cauſes.

A third helpe and furtherance in this point, is his preſence in the moſt places; for ſome deuills are preſent at all aſſemblies and meetings, and thereby are acquainted with the conſultations and conferences both of Princes and people; whereby knowing the drift and purpoſe of mens mindes, when the ſame is manifeſted in their ſpeaches and deliberations, they are the fitter to foretell many things, which men ordinarily cannot doe. And hence it is apparant, how Witches may know what is done in other countries, and whether one nation intends warre againſt another, namely, by Satans ſuggeſtion, who was preſent at the conſultation, and ſo knew it, and reuealed it vnto them. But how then comes it to paſſe, that the conſultations and actions of Gods Church and children, are not diſcloſed to their enemies? euen by the vnſpeakeable mercie and goodneſſe of God, who though for ſpeciall cauſes ſometimes, hee ſuffers Satan by this meanes to bring things to light, yet he hath reſtrained this his libertie, and ſubiected it vnto his owne will, ſo as he keeps him out of ſuch meetings, or compells him to conceale; whereas otherwiſe his malice is ſo great, that not a word could be ſpoken, but it ſhould be carried abroad to the hurt & diſturbance both of churches and common-wealths.

The fourth way, is by putting into mens mindes wicked purpoſes and counſels; for after the league once made he laboureth with them by ſuggeſtions, & where God giues him leaue, he neuer ceaſes perſwading, til he hath brought his enterprize to paſſe. Hauing therefore firſt brought into the minde of man, a reſolution to doe ſome euill, hee goes and reueales it to the Witch, and by force of perſwaſion vpon the partie tempted, hee frames the action intended to the time foretold, and ſo finally deludes the Witch his owne inſtrument, foretelling nothing, but what himſelfe hath compaſſed and ſet about.

The fift helpe, is the agilitie of Satans nature whereby he is able ſpeedily to conuey himſelfe from place to place, yea to paſſe through the whol world in a ſhort time. For god hath made him by nature a *ſpirit*, who by the gift of his creation, hath attained the benefit of ſwiftnes, not onely in diſpatching his affaires, but alſo in the cariage of his perſon, with great expedition for the preſent accompliſhment of his own deſires.

Laſtly, God doth often vſe Sathan as his inſtrument, for the effecting of his intended workes, and the executing of his judgements vpon men; and in theſe caſes manifeſteth vnto him, the place where, the time when, and the manner how ſuch a thing ſhould be done. Now all ſuch things as God wil haue effected by the deuil, he may forteel before they come to paſſe, becauſe he knowes them before hand by reuelation and aſſignment from God. Thus by the Witch of Endor, he foretold to *Saul* the time of his death and of his ſonnes, and the ruine of his kingdome, ſaying, *To morrow ſhalt thou and thy ſonnes be with mee, and the Lord ſhall giue the hoſte of Iſraell into the hands of the Philiſtims*; which particular euent, and circumſtances appertaining, he did truely define; not of himſelfe, but becauſe God had drawne away his good ſpirit from *Saul*, and had deliuered him to be guided by the deuill, whom he alſo appointed as a meanes, and vſed as an inſtrument to worke his ouerthrowe. The Scripture indeed maketh not particular mention of the time of Sauls death, it onely recordeth the manner thereof, and that which followed vpon his death, the tranſlating of the Kingdome to his neighbour *Dauid* after him; and yet becauſe God vſed Satan as an inſtrument to bring this to paſſe, hereupon he was able to fortell the particular time, when the will of God ſhould be wrought vpon him. And theſe be the ordinary meanes and helps, wherby the deuil may know and declare ſtrage things, whether paſt, preſent, or to come.

Neither may this ſeeme ſtrange, that Sathan by ſuch means ſhould attaine vnto ſuch knowledge, for euen men by their own obſeruations may giue probable coniectures of the ſtate and condition of ſundry things to come. Thus we read, that ſome by obſeruation haue found out probably, and foretold the periods of families and kingdomes. For example, that the time and continuance of Kingdomes is ordinarily determined at 500. yeares, or not much aboue: and that great families haue not gone beyond the ſixt and ſeauenth generation. And as for ſpecial and priuate things, the world ſo runnes (as it were) in a circle, that if a man ſhould but ordinarily obſerue the courſe of things, either in the weather, or in the bodies of men, or otherwiſe, he might eaſily fortell before hand what would come after. And by theſe and ſuch like inſtances of experiences, men haue geſſed at the alterations and changes of eſtates, and things in particular. Now if men which be but of ſhort continuance, and of a ſhallow reach in compariſon, are able to doe ſuch things, how much more eaſily may the Deuill, hauing ſo great a meaſure of knowledge and experience, and beeing of ſo long continuance, hauing alſo marked the courſe of all eſtates, be able to fortell many things which are to come to paſſe? ſpecially conſidering what the wiſe man hath ſet downe to this purpoſe, *that that which hath beene ſhall be; and that which hath beene done ſhal be done; and there is no new thing vnder the Sunne*, Eccl. 1. 9.

If it be here alleadged, that diuination is a prerogatiue of God himſelfe, and a part of his glorie incommunicable to any creature, Iſai 41. 23. I anſwer; Things to come muſt be conſidered two wayes; either in themſelues, or in their cauſes and ſignes, which either goe with them, or before them. To foretell things to come, as they are in themſelues, without reſpect vnto their ſignes or cauſes, it is a propertie belonging to God onely; and the Deuill doth it not by any direct and immediate knowledge of things ſimply conſidered in themſelues, but onely as they are preſent in their ſignes or cauſes. Againe, God foretelleth things to come certainely, without the helpe of any creature, or other meanes out of himſelfe; but the predictions of Satan are onely probable and coniecturall; and when hee foretelleth any thing certainely, it is by ſome reuelation from God, as the death of *Saul*; or by the Scripture, as *Alexanders* victory; or by ſome ſpeciall charge committed vnto him, for the execution of gods will vpon ſome particular places or perſons, as before hath beene ſhewed.

Thus much for the cauſes of Diuination. Now follow the parts and branches thereof. Diuination is of two ſorts; either in and by meanes, or without meanes. Diuination by meanes, is likewiſe of two ſorts: either by ſuch as are the true creatures of God; or thoſe which are meerely counterfeit and forged.

Sect. II.

Diuination by the true creatures of God, is diſtinguiſhed according to the number of the creatures, into fiue diſtinct kinds, whereof foure are mentioned in the Scriptures.

§ 1. The firſt, is by the flying and noiſe of birds. Sorcerers amōg the heathen, vſed to obſerue foules in their flight; for example, whether they did flie on the right hand, or on the left; aboue them, or below by them; whether croſſe and ouerthwart, or directly againſt them. In like manner they obſerued the noiſe and ſound of the foule. And both theſe waies, ſometimes by the noyſe, and ſometimes by the flight, they diuined of things to come, both publike and priuate, of good and bad ſucceſſe in mans affairs; of the ſtate of kingdoms, towns, families, and particular perſons. Now this kind of diuination is condemned by Moſes, Deu. 18. 10. *Let none be found among you that is a—diuiner of diuination:* that is, (as ſome interpret it) a marker of the flying of foules: *or a charmer, or a conſulter with ſpirits, or a ſoothſayer*; that is, ſuch a one as by obſeruing the flying and noiſe of fowles, [illegible] to foretell good or bad successe. [illegible] The second kinde of creatures vsed for diuination, are the [illegible] of which mention is made, Ezech. [illegible] where Nabuchadnezzar beeing to make warre with the Iewes and the Ammonites, and doubting in the way which enterprise to vndertake first, he offers a sacrifice to the Idol-gods, and opening the belly of the sacrifice, lookes vpon the liuer, and by the signes therein found, iudgeth what should be the issue of the warre. Which thing Nabuchadnezzar did according to the vsuall practise of the Heathen, who when they were to make warre, or to attempt any businesse of importance, were wont to offer sacrifice to their gods, and to prie into the inwards of the beast sacrificed: for example, the heart, stomake, spleene, kidnies, but especially the liuer, and by certaine signes appearing in those parts, the deuill was wont to reueale vnto them, what should be the successe of their affaires they had in hand. It were easie to exemplifie both these sorts of Diuination by sundrie particulars out of Heathen writers, but seeing the Scripture hath manifested that there are such, and experience shews the same, I will forbeare that labour, and proceede.

But here it is demanded, why both these kinds of Diuination should be condemned in scripture, considering they had great applause among the heathen? I answer, Because the flying of birds, & the disposition of the inward parts of creatures, are no true signs either of good or bad successe. For that which is a true signe of a future euent, must haue the vertue and power wherby it signifieth, from God himselfe, either by creation in the beginning, or by his speciall ordinance & appointment afterward. Now it cannot be shewed, that God in the creation infused any such vertue into the natures and motions of these creatures, whereby they might signifie such things; neither is there any apparant testimonie in the whole booke of the Scriptures, wherby it may be prooued, that since the creation, they were appointed by God, to serue such vses and ends. And therefore howsoeuer they were esteemed of the Heathen, yet the word of God hath iustly censured them, as no true and proper causes of Diuination, sanctified by God, but meerely diabolicall.

It is alleadged, that Ioseph diuined by his cuppe, as may appeare both by his stewards speech, as also by his owne, Gen. 44.5. & 15. and yet that cup receiued no power from God, either the one way or the other, to be a cause or meane of diuination.

The answer anciently and commonly made is this, that Iosephs steward spake not as the thing was indeed, but as the common receiued opinion was among the Egyptians, who esteemed Ioseph to be a man of great skill and wisedom, able by sundry meanes to diuine and prophesie. To this I adde a second answer, that the steward spake not as he thought, but his purpose was in those words to conceale the knowledge of Ioseph his master from his brethren, that thereby they might not discerne who hee was, but take him to be an Egyptian. Thirdly, the words may sufficiently admit this interpretation, as if the steward had said, Know yee not that this cup [illegible] I find in the sacks mouth [illegible] whereby my master will easily perceiue what manner of men ye are [illegible]

It is further obiected, that our Sauiour Christ by his speech vnto the Pharisees seemeth to approoue of Diuining by creatures, as by windes and by clouds. *When you see a cloud (saith hee) rise out of the west, straightway you say, a showre commeth, and so it is: and when you see the South wind blow, ye say that it will be heate, and it commeth to passe*, Luk. 12.54.55.

Answ. There be some kindes of predictions that are and may be lawfully vsed, because they are naturall; of which sort are those that are made by Physitions, Mariners, and husbandmen, touching the particular alterations and dispositions of the weather; and those being agreeable to that order which God hath set in nature from the beginning, by them a man may probably gather the state of the weather, whether it will bee faire or foule; and of these naturall signes our Sauiour Christ speaketh, not of diabolicall, which haue no warrant, either from the common course of nature created, or by any speciall appointment from God. So that whatsoeuer can be said in their defence, this yet remaineth certaine, that the flying and noise of birds, and the state of the intralls of beasts, are no true signes ordained by God, but inuented by the deuill and his instruments, and therefore all diuination by them is iustly condemned, as wicked and deuillish.

Whence it appeareth, what iudgement may be giuen of those common signes of Diuination, which are obserued in the world, specially of the more ignorant sort. For example, A man finds a peece of yron, he presently conceiueth a prediction of some good lucke vnto himselfe that day. If he light on a peece of siluer, then he stands contrarily affected, imagining some euill will befall him. Againe, when a man is taking of his iourney, if a hare crosse him in the way, al is not well, his iourney shal not be prosperous, it presageth some mischiefe towardes him. Let his eares tingle, or burne, he is perswaded hee hath enemies abroad, and that some man either then doth, or presently will speake ill of him. If the salt fall towards a man at the table, it portendeth (in common conceit) some ill newes. When a rauen standes vpon some high place, looke what way hee turnes himselfe and cries, thence, as some thinke, shall shortly come a dead corps; albeit this sometime may be true by reason of the sharpe sense of smelling in the rauen. These & sundry other of the like sort, are meerely ſuperſtitious. For the truth is, they haue no vertue in themſelues to foreſhewe any thing that is to come, either in nature, or by Gods ordinance. Therefore whatſoeuer diuination is made by them, muſt needs be fetched from Satanicall illuſion. And though we cannot ſay they be flat ſoothſayings, or tearme the vſers & fauourers of them Soothſayers, yet we may ſafely referre them to this kinde of diuining, beeing ſuch as no Chriſtian may warrantably vſe, though ſome of them be not ſo groſſe and palpable, as thoſe that are condemned in the Scriptures.

§. 3. The third kind of creatures abuſed to diuine by, are the ſtarres. Diuination by ſtarres, is commonly called *Iudiciall Aſtrologie*: of which we may reade, Deut. 18. 10. 11. where the holy Ghoſt doth of purpoſe reckon vp all thoſe kinds of deuilliſh arts, whereby men haue dealings & ſociety with Satan, either in *diuining* or *practiſing*: among which, this is the ſecond.

* mégnonen.

The word there vſed * may carrie a double ſenſe. For it ſignifieth either him that obſerueth times; vnder which acception *Aſtrologie* is comprehended, or him that obſerueth the cloudes. And howſoeuer the beſt learned Interpreters doe diſſent about the notation of it, yet all agree in this, that this profeſſion of Diuining by the ſtarres, is there condemned: and that it is to be numbred among the reſt expreſſed in the prohibition, may further appeare by other places of Scripture, as in Iſa. 47. 13. 14. where the Lord threatneth the ſame iudgements againſt Diuiners by the ſtarres, that he doth againſt Soothſayers and Magicians. Againe, in Dan. 2. 2. Inchanters, Aſtrologers, & Sorcerers are ioyned together, as beeing all ſent for about the ſame buſineſſe, *viz.* to expound the Kings dreame. Now if the Lord himſelfe haue alotted the ſame puniſhment to the Aſtrologer, which he hath to the Soothſaier and Magician, & account them all one; it is manifeſt, that Diuining by the ſtarres, ought to be held as a ſuperſtitious kind of Diuination.

Here, if it bee thought ſtrange, that predictions by ſo excellent creatures as the ſtarres be, ſhould carrie both the name and nature of diabolicall practiſes, which can be done by none but ſuch as are in league with Satan:

I anſwer. The reaſons hereof are theſe:

Firſt, it muſt bee conſidered, that the drift and ſcope of this art, is to foretell the particular euents of things contingent, as the alteration of the ſtates of kingdomes, the deaths of Princes, good or badde ſucceſſe of mens particular affaires, from the houre of their birth, to the day of their death. And from this all men may iudge, what the art of it ſelfe is. For the foretelling of things to come, which in their owne nature are contingent, & in regard of vs caſuall (I ſay not in regard of God, to whome all things are certainly knowne) is a propertie peculiar to God alone, and not within the power of any creature, man or Angel. A

A point that is plainely taught by the Prophet Iſai, from the 40. chap. of his propheſie, to the 48. The ſcope whereof is to prooue, that it is a prerogatiue appropriated to the Dietie, and not communicable to the creature, to foreſhew the euent of things to come, which in our vnderſtanding and reach, may either be or not bee; and which, when they are, may be thus or otherwaies. It remaines therefore, that Diuinations of this kind, taking from God his right, and robbing him of his honour, are iuſtly cenſured of impietie, and are in themſelues wicked and abominable.

B It is alleadged, that ſtarres in the heauens are the cauſes of many things happening in the world, and therefore to practiſe by them in this manner, deſerueth no ſuch imputation.

Anſ. It cannot be denied that they are cauſes of ſome things; but I demand, what cauſes? not particular of particular euents; but generall and common, that worke alike vpon all things: and no man can diuine of a particular euent, by a generall cauſe, vnleſſe he alſo know the particular cauſes ſubordinate to the general, and the particular diſpoſitions and operations of them. For example, let twentie or thirtie egges of ſundrie kinds of birds bee taken, and ſet vnder one and the ſame henne to be hatched; it is not poſſible for any man, onely vpon the bare conſideration of the heat of the hen, which is the general cauſe of hatching the eggs, to ſet downe C certainely what kinde of bird each egge will bring forth, vnleſſe he knowe what the egges were particularly. For a generall and common cauſe, doth not immediately produce a particular effect, but onely mooueth and helpeth the particular, immediate, and ſubordinate cauſes. Therfore the heat of the hē doth not make one egge to ſende forth a henne-chicken, another egge a ducke, a third a ſwanne, &c, but onely helpeth it forward by ſitting & crouching vpon them. In like manner the ſtarres are generall cauſes of naturall things, as the heat of the hen is of the hatching of the egges, and by them no man can rightly define of particular euents, and therefore Diuination by the ſtarres, whereby are foretold particular contingent euents in D kingdoms, families, or particular perſons, is but a forged skill, that hath no ground in nature frō the vertue of the ſtarres, for any ſuch purpoſe.

A ſecond reaſon may be this: All the rules & precepts of Aſtrologie, ſet down by the moſt learned among the Chaldeans, Egyptians, & other Aſtrologers, are nothing els but meere dotages and fictions of the braine of man: for the rules and concluſions of all good & lawful arts, haue their groūd in experience, and are framed by obſeruation, whereupon they are called *Axiomes*, or *poſitions of arte*, ſo generally and vndoubtedly true, that they cannot deceiue: But theſe rules are of a contrarie nature, hauing no foundation in experience at all; for if they had this muſt needes followe, that the poſition of the heauens, and the courſe of all the ſtarres, muſt needs continue one and the ſame; for the principles of art ought to be immutable: but neither the poſition of the heauens, nor the courſe of the ſtarres, is alway one and the ſame. Againe, he that would make ſound rules of art by obſeruation, muſt knowe the particular eſtate of all things he obſerueth: But no man knoweth the particular eſtate of all the ſtarres, and conſequently none can gather ſound rules of art by them. Thirdly, no man knoweth or ſeeth all the ſtarres; and though they might be all diſcerned, yet the particular vertues of thoſe which are ſeene, cannot be knowne; becauſe their influences in the aire, and vpon the earth, are confuſed; and therefore by obſeruation of them, no rules can be made, whereby to iudge of particular euents to com that be cótingent.

But experience teacheth (may ſome ſay) that if a man addicted to this courſe ſhall practiſe the rules of Aſtrologie, it will fall out that the moſt things he foretelleth ſhall be true, and come to paſſe accordingly: which beeing verified in experience, it ſhould ſeeme, that theſe principles are not vncertaine: for how is it poſſible that vpon falſe grounds, ſhould proceede true predictions? To this obiection, learned Diuines haue framed anſwer thus. That in this there is a ſecret Magicke at the leaſt, if not an open league with Satan. For look what is wanting to the effect of the ſtarres, the deuill maketh ſupply of it by his owne knowledge, in things that are to come to paſſe. And this is the iudgement of them that haue knowne this art; which was alſo receiued for true in the daies of the Apoſtles.

The third reaſon. The man that repaireth to the Aſtrologian vpon the particular caſe for his helpe and counſell, muſt beleeue that hee can and will doe for him; otherwiſe if hee come doubting of his abilitie, or in way of tempting him, he cannot help him. Now in common vnderſtanding, if the diuiner bring the thing to paſſe, here muſt needs be more then Art. For he that is a maſter of a lawfull art, can worke by his rules, whether a man beleeue that he can or no; yea though all the men in the world ſhould doubt, his rules would be effectuall. The art therefore it ſelfe is the olde ſuperſtitious art of the Chaldeans, which they beeing Idolaters, firſt fetched from the deuill, and his Oracles: yea, the practiſe thereof is nothing but ſuperſtitious ſorcerie, and the vndertakers no better then Sorcerers. If any man doubt hereof, their writings are ſufficient teſtimonie, and they themſelues auouch it. For it is a rule and maxime among them in all kind of Sorcerie, that the learner muſt be come credulous, and not doubting, or to tempt; otherwiſe no anſwer be giuen.

But notwithſtanding all theſe reaſons alleadged for the proofe of this point, ſundry things are oppoſed to the contrary.

For firſt, it is ſaid that the Sunne, Moone, and ſtarres were created *for ſignes*, Gen. 1. 14. and therefore that it is lawfull to diuine by them, ſeeing that in ſo doing, we doe but vſe them to the end for which God made them.

Anſ. The reaſon is of no force. The ſtarres indeede by this ordinance doe ſerue for *ſignes*, but of, what? not of all things; but (as the text plainly ſheweth) of daies, weekes, moneths, and yeares; yea, of the ſeaſons of the yeare, as of Spring, Summer, Autumne, and Winter; yea further, of the alterations of the weather in generall: but all this maketh nothing to ratifie Diuination of particular euents in things contingent, which are to fall out in the ſtate of kingdomes, families, and perſons; for they are not cauſes, but *Signes*, and that of ſome generall things onely, not of particulars.

Againe, it is ſaid, that Moſes and Daniel, two famous Prophets, are commended for their ſkill in this art: for of Moſes it is ſaid, *Act. 7. 22. that hee was learned in all the wiſedome of the Egyptians*: and Daniel *in all the wiſedome of the Chaldeans*, Dan. 1. 17. 20. and we know that the Egyptians and Chaldeans were the maſters of Diuination, and eminent aboue all others in matters of Aſtrologie.

Anſw. It cannot be prooued out of thoſe places, that Moſes or Daniel were trained vp in this art: and though it ſhould be graunted they were, yet it followes not, that they were practiſers of it, at leaſt continually. For albeit, beeing children and of tender yeares in the courts of Pharaoh and Nebuchadneſer, they had bin trained vp by their gouernours in this knowledge, it may not thence be concluded, that they finally ſubmitted themſelues to the practiſe thereof; conſidering that a man may learne that when he is young, which afterward vpon better iudgement and conſideration, he may vtterly diſclaime. And ſo we are to thinke of them, that after God had called them, they did for euer lay aſide all ſuch wicked and deuilliſh practiſes, forbidden by God, and yet in vſe among the Egyptians and Chaldeans.

Thirdly, it is obiected: the ſtarres are admirable creatures of God, and the cauſes of many ſtrange effects in the aire, in the waters, and vpon the earth alſo, in the bodies of men and beaſts: it may ſeeme therefore not vnlawful to diuine by them.

Anſ. We graunt that the Starres, and eſpecially the Sunne and Moone, haue great vertue and force vpon the creatures that are belowe; partly by their light, and partly by their heat: but hence it will not followe, that they are, or may be lawfully vſed for diuination; for whereas it hath beene ſhewed, that the grounds of all good arts are gathered by obſeruation and experience, it is not poſſible for any man, truely, and certainely to obſerue all particular euents brought forth by the ſtarres, whereupon hee might ground his rules. And for proofe hereof, Suppoſe there was a heap of all kinds of hearbs growing vpon the earth gathered together, which ſhould be all ſtrained into one veſſell, and the liquour brought to the moſt ſkilfull

Phyſitian that is, or euer was, can yet thinke him able by taſting or ſmelling thereof, to diſtinguiſh the vertues of the hearbs, & to ſay which is which? To doe this in the ſmall and fewer ſuch compounds, is a hard matter, yet poſſible, conſidering they haue their ſeuerall natures and operations; but in this confuſed mixture to diſcerne the ſeuerall, is a thing paſſing the ſkill of man.

The like may be ſaid of the particular vertue of euery ſtarre; for they all haue their operation in the bodies of men, and other creatures, but their vertues being all mixed together in the ſubiect whereon they worke, can no more be knowne diſtinctly, then the vertues of a maſſe of hearbs of infinite ſorts beaten together. For this is an vndoubted truth in nature, that the vertues of Celeſtial bodies, in their operations, are mingled with the qualities of the elements in the inferiour bodies, and the vertues of them all doe ſo concurre, that neither the heate or light of the ſtarres, nor the vertue of the elements, can be ſeuered one from another. And therefore though there be notable vertue in the ſtarres, yet in regard of the mixture thereof in their operation, no man is able to ſay by obſeruation, that this is the vertue of this ſtarre, and this of that. The ſeuen planets beeing more notable, then the other lights of the heauen, ſpecially the Sunne and Moone, haue their operations and effects plainely and perfectly knowne; as for the other, there was neuer any man that could either feele their heate, or certainely determine of any thing by them.

There beeing then ſome ſtarres, whoſe vertues are vnknowne, how can their operations and effects be diſcerned in particular? Therefore no rules can be made by obſeruation, of the vertues of the ſtarres in their operations, whereupon we may foretell particular euents of things contingent, either concerning mens perſons, families, or kingdomes.

A fourth reaſon. All ſtarres haue their work in the qualities of heate, light, colde, moiſture, and drineſſe: as for the ſecret influences which men dreame of comming from them beſides the ſaid qualities, they are but forged fancies. The Scripture neuer mentioneth any ſuch, neither can it be prooued that the Sunne hath any efficacie vpon inferiour bodies, but by light & heate, which becauſe they are mixt with other qualities, they afford no matter of prediction touching particular euents. For what though the celeſtial bodies doe cauſe in the terreſtriall, heate and colde, drought, and moiſture? doth it therefore follow, that theſe effects doe declare before hand the conſtitution of mans bodie? the diſpoſition of mens mindes? the affections of mens hearts? or finally, what ſucceſſe they ſhall haue in their affaires, touching wealth, honour, and religion? Hence I conclude, that diuining by them in this ſort, is meere ſuperſtition, and a kinde of Sorcerie; for which cauſe in Scripture Aſtrologians are iuſtly numbred among Sorcerers.

Now that which hath beene ſaid touching this point, may ſerue for ſpeciall vſes.

And firſt, it giues a caueat to all Students, that they haue care to ſpend their time and wits better, then in the ſtudie of Iudiciall Aſtrologie; and rather imploy themſelues in the ſearching out of ſuch things, as may moſt ſerue for the glory of God, and the good of his Church. It is the ſubtiltie of Satan to drawe men into ſuch meditations, and to make this ſtudie ſo pleaſant, that it can hardly be left, when it is once begun: but let them take heede betime. For aſſuredly theſe vaine and ſuperſtitious practiſes, are not the builders and furtherers, but the hinderers & deſtroiers of religion, and the feare of God.

Againe, this muſt admoniſh them which ſuffer any loſſes, not to ſeeke for helpe or remedie at the hands of Aſtrologers, commonly called *Figure-caſters*, for their direction in the recouery of things loſt or ſtollen, comming not by the helpe of any lawfull art, but from the worke of the deuill, reuealing the ſame vnto them. And better it were to looſe a thing finally, and by faith to expect till God make ſupply another way; then in this manner to recouer it againe: yea, the curſe of God hangeth ouer the head of him, that to helpe himſelfe vſeth diabolicall meanes. For put the caſe a thing loſt of great value, be againe reſtored by the helpe of Satan, yet God in his iuſtice, for the vſe of theſe vnlawfull meanes, may take from the conſulter twice as much; or at the leſt his grace, and ſo giue him vp to a reprobate ſenſe, to beleeue the deuill to his vtter perdition.

Thirdly, it ſerueth to admoniſh vs of ſome other vanities that accompany Aſtrologie, eſpecially of two.

The firſt, is the *obſeruation of the ſigne in* mans bodie wherein not onely the ignorant ſort, but men of knowledge doe farre ouerſhoot themſelues, ſuperſtitiouſly holding, that the ſigne is ſpecially to be marked. An opinion in it ſelfe fantaſticall and vaine, not grounded in nature, but borrowed from Aſtrologie. For the Aſtrologians for better expreſſing and eſtabliſhing thereof, haue deuiſed new ſpheres in the heauens, more then indeede there be, to wit, the ninth and the tenth; and in the tenth, commonly called the *firſt mooueable*, haue placed an imaginarie ſphere, which they tearme the Zodiacke, and in the Zodiacke twelue ſignes, *Aries*, *Taurus*, *Gemini*, and the reſt, which they imagine to haue power ouer the twelue parts of mans bodie; as *Aries*, the head and face, *Taurus* necke and throat, &c. But theſe are onely twelue imaginarie ſignes: for in the heauens there is no ſuch matter as a ramme, a bull, &c. And how can it ſtand with reaſon, that in a firmament faigned by Poets & Philoſophers, a forged ſigne, which indeed is nothing, ſhould haue any power or operation in the bodies of men.

Primum mobile.

A Againe, the very order of the gouernment of theſe ſignes in mans body, is fond and without ſhew of reaſon. For according to this platforme, when the Moone commeth into the firſt ſigne, *Aries*, ſhe ruleth in the head; and when ſhe commeth into the ſecond ſigne, *Taurus*, in the necke; and ſo deſcends down from part to part, in ſome part ruling two, in ſome three daies, &c. Where obſerue, that the Moone is made then to rule in the cold and moiſt parts, when ſhe is in hoate and drie ſignes: when as in reaſon, a more conſonant order were this; that when the Moone were in hot and dry ſignes, as *Aries*, *Leo*, and *Sagittarius*, ſhe ſhould rule in hoate and drie parts of the bodie; and when B ſhe is in cold and moiſt ſignes, ſhe ſhould rule in the colde and moiſt parts of the bodie; and ſo ſtill gouerne thoſe parts, which in temperature come nereſt to the nature of the ſignes wherin the Moone is.

Beſides this, ſome learned Phyſitians haue, vpon experience confeſſed, that the obſeruation of the ſigne, is nothing materiall, and that there is no danger in it, for gelding of cattell, or letting of blood. Indeed it preuailes oftentimes by an old conceit and ſtrong imagination, of ſome vnlettered perſons, who thinke it to be of force and efficacie for reſtoring and curing; and yet the vanitie of this conceit, appeares in the common practiſe of men, who commonly vpon *S. Steuens* day vſe to let blood be the ſigne where it will; though it be in the place where the veine is opened. But the truth C is, the ſigne in it owne nature, is neither way auaileable, beeing but a fancie, grounded vpon ſuppoſed premiſes, and therefore ought to be reiected, as a meere vanitie.

The ſecond thing belonging to Aſtrologie, which ought to be eſchewed, is the choice and obſeruation of dayes. Curious diuiners doe ſet apart certaine dayes, whereof ſome are (as they ſay) lucky, ſome vnlucky. And theſe they appoint to be obſerued for the beginning of ordinarie works and buſineſſes; as to take a iourney, to beginne to lay the foundation of a building, to plant a garden, to weane a child, to put on new apparell, to flit into a new houſe, to trafficke into other countries, to goe about a D ſuit to a Prince, or ſome great man, to hunt and vſe exerciſes, to pare the nailes, to cut the haire, in a word to attempt any thing in purpoſe or action, which is not done euery day. The effect and force of theſe daies, is not grounded either in art or in nature, but onely in ſuperſtitious conceit and diabolicall confidence, vpon a wicked cuſtome, borrowed from the practiſe of diuiners; and the danger of ſuch confident conceits is this; that the deuill by them takes the vantage of fantaſticall perſons, and brings them further into league and acquaintance with himſelfe, vnleſſe they leaue them. And all ſuch perſons as make difference of dayes for this or that purpoſe, are in expreſſe words plainly condemned, Deut. 18. 10. 11.

4. The fourth kind of Diuination by true meanes, is the prediction of things to come by dreames.

In the olde Teſtament we reade that Sorcerers and falſe Prophets vſed to foretell ſtrange euents, by reuelations which they had in their dreames. Such diuiners were among the Iewes; and for that cauſe the people of God were expreſſely forbidden to hearken vnto *Dreamers of Dreames*, Deut. 13. 3. And the Lord himſelfe by the Prophet Ieremie, taxeth the falſe Prophets, who broached falſe doctrine in his name by this deuilliſh meanes, ſaying, *I haue dreamed, I haue dreamed*, Ierem. 23. 25.

Yet here it is to be remembred, that foretelling of future things by dreames, is not ſimply to be condemned, but onely in part. For of dreames there be three ſorts, *Diuine, Naturall*, and *Diabolicall*. *Diuine*, are thoſe which come from God: *Natural* which proceed from a mans owne nature, and ariſe from the qualitie and conſtitution of the bodie: *Diabolicall*, which are cauſed by the ſuggeſtion of the deuil.

Touching *Diuine dreames*; that there are, or at leaſt haue beene ſuch, it is euident. For theſe be the words of God, Num. 12. 6. *If there be a Prophet of the Lord among you, I will be knowne vnto him by a viſion, and will ſpeake vnto him by a dreame.* And *Iob* ſaith, *that God ſpeaketh in dreames and viſions of the night, when ſleepe falleth vpon men, and they ſleepe vpon their beds*, Iob. 33. 15. Now theſe diuine dreames were cauſed in men, either immediately by God himſelfe, as the former places ſhew; or by meanes of ſome good Angell. In this latter kind was *Ioſeph* often admoniſhed in dreames what to doe, by the Miniſterie of an Angel, as Matth. 1. 20. and chap. 2. 13. 19. and diuining by ſuch dreams, is not condemned: for by them the moſt worthie Prophets of God haue reuealed Gods will in many things to his Church. Thus *Ioſeph* by dreame had notice giuen him of his owne aduancement, Gen. 37. 7. 9. and by Pharaohs dreames which were ſent from God, hee alſo foretold the ſtate of the kingdome of Egypt, touching prouiſion for ſeauen yeares dearth, Gen. 41. 25. By the ſame meanes the Prophet *Daniel* propheſied of the flouriſhing and fading of the chiefe Monarchies of the world, from his time to the comming of Chriſt, Dan. 9. &c. Theſe therefore beeing one of the extraordinarie meanes, whereby God hath manifeſted his wil vnto man in times paſt, more or leſſe; diuination by them is not to be cenſured as vnlawfull, but rather to be honoured and eſteemed, as the ordinance of God.

For the ſecond ſort which be *Naturall*, ariſing either from the thoughts of the minde, or the affections of the heart, or the conſtitution of the bodie: as they are ordinary in all men, in ſome more, in ſome leſſe: ſo they vary according to the diuerſitie of mens thoughts, affections, and conſtitutions, and by them a man may probably coniecture of ſundry things concerning the ſtate and diſpoſition, partly of his bodie, & partly of his minde.

As firſt he may geſſe in likelihood, what is his conſtitution, as the learned in all ages doe conſtantly auouch. For when his minde in dreaming runnes vpon wars, and contentions, fire, and ſuch like, it argueth his complexion is cholerike. When he dreames of waters and inundations, it betokeneth abundance of phlegme. When his fantaſie conceiueth heauie and dolefull things, full of griefe, feare, and horror, it bewraieth a melancholike conſtitution. When his dreames be ioyfull and pleaſant, as of mirth, paſtimes, and delightful newes; his complexion is iudged to be ſanguine.

Againe, by naturall dreames a man may geſſe at the corruption of his owne heart: and knowe to what ſinnes he is moſt naturally inclined. For looke what men doe ordinarily in the day time conceiue & imagine in their corrupt hearts, of the ſame, for the moſt part, they doe corruptly dreame in the night. And this is the rather to be obſerued, becauſe though the wicked man ſhut his eyes, and ſtop his eares, and harden his heart, and will not take notice of his enormities by the light of the Law; yet euen by his owne dreames in the night, his wickedneſſe ſhall be in part diſcouered, and his conſcience thereby conuinced, and he himſelfe left in the ende inexcuſable before God. Now albeit a man may probably coniecture of the premiſes by naturall dreames; yet no Diuination of things to come, whether publicke or priuate, good or bad, can be made by them either concerning perſons, families, or kingdomes. Therefore the common obſeruations of dreams in the world, wherby men imagine things that are to come to paſſe, and accordingly foretell them by thoſe meanes, are vaine and ſuperſtitious, and iuſtly ſo condemned in the place before named, *Deut*, 13. *Ier*. 23.

Concerning the third kinde of dreames, which are cauſed by the Deuill; It hath beene graunted in all ages for a truth, that Satan can frame dreames in the braine of a man, and by them reueale his diuination. And it is plainely manifeſted by the continuall obſeruation of the Gentiles before the comming of Chriſt. For when Oracles, (that is, anſwers from the Deuill,) were in force, men that vſed to conſult with them, and deſired to be reſolued in matters of doubt, were to lay them downe and ſleepe beſides the altar of Apollo, where they had offered their gift, and ſleeping they receiued in a dreame the anſwer for which they came; and this dreame was framed in the braine of him that ſlept, by the Deuill, and in it the anſwer was deliuered by him ſpeaking at or in the Oracle. So likewiſe in the Primitiue Church, ſince the comming of Chriſt, though Oracles then ceaſed, which were the greateſt and ſtrongeſt deluſions that euer Sathan had; yet he hath by dreames and viſions wrought in A the heads of many men moſt ſtrange and curious conceits for the raiſing vp of hereſies, to the great diſturbance of the peace of the Church. For we reade in Eccleſiaſticall ſtories, that the Maniches had their damnable opinions firſt inſpired into them, and then confirmed by dreames. And in this age the firſt authors of the ſect of the Anabaptiſts, had their curious conceits of reuelation, partly in dreames, partly in viſions. Likewiſe the Familie of Loue haue their reuelations in dreames. For he that deſires to become one of that ſect, muſt aſcende thereunto by degrees, before he can come to perfection to be an elder illuminate or a man deified; to which eſtate when he is once come, B he hath for his confirmation ſtrong illuſions, both waking and ſleeping in viſions & dreams. Hiſtories of latter times, and wofull experience ſheweth this to be true, the deuill preuailing ſo ſtrongly, that many haue fallen away by this meanes, beeing corrupted by a doctrine meerely carnall howſoeuer maintained with great pretenſe of holineſſe. Againe, as the good Angels may cauſe diuine dreames from God, and therein reueale vnto men his will and pleaſure concerning things to come; ſo no doubt the euill ſpirits may cauſe in men diabolicall dreames, and therein reueale vnto them many ſtrange things, which they by meanes vnknown to men, may foreſee and knowe. By all which it is euident, that there are and may be as wel diabolicall dreames as diuine dreames.

The concluſion then is this: That as diuining C by the ſecond ſort is ſuperſtitious, hauing no ground from Gods word; ſo foretelling by this third ſort is flat Witchcraft, directly condemned in the places aforenamed, where men are forbidden to propheſie by them, or to regard them.

Yet foraſmuch as dreames be of ſundrie kinds, as hath beene ſaid, it ſhall not be amiſſe to ſet downe ſome *notes of difference* betweene them, wherby they may be knowne and diſtinguiſhed each from other. Which point indeede hath long agon been handled in the Primitiue Church, but hardly determined. For the learned of that age haue auouched it a very hard matter, conſidering that the deuill in theſe, as well as in other things, can transforme himſelfe D into an Angel of light. But howſoeuer the caſe be heard, & the deuill politicke, yet by light of direction from the word of God, there may ſome true differences be ſet downe betweene them; as namely theſe:

Firſt of all, diuine dreames haue alwaies had their preeminence aboue others, that generally they haue concerned the weightieſt matters in the world; as the comming and exhibiting of the Meſſias, the changes and alterations of Kingdomes, the reuealing of Antichriſt, and the ſtate of the Church of God. And this may plainly appeare by thoſe which *Ioſeph* expounded vnto Pharao, and *Daniel* vnto the Kings of Babel and Perſia. But in the other ſort it is otherwiſe.

therwiſe. For if there be any thing repreſented more then ordinarie in thoſe that be naturall, it proceedeth meerely from fancy and imagination. And as for diabolicall, they are not of ſo weightie matters, nor ſo hard to foretell. For though the Deuill haue great power and skill, yet it is aboue his reach to determine of ſuch things as theſe are, or to foretell them without helpe from God.

Secondly, diuine dreames be alwaies either plaine and manifeſt, or if they be obſcure yet they haue a moſt euident interpretation annexed vnto them. Of the plainer ſort, were the dreames of Ioſeph the husband of Marie. Mat. 1. Of the other ſort were Pharaohs very darke and hidden, but God raiſed vp Ioſeph to giue them an eaſie interpretation vpon the inſtant, Gen. 41. Nebuchadnetſars dreames were full of obſcuritie, and many matters were contained in them, ſo as his ſpirit was troubled, and he forgat them; but God ſtirred vp Daniel and reuealed to him the ſecret, ſo as he remembred it to the King, and declared the true meaning thereof, Dan. 2. 1, 28. 36. Laſtly, Daniels dreames of the foure beaſts, &c. were of like difficultie, but the Angell Gabriel was preſently ſent to make him vnderſtand them, Dan. 8. 16. Now thoſe that are cauſed by the Deuil, as they be obſcure and intricate, ſo the interpretation of them is ambiguous and vncertaine, becauſe he himſelfe cãnot infallibly determine how things ſhall come to paſſe, and thereupon is conſtrained to giue doubtfull anſwers by dreames. And ſuch were not onely the ancient Oracles among the Heathen, where hee gaue the reſolution, but the moderne Prophecies giuen by him to ſome of his inſtruments in the later time.

Thirdly, the dreame that comes from God, is alwaies agreeable to his reuealed will, and repreſenteth nothing contrarie to the ſame, in whole or in part: whereas thoſe that proceede from nature, doe ſauour of nature, and be agreeable to mans corruption, which is repugnant vnto Gods will. And thoſe that are ſuggeſted by Satan, are of the ſame nature; the generall ſcope whereof is to croſſe the will of God, and to withdrawe the heart from obedience thereunto.

Fourthly, diuine dreames ayme at this ende, to further religion and pietie, and to maintaine true doctrine: but the deuill, an enemie to God, worketh in his dreames the ſubuerſion of true religion, and the worſhip of God, that in the roome thereof he may ſet vp Idolatrie and ſuperſtition. For ſo much we learne, Deut. 13. where the falſe Prophet brings his dreame, and vtters it, yea & confirmeth it by a wonder; but marke his ende: It was to drawe men to Apoſtacie; *Let vs* (ſaith hee) *goe after other Gods, which thou haſt not knowne, and let vs ſerue them, verſ. 2.* Anſwerable to which, was the practiſe of the falſe prophets afterwards, who cauſed the people to erre by their lies and flatteries, Ier. 23. 32.

To conclude this point, it muſt be here remembred, that howſoeuer there are and haue bene diſtinct ſorts of dreames, yet thoſe which are from God, were onely in ordinarie vſe in the olde Teſtament, and in the Church of the Newe are ceaſed, and take no place ordinarily. Whereas therefore men in their ſleepe haue dreames, they muſt take them commonly to be naturall, and withall knowe that they may be diabolicall, or mixt partly of the one kind, and partly of the other. And howſoeuer there may be ſome vſe of the naturall, as hath beene ſaid, yet commonly they are not to be regarded. And for the other which are from Satan, or mixt, they are not to be receiued, beleeued, or made meanes wherby to foretell things to come, leſt by this vſe of them, we growe into familiaritie with the deuill, and before God be guiltie of the ſinne of Witchcraft.

§ 5. The fift and laſt kind of Diuination by true meanes, is by *Lots*, when men take vpon them to ſearch out fortune (as they vſe to ſpeak) that is, good or bad ſucceſſe in any buſines, by caſting of Lots, whether it be by caſting a die, or opening of a booke, or any ſuch caſuall meanes. I mention this the rather, becauſe among the ignorant and ſuperſtitious ſort, ſuch practiſes are common and in great account. The Lot is an ordinance of God, appointed for ſpeciall ends and purpoſes, but when it is thus applyed, it ceaſeth to be lawfull, becauſe it is abuſed to other ends then God by his word and ordinance hath allowed.

That we may the better know the abuſe of a Lot in this kind, we muſt remember there be three ſorts of Lots; the Ciuill, the Sporting, and the Diuining Lot.

The ciuill vſe of Lots, is when they be vſed for the ending of controuerſies, the diuiding of lands and heritages: the diſpoſition of offices amongſt many that are equally fit, the trying of the right in doubtfull things, or laſtly, the diſcouerie of a malefactor hid amongſt many ſuſpected. By this vſe of the Lot was Saul choſen to be king ouer Iſrael, 1 Sam. 10. 21. the skape-goate ſeparated from that which was to be ſacrificed, Leuit. 16. 8. the land of Canaan diuided among the children of Iſrael, Ioſh. 14. 2. &c. the treſpaſſe of Achan found out, Ioſh. 7. 15. and Matthias choſen to be one of the twelue, Act. 1. 26. and of this Lot Salomon ſaith, Pro. 18. 18. *The Lot cauſeth contentions to ceaſe, and maketh partitions among the mightie.* Hereupon the ciuill vſe of Lots hath his warrant in Gods word, ſo it be lawfully vſed in caſe of neceſſitie, with inuocation of the name of God, and with expectation of the euent from God, by whoſe hand and immediate prouidence it is diſpoſed. *For the Lot* (ſaith Salomon) *is caſt into the lappe, but the whole diſpoſition thereof is from the Lord,* Prou. 16. 33.

The Sporting Lot is that which is commonly vſed for ſome vaine and vnneceſſarie end; as to ſet vp banck-rupts, or ſuch like. This hath no warrant in the word of God whereupon men ſhould vſe it, and therefore it is no better then an abuſe of Gods ordinance, to ſpeake no more of it.

Now the diuining Lot performed by the opening of a booke, or the caſting of a die, or ſuch like, thereby to declare good or bad ſucceſſe, cannot be done without confederacie with Satan either explicite, or implicite. For the plaine caſt of a die, or the opening of a book without beleeuing, can doe nothing for the diſcouering of future contingents. And what is there in the nature of theſe actions to produce ſuch effects? or where, or when did God giue this vertue to them certainely to determine of things hidden from man, and knowne onely to himſelfe? Diuination therefore by them is to be holden as a practiſe, not onely ſauouring of ſuperſtition, but proceeding from the arte of Witchcraft and Sorcerie.

And thus much of Diuination, by meanes of the creatures; and the ſeuerall kinds thereof.

Sect. III.

The ſecond kind of Diuination, is by *counterfeit and forged meanes*, which are none of the creatures of God: whereof one kinde onely is mentioned in Scripture, *viz.* when Satan is cõſulted with in the ſhape of a dead man. This is commonly called *Necromancie, or the blacke art*, becauſe the deuill beeing ſought vnto by Witches, appeares vnto them in the likeneſſe of a dead bodie. And it is expreſſely forbidden, Deut. 18. 11. yea condemned by the Prophet Eſay, 8. 19. 20. who ſaith in plaine tearmes, that Gods people ought not to goe *from the liuing to the dead, but to the Lawe and to the teſtimonie.* A memorable example hereof is recorded in 1. Sam. 28. the obſeruation whereof will diſcouer vnto vs the chiefe points of Necromancie. There Saul about to encounter the Philiſtims, beeing forſaken of God, who refuſed to anſwer him, either by dreames, or by Vrim, or by the Prophets, inquired for one that had a familiar ſpirit: and hearing of the Pythoneſſe at Endor, went vnto her by night, & cauſed her to raiſe vp Samuel, to tell him the iſſue of the warre. Now the Witch at his requeſt raiſed vp the Deuil, with whome ſhe was confederate, in Samuels likeneſſe; who gaue him anſwer, concerning his owne ouerthrow, and the death of his ſonnes. Which example declareth plainely that there is a kind of diuination, whereby witches and ſorcerers reueale ſtrange things, by meanes of the deuill appearing vnto them in the ſhapes or ſhadowes of the dead.

Touching the truth of this example, two Queſtions may be mooued.

The firſt is, Whether that which appeared was true Samuel or not? Some ſay it was Samuel indeede: others (who hold that there are no Witches) denie that it was either Samuel, or the deuil; and affirme it to be ſome other counterfeit comming in Samuels attire to deceiue Saul: both which opinions are falſe, and here to be confuted.

And firſt, that there opinion which ſay that true Samuel appeared vnto Saul, is a flat vntruth I prooue by theſe reaſons.

I. Before this time, God had withdrawne his ſpirit from Saul, as himſelfe confeſſeth, and denied to anſwer him any more by ordinarie meanes, in ſuch ſort as before hee had done. Hereupon I gather, that it was not probable, that God would now vouchſafe him the fauour to ſuffer Samuel to come vnto him extraordinarily, and tell him what ſhould be the end of his warre with the Philiſtims: and to this purpoſe it is affirmed twiſe in that chapter, that God had taken his good ſpirit from Saul.

II. The ſoules of the faithfull departed, are in the hand of God, and doe reſt in glory with himſelfe, and their bodies are in the earth, and there reſt in peace. So ſaith the voice from heauen, Reuel. 14. 13. *Bleſſed are the dead that die in the Lord: for they reſt from their labours, and their workes,* that is, the reward of their works, *follow them immediatly,* or *at the heeles,* as the word ſignifieth. Now ſuppoſe the Deuill had power ouer Samuels bodie, yet to make true Samuel, he muſt haue his ſoule alſo. But it is not in the power of the Deuill, to bring againe the ſoules that are in heauen vnto their bodies, and ſo to cauſe them to appeare vnto men vpon earth, and to ſpeake vnto them. The Deuills kingdome is in hell, and in the hearts of wicked men on earth; yea whiles the children of God are in this world, hee vſurpeth ſome authoritie ouer them, by meanes of their owne corruption; But heauen is the kingdome of God and his Saints, where Satan hath nothing to doe, conſidering that there is no fleſh or corruption, to make him entrance or yeeld him intertainment. Neither can it be prooued by Scripture, that the Deuill can diſturbe either the bodies or ſoules of them that die in the Lord: and therefore the Witch with all her power & skill, could not bring Samuels rotten bodie (for ſo no doubt it was now) and ſoule together.

III. This ſhape which appeared ſuffered Saul to adore and worſhip it, whereas the true Samuel would neuer haue receiued adoration from Saul the King, though it had beene in ciuill manner onely. Whom then did Saul adore? *Anſ.* The Deuill himſelfe, who beeing an enemie to the glorie of God, was content to take to himſelfe that honour, which a King in dutie is to performe to God himſelfe.

IV. If it had beene true Samuel, he would certainly haue reprooued Saul for ſeeking help at witches, contrarie to Gods commandement, and that doctrine which hee had taught him from God in his life time. But this counterfeit reprooued him not, and therefore it is not like to be the true Prophet of God, but Satan himſelfe,

ſelfe, framing by his art and ſkill the perſon & ſhape of Samuel.

But it is alleadged to the contrarie, that Samuel after his ſleep, propheſied of the death of Saul, Eccleſiaſtic. 46. v. 20 *After his ſleepe alſo hee tolde of the Kings death, &c.* *Anſw.* That booke penned by Ieſus the ſonne of Sirach is a very worthie deſcription of Chriſtian Ethicks, conteining more excellent precepts for manners, then all the writings of heathen Philoſophers or other men. But yet it is not Scripture, neither did the church euer hold and receiue it as Canonicall; yea, the author himſelfe inſinuateth ſo much in the beginning thereof, for in the preface hee diſableth himſelfe to interpret hard things, and after a ſort craues pardon for his weaknes, which is not the manner of the men of God, that were penmen of Scripture. For they were ſo guided by Gods ſpirit in their proceedings, that nothing could be hard vnto them. This priuiledge no ordinary man hath aſſurance of: & therfore this author writing vpon his owne priuate motion, was ſubiect to error, and no doubt this ſpeach of his, being contrary to that which is recorded in the Canonicall Scriptures, is a flat vntruth.

Secondly, it is obiected, that the Scripture calleth him Samuel, that appeared vnto Saul. *Anſ.* The Scripture doth often ſpeake of things not as they are themſelues, but as they ſeeme to vs. So it is affirmed, Gen. 1. 16. that God made two great lights, the Sunne and the Moone; whereas the moone is leſſer then many ſtarres, yet becauſe in regard of her nearenesſe to the earth, ſhee ſeemeth to vs greater then the reſt, therefore ſhe is called a *great light.* In like manner Idols in the Scripture are called Gods, not that they are ſo indeed, (for an Idoll is nothing, 1. Cor. 8. 4.) but becauſe ſome men doe ſo conceiue of them in their mindes. In a word; the Scripture oftentimes doth abaſe it ſelfe to our conceit, ſpeaking of things not according as they are, but after the manner of men; and ſo in this place calleth counterfeit Samuel, by the name of the true Samuel, becauſe it ſeemed ſo vnto Saul.

The third obiection; That bodie which appeared, propheſied of things that came to paſſe the day after, as the death of Saul, and of his ſonnes; which indeede ſo fell out, and at the ſame time, therefore was like to bee Samuel. *Anſw.* There is nothing there ſaid or done, which the deuill might not doe. For when the Lord vſeth the Deuil as his inſtrument to bring ſome things to paſſe, he doth before hand reueale the ſame vnto him: and looke what particulars the deuill learned from God, thoſe hee can foretell. Now the truth is, Satan was appointed by God to worke Sauls ouerthrow, & it was made knowne vnto him when the thing ſhould be done; by which meanes, and by none other, the deuill was enabled to foretell the death of Saul. Where (by the way) obſerue, that in this caſe the deuill can reueale things A to come certenly, to wit, if hee be appointed Gods immediate inſtrument for the execution of them, or knows them by light of former propheſies in Scripture.

Fourthly, dead men doe often appeare and walke after they are buried. *Anſ.* It is indeede the opinion of the church of Rome, and of many ignorant perſons among vs: but the truth is otherwiſe. Dead men doe neither walke nor appeare in bodie or ſoule after death: for all that die, are either Righteous or wicked: The ſoules of the Righteous goe ſtraight to heauen, and the ſoules of the wicked to hell, and there remaine till the laſt iudgement: and therfore of the iuſt it is ſaide, that they are *bleſſed when they die, becauſe they reſt from their labours,* B Apoc. 14. 13. But how doe they reſt, if after they be dead they wander vp and downe in the earth?

If it be ſaide, that Moſes and Elias appeared when Chriſt was transfigured in the Mount; and that Lazarus roſe againe, and at Chriſts reſurrection many dead bodies roſe againe and appeared.

I anſwer; there were two times when God ſuffered the dead to be raiſed vp againe; either at the planting of his Church, or at the reſtoring and eſtabliſhing of it, when it was raſed to the foundation. Thus at the reſtoring of religion in Elias and Eliſhas times, the ſonne of the Shunamitiſh woman, 2. King. 4. 34. and the widowes ſonne at Sarephta, 1. King. 17. 21. were raiſed. Againe, when God would reſtore C his Church, which was fallen to Idolatrie about the death of Eliſha, hee cauſed the like miracle to be wrought in the reuiuing of a dead man by the touching of Eliſhas dead carkeiſe in the graue, thereby to aſſure the people of their deliuerance, and to cauſe them to embrace the doctrine of the Prophet after his death, which in his life they had contemned. In like manner at the eſtabliſhing of the Goſpell in the new Teſtament, it pleaſed Chriſt to raiſe vp Moſes and Elias, and to make them knowne to his Diſciples by extraordinarie reuelation, that they might beleeue that the doctrine which he preached was not newe, but the ſame in ſubſtance with that which was recorded in the Law and the Prophets, both D which were repreſented by Moſes and Elias. So alſo he wrought the miracle vpon Lazarus, the widowes ſonne, and Iairus daughter, thereby to ſhew the power of his Godhead, the truth of his calling, the teſtimonie of his doctrine: laſtly, to make knowne the power of his reſurrection, hee cauſed ſome to riſe and appeare to others, when he himſelfe roſe againe. But out of theſe two times we haue neither warrant nor example, that God ſuffered the dead to be raiſed vp. Wherfore thoſe inſtances will not any way confirme Samuels appearing, which indeed was not true, but counterfeit and forged by the Deuil himſelfe.

Now for the ſecond Opinion, of thoſe

which denie that there be any Witches, and thereupon hold that this was a meere coſenage of the Witch, ſuborning ſome man or woman to counterfeit the forme, attire, and voyce of Samuel, thereby to delude Saul, that alſo is vntrue. For he that ſpake foretolde the ruine of Saul, of his ſonnes, and of his armie, yea the time alſo wherein this was to come to paſſe; whereas in likelihood no man or woman in all Iſrael, could haue foretolde ſuch things before hand of themſelues. It was not then any coſenage, as is affirmed, but a thing effected by the deuill, framing to himſelfe a bodie in the likeneſſe of Samuel, wherein he ſpake.

If therefore it be manifeſt, that by counterfeit apparitions of the dead, Witches and Sorcerers can foretell things to come: hence ſundry points of Witchcraft may be obſerued.

Firſt, that there is a league betweene the Witch and the deuill. For this was the cauſe which mooued Saul to ſeeke to Witches, becauſe neither hee himſelfe, nor any of his ſeruants could raiſe vp Satan in Samuels likeneſſe, as the Witch of Endor did. But Saul beeing a King, might haue commanded helpe from all the wiſe and learned men in Iſrael, for the effecting of ſuch a matter: why then would he rather ſeeke to a ſilly woman, then to them? The reaſon was, becauſe ſhe had made a compact with the deuill, for the vſing of his helpe at her demaund, by vertue whereof he was as readie to anſwer, as ſhe to call him; whereas *Saul* and the learned Iews, hauing made no ſuch league, neither he by his power, nor they by their skill, could haue performed ſuch a worke.

Secondly, the deuill will be readie at the cal and command of Witches and Sorcerers, when they are intending any miſchiefe. For here the Witch of Endor no ſooner ſpake, but he appeared, and therefore the text giues her a name that ſignifieth one hauing rule and command ouer Pytho, that is, the familiar ſpirit: yet when he is cōmanded, he yeelds not vpon conſtraint, but voluntarily, becauſe he builds vpon his own greater aduantage, the gaining of the ſoule of the Witch. Where by the way, let it be obſerued, what a pretious thing the ſoule of man is; the purchaſing whereof, can make the proude ſpirit of Satan ſo farre to abaſe it ſelfe, as to be at the command of a ſilly woman. Againe, what an inueterate malice Sathan beareth to man, which for the gaining of a ſoule, will doe that which is ſo contrarie to his nature. It may teach man what to eſteeme of his ſoule, and not to ſell it for ſo baſe a price.

Thirdly, by this, the great power of the deuill in the behalfe of the Sorcerer, is made manifeſt. For he was preſently at hand to counterfeit *Samuel*, and did it ſo liuely and cunningly, as well in forme of bodie, as in attire and voice, that *Saul* thought verily it was the Prophet: which may be a caueat vnto vs, not eaſily to giue credit to any ſuch apparitions. For though they ſeeme neuer ſo true and euident, yet ſuch is the power and skill of the deuil, that he can quite deceiue vs, as he did *Saul* in this place.

Sect. IV.

Hitherto I haue ſhewed the firſt kinde of Diuination by means, both true & forged. Now followeth the ſecōd; practiſed without means.

Diuination without meanes, is the foretelling and reuealing of things to come, by the alone & immediate aſſiſtance of a familiar ſpirit. This kinde is mentioned and expreſſely forbiddēn, Leuit. 19. 31. Yee ſhall not regard them *that worke with ſpirits*. Againe, Leuit. 20. 6. If any turne *after ſuch as worke with ſpirits*, to goe a whoring after them, I will ſet my face againſt that perſon, and will cut him off from among his people. So, Deut. 18. 11. Let none be found among you, *that conſulteth with ſpirits*. In which places the holy Ghoſt vſeth the word *Ob*, which more properly ſignifieth a ſpirit, or deuill, in which ſenſe it is taken in Leuit. 20. 27. and in 1. Sam. 28. 8. And by reaſon of the league which is betweene the Witch and the deuill, the ſame is alſo giuen to the Witch, that worketh by the deuill; and therefore the Pythoneſſe at Endor, is both called *Ob*, 1. Sam. 28. 9. and ſhe that ruleth *Ob*, v. 7. 8.

Now this kinde of Diuination is practiſed two wayes: either inwardly, when the ſpirit is within the Witch; or outwardly, when beeing forth of the Witch, he doth onely inſpire him or her.

An example of the former way, the Scripture affoardeth, Act. 16. 16. of a woman at Philippi, that had a ſpirit of Pytho; which gat her maſter much vantage with diuining. And this ſpirit whereby ſhe diuined was within her. For Paul beeing moleſted, ſaid to the ſpirit, I command thee in the name of Ieſus Chriſt, that *thou come out of her, and hee came out of her the ſame houre*, v. 18. And becauſe the deuill is not wont in this kind to ſpeak out of the throat and breſt, or bellie of the Witch poſſeſſed, herupon learned men haue thought that this name (*Ob*) is giuen to the deuill, becauſe he ſpeaketh out of the Witch as out of a bottle or hollow veſſell; for ſo the word *Ob*, properly ſignifieth.

Secondly, this may be practiſed when the deuill is forth of the Witch, and then he either inſpireth her, or els caſteth her into a trance, & therein reuealeth vnto her ſuch things as ſhee would know.

Of this kinde, though we haue no example in ſcripture, yet the hiſtories of the Heathen do afford vnto vs many inſtances of experience therein. One of the principall is the hiſtorie of the tenne Sibylles of Greece, who were moſt famous Witches, and did propheſie of many things to come, whereof ſome were true concerning Chriſt and his kingdome, which the deuill ſtole out of the Bible, and ſome other were falſe: and all of them they receiued by reuelation from the deuill in trances.

But it will be ſaid, if the deuill reueileth vnto his inſtruments ſtrange things in trances, then how ſhall a man diſcerne between diabolicall reuelations, and the true gift of Prophecie; which God in trances reuealeth vnto his Prophets.

Anſ. In this point Satan is (as it were) Gods ape: For as hee in old time raiſed vp holy Prophets to ſpeak vnto the fathers, for the building vp of his Church: ſo hath Satan inſpired his miniſters, and furniſhed his inſtruments with propheticall inſpiration from time to time, for the building vp of his owne kingdome: and hereupon he hath notably counterfeited the true gift of prophecie receiued firſt from God himſelfe. And yet, though in many things they be like, there is great difference between them.

Firſt, diuine trances may come vpon Gods children, either when the ſoule remaineth vnited with the bodie, or elſe when it is ſeuered for a time. So much *Paul* inſinuateth, when he ſaith of himſelfe, 2. Cor. 12. 2. that hee was rapt vp (as it were in a heauenly trance) into the third heauen, but whether in the bodie, or out of the bodie, he knew not. But in all diabolicall ecſtaſies, though the bodie and ſenſes of the Witch be (as it were) bound or benummed for the time; yet their ſoules ſtill remaine vnited to their bodies, and not ſeuered from them. For though the deuill by Gods permiſſion may kill the bodie, and ſo take the ſoule out of it for euer; yet to take it from the bodie for a time, and to reunite them againe, is miraculous, and therefore beyond the compaſſe of his power.

Secondly, in diuine trances the ſeruants of God haue al their ſenſes, yea and all the powers of ſoule and bodie remaining ſound and perfect, onely for a time the actions and operations are ſuſpended and ceaſe to doe their duty: but in ecſtaſies that be from Satan, his inſtruments are caſt into frenzies and madneſſe: ſo as reaſon in them is darkened, vnderſtanding obſcured, memorie weakned, the braine diſtempered; yea all the faculties are ſo blemiſhed, that many of them neuer recouer their former eſtate againe, and they that ſcape beſt, doe carrie their blemiſhes, as the deuills ſkars, euen to their graue. So kinde is Satan to his friends, that he wil leaue his tokens behind him where euer he comes in this ſort. The ſeruants of God receiue no ſuch blemiſh, but rather a further good, and a greater meaſure of illumination of all the powers of the ſoule.

Thirdly, diuine ecſtaſies tend alway to the confirming of the truth of the Goſpel, and the furtherance of true religion and pietie. Such was *Peters*, Act. 10. 11. which ſerueth to aſſure him of his calling to preach the Goſpell to the Gentiles, and to informe his iudgement in this truth, that there was no acception of perſons with God, and that to them of the newe Teſtament, all things were cleane, and nothing polluted. But the ſcope of them that are from Satan, is principally the ſuppreſſing and hinderance of religion, the drawing of the weake into errours, the ratifying and confirming of them that are fallen thereinto, and the generall vpholding of the practiſes of vngodlineſſe. And by theſe and ſuch like particular differences, hath God pulled off the Deuils vizar, and made him better knowne and diſcerned of true Chriſtians. And thus much concerning Diuination, the firſt part of Witch-craft.

CHAP. IV.

Of operatiue or working Witch-craft.

THe ſecond part is that which conſiſteth in Operation, and is therefore called Operatiue or working Witchcraft.

Witch-craft in Operation, is that which is employed in the practiſe and reall working of ſtrange things or wonders, and it hath two parts, Inchantment, and Iugling.

Sect. I.

Inchantment.

Inchantment is the working of wonders by a charme. This the Lord expreſſely forbiddeth, Deut. 18. 11. *Let none bee found among you, that is a Charmer.* In this deſcription, two points are to be conſidered: 1. what things may be done by inchantment, namely *wonders*, for I ſay it is the practiſe of wonders: 2. by what meanes theſe wonders are wrought, that is, by a *Charme.*

For the firſt: The wonders done by Inchanters are, 1. The raiſing of ſtormes and tempeſts, windes and weather, by ſea and by land: 2. The poyſoning of the ayre: 3. Blaſting of corne: 4. Killing of cattel, and annoying of men, women and children: 5. The procuring of ſtrange paſſions and torments in mens bodies and other creaturs, with the curing of the ſame: 6. Caſting out of Deuills. Theſe and ſuch like things Inchanters can doe by their charmes. And for proofe hereof, we haue the vniform conſent of all ages, with the records of Witches confeſſions to manifeſt the ſame; beſides the teſtimony of experience in this age: ſo as the man that calls it into queſtion, may as well doubt of the ſunne ſhining at noone day.

Yet for the further declaration therof, we wil alleadge what the ſcripture ſaith in this point. Salomon ſaith, *If the Serpent bite when hee is not charmed, no better is a babler*, Eccle. 10. 11. thus the words are in our Engliſh tranſlation: but they may better be thus read according to the originall: If the ſerpent bite before he be charmed, what profit hath the maſter of the tongue thereby? that is, the Charmer. And ſo they beare this ſenſe. If the Inchanter be bitten, before the ſerpent be charmed, then he hath no benefit by his charme. For Salomon in that place giueth vs to vnderſtand, what power Inchanters haue, and what they may doe by their charmes, if they come in time, namely, ſtay the poiſon of the ſerpent, ſo as he cannot hurt either by biting or ſtinging. When Balac intended euill againſt Iſrael, he hired Balaam to curſe thē, Num. 22. 6. Now this Balaam was an inchanting Witch; for though he be called a Prophet, yet this was onely in the reputation of the world; for his practiſe was to inchant by charms of words; and to that purpoſe he was hired to curſe Gods people, that is, to bring miſchiefe vpon them by charming; which thing when he had often and many wayes aſſaied to doe, and could no way preuaile, but that it pleaſed God contrary to his endeauours, to bleſſe Iſrael, then he breakes out into theſe words: *There is no ſorcerie againſt Iaacob, nor ſoothſaying againſt Iſrael*, Num. 23. 23. As if he ſhould haue ſaid, I know well that ſorcerie is powerfull in many things, and of force to bring much miſchiefe vpon men, yet it can take no place againſt the people of God, becauſe he hath bleſſed them; and whom he bleſſeth, them no man can hurt by curſing. Inchanters therefore, may vpon Gods permiſſion worke ſtrange things, as appeares by theſe places, to name no more.

The ſecond point to be obſerued, is the meanes whereby theſe wonders are practiſed; theſe are counterfeit and ſuppoſed meanes, not ordained & ſanctified by God, which are commonly called Charmes.

1 A Charme is a Spell or verſe, conſiſting of ſtrange words, vſed as a ſigne or watchword to the deuil, to cauſe him to worke wonders.

Firſt, I ſay it is a *Spell conſiſting of ſtrange words*, becauſe in theſe inchantments, certaine words or verſes are ſecretly vttered, which in regard of the common formes of words are ſtrange, and wherein there is thought to be a miraculous efficacy to bring ſome extraordinarie and vnexpected thing to paſſe. A point of it ſelfe euident and needing no further proofe; conſidering it is not vnknowne to the more ignorant ſort, who are better acquainted with theſe, then with the word of God. And theſe words are not all of one and the ſame kind; but ſome are rude and barbarous, neither knowne nor conceiued or vnderſtood; of which the ancienter ſort of charmes were wont to be made eſpecially, and ſome later. Some againe are plaine and knowne tearmes, which may be vnderſtood; as the names of the Trinitie, ſome words and ſentences of Scripture, as *In principio erat verbum, &c.* Againe, charmes that conſiſt of words, are not all of one ſort, but ſome be imprecations, wiſhing ſome euill: others in ſhew haue the forme of praiſes and bleſſings, whereby the Witch either flatteringly commendeth, or fauourably wiſheth ſome good: others againe are made in forme of prayer and petition; and they all are ſometimes plainely conceiued, ſometimes in ruder & more vnknowne words, as thoſe well know, who haue heard them, or reade them where they are to be found.

Secondly, I adde, that the charme is vſed for *a ſigne and watchword to the Deuill, to cauſe him to worke wonders*, wherein ſtandeth the nature and proper end of a charme. The nature, in that it is a diabolicall ſigne; the end, to cauſe the deuill to worke a wonder: whereby it is diſtinguiſhed from all other ſpeaches of men. For all they commonly carry the nature of the thing, whereof and whereabout they be made, but the Charme doth not alwaies follow the nature of the words, but hath another nature in regard of the immediate relation it hath to the deuill, to whom it is a ſigne. Againe, the charme pronounced doth not the wonder, but the deuil admoniſheth by it as by the watchword to doe the feate.

Now becauſe ſome are of opinion, in regard of the ordinarie production of ſtrange effects by theſe meanes, that the Spell hath in it ſelfe ſome vertue and power to ſuch and ſuch purpoſes whereunto it is vſed; I will ſtand a little in the proofe of the contrarie. That a Charme is onely a diabolicall watchword, and hath in it ſelfe no ſuch effectuall power or poſſibilitie to worke a wonder. My reaſons are theſe.

Firſt, this muſt be taken for a maine ground, That as there is nothing in the world, that hath being but from God, ſo nothing hath in it any efficacie, but by his ordinance. Now whatſoeuer efficacie, is in any creature from God, it receiued the ſame into it ſelfe, either by creation, or ſince the creation by ſome newe and ſpeciall inſtitution, appointment, and gift of God. For example. The bread in the Sacrament, by a naturall power giuen vnto it in the creation, ſerueth to nouriſh the bodie, and the ſame bread, by Gods ſpeciall appointment in his word, feedes the ſoule, in that by his ordinance it is made to vs a ſigne & ſeale of the body of Chriſt broken for vs: And ſo it is in euery creature; if the effect be ordinarie and naturall, it hath it by creation; if extraordinarie and ſupernaturall, it hath that by diuine ordination: So that whatſoeuer comes to paſſe by any other meanes, is by Satanicall operation. Now Charmes and Spells, ſtanding of ſet words and ſillables, haue no power in them to worke wonders, either by the gift of nature in the creatiō, or by Gods appointment ſince the creation: and therefore they haue in them no power at all for any ſuch purpoſe. This latter part of the reaſon, beeing the aſſumption or application of the ground to the preſent inſtance, conſiſteth of two partes, which I will proue in order. Firſt then I affirme, *that by the gift of nature*, no wordes of Charmes haue power in them to worke wonders; and I proue it in this manner.

I. All words made and vttered by men, are in their owne nature but ſounds framed by the tongue, of the breath that commeth from the lungs. And that which is onely a bare ſound, in all reaſon can haue no vertue in it to cauſe a reall worke, much leſſe to produce a wonder. The ſounds of bels and of many muſicall inſtrumẽts, and the voices of many bruit creatures, are far more ſtrong and powerfull then the voice of a man: yet who knoweth not, that none of all theſe is auaileable to ſuch purpoſes, Indeede they haue power to affect the minde, by their ſweetneſſe or otherwiſe, but they are not able to bring to paſſe a reall worke, either by the inflicting of hurts and harmes, or by the procuring of good. I conclude therefore, that the voice of man by nature, hath no power to work any wonders.

II. Againe, euery thing which hurteth or affecteth another, muſt neceſſarily touch the thing which it hurteth or affecteth. For it is a granted rule in nature, that euery agent worketh vpon the patient by touching: But words vttered in Charmes are commonly made of things abſent, and therefore though it ſhould be graunted, that they had the power of touching a ſubſtance (which they cannot haue) yet of themſelues they are not auaileable to bring vpon things abſent either good or euill.

III. Moreouer, if wordes conceiued in charmes and ſpells haue any ſuch power as is pretended, why ſhould not euery word that any mã ſpeaketh haue the ſame power, inaſmuch as all words are of the ſame nature, beeing onely ſounds framed in the breaſt, and vttered of the tongue in letters and ſyllables? But experience teacheth, that the ſame word ſpoken by another hath not the ſame vertue; For the charme vttered by the Charmer himſelfe, will take effect, but being ſpoken in the ſame manner by another man, that is no Inchanter, maketh to no purpoſe, for nothing is effected by it.

IV. That which is in nature nothing but a bare ſignification, cannot ſerue to worke a wonder, and this is the nature of all words; for as they be framed of mans breath, they are naturall, but yet in regard of forme and articulatiõ they are artificiall & ſignificant, and the vſe of them in euery language is to ſignify that which the author thereof intended; for the firſt ſignifications of words, depended vpon the will and pleaſure of man that framed & inuented them. Beeing therefore inuented onely to ſhewe or ſignifie ſome thing, it remaines that neither in nature nor proper vſe, they can be applyed to the producing of wonderfull and ſtrange effects. Thus the former part of the aſſumption is cleared.

In the ſecond place I affirme, that the words of charmers haue not this power in them, *by any ſpeciall gift, bleſſing, or appointment of God,* ſince the creaion which is the other part of the aſſumption. And I ſhewe it thus: whatſoeuer is powerfull and effectuall to any ende or purpoſe, by Gods gift, bleſſing, or appointment, the ſame is commanded in his word to be vſed, and hath alſo a promiſe of bleſſing annexed to the right vſe thereof. To vſe the inſtance before made for explication ſake. The bread in the Lords ſupper, hath this power & propertie giuen it by Chriſt, to ſeale and ſignifie vnto euery beleeuing receiuer the bodie of Chriſt; and by this property giuen it, it is auaileable to this purpoſe; though it bee a thing aboue the common and naturall vſe of bread; and thereupon we haue warrant from Chriſts own commandement, ordinance, and example ſo to vſe it. But in the whole body of the Scripture, there is not the like commandemẽt to vſe the words of Charms for the effecting of wonders, much leſſe the like promiſe of bleſſing vpon the ſame ſo vſed: therefore the concluſion is, that God hath giuen no ſuch power vnto them in ſpeciall.

If it be asked then, what they are, and whereto they ſerue? I anſwer, they are no better then the deuils Sacraments & watchwords to cauſe him to do ſome ſtrange worke. For the Inchanter hath relation in his minde to the deuill, whoſe help he hath at hand by couenant either open or ſecret; or at leaſt ſome ſuperſtitious opinion of the force of the words, which is a preparation to a couenant.

The truth of this doctrine, howſoeuer it bee thus made manifeſt, yet it findes not generall intertainement at all mens hands. For there are and haue beene ſome learned men, in all ages, who maintained the contrarie, both by word and writing; and namely, that there is great vertue and power in words pronounced in time and place, to effect ſtrange things. For proofe whereof they alleadge theſe reaſons.

Firſt, that the bare conceit and imagination of man, is of great force to doe ſtrange things; and therſore words expreſſed much more. *An.* The ground of the reaſon is naught. Imagination is nothing elſe but a ſtrong conceit of the minde touching any thing, whatſouer it bee, and by reaſon of the communion that is betweene the bodie and ſoule beeing together, it is of great force to worke within the man that imagineth diuerſly, and to cauſe alteration in himſelfe, which may tend either to the hurt or to the good of his owne bodie; but yet imagination hath no force out of a man to affect or hurt an other. A man (conceiuing deſperately of his owne eſtate) by the ſtrength of imagination may kill himſelfe; by the ſame conceit, be it neuer ſo ſtrong, he canot hurt his neighbour. For it is no more then Ceſars image vpon his coyne, which ſerueth onely to repreſent Ceſar: ſo imagination is nothing but the repreſentation of ſome thing in the mind by conceit, and therefore as the perſon of Ceſar is nothing hurt, though his image be defaced; ſo when we conceiue of men in our minds, though neuer ſo badly & malitiouſly, yet al is of no force to hurt or annoy them, either in perſon or ſtate.

Secondly, they alleadge that Witches by malitious and wrie lookes, in anger and diſpleaſure, may and doe hurt thoſe vpon whome they looke, whether they be men or other creatures. And it is an old receiued opinion, that in malitious and ill diſpoſed perſons, there proceed out of the eye with the beames, noyſome and malignant ſpirits, which infect the ayre, & doe poiſon or kill, not onely them with whom they are daily conuerſāt, but others alſo whoſe companie they frequent, of what age, ſtrength, and complexion ſo euer they be. *Anſ.* But the opinion is as fond, as it is old; for it is as much againſt nature that ſuch vertue ſhould proceed out of the eye, or ſuch ſpirits breake out of the nerues to the partie hated, as it is for the blood of the bodie, of it ſelfe, to guſh out of the veines.

Yet for the ratifying of this opinion, they alleadge that which is writtē in Gen. 30. 37. wher *Iacob* laid ſpeckled roddes before the ſheepe in their waterie troughes, and that by Gods appointment, for this end, that they might bring forth partie coloured lambs. I anſwer, that was not a worke of ſight, but a ſpeciall and extraordinarie worke of Gods prouidence vpon *Iacob* in his neceſſitie, as wee may plainly ſee in the chapter next following. ver. 9. and 11. yea it was taught *Iaacob* by God himſelfe; and if it had beene an ordinarie worke, doubtleſſe the gaines thereof beeing ſo good, *Iaacob* would haue done it againe afterward; but wee neuer reade that he did it againe. And be it graunted it were a naturall worke, yet it cannot prooue witching by ſight, becauſe the ſheepe receiued into their eyes the *ſpecies* and reſemblance of the rodds, which is according to nature; wheras in faſcination or bewitching by ſight, malignant ſpirits ſhould not be receiued in, but ſent forth of the eye, which is againſt nature.

Yea, but the Baſiliske or Cockatrice doth kill man and beaſt with his breath and ſight, yea the wolfe takes away the voice of ſuch as hee ſuddenly meets withall and beholdes, and why may not wicked men or women doe the like? *Anſ.* Indeede it is a thing receiued by common errour, and held of ſome for a truth; but no experience of any man hath yet beene brought for the proofe thereof, and therefore it is to be reputed as fabulous. Thus much in probability may be thought, (if the allegation ſhould bee true) that the baſilisk being poſſeſſed of a thick poyſon, may by his breath ſend forth ſome groſſe venemous vapours, and thereby infect the ayre, and poiſon the thing that is neere vnto him. Againe, that the ſuddaine and vnexpected beholding of the venemous cockatrice, or the rauenous wolfe, (beeing creatures in their kind fearefull, eſpecially to thoſe that are not acquainted with them) may cauſe preſent aſtoniſhment, and conſequently peril of death. But that this ſhould bee done by the eyes of theſe creatures onely, in manner aforeſaid, it is A not credible; and therefore authors vpon good ground denied it, as beeing confirmed neither by reaſon, nor experience.

Thirdly, they reaſon thus; Inchanters by whiſpering of words, in charmes can ſtay the ſtinging and poiſoning of ſerpents: for ſo Dauid in effect ſpeaketh: that the voyce of the Charmer charmeth the ſerpent, Pſal. 58. 5. It may ſeeme therfore that there is no ſmall force in words for the effecting of ſtrange workes. *Anſ.* It muſt be granted that the charmer may inchant the ſerpent: but how? not by vertue of the words in the Charme, but by power of the deuill, who then is ſtirred vp, when the charme is repeated, to doe the thing intended. B The truth of this anſwer appeares by the words of the Text, as they are reade in the originall, that the Inchanter *ioyneth ſocieties verie cunningly*, namely with the deuill. Now theſe ſocieties betweene Satan and the Charmer, are the very ground of the work vpon the ſerpent: which worke vpon confederacie formerly made, is done by the deuill, and the words of the charme are no more but the Inchanters Item or watchword, to occaſion him thereunto. And let any other man repeate the ſame words a thouſand times, that either is not thus confederate with Satan, or hath not a ſuperſtitious opinion of Charmes, and all his labour will be in vaine.

Fourthly, the word of God is of great force in the hearts of men to conuert and change C them, as it is vttered by the mouth of mortall man; and this force is not in man by whom it is ſpoken; where then ſhould it be, but in the words? and then if in the words, why may not other words be of like efficacie, beeing vttered by man? *Anſw.* 1. The power of Gods word commeth not from this, that it is a word, and barely vttered out of the mouth of a man; for ſo it is a dead letter: but it proceedeth from the powerfull operation of the ſpirit, annexed by Gods promiſe thereunto, when it is vttered, read, and conceiued; which operation if it were taken away, the word might be preached a thouſand yeares together, without any fruit or effect, either to ſaluation or condemnation.

D 2. The word of god is powerfull by the concurrence of the worke of the ſpirit, not in all things; as for example, in raiſing winds and tempeſts, in infecting the aire, in killing and annoying men or other creatures; but in the conuerſion of ſinners, in gathering the elect, and in confirming thoſe that be called; and this power it hath alſo by his ſpeciall bleſſing and appointment.

3. Furthermore, the ſame word is not of power, when it is barely read, heard, or ſpoken, vnles it be alſo conceiued in the vnderſtāding, receiued with reuerence, treaſured vp in the memory, and mingled with faith in the heart: whereas the bare reading and muttering ouer the words of a Charm by an Inchanter, though

in an vnknowne tongue, in rude and barbarous words, is ſufficient to procure the working of wonders.

Now though the word of God be in it ſelfe pure, and ſerue to excellent purpoſe, as hath beene ſaid, yet by the way we may remember; That as it is with all things that are moſt precious, nothing is ſo excellent in it kind which may not be abuſed; ſo it is with this heauenly word: for it is and may be made a Charme two waies. Firſt, when ſome part of it, is indeed vſed for a charme. Thus many texts of ſcripture, both in Latin and other languages, haue beene abuſed by Inchanters, as might eaſily be ſhewed. Secondly, when it is heard, read, recited or made a matter of prayer without vnderſtanding. And thus the ignorant man; as much as in him lieth, makes it a Charme. For in his ordinarie vſe thereof, he neither conceiueth nor taketh care to vnderſtand it, as lamentable experience teacheth. Yet in neither of theſe is the very bare repeating of the word effectuall. For as when a man heares or reads it, vnleſſe the Spirit of God inlighteneth his heart, it is to no purpoſe; ſo when it is made the matter of a Spel nothing will be effected, vnleſſe the deuill either by confederacie, or ſuperſtitious conceit be drawne to conferre his helpe in the point, for his owne aduantage.

Howbeit, of all Inchantments theſe are the moſt diſhonourable to God, moſt acceptable to Sathan, and moſt hurtfull to the Charmer, which are made of the Scriptures. For beſide the ſinne of Witchcraft in the Charming, this inconueniencie inſueth, that Satan procureth more credit to one of theſe, then to twenty other, becauſe the words are Scripture: hereby cloking his miſchieuous practiſes vnder the colour of holyneſſe, & ſo confirming the truth of that which the holy Ghoſt ſaith, that when hee worketh moſt deceitfully, he *transformes himſelfe into an Angell of light*, 2. Cor. 11. 14. He knoweth well, that ordinarie words ſeeme nothing to ſome men, therefore he teacheth & ſuggeſteth phraſes and ſentences out of the word, for ſuch vngodly endes, that euen the grace of them fetched from the Scriptures, may make them ſeeme powerfull. Wherefore let euery one that is endued with grace and knowledge, duely conſider this with himſelfe. Cannot Gods word be effectuall, when it is vſed to edification, vnleſſe the worke of his own ſpirit accompany the ſame? then ſurely it is impoſſible, that the ſame which is holy, beeing vſed to an euill ende, ſhould be powerfull, except the deuill affoardeth his helpe for the effecting thereof. To conclude therefore, let men ſay what they will, the truth is this, that words of Inchantment, be they neuer ſo holy or prophane, either by way of curſing or bleſſing, haue no power of themſelues to the producing of ſtrange workes; but are (as hath beene ſaid) onely diabolicall ſignes, admoniſhing the Deuill of ſome wickedneſſe intended and deſired, which hee through his power muſt cauſe to be done.

And thus much of Inchantment ſtanding vpon the practiſe of wonders by a Charme.

To this head of Inchantment, ſundry other practiſes of Witches are to be referred, the chiefe whereof are theſe.

Firſt, the vſing and making of Characters, Images, or Figures, ſpecially the framing of Circles, for this ende to worke wonders by them. As to drawe the picture of a childe, or man, or other creature in clay or waxe, and to burie the ſame in the ground, or to hide it in ſome ſecret place, or to burne it in the fire, thereby intending to hurt or kill the partie reſembled. Againe, to make an impreſſion into the ſaid picture, by picking or gaſhing the heart or any other place with intent to procure dangerous or deadly paines to the ſame parts. This is a meere practiſe of Inchantment, and the making of the image, and vſing of it to this end, is in vertue a Charme, though no words be vſed. For the bare picture hath no more power of it ſelfe to hurt the bodie repreſented, then bare words. All that is done commeth by the worke of the deuil, who alone by the vſing of the picture in that ſort is occaſioned ſo or ſo to worke the parties deſtruction.

Secondly, hither we may referre the vſing of Amulets, that is, remedies and preſeruatiues againſt inchantments, ſorceries & bewitchings, made of hearbes or ſome ſuch things, and hanged about the necke for that ende.

Thirdly, the vſing of Exorciſmes, that is, certaine ſet formes of words vſed in way of adiuration, for ſome extraordinarie ende. A practiſe vſuall in the Church of Rome, whereby the Prieſt coniures the ſalt, holy water, creame, ſpittle, oyle, palmes, &c. all which are in truth meere inchantmẽts. For howſoeuer the Councell of Trent hath ratified them by their decrees, and ſo commended them to generall vſe within the compaſſe of the Popiſh Church; yet they haue in them no power or abilitie of bleſſing or curſing, either by nature or Gods appointment.

Concil. Trid. ſeſſ. 23. cap. 2.

Fourthly, In this number we reckon the vſing of the name *Ieſus*, to driue away the deuil, or to preuent Witchcraft; a common practiſe among the ignorant. Wherein the wonderfull malice of Satan bewraies it ſelfe, in making the ignorant people think that Chriſt is a coniurer, and that there is vertue in the naming of his name, to doe ſome ſtrange thing. Whereas the truth is, he careth neither for that name, nor for all the names of God, if a man goes no further then the bare repeating of them; but rather delighteth to ſee them ſo abuſed and diſgraced. And hereupon it is, that in all coniurations, when he is raiſed by the Sorcerer, he is willing to be adiured by all the holy names of God that are in the Scripture, to the ende that hee may the more deepely ſeduce his owne inſtruments, and make them to thinke that theſe holy names will bind him, and force him to yeeld vnto their deſires in the particular, whē indeed there is no ſuch matter. Which point throughly conſidered, may admoniſh vs to take ſpeciall heede of theſe cunning glozes and deuilliſh inſinuations, wherby he intendeth to delude vs; alway remembring, that the Apoſtles themſelues, to whome the power of working miracles was giuen, did neuer acknowledge the worke to be done by the name of *Ieſus*, but as S. *Peter* affirmeth, *through faith in his name*, Act. 3. 6. 16.

Fiftly, the croſſing of the bodie, to this end, that we may be bleſſed from the deuil. A thing vſuall euen of latter times, ſpecially in Popery; wherein the croſſe carrieth the very nature of a Charme, & the vſe of it in this manner, a practiſe of Inchantment. For God hath giuen no ſuch vertue to a croſſe, either by creation, or ſpeciall priuiledge and appointment.

Sixtly, the Scratching of a Witch to diſcouer the Witch. For it is a meanes which hath no warrant or power thereunto, either by the word of God, or from nature, but onely from the Deuill; who if he yeeldeth either at croſſing, or ſcratching, he doth it willingly, & not by compulſion, that hee may feede his inſtrument with a falſe faith, and a ſuperſtitious conceit, to the diſhonour of God, and their owne ouerthrow. In a word, looke whatſoeuer actions, geſtures, ſignes, rites, and ceremonies, are vſed by men or women to worke wonders, hauing no power to effect the ſame, either by creation and nature, or by ſpecial appointment from God, they muſt all be referred to this head, and reckoned for Charmes.

The vſe. Now conſidering that all kinds of Charmes are the Deuills watchwords to cauſe him to worke the wonder, and haue no vertue in them, be the words wherein they are conceiued neuer ſo good: hereby we muſt be admoniſhed, to take heede of the vſe of them, and all other vnlawfull ceremonies, both in reſpect of their formes, be they praiſes or prayers, or imprecations; as alſo in regard of their endes, be they neuer ſo good in outward appearance. But alas! the more lamentable is the caſe, Charming is in as great requeſt as Phyſicke, and Charmers more ſought vnto, then Phyſitians in time of need. Their be charmes for all conditions and ages of men; for diuers kinds of creatures, yea for euery diſeaſe; as for headach, tooth-ach, ſtitches, and ſuch like. Neuertheleſſe, howſoeuer ſome haue ſubiected themſelues to ſuch baſe and vngodly meanes, yet the vſe hereof by the mercie of God, hath not beene vniuerſall. And thoſe that haue ſought for helpe, are to be aduiſed in the feare of God to repent of this their ſinne, and to take a better courſe. Let them rightly conſider, that they haue hitherto depended vpon Satan for helpe, and conſequently haue diſhonoured God, and renounced lawfull meanes ſanctified by him, which ſhould not haue beene done in caſe of the greateſt worldly gaine. For no man may doe euill, that good may come of it.

But they that vſe the helpe of Charmers, and conſult with Wiſemen, are wont to alleadge ſomething in defence or excuſe of their practiſe.

Firſt, that they for their part meant no hurt, they know no euill by the man whome they ſeeke to, they onely ſend to him, and he does them good, how and in what manner they regard not. *Anſ.* 1. Indeed many be ignorant of the Inchanters courſes. But in caſes of loſſe & hindrance, men ought not onely to inquire the meanes, but to waigh and conſider the warrantablenes thereof, otherwiſe they doe not that they doe of faith, and ſo are guiltie of ſinne before God, Rom, 15, laſt v. 2. Put the caſe they themſelues meant no hurt, yet in this action they doe hurt to themſelues, by repoſing truſt in things, which vpon better conſideratiō they ſhall finde to be diſhonourable, and therefore hatefull to God.

Secondly, they alleadge; we goe to the Phyſitian for counſell, we take his *Recipe*, but we know not what it meaneth; yet, we vſe it, and finde benefit by it; if this be lawfull, why may we not as well take benefit by the Wiſeman, whoſe courſes we be ignorant of? *Anſ.* 1. Phyſicke vſed in time and place, is a worthy ordinance of God, and therefore beeing rightly vſed, God giues his bleſſing to it. But for Inchantment it was neuer ſanctified by God, and therefore cannot be vſed in any aſſurance of his bleſſing. 2. The Phyſitians receit beeing a compoſition and mixture of naturall things, though a man knowes it not, yet he takes it into his ſtomake, or applies it to his bodie, and ſenſibly *perceiues the vertue and efficacie* thereof in the working: whereas the Charmers courſe conſiſteth of words, which neither are knowne in themſelus, nor are manifeſt in their vſe to ſenſe or vnderſtanding. And hereby it is plaine, there is not the ſame reaſon of Phyſicke & charmes: the one hauing a ſenſible operation by vertue giuen it of God; the other inſenſible, and wrought aboue ordinary meanes by the worke of Satan.

Thirdly, they alleadge, God is mercifull, and he hath prouided a ſalue for euery ſore, they haue vſed other meanes, but they haue not ſucceeded, and what ſhould they do more, may they not in extremitie repaire to the Inchanter, and ſee what he can doe to them, rather then their goods and cattell ſhould be loſt and ſpoyled? *Anſ.* 1. It were better for you to bide by the loſſe, yea to liue and die in any ſickeneſſe, then to tempt God by ſeeking helpe at Charmers hands: for their helpe is dangerous and commeth from the deuill, whereupon if yee reſt your ſelues, ye ioyne league with him, and ſo hazzard eternally the ſafetie both of bodies and ſoules. 2. Vſe good meanes allowed of God and when they haue beene vſed often without ſucceſſe, proceed not to other courſes, but referre your ſelues to God, and ſay with Iob: *The Lord hath giuen, and the Lord hath taken away; bleſſed be the name of the Lord*, Iob 1. 21. And thus much of Inchanting, the firſt part of Operatiue Witchcraft.

Sect. II.

The ſecond part is Iugling. *Iugling is the deluding of the eye with ſome ſtrange ſleight done aboue the ordinarie courſe of nature.* In this deſcription there are two points neceſſarily required in the point of Iugling, *Deluſion of the eye*, and *extraordinarie Sleight*.

Deluſion is then performed, when a man is made to thinke he ſees that which indeede hee ſees not. And this is done by operation of the deuill diuerſly, but eſpecially three wayes. Firſt, by corrupting the humor of the eye, which is the next inſtrument of ſight. *Secondly*, by altering the ayre, which is the meane by which the obiect or *Species* is carried to the eye. Thirdly, by altering and changing the obiect, that is, the thing ſeene, or whereon a man looketh.

This deluding of the ſenſe is noted by Paul Gal. 3. 1. *O fooliſh Galatians, who hath bewitched you*, where the ſpirit of God vſeth a * word borrowed from this kind of ſorcerers, which in full meaning ſignifieth thus much; who hath deluded your eyes, and cauſed you to thinke you ſee that, which you ſee not. As if he ſhould haue ſaid, Looke as the Iugler, by his deuilliſh art, deludeth the outward eye, and maketh men thinke they ſee that, which indeede they doe not: Euen ſo the falſe Apoſtles, by erroneous doctrine, haue deluded the eyes of your minds, and haue cauſed you *Galatians*, to iudge that to be the word of God, which is not, and that to be truth, which is errour and falſhood. *Paul* giues vs to vnderſtand by the very phraſe vſed, that there is ſuch a kind of Iugling, as is able to deceiue the eye. For otherwiſe his compariſon would not hold.

The ſecond thing required in Iugling is a *Sleight done* aboue the order and courſe of nature. This is the point which maketh theſe conueiances to bee Witchcraft. For if they were within the compaſſe of nature, they could not rightly be termed or reputed Sorceries; conſidering that diuers men by reaſon of the agilitie of their bodies, and ſleight of their hands, are able to worke diuerſe feats, which ſeeme ſtrange to the beholders, and yet not meddle with Witchcraft. Againe, ſome by the lawfull art of Opticks, may ſhewe ſtrange and admirable things, by meanes of light and darkeneſſe, and yet may be free from imputation of Magicall workes; becauſe they keepe themſelues wholly within the power & practiſe of nature. But ſleights done in Iugling ouer and aboue deluſion, muſt paſſe the ordinarie bounds and precincts of nature, and ſo are made points of Witchcraft. One memorable example, for the clearer manifeſtation of this point, we haue in Scripture, by name in the 7. 8. and 9. Chapters of Exodus, where *Moſes and Aaron* wrought wonders before Pharaoh, turning the rodde into a ſerpent, and water into blood, with many other ſuch like. Now *Iannes and Iambres* (for ſo Paul calleth them, 2. Tim. 3. 8.) the Magicians of Egypt, did worke the ſame miracles which Moſes and Aaron had done; But here was the difference; Moſes made true creatures, and wrought true miracles, whereas they did all in appearance and outward ſhewe. For theirs were not true reall actions, but onely Magicall illuſions, wrought by the ſleight and ſubtiltie of the Deuill, in the practiſe of Iugling.

And becauſe ſome thinke that the ſerpents and frogs cauſed by the Magicians, were true creatures, and all their other workes as really and truely done as thoſe which Moſes & Aaron did, I will here ſtand a little to ſhew and proue the contrary, that they were onely in ſhewe and appearance, and not indeede and truth.

Firſt then, if the frogs and ſerpents cauſed by Iannes and Iambres were true creatures indeede, and their other ſleights true and reall workes; then they were made and cauſed either by the deuill, or by God himſelfe: (for no man of himſelfe can make a rodde to become a true ſerpent,) But this was done neither by the deuill, nor by God as ſhall appeare in the ſequele.

They were not done by the Deuill; becauſe the deuill cannot make a true creature, either ſerpent or frogge.

How doth that appeare? *Anſ.* To make a true creature of any ſort, by producing the ſame out of the cauſes, is a worke ſeruing to continue the creation, and is indeed a kinde of creation. Now the deuill as hee cannot create a thing at the firſt, ſo is he not able to continue the ſame by a newe creation, that being a propertie belonging to God onely. For better conceiuing hereof, wee muſt knowe, that God createth two wayes; either primarily in the beginning, when he made all things of nothing, Gen. 1. 1. or ſecondarily, in the gouernment of the world, when he produceth a true creature in a true miracle; yet not making it of nothing (as hee did in the beginning) but producing it by miniſtring and informing the matter immediately by himſelfe, without the aide of ordinarie meanes and inſtruments appointed after the creation. The former is creation properly called, the latter a continuance thereof. Both theſe God hath reſerued to himſelfe, as incommunicable to any creature. As for the ſucceſſion and propagation of creatures in their kindes, as of men, beaſts, birds, fiſhes, &c. it is onely a continuation of the creatures in their kindes, and is wrought by ordinarie meanes of generation; but is no continuance of the worke of creation. And the deuill by his power may make counterfeits of the true creatures of God, but neither by creating them, nor by continuing their creation; theſe two being workes peculiar

liar proper to the Deitie alone.

Againe, if the deuill could turne a rodde into a true ſerpent, and water into blood indeede, then his power ſhould be equall to the power of the Sonne of God himſelfe. For the firſt miracle that he wrought, was the turning of water into wine, Ioh. 2. And that was no greater a worke, then the turning of water into blood, or a rodde into a ſerpent. But this were moſt horrible blaſphemie, to match the deuill with the Sonne of God; and his finite power, with the power of the Godhead, by which miracles are wrought. And the truth is, Satan can work no true miracles; neither doth the text import, that the Magicians did that which they did by miracle, but by Inchantment and Sorcerie, Exod. 7. 11. 22. & 8. 7.

In the ſecond place, I affime that God did not create theſe creatures, or cauſe the workes of the Magicians to bee effected. And this is prooued by the words of *Paul*, 2. Tim. 3. 8. who ſaith that Iannes and Iambres (which did theſe workes) withſtood Moſes and Aaron, whom god had ſent, and by whom he wrought. If then God had wrought with the Magicians alſo, he ſhould haue beene againſt himſelfe, yea he ſhould haue wrought both wayes, for himſelfe, and againſt himſelfe, and conſequently ſhould haue impeached his owne glorie, for the maniſeſtation whereof he wrought miracles by Moſes and Aaron; which wee may not once thinke of God. Seeing therfore that theſe ſerpents, if they were true creatures, were not created either by Satã, becauſe he could not; or by God himſelfe, becauſe he would not; it muſt needs remaine, that they, and all other the Magicians works, were meere illuſions, and not otherwiſe.

Yet for the further clearing of the matter in hand: the text it ſelfe yeeldeth ſundrie reaſons, to prooue that theſe acts of the Sorcerers, were but apperances, and not things really produced.

Firſt, they that cannot doe a leſſer thing, can not poſſibly doe a greater. Now Moſes ſheweth that the Egyptian Inchanters could not doe a leſſe thing, then the turning of roddes into true ſerpents, or waters into blood. For they could not by all their power and skill, preſerue themſelues from the plagues of Egypt, as the botch, and other iudgements, Exod. 9. 11. which was a more eaſie thing then to make or change a creature. Nay, they were not able to bring forth lice, by their Inchantment, which ſeemeth to be the leaſt miracle, but acknowledged that to be the finger of God, Exod. 8. 18. 19.

Secondly, the text ſaith, that Aarons ſerpent deuoured their ſerpents, Exod. 7. 12. hence it follows, that theirs could not be true creatures. For in all likelihood they were all of the ſame kind, and of like quantitie, at leaſt in ſhew. And it was neuer ſeene, that one creature ſhould receiue into it ſelfe an other creature of equall bignes, with preſeruation of it ſelf. Neither hath it beene obſerued ordinarily, that one creature ſhould deuoure another of the ſame kinde. It was therefore a worke of Gods ſecret power in the true ſerpent, whereby he would ſhew that the other were not true and reall, but formall and imaginarie.

Thirdly, if the Magicians had beene able to haue made true frogges and ſerpents, then by the ſame power they might haue remooued thoſe which Moſes brought; for the like ability is required in both: yet this they could not do, but were fain to intreat Moſes to pray for their remoouall. So the text ſaith, *Then Pharaoh called for Moſes and Aaron, and ſaid, Pray, &c.* Exod. 8. 8.

Laſtly, the frogs which Moſes cauſed, when they were remooued being gathered on heaps, cauſed great corruption, and the whole land ſtanke of them, Exod. 8. 14. Againe, the water turned into blood, made the fiſh in the riuer to die, and the water to ſtinke, ſo that the Egyptians could not drinke of the water of the riuer, Exod. 7. 21. But wee reade of no ſuch effect of the frogs and waters of the Inchanters, which doubtleſſe would haue followed as well as the other, if both had been true and reall creatures. It remaines therefore, that theſe were but meer appearances and Iugling tricks, and the Sorcerers themſelues Iuglers; yea all their works but ſleights, cauſed by the power and ſubtiltie of Sathan, and no true workes, as hath beene ſaid. Thus I haue declared the whol nature, grounds, and kinds of this damnable Art.

CHAP. V.

VVhat VVitches be, and of how many ſorts.

HAuing in the former part of this Treatiſe, opened the nature of Witchcraft, and therby made way for the better vnderſtanding of this Iudiciall Law of Moſes, I come now to ſhewe who is the practiſer hereof, whome the Text principally aimeth at, namely, the Witch, whether man or woman.

A Witch is a Magician, who either by open or ſecret league, wittingly and willingly conſenteth to vſe the aide and aſſiſtance of the Deuill, in the working of wonders.

Firſt, I call the Witch [*a Magician*] to ſhew what kind of perſon this is: to wit, ſuch a one as doth profeſſe and practiſe Witchcraft. For a Magitian is a profeſſor and a practiſer of this art, as may appeare, Act. 8. 9. where Simon a Witch of Samaria is called *Magus*, or Simon the Magician.

Againe, in this generall tearme, I comprehend both ſexes or kinds of perſons, men and women, excluding neither from beeing Witches. A point the rather to be remembred, becauſe

cauſe Moſes in this place ſetting downe a Iudiciall Law againſt Witches, vſeth a word of the feminine gender [*mecaſhephah*] which in engliſh properly ſignifieth, a woman Witch: whereupon ſome might gather, that Women only were Witches. Howbeit Moſes in this word exempteth not the male, but onely vſeth a notion referring to the female, for good cauſes; principally for theſe two.

Firſt, to giue vs to vnderſtand, that the woman beeing the weaker ſexe, is ſooner intangled by the deuills illuſions with this damnable art, then the man. And in all ages it is found true by experience, that the deuill hath more eaſily and oftner preuailed with women, then with men. Hence it was that the Hebrewes of ancient times, vſed it for a Prouerbe, *The more women, the more Witches.* His firſt temptation in the beginning was with Eue a woman, and ſince he purſueth his practiſe accordingly, as making moſt for his aduantage. For where he findeth eaſieſt entrance, & beſt entertainment, thither will he oftneſt reſort.

Secondly, to take away all exception of puniſhment from any partie that ſhal practiſe this trade, and to ſhewe that weakeneſſe cannot exempt the Witch from death. For in all reaſon, if any might alleadge infirmitie, & plead for fauour, it were the womā, who is weaker then the man. But the Lord ſaith, if any perſon of either ſexe among his people, be found to haue entred couenant with Satan, and become a practiſer of Sorcery, though it be a woman and the weaker veſſell, ſhe ſhall not eſcape, ſhe ſhall not be ſuffred to liue, ſhe muſt die the death. And though weakenes in other caſes, may leſſen both the crime and the puniſhment, yet in this it ſhall take no place.

The ſecond point in the deſcription, is *conſenting to vſe the helpe of the deuill, either by open or ſecret league, wittingly and willingly:* wherein ſtandeth the very thing, that maketh a Witch to be a Witch: The yeelding of conſent vpon couenant. By which clauſe, two ſorts of people are expreſſely excluded from beeing Witches. Firſt, ſuch as be tainted with phrenzy or madneſſe, or are through weakeneſſe of the braine deluded by the deuill. For theſe, though they may bee ſaid after a ſort to haue ſocietie with Satan, or rather hee with them, yet they cannot giue their conſent to vſe his aide truely, but onely in imagination; with the true Witch it is farre otherwiſe. Secondly, all ſuch ſuperſtitious perſons, men or women, as vſe Charmes and Inchantment for the effecting of any thing vpon a ſuperſtitious and erroneous perſwaſion, that the Charmes haue vertue in them to doe ſuch things, not knowing that it is the action of the deuill by thoſe meanes; but thinking that God hath put vertue in them, as he hath done into hearbs for Phyſicke. Of ſuch perſons wee haue (no doubt) aboundance in this our Land, who though they deale wickedly and ſin grieuouſly in vſing Charmes, yet becauſe they intend not to ioyne league with the deuill, either ſecretly, or formally, they are not to be counted Witches. Neuertheles, they are to bee aduertiſed in the meane time, that their eſtate is fearefull. For their preſent vngodly practiſes haue prepared thē already to this curſed trade, and may bring them in time to bee the ranckeſt Witches that can be. Wherefore I aduiſe all ignorant perſons, that know not God, nor the Scriptures, to take heede and beware of this dangerous euill, the vſe of Charmes. For if they be once conuinced in their conſciences, and knowe that God hath giuen no power to ſuch meanes, and yet ſhall vſe them, aſſuredly they doe in effect conſent to the deuill to be helped by him, and thereupon are ioyned in confederacie with him in the confidence of their owne hearts, and ſo are become Witches.

The third and laſt thing in the deſcription, is the end of Witchcraft; *The working of wonders.* Wonders are wrought three wayes (as hath beene ſhewed,) either by Diuination, or by Inchantment, or by Iugling: and to one of theſe three heads, all feats & practiſes of Witchcraft are to be referred.

Now if any man doubt, whether there bee ſuch Witches indeed as haue beene deſcribed, let him remember, that beſides experience in all ages and countries, we haue alſo ſundry examples of them in the Scripture.

In the olde Teſtament we reade of Balaam, Num. 23. who though he be called a Prophet, becauſe he was ſo reputed of men, yet indeede hee was a notorious Witch, both by profeſſion and practiſe, and would haue ſhewed his cunning in that kinde vpon the Iſraelites, if God had not hindered him againſt his will. Of the ſame kinde were the Inchanters of Egypt, Exo. 7. the Witches of Perſia, Dan. 2. and the Pythoneſſe of Endor, knowne for a renowmed Sorcerer ouer all Iſrael, and therefore Sauls ſeruants beeing asked, could preſently tell of her, as we reade, 1. Sam. 28.

In the newe Teſtament, mention is made of Simon, whoſe name declared his profeſſion: his name was Magus; and the text ſaith, that hee vſed Witchcraft, and bewitched the people of Samaria, calling himſelfe a great man; Act. 8. 9. Whence it was that after his death, there was a ſtatue ſet vp in Rome in honour of him in the daies of Claudius Ceſar, with this inſcription; *Simoni Deo ſancto.* And it is not vnlike, but *Bar-ieſus* the falſe Prophet at Paphus, was a man addicted to the practiſes of Witchcraft, and for that cauſe was called by a kind of excellencie, *Elymas the* Magician*, Act. 13. 6. 8. that is, the great and famous Sorcerer. Laſtly, the Pythoniſſe at Philippi, *that gat her maſter much aduantage by diuining*, Act. 16. 16. And all theſe vſed the helpe of the deuill, for the working of wonders.

Iuſt. Mart. Apolog. ad Anton. Pium.

* ὁ μάγος.

Of Witches there be two ſorts: *The badde Witch*, and the *good Witch:* for ſo they are commonly called.

The *bad Witch*, is he or ſhe that hath conſented in league with the deuill to vſe his help, for the doing of hurt only, as to ſtrike & annoy the bodies of men, women, children, and cattell, with diſeaſes, and with death it ſelfe: ſo likewiſe to raiſe tempeſts, by ſea and by land, &c. This is commonly called *the binding Witch.*

The *good Witch*, is hee or ſhee that by conſent in a league with the deuill, doth vſe his helpe for the doing of good onely. This cannot hurt, torment, curſe, or kill, but only heale and cure the hurts inflicted vpon men or cattell, by bad Witches. For as they can doe no good, but onely hurt: ſo this can do no hurt, but good only. And this is that order which the deuill hath ſet in his kingdome, appointing to ſeueral perſons their ſeuerall offices and charges. And the good Witch is commonly tearmed the *vnbinding Witch.*

Now howſoeuer both theſe be euill, yet of the two, the more horrible and deteſtable Monſter is the good Witch: for looke in what place ſoeuer there bee bad Witches that hurt onely, there alſo the deuill hath his good ones, which are better knowne then the bad, beeing commonly called *Wiſemen*, or *Wiſewomen*. This wil appeare by experience in moſt places in this countrie. For let a mans child, friend, or cattell be taken with ſome ſore ſickeneſſe, or ſtrangely tormented with ſome rare and vnknowne diſeaſe, the firſt thing hee doth, is to bethinke himſelfe and inquire after ſome Wiſeman or Wiſewoman, and thither hee ſendes and goes for helpe. When he comes, he firſt tells him the ſtate of the ſicke man; the Witch then beeing certified of the diſeaſe, preſcribeth either Charmes of words to be vſed ouer him, or other ſuch counterfeit meanes, wherein there is no vertue; beeing nothing elſe but the Deuills Sacraments, to cauſe him to doe the cure, if it come by Witchcraft. Well, the meanes are receiued, applyed, and vſed, the ſicke partie accordingly recouereth, and the concluſion of all is, the vſuall acclamation; Oh happie is the day, that euer I met with ſuch a man or woman to helpe me!

Here obſerue that both haue a ſtroke in this action: the bad Witch hurt him, the good healed him; but the truth is, the latter hath done him a thouſand times more harme then the former. For the one did onely hurt the bodie, but the deuill by meanes of the other, though hee haue left the bodie in good plight, yet he hath laid faſt holde on the ſoule, and by curing the bodie, hath killed that. And the partie thus cured, cannot ſay with Dauid; *The Lord is my helper*; but the deuill is my helper; for by him he is cured. Of both theſe kindes of Witches the preſent Law of Moſes muſt be vnderſtood.

This point well conſidered, yeeldeth matter both of inſtruction and practiſe.

Of inſtruction, in that it ſhewes the cunning and craftie dealing of Satan, who afflicteth and tormenteth the body for the gaine of the ſoule. And for that purpoſe hath ſo ordered his inſtruments, that the bad Witch giues the occaſion, by annoying the body or goods; and the good immediately accompliſheth his deſire, by intangling the ſoule in the bands of errour, ignorance, and falſe faith. Againe, this ſheweth the blindneſſe of naturall corruption, ſpecially in ignorant and ſuperſtitious people. It is their nature to abhorre hurtfull perſons, ſuch as badde Witches be, and to count them execrable; but thoſe that doe them good, they honour and reuerence as wiſe men and women, yea ſeeke and ſue vnto them in times of extremitie, though of all perſons in the world they be moſt odious: and Satan in them ſeemes the greateſt friend, when he is moſt like himſelfe, and intendeth greateſt miſchiefe. Let all ignorant perſons be aduiſed hereof in time, to take heede to themſelues, and learne to know God and his word, that by light from thence they may better diſcerne of the ſubtile practiſes of Satan and his inſtruments.

For matter of practiſe; Hence we learne our dutie, to abhorre the Wizzard, as the moſt pernitious enemie of our ſaluation, the moſt effectuall inſtrument of deſtroying our ſoules, and of building vp the deuills kingdome; yea, as the greateſt enemie to Gods name, worſhip, and glorie, that is in the world, next to Satan himſelfe. Of this ſort was Simon Magus, who by doing ſtrange cures and workes, made the people of Samaria to take him for ſome great man, who wrought by the mightie power of God, whereas he did all by the deuill. He therefore beeing a good Witch, did more hurt in ſeducing the people of God; then Balaam a bad one could with all his curſes. And we muſt remember that the Lord hath ſet a law vpon the Witches head, *he muſt not liue*: and if death be due to any, then a thouſand deaths of right belong to the good Witch.

But the patrons of Witches indeauour to delude the true interpretation of that Law. For by a Witch (ſay they) we muſt vnderſtand a *poiſoner*: and they alleadge for that purpoſe the 70. Interpreters, who tranſlate the originall word [*Mecaſhepha*] by φαρμακεὺς, which ſignifieth a poiſoner.

Gal.5.20.

I anſwer: Firſt, the word vſed by the 70. Interpreters, ſignifieth indeede ſo much, yet not that onely; but alſo a Witch in generall, as may appeare in ſundrie places of Scripture. The Apoſtle, reckoning vp Witchcraft among the works of the fleſh, vſeth the Greeke word φαρμακεία, not for poiſoning, but for all Magicall arts, as *Hierome* teſtifieth vpon the place. And that it muſt neceſſarily be ſo tranſlated, it is euident, becauſe in the next verſe *merther* is tearmed another worke of the fleſh, vnder which, poiſoning & all other kinds of killing are comprehended. And the ſame word is vſed in the like ſenſe, Reu. 21.8. and 22.15.

Againe, the word [*Mecaſhepha*] which Moſes vſeth, is aſcribed to the Inchanters of Egypt in the 7. 8. and 9. chapters of Exodus, and to the wiſemen of Babel, Dan. 2. who are alſo called *φαρμακεῖς* in the tranſlation of the Seventie: and both ſorts of them were Witches and Sorcerers. The kings of Egypt & Babylon vſed theſe [*Mecaſhephim*] for ſundrie purpoſes, and made them of their counſell; and if they had bin according to this allegation, poiſoners, it is not like they would haue ſo fitted the humors of thoſe two Princes, Pharaoh and Nebuchadnetſar, much leſſe that they would haue ſo ordinarily required their preſence and aſſiſtance, in the buſines there mentioned.

Thirdly, there is a peremptorie Law againſt the willfull murtherer, Num. 35. 31. that hee ſhould be put to death, & that no recompence ſhould be taken for his life. In which place all priſoners are condemned, becauſe they are wilfull murtherers. Now if here in Exodus, by [*Mecaſhephah*] we ſhould vnderſtand a *poiſoner*, then there ſhould be one and the ſame law twice propounded for the ſame thing, which is not like: and therefore the word vſed by Moſes in this text, ſignifieth not a *poiſoner* properly but a *Witch*.

CHAP. VI.

Of the puniſhment of Witches.

Hitherto I haue treated of the nature of Witchcraft, both in generall, and particular, and haue alſo ſhewed what Witches are, both good and badde. And now I proceede to the ſecond point conſidered in this Text, the Puniſhment of a Witch, and that is death.

In the Iudiciall laws of Moſes (whereof this is one) the Lord appointed ſundrie penalties, which in qualitie and degree differed one from another, ſo, as according to the nature of the offence, was the proportion and meaſure of the puniſhment ordained. And of all ſinnes, as thoſe were the moſt heinous in account, which tended directly to the diſhonour of God, ſo to them was aſſigned death, the greateſt & higheſt degree of puniſhment. He that deſpiſed the Law of Moſes, died without mercie vnder two or three witneſſes, Hebr. 10. 28. the puniſhment of the theefe, was reſtitution fourefold, Exod. 22. 1. but the murtherer muſt be put to death, Num. 35. 31. the Idolater and Seducer were commanded to be ſlaine, Exod. 22. 20. Deut. 13. 5. the Blaſphemer muſt be ſtoned, Leuit. 29. 19. And the Witch is numbred amongſt theſe grieuous offenders; therefore his puniſhment is as great as any other. For the text ſaith, he might not be ſuffered to liue, Exod. 22. 18.

But why ſhould the Witch be ſo ſharply cenſured? And what ſhould mooue the Lord to allot ſo high a degree of puniſhment to that ſort of offenders? *Anſ.* The cauſe was not the hurt, which they brought vpon men in bodie, goods, or outward eſtate. For there be ſundrie that neuer did harme, but good onely. We read not of any great hurt that was done by the Inchanters of Egypt, or by the Pythoniſſe of Endor, or by Simon Magus in Samaria. And thoſe diuining witches, which haue taken vpon them to foretell things to come, hurt not any, but themſelues, yet they muſt die the death. This therefore is not the cauſe. But what if theſe doe hurt, or kill, muſt they not then die? yes verily, but by another law, the law of murther, and not by the law of Witchcraft. For in this caſe, he dieth as a murtherer, and not as a Witch, and ſo he ſhould die, though he were no Witch.

B The cauſe then of this ſharpe puniſhment, is the very making of a league with the Deuill, either ſecret or open, whereby they couenant to vſe his helpe for the working of wonders. For by vertue of this alone it commeth to paſſe, that Witches can doe ſtrange things, in Diuining, Inchanting, and Iugling. Now let it be obſerued, of what horrible impietie they ſtand guiltie before God, who ioyne in confederacie with Satan. Hereby they renounce the Lord that made them, they make no more account of his fauour and protection, they doe quite cut themſelues off from the Couenant made with him in Baptiſme, from the communion of the Saints, from the true worſhip and ſeruice of God. And on the contrarie they giue themſelues vnto Satan, as their god, whom they continually feare and ſerue. Thus are they become the moſt deteſtable enemies to God, and his people, that can be. For this cauſe Samuel told Saul, that rebellion was as the ſin of Witchcraft: that is, a moſt heinous and deteſtable ſinne in the ſight of God. The traytor, that doth no hurt to his neighbour, but is willing and readie to doe him the beſt ſeruices that can be deſired, is notwithſtanding by the law of Nations, no better then a dead man, becauſe he betraies his Soueraigne, and conſequently cannot be a friend vnto the Common-wealth. In like manner, though the Witch were in many reſpects profitable, and did no hurt, but procured much good; yet becauſe he hath renounced God his king and gouernour, and hath bound himſelfe by other lawes to the ſeruice of the enemie of God, and his Church, death is his portion iuſtly aſſigned him by God; he may not liue.

* Ioan.Fr. Pic.Mirand. de Prænot. l.1.c.8. Nicol.Remigius, Dæmonolatr.l.1. c.5.

CHAP. VII.

The application of the doctrine of Witchcraft to our times.

Thus hauing deliuered the true ſenſe and interpretation of this Iudiciall Law, both concerning the ſinne of Witchcraft, and the perſons, by whom this ſinne is practiſed, it remaineth now that I ſhould make ſome vſe thereof, by way of application to the Witches of our times.

In doing whereof, foure particular Queſtions of moment, are to be handled:

I. *Whether the Witches of our times, be the ſame with thoſe, that are here condemned by the lawe of Moſes? for ſome there be, and thoſe men of learning, and members of Gods Church, that holde they are not.*

II. *If they bee the ſame (as it ſhall appeare they are) then how we may in theſe dayes be able to diſcerne, and diſcouer a Witch?*

III. *What remedie may be vſed againſt the hurt of Witchcraft?*

IV. *Whether our Witches are to be puniſhed with death, and that by vertue of this law of Moſes?*

Sect. I.

I. Queſtion. *Whether the Witches of our times, be the ſame with thoſe that are here condemned by Moſes Law.*

Anſ. If we doe well conſider the qualitie, and condition of the Witches of our daies, we ſhall eaſily ſee, that they be the ſame. For experience ſheweth, that whether they be men or women, but eſpecially aged women, they be ſuch perſons, as doe renounce God, and their Baptiſme, and make a league with the Deuill, either ſecretly or openly; in which the Deuill bindeth himſelfe to teach them certaine rites and ceremonies, whereby they may be able to worke wonders, as to ſtirre vp tempeſts, to reueale ſecrets, to kill or hurt men, and cattell, or to cure and doe good, according to the tenour of their couenant.

The * confeſſion of Witches recorded in the Chronicles of countries through all Europe, doe with common conſent declare and manifeſt this point. So that howſoeuer our witches may differ in ſome circumſtances from thoſe in the time of Moſes, as either in the inſtruments, & means vſed, or in the manner and forme, or in ſome particular ends of their practiſes; yet in the ſubſtance and foundation of Witchcraft, they agree with them. For both of them haue made a couenant with the Deuill one way or other, and by vertue thereof haue wrought wonders aboue the order of nature. Agreeing therefore in the very foundation, and forme of Witchcraft, which is the league, & in the proper end, the working of wonders; they muſt needs be in ſubſtance and effect the ſame with the Witches mentioned by Moſes. And yet this point is denied by ſome, and the Witches of theſe daies haue their patrons, who vſe reaſons to prooue that now we haue none ſuch as we ſpeak of. There reaſons are ſpecialy three.

* Ioan.Fr. Pic.Mirand. de Prænot. l.2.c.2. Nicol.Remigius, Dæmonolatr.l.1.c.5.

Firſt, they labour to take away the forme of Witchcraft, affirming that there can be no confederacie made betweene the Witch and the Deuill, and that for foure cauſes:

I. In euery league and contract the parties muſt be mutually bound each to other: now betweene man or woman and the Deuill, there can be no bond made, and though there could, yet man is bound in conſcience to God, to renounce the bond of obedience to Satan, and to breake the couenant. *Anſw.* There be two ſorts of leagues; lawfull, and vnlawfull: in all lawfull leagues it is true, that there muſt be a mutuall bond of both parties each to other, which may not be diſſolued; but in vnlawfull compacts it is otherwiſe. And no man can ſay that this league betweene a Witch and the deuill is lawfull, but wicked and damnable, yet beeing once made, howſoeuer vnlawfully; it is a league and compact. This therefore prooueth not, that there can be no couenant at all, but that there can be no lawfull couenant betwixt them, which no man will denie.

II. Satan and the Witch are of diuers natures: he is ſpirituall, they are corporall ſubſtances: therefore there can be no league made betweene them. *Anſw.* The reaſon is not good. For euen God himſelfe, who is of nature moſt ſimple and ſpirituall, made a couenant with Adam, renued the ſame vnto Abraham, Iſaac, & Iacob: and continued it with his Church on earth, from age to age. Hence it appeareth, that diuerſitie of nature in the parties, cannot hinder the making of the couenant. And therefore if man may make couenant with God himſelfe, who is moſt ſpirituall; then may hee likewiſe come in league with the Deuill, whoſe ſubſtance is not ſo pure and ſpirituall. Againe, we muſt remember, that in making of a couenant, it is ſufficient, that the parties conſent & agree in will and vnderſtanding, though other circumſtances and rites, which are but ſignes of confirmation, be wanting. Be it then, that Satan hath not a bodily ſubſtance, as man hath, yet conſidering that man is indued with vnderſtanding, to conceiue of things, as the deuill doth, and hath alſo will to yeeld conſent, and approbation thereunto, though in a corrupt and wicked manner, there may paſſe a confederacie, and a couenant may be made, and ſtand in force betweene them.

III. Whatſoeuer the deuil doth in this compact, he doth it in fraud and deceit, neuer meaning in his promiſes, as man doth, & when both parties meane not one and the ſame thing, how can they grow to agreement in any kind? *Anſ.* Suppoſe this be true, yet it only prooueth, that the couenant made between them, was deceitfull, and vnlawfull. But what of that? ſtill it remaineth a bargain howſoeuer; for it faileth only in the circumſtance, the ſubſtance, which is the conſent of the parties, was not wanting.

IV. Witches of our times (ſay they) are aged perſons, of weake braines, and troubled with abundance of melancholie, and the deuill taketh aduantage of the humor, and ſo deludes them, perſwading that they haue made a league with him, when they haue not, & conſequently mouing them to imagine that they doe, and may do ſtrange things, which indeed are done by himſelfe, and not by them.

Anſ. This reaſon is a meere melancholike conceit, without ground. And the contrary is a manifeſt truth, that they are not ſo, as is affirmed, parties deceiued by reaſo of their humors. For firſt, our Witches are as wiſe and politike, yea as crafty and cunning in all other matters, as other men be; whereas brainſicke perſons troubled with melancholy, if their vnderſtanding be diſtempered in one action, it will be faultie likewiſe in others more or leſſe. Againe, our Witches know that they ſinne in the practiſes of Witchcraft, and therefore they vſe ſubtile meanes to couer them, and hee that would conuict them, muſt haue great dexterity to goe beyond them. Now if they were perſons deluded, through corruption of any humours; looke what humor cauſed them to doe a thing, the ſame would vrge them to diſcloſe it. Thirdly, they are alſo of the ſame ſtampe, they take the ſame courſes in all their practiſes, their conſent in word and action is vniuerſall. Men of learning haue obſerued, that all Witches through Europe, are of like carriage and behauiour in their examinations and conuictions; they vſe the ſame anſwers, refuges, defenſes, proteſtations. In a word, looke what be the practiſes and courſes of the Witches in England, in any of theſe particulars, the ſame be the practiſes of the Witches in Spaine, France, Italy, Germany, &c. Wherefore the caſe is cleare, they are not deluded by Sathan, through the force of humor, as is auouched; for ſuch perſons, according as they are diuerſly taken, would ſhew themſelues diuerſly affected, and varie in their ſpeeches, actions, and conceipts, both publike and priuate. Fourthly, our Witches are wont to communicate their skill to others by tradition, to teach and inſtruct their children and poſteritie, and to initiate them in the grounds, and practiſes of their owne trade, while they liue, as may appeare by the confeſſions recorded in the courts of all countries. But if they were perſons troubled with melancholie, their conceipts would die with them. For conceits, and imaginarie fancies, which riſe of any humor, cannot be conueied from partie to partie, no more then the humor it ſelfe. Laſtly, if this ſlight might ſerue to defend Witches vnder pretence of deluſion thorough corrupted humours, then here were a couer for all manner of ſinnes. For example: a fellon is apprehended for robberie or murther, and is brought before the Iudge. Vpon examination he confeſſeth the fact, beeing conuicted the law proceeds to condemnation. The ſame mans friends come in and alleadge before the Iudge in this manner; This mā hath a crazie braine, and is troubled with melancholy, and though he hath confeſſed the fact, yet the truth is, it was not he, but the deuill who himſelfe committed the murther, and made him thinke he did it, when he did it not; and hereupon he hath confeſſed. Would any man thinke that this were a reaſonable allegation, and a ſufficient meane to mooue the Iudge to acquit him? Aſſuredly if it were, vpon the ſame ground might any ſinne be laid vpon the deuils backe, and all good lawes and iudiciall proceedings be made voide.

Therefore howſoeuer the patrons of Witches be learned men, yet they are greatly deceiued in fathering the practiſes of Sorcerie vpon a melancholike humour.

But for the further ratifying of their aſſertion, they proceede, and vſe this argument. They which confeſſe of themſelues things falſe and impoſſible, muſt needes be parties deluded: but our Witches doe this, when they be examined or conſulted with, as that they can raiſe tempeſts, that they are carried thorough the aire in a moment, from place to place, that they paſſe through key-holes, and clifts of doores, that they be ſometimes turned into cats, hares, and other creatures; laſtly, that they are brought into farre countries, to meete with Herodias, Diana, and the Deuill, and ſuch like; all which are meere fables, and things impoſſible.

Anſw. We muſt make a difference of Witches in regard of time. There is a time, when they firſt beginne to make a league with Satan, & a time alſo after the league is made and confirmed.

When they firſt beginne to grow in confederacie with the deuil, they are ſober, and their vnderſtanding ſound, they make their match waking, and as they thinke wiſely enough, knowing both what they promiſe the Deuill, and vpon what conditions, and therefore all this while it is no deluſion. But after they be once in the league, and haue been intangled in compact with the deuill (conſiderately as they thinke, for their owne good and aduantage) the caſe may be otherwiſe. For then reaſon and vnderſtanding may be depraued, memorie weakned, and all the powers of their ſoule blemiſhed. Thus becomming his vaſſals, they are deluded, and ſo intoxicated by him, that they will run into thouſands of fantaſticall imaginations, holding themſelues to be transformed into the ſhapes of other creatures, to be tranſported in the ayre into other countries, yea to doe many ſtrange things, which in truth they doe not.

I come now to their ſecond reaſon. The Witches of our age (ſay they) were not knowne in the dayes of Moſes, nor of Chriſt, therefore that law concerneth them not.

To this I anſwer two wayes.

Firſt, that their argument is naught: for by the ſame reaſon the Papiſts might auouch the lawfulnes of the images of Saints, as of Peter, Paul, and others, yea of Chriſt himſelfe, becauſe they were not knowne in the daies of Moſes, & therefore could not be condemned in the ſecond Commandement. Whereas contrarily, the ſpirit of God, hath ſo framed and penned the lawes Morall, and Iudiciall, which concerne man, as that they fetch within their compaſſe all ſinnes of all ages, and condemns them. And therefore whatſoeuer is againſt the Laws of God written by Moſes, though it were not knowne, nor heard of either when the law was made, or afterward, is yet condemned by the ſame Law.

Againe, I anſwer, that our Witches are the ſame that were in Moſes time: and therfore by there owne reaſon muſt needes be condemned by this Iudiciall law. For by the records of auncient writers it is prooued, that about a 1200. yeares before Chriſts birth, ſhortly after the Troian warre, which was 100. yeare and vpward before the building of the Temple by Salomon, there were the ſame Witches that are now, as the *Circes* and *Syrenes*, and ſuch like, mentioned in the * narration of that warre, as is manifeſt to them that know the ſtorie.

Againe, 500. yeares before Chriſt, when the Romans made their * twelue Tables, which comprized all the laws whereby that famous Commonwealth was gouerned, they made one expreſſely againſt Witches, euen the ſame with theſe of our time, for practiſing the ſame things, as blaſting of corne, hurting of cattell, men, women, and children, &c. And for the time of Chriſt, though there be no particular mention made of any ſuch Witches; yet ſilence it followeth not, that there were none: for all things that then happened, were not recorded: and I would faine know of the chiefe patrons of the, whether thoſe parties poſſeſſed with the deuill, and troubled with ſtrange diſeaſes, whome Chriſt healed, and out of whom he caſts deuils, were not bewitched with ſome ſuch people, as our Witches are? if they ſay no, let them if they can prooue the contrarie.

The third and laſt reaſon is this: Chriſt at his comming aboliſhed all ſinne, and therefore miracles and Witchcraft then ceaſed alſo. The Apoſtle ſaith, *that hee ſpoiled principalities and powers, and triumphed ouer them vpon the croſſe*, Coloſ. 2.15.

Anſ. This argument is friuolous, ſeruing as well to iuſtifie the traytor, the theefe, and the murtherer, as the witch. For wheras it is alleadged, that Chriſt aboliſhed all ſinne: we muſt vnderſtand how? not ſimply, ſo as ſinne ſhould be no more, but onely in part, in this life, reſeruing the finall deſtruction thereof to the laſt iudgement. Againe, ſinne is not aboliſhed, no not in part vnto all, but onely to the members of Chriſt. Whereupon the Apoſtle ſaith, *There is no condemnation to them, that are in Chriſt*, Rom. 8. 1. becauſe no ſinne is imputed vnto them. But vnto Witches, and all the enemies of Chriſt, ſinne is imputed, and not aboliſhed.

To conclude, how ſoeuer much is ſaid in their defence, yet the firſt part is cleare affirmatiuely, that the Witches of our time, are the ſame with the witches that were in Moſes time, in truth & ſubſtance. And ſo much for the firſt Queſtion.

Sect. II.

II. Queſt. *How we may be able in theſe our daies to diſcerne, and diſcouer a Witch.*

Anſ. The diſcouerie of a Witch is a matter Iudiciall, as is alſo the diſcouerie of a theefe & a murtherer, and belongeth not to euery man, but is to be done Iudicially by the Magiſtrate, according to the forme and order of Law, who therefore is ſet a part for ſuch ends, and hath authoritie both to diſcouer and puniſh the enemies of God and his Church. Now for the magiſtrates direction in this buſines, we are to knowe, that in the diſcouerie of a Witch, two things are required, Examination, and Conuiction.

§. 1. Examination is an action of the Magiſtrate, making ſpeciall enquirie of the crime of Witchcraft. This action muſt haue the beginning from occaſions and preſumptions. For the Magiſtrate though he be a publike perſon, and ſtand in the roome of God, for the execution of iuſtice, yet he may not take vpon him to examine whome and how himſelfe willeth of any crime; neither ought he to proceede vpon ſleight cauſes, as to ſhew his authoritie ouer others, or vpon ſiniſter reſpects, as to reuenge his malice, or to bring parties into danger or ſuſpition; but he muſt proceede vpon ſpeciall preſumptions.

Thoſe I cal preſumptions, which doe at leaſt probably, and coniecturally note one to be a Witch; and theſe are certaine ſignes, whereby the partie may be diſcouered: I will touch ſome few of them.

The firſt in order is this: If any perſon, man, or woman, be notoriouſly defamed for ſuch a partie. Notorious defamation, is a common report of the greater ſort of people, with whom the partie ſuſpected dwelleth, that he or ſhe is a Witch. This yeeldeth a ſtrong ſuſpition. Yet the Magiſtrate muſt be warie in receiuing ſuch a report. For it falls out oftentimes, that the innocent may be ſuſpected, and ſome of the better ſort notoriouſly defamed. Therefore the wiſe & prudent Iudge ought carefully to look, that the report be made by men of honeſtie & credit: which if it be, he may then proceede to make further enquirie of the fact.

The ſecond is, if a fellow-witch or Magician giue teſtimonie of any perſon to be a Witch, either voluntarily, or at his or her examinatiō, or at his or her death. This is not ſufficient for cōuiction, or condemnation, but onely a fit preſumption to cauſe ſtrait examination of the party to be made.

Thirdly, if after curſing there followeth death, or at leaſt ſome miſchiefe. For Witches are wont to practiſe their miſchieuous facts by curſing and banning. This alſo is a ſufficient matter of Examination, not of Conuiction.

Fourthly, if after enmitie, quarelling, or threatning, a preſent miſchiefe doth follow. For parties deuilliſhly diſpoſed, after curſings do vſe

* Homer. Odyſſ. lib. 10. & 12,

* Sub tit. de iniur. aliiſq; delict. c. 9. Senec. lib. Nat. Quæſt. 4. Qui fruges excantaſſit, &c.

threatnings; & that alſo is a great preſumption.

Fiftly, if the partie ſuſpected be the ſonne or daughter, the manſeruant or maidſeruant, the familiar freind, neere neighbour, or old companion of a knowne and conuicted Witch. This may be likewiſe a preſumption. For witchcraft is an art that may be learned, and conueyed frõ man to man, and often it falleth out, that a Witch dying leaueth ſome of the forenamed, heires of her Witchcraft.

Sixtly, ſome do adde this for a preſumption; If the partie ſuſpected be found to haue the deuills marke; for it is commonly thought, when the deuill maketh his couenant with them, he alwaies leaueth his marke behind him, whereby he knowes them for his owne. Now if by ſome caſuall meanes, ſuch a marke be deſcried on the body of the partie ſuſpected, whereof no euident reaſon in nature can be giuen, the Magiſtrate in this caſe may cauſe ſuch to be examined, or take the matter into his owne hand, that the truth may appeare.

Laſtly, if the partie examined be vnconſtant, or contrarie to himſelfe in his deliberate anſwers, it argueth a guiltie minde & conſcience which ſtoppeth the freedome of ſpeach and vtterance, and may giue iuſt occaſion to the Magiſtrate to make further inquirie. I ſay not if he or ſhe be timorous and fearefull; for a good man may be fearefull in a good cauſe, ſometimes by nature, ſometimes in regard of the preſence of the Iudge, and the greatnes of the audience. Againe ſome may be ſodenly taken, & others naturally want the libertie of ſpeech, which other men haue. And theſe are the cauſes of feare and aſtoniſhment, which may beſal the good, as well as the bad.

Touching the manner of Examination, there be two kinds of proceeding; either by a ſingle Queſtion, or by ſome Torture. A ſingle queſtion is, when the magiſtrate himſelf only maketh enquirie, what was done, or not done, by bare and naked interrogations. A torture is, when beſides the enquirie in words, he vſeth alſo the racke, or ſome other violent meanes to urge confeſſion. This courſe hath bin taken in ſome countries, and may no doubt lawfully and with good conſcience be vſed, howbeit not in euery caſe, but onely vpon ſtrong & great preſumptions going before, and when the partie is obſtinate. And thus much for Examination: now followeth Conuiction.

§ 3. Conuiction, is an action of the Magiſtrate, after iuſt examination, diſcouering the Witch. This action muſt proceede from iuſt & ſufficient proofes, and not from bare preſumptions. For though preſumptions giue occaſion to examine, yet they are no ſufficient cauſes of conuiction. Now in generall the proofes vſed for conuiction are of two ſorts, ſome be leſſe ſufficient, ſome be more ſufficient.

1 The leſſe ſufficient proofes are theſe. Firſt, in former ages, the partie ſuſpected of Witchcraft, was brought before the Magiſtrate, who cauſed red hoat iron, and ſcalding water to be brought, and comanded the partie to put his hãd in the one, or to take vp the other, or both; & if he took vp the iron in his bare hand without burning, or endured the water without ſcalding, hereby he was cleared, & iudged free: but if he did burne or ſcalde, he was then conuicted, and condemned for a Witch. But this manner of conuiction, hath long agone beene condemned for wicked and diabolicall, as in truth it is, conſidering that thereby many times an innocent man may be condemned, and a rancke Witch ſcape vnpuniſhed.

2 Againe, our owne times haue afforded inſtances of ſuch weake and inſufficient proofes. As firſt, Scratching of the ſuſpected partie, and preſent recouerie therupon. Secondly, burning of the thing bewitched, if it be not a man as a hogge, or oxe, or ſuch like creature, is imagined to be a forcible meanes to cauſe the Witch to diſcouer her ſelfe. Thirdly, the burning of the thatch of the ſuſpected parties houſe, which is thought to bee able to cure the partie bewitched, and to make the Witch to bewray her ſelfe.

3 Beſides theſe, in other countries they haue a further proofe iuſtified by ſome of the learned. The partie is taken, and bound hand and foote, and caſt croſſe waies into the water, if ſhe ſink, ſhee is counted innocent, and eſcapeth, if ſhee fleete on the water, and ſinke not, ſhee is taken for a Witch, conuicted, & accordingly puniſhed.

All theſe proofes are ſo farre from being ſufficient, that ſome of them, if not all, are after a ſort practiſes of Witchcraft, hauing in them no power or vertue to detect a Sorcerer, either by Gods ordinance in the creation, or by any ſpeciall appointment ſince. For what vertue can the Scratching of a Witch haue to cure a hurt? where doe we finde it in any part of the word of God, that ſcratching ſhould be vſed? or what promiſe of recouerie vpon the vſe thereof.

But how then comes it to paſſe, that helpe is often procured by theſe and ſuch like means? *Anſw.* It is the ſlight and ſubtiltie of the deuill vpon ſcratching the Witch, to remooue ſuch hurts, as himſelfe hath inflicted, that thereby he may invre men to the practiſe of wicked and ſuperſtitious meanes. And what I ſay of ſcratching, the ſame may be enlarged to all other proofes of this kinde before named, God hath imprinted no ſuch vertue in their natures to theſe purpoſes, or added the ſame vnto them by ſpeciall and extraordinarie aſſignment. That therefore which is brought to paſſe by them when they are vſed, commeth from the Deuill.

And yet to iuſtifie the caſting of a Witch into the water, it is alleadged, that hauing made a couenant with the deuill, ſhe hath renounced her Baptiſme, and thereupon there growes an Antipathie, betweene her and water. *Anſw.* This allegation ſerues to no purpoſe: for all water is not the water of Baptiſme, but that onely which is vſed in the very act of baptiſme, and not before nor after. The element out of the vſe of the Sacrament, is no Sacrament, but returnes againe to his common vſe.

To goe yet further, an other inſufficient proofe, is the teſtimonie of ſome wizzard. It hath beene the ordinarie cuſtome of ſome men, when they haue had any thing ill at eaſe, preſently to goe or ſend to ſome wiſe man, or wiſe woman, by whom they haue beene informed, that the thing is bewitched: and to winne credit to their anſwer, ſome of them haue offered to ſhew the Witches face in a glaſſe; whereof the partie hauing taken notice, returnes home, and detecteth the man or woman of Witchcraft. This I grant may be a good preſumption to cauſe ſtrait examination: but a ſufficient proofe of conuiction it cannot be. For put the caſe the grand-Iurie at the Aſſiſes goeth on a partie ſuſpected, and in their conſultation the Deuill comes in the likeneſſe of ſome knowne man, and tells them the perſon in queſtion is indeede a Witch, and offers withal to confirme the ſame by othe: ſhould the Inqueſt receiue his othe of accuſation to condemne the man? Aſſuredly no; and yet that is as much as the teſtimonie of another wizzard, who onely by the deuills helpe reuealeth the Witch. If this ſhould be taken for a ſufficient proofe; the deuill would not leaue one good man aliue in the world.

Againe, all other preſumptions commonly vſed, are inſufficient, though they may miniſter occaſion of triall: for example; If a man in open court ſhould affirme before the Iudge; Such a one fell out with me, and curſed me, giuing me threatning words, that I ſhould ſmart for it, and ſome miſchiefe ſhould light vpon my perſon or goods, ere it were long. Vpon theſe curſes and threats preſently ſuch and ſuch euils befell mee, and I ſuffered theſe and theſe loſſes. The Magiſtrate thus informed may ſafely proceede to inquire into the matter, but hee hath not from hence any ſure ground of conuiction. For it pleaſeth God many times to lay his hand vpon mens perſons and goods without the procurement of Witches. And yet experience ſhewes, that ignorant people who carrie a rage againſt them, will make ſtrong proofes of ſuch preſumptions, whereupon ſometimes Iurers do giue their Verdict againſt parties innocent.

Laſtly, if a man beeing dangerouſly ſicke, and like to die, vpon ſuſpition will take it on his death, that ſuch a one hath bewitched him, it is an allegation of the ſame nature, which may mooue the Iudge to examine the partie, but it is of no moment for conuiction. The reaſon is, becauſe it was but the ſuſpition of one man, & a mans owne word for himſelfe, though in time of extremitie, when it is likely he will ſpeake nothing but the truth, is of no more force then another mans word againſt him.

And theſe are the proofes, which men in A place and time haue ordinarily vſed, for the detecting of ſuch vngodly perſons: but the beſt that may be ſaid of them, is that they be all either falſe or vncertaine ſignes, or vnauaileable for the condemnation of any man whatſoeuer.

Now followe the true proofes, and ſufficient meanes of conuiction, all which may be reduced to two heads.

The firſt, is the free and voluntarie confeſſion of the crime, made by the partie ſuſpected and accuſed after examination. This hath been thought generally of al men both Diuines, and Lawyers a proofe ſufficient. For what needes more witneſſe or further inquirie, when a man from the touch of his own conſcience acknowledgeth the fault.

B And yet the patrons and aduocates of Witches except againſt it, and obiect in this maner: that a man or woman may confeſſe againſt themſelues an vntruth, beeing vrged therto either by feare or threatning, or by a deſire vpon ſome griefe to be out of the world: or at leaſt, beeing in trouble, and perſwaded it is the beſt courſe to ſaue their liues, and obtaine libertie, they may vpon ſimplicitie be induced to confeſſe that which they neuer did, euen againſt themſelues. *Anſ.* I ſay not that a bare confeſſion is ſufficient, but a confeſſion after due examination taken vpon pregnant preſumptions. For if a man examined, without any ground or preſumptions, ſhould openly C acknowledge the crime, his act may be iuſtly ſuſpected, as grounded vpon by-reſpects; but when proceeding is made againſt him at the firſt, vpon good probabilities, and hereupon he be drawne to a free confeſſion, that which hee hath manifeſted thereby, cannot but be truth. Other points of exception vrged by them, are of ſmall moment, and may eaſily be anſwered out of the grounds before deliuered, and therefore I omit them.

Now if the partie helde in ſuſpition, be examined, and will not confeſſe, but obſtinately perſiſt in deniall, as commonly it falleth out; then there is another courſe to be taken by a ſecond ſufficient meanes of conuiction: which is, the teſtimonie of two witneſſes, of good and honeſt report, auouching before the Ma- D giſtrate vpon their own knowledge, theſe two things: Either that the partie accuſed, hath made a league with the deuill; or hath done ſome knowne practiſes of Witchcraft. And all arguments that do neceſſarily prooue either of theſe, beeing brought by two ſufficient witneſſes, are of force fully to conuince the partie ſuſpected. For example:

Firſt, if they can prooue that the partie ſuſpected, hath inuocated and called vpon the deuil, or deſired his helpe. For this is a brāch of that worſhip, which Satan bindeth his inſtruments to giue vnto him. And it is a pregnant proofe of a league formerly made betweene thē.

Secondly, if they can giue euidence, that the partie hath intertained a familiar ſpirit, and had conference with it, in forme or likeneſſe of a mouſe, catte, or ſome other viſible creature.

Thirdly, if they affirme vpon oath, that the ſuſpected perſon hath don any action or work, which neceſſarily inferreth a couenant made; as that he hath ſhewed the face of a man ſuſpected beeing abſent, in a glaſſe; or vſed Inchantment, or ſuch like feats. In a word, if they both can auouch vpon their owne proper knowledge, that ſuch a man or woman ſuſpected, haue put in practiſe any other actions of Witchcraft, as to haue diuined of things afore they came to paſſe, and that peremptorily; to haue raiſed tempeſts, to haue cauſed the forme of a dead man to appeare, or the like; ſtanding either in diuination or operation, it prooueth ſufficiently that he or ſhe is a Witch.

But ſome may ſay, if theſe be the onely ſtrong proofes for the conuiction of a Sorcerer, it will be then impoſſible to put any one to death, becauſe the league with Satan is cloſely made, and the practiſes of Sorcerie are alſo very ſecret, and hardly can a man be brought, which vpon his owne knowledge, can auerre ſuch things.

I anſwer, howſoeuer both the ground and practiſe be ſecret, and to many vnknowne, yet there is a way to come to the knowledge thereof. For it is vſuall with Satan to promiſe any thing, till the league be ratified: but when it is once made, and the partie intangled in ſocietie with him, then he indeauoureth nothing more, then his or her diſcouerie, and vſeth all meanes poſſible to diſcloſe them. So that what ende ſoeuer the Witch propoundeth to her ſelfe in the league, he intendeth nothing elſe, but her vtter confuſion. Therefore in the iuſt iudgement of God, it often falleth out, that theſe which are true Witches indeede, ſhall either by confeſſion diſcouer themſelues, or by true teſtimonie be conuinced. The cauſes which mooue the Deuill not onely to effect, but to haſten this diſcouerie, are two principally.

The firſt is, his malice towards all men, in ſo high a degree, that he can not indure they ſhould enioy the world, or the benefits of this life (if it were poſſible) ſo much as one houre. Though therefore by vertue of the precontract, he be cock-ſure of his inſtrument, yet his malice is not herewith ſatiſfied, till the partie be brought to light, and condemned to death. Which may be a caueat to all ill diſpoſed perſons, that they beware of yeilding themſelues vnto him.

The ſecond, is his inſatiable deſire of the preſent and full poſſeſſion of them, whome he hath got within the bonds of the couenant. For though he haue good hope of them, yet is he not certaine of their continuance. The reaſon is, becauſe ſome vnited with him in confederacie, haue through the great mercie of God, by carefull vſage of holy meanes, and faith in Chriſt, beene reclaimed and deliuered out of his bondage, and ſo at length freed from his A couenant, ſo as hee hath eternally left them. Hence it is, that he labours by might and main, to keepe them in ignorance, and to preuent the vſage of meanes effectuall to their conuerſion, by laying a plot for their diſcouerie. But howe then comes it to paſſe, that all ſuch perſons are not ſpeedily detected, but ſome liue long, and others die without any mans priuitie? *Anſ.* The reaſons hereof may be diuers.

Firſt, becauſe ſome one or more of them may belong to Gods election; and therefore, albeit, for cauſes beſt knowne to himſelfe, he ſuffer them for a time to bee holden in the ſnares of Satan, yet at length in mercy he reclaims them, and in the meane time ſuffereth not the deuil to exerciſe the depth of his malice in diſcouering B them to their confuſion. Againe, for others, the Lord may in iuſtice and anger ſuffer them not to be diſcloſed, that liuing vnder the meanes, where they might be reclaimed, and willfully contemning the ſame, they may liue to fill vp the meaſure of their iniquities, and thereby bee made finally inexcuſable, that they may receiue their iuſter condemnation.

Secondly, the deuill ſuffereth ſome to liue long vndiſcloſed, that they may exerciſe the greater meaſure of his malice in the world; ſpecially if they be parties malitiouſly bent to doe hurt to men, and other creatures.

Thirdly, ſome Witches do warily agree with the Deuill, for a certaine tearme of yeares, during which time he bindeth himſelfe not to hurt them, but to be at their commaund. And C Satan is carefull, ſpecially in caſe of his owne aduantage, to keepe touch with them that they may the more ſtrongly cleaue vnto him on their parts. But if the caſe ſo ſtand, that neither the partie ſuſpected confeſſeth, nor yet ſufficient witneſſes can be produced, which are able to conuict him or her, either of theſe two wayes; we haue no warrant out of the word either generall, or in ſpeciall, to put ſuch a one to death. For though preſumption be neuer ſo ſtrong, yet they are not proofes ſufficient for conuiction, but onely for examination.

I would therefore wiſh and aduiſe all Iurors, who giue their Verdict vpon life and death in courts of Aſſiſes, to take good heede, that as they be diligent in zeale of gods glory, and the D good of his Church, in detecting of Witches, by all ſufficient and lawfull meanes; ſo likewiſe they would bee carefull what they doe, and not to condemne any partie ſuſpected, vpon bare preſumptions, without ſound and ſufficient proofes, that they bee not guiltie through their owne raſhneſſe of ſhedding innocent blood.

Sect. III.

Queſt. III. *Whether a man may preuent the danger of Witchcraft, and if he may, then what Remedies he may lawfully and effectually vſe againſt it?*

To this Queſtion we anſwer affirmatiuely, that a man may. And for the manifeſtation of this point, the Remedies of Witchcraft are to be conſidered. In the handling whereof, I will proceede in this order. Firſt, to ſet downe the true, lawfull, and effectuall Remedies allowed and preſcribed in the word. Secondly, the vnlawfull and ſuperſtitious meanes preſcribed and practiſed in the Romiſh Church.

Lawfull Remedies of Witchcraft, be of two ſorts; Preſeruatiue, and Reſtoratiue. Preſeruatiue are thoſe, which keepe a man from the hurt of Witchcraft. And theſe be of two ſorts; either ſuch as keepe ſafe the perſons of men, or ſuch as preſerue the places of mens aboad.

For the Perſons of men, there is one ſoueraigne preſeruatiue; And that is, to be within the couenant of grace, made and confirmed in the Goſpel by the blood of Chriſt, and that not outwardly in profeſſion onely, as all thoſe bee which are within the compaſſe of the Church, but truely and indeede as all the Elect are. And a man is then in the couenant, when God of his grace in the vſe of the meanes, giues him a true knowledge of the nature of it, and of conditions required in the ſame on both parts: and withall giues him a true and liuely faith, to apprehend and apply to himſelfe the promiſe of God in Chriſt, touching remiſſion of ſinnes, and life euerlaſting: yea further to ſhew forth his faith by the fruits of true repentance, and newe obedience. When a man in this manner comes to be brought within the compaſſe, and is in Chriſt, he then receiues aſſurance of Gods fauour, and to him belong the promiſes depending thereupon, to wit, not onely of the comfortable preſence of Gods ſpirit, but of the preſence and ſpeciall protection of his holy Angels, to pitch their tents about him, to keep him ſafe in ſoule and bodie, from the power and malitious practiſes of Satan, and his members. The ground of this aſſurance is laid down in the word, Pſal. 92. 10. *He ſhall giue his Angels charge ouer thee, &c.* And the ſpeach of Balaam confirmeth the ſame, who when hee was hired of Balac to curſe Gods people, and had often times aſſayed to doe it, but could not, at laſt he breakes out into confeſſion, *There is no Witch-craft againſt Iacob, nor Sorcerie againſt Iſrael:* (for ſo the words are to be read, according to the true meaning and circumſtances of the text.) As if he ſhould haue ſaid, I was of thy opinion (O Balac) that Iſrael might be curſed, but after triall made, I found by good experience, that I could doe that people of God no hurt by mine Inchantments.

Howbeit we muſt here remember, that the promiſe of protection made vnto Gods children, is not abſolute, but admitteth exception, as all other promiſes of temporall bleſſings do, and that in this manner: Thou ſhalt be partaker of this or that bleſſing, and this or that curſe ſhall be remooued, if it be expedient for thee: but if for ſpeciall cauſes to trie thy faith, and to exerciſe thy patience, I make deniall, thou muſt reſt thy ſelfe contented in my good will and pleaſure.

By warrant of this doctrine, a queſtion commonly mooued may be reſolued: Whether the ſeruant and child of God may be bewitched or not?

Out of that which hath beene ſaid, I anſwer he may; and that is plaine by the word. For by Gods permiſſion, the holy bodie of Chriſt himſelfe was by Sathan tranſported from place to place, Mat. 4. Righteous *Iob* was miſerably afflicted in his bodie by the power of the deuil, and his children, who no doubt were gods ſeruants, and brought vp in his feare, as their father was, were ſlaine by the ſame power. Yea Chriſt himſelfe teſtifieth, Luk. 13. 16. *That a daughter of Abraham,* that is, of the faith of Abraham, *had beene troubled eighteene yeares with a ſpirit of infirmitie,* which the deuil cauſed by bowing her body together, ſo as ſhee could not lift vp her ſelfe, v. 11. And therefore whereas ſome men are of this minde, that their faith is ſo ſtrong, that all the Witches in the world, and all the deuills in hell cannot hurt them; they are much deceiued. This their faith is but a fond preſumption, and no true faith. For no man in the earth can abſolutely aſſure himſelfe of ſafety and protection from the deuill: and if any could, it were the childe of God; but Salomon ſaith, that *all outward things may come alike both to the good and to the bad,* Eccleſ. 9. 2.

Howbeit in this caſe there is great difference betweene the ſeruant of God, and an vnrepentant ſinner. Though the godly man be not exempted from Witchcraft, yet he is a thouſand folde more free from the power thereof, then other men are. For there is onely one caſe, and no more wherein the deuill hath any way power to hurt him, and that is when it pleaſeth god by that kind of croſſe to make triall of his faith, and patience, and out of this caſe, he is alwaies free from the annoyance of the vileſt Witches in the World.

If then this be the onely ſoueraigne preſeruatiue to keepe a man ſafe and ſure from the power of Witches, and of the Deuill, to haue part in the couenant of grace, to bee made partaker of Chriſt, by a true faith, teſtified by dying vnto all ſinne, and liuing vnto God in newneſſe of life: we muſt not content our ſelues with a formall profeſſion as many in the viſible Church doe, which wanting the life of faith, do not liue in Chriſt; but ſtriue to goe further, and to adorne our profeſſion, by framing our liues according to the word, that we may haue our portion in this excellent priuiledge of preſeruation, from the power and malice of the enemies of God, and all vngodly perſons.

Preſeruatiues of the ſecond ſort are ſuch as concerne the places of mens aboad. For Satan contenteth not himſelfe to haue manifeſted his malice in afflicting mens perſons, but hee alſo enlargeth the ſame to the moleſtation of the places where they dwell, by infecting the ayre, and ſuch like. The onely effectuall meanes to remedie this euill, is a Sanctification of the places of our habitation. Looke as we are wont to ſanctifie our meat and drink, by Gods word and by prayer, and thereby procure his bleſſing vpon his owne ordinance for our refreſhing: ſo in like manner may wee ſanctifie the places of our aboad, and thereby both procure the bleſſing which we want, and alſo auoide many curſes and dangers, which otherwiſe would fal vpon vs.

If any ſhall thinke the Conſecration of houſes and places in this ſort, to be a meere deuiſe of mans braine; let them remember, that in the Olde Teſtament, beſides the dedication of the Temple, allowed by all, there was a Lawe preſcribed to the Iewes, for the ſpeciall dedication of euery mans houſe: *If any man hath built a new houſe* (ſaith Moſes) *and hath not dedicate it, let him returne againe, &c.* Deu. 20. 5. As who ſhould ſay, he hath omitted a neceſſarie dutie. Nowe this dedication was nothing els, but the ſanctification of them by word and prayer, wherein they made acknowledgment, that they became theirs by the free gift and bleſſing of God, and further deſired a free and lawful vſe of the ſame to his glorie, and their mutuall good. A dutie which hath beene performed by the ſeruants of God in auncient times.

The firſt thing that *Abraham* did, when he came from Vr of the Chaldeans, to the land of Canaan, which God gaue him to poſſeſſe, was the building of an Altar for the worſhip of God, his ſacrificing thereon, and calling vpon the name of the Lord, Gen. 12. 8. The ſame did Noah before him at his firſt comming out of the Arke after the flood, Gen. 8. 20. and Iacob after him in Bethel. And they were all mooued hereunto, becauſe they knew their comfortable aboad in thoſe places, came not by their owne endeauour, but from the bleſſing of god. When the good King Hezekiah kept the Paſſeouer in Ieruſalem, his principal care was that the prieſts and all the people might firſt be ſanctified, and therefore he prayed vnto God to be mercifull to them that were not ſanctified, 2. Chron. 30. 18. And as he behaued himſelfe in his kingdom, ſo ſhould euery maſter of a family behaue himſelfe in his houſe where he dwelleth, labouring to ſanctifie the ſame that it may be comfortable to him and his; leaſt for neglect thereof, he pull vpon himſelfe, and thoſe that belong vnto him, the heauie hand of God, in plagues and puniſhments.

The ſecond kinde of Remedies are Reſtoratiue, which ſerue to deliuer men from Witchcraft, by curing the hurts of Witches in the bodies of men, or other creatures. In the handling whereof, firſt, we will conſider, how whole countries, and then how euery priuate man may be cured and deliuered. Whole Countries, and Kingdoms are freed and cured ſpecially by one meanes; The publiſhing and embracing of the Goſpell. When our Sauiour Chriſt had ſent the ſeuentie Diſciples to preach in Iurie, at their returne he gaue this teſtimonie of the effect of their miniſterie, *That hee ſawe Satan fall downe from heauen like lightening*, Luke 10. 18. His meaning was this, As lightning is ſuddenly and violently ſent out of the cloud, and (as it were) caſt downe to the earth by the cracke of the thunder: euen ſo Satan the Prince of the world that ruleth in the hearts of the diſobedient, was caſt downe, and his kingdome ruinated by the power of the Goſpel preached. In the times of ignorance the deuill triumpheth freely without controlement, but the miſts and darkeneſſe of his deluſions cannot poſſibly abide the bright beames of gods glorious will reuealed by preaching. The Lord of auncient times, commaunded his people not to doe according to thoſe nations, among whom they dwelt in Canaan, by practiſing Witchcraft, or following after Sorcerie, Deut. 18. 9. &c. And that they might be able to obey this commaundement, Moſes preſcribeth vnto them this reſtoratiue, *the reuerent and obedient hearing of the Lords Prophets*, verſ. 18. In this our Church if wee would bee healed of our woundes, and baniſh Sathan from among vs, who greatly annoyeth a great number of our people by his deluſions and damnable practiſes of Sorcerie: the onely way to bring it to paſſe, is the maintaining of a learned Miniſterie, the aduancing of Prophets by whoſe labours the Goſpell may flouriſh. For the faithfull diſpenſation thereof is the Lords owne arme and ſcepter, whereby he beateth downe the kingdome of darkeneſſe, and confoundeth the workes and enterpriſes of the deuill.

The ſecond ſort of Reſtoratiues, ſerue for the cure of particular perſons: for howſoeuer the gift and power of caſting out of deuills and curing witchcraft be ordinarily ceaſed, ſince the Apoſtles times, it being a gift peculiar to the Primitiue Church, and giuen to it onely during the infancie of the Goſpell; yet there may bee meanes vſed and that effectuall, for the curing of any perſon that is bewitched by Satans inſtruments. Thoſe therefore that are in theſe daies tormented in this kinde, muſt doe three things.

Firſt, they muſt enter into ſerious examination of themſelues, and conſider the cauſe for which it pleaſeth God to ſuffer Satan to exerciſe them with that kind of croſſe. And hereupon diligent inquirie, they ſhall finde that their owne ſinnes are the true and proper cauſes of theſe euills. When Saul was diſobedient to the commaundement of God, the Lord ſent vpon him an euill ſpirit to vexe him, 1. Sam. 15. Hymeneus and Alexander for their peſtilent errors were both caſt out of the Church, and giuen vp alſo to Satan, that they might learne not to blaſpheme, 1. Tim. 1. 20. in the ſame manner was the inceſtuous perſon dealt withall, 1. Cor. 5. 5.

Secondly, after this Examination, the ſame parties muſt ſhew forth their faith, whereby they depend on the free fauour and mercie of God for their deliuerance. How may this bee done? by hearty prayer vnto god, ioyned with faſting, that the ſame may be more earneſt. In which prayer the maine deſire of the heart muſt be abſolutely for the pardon of their ſinnes, and then for deliuerance from the hurts and torments of diabolical perſons, yet not abſolutely, as for the other, but with this condition, ſo farre forth as it ſtands with Gods glorie, and their owne good. For theſe are the bounds and limits of all temporall good things; of them the Lord maks no abſolute promiſe, but with theſe conditions and qualifications.

Thirdly, the parties bewitched muſt patiently beare the preſent annoyance, comforting themſelues with this, that it is the Lords owne hand, by whoſe ſpeciall prouidence it comes to paſſe, and who turneth all things to the good of his choſen. Againe, they are to remember, that he beeing a moſt wiſe God, and louing Father in Chriſt, wil not ſuffer them to be tried aboue that they are able to beare, but in his good time will grant a ioyfull iſſue. Now when the bewitched ſhal thus ſubmit themſelues vnto God, in the croſſe be it that he (vpon ſome cauſes) deferre their deliuerance, yet they ſhall not finally be deceiued of their hope. For either in this life, at the appointed time, or in the end of this life, by death they ſhall be eternally deliuered, and put in preſent poſſeſſion of euerlaſting eaſe and happineſſe. Thus much of the true remedies againſt Witchcraft.

In the next place wee are alſo to examine the falſe and ſuperſtitious Remedies, preſcribed and vſed by them of the Popiſh Church.

The moſt learned Papiſts of this age doe teach and auouch, that there is in Gods church an ordinary gift and power, whereby ſome men may caſt out deuills and helpe annoyances that come by Witches. The Proteſtant is of a contrarie iudgement, and holdeth according to truth, that there is now no ſuch ordinarie gift left to the Church of God, ſince the daies of the Apoſtles.

Reaſons of this opinion may be theſe.

First, caſting out of deuills, and curing ſuch annoyances, are extraordinarie and miraculous works. For Chriſt accounteth handling of ſerpents without hurt, ſpeaking with new tõgues, curing of diſeaſes by impoſition of hands, (all which are things of leſſe moment) to be miracles, Mark. 16. 18. 19. but all theſe leſſer works, yea the ordinarie power of working them, is ceaſed: for it was onely giuen to the Apoſtles in the Primitiue Church, as a meanes to confirme the doctrine of the Goſpel to vnbeleeuers that neuer heard of Chriſt before. So Paul ſaith, *Strange tongues* (that is, the gift of ſpeaking ſtrange languages, without ordinarie teaching) *are for a ſigne, not to them that beleeue, but to them that beleeue not*, 1. Cor. 14. 22.

A And for the ſame ende were all extraordinarie gifts then giuen. Seeing therefore the doctrine of the Goſpell hath beene alreadie eſtabliſhed, and the truth thereof ſufficiently confirmed by miracles in the Primitiue Church, the ſame gift muſt needs ceaſe vnto vs. For if it ſhould ſtil continue, it would call into queſtion the effect of the Apoſtolicall preaching, and implie thus much, that the Goſpel was not well eſtabliſhed, nor ſufficiently confirmed by their extraordinarie Miniſterie, and miracles accompanying the ſame. Againe, if the gift of working miracles ſhould remaine, then the promiſe of God for his ſpeciall & extraordinary aſſiſtance therein ſhould yet continue; for the gift and
B promiſe goe together, ſo long as the promiſe is in force, ſo long is the gift alſo; but the promiſe made by Chriſt, *In my name ſhall they caſt out deuills, and ſpeake with newe tongues*, Mark. 16. was in force onely in the perſons and Miniſterie of the Apoſtles, and thoſe that had extraordinarie and immediate calling from God, and it ceaſed when they and their calling ceaſed. Therefore if Miniſters now ſhould lay their hands on the ſicke, they ſhould not recouer them: if they ſhould annoint them with Oyle, it ſhould do them no good, becauſe they haue no promiſe.

Howbeit the Papiſts ſtand ſtiffely in defending the continuance of theſe gifts.

C First, they ſay, the Church of the Newe Teſtament is nothing inferiour to that of the Old. The Iewiſh Church before the comming of Chriſt, was the Church of the Old Teſtament, and had the power and gift of caſting out Deuills. So ſaith our Sauiour himſelfe, Matth. 12. 27. *If I through Beelzebub caſt out deuills, then by whome do your children caſt them out?* In which words hee aſcribeth this gift vnto the Iewes, therefore it ſhould ſeeme, that the ſame remaineth ſtill in the Church.

Anſ. That place of Scripture is diuerſly expounded. Some by *children* there mentioned, vnderſtand the Apoſtles, who were Iewes borne and had receiued from Chriſt this gift and power to caſt out deuills. Which if it be ſo,
D it maketh not for them, becauſe they had it extraordinarily. But I rather thinke, that by children, are meant the Exorciſing Iewes, before Chriſts time, who did caſt out deuils amõg thẽ, pretending an abilitie to doe this worke in the name of God; whereas in truth, they were all flat Sorcerers, and did it by vertue of a league & compact made with the deuill. Which practiſe hath beene of long continuance, and is at this day cõmon and vſual among the Popiſh ſort. And that there were ſuch Exorciſts among the Iewes, it is euident. For ſuch were thoſe Vagabonds which came to Epheſus and tooke vpon them to caſt out deuills by the name of *Ieſus*, and *Paul*, Act. 19. 13. but the man in whome the euill ſpirit was, (ſo ſoone as he had adiured the ſpirit) ranne vpon them, and mightily preuailed againſt them, verſ. 16. Now if they had

done this great worke by the power of God (as they pretended) the holy Ghoſt would not haue called them Exorciſts and Vagabonds, neither could the euil ſpirit poſſibly haue ouercome them as he did. Againe, in the Hiſtories of the Iewes are recorded many practiſes of ſuch as exerciſe this power among them. *Raphael* the Angell telleth *Tobias*, that a perfume made of the heart and liuer of a fiſh, will helpe a man troubled with an euill ſpirit. Tob. 6. 7. which counſell is a flat Magicke, for there is no ſuch vertue in the liuer of a fiſh. And in other hiſtories we reade, that one *Eleazar* a Iewe, by the ſmell of a certaine roote put to the noſe of a man poſſeſſed with a deuill, cauſed the deuil to come out of his noſthrills, and forſake him; which thing was done in publike place before *Veſpaſian* and others. This alſo was effected by meere coniuration. For what vertue can there be in any roote or hearb in the world, auaileable to command and enforce Sathan to depart, from a man poſſeſſed? And yet ſuch feats were plaied by ſundrie Magicians among the Iewes. Whereupon I conclude, that the meaning of our Sauiour in the place alleadged, is in effect this much; *If I by the power of Beelzebub, &c.* that is, you haue among you ſundrie Magicians and Exorciſts, who pretend and exerciſe the gift of caſting out deuills, and you thinke they doe it by the power of God, why then do you not carie the ſame opinion of me alſo?

eph. An- Iudaic lies.

Their ſecond reaſon is grounded on the promiſe of Christ, Mark. 16. 17. *Theſe tokens ſhall follow them that beleeue, In my name they ſhall caſt out deuills, &c.* whence they gather, that there ſhall be alwaies ſome in the Church, who ſhall haue power to caſt forth deuills, if they beleeue.

Anſ. That promiſe was made by Chriſt vnto his Church, to be fulfilled immediately after his aſcenſion, It did not extend to all times, and perſons ſo long as the world indureth, but onely to the times of the primitiue Church, and to ſuch as then liued. For to them onely the doctrine of the Goſpel was to be confirmed by ſignes and miracles. And this laſted about 200. yeares next after Chriſt his aſcenſion. During which time, not onely the Apoſtles and Miniſters, but euery priuat man, & ſoldiers wrought many miracles.

The third reaſon is taken from experience, which (as they ſay) in all ages from the Apoſtles times to this day ſheweth, that there haue bin alwaies ſome in the Church, which haue had this gift of caſting out Deuills, and curing the hurts of Witchcraft.

Anſ. This gift continued not much aboue the ſpace of 200. yeres after Chriſt. From which time many hereſies beganne to ſpread themſelues; and then ſhortly after Poperie that myſterie of iniquitie beginning to ſpring vp, and to dilate it ſelfe in the Churches of Europe, the true gift of working Miracles then ceaſed, and in ſtead thereof came in deluſions, and lying

A wonders, by the effectuall working of Satan, as it was foretold by the Apoſtle, 2. Theſſ. 2. 9. Of which ſort were and are all thoſe miracles of the Romiſh Church, whereby ſimple people haue beene notoriouſly deluded. Theſe indeed haue there continued frō that time to this day. But this gift of the holy Ghoſt, whereof the Queſtion is made, ceaſed long before.

To proceede yet further, we are here to conſider the particular Remedies, which they of the Popiſh Church haue preſcribed againſt the hurts that haue come by Witchcraft. And they are principally fiue.

I. *The name Ieſus.*
II. *The vſe of the Reliques of Saints.*
III. *The ſigne of the Croſſe.*
B IV. *Hallowed creatures.*
V. *Exorciſmes.*

I. Firſt, for the name *Ieſus*: Thus much we grant, that any Chriſtian may lawfully call vpon the name of *Ieſus* in prayer, for the helpe and diliuerance of thoſe that are poſſeſſed and bewitched, but yet with the caueat and condition before ſpecified, If it be the will of God, and if their recouerie may make for his glorie, the benefit of the Church, and the good of the parties diſeaſed.

But the Papiſt by the vſe of this name, intendeth a further matter, to wit, that the verie name vttered in ſo many letters and ſyllabes, is powerfull to caſt out deuills, and to helpe thoſe that are bewitched. For when it is vttered, then (ſay they) the authoritie of Chriſt is C preſent, that the worke may be done. A flat vntruth, and a practiſe full of danger. For let this be well conſidered, whatſoeuer any man doth in this caſe; he muſt doe it by vertue of his calling, and haue alſo his warrant for the doing thereof out of the word; which if he want, and yet will vndertake ſuch a worke, hee may iuſtly feare the like euent that befell the vagabond Iewes that were Exorciſts, Act. 19. 13. Now the Church of Chriſt hath no warrant in the word, to vſe this name of Chriſt for any ſuch purpoſe; neither hath any ordinarie Chriſtian a ſpeciall calling from God ſo to doe. Therefore he may not doe it.

And whereas they would beare men in hand, that the ſaid name, of all the names of Chriſt, D and aboue all other things, is of moſt ſpeciall vertue, though it be vſed euen by a man that wanteth faith, becauſe the Apoſtle ſaith, *At the name of Ieſus euery knee ſhall bow, both of things in heauen, in earth, and vnder the earth*, Phil. 2. 10. and by things vnder the earth are meant the deuills; we muſt know that their allegation is weake, and that they greatly abuſe the place. For there the name *Ieſus*, is not onely a title of Chriſt, but withall ſignifieth the power, maieſtie, and authoritie of Chriſt, ſitting at the right hād of the father, to which all creatures in heauen, earth, & hell are made ſubiect; and by that power indeed (if they had it at command) they might be able to cure the hurts of Witchcraft,

II. The ſecond ſpeciall Remedie is the Vſe of Saints Reliques; as their books, bones, apparell, ſtaues, or ſuch like, which being but touched of the parties vexed, are excellent meanes to recouer them.

Anſ. The vſe of theſe things, to the purpoſes aforeſaid, is a meere ſuperſtitious practiſe. For firſt, they haue not the true Reliques of the Saints, as would plainely appeare, if a true Inuentorie were taken of all ſuch as they ſay are to be found in their Monaſteries and Churches. Secondly, though they had them, yet haue they no warrant or calling to vſe them to this ende: for in all the word of God, there is neither commandement to warrant the vſe, nor promiſe to aſſure any man of a bleſſing vpon the vſe of them. Albeit they would ſeeme to haue ſome warrant, and therfore they alleadge that which is written, 2. King 13. 21. of a dead man, who beeing for haſt throwne into the ſepulchre of Eliſha, ſo ſoone as he touched the bones of Eliſha, reuiued, and ſtood vpon his feete. To this alſo they adde the examples of cures done by *Peters* ſhadowe, Act. 5. 15. and ſundrie diſeaſes healed by *Pauls* handkerchiſes, Act. 19. 12.

Anſ. Theſe things indeede are true, but they ſerue nothing to their purpoſe. For firſt, the quickning of the dead ſouldier, came not from any vertue in the corps of Eliſha; but it was a miracle which it pleaſed God then to worke, by meanes of the corps, that the Iewes at that time might bee confirmed in the truth of that doctrine, which Eliſha had taught them from God, and which before his death they had neglected, as I haue before ſhewed. And it was a thing onely then done, and neuer ſince. It cannot therefore be a ground for the ordinarie vſe of Reliques. Againe, touching the other examples: I anſwer, that both Peter and Paul had the gift of working Miracles, and hauing the gift, they might vſe ſuch meanes for the preſent to cure diſeaſes. But the Papiſts are not able to ſhewe, that God hath giuen them the like gift, whereby they might be warranted for the vſe of the like meanes: neither can they aſſuredly hope for ſucceſſe, although they ſhould vndertake to vſe them.

III. The third Remdie, is the ſigne of the Croſſe, made vpon the bodie of the partie tormented. Behold to what a height of impietie they are growne, aſcribing that to the creature which is proper to the Creator. For the power of working miracles, is proper onely to the Godhead. The Prophets and Apoſtles in their times did not worke them of themſelues, but were onely Gods paſſiue inſtruments, in this manner: When the Lord intended by them to worke any miracle, they receiued from him at the ſame time an extraordinarie and ſpeciall inſtinct, whereby they were mooued to attempt the worke. They therefore yeelded themſelues to the preſent motion of Gods ſpirit, to be his inſtruments onely, in the diſpenſation of the worke; but the ſole author and producer of the miracle, was God himſelfe. And in this caſe the verie manhood of our Sauiour Chriſt, conſidered apart from his Godhead, had no power of it ſelfe, but was onely the inſtrument of his Godhead, whenſoeuer it pleaſed him in that kind to manifeſt the ſame. Wherefore to aſcribe this vertue to the croſſe, being a creature, or the worke of a creature, is to communicate the incommunicable power of the Creator to it, which is plaine blaſphemie.

IV. The fourth Remedie, is the vſing of hallowed things; as hallowed grains, ſalt, water, bread, images, eſpecialy the image of *Agnus dei*.

Anſ. Hallowed creatures are in truth vnhallowed ſuperſtitions. For euery creature is ſanctified by the word and prayer, 1. Tim. 4. 4. by the word, when God in his word commaunds vs to vſe it for ſome end; and by prayer when we giue him thanks for giuing the creature, and withall, deſire his bleſſing in the vſe thereof. Now let any Papiſt ſhewe me one letter or ſyllable in all the booke of God, commanding this vſe of a creature for any ſuch ende.

They affirme indeede, that *Eliſha* wrought miracles by hallowed ſalt, for by it he cured the bitter waters, 2. Kin. 2. 21. But the Prophet vſed not hallowed but common ſalt, & that not ordinarily, but onely then, as a meanes whereby to worke a miracle. It was therefore powerfull in his hands, becauſe for the doing thereof, he had power and warrant from God extraordinarily; and it cannot be ſo in any other, which haue not the ſame gift.

V. The fift and laſt Remedie, is Exorciſme, which is an adiuring and commaunding the deuill in the name of god, to depart from the partie poſſeſſed, and ceaſe to moleſt him any more. This meanes was vſed by our Sauiour Chriſt himſelfe, and after him by his Apoſtles, and other beleeuers in the time of the Primitiue Church, when the gift of working Miracles was in force: but in theſe daies (as I ſaid before) that gift is ceaſed, & alſo the promiſe of power annexed to the vſe of adiuration: and therefore the meanes thereof muſt needes ceaſe. And for an ordinarie man now to command the Deuill in ſuch ſort, is meer preſumption, and a practiſe of Sorcerie.

Sect. IV.

IV. Queſt. *Whether the witches of our age are to be puniſhed with death, and that by vertue of this lawe of Moſes?*

I doubt not, but in this laſt age of the world, among vs alſo, this ſinne of Witchcraft ought as ſharpely to be puniſhed as in former times; and all Witches beeing throughly conuicted by the Magiſtrate, ought according to the Law of *Moſes* to be put to death. For proofe hereof, conſider theſe reaſons.

Firſt, this Law of Moſes ſimply enioyneth all men, in all ages, without limitation of circumſtances, not to ſuffer the Witch to liue, and hereupon I gather, that it muſt ſtand the ſame, both now and for euer to the worlds end.

Patrons of Witches except againſt this, holding that it was a Iudiciall Lawe which continued but for a time, and concerned onely the Nation of the Iewes, and is now ceaſed. But I take the contrarie to be the truth, and that vpon theſe grounds.

I. Thoſe Iudiciall Lawes, whoſe penaltie is death, becauſe they haue in them a perpetuall equitie, and doe ſerue to maintaine ſome morall precept, are perpetuall. The Iewes indeed had ſome Lawes of this kind, whoſe puniſhments were temporall, and they laſted onely for a certaine time: but the penaltie of Witchcraft, beeing Death by Gods appointment, and the inflicting of that puniſhment, ſeruing to maintaine the equitie of the three firſt morall precepts of the firſt Table, which cannot bee kept vnleſſe this Lawe be put in execution: it muſt neceſſarily follow, that it is in that regard morall, and binds vs, and ſhall in like ſort bind all men in all ages, as wel as the Iewes themſelues, to whō it was at that time perſonally directed.

II. Euery Iudiciall lawe, that hath in it the equitie of the lawe of nature, is perpetuall; but this Lawe of puniſhing the Witch by death, is ſuch. For it is a principle of the Lawe of nature, holden for a grounded truth in all Countries and Kingdoms, among all people in euery age; that the traytor who is an enemie to the State, and rebelleth againſt his lawfull Prince, ſhould be put to death; now the moſt notorious traytor and rebell that can be, is the Witch. For ſhe renounceth God himſelfe, the King of Kings, ſhee leaues the ſocietie of his Church and people, ſhe bindeth her ſelfe in league with the deuill: and therefore if any offendor among men, ought to ſuffer death for his fact, much more ought ſhee, and that of due deſert.

The ſecond reaſon for the proofe of the point in hand is this: According to Moſes law euery Idolater was to be ſtoned to death: Deut. 17. ver. 3. 4. 5. *If there be found any among you, that hath gone and ſerued other gods, as the Sunne, the Moone, or any of the hoaſt of heauen: if the thing vpon enquirie be found to be true and certaine, thou ſhalt bring them foorth vnto thy gates, whether it be man or woman, and ſhalt ſtone them with ſtones till they die.* Now this is the verie caſe of a Witch, ſhe renounceth the true God, and maketh choice to ſerue the deuill, ſhee is therefore a groſſe Idolater, and her puniſhment muſt be ſutable. It is alleadged by the fauourers of the contrarie part, that Peter denied Chriſt, and yet was not put to death: I anſwer there is great difference between Peters denyall of Chriſt, and Witches denying of God. Peters deniall was vpon infirmitie and in haſt: the Witch denieth God vpon knowledge and deliberation, wittingly and willingly. Againe, Peter did not vpon his deniall betake himſelfe to the deuill, but turned vnto Chriſt againe, which he teſtified by his heartie and ſpeedie repentance: but witches deny God and betake themſelues to the deuill, of their owne accord, as is manifeſt euen by their own confeſſions, at their arraignements.

The third reaſon. Euery ſeducer in the Church, whoſe practiſe was to draw men from the true God to the worſhip of Idols, though it were a mans owne ſonne or daughter, wife or friend, by the peremptorie decree and commandement of God, was at no hand to be ſpared or pitied, but the hand of the witneſſe firſt, and then the hands of all the people muſt bee vpon him, to kill him, Deut. 13. 6. 9. If this be ſo, no Witches conuicted ought to eſcape the ſword of the Magiſtrate; for they are the moſt notorious ſeducers of all others. When they be once intangled with the Deuils league, they labour to inure their deereſt friends and poſteritie, in their curſed and abhominable practiſes: that they may bee the more eaſily drawne into the ſame confederacie, wherewith they themſelues are vnited to Sathan. I might here alleadge that they deſerue death, becauſe many of them bee murtherers, but I ſtand not vpon that inſtance, becauſe I hold in the general that Witches are not to be ſuffered to liue, though they doe no hurt either to man or other creatures, and that by vertue of Moſes lawe, onely for their leagues ſake, whereby they become rebells to God, Idolaters and ſeducers, as now hath beene ſhewed. Yet notwithſtanding all that hath beene ſaid, many things are brought in defence of them, by ſuch as be their friends and welwillers.

Firſt, it is ſaide, that the hurt that is done, comes not from the Witch, but from the deuil; he deſerues the blame becauſe it is his worke, and ſhe is not to die for his ſinne. *Anſw.* Let it be granted, that the Witch is not the author of the euill that is done, yet ſhee is a confederate and partner with the deuill in the fact, and ſo the lawe takes hold on her. See it in a familiar compariſon. A companie of men conſpire together in a robbery, by common conſent ſome ſtand in open place to eſpie out the bootie, and to giue the watch-word, others are ſet about the paſſage, priuily to ruſh vpon the man, & to ſpoyle him of his goods. In this caſe what ſaith the law? The Parties that gaue the watchword, though they did nothing to the man, yet beeing acceſſories and abettors to the roberie by conſent, they are theeues, and liable to condemnation and execution, as well as the principalls. Euen ſo ſtands the caſe with the Witch. In the working of wonders and in all miiſchieuous practiſes, he or ſhee is partaker with the deuill by conſent of couenant: the Witch only vſeth the watchword in ſome charme or otherwiſe, and doth no more; the deuill vpon notice giuen by the Charme, takes his opportunitie, and works the miſchiefe. He is the principall agent, but the other yeeldeth help, and is rightly liable to puniſhment. The reaſon is, becauſe if the deuill were not ſtirred vp, and prouoked by the Witch, he would neuer do ſo much hurt as he doth. He had neuer appeared in Samuels likenes had he not been ſollicited by the Witch of Endor. He would not haue cauſed counterfeit ſerpents and frogges to appeare in Egypt, but for Iannes and Iambres, and other Inchanters. An in this age there would not in likelihood be ſo much hurt and hindrance procured vnto men and other creatures by his meanes, but for the inſtigation of ill diſpoſed perſons, that haue felowſhip and ſocietie with him.

Againe, they obiect, that Witches conuicted either repent, or repent not: If they repent then God pardoneth their ſinne, & why ſhould not the Magiſtrate as well ſaue their bodies and let them liue as God doth their ſoules. If they do not repent, then it is a dangerous thing for the Magiſtrate to put them to death: for by this meanes he kills the bodie, and caſts the ſoule to hell.

Anſw. All Witches iudicially and lawfully conuicted, ought to haue ſpace of repentance granted vnto them; wherein they may be inſtructed and exhorted, and then afterward executed. For it is poſſible for them to be ſaued by Gods mercie, though they haue denyed him. Secondly, the Magiſtrate muſt execute iuſtice vpon malefactors lawfully conuicted, whether they repent or not. For God approoueth the iuſt execution of iudgment vpon men without reſpect to their repentance: neither muſt their impenitencie hinder the execution of Iuſtice. When the people of Iſrael had committed Idolatrie in worſhipping the golden calfe, Moſes did not expect their repentance, and in the meane while forbeare the puniſhment, but he and the Leuites preſently tooke their ſwords and ſlue them, and the Lord approoued their courſe of proceeding, Exod 32.28. When Zimri an Iſraelite had committed fornication with Cozbi a Midianitiſh woman, Phineas in zeale of Gods glorie executed iudgment vpon them both, without any reſpect vnto their repẽtance, Numb.25.8. and is therfore commended, Pſal. 106. 30. Warres are a worthy ordinance of God, and yet no Prince could euer attempt the ſame lawfully, if euery ſoldier in the field ſhould ſtay the killing of his enemie, vpon expectation of his repentance. And whereas they ſay, that by executing an impenitent Witch, the Magiſtrate caſteth away the ſoule; we muſt knowe, that the ende of execution by the Magiſtrate is not the damnation of the malefactors ſoule, but that ſinne might bee puniſhed that others may beware of the like crimes and offences, and that the wicked might be taken away from among Gods people.

But ſome Witches there be that cannot bee conuicted of killing any: what ſhall become of them? *Anſ.* As the killing Witch muſt die by another lawe, though he were no Witch: ſo the healing and harmeleſſe Witch muſt die by this Lawe though he kill not, onely for couenant made with Satan. For this muſt alwaies be remembred as a concluſion, that by Witches we vnderſtand not thoſe onely which kill and torment: but all Diuiners, Charmers, Iuglers, all Wizzards commonly called wiſe men and wiſe women; yea, whoſoeuer do any thing (knowing what they do) which cannot be effected by nature or art; and in the ſame number we reckon all good Witches, which do no hurt but good, which do not ſpoiſe and deſtroy, but ſaue and deliuer. All theſe come vnder this ſentence of *Moſes*, becauſe they denie God and are confederates with Sathan. By the lawes of England the theife is executed for ſtealing, and wee thinke it iuſt and profitable; but it were a thouſād times better for the land, if all witches, but eſpecially the bleſſing Witch might ſuffer death. For the theife by his ſtealing, and the hurtfull Inchanter by charming, bring hinderance and hurt to the bodies and goods of mē; but theſe are the right hand of the Deuill, by which he taketh and deſtroyeth the ſoules of men. Men doe moſt commonly hate and ſpit at the damnifying Sorcerer, as vnworthie to liue among them; whereas the other is ſo deere vnto them, that they hold themſelues and their countrie bleſſed that haue him among them, they flie vnto him in neceſſitie, they depend vpon him as their god, and by this means thouſands are carried away to their finall confuſion. Death therefore is the iuſt and deſerued portion of the good Witch.

FINIS.

A RESOLVTION

TO THE COVNTRY-MAN,

proouing it vtterly vnlawfull to buie or vſe our yearely PROGNOSTICATIONS.

Written long ſince by W. P.

ESAY 47. V. 12, 13, 14.

¶ Stand now among thine Inchanters, and in the multitude of Soothſayers, (with whome thou haſt wearied thy ſelfe from thy youth) if ſo be thou maiſt haue profit, or if ſo be thou maiſt haue ſtrength. Thou art wearied in the multitude of thy counſels: let now the Aſtrologers, the Starre-gazers, and Prognoſticators ſtand vp, and ſaue thee from theſe things that ſhall come vpon thee. Behold, they ſhall bee as ſtubble: the fire ſhall burne them, they ſhall not deliuer their owne liues from the power of the flame: there ſhall be no coales to warme at, nor light to ſit by.

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1613.

Not conuenient to haue Prognoſtications. Reaſons:

- *1 Concerning the buier.*
  - 1 *Immoderate care, ioyned with diſtruſt in God.*
  - 2 *Contempt of the prouidence of God, as not reuerently regarding it.*
- *2 Concerning the maker.*
  - 1 *His vnabilitie in Prognoſticating proued*
    - 1 *By the true ende of the heauens.*
    - 2 *By want of good experience.*
    - 3 *By ignorance of particular cauſes.*
  - 2 *His manifold vntruths.*
  - 3 *His impieties and prophane ſpeeches, and actions, not ſeeming a Chriſtian.*
  - 4 *His tricks of deceit.*

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A RESOLVTION TO THE COVNTRY-MAN,

proouing it vnlawfull for him to buie or vſe our yearely PROGNOSTICATIONS.

GOod Reader, I haue thought it conuenient (for ſome ſpeciall cauſes) in this ſhort treatiſe, to diſcloſe a part of my minde vnto thee, concerning the making of *Prognoſtications*, and if it might be, to perſwade thee, not to ſpend thy money in buying any of them. I haue long ſtudied this Art, and was neuer quiet vntill I had ſeene all the ſecrets of the ſame; but at the length, it pleaſed God to lay before me the profanneſſe of it, nay, I dare boldly ſay, Idolatrie, although it be couered with faire and golden ſhewes. Wherefore, that which I will ſpeake with griefe, the ſame I would deſire thee to marke with ſome attention. My reaſon ſhall partly concerne thee, partly the *Prognoſticatour* himſelfe. First on thy behalfe, I reaſon thus:

The firſt reaſon, immoderate care.

1 AS a man doth ſee the bleſſings of God vpon him, ſo he muſt alſo labour with a carefull diligence to maintaine the ſtate of this life. But becauſe the affection of man is carried headlong vnto a greedie couetouſneſſe: this deſire of ouermuch carping and caring, muſt be bridled with two ſtrong bittes. Firſt, all our care muſt extende it ſelfe no further, then the preſent day: Secondly, in caring we muſt not truſt vnto our ſelues, but fixe all our confidence in the mercie & prouidence of God, who bleſſeth all, and without whoſe goodneſſe, nothing can come to paſſe, doe what we will. As touching the firſt, we haue the direction of our Sauiour Chriſt: who teacheth vs to pray on this wiſe; *Giue vs this day our daily bread*; whereby we are giuen to vnderſtand, that we are onely to ſeeke for the preſent time, reſting with this perſwaſion, that he which hath bleſſed vs this day, will alſo to morrowe, and the next day ſhewe his like goodneſſe vnto vs. Againe, in the ſame place, our Sauiour Chriſt ſpeaketh on this wiſe, *Care not then for the morrowe: for the morrowe ſhall care for it ſelfe; the day hath enough with his owne griefe.* By this we learne, that God will prouide for euery day all things neceſſary, though we doe not encreaſe the preſent griefe, with caring & caſting in our heads how we ſhall liue in the time to come. Now tell me what is the cauſe that thou yearely doſt buie a *Prognoſtication*, and one of thoſe, which tell the ſtrangeſt things? Is it becauſe thou haſt a delight to read the ſtyle of *Prognoſtications*? Or becauſe thou wouldeſt learne to *Prognoſticate*? Or becauſe the pictures and Characters which they make, delight thy minde? it were follie to be perſwaded of this, ſeeing the very cauſe it ſelfe is manifeſt. Thy whole deſire is to fill thy coffers, and to heape vp wealth, thou art afraid leaſt thou ſhalt become poore, therefore thou greedily buyeſt the *Prognoſtications*, and continually ſearcheſt all the corners of them, to ſee the ſtate of the yeare to come, euen thus in minde reaſoning with thy ſelfe: I can neuer be quiet; nor take my ſleepe, vntill ſuch time as I haue knowne the ſtate of the yeare inſuing, that I may frame my buſineſſe accordingly; This next yeare there wil be much raine, it will rotte corne vpon the ground, it will be ſpoyled, I will keepe my corne vntill the next yeare following. I finde that corne wil be deere about halfe a yeare hence, I will not ſell my corne now, but keepe it, that I may haue plentie of money for it, and ſufficient beſide, to maintaine my houſe: the ſea and land is calme and quiet this yeare, the next yeare many ſhipwracks and troubles in many countries will fall, now I will fraught my ſhips that then I may be quiet. Theſe imaginations are liuely arguments of thy diffidence and deſpaire in the goodneſſe & louing kindneſſe of God. If thou feare God, loue God, put thy whole truſt in God, thou art content to referre thy whole preſeruation vnto the hands of God: now, theſe pro-

Matth. 6. 11.

Matth. 6. 34.

proling and faigning conceits of the time to come, argue that either thou neuer thinkeſt on god, or at the leaſt perſwadeſt thy ſelf, that either he wil not, or cānot help the. And if thou in thy couetous minde, pray vnto God, thou canſt not pray according to the inſtitutio of Chriſt, without hypocriſie, *giue vs our daily bread this daie.* Wherefore, ſeeing the hauing of *Prognoſtications*, commeth of ſo wicked cauſes, as is the greedy deſire of proſperity, and wealth, and argueth ſome kinde of diffidence in God: when thou readeſt theſe my words, examine thine owne heart, if thou finde my ſayings true (as certainely thou ſhalt) neuer hereafter deſire to know the ſtate of the yeare before-hand, except it be for the ſeaſons of the yeare, which I am perſwaded, thou maieſt know in ſome part, without any skill, euen by thine own experience.

The ſecond reaſon, neglect of Gods prouidence.

CONcerning the contempt of Gods prouidence, thus much I ſay. The *Prognoſticatour*, if he be asked whether he confeſſe the prouidence of God, hee will with all his heart confeſſe it: but by his deeds he doth denie it, for al the things whatſoeuer, which can happen in a whole yeare, hee attributeth them to the ſtarres, and ſo he publiſheth his Predictions, alwaies mentioning ſtarres, neuer, or very ſlenderly, making any ſignification of the power, and iuſtice, mercie and euerlaſting wiſedome of God. And ſurely, euen for the very paring of thy nailes, for the cutting of thy haire, for the putting on of thy ſhoes, for taking a iourny two or three miles from thine houſe, for obtayning at Gods hands thy requeſt, for making thy bargaine with thy neighbour, for all thine actions be they neuer ſo ſmall, theſe wiſe men (if they will aske their aduiſe) will giue thee counſel from the ſtarres. Now when theſe their irreligious predictions ſhall be had in thy boſome, and red of the daily, thou beeing a man vnlearned and worldly giuen, neuer hearing any mention of the ſpeciall prouidence, and hand of God in euery thing, but long diſcourſes of the vertues of Planets, and ſignes, doeſt neuer thinke vpon the wonderful and moſt infinite power of God, working after a ſpeciall manner in euery matter, but art drawn ſtraightwaies into an admiration of the *Aſtrologer*, & a great feare of the conſtellations of heauen. An experience of this I found in the about two yeares agoe. A learned man (yet in this caſe far deceiued) wrote an *Aſtrologicall diſcourſe of the coniunction betweene Iupiter and Saturne*, wherein he ſhewed of great alteration in euery thing to fall. At this thou waſt ſore agaſt, thy mind was incombred with ſettling thy goods to ſet them in order againſt that day: thy ſong for halfe a yeare was nothing elſe, but, the coniunction; the day beeing come, what ſtaring was there and gaſing into heauen, to ſee the meeting of thoſe 2. Planets. Now all this while where was Gods prouidence, where was that truſt and reioyſing in him? where was that praiſing of his name for all things whoſoeuer ſhould come to paſſe; where was that meditation of his infinite, and vnſearcheable wiſdome? theſe things were neuer thought nor hard of, yea by reaſon of thine earthly affections, they tooke no place in thine heart. This thy dealing is like vnto the follie of that man, who hauing a coſtly clocke in his boſome, neuer extolleth or thinketh on the wit and inuention of the clocke-maſter, but is continually in admiration of the ſpring or watch of the clocke, by whoſe meanes all the wheeles haue their ſwifter or ſlower, their backward or forward motions, & by which the whole clock keepeth his courſe. Wherefore mee thinketh that in a Chriſtian common wealth, thoſe onely bookes ſhould be publiſhed for thine vſe, which might beat into thine head, & make thee euery houre and moment to thinke on the prouidence of God: which beeing once ſetled in thy minde, the conſideration of the meanes, which God vſeth will follow of it ſelfe. Contrariwiſe, to tell thee the means which God doth vſe, to thunder out the aſpects and conſtellations of ſtarres, and ſeldome to mention his prouidence, maketh thee to feare, and admire, and loue the means, quite forgetting the worke of God in the meanes. This fault was very riſe amongſt the Iſraelites, who came yearely vnto Aſtrologers and wiſe men: Wherefore that which is ſpoken by *Ieremie* vnto them, is alſo ſpoken vnto thee: *Here yee the word of the Lord, that hee ſpeaketh vnto you, O houſe of Iſraell. Thus ſaith the Lord, Learne not the way of the Heathen, and be not afraid for the ſignes of heauen, though the Heathen be afraid of ſuch.* In like ſort, God forbiddeth his people of *England* to giue credite or feare the conſtellations and coniunctions of ſtarres and Planets, which haue no power of themſelues, but are gouerned by him, and their ſecret motions and influences are not knowne to man, and therefore there can be no certaine iudgement thereof. If thou wilt not heare and follow this which I ſay, ſee what will enſue. Thou ſeeſt that the greateſt matter which theſe *Diuinours* and *Prognoſticatours* foretell, fall out flat otherwiſe then they ſay, to their perpetuall ſhame. Truely I am perſwaded, that it is the iudgement of God vpon them (although they cannot ſee it) who maketh them, when they thinke they are moſt wiſe, to be moſt fooles. For ſo the Lord vſed the wiſe men and *Aſtrologers* of *Chaldea*, as hee ſpeaketh by the Prophet *Eſay*; *I am the Lord that made all things, that ſpred out the heauens alone, and ſtretch out the earth by my ſelfe, I deſtroy the tokens of Soothſayers, and make them that coniecture fooles, and turne their wiſe men backward, and make their knowledge fooliſhneſſe.* Doeſt thou then,

Ier.10.12.

Eſa.44.24.

then, O careleſſe and miſerable man, thinke to eſcape the ſame, or greater puniſhment beeing a cauſe of this fault! for if none deſired to know what is to come, none would buſie themſelues in that vanitie. Wherefore, reade the word of God in the 18. of Deut. When thou ſhalt come (ſaith the ſpirit of God) into the *land which the Lord thy God giueth thee, thou ſhalt not learne to doe after the abhominations of thoſe nations.* In the words following *Moſes* numbreth 9. abhominations. Deut.18.9.

As
- 1 *To make his child goe through the fire.*
- 2 *To vſe Witchcraft.*
- 3 *To regard times, this is thy fault.*
- 4 *To marke the flying of fowles.*
- 5 *To be a Sorcerer.*
- 6 *To be a Charmer.*
- 7 *To counſell with Spirits.*
- 8 *To be a Soothſayer.*
- 9 *To aske counſell at the dead.*

All theſe horrible abhominations being rehearſed, marke what followeth, *For all that doe ſuch things are an abhomination vnto the Lord,* and becauſe of their abominations, the Lord thy god doth caſt them out before thee: now ſeeing moſt of theſe abhominations, and eſpecially the third is vſed of vs, why ſhould we not feare the like iudgements vpon vs, vnles we will repent, and that with ſpeede. Deut.18.9.

1 The reaſons which concerne the *Prognoſticatour*, and may availe to the perſwading of thee, not to buy any more of their vnprofitable books, are theſe which follow: firſt, their vnabilitie in *Prognoſticating*: ſecondly, ther manifeſt vntruthes: thirdly, their impieties: fourthly, their tricks of deceit. What: can they not foretel that which is to com? can they not make coniectures of that which is like to enſue? No ſurely. And I will vſe arguments to confirme it vnto thee.

The firſt reaſon, of the vſe and end of the Heauens.

THe true vſe of the heauens conſiſteth in many points. First, to declare the glorie of God. *The heauens* (ſaith *Dauid*) *declare the glorie of God, and the firmament ſheweth the worke of his hands.* It is an Alphabet written in great letters, in which is deſcribed the maieſtie of God, and that by theſe foure ſpeciall points. Firſt, the maieſtie of the worke it ſelfe; ſecondly, the infinite multitude of Starres; thirdly, by the wonderfull varietie of Starres; fourthly, by the greatneſſe of the Starres. 1 Pſal.19.2.

Secondly, it maketh ſinners and wicked men inexcuſable before the iudgement ſeat of God. For the inuiſible things of him (ſaith *Paul*) that is, his eternall power, and Godhead, are ſeene by the creation of the world, being conſidered in his workes, to the intent that they ſhould be without excuſe. 2 Rom.1.20.

Thirdly, they ſerue to the appointing of times, as day, night, moneth, yeare, which are A both meaſured and deſcribed by the courſe of the Sunne, and Moone, and other ſtarres. And ſo the feaſt of the Iſraelites and the computation of the yeare in our Church dependeth thervpon, and without them there would be great confuſion both in the common wealth and Church. 3 Gen.1.14.

4 Fourthly, they ſerue to be ſignes, that is, to foretell things to come. And they are ſignes either of extraordinarie things, or things which be ordinarie. When they are ſignes of extraordinarie things, then there is and appeareth in them ſome extraordinarie worke of God as appeareth in theſe examples which follow. At the ſuffering of Chriſt, not onely the *vaile of the* B *Temple rent, & the dead roſe forth of their graues,* but alſo the Sunne was wholly eclipſed, the Moone beeing in the full. At which ſight, *Dyoniſius Areopagita*, a good *Aſtronomer* ſpake theſe words: Either the frame of the world is deſtroyed, or the God of nature ſuffereth. The Prophet *Ezekiel* beeing commanded of God to propheſie the deſtruction of *Egypt*, he firſt putteth downe extraordinarie ſignes: *And when I put thee out, I will couer the heauen, and make the ſtarres thereof darke: I will couer the Sunne with a cloud, and the Moone ſhall not giue her light. All the lights of heauen will I make darke for thee, and bring darkeneſſe vpon the land,* (*ſaith the Lord.*) Before the ſecond comming of our Sauiour Chriſt, there ſhall bee ſignes in the Sunne and Moone, and in the ſtarres. Laſtly, the extraordinarie going backe of the Sunne ſignified the C lengthning of the life of king *Hezekias*. Matth.27. Ezech.32.7.8.

Secondly, the ſtarres are ſignes of generall things which happen ordinarily euery yeare in nature among vs.

As of
- 1. *approching and declining of*
  - 1. *The Spring.*
  - 2. *Sommer.*
  - 3. *Harueſt.*
  - 4. *Winter.*
- 2. *Ordinarie weather in theſe quarters.*
- 3. *Ebbing and flowing of the ſea.*
- D 4. *Seaſons of*
  - 5. *Plowing.*
  - 6. *Sowing.*
  - 7. *Setting.*
  - 8. *Planting.*
  - 9. *Cutting.*
  - 10. *Felling.*
  - 11. *Reaping.*

I ſay generall, becauſe the particular eſtate and affaires of men, can in no wiſe be foreſignified by the ſtarres. I ſay ordinarie, becauſe the things which fall out ſeldome, and are beſides the common courſe of nature, as plentie of all things, famine, plague, warre, euerſions of kingdomes, &c. doe not depend vpon the Starres. For the confirming of this, I haue thre reaſons: Firſt, in the 1. of *Geneſis*, God ſaith, *that he made the lights to be ſignes*, and yet the Gen.1.14.15.

Eſa.47.13.14. A ſame God in the 47. of *Eſay* ſaith, *hee will deſtroy the ſignes of them which diuine:* flatly forbidding vs to vſe Starres, as a meanes to iudge of any thing to come, ſauing onely of thoſe, of which they are expreſſely made ſignes of God in the creation: all which are put downe before. Secondly, this is manifeſt by the order of the creation: Gen.1.12.14. *The third day God created vpon the earth hearbs and trees, and the earth brought forth fruits and was fertile: the fourth day God commaunded lights to be made in the firmament of heauen to ſeparate the day and the night, and to be for ſignes & for ſeaſons, and dayes, and moneths, and then it was ſo, and then God ſawe it was good.* Out of which I gather, that it cannot be a ſigne cauſing famine, or plentie and fertileneſſe, becauſe fertilitie B went before the creation of the hoſt of heauen. Alſo of warres and plagues, and the particular eſtates of men, they can be no ſignes, becauſe man was not yet created, and yet euen then they were ſignes. Some will ſay, they were no ſignes of thoſe matters in the creation, but now they may be and are: No, for the workes which God created hee now preſerueth, neither increaſing, nor diminiſhing any thing in them. *Philo Iudæus* in his booke *de opificio mundi*, ſaith, *He was perſwaded that God foreſeeing the mindes of men, giuen to ſearch ſtrange matters to come, did in this order create the heauens, to confute and diſproove their imaginations.* Thirdly, the Heauens and ſtarres were made for the vſe of man, and is their ende, ſo that it is abſurd to C imagine they haue any force in the affairs of man. Now then, *Prognoſticators* if they wil foreſhow of ſtrange things to come; they muſt vndoe the worke of their Creator, and giue vnto it newe vſes, otherwiſe they ſhall not be able to *prognoſticate* as they yearely doe.

The ſecond reaſon, the prouidence of God.

THe prouidence of God, is his decree by which hee appointeth how euery thing ſhall come to paſſe. The continuall execution of this decree, is ordinarily by means, but often without meanes. The means which God vſeth D are either generall or ſpeciall. Generall are theſe by which hee gouerneth all the whole world, and euery particular thing which concerneth this life: vnto this kinde are referred ſpirituall creatures, called Angels, by whome the Philoſophers ſay the heauens are gouerned and we ſee that whole Kingdoms, Prouinces, & Cities haue beene kept and defended by them, as alſo conſumed and deſtroyed. Againe, the ſtarres and heauenly bodies are vſed of God to gouerne and order things here below, as it is in the 19. Pſalme. *Nothing is hid from the heate of the ſunne.* And by the Prophet *Hoſea*, the Lord ſpeaketh thus, *I will heare the heauens, the heauens ſhall heare the earth, the earth ſhall heare the corne, the corne ſhall heare Iſrael.* But this inſtrument A is onely a generall inſtrument, and hath his worke in ordinarie matters of nature. Beſides theſe meanes, there bee many other by which God ruleth the world. In the beginning he ſet man ouer the whole world, that he might haue rule ouer fiſhes, foules, beaſts, and all things elſe. He appointed husbands to gouerne their wiues, he ſet the firſt borne before their brethren, as *Caine* before *Abel:* Princes and Tirants ouer Cities, Kingdoms, common wealths, and therefore by reaſon of their dignity calleth them Gods. There be alſo gouernours of families ouer their families, fathers ouer their children, maſters ouer their ſeruants. Yet God hath a more neere care in preſeruing and gouerning his choſen, as appeareth in the 43. B chap. of *Eſay*, *Thus ſaith the Lord God that created thee, O Iaacob: and he that formed thee, O Iſrael: Feare not, for I haue redeemed thee, I haue called thee by thy name, thou art mine: when thou paſſeſt through the waters, I will be with thee, and through the flowds that they doe not ouerflowe thee. When thou walkeſt through the verie fire, thou ſhalt not bee burnt, neither ſhall the flame kindle vpon thee, for I am the Lord thy God, the holy one of Iſrael, thy Sauiour.* This is alſo manifeſt by the Sympathy which is in the Lord, when his children are afflicted, as appeareth by the 11. of *Zachery: He that toucheth you, toucheth the apple of myne eye.* And in the 9. of the Act. *Saul, Saul, why perſecuteſt thou me?* that is, my elect. Wherfore there be alſo ſpeciall meanes by which hee C more carefully gouerneth the elect: As by Angels, whom *Paul* to the *Hebrewes* calleth *miniſtring Spirits:* it is certen they defend euery one of the elect particularly. Hitherto may be referred the preaching of the word of God, the miniſtring of the Sacraments. Beſides this, God vſeth the deuills, and wicked men and Tyrants to exerciſe the faith of his elect, and to confirm them in patience: whereby they are called the ſeruants of the Lord, axes, hammers, ſawes, and ſwords in the hand of God: as *Pharaoh*, and *Nebuchadnezzar*, and *Senacherib*. Moreouer, the means whereby he worketh vpon the wicked are alſo many.

As
- 1 *Angels good and euill.* Exod.14.
- D 2 *Friends and familiars.* Ierem.13.14. Amos 7.1.
- 3 *Wild beaſts.* Ierem.8.17.
- 4 *Heauen aboue.* Deut.11.17.
- 5 *Diſeaſes, plague.* Exod.15.16.
- 6 *Famine.* Hoſ.9.3.
- 7 *Fire.* Hoſ.8.14.
- 8 *Furie.* Hoſ.7.9.
- 9 *Hardnes of heart.* Rom.1.28.
- 10 *Captiuitie.* Ierem.15.2.

All theſe meanes Gods prouidence vſeth, firſt, that he might ſhewe his goodnes towards vs: ſecondly, that he might be knowne to bee the Lord ouer all: thirdly, that we might bee thankfull, becauſe he not onely himſelfe gouerneth vs, but alſo maketh his creatures to ſerue our turnes. Marke this must be noted (as I ſaid before) that in all theſe ſecondarie cauſes, beſide their naturall worke, which God hath giuen them, there is alſo the ſpeciall worke of God his ſpeciall hand ſhowed. God worketh not by ſecond cauſes as Magiſtrates gouerne their common wealths by their inferiour officers. For they ſo gouerne by them, that they do nothing or very little themſelues, & peraduenture neuer know what is done. God gouerneth not the world ſo, but in euery particular work, he hath his particular ſtroke. That the thunder burneth, moueth, hurteth; it is the generall prouidence of God: but that it burneth, or hurteth this or that man, on this or that part, in this or that manner, it is the ſpeciall prouidence of the ſame God. The Lord hath ſhowed his ſpeciall prouidēce in one excellent exāple. *If the hatchet* (ſaith God) *fall forth of the hand of him which loppeth the tree, and kill a man in the way, I the Lord haue killed him.* God alſo gouerneth the world immediately, and his prouidence worketh without means, & many things he bringeth to paſſe againſt all meanes, which is manifeſt by that of *Matthewe: Man liueth not by bread onely, but by euery word which proceedeth out of the mouth of God.* For example without meanes the ſpirit of God did mooue vpon the waters, and couer them in the creation immediately. The firſt garment which was made, was of leather, and God alone without meanes made it. *Noah* in the Arke was preſerued by God alone an whole yeare, againſt the force of the waters. Without meanes did he keepe the ſhooes and garments of the *Iſraelites* whole fortie yeares. He alone iuſtifieth, ſanctifieth, & conuerteth a ſinner. Againſt the courſe of nature he made the ſea to diuide it ſelfe, the ſunne to go backward, the fire not to burne the three children, the Lyons not to deuoure *Daniell*. The cauſes of this, are theſe: 1. That we may know when God works by cauſes, he doth it by no neceſſitie, but freely. 2. that we might know when God vſeth meanes, that then he is not idle but worketh all in all. 3. That if meanes want, nay if meanes be againſt vs, yet we ſhould not deſpaire of Gods prouidence. Now to come to our *Prognoſticatours*, and *Mooneprophets*, how ſhall they be able to knowe what will come to paſſe hereafter? for firſt, the heauens being onely one particular inſtrument of Gods prouidence, among many, they cannot certainely & truly ſay, this thing or that thing proceedeth from the heauens: ſecondly, they cannot determine whether God in extraordinarie matters, as Plague, Famine, Barrenneſſe, Diſtempered weather, Earthquakes, Warres, &c. doth work, immediately, or with meanes. If with meanes, they cannot determine, whither the heauens, or Angels, or men, or any other things, be the meanes of his prouidence. Thirdly, if they were able to know what the Heauen worketh naturally, yet they were neuer the better: for God beſide the power of the Heauens, hath in all things his particular working prouidence, directing, framing, and bending as waxe his inſtruments to his good will. Truly by this conſideration, a Chriſtian man will be brought to leaue off to ſeeke what euent the workes of God ſhall haue before they come to paſſe. If a man ſhall come into a Ioyners ſhoppe, can hee by knowing the vſe of all his tooles, tell what things he hath made in his ſhoppe? No. What is the cauſe of that? Hee vſeth not onely his tooles in his worke, but therevnto adioyneth his owne hand, by which he handleth and turneth the toole to his owne pleaſure, and ſo maketh diuers kinde of workes with the ſame inſtruments. The ſame may be ſaid of our *Prognoſticators*, which I would to God they would ſomewhat conſider.

The third Reaſon, the want of experience.

IF our *Prognoſticatours* haue any meanes to foretell things to come, they haue thoſe meanes either without experience, or with experience. If they haue them without experience then muſt thou account all which they doe, to be fooliſh dreames and deceits. For all kind of humane learning which is profitable, and hath vſe in the life of man, is taken from often obſeruations, and experience. If it be ſaid that they haue their directions in *Prognoſticating* from experience, and that of all times, I will conuince them thus. True experience in the cauſes of things, is an often obſeruing of effects of the ſame cauſes, with this ground that they can proceede from no other thing. The Phyſition ſaith *Rhoubarb* doth purge choler. Why, how knoweth he this? he hath often tried this, and that in old men, young men, children and hath found, that in the bodies of all men, the cauſe of purging this humour, could be aſcribed to nothing elſe. Wherefore he may perceiuingly conclude, *Rhoubarb* purgeth choler. Our *Prognoſticatours*, in the heauens, can haue no ſuch experience. For they can not obſerue often the ſame poſition of ſtarres in the heauen. The order and cauſe of the fixed ſtarres and Planets, which we finde in the heauens this day, another day will be chaunged, and neuer the like againe. They will ſay indeed although the ſame poſition of the whole heauen neuer happen, yet the ſame coniunctions, of notable ſtarres, the ſame riſings, and ſettings and the ſame conſtellations of the chiefeſt ſtarres are marked often. I ſay againe, that when theſe Eclipſes and great coniunctions happen, the reſt of the ſtars being otherwiſe affected then they were before, and hauing new poſitions, may either encreaſe and diminiſh their effects, or elſe hinder them, and quite take them away. As we ſee when the Sun caſting his beames into a chamber, the light of candles, and torches, and fires do make it ſhine dimme, yet theſe beeing abſent, it will ſhine bright. Againe, they are not able to ſay that conſtellations, which they haue marked, are cauſes of thoſe effects which follow, as warres, diſeaſes, diſtempered weather, earthquakes, famine, &c. For in thoſe things which happen together, the one is not the cauſe of the other. When *Nero* played vpon his harpe, *Rome* was on fire: yet *Neroes* playing on the harpe was no cauſe of burning of Rome. Alſo theſe effects may haue other cauſes in the heauen, then thoſe which they marke, and they may come immediately from God, they may come onely from the will of man. Wherefore ſeeing that they cannot aſſure themſelues that thoſe Eclipſes, & coniunctions are the works of ſuch effects vpon earth, and they cannot haue often obſeruations of the courſe of heauē, their rules of Predictions are fained and ſuppoſed, and not built vpon true experience. Let a man which knoweth not one hearb, take al kinds of hearbs, and put them into a great veſſell, yet ſo, that there be more of ſome hearbs, and leſſe of other ſome: let him beate them altogether, and make a compound vertue of all their vertues: Can he now tell the nature and operation of euery particular hearb? Can he diuide and ſeuer by any helpe the vertue of one hearb from another? No indeed. The ſame thing may be ſaid of the ſtarres of heauen; all their lights, and all their influences (as they tearme it,) are in the lower bodies more plainely, euery earthly bodie hath in it al the ſecret powers, and working of euery particular ſtarre: ſo that they make (as it were) a compound operation riſing of all, or of the moſt of their vertues ioyned together; for the *Aſtrologers* hold, that although the light may be hindred by the thicknes of the body, yet the heauenly influence pearceth through all. Therfore they are not able to ſeuer, and learne the nature of theſe ſtarres, except they can ſtop the influence of what ſtarres they liſt, & bring them into what compaſſe they will. Yet thus much I will grant them, that they may haue a litle knowledge of the vertue of the *Sunne* and *Moone*, and ſome other ſtarres: as we ſee thoſe hearbs in the former compoſition, whoſe vertues be the chiefeſt, though not fully, yet ſomewhat doe repreſent their nature, and ſhew thēſelues aboue the reſt. But what is this to the purpoſe? I confeſſe the operations of the *Sun* and *Moone*. If I ſhall grant that *Saturne* is in nature cold and drie, *Iupiter* warme and moiſt, *Mars* hot and dry, *Venus* cold and moiſt, *Mercurie* in nature mixt, the notable fixed ſtarres in the *Zodiacke* to be of the nature of Planets, & to haue manifeſt operations, as the riſing of the dogge, to make heat and tempeſtuous ſeas, the riſing of *Arcturus*, to make raine and ſhowers, *Pleiades* to be of the nature of *Mars* and the *Moone*, &c. what will all this ſuffice to make a *Prognoſtication*? for ſeeing all ſtarres haue their owne powers, and peraduenture alſo the leaſt ſtarres which we make no accompt of, haue great effects amongſt vs (as one graine of muske in the Apothecaries ſhoppe maketh a greater ſmel then all other powders be they neuer ſo many) nothing will the knowledge of the operation of ſome Starres preuaile, the reſt beeing not knowne and neuer regarded. They will ſay they haue ſome experience, but yet vnperfect; I haue ſhewed how they haue no true experience at al: and their vnperfect experience maketh them perfect lyers.

The fourth Reaſon, the ignorance of Cauſes.

A Man which wil iudge rightly of any matter by the cauſes, muſt not onely conſider the common cauſes, but he muſt alſo with them conferre the particular cauſes of all things which happen amongſt vs; ſo he ſhall iudge aright. In heauen the ſtarres be common cauſes of all things amongſt vs, becauſe they ſhew their vertue on euery matter, one way or other. The ſame thing haue their peculiar efficients, and matters, and formes, by which, and not by the heauens, they are made that, whatſoeuer they are. Theſe proper cauſes becauſe their natures be vnknowne vnto vs, I cannot ſee how the *Prognoſticatour* is able to foretell any thing to come, in good and conuenient manner, laying aſide all deceiuing and forging vntruths. To make this more plaine, I will vſe this ſimilitude. Suppoſe an hen to ſit vpon many egges, ſome of her owne, ſome of diuers other foules; ſhe imparteth her heate equally vnto them: at the length ſhe hatcheth, and ſome of her chickens are cockes, ſome hennes, ſome crowes, ſome partriches, ſome doues, ſome black, ſome white, ſome like and liue, ſome die, ſome are killed of the kite, ſome are roſted. No man, I thinke, will profeſſe ſo much skill, as to ſay that he by the conſidering of the henne and her heate, which is a common cauſe of the chickens and all that befalleth them, is able to tell, why of this egge came a partrich, and of that a crow, why this egge had no chicken, why that had a dead chicken, &c. except he doe therewithall adioyne the conſideration of the particular effects. The heauen is as it were an hen foiſtring vnder her wings all earthly things, imparting his vertue & heate vnto all. Can our *Prognoſticatour* by the erecting of figures, by conſidering the diſpoſition of euery Planet in their houſes, and the ſignifications of euery thing, iudge, why this man is wealthie, and that man a begger: why this noble man dieth this yeare, none the next yeare: why it is naught to trauell this way, good to trauell that way: why theſe diſeaſes abound, and not other; why corne ſhall be deare this quarter, not the next; why this weeke is faire and temperate, that weeke, that moneth vnſeaſonable and tempeſtuous? Truely it is a thing flat impoſſible. They muſt hereunto adioyne the particular nature of the countrie, the particular cauſes both in mens mindes and bodies, as education, place, honeſtie, birth, blood, ſickeneſſe, health, ſtrength, weakeneſſe, meate, drinke, libertie of minde, learning, &c. and all other ſpecial circumſtances: which they neuer doe as we may ſee in their *Prognoſtications*: and if they would doe it, yet they could not. Wherefore I muſt needs ſay this, that their follie is great in publiſhing their *Prognoſtications*: and thou alſo greatly to be blamed which by thy greedie deſire giueſt them great occaſion to be ſo vnprofitably occupied.

To ſhewe more briefly and plainely of their vnabilitie in *Prognoſticating*, although I graunt the ſtarres haue great force, yet I ſay they cannot iudge of things to come. And there be ſixe impediments.

The firſt impediment is imbecillitie of wit: for as mans eye from the earth beholding the heauens and the ſtarres, perceiueth them not in their iuſt quantitie, but as very ſmall lights: for indeede the *Sunne* is an hundred and threſcore and ſixe times bigger then the earth, *Saturne* 90. times, *Iupiter* 95. *Mars* one and a halfe, the *Moone* is the 39. part of the earth: the biggeſt fixed ſtarres containe the earth 107. times, the ſtarres of the ſecond magnitude 90. the third 70. times, the fourth magnitude 54. times, the fift magnitude 35. times, the ſixt magnitude 18. times. So the weakneſſe of mans vnderſtanding is not able to conceiue & learne the things which the heauens doe bring to paſſe on earth.

The ſecond impediment, the infinite number of ſtarres, which no doubt all haue great power, although we doe not finde it. For the *Prognoſticator* only marketh 1028. ſtarres, and of theſe he taketh onely heed vnto a very few. Which is as though a man ſhould iudge the power of an armie by the power of one or two ſouldiours and Captaines, not by the power of the whole company.

The third impediment, is the infinite varieties of the vertues of ſtarres, and the parts of heauen, which *Aſtrologers* graunt to bee: yet they doe not know them. As touching the nature of the fixed ſtarres, they know nothing but by the colour, which is red, leadie, white, pale, &c. reſembling ſome planet. And becauſe they know not the vertues of all ſtarres and euery part of heauen, they are not able to iudge any thing but to their owne ſhame, no more then the Phiſitian is able to knowe the nature of a compound medicine without the knowing of euery ſimple.

The fourth impediment, the manifolde and daily change of the motions, poſitions, & configurations of the ſtarres; for if a man could tell both the number and nature of ſtarres, yet the varietie of poſitions breedeth trouble and hindereth the right iudgement; becauſe by this meanes the powers of ſtarres are increaſed, diminiſhed, and changed. And theſe rules which ſerued for auncient times to foretell things, wil not ſerue vs, becauſe all the fixed ſtarres haue changed their places, and the reſt are daily changed.

The fift impediment, the infinite varietie of inferiour things, which doe hinder, peruert, change, receiue, or not receiue the vertue and predictions of ſtarres, as the nature of the ſoile, the diſpoſition naturall of aire, orders, and conſtitutions of the common wealth, occaſions, educations, inſtitutions, kindes of meate and drinke, &c.

The ſixt impediment, the will of man, which freely in common matters chuſeth this and refuſeth that. There are many things which are cauſed without any worke of ſtarres, onely by the will of man, and ſtudie, as we may ſee in *Socrates*, *Demoſthenes*, and other, &c.

Thus much ſhall ſuffice to ſhew that they cannot *Prognoſticate* of things enſuing: now follow their manifold vntruthes, and moſt falſe rules. In diſcloſing them I will keepe the ſame order they vſe in their *Almanackes*.

In the firſt or ſecond leafe of their bookes thou ſhalt finde a picture of mans bodie with the 12. ſignes round about it, they call it the *Anatomie* of mans bodie, ſhewing how the 12. ſignes haue gouernment of the ſame: for the *Moone* or any other ſignificatour of any thing being in the ſigne, they ſay, that it is daungerous to boxe, to ſeare that part, or to let blood in it, which is ſubiect to the dominion of that ſigne. Al theſe are nothing but vaine fables, as I will manifeſtly prooue.

1. Whereas they call it an *Anatomie*, mee thinketh, it is a butcherly *Anatomie*: nay that of the butchers is farre better, for they ioyne head and appurtenãce together: theſe men being ſparing, giue *Aries* the head, *Leo* and *Cancer* the heart and lungs. As for the liuer, I know not which ſigne hath it, peraduenture in olde time men had no liuers. At the *Anatomie* of a carrion, crowes deale freindly, for euery one hath ſomewhat: but in the diuiſion of mans bodie, ſignes play foule play, for *Capricorne* hath got nothing but a paire of knees. It is like that the ſignes ſcrambling for their portions *Capricorne* being ſlow got nothing, hereupon compaſſion being had, there was a gathering made, & *Sagittarius* gaue the lower part of the thigh, *Aquarius* the higher part of the legge, which both together make the knee. But to deliuer thee out of all doubt, mark theſe reaſons which follow. 1. The ſignes cannot haue any ſuch dominion ouer mans body: I mak it manifeſt thus. There is no corporall heauen indeed aboue the firmament, yet becauſe the firmament or 8. Sphere hath many motions, to giue reaſons of thoſe motions, the *Aſtronomers* haue faigned two heauens aboue the firmament, the Chriſtaline heauen, & the firſt mouable or 10. Sphere which they diuide into 12. parts, which parts they cal ſignes. Now I pray you tel me, is it poſſible to conceiue that an imagined part of any imagined heauẽ void of al ſtars, ſhal either haue in it ſelfe, or giue vnto other Starres power to gouerne the parts of mans bodie? More reaſonable was that man, who beeing asked what was the cauſe of the ſands in *Sandwich* hauen,

The twelue ſignes faigned.

he anſwered the building vp of *Tenterton* Steeple. Secondly, the gouernment of the ſignes in the body is not taken from experience in nature, but fained long agoe by ſome drowſie pate, and now becauſe it hath a cloke of antiquitie, it is allowed. More naturall was this kinde of way, that hote ſignes ſhould gouerne hote parts, cold ſignes cold parts, earthly ſinges earthly parts. So *Aries* ſhould gouerne the heart and the vital blood, not the head, and the reſt of the ſignes thoſe parts which are of their nature and diſpoſition. Thirdly great experiēce of many men daily confuteth this rule. For many learned Phyſitians, and expert Chirurgians haue by infinite examples found, that if a man be let blood in the ſigne, or lanched, or boxed, or ſeared, no harme enſueth, nay they haue giuen teſtimonie that the patients haue found euen then great comfort. Wherfore let not theſe things trouble thy minde any more, but let thē be numbred euen amongſt vaine and vnprofitable fables.

2. Next after followeth Elections of dayes and houres, neceſſarie for all matters, as followeth:

Speciall daies to
- *Prepare humours.*
- *Let blood.*
- *Purge with*
  - Vomite.
  - Electuaries.
  - Potions.
  - Pilles.
- *Cut haire.*
- *Comfort the vertue*
  - Attractiue.
  - Digeſtiue.
  - Retentiue.
  - Expulſiue.
- *Bathe.*
- *Put children to ſchoole.*
- *Trauell.*
- *Marrie.*
- *Hunt, hauke, fiſh.*
- *Plant.*
- *Geld cattell.*
- *Lay foundations,*

Here, I pray thee, marke their naughtie dealings how they abuſe thy ignorance, to make themſelues skilfull and to doe more then they can doe. For if the iudgements of the beſt *Aſtrologers* may be taken, certainly moſt of theſe elections cannot be preſcribed to thee, vnleſſe they know beforehand the figure of thy Natiuitie. For all elections, which concerne thy perſon, muſt be moderated (to ſpeake as plainly as their toies will ſuffer mee) by the direction of the roote of thy Natiuitie, and by the monthly and diurnall Progreſſions of thy preſent Reuolution. If any of theſe pretend ſome euill, the particular Election may be a meanes to increaſe and to bring it to paſſe. For example, ſuppoſe, thou beeing a man toward marriage, in the *Almanacke* thou findeſt a good day noted by the *Prognoſticatour* to marry in: thou takeſt thy opportunitie: after a while thou art wearie of thy life: the firſt day of thy marriage was the laſt day of thy ioye. What is the cauſe of this? All the planets which where ſignifiers of thy mariage in thy natiuitie, were then euilly affected, and peraduenture alſo, when thou waſt firſt borne, they receiued ſome diſgrace. So then thou maieſt lay all the blame, partly vpon thy ſelfe for beleeuing, and partly vpon the *Prognoſticatour*, who deceiued thee. But to come vnto particulars, the elections of daies to purge the bodie with any kinde of purgation, and to comfort the ſame, are moſt ridiculous. Why do they not alſo preſcribe houres of eating meat? Why do they not appoint the kinds of meates and drinks, which we muſt eate and vſe daily? If thou ſee that God doth daily bleſſe the enterpriſes of thoſe Phyſitians, which neuer regard thoſe elections in miniſtring to their patients: neuer eſteeme of them, let them goe as lies to the Deuill from whence they came. Concerning the elections of daies to ſowe, to ſet, to plant, to lop, they are alſo fooliſh: the generall obſeruation of the ſeaſon of the yeare, in which theſe things are to be done is ſufficient. And S. *Auguſtine* in his booke *de ciuitate Dei*, laugheth at the follie of them, which chooſe particular daies to doe their husbandrie, as though ſome certaine poſitions of ſtarres had ſome ſpeciall influence to the things which are ſowne then. His reaſon is, becauſe many graines of corne beeing caſt into the ground together, and ripening all at one time: yet ſome of them are blaſted, ſome are eaten of birds, ſome are troden downe vnder foote, ſome ſtand and are neuer touched. The reſt of the elections, & eſpecially that of laying foundations is moſt abſurd. They ſay that if an houſe, a citie, a town haue his foundation when the ſtarres be well affected, ſhe inhabitants ſhall haue proſperous and quiet liuing: if when the ſtarres be euil diſpoſed, then trouble and diſquietnes. They haue no experience of this but that onely which is moſt falſe, for they know not the foundations of cities and towns, neither the poſitions of the ſtarres, when they were built. Let *Rome* and *Venice* be examples, becauſe theſe are moſt alledged of *Aſtrologers*, the time in which they were built is vncertaine, and the Planets are falſly ſet in the figure of the foundatiō of *Rome*, becauſe *Mercurie* is contrarie to the ſunne, a thing flat impoſſible. Againe the folly of this is thus manifeſt, that an houſe, or Citie, or common wealth may remaine, the people beeing gone, as it is in the time of plague, and baniſhment and conqueſt of princes: And the inhabitants alſo may be ſafe and remaine, the building quite conſumed, and beaten downe, as we may ſee in *Carthage*, the people and common wealth remained, the Citie quite defaced. That al elections are vnlawful, S *Auſtin* writing vnto *Ianuarius*, prooueth it forth of the 4. to the *Galatians* by theſe words; *Ye obſerue monthes and times and yeares. Therefore* (ſaith he) *let vs not obſerue dayes, and yeares, and monthes, and times; leaſt we heare this of the Apoſtle: I am afraid leaſt I haue taken labour in vaine with you:* for he rebuketh them which ſay, I wil not

A goe, becauſe the Moone is thus or thus mooued, or I will take my iourney that I may haue good ſucceſſe, becauſe there is ſuch a poſition of ſtarrs: I will not doe my buſines this month, becauſe ſuch a ſtarre gouerneth this month: or I will doe my buſines this moneth becauſe ſuch a ſtarre ruleth. How then ſhall a man doe, not to breake the word of God? Art thou a man that deſireſt to lead a chriſtian life? Then take the example of *Paul,* as a patterne to gouerne all the actions of thy life: Without *ceaſing* (ſaith he) *I make mention of you in my prayers: beſeeching that by ſome meanes, one time or other I might haue proſperous iourney by the will of God to come vnto you.* So thou if thou haſt any buſineſſe in hand, any iourney to take, any thing to B buy or ſell, or any other matter: neuer regard the conſtellations of Heauen, commit thy ſelfe to the onely prouidence of God, in whome thou haſt thy life and motion, and beeing, who directeth al thy ſteppes: pray vnto him priuately with thy ſelfe to bleſſe thee and al thy actiõs, that they may tend to his glorie, thy welfare: thou ſhalt finde that all thy enterpriſes will haue better ſucceſſe, then if the whole hoaſt of heauen, & all the *Prognoſticatours* of England, had promiſed neuer ſo much proſperitie. Now let vs ſhew their abſurd folly in *prognoſticating* of the ſtate of the yeare; of which their *predictions* are either generall for the whole yeare, or ſpeciall for euery day. In their generall *predicti-* C *ons* are conſidered either the grounds of them, or the matters which they foretel. Thir groũds are ſpecially two. 1. The figure of the reuolution of the yeare, erected when the ſunne entreth into the firſt minute of *Aries.* 2. The figure celeſtial for the time of the Eclipſe of the ſunne and moone: for vpon theſe twaine, ſay they, dependeth the whole ſtate of the yeare. In their celeſtiall figures they conſider the erecting of them, and the finding of the Lord of the figure. The erecting of the figure, containeth very many abſurdities.

1. They follow that way, which *Regiomontanus* did inuent, neuer as yet prooued by anie experiẽce, and flatly differing from thoſe waies which of auncient *Aſtrologers* were vſed: and were inuented by *Gazulus* and *Campanus.* Nay D oftentimes it maketh the *Planet* or fixed ſtarre to ſignifie a flat contrarie thing to that which theſe two other doe.

2. The caſting of the heauens into twelue diſtinct kind of matters is ridiculous, becauſe it beeing imagined, and void of ſtarres, can haue no force. Yet (ſome will ſay) other ſtarres beeing in thoſe places may haue & ſignifie ſuch or ſuch effects. I anſwer that if ſtarres of diuers natures comming to ſuch an houſe alwaies ſignifying ſom one kind of thing, thẽ the houſe muſt of neceſſitie giue ſome force vnto the *Planet:* and ſo it ſhal haue not only an augmenting, but alſo an effectuall working power, which *Aſtrologers* denie, and no reaſon can prooue.

3. They make the twelfth and eleuenth houſes beeing higher aboue the horizon then the firſt, to be of leſſe force then it: and the fourth houſe to be of greater power then any aboue the Horizon not Cardinall: and the end of the ninth to be more in power then the beginning of the eleuenth houſe: all which are againſt reaſon, becauſe a planet the more perpendicular his beames are, the more is his force. They anſwer, although the force of the light be great, yet the ſecret influence is leſſe, and the firſt houſe hath more forcible influence thẽ the twelfth or eleuenth. If the influence be ſecret how can they know it? againe they can by no good experience ſhow that thoſe houſes haue more influence thẽ the reſt; this influence maketh againſt them. I ſay they cannot *prognoſticate* becauſe they know not one ſtars vertue. For whereas they ſay, that the ſunne, and moone and planets haue moſt force. I anſwer, that it is by reaſon of their light, not their influence, which is ſmall, and there is farre greater in the ſmalleſt fixed ſtarres. So that the fixed ſtarres although they haue no light, or very ſmall light perceiued, yet they haue moſt influence. And ſo theſe men muſt needs dreame becauſe they iudge by wrong cauſes. Wel, their figure beeing framed and diſtinguiſhed with faire characters, then goe they on to finde the Lord of the figure, that is, that *Planet* which hath moſt dignities in the figure.

The dignities of the Planets, are founde out by theſe meanes eſpecially.

1 *Houſes of Planets.*
2 *Exaltation.*
3 *Triplicitie.*
4 *Termes.*
5 *Starres.*
6 *Houſes.*
7 *Freeneſſe from Combuſtion.*
8 *Directions.*
9 *Velocitie of courſe.*
10 *Sazimi.*
11 *Some aſpects of other* Planets.

Theſe toyes be ſo fooliſh that a reaſonable man would not vouchſafe to refute them: yet a word or twain. If the houſes of the *Planets* ſhal be battered and puld downe, all the reſt of their worſhip and dignitie will lie in the duſt. *Aries* and *Scorpius* are appointed the houſes of *Mars*; *Taurus* and *Libra*, the houſes of *Venus*; *Gemini* and *Virgo*, the houſes of *Mercury*: *Cancer* the houſe of the *Moone*; *Leo* the houſe of the *Sunne*; *Sagittarius* and *Piſces* the houſes of *Iupiter*; *Aquarius*, and *Capricornus* the houſes of *Saturne.* What reaſon doe they giue of this? *Leo* and *Cancer*, ſay they, are the houſes of the *Sunne* and *Moone*, becauſe they reſemble the nature of theſe *Planets*, and becauſe they come moſt neere our heads: ſuch reaſon they giue of the reſt. What feeble grounds are theſe? As in the North part of the world *Cancer* and *Leo* reſemble the nature of the *Sunne*: ſo in the South part, in the contrarie climates, *Capricornus*, and *Aquarius* doe reſemble their natures.

Alſo in euery countrie ſome diuers ſignes be either verticall, or elſe come neare the toppe of the countrie, and ſo all ſignes ſhal be the houſes of the *Sunne* and *Moone*. Now then, the ſunne beeing diſplaſed, I cannot find how the reſt of the *Planets* can keep their hold. To go further, the exaltations of *Planets* in like manner are verie dreames. They ſuppoſe *Exaltations* be thoſe degrees in which the *Planets* were in the beginning of the world. But why ſhould thoſe places giue more force then any other? And if they could giue more force, yet they haue falſly aſſigned them. For the *Sunne* was not in *Aries*, when it was created of God, but was placed in *Libra*, which I prooue by this reaſon. God created man and beaſt in perfect age, giuing vnto them all kindes of fruites beeing then ripe, ſo that in the beginning was the time of the yeare which we cal harueſt. Now becauſe God neuer afterward changed the ſeaſons, and we finde that in the time of ripeneſſe the *Sunne* is alwaies in *Libra*, we muſt needes alſo ſay that his place in the creation was in *Libra*. In the 23. of *Exodus* God commanded that the feaſt of the tabernacles ſhould be celebrated in the end of the yeare, whē the Iſraelites had gathered their fruits out of the fields. Wherefore it muſt needs be that harueſt was in the beginning of the yeare (the beginning and ending beeing both together) and ſo by compting backwards we ſhall finde that the *Sunne* was in *Libra* in the beginning of the world. To this agreeth *Ioſephus de antiquit. Lib.* 1. *cap.* 3. *Rabbi Eleazar* vpon *Geneſ.* and *Rabbi Abraham, Aben Ezra* vpon the 7. of *Daniel*.

The reſt of the dignities of the *Planets* conſiſt of Principles more weake then water. Firſt what is more vnreaſonable to a reaſonable man then this, that ſwift motion ſhould giue vnto a *planet* two dignities: and ſlow motion two debilities: it ſeemeth to be plaine contrary. For a ſwift courſe hindereth the force of the *Planet*, a ſlow courſe helpeth the ſame: and the ſtations of any *Planet* make an effectuall and ſenſible operatiō. A cole of fire in a mans hand if it be ſhaken about very much, it heateth very little, if it be ſhaken more ſlowly, it heateth more: but if it lie ſtill, it burneth violently. Beſide this, alſo experience confirmeth my aſſertion. In the yeare of our Lord 1513. the Sunne entering into *Piſces* was almoſt in trine aſpect with *Saturne* ſtationarie, a little while after, there was a great froſt and ſnowe continuing many dayes: and when *Saturne* began againe to be direct, the weather was indifferent warme. In the yeare 1518. in Aprill *Iupiter* almoſt *in ſecunda ſtatione* beholding *Saturne in ſtatione prima* cauſed a great heate, conſidering the time of the yeare. In the yeare 1520. *Saturne* (as I ſaid before) beeing ſtationarie made ſuch a cold, that ſpoiled the Grapes and made Wine deare. Vpon theſe examples and many other I may conclude, that the worke and influence of *Planets*, is moſt felt when they are ſtationarie: becauſe their vertue is fixed (as it were) in one place by reaſon of the ſlow motion.

Combuſtion is in like ſort a fained thing: What reaſon can *Aſtrologers* giue, why it ſhould giue vnto a ſtarre fiue debilities? They talk how that experience teacheth them, that *Planets* beeing vnder the beames of the Sunne, doe looſe a great, nay (ſome ſay) all their force. It is a manifeſt vntruth. For *Mercurie* beeing of the nature of that *Planet* with which he is conioyned, if he go from coniunction with Saturne vnto the Sunne, he getteth no debilities thereby, but rather loſing the feeble and vnfortunate Nature of *Saturne*, receiueth a more ſtrong and fortunate nature of the Sunne. If any man ſay againſt me that *Mercurie* combuſt hath no force, hee deceiueth himſelfe. For if he be not hindered, he naturally will cauſe windes, beeing combuſt he not onely engendereth windes, but cauſeth tempeſtuous windes and foule weather. In *Aries*, *Taurus*, *Cancer*, hee maketh Tempeſts in *Virgo*, and *Scorpius*, raging Seas, in *Sagittarius*, *Capricornus*, *Aquarius*, and *Piſces*, raine and ſnow. Againe when many dayes together there hath beene faire weather, the ſunne if it come to be in coniunction or any other aſpect with Saturne, maketh very foule weather, & therfore the aſpects of the Sun & *Iupiter* are called *apertiones portarum pro pluuia*. This could not come to paſſe if *Saturne* had his force diminiſhed by the beams of the Sun. A *planet* alſo being in *Sazimi*, that is, being within 16. minuts of the ſuns middle, hath thereby 5. dignities, which cannot well be, if that combuſtion giue 5. debilities. For the *Planet* is in the middle of his combuſtion, and the Sunne caſteth his beames and force verie vehemently vpon it. Theſe things ſhewe how abſurd a thing combuſtion is: yet if it were a good and ſound principle of *Aſtrology*, and gaue vnto euery planet fiue debilities, yet it could not be prooued, that libertie from combuſtion ſhould giue fiue dignities, beeing onely a meere abſence and priuation of the other. *Magnes* at the preſence of the *Adamant*, is hindred from drawing Iron: yet if the *Adamant* be away, the attractiue vertue of the *magnes* is not increaſed. Here I might with eaſe confute the triplicities of *Planets*, directions, aſpects, applications, preuentions, refrenations, with many ſuch like, but my intent at this time is onely to ſhew thee ſome vntruthes of our *Prognoſticatours*.

Thus much for the ground of their predictions, now followe the matters, of which they *Prognoſticate*, and they are very many: nay, ther is no matter almoſt, of which they wil not giue their verdite: but how they doe this I will briefly make it manifeſt vnto thee, that their lyes and their vnchriſtian dealing may be more loathed of thee.

1. They foretell of Comets, Earthquakes, Famines, and plagues, &c. but they doe it as the blind man which caſteth his ſtaffe he knoweth not where. No man as yet euer knewe the true

cauſes of theſe. As for Comets and blazing ſtarres, they doe not riſe of the influence of any ſtarres, neither are they any earthly things, but are in heauen, moſt commonly farre aboue the Moone, as by Geometricall, and Aſtronomicall demonſtrations may be prooued: How this commeth to paſſe the Lord onely knoweth. And ſurely they doe thee great iniurie, that when as no doubt, God doth lighten them, and ſend the reſt extraordinarily, as threatning tokens of his ſore diſpleaſure, yet they will rock thee aſleepe in the cradle of ſecuritie, by telling that ſuch tokens came from the ordinary courſe of the heauens.

2. They foretell all things which happen in ciuill affaires amongſt men, as are theſe which follow.

As
- *Loue and hatred of kinsfolke.*
- *Marriages.*
- *Encreaſe of farmes and liuings.*
- *Iniuries and quarrels.*
- *Rayſing of rents.*
- *Exacting of ſubſidies by officers.*
- *Falſe rumors.*
- *Impriſonments.*
- *Hard intreating of Eccleſiaſticall perſons.*
- *Buying, ſelling, vndermining.*
- *The ſtudying of ſciences.*
- *Freindes fall out for trifles.*
- *Solemne progreſſes.*
- *Fauour of noble men.*
- *Men ſhall fall, bodie, and goods, into the Princes handes.*
- *Marchandiſe vnprofitable, &c.*

Theſe & ſuch like proceede onely from the will of man: the conſtellations of ſtarres are neither ſignes nor cauſes of them. Some will ſay, *Non imponere neceſſitatem, ſed inclinare Stellas*, that is, That ſtarres doe not conſtraine, but onely incline the mindes of men: a moſt wicked ſaying, although moſt commonly ſpoken of and defended. For the inclining of the will of man is onely the worke of God, as the holy Scriptures doe teach vs. *The heart of man* (*ſaith Salomon*) *purpoſeth his wayes, but the Lord directeth his ſteps.* n.16.9. *O Lord* (ſaith *Ieremie* 10.23. the Prophet) *that the way of man, is not in himſelfe, neither is it in man to walke and direct his ſtepps.* He ſpeaketh this becauſe that *Nebuchadnezzar* purpoſed to haue made warre againſt the *Moabites* and *Ammonites*, but hearing of *Zedekias* rebellion, he turned his power to goe againſt *Ieruſalem*, therefore the Prophet ſaith, that whereas he had otherwiſe purpoſed, yet this was the Lords inclination and direction. Againe in the Proverbs we reade thus: 21. *That the heart of the King is in the hands of the Lord, as the riuers of water, he directeth it whether he wil.* It wil be ſaid, that although God properly and immediately inclineth the will of man: yet alſo ſome ſmall inclination muſt be giuen vnto the Starres, and that immediately. For

A

Say ſome,
- *Conſtellations worke vpon the Elements by the foure firſt qualities.*
- *Elements worke vpon, and alter the compound bodies and humors.*
- *Compounde bodies by their qualities change the ſenſes.*
- *The ſenſes beeing altered, the vnderſtanding is altered.*
- *The vnderſtanding laſtly altereth and inclineth the will of man.*
- *Therefore Conſtellations incline the will.*

This reaſon is not much vnlike that which the drunken man maketh, ſeruing as well for the defence of his vice, as the former for approouing of truth in Diuination.

B *He which drinketh well, ſleepeth well:*
He which ſleepeth well thinketh no harme:
He which thinketh no harme, is a good man:
Therefore hee which drinketh well, is a good man.

The deceits and vntruthes which be in their reaſons, are very many.

1. The ſtarres worke vpon mens bodies, yet ſo that the nature of the Countrie and ſoyle, the meats and drinkes haue moſt commonly greater force. Why are the bodies of Gentlemen of England and poore labouring men of diuers diſpoſitions? are they not both in one countrie? doe not the ſtarres ſhewe their force in them alike? yes truely, but the kind of life & diet preuaileth. In the ſame region, why are they, which dwell vpon hills, of other tempe- C ratures then they, which dwell vpon plaine & champion ground? why? doe not the ſame influences of ſtarres make them of like natures? is it not becauſe the nature of the ſoyle preuaileth? So then, when as there be many cauſes effectuall, and differing in altring mens bodies, to build an argument vpon one cauſe is moſt vnreaſonable.

2. The ſtarres worke vpon the Elements, earth, water, ayre, by making heate, cold, moiſture, drineſſe. The Elements, how worke they on mens bodies? They will alſo ſay by making heate, cold, moyſture, drineſſe: which is moſt vntrue: for the hotter, and drier the elements be, the colder and moyſter by nature are mens bodies. According to that ſaying of *Empedocles* D Nature placed a hotte bodie in a cold countrie, and a cold bodie in a hot countrie.

3. The *Philoſophers* ſay that all cauſes are either *per ſe* or *per accidens*. Now the heauens beeing cauſes of the alteration of the ſenſes *per accidens*, they muſt not be cauſes of the inclination of the will, either *per ſe* or *per accidens*, but *per accidentis accidens*, which is moſt ridiculous.

4. This long chaine by which they linke the will of man to the ſtarres, if it ſhall be applyed vnto particulars, it muſt needs breake; for the actions of the will is buying, ſelling, trauailing, lying, heaping vp wealth, murdering, ſpreading of falſe rumors, offering of diſcourteſies, hating of kinsfolkes, and ſuch like,

which our heauen-gazers foretell, haue no coherence with the firſt qualities, heat, cold, moiſture, drineſſe: neither can they any way proceed from them, and therefore the ſtarres cannot be cauſes of them, for they worke onely by theſe qualities.

5. This reaſon is nothing to their purpoſe: for becauſe they graunt that a man may freely reſiſt the inclination of the ſtarres, and he may hinder that, vnto which the ſtarres bend his will, how dare they preſume to ſay this or that will come to paſſe? The heathen men gaue vp themſelues to their owne luſts and vanities, and followed euery little and vaine inclination: and of them, in this order, did auncient *Aſtrologers* among them diuine that this or that time, ſuch actions, ſuch vices, ſuch enterpriſes, ſuch affairs ſhould be among them. In like manner our *Engliſh* wiſemen, ſpeake of vs as though we were beaſts, not reſonable men, as though we neuer had heard the bleſſed Goſpel of God, neuer taſted of the grace of God, neuer learned what is good or what is badde, neuer laboured to ſubdue our luſts and affections, alwaies turned to and fro with the blaſt of any influence, working very ſlenderly in vs.

Thus much of Ciuill affaires. They make mention alſo yearely of the diſeaſes which ſhall raigne: but the way which they follow, is taken forth of the barren and vncertaine rules of the old *Aſtrologers*, who doe ſo aſcribe vnto euery Planet certaine diſeaſes, that if need ſhal require, they may referre the ſame diſeaſes vnto many ſignifications, as in the plague, the putrifaction of humors is attributed vnto *Iupiter*, the ſharpe feuer vnto *Mars*, the madneſſe which followeth vnto *Mercurie*, the whole plague vnto *Mars*. In the plureſie the inflamation of the blood betweene the skinne called *Pluritis*, and the ribbes, is attributed vnto *Iupiter*, the ſuppuration of the blood vnto *Saturne*, and the whole plureſie vnto *Iupiter*: In the Iaundes the inflammation & corruption of humors, vnto *Iupiter*, the yellow humor in the gaule, vnto *Mars*, the obſtruction of the parts vnto *Saturne*, the whole Iaundes beeing white vnto *Mars*, black, vnto *Saturne*. And ſo in euery diſeaſe they vſe this inconſtancie and ambiguitie in *Prognoſticating*. It is a rule among the *Aſtrologers* that if the Planets ſignifiers of diſeaſes be well affected, then there ſhal be no diſeaſes but health: if they be euilly affected, then diſeaſes follow. Our *Prognoſticatours* neuer marke this rule, but howſoeuer the Planets be affected, they ſtraightwaies pronounce that ſuch diſeaſes ſhall raigne. For example; The laſt winter quarter it was ſaid by one of them, that the diſeaſes which ſhould afflict mens bodies, were rewmes, coughes, colde laskes, ſwelling of the face & throte, falling of the Colmel, ſore eies, deafeneſſe, the ſtone, goute, dropſie, green ſicknes, madnes, quarterne feuers, &c. And all the Planets ſignifiers of diſeaſes in that quarter were indifferent well affected: wherefore thou A haſt not one cauſe to fear their threatnings, but rather to be ſory for their continual deceits, wiſhing them mindes that may one day ſee their owne folly.

Concerning the time when the conſtellations take their effects, our *Prognoſticatours* ſay that ſome take their effects the ſame yeare, ſom not the ſame yeare but long after, as great coniunctions and eclipſes. For they ſay if the *Moon* be eclipſed one houre, ſhe worketh her effect a moneth after, if two houres, two monthes after, and the *Sunne* for euery houre it is eclipſed, taketh his effect a whole yeare after. Truly this rule which they follow, muſt needes be againſt all reaſon. For why ſhould not all coniunctions and oppoſitions of the *Sunne* and *Moone* B deferre their effects, as well as thoſe coniunctions and oppoſitions in which the *Sunne* and *Moone* is Eclipſed; if they ſhow forth their power immediately after, why ſhould not theſe alſo doe the ſame? Moreouer Epignoſticall *Aſtrologers* who haue conferred the courſe of the heauens with hiſtories, ſhewe very manifeſtly, that Eclipſes doe not deferre the time of working their ſpite vpon the earth.

In the yeare of our Lord 1419. the Sunne was Eclipſed in *Aries*, & preſently after ſhewed all his force. There was a great ſedition in *Prag* that yeare: In *Paris* an vprore betweene them of the Citie and the Vniuerſitie, and two thouſand Schollers were ſlain. Then alſo *Wenzeſlaus* king of *Bohemia* beeing in a great palſie died. C In the yeare 1524. there was a coniunction of *Saturne* and *Iupiter* in *Scorpius*, and alſo a great Eclipſe of the *Sunne* in Iune, which tooke their effects the ſame yeare: *Charles* King of *Fraunce* driuen forth of his countrie: warre betweene the *Danes* and the men of *Sleſwicke*. There was a great plague in *Germanie*, Ciuill diſſention amongſt the Princes of the Empire and them which tooke the part of *Iohn Huſſe*. 1452. an Eclipſe of the *Sunne* in *Sagittarius*, his effects began preſently, and laſted a great while. Euen then *Conſtantinople* was taken by the *Turke*. The *Hungarians* and *Bohemians* beſieged *Fredericke* the Emperour. 1473. the 27. of Aprill, the Sunne was Eclipſed in *Taurus*, *Mars* D beeing in *Aries*, and *Iupiter* in *Sagittarius*. The ſame yeare in ſummer was ſuch heate and drineſſe of weather, that woods euen withered, and one might wade ouer deepe riuers. In the yeares of our Lord 1476. 1460. 1469. 1486. 1502. 1518. and many yeares after, there were both great coniunctions and ſtraunge Eclipſes, which tooke their effects preſently, not one, or two, or three yeares after (as our heauen-gazers beare thee in hand.) All theſe examples which I bring againſt them, I haue not fained, but taken forth of thoſe bookes which they haue in greateſt eſtimation, and could, if need ſhould ſerue, bring an hundred more, all to ſhew their lies, when as they commonly ſay thus. There ſhalbe an Eclipſe this yeare, marie I will not here determine his effects, but reſerue them to be de-cleared in my *Prognoſtication* one yeare or two yeares hence, when is will take place.

To know where the effects of the ſtarres ſhal take place, they haue appointed vnto euery ſigne certaine countries, as ouer *Europe* they haue ſet the fiery *Triplicitie*, ouer the Orientall and North parts of *Aſia*, the airie *Triplicitie*, the waterie *Triplicitie* ouer *Aphrica*, ouer the South parts of *Aſia* the earthie *Triplicitie*: & ſo euery peculiar ſigne hath his dominion ouer ſome parts of thoſe. Now therfore, when a coniunction or Eclipſe is in any of theſe ſignes, the Cities & countries ſubiect vnto them feele the force of that conſtellation eſpecially. This is a moſt manifeſt vntruth, and may be confuted by many reaſons. 1. The nature of the ſignes is not the ſame now as it was in times paſt, and by the confeſſion of the beſt learned haue other effects now, then they had in the daies of King *Ptolomie*; yet we ſee the nature of countries & people to remaine the ſame ſtill, as may be ſeen by reading *Tacitus*, *Plinie*, *Ceſar*, *Strabo*, 2. *America* which is halfe the world, hath no ſignes appointed ouer it: why? it was found out of late. True it is, but this is an argument that the Rules of *Aſtrologie*, are abſurd, and were the bare inuentions and imaginations of idle braines. For there is no doubt, but that *America*, his parts and Ilands, as *Braſilea*, *Peru*, *Pari*, *Terra Florida*, *Iaua Maior*, *Iaua Minor*, *Puloana*, *Banilongue*, *Subath*, *Maſſana*, *Mattan*, *Imucana*, *Cozumella*, *Iamaica*, *&c.* haue felt the force of thoſe Conſtellations, which they attribute to ſome parts of the old world. Becauſe theſe Countries be about the midle *Zone*, and haue both Planets & ſignes full ouer them, and therefore if the ſtarres threaten any ſtrange thing to come, they muſt eſpecially feele it. 3. Experience the cauſe of all acts, is againſt them, as is manifeſt in theſe examples. 47. yeares before the Natiuitie of our Sauiour Chriſt, there was a coniūction of the higher Planets in *Scorpius*; and then was ciuill warre betweene *Ceſar* and *Pompey*: And the change of the Empire was in *Europe*. But according vnto the inſtitution of *Aſtrologers*, all theſe troubles ſhould haue been in *Aphrike*, becauſe *Scorpius* hath his dominion there. In the yeare of our Lord 34. there was a great coniunction of planets in *Leo* and then (ſaith one very prophanely) was the Goſpell preached through the world. But if he make this coniunctiō to be a ſigne of the preaching of the Goſpell, then it ſhould more haue bin preached in the parts of *Europe* then *Aſia*, which was not true. In the yeare of our Lord, 331. and 1127. there were great coniunctions in *Virgo*, and yet the Countries ſubiect to this ſigne felt no harme, but *Italy* was troubled with the *Popes* ſuperſtitions, and *Arrius* his hereſie was broched. There was a meeting of Planets in *Sagittarius* 73. yeares after *Chriſt*, when as *Otho*, *Galba*, *Vitellius*, and *Veſpaſian* troubled the *Romane* Empire, yet there was no where more grieuous warres then in *Paleſtine*, and no

A greater ſlaughter then of the [illegible] ſubiect vnto *Scorpius* and not vnto *Sagittarius*. In the yeare 1464. a coniunction of higher Planets was in *Piſces*, vnder whoſe dominion, although *Europe* be not placed, yet it moſt felt the ſmart by troubles & ciuill warres. So 1560 and 1577. two Eclipſes of the Sunne, the one in *Leo*, the other in *Capricorne* tooke their effect in *Germanie*, which as *Leo* and *Capricorne* doe not rule that Countrey. It is vaine to ſhew the abſurdity of this rule by mo examples, theſe ſhall be ſufficient.

This ſhall ſuffice to haue ſpoken of their general Predictions, now follow their ſpecial determinations of the ſtate & temperature of the weather, wherein I will ſet forth firſt of all a B moſt manifeſt and abſurd contradiction, which moſt of them make, and that is this; They vſe (as I haue ſaid) to ſet downe their iudgements of the whole quarter, that it ſhould be either moiſt, hot, cold, or drie: afterward iudging particularly they diſprooue by particular daies that which they ſaid before. In the yeare of our Lord 1581. one ſaid that in the Autumne quarter ſhould be a great drought, yet I peruſing his particular iudgement vpon the daies of the quarter, finde it ſhould haue plentie of raine. In the yeare laſt paſt, an other ſaid, the ſommer ſhould be ſo hote and drie, that euen wells and riuers ſhould be dried vp, and fiſhes be ſcarce, and cattell die for want of water: yet the ſame C partie in his particular iudgement of the weather, maketh 20. daies of the ſame quarter, of the leaſt raine and miſling, and 30. other either temperate or very cold.

In one word, the iudgements which are ſet downe of the weather, they are more tollerable then the reſt: yet as long as the world endureth, no man ſhall be able to *prognoſticate* truly what weather ſhall be in euery day of the yeare. The cauſes of this I haue ſet downe before, & neede not now to repeat. Wherſore they might leaue off any longer to buſie themſelues in this kind. And it ſhall be ſufficient for the leading of a Chriſtian life, to know the general and ordinarie eſtate of the parts and ſeaſons of the yeare.

The third reaſon, impieties.

D BEſides all this, the impious ſpeeches and vngodly practiſes, which theſe men vſe, might mooue a Chriſtian man to loath their *predictions*. Firſt, yearely ſome of them doe foretell whether men ſhall ſtudy and imbrace, or forget or neglect true Religion. What a filthy and deuilliſh thing is this, not to be ſuffered in a common wealth where the Goſpell of Chriſt is preached. Euery man naturally is the child of wrath, the vnprofitable ſeruant, dead in al kind of ſinne, his vnderſtanding it is enmitie againſt god, his affectiōs are rebellious againſt his will; none doth good, no not one: not one hath any facultie to receiue or keep true religion: we are as ſlaues in the hands of God, as the Prophet

Ioh.6.44. *Eſay* ſpeaketh: how then become we religious? by the onely worke of God. *No man can come to me* (ſaith Chriſt) *except the Father draw him.* And as God draweth vs firſt vnto true religion, ſo hee alſo maketh vs continue in the profeſſing of the ſame, as S. *Paul* ſaith, *hee which hath begun a good worke in you, will finiſh the ſame, &c.* By what meanes doth God doe this? by the outward preaching of the Lawe and the Goſpel, and by the inward working of his holy ſpirit: other meanes the Scripture neuer mentioneth. On the contrary part, if any man refuſe the grace of God, and will not imbrace the true Religion, it proceedeth from the hardneſſe of his owne heart, and wilfull rebellion. Seeing therefore the rebellion of man commeth from his owne will, and the imbracing of true godlineſſe from God alone: why dare they preſume, without great impiety, to adioyne the conſtellations as adiuuants either vnto man or God in this diuine worke. Againe, theſe *predictions* are very perillous, for if a man be wickedly giuen, they hinder him from the acknowledging of his ſinne, because they make him lay part of his faults vpon the ſtarres, when as all indeede come from his owne ſoule. And if a man be a penitent ſinner, and feele the grace of God; yet beeing weake in faith and conſcience, they make him not to put his whole truſt in God, and to loue him with all his ſoule, with all his ſtrength; but allure him in ſome part to attribute that vnto the ſtarres, which is the onely worke of God, and not of any creature.

3. They vſe to foretell what vices ſhall raigne, as in theſe examples:

As
There ſhall bee much vnlawfull and ſecret whoredome.
Great robbing by hie-waies ſides.
Wanton and young men ſhall ſit in their Ladies lappes, by reaſon of their GODDESSES *well placing.*
Many ſhall vſe deceit and coſening.

By theſe and ſuch like, lewd and diſſolute people, take occaſions and are ſtirred vp to liue prophanely, and to followe thoſe vices, vnto which the luſts of their nature carrie them.

The fourth reaſon, trickes of deceit.

A Iugler which taketh vpon him to doe ſtrange things muſt vſe many ſleights, leſt if the ſtander by ſhall ſee his tricks of ligierdemaine hee be deſcried, and all his former cunning turne to his ſhame. Our *Prognoſticatours* vnderſtanding this, haue thought it conuenient to vſe in their kinde ſome tricks of deceiuing Iuglers, I can call them by no better name, for ſo they are indeede. First publiſhing their predictions in thy behalfe, they vſe ſuch abſurd, vnknowne, and inſolent wordes, as (I thinke) neuer the like were read or hard amongſt vs in England. As are theſe which follow:

A 1. *A Prognoſtication Aſtrologicall calculated for the pole Articke, for ſuch a Citie whoſe longitude and latitude is this.*
2. *Quartill reuolution.*
3. *Rectified for the motions and aſpects of the meridian and eleuation.*
4. *Capricorne in qualitie cold and drie, melancholie, in taſt bitter, nocturnall fœminine, meridionall, of the earthly trigon.*
5. *Mercurialiſtes, Iouialiſtes, Martialiſtes, Hiemal Solſtice, Æſtiual, Vernal, Autumnall.*
6. *Pars fortuna coupled with the Dragons taile.*
7. *Taurus a ſigne of the earthly trigoniſme naturally, colde in the ſigne horoſcop: and Virgo of the ſame ſtampe the ſigne of the preuention preceding.*
B 8. *A ſigne of the ſame triangularitie Iupiter Lord of this reuolution reſident with Venus in domicilio deorſum ab Angulo cadente.*
9. *Planets retrograde.*
10. *Cardinal or a ſuccedent poſition.*
11. *Lunatic defect.*
In his dodecatimorian.
12. *Names of ſtrange authors. Proclus, Alchindus, Meſſahala, Zael, Albohazen Haly, Albumacer, Albubater, Guido, Bonetus, Hiſpalenſis, Firmius, Abraham, Auenzra, Triſmegiſtus, with many other wondrous Doctors, hauing a great deale of ſmall learning, and beeing farre borne, as in Caldea, Perſia, Arabia, Iurie.*

1. Thou wilt ſay what meanes all this? here is great learning no doubt it paſſeth my capacitie: C who would not haue an *Almanacke*, if it were for nothing but for this, to ſee and heare how profound our *Prognoſticatours* are? Thou farre deceiueſt thy ſelfe: for they perceiuing well, that their deceits and lyes may be ſoone eſpied, haue inuented ſtrange tearms to colour them, and to caſt a miſt before thine eyes, that thou maiſt not ſee their naughty dealing. For any man the more true and honeſt hee thinketh his matter, the more deſirous is he to ſpeake plainely to the vnderſtanding of all.

2. It was a point of the knauerie of the Deuill, otherwiſe called *Apollo*, as the Heathen men asked his counſell, to anſwer doubtfully, becauſe when as he was ignorant of the euent, yet would not, but ſeeme to knowe, as in this D anſwer,

I tell thee Pyrrhus *the Romanes may conquer.*

It is vnderſtood two wayes: either that *Aeacides* might vanquiſh the Romanes, or the Romanes *Æacides.* Our *Prognoſticatours* haue choſen a very good patterne to follow, their dealing with thee is the like: when they doubt and cannot tell what to *Prognoſticate*, then they vſe two wayes of foretelling, either to ſpeake that which is true euery way, or that which is true euery yeare. For the firſt, amongſt many examples, I will put one or two that thou maiſt ſee their dealing in true, not forged examples.

1. The coniunction of *Mars* and *Saturne* threaten warres, but *Iupiter* will mitigate

the ſame: as a man ſhould ſay, the *Prognoſticator*, telleth true, except he tell a lye.

2 1585. We ſhall haue a very drie winter, if peraduenture any floods and ſtore of raine doe fall, they ſhall proceede of former cauſes.

3. This former quarter is like to be for the greateſt part drie and hotte, yet it is like neither to be too hotte, or too colde, but indifferent.

4. Neither faire, nor foule, both together.

5 Faire and calme, but a little miſling.

6 Clouds portending raine and ſnow.

Examples of thoſe *predictions*, which may agree to euery yeare are common with them, as theſe;

1. This yeare Artificers muſt take heed of too much ſtreining their backes.

2 Take heede of ventering in ſlipperie places boldly in building.

3 Old men ſhall die.

4 Death of ſheepe and other cattell this yeare ſhall be.

5 Sundry diſeaſes are like to raigne amongſt many which will ſweepe away many.

6 Falſe rumors, impriſonments, tortures.

7 Brethren and ſiſters ſhall not loue one another.

8 Sundrie men and women ſhal be troubled with paines in their eyes.

9 Much ſtrife amongſt men and women.

10 Small loue amongſt kinsfolkes.

11 Much vnlawfull luſt, this yeare and ſecret fornication.

12 Some Eccleſiaſticall perſon ſhall be in trouble, and ſome Noble man ſhall die, this is euer at one place or other.

13 Many ſhipwracks, and other ſtirres on the ſeas.

14. Many ſhall addict themſelues to the ſtudy of *Negromancie*.

Againe, beſide theſe waies there is alſo a third, and that is this. They fearing leaſt their *Prognoſtications* ſhould not be regarded becauſe of their lies, and that they might winne men vnto the vſing of them, haue adioyned *Aſtronomicall* matters of the riſing and ſetting of ſtarres, of the aſpects and motions of Planets, which are no profit to thee. Here alſo they haue annexed tables of all the Faires in the land and of the chiefe high wayes, which beeing of ſome price with thee, make that which is naught of it ſelfe, to be of ſome accompt.

A Concluſion.

THus much (good Reader) I hope ſhall be ſufficient to perſwade thee of the vanitie of *Prognoſtications*: if not, I beſeech thee accept of my ſimple endeauour, ſeruing in ſome part vnto thy profit. For if thou be a Chriſtian man thou oughteſt onely to be contented with knowing the times and ordinarie ſeaſons of the yeare: not regarding nor ſearching any ſecret and ſpeciall Predictions, for which the Lord neuer gaue any man warrant, but in plaine words hath forbidden them. Nay they which be ingraffed into Ieſus Chriſt indeede, are ſo farre from ſearching what ſhall be hereafter, that they leade a life which is a continual meditation of preſent death. The which the Lord for Ieſus ſake, graunt vnto vs, that we may in ſome meaſure Behold our owne vanities.

Trinvni Deo ſit omnis honos, omnis gloria.

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Trinuni Deo ſit omnis honor, omnis gloria.

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Chriſtian Oeconomie:

OR,

A SHORT SVRVEY OF THE RIGHT MANNER OF ERECTING AND ordering a Familie, according to *the Scriptures.*

Firſt written in Latine by the Author M. W. PERKINS,
and now ſet forth in the vulgar tongue, for more common vſe and
benefit, by THO. PICKERING *Batchelour*
of Diuinitie.

PROV. 24. 3, 4.

Through wiſedome is an houſe builded, and with vnderſtanding it is eſtabliſhed. And
by knowledge ſhall the chambers be filled with all pretious
and pleaſant riches.

Printed for LEONARD GREENE, and FELIX
KINGSTON. 1613.

Christian Oeconomie:

OR,

A SHORT SVRVEY OF THE RIGHT MANNER OF ERECTING AND ordering a Familie, according to *the Scriptures.*

BRITISH MUSEUM

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Dddd 2

TO THE RIGHT
HONOVRABLE ROBERT LORD
RICH, Baron of LEEZE, &c.

RIght Honourable; Among all the Societies and States, whereof the whole world of mankind from the firſt calling of Adam in Paradiſe, vnto this day, hath conſiſted, the firſt and moſt auncient is the Family. For if we looke into the Scriptures; The writings of Moſes, which in time go beyond all the Hiſtories and Records of men, doe euidently declare, it was the will of God, to ſanctiſie that firſt coniunction of Adam and Eue, as the roote wherein mans whole poſteritie was *virtually* contained, and whence in the ages ſucceeding, both Church and Commonwealth ſhould ſpring and growe to their perfection. And all thoſe Nations and Cuntries before the Flood, the Heads whereof lineally deſcended from the two firſt houſes of Seth and Caine, had no outward forme of ciuill gouernement, by which they were ruled, nor any viſible face of a Church whereto they had relation, but the whole frame of their pollicie both Ciuill and Eccleſiaſticall was confined within the precincts of priuate Families. And from the flood, the houſe of Noah became the common Mother, in which the other two Sates were included, and out of whoſe bowels they iſſued afterward in the multiplication of poſteritie, for number, equall to the ſtarres of the skie, and the ſands by the Sea ſhoare.

Anſwerable to the voice of the Scripture, hath beene the verdict of the Heathen in this point. Some of the Learned among them, haue called the Familie, *the firſt Societie in nature, and the ground of all the reſt*. Some againe haue compared it to the Bee-hiue, which we call the Stocke, wherein are bredde many ſwarmes, which thence doe flie abroad into the world, to the raiſing and maintaining of other *S*tates. Others doe not vnfitly reſemble the ſame to a Metropolis, or Mother Citie, which firſt traineth vp her natiue inhabitants, and then * remoooueth ſome of them to other places of abode, where they may be framed as members, to liue in obedience to the Lawes of their Head.

Ariſtot Politic. 1.
Xenoph. in Oeconomic.
Xenoph. ibid.
* *ἀποικίζει. Cic. 3. de Nat. Deor.*

Vpon this condition of the Familie, beeing the *S*eminarie of all other *S*ocieties, it followeth, that the holy and righteous gouernement thereof, is a direct meane for the good ordering, both of Church and Commonwealth; yea that the Lawes thereof being rightly informed and religiouſly obſerued, are auaileable to prepare and diſpoſe men to the keeping of order in other gouernements. Hence it is that the Holy Ghoſt in the booke of *S*criptures, hath in great wiſedome commended both Rules for direction, and Examples for imitation, to Husbands and Wiues, to Parents and Children, to Maſters and *S*eruants, in euery point of Chriſtian carriage touching God and man. For this firſt *S*ocietie, is as it were the *S*choole, wherein are taught and learned the principles of authoritie and ſubiection. And looke as the ſuperiour that faileth in his charge will prooue vncapable of publike imployment; ſo the inferiour, who is not framed to a courſe of Oeconomicall ſubiection, will hardly vndergoe the yoake of Ciuill obedience.

1. Tim. 3. 5.

Againe, the corruption or declination of this firſt argument, muſt of neceſſitie giue way to the ruinating of the reſt. For an errour in the foundation, puts the bodie and parts of the whole building in apparant hazzard. In the olde world, before the flood, though *all fleſh had corrupted their wayes*; yet the firſt ground of that vniuerſall ouerflowe of ſinne, iſſued out of the ſtate Oeconomicall; and thence was deriued into the whole earth. It was the fault of the priuate gouernement of Eli the Prieſt, that made his

Gene. 6. 12.

ſonnes

1. Sam. 2. 12. 23. 24, 25.
2. Sam. 14. 13.
1. King. 5. 6.
2. Sam. 15.
1. King. 1.

ſonnes Hophni and Phineas, of vngracious children, vngoly Church-men. It was the errour of Dauid in the adminiſtration and guidance of his owne houſe, which incouraged Abſalom and Adoniah his ſonnes, vpon preſumption of their Fathers indulgence, to become ill Common-wealths men, to aſpire and vſurpe the kingdome by plots and practiſes of Rebellion.

To forbeare further matter of inſtance in this kind; by the due conſideration of the premiſſes, I hold it a thing both neceſſarie and behoouefull for all eſtates, to be throughly informed of the right manner of erecting and ordering the priuate condition of the Familie, whereby they may be furniſhed with fit grounds for the common good in more publike and open courſes. For which ende this preſent Diſcourſe of *Chriſtian Oeconomie* was firſt contriued by the Author, and now thought fit to be ſet forth, for the inſtruction and edification of the multitude. Which as it commendeth it ſelfe by the ſhortneſſe and perſpicuitie, both which beeing applyed to vnderſtanding and memorie, may giue content to euery well-diſpoſed Reader; ſo it carrieth a kind of eminencie aboue other Treatiſes of this nature before publiſhed, in ſundrie regards.

Firſt, whereas Experience teacheth, that the Queſtions of conſcience in Matrimoniall affaires, are very many in number, and difficult in nature; here we ſhall finde either direct anſwers to ſome of them, or at leaſt the Grounds of reſolution in diuers caſes, warranted by the word, in ſuch ſort, as little or nothing will appeare, vpon the triall, to be vntouched, making for the Readers ſatisfaction.

Ariſtot. Polit. Xenophon Oecon.

Pſal. 128. 1. 1. Tim. 4. 8.

Secondly, the maine Scope of the Author in the ſeuerall branches hereof, is, to make plaine this truth in particular, That no Family can be intereſſed in the bleſſing and fauour of God, which is not founded in his feare, and ordered according to his reuealed will. For though the Heathen in their writings of the like Argument, do ſhew, that Nature by her dimme light may affoard ſome good directions to this purpoſe, and that men meerely naturall, haue proſpered in the practiſe of Oeconomicall vertues; yet the true happineſſe of houſes and inhabitants wholly dependeth vpon the ſpeciall grace of God, and iſſueth out of his promiſe; and that is directed onely *to them that feare him, and walke in his wayes*; it beeing *Godlineſſe alone which hath the promiſes of this life, and the life to come*. Therefore to dreame of a bleſſing in any other ſtate, which is not ſeaſoned with Godlineſſe, and ordered by direction of diuine Law, is but a witleſſe preſumption; conſidering that the Familie it ſelfe from whence they growe, hath no further aſſurance of bleſſedneſſe, then it hath right and title in the promiſe.

1. Cor. 7. 1. 2. 8. 9.

Bellarm. de Matrim Sacram. lib. c. 19. Concil. Trid. Seſſ. 24. decret. de clandeſt. matrim.

Math. 5. 32.

Laſtly, it containeth here and there, ſome ſpeciall Grounds of truth; tending to the diſcouerie of diuerſe errors of Popiſh doctrine in points appertaining to Marriage; as namely theſe. I. That this eſtate is free to all men, euen to ſuch as haue the gift of continencie; and for thoſe who haue not the power to abſtaine, it is expreſly inioyned by God as neceſſarie. Which diſcouereth that Error of abſolute inhibition thereof to ſome ſorts of men, without the leaſt exception of abilitie to forbeare. And in this caſe though the Church of Rome preſcribeth an helpe by prayer and indeauour, where the gift is wanting; yet herein ſhee addeth two more abſurdities to the former; impoſing a neceſſitie of containing by her Lawes, where God hath giuen libertie, by his word; and cauſing to flee from that only remedie which himſelfe hath ſanctified, to another, whereunto he neither giueth charge by his will, nor incouragement by promiſe. II. That Mariages conſummate without the free and aduiſed conſent of Parents, either *explicite* in tearms, or *implicite*, by conniuence, are in the court of conſcience, meere nullities. A doctrine cleared in this booke, both by Scriptures, and by conſent of Antiquitie. Wherein is challenged the Ieſuites propoſition, That the ſole conſent of the parties is ſufficient, *ad Matrimonium firmum ac ratum efficiendum*. As alſo that decree of the Councel of Trent, which profeſſeth a deteſtation of clandeſtine Contracts, and yet with the ſame breath pronounceth the curſe of Anathema vpon them, who affirme that Parents may ratifie or make voide Mariages contracted by their children without their allowance. III. That Matrimonie lawfully begun and conſummate, is made voide onely by way of diuorce in the caſe of adulterie. So ſaith our Sauiour; *Whoſoeuer ſhall put away his wife (except it be for fornication,* &c.) And this libertie graunted by Chriſt both to diſſolue and to marrie againe, cannot be reſtrained or cut off by any humane ordinance. A point directly impugned by two other Rules of that Councell: One, that the Church of Rome erreth not, when ſhee teacheth (as they profeſſe, *iuxta Euangelicam & Apoſtolicam doctrinam*, but in truth expreſſly contradictorie thereunto.) That the knot of mariage cannot be broken because of adulterie, and that neither partie may vndertake to be married againe, during the life of the other, after the diſmiſſion. The other, That the vowe of Chaſtitie, and entring into holy Orders, is of force to looſe the bond of Mariage. And in this caſe, ſeparation is made and allowed *de facto*, by the ſole authoritie of the Pope, notwithſtanding the refuſall of the ſetled partie to yeeld conſent. IV. That the iudgement and determination of cauſes matrimoniall, as of Contracts and their impediments, of degrees of kindred, of diuorces, &c. reſteth *originally* in the ciuill Magiſtrate, in whoſe power it is to ordaine & eſtabliſh Lawes touching them, agreeable to Gods word, and to cauſe them to be put in execution. For this purpoſe, in doubtfull and difficult caſes, the * ancient Church hath not abſolutely reſted in her owne decrees, but hath made recourſe to the ſeat of Iuſtice, ſpecially vnder the Chriſtian Magiſtrates, ſubmitting her ſelfe to their Lawes and Conſtitutions in that kind. Whereas the * Church of Rome, hath determined, that theſe cauſes doe ſimply and onely appertaine to Eccleſiaſticall Iudges, and therefore hath concluded Mariage to be a Sacrament: that the definition of caſes conjugall, becomming, vpon this ground, an action of ſpirituall nature, might be transferred from the ciuill to their ſpirituall Courts. The Soueraigntie whereof, in theſe affaires, by their owne conſtitutions, is greatly inlarged. For though they admit, that politike Princes haue ſome intereſt in them: yet they muſt hold it, *with ſubordination to the authoritie of the Church-Magiſtrate*: and when the Rector of the Prouince maketh a Lawe hereof, he muſt doe it *approbante Principe Eccleſiaſtico*, by the alowance of the Pope, otherwiſe his Lawes are meere nullities. And among their reaſons of policie, this is one of the principall, that they might by this meanes raiſe a commoditie to the Sea of Rome, by the ſale of their diſpenſations.

Concill. Trid. ſeſſ. 24. can. 7.

* See the *Code* in ſundry places. *Lib. 5 tit. 4. de Nupt. tit. 9. de inceſto, &c. Concill. Trid. ſeſſ. 24. can. 12.*

Bellarm. de Matrim. Sacram. cap. 32.

Now theſe points, together with the Subſtance of this ſmall diſcourſe, I willingly commend vnto your Lordſhip, deſiring that vnder the wings of your Honorable protection, it may ſafely walke abroad in the the world, to the viewe and benefit of others. The true report of your auncient loue of the truth, and fauourable inclination to the Miniſters and diſpenſers thereof, hath giuen me incouragement in this action: The rather, for that the Argument fitteth in ſome ſort your preſent eſtate, whoſe houſe God hath adorned with oliue plants, a vertuous and hopefull iſſue, whoſe young yeares beeing ſeaſoned therein, by the ſweete ſauour of their fathers vertues, may yeeld in time a plentifull increaſe of Honour in this Commonwealth: and conſequently aduance your Name in themſelues and their poſteritie. To this may be added mine own deſire to giue ſome teſtimonie of dutie to your L. as holding it your due, to be had in Honourable tearmes with men, whoſe care hath beene to maintaine the honour of the Higheſt by your conſtant profeſſion and practiſe of Religion. And thus emboldening my ſelfe vpon the perſwaſion of your L. fauour and acceptance, I humbly take my leaue, and commend you to the grace of God, who is able to build you vp further, and giue you an inheritance among them which are ſanctified. *Finchingfield. Septemb. 4. 1609.*

Pſal. 128, 3.

Act. 20. 32.

Your L. to be commaunded in

all Chriſtian dutie,

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A SHORT SVRVEY OF THE RIGHT MANNER of erecting and ordering a Familie, according to the Scriptures.

CHAP. I.

Of Chriſtian Oeconomie, and of the Familie.

CHriſtian Oeconomie is a doctrine of the right ordring of a Familie.

The onely rule of ordering the Familie, is the written word of God. By it *Dauid* reſolued to gouerne his Houſe, when he ſaith, *I will walke in the vprightneſſe of my heart in the middeſt of my houſe*, Pſal. 101. 2. And *Salomon* affirmeth, that through *wiſedome an houſe is builded: and with vnderſtanding it is eſtabliſhed*, Prou. 24. 3.

A Family, is a naturall and ſimple Societie of certaine perſons, hauing mutuall relation one to another, vnder the priuate gouernement of one. Theſe perſons muſt be at the leaſt three; becauſe two cannot make a ſocietie. And aboue three vnder the ſame head, there may be a thouſand in one familie, as it is in the houſhold of Princes and men of ſtate in the world.

CHAP. II.

Of the Houſehold ſeruice of God.

A Familie, for the good eſtate of it ſelfe, is bound to the performance of two duties; one to God, the other to it ſelfe.

The duty vnto God, is the priuate Worſhip and Seruice of God, which muſt be eſtabliſhed and ſetled in euery familie. And the reaſons hereof are theſe.

Firſt, becauſe this dutie ſtandeth by the expreſſe commandement of God, who by his Apoſtle willeth men *to pray euery where lifting vp pure hands, without wrath or doubting*, 1. Tim. 2. 8.

Againe, it is confirmed by the cuſtome and practiſe of holy men in their times, *I know* (ſaith the Lord touching *Abraham*) *that he will command his ſonnes and his houſhold after him, that they keepe the way of the Lord, to doe righteouſneſſe and iudgement, that the Lord may bring vpon Abraham, that which he hath ſpoken to him*, Gen. 18. 19. To the ſame purpoſe ſpeaketh *Ioſuah*; *If it ſeeme euill vnto you, to ſerue the Lord, chooſe this day whom ye will ſerue, whether the Gods who your Fathers ſerued (that were beyond the flood) or the gods of the Amorites in whoſe land ye dwel: But I and my houſe wil ſerue the Lord*, Ioſ. 24. 15. And *Cornelius is* reported to haue been a *deuout man, and one that feared God with all his houſhold*. Act. 10. 2.

Thirdly, common reaſon and equitie ſheweth it to be a neceſſarie duty; for the happie and proſperous eſtate of the family, which conſiſteth in the mutual loue & agreement of the Man and Wife, in the dutifull obedience of children to their parents, and in the faithfull ſeruice of ſeruants to their Maſters, wholly dependeth vpon the grace and bleſſing of God, and this bleſſing is annexed to his worſhip; for 1. Tim. 4. 8. *Godlineſſe hath the promiſes of this life, and the life to come.* Pſal. 127. 1. *Except the Lord build the houſe, they labour in vaine that build; except the Lord keepe the Citie, the keeper watcheth in vaine.* Verſ. 2. *It is in vaine for you to riſe early, and to lie downe late, and to eate the bread of ſorrow: but he will ſurely giue reſt to his beloued.* Ver. 3. *Behold, children are the inheritance of Iehouah, and the fruit of the wombe his reward.* Pſal. 128. 1. *Bleſſed is euery one that feareth the Lord, and walketh in his wayes.* Ver. 2. *When thou eateſt the labours of thy hands thou ſhalt be bleſſed, and it ſhall be well with thee.* Ver. 3. *Thy wife ſhall bee as a fruitfull vine vpon the ſides of thy houſe, and thy children like Oliue plants round about thy table.* V. 6. *Yea, thou ſhalt ſee thy childrens children, and peace vpon Iſrael.* 1. Sam. 1. 27. *I prayed* (ſaith *Hannah*) *for this childe, and the Lord hath giuen me my deſire which I asked of him.*

The houſehold ſeruice of God hath two parts: the firſt is a conference vpon the word of God, for the edification of all the members thereof, to eternall life. The ſecond is, Inuocation of the name of God, with giuing of thanks for his benefits; both theſe are commended in the Scriptures. Deut.6.6. *Theſe words which I command thee this day, ſhall bee in thy heart.* V. 7. *And thou ſhalt whet them vpon thy children, & talke of them when thou tarrieſt in thyne houſe, and as thou walkeſt by the way, & when thou lieſt down, and when thou riſeſt vp.* Verſ. 20. *When thy ſonne ſhall aske thee in time to come, ſaying, What meane theſe teſtimonies, and ordinances, and lawes, which the Lord our God hath commaunded you?* Verſ. 21. *Then thou ſhalt ſay vnto thy Sonne, wee were Pharaohs bondmen in Egypt, but the Lord brought vs out of Egypt with a mightie hand.* Verſ. 24. *Therefore the Lord hath commaunded vs to do all theſe ordinances, and to feare the Lord our God.* Pſal.14.1. *The foole hath ſaid in his heart, There is no God.* v.4. *They call not vpon God.*

The times of this ſeruice are theſe: The morning, in which the family comming together in one place, is to call vpon the name of the Lord, before they begin the works of their callings.

The euening alſo is another time to be vſed in praier, becauſe the family hath ſeen the bleſſing of God vpon their labours the day before, and now the time of reſt draweth on, in which euerie one is to commend his bodie and ſoule into the protection of the Lord; for no man knoweth what ſhall befall him before he riſe againe, neither knoweth any whether euer hee ſhall riſe againe or not, it is therefore a deſperate boldneſſe without praying to goe to reſt.

Beſides this, there be other times alſo wherin to performe this dutie, as before and after meales: For meats and drinks are bleſſed to the receiuers, by the word and prayer. 1.Tim.4.4. *Whatſoeuer God hath created is good, neither is any thing to bee refuſed, if it be taken with thankeſgiuing; for it is ſanctified by the word of God, and prayer.*

Now theſe times, the word of god approoueth, Deut.6.6. *Thou ſhalt talke of them, when thou lieſt downe, and when thou riſeſt vp.* Pſal.55.18. *Euening and morning and at noone, will I pray and make a noyſe, and he will heare my voice.* Pſal. 127.1. *It is in vaine to riſe early, and to lye downe late, and eate the bread of ſorrowe,* except the Lord vouchſafe a bleſſing, *who wil ſurely giue reſt to his beloued.*

To theſe may ſometimes be added the exerciſe of faſting, which is (as occaſion ſerueth) to be vſed both publikely and priuately, eſpecially when they of the family be thereunto called by ſome preſent or imminent calamitie, Heſt.4.16. *Go and aſſemble all the Iewes that are found in Shuſan, and faſt ye for mee, and eate not, nor drinke in three dayes, day nor night: I alſo and my maides will faſt likewiſe, and ſo will I go into the King, which is not according to the Lawe; and if I periſh, I periſh.* Zac.12.11. *And in that day ſhall there be a great mourning in Ieruſalem, and the land ſhall bewayle, euerie family apart, the familie of the houſe of* Dauid *apart, and their wiues apart, the family of the houſe of* Nathan *apart, and their wiues apart,* &c.

Wherefore, thoſe families wherin this ſeruice of God is performed, are, as it were, little Churches, yea euen a kinde of Paradiſe vpon earth. And for this purpoſe S. *Paul* writing to *Philemon, greeteth the Church that is in his houſe,* Philem. 1.2. And in like manner hee ſendeth ſalutations to the Church of Corinth, from *Aquilla* and *Priſcilla*, and the Church *which was in their houſe*, 1. Cor. 16.19. On the otherſide, where this dutie of Gods ſeruice is not vſed, but either for the moſt part, or altogether neglected, a man may tearme thoſe families no better then companies of prophane and graceleſſe Atheiſts, who as they denie God in their hearts, ſo they are knowne by this note, that *they doe not call vpon the name of the Lord*, Pſal. 14.4. Yea ſuch families are fitly compared to a heard of ſwine, which are alwaies feeding vpon the maſte with gredineſſe, but neuer looke vp to the hand that beateth it downe, nor to the tree from whence it falleth.

The other duty concerning the houſe it ſelf, is, That euery member in the family, according to their abilitie, employ themſelues in ſome honeſt and profitable buſineſſe, to maintaine the temporall eſtate and life of the whole. Gen.3.19. *In the ſweate of thy face ſhalt thou eate bread, till thou returne to the earth, for out of it waſt thou taken; for duſt thou art, and to duſt ſhalt thou returne.* 1. Cor.7.20. *Let euery man abide in the ſame vocation wherein he was called.* Now if any one in the family ſtarteth aſide out of his caling, and inciteth another to idolatrie, he is to be reuealed, Deut. 13.6. And againe, their caſe is very fearefull that doe nothing in their houſes, but go finely and fare daintily from day to day. This is the blacke marke that the Scripture ſets vpon the rich glutton, Luk.16.19. *There was a certaine rich man, which was cloathed in purple, and fine linen, and fared deliciouſly euerie day.*

CHAP. IIII.

Of married folks.

A Familie is diſtinguiſhed into ſundry combinations or couples of perſons.

A couple, is that wherby two perſons ſtanding in mutuall relation to each other, are combined together as it were in one. And of theſe two the one is alwaies higher, and beareth rule; the other is lower, and yeeldeth ſubiection.

Couples are of two ſorts; principall, or leſſe principall.

The principall, is the combination of maried folks, and theſe are ſo termed in reſpect of mariage.

Mariage is the lawfull coniunction of the two maried perſons; that is, of one man, and one woman into one fleſh. So was the firſt inſtitution of mariage, Gen. 2. 21. which is expounded by our Sauiour Chriſt, Matth. 19. 6. *Therefore they are no more two, but one fleſh.* And alſo by *Paul*, Epheſ. 5. 31. *For this cauſe ſhall a man leaue father and mother, and ſhall cleaue vnto his wife* (as two bords are ioined together with glew) *and they which were two, ſhall be one fleſh.* Wherefore this is an eternall law of mariage, that two, and not three or foure, ſhall be one fleſh. And for this cauſe, the fathers, who had many wiues and concubines, it may bee that through cuſtome they ſinned of ignorance, yet they are not in any wiſe to be excuſed.

Mariage of it ſelfe is a thing indifferent, and the kingdom of God ſtands no more in it, then in meates and drinkes; and yet it is a ſtate in it ſelfe, farre more excellent, then the condition of ſingle life. For firſt, it was ordained by God in Paradiſe, aboue and before all other ſtates of life, in *Adams* innocencie before the fall. Again, it was inſtituted vpon a moſt ſerious & ſolemn conſultation among the three perſons in the holy Trinitie. Gen. 1. 26. *Let us make man in our image, according to our likenes, and let them rule ouer, &c.* Gen. 2. 18. *Iehouah Elohim ſaid, It is not good that the man ſhould be himſelfe alone, I will make him an helpe meet for him.* Thirdly, the manner of this coniunction was excellent, for God ioyned our firſt parents *Adam* and *Eue* together immediately. Fourthly, God gaue a large bleſſing vnto the eſtate of mariage, ſaying, *Increaſe and multiply and fill the earth.* Laſtly, marriage was made and appointed by God himſelfe, to be the fountaine, and ſeminarie of all other ſorts and kindes of life, in the Common-wealth and in the Church.

Now if mankind had continued in that vprightnes & integrity which he had by creation, the ſtate of ſingle life had bin of no price & eſtimation amongſt men, neither ſhould it haue had any place in the world, without great contempt of Gods ordinance and bleſſing.

Neuertheleſſe, ſince the fall, to ſome men who haue the gift of continencie, it is in many reſpects farre better then marriage, yet not ſimply, but only by accidēt in regard of ſundry calamities which came into the world by ſin. For, firſt it freeth a man from many and great cares of houſhold affaires. Againe, it maketh him much more fit and diſpoſed to meditate of heauenly things, without diſtraction of mind. Beſides that when dangers are either preſent, or imminent, in matters belonging to this life, the ſingle perſon is in this caſe happie, becauſe hee and his are more ſecure and ſafe, then others be who are in married ſtate. 1. Cor. 7. 8. *Therefore I ſay to the vnmarried and widowes, It is good for them if they abide euen as I doe.* verſ. 26. *I ſuppoſe then this to be good for the preſent neceſſitie, I meane that it is good for a man ſo to be.* ver. 28. *But if thou takeſt a wife thou ſinneſt not, and if a virgin marry ſhee ſinneth not: neuertheleſſe ſuch ſhall haue trouble* A *in the fleſh.* ver. 32. *And I would haue you without care.*

The ende of marriage is fourefold.

The firſt is procreation of children, for the propagation and continuance of the ſeede and poſteritie of man vpon the earth, Gen. 1. 28. *Bring forth fruit, multiplie, fill the earth, and ſubdue it,* Gen. 9. 1. 1. Tim. 5. 14.

The ſecond is the procreation of an holy ſeed, whereby the Church of God may be kept holy and chaſte, and there may alwaies be a holy company of men, that may worſhip and ſerue God in the Church from age to age. Malac. 2. 15. *And did not hee make one? yet had he aboundance of ſpirit; and wherefore one? becauſe he ſought a godly* B *ſeede.*

The third is, that after the fall of mankind, it might be a ſoueraigne meanes to auoide fornication, and conſequently to ſubdue and ſlake the burning luſts of the fleſh, 1. Cor. 7. 2. *Neuertheleſſe for the auoiding of fornication, let euerie man haue his wife, and euerie woman haue her huſband.* verſ. 9. *But if they cannot abſtaine let them marrie; for it is better to marrie then to burne.* And for this cauſe ſome Schoolemen do erre, who holde that the ſecret comming together of man and wife, cannot bee without ſinne, vnleſſe it be done for procreation of children. *Lombard* the Maſter of the Sentences ſaith the contrarie, namely, *that marriage before the fall was onely a dutie, but now ſince the fall it is alſo a* C *remedie.*

The fourth ende is, that the parties married may thereby performe the duties of their callings in better and more comfortable manner, Prou. 31. 11. *The heart of her husband truſteth in her, and he ſhall haue no need of ſpoyle.* verſ. 13. *Shee ſeeketh wooll, and flaxe, and laboureth cheerefully with her hands.*

Mariage is free to all orders and ſorts of men without exception, euen to thoſe that haue the gift of continencie: but for them which cannot abſtaine, it is by the expreſſe commandement of God, neceſſarie, Hebr. 13. 4. *Mariage is honourable amongſt all men and the bedde vndefiled,* 1. Cor. 7. 9. *But if they cannot abſtaine let them marrie.*

D By which it appeareth to bee a cleare caſe, that the commandement of the Pope of Rome, whereby he forbiddeth mariage of certen perſons, as namely of Cleargie men, is meerly diabolicall; for ſo writeth the Apoſtle, 1. Tim. 4. 1. *The ſpirit ſpeaketh euidently, that in the latter times ſome ſhall depart from the faith, and ſhall giue heede vnto ſpirits of error, and doctrines of deuills.* verſ. 3. *forbidding to marrie.*

But againſt this doctrine ſundrie things are alleadged.

Obiect. 1. The Apoſtle commandeth the maried among the Corinths, *to abſtaine with conſent for a time, that they might giue themſelues to faſting and prayer,* 1. Cor. 7. 5. I anſwer that *Paul* ſpeakes not in that place of daily and common ſeruice of God, in prayer, but of the ſolemne &

extraordinary exerciſe thereof, which was ioyned with faſting & abſtinence in common dangers and calamities.

Ob. 2. 1. Cor. 7. 32. *He that is vnmaried careth for the things of the Lord, how he may pleaſe the Lord: but the maried perſon careth for the things of the world.* *Anſ.* The place is not generally to be vnderſtood, of all, but indefinitely of thoſe maried perſons that are carnall and fleſhly. And he that is maried, is to be ſo carefull for the things of the world, as he ought, & may haue alſo a ſpeciall regard of thoſe things that concerne God and his kingdome.

Obiect. 3. 1. Tim. 5. 11. *The yonger widowes* (ſaith the Apoſtle,) *will marrie, hauing damnation becauſe they haue broken the firſt faith.* Anſ. By *the firſt faith, Paul* vnderſtandeth that promiſe and vowe which they made vnto Chriſt, when they were baptized; and they are here ſaid *to beginne to waxe wanton againſt Chriſt*, by denying or renouncing that faith, and not otherwiſe.

Obiect. 4. He that doth earneſtly and from his heart craue the gift of continencie, God will giue it him, and therefore hee neede not marrie.

Anſw. The gifts of God are of two ſorts, ſome are generall, ſome are Proper. Generall gifts are ſuch as God giueth generally to all, & theſe may be obtained, if they be asked according to Gods word, lawfully. Iam. 1. 5. *If any of you lacke wiſedome: let him aske it of God, who giueth to all men liberally, and reproacheth no man and it ſhall be giuen him.* ver. 6. *But let him aske in faith and wauer not.* Proper gifts, are thoſe which are giuen onely to ſome certaine men, of which ſort is the gift of continencie, and ſuch like which though they be often & earneſtly asked, yet they are ſeldom or neuer granted vnto ſome men; as appeareth in *Pauls* example, who being *buffeted by Satan*, ſaith of himſelfe: *For this thing I beſought the Lord thrice, that it might depart from me; but he ſaid vnto me, My grace is ſufficient for thee*, 2. Cor. 12. 8. 9.

CHAP. IIII.

Of the Contract.

MAriage hath two diſtinct parts, the firſt is the beginning; the ſecond, the accompliſhment or conſummation thereof.

The Beginning is the Contract or Eſpouſals; the End or accompliſhment is the ſolemne Manifeſtation of the Contract, by that which properly we call Mariage. Deut. 20. 7. *What man is there that hath betrothed a wife, and hath not taken her? Let him go and returne againe vnto his houſe, leaſt he die in battell, and an other man take her.* Matth. 1. 18. *When his mother Marie was betrothed to* Ioſeph, *before they came together, She was found with child of the holy Ghoſt.*

Betweene the Contract and Mariage, there A ought to be ſome certaine ſpace or diſtance of time. The reaſons whereof may be theſe.

Firſt, a buſineſſe of ſo great importance as this is, would not be raſhly or vnaduiſedly attempted, but ſhould rather be done by degrees in proceſſe of time, according to that ſaying, not ſo auncient as true, * *Actions of weight before reſolution, require mature deliberation.* Secondly, that during ſuch a ſpace inquirie may be made whether there be any iuſt cauſe, which may hinder the conſummation of Marriage: conſidering that before the parties come and conuerſe together, what is amiſſe may be remedied and amended, which to doe afterward will be too late. Thirdly, In theſe caſes, perſons B eſpouſed muſt haue regard of honeſtie, as well as of neceſſitie, not preſently vpon the contract ſeeking to ſatisfie their owne fleſhly deſires, after the manner of bruit beaſts; but proceeding therein vpon mature deliberation.

The Contract is a mention of mutual promiſe of future marriage, before fit and competent Iudges and Witneſſes.

The beſt manner of giuing this promiſe, is to make it * *in words touching the preſent time*, and ſimply without any exception or condition expreſſed or conceiued. For by this meanes it comes to paſſe, that the bond is made the ſurer, and the ground or foundation of future mariage the better laid. And hence alone it is, that the perſons betrothed in Scripture are tearmed C man and wife. *Iacob* ſpeaking of *Rahel*, who was onely betrothed vnto him, ſaid to *Laban*, *Giue me my wife*, Gen. 29. 21. Deuter. 22. 23. *If a maide be betrothed to a husband, and a man finde her in the towne, and lie with her, then ſhall yee bring them both out vnto the gates of the citie, and ſhall ſtone them with ſtones to death, the maide, becauſe ſhe cried not beeing in the citie, & the man becauſe he hath humbled his neighbours wife.* Matth. 1. 20. *Ioſeph feare not to take Mary thy wife.*

Now if the promiſe be vttered in words, *for * time to come*, it doth not preciſely binde the parties to performance. For example. If one of them ſay to the other: *N. I will take thee*, &c. and not *N. I doe take thee, &c.* by this forme of D ſpeech the match is not made, *but onely promiſed to be* made afterward. But if on the other ſide, it bee ſaid, *N. I doe take thee*, and not, *I will take thee*; by theſe tearmes, the marriage at that very inſtant is begun, though * not in regard of fact, yet in regard of right and intereſt, which the parties haue each in another indeed and in truth. And this is the common opinion of the learned. Yet notwithſtanding if the parties contracting ſhall ſay each to other, *I will take thee*, &c. with intentiõ to bind themſelues at the preſent; the bond is in conſcience preciſly made before God, & ſo the Contract indeed made * *for the preſent time* before God. True it is, that he which ſtãdeth to his promiſe made, as much as in him lieth doth well: yet if the promiſe hath or cõceiueth ſome iuſt cauſe, why

he

* Diu deliberandũ quod ſemel ſtatuendum.

* In verbis de præſenti & purè.

* In futurum.

* Non de facto, de iure.

* De præſenti.

hee ſhould afterward change his purpoſe, the Contract expreſſed in tearms for time to come, though it were formerly made, and confirmed by oth, muſt notwithſtanding giue place to the Contract made for time preſent.

Thoſe eſpouſals, which are made vpon condition, which is honeſt, poſſible, and belonging to Marriage, doe ceaſe or depend, ſo farre forth as the condition annexed ceaſeth or depēdeth. For example, If the one party promiſeth to marrie the other vpon conditiō, that his or her kinſman will yeeld conſent to the match; or vpon condition of a dowrie that ſhe ſhall bring vnto him, ſutable to her education, and the familie whereof ſhe commeth: theſe conditions being kept or not kept, the promiſe doth likewiſe ſtand, or not ſtand.

But thoſe conditions which are neceſſarily vnderſtood, or which may certainly be kept & come to paſſe, doe neither hinder nor ſuſpend Mariage. As this: *I promiſe thee mariage, if I liue;* or, *I promiſe to marrie thee, if the Sunne riſe to morrowe.*

Againe, conditiōs that are either impoſſible, or diſhoneſt, are not to be accounted as promiſes annexed * in way of Mariage. Of which ſort are theſe, *I will be thy wife, if thou wilt take vnto thee wings and flie,* or *If thou wilt bring an vntimely birth.*

* In fauore Matrimonij.

Furthermore, if the parties betrothed, do lie together before the condition (though honeſt and appertaining to Marriage) be performed; then the contract for the time to come is, without further controuerſie, ſure and certaine. For where there hath beene a carnall vſe of each others body, it is alwaies preſuppoſed, that a mutuall conſent, as touching Mariage, hath gone before.

CHAP. V.

Of the choiſe of perſons fit for Marriage.

FOr the making of a contract, two things are requiſite: firſt the choiſe, and then the conſent of the parties.

Choice is an enquirie after perſons mariageable.

Perſons mariageable, are ſuch as be fit and able for the married ſtate.

This fitneſſe or abilitie is knowne and diſcerned by certain ſignes; which are either eſſentiall to the contract, or accidentall.

An eſſentiall ſigne is that, without which the contract in hand becomes a meere nullity. And of this ſort there are principally fiue.

The firſt is the diſtinction of the ſexe, which is either male, or female. The male is man of a ſuperiour ſexe, fit for procreation. The female is woman of an inferiour ſexe, fit to conceiue and beare children. 1. Cor. 11. 7. *The man ought not to couer his head: for as much as hee is the Image and glorie of God, but the woman is the glorie of the man.* 1. Tim. 2. 12. *I permit not the woman to teach, neither vſurpe authoritie ouer the man, but to bee in ſilence.* By this diſtinction is condemned, that vnnaturall and monſtrous ſinne of vncleaneſſe betweene parties of the ſame ſexe, commonly tearmed Sodomie; as alſo the confuſion of the * *kinds* of creatures, when one kind commits filthines, & abomination with another.

Rom. 1. 26.
* Species.
Leuit. 18. 22. 23.

The ſecond ſigne, is, the iuſt and lawfull diſtance of blood.

Diſtance of blood is then iuſt and lawfull, when neither of the perſons that are to be married, doe come neare to the kindred of their fleſh, or to the fleſh of their fleſh, for ſo the Scripture ſpeaketh, Leuit. 18. 6. *No man ſhall come neare to any of the fleſh of his fleſh:* or to the * *kindered of his fleſh.* Where it is to be obſerued, that by a *mans fleſh,* is meant that ſubſtance which is of himſelfe, or whereof himſelfe conſiſteth. And by the *fleſh of his fleſh,* that which next and immediately iſſueth out of that fleſh whereof he conſiſteth. Whereupon it followeth, that the touching or comming neare of fleſh to fleſh, is not *ſpoken of ſtrangers* but *of thoſe* only that are of kindred.

* Ebr. Sheet Beſaro.

Kindred is of two ſorts, conſanguinitie, or affinitie.

Kindred in conſanguinitie, are thoſe which iſſue from out, and the ſame common blood or ſtocke. And there be certaine degrees, whereby kinſmen of this ſort are diſtinguiſhed one from another.

A degree is a generation or deſcent between two perſons that are of the ſame blood. For one perſon cannot make a degree, vnleſſe he be cōſidered relatiuely in regard of generation.

Now many degrees continued or deriued from one and the ſame head, doe make a Line; And a Line is twofold, the Right line, or the Ouerthwart, commonly tearmed collaterall.

In the Right Line, looke how many perſons there are, ſo many degrees there be, that onely excepted, which vpon occaſion offered, is in queſtion, & from which we begin the account.

Abraham.
|
Iſaac.
|
Iacob.
|
Ioſeph.

Here *Ioſeph* is diſtant three degrees from *Abraham*, *Iacob* two, *Iſaac* one, or the firſt.

This Right line is either aſcending or deſcending.

The right line aſcending, is the race of all the anceſtors; and it hath ſundrie degrees. Of the firſt whereof is, the father and the mother: of the ſecond, the grand-father both by the father and mothers ſide, that is, the father of my father, and the father of my mother; & the gradmother, that is to ſay, my fathers and my mothers

thers mother. Of the third, is, the great grand-father, or the father of my grand-father; and the great grād-mother, or the mother of my grād-father. Of the fourth, is the great grand-fathers father, and the great grand-fathers, or grand-mothers mother. Of the fifth, is the great grād-fathers grand-father, & the great grand-fathers, or great grand-mothers grand-mother. Of the ſixt, is the great great grand-fathers grand-father, and the great great grand-fathers, or great great grand-mothers grand-mother.

The right line deſcending, is the race of a mans own poſteritie. And that alſo hath ſundry degrees. The firſt whereof is, the ſonne and the daughter; the ſecond, the nephew, & the neece; the third, the nephewes ſonne, and the neeces daughter. The fourth is the nephewes nephew, or the ſonne in the fourth degree of lineall deſcent, and the neeces neece, or the daughter in the ſame degree of deſcent. The fifth is he and ſhee that are three lineall deſcents from the childes child. And ſo are the reſt in their order, by what names ſoeuer they be called and knowne.

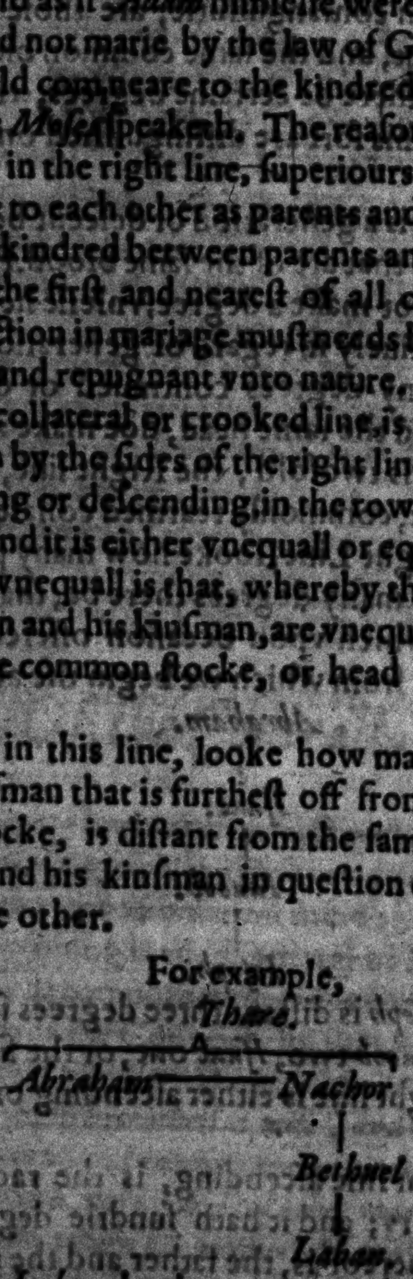
Now in this right line, whether aſcending or deſcending, the perſon, of whom the caſe or queſtion is mooued, commeth neere to the kinred of his fleſh. And therefore mariages in this line are prohibited infinitely, without any limitation; ſo as if *Adam* himſelſe were now aliue, he could not marie by the law of God, becauſe he ſhould com neare to the kindred of his own fleſh, as *Moſes* ſpeaketh. The reaſon hereof is, becauſe in the right line, ſuperiours and inferiours are to each other as parents and children; and the kindred between parents and children, beeing the firſt and neareſt of all other, their coniunction in mariage muſt needs be moſt vncleane, and repugnant vnto nature.

The collateral or crooked line, is that, which walketh by the ſides of the right line, whether aſcending or deſcending, in the row of the kindred. And it is either vnequall or equall.

The vnequall is that, whereby the perſon in queſtion and his kinſman, are vnequally diſtant from the common ſtocke, or head of the kinred.

And in this line, looke how many degrees the kinſman that is furtheſt off from the common ſtocke, is diſtant from the ſame, ſo many is hee and his kinſman in queſtion diſtant one from the other.

For example,



Here *Laban* beeing remoóued furtheſt off, to wit, three degree from the common ſtocke *Thare*, is likewiſe three degrees diſtant from *Abraham*, his great vnckle, and *Abraham* ſo many from him.

Furthermore, kinſmen in this Line are of two ſorts; ſome are ſuperiours to the perſon in queſtion, ſome are Inferiours to him.

Superiours are ſuch, as are a kinne to his father, and mother, *of ſome ſides*, and that either nearer, or further off.

Thoſe that are of *neere* kinne to them, be theſe. I. The vncle of the fathers ſide, or the fathers brother; the aunt of the fathers ſide, or fathers ſiſter. The vncle of the mothers ſide, or the mothers brother; the ant of the mothers ſide, or the mothers ſiſter. II. The great vncle, or grand-fathers brother; the great aunt, or grand-fathers ſiſter. The great vncle, or grād-mothers brother & the great aunt, or grand-mothers ſiſter. III. The great vncle by the fathers ſide, or great grand-fathers brother; and the great aunt by the fathers ſide, or great grand-fathers ſiſter. The great vncle by the mothers ſide, or the great grand-mothers brother; & the great aunt by the mothers ſide, or the great grād-mothers ſiſter. IV. The great grand-vncle by the fathers ſide, or great grandfathers fathers brother; and the great grand-aunt by the ſame ſide, or the great grand-fathers fathers ſiſter. The great grand-vncle by the mothers ſide, or the great grand-mothers mothers brother; and the great grād-aunt by the ſame ſide, or the great grand-mothers mothers ſiſter.

Now theſe in regard of their inferiors, are in ſtead of parents, & therefore do come neare to the kindred of their fleſh.

Thoſe ſuperiours which are of kinred to parents on the one ſide, *a farre off*, are theſe. I. The ſonne & daughter of the great vncle or aunt by the fathers ſide; or of the great vncle or aunt by the mothers ſide. II. The nephew and neece of the great vncle or aunt by the fathers ſide, or of the great vncle or aunt by the mothers ſide *nere to the coz in germaine*:

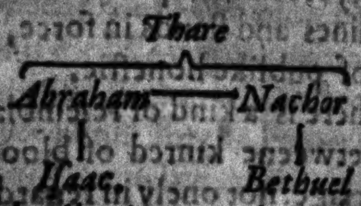
Sobrino propior.

And theſe as they ſtand in compariſon with their inferiours, do not come neare to the kinred of their fleſh.

The equall collaterall line, is that, whereby kinſmen are equally diſtant from their head.

Kinſmen of this line are, I. whole brothers, that is, brothers by the ſame father & mother, or halfe brothers, that is, brethren by the ſame father, but not by the ſame mother. Again, whole ſiſters by the ſame father & mother; or halfe ſiſters by one of them and not by both. II. The brothers childrē or couſin germans; that is, the vncles ſonnes or daughters, or the aunts ſonnes or daughters. The ſiſters children, or couſin-germans, that is, the aunts ſonnes or daughters, which are the children of two ſiſters. III. The couſin-german, the ſonne of the great vncle by the fathers or mothers ſide, and the couſin-german the ſonne of the great aunt, by the fathers or mothers ſide. The couſin-germain the daughter of the great vncle, by the fathers or mothers ſide, & the couſin-german, the daughter of the great aunt by the ſame ſides.

In this line, looke how many degrees the partie in queſtion is remooued from the common ſtocke, by ſo many twice told, is he remooued from his kinſman in queſtion. Put the caſe betweene *Bethuel* and *Iſaac*, as in this example.



Here *Bethuel* beeing two degrees remooued from *Thare*, is foure degrees diſtant from *Iſaac*.

Now he that is in the ſecond degree of this line, comes neere to the kinred of his fleſh; and for that cauſe the mariages of brethren and ſiſters are vnlawfull, and forbidden.

But againſt this, ſundry things are alleadged.

Obiect. 1. The ſonnes of *Adam*, who were the firſt brethren in the world, married their ſiſters; marriages therefore in this degree may ſeeme to be lawfull. *Anſw.* The caſe of thoſe perſons in thoſe times, was a caſe of neceſſity, which could not be auoided, and thereupon was warranted by diuine diſpenſation. For God had giuen them his owne expreſſe commandement in this behalfe; *Beare fruite and multiplie*, Gen. 1. 28. Beſides that, there were then no other women in the world, by whō they might haue iſſue and poſteritie, but onely by their ſiſters. Whereupon it is manifeſt, that Gods will was, to permit them to take euen their ſiſters to their wiues. But now out of this ſpeciall diſpenſation from God, ſuch matching is vtterly vnlawfull, being an apparent breach of another expreſſe commandement giuen afterward by God himſelfe, Leu. 18. 9. 11. To this purpoſe ſaith *Auguſtin* in way of anſwer to the example propounded; *The practiſe of thoſe firſt times, then backed by vrgent neceſſitie; the more ancient it was, the more damnable it prooued afterward, when it was reſtrained by Gods commandement.*

De ciuit. dei lib. 15. c. 16.

Obiect. *Sarah* was *Abrahams* ſiſter, and yet *Abraham* tooke her to wife. Gen. 20. 12. *Yet in verie deede ſhee is my ſiſter, for ſhe is the daughter of my father, but not the daughter of my mother, and ſhee is my wife.* Gen. 11. 29. *Abraham and Nahor tooke them wiues, and the name of Abrahams wife was Sarah.* *Anſw.* Touching this inſtance their are ſundrie opinions. The Iewes doe grant thus much, that ſhee was called by a name common to all kinsfolke of that ſexe, to wit, *a Siſter*; yet indeede ſhee was *Abrahams* neece, the ſiſter of *Lot*, and the daughter of *Haran*, *Abrahams* brother, which *Moſes* elſwhere calleth *Iiſcha*, Gen. 11. 29. Others thinke that ſhe was daughter in lawe to *Thare*, *Abrahams* father; becauſe *Abraham* himſelfe ſaith, *Shee is the daughter of my Father, but not of my mother.* Others are of opinion that ſhe was *Harans daughter* in law, and after his death was tranſlated into the family of *Terah*, her grand-father; who was alſo inſtead of her father, beeing dead, and thēce ſhe was tearmed his daughter. Now howſoeuer in this varietie of iudgement it is hard to A find certaintie of truth, yet this is out of doubt, that god in thoſe dayes tolerated many things, which notwithſtanding he did not altogether approoue.

Obiect. 3. 2 Sam. 13. 13. *Thamar* ſaies to her brother *Ammon*; *Speake I pray thee to the King, and hee will not denie me vnto thee.* *Anſw.* The ſpeach of *Thamar* is not ſimply to be taken as if ſhe deſired that which ſhe ſaid, or as if it were lawfull to be done, which ſhee wiſhed him to doe; but onely that ſhee ſought to put him off, by giuing him this counſell, in reſpect of her owne deliuerance from that preſent daunger wherein ſhe was. Or at leaſt it may be ſaid, that ſhe erroneouſly ſuppoſed it was lawfull for the B King to graunt ſuch a ſuite, if it had been made vnto him by her brother *Ammon*. Whether way ſoeuer this ſpeech be taken, there can no ſuch thing be gathered thence as is pretended.

Now out of the ſecond degree of the equall collaterall line, it ſhould ſeeme that thoſe who are ioyned one to another in marriage, do not touch the kinred of their fleſh; and therefore the lawe of God forbiddeth not conſobrines or couſin-germans, that is, brothers and ſiſters children to marrie.

Yea if examples be of force for this purpoſe, the Scripture approoueth ſuch mariages: For it is written, that *Iacob* maried *Rahel* the daughter of *Laban*, his mothers brother, Gen. 28. 2. Againe, that *Mahlah*, *Tirzah*, and *Hoglah*, *Milcah*, and *Noah the daughters of Zelophehad,* C *were married vnto their fathers brothers ſonnes*, Numb. 36. 11. And *Othniel the ſonne of Kenaz, the couſin of Caleb, tooke Kiriath-ſepher; and hee gaue him Acſah his daughter to wife*, Ioſ. 15. 17.

Howbeit in this caſe, the rule of the Apoſtle is to be followed; *That nothing be done euen in* things that are otherwiſe lawful, *whereby a mans brother may ſtumble, or be offended, or made weak*, Rom. 14. 21. Wherefore it is conuenient, that ſuch mariages ſhould not be, becauſe ſometime they may giue offence in regard of the lawe of the Magiſtrate; and becauſe they come ſomewhat neere to the bonds and tearmes of blood and ſtocke, which God hath ſet downe in his word. *Auguſtine* in his 15. booke *De ciuitate Dei*, chap. 16. ſaith to this purpoſe, *Experti au-* D *tem ſumus*, &c. that is, *We haue found by experience, that in regard of that neereneſſe of blood, couſin-germans haue vnto the degrees of brothers and ſiſters, how rarely cuſtome hath admitted thoſe mariages, which were warrantable by lawes, becauſe the lawe of God hath not forbidden them, nor as yet the lawe of man. Neuertheleſſe the practiſe lawfull in it ſelfe, was forborne the rather, becauſe it came neare to that which was vnlawfull, and therefore marriage with the couſin-germian, ſeemed in a manner to be marriage with a mans own brother or ſiſter, &c. Howbeit, there is no queſtion but in theſe times it hath beene well prouided by lawes that ſuch mariages ſhould not be vndertaken. For as the multiplication of alliance is hindred thereby, ſo this inconuenience alſo groweth from them,* *that freindſhip and loue which is procured by affinitie betweene men that are ſtrangers, cannot bee inlarged and encreaſed, where men go not out of the limits, and termes of their owne blood; Yea, there is naturally in man a commendable meaſure of ſhameſaſtneſſe whereby vpon conſideration of neereneſſe in blood, he acknowledgeth a due debt of modeſtie & honour to his next kinred, and conſequently reſtraineth himſelfe in regard of them from the occaſions and actions of concupiſcence, whereunto he is inclinable in reſpect of others. And hence it is, that generally, the modeſtie that ought to bee in thoſe which intend marriage, auoideth as much as may bee, theſe and ſuch like coniunctions.* The ſame is the iudgement of *Ambroſe* in one of his Epiſtles to his friend *Paternus*, Epiſtol. lib. 8. epiſt. 66. wherein he diſſwadeth him from marrying his ſonne with his couſin-german, vpon the grounds before alleadged by *Auguſtine*, adding this withall, that though it were in it ſelſe lawfull, beeing no where forbidden by God, yet in ſundrie reſpects beeing inexpedient, it ought not to bee done, according to the ſaying of the Apoſtle, 1. Cor. 6. *All things are lawfull for me, but all things are not expedient*.

But it is auouched to the contrarie, that God by expreſſe lawe forbiddeth marriage with the aunt, the fathers ſiſter, Leuit. 18. 12. and with the mothers ſiſter, verſ. 13. and with the fathers brothers wiſe, which is alſo the aunt, v. 14. therefore by the law of proportion, he forbiddeth matching with the children of theſe perſons. For in nature it is a ruled caſe: If a man may not marrie the mother, much leſſe may he marrie the daughter.

Anſ. The argument is faulty, and concludes nothing to the purpoſe. For there is not the ſame reaſon of both. In the right line of conſanguinitie, thoſe which are ſiſters to father & mother, ſtand in the place and ſtead of parents; and their nephewes and neeces are to them as children, therefore mariages among them can ſtand by no law, either of God, of nature, or by the poſitiue lawes of nations. It is not ſo with couſin-germans. For hauing no ſuch relation, there is not in their mariages, by the law of *Moſes*, any diſcouerie of ſhame or breach of ciuill honeſtie. The bleſſing of God vpon ſome of them mentioned in Scripture, as vpon *Iacob* and *Rahel*, and ſuch like, doe euidently, ſhewe that they were lawful in themſelues, and pleaſing vnto him. And thus much touching kinred by blood or conſanguinitie.

Kinred in affinity is that, whereby the terms of two kinreds, are brought into the ſocietie of one and the ſame family; or whereby perſons that are not of blood, are by mariage allied ech to other. Hence it is termed affinity, becauſe it maketh an vnitie of termes in kinred, which before were diſtant.

Affinitie or alliance groweth by mixtion or participation of blood, in the coupling of man and wife together in lawfull mariage. For a bare and ſimple contract, maketh not alliance be- A tweene partie and partie properly, but mariage after the contract finiſhed and conſummate.

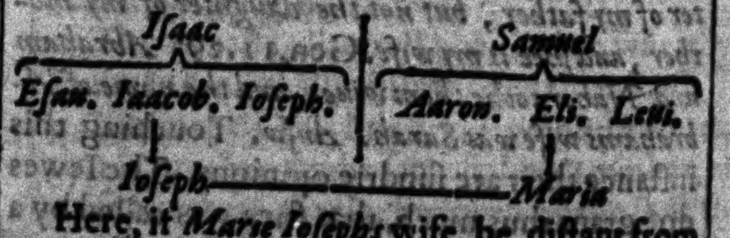
Againe, the ſame alliance ceaſeth and determineth vpon the death of either party eſpouſed or married; yet ſo as the prohibition of coniunction remaines and ſtands in force, for the preſeruation of publike honeſtie.

Now there is a kind of reſemblance & proportion betweene kinred of blood, and kinred by mariage, not onely in regard of degrees and line, but alſo in reſpect of the prohibition of degrees.

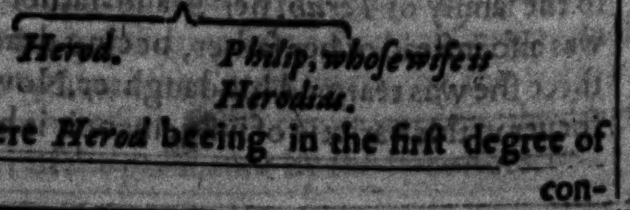
Thoſe that are of alliance, are commonly reduced to theſe heads. I. The father in law, or the husbands or wiues father. The mother in lawe, B or the husbands or wiues mother. II. The mothers husband, or ſtep father to them that come by another mā. The fathers wife or ſtepmother to thoſe that come by another woman. III. The wiues fathers father, or grand-father, and the wiues mothers mother, or grandmother; or the grand-father and grand-mother of the Wife. IV. The ſonne in law, or daughters husband, and the daughter in lawe, or ſonnes wife. V. The neeces husband, and the nephewes wife. VI. The ſtep-ſonne, or ſonne in lawe, that is, the ſonne of a man by another wife, or of a woman by another husband. The ſtep-daughter or daughter in lawe, that is, the daughter of a man by another wife, or of a woman by an other husband. VII. The ſtep-ſonnes ſonne, or his ſonne who comes of a man by another woman, C or of a woman by another man. And the ſtep-daughters daughter, or her daughter who comes of a man by another woman, or of the woman by another husband. VIII. The husbands or wiues brother, & the husbands ſiſter, or brothers wife. IX. The ſiſters husband, and the brothers wife.

Concerning affinitie, I propound theſe rules.

I. Looke in what degree a man is of conſanguinity to ones wife, in the ſame degree of affinitie he is to the wiues husband. And contrariwiſe for example.



D Here, if *Marie Ioſephs* wife, be diſtant from *Eſau Ioſephs* vncle by the fathers ſide, two degrees, then alſo is *Ioſeph* himſelfe diſtant from *Aaron* the brother of *Eli* his father in lawe, two degrees. If *Marie* the wife be diſtant from her own father *Eli* one degree, and from her grādfather *Samuel* two; then alſo is her husband diſtant from *Eli* his father in lawe, one degree, and from *Samuel* his wifes grand-father, two. Another example.



Here *Herod* beeing in the firſt degree of conſanguinitie with his brother *Philip*; *Herodias* his brothers wiſe is in the firſt degree of affinitie to him.

II. *Rule.* Couſins by mariage within the degrees, both of the right and collaterall line, do come neere to the kindred of their fleſh, in the ſame manner that couſins by blood doe, in the ſame lines; and the like degrees in both are forbidden. Therefore in the right line of affinitie it is as well vnlawfull for the Father in lawe to marrie the daughter in law, or the ſonne in law to marrie the mother in law, as it is for the father to marrie the daughter, or the ſonne the mother. Againe, in the collaterall, it is as vnlawfull for the vncle by the mothers ſide, to marrie the wife of his ſiſters ſonne, and ſo in other degrees, as it is for him to match in the ſame degrees of conſanguinitie. The reaſon is, becauſe in theſe lines, as well as in thoſe of conſanguinitie, ſuperiours and inferiours, are each to others as parents and children.

From hence amongſt other things it may be gathered, that it is in no ſort lawfull for a man, when his wife is dead, to marrie her ſiſter. Leu. 18. 16. *Thou ſhalt not diſcouer the ſhame of thy brotherswife; for it is thy brothers ſhame.* And Leu. 20. 21. *The man that taketh his brothers wife, committeth filthines, becauſe he hath vncouered his brother's ſhame.*

Againſt this doctrin it is obiected, Firſt, that God commandeth not to take a wife with her ſiſter, during her life, Leuit. 18. 18. in which place, he doth not ſimply forbid a man to marrie two ſiſters one after another, but to marrie them both together, and therfore after the wife is dead, a man may marrie her ſiſter.

Anſw. The place is a flat prohibition of the ſinne of *Polygamie.* For to take a wife to her ſiſter in the Hebrewe phraſe, is nothing elſe but to take two wiues one to another. The like forme of ſpeach is vſed otherwhere by *Moſes*, as Exod. 26. 3. *Fiue curtains ſhall be coupled together*, [the woman to her ſiſter] that is, one to another; *and the other fiue curtains ſhall be coupled* [the woman to her ſiſter] that is, the one to the other. Ezech. 1. 9. *The foure beaſts were ioyned with their wings*, [the woman to her ſiſter] that is, the one to the other. Againe, *Moſes* himſelfe there alleadgeth two reaſons againſt *Polygamie*: the one is, becauſe the man is to loue, cheriſh, and comfort his wife; whereas if he ſhould take vnto him another beſides her, he ſhould greatly vexe his firſt lawful wife. The other, becauſe by that meanes he ſhould vncouer the ſhame of his wife; that is, he ſhould play a verie diſhoneſt part with her, to whom he was before lawfully married.

Obiect. 2. The Lord commanded by a ſpeciall law, that the brother, in caſe his brother died without iſſue, ſhould take his wife, and raiſe vp ſeed vnto him, Deut. 25. 5.

Anſw. The words of *Moſes* are a ſpeciall exception of a generall law propounded in Leu. 18. 16. *Thou ſhalt not diſcouer the ſhame of thy brothers wife: for it is thy brothers ſhame.* And they are peculiarly directed to the Iſraelits, vpon ſpeciall cauſe; that, when the elder brother died without any ſeede, the name of the firſtborne might not be extinct, but the family might be preſerued in that name, by raſing vp of ſeede vnto him; which beeing a priuiledge proper to the Iſraelites, vpon that ſpeciall conſideration, it muſt not be enlarged to any other ſort of men whatſoeuer. Neither is the text to be vnderſtood of couſins remooued onely, as ſome thinke, but alſo of the next of the kindred by blood; as appeareth plainely by the hiſtorie of *Ruth*, chap. 1. v. 11. in theſe words *Naomi* to her daughters in lawe, *Turne againe, my daughters; for what cauſe will you goe with mee? Are there any moe ſonnes in my wombe, that they may be your husbands? Turne againe, my daughters, goe your way, for I am too olde to haue a husband, &c.*

III. *Rule.* The wiues kinſman by blood, is of affinitie to her husband onely; but vnto his kindred by blood, the ſaid kinſman hath no affinitie at all. So on the contrarie it is true, that though the husbands kinſman by blood, be allied to his wife, yet it hath no alliance to thoſe that are kinſmen of blood vnto her. The reaſon is, becauſe betweene the kindred of blood on the mans ſide, and the kindred of blood on the womans ſide, there is no affinitie. For the prohibition of the degrees of affinitie, hath force in thoſe onely which are the cauſe thereof, and goeth no further. Now the cauſe beeing onely in the married perſons themſelus, the effect may not in reaſō be inlarged, to them that are of the ſame blood with either of them.

From this rule it followeth, that the kindred of both maried perſons by blood, may lawfully match together. The ſonne in law may match with the daughter of his mother in lawe. The father and the ſonne by another wife, may marrie the mother and the daughter. Two brothers may lawfully match with two ſiſters.

Beza de repudijs. 83.

IV. *Rule.* Kindred of affinitie to the wife, are alſo kindred of affinitie to her husband: but how? not properly, but alſo after a ſort, and as it were, of affinitie. So on the contrary. Kindred of alliance to the husband, are as it were of alliance to his wife. For example. The wife of my father in lawe, which is not my wiues own mother, but her ſtep-mother, is, as it were, my mother in law, for ſhe is (as it were) of affinitie to me, becauſe ſhe is indeede of affinitie my wife.

Thoſe which are of affinitie onely after a ſort, cannot conueniently match one with another. And therefore the ſonne in lawe may not marrie with his wiues ſtep-mother, becauſe being of affinitie to his wife, ſhe is in ſted of a mother in law to him. Neither may the daughter in lawe match with her husbands ſtep-father, becauſe he is (as it were) a ſtep-father to her. Againe my ſiſters husband may not marrie my brothers wife: for they are after a ſort brother and ſiſter each to other. The reaſon hereof is, becauſe the wife is holden in law a * part of her huſband, and therefore if affinitie hinders marriage with one of the married couples, it hindreth as well in the like caſe & reſpect, mariage with the other.

* Cuius nuptias inire nō licet, eius nec coniugis licet.

And thus much touching the diſtance of blood, which in the choice of perſons fit for mariage, is moſt neceſſarily to be obſerued. For in the 18. chap. of *Leuiticus* there are ſixteene ſeuerall ſorts of perſons with whom mariage is forbidden. The firſt is the mother. The ſecond is the ſtep-mother. The third, the ſiſter by the ſame father and mother. The fourth, the halfe-ſiſter, by one of the parents onely. The fifth, is the neece by the ſonne. The ſixth, the neece by the daughter. The ſeuenth the fathers ſiſter. The 8. the vncles, that is, the fathers brothers wife. The ninth, the mothers ſiſter. The tenth, the daughter in lawe, or ſonnes wife. The eleuenth, the brothers wife. The twelfth, the wiues mother. The thirteenth, the ſteppe-daughter, or the wiues daughter by an other huſband, or huſbands daughter by a former wife. The fourteenth, is the ſtep-ſonnes daughter, that is, his daughter who was the wiues ſonne by another huſband. The fifteenth the ſtep-daughters daughter. The ſixteenth, is the wiues ſiſter. And not onely theſe, but all other anſwerable to them, either in the ſame or like degree, are by equall proportion forbiddden to be had in marriage.

It is alleadged, that the prohibitions mentioned in that chapter, are meerly Moſaicall, that is, Ceremoniall, and therefore doe not bind vs now in the new Teſtament.

Anſw. It is a flat vntruth; as ſhall appeare by theſe reaſons.

First, the Cananites long before theſe lawes were giuen by *Moſes* to the Iſraelites, were grieuouſly afflicted for the breach and contempt of the ſame, as may be gathered by that which is written in the ſame chapter of Leuit. verſ. 3. *According to the workes of the Land of Canaan, yee ſhall not doe, neither walke in their ordinances.* And verſ. 24. *You ſhall not defile your ſelues in any of theſe things; for in all theſe the nations are defiled, which I will caſt out before you.* verſ. 25. *And the land is defiled; therefore I will viſite the wickedneſſe thereof vpon it, & the land ſhall vomit out her inhabitants.*

Chap. 18.

Secondly, the Prophets themſelues after *Moſes*, are wont to account theſe prohibitions not Ceremoniall, but Morall, Ezech. 22. 10. *In thee haue they diſcouered their fathers ſhame; in thee haue they vexed her, that was polluted in her flowers.* Amos 2. 7. *A man and his Father will goe in to a maid, to prophane the name of my holineſſe.*

Thirdly, the ſame lawes are alſo vrged in the newe Teſtament, wherein Legall Ceremonies were determined, and had their ende. Mark. 6. 18. *Iohn* ſaid to *Herod*, *It is not lawfull for thee to haue thy brothers wife*, 1. Cor. 5. 1. *It is heard certainely, that there is Fornication among you, and ſuch Fornication, as is not once named among the Gentiles, that one ſhould haue his Fathers wife.*

Fourthly, Nature it ſelfe by proper inſtinct, abhorreth ſuch kind of coniunctions, and the prohibitions of them, haue ſufficient ground, euen from her principles. For to this purpoſe it is, that not onely the laws of the Romane Emperours, but alſo the ciuill Canons, and conſtitutions of men, very skilfull in that kind, haue in all ages expreſly been made againſt ſuch perſons, as haue offended in thoſe ſocieties forbidden by the Law of *Moſes*.

Fiftly, the Lord himſelfe hath denounced many and great puniſhmẽts to be inflicted vpon the breach of the ſame lawes. Leuit. 20. 11. *The man that lieth with his Father wife, becauſe he hath vncouered his fathers ſhame, they ſhall both die, their blood ſhall be vpon them,* verſ. 12. *The man that lyeth with his daughter in lawe, they both ſhall die the death: they haue wrought abbomination; their blood ſhall be vpon them.* ver. 14. *Hee that takes a wife and her mother, committeth wickedneſſe; they ſhall burne him and them with fire.* verſ. 16. *The man that taketh his ſiſter, his fathers daughter, or his mothers daughter, and ſeeth her ſhame, and ſhe ſeeth his ſhame, it is villanie: therefore they ſhall be cut off in the ſight of their people;* ver. 20 *The man that lieth with his Fathers brothers wife, and vncouereth his vncles ſhame, they ſhall beare their iniquitie, and ſhall die childleſſe,* Deu. 23. 2. *A baſtard ſhall not enter into the congregation of the Lord, euen to his tenth generation.* Deu. 27. 20. *Curſed be hee that lieth with his fathers wife.*

The third eſſenciall Signe of a perſon mariageable, is abilitie and fitneſſe for procreation. And this in an holy and modeſt ſort is alwaies ſuppoſed to be in the partie contracted, vnleſſe the contrarie be manifeſtly knowne, and diſcerned by ſome apparent infirmitie in the body.

Hence I gather, that it is vnlawfull to make a contract with ſuch a perſon, as is vnfit for the vſe of Marriage, either by naturall conſtitution of bodie, or by accident. For example; in regard of ſickeneſſe, or of frigiditie, or of the palſie vncurable, or laſtly of the depriuation of the parts belonging to generation. Theſe and ſuch like impedimẽts are of force, though a contract ſhould alreadie be made, yet to make it a meere nullitie, conſidering that God maketh known his wil in them, that he approoueth not of ſuch eſpouſals, but would haue them to be diſſolued.

Againe, that which is made betweene two perſons that are * vnder age, is to be holden and accounted, as vnlawfull. And though it ſhould be done by conſent, or commandement of Parents, yet it is of no moment. This alwaies remembred; except it be ratified by a new conſent of the parties after they be come to age; or that they in the meane time haue had priuate & carnall copulation one with another.

* Impuberes.

Again, put the caſe two be eſpouſed, whereof the one is vnder age, the other of full age; A the partie that is of full age, ought to tarrie and expect the time, wherein the iſſue of the eſpouſalls formerly made, may be maniſeſted. And the vnder-aged may not breake off conſent, either before, or when they be come to perfect yeares, but muſt reſt in expectation of the accompliſhment of the contract when he or ſhe ſhall be out of their minoritie.

The fourth eſſentiall Signe, is a ſound and healthfull conſtitution of bodie, free from diſeaſes incurably contagious.

Whereupon it followeth, that a promiſe of marriage made betweene thoſe, wherof the one hath a diſeaſe ſo loathſom, as that the other vpon B good ground cãnot poſſibly endure familiar ſocietie and company with him, though it doe not wholly hinder the vſe of the bodie, is vtterly vnlawfull.

Of this ſort is the Leproſie, the French poxe, and ſuch like. For ſeeing there cannot be any matrimoniall vſe of them that are tainted with ſuch contagious diſeaſes, without apparẽt danger of infecting each other, and thoſe alſo, which haue ſocietie with them, and others; yea and by this meanes the iſſue of their bodies, growing of a corrupted ſeede, are euen borne to a perpetuall miſerie, and to great hurt & hinderance of the Common-wealth; the caſe is plaine, that ſuch mariages cannot be vndertakẽ with good conſcience. C

Now if the one partie haue a diſeaſe, though not contagious, yet either incurable, or ſo lothſome, as the other hath iuſt cauſe to abhor his companie; for example, if hee be ſicke of a Lethargie, of the falling ſickeneſſe, or ſuch like diſeaſes; then, though it be lawfull to match with him, becauſe ſuch a contract is not expreſly forbidden, neither is it apparently hurtfull to the common-wealth, yet is it not expedient, becauſe the diſeaſe being loathſom to the ſound partie, the mariage alſo will become vnprofitable, and the partie in danger of breaking the commandement of the Morall lawe, wherein God forbiddeth to commit adulterie.

The fifth eſſentiall Signe of a perſon marigeable, D is freedome from mariage; whereby both the parties which enter contract, are ſo at liberty, that neither the man hath in preſent another wife, or is promiſed to another; nor the woman hath another husband, or is promiſed to another. The reaſon is, becauſe God himſelfe eſteemeth that mariage onely lawfull, wherein one man is ioined to one woman, and they both into one fleſh; & conſequently iudgeth it vnlawfull, as for one man to haue more wiues; ſo for one woman at the ſame time to haue more husbands.

Hence it followeth, that it is againſt the law of God, and the firſt inſtitution of Marriage, that a contract ſhould be made betweene ſuch perſons, whereof the one is formerly betrothed to another. For ſo long as the firſt promiſe ſtands in force, the man can no more be betrothed to two women, then he may be the huſband of two wiues; becauſe the ſpouſe by the bond of her promiſe to the man, becomes a wife; and the man by the bond of his promiſe to the woman, becomes an husband. Deut. 22. 23. 24.

Againe, there can be no ſure-making, and conſequently no marriage with ſuch a one, as either hath been diuorced without a ſufficient cauſe, or hath wrongfully forſaken and reiected a lawfull mate before. To this purpoſe ſaith our Sauiour Chriſt, Matth. 19. 9. *I ſay vnto you, that, whoſoeuer ſhall put away his wife, except it be for whoredome, and marieth another, committeth adulterie; and whoſoeuer marrieth her which is diuorced, committeth adulterie.* And S. *Paul*, 1. Cor. 7. 11. *But and if ſhee depart, let her remaine vnmarried, or be reconciled vnto her husband, and let not the husband put away his wife.*

Hitherto I haue treated of eſſentiall markes, which belong to the beeing of mariage. Now I come to thoſe that are accidentall.

An accidentall marke of a perſon fit for marriage, is that, which belongeth not to the beeing, but to the well beeing, that is, to the holineſſe and puritie of that eſtate. And of this ſort, there be three that are the principall.

The firſt is paritie or equalitie, in regard of Chriſtian religion; For in marriage, there is a ſpeciall care to be had, that beleeuers be matched with beleeuers, and Chriſtians with Chriſtians; not beleeuers with Infidels, or Chriſtians with Pagans. For the former ſort are onely and alwaies to be made and kept, and the latter to be auoided, yea inhibited by poſitiue laws and conſtitutions, the breach whereof in ſuch caſes is ſeuerely to be puniſhed. The neglect of this point was one principall cauſe of the deſtruction of the old world by the flood. Gen. 6. 2. *The ſonnes of God ſaw the daughters of men, that they were faire, and they tooke them wiues of all that they liked.* *Abraham* obſerued it in the mariage of *Iſaac* his ſonne, and for that purpoſe tooke an oath of his ſeruant. Gen. 24. 3. *I will make thee ſweare by the Lord God of heauen, and God of the earth, that thou ſhalt not take a wife vnto my ſonne of the daughters of the Cananites among whome I dwell.* And in imitation of that holy example, *Iſaac* alſo giues a charge vnto *Iacob* his ſonne, that he ſhould not *take a wife of the daughters of Canaan.* Gen. 28. 1. Afterward there was an expreſſe law of God giuen by *Moſes*, touching the Gentiles that liued in that land. Exod. 34. 15. *Beware that thou make not a couenant with the inhabitants of the land,* &c. verſ. 16. *And take of their daughters vnto thy ſonnes, and their daughters goe a whoring after their gods, and make thy ſonnes goe a whoring after their gods.* And the ſame lawe was vrged by *Ezra* the Prieſt in his time. Ezra. 10. 11. *Separate your ſelues from the people of the Land, and from the ſtrange wiues.* Laſtly, S. *Paul* exhorteth the Corinthians. 2.

Cor.6.14. *Be not vnequally yoked with the Infidels.* And Titus 3.10. *Reiect him that is an heretike, after once or twice admonition.*

But ſuppoſe it falleth out, that the eſpouſals be paſt, & that both parties at the firſt were beleeuers, or one of them only; or that at firſt both were vnbeleeuers, and yet afterward one of them is conuerted to the faith: or further, admit that both were beleeuers at the contract, yet within ſome time after, the one becomes an Infidell, that is to ſay, a Iew, a Turke, or an obſtinate Heretike, that denies the faith, and raſeth euen the very foundation of Religion; in this caſe what is to be done? Surely euen ſuch eſpouſals once made and ended, if there be no other impediments but theſe, are to ſtand and continue firme & vnchangeable; ſo long as the vnbeleeuing party doth willingly yeild & ſubmit him or her ſelfe to the performance of mariage duties, properly belōging to man & wife. My reaſon is, the ſpeech of *Paul,* who ſaith, *If any brother haue a wife, that beleeueth not, if ſhee be content to dwell with him, let him not forſake her.* Againe, *The woman which hath an husband that beleeueth not, if hee be content to dwell with her, let her not forſake him,* 1.Cor.7.12.13.

If it be here alledged, that the ſinne of adulterie diſſolues the bond both of contract and mariage, and therefore much more doth Idolatrie or Infidelitie, which is a ſinne far more deteſtable then Idolatrie: I anſwer, that the queſtion is not, whether of theſe is the greater ſin, or more hainous in the ſight of God: for Infidelitie in both reſpects farre exceedeth the other; but whether of them is more repugnant to the nature and condition of wedlocke. Now the ſinne of adulterie is that alone, which breakes the bond, and renounceth the troth plighted in mariage, and is the proper cauſe of a diuorce, & not Idolatrie or Infidelitie.

The ſecond note, is parity or equalitie in regard of age and condition.

Firſt of Age; becauſe though the mariage of perſons, whoſe yeares are farre vnequall, is not expreſly forbidden in the word; yet it is agreeable to the rules of expediencie & decencie, that the aged ſhould match with the aged, the yonger with the yonger.

Reaſons are theſe. Firſt, becauſe the comforts of this ſocietie in likelihood will by this meanes alwaies be equall, and conſequently bring the more contentment to either partie. Secondly, theſe vnequall mariages are oftentimes offenſiue to others. Thirdly, they cannot but in ſome caſes prooue offenſiue euen to thēſelues. For when a man of great yeares matcheth with a womā very yong, or a yong ſtripling marrieth an aged woman; the elder party growing weake and impotent, may the ſooner come to be vnfit for marriage duties: and the yonger beeing of greater ſtrength and abilitie, the more in danger of being expoſed to incontinencie, and that in the higſteſt degree, vnleſſe he be reſtrained by God ſpeciall grace. For this cauſe it was a great fault, wherwith one *Apuleius* was iuſtly charged, that beeing but a verie yong man, he was maried to a wiſe 60. yeares of age.

Secondly, of condition and eſtate. For this alſo is anſwerable vnto the Apoſtles rule, who exhorteth men to thinke of, and to doe thoſe things which are true, *iuſt, commendable, and of good report,* Phil. 4. 8. Thus it is a ſeemely and commendable practiſe, that, the Prince, the Noble man, the free-man, the gentleman, the yeoman, &c. ſhould be ioyned in ſocietie with them, that are of the ſame or like condition with themſelues, and not otherwiſe. For this cauſe are the ancient Romans greatly to be cōmended, who (as we reade in their ſtories) had ſuch a carefull reſpect of their mariages in this behalfe, that they made lawes and conſtitutions for the reſtraining of inequalitie of worldly eſtate in ſuch ſocieties, by this meanes preuenting much confuſion and diſturbance in families, and other orders of men. Whereunto agrees that of *Tertullian,* who ſaith, *That if a freewoman had affianced her ſelfe to him that was a bond-man to another, and beeing thrice admoniſhed thereof, by him that had authoritie ouer her, did notwithſtanding perſeuere in her purpoſe; ſhe ſhould, according to the law, loſe her freedome.*

Tertull. ad vxor. lib. 2.

The third note is publike honeſty & credit, whereby the contract made becomes a matter of good report, well thought and ſpoken of abroad. *Whatſoeuer things are of good report, thinke on them,* Philip. 4. 8. From hence I gather,

I. That it is an vnſeemely thing for a man to make promiſe of mariage to ſuch a woman, as hath beene formerly deflowred, or hath and is, or may be conuinced of adulterie, and vncleannes. Nay, I adde further, that a contract made with ſuch a one, as himſelfe hath before deflowred, is by the law of God vnlawfull. For the adulterer and the adultereſſe, by diuine law ſhould be put to death, and be cut off from humane ſocietie, Leuit. 20. 10.

II. It is altogether inexpedient that a woman ſhould be married to ſuch a man, as hath a concubine, vnleſſe he formerly renounce her, and teſtifie the ſame by true and vnfained repentance. The reaſon is plaine. Such a mariage cannot be vndertaken in the Lord. And the partie himſelfe, beeing before polluted with his Concubine, becoms now by mariage to another, an adulterer; and ſhe that is married vnto him, by this her act yeelds conſent vnto his adulterie.

III. That no man profeſſing Chriſtian religion, much leſſe a Miniſter of the word, ought to take to himſelfe in marriage a harlot, a defamed woman, or one that comes of infamous parents, though ſhe be repentant. Leuit. 21. 7. *The Prieſt ſhall not take to wife one that is a whore, or prophaned,* that is to ſay, which hath an euil name, or comes of ignominious parents. Which law, though it was in part Ceremoniall and Leuiticall, and ſo farre forth abrogate; yet hauing in it ſome Moralitie, in as much as the reaſon thereof (to wit, becauſe it is reprochfull to a Chriſtian, but ſpecially to a Miniſter) is ſtill in force, it is to be holden perpetuall. For Chriſtian profeſſion, and the Eccleſiaſticall Miniſtrie is principally to be reſpected, and whatſoeuer may preiudice the dignitie and credit thereof, to be auoided.

Obiect. 1. Te Prophet *Hoſea* was commanded to take vnto him *a wife of fornication*, that is, an harlot, *Hoſea.* 1, 2. *Anſw.* *Hoſea* did it not indeed, but in type and reſemblance. For God commanded him in his prophecie, to take vpon him (as it were) the perſon of a fornicator, that by this meanes he might the more effectually charge and conuince the Iſraelites of their vncleane and vnchaſt conuerſation.

Obiect. 2. The Lord alſo forbiddeth the Prieſt to marrie a widow, Leuit. 21. 14. it may ſeeme therfore vnexpedient for a miniſter ſo to doe. *Anſ.* The law concerning the mariage of a virgin, and not a widow, was not enioyned to all Prieſts, but onely to the chiefe Prieſt, Leuit. 21. 10. And hee alſo might marrie a widow, but ſuch a one onely, as hath beene the widow of a Prieſt, and not any other, Ezech. 44. 21. Now this was commanded them vpon ſpeciall conſideration. For the high Prieſt was a type of Chriſt, and Chriſt was in time to come to call his Church, the elect, among the Gentiles, and to marrie them as a virgin eſpouſed vnto himſelfe. Yea he was alſo to marrie his Church as a widow, but the widow of a Prieſt onely, becauſe he was to gather to himſefe the remnants of the Church of the Iewes; Howbeit, not all of them, but ſuch only as came of the holy Fathers, and were Iſraelites, not according to the fleſh, but according to the promiſe.

IV. That it is not meet for a man to be contracted to the ſiſter of her that is already affianced vnto him.

And ſo much of the firſt point, required to the making of a contract, namely, the choice of a perſon fit for mariage.

CHAP. 6.

Of Conſent in the Contract.

THe ſecond thing required to the making of a contract, is the free and full conſent of the parties, which is indeed the very ſoule and life of the contract. And this conſent ſtandeth in the approbation, or (as we commonly cal it) the *Sure-making* of the parties contracted.

Conſent in this caſe is twofold, either of the man and the woman, or of their parents.

Touching the firſt; That a man and the woman may yeeld free conſent each to other, it is neceſſarie that, in reſpect of vnderſtanding, their iudgement ſhould be ſound; & in regard of will, their choice ſhoud be free. And here ſundrie caſes are to be reſolued.

I. Caſe. When the contract flowes not from the will and good liking of the parties, but is forced and compelled, what is then to bee done?

Anſ. If the eſpouſals haue beene made through force, or feare; I meane, ſuch as may befall a conſtant, and reſolute man, and which hath beene wrought, vpon good knowledge, and conſideratiō; then are they of no moment, and in truth meere nullities; becauſe there is wanting to them the free & voluntarie accord, and aſſent of both parties. Neuertheleſſe, if afterward they ſhall grow to a new conſent, or both yeeld to an after-acceptatiō of that which was formerly made, the eſpouſals ſhall then ſtand in force; without further exception, or contradiction.

II. Caſe. But how if conſent be paſt, and in proceſſe of time it appeares to the eſpouſed perſons, that they haue erred; either in choice, or conſent, or both?

Anſ. There is a threefold error in conſent; the one of the perſon, the other of the abilitie, or eſtate of the perſon, the third of the qualitie.

Errour in reſpect of the perſon, is, when one perſon is taken for another, or when the contract is made betweene two, whereof the one was taken to be ſuch a partie, as afterwards he Prooued not to be. Now where this errour is committed, it is a plaine caſe, there was no conſent; and therefore the contract, vpon certaine knowledge thereof, is quite fruſtrate. For the knowledge of the partie is the ground of conſent, and belongs conſequently to the very ſubſtance of marriage.

Neuertheleſſe, if, the errour beeing once knowne, the parties haue had ſecret ſocietie one with another, and haue either againe conſented, or growne to an after-acceptation of the conſent before made, the contract may and doth ſtand in full force. For example, *Iacob*, by the deceit of *Laban*, had taken *Leah* for *Rachel*, to his wiſe: ſo ſaith the text, *When the euening was come, Laban tooke Leah his daughter, and brought her to him, & hee went in vnto her*, Gen. 29. 23. *But when the morning was come, behold it was Leah*, 25. Now by the iudgement of the beſt Diuines, *Iacob* might iuſtly haue renounced *Leah*, if he would, becauſe *Laban* had giuen her vnto him for *Rachel*, and ſo deceiued him; yet he would not vſe extremitie, but kept her as his wife.

If it be ſaid, there was an error in the perſon, therefore no conſent, and ſo *Leah* was not his lawfull wife, but *Rachel*: I anſwer, that *Iacob* did renue his conſent afterward, and that renued conſent following vpon their knowing one of another, made her his wife, though in extremitie, and rigour ſhee was not. Againe, *Rachel* was indeede the partie to whom he was eſpouſed, by the former contract: and therefore, vpon their mutuall agreement afterward, ſhe alſo became his wife. So ſaith the holy Ghoſt, verſ. 27. *Fulfill ſeauen yeares for her, and we will alſo giue thee Rachel for thy ſeruice, &c.* v. 28. *Then Iaacob did ſo, and Laban gaue him Rachel his daughter to be his wife.*

Error of the abilitie or eſtate is, when one of the parties to whom conſent was giuen by the other, being taken for rich and wealthie, in the iſſue proues to haue beene very poore, & not ſufficient to maintaine that ſtate of life.

Touching this error, it is to be conſidered, whether the cōtract was made abſolute, for the time preſent, & ſo for euer afterward, or cōditional for time to come only. If it were abſolute, that is, conceiued in termes of the preſent time, then though the deceit be very offenſiue to the partie deluded, & vpon his complaint ought in equitie to be puniſhed by the Magiſtrate; yet it is not of force to breake the contract: becauſe the abilitie of either or both parties belongs not to the eſſence of marriage. But if it were for time to come and conditionate, then he or ſhe that made promiſe vpon this condition, is free and not bound in conſcience to fulfill the promiſe; vnleſſe the condition expreſſed aforehand be kept, and performed.

Error of the qualitie of the perſon is, when ſhe which was in the eſpouſals taken to be a virgin, is afterward found to be with child by another, before they come together. By this errour the Couenant is made void, and becomes a meere nullitie; for as the man cannot be compelled, vpon true & certain knowledge thereof, to marry the woman; but may renounce her, vnleſſe both parties come to a new agreement, or haue priuately known each other vpon mutuall conſent. For firſt, God did in expreſſe tearmes command the Iewes, that ſuch a woman ſhould be ſtoned to death: Deut. 22. 20. *If the maid (that was giuen to wife) be not found a virgin,* verſ. 21. *then ſhall they bring the maid to the doore of her fathers houſe, and the men of her citie ſhall ſtone her with ſtones to death, becauſe ſhee hath wrought follie in Iſraell, by playing the whore in her fathers houſe.* Therefore it was not the will of God, that ſhe ſhould be retained as a wife, but vtterly reiected and forſaken. Againe, this was ſo vſuall a practiſe in Iſrael vpon Gods commaundement, that godly and righteous men, vpon the diſcouery of this error would not in conſcience be perſwaded, to marry them to whom they had beene betrothed, Matth. 1. 18. *Ioſeph her husband* hauing found, before *Maria* and *hee* came together, that ſhe was with child) *beeing a iuſt man, and not willing to make her a publike example, was minded to put her away ſecretly.*

III. Caſe. What ſhall we thinke of the eſpouſals of ſuch, as are furious, and franticke?

Anſ. We muſt diſtinguiſh of the diſeaſes: For Madnes is, either perpetuall, or by fits onely with intermiſſion.

If it be perpetuall, the caſe is cleere, that whether one of the parties only, or both be franticke, the contract made betweene them, is altogether vnprofitable and vaine. For ſuch know not what they doe when they make a promiſe, and the conſent which paſſeth betwixt them cannot be free, full and perfect, but muſt needs be hindred and preiudiced by the heate and violence of their diſeaſe.

Now although perpetuall madneſſe be a iuſt impediment of mariage, and a ſufficient cauſe to diſſolue a contract, yet it is meete that there be a conuenient ſpace of time agreed vpon, wherein all meanes may be vſed for the curing of this diſeaſe, to the end that Gods will touching their amendment may be the more euidently known; and both the parties themſelues and their freinds may giue teſtimony to the world, that they haue had a carefull reſpect of the contract before made.

Againe, if it be not continuall, but by * *fits*, ſo as they haue ſome good daies, and quiet intermiſſion, the caſe is otherwiſe. For the contract ſhall be ratified, and ſtand in force: prouided, that it was manifeſtly knowne, that the ſaid parties wer both in their right wits, before they plight their troth each to other; and themſelues be willing afterwards to confirme their promiſe formerly made, by renuing their conſent.

* Dilucida intervalla.

Conſent of the Parents, is that act whereby they giue their word and promiſe, to beſtow their children in mariage, & in regard of right, do indeed preſently beſtow them.

Therefore priuate contracts, that are made without free and lawful conſent of parents, are not only vnprofitable and vnlawfull, but euen by the law of God meere nullities. Reaſons. I. They are contrarie to the expreſſe will & commandement of God: Exod. 20. *Honour thy Father and thy mother.* II. They are flat repugnant to naturall equitie: which teacheth, that hee who hath not power, nor right ouer himſelfe, cannot bind himſelfe by promiſe to another. Now childrē haue not power ouer themſelues, but are vnder the gouernment, and at the diſpoſition of their Parents; therefore the couenants which they make, are not made and appointed of God, and thoſe which God maketh not, are indeed, and truth none at all.

Gal. 4. 1.

CHAP. 7.

Of Reiection, or Refuſall of the Contract.

Contrary to the complete and lawfull contract is Reiection, whereby the Contract is diſſolued, or broken off.

Repudium.

A lawfull Contract is then diſſolued, when ſome

A ſome great and hainous fault followeth immediately vpō it, in either of the parties eſpouſed. And from hence ariſe diuers & ſundry caſes to be ſet downe and reſolued.

The firſt is this. What is to be done, whē ſome diſeaſe befalls one of the parties immediately after the contract made?

Anſ. Thoſe diſeaſes which take away the vſe of the bodie, and altogether diſable the partie from the performance of the promiſe made in reſpect of mariage duties, are very iuſt impediments of marriage, and conſequently doe break off the Contract. Of which ſort are vncurable palſies, frigidity, and ſuch like, whereof I haue ſpoken before. B

Neuertheleſſe a couenant once made is not ſuddenly to be renounced for feare of breeding offence. And therefore ſome longer reſpite is to be taken frō the time of the contract, in which they are to reſt in expectation of amendment, before the ſaid diſeaſes be publikely and ſolemnly declared to be incurable, and conſequently that the couenant made is become void.

Now, if the diſeaſe doe not for the preſent take away the vſe of the bodie, and yet in time prooues incurably contagious, and ſo lothſome that the one may iuſtly feare to keepe and conuerſe with the other, as it falleth out when one is tainted with leproſie; then the contract is vtterly to be diſſolued, as if God himſelfe ſhould C haue commanded it, though the promiſe was formerly made, & the parties themſelues ſhould be vnwilling. God hath ordained Matrimony to helpe, not to hurt, either the perſons themſelues, or others. Where therefore theſe diſeaſes be, which may infect, hurt, or deſtroy others, there God hath, as it were, teſtified from heauen, that the act done is not pleaſing vnto him, and that preſently it ought to be fruſtrate.

The contract being thus once diſſolued, the ſound partie ſhall be at his, or her liberty to marrie againe. But the diſeaſed is by the Magiſtrates authoritie, to be forbidden ſociety with any other in way of marriage, and commanded to lead his life, where he may conue- D niently from company, for feare of infection. And withall he is for his owne part, to ſue vnto God by prayer in faith for the gift of continencie. For certain it is, that he to whom God hath denied the power of vſing marriage with good conſcience, is thereby euen called to continencie and ſingle life.

But if the diſeaſe be not contagious, yet either incurable, or ſo naſtie, that either of the eſpouſed hath iuſt cauſe to be afraid of the others company; then both are to be aduiſed, not to claime their right, but willingly to ſurrender it each to other by mutuall conſent, that they may be free againe, and not bound by any former promiſe to liue together as man and wife; Conſidering that they haue no hope mutually to conuerſe together, with comfort and contentment, while they ſo remaine.

Vpon this aduice giuen by their lawfull Paſtor, or ſome in his ſtead; if they both yeeld, or one of them at the leaſt deſires to be at his owne libertie, the eſpouſals are forthwith to be broken off. But if neither will conſent to a ſeparatiō, but rather proceed as they haue begun, & in probabilitie the one haue no iuſt cauſe to hold the other in ſuſpition, in reſpect of contagion; they are not to be hindred from the conſummation of their mariage.

Furthermore, though one of them ſhould haue a diſeaſe, which is continuall without intermiſſion, and vncurable, or any other inconuenience ſhould befall either of them, after the ſure-making whereby they become lame, deaf, or dumbe, &c. yet this is not a ſufficient cauſe to mooue them to renounce, and diſſolue the contract.

A ſecond Caſe. What if it falleth out, that after the finiſhing of the contract, one of the eſpouſed perſons be long abſent frō the other, ſo as the abſence be preiudicial to the mariage, that ſhould enſue vpon the contract.

Anſ. Inquiry muſt be made, whether this abſence be voluntarie, or againſt the will of the partie.

If it be voluntarie. For example, if the man vpon an honeſt and iuſt cauſe, the woman alſo being priuie thereunto, ſhall goe beyond ſeas, and beeing admoniſhed of his dutie before hand, ſhall notwithſtanding ſtay a whole yeare or more, and will not returne, but further wilfully abſent himſelfe; then may it be lawfull to the woman, to craue of the publike Magiſtrate a diſſolution of the couenant made, and conſequently marry another man, vnleſſe the former to whom ſhe was contracted, be heard of. If he be, then ſhall it be lawfull for him to plead for himſelfe, and rendring no iuſt cauſe of his refuſall, he ſhall be forced by the Magiſtrates authoritie to ſtand to his promiſe, and take the woman for his wife. And the ſame order is to be taken in the wilful abſence of the woman, after ſhe is contracted.

If againe, the man or woman ſhall vpon an euill minde, and with purpoſe to deceiue each other, abſent themſelues, and depart; meanes muſt be vſed, that they may be admoniſhed of their duty. That being done, or at leaſt vndertaken, and yet the partie offending will not appeare, if the other that is preſent, vpon certaine knowledge of his, or her want in reſpect of continencie, ſhall ſue to the Magiſtrate; after publike and ſolemne notice giuen, the contract may be broken.

But if on the other ſide, either of them be abſent againſt their will, and intendeth no fraud or deceit, but is violently detained, by captiuitie, impriſonment, ſickneſſe, force, baniſhment, tranſportation and ſuch like; then the partie preſent being deſirous of the conſummation of the mariage, ought either to make [illegible] vnto him, and expect his returne or haue taine notice of his death, before ſhe promiſe, or haue to doe with any other in way of mariage.

A third Caſe. What if after the contract, one of the parties becomes furious, or madde? *Anſ.* If the diſeaſe be continuall, without intermiſſion, in all equitie and likelihood, the eſpouſals are to be diſſolued, vnleſſe both parties after knowledge and experience of the diſeaſe, haue knowne one another: yet in this, and all ſuch like caſes, it is fit that good means be tried and vſed, and ſufficient time be giuen for the reſtoring of the diſeaſed, to their former good eſtate, and for the accompliſhment of the mariage lawfully begun, as before.

CHAP. VIII.

Of Marriage.

MAriage is that, whereby the coniunction formerly begun in the contract, is ſolemnly manifeſted, and brought to perfection. Mariage is conſummate by three ſorts of actions; one of the parents of the Bride and Bridegroome, the other of the Miniſter in publik, the third of the perſons coupled together.

The action of the Parents is vpon the Mariage-day, to bring the Bride, and deliuer her to the Bride-groome, that they two may become actually man and wife and performe each to other all matrimoniall duties.

And where the marriage is complete, in any other manner, ſo as the Parents vpon ſounde iudgement and deliberation, ſhall denie their ful and free conſent, either in expreſſe words, or by conniuence and ſilence, and that vpon iuſt & lawfull cauſe; there, though in the ciuill courts of men, it may ſtand, and the children borne therein be legitimate before men, yet the truth is, before God it is of no force, but a meere nullitie.

And becauſe this doctrine, touching conſent of parents in theſe Caſes, is of great vſe, and auaileth much to the ſupporting and maintaining of families; I will firſt open the truth thereof, and then prooue it by reaſons.

Vnder the name of parents are comprehended: Firſt, the Father and Mother. Secondly, al Tutors and Guardians, who haue the proper & ſole charge of wards, or others vnder yeers of diſcretion. Thirdly, all ſuch as are kindred of blood, who are in ſtead of parents to children, as the vncle by the fathers ſide, the vncle by the mothers ſide, and ſuch like.

Now touching the conſent of parents, that is of father and mother, I hold it requiſite of neceſſitie to mariage: For the authoritie of parents muſt not be reſiſted, or violated. As for Tutors, and ſuch as haue the place of parents, their conſent is not required *of neceſſitie, but of honeſtie at leaſt, because the power and authoritie of the parent, though it be not taken away, yet it is leſſened, when it is either transferred to another perſon, or in part reſteth in the child alreadie beſtowed.

Secondly, by parents conſent, I vnderſtand that which they giue, not raſhly, vnaduiſedly, or fooliſhly, but out of good and wiſe conſideration, and vpon true and ſound iudgement of the buſineſſe in hand; For otherwiſe, as much as in them lieth, they make the marriage void and of none effect. And they are then thought to carrie a right iudgement of the thing, when they be able to yeeld a iuſt cauſe of yeelding, or denying their conſent. For example, if a father denies to beſtow his daughter *Iulia* vpon *Sempronius*, becauſe he knowes him to be an Arrian, a Pelagian, or of any other ſort of Heretiks; hee withholdeth his conſent vpon a good ground, and he doth that which he doth, of iudgement.

Yet further I adde, that where the parents doe diſſent, and can yeeld no probable cauſe thereof, the mariage conſummate without their conſent, ought to be confirmed and ratified by the authoritie of the Magiſtrate, who is *Pater patriae*. And this ſeemes to be the moſt equall courſe, both for the auoiding of greater ſcandalls, and for the preuenting of wrong, that may otherwiſe be done in ſome particular caſe, as to a woman that is deflowred and reiected.

Thirdly, conſent of parents is either expreſſed, or implied; Expreſſed, when it is giuen by word: Implied, when it is yeelded by ſilence. For it ſtandeth with moſt equitie and indifferencie, to thinke that thoſe parents doe giue conſent, who doe not by word expreſly denie the ſame.

Fourthly, children are either ſubiect to the authoritie of their parents in the familie; or be at their owne libertie, and out of their parents ſubiection. Thoſe that are at libertie, are not neceſſarily to ſubiection in reſpect of mariage; but the other being ſtill of the familie, and vnder iuriſdiction, are bound to be ordered by their parents in the beſtowing of themſelues.

This is briefly the meaning of the queſtion in hand. Now for proofe of this point, I will propound three ſorts of arguments, whereof ſome are drawne from the law of God, ſome from the light of nature, and ſome from the iudgement of the ancient Church.

For the firſt ſort. According to the law of God mariage is not onely a ciuill and politike, but alſo a diuine and ſpirituall coniunction, the author and ordainer whereof, vpon ſpeciall cauſe, was God himſelfe. This our Sauiour Christ witneſſeth, when he ſaith, *Thoſe whom God hath ioyned together, let no man ſeparate*, Matth. 19.6. That therefore mariage may be ſoundly ratified and confirmed, the authoritie and power of God himſelfe is neceſſarily to be interpoſed.

If it be asked, How God that is in heauen, ſhould bring and ioyne together man and wife vpon the earth? I anſwer, that he doth it not immediately by himſelfe, as he brought *Eua* vnto *Adam*, but in and by ſome ſolemne and lawfull meanes;

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* De honeſtate.

And this meane, is that great and ancient power and prerogatiue of parents. And the law of God hath giuen them this power, not in ciuill contracts & in compoſitions alone, but euen in the beginning and accompliſhing of mariages. Deut. 7.3. *Thou ſhalt not giue thy daughter vnto his ſonne, nor take his daughter vnto thy ſonne.* Ier. 29.6. *Take wiues for your ſonnes, and giue your daughters vnto husbands, that they may beare ſons and daughters.* 1. Corinth. 7.36. *But if any man thinke that it is vncomely for his virgin, if ſhe paſſe the flower of her age, and neede ſo require, let him doe what he will, hee ſinneth not, let them be married.*

Hence it was, that *Abraham* by right of this authoritie, gaue order what wife his ſeruant ſhould prouide for his ſonne; *Thou ſhalt not take a wife to my ſonne of the daughters of the Canaanites: But thou ſhalt goe vnto my Countrie, and to my kindred, and take a wife vnto my Sonne Izaak.* Gen. 24. 3, 4. *Sampſon*, though he was inflamed with the loue of the woman in *Timnath*, whom he ſawe to be beautifull in his eye, yet he durſt not take her to his wife, till ſhe was giuen him of his parents, Iudg. 14. It was an expreſſe lawe of God, that if a *man inticed a maide that was not betrothed, & lay with her, hee ſhould endow her, & take her to his wife:* But how? marke in what manner the holy Ghoſt proceedeth, *If her father refuſe to giue her to him, hee ſhall pay money according to the dowrie of virgins,* Exod. 22. 16, 17. Deut. 22. 28, 29. In which text, *Moſes* plainely teacheth, that the conſent of the two parties is not ſufficient, no not though they haue had ſocietie together, vnles they haue the free conſent of their parents alſo. In like manner it was ordained by God, Numb. 3. 4, 5, 6. *That if a woman vowed a vowe vnto the Lord, beeing in her Fathers houſe, and her father hearing it, holdeth his peace concerning her,* that is, approoueth her vowe by winking at it, *her vowe ſhall ſtand. But if her Father diſallowe her,* that is, giueth no approbation or conſent vnto the vowe made, *it ſhall bee of no value, and the Lord will forgiue her, becauſe her Father conſented not.* Now, if the vowe of children made vnto God, and pertaining to his worſhip, cannot be ratified without the parents approbation; of how much leſſe force ſhall any priuate contract or mariage bee, without their allowance.

The ſecond argument is taken from the light of nature, and it is gathered by proportion, on this manner. A ſonne priuily alienateth and ſelleth away his fathers lands, either in whol or in part. The queſtion is whether this alienation be good in lawe, yea or no? Anſwer is, No. And why? Becauſe the land did not belong to the ſonne, but was part of his fathers ſubſtance. In like manner, a ſonne alienats himſelf and is betrothed to a woman, to marrie her without his parents knowledg: Is this act of the ſonne warrantable and ſound? By no means: for the ſonne in reſpect of his bodie is part of the fathers goods, and may not bee alienated from him without conſent. A notable reaſon hereof we finde in Iob 1. For when God had giuen Satan power to deſtroy and ſpoile all *Iobs* goods, and whatſoeuer he had, the deuill doth not onely touch the wealth of *Iob*, but his children alſo, as a part of his ſubſtance. In this reſpect the Iewes were permitted by God to ſel their children, Exod. 21.7.

Againe, for the accompliſhment of mariage, there muſt needes be a mutuall donation, betweene the ſpouſe and the eſpouſed. And what is that which is mutually giuen? Surely their perſons, or rather their bodies each to other: for ſo *Paul* ſaith, 1. Cor. 7. 2. *Let euery man haue his wife, and let euerie woman haue her owne husband.* But by whome is this donation to bee made? by ſonnes and daughters that are in the familie, vnder the iuriſdiction of their parents? It may not be: For nature her ſelfe taketh it for granted, that he which is not at his own libertie, cannot yeed to the giuing of himſelfe. The donation therefore remaines in the gift of the Parent, in as much as the will & conſent of the child, ought to depend vpon his will and conſent, to whome God hath giuen power and authoritie in this behalfe.

In the third place, let the iudgement of the auncient Church be obſerued. *Ambroſe* in his firſt booke of the Patriarch *Abraham*, chap. 9. requires this conſent in marriages, which he ſaith is ſo equall and agreeable to nature, that euen the Poets acknowledged the ſame. For which purpoſe he reciteth two verſes out of the *Grecian* Poet *Euripedes*, in his Tragedie called *Andromache*, wherein when *Oreſtes* deſired to marrie *Hermione*, ſhee frames him this anſwer, That the matter of her marriage wholy depended vpon the pleaſure and authoritie of her father, and was not in her own power or liberty. *Innocentius*, who was both a Pope and Martyr, in his decretal epiſtles, ſo ſtrictly requireth conſent of Parents, *as where it is wating, he concludes that marriage to be voide.* In the Councill of Lateran, it was decreed that clandeſtine contracts and *ſecret marriages, made and undertaken betweene partie and partie, ſhould be holden as vnlawfull as marriages in thoſe degrees of conſanguinitie and affinitie, which are forbidden by God.* *Tertullian ſaith,* That *in this world the ſonne cannot* * *rightly and lawfully marrie without the allowance of his father.* *Baſil* in an Epiſtle to *Amphilochius* Biſhop of *Iconium*, affirmeth; *That marriages which are made without them which haue power ouer the parties, are fornications, and therefore that they which are ioyned together in marriage while their parents or maſters liue, are in no ſort free from imputation of ſinne, vntill they haue approbation from them; for then marriage is ratified and confirmed, when they haue yeilded allowance thervnto.*

The ſecond Action touching the conſummation of Marriage, is the action of the Miniſter. And that is the bleſſing or ſanctification thereof.

Sub Innoc. 3. canon. 51.

Tertull. lib. ad vxor. 2 ad finem.

* Rite & Iure.

Baſil. epiſt. 1. ad Amphil. can. 42.

of, which is a ſolemne worke, whereby the Miniſter pronouncing the parties cōtracted to be man and wife before the whole congregation, commendeth them and their eſtate vnto God by ſolemne prayer.

This ſolemne ſanctification is grounded vpon the practiſe of God himſelfe, who hauing giuen *Euah* to *Adam*, bleſſed them, ſaying, *Increaſe and multiplie*, Gen. 2. 22. and 1. 27. For that which God then gaue, the Miniſter ſtanding in his roome, now prayeth may be giuen to the man and wife. Yea, it is agreeable to the generall rule of the Apoſtle, *Let all things bee done decently and in order*, 1. Cor. 14. 40.

Now that this action is to be approoued and vſed in the Church, appeares by theſe reaſons. I. Marriage as it is a publike action, ſo it is after a ſort a ſpirituall and diuine ordinance, whereby it differeth from the contract: For the contract beeing meerly ciuill, as it ſtandeth by the conſent of men, ſo by the ſame conſent, it may be broken & diſſolued, but with marriage it is otherwiſe. II. Marriage is the ſeminarie of the Church and Commonwealth. III. It was the practiſe of the Primitiue Church. *Tertullian* ſpeaking of marriage of Chriſtians with Chriſtians, acknowledgeth himſelfe not to bee able ſufficiently to declare the happines of *that coniunction which is made by the Church, conſecrated by prayers and ſolemne ſeruice, witneſſed by the Angels, and ratified by God himſelfe. Nicephorus* reporteth of one *Synesius*, who auouched, that *God, and the lawes, and the holy hand of Theophylus had giuen him a wife. Ambroſe* ſaith, *That mariage ought to be ſanctified, with the vayle wherewith the Prieſt was wont to couer the Bride and the Bride-groome in the publike congregation, and with his bleſſing.*

Lib. 2. ad vxorem.

* Oblatione ſic exponit Beatus Rhenanus. Niceph. l. 14. c. 55. Ambroſ. epiſt. l. 9. epiſt. 70. ad Vigil.

The third and laſt action belonging to the accompliſhment of this eſtate, is, that of the parties themſelues whereby the Bride is in decent and modeſt manner, brought vnto the houſe and home of the Bride-groome. It is the law of this eſtate publiſhed by God himſelfe in Paradiſe, that the man, euen in reſpect of habitation, *ſhould leaue father and mother & cleaue to his wife*, Gen. 2. 24.

Here queſtion is mooued, whether mariage is to bee ſolemnized with mirth and feaſting. *Anſw.* I. It is lawfull and warrantable to vſe feaſting and mirth at mariages, becauſe theſe be things indifferent, and we haue examples thereof in the Scriptures. *Laban* made a feaſt at the wedding of *Iaacob* and *Rachel*, and inuited all the men of the place to it, Gen. 29. 22. Chriſt himſelfe did approoue the reſort of people to the mariage at Cana in Galilee, both by his preſence, and by that honourable gift of ſix water pots of the beſt wine, Ioh. 2. 2. 7. 8. II. It is not onely lawfull, but conuenient and fit to be done, if there be abilitie; according to the commendable cuſtome of the place and country wherein men do dwell; ſo as in the vſe thereof, theſe cautions be obſerued. Firſt, that in mirth and merrie-making, there bee care had that nothing be done which is diſhoneſt, prophane or of ill report. Philip. 4. 8. *Whatſoeuer things are honeſt, pure, of good report, thinke on theſe things.* Secondly, That ioy in them be mixed and moderated with the feare of God, without which, *Laughter* and reioycing is meere madneſſe, Eccleſ. 2. 2. Thirdly, That it be performed in a moderate and ſober vſe of the creatures, without riot and exceſſe. Thus we reade that at the great feaſt of *Ahaſhueroſh*, it was appointed by the King himſelfe, *that they ſhould drinke orderly*, and none might compell another to drinke more then he thought conuenient, Eſter. 1. 8. And where weddings are kept contrary to theſe directions, they are not feaſts celebrated vnto God, but vnto the Deuill; which alſo may be ſaid of al other feſtiuall meetings.

And ſo much touching the point of marriage, in which this is to be remembred for a cōcluſion, That where there is generally a nullitiy in the contract, or a ſeparation following vpon it, there is alſo a nullitie in regard of the conſummation of marriage.

CHAP. IX.

Of the dutie of married perſons.

THus farre haue wee proceeded in the doctrine of marriage; and now we come to the duties which they who bee married are to performe each to other.

Theſe are principally two: Cohabitation, and Communion.

Cohabitation is their quiet and comfortable dwelling together in one place, for the better performance of mutuall duties, 1. Cor. 7. 10. *And to the married command I, not I but the Lord, let not the wife ſeparate her ſelfe from her husband.* vers. 12. *But to the remnant I ſay, not the Lord, If any brother haue an vnbeleeuing wife, and ſhee bee content to dwell with him, let him not forſake her:* vers. 13. *And the wife which hath an vnbeleeuing husband, which is content to dwell with her, let her not forſake him.* 1. Pet. 3. 7. *Likewiſe let the men dwell together, as becometh them that haue knowledge, giuing honour to the woman as to the weaker veſſel, euen as they which are heires together of the grace of life, that your prayers be not interrupted.*

This dutie muſt be kept eſpecially the firſt yeare of mariage, Deut. 24. 5. *When a man taketh a wife, hee ſhall not goe on warrefare, neither ſhall hee charged with any buſineſſe; but ſhall bee free at home one yeare, and reioyce with his wife which hee hath taken.* And the ground of this commandement no doubt, is, that they might learn to knowe one anothers conditions, and that they might worke a ſetled affection one towards another, which afterward vpon no occaſion might be changed.

Yet they may be abſent each from other in two caſes; Firſt vpon mutuall conſent for a time, for the performing of ſome buſines, that is requiſite for the family, Prou. 7. 19. *For mine husband is not at home, hee is gone a farre iourney; at the appointed time hee will returne againe.* Secondly, the like abſence is allowed, when ſome great and waightie affaires either in the Church or Common-wealth are in hand. Sam. 11. 9. 10. *But Vriah ſlept at the doore of the Kings Palace, with all the ſeruants of his Lord, and went not downe to his houſe,* v. 11. *Then Vriah anſwered Dauid: The Arke, and Iſraell, and Iudah dwell in tents, and my Lord Ioab and all the ſeruants of my Lord abide in the open field; ſhall I then goe into my houſe to eate and drinke, & lie with my wife? by thy life, and by the life of my ſoule, I will not doe this thing.*

Hence ariſeth a queſtion: What if, after mariage conſummate, there grow vpon one of the parties a contagious diſeaſe that cannot be cured, but is ſo lothſom, that the other whole partie cannot endure cohabitation at all?

Anſ. Both the mariage it ſelfe, and the dutie of dwelling together, ought to continue firme and ſure notwithſtanding: yet ſo as the partie neither may, nor ought in good conſcience, to deſire coniunction with other, wherby he, or ſhe may bring infectiō vpon themſelues, conſequently hurt their children, and indanger the Common-wealth.

But if either of the parties haue not the gift of continencie, nor cannot abſtaine; they muſt ſue for it vnto God in earneſt prayer, who will giue it vnto them.

For there God hath called a man or woman to continencie, where they be neceſſarily hindred from the vſe of the ordinarie and lawfull remedie of the contract.

The contrarie to Cohabitation is Deſertion.

Deſertion is, when one of the married folks, vpon a wilfull, and obſtinate minde of their owne head, departeth from the other, without a iuſt, and neceſſarie cauſe.

Touching this point, there be ſundrie Caſes expounded.

I. Caſe. Suppoſe that an husband which is an vnbeleeuer, or an heretik in the foundation, of his own accord, vpon deteſtation of true religion, quite forſakes the beleeuing wife, and denies any more to dwell with her; what is to be done?

Anſ. All good meanes muſt be firſt vſed to bring the infected partie to repentance; and when none will ſucceed, but the caſe remaineth deſperate, then mariage is diſſolued on his part, and the beleeuing wife is free to marrie another. So ſaith the Apoſtle, 1.Cor.9.7.15. *If the vnbeleeuing partie depart, let him depart: a brother or a ſiſter is not in ſubiection in ſuch things: but God hath called vs vnto peace.* In which words obſerue a twofold reaſon: I. He that is

A at libertie may marrie another; now the beleeuing partie forſaken, is at libertie; becauſe he is not in ſubiection in ſuch things; therefore hee may marrie another. II. God hath called vs vnto peace, ſaith *Paul*, and this peace cannot be kept, if the beleeuing partie forſaken cannot containe vnleſſe he marrie. *Ambroſe* vpon the place ſaith; *That marriage cannot ſtand firme, which is ſeparated from the worſhip and ſeruice of God; and therefore it is no ſinne in the partie that is forſaken for Gods cauſe, to bee married to another: and the vnbeleeuer departing, ſinneth both againſt God, and againſt the Law of wedlocke, becauſe hee denies to remaine in that eſtate, in regard of religion. Therefore hee breakes the couenant of marriage,* B *and the other is not bound in this caſe to keepe touch with him.* *Lombard*, the Maſter of the ſentences, ſaith, *That the beleeuing partie in this caſe, is not bound to follow the vnbeleeuer when hee departeth, but while he liues may marrie another.* Auguſtine affirmeth, *that euen the wife which is ioyned to her husband in lawfull ſocietie, if ſhee will not abide with her Chriſtian husband, becauſe hee is a Chriſtian, may be forſaken and left, without ſinne.* And it is farre better that the couenant ſhould be diſſolued, that man and wife haue made each with other, then that the Couenant which man hath made with God, The people of Iſrael beeing in affliction, were conſtrained to breake the former made with ſtrange women, that they might keepe the latter, Ezr. 10. 11. 19.

Ambroſ in 1.Cor.7.15.

Lib.4 diſt.39.

Lib. de Fide & oper. c.16.

C It is alleadged, that the vnbeleeuing partie may happily repent, and then to make a diſſolution is in vaine. But I ſay, that it is as likely that he will neuer repent, & therefore there is cauſe that the knot ſhould be diſſolued.

Againe, it is lawfull (ſay ſome) to make a diuorce out of the caſe of Adulterie. *Anſ.* The beleeuing partie which is forſaken, is not the cauſe of the diuorce, but is a patient of the ſeparation, wrongfully made by the vnbeleeuer. And Chriſt where hee mentioneth the Caſe of Adulterie, Matth. 19. ſpeaketh of an equall mariage, whereas *Paul* ſpeakes of an equall.

II. Caſe. What if there fall out a deſertion between two married folkes, which are both beleeuers?

D *Anſw.* The faultie perſon, who is the cauſe of this deſertion, is to be forced by courſe of Ciuill, and Eccleſiaſticall cenſure, to performe his, or her dutie. Vpon which proceeding, if he remaine obſtinate and peruerſe in wil; the other muſt in patience, and earneſt prayer vnto God, waite the time, vntil his minde may be changed, and he made to relent by the order of the Magiſtrate. But if the one of them, by iuſt occaſion of feare, be compelled to depart from the other: and cannot returne againe without apparent danger of life; in this caſe they are not bound to returne; but the delinquent partie is to remaine ſolitarie, till they be inſtructed & made willing to doe their duties; and in the meane while, the partie innocent muſt be reſolued that God hath called him or her to ſingle life.

Againe, be it that the one is reſolutely vnwilling to dwell with the other, and thereupon flies away without any fault of the other: if the thing after a long ſpace be ſufficiently knowne before-hand, and all poſſible meanes haue been vſed, to reclaime the guiltie perſon; yea being called he doth not perſonally appeare before the Iudge, to yeeld a reaſon of the fact; after publike and ſolemne declaration made, the Miniſter vpon ſuch deſertion, may pronounce the marriage to be diſſolued. For he that vpon maliſe flieth away from his mate, is to be holden in the ſame tearms with an vnbeleeuer, who departs vpon deteſtation of religion, & the ſeruice of God, 1. Tim. 5. 8.

Howbeit if the place whither he is fled, be vnknowne, and vpon his flight there be found ſome fault in the Plaintiffe, ſhee is not to be heard, or ſet at liberty by the Iudge in this caſe, though ſhe pretend want of the gift of continencie.

But ſuppoſe hee that fled come againe vnlooked for, and requires his ſpouſe: then in caſe the former courſe hath not beene taken, nor iudgement giuen againſt him, they may be reconciled and come together againe. If it hath, and matters be concluded, he is not vpon his returne to be heard, but rather ſeuerely puniſhed.

Like vnto *Deſertion*, is malicious and ſpitefull dealing of married folkes one with the other.

Malicious dealing is, whē dwelling together, they require each of other intollerable conditions: & when the one doth not regard nor releeue the other, being in danger of extremity; as is meete. For this is as much as to betray one anothers eſtate and life to their vtter enemies.

Here it may be demaunded, what a beleeuer ſhould doe, who is in certaine and imminent danger, either of loſſe of life, or breach of conſcience, if they both abide together?

Anſ. I. This certaine danger hath his originall, either from one that is a ſtranger, or frō one of the parties. If frō a ſtranger, then the husband either takes vpon him the defence of his beleeuing wife, or not; if he doth, then ſhee ought to abide with him. If not, ſhe may depart and prouide for her owne ſafetie. II. Againe, if the husband threatneth hurt, the beleeuing wife may flie in this caſe, & it is all one, as if the vnbeleeuing man ſhould depart. For to depart frō one, and driue one away by threats, are equipollent.

Neither may this ſeeme ſtrange vnto any, that the beleeuer in ſuch caſe is allowed to depart. For a husband that is a Chriſtian is maried two waies: Firſt with Chriſt, and ſecondly with his wife. The former marriage is made in Baptiſme, and is a more holy coniunction, then is the latter. Therefore when theſe two cannot ſtand together, but one of them muſt needes be diſſolued; the latter muſt rather be left then A the former. Againe, if the beleeuer ſhould remaine with the vnbeleeuer, ſhe ſhould happly be vrged ſometimes, in caſe of danger vpon infirmitie, to denie Chriſt, and make ſhipwracke of faith and good conſcience; which may in no ſort be done of either partie: and therefore ſeparation is to be made rather in this ſocietie, then that the coniunction with Chriſt ſhould not ſtand firme, and continue.

It is alleadged, that if this be ſo, then the beleeuing wife forſakes the vnbeleeuing husbād, which ſhe may not doe.

Anſ. She forſakes him not finally, but leaues him for a time. Againe, the deſertion is not made by the perſon, which giueth place for the time, but by him in whom is the cauſe of the B deſertion; euen as he is not to be termed a ſchiſmatike, which ſeparateth himſelfe, but hee in whom is the cauſe of the Schiſme.

Againe, it is obiected, that he which flieth leaues his calling; and euery man muſt abide in his calling, according to the rule of the Apoſtle, 1. Cor. 7. 20.

Anſ. There is a double calling: The generall, ſtanding in the worſhip of God: The particular, as the calling of mariage, or of ſingle life. When theſe two callings cannot ſtand together, the latter muſt giue place to the former. Luk. 14. 26. *If any man come to mee, and hate not his father, and mother, and wife, and children, and brethren, and ſiſters; yea and his owne life alſo, hee* C *cannot be my Diſciple.*

III, Caſe. When the husband is perpetually abſent from the wife, what is to be done?

Anſ. If he be abſent either becauſe he is in captiuitie, or vpon malice, or feare, or any ſuch like cauſe; the wife muſt reſt in expectation of his returne, till ſhe hath notice of his death, either by ſufficient teſtimonie, or by apparant likelihoods. Now in the want of teſtimonies, and coniectures in this behalfe, if the partie forſaken cannot certenly determine, that the abſence was made vpon an euill minde; ſome haue thought that it behooueth her to expect his comming againe for the ſpace of foure yeares; others of fiue; ſome of ſeauen, ſome of tenne yeares; after which time, ſhee is free, and may marrie another man. And if the partie dee hap- D ly returne againe after ſome long ſpace of time, who was probably thought to haue been dead, the latter mariage vndertaken vpon neceſſarie ignorance of ſuch an euent, may be diſſolued; and it ſhal not be imputed to either partie, conſidering it fell out not by their fault, but onely by accident.

Now if the queſtion be of wilfull and affected abſence, the ſame is to be determined concerning that, which hath bin ſaid before touching the point of Deſertion.

CHAP. X.

Of the Communion of married

ed folkes, and of due beneuolence.

THe Communion of man and wife, is that duetie, whereby they do mutually and willingly communicate, both their perſons, and goods each to other, for their mutual helpe, neceſſitie and comfort, Eph. 5. 28. *So ought men to loue their wiues as their owne bodies: he that loueth his wife, loueth himſelfe.*

This dutie conſiſteth principally in the performance of ſpeciall beneuolence one to another, and that not of curteſie, but of due debt, 1. Cor. 7. 3. *Let the husband giue vnto the wife due beneuolence, and likewiſe alſo the wife vnto the husband.*

Due beneuolence muſt be ſhewed with a ſingular and entire affection one towards another; and that three wayes principally.

Firſt, by the right and lawful vſe of their bodies, or of the mariage bed, which is indeed an eſſentiall dutie of marriage.

The mariage bed ſignifieth that ſolitary and ſecret ſocietie which is betweene man and wife alone.

And it is a thing in it owne nature indifferent; neither good nor bad: and ſo *Paul* numbreth it among indifferent things, 1. Cor. 7. 27. *Art thou bound vnto a wife? ſeeke not to be looſed: art thou looſed from a wife? ſeeke not a wife.* Wherefore the Church of Rome erreth two contrarie wayes. Firſt, in that it maketh mariage to bee a Sacrament, and ſo euery action of it, to be of it owne nature good. Secondly, in that they prohibite mariage of certaine parties, and the reaſon of the prohibition may ſeeme to bee this; that they thinke this ſecret comming together of man and wife to be filthines. This was the ſentence of *Syricius*, that filthy Pope of Rome; who determined that marriage was the vncleanneſſe of the fleſh, and to that purpoſe abuſed the words of the Apoſtle, Rom. 8. 8. affirming, that they which are in the fleſh, that is, in the ſtate of Matrimonie, *cannot pleaſe God.* Yea and after that mariage was condemned by them, ſome beganne to deteſt and hate women; as *Ephraim* the Syrian, of whome Eccleſiaſticall ſtories make mention. And the Councell of Trent is of the ſame iudgment. For whereas it oppoſeth mariage and chaſtitie, it plainely determineth, that in mariage there is no chaſtitie.

Canon. Pro-poſuiſti, Dist. [illegible]

Sozom. l. 3. cap. 16. Seſſ. 24. can. 9. 10.

This comming together of man and wife, although it be indifferent, yet by the holy vſage thereof, it is made a holy and vndefiled action, Heb. 13. 4. *Mariage is honourable among all, & the bed vndefiled.* And it is (as all other creatures and ordinances of God are) ſanctified by the word and prayer, 1. Tim. 4. 3. --- *Forbidding to marrie,* &c. v. 4. --- *And nothing ought to be refuſed, if it be receiued with thankſgiuing. For it is ſanctified by the word of God and prayer.* In which place it is to be obſerued, how the Apoſtle applieth the point of ſanctification directly to marriage.

The Word of God giueth direction to married folkes two wayes. Firſt, by giuing them warrant, that they may lawfully do this action; becauſe whatſoeuer is not done of faith (which faith muſt be grounded on Gods word) is a ſin. Secondly, by preſcribing the right and holy manner of doing the ſame.

The holy manner ſtands in theſe particulars.

Firſt, that it bee done in moderation. For euen in wedlocke exceſſe in luſts is no better then plaine adulterie before God. This is the iudgement of the auncient Church, that intemperance, that is, immoderate deſire euen betweene man and wife are fornication.

Ambroſ. lib. de Philoſop. citat ab Auguſt. contr. Iulian. l. 2.

Secondly, that it be vſed in a holy abſtinence.

Abſtinence from this ſecret ſocietie, muſt be vſed in two caſes.

Firſt, while the woman is in her flowres, Leuit. 18. 19. *Thou ſhalt not goe to a woman to vncouer her ſhame, as long as ſhee is put apart for her diſeaſe.* And it is made one of the properties of a good man, not to lie with a menſtruous woman, Ezek. 18. 6.

Secondly in the time of a ſolemne faſt, when ſome grieuous calamity is imminent. Then they are to giue themſelues (by mutuall conſent) to faſting and prayer, 1. Cor. 7. 5. *Defraud not one another, except it be with conſent for a time, that you may giue your ſelues to faſting and prayer, and againe come together, that Satan tempt you not for your incontinencie.* 2. Sam. 11. 11. *Then* Vriah *anſwered* Dauid, *The Arke, and Iſrael, and Iudah dwell in tents; and my Lord* Ioab, *and the ſeruants of my Lord abide in the open fields; ſhall I then goe into mine houſe to eate and drinke, and lie with my wife? By thy life, and by the life of thy ſoule, I will not doe this thing.* Zach. 12. 12. *The familie of the houſe of* Dauid *ſhall mourne apart, and their wiues apart; the family of the houſe of Nathan apart, and their wiues apart,* &c.

Next vnto the word, this action may be ſanctified by prayer, for a bleſſing vpon it. Children are the gift of God, and therefore married folkes are not onely to vſe the meanes, but alſo to pray for the obtaining of them, Pſal. 113. 9. *He maketh the barren woman to dwell with a familie, and to be a ioyfull mother of children.* Pſal. 127. 3. *Behold, children are the inheritance of the Lord, and the fruit of the wombe his reward.* Examples for this purpoſe are theſe, Gen. 25. 21. Iſaac *prayed vnto the Lord for his wife, becauſe ſhe was barren, & the Lord was intreated of him, and* Rebekah *his wife conceiued.* 1. Sam. 1. 26. *And ſhee ſaid, Oh my lord, as thy ſoule liueth, my lord, I am the woman that ſtood with thee here, praying vnto the Lord.* verſ. 27. *I prayed for this childe, and the Lord hath giuen me my deſire which I asked of him.*

Now the fruits which are reaped and gained by this holy vſage of the mariage bed, are three. 1. The hauing of a bleſſed ſeede, Deut. 28. 1, 4. *If thou ſhalt obey diligently the voice of the Lord thy God,* &c. *bleſſed ſhall be the fruit of thy bodie, and the fruit of thy ground.* Which ſeed alſo is called *the ſeed of God,* being begotten in a

holy

A holy manner, Malac. 2.15. *And did not he make one? yet had hee abundance of ſpirit: And where‑fore one? becauſe he ſought a ſeede of God: there‑fore keepe your ſelues in your ſpirit, and let none treſ‑paſſe againſt the wife of his youth.* II. The pre‑ſeruation of the bodie in cleanneſſe, that it may bee a fit Temple for the holy Ghoſt to dwell in, 1. Theſ. 4.3, 4. *This is the will of God, euen your ſanctification, that euery one of you ſhould know how to poſſeſſe his veſſell in holineſſe and honour, & not in the luſt of concupiſcence, euen as the Gentiles that know not God.* III. The holy eſtate of mar‑riage is a liuely type of Chriſt and his Church, and this communion of married perſons, is alſo a figure of the coniunction that is betweene B him, and the faithfull: Hoſ. 2.19. *I will marrie thee vnto me, for euer; yea I will marrie thee vnto me in righteouſneſſe, in iudgement, in mercie, and in compaſſion: I will euen marrie thee vnto mee in faithfulneſſe, and thou ſhalt know the Lord.* Eph. 5.23. *For the husband is the wiues head, euen as Chriſt is the head of the church, and the ſame is the Sauiour of his bodie.*

Here ſome queſtions are to be reſolued.

Caſe. I. Whether may marriage be diſſolued in the caſe of barrenneſſe?

Anſ. No. For barrenneſſe is an hidden in‑firmitie for the moſt part, and which God hath many times cured, euen when it ſeemed to bee deſperate, as in Sarah. Againe, the fruit of the wombe is Gods bleſſing, and wholly dependeth vpon him. He therefore that in want of chil‑ C dren, reiecteth his wife, whom he hath receiued at the hands of God, offereth wrong euen to God himſelfe.

Caſe. II. What if either of the married folks commit fornication, or any ſinne of the ſame kind greater then fornication, as Inceſt, Sodo‑mie, lying with beaſts, or ſuch like?

Anſw. Adulterie and fornication are moſt grieuous and open crimes, which doe breake the very bond and couenant of mariage, Prou. 2.17. and therefore when they are certainely knowne by ſuch perſons, they are at no hand to be winked at, but the magiſtrate is preſently to be informed of them. Howbeit, if the innocent partie be willing to receiue the adulterer again, D in regard of his repentance; leaſt hee ſhould ſeeme to fauour and maintaine ſinne, and to be himſelfe a practiſer of vncleanneſſe, he is to re‑paire to the Congregation, and declare the whole matter to the Miniſter, that he may vn‑derſtand the parties repentance, and deſire of forgiueneſſe.

And if the adultreſſe hath conceiued and is in trauell, the husband to auoid the imputati‑on of hauing an heire in baſtardy, is to make knowne to the Church of the repentance of the adultreſſe, yet to acquaint ſome certaine per‑ſons therewith, not to the ende that ſhe ſhould be puniſhed for the fact, but that they may take notice of a child conceiued in adulterie, whom afterwards he may lawfully put off, as none of his.

The matter being known, the innocent par‑tie may require a diuorcement. For adulterie is ſuch a ſinne as doth quite breake off, not onely the vſe, but the bond and couenant of mariage. Matth. 19.9. *I ſay therefore vnto you, that who‑ſoeuer ſhall put away his wife, except it be for whor‑dome, and marrie another, committeth adulterie,* &c. And yet the ſame bond may be continued and growe vp againe by the good wil and con‑ſent of the partie innocent; and conſequently they may be reconciled, and dwel together ſtil. 1. Sam. 25.14. *Now* Saul *had giuen* Michal *his daughter* Dauids *wife, to* Phalti *the ſonne of* La‑iſh, *which was of Gallim.* 2. Sam. 3.14. *Then* Da‑uid *ſent meſſengers to* Iſhboſheth Sauls *ſonne, ſay‑ing, Deliuer me my wife* Michal, *which I married for a hundred foreskins of the Philiſtims.* The ſame courſe may be taken in like caſes by the inno‑cent, ſpecially vpon the repentance of the guiltie perſon. But yet euerie man muſt be left to his owne conſcience, and none is compelled to take another, from whom he may iuſtly bee ſeparated, againſt his will.

Now in requiring of a diuorce, there is an equall right & power in both parties, ſo as the woman may require it as well as the man; and he as well as ſhe. The reaſon is, becauſe they are equally bound each to other, and haue alſo the ſame intereſt in one anothers bodie; prouided alwaies, that the man is to maintaine his ſu‑perioritie, and the woman to obſerue that mo‑deſtie which beſeemeth her towards the man.

After the diuorcement made, it ſhal be law‑full for the harmeles partie, not hauing the gift of continencie, vpon leaue obtained of the Church, and the Chriſtian Magiſtrate, to marie againe.

But what then ſhall become of the party of‑fending?

Anſ. If vpon the hazard of his conſcience, any libertie of ſecond mariage be to be graun‑ted to the partie offending, by the Church, or ciuill Magiſtrate, (as indeede here in England there is not) diuerſe reſtraints muſt bee obſer‑ued. Firſt, No libertie is to be graunted him, for marriage, ſo long as the matter remaines vncertaine, whether they may be reconciled, ſpe‑cially while the partie innocent liueth in ſingle life. Secondly, it muſt euidently appeare, that he hath earneſtly repented him of his ſinne, be‑fore he can either be receiued into the Church, or admitted to a ſecond mariage. Thirdly, this libertie is not to be granted him either preſent‑ly, or vnaduiſedly, but vpon frequent and ſeri‑ous admonition, rather to giue himſelfe to mourning and lamentation, & ſtil to remaine alone, then to deſire againe to enioy the benefit of that eſtate, which he hath alreadie ſo ſhame‑fully abuſed.

So much of the firſt way of performance of due beneuolence.

The ſecond way is, by cheriſhing one ano‑ther: Epheſ. 5.29. *No man euer hated his owne fleſh, but nouriſheth and cheriſheth it, as Chriſt al‑*

ſo doth the Church. This cheriſhing is the performing of any duties, that tend to the preſeruing of the liues one of another. Wherefore they are freely to communicate their goods, their counſell, their labours each to other; for the good of themſelues and theirs.

The third way is, by an holy kind of reioycing and ſolacing themſelues each with other, in a mutuall declaration of the ſignes and tokens of loue and kindneſſe, Prou. 5. 18. *Reioice with the wife of thy youth*: verſ. 19. *Let her be as the louing Hind, and pleaſant wildgoate: let her breaſts ſatisfie thee at all times, and delight in her loue continually.* Can. 1. 1. *Let him kiſſe mee with the kiſſes of his mouth, for thy loue is better then wine.* Gen. 26. 8. *So after hee had beene there a long time,* Abimelech *King of the Philiſtims, looked out at a windowe, and loe, he ſawe* Iſaack *ſporting with* Rebekah *his wife: Then* Abimelek *called* Iſaac *and ſaid; Loe, ſhe is of a ſuretie thy wife.* Eſa. 62. 7. *As a young man marrieth a virgine, ſo ſhall thy ſonnes marrie thee; and as a Bridegroome is glad of the Bride, ſo ſhall thy God reioyce ouer thee.*

This reioycing and delight is more permitted to the man, then to the woman; & to them both, more in their young yeares, then in their old age.

CHAP. XI.

Of the Husband.

MArried folkes are either Husband or Wife.

The husband is he which hath authority ouer the wife; hereupon in Scripture he is called the *guide of her youth*, Prou. 2. 17. and they twaine beeing but one fleſh, hee is alſo the head ouer his wife.

The duties of the husband towards the wife, are theſe:

I. To loue her as himſelfe: Eph. 5. 33. *Let euery one loue his wife euen as himſelfe.* Gen. 24. 67. *Afterward* Iſaac *brought her vnto the tent of* Sarah *his mother; and he tooke* Rebekah *and ſhee was his wife, and he loued her; ſo* Iſaac *left mourning for his mother.* Note how the loue of the husband to the wife mitigates ſorrowe for the death of the mother.

He is to ſhewe this loue in two things; Firſt, in protecting her from danger, Gen. 20. 16. *And vnto* Sarah *he ſaid, behold I haue giuen* 1000. *ſhekels of ſiluer vnto thy brother; behold he is the couering of thine eies amongſt all that are with thee. Let it be knowne amongſt all, and be thou inſtructed.* 1. Sam. 30. 5. Dauids *two wiues were taken priſoners alſo,* Ahinoam *the Izreelite, and* Abigail *the wife of* Nabal *the Carmelite*: ver. 8. *Then* Dauid *asked counſell of the Lord, ſaying; Shall I followe after this companie? ſhall I ouertake them? And he anſwered him, Followe, for thou ſhalt ſurely ouertake them, and recouer all.* Secondly, in regarding her eſtate as his owne, and prouiding maintenance for her, both for his life time, and as much as he may, for time to come after his death. Eph. 5. 28. *So ought men to loue their wiues, as their owne bodies: he that loueth his wife loueth himſelfe;* ver. 29. *For no man euer yet hated his owne fleſh, but nouriſheth it,* &c. Exod. 21. 10. *If he take him another wife, he ſhal not diminiſh her food, her raiment, and recompence of her virginitie.* Ruth. 3. 9. *Vnto whom he ſaid, who art thou? which ſaide; I am Ruth thine handmaide, ſpread therefore the wing of thy garment ouer thine handmaid; for thou art the kinſman.*

II. To honour his wife: 1. Pet. 3. 7. *Giuing honour to the woman.*

This honour ſtands in three things; Firſt, in making account of her as his companion, or yoke-fellow. For this cauſe, the woman when ſhe was created, was not taken out of the mans head, becauſe ſhee was not made to rule ouer him; nor out of his feete, becauſe God did not make her ſubiect to him as a ſeruant; but out of his ſide, to the end that man ſhould take her as his mate. Secondly, in a wiſe and patient bearing or couering of her infirmities, as anger, waywardneſſe and ſuch like, in reſpect of the weakeneſſe of her ſexe, 1. Pet. 3. 7. *Giuing honour to the woman as vnto the weaker veſſel, ſeeing yee are heires together of the grace of life, that your prayers bee not hindered.* Thirdly, by ſuffering himſelfe ſometimes to be admoniſhed or aduiſed by her. It was Gods commandement to *Abraham* concerning *Sarah* his wife; *Let it not be grieuous in thy ſight for the child, and for thy bondwoman: in all that* Sarah *ſhall ſay vnto thee: heare her voice; For in* Iſaac *ſhall thy ſeede bee called,* Gen. 21. 12. Thus *Elkanah* was willing to ſubſcribe vnto his wife *Annaes* aduice for her tarrying at home till the child was weaned. 1. Sam. 1. 23. *And* Elkanah *her husband ſaid vnto her, do what ſeemeth thee beſt: tarrie vntill thou haſt weaned him: only the Lord accompliſh his word.* Hereupon the Heathen Philoſopher ſaid, *That the Maſter of the family exerciſeth (after a ſort) a power Tyrannicall ouer his ſeruants, a power Regall ouer his children, becauſe Kings are fathers of their Commonweales: but in reſpect of his wife, he exerciſeth a power Ariſtocraticall, not after his owne will, but agreable to the honour and dignitie of the married eſtate*; and conſequently, that he ought not in modeſtie to challenge the priuiledge of preſcribing and aduertiſing his wife in all matters domeſticall, but in ſome to leaue her to her owne will and iudgement.

Ariſt. Ethic. lib. 8.

Here queſtion is mooued, whether the husband may correct the wife?

Anſw. Though the husband bee the wiues head, yet it ſemeth he hath no power nor libertie granted him in this regard. For we read not in the Scriptures, any precept or example to warrant ſuch practiſe of his authoritie. He may reprooue and admoniſh her in a word onely, if he ſeeth her in fault. For thus we read, that *Iacob* cenſured his wiſe, beeing impatient, euen in anger, Gen. 30. 2. *Am I in Gods ſtead, which hath withholden from thee, the fruite of the wombe?* And *Iob* reprooued his wife, Iob. 2. 10. *Thou ſpeakeſt like a fooliſh woman. What? Shall we receiue good at the hand of God, and not receiue euill?* But he may not chaſtiſe her either with ſtripes, or ſtroakes. The reaſon is plaine, Wiues are their husbands mates; and they two be one fleſh. And no man will hate, much leſſe beat his owne fleſh, but nouriſheth and cheriſheth it, Eph. 5. 29. Againe, it is the commandement of God, that man ſhould not treſpaſſe *againſt the wife of his youth*, Malac. 2. 15. *Chryſoſtome* ſaith, *It is the greateſt reproach for any man, that can be, to beate his wife. Plutarch* in the life of *Cato* the Cenſor, affirmeth, that hee *which ſmiteth his wife*, doth all one, *as if he ſhould lay violēt hands vpon the ſacred images of the gods*, which was counted an high degree of offence among the Heathen.

In 1. Cor 11. Homil. 26.

It is alleadged, husbands are commanded ſo to loue their wiues, as Chriſt doth his Church; now Chriſt chaſtiſeth his Church with ſtrokes; and therefore ſo may the husband his wife. *An.* As Chriſt doth entirely loue his Church, ſo he may alſo chaſtiſe the ſame becauſe he is not only the husband, but alſo abſolute Lord and King of his Church; ſo is not the husband abſolute ouer the wife.

But his authoritie ouer his wife, is after a ſort ciuill, as is the authoritie of the Magiſtrate ouer his people. *Anſ.* It is not ſo. For the Magiſtrate hath in his hand the power of the ſword, by which power hee inflicteth puniſhment in caſe of offence. But the husband can challenge to himſelfe no ſuch power: yea it is flatly forbidden in the ciuill law, that he ſhould ſcourge or ſtrike his wife.

L. Conſenſu. C. de diuortijs.

Neuertheleſſe; if ſhe growe to extremities, and be deſperately peruerſe, ſo as there be no hope of amendement: then the Magiſtrate may be informed; who to preuent ſcandals, and to prouide for publike peace, both ought and may aſſigne vnto her neceſſarie correction, and puniſhment according to her deſert. Now the husband that hath a wife ſo ſtubborne and peeuiſh, muſt beare it, if it may bee borne, as the portion of his croſſe laid vpon him by god. And in this caſe if he bee impatient, he may in ſome ſort be pardoned and pitied, but he is not wholly to be excuſed.

CHAP. XII.

Of the Wife.

THe Wife is the other married perſon, who being ſubiect to her husband, yeeldeth obedience vnto him.

Touching the ſubiection of the Wife, the word of God mentioneth it in ſundrie places. Rom. 7. 2. *The woman which is in ſubiection to* A *the man, is bound by the lawe to the man while hee liueth.* Epheſ. 4. 24. *As the Church is in ſubiection to Chriſt, euen ſo let the wiues bee to their husbands in euery thing.* Coloſ. 3. 18. *Wiues ſubmit your ſelues vnto your husbands, as it is comly in the Lord.* 1. Tim. 2. 12. *I permit not a woman---to vſurpe authoritie ouer the man.* And it was a lawe eſtabliſhed by God immediately after the fall, Gen. 3. 16. *Vnto the woman he ſaide, I will greatly increaſe, &c. and thy deſire ſhall bee ſubiect to thine husband, and he ſhall rule ouer thee.* Indeede the daughter according to the Ciuill lawe, euen when ſhee is married is * *in the power of her father*, and not of her husband. But this is directly againſt the lawe of *Moſes*, and croſſeth the lawe of Nature, Leuit. 22. 12, 13. Numb. B 30. 13.

* In poteſtate patris.

Now the duties of the Wife are principally two.

The firſt is to ſubmit herſelfe to her husband and to acknowledge and reuerence him as her head in all things. Gen. 20. 16. *Likewiſe* Abimelech *ſaid vnto* Sarah, *Behold thy brother*, that is, thy husband whom thou calleſt thy brother, *is the vaile of thine eyes to all that are with thee.* As if he ſhould ſay, *Thy husband is thy head, and hath power ouer thee, and thou oughteſt to reuerence him.* For of auncient times, the wife was couered with a vaile in the preſence of her husband, in token of ſubiection vnto him. Thus *Rebekah* at the ſight of *Iſaac* tooke a vayle, C *and couered her head therewith.* Geneſ. 24. 65. 1. Corinth. 11. 3. *The man is the Womans head.* Epheſ. 5. 22. *Wiues ſubmit your ſelues vnto your husbands, as vnto the Lord; for the husband is the wiues head, eũ as Chriſt is the head of the church.* The reaſon hereof is good. For the wife enioyeth the priuiledges of her husband, and is graced by his honour and eſtimatiõ amongſt men. His Nobility maketh her noble, though otherwiſe ſhe is baſe and meane; as contrariwiſe, his baſenes and low degree cauſeth her, though ſhe be by birth noble and honourable, to bee by eſtate baſe and meane.

The ſecond dutie is, to be obedient vnto her husband in all things; that is, wholly to depend vpon him, both in iudgement and will. For look as the Church yeelds obedience to Chriſt D her head, and yeelds her ſelfe to bee cõmanded, gouerned, and directed by him, ſo ought the woman to the man. So *Sarah* is ſaid, to *obey Abraham*, and to giue him the tearmes of obedience, *Shee called him Lord, or Sir.* 2. Pet. 3. 6. Hence it followeth, that the woman is not to take libertie of wandring, and ſtraying abroad from her owne houſe, without the mans knowledge and conſent. 2. King. 4. 22. *Then ſhe called to her husband and ſaid, Send with me, I pray thee, one of the young men, and one of the aſſes, for I will haſte to the man of God, and come againe.* Againe, that ſhee is to followe her husband when hee flitteth or departeth from place to place, vnleſſe he forſake either her or Chriſt. To this purpoſe *Paul* ſaith he *had power to leade a-*

but a wiſe, beeing a ſiſter, as well as the reſt of the Apoſtles, 1. Cor.9.5. Thus *Sarah* went with *Abraham* into Egypt, Gen. 12. 11. and out of Egypt, Gen.13.1. and to *Gerar to ſoiourne there*, Gen. 20.1.2.3. Thus the wiues of *Iacob* departed with him, frõ their father *Laban*. Gen.31.17

Contrarie to theſe duties, are the ſinnes of wiues: To be proud, to be vnwilling to beare the authoritie of their husbands; to chide and braile with bitterneſſe; to forſake their houſes, &c. Prou. 27. 15. *A continuall dropping in the day of raine, and a contentious woman are alike,* ver. 16. *Hee that hideth her, hideth the winde; and ſhee is as the oyle in his right hand, that vttereth it ſelfe.* Exod. 4. 26. *Then Zipporah ſaid, O bloodie husband; becauſe of the Circumciſion.* It was the fault of the Leuites Concubine, Iudg. 19. 2. *who played the whore, and went away from him vnto her Fathers houſe to Bethlem Iudah, and there continued the ſpace of foure monthes.* It was the ſinne of *Queene Vaſhti, who refuſed to come at the Kings word, which hee had giuen in charge to the Eunuches: therefore the King was verie angrie, and his wrath kindled in him.* Eſt. 1. 12. Laſtly, to be a cauſe of griefe to their kindred. Thus the proud wiues of *Eſau*, the daughters of the Hittites, were a griefe of mind to *Iſaac and Rebekah*, Gen.26.35. & 27.46.

CHAP. XIII.

Of the Parent.

Hitherto hath beene treated of the firſt Couple, whereof the family conſiſteth, namely, of maried folkes. Now follow the other; and they are of two ſorts; either ſuch as whereby the family is increaſed, and multiplied; or ſuch as are helpes thereunto.

Thoſe whereby the family is inlarged, are alſo of two ſorts; Parents and Children.

Parents are they which haue power and authoritie ouer children.

The duties of parents are eſpecially two; One to bring vp their children; The other to beſtow them, when they haue brought them vp.

Touching Education or bringing vp of children, the parents care muſt be, both that they may liue, & alſo that they may liue well. Ep.6.4.

Touching the preſeruation of the life of the child, there are many duties required of the Parents, ſpecially foure. Firſt, the mother is her ſelfe to giue the infant ſucke, and to wrap it vp in ſwadling clothes. *Paul* commends it for a note of a good wife, *to nurſe her owne children*, 1. Tim. 5. 10. Thus *Sarah* gaue ſucke to *Iſaac*, Gen. 21. 7. *Anna* nurſed *Samuel*, 1. Sam. 1. 22. *Dauid* in likelihood was nurſed by his mother, Pſal. 22. 9. *Thou gaueſt mee hope euen at my mothers breaſts.* And our Sauiour Chriſt was alſo nurſed by *Marie* his mother, Luk. 11. 27. and ſwadled, Luk. 2. 7. Now the reaſon hereof is plaine. God hath giuen milke to women that beare children, and hath ſo appointed that no meat is more naturall to the child, then the mothers milke. And nature it ſelfe teacheth this in the courſe of other creatures. The earth nouriſheth that which it bringeth forth. The fruit which the tree beareth is fed by the ſappe that comes from the root thereof. Yea amongſt the bruit beaſts, euen thoſe that be moſt ſauage as the Tigres, doe giue ſucke vnto the young ones which they bring forth.

Yet in caſe of want of health, or ability, or any other iuſt impediment, the mother may in equitie be forborne, and the child committed vnto a nurſe. And ſo we read that *Rebekah* the daughter of *Bethuel*, and afterward the wife of *Iſaak*, had a nurſe, Gen. 24. 59. whoſe name was *Deborah*, Gen. 35. 8. And *Pharaohs* daughter in a caſe of neceſſitie, committed *Moſes* to be nurſed of an Hebrew woman, whom ſhe tooke not to be his mother, but a ſtranger: & her fact was allowed by God, Exod. 2. 7. 9.

The ſecond dutie of the Parent is, to prouide for his child meate, drinke, and clothing. Our Sauiour Chriſt ſaith, that Parents euen by the light of nature, though they be euill, will not denie or withhold neceſſarie foode from their children: Matth. 7. 9, 10. *What man is there among you, that if his ſon ask him bread, will giue him a ſtone, or if he aske a fiſh, will giue him a ſcorpion?* And *Paul* ſaith, *If ther be any that prouideth not for his owne, and namely for them of his houſhold; he denieth the faith, and is worſe then an infidell,* 1. Tim. 5. 8.

The third dutie is, when God giueth abilitie and meanes, to lay vp ſome thing for the future maintenance of the child. 2. Cor. 12. 14. *for the children ought not to lay vp for the fathers, but the fathers for the children.* Pro. 19. 14. *Houſe and riches are the inheritance of the fathers.*

The fourth is, to obſerue both the inclination, and the natural gifts of body and mind that are in the child, & accordingly to beſtow it in ſome honeſt calling and courſe of life. Pro. 20. 11. *A child is knowne by his actions, whether his worke be pure and right.* In the Eccleſiaſticall hiſtorie, written by *Ruffinus*, it is recorded, that *Alexander* Biſhop of *Alexandria*, ſaw a far off, in a place neare to the ſea, a companie of children playing together, and in their play imitating himſelfe in ſundrie Miniſteriall actions. And when he had a while viewed them he perceiued that they examined and baptiſed one another, according to the ſolemne order vſed in the Congregation: which thing, when hee had made ſome of his Clergie acquainted withall, & taken order that the children ſhould be ſent for, and brought before him, he demanded of them, what ſport they vſed, and in what manner they played one with another. The children at firſt, for feare, denied what they had done, yet vpon further examination they confeſſed, that they had made *Athanaſius* (who afterward became Biſhop of the place) their Biſhop, & that he inſtructed & baptiſed ſundrie of their companie. He further asked both *Athanaſius* himſelfe, and thoſe which were ſaid to haue beene baptiſed, what queſtions hee asked them, and

Ruffin. Eccl. hiſt. l. 1. c. 14.

what anſwers they gaue; & perceiuing by their ſpeeches, that they had framed themſelues, though in ſporting maner, to the Church-proceedings in thoſe actions; vpon conference had with his Clergie, he determined, that thoſe which had firſt been asked, and had giuen anſwer fully, according to the forme vſed in that Church, and thereupon baptiſed, ſhould not be rebaptiſed. And for *Athanaſius* and the other children, which had done the part of Miniſters in their kind, he ſent for their parents, & gaue them great charge that they ſhould be brought vp in learning and religion, that ſo they might in time be fit for the publike Miniſterie. The like courſe we reade to haue been taken by the Heathen, for iudgement of the inclination and towardneſſe of their children. The Athenians made a law, that before children were beſtowed in any calling, they ſhould be firſt brought into a publike place, where inſtruments belonging to all ſorts of trades were laid; and looke in what kind of Inſtrument any of them tooke moſt delight, the child was thought to be moſt fit for the trade, wherunto that Inſtrument belonged, and afterward applied to the ſame with good ſucceſſe.

Nazian. epiſt. ad Eudox.

Now the Parents firſt and principall care muſt be for the Church; that thoſe of their children which haue the moſt pregnant wit, and be indued with the beſt gifts, be conſecrated vnto God, and brought vp in the ſtudie of the ſcriptures, to ſerue afterward in the Miniſtery of the Church. Thus *Anna* dedicated *Samuel* her ſonne vnto God by vowe, 1. Sam. 1. 11. *And ſhee vowed a vowe, and ſaid, O Lord of Hoſtes, if thou wilt---giue vnto thine handmaid a manchild, then I will giue him vnto the Lord all the daies of his life.* And ſhe did according to her vow, and the Lord bleſſed *Samuel* her ſon, who in proceſſe of time became a great Prophet.

The next point of Education of children, is to prouide that they may liue well and lead a godly life. To this purpoſe Parents muſt doe three things.

Firſt, they are to be carefull that the child ſo ſoone as may be, after it is borne, be admitted into the true Church of God by Baptiſme, and haue a fit name giuen vnto it.

Secondly, they are to endeauour to ſowe the ſeedes of godlineſſe and religion in the heart of the child, ſo ſoone as it comes to the vſe of reaſon and vnderſtanding; and as it growes in yeares, ſo care muſt be had that it growe in knowledge and grace. To this purpoſe is the vowe and promiſe made in Baptiſme, which parents are bound to call vpon the child to remember, when it comes to yeeres. It was the godly care of *Timothies* parents, 2. Tim. 3. 14. *But continue thou in the things which thou haſt learned, knowing of whome thou haſt learned them,* verſ. 15. *And that thou haſt knowne the holy Scriptures of a childe, which are able to make thee wiſe unto ſaluation, through the faith which is in Chriſt Ieſus.* This was the commandement of God to the parents of his people, Deu. 6. 7. *Thou ſhalt rehearſe theſe words which I command thee continually to thy children, and ſhalt talke of them when thou tarrieſt in the houſe.* And verſ. 20. *When thy ſonne ſhall aske thee in time to come, ſaying, What meane theſe Teſtimonies, and Ordinances, and Lawes, which the Lord our God hath commanded you? Then thou ſhalt ſay vnto thy ſonnes: We are Pharaohs bondmen in Egypt, &c.* This was obſerued by the Iſraelites in the ages ſucceeding: Pſal. 44. 1. *We haue heard with our eares, O God, our fathers haue told vs the workes that thou haſt done in their dayes in olde time.*

Thirdly, the firſt inſtruction of children in learning and religion, muſt be ſo ordered, that they may take it with delight. For which purpoſe, they may be ſometimes allowed in moderate manner to play and ſolace themſelues in recreations fitting for their yeares. And if they doe amiſſe in either, they are to be reſtrained by the bridle of diſcipline. Firſt, by reproofe in word, and when that will not helpe, by the rod of correction, Zach. 8. 5. *The ſtreetes of the city ſhall be full of boyes and girles, playing in the ſtreets thereof,* Prou. 29. 15. *The rodde and correction giue wiſedome, but a childe ſet at libertie makes his mother aſhamed,* verſ. 17. *Correct thy ſonne and hee will giue thee reſt, and giue pleaſures to thy ſoule.* Hebr. 12. 9. *We haue had the fathers of our bodies which correct vs, and we gaue them reuerence.*

Yet in this point two extreames are carefully to be auoided; That the parent be not either too ſeuere, or too indulgẽt to the child. For ſeueritie *Paul* giues this rule, Epheſ. 6. 3. *Parents prouoke not your children to anger,* that is, by too much auſteritie in gouernment. For lenity, we haue old *Eli* his example, 1. Sam. 2. 23. *And he ſaid vnto them, Why doe yee ſuch things: for of all this people, I heare euill reports of you. Doe no more my ſonnes,* &c. So much for Education.

The ſecond generall dutie of parents, is the beſtowing of their children; This beſtowing is, when they knowing their childrẽ fit for mariage, not to haue gift of continencie, doe vſe their beſt indeauour to prouide matches for them in time, or at leaſt, doe aduiſe them thereunto by themſelues or by their freinds: 1. Cor. 7. 36. *If any man thinke it vncomely for his virgin to paſſe the flower of her age, and neede ſo require------let them be married,* verſ. 38. *he that giueth her to marriage, doth well.* Ier. 26. 6. *Take yee wiues------and take wiues for your ſonnes, and giue your daughters to husbands, &c.* Gen. 28. 1. *Iſaac called Iaacob and bleſſed him, and charged him and ſaid vnto him, Take not a wife of the daughters of Canaan; Ariſe, get thee to Padan Aram---and thence take thee a wife of the daughters of Laban thy mothers brother.* Iudg. 14. 2. *Sampſon came and tolde his father and his mother, and ſaid, I haue ſeene a woman in Timnah of the daughters of the of the Philiſtims; now therfore giue mee her to wife.*

This dutie is now adaies careleſly neglected of Parents; and the fruit thereof is dangerous. For hence it comes to paſſe, that their children oftentimes do either commit whoredome, or vndertake wicked and vngodly mariages.

In the choice of a husband or wife, the Parents ought to haue a greater reſpect vnto pietie and wiſedome, then vnto beautie and riches, or any other outward bleſſings. Yet when they all concurre, the partie ſo qualified is the more thankfully to be entertained. Vpon theſe grounds the Prieſt or Prince of Midian, gaue his daughter *Zipporah* to *Moſes*, and *Moſes* agreed to take her, Exod. 2.19. *A man of Egypt deliuered vs from the Philiſtims, and alſo drewe vs water enough, and watered the ſheepe-----and Moſes agreed to dwell with the man, who gaue vnto Moſes Zipporah his daughter*, Ioſu. 15.16. *Then Caleb ſaid, Hee that ſmiteth Kiriath-ſepher, and taketh it, euen to him will I giue Achſah my daughter to wife.* Yea it is a ſinne to marrie onely for beautie, without conſideration of the better things. Thus the old world ſinned, when *the ſonnes of God ſaw the daughters of men that they were faire, and tooke them wiues of all that they liked*, Gen. 6. 2. and *Samſon*, who only vpon the ſight of the woman in Timnah, of the daughters of the Philiſtims, without further inquirie, deſired that ſhe might be giuen him for his wife, Iudg. 14. 2.

Againe, it is meet that parents ſhould deale moderately with their children in this caſe, and not vndertake at any hand to force and compel them to marrie this or that partie. This was the iuſt commendation of *Rebekahs* parents who though they were Idolaters, yet had that regard of equitie, that they firſt called her and asked her conſent, before they ſent her away with *Abrahams* ſeruant, to be maried to *Iſaack*, Gen. 24. 58. Now in caſe the Parents faile in their duty in this regard, the ſonne or daughter may lawfully declare the matter firſt to their kinsfolk, and afterward (if need be) to the Miniſter, or Magiſtrate, and ſue for redreſſe by their meanes and direction.

CHAP. 14.

Of the Sonne.

THe Sonne is he who is in ſubiection to his parents.

The duties of a Sonne to be performed to his parents, are principally two.

Firſt, to yeeld them obedience, whether they be his naturall parents or otherwiſe, as his ſtep-father and ſtep-mother, & that while he liueth. Epheſ. 6. 1. *Children obey your parents in the Lord; for this is right.* Luk. 2. 51. *Then hee went downe with them, and came to Nazareth, and was ſubiect to them.* Exod. 18. 19. *Moſes* father in law ſaid vnto him, *Heare now my voice, I will giue thee counſell, and God ſhall bee with thee*, Ruth. 3 5. *And Ruth ſaid vnto Naomi her mother in law, All that thou biddeſt mee, I will doe.* Iob. 1. 5. *And when the daies of their banqueting were gone about, Iob ſent and ſanctified them.*

This obedience muſt ſhew it ſelfe in two things.

Firſt in the choyce of a lawfull calling, wherin the child is to be ordered and appointed at the diſcretion of the parent.

Secondly in mariage. For in that, the parent is the principall agent and diſpoſer of the child. Now although his authority be not ſo great, as that the child is to be forced and compelled by him; yet the reuerent and dutiful reſpect which the child ought to beare towards him, ought to be a ſtrong inducement, not to diſſent, or renounce his aduice, without great and waightie cauſe. Yea the child muſt endeauour by all maner of dutifull carriage to ouercome, or at leaſt to mitigate his parents ſeuerity in that behalfe.

Now for the daughter; They muſt yeeld obedience to their parents in all Domeſticall labours, that they may be skilfull in houſhold affaires. Thus did the ſeuen daughters of the Prieſt of Midian, accuſtom themſelues to draw water, and fill the troughes to water *their fathers ſheepe*, Exod. 2. 16. Thus *Rebekah* was ſeen to come out of her fathers houſe, with her pitcher vpon her ſhoulder, and to go downe with it to the well to fill it, and *giue drinke to her fathers Chamels*, Gen. 24. 16. 17.

The ſecond dutie of the ſonne, is to recompence his fathers loue, and care ouer him, by releeuing him in caſe of want, if God giue abilitie, with food and raiment, and other neceſſaries. Herein children muſt deale with their parents, as the brood of the Storke is reported to doe with her, by feeding her when ſhe is old; wherein they do no more but what ſhe before hath done vnto them. It is *Pauls* counſell, that children and nephews ſhould recompence the kindnes of their kindred in the firſt place, 1. Tim. 5. 4. and therfore to their parents, the head and foundation of their kindred. When *Ioſeph* was in proſperitie, and his father *Iaacob* in want, hee firſt gaue him corne freely; and afterwardes ſent for him to Egypt, and there prouided for him; in ſo much as the text ſaith of him, that hee nouriſhed his father and his brethren, and all his fathers houſehold with bread, *Euen as the mother puts meate into the childes mouth*, Gen. 47. 12. When *Naomi* the ſtepmother of *Ruth* was of great yeares, and her ſtrength ſpent, *Ruth* gathered corne in the harueſt for releefe of them both. Yea when *Boaz* gaue her to eate and drinke, ſhe reſerued part of her victualls, and brought it home with her gleanes, to refreſh her mother, Ruth. 2. 14. 18.

The neceſſitie of the performance of theſe duties is ſo great, that if the ſonne neglecteth them, and doth the contrarie, by ill vſage of his parent, either in word or deede, hee is worthie of death, euen by *Moſes* lawe; Exod. 21. 15. *He that ſmiteth his father or his mother, ſhall die the death.*

The lawe of the firſt borne of a mans children, that he ſhould haue a greater portion of his fathers goods, then any of the reſt of his brethren, is perpetuall, and admits of no exception, but onely in the caſe of notorious wickedneſſe. Deut. 21. 17. *Hee ſhall acknowledge the ſonne of the hated for the firſt borne, and giue him a double portion of all that hee hath, for hee is the firſt of his ſtrength, and to him belongeth the right of the firſt borne.* This was the lawe; yet we reade that *Reuben* loſt this prerogatiue, by reaſon of his inceſt, and *Iudah* the fourth ſonne of *Iaacob*, had the dignitie of the firſt borne, Gen. 49. 8. *Thou Iudah, thy brethren ſhall praiſe thee,—thy Fathers ſonnes ſhall bowe downe unto thee.*

In the Church of the olde Teſtament, the priuiledge of the firſt borne was threefold; the firſt of gouernment and royaltie, the ſecond of Prieſthood, the third of the double portion. And it is probable that this was for the moſt part ceremoniall, and was accompliſhed and determined in Chriſt, who was the *Image of the inuiſible God, and the firſt borne of euery creature*, Coloſ. 1. 15.

Here two queſtions are propounded.

Queſt. I. Whether is it lawfull for the ſonne to make a vow belonging either to religion, or to ciuill conuerſation, without the conſent of the parent?

Anſw. A vowe ſo made is of no force to bind the child, but by the Lawe of nature and common equitie, is to be made voide. For it is a ruled caſe, that he which is not his owne man, that is to ſay, at his owne libertie, but vnder the power of another, cannot bind himſelfe. Againe, the authoritie of the parent by the law of God is great; For it alloweth the father to make void the vow of the child pertaining to Gods worſhip; Num. 30. 6.

Queſt. II. Whether is the conſent of the parents to be required in the ſecond marriages of their children.

Anſw. 1. Of ancient times, both by * Ciuill lawes, and alſo by Imperiall conſtitutions, it was prouided that no widowes, though made free by their former mariages, ſhould make any contract againe, without the good will of their parents. 2. Conſent in this caſe, though it be not abſolutely *neceſſarie*, yet it is to be thought *fit and conuenient*, becauſe children in ſome regards exempted from parents authoritie, doe owe notwithſtanding the dutie of honour vnto them, by Gods expreſſe commandement, Exod. 20. 12. & conſequently ought to teſtifie the ſame, by being ordred and aduiſed by them in ſome ſort, euen at the after-beſtowing of themſelues. Hence it is, that later Diuines haue holden vpon good grounds: That the eſpouſals of widowes, who haue ſome more libertie, then the child firſt married, being made without their parents knowledge, cannot but incurre iuſt reprehenſion; howſoeuer they may ſtand in force without it.

* C. de Nuptijs. L. vidua, & L. in coniunctione.

Beza de repud. & diuor. ſect. de ſponſalibus abſq; conſenſu par factis.

CHAP. 15.

Of the Maſter.

Next vnto parents and children, whereby the familie is increaſed, is a ſecond ſort of couples, which are helpes thereunto. And they are maſters and ſeruants.

The maſter is a member in the family, which hath power and beareth rule ouer the ſeruant. And his duty ſtands principally in three things.

Firſt, to make a good choice of his ſeruants; which is then done, when he inquireth firſt after ſuch as feare God, and be willing to ſerue him. *Paul* makes the ſeruice and feare of God the maine ground of true obedience in ſeruants, Epheſ. 6. 5. 6. 7. Coloſ. 3. 22. It was the rule of *Dauids* choice, Pſal. 101. 6. *Hee that walketh in a perfect way, hee ſhall ſerue mee.* *Abrahams* chiefe ſeruant of his houſe, was a man that feared God, as appeareth in that he made conſcience of his oath, Gen. 24. 2. 3. and prayed alſo for ſucceſſe in the buſineſſe whereabout hee was ſent. Gen. 24. 12. *O Lord God of my Maſter Abraham, I beſeech thee ſend mee good ſpeede this day, and ſhewe mercie to my Maſter Abraham.* *Cornelius* of *Cæſarea* the Captain of the Italian band, had a ſouldier that daily attended on him, *who feared God*, and ſeruants alſo beſide him, to whom he made knowne the heauenly viſion which he ſaw. Act. 10. 7.

Secondly, To enioyne them labour, and not to require more of them, then their ſtrength will beare. The maſter is to rule ouer the ſeruant in *iuſtice*. And then is his commandement vniuſt, when it wil not ſtand with the courſe of nature, with the abilitie of his ſeruant, or with the word of God. Therefore hee is to require labour at their hands proportionable to their ſtrength, and yeeld them ſometimes intermiſſion and reſt. Leuit. 25. 46. *Ouer your brethren the children of Iſrael, yee ſhall not rule ouer one another with crueltie.* 1. Pet. 3. 8. *Be pitifull, be courteous, one beare with another.* And for the furtherance of buſineſſe, it is conuenient that the maſter be oftentimes preſent with the ſeruants in their works. Prou. 27. 23. *Be diligent to knowe the ſtate of thy flocke, and take heede to thy heards.* The good matron *ouerſeeth the waies of her houſhold*, Pro. 31. 27. A man of Libya beeing asked, what it was that might make a horſe fat, he anſwered, *The maſters eye.*

Ariſt. Oeconom. 7.

Thirdly, To recompence the diligence and paines of his ſeruant, and that three waies.

Firſt, by giuing him his due of meate and drinke for the preſent. The good matron *giueth the portion to her houſhold, and the ordinarie to her maids*, Prou. 31. 15.

Secondly, by paying him his hire in the end of his ſeruice. *The labourer is worthy of his wages*, Luk. 10. 7. *Well done good ſeruant and faithfull; thou haſt beene faithfull in little, I will* *make thee ruler ouer much; enter into thy maſters ioy*, Matth. 25. 21.

Here three caueats are to bee obſerued. I. That the wages be proportionable to the work. II. That it be paid in due time, without deferring. So the Maſter of the vine-yard, *when euen was come*, called his ſeruants together to giue *them their hire*, Matth. 20. 8. III. That the ſeruant be not defrauded of any part of his due. For this is a crying ſin. Deut. 24. 15. *Thou ſhalt giue him his hire for his day, neither ſhall the Sunne goe downe vpon it-----leſt hee crie againſt thee vnto the Lord, and it bee ſinne vnto thee.* Iam. 5. 4. *Behold, the hire of the labourers which haue reaped your fildes, which is kept backe by fraude, crieth, and the cries of them which haue reaped, are entered into the eares of the Lord of hoſts.*

Thirdly, if the ſeruant in time of his ſeruice be ſicke, the maſters care muſt be by all meanes poſſible to procure his recouerie. Equitie muſt be the rule in theſe caſes; and maſters are to *do to their ſeruants that which is iuſt and equall*, Col. 4. 1. Now the ſeruant hapily falles ſicke by and in his ſeruice, and his health yeelds not only profit to his maſter, but incouragement alſo to himſelfe. The good Centurion in caſe of his ſeruants ſicknes, tooke the beſt courſe to haue him reſtored, Matth. 8. 6.

CHAP. 16.

Of the Seruant.

THe Seruant, is a perſon in the family ſubiect vnto his maſter.

The dutie of a ſeruant is, faithfully and diligently to demeane himſelfe in the affaires of his maſter, and to doe ſeruice vnto him as vnto Chriſt, though he be froward and hard-harted. Titus. 2. 9. *Let ſeruants be ſubiect to their maſters, and pleaſe them in all things, not anſwering againe.* Epheſ. 6. 5. *Seruants, bee obedient to them that are your maſters according to the fleſh, with feare and trembling, in ſingleneſſe of your hearts, as vnto Chriſt.* Colo. 3. 22. Thus *Iaacob* ſerued *Laban*, Gen. 31. 38. *This twentie yeares haue I beene with thee; thine ewes and thy goates haue not caſt their yong, & the rammes of the flocke haue I not eaten, &c.*

Contrariwiſe, the ſeruant muſt take heede that he doe not his maſters buſines negligently or for faſhion ſake, or with eye-ſeruice as a man-pleaſer; that in caſe of rebuke or controlement, he anſwer not againe; laſtly, that he be truſtie and withhold his hands from picking, & his heart from deceiuing his maſter.

Seruants are of two ſorts; either free, or bond-ſeruants.

A free-ſeruant is he, whom his maſter hireth for wages to doe him ſeruice. To him belongs the iuſt payment of his hire, & in caſe of offence, the maſter hath authoritie to cenſure and correct him, prouided that in the execution therof, reſpect be had vnto his age, and the correction be vſed with moderation, as if he were his ſon.

A bond-ſeruant, is a ſeruant bought for money, and is commonly called a ſlaue. Touching this ſort, a queſtion is mooued, whether a Chriſtian may with ſafe conſcience, haue and vſe a man as his ſlaue.

Anſ. The power and right of hauing bondmen, in thoſe countries where it is eſtabliſhed by poſitiue lawes, may ſtand with good conſcience, if it be vſed with moderation, wherein theſe ſeuen caueats be obſerued.

I. That the maſter haue not ouer his ſeruant the power of life and death; for this takes away the lawfull power of the Magiſtrate, to whom onely the Lord hath committed the ſword of iuſtice.

II. That there be not libertie granted him, to vſe his ſeruant at his owne will and pleaſure in al things; for this was not granted by the law of God to his owne people: Exod. 21. 26. *If a man ſmite his ſeruant or his maid in the eye, and hath periſhed it, he ſhall let him goe free for his eye: Alſo if he ſmite out his ſeruants or his maids tooth, he ſhall let him goe out free for his tooth.*

III. That the power be not enlarged to the commanding of things againſt piety or iuſtice, for in theſe caſes a man muſt rather obey God then man, Act. 4. 19.

IV. That maſters doe not take libertie to make ſeparation of thoſe their ſeruants that be maried, the one from the other, or of thoſe that be parents from their children, conſidering that God himſelfe hath made theſe ſocieties, and ioyned ſuch perſons together, and therefore man may not ſeparate them.

V. That the maſters do not take libertie to put ouer their ſeruants to vngodly and vnbeleeuing maſters, for that is an vnkind and cruell libertie, and may be an apparant occaſion to make the ſeruant fal away from religion, & renounce the true God.

VI. That they doe not bind them to perpetuall ſlauerie, and neuer make them free. Exod. 21, 5, *But if the ſeruant ſay thus, I loue my maſter, my wife & my children, I will not go out free.*

VII. That the ſeruitude be not procured and retained by force; for it is a more grieuous crime to ſpoile a man of his libertie, then of his riches.

Now that the ſame power limited with theſe cautions, is lawful & warrantable in conſcience, it appears by theſe reaſons.

I. God hath ordained and allowed it, euen by warrant of his owne law: The poſteritie of *Cham* was curſed by *Noah*, and condemned to ſlauerie, Gen. 9. 25. *And hee ſaid, Curſed be Cham, a ſeruant of ſeruants ſhall hee be to his brethren.* So were the Gibeonites by *Ioſhua*, Ioſ. 9. 23. *Now therefore yee are curſed, and there ſhall none of you be free from being bond-men, and hewers of wood, and drawers of water, for the houſe* *of my God.* So was the theefe, Exod. 22. 3. *If he had not wherewith to make reſtitution, then he ſhould be ſold for his theft.* Againe, thoſe that are ouercome in warre may be held captiue, and it is lawfull for the conquerer to kill them, and therefore to make them ſlaues: and if beeing taken, they be ſaued from death, they owe all that they haue to them by whom they are ſaued.

II. The lawe of God gaue libertie to any man that would, to make ſale of himſelfe to another. Leuit. 25. 45. *Of the children of the ſtrangers that are ſoiourners among you, of them ſhall yee buy, and of their families that are with you, which they begat in your land, theſe ſhall be your poſſeſſion.* Deut. 15. 12. *If thy brother an Hebrewe ſell himſelfe to thee, or an Hebreweſſe, and ſerue thee ſixe yeares, euen in the ſeuenth yeare thou ſhalt let him goe free from thee:* and ver. 17. *Thou ſhalt take an aule, and pierce his eare through againſt the doore, and hee ſhall be thy ſeruant for euer.*

III. The man that is ranſomed from his enemie, is bound to ſerue as a ſlaue in liewe of thankefulneſſe.

IV. The examples of the godly in the Scriptures. *Abraham* had ſeruants whom he bought for ſiluer. Gen. 17. 12. *Euery manchild of eight dayes old among you ſhall be circumciſed in your generations, as well hee that is borne in thine houſe as hee that is bought with money of any ſtranger, which is not of thy ſeede.* Gen. 24. 35. *The Lord hath bleſſed my maſter Abraham wonderfully --- for he hath giuen him ſheepe and beeues, and ſiluer and gold, and men-ſeruants, and maid-ſeruants, and camels and aſſes.*

V. The Apoſtles doe not diſallowe of ſuch ſeruants, but command them beeing ſeruants, and called to the profeſſion of Chriſtianitie in that ſtate, not to change, but to abide in their calling. 1. Cor. 7. 21. *Art thou called beeing a ſeruant? care not for it.*

It is alleadged that ſuch ſeruitude is againſt the lawe of nature. *Anſ.* It is indeede againſt the law of entire nature, as it was before the fal, but againſt the lawe of corrupted nature ſince the fall, it is not.

But Chriſt hath purchaſed libertie to beleeuers. Coloſſ. 3. 11. *Anſ.* Onely a ſpirituall libertie in this life, and a corporall onely in the life to come. For though the ſeruant in regard of faith and the inner man be equall to his maſter, becauſe in Chriſt Ieſus there is neither maſter nor ſeruant, bond nor free; yet in regard of the outward man and ciuil order amongſt men, the maſter is aboue the ſeruant, and the ſeruant is, and muſt be ſubiect to the maſter. Neuertheleſſe where this kind of ſeruitude is aboliſhed, it is not to be again receiued or intertained amógſt Chriſtians, ſpecialy conſidering, it is a far more milde & moderat courſe to haue hired ſeruants.

Theodor. Orat. 8.

If it be ſaid againe, that the Heathen Philoſopher holdeth ſeruitude to be naturall, whereby ſome are by birth bond, & others free. A I anſwer, That ſeruitude proceedeth not of nature, but hath his original from the laws of nations, and is a conſequent of the fall. For all men by nature are equally and indifferently free, none more or leſſe then others.

Ariſtot. pol. lib. 1.

CHAP. XVII.

Of the Maſter of the Familie, or goodman of the houſe.

THus much touching the diuers and ſeuerall combinations of couples belonging to the ſtate Oeconomicall. From which doe ariſe two perſons of a mixt or compounded nature & condition, commonly called the Goodman, and the Goodwife of the houſe.

B The *goodman or the maſter of the familie,* is a perſon, in whome reſteth the priuate and proper gouernment of the whole houſhold, and hee comes not to it by election, as it falleth out in other ſtates, but by the ordinance of God, ſetled euen in the order of nature. The husband indeede naturally beares rule ouer the wife; parents ouer their children, maſters ouer their ſeruants: but that perſon who by the prouidence of God, hath the place of an husband, a father, a maſter in his houſe, the ſame alſo by the light of nature, hath the principalitie and ſoueraigntie therin, and he is *Paterfamilias,* the father and chiefe head of the familie: to him therefore the true right and power ouer all matters domeſticall, of right appertaineth. C The duties of the maſter of the familie, are ſpecially fiue.

I. To beare the chiefe ſtroke, and to be the principall agent, directer and furtherer of the worſhip of God within his familie, Ioſ. 24. 15. *I and my houſhold will ſerue the Lord.* And this he doth partly by praying for and with his houſhold, and partly by inſtructing them in the holy Scriptures, and in the grounds of religion, that they may grow in knowledge and reape benefit by the publike Miniſterie. Thus God commanded the men of Iſrael to walke in their families. Deut. 6. 7. *Thou ſhalt rehearſe them continually vnto thy children, and ſhalt talke of them, when thou tarrieſt in thine houſe, --- and when thou lieſt downe, and when thou riſeſt vp.* D Againe, v. 20. *When thy ſonne ſhall aske thee, --- what meane theſe teſtimonies, and ordinances and lawes, which the Lord our God commanded you? Then ſhalt thou ſay vnto thy ſonne, We were Pharaohs bondmen in Egypt, but the Lord brought vs out of Egypt, with a mightie hand.* This teſtimonie God gaue of *Abraham* before the law was giuen, Gen. 18. 19. *For I know Abraham that hee will command his ſonnes, and his houſhold after him, that they keepe the way of the Lord.* And this houſhold of *Abraham* was very large, for the holy Ghoſt ſaies long before that he had three *hundred and eighteene,* * *that were borne and brought vp in his houſe.* Gen. 14. 14. It was in likelihood the courſe of *Salomon*

* Echcahnicau) ſuos initiatos.

which he had learned of his father *Dauid*, and giuen for a rule to all maſters of families. Prou. 4 1. *Here O children the inſtruction of a Father, and giue eare to learne vnderſtanding*----- *For I was my Fathers ſonne, deare and tender in the ſight of my mother, when hee taught mee and ſaid vnto mee, Let thine heart hold faſt my words.* The companie of the Diſciples were the houſehold of Chriſt, and hee himſelfe did adminiſter all parts of the ſeruice of God with them and among them, Luk. 22. 15. To this purpoſe * *Auguſtine* ſaith, *That the maſter of the familie, doth after a ſort and in his meaſure performe the dutie of a Churchman, or Biſhoppe within his houſe.*

* In Ioan. tract. 51. in fine.

II. To bring his familie to the Church or Congregation on the Sabbath day, to looke that they doe religiouſly there behaue themſelues, and after the publike exerciſes ended, & the Congregation is diſmiſſed, to take account of that which they haue heard, that they may profit in knowledge and obedience, Act. 10. 24. *The day after, they entred into Ceſarea; Now Cornelius waited for them, and had called together his kinſmen and ſpeciall friends.* verſ. 33. *Now therefore* (ſaith *Cornelius* to *Peter*) *are we all here preſent before God, to here all things that are commaunded thee of God.* Iob. 1. 5. *And when the dayes of their banqueting were gone about, Iob ſent and ſanctified them, and roſe vp early in the morning, and offered burnt offerings, &c.* 2. King. 4. 23. *And hee ſaid, wherefore wilt thou goe to him to day? It is neither new moone nor Sabboath.* For this verie cauſe the fourth Commandement is giuen firſt of all and principally to the maſter of the family, that he might ſee the Sabbath kept, and be a principall doer in all parts of Gods worſhip therein. Exod. 20. 10. *In it thou ſhalt not doe any worke, thou nor thy ſonne, nor thy daughter, thy man ſeruant, nor thy maid, nor thy cattell, nor thy ſtranger that is within thy gates.*

Neither is this his care tied only to the Sabbath, but vpon other dayes beſides it, he ought to cauſe them of the houſhold, as much as in him lieth, to repaire to places, where the word of God is preached. Commendable was the practiſe of *Marie* the ſiſter of *Martha*, in this caſe, who when Chriſt came to her houſe, is ſaid *to ſit at his feete and attend vnto his preaching*, Luk. 10. 39.

III. To prouide for his family meat, drink, and clothing, and that they may liue a quiet & peaceable life, 1. Tim. 5. 8. Prou. 27. 26. *The lambs are for thy cloathing, and the goates for the price of they field.* v. 27. *And let the milke of thy goates be ſufficient for thy foode, for the food of thy family, and for the ſuſtenance of thy maides.* 1. Cor. 9. 9. *Thou ſhalt not muzzle the mouth of the oxe, that treadeth out the corne: doth God care for oxen? either ſaith hee it not altogether for our ſakes?* Matth. 13. 52. *Euery Scribe which is taught vnto the kingdom of heauen is like vnto an houſholder, that brings forth out of his treaſurie things both new and old.*

IV. To keepe order, and to exerciſe diſcipline in his houſe, and that in this manner.

In caſe of offence, when a capitall crime is committed, which incurreth publike cenſure; he is not to puniſh it himſelfe, but to bring the offender to the ciuill Magiſtrate, to informe of his fault, that he may haue his deſert: It was a courſe eſtabliſhed by the Iudiciall law, which God gaue vnto *Moſes* for his directiō in cauſes criminall among the Iſraelites; Deut. 21. 18. 19. 20. *If any man hath a ſonne that is ſtubborne, and diſobedient, which will not harken vnto the voice of his Father, nor the voice of his mother, and they haue chaſtened him; then ſhall his Father and his mother take him, and bring him out, vnto the Elders of the citie, and vnto the gates of the place where hee dwelleth, and ſhall ſay vnto the Elders of his Citie; This our ſonne is ſtubborne, and diſobedient, and hee will not obey our admonition: he is a rioter, and a drunkard.* Againe, Deut. 13. 6. *If thy brother the ſonne of thy mother, or thine owne ſonne, or thy daughter, or the wife that lieth in thy boſome, or thy freind which is as thine owne ſoule, entiſe thee ſecretly, ſaying, Let vs goe and ſerue other Gods (which thou haſt not knowne, thou, I ſay, nor thy Fathers) thou ſhalt not conſent vnto him, nor heare him, neither ſhall thine eye pittie them, nor ſhew mercie, nor keepe him ſecret.* Zach. 13. 3. *And when any ſhall yet prophecie, his father and his mother that begat him ſhall ſay vnto him, Thou ſhalt not liue: for thou ſpeakeſt lies in the name of the Lord: and his father, and his mother that begate him, ſhall thruſt him through when he propheſieth.*

If the fault be of an inferiour nature, and leſſer in compariſon; the maſter of the familie ought to proceed by priuate cenſure vpon the delinquent partie, ſometimes by admonition, otherwhiles by correction, and chaſtiſement, according to the qualitie of the offence, and the condition and ſtate of the perſon: Leuit. 19. 17. *Thou ſhalt plainely rebuke thy neighbour, and not ſuffer him to ſinne.* Matth. 18. 15. *If thy brother ſinne againſt thee, goe and tell him his fault betweene him and thee alone: If he heare thee not, take yet with thee one or two.* Prou. 29. 17. *Correct thy ſon, and he will giue thee reſt, and will giue pleaſures vnto thy ſoule.*

When admonitions and corrections will not preuaile, the partie muſt be brought before the Miniſters and Gouernours of the Church, that they may cenſure him. Matth. 18. 17. *If he will not heare them, tell it vnto the Church.* And the Apoſtle *Iames* giueth order that the Miniſters of the Church ſhould come to thoſe that are ſicke, and pray for them, Iames 5. 14. which if they doe in caſe of infirmitie; then they are alſo to be ſought vnto, in caſe of error and offence committed, for redreſſe.

But when none of all theſe meanes will doe good; if the partie be a ſeruant, his maſter may, and ought to remooue him: Pſal. 101. 7. *There* *ſhall no deceitfull perſon dwell within mine houſe; hee that telleth lies ſhall not remaine in my ſight.* Ioh. 8. 35. *The ſeruant abideth not in the houſe for euer.*

V. To giue intertainment to thoſe that are ſtrangers, and not of the familie, if they be Chriſtians, and Beleeuers; but ſpecially to the Miniſters of the Word. Rom. 12. 13. *Giuing your ſelues to hoſpitalitie.* Heb. 13. 2. *Bee not forgetfull to lodge ſtrangers: for hereby ſome haue receiued Angells into their houſes vnawares.* This dutie the woman of Shunem and her huſband performed vnto the Prophet *Eliſha*, 2. King. 4. 10. *Let vs make him a little chamber, I pray thee, with walles, and let vs ſet him a bed there, and a table, and a ſtoole, and a candleſticke, that hee may turne in hither, when hee commeth to vs.* Theſe are the duties.

Here if it be demanded, whether the maſter of a familie is alway, and neceſſarily bound in his owne perſon to do all theſe things?

I anſwer, that if there be iuſt and neceſſarie cauſe, either in reſpect of his owne inabilitie, or in regard of publike imployment, vpon a lawful calling, whereby he is hindered, ſo as he cannot do any of them himſelf, at ſome times; it is lawfull for him to haue, and vſe a deputie. This our Sauiour Chriſt teacheth in effect, whē he ſaith, *Who then is a faithfull ſeruant, and wiſe, whome his maſter hath made ruler ouer his houſhold, to giue them meate in ſeaſon?* Matth. 24. 25. Thus *Abraham* had a ſteward of his houſe, *Eliezer* of Damaſcus, Gen. 15. 2. and he performed the waightieſt matters, that concerned the eſtabliſhment, and continuance of a Family, not by himſelfe, but by his Steward, as namely the choice of a wife for his ſonne Iſaac, Gen. 24. 2. *Therefore Abraham ſaid vnto his eldeſt ſeruant of his houſe, which had the rule ouer all that hee had; Put now thine hand vnder my thigh, &c.* Thus *Pharaoh* King of Egypt had *Ioſeph*, Gen. 39. 5. *So Ioſeph found fauour in his ſight, and ſerued him, and hee made him ruler of his houſe, and put all that hee had in his hands.*

CHAP. XVIII.

Of the Miſtreſſe of the familie, or Goodwife of the houſe.

THe Goodwife or Miſtreſſe of the houſe, is a perſon which yeeldeth helpe and aſſiſtance in gouernment to the Maſter of the familie. For he is, as it were, the prince and chiefe ruler; ſhe is the aſſociate, not onely in office & authoritie, but alſo in aduiſe, and counſell vnto him. 1. King. 17. 17. *And after theſe things, the ſonne of the woman, which was wife, or* * *miſtreſſe of the houſe, was ſicke.*

* Bagnalath babb-ijth) Domina domus.

Her dutie is two-fold.

Firſt to gouerne the houſe, as much as concerneth her, in her place, 1. Tim. 5. 14. *I will therefore that the yonger women marrie, and gouerne the houſe.* And that ſhe doth three waies. I. By exerciſing her ſelfe in ſome profitable employments, for the good of her charge, Prou. 31. 13. *Shee ſeeketh wooll, and flax, and laboureth cheerefully with her hands.* II. By appointing her maids their worke, and ouerſeeing them therein. Verſ. 15. *Shee riſeth whiles it is yet night, and giueth the portion to her houſhold, and the ordinarie to her maids.* III. By ordering her children and ſeruants in wiſedome; partly by inſtruction, partly by admonition, when there is need. Verſ. 26. *She openeth her mouth with wiſdome, and the law of grace is in her tongue.* verſ. 28. *Her children riſe vp, and call her bleſſed, &c.* Tit. 2. 5. *That they be diſcrecte, chaſt, keeping at home, &c.* Act. 18. 26. *Priſcilla* in her houſe, with *Aquila*, inſtructed *Apollos*, in that wherein he was wanting, expounding vnto him the *way of God more perfectly.* *Gregorie Nazianzen* in an Oration made for his father, ſaith, *That his mother was not only an helper, but alſo a teacher or inſtructer, and guide vnto his father in matters of religion and godlines.*

The ſecond dutie, is, to giue the portion of food vnto her family, or cauſe it to be giuen in due ſeaſon. Prou. 31. 15. *She riſeth whiles it is yet night, and giueth the portion, or meate to her houſhold.* Thus did *Rebekah* in her houſe, Gen. 27. 9. *Get thee now to the flocke, and bring mee thence two good kids, of the goates, that I may make pleaſant meat of them for thy father, ſuch as hee loueth.*

Queſt. Whether may the goodwife, without the conſent of the goodman, giue and beſtow the goods belonging to the familie?

Anſ. I. There are ſome things which are proper to her ſelfe, and not part of her dowry which ſhee brought vnto her huſband. And theſe ſhee may claime as her owne, becauſe either they were reſerued vpon the match made betweene them, or elſe are peculiar vnto her by their mutuall conſent; and of them ſhe may lawfully giue, without her huſbands knowledge. II. The goods which are common to them both, are of another nature; and theſe ſhe may not beſtow, without his allowance, either expreſſe or at leaſt general and implicite, ſpecially when the giuing of them doth or may grow in likelihood, to the hinderance, and preiudice of the ſtate of the family.

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FINIS.

An Alphabeticall Table of cheiſe points and queſtions handled in this Volume.

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